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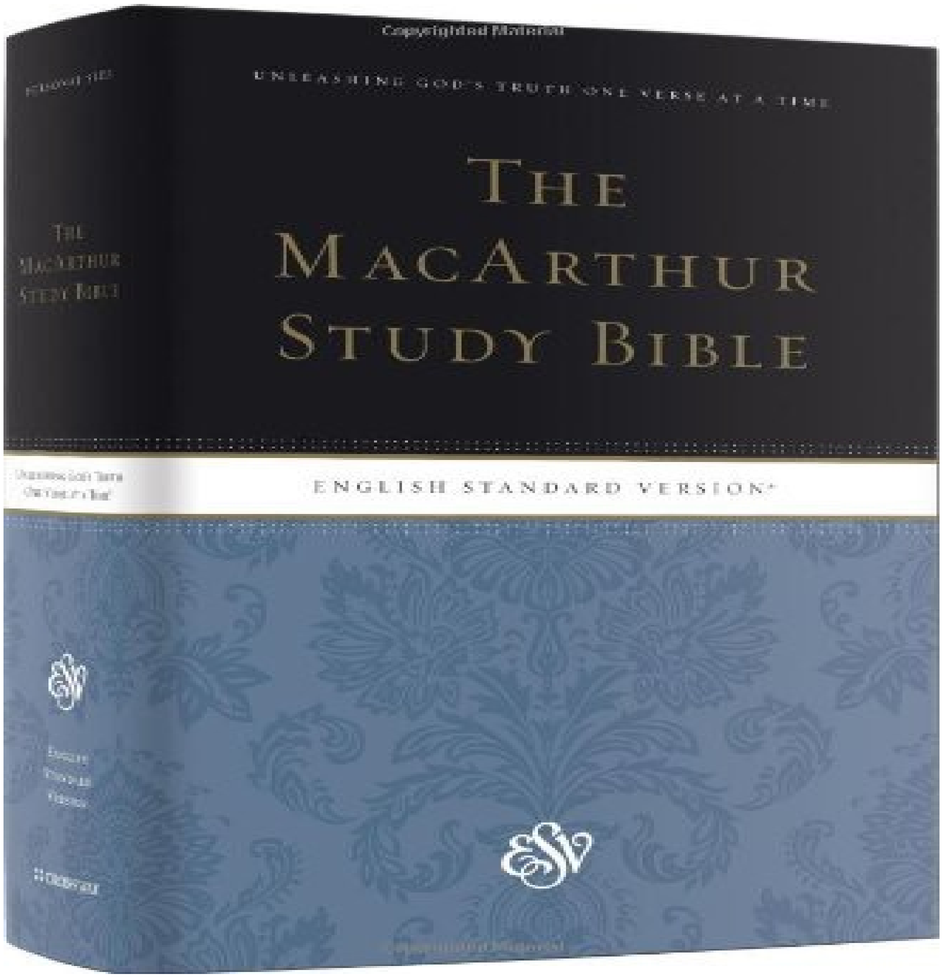
UNLEASHING GOD'S TRUTH ONE VERSE AT A TIME
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The ESV® MacArthur Study Bible

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The MacArthur Study Bible, English Standard Version® (ESV®)

John MacArthur, Author and General Editor

Crossway
Wheaton, Illinois
www.esvbible.org

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Thank you for purchasing *The ESV MacArthur Study Bible, ePub Edition*. This Foreword highlights the differences between the print edition of the *ESV MacArthur Study Bible* and this ePub edition. For more information about the contents of *The ESV MacArthur Study Bible*, please read the article Features Included in This Edition.

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Study notes and footnotes in *The ESV MacArthur Study Bible, ePub Edition* are represented as links with the following meanings.

The dagger icon (†) links to a study note about one particular verse.

The double dagger icon (‡) links to a study note about a group of verses.

A number inside brackets ([1]) links to a footnote.

Images and Charts

The color maps and images in *The ESV MacArthur Study Bible* have been converted to grayscale images for the ePub edition.

We have made every effort to bring the charts from *The ESV MacArthur Study Bible* print edition to the ePub edition. However, the screen size and resolution limitations of any portable device make some of these charts illegible.

The Crossway Bibles ePub Team

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Introduction to the Bible

The Bible is a collection of 66 documents inspired by God. These documents are gathered into two testaments, the Old (39) and the New (27). Prophets, priests, kings, and leaders from the nation of Israel wrote the OT books in Hebrew (with two passages in Aramaic). The apostles and their associates wrote the NT books in Greek.

The OT record starts with the creation of the universe and closes about 400 years before the first coming of Jesus Christ.

The flow of history through the OT moves along the following lines:

- Creation of the universe
- Fall of man
- Judgment flood over the earth
- Abraham, Isaac, Jacob (Israel)—fathers of the chosen nation
- The history of Israel
    - Exile in Egypt—430 years
    - Exodus and wilderness wanderings—40 years
    - Conquest of Canaan—7 years
    - Era of Judges—350 years
    - United Kingdom—Saul, David, Solomon—110 years
    - Divided Kingdom—Judah/Israel—350 years
    - Exile in Babylon—70 years
    - Return and rebuilding the land—140 years

The details of this history are explained in the 39 books divided into five categories:

- The Law—5 (Genesis—Deuteronomy)
- History—12 (Joshua—Esther)
- Wisdom—5 (Job—Song of Solomon)
- Major Prophets—5 (Isaiah—Daniel)

- Minor Prophets—12 (Hosea—Malachi)

After the completion of the OT, there were 400 years of silence, during which God did not speak or inspire any Scripture. That silence was broken by the arrival of John the Baptist announcing that the promised Lord Savior had come. The NT records the rest of the story from the birth of Christ to the culmination of all history and the final eternal state; so the two testaments go from creation to consummation, eternity past to eternity future.

While the 39 OT books major on the history of Israel and the promise of the coming Savior, the 27 NT books major on the person of Christ and the establishment of the church. The four Gospels give the record of his birth, life, death, resurrection, and ascension. Each of the four writers views the greatest and most important event of history, the coming of the God-man, Jesus Christ, from a different perspective. Matthew looks at him through the perspective of his kingdom; Mark through the perspective of his servanthood; Luke through the perspective of his humanness; and John through the perspective of his deity.

The book of Acts tells the story of the impact of the life, death, and resurrection of Jesus Christ, the Lord Savior—from his ascension, the consequent coming of the Holy Spirit, and the birth of the church, through the early years of gospel preaching by the apostles and their associates. Acts records the establishment of the church in Judea, Samaria, and into the Roman Empire.

The 21 epistles were written to churches and individuals to explain the significance of the person and work of Jesus Christ, with its implications for life and witness until he returns.

The NT closes with Revelation, which starts by picturing the current church age, and culminates with Christ’s return to establish his earthly kingdom, bringing judgment on the ungodly and glory and blessing for believers. Following the millennial reign of the Lord Savior will be the last judgment, leading to the eternal state. All believers of all history enter the ultimate eternal glory prepared for them, and all the ungodly are consigned to hell to be punished forever.

To understand the Bible, it is essential to grasp the sweep of that history from creation to consummation. It is also crucial to keep in focus the unifying theme of Scripture. The one constant theme unfolding throughout the whole Bible is this: God for his own glory has chosen to create and gather to himself a group of people to be the subjects of his eternal kingdom, to praise, honor, and serve him forever and through whom he will display his wisdom, power, mercy, grace, and glory. To gather his chosen ones, God must redeem them from sin. The Bible reveals God's plan for this redemption from its inception in eternity past to its completion in eternity future. Covenants, promises, and epochs are all secondary to the one continuous plan of redemption.

There is one God. The Bible has one Creator. It is one book. It has one plan of grace, recorded from initiation, through execution, to consummation. From predestination to glorification, the Bible is the story of God redeeming his chosen people for the praise of his glory.

As God's redemptive purposes and plan unfold in Scripture, five recurring motifs are constantly emphasized:

- the character of God
- the judgment for sin and disobedience
- the blessing for faith and obedience
- the Lord Savior and sacrifice for sin
- the coming kingdom and glory

Everything revealed on the pages of both the OT and NT is associated with those five categories. Scripture is always teaching or illustrating: 1) the character and attributes of God; 2) the tragedy of sin and disobedience to God's holy standard; 3) the blessedness of faith and obedience to God's standard; 4) the need for a Savior by whose righteousness and substitution sinners can be forgiven, declared just, and transformed to obey God's standard; and 5) the coming glorious end of redemptive history in the Lord Savior's earthly kingdom and the subsequent eternal reign and glory of God and Christ. It is essential as one studies Scripture to grasp these recurring categories like great hooks on which to hang the passages. While reading through the Bible, one should be able to relate each portion of Scripture to these dominant topics, recognizing that what is introduced in the OT is also made more clear in the NT.

Looking at these five categories separately gives an overview of the Bible.

1. The Revelation of the Character of God

Above all else, Scripture is God’s self-revelation. He reveals himself as the sovereign God of the universe who has chosen to make man and to make himself known to man. In that self-revelation is established his standard of absolute holiness. From Adam and Eve through Cain and Abel and to everyone before and after the law of Moses, the standard of righteousness was established and is sustained to the last page of the NT. Violation of it produces judgment, temporal and eternal.

In the OT, it is recorded that God revealed himself by the following means:

- creation—primarily through man—who was made in his image
- angels
- signs, wonders, and miracles
- visions
- spoken words by prophets and others
- written Scripture (OT)

In the NT, it is recorded that God revealed himself again by the same means, but more clearly and fully:

- creation—the God-man, Jesus Christ, who was the very image of God
- angels
- signs, wonders, and miracles
- visions
- spoken words by apostles and prophets
- written Scripture (NT)

2. The Revelation of Divine Judgment for Sin and Disobedience

Scripture repeatedly deals with the matter of man’s sin, which leads to divine judgment. Account after account in Scripture demonstrates the deadly effects in time and eternity of violating God’s standard. There are 1,189 chapters in the Bible. Only four of them don’t involve a fallen world: the first two and the last two—before the fall and after the creation of the new heaven and new earth. The rest is the chronicle of the tragedy of sin.

In the OT, God showed the disaster of sin—starting with Adam and Eve, to Cain and Abel, the patriarchs, Moses and Israel, the kings, priests, some prophets, and Gentile nations. Throughout the OT is the relentless record of continual devastation produced by sin and disobedience to God’s law.

In the NT, the tragedy of sin becomes more clear. The preaching and teaching of Jesus and the apostles begin and end with a call to repentance. King Herod, the Jewish leaders, and the nation of Israel—along with Pilate, Rome, and the rest of the world—all reject the Lord Savior, spurn the truth of God, and thus condemn themselves. The chronicle of sin continues unabated to the end of the age and the return of Christ in judgment. In the NT, disobedience is even more flagrant than OT disobedience because it involves the rejection of the Lord Savior Jesus Christ in the brighter light of NT truth.

3. The Revelation of Divine Blessing for Faith and Obedience

Scripture repeatedly promises wonderful rewards in time and eternity that come to people who trust God and seek to obey him. In the OT, God showed the blessedness of repentance from sin, faith in himself, and obedience to his word—from Abel, through the patriarchs, to the remnant in Israel—and even Gentiles who believed (such as the people of Nineveh).

God’s standard for man, his will, and his moral law were always made known. To those who faced their inability to keep God’s standard, recognized their sin, confessed their impotence to please God by their own effort and works, and asked him for forgiveness and grace—there came merciful redemption and blessing for time and eternity.

In the NT, God again showed the full blessedness of redemption from sin for repentant people. There were those who responded to the preaching of repentance by John the Baptist. Others repented at the preaching of Jesus. Still others from Israel obeyed the gospel through the apostles’ preaching. And finally, there were Gentiles all over the Roman Empire who believed the gospel. To all those and to all who will believe through all of history, there is blessing promised in this world and the world to come.

4. The Revelation of the Lord Savior and Sacrifice for Sin

This is the heart of both the OT, which Jesus said spoke of him in type and prophecy, and the NT, which gives the biblical record of his coming. The promise of blessing is dependent on grace and mercy given to the sinner. Grace means that sin is not held against the sinner. Such forgiveness is dependent on a payment of sin's penalty to satisfy holy justice. That requires a substitute—one to die in the sinner's place. God's chosen substitute—the only one who qualified—was Jesus. Salvation is always by the same gracious means, whether during OT or NT times. When any sinner comes to God, repentant and convinced he has no power to save himself from the deserved judgment of divine wrath, and pleads for mercy, God's promise of forgiveness is granted. God then declares him righteous because the sacrifice and obedience of Christ is put to his account. In the OT, God justified sinners that same way, in anticipation of Christ's atoning work. There is, therefore, a continuity of grace and salvation through all of redemptive history. Various covenants, promises, and epochs do not alter that fundamental continuity, nor does the discontinuity between the OT witness nation, Israel, and the NT witness people, the church. A fundamental continuity is centered in the cross, which was no interruption in the plan of God, but is the very thing to which all else points.

Throughout the OT, the Savior and sacrifice are promised. In Genesis, he is the seed of the woman who will destroy Satan. In Zechariah, he is the pierced one to whom Israel turns and by whom God opens the fountain of forgiveness to all who mourn over their sin. He is the very One symbolized in the sacrificial system of the Mosaic law. He is the suffering substitute spoken of by the prophets. Throughout the OT, he is the Messiah who would die for the transgressions of his people; from beginning to end in the OT, the theme of the Lord Savior as a sacrifice for sin is presented. It is solely because of his perfect sacrifice for sin that God graciously forgives repentant believers.

In the NT, the Lord Savior came and actually provided the promised sacrifice for sin on the cross. Having fulfilled all righteousness by his perfect life, he fulfilled justice by his death. Thus God himself atoned for sin, at a cost too great for the human mind to fathom. Now he graciously supplies on their behalf all the merit necessary for his people to be the objects of his favor. That is what Scripture means when it speaks of salvation by grace.

5. The Revelation of the Kingdom and Glory of the Lord Savior

This crucial component of Scripture brings the whole story to its God-ordained consummation. Redemptive history is controlled by God, so as to culminate in his eternal glory. Redemptive history will end with the same precision and exactness with which it began. The truths of eschatology are neither vague nor unclear—nor are they unimportant. As in any book, how the story ends is the most crucial and compelling part—so with the Bible. Scripture notes several very specific features of the end planned by God.

In the OT, there is repeated mention of an earthly kingdom ruled by the Messiah, Lord Savior, who will come to reign. Associated with that kingdom will be the salvation of Israel, the salvation of Gentiles, the renewal of the earth from the effects of the curse, and the bodily resurrection of God's people who have died. Finally, the OT predicts that there will be the "uncreation" or dissolution of the universe, and the creation of a new heaven and new earth—which will be the eternal state of the godly—and a final hell for the ungodly.

In the NT, these features are clarified and expanded. The King was rejected and executed, but he promised to come back in glory, bringing judgment, resurrection, and his kingdom for all who believe. Innumerable Gentiles from every nation will be included among the redeemed. Israel will be saved and grafted back into the root of blessing from which she has been temporarily excised.

Israel's promised kingdom will be enjoyed, with the Lord Savior reigning on the throne, in the renewed earth, exercising power over the whole world, having taken back his rightful authority, and receiving due honor and worship. Following that kingdom will come the dissolution of the renewed, but still sin-stained creation, and the subsequent creation of a new heaven and new earth—which will be the eternal state, separate forever from the ungodly in hell.

Those are the five topics that fill up the Bible. To understand them at the start is to know the answer to the question that continually arises—Why does the Bible tell us this? Everything fits into this glorious pattern. As you read, hang the truth on these five hooks and the Bible will unfold, not as 66 separate documents, or even two separate testaments—but one book, by one divine Author, who wrote it all with one overarching theme.

My prayer is that the magnificent and overwhelming theme of the redemption of sinners for the glory of God will carry every reader with captivating interest from beginning to end of the story. Christian—this is your story. It is from God for you—about you. It tells what he planned for you, why he made you, what you were, what you have become in Christ, and what he has prepared for you in eternal glory.

John MacArthur

Personal Notes

Why write a study Bible? The answer to that question comes in a conversation between Philip and an Ethiopian recorded in Acts 8:30–31:

> *So Philip ran to him and heard him reading Isaiah the prophet and asked,*
>
> *"Do you understand what you are reading?" And he said,*
>
> *"How can I, unless someone guides me?"*
>
> *And he invited Philip to come up and sit with him.*

As Philip did with the eunuch, I want to sit with you and explain the Scriptures. This Study Bible allows me that intimate opportunity.

Although I personally bear full responsibility for all the notes in The MacArthur Study Bible because they all have come from me and through me, a work of this magnitude with the responsibility to be accurate could only have been done with a team of supportive co-workers who committed themselves to assist me by arduous labor with loving devotion and commitment to excellence. Many friends have participated in the team—all of whom deserve to be commended and thanked.

My highest gratitude belongs to my friend and ministry partner, Dr. Richard Mayhue, Senior Vice President and Dean of The Master's Seminary. He has worked next to me through the whole project, laboring beyond anyone while serving as project manager, OT and NT researcher, editor, and counselor. His exceptional gift for management, along with his vast knowledge of Scripture and doctrine, coupled with our one-mindedness theologically, plus his writing skill, have made for a more effective partnership.

Gratitude in abundance must be given to the faculty of The Master's Seminary for their assistance in original research and carefully prepared first draft material for the study notes on the Old Testament. Using the foundation of that original research and material, I worked and re-worked the study notes into their final form.

Never have I been so challenged and blessed at the same time as during the two intense years of finalizing this work. Studying alone in my private place, perusing every word of Scripture, plus being challenged to understand each phrase and verse has yielded richness to my life and ministry like nothing I have undertaken before.

I have always been committed to the Scriptures as inspired, inerrant, infallible, sufficient and eternal. I have always preached the Bible expositionally, verse by verse, book by book. After this enterprise, I feel even more strongly about the necessity of preaching every pure word of Scripture (Ps. 12:6). I have been profoundly enriched in my own life, as never before, because of the sheer force of so much divine truth pouring through me daily. For many months I spent eight or more hours every day working in the word, not so much because I had to, but because I could not leave the text—its riches held me captive.

My thanks to you, the reader, for loving Scripture enough to be a serious student. This work is an additional way of fulfilling my calling as a pastor-teacher mandated “to equip the saints for the work of ministry, for building up the body of Christ” (Eph. 4:12).

A special word of thanks is certainly in order for my beloved wife, Patricia, who supported me with her prayers and encouragement, and endured my times of isolation with understanding.

With gratitude most of all to our glorious God who gave us his precious word, do I pray that he will be honored by this effort to explain what his word means by what it says.

John MacArthur

How We Got the Bible

Ever since Eve encountered Satan's barrage of doubt and denial (Gen. 3:1–7), mankind has continued to question God's word. Unfortunately, Eve had little or no help in sorting through her intellectual obstacles to full faith in God's self-disclosure (Gen. 2:16–17).

Now the scripture certainly has more than enough content to be interrogated, considering that it's comprised of 66 books, 1,189 chapters, 31,173 verses, and 757,444 words. When you open your english translation to read or study, you might have asked in the past or are currently asking, "how can I be sure this is the pure and true word of God?"

A question of this kind is not altogether bad, especially when one seeks to learn with a teachable mind (Acts 17:11). The scripture invites the kinds of queries that a sincere student asks. A whole host of questions can flood the mind, such as:

- Where did the Bible come from?
- Whose thinking does it reflect?
- Did any books of the Bible get lost in time past?
- What does the Scripture claim for itself?
- Does it live up to its claims?
- Who wrote the Bible—God or man?
- Has Scripture been protected from human tampering over the centuries?
- How close to the original manuscripts are today's translations?
- How did the Bible get to our time and in our language?
- Is there more Scripture to come, beyond the current 66 books?
- Who determined, and on what basis, that the Bible would be composed of the traditional list of 66 books?
- If the Scriptures were written over a period of 1,500 years (c. 1405 B.C. to A.D. 95), passed down since then for almost 2,000 years, and translated into several thousand languages, what

prevented the Bible from being changed by the carelessness or ill motives of men?
- Does today’s Bible really deserve the title “The Word of God”?

Undoubtedly, these questions have bombarded the minds of many. A study of the scriptures alone settles all questions to the extent that there is no need to be bothered by them again. Scripture gives this assurance.

Scripture's Self-Claims

Take the Bible and let it speak for itself. Does it claim to be God's word? Yes! Over 2,000 times in the Old Testament alone, the Bible asserts that God spoke what is written within its pages. From the beginning (Gen. 1:3) to the end (Mal. 4:3) and continually throughout, this is what Scripture claims.

The phrase "the word of God" occurs over 40 times in the New Testament. It is equated with the Old Testament (Mark 7:13). It is what Jesus preached (Luke 5:1). It was the message the apostles taught (Acts 4:31; 6:2). It was the word the Samaritans received (Acts 8:14) as given by the apostles (Acts 8:25). It was the message the Gentiles received as preached by Peter (Acts 11:1). It was the word Paul preached on his first missionary journey (Acts 13:5, 7, 44, 48–49; 15:35–36). It was the message preached on Paul's second missionary journey (Acts 16:32; 17:13; 18:11). It was the message Paul preached on his third missionary journey (Acts 19:10). It was the focus of Luke in the book of Acts in that it spread rapidly and widely (Acts 6:7; 12:24; 19:20). Paul was careful to tell the Corinthians that he spoke the word as it was given from God, that it had not been adulterated, and that it was a manifestation of truth (2 Cor. 2:17; 4:2). Paul acknowledged that it was the source of his preaching (Col. 1:25; 1 Thess. 2:13).

Psalms 19 and 119, plus Prov. 30:5–6, make powerful statements about God's word which set it apart from any other religious instruction ever known in the history of mankind. These passages make the case for the Bible being called "sacred" (2 Tim. 3:15) and "holy" (Rom. 1:2).

The Bible claims ultimate spiritual authority in doctrine, reproof, correction, and instruction in righteousness because it represents the inspired word of Almighty God (2 Tim. 3:16–17). Scripture asserts its spiritual sufficiency, so much so that it claims exclusivity for its teaching (cf. Isa. 55:11; 2 Pet. 1:3–4).

God's word declares that it is inerrant (Ps. 12:6; 119:140; Prov. 30:5a; John 10:35) and infallible (2 Tim. 3:16–17). In other words, it is true and therefore trustworthy. All of these qualities are dependent on the fact that Scripture is God-given (2 Tim. 3:16; 2 Pet. 1:20–21), which guarantees its quality at the Source and at its original writing.

In Scripture, the person of God and the word of God are everywhere interrelated, so much so that whatever is true about the character of God is true about the nature of God's word. God is true, impeccable, and reliable; therefore, so is his word. What a person thinks about God's word, in reality, reflects what a person thinks about God.

Thus, the Scripture can make these demands on its readers.

> And he humbled you and let you hunger and fed you with manna,
>
> which you did not know, nor did your fathers know,
>
> that he might make you know that man
>
> does not live by bread alone, but man lives by every
>
> word that comes from the mouth of the Lord.
>
> Deuteronomy 8:3
>
> I have not departed from the commandment of his lips;
>
> I have treasured the words of his mouth
>
> more than my portion of food.
>
> Job 23:12

The Publishing Process

The Bible does not expect its reader to speculate on how these divine qualities were transferred from God to his word, but rather anticipates the questions with convincing answers. Every generation of skeptics has assailed the self-claims of the Bible, but its own explanations and answers have been more than equal to the challenge. The Bible has gone through God’s publishing process in being given to and distributed among the human race. Its several features are discussed below.

Revelation

God took the initiative to disclose or reveal himself to mankind (Heb. 1:1). The vehicles varied; sometimes it was through the created order, at other times through visions/dreams or speaking prophets. However, the most complete and understandable self-disclosures were through the propositions of Scripture (1 Cor. 2:6–16). The revealed and written word of God is unique in that it is the only revelation of God that is complete and that so clearly declares man’s sinfulness and God’s provision of the Savior.

Inspiration

The revelation of God was captured in the writings of Scripture by means of “inspiration.” This has more to do with the process by which God revealed himself than the fact of his self-revelation. “All Scripture is breathed out by God . . .” (2 Tim. 3:16) makes the claim. Peter explains the process, “. . . knowing this first of all, that no prophecy of Scripture is comes from someone’s own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit” (2 Pet. 1:20–21). By this means, the word of God was protected from human error in its original record by the ministry of the Holy Spirit (cf. Deut. 18:18; Matt. 1:22). A section of Zech. 7:12 describes it most clearly, “. . . the law and the words that the Lord of hosts had sent by his Spirit through the former prophets.” This ministry of the Spirit extended to both the part (the words) and to the whole in the original writings.

Canonicity

We must understand that the Bible is actually one book with one Divine Author, though it was written over a period of 1,500 years through the pens of almost 40 human writers. The Bible began with the creation account of Gen. 1–2, written by Moses about 1405 B.C., and extends to the eternity future account of Rev. 21–22, written by the apostle John about A.D. 95. During this time, God progressively revealed himself and his purposes in the inspired Scriptures. But this raises a significant question: “How do we know what supposed sacred writings were to be included in the canon of Scripture and which ones were to be excluded?”

Over the centuries, three widely recognized principles were used to validate those writings which came as a result of divine revelation and inspiration. First, the writing had to have a recognized prophet or apostle as its author (or one associated with them, as in the case of Mark, Luke, Hebrews, James, and Jude). Second, the writing could not disagree with or contradict previous Scripture. Third, the writing had to have general consensus by the church as an inspired book. Thus, when various councils met in church history to consider the canon, they did not vote for the canonicity of a book but rather recognized, after the fact, what God had already written.

With regard to the Old Testament, by the time of Christ all of the Old Testament had been written and accepted in the Jewish community. The last book, Malachi, had been completed about 430 B.C. Not only does the Old Testament canon of Christ’s day conform to the Old Testament which has since been used throughout the centuries, but it does not contain the uninspired and spurious Apocrypha, that group of 14 rogue writings which were written after Malachi and attached to the Old Testament about 200–150 B.C. in the Greek translation of the Hebrew Old Testament called the Septuagint (LXX), appearing to this very day in some versions of the Bible. However, not one passage from the Apocrypha is cited by any New Testament writer, nor did Jesus affirm any of it as he recognized the Old Testament canon of his era (cf. Luke 24:27, 44).

By Christ’s time, the Old Testament canon had been divided up into two lists of 22 or 24 books respectively, each of which contained all the same material as the 39 books of our modern versions. In the 22 book canon, Jeremiah and Lamentations were considered as one, as were Judges and Ruth. The following table shows how the 24 book format was divided.

The Hebrew Old Testament

THE HEBREW OLD TESTAMENT		
Law	**Prophets**	**Writings**
1. Genesis	A. *Former Prophets*	A. *Poetical Writings*
2. Exodus	6. Joshua	14. Psalms
3. Leviticus	7. Judges	15. Proverbs
4. Numbers	8. Samuel (1&2)	16. Job
5. Deuteronomy	9. Kings (1&2)	B. *Five Rolls (Megilloth)*
	B. *Latter Prophets*	17. Song of Solomon
	10. Isaiah	18. Ruth
	11. Jeremiah	19. Lamentations
	12. Ezekiel	20. Ecclesiastes
	13. The Twelve (minor prophets)	21. Esther
		C. *Historical Books*
		22. Daniel
		23. Ezra-Nehemiah
		24. Chronicles (1&2)

The same three key tests of canonicity that applied to the Old Testament also applied to the New Testament. In the case of Mark and Luke/Acts, the authors were considered to be, in effect, the penmen for Peter and Paul respectively. James and Jude were written by Christ’s half brothers. While Hebrews is the only New Testament book whose authorship is unknown for certain, its content is so in line with both the Old Testament and New Testament, that the early church concluded it must have been written by an apostolic associate. The 27 books of the New Testament have been universally accepted since c. A.D. 350–400 as inspired by God.

Preservation

How can one be sure that the revealed and inspired, written word of God, which was recognized as canonical by the early church, has been handed down to this day without any loss of material? Furthermore, since one of the devil's prime concerns is to undermine the Bible, have the Scriptures survived this destructive onslaught? In the beginning, he denied God's word to Eve (Gen. 3:4). Satan later attempted to distort the Scripture in his wilderness encounter with Christ (Matt. 4:6–7). Through King Jehoiakim, he even attempted to literally destroy the word (Jer. 36:23). The battle for the Bible rages, but Scripture has and will continue to outlast its enemies.

God anticipated man's and Satan's malice towards the Scripture with divine promises to preserve his word. The very continued existence of Scripture is guaranteed in Isa. 40:8, "The grass withers, the flower fades, but the word of our God will stand forever" (cf. 1 Pet. 1:25). This even means that no inspired Scripture has been lost in the past and still awaits rediscovery.

The actual content of Scripture will be perpetuated, both in heaven (Ps. 119:89) and on earth (Isa. 59:21). Thus the purposes of God, as published in the sacred writings, will never be thwarted, even in the least detail (cf. Matt. 5:18; 24:25; Mark 13:31; Luke 16:17).

> *. . . so shall my word be that goes out from my mouth;*
>
> *it shall not return to me empty,*
>
> *but it shall accomplish that which I purpose,*
>
> *and shall succeed in the thing for which I sent it.*
>
> Isaiah 55:11

Transmission

Since the Bible has frequently been translated into multiple languages and distributed throughout the world, how can we be sure that error has not crept in, even if it was unintentional? As Christianity spread, it is certainly true that people desired to have the Bible in their own language which required translations from the original Hebrew and Aramaic languages of the Old Testament and the Greek of the New Testament. Not only did the work of translators provide an opportunity for error, but publication, which was done by hand copying until the printing press arrived c. A.D. 1450, also afforded continual possibilities of error.

Through the centuries, the practitioners of textual criticism, a precise science, have discovered, preserved, catalogued, evaluated, and published an amazing array of biblical manuscripts from both the Old and New Testaments. In fact, the number of existing biblical manuscripts dramatically outdistances the existing fragments of any other ancient literature. By comparing text with text, the textual critic can confidently determine what the original prophetic/apostolic, inspired writing contained.

Although existing copies of the main, ancient Hebrew text (Masoretic) date back only to the tenth century A.D., two other important lines of textual evidence bolster the confidence of textual critics that they have reclaimed the originals. First, the tenth century A.D. Hebrew Old Testament can be compared to the Greek translation called the Septuagint or LXX (written c. 200–150 B.C.; the oldest existing manuscripts date to c. A.D. 325). There is amazing consistency between the two, which speaks of the accuracy in copying the Hebrew text for centuries. Second, the discovery of the Dead Sea Scrolls in 1947–1956 (manuscripts that are dated c. 200–100 B.C.) proved to be monumentally important. After comparing the earlier Hebrew texts with the later ones, only a few slight variants were discovered, none of which changed the meaning of any passage. Although the Old Testament had been translated and copied for centuries, the latest version was essentially the same as the earlier ones.

The New Testament findings are even more decisive because a much larger amount of material is available for study; there are over 5,000 Greek New Testament manuscripts that range from the whole testament to scraps of papyri which contain as little as part of one verse. A few existing fragments date back to within 25–50 years of the original writing. New Testament textual scholars have generally concluded that 1) 99.99 percent of the original writings have been reclaimed, and 2) of the remaining one hundredth of one percent, there are no variants substantially affecting any Christian doctrine.

With this wealth of biblical manuscripts in the original languages and with the disciplined activity of textual critics to establish with almost perfect accuracy the content of the autographs, any errors which have been introduced and/or perpetuated by the thousands of translations over the centuries can be identified and corrected by comparing the translation or copy with the reassembled original. By this providential means, God has made good his promise to preserve the Scriptures. We can rest assured that there are translations available today which indeed are worthy of the title, The Word of God.

The history of a full, English translation Bible essentially began with John Wycliffe (c. A.D. 1330–1384), who made the first English translation of the whole Bible. Later, William Tyndale was associated with the first complete, printed New Testament in English, c. A.D. 1526. Myles Coverdale followed in A.D. 1535, by delivering the first complete Bible printed in English. By A.D. 1611, the King James Version (KJV) had been completed. Since then, hundreds of translations have been made—some better, some worse. Today, the better English translations of the Hebrew and Greek Scriptures include: 1) English Standard Version (ESV); 2) New American Standard Bible (NASB); and 3) New King James Version (NKJV).

Summing It Up

God intended his word to abide forever (preservation). Therefore his written, propositional, self disclosure (revelation) was protected from error in its original writing (inspiration) and collected in 66 books of the Old and New Testaments (canonicity).

Through the centuries, tens of thousands of copies and thousands of translations have been made (transmission) which did introduce some error. Because there is an abundance of existing ancient Old Testament and New Testament manuscripts, however, the exacting science of textual criticism has been able to reclaim the content of the original writings (revelation and inspiration) to the extreme degree of 99.99 percent, with the remaining one hundredth of one percent having no effect on its content (preservation).

The sacred book which we read, study, obey, and preach deserves to unreservedly be called The Bible or "The Book without peer," since its author is God and it bears the qualities of total truth and complete trustworthiness, as also characterizes its divine source.

Is There More To Come?

How do we know that God will not amend our current Bible with a 67th inspired book? Or, in other words, “Is the canon forever closed?”

Scripture texts warn that no one should delete from or add to Scripture (Deut. 4:2; 12:32; Prov. 30:6). Realizing that additional canonical books actually came after these words of warning, we can only conclude that while no deletions whatsoever were permitted, in fact, authorized, inspired writings were permitted to be added in order to complete the canon protected by those passages.

The most compelling text on the closed canon is the Scripture to which nothing has been added for 1,900 years.

> *I warn everyone who hears the words of*
>
> *the prophecy of this book: if anyone adds to them,*
>
> *God will add to him the plagues described in this book,*
>
> *and if anyone takes away from the words*
>
> *of the book of this prophecy, God will take away*
>
> *his share in the tree of life and in the holy city,*
>
> *which are described in this book.*
>
> Revelation 22:18–19

Several significant observations, when taken together, have convinced the church over the centuries that the canon of Scripture is actually closed, never to be reopened.

1. The book of Revelation is unique to the Scripture in that it describes with unparalleled detail the end-time events which precede eternity future. As

Genesis began Scripture by bridging the gap from eternity past into our time/space existence with the only detailed creation account (Gen. 1–2), so Revelation transitions out of time/space back into eternity future (Rev. 20–22). Genesis and Revelation, by their contents, are the perfectly matched bookends of Scripture.

2. Just as there was prophetic silence after Malachi completed the Old Testament canon, so there was a parallel silence after John delivered Revelation. This leads to the conclusion that the New Testament canon was then closed also.

3. Since there have not been, nor now are, any authorized prophets or apostles in either the Old Testament or New Testament sense, there are not any potential authors of future inspired, canonical writings. God's word, "once for all delivered to the saints," is never to be added to, but to be earnestly contended for (Jude 3).

4. Of the four exhortations not to tamper with Scripture, only the one in Rev. 22:18–19 contains warnings of severe Divine judgment for disobedience. Further, Revelation is the only book of the New Testament to end with this kind of admonition and was the last New Testament book to be written. Therefore, these facts strongly suggest that Revelation was the last book of the canon and that the Bible is complete; to either add or delete would bring God's severe displeasure.

5. Finally, the early church, those closest in time to the apostles, believed that Revelation concluded God's inspired writings, the Scriptures.

So we can conclude, based on solid Biblical reasoning, that the canon is and will remain closed. There will be no future 67th book of the Bible.

Where Do We Stand?

In April, 1521, Martin Luther appeared before his ecclesiastical accusers at the Diet of Worms. They had given him the ultimatum to repudiate his unwavering faith in the sufficiency and perspicuity of the Scriptures. Luther is said to have responded, “Unless I am convicted by Scripture and plain reason—I do not accept the authority of popes and councils, for they have contradicted each other—my conscience is captive to the word of God. . . . God help me! Here I stand.”

Like Martin Luther, may we rise above the doubts within and confront the threats without when God’s word is assailed. God help us to be loyal contenders of the faith. Let us stand with God and the Scripture alone.

The Bible

This book contains: the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers.

Its doctrine is holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be saved, and practice it to be holy.

It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here heaven is open, and the gates of hell are disclosed.

Christ is the grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet.

Read it slowly, frequently, and prayerfully. It is a mine of wealth, health to the soul, and a river of pleasure. It is given to you here in this life, will be opened at the judgment, and is established forever.

It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its contents.

> *And we also thank God constantly for this, that when you received the word of God*
>
> *which you heard from us, you accepted it not as the word of men but as what it really is,*
>
> *the word of God, which is at work in you believers.*
>
> 1 Thessalonians 2:13

The Progress of Revelation: Old Testament

The Progress of Revelation: Old Testament

Book	Approximate Writing Date	Author
1. Job	Unknown	Anonymous
2. Genesis	1445–1405 B.C.	Moses
3. Exodus	1445–1405 B.C.	Moses
4. Leviticus	1445–1405 B.C.	Moses
5. Numbers	1445–1405 B.C.	Moses
6. Deuteronomy	1445–1405 B.C.	Moses
7. Psalms	1410–450 B.C.	Multiple Authors
8. Joshua	1405–1385 B.C.	Joshua
9. Judges	c. 1043 B.C.	Samuel
10. Ruth	c. 1030–1010 B.C.	Samuel (?)
11. Song of Solomon	971–965 B.C.	Solomon
12. Proverbs	971–686 B.C.	Solomon primarily
13. Ecclesiastes	940–931 B.C.	Solomon
14. 1 Samuel	931–722 B.C.	Anonymous
15. 2 Samuel	931–722 B.C.	Anonymous
16. Obadiah	850–840 B.C.	Obadiah
17. Joel	835–796 B.C.	Joel
18. Jonah	c. 760 B.C.	Jonah
19. Amos	c. 755 B.C.	Amos
20. Hosea	755–710 B.C.	Hosea
21. Micah	735–710 B.C.	Micah
22. Isaiah	700–681 B.C.	Isaiah
23. Nahum	c. 650 B.C.	Nahum
24. Zephaniah	635–625 B.C.	Zephaniah
25. Habakkuk	615–605 B.C.	Habakkuk
26. Ezekiel	590–570 B.C.	Ezekiel
27. Lamentations	586 B.C.	Jeremiah
28. Jeremiah	586–570 B.C.	Jeremiah
29. 1 Kings	561–538 B.C.	Anonymous
30. 2 Kings	561–538 B.C.	Anonymous
31. Daniel	536–530 B.C.	Daniel
32. Haggai	c. 520 B.C.	Haggai
33. Zechariah	480–470 B.C.	Zechariah
34. Ezra	457–444 B.C.	Ezra
35. 1 Chronicles	450–430 B.C.	Ezra (?)
36. 2 Chronicles	450–430 B.C.	Ezra (?)
37. Esther	450–331 B.C.	Anonymous
38. Malachi	433–424 B.C.	Malachi

39. Nehemiah	424–400 B.C.	Ezra

The Progress of Revelation: New Testament

The Progress of Revelation: New Testament		
Book	**Approximate Writing Date**	**Author**
1. James	A.D. 45–49	James
2. Galatians	A.D. 49–50	Paul
3. Matthew	A.D. 50–60	Matthew
4. Mark	A.D. 50–60	Mark
5. 1 Thessalonians	A.D. 51	Paul
6. 2 Thessalonians	A.D. 51–52	Paul
7. 1 Corinthians	A.D. 55	Paul
8. 2. Corinthians	A.D. 55–56	Paul
9. Romans	A.D. 56	Paul
10. Luke	A.D. 60–61	Luke
11. Ephesians	A.D. 60–62	Paul
12. Philippians	A.D. 60–62	Paul
13. Colossians	A.D. 60–62	Paul
14. Philemon	A.D. 60–62	Paul
15. Acts	A.D. 62	Luke
16. 1 Timothy	A.D. 62–64	Paul
17. Titus	A.D. 62–64	Paul
18. 1 Peter	A.D. 64–65	Peter
19. 2 Timothy	A.D. 66–67	Paul
20. 2 Peter	A.D. 67–68	Peter
21. Hebrews	A.D. 67–69	Unknown
22. Jude	A.D. 68–70	Jude
23. John	A.D. 80–90	John
24. 1 John	A.D. 90–95	John
25. 2 John	A.D. 90–95	John
26. 3 John	A.D. 90–95	John
27. Revelation	A.D. 94–96	John

How to Study the Bible

Here are tips on how to get the most out of the study of this “divine handbook.” These pointers will help answer the most crucial question of all, “How can a young man keep his way pure?” The psalmist responds, “By guarding it according to your word” (Ps. 119:9).

Why Is It Important to Study the Bible?

Why is God's word so important? Because it contains God's mind and will for your life (2 Tim. 3:16–17). It is the only source of absolute divine authority for you as a servant of Jesus Christ.

It is infallible in its totality: "The law of the Lord is perfect, reviving the soul; the testimony of the Lord is sure, making wise the simple" (Ps. 19:7).

It is inerrant in its parts: "Every word of God proves true; he is a shield to those who take refuge in him. Do not add to his words, lest he rebuke you and you be found a liar" (Prov. 30:5–6).

It is complete: "I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book, and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book" (Rev. 22:18–19).

It is authoritative and final: "Forever, O Lord, your word is firmly fixed in the heaven" (Ps. 119:89).

It is totally sufficient for your needs: ". . . that the man of God may be competent, equipped for every good work" (2 Tim. 3:16–17).

It will accomplish what it promises: "so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it" (Isa. 55:11).

It provides the assurance of your salvation: "Whoever is of God hears the words of God . . ." (John 8:47; cf. 20:31).

How Will I Benefit from Studying the Bible?

Millions of pages of material are printed every week. Thousands of new books are published each month. This would not be surprising to Solomon who said, “. . . beware of anything beyond these. Of making many books there is no end” (Eccles. 12:12).

Even with today’s wealth of books and computer helps, the Bible remains the only source of divine revelation and power that can sustain Christians in their “daily walk with God.” Note these significant promises in the Scripture.

The Bible is the source of truth: “Sanctify them in the truth; your word is truth” (John 17:17).

The Bible is the source of God’s blessing when obeyed: “But he said, ‘Blessed rather are those who hear the word of God and keep it’” (Luke 11:28).

The Bible is the source of victory: “. . . the sword of the Spirit, which is the word of God” (Eph. 6:17).

The Bible is the source of growth: “Like newborn infants, long for the pure spiritual milk, that by it you may grow up” (1 Pet. 2:2).

The Bible is the source of power: “For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek” (Rom. 1:16).

The Bible is the source of guidance: “Your word is a lamp to my feet and a light to my path” (Ps. 119:105).

What Should Be My Response to the Bible?

Because the Bible is so important and because it provides unparalleled eternal benefits, then these should be your responses:

- Believe it (John 6:68–69)
- Obey it (1 John 2:5)
- Preach it (2 Tim. 4:2)
- Honor it (Job 23:12)
- Guard it (1 Tim. 6:20)
- Study it (Ezra 7:10)
- Love it (Ps. 119:97)
- Fight for it (Jude 3)

Who Can Study the Bible?

Not everyone can be a Bible student. Check yourself on these necessary qualifications for studying the word with blessing:

- Are you saved by faith in Jesus Christ (1 Cor. 2:14–16)?
- Are you hungering for God’s word (1 Pet. 2:2)?
- Are you searching God’s word with diligence (Acts 17:11)?
- Are you seeking holiness (1 Pet. 1:14–16)?
- Are you Spirit-filled (Eph. 5:18)?

The most important question is the first. If you have never invited Jesus Christ to be your personal Savior and the Lord of your life, then your mind is blinded by Satan to God’s truth (2 Cor. 4:4).

If Christ is your need, stop reading right now and, in your own words with prayer, turn away from sin and turn toward God: “For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast” (Eph. 2:8–9).

What Are the Basics of Bible Study?

Personal Bible study, in precept, is simple. I want to share with you five steps to Bible study which will give you a pattern to follow.

STEP 1—Reading. Read a passage of Scripture repeatedly until you understand its theme, meaning the main truth of the passage. Isaiah said, “To whom would he teach knowledge, and to whom will he explain the message? Those who are weaned from the milk, those taken from the breast? For it is precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little” (Isa. 28:9–10).

Develop a plan on how you will approach reading through the Bible. Unlike most books, you will probably not read it straight through from cover to cover. There are many good Bible reading plans available, but here is one that I have found helpful.

Read through the Old Testament at least once a year. As you read, note in the margins any truths you particularly want to remember, and write down separately anything you do not immediately understand. Often as you read you will find that many questions are answered by the text itself. The questions to which you cannot find answers become the starting points for more in-depth study using commentaries or other reference tools.

Follow a different plan for reading the New Testament. Read one book at a time repetitiously for a month or more. This will help you to retain what is in the New Testament and not always have to depend on a concordance to find things.

If you want to try this, begin with a short book, such as 1 John, and read it through in one sitting every day for 30 days. At the end of that time, you will know what is in the book. Write on index cards the major theme of each chapter. By referring to the cards as you do your daily reading, you will begin to remember the content of each chapter. In fact, you will develop a visual perception of the book in your mind.

Divide longer books into short sections and read each section daily for 30 days. For example, the Gospel of John contains 21 chapters. Divide it into 3 sections of 7 chapters. At the end of 90 days, you will finish John. For variety, alternate short and long books, and in less than three years you will have finished the entire New Testament—and you will really know it!

STEP 2—Interpreting. In Acts 8:30, Philip asked the Ethiopian eunuch, “Do you understand what you are reading?” Or put another way, “What does the Bible mean by what it says?” It is not enough to read the text and jump directly to the application; we must first determine what it means, otherwise the application may be incorrect.

As you read Scripture, always keep in mind one simple question: “What does this mean?” To answer that question requires the use of the most basic principle of interpretation, called the analogy of faith, which tells the reader to “interpret the Bible with the Bible.” Letting the Holy Spirit be your teacher (1 John 2:27), search the Scripture he has authored, using cross references, comparative passages, concordances, indexes, and other helps. For those passages that yet remain unclear, consult your pastor or godly men who have written in that particular area.

Errors to Avoid

As you interpret Scripture, several common errors should be avoided.

1. Do not draw any conclusions at the price of proper interpretation. That is, do not make the Bible say what you want it to say, but rather let it say what God intended when he wrote it.

2. Avoid superficial interpretation. You have heard people say, “To me, this passage means,” or “I feel it is saying . . .” The first step in interpreting the Bible is to recognize the four gaps we have to bridge: language, culture, geography, and history (see below).

3. Do not spiritualize the passage. Interpret and understand the passage in its normal, literal, historical, grammatical sense, just like you would understand any other piece of literature you were reading today.

Gaps to Bridge

The books of the Bible were written many centuries ago. For us to understand today what God was communicating then, there are several gaps that need to be bridged: the language gap, the cultural gap, the geographical gap, and the historical gap. Proper interpretation, therefore, takes time and disciplined effort.

1. Language. The Bible was originally written in Greek, Hebrew, and Aramaic. Often, understanding the meaning of a word or phrase in the original language can be the key to correctly interpreting a passage of Scripture.

2. Culture. The culture gap can be tricky. Some people try to use cultural differences to explain away the more difficult biblical commands. Realize that Scripture must first be viewed in the context of the culture in which it was written. Without an understanding of first-century Jewish culture, it is difficult to understand the Gospels. Acts and the epistles must be read in light of the Greek and Roman cultures.

3. Geography. A third gap that needs to be closed is the geography gap. Biblical geography makes the Bible come alive. A good Bible atlas is an invaluable reference tool that can help you comprehend the geography of the Holy Land.

4. History. We must also bridge the history gap. Unlike the scriptures of most other world religions, the Bible contains the records of actual historical persons and events. An understanding of Bible history will help us place the people and events in it in their proper historical perspective. A good Bible dictionary or Bible encyclopedia is useful here, as are basic historical studies.

Principles to Understand

Four principles should guide us as we interpret the Bible: literal, historical, grammatical, and synthesis.

1. The Literal Principle. Scripture should be understood in its literal, normal, and natural sense. While the Bible does contain figures of speech and symbols, they were intended to convey literal truth. In general, however, the Bible speaks in literal terms, and we must allow it to speak for itself.

2. The Historical Principle. This means that we interpret a passage in its historical context. We must ask what the text meant to the people to whom it was first written. In this way we can develop a proper contextual understanding of the original intent of Scripture.

3. The Grammatical Principle. This requires that we understand the basic grammatical structure of each sentence in the original language. To whom do the pronouns refer? What is the tense of the main verb? You will find that when you ask some simple questions like those, the meaning of the text immediately becomes clearer.

4. The Synthesis Principle. This is what the Reformers called the analogia scriptura. It means that the Bible does not contradict itself. If we arrive at an interpretation of a passage that contradicts a truth taught elsewhere in the Scriptures, our interpretation cannot be correct. Scripture must be compared with Scripture to discover its full meaning.

STEP 3—Evaluating. You have been reading and asking the question, “What does the Bible say?” Then you have interpreted, asking the question, “What does the Bible mean?” Now it is time to consult others to insure that you have the proper interpretation. Remember, the Bible will never contradict itself.

Read Bible introductions, commentaries, and background books which will enrich your thinking through that illumination which God has given to other men and to you through their books. In your evaluation, be a true seeker. Be one who accepts the truth of God's word even though it may cause you to change what you always have believed, or cause you to alter your life pattern.

STEP 4—Applying. The next question is: "How does God's truth penetrate and change my own life?" Studying Scripture without allowing it to penetrate to the depths of your soul would be like preparing a banquet without eating it. The bottom-line question to ask is, "How do the divine truths and principles contained in any passage apply to me in terms of my attitude and actions?"

Jesus made this promise to those who would carry their personal Bible study through to this point: "If you know these things, blessed are you if you do them" (John 13:17).

Having read and interpreted the Bible, you should have a basic understanding of what the Bible says, and what it means by what it says. But studying the Bible does not stop there. The ultimate goal should be to let it speak to you and enable you to grow spiritually. That requires personal application.

Bible study is not complete until we ask ourselves, "What does this mean for my life and how can I practically apply it?" We must take the knowledge we have gained from our reading and interpretation and draw out the practical principles that apply to our personal lives.

If there is a command to be obeyed, we obey it. If there is a promise to be embraced, we claim it. If there is a warning to be followed, we heed it. This is the ultimate step: we submit to Scripture and let it transform our lives. If you skip this step, you will never enjoy your Bible study and the Bible will never change your life.

STEP 5—Correlating. This last stage connects the doctrine you have learned in a particular passage or book with divine truths and principles taught elsewhere in the Bible to form the big picture. Always keep in mind that the Bible is one book in 66 parts, and it contains a number of truths and principles, taught over and over again in a variety of ways and circumstances. By correlating and cross-referencing, you will begin to build a sound doctrinal foundation by which to live.

What Now?

The psalmist said, “Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; but his delight is in the law of the Lord, and on his law he meditates day and night” (Ps. 1:1–2).

It is not enough just to study the Bible. We must meditate upon it. In a very real sense we are giving our brain a bath; we are washing it in the purifying solution of God’s word.

> *This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.*
>
> Joshua 1:8
>
> *Here is the spring where waters flow,*
>
> *To quench our heat of sin:*
>
> *Here is the tree where truth doth grow,*
>
> *To lead our lives therein:*
>
> *Here is the judge that stints the strife,*
>
> *When men’s devices fail:*
>
> *Here is the bread that feeds the life*
>
> *That death cannot assail.*
>
> *The tidings of salvation dear,*
>
> *Comes to our ears from hence:*

The fortress of our faith is here,
And shield of our defense.
Then be not like the swine that hath
A pearl at his desire,
And takes more pleasure from the trough
And wallowing in the mire.
Read not this book in any case,
But with a single eye:
Read not but first desire God's grace,
To understand thereby.
Pray still in faith with this respect,
To bear good fruit therein,
That knowledge may bring this effect,
To mortify your sin.
Then happy you shall be in all your life,
What so to you befalls:
Yes, double happy you shall be,
When God by death you calls.

(From the first Bible printed in Scotland—1576)

Preface to the English Standard Version

The Bible

“This Book [is] the most valuable thing that this world affords. Here is Wisdom; this is the royal Law; these are the lively Oracles of God.” With these words the Moderator of the Church of Scotland hands a Bible to the new monarch in Britain’s coronation service. These words echo the King James Bible translators, who wrote in 1611: “God’s sacred word . . . is that inestimable treasure that excelleth all the riches of the earth.” This assessment of the Bible is the motivating force behind the publication of the English Standard Version.

Translation Legacy

The English Standard Version (ESV) stands in the classic mainstream of English Bible translations over the past half-millennium. The fountainhead of that stream was William Tyndale's New Testament of 1526; marking its course were the King James Version of 1611 (KJV), the English Revised Version of 1885 (RV), the American Standard Version of 1901 (ASV), and the Revised Standard Version of 1952 and 1971 (RSV). In that stream, faithfulness to the text and vigorous pursuit of accuracy were combined with simplicity, beauty, and dignity of expression. Our goal has been to carry forward this legacy for a new century.

To this end each word and phrase in the ESV has been carefully weighed against the original Hebrew, Aramaic, and Greek, to ensure the fullest accuracy and clarity and to avoid under-translating or overlooking any nuance of the original text. The words and phrases themselves grow out of the Tyndale–King James legacy, and most recently out of the RSV, with the 1971 RSV text providing the starting point for our work. Archaic language has been brought to current usage and significant corrections have been made in the translation of key texts. But throughout, our goal has been to retain the depth of meaning and enduring language that have made their indelible mark on the English-speaking world and have defined the life and doctrine of the church over the last four centuries.

Translation Philosophy

The ESV is an “essentially literal” translation that seeks as far as possible to capture the precise wording of the original text and the personal style of each Bible writer. As such, its emphasis is on “word-for-word” correspondence, at the same time taking into account differences of grammar, syntax, and idiom between current literary English and the original languages. Thus it seeks to be transparent to the original text, letting the reader see as directly as possible the structure and meaning of the original.

In contrast to the ESV, some Bible versions have followed a “thought-for-thought” rather than “word-for-word” translation philosophy, emphasizing “dynamic equivalence” rather than the “essentially literal” meaning of the original. A “thought-for-thought” translation is of necessity more inclined to reflect the interpretive opinions of the translator and the influences of contemporary culture.

Every translation is at many points a trade-off between literal precision and readability, between “formal equivalence” in expression and “functional equivalence” in communication, and the ESV is no exception. Within this framework we have sought to be “as literal as possible” while maintaining clarity of expression and literary excellence. Therefore, to the extent that plain English permits and the meaning in each case allows, we have sought to use the same English word for important recurring words in the original; and, as far as grammar and syntax allow, we have rendered Old Testament passages cited in the New in ways that show their correspondence. Thus in each of these areas, as well as throughout the Bible as a whole, we have sought to capture the echoes and overtones of meaning that are so abundantly present in the original texts.

As an essentially literal translation, then, the ESV seeks to carry over every possible nuance of meaning in the original words of Scripture into our own language. As such, it is ideally suited for in-depth study of the Bible. Indeed, with its emphasis on literary excellence, the ESV is equally suited for public reading and preaching, for private reading and reflection, for both academic and devotional study, and for Scripture memorization.

Translation Style

The ESV also carries forward classic translation principles in its literary style. Accordingly it retains theological terminology—words such as grace, faith, justification, sanctification, redemption, regeneration, reconciliation, propitiation—because of their central importance for Christian doctrine and also because the underlying Greek words were already becoming key words and technical terms in New Testament times.

The ESV lets the stylistic variety of the biblical writers fully express itself—from the exalted prose that opens Genesis, to the flowing narratives of the historical books, to the rich metaphors and dramatic imagery of the poetic books, to the ringing rhetorical indictments in the prophetic books, to the smooth elegance of Luke, to the profound simplicities of John, and the closely reasoned logic of Paul.

In punctuating, paragraphing, dividing long sentences, and rendering connectives, the ESV follows the path that seems to make the ongoing flow of thought clearest in English. The biblical languages regularly connect sentences by frequent repetition of words such as "and," "but," and "for," in a way that goes beyond the conventions of literary English. Effective translation, however, requires that these links in the original be reproduced so that the flow of the argument will be transparent to the reader. We have therefore normally translated these connectives, though occasionally we have varied the rendering by using alternatives (such as "also," "however," "now," "so," "then," or "thus") when they better capture the sense in specific instances.

In the area of gender language, the goal of the ESV is to render literally what is in the original. For example, "anyone" replaces "any man" where there is no word corresponding to "man" in the original languages, and "people" rather than "men" is regularly used where the original languages refer to both men and women. But the words "man" and "men" are retained where a male meaning component is part of the original Greek or Hebrew. Likewise, the word "man" has been retained where the original text intends to convey a clear contrast between "God" on the one hand and "man" on the other hand, with “man” being used in the collective sense of the whole human race (see Luke 2:52). Similarly, the English word “brothers” (translating the Greek word *adelphoi*) is retained as an important familial form of address between fellow-Jews and fellow-Christians in the first century. A recurring note is included to indicate that the term “brothers” (*adelphoi*) was often used in Greek to refer to both men and women, and to indicate the specific instances in the text where this is the case. In addition, the English word “sons” (translating the Greek word *huioi*) is retained in specific instances because the underlying Greek term usually includes a male meaning component and it was used as a legal term in the adoption and inheritance laws of first-century Rome. As used by the apostle Paul, this term refers to the status of all Christians, both men and women, who, having been adopted into God’s family, now enjoy all the privileges, obligations, and inheritance rights of God’s children.

The inclusive use of the generic “he” has also regularly been retained, because this is consistent with similar usage in the original languages and because an essentially literal translation would be impossible without it. Similarly, where God and man are compared or contrasted in the original, the ESV retains the generic use of “man” as the clearest way to express the contrast within the framework of essentially literal translation.

In each case the objective has been transparency to the original text, allowing the reader to understand the original on its own terms rather than on the terms of our present-day culture.

The Translation of Specialized Terms

In the translation of biblical terms referring to God, the ESV takes great care to convey the specific nuances of meaning of the original Hebrew and Greek terms. First, concerning terms that refer to God in the Old Testament: God, the Maker of heaven and earth, introduced himself to the people of Israel with the special, personal name, whose consonants are YHWH (see Ex. 3:14-15). Scholars call this the “Tetragrammaton,” a Greek term referring to the four Hebrew letters YHWH. The exact pronunciation of YHWH is uncertain, because the Jewish people considered the personal name of God to be so holy that it should never be spoken aloud. Instead of reading the word YHWH, they would normally read the Hebrew word *adonai* (“Lord”), and the ancient translations into Greek, Syriac, and Aramaic also followed suit. When the vowels of the word *adonai* are placed with the consonants of YHWH, this results in the familiar word *Jehovah* that was used in some earlier English Bible translations. As is common among English translations today, the ESV usually renders the personal name of God (YHWH) with the word Lord (printed in small capitals). An exception to this is when the Hebrew word *adonai* appears together with YHWH, in which case the two words are rendered together as “the Lord [in lower case] God [in small capitals].” In contrast to the personal name for God (YHWH), the more general name for God in Old Testament Hebrew is *’elohim* and its related forms of *’el* or *’eloah*, all of which are normally translated “God” (in lower case letters). The use of these different ways to translate the Hebrew words for God is especially beneficial to the English reader, enabling the reader to see and understand the different ways that the *personal* name and the *general* name for God are both used to refer to the *One True God* of the Old Testament.

Second, in the New Testament, the Greek word *Christos* has been translated consistently as “Christ.” Although the term originally meant “anointed,” among Jews in New Testament times the term came to designate the Messiah, the great Savior that God had promised to raise up. In other New Testament contexts, however, especially among Gentiles, *Christos* (“Christ”) was on its way to becoming a proper name. It is important, therefore, to keep the context in mind in understanding the various ways that *Christos* (“Christ”) is used in the New Testament. At the same time, in accord with its “essentially literal” translation philosophy, the ESV has retained consistency and concordance in the translation of *Christos* (“Christ”) throughout the New Testament.

A third specialized term, the word “behold,” usually has been retained as the most common translation for the Hebrew word *hinneh* and the Greek word *idou*. Both of these words mean something like “Pay careful attention to what follows! This is important!” Other than the word “behold,” there is no single word in English that fits well in most contexts. Although “Look!” and “See!” and “Listen!” would be workable in some contexts, in many others these words lack sufficient weight and dignity. Given the principles of “essentially literal” translation, it is important not to leave *hinneh* and *idou* completely untranslated, and so to lose the intended emphasis in the original languages. The older and more formal word “behold” has usually been retained, therefore, as the best available option for conveying the original sense of meaning.

Textual Basis

The ESV is based on the Masoretic text of the Hebrew Bible as found in *Biblia Hebraica Stuttgartensia* (2nd ed., 1983), and on the Greek text in the 1993 editions of the *Greek New Testament* (4th corrected ed.), published by the United Bible Societies (UBS), and *Novum Testamentum Graece* (27th ed.), edited by Nestle and Aland. The currently renewed respect among Old Testament scholars for the Masoretic text is reflected in the ESV's attempt, wherever possible, to translate difficult Hebrew passages as they stand in the Masoretic text rather than resorting to emendations or to finding an alternative reading in the ancient versions. In exceptional, difficult cases, the Dead Sea Scrolls, the Septuagint, the Samaritan Pentateuch, the Syriac Peshitta, the Latin Vulgate, and other sources were consulted to shed possible light on the text, or, if necessary, to support a divergence from the Masoretic text. Similarly, in a few difficult cases in the New Testament, the ESV has followed a Greek text different from the text given preference in the UBS/Nestle-Aland 27th edition. In this regard the footnotes that accompany the ESV text are an integral part of the ESV translation, informing the reader of textual variations and difficulties and showing how these have been resolved by the ESV translation team. In addition to this, the footnotes indicate significant alternative readings and occasionally provide an explanation for technical terms or for a difficult reading in the text. Throughout, the translation team has benefited greatly from the massive textual resources that have become readily available recently, from new insights into biblical laws and culture, and from current advances in Hebrew and Greek lexicography and grammatical understanding.

Publishing Team

The ESV publishing team includes more than a hundred people. The fourteen-member Translation Oversight Committee has benefited from the work of fifty biblical experts serving as Translation Review Scholars and from the comments of the more than fifty members of the Advisory Council, all of which has been carried out under the auspices of the Crossway Board of Directors. This hundred-member team, which shares a common commitment to the truth of God's word and to historic Christian orthodoxy, is international in scope and includes leaders in many denominations.

To God’s Honor and Praise

We know that no Bible translation is perfect or final; but we also know that God uses imperfect and inadequate things to his honor and praise. So to our triune God and to his people we offer what we have done, with our prayers that it may prove useful, with gratitude for much help given, and with ongoing wonder that our God should ever have entrusted to us so momentous a task.

Soli Deo Gloria!—To God alone be the glory!

*The Translation Oversight Committee**

*A complete list of the Translation Oversight Committee, the Translation Review Scholars, and the Advisory Council, is available upon request from Crossway.

Explanation of Features Included in this Edition

The MacArthur Study Bible, ESV includes a number of valuable features to encourage the reading and study of the Bible. A brief description is provided below explaining the purpose and use of the MacArthur Study Bible, ESV features.

Section Headings

Section headings have been included throughout the text of the MacArthur Study Bible, ESV. While the headings are not part of the Bible text itself, they have been provided to help identify and locate important themes and topics throughout the Bible.

Center-Column Cross-Reference System

The MacArthur Study Bible, ESV includes one of the most extensive and useful cross-reference systems available. The ESV cross-reference system is based on a comprehensive system developed more than a hundred years ago by a team of Bible scholars from Oxford and Cambridge Universities. As far as possible this system also included the cross-references used in the original King James Version of 1611. The resulting cross-reference system was first used in the English Revised Version (RV) and has been highly regarded around the world for its effectiveness in showing the internal interrelationship of the text throughout the Bible.

The cross-reference system as it appears in the MacArthur Study Bible, ESV has been adapted as needed from the RV system for use with the ESV text. In some cases, therefore, the specific wording of the reference passage may differ, although the underlying meaning and relationship to the referenced text is normally the same.

Because the ESV is an essentially literal, word-for-word translation, the ESV is especially suited for cross-reference study of key words and concepts throughout the Bible.

Using the ESV Cross-Reference System

An *alphabetical* superscript, *preceding* a word or phrase, is used to indicate each word or phrase that is cross-referenced. *Numerical* superscripts, however, which *follow* words or phrases, refer to footnotes at the bottom of the page. See, for example, the word “psound8” in Titus 2:1, where the letter superscript “p” preceding the word refers to the cross-reference, while the number superscript “8” refers to the footnote at the bottom of the page.

Types of Cross-References

The ESV cross-reference system includes several types of cross-references, as illustrated here from Romans 3:3–4. These include:

(1) *References to Specific Words or Phrases.* References to *words and phrases* within the same chapter appear as, e.g., “ver. 7”; within the same book, as, e.g., “ch. 9:6”; in other books of the Bible, as, e.g., “Heb. 4:2.”

(2) *Comparative References.* These references direct the reader to passages with the *same theme* and are indicated by square brackets, e.g., “[ch. 9:6; 2 Tim. 2:13].” In this example the theme of God’s faithfulness as found in Rom. 3:3 is cross-referenced with the same theme found later in Rom. 9:6 and in 2 Tim. 2:13.

(3) *Less Direct References.* These references generally provide additional information or insight about a specific theme and are introduced with the word “See,” e.g., “See John 8:26.” In this example the reader is directed to John 8:26, where God is presented as a trustworthy judge, thereby illustrating the theme of God’s faithfulness as taught in Rom. 3:4.

(4) *Quoted References.* These references indicate the source for verses or phrases quoted from other places in the Bible, e.g., “Cited from Ps. 51:4.”

The notations “(Heb.)” and “(Gk.)” indicate that the reference is clearer in Hebrew or Greek than in English. “(Gk.)” in New Testament citations of the Old Testament indicates that the reference is most clear in the Septuagint, a Greek translation of the Old Testament.

Footnotes

Several kinds of footnotes related to the ESV text are provided throughout the ESV Bible to assist the reader. These footnotes appear at the bottom of the page and are indicated in the ESV text by a superscript *number* that *follows* the word or phrase to which the footnote applies (e.g., "Isaac2"). Superscript *letters* that *precede* a word (e.g., "cIsaac") are used to indicate cross-references (see cross-reference explanation above).

The footnotes included in the ESV Bible are an integral part of the text and provide important information concerning the understanding and translation of the text. The footnotes fall mainly into four categories, as illustrated in the examples below.

Types of Footnotes

(1) *Alternative Translations*. Footnotes of this kind provide alternative translations for specific words or phrases when there is a strong possibility that such words or phrases could be translated in another way, such as: "Or *keep awake*" (see Matt. 26:38); and "Or *down payment*" (see Eph. 1:14). In such cases, the translation deemed to have the stronger support is in the text while other possible renderings are given in the note.

(2) *Explanation of Greek and Hebrew Terms*. Notes of this kind relate primarily to the meaning of specific Greek or Hebrew terms, as illustrated by the following examples:

(a) Notes about the meaning of names in the original languages, such as: "*Isaac* means *he laughs*" (see Gen. 17:19); and "*Simeon* sounds like the Hebrew for *heard*" (see Gen. 29:33).

(b) Notes that give the literal translation of a Greek or Hebrew word or phrase deemed too awkward to be used in the English text, such as: "Greek *girding up the loins of your mind*" (see 1 Pet. 1:13).

(c) Notes indicating that absolute certainty of the meaning of a word or phrase is not possible given our best understanding of the original language (e.g., Hebrew words occurring so infrequently in the Old Testament that their meaning cannot be determined with certainty). Such words are identified with a note stating that "The meaning of the Hebrew is uncertain" (see, e.g., Josh. 17:11).

(d) Notes that indicate the specialized use of a Greek word, such as: "brothers," translating the Greek word *adelphoi* (see, e.g., the extended note on Rom. 1:13, corresponding to the first occurrence of *adelphoi* in any New Testament book, and the abbreviated note, e.g., on Rom. 7:1, corresponding to subsequent occurrences of *adelphoi* in any New Testament book); and "sons," translating the Greek word *huioi* (see, e.g., Rom. 8:14). See also the discussion of *adelphoi* and *huioi* in the preface.

(3) *Other Explanatory Notes.* Footnotes of this kind provide clarifying information as illustrated by the following examples:

(a) Notes clarifying additional meanings that may not otherwise be apparent in the text, such as: "*Leprosy* was a term for several skin diseases; see Lev. 13."

(b) Notes clarifying important grammatical points that would not otherwise be apparent in English, such as: "In Hebrew *you* is plural in verses 1-5" (see Gen. 3:1).

(c) Notes clarifying when the referent for a pronoun has been supplied in the English text, such as: "Greek *he*" (see, e.g., Mark 1:43).

(d) Notes giving English equivalents for weights, measures, and monetary values.

(4) *Technical Translation Notes.* Footnotes of this kind indicate how decisions have been made in the translation of difficult Hebrew and Greek passages. Such notes occasionally include technical terms. For an explanation of these terms the reader is referred to standard Bible study reference works. See further the section in the preface on "Textual Basis" for an explanation of the original-language texts used in the translation of

the ESV Bible and how the translation of difficult passages has been resolved.

Maps

A valuable set of color maps is provided at the end of the MacArthur Study Bible, ESV. These include maps describing the biblical world and key historical periods in the life of ancient Israel and in New Testament times. Also included are maps showing Jerusalem in the time of Jesus as well as the missionary journeys of the apostle Paul.

Abbreviations and Special Markings

Abbreviations and Special Markings	
A.D.	in the year of our Lord
a.k.a.	also known as
A.M.	midnight to noon
B.C.	before Christ
c.	about, approximately
cf.	compare
ch., chs.	chapter, chapters
contra.	contrast
e.g.	for example
Macc.	1 and 2 Maccabees—two historical books in the noncanonical Apocrypha
ms., mss.	manuscript, manuscripts
NT	New Testament
Or	An alternate translation justified by the Hebrew, Aramaic, or Greek
OT	Old Testament
P.M.	noon to midnight
v., vv.	verse, verses
[ ]	In text, brackets indicate words probably not in the original writings
[ ]	In margin, brackets indicate references to a name, place or thing similar to, but not identical with that in the text
etc.	and so forth
f., ff.	following verse, following verses
i.e.	that is
lit.,	literally
LXX	Septuagint—an ancient translation of the Old Testament into Greek
Key to Parenthetical References	
( )	exact text

(cf.)	corroborative text
(see)	amplifying/clarifying text
(contra.)	contrasting text

Introduction to the Pentateuch

The first five books of the Bible (Genesis, Exodus, Leviticus, Numbers, Deuteronomy) form a complete literary unit called the Pentateuch, meaning “five scrolls.” The five independent books of the Pentateuch were written as an unbroken unity in content and historical sequence, with each succeeding book beginning where the former left off.

Genesis’ first words, “In the beginning, God created . . .” (Gen. 1:1) imply the reality of God’s eternal or “before time” existence and announce the spectacular transition to time and space. While the exact date of creation cannot be determined, it certainly would be estimated to be thousands of years ago, not millions. Starting with Abraham (c. 2165–1990 B.C.) in Gen. 11, this book of beginnings spans over 300 years to the death of Joseph in Egypt (c. 1804 B.C.). There is then another gap of almost 300 years until the birth of Moses in Egypt (c. 1525 B.C.; Ex. 2).

Exodus begins with the words “These are the names” (Ex. 1:1), listing those of the family of Jacob who went down to Egypt to be with Joseph toward the end of Genesis (Gen. 46ff.). The second book of the Pentateuch, which records the escape of the Israelites from Egypt, concludes when the cloud which led the people through the wilderness descends upon the newly constructed tabernacle.

The first Hebrew words of Leviticus may be translated, “The Lord called Moses” (Lev. 1:1). From the cloud of God’s Presence in the tabernacle of meeting (Lev. 1:1), God summons Moses in order to prescribe to him the ceremonial law which told Israel how they must approach their Holy Lord. Leviticus concludes with, “These are the commandments that the Lord commanded Moses for the people of Israel on Mount Sinai” (Lev. 27:34).

Numbers, much like Leviticus, commences with God commissioning Moses at the tabernacle of meeting, this time to take a census in preparation for war against Israel’s enemies. The book’s title in the Hebrew Bible accurately represents the content—“Wilderness.” Due to lack of trust in God, Israel did not want to engage its enemies militarily in order to claim the Promised

Land. After 40 additional years in the wilderness for their rebellion, Israel arrived on the plains of Moab.

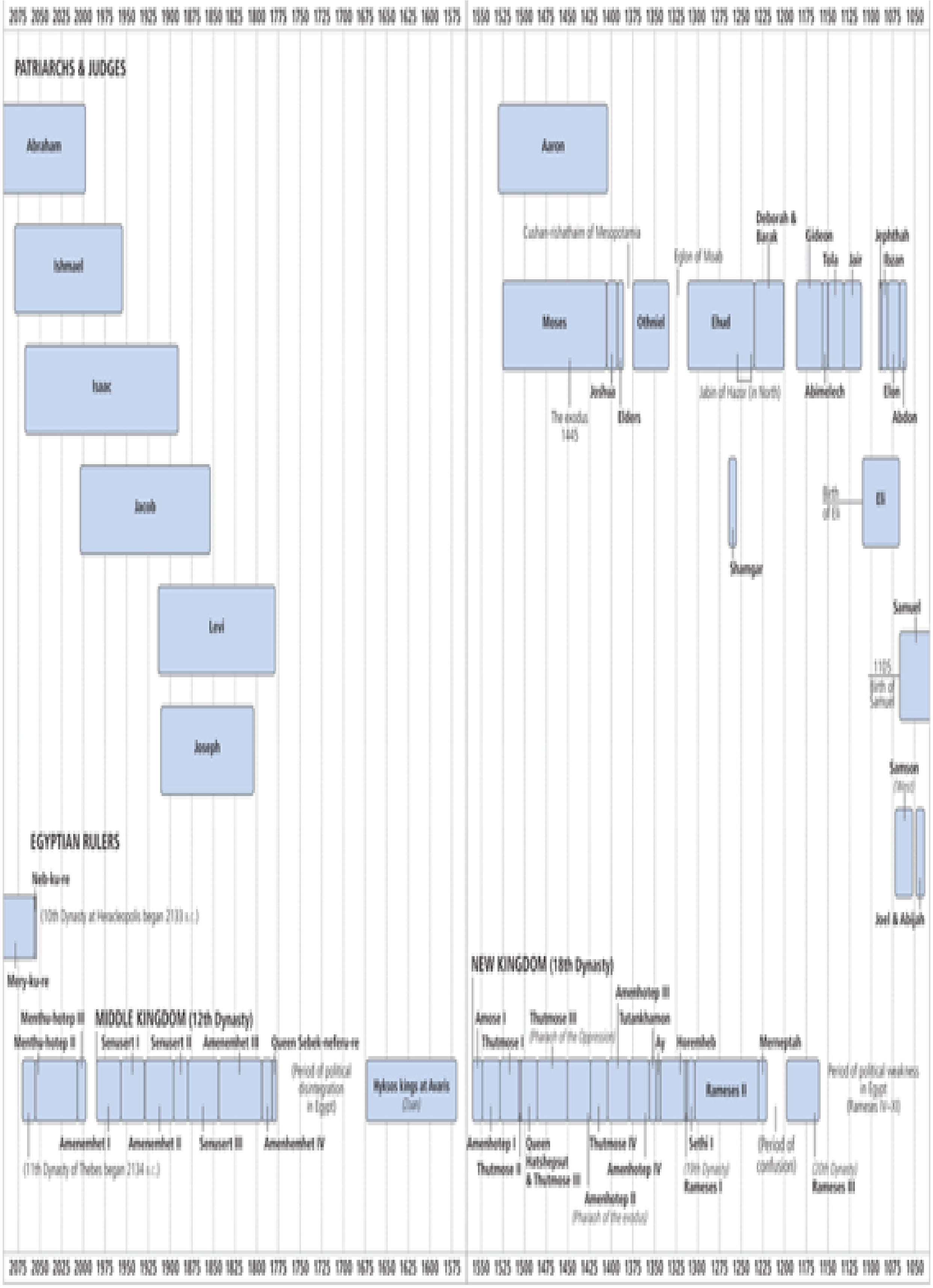
Despite the fact that “It is eleven days’ journey from Horeb by the way of Mount Seir to Kadesh-barnea” (Deut. 1:2), the journey took Israel 40 years due to their rebellion against God. Moses preached the book of Deuteronomy as a sermon on the Plains of Moab in preparation for God’s people to enter the land of covenant promise (Gen. 12:1–3). The title Deuteronomy is from the Greek phrase deuteros nomos, meaning “second law.” The book focuses on the restatement and, to some extent, the reapplication of the law to Israel’s new circumstances.

Moses was the human author of the Pentateuch (Ex. 17:14; 24:4; Num. 33:1–2; Deut. 31:9; Josh. 1:8; 2 Kings 21:8); thus, another title for the collection is “The Books of Moses.” Through Moses, God revealed himself, his former works, Israel’s family history, and its role in his plan of redemption for mankind. The Pentateuch is foundational to all the rest of Scripture.

Quoted or alluded to thousands of times in the OT and in the NT, the Pentateuch was Israel’s first inspired body of Scripture. For many years, this alone was Israel’s Bible. Another common title for this section of Scripture is Torah or Law, nomenclature which looks at the didactic nature of these books. The Israelites were to meditate upon it (Josh. 1:8), teach it to their children (Deut. 6:4–8), and read it publicly (Neh. 8:1ff.). Just before his death and Israel’s move into the Promised Land, Moses set forth the process by which public reading would make its way into human hearts and change their relationship with God, and ultimately their conduct:

> *Assemble the people, men, women, and little ones, and the sojourner*
>
> *within your towns, that they may hear and learn to fear*
>
> *the Lord your God, and be careful to do*
>
> *all the words of this law.*
>
> Deuteronomy 31:12

Chronology of Old Testament Patriarchs and Judges

2075 2050 2025 2000 1975 1950 1925 1900 1875 1850 1825 1800 1775 1750 1725 1700 1675 1650 1625 1600 1575
1550 1525 1500 1475 1450 1425 1400 1375 1350 1325 1300 1275 1250 1225 1200 1175 1150 1125 1100 1075 1050
PATRIARCHS & JUDGES
Abraham
Ishmael
Isaac
Jacob
Levi
Joseph
Aaron
Cushan-rishathaim of Mesopotamia
Eglon of Moab
Deborah & Barak
Gideon
Tola
Jair
Jephthah
Ibzan
Moses
Othniel
Ehud
Joshua
Elders
The exodus 1445
Jabin of Hazor (in North)
Abimelech
Elon
Abdon
Shamgar
Birth of Eli
Eli
Samuel
1105 Birth of Samuel
Samson
(Mesi)
Joel & Abijah
EGYPTIAN RULERS
Neb-ku-re
(10th Dynasty at Heracleopolis began 2133 B.C.)
Mery-ku-re
Menthu-hotep III
Menthu-hotep II
MIDDLE KINGDOM (12th Dynasty)
Senusert I
Senusert II
Amenemhet III
Queen Sebek-neferu-re
(Period of political disintegration in Egypt)
Hyksos kings at Avaris
(Dan)
Amenemhet I
Amenemhet II
Senusert III
Amenhemhet IV
(11th Dynasty of Thebes began 2134 B.C.)
NEW KINGDOM (18th Dynasty)
Amose I
Thutmose I
Thutmose III
(Pharaoh of the Oppression)
Amenhotep III
Tutankhamon
Ay
Horemheb
Merneptah
Rameses II
Period of political weakness in Egypt (Rameses IV–XI)
Amenhotep I
Thutmose II
Queen Hatshepsut & Thutmose III
Thutmose IV
Amenhotep IV
Amenhotep II
(Pharaoh of the exodus)
Sethi I
(19th Dynasty)
Rameses I
(Period of confusion)
(20th Dynasty)
Rameses III

The relationships between the commands is important. The people must: 1) gather to hear the law in order to learn what is required of them and what it has to say about God; 2) learn about the Lord in order to fear him based on a correct understanding of who he is; and 3) fear God in order to be correctly motivated to obedience and good works. Good works performed for any other reason will be improperly motivated. The priests taught the law to the families (Mal. 2:4–7) and the parents instructed the children within the home (Deut. 6:4ff.). Instruction in the law, in short, would provide the right foundation for the OT believer's relationship with God.

Because the Israelites' knowledge of the world in which they lived came through the Egyptians, as well as their ancestors the Mesopotamians, there was much confusion about the creation of the world, how it got to its present state, and how Israel had come into existence. Genesis 1–11 helped Israel understand the origin and nature of creation, human labor, sin, marriage, murder, death, bigamy, judgment, the multiplicity of languages, cultures, etc. These chapters established the worldview which explained the remainder of Israel's first Bible, the Pentateuch.

The later portion of Genesis explained to Israel who they were, including the purpose God had for them as a people. In Gen. 12:1–3, God had appeared to Abraham and made a threefold promise to give them a land, descendants, and blessing. Years later, in a ceremony typical to Abraham's culture, God recast the threefold promise into a covenant (Gen. 15:7ff.). The remainder of Genesis treats the fulfillment of all three promises, but focuses especially on the seed or descendants. The barrenness of each of the patriarchs' chosen wives taught Israel the importance of trust and patience in waiting for children from God.

The rest of the Pentateuch looks at the way in which the promises of Gen. 12:1–3 expand in the Abrahamic Covenant and achieve their initial stages of fulfillment. Exodus and Leviticus focus more on the blessing of relationship with God. In Exodus, Israel meets the God of their fathers and is led forth by him from Egypt to the Promised Land. Leviticus underscores the meticulous care with which the people and priests were to approach God in worship and every dimension of their lives. Holiness and cleanness come together in simple and practical ways. Numbers and Deuteronomy focus on the journey to and preparation for the land. The Pentateuch treats many issues related to

Israel’s relationship with their God. But the underlying theme of the Pentateuch is the initial, unfolding fulfillments of God’s promises made to Abraham.

A Harmony of the Books of Samuel, Kings and Chronicles

- I. THE KINGSHIP OF GOD (1 Sam. 1:1–7:17; 1 Chron. 1:1–9:44)
  - A. Genealogical Tables (1 Chron. 1:1–9:44)
    - 1. Genealogies of the Patriarchs (1 Chron. 1:1–2:2)
    - 2. Genealogies of the Tribes of Israel (1 Chron. 2:3–9:44)
  - B. The Close of the Theocracy (1 Sam. 1:1–7:17)
    - 1. The Early Life of Samuel (1 Sam. 1:1–4:1a)
      - a. Samuel’s birth and infancy (1 Sam. 1:1–2:11)
      - b. Samuel at Shiloh (1 Sam. 2:12–4:1a)
    - 2. The Period of National Disaster (1 Sam. 4:1b–7:2)
      - a. Israel’s defeat and loss of the ark (1 Sam. 4:1b-11a)
      - b. Fall of the house of Eli (1 Sam. 4:11b-22)
      - c. The ark of God (1 Sam. 5:1–7:2)
    - 3. Samuel, the Last of the Judges (1 Sam. 7:3–17)
- II. THE KINGSHIP OF SAUL (1 Sam. 8:1–31:13; 1 Chron. 10:1–14)
  - A. Establishment of Saul as First King of Israel (1 Sam. 8:1–10:27)
  - B. Saul’s Reign until His Rejection (1 Sam. 11:1–15:35)
  - C. The Decline of Saul and the Rise of David (1 Sam. 16:1–31:13)

1. David’s Early History (1 Sam. 16:1–23)
2. David’s Advancement and Saul’s Growing Jealousy (1 Sam. 17:1–20:42)
    a. David and Goliath (1 Sam. 17:1–51)
    b. David at the court of Saul (1 Sam. 18:1–20:42)
3. David’s Life of Exile (1 Sam. 21:1–28:2)
    a. David’s flight (1 Sam. 21:1–22:5)
    b. Saul’s vengeance on the priests of Nob (1 Sam. 22:6–23)
    c. David’s rescue of Keilah (1 Sam. 23:1–13)
    d. David’s last meeting with Jonathan (1 Sam. 23:14–18)
    e. David’s betrayal by the Ziphites (1 Sam. 23:19–24a)
    f. David’s escape from Saul in the Wilderness of Maon (1 Sam. 23:24b–28)
    g. David’s flight from Saul; David’s mercy on Saul’s life in the cave (1 Sam. 23:29–24:22)
    h. Samuel’s death (1 Sam. 25:1)
    i. David’s wedding to Abigail (1 Sam. 25:2–44)
    j. David’s mercy on Saul’s life again (1 Sam. 26:1–25)
    k. David’s joining with the Philistines (1 Sam. 27:1–28:2)
4. Saul’s Downfall in War with the Philistines (1 Sam. 28:3–31:13; 1 Chron. 10:1–14)
    a. Saul’s fear of the Philistines (1 Sam. 28:3–6)
    b. Saul’s visit to the witch of En-dor (1 Sam. 28:7–25)

        - c. David leaves the Philistines; defeats the Amalekites (1 Sam. 29:1–30:31)
        - d. Saul and his sons slain (1 Sam. 31:1–13; 1 Chron. 10:1–14)

- III. THE KINGSHIP OF DAVID (2 Sam. 1:1–24:25; 1 Kings 1:1–2:11; 1 Chron. 10:14–29:30)
    - A. David's Victories (2 Sam. 1:1–10:19; 1 Chron. 10:14–20:8)
        - 1. The Political Triumphs of David (2 Sam. 1:1–5:25; 1 Chron. 10:14–12:40)
            - a. David is king of Judah (2 Sam. 1:1–4:12; 1 Chron. 10:14–12:40)
            - b. David is king over all Israel (2 Sam. 5:1–5:25)
        - 2. The Spiritual Triumphs of David (2 Sam. 6:1–7:29; 1 Chron. 13:1–17:27)
            - a. The ark of the covenant (2 Sam. 6:1–23; 1 Chron. 13:1–16:43)
            - b. The temple and the Davidic Covenant (2 Sam. 7:1–29; 1 Chron. 17:1–27)
        - 3. The Military Triumphs of David (2 Sam. 8:1–10:19; 1 Chron. 18:1–20:8)
    - B. David's Sins (2 Sam. 11:1–27)
        - 1. David's Adultery with Bathsheba (2 Sam. 11:1–5)
        - 2. David's Murder of Uriah the Hittite (2 Sam. 11:6–27)
    - C. David's Problems (2 Sam. 12:1–24:25; 1 Chron. 21:1–27:34)
        - 1. David's House Suffers (2 Sam. 12:1–13:36)
            - a. Nathan's prophecy against David (2 Sam. 12:1–14)

        - b. David’s son dies (2 Sam. 12:15–25)
        - c. Joab’s loyalty to David (2 Sam. 12:26–31)
        - d. Amnon’s incest (2 Sam. 13:1–20)
        - e. Amnon’s murder (2 Sam. 13:21–36)
    - 2. David’s Kingdom Suffers (2 Sam. 13:37–24:25; 1 Chron. 21:1–27:34)
        - a. Absalom’s rebellion (2 Sam. 13:37–17:29)
        - b. Absalom’s murder (2 Sam. 18:1–33)
        - c. David’s restoration as king (2 Sam. 19:1–20:26)
        - d. David’s kingship evaluated (2 Sam. 21:1–23:39)
        - e. David’s numbering of the people (2 Sam. 24:1–24:25; 1 Chron. 21:1–30)
- D. David’s Preparation and Organization for the Temple (1 Chron. 22:1–27:34)
- E. David’s Last Days (1 Kings 1:1–2:11; 1 Chron. 28:1–29:30)
    - 1. David’s Failing Health: Abishag the Shunammite (1 Kings 1:1–4)
    - 2. Adonijah’s Attempt to Seize the Kingdom (1 Kings 1:5–9)
    - 3. Solomon’s Anointing as King (1 Kings 1:10–40; 1 Chron. 29:20–25)
    - 4. Adonijah’s Submission (1 Kings 1:41–53)
    - 5. David’s Last Words (1 Kings 2:1–9; 1 Chron. 28:1–29:25)
        - a. David’s words for Israel (1 Chron. 28:1–8)

            b. David’s words for Solomon (1 Kings 2:1–9; 1 Chron. 28:9–29:19)
            c. David’s dedication to the temple (1 Chron. 29:1–20)
        6. David’s Death (1 Kings 2:10–11; 1 Chron. 29:26–30)

IV. THE KINGSHIP OF SOLOMON (1 Kings 2:12–11:43; 1 Chron. 29:21–2 Chron. 9:31)

- A. Solomon’s Kingship Begins (1 Kings 2:12–4:34; 1 Chron. 29:21–2 Chron. 1:17)
    1. Solomon’s Kingship Established (1 Kings 2:12; 1 Chron. 29:21–2 Chron. 1:1)
    2. Solomon’s Adversaries Removed (1 Kings 2:13–46)
    3. Solomon’s Wedding to Pharaoh’s Daughter (1 Kings 3:1)
    4. Solomon’s Spiritual Condition (1 Kings 3:2–3)
    5. Solomon’s Sacrifice at Gibeon (1 Kings 3:4; 2 Chron. 1:2–6)
    6. Solomon’s Dream and Prayer for Wisdom (1 Kings 3:5–15; 2 Chron. 1:7–12)
    7. Solomon’s Judging of the Harlots with God’s Wisdom (1 Kings 3:16–28)
    8. Solomon’s Officers, His Power, Wealth, and Wisdom (1 Kings 4:1–34; 2 Chron. 1:13–17)
- B. Solomon’s Splendor (1 Kings 5:1–8:66; 2 Chron. 2:1–7:22)
    1. Preparations for the Building of the Temple (1 Kings 5:1–18; 2 Chron. 2:1–18)
    2. The Building of the Temple (1 Kings 6:1–38; 2 Chron. 3:1–14)
    3. The Building of the Royal Palace (1 Kings 7:1–12)

        4. The Making of the Vessels for the Temple (1 Kings 7:13–51; 2 Chron. 3:15–5:1)
        5. The Dedication and Completion of the Temple (1 Kings 8:1–66; 2 Chron. 5:2–7:22)
    C. Solomon's Demise (1 Kings 9:1–11:43; 2 Chron. 8:1–9:31)
        1. Davidic Covenant Repeated (1 Kings 9:1–9)
        2. Solomon's Disobedience to the Covenant (1 Kings 9:10–11:8; 2 Chron. 8:1–9:28)
        3. Solomon's Chastening for Breaking the Covenant (1 Kings 11:9–40)
        4. Solomon's Death (1 Kings 11:41–43; 2 Chron. 9:29–31)

V. THE KINGDOM DIVIDED (1 Kings 12:1–22:53; 2 Kings 1:1–17:41; 2 Chron. 10:1–28:27)
    A. The Kingdom Divides (1 Kings 12:1–14:31)
        1. The Division's Cause (1 Kings 12:1–24)
        2. Jeroboam, King of Israel (1 Kings 12:25–14:20)
        3. Rehoboam, King of Judah (1 Kings 14:21–31; 2 Chron. 10:1–12:16)
    B. Judah's Two Kings (1 Kings 15:1–24; 2 Chron. 13:1–16:14)
        1. Abijam, a.k.a. Joram, King of Judah (1 Kings 15:1–8; 2 Chron. 13:1–22)
        2. Asa, King of Judah (1 Kings 15:9–24; 2 Chron. 14:1–16:14)
    C. Israel's Five Kings (1 Kings 15:25–16:28)
        1. Nadab, King of Israel (1 Kings 15:25–31)
        2. Baasha, King of Israel (1 Kings 15:32–16:7)
        3. Elah, King of Israel (1 Kings 16:8–14)
        4. Zimri, King of Israel (1 Kings 16:15–20)

    5. Omri, King of Israel (1 Kings 16:21–28)
- D. Ahab, King of Israel (1 Kings 16:29–22:40)
    1. Ahab's Sin (1 Kings 16:29–34)
    2. Elijah the Prophet (1 Kings 17:1–19:21)
    3. Wars with Syria (1 Kings 20:1–43)
    4. Naboth Swindled and Killed (1 Kings 21:1–16)
    5. Ahab's Death (1 Kings 21:17–22:40)
- E. Jehoshaphat, King of Judah (1 Kings 22:41–50; 2 Chron. 17:1–21:3)
- F. Ahaziah, King of Israel (1 Kings 22:51–53; 2 Kings 1:1–18)
- G. Jehoram, a.k.a. Joram, King of Israel (2 Kings 3:1–8:15)
- H. Jehoram, King of Judah (2 Kings 8:16–24; 2 Chron. 21:4–20)
- I. Ahaziah, King of Judah (2 Kings 8:25–9:29; 2 Chron. 22:1–9)
- J. Jehu, King of Israel (2 Kings 9:30–10:36)
- K. Athaliah, Queen of Judah (2 Kings 11:1–16; 2 Chron. 22:10–23:21)
- L. Joash, King of Judah (2 Kings 11:17–12:21; 2 Chron. 24:1–27)
- M. Jehoahaz, King of Israel (2 Kings 13:1–9)
- N. Jehoash, a.k.a. Joash, King of Israel (2 Kings 13:10–25)
- O. Amaziah, King of Judah (2 Kings 14:1–22; 2 Chron. 25:1–28)
- P. Jeroboam II, King of Israel (2 Kings 14:23–29)
- Q. Uzziah, a.k.a., Azariah, King of Judah (2 Kings 15:1–7; 2 Chron. 26:1–23)
- R. Zechariah, King of Israel (2 Kings 15:8–12)
- S. Shallum, King of Israel (2 Kings 15:13–15)
- T. Menahem, King of Israel (2 Kings 15:16–22)
- U. Pekahiah, King of Israel (2 Kings 15:23–26)

- V. Pekah, King of Israel (2 Kings 15:27–31)
- W. Jotham, King of Judah (2 Kings 15:32–38; 2 Chron. 27:1–9)
- X. Ahaz, King of Judah (2 Kings 16:1–20; 2 Chron. 28:1–27)
- Y. Hoshea, King of Israel (2 Kings 17:1–41)

VI. THE SURVIVING KINGDOM OF JUDAH (2 Kings 18:1–25:30; 2 Chron. 29:1–36:23)

- A. Hezekiah, King of Judah (2 Kings 18:1–20:21; 2 Chron. 29:1–32:33)
- B. Manasseh, King of Judah (2 Kings 21:1–18; 2 Chron. 33:1–20)
- C. Amon, King of Judah (2 Kings 21:19–26; 2 Chron. 33:21–25)
- D. Josiah, King of Judah (2 Kings 22:1–23:30; 2 Chron. 34:1–35:27)
- E. Jehoahaz, King of Judah (2 Kings 23:31–34; 2 Chron. 36:1–3)
- F. Jehoiakim, King of Judah (2 Kings 23:35–24:7; 2 Chron. 36:4–8)
- G. Jehoiachin, King of Judah (2 Kings 24:8–16; 2 Chron. 36:9–10)
- H. Zedekiah, King of Judah (2 Kings 24:17–25:21; 2 Chron. 36:11–21)
- I. Gedaliah, Governor of Judah (2 Kings 25:22–26)
- J. Jehoiachin Released in Babylon (2 Kings 25:27–30)
- K. Cyrus Decrees Rebuilding in Jerusalem (2 Chron. 36:22–23)

Introduction to the Prophets

The writing prophets of the OT fall into two groups: the four major prophets—Isaiah, Jeremiah, Ezekiel, and Daniel—and the 12 minor prophets—Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. Lamentations falls into the major-prophet grouping because of its connection with Jeremiah.

Besides these, the OT regarded others as prophets. Such prophets as Gad, Nathan, Elijah, and Elisha were typical of the nonwriting prophets. In a sense, John the Baptist as a forerunner of Jesus was a prophet who belonged to the OT era.

The following table gives the sequence and approximate dates and direction of ministry for the writing prophets, with "Israel" designating the northern kingdom and "Judah" the southern:

Prophets organized by Date and Direction of Ministry

Prophets organized by Date and Direction of Ministry		
Prophet	**Ministered to**	**in the Years**
Obadiah	Edom	850–840 B.C.
Joel	Judah	835–796 B.C.
Jonah	Nineveh	784–760 B.C.
Amos	Israel	763–755 B.C.
Hosea	Israel	755–710 B.C.
Isaiah	Judah	739–680 B.C.
Micah	Judah	735–710 B.C.
Nahum	Nineveh	650–630 B.C.
Zephaniah	Judah	635–625 B.C.
Jeremiah	Judah	627–570 B.C.
Habakkuk	Judah	620–605 B.C.
Daniel	Babylon	605–536 B.C.
Ezekiel	Babylon	593–570 B.C.
Haggai	Judah	520–505 B.C.

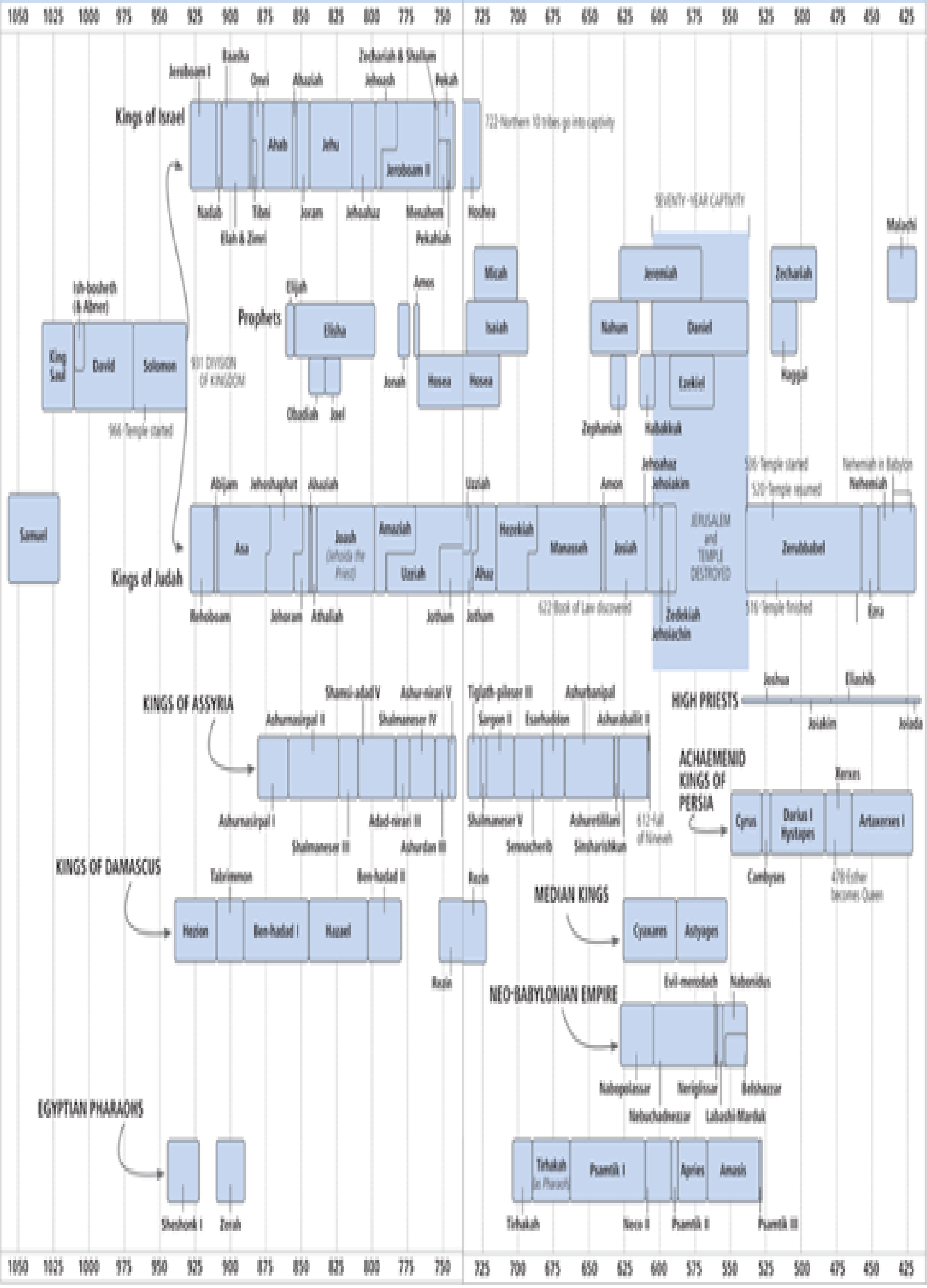
Zechariah	Judah	520–470 B.C.
Malachi	Judah	437–417 B.C.

Another way of categorizing the writing prophets relates them chronologically to the captivities of Israel (c. 722 B.C.) and Judah (c. 586 B.C.):

Prophets organized by Writing Date and Captivity

Prophets organized by Writing Date and Captivity					
Preexilic				**Exilic**	**Postexilic**
Obadiah	Amos	Micah	Jeremiah	Daniel	Haggai
Joel	Hosea	Nahum	Habakkuk	Ezekiel	Zechariah
Jonah	Isaiah	Zephaniah		Malachi	

Chronology of Old Testament Kings and Prophets


1050 1025 1000 975 950 925 900 875 850 825 800 775 750 725 700 675 650 625 600 575 550 525 500 475 450 425
Kings of Israel
Jeroboam I
Baasha
Omri
Ahaziah
Zechariah & Shallum
Jehoash
Pekah
Ahab
Jehu
Jeroboam II
722-Northern 10 tribes go into captivity
Nadab
Elah & Zimri
Tibni
Joram
Jehoahaz
Menahem
Pekahiah
Hoshea
SEVENTY-YEAR CAPTIVITY
Malachi
Ish-bosheth (& Abner)
Prophets
Elijah
Elisha
Amos
Micah
Jeremiah
Zechariah
King Saul
David
Solomon
931 DIVISION OF KINGDOM
966-Temple started
Obadiah
Joel
Jonah
Hosea
Hosea
Isaiah
Nahum
Daniel
Ezekiel
Zephaniah
Habakkuk
Haggai
Samuel
Abijam
Jehoshaphat
Ahaziah
Uzziah
Amon
Jehoahaz
Jehoiakim
536-Temple started
520-Temple resumed
Nehemiah in Babylon
Nehemiah
Asa
Joash (Jehoida the Priest)
Amaziah
Uzziah
Ahaz
Hezekiah
Manasseh
Josiah
JERUSALEM and TEMPLE DESTROYED
Zerubbabel
Kings of Judah
Rehoboam
Jehoram
Athaliah
Jotham
Jotham
622-Book of Law discovered
Zedekiah
Jehoiachin
516-Temple finished
Ezra
HIGH PRIESTS
Joshua
Eliashib
Joiakim
Joiada
KINGS OF ASSYRIA
Shamsi-adad V
Ashur-nirari V
Ashurnasirpal II
Shalmaneser IV
Tiglath-pileser III
Ashurbanipal
Sargon II
Esarhaddon
Ashuruballit II
Ashurnasirpal I
Shalmaneser III
Adad-nirari III
Ashurdan III
Shalmaneser V
Sennacherib
Ashuretillilani
Sinsharishkun
612-Fall of Nineveh
ACHAEMENID KINGS OF PERSIA
Xerxes
Cyrus
Darius I Hystapes
Artaxerxes I
Cambyses
478-Esther becomes Queen
KINGS OF DAMASCUS
Tabrimmon
Ben-hadad II
Rezin
Hezion
Ben-hadad I
Hazael
Rezin
MEDIAN KINGS
Cyaxares
Astyages
NEO-BABYLONIAN EMPIRE
Evil-merodach
Nabonidus
Nabopolassar
Nebuchadnezzar
Neriglissar
Labashi-Mardak
Belshazzar
EGYPTIAN PHARAOHS
Sheshonk I
Zerah
Tirhakah (as Pharaoh)
Psamtik I
Apries
Amasis
Tirhakah
Neco II
Psamtik II
Psamtik III
1050 1025 1000 975 950 925 900 875 850 825 800 775 750 725 700 675 650 625 600 575 550 525 500 475 450 425

Messages of the writing prophets sometimes related to the prophets' immediate future (e.g., Isa. 7:1–11) and sometimes to the distant future (e.g., Isa. 7:12–14). In their frequent predictions about the coming Messiah, they saw him in two roles: that of a suffering Messiah (e.g., Isa. 53) and that of a reigning Messiah (e.g., Isa. 11). The prophets themselves were unable to comprehend completely how these two aspects of the Messiah's future ministry would fit together (1 Pet. 1:10–12).

God's dealings with Israel dominated the pages of the major and minor prophets, but several books—Daniel, Obadiah, Jonah, and Nahum—have as their subjects God's working in Gentile world history. The other prophetic books look beyond Israel from time to time to note how God's chosen nation will impact the rest of the nations (e.g., Isa. 52:10, 15) or how God will judge the nations.

As seen from the chronological listing on the previous page, the period of the writing prophets ended about 400 years before the coming of Christ. No official declaration marked the end of OT prophecy, but the people of Israel came gradually to the realization that no prophet had appeared in Israel for a considerable period of time (cf. *1 Macc.* 9:27). From the perspective of later times, it became obvious to all that the great prophetic movement of the OT terminated and thus commenced the 400 "silent years," after which comparable written ministries of NT apostles and prophets began.

Genesis

Genesis 1 • Genesis 2 • Genesis 3 • Genesis 4 • Genesis 5 • Genesis 6 •
Genesis 7 • Genesis 8 • Genesis 9 • Genesis 10 • Genesis 11 •
Genesis 12 • Genesis 13 • Genesis 14 • Genesis 15 •
Genesis 16 • Genesis 17 • Genesis 18 • Genesis 19 •
Genesis 20 • Genesis 21 • Genesis 22 • Genesis 23 •
Genesis 24 • Genesis 25 • Genesis 26 • Genesis 27 •
Genesis 28 • Genesis 29 • Genesis 30 • Genesis 31 •
Genesis 32 • Genesis 33 • Genesis 34 • Genesis 35 •
Genesis 36 • Genesis 37 • Genesis 38 • Genesis 39 •
Genesis 40 • Genesis 41 • Genesis 42 • Genesis 43 •
Genesis 44 • Genesis 45 • Genesis 46 • Genesis 47 •
Genesis 48 • Genesis 49 • Genesis 50

- Introduction to Genesis
  - Title
  - Author and Date
  - Background and Setting
  - Historical and Theological Themes
  - Interpretive Challenges
  - Outline
- Footnotes
- Study Notes

Introduction to Genesis

Title

The English title, Genesis, comes from the Greek translation (Septuagint, LXX) meaning “origins”; whereas, the Hebrew title is derived from the Bible’s very first word, translated “in the beginning.” Genesis serves to introduce the Pentateuch (the first five books of the OT) and the entire Bible. The influence of Genesis in Scripture is demonstrated by its being quoted over 35 times in the NT and hundreds of allusions appearing in both Testaments. The story line of salvation that begins in Gen. 3 is not completed until Rev. 21–22, where the eternal kingdom of redeemed believers is gloriously pictured.

Author and Date

While 1) the author does not identify himself in Genesis and 2) Genesis ends almost three centuries before Moses was born, both the OT (Ex. 17:14; Num. 33:2; Josh. 8:31; 1 Kings 2:3; 2 Kings 14:6; Ezra 6:18; Neh. 13:1; Dan. 9:11, 13; Mal. 4:4) and the NT (Matt. 8:4; Mark 12:26; Luke 16:29; 24:27, 44; John 5:46; 7:22; Acts 15:1; Rom. 10:19; 1 Cor. 9:9; 2 Cor. 3:15) ascribe this composition to Moses, who is the fitting author in light of his educational background (cf. Acts 7:22). No compelling reasons have been forthcoming to challenge Mosaic authorship. Genesis was written after the exodus (c. 1445 B.C.), but before Moses' death (c. 1405 B.C.). For a brief biographical sketch of Moses read Ex. 1–6.

Background and Setting

The initial setting for Genesis is eternity past. God then, by willful act and divine word, spoke all creation into existence, furnished it, and finally breathed life into a lump of dirt, which he fashioned in his image to become Adam. God made mankind the crowning point of his creation, i.e., his companions who would enjoy fellowship with him and bring glory to his name.

The historical background for the early events in Genesis is clearly Mesopotamian. While it is difficult to pinpoint precisely the historical moment for which this book was written, Israel first heard Genesis sometime prior to crossing the Jordan River and entering the Promised Land (c. 1405 B.C.).

Genesis has three distinct, sequential geographical settings: 1) Mesopotamia (chs. 1–11); 2) the Promised Land (chs. 12–36); and 3) Egypt (chs. 37–50). The time frames of these three segments are: 1) Creation to c. 2090 B.C.; 2) 2090–1897 B.C.; and 3) 1897–1804 B.C. Genesis covers more time than the remaining books of the Bible combined.

Historical and Theological Themes

In this book of beginnings, God revealed himself and a worldview to Israel that contrasted, at times sharply, with the worldview of Israel's neighbors. The author made no attempt to defend the existence of God or to present a systematic discussion of his person and works. Rather, Israel's God distinguished himself clearly from the alleged gods of her neighbors. Theological foundations are revealed that include God the Father, God the Son, God the Holy Spirit, man, sin, redemption, covenant, promise, Satan and angels, kingdom, revelation, Israel, judgment, and blessing.

Genesis 1–11 (primeval history) reveals the origins of the universe, i.e., the beginnings of time and space and many of the firsts in human experience, such as marriage, family, the fall, sin, redemption, judgment, and nations. Genesis 12–50 (patriarchal history) explained to Israel how they came into existence as a family whose ancestry could be traced to Eber (hence the "Hebrews"; Gen. 10:24–25) and even more remotely to Shem, the son of Noah (hence the "Semites"; Gen. 10:21). God's people came to understand not only their ancestry and family history, but also the origins of their institutions, customs, languages, and different cultures, especially basic human experiences such as sin and death.

Because they were preparing to enter Canaan and dispossess the Canaanite inhabitants of their homes and properties, God revealed their enemies' background. In addition, they needed to understand the actual basis of the war they were about to declare in light of the immorality of killing, consistent with the other four books that Moses was writing (Exodus, Leviticus, Numbers, and Deuteronomy). Ultimately, the Jewish nation would understand a selected portion of preceding world history and the inaugural background of Israel as a basis by which they would live in their new beginnings under Joshua's leadership in the land that had previously been promised to their original patriarchal forefather, Abraham.

Genesis 12:1–3 established a primary focus on God's promises to Abraham. This narrowed their view from the entire world of peoples in Gen. 1–11 to one small nation, Israel, through whom God would progressively accomplish his redemptive plan. This underscored Israel's mission to be "a light for the nations" (Isa. 42:6). God promised land, descendants (seed), and blessing. This threefold promise became, in turn, the basis of the covenant with Abraham (Gen. 15:1–20). The rest of Scripture bears out the fulfillment of these promises.

On a larger scale, Gen. 1–11 set forth a singular message about the character and works of God. In the sequence of accounts that make up these chapters of Scripture, a pattern emerges that reveals God's abundant grace as he responded to the willful disobedience of mankind. Without exception, in each account God increased the manifestation of his grace. But also without exception, man responded in greater sinful rebellion. In biblical words, the more sin abounded the more did God's grace abound (cf. Rom. 5:20).

One final theme of both theological and historical significance sets Genesis apart from other books of Scripture, in that the first book of Scripture corresponds closely with the final book. In the book of Revelation, the paradise that was lost in Genesis will be regained. The apostle John clearly presented the events recorded in his book as future resolutions to the problems which began as a result of the curse in Gen. 3. His focus is upon the effects of the fall in the undoing of creation and the manner in which God rids his creation of the curse effect. In John's own words, "No longer will there by anything accursed" (Rev. 22:3). Not surprisingly, in the final chapter of God's word, believers will find themselves back in the Garden of Eden, the eternal paradise of God, eating from the tree of life (Rev. 22:1–14). At that time, they will partake, wearing robes washed in the blood of the Lamb (Rev. 22:14).

Interpretive Challenges

Grasping the individual messages of Genesis that make up the larger plan and purpose of the book presents no small challenge since both the individual accounts and the book’s overall message offer important lessons to faith and works. Genesis presents creation by divine fiat, ex nihilo, i.e., “out of nothing.” Three traumatic events of epic proportions, namely the fall, the universal flood, and the dispersion of nations are presented as historical backdrop in order to understand world history. From Abraham on, the pattern is to focus on God’s redemption and blessing.

The customs of Genesis often differ considerably from those of our modern day. They must be explained against their ancient Near Eastern background. Each custom must be treated according to the immediate context of the passage before any attempt is made to explain it based on customs recorded in extrabiblical sources or even elsewhere in Scripture.

Outline

Genesis by content is comprised of two basic sections: 1) Primitive history (Gen. 1–11) and 2) Patriarchal history (Gen. 12–50). Primitive history records four major events: 1) Creation (Gen. 1–2); 2) the fall (Gen. 3–5); 3) the flood (Gen. 6–9); and 4) the dispersion (Gen. 10–11). Patriarchal history spotlights four great men: 1) Abraham (Gen. 12:1–25:8); 2) Isaac (Gen. 21:1–35:29); 3) Jacob (Gen. 25:21–50:14); and 4) Joseph (Gen. 30:22–50:26).

The literary structure of Genesis is built on the frequently recurring phrase "the book of the generations of" and is the basis for the following outline.

I. The Creation of Heaven and Earth (1:1–2:3)
II. The Generations of the Heavens and the Earth (2:4–4:26)
    A. Adam and Eve in Eden (2:4–25)
    B. The Fall and Its Outcomes (ch. 3)
    C. Murder of a Brother (4:1–24)
    D. Hope in the Descendants of Seth (4:25–26)
III. The Generations of Adam (5:1–6:8)
    A. Genealogy—Seth to Noah (ch. 5)
    B. Rampant Sin Prior to the Flood (6:1–8)
IV. The Generations of Noah (6:9–9:29)
    A. Preparation for the Flood (6:9–7:9)
    B. The Flood and Deliverance (7:10–8:19)
    C. God's Noahic Covenant (8:20–9:17)
    D. The History of Noah's Descendants (9:18–29)
V. The Generations of Shem, Ham, and Japheth (10:1–11:9)
    A. The Nations (ch. 10)
    B. Dispersion of the Nations (11:1–9)
VI. The Generations of Shem: Genealogy of Shem to Terah (11:10–26)
VII. The Generations of Terah (11:27–25:11)
    A. Genealogy (11:27–32)

- B. The Abrahamic Covenant: His Land and People (12:1–22:19)
    1. Journey to the Promised Land (12:1–9)
    2. Redemption from Egypt (12:10–20)
    3. Division of the land (ch. 13)
    4. Victory over the kings (ch. 14)
    5. The covenant ratified (ch. 15)
    6. Rejection of Hagar and Ishmael (ch. 16)
    7. The covenant confirmed (ch. 17)
    8. Birth of Isaac foretold (18:1–15)
    9. Sodom and Gomorrah (18:16–19:38)
    10. Philistine encounter (ch. 20)
    11. Isaac's birth (ch. 21)
    12. Abraham's act of faith with Isaac (22:1–19)
- C. Abraham's Promised Seed (22:20–25:11)
    1. Rebekah's background (22:20–24)
    2. Death of Sarah (ch. 23)
    3. Isaac's marriage to Rebekah (ch. 24)
    4. Isaac the only heir (25:1–6)
    5. Death of Abraham (25:7–11)

VIII. The Generations of Ishmael (25:12–18)

IX. The Generations of Isaac (25:19–35:29)

- A. Competition Between Esau and Jacob (25:19–34)
- B. Covenant Blessings to Isaac (ch. 26)
- C. Jacob's Deception for the Blessing (27:1–40)
- D. Blessing on Jacob in a Foreign Land (27:41–32:32)
    1. Jacob sent to Laban (27:41–28:9)
    2. Angel at Bethel (28:10–22)
    3. Disagreements with Laban (29:1–30)
    4. Promised seed (29:31–30:24)
    5. Departure from Aram (30:25–31:55)
    6. Angels at Mahanaim and Penuel (ch. 32)
- E. Esau's Reunion and Reconciliation with Jacob (33:1–17)

    F. Events and Deaths from Shechem to Mamre (33:18–35:29)
- X. The Generations of Esau (36:1–37:1)
- XI. The Generations of Jacob (37:2–50:26)
    - A. Joseph’s Dreams (37:2–11)
    - B. Family Tragedy (37:12–38:30)
    - C. Vice Regency over Egypt (chs. 39–41)
    - D. Reunion with Family (chs. 42–45)
    - E. Transition to Exodus (chs. 46–50)
        1. Journey to Egypt (46:1–27)
        2. Occupation in Goshen (46:28–47:31)
        3. Blessings on the twelve tribes (48:1–49:28)
        4. Death and burial of Jacob in Canaan (49:29–50:14)
        5. Death of Joseph in Egypt (50:15–26)

Genesis

The Creation of the World

GENESIS **1** ‡In the beginning, God created the heavens and the earth. [2]†The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

[3]†And God said, “Let there be light,” and there was light. [4]‡†And God saw that the light was good. And God separated the light from the darkness. [5]†God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

[6]†And God said, “Let there be an expanse [1] in the midst of the waters, and let it separate the waters from the waters.” [7]†And God made [2] the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so. [8]And God called the expanse Heaven. [3] And there was evening and there was morning, the second day.

[9]‡And God said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear.” And it was so. [10]God called the dry land Earth, [4] and the waters that were gathered together he called Seas. And God saw that it was good.

[11]‡†And God said, “Let the earth sprout vegetation, plants [5] yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth.” And it was so. [12]The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. [13]And there was evening and there was morning, the third day.

[14]†And God said, “Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, [6] and for days and years, [15]‡and let them be lights in the expanse of the heavens to give light upon the earth.” And it was so. [16]And God made

the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. [17]And God set them in the expanse of the heavens to give light on the earth, [18]to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. [19]And there was evening and there was morning, the fourth day.

[20]†And God said, “Let the waters swarm with swarms of living creatures, and let birds [7] fly above the earth across the expanse of the heavens.” [21]So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. [22]†And God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” [23]And there was evening and there was morning, the fifth day.

[24]‡†And God said, “Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds.” And it was so. [25]And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

[26]‡†Then God said, “Let us make man [8] in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

> [27]†So God created man in his own image,
> in the image of God he created him;
> male and female he created them.

[28]†And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” [29]‡And God said, “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. [30]And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything

that has the breath of life, I have given every green plant for food.” And it was so. [31][†]And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

The Seventh Day, God Rests

GENESIS **2** ‡Thus the heavens and the earth were finished, and all the host of them. [2]†And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. [3]So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

The Creation of Man and Woman

> [4]‡‡These are the generations
> of the heavens and the earth when they were created,
> in the day that the LORD God made the earth and the heavens.

[5]When no bush of the field [1] was yet in the land [2] and no small plant of the field had yet sprung up—for the LORD God had not caused it to rain on the land, and there was no man to work the ground, [6]†and a mist [3] was going up from the land and was watering the whole face of the ground— [7]†then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature. [8]†And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed. [9]†And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.

[10]†A river flowed out of Eden to water the garden, and there it divided and became four rivers. [11]†The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. [12]†And the gold of that land is good; bdellium and onyx stone are there. [13]†The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. [14]†And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

[15]†The LORD God took the man and put him in the garden of Eden to work it and keep it. [16]And the LORD God commanded the man, saying, “You may

surely eat of every tree of the garden, [17]†but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat [4] of it you shall surely die.”

[18]†Then the LORD God said, “It is not good that the man should be alone; I will make him a helper fit for [5] him.” [19]†Now out of the ground the LORD God had formed [6] every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. [20]†The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam [7] there was not found a helper fit for him. [21]†So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. [22]And the rib that the LORD God had taken from the man he made [8] into a woman and brought her to the man. [23]†Then the man said,

“This at last is bone of my bones
    and flesh of my flesh;
she shall be called Woman,
    because she was taken out of Man.” [9]

[24]†Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. [25]†And the man and his wife were both naked and were not ashamed.

The Fall

GENESIS **3** †Now the serpent was more crafty than any other beast of the
field that the LORD God had made.

He said to the woman, “Did God actually say, ‘You [1] shall not eat of any
tree in the garden’?” [2]†And the woman said to the serpent, “We may eat of
the fruit of the trees in the garden, [3]†but God said, ‘You shall not eat of the
fruit of the tree that is in the midst of the garden, neither shall you touch it,
lest you die.’” [4]†But the serpent said to the woman, “You will not surely
die. [5]For God knows that when you eat of it your eyes will be opened, and
you will be like God, knowing good and evil.” [6]†So when the woman saw
that the tree was good for food, and that it was a delight to the eyes, and that
the tree was to be desired to make one wise, [2] she took of its fruit and ate,
and she also gave some to her husband who was with her, and he ate.
[7]†Then the eyes of both were opened, and they knew that they were naked.
And they sewed fig leaves together and made themselves loincloths.

[8]†And they heard the sound of the LORD God walking in the garden in the
cool [3] of the day, and the man and his wife hid themselves from the
presence of the LORD God among the trees of the garden. [9]†But the LORD
God called to the man and said to him, “Where are you?” [4] [10]†And he
said, “I heard the sound of you in the garden, and I was afraid, because I
was naked, and I hid myself.” [11]†He said, “Who told you that you were
naked? Have you eaten of the tree of which I commanded you not to eat?”
[12]†The man said, “The woman whom you gave to be with me, she gave me
fruit of the tree, and I ate.” [13]†Then the LORD God said to the woman,
“What is this that you have done?” The woman said, “The serpent deceived
me, and I ate.”

[14]†The LORD God said to the serpent,

“Because you have done this,
    cursed are you above all livestock
    and above all beasts of the field;
on your belly you shall go,

and dust you shall eat
all the days of your life.
[15]†I will put enmity between you and the woman,
and between your offspring [5] and her offspring;
he shall bruise your head,
and you shall bruise his heel.”

[16]†To the woman he said,

“I will surely multiply your pain in childbearing;
in pain you shall bring forth children.
Your desire shall be for [6] your husband,
and he shall rule over you.”

[17]‡†And to Adam he said,

“Because you have listened to the voice of your wife
and have eaten of the tree
of which I commanded you,
‘You shall not eat of it,’
cursed is the ground because of you;
in pain you shall eat of it all the days of your life;
[18]thorns and thistles it shall bring forth for you;
and you shall eat the plants of the field.
[19]†By the sweat of your face
you shall eat bread,
till you return to the ground,
for out of it you were taken;
for you are dust,
and to dust you shall return.”

[20]The man called his wife's name Eve, because she was the mother of all living. [7] [21]†And the LORD God made for Adam and for his wife garments of skins and clothed them.

[22]‡†Then the LORD God said, “Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—” [23]therefore the LORD God sent him out from the garden of Eden to work the ground from which he was

taken. [24] †He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.

Cain and Abel

GENESIS **4** †Now Adam knew Eve his wife, and she conceived and bore Cain, saying, “I have gotten [1] a man with the help of the Lord.” [2]†And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground. [3]†In the course of time Cain brought to the Lord an offering of the fruit of the ground, [4]‡†and Abel also brought of the firstborn of his flock and of their fat portions. And the Lord had regard for Abel and his offering, [5]‡but for Cain and his offering he had no regard. So Cain was very angry, and his face fell. [6]The Lord said to Cain, “Why are you angry, and why has your face fallen? [7]†If you do well, will you not be accepted? [2] And if you do not do well, sin is crouching at the door. Its desire is for [3] you, but you must rule over it.”

[8]†Cain spoke to Abel his brother. [4] And when they were in the field, Cain rose up against his brother Abel and killed him. [9]†Then the Lord said to Cain, “Where is Abel your brother?” He said, “I do not know; am I my brother's keeper?” [10]†And the Lord said, “What have you done? The voice of your brother's blood is crying to me from the ground. [11]†And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. [12]When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth.” [13]Cain said to the Lord, “My punishment is greater than I can bear. [5] [14]†Behold, you have driven me today away from the ground, and from your face I shall be hidden. I shall be a fugitive and a wanderer on the earth, and whoever finds me will kill me.” [15]†Then the Lord said to him, “Not so! If anyone kills Cain, vengeance shall be taken on him sevenfold.” And the Lord put a mark on Cain, lest any who found him should attack him. [16]†Then Cain went away from the presence of the Lord and settled in the land of Nod, [6] east of Eden.

[17]†Cain knew his wife, and she conceived and bore Enoch. When he built a city, he called the name of the city after the name of his son, Enoch. [18]To Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech. [19]†And Lamech took two wives. The name of the one was Adah, and the name of the other Zillah.

[20]†Adah bore Jabal; he was the father of those who dwell in tents and have livestock. [21]†His brother's name was Jubal; he was the father of all those who play the lyre and pipe. [22]†Zillah also bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Naamah.

[23]†Lamech said to his wives:

“Adah and Zillah, hear my voice;
    you wives of Lamech, listen to what I say:
I have killed a man for wounding me,
    a young man for striking me.
[24]If Cain's revenge is sevenfold,
    then Lamech's is seventy-sevenfold.”

[25]†And Adam knew his wife again, and she bore a son and called his name Seth, for she said, “God has appointed [7] for me another offspring instead of Abel, for Cain killed him.” [26]†To Seth also a son was born, and he called his name Enosh. At that time people began to call upon the name of the Lord.

Adam's Descendants to Noah

GENESIS **5** ‡‡†This is the book of the generations of Adam. When God created man, he made him in the likeness of God. [2]†Male and female he created them, and he blessed them and named them Man [1] when they were created. [3]†When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth. [4]The days of Adam after he fathered Seth were 800 years; and he had other sons and daughters. [5]†Thus all the days that Adam lived were 930 years, and he died.

[6]When Seth had lived 105 years, he fathered Enosh. [7]Seth lived after he fathered Enosh 807 years and had other sons and daughters. [8]Thus all the days of Seth were 912 years, and he died.

[9]When Enosh had lived 90 years, he fathered Kenan. [10]Enosh lived after he fathered Kenan 815 years and had other sons and daughters. [11]Thus all the days of Enosh were 905 years, and he died.

[12]When Kenan had lived 70 years, he fathered Mahalalel. [13]Kenan lived after he fathered Mahalalel 840 years and had other sons and daughters. [14]Thus all the days of Kenan were 910 years, and he died.

[15]When Mahalalel had lived 65 years, he fathered Jared. [16]Mahalalel lived after he fathered Jared 830 years and had other sons and daughters. [17]Thus all the days of Mahalalel were 895 years, and he died.

[18]When Jared had lived 162 years he fathered Enoch. [19]Jared lived after he fathered Enoch 800 years and had other sons and daughters. [20]Thus all the days of Jared were 962 years, and he died.

[21]When Enoch had lived 65 years, he fathered Methuselah. [22]Enoch walked with God [2] after he fathered Methuselah 300 years and had other sons and daughters. [23]Thus all the days of Enoch were 365 years. [24]†Enoch walked with God, and he was not, [3] for God took him.

[25]‡When Methuselah had lived 187 years, he fathered Lamech. [26]Methuselah lived after he fathered Lamech 782 years and had other sons and daughters. [27]Thus all the days of Methuselah were 969 years, and he died.

[28]When Lamech had lived 182 years, he fathered a son [29]‡and called his name Noah, saying, “Out of the ground that the LORD has cursed this one shall bring us relief [4] from our work and from the painful toil of our hands.” [30]Lamech lived after he fathered Noah 595 years and had other sons and daughters. [31]Thus all the days of Lamech were 777 years, and he died.

[32]After Noah was 500 years old, Noah fathered Shem, Ham, and Japheth.

Increasing Corruption on Earth

GENESIS **6** ‡†When man began to multiply on the face of the land and daughters were born to them, [2]†the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose. [3]†Then the Lord said, “My Spirit shall not abide in [1] man forever, for he is flesh: his days shall be 120 years.” [4]†The Nephilim [2] were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown.

[5]†The Lord saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. [6]†And the Lord was sorry that he had made man on the earth, and it grieved him to his heart. [7]†So the Lord said, “I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them.” [8]†But Noah found favor in the eyes of the Lord.

Noah and the Flood

[9]‡†These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God. [10]And Noah had three sons, Shem, Ham, and Japheth.

[11]†Now the earth was corrupt in God's sight, and the earth was filled with violence. [12]And God saw the earth, and behold, it was corrupt, for all flesh had corrupted their way on the earth. [13]†And God said to Noah, “I have determined to make an end of all flesh, [3] for the earth is filled with violence through them. Behold, I will destroy them with the earth. [14]†Make yourself an ark of gopher wood. [4] Make rooms in the ark, and cover it inside and out with pitch. [15]‡This is how you are to make it: the length of the ark 300 cubits, [5] its breadth 50 cubits, and its height 30 cubits. [16]Make a roof [6] for the ark, and finish it to a cubit above, and set the door of the ark in its side. Make it with lower, second, and third decks. [17]†For behold, I

will bring a flood of waters upon the earth to destroy all flesh in which is the breath of life under heaven. Everything that is on the earth shall die. [18]‡But I will establish my covenant with you, and you shall come into the ark, you, your sons, your wife, and your sons' wives with you. [19]‡And of every living thing of all flesh, you shall bring two of every sort into the ark to keep them alive with you. They shall be male and female. [20]Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground, according to its kind, two of every sort shall come in to you to keep them alive. [21]Also take with you every sort of food that is eaten, and store it up. It shall serve as food for you and for them.” [22]Noah did this; he did all that God commanded him.

GENESIS **7** †Then the LORD said to Noah, “Go into the ark, you and all your household, for I have seen that you are righteous before me in this generation. [2]†Take with you seven pairs of all clean animals, [1] the male and his mate, and a pair of the animals that are not clean, the male and his mate, [3]†and seven pairs [2] of the birds of the heavens also, male and female, to keep their offspring alive on the face of all the earth. [4]†For in seven days I will send rain on the earth forty days and forty nights, and every living thing [3] that I have made I will blot out from the face of the ground.” [5]And Noah did all that the LORD had commanded him.

[6]Noah was six hundred years old when the flood of waters came upon the earth. [7]And Noah and his sons and his wife and his sons' wives with him went into the ark to escape the waters of the flood. [8]Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground, [9]two and two, male and female, went into the ark with Noah, as God had commanded Noah. [10]And after seven days the waters of the flood came upon the earth.

[11]†In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened. [12]And rain fell upon the earth forty days and forty nights. [13]On the very same day Noah and his sons, Shem and Ham and Japheth, and Noah's wife and the three wives of his sons with them entered the ark, [14]they and every beast, according to its kind, and all the livestock according to their kinds, and every creeping thing that creeps on the earth, according to its kind, and every bird, according to its kind, every winged creature. [15]They went into the ark with Noah, two and two of all flesh in which there was the breath of life. [16]†And those that entered, male and female of all flesh, went in as God had commanded him. And the LORD shut him in.

[17]The flood continued forty days on the earth. The waters increased and bore up the ark, and it rose high above the earth. [18]The waters prevailed and increased greatly on the earth, and the ark floated on the face of the waters. [19]†And the waters prevailed so mightily on the earth that all the high mountains under the whole heaven were covered. [20]†The waters prevailed

above the mountains, covering them fifteen cubits [4] deep. [21]And all flesh died that moved on the earth, birds, livestock, beasts, all swarming creatures that swarm on the earth, and all mankind. [22]Everything on the dry land in whose nostrils was the breath of life died. [23]He blotted out every living thing that was on the face of the ground, man and animals and creeping things and birds of the heavens. They were blotted out from the earth. Only Noah was left, and those who were with him in the ark. [24]†And the waters prevailed on the earth 150 days.

The Flood Subsides

GENESIS **8** †But God remembered Noah and all the beasts and all the livestock that were with him in the ark. And God made a wind blow over the earth, and the waters subsided. [2]The fountains of the deep and the windows of the heavens were closed, the rain from the heavens was restrained, [3]and the waters receded from the earth continually. At the end of 150 days the waters had abated, [4]†and in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat. [5]And the waters continued to abate until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains were seen.

[6]At the end of forty days Noah opened the window of the ark that he had made [7]‡and sent forth a raven. It went to and fro until the waters were dried up from the earth. [8]Then he sent forth a dove from him, to see if the waters had subsided from the face of the ground. [9]But the dove found no place to set her foot, and she returned to him to the ark, for the waters were still on the face of the whole earth. So he put out his hand and took her and brought her into the ark with him. [10]He waited another seven days, and again he sent forth the dove out of the ark. [11]And the dove came back to him in the evening, and behold, in her mouth was a freshly plucked olive leaf. So Noah knew that the waters had subsided from the earth. [12]Then he waited another seven days and sent forth the dove, and she did not return to him anymore.

[13]In the six hundred and first year, in the first month, the first day of the month, the waters were dried from off the earth. And Noah removed the covering of the ark and looked, and behold, the face of the ground was dry. [14]‡In the second month, on the twenty-seventh day of the month, the earth had dried out. [15]Then God said to Noah, [16]"Go out from the ark, you and your wife, and your sons and your sons' wives with you. [17]‡Bring out with you every living thing that is with you of all flesh—birds and animals and every creeping thing that creeps on the earth—that they may swarm on the earth, and be fruitful and multiply on the earth." [18]So Noah went out, and his sons and his wife and his sons' wives with him. [19]Every beast, every

creeping thing, and every bird, everything that moves on the earth, went out by families from the ark.

God's Covenant with Noah

[20]†Then Noah built an altar to the LORD and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar. [21]†And when the LORD smelled the pleasing aroma, the LORD said in his heart, “I will never again curse [1] the ground because of man, for the intention of man's heart is evil from his youth. Neither will I ever again strike down every living creature as I have done. [22]†While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease.”

GENESIS **9** †And God blessed Noah and his sons and said to them, “Be fruitful and multiply and fill the earth. [2]†The fear of you and the dread of you shall be upon every beast of the earth and upon every bird of the heavens, upon everything that creeps on the ground and all the fish of the sea. Into your hand they are delivered. [3]Every moving thing that lives shall be food for you. And as I gave you the green plants, I give you everything. [4]†But you shall not eat flesh with its life, that is, its blood. [5]†And for your lifeblood I will require a reckoning: from every beast I will require it and from man. From his fellow man I will require a reckoning for the life of man.

[6]†“Whoever sheds the blood of man,
by man shall his blood be shed,
for God made man in his own image.

[7]And you, [1] be fruitful and multiply, teem on the earth and multiply in it.”

[8]Then God said to Noah and to his sons with him, [9]††“Behold, I establish my covenant with you and your offspring after you, [10]and with every living creature that is with you, the birds, the livestock, and every beast of the earth with you, as many as came out of the ark; it is for every beast of the earth. [11]†I establish my covenant with you, that never again shall all flesh be cut off by the waters of the flood, and never again shall there be a flood to destroy the earth.” [12]†And God said, “This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: [13]I have set my bow in the cloud, and it shall be a sign of the covenant between me and the earth. [14]When I bring clouds over the earth and the bow is seen in the clouds, [15]†I will remember my covenant that is between me and you and every living creature of all flesh. And the waters shall never again become a flood to destroy all flesh. [16]†When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth.” [17]God said to Noah, “This is the sign of the covenant that I have established between me and all flesh that is on the earth.”

Noah's Descendants

[18]†The sons of Noah who went forth from the ark were Shem, Ham, and Japheth. (Ham was the father of Canaan.) [19]†These three were the sons of Noah, and from these the people of the whole earth were dispersed. [2]

[20]Noah began to be a man of the soil, and he planted a vineyard. [3] [21]†He drank of the wine and became drunk and lay uncovered in his tent. [22]†And Ham, the father of Canaan, saw the nakedness of his father and told his two brothers outside. [23]Then Shem and Japheth took a garment, laid it on both their shoulders, and walked backward and covered the nakedness of their father. Their faces were turned backward, and they did not see their father's nakedness. [24]When Noah awoke from his wine and knew what his youngest son had done to him, [25]‡he said,

“Cursed be Canaan;
    a servant of servants shall he be to his brothers.”

[26]†He also said,

“Blessed be the LORD, the God of Shem;
    and let Canaan be his servant.
[27]†May God enlarge Japheth, [4]
    and let him dwell in the tents of Shem,
    and let Canaan be his servant.”

[28]After the flood Noah lived 350 years. [29]All the days of Noah were 950 years, and he died.

Nations Descended from Noah

GENESIS **10** ‡‡These are the generations of the sons of Noah, Shem, Ham, and Japheth. Sons were born to them after the flood.

[2]The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. [3]The sons of Gomer: Ashkenaz, Riphath, and Togarmah. [4]The sons of Javan: Elishah, Tarshish, Kittim, and Dodanim. [5]†From these the coastland peoples spread in their lands, each with his own language, by their clans, in their nations.

[6]‡The sons of Ham: Cush, Egypt, Put, and Canaan. [7]The sons of Cush: Seba, Havilah, Sabtah, Raamah, and Sabteca. The sons of Raamah: Sheba and Dedan. [8]‡Cush fathered Nimrod; he was the first on earth to be a mighty man. [1] [9]He was a mighty hunter before the LORD. Therefore it is said, “Like Nimrod a mighty hunter before the LORD.” [10]†The beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar. [11]†From that land he went into Assyria and built Nineveh, Rehoboth-Ir, Calah, and [12]Resen between Nineveh and Calah; that is the great city. [13]Egypt fathered Ludim, Anamim, Lehabim, Naphtuhim, [14]Pathrusim, Casluhim (from whom [2] the Philistines came), and Caphtorim.

[15]‡Canaan fathered Sidon his firstborn and Heth, [16]and the Jebusites, the Amorites, the Girgashites, [17]the Hivites, the Arkites, the Sinites, [18]the Arvadites, the Zemarites, and the Hamathites. Afterward the clans of the Canaanites dispersed. [19]And the territory of the Canaanites extended from Sidon in the direction of Gerar as far as Gaza, and in the direction of Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha. [20]These are the sons of Ham, by their clans, their languages, their lands, and their nations.

[21]‡†To Shem also, the father of all the children of Eber, the elder brother of Japheth, children were born. [22]The sons of Shem: Elam, Asshur, Arpachshad, Lud, and Aram. [23]The sons of Aram: Uz, Hul, Gether, and Mash. [24]Arpachshad fathered Shelah; and Shelah fathered Eber. [25]†To Eber were born two sons: the name of the one was Peleg, [3] for in his days the earth was divided, and his brother's name was Joktan. [26]Joktan fathered

Almodad, Sheleph, Hazarmaveth, Jerah, [27]Hadoram, Uzal, Diklah, [28]Obal, Abimael, Sheba, [29]Ophir, Havilah, and Jobab; all these were the sons of Joktan. [30]The territory in which they lived extended from Mesha in the direction of Sephar to the hill country of the east. [31]These are the sons of Shem, by their clans, their languages, their lands, and their nations.

[32]These are the clans of the sons of Noah, according to their genealogies, in their nations, and from these the nations spread abroad on the earth after the flood.

The Tower of Babel

GENESIS **11** ‡Now the whole earth had one language and the same words. [2]‡And as people migrated from the east, they found a plain in the land of Shinar and settled there. [3]‡And they said to one another, “Come, let us make bricks, and burn them thoroughly.” And they had brick for stone, and bitumen for mortar. [4]‡Then they said, “Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth.” [5]And the LORD came down to see the city and the tower, which the children of man had built. [6]‡And the LORD said, “Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them. [7]‡Come, let us go down and there confuse their language, so that they may not understand one another's speech.” [8]‡So the LORD dispersed them from there over the face of all the earth, and they left off building the city. [9]‡Therefore its name was called Babel, because there the LORD confused [1] the language of all the earth. And from there the LORD dispersed them over the face of all the earth.

Shem's Descendants

[10]‡These are the generations of Shem. When Shem was 100 years old, he fathered Arpachshad two years after the flood. [11]And Shem lived after he fathered Arpachshad 500 years and had other sons and daughters.

[12]When Arpachshad had lived 35 years, he fathered Shelah. [13]And Arpachshad lived after he fathered Shelah 403 years and had other sons and daughters.

[14]‡When Shelah had lived 30 years, he fathered Eber. [15]And Shelah lived after he fathered Eber 403 years and had other sons and daughters.

[16]When Eber had lived 34 years, he fathered Peleg. [17]And Eber lived after he fathered Peleg 430 years and had other sons and daughters.

[18]When Peleg had lived 30 years, he fathered Reu. [19]And Peleg lived after he fathered Reu 209 years and had other sons and daughters.

[20]When Reu had lived 32 years, he fathered Serug. [21]And Reu lived after he fathered Serug 207 years and had other sons and daughters.

[22]When Serug had lived 30 years, he fathered Nahor. [23]And Serug lived after he fathered Nahor 200 years and had other sons and daughters.

[24]When Nahor had lived 29 years, he fathered Terah. [25]And Nahor lived after he fathered Terah 119 years and had other sons and daughters.

[26]†When Terah had lived 70 years, he fathered Abram, Nahor, and Haran.

Terah's Descendants

[27]††Now these are the generations of Terah. Terah fathered Abram, Nahor, and Haran; and Haran fathered Lot. [28]†Haran died in the presence of his father Terah in the land of his kindred, in Ur of the Chaldeans. [29]And Abram and Nahor took wives. The name of Abram's wife was Sarai, and the name of Nahor's wife, Milcah, the daughter of Haran the father of Milcah and Iscah. [30]Now Sarai was barren; she had no child.

[31]†Terah took Abram his son and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife, and they went forth together from Ur of the Chaldeans to go into the land of Canaan, but when they came to Haran, they settled there. [32]The days of Terah were 205 years, and Terah died in Haran.

The Call of Abram

GENESIS **12** ‡†Now the Lord said [1] to Abram, “Go from your country and your kindred and your father's house to the land that I will show you. [2]†And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. [3]†I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.” [2]

[4]†So Abram went, as the Lord had told him, and Lot went with him. Abram was seventy-five years old when he departed from Haran. [5]†And Abram took Sarai his wife, and Lot his brother's son, and all their possessions that they had gathered, and the people that they had acquired in Haran, and they set out to go to the land of Canaan. When they came to the land of Canaan, [6]†Abram passed through the land to the place at Shechem, to the oak [3] of Moreh. At that time the Canaanites were in the land. [7]†Then the Lord appeared to Abram and said, “To your offspring I will give this land.” So he built there an altar to the Lord, who had appeared to him. [8]†From there he moved to the hill country on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. And there he built an altar to the Lord and called upon the name of the Lord. [9]†And Abram journeyed on, still going toward the Negeb.

Abram and Sarai in Egypt

[10]†Now there was a famine in the land. So Abram went down to Egypt to sojourn there, for the famine was severe in the land. [11]†When he was about to enter Egypt, he said to Sarai his wife, “I know that you are a woman beautiful in appearance, [12]‡and when the Egyptians see you, they will say, ‘This is his wife.’ Then they will kill me, but they will let you live. [13]†Say you are my sister, that it may go well with me because of you, and that my life may be spared for your sake.” [14]When Abram entered Egypt, the Egyptians saw that the woman was very beautiful. [15]†And when the princes of Pharaoh saw her, they praised her to Pharaoh. And the woman was taken into Pharaoh's house. [16]And for her sake he dealt well with Abram; and he

had sheep, oxen, male donkeys, male servants, female servants, female donkeys, and camels.

[17]†But the LORD afflicted Pharaoh and his house with great plagues because of Sarai, Abram's wife. [18]‡So Pharaoh called Abram and said, “What is this you have done to me? Why did you not tell me that she was your wife? [19]Why did you say, ‘She is my sister,’ so that I took her for my wife? Now then, here is your wife; take her, and go.” [20]†And Pharaoh gave men orders concerning him, and they sent him away with his wife and all that he had.

Abram and Lot Separate

GENESIS **13** ‡So Abram went up from Egypt, he and his wife and all that he had, and Lot with him, into the Negeb.

[2]Now Abram was very rich in livestock, in silver, and in gold. [3]And he journeyed on from the Negeb as far as Bethel to the place where his tent had been at the beginning, between Bethel and Ai, [4]to the place where he had made an altar at the first. And there Abram called upon the name of the LORD. [5]†And Lot, who went with Abram, also had flocks and herds and tents, [6]‡so that the land could not support both of them dwelling together; for their possessions were so great that they could not dwell together, [7]†and there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. At that time the Canaanites and the Perizzites were dwelling in the land.

[8]†Then Abram said to Lot, “Let there be no strife between you and me, and between your herdsmen and my herdsmen, for we are kinsmen. [1] [9]†Is not the whole land before you? Separate yourself from me. If you take the left hand, then I will go to the right, or if you take the right hand, then I will go to the left.” [10]†And Lot lifted up his eyes and saw that the Jordan Valley was well watered everywhere like the garden of the LORD, like the land of Egypt, in the direction of Zoar. (This was before the LORD destroyed Sodom and Gomorrah.) [11]‡So Lot chose for himself all the Jordan Valley, and Lot journeyed east. Thus they separated from each other. [12]Abram settled in the land of Canaan, while Lot settled among the cities of the valley and moved his tent as far as Sodom. [13]†Now the men of Sodom were wicked, great sinners against the LORD.

[14]‡The LORD said to Abram, after Lot had separated from him, “Lift up your eyes and look from the place where you are, northward and southward and eastward and westward, [15]for all the land that you see I will give to you and to your offspring forever. [16]I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted. [17]Arise, walk through the length and the breadth of the land, for I will give it to you.” [18]†So Abram moved his tent and came and settled by

the oaks [2] of Mamre, which are at Hebron, and there he built an altar to the LORD.

Abram Rescues Lot

GENESIS **14** ‡In the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim, [2]these kings made war with Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela (that is, Zoar). [3]And all these joined forces in the Valley of Siddim (that is, the Salt Sea). [4]Twelve years they had served Chedorlaomer, but in the thirteenth year they rebelled. [5]In the fourteenth year Chedorlaomer and the kings who were with him came and defeated the Rephaim in Ashteroth-karnaim, the Zuzim in Ham, the Emim in Shaveh-kiriathaim, [6]and the Horites in their hill country of Seir as far as El-paran on the border of the wilderness. [7]Then they turned back and came to En-mishpat (that is, Kadesh) and defeated all the country of the Amalekites, and also the Amorites who were dwelling in Hazazon-tamar.

[8]Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (that is, Zoar) went out, and they joined battle in the Valley of Siddim [9]with Chedorlaomer king of Elam, Tidal king of Goiim, Amraphel king of Shinar, and Arioch king of Ellasar, four kings against five. [10]†Now the Valley of Siddim was full of bitumen pits, and as the kings of Sodom and Gomorrah fled, some fell into them, and the rest fled to the hill country. [11]So the enemy took all the possessions of Sodom and Gomorrah, and all their provisions, and went their way. [12]They also took Lot, the son of Abram's brother, who was dwelling in Sodom, and his possessions, and went their way.

[13]†Then one who had escaped came and told Abram the Hebrew, who was living by the oaks [1] of Mamre the Amorite, brother of Eshcol and of Aner. These were allies of Abram. [14]†When Abram heard that his kinsman had been taken captive, he led forth his trained men, born in his house, 318 of them, and went in pursuit as far as Dan. [15]‡And he divided his forces against them by night, he and his servants, and defeated them and pursued them to Hobah, north of Damascus. [16]Then he brought back all the possessions, and also brought back his kinsman Lot with his possessions, and the women and the people.

Abram Blessed by Melchizedek

[17]‡After his return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley). [18]‡And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.) [19]And he blessed him and said,

> “Blessed be Abram by God Most High,
>   Possessor [2] of heaven and earth;
> [20]‡and blessed be God Most High,
>   who has delivered your enemies into your hand!”

And Abram gave him a tenth of everything. [21]‡And the king of Sodom said to Abram, “Give me the persons, but take the goods for yourself.” [22]But Abram said to the king of Sodom, “I have lifted my hand [3] to the LORD, God Most High, Possessor of heaven and earth, [23]that I would not take a thread or a sandal strap or anything that is yours, lest you should say, ‘I have made Abram rich.’ [24]I will take nothing but what the young men have eaten, and the share of the men who went with me. Let Aner, Eshcol, and Mamre take their share.”

God's Covenant with Abram

GENESIS **15** †After these things the word of the LORD came to Abram in a vision: “Fear not, Abram, I am your shield; your reward shall be very great.” [2]†But Abram said, “O Lord GOD, what will you give me, for I continue [1] childless, and the heir of my house is Eliezer of Damascus?” [3]‡And Abram said, “Behold, you have given me no offspring, and a member of my household will be my heir.” [4]And behold, the word of the LORD came to him: “This man shall not be your heir; your very own son [2] shall be your heir.” [5]†And he brought him outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.” [6]†And he believed the LORD, and he counted it to him as righteousness.

[7]†And he said to him, “I am the LORD who brought you out from Ur of the Chaldeans to give you this land to possess.” [8]†But he said, “O Lord GOD, how am I to know that I shall possess it?” [9]‡He said to him, “Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon.” [10]And he brought him all these, cut them in half, and laid each half over against the other. But he did not cut the birds in half. [11]And when birds of prey came down on the carcasses, Abram drove them away.

[12]†As the sun was going down, a deep sleep fell on Abram. And behold, dreadful and great darkness fell upon him. [13]‡†Then the LORD said to Abram, “Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. [14]But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. [15]As for yourself, you shall go to your fathers in peace; you shall be buried in a good old age. [16]†And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete.”

[17]†When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces. [18]‡On that day the LORD made a covenant with Abram, saying, “To your offspring I give [3] this

land, from the river of Egypt to the great river, the river Euphrates, [19]the land of the Kenites, the Kenizzites, the Kadmonites, [20]the Hittites, the Perizzites, the Rephaim, [21]the Amorites, the Canaanites, the Girgashites and the Jebusites.”

Sarai and Hagar

GENESIS **16** †Now Sarai, Abram's wife, had borne him no children. She had a female Egyptian servant whose name was Hagar. [2]And Sarai said to Abram, “Behold now, the LORD has prevented me from bearing children. Go in to my servant; it may be that I shall obtain children [1] by her.” And Abram listened to the voice of Sarai. [3]†So, after Abram had lived ten years in the land of Canaan, Sarai, Abram's wife, took Hagar the Egyptian, her servant, and gave her to Abram her husband as a wife. [4]And he went in to Hagar, and she conceived. And when she saw that she had conceived, she looked with contempt on her mistress. [2] [5]†And Sarai said to Abram, “May the wrong done to me be on you! I gave my servant to your embrace, and when she saw that she had conceived, she looked on me with contempt. May the LORD judge between you and me!” [6]But Abram said to Sarai, “Behold, your servant is in your power; do to her as you please.” Then Sarai dealt harshly with her, and she fled from her.

[7]†The angel of the LORD found her by a spring of water in the wilderness, the spring on the way to Shur. [8]†And he said, “Hagar, servant of Sarai, where have you come from and where are you going?” She said, “I am fleeing from my mistress Sarai.” [9]The angel of the LORD said to her, “Return to your mistress and submit to her.” [10]†The angel of the LORD also said to her, “I will surely multiply your offspring so that they cannot be numbered for multitude.” [11]†And the angel of the LORD said to her,

“Behold, you are pregnant
    and shall bear a son.
You shall call his name Ishmael, [3]
    because the LORD has listened to your affliction.
[12]†He shall be a wild donkey of a man,
    his hand against everyone
    and everyone's hand against him,
and he shall dwell over against all his kinsmen.”

[13]†So she called the name of the LORD who spoke to her, “You are a God of seeing,” [4] for she said, “Truly here I have seen him who looks after

me.” [5] [14]Therefore the well was called Beer-lahai-roi; [6] it lies between Kadesh and Bered.

[15]†And Hagar bore Abram a son, and Abram called the name of his son, whom Hagar bore, Ishmael. [16]†Abram was eighty-six years old when Hagar bore Ishmael to Abram.

Abraham and the Covenant of Circumcision

GENESIS **17** When Abram was ninety-nine years old the LORD appeared to Abram and said to him, “I am God Almighty; [1] walk before me, and be blameless, [2]†that I may make my covenant between me and you, and may multiply you greatly.” [3]Then Abram fell on his face. And God said to him, [4]†“Behold, my covenant is with you, and you shall be the father of a multitude of nations. [5]†No longer shall your name be called Abram, [2] but your name shall be Abraham, [3] for I have made you the father of a multitude of nations. [6]†I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you. [7]†And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you. [8]†And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God.”

[9]†And God said to Abraham, “As for you, you shall keep my covenant, you and your offspring after you throughout their generations. [10]This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. [11]†You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you. [12]†He who is eight days old among you shall be circumcised. Every male throughout your generations, whether born in your house or bought with your money from any foreigner who is not of your offspring, [13]both he who is born in your house and he who is bought with your money, shall surely be circumcised. So shall my covenant be in your flesh an everlasting covenant. [14]†Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant.”

Isaac's Birth Promised

[15]†And God said to Abraham, “As for Sarai your wife, you shall not call her name Sarai, but Sarah [4] shall be her name. [16]†I will bless her, and

moreover, I will give [5] you a son by her. I will bless her, and she shall become nations; kings of peoples shall come from her.” [17]†Then Abraham fell on his face and laughed and said to himself, “Shall a child be born to a man who is a hundred years old? Shall Sarah, who is ninety years old, bear a child?” [18]†And Abraham said to God, “Oh that Ishmael might live before you!” [19]‡†God said, “No, but Sarah your wife shall bear you a son, and you shall call his name Isaac. [6] I will establish my covenant with him as an everlasting covenant for his offspring after him. [20]As for Ishmael, I have heard you; behold, I have blessed him and will make him fruitful and multiply him greatly. He shall father twelve princes, and I will make him into a great nation. [21]But I will establish my covenant with Isaac, whom Sarah shall bear to you at this time next year.”

[22]When he had finished talking with him, God went up from Abraham. [23]‡Then Abraham took Ishmael his son and all those born in his house or bought with his money, every male among the men of Abraham's house, and he circumcised the flesh of their foreskins that very day, as God had said to him. [24]Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin. [25]And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin. [26]That very day Abraham and his son Ishmael were circumcised. [27]And all the men of his house, those born in the house and those bought with money from a foreigner, were circumcised with him.

GENESIS **18** †And the LORD appeared to him by the oaks [1] of Mamre, as he sat at the door of his tent in the heat of the day. [2]He lifted up his eyes and looked, and behold, three men were standing in front of him. When he saw them, he ran from the tent door to meet them and bowed himself to the earth [3]†and said, “O Lord, [2] if I have found favor in your sight, do not pass by your servant. [4]Let a little water be brought, and wash your feet, and rest yourselves under the tree, [5]while I bring a morsel of bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant.” So they said, “Do as you have said.” [6]And Abraham went quickly into the tent to Sarah and said, “Quick! Three seahs [3] of fine flour! Knead it, and make cakes.” [7]And Abraham ran to the herd and took a calf, tender and good, and gave it to a young man, who prepared it quickly. [8]Then he took curds and milk and the calf that he had prepared, and set it before them. And he stood by them under the tree while they ate.

[9]‡They said to him, “Where is Sarah your wife?” And he said, “She is in the tent.” [10]‡The LORD said, “I will surely return to you about this time next year, and Sarah your wife shall have a son.” And Sarah was listening at the tent door behind him. [11]Now Abraham and Sarah were old, advanced in years. The way of women had ceased to be with Sarah. [12]So Sarah laughed to herself, saying, “After I am worn out, and my lord is old, shall I have pleasure?” [13]The LORD said to Abraham, “Why did Sarah laugh and say, ‘Shall I indeed bear a child, now that I am old?’ [14]‡Is anything too hard [4] for the LORD? At the appointed time I will return to you, about this time next year, and Sarah shall have a son.” [15]But Sarah denied it, [5] saying, “I did not laugh,” for she was afraid. He said, “No, but you did laugh.”

[16]Then the men set out from there, and they looked down toward Sodom. And Abraham went with them to set them on their way. [17]‡The LORD said, “Shall I hide from Abraham what I am about to do, [18]†seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? [19]†For I have chosen [6] him, that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that the LORD may bring to Abraham what he has promised him.” [20]†Then the LORD said, “Because the outcry against Sodom and Gomorrah is great and their sin is very grave, [21]I

will go down to see whether they have done altogether [7] according to the outcry that has come to me. And if not, I will know.”

Abraham Intercedes for Sodom

[22]So the men turned from there and went toward Sodom, but Abraham still stood before the LORD. [23]†Then Abraham drew near and said, “Will you indeed sweep away the righteous with the wicked? [24]†Suppose there are fifty righteous within the city. Will you then sweep away the place and not spare it for the fifty righteous who are in it? [25]†Far be it from you to do such a thing, to put the righteous to death with the wicked, so that the righteous fare as the wicked! Far be that from you! Shall not the Judge of all the earth do what is just?” [26]And the LORD said, “If I find at Sodom fifty righteous in the city, I will spare the whole place for their sake.”

[27]†Abraham answered and said, “Behold, I have undertaken to speak to the Lord, I who am but dust and ashes. [28]Suppose five of the fifty righteous are lacking. Will you destroy the whole city for lack of five?” And he said, “I will not destroy it if I find forty-five there.” [29]Again he spoke to him and said, “Suppose forty are found there.” He answered, “For the sake of forty I will not do it.” [30]Then he said, “Oh let not the Lord be angry, and I will speak. Suppose thirty are found there.” He answered, “I will not do it, if I find thirty there.” [31]He said, “Behold, I have undertaken to speak to the Lord. Suppose twenty are found there.” He answered, “For the sake of twenty I will not destroy it.” [32]†Then he said, “Oh let not the Lord be angry, and I will speak again but this once. Suppose ten are found there.” He answered, “For the sake of ten I will not destroy it.” [33]†And the LORD went his way, when he had finished speaking to Abraham, and Abraham returned to his place.

God Rescues Lot

GENESIS **19** †The two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them and bowed himself with his face to the earth [2]†and said, “My lords, please turn aside to your servant's house and spend the night and wash your feet. Then you may rise up early and go on your way.” They said, “No; we will spend the night in the town square.” [3]†But he pressed them strongly; so they turned aside to him and entered his house. And he made them a feast and baked unleavened bread, and they ate.

[4]†But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house. [5]†And they called to Lot, “Where are the men who came to you tonight? Bring them out to us, that we may know them.” [6]‡Lot went out to the men at the entrance, shut the door after him, [7]and said, “I beg you, my brothers, do not act so wickedly. [8]†Behold, I have two daughters who have not known any man. Let me bring them out to you, and do to them as you please. Only do nothing to these men, for they have come under the shelter of my roof.” [9]†But they said, “Stand back!” And they said, “This fellow came to sojourn, and he has become the judge! Now we will deal worse with you than with them.” Then they pressed hard against the man Lot, and drew near to break the door down. [10]‡But the men reached out their hands and brought Lot into the house with them and shut the door. [11]And they struck with blindness the men who were at the entrance of the house, both small and great, so that they wore themselves out groping for the door.

[12]Then the men said to Lot, “Have you anyone else here? Sons-in-law, sons, daughters, or anyone you have in the city, bring them out of the place. [13]†For we are about to destroy this place, because the outcry against its people has become great before the LORD, and the LORD has sent us to destroy it.” [14]†So Lot went out and said to his sons-in-law, who were to marry his daughters, “Up! Get out of this place, for the LORD is about to destroy the city.” But he seemed to his sons-in-law to be jesting.

[15]As morning dawned, the angels urged Lot, saying, “Up! Take your wife and your two daughters who are here, lest you be swept away in the punishment of the city.” [16]†But he lingered. So the men seized him and his wife and his two daughters by the hand, the LORD being merciful to him, and they brought him out and set him outside the city. [17]†And as they brought them out, one said, “Escape for your life. Do not look back or stop anywhere in the valley. Escape to the hills, lest you be swept away.” [18]And Lot said to them, “Oh, no, my lords. [19]Behold, your servant has found favor in your sight, and you have shown me great kindness in saving my life. But I cannot escape to the hills, lest the disaster overtake me and I die. [20]Behold, this city is near enough to flee to, and it is a little one. Let me escape there—is it not a little one?—and my life will be saved!” [21]He said to him, “Behold, I grant you this favor also, that I will not overthrow the city of which you have spoken. [22]Escape there quickly, for I can do nothing till you arrive there.” Therefore the name of the city was called Zoar. [1]

God Destroys Sodom

[23]The sun had risen on the earth when Lot came to Zoar. [24]†Then the LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven. [25]And he overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground. [26]†But Lot's wife, behind him, looked back, and she became a pillar of salt.

[27]And Abraham went early in the morning to the place where he had stood before the LORD. [28]And he looked down toward Sodom and Gomorrah and toward all the land of the valley, and he looked and, behold, the smoke of the land went up like the smoke of a furnace.

[29]†So it was that, when God destroyed the cities of the valley, God remembered Abraham and sent Lot out of the midst of the overthrow when he overthrew the cities in which Lot had lived.

Lot and His Daughters

[30]‡Now Lot went up out of Zoar and lived in the hills with his two daughters, for he was afraid to live in Zoar. So he lived in a cave with his two daughters. [31]‡And the firstborn said to the younger, “Our father is old, and there is not a man on earth to come in to us after the manner of all the earth. [32]Come, let us make our father drink wine, and we will lie with him, that we may preserve offspring from our father.” [33]So they made their father drink wine that night. And the firstborn went in and lay with her father. He did not know when she lay down or when she arose.

[34]The next day, the firstborn said to the younger, “Behold, I lay last night with my father. Let us make him drink wine tonight also. Then you go in and lie with him, that we may preserve offspring from our father.” [35]So they made their father drink wine that night also. And the younger arose and lay with him, and he did not know when she lay down or when she arose. [36]Thus both the daughters of Lot became pregnant by their father. [37]‡The firstborn bore a son and called his name Moab. [2] He is the father of the Moabites to this day. [38]The younger also bore a son and called his name Ben-ammi. [3] He is the father of the Ammonites to this day.

Abraham and Abimelech

GENESIS **20** ‡From there Abraham journeyed toward the territory of the Negeb and lived between Kadesh and Shur; and he sojourned in Gerar. [2]‡And Abraham said of Sarah his wife, “She is my sister.” And Abimelech king of Gerar sent and took Sarah. [3]‡But God came to Abimelech in a dream by night and said to him, “Behold, you are a dead man because of the woman whom you have taken, for she is a man's wife.” [4]Now Abimelech had not approached her. So he said, “Lord, will you kill an innocent people? [5]Did he not himself say to me, ‘She is my sister’? And she herself said, ‘He is my brother.’ In the integrity of my heart and the innocence of my hands I have done this.” [6]‡Then God said to him in the dream, “Yes, I know that you have done this in the integrity of your heart, and it was I who kept you from sinning against me. Therefore I did not let you touch her. [7]‡Now then, return the man's wife, for he is a prophet, so that he will pray for you, and you shall live. But if you do not return her, know that you shall surely die, you and all who are yours.”

[8]So Abimelech rose early in the morning and called all his servants and told them all these things. And the men were very much afraid. [9]‡Then Abimelech called Abraham and said to him, “What have you done to us? And how have I sinned against you, that you have brought on me and my kingdom a great sin? You have done to me things that ought not to be done.” [10]And Abimelech said to Abraham, “What did you see, that you did this thing?” [11]‡Abraham said, “I did it because I thought, There is no fear of God at all in this place, and they will kill me because of my wife. [12]Besides, she is indeed my sister, the daughter of my father though not the daughter of my mother, and she became my wife. [13]And when God caused me to wander from my father's house, I said to her, ‘This is the kindness you must do me: at every place to which we come, say of me, He is my brother.’”

[14]Then Abimelech took sheep and oxen, and male servants and female servants, and gave them to Abraham, and returned Sarah his wife to him. [15]And Abimelech said, “Behold, my land is before you; dwell where it pleases you.” [16]‡To Sarah he said, “Behold, I have given your brother a thousand pieces of silver. It is a sign of your innocence in the eyes of all [1]

who are with you, and before everyone you are vindicated.” [17]Then Abraham prayed to God, and God healed Abimelech, and also healed his wife and female slaves so that they bore children. [18]For the LORD had closed all the wombs of the house of Abimelech because of Sarah, Abraham's wife.

The Birth of Isaac

GENESIS **21** ‡The LORD visited Sarah as he had said, and the LORD did to Sarah as he had promised. [2]And Sarah conceived and bore Abraham a son in his old age at the time of which God had spoken to him. [3]Abraham called the name of his son who was born to him, whom Sarah bore him, Isaac. [1] [4]‡And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. [5]‡Abraham was a hundred years old when his son Isaac was born to him. [6]And Sarah said, “God has made laughter for me; everyone who hears will laugh over me.” [7]And she said, “Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age.”

God Protects Hagar and Ishmael

[8]‡And the child grew and was weaned. And Abraham made a great feast on the day that Isaac was weaned. [9]‡But Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, laughing. [2] [10]‡So she said to Abraham, “Cast out this slave woman with her son, for the son of this slave woman shall not be heir with my son Isaac.” [11]And the thing was very displeasing to Abraham on account of his son. [12]‡But God said to Abraham, “Be not displeased because of the boy and because of your slave woman. Whatever Sarah says to you, do as she tells you, for through Isaac shall your offspring be named. [13]‡And I will make a nation of the son of the slave woman also, because he is your offspring.” [14]‡So Abraham rose early in the morning and took bread and a skin of water and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed and wandered in the wilderness of Beersheba.

[15]When the water in the skin was gone, she put the child under one of the bushes. [16]Then she went and sat down opposite him a good way off, about the distance of a bowshot, for she said, “Let me not look on the death of the child.” And as she sat opposite him, she lifted up her voice and wept. [17]‡And God heard the voice of the boy, and the angel of God called to Hagar from heaven and said to her, “What troubles you, Hagar? Fear not,

for God has heard the voice of the boy where he is. [18]†Up! Lift up the boy, and hold him fast with your hand, for I will make him into a great nation.” [19]Then God opened her eyes, and she saw a well of water. And she went and filled the skin with water and gave the boy a drink. [20]And God was with the boy, and he grew up. He lived in the wilderness and became an expert with the bow. [21]†He lived in the wilderness of Paran, and his mother took a wife for him from the land of Egypt.

A Treaty with Abimelech

[22]†At that time Abimelech and Phicol the commander of his army said to Abraham, “God is with you in all that you do. [23]Now therefore swear to me here by God that you will not deal falsely with me or with my descendants or with my posterity, but as I have dealt kindly with you, so you will deal with me and with the land where you have sojourned.” [24]And Abraham said, “I will swear.”

[25]When Abraham reproved Abimelech about a well of water that Abimelech's servants had seized, [26]Abimelech said, “I do not know who has done this thing; you did not tell me, and I have not heard of it until today.” [27]So Abraham took sheep and oxen and gave them to Abimelech, and the two men made a covenant. [28]Abraham set seven ewe lambs of the flock apart. [29]And Abimelech said to Abraham, “What is the meaning of these seven ewe lambs that you have set apart?” [30]He said, “These seven ewe lambs you will take from my hand, that this [3] may be a witness for me that I dug this well.” [31]†Therefore that place was called Beersheba, [4] because there both of them swore an oath. [32]†So they made a covenant at Beersheba. Then Abimelech and Phicol the commander of his army rose up and returned to the land of the Philistines. [33]†Abraham planted a tamarisk tree in Beersheba and called there on the name of the LORD, the Everlasting God. [34]And Abraham sojourned many days in the land of the Philistines.

The Sacrifice of Isaac

GENESIS **22** †After these things God tested Abraham and said to him,
“Abraham!” And he said, “Here am I.” [2]†He said, “Take your son, your
only son Isaac, whom you love, and go to the land of Moriah, and offer him
there as a burnt offering on one of the mountains of which I shall tell you.”
[3]So Abraham rose early in the morning, saddled his donkey, and took two of
his young men with him, and his son Isaac. And he cut the wood for the
burnt offering and arose and went to the place of which God had told him.
[4]†On the third day Abraham lifted up his eyes and saw the place from afar.
[5]†Then Abraham said to his young men, “Stay here with the donkey; I and
the boy [1] will go over there and worship and come again to you.” [6]And
Abraham took the wood of the burnt offering and laid it on Isaac his son.
And he took in his hand the fire and the knife. So they went both of them
together. [7]And Isaac said to his father Abraham, “My father!” And he said,
“Here am I, my son.” He said, “Behold, the fire and the wood, but where is
the lamb for a burnt offering?” [8]Abraham said, “God will provide for
himself the lamb for a burnt offering, my son.” So they went both of them
together.

[9]‡When they came to the place of which God had told him, Abraham built
the altar there and laid the wood in order and bound Isaac his son and laid
him on the altar, on top of the wood. [10]Then Abraham reached out his hand
and took the knife to slaughter his son. [11]†But the angel of the LORD called
to him from heaven and said, “Abraham, Abraham!” And he said, “Here am
I.” [12]†He said, “Do not lay your hand on the boy or do anything to him, for
now I know that you fear God, seeing you have not withheld your son, your
only son, from me.” [13]†And Abraham lifted up his eyes and looked, and
behold, behind him was a ram, caught in a thicket by his horns. And
Abraham went and took the ram and offered it up as a burnt offering instead
of his son. [14]So Abraham called the name of that place, “The LORD will
provide”; [2] as it is said to this day, “On the mount of the LORD it shall be
provided.” [3]

[15]‡And the angel of the LORD called to Abraham a second time from heaven
[16]‡and said, “By myself I have sworn, declares the LORD, because you have

done this and have not withheld your son, your only son, [17]†I will surely
bless you, and I will surely multiply your offspring as the stars of heaven
and as the sand that is on the seashore. And your offspring shall possess the
gate of his [4] enemies, [18]†and in your offspring shall all the nations of the
earth be blessed, because you have obeyed my voice.” [19]So Abraham
returned to his young men, and they arose and went together to Beersheba.
And Abraham lived at Beersheba.

[20]‡Now after these things it was told to Abraham, “Behold, Milcah also has
borne children to your brother Nahor: [21]Uz his firstborn, Buz his brother,
Kemuel the father of Aram, [22]Chesed, Hazo, Pildash, Jidlaph, and Bethuel.”
[23](Bethuel fathered Rebekah.) These eight Milcah bore to Nahor, Abraham's
brother. [24]Moreover, his concubine, whose name was Reumah, bore Tebah,
Gaham, Tahash, and Maacah.

Sarah's Death and Burial

GENESIS **23** ‡Sarah lived 127 years; these were the years of the life of Sarah. [2]†And Sarah died at Kiriath-arba (that is, Hebron) in the land of Canaan, and Abraham went in to mourn for Sarah and to weep for her. [3]†And Abraham rose up from before his dead and said to the Hittites, [1] [4]†“I am a sojourner and foreigner among you; give me property among you for a burying place, that I may bury my dead out of my sight.” [5]The Hittites answered Abraham, [6]†“Hear us, my lord; you are a prince of God [2] among us. Bury your dead in the choicest of our tombs. None of us will withhold from you his tomb to hinder you from burying your dead.” [7]Abraham rose and bowed to the Hittites, the people of the land. [8]And he said to them, “If you are willing that I should bury my dead out of my sight, hear me and entreat for me Ephron the son of Zohar, [9]that he may give me the cave of Machpelah, which he owns; it is at the end of his field. For the full price let him give it to me in your presence as property for a burying place.”

[10]†Now Ephron was sitting among the Hittites, and Ephron the Hittite answered Abraham in the hearing of the Hittites, of all who went in at the gate of his city, [11]†“No, my lord, hear me: I give you the field, and I give you the cave that is in it. In the sight of the sons of my people I give it to you. Bury your dead.” [12]Then Abraham bowed down before the people of the land. [13]And he said to Ephron in the hearing of the people of the land, “But if you will, hear me: I give the price of the field. Accept it from me, that I may bury my dead there.” [14]Ephron answered Abraham, [15]“My lord, listen to me: a piece of land worth four hundred shekels [3] of silver, what is that between you and me? Bury your dead.” [16]†Abraham listened to Ephron, and Abraham weighed out for Ephron the silver that he had named in the hearing of the Hittites, four hundred shekels of silver, according to the weights current among the merchants.

[17]‡So the field of Ephron in Machpelah, which was to the east of Mamre, the field with the cave that was in it and all the trees that were in the field, throughout its whole area, was made over [18]to Abraham as a possession in the presence of the Hittites, before all who went in at the gate of his city. [19]†After this, Abraham buried Sarah his wife in the cave of the field of

Machpelah east of Mamre (that is, Hebron) in the land of Canaan. 20 †The field and the cave that is in it were made over to Abraham as property for a burying place by the Hittites.

Isaac and Rebekah

GENESIS **24** Now Abraham was old, well advanced in years. And the LORD had blessed Abraham in all things. [2]‡†And Abraham said to his servant, the oldest of his household, who had charge of all that he had, “Put your hand under my thigh, [3]‡that I may make you swear by the LORD, the God of heaven and God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell, [4]but will go to my country and to my kindred, and take a wife for my son Isaac.” [5]The servant said to him, “Perhaps the woman may not be willing to follow me to this land. Must I then take your son back to the land from which you came?” [6]‡Abraham said to him, “See to it that you do not take my son back there. [7]†The LORD, the God of heaven, who took me from my father's house and from the land of my kindred, and who spoke to me and swore to me, ‘To your offspring I will give this land,’ he will send his angel before you, and you shall take a wife for my son from there. [8]But if the woman is not willing to follow you, then you will be free from this oath of mine; only you must not take my son back there.” [9]†So the servant put his hand under the thigh of Abraham his master and swore to him concerning this matter.

[10]†Then the servant took ten of his master's camels and departed, taking all sorts of choice gifts from his master; and he arose and went to Mesopotamia [1] to the city of Nahor. [11]And he made the camels kneel down outside the city by the well of water at the time of evening, the time when women go out to draw water. [12]‡And he said, “O LORD, God of my master Abraham, please grant me success today and show steadfast love to my master Abraham. [13]Behold, I am standing by the spring of water, and the daughters of the men of the city are coming out to draw water. [14]†Let the young woman to whom I shall say, ‘Please let down your jar that I may drink,’ and who shall say, ‘Drink, and I will water your camels’—let her be the one whom you have appointed for your servant Isaac. By this [2] I shall know that you have shown steadfast love to my master.”

[15]Before he had finished speaking, behold, Rebekah, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, came out with her water jar on her shoulder. [16]The young woman was very attractive

in appearance, a maiden [3] whom no man had known. She went down to the spring and filled her jar and came up. [17]Then the servant ran to meet her and said, “Please give me a little water to drink from your jar.” [18]She said, “Drink, my lord.” And she quickly let down her jar upon her hand and gave him a drink. [19]When she had finished giving him a drink, she said, “I will draw water for your camels also, until they have finished drinking.” [20]†So she quickly emptied her jar into the trough and ran again to the well to draw water, and she drew for all his camels. [21]The man gazed at her in silence to learn whether the LORD had prospered his journey or not.

[22]†When the camels had finished drinking, the man took a gold ring weighing a half shekel, [4] and two bracelets for her arms weighing ten gold shekels, [23]and said, “Please tell me whose daughter you are. Is there room in your father's house for us to spend the night?” [24]†She said to him, “I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor.” [25]She added, “We have plenty of both straw and fodder, and room to spend the night.” [26]The man bowed his head and worshiped the LORD [27]and said, “Blessed be the LORD, the God of my master Abraham, who has not forsaken his steadfast love and his faithfulness toward my master. As for me, the LORD has led me in the way to the house of my master's kinsmen.” [28]Then the young woman ran and told her mother's household about these things.

[29]†Rebekah had a brother whose name was Laban. Laban ran out toward the man, to the spring. [30]As soon as he saw the ring and the bracelets on his sister's arms, and heard the words of Rebekah his sister, “Thus the man spoke to me,” he went to the man. And behold, he was standing by the camels at the spring. [31]He said, “Come in, O blessed of the LORD. Why do you stand outside? For I have prepared the house and a place for the camels.” [32]So the man came to the house and unharnessed the camels, and gave straw and fodder to the camels, and there was water to wash his feet and the feet of the men who were with him. [33]†Then food was set before him to eat. But he said, “I will not eat until I have said what I have to say.” He said, “Speak on.”

[34]So he said, “I am Abraham's servant. [35]The LORD has greatly blessed my master, and he has become great. He has given him flocks and herds, silver

and gold, male servants and female servants, camels and donkeys. [36]And Sarah my master's wife bore a son to my master when she was old, and to him he has given all that he has. [37]My master made me swear, saying, ‘You shall not take a wife for my son from the daughters of the Canaanites, in whose land I dwell, [38]but you shall go to my father's house and to my clan and take a wife for my son.’ [39]I said to my master, ‘Perhaps the woman will not follow me.’ [40]But he said to me, ‘The LORD, before whom I have walked, will send his angel with you and prosper your way. You shall take a wife for my son from my clan and from my father's house. [41]Then you will be free from my oath, when you come to my clan. And if they will not give her to you, you will be free from my oath.’

[42]“I came today to the spring and said, ‘O LORD, the God of my master Abraham, if now you are prospering the way that I go, [43]behold, I am standing by the spring of water. Let the virgin who comes out to draw water, to whom I shall say, “Please give me a little water from your jar to drink,” [44]and who will say to me, “Drink, and I will draw for your camels also,” let her be the woman whom the LORD has appointed for my master's son.’

[45]“Before I had finished speaking in my heart, behold, Rebekah came out with her water jar on her shoulder, and she went down to the spring and drew water. I said to her, ‘Please let me drink.’ [46]She quickly let down her jar from her shoulder and said, ‘Drink, and I will give your camels drink also.’ So I drank, and she gave the camels drink also. [47]Then I asked her, ‘Whose daughter are you?’ She said, ‘The daughter of Bethuel, Nahor's son, whom Milcah bore to him.’ So I put the ring on her nose and the bracelets on her arms. [48]Then I bowed my head and worshiped the LORD and blessed the LORD, the God of my master Abraham, who had led me by the right way [5] to take the daughter of my master's kinsman for his son. [49]‡Now then, if you are going to show steadfast love and faithfulness to my master, tell me; and if not, tell me, that I may turn to the right hand or to the left.”

[50]‡Then Laban and Bethuel answered and said, “The thing has come from the LORD; we cannot speak to you bad or good. [51]Behold, Rebekah is before you; take her and go, and let her be the wife of your master's son, as the LORD has spoken.”

[52]When Abraham's servant heard their words, he bowed himself to the earth before the LORD. [53]†And the servant brought out jewelry of silver and of gold, and garments, and gave them to Rebekah. He also gave to her brother and to her mother costly ornaments. [54]†And he and the men who were with him ate and drank, and they spent the night there. When they arose in the morning, he said, “Send me away to my master.” [55]Her brother and her mother said, “Let the young woman remain with us a while, at least ten days; after that she may go.” [56]But he said to them, “Do not delay me, since the LORD has prospered my way. Send me away that I may go to my master.” [57]†They said, “Let us call the young woman and ask her.” [58]And they called Rebekah and said to her, “Will you go with this man?” She said, “I will go.” [59]†So they sent away Rebekah their sister and her nurse, and Abraham's servant and his men. [60]†And they blessed Rebekah and said to her,

“Our sister, may you become
    thousands of ten thousands,
and may your offspring possess
    the gate of those who hate him!” [6]

[61]Then Rebekah and her young women arose and rode on the camels and followed the man. Thus the servant took Rebekah and went his way.

[62]†Now Isaac had returned from Beer-lahai-roi and was dwelling in the Negeb. [63]†And Isaac went out to meditate in the field toward evening. And he lifted up his eyes and saw, and behold, there were camels coming. [64]And Rebekah lifted up her eyes, and when she saw Isaac, she dismounted from the camel [65]†and said to the servant, “Who is that man, walking in the field to meet us?” The servant said, “It is my master.” So she took her veil and covered herself. [66]And the servant told Isaac all the things that he had done. [67]†Then Isaac brought her into the tent of Sarah his mother and took Rebekah, and she became his wife, and he loved her. So Isaac was comforted after his mother's death.

Abraham's Death and His Descendants

GENESIS **25** ‡Abraham took another wife, whose name was Keturah. [2]She bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. [3]Jokshan fathered Sheba and Dedan. The sons of Dedan were Asshurim, Letushim, and Leummim. [4]The sons of Midian were Ephah, Epher, Hanoch, Abida, and Eldaah. All these were the children of Keturah. [5]‡Abraham gave all he had to Isaac. [6]But to the sons of his concubines Abraham gave gifts, and while he was still living he sent them away from his son Isaac, eastward to the east country.

[7]These are the days of the years of Abraham's life, 175 years. [8]‡Abraham breathed his last and died in a good old age, an old man and full of years, and was gathered to his people. [9]‡Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, east of Mamre, [10]the field that Abraham purchased from the Hittites. There Abraham was buried, with Sarah his wife. [11]After the death of Abraham, God blessed Isaac his son. And Isaac settled at Beer-lahai-roi.

[12]‡These are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's servant, bore to Abraham. [13]‡These are the names of the sons of Ishmael, named in the order of their birth: Nebaioth, the firstborn of Ishmael; and Kedar, Adbeel, Mibsam, [14]Mishma, Dumah, Massa, [15]Hadad, Tema, Jetur, Naphish, and Kedemah. [16]‡These are the sons of Ishmael and these are their names, by their villages and by their encampments, twelve princes according to their tribes. [17](These are the years of the life of Ishmael: 137 years. He breathed his last and died, and was gathered to his people.) [18]They settled from Havilah to Shur, which is opposite Egypt in the direction of Assyria. He settled [1] over against all his kinsmen.

The Birth of Esau and Jacob

[19]‡These are the generations of Isaac, Abraham's son: Abraham fathered Isaac, [20]‡and Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean of Paddan-aram, the sister of Laban the Aramean,

to be his wife. [21]†And Isaac prayed to the LORD for his wife, because she was barren. And the LORD granted his prayer, and Rebekah his wife conceived. [22]†The children struggled together within her, and she said, “If it is thus, why is this happening to me?” [2] So she went to inquire of the LORD. [23]†And the LORD said to her,

“Two nations are in your womb,
  and two peoples from within you [3] shall be divided;
the one shall be stronger than the other,
  the older shall serve the younger.”

[24]†When her days to give birth were completed, behold, there were twins in her womb. [25]†The first came out red, all his body like a hairy cloak, so they called his name Esau. [26]Afterward his brother came out with his hand holding Esau's heel, so his name was called Jacob. [4] Isaac was sixty years old when she bore them.

[27]†When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, dwelling in tents. [28]Isaac loved Esau because he ate of his game, but Rebekah loved Jacob.

Esau Sells His Birthright

[29]Once when Jacob was cooking stew, Esau came in from the field, and he was exhausted. [30]†And Esau said to Jacob, “Let me eat some of that red stew, for I am exhausted!” (Therefore his name was called Edom. [5]) [31]†Jacob said, “Sell me your birthright now.” [32]Esau said, “I am about to die; of what use is a birthright to me?” [33]Jacob said, “Swear to me now.” So he swore to him and sold his birthright to Jacob. [34]†Then Jacob gave Esau bread and lentil stew, and he ate and drank and rose and went his way. Thus Esau despised his birthright.

God's Promise to Isaac

GENESIS **26** ‡Now there was a famine in the land, besides the former famine that was in the days of Abraham. And Isaac went to Gerar to Abimelech king of the Philistines. [2]‡And the LORD appeared to him and said, “Do not go down to Egypt; dwell in the land of which I shall tell you. [3]‡Sojourn in this land, and I will be with you and will bless you, for to you and to your offspring I will give all these lands, and I will establish the oath that I swore to Abraham your father. [4]‡I will multiply your offspring as the stars of heaven and will give to your offspring all these lands. And in your offspring all the nations of the earth shall be blessed, [5]because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws.”

Isaac and Abimelech

[6]‡So Isaac settled in Gerar. [7]When the men of the place asked him about his wife, he said, “She is my sister,” for he feared to say, “My wife,” thinking, “lest the men of the place should kill me because of Rebekah,” because she was attractive in appearance. [8]When he had been there a long time, Abimelech king of the Philistines looked out of a window and saw Isaac laughing with [1] Rebekah his wife. [9]So Abimelech called Isaac and said, “Behold, she is your wife. How then could you say, ‘She is my sister’?” Isaac said to him, “Because I thought, ‘Lest I die because of her.’” [10]Abimelech said, “What is this you have done to us? One of the people might easily have lain with your wife, and you would have brought guilt upon us.” [11]‡So Abimelech warned all the people, saying, “Whoever touches this man or his wife shall surely be put to death.”

[12]‡And Isaac sowed in that land and reaped in the same year a hundredfold. The LORD blessed him, [13]and the man became rich, and gained more and more until he became very wealthy. [14]He had possessions of flocks and herds and many servants, so that the Philistines envied him. [15]‡(Now the Philistines had stopped and filled with earth all the wells that his father's

servants had dug in the days of Abraham his father.) [16]And Abimelech said to Isaac, “Go away from us, for you are much mightier than we.”

[17]So Isaac departed from there and encamped in the Valley of Gerar and settled there. [18]And Isaac dug again the wells of water that had been dug in the days of Abraham his father, which the Philistines had stopped after the death of Abraham. And he gave them the names that his father had given them. [19]But when Isaac's servants dug in the valley and found there a well of spring water, [20]the herdsmen of Gerar quarreled with Isaac's herdsmen, saying, “The water is ours.” So he called the name of the well Esek, [2] because they contended with him. [21]Then they dug another well, and they quarreled over that also, so he called its name Sitnah. [3] [22]†And he moved from there and dug another well, and they did not quarrel over it. So he called its name Rehoboth, [4] saying, “For now the LORD has made room for us, and we shall be fruitful in the land.”

[23]From there he went up to Beersheba. [24]†And the LORD appeared to him the same night and said, “I am the God of Abraham your father. Fear not, for I am with you and will bless you and multiply your offspring for my servant Abraham's sake.” [25]So he built an altar there and called upon the name of the LORD and pitched his tent there. And there Isaac's servants dug a well.

[26]†When Abimelech went to him from Gerar with Ahuzzath his adviser and Phicol the commander of his army, [27]Isaac said to them, “Why have you come to me, seeing that you hate me and have sent me away from you?” [28]†They said, “We see plainly that the LORD has been with you. So we said, let there be a sworn pact between us, between you and us, and let us make a covenant with you, [29]that you will do us no harm, just as we have not touched you and have done to you nothing but good and have sent you away in peace. You are now the blessed of the LORD.” [30]†So he made them a feast, and they ate and drank. [31]In the morning they rose early and exchanged oaths. And Isaac sent them on their way, and they departed from him in peace. [32]That same day Isaac's servants came and told him about the well that they had dug and said to him, “We have found water.” [33]†He called it Shibah; [5] therefore the name of the city is Beersheba to this day.

[34]When Esau was forty years old, he took Judith the daughter of Beeri the Hittite to be his wife, and Basemath the daughter of Elon the Hittite, [35]†and

they made life bitter [6] for Isaac and Rebekah.

Isaac Blesses Jacob

GENESIS **27** †When Isaac was old and his eyes were dim so that he could not see, he called Esau his older son and said to him, “My son”; and he answered, “Here I am.” [2]He said, “Behold, I am old; I do not know the day of my death. [3]Now then, take your weapons, your quiver and your bow, and go out to the field and hunt game for me, [4]†and prepare for me delicious food, such as I love, and bring it to me so that I may eat, that my soul may bless you before I die.”

[5]†Now Rebekah was listening when Isaac spoke to his son Esau. So when Esau went to the field to hunt for game and bring it, [6]Rebekah said to her son Jacob, “I heard your father speak to your brother Esau, [7]‘Bring me game and prepare for me delicious food, that I may eat it and bless you before the LORD before I die.’ [8]Now therefore, my son, obey my voice as I command you. [9]Go to the flock and bring me two good young goats, so that I may prepare from them delicious food for your father, such as he loves. [10]And you shall bring it to your father to eat, so that he may bless you before he dies.” [11]But Jacob said to Rebekah his mother, “Behold, my brother Esau is a hairy man, and I am a smooth man. [12]†Perhaps my father will feel me, and I shall seem to be mocking him and bring a curse upon myself and not a blessing.” [13]†His mother said to him, “Let your curse be on me, my son; only obey my voice, and go, bring them to me.”

[14]So he went and took them and brought them to his mother, and his mother prepared delicious food, such as his father loved. [15]†Then Rebekah took the best garments of Esau her older son, which were with her in the house, and put them on Jacob her younger son. [16]And the skins of the young goats she put on his hands and on the smooth part of his neck. [17]And she put the delicious food and the bread, which she had prepared, into the hand of her son Jacob.

[18]So he went in to his father and said, “My father.” And he said, “Here I am. Who are you, my son?” [19]Jacob said to his father, “I am Esau your firstborn. I have done as you told me; now sit up and eat of my game, that your soul may bless me.” [20]†But Isaac said to his son, “How is it that you have found

it so quickly, my son?” He answered, “Because the LORD your God granted me success.” [21]Then Isaac said to Jacob, “Please come near, that I may feel you, my son, to know whether you are really my son Esau or not.” [22]So Jacob went near to Isaac his father, who felt him and said, “The voice is Jacob's voice, but the hands are the hands of Esau.” [23]And he did not recognize him, because his hands were hairy like his brother Esau's hands. So he blessed him. [24]He said, “Are you really my son Esau?” He answered, “I am.” [25]Then he said, “Bring it near to me, that I may eat of my son's game and bless you.” So he brought it near to him, and he ate; and he brought him wine, and he drank.

[26]Then his father Isaac said to him, “Come near and kiss me, my son.” [27]‡So he came near and kissed him. And Isaac smelled the smell of his garments and blessed him and said,

“See, the smell of my son
is as the smell of a field that the LORD has blessed!
[28]May God give you of the dew of heaven
and of the fatness of the earth
and plenty of grain and wine.
[29]Let peoples serve you,
and nations bow down to you.
Be lord over your brothers,
and may your mother's sons bow down to you.
Cursed be everyone who curses you,
and blessed be everyone who blesses you!”

[30]As soon as Isaac had finished blessing Jacob, when Jacob had scarcely gone out from the presence of Isaac his father, Esau his brother came in from his hunting. [31]He also prepared delicious food and brought it to his father. And he said to his father, “Let my father arise and eat of his son's game, that you may bless me.” [32]His father Isaac said to him, “Who are you?” He answered, “I am your son, your firstborn, Esau.” [33]†Then Isaac trembled very violently and said, “Who was it then that hunted game and brought it to me, and I ate it all before you came, and I have blessed him? Yes, and he shall be blessed.” [34]†As soon as Esau heard the words of his father, he cried out with an exceedingly great and bitter cry and said to his father, “Bless me, even me also, O my father!” [35]But he said, “Your brother

came deceitfully, and he has taken away your blessing.” [36]Esau said, “Is he not rightly named Jacob? [1] For he has cheated me these two times. He took away my birthright, and behold, now he has taken away my blessing.” Then he said, “Have you not reserved a blessing for me?” [37]Isaac answered and said to Esau, “Behold, I have made him lord over you, and all his brothers I have given to him for servants, and with grain and wine I have sustained him. What then can I do for you, my son?” [38]Esau said to his father, “Have you but one blessing, my father? Bless me, even me also, O my father.” And Esau lifted up his voice and wept.

[39]†Then Isaac his father answered and said to him:

> “Behold, away from [2] the fatness of the earth shall your dwelling be,
>   and away from [3] the dew of heaven on high.
> [40]†By your sword you shall live,
>   and you shall serve your brother;
> but when you grow restless
>   you shall break his yoke from your neck.”

[41]†Now Esau hated Jacob because of the blessing with which his father had blessed him, and Esau said to himself, “The days of mourning for my father are approaching; then I will kill my brother Jacob.” [42]But the words of Esau her older son were told to Rebekah. So she sent and called Jacob her younger son and said to him, “Behold, your brother Esau comforts himself about you by planning to kill you. [43]Now therefore, my son, obey my voice. Arise, flee to Laban my brother in Haran [44]and stay with him a while, until your brother's fury turns away— [45]†until your brother's anger turns away from you, and he forgets what you have done to him. Then I will send and bring you from there. Why should I be bereft of you both in one day?”

[46]†Then Rebekah said to Isaac, “I loathe my life because of the Hittite women. [4] If Jacob marries one of the Hittite women like these, one of the women of the land, what good will my life be to me?”

Jacob Sent to Laban

GENESIS **28** ‡Then Isaac called Jacob and blessed him and directed him, “You must not take a wife from the Canaanite women. [2]†Arise, go to Paddan-aram to the house of Bethuel your mother's father, and take as your wife from there one of the daughters of Laban your mother's brother. [3]‡†God Almighty [1] bless you and make you fruitful and multiply you, that you may become a company of peoples. [4]May he give the blessing of Abraham to you and to your offspring with you, that you may take possession of the land of your sojournings that God gave to Abraham!” [5]†Thus Isaac sent Jacob away. And he went to Paddan-aram, to Laban, the son of Bethuel the Aramean, the brother of Rebekah, Jacob's and Esau's mother.

Esau Marries an Ishmaelite

[6]Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan-aram to take a wife from there, and that as he blessed him he directed him, “You must not take a wife from the Canaanite women,” [7]and that Jacob had obeyed his father and his mother and gone to Paddan-aram. [8]So when Esau saw that the Canaanite women did not please Isaac his father, [9]†Esau went to Ishmael and took as his wife, besides the wives he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth.

Jacob's Dream

[10]‡†Jacob left Beersheba and went toward Haran. [11]†And he came to a certain place and stayed there that night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place to sleep. [12]†And he dreamed, and behold, there was a ladder [2] set up on the earth, and the top of it reached to heaven. And behold, the angels of God were ascending and descending on it! [13]And behold, the LORD stood above it [3] and said, “I am the LORD, the God of Abraham your father and the God of Isaac. The land on which you lie I will give to you and to your

offspring. [14]Your offspring shall be like the dust of the earth, and you shall
spread abroad to the west and to the east and to the north and to the south,
and in you and your offspring shall all the families of the earth be blessed.
[15]†Behold, I am with you and will keep you wherever you go, and will bring
you back to this land. For I will not leave you until I have done what I have
promised you.” [16]Then Jacob awoke from his sleep and said, “Surely the
LORD is in this place, and I did not know it.” [17]And he was afraid and said,
“How awesome is this place! This is none other than the house of God, and
this is the gate of heaven.”

[18]‡So early in the morning Jacob took the stone that he had put under his
head and set it up for a pillar and poured oil on the top of it. [19]He called the
name of that place Bethel, [4] but the name of the city was Luz at the first.
[20]Then Jacob made a vow, saying, “If God will be with me and will keep me
in this way that I go, and will give me bread to eat and clothing to wear, [21]so
that I come again to my father's house in peace, then the LORD shall be my
God, [22]†and this stone, which I have set up for a pillar, shall be God's house.
And of all that you give me I will give a full tenth to you.”

Jacob Marries Leah and Rachel

GENESIS **29** ‡Then Jacob went on his journey and came to the land of the people of the east. [2]‡As he looked, he saw a well in the field, and behold, three flocks of sheep lying beside it, for out of that well the flocks were watered. The stone on the well's mouth was large, [3]and when all the flocks were gathered there, the shepherds would roll the stone from the mouth of the well and water the sheep, and put the stone back in its place over the mouth of the well.

[4]Jacob said to them, “My brothers, where do you come from?” They said, “We are from Haran.” [5]‡He said to them, “Do you know Laban the son of Nahor?” They said, “We know him.” [6]‡He said to them, “Is it well with him?” They said, “It is well; and see, Rachel his daughter is coming with the sheep!” [7]He said, “Behold, it is still high day; it is not time for the livestock to be gathered together. Water the sheep and go, pasture them.” [8]But they said, “We cannot until all the flocks are gathered together and the stone is rolled from the mouth of the well; then we water the sheep.”

[9]‡While he was still speaking with them, Rachel came with her father's sheep, for she was a shepherdess. [10]‡Now as soon as Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, Jacob came near and rolled the stone from the well's mouth and watered the flock of Laban his mother's brother. [11]Then Jacob kissed Rachel and wept aloud. [12]And Jacob told Rachel that he was her father's kinsman, and that he was Rebekah's son, and she ran and told her father.

[13]As soon as Laban heard the news about Jacob, his sister's son, he ran to meet him and embraced him and kissed him and brought him to his house. Jacob told Laban all these things, [14]‡and Laban said to him, “Surely you are my bone and my flesh!” And he stayed with him a month.

[15]Then Laban said to Jacob, “Because you are my kinsman, should you therefore serve me for nothing? Tell me, what shall your wages be?” [16]Now Laban had two daughters. The name of the older was Leah, and the name of the younger was Rachel. [17]‡Leah's eyes were weak, [1] but Rachel was

beautiful in form and appearance. [18]‡Jacob loved Rachel. And he said, “I will serve you seven years for your younger daughter Rachel.” [19]Laban said, “It is better that I give her to you than that I should give her to any other man; stay with me.” [20]So Jacob served seven years for Rachel, and they seemed to him but a few days because of the love he had for her.

[21]Then Jacob said to Laban, “Give me my wife that I may go in to her, for my time is completed.” [22]So Laban gathered together all the people of the place and made a feast. [23]‡†But in the evening he took his daughter Leah and brought her to Jacob, and he went in to her. [24](Laban gave [2] his female servant Zilpah to his daughter Leah to be her servant.) [25]And in the morning, behold, it was Leah! And Jacob said to Laban, “What is this you have done to me? Did I not serve with you for Rachel? Why then have you deceived me?” [26]Laban said, “It is not so done in our country, to give the younger before the firstborn. [27]‡Complete the week of this one, and we will give you the other also in return for serving me another seven years.” [28]†Jacob did so, and completed her week. Then Laban gave him his daughter Rachel to be his wife. [29](Laban gave his female servant Bilhah to his daughter Rachel to be her servant.) [30]So Jacob went in to Rachel also, and he loved Rachel more than Leah, and served Laban for another seven years.

Jacob's Children

[31]†When the LORD saw that Leah was hated, he opened her womb, but Rachel was barren. [32]And Leah conceived and bore a son, and she called his name Reuben, [3] for she said, “Because the LORD has looked upon my affliction; for now my husband will love me.” [33]She conceived again and bore a son, and said, “Because the LORD has heard that I am hated, he has given me this son also.” And she called his name Simeon. [4] [34]Again she conceived and bore a son, and said, “Now this time my husband will be attached to me, because I have borne him three sons.” Therefore his name was called Levi. [5] [35]And she conceived again and bore a son, and said, “This time I will praise the LORD.” Therefore she called his name Judah. [6] Then she ceased bearing.

GENESIS **30** ‡†When Rachel saw that she bore Jacob no children, she envied her sister. She said to Jacob, “Give me children, or I shall die!” [2]†Jacob's anger was kindled against Rachel, and he said, “Am I in the place of God, who has withheld from you the fruit of the womb?” [3]†Then she said, “Here is my servant Bilhah; go in to her, so that she may give birth on my behalf, [1] that even I may have children [2] through her.” [4]So she gave him her servant Bilhah as a wife, and Jacob went in to her. [5]And Bilhah conceived and bore Jacob a son. [6]Then Rachel said, “God has judged me, and has also heard my voice and given me a son.” Therefore she called his name Dan. [3] [7]Rachel's servant Bilhah conceived again and bore Jacob a second son. [8]Then Rachel said, “With mighty wrestlings [4] I have wrestled with my sister and have prevailed.” So she called his name Naphtali. [5]

[9]When Leah saw that she had ceased bearing children, she took her servant Zilpah and gave her to Jacob as a wife. [10]Then Leah's servant Zilpah bore Jacob a son. [11]And Leah said, “Good fortune has come!” so she called his name Gad. [6] [12]Leah's servant Zilpah bore Jacob a second son. [13]And Leah said, “Happy am I! For women have called me happy.” So she called his name Asher. [7]

[14]†In the days of wheat harvest Reuben went and found mandrakes in the field and brought them to his mother Leah. Then Rachel said to Leah, “Please give me some of your son's mandrakes.” [15]‡But she said to her, “Is it a small matter that you have taken away my husband? Would you take away my son's mandrakes also?” Rachel said, “Then he may lie with you tonight in exchange for your son's mandrakes.” [16]When Jacob came from the field in the evening, Leah went out to meet him and said, “You must come in to me, for I have hired you with my son's mandrakes.” So he lay with her that night. [17]And God listened to Leah, and she conceived and bore Jacob a fifth son. [18]Leah said, “God has given me my wages because I gave my servant to my husband.” So she called his name Issachar. [8]

[19]And Leah conceived again, and she bore Jacob a sixth son. [20]†Then Leah said, “God has endowed me with a good endowment; now my husband will honor me, because I have borne him six sons.” So she called his name Zebulun. [9] [21]†Afterward she bore a daughter and called her name Dinah.

[22]‡Then God remembered Rachel, and God listened to her and opened her womb. [23]She conceived and bore a son and said, “God has taken away my reproach.” [24]‡And she called his name Joseph, [10] saying, “May the LORD add to me another son!”

Jacob's Prosperity

[25]‡As soon as Rachel had borne Joseph, Jacob said to Laban, “Send me away, that I may go to my own home and country. [26]Give me my wives and my children for whom I have served you, that I may go, for you know the service that I have given you.” [27]‡But Laban said to him, “If I have found favor in your sight, I have learned by divination that [11] the LORD has blessed me because of you. [28]‡Name your wages, and I will give it.” [29]Jacob said to him, “You yourself know how I have served you, and how your livestock has fared with me. [30]For you had little before I came, and it has increased abundantly, and the LORD has blessed you wherever I turned. But now when shall I provide for my own household also?” [31]‡He said, “What shall I give you?” Jacob said, “You shall not give me anything. If you will do this for me, I will again pasture your flock and keep it: [32]let me pass through all your flock today, removing from it every speckled and spotted sheep and every black lamb, and the spotted and speckled among the goats, and they shall be my wages. [33]So my honesty will answer for me later, when you come to look into my wages with you. Every one that is not speckled and spotted among the goats and black among the lambs, if found with me, shall be counted stolen.” [34]Laban said, “Good! Let it be as you have said.” [35]But that day Laban removed the male goats that were striped and spotted, and all the female goats that were speckled and spotted, every one that had white on it, and every lamb that was black, and put them in the charge of his sons. [36]And he set a distance of three days' journey between himself and Jacob, and Jacob pastured the rest of Laban's flock.

[37]‡Then Jacob took fresh sticks of poplar and almond and plane trees, and peeled white streaks in them, exposing the white of the sticks. [38]He set the sticks that he had peeled in front of the flocks in the troughs, that is, the watering places, where the flocks came to drink. And since they bred when they came to drink, [39]the flocks bred in front of the sticks and so the flocks brought forth striped, speckled, and spotted. [40]And Jacob separated the

lambs and set the faces of the flocks toward the striped and all the black in the flock of Laban. He put his own droves apart and did not put them with Laban's flock. [41]Whenever the stronger of the flock were breeding, Jacob would lay the sticks in the troughs before the eyes of the flock, that they might breed among the sticks, [42]but for the feebler of the flock he would not lay them there. So the feebler would be Laban's, and the stronger Jacob's. [43]Thus the man increased greatly and had large flocks, female servants and male servants, and camels and donkeys.

Jacob Flees from Laban

GENESIS **31** ‡Now Jacob heard that the sons of Laban were saying, “Jacob has taken all that was our father's, and from what was our father's he has gained all this wealth.” [2]And Jacob saw that Laban did not regard him with favor as before. [3]‡Then the LORD said to Jacob, “Return to the land of your fathers and to your kindred, and I will be with you.”

[4]‡So Jacob sent and called Rachel and Leah into the field where his flock was [5]‡and said to them, “I see that your father does not regard me with favor as he did before. But the God of my father has been with me. [6]‡You know that I have served your father with all my strength, [7]yet your father has cheated me and changed my wages ten times. But God did not permit him to harm me. [8]If he said, ‘The spotted shall be your wages,’ then all the flock bore spotted; and if he said, ‘The striped shall be your wages,’ then all the flock bore striped. [9]Thus God has taken away the livestock of your father and given them to me. [10]‡In the breeding season of the flock I lifted up my eyes and saw in a dream that the goats that mated with the flock were striped, spotted, and mottled. [11]‡Then the angel of God said to me in the dream, ‘Jacob,’ and I said, ‘Here I am!’ [12]And he said, ‘Lift up your eyes and see, all the goats that mate with the flock are striped, spotted, and mottled, for I have seen all that Laban is doing to you. [13]‡I am the God of Bethel, where you anointed a pillar and made a vow to me. Now arise, go out from this land and return to the land of your kindred.’” [14]‡Then Rachel and Leah answered and said to him, “Is there any portion or inheritance left to us in our father's house? [15]Are we not regarded by him as foreigners? For he has sold us, and he has indeed devoured our money. [16]All the wealth that God has taken away from our father belongs to us and to our children. Now then, whatever God has said to you, do.”

[17]So Jacob arose and set his sons and his wives on camels. [18]He drove away all his livestock, all his property that he had gained, the livestock in his possession that he had acquired in Paddan-aram, to go to the land of Canaan to his father Isaac. [19]‡Laban had gone to shear his sheep, and Rachel stole her father's household gods. [20]‡And Jacob tricked [1] Laban the Aramean, by not telling him that he intended to flee. [21]‡He fled with all that he had

and arose and crossed the Euphrates, and set his face toward the hill country of Gilead.

[22]When it was told Laban on the third day that Jacob had fled, [23]†he took his kinsmen with him and pursued him for seven days and followed close after him into the hill country of Gilead. [24]†But God came to Laban the Aramean in a dream by night and said to him, “Be careful not to say anything to Jacob, either good or bad.”

[25]And Laban overtook Jacob. Now Jacob had pitched his tent in the hill country, and Laban with his kinsmen pitched tents in the hill country of Gilead. [26]†And Laban said to Jacob, “What have you done, that you have tricked me and driven away my daughters like captives of the sword? [27]†Why did you flee secretly and trick me, and did not tell me, so that I might have sent you away with mirth and songs, with tambourine and lyre? [28]And why did you not permit me to kiss my sons and my daughters farewell? Now you have done foolishly. [29]It is in my power to do you harm. But the God of your [2] father spoke to me last night, saying, ‘Be careful not to say anything to Jacob, either good or bad.’ [30]†And now you have gone away because you longed greatly for your father's house, but why did you steal my gods?” [31]†Jacob answered and said to Laban, “Because I was afraid, for I thought that you would take your daughters from me by force. [32]Anyone with whom you find your gods shall not live. In the presence of our kinsmen point out what I have that is yours, and take it.” Now Jacob did not know that Rachel had stolen them.

[33]So Laban went into Jacob's tent and into Leah's tent and into the tent of the two female servants, but he did not find them. And he went out of Leah's tent and entered Rachel's. [34]†Now Rachel had taken the household gods and put them in the camel's saddle and sat on them. Laban felt all about the tent, but did not find them. [35]†And she said to her father, “Let not my lord be angry that I cannot rise before you, for the way of women is upon me.” So he searched but did not find the household gods.

[36]Then Jacob became angry and berated Laban. Jacob said to Laban, “What is my offense? What is my sin, that you have hotly pursued me? [37]†For you have felt through all my goods; what have you found of all your household goods? Set it here before my kinsmen and your kinsmen, that they may

decide between us two. [38]‡These twenty years I have been with you. Your ewes and your female goats have not miscarried, and I have not eaten the rams of your flocks. [39]What was torn by wild beasts I did not bring to you. I bore the loss of it myself. From my hand you required it, whether stolen by day or stolen by night. [40]There I was: by day the heat consumed me, and the cold by night, and my sleep fled from my eyes. [41]These twenty years I have been in your house. I served you fourteen years for your two daughters, and six years for your flock, and you have changed my wages ten times. [42]‡If the God of my father, the God of Abraham and the Fear of Isaac, had not been on my side, surely now you would have sent me away empty-handed. God saw my affliction and the labor of my hands and rebuked you last night.”

[43]‡Then Laban answered and said to Jacob, “The daughters are my daughters, the children are my children, the flocks are my flocks, and all that you see is mine. But what can I do this day for these my daughters or for their children whom they have borne? [44]‡Come now, let us make a covenant, you and I. And let it be a witness between you and me.” [45]So Jacob took a stone and set it up as a pillar. [46]And Jacob said to his kinsmen, “Gather stones.” And they took stones and made a heap, and they ate there by the heap. [47]‡Laban called it Jegar-sahadutha, [3] but Jacob called it Galeed. [4] [48]Laban said, “This heap is a witness between you and me today.” Therefore he named it Galeed, [49]and Mizpah, [5] for he said, “The LORD watch between you and me, when we are out of one another's sight. [50]If you oppress my daughters, or if you take wives besides my daughters, although no one is with us, see, God is witness between you and me.”

[51]Then Laban said to Jacob, “See this heap and the pillar, which I have set between you and me. [52]This heap is a witness, and the pillar is a witness, that I will not pass over this heap to you, and you will not pass over this heap and this pillar to me, to do harm. [53]‡The God of Abraham and the God of Nahor, the God of their father, judge between us.” So Jacob swore by the Fear of his father Isaac, [54]and Jacob offered a sacrifice in the hill country and called his kinsmen to eat bread. They ate bread and spent the night in the hill country.

[55] [6] Early in the morning Laban arose and kissed his grandchildren and his daughters and blessed them. Then Laban departed and returned home.

Jacob Fears Esau

GENESIS **32** ‡Jacob went on his way, and the angels of God met him. [2]‡And when Jacob saw them he said, “This is God's camp!” So he called the name of that place Mahanaim. [1]

[3]‡And Jacob sent [2] messengers before him to Esau his brother in the land of Seir, the country of Edom, [4]instructing them, “Thus you shall say to my lord Esau: Thus says your servant Jacob, ‘I have sojourned with Laban and stayed until now. [5]I have oxen, donkeys, flocks, male servants, and female servants. I have sent to tell my lord, in order that I may find favor in your sight.’”

[6]And the messengers returned to Jacob, saying, “We came to your brother Esau, and he is coming to meet you, and there are four hundred men with him.” [7]‡Then Jacob was greatly afraid and distressed. He divided the people who were with him, and the flocks and herds and camels, into two camps, [8]thinking, “If Esau comes to the one camp and attacks it, then the camp that is left will escape.”

[9]‡And Jacob said, “O God of my father Abraham and God of my father Isaac, O LORD who said to me, ‘Return to your country and to your kindred, that I may do you good,’ [10]I am not worthy of the least of all the deeds of steadfast love and all the faithfulness that you have shown to your servant, for with only my staff I crossed this Jordan, and now I have become two camps. [11]Please deliver me from the hand of my brother, from the hand of Esau, for I fear him, that he may come and attack me, the mothers with the children. [12]But you said, ‘I will surely do you good, and make your offspring as the sand of the sea, which cannot be numbered for multitude.’”

[13]‡So he stayed there that night, and from what he had with him he took a present for his brother Esau, [14]two hundred female goats and twenty male goats, two hundred ewes and twenty rams, [15]thirty milking camels and their calves, forty cows and ten bulls, twenty female donkeys and ten male donkeys. [16]These he handed over to his servants, every drove by itself, and said to his servants, “Pass on ahead of me and put a space between drove

and drove.” [17]He instructed the first, “When Esau my brother meets you and asks you, ‘To whom do you belong? Where are you going? And whose are these ahead of you?’ [18]then you shall say, ‘They belong to your servant Jacob. They are a present sent to my lord Esau. And moreover, he is behind us.’” [19]He likewise instructed the second and the third and all who followed the droves, “You shall say the same thing to Esau when you find him, [20]and you shall say, ‘Moreover, your servant Jacob is behind us.’” For he thought, “I may appease him [3] with the present that goes ahead of me, and afterward I shall see his face. Perhaps he will accept me.” [4] [21]So the present passed on ahead of him, and he himself stayed that night in the camp.

Jacob Wrestles with God

[22]‡†The same night he arose and took his two wives, his two female servants, and his eleven children, [5] and crossed the ford of the Jabbok. [23]He took them and sent them across the stream, and everything else that he had. [24]†And Jacob was left alone. And a man wrestled with him until the breaking of the day. [25]When the man saw that he did not prevail against Jacob, he touched his hip socket, and Jacob's hip was put out of joint as he wrestled with him. [26]Then he said, “Let me go, for the day has broken.” But Jacob said, “I will not let you go unless you bless me.” [27]And he said to him, “What is your name?” And he said, “Jacob.” [28]†Then he said, “Your name shall no longer be called Jacob, but Israel, [6] for you have striven with God and with men, and have prevailed.” [29]Then Jacob asked him, “Please tell me your name.” But he said, “Why is it that you ask my name?” And there he blessed him. [30]†So Jacob called the name of the place Peniel, [7] saying, “For I have seen God face to face, and yet my life has been delivered.” [31]The sun rose upon him as he passed Penuel, limping because of his hip. [32]†Therefore to this day the people of Israel do not eat the sinew of the thigh that is on the hip socket, because he touched the socket of Jacob's hip on the sinew of the thigh.

Jacob Meets Esau

GENESIS **33** ‡And Jacob lifted up his eyes and looked, and behold, Esau was coming, and four hundred men with him. So he divided the children among Leah and Rachel and the two female servants. [2]And he put the servants with their children in front, then Leah with her children, and Rachel and Joseph last of all. [3]‡He himself went on before them, bowing himself to the ground seven times, until he came near to his brother.

[4]But Esau ran to meet him and embraced him and fell on his neck and kissed him, and they wept. [5]‡And when Esau lifted up his eyes and saw the women and children, he said, “Who are these with you?” Jacob said, “The children whom God has graciously given your servant.” [6]Then the servants drew near, they and their children, and bowed down. [7]Leah likewise and her children drew near and bowed down. And last Joseph and Rachel drew near, and they bowed down. [8]Esau said, “What do you mean by all this company [1] that I met?” Jacob answered, “To find favor in the sight of my lord.” [9]But Esau said, “I have enough, my brother; keep what you have for yourself.” [10]‡Jacob said, “No, please, if I have found favor in your sight, then accept my present from my hand. For I have seen your face, which is like seeing the face of God, and you have accepted me. [11]Please accept my blessing that is brought to you, because God has dealt graciously with me, and because I have enough.” Thus he urged him, and he took it.

[12]Then Esau said, “Let us journey on our way, and I will go ahead of [2] you.” [13]But Jacob said to him, “My lord knows that the children are frail, and that the nursing flocks and herds are a care to me. If they are driven hard for one day, all the flocks will die. [14]Let my lord pass on ahead of his servant, and I will lead on slowly, at the pace of the livestock that are ahead of me and at the pace of the children, until I come to my lord in Seir.”

[15]‡So Esau said, “Let me leave with you some of the people who are with me.” But he said, “What need is there? Let me find favor in the sight of my lord.” [16]‡So Esau returned that day on his way to Seir. [17]But Jacob journeyed to Succoth, and built himself a house and made booths for his livestock. Therefore the name of the place is called Succoth. [3]

18 †And Jacob came safely [4] to the city of Shechem, which is in the land of Canaan, on his way from Paddan-aram, and he camped before the city.
19 †And from the sons of Hamor, Shechem's father, he bought for a hundred pieces of money [5] the piece of land on which he had pitched his tent.
20 †There he erected an altar and called it El-Elohe-Israel. [6]

The Defiling of Dinah

GENESIS **34** ‡†Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the women of the land. [2]†And when Shechem the son of Hamor the Hivite, the prince of the land, saw her, he seized her and lay with her and humiliated her. [3]And his soul was drawn to Dinah the daughter of Jacob. He loved the young woman and spoke tenderly to her. [4]So Shechem spoke to his father Hamor, saying, “Get me this girl for my wife.”

[5]†Now Jacob heard that he had defiled his daughter Dinah. But his sons were with his livestock in the field, so Jacob held his peace until they came. [6]‡And Hamor the father of Shechem went out to Jacob to speak with him. [7]†The sons of Jacob had come in from the field as soon as they heard of it, and the men were indignant and very angry, because he had done an outrageous thing in Israel by lying with Jacob's daughter, for such a thing must not be done.

[8]But Hamor spoke with them, saying, “The soul of my son Shechem longs for your [1] daughter. Please give her to him to be his wife. [9]Make marriages with us. Give your daughters to us, and take our daughters for yourselves. [10]You shall dwell with us, and the land shall be open to you. Dwell and trade in it, and get property in it.” [11]Shechem also said to her father and to her brothers, “Let me find favor in your eyes, and whatever you say to me I will give. [12]Ask me for as great a bride price [2] and gift as you will, and I will give whatever you say to me. Only give me the young woman to be my wife.”

[13]‡The sons of Jacob answered Shechem and his father Hamor deceitfully, because he had defiled their sister Dinah. [14]They said to them, “We cannot do this thing, to give our sister to one who is uncircumcised, for that would be a disgrace to us. [15]Only on this condition will we agree with you—that you will become as we are by every male among you being circumcised. [16]Then we will give our daughters to you, and we will take your daughters to ourselves, and we will dwell with you and become one people. [17]But if you will not listen to us and be circumcised, then we will take our daughter, and we will be gone.”

[18]Their words pleased Hamor and Hamor's son Shechem. [19]‡And the young man did not delay to do the thing, because he delighted in Jacob's daughter. Now he was the most honored of all his father's house. [20]‡So Hamor and his son Shechem came to the gate of their city and spoke to the men of their city, saying, [21]“These men are at peace with us; let them dwell in the land and trade in it, for behold, the land is large enough for them. Let us take their daughters as wives, and let us give them our daughters. [22]Only on this condition will the men agree to dwell with us to become one people—when every male among us is circumcised as they are circumcised. [23]Will not their livestock, their property and all their beasts be ours? Only let us agree with them, and they will dwell with us.” [24]And all who went out of the gate of his city listened to Hamor and his son Shechem, and every male was circumcised, all who went out of the gate of his city.

[25]‡On the third day, when they were sore, two of the sons of Jacob, Simeon and Levi, Dinah's brothers, took their swords and came against the city while it felt secure and killed all the males. [26]They killed Hamor and his son Shechem with the sword and took Dinah out of Shechem's house and went away. [27]‡The sons of Jacob came upon the slain and plundered the city, because they had defiled their sister. [28]They took their flocks and their herds, their donkeys, and whatever was in the city and in the field. [29]All their wealth, all their little ones and their wives, all that was in the houses, they captured and plundered.

[30]‡Then Jacob said to Simeon and Levi, “You have brought trouble on me by making me stink to the inhabitants of the land, the Canaanites and the Perizzites. My numbers are few, and if they gather themselves against me and attack me, I shall be destroyed, both I and my household.” [31]But they said, “Should he treat our sister like a prostitute?”

God Blesses and Renames Jacob

GENESIS **35** †God said to Jacob, “Arise, go up to Bethel and dwell there. Make an altar there to the God who appeared to you when you fled from your brother Esau.” [2]‡So Jacob said to his household and to all who were with him, “Put away the foreign gods that are among you and purify yourselves and change your garments. [3]Then let us arise and go up to Bethel, so that I may make there an altar to the God who answers me in the day of my distress and has been with me wherever I have gone.” [4]†So they gave to Jacob all the foreign gods that they had, and the rings that were in their ears. Jacob hid them under the terebinth tree that was near Shechem.

[5]†And as they journeyed, a terror from God fell upon the cities that were around them, so that they did not pursue the sons of Jacob. [6]And Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him, [7]†and there he built an altar and called the place El-bethel, [1] because there God had revealed himself to him when he fled from his brother. [8]And Deborah, Rebekah's nurse, died, and she was buried under an oak below Bethel. So he called its name Allon-bacuth. [2]

[9]God appeared [3] to Jacob again, when he came from Paddan-aram, and blessed him. [10]And God said to him, “Your name is Jacob; no longer shall your name be called Jacob, but Israel shall be your name.” So he called his name Israel. [11]†And God said to him, “I am God Almighty: [4] be fruitful and multiply. A nation and a company of nations shall come from you, and kings shall come from your own body. [5] [12]The land that I gave to Abraham and Isaac I will give to you, and I will give the land to your offspring after you.” [13]†Then God went up from him in the place where he had spoken with him. [14]†And Jacob set up a pillar in the place where he had spoken with him, a pillar of stone. He poured out a drink offering on it and poured oil on it. [15]So Jacob called the name of the place where God had spoken with him Bethel.

The Deaths of Rachel and Isaac

[16]†Then they journeyed from Bethel. When they were still some distance [6] from Ephrath, Rachel went into labor, and she had hard labor. [17]And when her labor was at its hardest, the midwife said to her, “Do not fear, for you have another son.” [18]†And as her soul was departing (for she was dying), she called his name Ben-oni; [7] but his father called him Benjamin. [8] [19]So Rachel died, and she was buried on the way to Ephrath (that is, Bethlehem), [20]†and Jacob set up a pillar over her tomb. It is the pillar of Rachel's tomb, which is there to this day. [21]†Israel journeyed on and pitched his tent beyond the tower of Eder.

[22]†While Israel lived in that land, Reuben went and lay with Bilhah his father's concubine. And Israel heard of it.

Now the sons of Jacob were twelve. [23]The sons of Leah: Reuben (Jacob's firstborn), Simeon, Levi, Judah, Issachar, and Zebulun. [24]The sons of Rachel: Joseph and Benjamin. [25]The sons of Bilhah, Rachel's servant: Dan and Naphtali. [26]The sons of Zilpah, Leah's servant: Gad and Asher. These were the sons of Jacob who were born to him in Paddan-aram.

[27]†And Jacob came to his father Isaac at Mamre, or Kiriath-arba (that is, Hebron), where Abraham and Isaac had sojourned. [28]Now the days of Isaac were 180 years. [29]†And Isaac breathed his last, and he died and was gathered to his people, old and full of days. And his sons Esau and Jacob buried him.

Esau's Descendants

GENESIS **36** ‡‡†These are the generations of Esau (that is, Edom). [2]Esau took his wives from the Canaanites: Adah the daughter of Elon the Hittite, Oholibamah the daughter of Anah the daughter [1] of Zibeon the Hivite, [3]and Basemath, Ishmael's daughter, the sister of Nebaioth. [4]And Adah bore to Esau, Eliphaz; Basemath bore Reuel; [5]and Oholibamah bore Jeush, Jalam, and Korah. These are the sons of Esau who were born to him in the land of Canaan.

[6]Then Esau took his wives, his sons, his daughters, and all the members of his household, his livestock, all his beasts, and all his property that he had acquired in the land of Canaan. He went into a land away from his brother Jacob. [7]†For their possessions were too great for them to dwell together. The land of their sojournings could not support them because of their livestock. [8]†So Esau settled in the hill country of Seir. (Esau is Edom.)

[9]These are the generations of Esau the father of the Edomites in the hill country of Seir. [10]‡These are the names of Esau's sons: Eliphaz the son of Adah the wife of Esau, Reuel the son of Basemath the wife of Esau. [11]The sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz. [12](Timna was a concubine of Eliphaz, Esau's son; she bore Amalek to Eliphaz.) These are the sons of Adah, Esau's wife. [13]These are the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. These are the sons of Basemath, Esau's wife. [14]These are the sons of Oholibamah the daughter of Anah the daughter of Zibeon, Esau's wife: she bore to Esau Jeush, Jalam, and Korah.

[15]†These are the chiefs of the sons of Esau. The sons of Eliphaz the firstborn of Esau: the chiefs Teman, Omar, Zepho, Kenaz, [16]Korah, Gatam, and Amalek; these are the chiefs of Eliphaz in the land of Edom; these are the sons of Adah. [17]These are the sons of Reuel, Esau's son: the chiefs Nahath, Zerah, Shammah, and Mizzah; these are the chiefs of Reuel in the land of Edom; these are the sons of Basemath, Esau's wife. [18]These are the sons of Oholibamah, Esau's wife: the chiefs Jeush, Jalam, and Korah; these are the chiefs born of Oholibamah the daughter of Anah, Esau's wife. [19]These are the sons of Esau (that is, Edom), and these are their chiefs.

[20]‡These are the sons of Seir the Horite, the inhabitants of the land: Lotan, Shobal, Zibeon, Anah, [21]Dishon, Ezer, and Dishan; these are the chiefs of the Horites, the sons of Seir in the land of Edom. [22]The sons of Lotan were Hori and Hemam; and Lotan's sister was Timna. [23]These are the sons of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam. [24]These are the sons of Zibeon: Aiah and Anah; he is the Anah who found the hot springs in the wilderness, as he pastured the donkeys of Zibeon his father. [25]These are the children of Anah: Dishon and Oholibamah the daughter of Anah. [26]These are the sons of Dishon: Hemdan, Eshban, Ithran, and Cheran. [27]These are the sons of Ezer: Bilhan, Zaavan, and Akan. [28]These are the sons of Dishan: Uz and Aran. [29]These are the chiefs of the Horites: the chiefs Lotan, Shobal, Zibeon, Anah, [30]Dishon, Ezer, and Dishan; these are the chiefs of the Horites, chief by chief in the land of Seir.

[31]‡These are the kings who reigned in the land of Edom, before any king reigned over the Israelites. [32]Bela the son of Beor reigned in Edom, the name of his city being Dinhabah. [33]Bela died, and Jobab the son of Zerah of Bozrah reigned in his place. [34]Jobab died, and Husham of the land of the Temanites reigned in his place. [35]Husham died, and Hadad the son of Bedad, who defeated Midian in the country of Moab, reigned in his place, the name of his city being Avith. [36]Hadad died, and Samlah of Masrekah reigned in his place. [37]Samlah died, and Shaul of Rehoboth on the Euphrates [2] reigned in his place. [38]Shaul died, and Baal-hanan the son of Achbor reigned in his place. [39]Baal-hanan the son of Achbor died, and Hadar reigned in his place, the name of his city being Pau; his wife's name was Mehetabel, the daughter of Matred, daughter of Mezahab.

[40]These are the names of the chiefs of Esau, according to their clans and their dwelling places, by their names: the chiefs Timna, Alvah, Jetheth, [41]Oholibamah, Elah, Pinon, [42]Kenaz, Teman, Mibzar, [43]‡Magdiel, and Iram; these are the chiefs of Edom (that is, Esau, the father of Edom), according to their dwelling places in the land of their possession.

Joseph's Dreams

GENESIS **37** †Jacob lived in the land of his father's sojournings, in the land of Canaan.

[2]‡†These are the generations of Jacob.

Joseph, being seventeen years old, was pasturing the flock with his brothers. He was a boy with the sons of Bilhah and Zilpah, his father's wives. And Joseph brought a bad report of them to their father. [3]‡†Now Israel loved Joseph more than any other of his sons, because he was the son of his old age. And he made him a robe of many colors. [1] [4]But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peacefully to him.

[5]‡Now Joseph had a dream, and when he told it to his brothers they hated him even more. [6]He said to them, “Hear this dream that I have dreamed: [7]Behold, we were binding sheaves in the field, and behold, my sheaf arose and stood upright. And behold, your sheaves gathered around it and bowed down to my sheaf.” [8]His brothers said to him, “Are you indeed to reign over us? Or are you indeed to rule over us?” So they hated him even more for his dreams and for his words.

[9]Then he dreamed another dream and told it to his brothers and said, “Behold, I have dreamed another dream. Behold, the sun, the moon, and eleven stars were bowing down to me.” [10]But when he told it to his father and to his brothers, his father rebuked him and said to him, “What is this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow ourselves to the ground before you?” [11]†And his brothers were jealous of him, but his father kept the saying in mind.

Joseph Sold by His Brothers

[12]‡‡Now his brothers went to pasture their father's flock near Shechem. [13]And Israel said to Joseph, “Are not your brothers pasturing the flock at

Shechem? Come, I will send you to them.” And he said to him, “Here I am.” [14]So he said to him, “Go now, see if it is well with your brothers and with the flock, and bring me word.” So he sent him from the Valley of Hebron, and he came to Shechem. [15]And a man found him wandering in the fields. And the man asked him, “What are you seeking?” [16]“I am seeking my brothers,” he said. “Tell me, please, where they are pasturing the flock.” [17]‡And the man said, “They have gone away, for I heard them say, ‘Let us go to Dothan.’” So Joseph went after his brothers and found them at Dothan.

[18]‡They saw him from afar, and before he came near to them they conspired against him to kill him. [19]They said to one another, “Here comes this dreamer. [20]Come now, let us kill him and throw him into one of the pits. [2] Then we will say that a fierce animal has devoured him, and we will see what will become of his dreams.” [21]But when Reuben heard it, he rescued him out of their hands, saying, “Let us not take his life.” [22]And Reuben said to them, “Shed no blood; throw him into this pit here in the wilderness, but do not lay a hand on him”—that he might rescue him out of their hand to restore him to his father. [23]So when Joseph came to his brothers, they stripped him of his robe, the robe of many colors that he wore. [24]And they took him and threw him into a pit. The pit was empty; there was no water in it.

[25]‡Then they sat down to eat. And looking up they saw a caravan of Ishmaelites coming from Gilead, with their camels bearing gum, balm, and myrrh, on their way to carry it down to Egypt. [26]Then Judah said to his brothers, “What profit is it if we kill our brother and conceal his blood? [27]‡Come, let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother, our own flesh.” And his brothers listened to him. [28]‡Then Midianite traders passed by. And they drew Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels [3] of silver. They took Joseph to Egypt.

[29]‡When Reuben returned to the pit and saw that Joseph was not in the pit, he tore his clothes [30]and returned to his brothers and said, “The boy is gone, and I, where shall I go?” [31]‡Then they took Joseph's robe and slaughtered a goat and dipped the robe in the blood. [32]And they sent the robe of many

colors and brought it to their father and said, “This we have found; please identify whether it is your son's robe or not.” [33]And he identified it and said, “It is my son's robe. A fierce animal has devoured him. Joseph is without doubt torn to pieces.” [34]Then Jacob tore his garments and put sackcloth on his loins and mourned for his son many days. [35]‡All his sons and all his daughters rose up to comfort him, but he refused to be comforted and said, “No, I shall go down to Sheol to my son, mourning.” Thus his father wept for him. [36]‡Meanwhile the Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh, the captain of the guard.

Judah and Tamar

GENESIS **38** ‡†It happened at that time that Judah went down from his brothers and turned aside to a certain Adullamite, whose name was Hirah. [2]‡There Judah saw the daughter of a certain Canaanite whose name was Shua. He took her and went in to her, [3]and she conceived and bore a son, and he called his name Er. [4]She conceived again and bore a son, and she called his name Onan. [5]Yet again she bore a son, and she called his name Shelah. Judah [1] was in Chezib when she bore him.

[6]‡And Judah took a wife for Er his firstborn, and her name was Tamar. [7]But Er, Judah's firstborn, was wicked in the sight of the LORD, and the LORD put him to death. [8]Then Judah said to Onan, “Go in to your brother's wife and perform the duty of a brother-in-law to her, and raise up offspring for your brother.” [9]But Onan knew that the offspring would not be his. So whenever he went in to his brother's wife he would waste the semen on the ground, so as not to give offspring to his brother. [10]And what he did was wicked in the sight of the LORD, and he put him to death also. [11]†Then Judah said to Tamar his daughter-in-law, “Remain a widow in your father's house, till Shelah my son grows up”—for he feared that he would die, like his brothers. So Tamar went and remained in her father's house.

[12]†In the course of time the wife of Judah, Shua's daughter, died. When Judah was comforted, he went up to Timnah to his sheepshearers, he and his friend Hirah the Adullamite. [13]†And when Tamar was told, “Your father-in-law is going up to Timnah to shear his sheep,” [14]‡she took off her widow's garments and covered herself with a veil, wrapping herself up, and sat at the entrance to Enaim, which is on the road to Timnah. For she saw that Shelah was grown up, and she had not been given to him in marriage. [15]When Judah saw her, he thought she was a prostitute, for she had covered her face. [16]He turned to her at the roadside and said, “Come, let me come in to you,” for he did not know that she was his daughter-in-law. She said, “What will you give me, that you may come in to me?” [17]He answered, “I will send you a young goat from the flock.” And she said, “If you give me a pledge, until you send it—” [18]†He said, “What pledge shall I give you?” She replied, “Your signet and your cord and your staff that is in your hand.” So he gave

them to her and went in to her, and she conceived by him. [19]Then she arose and went away, and taking off her veil she put on the garments of her widowhood.

[20]†When Judah sent the young goat by his friend the Adullamite to take back the pledge from the woman's hand, he did not find her. [21]And he asked the men of the place, “Where is the cult prostitute [2] who was at Enaim at the roadside?” And they said, “No cult prostitute has been here.” [22]So he returned to Judah and said, “I have not found her. Also, the men of the place said, ‘No cult prostitute has been here.’” [23]And Judah replied, “Let her keep the things as her own, or we shall be laughed at. You see, I sent this young goat, and you did not find her.”

[24]†About three months later Judah was told, “Tamar your daughter-in-law has been immoral. [3] Moreover, she is pregnant by immorality.” [4] And Judah said, “Bring her out, and let her be burned.” [25]As she was being brought out, she sent word to her father-in-law, “By the man to whom these belong, I am pregnant.” And she said, “Please identify whose these are, the signet and the cord and the staff.” [26]†Then Judah identified them and said, “She is more righteous than I, since I did not give her to my son Shelah.” And he did not know her again.

[27]When the time of her labor came, there were twins in her womb. [28]And when she was in labor, one put out a hand, and the midwife took and tied a scarlet thread on his hand, saying, “This one came out first.” [29]†But as he drew back his hand, behold, his brother came out. And she said, “What a breach you have made for yourself!” Therefore his name was called Perez. [5] [30]Afterward his brother came out with the scarlet thread on his hand, and his name was called Zerah.

Joseph and Potiphar's Wife

GENESIS **39** †Now Joseph had been brought down to Egypt, and Potiphar, an officer of Pharaoh, the captain of the guard, an Egyptian, had bought him from the Ishmaelites who had brought him down there. [2]‡†The LORD was with Joseph, and he became a successful man, and he was in the house of his Egyptian master. [3]His master saw that the LORD was with him and that the LORD caused all that he did to succeed in his hands. [4]So Joseph found favor in his sight and attended him, and he made him overseer of his house and put him in charge of all that he had. [5]†From the time that he made him overseer in his house and over all that he had the LORD blessed the Egyptian's house for Joseph's sake; the blessing of the LORD was on all that he had, in house and field. [6]†So he left all that he had in Joseph's charge, and because of him he had no concern about anything but the food he ate.

Now Joseph was handsome in form and appearance. [7]And after a time his master's wife cast her eyes on Joseph and said, “Lie with me.” [8]But he refused and said to his master's wife, “Behold, because of me my master has no concern about anything in the house, and he has put everything that he has in my charge. [9]†He is not greater in this house than I am, nor has he kept back anything from me except yourself, because you are his wife. How then can I do this great wickedness and sin against God?” [10]‡And as she spoke to Joseph day after day, he would not listen to her, to lie beside her or to be with her.

[11]But one day, when he went into the house to do his work and none of the men of the house was there in the house, [12]†she caught him by his garment, saying, “Lie with me.” But he left his garment in her hand and fled and got out of the house. [13]And as soon as she saw that he had left his garment in her hand and had fled out of the house, [14]she called to the men of her household and said to them, “See, he has brought among us a Hebrew to laugh at us. He came in to me to lie with me, and I cried out with a loud voice. [15]And as soon as he heard that I lifted up my voice and cried out, he left his garment beside me and fled and got out of the house.” [16]Then she laid up his garment by her until his master came home, [17]†and she told him the same story, saying, “The Hebrew servant, whom you have brought

among us, came in to me to laugh at me. [18]But as soon as I lifted up my voice and cried, he left his garment beside me and fled out of the house.”

[19]‡As soon as his master heard the words that his wife spoke to him, “This is the way your servant treated me,” his anger was kindled. [20]And Joseph's master took him and put him into the prison, the place where the king's prisoners were confined, and he was there in prison. [21]†But the LORD was with Joseph and showed him steadfast love and gave him favor in the sight of the keeper of the prison. [22]‡And the keeper of the prison put Joseph in charge of all the prisoners who were in the prison. Whatever was done there, he was the one who did it. [23]The keeper of the prison paid no attention to anything that was in Joseph's charge, because the LORD was with him. And whatever he did, the LORD made it succeed.

Joseph Interprets Two Prisoners' Dreams

GENESIS **40** †Some time after this, the cupbearer of the king of Egypt and his baker committed an offense against their lord the king of Egypt. [2]†And Pharaoh was angry with his two officers, the chief cupbearer and the chief baker, [3]‡and he put them in custody in the house of the captain of the guard, in the prison where Joseph was confined. [4]The captain of the guard appointed Joseph to be with them, and he attended them. They continued for some time in custody.

[5]†And one night they both dreamed—the cupbearer and the baker of the king of Egypt, who were confined in the prison—each his own dream, and each dream with its own interpretation. [6]When Joseph came to them in the morning, he saw that they were troubled. [7]So he asked Pharaoh's officers who were with him in custody in his master's house, “Why are your faces downcast today?” [8]†They said to him, “We have had dreams, and there is no one to interpret them.” And Joseph said to them, “Do not interpretations belong to God? Please tell them to me.”

[9]‡So the chief cupbearer told his dream to Joseph and said to him, “In my dream there was a vine before me, [10]and on the vine there were three branches. As soon as it budded, its blossoms shot forth, and the clusters ripened into grapes. [11]Pharaoh's cup was in my hand, and I took the grapes and pressed them into Pharaoh's cup and placed the cup in Pharaoh's hand.” [12]Then Joseph said to him, “This is its interpretation: the three branches are three days. [13]In three days Pharaoh will lift up your head and restore you to your office, and you shall place Pharaoh's cup in his hand as formerly, when you were his cupbearer. [14]‡Only remember me, when it is well with you, and please do me the kindness to mention me to Pharaoh, and so get me out of this house. [15]†For I was indeed stolen out of the land of the Hebrews, and here also I have done nothing that they should put me into the pit.”

[16]†When the chief baker saw that the interpretation was favorable, he said to Joseph, “I also had a dream: there were three cake baskets on my head, [17]and in the uppermost basket there were all sorts of baked food for Pharaoh, but the birds were eating it out of the basket on my head.” [18]And

Joseph answered and said, “This is its interpretation: the three baskets are three days. [19]In three days Pharaoh will lift up your head—from you!—and hang you on a tree. And the birds will eat the flesh from you.”

[20]†On the third day, which was Pharaoh's birthday, he made a feast for all his servants and lifted up the head of the chief cupbearer and the head of the chief baker among his servants. [21]He restored the chief cupbearer to his position, and he placed the cup in Pharaoh's hand. [22]But he hanged the chief baker, as Joseph had interpreted to them. [23]Yet the chief cupbearer did not remember Joseph, but forgot him.

Joseph Interprets Pharaoh's Dreams

GENESIS **41** †After two whole years, Pharaoh dreamed that he was standing by the Nile, [2]and behold, there came up out of the Nile seven cows attractive and plump, and they fed in the reed grass. [3]And behold, seven other cows, ugly and thin, came up out of the Nile after them, and stood by the other cows on the bank of the Nile. [4]And the ugly, thin cows ate up the seven attractive, plump cows. And Pharaoh awoke. [5]And he fell asleep and dreamed a second time. And behold, seven ears of grain, plump and good, were growing on one stalk. [6]And behold, after them sprouted seven ears, thin and blighted by the east wind. [7]And the thin ears swallowed up the seven plump, full ears. And Pharaoh awoke, and behold, it was a dream. [8]†So in the morning his spirit was troubled, and he sent and called for all the magicians of Egypt and all its wise men. Pharaoh told them his dreams, but there was none who could interpret them to Pharaoh.

[9]†Then the chief cupbearer said to Pharaoh, “I remember my offenses today. [10]When Pharaoh was angry with his servants and put me and the chief baker in custody in the house of the captain of the guard, [11]we dreamed on the same night, he and I, each having a dream with its own interpretation. [12]A young Hebrew was there with us, a servant of the captain of the guard. When we told him, he interpreted our dreams to us, giving an interpretation to each man according to his dream. [13]And as he interpreted to us, so it came about. I was restored to my office, and the baker was hanged.”

[14]†Then Pharaoh sent and called Joseph, and they quickly brought him out of the pit. And when he had shaved himself and changed his clothes, he came in before Pharaoh. [15]And Pharaoh said to Joseph, “I have had a dream, and there is no one who can interpret it. I have heard it said of you that when you hear a dream you can interpret it.” [16]†Joseph answered Pharaoh, “It is not in me; God will give Pharaoh a favorable answer.” [1] [17]Then Pharaoh said to Joseph, “Behold, in my dream I was standing on the banks of the Nile. [18]Seven cows, plump and attractive, came up out of the Nile and fed in the reed grass. [19]Seven other cows came up after them, poor and very ugly and thin, such as I had never seen in all the land of Egypt. [20]And the thin, ugly cows ate up the first seven plump cows, [21]but when they had

eaten them no one would have known that they had eaten them, for they were still as ugly as at the beginning. Then I awoke. [22]I also saw in my dream seven ears growing on one stalk, full and good. [23]Seven ears, withered, thin, and blighted by the east wind, sprouted after them, [24]and the thin ears swallowed up the seven good ears. And I told it to the magicians, but there was no one who could explain it to me.”

[25]‡Then Joseph said to Pharaoh, “The dreams of Pharaoh are one; God has revealed to Pharaoh what he is about to do. [26]The seven good cows are seven years, and the seven good ears are seven years; the dreams are one. [27]The seven lean and ugly cows that came up after them are seven years, and the seven empty ears blighted by the east wind are also seven years of famine. [28]It is as I told Pharaoh; God has shown to Pharaoh what he is about to do. [29]There will come seven years of great plenty throughout all the land of Egypt, [30]but after them there will arise seven years of famine, and all the plenty will be forgotten in the land of Egypt. The famine will consume the land, [31]and the plenty will be unknown in the land by reason of the famine that will follow, for it will be very severe. [32]And the doubling of Pharaoh's dream means that the thing is fixed by God, and God will shortly bring it about. [33]‡Now therefore let Pharaoh select a discerning and wise man, and set him over the land of Egypt. [34]Let Pharaoh proceed to appoint overseers over the land and take one-fifth of the produce of the land [2] of Egypt during the seven plentiful years. [35]And let them gather all the food of these good years that are coming and store up grain under the authority of Pharaoh for food in the cities, and let them keep it. [36]That food shall be a reserve for the land against the seven years of famine that are to occur in the land of Egypt, so that the land may not perish through the famine.”

Joseph Rises to Power

[37]‡This proposal pleased Pharaoh and all his servants. [38]‡And Pharaoh said to his servants, “Can we find a man like this, in whom is the Spirit of God?” [3] [39]Then Pharaoh said to Joseph, “Since God has shown you all this, there is none so discerning and wise as you are. [40]You shall be over my house, and all my people shall order themselves as you command. [4] Only as regards the throne will I be greater than you.” [41]‡And Pharaoh said to Joseph, “See, I have set you over all the land of Egypt.” [42]‡Then Pharaoh

took his signet ring from his hand and put it on Joseph's hand, and clothed him in garments of fine linen and put a gold chain about his neck. [43]‡†And he made him ride in his second chariot. And they called out before him, “Bow the knee!” [5] Thus he set him over all the land of Egypt. [44]Moreover, Pharaoh said to Joseph, “I am Pharaoh, and without your consent no one shall lift up hand or foot in all the land of Egypt.” [45]†And Pharaoh called Joseph's name Zaphenath-paneah. And he gave him in marriage Asenath, the daughter of Potiphera priest of On. So Joseph went out over the land of Egypt.

[46]†Joseph was thirty years old when he entered the service of Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh and went through all the land of Egypt. [47]During the seven plentiful years the earth produced abundantly, [48]and he gathered up all the food of these seven years, which occurred in the land of Egypt, and put the food in the cities. He put in every city the food from the fields around it. [49]And Joseph stored up grain in great abundance, like the sand of the sea, until he ceased to measure it, for it could not be measured.

[50]†Before the year of famine came, two sons were born to Joseph. Asenath, the daughter of Potiphera priest of On, bore them to him. [51]‡Joseph called the name of the firstborn Manasseh. “For,” he said, “God has made me forget all my hardship and all my father's house.” [6] [52]The name of the second he called Ephraim, “For God has made me fruitful in the land of my affliction.” [7]

[53]The seven years of plenty that occurred in the land of Egypt came to an end, [54]‡and the seven years of famine began to come, as Joseph had said. There was famine in all lands, but in all the land of Egypt there was bread. [55]‡When all the land of Egypt was famished, the people cried to Pharaoh for bread. Pharaoh said to all the Egyptians, “Go to Joseph. What he says to you, do.”

[56]So when the famine had spread over all the land, Joseph opened all the storehouses [8] and sold to the Egyptians, for the famine was severe in the land of Egypt. [57]Moreover, all the earth came to Egypt to Joseph to buy grain, because the famine was severe over all the earth.

Joseph's Brothers Go to Egypt

GENESIS **42** ‡When Jacob learned that there was grain for sale in Egypt, he said to his sons, “Why do you look at one another?” [2]And he said, “Behold, I have heard that there is grain for sale in Egypt. Go down and buy grain for us there, that we may live and not die.” [3]So ten of Joseph's brothers went down to buy grain in Egypt. [4]†But Jacob did not send Benjamin, Joseph's brother, with his brothers, for he feared that harm might happen to him. [5]Thus the sons of Israel came to buy among the others who came, for the famine was in the land of Canaan.

[6]†Now Joseph was governor over the land. He was the one who sold to all the people of the land. And Joseph's brothers came and bowed themselves before him with their faces to the ground. [7]Joseph saw his brothers and recognized them, but he treated them like strangers and spoke roughly to them. “Where do you come from?” he said. They said, “From the land of Canaan, to buy food.” [8]And Joseph recognized his brothers, but they did not recognize him. [9]‡†And Joseph remembered the dreams that he had dreamed of them. And he said to them, “You are spies; you have come to see the nakedness of the land.” [10]They said to him, “No, my lord, your servants have come to buy food. [11]We are all sons of one man. We are honest men. Your servants have never been spies.”

[12]He said to them, “No, it is the nakedness of the land that you have come to see.” [13]And they said, “We, your servants, are twelve brothers, the sons of one man in the land of Canaan, and behold, the youngest is this day with our father, and one is no more.” [14]But Joseph said to them, “It is as I said to you. You are spies. [15]†By this you shall be tested: by the life of Pharaoh, you shall not go from this place unless your youngest brother comes here. [16]Send one of you, and let him bring your brother, while you remain confined, that your words may be tested, whether there is truth in you. Or else, by the life of Pharaoh, surely you are spies.” [17]And he put them all together in custody for three days.

[18]On the third day Joseph said to them, “Do this and you will live, for I fear God: [19]‡if you are honest men, let one of your brothers remain confined

where you are in custody, and let the rest go and carry grain for the famine of your households, [20]and bring your youngest brother to me. So your words will be verified, and you shall not die.” And they did so. [21]†Then they said to one another, “In truth we are guilty concerning our brother, in that we saw the distress of his soul, when he begged us and we did not listen. That is why this distress has come upon us.” [22]†And Reuben answered them, “Did I not tell you not to sin against the boy? But you did not listen. So now there comes a reckoning for his blood.” [23]They did not know that Joseph understood them, for there was an interpreter between them. [24]†Then he turned away from them and wept. And he returned to them and spoke to them. And he took Simeon from them and bound him before their eyes. [25]And Joseph gave orders to fill their bags with grain, and to replace every man's money in his sack, and to give them provisions for the journey. This was done for them.

[26]Then they loaded their donkeys with their grain and departed. [27]And as one of them opened his sack to give his donkey fodder at the lodging place, he saw his money in the mouth of his sack. [28]†He said to his brothers, “My money has been put back; here it is in the mouth of my sack!” At this their hearts failed them, and they turned trembling to one another, saying, “What is this that God has done to us?”

[29]When they came to Jacob their father in the land of Canaan, they told him all that had happened to them, saying, [30]“The man, the lord of the land, spoke roughly to us and took us to be spies of the land. [31]But we said to him, ‘We are honest men; we have never been spies. [32]We are twelve brothers, sons of our father. One is no more, and the youngest is this day with our father in the land of Canaan.’ [33]Then the man, the lord of the land, said to us, ‘By this I shall know that you are honest men: leave one of your brothers with me, and take grain for the famine of your households, and go your way. [34]Bring your youngest brother to me. Then I shall know that you are not spies but honest men, and I will deliver your brother to you, and you shall trade in the land.’”

[35]As they emptied their sacks, behold, every man's bundle of money was in his sack. And when they and their father saw their bundles of money, they were afraid. [36]†And Jacob their father said to them, “You have bereaved me

of my children: Joseph is no more, and Simeon is no more, and now you would take Benjamin. All this has come against me." [37]†Then Reuben said to his father, "Kill my two sons if I do not bring him back to you. Put him in my hands, and I will bring him back to you." [38]But he said, "My son shall not go down with you, for his brother is dead, and he is the only one left. If harm should happen to him on the journey that you are to make, you would bring down my gray hairs with sorrow to Sheol."

Joseph's Brothers Return to Egypt

GENESIS **43** Now the famine was severe in the land. [2]And when they had eaten the grain that they had brought from Egypt, their father said to them, “Go again, buy us a little food.” [3]†But Judah said to him, “The man solemnly warned us, saying, ‘You shall not see my face unless your brother is with you.’ [4]If you will send our brother with us, we will go down and buy you food. [5]But if you will not send him, we will not go down, for the man said to us, ‘You shall not see my face, unless your brother is with you.’” [6]Israel said, “Why did you treat me so badly as to tell the man that you had another brother?” [7]They replied, “The man questioned us carefully about ourselves and our kindred, saying, ‘Is your father still alive? Do you have another brother?’ What we told him was in answer to these questions. Could we in any way know that he would say, ‘Bring your brother down’?” [8]And Judah said to Israel his father, “Send the boy with me, and we will arise and go, that we may live and not die, both we and you and also our little ones. [9]†I will be a pledge of his safety. From my hand you shall require him. If I do not bring him back to you and set him before you, then let me bear the blame forever. [10]If we had not delayed, we would now have returned twice.”

[11]†Then their father Israel said to them, “If it must be so, then do this: take some of the choice fruits of the land in your bags, and carry a present down to the man, a little balm and a little honey, gum, myrrh, pistachio nuts, and almonds. [12]Take double the money with you. Carry back with you the money that was returned in the mouth of your sacks. Perhaps it was an oversight. [13]Take also your brother, and arise, go again to the man. [14]†May God Almighty [1] grant you mercy before the man, and may he send back your other brother and Benjamin. And as for me, if I am bereaved of my children, I am bereaved.”

[15]So the men took this present, and they took double the money with them, and Benjamin. They arose and went down to Egypt and stood before Joseph.

[16]When Joseph saw Benjamin with them, he said to the steward of his house, “Bring the men into the house, and slaughter an animal and make

ready, for the men are to dine with me at noon.” [17]The man did as Joseph told him and brought the men to Joseph's house. [18]And the men were afraid because they were brought to Joseph's house, and they said, “It is because of the money, which was replaced in our sacks the first time, that we are brought in, so that he may assault us and fall upon us to make us servants and seize our donkeys.” [19]So they went up to the steward of Joseph's house and spoke with him at the door of the house, [20]and said, “Oh, my lord, we came down the first time to buy food. [21]And when we came to the lodging place we opened our sacks, and there was each man's money in the mouth of his sack, our money in full weight. So we have brought it again with us, [22]and we have brought other money down with us to buy food. We do not know who put our money in our sacks.” [23]†He replied, “Peace to you, do not be afraid. Your God and the God of your father has put treasure in your sacks for you. I received your money.” Then he brought Simeon out to them. [24]And when the man had brought the men into Joseph's house and given them water, and they had washed their feet, and when he had given their donkeys fodder, [25]they prepared the present for Joseph's coming at noon, for they heard that they should eat bread there.

[26]†When Joseph came home, they brought into the house to him the present that they had with them and bowed down to him to the ground. [27]And he inquired about their welfare and said, “Is your father well, the old man of whom you spoke? Is he still alive?” [28]They said, “Your servant our father is well; he is still alive.” And they bowed their heads and prostrated themselves. [29]†And he lifted up his eyes and saw his brother Benjamin, his mother's son, and said, “Is this your youngest brother, of whom you spoke to me? God be gracious to you, my son!” [30]†Then Joseph hurried out, for his compassion grew warm for his brother, and he sought a place to weep. And he entered his chamber and wept there. [31]Then he washed his face and came out. And controlling himself he said, “Serve the food.” [32]†They served him by himself, and them by themselves, and the Egyptians who ate with him by themselves, because the Egyptians could not eat with the Hebrews, for that is an abomination to the Egyptians. [33]†And they sat before him, the firstborn according to his birthright and the youngest according to his youth. And the men looked at one another in amazement. [34]†Portions were taken to them from Joseph's table, but Benjamin's portion was five times as much as any of theirs. And they drank and were merry [2] with him.

Joseph Tests His Brothers

GENESIS **44** Then he commanded the steward of his house, “Fill the men's sacks with food, as much as they can carry, and put each man's money in the mouth of his sack, [2]†and put my cup, the silver cup, in the mouth of the sack of the youngest, with his money for the grain.” And he did as Joseph told him.

[3]As soon as the morning was light, the men were sent away with their donkeys. [4]They had gone only a short distance from the city. Now Joseph said to his steward, “Up, follow after the men, and when you overtake them, say to them, ‘Why have you repaid evil for good? [1] [5]†Is it not from this that my lord drinks, and by this that he practices divination? You have done evil in doing this.’”

[6]When he overtook them, he spoke to them these words. [7]†They said to him, “Why does my lord speak such words as these? Far be it from your servants to do such a thing! [8]Behold, the money that we found in the mouths of our sacks we brought back to you from the land of Canaan. How then could we steal silver or gold from your lord's house? [9]Whichever of your servants is found with it shall die, and we also will be my lord's servants.” [10]He said, “Let it be as you say: he who is found with it shall be my servant, and the rest of you shall be innocent.” [11]Then each man quickly lowered his sack to the ground, and each man opened his sack. [12]†And he searched, beginning with the eldest and ending with the youngest. And the cup was found in Benjamin's sack. [13]†Then they tore their clothes, and every man loaded his donkey, and they returned to the city.

[14]†When Judah and his brothers came to Joseph's house, he was still there. They fell before him to the ground. [15]†Joseph said to them, “What deed is this that you have done? Do you not know that a man like me can indeed practice divination?” [16]†And Judah said, “What shall we say to my lord? What shall we speak? Or how can we clear ourselves? God has found out the guilt of your servants; behold, we are my lord's servants, both we and he also in whose hand the cup has been found.” [17]But he said, “Far be it from

me that I should do so! Only the man in whose hand the cup was found shall be my servant. But as for you, go up in peace to your father.”

[18]Then Judah went up to him and said, “Oh, my lord, please let your servant speak a word in my lord's ears, and let not your anger burn against your servant, for you are like Pharaoh himself. [19]My lord asked his servants, saying, ‘Have you a father, or a brother?’ [20]And we said to my lord, ‘We have a father, an old man, and a young brother, the child of his old age. His brother is dead, and he alone is left of his mother's children, and his father loves him.’ [21]Then you said to your servants, ‘Bring him down to me, that I may set my eyes on him.’ [22]We said to my lord, ‘The boy cannot leave his father, for if he should leave his father, his father would die.’ [23]Then you said to your servants, ‘Unless your youngest brother comes down with you, you shall not see my face again.’

[24]“When we went back to your servant my father, we told him the words of my lord. [25]And when our father said, ‘Go again, buy us a little food,’ [26]we said, ‘We cannot go down. If our youngest brother goes with us, then we will go down. For we cannot see the man's face unless our youngest brother is with us.’ [27]Then your servant my father said to us, ‘You know that my wife bore me two sons. [28]One left me, and I said, Surely he has been torn to pieces, and I have never seen him since. [29]If you take this one also from me, and harm happens to him, you will bring down my gray hairs in evil to Sheol.’

[30]“Now therefore, as soon as I come to your servant my father, and the boy is not with us, then, as his life is bound up in the boy's life, [31]as soon as he sees that the boy is not with us, he will die, and your servants will bring down the gray hairs of your servant our father with sorrow to Sheol. [32]For your servant became a pledge of safety for the boy to my father, saying, ‘If I do not bring him back to you, then I shall bear the blame before my father all my life.’ [33]Now therefore, please let your servant remain instead of the boy as a servant to my lord, and let the boy go back with his brothers. [34]For how can I go back to my father if the boy is not with me? I fear to see the evil that would find my father.”

Joseph Provides for His Brothers and Family

GENESIS **45** ‡Then Joseph could not control himself before all those who stood by him. He cried, “Make everyone go out from me.” So no one stayed with him when Joseph made himself known to his brothers. [2]And he wept aloud, so that the Egyptians heard it, and the household of Pharaoh heard it. [3]And Joseph said to his brothers, “I am Joseph! Is my father still alive?” But his brothers could not answer him, for they were dismayed at his presence.

[4]So Joseph said to his brothers, “Come near to me, please.” And they came near. And he said, “I am your brother, Joseph, whom you sold into Egypt. [5]And now do not be distressed or angry with yourselves because you sold me here, for God sent me before you to preserve life. [6]†For the famine has been in the land these two years, and there are yet five years in which there will be neither plowing nor harvest. [7]†And God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. [8]†So it was not you who sent me here, but God. He has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt. [9]Hurry and go up to my father and say to him, ‘Thus says your son Joseph, God has made me lord of all Egypt. Come down to me; do not tarry. [10]†You shall dwell in the land of Goshen, and you shall be near me, you and your children and your children's children, and your flocks, your herds, and all that you have. [11]There I will provide for you, for there are yet five years of famine to come, so that you and your household, and all that you have, do not come to poverty.’ [12]And now your eyes see, and the eyes of my brother Benjamin see, that it is my mouth that speaks to you. [13]You must tell my father of all my honor in Egypt, and of all that you have seen. Hurry and bring my father down here.” [14]‡Then he fell upon his brother Benjamin's neck and wept, and Benjamin wept upon his neck. [15]And he kissed all his brothers and wept upon them. After that his brothers talked with him.

[16]†When the report was heard in Pharaoh's house, “Joseph's brothers have come,” it pleased Pharaoh and his servants. [17]And Pharaoh said to Joseph, “Say to your brothers, ‘Do this: load your beasts and go back to the land of Canaan, [18]and take your father and your households, and come to me, and I will give you the best of the land of Egypt, and you shall eat the fat of the

land.’ [19]And you, Joseph, are commanded to say, ‘Do this: take wagons from the land of Egypt for your little ones and for your wives, and bring your father, and come. [20]Have no concern for [1] your goods, for the best of all the land of Egypt is yours.’”

[21]The sons of Israel did so: and Joseph gave them wagons, according to the command of Pharaoh, and gave them provisions for the journey. [22]To each and all of them he gave a change of clothes, but to Benjamin he gave three hundred shekels [2] of silver and five changes of clothes. [23]To his father he sent as follows: ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain, bread, and provision for his father on the journey. [24]†Then he sent his brothers away, and as they departed, he said to them, “Do not quarrel on the way.”

[25]So they went up out of Egypt and came to the land of Canaan to their father Jacob. [26]†And they told him, “Joseph is still alive, and he is ruler over all the land of Egypt.” And his heart became numb, for he did not believe them. [27]But when they told him all the words of Joseph, which he had said to them, and when he saw the wagons that Joseph had sent to carry him, the spirit of their father Jacob revived. [28]And Israel said, “It is enough; Joseph my son is still alive. I will go and see him before I die.”

Joseph Brings His Family to Egypt

GENESIS **46** †So Israel took his journey with all that he had and came to Beersheba, and offered sacrifices to the God of his father Isaac. [2]‡And God spoke to Israel in visions of the night and said, “Jacob, Jacob.” And he said, “Here am I.” [3]Then he said, “I am God, the God of your father. Do not be afraid to go down to Egypt, for there I will make you into a great nation. [4]†I myself will go down with you to Egypt, and I will also bring you up again, and Joseph's hand shall close your eyes.”

[5]Then Jacob set out from Beersheba. The sons of Israel carried Jacob their father, their little ones, and their wives, in the wagons that Pharaoh had sent to carry him. [6]†They also took their livestock and their goods, which they had gained in the land of Canaan, and came into Egypt, Jacob and all his offspring with him, [7]his sons, and his sons' sons with him, his daughters, and his sons' daughters. All his offspring he brought with him into Egypt.

[8]‡†Now these are the names of the descendants of Israel, who came into Egypt, Jacob and his sons. Reuben, Jacob's firstborn, [9]and the sons of Reuben: Hanoch, Pallu, Hezron, and Carmi. [10]The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanite woman. [11]The sons of Levi: Gershon, Kohath, and Merari. [12]The sons of Judah: Er, Onan, Shelah, Perez, and Zerah (but Er and Onan died in the land of Canaan); and the sons of Perez were Hezron and Hamul. [13]The sons of Issachar: Tola, Puvah, Yob, and Shimron. [14]The sons of Zebulun: Sered, Elon, and Jahleel. [15]These are the sons of Leah, whom she bore to Jacob in Paddan-aram, together with his daughter Dinah; altogether his sons and his daughters numbered thirty-three.

[16]The sons of Gad: Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli. [17]The sons of Asher: Imnah, Ishvah, Ishvi, Beriah, with Serah their sister. And the sons of Beriah: Heber and Malchiel. [18]These are the sons of Zilpah, whom Laban gave to Leah his daughter; and these she bore to Jacob—sixteen persons.

[19]The sons of Rachel, Jacob's wife: Joseph and Benjamin. [20]And to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Potiphera the priest of On, bore to him. [21]And the sons of Benjamin: Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard. [22]These are the sons of Rachel, who were born to Jacob—fourteen persons in all.

[23]The sons of Dan: Hushim. [24]The sons of Naphtali: Jahzeel, Guni, Jezer, and Shillem. [25]These are the sons of Bilhah, whom Laban gave to Rachel his daughter, and these she bore to Jacob—seven persons in all.

[26]†All the persons belonging to Jacob who came into Egypt, who were his own descendants, not including Jacob's sons' wives, were sixty-six persons in all. [27]†And the sons of Joseph, who were born to him in Egypt, were two. All the persons of the house of Jacob who came into Egypt were seventy.

Jacob and Joseph Reunited

[28]†He had sent Judah ahead of him to Joseph to show the way before him in Goshen, and they came into the land of Goshen. [29]Then Joseph prepared his chariot and went up to meet Israel his father in Goshen. He presented himself to him and fell on his neck and wept on his neck a good while. [30]Israel said to Joseph, “Now let me die, since I have seen your face and know that you are still alive.” [31]‡Joseph said to his brothers and to his father's household, “I will go up and tell Pharaoh and will say to him, ‘My brothers and my father's household, who were in the land of Canaan, have come to me. [32]And the men are shepherds, for they have been keepers of livestock, and they have brought their flocks and their herds and all that they have.’ [33]When Pharaoh calls you and says, ‘What is your occupation?’ [34]you shall say, ‘Your servants have been keepers of livestock from our youth even until now, both we and our fathers,’ in order that you may dwell in the land of Goshen, for every shepherd is an abomination to the Egyptians.”

Jacob's Family Settles in Goshen

GENESIS **47** ‡So Joseph went in and told Pharaoh, “My father and my brothers, with their flocks and herds and all that they possess, have come from the land of Canaan. They are now in the land of Goshen.” [2]And from among his brothers he took five men and presented them to Pharaoh. [3]Pharaoh said to his brothers, “What is your occupation?” And they said to Pharaoh, “Your servants are shepherds, as our fathers were.” [4]They said to Pharaoh, “We have come to sojourn in the land, for there is no pasture for your servants' flocks, for the famine is severe in the land of Canaan. And now, please let your servants dwell in the land of Goshen.” [5]Then Pharaoh said to Joseph, “Your father and your brothers have come to you. [6]The land of Egypt is before you. Settle your father and your brothers in the best of the land. Let them settle in the land of Goshen, and if you know any able men among them, put them in charge of my livestock.”

[7]‡Then Joseph brought in Jacob his father and stood him before Pharaoh, and Jacob blessed Pharaoh. [8]And Pharaoh said to Jacob, “How many are the days of the years of your life?” [9]†And Jacob said to Pharaoh, “The days of the years of my sojourning are 130 years. Few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their sojourning.” [10]And Jacob blessed Pharaoh and went out from the presence of Pharaoh. [11]†Then Joseph settled his father and his brothers and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. [12]†And Joseph provided his father, his brothers, and all his father's household with food, according to the number of their dependents.

Joseph and the Famine

[13]‡Now there was no food in all the land, for the famine was very severe, so that the land of Egypt and the land of Canaan languished by reason of the famine. [14]And Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan, in exchange for the grain that they bought. And Joseph brought the money into Pharaoh's house. [15]†And when

the money was all spent in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, “Give us food. Why should we die before your eyes? For our money is gone.” [16]‡And Joseph answered, “Give your livestock, and I will give you food in exchange for your livestock, if your money is gone.” [17]So they brought their livestock to Joseph, and Joseph gave them food in exchange for the horses, the flocks, the herds, and the donkeys. He supplied them with food in exchange for all their livestock that year. [18]And when that year was ended, they came to him the following year and said to him, “We will not hide from my lord that our money is all spent. The herds of livestock are my lord's. There is nothing left in the sight of my lord but our bodies and our land. [19]Why should we die before your eyes, both we and our land? Buy us and our land for food, and we with our land will be servants to Pharaoh. And give us seed that we may live and not die, and that the land may not be desolate.”

[20]So Joseph bought all the land of Egypt for Pharaoh, for all the Egyptians sold their fields, because the famine was severe on them. The land became Pharaoh's. [21]As for the people, he made servants of them [1] from one end of Egypt to the other. [22]Only the land of the priests he did not buy, for the priests had a fixed allowance from Pharaoh and lived on the allowance that Pharaoh gave them; therefore they did not sell their land.

[23]Then Joseph said to the people, “Behold, I have this day bought you and your land for Pharaoh. Now here is seed for you, and you shall sow the land. [24]And at the harvests you shall give a fifth to Pharaoh, and four fifths shall be your own, as seed for the field and as food for yourselves and your households, and as food for your little ones.” [25]‡And they said, “You have saved our lives; may it please my lord, we will be servants to Pharaoh.” [26]So Joseph made it a statute concerning the land of Egypt, and it stands to this day, that Pharaoh should have the fifth; the land of the priests alone did not become Pharaoh's.

[27]‡Thus Israel settled in the land of Egypt, in the land of Goshen. And they gained possessions in it, and were fruitful and multiplied greatly. [28]And Jacob lived in the land of Egypt seventeen years. So the days of Jacob, the years of his life, were 147 years.

[29]†And when the time drew near that Israel must die, he called his son Joseph and said to him, “If now I have found favor in your sight, put your hand under my thigh and promise to deal kindly and truly with me. Do not bury me in Egypt, [30]but let me lie with my fathers. Carry me out of Egypt and bury me in their burying place.” He answered, “I will do as you have said.” [31]†And he said, “Swear to me”; and he swore to him. Then Israel bowed himself upon the head of his bed. [2]

Jacob Blesses Ephraim and Manasseh

GENESIS **48** After this, Joseph was told, “Behold, your father is ill.” So he took with him his two sons, Manasseh and Ephraim. [2]And it was told to Jacob, “Your son Joseph has come to you.” Then Israel summoned his strength and sat up in bed. [3]‡And Jacob said to Joseph, “God Almighty [1] appeared to me at Luz in the land of Canaan and blessed me, [4]†and said to me, ‘Behold, I will make you fruitful and multiply you, and I will make of you a company of peoples and will give this land to your offspring after you for an everlasting possession.’ [5]And now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are. [6]And the children that you fathered after them shall be yours. They shall be called by the name of their brothers in their inheritance. [7]As for me, when I came from Paddan, to my sorrow Rachel died in the land of Canaan on the way, when there was still some distance [2] to go to Ephrath, and I buried her there on the way to Ephrath (that is, Bethlehem).”

[8]‡When Israel saw Joseph's sons, he said, “Who are these?” [9]Joseph said to his father, “They are my sons, whom God has given me here.” And he said, “Bring them to me, please, that I may bless them.” [10]Now the eyes of Israel were dim with age, so that he could not see. So Joseph brought them near him, and he kissed them and embraced them. [11]And Israel said to Joseph, “I never expected to see your face; and behold, God has let me see your offspring also.” [12]Then Joseph removed them from his knees, and he bowed himself with his face to the earth. [13]And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near him. [14]‡And Israel stretched out his right hand and laid it on the head of Ephraim, who was the younger, and his left hand on the head of Manasseh, crossing his hands (for Manasseh was the firstborn). [15]‡†And he blessed Joseph and said,

> “The God before whom my fathers Abraham and Isaac walked,
> the God who has been my shepherd all my life long to this day,
> [16]†the angel who has redeemed me from all evil, bless the boys;

and in them let my name be carried on, and the name of my
fathers Abraham and Isaac;
and let them grow into a multitude [3] in the midst of the earth."

[17]When Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him, and he took his father's hand to move it from Ephraim's head to Manasseh's head. [18]And Joseph said to his father, "Not this way, my father; since this one is the firstborn, put your right hand on his head." [19]†But his father refused and said, "I know, my son, I know. He also shall become a people, and he also shall be great. Nevertheless, his younger brother shall be greater than he, and his offspring shall become a multitude [4] of nations." [20]So he blessed them that day, saying,

"By you Israel will pronounce blessings, saying,
'God make you as Ephraim and as Manasseh.'"

Thus he put Ephraim before Manasseh. [21]†Then Israel said to Joseph, "Behold, I am about to die, but God will be with you and will bring you again to the land of your fathers. [22]†Moreover, I have given to you rather than to your brothers one mountain slope [5] that I took from the hand of the Amorites with my sword and with my bow."

Jacob Blesses His Sons

GENESIS **49** ‡‡Then Jacob called his sons and said, “Gather yourselves together, that I may tell you what shall happen to you in days to come.

[2]‡“Assemble and listen, O sons of Jacob,
listen to Israel your father.
[3]‡“Reuben, you are my firstborn,
my might, and the firstfruits of my strength,
preeminent in dignity and preeminent in power.
[4]Unstable as water, you shall not have preeminence,
because you went up to your father's bed;
then you defiled it—he went up to my couch!
[5]‡“Simeon and Levi are brothers;
weapons of violence are their swords.
[6]Let my soul come not into their council;
O my glory, be not joined to their company.
For in their anger they killed men,
and in their willfulness they hamstrung oxen.
[7]Cursed be their anger, for it is fierce,
and their wrath, for it is cruel!
I will divide them in Jacob
and scatter them in Israel.
[8]‡“Judah, your brothers shall praise you;
your hand shall be on the neck of your enemies;
your father's sons shall bow down before you.
[9]Judah is a lion's cub;
from the prey, my son, you have gone up.
He stooped down; he crouched as a lion
and as a lioness; who dares rouse him?
[10]The scepter shall not depart from Judah,
nor the ruler's staff from between his feet,
until tribute comes to him; [1]
and to him shall be the obedience of the peoples.
[11]Binding his foal to the vine
and his donkey's colt to the choice vine,

he has washed his garments in wine
and his vesture in the blood of grapes.
[12]His eyes are darker than wine,
and his teeth whiter than milk.
[13]†“Zebulun shall dwell at the shore of the sea;
he shall become a haven for ships,
and his border shall be at Sidon.
[14]†“Issachar is a strong donkey,
crouching between the sheepfolds. [2]
[15]He saw that a resting place was good,
and that the land was pleasant,
so he bowed his shoulder to bear,
and became a servant at forced labor.
[16]†“Dan shall judge his people
as one of the tribes of Israel.
[17]Dan shall be a serpent in the way,
a viper by the path,
that bites the horse's heels
so that his rider falls backward.
[18]I wait for your salvation, O LORD.
[19]†“Raiders shall raid Gad, [3]
but he shall raid at their heels.
[20]†“Asher's food shall be rich,
and he shall yield royal delicacies.
[21]†“Naphtali is a doe let loose
that bears beautiful fawns. [4]
[22]†“Joseph is a fruitful bough,
a fruitful bough by a spring;
his branches run over the wall. [5]
[23]The archers bitterly attacked him,
shot at him, and harassed him severely,
[24]yet his bow remained unmoved;
his arms [6] were made agile
by the hands of the Mighty One of Jacob
(from there is the Shepherd, [7] the Stone of Israel),
[25]by the God of your father who will help you,
by the Almighty [8] who will bless you

with blessings of heaven above,
blessings of the deep that crouches beneath,
blessings of the breasts and of the womb.
[26]The blessings of your father
are mighty beyond the blessings of my parents,
up to the bounties of the everlasting hills. [9]
May they be on the head of Joseph,
and on the brow of him who was set apart from his brothers.
[27]†“Benjamin is a ravenous wolf,
in the morning devouring the prey
and at evening dividing the spoil.”

Jacob's Death and Burial

[28]All these are the twelve tribes of Israel. This is what their father said to them as he blessed them, blessing each with the blessing suitable to him. [29]‡Then he commanded them and said to them, “I am to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite, [30]in the cave that is in the field at Machpelah, to the east of Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite to possess as a burying place. [31]†There they buried Abraham and Sarah his wife. There they buried Isaac and Rebekah his wife, and there I buried Leah— [32]the field and the cave that is in it were bought from the Hittites.” [33]†When Jacob finished commanding his sons, he drew up his feet into the bed and breathed his last and was gathered to his people.

GENESIS **50** Then Joseph fell on his father's face and wept over him and kissed him. [2]‡And Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel. [3]‡Forty days were required for it, for that is how many are required for embalming. And the Egyptians wept for him seventy days.

[4]And when the days of weeping for him were past, Joseph spoke to the household of Pharaoh, saying, “If now I have found favor in your eyes, please speak in the ears of Pharaoh, saying, [5]My father made me swear, saying, ‘I am about to die: in my tomb that I hewed out for myself in the land of Canaan, there shall you bury me.’ Now therefore, let me please go up and bury my father. Then I will return.” [6]And Pharaoh answered, “Go up, and bury your father, as he made you swear.” [7]‡So Joseph went up to bury his father. With him went up all the servants of Pharaoh, the elders of his household, and all the elders of the land of Egypt, [8]as well as all the household of Joseph, his brothers, and his father's household. Only their children, their flocks, and their herds were left in the land of Goshen. [9]And there went up with him both chariots and horsemen. It was a very great company. [10]When they came to the threshing floor of Atad, which is beyond the Jordan, they lamented there with a very great and grievous lamentation, and he made a mourning for his father seven days. [11]When the inhabitants of the land, the Canaanites, saw the mourning on the threshing floor of Atad, they said, “This is a grievous mourning by the Egyptians.” Therefore the place was named Abel-mizraim; [1] it is beyond the Jordan. [12]Thus his sons did for him as he had commanded them, [13]for his sons carried him to the land of Canaan and buried him in the cave of the field at Machpelah, to the east of Mamre, which Abraham bought with the field from Ephron the Hittite to possess as a burying place. [14]After he had buried his father, Joseph returned to Egypt with his brothers and all who had gone up with him to bury his father.

God's Good Purposes

[15]‡When Joseph's brothers saw that their father was dead, they said, “It may be that Joseph will hate us and pay us back for all the evil that we did to

him.” [16]So they sent a message to Joseph, saying, “Your father gave this command before he died, [17]‘Say to Joseph, Please forgive the transgression of your brothers and their sin, because they did evil to you.’ And now, please forgive the transgression of the servants of the God of your father.” Joseph wept when they spoke to him. [18]His brothers also came and fell down before him and said, “Behold, we are your servants.” [19]†But Joseph said to them, “Do not fear, for am I in the place of God? [20]†As for you, you meant evil against me, but God meant it for good, to bring it about that many people [2] should be kept alive, as they are today. [21]So do not fear; I will provide for you and your little ones.” Thus he comforted them and spoke kindly to them.

The Death of Joseph

[22]So Joseph remained in Egypt, he and his father's house. Joseph lived 110 years. [23]And Joseph saw Ephraim's children of the third generation. The children also of Machir the son of Manasseh were counted as Joseph's own. [3] [24]†And Joseph said to his brothers, “I am about to die, but God will visit you and bring you up out of this land to the land that he swore to Abraham, to Isaac, and to Jacob.” [25]Then Joseph made the sons of Israel swear, saying, “God will surely visit you, and you shall carry up my bones from here.” [26]†So Joseph died, being 110 years old. They embalmed him, and he was put in a coffin in Egypt.

Footnotes

Footnotes for Genesis, Chapter 1

[1] 1:6 Or *a canopy*; also verses 7, 8, 14, 15, 17, 20

[2] 1:7 Or *fashioned*; also verse 16

[3] 1:8 Or *Sky*; also verses 9, 14, 15, 17, 20, 26, 28, 30; 2:1

[4] 1:10 Or *Land*; also verses 11, 12, 22, 24, 25, 26, 28, 30; 2:1

[5] 1:11 Or *small plants*; also verses 12, 29

[6] 1:14 Or *appointed times*

[7] 1:20 Or *flying things*; see Leviticus 11:19-20

[8] 1:26 The Hebrew word for *man* (*adam*) is the generic term for mankind and becomes the proper name *Adam*

Footnotes for Genesis, Chapter 2

[1] 2:5 Or *open country*

[2] 2:5 Or *earth*; also verse 6

[3] 2:6 Or *spring*

[4] 2:17 Or *when you eat*

[5] 2:18 Or *corresponding to*; also verse 20

[6] 2:19 Or *And out of the ground the* LORD *God formed*

[7] 2:20 Or *the man*

[8] 2:22 Hebrew *built*

[9] 2:23 The Hebrew words for *woman* (*ishshah*) and *man* (*ish*) sound alike

Footnotes for Genesis, Chapter 3

[1] 3:1 In Hebrew *you* is plural in verses 1-5

[2] 3:6 Or *to give insight*

[3] 3:8 Hebrew *wind*

[4] 3:9 In Hebrew *you* is singular in verses 9 and 11

[5] 3:15 Hebrew *seed*; so throughout Genesis

[6] 3:16 Or *against*

[7] 3:20 *Eve* sounds like the Hebrew for *life-giver* and resembles the word for *living*

Footnotes for Genesis, Chapter 4

[1] 4:1 *Cain* sounds like the Hebrew for *gotten*

[2] 4:7 Hebrew *will there not be a lifting up* [of your face]?

[3] 4:7 Or *against*

[4] 4:8 Hebrew; Samaritan, Septuagint, Syriac, Vulgate add *Let us go out to the field*

[5] 4:13 Or *My guilt is too great to bear*

[6] 4:16 *Nod* means *wandering*

[7] 4:25 *Seth* sounds like the Hebrew for *he appointed*

Footnotes for Genesis, Chapter 5

[1] 5:2 Hebrew *adam*

[2] 5:22 Septuagint *pleased God*

[3] 5:24 Septuagint *was not found*

[4] 5:29 *Noah* sounds like the Hebrew for *rest*

Footnotes for Genesis, Chapter 6

[1] 6:3 Or *My Spirit shall not contend with*

[2] 6:4 Or *giants*

[3] 6:13 Hebrew *The end of all flesh has come before me*

[4] 6:14 An unknown kind of tree; transliterated from Hebrew

[5] 6:15 A *cubit* was about 18 inches or 45 centimeters

[6] 6:16 Or *skylight*

Footnotes for Genesis, Chapter 7

[1] 7:2 Or *seven of each kind of clean animal*

[2] 7:3 Or *seven of each kind*

[3] 7:4 Hebrew *all existence*; also verse 23

[4] 7:20 A *cubit* was about 18 inches or 45 centimeters

Footnotes for Genesis, Chapter 8

[1] 8:21 Or *dishonor*

Footnotes for Genesis, Chapter 9

[1] 9:7 In Hebrew *you* is plural

[2] 9:19 Or *from these the whole earth was populated*

[3] 9:20 Or *Noah, a man of the soil, was the first to plant a vineyard*

[4] 9:27 *Japheth* sounds like the Hebrew for *enlarge*

Footnotes for Genesis, Chapter 10

[1] 10:8 Or *he began to be a mighty man on the earth*

[2] 10:14 Or *from where*

[3] 10:25 *Peleg* means *division*

Footnotes for Genesis, Chapter 11

[1] 11:9 *Babel* sounds like the Hebrew for *confused*

Footnotes for Genesis, Chapter 12

[1] 12:1 Or *had said*

[2] 12:3 Or *by you all the families of the earth shall bless themselves*

[3] 12:6 Or *terebinth*

Footnotes for Genesis, Chapter 13

[1] 13:8 Hebrew *we are men, brothers*

[2] 13:18 Or *terebinths*

Footnotes for Genesis, Chapter 14

[1] 14:13 Or *terebinths*

[2] 14:19 Or *Creator*; also verse 22

[3] 14:22 Or *I have taken a solemn oath*

Footnotes for Genesis, Chapter 15

[1] 15:2 Or *I shall die*

[2] 15:4 Hebrew *what will come out of your own loins*

[3] 15:18 Or *have given*

Footnotes for Genesis, Chapter 16

[1] 16:2 Hebrew *be built up*, which sounds like the Hebrew for *children*

[2] 16:4 Hebrew *her mistress was dishonorable in her eyes*; similarly in verse 5

[3] 16:11 *Ishmael* means *God hears*

[4] 16:13 Or *You are a God who sees me*

[5] 16:13 Hebrew *Have I really seen him here who sees me?* or *Would I have looked here for the one who sees me?*

[6] 16:14 *Beer-lahai-roi* means *the well of the Living One who sees me*

Footnotes for Genesis, Chapter 17

[1] 17:1 Hebrew *El Shaddai*

[2] 17:5 *Abram* means *exalted father*

[3] 17:5 *Abraham* means *father of a multitude*

[4] 17:15 *Sarai* and *Sarah* mean *princess*

[5] 17:16 Hebrew *have given*

[6] 17:19 *Isaac* means *he laughs*

Footnotes for Genesis, Chapter 18

[1] 18:1 Or *terebinths*

[2] 18:3 Or *My lord*

[3] 18:6 A *seah* was about 7 quarts or 7.3 liters

[4] 18:14 Or *wonderful*

[5] 18:15 Or *acted falsely*

[6] 18:19 Hebrew *known*

[7] 18:21 Or *they deserve destruction*; Hebrew *they have made a complete end*

Footnotes for Genesis, Chapter 19

[1] 19:22 *Zoar* means *little*

[2] 19:37 *Moab* sounds like the Hebrew for *from father*

[3] 19:38 *Ben-ammi* means *son of my people*

Footnotes for Genesis, Chapter 20

[1] 20:16 Hebrew *It is a covering of eyes for all*

Footnotes for Genesis, Chapter 21

[1] 21:3 *Isaac* means *he laughs*

[2] 21:9 Possibly *laughing in mockery*

[3] 21:30 Or *you*

[4] 21:31 *Beersheba* means *well of seven* or *well of the oath*

Footnotes for Genesis, Chapter 22

[1] 22:5 Or *young man*; also verse 12

[2] 22:14 Or *will see*

[3] 22:14 Or *he will be seen*

[4] 22:17 Or *their*

Footnotes for Genesis, Chapter 23

[1] 23:3 Hebrew *sons of Heth*; also verses 5, 7, 10, 16, 18, 20

[2] 23:6 Or *a mighty prince*

[3] 23:15 A *shekel* was about 2/5 ounce or 11 grams

Footnotes for Genesis, Chapter 24

[1] 24:10 Hebrew *Aram-naharaim*

[2] 24:14 Or *By her*

[3] 24:16 Or *a woman of marriageable age*

[4] 24:22 A *shekel* was about 2/5 ounce or 11 grams

[5] 24:48 Or *faithfully*

[6] 24:60 Or *hate them*

Footnotes for Genesis, Chapter 25

[1] 25:18 Hebrew *fell*

[2] 25:22 Or *why do I live?*

[3] 25:23 Or *from birth*

[4] 25:26 *Jacob* means *He takes by the heel*, or *He cheats*

[5] 25:30 *Edom* sounds like the Hebrew for *red*

Footnotes for Genesis, Chapter 26

[1] 26:8 Hebrew may suggest an intimate relationship

[2] 26:20 *Esek* means *contention*

[3] 26:21 *Sitnah* means *enmity*

[4] 26:22 *Rehoboth* means *broad places*, or *room*

[5] 26:33 *Shibah* sounds like the Hebrew for *oath*

[6] 26:35 Hebrew *they were bitterness of spirit*

Footnotes for Genesis, Chapter 27

[1] 27:36 *Jacob* means *He takes by the heel*, or *He cheats*

[2] 27:39 Or *Behold, of*

[3] 27:39 Or *and of*

[4] 27:46 Hebrew *daughters of Heth*

Footnotes for Genesis, Chapter 28

[1] 28:3 Hebrew *El Shaddai*

[2] 28:12 Or *a flight of steps*

[3] 28:13 Or *beside him*

[4] 28:19 *Bethel* means *the house of God*

Footnotes for Genesis, Chapter 29

[1] 29:17 Or *soft*

[2] 29:24 Or *had given*; also verse 29

[3] 29:32 *Reuben* means *See, a son*

[4] 29:33 *Simeon* sounds like the Hebrew for *heard*

[5] 29:34 *Levi* sounds like the Hebrew for *attached*

[6] 29:35 *Judah* sounds like the Hebrew for *praise*

Footnotes for Genesis, Chapter 30

[1] 30:3 Hebrew *on my knees*

[2] 30:3 Hebrew *be built up*, which sounds like the Hebrew for *children*

[3] 30:6 *Dan* sounds like the Hebrew for *judged*

[4] 30:8 Hebrew *With wrestlings of God*

[5] 30:8 *Naphtali* sounds like the Hebrew for *wrestling*

[6] 30:11 *Gad* sounds like the Hebrew for *good fortune*

[7] 30:13 *Asher* sounds like the Hebrew for *happy*

[8] 30:18 *Issachar* sounds like the Hebrew for *wages*, or *hire*

[9] 30:20 *Zebulun* sounds like the Hebrew for *honor*

[10] 30:24 *Joseph* means *May he add*, and sounds like the Hebrew for *taken away*

[11] 30:27 Or *have become rich and*

Footnotes for Genesis, Chapter 31

[1] 31:20 Hebrew *stole the heart of*; also verses 26, 27

[2] 31:29 The Hebrew for *your* is plural here

[3] 31:47 Aramaic *the heap of witness*

[4] 31:47 Hebrew *the heap of witness*

[5] 31:49 *Mizpah* means *watchpost*

[6] 31:55 Ch 32:1 in Hebrew

Footnotes for Genesis, Chapter 32

[1] 32:2 *Mahanaim* means *two camps*

[2] 32:3 Or *had sent*

[3] 32:20 Hebrew *appease his face*

[4] 32:20 Hebrew *he will lift my face*

[5] 32:22 Or *sons*

[6] 32:28 *Israel* means *He strives with God*, or *God strives*

[7] 32:30 *Peniel* means *the face of God*

Footnotes for Genesis, Chapter 33

[1] 33:8 Hebrew *camp*

[2] 33:12 Or *along with*

[3] 33:17 *Succoth* means *booths*

[4] 33:18 Or *peacefully*

[5] 33:19 Hebrew *a hundred qesitah*; a unit of money of unknown value

[6] 33:20 *El-Elohe-Israel* means *God, the God of Israel*

Footnotes for Genesis, Chapter 34

[1] 34:8 The Hebrew for *your* is plural here

[2] 34:12 Or *engagement present*

Footnotes for Genesis, Chapter 35

[1] 35:7 *El-bethel* means *God of Bethel*

[2] 35:8 *Allon-bacuth* means *oak of weeping*

[3] 35:9 Or *had appeared*

[4] 35:11 Hebrew *El Shaddai*

[5] 35:11 Hebrew *from your loins*

[6] 35:16 Or *about two hours' distance*

[7] 35:18 *Ben-oni* could mean *son of my sorrow*, or *son of my strength*

[8] 35:18 *Benjamin* means *son of the right hand*

Footnotes for Genesis, Chapter 36

[1] 36:2 Hebrew; Samaritan, Septuagint, Syriac *son*; also verse 14

[2] 36:37 Hebrew *the River*

Footnotes for Genesis, Chapter 37

[1] 37:3 See Septuagint, Vulgate; or (with Syriac) *a robe with long sleeves*. The meaning of the Hebrew is uncertain; also verses 23, 32

[2] 37:20 Or *cisterns*; also verses 22, 24

[3] 37:28 A *shekel* was about 2/5 ounce or 11 grams

Footnotes for Genesis, Chapter 38

[1] 38:5 Hebrew *He*

[2] 38:21 Hebrew *sacred woman*; a woman who served a pagan deity by prostitution; also verse 22

[3] 38:24 Or *has committed prostitution*

[4] 38:24 Or *by prostitution*

[5] 38:29 *Perez* means *a breach*

Footnotes for Genesis, Chapter 41

[1] 41:16 Or (compare Samaritan, Septuagint) *Without God it is not possible to give Pharaoh an answer about his welfare*

[2] 41:34 Or *over the land and organize the land*

[3] 41:38 Or *of the gods*

[4] 41:40 Hebrew *and according to your command all my people shall kiss the ground*

[5] 41:43 *Abrek*, probably an Egyptian word, similar in sound to the Hebrew word meaning *to kneel*

[6] 41:51 *Manasseh* sounds like the Hebrew for *making to forget*

[7] 41:52 *Ephraim* sounds like the Hebrew for *making fruitful*

[8] 41:56 Hebrew *all that was in them*

Footnotes for Genesis, Chapter 43

[1] 43:14 Hebrew *El Shaddai*

[2] 43:34 Hebrew *and became intoxicated*

Footnotes for Genesis, Chapter 44

[1] 44:4 Septuagint (compare Vulgate) adds *Why have you stolen my silver cup?*

Footnotes for Genesis, Chapter 45

[1] 45:20 Hebrew *Let your eye not pity*

[2] 45:22 A *shekel* was about 2/5 ounce or 11 grams

Footnotes for Genesis, Chapter 47

[1] 47:21 Samaritan, Septuagint, Vulgate; Hebrew *he removed them to the cities*

[2] 47:31 Hebrew; Septuagint *staff*

Footnotes for Genesis, Chapter 48

[1] 48:3 Hebrew *El Shaddai*

[2] 48:7 Or *about two hours' distance*

[3] 48:16 Or *let them be like fish for multitude*

[4] 48:19 Hebrew *fullness*

[5] 48:22 Or *one portion of the land*; Hebrew *shekem*, which sounds like the town and district called *Shechem*

Footnotes for Genesis, Chapter 49

[1] 49:10 By a slight revocalization; a slight emendation yields (compare Septuagint, Syriac, Targum) *until he comes to whom it belongs*; Hebrew *until Shiloh comes*, or *until he comes to Shiloh*

[2] 49:14 Or *between its saddlebags*

[3] 49:19 *Gad* sounds like the Hebrew for *raiders* and *raid*

[4] 49:21 Or *he gives beautiful words*, or *that bears fawns of the fold*

[5] 49:22 Or *Joseph is a wild donkey, a wild donkey beside a spring, his wild colts beside the wall*

[6] 49:24 Hebrew *the arms of his hands*

[7] 49:24 Or *by the name of the Shepherd*

[8] 49:25 Hebrew *Shaddai*

[9] 49:26 A slight emendation yields (compare Septuagint) *the blessings of the eternal mountains, the bounties of the everlasting hills*

Footnotes for Genesis, Chapter 50

[1] 50:11 *Abel-mizraim* means *mourning* (or *meadow*) *of Egypt*

[2] 50:20 Or *a numerous people*

[3] 50:23 Hebrew *were born on Joseph's knees*

Study Notes

GENESIS—NOTE ON 1:1–2:3 This description of God creating heaven and earth is understood to be: 1) recent, i.e., thousands not millions of years ago; 2) *ex nihilo*, i.e., out of nothing; and 3) special, i.e., in six consecutive 24-hour periods called "days" and further distinguished as such by this phrase, "there was evening and there was morning." Scripture does not support a creation date earlier than about 10,000 years ago. **In the beginning.** While God exists eternally (Ps. 90:2), this marked the beginning of the universe in time and space. In explaining Israel's identity and purpose to her on the plains of Moab, God wanted his people to know about the origin of the world in which they found themselves. **God.** Elohim is a general term for deity and a name for the True God, though used also at times for pagan gods (Gen. 31:30), angels (Ps. 8:5), men (Ps. 82:6), and judges (Ex. 21:6). Moses made no attempt to defend the existence of God, which is assumed, or explain what he was like in person and works, which is treated elsewhere (cf. Isa. 43:10, 13). Both are to be believed by faith (cf. Heb. 11:3, 6). **created.** This word is used here of God's creative activity alone, although it occasionally is used elsewhere of matter that already existed (Isa. 65:18). Context demands in no uncertain terms that this was a creation without preexisting material (as does other Scripture: cf. Isa. 40:28; 45:8, 12, 18; 48:13; Jer. 10:16; Acts 17:24). **the heavens and the earth.** All of God's creation is incorporated into this summary statement that includes all six, consecutive days of creation.

GENESIS—NOTE ON 1:2 without form and void. This means "not finished in its shape and as yet uninhabited by creatures" (cf. Isa. 45:18, 19; Jer. 4:23). God would quickly (in six days) decorate his initial creation (Gen. 1:2–2:3). **deep.** Sometimes referred to as primordial waters, this is the term used to describe the earth's water-covered surface before the dry land emerged (1:9–10). Jonah used this word to describe the watery abyss in which he found himself submerged (Jonah 2:5). **Spirit of God.** Not only did God the Holy Spirit participate in creation, but so did God the Son (cf. John 1:1–3; Col. 1:16; Heb. 1:2).

GENESIS—NOTE ON 1:3 **God said.** God effortlessly spoke light into existence (cf. Ps. 33:6; 148:5). This dispelled the darkness of Gen. 1:2. **light.** The greater and lesser lights (the sun and moon) were created later (1:14–19) on the fourth day. Here, God was the provider of light (2 Cor. 4:6) and will in eternity future be the source of light (cf. Rev. 21:23).

GENESIS—NOTE ON 1:4 **good.** Good for the purposes it was intended to serve (cf. v. 31).

GENESIS—NOTE ON 1:4–5 **separated . . . called.** After the initial creation, God continued to complete his universe. Once God separated certain things, he then named them. Separating and naming were acts of dominion and served as a pattern for man, who would also name a portion of God's creation over which God gave him dominion (2:19–20).

GENESIS—NOTE ON 1:5 **first day.** God established the pattern of creation in seven days, which constituted a complete week. "Day" can refer to: 1) the light portion of a 24-hour period (1:5, 14); 2) an extended period of time (2:4); or 3) the 24-hour period which basically refers to a full rotation of the earth on its axis, called evening and morning. This cannot mean an age, but only a day, reckoned by the Jews from sunset to sunset (1:8, 13, 19, 23, 31). "Day" with numerical adjectives in Hebrew always refers to a 24-hour period. Comparing the order of the week in Ex. 20:8–11 with the creation week confirms this understanding of the time element. Such a cycle of light and dark means that the earth was rotating on its axis, so that there was a source of light on one side of the earth, though the sun was not yet created (Gen. 1:16).

GENESIS—NOTE ON 1:6 **expanse.** The portion of God's creation named "heavens," that which man saw when he looked up, i.e., the atmospheric and stellar heaven.

GENESIS—NOTE ON 1:7 **under the expanse.** Refers to subterranean reservoirs (cf. 7:11). **above the expanse.** This could possibly have been a canopy of water vapor that acted to make the earth like a hothouse, provided uniform temperature, inhibited mass air movements, caused mist to fall, and filtered out ultraviolet rays, thus extending life.

GENESIS—NOTE ON 1:9–10 dry land. This was caused by a tremendous, cataclysmic upheaval of the earth's surface, and the rising and sinking of the land, which caused the waters to plunge into the low places, forming the seas, the continents and islands, the rivers and lakes (cf. Job 38:4–11; Ps. 104:6–9).

GENESIS—NOTE ON 1:11–12 according to its kind. God set in motion a providential process whereby the vegetable kingdom could reproduce through seeds which would maintain each one's unique characteristics. The same phrase is used to describe the perpetuating reproduction of animals within their created species (vv. 21, 24, 25), and indicates that evolution, which proposes reproduction across species lines, is a false explanation of origins.

GENESIS—NOTE ON 1:11 yielding seed. The principle of reproduction that marks all life (cf. vv. 22, 24, 28).

GENESIS—NOTE ON 1:14 lights. Cf. v. 16. For three days there had been light (v. 4) in the day as though there were a sun, and lesser light at night as though there were the moon and stars. God could have left it that way, but did not. He created the "lights, sun, moon, and stars," not for light, but to serve as markers for signs, seasons, days, and years. **signs.** Certainly to include: 1) weather (Matt. 16:2–3); 2) testimony to God (Ps. 8; 19; Rom. 1:14–20; 3) divine judgment (Joel 2:30–31; Matt. 24:29); and 4) navigation (Matt. 2:1–2). **seasons.** It is the earth's movement in relation to the sun and moon that determines the seasons and the calendar.

GENESIS—NOTE ON 1:15–18 two great lights . . . to separate the light from the darkness. It was God (not some other deity) who created the lights. Israel had originally come from Mesopotamia, where the celestial bodies were worshiped, and more recently from Egypt, where the sun was worshiped as a primary deity. God was revealing to them that the very stars, moons, and planets that Israel's neighbors had worshiped were the products of his creation. Later, they became worshipers of the "host of heaven" (*see note on 2 Kings 17:16*), which led to their being taken captive out of the Promised Land.

GENESIS—NOTE ON 1:20 living creatures. These creatures, including the extraordinarily large ones, included all sorts of fish and mammals, even dinosaurs (*see notes on Job 40:15–41:1*).

GENESIS—NOTE ON 1:22 blessed. This is the first occurrence of the word “bless” in Scripture. God’s admonition to “be fruitful and multiply” was the substance of the blessing.

GENESIS—NOTE ON 1:24–25 livestock . . . beasts. This probably represents all kinds of large, four-legged animals.

GENESIS—NOTE ON 1:24 beasts of the earth. Different from and larger than the clan of cattle, this would include dinosaurs like Behemoth (Job 40:15ff.).

GENESIS—NOTE ON 1:26 us . . . our. The first clear indication of the triunity of God (cf. 3:22; 11:7). The very name of God, Elohim (1:1), is a plural form of El. **man.** The crowning point of creation, a living human, was made in God’s image to rule creation. **our image.** This defined man’s unique relation to God. Man is a living being capable of embodying God’s communicable attributes (cf. 9:6; Rom. 8:29; Col. 3:10; James 3:9). In his rational life, he was like God in that he could reason and had intellect, will, and emotion. In the moral sense, he was like God because he was good and sinless.

GENESIS—NOTE ON 1:26–28 dominion over. This defined man’s unique relation to creation. Man was God’s representative in ruling over the creation. The command to rule separated him from the rest of living creation and defined his relationship as above the rest of creation (cf. Ps. 8:6–8).

GENESIS—NOTE ON 1:27 male and female. Cf. Matt. 19:4 and Mark 10:6. While these two persons equally shared God’s image and together exercised dominion over creation, they were by divine design physically diverse in order to accomplish God’s mandate to multiply, i.e., neither one could reproduce offspring without the other.

GENESIS—NOTE ON 1:28 blessed. This second blessing (cf. v. 22) involved reproduction and dominion. **Be fruitful and multiply and fill the earth and subdue it.** God, having just created the universe, created his representative (dominion over) and representation (cf. image and likeness). Man would fill the earth and oversee its operation. “Subdue” does not suggest a wild and unruly condition for the creation because God himself pronounced it “good.” Rather, it speaks of a productive ordering of the earth and its inhabitants to yield its riches and accomplish God’s purposes.

GENESIS—NOTE ON 1:29–30 for food . . . for food. Prior to the curse (3:14–19), both mankind and beasts were vegetarians.

GENESIS—NOTE ON 1:31 very good. What had been pronounced good individually (vv. 4, 10, 12, 18, 21, 25) was now called “very good” collectively. The words anticipated God’s conclusion that it was “not good” for a man to be alone (2:18), which occurred on the sixth day.

GENESIS—NOTE ON 2:1–3 These words affirm that God had completed his work. Four times it is said that he finished his work, and three times it is said that this included all his work. Present processes in the universe reflect God sustaining that completed creation, not more creation (cf. Heb. 1:3).

GENESIS—NOTE ON 2:2 finished . . . rested. God certainly did not rest due to weariness; rather, establishing the pattern for man’s work cycle, he only modeled the need for rest. Later, the Sabbath ordinance of Moses found its basis in the creation week (cf. Ex. 20:8–11). The Sabbath was God’s sacred ordained day in the weekly cycle. Jesus said, “The Sabbath was made for man” (Mark 2:27) and Gen. 2:3 stated that God “made it holy” or set apart the Sabbath day because he rested in it. Later, it was set aside for a day of worship in the Mosaic law (*see note on Ex. 20:8*). Hebrews 4:4 distinguishes between physical rest and the redemptive rest to which it pointed. Colossians 2:16 makes it clear that the Mosaic “Sabbath” has no symbolic or ritual place in the New Covenant. The church began worshiping on the first day of the week to commemorate the resurrection of Christ (Acts 20:7).

GENESIS—NOTE ON 2:4–4:26 The history of the heavens and the earth (v. 4).

GENESIS—NOTE ON 2:4–25 This section fills in the details of man's creation on day six. How did Moses obtain this account, so different from the absurd fictions of the pagans? Not from any human source, for man was not in existence to witness it. Not from the light of reason, for though intellect can know the eternal power of the Godhead (Rom. 1:18–20) and that God made all things, it cannot know how. None but the Creator himself could give this data and, therefore, it is through faith that one understands that the worlds were formed by the word of God (Heb. 11:3).

GENESIS—NOTE ON 2:6 mist . . . going up from the land. "Mist" should be translated "flow." It indicates that water came up from beneath the ground as springs and spread over the whole earth in an uninterrupted cycle of water. After the fall, rain became the primary means of watering the earth and allowed for floods and droughts that did not exist originally. Rains also allowed for God to judge through floods and droughts.

GENESIS—NOTE ON 2:7 formed. Many of the words used in this account of the creation of man picture a master craftsman at work shaping a work of art to which he gives life (1 Cor. 15:45). This adds detail to the statement of fact in Gen. 1:27 (cf. 1 Tim. 2:13). Cf. Ps. 139:14. Made from dirt, a man's value is not in the physical components that form his body, but in the quality of life that forms his soul (see Job 33:4).

GENESIS—NOTE ON 2:8 garden . . . Eden. The Babylonians called the lush green land from which water flowed *edenu*; today, the term "oasis" describes such a place. This was a magnificent garden paradise, unlike any the world has seen since, where God fellowshiped with those he created in his image. The exact location of Eden is unknown; if "in the east" was used in relationship to where Moses was when he wrote, then it could have been in the area of Babylon, the Mesopotamian Valley.

GENESIS—NOTE ON 2:9 tree of life. A real tree, with special properties to sustain eternal life. It was placed in the center of the garden, where it must have been observed by Adam, and its fruit perhaps eaten by him, thus sustaining his life (2:16). Such a tree, symbolic of eternal life, will be in the new heavens and new earth (*see note on Rev. 22:2*). **tree . . . knowledge.** Cf. Gen. 2:16; 3:1–6, 11, 22. It was perhaps given that title because it was a test of obedience by which our first parents were tried, whether they would be good or bad—obey God or disobey his command.

GENESIS—NOTE ON 2:10 **out of.** That is to say "the source," and likely refers to some great spring gushing up inside the garden from some subterranean reservoir. There was no rain at that time.

GENESIS—NOTE ON 2:11 **Pishon . . . Havilah.** Locations are uncertain. This represents pre-flood geography, now dramatically altered.

GENESIS—NOTE ON 2:12 **bdellium.** A gum resin. This refers more to appearance than color, i.e., it had the appearance of a pale resin.

GENESIS—NOTE ON 2:13 **Gihon . . . Cush.** The river location is uncertain. Cush could be modern-day Ethiopia.

GENESIS—NOTE ON 2:14 **Tigris . . . Assyria.** The post-flood Tigris River runs northwest to southeast of the city of Babylon through the Mesopotamian Valley. **Euphrates.** A river that runs parallel (northwest to southeast) to the Tigris and empties into the Persian Gulf after joining the Tigris.

GENESIS—NOTE ON 2:15 **work it and keep it.** Work was an important and dignified part of representing the image of God and serving him, even before the fall. Cf. Rev. 22:3.

GENESIS—NOTE ON 2:17 **surely die.** To "die" has the basic idea of separation. It can mean spiritual separation, physical separation, and/or eternal separation. At the moment of their sin, Adam and Eve died spiritually, but because God was merciful they did not die physically until later (5:5). There is no reason given for this prohibition, other than it was a test (*see note on v. 9*). There was nothing magical about that tree, but eating from it after it had been forbidden by God would indeed give man the knowledge of evil—since evil can be defined as disobeying God. Man already had the knowledge of good.

GENESIS—NOTE ON 2:18 **not good.** When God saw his creation as very good (1:31), he viewed it as being to that point the perfect outcome to his creative plan. However, in observing man's state as not good, he was commenting on his incompleteness before the end of the sixth day because the woman, Adam's counterpart, had not yet been created. The words of this verse emphasize man's need for a companion, a helper, and an equal. He was incomplete without someone to complement him in fulfilling the task of filling, multiplying, and taking dominion over the earth. This points to Adam's inadequacy, not Eve's insufficiency (cf. 1 Cor. 11:9). Woman was made by God to meet man's deficiency (cf. 1 Tim. 2:14).

GENESIS—NOTE ON 2:19 This was not a new creation of animals. They were created before man on the fifth and sixth days (1:20–25). Here the **Lord God** was calling attention to the fact that he created them **out of the ground** as he did man, but man, who was a living soul in the image of God, was to name them, signifying his rule over them.

GENESIS—NOTE ON 2:20 **gave names to.** Naming is an act of discerning something about the creature so as to appropriately identify it and also an act of leadership or authority over that which was named. There is no kinship with any animal since none was a fitting companion for Adam.

GENESIS—NOTE ON 2:21 **one of his ribs.** This could also be "sides," including surrounding flesh ("flesh of my flesh," v. 23). Divine surgery by the Creator presented no problems. This would also imply the first act of healing in Scripture.

GENESIS—NOTE ON 2:23 **bone of my bones.** Adam's poem focuses on naming the delight of his heart in this newly found companion. The man (Hb. *ish*) names her "woman" (Hb. *isha*) because she had her source in him (the root of the word "woman" is "soft"). She truly was made of bone from his bones and flesh from his flesh. Cf. 1 Cor. 11:8. The English words man/woman sustain the same relationship as the Hebrew words, hinting at that original creation.

GENESIS—NOTE ON 2:24 **leave . . . hold fast to.** The marital relationship was established as the first human institution. The responsibility to honor one's parents (Ex. 20:12) does not cease with leaving and the union of husband with wife (Matt. 19:5; Mark 10:7, 8; 1 Cor. 6:16; Eph. 5:31), but does represent the inauguration of a new and primary responsibility. "Hold fast" carries the sense of a permanent or indissoluble union, so that divorce was not considered (cf. Gen. 2:16). “One flesh” speaks of a complete unity of parts making a whole, e.g., one cluster, many grapes (Num. 13:23) or one God in three persons (Deut. 6:4); thus this marital union was complete and whole with two people. This also implies their sexual completeness. One man and one woman constitute the pair to reproduce. The “one flesh” is primarily seen in the child born of that union, the one perfect result of the union of two. Cf. uses of this verse in Matt. 19:5, 6; Mark 10:8; 1 Cor. 6:16; Eph. 5:31. Permanent monogamy was and continues to be God’s design and law for marriage.

GENESIS—NOTE ON 2:25 both naked . . . not ashamed. With no knowledge of evil before the fall, even nakedness was shameless and innocent. They found their complete gratification in the joy of their one union and their service to God. With no inward principle of evil to work on, the solicitation to sin had to come from without, and it did.

GENESIS—NOTE ON 3:1 the serpent. The word means “snake.” The apostle John identified this creature as Satan (cf. Rev. 12:9; 20:2) as did Paul (2 Cor. 11:3). The serpent, a manifestation of Satan, appears for the first time before the fall of man. The rebellion of Satan, therefore, had occurred sometime after Gen. 1:31 (when everything in creation was good), but before 3:1. Cf. Ezek. 28:11–15 for a possible description of Satan’s dazzling beauty and Isa. 14:13–14 for Satan’s motivation to challenge God’s authority (cf. 1 John 3:8). Satan, being a fallen archangel and, thus, a supernatural spirit, had possessed the body of a snake in its pre-fall form (cf. Gen. 3:14 for post-fall form). **more crafty.** Deceitful; cf. Matt. 10:16. **to the woman.** She was the object of his attack, being the weaker one and needing the protection of her husband. He found her alone and unfortified by Adam’s experience and counsel. Cf. 2 Tim. 3:6. Though sinless, she was temptable and seducible. **Did God actually say . . . ?** In effect Satan said, “Is it true that he has restricted you from the delights of this place? This is not like one who is truly good and kind. There must be some mistake.” He insinuated doubt as to her understanding of God’s will, appearing as an angel of light (2 Cor. 11:14) to lead her to the supposed true interpretation. She received him without fear or surprise, but as some credible messenger from heaven with the true understanding, because of his cunning.

GENESIS—NOTE ON 3:2–3 In her answer, Eve extolled the great liberty that they had; they could eat all the fruit, with only one exception.

GENESIS—NOTE ON 3:3 **not . . . touch it.** An addition to the original prohibition as recorded (cf. Gen. 2:17). Adam may have so instructed her for her protection.

GENESIS—NOTE ON 3:4–5 **not surely die.** Satan, emboldened by her openness to him, spoke this direct lie. This lie actually led her and Adam to spiritual death (separation from God). So, Satan is called a liar and murderer from the beginning (John 8:44). His lies always promise great benefits (as in Gen. 3:5). Eve experienced this result—she and Adam did know good and evil; but by personal corruption, they did not know as God knows in perfect holiness.

GENESIS—NOTE ON 3:6 **good . . . delight . . . to be desired.** She decided that Satan was telling the truth and she had misunderstood God, but she didn't know what she was doing. It was not overt rebellion against God, but seduction and deception to make her believe her act was the right thing to do (cf. v. 13). The NT confirms that Eve was deceived (2 Cor. 11:3; 1 Tim. 2:14; Rev. 12:9). **he ate.** A direct transgression without deception (*see note on 1 Tim. 2:13–14*).

GENESIS—NOTE ON 3:7 **opened . . . knew . . . sewed.** The innocence noted in 2:25 had been replaced by guilt and shame (3:8–10), and from then on they had to rely on their conscience to distinguish between good and their newly acquired capacity to see and know evil.

GENESIS—NOTE ON 3:8 God appeared, as before, in tones of goodness and kindness, walking in some visible form (perhaps Shekinah light as he later appeared in Ex. 33:18–23; 34:5–8, 29; 40:34–38). He came not in fury, but in the same condescending way he had walked with Adam and Eve before.

GENESIS—NOTE ON 3:9 **Where are you?** The question was God's way of bringing man to explain why he was hiding, rather than expressing ignorance about man's location. Shame, remorse, confusion, guilt, and fear all led to their clandestine behavior. There was no place to hide; there never is. See Ps. 139:1–12.

GENESIS—NOTE ON 3:10 **the sound of you.** The sound of v. 8, which probably was God calling for Adam and Eve. Adam responded with the language of fear and sorrow, but not confession.

GENESIS—NOTE ON 3:11 Adam's sin was evidenced by his new knowledge of the evil of nakedness, but God still waited for Adam to confess to what God knew they had done. The basic reluctance of sinful people to admit their iniquity is here established. Repentance is still the issue. When sinners refuse to repent, they suffer judgment; when they do repent, they receive forgiveness.

GENESIS—NOTE ON 3:12 **The woman whom you gave.** Adam pitifully put the responsibility on God for giving him Eve. That only magnified the tragedy in that Adam had knowingly transgressed God's prohibition, but still would not be open and confess his sin, taking full responsibility for his action, which was not made under deception (1 Tim. 2:14).

GENESIS—NOTE ON 3:13 **The serpent deceived me.** The woman's desperate effort to pass the blame to the serpent, which was partially true (1 Tim. 2:14), did not absolve her of the responsibility for her distrust and disobedience toward God.

GENESIS—NOTE ON 3:14 **to the serpent.** The cattle and all the rest of creation were cursed (see Rom. 8:20–23; cf. Jer. 12:4) as a result of Adam and Eve's eating, but the serpent was uniquely cursed by being made to slither on its belly. It probably had legs before this curse. Now snakes represent all that is odious, disgusting, and low. They are branded with infamy and avoided with fear. Cf. Isa. 65:25 and Mic. 7:17.

GENESIS—NOTE ON 3:15 After cursing the physical serpent, God turned to the spiritual serpent, the lying seducer, Satan, and cursed him. **bruise your head . . . bruise his heel.** This "first gospel" is prophetic of the struggle and its outcome between "your offspring" (Satan and unbelievers, who are called the devil's children in John 8:44) and her offspring (Christ, a descendant of Eve, and those in him), which began in the garden. In the midst of the curse passage, a message of hope shone forth—the woman's offspring called "he" is Christ, who will one day defeat the Serpent. Satan could only "bruise" Christ's heel (cause him to suffer), while Christ will bruise Satan’s head (destroy him with a fatal blow). Paul, in a passage strongly reminiscent of Gen. 3, encouraged the believers in Rome, “The God of peace will soon crush Satan under your feet” (Rom. 16:20). Believers should recognize that they participate in the crushing of Satan because, along with their savior and because of his finished work on the cross, they also are of the woman’s seed. For more on the destruction of Satan, see Heb. 2:14–15 and Rev. 20:10.

GENESIS—NOTE ON 3:16 **pain in childbearing.** This is a constant reminder that a woman gave birth to sin in the human race and passes it on to all her children. She can be delivered from this curse by raising godly children, as indicated in 1 Tim. 2:15 (*see note there*. **Your desire . . . he shall rule.** Just as the woman and her seed will engage in a war with the serpent, i.e., Satan and his seed (Gen. 3:15), because of sin and the curse, the man and the woman will face struggles in their own relationship. Sin has turned the harmonious system of God-ordained roles into distasteful struggles of self-will. Lifelong companions, husbands and wives, will need God’s help in getting along as a result. The woman’s desire will be to lord it over her husband, but the husband will rule by divine design (Eph. 5:22–25). This interpretation of the curse is based upon the identical Hebrew words and grammar being used in Gen. 4:7 (*see note there* to show the conflict man will have with sin as it seeks to rule him.

GENESIS—NOTE ON 3:17 **Because you have listened.** The reason given for the curse on the ground and human death is that man turned his back on the voice of God, to follow his wife in eating that from which God had ordered him to abstain. The woman sinned because she acted independently of her husband, disdaining his leadership, counsel, and protection. The man sinned because he abandoned his leadership and followed the wishes of his wife. In both cases, God’s intended roles were reversed.

GENESIS—NOTE ON 3:17–18 **cursed is the ground because of you.** God cursed the object of man’s labor and made it reluctantly, yet richly, yield his food through hard work.

GENESIS—NOTE ON 3:19 **return to the ground.** I.e., to die (cf. 2:7). Man, by sin, became mortal. Although he did not die the moment he ate (by God’s mercy), he was changed immediately and became liable to all the sufferings and miseries of life, to death, and to the pains of hell forever. Adam lived 930 years (5:5).

GENESIS—NOTE ON 3:21 garments of skins. The first physical deaths should have been the man and his wife, but it was an animal—a shadow of the reality that God would someday kill a substitute to redeem sinners.

GENESIS—NOTE ON 3:22 like one of us. *See note on 1:26*. This was spoken out of compassion for the man and woman, who only in limited ways were like the Trinity, knowing good and evil—not by holy omniscience, but by personal experience (cf. Isa. 6:3; Hab. 1:13; Rev. 4:8).

GENESIS—NOTE ON 3:22–23 and live forever. *See note on 2:9*. God told man that he would surely die if he ate of the forbidden tree. But God's concern may also have been that man not live forever in his pitifully cursed condition. Taken in the broader context of Scripture, driving the man and his wife out of the garden was an act of merciful grace to prevent them from being sustained forever by the tree of life.

GENESIS—NOTE ON 3:24 cherubim. Later in Israel's history, two cherubim or angelic figures guarded the ark of the covenant and the Most Holy Place in the tabernacle (Ex. 25:18–22), where God communed with his people. **flaming sword.** An unexplainable phenomenon, perhaps associated directly with the cherubim or the flaming, fiery Shekinah presence of God himself.

GENESIS—NOTE ON 4:1 knew Eve his wife. The act of sexual intercourse was considered the only means by which God himself gave children. He was acknowledged as the sovereign giver of all life.

GENESIS—NOTE ON 4:2 again, she bore. Some think the boys may have been twins, since no time element intervenes between vv. 1–2. **keeper of sheep . . . worker of the ground.** Both occupations were respectable; in fact, most people subsisted through a combination of both. God's focus was not on their vocation, but on the nature of their respective offerings.

GENESIS—NOTE ON 4:3 fruit of the ground. Produce in general.

GENESIS—NOTE ON 4:4 firstborn . . . fat. The best animals.

GENESIS—NOTE ON 4:4–5 Abel's offering was acceptable (cf. Heb. 11:4), not just because it was an animal, nor just because it was the very best of what he had, nor even that it was the culmination of a zealous heart for God; but, because it was in every way obediently given according to what God must have revealed (though not recorded in Genesis). Cain, disdaining the divine instruction, just brought what he wanted to bring: some of his crop.

GENESIS—NOTE ON 4:5–6 **angry.** Rather than being repentant for his sinful disobedience, he was hostile toward God, whom he could not kill, and jealous of his brother, whom he could kill (cf. 1 John 3:12; Jude 11).

GENESIS—NOTE ON 4:7 **do well . . . be accepted.** God reminded Cain that if he had obeyed God and offered the animal sacrifices God had required, his sacrifices would have been acceptable. It wasn't personal preference on God's part, or disdain for Cain's vocation, or the quality of his produce that caused God to reject his sacrifice. **sin is crouching at the door.** God told Cain that if he chose not to obey his commands, ever-present sin, crouched and waiting to pounce like a lion, would fulfill its desire to overpower him (cf. 3:16).

GENESIS—NOTE ON 4:8 The first murder in Scripture (cf. Matt. 23:35; Luke 11:51; Heb. 12:24). Cain rejected the wisdom spoken to him by God himself, rejected doing well, refused to repent, and thus crouching sin pounced and turned him into a killer. Cf. 1 John 3:10–12.

GENESIS—NOTE ON 4:9 **am I my brother's keeper?** Cain's sarcasm was a play on words, based on the fact that Abel was the "keeper" of sheep. Lying was the third sin resulting from Cain's attitude of indifference to God's commands. Sin was ruling over him (v. 7).

GENESIS—NOTE ON 4:10 **voice . . . blood.** A figure of speech to indicate that Abel's death was well known to God.

GENESIS—NOTE ON 4:11 **cursed from the ground.** A second curse came from God affecting just the productivity of the soil Cain would till. To a farmer like Cain, this curse was severe, and meant that Cain would all his life be, "a fugitive and a wanderer" (vv. 12, 14).

GENESIS—NOTE ON 4:14 **whoever . . . kill me.** This shows that the population of the earth was, by then, greatly increased. As a wanderer and scavenger in an agrarian world, Cain would be easy prey for those who wanted his life.

GENESIS—NOTE ON 4:15 **mark.** While not described here, it involved some sort of identifiable mark that he was under divine protection, which was mercifully given. At the same time, the mark that saved him was the lifelong sign of his shame.

GENESIS—NOTE ON 4:16 **Nod.** An unknown location.

GENESIS—NOTE ON 4:17 **Cain knew his wife.** Cain's wife obviously was one of Adam's later daughters (5:4). By Moses' time, this kind of close marriage was forbidden (Lev. 18:7–17), because of genetic decay. **Enoch.** His name means "initiation," and was symbolic of the new city where Cain would try to mitigate his curse.

GENESIS—NOTE ON 4:19 **two wives.** No reason is given on Lamech's part for the first recorded instance of bigamy. He led the Cainites in open rebellion against God (cf. 2:24) by his violation of marriage law.

GENESIS—NOTE ON 4:20 **Jabal.** He invented tents and the nomadic life of herdsmen so common in the Middle East and elsewhere.

GENESIS—NOTE ON 4:21 **Jubal.** He invented both stringed and wind instruments.

GENESIS—NOTE ON 4:22 **Tubal-cain.** He invented metallurgy.

GENESIS—NOTE ON 4:23–24 Lamech killed someone in self-defense. He told his wives that they need not fear any harm coming to them for the killing because if anyone tried to retaliate, he would retaliate and kill them. He thought that if God promised sevenfold vengeance on anyone killing Cain, he would give 77-fold vengeance on anyone attacking Lamech.

GENESIS—NOTE ON 4:25 **Seth.** With Cain removed as the older brother and heir of the family blessing, and with Abel dead, God graciously gave Adam and Eve a godly son through whom the seed of redemption (3:15) would be passed all the way to Jesus Christ (Luke 3:38).

GENESIS—NOTE ON 4:26 people began to call upon the name of the Lord. As men realized their inherent sinfulness with no human means to appease God's righteous indignation and wrath over their multiplied iniquities, they turned to God for mercy and grace in hopes of a restored personal relationship.

GENESIS—NOTE ON 5:1–6:8 generations of Adam. Ten specific families are mentioned. Most likely, in accord with other biblical genealogies, this listing is representative rather than complete (cf. Ruth 4:18–22).

GENESIS—NOTE ON 5:1–32 Adam . . . Noah. The genealogy connects Adam to the Noahic family which not only survived the flood, but also became first in God's re-creation. Two recurring phrases carry redemption history forward: "he had other sons and daughters" and "and he died." These lines, which get repeated for each successive descendant of Adam, echo two contrasting realities; God had said "you shall surely die" (2:17), but he had also commanded them to "be fruitful and multiply" (1:28).

GENESIS—NOTE ON 5:1 the likeness of God. *See notes on 1:26*.

GENESIS—NOTE ON 5:2 named them Man. In naming man, God declared his own dominion over all creation (Matt. 19:4; Mark 10:6).

GENESIS—NOTE ON 5:3 in his own likeness, after his image. The human image and likeness in which God created mankind was procreatively passed to the second generation and to all generations that follow.

GENESIS—NOTE ON 5:5 930 years. These are literal years marking unusual length of life, which are accounted for by the pre-flood environment provided by the earth being under a canopy of water, filtering out the ultraviolet rays of the sun and producing a much more moderate and healthful condition. *See notes on 1:7 and 2:6*. **and he died.** God told Adam that if he ate of the tree he would surely die (2:17). It included spiritual death immediately and then physical death later.

GENESIS—NOTE ON 5:24 **walked with God . . . was not, for God took him.** Enoch is the only break in the chapter from the incessant comment, "and he died." Cf. 4:17, 18; 1 Chron. 1:3; Luke 3:37; Heb. 11:5; Jude 14. Only one other man is said to have enjoyed this intimacy of relationship in walking with God, Noah (Gen. 6:9). Enoch experienced being taken to heaven alive by God, as did Elijah later (2 Kings 2:1–12).

GENESIS—NOTE ON 5:25–27 **Methuselah.** The man who lived the longest life on record. He died the year of the flood judgment (cf. 7:6).

GENESIS—NOTE ON 5:29 **this one shall bring us relief.** Comfort and relief would come through the godly life of Noah, who is "an heir of the righteousness that comes by faith" (Heb. 11:7).

GENESIS—NOTE ON 6:1–4 The account that follows records an act of degradation that reveals the end-point of God's patience.

GENESIS—NOTE ON 6:1 Such long lifespans as indicated in the record of ch. 5 caused massive increase in earth's population.

GENESIS—NOTE ON 6:2 **sons of God . . . daughters of man.** The sons of God, identified elsewhere almost exclusively as angels (Job 1:6; 2:1; 38:7), saw and took wives of the human race. This produced an unnatural union which violated the God-ordained order of human marriage and procreation (Gen. 2:24). Some have argued that the sons of God were the sons of Seth who cohabited with the daughters of Cain; others suggest they were perhaps human kings wanting to build harems. But the passage puts strong emphasis on the angelic vs. human contrast. The NT places this account in sequence with other Genesis events and identifies it as involving fallen angels who indwelt men (*see notes on 2 Pet. 2:4, 5; Jude 6*). Matthew 22:30 does not necessarily negate the possibility that angels are capable of procreation, but just that they do not marry. To procreate physically, they had to possess human, male bodies.

GENESIS—NOTE ON 6:3 **My Spirit.** Cf. Gen. 1:2. The Holy Spirit played a most active role in the OT. The Spirit had been striving to call men to repentance and righteousness, especially as Scripture notes, through the preaching of Enoch and Noah (1 Pet. 3:20; 2 Pet. 2:5; Jude 14). **120.** The span of time until the flood (cf. 1 Pet. 3:20), in which man was given opportunity to respond to the warning that God's Spirit would not always be patient.

GENESIS—NOTE ON 6:4 **Nephilim.** This word is from a root meaning "to fall," indicating that they were strong men who "fell" on others in the sense of overpowering them (the only other use of this term is in Num. 13:33). They were already in the earth when the "mighty men" and "men of renown" were born. The fallen ones are not the offspring from the union in 6:1–2.

GENESIS—NOTE ON 6:5 **his heart was only evil continually.** This is one of the strongest and clearest statements about man's sinful nature. Sin begins in the thought-life (*see notes on James 1:13–15*). The people of Noah's day were exceedingly wicked, from the inside out. Cf. Jer. 17:9–10; Matt. 12:34–35; 15:18–19; Mark 7:21; Luke 6:45.

GENESIS—NOTE ON 6:6 **sorry . . . grieved.** Sin sorrowed God who is holy and without blemish (Eph. 4:30). Cf. Ex. 32:14; 1 Sam. 15:11; Jer. 26:3.

GENESIS—NOTE ON 6:7 God promised total destruction when his patience ran out (cf. Eccles. 8:11).

GENESIS—NOTE ON 6:8 **But Noah found favor.** Lest one believe that Noah was spared because of his good works alone (cf. Heb. 11:7), God makes it clear that Noah was a man who believed in God as Creator, Sovereign, and the only Savior from sin. He found grace for himself, because he humbled himself and sought it (cf. 4:26). *See notes on Isa. 55:6–7*; he was obedient, as well (Gen. 6:22; 7:5; James 4:6–10).

GENESIS—NOTE ON 6:9–9:29 The generations of Noah.

GENESIS—NOTE ON 6:9 **a righteous man, blameless . . . walked with God.** Cf. Ezek. 14:14, 20 and 2 Pet. 2:5. The order is one of increasing spiritual quality before God: "righteous" is to live by God's righteous standards; "blameless" sets him apart by a comparison with those of his day; and that he "walked with God" puts him in a class with Enoch (Gen. 5:24).

GENESIS—NOTE ON 6:11 corrupt . . . filled with violence. Cf. 6:3, 5. The seed of Satan, the fallen rejectors of God, deceitful and destructive, had dominated the world.

GENESIS—NOTE ON 6:13 I will destroy them with the earth. Destroy did not mean annihilation, but rather referred to the flood judgment, both of the earth and its inhabitants.

GENESIS—NOTE ON 6:14 ark. A hollow chest, a box designed to float on water (Ex. 2:3). **gopher wood.** Probably cedar or cypress trees, abundant in the mountains of Armenia.

GENESIS—NOTE ON 6:15–16 While the ark was not designed for beauty or speed, these dimensions provided extraordinary stability in the tumultuous floodwaters. A cubit was about 18 inches long, making the ark 450 feet long, 75 feet wide, and 45 feet high. A gigantic box of that size would be very stable in the water, impossible to capsize. The volume of space in the ark was 1.4 million cubic feet, equal to the capacity of 522 standard railroad box cars, which could carry 125,000 sheep. It had three stories, each 15 feet high; each deck was equipped with various rooms (lit., "nests"). "Pitch" was a resin substance to seal the seams and cracks in the wood. The "door" may have actually been a low wall around the flat roof to catch water for all on the ark.

GENESIS—NOTE ON 6:17 flood of waters. Other notable Scriptures on the worldwide flood brought by God include: Job 12:15; 22:16; Ps. 29:10; Isa. 54:9; Matt. 24:37–39; Luke 17:26–27; Heb. 11:7; 1 Pet. 3:20; 2 Pet. 2:5; 3:5–6.

GENESIS—NOTE ON 6:18 But I will establish my covenant with you. In contrast with the rest of the created order that God was to destroy, Noah and his family were not only to be preserved, but they were to enjoy the provision and protection of a covenant relationship with God. This is the first mention of "covenant" in Scripture. This pledged covenant is actually made and explained in 9:9–17 (*see notes there*).

GENESIS—NOTE ON 6:19–20 There are fewer than 18,000 species living on earth today. This number may have been doubled to allow for now-extinct creatures. With two of each, a total of 72,000 creatures is reasonable as indicated in the note on 6:15–16; the cubic space could hold 125,000 sheep, and since the average size of land animals is less than a sheep, perhaps less than 60 percent of the space was used. The very large animals were surely represented by young. There was ample room also for the one million species of insects, as well as food for a year for everyone (v. 21).

GENESIS—NOTE ON **7:1** **righteous.** Cf. 6:9 and Job 1:1.

GENESIS—NOTE ON **7:2–3** **seven . . . seven.** The extra six pairs of clean animals and birds would be used for sacrifice (8:20) and food (9:3).

GENESIS—NOTE ON **7:3** **to keep their offspring alive.** So that God could use them to replenish the earth.

GENESIS—NOTE ON **7:4** God allowed one more week for sinners to repent. **rain . . . forty days and forty nights.** A worldwide rain for this length of time is impossible in post-flood atmospheric conditions, but not then. The canopy that covered the whole earth (*see note on 1:7*), a thermal water blanket encircling the earth, was to be condensed and dumped all over the globe (7:10).

GENESIS—NOTE ON **7:11** **month . . . day.** The calendar system of Noah's day is unknown, although it appears that one month equaled 30 days. If calculated by the Jewish calendar of Moses' day, it would be about May. This period of God's grace was ended (cf. 6:3, 8; 7:4). **all the fountains of the great deep burst forth.** The subterranean waters sprang up from inside the earth to form the seas and rivers (1:10; 2:10–14), which were not produced by rainfall (since there was none), but by deep fountains in the earth. **the windows of the heavens.** The celestial waters in the canopy encircling the globe were dumped on the earth and joined with the terrestrial and the subterranean waters (cf. 1:7). This ended the water canopy surrounding the earth and unleashed the water in the earth; together these phenomena began the new system of hydrology that has since characterized the earth (see Job 26:8; Eccles. 1:7; Isa. 55:10; Amos 9:6). The sequence in this verse, indicating that the earth's crust breaks up first, then the heavens drop their water, is interesting because the volcanic explosions that would have occurred when the earth fractured would have sent magma and dust into the atmosphere, along with gigantic sprays of water, gas, and air—all penetrating the canopy triggering its downpour.

GENESIS—NOTE ON **7:16** **the Lord shut him in.** No small event is spared in the telling of this episode, although the details are sparse.

GENESIS—NOTE ON **7:19** **all the high mountains.** This describes the extent of the flood as global. Lest there be any doubt, Moses adds “under the whole heaven” (cf. 2 Pet. 3:5–7). There are over 270 flood stories told in cultures all over the earth, which owe their origin to this one global event.

GENESIS—NOTE ON **7:20** The highest mountains were at least 22.5 feet under water, so that the ark floated freely above the peaks. This would include the highest peak in that area, Mount Ararat (8:4), which is c. 17,000 feet high. That depth further proves it was not a local flood, but a global one.

GENESIS—NOTE ON **7:24** **150 days.** These days included the 40-day-and-night period of rain (7:12, 17). The flood rose to its peak at that point (cf. 8:3). It then took over two and a half months before the water receded to reveal other mountain peaks (8:4–5), over four and a half months before the dove could find dry land (8:8–12), and almost eight months before the occupants could leave the ark (8:14).

The Flood Chronology

The Flood Chronology
1. In the 600th year of Noah (second month, tenth day), Noah entered the ark (Gen. 7:4, 10, 11).
2. In the 600th year of Noah (second month, seventeenth day), the flood began (Gen. 7:11).
3. The waters flooded the earth for 150 days (five months of 30 days each), including the 40 days and 40 nights of rain (Gen. 7:12, 17, 24; 8:1), plus the initial receding.
4. The waters further receded to the point that (600th year, seventh month, seventeenth day) the ark rested on Ararat (Gen. 8:3, 4)
5. The waters continued to abate so that (600th year, tenth month, first day) the tops of the mountains were visible (Gen. 8:5).
6. Forty days later (600th year, eleventh month, tenth day) Noah sent out a raven and a dove (Gen. 8:6). Over the next 14 days, Noah sent out two more doves (Gen. 8:10, 12). In all, this took 61 days or two months and one day.
7. By Noah’s 601st year on the first month, the first day, the water had dried up (Gen. 8:12, 13).

8. Noah waited one month and 26 days before he disembarked in the second month, the twenty-seventh day of his 601st year. From beginning to end, the flood lasted one year and 10 days from Gen. 7:11 to Gen. 8:14.

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GENESIS—NOTE ON 8:1 **But God remembered Noah.** God’s covenant with Noah brought provision and protection in the midst of severe judgment. The remnant was preserved, and God initiated steps toward reestablishing the created order on earth. **the waters subsided.** God used the wind to dry the ground; evaporation returned water to the atmosphere.

GENESIS—NOTE ON 8:4 **the mountains of Ararat.** These were in the region of the Caucasus, also known as ancient Urartu, where the elevation exceeded 17,000 feet.

Major Mountains of the Bible

Major Mountains of the Bible
Mount Ararat (in modern Turkey), where Noah’s ark came to rest (Gen. 8:4).
Mount Carmel, where Elijah was victorious over the prophets of Baal (1 Kings 18:9–42).
Mount Ebal (opposite Mount Gerizim), where Moses commanded that an altar be built after the Hebrews entered the Promised Land (Deut. 27:4).
Mount Gerizim, where Jesus talked with the Samaritan woman at the well (John 4:20).
Mount Gilboa, where King Saul and his sons were killed in a battle with the Philistines (1 Chron. 10:1, 8).
Mount Hermon, a mountain range that marked the northern limit of the conquest of Canaan (Josh. 11:3, 17).
Mount Lebanon, the source of cedar wood for Solomon’s temple in Jerusalem (1 Kings 5:14, 18).
Mount Moriah, where Abraham brought Isaac for sacrifice (Gen. 22:2) and the location of Solomon’s temple (2 Chron. 3:1).
Mount Olivet, or Mount of Olives, where Jesus gave the discourse on his second coming (Matt. 24:3).
Mount Pisgah, or Nebo, where Moses viewed the Promised Land (Deut. 34:1).
Mount Seir, south of the Dead Sea, the location to which Esau moved after Isaac’s death (Gen. 36:8).
Mount Sinai, or Horeb (near Egypt), where the law was given to Moses (Ex. 19:2–25).
Mount Tabor, 6 miles east of Nazareth, served as a boundary between Issachar and Zebulun; also Barak launched his attack on Sisera from Tabor (Judg. 4:6–15).
Mount Zion, originally limited to the southwest sector (2 Sam. 5:7), was later used of all Jerusalem (Lam. 1:4).

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GENESIS—NOTE ON 8:7–12 **a raven . . . a dove.** Ravens survive on a broad range of food types. If any food was available outside the ark, the raven could survive. In contrast, a dove is much more selective in its food choices. The dove's choice of food would indicate that new life had begun to grow; thus Noah and his family could also survive outside the ark.

GENESIS—NOTE ON 8:14–16 Noah and his family had been in the ark for 378 days (cf. 7:4, 10, 11).

GENESIS—NOTE ON 8:17–19 **be fruitful and multiply.** In the process of replenishing the created order that he had judged with destruction, God repeated the words of the blessing that he had put upon non-human creatures (1:22). Noah faced a new world where longevity of life began to decline immediately; the earth was subject to storms and severe weather, blazing heat, freezing cold, seismic action, and natural disasters.

GENESIS—NOTE ON 8:20 **built an altar.** This was done as an act of worship in response to God's covenant faithfulness in sparing him and his family.

GENESIS—NOTE ON 8:21 **smelled the pleasing aroma.** God accepted Noah's sacrifice. **curse . . . strike down.** Regardless of how sinful mankind would become in the future, God promised not to engage in global catastrophe by flood again (cf. 9:11). *See notes on 2 Pet. 3:3–10* for how God will destroy the earth in the future.

GENESIS—NOTE ON 8:22 **While the earth remains.** With many alterations from the global flood, God reestablished the cycle of seasons after the catastrophic interruption.

GENESIS—NOTE ON 9:1 **blessed Noah . . . Be fruitful and multiply and fill the earth.** God blessed Noah and recommissioned him to fill the earth (cf. 1:28).

GENESIS—NOTE ON 9:2–3 **The fear of you.** Man's relationship to the animals appears to have changed, in that man is free to eat animals for sustenance (v. 3).

GENESIS—NOTE ON 9:4 blood. Raw blood was not to be consumed as food. It symbolically represented life. To shed blood symbolically represented death (cf. Lev. 17:11). The blood of animals, representing their life, was not to be eaten. It was, in fact, that blood that God designed to be a covering for sin (Lev. 17:11).

GENESIS—NOTE ON 9:5 beast . . . man. Capital punishment was invoked upon every animal (Ex. 21:28) or man who took human life unlawfully. Cf. John 19:11; Acts 25:11; Rom. 13:4 for clear NT support for this punishment.

GENESIS—NOTE ON 9:6 for God made man in his own image. The reason man could kill animals, but neither animals nor man could kill man, is because man alone was created in God's image.

GENESIS—NOTE ON 9:9–17 This is the first covenant God made with man, afterward called the Noahic Covenant.

GENESIS—NOTE ON 9:9–10 with you and your offspring . . . with every living creature. The covenant with Noah included living creatures as was first promised in 6:18.

GENESIS—NOTE ON 9:11 by the waters. The specific promise of this covenant, never to destroy the world again by water, was qualified by the means, for God has since promised to destroy the earth with fire one day (2 Pet. 3:10–11; Rev. 20:9; 21:1).

GENESIS—NOTE ON 9:12 the sign of the covenant. The rainbow is the perpetual, symbolic reminder of this covenant promise, just as circumcision of all males would be for the Abrahamic Covenant (17:10–11).

GENESIS—NOTE ON 9:15 I will remember. Not simple recognition, but God's commitment to keep the promise.

GENESIS—NOTE ON 9:16 the everlasting covenant. This covenant with Noah is the first of five divinely originated covenants in Scripture explicitly described as "everlasting." The other four include: 1) Abrahamic (Gen. 17:7); 2) Priestly (Num. 25:10–13); 3) Davidic (2 Sam. 23:5); and 4) new

(Jer. 32:40). The term “everlasting” can mean either 1) to the end of time and/or 2) through eternity future. It never looks back to eternity past. Of the six explicitly mentioned covenants of this kind in Scripture, only the Mosaic or Old Covenant was nullified.

GENESIS—NOTE ON 9:18 **Ham was the father of Canaan.** Canaan’s offspring, the idolatrous enemies of Israel whose land Abraham’s descendants would later take (15:13–16), becomes a primary focus in ch. 10. This notation is important since Moses was writing the Pentateuch just before the Israelites took Canaan (see Introduction: Author and Date; Background and Setting).

GENESIS—NOTE ON 9:19 **from these the people of the whole earth.** All men who have ever lived since the flood came from these three sons of Noah (cf. 10:32). The “one man” (Acts 17:26) from whom all nations came is Adam through Noah. All physical characteristics of the whole race were present in the genetics of Noah, his sons, and their wives.

GENESIS—NOTE ON 9:21 **became drunk.** Fermentation, which leads to drunkenness, may have been caused by changed ecological conditions as a result of the flood. Noah may have taken off his clothes because of the heat, or been involuntarily exposed due to his drunkenness.

GENESIS—NOTE ON 9:22 **saw the nakedness.** There is no reasonable support for the notion that some perverse activity, in addition to seeing nakedness, occurred. But clearly, the implication is that Ham looked with some sinful thought, if only for a while until he left to inform his brothers. Perhaps he was glad to see his father’s dignity and authority reduced to such weakness. He thought his brothers might share his feelings so he eagerly told them. They did not, however, share his attitude (v. 23).

GENESIS—NOTE ON 9:25–27 **Cursed be Canaan.** The shift from Ham to his son Canaan established the historic legitimacy of Israel’s later conquest of the Canaanites. These were the people with whom Israel had to do battle shortly after they first heard Moses’ reading of this passage. Here, God gave Israel the theological basis for the conquest of Canaan. The descendants of Ham had received a sentence of judgment for the sins of their progenitor. In

10:15–20, the descendants of Canaan are seen to be the earlier inhabitants of the land later promised to Abraham.

GENESIS—NOTE ON 9:26 let Canaan be his servant. Conquered peoples were called servants, even if they were not household or private slaves. Shem, the ancestor of Israel, and the other “Semites” were to be the masters of Ham’s descendants, the Canaanites. The latter would give their land to the former.

GENESIS—NOTE ON 9:27 dwell in the tents. This means that spiritual blessings would come to the Japhethites through the God of Shem (v. 26) and the line of Shem from which Messiah would come.

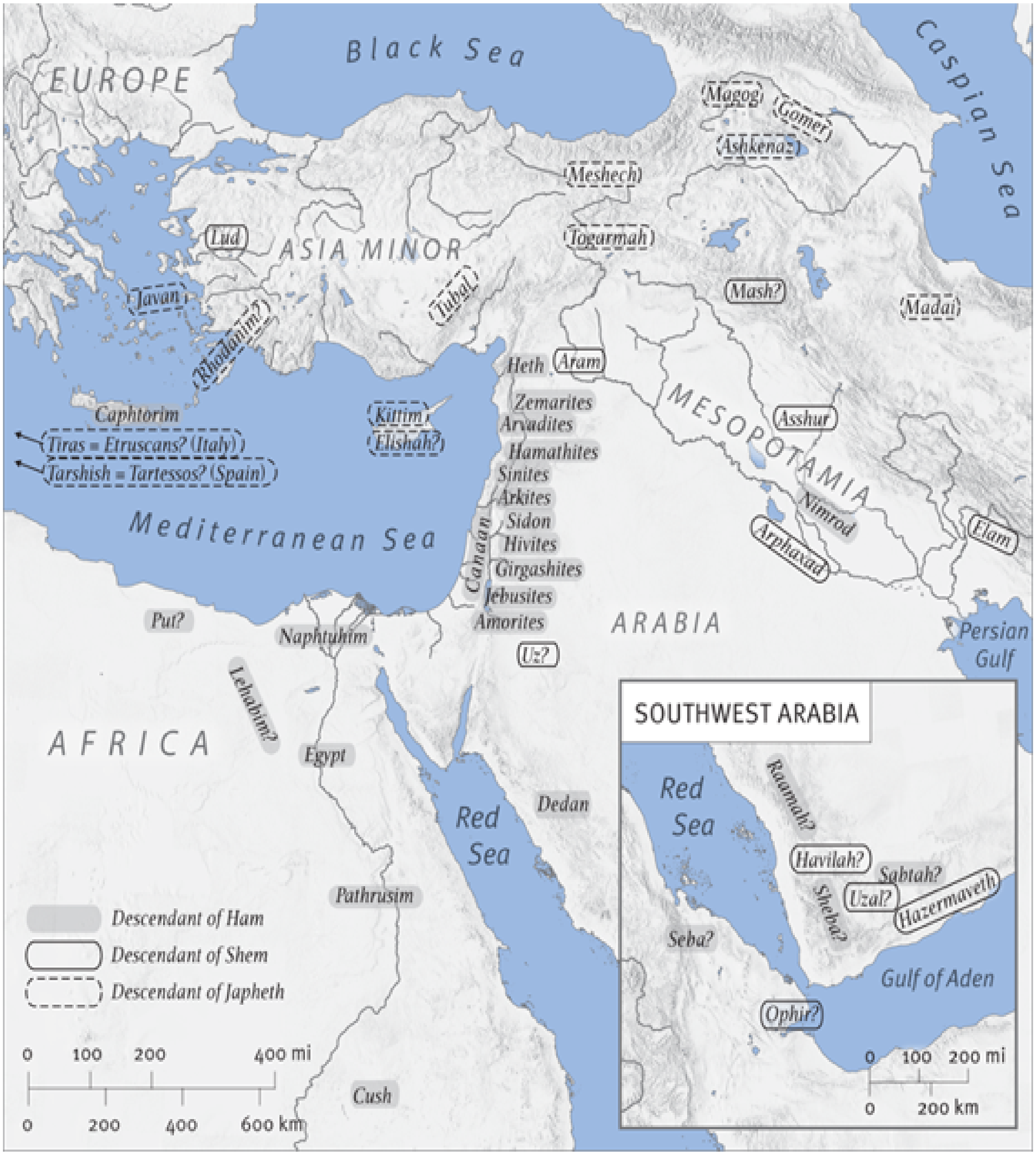
GENESIS—NOTE ON 10:1–11:9 The genealogy of Shem, Ham, and Japheth (v. 1).

GENESIS—NOTE ON 10:1–32 See the map "Table of Nations" for the locations of Noah's descendants.

Table of Nations

c. 2200 B.C.

Many of the people groups mentioned in Gen. 10 can be identified with relative certainty. In general, the descendants of Ham settled in North Africa and the eastern Mediterranean coast, the descendants of Shem in Mesopotamia and Arabia, and the descendants of Japheth in Europe and the greater area of Asia Minor.


Black Sea
Caspian Sea
EUROPE
Magog
Gomer
Ashkenaz
Meshech
Lud
ASIA MINOR
Togarmah
Javan
Tubal
Rhodanim?
Mash?
Madai
Heth
Aram
Caphtorim
Kittim
Zemarites
Arvadites
Tiras = Etruscans? (Italy)
Elishah?
Hamathites
Tarshish = Tartessos? (Spain)
Sinites
MESOPOTAMIA
Asshur
Arkites
Nimrod
Mediterranean Sea
Sidon
Hivites
Arphaxad
Elam
Canaan
Girgashites
Jebusites
Put?
Naphtuhim
Amorites
ARABIA
Persian Gulf
Uz?
Lehabim?
SOUTHWEST ARABIA
AFRICA
Egypt
Red Sea
Raamah?
Dedan
Red Sea
Havilah?
Sabtah?
Pathrusim
Sheba?
Uzal?
Hazermaveth
Descendant of Ham
Descendant of Shem
Seba?
Descendant of Japheth
Gulf of Aden
Ophir?
0 100 200 400 mi
0 200 400 600 km
Cush
0 100 200 mi
0 200 km

GENESIS—NOTE ON 10:5 spread . . . each with his own language. This act describes the situation after the Tower of Babel account in ch. 11.

GENESIS—NOTE ON 10:6–20 The sons of Ham. Many of whom were Israel’s enemies.

GENESIS—NOTE ON 10:8–10 **Nimrod.** This powerful leader was evidently the force behind the building of Babel (see 11:1–4).

GENESIS—NOTE ON 10:10 **Babel.** The beginning of what later would prove to be Babylon, the destroyer of God's people and his city Jerusalem (c. 605–539 B.C.).

GENESIS—NOTE ON 10:11 **into Assyria and built Nineveh.** This was Israel's primary enemy from the East. Nimrod was Israel's prototypical ancient enemy warrior, whose name in Hebrew means "rebel" (cf. Mic. 5:6).

GENESIS—NOTE ON 10:15–19 **Canaan.** A notable shift occurs in this section away from place names to the inhabitants themselves (note the "ite" ending). These are not only the cursed people of Canaan's curse for the scene at Noah's drunkenness, but also they are those who possess the Promised Land which Israel as a nation needed to conquer. But the Noahic curse alone did not determine their guilt, for God said to Abram that the iniquity of the Amorites must first be complete before his descendants could occupy the Promised Land (15:16).

GENESIS—NOTE ON 10:21–31 **The sons of Shem.** I.e., Semitic people.

GENESIS—NOTE ON 10:21 **elder brother of Japheth.** Shem was the oldest of Noah's three sons.

GENESIS—NOTE ON 10:25 **the earth was divided.** This looks ahead to the dispersion of nations at Babel (11:1–9).

GENESIS—NOTE ON 11:1 **one language and the same words.** God, who made man as the one creature with whom he could speak (1:28), was to take the gift of language and use it to divide the race, for the apostate worship at Babel indicated that man had turned against God in pride (11:8–9).

GENESIS—NOTE ON 11:2 **as people migrated from the east.** God had restated his commission for man to "be fruitful and multiply, teem on the earth" (9:7). It was in the course of spreading out that the events of this account occurred.

GENESIS—NOTE ON 11:3–4 **let us make bricks . . . build ourselves a city and a tower . . . make a name for ourselves.** While dispersing, a portion of the post-flood group, under the leading of the powerful Nimrod (10:8–10), decided to stop and establish a city as a monument to their pride and for their reputation. The tower, even though it was a part of the plan, was not the singular act of rebellion. Human pride was, which led these people to defy God. They were refusing to move on, i.e., scattering to fill the earth as they had been instructed. In fact, this was Nimrod's and the people's effort to disobey the command of God in 9:1, and thus defeat the counsel of heaven. They had to make bricks, since there were few stones on the plain.

GENESIS—NOTE ON 11:4 **with its top in the heavens.** Not that the tower would actually reach to the abode of God and not that the top would represent the heavens. They wanted it to be a high tower as a monument to their abilities, one that would enhance their fame. In this endeavor, they disobeyed God and attempted to steal his glory.

GENESIS—NOTE ON 11:6 **nothing . . . will now be impossible.** They were so united that they would do all they desired to do.

GENESIS—NOTE ON 11:7 **let us.** *See note on 1:26* (cf. 3:22).

GENESIS—NOTE ON 11:8 **dispersed them from there.** God addressed their prideful rebellion at the first act. They had chosen to settle; he forced them to scatter. This account tells how it was that the families of the earth "spread . . . each with his own language" (10:5) and "spread abroad on the earth after the flood" (10:32).

GENESIS—NOTE ON 11:9 **its name was called Babel.** This is linked to a Hebrew word meaning "to confuse." From this account, Israel first understood not only how so many nations, peoples, and languages came about, but also the rebellious origins of their archetypal enemy, Babylon (cf. 10:5, 20, 31). **dispersed them.** Because they would not fill the earth as God had commanded them, God confused their language so that they had to separate and collect in regions where their own language was spoken.

GENESIS—NOTE ON 11:10–26 **Shem . . . Abram.** The genealogy of Shem (v. 10). Israel, upon hearing this section read, learned how the generation who survived the flood related to their own father, Abram (v. 26), later known as Abraham (cf. 17:5). The shortening of lifespans was in effect.

GENESIS—NOTE ON 11:14 **Eber.** Progenitor of the Hebrews (i.e., Eber's descendants).

GENESIS—NOTE ON 11:26 **70 years.** The age that Terah began to father children. Abram was born later when Terah was 130 (c. 2165 B.C.). Cf. 11:32 with 12:4.

GENESIS—NOTE ON 11:27–25:11 The genealogy of Terah (v. 27).

GENESIS—NOTE ON 11:27 **Abram.** The name means "exalted father." Cf. 17:5.

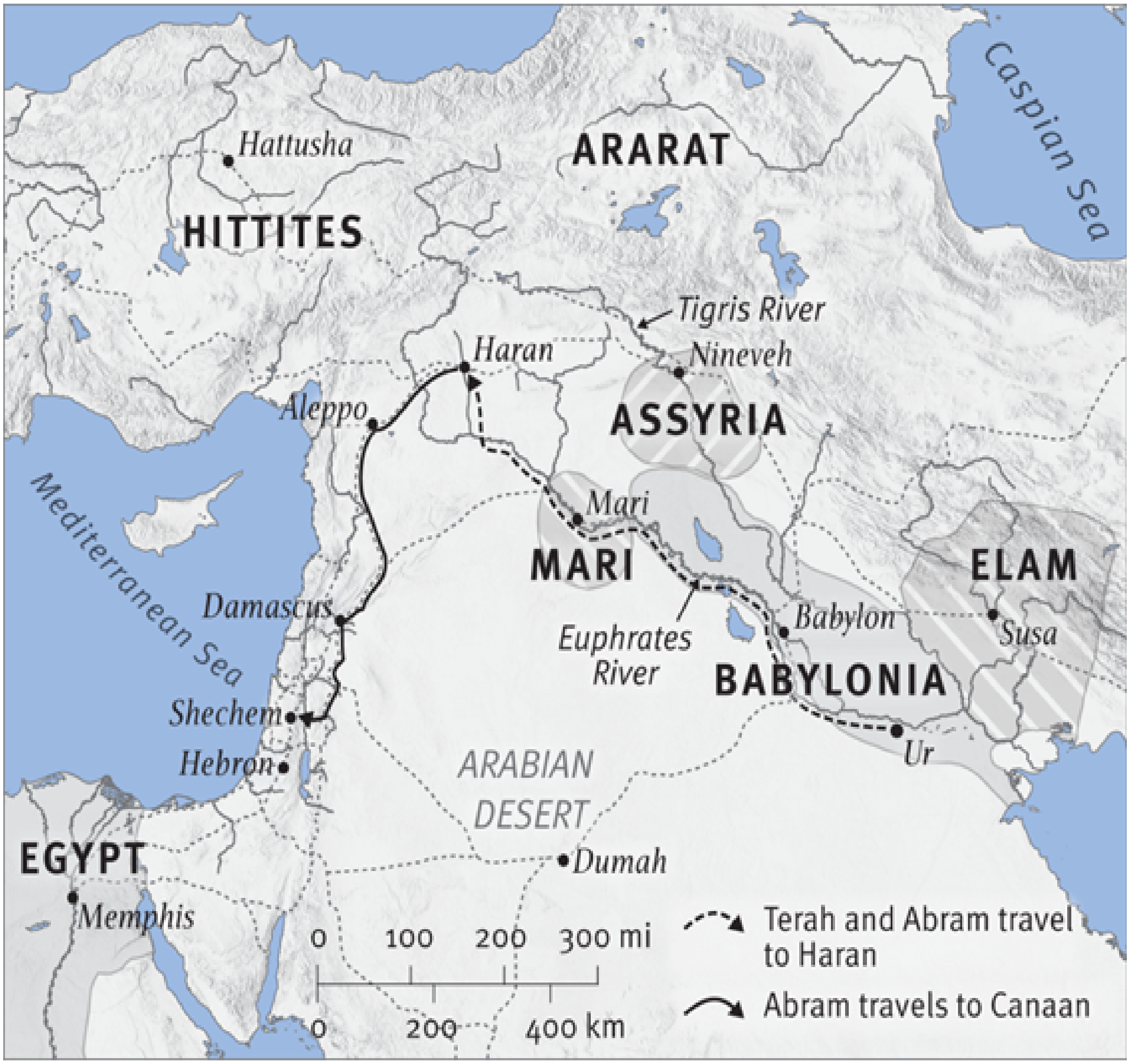
GENESIS—NOTE ON 11:28 **Ur of the Chaldeans.** A prosperous, populous city in Mesopotamia.

GENESIS—NOTE ON 11:31 **from Ur . . . to Haran.** Cf. Acts 7:2–4 and Heb. 11:8–10. Abram traveled along the Euphrates to Haran, a crossroads trading town in northern Mesopotamia or Syria, the best route from which to come down into Canaan and avoid crossing the great desert with all his people and animals (see Gen. 12:4).

Abram Travels to Canaan

c. 2091/1925 B.C.

Abram was born in Ur, a powerful city in southern Babylonia. Abram's father, Terah, eventually led the family toward the land of Canaan but decided to settle in Haran (see Gen. 11:27–31). After Terah's death, the Lord called Abram to go "to the land that I will show you" (Canaan), which he promises to give to Abram's descendants.



Hattusha
ARARAT
Caspian Sea
HITTITES
Tigris River
Haran
Nineveh
Aleppo
ASSYRIA
Mediterranean Sea
Mari
MARI
ELAM
Damascus
Babylon
Susa
Euphrates River
BABYLONIA
Shechem
Hebron
Ur
ARABIAN DESERT
EGYPT
Dumah
Memphis
0
100
200
300 mi
0
200
400 km
Terah and Abram travel to Haran
Abram travels to Canaan

GENESIS—NOTE ON **12:1–3 the Lord . . . to Abram.** This passage is the promise whose fulfillment extends all through Scripture (either in fact or in expectation) to Rev. 20. The actual Abrahamic Covenant is introduced in Gen. 12:1–3, actually made in 15:18–21, reaffirmed in 17:1–21, then renewed also with Isaac (26:2–5) and Jacob (28:10–17). It is an everlasting covenant (17:7–8; 1 Chron. 16:17; Ps. 105:7–12; Isa. 24:5) which contains four elements: 1) seed (Gen. 17:2–7; cf. Gal. 3:8, 16 where it referred to Christ); 2) land (Gen. 15:18–21; 17:8); 3) a nation (12:2; 17:4); plus 4) divine blessing and protection (12:3). This covenant is unconditional in the sense of its ultimate fulfillment of a kingdom and salvation for Israel (*see* *notes on Rom. 11:1–27*), but conditional in terms of immediate fulfillment (cf. Gen. 17:4). Its national importance to Israel is magnified by its repeated references and point of appeal throughout the OT (cf. 2 Kings 13:23; 1 Chron. 16:15–22; Neh. 9:7, 8). Its importance spiritually to all believers is expounded by Paul (*see notes on Gal. 3–4*). Stephen quoted Gen. 12:1 in Acts 7:3.

GENESIS—NOTE ON 12:1 to the land. Abram was still in Haran (11:31) when the call was repeated (Acts 7:2) to go to Canaan.

GENESIS—NOTE ON 12:2 name great. Abram's magnificent reputation and legacy was fulfilled materially (13:2; 24:35), spiritually (21:22), and socially (23:6).

GENESIS—NOTE ON 12:3 him who dishonors you I will curse. Those who "dishonor" Abram and his descendants are those who treat him lightly, despise him, or treat him with contempt. God's curse for such lack of respect and disdain was to involve the most harsh of divine judgments. The opposite was to be true for those who bless him and his people. **in you all the families of the earth shall be blessed.** Paul identified these words as "the gospel beforehand to Abraham" (Gal. 3:8).

GENESIS—NOTE ON 12:4 Haran. *See note on 11:31*. They must have been there for some time because they accumulated a group of people (probably servants).

GENESIS—NOTE ON 12:5 they came to . . . Canaan. C. 2090 B.C.

GENESIS—NOTE ON 12:6 Shechem. A Canaanite town located in the valley between Mount Ebal and Mount Gerizim (cf. Deut. 27:4, 12) west of the Jordan about 15 miles and north of Jerusalem about 30 miles. Moreh was most likely a resident of the area for whom the tree was named. **Canaanites were in the land.** Moses was writing approximately 700 years after Abram entered the land (c. 1405 B.C.). The Canaanites, of whom he wrote, were soon to be the opponents of Israel as they entered Canaan.

GENESIS—NOTE ON 12:7 I will give this land. Cf. 13:15; 15:18; 17:7–8; Gal. 3:16. God was dealing with Abram, not in a private promise, but with a view toward high and sacred interests long into the future, i.e., the land that his posterity was to inhabit as a peculiar people. The seeds of divine truth were to be sown there for the benefit of all mankind. It was chosen as the most appropriate land for the coming of divine revelation and salvation for the world. **altar to the Lord.** By this act, Abram made an open confession of his religion, established worship of the true God, and declared his faith in God’s promise. This was the first true place of worship ever erected in the Promised Land. Isaac would later build an altar also to commemorate the Lord’s appearance to him (Gen. 26:24–25), and Jacob also built one in Shechem (33:18–20).

GENESIS—NOTE ON 12:8 Bethel . . . Ai. Bethel, 7 miles north of Jerusalem, was named later by Abraham (28:19). Ai was 2 miles east of Bethel, where Joshua later fought (Josh. 7–8).

GENESIS—NOTE ON 12:9 toward the Negeb. Abram moved toward the Negeb into a less desirable area for raising crops but better for his vocation as a herdsman, perhaps engaging also in merchant activity.

GENESIS—NOTE ON 12:10 a famine in the land. Famine was not an unusual phenomenon in Canaan; two other major food shortages also occurred during the patriarchal period (26:1; 41:56). The severity and timing of this one forced Abram, soon after his arrival and travel in the Promised Land (12:5–9), to emigrate to Egypt, where food was usually in abundant supply. Still holding to God’s promise, he did not return to Ur, though matters were extremely difficult (cf. Heb. 11:15).

GENESIS—NOTE ON 12:11 a woman beautiful in appearance. At 65, Sarai was still young and exceptionally attractive, being only half the age she was to be when she died (127). The patriarchs lived long; Abram was 175 when he died.

GENESIS—NOTE ON 12:12–13 Abram’s fear of Sarai’s being taken to Pharaoh’s harem and his being killed led him to disguise his true relationship to her (cf. 20:13). Abram sought on his own initiative to take care of his future, thinking to assist God in fulfilling his promises.

GENESIS—NOTE ON 12:13 sister. This was a lying half-truth, since Sarai was Abram’s half-sister (20:12).

GENESIS—NOTE ON 12:15 taken into Pharaoh’s house. Egyptian officials did take notice of Sarai and informed their monarch of her beauty. The result was not unexpected; she ended up in Pharaoh’s harem!

GENESIS—NOTE ON 12:17 the Lord afflicted Pharaoh . . . with great plagues. The separation of Abram and Sarai was critical enough to evoke the Lord’s personal and dramatic intervention. Abram engineered the ruse to protect himself (v. 13, “that my life may be spared”) apparently without too much thought being given to Sarai; but God’s reaction focused upon the protection of Sarai (“because of Sarai”).

GENESIS—NOTE ON 12:18–19 What is this you have done to me? . . . take her, and go. Somehow, and it remains unexplained, the plagues uncovered the deceit of Abram for Pharaoh. The monarch of Egypt humiliated Abram with his questions, showing more character than Abram gave him credit for and sending Abram out of his country.

GENESIS—NOTE ON 12:20 sent him away. Abram’s lie brought him and his extended family to an ignominious exit from Egypt—one which the servants must have talked about among themselves, with some loss to Abram’s integrity and reputation in their eyes. *See note on 13:9*.

GENESIS—NOTE ON 13:1–4 Significantly, after the disastrous situation in Egypt, Abram journeyed back to where he had erected an altar and there he again worshiped (see 12:8).

GENESIS—NOTE ON 13:5 flocks and herds. Wealth in the ancient world was measured, not by land owned, but by the size of one’s herds and the possession of silver, gold, and jewels (cf. v. 2; Job 1:1–3).

GENESIS—NOTE ON 13:6–7 Not unexpectedly, conflict occurred because of crowded conditions and limited grazing space. Both uncle and nephew had accrued much on the slow trip from Ur via Haran and Egypt to the Bethel/Ai region.

GENESIS—NOTE ON 13:7 Perizzites. A Canaanite tribe. Cf. 34:30; Deut. 7:1; Judg. 1:4; 3:5–6; 1 Kings 9:20–21; Ezra 9:1.

GENESIS—NOTE ON 13:8 we are kinsmen. Abram's whole reaction in resolving the strife between the two households and their personnel portrayed a different Abram than seen in Egypt; one whose attitude was not self-centered. Waving his right to seniority, he gave the choice to his nephew, Lot.

GENESIS—NOTE ON 13:9 Is not the whole land before you? Abram gladly called on Lot to select for himself (vv. 10–11) what he desired for his household and flocks. After Lot's choice had been exercised, then Abram would accept what was left for him. Perhaps this did much to restore, in the eyes of the servants, Abram's integrity and reputation (*see note on 12:20*).

GENESIS—NOTE ON 13:10 before the Lord destroyed Sodom and Gomorrah. When Moses was writing (700 years after Abram came to Canaan) the devastation of that region had long before occurred by divinely initiated catastrophe (19:23–29), totally obliterating any evidence of its agricultural richness. **like the garden of the Lord, like . . . Egypt.** This twofold appraisal of the Jordan Valley, with its meadows on either side of the river to which Lot was so strongly attracted, highlighted its lush and fertile nature. Moses, reading this to the Jews about to enter Canaan and likening it to the Garden of Eden, referred hearer and reader to God's revelatory description of it (2:8–15). Likening it to an obviously well known and well irrigated region of Egypt referred them to a place the Jews had likely known well in their sojourn in Egypt. **Zoar.** Cf. 4:2. A town located at the south end of the Dead Sea, whose name means "little" (see 19:22 and esv footnote).

GENESIS—NOTE ON 13:11–12 An excellent yet selfish choice, from a worldly point of view, but disastrous spiritually because it drew him into the wickedness of Sodom (v. 13).

GENESIS—NOTE ON 13:13 the men of Sodom were wicked, great sinners. Lot's decisions put him in dangerous proximity to those cities whose names would become a byword for perversion and unbridled wickedness. Their evil is the theme of ch. 19.

GENESIS—NOTE ON 13:14–17 With Lot gone, the Lord reaffirmed his covenant promise with Abram (12:1–3). Strikingly and unmistakably, the Lord deeded the land (13:14—look in all directions, and 13:17—walk in all directions) in perpetuity to Abram and his descendants, whom he declared would be definitely innumerable (13:16—as the dust).

GENESIS—NOTE ON 13:18 **the oaks of Mamre.** A distinctively large grove of trees owned by Mamre the Amorite (14:13) located c. 19 miles southwest of Jerusalem at Hebron, whose elevation exceeds 3,000 feet. **built an altar.** Cf. 12:7–8 and 13:4. He was devoted to the worship of God.

GENESIS—NOTE ON 14:1–12 Raiding, conquering, and making other kings and city-states subservient vassals were all part of the world of the Fertile Crescent in Abraham's day. These locations mentioned range from Shinar in the east (the region of Babylon in Mesopotamia) to the region south of the Salt Sea (Dead Sea) to the Jordan Valley, to the land of Moab, southwest of the Dead Sea to Mount Seir (later Edom). Amalekites (*see note on Ex. 17:8*) did not yet exist in Abram's time (cf. Gen. 36:12), but they did when Moses wrote. Amorites scattered throughout Palestine became Canaanites. Vassal states, when they thought they could throw off the yoke of their suzerain with impunity, rebelled by not paying the assessed tribute and waited for any military response. This time rebellion evoked a major military excursion by the offended suzerain Chedorlaomer and his allies (14:5–7); in the ensuing confrontation with Sodom and Gomorrah and their allies (14:8–10), the vassals miscalculated and they lost. Lot, by then a resident of Sodom, was taken captive.

GENESIS—NOTE ON 14:10 **Valley of Siddim.** Perhaps this was the large peninsula that comes out into the Dead Sea from the eastern shore. In Abram's time, it may have come all the way across to the western shore (near Masada), so the bottom third of the current Dead Sea formed this dry valley. **bitumen pits.** These pits provided sealants for all sorts of uses.

GENESIS—NOTE ON 14:13 **one who had escaped.** One of the survivors who had fled from the invaders to the mountains (v. 10) went further and located Lot's uncle (the people knew who was related to whom). One as wealthy as Abram would not be hard to find, and was obviously thought to be one who could do something about the crisis that had affected his own close relatives.

the Hebrew. For the first time in the biblical record, this ethnic appellation, “descended from Eber” (cf. 11:15–17), is accorded to Abram. Foreigners used it of Israelites and Israelites used it of themselves in the presence of foreigners (cf. 34:14; 40:15; 43:32). **oaks of Mamre.** *See note on 13:18*.

GENESIS—NOTE ON **14:14** **trained men.** Abram’s private militia, members of his extended family (“born in his house”) totaling 318, were highly skilled bodyguards and the protective force for his possessions. These, together with the trained men of his allies (vv. 13, 24), were mustered and set off in pursuit of the military kidnappers, lest their captives be taken away to the east, to Shinar (the early name for Mesopotamia) or further east, to Elam.

GENESIS—NOTE ON **14:15–16** **divided . . . defeated . . . pursued . . . brought back.** A battle-wise Abram, no stranger to military strategy, pursued the enemy for over 150 miles (north of Damascus) and defeated the marauding consortium, being totally successful in his objective.

GENESIS—NOTE ON **14:17** **the valley of Shaveh.** *See note on 2 Sam. 18:18*. The liberated king of Sodom went to meet Abram near Jerusalem.

GENESIS—NOTE ON **14:18** **Melchizedek king of Salem.** The lack of biographical and genealogical particulars for this ruler, whose name meant “righteous king” and who was a king-priest over ancient Jerusalem, allowed for later revelation to use him as a type of Christ (cf. Ps. 110:4; Heb. 7:17, 21). His superior status in Abram’s day is witnessed 1) by the king of Sodom, the first to meet Abram returning in victory, deferring to Melchizedek before continuing with his request (Gen. 14:17, 21) and 2) by Abram, without demur, both accepting a blessing from and also giving a tithe to this priest-king (14:19–20). Cf. Heb. 7:1–2. **priest of God Most High.** The use of El Elyon (Sovereign Lord) for God’s name indicated that Melchizedek, who used this title two times (Gen. 14:18–19), worshiped, served, and represented no Canaanite deity, but the same one whom Abram also called Yahweh El Elyon (v. 22). That this was so is confirmed by the added description, “Possessor of heaven and earth,” being used by both Abram and Melchizedek (vv. 19, 22).

GENESIS—NOTE ON **14:20** **who has delivered your enemies into your hand.** Credit for victory over a superior military coalition correctly went to the

Sovereign Lord (El Elyon) and not to Abram's prowess (*see note on vv. 15–16*). To Melchizedek, and to Abram too, this amounted to true worship of the true God. **a tenth.** This is the first mention in Scripture of giving 10 percent (cf. 28:22). This 10-percent offering was purely voluntary, and may only have been a tenth of the best, not a tenth of the total (*see note on Heb. 7:4*). This tenth is not like the required tenths given to Israel in the Mosaic law (*see notes on Num. 18:21–24; Deut. 14:22; 26:12*).

GENESIS—NOTE ON 14:21–24 If Abram acceded to the king of Sodom's request, he would have allowed that wicked king to attribute Abram's wealth to the king's generosity, thus distorting the clear testimony of the Lord's blessings on his life. To accept such payment would belie his trust in God! Such a personal commitment would not be foisted upon his allies, who could make their own decisions. As for his own servants, their meals taken from the spoils was sufficient compensation. Undoubtedly, the servants remembered their master's reaction and testimony; it overcame much of the negative aspects in the memory of the earlier exit from Egypt (see 12:20).

GENESIS—NOTE ON 15:1 **I am your shield.** God served Abram as his divine protector (cf. Ps. 7:10; 84:9).

GENESIS—NOTE ON 15:2 **I continue childless.** In response to God's encouragement and admonition (v. 1), Abram showed what nagged at him. How could God's promise of many descendants (13:16) and of being a great nation (12:2) come about when he had no children? **Eliezer of Damascus.** To Abram, God's promise had stalled; so adoption of a servant as the male heir—a well known contemporary Mesopotamian custom—was the best officially recognizable arrangement to make it come to pass, humanly speaking.

GENESIS—NOTE ON 15:3–5 The question, "what will you give me?" (v. 2) became an accusation, "you have given me no offspring!" (v. 3). The Lord's rejection of Abram's solution (v. 4) preceded God's reiterated promise of innumerable descendants (v. 5).

GENESIS—NOTE ON 15:5 **So shall your offspring be.** Cf. Rom. 4:18.

GENESIS—NOTE ON **15:6** **believed . . . counted . . . as righteousness.** The apostle Paul quoted these words as an illustration of faith over and against works (Rom. 4:3, 9, 22; Gal. 3:6; James 2:23). Abram was justified by faith! *See notes on Rom. 4 and Gal. 3* for a fuller discussion of justification by faith.

GENESIS—NOTE ON **15:7** **to give you this land to possess.** That a specifically identifiable land (see vv. 18–21) was intimately linked with Abram's having many descendants in God's purpose and in the Abrahamic Covenant was clearly revealed and, in a formal ceremony (vv. 9–21), would be placed irrevocably beyond dispute.

GENESIS—NOTE ON **15:8** **how am I to know that I shall possess it?** A question not of veiled accusation at the delayed fulfillment but of genuine request for information and assurance. In response, God affirmed his covenant with Abram in a remarkable ceremony (vv. 9–21).

GENESIS—NOTE ON **15:9–10** **cut them in half.** The sign of ancient covenants often involved the cutting in half of animals, so that the pledging parties could walk between them, affirming that the same should happen to them if they broke the covenant (see Jer. 34:18–19).

GENESIS—NOTE ON **15:12** **sleep.** God put him to sleep, because the covenant did not involve any promise on his part. He would not walk through the pieces as a pledge (see v. 17).

GENESIS—NOTE ON **15:13–14** The words of God in the covenant ceremony assured Abram that his descendants would definitely be in the land, although a painful detour into Egypt would delay fulfillment until long after his demise. Cf. Acts. 7:6–7.

GENESIS—NOTE ON **15:13** **four hundred years.** This represents an approximated number that is precisely 430 years (cf. Ex. 12:40).

GENESIS—NOTE ON **15:16** **the iniquity of the Amorites is not yet complete.** A delay in judgment occasioned the delay in covenant fulfillment. Judgment on Egypt (v. 14) would mark the departure of Abram's descendants for their land, and judgment on the Canaanites (broadly defined ethnically as Amorites) would mark their entrance to that land.

GENESIS—NOTE ON 15:17 smoking fire pot . . . flaming torch. Cf. Ex. 13:21. These items symbolized the presence of God, who solemnly promised by divine oath to fulfill his promises to Abram by alone passing through the animal pieces (vv. 9–11).

GENESIS—NOTE ON 15:18–21 river of Egypt to the . . . Euphrates. Scripture records both general (Ex. 23:31; Num. 13:21; Deut. 11:24; 1 Kings 8:65; 2 Kings 14:25; Isa. 27:12) and specific (Num. 34:1–12; Josh. 15:1–2; Ezek. 47:15–20; 48:1, 28) descriptions of the Promised Land, centering on the ancient land of Canaan. Such precise geographic demarcation will not allow for any redefinitions that would emasculate God's promise of its specificity. The river of Egypt was most probably what became known as the Wadi El Arish, the southern border of Judah. **Kenites . . . Jebusites.** The various peoples who inhabited the land are named. Such precise detailing of the nations in the land of Canaan attests again to the specificity of the Promised Land in God's promises.

GENESIS—NOTE ON 16:1 Hagar. See Gal. 4:21–31, where Paul uses Hagar as an illustration.

GENESIS—NOTE ON 16:3 gave her to Abram her husband. After 10 childless years (cf. 12:4), Sarai resorted to the custom of the day by which a barren wife could get a child through one of her own maidservants (16:2, "I shall obtain children by her"). Abram, ignoring divine reaction and assurance in response to his earlier attempt to appoint an heir (cf. 15:2–5), sinfully yielded to Sarai's insistence, and Ishmael was born (16:15).

GENESIS—NOTE ON 16:5 wrong done to me be on you . . . . she looked on me with contempt. Sarai, not anticipating contemptuous disregard by Hagar (v. 4) as the result of her solution for barrenness, blamed Abram for her trouble and demanded judgment to rectify the broken mistress-servant relationship. Abram transferred his responsibility to Sarai, giving her freedom to react as she wished (v. 6, "your servant is in your power . . . "). Sarai treated her so badly, she left.

GENESIS—NOTE ON 16:7 **The angel of the Lord.** This special individual spoke as though he were distinct from Yahweh, yet also spoke in the first person as though he were indeed to be identified as Yahweh himself, with Hagar recognizing that, in seeing this angel, she had seen God (v. 13). Others had the same experience and came to the same conclusion (cf. 22:11–18; 31:11–13; Ex. 3:2–5; Num. 22:22–35; Judg. 6:11–23; 13:2–5; 1 Kings 19:5–7). The angel of the Lord, who does not appear after the birth of Christ, is often identified as the preincarnate Christ. *See note on Ex. 3:2*. **Shur** was south of Palestine and east of Egypt, which meant that Hagar attempted to return home to Egypt.

GENESIS—NOTE ON 16:8 **Hagar, servant of Sarai.** Both the salutation and the instruction (v. 9, "Return . . . submit") given by the angel and the response by Hagar treated the mistress-servant relationship as if it were still intact. Rebelling and absconding was not the solution (v. 9)!

GENESIS—NOTE ON 16:10 **I will surely multiply.** A servant she might have been, but mother of many she would also become, thus making Abram the father of two groups of innumerable descendants (see 13:16; 15:5).

GENESIS—NOTE ON 16:11 **call his name Ishmael.** With her son's name meaning "God hears," Hagar the servant could not ever forget how God had heard her cry of affliction.

GENESIS—NOTE ON 16:12 **a wild donkey of a man.** The untameable desert onager (wild donkey) best described the fiercely aggressive and independent nature Ishmael would exhibit, along with his Arabic descendants.

GENESIS—NOTE ON 16:13 **You are a God of seeing.** Recognizing the angel as God and ascribing this new name to him arose from Hagar's astonishment at having been the object of God's gracious attention. The theophany and revelation led her to call him also "the Living One who sees me" (v. 14 and esv footnote).

GENESIS—NOTE ON 16:15 **his son . . . Ishmael.** C. 2079 B.C.

GENESIS—NOTE ON 16:16 **eighty-six years old.** Abram was 75 when he left Haran (12:4). There would be a 13-year interval until 17:1 picks up the narrative again.

GENESIS—NOTE ON 17:2 my covenant between me and you. Another reaffirmation of his unilateral covenant with Abram, which did not mean that there would be no responsibilities falling upon its recipients. *See notes on vv. 7–9; 12:1–3; 15:18–21*.

GENESIS—NOTE ON 17:4 a multitude of nations. The threefold reaffirmation of the divine promise of many descendants, perhaps including Isaac's and Ishmael's, brackets the change of name (vv. 4–6), giving it significant emphasis.

GENESIS—NOTE ON 17:5 your name shall be Abraham. Cf. 11:27. The name meaning "father of a multitude of nations" reflected Abraham's new relationship to God as well as his new identity based on God's promise of seed. Cf. Rom. 4:17.

GENESIS—NOTE ON 17:6 kings shall come from you. This promise highlights the reality of more than one people group, or nation in its own right, coming from Abraham.

GENESIS—NOTE ON 17:7 I will establish my covenant. This relationship was set up at God's initiative and also designated as an "everlasting covenant" (v. 7), thus applying to Abraham's posterity with equal force and bringing forth the declaration "I will be their God" (v. 8). This pledge became the dictum of the covenant relationship between Yahweh, i.e., Jehovah, and Israel.

GENESIS—NOTE ON 17:8 all the land of Canaan. God's reaffirmation of his covenant promises to Abraham did not occur without mention of the land being deeded by divine right to him and his descendants as "an everlasting possession." Cf. Acts 7:5.

GENESIS—NOTE ON 17:9 you shall keep my covenant. Despite repeated disobedience by the patriarchs and the nation, God's faithfulness to his covenant commitment never wavered (e.g., Deut. 4:25–31; 30:1–9; 1 Chron. 16:15–18; Jer. 30:11; 46:27–28; Amos 9:8; Luke 1:67–75; Heb. 6:13–18). Divine attestations of Abraham's obedience (Gen. 22:16–18; 26:3–5) were pronounced years after the formal establishment of his covenant (12:1–3;

15:12–18). Though the nation was apostate, there was always an obedient remnant of faithful Israelites (see Zeph. 3:12–13).

GENESIS—NOTE ON **17:11** **a sign of the covenant.** Circumcision (cutting away the male foreskin) was not entirely new in this period of history, but the special religious and theocratic significance then applied to it was entirely new, thus identifying the circumcised as belonging to the physical and ethnical lineage of Abraham (cf. Acts 7:8; Rom. 4:11). Without divine revelation, the rite would not have had this distinctive significance, thus it remained a theocratic distinctive of Israel (cf. Gen. 17:13). There was a health benefit, since disease could be kept in the folds of the foreskin, so that removing it prevented that. Historically, Jewish women have had the lowest rate of cervical cancer. But the symbolism had to do with the need to cut away sin and be cleansed. It was the male organ that most clearly demonstrated the depth of depravity because it carried the seed that produced depraved sinners. Thus, circumcision symbolized the need for a profoundly deep cleansing to reverse the effects of depravity.

GENESIS—NOTE ON **17:12** **eight days old.** This same time frame was repeated in Lev. 12:3.

GENESIS—NOTE ON **17:14** **shall be cut off from his people.** Being cut off from the covenant community meant loss of temporal benefits stemming from being part of the special, chosen, and theocratic nation, even to the point of death by divine judgment.

GENESIS—NOTE ON **17:15** **Sarai . . . Sarah.** Fittingly, since Sarai (“my princess”) would be the ancestress of the promised nations and kings, God changed her name to Sarah, taking away the limiting personal pronoun “my,” and calling her “princess” (v. 16).

GENESIS—NOTE ON **17:16** **She shall become nations.** Cf. 17:5.

GENESIS—NOTE ON **17:17** **fell on his face and laughed and said to himself.** A proper reaction of adoration over God’s promises was marred by the incredulity of Abraham. He knew he was to be a father (12:2; 15:4), but this was the first mention that his barren, old wife was to be the mother.

GENESIS—NOTE ON 17:18 Oh that Ishmael might live before you! Abraham's plea for a living son to be the designated beneficiary of God's promises betrayed just how impossible it was for him and Sarah to have children (cf. Rom. 4:17).

GENESIS—NOTE ON 17:19–21 Again, patiently but firmly rejecting Abraham's alternative solution, God emphatically settled the matter by bracketing his gracious bestowal of much posterity to Ishmael (see 25:12–18) with affirmations that indeed Sarah's son would be the heir of the "everlasting covenant." For the first time God named the son.

GENESIS—NOTE ON 17:19 call his name Isaac. The name of the promised son meant "he laughs," an appropriate reminder to Abraham of his initial, faithless reaction to God's promise.

GENESIS—NOTE ON 17:23–27 that very day. Without delay, Abraham fully carried out God's command on himself, on "every male," and on "all the men of his house" (vv. 23, 27).

GENESIS—NOTE ON 18:1 the Lord appeared. Another instance of a theophany, although Abraham perhaps did not recognize at first that one of his visitors, whom he humbly greeted and entertained (vv. 2–8) and properly sent on their way (v. 16), was Yahweh. **oaks of Mamre.** *See note on 13:18*.

GENESIS—NOTE ON 18:3 O Lord. Although perhaps first used as the customary respectful address of a host to a visitor, later in their interchange it was used knowingly by Abraham of his true and Sovereign Lord whom he must have recognized when the visitor spoke of himself as "Lord" (v. 14).

GENESIS—NOTE ON 18:9–13 Despite a promise clearly reminiscent of God's words to Abraham, Sarah reacted with similar incredulity as her husband had done (cf. 17:17). She was not thinking of divine miracle but of divine providence working only within the normal course of life, being convinced that, at their age, bearing children was just not naturally possible.

GENESIS—NOTE ON 18:10, 14 Cf. Rom. 9:9.

GENESIS—NOTE ON 18:14–15 A rhetorical question ("Is anything too hard . . . ?") and divine declaration ("At the appointed time . . . "), coupled with obvious knowledge of her thoughts (“laughed to herself”), made Sarah fearfully perceive her total misperception of God’s working.

GENESIS—NOTE ON 18:17–18 **Shall I hide from Abraham what I am about to do, seeing that . . . ?** The Lord’s reason for permitting Abraham to know of judgment in advance underscored his special role in the plan of God and the certain outcome of his covenant with Abraham—many offspring and great blessing.

GENESIS—NOTE ON 18:18 **all the nations of the earth shall be blessed.** Cf. Gal. 3:8.

GENESIS—NOTE ON 18:19 **For I have chosen him, that he may command.** An expression of divine confidence, i.e., a tribute to faithfulness, obedience, and consistency.

GENESIS—NOTE ON 18:20 **the outcry . . . is great.** The iniquity of the two cities, by then complete (cf. 15:16), had reached the point of no return before the Lord, who demonstrated before Abraham how justly he assessed the time for judgment (18:21, “I will go down to see . . . ”).

GENESIS—NOTE ON 18:23 **Will you indeed sweep away the righteous with the wicked?** The intercession for the two wicked cities began with a question that portrayed Abraham’s acute awareness of God’s mercy toward the righteous and the distinction he made between the good and the bad (v. 25).

GENESIS—NOTE ON 18:24 **fifty righteous.** Among the righteous was Lot (see 2 Pet. 2:7–8).

GENESIS—NOTE ON 18:25 **Shall not the Judge of all the earth do what is just?** Abraham’s clear understanding of God’s character being able only to do what is good and totally above reproach was affirmed with this rhetorical question.

GENESIS—NOTE ON 18:27 **I who am but dust and ashes.** Abraham’s negotiation, far from being crassly or selfishly manipulative, humbly and compassionately expressed his concern for people (cf. 13:8–9) and particularly interceded for the place where his nephew Lot and his family lived. Neither did he intend to anger the Lord by his repeated requests (18:28, 30, 32).

GENESIS—NOTE ON 18:32 For the sake of ten. That the number of righteous people necessary to forestall judgment had been reduced from 50 to 10 may have reflected Abraham's awareness both of the intense wickedness of the cities as well as Lot's ineffective witness there. Abraham probably had the whole of Lot's family in mind.

GENESIS—NOTE ON 18:33 the Lord went his way . . . and Abraham returned to his place. Nothing more could be done; the judgment was inevitable!

GENESIS—NOTE ON 19:1 two angels. These were the angels who, with God, had visited Abraham (18:22). They had taken human form (19:10; called "men"). **Lot was sitting in the gate.** Since city officials and other prominent citizens conducted the community's affairs at the gate, Lot participated there as a judge (v. 9).

GENESIS—NOTE ON 19:2 please turn aside to your servant's house. Lot's invitation to the two angels (vv. 1–3) to partake themselves of his hospitality was most likely not just courtesy, but an effort to protect them from the known perversity of the Sodomites.

GENESIS—NOTE ON 19:3 he pressed them strongly. Such was Lot's concern for these strangers that their stated preference to pass the night in the town square could not be permitted.

GENESIS—NOTE ON 19:4 the men of the city . . . all the people. Both the size of the lustful mob of men boisterously milling around Lot's house and the widespread nature of Sodom's moral perversion received emphasis both from the additional qualifiers used ("all the people to the last man" and "both young and old") and the request made (v. 5, "that we may know them"). Even acknowledging legitimate exaggeration in this use of "all" would not detract from this emphasis—this was indeed a wicked city!

GENESIS—NOTE ON 19:5 know them. They sought homosexual relations with the visitors. God's attitude toward this vile behavior became clear when he destroyed the city (vv. 23–29). Cf. Lev. 18:22, 29; 20:13; Rom. 1:26; 1 Cor. 6:9; 1 Tim. 1:10 where all homosexual behavior is prohibited and condemned by God.

GENESIS—NOTE ON 19:6–8 Lot's response betrayed tension in his ethics; his offer to gratify their sexual lust contradicted his plea not to act "wickedly." Such contradiction made clear also the vexation of spirit under which he lived in wicked Sodom (cf. 2 Pet. 2:6–7).

GENESIS—NOTE ON 19:8 **do to them as you please.** The constraints of Eastern hospitality and the very purpose for which Lot had invited the visitors in (vv. 2–3) compelled Lot to offer his daughters for a less deviant (*see notes on Rom. 1:24–27*) kind of wickedness, so as to protect his guests. This foolish effort shows that while Lot was right with God (2 Pet. 2:7–8), he had contented himself with some sins and weak faith rather than leaving Sodom. But God was gracious to him because he was righteous, by faith, before God.

GENESIS—NOTE ON 19:9 **he has become the judge.** Their accusation suggests Lot had made moral pronouncements before, but his evaluation was no longer tolerable. **pressed hard.** Homosexual deviation carries an uncontrollable lust that defies restraint. Even when blinded, they tried to fulfill their lust (v. 11).

GENESIS—NOTE ON 19:10–11 Lot was now being protected by those whom he had earlier sought to protect!

GENESIS—NOTE ON 19:13 **the Lord has sent us to destroy it.** With the wickedness of the city so graphically confirmed (vv. 4–11), divine judgment was the only outcome, but Lot's family could escape it (vv. 12–13). Cf. Jude 7.

GENESIS—NOTE ON 19:14 **seemed . . . to be jesting.** Lot's warning of imminent judgment fell within the category of jesting, so concluded his sons-in-law (or perhaps his daughters' fiancés).

GENESIS—NOTE ON 19:16 **the Lordbeing merciful to him.** This reason, elsewhere described as God having remembered Abraham (v. 29), is why, in the face of Lot’s seeming reluctance to leave (“lingered”), the angels personally and forcefully escorted him and his family beyond the city’s precincts.

GENESIS—NOTE ON 19:17–21 An urbanized lifestyle was apparently superior to a lonely one in the mountains and might be why Lot, playing upon the mercy already shown him, negotiated for an alternative escape destination—another city! The angel’s reply (v. 21) indicated that this city was included in the original judgment plan, but would be spared for Lot’s sake.

GENESIS—NOTE ON 19:24 **sulfur and fire from the Lord out of heaven.** When morning came (v. 23) judgment fell. Any natural explanation, about how the Lord used combustible sulfur deposits to destroy that locale, falters on this emphatic indication of miraculous judgment. “Sulfur” could refer to any inflammable substance; perhaps a volcanic eruption and an earthquake with a violent electrical storm “overthrew” (v. 25) the area. That area is now believed to be under the south end of the Dead Sea. Burning gases, sulfur, and magma blown into the air all fell to bury the region.

GENESIS—NOTE ON 19:26 **Lot’s wife . . . looked back**. Lot’s wife paid the price of disregarding the angelic warning to flee without a backward glance (v. 17). In so doing, she became not only encased in salt, but a poignant example of disobedience producing unwanted reaction at judgment day (cf. Luke 17:29–32), even as her home cities became bywords of God’s judgment on sin (cf. Isa. 1:9; Rom. 9:29; 2 Pet. 2:5–6).

GENESIS—NOTE ON 19:29 **the cities of the valley.** The best archeological evidence locates Sodom and Gomorrah at the south of the Dead Sea region, i.e., in the area south of the Lisan Peninsula that juts out on the east (*see note on 14:10*). **God remembered Abraham.** Cf. 18:23–33.

GENESIS—NOTE ON 19:30 **afraid to live in Zoar.** Perhaps because the people there felt he was responsible for all the devastation, or he feared more judgment on the region might hit the city (vv. 17–23).

GENESIS—NOTE ON 19:31–36 The immoral philosophy of Sodom and Gomorrah had so corrupted the thinking of Lot’s daughters that they unhesitatingly contrived to be impregnated by their own father! They were virgins (v. 8), the married daughters were dead (v. 14), and there were no men left for husbands (v. 25). In fearing they would have no children, they conceived the gross iniquity.

GENESIS—NOTE ON 19:37–38 The two sons born of incest became the progenitors of Moab and Ammon, Israel's longstanding enemies.

GENESIS—NOTE ON 20:1 Gerar. A Philistine city on the border between Palestine and Egypt, about 10 miles south of Gaza.

GENESIS—NOTE ON 20:2 She is my sister. Twenty-five years after leaving Egypt in disgrace because of lying about his wife (12:10–20), Abraham reverted to the same ploy. **Abimelech.** This king who took Sarah into his harem was most likely the father or grandfather of the Abimelech encountered by Isaac. *See note on 26:1*.

GENESIS—NOTE ON 20:3 God came . . . in a dream. Again Abraham's Lord intervened to protect Sarah, who had joined in the lie of her husband (v. 5), deceiving a king who earnestly protested his innocence and integrity before God (vv. 4–6) and who, together with his aides, demonstrated proper submission to the warning of God (v. 8).

GENESIS—NOTE ON 20:6 kept you from sinning. Notwithstanding God's restraint of Abimelech, he was still required to restore Sarah to forestall judgment.

GENESIS—NOTE ON 20:7 he is a prophet. Abraham, in spite of his lie, still served as God's intermediary and intercessor for Abimelech (cf. vv. 17–18). This is the first time the Hebrew term for "prophet" is used in Scripture. Here it identified Abraham as recognized by God to speak to him on behalf of Abimelech. Usually it is used to describe, not one who speaks to God on behalf of someone, but one who speaks to someone on behalf of God.

GENESIS—NOTE ON 20:9 things that ought not to be done. The confrontation between prophet and king attested the grievous nature of Abraham's actions. How humiliating for the prophet of God to be so rebuked by a heathen king.

GENESIS—NOTE ON 20:11–13 Abraham offered three reasons for his lie: 1) his perception from the horrible vices in Sodom that all other cities had no fear of God, including Gerar; 2) his fear of death as a mitigating factor for what he had done; and 3) his wife actually being his half-sister as justification for lying and hiding their marital status. Abraham didn't need fraud to protect himself. God was able to provide safety for him.

GENESIS—NOTE ON **20:16** **vindicated.** This is better translated "justified."

GENESIS—NOTE ON **21:1** **The Lord visited Sarah.** To the aged couple (vv. 2, 5, 7), exactly as promised, a son was born and the 25-year suspense was finally over, with the laughter of derision turning to rejoicing (v. 6). The barrenness of Sarah (11:26) had ended.

GENESIS—NOTE ON **21:4** **circumcised.** *See note on 17:11*.

GENESIS—NOTE ON **21:5** **Isaac . . . born to him.** C. 2065 B.C. God fulfilled his promise to Abraham (12:2; 15:4–5; 17:7).

GENESIS—NOTE ON **21:8** **weaned.** This usually occurred in the second or third year.

GENESIS—NOTE ON **21:9** **the son of Hagar . . . laughing.** The celebration of Isaac's passage from infancy to childhood witnessed the laughter of ridicule (an intensive form of the Hebrew for laughing) and offended Sarah, causing her to demand the expulsion of Ishmael and his mother from the encampment (v. 10).

GENESIS—NOTE ON **21:10** **Cast out . . . not be heir.** Legal codes of Abraham's day—e.g., of Nuzi and of Hammurabi—forbade the putting out of a handmaiden's son if a rightful, natural heir was born. Sarah's request thus offended social law, Abraham's sensibilities, and his love for Ishmael (v. 11). Abraham, however, was given divine approval and assurances to overcome his scruples before sending Hagar and Ishmael out into the wilderness (vv. 12–15). Cf. Gal. 4:22–31.

GENESIS—NOTE ON **21:12** **through Isaac shall your offspring be named.** Cf. Rom. 9:7 and Heb. 11:18.

GENESIS—NOTE ON **21:13** **make a nation.** Cf. v. 18; *see notes on 16:11–12*. Ishmael was about 17 years old, a customary time for sons to go out to set up their own lives.

GENESIS—NOTE ON **21:14** **wilderness of Beersheba.** A wide, extensive desert on the southern border of Palestine.

GENESIS—NOTE ON 21:17 **God heard the voice of the boy.** When desperation turned the lad's voice of scoffing into a cry of anguish at probable death from thirst (vv. 15–16), God heard him whose name had been given years before when God had heard Hagar's cries (16:11). It reminded the mother of the promise made to Abraham about her son (17:20). **angel of God.** Same person as the angel of the Lord. *See note on Ex. 3:2*.

GENESIS—NOTE ON 21:18 **make him into a great nation.** *See note on v. 13*.

GENESIS—NOTE ON 21:21 **wilderness of Paran.** Located in the northeast section of the Sinai peninsula, the area called Arabia.

GENESIS—NOTE ON 21:22–34 A parity treaty formally struck between Abimelech and Abraham guaranteed the proper control and sharing of the region's limited water resources and also assured the king of the patriarch's fair and equitable treatment for years to come.

GENESIS—NOTE ON 21:31 **Beersheba.** This site is about 45 miles southwest of Jerusalem.

GENESIS—NOTE ON 21:32 **the land of the Philistines.** Abraham had contact with early migrations of Aegean traders who settled along the southwest coastal regions of Canaan and who were the predecessors of the twelfth century B.C. influx of Philistines, the future oppressors of Israel.

GENESIS—NOTE ON 21:33 **tamarisk tree.** This tree functioned as a reminder of the treaty concluded between two well known contemporaries, and also as a marker of one of Abraham's worship sites. **the Everlasting God.** A divine name appropriately signifying to Abraham the unbreakable and everlasting nature of the covenant God had made with him, notwithstanding his being only a resident alien and a sojourner in the land (cf. 23:4).

GENESIS—NOTE ON 22:1 **God tested Abraham.** This was not a temptation; rather God examined Abraham's heart (cf. James 1:2–4, 12–18).

GENESIS—NOTE ON 22:2 **Take your son . . . and offer him.** These startling commands activated a special testing ordeal for Abraham, i.e., to sacrifice his “only son” (repeated three times by God, vv. 2, 12, 16). This would mean killing the son (over 20 years old) and with that, ending the promise of the Abrahamic Covenant. Such action would seem irrational, yet Abraham obeyed (v. 3). **Moriah.** Traditionally associated with Jerusalem, and the site on which Solomon’s temple would be built later (cf. 2 Chron. 3:1).

GENESIS—NOTE ON **22:4** **third day.** With no appearance of reluctance or delay, Abraham rose early (v. 3) for the two-day trip from Beersheba to Moriah, one of the hills around Jerusalem.

GENESIS—NOTE ON **22:5** **I and the boy will go over there and worship and come again to you.** The three-day journey (v. 4) afforded much time of reflection upon God’s commands but, without wavering or questioning the morality of human sacrifice or the purposes of God, Abraham confidently assured his servants of his and Isaac’s return and went ahead with arrangements for the sacrifice (v. 6). Hebrews 11:17–19 reveals that he was so confident in the permanence of God’s promise, that he believed if Isaac were to be killed, God would raise him from the dead (*see notes there*), or God would provide a substitute for Isaac (Gen. 22:8).

GENESIS—NOTE ON **22:9–10** Abraham’s preparations to kill his only son could not have placed his trust in God in sharper focus. Cf. Heb. 11:17–19.

GENESIS—NOTE ON **22:11** **angel of the Lord.** *See note on Ex. 3:2*.

GENESIS—NOTE ON **22:12** **now I know.** Abraham passed the test (v. 1). He demonstrated faith that God responds to with justification. *See note on James 2:21*.

GENESIS—NOTE ON **22:13** **instead of his son.** The idea of substitutionary atonement is introduced, which would find its fulfillment in the death of Christ (Isa. 53:4–6; John 1:29; 2 Cor. 5:21).

GENESIS—NOTE ON **22:15–18** In this formal reaffirmation of his Abrahamic Covenant, the Lord mentioned the three elements of land, seed, and blessing, but with attention directed graphically to the conquest of the land promised (v. 17, “shall possess the gate of his enemies”).

GENESIS—NOTE ON 22:16–17 **I will surely bless you.** Cf. 12:1–3; 15:13–18; 17:2, 7–9; Heb. 6:13–14.

GENESIS—NOTE ON 22:17 **possess the gate of his enemies.** Cf. 24:60. Refers to conquering enemies, so as to control their city.

GENESIS—NOTE ON 22:18 **all the nations of the earth be blessed.** Cf. Acts 3:25.

GENESIS—NOTE ON 22:20–24 **it was told.** This is clear indication that, despite geographical separation, information about family genealogies flowed back and forth in the Fertile Crescent region. This update advised most notably of a daughter, Rebekah, born to Isaac's cousin, Bethuel (v. 23). It also reminds the readers that Abraham and Sarah had not lost all ties with their original home. Abraham's brother, Nahor, still lived back in Mesopotamia, though he had not seen him for about 60 years.

GENESIS—NOTE ON 23:1–2 Although Sarah's age—the only woman's age at death recorded in Scripture—might suggest her importance in God's plan, it more importantly reminds of the birth of her only son well beyond childbearing age (at 90 years of age, cf. 17:17) and of God's intervention to bring about the fulfillment of his word to her and Abraham. Sarah's death occurred c. 2028 B.C.

GENESIS—NOTE ON 23:2 **Hebron.** *See note on 13:18*.

GENESIS—NOTE ON 23:3 **Hittites.** A settlement of Hittites whose original home was in Anatolia (modern-day Turkey), who had already been established in Canaan far from their homeland.

GENESIS—NOTE ON 23:4 **give me property among you for a burying place.** Negotiations for the purchase ("give" signifies here "sell") of Hittite property was properly conducted in accordance with contemporary Hittite custom, with Abraham wanting to pay the market value for it (v. 9).

GENESIS—NOTE ON 23:6 **a prince of God among us.** Rank and reputation accorded Abraham a place of leadership and respect, leading his neighbors (the Hittites) to freely offer their best sepulchers to him. They went on and arranged for Abraham to purchase a cave that belonged to a wealthy neighbor called Ephron (vv. 7–9), unknown to Abraham.

GENESIS—NOTE ON **23:10** **sitting.** Ephron was probably sitting at the city gate where business was usually transacted.

GENESIS—NOTE ON **23:11** **I give you the field.** This suggests not that Ephron felt generous, but that he was constrained by Hittite feudal polity, which tied ownership of land with service to the ruler. Passing the land to Abraham would pass also feudal responsibilities to Abraham, making him liable for all taxes and duties. This Ephron was apparently anxious to do, thus the offer to give the land.

GENESIS—NOTE ON **23:16** **shekels of silver, according to the weights.** Precious metals were not made into coins for exchange until centuries later. Merchants maintained the shekel as the standard weight of value for business transactions. A shekel weighed less than one half ounce.

GENESIS—NOTE ON **23:17–18** With the words of the transaction, the careful description of the property, and the payment of the stated price all done before witnesses and at the proper place of business, ownership of the land officially passed to Abraham. It was still binding years later in the time of Jacob (49:29–32; 50:12–13).

GENESIS—NOTE ON **23:19** **After this.** Once the purchase had been made, Abraham buried Sarah. Moses notes the place is Hebron in Canaan, to which his initial readers were soon headed.

GENESIS—NOTE ON **23:20** **The field and the cave . . . were made over.** This is an important summary, because finally, after years of nomadic wandering, Abraham owned a small piece of real estate in the midst of all the land divinely promised to him and his descendants. The cave also became many years later the family burial plot for Abraham, Isaac, Rebekah, Leah, and Jacob (cf. 25:9; 49:31; 50:13), with Rachel being the exception (35:19).

GENESIS—NOTE ON **24:2** **servant, the oldest of his household.** Eliezer, at 85 years of age, had risen to steward, or “chief of staff,” a position of substantial authority (indicated in v. 10). He would have received all Abraham’s wealth if he had no son (see 15:1–2), yet when Isaac was born the inheritance became Isaac’s. So, not only had he loyally served his master despite having been displaced by another heir (cf. 15:2–4), but he also faithfully served that heir (24:64–67).

GENESIS—NOTE ON 24:2–4 Put your hand under my thigh, that . . . swear. *See note on v. 9*. A solemn pledge mentioning the Lord’s name and formalized by an accepted customary gesture indicated just how serious an undertaking this was in Abraham’s eyes. At his age (v. 1), Abraham was concerned to perpetuate his people and God’s promise through the next generation, so he covenanted with his servant to return to Mesopotamia and bring back a wife for Isaac.

GENESIS—NOTE ON 24:3–4 Matrimonial arrangements were made by parents, and chosen partners were to come from one’s own tribe. It was apparently customary to marry one’s first cousin. But Abraham’s higher motive was to prevent Isaac from marrying a Canaanite pagan after Abraham’s death, thus possibly leading the people away from the true God.

GENESIS—NOTE ON 24:6–7 do not take my son back there. Should the expected scenario not materialize (v. 5) then the dictates of the oath were lifted (v. 8), but the option of Isaac going was summarily rejected because it suggested a nullification of God’s promise and calling for the land of promise (v. 7).

GENESIS—NOTE ON 24:7 he will send his angel before you. A statement of Abraham’s faith that the 450-mile expedition to Mesopotamia was clearly under divine oversight.

GENESIS—NOTE ON 24:9 his hand under the thigh. An ancient Near Eastern custom by which an intimate touch affirmed an oath (cf. 47:29).

GENESIS—NOTE ON 24:10 city of Nahor. No doubt the home of Abraham’s brother, Nahor (22:20).

GENESIS—NOTE ON 24:12–14 The steward’s prayer manifests not only his trust in God to direct affairs but also the selflessness with which he served

Abraham. His patience after prayer (v. 21), his worship at answered prayer (v. 26), and his acknowledgment of divine guidance (v. 27) also portrayed his faith.

GENESIS—NOTE ON 24:14 **water your camels.** Hospitality required giving water to a thirsty stranger, but not to animals. A woman who would do that was unusually kind and served beyond the call of duty. Rebekah's servant attitude was revealed (vv. 15–20) as was her beauty and purity (v. 16).

GENESIS—NOTE ON 24:20 **all his camels.** A single camel can hold up to 25 gallons and he had 10 of them. Serving them was a great task as she filled them all (v. 22).

GENESIS—NOTE ON 24:22 **shekels.** *See note on 23:16*.

GENESIS—NOTE ON 24:24 **I am the daughter of.** In formal introductions, an abbreviated genealogy provided for specific identification (cf. 22:23). She was Isaac's cousin.

GENESIS—NOTE ON 24:29–31 **Laban.** From what is revealed about his character (ch. 29), there is reason to believe that his sight of all the presents and the camels generated the welcome.

GENESIS—NOTE ON 24:33 **I will not eat until.** The first order of business was to identify his master and to explain his assignment, but not without stressing the blessings of God upon his master and upon his trip (vv. 34–48) and also not without immediately seeking to conclude his task and return home (vv. 49, 54–56). This is the portrait of a committed, faithful, and selfless servant!

GENESIS—NOTE ON 24:49 **right . . . left.** An expression indicating the matter of which way to go next.

GENESIS—NOTE ON 24:50–51 The servant's conviction and focus were obvious and intense, precluding anything but immediate acknowledgment of God's leading and anything less than a full compliance with his request from Rebekah's father and brother (vv. 50–51).

GENESIS—NOTE ON 24:53 By this dowry, Rebekah was betrothed to Isaac.

GENESIS—NOTE ON 24:54 **Send me away to my master.** Protocol and courtesy demanded a messenger be dismissed by the addressee.

GENESIS—NOTE ON 24:57–58 **Will you go with this man?** Commendably, Rebekah concurred with an immediate departure, and showed her confident acceptance of what was providentially coming about in her life.

GENESIS—NOTE ON 24:59 **her nurse.** See 35:8.

GENESIS—NOTE ON 24:60 **they blessed Rebekah and said.** Little did they realize that their conventional prayer wishing numerous offspring to Rebekah fitted in nicely with God’s promises of many descendants to Abraham through Sarah and Isaac. They also wished for her offspring to be victorious over their enemies (“possess the gate”), perhaps echoing God’s promises of possession of the land of the Canaanites (13:17; 15:7, 16; 17:8).

GENESIS—NOTE ON 24:62 **Beer-lahai-roi.** See 16:14. Located on the Palestine-Egypt border, about 25 miles northwest of Kadesh-barnea. Isaac lived there after Abraham’s death (25:11).

GENESIS—NOTE ON 24:63 **to meditate.** How God drew Isaac from home to where Hagar encountered the angel of the Lord (cf. 16:14) remains unknown, but he was in the right place to meet the caravan returning with his fiancée. Perhaps he was prayerfully contemplating the circumstances of his life and the void left by his mother’s death (24:67), as well as thinking about and hoping the steward would not return from a failed mission.

GENESIS—NOTE ON 24:65 **she took her veil and covered herself.** Convention demanded the designated bride veil her face in the presence of her betrothed until the wedding day.

GENESIS—NOTE ON 24:67 **the tent of Sarah his mother.** He thus established his acceptance of her as his wife before he had seen her beauty. When he did see her, “he loved her.”

GENESIS—NOTE ON 25:1–4 Abraham's sons through Keturah, (a concubine, cf. v. 6; 1 Chron. 1:32) a wife of lower status than Sarah, became the progenitors of various Arab tribes to the east of Canaan.

GENESIS—NOTE ON 25:5–6 Conferring gifts upon these other sons, then sending them away, and also conferring the estate upon Isaac ensured that Isaac would be considered as the rightful heir without competition or threat from his half-brothers. The steward, Eliezer, had informed Rebekah's relatives that all of Abraham's estate was Isaac's (cf. 24:36).

GENESIS—NOTE ON 25:8 **gathered to his people.** A euphemism for death, but also an expression of personal continuance beyond death, which denoted a reunion with previously departed friends (c. 1990 B.C.). Cf. Matt. 8:11 and Luke 16:22–23.

GENESIS—NOTE ON 25:9–10 **his sons buried him.** Abraham's funeral brought together two sons who would perhaps otherwise have remained somewhat estranged from each other (cf. 35:29). He was buried in the place that he had purchased at Hebron (ch. 23).

GENESIS—NOTE ON 25:12–18 **the generations of Ishmael.** With the death of Abraham and the focus shifting to Isaac, the record confirms God's promise of 12 princes to Ishmael (cf. 17:20–21).

GENESIS—NOTE ON 25:13–16 Arab tradition has it that these are their earliest ancestors.

GENESIS—NOTE ON 25:16 **by their villages and by their encampments.** In addition to serving as a testimony to God's promises (17:20), information such as this genealogy helped Israel to understand the origins of their neighbors in central and northern Arabia.

GENESIS—NOTE ON 25:19–35:29 The genealogy of Isaac.

GENESIS—NOTE ON 25:20 **Paddan-aram.** The "plain of Aram" in upper Mesopotamia near Haran to the northeast of Canaan.

GENESIS—NOTE ON 25:21 **she was barren.** Confronted by 20 years of his wife's barrenness (vv. 19, 26), Isaac rose to the test and earnestly turned to God in prayer, obviously acknowledging thereby God's involvement and timing in the seed-promise.

GENESIS—NOTE ON 25:22 **struggled together within her.** The very uncomfortable condition of her pregnancy ("why is this happening to me?") prompted Rebekah, undoubtedly following the example of her husband, to turn earnestly to God in prayer. She learned directly from the Lord that the severe jostling in her womb prefigured the future antagonism between the two nations to arise from her twin sons (v. 23).

GENESIS—NOTE ON 25:23 **the older shall serve the younger.** This was contrary to the custom in patriarchal times when the elder son enjoyed the privileges of precedence in the household and at the father's death received a double share of the inheritance and became the recognized head of the family (cf. Ex. 22:29; Num. 8:14–17; Deut. 21:17). Grave offenses could annul such primogeniture rights (cf. Gen. 35:22; 49:3–4; 1 Chron. 5:1) or the birthright could be sacrificed or legally transferred to another in the family, as in this case (Gen. 25:29–34). In this case, God declared otherwise since his sovereign elective purposes did not necessarily have to follow custom (cf. Rom. 9:10–14, esp. v. 12).

GENESIS—NOTE ON 25:24 **days . . . were completed.** Esau and Jacob were born c. 2005 B.C.

GENESIS—NOTE ON 25:25 **red.** This would be the linguistic basis for calling Esau's country "Edom" (cf. v. 30).

GENESIS—NOTE ON 25:27–28 The difference between the two sons manifested itself in several areas: 1) as progenitors—Esau of Edom and Jacob of Israel; 2) in disposition—Esau a rugged, headstrong hunter preferring the outdoors and Jacob a plain, amiable man preferring the comforts of home; and 3) in parental favoritism—Esau by his father and Jacob by his mother. These were the ingredients for conflict and heartache!

GENESIS—NOTE ON 25:30 **Edom.** In a play upon words to forever recall that Esau was born red and hairy (v. 25) and had sold his birthright for red stew, he was also named Edom, i.e., "Red."

GENESIS—NOTE ON 25:31 **birthright.** A double portion of the inheritance (Deut. 21:17) and the right to be family chief and priest (Ex. 4:22).

GENESIS—NOTE ON 25:34 **despised his birthright.** The final evaluation of the verbal tussle and bartering that took place between the twins, all of which was indicative of prior discussions or arguments sufficient for Jacob to conclude how little Esau valued it. He became, therefore, known as irreligious, i.e., "unholy" (Heb. 12:16).

GENESIS—NOTE ON 26:1 **a famine in the land.** Once again the land of promise forced the beneficiaries of the covenant to move so as to escape the effects of a famine. **Abimelech.** Most probably a Philistine dynastic title, with this being a different king from the one who had met Abraham (ch. 20). *See note on 20:2*. **Philistines.** This tribe of people who originally sailed the Mediterranean Sea became fierce enemies of Israel when they settled along the southwest coast of Palestine. Friendly to Isaac, they were forerunners of hostile descendant enemies.

GENESIS—NOTE ON 26:2–11 Obedience and deceit were in juxtaposition. Obeying God to dwell in the land (vv. 2–3, 6), yet lying about his wife to the people of the land (vv. 7–11) reflected familiar shades of Abraham's strategy for survival (see 12:10–14; 20:1–4).

GENESIS—NOTE ON 26:3–5 God confirmed the Abrahamic Covenant with Isaac, stressing the same three elements as before: land, seed, and blessing. He appended specific honorable mention of Abraham's obedient response to all of God's words. *See notes on 12:1–3; 15:13–21; 17:2, 7–9*. Although Abraham was commended for his deeds, the Abrahamic Covenant was an unconditional covenant grounded in God's sovereign will (cf. Lev. 26:44–45).

GENESIS—NOTE ON 26:4 **nations of the earth shall be blessed.** Cf. Acts 3:25.

GENESIS—NOTE ON 26:6–9 Unlike his ancestor to whom God sovereignly revealed the relationship between Abraham and Sarah (20:3), this king providentially discovered Rebekah's relationship to Isaac by just happening to look out of a window and witnessing caresses indicative of marriage and intimacy.

GENESIS—NOTE ON 26:11 warned all the people . . . be put to death. A pagan king imposing the death penalty on anyone troubling Isaac or Rebekah suggests God was at work to preserve his chosen seed (cf. vv. 28–29). Cf. Ps. 105:14–15.

GENESIS—NOTE ON 26:12–14 Isaac was content to stay in that place and farm some land. His efforts were blessed by God, but envied by the Philistines!

GENESIS—NOTE ON 26:15 had stopped . . . all the wells. Water was so precious in that desert land that wells were essential. Plugging someone's well was ruinous to them and constituted serious aggression, often leading to war. Isaac could have retaliated, but he did not; rather he dug new wells (vv. 16–19).

GENESIS—NOTE ON 26:22 Rehoboth. The word means "room enough." Finally a well was dug without a quarrel erupting (vv. 20–21). Now that they were no longer perceived as encroaching upon another's territory, Isaac selected an appropriate place-name that reflected how he saw God providentially working out their situation.

GENESIS—NOTE ON 26:24–25 This abbreviated reaffirmation of the Abrahamic Covenant was designed to assuage Isaac's anxiety at facing envy, quarrels, and hostility (vv. 14, 20, 27), and to assure Isaac that he had reasoned right—fruitfulness in posterity would prevail. That it was a significant reminder to Isaac is seen in a response reminiscent of his father—he built an altar of worship to mark the spot of God's appearance to him (12:7).

GENESIS—NOTE ON 26:26 Abimelech . . . and Phicol. Because 90 years had passed since Abraham was visited by men with the same names, they must have been titles rather than proper names (cf. 21:22). *See note on 26:1*.

GENESIS—NOTE ON 26:28 a sworn pact . . . a covenant. In a mirror image of a former occasion (21:22–32), Abimelech in the company of a friend and the highest ranking officer in his army (26:26) sought after a treaty with one they estimated to be superior and stronger than themselves and a possible threat (v. 29). Isaac, on the other hand, perceived them as hostile (v. 27). The outcome was most desirable for both—peace between them (v. 31).

GENESIS—NOTE ON 26:30 Ratification of a covenant often involved a banquet.

GENESIS—NOTE ON 26:33 Beersheba. Lit., "the well of the oath." The very place where his father Abraham had made an oath with another Abimelech and Phicol (*see note on v. 26*) and which Abraham had named Beersheba (21:32).

GENESIS—NOTE ON 26:35 made life bitter. Esau's choice of wives from among neighboring Hittite women saddened his parents. His action had deliberately ignored the standard set by Abraham for Isaac (24:3). Cf. 27:46.

GENESIS—NOTE ON 27:1 Isaac was old. Blind Isaac evidently thought he was near death (v. 2) and would not live much beyond his current 137 years, which was the age of Ishmael when he died (25:17). He certainly did not expect to live another 43 years as he actually did (35:28; cf. 30:24–25; 31:41; 41:46–47; 45:6; 47:9 to calculate Isaac's age at 137 and his twin sons' ages at 77 years old).

GENESIS—NOTE ON 27:4 my soul may bless you. Ignoring the words of God to Rebekah (25:23), forgetting Esau's bartered birthright (25:33), and overlooking Esau's grievous marriages (26:35), Isaac was still intent on treating Esau as the eldest and granting him the blessing of birthright, and so arranged for his favorite meal before bestowing final fatherly blessing on his favorite son.

GENESIS—NOTE ON 27:5 Rebekah was listening. Desperation to secure patriarchal blessing for Jacob bred deception and trickery, with Rebekah believing her culinary skills could make goat's meat taste and smell like choice venison (vv. 8–10) and make Jacob seem like Esau (vv. 15–17).

GENESIS—NOTE ON 27:12 seem to be mocking him. To his credit, Jacob at first objected. The differences between him and Esau would surely not fool his father and might result in blessing being replaced with a curse as a fitting punishment for deception.

GENESIS—NOTE ON 27:13 your curse be on me. With his mother accepting full responsibility for the scheme and bearing the curse should it occur, Jacob acquiesced and followed Rebekah's instructions.

GENESIS—NOTE ON 27:15 best garments of . . . her older son. Esau, having been married for 37 years (cf. v. 1; 26:35), would have had his own tents and his own wives to do for him; so how and why Rebekah came by some of his best clothes in her tent is unknown. Perhaps these garments were the official robes associated with the priestly functions of the head of the house, kept in her house until passed on to the oldest son. Perhaps Esau had, on occasion, worn them, thus their smell of the field (27:27).

GENESIS—NOTE ON 27:20 the Lord your God granted me success. Isaac's perfectly legitimate question in v. 20 (hunting took time and Jacob had come so quickly with goats from the pen) afforded Jacob an escape route—confess and stop the deceit! Instead, Jacob, with consummate ease, knowing he needed Isaac's irrevocable confirmation even though he had bought the birthright, ascribed success in the hunt to God's providence. A lie had to sustain a lie, and a tangled web had begun to be woven (vv. 21–24). Although Jacob received Isaac's blessing that day, the deceit caused severe consequences: 1) he never saw his mother after that; 2) Esau wanted him dead; 3) Laban, his uncle, deceived him; 4) his family life was full of conflict; and 5) he was exiled for years from his family. By the promise of God he would have received the birthright (25:23). He didn't need to scheme this deception with his mother.

GENESIS—NOTE ON 27:27–29 Finally, with all lingering doubts removed, Isaac pronounced the blessing upon Jacob, although the opening words show he thought the one receiving it was Esau, the man of the field. His prayer-wish called for prosperity and superiority and ended with a repeat of God's words to Abraham (v. 29c; cf. 12:1–3). The words indicated that Isaac thought the covenantal line should have continued through his eldest son, Esau.

GENESIS—NOTE ON 27:33 Isaac trembled very violently. Visibly shocked when the scandal was uncovered by the entrance of Esau, the father, remembering the Lord's words to Rebekah (25:23), refused to withdraw the blessing and emphatically affirmed its validity—"Yes, and he shall be blessed" and a little later "Behold, I have made him lord over you" and also "you shall serve your brother" (27:37, 40). Sudden realization at having opposed God's will all those years likely made the shock more severe.

GENESIS—NOTE ON 27:34 Bless me, even me also. Esau fully expected to receive the blessing, for he had identified himself to his father as the firstborn (v. 32). Anguished at losing this important paternal blessing and bitterly acting as the innocent victim (v. 36), Esau shifted the blame for the loss of birthright and blessing to Jacob and pleaded for some compensating word of blessing from his father (vv. 36, 38).

GENESIS—NOTE ON 27:39–40 The prayer-wish called for prosperity and inferiority, i.e., maintaining the validity of the words to Jacob and replacing "be lord over your brothers" with "you shall serve your brother" (vv. 29, 40). This secondary blessing would not and could not undo the first one.

GENESIS—NOTE ON 27:40 you shall break his yoke from your neck. In later history, the Edomites, who descended from the line of Esau, fought time and again with Israel and shook off Israelite control on several occasions (2 Kings 8:20; 2 Chron. 21:8–10; 28:16–17).

GENESIS—NOTE ON 27:41 The days of mourning for my father. Evidently Esau also thought his father was on the verge of death (27:1) and so, out of respect for his aged father, he postponed murder. Isaac lived another 43 years (*see note on 27:1*).

GENESIS—NOTE ON 27:45 bereft of you both in one day. Rebekah understood she stood to lose both her sons since, after the murder of Jacob, the avenger of blood, i.e., the next nearest relative, would track down and execute Esau.

GENESIS—NOTE ON 27:46 Hittite women. See esv footnote "daughters of Heth." *See note on 26:35*.

GENESIS—NOTE ON 28:1–2 take as your wife from there. Anxious for the safety of her son, Rebekah easily convinced her husband that the time had come for him to seek a non-Canaanite wife back in their homeland and preferably from near kinsmen (vv. 2, 5), just as Rebekah had been sought for Isaac (see 24:1–4).

GENESIS—NOTE ON 28:2 Paddan-aram. *See note on 25:20*.

GENESIS—NOTE ON 28:3–4 This extra patriarchal blessing unveiled where Isaac was in his thinking. He had come to understand that the divine blessings would go through Jacob, to whom the Abrahamic Covenant promises of posterity and land also applied—quite the reversal of prior wishes and understanding (cf. 27:27–29). The lack of land possession at that time, described by the phrase "the land of your sojournings," did not deter at all from the certainty of God's promise.

GENESIS—NOTE ON 28:3 God Almighty. Significantly, El Shaddai was the name Isaac chose to employ when blessing Jacob. It was the name of sovereign power with which God had identified himself to Abraham in covenant reaffirmation (17:1), which must have been an encouraging factor to both him and his son.

GENESIS—NOTE ON 28:5 Isaac sent Jacob away. C. 1928 B.C. This must have been a hard departure for the domestic Jacob.

GENESIS—NOTE ON 28:9 Esau went to Ishmael. Marrying back into the line of Abraham through the family of Ishmael seemed to have been a ploy to gain favor with his father (vv. 6, 8), and show an obedience similar to his brother's (v. 7). He hoped by such gratifying of his parents to atone for past delinquencies, and maybe have his father change the will. He actually increased iniquity by adding to his pagan wives (26:34–35) a wife from a family God had rejected.

GENESIS—NOTE ON 28:10–15 For the first time, and significantly while Jacob was on his way out of the land of Canaan, God revealed himself to Jacob and confirmed the Abrahamic Covenant with him in all of its three elements of land, seed, and blessing (vv. 13–14). Later, God would remind Jacob of this event when he instructed him to return to the land (31:13) and

Jacob would remind his household of it when he instructed them to cleanse their homes before they could return to Bethel (35:3).

GENESIS—NOTE ON **28:10** **Haran.** *See note on 11:31*.

GENESIS—NOTE ON **28:11** **a certain place.** Identified in v. 19 as Bethel, about 50 miles north of Beersheba, and about 6 miles north of Jerusalem. There he spent the night in an open field.

GENESIS—NOTE ON **28:12** **a ladder . . . angels of God were ascending and descending.** A graphic portrayal of the heavenly Lord's personal involvement in the affairs of earth, and here especially as they related to divine covenant promises in Jacob's life (vv. 13–15). This dream was to encourage the lonely traveler. God's own appointed angelic messengers ensured the carrying out of his will and plans. More than likely, the angels traversed a stairway rather than a ladder.

GENESIS—NOTE ON **28:15** **will keep you . . . will bring you back.** A most timely, comforting, and assuring promise that remained engraved on Jacob's heart during his sojourn in Haran (see 30:25). His forced departure from Canaan did not and would not abrogate any of God's promises to him.

GENESIS—NOTE ON **28:18–21** **a pillar.** Marking a particular site as of special religious significance by means of a stone pillar was a known practice. A libation offering, a change of place-name, and a vow of allegiance to the Lord in exchange for promised protection and blessing completed Jacob's ceremonial consecration of Bethel, i.e., "house of God."

GENESIS—NOTE ON **28:22** **a full tenth.** Tithing, though not commanded by God, was obviously already known and voluntarily practiced, and served to acknowledge God's providential beneficence in the donor's life (*see note on 14:20*). Jacob may have been bargaining with God, as if to buy his favor rather than purely worshiping God with his gift, but it is best to translate the "if" (28:20) as "since" and see Jacob's vow and offering as genuine worship based on confidence in God's promise (vv. 13–15).

GENESIS—NOTE ON **29:1–4** Conveniently meeting at his destination, shepherds who knew both Laban and Rachel reflected the directing hand of

God upon his life, just as promised (28:15).

GENESIS—NOTE ON 29:2–3 stone . . . was large. Perhaps due to the fact that this well of precious stored water could evaporate rapidly in the sun, or be filled with blowing dust, or used indiscriminately, it had been covered and its use regulated (vv. 7–8).

GENESIS—NOTE ON 29:5 Laban the son of Nahor. Genealogical fluidity in the use of “son,” meaning male descendant, occurred in Jacob’s inquiry after Laban, for he was actually Nahor’s grandson (cf. 22:20–23).

GENESIS—NOTE ON 29:6–8 It appears that Jacob was trying to get these men to water their sheep immediately and leave, so he could be alone with Rachel for the meeting.

GENESIS—NOTE ON 29:9 speaking with them. The language of Haran was Aramaic or Chaldee and evidently was known by Abraham and his sons. There is no comment on how these patriarchs spoke with the Canaanites and Egyptians in their travels, but it is reasonable to assume they had become skilled linguists, knowing more than Hebrew and Aramaic.

GENESIS—NOTE ON 29:10–14 Customary greetings and personal introductions ended 97 years of absence since Rebekah had left (*see notes on 25:21; 27:1*), and Laban’s nephew was welcomed home.

GENESIS—NOTE ON 29:14 a month. Tradition in that ancient area allowed a stranger to be cared for three days. On the fourth he was to tell his name and mission. After that he could remain if he worked in some agreed-upon way (v. 15).

GENESIS—NOTE ON 29:17 eyes were weak. Probably means that they were a pale color rather than the dark and sparkling eyes most common. Such paleness was viewed as a blemish.

GENESIS—NOTE ON 29:18–30 Love and working to provide his service as a dowry (vv. 18–20) combined to make Jacob happily remain during the first seven years in Laban’s household, almost as an adopted son rather than a mere employee. But Jacob, the deceiver (27:1–29), was about to be deceived (29:22–25). Local marriage customs (v. 26), love for Rachel, and more dowry desired by Laban (vv. 27–30) all conspired to give Jacob, not only seven more years of labor under Laban, but two wives who were to become caught up in a jealous childbearing competition (30:1–21).

GENESIS—NOTE ON 29:23 The deception was possible because of the custom of veiling the bride and the dark of the night (v. 24).

GENESIS—NOTE ON 29:23, 30 **went in to.** This is a euphemism for consummating marriage.

GENESIS—NOTE ON 29:27, 30 It appears that Laban agreed to give Jacob Rachel after the week of wedding celebration for Leah's marriage to him, and before the seven years of labor.

GENESIS—NOTE ON 29:28 **Rachel to be his wife.** Such consanguinity was not God's will (*see note on Gen. 2:24*), and the Mosaic code later forbade it (Lev. 18:18). Polygamy always brought grief, as in the life of Jacob.

GENESIS—NOTE ON 29:31 **Leah was hated . . . Rachel was barren.** There was quite a contrast when the one dearly beloved (vv. 18, 20, 30) had no children, whereas the one rejected did. Jacob might have demoted Leah, but God took action on her behalf. Leah had also prayed about her husband's rejection (v. 33) and had been troubled by it, as seen in the names given to her first four sons (vv. 32–35).

GENESIS—NOTE ON 30:1 or I shall die. A childless woman in ancient Near Eastern culture was no better than a dead wife and became a severe embarrassment to her husband (see v. 23).

GENESIS—NOTE ON 30:2 Am I in the place of God . . . ? Although spoken in a moment of frustration with Rachel's pleading for children and the envy with which it was expressed, Jacob's words do indicate an understanding that ultimately God opened and closed the womb.

GENESIS—NOTE ON 30:3 on my behalf. See esv footnote, "on my knees." When the surrogate gave birth while actually sitting on the knees of the wife, it symbolized the wife providing a child for her husband.

GENESIS—NOTE ON 30:1–21 The competition between the two sisters/wives is demonstrated in using their maids as surrogate mothers (vv. 3, 7, 9, 12), in declaring God had judged the case in favor of the plaintiff (v. 6), in bartering for time with the husband (vv. 14–16), in accusing one of stealing her husband's favor (v. 15), and in the name given to one son—"wrestled with my sister" (Naphtali, v. 8). The race for children was also accompanied by prayers to the Lord or by acknowledgment of his providence (vv. 6, 17, 20, 22; also 29:32, 33, 35). This bitter and intense rivalry, all the more fierce though they were sisters, and even though they occupied different dwellings with their children as customary, shows that the evil lay in the system itself (bigamy), which as a violation of God's ordinance (2:24) could not yield happiness.

GENESIS—NOTE ON 30:14 mandrakes. Jacob had eight sons by then from three women and about six years had elapsed since his marriages. The oldest son, Reuben, was about five. Playing in the field during wheat harvest, he found this small, orange-colored fruit and "brought them to his mother Leah." These were superstitiously viewed in the ancient world as "love-apples," an aphrodisiac or fertility-inducing narcotic.

GENESIS—NOTE ON 30:15–16 This odd and desperate bargain by Rachel was an attempt to become pregnant with the aid of the mandrakes, a folk remedy which failed to understand that God gives children (vv. 6, 17, 20, 22).

GENESIS—NOTE ON 30:20 now my husband will honor me. The plaintive cry of one still unloved (cf. 29:31) as confirmed by Jacob’s frequent absence from her home. She hoped that having six children for Jacob would win his permanent residence with her. **Zebulun.** The name means “honor,” signifying her hope of Jacob’s honoring her.

GENESIS—NOTE ON 30:21 Dinah. Although not the only daughter to be born to Jacob (cf. 37:35; 46:7), her name is mentioned in anticipation of the tragedy at Shechem (ch. 34).

GENESIS—NOTE ON 30:22 Then God remembered Rachel. All the desperate waiting (see 30:1) and pleading climaxed at the end of seven years with God’s response. Then Rachel properly ascribed her delivery from barrenness to the Lord, whom she also trusted for another son (vv. 23–24).

GENESIS—NOTE ON 30:24 Joseph. C. 1914 B.C. his name means “he will add” or “may he add,” indicating both her thanks and her faith that God would give her another son.

GENESIS—NOTE ON 30:25 Send me away . . . to my own home and country. Fourteen years of absence had not dulled Jacob’s acute awareness of belonging to the land God had given to him. Since Mesopotamia was not his home and his contract with Laban was up, he desired to return to “my own home” and “country.” Jacob’s wish to return to Canaan was not hidden from Laban (v. 30).

GENESIS—NOTE ON 30:27 I have learned by divination. *See note on Deut. 18:9–12*.

GENESIS—NOTE ON 30:28 Name your wages. On the two occasions that Laban asked this of Jacob it was to urge him to stay. The first time (29:15) Laban had sought to reward a relative, but this time it was because he had been rewarded since “the Lord has blessed me because of you” (30:27). Jacob readily confirmed Laban’s evaluation in that “little” had indeed “increased abundantly” (v. 30) since he had come on the scene. Laban’s superficial generosity should not be mistaken for genuine goodness (see

31:7). He was attempting to deceive Jacob into staying because it was potentially profitable for him.

GENESIS—NOTE ON 30:31–36 **What shall I give you?** Laban wanted Jacob to stay and asked what it would take for him to do so. Jacob wanted nothing except to be in a position for God to bless him. He was willing to stay, but not be further indebted to the scheming and selfish Laban. He offered Laban a plan that could bless him while costing Laban nothing. He would continue to care for Laban's animals, as he had been doing. His pay would consist of animals not yet born, animals which would seem the less desirable to Laban because of their markings and color. None of the solid color animals would be taken by Jacob, and if any were born into Jacob's flocks, Laban could take them (they were considered as stolen). Only those animals born speckled, spotted, striped, or abnormally colored would belong to Jacob. Evidently, most of the animals were white (sheep), black (goats), and brown (cattle). Few were in the category of Jacob's request. Further, Jacob would not even use the living speckled or abnormally colored animals to breed more like them. He would separate them into a flock of their own kind, apart from the normally colored animals. Only the spotted and abnormally colored offspring born in the future to the normally colored would be his. Since it seemed to Laban that the birth of such abnormally marked animals was unlikely to occur in any significant volume from the normally colored, he agreed. He believed this a small and favorable concession on his part to maintain the skills of Jacob to further enlarge his herds and flocks. Jacob, by this, put himself entirely in God's hands. Only the Lord could determine what animals would be Jacob's. To make sure Jacob didn't cheat on his good deal, Laban separated the abnormally marked from the normal animals in Jacob's care (vv. 34–36).

GENESIS—NOTE ON 30:37–42 **sticks.** Jacob was knowledgeable about sheep, goats, and cattle, having kept his father's animals for most of his 90 years, and Laban's for the last 14 years. He knew that when one uncommonly marked animal was born (with a recessive gene), he could then begin to breed that gene selectively to produce flocks and herds of abnormally marked animals, which were in no way inferior physically to the normally marked. Once he began this breeding process, he sought to stimulate it by some methods that may appear superstitious and foolish to us (as the mandrakes in v. 14). But it is most likely that he had learned that, when the bark was peeled, there was some stimulant released into the water that stimulated the animals to sexual activity. In v. 38, the word “bred” is literally, in Hebrew “to be hot,” or as is said of animals “to be in heat.” His plan was successful (v. 39) and kept his own flock separate from the normally colored ones of Laban. His system worked to his own advantage, not that of Laban (v. 42) who had for years taken advantage of him. Jacob gave God the credit for the success of his efforts (31:7, 9).

GENESIS—NOTE ON 31:1–2 Of materialistic bent and envious at Jacob’s success, Laban’s sons grumbled at what they saw as the depleting of their father’s assets, thus hurting their own inheritance. If Jacob heard of this, so did Laban, and that knowledge rankled him to the point of surliness toward his son-in-law (cf. 31:20). Profiting from God’s blessings through Jacob (30:27, 30) was one thing, but seeing only Jacob blessed was quite another matter and elicited no praise or gratitude to God from Laban.

GENESIS—NOTE ON 31:3 **Return to the land.** When Jacob sought to leave at the end of his contract (30:25), God’s timing was not right. Now it was, so God directed Jacob’s departure, and in confirmation assured him of his presence. So, after another six years, it was time to go (31:38–41).

GENESIS—NOTE ON 31:4 **called . . . into the field.** In the privacy of the open field, Jacob’s plans could be confidentially shared with his wives.

GENESIS—NOTE ON 31:5 **your father . . . my father.** A contrast, perhaps not intentional, but nevertheless noticeable since their father signaled rejection toward him, whereas the God of his father had accepted him.

GENESIS—NOTE ON 31:6–9 As Jacob explained it, his unstinting service to their father had been met by Laban with wage changes intended to cripple his son-in-law’s enterprise, but God had intervened by blocking the intended hurt (v. 7) and overriding the wage changes with great prosperity (v. 9).

GENESIS—NOTE ON 31:10–12 **striped, spotted, and mottled.** *See notes on 30:37–42*.

GENESIS—NOTE ON 31:11 the angel of God. Cf. 21:17. The same as the angel of the Lord (16:11; 22:11, 15). *See note on Ex. 3:2*.

GENESIS—NOTE ON 31:13 I am the God of Bethel. The angel of God (v. 11) clearly identified himself as the Lord, pointing back as he did so to the earlier critical encounter with God in Jacob's life (28:10–22).

GENESIS—NOTE ON 31:14–16 The two wives concurred that, in the context of severely strained family relationships, their inheritance might be in question since the ties that bind no longer held them there. They also agreed that God's intervention had, in effect, refunded what their father had wrongfully withheld and spent.

GENESIS—NOTE ON 31:19 household gods. Lit., teraphim (cf. 2 Kings 23:24; Ezek. 21:21). These images or figurines of varying sizes, usually of nude goddesses with accentuated sexual features, either signaled special protection for, inheritance rights for, or guaranteed fertility for the bearer. Or, perhaps possession by Rachel would call for Jacob to be recognized as head of the household at Laban's death. *See notes on vv. 30, 44*.

False Gods in the Old Testament

False Gods in the Old Testament
1. Rachel's household gods (Gen. 31:19)
2. The golden calf at Sinai (Ex. 32)
3. Nanna, the moon god of Ur, worshiped by Abraham before his salvation (Josh. 24:2)
4. Asherah, or Ashtaroth, the chief goddess of Tyre, referred to as the lady of the sea (Judg. 6:24–32)
5. Dagon, the chief Philistine agriculture and sea god and father of Baal (Judg. 16:23–30; 1 Sam. 5:1–7)
6. Ashtoreth, a Canaanite goddess, another consort of Baal (1 Sam. 7:3–4)
7. Molech, the god of the Ammonites and the most horrible idol in the Scriptures (1 Kings 11:7; 2 Chron. 28:14; 33:6)
8. The two golden images made by King Jeroboam, set up at the shrines of Dan and Bethel (1 Kings 12:28–31)
9. Baal, the chief deity of Canaan (1 Kings 18:17–40; 2 Kings 10:28; 11:18)
10. Rimmon, the Syrian god of Naaman the leper (2 Kings 5:15–19)
11. Nisroch, the Assyrian god of Sennacherib (2 Kings 19:37)

12. Nebo, the Babylonian god of wisdom and literature (Isa. 46:1)
13. Merodach, also called Marduk, the chief god of the Babylonian pantheon (Jer. 50:2)
14. Tammuz, the husband and brother of Ishtar (Asherah), goddess of fertility (Ezek. 8:14)
15. The golden image in the plain of Dura (Dan. 3)

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GENESIS—NOTE ON **31:20** **Jacob tricked Laban.** Because of fear at what Laban might do (v. 31), Jacob dispensed with the expected courtesy he had not forgotten before (30:25) and clandestinely slipped away at an appropriate time (31:19). With all his entourage, this was not a simple exit. Laban's gruffness (vv. 1–2) exuded enough hostility for Jacob to suspect forceful retaliation and to react by escaping what danger he could not know for sure.

GENESIS—NOTE ON **31:21** **the Euphrates . . . hill country of Gilead.** The area south of Galilee to the east of the Jordan River respectively.

GENESIS—NOTE ON **31:23** **seven days.** That it took so long for Laban's band to catch up with a much larger group burdened with possessions and animals indicates a forced march was undertaken by Jacob's people, probably motivated by Jacob's fear.

GENESIS—NOTE ON **31:24** **Be careful . . . either good or bad.** God again sovereignly protected, as he had done for Abraham and Isaac (12:17–20; 20:3–7; 26:8–11), to prevent harm coming to his man. In a proverbial expression (cf. Gen. 24:50; 2 Sam. 13:22) Laban is cautioned not to use anything in the full range of options open to him, "from the good to the bad," to alter the existing situation and bring Jacob back.

GENESIS—NOTE ON **31:26** **my daughters like captives.** Laban evidently did not believe that his daughters could have possibly agreed with the departure and must have left under duress.

GENESIS—NOTE ON **31:27–29** Laban's questions protested his right to have arranged a proper send-off for his family and functioned as a rebuke of Jacob's thoughtlessness toward him.

GENESIS—NOTE ON 31:30 **why did you steal my gods?** Longing to return to Canaan (cf. 30:25) might excuse his leaving without notice, but it could not excuse the theft of his teraphim (31:19). Laban's thorough search for these idols (vv. 33–35) also marked how important they were to him as a pagan worshiper. *See notes on vv. 19, 44*.

GENESIS—NOTE ON 31:31 **afraid.** A reasonable fear is experienced by Jacob, who had come to find a wife and stayed for at least 20 years (v. 38) under the selfish compulsions of Laban.

GENESIS—NOTE ON 31:34–35 One dishonest deed needed further dishonesty and trickery to cover it up.

GENESIS—NOTE ON 31:35 **the way of women.** Rachel claimed she was having her menstrual period.

GENESIS—NOTE ON 31:37 **decide between us two.** Rachel's theft and dishonest cover-up had precipitated a major conflict between her father and her husband that could only be resolved by judicial inquiry before witnesses.

GENESIS—NOTE ON 31:38–42 Jacob registered his complaint that he had unfairly borne the losses normally carried by the owner and had endured much discomfort in fulfilling his responsibility. Jacob also delivered his conclusion that except for the oversight of God, Laban may very well have fleeced him totally.

GENESIS—NOTE ON 31:42 **Fear of Isaac.** Also see "the Fear of his father Isaac" (v. 53). This was another divine name, signifying Jacob's identification of the God who caused Isaac to reverence him.

GENESIS—NOTE ON 31:43 Laban pled his case, amounting to nothing more than the manifestation of his grasping character, by claiming everything was his.

GENESIS—NOTE ON 31:44 **let us make a covenant.** Although Laban did regard all in Jacob's hands as his—after all Jacob had arrived 20 years before with nothing—nevertheless, the matter was clearly ruled in Jacob's favor, since Laban left with nothing. A treaty was struck in the customary fashion (vv. 45–51) in which they covenanted not to harm one another again (v. 52). With heaps of stones as testaments to the treaty named and in place (vv. 47–49), with the consecration meals having been eaten (vv. 46, 54), and with the appropriate oaths and statements made in the name of their God (vv. 50, 53), the agreement was properly sanctioned and concluded and thus they parted company. All contact between Abraham's kin in Canaan and Mesopotamia appears to have ended at this point.

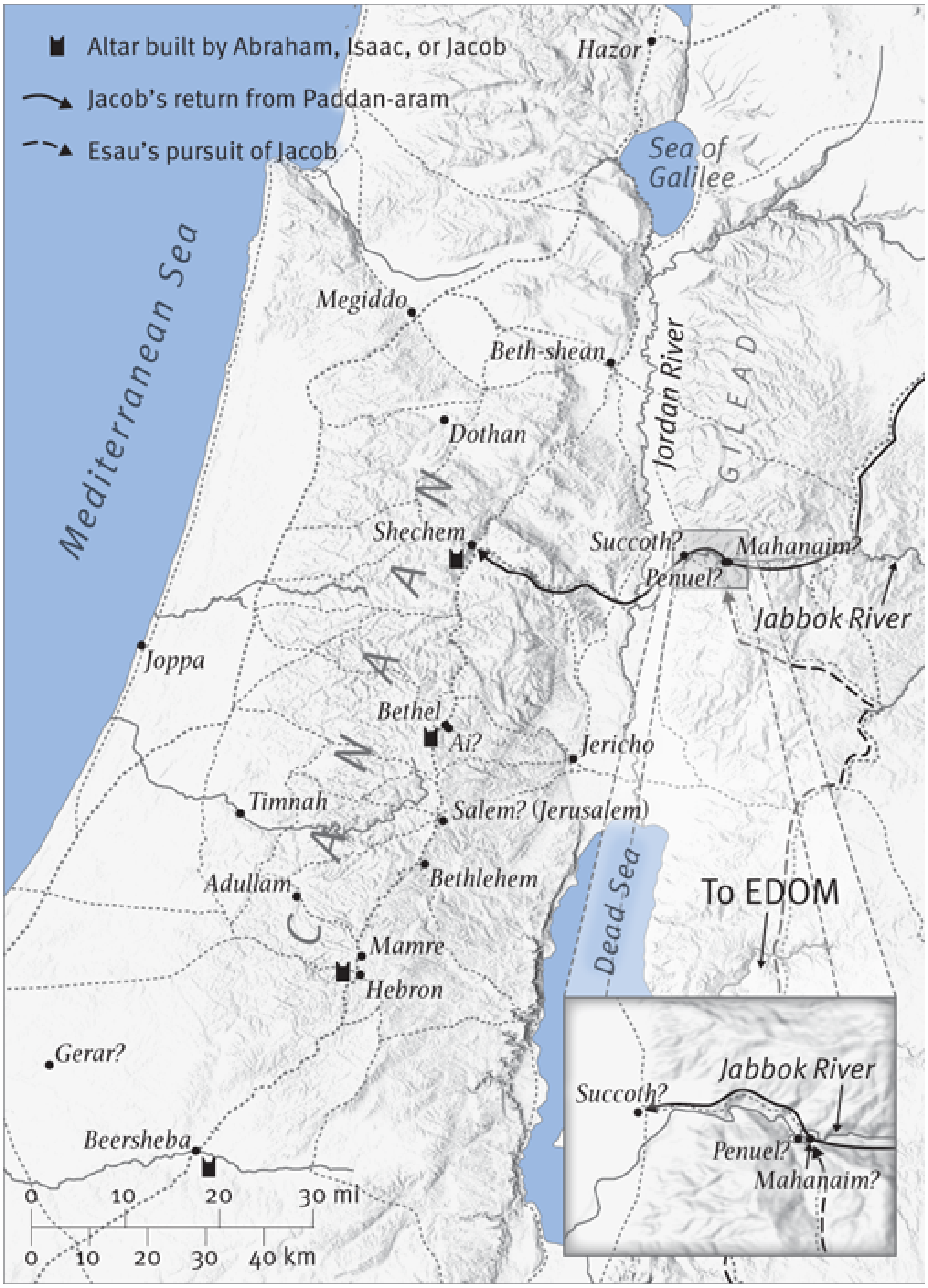
GENESIS—NOTE ON 31:47–49 Jegar-sahadutha . . . Galeed . . . Mizpah. The first two words mean in Aramaic and also Hebrew, "heap of witnesses" (see esv footnote). The third word means "watchpost."

GENESIS—NOTE ON 31:53 God of Nahor. Laban's probable syncretistic paralleling of the God of Abraham with that of Nahor and Terah, his brother and father respectively, elicited Jacob again using "the Fear of his father Isaac," a reference to the true God (v. 42), for he certainly could not give credence to any of Laban's syncretistic allusions.

Jacob Returns to Canaan

c. 1976/1810 B.C.

After acquiring wealth in Paddan-aram, Jacob returned to Canaan. He came to Mahanaim, where he sent his household ahead of him and crossed the Jabbok alone. There he wrestled with a mysterious man until morning and named the place Peniel (also called Penuel). Jacob then encountered his brother Esau, who had come from Edom to meet him. After the two were reconciled, Esau returned to Edom, while Jacob journeyed to Canaan.


Altar built by Abraham, Isaac, or Jacob
Jacob's return from Paddan-aram
Esau's pursuit of Jacob
Hazor
Sea of Galilee
Mediterranean Sea
Megiddo
Beth-shean
Jordan River
GILEAD
Dothan
CANAAN
Shechem
Succoth?
Mahanaim?
Penuel?
Jabbok River
Joppa
Bethel
Ai?
Jericho
Timnah
Salem? (Jerusalem)
Bethlehem
Adullam
Dead Sea
To EDOM
Mamre
Hebron
Gerar?
Beersheba
Succoth?
Jabbok River
Penuel?
Mahanaim?
0 10 20 30 mi
0 10 20 30 40 km

GENESIS—NOTE ON 32:1 the angels of God. With one crisis behind him and before him the suspense of having to face Esau, Jacob was first met by an angelic host, who must have reminded him of Bethel, which served also as a timely reminder and encouragement of God's will being done on earth (28:11–15).

GENESIS—NOTE ON 32:2 **God's camp . . . Mahanaim.** Meaning "two camps," i.e., one being God's and one being his own. It was located east of the Jordan River in Gilead near the Jabbok River.

GENESIS—NOTE ON 32:3 **Seir . . . Edom.** The territory of Esau south of the Dead Sea.

GENESIS—NOTE ON 32:7 **greatly afraid and distressed.** He had sought reconciliation with Esau (vv. 4–5), but the report of the returning envoys (v. 6) only confirmed his deepest suspicions that Esau's old threat against him (27:41–42) had not abated over the years, and his coming with force betokened only disaster (32:8, 11). He prepared for the attack by dividing his company of people and animals.

GENESIS—NOTE ON 32:9–12 Commendably, notwithstanding the plans to appease his brother (vv. 13–21), Jacob prayed for deliverance, rehearsing God's own commands and covenant promise (v. 12; see 28:13–15), acknowledging his own anxiety, and confessing his own unworthiness before the Lord. This was Jacob's first recorded prayer since his encounter with God at Bethel en route to Laban (28:20–22).

GENESIS—NOTE ON 32:13–21 The logistics of Jacob's careful appeasement strategy (550 animals Esau would prize) may highlight his ability to plan, but it highlights even more, given the goal statement at the end (v. 20), his failure to pray and believe that God would change Esau's heart.

GENESIS—NOTE ON 32:22–32 This unique, nightlong wrestling match at Peniel ends with the 97-year-old Jacob having a change of name (v. 28) and the place having a new name assigned to it (v. 30) in order to memorialize it for Jacob and later generations. The limp with which he emerged from the match (vv. 25, 31) also served to memorialize this event.

GENESIS—NOTE ON 32:22 **Jabbok.** A stream, 60–65 miles long, east of the Jordan, which flows into that river midway between the Sea of Galilee and the Dead Sea (c. 45 miles south of the Sea of Galilee).

GENESIS—NOTE ON 32:24 **a man wrestled.** The site name, Peniel, or "face of God," given by Jacob (v. 30) and the commentary given by Hosea (Hos.

12:4) identifies this man with whom Jacob wrestled as the angel of the Lord who is also identified as God, a preincarnate appearance of the Lord Jesus Christ. *See note on Ex. 3:2*.

GENESIS—NOTE ON 32:28 no longer . . . Jacob, but Israel. Jacob's personal name changed from one meaning "heel-catcher" or "deceiver" to one meaning "God's fighter" or "he strives with God" (cf. 35:10). **with God and with men.** An amazing evaluation of what Jacob had accomplished, i.e., emerging victorious from the struggle. In the record of his life, "strive" did indeed dominate: 1) with his brother Esau (ch. 25–27); 2) with his father (ch. 27); 3) with his father-in-law (ch. 29–31); 4) with his wives (ch. 30); and 5) with God at Peniel (32:28).

GENESIS—NOTE ON 32:30 Peniel. *See note on v. 24*.

GENESIS—NOTE ON 32:32 not eat the sinew of the thigh. This might refer to the sciatic muscle/tendon. The observation that up to Moses' time ("to this day") the nation of Israel did not eat this part of a hindquarter intrigues because it bears no mention elsewhere in the OT, nor is it enshrined in the Mosaic law. It does find mention in the Jewish Talmud as a sacred law.

GENESIS—NOTE ON 33:1–2 Esau was coming. Jacob hastily divided his family into three groups (cf. 31:7) and went ahead of them to meet his brother. The division and relative location of his family in relationship to the perceived danger gives tremendous insight into whom Jacob favored.

GENESIS—NOTE ON 33:3–4 Fearfully and deferentially, Jacob approached his brother as an inferior would a highly honored patron, while gladly and eagerly, Esau ran to greet his brother without restraint of emotion. "They wept" because, after 21 years of troubling separation, old memories were wiped away and murderous threats belonged to the distant past; hearts had been changed, brothers reconciled! See v. 10.

GENESIS—NOTE ON 33:5–11 Family introductions (vv. 5–7) and an explanation of the 550 animals gift (vv. 8–10; cf. 32:13–21) properly acknowledged the gracious provision of the Lord upon his life (33:5, 11). The battle for generosity was won by Jacob when Esau, who initially refused to take anything from his brother, finally agreed to do so (v. 11).

GENESIS—NOTE ON 33:10 **your face . . . the face of God.** Jacob acknowledged how God had so obviously changed Esau, as indicated by his facial expression, which was not one of sullen hate but of brotherly love divinely wrought and restored.

GENESIS—NOTE ON 33:15 **Let me find favor.** Jacob did not want to have Esau's people loaned to him for fear something might happen to again fracture their relationship.

GENESIS—NOTE ON 33:16–17 **to Seir . . . to Succoth.** With Esau's planned escort courteously dismissed, they parted company. Jacob's expressed intention to meet again in Seir (*see note on 32:3*), for whatever reason, did not materialize. Instead, Jacob halted his journey first at Succoth, then at Shechem (v. 18). Succoth is east of the Jordan River, 20 miles east of Shechem, which is 65 miles north of Jerusalem, located between Mount Ebal and Mount Gerizim.

GENESIS—NOTE ON 33:18 **came safely.** C. 1908 B.C. A reference to the fulfillment of Jacob's vow made at Bethel when, upon departure from Canaan, he looked to God for a safe return. Upon arrival in Canaan, he would tithe of his possessions (28:20–22). Presumably Jacob fulfilled his pledge at Shechem or later at Bethel (35:1).

GENESIS—NOTE ON 33:19 **bought . . . the piece of land.** This purchase became only the second piece of real estate legally belonging to Abraham's line in the Promised Land (cf. 23:17–18; 25:9–10). However, the land was not Abraham's and his descendants' simply because they bought it, but rather because God owned it all (Lev. 25:23) and gave it to them for their exclusive domain (*see notes on Gen. 12:1–3*).

GENESIS—NOTE ON 33:20 **erected an altar.** In the place where Abraham had first built an altar (12:6–7), Jacob similarly marked the spot with a new name, incorporating his own new name (32:28), "God, the God of Israel," declaring that he worshiped the "Mighty One." "Israel" perhaps foreshadowed its use for the nation with which it rapidly became associated, even when it consisted of not much more than Jacob's extended household (34:7).

GENESIS—NOTE ON 34:1–31 The tawdry details of the abuse of Dinah and the revenge of Levi and Simeon are recounted in full, perhaps in order to highlight for the readers about to enter Canaan how easily Abraham's descendants might intermingle and marry with Canaanites, contrary to patriarchal desires (cf. 24:3; 27:46; 28:1) and God's will (Ex. 34:6; Deut. 7:3; Josh. 23:12–13; Neh. 13:26–27).

GENESIS—NOTE ON 34:1 to see the women. Little did Dinah (see 30:20–21) realize that her jaunt to the nearby city to view how other women lived would bring forth such horrific results.

GENESIS—NOTE ON 34:2 saw . . . seized . . . lay with. Scripture classifies Shechem's action as forcible rape, no matter how sincerely he might have expressed his love for her afterwards (v. 3) and desire for marriage (vv. 11–12). Other expressions in the account underscore the clearly unacceptable nature of this crime, e.g. "defiled" (vv. 5, 13), "indignant and very angry" (v. 7), "an outrageous thing . . . must not be done" (v. 7), and "treat our sister like a prostitute" (v. 31).

GENESIS—NOTE ON 34:5 Jacob held his peace. In the absence of further data, Jacob's reticence to respond should not be criticized. Wisdom dictated that he wait and counsel with his sons, but their reaction, grief, anger, and vengeance hijacked the talks between Jacob and Hamor (v. 6) and led finally to Jacob's stern rebuke (v. 30).

GENESIS—NOTE ON 34:6–10 The prince of Shechem painted a picture of harmonious integration (v. 16, "become one people"). However, Shechemite self-interest and enrichment actually prevailed (v. 23).

GENESIS—NOTE ON 34:7 in Israel. Already Jacob's household is being called by the name God had given him as father of the coming nation (32:28).

GENESIS—NOTE ON 34:13–17 Feigning interest in the proposals put forward and misusing, if not abusing, the circumcision sign of the Abrahamic Covenant (*see notes on 17:11–14*), Jacob's sons conned both father and son into convincing all the men to submit to circumcision because the outcome would be to their favor with marriages (34:9) and social, economic integration (v. 10).

GENESIS—NOTE ON 34:19 he was the most honored. Meaning that the men agreed to such an excruciating surgery (vv. 24–25) because they had so much respect for him and because they anticipated mercenary benefit (v. 23).

GENESIS—NOTE ON 34:20 gate of their city. The normal place for public gatherings.

GENESIS—NOTE ON 34:25–29 A massacre of all males and the wholesale plunder of the city went way beyond the reasonable, wise, and justly deserved punishment of one man; this was a considerably more excessive vengeance than the Mosaic law would later legislate (cf. Deut. 22:28–29).

GENESIS—NOTE ON 34:27 sons of Jacob. Simeon and Levi set in motion the barbarity of that day and attention validly falls upon them in the narrative (vv. 25, 30; cf. 49:5–7), but their brothers joined in the looting, thereby approving murder and mayhem as justifiable retribution for the destroyed honor of their sister (34:31).

GENESIS—NOTE ON 34:30 You have brought trouble on me. Vengeance exacted meant retaliation expected. Total loss of respect ("making me stink") and of peaceful relations (v. 21) put both him and them in harm's way with survival being highly unlikely. This threat tested God's promise of safety, giving Jacob cause for great concern (28:15; 32:9, 12). **Perizzites.** *See note on 13:7*.

GENESIS—NOTE ON 35:1 Bethel. This was the place where God confirmed the Abrahamic Covenant to Jacob (28:13–15).

GENESIS—NOTE ON 35:2–4 Put away the foreign gods. Moving to Bethel necessitated spiritual preparation beyond the level of an exercise in logistics. Possession of idolatrous symbols such as figurines, amulets, or cultic charms (v. 4, "rings . . . in their ears") were no longer tolerable, including Rachel's troubling teraphim (31:19). Idols buried out of sight, plus bathing and changing to clean clothes, all served to portray both cleansing from defilement by idolatry and consecration of the heart to the Lord. It had been 8 or 10 years since his return to Canaan and, appropriately, time enough to clean up all traces of idolatry.

GENESIS—NOTE ON **35:4** **terebinth tree . . . near Shechem.** Possibly this was the same tree as in Abraham's day (12:6).

GENESIS—NOTE ON **35:5** **a terror from God.** A supernaturally induced fear of Israel rendered the surrounding city-states unwilling and powerless to intervene and made Jacob's fear of their retaliation rather inconsequential (34:30).

GENESIS—NOTE ON **35:7** **built an altar.** Through this act of worship, fulfillment of his vow (28:20–22), and renaming the site, Jacob reconfirmed his allegiance to God, who also affirmed his commitment to Jacob by reappearing to him, repeating the change of name (35:10; cf. 32:28), and rehearsing the Abrahamic promises (35:11–12). In response, Jacob also repeated the rite he had performed when he first met God at Bethel (v. 14) and reaffirmed its name (v. 15).

GENESIS—NOTE ON **35:11** **kings shall come from your own body.** God's words, here included for the first time since his promises at Abraham's circumcision (17:6, 16), served as a reminder of future royalty.

GENESIS—NOTE ON **35:13** **went up.** The presence of God was there in some visible form.

GENESIS—NOTE ON **35:14** A commonly done way to make a covenant (*see note on 28:18–21*).

GENESIS—NOTE ON **35:16** **Ephrath.** A more ancient name for Bethlehem (v. 19; 48:7; cf. 5:2).

GENESIS—NOTE ON **35:18** **Ben-oni . . . Benjamin.** The dying mother appropriately named her newly born son "Son of my sorrow," but the grieving father named him "Son of the right hand," thus assigning him a place of honor in the home. Her prayer at the birth of her firstborn was answered (30:24).

GENESIS—NOTE ON 35:20 The memorial to Rachel could still be seen in Moses' day, about 1 mile north of Bethlehem.

GENESIS—NOTE ON 35:21 **tower of Eder.** Likely a watchtower for shepherds, near Bethlehem.

GENESIS—NOTE ON 35:22 **the sons of Jacob were twelve.** The birth of Benjamin in Canaan (v. 18) furnished reason to simply review the sons born outside of Canaan, with only one sad note preceding it, i.e., the sin of Reuben, which tainted the qualifier "Jacob's firstborn" in the listing (see 49:3–4; Deut. 22:30; 1 Chron. 5:1–2).

GENESIS—NOTE ON 35:27 **Mamre . . . Hebron.** *See note on 13:18*.

GENESIS—NOTE ON 35:29 **his sons Esau and Jacob.** C. 1885 B.C. Isaac's funeral brought his two sons back together, as Abraham's funeral had done for Isaac and Ishmael (25:9). Jacob, back in the land before his father's death, fulfilled yet another part of his Bethel vow (28:21, "come again to my father's house in peace").

GENESIS—NOTE ON 36:1–37:1 The genealogy of Esau (36:1).

GENESIS—NOTE ON 36:1–19 The taking up of the history of Jacob (37:2), the next patriarch, is preceded by a fairly detailed genealogy of Esau, to which is appended both the genealogy of Seir the Horite, whose descendants were the contemporary inhabitants of Edom and a listing of Edomite kings and chiefs. Jacob's and Esau's posterities, as history would go on to show, would not be in isolation from each other as originally intended (36:6–8). They were to become bitter enemies engaged with each other in war.

GENESIS—NOTE ON 36:1 **Edom.** Cf. v. 8; *see note on 25:30*; see Introduction to Obadiah.

GENESIS—NOTE ON 36:7 **too great for them to dwell together.** Crowded grazing and living conditions finally clinched the decision by Esau to move permanently to Edom, where he had already established a home (cf. 32:3; 33:14, 16). Since it was Abraham's descendants through Isaac and Jacob who would possess the land, it was fitting for God to work out the circumstances providentially of keeping Jacob’s lineage in the land and moving Esau’s lineage out. It is not revealed if Esau had understood and come to accept the promises of God to Jacob, although his descendants surely sought to deny Israel any right to their land or their life.

GENESIS—NOTE ON 36:8 **hill country of Seir.** This was divinely assigned as Esau’s place (Deut. 2:5; Josh. 24:4).

GENESIS—NOTE ON 36:10–14 **Esau’s sons**. Cf. 1 Chron. 1:35–37.

GENESIS—NOTE ON 36:15 **the chiefs.** This term, “ruler of a thousand,” apart from one exception (Zech. 12:5–6), is used exclusively for the tribal princes or clan leaders, the political/military leaders in Edom. It may suggest a loosely formed tribal confederacy.

GENESIS—NOTE ON 36:20–28 **sons of Seir**. Cf. 1 Chron. 1:38–42.

GENESIS—NOTE ON 36:31–39 **kings . . . before any king . . . over the Israelites.** Sandwiched in the genealogical details of Edom is a statement prophetically pointing to kingship in Israel (17:6, 16; 35:11; 49:10; Num. 24:7, 17–18; Deut. 17:14–20). The kings’ list does not introduce a dynasty, each ruler not being the son of his predecessor. “Kings” more likely suggests rule over a more settled people than tribal groups.

GENESIS—NOTE ON 36:43 **father of Edom.** The closing title of the genealogy calls attention to the Lord’s words to Rebekah at the birth of her sons, “two nations are in your womb” (25:23); here was the nation from the older.

GENESIS—NOTE ON 37:1 **land of his father’s sojournings.** This introduction to the story of Jacob’s son, Joseph, informs the reader that Jacob’s father, Isaac, hence his sons as well, though in the land, had not yet entered into possession of their inheritance. They were still alien residents. **land of Canaan.** Actually Jacob and his family were in Hebron (v. 14). *See note on 13:18*.

GENESIS—NOTE ON 37:2–50:26 The genealogy of Jacob (v. 2).

GENESIS—NOTE ON 37:2 **Joseph, being seventeen years old.** Eleven years had passed since he had entered the land of Canaan with his family (cf. 30:22–24), since Joseph was born six years before departing from Haran. **a bad report.** Whether Joseph brought this at his own initiative or reported back at the father's demand on four of his brothers (e.g., v. 14) is not elaborated upon, nor specifically cited as the cause of the brothers' intense dislike of Joseph (cf. vv. 4–5, 8, 11, 18–19).

GENESIS—NOTE ON 37:3–4 Overt favoritism of Joseph and tacit appointment of him as the primary son by the father (*see note on v. 3*) conspired to estrange him from his brothers. They hated and envied him (vv. 4–5, 11) and could not interact with him without conflict and hostility. Joseph must have noticed the situation.

GENESIS—NOTE ON 37:3 **a robe of many colors.** The Septuagint (LXX) favored this translation of the Hebrew phrase used by Moses, although some prefer "a long-sleeved robe" or "an ornamented tunic." It marked the owner as the one whom the father intended to be the future leader of the household, an honor normally given to the firstborn son.

GENESIS—NOTE ON 37:5–10 The content of the dreams that Joseph recounted exacerbated fraternal hostility, with the second one also incurring paternal rebuke. The dream symbolism needed no special interpretation to catch its significant elevation of the favored son to ruling status over his brothers (vv. 8–10).

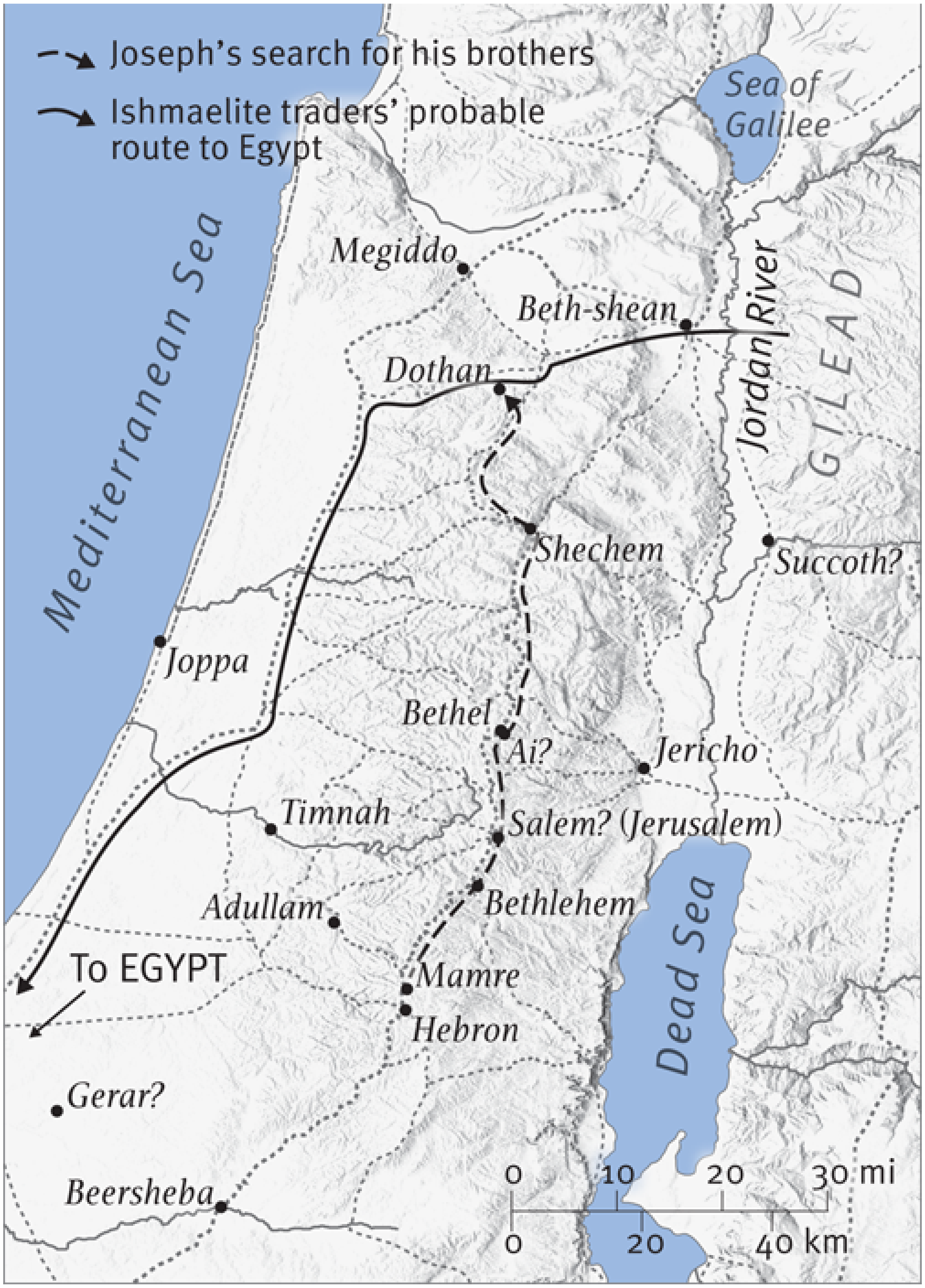
GENESIS—NOTE ON 37:11 **kept the saying in mind**. Unlike the brothers, who immediately rejected any meaning to Joseph's words yet still allowed the dream to sorely irritate them into greater resentment of their brother (v. 19), the father, notwithstanding his public admonishment of Joseph, continued to ponder the meaning of the dreams.

GENESIS—NOTE ON 37:12–17 The assignment to Shechem brought Joseph providentially to Dothan, a site more convenient for contact with merchants using the main trade route on their way to Egypt.

Joseph and his Brothers

c. 1900/1730 B.C.

Jacob sent Joseph from Hebron to Shechem to find his brothers, who had been pasturing their father's flock. When Joseph arrived, he learned that his brothers had gone on to Dothan, so he went there and found them. His brothers threw him into a pit and later sold him to some Ishmaelite spice traders on their way from Gilead to Egypt. The traders took Joseph to Egypt and sold him to Potiphar, the captain of Pharaoh's guard.


Joseph's search for his brothers
Ishmaelite traders' probable route to Egypt
Sea of Galilee
Mediterranean Sea
Megiddo
Beth-shean
Jordan River
GILEAD
Dothan
Shechem
Succoth?
Joppa
Bethel
Ai?
Jericho
Timnah
Salem? (Jerusalem)
Bethlehem
Adullam
Dead Sea
To EGYPT
Mamre
Hebron
Gerar?
Beersheba
0 10 20 30 mi
0 20 40 km

GENESIS—NOTE ON 37:12, 14 **Shechem . . . Hebron.** Shechem (*see note on 12:6*) was located c. 50 miles north of Hebron (*see note on 13:18*).

GENESIS—NOTE ON 37:17 **Dothan.** Almost 15 miles north of Shechem.

GENESIS—NOTE ON 37:18–27 The brothers' plans for murder and cover-up, the fruit of hate and envy, were forestalled by two brothers: first by Reuben, who intended to effect a complete rescue (vv. 21–22), and then by Judah who, prompted by a passing merchants' caravan, proposed a profitable alternative to fratricide (vv. 25–27).

GENESIS—NOTE ON 37:25 **Ishmaelites.** Also known as Midianites (cf. vv. 28, 36; 39:1). The descendants of Ishmael and of Abraham through Keturah and Midian (25:1–2) were sufficiently intermarried or were such inveterate travelers and traders, that they were viewed as synonymous groups. These were coming west from Gilead. **Gilead.** *See note on 31:21*.

GENESIS—NOTE ON 37:27 This criminal behavior would later be prohibited by the Mosaic legislation (Ex. 21:16; Deut. 24:7)

GENESIS—NOTE ON 37:28 **twenty shekels of silver.** This was the average price of a slave at that time in the second millennium B.C. Although most slaves were part of the booty of military conquest, private and commercial slave-trading was also common. Joseph was sold into slavery c. 1897 B.C.

GENESIS—NOTE ON 37:29 **Reuben . . . tore his clothes.** Although he was absent at the time of the sale, he would be held responsible for the treachery, and so joined in the cover-up (vv. 30–35). His grief manifested how much he had actually wanted to rescue Joseph (see 42:22).

GENESIS—NOTE ON 37:31–35 The deceiver of Isaac (27:18–29) was deceived by his own sons' lie. Sin's punishment is often long delayed.

GENESIS—NOTE ON 37:35 **Sheol.** This is the first OT use of this term for the abode of the dead (in 35:20 the word "tomb" is used to refer to an earthly burial plot). It is a general Hebrew term meaning the place of the dead (used 65 times in the OT), referring to either the body in its decaying form or the soul in its conscious afterlife.

GENESIS—NOTE ON 37:36 **Potiphar.** He was a prominent court official and high-ranking officer in Egypt, perhaps captain of the royal bodyguard (cf. 40:3–4). His name, a most unusual grammatical form for that period, either meant “the one whom the god Ra has given” or “the one who is placed on earth by Ra,” making it a descriptive epithet more than a personal name. *See note on 40:3–4*.

GENESIS—NOTE ON 38:1–30 The Judah-Interlude, as it is sometimes known, is bracketed by references to the sale of Joseph to Potiphar (37:36; 39:1). Such a parenthesis in the Joseph story demands some reason why a chapter laced with wickedness, immorality, and subterfuge should of necessity be placed in this spot. The answer is that the events recorded are chronologically in the right place, being contemporary with Joseph’s slavery in Egypt (38:1, “at that time”). The account is also genealogically in the right place, i.e., with Joseph gone (seemingly for good), with Reuben, Simeon, and Levi out of favor (for incest and for treachery), Judah would most likely accede to firstborn status. It provides a contrast because it also demonstrates the immoral character of Judah, as compared with the virtue of Joseph. Canaanite syncretistic religion and inclusivism threatened to absorb the fourth and later generations of Abraham’s heirs, but Egyptian exile and racial exclusivism produced not loss of their ethnic identity, but preservation of it.

GENESIS—NOTE ON 38:1 **Adullamite.** Adullam was a town about 1 mile northwest of Hebron.

GENESIS—NOTE ON 38:2–5 Judah’s separation from his brethren was marked by more than the geographical; it involved integration. His Canaanite wife had three sons for his family line.

GENESIS—NOTE ON 38:6–10 Two sons were executed by the Lord, one for unspecified wickedness and one for deliberate and rebellious rejection of the duty to marry a relative’s widow, called a levirate marriage. This was a rather dubious distinction for the line of Judah to gain. For details on levirate marriage according to later Mosaic law, *see note on Deut. 25:5–10*; see Introduction to Ruth.

GENESIS—NOTE ON 38:11 Remain a widow . . . till Shelah my son. Taking her father-in-law at his word and residing at her father's household as a widow would do, Tamar vainly waited for Judah's third son to protect the inheritance rights of her deceased husband (v. 14) and finally resorted to subterfuge to obtain her rights (vv. 13–16). In so doing, she may have been influenced by Hittite inheritance practices which wickedly called the father-in-law into levirate marriage in the absence of sons to do so.

GENESIS—NOTE ON 38:12 Timnah. The specific location in the hill country of Judah is unknown. Cf. Samson, Judg. 14:1.

GENESIS—NOTE ON 38:13 shear his sheep. Such an event was frequently associated, in the ancient world, with festivity and licentious behavior characteristic of pagan fertility-cult practices.

GENESIS—NOTE ON 38:14–15 Feeling that no one was going to give her a child, Tamar resorted to disguising herself as a prostitute, obviously knowing she could trap Judah, which says little for his moral stature in her eyes. Judah's Canaanite friend, Hirah (vv. 1, 20), called her a temple prostitute (v. 21), which made Judah's actions no less excusable just because cultic prostitution was an accepted part of Canaanite culture. He solicited the iniquity by making the proposal to her (v. 16), and she played the role of a prostitute, negotiating the price (v. 17).

GENESIS—NOTE ON 38:18 Your signet and your cord and your staff. A prominent man in the ancient Near East endorsed contracts with the cylinder signet he wore on a cord around his neck. Her request for the walking stick suggests it also had sufficient identifying marks on it (cf. v. 25, "whose these are"). The custom of using three pieces of identification is attested to in Ugaritic (Canaanite) literature.

GENESIS—NOTE ON 38:20–23 It was not good for one's reputation to keep asking for the whereabouts of a prostitute.

GENESIS—NOTE ON 38:24 let her be burned. Double standards prevailed in that Judah, no less guilty than Tamar, commanded her execution for immorality. Later Mosaic legislation would prescribe this form of the death penalty for a priest's daughter who prostituted herself or for those guilty of certain forms of incest (Lev. 20:14; 21:9).

GENESIS—NOTE ON **38:26** **more righteous than I.** This was not an accolade for her moral character and faith, but a commendation by Judah for her attention to inheritance rights of her family line and his shameful neglect thereof. Her death sentence was rescinded.

GENESIS—NOTE ON **38:29** **Perez.** This first of the twins, born of prostitution and incest to Tamar, nevertheless came into the messianic line, which went through Boaz and Ruth to King David (Ruth 4:18–22; Matt. 1:3). His name means "breach" or "pushing through."

GENESIS—NOTE ON **39:1** **Potiphar.** *See note on 37:36*. **Ishmaelites.** *See note on 37:25*.

GENESIS—NOTE ON **39:2** **The Lord was with Joseph.** Any and all ideas that Joseph, twice a victim of injustice, had been abandoned by the Lord are summarily banished by the employment of phrases highlighting God's oversight of his circumstances, e.g. "with him" (vv. 3, 21), "caused all that he did to succeed" (vv. 3, 23), "found/gave him favor" (vv. 4, 21), "blessed/blessing" (v. 5), and "showed him steadfast love" (v. 21). Neither being unjustly sold into slavery and forcibly removed from the land (37:28), nor being unjustly accused of sexual harassment and imprisoned (39:13–18) were events signaling even a temporary loss of divine superintendence of Joseph's life and God's purpose for his people, Israel.

GENESIS—NOTE ON **39:2–4** **successful . . . overseer over his house.** This involved the authority and trust as the steward of the whole estate (v. 5, "house and field" and v. 9, "not greater"), one of the criteria for which was trust. No doubt Joseph was conversant in the Egyptian language (*see note on 29:9*).

GENESIS—NOTE ON **39:5** **the blessing of the Lord.** Joseph was experiencing fulfillment of the Abrahamic Covenant, even at that time before Israel was in the land (see 12:1–3).

GENESIS—NOTE ON 39:6 **no concern about anything but the food he ate.** Since Joseph proved trustworthy enough to need no oversight, his master concerned himself only with his own meals or his very own personal affairs. Joseph himself remarked that Potiphar had delegated to him so much, that he no longer knew the full extent of his own business affairs (v. 8); in fact, he knew only what was set before him (v. 6).

GENESIS—NOTE ON 39:9 **this great wickedness.** Joseph explained, when first tempted, that adultery would be a gross violation of his ethical convictions that demanded 1) the utmost respect for his master and 2) a life of holiness before his God. Far more was involved than compliance with the letter of an ancient Near Eastern law-code, many of which did forbid adultery. Rather, as one who walked with God, Joseph was seeking to obey moral standards which existed long before Mosaic law-code prescriptions applied (cf. Ps. 51:4).

GENESIS—NOTE ON 39:10–18 Her incessant efforts to seduce Joseph failed in the face of his strong convictions not to yield or be compromised. At flashpoint, Joseph fled! Based on false accusations, Joseph was deemed guilty and imprisoned. Cf. 2 Tim. 2:22 for a NT picture of Joseph’s attitude.

GENESIS—NOTE ON 39:12 **his garment.** See 37:31–35 for the other time one of Joseph’s cloaks was used in a conspiracy against him.

GENESIS—NOTE ON 39:17 **Hebrew servant.** This term was used by Potiphar’s wife as a pejorative, intended to heap scorn upon someone considered definitely unworthy of any respect. Its use may also suggest some latent attitudes toward dwellers in Canaan, which could be aggravated to her advantage. Potiphar’s wife also neatly shifted the blame onto her husband for having hired the Hebrew in the first place (vv. 16–18) and stated this also before the servants (v. 14).

GENESIS—NOTE ON 39:19–20 The death penalty for adultery may not have applied to a charge of attempted adultery, attempted seduction, or rape (cf. vv. 14, 18), so Potiphar consigned Joseph to the prison reserved for royal servants, from where, in the providence of God, he would be summoned into Pharaoh’s presence and begin the next stage of his life (cf. chs. 40–41). *See note on 40:3–4*.

GENESIS—NOTE ON 39:21 **showed him steadfast love.** God did not permit this initial painful imprisonment to continue (cf. Ps. 105:18–19).

GENESIS—NOTE ON 39:22–23 Once again Joseph, though in circumstances considerably less comfortable than Potiphar’s home, rose to a position of trust and authority and proved to be trustworthy enough not to need any oversight.

GENESIS—NOTE ON 40:1 the king of Egypt. To be identified as Senusert II, c. 1894–1878 B.C.

GENESIS—NOTE ON 40:2 the chief cupbearer and the chief baker. Both these occupations and ranks in Pharaoh's court are attested in existing ancient Egyptian documents. The cupbearer gave him his drinks. The baker cooked his bread. Both had to be trustworthy and beyond the influence of the monarch's enemies.

GENESIS—NOTE ON 40:3–4 captain of the guard. *See note on 37:36*. If this was Potiphar, the captain of the guard, then Joseph's former master directed him to attend to the two royal servants remanded into his custody until sentence was past. This prison was also called "the house of the captain of the guard" (40:3), "his master's house" (v. 7), and "pit" (v. 15; 41:14), unless Joseph had been moved to another penal facility.

GENESIS—NOTE ON 40:5 dream. Oneiromancy, the science or practice of interpreting dreams, flourished in ancient Egypt because dreams were thought to determine the future. Both Egypt and Babylon developed a professional class of dream interpreters. Deuteronomy 13:1–5 shows that such dream interpreters were part of ancient false religion and to be avoided by God's people. By some 500 years later, a detailed manual of dream interpretation had been compiled. Unlike Joseph, neither cupbearer nor baker understood the significance of their dreams (cf. Gen. 37:5–11).

GENESIS—NOTE ON 40:8 Do not interpretations belong to God? Joseph was careful to give credit to his Lord (cf. 41:16). Daniel, the only other Hebrew whom God allowed to accurately interpret revelatory dreams, was just as careful to do so (Dan. 2:28). Significantly, God chose both men to play an important role for Israel while serving pagan monarchs and stepping forward at the critical moment to interpret their dreams and reveal their futures.

GENESIS—NOTE ON 40:9–13 the chief cupbearer. Consistent with his duty as the cupbearer to the king, he dreamed of a drink prepared for Pharaoh. It was a sign that he would be released and returned to his position (v. 13).

GENESIS—NOTE ON **40:14–15** **remember me.** A poignant appeal to the cupbearer, whose future was secure, to speak a word for Joseph's freedom, because he knew cupbearers had the ear of kings. The cupbearer quickly forgot Joseph (v. 23) until his memory was prompted just at the right moment two years later (41:1, 9).

GENESIS—NOTE ON **40:15** **the land of the Hebrews.** Giving this designation to the land of Canaan indicates that Joseph understood the land promise of the Abrahamic Covenant.

GENESIS—NOTE ON **40:16** **interpretation was favorable.** The chief baker, noting some similarity in the dreams, was encouraged to request interpretation of his dream.

GENESIS—NOTE ON **40:20** **Pharaoh's birthday.** The Rosetta Stone (discovered in A.D. 1799, this is a trilingual artifact from Egyptian antiquity, c. 196 B.C., whose Greek inscription enabled linguists to understand the language of hieroglyphics) records a custom of releasing Pharaoh's prisoners, but at this party held for his servants, Pharaoh rendered two very different kinds of judgment (vv. 21–22).

GENESIS—NOTE ON **41:1** **the Nile.** This river dominated Egyptian life.

GENESIS—NOTE ON **41:8** **none who could interpret.** The combined expertise of a full council of Pharaoh's advisers and dream experts, all of whom had been summoned into his presence, failed to provide an interpretation of the two disturbing dreams. Without knowing it, they had just set the stage for Joseph's entrance on the scene of Egyptian history.

GENESIS—NOTE ON **41:9** **Then the chief cupbearer said.** With memory suitably prompted, the butler apologized for his neglect ("my offenses"), and apprised Pharaoh of the Hebrew prisoner and his accurate interpretation of dreams two years earlier (vv. 10–13).

GENESIS—NOTE ON **41:14** **Then Pharaoh sent and called Joseph.** The urgent summons had Joseph in front of Pharaoh with minimum delay, in prized, clean-shaven Egyptian style for a proper appearance.

GENESIS—NOTE ON 41:16 **It is not in me; God will give.** Deprecating any innate ability, Joseph advised at the very outset that the answer Pharaoh desired could only come from God.

GENESIS—NOTE ON 41:25 **God has revealed.** Joseph's interpretation kept the focus fixed upon what God had determined for Egypt (vv. 28, 32).

GENESIS—NOTE ON 41:33–36 After interpreting the dream, Joseph told Pharaoh how to survive the next 14 years. Incongruously, Joseph, a slave and a prisoner, appended to the interpretation a long-term strategy for establishing reserves to meet the future need, and included advice on the quality of the man to head up the project. Famines had ravaged Egypt before, but this time divine warning permitted serious and sustained advance planning.

GENESIS—NOTE ON 41:37–41 To Pharaoh and his royal retinue, no other candidate but Joseph qualified for the task of working out this good plan, because they recognized that he spoke God-given revelation and insight (v. 39). Joseph's focus on his Lord had taken him from prison to the palace quickly (v. 41).

GENESIS—NOTE ON 41:38 **the Spirit of God.** The Egyptians did not understand about the third person of the triune Godhead. They merely meant that God had assisted Joseph.

GENESIS—NOTE ON 41:41 **set you over all the land of Egypt.** The country-wide jurisdiction accorded to Joseph receives frequent mention in the narrative (vv. 43–44, 46, 55; 42:6; 45:8).

GENESIS—NOTE ON 41:42 **signet ring . . . garments . . . gold chain.** Emblems of office and a reward of clothing and jewelry suitable to the new rank accompanied Pharaoh's appointment of Joseph as vizier, or prime minister, the second-in-command (v. 40; 45:8, 26). Joseph wore the royal seal on his finger, authorizing him to transact the affairs of state on behalf of Pharaoh himself.

GENESIS—NOTE ON 41:43–45 Other awards appropriate to promotion were also bestowed upon Joseph, namely, official and recognizable transportation

(v. 43), an Egyptian name (v. 45), and an Egyptian wife (v. 45). Further, the populace was commanded to show deference for their vizier (v. 43, “Bow the knee”). All these dreams had been revealed by God, in a rare display of manifesting truth through pagans, so that Joseph would be established in Egypt as a leader and, thus elevated, could be used for the preservation of God’s people when the famine came to Canaan. Thus, God cared for his people and fulfilled his promises (*see note on 45:1–8*).

GENESIS—NOTE ON 41:43 his second chariot. This signified to all that Joseph was second-in-command.

GENESIS—NOTE ON 41:45 Zaphenath-paneah. This name probably means “The Nourisher of the Two Lands, the Living One” but various other proposals have also been suggested; certainty of that meaning still eludes scholars. Foreigners are known to have been assigned an Egyptian name.

GENESIS—NOTE ON 41:46 thirty years old. C. 1884 B.C. Only 13 years had elapsed since his involuntary departure from “the land of the Hebrews” (cf. 40:15). Joseph had been 17 when the narrative commenced (37:2).

GENESIS—NOTE ON 41:50 On. One of the four great Egyptian cities, also called Heliopolis, which was known as the chief city of the sun god, Ra. It was located c. 19 miles north of ancient Memphis.

GENESIS—NOTE ON 41:51–52 Manasseh . . . Ephraim. The names, meaning “forgetful” and “fruitful,” assigned to his sons together with their explanations depict the centrality of God in Joseph’s worldview. Years of suffering, pagan presence, and separation from his own family had not harmed his faith.

GENESIS—NOTE ON 41:54–57 Use of hyperbole with “all” (vv. 54, 56–57) emphatically indicates the widespread ravaging impact of famine far beyond Egypt’s borders. She had become indeed the “breadbasket” of the ancient world.

GENESIS—NOTE ON 41:55–56 Go to Joseph. After seven years, Joseph’s authority remained intact, and Pharaoh still fully trusted his vizier. He dispensed the food supplies by sale to Egyptians and others (v. 47).

GENESIS—NOTE ON 42:1–3 Jacob's sons were paralyzed in the famine, and Jacob was reluctant to let his family return to Egypt, not knowing what would happen to them (v. 4). But, with no other choice left, he dispatched them to buy grain in Egypt (v. 2).

GENESIS—NOTE ON 42:4 Benjamin. See 35:16–19. He was the youngest of all, the second son of Rachel, Jacob's beloved, and the favorite of his father since he thought Joseph was dead.

GENESIS—NOTE ON 42:6 bowed. Without their appreciating it at the time, Joseph's dream became reality (37:5–8). Recognition of Joseph was unlikely because: 1) over 15 years had elapsed and the teenager sold into slavery had become a mature adult; 2) he had become Egyptian in appearance and dress; 3) he treated them without a hint of familiarity (42:7–8); and 4) they thought he was dead (v. 13).

GENESIS—NOTE ON 42:9–22 The brothers' final evaluation after being imprisoned for 3 days, after protesting the charge of espionage, and after hearing the royal criterion for establishing their innocence (vv. 15, 20), revealed their guilty conscience and their understanding that vengeance for their wrongdoing to Joseph had probably arrived (vv. 21–22). Calling themselves "honest men" (v. 11) was hardly an accurate assessment.

GENESIS—NOTE ON 42:9 remembered the dreams. Joseph remembered his boyhood dreams about his brothers bowing down to him (37:9) as they were coming true.

GENESIS—NOTE ON 42:15 by the life of Pharaoh. Speaking an oath in the name of the king would most likely have masked Joseph's identity from the brothers. Perhaps it also prevented them from grasping the significance of his declaration, "I fear God" (v. 18). **unless your youngest brother comes here.** Joseph wanted to find out if they had done the same or a similar thing to Benjamin as to himself.

GENESIS—NOTE ON 42:19–20 if you are honest men. Joseph took their assessment of themselves at face value when exhorting them to respond to his proposals, but still asked for a hostage.

GENESIS—NOTE ON 42:21 **distress of his soul.** The brothers had steeled their hearts when selling Joseph to the Midianites (37:28–29), but they could not forget the fervent pleading and terror-filled voice of the teenager dragged away as a slave from home. Reuben reminded them of his warning at that time and the consequence.

GENESIS—NOTE ON 42:22 **reckoning for his blood.** This declaration referred to the death penalty (9:5).

GENESIS—NOTE ON 42:24 **took Simeon.** He kept hostage not Reuben the firstborn, but Simeon, the oldest brother who willingly participated in the crime against Joseph (37:21–31).

GENESIS—NOTE ON 42:28 **God has done.** Their guilty conscience and fear of vengeance from God surfaced again in this response to the money with which they had purchased the grain being returned and found in the one sack that had been opened. Later, upon discovering all their money had been returned, their fear increased even further (v. 35).

GENESIS—NOTE ON 42:36 Jacob could not handle the prospect of losing another son, and didn't trust the brothers who had already divested him of two sons by what he may have thought were their intrigues. **All . . . against me.** The whole situation overwhelmed Jacob who complained against his sons (cf. 43:6) and would not release Benjamin (42:38).

GENESIS—NOTE ON 42:37 The always salutary Reuben generously made his father an offer easy to refuse—killing his grandsons!

GENESIS—NOTE ON 43:3 **solemnly warned us.** The seriousness of Joseph's words portended failure for another mission to buy food, unless the criterion he had set down was strictly met.

GENESIS—NOTE ON 43:9 **I will be a pledge of his safety.** Reuben's offer to guarantee the safety of Benjamin had been rejected (42:37–38), but Judah's was accepted (43:11) because of the stress of the famine and the potential death of all (v. 8) if they waited much longer (v. 10).

GENESIS—NOTE ON 43:11 **a little.** Likely, this was a significant present because they had little left. But there was no future at all past the little if they did not get grain in Egypt.

GENESIS—NOTE ON 43:14 Jacob's acquiescence to let Benjamin go (v. 13) ended with prayer for the brothers' and Benjamin's safety and with a cry of being a helpless victim of circumstances. Pessimism had apparently set into his heart and deepened after the loss of Joseph.

GENESIS—NOTE ON 43:23 **Your God . . . has put.** An indication of Joseph's steward either having come to faith in God or having become very familiar with how Joseph talked of his God and life. So concerned were the brothers to protest their ignorance of the means of the money being returned and to express their desire to settle this debt (vv. 20–22), that they missed the steward's clear reference to the God of Israel ("the God of your father") and his oversight of events in which he had played a part ("I received your money").

GENESIS—NOTE ON 43:26 **bowed down to him to the ground.** Again, Joseph's boyhood dream (37:5–8) had become reality (cf. 42:6).

GENESIS—NOTE ON 43:29 **God be gracious.** Joseph easily used the name of God in his conversation, but the brothers did not hear the name of their own covenant God being spoken by one who looked just like an Egyptian (cf. 42:18).

GENESIS—NOTE ON 43:30 **to weep.** Joseph was moved to tears on several occasions (42:24; 45:2, 14–15; 46:29).

GENESIS—NOTE ON 43:32 **not eat with the Hebrews.** Exclusivism kept the Egyptians sensitive to the social stigma attached to sharing a meal table with foreigners (cf. 46:34). Discrimination prevailed at another level too: Joseph ate alone, his rank putting him ahead of others and giving him his own meal table and setting.

GENESIS—NOTE ON 43:33 **the firstborn . . . the youngest.** To be seated at the table in birth order in the house of an Egyptian official was startling—how did he know this of them? Enough clues had been given in Joseph's previous questions about the family and his use of God's name for them to wonder about him and his personal knowledge of them. Obviously, they simply did not believe Joseph was alive (44:20) and certainly not as a personage of such immense influence and authority. They had probably laughed through the years at the memory of Joseph's dreams of superiority.

GENESIS—NOTE ON 43:34 Benjamin's portion. Favoritism shown to Rachel's son silently tested their attitudes; any longstanding envy, dislike, or animosity could not be easily masked. None surfaced.

GENESIS—NOTE ON 44:2 my cup, the silver cup. Joseph's own special cup, also described as one connected with divination (vv. 5, 15) or hydromancy (interpreting the water movements), was a sacred vessel symbolizing the authority of his office of Egyptian vizier. Mention of its superstitious nature and purpose need not demand Joseph be an actual practitioner of pagan religious rites. *See note on v. 15*.

GENESIS—NOTE ON 44:5 divination. *See note on Deut. 18:9–12*.

GENESIS—NOTE ON 44:7–9 The brothers, facing a charge of theft, protested their innocence by pointing first to their integrity in returning the money from the last trip, and then by declaring death on the perpetrator and slavery for themselves.

GENESIS—NOTE ON 44:12 beginning with the eldest. Again, there was a display of inside knowledge of the family, which ought to have signaled something to the brothers. *See note on 43:33*.

GENESIS—NOTE ON 44:13 tore their clothes. A well known ancient Near Eastern custom of visibly portraying the pain of heart being experienced. They were very upset that Benjamin might become a slave in Egypt (v. 10). Benjamin appears to have been speechless. They had passed a second test of devotion to Benjamin (the first in 43:34).

GENESIS—NOTE ON 44:14 fell before him. Again the dream had become reality (cf. 37:5–8; 42:6); but now prostrate before him, they had come to plead for mercy both for their youngest brother Benjamin and for their father Jacob (44:18–34).

GENESIS—NOTE ON 44:15 practice divination. *See notes on vv. 2 and 5.* Joseph, still disguising himself as an Egyptian official before his brothers, permitted them to think it so.

GENESIS—NOTE ON 44:16 And Judah said. Judah stepped forward as the family spokesman since it was he who came with his brothers to Joseph's house and he who pled with him (cf. vv. 14, 18); Reuben, the firstborn, had been eclipsed. **God has found out the guilt.** Judah, showing how his heart had changed, acknowledged the providence of God in uncovering their guilt (note the "we" in the questions), and did not indulge in any blame shifting, even onto Benjamin.

GENESIS—NOTE ON 44:18–34 An eloquent and contrite plea for mercy, replete with reference to the aged father's delight in and doting upon the youngest son (vv. 20, 30) and the fatal shock should he be lost (vv. 22, 29, 31, 34). Judah's evident compassion for Jacob and readiness to substitute himself for Benjamin in slavery finally overwhelmed Joseph—these were not the same brothers of yesteryear (45:1).

GENESIS—NOTE ON 45:1–8 Stunned by the revelation of who it really was with whom they dealt, the brothers then heard expressed a masterpiece of recognition of and submission to the sovereignty of God, i.e., his providential rule over the affairs of life, both good and bad. *See note on 41:43–45.*

GENESIS—NOTE ON 45:6 these two years. Joseph would have been 39 years old and away from his brothers for 22 years (37:2).

GENESIS—NOTE ON 45:7 to preserve . . . a remnant. Words reflecting, on Joseph's part, an understanding of the Abrahamic Covenant and its promise of a nation (cf. chs. 12; 15; 17).

GENESIS—NOTE ON 45:8 father to Pharaoh. A title that belonged to viziers and that designated one who, unrelated to Pharaoh, nevertheless performed a valuable function and held high position, which in Joseph's case was "lord of all Egypt" (v. 9). A new and younger Pharaoh now reigned, Senusert III, c. 1878–1841 B.C.

GENESIS—NOTE ON 45:10 land of Goshen. This area, located in the northeast section of the Egyptian Delta region, was appropriate for grazing the herds of Jacob (cf. 47:27; 50:8). Over 400 years later, at the time of the exodus, the Jews still lived in Goshen (cf. Ex. 8:22; 9:26).

GENESIS—NOTE ON 45:14–15 Reconciliation was accomplished with much emotion, which clearly showed that Joseph held no grudges and had forgiven them, evidencing the marks of a spiritually mature man. *See note on 50:15–18*. It had been 22 years since the brothers sold Joseph into slavery.

GENESIS—NOTE ON 45:16 it pleased Pharaoh. The final seal of approval for Joseph's relatives to immigrate to Egypt came unsought from Pharaoh (vv. 17–20).

GENESIS—NOTE ON 45:24 Do not quarrel on the way. A needed admonition because they would have so much sin to think about as they readied their confession to their father.

GENESIS—NOTE ON 45:26 his heart became numb. Like his sons (v. 3), Jacob was shocked by the totally unexpected good news. Even though the record is silent on the matter, this was the appropriate occasion for the sons to confess their crime to their father.

GENESIS—NOTE ON 46:1 offered sacrifices. The route to Egypt for Jacob went via Beersheba, a notable site about 25 miles southwest of Hebron and favorite place of worship for both Abraham and Isaac (21:33; 26:25).

GENESIS—NOTE ON 46:2–4 God spoke . . . in visions. Jacob's anxiety about his departure to Egypt was allayed by the Lord's approval and confirmation of his descendants returning as a nation. God had previously appeared/spoken to Jacob in 28:10–17; 32:24–30; 35:1, 9–13.

GENESIS—NOTE ON 46:4 close your eyes. A promise of dying peacefully in the presence of his beloved son (cf. 49:33).

GENESIS—NOTE ON 46:6 came into Egypt. C. 1875 B.C. They remained 430 years (Ex. 12:40) until the exodus in 1445 B.C.

GENESIS—NOTE ON 46:8–27 The genealogical register, separately listing and totaling the sons per wife and handmaid, is enveloped by notification that it records the sons/persons of Jacob who went to Egypt (vv. 8, 27). Ancient Near Eastern genealogies could include historical notes as is true here, namely the death of Er and Onan (v. 12), and that Laban gave the handmaids to his daughters (vv. 18, 25).

GENESIS—NOTE ON 46:8 the descendants of Israel. This was the first time that author Moses referred to the family as a whole in this way, although "in Israel" had been used by the sons of Jacob before (cf. 34:7).

GENESIS—NOTE ON 46:26 sixty-six persons. The total of vv. 8–25 is 70, from which Er, Onan, Manasseh, and Ephraim need to be deleted.

GENESIS—NOTE ON 46:27 seventy. Jacob, Joseph, Manasseh, and Ephraim should be added to the 66. The 75 of Acts 7:14 included an additional five people, born in the land, which were added in the LXX reading of 46:8–27 (cf. Ex. 1:5; Deut. 10:22). These five included two sons of Manasseh, two sons of Ephraim, and one grandson of the latter. *See note on Ex. 1:5*.

GENESIS—NOTE ON 46:28 sent Judah ahead of him. Once again Judah was the leader going ahead as Jacob's representative, not Reuben. *See note on 44:16*. **Goshen.** *See note on 45:10*.

GENESIS—NOTE ON 46:31–34 Joseph's instructions about his preparatory interview with Pharaoh were designed to secure his relatives a place somewhat separate from the mainstream of Egyptian society. The social stigma regarding the Hebrews (43:32), who were shepherds also (46:34), played a crucial role in protecting Israel from intermingling and losing their identity in Egypt. *See note on 43:32*.

GENESIS—NOTE ON 47:1–6 in the land of Goshen. By informing Pharaoh of where he had located his family (cf. 45:10; 46:28) and then by having the family's five representatives courteously request permission to reside in Goshen (47:2, 4), Joseph, wise to court procedures, paved the way for Pharaoh's confirmation and approval (v. 6).

GENESIS—NOTE ON **47:7, 10****Jacob blessed Pharaoh.** The aged patriarch's salutations pronounced, undoubtedly in the name of God, a benediction on Pharaoh Senusert III (*see note on 45:8*) for his generosity and his provision of a safe place for Jacob's family. Though Senusert III had ascended to the throne before the famine ended, he honored his father's commitments.

GENESIS—NOTE ON **47:9** **my sojourning . . . Few and evil.** Since neither Jacob nor his fathers had actually possessed the land of Canaan, describing life as a sojourning was a fitting evaluation to give. In addition, his years seemed few in contrast to those of the two who had visited Egypt long before him, Abraham and Isaac (175 and 180 years respectively). And still overshadowed with pessimism, the days were "evil," in the sense of toil and trouble, of many sorrows, distresses, and crises. *See note on 48:15*.

GENESIS—NOTE ON **47:11** **land of Rameses.** An alternative designation for Goshen (cf. 46:34; 47:1, 6), with this name perhaps used later to more accurately describe the region for Moses' contemporary readers. *See note on Ex. 1:11* regarding the name Rameses ("Raamses" being the alternate spelling in Exodus). This region is also called Zoan elsewhere (cf. Ps. 78:12, 43).

GENESIS—NOTE ON **47:12** **according to the number of their dependents.** A rationing system was evidently in operation.

GENESIS—NOTE ON **47:13–24** When the famine finally exhausted the Egyptians' supply of money, Joseph accepted animals in exchange for grain (v. 17). After the animals ran out, the people were desperate enough to exchange their land (vv. 19–20). Eventually, Pharaoh owned all the land, except what was the priests' (v. 22), though the people were allowed to work the land and pay one-fifth of its yield to Pharaoh (v. 24). Whatever may have been the land tenure system at that time, some private land ownership did at first exist, but finally, as in a feudal system, all worked their land for Pharaoh. Landed nobility did lose out and declined during major social reforms undertaken under Senusert III. This is the first record in Scripture of a national income tax, and the amount was 20 percent. Later, after the exodus, God would prescribe tithes for Israel as national income taxes to support the theocracy (see Mal. 3:10).

GENESIS—NOTE ON 47:15 **when the money was all spent.** The severity of the famine finally bankrupted all in Egypt and Canaan. With no monetary instruments available as a medium of exchange, a barter system was established (vv. 16–18).

GENESIS—NOTE ON 47:16–18 Land soon replaced animals as the medium of exchange.

GENESIS—NOTE ON 47:25–26 The extra measures imposed by Joseph to control the impact of the famine, i.e., moving parts of the population into cities (v. 21) and demanding a one-fifth tax on crop yields (v. 24), did not affect his approval ratings (v. 25). Whatever the gain to Pharaoh, the people obviously understood that Joseph had not enriched himself at their expense.

GENESIS—NOTE ON 47:27–28 **fruitful and multiplied greatly.** For 17 years, Jacob was witness to the increase; he had a glimpse of God's promise to Abraham, Isaac, and himself in the process of being fulfilled.

GENESIS—NOTE ON 47:29 **your hand under my thigh.** Cf. Abraham and Eliezer in 24:9. **Do not bury me in Egypt.** With the customary sign of an oath in that day, Joseph sincerely promised to bury Jacob, at his request, in the family burial cave in Canaan (cf. 49:29–32).

GENESIS—NOTE ON 47:31 Cf. Heb. 11:21.

GENESIS—NOTE ON 48:3–6 After summarizing God's affirmation of the Abrahamic Covenant to himself, Jacob/Israel, in gratitude for Joseph's great generosity and preservation of God's people, formally proclaimed adoption of Joseph's sons on a par with Joseph's brothers in their inheritance, thus granting to Rachel's two sons (Joseph and Benjamin) three tribal territories in the land (cf. v. 16). This may explain why the new name, Israel, was used throughout the rest of the chapter.

GENESIS—NOTE ON 48:4 **will give this land.** Cf. Acts 7:5.

GENESIS—NOTE ON 48:8 **Who are these?** Blind Jacob asked for identification of Joseph's sons before he would pronounce their blessings.

Perhaps, at this point, he recollected the time of blessing before his own father and the trick played on blind Isaac (27:1–29).

GENESIS—NOTE ON **48:14** **crossing his hands.** Intentionally crossing his hands, Jacob altered what Joseph expected to happen and placed his right hand on the youngest, not on the firstborn. When Joseph attempted to correct Jacob's mistake (vv. 17–18), he learned that Jacob knew exactly what he was doing (vv. 19–20). The patriarchal blessing took on prophetic significance with such action and words, since Ephraim would be the most influential of the two to the extent that Ephraim would become a substitute name for Israel (*see note on 48:19*).

GENESIS—NOTE ON **48:15** **blessed Joseph.** With hands on the sons' heads, Jacob uttered the prayer-wish for Joseph, which indicated by his wording that these two would be taking his son's place under Abraham and Isaac. *See note on vv. 3–6*.

GENESIS—NOTE ON **48:15–16** Pessimism no longer overshadowed Jacob's testimony; he recognized that every day had been under God's hand or that of his angel (*see note on 16:13*). This was a different evaluation of his life than previously given (47:9).

GENESIS—NOTE ON **48:16** **redeemed me.** This is the first mention of God as redeemer, deliverer, or Savior.

GENESIS—NOTE ON **48:19** **younger brother shall be greater.** Ephraim did indeed become the dominant tribe of the 10 northern tribes, eventually being used as the national designate for the 10 tribes in the prophets (Isa. 7:2, 5, 9, 17; Hos. 9:3–16).

GENESIS—NOTE ON **48:21** **bring you again.** Dying Jacob gave voice to his undying trust in God's taking his descendants back to Canaan.

GENESIS—NOTE ON **48:22** **one mountain slope . . . with my sword.** Jacob's history does not record any conquest of Amorite land. He did purchase property from the children of Hamor (33:19) but that was not by conquest. At some time this military event had actually occurred, but for some unknown reason it finds no other mention in God's revelation.

GENESIS—NOTE ON 49:1–28 With Judah and Joseph receiving the most attention (vv. 8–12, 22–26), the father's blessing portrayed the future history of each son, seemingly based upon their characters up to that time. The cryptic nature of the poetry demands rigorous analysis for correlating tribal history with Jacob's last word and testament. See Moses' blessing on the tribes in Deut. 33, c. 1405 B.C.

GENESIS—NOTE ON 49:1 in days to come. The key expression leading into the poetic content of Jacob's prediction for each son often signifies the last days in prophetic literature (Isa. 2:2; Ezek. 38:16) or points more generally to "the latter days" (Deut. 4:30; 31:29), i.e., in the sense of "in subsequent days."

GENESIS—NOTE ON 49:2–27 The names of the sons are not given in birth order (cf. 29:32–30:24; 35:18), nor in the pattern of wife, then handmaid (cf. 46:8–25). The order is as per the mother: 1) the six sons of Leah; 2) one son of Bilhah; 3) two sons of Zilpah; 4) one son of Bilhah; and 5) the two sons of Rachel. Other than the reversal of Leah's fifth and sixth sons, the others remain in chronological order in relation to their mothers. No other pattern is discernible. It may have been nothing more than a mnemonic device, or just how Jacob personally had come to recall them to mind.

GENESIS—NOTE ON 49:3–4 The seriousness of Reuben's sin (35:22) was not forgotten. Its consequences erased his birthright (1 Chron. 5:1–3), and whatever dignity and majesty he might have had, his tribe received scant mention in Israelite history and produced not one judge, prophet, military leader, or other important person (cf. Judg. 5:15; 1 Chron. 5:1). Moses prayed for this tribe not to die out (Deut. 33:6). "Unstable as water" lit., means "boiling" and shows instability.

GENESIS—NOTE ON 49:5–7 The cruelty and anger of Simeon and Levi at Shechem were not forgotten (34:25). Their consequences affected Simeon who: 1) became the smallest tribe in the second census of Moses (Num. 26:14); 2) was omitted from the blessing of Moses (Deut. 33:8); and 3) later shared territory with Judah (Josh. 19:1–9). Levi was scattered (Gen. 49:7) throughout Israel; they became, by God's grace and through their loyalty to God (Ex. 32:26), the priestly tribe and residents of the cities of refuge. Neither possessed their own designated region in the land, although Levi's priestly position was certainly a privileged one (cf. Deut. 33:8–11; Josh. 21:1–3). “Hamstrung” means to cut the leg tendons as a means of destroying the animal’s usefulness.

GENESIS—NOTE ON 49:8–12 As strong as a young lion and entrenched as an old lion, to Judah’s line belonged national prominence and kingship, including David, Solomon, and their dynasty (640 years after this), as well as the one to whom “the scepter shall not depart,” i.e., Shiloh, the cryptogram for the Messiah, the one also called the “Lion of the tribe of Judah” (Rev. 5:5). On the march through the wilderness, Judah went first (Num. 10:14) and had the largest population in Moses’ census (cf. Num. 1:27; 26:22). This language (Gen. 49:11–12) describes prosperity so great that people will tie a donkey to a choice vine, letting it eat because there is such abundance; wine will be as plentiful as water and everyone will be healthy. This is likely a millennial prophecy.

GENESIS—NOTE ON 49:13 Although Zebulun’s territory did not border the Mediterranean nor the Sea of Galilee, the tribe was situated to benefit from the important trade route, the Via Maris, traversed by sea traders moving through their territory.

GENESIS—NOTE ON 49:14–15 Issachar, an industrious, robust, hardy, and stalwart tribe, lived up to the name of their founder whose name meant “man of wages” (cf. 1 Chron. 7:1–5; 12:32).

GENESIS—NOTE ON 49:16–18 Dan, whose name meant “Judge,” fathered an aggressive tribe that would also judge in the nation but would not be known for moral stature or religious faithfulness (cf. Judg. 13:2; 18:1ff.; 1 Kings 12:28–30; 2 Kings 10:29). Dan would later abandon their land allotment (Josh. 19:40–48) and migrate to the extreme north of Israel (Judg. 18:1–31). Jacob’s closing cry expressed hope for Dan in the day when salvation would indeed come to Israel. Dan, however, is omitted in the list of tribes in Rev. 7:4–8.

GENESIS—NOTE ON 49:19 Settling in Transjordan exposed Gad’s people to invasions, making them valiant fighters worthy of victory and commendation (cf. 1 Chron. 5:18–22; 12:8–15).

GENESIS—NOTE ON 49:20 Asher benefited much from occupying the agriculturally rich coastal region north of Carmel, and provided gourmet delights for the palace. Cf. Josh. 19:24–31.

GENESIS—NOTE ON 49:21 Deer-like speed and agility marked Naphtali's military prowess (cf. Judg. 4:6; 5:18). The song of Deborah and Barak, who hailed from Naphtali (Judg. 4:6), is representative of his eloquent words (Judg. 5).

GENESIS—NOTE ON 49:22–26 Addressed to Joseph, but applicable to his two sons (cf. 48:15–20), these words thrust forth a contrasting experience of growth and prosperity alongside hostility and conflict. Verses 23–24 may be a biography of Joseph. No other tribe had such direct reference to the Lord God (vv. 24–25) in their blessing as addressed to Joseph. The four names for God well reflect Joseph's emphasis on the sovereignty of his God, no matter the misfortune and grief that attended his way (cf. v. 23). Samuel was from Ephraim, Gideon from Manasseh.

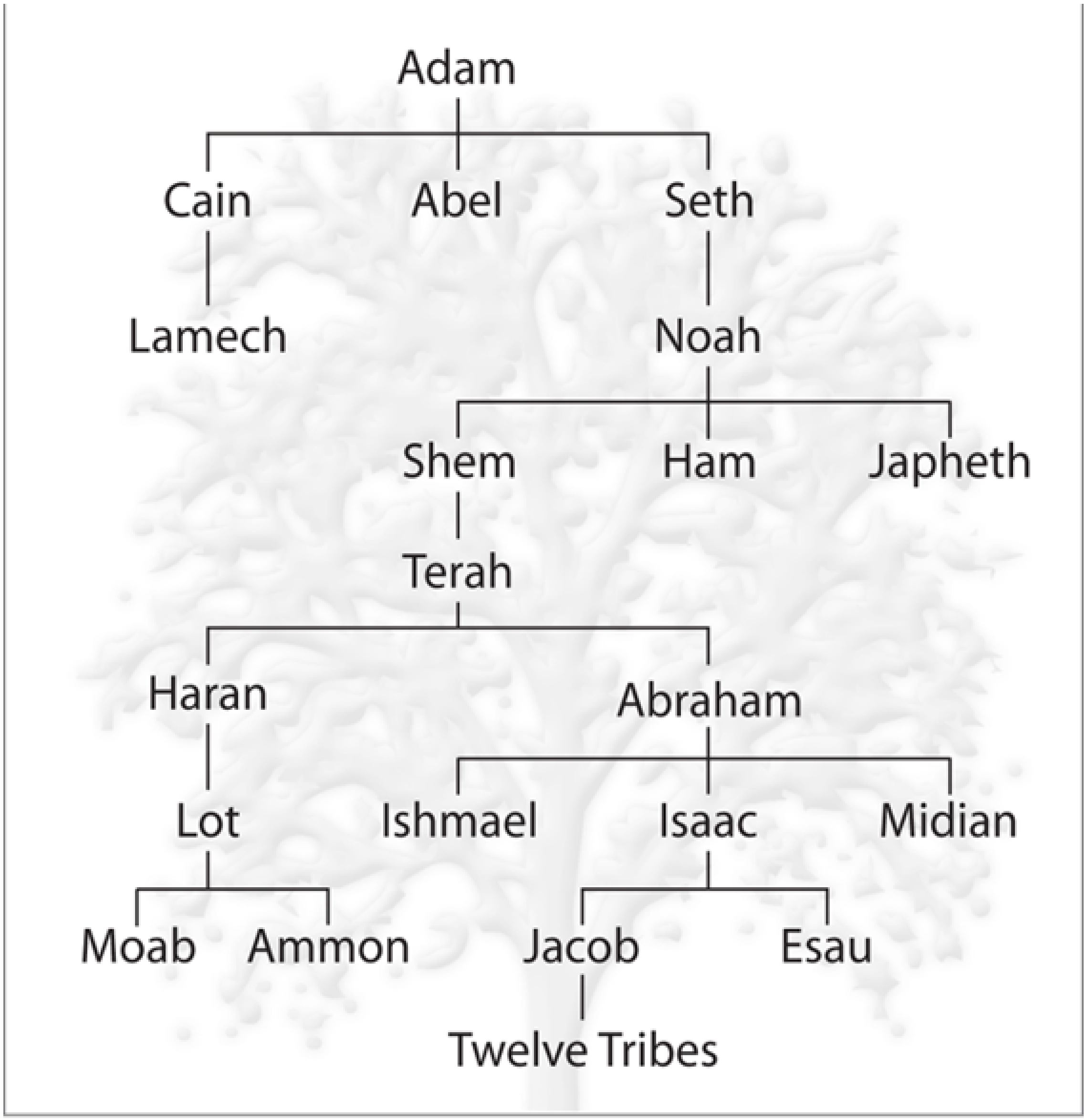
GENESIS—NOTE ON 49:27 The warlike nature of the small tribe of Benjamin became well known, as exhibited in their archers and slingers (Judg. 20:16; 1 Chron. 8:40; 12:2; 2 Chron. 14:8; 17:17) and in their brazen defense of their wickedness in Gibeah (Judg. 19; 20). Both Sauls in the Bible were from this tribe: the first king in Israel (1 Sam. 9:1–2) and the apostle Paul (Phil. 3:5).

GENESIS—NOTE ON 49:29–32 Jacob's dying instructions were fully carried out (cf. 50:12–14). See 23:6–20.

GENESIS—NOTE ON 49:31 **there I buried Leah.** Honor was finally accorded to Leah in death and in Jacob's request to be buried alongside his wife, as were his fathers. Burial alongside Rachel, the beloved wife, was not requested.

GENESIS—NOTE ON 49:33 **Jacob . . . breathed his last.** C. 1858 B.C. **gathered to his people.** *See note on 25:8.*

Adam to Israel's Twelve Tribes


Adam
Cain
Abel
Seth
Lamech
Noah
Shem
Ham
Japheth
Terah
Haran
Abraham
Lot
Ishmael
Isaac
Midian
Moab
Ammon
Jacob
Esau
Twelve Tribes

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GENESIS—NOTE ON 50:2–3 physicians to embalm. Joseph summoned medical men, who were fully capable of embalming, rather than the religious embalmers in order to avoid the magic and mysticism associated with their practices. Usually in Egypt, mummifying was a 40-day process, which included gutting the body, drying it, and wrapping it.

GENESIS—NOTE ON 50:3–6 Once normal embalming and mourning had been properly observed according to Egyptian custom, Joseph was free to seek permission to conduct a funeral in Canaan.

GENESIS—NOTE ON 50:7–11 Out of respect for Joseph, a substantial escort accompanied him and all his relatives into the land of Canaan. This extraordinary event gave assurance to later generations because the bodies of the three patriarchs were in Canaan and Joseph's bones awaited transport there when, as per Joseph's last words, God's promises to the three began to be fulfilled.

GENESIS—NOTE ON 50:15–18 The brothers' guilty consciences reasserted themselves and caused them to seriously underestimate the genuineness of Joseph's forgiveness and affection for them. Jacob's concern to plead on his sons' behalf equally underestimated Joseph's words and actions toward his brethren.

GENESIS—NOTE ON 50:19 am I in the place of God? This concise question tweaked their memory of his explanation of how God had put him where he was (cf. 45:3–8), in the place God intended him to be at that time.

GENESIS—NOTE ON 50:20 but God meant it for good. Joseph's wise, theological answer has gone down in history as the classic statement of God's sovereignty over the affairs of men. *See note on 45:1–8*.

Joseph—A Type of Christ

Joseph—A Type of Christ		
Joseph	**Parallels**	**Jesus**

37:2	A shepherd of his father’s sheep	John 10:11, 27–29
37:3	His father loved him dearly	Matt. 3:17
37:4	Hated by his brothers	John 7:4–5
37:13–14	Sent by father to brothers	Heb. 2:11
37:20	Others plotted to harm them	John 11:53
37:23	Robes taken from them	John 19:23–24
37:26	Taken to Egypt	Matt. 2:14–15
37:28	Sold for the price of a slave	Matt. 26:15
39:7	Tempted	Matt. 4:1
39:16–18	Falsely accused	Matt. 26:59–60
39:20	Bound in chains	Matt. 27:2
40:2–3	Placed with two other prisoners, one who was saved and the other lost	Luke 23:32
41:41	Exalted after suffering	Phil. 2:9–11
41:46	Both 30 years old at the beginning of public recognition	Luke 3:23
42:24; 45:2, 14, 15; 46:29	Both wept	John 11:35
45:1–15	Forgave those who wronged them	Luke 23:34
45:7	Saved their nation	Matt. 1:21
50:20	What men did to hurt them, God turned to good	1 Cor.2:7–8
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GENESIS—NOTE ON 50:24 God will visit you. Joseph died just as he had lived, firmly trusting in God to carry out his promises (cf. Heb. 11:22). Almost four centuries later, Moses took Joseph’s remains out of Egypt (Ex. 13:19) and Joshua buried them at Shechem (Josh. 24:32). **to Abraham, to Isaac, and to Jacob.** The death of Jacob had finally allowed for the three patriarchs to be mentioned together.

GENESIS—NOTE ON 50:26 being 110 years old. C. 1804 B.C. Joseph’s span of life was considered, at that time in Egypt, an ideal lifespan. Amenemhet III (c. 1841–1792 B.C.) was the reigning Pharaoh. Exodus picked up the historical narrative, after a 280-year silence, c. 1525 B.C. with the birth of Moses. *See note on Ex. 1:6–8*.

Exodus

Exodus 1 • Exodus 2 • Exodus 3 • Exodus 4 • Exodus 5 • Exodus 6 •
Exodus 7 • Exodus 8 • Exodus 9 • Exodus 10 • Exodus 11 •
Exodus 12 • Exodus 13 • Exodus 14 • Exodus 15 •
Exodus 16 • Exodus 17 • Exodus 18 • Exodus 19 •
Exodus 20 • Exodus 21 • Exodus 22 • Exodus 23 •
Exodus 24 • Exodus 25 • Exodus 26 • Exodus 27 •
Exodus 28 • Exodus 29 • Exodus 30 • Exodus 31 •
Exodus 32 • Exodus 33 • Exodus 34 • Exodus 35 •
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Introduction to Exodus
  Title
  Author and Date
  Background and Setting
  Historical and Theological Themes
  Interpretive Challenges
  Outline

Footnotes

Study Notes

Introduction to Exodus

Title

The Greek Septuagint (lxx) and the Latin Vulgate versions of the OT assigned the title "Exodus" to this second book of Moses, because the departure of Israel from Egypt is the dominant historical fact in the book (19:1). In the Hebrew Bible, the opening words, "And (or Now) these are the names," served as the title of the book. The opening "And" or "Now" in the Hebrew title suggests that this book was to be accepted as the obvious sequel to Genesis, the first book of Moses. Hebrews 11:22 commends the faith of Joseph who, while on his deathbed (c. 1804 B.C.), spoke of the "exodus" of the sons of Israel, looking ahead over 350 years to the exodus (c. 1445 B.C.).

Author and Date

Mosaic authorship of Exodus is unhesitatingly affirmed. Moses followed God’s instructions and “wrote down all the words of the Lord” (24:4), which included at the least the record of the battle with Amalek (17:14), the Ten Commandments (34:4, 27–29), and the Book of the Covenant (20:22–23:33). Similar assertions of Mosaic writing occur elsewhere in the Pentateuch: Moses is identified as the one who recorded “their stages according to their starting places” (Num. 33:2) and who “wrote this law” (Deut. 31:9).

The OT corroborates Mosaic authorship of the portions mentioned above (see Josh. 1:7–8; 8:31–32; 1 Kings 2:3; 2 Kings 14:6; Neh. 13:1; Dan. 9:11–13; and Mal. 4:4). The NT concurs by citing Ex. 3:6 as part of “the book of Moses” (Mark 12:26), by assigning Ex. 13:2 to “the law of Moses,” which is also referred to as “the Law of the Lord” (Luke 2:22–23), by ascribing Ex. 20:12 and 21:17 to Moses (Mark 7:10), by attributing the law to Moses (John 7:19; Rom. 10:5), and by Jesus’ specifically declaring that Moses had written of him (John 5:46–47).

At some time during his 40-year tenure as Israel’s leader, beginning at 80 years of age and ending at 120 (Ex. 7:7; Deut. 34:7), Moses wrote down this second of his five books. More specifically, it would have been after the exodus and obviously before his death on Mount Nebo in the plains of Moab. The date of the exodus (c. 1445 B.C.) dictates the date of the writing in the fifteenth century B.C.

Scripture dates Solomon’s fourth year of reign, when he began to build the temple (c. 966/65 B.C.), as being 480 years after the exodus (1 Kings 6:1), establishing the early date of 1445 B.C. Jephthah noted that, by his day, Israel had possessed Heshbon for 300 years (Judg. 11:26). Calculating backward and forward from Jephthah, and taking into account different periods of foreign oppression, judgeships and kingships, the wilderness wanderings, and the initial entry and conquest of Canaan under Joshua, this early date is confirmed and amounts to 480 years.

Scripture also dates the entry of Jacob and his extended family into Egypt (c. 1875 B.C.) as being 430 years before the exodus (Ex. 12:40), thus placing Joseph in what archeologists have designated as the twelfth Dynasty, the Middle Kingdom period of Egyptian history, and placing Moses and Israel's final years of residence and slavery in what archeologists have designated as the eighteenth Dynasty, or New Kingdom period. Further, Joseph's stint as vizier over all of Egypt (Gen. 45:8) precludes his having served under the Hyksos (c. 1730–1570 B.C.), the foreign invaders who ruled during a period of confusion in Egypt and who never controlled all of the country. They were a mixed Semitic race who introduced the horse and chariot as well as the composite bow. These implements of war made possible their expulsion from Egypt.

Background and Setting

Eighteenth Dynasty Egypt, the setting for Israel's dramatic departure, was not a politically or economically weak and obscure period of Egyptian history. Thutmose III, for example, the Pharaoh of the Oppression has been called the "Napoleon of Ancient Egypt," the sovereign who expanded the boundaries of Egyptian influence far beyond natural borders. This was the dynasty that over a century before, under the leadership of Amose I, had expelled the Hyksos kings from the country and redirected the country's economic, military, and diplomatic growth. At the time of the exodus, Egypt was strong, not weak.

Moses, born in 1525 B.C. (80 years old in 1445 B.C.), became "instructed in all the wisdom of the Egyptians" (Acts 7:22) while growing up in the courts of Pharaohs Thutmose I and II and Queen Hatshepsut for his first 40 years (Acts 7:23). He was in self-imposed, Midianite exile during the reign of Thutmose III for another 40 years (Acts 7:30), and returned at God's direction to be Israel's leader early in the reign of Amenhotep II, the pharaoh of the exodus. God used both the educational system of Egypt and his exile in Midian to prepare Moses to represent his people before a powerful pharaoh and to guide his people through the wilderness of the Sinai peninsula during his final 40 years (Acts 7:36). Moses died on Mount Nebo when he was 120 years old (Deut. 34:1–6), as God's judgment was on him for his anger and disrespect (Num. 20:1–13). While he looked on from afar, Moses never entered the Promised Land. Centuries later he appeared to the disciples on the Mount of Transfiguration (Matt. 17:3).

Historical and Theological Themes

In God’s timing, the exodus marked the end of a period of oppression for Abraham’s descendants (Gen. 15:13), and constituted the beginning of the fulfillment of the covenant promise to Abraham that his descendants would not only reside in the Promised Land, but would also multiply and become a great nation (Gen. 12:1–3, 7). The purpose of the book may be expressed like this: To trace the rapid growth of Jacob’s descendants from Egypt to the establishment of the theocratic nation in their Promised Land.

At appropriate times, on Mount Sinai and in the plains of Moab, God also gave the Israelites that body of legislation, the law, that they needed for living properly in Israel as the theocratic people of God. By this, they were distinct from all other nations (Deut. 4:7–8; Rom. 9:4–5).

By God’s self-revelation, the Israelites were instructed in the sovereignty and majesty, the goodness and holiness, and the grace and mercy of their Lord, the one and only God of heaven and earth (see especially Ex. 3; 6; 33; 34). The account of the exodus and the events that followed are also the subject of other major biblical revelation (cf. Ps. 105:25–45; 106:6–27; Acts 7:17–44; 1 Cor. 10:1–13; Heb. 9:1–6; 11:23–29).

Interpretive Challenges

The absence of any Egyptian record of the devastation of Egypt by the 10 plagues and the major defeat of Pharaoh’s elite army at the Red Sea should not give rise to speculation on whether the account is historically authentic. Egyptian historiography did not permit records of their pharaohs’ embarrassments and ignominious defeats to be published. In recording the conquest under Joshua, Scripture specifically notes the three cities that Israel destroyed and burned (Josh. 6:24; 8:28; 11:11–13). The conquest, after all, was one of takeover and inhabitation of property virtually intact, not a war designed to destroy. The date of Israel’s march into Canaan will not be confirmed, therefore, by examining extensive burn levels at city-sites of a later period.

Despite the absence of any extrabiblical, ancient Near Eastern records of the Hebrew bondage, the plagues, the exodus, and the conquest, archeological evidence corroborates the early date. All the pharaohs, for example, of the fifteenth century left evidence of interest in building enterprises in Lower Egypt. These projects were obviously accessible to Moses in the Delta region near Goshen.

The typological significance of the tabernacle has occasioned much reflection. Ingenuity in linking every item of furniture and every piece of building material to Christ may appear most intriguing, but if NT statements and allusions do not support such linkage and typology then hermeneutical caution must rule. The tabernacle’s structure and ornamentation for efficiency and beauty are one thing, but finding hidden meaning and symbolism is unfounded. How the sacrificial and worship system of the tabernacle and its parts meaningfully typify the redeeming work of the coming Messiah must be left to those NT passages that treat the subject.

Outline

- I. Israel in Egypt (1:1–12:36)
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Exodus

Israel Increases Greatly in Egypt

EXODUS **1** ‡‡These are the names of the sons of Israel who came to Egypt with Jacob, each with his household: [2]Reuben, Simeon, Levi, and Judah, [3]Issachar, Zebulun, and Benjamin, [4]Dan and Naphtali, Gad and Asher. [5]‡All the descendants of Jacob were seventy persons; Joseph was already in Egypt. [6]‡Then Joseph died, and all his brothers and all that generation. [7]‡But the people of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong, so that the land was filled with them.

Pharaoh Oppresses Israel

[8]‡Now there arose a new king over Egypt, who did not know Joseph. [9]‡‡And he said to his people, “Behold, the people of Israel are too many and too mighty for us. [10]‡Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land.” [11]‡Therefore they set taskmasters over them to afflict them with heavy burdens. They built for Pharaoh store cities, Pithom and Raamses. [12]‡But the more they were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel. [13]So they ruthlessly made the people of Israel work as slaves [14]‡and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field. In all their work they ruthlessly made them work as slaves.

[15]‡‡Then the king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, [16]‡“When you serve as midwife to the Hebrew women and see them on the birthstool, if it is a son, you shall kill him, but if it is a daughter, she shall live.” [17]But the midwives feared God and did not do as the king of Egypt commanded them, but let the male children live. [18]So the king of Egypt called the midwives and said to them,

“Why have you done this, and let the male children live?” [19]‡The midwives said to Pharaoh, “Because the Hebrew women are not like the Egyptian women, for they are vigorous and give birth before the midwife comes to them.” [20]So God dealt well with the midwives. And the people multiplied and grew very strong. [21]And because the midwives feared God, he gave them families. [22]†Then Pharaoh commanded all his people, “Every son that is born to the Hebrews [1] you shall cast into the Nile, but you shall let every daughter live.”

The Birth of Moses

EXODUS **2** ‡Now a man from the house of Levi went and took as his wife a Levite woman. [2]The woman conceived and bore a son, and when she saw that he was a fine child, she hid him three months. [3]‡When she could hide him no longer, she took for him a basket made of bulrushes [1] and daubed it with bitumen and pitch. She put the child in it and placed it among the reeds by the river bank. [4]And his sister stood at a distance to know what would be done to him. [5]†Now the daughter of Pharaoh came down to bathe at the river, while her young women walked beside the river. She saw the basket among the reeds and sent her servant woman, and she took it. [6]When she opened it, she saw the child, and behold, the baby was crying. She took pity on him and said, “This is one of the Hebrews' children.” [7]Then his sister said to Pharaoh's daughter, “Shall I go and call you a nurse from the Hebrew women to nurse the child for you?” [8]And Pharaoh's daughter said to her, “Go.” So the girl went and called the child's mother. [9]And Pharaoh's daughter said to her, “Take this child away and nurse him for me, and I will give you your wages.” So the woman took the child and nursed him. [10]†When the child grew up, she brought him to Pharaoh's daughter, and he became her son. She named him Moses, “Because,” she said, “I drew him out of the water.” [2]

Moses Flees to Midian

[11]‡†One day, when Moses had grown up, he went out to his people and looked on their burdens, and he saw an Egyptian beating a Hebrew, one of his people. [3] [12]He looked this way and that, and seeing no one, he struck down the Egyptian and hid him in the sand. [13]When he went out the next day, behold, two Hebrews were struggling together. And he said to the man in the wrong, “Why do you strike your companion?” [14]†He answered, “Who made you a prince and a judge over us? Do you mean to kill me as you killed the Egyptian?” Then Moses was afraid, and thought, “Surely the thing is known.” [15]†When Pharaoh heard of it, he sought to kill Moses. But Moses fled from Pharaoh and stayed in the land of Midian. And he sat down by a well.

[16]Now the priest of Midian had seven daughters, and they came and drew water and filled the troughs to water their father's flock. [17]The shepherds came and drove them away, but Moses stood up and saved them, and watered their flock. [18]†When they came home to their father Reuel, he said, “How is it that you have come home so soon today?” [19]They said, “An Egyptian delivered us out of the hand of the shepherds and even drew water for us and watered the flock.” [20]He said to his daughters, “Then where is he? Why have you left the man? Call him, that he may eat bread.” [21]‡And Moses was content to dwell with the man, and he gave Moses his daughter Zipporah. [22]She gave birth to a son, and he called his name Gershom, for he said, “I have been a sojourner [4] in a foreign land.”

God Hears Israel's Groaning

[23]‡During those many days the king of Egypt died, and the people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God. [24]†And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. [25]God saw the people of Israel—and God knew.

The Burning Bush

EXODUS **3** †Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian, and he led his flock to the west side of the wilderness and came to Horeb, the mountain of God. [2]††And the angel of the LORD appeared to him in a flame of fire out of the midst of a bush. He looked, and behold, the bush was burning, yet it was not consumed. [3]And Moses said, “I will turn aside to see this great sight, why the bush is not burned.” [4]When the LORD saw that he turned aside to see, God called to him out of the bush, “Moses, Moses!” And he said, “Here I am.” [5]††Then he said, “Do not come near; take your sandals off your feet, for the place on which you are standing is holy ground.” [6]†And he said, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look at God.

[7]†Then the LORD said, “I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings, [8]†and I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. [9]And now, behold, the cry of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them. [10]†Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt.” [11]†But Moses said to God, “Who am I that I should go to Pharaoh and bring the children of Israel out of Egypt?” [12]†He said, “But I will be with you, and this shall be the sign for you, that I have sent you: when you have brought the people out of Egypt, you shall serve God on this mountain.”

[13]†Then Moses said to God, “If I come to the people of Israel and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is his name?’ what shall I say to them?” [14]†God said to Moses, “I AM WHO I AM.” [1] And he said, “Say this to the people of Israel, ‘I AM has sent me to you.’” [15]††God also said to Moses, “Say this to the people of Israel, ‘The LORD, [2] the God of your fathers, the God of Abraham, the God of Isaac,

and the God of Jacob, has sent me to you.' This is my name forever, and thus I am to be remembered throughout all generations. [16]†Go and gather the elders of Israel together and say to them, 'The LORD, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, "I have observed you and what has been done to you in Egypt, [17]†and I promise that I will bring you up out of the affliction of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land flowing with milk and honey."' [18]†And they will listen to your voice, and you and the elders of Israel shall go to the king of Egypt and say to him, 'The LORD, the God of the Hebrews, has met with us; and now, please let us go a three days' journey into the wilderness, that we may sacrifice to the LORD our God.' [19]But I know that the king of Egypt will not let you go unless compelled by a mighty hand. [3] [20]So I will stretch out my hand and strike Egypt with all the wonders that I will do in it; after that he will let you go. [21]And I will give this people favor in the sight of the Egyptians; and when you go, you shall not go empty, [22]†but each woman shall ask of her neighbor, and any woman who lives in her house, for silver and gold jewelry, and for clothing. You shall put them on your sons and on your daughters. So you shall plunder the Egyptians."

Moses Given Powerful Signs

EXODUS **4** †Then Moses answered, “But behold, they will not believe me or listen to my voice, for they will say, ‘The LORD did not appear to you.’” [2]‡The LORD said to him, “What is that in your hand?” He said, “A staff.” [3]And he said, “Throw it on the ground.” So he threw it on the ground, and it became a serpent, and Moses ran from it. [4]But the LORD said to Moses, “Put out your hand and catch it by the tail”—so he put out his hand and caught it, and it became a staff in his hand— [5]“that they may believe that the LORD, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you.” [6]Again, the LORD said to him, “Put your hand inside your cloak.” [1] And he put his hand inside his cloak, and when he took it out, behold, his hand was leprous [2] like snow. [7]Then God said, “Put your hand back inside your cloak.” So he put his hand back inside his cloak, and when he took it out, behold, it was restored like the rest of his flesh. [8]“If they will not believe you,” God said, “or listen to the first sign, they may believe the latter sign. [9]If they will not believe even these two signs or listen to your voice, you shall take some water from the Nile and pour it on the dry ground, and the water that you shall take from the Nile will become blood on the dry ground.”

[10]†But Moses said to the LORD, “Oh, my Lord, I am not eloquent, either in the past or since you have spoken to your servant, but I am slow of speech and of tongue.” [11]‡Then the LORD said to him, “Who has made man's mouth? Who makes him mute, or deaf, or seeing, or blind? Is it not I, the LORD? [12]Now therefore go, and I will be with your mouth and teach you what you shall speak.” [13]‡But he said, “Oh, my Lord, please send someone else.” [14]Then the anger of the LORD was kindled against Moses and he said, “Is there not Aaron, your brother, the Levite? I know that he can speak well. Behold, he is coming out to meet you, and when he sees you, he will be glad in his heart. [15]†You shall speak to him and put the words in his mouth, and I will be with your mouth and with his mouth and will teach you both what to do. [16]†He shall speak for you to the people, and he shall be your mouth, and you shall be as God to him. [17]†And take in your hand this staff, with which you shall do the signs.”

Moses Returns to Egypt

[18]‡Moses went back to Jethro his father-in-law and said to him, “Please let me go back to my brothers in Egypt to see whether they are still alive.” And Jethro said to Moses, “Go in peace.” [19]And the LORD said to Moses in Midian, “Go back to Egypt, for all the men who were seeking your life are dead.” [20]‡So Moses took his wife and his sons and had them ride on a donkey, and went back to the land of Egypt. And Moses took the staff of God in his hand.

[21]‡And the LORD said to Moses, “When you go back to Egypt, see that you do before Pharaoh all the miracles that I have put in your power. But I will harden his heart, so that he will not let the people go. [22]‡Then you shall say to Pharaoh, ‘Thus says the LORD, Israel is my firstborn son, [23]and I say to you, “Let my son go that he may serve me.” If you refuse to let him go, behold, I will kill your firstborn son.’”

[24]‡At a lodging place on the way the LORD met him and sought to put him to death. [25]Then Zipporah took a flint and cut off her son's foreskin and touched Moses' [3] feet with it and said, “Surely you are a bridegroom of blood to me!” [26]So he let him alone. It was then that she said, “A bridegroom of blood,” because of the circumcision.

[27]The LORD said to Aaron, “Go into the wilderness to meet Moses.” So he went and met him at the mountain of God and kissed him. [28]And Moses told Aaron all the words of the LORD with which he had sent him to speak, and all the signs that he had commanded him to do. [29]‡Then Moses and Aaron went and gathered together all the elders of the people of Israel. [30]Aaron spoke all the words that the LORD had spoken to Moses and did the signs in the sight of the people. [31]‡And the people believed; and when they heard that the LORD had visited the people of Israel and that he had seen their affliction, they bowed their heads and worshiped.

Making Bricks Without Straw

EXODUS **5** ‡Afterward Moses and Aaron went and said to Pharaoh, “Thus says the LORD, the God of Israel, ‘Let my people go, that they may hold a feast to me in the wilderness.’” [2]‡But Pharaoh said, “Who is the LORD, that I should obey his voice and let Israel go? I do not know the LORD, and moreover, I will not let Israel go.” [3]‡Then they said, “The God of the Hebrews has met with us. Please let us go a three days' journey into the wilderness that we may sacrifice to the LORD our God, lest he fall upon us with pestilence or with the sword.” [4]But the king of Egypt said to them, “Moses and Aaron, why do you take the people away from their work? Get back to your burdens.” [5]And Pharaoh said, “Behold, the people of the land are now many, [1] and you make them rest from their burdens!” [6]‡The same day Pharaoh commanded the taskmasters of the people and their foremen, [7]“You shall no longer give the people straw to make bricks, as in the past; let them go and gather straw for themselves. [8]But the number of bricks that they made in the past you shall impose on them, you shall by no means reduce it, for they are idle. Therefore they cry, ‘Let us go and offer sacrifice to our God.’ [9]Let heavier work be laid on the men that they may labor at it and pay no regard to lying words.”

[10]‡So the taskmasters and the foremen of the people went out and said to the people, “Thus says Pharaoh, ‘I will not give you straw. [11]‡Go and get your straw yourselves wherever you can find it, but your work will not be reduced in the least.’” [12]So the people were scattered throughout all the land of Egypt to gather stubble for straw. [13]The taskmasters were urgent, saying, “Complete your work, your daily task each day, as when there was straw.” [14]And the foremen of the people of Israel, whom Pharaoh's taskmasters had set over them, were beaten and were asked, “Why have you not done all your task of making bricks today and yesterday, as in the past?”

[15]‡Then the foremen of the people of Israel came and cried to Pharaoh, “Why do you treat your servants like this? [16]No straw is given to your servants, yet they say to us, ‘Make bricks!’ And behold, your servants are beaten; but the fault is in your own people.” [17]But he said, “You are idle, you are idle; that is why you say, ‘Let us go and sacrifice to the LORD.’ [18]Go

now and work. No straw will be given you, but you must still deliver the same number of bricks.” [19]The foremen of the people of Israel saw that they were in trouble when they said, “You shall by no means reduce your number of bricks, your daily task each day.” [20]‡They met Moses and Aaron, who were waiting for them, as they came out from Pharaoh; [21]and they said to them, “The LORD look on you and judge, because you have made us stink in the sight of Pharaoh and his servants, and have put a sword in their hand to kill us.”

[22]‡Then Moses turned to the LORD and said, “O Lord, why have you done evil to this people? Why did you ever send me? [23]For since I came to Pharaoh to speak in your name, he has done evil to this people, and you have not delivered your people at all.”

God Promises Deliverance

EXODUS **6** †But the LORD said to Moses, “Now you shall see what I will do to Pharaoh; for with a strong hand he will send them out, and with a strong hand he will drive them out of his land.”

[2]‡‡God spoke to Moses and said to him, “I am the LORD. [3]†I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, [1] but by my name the LORD I did not make myself known to them. [4]†I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners. [5]Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, and I have remembered my covenant. [6]‡Say therefore to the people of Israel, ‘I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. [7]I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians. [8]I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the LORD.’” [9]†Moses spoke thus to the people of Israel, but they did not listen to Moses, because of their broken spirit and harsh slavery.

[10]So the LORD said to Moses, [11]“Go in, tell Pharaoh king of Egypt to let the people of Israel go out of his land.” [12]†But Moses said to the LORD, “Behold, the people of Israel have not listened to me. How then shall Pharaoh listen to me, for I am of uncircumcised lips?” [13]But the LORD spoke to Moses and Aaron and gave them a charge about the people of Israel and about Pharaoh king of Egypt: to bring the people of Israel out of the land of Egypt.

The Genealogy of Moses and Aaron

[14]‡These are the heads of their fathers' houses: the sons of Reuben, the firstborn of Israel: Hanoch, Pallu, Hezron, and Carmi; these are the clans of

Reuben. [15]The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanite woman; these are the clans of Simeon. [16]These are the names of the sons of Levi according to their generations: Gershon, Kohath, and Merari, the years of the life of Levi being 137 years. [17]The sons of Gershon: Libni and Shimei, by their clans. [18]The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, the years of the life of Kohath being 133 years. [19]The sons of Merari: Mahli and Mushi. These are the clans of the Levites according to their generations. [20]Amram took as his wife Jochebed his father's sister, and she bore him Aaron and Moses, the years of the life of Amram being 137 years. [21]The sons of Izhar: Korah, Nepheg, and Zichri. [22]The sons of Uzziel: Mishael, Elzaphan, and Sithri. [23]Aaron took as his wife Elisheba, the daughter of Amminadab and the sister of Nahshon, and she bore him Nadab, Abihu, Eleazar, and Ithamar. [24]The sons of Korah: Assir, Elkanah, and Abiasaph; these are the clans of the Korahites. [25]Eleazar, Aaron's son, took as his wife one of the daughters of Putiel, and she bore him Phinehas. These are the heads of the fathers' houses of the Levites by their clans.

[26]These are the Aaron and Moses to whom the LORD said: “Bring out the people of Israel from the land of Egypt by their hosts.” [27]It was they who spoke to Pharaoh king of Egypt about bringing out the people of Israel from Egypt, this Moses and this Aaron.

[28]‡On the day when the LORD spoke to Moses in the land of Egypt, [29]the LORD said to Moses, “I am the LORD; tell Pharaoh king of Egypt all that I say to you.” [30]But Moses said to the LORD, “Behold, I am of uncircumcised lips. How will Pharaoh listen to me?”

Moses and Aaron Before Pharaoh

EXODUS **7** †And the LORD said to Moses, “See, I have made you like God to Pharaoh, and your brother Aaron shall be your prophet. [2]You shall speak all that I command you, and your brother Aaron shall tell Pharaoh to let the people of Israel go out of his land. [3]But I will harden Pharaoh's heart, and though I multiply my signs and wonders in the land of Egypt, [4]†Pharaoh will not listen to you. Then I will lay my hand on Egypt and bring my hosts, my people the children of Israel, out of the land of Egypt by great acts of judgment. [5]†The Egyptians shall know that I am the LORD, when I stretch out my hand against Egypt and bring out the people of Israel from among them.” [6]Moses and Aaron did so; they did just as the LORD commanded them. [7]Now Moses was eighty years old, and Aaron eighty-three years old, when they spoke to Pharaoh.

[8]Then the LORD said to Moses and Aaron, [9]†“When Pharaoh says to you, ‘Prove yourselves by working a miracle,’ then you shall say to Aaron, ‘Take your staff and cast it down before Pharaoh, that it may become a serpent.’” [10]So Moses and Aaron went to Pharaoh and did just as the LORD commanded. Aaron cast down his staff before Pharaoh and his servants, and it became a serpent. [11]†Then Pharaoh summoned the wise men and the sorcerers, and they, the magicians of Egypt, also did the same by their secret arts. [12]†For each man cast down his staff, and they became serpents. But Aaron's staff swallowed up their staffs. [13]Still Pharaoh's heart was hardened, and he would not listen to them, as the LORD had said.

The First Plague: Water Turned to Blood

[14]†Then the LORD said to Moses, “Pharaoh's heart is hardened; he refuses to let the people go. [15]†Go to Pharaoh in the morning, as he is going out to the water. Stand on the bank of the Nile to meet him, and take in your hand the staff that turned into a serpent. [16]And you shall say to him, ‘The LORD, the God of the Hebrews, sent me to you, saying, “Let my people go, that they may serve me in the wilderness. But so far, you have not obeyed.” [17]†Thus says the LORD, “By this you shall know that I am the LORD: behold, with the

staff that is in my hand I will strike the water that is in the Nile, and it shall
turn into blood. [18]The fish in the Nile shall die, and the Nile will stink, and
the Egyptians will grow weary of drinking water from the Nile.”’” [19]‡And
the LORD said to Moses, “Say to Aaron, ‘Take your staff and stretch out
your hand over the waters of Egypt, over their rivers, their canals, and their
ponds, and all their pools of water, so that they may become blood, and
there shall be blood throughout all the land of Egypt, even in vessels of
wood and in vessels of stone.’”

[20]Moses and Aaron did as the LORD commanded. In the sight of Pharaoh
and in the sight of his servants he lifted up the staff and struck the water in
the Nile, and all the water in the Nile turned into blood. [21]And the fish in the
Nile died, and the Nile stank, so that the Egyptians could not drink water
from the Nile. There was blood throughout all the land of Egypt. [22]†But the
magicians of Egypt did the same by their secret arts. So Pharaoh's heart
remained hardened, and he would not listen to them, as the LORD had said.
[23]Pharaoh turned and went into his house, and he did not take even this to
heart. [24]†And all the Egyptians dug along the Nile for water to drink, for
they could not drink the water of the Nile.

[25]†Seven full days passed after the LORD had struck the Nile.

The Second Plague: Frogs

EXODUS **8** ‡ [1] Then the LORD said to Moses, “Go in to Pharaoh and say to him, ‘Thus says the LORD, “Let my people go, that they may serve me. [2]‡But if you refuse to let them go, behold, I will plague all your country with frogs. [3]The Nile shall swarm with frogs that shall come up into your house and into your bedroom and on your bed and into the houses of your servants and your people, [2] and into your ovens and your kneading bowls. [4]The frogs shall come up on you and on your people and on all your servants.”’” [5] [3] And the LORD said to Moses, “Say to Aaron, ‘Stretch out your hand with your staff over the rivers, over the canals and over the pools, and make frogs come up on the land of Egypt!’” [6]So Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt. [7]‡But the magicians did the same by their secret arts and made frogs come up on the land of Egypt.

[8]‡Then Pharaoh called Moses and Aaron and said, “Plead with the LORD to take away the frogs from me and from my people, and I will let the people go to sacrifice to the LORD.” [9]‡Moses said to Pharaoh, “Be pleased to command me when I am to plead for you and for your servants and for your people, that the frogs be cut off from you and your houses and be left only in the Nile.” [10]‡And he said, “Tomorrow.” Moses said, “Be it as you say, so that you may know that there is no one like the LORD our God. [11]The frogs shall go away from you and your houses and your servants and your people. They shall be left only in the Nile.” [12]So Moses and Aaron went out from Pharaoh, and Moses cried to the LORD about the frogs, as he had agreed with Pharaoh. [4] [13]And the LORD did according to the word of Moses. The frogs died out in the houses, the courtyards, and the fields. [14]And they gathered them together in heaps, and the land stank. [15]But when Pharaoh saw that there was a respite, he hardened his heart and would not listen to them, as the LORD had said.

The Third Plague: Gnats

[16]‡Then the LORD said to Moses, “Say to Aaron, ‘Stretch out your staff and strike the dust of the earth, so that it may become gnats in all the land of Egypt.’” [17]‡And they did so. Aaron stretched out his hand with his staff and struck the dust of the earth, and there were gnats on man and beast. All the dust of the earth became gnats in all the land of Egypt. [18]The magicians tried by their secret arts to produce gnats, but they could not. So there were gnats on man and beast. [19]‡Then the magicians said to Pharaoh, “This is the finger of God.” But Pharaoh's heart was hardened, and he would not listen to them, as the LORD had said.

The Fourth Plague: Flies

[20]Then the LORD said to Moses, “Rise up early in the morning and present yourself to Pharaoh, as he goes out to the water, and say to him, ‘Thus says the LORD, “Let my people go, that they may serve me. [21]‡Or else, if you will not let my people go, behold, I will send swarms of flies on you and your servants and your people, and into your houses. And the houses of the Egyptians shall be filled with swarms of flies, and also the ground on which they stand. [22]‡But on that day I will set apart the land of Goshen, where my people dwell, so that no swarms of flies shall be there, that you may know that I am the LORD in the midst of the earth. [5] [23]‡Thus I will put a division [6] between my people and your people. Tomorrow this sign shall happen.”’” [24]And the LORD did so. There came great swarms of flies into the house of Pharaoh and into his servants' houses. Throughout all the land of Egypt the land was ruined by the swarms of flies.

[25]Then Pharaoh called Moses and Aaron and said, “Go, sacrifice to your God within the land.” [26]‡But Moses said, “It would not be right to do so, for the offerings we shall sacrifice to the LORD our God are an abomination to the Egyptians. If we sacrifice offerings abominable to the Egyptians before their eyes, will they not stone us? [27]‡We must go three days' journey into the wilderness and sacrifice to the LORD our God as he tells us.” [28]‡So Pharaoh said, “I will let you go to sacrifice to the LORD your God in the wilderness; only you must not go very far away. Plead for me.” [29]‡Then Moses said, “Behold, I am going out from you and I will plead with the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, tomorrow. Only let not Pharaoh cheat again by not

letting the people go to sacrifice to the LORD.” [30]So Moses went out from Pharaoh and prayed to the LORD. [31][†]And the LORD did as Moses asked, and removed the swarms of flies from Pharaoh, from his servants, and from his people; not one remained. [32]But Pharaoh hardened his heart this time also, and did not let the people go.

The Fifth Plague: Egyptian Livestock Die

EXODUS **9** Then the LORD said to Moses, “Go in to Pharaoh and say to him,
‘Thus says the LORD, the God of the Hebrews, “Let my people go, that they
may serve me. [2]For if you refuse to let them go and still hold them,
[3]†behold, the hand of the LORD will fall with a very severe plague upon
your livestock that are in the field, the horses, the donkeys, the camels, the
herds, and the flocks. [4]†But the LORD will make a distinction between the
livestock of Israel and the livestock of Egypt, so that nothing of all that
belongs to the people of Israel shall die.”’” [5]†And the LORD set a time,
saying, “Tomorrow the LORD will do this thing in the land.” [6]†And the next
day the LORD did this thing. All the livestock of the Egyptians died, but not
one of the livestock of the people of Israel died. [7]†And Pharaoh sent, and
behold, not one of the livestock of Israel was dead. But the heart of Pharaoh
was hardened, and he did not let the people go.

The Sixth Plague: Boils

[8]And the LORD said to Moses and Aaron, “Take handfuls of soot from the
kiln, and let Moses throw them in the air in the sight of Pharaoh. [9]†It shall
become fine dust over all the land of Egypt, and become boils breaking out
in sores on man and beast throughout all the land of Egypt.” [10]†So they took
soot from the kiln and stood before Pharaoh. And Moses threw it in the air,
and it became boils breaking out in sores on man and beast. [11]†And the
magicians could not stand before Moses because of the boils, for the boils
came upon the magicians and upon all the Egyptians. [12]†But the LORD
hardened the heart of Pharaoh, and he did not listen to them, as the LORD
had spoken to Moses.

The Seventh Plague: Hail

[13]Then the LORD said to Moses, “Rise up early in the morning and present
yourself before Pharaoh and say to him, ‘Thus says the LORD, the God of
the Hebrews, “Let my people go, that they may serve me. [14]‡†For this time

I will send all my plagues on you yourself, [1] and on your servants and your people, so that you may know that there is none like me in all the earth. [15]For by now I could have put out my hand and struck you and your people with pestilence, and you would have been cut off from the earth. [16]‡But for this purpose I have raised you up, to show you my power, so that my name may be proclaimed in all the earth. [17]You are still exalting yourself against my people and will not let them go. [18]Behold, about this time tomorrow I will cause very heavy hail to fall, such as never has been in Egypt from the day it was founded until now. [19]Now therefore send, get your livestock and all that you have in the field into safe shelter, for every man and beast that is in the field and is not brought home will die when the hail falls on them.”’” [20]‡Then whoever feared the word of the LORD among the servants of Pharaoh hurried his slaves and his livestock into the houses, [21]but whoever did not pay attention to the word of the LORD left his slaves and his livestock in the field.

[22]Then the LORD said to Moses, “Stretch out your hand toward heaven, so that there may be hail in all the land of Egypt, on man and beast and every plant of the field, in the land of Egypt.” [23]‡Then Moses stretched out his staff toward heaven, and the LORD sent thunder and hail, and fire ran down to the earth. And the LORD rained hail upon the land of Egypt. [24]There was hail and fire flashing continually in the midst of the hail, very heavy hail, such as had never been in all the land of Egypt since it became a nation. [25]The hail struck down everything that was in the field in all the land of Egypt, both man and beast. And the hail struck down every plant of the field and broke every tree of the field. [26]‡Only in the land of Goshen, where the people of Israel were, was there no hail.

[27]‡Then Pharaoh sent and called Moses and Aaron and said to them, “This time I have sinned; the LORD is in the right, and I and my people are in the wrong. [28]‡Plead with the LORD, for there has been enough of God's thunder and hail. I will let you go, and you shall stay no longer.” [29]Moses said to him, “As soon as I have gone out of the city, I will stretch out my hands to the LORD. The thunder will cease, and there will be no more hail, so that you may know that the earth is the LORD's. [30]But as for you and your servants, I know that you do not yet fear the LORD God.” [31]‡(The flax and the barley were struck down, for the barley was in the ear and the flax was

in bud. [32]But the wheat and the emmer [2] were not struck down, for they are late in coming up.) [33]So Moses went out of the city from Pharaoh and stretched out his hands to the LORD, and the thunder and the hail ceased, and the rain no longer poured upon the earth. [34]†But when Pharaoh saw that the rain and the hail and the thunder had ceased, he sinned yet again and hardened his heart, he and his servants. [35]So the heart of Pharaoh was hardened, and he did not let the people of Israel go, just as the LORD had spoken through Moses.

The Eighth Plague: Locusts

EXODUS **10** Then the Lord said to Moses, “Go in to Pharaoh, for I have hardened his heart and the heart of his servants, that I may show these signs of mine among them, [2]†and that you may tell in the hearing of your son and of your grandson how I have dealt harshly with the Egyptians and what signs I have done among them, that you may know that I am the Lord.”

[3]†So Moses and Aaron went in to Pharaoh and said to him, “Thus says the Lord, the God of the Hebrews, ‘How long will you refuse to humble yourself before me? Let my people go, that they may serve me. [4]‡For if you refuse to let my people go, behold, tomorrow I will bring locusts into your country, [5]and they shall cover the face of the land, so that no one can see the land. And they shall eat what is left to you after the hail, and they shall eat every tree of yours that grows in the field, [6]and they shall fill your houses and the houses of all your servants and of all the Egyptians, as neither your fathers nor your grandfathers have seen, from the day they came on earth to this day.’” Then he turned and went out from Pharaoh.

[7]†Then Pharaoh's servants said to him, “How long shall this man be a snare to us? Let the men go, that they may serve the Lord their God. Do you not yet understand that Egypt is ruined?” [8]†So Moses and Aaron were brought back to Pharaoh. And he said to them, “Go, serve the Lord your God. But which ones are to go?” [9]Moses said, “We will go with our young and our old. We will go with our sons and daughters and with our flocks and herds, for we must hold a feast to the Lord.” [10]†But he said to them, “The Lord be with you, if ever I let you and your little ones go! Look, you have some evil purpose in mind. [1] [11]†No! Go, the men among you, and serve the Lord, for that is what you are asking.” And they were driven out from Pharaoh's presence.

[12]†Then the Lord said to Moses, “Stretch out your hand over the land of Egypt for the locusts, so that they may come upon the land of Egypt and eat every plant in the land, all that the hail has left.” [13]†So Moses stretched out his staff over the land of Egypt, and the Lord brought an east wind upon the land all that day and all that night. When it was morning, the east wind

had brought the locusts. [14]The locusts came up over all the land of Egypt and settled on the whole country of Egypt, such a dense swarm of locusts as had never been before, nor ever will be again. [15]They covered the face of the whole land, so that the land was darkened, and they ate all the plants in the land and all the fruit of the trees that the hail had left. Not a green thing remained, neither tree nor plant of the field, through all the land of Egypt. [16]†Then Pharaoh hastily called Moses and Aaron and said, “I have sinned against the LORD your God, and against you. [17]†Now therefore, forgive my sin, please, only this once, and plead with the LORD your God only to remove this death from me.” [18]So he went out from Pharaoh and pleaded with the LORD. [19]†And the LORD turned the wind into a very strong west wind, which lifted the locusts and drove them into the Red Sea. Not a single locust was left in all the country of Egypt. [20]But the LORD hardened Pharaoh's heart, and he did not let the people of Israel go.

The Ninth Plague: Darkness

[21]†Then the LORD said to Moses, “Stretch out your hand toward heaven, that there may be darkness over the land of Egypt, a darkness to be felt.” [22]So Moses stretched out his hand toward heaven, and there was pitch darkness in all the land of Egypt three days. [23]They did not see one another, nor did anyone rise from his place for three days, but all the people of Israel had light where they lived. [24]†Then Pharaoh called Moses and said, “Go, serve the LORD; your little ones also may go with you; only let your flocks and your herds remain behind.” [25]†But Moses said, “You must also let us have sacrifices and burnt offerings, that we may sacrifice to the LORD our God. [26]Our livestock also must go with us; not a hoof shall be left behind, for we must take of them to serve the LORD our God, and we do not know with what we must serve the LORD until we arrive there.” [27]But the LORD hardened Pharaoh's heart, and he would not let them go. [28]†Then Pharaoh said to him, “Get away from me; take care never to see my face again, for on the day you see my face you shall die.” [29]†Moses said, “As you say! I will not see your face again.”

A Final Plague Threatened

EXODUS **11** ‡The LORD said to Moses, “Yet one plague more I will bring upon Pharaoh and upon Egypt. Afterward he will let you go from here. When he lets you go, he will drive you away completely. [2]Speak now in the hearing of the people, that they ask, every man of his neighbor and every woman of her neighbor, for silver and gold jewelry.” [3]And the LORD gave the people favor in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people.

[4]‡†So Moses said, “Thus says the LORD: About midnight I will go out in the midst of Egypt, [5]†and every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the handmill, and all the firstborn of the cattle. [6]†There shall be a great cry throughout all the land of Egypt, such as there has never been, nor ever will be again. [7]†But not a dog shall growl against any of the people of Israel, either man or beast, that you may know that the LORD makes a distinction between Egypt and Israel. [8]And all these your servants shall come down to me and bow down to me, saying, ‘Get out, you and all the people who follow you.’ And after that I will go out.” And he went out from Pharaoh in hot anger. [9]Then the LORD said to Moses, “Pharaoh will not listen to you, that my wonders may be multiplied in the land of Egypt.”

[10]Moses and Aaron did all these wonders before Pharaoh, and the LORD hardened Pharaoh's heart, and he did not let the people of Israel go out of his land.

The Passover

EXODUS **12** ‡The LORD said to Moses and Aaron in the land of Egypt, [2]‡“This month shall be for you the beginning of months. It shall be the first month of the year for you. [3]‡Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. [4]And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. [5]‡Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, [6]‡and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight. [1]

[7]“Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. [8]They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. [9]‡Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. [10]And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. [11]In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the LORD's Passover. [12]‡For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. [13]The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.

[14]‡“This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast. [15]Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel. [16]‡On the first day you shall hold a holy assembly, and on the seventh day a holy assembly. No work shall be done on those

days. But what everyone needs to eat, that alone may be prepared by you. [17]And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever. [18]In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening. [19]†For seven days no leaven is to be found in your houses. If anyone eats what is leavened, that person will be cut off from the congregation of Israel, whether he is a sojourner or a native of the land. [20]You shall eat nothing leavened; in all your dwelling places you shall eat unleavened bread."

[21]Then Moses called all the elders of Israel and said to them, "Go and select lambs for yourselves according to your clans, and kill the Passover lamb. [22]†Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning. [23]†For the LORD will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to enter your houses to strike you. [24]You shall observe this rite as a statute for you and for your sons forever. [25]†And when you come to the land that the LORD will give you, as he has promised, you shall keep this service. [26]‡And when your children say to you, 'What do you mean by this service?' [27]you shall say, 'It is the sacrifice of the LORD's Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.'" And the people bowed their heads and worshiped.

[28]Then the people of Israel went and did so; as the LORD had commanded Moses and Aaron, so they did.

The Tenth Plague: Death of the Firstborn

[29]At midnight the LORD struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the livestock. [30]And Pharaoh rose up in the night, he and all his servants and all the Egyptians. And there was a great cry in Egypt, for there was not a house where

someone was not dead. [31]†Then he summoned Moses and Aaron by night and said, “Up, go out from among my people, both you and the people of Israel; and go, serve the LORD, as you have said. [32]†Take your flocks and your herds, as you have said, and be gone, and bless me also!”

The Exodus

[33]The Egyptians were urgent with the people to send them out of the land in haste. For they said, “We shall all be dead.” [34]So the people took their dough before it was leavened, their kneading bowls being bound up in their cloaks on their shoulders. [35]The people of Israel had also done as Moses told them, for they had asked the Egyptians for silver and gold jewelry and for clothing. [36]†And the LORD had given the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians.

[37]‡†And the people of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides women and children. [38]†A mixed multitude also went up with them, and very much livestock, both flocks and herds. [39]And they baked unleavened cakes of the dough that they had brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not wait, nor had they prepared any provisions for themselves.

[40]‡The time that the people of Israel lived in Egypt was 430 years. [41]At the end of 430 years, on that very day, all the hosts of the LORD went out from the land of Egypt. [42]It was a night of watching by the LORD, to bring them out of the land of Egypt; so this same night is a night of watching kept to the LORD by all the people of Israel throughout their generations.

Institution of the Passover

[43]‡And the LORD said to Moses and Aaron, “This is the statute of the Passover: no foreigner shall eat of it, [44]but every slave that is bought for money may eat of it after you have circumcised him. [45]No foreigner or hired servant may eat of it. [46]†It shall be eaten in one house; you shall not take

any of the flesh outside the house, and you shall not break any of its bones. [47]All the congregation of Israel shall keep it. [48]If a stranger shall sojourn with you and would keep the Passover to the LORD, let all his males be circumcised. Then he may come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it. [49]There shall be one law for the native and for the stranger who sojourns among you.”

[50]†All the people of Israel did just as the LORD commanded Moses and Aaron. [51]†And on that very day the LORD brought the people of Israel out of the land of Egypt by their hosts.

Consecration of the Firstborn

EXODUS **13** The LORD said to Moses, [2]‡†“Consecrate to me all the firstborn. Whatever is the first to open the womb among the people of Israel, both of man and of beast, is mine.”

The Feast of Unleavened Bread

[3]Then Moses said to the people, “Remember this day in which you came out from Egypt, out of the house of slavery, for by a strong hand the LORD brought you out from this place. No leavened bread shall be eaten. [4]Today, in the month of Abib, you are going out. [5]And when the LORD brings you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which he swore to your fathers to give you, a land flowing with milk and honey, you shall keep this service in this month. [6]Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the LORD. [7]Unleavened bread shall be eaten for seven days; no leavened bread shall be seen with you, and no leaven shall be seen with you in all your territory. [8]†You shall tell your son on that day, ‘It is because of what the LORD did for me when I came out of Egypt.’ [9]†And it shall be to you as a sign on your hand and as a memorial between your eyes, that the law of the LORD may be in your mouth. For with a strong hand the LORD has brought you out of Egypt. [10]You shall therefore keep this statute at its appointed time from year to year.

[11]“When the LORD brings you into the land of the Canaanites, as he swore to you and your fathers, and shall give it to you, [12]‡you shall set apart to the LORD all that first opens the womb. All the firstborn of your animals that are males shall be the LORD's. [13]Every firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. Every firstborn of man among your sons you shall redeem. [14]And when in time to come your son asks you, ‘What does this mean?’ you shall say to him, ‘By a strong hand the LORD brought us out of Egypt, from the house of slavery. [15]For when Pharaoh stubbornly refused to let us go, the LORD killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of

animals. Therefore I sacrifice to the LORD all the males that first open the womb, but all the firstborn of my sons I redeem.’ [16]It shall be as a mark on your hand or frontlets between your eyes, for by a strong hand the LORD brought us out of Egypt.”

Pillars of Cloud and Fire

[17]†When Pharaoh let the people go, God did not lead them by way of the land of the Philistines, although that was near. For God said, “Lest the people change their minds when they see war and return to Egypt.” [18]†But God led the people around by the way of the wilderness toward the Red Sea. And the people of Israel went up out of the land of Egypt equipped for battle. [19]†Moses took the bones of Joseph with him, for Joseph [1] had made the sons of Israel solemnly swear, saying, “God will surely visit you, and you shall carry up my bones with you from here.” [20]†And they moved on from Succoth and encamped at Etham, on the edge of the wilderness. [21]†And the LORD went before them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light, that they might travel by day and by night. [22]The pillar of cloud by day and the pillar of fire by night did not depart from before the people.

Crossing the Red Sea

EXODUS **14** Then the LORD said to Moses, [2]“Tell the people of Israel to turn back and encamp in front of Pi-hahiroth, between Migdol and the sea, in front of Baal-zephon; you shall encamp facing it, by the sea. [3]‡For Pharaoh will say of the people of Israel, ‘They are wandering in the land; the wilderness has shut them in.’ [4]And I will harden Pharaoh's heart, and he will pursue them, and I will get glory over Pharaoh and all his host, and the Egyptians shall know that I am the LORD.” And they did so.

[5]†When the king of Egypt was told that the people had fled, the mind of Pharaoh and his servants was changed toward the people, and they said, “What is this we have done, that we have let Israel go from serving us?” [6]So he made ready his chariot and took his army with him, [7]†and took six hundred chosen chariots and all the other chariots of Egypt with officers over all of them. [8]†And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued the people of Israel while the people of Israel were going out defiantly. [9]The Egyptians pursued them, all Pharaoh's horses and chariots and his horsemen and his army, and overtook them encamped at the sea, by Pi-hahiroth, in front of Baal-zephon.

[10]†When Pharaoh drew near, the people of Israel lifted up their eyes, and behold, the Egyptians were marching after them, and they feared greatly. And the people of Israel cried out to the LORD. [11]†They said to Moses, “Is it because there are no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us in bringing us out of Egypt? [12]†Is not this what we said to you in Egypt: ‘Leave us alone that we may serve the Egyptians’? For it would have been better for us to serve the Egyptians than to die in the wilderness.” [13]†And Moses said to the people, “Fear not, stand firm, and see the salvation of the LORD, which he will work for you today. For the Egyptians whom you see today, you shall never see again. [14]†The LORD will fight for you, and you have only to be silent.”

[15]†The LORD said to Moses, “Why do you cry to me? Tell the people of Israel to go forward. [16]‡Lift up your staff, and stretch out your hand over the sea and divide it, that the people of Israel may go through the sea on dry

ground. [17]And I will harden the hearts of the Egyptians so that they shall go in after them, and I will get glory over Pharaoh and all his host, his chariots, and his horsemen. [18]And the Egyptians shall know that I am the LORD, when I have gotten glory over Pharaoh, his chariots, and his horsemen.”

[19]†Then the angel of God who was going before the host of Israel moved and went behind them, and the pillar of cloud moved from before them and stood behind them, [20]coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness. And it lit up the night [1] without one coming near the other all night.

[21]†Then Moses stretched out his hand over the sea, and the LORD drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided. [22]And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left. [23]The Egyptians pursued and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. [24]††And in the morning watch the LORD in the pillar of fire and of cloud looked down on the Egyptian forces and threw the Egyptian forces into a panic, [25]clogging [2] their chariot wheels so that they drove heavily. And the Egyptians said, “Let us flee from before Israel, for the LORD fights for them against the Egyptians.”

[26]Then the LORD said to Moses, “Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen.” [27]So Moses stretched out his hand over the sea, and the sea returned to its normal course when the morning appeared. And as the Egyptians fled into it, the LORD threw [3] the Egyptians into the midst of the sea. [28]The waters returned and covered the chariots and the horsemen; of all the host of Pharaoh that had followed them into the sea, not one of them remained. [29]†But the people of Israel walked on dry ground through the sea, the waters being a wall to them on their right hand and on their left.

[30]Thus the LORD saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. [31]Israel saw the great power that the LORD used against the Egyptians, so the people feared the LORD, and they believed in the LORD and in his servant Moses.

The Song of Moses

EXODUS **15** ‡†Then Moses and the people of Israel sang this song to the LORD, saying,

“I will sing to the LORD, for he has triumphed gloriously;
the horse and his rider [1] he has thrown into the sea.
[2]The LORD is my strength and my song,
and he has become my salvation;
this is my God, and I will praise him,
my father's God, and I will exalt him.
[3]The LORD is a man of war;
the LORD is his name.
[4]“Pharaoh's chariots and his host he cast into the sea,
and his chosen officers were sunk in the Red Sea.
[5]The floods covered them;
they went down into the depths like a stone.
[6]†Your right hand, O LORD, glorious in power,
your right hand, O LORD, shatters the enemy.
[7]In the greatness of your majesty you overthrow your adversaries;
you send out your fury; it consumes them like stubble.
[8]At the blast of your nostrils the waters piled up;
the floods stood up in a heap;
the deeps congealed in the heart of the sea.
[9]The enemy said, ‘I will pursue, I will overtake,
I will divide the spoil, my desire shall have its fill of them.
I will draw my sword; my hand shall destroy them.’
[10]You blew with your wind; the sea covered them;
they sank like lead in the mighty waters.
[11]“Who is like you, O LORD, among the gods?
Who is like you, majestic in holiness,
awesome in glorious deeds, doing wonders?
[12]You stretched out your right hand;
the earth swallowed them.
[13]“You have led in your steadfast love the people whom you have redeemed;

you have guided them by your strength to your holy abode.
[14]The peoples have heard; they tremble;
pangs have seized the inhabitants of Philistia.
[15]†Now are the chiefs of Edom dismayed;
trembling seizes the leaders of Moab;
all the inhabitants of Canaan have melted away.
[16]†Terror and dread fall upon them;
because of the greatness of your arm, they are still as a stone,
till your people, O LORD, pass by,
till the people pass by whom you have purchased.
[17]You will bring them in and plant them on your own mountain,
the place, O LORD, which you have made for your abode,
the sanctuary, O Lord, which your hands have established.
[18]†The LORD will reign forever and ever.”

[19]For when the horses of Pharaoh with his chariots and his horsemen went into the sea, the LORD brought back the waters of the sea upon them, but the people of Israel walked on dry ground in the midst of the sea. [20]†Then Miriam the prophetess, the sister of Aaron, took a tambourine in her hand, and all the women went out after her with tambourines and dancing. [21]And Miriam sang to them:

“Sing to the LORD, for he has triumphed gloriously;
the horse and his rider he has thrown into the sea.”

Bitter Water Made Sweet

[22]Then Moses made Israel set out from the Red Sea, and they went into the wilderness of Shur. They went three days in the wilderness and found no water. [23]When they came to Marah, they could not drink the water of Marah because it was bitter; therefore it was named Marah. [2] [24]†And the people grumbled against Moses, saying, “What shall we drink?” [25]†And he cried to the LORD, and the LORD showed him a log, [3] and he threw it into the water, and the water became sweet.

There the LORD [4] made for them a statute and a rule, and there he tested them, [26]†saying, “If you will diligently listen to the voice of the LORD your God, and do that which is right in his eyes, and give ear to his commandments and keep all his statutes, I will put none of the diseases on you that I put on the Egyptians, for I am the LORD, your healer.”

[27] ‡Then they came to Elim, where there were twelve springs of water and seventy palm trees, and they encamped there by the water.

Bread from Heaven

EXODUS **16** †They set out from Elim, and all the congregation of the people of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had departed from the land of Egypt. [2]†And the whole congregation of the people of Israel grumbled against Moses and Aaron in the wilderness, [3]†and the people of Israel said to them, “Would that we had died by the hand of the LORD in the land of Egypt, when we sat by the meat pots and ate bread to the full, for you have brought us out into this wilderness to kill this whole assembly with hunger.”

[4]†Then the LORD said to Moses, “Behold, I am about to rain bread from heaven for you, and the people shall go out and gather a day's portion every day, that I may test them, whether they will walk in my law or not. [5]†On the sixth day, when they prepare what they bring in, it will be twice as much as they gather daily.” [6]†So Moses and Aaron said to all the people of Israel, “At evening you shall know that it was the LORD who brought you out of the land of Egypt, [7]†and in the morning you shall see the glory of the LORD, because he has heard your grumbling against the LORD. For what are we, that you grumble against us?” [8]And Moses said, “When the LORD gives you in the evening meat to eat and in the morning bread to the full, because the LORD has heard your grumbling that you grumble against him—what are we? Your grumbling is not against us but against the LORD.”

[9]Then Moses said to Aaron, “Say to the whole congregation of the people of Israel, ‘Come near before the LORD, for he has heard your grumbling.’” [10]And as soon as Aaron spoke to the whole congregation of the people of Israel, they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud. [11]And the LORD said to Moses, [12]“I have heard the grumbling of the people of Israel. Say to them, ‘At twilight you shall eat meat, and in the morning you shall be filled with bread. Then you shall know that I am the LORD your God.’”

[13]†In the evening quail came up and covered the camp, and in the morning dew lay around the camp. [14]And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as frost on the

ground. [15]When the people of Israel saw it, they said to one another, “What is it?” [1] For they did not know what it was. And Moses said to them, “It is the bread that the LORD has given you to eat. [16]‡This is what the LORD has commanded: ‘Gather of it, each one of you, as much as he can eat. You shall each take an omer, [2] according to the number of the persons that each of you has in his tent.’” [17]And the people of Israel did so. They gathered, some more, some less. [18]†But when they measured it with an omer, whoever gathered much had nothing left over, and whoever gathered little had no lack. Each of them gathered as much as he could eat. [19]And Moses said to them, “Let no one leave any of it over till the morning.” [20]But they did not listen to Moses. Some left part of it till the morning, and it bred worms and stank. And Moses was angry with them. [21]Morning by morning they gathered it, each as much as he could eat; but when the sun grew hot, it melted.

[22]‡On the sixth day they gathered twice as much bread, two omers each. And when all the leaders of the congregation came and told Moses, [23]he said to them, “This is what the LORD has commanded: ‘Tomorrow is a day of solemn rest, a holy Sabbath to the LORD; bake what you will bake and boil what you will boil, and all that is left over lay aside to be kept till the morning.’” [24]So they laid it aside till the morning, as Moses commanded them, and it did not stink, and there were no worms in it. [25]Moses said, “Eat it today, for today is a Sabbath to the LORD; today you will not find it in the field. [26]Six days you shall gather it, but on the seventh day, which is a Sabbath, there will be none.”

[27]On the seventh day some of the people went out to gather, but they found none. [28]And the LORD said to Moses, “How long will you refuse to keep my commandments and my laws? [29]See! The LORD has given you the Sabbath; therefore on the sixth day he gives you bread for two days. Remain each of you in his place; let no one go out of his place on the seventh day.” [30]So the people rested on the seventh day.

[31]†Now the house of Israel called its name manna. It was like coriander seed, white, and the taste of it was like wafers made with honey. [32]‡Moses said, “This is what the LORD has commanded: ‘Let an omer of it be kept throughout your generations, so that they may see the bread with which I

fed you in the wilderness, when I brought you out of the land of Egypt.'"
[33]And Moses said to Aaron, "Take a jar, and put an omer of manna in it, and place it before the LORD to be kept throughout your generations." [34]As the LORD commanded Moses, so Aaron placed it before the testimony to be kept. [35]The people of Israel ate the manna forty years, till they came to a habitable land. They ate the manna till they came to the border of the land of Canaan. [36](An omer is the tenth part of an ephah.) [3]

Water from the Rock

EXODUS **17** †All the congregation of the people of Israel moved on from the wilderness of Sin by stages, according to the commandment of the LORD, and camped at Rephidim, but there was no water for the people to drink. [2]†Therefore the people quarreled with Moses and said, “Give us water to drink.” And Moses said to them, “Why do you quarrel with me? Why do you test the LORD?” [3]But the people thirsted there for water, and the people grumbled against Moses and said, “Why did you bring us up out of Egypt, to kill us and our children and our livestock with thirst?” [4]†So Moses cried to the LORD, “What shall I do with this people? They are almost ready to stone me.” [5]‡And the LORD said to Moses, “Pass on before the people, taking with you some of the elders of Israel, and take in your hand the staff with which you struck the Nile, and go. [6]Behold, I will stand before you there on the rock at Horeb, and you shall strike the rock, and water shall come out of it, and the people will drink.” And Moses did so, in the sight of the elders of Israel. [7]†And he called the name of the place Massah [1] and Meribah, [2] because of the quarreling of the people of Israel, and because they tested the LORD by saying, “Is the LORD among us or not?”

Israel Defeats Amalek

[8]†Then Amalek came and fought with Israel at Rephidim. [9]‡†So Moses said to Joshua, “Choose for us men, and go out and fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of God in my hand.” [10]†So Joshua did as Moses told him, and fought with Amalek, while Moses, Aaron, and Hur went up to the top of the hill. [11]Whenever Moses held up his hand, Israel prevailed, and whenever he lowered his hand, Amalek prevailed. [12]But Moses' hands grew weary, so they took a stone and put it under him, and he sat on it, while Aaron and Hur held up his hands, one on one side, and the other on the other side. So his hands were steady until the going down of the sun. [13]And Joshua overwhelmed Amalek and his people with the sword.

[14]†Then the LORD said to Moses, “Write this as a memorial in a book and recite it in the ears of Joshua, that I will utterly blot out the memory of Amalek from under heaven.” [15]†And Moses built an altar and called the name of it, The LORD Is My Banner, [16]†saying, “A hand upon the throne [3] of the LORD! The LORD will have war with Amalek from generation to generation.”

Jethro's Advice

EXODUS **18** ‡Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for Israel his people, how the LORD had brought Israel out of Egypt. [2]Now Jethro, Moses' father-in-law, had taken Zipporah, Moses' wife, after he had sent her home, [3]along with her two sons. The name of the one was Gershom (for he said, “I have been a sojourner [1] in a foreign land”), [4]and the name of the other, Eliezer [2] (for he said, “The God of my father was my help, and delivered me from the sword of Pharaoh”). [5]Jethro, Moses' father-in-law, came with his sons and his wife to Moses in the wilderness where he was encamped at the mountain of God. [6]And when he sent word to Moses, “I, [3] your father-in-law Jethro, am coming to you with your wife and her two sons with her,” [7]‡Moses went out to meet his father-in-law and bowed down and kissed him. And they asked each other of their welfare and went into the tent. [8]Then Moses told his father-in-law all that the LORD had done to Pharaoh and to the Egyptians for Israel's sake, all the hardship that had come upon them in the way, and how the LORD had delivered them. [9]And Jethro rejoiced for all the good that the LORD had done to Israel, in that he had delivered them out of the hand of the Egyptians.

[10]Jethro said, “Blessed be the LORD, who has delivered you out of the hand of the Egyptians and out of the hand of Pharaoh and has delivered the people from under the hand of the Egyptians. [11]Now I know that the LORD is greater than all gods, because in this affair they dealt arrogantly with the people.” [4] [12]‡And Jethro, Moses' father-in-law, brought a burnt offering and sacrifices to God; and Aaron came with all the elders of Israel to eat bread with Moses' father-in-law before God.

[13]‡The next day Moses sat to judge the people, and the people stood around Moses from morning till evening. [14]When Moses' father-in-law saw all that he was doing for the people, he said, “What is this that you are doing for the people? Why do you sit alone, and all the people stand around you from morning till evening?” [15]And Moses said to his father-in-law, “Because the people come to me to inquire of God; [16]when they have a dispute, they come to me and I decide between one person and another, and I make them

know the statutes of God and his laws.” [17]Moses' father-in-law said to him,
“What you are doing is not good. [18]You and the people with you will
certainly wear yourselves out, for the thing is too heavy for you. You are not
able to do it alone. [19]Now obey my voice; I will give you advice, and God
be with you! You shall represent the people before God and bring their
cases to God, [20]and you shall warn them about the statutes and the laws, and
make them know the way in which they must walk and what they must do.
[21][‡]Moreover, look for able men from all the people, men who fear God,
who are trustworthy and hate a bribe, and place such men over the people as
chiefs of thousands, of hundreds, of fifties, and of tens. [22]And let them
judge the people at all times. Every great matter they shall bring to you, but
any small matter they shall decide themselves. So it will be easier for you,
and they will bear the burden with you. [23]If you do this, God will direct you,
you will be able to endure, and all this people also will go to their place in
peace.”

[24]So Moses listened to the voice of his father-in-law and did all that he had
said. [25]Moses chose able men out of all Israel and made them heads over the
people, chiefs of thousands, of hundreds, of fifties, and of tens. [26]And they
judged the people at all times. Any hard case they brought to Moses, but
any small matter they decided themselves. [27]Then Moses let his father-in-law depart, and he went away to his own country.

Israel at Mount Sinai

EXODUS **19** ‡On the third new moon after the people of Israel had gone out of the land of Egypt, on that day they came into the wilderness of Sinai. [2]They set out from Rephidim and came into the wilderness of Sinai, and they encamped in the wilderness. There Israel encamped before the mountain, [3]‡†while Moses went up to God. The LORD called to him out of the mountain, saying, “Thus you shall say to the house of Jacob, and tell the people of Israel: [4]†You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. [5]‡Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; [6]and you shall be to me a kingdom of priests and a holy nation. These are the words that you shall speak to the people of Israel.”

[7]So Moses came and called the elders of the people and set before them all these words that the LORD had commanded him. [8]†All the people answered together and said, “All that the LORD has spoken we will do.” And Moses reported the words of the people to the LORD. [9]†And the LORD said to Moses, “Behold, I am coming to you in a thick cloud, that the people may hear when I speak with you, and may also believe you forever.”

When Moses told the words of the people to the LORD, [10]†the LORD said to Moses, “Go to the people and consecrate them today and tomorrow, and let them wash their garments [11]and be ready for the third day. For on the third day the LORD will come down on Mount Sinai in the sight of all the people. [12]‡And you shall set limits for the people all around, saying, ‘Take care not to go up into the mountain or touch the edge of it. Whoever touches the mountain shall be put to death. [13]No hand shall touch him, but he shall be stoned or shot; [1] whether beast or man, he shall not live.’ When the trumpet sounds a long blast, they shall come up to the mountain.” [14]So Moses went down from the mountain to the people and consecrated the people; and they washed their garments. [15]†And he said to the people, “Be ready for the third day; do not go near a woman.”

[16]†On the morning of the third day there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast, so that all the people in the camp trembled. [17]Then Moses brought the people out of the camp to meet God, and they took their stand at the foot of the mountain. [18]Now Mount Sinai was wrapped in smoke because the LORD had descended on it in fire. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly. [19]And as the sound of the trumpet grew louder and louder, Moses spoke, and God answered him in thunder. [20]The LORD came down on Mount Sinai, to the top of the mountain. And the LORD called Moses to the top of the mountain, and Moses went up.

[21]And the LORD said to Moses, "Go down and warn the people, lest they break through to the LORD to look and many of them perish. [22]Also let the priests who come near to the LORD consecrate themselves, lest the LORD break out against them." [23]And Moses said to the LORD, "The people cannot come up to Mount Sinai, for you yourself warned us, saying, 'Set limits around the mountain and consecrate it.'" [24]†And the LORD said to him, "Go down, and come up bringing Aaron with you. But do not let the priests and the people break through to come up to the LORD, lest he break out against them." [25]So Moses went down to the people and told them.

The Ten Commandments

EXODUS **20** †And God spoke all these words, saying,

[2]“I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.

[3]‡†“You shall have no other gods before [1] me.

[4]‡“You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. [5]‡You shall not bow down to them or serve them, for I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, [6]but showing steadfast love to thousands [2] of those who love me and keep my commandments.

[7]†“You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes his name in vain.

[8]†“Remember the Sabbath day, to keep it holy. [9]Six days you shall labor, and do all your work, [10]but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. [11]For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy.

[12]‡†“Honor your father and your mother, that your days may be long in the land that the Lord your God is giving you.

[13]‡†“You shall not murder. [3]

[14]†“You shall not commit adultery.

[15]†“You shall not steal.

[16]†“You shall not bear false witness against your neighbor.

[17]†“You shall not covet your neighbor's house; you shall not covet your
neighbor's wife, or his male servant, or his female servant, or his ox, or his
donkey, or anything that is your neighbor's.”

[18]†Now when all the people saw the thunder and the flashes of lightning and
the sound of the trumpet and the mountain smoking, the people were
afraid [4] and trembled, and they stood far off [19]†and said to Moses, “You
speak to us, and we will listen; but do not let God speak to us, lest we die.”
[20]†Moses said to the people, “Do not fear, for God has come to test you, that
the fear of him may be before you, that you may not sin.” [21]The people
stood far off, while Moses drew near to the thick darkness where God was.

Laws About Altars

[22]‡And the Lord said to Moses, “Thus you shall say to the people of Israel:
‘You have seen for yourselves that I have talked with you from heaven.
[23]You shall not make gods of silver to be with me, nor shall you make for
yourselves gods of gold. [24]An altar of earth you shall make for me and
sacrifice on it your burnt offerings and your peace offerings, your sheep and
your oxen. In every place where I cause my name to be remembered I will
come to you and bless you. [25]If you make me an altar of stone, you shall not
build it of hewn stones, for if you wield your tool on it you profane it. [26]And
you shall not go up by steps to my altar, that your nakedness be not exposed
on it.’

Laws About Slaves

EXODUS **21** ‡“Now these are the rules that you shall set before them.
[2]‡When you buy a Hebrew slave, he shall serve six years, and in the seventh he shall go out free, for nothing. [3]If he comes in single, he shall go out single; if he comes in married, then his wife shall go out with him. [4]If his master gives him a wife and she bears him sons or daughters, the wife and her children shall be her master's, and he shall go out alone. [5]But if the slave plainly says, ‘I love my master, my wife, and my children; I will not go out free,’ [6]then his master shall bring him to God, and he shall bring him to the door or the doorpost. And his master shall bore his ear through with an awl, and he shall be his slave forever.

[7]“When a man sells his daughter as a slave, she shall not go out as the male slaves do. [8]If she does not please her master, who has designated her [1] for himself, then he shall let her be redeemed. He shall have no right to sell her to a foreign people, since he has broken faith with her. [9]If he designates her for his son, he shall deal with her as with a daughter. [10]If he takes another wife to himself, he shall not diminish her food, her clothing, or her marital rights. [11]And if he does not do these three things for her, she shall go out for nothing, without payment of money.

[12]‡“Whoever strikes a man so that he dies shall be put to death. [13]But if he did not lie in wait for him, but God let him fall into his hand, then I will appoint for you a place to which he may flee. [14]But if a man willfully attacks another to kill him by cunning, you shall take him from my altar, that he may die.

[15]‡“Whoever strikes his father or his mother shall be put to death.

[16]“Whoever steals a man and sells him, and anyone found in possession of him, shall be put to death.

[17]‡“Whoever curses [2] his father or his mother shall be put to death.

[18]“When men quarrel and one strikes the other with a stone or with his fist and the man does not die but takes to his bed, [19]then if the man rises again and walks outdoors with his staff, he who struck him shall be clear; only he shall pay for the loss of his time, and shall have him thoroughly healed.

[20]‡“When a man strikes his slave, male or female, with a rod and the slave dies under his hand, he shall be avenged. [21]But if the slave survives a day or two, he is not to be avenged, for the slave is his money.

[22]†“When men strive together and hit a pregnant woman, so that her children come out, but there is no harm, the one who hit her shall surely be fined, as the woman's husband shall impose on him, and he shall pay as the judges determine. [23]‡But if there is harm, [3] then you shall pay life for life, [24]†eye for eye, tooth for tooth, hand for hand, foot for foot, [25]burn for burn, wound for wound, stripe for stripe.

[26]“When a man strikes the eye of his slave, male or female, and destroys it, he shall let the slave go free because of his eye. [27]If he knocks out the tooth of his slave, male or female, he shall let the slave go free because of his tooth.

[28]“When an ox gores a man or a woman to death, the ox shall be stoned, and its flesh shall not be eaten, but the owner of the ox shall not be liable. [29]But if the ox has been accustomed to gore in the past, and its owner has been warned but has not kept it in, and it kills a man or a woman, the ox shall be stoned, and its owner also shall be put to death. [30]†If a ransom is imposed on him, then he shall give for the redemption of his life whatever is imposed on him. [31]If it gores a man's son or daughter, he shall be dealt with according to this same rule. [32]†If the ox gores a slave, male or female, the owner shall give to their master thirty shekels [4] of silver, and the ox shall be stoned.

Laws About Restitution

[33]“When a man opens a pit, or when a man digs a pit and does not cover it, and an ox or a donkey falls into it, [34]the owner of the pit shall make

restoration. He shall give money to its owner, and the dead beast shall be his.

[35]“When one man's ox butts another's, so that it dies, then they shall sell the live ox and share its price, and the dead beast also they shall share. [36]Or if it is known that the ox has been accustomed to gore in the past, and its owner has not kept it in, he shall repay ox for ox, and the dead beast shall be his.

EXODUS **22** [1] “If a man steals an ox or a sheep, and kills it or sells it, he shall repay five oxen for an ox, and four sheep for a sheep. [2] [2] If a thief is found breaking in and is struck so that he dies, there shall be no bloodguilt for him, [3]†but if the sun has risen on him, there shall be bloodguilt for him. He shall surely pay. If he has nothing, then he shall be sold for his theft. [4]If the stolen beast is found alive in his possession, whether it is an ox or a donkey or a sheep, he shall pay double.

[5]“If a man causes a field or vineyard to be grazed over, or lets his beast loose and it feeds in another man's field, he shall make restitution from the best in his own field and in his own vineyard.

[6]“If fire breaks out and catches in thorns so that the stacked grain or the standing grain or the field is consumed, he who started the fire shall make full restitution.

[7]“If a man gives to his neighbor money or goods to keep safe, and it is stolen from the man's house, then, if the thief is found, he shall pay double. [8]If the thief is not found, the owner of the house shall come near to God to show whether or not he has put his hand to his neighbor's property. [9]For every breach of trust, whether it is for an ox, for a donkey, for a sheep, for a cloak, or for any kind of lost thing, of which one says, ‘This is it,’ the case of both parties shall come before God. The one whom God condemns shall pay double to his neighbor.

[10]“If a man gives to his neighbor a donkey or an ox or a sheep or any beast to keep safe, and it dies or is injured or is driven away, without anyone seeing it, [11]†an oath by the LORD shall be between them both to see whether or not he has put his hand to his neighbor's property. The owner shall accept the oath, and he shall not make restitution. [12]But if it is stolen from him, he shall make restitution to its owner. [13]If it is torn by beasts, let him bring it as evidence. He shall not make restitution for what has been torn.

[14]“If a man borrows anything of his neighbor, and it is injured or dies, the owner not being with it, he shall make full restitution. [15]If the owner was with it, he shall not make restitution; if it was hired, it came for its hiring fee. [3]

Laws About Social Justice

[16]†“If a man seduces a virgin [4] who is not betrothed and lies with her, he shall give the bride-price [5] for her and make her his wife. [17]If her father utterly refuses to give her to him, he shall pay money equal to the bride-price for virgins.

[18]†“You shall not permit a sorceress to live.

[19]†“Whoever lies with an animal shall be put to death.

[20]†“Whoever sacrifices to any god, other than the LORD alone, shall be devoted to destruction. [6]

[21]“You shall not wrong a sojourner or oppress him, for you were sojourners in the land of Egypt. [22]†You shall not mistreat any widow or fatherless child. [23]If you do mistreat them, and they cry out to me, I will surely hear their cry, [24]and my wrath will burn, and I will kill you with the sword, and your wives shall become widows and your children fatherless.

[25]†“If you lend money to any of my people with you who is poor, you shall not be like a moneylender to him, and you shall not exact interest from him. [26]If ever you take your neighbor's cloak in pledge, you shall return it to him before the sun goes down, [27]for that is his only covering, and it is his cloak for his body; in what else shall he sleep? And if he cries to me, I will hear, for I am compassionate.

[28]†“You shall not revile God, nor curse a ruler of your people.

[29]“You shall not delay to offer from the fullness of your harvest and from the outflow of your presses. The firstborn of your sons you shall give to me. [30]You shall do the same with your oxen and with your sheep: seven days it shall be with its mother; on the eighth day you shall give it to me.

[31]†“You shall be consecrated to me. Therefore you shall not eat any flesh that is torn by beasts in the field; you shall throw it to the dogs.

EXODUS **23** “You shall not spread a false report. You shall not join hands with a wicked man to be a malicious witness. [2]You shall not fall in with the many to do evil, nor shall you bear witness in a lawsuit, siding with the many, so as to pervert justice, [3]nor shall you be partial to a poor man in his lawsuit.

[4]“If you meet your enemy's ox or his donkey going astray, you shall bring it back to him. [5]If you see the donkey of one who hates you lying down under its burden, you shall refrain from leaving him with it; you shall rescue it with him.

[6]“You shall not pervert the justice due to your poor in his lawsuit. [7]Keep far from a false charge, and do not kill the innocent and righteous, for I will not acquit the wicked. [8]And you shall take no bribe, for a bribe blinds the clear-sighted and subverts the cause of those who are in the right.

[9]“You shall not oppress a sojourner. You know the heart of a sojourner, for you were sojourners in the land of Egypt.

Laws About the Sabbath and Festivals

[10]“For six years you shall sow your land and gather in its yield, [11]but the seventh year you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave the beasts of the field may eat. You shall do likewise with your vineyard, and with your olive orchard.

[12]“Six days you shall do your work, but on the seventh day you shall rest; that your ox and your donkey may have rest, and the son of your servant woman, and the alien, may be refreshed.

[13]“Pay attention to all that I have said to you, and make no mention of the names of other gods, nor let it be heard on your lips.

[14]“Three times in the year you shall keep a feast to me. [15]You shall keep the Feast of Unleavened Bread. As I commanded you, you shall eat unleavened bread for seven days at the appointed time in the month of

Abib, for in it you came out of Egypt. None shall appear before me empty-handed. [16]You shall keep the Feast of Harvest, of the firstfruits of your labor, of what you sow in the field. You shall keep the Feast of Ingathering at the end of the year, when you gather in from the field the fruit of your labor. [17]Three times in the year shall all your males appear before the Lord GOD.

[18]“You shall not offer the blood of my sacrifice with anything leavened, or let the fat of my feast remain until the morning.

[19]†“The best of the firstfruits of your ground you shall bring into the house of the LORD your God.

“You shall not boil a young goat in its mother's milk.

Conquest of Canaan Promised

[20]“Behold, I send an angel before you to guard you on the way and to bring you to the place that I have prepared. [21]Pay careful attention to him and obey his voice; do not rebel against him, for he will not pardon your transgression, for my name is in him.

[22]“But if you carefully obey his voice and do all that I say, then I will be an enemy to your enemies and an adversary to your adversaries.

[23]†“When my angel goes before you and brings you to the Amorites and the Hittites and the Perizzites and the Canaanites, the Hivites and the Jebusites, and I blot them out, [24]†you shall not bow down to their gods nor serve them, nor do as they do, but you shall utterly overthrow them and break their pillars in pieces. [25]‡You shall serve the LORD your God, and he [1] will bless your bread and your water, and I will take sickness away from among you. [26]None shall miscarry or be barren in your land; I will fulfill the number of your days. [27]I will send my terror before you and will throw into confusion all the people against whom you shall come, and I will make all your enemies turn their backs to you. [28]†And I will send hornets before you, which shall drive out the Hivites, the Canaanites, and the Hittites from before you. [29]‡I will not drive them out from before you in one year, lest the

land become desolate and the wild beasts multiply against you. [30]Little by
little I will drive them out from before you, until you have increased and
possess the land. [31]†And I will set your border from the Red Sea to the Sea
of the Philistines, and from the wilderness to the Euphrates, for I will give
the inhabitants of the land into your hand, and you shall drive them out
before you. [32]†You shall make no covenant with them and their gods. [33]They
shall not dwell in your land, lest they make you sin against me; for if you
serve their gods, it will surely be a snare to you.”

The Covenant Confirmed

EXODUS **24** Then he said to Moses, “Come up to the LORD, you and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and worship from afar. [2]Moses alone shall come near to the LORD, but the others shall not come near, and the people shall not come up with him.”

[3]Moses came and told the people all the words of the LORD and all the rules. [1] And all the people answered with one voice and said, “All the words that the LORD has spoken we will do.” [4]‡And Moses wrote down all the words of the LORD. He rose early in the morning and built an altar at the foot of the mountain, and twelve pillars, according to the twelve tribes of Israel. [5]‡And he sent young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD. [6]And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. [7]‡Then he took the Book of the Covenant and read it in the hearing of the people. And they said, “All that the LORD has spoken we will do, and we will be obedient.” [8]‡And Moses took the blood and threw it on the people and said, “Behold the blood of the covenant that the LORD has made with you in accordance with all these words.”

[9]‡Then Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, [10]‡and they saw the God of Israel. There was under his feet as it were a pavement of sapphire stone, like the very heaven for clearness. [11]And he did not lay his hand on the chief men of the people of Israel; they beheld God, and ate and drank.

[12]‡The LORD said to Moses, “Come up to me on the mountain and wait there, that I may give you the tablets of stone, with the law and the commandment, which I have written for their instruction.” [13]So Moses rose with his assistant Joshua, and Moses went up into the mountain of God. [14]‡And he said to the elders, “Wait here for us until we return to you. And behold, Aaron and Hur are with you. Whoever has a dispute, let him go to them.”

[15]Then Moses went up on the mountain, and the cloud covered the mountain. [16]The glory of the LORD dwelt on Mount Sinai, and the cloud covered it six days. And on the seventh day he called to Moses out of the midst of the cloud. [17]Now the appearance of the glory of the LORD was like a devouring fire on the top of the mountain in the sight of the people of Israel. [18]Moses entered the cloud and went up on the mountain. And Moses was on the mountain forty days and forty nights.

Contributions for the Sanctuary

EXODUS **25** †The LORD said to Moses, [2]†“Speak to the people of Israel, that they take for me a contribution. From every man whose heart moves him you shall receive the contribution for me. [3]And this is the contribution that you shall receive from them: gold, silver, and bronze, [4]†blue and purple and scarlet yarns and fine twined linen, goats' hair, [5]†tanned rams' skins, goatskins, [1] acacia wood, [6]†oil for the lamps, spices for the anointing oil and for the fragrant incense, [7]†onyx stones, and stones for setting, for the ephod and for the breastpiece. [8]†And let them make me a sanctuary, that I may dwell in their midst. [9]†Exactly as I show you concerning the pattern of the tabernacle, and of all its furniture, so you shall make it.

The Ark of the Covenant

[10]“They shall make an ark of acacia wood. Two cubits [2] and a half shall be its length, a cubit and a half its breadth, and a cubit and a half its height. [11]†You shall overlay it with pure gold, inside and outside shall you overlay it, and you shall make on it a molding of gold around it. [12]You shall cast four rings of gold for it and put them on its four feet, two rings on the one side of it, and two rings on the other side of it. [13]You shall make poles of acacia wood and overlay them with gold. [14]And you shall put the poles into the rings on the sides of the ark to carry the ark by them. [15]The poles shall remain in the rings of the ark; they shall not be taken from it. [16]†And you shall put into the ark the testimony that I shall give you.

[17]†“You shall make a mercy seat [3] of pure gold. Two cubits and a half shall be its length, and a cubit and a half its breadth. [18]†And you shall make two cherubim of gold; of hammered work shall you make them, on the two ends of the mercy seat. [19]Make one cherub on the one end, and one cherub on the other end. Of one piece with the mercy seat shall you make the cherubim on its two ends. [20]The cherubim shall spread out their wings above, overshadowing the mercy seat with their wings, their faces one to another; toward the mercy seat shall the faces of the cherubim be. [21]And you shall put the mercy seat on the top of the ark, and in the ark you shall

put the testimony that I shall give you. [22]There I will meet with you, and from above the mercy seat, from between the two cherubim that are on the ark of the testimony, I will speak with you about all that I will give you in commandment for the people of Israel.

The Table for Bread

[23]"You shall make a table of acacia wood. Two cubits shall be its length, a cubit its breadth, and a cubit and a half its height. [24]You shall overlay it with pure gold and make a molding of gold around it. [25]And you shall make a rim around it a handbreadth [4] wide, and a molding of gold around the rim. [26]And you shall make for it four rings of gold, and fasten the rings to the four corners at its four legs. [27]Close to the frame the rings shall lie, as holders for the poles to carry the table. [28]You shall make the poles of acacia wood, and overlay them with gold, and the table shall be carried with these. [29]And you shall make its plates and dishes for incense, and its flagons and bowls with which to pour drink offerings; you shall make them of pure gold. [30]‡And you shall set the bread of the Presence on the table before me regularly.

The Golden Lampstand

[31]‡"You shall make a lampstand of pure gold. The lampstand shall be made of hammered work: its base, its stem, its cups, its calyxes, and its flowers shall be of one piece with it. [32]And there shall be six branches going out of its sides, three branches of the lampstand out of one side of it and three branches of the lampstand out of the other side of it; [33]three cups made like almond blossoms, each with calyx and flower, on one branch, and three cups made like almond blossoms, each with calyx and flower, on the other branch—so for the six branches going out of the lampstand. [34]And on the lampstand itself there shall be four cups made like almond blossoms, with their calyxes and flowers, [35]and a calyx of one piece with it under each pair of the six branches going out from the lampstand. [36]Their calyxes and their branches shall be of one piece with it, the whole of it a single piece of hammered work of pure gold. [37]You shall make seven lamps for it. And the lamps shall be set up so as to give light on the space in front of it. [38]Its tongs

and their trays shall be of pure gold. [39]†It shall be made, with all these utensils, out of a talent [5] of pure gold. [40]†And see that you make them after the pattern for them, which is being shown you on the mountain.

The Tabernacle

EXODUS **26** †“Moreover, you shall make the tabernacle with ten curtains of fine twined linen and blue and purple and scarlet yarns; you shall make them with cherubim skillfully worked into them. [2]The length of each curtain shall be twenty-eight cubits, [1] and the breadth of each curtain four cubits; all the curtains shall be the same size. [3]Five curtains shall be coupled to one another, and the other five curtains shall be coupled to one another. [4]And you shall make loops of blue on the edge of the outermost curtain in the first set. Likewise you shall make loops on the edge of the outermost curtain in the second set. [5]Fifty loops you shall make on the one curtain, and fifty loops you shall make on the edge of the curtain that is in the second set; the loops shall be opposite one another. [6]And you shall make fifty clasps of gold, and couple the curtains one to the other with the clasps, so that the tabernacle may be a single whole.

[7]†“You shall also make curtains of goats' hair for a tent over the tabernacle; eleven curtains shall you make. [8]The length of each curtain shall be thirty cubits, and the breadth of each curtain four cubits. The eleven curtains shall be the same size. [9]You shall couple five curtains by themselves, and six curtains by themselves, and the sixth curtain you shall double over at the front of the tent. [10]You shall make fifty loops on the edge of the curtain that is outermost in one set, and fifty loops on the edge of the curtain that is outermost in the second set.

[11]“You shall make fifty clasps of bronze, and put the clasps into the loops, and couple the tent together that it may be a single whole. [12]And the part that remains of the curtains of the tent, the half curtain that remains, shall hang over the back of the tabernacle. [13]And the extra that remains in the length of the curtains, the cubit on the one side, and the cubit on the other side, shall hang over the sides of the tabernacle, on this side and that side, to cover it. [14]And you shall make for the tent a covering of tanned rams' skins and a covering of goatskins on top.

[15]†“You shall make upright frames for the tabernacle of acacia wood. [16]Ten cubits shall be the length of a frame, and a cubit and a half the breadth of

each frame. [17]There shall be two tenons in each frame, for fitting together. So shall you do for all the frames of the tabernacle. [18]You shall make the frames for the tabernacle: twenty frames for the south side; [19]and forty bases of silver you shall make under the twenty frames, two bases under one frame for its two tenons, and two bases under the next frame for its two tenons; [20]and for the second side of the tabernacle, on the north side twenty frames, [21]and their forty bases of silver, two bases under one frame, and two bases under the next frame. [22]And for the rear of the tabernacle westward you shall make six frames. [23]And you shall make two frames for corners of the tabernacle in the rear; [24]they shall be separate beneath, but joined at the top, at the first ring. Thus shall it be with both of them; they shall form the two corners. [25]And there shall be eight frames, with their bases of silver, sixteen bases; two bases under one frame, and two bases under another frame.

[26]“You shall make bars of acacia wood, five for the frames of the one side of the tabernacle, [27]and five bars for the frames of the other side of the tabernacle, and five bars for the frames of the side of the tabernacle at the rear westward. [28]The middle bar, halfway up the frames, shall run from end to end. [29]You shall overlay the frames with gold and shall make their rings of gold for holders for the bars, and you shall overlay the bars with gold. [30]†Then you shall erect the tabernacle according to the plan for it that you were shown on the mountain.

[31]‡“And you shall make a veil of blue and purple and scarlet yarns and fine twined linen. It shall be made with cherubim skillfully worked into it. [32]And you shall hang it on four pillars of acacia overlaid with gold, with hooks of gold, on four bases of silver. [33]And you shall hang the veil from the clasps, and bring the ark of the testimony in there within the veil. And the veil shall separate for you the Holy Place from the Most Holy. [34]You shall put the mercy seat on the ark of the testimony in the Most Holy Place. [35]And you shall set the table outside the veil, and the lampstand on the south side of the tabernacle opposite the table, and you shall put the table on the north side.

[36]†“You shall make a screen for the entrance of the tent, of blue and purple and scarlet yarns and fine twined linen, embroidered with needlework.

[37]And you shall make for the screen five pillars of acacia, and overlay them with gold. Their hooks shall be of gold, and you shall cast five bases of bronze for them.

The Bronze Altar

EXODUS **27** †“You shall make the altar of acacia wood, five cubits [1] long and five cubits broad. The altar shall be square, and its height shall be three cubits. [2]And you shall make horns for it on its four corners; its horns shall be of one piece with it, and you shall overlay it with bronze. [3]†You shall make pots for it to receive its ashes, and shovels and basins and forks and fire pans. You shall make all its utensils of bronze. [4]You shall also make for it a grating, a network of bronze, and on the net you shall make four bronze rings at its four corners. [5]And you shall set it under the ledge of the altar so that the net extends halfway down the altar. [6]And you shall make poles for the altar, poles of acacia wood, and overlay them with bronze. [7]And the poles shall be put through the rings, so that the poles are on the two sides of the altar when it is carried. [8]You shall make it hollow, with boards. As it has been shown you on the mountain, so shall it be made.

The Court of the Tabernacle

[9]†“You shall make the court of the tabernacle. On the south side the court shall have hangings of fine twined linen a hundred cubits long for one side. [10]Its twenty pillars and their twenty bases shall be of bronze, but the hooks of the pillars and their fillets shall be of silver. [11]And likewise for its length on the north side there shall be hangings a hundred cubits long, its pillars twenty and their bases twenty, of bronze, but the hooks of the pillars and their fillets shall be of silver. [12]And for the breadth of the court on the west side there shall be hangings for fifty cubits, with ten pillars and ten bases. [13]The breadth of the court on the front to the east shall be fifty cubits. [14]The hangings for the one side of the gate shall be fifteen cubits, with their three pillars and three bases. [15]On the other side the hangings shall be fifteen cubits, with their three pillars and three bases. [16]†For the gate of the court there shall be a screen twenty cubits long, of blue and purple and scarlet yarns and fine twined linen, embroidered with needlework. It shall have four pillars and with them four bases. [17]All the pillars around the court shall be filleted with silver. Their hooks shall be of silver, and their bases of bronze. [18]The length of the court shall be a hundred cubits, the breadth fifty,

and the height five cubits, with hangings of fine twined linen and bases of bronze. [19]All the utensils of the tabernacle for every use, and all its pegs and all the pegs of the court, shall be of bronze.

Oil for the Lamp

[20]†“You shall command the people of Israel that they bring to you pure beaten olive oil for the light, that a lamp may regularly be set up to burn. [21]In the tent of meeting, outside the veil that is before the testimony, Aaron and his sons shall tend it from evening to morning before the LORD. It shall be a statute forever to be observed throughout their generations by the people of Israel.

The Priests' Garments

EXODUS **28** †“Then bring near to you Aaron your brother, and his sons with him, from among the people of Israel, to serve me as priests—Aaron and Aaron's sons, Nadab and Abihu, Eleazar and Ithamar. [2]†And you shall make holy garments for Aaron your brother, for glory and for beauty. [3]†You shall speak to all the skillful, whom I have filled with a spirit of skill, that they make Aaron's garments to consecrate him for my priesthood. [4]These are the garments that they shall make: a breastpiece, an ephod, a robe, a coat of checker work, a turban, and a sash. They shall make holy garments for Aaron your brother and his sons to serve me as priests. [5]‡They shall receive gold, blue and purple and scarlet yarns, and fine twined linen.

[6]“And they shall make the ephod of gold, of blue and purple and scarlet yarns, and of fine twined linen, skillfully worked. [7]It shall have two shoulder pieces attached to its two edges, so that it may be joined together. [8]And the skillfully woven band on it shall be made like it and be of one piece with it, of gold, blue and purple and scarlet yarns, and fine twined linen. [9]You shall take two onyx stones, and engrave on them the names of the sons of Israel, [10]six of their names on the one stone, and the names of the remaining six on the other stone, in the order of their birth. [11]As a jeweler engraves signets, so shall you engrave the two stones with the names of the sons of Israel. You shall enclose them in settings of gold filigree. [12]And you shall set the two stones on the shoulder pieces of the ephod, as stones of remembrance for the sons of Israel. And Aaron shall bear their names before the Lord on his two shoulders for remembrance. [13]You shall make settings of gold filigree, [14]and two chains of pure gold, twisted like cords; and you shall attach the corded chains to the settings.

[15]‡“You shall make a breastpiece of judgment, in skilled work. In the style of the ephod you shall make it—of gold, blue and purple and scarlet yarns, and fine twined linen shall you make it. [16]It shall be square and doubled, a span [1] its length and a span its breadth. [17]You shall set in it four rows of stones. A row of sardius, [2] topaz, and carbuncle shall be the first row; [18]and the second row an emerald, a sapphire, and a diamond; [19]and the third row a jacinth, an agate, and an amethyst; [20]and the fourth row a beryl, an

onyx, and a jasper. They shall be set in gold filigree. [21]There shall be twelve
stones with their names according to the names of the sons of Israel. They
shall be like signets, each engraved with its name, for the twelve tribes.
[22]You shall make for the breastpiece twisted chains like cords, of pure gold.
[23]And you shall make for the breastpiece two rings of gold, and put the two
rings on the two edges of the breastpiece. [24]And you shall put the two cords
of gold in the two rings at the edges of the breastpiece. [25]The two ends of
the two cords you shall attach to the two settings of filigree, and so attach it
in front to the shoulder pieces of the ephod. [26]You shall make two rings of
gold, and put them at the two ends of the breastpiece, on its inside edge next
to the ephod. [27]And you shall make two rings of gold, and attach them in
front to the lower part of the two shoulder pieces of the ephod, at its seam
above the skillfully woven band of the ephod. [28]And they shall bind the
breastpiece by its rings to the rings of the ephod with a lace of blue, so that
it may lie on the skillfully woven band of the ephod, so that the breastpiece
shall not come loose from the ephod. [29]So Aaron shall bear the names of the
sons of Israel in the breastpiece of judgment on his heart, when he goes into
the Holy Place, to bring them to regular remembrance before the LORD.
[30]†And in the breastpiece of judgment you shall put the Urim and the
Thummim, and they shall be on Aaron's heart, when he goes in before the
LORD. Thus Aaron shall bear the judgment of the people of Israel on his
heart before the LORD regularly.

[31]‡“You shall make the robe of the ephod all of blue. [32]†It shall have an
opening for the head in the middle of it, with a woven binding around the
opening, like the opening in a garment, [3] so that it may not tear. [33]†On its
hem you shall make pomegranates of blue and purple and scarlet yarns,
around its hem, with bells of gold between them, [34]a golden bell and a
pomegranate, a golden bell and a pomegranate, around the hem of the robe.
[35]And it shall be on Aaron when he ministers, and its sound shall be heard
when he goes into the Holy Place before the LORD, and when he comes out,
so that he does not die.

[36]‡“You shall make a plate of pure gold and engrave on it, like the
engraving of a signet, ‘Holy to the LORD.’ [37]And you shall fasten it on the
turban by a cord of blue. It shall be on the front of the turban. [38]It shall be
on Aaron's forehead, and Aaron shall bear any guilt from the holy things

that the people of Israel consecrate as their holy gifts. It shall regularly be on his forehead, that they may be accepted before the Lord.

[39]‡“You shall weave the coat in checker work of fine linen, and you shall make a turban of fine linen, and you shall make a sash embroidered with needlework.

[40]‡“For Aaron's sons you shall make coats and sashes and caps. You shall make them for glory and beauty. [41]And you shall put them on Aaron your brother, and on his sons with him, and shall anoint them and ordain them and consecrate them, that they may serve me as priests. [42]You shall make for them linen undergarments to cover their naked flesh. They shall reach from the hips to the thighs; [43]and they shall be on Aaron and on his sons when they go into the tent of meeting or when they come near the altar to minister in the Holy Place, lest they bear guilt and die. This shall be a statute forever for him and for his offspring after him.

Consecration of the Priests

EXODUS **29** ‡“Now this is what you shall do to them to consecrate them, that they may serve me as priests. Take one bull of the herd and two rams without blemish, [2]and unleavened bread, unleavened cakes mixed with oil, and unleavened wafers smeared with oil. You shall make them of fine wheat flour. [3]You shall put them in one basket and bring them in the basket, and bring the bull and the two rams. [4]You shall bring Aaron and his sons to the entrance of the tent of meeting and wash them with water. [5]Then you shall take the garments, and put on Aaron the coat and the robe of the ephod, and the ephod, and the breastpiece, and gird him with the skillfully woven band of the ephod. [6]And you shall set the turban on his head and put the holy crown on the turban. [7]You shall take the anointing oil and pour it on his head and anoint him. [8]Then you shall bring his sons and put coats on them, [9]and you shall gird Aaron and his sons with sashes and bind caps on them. And the priesthood shall be theirs by a statute forever. Thus you shall ordain Aaron and his sons.

[10]“Then you shall bring the bull before the tent of meeting. Aaron and his sons shall lay their hands on the head of the bull. [11]Then you shall kill the bull before the LORD at the entrance of the tent of meeting, [12]and shall take part of the blood of the bull and put it on the horns of the altar with your finger, and the rest of [1] the blood you shall pour out at the base of the altar. [13]And you shall take all the fat that covers the entrails, and the long lobe of the liver, and the two kidneys with the fat that is on them, and burn them on the altar. [14]But the flesh of the bull and its skin and its dung you shall burn with fire outside the camp; it is a sin offering.

[15]“Then you shall take one of the rams, and Aaron and his sons shall lay their hands on the head of the ram, [16]and you shall kill the ram and shall take its blood and throw it against the sides of the altar. [17]Then you shall cut the ram into pieces, and wash its entrails and its legs, and put them with its pieces and its head, [18]and burn the whole ram on the altar. It is a burnt offering to the LORD. It is a pleasing aroma, a food offering [2] to the LORD.

[19]‡“You shall take the other ram, and Aaron and his sons shall lay their hands on the head of the ram, [20]and you shall kill the ram and take part of its blood and put it on the tip of the right ear of Aaron and on the tips of the right ears of his sons, and on the thumbs of their right hands and on the great toes of their right feet, and throw the rest of the blood against the sides of the altar. [21]Then you shall take part of the blood that is on the altar, and of the anointing oil, and sprinkle it on Aaron and his garments, and on his sons and his sons' garments with him. He and his garments shall be holy, and his sons and his sons' garments with him.

[22]“You shall also take the fat from the ram and the fat tail and the fat that covers the entrails, and the long lobe of the liver and the two kidneys with the fat that is on them, and the right thigh (for it is a ram of ordination), [23]and one loaf of bread and one cake of bread made with oil, and one wafer out of the basket of unleavened bread that is before the LORD. [24]You shall put all these on the palms of Aaron and on the palms of his sons, and wave them for a wave offering before the LORD. [25]Then you shall take them from their hands and burn them on the altar on top of the burnt offering, as a pleasing aroma before the LORD. It is a food offering to the LORD.

[26]“You shall take the breast of the ram of Aaron's ordination and wave it for a wave offering before the LORD, and it shall be your portion. [27]‡And you shall consecrate the breast of the wave offering that is waved and the thigh of the priests' portion that is contributed from the ram of ordination, from what was Aaron's and his sons'. [28]It shall be for Aaron and his sons as a perpetual due from the people of Israel, for it is a contribution. It shall be a contribution from the people of Israel from their peace offerings, their contribution to the LORD.

[29]“The holy garments of Aaron shall be for his sons after him; they shall be anointed in them and ordained in them. [30]The son who succeeds him as priest, who comes into the tent of meeting to minister in the Holy Place, shall wear them seven days.

[31]“You shall take the ram of ordination and boil its flesh in a holy place. [32]And Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket in the entrance of the tent of meeting. [33]They shall eat those things with which atonement was made at their ordination and consecration,

but an outsider shall not eat of them, because they are holy. [34]And if any of the flesh for the ordination or of the bread remain until the morning, then you shall burn the remainder with fire. It shall not be eaten, because it is holy.

[35]“Thus you shall do to Aaron and to his sons, according to all that I have commanded you. Through seven days shall you ordain them, [36]and every day you shall offer a bull as a sin offering for atonement. Also you shall purify the altar, when you make atonement for it, and shall anoint it to consecrate it. [37]Seven days you shall make atonement for the altar and consecrate it, and the altar shall be most holy. Whatever touches the altar shall become holy.

[38]“Now this is what you shall offer on the altar: two lambs a year old day by day regularly. [39]One lamb you shall offer in the morning, and the other lamb you shall offer at twilight. [40]†And with the first lamb a tenth seah [3] of fine flour mingled with a fourth of a hin [4] of beaten oil, and a fourth of a hin of wine for a drink offering. [41]The other lamb you shall offer at twilight, and shall offer with it a grain offering and its drink offering, as in the morning, for a pleasing aroma, a food offering to the LORD. [42]†It shall be a regular burnt offering throughout your generations at the entrance of the tent of meeting before the LORD, where I will meet with you, to speak to you there. [43]There I will meet with the people of Israel, and it shall be sanctified by my glory. [44]I will consecrate the tent of meeting and the altar. Aaron also and his sons I will consecrate to serve me as priests. [45]†I will dwell among the people of Israel and will be their God. [46]And they shall know that I am the LORD their God, who brought them out of the land of Egypt that I might dwell among them. I am the LORD their God.

The Altar of Incense

EXODUS **30** ‡“You shall make an altar on which to burn incense; you shall make it of acacia wood. [2]A cubit [1] shall be its length, and a cubit its breadth. It shall be square, and two cubits shall be its height. Its horns shall be of one piece with it. [3]You shall overlay it with pure gold, its top and around its sides and its horns. And you shall make a molding of gold around it. [4]And you shall make two golden rings for it. Under its molding on two opposite sides of it you shall make them, and they shall be holders for poles with which to carry it. [5]You shall make the poles of acacia wood and overlay them with gold. [6]†And you shall put it in front of the veil that is above the ark of the testimony, in front of the mercy seat that is above the testimony, where I will meet with you. [7]And Aaron shall burn fragrant incense on it. Every morning when he dresses the lamps he shall burn it, [8]and when Aaron sets up the lamps at twilight, he shall burn it, a regular incense offering before the LORD throughout your generations. [9]†You shall not offer unauthorized incense on it, or a burnt offering, or a grain offering, and you shall not pour a drink offering on it. [10]Aaron shall make atonement on its horns once a year. With the blood of the sin offering of atonement he shall make atonement for it once in the year throughout your generations. It is most holy to the LORD.”

The Census Tax

[11]The LORD said to Moses, [12]†“When you take the census of the people of Israel, then each shall give a ransom for his life to the LORD when you number them, that there be no plague among them when you number them. [13]†Each one who is numbered in the census shall give this: half a shekel [2] according to the shekel of the sanctuary (the shekel is twenty gerahs), [3] half a shekel as an offering to the LORD. [14]Everyone who is numbered in the census, from twenty years old and upward, shall give the LORD's offering. [15]The rich shall not give more, and the poor shall not give less, than the half shekel, when you give the LORD's offering to make atonement for your lives. [16]You shall take the atonement money from the people of Israel and shall give it for the service of the tent of meeting, that it may bring the

people of Israel to remembrance before the LORD, so as to make atonement for your lives.”

The Bronze Basin

[17]The LORD said to Moses, [18]‡“You shall also make a basin of bronze, with its stand of bronze, for washing. You shall put it between the tent of meeting and the altar, and you shall put water in it, [19]with which Aaron and his sons shall wash their hands and their feet. [20]When they go into the tent of meeting, or when they come near the altar to minister, to burn a food offering [4] to the LORD, they shall wash with water, so that they may not die. [21]They shall wash their hands and their feet, so that they may not die. It shall be a statute forever to them, even to him and to his offspring throughout their generations.”

The Anointing Oil and Incense

[22]‡The LORD said to Moses, [23]“Take the finest spices: of liquid myrrh 500 shekels, and of sweet-smelling cinnamon half as much, that is, 250, and 250 of aromatic cane, [24]and 500 of cassia, according to the shekel of the sanctuary, and a hin [5] of olive oil. [25]‡And you shall make of these a sacred anointing oil blended as by the perfumer; it shall be a holy anointing oil. [26]With it you shall anoint the tent of meeting and the ark of the testimony, [27]and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, [28]and the altar of burnt offering with all its utensils and the basin and its stand. [29]You shall consecrate them, that they may be most holy. Whatever touches them will become holy. [30]You shall anoint Aaron and his sons, and consecrate them, that they may serve me as priests. [31]And you shall say to the people of Israel, ‘This shall be my holy anointing oil throughout your generations. [32]It shall not be poured on the body of an ordinary person, and you shall make no other like it in composition. It is holy, and it shall be holy to you. [33]Whoever compounds any like it or whoever puts any of it on an outsider shall be cut off from his people.’”

[34]‡The LORD said to Moses, “Take sweet spices, stacte, and onycha, and galbanum, sweet spices with pure frankincense (of each shall there be an

equal part), [35]and make an incense blended as by the perfumer, seasoned with salt, pure and holy. [36]You shall beat some of it very small, and put part of it before the testimony in the tent of meeting where I shall meet with you. It shall be most holy for you. [37]And the incense that you shall make according to its composition, you shall not make for yourselves. It shall be for you holy to the LORD. [38]Whoever makes any like it to use as perfume shall be cut off from his people.”

Oholiab and Bezalel

EXODUS **31** ‡The LORD said to Moses, [2]"See, I have called by name Bezalel the son of Uri, son of Hur, of the tribe of Judah, [3]and I have filled him with the Spirit of God, with ability and intelligence, with knowledge and all craftsmanship, [4]to devise artistic designs, to work in gold, silver, and bronze, [5]in cutting stones for setting, and in carving wood, to work in every craft. [6]And behold, I have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan. And I have given to all able men ability, that they may make all that I have commanded you: [7]the tent of meeting, and the ark of the testimony, and the mercy seat that is on it, and all the furnishings of the tent, [8]the table and its utensils, and the pure lampstand with all its utensils, and the altar of incense, [9]and the altar of burnt offering with all its utensils, and the basin and its stand, [10]and the finely worked garments, [1] the holy garments for Aaron the priest and the garments of his sons, for their service as priests, [11]and the anointing oil and the fragrant incense for the Holy Place. According to all that I have commanded you, they shall do."

The Sabbath

[12]‡And the LORD said to Moses, [13]"You are to speak to the people of Israel and say, 'Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the LORD, sanctify you. [14]You shall keep the Sabbath, because it is holy for you. Everyone who profanes it shall be put to death. Whoever does any work on it, that soul shall be cut off from among his people. [15]Six days shall work be done, but the seventh day is a Sabbath of solemn rest, holy to the LORD. Whoever does any work on the Sabbath day shall be put to death. [16]Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. [17]It is a sign forever between me and the people of Israel that in six days the LORD made heaven and earth, and on the seventh day he rested and was refreshed.'"

[18] †And he gave to Moses, when he had finished speaking with him on Mount Sinai, the two tablets of the testimony, tablets of stone, written with the finger of God.

The Golden Calf

EXODUS **32** †When the people saw that Moses delayed to come down from the mountain, the people gathered themselves together to Aaron and said to him, “Up, make us gods who shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.” [2]So Aaron said to them, “Take off the rings of gold that are in the ears of your wives, your sons, and your daughters, and bring them to me.” [3]So all the people took off the rings of gold that were in their ears and brought them to Aaron. [4]†And he received the gold from their hand and fashioned it with a graving tool and made a golden [1] calf. And they said, “These are your gods, O Israel, who brought you up out of the land of Egypt!” [5]†When Aaron saw this, he built an altar before it. And Aaron made proclamation and said, “Tomorrow shall be a feast to the LORD.” [6]†And they rose up early the next day and offered burnt offerings and brought peace offerings. And the people sat down to eat and drink and rose up to play.

[7]†And the LORD said to Moses, “Go down, for your people, whom you brought up out of the land of Egypt, have corrupted themselves. [8]They have turned aside quickly out of the way that I commanded them. They have made for themselves a golden calf and have worshiped it and sacrificed to it and said, ‘These are your gods, O Israel, who brought you up out of the land of Egypt!’” [9]And the LORD said to Moses, “I have seen this people, and behold, it is a stiff-necked people. [10]†Now therefore let me alone, that my wrath may burn hot against them and I may consume them, in order that I may make a great nation of you.”

[11]But Moses implored the LORD his God and said, “O LORD, why does your wrath burn hot against your people, whom you have brought out of the land of Egypt with great power and with a mighty hand? [12]Why should the Egyptians say, ‘With evil intent did he bring them out, to kill them in the mountains and to consume them from the face of the earth’? Turn from your burning anger and relent from this disaster against your people. [13]†Remember Abraham, Isaac, and Israel, your servants, to whom you swore by your own self, and said to them, ‘I will multiply your offspring as the stars of heaven, and all this land that I have promised I will give to your

offspring, and they shall inherit it forever.’” [14]†And the LORD relented from the disaster that he had spoken of bringing on his people.

[15]Then Moses turned and went down from the mountain with the two tablets of the testimony in his hand, tablets that were written on both sides; on the front and on the back they were written. [16]The tablets were the work of God, and the writing was the writing of God, engraved on the tablets. [17]When Joshua heard the noise of the people as they shouted, he said to Moses, “There is a noise of war in the camp.” [18]But he said, “It is not the sound of shouting for victory, or the sound of the cry of defeat, but the sound of singing that I hear.” [19]†And as soon as he came near the camp and saw the calf and the dancing, Moses' anger burned hot, and he threw the tablets out of his hands and broke them at the foot of the mountain. [20]He took the calf that they had made and burned it with fire and ground it to powder and scattered it on the water and made the people of Israel drink it.

[21]And Moses said to Aaron, “What did this people do to you that you have brought such a great sin upon them?” [22]‡And Aaron said, “Let not the anger of my lord burn hot. You know the people, that they are set on evil. [23]†For they said to me, ‘Make us gods who shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.’ [24]So I said to them, ‘Let any who have gold take it off.’ So they gave it to me, and I threw it into the fire, and out came this calf.”

[25]And when Moses saw that the people had broken loose (for Aaron had let them break loose, to the derision of their enemies), [26]†then Moses stood in the gate of the camp and said, “Who is on the LORD's side? Come to me.” And all the sons of Levi gathered around him. [27]And he said to them, “Thus says the LORD God of Israel, ‘Put your sword on your side each of you, and go to and fro from gate to gate throughout the camp, and each of you kill his brother and his companion and his neighbor.’” [28]†And the sons of Levi did according to the word of Moses. And that day about three thousand men of the people fell. [29]And Moses said, “Today you have been ordained for the service of the LORD, each one at the cost of his son and of his brother, so that he might bestow a blessing upon you this day.”

[30]The next day Moses said to the people, “You have sinned a great sin. And now I will go up to the LORD; perhaps I can make atonement for your sin.”

[31]So Moses returned to the LORD and said, “Alas, this people has sinned a
great sin. They have made for themselves gods of gold. [32][†]But now, if you
will forgive their sin—but if not, please blot me out of your book that you
have written.” [33]But the LORD said to Moses, “Whoever has sinned against
me, I will blot out of my book. [34]But now go, lead the people to the place
about which I have spoken to you; behold, my angel shall go before you.
Nevertheless, in the day when I visit, I will visit their sin upon them.”

[35]Then the LORD sent a plague on the people, because they made the calf,
the one that Aaron made.

The Command to Leave Sinai

EXODUS **33** The LORD said to Moses, “Depart; go up from here, you and the people whom you have brought up out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, ‘To your offspring I will give it.’ [2]‡†I will send an angel before you, and I will drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites. [3]Go up to a land flowing with milk and honey; but I will not go up among you, lest I consume you on the way, for you are a stiff-necked people.”

[4]When the people heard this disastrous word, they mourned, and no one put on his ornaments. [5]For the LORD had said to Moses, “Say to the people of Israel, ‘You are a stiff-necked people; if for a single moment I should go up among you, I would consume you. So now take off your ornaments, that I may know what to do with you.’” [6]Therefore the people of Israel stripped themselves of their ornaments, from Mount Horeb onward.

The Tent of Meeting

[7]†Now Moses used to take the tent and pitch it outside the camp, far off from the camp, and he called it the tent of meeting. And everyone who sought the LORD would go out to the tent of meeting, which was outside the camp. [8]Whenever Moses went out to the tent, all the people would rise up, and each would stand at his tent door, and watch Moses until he had gone into the tent. [9]When Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent, and the LORD [1] would speak with Moses. [10]And when all the people saw the pillar of cloud standing at the entrance of the tent, all the people would rise up and worship, each at his tent door. [11]Thus the LORD used to speak to Moses face to face, as a man speaks to his friend. When Moses turned again into the camp, his assistant Joshua the son of Nun, a young man, would not depart from the tent.

Moses' Intercession

[12]‡Moses said to the LORD, “See, you say to me, ‘Bring up this people,’ but
you have not let me know whom you will send with me. Yet you have said,
‘I know you by name, and you have also found favor in my sight.’ [13]Now
therefore, if I have found favor in your sight, please show me now your
ways, that I may know you in order to find favor in your sight. Consider too
that this nation is your people.” [14]And he said, “My presence will go with
you, and I will give you rest.” [15]And he said to him, “If your presence will
not go with me, do not bring us up from here. [16]For how shall it be known
that I have found favor in your sight, I and your people? Is it not in your
going with us, so that we are distinct, I and your people, from every other
people on the face of the earth?”

[17]And the LORD said to Moses, “This very thing that you have spoken I will
do, for you have found favor in my sight, and I know you by name.”
[18]‡Moses said, “Please show me your glory.” [19]†And he said, “I will make
all my goodness pass before you and will proclaim before you my name
‘The LORD.’ And I will be gracious to whom I will be gracious, and will
show mercy on whom I will show mercy. [20]But,” he said, “you cannot see
my face, for man shall not see me and live.” [21]And the LORD said, “Behold,
there is a place by me where you shall stand on the rock, [22]and while my
glory passes by I will put you in a cleft of the rock, and I will cover you
with my hand until I have passed by. [23]Then I will take away my hand, and
you shall see my back, but my face shall not be seen.”

Moses Makes New Tablets

EXODUS **34** †The LORD said to Moses, “Cut for yourself two tablets of stone like the first, and I will write on the tablets the words that were on the first tablets, which you broke. [2]‡Be ready by the morning, and come up in the morning to Mount Sinai, and present yourself there to me on the top of the mountain. [3]No one shall come up with you, and let no one be seen throughout all the mountain. Let no flocks or herds graze opposite that mountain.” [4]So Moses cut two tablets of stone like the first. And he rose early in the morning and went up on Mount Sinai, as the LORD had commanded him, and took in his hand two tablets of stone. [5]The LORD descended in the cloud and stood with him there, and proclaimed the name of the LORD. [6]‡The LORD passed before him and proclaimed, “The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, [7]†keeping steadfast love for thousands, [1] forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation.” [8]And Moses quickly bowed his head toward the earth and worshiped. [9]And he said, “If now I have found favor in your sight, O Lord, please let the Lord go in the midst of us, for it is a stiff-necked people, and pardon our iniquity and our sin, and take us for your inheritance.”

The Covenant Renewed

[10]And he said, “Behold, I am making a covenant. Before all your people I will do marvels, such as have not been created in all the earth or in any nation. And all the people among whom you are shall see the work of the LORD, for it is an awesome thing that I will do with you.

[11]†“Observe what I command you this day. Behold, I will drive out before you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites. [12]‡Take care, lest you make a covenant with the inhabitants of the land to which you go, lest it become a snare in your midst. [13]You shall tear down their altars and break their pillars and cut down

their Asherim [14](for you shall worship no other god, for the LORD, whose name is Jealous, is a jealous God), [15]lest you make a covenant with the inhabitants of the land, and when they whore after their gods and sacrifice to their gods and you are invited, you eat of his sacrifice, [16]and you take of their daughters for your sons, and their daughters whore after their gods and make your sons whore after their gods.

[17]“You shall not make for yourself any gods of cast metal.

[18]‡“You shall keep the Feast of Unleavened Bread. Seven days you shall eat unleavened bread, as I commanded you, at the time appointed in the month Abib, for in the month Abib you came out from Egypt. [19]‡All that open the womb are mine, all your male [2] livestock, the firstborn of cow and sheep. [20]The firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. All the firstborn of your sons you shall redeem. And none shall appear before me empty-handed.

[21]‡“Six days you shall work, but on the seventh day you shall rest. In plowing time and in harvest you shall rest. [22]‡You shall observe the Feast of Weeks, the firstfruits of wheat harvest, and the Feast of Ingathering at the year's end. [23]Three times in the year shall all your males appear before the LORD God, the God of Israel. [24]For I will cast out nations before you and enlarge your borders; no one shall covet your land, when you go up to appear before the LORD your God three times in the year.

[25]“You shall not offer the blood of my sacrifice with anything leavened, or let the sacrifice of the Feast of the Passover remain until the morning. [26]The best of the firstfruits of your ground you shall bring to the house of the LORD your God. You shall not boil a young goat in its mother's milk.”

[27]And the LORD said to Moses, “Write these words, for in accordance with these words I have made a covenant with you and with Israel.” [28]So he was there with the LORD forty days and forty nights. He neither ate bread nor drank water. And he wrote on the tablets the words of the covenant, the Ten Commandments. [3]

The Shining Face of Moses

[29]‡When Moses came down from Mount Sinai, with the two tablets of the testimony in his hand as he came down from the mountain, Moses did not know that the skin of his face shone because he had been talking with God. [4] [30]Aaron and all the people of Israel saw Moses, and behold, the skin of his face shone, and they were afraid to come near him. [31]But Moses called to them, and Aaron and all the leaders of the congregation returned to him, and Moses talked with them. [32]Afterward all the people of Israel came near, and he commanded them all that the LORD had spoken with him in Mount Sinai. [33]And when Moses had finished speaking with them, he put a veil over his face.

[34]Whenever Moses went in before the LORD to speak with him, he would remove the veil, until he came out. And when he came out and told the people of Israel what he was commanded, [35]the people of Israel would see the face of Moses, that the skin of Moses' face was shining. And Moses would put the veil over his face again, until he went in to speak with him.

Sabbath Regulations

EXODUS **35** ‡‡Moses assembled all the congregation of the people of Israel and said to them, “These are the things that the LORD has commanded you to do. [2]Six days work shall be done, but on the seventh day you shall have a Sabbath of solemn rest, holy to the LORD. Whoever does any work on it shall be put to death. [3]You shall kindle no fire in all your dwelling places on the Sabbath day.”

Contributions for the Tabernacle

[4]‡Moses said to all the congregation of the people of Israel, “This is the thing that the LORD has commanded. [5]Take from among you a contribution to the LORD. Whoever is of a generous heart, let him bring the LORD's contribution: gold, silver, and bronze; [6]blue and purple and scarlet yarns and fine twined linen; goats' hair, [7]tanned rams' skins, and goatskins; [1] acacia wood, [8]oil for the light, spices for the anointing oil and for the fragrant incense, [9]and onyx stones and stones for setting, for the ephod and for the breastpiece.

[10]‡“Let every skillful craftsman among you come and make all that the LORD has commanded: [11]the tabernacle, its tent and its covering, its hooks and its frames, its bars, its pillars, and its bases; [12]the ark with its poles, the mercy seat, and the veil of the screen; [13]the table with its poles and all its utensils, and the bread of the Presence; [14]the lampstand also for the light, with its utensils and its lamps, and the oil for the light; [15]and the altar of incense, with its poles, and the anointing oil and the fragrant incense, and the screen for the door, at the door of the tabernacle; [16]the altar of burnt offering, with its grating of bronze, its poles, and all its utensils, the basin and its stand; [17]the hangings of the court, its pillars and its bases, and the screen for the gate of the court; [18]the pegs of the tabernacle and the pegs of the court, and their cords; [19]the finely worked garments for ministering [2] in the Holy Place, the holy garments for Aaron the priest, and the garments of his sons, for their service as priests.”

[20]‡Then all the congregation of the people of Israel departed from the presence of Moses. [21]And they came, everyone whose heart stirred him, and everyone whose spirit moved him, and brought the LORD's contribution to be used for the tent of meeting, and for all its service, and for the holy garments. [22]So they came, both men and women. All who were of a willing heart brought brooches and earrings and signet rings and armlets, all sorts of gold objects, every man dedicating an offering of gold to the LORD. [23]And every one who possessed blue or purple or scarlet yarns or fine linen or goats' hair or tanned rams' skins or goatskins brought them. [24]Everyone who could make a contribution of silver or bronze brought it as the LORD's contribution. And every one who possessed acacia wood of any use in the work brought it. [25]And every skillful woman spun with her hands, and they all brought what they had spun in blue and purple and scarlet yarns and fine twined linen. [26]All the women whose hearts stirred them to use their skill spun the goats' hair. [27]And the leaders brought onyx stones and stones to be set, for the ephod and for the breastpiece, [28]and spices and oil for the light, and for the anointing oil, and for the fragrant incense. [29]All the men and women, the people of Israel, whose heart moved them to bring anything for the work that the LORD had commanded by Moses to be done brought it as a freewill offering to the LORD.

Construction of the Tabernacle

[30]‡Then Moses said to the people of Israel, “See, the LORD has called by name Bezalel the son of Uri, son of Hur, of the tribe of Judah; [31]and he has filled him with the Spirit of God, with skill, with intelligence, with knowledge, and with all craftsmanship, [32]to devise artistic designs, to work in gold and silver and bronze, [33]in cutting stones for setting, and in carving wood, for work in every skilled craft. [34]And he has inspired him to teach, both him and Oholiab the son of Ahisamach of the tribe of Dan. [35]He has filled them with skill to do every sort of work done by an engraver or by a designer or by an embroiderer in blue and purple and scarlet yarns and fine twined linen, or by a weaver—by any sort of workman or skilled designer.

EXODUS **36** “Bezalel and Oholiab and every craftsman in whom the LORD has put skill and intelligence to know how to do any work in the construction of the sanctuary shall work in accordance with all that the LORD has commanded.”

[2]‡And Moses called Bezalel and Oholiab and every craftsman in whose mind the LORD had put skill, everyone whose heart stirred him up to come to do the work. [3]And they received from Moses all the contribution that the people of Israel had brought for doing the work on the sanctuary. They still kept bringing him freewill offerings every morning, [4]so that all the craftsmen who were doing every sort of task on the sanctuary came, each from the task that he was doing, [5]and said to Moses, “The people bring much more than enough for doing the work that the LORD has commanded us to do.” [6]So Moses gave command, and word was proclaimed throughout the camp, “Let no man or woman do anything more for the contribution for the sanctuary.” So the people were restrained from bringing, [7]for the material they had was sufficient to do all the work, and more.

[8]‡‡And all the craftsmen among the workmen made the tabernacle with ten curtains. They were made of fine twined linen and blue and purple and scarlet yarns, with cherubim skillfully worked. [9]The length of each curtain was twenty-eight cubits, [1] and the breadth of each curtain four cubits. All the curtains were the same size.

[10]He coupled five curtains to one another, and the other five curtains he coupled to one another. [11]He made loops of blue on the edge of the outermost curtain of the first set. Likewise he made them on the edge of the outermost curtain of the second set. [12]He made fifty loops on the one curtain, and he made fifty loops on the edge of the curtain that was in the second set. The loops were opposite one another. [13]And he made fifty clasps of gold, and coupled the curtains one to the other with clasps. So the tabernacle was a single whole.

[14]He also made curtains of goats' hair for a tent over the tabernacle. He made eleven curtains. [15]The length of each curtain was thirty cubits, and the breadth of each curtain four cubits. The eleven curtains were the same size.

[16]He coupled five curtains by themselves, and six curtains by themselves. [17]And he made fifty loops on the edge of the outermost curtain of the one set, and fifty loops on the edge of the other connecting curtain. [18]And he made fifty clasps of bronze to couple the tent together that it might be a single whole. [19]And he made for the tent a covering of tanned rams' skins and goatskins.

[20]Then he made the upright frames for the tabernacle of acacia wood. [21]Ten cubits was the length of a frame, and a cubit and a half the breadth of each frame. [22]Each frame had two tenons for fitting together. He did this for all the frames of the tabernacle. [23]The frames for the tabernacle he made thus: twenty frames for the south side. [24]And he made forty bases of silver under the twenty frames, two bases under one frame for its two tenons, and two bases under the next frame for its two tenons. [25]For the second side of the tabernacle, on the north side, he made twenty frames [26]and their forty bases of silver, two bases under one frame and two bases under the next frame. [27]For the rear of the tabernacle westward he made six frames. [28]He made two frames for corners of the tabernacle in the rear. [29]And they were separate beneath but joined at the top, at the first ring. He made two of them this way for the two corners. [30]There were eight frames with their bases of silver: sixteen bases, under every frame two bases.

[31]He made bars of acacia wood, five for the frames of the one side of the tabernacle, [32]and five bars for the frames of the other side of the tabernacle, and five bars for the frames of the tabernacle at the rear westward. [33]And he made the middle bar to run from end to end halfway up the frames. [34]And he overlaid the frames with gold, and made their rings of gold for holders for the bars, and overlaid the bars with gold.

[35]He made the veil of blue and purple and scarlet yarns and fine twined linen; with cherubim skillfully worked into it he made it. [36]And for it he made four pillars of acacia and overlaid them with gold. Their hooks were of gold, and he cast for them four bases of silver. [37]He also made a screen for the entrance of the tent, of blue and purple and scarlet yarns and fine twined linen, embroidered with needlework, [38]and its five pillars with their hooks. He overlaid their capitals, and their fillets were of gold, but their five bases were of bronze.

Making the Ark

EXODUS **37** ‡Bezalel made the ark of acacia wood. Two cubits [1] and a half was its length, a cubit and a half its breadth, and a cubit and a half its height. [2]And he overlaid it with pure gold inside and outside, and made a molding of gold around it. [3]And he cast for it four rings of gold for its four feet, two rings on its one side and two rings on its other side. [4]And he made poles of acacia wood and overlaid them with gold [5]and put the poles into the rings on the sides of the ark to carry the ark. [6]And he made a mercy seat of pure gold. Two cubits and a half was its length, and a cubit and a half its breadth. [7]And he made two cherubim of gold. He made them of hammered work on the two ends of the mercy seat, [8]one cherub on the one end, and one cherub on the other end. Of one piece with the mercy seat he made the cherubim on its two ends. [9]The cherubim spread out their wings above, overshadowing the mercy seat with their wings, with their faces one to another; toward the mercy seat were the faces of the cherubim.

Making the Table

[10]‡He also made the table of acacia wood. Two cubits was its length, a cubit its breadth, and a cubit and a half its height. [11]And he overlaid it with pure gold, and made a molding of gold around it. [12]And he made a rim around it a handbreadth [2] wide, and made a molding of gold around the rim. [13]He cast for it four rings of gold and fastened the rings to the four corners at its four legs. [14]Close to the frame were the rings, as holders for the poles to carry the table. [15]He made the poles of acacia wood to carry the table, and overlaid them with gold. [16]And he made the vessels of pure gold that were to be on the table, its plates and dishes for incense, and its bowls and flagons with which to pour drink offerings.

Making the Lampstand

[17]‡He also made the lampstand of pure gold. He made the lampstand of hammered work. Its base, its stem, its cups, its calyxes, and its flowers were

of one piece with it. [18]And there were six branches going out of its sides, three branches of the lampstand out of one side of it and three branches of the lampstand out of the other side of it; [19]three cups made like almond blossoms, each with calyx and flower, on one branch, and three cups made like almond blossoms, each with calyx and flower, on the other branch—so for the six branches going out of the lampstand. [20]And on the lampstand itself were four cups made like almond blossoms, with their calyxes and flowers, [21]and a calyx of one piece with it under each pair of the six branches going out of it. [22]Their calyxes and their branches were of one piece with it. The whole of it was a single piece of hammered work of pure gold. [23]And he made its seven lamps and its tongs and its trays of pure gold. [24]He made it and all its utensils out of a talent [3] of pure gold.

Making the Altar of Incense

[25]‡He made the altar of incense of acacia wood. Its length was a cubit, and its breadth was a cubit. It was square, and two cubits was its height. Its horns were of one piece with it. [26]He overlaid it with pure gold, its top and around its sides and its horns. And he made a molding of gold around it, [27]and made two rings of gold on it under its molding, on two opposite sides of it, as holders for the poles with which to carry it. [28]And he made the poles of acacia wood and overlaid them with gold.

[29]‡He made the holy anointing oil also, and the pure fragrant incense, blended as by the perfumer.

Making the Altar of Burnt Offering

EXODUS **38** ‡He made the altar of burnt offering of acacia wood. Five cubits [1] was its length, and five cubits its breadth. It was square, and three cubits was its height. [2]He made horns for it on its four corners. Its horns were of one piece with it, and he overlaid it with bronze. [3]And he made all the utensils of the altar, the pots, the shovels, the basins, the forks, and the fire pans. He made all its utensils of bronze. [4]And he made for the altar a grating, a network of bronze, under its ledge, extending halfway down. [5]He cast four rings on the four corners of the bronze grating as holders for the poles. [6]He made the poles of acacia wood and overlaid them with bronze. [7]And he put the poles through the rings on the sides of the altar to carry it with them. He made it hollow, with boards.

Making the Bronze Basin

[8]‡He made the basin of bronze and its stand of bronze, from the mirrors of the ministering women who ministered in the entrance of the tent of meeting.

Making the Court

[9]‡And he made the court. For the south side the hangings of the court were of fine twined linen, a hundred cubits; [10]their twenty pillars and their twenty bases were of bronze, but the hooks of the pillars and their fillets were of silver. [11]And for the north side there were hangings of a hundred cubits, their twenty pillars, their twenty bases were of bronze, but the hooks of the pillars and their fillets were of silver. [12]And for the west side were hangings of fifty cubits, their ten pillars, and their ten bases; the hooks of the pillars and their fillets were of silver. [13]And for the front to the east, fifty cubits. [14]The hangings for one side of the gate were fifteen cubits, with their three pillars and three bases. [15]And so for the other side. On both sides of the gate of the court were hangings of fifteen cubits, with their three pillars and their three bases. [16]All the hangings around the court were of fine twined linen.

[17]And the bases for the pillars were of bronze, but the hooks of the pillars and their fillets were of silver. The overlaying of their capitals was also of silver, and all the pillars of the court were filleted with silver. [18]And the screen for the gate of the court was embroidered with needlework in blue and purple and scarlet yarns and fine twined linen. It was twenty cubits long and five cubits high in its breadth, corresponding to the hangings of the court. [19]And their pillars were four in number. Their four bases were of bronze, their hooks of silver, and the overlaying of their capitals and their fillets of silver. [20]And all the pegs for the tabernacle and for the court all around were of bronze.

Materials for the Tabernacle

[21]‡These are the records of the tabernacle, the tabernacle of the testimony, as they were recorded at the commandment of Moses, the responsibility of the Levites under the direction of Ithamar the son of Aaron the priest. [22]Bezalel the son of Uri, son of Hur, of the tribe of Judah, made all that the LORD commanded Moses; [23]and with him was Oholiab the son of Ahisamach, of the tribe of Dan, an engraver and designer and embroiderer in blue and purple and scarlet yarns and fine twined linen.

[24]All the gold that was used for the work, in all the construction of the sanctuary, the gold from the offering, was twenty-nine talents and 730 shekels, [2] by the shekel of the sanctuary. [25]The silver from those of the congregation who were recorded was a hundred talents and 1,775 shekels, by the shekel of the sanctuary: [26]a beka [3] a head (that is, half a shekel, by the shekel of the sanctuary), for everyone who was listed in the records, from twenty years old and upward, for 603,550 men. [27]The hundred talents of silver were for casting the bases of the sanctuary and the bases of the veil; a hundred bases for the hundred talents, a talent a base. [28]And of the 1,775 shekels he made hooks for the pillars and overlaid their capitals and made fillets for them. [29]The bronze that was offered was seventy talents and 2,400 shekels; [30]with it he made the bases for the entrance of the tent of meeting, the bronze altar and the bronze grating for it and all the utensils of the altar, [31]the bases around the court, and the bases of the gate of the court, all the pegs of the tabernacle, and all the pegs around the court.

Making the Priestly Garments

EXODUS **39** ‡†From the blue and purple and scarlet yarns they made finely woven garments, [1] for ministering in the Holy Place. They made the holy garments for Aaron, as the LORD had commanded Moses.

[2]†He made the ephod of gold, blue and purple and scarlet yarns, and fine twined linen. [3]†And they hammered out gold leaf, and he cut it into threads to work into the blue and purple and the scarlet yarns, and into the fine twined linen, in skilled design. [4]They made for the ephod attaching shoulder pieces, joined to it at its two edges. [5]And the skillfully woven band on it was of one piece with it and made like it, of gold, blue and purple and scarlet yarns, and fine twined linen, as the LORD had commanded Moses.

[6]They made the onyx stones, enclosed in settings of gold filigree, and engraved like the engravings of a signet, according to the names of the sons of Israel. [7]And he set them on the shoulder pieces of the ephod to be stones of remembrance for the sons of Israel, as the LORD had commanded Moses.

[8]†He made the breastpiece, in skilled work, in the style of the ephod, of gold, blue and purple and scarlet yarns, and fine twined linen. [9]It was square. They made the breastpiece doubled, a span [2] its length and a span its breadth when doubled. [10]And they set in it four rows of stones. A row of sardius, topaz, and carbuncle was the first row; [11]and the second row, an emerald, a sapphire, and a diamond; [12]and the third row, a jacinth, an agate, and an amethyst; [13]and the fourth row, a beryl, an onyx, and a jasper. They were enclosed in settings of gold filigree. [14]There were twelve stones with their names according to the names of the sons of Israel. They were like signets, each engraved with its name, for the twelve tribes. [15]And they made on the breastpiece twisted chains like cords, of pure gold. [16]And they made two settings of gold filigree and two gold rings, and put the two rings on the two edges of the breastpiece. [17]And they put the two cords of gold in the two rings at the edges of the breastpiece. [18]They attached the two ends of the two cords to the two settings of filigree. Thus they attached it in front to the shoulder pieces of the ephod. [19]Then they made two rings of gold, and put them at the two ends of the breastpiece, on its inside edge next to the

ephod. [20]And they made two rings of gold, and attached them in front to the lower part of the two shoulder pieces of the ephod, at its seam above the skillfully woven band of the ephod. [21]And they bound the breastpiece by its rings to the rings of the ephod with a lace of blue, so that it should lie on the skillfully woven band of the ephod, and that the breastpiece should not come loose from the ephod, as the LORD had commanded Moses.

[22]†He also made the robe of the ephod woven all of blue, [23]and the opening of the robe in it was like the opening in a garment, with a binding around the opening, so that it might not tear. [24]On the hem of the robe they made pomegranates of blue and purple and scarlet yarns and fine twined linen. [25]They also made bells of pure gold, and put the bells between the pomegranates all around the hem of the robe, between the pomegranates—[26]a bell and a pomegranate, a bell and a pomegranate around the hem of the robe for ministering, as the LORD had commanded Moses.

[27]†They also made the coats, woven of fine linen, for Aaron and his sons, [28]and the turban of fine linen, and the caps of fine linen, and the linen undergarments of fine twined linen, [29]and the sash of fine twined linen and of blue and purple and scarlet yarns, embroidered with needlework, as the LORD had commanded Moses.

[30]†They made the plate of the holy crown of pure gold, and wrote on it an inscription, like the engraving of a signet, “Holy to the LORD.” [31]And they tied to it a cord of blue to fasten it on the turban above, as the LORD had commanded Moses.

[32]†Thus all the work of the tabernacle of the tent of meeting was finished, and the people of Israel did according to all that the LORD had commanded Moses; so they did. [33]†Then they brought the tabernacle to Moses, the tent and all its utensils, its hooks, its frames, its bars, its pillars, and its bases; [34]the covering of tanned rams' skins and goatskins, and the veil of the screen; [35]the ark of the testimony with its poles and the mercy seat; [36]the table with all its utensils, and the bread of the Presence; [37]the lampstand of pure gold and its lamps with the lamps set and all its utensils, and the oil for the light; [38]the golden altar, the anointing oil and the fragrant incense, and the screen for the entrance of the tent; [39]the bronze altar, and its grating of bronze, its poles, and all its utensils; the basin and its stand; [40]the hangings

of the court, its pillars, and its bases, and the screen for the gate of the court, its cords, and its pegs; and all the utensils for the service of the tabernacle, for the tent of meeting; [41]the finely worked garments for ministering in the Holy Place, the holy garments for Aaron the priest, and the garments of his sons for their service as priests. [42]†According to all that the LORD had commanded Moses, so the people of Israel had done all the work. [43]†And Moses saw all the work, and behold, they had done it; as the LORD had commanded, so had they done it. Then Moses blessed them.

The Tabernacle Erected

EXODUS **40** ‡The LORD spoke to Moses, saying, [2]"On the first day of the first month you shall erect the tabernacle of the tent of meeting. [3]And you shall put in it the ark of the testimony, and you shall screen the ark with the veil. [4]And you shall bring in the table and arrange it, and you shall bring in the lampstand and set up its lamps. [5]And you shall put the golden altar for incense before the ark of the testimony, and set up the screen for the door of the tabernacle. [6]You shall set the altar of burnt offering before the door of the tabernacle of the tent of meeting, [7]and place the basin between the tent of meeting and the altar, and put water in it. [8]And you shall set up the court all around, and hang up the screen for the gate of the court.

[9]"Then you shall take the anointing oil and anoint the tabernacle and all that is in it, and consecrate it and all its furniture, so that it may become holy. [10]You shall also anoint the altar of burnt offering and all its utensils, and consecrate the altar, so that the altar may become most holy. [11]You shall also anoint the basin and its stand, and consecrate it. [12]Then you shall bring Aaron and his sons to the entrance of the tent of meeting and shall wash them with water [13]and put on Aaron the holy garments. And you shall anoint him and consecrate him, that he may serve me as priest. [14]You shall bring his sons also and put coats on them, [15]and anoint them, as you anointed their father, that they may serve me as priests. And their anointing shall admit them to a perpetual priesthood throughout their generations."

[16]This Moses did; according to all that the LORD commanded him, so he did. [17]†In the first month in the second year, on the first day of the month, the tabernacle was erected. [18]Moses erected the tabernacle. He laid its bases, and set up its frames, and put in its poles, and raised up its pillars. [19]And he spread the tent over the tabernacle and put the covering of the tent over it, as the LORD had commanded Moses. [20]He took the testimony and put it into the ark, and put the poles on the ark and set the mercy seat above on the ark. [21]And he brought the ark into the tabernacle and set up the veil of the screen, and screened the ark of the testimony, as the LORD had commanded Moses. [22]He put the table in the tent of meeting, on the north side of the tabernacle, outside the veil, [23]and arranged the bread on it before the LORD,

as the LORD had commanded Moses. [24]He put the lampstand in the tent of meeting, opposite the table on the south side of the tabernacle, [25]and set up the lamps before the LORD, as the LORD had commanded Moses. [26]He put the golden altar in the tent of meeting before the veil, [27]and burned fragrant incense on it, as the LORD had commanded Moses. [28]He put in place the screen for the door of the tabernacle. [29]And he set the altar of burnt offering at the entrance of the tabernacle of the tent of meeting, and offered on it the burnt offering and the grain offering, as the LORD had commanded Moses. [30]He set the basin between the tent of meeting and the altar, and put water in it for washing, [31]with which Moses and Aaron and his sons washed their hands and their feet. [32]When they went into the tent of meeting, and when they approached the altar, they washed, as the LORD commanded Moses. [33]And he erected the court around the tabernacle and the altar, and set up the screen of the gate of the court. So Moses finished the work.

The Glory of the LORD

[34]†Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. [35]And Moses was not able to enter the tent of meeting because the cloud settled on it, and the glory of the LORD filled the tabernacle. [36]†Throughout all their journeys, whenever the cloud was taken up from over the tabernacle, the people of Israel would set out. [37]But if the cloud was not taken up, then they did not set out till the day that it was taken up. [38]For the cloud of the LORD was on the tabernacle by day, and fire was in it by night, in the sight of all the house of Israel throughout all their journeys.

Footnotes

Footnotes for Exodus, Chapter 1

[1] 1:22 Samaritan, Septuagint, Targum; Hebrew lacks *to the Hebrews*

Footnotes for Exodus, Chapter 2

[1] 2:3 Hebrew *papyrus reeds*

[2] 2:10 *Moses* sounds like the Hebrew for *draw out*

[3] 2:11 Hebrew *brothers*

[4] 2:22 *Gershom* sounds like the Hebrew for *sojourner*

Footnotes for Exodus, Chapter 3

[1] 3:14 Or *I AM WHAT I AM*, or *I WILL BE WHAT I WILL BE*

[2] 3:15 The word *Lord*, when spelled with capital letters, stands for the divine name, *YHWH*, which is here connected with the verb *hayah*, "to be" in verse 14

[3] 3:19 Septuagint, Vulgate; Hebrew *go, not by a mighty hand*

Footnotes for Exodus, Chapter 4

[1] 4:6 Hebrew *into your bosom*; also verse 7

[2] 4:6 *Leprosy* was a term for several skin diseases; see Leviticus 13

[3] 4:25 Hebrew *his*

Footnotes for Exodus, Chapter 5

[1] 5:5 Samaritan *they are now more numerous than the people of the land*

Footnotes for Exodus, Chapter 6

[1] 6:3 Hebrew *El Shaddai*

Footnotes for Exodus, Chapter 8

[1] 8:1 Ch 7:26 in Hebrew

[2] 8:3 Or *among your people*

[3] 8:5 Ch 8:1 in Hebrew

[4] 8:12 Or *which he had brought upon Pharaoh*

[5] 8:22 Or *that I the LORD am in the land*

[6] 8:23 Septuagint, Vulgate; Hebrew *set redemption*

Footnotes for Exodus, Chapter 9

[1] 9:14 Hebrew *on your heart*

[2] 9:32 A type of wheat

Footnotes for Exodus, Chapter 10

[1] 10:10 Hebrew *before your face*

Footnotes for Exodus, Chapter 12

[1] 12:6 Hebrew *between the two evenings*

Footnotes for Exodus, Chapter 13

[1] 13:19 Samaritan, Septuagint; Hebrew *he*

Footnotes for Exodus, Chapter 14

[1] 14:20 Septuagint *and the night passed*

[2] 14:25 Or *binding* (compare Samaritan, Septuagint, Syriac); Hebrew *removing*

[3] 14:27 Hebrew *shook off*

Footnotes for Exodus, Chapter 15

[1] 15:1 Or *its chariot*; also verse 21

[2] 15:23 *Marah* means *bitterness*

[3] 15:25 Or *tree*

[4] 15:25 Hebrew *he*

Footnotes for Exodus, Chapter 16

[1] 16:15 Or *"It is manna."* Hebrew *man hu*

[2] 16:16 An *omer* was about 2 quarts or 2 liters

[3] 16:36 An *ephah* was about 3/5 bushel or 22 liters

Footnotes for Exodus, Chapter 17

[1] 17:7 *Massah* means *testing*

[2] 17:7 *Meribah* means *quarreling*

[3] 17:16 A slight change would yield *upon the banner*

Footnotes for Exodus, Chapter 18

[1] 18:3 *Gershom* sounds like the Hebrew word for *sojourner*

[2] 18:4 *Eliezer* means *My God is help*

[3] 18:6 Hebrew; Samaritan, Septuagint, Syriac *behold*

[4] 18:11 Hebrew *with them*

Footnotes for Exodus, Chapter 19

[1] 19:13 That is, shot with an arrow

Footnotes for Exodus, Chapter 20

[1] 20:3 Or *besides*

[2] 20:6 Or *to the thousandth generation*

[3] 20:13 The Hebrew word also covers causing human death through carelessness or negligence

[4] 20:18 Samaritan, Septuagint, Syriac, Vulgate; Masoretic Text *the people saw*

Footnotes for Exodus, Chapter 21

[1] 21:8 Or *so that he has not designated her*

[2] 21:17 Or *dishonors*; Septuagint *reviles*

[3] 21:23 Or *so that her children come out and it is clear who was to blame, he shall be fined as the woman's husband shall impose on him, and he alone shall pay. If it is unclear who was to blame . . .*

[4] 21:32 A *shekel* was about 2/5 ounce or 11 grams

Footnotes for Exodus, Chapter 22

[1] 22:1 Ch 21:37 in Hebrew

[2] 22:2 Ch 22:1 in Hebrew

[3] 22:15 Or *it is reckoned in* (Hebrew *comes into*) *its hiring fee*

[4] 22:16 Or *a girl of marriageable age*; also verse 17

[5] 22:16 Or *engagement present*; also verse 17

[6] 22:20 That is, set apart (devoted) as an offering to the Lord (for destruction)

Footnotes for Exodus, Chapter 23

[1] 23:25 Septuagint, Vulgate *I*

Footnotes for Exodus, Chapter 24

[1] 24:3 Or *all the just decrees*

Footnotes for Exodus, Chapter 25

[1] 25:5 Uncertain; possibly *dolphin skins*, or *dugong skins*; compare 26:14

[2] 25:10 A *cubit* was about 18 inches or 45 centimeters

[3] 25:17 Or *cover*

[4] 25:25 A *handbreadth* was about 3 inches or 7.5 centimeters

[5] 25:39 A *talent* was about 75 pounds or 34 kilograms

Footnotes for Exodus, Chapter 26

[1] 26:2 A *cubit* was about 18 inches or 45 centimeters

Footnotes for Exodus, Chapter 27

[1] 27:1 A *cubit* was about 18 inches or 45 centimeters

Footnotes for Exodus, Chapter 28

[1] 28:16 A *span* was about 9 inches or 22 centimeters

[2] 28:17 The identity of some of these stones is uncertain

[3] 28:32 The meaning of the Hebrew word is uncertain; possibly *coat of mail*

Footnotes for Exodus, Chapter 29

[1] 29:12 Hebrew *all*

[2] 29:18 Or *an offering by fire*; also verses 25, 41

[3] 29:40 A *seah* was about 7 quarts or 7.3 liters

[4] 29:40 A *hin* was about 4 quarts or 3.5 liters

Footnotes for Exodus, Chapter 30

[1] 30:2 A *cubit* was about 18 inches or 45 centimeters

[2] 30:13 A *shekel* was about 2/5 ounce or 11 grams

[3] 30:13 A *gerah* was about 1/50 ounce or 0.6 gram

[4] 30:20 Or *an offering by fire*

[5] 30:24 A *hin* was about 4 quarts or 3.5 liters

Footnotes for Exodus, Chapter 31

[1] 31:10 Or *garments for worship*

Footnotes for Exodus, Chapter 32

[1] 32:4 Hebrew *cast metal*; also verse 8

Footnotes for Exodus, Chapter 33

[1] 33:9 Hebrew *he*

Footnotes for Exodus, Chapter 34

[1] 34:7 Or *to the thousandth generation*

[2] 34:19 Septuagint, Theodotion, Vulgate, Targum; the meaning of the Hebrew is uncertain

[3] 34:28 Hebrew *the ten words*

[4] 34:29 Hebrew *him*

Footnotes for Exodus, Chapter 35

[1] 35:7 The meaning of the Hebrew word is uncertain; also verse 23; compare 25:5

[2] 35:19 Or *garments for worship*; see 31:10

Footnotes for Exodus, Chapter 36

[1] 36:9 A *cubit* was about 18 inches or 45 centimeters

Footnotes for Exodus, Chapter 37

[1] 37:1 A *cubit* was about 18 inches or 45 centimeters

[2] 37:12 A *handbreadth* was about 3 inches or 7.5 centimeters

[3] 37:24 A *talent* was about 75 pounds or 34 kilograms

Footnotes for Exodus, Chapter 38

[1] 38:1 A *cubit* was about 18 inches or 45 centimeters

[2] 38:24 A *talent* was about 75 pounds or 34 kilograms; a *shekel* was about 2/5 ounce or 11 grams

[3] 38:26 A *beka* was about 1/5 ounce or 5.5 grams

Footnotes for Exodus, Chapter 39

[1] 39:1 Or *garments for worship*

[2] 39:9 A *span* was about 9 inches or 22 centimeters

Study Notes

EXODUS—NOTE ON 1:1–12:36 This section recounts Israel's final years in Egypt before the exodus.

EXODUS—NOTE ON 1:1–5 Genesis also reported the names and the number of Jacob's descendants who came to Egypt (Gen. 35:23–26; 46:8–27).

EXODUS—NOTE ON 1:5 **seventy persons.** Cf. Gen. 46:8–27. Acts 7:14 reports 75 with the addition of five relatives of Joseph included in the LXX, but not the Hebrew text.

EXODUS—NOTE ON 1:6–8 This summary of a lengthy period of time moves the record from the death of Joseph (c. 1804 B.C.), the last recorded event in Genesis, to the radical change in Israel's history, i.e., from favor before Egypt's pharaoh to disfavor and enslavement (c. 1525–1445 B.C.).

EXODUS—NOTE ON 1:7 The growth of the nation (cf. 12:37) was phenomenal! It grew from 70 men to 603,000 males, 20 years of age and older, thus allowing for a total population of about 2 million (Num. 1:46) departing from Egypt. The seed of Abraham was no longer an extended family, but a nation. The promise that his descendants would be fruitful and multiply (Gen. 35:11–12) had indeed been fulfilled in Egypt.

EXODUS—NOTE ON 1:8 **arose a new king.** This king is either to be identified as one of the Hyksos kings (see Introduction) during a period of political disintegration, or as Pharaoh Amose I, founder of what archeologists have designated as the eighteenth Dynasty of the New Kingdom period in Egyptian history. It is probably best to take this new king, who did not know Joseph, as a Hyksos ruler. Furthermore, the term "arose" signifies "rose against," which accords well with a foreign seizure of the Egyptian throne. The Hyksos (c. 1730–1570 B.C.) came from outside Egypt (cf. Acts 7:18).

EXODUS—NOTE ON 1:9–12 Another summary of a fairly lengthy period of time, as indicated by the population continuing to grow in spite of increasing hardship imposed on Israel.

EXODUS—NOTE ON 1:9 his people. An Egyptian pharaoh designated Israel as a nation, marking the first time the term “people” or “nation” is used of them.

EXODUS—NOTE ON 1:10–11 join our enemies . . . set taskmasters over them. Israel was assessed both as a threat to national security and as an economic asset—slavery would, therefore, control the danger and maximize their usefulness.

EXODUS—NOTE ON 1:11 store cities, Pithom and Raamses. Places where both provisions and military hardware were stored. Archeological identification has not been finally definitive, with some three to five options being put forward for them. Pithom is usually taken as a center of solar worship in northern Egypt, and Raamses as Qantir in the eastern delta region. In addition, the city might very well have been re-named under the reign of the later, powerful pharaoh, and that name was better known to Israel later on (cf. the case of Laish, or Leshem, renamed Dan in Gen. 14:14; Josh. 19:47; Judg. 18:29).

EXODUS—NOTE ON 1:12 the Egyptians. The native inhabitants continued to enslave Israel. Between vv. 12 and 13 a major change in Egyptian history took place—the Hyksos were driven out (c. 1570 B.C.).

EXODUS—NOTE ON 1:14 hard service, in mortar and brick. Archeologists have uncovered reliefs and paintings confirming the Egyptian practice of imposing forced labor on prisoners and slaves. These paintings also show foremen and guards watching construction work while scribes registered data on tablets.

EXODUS—NOTE ON 1:15–17 the midwives feared God. These brave, older women reverenced their God and therefore obeyed him and not man. They obviously understood that children were a gift from God and that murder was wrong. The two midwives mentioned by name were probably the leading representatives of their profession, for it is unlikely that such a burgeoning population had only two midwives to deal with all the births.

EXODUS—NOTE ON 1:15–16 The failure of rigorous bondage to suppress population growth necessitated that different measures be taken; hence, the royal order to the Hebrew midwives to murder male infants at birth.

EXODUS—NOTE ON 1:16 **birthstool.** Lit., “two stones” on which the women sat to deliver.

EXODUS—NOTE ON 1:19–20 Rather than trying to argue for a justifiable lie on the part of midwives seeking to protect God’s people, take it as a statement of what was true: God was directly involved in this affair of birth and national growth. That’s the key to understanding why no decree of Pharaoh would work out as he intended it, and why Hebrew women were so healthy and gave birth with ease.

EXODUS—NOTE ON 1:22 The failure of the extermination program demanded of the midwives finally caused Pharaoh to demand that all his subjects get involved in murdering newborn boys.

EXODUS—NOTE ON 2:1–2 Since Moses was born soon after the general decree of 1:22 was given (c. 1525 B.C.), the issuer of the decree was Thutmose I.

EXODUS—NOTE ON 2:3–4 The careful actions of Moses’ mother to construct the ark of bulrushes, to set Moses afloat close to the royal bathing place, and to have his sister watch to see what would happen, indicate a hope that something would work out right for the child.

EXODUS—NOTE ON 2:5 **the daughter of Pharaoh.** Identified possibly as Hatshepsut or another princess; in either case a princess whom God providentially used to override Pharaoh’s death decree and protect the life of his chosen leader for the Israelites.

EXODUS—NOTE ON 2:10 **became her son.** The position of “son” undoubtedly granted Moses special privileges belonging to nobility, but none of these persuaded Moses to relinquish his native origin. Rather, as the NT advises, his spiritual maturity was such that when he came of age, he “refused to be called the son of Pharaoh’s daughter” (Heb. 11:24). The formal education in the court of that time meant that Moses would have learned reading, writing, arithmetic, and perhaps one or more of the languages of Canaan. He would also have participated in various outdoor sports, e.g., archery and horseback riding, two favorites of the eighteenth Dynasty court.

EXODUS—NOTE ON 2:11 **when Moses had grown up.** The narrative skips over all details of Moses' life as the adopted son of a princess prior to the event that led to his flight into Midian.

EXODUS—NOTE ON 2:11–12, 16–21 Two injustices aroused Moses' indignation with different consequences: one resulted in his leaving home, having killed an Egyptian who beat an Israelite; the other resulted in his finding a new home as an Egyptian who helped the Midianite daughters of Reuel, and in his finding a wife. Undoubtedly, Reuel and his family soon discovered Moses was not really an Egyptian.

EXODUS—NOTE ON 2:14 **Who made you a prince . . . ?** Cf. Acts 7:27–28, 35.

EXODUS—NOTE ON 2:15 **Midian.** The Midianites, who were descendants of Abraham and Keturah (Gen. 25:1–4), settled in the Arabian Peninsula along the eastern shore of the Gulf of Aqabah.

EXODUS—NOTE ON 2:18 **Reuel.** He was also known as Jethro (3:1), who may very well have been a worshiper of the true God (cf. 18:12–23), notwithstanding his being also the priest of Midian.

EXODUS—NOTE ON 2:21–23 The narrative skips over the unimportant details of this 40-year period and moves the record quickly to the finding of a new home and family and to the moment when Moses returned to his people.

EXODUS—NOTE ON 2:23–25 The hardship imposed upon Israel finally brought forth a collective cry for relief. The response of God is presented in four words: "heard," "remembered," "saw," and "knew." This signaled that a response was forthcoming.

EXODUS—NOTE ON 2:24 **remembered his covenant.** The unilateral covenant God made with Abraham (Gen. 12:1–3; 15:1–21; 17:1–22) and confirmed with Isaac (Gen. 26:2–5) and with Jacob (Gen. 28:10–15; 35:9–15) specifically promised a geographically recognizable territory to the descendants of Abraham through Isaac and Jacob. Through them, too, the world would be blessed.

EXODUS—NOTE ON **3:1** **Moses was keeping the flock.** Moses worked as a shepherd while living with his father-in-law, a life and occupation quite different from the privilege and prestige associated with his life in Pharaoh's court. **Horeb.** An alternative name for Mount Sinai (cf. 19:11; Deut. 4:10). Traditionally, this mountain has been identified with Jebel Musa, "the mountain of Moses." "Horeb" is the Hebrew for the non-Semitic place-name, Sinai, located in the southern part of the Sinai Peninsula. **the mountain of God.** This is known as such because of what took place there later in Israel's history. This name for the mountain suggests that the book of Exodus was written by Moses after the events at Sinai. Others suggest that it was already known as a sacred mountain prior to the call of Moses; but it seems best to relate the name to what God did for Israel there.

EXODUS—NOTE ON **3:2–4** Moses' attention was drawn to a most unusual sight, that of a burning bush that was not being consumed by the fire within. A supernatural event is the only viable explanation. Natural explanations of certain types of flowers with gaseous pods or oil glands fail, in that, after 40 years of work in the desert, Moses would surely have ignored something normal. This was so different that it aroused his curiosity and demanded further examination. God was in the bush speaking, clearly a miraculous event.

EXODUS—NOTE ON **3:2** **The angel of the Lord.** Lit., "messenger of Yahweh" who, in context, turns out to be the Lord himself talking to Moses (cf. Acts 7:30).

EXODUS—NOTE ON **3:5–10** Cf. Acts 7:33–34.

EXODUS—NOTE ON **3:5** **Do not come near; take your sandals off.** A sign of reverence in a holy place, one set apart from the norm because God was present there. These commands prevented Moses from rashly intruding, unprepared, into God's presence.

EXODUS—NOTE ON 3:6 **I am the God of your father.** God's opening words, although important for Moses to hear, point the reader back to 2:24—showing that the God of Israel has remembered his people and has begun to take action (cf. Matt. 22:32; Mark 12:26; Luke 20:37; Acts 3:13; 7:32). **Moses hid his face.** A fitting reaction of reverent fear in the presence of the Divine was modeled by Moses.

EXODUS—NOTE ON 3:7–8 **I have surely seen . . . have heard.** An emphasis on God's having been well aware of the desperate situation of Israel. The result: he promised to deliver them from Egyptian oppression. Here, and in the next two verses, the repetitive manner in describing what God saw and would do served to underscore all the more his personal involvement in the history of his people whom he had sent into Egypt.

EXODUS—NOTE ON 3:8 **to a good and broad land, a land . . . to the place.** Three descriptions of the land to which Israel was going to be taken emphatically underscored the land promise of the Abrahamic Covenant. **flowing with milk and honey.** A formal and graphic way of describing a fertile land of bounteous provision. **the Canaanites, the Hittites.** A specific identification of the territory to which Israel was going; her Promised Land was currently inhabited by other peoples.

EXODUS—NOTE ON 3:10 **I will send you.** The divine summons made Moses both leader/deliverer of Israel and ambassador of God before Pharaoh.

EXODUS—NOTE ON 3:11 **Who am I . . . ?** The first response is an objection from Moses to the divine summons, an expression of inadequacy for such a serious mission. It sounded reasonable, for after 40 years of absence from Egypt, what could he, a mere shepherd in Midian, do upon return?

EXODUS—NOTE ON 3:12 **I will be with you.** The divine promise, one given also to the patriarchs, Abraham, Isaac, and Jacob, should have been sufficient to quell all the chosen agent's fears and sense of inadequacy for the task. **you shall serve God on this mountain.** A second divine promise signified the future success of the mission, suggesting that Israel would not be delivered simply out of bondage and oppression, but rescued to worship (cf. Acts 7:7).

EXODUS—NOTE ON 3:13 **Then Moses said.** Was Moses at this point crossing the line from reasonable inquiry to unreasonable doubt? God's patient replies instructing Moses on what he would do and what the results would be, including Israel's being viewed with favor by the Egyptians (3:21), ought to caution the reader from hastily classifying Moses' attitude as altogether wrong from the very beginning of the interaction between him and the Lord. A response of divine anger comes only in 4:14 at the very end of Moses' questions and objections. *See note on 4:1*. **What is his name?** Moses raised a second objection. Israel might ask for God's name in validation of Moses' declaration that he had been sent by the God of their fathers. Significantly, the question was not "Who is this God?" The Hebrews understood the name Yahweh had been known to the patriarchs (which Genesis well indicates). Asking "what" meant they sought for the relevancy of the name to their circumstances. "Who?" sought after title, name, and identity, whereas "What?" inquired into the character, quality, or essence of a person.

EXODUS—NOTE ON 3:14 **I am who I am.** This name for God points to his self-existence and eternality; it denotes "I am the One who is/will be," which is decidedly the best and most contextually suitable option from a number of theories about its meaning and etymological source. The significance in relation to "God of your fathers" is immediately discernible: he's the same God throughout the ages! The consonants from the Hebrew word *Yhwh*, combined with the vowels from the divine name *Adonai* (Master or Lord), gave rise to the name "Jehovah" in English. Since the name *Yahweh* was considered so sacred that it should not be pronounced, the Massoretes inserted the vowels from *Adonai* to remind themselves to pronounce it when reading instead of saying *Yahweh*. Technically, this combination of consonants is known as the "tetragrammaton."

EXODUS—NOTE ON 3:15–22 Having provided Moses with his name in response to his second inquiry, God then furnished him with two speeches, one for Israel's elders (vv. 16–17) and one for Pharaoh (v. 18b). Also included was notification of the elders' positive response to Moses' report (v. 18a), of Pharaoh's refusal to grant them their request (v. 19), of God's miraculous, judgmental reaction (v. 20), and of Israel's plundering of the Egyptians, who found themselves responding favorably to the departing nation’s request for silver, gold, and clothing (vv. 21–22). The last of these harkens back to God’s promise to Abraham that his descendants would come out of the land of their affliction with great possessions (Gen. 15:14).

EXODUS—NOTE ON **3:15** **the God of your fathers.** Cf. Matt. 22:32; Mark 12:26; Acts 3:13.

EXODUS—NOTE ON **3:16** **elders.** Lit., “bearded ones,” which indicated the age and wisdom needed to lead.

EXODUS—NOTE ON **3:17** **land of.** *See notes on 3:8*.

EXODUS—NOTE ON **3:18** **three days’ journey.** The request for a three-day journey to worship, in the light of 1) direct promises of deliverance from Egypt, 2) worship at Horeb, and 3) entrance into Canaan, was not a ruse to get out and then not return, but an initial, moderate request to highlight the intransigence of Pharaoh—he just would not let these slaves leave under any conditions (v. 19)!

EXODUS—NOTE ON **3:22** **plunder the Egyptians.** *See note on 12:36*.

EXODUS—NOTE ON **4:1** **Then Moses answered.** In a third objection, Moses gave an unworthy response, after the lengthy explanation by God to Moses in 3:14–22. At this point, the hypothetical situation proposed became more objection than reasonable inquiry.

EXODUS—NOTE ON **4:2–9** In response to the hypothetical situation of Israel’s rejecting God as having appeared to him, Moses was given three signs to accredit him as the chosen spokesman and leader. Note the purpose stated: “that they may believe that the Lord . . . appeared to you” (v. 5). Two of these signs personally involved Moses right then and there—the rod to snake and back, the hand leprous and healed. No matter what the situation Moses could envision himself facing, God had sufficient resources to authenticate his man, and Moses was not to think otherwise.

EXODUS—NOTE ON **4:10** **I am not eloquent.** With his fourth argument, Moses focused on his speech disability, describing himself lit. as not being “a man of words,” as being “heavy in mouth and heavy in tongue,” i.e., unable to articulate his thoughts in fluent, flowing speech. An ancient document, *The Tale of the Eloquent Peasant*, suggests that eloquence was important in Egyptian culture, something that Moses would have well known from his time in the court. **either in the past or since.** This is a pointed and inappropriate, if not impolite, criticism that somehow in all the discussion God had overlooked Moses' speech disability. Unless this disability changed, Moses believed that he could not undertake the assigned task (cf. 6:12).

EXODUS—NOTE ON 4:11–12 **Who has made man's mouth?** Three rhetorical questions from God shut the door on any complaints or criticisms about being clumsy of speech. The follow-up command, "Now therefore go" including its promise of divine help in speech forbade all such objections.

EXODUS—NOTE ON 4:13–16 Moses' fifth and final statement, notwithstanding the opening supplication, "my Lord, please," was a polite way of bluntly saying, "Choose someone else, not me!" The anger of God toward this overt expression of reluctance was appropriate, yet the Lord still provided another way for his plan to move forward unhindered. Providentially (v. 27), Aaron would meet his brother Moses, and positively respond to being the spokesman.

EXODUS—NOTE ON 4:15 **and I will . . . teach you.** The plural pronoun "you" means that God had promised to assist both of them in their newly appointed duties.

EXODUS—NOTE ON 4:16 **you shall be as God to him.** Aaron would speak to the people for Moses, even as Moses would speak to Aaron for the Lord.

EXODUS—NOTE ON 4:17 **this staff, with which you shall do the signs.** Moses, despite God's anger at his unwillingness, retained superiority in that he had the instrument by which miracles would be done so that it was identified as "the staff of God" (v. 20).

EXODUS—NOTE ON 4:18 **Please let me go.** Courtesy toward the father-in-law for which he worked was not overlooked because of the divine call to service as national leader. Exactly how much was explained of the encounter at the burning bush remains unknown, but the purpose for the return, “to see whether they are still alive,” suggests that specific details of the call for him to be leader/deliverer were left unsaid, in contrast to the full explanation given to Aaron (v. 28).

EXODUS—NOTE ON 4:20 sons. Gershom (2:22) and Eliezer (18:4).

EXODUS—NOTE ON 4:21 I will harden his heart. The Lord’s personal and direct involvement in the affairs of men so that his purposes might be done is revealed as God informed Moses what would take place. Pharaoh was also warned that his own refusal would bring judgment on him (v. 23). Previously Moses had been told that God was certain of Pharaoh’s refusal (3:19). This interplay between God’s hardening and Pharaoh’s hardening his heart must be kept in balance. Ten times (4:21; 7:3; 9:12; 10:1, 20, 27; 11:10; 14:4, 8, 17) the historical record notes specifically that God hardened the king’s heart, and ten times (7:13–14, 22; 8:15, 19, 32; 9:7, 34–35; 13:15) the record indicates the king hardened his own heart. The apostle Paul used this hardening as an example of God’s inscrutable will and absolute power to intervene as he chooses, yet obviously never without loss of personal responsibility for actions taken (Rom. 9:16–18). The theological conundrum posed by such interplay of God’s acting and Pharaoh’s acting can only be resolved by accepting the record as it stands and by taking refuge in the omniscience and omnipotence of the God who planned and brought about his deliverance of Israel from Egypt, and in so doing also judged Pharaoh’s sinfulness. *See note on Ex. 9:12*.

EXODUS—NOTE ON 4:22 my firstborn son. To the ancient Egyptians, the firstborn son was special and sacred, and the Pharaoh considered himself the only son of the gods. Now he heard of a whole nation designated as God’s firstborn son, meaning “declared and treated as first in rank, preeminent, with the rights, privileges, and responsibilities of being actually the firstborn.” The Lord pointedly referred to the nation collectively in the singular in order to show that he was a father in what he would do, i.e., bring a nation into existence, then nurture and lead him (cf. Deut. 14:1–2). Divine sonship, as in the pagan world’s perverted concept of a sexual union between the gods and women, was never so much as hinted at in the way God used the term to express his relationship with Israel, who were his people, a treasured possession, a kingdom of priests, and a holy nation (cf. 6:7; 19:4–6).

EXODUS—NOTE ON 4:24–26 The presence of Zipporah's name indicates that the personal pronouns refer to Moses. She, judging by her action of suddenly and swiftly circumcising her son, understood that the danger to her husband's life was intimately connected to the family's not bearing the sign of the covenant given to Abraham for all his descendants (Gen. 17:10–14). Her evaluation, "Surely you are a bridegroom of blood to me," suggests her own revulsion with this rite of circumcision, which Moses should have performed. The result, however, was God's foregoing the threat and letting Moses go (Ex. 4:26a). The reaction of God at this point dramatically underscored the seriousness of the sign he had prescribed. *See note on Jer. 4:4*.

EXODUS—NOTE ON 4:29–30 The "leadership team" functioned as instructed: Aaron told all and Moses performed all the signs given to him (vv. 2–9).

EXODUS—NOTE ON 4:31 **And the people believed . . . they bowed . . . and worshiped.** Just as God predicted, they responded in belief at the signs and in worship at the explanation of God's awareness of their misery.

EXODUS—NOTE ON 5:1 **Let my people go.** With this command from Israel's Lord, the confrontation between Pharaoh and Moses, between Pharaoh and God, commenced. It was a command Pharaoh would hear often in the days leading up to the exodus.

EXODUS—NOTE ON 5:2 **Who is the Lord . . . ?** In all likelihood Pharaoh knew of Israel's God, but his interrogative retort insolently and arrogantly rejected him as having any power to make demands of Egypt's superior ruler.

EXODUS—NOTE ON 5:3–5 As a follow-up to Pharaoh's rejection, the spokesmen rephrase more specifically their request, together with a warning of possible divine judgment upon Israel for their failure to obey their God. Pharaoh saw this simply as a ruse to reduce the hours put in by his slave work force.

EXODUS—NOTE ON 5:6–9 Showing his authority to give orders to Israel, Pharaoh immediately increased their workload and the severity of their bondage. By adding, “they . . . pay no regard to lying words,” he showed his negative evaluation of God’s words.

EXODUS—NOTE ON 5:10 **taskmasters and the foremen.** When combined with “foremen of the people of Israel” (v. 15), a three-level command structure is seen to have been in place—Egyptian section leaders and labor gang bosses, and Israelite foremen.

EXODUS—NOTE ON 5:11 **straw.** Ancient documents from Egypt show that straw was used as a necessary component of bricks—it helped bind the clay together.

EXODUS—NOTE ON 5:15–19 The formal labor complaint at the highest level was rejected with an emphatic evaluation of laziness on the part of Israel and a demand that production not slack.

EXODUS—NOTE ON 5:20–21 The leadership team evidently knew of the lodging of the formal labor complaint and waited outside the royal hall in order to meet Israel’s representatives. The meeting was definitely not a cordial one, with accusations raised both about the propriety of and the authority of the words and actions of Aaron and Moses toward Pharaoh.

EXODUS—NOTE ON 5:22–23 **Moses turned to the Lord.** Whether Moses and his brother remonstrated with the foremen about their strong and wrong evaluation remains a moot point. Rather, the focus is upon Moses, who remonstrated with the Lord in prayer. Evidently, Moses did not anticipate what effect Pharaoh’s refusal and reaction would have upon his own people. Confrontation with Pharaoh so far had provoked both angry resentment of Israel by the Egyptians and of Moses by Israel—this was not the expected scenario!

EXODUS—NOTE ON 6:1 **Now you shall see.** The Lord announced in response to Moses’ prayer that finally the stage had been set for dealing with Pharaoh, who, in consequence, would only be able to urge Israel to leave.

EXODUS—NOTE ON 6:2–5 God spoke to Moses and reminded him of his promises to the patriarchs. Once again the focal point of the covenant was the land of Canaan deeded to their descendants by divine decree. The fact that this covenant was remembered meant obvious removal from Egypt!

EXODUS—NOTE ON 6:2–3 **I am the Lord.** The same self-existent, eternal God, Yahweh, had been there in the past with the patriarchs; no change had occurred in him, either in his covenant or promises.

EXODUS—NOTE ON 6:3 **God Almighty . . . Lord . . . not make myself known.** Since the name Yahweh was spoken before the flood (Gen. 4:26) and later by the patriarchs (Gen. 9:26; 12:8; 22:14; 24:12), the special significance of Yahweh, unknown to them, but to be known by their descendants, must arise from what God would reveal of himself in keeping the covenant and in redeeming Israel. *See notes on Ex. 3:13–14*.

EXODUS—NOTE ON 6:4 **my covenant.** The Abrahamic Covenant (cf. Gen. 15:1–21; 17:1–8).

EXODUS—NOTE ON 6:6–8 God instructed Moses to remind Israel of what they had previously been told: of God's remembering the covenant with Abraham, of his seeing their misery, of his delivering them from it, of his granting to them the land of Canaan, and thus taking them there. The repetitive "I will" (seven times) marked God's personal, direct involvement in Israel's affairs. Bracketed, as they were, by the declaration, "I am the Lord," denoted certainty of fulfillment.

EXODUS—NOTE ON 6:9 **because of their broken spirit.** The bondage was so great that it blocked out even the stirring words Moses had just delivered to them (vv. 6–8).

EXODUS—NOTE ON 6:12 **uncircumcised lips.** *See notes on 4:10*.

EXODUS—NOTE ON 6:14–27 The genealogical information formally identified Moses and Aaron as descendants of Levi, third son of Jacob by Leah. It also listed Aaron's son, Eleazar, and grandson, Phinehas, both of whom would become Israel's high priests. Mention of Levi in company with Reuben and Simeon recalled, perhaps, the unsavory background belonging to these three tribal fathers (Gen. 49:3–7) and emphasized that the choice of Moses and Aaron was not due to an exemplary lineage. This is intended to be a representative genealogy, not a complete one.

EXODUS—NOTE ON 6:28–7:5 A summary of the mission to Egypt resumes the narrative after the genealogical aside on Moses and Aaron.

EXODUS—NOTE ON 7:1 **like God to Pharaoh.** Moses, as the spokesman and ambassador for God, would speak with authority and power. **your prophet.** Aaron, as the divinely appointed spokesman for Moses, would forthrightly deliver the message given to him. Cf. Acts 14:11–13, where Barnabas and Paul were so perceived in a similar situation.

EXODUS—NOTE ON 7:4 **my hosts, my people.** The first term in this double-barreled designation of Israel occurred originally in 6:26. The nation was seen as organized like an army with its different divisions (its tribes) and also as God's military instrument upon the Canaanites. The second term with its possessive pronoun revealed the incongruity of Pharaoh's acting as though these people belonged to him.

EXODUS—NOTE ON 7:5 **know that I am the Lord.** This purpose of the exodus finds repeated mention in God's messages to Pharaoh and in God's descriptions of what he was doing (cf. 7:16; 8:10, 22; 9:14, 16, 29; 14:4, 18). Some of the Egyptians did come to understand the meaning of the name Yahweh, for they responded appropriately to the warning of the seventh plague (9:20), and others accompanied Israel into the wilderness (12:38). In the final analysis, Egypt would not be able to deny the direct involvement of the God of Israel in their rescue from bondage and the destruction of Egypt's army.

EXODUS—NOTE ON 7:9 **working a miracle.** Pharaoh's desire for accreditation would not go unanswered. That which God had done for Moses with the staff (4:2–9), and Moses had copied for Israel (4:30–31), also became the sign of authority before Pharaoh (cf. 7:10).

EXODUS—NOTE ON 7:11 **magicians.** Magic and sorcery played a major role in the pantheistic religion of Egypt. Its ancient documents record the activities of the magicians, one of the most prominent being the charming of serpents. These men were also styled “wise men” and “sorcerers,” i.e., the learned men of the day and the religious as well (the word for sorcery being derived from a word meaning “to offer prayers”). Two of these men were named Jannes and Jambres (cf. 2 Tim. 3:8). Any supernatural power came from Satan (cf. 2 Cor. 11:13–15). **secret arts.** By means of their “witchcraft,” the wise men, sorcerers, and magicians demonstrated their abilities to perform a similar feat. Whether by optical illusion, sleight of hand, or learned physical manipulation of a snake, all sufficiently skillful enough to totally fool Pharaoh and his servants, or by evil supernaturalism, the evaluation given in the inspired record is simply “they . . . also did the same.” However, the turning of rods into snakes, and later turning water into blood (Ex. 7:22) and calling forth frogs (8:7), were not the same as trying to create gnats from inanimate dust (8:18–19). At that point, the magicians had no option but to confess their failure.

EXODUS—NOTE ON 7:12 Aaron’s staff swallowed up their staffs. The loss of the magicians’ staffs in this fashion gave evidence of the superiority of God’s power when Aaron’s staff gulped down theirs.

EXODUS—NOTE ON 7:14–10:29 The obvious miraculous nature of the 10 plagues cannot be explained by identifying them with natural occurrences to which Moses then applied a theological interpretation. The specific prediction of, as well as the intensity of, each plague moved it beyond being normal, natural phenomena. The notification of the specific discriminatory nature of some of the plagues, distinguishing between Hebrew and Egyptian (cf. 8:23; 9:4–6; 10:23), or Goshen and the rest of the land (cf. 8:22; 9:26), as they did, also marks the supernatural nature of these events.

EXODUS—NOTE ON 7:15 in the morning. Apparently, Pharaoh habitually went to the river for washing or, more likely, for the performance of some religious rite. Three times Moses would meet him at this early morning rendezvous to warn of plagues, i.e., the first, fourth, and seventh (8:20; 9:13). **on the bank of the Nile.** The first confrontation of the plague cycle took place on the banks of the Nile, the sacred waterway of the land, whose annual ebb and flow contributed strategically and vitally to the agricultural richness of Egypt. Hymns of thanksgiving were often sung for the blessings brought by the Nile, the country’s greatest, single economic resource.

EXODUS—NOTE ON 7:17 blood. The Hebrew word does not denote red coloring such as might be seen when red clay is washed downstream, but denotes actual substance, i.e., blood.

EXODUS—NOTE ON 7:19–20 the waters . . . all their pools of water. The use of different words, “waters, rivers, canals, ponds, and pools,” indicates graphically the extent of the plague. Even buckets of wood and stone filled with water and kept inside the homes could not escape the curse of their contents being turned into blood.

EXODUS—NOTE ON 7:22 the magicians . . . did the same by their secret arts. How ludicrous and revealing that the magicians resorted to copycat methodology instead of reversing the plague. What they did, bringing just more blood, did serve, however, to bolster Pharaoh’s stubbornness.

The Ten Plagues on Egypt

The Ten Plagues on Egypt

The Plague	Egyptian Deity	The Effect
1. Blood (7:20)	Hapi	Pharaoh hardened (7:22)
2. Frogs (8:6)	Heqt	Pharaoh begs relief, promises freedom (8:8), but is hardened (8:15)
3. Gnats (8:17)	Hathor, Nut	Pharaoh hardened (8:19)
4. Flies (8:24)	Shu, Isis	Pharaoh bargains (8:28), but is hardened (8:32)
5. Livestock diseased (9:6)	Apis	Pharaoh hardened (9:7)
6. Boils (9:10)	Sekhmet	Pharaoh hardened (9:12)
7. Hail (9:23)	Geb	Pharaoh begs relief (9:27), promises freedom (9:28), but is hardened (9:35)
8. Locusts (10:13)	Serapis	Pharaoh bargains (10:11), begs relief (10:17), but is hardened (10:20)
9. Darkness (10:22)	Ra	Pharaoh bargains (10:24), but is hardened (10:27)
10. Death of firstborn (12:29)		Pharaoh and Egyptians beg Israel to leave Egypt (12:31–33)

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EXODUS—NOTE ON 7:24 **dug along the Nile.** The only recourse was to tap into the natural water table, the subterranean water supply. Evidently this was the water which was available to the magicians to use (v. 22).

EXODUS—NOTE ON 7:25 **Seven full days.** An interval of time occurred before another warning was delivered, indicating that the plagues did not occur rapidly in uninterrupted succession.

EXODUS—NOTE ON 8:1 **Go in to Pharaoh.** The warning for the second plague was delivered to Pharaoh, presumably at his palace. Warnings for the fifth (9:1) and eighth (10:1) plagues also occurred at the palace.

EXODUS—NOTE ON 8:2 **I will plague.** Various terms, namely, “plagues” (9:14), “strike” (12:13), and “pestilence” (9:15), were employed to impress them with the severity of what was happening in Egypt. **frogs.** That Egyptians favored frogs was seen in the wearing of amulets in the shape of a frog and in the prohibition against intentionally killing frogs, who were considered sacred animals. The croaking of frogs from the river and pools of water signaled to farmers that the gods who controlled the Nile’s flooding and receding had once again made the land fertile. The god Hapi was venerated on this occasion because he had caused alluvial deposits to come downstream. Further, the frog was the representation, the image, of the goddess Heqt, the wife of the god Khum, and the symbol of resurrection and fertility. The presence of frogs in such abundance, all over everywhere outside and inside the houses (8:3, 13), however, brought only frustration, dismay, and much discomfort, rather than the normal signal that the fields were ready for cultivating and harvesting.

EXODUS—NOTE ON 8:7 **the magicians did the same.** Once again, instead of reversing the plague, the magicians in demonstrating the power of their secret arts only appeared to increase the frog population to the added discomfort of the people. Their power was not sufficient enough to do more than play “copycat.” That the magicians could duplicate but not eradicate the problem was, however, sufficient to solidify royal stubbornness.

EXODUS—NOTE ON 8:8 **Plead with the Lord.** Using the Lord’s name and begging for relief through his intervention was more a point in negotiation and not a personal or official recognition of Israel’s Lord.

EXODUS—NOTE ON 8:9 **left only in the Nile.** A specific detail like this in Moses' question indicates that the Nile and the waters had returned to normal and again continued to support life.

EXODUS—NOTE ON 8:10 **Tomorrow.** Having been granted the privilege to set the time when the Lord would answer Moses' prayer for relief, Pharaoh requested a cessation only on the next day. Presumably he hoped something else would happen before then so that he would not have to acknowledge the Lord's power in halting the plague, nor be obligated to Moses and his God. But God answered the prayer of Moses, and Pharaoh remained obstinate (v. 15).

EXODUS—NOTE ON 8:16 Without prior warning, the third plague descended on the country. The same absence of warning occurred for the sixth (9:8–9) and the ninth (10:21) plagues. A threefold pattern surfaces: prior warning at the river, then at the palace, and then no warning given. **gnats.** The Hebrew term is preferably taken to designate tiny, stinging insects barely visible to the naked eye. Those priests, who fastidiously kept themselves religiously pure by frequent washing and by shaving off body hair, were afflicted and rendered impure in their duties.

EXODUS—NOTE ON 8:17 **All the dust of the earth . . . in all the land.** The record stresses by its repetition of "all" and "land" the tremendous extent and severity of this pestilence.

EXODUS—NOTE ON 8:19 **This is the finger of God.** The failure of the magicians to duplicate this plague elicited from them this amazing evaluation, not only among themselves, but publicly before Pharaoh, who nevertheless remained recalcitrant, unwilling to acknowledge the power of God.

EXODUS—NOTE ON 8:21 **swarms.** The LXX translates "swarms" as "dog-fly," a bloodsucking insect. The ichneumon fly, which deposited its eggs on other living things so the larvae could feast upon it, was considered the manifestation of the god Uatchit. "The land was ruined by the swarms" (v. 24) is hardly an evaluation propitious for any insect-god! Whatever the specific type of fly might have been, the effect of the plague was intense and distressful.

EXODUS—NOTE ON 8:22 set apart the land of Goshen. For the first time in connection with the plagues, God specifically noted the discrimination to be made—Israel would be untouched! The term “sign” (v. 23) describes the distinction that was being drawn and that was also specifically noted for the fifth, seventh, ninth, and tenth plagues. Coupled with the repeated emphasis on “my people” in God’s pronouncements, the specific distinguishing between Israel in Goshen and Egypt itself highlighted both God’s personal and powerful oversight of his people.

EXODUS—NOTE ON 8:23 Tomorrow. The plague warning on this occasion stated exactly when it would strike, giving Pharaoh and his people opportunity to repent or yield. “Tomorrow” was also the due time for the fifth, seventh, and eighth plagues (9:5, 18; 10:4), and “about midnight” was the stated time for the tenth plague to commence (11:4). *See note on 11:4*.

EXODUS—NOTE ON 8:26 sacrifice . . . are an abomination to the Egyptians. An attempt at appeasement by compromise on the part of Pharaoh—“Go, sacrifice . . . within the land”—was countered by Moses’ pointing out that Israel’s sacrifices would not be totally acceptable to the Egyptians, who might even react violently—“will they not stone us?” This evaluation Pharaoh immediately understood. Either their strong dislike of shepherds and sheep (Gen. 46:34) or Israel’s sacrificial animals being sacred ones in their religion brought about Egyptian aversion to Israel’s sacrifices.

EXODUS—NOTE ON 8:27–29 We must go . . . I will let you go. The first declaration showed the decision to travel no less than three days beyond Egyptian borders was a non-negotiable item. The second declaration showed Pharaoh trying to keep that decision to travel and sacrifice strictly under his authority and not as a response to the Lord’s request for his people.

EXODUS—NOTE ON 8:28 Plead for me. An abbreviated request, applying not only to himself but also for the removal of the plague as previously asked in connection with the second plague (8:8).

EXODUS—NOTE ON 8:29 let not Pharaoh cheat again. Moses’ closing exhortation underscored the deceptive nature of the king’s words.

EXODUS—NOTE ON 8:31 **not one remained.** This declaration of the total divine removal of the flies—a demonstration of God's answering Moses' entreaty—did not persuade Pharaoh at all. Once again, removed from the humiliating effects of a plague, his stubborn resistance resurfaced (v. 32).

EXODUS—NOTE ON 9:3 **in the field.** Apparently stabled livestock did not succumb to the pestilence. Although incredibly severe, some animals were still alive afterward for Egypt to continue without total loss to an economy that depended upon domesticated animals. A few months later, when the seventh plague struck, there were still some cattle, which, if left in the field, would have died (9:19). **horses . . . camels.** Horses, which were common in the period, had been brought into military service by the Hyksos. See Introduction: Author and Date. Camels were a domesticated animal by this time in the fifteenth century B.C. **a very severe plague.** In listing the different kinds of livestock, the severe nature of the plague was emphatically underscored as one that would for the first time target personal property. Egyptian literature and paintings substantiate how valuable livestock was to them. Whatever the exact nature of this pestilence—anthrax, murrain, or other livestock disease—it was clearly contagious and fatal. Religious implications were obvious: Egypt prized the bull as a sacred animal with special attention and worship being given to the Apis bull, the sacred animal of the god Ptah. Heliopolis venerated the bull, Mnevis. Further, the goddess Hathor, represented by a cow, or a cow-woman image, was worshiped in several cities.

EXODUS—NOTE ON 9:4 **nothing . . . shall die.** The additional declaration on the safety of Israel's livestock graphically underscored the miraculous nature of what God was about to do as he declared for the second time the distinction being made between Israel and Egypt. It underscored Israel's protection and to whom she really belonged.

EXODUS—NOTE ON 9:5 **set a time.** The prophetic and miraculous nature of this plague is highlighted by stating "tomorrow" and, by noting "the next day," it happened as predicted (v. 6).

EXODUS—NOTE ON 9:6 **not one of the livestock of . . . Israel died.** The distinction being made received added emphasis with this double declaration that Israelites suffered absolutely no loss in livestock.

EXODUS—NOTE ON 9:7 Pharaoh sent. This time the king had to check on the veracity of the protection afforded Israel. Whatever his own rationalizations or theories about it might have been, they only confirmed him in his resistance and disobedience, despite finding out that "not one . . . was dead."

EXODUS—NOTE ON 9:9 boils breaking out in sores on man and beast. For the first time human health was targeted.

EXODUS—NOTE ON 9:10 soot from the kiln. Aaron and Moses took two handfuls of soot, not just from any furnace, but from a lime-kiln or brick-making furnace. That which participated so largely in their oppressive labor became the source of a painful health hazard for the oppressors!

EXODUS—NOTE ON 9:11 magicians could not stand. A side comment indicates that these men (who in Egyptian eyes were men of power) had been so sorely afflicted that they could not stand, either physically or vocationally, before God's spokesmen. Although they are not mentioned after the third plague, they apparently had continued to serve before Pharaoh and were undoubtedly there when plagues four and five were announced. Their powerlessness had not been sufficient as yet for Pharaoh to dispense with their services—an outward symbol, perhaps, of Pharaoh's unwillingness to grant the God of Israel total sovereignty.

EXODUS—NOTE ON 9:12 the Lord hardened. For the first time, apart from the words to Moses before the plagues began (cf. 4:21; 7:3), the statement is made that God hardened Pharaoh's heart. In the other instances, the record observes that Pharaoh hardened his own heart. Each instance records "as the Lord had said," so what happened did so from two closely related perspectives: 1) God was carrying out his purpose through Pharaoh, and 2) Pharaoh was personally responsible for his actions as the command of 9:13 implies. *See note on 4:21*.

EXODUS—NOTE ON 9:14 my plagues. God's use of the possessive pronoun specified what should have become abundantly clear to Pharaoh by then, namely, that these were God's own workings.

EXODUS—NOTE ON 9:14–19 After sounding again the customary demand to release God's people for worship (v. 13), and after delivering a warning of how his plagues would really have an impact (v. 14), God provided more information and issued certain preliminary instructions: (1) A threefold purpose pertained to the plagues, namely, the Egyptians would recognize that Yahweh was incomparable, that his power would be demonstrated through them, and that his name, character, attributes, and power would be known everywhere. Egypt could not keep from other nations her humiliation by the plagues of Israel's Lord. (2) A declaration that whatever royal authority Pharaoh had, it had been because of God's sovereign and providential control of world affairs, which included putting Pharaoh on his throne. This was a telling reminder that he was what he declared himself to be, the one and only true and immanent Lord. (3) A reminder of the worst scenario for Egypt if Yahweh had chosen, in lieu of the preceding plagues, to strike the people first—they would have perished. In other words, God had been gracious and longsuffering in the progression of the plagues. (4) A declaration that the weather about to be unleashed by the incomparable God was unlike anything previously recorded in Egypt's entire history, or "from the day it was founded" or "since it became a nation." (5) An instruction as to how the Egyptians could avoid severe storm damage and loss of property. Grace again was afforded them!

EXODUS—NOTE ON 9:16 for this purpose. See Rom. 9:17 where Paul indicates God's sovereignty over Pharaoh.

EXODUS—NOTE ON 9:20–21 whoever feared . . . whoever did not pay attention. Some heard the instruction and obeyed; others, like their national leader, "did not pay attention to the word of the Lord," a graphic expression of refusal to heed divine instruction.

EXODUS—NOTE ON 9:23–24 fire ran down to the earth . . . fire flashing. The violent, electrical thunderstorm brought with it unusual lightning, or "fireballs," which zigzagged (lit., "fire taking hold of itself") to and fro on the ground with the hail.

EXODUS—NOTE ON 9:26 Only in the land of Goshen. The discriminatory nature of this plague was unannounced beforehand, but the national distinction previously declared and observed again prevailed. Although unstated, those who were in the strife-torn regions and who obeyed instructions obviously found their livestock equally safe and sound.

EXODUS—NOTE ON 9:27 **This time I have sinned.** Any improvement in Pharaoh's theological understanding, notwithstanding the following confession of a righteous Lord and of a wicked people, was rendered suspect by the face-saving caveat "this time." Lacking repentance, it brushed aside all previous reaction and disobedience as having no significance.

EXODUS—NOTE ON 9:28 **there has been enough.** Moses' reply (v. 30) indicated that such an evaluation was not one of repentance nor one of fearing the Lord and acknowledging his power.

EXODUS—NOTE ON 9:31–32 **flax and the barley were struck down . . . the wheat and the emmer were not struck down.** A very brief bulletin on which crops were damaged and which were not placed this plague in February. All four crops mentioned were important economic resources. Wheat would be harvested only a month later than flax and barley together with the aftercrop "emmer" or "spelt." God's timing of the disaster to two crops left room for Pharaoh to repent before the other crops might be destroyed.

EXODUS—NOTE ON 9:34 **sinned yet again.** Pharaoh's culpability increased because when he saw God answer Moses' prayer—an entreaty he had requested (v. 28)—all his admissions and promises were promptly swept aside. **he and his servants.** For the first time mention is made of the stubborn resistance of Pharaoh's entourage, all of whom had hardened their hearts. The striking contrast emerges in God's directions to Moses for the next plague: he had hardened their hearts for a purpose (10:1).

EXODUS—NOTE ON 10:2 **that you may tell . . . that you may know.** The release from Egypt, accompanied by these great acts of God, was designed to become an important and indelible part in recounting the history of Israel to succeeding generations. It would tell just who their God was and what he had done. **signs I have done.** Lit., "to deal harshly with" or "to make sport of," and describing an action by which shame and disgrace is brought upon its object.

EXODUS—NOTE ON 10:3 **How long will you refuse . . . ?** The question asked of Pharaoh struck a contrast with the opening words of God to Moses (v. 1), "I have hardened his heart." What God did cannot erase personal responsibility from Pharaoh to hear, repent, and submit. Under the cumulative weight of seven plagues, the time had come to deliver a challenge to reconsider and obey. This is God's grace operating parallel with his own sovereign purposes.

EXODUS—NOTE ON 10:4–6 The extent and intensity of the locust plague was such that it would be unique in Egyptian history—nothing like any locust problem during the previous two generations, nor like any locust swarm in the future (v. 14). Locust invasions were feared in Egypt, to the point that the farmers often prayed to the locust god to ensure the safety of their crops. The humiliation of their god was total, as was the damage: "Not a green thing remained" (v. 15).

EXODUS—NOTE ON 10:7 **How long shall this man . . . ?** The first "How long?" question in this encounter dealt with the desired response from Pharaoh (v. 3), whereas this second "How long?" question pointed out their impatience at Pharaoh's intransigence. Their advice—to give in—was the best choice. **Egypt is ruined.** The advisers negatively evaluated the state of the country after seven plagues, and suggested that Pharaoh was refusing to acknowledge how desperate the situation really was even before the agriculture was completely destroyed. Stubborn resistance did not necessarily rob them of all reason, and the better part of wisdom this time demanded acquiescence to Moses' request.

EXODUS—NOTE ON 10:8 **But which ones are to go?** For the first time Pharaoh tried to negotiate a deal before the threatened plague struck.

Adroitly, he suggested in his question that only representatives of Israel, perhaps only the men (v. 11), need go out to worship.

EXODUS—NOTE ON 10:10 The Lord be with you. Sarcastic threats demonstrated the unyielding and unreasonable obstinacy of Pharaoh. Egyptian women did accompany their men in religious celebration, but in Israel's case if the men went out then the women and children were in effect hostages bidding them return.

EXODUS—NOTE ON 10:11 driven out. For the first time, God's two spokesmen were angrily dismissed from the throne room.

EXODUS—NOTE ON 10:12 all that the hail has left. This reminder of the previous plague in which God had graciously restrained the extent of agricultural damage appeared also in the warning of the plague given to Pharaoh and his advisers (v. 5) and in the description of the damage done by the locusts (v. 15).

EXODUS—NOTE ON 10:13 an east wind. God used natural means, most probably the spring hot wind, or "sirocco," to bring the locusts into the country from the Arabian peninsula.

EXODUS—NOTE ON 10:16 hastily. A recognition on the part of Pharaoh that his country now faced a crisis brought forth a hurried confession to Aaron and Moses, which again was merely an expedient course of action.

EXODUS—NOTE ON 10:17 forgive my sin. Again, an attempt to sound earnest in his response, and again with an appeal for Moses to pray for removal of the plague. He referred to it this time as "this death," or "deadly plague," phrases that highlighted the severity of Egypt's condition.

EXODUS—NOTE ON 10:19 west wind. In answer to prayer, wind direction reversed as the Lord caused the locusts to be blown eastward out of the country. The completeness of their removal received emphasis. That none remained in the country was apparently something unusual, perhaps somewhat distinct from previously known locust invasions. The absence of locusts was a challenging reminder of the power of the Lord who had brought it all to pass.

EXODUS—NOTE ON 10:21–22 darkness . . . felt . . . pitch darkness. Such a description of the ninth plague, which occurred without warning, pointed to the most unusual nature of the three-day darkness that now prevented any from leaving their homes. That Israel had light in their dwellings and went about their normal activity stresses the supernatural nature of this plague. It takes attention away from trying to explain the darkness solely in terms of the Khamsin, the swirling sandstorms of the day. The LXX did, however, string together three Greek words, two for darkness and one for storm, to portray the nuance of the Hebrew. In so doing, it may unwittingly have given some credence to a severe sandstorm. Theologically, such thick darkness directly challenged the faithfulness of the sun god, Ra, to provide warmth and sunshine from day to day, and also prevented any daily worship rituals from taking place.

EXODUS—NOTE ON 10:24 Go . . . little ones also may go with you. Pharaoh’s deceitful and manipulative negotiating skills rose to the occasion: Let the people go but keep back their livestock as the hostage forcing their return. He had not yet understood that partial obedience to the Lord’s directions was unacceptable.

EXODUS—NOTE ON 10:25 that we may sacrifice. See 3:18 for remarks on the request to leave for worship suggesting something less than permanent departure.

EXODUS—NOTE ON 10:28 Get away from me . . . you shall die. Pharaoh’s obstinacy and resistance reached a new height when he summarily dismissed Moses and Aaron and this time added a death threat.

EXODUS—NOTE ON 10:29 not see your face again. Moses concurred, but from another perspective than that of Pharaoh. All negotiations and requests ceased immediately. Moses would be summoned to see Pharaoh again after the tenth plague (12:31), but that would be to hear him finally concede defeat.

EXODUS—NOTE ON 11:1–3 The Lord said. Read as “the Lord had said.” In a parenthetical paragraph, the narrative recorded that which God had already said to Moses during the three days of darkness, priming him for Pharaoh’s summons, and priming Israel to receive Egyptian jewelry and other goods.

An aside explained Egyptian generosity as occasioned by divine intervention (cf. 12:35–36). This also included a healthy respect by Egypt’s leaders and people for Israel’s leader.

EXODUS—NOTE ON 11:4–8 Moses said. Moses’ response to Pharaoh’s threat continued with his giving warning of the final plague and leaving with great indignation. The death threat delivered by Pharaoh evoked one from God. The “get away” from Pharaoh to Israel’s and God’s spokesmen would be met by the “get out” from the Egyptians to Israel.

EXODUS—NOTE ON 11:4 About midnight. The day was not specified, as in previous plagues by “tomorrow.” It took place either the same day of the final confrontation with Pharaoh or a few days later. If the instructions for the Passover (12:1–20) were not given during the days of darkness, then four days minimum would be required to set the stage for that special feast day, i.e., from the tenth to the fourteenth day (12:3–6). *See note on 8:23*. **I will go out.** God was, of course, involved in all previous plagues through whatever means he chose to use, but this time, to warrant personal attention, God stated that he himself (emphatic personal pronoun used) would march throughout the land. Note the repeated “I will” statements in the Passover instructions (12:12–13).

EXODUS—NOTE ON 11:5 the firstborn. The firstborn held a particularly important position in the family and society, not only inheriting a double portion of the father’s estate, but also representing special qualities of life and strength (cf. Gen. 49:3). In Egypt, the firstborn would ascend to the throne and continue the dynasty. Whatever significance might have been attached religiously, politically, dynastically, and socially, it was all stripped away by the extent and intensity of the plague—namely the execution of all the firstborn of all classes of the population including their animals.

EXODUS—NOTE ON 11:6 has never been, nor ever will be again. So drastic was this plague that its uniqueness in Egypt’s history, already past and yet to come, was noted in the warning.

EXODUS—NOTE ON 11:7 not a dog shall growl. In contrast to the turmoil and grief experienced in Egyptian territory, all remained tranquil in Israelite territory—so much so that not even a dog barked. That the Lord had made and was making a sharp distinction between the two peoples was a fact to which none could be blind.

EXODUS—NOTE ON 12:1 **The Lord said.** Most probably, the instructions on the Passover (vv. 1–20) were also given during the three days of darkness in order to fully prepare Israel for the grand finale, their exodus from Egypt. **in the land.** Later, while Israel was in the wilderness, Moses wrote (23:14–17; Deut. 16:1–8) and indicated that the detailed instructions for this very special feast day in Israel's religious calendar were not like those of the other special days, all which were given after the nation had already left Egypt. This one, the Passover, was inextricably linked to what took place in the exodus, and that connection was never to be forgotten. It became indelibly entrenched in Israel's tradition and has always marked the day of redemption from Egypt.

EXODUS—NOTE ON 12:2 **This month.** The month of Abib (March/April) by divine decree became the beginning of the religious calendar, marking the start of Israel's life as a nation. Later in Israel's history, after the Babylonian captivity, Abib would become Nisan (cf. Neh. 2:1; Est. 3:7).

EXODUS—NOTE ON 12:3–14 The detailed instructions for the Passover included what animal to select, when to kill it, what to do with its blood, how to cook it, what to do with leftovers, how to dress for the meal, the reason why it was being celebrated "in haste," and what the shed blood signified.

EXODUS—NOTE ON 12:5 **Your lamb . . . without blemish.** A kid goat was an alternative choice. Any flaw would render it unfit to represent a pure, wholesome sacrifice given to Yahweh.

EXODUS—NOTE ON 12:6 **at twilight.** Lit., "between the two evenings." Since the new day was reckoned from sunset, the sacrificing of the lamb or kid was done before sunset while it was still day 14 of the first month. "Twilight" has been taken to signify either that time between sunset and the onset of darkness, or from the decline of the sun until sunset. Later Moses would prescribe the time for the sacrifice as "in the evening at sunset" (Deut. 16:6). According to Josephus, it was customary in his day to kill the lamb at about 3:00 p.m. This was the time of day that Christ, the Christian's Passover lamb (1 Cor. 5:7), died (Luke 23:44–46).

EXODUS—NOTE ON **12:9** **Do not eat any of it raw.** A prohibition with health implications that also distinguished them from pagan peoples who often ate raw flesh in their sacred festivals.

EXODUS—NOTE ON **12:12** **on all the gods.** The tenth plague was a judgment against all Egyptian deities. The loss of the firstborn of men and beasts had far-reaching theological implications, namely, the impotence of the pagan deities, many of whom were represented by animals, to protect their devotees from such nationwide tragedies. The great cry of grief (11:6; 12:30) may also have bemoaned the incapability of the nation's gods.

EXODUS—NOTE ON **12:14** **a memorial.** The details of how this Passover Day was to be memorialized in future years were laid down (vv. 14–20), and then repeated in the instructions to the elders (vv. 21–27). Prescribing the eating of unleavened bread for seven days, demanding a thorough housecleaning from leaven (v. 15), issuing a stern warning of banishment for eating leaven (v. 15), and bracketing the seven days with special holy days (v. 16), served to proclaim the high importance of the nation's remembering this event.

EXODUS—NOTE ON **12:16** **prepared by you.** *See note on v. 46*.

EXODUS—NOTE ON **12:19** **a sojourner.** Provision was made right at the beginning for non-Israelites to be included in the nation's religious festivals. Failure to comply with the regulations on leaven would result in banishment for the sojourner as well.

EXODUS—NOTE ON **12:22** **bunch of hyssop.** Certain identification is impossible, but this could be the marjoram plant. **lintel . . . the two doorposts.** The top and two sides of the doorway.

Chronology of the Exodus

Chronology of the Exodus		
Date	**Event**	**Reference**
Fifteenth day, first month, first year	Exodus	Exodus 12
Fifteenth day, second month, first year	Arrival in Wilderness of Sin	Exodus 16:1
Third month, first year	Arrival in Wilderness of Sinai	Exodus 19:1

First day, first month, second year	Erection of Tabernacle	Exodus 40:1, 17
	Dedication of Altar	Numbers 7:1
	Consecration of Levites	Numbers 8:1–26
Fourteenth day, first month, second year	Passover	Numbers 9:5
First day, second month, second year	Census	Numbers 1:1, 18
Fourteenth day, second month, second year	Supplemental Passover	Numbers 9:11
Twentieth day, second month, second year	Departure from Sinai	Numbers 10:11
First month, fortieth year	In Wilderness of Zin	Numbers 20:1, 22–29; 33:38
First day, fifth month, fortieth year	Death of Aaron	Numbers 20:22–29; 33:38
First day, eleventh month, fortieth year	Moses' Address	Deuteronomy 1:3
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EXODUS—NOTE ON 12:23 **the destroyer.** This is most likely the angel of the Lord (cf. 2 Sam. 24:16; Isa. 37:36). *See note on Ex. 3:2*.

EXODUS—NOTE ON 12:25 The promise of entering the land again received emphasis. Israel was not to think of the exodus as merely a departure from Egypt, but rather as a departure from one land in order to enter another land, which would be their own, in strict accordance with the specifics of the Abrahamic Covenant for his descendants through Isaac and Jacob (cf. Gen. 17:7–8).

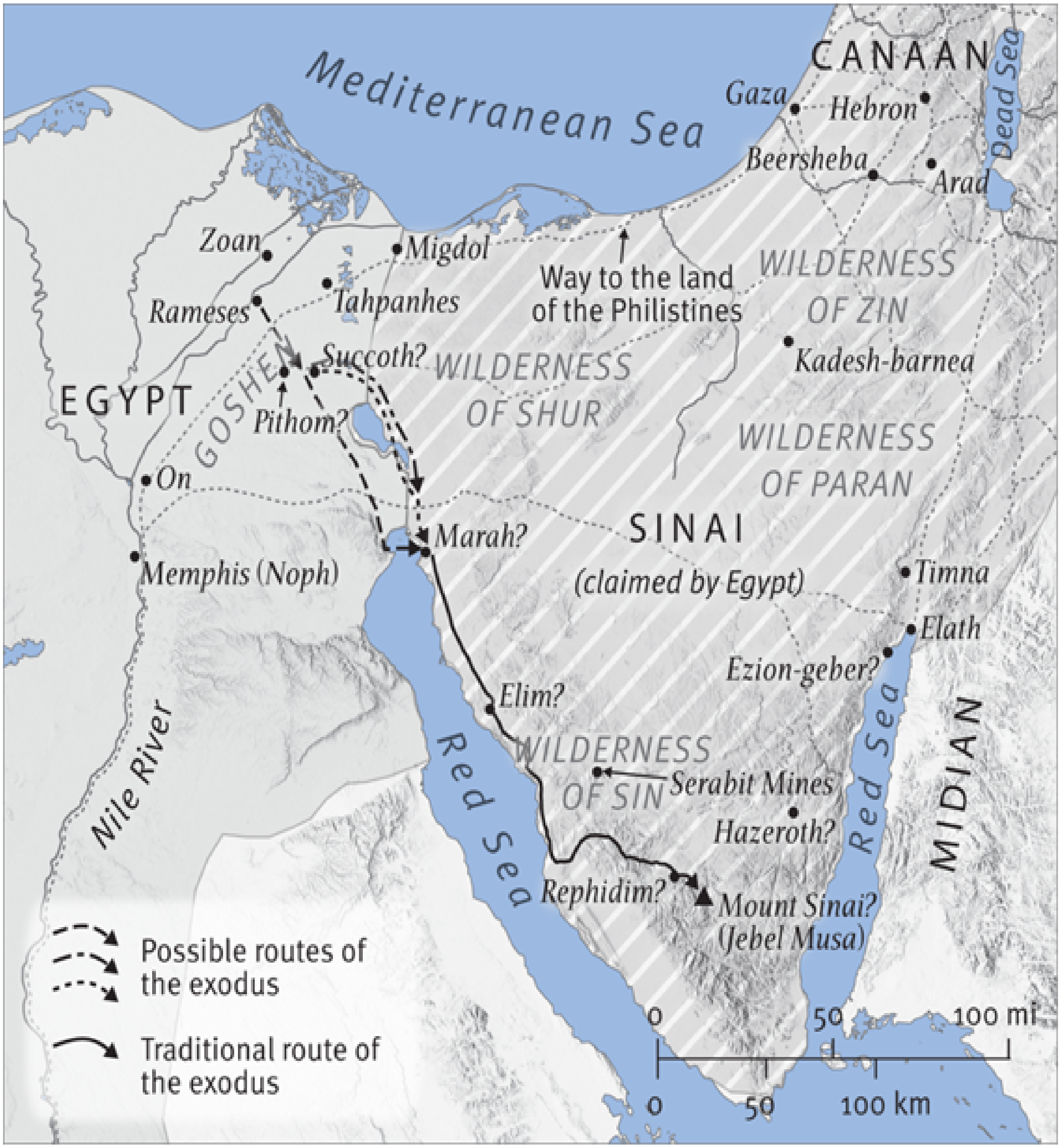
EXODUS—NOTE ON 12:26–27 In the annual commemoration of the Passover, parents were obligated to teach their children its meaning. It became customary for the youngest child of a Jewish family to elicit the father's formal explanation of what happened in connection with the original observance of the meal in Egypt.

EXODUS—NOTE ON 12:31 **Up, go out . . . serve the Lord.** Finally, Pharaoh's response to the repeated "Let my people go!" became "Leave my people!" with no attempt at further negotiation, but total acquiescence. His subjects, fearing more deaths, concurred and hastened Israel's departure (v. 33), driving them out with no time wasted (v. 39).

The Journey to Mount Sinai

1446/1260 B.C.

Among the many theories regarding the route of the exodus, the traditional route to Jebel Musa is considered by many scholars to be the most plausible. Beginning at Rameses, the Israelites journeyed to Succoth, but these two sites are the only ones on the route identified with certainty. From there they traveled to Etham and Pi-hahiroth, where they crossed the Red Sea. From there they traveled to Marah, Elim, Rephidim, and finally Mount Sinai.


Mediterranean Sea
CANAAN
Gaza
Hebron
Dead Sea
Beersheba
Arad
Zoan
Migdol
Way to the land of the Philistines
WILDERNESS OF ZIN
Rameses
Tahpanhes
Succoth?
WILDERNESS OF SHUR
Kadesh-barnea
EGYPT
GOSHEN
Pithom?
WILDERNESS OF PARAN
On
Marah?
SINAI
(claimed by Egypt)
Memphis (Noph)
Timna
Elath
Ezion-geber?
Elim?
Nile River
Red Sea
WILDERNESS OF SIN
Serabit Mines
Hazeroth?
Red Sea
MIDIAN
Rephidim?
Mount Sinai? (Jebel Musa)
Possible routes of the exodus
Traditional route of the exodus
0
50
100 mi
0
50
100 km

EXODUS—NOTE ON 12:32 bless me also. Undoubtedly, this final request from Pharaoh, whose heart was certainly not repentant (14:8), temporarily conceded defeat and acknowledged Moses and his God as the victors and as those who had the power and resources to bless him.

EXODUS—NOTE ON 12:36 they plundered the Egyptians. Cf. Gen. 15:14 and Ex 3:20–21. This was not done with deceit, but rather a straightforward request (cf. 11:2–3).

EXODUS—NOTE ON 12:37–18:27 This section recounts the march of the Israelites from Egypt to Mount Sinai.

EXODUS—NOTE ON 12:37 Rameses to Succoth. One of the cities Israel built (1:11) headed up the itinerary for the journey through the wilderness to Canaan. Succoth is first mentioned in Gen. 33:17 as an encampment designated by the word Succoth, which means “booth.” Although there is later a town by that name east of the Jordan (cf. Judg. 8:5–16), this is rather a place near Egypt (cf. Ex. 13:20; Num. 33:5, 6). **six hundred thousand men on foot.** A conservative estimate based on the number of men, probably the fighting men 20 years of age and above, would give a population of 2 million. Israel’s population had exploded from the 70 who entered with Jacob in 1875 B.C. to the 2 million who left with Moses in 1445 B.C. *See note on Ex. 1:7*.

EXODUS—NOTE ON 12:38 A mixed multitude. Other Semitic peoples, other races, and perhaps some native Egyptians accompanied the departing nation. They preferred to be identified with the victorious nation and Jehovah God. Later, some of these became the troublemakers with whom Moses had to deal (Num. 11:4).

EXODUS—NOTE ON 12:40–41 430 years. Abraham had been told that his descendants would be aliens mistreated in a foreign land for 400 years, using a figure rounded to hundreds (Gen. 15:13).

EXODUS—NOTE ON 12:43–51 Additional regulations given for the holding of the Passover contained prohibitions on any uncircumcised foreigner, stranger, or hired servant being a valid participant. To partake of this meal, non-Israelites had to be “as a native of the land” (v. 48). *See note on Jer. 4:4*.

EXODUS—NOTE ON 12:46 break any of its bones. Christ, the Christian's Passover lamb (1 Cor. 5:7), had no bones broken (John 19:36).

EXODUS—NOTE ON 12:50 All . . . did just as. On two occasions (see also v. 28) Moses emphasized the complete obedience of the nation in response to the Lord's commands to them: a contrast to the disobedience they would demonstrate in the very near future.

EXODUS—NOTE ON 12:51 on that very day. What would be for the nation in their new land a special Sabbath day, was for them at that time the day on which their journey began.

EXODUS—NOTE ON 13:2–10 Further explanation tied their departure to the divine promise of entrance and residence in a new land where commemoration of the exodus would occur through annual observance of this seven-day feast. Again the pedagogical opportunity afforded was not to be overlooked (vv. 8, 16).

EXODUS—NOTE ON 13:2 Consecrate to me all the firstborn. Since the firstborn of Israel, of both man and animal, were untouched by the tenth plague, it was fitting that they be set aside as special unto God. Notice the closing emphasis: "is mine." Further instruction followed on the law relating to the firstborn males once they were in their assigned territory (vv. 11–16). This divine demand was closely linked to the day of departure (12:51, "on that very day") and the Feast of Unleavened Bread (13:3, "this day" and v. 4, "today, in the month of Abib"). See Luke 2:7, where Christ was referred to as Mary's firstborn.

EXODUS—NOTE ON 13:8 for me when I. A personalized application of God's working belonged to the first generation who experienced the exodus. Later generations could only say "for us, when we . . ." in the sense of "our nation," but without loss to the significance of how God had brought about such an important day in the nation's history. Notice the personalized application of the law of the firstborn as well (v. 15, "I sacrifice . . . my sons I redeem").

EXODUS—NOTE ON 13:9 Later generations would translate this figurative and proverbial expression (cf. Prov. 3:3; 6:21) into the physical reality of phylacteries—the leather prayer-boxes that were strapped on the left arm and on the forehead. Four strips of parchment inscribed with certain words (Ex. 13:1–16; Deut. 6:4–9; 11:13–21) were placed inside these boxes. The imagery of the proverbial mode of speech signified that their conduct was to be that of someone who could verbally recall what God's law demanded of them. Yahweh who had rescued them had also provided the standards of life for them!

EXODUS—NOTE ON 13:12, 15 first opens the womb. See Luke 2:23.

EXODUS—NOTE ON 13:17 by way of the land of the Philistines. Travelers going east and northeast out of Egypt had two good options: "the way of the sea," or "the way of Shur." The first route, the most direct and shortest, was dotted with Egyptian fortresses, which monitored arrivals and departures to and from Egypt. A little further north, Philistine territory also presented a military threat. The lack of battle-readiness on Israel's part deleted the first option, and God chose the second option (v. 18; 15:22). In any case, God had told Moses to lead the people to Horeb or Sinai, the mountain of God (3:1), and not to take them immediately into Canaan (3:12).

EXODUS—NOTE ON 13:18 the Red Sea. An alternative designation, quite in accord with the Hebrew term, would be "Sea of Reeds," or perhaps "of papyrus marshes." The difficulty of precisely locating other names associated with the crossing of the Red Sea (see 14:2) has occasioned much debate on the location of the crossing. Four views have generally emerged: It was located 1) in the northeastern region of the delta—but this would have been in effect "the way of the sea" and would not have been three days' journey from Marah (15:22–23); 2) in the northern end of the Gulf of Suez—but this rules out entry into the wilderness of Shur (15:22); 3) in the vicinity of Lake Timsah or the southern extension of present day Lake Menzaleh—but probably more than three days from Marah; and 4) in the Bitter Lakes region, satisfying, in terms of geography and time, all objections to the other options.

EXODUS—NOTE ON 13:19 the bones of Joseph. In fulfillment of their solemnly sworn duty and responsibility (Gen. 50:24–26), the Israelites took Joseph's coffin with them. Some 360 years earlier he had foreseen the day when God would bring about the exodus, and his instructions about his bones being carried to the Promised Land indicated just how certain he was of Israel's departure for Canaan (cf. Gen. 50:24–26; Heb. 11:22). After the years of wilderness wanderings, Joseph's remains reached their final resting place in Shechem (Josh. 24:32).

EXODUS—NOTE ON **13:20** **Etham, on the edge of the wilderness.** The Hebrew name of this place may be a transliteration of the Egyptian Khetem meaning "fortress." A line of fortresses (*see note on v. 17*) stretched from the Mediterranean Sea to the Gulf of Suez. Even if the site remains unknown so that pinpointing it is not possible, it was surely a place bordering on the desert area to the east of Egypt.

EXODUS—NOTE ON **13:21** **a pillar of cloud . . . a pillar of fire.** This was the means by which God led the people. It was a single column, being cloud by day and fire by night (cf. 14:24) and was associated with the angel of God (14:19; 23:20–23) or the angel of God's presence (Isa. 63:8–9). *See note on Ex. 3:2*. It was the pillar from which the Lord also spoke to Moses (33:9–11).

EXODUS—NOTE ON **14:3–4** **Pharaoh will say . . . I will harden.** Pharaoh was kept abreast of Israelite progress and when he heard of the change of direction, he assumed they were lost in unfamiliar territory and were trapped, closed in by desert, sea, and marsh. God intervened again and the stage was set for the final confrontation and final display of divine power.

EXODUS—NOTE ON **14:5** **What is this we have done . . . ?** Hardened hearts lost all sensitivity to the recent tragedy and focused instead on the loss of the economic benefit Israel's enslavement had provided. Those who had urged the Israelites to quickly leave now had the urge to force them to return!

EXODUS—NOTE ON **14:7** **six hundred chosen chariots.** Chariots, introduced by the Hyksos (see Introduction: Author and Date), featured prominently in the army of Egypt, and these "chosen" ones belonged to an elite, specialized unit.

EXODUS—NOTE ON **14:8** **people of Israel were going out defiantly.** The confidence shown by Israel in their departure is in sharp contrast to the fear they exhibited when they became aware of the pursuing force (v. 10).

EXODUS—NOTE ON **14:10** **cried out to the Lord.** The initial reaction of the people on seeing the approach was to turn to the Lord in anxious prayer. But prayer soon turned to complaints, with Moses as the target of their dismay.

EXODUS—NOTE ON **14:11** **no graves in Egypt.** In the light of Egypt's excessive preoccupation with death and various funerary and mortuary rituals, the bitter irony of Israel's questions marked how easily they had forgotten both bondage and rescue.

EXODUS—NOTE ON **14:12** **serve the Egyptians.** Just how much they conveniently forgot the degree of enslavement came out in their "We told you so" attitude. The comment of being better off living and serving than dying perhaps summarized their earlier reaction to Moses and Aaron outside the royal chambers (5:20–21).

EXODUS—NOTE ON **14:13** **Fear not.** Moses' exhortation turned attention to the Lord, whose power they had already seen dramatically in action, and whose deliverance they were about to witness and personally experience. All they needed to do was stand by and watch their God at work, fighting on their side. Euphemistically, Moses informed his people of the certain death of the Egyptian soldiers—you will not see them again! Expressing and experiencing fear did not mean Israel was less than 600,000 fighting men in number, as some have objected. The poorly trained, inadequately equipped, militarily unprepared, and inexperienced Israelites (13:17) were no match for Pharaoh's experienced troops and his highly trained and mobilized chariot force.

EXODUS—NOTE ON **14:14** **The Lord will fight.** This has been and will be true throughout the history of Israel (cf. 1 Sam. 17:47; 2 Chron. 14:10–11; 20:15; Ps. 24:8; Zech. 14:3).

EXODUS—NOTE ON **14:15** **Why do you cry to me? . . . go forward.** The Lord's promise of deliverance overruled all despair and sense of hopelessness.

EXODUS—NOTE ON **14:16–17** **Lift up your staff.** For the grand, triumphant finale, the staff that had previously been used to bring in different plagues on the Egyptians now divided the water, opening up a valley through which Israel would walk and in which Egypt's army would drown.

EXODUS—NOTE ON 14:19 stood behind them. The angel of the Lord, and the pillar of cloud and fire, moved from being advance guard to being rear guard, from leading to protecting. *See note on 3:2*.

EXODUS—NOTE ON 14:21 strong east wind. God's use of natural phenomena does not detract in any way from the miraculous nature of what took place that night. The psalmist recorded this event as the Lord dividing the sea by his strength (Ps. 74:13). The wind walled up the waters on either side of the pathway then opened (Ex. 14:22; 15:8; Ps. 78:13).

EXODUS—NOTE ON 14:24 the morning watch. The last of three four-hour night watches (2:00–6:00 A.M.) ended about sunrise.

EXODUS—NOTE ON 14:24–25 the Lord looked down . . . threw the Egyptian forces into a panic. Not only was the Lord fully aware of exactly what was happening—after all, he hardened Egyptian hearts to pursue Israel—he also brought havoc among them. Entrapped in the valley between the walls of water and in total disarray, they acknowledged that the Lord was fighting for their enemy. Not only were they swept aside by the returning waters (vv. 26–28), they were also hindered from driving their chariots forward by a sudden cloudburst (Ps. 77:17–19).

EXODUS—NOTE ON 14:29–31 The stark difference between Israel and Egypt is again rehearsed: One nation is obstinate and defeated, their dead on the shores of the sea, having acknowledged the Lord victorious; the other nation is alive on the shores, having traversed the sea on dry ground, acknowledging the work of the Lord, reverencing and believing him and his servant, Moses.

EXODUS—NOTE ON 15:1–18 The structure of the song now sung by the nation contains four stanzas (vv. 1–5; 6–10; 11–13; and 14–17) and a one-line closing declaration (v. 18). Stanzas one and two end with "they went down" and "they sank" a refrain emphasizing the finality of the enemy army's defeat. Stanzas three and four end with reference to God's Holy Place (vv. 13 and 17). More is involved than in easily observing these break points of the song. The flow of thought and emphasis is also interesting. Stanza one briefly introduces God's powerful victory (vv. 1–5). Stanza two graphically repeats the victory and then inserts the arrogant and vengeful assertions of victory by the enemy to show how puny they were (vv. 6–10). Stanza three concisely summarizes the victory after asking an appropriate question (vv. 11–13). Further, since the victory was essential for Israel's rescue, the stanza also introduces them. Stanza four picks up and expands on Yahweh's leading his people to their divinely assigned home and the consequent fear by other nations as they hear of Israel's dramatic rescue from such a powerful enemy nation (vv. 14–17). The closing line sums it all up: "The Lord will reign forever and ever." A narrative interlude (vv. 19–20) reminds of the theme behind the song, and introduces the antiphonal response of Miriam and her band of women (v. 21).

EXODUS—NOTE ON 15:1 I will sing. The Israelites began their song in the first person, effectively personalizing the community's song as individually relevant, each person heralding Yahweh's victory and declaring who and what he was to them (notice the possessive pronouns in v. 2).

EXODUS—NOTE ON 15:6 O Lord. The forthright declarations of the opening stanza (vv. 1–5) are most appropriately followed by this vocative form of address in the rest of the song (vv. 6, 11, 16–17), since the focus of attention is on his working and intervention.

EXODUS—NOTE ON 15:15 Edom . . . Moab . . . Canaan. Edom and Moab were on the eastern border of the Jordan; Canaan or Palestine is to the west.

EXODUS—NOTE ON 15:16–17 An expression of confidence in the promises that God had made to Abraham 700 years earlier (see Gen. 12; 15; 17).

EXODUS—NOTE ON 15:18 reign forever. This speaks of the eternal, universal kingship of the Lord (cf. Ps. 145:13).

EXODUS—NOTE ON 15:20 the prophetess. Miriam was the first woman to be given this honor. She herself claimed the Lord had spoken through her (Num. 12:2). She apparently played an important role in these rescue events because the prophet Micah states that God delivered Israel by the hand of Moses, Aaron, and Miriam (Mic. 6:4). Other women to receive this rare honor were Deborah (Judg. 4:4); Huldah (2 Kings 22:14); Isaiah's wife (Isa. 8:3); Anna (Luke 2:36); and Philip's four daughters (Acts 21:9).

EXODUS—NOTE ON **15:24** **grumbled against Moses.** Israelite memory of victory displayed a remarkable brevity. The personalized declarations of their ode to the Lord sung three days earlier vanished into thin air. Their belief in Moses faded out of the picture (14:31). Their question about drinking water roughly brushed aside all recent affirmations of God's being worthy of praise because he had done wonders and was clearly taking them to their land.

EXODUS—NOTE ON **15:25** **water became sweet.** Since there is no known tree that would naturally make unpalatable water drinkable, this must have been a miracle by which God demonstrated his willingness and ability to look after his people in a hostile environment. Marah is usually associated with modern-day Ain Hawarah, where the waters still remain brackish and unpleasant. **tested them.** "To subject to difficulty in order to prove the quality of someone or something" is one way to explain the meaning of the Hebrew word used. Later, at Rephidim (17:1–7), at Sinai (20:20), and at Taberah (Num. 11:1–3; 13:26–33), God did just that to Israel. This is something which no one can do to God himself (Deut. 6:16)—he needs no testing in character or deed, but man certainly does need proving.

EXODUS—NOTE ON **15:26** **the Lord; your healer.** Since this is what he is, Jehovah-Rapha, obedience to divine instruction and guidance will obviously bring healing, not the consequence of plagues like those visited upon Egypt. This promise is limited in context to Israel, most likely for the duration of the exodus only.

EXODUS—NOTE ON **15:27** **Elim.** The next stopping place, most probably in modern day Wadi Garandel, had an abundant water supply—God would and did lead them aright!

EXODUS—NOTE ON **16:1** **wilderness of Sin.** More details of the camp sites in the journey from Rameses to Succoth and beyond are found in Num. 33:5–11. That itinerary also lists the next stop as having been Dophkah (Num. 33:12). Identifying it with modern Debbet er Ramleh locates it in the southwest of the Sinai peninsula on a direct line between Elim and Sinai.

fifteenth day . . . second month. Thirty days after their departure from Rameses.

EXODUS—NOTE ON **16:2** **the whole congregation . . . grumbled.** What characterized them as a whole was this attitude of negativism. Faced with the scarcity of resources in the wilderness, they hankered after the abundant resources they had experienced in Egypt. The country that had enslaved them looked good in comparison to the wilderness. Again, their complaining so soon after benefiting from the miracles done by the Lord on their behalf points only to their short-term memory and self-centeredness.

EXODUS—NOTE ON **16:3** **died by the hand of the Lord.** Incredibly, Israel's complaint still acknowledged the intervention of the Lord in their affairs. Sarcastically, they voiced a preference for dying in Egypt. The hand of the Lord, which they had glorified in song (15:6) only a month beforehand, they now pretended would have been better used to kill them in Egypt.

EXODUS—NOTE ON **16:4** **I am about to rain bread.** God's gracious answer to their complaining was to promise an abundance of the bread they missed. God's directions on how to gather it would also test their obedience to him (vv. 4–5, 16, 26–28). *See note on 16:31*.

EXODUS—NOTE ON **16:5** The same principle on a larger scale would feed the nation during and after the sabbatical year (cf. Lev. 25:18–22).

EXODUS—NOTE ON **16:6** **you shall know.** Israel's short-term memory loss would be short-lived because that very day of complaint would witness not only God's provision for them but also would powerfully remind them of who had brought them out of Egypt, namely, the Lord their God (cf. vv. 11–12).

EXODUS—NOTE ON **16:7** **the glory of the Lord.** In seeing the start of the provision of daily bread on the next day, Israel would also see the Lord's glory, an appropriate term to use because what he did showed his presence with them. "Glory" typically refers to God's manifested presence, which makes him impressive and leads to worship. **your grumbling.** Set in the context of instruction on how the Lord would act to provide for them, the fourfold repetition of this phrase (vv. 6–9) served to highlight God's gracious response in contrast to their ungracious grumbling against him. For an effective poetic presentation of this contrast, refer to Ps. 78:17–25.

EXODUS—NOTE ON 16:13 **quail.** The psalmist removed all doubt about whether these birds of the partridge family were not real birds but something else, for he called them "winged birds" and in the preceding line of the parallelism referred to the coming of the quails as God having "rained meat" on them (Ps. 78:27). Upon return to their former habitat, these migratory birds would often fall to the ground, exhausted from prolonged flight. In ancient Egyptian paintings, people were shown catching quails by throwing nets over the brush where they were nesting.

EXODUS—NOTE ON 16:16, 32 **omer.** Slightly more than 2 quarts.

EXODUS—NOTE ON 16:18 See 2 Cor. 8:15, where Paul applies this truth to Christian giving.

EXODUS—NOTE ON 16:22–30 The provision of manna on six days only but none on the seventh was a weekly lesson on the nature of the Sabbath as a different day. It taught the people to keep the Sabbath properly, and acted as a challenge to obey God's commands.

EXODUS—NOTE ON 16:31 **manna.** The arrival of the quails in much quantity (v. 13) was totally overshadowed by the arrival of manna the next morning. Despite the different descriptions given for its form and taste (vv. 14, 31), the name chosen for it derived from the question they asked. "Manna" was an older form of their question, "What is it?" The psalmist referred to manna as the "grain of heaven" and "bread of the angels" that rained down after God had opened the windows of heaven (Ps. 78:23–25). Natural explanations for the manna, such as lichen growing on rocks or insect-excreted granules on tamarisk thickets, are totally inadequate to explain its presence in sufficient quantity on the ground under the dew every day except the Sabbath for the next 40 years (Ex. 16:35) to satisfy every family's hunger. It was supernaturally produced and supernaturally sustained to last for the Sabbath!

EXODUS—NOTE ON 16:32–36 **place it before the Lord.** Provision was made for memorializing the giving of the manna. When the tabernacle was finally constructed, the pot of manna was placed inside the ark. Succeeding generations would be reminded, when they came for worship, of the faithfulness of the Lord in caring for his people (cf. Heb. 9:4).

EXODUS—NOTE ON 17:1 **Rephidim.** To be identified as modern-day Wadi Refayid.

EXODUS—NOTE ON 17:2 **the people quarreled.** This time the people, reacting to Moses' leading them to a waterless site, quarreled with him or laid a charge against him. So intense was their reaction that Moses thought he was about to be stoned (v. 4). Significantly, the nation had not come to Rephidim without divine guidance (v. 1), portrayed by the column of fire and cloud. The people, in the midst of their emotional response, simply could not see that right before their eyes was the evidence of God's leading.

EXODUS—NOTE ON 17:4 **Moses cried to the Lord.** The leader turned to God in prayer, whereas the people, instead of following his example, turned on their leader. Moses' petition was not an isolated incident. His life was characterized by prayer (cf. 15:25; 32:30–32; Num. 11:2, 11; 12:13; 14:13, 19) and by turning to God for solutions to problems and crises.

EXODUS—NOTE ON 17:5–6 **Pass on before the people . . . I will stand before you.** By these words in his instructions to Moses, the Lord reinforced both the position of Moses as leader and himself as present to act. He answered the people's charge against Moses and their underlying challenge of his presence (v. 7). In fact, he intervened miraculously!

EXODUS—NOTE ON 17:7 **Massah and Meribah.** Appropriate names, "Testing" and "Quarreling," were assigned to this place; a disappointing culmination to all they had experienced of God's miraculous care and guidance (cf. Ps. 95:7–8; Heb. 3:7–8).

EXODUS—NOTE ON 17:8 **Amalek came and fought.** The Amalekites took their name from Amalek, the grandson of Esau, and dwelt as a nomadic people in the Negeb. Israel first encountered their military at Rephidim in the wilderness (Ex 17:8–13; Deut. 25:17–18). As a result, the Amalekites were doomed to annihilation by God (Ex. 17:14; Num. 24:20; Deut. 25:19) but it would not be immediate (Ex. 17:16). The Amalekites defeated disobedient Israel at Hormah (Num. 14:43–45). Saul failed to destroy them as God ordered (1 Sam. 15:2–3, 9). David later fought and defeated the Amalekites (1 Sam. 30:1–20). In Hezekiah's day, the Amalekite remnant in the land was finally destroyed by Hezekiah (c. 716–687 B.C.). The final descendants of Agag (Est. 3:1), the Amalekite king in Saul's day, were destroyed in Persia at the time of Esther and Mordecai (c. 473 B.C.; Est. 2:5, 8–10).

EXODUS—NOTE ON 17:9–13 Through the circumstances they experienced, Israel had learned how God provided food and water. They had to learn through warfare that God would also bring about defeat of hostile neighbors.

EXODUS—NOTE ON 17:9 **Joshua.** The name of Moses' aide-de-camp, or personal minister (24:13; 33:11; Josh. 1:1) appears here for the first time in Exodus. His assignment to muster a task force was part of his being groomed for military leadership in Israel. Actually, at this stage his name was still Hoshea, which later changed to Joshua at Kadesh just before the reconnaissance mission in Canaan (Num. 13:16). At this stage, Israel could not be described as a seasoned army and was not even militarily well prepared and trained. See Introduction to Joshua. **the staff of God.** The staff that Moses held up in his hands was no magic wand. Rather it had been previously used to initiate, via his chosen leader, the miracles that God did and about which he had informed Moses in advance. It became, therefore, the symbol of God's personal and powerful involvement, with Moses' outstretched arms perhaps signifying an appeal to God. The ebb and flow of battle in correlation with Moses' uplifted or drooping arms imparted more than psychological encouragement as the soldiers looked up to their leader on the hilltop, and more than Moses' interceding for them. It demonstrated and acknowledged their having to depend upon God for victory in battle and not upon their own strength and zeal. It also confirmed the position of Moses both in relation to God and the nation's well-being and safety. They had angrily chided him for their problems, but God confirmed his appointment as leader.

EXODUS—NOTE ON 17:10 **Hur.** Caleb's son and the grandfather of Bezalel, the artisan (cf. 31:2–11; 1 Chron. 2:19–20).

EXODUS—NOTE ON 17:14 **Write this as a memorial . . . and recite it.** Moses would have learned writing and record-keeping in Pharaoh's school of government. Official Hebrew records other than Scripture were also to be kept, and in this case especially for the purpose of remembering the victory in the very first battle in which they nationally engaged. God referred to "a book," so Moses had evidently already begun it. This was not, then, the initial entry into what perhaps became known as the "Book of the Wars of the Lord" (Num. 21:14). Writing it was essential, so the facts could be verified and needed not to depend upon human memory or solely oral tradition. **blot out the memory.** The sentence of national extinction that the Amalekites proclaimed for Israel (cf. Ps. 83:4–7) passed by divine decree upon the Amalekites. The sentence was partially realized in Saul's and David's day (cf. 1 Sam. 15:1–9 and 2 Sam. 1:1; 8:11–12), after which it is scarcely mentioned again. However, due to Saul's disobedience in sparing Agag, the Amalekite king and some of his people (1 Sam. 15:7–9), he lost his throne (1 Sam. 15:23). Samuel killed Agag (1 Sam. 15:33), but some Amalekites remained to return a few years later to raid Israel's southern territory, even capturing David's family (1 Sam. 30:1–5). David killed all but 400 (1 Sam. 30:16–17) who escaped. It was a descendant of Agag, Haman, who tried to exterminate the Jews later in Esther's day (cf. Est. 3:1, 6).

EXODUS—NOTE ON 17:15 **The Lord Is My Banner.** By titling the altar with this designation for the Lord, Yahweh-Nissi, Moses declared the Lord himself to be the standard of his people.

EXODUS—NOTE ON 17:16 **The Lord will have war.** The difficulty of the Hebrew text permits an alternative translation: "a hand is upon/toward/against the throne/banner of Yahweh," with the sense of supplication, or of taking an oath. Contextually, the significance is clear, whatever the translation adopted: The ongoing problem with Amalek was not merely one nation hostile toward another, it was a war between God and Amalek.

EXODUS—NOTE ON 18:1 **Jethro . . . heard of all.** The intelligence-gathering ability of ancient peoples should not be underestimated. Quickly and thoroughly the news of significant events in other lands passed from one place to another, very often via the merchant caravans that traversed the Fertile Crescent, or through ambassadors and other official contacts between nations. In Jethro's case, whatever knowledge he had gleaned of Israel's progress had been supplemented with information from Zipporah and her sons after Moses sent them ahead to her home (v. 2).

EXODUS—NOTE ON 18:7–12 Moses' testimony elicited responses of praise and sacrifice from Jethro; evidence of his belief. Further, he understood fully the incomparability of Yahweh (v. 11). The priest of Midian (v. 1) was surely no worshiper of Midian's gods! Since Midianites were generally regarded as idolaters (cf. Num. 25:17–18; 31:2–3, 16), Jethro must be viewed as remarkably different from his contemporaries; a difference highlighted by Aaron and the elders worshiping and fellowshiping together with him (Ex. 18:12).

EXODUS—NOTE ON 18:12 to God. Since the name Yahweh is always used in connection with sacrifices prescribed for Israel in the Pentateuch, the switch to Elohim must have some significance here, particularly after Jethro had himself used the name of Yahweh in his response to Moses. Despite the strong declaration of his faith and understanding, Jethro was a believing Gentile, therefore, a proselyte, and an alien. In this situation the Lord was relating to the Israelite and Gentile world simultaneously, thus the use of Elohim rather than Yahweh, the unique covenant name for Israel.

EXODUS—NOTE ON 18:13–27 Jethro's practical wisdom was of immense benefit to Moses and Israel, and has been lauded as an example of delegation and management organization by efficiency experts for centuries—and still is. Woven into Jethro's advice were statements about God and the virtues of godly men that cause one to respect this man as having his newfound faith well integrated into his thinking. Indeed, he fully recognized that Moses needed divine permission to enact his advice (v. 23). Moses apparently did not immediately implement Jethro's solution, but waited until the law had been given (cf. Deut. 1:9–15).

EXODUS—NOTE ON 18:21 These same spiritual qualities were required of NT leaders (see Acts 6:3; 1 Tim. 3:1–7; Titus 1:6–9).

EXODUS—NOTE ON 19:1–40:38 This section outlines Israel's activities during their approximately 11-month stay at Sinai (cf. 19:1 with Num. 10:11).

EXODUS—NOTE ON 19:3–8 The Israelites discerned the familiar pattern, in shortened form, of a suzerainty (superior-subordinate relationship) treaty in God's words: a preamble (v. 3), a historical prologue (v. 4), certain stipulations (v. 5a), and blessings (vv. 5b–6a). The acceptance in solemn assembly would normally be recorded in the final treaty document. Here it follows upon presentation of the treaty to them (vv. 7–8). *See note on 24:7*.

EXODUS—NOTE ON 19:3 out of the mountain. The sign that the Lord had given particularly to Moses when he was still in Midian (3:12), that God had indeed sent him, was now fulfilled; he was with the people before the mountain of God. **house of Jacob . . . people of Israel.** In employing this dual designation for the nation, the Lord reminded them of their humble beginnings as descendants of Abraham through Isaac and Jacob, who had been with them in Egypt, and of their status now as a nation.

EXODUS—NOTE ON 19:4 bore you on eagles' wings. With a most appropriate metaphor, God described the exodus and the journey to Sinai. Eagles were known to have carried their young out of the nests on their wings and taught them to fly, catching them when necessary on their outspread wings. Moses, in his final song, employed this metaphor of God's care for Israel and especially noted that there was only one Lord who did this (Deut. 32:11–12).

EXODUS—NOTE ON 19:5–6 Three titles for Israel, "My treasured possession," "a kingdom of priests," and "a holy nation," were given by the Lord to the nation, contingent upon their being an obedient and covenant-keeping nation. These titles summarized the divine blessings that such a nation would experience: belonging especially to the Lord, representing him in the earth and being set apart unto him for his purposes. These expanded ethnically and morally what it meant to have brought them to himself. "For all the earth is mine," in the midst of the titles, laid stress upon the uniqueness and sovereignty of the Lord and had to be understood as dismissing all other claims by so-called other gods of the nations. It was more than the power of one god over another in Israel's situation; it was the choice and power of the only Lord! See 1 Pet. 2:9, where Peter uses these terms in the sense of God's spiritual kingdom of the redeemed.

EXODUS—NOTE ON 19:8 All the people answered together. Presented with the details of God's bilateral, conditional covenant (notice the "if you will indeed obey . . . you shall be” in v. 5), the people, briefed by their elders, responded with positive enthusiasm. The Lord’s response to them does not take it as a rash promise by the people (cf. Deut. 5:27–29).

EXODUS—NOTE ON 19:9 believe you forever. The Lord designed the upcoming encounter with him so as to forestall any later accusation that Moses had himself compiled the law and had not met with the Lord on the mountain. It would also lead to great deference being accorded Moses by the people.

EXODUS—NOTE ON 19:10 consecrate them. How serious this step was for the nation was emphasized for them by two days of special preparation. The inward preparation for meeting with God was mirrored in the outward actions of maintaining bodily cleanliness.

EXODUS—NOTE ON 19:12–13 The proper approach to a holy God could not have been better stressed than by imposing a death penalty upon those who violated the arbitrary boundaries that God had set around the mountain. Even animals could not encroach upon this sacred area (cf. Heb. 12:20).

EXODUS—NOTE ON 19:15 do not go near a woman. This was so they would be ceremonially clean (see Lev. 15:16–18).

EXODUS—NOTE ON 19:16 thunders and lightnings. The dramatic visual presentation of God’s presence on the mountain, accompanied by thick cloud and trumpet blast, more than impressed the onlookers with God’s majesty and power—they trembled, but so did Moses (Heb. 12:21). The unusual was happening, not the usual phenomena from volcanic activity, as some writers have proposed.

EXODUS—NOTE ON 19:24 the priests. With the law still to be given, no priesthood had been established in Israel. These priests must have been the firstborn in each family who served as family priests because they had been dedicated to the Lord (cf. 13:2; 24:5). Their place would be taken over later by the Levites (Num. 3:45).

EXODUS—NOTE ON 20:1 all these words. This general description of the commands to follow also received from Moses the title "Ten Commandments" (34:28; Deut. 4:13). By this emphasis on God himself speaking these words (cf. Deut. 5:12, 15–16, 22, 32–33), all theories on Israel's borrowing legal patterns or concepts from the nations around them are unacceptable.

EXODUS—NOTE ON 20:3–17 The Ten Commandments, also known as the Decalogue, which follow upon the opening historical prologue (v. 2), are formed as a precept or direct command given in the second person. This form was something rather uncommon in that day. Ancient Near Eastern law codes for the most part were casuistic, or case-law, in form, i.e., an "if . . . then" construction written in the third person wherein a supposed offense was followed by a statement of the action to be taken or penalty to be exacted. The Ten Commandments may also be grouped into two broad categories: the vertical, namely man's relationship to God (vv. 2–11), and the horizontal, namely man's relationship to the community (vv. 12–17). Concisely listed prohibitions mark the second category, with only one exception—an imperative plus its explanation (v. 12). Explanation or reason appended to a prohibition marks the first category. By these Ten Commandments, true theology and true worship, the name of God and the Sabbath, family honor, life, marriage, property, truth, and virtue are well protected. *See note on 24:7*.

EXODUS—NOTE ON 20:3 before me. Meaning "besides me," this is a most appropriate expression in the light of the next few verses. All false gods stand in opposition to the true God, and the worship of them is incompatible with the worship of Yahweh. When Israel departed from the worship of the only one and true God, she plunged into religious confusion (Judg. 17; 18).

EXODUS—NOTE ON 20:4–6 The mode or fashion of worship appropriate to only one Lord forbids any attempt to represent or caricature him by use of anything he has made. Total censure of artistic expression was not the issue; the absolute censure of idolatry and false worship was the issue. Violation would seriously affect succeeding generations because the Lord demanded full and exclusive devotion, i.e., he is a jealous God (cf. 34:14; Deut. 4:24;

5:9). The worship of man-made representations was nothing less than hatred of the true God.

EXODUS—NOTE ON 20:5–6 to the third and the fourth generation . . . thousands. Moses had made it clear that children were not punished for the sins of their parents (Deut. 24:16; see Ezek. 18:19–32), but children would feel the impact of breaches of God’s law by their parents’ generation as a natural consequence of its disobedience, its hatred of God. Children reared in such an environment would imbibe and then practice similar idolatry, thus themselves expressing hateful disobedience. The difference in consequence served as both a warning and a motivation. The effect of a disobedient generation was to plant wickedness so deeply that it took several generations to reverse.

The Ten Commandments

The Ten Commandments			
Commandment	**O.T. Statement**	**O.T. Death Penalty**	**N.T. Restatement**
1st Polytheism	Ex. 20:3	Ex. 22:20; Deut. 6:13–15	Acts 14:15
2nd Idols	Ex. 20:4	Deut. 27:15	1 John 5:21
3rd Swearing	Ex. 20:7	Lev. 24:15–16	James 5:12
4th Sabbath	Ex. 20:8	Num. 15:32–36	Col. 2:16 nullifies
5th Obedience to parents	Ex. 20:12	Ex. 21:15–17	Eph. 6:1
6th Murder	Ex. 20:13	Ex. 21:12	1 John 3:15
7th Adultery	Ex. 20:14	Lev. 20:10	1 Cor. 6:9–10
8th Theft	Ex. 20:15	Ex. 21:16	Eph. 4:28
9th False Witness	Ex. 20:16	Deut. 18:16–21	Col. 3:9–10
10th Coveting	Ex. 20:17	———	Eph. 5:3
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EXODUS—NOTE ON 20:7 take the name . . . in vain. To use God’s name in such a way as to bring disrepute upon his character or deeds was to irreverently misuse his name. To fail to perform an oath in which his name had been legitimately uttered (cf. 22:10–11; Lev. 19:12; Deut. 6:13) was to call into question his existence, since the guilty party evidently had no further thought of the God whose name he had used to improve his integrity. For the believer in the church age, however, the use of the name of

God is not a needed verification of his intention and trustworthiness since his life is to exhibit truth on all occasions, with his “yes” meaning “yes” and his “no” meaning “no” (Matt. 5:37; James 5:12).

EXODUS—NOTE ON 20:8 Sabbath. Cf. 31:12–17. Each seventh day belonged to the Lord and would not be a work day but one set apart (i.e., holy) for rest and for time devoted to the worship of Yahweh. The term “Sabbath” is derived from “to rest or cease from work.” The historical precedent for such a special observance was the creation week; a span of time equal to what man copied in practice. Each Sabbath day should have reminded the worshiper that the God whom he praised had indeed made everything in both realms of existence in six 24-hour days. The Sabbath would also stand, therefore, as a counter to evolutionary ideas prevalent in false religion. Moses, in the review of the Decalogue, also linked the observance of the Sabbath with Israel’s exodus from Egypt and specified that this was why Israel was to keep it (Deut. 5:12–15). Significantly, the command for the Sabbath is not repeated in the NT, whereas the other nine are. In fact, it is nullified (cf. Col. 2:16–17). Belonging especially to Israel under the Mosaic economy, the Sabbath could not apply to the believer of the church age, for he is living in a new economy.

EXODUS—NOTE ON 20:12–16 Cf. Matt. 19:18–19; Mark 10:19; Luke 18:20.

EXODUS—NOTE ON 20:12 Honor your father and your mother. The key to societal stability is reverence and respect for parents and their authority. The appended promise primarily related the command to life in the Promised Land and reminded the Israelite of the program God had set up for him and his people. Within the borders of their territory, God expected them not to tolerate juvenile delinquency, which at heart is overt disrespect for parents and authority. Severe consequences, namely capital punishment, could apply (cf. Deut. 21:18–21). One of the reasons for the Babylonian exile was a failure to honor parents (Ezek. 22:7, 15). The apostle Paul individualized this national promise when he applied the truth to believers in his day (cf. Matt. 15:4; Mark 7:10; Eph. 6:1–3).

EXODUS—NOTE ON 20:13–15 Cf. Rom. 13:9.

EXODUS—NOTE ON **20:13** **murder.** The irreversible nature of the divinely imposed sentence of death on every manslayer who killed another intentionally (cf. 21:12; Num. 35:17–21) stands without parallel in ancient Near Eastern literature and legal codes (cf. Gen. 9:5–6). Further, the sacredness of human life stands out in the passages dealing with unintentional manslaughter. The accident of death still carried with it a penalty of banishment to the city of refuge until the death of the high priest for the one who killed but not with intent. Careful appraisal of the word Moses used (one of seven different Hb. words for killing, and one used only 47 times in the OT) suggests a broad translation of "to kill, slay" but denoting the taking of life under a legal system where he would have to answer to the stipulations of a legal code, no matter whether he killed unintentionally or intentionally. By this command, men would be reminded and exhorted to strive after carefulness in the affairs of life so that on the person-to-person level no one would die by their hand. *See note on 21:12–14* (cf. Matt. 5:21; James 2:11).

EXODUS—NOTE ON **20:14** **adultery.** Applicable to both men and women, this command protected the sacredness of the marriage relationship. God had instituted marriage at the creation of man and woman (Gen. 2:24) and had blessed it as the means of filling the earth (Gen. 1:28). The penalty for infidelity in the marital relationship was death (Lev. 20:10). Adultery was also referred to as "a great sin" (Gen. 20:9) and a "great wickedness and sin against God" (cf. Gen. 39:9; Matt. 5:27; James 2:11).

EXODUS—NOTE ON **20:15** **steal.** Any dishonest acquiring of another's goods or assets greatly disturbs the right to ownership of private property, which is an important principle for societal stability.

EXODUS—NOTE ON **20:16** **false witness.** Justice is not served by any untruthful testimony. Practically all societies have recognized this principle and adjure all witnesses in courts to tell the truth and nothing but the truth.

EXODUS—NOTE ON **20:17** **covet.** The thoughts and desires of the heart do not escape attention. A strong longing to have what another has is wrong. This tenth command suggests that none of the previous nine commandments are only external acts with no relation to internal thoughts (cf. Matt. 15:19; Rom. 7:7; 13:9).

EXODUS—NOTE ON 20:18 trembled, and they stood far off. The people fearfully withdrew from the cluster of phenomena accompanying this theophany, this appearance of God on the mountain. They instinctively placed Moses in the position of mediator between them and God, because such was the gap between them and their holy God that they feared they were not fit to live in his presence (v. 19).

EXODUS—NOTE ON 20:19 do not let God speak. Fearing for their lives, the nation asked Moses to be their mediator (cf. Heb. 12:18–21).

EXODUS—NOTE ON 20:20 Instructed not to respond to the phenomena with fear, they were also told that proper fear, i.e., awe and reverence of God, deterred sin.

EXODUS—NOTE ON 20:22–26 Sacrifices, offerings, and altars were not unknown to Israel and were already part of certain worship ceremonies. Neither the earthen nor stone altars would have even a hint of being shaped to represent something more specific, so the restrictions on the form and the method of building would ensure the appropriateness and propriety of their worship. Leviticus 1–7 outlines the Mosaic sacrifices.

EXODUS—NOTE ON 21:1 rules. A combination of casuistic (case-law) and apodictic (direct command) precepts laid down, as a detailed enlargement of the Decalogue, the framework for judging and resolving civil disputes in Israel. Such a combination continued to confirm the uniqueness of Israel's law among the different ancient Near Eastern law codes. Later in a special ceremony, God entitled these precepts the Book of the Covenant (24:7).

EXODUS—NOTE ON 21:2–11 The law of the slave guaranteed freedom after a specified period of 6 years unless the slave himself elected permanent servitude, but this would be service in a context not of abuse but of love (v. 5). Any permanent, involuntary servitude for a Hebrew slave to a Hebrew master was obviously undesirable for Israelite society and was unknown in Israel (cf. Lev. 25:39–55). Provision was also made to ensure the proper treatment of female slaves, who could not deliberately be left destitute by wrongful action on the part of their master.

EXODUS—NOTE ON 21:12–14 The laws relating to personal injury (vv. 15–36) from man or animal were preceded by the most serious of injuries, homicide. The death penalty was prescribed for intentional homicide only (see 20:13), whereas for unintentional homicide the penalty was banishment to an appointed place, which later God revealed were the cities of refuge (cf. Num. 35:6–24; Deut. 19:1–13). No degree of sanctuary applied to one guilty of premeditated murder. Death by accident at the hand of another is something unplanned by man but which God let happen. The law did afford sanctuary but away from home and vengeful relatives, often for life, because there the one guilty of involuntary manslaughter remained until the death of the high priest (Num. 35:25, 28).

EXODUS—NOTE ON 21:15–17 Disrespect for parents seen in physical and verbal abuse of them by their children was so serious it was designated a capital offense. Commandment five was a serious matter! Other ancient law codes, e.g., the Code of Hammurabi, also respected parental authority and prescribed severe consequences, although not the death penalty.

EXODUS—NOTE ON 21:17 Cf. Matt. 15:4 and Mark 7:10.

EXODUS—NOTE ON 21:20–21, 26–27 Punishment of slaves was considered the right of the owner (Prov. 10:13; 13:24), but did not allow for violence. Judges were to decide the appropriate punishment if the slave died (Ex. 21:20). If the slave lived a few days it was evidence that the owner had no intent to kill, and the loss of the slave was punishment enough (v. 21). A beating without death immediately ensuing was construed as a disciplinary matter not a homicidal one. Any permanent personal injury brought freedom and loss of a master’s investment. The master’s power over the slave was thus limited, which made this law unprecedented in the ancient world.

EXODUS—NOTE ON 21:22 Compensation was mandatory for accidentally causing a premature birth, even if no injury resulted to either mother or child. Judges were brought into the legal process so that damages awarded were fair and were not calculated out of vengeance.

EXODUS—NOTE ON 21:23–24 Cf. Lev. 24:19–20 and Deut. 19:21. The principle of retaliation, or *lex talionis*, applied if injury did occur to either mother or child. The punishment matched, but did not exceed, the damage done to the victim. The welfare of a pregnant woman was protected by this law so that unintentional maltreatment constituted culpable negligence. Significantly for the abortion debate, the fetus was considered a person; thus, someone was held accountable for its death or injury.

EXODUS—NOTE ON 21:24 Cf. Matt. 5:38.

EXODUS—NOTE ON 21:30 Animal owners were held responsible for death or injuries caused by their animals. Since the owner was guilty of negligence and not of an intentional crime, he was able to make payment to escape the death penalty. Again, judges are brought into the process to ensure that no vengeful decisions are made.

EXODUS—NOTE ON 21:32 **shekels.** A shekel weighs .4 ounces; 30 shekels would weigh 12 ounces. Christ was betrayed for the price of a slave (Zech. 11:12–13; Matt. 26:14–15).

EXODUS—NOTE ON 22:3 **if the sun has risen on him.** The culpability of a householder's actions against an intruder depended on whether the break-in (lit., "digging through" the mud walls) was at night or in the daytime. At night quick evaluation of an intruder's intentions was not as clear as it might be in daytime, nor would someone be awake and on hand to help.

EXODUS—NOTE ON 22:11 **an oath by the Lord.** Presumably an oath of innocence that would bind the two parties to a dispute over lost goods and preclude any further legal action being taken.

EXODUS—NOTE ON 22:16 **If a man seduces . . . give the bride-price.** The male was held accountable for premarital intercourse, and the victim was seen as having been exploited by him, for which he paid a price (cf. Deut. 22:22–29).

EXODUS—NOTE ON 22:18 **sorceress.** A woman who practices occultism.

EXODUS—NOTE ON 22:19 The degree of sexual perversion in Canaanite culture was such that bestiality was fairly commonplace (cf. Lev. 18:23–

24). Hittite laws, for example, even permitted cohabitation with certain animals.

EXODUS—NOTE ON 22:20 **devoted to destruction.** Lit., meaning "put to the ban" or "devoted to sacred use," which in this case meant death (cf. Josh. 7:2ff.).

EXODUS—NOTE ON 22:22 **widow or fatherless child.** God reserved his special attention for widows and orphans, who often had no one to care for them. He also reserved a special reaction, his wrath, for those abusing and exploiting them. This wrath would work out in military invasions as the sword reduced the abusers' families to the same status of being without spouse or parents.

EXODUS—NOTE ON 22:25 **interest.** One way in which the people showed their concern for the poor and needy was to take no business advantage of them. Charging interest was allowable (Lev. 25:35–37; Deut. 23:19–20), but not when it was exorbitant or worsened the plight of the borrower. The psalmist identified a righteous man as one who lends money without interest (Ps. 15:5).

EXODUS—NOTE ON 22:28 See Acts 23:3–5, where Paul apparently violated this law, not knowing to whom he spoke.

EXODUS—NOTE ON 22:31 **consecrated to me.** All these laws and regulations caused Israel to be set apart in conduct, not just in name. The special calling as Yahweh's firstborn son (4:22) and as his treasured possession, a kingdom of priests, and a holy nation (19:5–6) mandated ethical uprightness. **not eat any flesh that is torn.** Flesh of an animal killed by another and lying in the field became unclean by coming into contact with unclean carnivores and insects and with putrefaction by not having had the blood drained properly from it. A set-apart lifestyle impacted every area of life, including from where one collected his meat.

EXODUS—NOTE ON 23:1–9 A list of miscellaneous laws, which includes the protection of equitable and impartial justice for all. False testimony, undiscerningly following a majority, favoring one over another, and accepting bribes, all contribute to the perversion of true justice. The attitude of impartiality was to include the helping of another with his animals regardless of whether he be friend or foe. If no help was given, his livelihood could very well be adversely affected, which was a situation others in the community could not allow to happen.

EXODUS—NOTE ON 23:10–11 **seventh year.** A sabbatical year of rest after six years of farming benefited both the land and the poor. This pattern of letting a field lie fallow appears to have been unique with Israel.

EXODUS—NOTE ON 23:13 Idolatry was to be avoided right down to the level of not causing the name of other deities to be remembered. This perhaps served also as a prohibition of intermarriage with other nations, for in the marriage contract recognition was given to the deities of the parties involved, which would have had the effect of putting God on a par with pagan gods.

EXODUS—NOTE ON 23:14–19 Requiring all males to be present for three specified feasts at a central sanctuary would have had a socially and religiously uniting effect on the nation. The men must trust the Lord to protect their landholdings while on pilgrimage to the tabernacle (cf. 34:23–24). All three feasts were joyful occasions, being a commemoration of the exodus (the Feast of Unleavened Bread), an expression of gratitude to God for all the grain he had provided (the Feast of the Harvest), and a thanksgiving for the final harvest (the Feast of Ingathering). Alternative names appear in the biblical record for the second and third feasts: the Feast of Weeks (34:22) or Firstfruits (34:22; Acts 2:1), and the Feast of Tabernacles or Booths (Lev. 23:33–36). For additional discussions see Lev. 23:1–24:9; Num. 28; 29; Deut. 16.

EXODUS—NOTE ON 23:19 **not boil a young goat.** Canaanite ritual, according to excavations at Ras Shamra (ancient Ugarit), called for sacrificial kids to be boiled in milk, but the damaged Ugaritic text does not clearly specify mother’s milk. If it were so, then it is understandable that Israel was being prevented from copying pagan idolatrous ritualism. Another option suggests that the dead kid was being boiled in the very substance which had sustained its life; hence the prohibition. Until more archeological information comes to light, the specific religious or cultural reason remains as supposition.

EXODUS—NOTE ON 23:23 **my angel.** Usually taken to be a reference to the angel of Yahweh, who is distinguished from the Lord who talks about him as another person. *See note on 3:2*. Yet, he is identified with him by reason of his forgiving sin and the Lord's name being in him (23:21). Neither Moses nor some other messenger or guide qualify for such descriptions. The key to victory in the upcoming takeover of the land would not be Israel's military skill but the presence of this angel, who is the preincarnate Christ.

EXODUS—NOTE ON 23:24 **pillars.** Stone markers of pagan shrines were absolutely intolerable once the land had been taken from the tribes just mentioned in the previous verse.

EXODUS—NOTE ON 23:25–26 Proper worship brought with it due rewards, not only good harvests and a good water supply, but also physical health, including fertility and safe pregnancies.

EXODUS—NOTE ON 23:28 **hornets.** This figurative expression of the panic-producing power of God parallels "my terror" (v. 27), which was the obvious effect of "my angel" having been the advance guard to the conquest (v. 23). In anticipation of the conquest of their land, Israel was being given another reminder that victory depended on God and not their own efforts alone. Fear and panic did play a strategic role in the victories in Transjordan and Canaan (Num. 22:3; Josh. 2:9–11; 5:1; 9:24). An alternative non-figurative view is based upon the bee or wasp being a heraldic symbol of Egyptian pharaohs whose steady succession of military strikes into Canaan year after year God providentially used to weaken Canaan prior to the invasion by Israel.

EXODUS—NOTE ON 23:29–30 The occupation would be a gradual but effective process taking longer than a year to accomplish, but ensuring full control of a land in good condition and not left desolate by a sweeping and destructive warfare. The reference to the multiplication of wild beasts if the land was desolated underscores the fertility of the land and its ability to support life.

EXODUS—NOTE ON 23:31 **I will set your border.** God gave both broad and more detailed geographic descriptions of the land. Even limited demarcation of borders was sufficient to lay out the extent of their possession. It would extend from the Gulf of Aqabah to the Mediterranean and from the desert in the Negeb to the river of the northern boundary.

EXODUS—NOTE ON **23:32** **make no covenant.** International diplomacy, with its parity or suzerainty treaties, was not an option open to Israel in dealing with the tribes living within the designated borders of the Promised Land (Deut. 7:1–2). All these treaties were accompanied by the names of the nations' gods, so it was fitting to deliver a charge not to make a treaty (covenant) with them, nor to serve their pagan gods. The situation with other nations outside the land being given to Israel was different (cf. Deut. 20:10–18).

EXODUS—NOTE ON **24:4** **twelve pillars.** Unlike pagan stone markers (23:24), these were built to represent the 12 tribes and were placed alongside the altar Moses had erected in preparation for a covenant ratification ceremony. They did not mark the worship site of a pagan deity.

EXODUS—NOTE ON **24:5** **young men.** Most probably a reference to firstborn children who officiated until the law appointed the Levites in their place.

EXODUS—NOTE ON **24:7** **the Book of the Covenant.** Civil, social, and religious laws were received by Moses on Mount Sinai, orally presented (v. 3), then written down (v. 4), and read to the people. This book contained not only this detailed enlargement of the Decalogue (20:22–23:33), but also the Ten Commandments themselves (20:1–17) and the preliminary abbreviated presentation of the treaty (19:3–6). *See notes on 19:3–8 and 20:3–17*.

EXODUS—NOTE ON **24:8** **threw it on the people.** By this act, Moses, in response to the positive acceptance and assertion of obedience by the people after hearing the Book of the Covenant read to them, officially sealed the treaty with blood, a not uncommon custom (cf. Gen. 15:9–13, 17). Half of the blood used had been sprinkled on the altar as part of the consecration ceremony. The representatives of Israel were thereby qualified to ascend the mountain and participate in the covenant meal with Yahweh (24:11; cf. Heb. 9:20).

EXODUS—NOTE ON 24:9–11 they saw the God of Israel. The representatives accompanying Moses up the mountain, by God's instructions, were privileged to have seen God without being consumed by his holiness. Precisely what they saw must remain a moot point and must stay within the description given, which focuses only on what was under his feet. This perhaps indicates that only a partial manifestation took place such as would occur before Moses (33:20), or that the elders, in the presence of divine majesty, beauty, and strength (cf. Ps. 96:6), did not dare raise their eyes above his footstool.

EXODUS—NOTE ON 24:10 pavement of sapphire. The description sounds like a comparison with lapis lazuli, an opaque blue precious stone much used in Mesopotamia and Egypt at that time.

EXODUS—NOTE ON 24:12 tablets of stone. For the first time, mention is made of what form the revelation of the law would take: tablets of stone. They were also called the "tablets of the testimony" (31:18) and the "tablets of the covenant" (Deut. 9:9).

EXODUS—NOTE ON 24:14 Hur. *See note on 17:10*.

EXODUS—NOTE ON 24:16–18 This was the first (ending in 32:6) of two (40 days and 40 nights each) trips to Sinai (cf. 34:2–28). The awe-inspiring sight of God's glory cloud, the Shekinah, resting on the mountain and into which Moses disappeared for 40 days and nights, impressed everyone with the singular importance of this event in Israel's history. During these days Moses received all the instructions on the tabernacle and its furnishings and accoutrements (chs. 25–31). The settling of the Shekinah upon the tabernacle at its completion impressed the Israelites with the singular importance of this structure in Israel's worship of and relationship to Yahweh (40:34–38).

EXODUS—NOTE ON 25:1–40:38 The primary focus of attention in the closing chapters is upon the design and construction of the central place of worship for the nation. In preparation for occupation of their land, they had been given a system of law to regulate individual and national life, to prevent exploitation of the poor and the stranger, and to safeguard against polytheism and idolatry. That these safeguards were needed was confirmed by the idolatrous golden calf incident (32:1–35). The very detailed and divinely given blueprint of the tabernacle removes all speculation about whether it has any comparison with, or was somehow derived from, the little portable sanctuaries belonging to various tribal deities. The origin of the tabernacle was found in God and delivered to Moses by special revelation (cf. 25:9, 40; 26:30; Heb. 8:5).

EXODUS—NOTE ON 25:2 contribution for me. Voluntarily and freely the people were given opportunity to personally contribute to the nation's worship center from the list of 14 components and materials needed to build the tabernacle. One wonders how much of their contribution came originally from Egyptian homes and had been thrust into the hands of the Israelites right before the exodus (cf. 12:35–36). The people so responded with joy and enthusiasm that they finally had to be restrained from bringing any more gifts (35:21–29; 36:3–7). A similar response occurred centuries later, when King David requested gifts to build the temple (1 Chron. 29:1–9).

EXODUS—NOTE ON 25:4 blue and purple and scarlet yarns. These colors were produced by dying the thread: blue from a shellfish, purple from the secretion of a murex snail, and crimson from powdered eggs and bodies of certain worms, which attached themselves to holly plants. Deriving different colored dyes from different natural sources demonstrates a substantial degree of technical sophistication with textiles and fabrics. **fine twined linen.** Egypt had a reputation for excellence in producing finely twined linens.

EXODUS—NOTE ON 25:5 tanned rams' skins. With all the wool removed and then dyed, it resembled moroccan leather. **acacia wood.** A hard, durable, close-grained, and aromatic desert wood avoided by wood-eating insects. It was considered good for cabinet making, and could also be found in sufficient quantities in the Sinai peninsula.

EXODUS—NOTE ON 25:6 spices. For the many years of Bible history, Arabia was highly respected for the variety of balsams she exported.

EXODUS—NOTE ON 25:7 onyx stones. Sometimes thought to be chrysoprase quartz, a product known to the Egyptians and with which Israel was no doubt familiar. The LXX translated it as beryl.

EXODUS—NOTE ON 25:8 I may dwell. The tabernacle, a noun derived from the verb “to dwell,” was an appropriate designation for that which was to be the place of God’s presence with his people. His presence would be between the cherubim and from there he would meet with Moses (v. 22).

EXODUS—NOTE ON 25:9 tabernacle. The Pentateuch records five different names for the tabernacle: 1) “sanctuary,” denoting a sacred place or set apart, i.e., holy, place; 2) “tent,” denoting a temporary or collapsible dwelling; 3) “tabernacle,” from “to dwell,” denoting the place of God’s presence (as well as other titles); 4) “tabernacle of the congregation, or meeting”; and 5) “tabernacle of the testimony.”

EXODUS—NOTE ON 25:11 pure gold. The technology of the day was sufficient to refine gold.

EXODUS—NOTE ON 25:16 the testimony. This designation for the two tablets of stone containing the Ten Commandments, which were placed inside the ark, explains why it was also called “the ark of the testimony” (v. 22), and shows why it was appropriate to call the whole structure “the tabernacle” or “the tent of the testimony.” “The ark of the covenant of the Lord of all the earth” (Josh. 3:11) and “the holy ark” (2 Chron. 35:3) were alternative designations.

EXODUS—NOTE ON 25:17 mercy seat. The lid or cover of the ark was the “mercy seat” or the place at which atonement took place. Between the Shekinah glory cloud above the ark and the tablets of law inside the ark was the blood-sprinkled cover. Blood from the sacrifices stood between God and the broken law of God!

EXODUS—NOTE ON 25:18 cherubim. Forged as one with the golden cover of the ark were two angelic beings rising up on each end and facing one another, their wings stretching up and over, forming an arch. Cherubim, associated with the majestic glory and presence of God (cf. Ezek. 10:1–22), were appropriately woven into the tabernacle curtains and the veil for the Most Holy Place (26:1, 31), for this place was where God was present with his people. Scripture reveals them as the bearers of God’s throne (1 Sam.

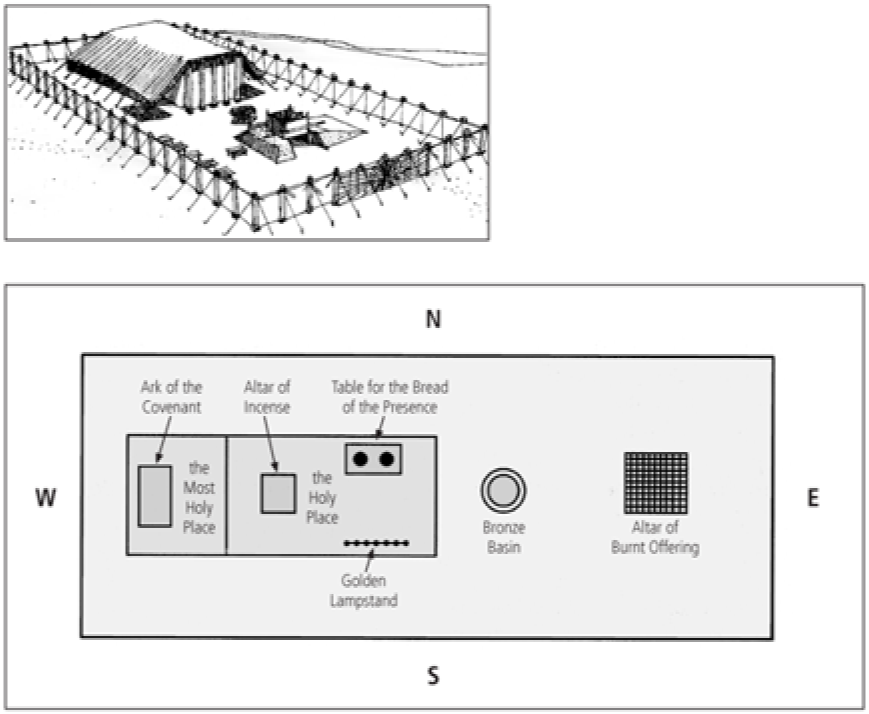
4:4; Isa. 37:16) and the guardians of the Garden of Eden and the Tree of Life (Gen. 3:24).

EXODUS—NOTE ON 25:30 bread of the Presence. Each week a new batch of 12 loaves of bread was laid on a table on the north side of the Holy Place. The utensils for this table were also made of refined gold (v. 29). This “bread of his Presence” was not set out in order to feed Israel’s God, unlike food placed in pagan shrines and temples, but to acknowledge that the 12 tribes were sustained constantly under the watchful eye and care of their Lord. The bread was eaten in the Holy Place each Sabbath by the priests on duty (Lev. 24:5–9). The bread of the Presence is understood to typify the Lord Jesus Christ as the Bread that came from heaven (John 6:32–35).

The Plan of the Tabernacle

The tabernacle was to provide a place where God might dwell among his people. The term tabernacle sometimes refers to the tent, including the Holy Place and the Most Holy Place, which was covered with embroidered curtains. But in other places it refers to the entire complex, including the curtained court in which the tent stood.

This illustration shows relative positions of the tabernacle furniture used in Israelite worship. The tabernacle is enlarged for clarity.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S
Ark of the Covenant
Altar of Incense
Table for the Bread of the Presence
the Most Holy Place
the Holy Place
Bronze Basin
Altar of Burnt Offering
Golden Lampstand

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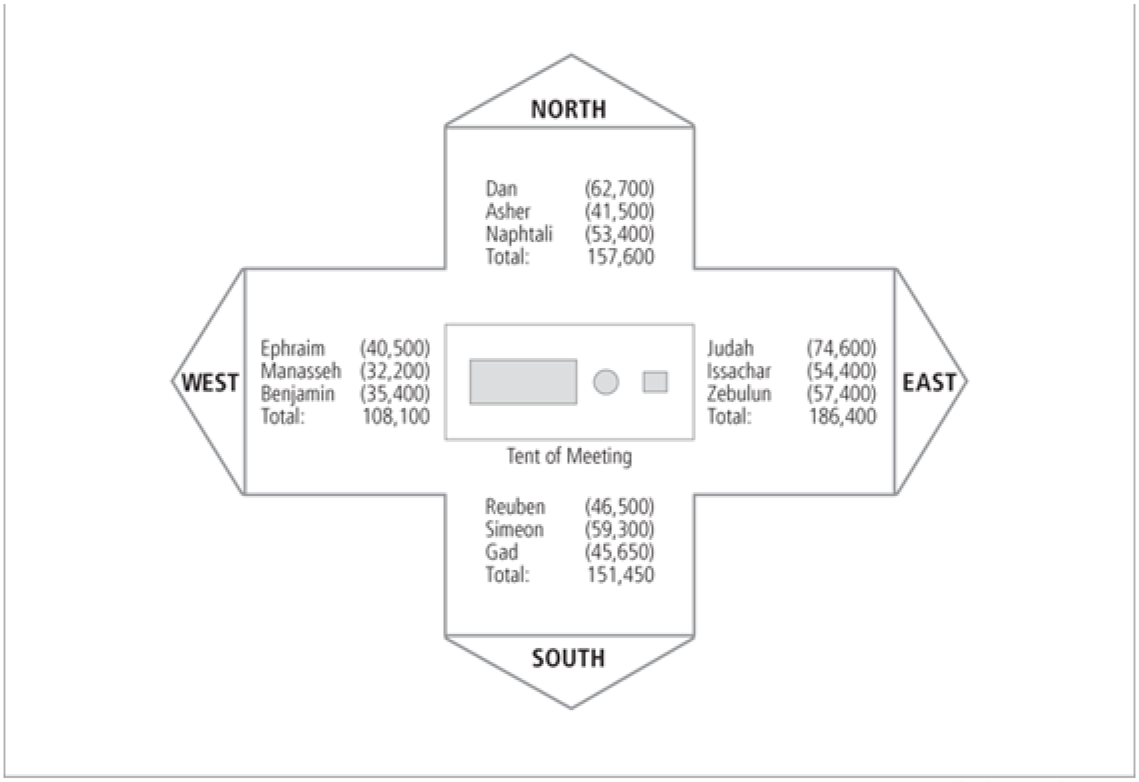
The Placement of Israel’s Tribes


NORTH
Dan (62,700)
Asher (41,500)
Naphtali (53,400)
Total: 157,600
WEST
Ephraim (40,500)
Manasseh (32,200)
Benjamin (35,400)
Total: 108,100
Tent of Meeting
Judah (74,600)
Issachar (54,400)
Zebulun (57,400)
Total: 186,400
EAST
Reuben (46,500)
Simeon (59,300)
Gad (45,650)
Total: 151,450
SOUTH

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EXODUS—NOTE ON **25:31** **lampstand.** Situated opposite the table of the bread of the Presence on the south side of the Holy Place stood an ornate lampstand, or menorah, patterned after a flowering almond tree. It provided light for the priests serving in the Holy Place. Care was taken, according to God’s instructions (27:20–21; 30:7–8; Lev. 24:1–4), to keep it well supplied with pure olive oil so that it would not be extinguished. The lampstand is seen as typifying the Lord Jesus Christ, who was the true light that came into the world (John 1:6–9; 8:12).

EXODUS—NOTE ON **25:39** **talent.** Approximately 75 pounds.

EXODUS—NOTE ON **25:40** Cf. Heb. 8:5.

EXODUS—NOTE ON **26:1** **ten curtains.** The beauty of these curtains could be seen only from the inside, the thick outer protective covering of goats’ hair drapes, and ram and porpoise skins (v. 14) hiding them from the view of anyone except the priests who entered.

EXODUS—NOTE ON 26:7 eleven curtains. The extra length of the outer drapes doubled as a covering for the front and back of the tabernacle structure (vv. 9–13).

EXODUS—NOTE ON 26:15–29 The frame or trellis work, on which the curtains and outer coverings were draped, also received precise instructions. The portability of the whole structure was obvious. Throughout the wilderness wanderings, it could be quickly dismantled and readied for transport, and just as rapidly re-erected.

EXODUS—NOTE ON 26:30 according to the plan. Again (cf. 25:40) the warning was sounded that the blueprint must be carefully followed. Nothing was to be left to human guesswork, no matter how skilled the craftsmen might have been.

EXODUS—NOTE ON 26:31–34 A veil, similar in design to the inner curtains (*see note on 26:1*), divided the tabernacle into the Holy Place and the Most Holy, or lit., the Most Holy Place.

EXODUS—NOTE ON 26:36 screen. Another curtain or veil, without the embroidered cherubim motif, was made to cover the entranceway into the Holy Place.

EXODUS—NOTE ON 27:1 altar. The largest piece of equipment, also known as the “altar of burnt offering” (Lev. 4:7, 10, 18), was situated in the courtyard of the tabernacle. It was covered, not in gold as the items inside the Holy Place, but in bronze. Like the other pieces of furniture and equipment, it was also built to be carried by poles (27:6–7).

EXODUS—NOTE ON 27:3 All the altar’s utensils and accessories were also made of bronze, not gold.

EXODUS—NOTE ON 27:9 the court of the tabernacle. The dimensions of the rectangular courtyard space, bordered by curtains and poles around the tabernacle were also precisely given (vv. 9–19; 150 feet by 75 feet). The outer hangings were high enough, 5 cubits or 7.5 feet, to block all view of the interior of the courtyard (v. 18). Entry into the courtyard of God’s dwelling place was not gained just generally and freely from all quarters.

EXODUS—NOTE ON 27:16 gate of the court. The curtain forming the covering for the entranceway into the courtyard was colored differently from that which surrounded the oblong courtyard. Clearly there was only one way to enter this very special place where God had chosen to place the evidence of his dwelling with his people.

EXODUS—NOTE ON 27:20–21 pure beaten olive oil. The clear oil from crushed unripened olives granted almost a smoke-free light. The people were to provide the fuel to maintain the light needed by the high priest and his priestly staff in the Holy Place.

EXODUS—NOTE ON 28:1 serve me as priests. The threefold repetition of this phrase in the opening words about Aaron's priestly wardrobe would appear to stress the importance of his role in the religious life of the nation. Aaron's sons were part of the priesthood being set up. The Hebrew text groups the sons in two pairs, the first pair being Nadab and Abihu, both of whom died because of wanton disregard of God's instructions (Lev. 10:1–2). Aaron and his descendants, as well as the tribe of Levi, were selected by God to be Israel's priests—they did not appoint themselves to the position. The law clearly defined their duties for worship and the sacrifices in the tabernacle and for the individual worshiper and the nation's covenantal relationship to God.

EXODUS—NOTE ON 28:2 for glory and for beauty. The garments were designed to exalt the office and function of the priesthood, vividly marking out Aaron as a special person playing a special mediatorial role—they were "holy" vestments. In the OT priestly system for the nation of Israel, such dress maintained the priest-laity distinction.

EXODUS—NOTE ON 28:3 skillful. This was the first reference in God's instructions to Moses that certain men would be especially empowered by him to work skillfully on this construction project.

EXODUS—NOTE ON 28:5–13 ephod. Whenever Aaron entered the sanctuary, he carried with him on his shoulders the badge and the engraved stones that were representative of the 12 tribes.

EXODUS—NOTE ON 28:15–30 breastpiece of judgment. The 12 precious stones, each engraved with a tribe's name, colorfully and ornately displayed Aaron's representative role of intercession for the tribes before the Lord. The breastpiece was to be securely fastened to the ephod so as not to come loose from it (v. 28 and 39:21). Thus, to speak of the ephod after this was done would be to speak of the whole ensemble.

EXODUS—NOTE ON 28:30 Urim and the Thummim. The etymological source of these two terms, as well as the material nature of the objects represented by them, cannot be established with any degree of finality. Clearly two separate objects were inserted into the breastpiece and became thereby an essential part of the high priest's official regalia. Aaron and his successors bore over their heart "the judgment of the people of Israel," i.e., "judgment" in the sense of giving a verdict or decision. The passages in which the terms appear (Lev. 8:8; Num. 27:21; Deut. 33:8; 1 Sam. 28:6; Ezra 2:63; Neh. 7:65) and those that record inquiries of the Lord when a high priest with the ephod was present (Josh. 9:14; Judg. 1:1–2; 20:18; 1 Sam. 10:22; 23:2–4, 10–12; 1 Chron. 10:14) allow for the following conclusions: 1) that these two objects represented the right of the high priest to request guidance for the acknowledged leader who could not approach God directly, as Moses had done, but had to come via the God-ordained priestly structure, and 2) that the revelation then received gave specific direction for an immediate problem or crisis, and went beyond what could be associated with some sort of sacred lots providing merely a wordless "yes" and "no" response.

EXODUS—NOTE ON 28:31–35 robe. The priest's outer garment.

EXODUS—NOTE ON 28:32 opening in a garment. The meaning of the Hebrew word is uncertain. If it means "coat of mail" (see esv footnote), then it refers to a flexible metal covering used by the Egyptians for protection in battle.

EXODUS—NOTE ON 28:33 bells of gold. The sound of the tinkling bells sewn on the hem of the high priest's robe signaled those waiting outside the Holy Place that their representative ministering before the Lord was still alive and moving about, fulfilling his duties.

EXODUS—NOTE ON 28:36–38 **turban.** The headdress carried the declaration essential to worship and priestly representation, namely the holiness of the Lord, and in so doing reminded the high priest and all others that their approach to God must be done with reverence.

EXODUS—NOTE ON 28:39 **coat . . . sash.** An undergarment.

EXODUS—NOTE ON 28:40–43 The rest of the priests also had distinctive dress to wear, visually setting them apart from the ordinary citizen. Failure to comply with the dress regulations when serving in the sanctuary brought death. Such a severe consequence stressed the importance of their duties and should have motivated the priests not to consider their priestly role as a mundane, routine, and thankless task.

EXODUS—NOTE ON 29:1–18 **consecrate.** The ones chosen to begin the priesthood could not enter into office without Moses' conducting a solemn, seven-day investiture (vv. 4–35 and Lev. 8:1–36), involving washing, dressing, anointing, sacrificing, daubing and sprinkling with blood, and eating.

EXODUS—NOTE ON 29:19–20 Daubing blood on the right ear, hand, and big toe symbolically sanctified the ear to hear the word of God, the hand to do the work of God, and the foot to walk in the way of God.

EXODUS—NOTE ON 29:27–28 **wave offering . . . peace offerings.** *See note on Lev. 7:30–32*.

EXODUS—NOTE ON 29:40 **seah . . . hin.** Four to 6 gallons and 6 to 8 pints respectively.

EXODUS—NOTE ON 29:42 **throughout your generations.** Perhaps this phrase intends a prophetic reminder or confirmation of a long history for Israel.

EXODUS—NOTE ON 29:45 **I will dwell.** That he would be their God and they would be his people was one thing, but that he would also dwell or tabernacle with them was a very important reality in the experience of the new nation. They were to understand not only the transcendence of their

God, whose dwelling place was in the heaven of heavens, but also the immanence of their God, whose dwelling place was with them. Their redemption from Egypt was for this purpose (v. 46).

EXODUS—NOTE ON 30:1–10 altar . . . incense. The design for this piece of furniture for the Holy Place was not given with the other two (25:23–40) but follows the instructions about the priesthood perhaps because it was the last piece to which the high priest came before he entered the Most Holy Place once a year. Right after Aaron's consecration ceremony had been noted, his duties of 1) ensuring proper incense was offered continually upon this altar and 2) once a year cleansing it with blood from the atonement offering (v. 10) received attention.

EXODUS—NOTE ON 30:6 in front of the veil. This places the altar outside of the Most Holy Place in the Holy Place. Hebrews 9:3–4 speaks of the altar in the Most Holy Place in the sense of its proximity to the ark and in relation to its cleansing on the Day of Atonement. The priests could not go beyond it on any other day.

EXODUS—NOTE ON 30:9 unauthorized incense. See v. 38.

EXODUS—NOTE ON 30:12 census. The reason for the numbering of all males of military age (v. 14) was not stated, but its seriousness surfaces in the dire warning given about a plague and the use of the term "ransom" in connection with it (cf. 1 Chron. 21).

EXODUS—NOTE ON 30:13 shekel of the sanctuary. A shekel weighed about .4 ounces (cf. Lev. 5:15; 27:3, 25; Num. 3:47; 7:13ff.).

EXODUS—NOTE ON 30:18–21 basin of bronze. The washing of hands and feet was mandatory before engaging in priestly duties. Again, the seriousness of being ceremonially purified is seen in the warning of death if this washing is neglected. Nothing casual was being done in the sanctuary or out in the courtyard!

EXODUS—NOTE ON 30:22–33 Nothing was left to chance or to human ingenuity. The ingredients for making the anointing oil were carefully spelled out. Anything different was totally unacceptable and brought with it the penalty of death (v. 33). This was to be a unique blend! Using it for any other purpose also erased its holy status as set apart for use in the tabernacle and made it no different from the ordinary and the mundane.

EXODUS—NOTE ON 30:25, 35 **as by the perfumer.** The skill of the perfumer was obviously already well known in Israel, a trade which they undoubtedly observed in Egypt.

EXODUS—NOTE ON 30:34–38 **incense.** God also listed the ingredients for the unique blend of incense prescribed for use at the altar of incense. Making anything different would have been to make “unauthorized incense” (v. 9) and would also result in death (v. 38). Personal use rendered its holy status null and void. Nadab and Abihu were executed for violating this command (cf. Lev. 10:1–2).

EXODUS—NOTE ON 31:1–11 God identified two men by name as specially chosen and divinely endued with ability, or Spirit-filled, to make all he had revealed to Moses (cf. 28:3; 36:1). None of the craftsmen were left untouched by divinely bestowed understanding in the intricacy of their work. They were called “craftsmen,” suggesting previously developed skill. They were to make all that is prescribed in Ex. 25–30.

EXODUS—NOTE ON 31:12–17 *See note on 20:8*.

EXODUS—NOTE ON 31:18 **two tablets of the testimony.** *See note on 25:16*. **written with the finger of God.** A figurative way of attributing the law to God.

EXODUS—NOTE ON 32:1 **make us gods.** Such was the influence of the polytheistic world in which they lived that the Israelites, in a time of panic or impatience, succumbed to a pagan world view. What made it even more alarming was the rapidity with which pagan idolatry swept in despite recent real-life demonstrations of God’s greatness and goodness toward them. But they weren’t just requesting gods, but gods to lead them forward—“who shall go before us.” The pagan world view had robbed them of seeing God as having led them out of Egypt and instead they scornfully attributed the exodus to Moses (cf. Acts 7:40).

EXODUS—NOTE ON 32:4 **a golden calf.** The young bull, which Aaron caused to be fashioned, was a pagan religious symbol of virile power. A miniature form of the golden calf, although made of bronze and silver, was found at the site of the ancient Philistine city of Ashkelon. Since it dates to about

1550 B.C. it indicates that calf worship was known not only in Egypt, but also in Canaan prior to the time of Moses. In worshiping the calf, the Israelites violated the first three commandments (20:3–7).

EXODUS—NOTE ON **32:5** **feast to the Lord.** Syncretism brought about the ludicrous combination of an idol, an altar, and a festal celebration held in a bizarre attempt to honor the true God.

EXODUS—NOTE ON **32:6** **rose up to play.** The Hebrew word allows for the inclusion of drunken and immoral activities so common to idolatrous fertility cults in their revelry (see the description in vv. 7, 25). Syncretism had robbed the people of all ethical alertness and moral discernment (cf. 1 Cor. 10:7).

EXODUS—NOTE ON **32:7** **your people.** In alerting Moses to the trouble in the camp, God designated Israel as Moses' people, a change of possessive pronoun Moses could not have missed. Beforehand God had acknowledged them as "my people." In pleading with God for Israel and in responding to God's offer to make of him a great nation (v. 10), Moses maintained what he knew to be true, given the exodus and the divine promises to the patriarchs (vv. 12–13), and designated them correctly as "your people" (v. 11).

EXODUS—NOTE ON **32:10** **make a great nation of you.** God could have consumed all the people and started over again with Moses, just as he had earlier with Abraham (Gen. 12).

EXODUS—NOTE ON **32:13** **Israel.** Another name for Jacob, which means "one who strives with God" (cf. Gen. 32:28).

EXODUS—NOTE ON **32:14** **the Lord relented from the disaster.** Moses' appeal for God to change his mind, to relent, succeeded because God had only threatened judgment, not decreed it. A divine intention is not an unchangeable divine decree. Decrees or sworn declarations (cf. Gen. 22:16–18; Ps. 110:4) or categorical statements of not changing or relenting (cf. Jer. 4:28; Ezek. 24:14; Zech. 8:14–15) are unconditional and bind the speaker to the stated course of action regardless of the circumstances or reactions of the listeners. Intentions retain a conditional element and do not necessarily bind the speaker to a stated course of action (cf. Jer. 15:6; 18:8–10; 26:3, 13, 19; Joel 2:13; Jonah 3:9–10; 4:2).

EXODUS—NOTE ON 32:19 broke them. Moses pictured the nation breaking God's commandments by actually breaking the tablets on which they were written.

EXODUS—NOTE ON 32:22–24 Aaron, held responsible by Moses for what had taken place in the camp (vv. 21, 25), endeavored to avoid responsibility for the people's actions by shifting the blame to their propensity to do evil, and also for the presence of the golden calf by ridiculously representing it as having just popped out of the fire all by itself!

EXODUS—NOTE ON 32:23 See Acts 7:40.

EXODUS—NOTE ON 32:26 Who is on the Lord's side? Only the tribe of Levi responded to the call to take action in response to this situation that demanded judgment be inflicted. They had understood that neutrality could not exist in the open confrontation between good and evil. Family and national ties were superseded by submission to the Lord to do his will, which in this situation was to wield the sword of God's judgment to preserve his honor and glory.

EXODUS—NOTE ON 32:28 They apparently killed those who persisted in idolatry and immorality (cf. Num. 25:6–9).

EXODUS—NOTE ON 32:32 blot me out of your book. Nothing more strongly marked the love of Moses for his people than his sincere willingness to offer up his own life rather than see them disinherited and destroyed. The book to which Moses referred, the psalmist entitled "the book of the living" (Ps. 69:28). Untimely or premature death would constitute being blotted out of the book. The apostle Paul displayed a similar passionate devotion for his kinsmen (Rom. 9:1–3).

EXODUS—NOTE ON 33:2–6 Good news included bad news! Entry into the Promised Land was not forfeited, but God's presence on the way was withdrawn. What was a sworn covenant-promise to the patriarchs just could not be broken: what was assured—the divine presence on the way—could be set aside because of sin (cf. 23:20–23). Removal of their jewelry depicted outwardly the people’s sorrow of heart. It was a response analogous to donning sackcloth and ashes.

EXODUS—NOTE ON 33:2 *See notes on 3:8*.

EXODUS—NOTE ON 33:7 the tent of meeting. In the time prior to the construction of the tabernacle, Moses’ tent became the special meeting place for Moses to talk intimately, “face to face” (v. 11), with God. No doubt the people watching from afar were reminded of the removal of God’s immediate presence.

EXODUS—NOTE ON 33:12–17 Again Moses entered earnestly and confidently into the role of intercessor before God for the nation whom he again referred to as “your people” (vv. 13, 16). Moses clearly understood that without God’s presence they would not be a people set apart from other nations, so why travel any further? Moses’ favored standing before the Lord comes out in the positive response to his intercession (v. 17).

EXODUS—NOTE ON 33:18–23 Cautionary measures were needed for God to respond only in part to Moses’ request to see more of him than he was already experiencing (cf. Num. 12:8)—otherwise he would die. Notwithstanding God’s being gracious and compassionate to whomever he chose, Moses could not see God’s face and live. Whatever he saw of God’s nature transformed into blazing light is referred to as “God’s back” and was never subsequently described by Moses (cf. John 1:18; 1 John 4:12).

EXODUS—NOTE ON 33:19 See Rom. 9:15.

EXODUS—NOTE ON 34:1 Cut . . . two tablets of stone. Renewal of the covenant meant replacement of the broken original tablets on which God had personally written the Ten Commandments (cf. 32:19).

EXODUS—NOTE ON 34:2–28 Moses’ second period of 40 days and nights on Mount Sinai (cf. chs. 25–32).

EXODUS—NOTE ON 34:6–7 Here is one of the testimonies to the character of God.

EXODUS—NOTE ON **34:7** *See note on 20:5–6*.

EXODUS—NOTE ON **34:11** *See note on 3:8*.

EXODUS—NOTE ON **34:12–17** *See note on 23:32*. This time the admonition on international treaties included a warning of how idolatry could easily ensnare them by seemingly innocent invitations to join the festivities like a good neighbor or by intermarriage, because these events would require recognition of the contracting parties’ deities. Their future history demonstrated the urgency of such instruction and the disaster of disobeying it.

EXODUS—NOTE ON **34:18** *See note on 12:14*.

EXODUS—NOTE ON **34:19–20** *See note on 13:2*.

EXODUS—NOTE ON **34:21** *See note on 20:8*.

EXODUS—NOTE ON **34:22–23, 26** *See note on 23:14–19*.

EXODUS—NOTE ON **34:29–35** The first time on the mount (24:12–32:14), unlike the second, had not left Moses with a face that was reflecting some radiance associated with being in the presence of the Lord for an extended period of time. On the first occasion, mere mention was made of Moses’ being gone 40 days and nights (24:18). On the second, mention was made of the 40-day-and-night absence but adding that Moses had been there with the Lord, neither eating nor drinking (34:28), appears to draw attention to the different nature of the second visit. It, in comparison with the first, was not interrupted by the Lord’s sending Moses away because of sin in the camp (32:7–10). A compliant and not defiant people feared the evidence of God’s presence. When not speaking to the Lord or authoritatively on his behalf to the people, Moses veiled his face. The apostle Paul advised that the veil prevented the people from seeing a fading glory and related it to the inadequacy of the Old Covenant and the blindness of the Jews in his day (*see notes on 2 Cor. 3:7–18*).

EXODUS—NOTE ON **35:1–40:38** In this section, the Israelites constructed the tabernacle as God so prescribed in 25:1–31:18.

EXODUS—NOTE ON 35:1–3 *See note on 20:8*. This time, however, an extra admonition forbids the making of a fire on the Sabbath.

EXODUS—NOTE ON 35:4–9 *See note on 25:2*.

EXODUS—NOTE ON 35:10–19 *See notes on 25:11–28:43*.

EXODUS—NOTE ON 35:20–29 *See note on 25:2*.

EXODUS—NOTE ON 35:30–36:1 The Lord also gave the two named craftsmen skill in teaching their trades. This substantiates that they were most probably the supervisors or leaders of the construction teams. *See notes on 28:3*; *31:1–11*.

EXODUS—NOTE ON 36:2–7 The people, stubborn and disobedient at times, nevertheless rose to the occasion and voluntarily brought much more than was needed for the building of the tabernacle. *See note on 25:2*.

EXODUS—NOTE ON 36:8–39:43 The report of the work done is repeated in the past tense. This report also highlighted how careful the workers were in carrying out the instructions and blueprints received. Note the repeated refrain on doing all just as the Lord had commanded Moses (39:1, 5, 7, 21, 26, 29, 31, 32, 42, 43 and 40:19, 21, 23, 25, 27, 29, 32).

EXODUS—NOTE ON 36:8–37 *See notes on ch. 26*.

EXODUS—NOTE ON 37:1–9 *See notes on 25:16–18*.

EXODUS—NOTE ON 37:10–16 *See note on 25:30*.

EXODUS—NOTE ON 37:17–24 *See note on 25:31*.

EXODUS—NOTE ON 37:25–28 *See note on 30:1–10*.

EXODUS—NOTE ON 37:29 *See notes on 30:22–33*, *34–38*.

EXODUS—NOTE ON 38:1–7 *See note on 27:1*.

EXODUS—NOTE ON 38:8 *See note on 30:18–21*.

EXODUS—NOTE ON 38:9–20 *See notes on 27:9, 16.*

EXODUS—NOTE ON 38:21–31 The inventory taken calculates out at half a shekel (cf. 30:13–16) per man 20 years old and up to equal 603,550 men (cf. Num. 1:46 and the first census). Talents were about 75 pounds and shekels about half an ounce.

EXODUS—NOTE ON 39:1–2 They made . . . He made. The third-person plural, "they," dominating the manufacturing report (vv. 2–31), is interrupted four times by the singular "he" (vv. 2, 7, 8, 22). The plural undoubtedly refers to Bezalel and/or his associates in operation, whereas the singular marks out what Bezalel worked on by himself.

EXODUS—NOTE ON 39:1 as the Lord had commanded Moses. This repetitive refrain (vv. 1, 5, 7, 21, 26, 29, 31), a quality-control statement, signals to the reader of every age, or to the listener in Israel back then, that God's detailed instructions to Moses on the fabricating of the ephod (vv. 2–7), breastpiece (vv. 8–21), and priestly garments (vv. 22–31) were followed to the letter. Obedience in every detail was taken seriously by Israel's artisans.

EXODUS—NOTE ON 39:2 He made the ephod. *See note on 28:5–13.*

EXODUS—NOTE ON 39:3 they hammered out gold leaf, and he cut it into threads. The process adopted to get the delicate strips for braided chains or gold embroidery work conformed well with contemporary Egyptian methods of gold-working.

EXODUS—NOTE ON 39:8 He made the breastpiece. *See notes on 28:15–30.* The Urim and Thummim were inserted into the breastpiece and became an essential part of it, or were seen as a permanent connection with it.

EXODUS—NOTE ON 39:22 He also made the robe of the ephod. *See note on 28:31–35.*

EXODUS—NOTE ON 39:27 They also made the coats . . . for Aaron and his sons. *See notes on 28:39–43.*

EXODUS—NOTE ON 39:30 They made the plate of the holy crown. *See note on 28:36–38* on this special plate engraved with its message of God's purity and separation from all the profane and impure.

EXODUS—NOTE ON 39:32 Thus all the work . . . was finished. Finally the moment arrived when all the different tasks assigned to different craftsmen were all completed, and the great task on which they embarked was ready for formal presentation to Israel's leader. **and the people of Israel.** No individual artisan is singled out for special mention or award; instead the whole nation was represented as doing everything in accordance with the Lord's instructions to Moses. **so they did.** In what is almost an offhanded aside, emphasis is placed on the strict attention paid to the official, divine specifications for all parts of the work for the tabernacle.

EXODUS—NOTE ON 39:33 they brought the tabernacle to Moses. Attestations of obedience and accuracy provide, as it were, an envelope (vv. 32, 42–43) for the concise inventory of all the parts included in that presentation to Moses. None of the individual parts listed, nor the sum of them, reflect just human ingenuity in designing something they wanted to have, but reflect instead just what their Lord required them to have. It was fully his architecture and his design at every level of the undertaking.

EXODUS—NOTE ON 39:42–43 The double repetition of the same quality-control refrain found earlier in the chapter together with the two additional phrases emphasizing exact conformity (notice "behold" and "so had") to all specifications combine to formally mark the closing of these great God-initiated preparations for the place of his presence and the site of their worship. Israel's skillful craftsmen had done their work with zero tolerance for error in mind!

EXODUS—NOTE ON 39:43 Moses saw all the work. Fittingly enough, the one who had been with God on the mount and had passed on to the people the blueprints for everything connected with the Lord's tabernacle personally inspected the work and confirmed its successful completion. The term "work" is to be taken as "the end result of professional and skilled craftsmen." **Then Moses blessed them.** By this act, Moses set his final and formal seal of approval on the outcome of their earnestness and diligence, and expressed his prayer-wish that good would result to them from their

God. This is the only instance recorded in Exodus of Moses’ pronouncing a blessing upon his people. The other appearances of the verb “to bless” occur three times with God as the subject of the verb (20:11, 24; 23:25) and one time with Pharaoh requesting Moses to bless him (12:32).

EXODUS—NOTE ON **40:1–33** Finally the time arrived for the tabernacle to be erected with the Most Holy Place and its accompanying Holy Place to the west, and the courtyard entrance to the east. In terms of pagan religions and their worship of the sun god, some polemic significance might be seen in the high priest worshiping God with his back to the rising sun. All who entered the courtyard also turned their backs to the rising sun as they came in to sacrifice and worship.

EXODUS—NOTE ON **40:17** The tabernacle was completed almost one year after the exodus from Egypt. The people were at the foot of Mount Sinai at that time, where the book of Leviticus was given in the first month of that second year. The record of Numbers begins with the people still at Mount Sinai in the second month of that second year after leaving Egypt (cf. Num. 1:1).

EXODUS—NOTE ON **40:34** **the cloud covered . . . the glory of the Lord filled.** This was the final confirmation for Moses and the people that all the work for setting up God’s dwelling place had been properly done and all the tedious instructions obediently followed.

EXODUS—NOTE ON **40:36** **taken up.** This first occurred (as recorded in Num. 10:11) 50 days after the tabernacle was finished and erected.

Leviticus

Leviticus 1 • Leviticus 2 • Leviticus 3 • Leviticus 4 • Leviticus 5 • Leviticus 6 • Leviticus 7 • Leviticus 8 • Leviticus 9 • Leviticus 10 • Leviticus 11 • Leviticus 12 • Leviticus 13 • Leviticus 14 • Leviticus 15 • Leviticus 16 • Leviticus 17 • Leviticus 18 • Leviticus 19 • Leviticus 20 • Leviticus 21 • Leviticus 22 • Leviticus 23 • Leviticus 24 • Leviticus 25 • Leviticus 26 • Leviticus 27

- Introduction to Leviticus
  - Title
  - Author and Date
  - Background and Setting
  - Historical and Theological Themes
  - Interpretive Challenges
  - Outline
- Footnotes
- Study Notes

Introduction to Leviticus

Title

The original Hebrew title of this third book of the law is taken from the first word, translated “And he called.” Several OT books derive their Hebrew names in the same manner (e.g., Genesis, “In the beginning”; Exodus, “Now these are the names”). The title “Leviticus” comes from the Latin Vulgate version of the Greek OT (LXX) *Leuitikon* meaning “matters of the Levites” (25:32–33). While the book addresses issues of the Levites’ responsibilities, much more significantly, all the priests are instructed in how they are to assist the people in worship, and the people are informed about how to live a holy life. New Testament writers quote the book of Leviticus over 15 times.

Author and Date

Authorship and date issues are resolved by the concluding verse of the book, “These are the commandments that the Lord commanded Moses for the people of Israel on Mount Sinai” (27:34; cf. 7:38; 25:1; 26:46). The fact that God gave these laws to Moses (cf. 1:1) appears 56 times in Leviticus’ 27 chapters. In addition to recording detailed prescriptions, the book chronicles several historical accounts relating to the laws (see chs. 8–10; 24:10–23). The exodus occurred in 1445 B.C. (see Introduction to Exodus: Author and Date) and the tabernacle was finished one year later (Ex. 40:17). Leviticus picks up the record at that point, probably revealed in the first month (Abib/Nisan) of the second year after the exodus. The book of Numbers begins after that in the second month (Ziv; cf. Num. 1:1).

Background and Setting

Before the year that Israel camped at Mount Sinai: 1) the presence of God’s glory had never formally resided among the Israelites; 2) a central place of worship, like the tabernacle, had never existed; 3) a structured and regulated set of sacrifices and feasts had not been given; and 4) a high priest, a formal priesthood, and a cadre of tabernacle workers had not been appointed. As Exodus concluded, features one and two had been accomplished, thereby requiring that elements three and four be inaugurated, which is where Leviticus fits in. Exodus 19:6 called Israel to be “a kingdom of priests and a holy nation.” Leviticus in turn is God’s instruction for his newly redeemed people, teaching them how to worship and obey him.

Israel had, up to that point, only the historical records of the patriarchs from which to gain their knowledge of how to worship and live before their God. Having been slaves for centuries in Egypt, the land of a seemingly infinite number of gods, they had a concept of worship and the godly life that was severely distorted. Their tendency to hold on to polytheism and pagan ritual is witnessed in the wilderness wanderings, e.g., when they worshiped the golden calf (cf. Ex. 32). God would not permit them to worship in the ways of their Egyptian neighbors, nor would he tolerate Egyptian ideas about morality and sin. With the instructions in Leviticus, the priests could lead Israel in worship appropriate to the Lord.

Even though the book contains a great deal of law, it is presented in a historical format. Immediately after Moses supervised the construction of the tabernacle, God came in glory to dwell there; this marked the close of the book of Exodus (40:34–38). Leviticus begins with God calling Moses from the tabernacle and ends with God’s commands to Moses in the form of binding legislation. Israel’s King had occupied his palace (the tabernacle), instituted his law, and declared himself a covenant partner with his subjects.

No geographical movement occurs in this book. The people of Israel stay at the foot of Sinai, the mountain where God came down to give his law (25:1; 26:46; 27:34). They were still there one month later when the record of Numbers began (cf. Num. 1:1).

Historical and Theological Themes

The core ideas around which Leviticus develops are the holy character of God and the will of God for Israel's holiness. God's holiness, mankind's sinfulness, sacrifice, and God's presence in the sanctuary are the book's most common themes. With a clear, authoritative tone, the book sets forth instruction toward personal holiness at the urging of God (11:44–45; 19:2; 20:7, 26; cf. 1 Pet. 1:14–16). Matters pertaining to Israel's life of faith tend to focus on purity in ritual settings, but not to the exclusion of concerns regarding Israel's personal purity. In fact, there is a continuing emphasis on personal holiness in response to the holiness of God (cf. this emphasis in Lev. 17–27). On over 125 occasions, Leviticus indicts mankind for uncleanness and/or instructs on how to be purified. The motive for such holiness is stated in two repeated phrases: "I am the Lord" and "I am holy." These are used over 50 times. See note on 11:44–45.

The theme of the conditional Mosaic Covenant resurfaces throughout the book, but particularly in ch. 26. This contract for the new nation not only details the consequences for obedience or disobedience to the covenant stipulations, but it does so in a manner scripted for determining Israel's history. One cannot help but recognize prophetic implications in the punishments for disobedience; they sound like the events of the much later Babylonian deportment, captivity, and subsequent return to the land almost 900 years after Moses wrote Leviticus (c. 538 B.C.). The eschatological implications for Israel's disobedience will not conclude until Messiah comes to introduce his kingdom and end the curses of Lev. 26 and Deut. 28 (cf. Zech. 14:11).

The five sacrifices and offerings were symbolic. Their design was to allow the truly penitent and thankful worshiper to express faith in and love for God by the observance of these rituals. When the heart was not penitent and thankful, God was not pleased with the ritual. Cf. Amos 5:21–27. The offerings were burnt, symbolizing the worshiper's desire to be purged of sin and sending up the fragrant smoke of true worship to God. The myriad of small details in the execution of the rituals was to teach exactness and precision that would extend to the way the people obeyed the moral and spiritual laws of God and the way they revered every facet of his word.

Interpretive Challenges

Leviticus is both a manual for the worship of God in Israel and a theology of Old Covenant ritual. Comprehensive understanding of the ceremonies, laws, and ritual details prescribed in the book is difficult today because Moses assumed a certain context of historical understanding. Once the challenge of understanding the detailed prescriptions has been met, the question arises as to how believers in the church should respond to them, since the NT clearly abrogates OT ceremonial law (cf. Acts 10:1–16; Col. 2:16–17), the levitical priesthood (cf. 1 Pet. 2:9; Rev. 1:6; 5:10; 20:6), and the sanctuary (cf. Matt. 27:51), as well as instituting the New Covenant (cf. Matt. 26:28; 2 Cor. 3:6–18; Heb. 7–10). Rather than try to practice the old ceremonies or look for some deeper spiritual significance in them, the focus should be on the holy and divine character behind them. This may partly be the reason that explanations that Moses often gave in the prescriptions for cleanness offer greater insight into the mind of God than do the ceremonies themselves. The spiritual principles in which the rituals were rooted are timeless because they are embedded in the nature of God. The NT makes it clear that from Pentecost forward (cf. Acts 2), the church is under the authority of the New Covenant, not the old (cf. Heb. 7–10).

The interpreter is challenged to compare features of this book with NT writers who present types or analogies based on the tabernacle and the ceremonial aspects of the law, so as to teach valuable lessons about Christ and New Covenant reality. Though the ceremonial law served only as a shadow of the reality of Christ and his redemptive work (Heb. 10:1), excessive typology is to be rejected. Only that which NT writers identify as types of Christ should be so designated (cf. 1 Cor. 5:7, “Christ, our Passover lamb”).

The most profitable study in Leviticus is that which yields truth in the understanding of sin, guilt, substitutionary death, and atonement by focusing on features that are not explained or illustrated elsewhere in OT Scripture. Later OT authors, and especially NT writers, build on the basic understanding of these matters provided in Leviticus. The sacrificial features of Leviticus point to their ultimate, one-time fulfillment in the substitutionary death of Jesus Christ (Heb. 9:11–22).

Outline

Leviticus 1–16 explains how to have personal access to God through appropriate worship and Lev. 17–27 details how to be spiritually acceptable to God through an obedient walk.

- I. Laws Pertaining to Sacrifice (1:1–7:38)
  - A. Legislation for the Laity (1:1–6:7)
    - 1. Burnt offerings (ch. 1)
    - 2. Grain offerings (ch. 2)
    - 3. Peace offerings (ch. 3)
    - 4. Sin offerings (4:1–5:13)
    - 5. Guilt offerings (5:14–6:7)
  - B. Legislation for the Priesthood (6:8–7:38)
    - 1. Burnt offerings (6:8–13)
    - 2. Grain offerings (6:14–23)
    - 3. Sin offerings (6:24–30)
    - 4. Guilt offerings (7:1–10)
    - 5. Peace offerings (7:11–36)
    - 6. Concluding remarks (7:37–38)
- II. Beginnings of the Priesthood (8:1–10:20)
  - A. Ordination of Aaron and His Sons (ch. 8)
  - B. First Sacrifices (ch. 9)
  - C. Execution of Nadab and Abihu (ch. 10)
- III. Prescriptions for Uncleanness (11:1–16:34)
  - A. Unclean Animals (ch. 11)
  - B. Uncleanness of Childbirth (ch. 12)
  - C. Unclean Diseases (ch. 13)
  - D. Cleansing of Diseases (ch. 14)
  - E. Unclean Discharges (ch. 15)
  - F. Purification of the Tent of Meeting from Uncleanness (ch. 16)
- IV. Guidelines for Practical Holiness (17:1–27:34)

A. Sacrifice and Food (ch. 17)
B. Proper Sexual Behavior (ch. 18)
C. Neighborliness (ch. 19)
D. Capital/Grave Crimes (ch. 20)
E. Instructions for Priests (chs. 21–22)
F. Religious Festivals (ch. 23)
G. The Tabernacle (24:1–9)
H. An Account of Blasphemy (24:10–23)
I. Sabbatical and Jubilee Years (ch. 25)
J. Exhortation to Obey the Law: Blessings and Curses (ch. 26)
K. Redemption of Votive Gifts (ch. 27)

Leviticus

Laws for Burnt Offerings

LEVITICUS **1** †††The LORD called Moses and spoke to him from the tent of meeting, saying, [2]†“Speak to the people of Israel and say to them, When any one of you brings an offering to the LORD, you shall bring your offering of livestock from the herd or from the flock.

[3]†††“If his offering is a burnt offering from the herd, he shall offer a male without blemish. He shall bring it to the entrance of the tent of meeting, that he may be accepted before the LORD. [4]†He shall lay his hand on the head of the burnt offering, and it shall be accepted for him to make atonement for him. [5]†Then he shall kill the bull before the LORD, and Aaron's sons the priests shall bring the blood and throw the blood against the sides of the altar that is at the entrance of the tent of meeting. [6]Then he shall flay the burnt offering and cut it into pieces, [7]and the sons of Aaron the priest shall put fire on the altar and arrange wood on the fire. [8]And Aaron's sons the priests shall arrange the pieces, the head, and the fat, on the wood that is on the fire on the altar; [9]†but its entrails and its legs he shall wash with water. And the priest shall burn all of it on the altar, as a burnt offering, a food offering [1] with a pleasing aroma to the LORD.

[10]†“If his gift for a burnt offering is from the flock, from the sheep or goats, he shall bring a male without blemish, [11]†and he shall kill it on the north side of the altar before the LORD, and Aaron's sons the priests shall throw its blood against the sides of the altar. [12]And he shall cut it into pieces, with its head and its fat, and the priest shall arrange them on the wood that is on the fire on the altar, [13]but the entrails and the legs he shall wash with water. And the priest shall offer all of it and burn it on the altar; it is a burnt offering, a food offering with a pleasing aroma to the LORD.

[14]†“If his offering to the LORD is a burnt offering of birds, then he shall bring his offering of turtledoves or pigeons. [15]†And the priest shall bring it to the altar and wring off its head and burn it on the altar. Its blood shall be

drained out on the side of the altar. [16]†He shall remove its crop with its contents [2] and cast it beside the altar on the east side, in the place for ashes. [17]He shall tear it open by its wings, but shall not sever it completely. And the priest shall burn it on the altar, on the wood that is on the fire. It is a burnt offering, a food offering with a pleasing aroma to the LORD.

Laws for Grain Offerings

LEVITICUS **2** ‡‡†“When anyone brings a grain offering as an offering to the LORD, his offering shall be of fine flour. He shall pour oil on it and put frankincense on it [2]†and bring it to Aaron's sons the priests. And he shall take from it a handful of the fine flour and oil, with all of its frankincense, and the priest shall burn this as its memorial portion on the altar, a food offering with a pleasing aroma to the LORD. [3]†But the rest of the grain offering shall be for Aaron and his sons; it is a most holy part of the LORD's food offerings.

[4]‡†“When you bring a grain offering baked in the oven as an offering, it shall be unleavened loaves of fine flour mixed with oil or unleavened wafers smeared with oil. [5]And if your offering is a grain offering baked on a griddle, it shall be of fine flour unleavened, mixed with oil. [6]You shall break it in pieces and pour oil on it; it is a grain offering. [7]And if your offering is a grain offering cooked in a pan, it shall be made of fine flour with oil. [8]And you shall bring the grain offering that is made of these things to the LORD, and when it is presented to the priest, he shall bring it to the altar. [9]And the priest shall take from the grain offering its memorial portion and burn this on the altar, a food offering with a pleasing aroma to the LORD. [10]But the rest of the grain offering shall be for Aaron and his sons; it is a most holy part of the LORD's food offerings.

[11]†“No grain offering that you bring to the LORD shall be made with leaven, for you shall burn no leaven nor any honey as a food offering to the LORD. [12]†As an offering of firstfruits you may bring them to the LORD, but they shall not be offered on the altar for a pleasing aroma. [13]†You shall season all your grain offerings with salt. You shall not let the salt of the covenant with your God be missing from your grain offering; with all your offerings you shall offer salt.

[14]†“If you offer a grain offering of firstfruits to the LORD, you shall offer for the grain offering of your firstfruits fresh ears, roasted with fire, crushed new grain. [15]†And you shall put oil on it and lay frankincense on it; it is a grain offering. [16]And the priest shall burn as its memorial portion some of

the crushed grain and some of the oil with all of its frankincense; it is a food offering to the LORD.

Laws for Peace Offerings

LEVITICUS **3** ‡‡‡“If his offering is a sacrifice of peace offering, if he offers an animal from the herd, male or female, he shall offer it without blemish before the LORD. [2]And he shall lay his hand on the head of his offering and kill it at the entrance of the tent of meeting, and Aaron's sons the priests shall throw the blood against the sides of the altar. [3]And from the sacrifice of the peace offering, as a food offering to the LORD, he shall offer the fat covering the entrails and all the fat that is on the entrails, [4]†and the two kidneys with the fat that is on them at the loins, and the long lobe of the liver that he shall remove with the kidneys. [5]Then Aaron's sons shall burn it on the altar on top of the burnt offering, which is on the wood on the fire; it is a food offering with a pleasing aroma to the LORD.

[6]‡“If his offering for a sacrifice of peace offering to the LORD is an animal from the flock, male or female, he shall offer it without blemish. [7]If he offers a lamb for his offering, then he shall offer it before the LORD, [8]lay his hand on the head of his offering, and kill it in front of the tent of meeting; and Aaron's sons shall throw its blood against the sides of the altar. [9]Then from the sacrifice of the peace offering he shall offer as a food offering to the LORD its fat; he shall remove the whole fat tail, cut off close to the backbone, and the fat that covers the entrails and all the fat that is on the entrails [10]and the two kidneys with the fat that is on them at the loins and the long lobe of the liver that he shall remove with the kidneys. [11]†And the priest shall burn it on the altar as a food offering to the LORD.

[12]‡“If his offering is a goat, then he shall offer it before the LORD [13]and lay his hand on its head and kill it in front of the tent of meeting, and the sons of Aaron shall throw its blood against the sides of the altar. [14]Then he shall offer from it, as his offering for a food offering to the LORD, the fat covering the entrails and all the fat that is on the entrails [15]and the two kidneys with the fat that is on them at the loins and the long lobe of the liver that he shall remove with the kidneys. [16]And the priest shall burn them on the altar as a food offering with a pleasing aroma. All fat is the LORD's. [17]†It shall be a statute forever throughout your generations, in all your dwelling places, that you eat neither fat nor blood.”

Laws for Sin Offerings

LEVITICUS **4** ‡‡And the LORD spoke to Moses, saying, [2]†“Speak to the people of Israel, saying, If anyone sins unintentionally [1] in any of the LORD's commandments about things not to be done, and does any one of them, [3]‡†if it is the anointed priest who sins, thus bringing guilt on the people, then he shall offer for the sin that he has committed a bull from the herd without blemish to the LORD for a sin offering. [4]He shall bring the bull to the entrance of the tent of meeting before the LORD and lay his hand on the head of the bull and kill the bull before the LORD. [5]†And the anointed priest shall take some of the blood of the bull and bring it into the tent of meeting, [6]†and the priest shall dip his finger in the blood and sprinkle part of the blood seven times before the LORD in front of the veil of the sanctuary. [7]†And the priest shall put some of the blood on the horns of the altar of fragrant incense before the LORD that is in the tent of meeting, and all the rest of the blood of the bull he shall pour out at the base of the altar of burnt offering that is at the entrance of the tent of meeting. [8]And all the fat of the bull of the sin offering he shall remove from it, the fat that covers the entrails and all the fat that is on the entrails [9]and the two kidneys with the fat that is on them at the loins and the long lobe of the liver that he shall remove with the kidneys [10]†(just as these are taken from the ox of the sacrifice of the peace offerings); and the priest shall burn them on the altar of burnt offering. [11]†But the skin of the bull and all its flesh, with its head, its legs, its entrails, and its dung— [12]†all the rest of the bull—he shall carry outside the camp to a clean place, to the ash heap, and shall burn it up on a fire of wood. On the ash heap it shall be burned up.

[13]‡“If the whole congregation of Israel sins unintentionally [2] and the thing is hidden from the eyes of the assembly, and they do any one of the things that by the LORD's commandments ought not to be done, and they realize their guilt, [3] [14]when the sin which they have committed becomes known, the assembly shall offer a bull from the herd for a sin offering and bring it in front of the tent of meeting. [15]And the elders of the congregation shall lay their hands on the head of the bull before the LORD, and the bull shall be killed before the LORD. [16]†Then the anointed priest shall bring some of the blood of the bull into the tent of meeting, [17]and the priest shall dip his finger

in the blood and sprinkle it seven times before the LORD in front of the veil. [18]And he shall put some of the blood on the horns of the altar that is in the tent of meeting before the LORD, and the rest of the blood he shall pour out at the base of the altar of burnt offering that is at the entrance of the tent of meeting. [19]And all its fat he shall take from it and burn on the altar. [20]Thus shall he do with the bull. As he did with the bull of the sin offering, so shall he do with this. And the priest shall make atonement for them, and they shall be forgiven. [21]And he shall carry the bull outside the camp and burn it up as he burned the first bull; it is the sin offering for the assembly.

[22]‡“When a leader sins, doing unintentionally any one of all the things that by the commandments of the LORD his God ought not to be done, and realizes his guilt, [23]or the sin which he has committed is made known to him, he shall bring as his offering a goat, a male without blemish, [24]and shall lay his hand on the head of the goat and kill it in the place where they kill the burnt offering before the LORD; it is a sin offering. [25]Then the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering and pour out the rest of its blood at the base of the altar of burnt offering. [26]And all its fat he shall burn on the altar, like the fat of the sacrifice of peace offerings. So the priest shall make atonement for him for his sin, and he shall be forgiven.

[27]‡“If anyone of the common people sins unintentionally in doing any one of the things that by the LORD's commandments ought not to be done, and realizes his guilt, [28]or the sin which he has committed is made known to him, he shall bring for his offering a goat, a female without blemish, for his sin which he has committed. [29]And he shall lay his hand on the head of the sin offering and kill the sin offering in the place of burnt offering. [30]And the priest shall take some of its blood with his finger and put it on the horns of the altar of burnt offering and pour out all the rest of its blood at the base of the altar. [31]And all its fat he shall remove, as the fat is removed from the peace offerings, and the priest shall burn it on the altar for a pleasing aroma to the LORD. And the priest shall make atonement for him, and he shall be forgiven.

[32]“If he brings a lamb as his offering for a sin offering, he shall bring a female without blemish [33]and lay his hand on the head of the sin offering

and kill it for a sin offering in the place where they kill the burnt offering. [34]Then the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering and pour out all the rest of its blood at the base of the altar. [35]And all its fat he shall remove as the fat of the lamb is removed from the sacrifice of peace offerings, and the priest shall burn it on the altar, on top of the LORD's food offerings. And the priest shall make atonement for him for the sin which he has committed, and he shall be forgiven.

LEVITICUS **5** ‡‡†“If anyone sins in that he hears a public adjuration to testify, and though he is a witness, whether he has seen or come to know the matter, yet does not speak, he shall bear his iniquity; [2]or if anyone touches an unclean thing, whether a carcass of an unclean wild animal or a carcass of unclean livestock or a carcass of unclean swarming things, and it is hidden from him and he has become unclean, and he realizes his guilt; [3]or if he touches human uncleanness, of whatever sort the uncleanness may be with which one becomes unclean, and it is hidden from him, when he comes to know it, and realizes his guilt; [4]†or if anyone utters with his lips a rash oath to do evil or to do good, any sort of rash oath that people swear, and it is hidden from him, when he comes to know it, and he realizes his guilt in any of these; [5]†when he realizes his guilt in any of these and confesses the sin he has committed, [6]he shall bring to the LORD as his compensation [1] for the sin that he has committed, a female from the flock, a lamb or a goat, for a sin offering. And the priest shall make atonement for him for his sin.

[7]†“But if he cannot afford a lamb, then he shall bring to the LORD as his compensation for the sin that he has committed two turtledoves or two pigeons, [2] one for a sin offering and the other for a burnt offering. [8]He shall bring them to the priest, who shall offer first the one for the sin offering. He shall wring its head from its neck but shall not sever it completely, [9]and he shall sprinkle some of the blood of the sin offering on the side of the altar, while the rest of the blood shall be drained out at the base of the altar; it is a sin offering. [10]Then he shall offer the second for a burnt offering according to the rule. And the priest shall make atonement for him for the sin that he has committed, and he shall be forgiven.

[11]†“But if he cannot afford two turtledoves or two pigeons, then he shall bring as his offering for the sin that he has committed a tenth of an ephah [3] of fine flour for a sin offering. He shall put no oil on it and shall put no frankincense on it, for it is a sin offering. [12]And he shall bring it to the priest, and the priest shall take a handful of it as its memorial portion and burn this on the altar, on the LORD's food offerings; it is a sin offering. [13]†Thus the priest shall make atonement for him for the sin which he has

committed in any one of these things, and he shall be forgiven. And the remainder [4] shall be for the priest, as in the grain offering.”

Laws for Guilt Offerings

14‡The Lord spoke to Moses, saying, 15†“If anyone commits a breach of faith and sins unintentionally in any of the holy things of the Lord, he shall bring to the Lord as his compensation, a ram without blemish out of the flock, valued [5] in silver shekels, [6] according to the shekel of the sanctuary, for a guilt offering. 16†He shall also make restitution for what he has done amiss in the holy thing and shall add a fifth to it and give it to the priest. And the priest shall make atonement for him with the ram of the guilt offering, and he shall be forgiven.

17“If anyone sins, doing any of the things that by the Lord's commandments ought not to be done, though he did not know it, then realizes his guilt, he shall bear his iniquity. 18He shall bring to the priest a ram without blemish out of the flock, or its equivalent for a guilt offering, and the priest shall make atonement for him for the mistake that he made unintentionally, and he shall be forgiven. 19It is a guilt offering; he has indeed incurred guilt before [7] the Lord.”

LEVITICUS **6** ‡ [1] The LORD spoke to Moses, saying, [2]“If anyone sins and commits a breach of faith against the LORD by deceiving his neighbor in a matter of deposit or security, or through robbery, or if he has oppressed his neighbor [3]or has found something lost and lied about it, swearing falsely—in any of all the things that people do and sin thereby— [4]if he has sinned and has realized his guilt and will restore what he took by robbery or what he got by oppression or the deposit that was committed to him or the lost thing that he found [5]or anything about which he has sworn falsely, he shall restore it in full and shall add a fifth to it, and give it to him to whom it belongs on the day he realizes his guilt. [6]†And he shall bring to the priest as his compensation to the LORD a ram without blemish out of the flock, or its equivalent for a guilt offering. [7]And the priest shall make atonement for him before the LORD, and he shall be forgiven for any of the things that one may do and thereby become guilty.”

The Priests and the Offerings

[8]‡‡ [2] The LORD spoke to Moses, saying, [9]†“Command Aaron and his sons, saying, This is the law of the burnt offering. The burnt offering shall be on the hearth on the altar all night until the morning, and the fire of the altar shall be kept burning on it. [10]‡And the priest shall put on his linen garment and put his linen undergarment on his body, and he shall take up the ashes to which the fire has reduced the burnt offering on the altar and put them beside the altar. [11]Then he shall take off his garments and put on other garments and carry the ashes outside the camp to a clean place. [12]†The fire on the altar shall be kept burning on it; it shall not go out. The priest shall burn wood on it every morning, and he shall arrange the burnt offering on it and shall burn on it the fat of the peace offerings. [13]†Fire shall be kept burning on the altar continually; it shall not go out.

[14]‡“And this is the law of the grain offering. The sons of Aaron shall offer it before the LORD in front of the altar. [15]†And one shall take from it a handful of the fine flour of the grain offering and its oil and all the frankincense that is on the grain offering and burn this as its memorial portion on the altar, a pleasing aroma to the LORD. [16]‡†And the rest of it Aaron and his sons shall

eat. It shall be eaten unleavened in a holy place. In the court of the tent of meeting they shall eat it. [17]It shall not be baked with leaven. I have given it as their portion of my food offerings. It is a thing most holy, like the sin offering and the guilt offering. [18]Every male among the children of Aaron may eat of it, as decreed forever throughout your generations, from the LORD's food offerings. Whatever touches them shall become holy.”

[19]‡The LORD spoke to Moses, saying, [20]†“This is the offering that Aaron and his sons shall offer to the LORD on the day when he is anointed: a tenth of an ephah [3] of fine flour as a regular grain offering, half of it in the morning and half in the evening. [21]It shall be made with oil on a griddle. You shall bring it well mixed, in baked [4] pieces like a grain offering, and offer it for a pleasing aroma to the LORD. [22]‡The priest from among Aaron's sons, who is anointed to succeed him, shall offer it to the LORD as decreed forever. The whole of it shall be burned. [23]Every grain offering of a priest shall be wholly burned. It shall not be eaten.”

[24]‡The LORD spoke to Moses, saying, [25]†“Speak to Aaron and his sons, saying, This is the law of the sin offering. In the place where the burnt offering is killed shall the sin offering be killed before the LORD; it is most holy. [26]†The priest who offers it for sin shall eat it. In a holy place it shall be eaten, in the court of the tent of meeting. [27]‡Whatever touches its flesh shall be holy, and when any of its blood is splashed on a garment, you shall wash that on which it was splashed in a holy place. [28]And the earthenware vessel in which it is boiled shall be broken. But if it is boiled in a bronze vessel, that shall be scoured and rinsed in water. [29]Every male among the priests may eat of it; it is most holy. [30]†But no sin offering shall be eaten from which any blood is brought into the tent of meeting to make atonement in the Holy Place; it shall be burned up with fire.

LEVITICUS **7** ‡†“This is the law of the guilt offering. It is most holy. [2]In the place where they kill the burnt offering they shall kill the guilt offering, and its blood shall be thrown against the sides of the altar. [3]And all its fat shall be offered, the fat tail, the fat that covers the entrails, [4]the two kidneys with the fat that is on them at the loins, and the long lobe of the liver that he shall remove with the kidneys. [5]The priest shall burn them on the altar as a food offering to the LORD; it is a guilt offering. [6]Every male among the priests may eat of it. It shall be eaten in a holy place. It is most holy. [7]†The guilt offering is just like the sin offering; there is one law for them. The priest who makes atonement with it shall have it. [8]And the priest who offers any man's burnt offering shall have for himself the skin of the burnt offering that he has offered. [9]And every grain offering baked in the oven and all that is prepared on a pan or a griddle shall belong to the priest who offers it. [10]†And every grain offering, mixed with oil or dry, shall be shared equally among all the sons of Aaron.

[11]‡‡“And this is the law of the sacrifice of peace offerings that one may offer to the LORD. [12]If he offers it for a thanksgiving, then he shall offer with the thanksgiving sacrifice unleavened loaves mixed with oil, unleavened wafers smeared with oil, and loaves of fine flour well mixed with oil. [13]†With the sacrifice of his peace offerings for thanksgiving he shall bring his offering with loaves of leavened bread. [14]And from it he shall offer one loaf from each offering, as a gift to the LORD. It shall belong to the priest who throws the blood of the peace offerings. [15]And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten on the day of his offering. He shall not leave any of it until the morning. [16]‡But if the sacrifice of his offering is a vow offering or a freewill offering, it shall be eaten on the day that he offers his sacrifice, and on the next day what remains of it shall be eaten. [17]But what remains of the flesh of the sacrifice on the third day shall be burned up with fire. [18]If any of the flesh of the sacrifice of his peace offering is eaten on the third day, he who offers it shall not be accepted, neither shall it be credited to him. It is tainted, and he who eats of it shall bear his iniquity.

[19]‡“Flesh that touches any unclean thing shall not be eaten. It shall be burned up with fire. All who are clean may eat flesh, [20]but the person who

eats of the flesh of the sacrifice of the LORD's peace offerings while an uncleanness is on him, that person shall be cut off from his people. [21]And if anyone touches an unclean thing, whether human uncleanness or an unclean beast or any unclean detestable creature, and then eats some flesh from the sacrifice of the LORD's peace offerings, that person shall be cut off from his people.”

[22]‡The LORD spoke to Moses, saying, [23]“Speak to the people of Israel, saying, You shall eat no fat, of ox or sheep or goat. [24]The fat of an animal that dies of itself and the fat of one that is torn by beasts may be put to any other use, but on no account shall you eat it. [25]For every person who eats of the fat of an animal of which a food offering may be made to the LORD shall be cut off from his people. [26]Moreover, you shall eat no blood whatever, whether of fowl or of animal, in any of your dwelling places. [27]†Whoever eats any blood, that person shall be cut off from his people.”

[28]The LORD spoke to Moses, saying, [29]†“Speak to the people of Israel, saying, Whoever offers the sacrifice of his peace offerings to the LORD shall bring his offering to the LORD from the sacrifice of his peace offerings. [30]‡His own hands shall bring the LORD's food offerings. He shall bring the fat with the breast, that the breast may be waved as a wave offering before the LORD. [31]The priest shall burn the fat on the altar, but the breast shall be for Aaron and his sons. [32]And the right thigh you shall give to the priest as a contribution from the sacrifice of your peace offerings. [33]Whoever among the sons of Aaron offers the blood of the peace offerings and the fat shall have the right thigh for a portion. [34]For the breast that is waved and the thigh that is contributed I have taken from the people of Israel, out of the sacrifices of their peace offerings, and have given them to Aaron the priest and to his sons, as a perpetual due from the people of Israel. [35]This is the portion of Aaron and of his sons from the LORD's food offerings, from the day they were presented to serve as priests of the LORD. [36]†The LORD commanded this to be given them by the people of Israel, from the day that he anointed them. It is a perpetual due throughout their generations.”

[37]‡†This is the law of the burnt offering, of the grain offering, of the sin offering, of the guilt offering, of the ordination offering, and of the peace offering, [38]which the LORD commanded Moses on Mount Sinai, on the day

that he commanded the people of Israel to bring their offerings to the LORD, in the wilderness of Sinai.

Consecration of Aaron and His Sons

LEVITICUS **8** ‡‡The LORD spoke to Moses, saying, [2]‡“Take Aaron and his sons with him, and the garments and the anointing oil and the bull of the sin offering and the two rams and the basket of unleavened bread. [3]And assemble all the congregation at the entrance of the tent of meeting.” [4]And Moses did as the LORD commanded him, and the congregation was assembled at the entrance of the tent of meeting.

[5]And Moses said to the congregation, “This is the thing that the LORD has commanded to be done.” [6]‡And Moses brought Aaron and his sons and washed them with water. [7]And he put the coat on him and tied the sash around his waist and clothed him with the robe and put the ephod on him and tied the skillfully woven band of the ephod around him, binding it to him with the band. [1] [8]‡And he placed the breastpiece on him, and in the breastpiece he put the Urim and the Thummim. [9]And he set the turban on his head, and on the turban, in front, he set the golden plate, the holy crown, as the LORD commanded Moses.

[10]Then Moses took the anointing oil and anointed the tabernacle and all that was in it, and consecrated them. [11]‡And he sprinkled some of it on the altar seven times, and anointed the altar and all its utensils and the basin and its stand, to consecrate them. [12]‡And he poured some of the anointing oil on Aaron's head and anointed him to consecrate him. [13]And Moses brought Aaron's sons and clothed them with coats and tied sashes around their waists and bound caps on them, as the LORD commanded Moses.

[14]‡Then he brought the bull of the sin offering, and Aaron and his sons laid their hands on the head of the bull of the sin offering. [15]And he [2] killed it, and Moses took the blood, and with his finger put it on the horns of the altar around it and purified the altar and poured out the blood at the base of the altar and consecrated it to make atonement for it. [16]And he took all the fat that was on the entrails and the long lobe of the liver and the two kidneys with their fat, and Moses burned them on the altar. [17]‡But the bull and its skin and its flesh and its dung he burned up with fire outside the camp, as the LORD commanded Moses.

[18]‡Then he presented the ram of the burnt offering, and Aaron and his sons laid their hands on the head of the ram. [19]And he killed it, and Moses threw the blood against the sides of the altar. [20]He cut the ram into pieces, and Moses burned the head and the pieces and the fat. [21]He washed the entrails and the legs with water, and Moses burned the whole ram on the altar. It was a burnt offering with a pleasing aroma, a food offering for the LORD, as the LORD commanded Moses.

[22]Then he presented the other ram, the ram of ordination, and Aaron and his sons laid their hands on the head of the ram. [23]‡And he killed it, and Moses took some of its blood and put it on the lobe of Aaron's right ear and on the thumb of his right hand and on the big toe of his right foot. [24]Then he presented Aaron's sons, and Moses put some of the blood on the lobes of their right ears and on the thumbs of their right hands and on the big toes of their right feet. And Moses threw the blood against the sides of the altar. [25]Then he took the fat and the fat tail and all the fat that was on the entrails and the long lobe of the liver and the two kidneys with their fat and the right thigh, [26]and out of the basket of unleavened bread that was before the LORD he took one unleavened loaf and one loaf of bread with oil and one wafer and placed them on the pieces of fat and on the right thigh. [27]And he put all these in the hands of Aaron and in the hands of his sons and waved them as a wave offering before the LORD. [28]Then Moses took them from their hands and burned them on the altar with the burnt offering. This was an ordination offering with a pleasing aroma, a food offering to the LORD. [29]†And Moses took the breast and waved it for a wave offering before the LORD. It was Moses' portion of the ram of ordination, as the LORD commanded Moses.

[30]Then Moses took some of the anointing oil and of the blood that was on the altar and sprinkled it on Aaron and his garments, and also on his sons and his sons' garments. So he consecrated Aaron and his garments, and his sons and his sons' garments with him.

[31]And Moses said to Aaron and his sons, “Boil the flesh at the entrance of the tent of meeting, and there eat it and the bread that is in the basket of ordination offerings, as I commanded, saying, ‘Aaron and his sons shall eat it.’ [32]And what remains of the flesh and the bread you shall burn up with

fire. [33]And you shall not go outside the entrance of the tent of meeting for seven days, until the days of your ordination are completed, for it will take seven days to ordain you. [34]As has been done today, the LORD has commanded to be done to make atonement for you. [35]†At the entrance of the tent of meeting you shall remain day and night for seven days, performing what the LORD has charged, so that you do not die, for so I have been commanded." [36]And Aaron and his sons did all the things that the LORD commanded by Moses.

The LORD Accepts Aaron's Offering

LEVITICUS **9** ‡On the eighth day Moses called Aaron and his sons and the elders of Israel, [2]‡and he said to Aaron, “Take for yourself a bull calf for a sin offering and a ram for a burnt offering, both without blemish, and offer them before the LORD. [3]And say to the people of Israel, ‘Take a male goat for a sin offering, and a calf and a lamb, both a year old without blemish, for a burnt offering, [4]‡and an ox and a ram for peace offerings, to sacrifice before the LORD, and a grain offering mixed with oil, for today the LORD will appear to you.’” [5]And they brought what Moses commanded in front of the tent of meeting, and all the congregation drew near and stood before the LORD. [6]And Moses said, “This is the thing that the LORD commanded you to do, that the glory of the LORD may appear to you.” [7]Then Moses said to Aaron, “Draw near to the altar and offer your sin offering and your burnt offering and make atonement for yourself and for the people, and bring the offering of the people and make atonement for them, as the LORD has commanded.”

[8]‡So Aaron drew near to the altar and killed the calf of the sin offering, which was for himself. [9]And the sons of Aaron presented the blood to him, and he dipped his finger in the blood and put it on the horns of the altar and poured out the blood at the base of the altar. [10]But the fat and the kidneys and the long lobe of the liver from the sin offering he burned on the altar, as the LORD commanded Moses. [11]The flesh and the skin he burned up with fire outside the camp.

[12]Then he killed the burnt offering, and Aaron's sons handed him the blood, and he threw it against the sides of the altar. [13]And they handed the burnt offering to him, piece by piece, and the head, and he burned them on the altar. [14]And he washed the entrails and the legs and burned them with the burnt offering on the altar.

[15]Then he presented the people's offering and took the goat of the sin offering that was for the people and killed it and offered it as a sin offering, like the first one. [16]And he presented the burnt offering and offered it

according to the rule. [17]†And he presented the grain offering, took a handful of it, and burned it on the altar, besides the burnt offering of the morning.

[18]Then he killed the ox and the ram, the sacrifice of peace offerings for the people. And Aaron's sons handed him the blood, and he threw it against the sides of the altar. [19]But the fat pieces of the ox and of the ram, the fat tail and that which covers the entrails and the kidneys and the long lobe of the liver— [20]they put the fat pieces on the breasts, and he burned the fat pieces on the altar, [21]†but the breasts and the right thigh Aaron waved for a wave offering before the LORD, as Moses commanded.

[22]†Then Aaron lifted up his hands toward the people and blessed them, and he came down from offering the sin offering and the burnt offering and the peace offerings. [23]†And Moses and Aaron went into the tent of meeting, and when they came out they blessed the people, and the glory of the LORD appeared to all the people. [24]†And fire came out from before the LORD and consumed the burnt offering and the pieces of fat on the altar, and when all the people saw it, they shouted and fell on their faces.

The Death of Nadab and Abihu

LEVITICUS **10** ‡Now Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it and laid incense on it and offered unauthorized [1] fire before the LORD, which he had not commanded them. [2]‡And fire came out from before the LORD and consumed them, and they died before the LORD. [3]‡Then Moses said to Aaron, “This is what the LORD has said, ‘Among those who are near me I will be sanctified, and before all the people I will be glorified.’” And Aaron held his peace.

[4]‡And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, “Come near; carry your brothers away from the front of the sanctuary and out of the camp.” [5]So they came near and carried them in their coats out of the camp, as Moses had said. [6]‡‡And Moses said to Aaron and to Eleazar and Ithamar his sons, “Do not let the hair of your heads hang loose, and do not tear your clothes, lest you die, and wrath come upon all the congregation; but let your brothers, the whole house of Israel, bewail the burning that the LORD has kindled. [7]And do not go outside the entrance of the tent of meeting, lest you die, for the anointing oil of the LORD is upon you.” And they did according to the word of Moses.

[8]‡And the LORD spoke to Aaron, saying, [9]“Drink no wine or strong drink, you or your sons with you, when you go into the tent of meeting, lest you die. It shall be a statute forever throughout your generations. [10]You are to distinguish between the holy and the common, and between the unclean and the clean, [11]‡and you are to teach the people of Israel all the statutes that the LORD has spoken to them by Moses.”

[12]‡Moses spoke to Aaron and to Eleazar and Ithamar, his surviving sons: “Take the grain offering that is left of the LORD's food offerings, and eat it unleavened beside the altar, for it is most holy. [13]You shall eat it in a holy place, because it is your due and your sons' due, from the LORD's food offerings, for so I am commanded. [14]But the breast that is waved and the thigh that is contributed you shall eat in a clean place, you and your sons and your daughters with you, for they are given as your due and your sons' due from the sacrifices of the peace offerings of the people of Israel. [15]The

thigh that is contributed and the breast that is waved they shall bring with the food offerings of the fat pieces to wave for a wave offering before the LORD, and it shall be yours and your sons' with you as a due forever, as the LORD has commanded.”

[16]Now Moses diligently inquired about the goat of the sin offering, and behold, it was burned up! And he was angry with Eleazar and Ithamar, the surviving sons of Aaron, saying, [17]“Why have you not eaten the sin offering in the place of the sanctuary, since it is a thing most holy and has been given to you that you may bear the iniquity of the congregation, to make atonement for them before the LORD? [18]Behold, its blood was not brought into the inner part of the sanctuary. You certainly ought to have eaten it in the sanctuary, as I commanded.” [19]And Aaron said to Moses, “Behold, today they have offered their sin offering and their burnt offering before the LORD, and yet such things as these have happened to me! If I had eaten the sin offering today, would the LORD have approved?” [20]And when Moses heard that, he approved.

Clean and Unclean Animals

LEVITICUS **11** ‡‡And the LORD spoke to Moses and Aaron, saying to them, [2]“Speak to the people of Israel, saying, These are the living things that you may eat among all the animals that are on the earth. [3]‡Whatever parts the hoof and is cloven-footed and chews the cud, among the animals, you may eat. [4]†Nevertheless, among those that chew the cud or part the hoof, you shall not eat these: The camel, because it chews the cud but does not part the hoof, is unclean to you. [5]‡And the rock badger, because it chews the cud but does not part the hoof, is unclean to you. [6]And the hare, because it chews the cud but does not part the hoof, is unclean to you. [7]And the pig, because it parts the hoof and is cloven-footed but does not chew the cud, is unclean to you. [8]You shall not eat any of their flesh, and you shall not touch their carcasses; they are unclean to you.

[9]†“These you may eat, of all that are in the waters. Everything in the waters that has fins and scales, whether in the seas or in the rivers, you may eat. [10]But anything in the seas or the rivers that has not fins and scales, of the swarming creatures in the waters and of the living creatures that are in the waters, is detestable to you. [11]You shall regard them as detestable; you shall not eat any of their flesh, and you shall detest their carcasses. [12]Everything in the waters that has not fins and scales is detestable to you.

[13]†“And these you shall detest among the birds; [1] they shall not be eaten; they are detestable: the eagle, [2] the bearded vulture, the black vulture, [14]the kite, the falcon of any kind, [15]every raven of any kind, [16]the ostrich, the nighthawk, the sea gull, the hawk of any kind, [17]the little owl, the cormorant, the short-eared owl, [18]the barn owl, the tawny owl, the carrion vulture, [19]the stork, the heron of any kind, the hoopoe, and the bat.

[20]“All winged insects that go on all fours are detestable to you. [21]†Yet among the winged insects that go on all fours you may eat those that have jointed legs above their feet, with which to hop on the ground. [22]Of them you may eat: the locust of any kind, the bald locust of any kind, the cricket of any kind, and the grasshopper of any kind. [23]But all other winged insects that have four feet are detestable to you.

[24][‡]“And by these you shall become unclean. Whoever touches their carcass
shall be unclean until the evening, [25]and whoever carries any part of their
carcass shall wash his clothes and be unclean until the evening. [26][‡]Every
animal that parts the hoof but is not cloven-footed or does not chew the cud
is unclean to you. Everyone who touches them shall be unclean. [27]And all
that walk on their paws, among the animals that go on all fours, are unclean
to you. Whoever touches their carcass shall be unclean until the evening,
[28]and he who carries their carcass shall wash his clothes and be unclean
until the evening; they are unclean to you.

[29]“And these are unclean to you among the swarming things that swarm on
the ground: the mole rat, the mouse, the great lizard of any kind, [30][†]the
gecko, the monitor lizard, the lizard, the sand lizard, and the chameleon.
[31]These are unclean to you among all that swarm. Whoever touches them
when they are dead shall be unclean until the evening. [32]And anything on
which any of them falls when they are dead shall be unclean, whether it is
an article of wood or a garment or a skin or a sack, any article that is used
for any purpose. It must be put into water, and it shall be unclean until the
evening; then it shall be clean. [33]And if any of them falls into any
earthenware vessel, all that is in it shall be unclean, and you shall break it.
[34]Any food in it that could be eaten, on which water comes, shall be
unclean. And all drink that could be drunk from every such vessel shall be
unclean. [35]And everything on which any part of their carcass falls shall be
unclean. Whether oven or stove, it shall be broken in pieces. They are
unclean and shall remain unclean for you. [36][†]Nevertheless, a spring or a
cistern holding water shall be clean, but whoever touches a carcass in them
shall be unclean. [37]And if any part of their carcass falls upon any seed grain
that is to be sown, it is clean, [38]but if water is put on the seed and any part of
their carcass falls on it, it is unclean to you.

[39]“And if any animal which you may eat dies, whoever touches its carcass
shall be unclean until the evening, [40]and whoever eats of its carcass shall
wash his clothes and be unclean until the evening. And whoever carries the
carcass shall wash his clothes and be unclean until the evening.

[41]“Every swarming thing that swarms on the ground is detestable; it shall
not be eaten. [42]Whatever goes on its belly, and whatever goes on all fours,

or whatever has many feet, any swarming thing that swarms on the ground, you shall not eat, for they are detestable. [43]You shall not make yourselves detestable with any swarming thing that swarms, and you shall not defile yourselves with them, and become unclean through them. [44]‡For I am the LORD your God. Consecrate yourselves therefore, and be holy, for I am holy. You shall not defile yourselves with any swarming thing that crawls on the ground. [45]For I am the LORD who brought you up out of the land of Egypt to be your God. You shall therefore be holy, for I am holy."

[46]This is the law about beast and bird and every living creature that moves through the waters and every creature that swarms on the ground, [47]to make a distinction between the unclean and the clean and between the living creature that may be eaten and the living creature that may not be eaten.

Purification After Childbirth

LEVITICUS **12** ‡The LORD spoke to Moses, saying, [2]†“Speak to the people of Israel, saying, ‘If a woman conceives and bears a male child, then she shall be unclean seven days. As at the time of her menstruation, she shall be unclean. [3]†And on the eighth day the flesh of his foreskin shall be circumcised. [4]Then she shall continue for thirty-three days in the blood of her purifying. She shall not touch anything holy, nor come into the sanctuary, until the days of her purifying are completed. [5]†But if she bears a female child, then she shall be unclean two weeks, as in her menstruation. And she shall continue in the blood of her purifying for sixty-six days.

[6]†“‘And when the days of her purifying are completed, whether for a son or for a daughter, she shall bring to the priest at the entrance of the tent of meeting a lamb a year old for a burnt offering, and a pigeon or a turtledove for a sin offering, [7]and he shall offer it before the LORD and make atonement for her. Then she shall be clean from the flow of her blood. This is the law for her who bears a child, either male or female. [8]†And if she cannot afford a lamb, then she shall take two turtledoves or two pigeons, [1] one for a burnt offering and the other for a sin offering. And the priest shall make atonement for her, and she shall be clean.’”

Laws About Leprosy

LEVITICUS 13 ‡The LORD spoke to Moses and Aaron, saying, [2]†“When a person has on the skin of his body a swelling or an eruption or a spot, and it turns into a case of leprous [1] disease on the skin of his body, then he shall be brought to Aaron the priest or to one of his sons the priests, [3]and the priest shall examine the diseased area on the skin of his body. And if the hair in the diseased area has turned white and the disease appears to be deeper than the skin of his body, it is a case of leprous disease. When the priest has examined him, he shall pronounce him unclean. [4]But if the spot is white in the skin of his body and appears no deeper than the skin, and the hair in it has not turned white, the priest shall shut up the diseased person for seven days. [5]And the priest shall examine him on the seventh day, and if in his eyes the disease is checked and the disease has not spread in the skin, then the priest shall shut him up for another seven days. [6]And the priest shall examine him again on the seventh day, and if the diseased area has faded and the disease has not spread in the skin, then the priest shall pronounce him clean; it is only an eruption. And he shall wash his clothes and be clean. [7]But if the eruption spreads in the skin, after he has shown himself to the priest for his cleansing, he shall appear again before the priest. [8]And the priest shall look, and if the eruption has spread in the skin, then the priest shall pronounce him unclean; it is a leprous disease.

[9]“When a man is afflicted with a leprous disease, he shall be brought to the priest, [10]and the priest shall look. And if there is a white swelling in the skin that has turned the hair white, and there is raw flesh in the swelling, [11]it is a chronic leprous disease in the skin of his body, and the priest shall pronounce him unclean. He shall not shut him up, for he is unclean. [12]And if the leprous disease breaks out in the skin, so that the leprous disease covers all the skin of the diseased person from head to foot, so far as the priest can see, [13]then the priest shall look, and if the leprous disease has covered all his body, he shall pronounce him clean of the disease; it has all turned white, and he is clean. [14]But when raw flesh appears on him, he shall be unclean. [15]And the priest shall examine the raw flesh and pronounce him unclean. Raw flesh is unclean, for it is a leprous disease. [16]But if the raw flesh recovers and turns white again, then he shall come to the priest, [17]and the

priest shall examine him, and if the disease has turned white, then the priest shall pronounce the diseased person clean; he is clean.

[18]“If there is in the skin of one's body a boil and it heals, [19]and in the place of the boil there comes a white swelling or a reddish-white spot, then it shall be shown to the priest. [20]And the priest shall look, and if it appears deeper than the skin and its hair has turned white, then the priest shall pronounce him unclean. It is a case of leprous disease that has broken out in the boil. [21]But if the priest examines it and there is no white hair in it and it is not deeper than the skin, but has faded, then the priest shall shut him up seven days. [22]And if it spreads in the skin, then the priest shall pronounce him unclean; it is a disease. [23]But if the spot remains in one place and does not spread, it is the scar of the boil, and the priest shall pronounce him clean.

[24]“Or, when the body has a burn on its skin and the raw flesh of the burn becomes a spot, reddish-white or white, [25]the priest shall examine it, and if the hair in the spot has turned white and it appears deeper than the skin, then it is a leprous disease. It has broken out in the burn, and the priest shall pronounce him unclean; it is a case of leprous disease. [26]But if the priest examines it and there is no white hair in the spot and it is no deeper than the skin, but has faded, the priest shall shut him up seven days, [27]and the priest shall examine him the seventh day. If it is spreading in the skin, then the priest shall pronounce him unclean; it is a case of leprous disease. [28]But if the spot remains in one place and does not spread in the skin, but has faded, it is a swelling from the burn, and the priest shall pronounce him clean, for it is the scar of the burn.

[29]“When a man or woman has a disease on the head or the beard, [30]the priest shall examine the disease. And if it appears deeper than the skin, and the hair in it is yellow and thin, then the priest shall pronounce him unclean. It is an itch, a leprous disease of the head or the beard. [31]And if the priest examines the itching disease and it appears no deeper than the skin and there is no black hair in it, then the priest shall shut up the person with the itching disease for seven days, [32]and on the seventh day the priest shall examine the disease. If the itch has not spread, and there is in it no yellow hair, and the itch appears to be no deeper than the skin, [33]then he shall shave

himself, but the itch he shall not shave; and the priest shall shut up the person with the itching disease for another seven days. [34]And on the seventh day the priest shall examine the itch, and if the itch has not spread in the skin and it appears to be no deeper than the skin, then the priest shall pronounce him clean. And he shall wash his clothes and be clean. [35]But if the itch spreads in the skin after his cleansing, [36]then the priest shall examine him, and if the itch has spread in the skin, the priest need not seek for the yellow hair; he is unclean. [37]But if in his eyes the itch is unchanged and black hair has grown in it, the itch is healed and he is clean, and the priest shall pronounce him clean.

[38]“When a man or a woman has spots on the skin of the body, white spots, [39]the priest shall look, and if the spots on the skin of the body are of a dull white, it is leukoderma that has broken out in the skin; he is clean.

[40]“If a man's hair falls out from his head, he is bald; he is clean. [41]And if a man's hair falls out from his forehead, he has baldness of the forehead; he is clean. [42]But if there is on the bald head or the bald forehead a reddish-white diseased area, it is a leprous disease breaking out on his bald head or his bald forehead. [43]Then the priest shall examine him, and if the diseased swelling is reddish-white on his bald head or on his bald forehead, like the appearance of leprous disease in the skin of the body, [44]he is a leprous man, he is unclean. The priest must pronounce him unclean; his disease is on his head.

[45]‡“The leprous person who has the disease shall wear torn clothes and let the hair of his head hang loose, and he shall cover his upper lip [2] and cry out, ‘Unclean, unclean.’ [46]He shall remain unclean as long as he has the disease. He is unclean. He shall live alone. His dwelling shall be outside the camp.

[47]‡“When there is a case of leprous disease in a garment, whether a woolen or a linen garment, [48]in warp or woof of linen or wool, or in a skin or in anything made of skin, [49]if the disease is greenish or reddish in the garment, or in the skin or in the warp or the woof or in any article made of skin, it is a case of leprous disease, and it shall be shown to the priest. [50]And the priest shall examine the disease and shut up that which has the disease for seven days. [51]Then he shall examine the disease on the seventh day. If the disease

has spread in the garment, in the warp or the woof, or in the skin, whatever be the use of the skin, the disease is a persistent leprous disease; it is unclean. [52]And he shall burn the garment, or the warp or the woof, the wool or the linen, or any article made of skin that is diseased, for it is a persistent leprous disease. It shall be burned in the fire.

[53]“And if the priest examines, and if the disease has not spread in the garment, in the warp or the woof or in any article made of skin, [54]then the priest shall command that they wash the thing in which is the disease, and he shall shut it up for another seven days. [55]And the priest shall examine the diseased thing after it has been washed. And if the appearance of the diseased area has not changed, though the disease has not spread, it is unclean. You shall burn it in the fire, whether the rot is on the back or on the front.

[56]“But if the priest examines, and if the diseased area has faded after it has been washed, he shall tear it out of the garment or the skin or the warp or the woof. [57]Then if it appears again in the garment, in the warp or the woof, or in any article made of skin, it is spreading. You shall burn with fire whatever has the disease. [58]But the garment, or the warp or the woof, or any article made of skin from which the disease departs when you have washed it, shall then be washed a second time, and be clean.”

[59][‡]This is the law for a case of leprous disease in a garment of wool or linen, either in the warp or the woof, or in any article made of skin, to determine whether it is clean or unclean.

Laws for Cleansing Lepers

LEVITICUS **14** ‡The LORD spoke to Moses, saying, [2]†“This shall be the law of the leprous person for the day of his cleansing. He shall be brought to the priest, [3]†and the priest shall go out of the camp, and the priest shall look. Then, if the case of leprous disease is healed in the leprous person, [4]‡†the priest shall command them to take for him who is to be cleansed two live [1] clean birds and cedarwood and scarlet yarn and hyssop. [5]And the priest shall command them to kill one of the birds in an earthenware vessel over fresh [2] water. [6]He shall take the live bird with the cedarwood and the scarlet yarn and the hyssop, and dip them and the live bird in the blood of the bird that was killed over the fresh water. [7]And he shall sprinkle it seven times on him who is to be cleansed of the leprous disease. Then he shall pronounce him clean and shall let the living bird go into the open field. [8]†And he who is to be cleansed shall wash his clothes and shave off all his hair and bathe himself in water, and he shall be clean. And after that he may come into the camp, but live outside his tent seven days. [9]And on the seventh day he shall shave off all his hair from his head, his beard, and his eyebrows. He shall shave off all his hair, and then he shall wash his clothes and bathe his body in water, and he shall be clean.

[10]‡†“And on the eighth day he shall take two male lambs without blemish, and one ewe lamb a year old without blemish, and a grain offering of three tenths of an ephah [3] of fine flour mixed with oil, and one log [4] of oil. [11]And the priest who cleanses him shall set the man who is to be cleansed and these things before the LORD, at the entrance of the tent of meeting. [12]†And the priest shall take one of the male lambs and offer it for a guilt offering, along with the log of oil, and wave them for a wave offering before the LORD. [13]And he shall kill the lamb in the place where they kill the sin offering and the burnt offering, in the place of the sanctuary. For the guilt offering, like the sin offering, belongs to the priest; it is most holy. [14]The priest shall take some of the blood of the guilt offering, and the priest shall put it on the lobe of the right ear of him who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot. [15]Then the priest shall take some of the log of oil and pour it into the palm of his own left hand [16]and dip his right finger in the oil that is in his left hand and

sprinkle some oil with his finger seven times before the LORD. [17]†And some of the oil that remains in his hand the priest shall put on the lobe of the right ear of him who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot, on top of the blood of the guilt offering. [18]†And the rest of the oil that is in the priest's hand he shall put on the head of him who is to be cleansed. Then the priest shall make atonement for him before the LORD. [19]The priest shall offer the sin offering, to make atonement for him who is to be cleansed from his uncleanness. And afterward he shall kill the burnt offering. [20]And the priest shall offer the burnt offering and the grain offering on the altar. Thus the priest shall make atonement for him, and he shall be clean.

[21]“But if he is poor and cannot afford so much, then he shall take one male lamb for a guilt offering to be waved, to make atonement for him, and a tenth of an ephah of fine flour mixed with oil for a grain offering, and a log of oil; [22]also two turtledoves or two pigeons, whichever he can afford. The one shall be a sin offering and the other a burnt offering. [23]And on the eighth day he shall bring them for his cleansing to the priest, to the entrance of the tent of meeting, before the LORD. [24]And the priest shall take the lamb of the guilt offering and the log of oil, and the priest shall wave them for a wave offering before the LORD. [25]And he shall kill the lamb of the guilt offering. And the priest shall take some of the blood of the guilt offering and put it on the lobe of the right ear of him who is to be cleansed, and on the thumb of his right hand and on the big toe of his right foot. [26]And the priest shall pour some of the oil into the palm of his own left hand, [27]and shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD. [28]And the priest shall put some of the oil that is in his hand on the lobe of the right ear of him who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot, in the place where the blood of the guilt offering was put. [29]And the rest of the oil that is in the priest's hand he shall put on the head of him who is to be cleansed, to make atonement for him before the LORD. [30]And he shall offer, of the turtledoves or pigeons, whichever he can afford, [31]one [5] for a sin offering and the other for a burnt offering, along with a grain offering. And the priest shall make atonement before the LORD for him who is being cleansed. [32]This is the law for him in whom is a case of leprous disease, who cannot afford the offerings for his cleansing.”

Laws for Cleansing Houses

[33]†The LORD spoke to Moses and Aaron, saying, [34]†“When you come into the land of Canaan, which I give you for a possession, and I put a case of leprous disease in a house in the land of your possession, [35]then he who owns the house shall come and tell the priest, ‘There seems to me to be some case of disease in my house.’ [36]Then the priest shall command that they empty the house before the priest goes to examine the disease, lest all that is in the house be declared unclean. And afterward the priest shall go in to see the house. [37]†And he shall examine the disease. And if the disease is in the walls of the house with greenish or reddish spots, and if it appears to be deeper than the surface, [38]then the priest shall go out of the house to the door of the house and shut up the house seven days. [39]And the priest shall come again on the seventh day, and look. If the disease has spread in the walls of the house, [40]then the priest shall command that they take out the stones in which is the disease and throw them into an unclean place outside the city. [41]And he shall have the inside of the house scraped all around, and the plaster that they scrape off they shall pour out in an unclean place outside the city. [42]Then they shall take other stones and put them in the place of those stones, and he shall take other plaster and plaster the house.

[43]“If the disease breaks out again in the house, after he has taken out the stones and scraped the house and plastered it, [44]then the priest shall go and look. And if the disease has spread in the house, it is a persistent leprous disease in the house; it is unclean. [45]And he shall break down the house, its stones and timber and all the plaster of the house, and he shall carry them out of the city to an unclean place. [46]Moreover, whoever enters the house while it is shut up shall be unclean until the evening, [47]and whoever sleeps in the house shall wash his clothes, and whoever eats in the house shall wash his clothes.

[48]“But if the priest comes and looks, and if the disease has not spread in the house after the house was plastered, then the priest shall pronounce the house clean, for the disease is healed. [49]And for the cleansing of the house he shall take two small birds, with cedarwood and scarlet yarn and hyssop, [50]and shall kill one of the birds in an earthenware vessel over fresh water [51]and shall take the cedarwood and the hyssop and the scarlet yarn, along

with the live bird, and dip them in the blood of the bird that was killed and in the fresh water and sprinkle the house seven times. [52]Thus he shall cleanse the house with the blood of the bird and with the fresh water and with the live bird and with the cedarwood and hyssop and scarlet yarn. [53]And he shall let the live bird go out of the city into the open country. So he shall make atonement for the house, and it shall be clean.”

[54]This is the law for any case of leprous disease: for an itch, [55]for leprous disease in a garment or in a house, [56]and for a swelling or an eruption or a spot, [57]†to show when it is unclean and when it is clean. This is the law for leprous disease.

Laws About Bodily Discharges

LEVITICUS **15** ‡The LORD spoke to Moses and Aaron, saying, [2]‡“Speak to the people of Israel and say to them, When any man has a discharge from his body, [1] his discharge is unclean. [3]And this is the law of his uncleanness for a discharge: whether his body runs with his discharge, or his body is blocked up by his discharge, it is his uncleanness. [4]Every bed on which the one with the discharge lies shall be unclean, and everything on which he sits shall be unclean. [5]And anyone who touches his bed shall wash his clothes and bathe himself in water and be unclean until the evening. [6]And whoever sits on anything on which the one with the discharge has sat shall wash his clothes and bathe himself in water and be unclean until the evening. [7]And whoever touches the body of the one with the discharge shall wash his clothes and bathe himself in water and be unclean until the evening. [8]And if the one with the discharge spits on someone who is clean, then he shall wash his clothes and bathe himself in water and be unclean until the evening. [9]And any saddle on which the one with the discharge rides shall be unclean. [10]And whoever touches anything that was under him shall be unclean until the evening. And whoever carries such things shall wash his clothes and bathe himself in water and be unclean until the evening. [11]Anyone whom the one with the discharge touches without having rinsed his hands in water shall wash his clothes and bathe himself in water and be unclean until the evening. [12]And an earthenware vessel that the one with the discharge touches shall be broken, and every vessel of wood shall be rinsed in water.

[13]“And when the one with a discharge is cleansed of his discharge, then he shall count for himself seven days for his cleansing, and wash his clothes. And he shall bathe his body in fresh water and shall be clean. [14]And on the eighth day he shall take two turtledoves or two pigeons and come before the LORD to the entrance of the tent of meeting and give them to the priest. [15]And the priest shall use them, one for a sin offering and the other for a burnt offering. And the priest shall make atonement for him before the LORD for his discharge.

[16]‡“If a man has an emission of semen, he shall bathe his whole body in
water and be unclean until the evening. [17]And every garment and every skin
on which the semen comes shall be washed with water and be unclean until
the evening. [18]If a man lies with a woman and has an emission of semen,
both of them shall bathe themselves in water and be unclean until the
evening.

[19]‡“When a woman has a discharge, and the discharge in her body is blood,
she shall be in her menstrual impurity for seven days, and whoever touches
her shall be unclean until the evening. [20]And everything on which she lies
during her menstrual impurity shall be unclean. Everything also on which
she sits shall be unclean. [21]And whoever touches her bed shall wash his
clothes and bathe himself in water and be unclean until the evening. [22]And
whoever touches anything on which she sits shall wash his clothes and
bathe himself in water and be unclean until the evening. [23]Whether it is the
bed or anything on which she sits, when he touches it he shall be unclean
until the evening. [24]And if any man lies with her and her menstrual impurity
comes upon him, he shall be unclean seven days, and every bed on which
he lies shall be unclean.

[25]‡“If a woman has a discharge of blood for many days, not at the time of
her menstrual impurity, or if she has a discharge beyond the time of her
impurity, all the days of the discharge she shall continue in uncleanness. As
in the days of her impurity, she shall be unclean. [26]Every bed on which she
lies, all the days of her discharge, shall be to her as the bed of her impurity.
And everything on which she sits shall be unclean, as in the uncleanness of
her menstrual impurity. [27]And whoever touches these things shall be
unclean, and shall wash his clothes and bathe himself in water and be
unclean until the evening. [28]But if she is cleansed of her discharge, she shall
count for herself seven days, and after that she shall be clean. [29]And on the
eighth day she shall take two turtledoves or two pigeons and bring them to
the priest, to the entrance of the tent of meeting. [30]And the priest shall use
one for a sin offering and the other for a burnt offering. And the priest shall
make atonement for her before the LORD for her unclean discharge.

[31]‡“Thus you shall keep the people of Israel separate from their
uncleanness, lest they die in their uncleanness by defiling my tabernacle

that is in their midst.”

[32]This is the law for him who has a discharge and for him who has an emission of semen, becoming unclean thereby; **[33]**also for her who is unwell with her menstrual impurity, that is, for anyone, male or female, who has a discharge, and for the man who lies with a woman who is unclean.

The Day of Atonement

LEVITICUS **16** ‡†The LORD spoke to Moses after the death of the two sons of Aaron, when they drew near before the LORD and died, [2]†and the LORD said to Moses, “Tell Aaron your brother not to come at any time into the Holy Place inside the veil, before the mercy seat that is on the ark, so that he may not die. For I will appear in the cloud over the mercy seat. [3]†But in this way Aaron shall come into the Holy Place: with a bull from the herd for a sin offering and a ram for a burnt offering. [4]†He shall put on the holy linen coat and shall have the linen undergarment on his body, and he shall tie the linen sash around his waist, and wear the linen turban; these are the holy garments. He shall bathe his body in water and then put them on. [5]†And he shall take from the congregation of the people of Israel two male goats for a sin offering, and one ram for a burnt offering.

[6]‡“Aaron shall offer the bull as a sin offering for himself and shall make atonement for himself and for his house. [7]Then he shall take the two goats and set them before the LORD at the entrance of the tent of meeting. [8]†And Aaron shall cast lots over the two goats, one lot for the LORD and the other lot for Azazel. [1] [9]‡And Aaron shall present the goat on which the lot fell for the LORD and use it as a sin offering, [10]but the goat on which the lot fell for Azazel shall be presented alive before the LORD to make atonement over it, that it may be sent away into the wilderness to Azazel.

[11]“Aaron shall present the bull as a sin offering for himself, and shall make atonement for himself and for his house. He shall kill the bull as a sin offering for himself. [12]†And he shall take a censer full of coals of fire from the altar before the LORD, and two handfuls of sweet incense beaten small, and he shall bring it inside the veil [13]†and put the incense on the fire before the LORD, that the cloud of the incense may cover the mercy seat that is over the testimony, so that he does not die. [14]†And he shall take some of the blood of the bull and sprinkle it with his finger on the front of the mercy seat on the east side, and in front of the mercy seat he shall sprinkle some of the blood with his finger seven times.

[15]“Then he shall kill the goat of the sin offering that is for the people and bring its blood inside the veil and do with its blood as he did with the blood of the bull, sprinkling it over the mercy seat and in front of the mercy seat. [16]†Thus he shall make atonement for the Holy Place, because of the uncleannesses of the people of Israel and because of their transgressions, all their sins. And so he shall do for the tent of meeting, which dwells with them in the midst of their uncleannesses. [17]†No one may be in the tent of meeting from the time he enters to make atonement in the Holy Place until he comes out and has made atonement for himself and for his house and for all the assembly of Israel. [18]Then he shall go out to the altar that is before the Lord and make atonement for it, and shall take some of the blood of the bull and some of the blood of the goat, and put it on the horns of the altar all around. [19]And he shall sprinkle some of the blood on it with his finger seven times, and cleanse it and consecrate it from the uncleannesses of the people of Israel.

[20]‡“And when he has made an end of atoning for the Holy Place and the tent of meeting and the altar, he shall present the live goat. [21]‡And Aaron shall lay both his hands on the head of the live goat, and confess over it all the iniquities of the people of Israel, and all their transgressions, all their sins. And he shall put them on the head of the goat and send it away into the wilderness by the hand of a man who is in readiness. [22]The goat shall bear all their iniquities on itself to a remote area, and he shall let the goat go free in the wilderness.

[23]“Then Aaron shall come into the tent of meeting and shall take off the linen garments that he put on when he went into the Holy Place and shall leave them there. [24]And he shall bathe his body in water in a holy place and put on his garments and come out and offer his burnt offering and the burnt offering of the people and make atonement for himself and for the people. [25]And the fat of the sin offering he shall burn on the altar. [26]And he who lets the goat go to Azazel shall wash his clothes and bathe his body in water, and afterward he may come into the camp. [27]†And the bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the Holy Place, shall be carried outside the camp. Their skin and their flesh and their dung shall be burned up with fire. [28]And he

who burns them shall wash his clothes and bathe his body in water, and afterward he may come into the camp.

[29]‡“And it shall be a statute to you forever that in the seventh month, on the tenth day of the month, you shall afflict yourselves [2] and shall do no work, either the native or the stranger who sojourns among you. [30]‡For on this day shall atonement be made for you to cleanse you. You shall be clean before the LORD from all your sins. [31]It is a Sabbath of solemn rest to you, and you shall afflict yourselves; it is a statute forever. [32]And the priest who is anointed and consecrated as priest in his father's place shall make atonement, wearing the holy linen garments. [33]He shall make atonement for the holy sanctuary, and he shall make atonement for the tent of meeting and for the altar, and he shall make atonement for the priests and for all the people of the assembly. [34]‡And this shall be a statute forever for you, that atonement may be made for the people of Israel once in the year because of all their sins.” And Moses did as the LORD commanded him.

The Place of Sacrifice

LEVITICUS **17** ‡‡‡‡And the LORD spoke to Moses, saying, [2]“Speak to Aaron and his sons and to all the people of Israel and say to them, This is the thing that the LORD has commanded. [3]If any one of the house of Israel kills an ox or a lamb or a goat in the camp, or kills it outside the camp, [4]‡and does not bring it to the entrance of the tent of meeting to offer it as a gift to the LORD in front of the tabernacle of the LORD, bloodguilt shall be imputed to that man. He has shed blood, and that man shall be cut off from among his people. [5]‡This is to the end that the people of Israel may bring their sacrifices that they sacrifice in the open field, that they may bring them to the LORD, to the priest at the entrance of the tent of meeting, and sacrifice them as sacrifices of peace offerings to the LORD. [6]And the priest shall throw the blood on the altar of the LORD at the entrance of the tent of meeting and burn the fat for a pleasing aroma to the LORD. [7]So they shall no more sacrifice their sacrifices to goat demons, after whom they whore. This shall be a statute forever for them throughout their generations.

[8]“And you shall say to them, Any one of the house of Israel, or of the strangers who sojourn among them, who offers a burnt offering or sacrifice [9]and does not bring it to the entrance of the tent of meeting to offer it to the LORD, that man shall be cut off from his people.

Laws Against Eating Blood

[10]‡“If any one of the house of Israel or of the strangers who sojourn among them eats any blood, I will set my face against that person who eats blood and will cut him off from among his people. [11]‡For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life. [12]Therefore I have said to the people of Israel, No person among you shall eat blood, neither shall any stranger who sojourns among you eat blood.

[13]‡“Any one also of the people of Israel, or of the strangers who sojourn among them, who takes in hunting any beast or bird that may be eaten shall

pour out its blood and cover it with earth. [14]For the life of every creature [1] is its blood: its blood is its life. [2] Therefore I have said to the people of Israel, You shall not eat the blood of any creature, for the life of every creature is its blood. Whoever eats it shall be cut off. [15]‡And every person who eats what dies of itself or what is torn by beasts, whether he is a native or a sojourner, shall wash his clothes and bathe himself in water and be unclean until the evening; then he shall be clean. [16]But if he does not wash them or bathe his flesh, he shall bear his iniquity.”

Unlawful Sexual Relations

LEVITICUS **18** ‡And the LORD spoke to Moses, saying, [2]“Speak to the people of Israel and say to them, I am the LORD your God. [3]†You shall not do as they do in the land of Egypt, where you lived, and you shall not do as they do in the land of Canaan, to which I am bringing you. You shall not walk in their statutes. [4]†You shall follow my rules [1] and keep my statutes and walk in them. I am the LORD your God. [5]†You shall therefore keep my statutes and my rules; if a person does them, he shall live by them: I am the LORD.

[6]‡†“None of you shall approach any one of his close relatives to uncover nakedness. I am the LORD. [7]You shall not uncover the nakedness of your father, which is the nakedness of your mother; she is your mother, you shall not uncover her nakedness. [8]†You shall not uncover the nakedness of your father's wife; it is your father's nakedness. [9]You shall not uncover the nakedness of your sister, your father's daughter or your mother's daughter, whether brought up in the family or in another home. [10]You shall not uncover the nakedness of your son's daughter or of your daughter's daughter, for their nakedness is your own nakedness. [11]†You shall not uncover the nakedness of your father's wife's daughter, brought up in your father's family, since she is your sister. [12]You shall not uncover the nakedness of your father's sister; she is your father's relative. [13]You shall not uncover the nakedness of your mother's sister, for she is your mother's relative. [14]You shall not uncover the nakedness of your father's brother, that is, you shall not approach his wife; she is your aunt. [15]You shall not uncover the nakedness of your daughter-in-law; she is your son's wife, you shall not uncover her nakedness. [16]You shall not uncover the nakedness of your brother's wife; it is your brother's nakedness. [17]You shall not uncover the nakedness of a woman and of her daughter, and you shall not take her son's daughter or her daughter's daughter to uncover her nakedness; they are relatives; it is depravity. [18]†And you shall not take a woman as a rival wife to her sister, uncovering her nakedness while her sister is still alive.

[19]†“You shall not approach a woman to uncover her nakedness while she is in her menstrual uncleanness. [20]And you shall not lie sexually with your

neighbor's wife and so make yourself unclean with her. [21]†You shall not give any of your children to offer them [2] to Molech, and so profane the name of your God: I am the LORD. [22]†You shall not lie with a male as with a woman; it is an abomination. [23]†And you shall not lie with any animal and so make yourself unclean with it, neither shall any woman give herself to an animal to lie with it: it is perversion.

[24]“Do not make yourselves unclean by any of these things, for by all these the nations I am driving out before you have become unclean, [25]and the land became unclean, so that I punished its iniquity, and the land vomited out its inhabitants. [26]But you shall keep my statutes and my rules and do none of these abominations, either the native or the stranger who sojourns among you [27](for the people of the land, who were before you, did all of these abominations, so that the land became unclean), [28]lest the land vomit you out when you make it unclean, as it vomited out the nation that was before you. [29]†For everyone who does any of these abominations, the persons who do them shall be cut off from among their people. [30]†So keep my charge never to practice any of these abominable customs that were practiced before you, and never to make yourselves unclean by them: I am the LORD your God.”

The LORD Is Holy

LEVITICUS **19** ‡And the LORD spoke to Moses, saying, [2]†“Speak to all the congregation of the people of Israel and say to them, You shall be holy, for I the LORD your God am holy. [3]‡†Every one of you shall revere his mother and his father, and you shall keep my Sabbaths: I am the LORD your God. [4]Do not turn to idols or make for yourselves any gods of cast metal: I am the LORD your God.

[5]‡“When you offer a sacrifice of peace offerings to the LORD, you shall offer it so that you may be accepted. [6]It shall be eaten the same day you offer it or on the day after, and anything left over until the third day shall be burned up with fire. [7]If it is eaten at all on the third day, it is tainted; it will not be accepted, [8]and everyone who eats it shall bear his iniquity, because he has profaned what is holy to the LORD, and that person shall be cut off from his people.

Love Your Neighbor as Yourself

[9]‡“When you reap the harvest of your land, you shall not reap your field right up to its edge, neither shall you gather the gleanings after your harvest. [10]And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the sojourner: I am the LORD your God.

[11]†“You shall not steal; you shall not deal falsely; you shall not lie to one another. [12]†You shall not swear by my name falsely, and so profane the name of your God: I am the LORD.

[13]†“You shall not oppress your neighbor or rob him. The wages of a hired servant shall not remain with you all night until the morning. [14]†You shall not curse the deaf or put a stumbling block before the blind, but you shall fear your God: I am the LORD.

[15]“You shall do no injustice in court. You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor. [16]†You shall not go around as a slanderer among your people, and you shall not stand up against the life [1] of your neighbor: I am the LORD.

[17]“You shall not hate your brother in your heart, but you shall reason frankly with your neighbor, lest you incur sin because of him. [18]†You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the LORD.

You Shall Keep My Statutes

[19]†“You shall keep my statutes. You shall not let your cattle breed with a different kind. You shall not sow your field with two kinds of seed, nor shall you wear a garment of cloth made of two kinds of material.

[20]‡“If a man lies sexually with a woman who is a slave, assigned to another man and not yet ransomed or given her freedom, a distinction shall be made. They shall not be put to death, because she was not free; [21]but he shall bring his compensation to the LORD, to the entrance of the tent of meeting, a ram for a guilt offering. [22]And the priest shall make atonement for him with the ram of the guilt offering before the LORD for his sin that he has committed, and he shall be forgiven for the sin that he has committed.

[23]‡“When you come into the land and plant any kind of tree for food, then you shall regard its fruit as forbidden. [2] Three years it shall be forbidden to you; it must not be eaten. [24]And in the fourth year all its fruit shall be holy, an offering of praise to the LORD. [25]But in the fifth year you may eat of its fruit, to increase its yield for you: I am the LORD your God.

[26]†“You shall not eat any flesh with the blood in it. You shall not interpret omens or tell fortunes. [27]‡You shall not round off the hair on your temples or mar the edges of your beard. [28]You shall not make any cuts on your body for the dead or tattoo yourselves: I am the LORD.

[29]†“Do not profane your daughter by making her a prostitute, lest the land fall into prostitution and the land become full of depravity. [30]†You shall

keep my Sabbaths and reverence my sanctuary: I am the LORD.

[31]†“Do not turn to mediums or necromancers; do not seek them out, and so make yourselves unclean by them: I am the LORD your God.

[32]†“You shall stand up before the gray head and honor the face of an old man, and you shall fear your God: I am the LORD.

[33]‡“When a stranger sojourns with you in your land, you shall not do him wrong. [34]You shall treat the stranger who sojourns with you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt: I am the LORD your God.

[35]“You shall do no wrong in judgment, in measures of length or weight or quantity. [36]†You shall have just balances, just weights, a just ephah, and a just hin: [3] I am the LORD your God, who brought you out of the land of Egypt. [37]And you shall observe all my statutes and all my rules, and do them: I am the LORD.”

Punishment for Child Sacrifice

LEVITICUS **20** ‡The LORD spoke to Moses, saying, [2]†“Say to the people of Israel, Any one of the people of Israel or of the strangers who sojourn in Israel who gives any of his children to Molech shall surely be put to death. The people of the land shall stone him with stones. [3]I myself will set my face against that man and will cut him off from among his people, because he has given one of his children to Molech, to make my sanctuary unclean and to profane my holy name. [4]And if the people of the land do at all close their eyes to that man when he gives one of his children to Molech, and do not put him to death, [5]‡†then I will set my face against that man and against his clan and will cut them off from among their people, him and all who follow him in whoring after Molech.

[6]†“If a person turns to mediums and necromancers, whoring after them, I will set my face against that person and will cut him off from among his people. [7]Consecrate yourselves, therefore, and be holy, for I am the LORD your God. [8]Keep my statutes and do them; I am the LORD who sanctifies you. [9]†For anyone who curses his father or his mother shall surely be put to death; he has cursed his father or his mother; his blood is upon him.

Punishments for Sexual Immorality

[10]‡“If a man commits adultery with the wife of [1] his neighbor, both the adulterer and the adulteress shall surely be put to death. [11]If a man lies with his father's wife, he has uncovered his father's nakedness; both of them shall surely be put to death; their blood is upon them. [12]If a man lies with his daughter-in-law, both of them shall surely be put to death; they have committed perversion; their blood is upon them. [13]If a man lies with a male as with a woman, both of them have committed an abomination; they shall surely be put to death; their blood is upon them. [14]If a man takes a woman and her mother also, it is depravity; he and they shall be burned with fire, that there may be no depravity among you. [15]If a man lies with an animal, he shall surely be put to death, and you shall kill the animal. [16]If a woman

approaches any animal and lies with it, you shall kill the woman and the animal; they shall surely be put to death; their blood is upon them.

[17]"If a man takes his sister, a daughter of his father or a daughter of his mother, and sees her nakedness, and she sees his nakedness, it is a disgrace, and they shall be cut off in the sight of the children of their people. He has uncovered his sister's nakedness, and he shall bear his iniquity. [18]If a man lies with a woman during her menstrual period and uncovers her nakedness, he has made naked her fountain, and she has uncovered the fountain of her blood. Both of them shall be cut off from among their people. [19]You shall not uncover the nakedness of your mother's sister or of your father's sister, for that is to make naked one's relative; they shall bear their iniquity. [20]If a man lies with his uncle's wife, he has uncovered his uncle's nakedness; they shall bear their sin; they shall die childless. [21]If a man takes his brother's wife, it is impurity. [2] He has uncovered his brother's nakedness; they shall be childless.

You Shall Be Holy

[22]‡"You shall therefore keep all my statutes and all my rules and do them, that the land where I am bringing you to live may not vomit you out. [23]And you shall not walk in the customs of the nation that I am driving out before you, for they did all these things, and therefore I detested them. [24]But I have said to you, 'You shall inherit their land, and I will give it to you to possess, a land flowing with milk and honey.' I am the LORD your God, who has separated you from the peoples. [25]You shall therefore separate the clean beast from the unclean, and the unclean bird from the clean. You shall not make yourselves detestable by beast or by bird or by anything with which the ground crawls, which I have set apart for you to hold unclean. [26]You shall be holy to me, for I the LORD am holy and have separated you from the peoples, that you should be mine.

[27]‡"A man or a woman who is a medium or a necromancer shall surely be put to death. They shall be stoned with stones; their blood shall be upon them."

Holiness and the Priests

LEVITICUS **21** ‡†And the LORD said to Moses, “Speak to the priests, the sons of Aaron, and say to them: No one shall make himself unclean for the dead among his people, [2]except for his closest relatives, his mother, his father, his son, his daughter, his brother, [3]or his virgin sister (who is near to him because she has had no husband; for her he may make himself unclean). [4]He shall not make himself unclean as a husband among his people and so profane himself. [5]†They shall not make bald patches on their heads, nor shave off the edges of their beards, nor make any cuts on their body. [6]†They shall be holy to their God and not profane the name of their God. For they offer the LORD's food offerings, the bread of their God; therefore they shall be holy. [7]‡They shall not marry a prostitute or a woman who has been defiled, neither shall they marry a woman divorced from her husband, for the priest is holy to his God. [8]You shall sanctify him, for he offers the bread of your God. He shall be holy to you, for I, the LORD, who sanctify you, am holy. [9]†And the daughter of any priest, if she profanes herself by whoring, profanes her father; she shall be burned with fire.

[10]‡†“The priest who is chief among his brothers, on whose head the anointing oil is poured and who has been consecrated to wear the garments, shall not let the hair of his head hang loose nor tear his clothes. [11]He shall not go in to any dead bodies nor make himself unclean, even for his father or for his mother. [12]He shall not go out of the sanctuary, lest he profane the sanctuary of his God, for the consecration of the anointing oil of his God is on him: I am the LORD. [13]And he shall take a wife in her virginity. [1] [14]A widow, or a divorced woman, or a woman who has been defiled, or a prostitute, these he shall not marry. But he shall take as his wife a virgin [2] of his own people, [15]that he may not profane his offspring among his people, for I am the LORD who sanctifies him.”

[16]‡And the LORD spoke to Moses, saying, [17]“Speak to Aaron, saying, None of your offspring throughout their generations who has a blemish may approach to offer the bread of his God. [18]For no one who has a blemish shall draw near, a man blind or lame, or one who has a mutilated face or a limb too long, [19]or a man who has an injured foot or an injured hand, [20]or a

hunchback or a dwarf or a man with a defect in his sight or an itching disease or scabs or crushed testicles. [21]No man of the offspring of Aaron the priest who has a blemish shall come near to offer the LORD's food offerings; since he has a blemish, he shall not come near to offer the bread of his God. [22]He may eat the bread of his God, both of the most holy and of the holy things, [23]but he shall not go through the veil or approach the altar, because he has a blemish, that he may not profane my sanctuaries, for I am the LORD who sanctifies them.” [24]So Moses spoke to Aaron and to his sons and to all the people of Israel.

LEVITICUS **22** ‡And the LORD spoke to Moses, saying, [2]“Speak to Aaron and his sons so that they abstain from the holy things of the people of Israel, which they dedicate to me, so that they do not profane my holy name: I am the LORD. [3]Say to them, ‘If any one of all your offspring throughout your generations approaches the holy things that the people of Israel dedicate to the LORD, while he has an uncleanness, that person shall be cut off from my presence: I am the LORD. [4]‡None of the offspring of Aaron who has a leprous disease or a discharge may eat of the holy things until he is clean. Whoever touches anything that is unclean through contact with the dead or a man who has had an emission of semen, [5]‡and whoever touches a swarming thing by which he may be made unclean or a person from whom he may take uncleanness, whatever his uncleanness may be— [6]the person who touches such a thing shall be unclean until the evening and shall not eat of the holy things unless he has bathed his body in water. [7]‡When the sun goes down he shall be clean, and afterward he may eat of the holy things, because they are his food. [8]He shall not eat what dies of itself or is torn by beasts, and so make himself unclean by it: I am the LORD.’ [9]They shall therefore keep my charge, lest they bear sin for it and die thereby when they profane it: I am the LORD who sanctifies them.

[10]‡“A lay person shall not eat of a holy thing; no foreign guest of the priest or hired servant shall eat of a holy thing, [11]but if a priest buys a slave as his property for money, the slave [1] may eat of it, and anyone born in his house may eat of his food. [12]If a priest's daughter marries a layman, she shall not eat of the contribution of the holy things. [13]But if a priest's daughter is widowed or divorced and has no child and returns to her father's house, as in her youth, she may eat of her father's food; yet no lay person shall eat of it. [14]And if anyone eats of a holy thing unintentionally, he shall add the fifth of its value to it and give the holy thing to the priest. [15]They shall not profane the holy things of the people of Israel, which they contribute to the LORD, [16]and so cause them to bear iniquity and guilt, by eating their holy things: for I am the LORD who sanctifies them.”

Acceptable Offerings

[17]‡And the LORD spoke to Moses, saying, [18]“Speak to Aaron and his sons
and all the people of Israel and say to them, When any one of the house of
Israel or of the sojourners in Israel presents a burnt offering as his offering,
for any of their vows or freewill offerings that they offer to the LORD, [19]if it
is to be accepted for you it shall be a male without blemish, of the bulls or
the sheep or the goats. [20]You shall not offer anything that has a blemish, for
it will not be acceptable for you. [21]And when anyone offers a sacrifice of
peace offerings to the LORD to fulfill a vow or as a freewill offering from
the herd or from the flock, to be accepted it must be perfect; there shall be
no blemish in it. [22]Animals blind or disabled or mutilated or having a
discharge or an itch or scabs you shall not offer to the LORD or give them to
the LORD as a food offering on the altar. [23]You may present a bull or a lamb
that has a part too long or too short for a freewill offering, but for a vow
offering it cannot be accepted. [24]Any animal that has its testicles bruised or
crushed or torn or cut you shall not offer to the LORD; you shall not do it
within your land, [25]neither shall you offer as the bread of your God any such
animals gotten from a foreigner. Since there is a blemish in them, because
of their mutilation, they will not be accepted for you.”

[26]And the LORD spoke to Moses, saying, [27]“When an ox or sheep or goat is
born, it shall remain seven days with its mother, and from the eighth day on
it shall be acceptable as a food offering to the LORD. [28]But you shall not kill
an ox or a sheep and her young in one day. [29]And when you sacrifice a
sacrifice of thanksgiving to the LORD, you shall sacrifice it so that you may
be accepted. [30]It shall be eaten on the same day; you shall leave none of it
until morning: I am the LORD.

[31]‡“So you shall keep my commandments and do them: I am the LORD.
[32]And you shall not profane my holy name, that I may be sanctified among
the people of Israel. I am the LORD who sanctifies you, [33]who brought you
out of the land of Egypt to be your God: I am the LORD.”

Feasts of the LORD

LEVITICUS **23** ‡‡‡The LORD spoke to Moses, saying, [2]‡“Speak to the people of Israel and say to them, These are the appointed feasts of the LORD that you shall proclaim as holy convocations; they are my appointed feasts.

The Sabbath

[3]‡“Six days shall work be done, but on the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work. It is a Sabbath to the LORD in all your dwelling places.

The Passover

[4]‡“These are the appointed feasts of the LORD, the holy convocations, which you shall proclaim at the time appointed for them. [5]‡In the first month, on the fourteenth day of the month at twilight, [1] is the LORD's Passover. [6]‡And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; for seven days you shall eat unleavened bread. [7]On the first day you shall have a holy convocation; you shall not do any ordinary work. [8]But you shall present a food offering to the LORD for seven days. On the seventh day is a holy convocation; you shall not do any ordinary work.”

The Feast of Firstfruits

[9]‡And the LORD spoke to Moses, saying, [10]“Speak to the people of Israel and say to them, When you come into the land that I give you and reap its harvest, you shall bring the sheaf of the firstfruits of your harvest to the priest, [11]and he shall wave the sheaf before the LORD, so that you may be accepted. On the day after the Sabbath the priest shall wave it. [12]And on the day when you wave the sheaf, you shall offer a male lamb a year old without blemish as a burnt offering to the LORD. [13]And the grain offering with it shall be two tenths of an ephah [2] of fine flour mixed with oil, a food offering to the LORD with a pleasing aroma, and the drink offering

with it shall be of wine, a fourth of a hin. [3] [14]And you shall eat neither bread nor grain parched or fresh until this same day, until you have brought the offering of your God: it is a statute forever throughout your generations in all your dwellings.

The Feast of Weeks

[15]‡“You shall count seven full weeks from the day after the Sabbath, from the day that you brought the sheaf of the wave offering. [16]You shall count fifty days to the day after the seventh Sabbath. Then you shall present a grain offering of new grain to the LORD. [17]You shall bring from your dwelling places two loaves of bread to be waved, made of two tenths of an ephah. They shall be of fine flour, and they shall be baked with leaven, as firstfruits to the LORD. [18]And you shall present with the bread seven lambs a year old without blemish, and one bull from the herd and two rams. They shall be a burnt offering to the LORD, with their grain offering and their drink offerings, a food offering with a pleasing aroma to the LORD. [19]And you shall offer one male goat for a sin offering, and two male lambs a year old as a sacrifice of peace offerings. [20]And the priest shall wave them with the bread of the firstfruits as a wave offering before the LORD, with the two lambs. They shall be holy to the LORD for the priest. [21]And you shall make proclamation on the same day. You shall hold a holy convocation. You shall not do any ordinary work. It is a statute forever in all your dwelling places throughout your generations.

[22]“And when you reap the harvest of your land, you shall not reap your field right up to its edge, nor shall you gather the gleanings after your harvest. You shall leave them for the poor and for the sojourner: I am the LORD your God.”

The Feast of Trumpets

[23]‡‡And the LORD spoke to Moses, saying, [24]“Speak to the people of Israel, saying, In the seventh month, on the first day of the month, you shall observe a day of solemn rest, a memorial proclaimed with blast of trumpets,

a holy convocation. [25]You shall not do any ordinary work, and you shall present a food offering to the LORD.”

The Day of Atonement

[26]‡And the LORD spoke to Moses, saying, [27]“Now on the tenth day of this seventh month is the Day of Atonement. It shall be for you a time of holy convocation, and you shall afflict yourselves and present a food offering to the LORD. [28]And you shall not do any work on that very day, for it is a Day of Atonement, to make atonement for you before the LORD your God. [29]For whoever is not afflicted on that very day shall be cut off from his people. [30]And whoever does any work on that very day, that person I will destroy from among his people. [31]You shall not do any work. It is a statute forever throughout your generations in all your dwelling places. [32]It shall be to you a Sabbath of solemn rest, and you shall afflict yourselves. On the ninth day of the month beginning at evening, from evening to evening shall you keep your Sabbath.”

The Feast of Booths

[33]‡And the LORD spoke to Moses, saying, [34]“Speak to the people of Israel, saying, On the fifteenth day of this seventh month and for seven days is the Feast of Booths [4] to the LORD. [35]On the first day shall be a holy convocation; you shall not do any ordinary work. [36]For seven days you shall present food offerings to the LORD. On the eighth day you shall hold a holy convocation and present a food offering to the LORD. It is a solemn assembly; you shall not do any ordinary work.

[37]“These are the appointed feasts of the LORD, which you shall proclaim as times of holy convocation, for presenting to the LORD food offerings, burnt offerings and grain offerings, sacrifices and drink offerings, each on its proper day, [38]besides the LORD's Sabbaths and besides your gifts and besides all your vow offerings and besides all your freewill offerings, which you give to the LORD.

[39]"On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall celebrate the feast of the LORD seven days. On the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. [40]And you shall take on the first day the fruit of splendid trees, branches of palm trees and boughs of leafy trees and willows of the brook, and you shall rejoice before the LORD your God seven days. [41]You shall celebrate it as a feast to the LORD for seven days in the year. It is a statute forever throughout your generations; you shall celebrate it in the seventh month. [42]You shall dwell in booths for seven days. All native Israelites shall dwell in booths, [43]that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt: I am the LORD your God."

[44]Thus Moses declared to the people of Israel the appointed feasts of the LORD.

The Lamps

LEVITICUS **24** ‡The LORD spoke to Moses, saying, [2]“Command the people of Israel to bring you pure oil from beaten olives for the lamp, that a light may be kept burning regularly. [3]Outside the veil of the testimony, in the tent of meeting, Aaron shall arrange it from evening to morning before the LORD regularly. It shall be a statute forever throughout your generations. [4]He shall arrange the lamps on the lampstand of pure gold [1] before the LORD regularly.

Bread for the Tabernacle

[5]‡“You shall take fine flour and bake twelve loaves from it; two tenths of an ephah [2] shall be in each loaf. [6]And you shall set them in two piles, six in a pile, on the table of pure gold [3] before the LORD. [7]And you shall put pure frankincense on each pile, that it may go with the bread as a memorial portion as a food offering to the LORD. [8]Every Sabbath day Aaron shall arrange it before the LORD regularly; it is from the people of Israel as a covenant forever. [9]And it shall be for Aaron and his sons, and they shall eat it in a holy place, since it is for him a most holy portion out of the LORD's food offerings, a perpetual due.”

Punishment for Blasphemy

[10]‡Now an Israelite woman's son, whose father was an Egyptian, went out among the people of Israel. And the Israelite woman's son and a man of Israel fought in the camp, [11]and the Israelite woman's son blasphemed the Name, and cursed. Then they brought him to Moses. His mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan. [12]‡And they put him in custody, till the will of the LORD should be clear to them.

[13]Then the LORD spoke to Moses, saying, [14]“Bring out of the camp the one who cursed, and let all who heard him lay their hands on his head, and let all the congregation stone him. [15]And speak to the people of Israel, saying,

Whoever curses his God shall bear his sin. [16]Whoever blasphemes the name of the LORD shall surely be put to death. All the congregation shall stone him. The sojourner as well as the native, when he blasphemes the Name, shall be put to death.

An Eye for an Eye

[17]“Whoever takes a human life shall surely be put to death. [18]Whoever takes an animal's life shall make it good, life for life. [19]If anyone injures his neighbor, as he has done it shall be done to him, [20]†fracture for fracture, eye for eye, tooth for tooth; whatever injury he has given a person shall be given to him. [21]Whoever kills an animal shall make it good, and whoever kills a person shall be put to death. [22]You shall have the same rule for the sojourner and for the native, for I am the LORD your God.” [23]So Moses spoke to the people of Israel, and they brought out of the camp the one who had cursed and stoned him with stones. Thus the people of Israel did as the LORD commanded Moses.

The Sabbath Year

LEVITICUS **25** ‡‡The LORD spoke to Moses on Mount Sinai, saying, [2]“Speak to the people of Israel and say to them, When you come into the land that I give you, the land shall keep a Sabbath to the LORD. [3]For six years you shall sow your field, and for six years you shall prune your vineyard and gather in its fruits, [4]but in the seventh year there shall be a Sabbath of solemn rest for the land, a Sabbath to the LORD. You shall not sow your field or prune your vineyard. [5]You shall not reap what grows of itself in your harvest, or gather the grapes of your undressed vine. It shall be a year of solemn rest for the land. [6]The Sabbath of the land shall provide food for you, for yourself and for your male and female slaves and for your hired servant and the sojourner who lives with you, [7]and for your cattle and for the wild animals that are in your land: all its yield shall be for food.

The Year of Jubilee

[8]‡‡“You shall count seven weeks [1] of years, seven times seven years, so that the time of the seven weeks of years shall give you forty-nine years. [9]†Then you shall sound the loud trumpet on the tenth day of the seventh month. On the Day of Atonement you shall sound the trumpet throughout all your land. [10]†And you shall consecrate the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you, when each of you shall return to his property and each of you shall return to his clan. [11]That fiftieth year shall be a jubilee for you; in it you shall neither sow nor reap what grows of itself nor gather the grapes from the undressed vines. [12]For it is a jubilee. It shall be holy to you. You may eat the produce of the field. [2]

[13]“In this year of jubilee each of you shall return to his property. [14]‡And if you make a sale to your neighbor or buy from your neighbor, you shall not wrong one another. [15]You shall pay your neighbor according to the number of years after the jubilee, and he shall sell to you according to the number of years for crops. [16]If the years are many, you shall increase the price, and if the years are few, you shall reduce the price, for it is the number of the

crops that he is selling to you. [17]†You shall not wrong one another, but you shall fear your God, for I am the LORD your God.

[18]‡“Therefore you shall do my statutes and keep my rules and perform them, and then you will dwell in the land securely. [19]The land will yield its fruit, and you will eat your fill and dwell in it securely. [20]‡And if you say, ‘What shall we eat in the seventh year, if we may not sow or gather in our crop?’ [21]I will command my blessing on you in the sixth year, so that it will produce a crop sufficient for three years. [22]When you sow in the eighth year, you will be eating some of the old crop; you shall eat the old until the ninth year, when its crop arrives.

Redemption of Property

[23]‡†“The land shall not be sold in perpetuity, for the land is mine. For you are strangers and sojourners with me. [24]And in all the country you possess, you shall allow a redemption of the land.

[25]“If your brother becomes poor and sells part of his property, then his nearest redeemer shall come and redeem what his brother has sold. [26]If a man has no one to redeem it and then himself becomes prosperous and finds sufficient means to redeem it, [27]let him calculate the years since he sold it and pay back the balance to the man to whom he sold it, and then return to his property. [28]But if he has not sufficient means to recover it, then what he sold shall remain in the hand of the buyer until the year of jubilee. In the jubilee it shall be released, and he shall return to his property.

[29]“If a man sells a dwelling house in a walled city, he may redeem it within a year of its sale. For a full year he shall have the right of redemption. [30]If it is not redeemed within a full year, then the house in the walled city shall belong in perpetuity to the buyer, throughout his generations; it shall not be released in the jubilee. [31]But the houses of the villages that have no wall around them shall be classified with the fields of the land. They may be redeemed, and they shall be released in the jubilee. [32]As for the cities of the Levites, the Levites may redeem at any time the houses in the cities they possess. [33]†And if one of the Levites exercises his right of redemption, then the house that was sold in a city they possess shall be released in the

jubilee. For the houses in the cities of the Levites are their possession among the people of Israel. [34]†But the fields of pastureland belonging to their cities may not be sold, for that is their possession forever.

Kindness for Poor Brothers

[35]‡†“If your brother becomes poor and cannot maintain himself with you, you shall support him as though he were a stranger and a sojourner, and he shall live with you. [36]†Take no interest from him or profit, but fear your God, that your brother may live beside you. [37]You shall not lend him your money at interest, nor give him your food for profit. [38]†I am the LORD your God, who brought you out of the land of Egypt to give you the land of Canaan, and to be your God.

[39]‡“If your brother becomes poor beside you and sells himself to you, you shall not make him serve as a slave: [40]he shall be with you as a hired servant and as a sojourner. He shall serve with you until the year of the jubilee. [41]Then he shall go out from you, he and his children with him, and go back to his own clan and return to the possession of his fathers. [42]†For they are my servants, [3] whom I brought out of the land of Egypt; they shall not be sold as slaves. [43]You shall not rule over him ruthlessly but shall fear your God. [44]‡As for your male and female slaves whom you may have: you may buy male and female slaves from among the nations that are around you. [45]You may also buy from among the strangers who sojourn with you and their clans that are with you, who have been born in your land, and they may be your property. [46]You may bequeath them to your sons after you to inherit as a possession forever. You may make slaves of them, but over your brothers the people of Israel you shall not rule, one over another ruthlessly.

Redeeming a Poor Man

[47]‡“If a stranger or sojourner with you becomes rich, and your brother beside him becomes poor and sells himself to the stranger or sojourner with you or to a member of the stranger's clan, [48]†then after he is sold he may be redeemed. One of his brothers may redeem him, [49]or his uncle or his cousin may redeem him, or a close relative from his clan may redeem him. Or if he

grows rich he may redeem himself. [50]He shall calculate with his buyer from the year when he sold himself to him until the year of jubilee, and the price of his sale shall vary with the number of years. The time he was with his owner shall be rated as the time of a hired servant. [51]‡If there are still many years left, he shall pay proportionately for his redemption some of his sale price. [52]If there remain but a few years until the year of jubilee, he shall calculate and pay for his redemption in proportion to his years of service. [53]He shall treat him as a servant hired year by year. He shall not rule ruthlessly over him in your sight. [54]And if he is not redeemed by these means, then he and his children with him shall be released in the year of jubilee. [55]†For it is to me that the people of Israel are servants. [4] They are my servants whom I brought out of the land of Egypt: I am the LORD your God.

Blessings for Obedience

LEVITICUS **26** ‡‡†“You shall not make idols for yourselves or erect an image or pillar, and you shall not set up a figured stone in your land to bow down to it, for I am the LORD your God. [2]You shall keep my Sabbaths and reverence my sanctuary: I am the LORD.

[3]‡“If you walk in my statutes and observe my commandments and do them, [4]†then I will give you your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit. [5]Your threshing shall last to the time of the grape harvest, and the grape harvest shall last to the time for sowing. And you shall eat your bread to the full and dwell in your land securely. [6]†I will give peace in the land, and you shall lie down, and none shall make you afraid. And I will remove harmful beasts from the land, and the sword shall not go through your land. [7]†You shall chase your enemies, and they shall fall before you by the sword. [8]Five of you shall chase a hundred, and a hundred of you shall chase ten thousand, and your enemies shall fall before you by the sword. [9]†I will turn to you and make you fruitful and multiply you and will confirm my covenant with you. [10]You shall eat old store long kept, and you shall clear out the old to make way for the new. [11]I will make my dwelling [1] among you, and my soul shall not abhor you. [12]†And I will walk among you and will be your God, and you shall be my people. [13]I am the LORD your God, who brought you out of the land of Egypt, that you should not be their slaves. And I have broken the bars of your yoke and made you walk erect.

Punishment for Disobedience

[14]‡“But if you will not listen to me and will not do all these commandments, [15]†if you spurn my statutes, and if your soul abhors my rules, so that you will not do all my commandments, but break my covenant, [16]†then I will do this to you: I will visit you with panic, with wasting disease and fever that consume the eyes and make the heart ache. And you shall sow your seed in vain, for your enemies shall eat it. [17]I will set my face against you, and you shall be struck down before your enemies. Those who hate you shall rule

over you, and you shall flee when none pursues you. [18]And if in spite of this you will not listen to me, then I will discipline you again sevenfold for your sins, [19]and I will break the pride of your power, and I will make your heavens like iron and your earth like bronze. [20]And your strength shall be spent in vain, for your land shall not yield its increase, and the trees of the land shall not yield their fruit.

[21]“Then if you walk contrary to me and will not listen to me, I will continue striking you, sevenfold for your sins. [22]†And I will let loose the wild beasts against you, which shall bereave you of your children and destroy your livestock and make you few in number, so that your roads shall be deserted.

[23]“And if by this discipline you are not turned to me but walk contrary to me, [24]then I also will walk contrary to you, and I myself will strike you sevenfold for your sins. [25]†And I will bring a sword upon you, that shall execute vengeance for the covenant. And if you gather within your cities, I will send pestilence among you, and you shall be delivered into the hand of the enemy. [26]When I break your supply [2] of bread, ten women shall bake your bread in a single oven and shall dole out your bread again by weight, and you shall eat and not be satisfied.

[27]“But if in spite of this you will not listen to me, but walk contrary to me, [28]then I will walk contrary to you in fury, and I myself will discipline you sevenfold for your sins. [29]†You shall eat the flesh of your sons, and you shall eat the flesh of your daughters. [30]†And I will destroy your high places and cut down your incense altars and cast your dead bodies upon the dead bodies of your idols, and my soul will abhor you. [31]‡And I will lay your cities waste and will make your sanctuaries desolate, and I will not smell your pleasing aromas. [32]And I myself will devastate the land, so that your enemies who settle in it shall be appalled at it. [33]And I will scatter you among the nations, and I will unsheathe the sword after you, and your land shall be a desolation, and your cities shall be a waste.

[34]“Then the land shall enjoy [3] its Sabbaths as long as it lies desolate, while you are in your enemies' land; then the land shall rest, and enjoy its Sabbaths. [35]†As long as it lies desolate it shall have rest, the rest that it did not have on your Sabbaths when you were dwelling in it. [36]And as for those of you who are left, I will send faintness into their hearts in the lands of

their enemies. The sound of a driven leaf shall put them to flight, and they shall flee as one flees from the sword, and they shall fall when none pursues. [37]They shall stumble over one another, as if to escape a sword, though none pursues. And you shall have no power to stand before your enemies. [38]†And you shall perish among the nations, and the land of your enemies shall eat you up. [39]And those of you who are left shall rot away in your enemies' lands because of their iniquity, and also because of the iniquities of their fathers they shall rot away like them.

[40]‡“But if they confess their iniquity and the iniquity of their fathers in their treachery that they committed against me, and also in walking contrary to me, [41]so that I walked contrary to them and brought them into the land of their enemies—if then their uncircumcised heart is humbled and they make amends for their iniquity, [42]†then I will remember my covenant with Jacob, and I will remember my covenant with Isaac and my covenant with Abraham, and I will remember the land. [43]But the land shall be abandoned by them and enjoy its Sabbaths while it lies desolate without them, and they shall make amends for their iniquity, because they spurned my rules and their soul abhorred my statutes. [44]Yet for all that, when they are in the land of their enemies, I will not spurn them, neither will I abhor them so as to destroy them utterly and break my covenant with them, for I am the LORD their God. [45]But I will for their sake remember the covenant with their forefathers, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God: I am the LORD.”

[46]†These are the statutes and rules and laws that the LORD made between himself and the people of Israel through Moses on Mount Sinai.

Laws About Vows

LEVITICUS **27** ‡The LORD spoke to Moses, saying, [2]‡“Speak to the people of Israel and say to them, If anyone makes a special vow to the LORD involving the valuation of persons, [3]‡then the valuation of a male from twenty years old up to sixty years old shall be fifty shekels [1] of silver, according to the shekel of the sanctuary. [4]If the person is a female, the valuation shall be thirty shekels. [5]If the person is from five years old up to twenty years old, the valuation shall be for a male twenty shekels, and for a female ten shekels. [6]If the person is from a month old up to five years old, the valuation shall be for a male five shekels of silver, and for a female the valuation shall be three shekels of silver. [7]And if the person is sixty years old or over, then the valuation for a male shall be fifteen shekels, and for a female ten shekels. [8]And if someone is too poor to pay the valuation, then he shall be made to stand before the priest, and the priest shall value him; the priest shall value him according to what the vower can afford.

[9]“If the vow [2] is an animal that may be offered as an offering to the LORD, all of it that he gives to the LORD is holy. [10]He shall not exchange it or make a substitute for it, good for bad, or bad for good; and if he does in fact substitute one animal for another, then both it and the substitute shall be holy. [11]And if it is any unclean animal that may not be offered as an offering to the LORD, then he shall stand the animal before the priest, [12]and the priest shall value it as either good or bad; as the priest values it, so it shall be. [13]But if he wishes to redeem it, he shall add a fifth to the valuation.

[14]“When a man dedicates his house as a holy gift to the LORD, the priest shall value it as either good or bad; as the priest values it, so it shall stand. [15]And if the donor wishes to redeem his house, he shall add a fifth to the valuation price, and it shall be his.

[16]“If a man dedicates to the LORD part of the land that is his possession, then the valuation shall be in proportion to its seed. A homer [3] of barley seed shall be valued at fifty shekels of silver. [17]If he dedicates his field from the year of jubilee, the valuation shall stand, [18]but if he dedicates his field after the jubilee, then the priest shall calculate the price according to the years

that remain until the year of jubilee, and a deduction shall be made from the valuation. [19]And if he who dedicates the field wishes to redeem it, then he shall add a fifth to its valuation price, and it shall remain his. [20]But if he does not wish to redeem the field, or if he has sold the field to another man, it shall not be redeemed anymore. [21]But the field, when it is released in the jubilee, shall be a holy gift to the Lord, like a field that has been devoted. The priest shall be in possession of it. [22]If he dedicates to the Lord a field that he has bought, which is not a part of his possession, [23]then the priest shall calculate the amount of the valuation for it up to the year of jubilee, and the man shall give the valuation on that day as a holy gift to the Lord. [24]In the year of jubilee the field shall return to him from whom it was bought, to whom the land belongs as a possession. [25]Every valuation shall be according to the shekel of the sanctuary: twenty gerahs [4] shall make a shekel.

[26]†“But a firstborn of animals, which as a firstborn belongs to the Lord, no man may dedicate; whether ox or sheep, it is the Lord's. [27]And if it is an unclean animal, then he shall buy it back at the valuation, and add a fifth to it; or, if it is not redeemed, it shall be sold at the valuation.

[28]“But no devoted thing that a man devotes to the Lord, of anything that he has, whether man or beast, or of his inherited field, shall be sold or redeemed; every devoted thing is most holy to the Lord. [29]†No one devoted, who is to be devoted for destruction [5] from mankind, shall be ransomed; he shall surely be put to death.

[30]‡“Every tithe of the land, whether of the seed of the land or of the fruit of the trees, is the Lord's; it is holy to the Lord. [31]If a man wishes to redeem some of his tithe, he shall add a fifth to it. [32]And every tithe of herds and flocks, every tenth animal of all that pass under the herdsman's staff, shall be holy to the Lord. [33]One shall not differentiate between good or bad, neither shall he make a substitute for it; and if he does substitute for it, then both it and the substitute shall be holy; it shall not be redeemed.”

[34]These are the commandments that the Lord commanded Moses for the people of Israel on Mount Sinai.

Footnotes

Footnotes for Leviticus, Chapter 1

[1] 1:9 Or *an offering by fire*; so throughout Leviticus

[2] 1:16 Or *feathers*

Footnotes for Leviticus, Chapter 4

[1] 4:2 Or *by mistake*; so throughout Leviticus

[2] 4:13 Or *makes a mistake*

[3] 4:13 Or *suffer for their guilt*, or *are guilty*; also verses 22, 27, and chapter 5

Footnotes for Leviticus, Chapter 5

[1] 5:6 Hebrew *his guilt penalty*; so throughout Leviticus

[2] 5:7 Septuagint *two young pigeons*; also verse 11

[3] 5:11 An *ephah* was about 3/5 bushel or 22 liters

[4] 5:13 Septuagint; Hebrew *it*

[5] 5:15 Or *flock, or its equivalent*

[6] 5:15 A *shekel* was about 2/5 ounce or 11 grams

[7] 5:19 Or *he has paid full compensation to*

Footnotes for Leviticus, Chapter 6

[1] 6:1 Ch 5:20 in Hebrew

[2] 6:8 Ch 6:1 in Hebrew

[3] 6:20 An *ephah* was about 3/5 bushel or 22 liters

[4] 6:21 The meaning of the Hebrew is uncertain

Footnotes for Leviticus, Chapter 8

[1] 8:7 Hebrew *with it*

[2] 8:15 Probably Aaron or his representative; possibly Moses; also verses 16-23

Footnotes for Leviticus, Chapter 10

[1] 10:1 Or *strange*

Footnotes for Leviticus, Chapter 11

[1] 11:13 Or *things that fly*; compare Genesis 1:20

[2] 11:13 The identity of many of these birds is uncertain

Footnotes for Leviticus, Chapter 12

[1] 12:8 Septuagint *two young pigeons*

Footnotes for Leviticus, Chapter 13

[1] 13:2 *Leprosy* was a term for several skin diseases

[2] 13:45 Or *mustache*

Footnotes for Leviticus, Chapter 14

[1] 14:4 Or *wild*

[2] 14:5 Or *running*; Hebrew *living*; also verses 6, 50, 51, 52

[3] 14:10 An *ephah* was about 3/5 bushel or 22 liters

[4] 14:10 A *log* was about 1/3 quart or 0.3 liter

[5] 14:31 Septuagint, Syriac; Hebrew *afford, 31such as he can afford, one*

Footnotes for Leviticus, Chapter 15

[1] 15:2 Hebrew *flesh*; also verse 3

Footnotes for Leviticus, Chapter 16

[1] 16:8 The meaning of *Azazel* is uncertain; possibly the name of a place or a demon, traditionally a scapegoat; also verses 10, 26

[2] 16:29 Or *shall fast*; also verse 31

Footnotes for Leviticus, Chapter 17

[1] 17:14 Hebrew *all flesh*

[2] 17:14 Hebrew *it is in its life*

Footnotes for Leviticus, Chapter 18

[1] 18:4 Or *my just decrees*; also verse 5

[2] 18:21 Hebrew *to make them pass through* [the fire]

Footnotes for Leviticus, Chapter 19

[1] 19:16 Hebrew *blood*

[2] 19:23 Hebrew *as its uncircumcision*

[3] 19:36 An *ephah* was about 3/5 bushel or 22 liters; a *hin* was about 4 quarts or 3.5 liters

Footnotes for Leviticus, Chapter 20

[1] 20:10 Hebrew repeats *if a man commits adultery with the wife of*

[2] 20:21 Literally *menstrual impurity*

Footnotes for Leviticus, Chapter 21

[1] 21:13 Or *a young wife*

[2] 21:14 Hebrew *young woman*

Footnotes for Leviticus, Chapter 22

[1] 22:11 Hebrew *he*

Footnotes for Leviticus, Chapter 23

[1] 23:5 Hebrew *between the two evenings*

[2] 23:13 An *ephah* was about 3/5 bushel or 22 liters

[3] 23:13 A *hin* was about 4 quarts or 3.5 liters

[4] 23:34 Or *tabernacles*

Footnotes for Leviticus, Chapter 24

[1] 24:4 Hebrew *the pure lampstand*

[2] 24:5 An *ephah* was about 3/5 bushel or 22 liters

[3] 24:6 Hebrew *the pure table*

Footnotes for Leviticus, Chapter 25

[1] 25:8 Or *Sabbaths*

[2] 25:12 Or *countryside*

[3] 25:42 Hebrew *slaves*

[4] 25:55 Or *slaves*

Footnotes for Leviticus, Chapter 26

[1] 26:11 Hebrew *tabernacle*

[2] 26:26 Hebrew *staff*

[3] 26:34 Or *pay for*; twice in this verse; also verse 43

Footnotes for Leviticus, Chapter 27

[1] 27:3 A *shekel* was about 2/5 ounce or 11 grams

[2] 27:9 Hebrew *it*

[3] 27:16 A *homer* was about 6 bushels or 220 liters

[4] 27:25 A *gerah* was about 1/50 ounce or 0.6 gram

[5] 27:29 That is, set apart (devoted) as an offering to the Lord (for destruction)

Study Notes

LEVITICUS—NOTE ON 1:1–7:38 This section provides laws pertaining to sacrifice. For the first time in Israel's history, a well-defined set of sacrifices was given to them, although people had offered sacrifices since the time of Abel and Cain (cf. Gen. 4:3–4). This section contains instructions for the people (Lev. 1:1–6:7) and the priests (6:8–7:38). For a comparison with the millennial kingdom sacrifices, *see notes on Ezek. 45; 46*.

LEVITICUS—NOTE ON 1:1–6:7 God had taken the nation at its word, "All that the Lord has spoken we will do" (Ex. 19:8; 24:3–8) and gave detailed instructions as to how they were to sacrifice to him. Five sacrifices were outlined: the first three were voluntary, the last two compulsory. They were: 1) burnt offering (Lev. 1:1–17); 2) grain offering (2:1–16); 3) peace offering (3:1–17); 4) sin offering (4:1–5:13); and 5) trespass or guilt offering (5:14–6:7). All these offerings were forms of worship to God, to give expression of the penitent and thankful heart. Those who were truly God's by faith gave these offerings with an attitude of worship; for the rest, they were external rituals only.

LEVITICUS—NOTE ON 1:1 The Lord called Moses. Leviticus begins where Exodus left off (see Introduction: Author and Date; Background and Setting). No sooner did the glory cloud come down to rest on the tabernacle in the concluding verses of Exodus, than God instructed Moses with the content in Leviticus. The question of how to use the tabernacle in worship is answered here by an audible voice from the Divine Glory over the ark in the Most Holy Place (cf. Ex. 40:34; Num. 7:89; Ps. 80:1). **tent of meeting.** This is so named since it was the place where Israel would gather to meet the Lord (cf. Ex. 25:8, 22; 26:1–37). See Ex. 25–32 for a detailed description of the tabernacle.

LEVITICUS—NOTE ON 1:2 Speak to the people of Israel. This is essential revelation, with reference to their spiritual life, for all the descendants of Jacob, who was also called Israel (cf. Gen. 32:28). **When any one of you brings.** These were completely voluntary and freewill offerings with no specific number or frequency given (Lev. 1:3). The regulation excluded horses, dogs, pigs, camels, and donkeys, which were used in pagan sacrifices, as well as rabbits, deer, beasts, and birds of prey. The sacrifice had to be from the offerer's herd or he had to purchase it. **an offering.** The Pharisees manipulated this simple concept so that adult children could selfishly withhold the material goods that would help their parents, under the guise of Corban, that it was dedicated to the Lord (cf. Mark 7:8–13). **herd . . . flock.** These terms refer to the cattle (Lev. 1:3), sheep, or goats (1:10) respectively. Only domestic animals could be sacrificed.

LEVITICUS—NOTE ON 1:3–17 See 6:8–13 for the priests' instructions. The burnt offerings were the first sacrifices revealed because these were the ones to be most frequently offered: every morning and evening (Num. 28:1–8), every Sabbath (Num. 28:9–10), the first day of each month (Num. 28:11–15), and at the special feasts (Num. 28:16–29:40). This offering signified voluntary and complete dedication and consecration to the Lord. It was an offering of repentance for sins committed, with the desire to be purged from the guilt of sinful acts. Designed to demonstrate the sinner's penitence and obedience, it indicated his self-dedication to the worship of God. The most costly animal was mentioned first; the least costly last. The singing of psalms later became a part of this ritual (cf. Ps. 4; 5; 40; 50; 66).

LEVITICUS—NOTE ON 1:3–9 This section describes the sacrifice of bulls (v. 5).

LEVITICUS—NOTE ON 1:3 **burnt offering.** This offering is so called because it required that the animal be completely consumed by the fire, except for the crop of feathers of a bird (1:16) or skin of the bull, which went to the priest (1:6; 7:8). **a male without blemish.** Since no animal with any deformity or defect was permitted, the priests would inspect each animal, perhaps using a method that the Egyptians employed in their sacrifices, calling for all inspected and approved animals to have a certificate attached to the horns and sealed with wax. A male without defect was required, as it was the choicest offering of the flock. **to the entrance . . . before the Lord.** This entrance to the courtyard around the tabernacle where the altar of burnt offering stood (Ex. 40:6) would place the one offering a sacrifice on the north side of the altar (cf. Lev. 1:11). God's presence in the cloud rested upon the mercy seat of the ark in the Most Holy Place inside the tabernacle proper (*see note on 1:1*). The offering was brought to and offered before the Lord, not before man.

LEVITICUS—NOTE ON **1:4** **lay his hand on the head.** This symbolic gesture pictured the transfer of the sacrificer's sin to the sacrificial animal and was likely done with a prayer of repentance and request for forgiveness (cf. Ps. 51:18–19). **make atonement.** The word means "cover." The psalmist defines it by saying, "Blessed is the one whose transgression is forgiven, whose sin is covered" (Ps. 32:1). Theologically, the "atonement" of the OT covered sin only temporarily, but it did not eliminate sin or later judgment (Heb. 10:4). The one-time sacrifice of Jesus Christ fully atoned for sin, thus satisfying God's wrath forever and insuring eternal salvation (cf. Heb. 9:12; 1 John 2:2), even to those who put saving faith in God for their redemption before Christ's death on the cross (cf. Rom. 3:25–26; Heb. 9:15). **for him.** This was a substitutionary sacrifice that prefigured the ultimate substitute—Jesus Christ (cf. Isa. 53; *see note on 2 Cor. 5:21*).

LEVITICUS—NOTE ON **1:5** **he shall kill.** Making vivid and dramatic the consequences of sin, the person offering the sacrifice killed and butchered the animal (cf. v. 6). **Aaron's sons.** This refers to the immediate descendants of Aaron, i.e., Nadab, Abihu, Eleazar, and Ithamar (cf. Ex. 28:1). In the beginning, there were five priests, including Aaron, who served as the high priest. **shall bring . . . throw the blood.** The priest had to collect the blood in a basin and then offer it to God as a sacrifice to indicate that a life had been taken, i.e., death occurred (cf. Lev. 17:11, 14). The price of sin is always death (cf. Gen. 2:17; Rom. 6:23). **the altar.** The altar of burnt offering (cf. Ex. 27:1–8; 38:1–7), which is in the courtyard outside of the tabernacle proper. The prototype experience, before the tabernacle was constructed, is remembered in Ex. 24:1–8.

LEVITICUS—NOTE ON **1:9** **wash.** This allowed the one sacrificing to cleanse the animal of excrement and thus make it clean. **a pleasing aroma.** The pleasant smell of burning meat signified the sacrifice of obedience, which was pleasing to the Lord. While the costly ritual recognized God's anger for sin committed (cf. 1:13, 17), the penitent heart behind the sacrifice made it acceptable. That was far more significant than the sacrifice itself (cf. Gen.

8:21; 1 Sam. 15:22). This is the first of three freewill offerings to please the Lord; cf. the grain offering (Lev. 2:2) and the peace offering (3:5).

LEVITICUS—NOTE ON 1:10–13 **from the flock.** This section describes the sacrifice of sheep and goats.

LEVITICUS—NOTE ON 1:11 **north side.** This placed the one sacrificing in front of the tabernacle door (cf. 1:3).

LEVITICUS—NOTE ON 1:14–17 **of birds.** This section describes the sacrifice of birds. God does not ask the poor to bring the same burnt offering as those financially well off because the relative cost to the one sacrificing was an important factor. This is the kind of sacrifice brought by Joseph and Mary on the eighth day after Christ's birth for Mary's purification (cf. 12:8; Luke 2:22–24).

LEVITICUS—NOTE ON 1:15 **the priest . . . wring off.** Unlike the livestock being killed by the one offering the sacrifice, the bird was killed by the priest.

LEVITICUS—NOTE ON 1:16 **crop . . . contents.** This refers to the neck or gullet of a bird, where food was stored. **east side . . . place for ashes.** This was the closest side to the entrance of the tabernacle compound and provided for the easiest removal of the ashes outside (cf. 6:10–11).

LEVITICUS—NOTE ON 2:1–16 See 6:14–23 for the priests' instructions. The grain offering signified homage and thanksgiving to God as a voluntary offering, which was offered along with a burnt offering and a drink offering at the appointed sacrifices (cf. Num. 28:1–15). Three variations were prescribed: 1) uncooked flour (Lev. 2:1–3); 2) baked flour (2:4–13); or 3) roasted firstfruit grain from the harvest (2:14–16). This was the only non-animal sacrifice of the five and shows that there was a place for offering from the fruit of the soil (as in the case of Cain in Gen. 4).

LEVITICUS—NOTE ON 2:1–3 **fine flour.** The first variation consisted of uncooked flour whose quality of "fine" paralleled the "unblemished" animal in the burnt offering. A portion of this offering was to support the priests (v. 3). Like the drink offering or “libation,” the grain offering was added to the burnt offering (cf. Num. 28:1–15).

LEVITICUS—NOTE ON 2:1 **oil.** *See note on 2:4*. **frankincense.** *See note on 2:15*.

LEVITICUS—NOTE ON 2:2 **handful.** Unlike the whole burnt offering (1:9), only a representative or memorial portion was given to the Lord. **pleasing aroma.** *See note on 1:9*.

LEVITICUS—NOTE ON 2:3 **Aaron and his sons.** Unlike the burnt offering (cf. 1:9, 13, 17), this offering supplies provision for the priests. **most holy.** This was unique from the others because it was not limited to God alone, like the burnt offering, nor eaten in part by the worshiper, like the peace offering. Only the priest could eat the portion not burned (see 7:9). The sin offering (6:17, 25) and the trespass offering (6:17; 7:1) are also called “most holy.”

LEVITICUS—NOTE ON 2:4–13 This variation of the grain offering involved baked flour. The kinds of containers discussed are: 1) oven (2:4); 2) griddle (2:5–6); and 3) covered pan (2:7–10). The manner of preparation is discussed in 2:11–13.

LEVITICUS—NOTE ON 2:4 **unleavened loaves.** The notion of leaven as a symbol representing the presence of sin remains valid beyond the context of the Passover and continues to the NT (cf. Matt. 16:6; 1 Cor. 5:6–7). **smeared with oil.** Literally, “anointed with oil.” Anointing is usually reserved for human appointments by God. Here, it was applied to the preparation of a holy sacrifice, set apart as a memorial to the Lord.

LEVITICUS—NOTE ON 2:11 This applies to the offerings of 2:4–10, all of which were to be burned on the altar. **no leaven nor . . . honey.** Both yeast and honey were edible foods, but were never to be used with a grain offering, since both could induce fermentation, which symbolized sin (*see note on 2:4*).

LEVITICUS—NOTE ON 2:12 This applies to the offering of 2:14–16, which was not to be burned on the altar, but rather roasted by the worshiper (v. 14) before going to the tabernacle.

LEVITICUS—NOTE ON 2:13 the salt of the covenant. This was included in all of the offerings in 2:4–10, 14–16 since salt was emblematic of permanence or loyalty to the covenant.

LEVITICUS—NOTE ON 2:14 firstfruits fresh ears. These would be offered at the Feast of Firstfruits (23:9–14) and the Feast of Weeks (23:15–22).

LEVITICUS—NOTE ON 2:15 frankincense. A gum resin with a pungent, balsamic odor, used in the tabernacle sacrifices (cf. Ex. 30:34).

LEVITICUS—NOTE ON 3:1–17 See 7:11–36 for the priests' instructions. The peace offering symbolizes the peace and fellowship between the true worshiper and God (as a voluntary offering). It was the third freewill offering resulting in a sweet aroma to the Lord (3:5), which served as the appropriate corollary to the burnt offering of atonement and the grain offering of consecration and dedication. It symbolized the fruit of redemptive reconciliation between a sinner and God (cf. 2 Cor. 5:18).

LEVITICUS—NOTE ON 3:1–5 Pertains to cattle, i.e., the herd, used in the peace offering.

LEVITICUS—NOTE ON 3:1–2 male or female. This is similar to the burnt offering in manner of presentation (cf. 1:3–9), but different in that a female was allowed.

LEVITICUS—NOTE ON 3:4 the fat. All of the fat was dedicated to the Lord (3:3–5, 9–11, 14–16).

LEVITICUS—NOTE ON 3:6–11 Pertains to sheep used in the peace offering.

Christ in the Levitical Offerings

Christ in the Levitical Offerings			
	Offering	**Christ's Provision**	**Christ's Character**
1.	Burnt Offering	atonement	Christ's sinless nature
	(Lev. 1:3–17; 6:8–13)		
2.	Grain Offering	dedication/consecration	Christ was wholly devoted to the Father's purposes

	(Lev. 2:1–16; 6:14–23)		
3.	Peace Offering	reconciliation/fellowship	Christ was at peace with God
	(Lev. 3:1–17; 7:11–36)		
4.	Sin Offering	propitiation	Christ's substitutionary death
	(Lev. 4:1–5:13; 6:24–30)		
5.	Guilt Offering	repentance	Christ paid it all for redemption
	(Lev. 5:14–6:7; 7:1–10)		
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LEVITICUS—NOTE ON 3:11 as a food. The sacrifice was intended to symbolize a meal between God and the one offering it, where peace and friendship were epitomized by sharing that meal together.

LEVITICUS—NOTE ON 3:12–16 Pertains to goats used in the peace offering.

LEVITICUS—NOTE ON 3:17 eat neither fat nor blood. The details given in the chapter distinctly define which fat was to be burned and not eaten, so that whatever adhered to other parts or was mixed with them might be eaten. As with many facets of the Mosaic legislation, there were underlying health benefits also.

LEVITICUS—NOTE ON 4:1–6:7 The sin (4:1–5:13) and guilt (5:14–6:7) offerings differed from the previous three in that the former were voluntary and these were compulsory. The sin offering differed from the guilt offering in that the former involved iniquity where restitution was not possible, while in the latter it was possible.

LEVITICUS—NOTE ON 4:1–5:13 See 6:24–30 for the priests' instructions. The sin offering atoned for sins committed unknowingly where restitution was impossible. This was a required sacrifice, as was the guilt offering (5:14–6:7). Unintentional sins of commission (4:1–35) and unintentional sins of omission (5:1–13) are discussed. Leviticus 4:1–35 indicates the person committing the sin: 1) the high priest (vv. 3–12); 2) the congregation (vv. 13–21); 3) a leader (vv. 22–26); and 4) an individual (vv. 27–35). Leviticus 5:1–13 unfolds according to the animal sacrificed: 1) lamb/goat (vv. 1–6); 2) bird (vv. 7–10); and 3) flour (vv. 11–13).

LEVITICUS—NOTE ON 4:2 **unintentionally.** The intended meaning is to stray into a sinful situation, but not necessarily to be taken completely by surprise (see esv footnote, “by mistake”). Numbers 15:30–31 illustrates the defiant attitude of intentional sin. **not to be done . . . does any.** Sins of commission.

LEVITICUS—NOTE ON 4:3–12 Sacrifices for the sin of the high priest are given.

LEVITICUS—NOTE ON 4:3 **the anointed priest.** See Ex. 29:29 and Lev. 16:32, which defined this person as the high priest. **bringing guilt on the people.** Only the high priest, due to his representative position, was capable of this type of guilt infusion. For example, Achan had brought about the defeat of Israel when he held back the spoils, but the entire nation was not executed, as was his family (cf. Josh. 7:22–26).

LEVITICUS—NOTE ON 4:5 **into the tent of meeting.** He actually went into the Holy Place.

LEVITICUS—NOTE ON 4:6 **seven times.** The number of completion or perfection, indicating the nature of God’s forgiveness (Ps. 103:12). **the veil of the sanctuary.** The veil marked the entry into the very presence of God in the Most Holy Place.

LEVITICUS—NOTE ON 4:7 **altar of fragrant incense.** See Ex. 30:1–10. This altar was in the tabernacle proper before the veil. It was so close to the ark that Hebrews speaks of it as actually being in the Most Holy Place (Heb. 9:4). This altar was also sprinkled with blood on the Day of Atonement (Ex. 30:10). **altar of burnt offering.** The altar in the courtyard on which blood was normally splashed.

LEVITICUS—NOTE ON 4:10 **peace offerings.** *See note on 3:1–17*.

LEVITICUS—NOTE ON 4:11 **entrails, and its dung.** This identifies the major internal organs of an animal, including the intestines’ waste content.

LEVITICUS—NOTE ON 4:12 **carry outside the camp.** This was a symbolic gesture of removing the sin from the people (cf. Heb. 13:11–13 in reference to Christ).

LEVITICUS—NOTE ON 4:13–21 Sacrifices for the sin of the congregation were to follow essentially the same procedure as that for the sin of priests (4:3–12).

LEVITICUS—NOTE ON 4:16 the anointed priest. *See note on 4:3*.

LEVITICUS—NOTE ON 4:22–26 These are sacrifices for the sin of a ruler. The blood of the sacrifice was not sprinkled in the Holy Place, as for the priest or congregation (4:6, 17), but only on the altar of burnt offering.

LEVITICUS—NOTE ON 4:27–35 These are sacrifices for the sin of an individual. Either a goat (vv. 27–31) or a lamb (vv. 32–35) could be sacrificed in much the same manner as the offering for a ruler (vv. 22–26).

LEVITICUS—NOTE ON 5:1–13 Dealing with unintentional sins continues with an emphasis on sins of omission (vv. 1–4). Lambs/goats (v. 6), birds (vv. 7–10), or flour (vv. 11–13) were acceptable sacrifices.

Old Testament Sacrifices Compared to Christ’s Sacrifice

Old Testament Sacrifices Compared to Christ’s Sacrifice		
Leviticus		**Hebrews**
1. Old Covenant (temporary)	Heb. 7:22; 8:6, 13; 10:20	1. New Covenant (permanent)
2. Obsolete promises	Heb. 8:6–13	2. Better promises
3. A shadow	Heb. 8:5; 9:23–24; 10:1	3. The reality
4. Aaronic priesthood (many)	Heb. 6:19–7:25	4. Melchizedekian priesthood (one)
5. Sinful priesthood	Heb. 7:26, 27; 9:7	5. Sinless priest
6. Limited-by-death priesthood	Heb. 7:16, 17, 23, 24	6. Forever priesthood
7. Daily sacrifices	Heb. 7:27; 9:12, 25, 26; 10:9, 10, 12	7. Once-for-all sacrifice
8. Animal sacrifices	Heb. 9:11–15, 26; 10:4–10, 19	8. Sacrifice of God’s Son
9. Ongoing sacrifices	Heb. 10:11–14, 18	9. Sacrifices no longer needed
10. One year atonement	Heb. 7:25; 9:12, 15; 10:1–4, 12	10. Eternal propitiation

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LEVITICUS—NOTE ON 5:1–5 This call to confession named a few examples of violations for which penitence was the right response: 1) withholding evidence (v. 1); 2) touching something unclean (vv. 2–3); and 3) rash oath making (v. 4).

LEVITICUS—NOTE ON 5:1 public adjuration . . . witness. A witness was sinning when he did not come forward to testify that he had actually seen or had firsthand knowledge of a violation, such as hearing the violator confess to the sin.

LEVITICUS—NOTE ON 5:4 swear. “Speaking thoughtlessly” suggests a reckless oath for good or bad, i.e., an oath the speaker should not or could not keep.

LEVITICUS—NOTE ON 5:5 confesses. Confession must accompany the sacrifice as the outward expression of a repentant heart that openly acknowledged agreement with God concerning sin. Sacrifice minus true faith, repentance, and obedience was hypocrisy (cf. Ps. 26:4; Isa. 9:17; Amos 5:21–26).

LEVITICUS—NOTE ON 5:7 burnt offering. *See notes on 1:3–17.*

LEVITICUS—NOTE ON 5:11 ephah. About 6 gallons. **put no oil . . . frankincense.** Contrast the grain offering (2:2).

LEVITICUS—NOTE ON 5:13 grain offering. *See notes on 2:1–16.*

LEVITICUS—NOTE ON 5:14–6:7 See 7:1–10 for the priests’ instructions. The trespass or guilt offering symbolized an atonement for sin unknowingly committed where restitution was possible. Like the sin offering (4:1–5:13), this one was compulsory. For sins against the Lord’s property, restitution was made to the priest (5:14–19), while restitution was made to the person who suffered loss in other instances (6:1–7).

LEVITICUS—NOTE ON 5:15 shekel of the sanctuary. This amounted to 20 gerahs (Ex. 30:13; Lev. 27:25; Num. 3:47) or two bekas (Ex. 38:26), which is the equivalent of four-tenths of one ounce. God fixed the value of a shekel.

LEVITICUS—NOTE ON 5:16 a fifth. The offender was required to make a 120-percent restitution, which was considerably lower than that prescribed elsewhere in the Mosaic law, e.g., Ex. 22:7, 9. Perhaps this is accounted for by a voluntary confession in contrast to an adjudicated and forced conviction.

LEVITICUS—NOTE ON 6:1–7 While all sins are against God (cf. Ps. 51:4), some are direct (Lev. 5:14–19) and others are indirect, involving people (6:1–7), as here. These violations are not exhaustive, but representative samples used to establish and illustrate the principle.

LEVITICUS—NOTE ON 6:6 equivalent. The priest served as an appraiser to give appropriate value to the goods in question.

LEVITICUS—NOTE ON 6:8–7:38 These were laws of sacrifice for the priesthood. Leviticus 1:1–6:7 has dealt with five major offerings from the worshiper’s perspective. Here instructions for the priests are given, with special attention to the priests’ portion of the sacrifice.

LEVITICUS—NOTE ON 6:8–13 The burnt offering. *See notes on 1:3–17*.

LEVITICUS—NOTE ON 6:9 on the hearth on the altar all night. This resulted in the complete incineration of the sacrifice, picturing it as totally given to the Lord, with the smoke arising as a sweet aroma to him (1:9, 13, 17).

LEVITICUS—NOTE ON 6:10–11 ashes. This described both the immediate (v. 10) and final (v. 11) disposition of the ash remains, i.e., that which is worthless.

LEVITICUS—NOTE ON 6:12 fat . . . peace offerings. *See note on 3:4*.

LEVITICUS—NOTE ON 6:13 burning . . . continually. The perpetual flame indicated a continuous readiness on the part of God to receive confession and restitution through the sacrifice.

LEVITICUS—NOTE ON 6:14–23 The grain offering. *See notes on 2:1–16*.

LEVITICUS—NOTE ON 6:15 **handful.** *See note on 2:2*.

LEVITICUS—NOTE ON 6:16–18 Unlike the burnt offering, the grain offering provided food for the priests and their male children, i.e., future priests.

LEVITICUS—NOTE ON 6:16 **in a holy place.** This was to be eaten only in the courtyard of the tabernacle.

LEVITICUS—NOTE ON 6:19–23 Aaron, as high priest, was to make a daily grain offering at morning and night on behalf of his priestly family.

LEVITICUS—NOTE ON 6:20 **he is anointed.** See 8:7–12. **ephah.** *See note on 5:11*.

LEVITICUS—NOTE ON 6:22–23 **The priest . . . anointed to succeed him.** The high priests who succeed Aaron are in view here. **whole . . . burned.** The priests' offering was to be given completely, with nothing left over.

LEVITICUS—NOTE ON 6:24–30 The sin offering. *See notes on 4:1–5:13*.

LEVITICUS—NOTE ON 6:25 **burnt offering.** *See notes on 1:3–17*. **most holy.** *See note on 2:3*.

LEVITICUS—NOTE ON 6:26 **priest . . . eat.** The priest putting the offering on the brazen altar could use it for food, if the sacrifice was for a ruler (4:22–26) or the people (4:27–35).

LEVITICUS—NOTE ON 6:27–28 Instructions on the cleanness of the priest's garments as they relate to blood.

LEVITICUS—NOTE ON 6:30 **no sin offering . . . eaten.** Those sacrifices made on behalf of a priest (4:3–12) or the congregation (4:13–21) could be eaten.

LEVITICUS—NOTE ON 7:1–10 The trespass or guilt offering. *See notes on 5:14–6:7*. Verses 7–10 provide a brief excursus on what may be eaten by the priests.

LEVITICUS—NOTE ON **7:1** **most holy.** *See note on 2:3*.

LEVITICUS—NOTE ON **7:7** *See note on 6:26*.

LEVITICUS—NOTE ON **7:10** **mixed with oil or dry.** Both were acceptable options.

LEVITICUS—NOTE ON **7:11–36** The peace offering. *See notes on 3:1–17*. The purposes for the peace offering are given in 7:11–18. Special instructions that prevented a priest from being "cut off" (vv. 19–27) and the allotment to Aaron and his sons (vv. 28–36) are enumerated.

LEVITICUS—NOTE ON **7:11–15** A peace offering for thanksgiving shall also be combined with a grain offering (see 2:1–16). The meat had to be eaten that same day, probably for the reason of health since it would rapidly spoil and for the purpose of preventing people from thinking that such meat had some spiritual presence in it, thus developing some superstitions.

LEVITICUS—NOTE ON **7:13** **leavened bread.** Contrast the unleavened grain offering (see 2:11).

LEVITICUS—NOTE ON **7:16–18** **vow . . . freewill offering.** The priest could eat the meat the same day or next day, but eating on the third day brought punishment.

LEVITICUS—NOTE ON **7:19–21** **cut off.** Uncleanness was punishable by death. See ch. 22 for more details.

LEVITICUS—NOTE ON **7:22–27** *See note on 3:17*.

LEVITICUS—NOTE ON **7:27** **cut off.** *See note on 7:19–21*.

LEVITICUS—NOTE ON **7:29** **offering . . . sacrifice.** The worshiper made a peace offering from his sacrifice so that the Lord received the blood (v. 33) and the fat (v. 33). The priests received the breast (vv. 30–31) and right thigh (v. 33). The worshiper could use the rest for himself.

LEVITICUS—NOTE ON **7:30–32** **wave offering.** This was a symbolic act indicating the offering was for the Lord. Bread (Ex. 29:23–24), meat (Ex.

29:22–24), gold (Ex. 38:24), oil (Lev. 14:12), and grain (Lev. 23:11) all served as wave offerings. Another type of offering was the heave offering. Jewish tradition portrayed the wave offering as being presented with a horizontal motion and the heave offering with a vertical motion, as suggested by Lev. 10:15.

LEVITICUS—NOTE ON **7:36** **he anointed them.** See 8:30.

LEVITICUS—NOTE ON **7:37–38** Moses gives a summary conclusion of 1:3–7:36.

LEVITICUS—NOTE ON **7:37** **ordination offering.** This refers to the offerings at the ordination of Aaron and his sons (see 8:14–36; Ex. 29:1–46).

LEVITICUS—NOTE ON **8:1–10:20** Beginnings of the Aaronic priesthood are discussed in this section. Before the time of Aaron, the patriarchs (Gen. 4:3–4) and the fathers (Job 1:5) had offered sacrifices to God, but with Aaron came the fully prescribed priestly service.

LEVITICUS—NOTE ON **8:1–36** Aaron and his sons were consecrated before they ministered to the Lord. The consecration of Aaron and his sons had been ordered long before (*see notes on Ex. 29:1–28*), but is here described with all the ceremonial details as it was done after the tabernacle was completed and the regulations for the various sacrifices enacted.

LEVITICUS—NOTE ON **8:2** **the garments.** *See notes on Ex. 28:1–43*. **the anointing oil.** Oil was used for ceremonial anointing (Lev. 8:12, 30). **sin offering.** *See notes on 4:1–5:13, esp. 4:3–12*.

LEVITICUS—NOTE ON **8:6–9** *See notes on Ex. 28:1–43*.

LEVITICUS—NOTE ON **8:8** **the Urim and the Thummim.** A feature on the breastpiece of the high priest by which God’s people were given his decision on matters that required a decision. *See note on Ex. 28:30*.

LEVITICUS—NOTE ON **8:11** **seven times.** *See note on 4:6*.

LEVITICUS—NOTE ON 8:12 **to consecrate him.** This act was to ceremonially set Aaron apart from the congregation to be a priest unto God, and from the other priests to be high priest.

LEVITICUS—NOTE ON 8:14–17 *See notes on 4:3–12*.

LEVITICUS—NOTE ON 8:17 **dung.** *See note on 4:11*.

LEVITICUS—NOTE ON 8:18–21 *See notes on 1:3–17*.

LEVITICUS—NOTE ON 8:23–24 **right ear . . . right hand . . . right foot.** Using a part to represent the whole, Aaron and his sons were consecrated to listen to God’s holy word, to carry out his holy assignments, and to live holy lives.

LEVITICUS—NOTE ON 8:29 **wave offering.** *See note on 7:30–32*.

LEVITICUS—NOTE ON 8:35 **performing what the Lordhas charged.** The commandment of God ordered Aaron and his sons to do exactly as the Lord had spoken through Moses. Disobedience would meet with death.

LEVITICUS—NOTE ON 9:1–24 Since the priests had been consecrated and appropriate sacrifices offered on their behalf, they were prepared to fulfill their priestly duties on behalf of the congregation as they carried out all of the prescribed sacrifices in Lev. 1–7 and rendered them to the Lord.

LEVITICUS—NOTE ON 9:2–4 **sin . . . burnt . . . peace . . . grain offering.** *See notes on 4:1–5:13; 1:3–17; 3:1–17; and 2:1–16* respectively.

LEVITICUS—NOTE ON 9:4, 6the glory of the Lord. The Lord’s manifestation or presence was going to appear to them to show acceptance of the sacrifices. *See notes on vv. 23–24*, where that appearance is recorded.

LEVITICUS—NOTE ON 9:8–21 Aaron presented sacrifices on his own behalf (vv. 8–14) and on behalf of the people (vv. 15–21).

LEVITICUS—NOTE ON 9:17 **burnt offering . . . morning.** See Ex. 29:41 and Num. 28:4.

LEVITICUS—NOTE ON 9:21 wave offering. *See note on 7:30–32*.

LEVITICUS—NOTE ON 9:22 lifted up his hands toward the people. The high priest gave a symbolic gesture for blessing, perhaps pronouncing the priestly blessing (Num. 6:24–26; cf. 2 Cor. 13:14).

LEVITICUS—NOTE ON 9:23 the glory of the Lord appeared. The Bible speaks often of the glory of God—the visible appearance of his beauty and perfection reduced to blazing light. His glory appeared to Moses in a burning bush in Midian (Ex. 3:1–6), in a cloud on Mount Sinai (Ex. 24:15–17), and in a rock on Mount Sinai (Ex. 33:18–23). The glory of God also filled the tabernacle (Ex. 40:34), led the people as a pillar of fire and cloud (Ex. 40:35–38), and also filled the temple in Jerusalem (1 Kings 8:10–11). When Aaron made the first sacrifice in the wilderness, as a priest, the "glory of the Lord appeared to all the people." In these manifestations, God was revealing his righteousness, holiness, truth, wisdom, and grace—the sum of all he is. However, nowhere has God's glory been more perfectly expressed than in his Son, the Lord Jesus Christ (John 1:14). It will be seen on earth again when he returns (Matt. 24:29–31; 25:31).

LEVITICUS—NOTE ON 9:24 fire came out . . . consumed. This fire miraculously signified that God had accepted their offering (cf. 1 Kings 18:38–39), and the people shouted for joy because of that acceptance and worshiped God.

LEVITICUS—NOTE ON **10:1** **Nadab and Abihu.** These were the two oldest sons of Aaron. **censer.** The vessels in which the incense was burned in the Holy Place (its features are unknown) was to be used only for holy purposes. **unauthorized fire.** Though the exact infraction is not detailed, in some way they violated the prescription for offering incense (cf. Ex. 30:9, 34–38), probably because they were drunk (see Lev. 10:8–9). Instead of taking the incense fire from the brazen altar, they had some other source for the fire and thus perpetrated an act, which, considering the descent of the miraculous fire they had just seen and their solemn duty to do as God told them, betrayed carelessness, irreverence, and lack of consideration for God. Such a tendency had to be punished for all priests to see as a warning.

LEVITICUS—NOTE ON **10:2** **fire came out.** The same divine fire that accepted the sacrifices (9:24) consumed the errant priests. That was not unlike the later deaths of Uzzah (2 Sam. 6:6–7) or Ananias and Sapphira (Acts 5:5, 10).

LEVITICUS—NOTE ON **10:3** **be sanctified . . . be glorified.** Nadab and Abihu were guilty of violating both requirements of God’s absolute standard. The priests had received repeated and solemn warnings as to the necessity of reverence before God (see Ex. 19:22; 29:44). **Aaron held his peace.** In spite of losing his two sons, he did not complain, but submitted to the righteous judgment of God.

LEVITICUS—NOTE ON **10:4** **Mishael . . . Elzaphan.** See Ex. 6:22 for their lineage. This procedure prevented the priests from defiling themselves by handling the dead bodies (Lev. 21:1), and allowed the whole congregation to see the result of such disregard for the holiness of God. **out of the camp.** As this was done with the ashes of sacrificed animals (6:11), so it was done with the remains of these two priests who received God’s wrath.

LEVITICUS—NOTE ON **10:6** **Eleazar and Ithamar.** Aaron’s youngest sons who yet lived. Later, the line of Eleazar would be designated as the unique line of the high priest (cf. Num. 25:10–13).

LEVITICUS—NOTE ON **10:6–7** This prohibition against the customary signs of mourning was usually reserved for the high priest only as prescribed in

21:10–12. Here, Moses applies it to Eleazar and Ithamar also.

LEVITICUS—NOTE ON 10:8–9 Drink no wine or strong drink. Taken in its context, this prohibition suggests that intoxication led Nadab and Abihu to perform their blasphemous act. Cf. Prov. 23:20–35; 1 Tim. 3:3; Titus 1:7.

LEVITICUS—NOTE ON 10:11 teach the people of Israel. It was essential that alcohol not hinder the clarity of their minds, since the priests were to teach God's law to all of Israel. They were the expositors of the Scripture, alongside the prophets who generally received the word directly from the Lord. Ezra would become the supreme example of a commendable priest (Ezra 7:10).

LEVITICUS—NOTE ON 10:12–15 *See notes on the peace offering in 3:1–17 and 7:11–36*.

LEVITICUS—NOTE ON 10:16–20 The sin offering had not been eaten as prescribed in 6:26, but rather it was wholly burned. It was the duty of the priests to have eaten the meat after the blood was sprinkled on the altar, but instead of eating it in a sacred feast, they had burned it outside the camp. Moses discovered this disobedience, probably from a dread of some further judgment, and challenged, not Aaron, whose heart was too torn in the death of his sons, but the two surviving sons in the priesthood to explain their breach of ritual duty. Aaron, who heard the charge, however, and by whose direction the violation had occurred, gave the explanation. His reason was that they had done all the ritual sacrifice correctly up to the point of eating the meat, but omitted eating because he was too dejected for a feast in the face of the appalling judgments that had fallen. He was wrong, because God had specifically commanded the sin offering to be eaten in the Holy Place. God's law was clear and it was sin to deviate from it at all. Moses sympathized with Aaron's grief, however, and having made his point, dropped the issue.

LEVITICUS—NOTE ON 11:1–16:34 Prescriptions for uncleanness are covered in this section. God used the tangible issues of life, which he labeled clean/unclean, to repeatedly impress upon Israel the difference between what was holy and unholy. "Clean" means acceptable to God; "unclean" means unacceptable to God. Leviticus 11–15 details the code of cleanness; Lev. 16 returns to sacrifices on the Day of Atonement.

LEVITICUS—NOTE ON 11:1–47 This section contains further legislation on the consumption of animals. Abel's offering hints at a "post-fall/pre-flood" diet of animals (Gen. 4:4). After the Noahic flood, God specifically had granted man permission to eat meat (Gen. 9:1–4), but here spelled out the specifics as covenant legislation. All of the reasons for the prohibitions are not specified. The major points were: 1) that Israel was to obey God's absolute standard, regardless of the reason for it, or the lack of understanding of it; and 2) such a unique diet was specified that Israel would find it difficult to eat with the idolatrous people around and among them. Their dietary laws served as a barrier to easy socialization with idolatrous peoples. Dietary and hygienic benefits were real, but only secondary to the divine purposes of obedience and separation.

LEVITICUS—NOTE ON 11:3–23 This section is repeated in Deut. 14:3–20 in almost exact wording. The subject matter includes animals (Lev. 11:3–8), water life (vv. 9–12), birds (vv. 13–19), and insects (vv. 20–23).

LEVITICUS—NOTE ON 11:4 **camel.** The camel has a divided foot of two large parts, but the division is not complete and the two toes rest on an elastic pad.

LEVITICUS—NOTE ON 11:5–6 **rock badger . . . hare.** While not true ruminating animals, the manner in which these animals processed their food gave the distinct appearance of "chewing the cud."

LEVITICUS—NOTE ON 11:9 **fins and scales.** Much like the cud and hoof characteristics, the "no fin and scales" guidelines ruled out a segment of water life commonly consumed by ancient people.

LEVITICUS—NOTE ON 11:13 **among the birds.** Rather than unifying characteristics as in the hoof-cud and no fin-scales descriptions, the forbidden birds were simply named.

LEVITICUS—NOTE ON 11:21 This describes the locust (v. 22), which was allowed for food.

LEVITICUS—NOTE ON 11:24–43 This section deals with separation from other defiling things.

LEVITICUS—NOTE ON 11:26–27 These prohibited animals would include horses and donkeys, which have a single hoof, and lion and tigers, which have paws.

LEVITICUS—NOTE ON 11:30 **gecko.** A type of lizard.

LEVITICUS—NOTE ON 11:36 **a spring or a cistern.** The movement and quantity of water determined the probability of actual contamination. Water was scarce also, and it would have been a threat to the water supply if all water touched by these prohibited carcasses were forbidden for drinking.

LEVITICUS—NOTE ON 11:44–45 **Consecrate yourselves . . . be holy, for I am holy.** In all of this, God is teaching his people to live antithetically. That is, he is using these clean and unclean distinctions to separate Israel from other idolatrous nations who have no such restrictions, and he is illustrating by these prescriptions that his people must learn to live his way. Through dietary laws and rituals, God is teaching them the reality of living his way in everything. They are being taught to obey God in every seemingly mundane area of life, so as to learn how crucial obedience is. Sacrifices, rituals, diet, and even clothing and cooking are all carefully ordered by God to teach them that they are to live differently from everyone else. This is to be an external illustration for the separation from sin in their hearts. Because the Lord is their God, they are to be utterly distinct. In v. 44, for the first time the statement “I am the Lord your God” is made, as a reason for the required separation and holiness. After this verse, that phrase is mentioned about 50 more times in this book, along with the equally instructive claim, “I am holy.” Because God is holy and is their God, the people are to be holy in outward ceremonial behavior as an external expression of the greater necessity of heart holiness. The connection between ceremonial holiness carries over into personal holiness. The only motivation given for all these laws is to learn to be holy because God is holy. The holiness theme is central to Leviticus (see 10:3; 19:2; 20:7, 26; 21:6–8).

LEVITICUS—NOTE ON 12:1–8 Uncleanness is related to the mother's afterbirth, not the child.

LEVITICUS—NOTE ON 12:2 **menstruation.** *See note on 15:19–24*.

LEVITICUS—NOTE ON 12:3 **eighth day.** Joseph and Mary followed these instructions at the birth of Christ (Luke 2:21). **circumcised.** The sign of the Abrahamic (Gen. 17:9–14) Covenant was incorporated into the laws of Mosaic cleanness. Cf. Rom. 4:11–13. (For a discussion on circumcision, *see note on Jer. 4:4*.)

LEVITICUS—NOTE ON 12:5 **two weeks . . . sixty-six days.** Apparently mothers were unclean twice as long (80 days) after the birth of a daughter as a son (40 days), which reflected the stigma on women for Eve's part in the fall. This stigma is removed in Christ (*see notes on 1 Tim. 2:13–15*).

LEVITICUS—NOTE ON 12:6 **burnt offering . . . sin offering.** Though the occasion was joyous, the sacrifices required were to impress upon the mind of the parent the reality of original sin and that the child had inherited a sin nature. The circumcision involved a cutting away of the male foreskin, which could carry infections and diseases in its folds. This cleansing of the physical organ so as not to pass on disease (Jewish women have historically had the lowest incidence of cervical cancer), was a picture of the deep need for cleansing from depravity, which is most clearly revealed by procreation, as men produce sinners and only sinners. Circumcision points to the fact that cleansing is needed at the very core of a human being, a cleansing God offers to the faithful and penitent through the sacrifice of Christ to come.

LEVITICUS—NOTE ON 12:8 **turtledoves . . . pigeons.** Cf. Lev. 1:14–17 and 5:7–10. These were the offerings of Joseph and Mary after Christ's birth (cf. Luke 2:24), when they presented Jesus as their firstborn to the Lord (Ex. 13:2; Luke 2:22). Birds, rather than livestock, indicated a low economic situation, though one who was in total poverty could offer flour (Lev. 5:11–13).

LEVITICUS—NOTE ON 13:1–14:57 This section covers laws pertaining to skin diseases.

LEVITICUS—NOTE ON 13:2 **a spot.** This probably refers to inflammation. **leprous disease.** This is a term referring to various ancient skin disorders that were sometimes superficial, sometimes serious. It may have included modern leprosy (Hansen's disease). The symptoms described in vv. 2, 6, 10, 18, 30, and 39 are not sufficient for a diagnosis of the clinical condition. For the protection of the people, observation and isolation were demanded for all suspected cases of what could be a contagious disease. This biblical leprosy involved some whiteness (v. 3; Ex. 4:6), which disfigured its victim but did not disable him. Naaman was able to exercise his functions as general of Syria's army, although a leper (2 Kings 5:1, 27). Both OT and NT lepers went almost everywhere, indicating that this disease was not the leprosy of today that cripples. A victim of this scaly disease was unclean as long as the infection was partial. Once the body was covered with it, he was clean and could enter the place of worship (see Lev. 13:12–17). Apparently the complete covering meant the contagious period was over. The allusion to a boil (vv. 18–28) with inflamed or raw areas and whitened hairs may refer to a related infection that was contagious. When lepers were cured by Christ, they were neither lame nor deformed. They were never brought on beds. Similar skin conditions are described in vv. 29–37 and vv. 38–44 (some inflammation from infection). The aim of these laws was to protect the people from disease, but more importantly, to inculcate into them by vivid object lessons how God desired purity, holiness, and cleanness among his people.

LEVITICUS—NOTE ON 13:45 **"Unclean, unclean."** Here are the symbols of grief and isolation. This same cry is heard from the survivors of Jerusalem's destruction (cf. Lam. 4:15).

LEVITICUS—NOTE ON 13:47–59 Deals with garments worn by infected persons.

LEVITICUS—NOTE ON 13:59 **determine whether it is clean or unclean.** The primary purpose of this legislation was to assist the priest in determining the presence of contagious skin disease. The language of the passage indicates disease that affects the clothes as it did the person. This provided more illustrations of the devastating infection of sin and how essential cleansing was spiritually.

LEVITICUS—NOTE ON 14:1–32 This section explains the cleansing ritual for healed persons.

LEVITICUS—NOTE ON 14:2 the law of the leprous. The sense of this law is a prescription, not for healing from leprosy and other such diseases, but rather for the ceremonial cleansing, which needed to be performed after the person was declared clean.

LEVITICUS—NOTE ON 14:3 out of the camp. The leper was not allowed to return to society immediately. Before the person could enter the camp, some priest skilled in the diagnoses of disease needed to examine him and assist with the ritual of the two birds (vv. 4–7).

LEVITICUS—NOTE ON 14:4–7 The bundle of cedar and hyssop tied with scarlet included the living bird. It was all dipped seven times into the blood of the killed bird mixed with water to symbolize purification. The bird was then set free to symbolize the leper's release from quarantine.

LEVITICUS—NOTE ON 14:4 hyssop. *See note on Ex. 12:22* (cf. Lev. 14:6, 49, 51).

LEVITICUS—NOTE ON 14:8 outside his tent. The movement was progressive until finally he could enter and dwell in his own tent, giving dramatic indication of the importance of thorough cleansing for fellowship with God's people. This was a powerful lesson from God on the holiness he desired for those who lived among his people. This has not changed (see 2 Cor. 7:1).

LEVITICUS—NOTE ON 14:10–20 As part of the leper's ceremonial cleansing ritual, trespass or guilt (5:14–6:7), sin (4:1–5:13), burnt (1:3–17), and grain (2:1–16) offerings were to be made.

LEVITICUS—NOTE ON 14:10 one log of oil. Less than 1 pint.

LEVITICUS—NOTE ON 14:12 wave offering. *See note on 7:30–32*.

LEVITICUS—NOTE ON 14:17 right ear . . . right hand . . . right foot. *See note on 8:23–24*.

LEVITICUS—NOTE ON 14:18 put on the head. This would not have been understood as an anointing for entry into an office, but rather a symbolic gesture of cleansing and healing. There could be a connection with the NT directive to anoint the sick for healing (Mark 6:13; 16:18; James 5:14).

LEVITICUS—NOTE ON 14:33–57 This section covers contaminated houses, which most likely involved some kinds of infectious bacteria, fungus, or mold.

LEVITICUS—NOTE ON 14:34 I put a case of leprous disease. God's sovereign hand is acknowledged in the diseases that were in Canaan (cf. Ex. 4:11; Deut. 32:39). He had his purposes for these afflictions, as he always does. Uniquely, in Israel's case, they allowed for object lessons on holiness.

LEVITICUS—NOTE ON 14:37 greenish or reddish spots. The disease would appear to be some sort of contagious mildew. Leprosy (Hansen's disease), as we know it today, is not the problem here since it is a disease related to the human senses, i.e., the destruction of feeling due to the dysfunction of the nerves. It is not known to be contagious either, and it couldn't be developed in a house. The matter of cleansing such houses is delineated in vv. 38–53.

LEVITICUS—NOTE ON 14:57 to show when it is unclean . . . clean. The priest needed instruction in identifying and prescribing the course for disease such as that described herein, to teach people the importance of distinguishing holy things.

LEVITICUS—NOTE ON 15:1–33 This section deals with purification for bodily discharges. Several types of discharges by men (vv. 1–18) and women (vv. 19–30) are identified and given prescribed treatment.

LEVITICUS—NOTE ON 15:2–15 These verses describe secretions related to some disease of the male sexual organs. After he became well, he was required to make both a sin and a burnt offering (v. 15).

LEVITICUS—NOTE ON 15:16–18 These verses refer to natural sexual gland secretions for which no offerings were required.

LEVITICUS—NOTE ON 15:19–24 These verses concern the natural menstrual discharge of a woman, for which no offerings were required.

LEVITICUS—NOTE ON 15:25–30 These verses deal with some secretion of blood indicating disease, not menstruation, requiring a sin and burnt offering after she is well.

LEVITICUS—NOTE ON 15:31–33 In all these instructions, God was showing the Israelites that they must have a profound reverence for holy things; and nothing was more suited to that purpose than to bar from the tabernacle all who were polluted by any kind of uncleanness, ceremonial as well as natural, physical as well as spiritual. In order to mark out his people as dwelling before him in holiness, he required of them complete purity and didn't allow them to come before him when defiled, even by involuntary or secret impurities. And when one considers that God was training a people to live in his presence, it becomes apparent that these rules for the maintenance of personal purity, pointing to the necessity of purity in the heart, were neither too stringent nor too minute.

LEVITICUS—NOTE ON 16:1–34 This section covers the Day of Atonement (cf. Ex. 30:10; Lev. 23:26–32; Num. 29:7–11; Heb. 9:1–28), which was commanded to be observed annually (Lev. 16:34) to cover the sins of the nation, both corporately and individually (v. 17). Even with the most scrupulous observance of the required sacrifices, many sins and defilements still remained unacknowledged and, therefore, without specific expiation. This special inclusive sacrifice was designed to cover all that (v. 33). The atonement was provided, but only those who were genuine in faith and repentance received its benefit, the forgiveness of God. That forgiveness was not based on any animal sacrifice, but on the One all sacrifices pictured—the Lord Jesus Christ and his perfect sacrifice on the cross (cf. Heb. 10:1–10). This holiest of all Israel's festivals occurred in September/October on the tenth day of the seventh month (Lev. 16:29). It anticipated the ultimate high priest and the perfect sacrificial Lamb.

LEVITICUS—NOTE ON 16:1 The death of the two sons of Aaron. Cf. 10:1–3.

LEVITICUS—NOTE ON 16:2 Common priests went every day to burn incense on the golden altar in the part of the tabernacle sanctuary outside the veil, where the lampstand, table, and bread of the Presence were. None except the high priest was allowed to enter inside the veil (cf. v. 12), into the Holy Place, actually called the Most Holy Place, where the ark of the covenant rested. This arrangement was designed to inspire a reverence for God at a time when his presence was indicated by visible symbols. **appear in the cloud.** This cloud was likely the smoke of the incense that the high priest burned on his annual entrance into the Most Holy Place. It was this cloud that covered the mercy seat on the ark of the covenant (see v. 13). **the mercy seat.** See Ex. 25:17–22. It lit. means "place of atonement" and referred to the throne of God between the cherubim (cf. Isa. 6). It is so named because it was where God manifested himself for the purpose of atonement.

LEVITICUS—NOTE ON 16:3 sin . . . burnt offering. For these offerings brought by Aaron the high priest, *see notes on 4:1–5:13; 6:24–30 and 1:3–17; 6:8–13*, respectively. The bull was sacrificed first as a sin offering (16:11–14) and later the ram as a burnt offering (16:24).

LEVITICUS—NOTE ON 16:4 For a description of the priests' normal clothing, see Ex. 28:1–43 and Lev. 8:6–19. He wore them later for the burnt offering (cf. Lev. 16:24). These humbler clothes were less ornate, required for the Day of Atonement to portray the high priest as God's humble servant, himself in need of atonement (vv. 11–14).

LEVITICUS—NOTE ON 16:5 two . . . goats. See 16:7–10, 20–22. One animal would be slain to picture substitutionary death and the other sent to the wilderness to represent removal of sin. **one ram.** Along with the high priest's ram (v. 3), these were to be offered as burnt offerings (v. 24).

LEVITICUS—NOTE ON 16:6–28 The following sequence describes the activities of the high priest and those who assisted him on the Day of Atonement: 1) The high priest (HP) washed at the basin in the courtyard and dressed in the tabernacle (v. 4). 2) The HP offered the bull as a sin offering for himself and his family (vv. 3, 6, 11). 3) The HP entered the Most Holy Place (MHP) with the bull's blood, incense, and burning coals from the altar of burnt offering (vv. 12–13). 4) The HP sprinkled the bull's blood on the mercy seat seven times (v. 14). 5) The HP went back to the courtyard and cast lots for the two goats (vv. 7–8). 6) The HP sacrificed one goat as a sin offering for the people (vv. 5, 9, 15). 7) The HP reentered the MHP to sprinkle blood on the mercy seat and also the Holy Place (cf. Ex. 30:10; Lev. 16:15–17). 8) The HP returned to the altar of burnt offering and cleansed it with the blood of the bull and goat (vv. 11, 15, 18–19). 9) The scapegoat was dispatched to the wilderness (vv. 20–22). 10) Afterward, the goatkeeper cleansed himself (v. 26). 11) The HP removed his special Day of Atonement clothing, rewashed, and put on the regular HP clothing (vv. 23–24). 12) The HP offered two rams as burnt offerings for himself and the people (vv. 3, 5, 24). 13) The fat of the sin offering was burned (v. 25). 14) The bull-and-goat sin offerings were carried outside the camp to be burned (v. 27). 15) The one who burned the sin offering cleansed himself (v. 28).

LEVITICUS—NOTE ON **16:8** **cast lots.** *See note on Prov. 16:33*. **Azazel.** Cf. vv. 10, 26. This goat (lit., “escape goat”) pictured the substitutionary bearing and total removal of sin that would later be fully accomplished by Jesus Christ (cf. Matt. 20:28; John 1:29; 2 Cor. 5:21; Gal. 1:4; 3:13; Heb. 9:28; 10:1–10; 1 Pet. 2:24; 1 John 2:2). *See notes on Lev. 16:20–22*.

LEVITICUS—NOTE ON **16:9–10** *See notes on vv. 20–22*.

LEVITICUS—NOTE ON **16:12** **inside the veil.** *See note on v. 2*. The veil separated all from the holy and consuming presence of God. It was this veil in Herod’s temple that was torn open from top to bottom at the death of Christ, signifying access into God’s presence through Jesus Christ (see Matt. 27:51; Mark 15:38; Luke 23:45).

LEVITICUS—NOTE ON **16:13** **cloud.** *See note on v. 2*. **over the testimony.** The testimony included the tablets of stone, upon which were written the Ten Commandments (Ex. 25:16; 31:18), located in the ark under the mercy seat.

LEVITICUS—NOTE ON **16:14** **seven times.** This number symbolically indicated completion or perfection (cf. v. 19).

LEVITICUS—NOTE ON **16:16** **atonement for the Holy Place** The object of this solemn ceremony was to impress the minds of the Israelites with the conviction that the whole tabernacle was stained by the sins of a guilty people. By those sins, they had forfeited the privileges of the presence of

God and worship of him, so that an atonement had to be made for their sins as the condition of God remaining with them.

LEVITICUS—NOTE ON 16:17 **himself . . . his household . . . assembly.** The Day of Atonement was necessary for everyone since all had sinned, including the high priest.

LEVITICUS—NOTE ON 16:20–22 This “sin offering of atonement” portrayed Christ’s substitutionary sacrifice (vv. 21–22) with the result that the sinner’s sins were removed (v. 22). *See notes on Isa. 52:13–53:12* for another discussion of these truths. Christ lived out this representation when he cried from the cross, “My God, my God, why have you forsaken me?” (Matt. 27:46).

LEVITICUS—NOTE ON 16:21–22 **hands on the head of the live goat.** This act was more than a symbolic gesture; it was a picture of the ultimate “substitutionary atonement” fulfilled by the Lord Jesus Christ (cf. Isa. 53:5–12; *see note on 2 Cor. 5:21*).

LEVITICUS—NOTE ON 16:27 **outside the camp.** This represents the historical reality of Christ’s death outside of Jerusalem (cf. Heb. 13:10–14).

LEVITICUS—NOTE ON 16:29 **seventh month.** Tishri is September/October. **afflict yourselves.** This act of denying oneself was probably with respect to food, making the Day of Atonement the only day of prescribed fasting in Israel’s annual calendar.

LEVITICUS—NOTE ON 16:30 **clean . . . from all your sins.** See Ps. 103:12; Isa. 38:17; Micah 7:19. This day provided ceremonial cleansing for one year, and pictured the forgiveness of God available to all who believed and repented. Actual atonement was based on cleansing through the sacrifice of Christ (cf. Rom. 3:25–26; Heb. 9:15).

LEVITICUS—NOTE ON 16:34 **once in the year.** The better sacrifice of Jesus Christ was offered once-for-all, never to be repeated (cf. Heb. 9:11–10:18). Upon that sacrifice all forgiveness of sin is based, including that of OT believers.

LEVITICUS—NOTE ON 17:1–27:34 Guidelines for practical holiness are detailed throughout this section.

LEVITICUS—NOTE ON 17:1–22:33 Holiness issues that pertain to the individual are enumerated.

LEVITICUS—NOTE ON 17:1–16 Miscellaneous laws relating to sacrifice are discussed.

LEVITICUS—NOTE ON 17:1–9 The Lord warns against sacrificing anywhere other than at the door of the tabernacle of meeting (cf. vv. 5–7).

LEVITICUS—NOTE ON 17:4 **bloodguilt.** An unauthorized sacrifice could result in death.

LEVITICUS—NOTE ON 17:5 **peace offerings.** *See notes on 3:1–17 and 7:11–34*.

LEVITICUS—NOTE ON 17:10–16 Warnings against the misuse of blood are issued (cf. 7:26–27; Deut. 12:16, 23–25; 15:23; 1 Sam. 14:32–34).

LEVITICUS—NOTE ON 17:11 **life of the flesh is in the blood.** This phrase is amplified by “its blood is its life” (17:14). Blood carries life-sustaining elements to all parts of the body; therefore it represents the essence of life. In contrast, the shedding of blood represents the shedding of life, i.e., death (cf. Gen. 9:4). NT references to the shedding of the blood of Jesus Christ are references to his death. **blood that makes atonement.** Since it contains the life, blood is sacred to God. Shed blood (death) from a substitute atones for or covers the sinner, who is then allowed to live.

LEVITICUS—NOTE ON 17:13–14 It was customary with heathen hunters, when they killed any game, to pour out the blood as an offering to the god of the hunt. The Israelites, to the contrary, were enjoined by this directive and banned from all such superstitious acts of idolatry.

LEVITICUS—NOTE ON 17:15–16 This cleansing was necessary because these animals would not have had the blood drained properly. Cf. Ex. 22:31 and Deut. 14:21.

LEVITICUS—NOTE ON 18:1–30 Laws are given, relating to sexual practices, which would eliminate the abominations being practiced by the heathen in the land (18:27; cf. Lev. 20:10–21; Deut. 22:13–30). These specific laws assume the general prohibition of adultery (Ex. 20:14) and a father incestuously engaging his daughter. They do not necessarily invalidate the special case of a levirate marriage (cf. Deut. 25:5). The penalties for such outlawed behavior are detailed in Lev. 20:10–21.

LEVITICUS—NOTE ON 18:3 not do as they do. Repeating the sexual practices or customs of the Egyptians and Canaanites was forbidden by God.

LEVITICUS—NOTE ON 18:4 I am the Lord your God. This phrase, used over 50 times, asserts the uniqueness of the one true and living God, who calls his people to holiness as he is holy, and calls them to reject all other gods.

LEVITICUS—NOTE ON 18:5 if a person does them, he shall live. Special blessing was promised to the Israelites on the condition of their obedience to God's law. This promise was remarkably verified in particular eras of their history, in the national prosperity they enjoyed when pure and undefiled religion prevailed among them. Obedience to God's law always ensures temporal blessings, as this verse indicates. But these words have a higher reference to spiritual life as indicated by the Lord (cf. Luke 10:28) and Paul (cf. Rom. 10:5). Obedience does not save from sin and hell, but it does mark those who are saved (cf. Eph. 2:8–9; *see notes on Rom. 2:6–10*).

LEVITICUS—NOTE ON 18:6–18 This section deals with consanguinity, i.e., the sins of incest.

LEVITICUS—NOTE ON 18:6 uncover nakedness. This is a euphemism for sexual relations.

LEVITICUS—NOTE ON 18:8 your father's wife. Actually a stepmother is in mind here (cf. v. 7).

LEVITICUS—NOTE ON 18:11 your sister. Here he is forbidden to marry a stepsister.

LEVITICUS—NOTE ON **18:18** **while her sister still is alive.** The principle on which the prohibitions are made changes slightly. Instead of avoiding sexual involvement because it would violate a relational connection, this situation defaults to the principle of one person at a time, or while the other is still alive, i.e., it forbids polygamy. Commonly in Egyptian, Chaldean, and Canaanite culture, sisters were taken as wives in polygamous unions. God forbids such, as all polygamy is forbidden by the original law of marriage (see Gen. 2:24–25). Moses, because of hard hearts, tolerated it, as did others in Israel in the early stages of that nation. But it always led to tragedy.

LEVITICUS—NOTE ON **18:19** **menstrual uncleanness.** Cf. 15:24.

LEVITICUS—NOTE ON **18:21** **Molech.** This Semitic false deity (god of the Ammonites) was worshiped with child sacrifice (cf. Lev. 20:2–5; 1 Kings 11:7; 2 Kings 23:10; Jer. 32:35). Since this chapter deals otherwise with sexual deviation, there is likely an unmentioned sexual perversion connected with this pagan ritual. Jews giving false gods homage gave foreigners occasion to blaspheme the true God.

LEVITICUS—NOTE ON **18:22** **not lie with a male.** This outlaws all homosexuality (cf. 20:13; Rom. 1:27; 1 Cor. 6:9; 1 Tim. 1:10). *See notes on Gen. 19:1–29*.

LEVITICUS—NOTE ON **18:23** **lie with any animal.** This outlaws the sexual perversion of bestiality.

LEVITICUS—NOTE ON **18:29** **cut off.** All the sexual perversions discussed in this chapter were worthy of death, indicating their loathsomeness before God.

LEVITICUS—NOTE ON **18:30** **practiced before you.** Not in their presence, but by the people who inhabited the land before them in time (cf. v. 27), were such sins committed.

LEVITICUS—NOTE ON **19:1–37** Here are practical applications of holy conduct in society.

LEVITICUS—NOTE ON 19:2 I the Lord your God am holy. This basic statement, which gives the reason for holy living among God’s people, is the central theme in Leviticus (cf. 20:26). *See note on 11:44–45*. Cf. 1 Pet. 1:16. Israel had been called to be a holy nation, and the perfectly holy character of God (cf. Isa. 6:3) was the model after which the Israelites were to live (cf. Lev. 10:3; 20:26; 21:6–8).

LEVITICUS—NOTE ON 19:3 revere his mother and his father. The fifth commandment (cf. Ex. 20:12) to honor one’s father and mother is amplified by the use of a different word, “revere.” Because they revered (an attitude), they could then honor (an action).

LEVITICUS—NOTE ON 19:3–4 In addition to the fifth commandment, the fourth (19:3b), the first (19:4a), and the second (19:4b) were commanded as illustrations of holy behavior (cf. Ex. 20:3–6, 8–11).

LEVITICUS—NOTE ON 19:5–8 peace offerings. *See notes on 3:1–17 and 7:11–34*.

LEVITICUS—NOTE ON 19:9–10 This was the law of gleaning (cf. 23:22; Deut. 24:19–22), a practice seen in Ruth 2:8–23.

LEVITICUS—NOTE ON 19:11 Commandments from Ex. 20 are again repeated.

LEVITICUS—NOTE ON 19:12 Cf. Matt. 5:33.

LEVITICUS—NOTE ON 19:13 wages . . . not remain with you all night. Hired workers were to be paid at the end of a work day. Unsalaried day workers depended on pay each day for their sustenance. *See notes on Matt. 20:1–2*.

LEVITICUS—NOTE ON 19:14 deaf . . . blind. Israel’s God of compassion always demonstrated a concern for the disabled.

LEVITICUS—NOTE ON 19:16 stand up against the life. This refers to doing anything that would wrongfully jeopardize the life of a neighbor.

LEVITICUS—NOTE ON 19:18 This, called the second great commandment, is the most often quoted OT text in the NT (Matt. 5:43; 19:19; 22:39; Mark 12:31–33; Luke 10:27; Rom. 13:9; Gal. 5:14; James 2:8).

LEVITICUS—NOTE ON 19:19 These mixtures may have been characteristic of some idolatrous practices.

LEVITICUS—NOTE ON 19:20–22 In the case of immorality with a betrothed slave, the couple was to be punished (possibly by scourging), but not killed. Afterward, a trespass or guilt offering (*see notes on 5:14–6:7*) was to be rendered with appropriate reparation. This is an exception to the norm (cf. Deut. 22:23–24).

LEVITICUS—NOTE ON 19:23–25 **forbidden.** They could not eat from the fruit trees of Canaan for four years after entering the land because the fruit of the first three years was to be considered unclean, and the fourth year the fruit was to be offered to the Lord. Some gardeners say preventing a tree from bearing fruit in the first years, by cutting off the blossoms, makes it more productive.

LEVITICUS—NOTE ON 19:26 **interpret omens or tell fortunes.** Attempting to tell the future with the help of snakes and clouds was a common ancient way of foretelling good or bad future. These were forbidden forms of witchcraft that involved demonic activity. *See note on Deut. 18:9–12*.

LEVITICUS—NOTE ON 19:27–28 These pagan practices were most likely associated with Egyptian idolatry and were therefore to be avoided. The practice of making deep gashes on the face and arms or legs, in times of grief, was universal among pagans. It was seen as a mark of respect for the dead, as well as a sort of propitiatory offering to the gods who presided over death. The Jews learned this custom in Egypt and, though weaned from it, relapsed into the old superstition (cf. Isa. 22:12; Jer. 16:6; 47:5). Tattoos also were connected to names of idols, and were permanent signs of apostasy.

LEVITICUS—NOTE ON 19:29 **profane your daughter.** Even the pagans of ancient Assyria at this time forbade such horrendous means of monetary gain.

LEVITICUS—NOTE ON 19:30 Sabbaths. *See note on 19:3–4*.

LEVITICUS—NOTE ON 19:31 mediums or necromancers. Mediums are humans who act as "go-betweens" to supposedly contact/communicate with the spirits of the dead, who are actually impersonated by demons. Cf. 20:6, 27.

LEVITICUS—NOTE ON 19:32 stand up . . . honor. Showing respect for the older man acknowledged God's blessing of long life and the wisdom that comes with it (cf. Isa. 3:5).

LEVITICUS—NOTE ON 19:33–34 stranger. Cf. Ex. 22:21.

LEVITICUS—NOTE ON 19:36 ephah . . . hin. These dry and liquid measures, respectively, were equal approximately to 4 to 6 gallons and 6 to 8 pints.

LEVITICUS—NOTE ON **20:1–27** Here capital and other grave crimes are discussed. Many of the same issues from chs. 18–19 are elaborated, with the emphasis on the penalty paid for the violation.

LEVITICUS—NOTE ON **20:2** **gives any of his children to Molech.** Molech (Moloch), the Ammonite god of the people surrounding Israel, required human (especially child) sacrifice. *See note on 18:21*.

LEVITICUS—NOTE ON **20:5–6** **cut . . . off.** This means to kill. It is synonymous with “put to death” in v. 9.

LEVITICUS—NOTE ON **20:5** **whoring.** This speaks figuratively of spiritual idolatry.

LEVITICUS—NOTE ON **20:6** **mediums . . . necromancers.** *See note on 19:31*. “Necromancers” refers to demons (cf. 20:27).

LEVITICUS—NOTE ON **20:9** **curses his father or his mother.** Doing the very opposite of the command to honor or to revere (cf. 19:3) had fatal consequences. See Mark 7:10, where Jesus referred to this text.

LEVITICUS—NOTE ON **20:10–21** Here are the punishments for violating the prohibitions of sexual sins detailed in 18:1–30; see Deut. 22:13–30.

LEVITICUS—NOTE ON **20:22** **may not vomit you out.** God told Israel repeatedly that remaining in the land required obedience to the Mosaic Covenant (cf. 18:25, 28).

LEVITICUS—NOTE ON **20:27** **medium . . . necromancer.** *See note on 19:31*.

LEVITICUS—NOTE ON **21:1–24** Laws for the priests are given, which demanded a higher standard of holy conduct than for the general Israelite.

LEVITICUS—NOTE ON **21:1** **make himself unclean.** Coming into contact with a corpse (Num. 19:11) or being in the same room with one (Num. 19:14) made one unclean. The exceptions were the dead from the priest’s own family (Lev. 21:2–4).

LEVITICUS—NOTE ON 21:5 bald . . . edges . . . cuts on their body. These were the superstitious marks of grief. *See note on 19:27–28*. Cf. 1 Kings 18:28.

LEVITICUS—NOTE ON 21:6 the bread of their God. This phrase appears five times in Lev. 21 (cf. vv. 8, 17, 21, 22). It most likely refers to the bread of the Presence in the Holy Place (cf. Ex. 25:30; 39:36; 40:23; Lev. 24:5–9).

LEVITICUS—NOTE ON 21:7–8 The priest was allowed to marry, but only in the purest of circumstances. A holy marriage union pictured the holy union between God and his people. See 21:13–14. The priests were to be living models of that holy union. Cf. Paul's words regarding pastors in 1 Tim. 3:2–4 and Titus 1:6.

LEVITICUS—NOTE ON 21:9 The priests' children were to live a holy life. The common punishment of stoning (cf. Deut. 22:21) is replaced with burning by fire. Cf. 1 Tim. 3:4 and Titus 1:6.

LEVITICUS—NOTE ON 21:10–15 Here is a summary of the standards for the high priest, which were the highest and most holy in accord with his utmost sacred responsibility.

LEVITICUS—NOTE ON 21:10 shall not let the hair of his head hang loose nor tear his clothes. Acts associated with mourning or anguish (cf. the violation in Christ's trial, Matt. 26:65; Mark 14:63).

LEVITICUS—NOTE ON 21:16–23 blemish. Just as the sacrifice had to be without blemish, so did the one offering the sacrifice. As visible things exert strong impressions on the minds of people, any physical impurity or malformation tended to distract from the weight and authority of the sacred office, failed to externally exemplify the inward wholeness God sought, and failed to be a picture of Jesus Christ, the perfect high priest to come (cf. Heb. 7:26).

LEVITICUS—NOTE ON 22:1–33 These are additional instructions on ceremonial cleanness for the priests, beginning with a death threat (v. 3, "cut off") to those who might violate these rules.

LEVITICUS—NOTE ON 22:4 leprous disease. Cf. 13:1–14:32; *see note on 13:2*. **discharge.** *See notes on 15:1–33*.

LEVITICUS—NOTE ON 22:5 swarming thing. See 11:29–38.

LEVITICUS—NOTE ON 22:7 he shall be clean. In the same manner, much water is not made unclean by a small contamination. Time was essential for ceremonial purification.

LEVITICUS—NOTE ON 22:10–11 buys a slave . . . for money. This portion of the sacrifice assigned to the support of the priests was restricted to the use of his family. However, an indentured servant or slave was to be treated as one of the priest's family, pertaining to eating the consecrated food. See the laws of release, which show this to be a temporary indenture (25:10; Ex. 21:2–11; Deut. 15:12–18).

LEVITICUS—NOTE ON 22:17–30 This section describes the unacceptable and acceptable sacrifices.

LEVITICUS—NOTE ON 22:31–33 The motive behind obedience to God was his holy nature and grace in delivering the nation.

LEVITICUS—NOTE ON 23:1–27:34 Holiness issues that pertain to the nation collectively are outlined.

LEVITICUS—NOTE ON 23:1–24:9 The special feasts of Israel are explained. Cf. Ex. 23:14–17; Num. 28:1–29:40; Deut. 16:1–17.

LEVITICUS—NOTE ON 23:1–44 This section points to days that are sacred to the Lord. After the Sabbath (v. 3), the feasts are given in the order of the calendar (vv. 4–44).

LEVITICUS—NOTE ON 23:2 proclaim as holy convocations. These festivals did not involve gatherings of all Israel in every case. Only the feasts of 1) Unleavened Bread; 2) Weeks; and 3) Tabernacles required that all males gather in Jerusalem (cf. Ex. 23:14–17; Deut. 16:16–17).

LEVITICUS—NOTE ON 23:3 **Sabbath of solemn rest.** The Mosaic ordinance of the fourth commandment came first (cf. Gen. 2:1–3; Ex. 20:8–11).

LEVITICUS—NOTE ON 23:4–22 Three events were commemorated in March/April: 1) Passover on the 14th (v. 5); 2) Feast of Unleavened Bread on the 15th–21st (vv. 6–8); and Feast of Firstfruits on the day after the Sabbath of Unleavened Bread week (vv. 9–14).

LEVITICUS—NOTE ON 23:5 **the Lord's Passover.** The festival commemorated God's deliverance of Israel from Egypt (cf. Ex. 12:1–14, 43–49; Num. 28:16; Deut. 16:1–2).

LEVITICUS—NOTE ON 23:6–8 **Feast of Unleavened Bread.** This festival connected with the Passover commemorated Israel's hurried departure from Egypt and the associated hardships (cf. Ex. 12:15–20; 13:3–10; Num. 28:17–25; Deut. 16:3–8).

LEVITICUS—NOTE ON 23:9–14 **the firstfruits of your harvest.** This festival dedicated the initial part of the barley harvest in March/April and was celebrated on the day after the Sabbath of Unleavened Bread week. It involved presenting to the Lord a sheaf of barley (cf. 23:10–11) accompanied by burnt, grain, and drink offerings (cf. Ex. 29:40). Firstfruits symbolized the consecration of the whole harvest to God, and was a pledge of the whole harvest to come (cf. Rom. 8:23; 11:16; 1 Cor. 15:20; James 1:18).

LEVITICUS—NOTE ON 23:15–22 **fifty days.** The Feast of Weeks (May/June) dedicated the firstfruits of the wheat harvest (cf. Ex. 23:16; Num. 28:26–31; Deut. 16:9–12). It occurred on the fiftieth day after the Sabbath preceding the Feast of Firstfruits. It is also known as the Feast of Harvest (Ex. 23:16) and Pentecost, Greek for fifty (Acts 2:1).

LEVITICUS—NOTE ON 23:23–43 Three events were commemorated in September/October: 1) Feast of Trumpets on the first (vv. 23–25); 2) Day of Atonement on the tenth (vv. 26–32); and 3) Feast of Booths or Tabernacles on the fifteenth–twenty-first (vv. 33–43).

LEVITICUS—NOTE ON 23:23–25 **memorial proclaimed with blast of trumpets**. This feast, called the Feast of Trumpets, consecrated the seventh month (September/October) as a sabbatical month (cf. Num. 29:1–6).

LEVITICUS—NOTE ON 23:26–32 **Day of Atonement.** The annual Day of Atonement pointed to the forgiveness and cleansing of sin for the priests, the nation, and the tabernacle (*see notes on 16:1–34*).

Jewish Feasts

Jewish Feasts				
	Month on Jewish		**Corresponding**	
Feast of	**Calendar**	**Day**	**Month**	**References**
Passover	Nisan	14	March/April	Ex. 12:1–14; Matt. 26:17–20
*Unleavened Bread	Nisan	15–21	March/April	Ex. 12:15–20
Firstfruits	Nisan	16	March/April	Lev. 23:9–14
	or Sivan	6	May/June	Num. 28:26
*Pentecost (Harvest or Weeks)	Sivan	6 (50 days after barley harvest)	May/June	Deut. 16:9–12; Acts 2:1
Trumpets, Rosh Hashanah	Tishri	1, 2	September/October	Num. 29:1–6
Day of Atonement, Yom Kippur	Tishri	10	September/October	Lev. 23:26–32; Heb. 9:7
*Booths (Tabernacles or Ingathering)	Tishri	15–21	September/October	Neh. 8:13–18; John 7:2
Dedication (Lights), Hanukkah	Chislev	25 (8 days)	November/December	John 10:22
Purim (Lots)	Adar	14, 15	February/March	Est. 9:18–32
*The three major feasts for which all males of Israel were required to travel to the temple in Jerusalem (Ex. 23:14–19).				
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LEVITICUS—NOTE ON 23:33–43 **Feast of Booths.** This festival commemorated God’s deliverance, protection, and provision during the wilderness wanderings of the exodus (cf. Ex. 23:16; Num. 29:12–38; Deut. 16:13–15). It is also known as the Feast of Tabernacles and Feast of Ingathering (Ex. 23:16). The people lived in booths or huts made from limbs (cf. Neh. 8:14–18), remembering their wilderness experience. It also celebrated the autumn harvest and will be celebrated in the millennium (cf. Zech. 14:16).

LEVITICUS—NOTE ON 24:1–9 These are additional instructions for the tabernacle relating to the lamps (vv. 1–4) and the bread (vv. 5–9). See Ex. 25:31–40; 27:20–21; 37:17–24 and Ex. 25:23–30; 39:36; 40:23, respectively.

Christ Fulfills Israel's Feasts

Christ Fulfills Israel's Feasts	
The Feasts (Leviticus 23)	**Christ's Fulfillment**
Passover (March/April)	Death of Christ (1 Cor. 5:7)
Unleavened Bread (March/April)	Sinlessness of Christ (1 Cor. 5:8)
Firstfruits (March/April)	Resurrection of Christ (1 Cor. 15:23)
Pentecost (May/June)	Outpouring of Spirit of Christ (Acts 1:5; 2:4)
Trumpets (September/October)	Israel's Regathering by Christ (Matt. 24:31)
Atonement (September/October)	Substitutionary Sacrifice by Christ (Rom. 11:26)
Booths (September/October)	Rest and Reunion with Christ (Zech. 14:16–19)
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LEVITICUS—NOTE ON 24:5 Each loaf was made with 4 quarts of flour.

LEVITICUS—NOTE ON 24:10–23 This portion relates to the sin of blasphemy. Cf. Ex. 20:7 and 22:28.

LEVITICUS—NOTE ON 24:10–14, 23 Now . . . son. Here is another historical example of blasphemy along similar lines as the Nadab and Abihu account (10:1–2). The blasphemer was one of the "people." The people transferred the guilt of them all to him.

LEVITICUS—NOTE ON 24:12 put him in custody. There were no jails in Israel since incarceration was not a penalty for crime. They had merely restrained him, probably in a pit of some sort, until they could establish his punishment. Punishments were corporal, banishment, or, in severe cases, death. Those who lived through the punishment worked to secure restitution for those they had violated.

LEVITICUS—NOTE ON 24:20 **eye for eye, tooth for tooth.** Cf. Matt. 5:38. This law of retaliation established the principle that the punishment should fit the crime, but not go beyond it.

LEVITICUS—NOTE ON 25:1–55 Proper care for the Lord's property is prescribed for the sabbatical year (25:1–7) and the jubilee year (25:8–55).

LEVITICUS—NOTE ON 25:1–7 This involves revitalization of the land. The seventh year of rest would invigorate and replenish the nutrients in the soil. Whatever grew naturally was free to all for the taking (vv. 6–7).

LEVITICUS—NOTE ON 25:8–55 The year of jubilee involved a year of release from indebtedness (vv. 23–38) and bondage of all sorts (vv. 39–55). All prisoners and captives were set free, slaves released, and debtors absolved. All property reverted to original owners. This plan curbed inflation and moderated acquisitions. It also gave new opportunity to people who had fallen on hard times.

LEVITICUS—NOTE ON 25:8–17 These are general instructions for jubilee.

LEVITICUS—NOTE ON 25:9 **loud trumpet.** This was blown on the tenth day of the seventh month to start the fiftieth year of universal redemption.

LEVITICUS—NOTE ON 25:10 **proclaim liberty.** Not only must they let the land lie fallow, but the people were allowed a one-year break from their labor. Those bound by a work contract were released from their commitments, and there was the release of indentured servants.

LEVITICUS—NOTE ON 25:14–16 The jubilee year had an effect on the value of land, which was to be considered in all transactions.

LEVITICUS—NOTE ON 25:17 **You shall not wrong one another.** No one should take advantage of or abuse another person, because cruelty is against the very character of God. Penalties for crime were to be swift and exact.

LEVITICUS—NOTE ON 25:18–22 God's provision in the year of no planting was given, which on a smaller scale had been true for the Sabbath day during the exodus (cf. Ex. 16:5).

LEVITICUS—NOTE ON 25:20–21 **crop sufficient for three years.** When the important query was asked, God responded by promising to supply enough to last.

LEVITICUS—NOTE ON 25:23–34 Various regulations regarding real estate are outlined.

LEVITICUS—NOTE ON 25:23 **the land is mine.** God owns the earth and all that is in it (cf. Ps. 24:1). The people of Israel were, in fact, only tenants on the land by the Lord's grace. Therefore ownership of property was temporary, not permanent.

LEVITICUS—NOTE ON 25:33 **cities of the Levites.** Cf. Num. 35:1–8 and Josh. 21.

LEVITICUS—NOTE ON 25:34 **pastureland.** These were fields that the village/city-at-large used to grow crops.

LEVITICUS—NOTE ON 25:35–38 Instructions on dealing with the poor are outlined.

LEVITICUS—NOTE ON 25:35 **a stranger and a sojourner.** The law required gleanings (leftovers after harvest) for the Israelite as well as the stranger (cf. 19:9–10; 23:22; Deut. 24:19–21).

LEVITICUS—NOTE ON 25:36 **interest . . . profit.** Usury or excessive interest was prohibited for all (Ps. 15:5). Even fair interest was otherwise prohibited in dealing with the poor (*see notes on Deut. 23:19–20; 24:10–13*). The basics of life were to be given, not loaned, to the poor.

LEVITICUS—NOTE ON 25:38 **to give you the land of Canaan.** The Lord cites his generosity in giving them a land that was not theirs as a motive for their generosity toward their countrymen.

LEVITICUS—NOTE ON 25:39–55 The principles for dealing with slavery are laid out.

LEVITICUS—NOTE ON **25:42** **For they are my servants.** The spirit of OT slavery is revealed in these words. God, in effect, ordered that slaves be treated like family, i.e., better than employees, because they are his slaves whom he redeemed out of the slave markets of Egypt. God owned not only the land (v. 23), but also the people.

LEVITICUS—NOTE ON **25:44–46** **from among the nations.** These slaves included people whom Israel was to either drive out or destroy (i.e., slavery was a humane option) and those who came to Israel in the exodus from Egypt.

LEVITICUS—NOTE ON **25:47–55** This section deals with an alien who has an Israelite slave.

LEVITICUS—NOTE ON **25:48** **may be redeemed.** Redemption, a contractual agreement that existed in the slave culture, offered the potential for emancipation to indentured individuals under certain conditions. Slaves could be bought out of slavery or some other sort of indentured status by family members or other interested parties who would pay the ransom price.

LEVITICUS—NOTE ON **25:51–54** **pay proportionately for his redemption.** The cost of buying him out of slavery was affected by the jubilee year, when he could be set free.

LEVITICUS—NOTE ON **25:55** The Israelites emancipated from Egypt by God were all God’s servants; therefore, they were to treat their own slaves with the same grace and generosity as God had granted them.

LEVITICUS—NOTE ON **26:1–46** The covenant blessings for obedience (26:3–13) and curses for disobedience (26:14–39) are elaborated (cf. Deut. 28). A provision for repentance is also offered (Lev. 26:40–45).

LEVITICUS—NOTE ON **26:1–2** A representative summary of the Ten Commandments (Ex. 20:3–17) was set forth as the standard by which Israel’s obedience or disobedience would be measured.

LEVITICUS—NOTE ON 26:1 image . . . pillar . . . figured stone. Israel's neighbors used all of these devices for the worship of their gods.

LEVITICUS—NOTE ON 26:3–13 These blessings will reward obedience.

LEVITICUS—NOTE ON 26:4 rains in their season. If the rains did not come at the right times, the people experienced crop failure and famine (cf. 1 Kings 17–18).

LEVITICUS—NOTE ON 26:6 harmful beasts. Dangerous animals such as lions and bears existed in that area. Joseph's brothers claimed that such an animal had killed him (Gen. 37:20).

LEVITICUS—NOTE ON 26:7 chase your enemies. God provided victories repeatedly in the conquest of Canaan (cf. Josh. 8–12).

LEVITICUS—NOTE ON 26:9 make you fruitful and multiply you . . . confirm my covenant with you. What God commanded at creation and repeated after the flood was contained in the covenant promise of seed (Gen. 12:1–3), which he will fulfill to the nation of Israel as promised to Abraham (Gen. 15:5–6).

LEVITICUS—NOTE ON 26:12 your God . . . my people. The promise of an intimate covenant relationship with the God of the universe is given (cf. 2 Cor. 6:16).

LEVITICUS—NOTE ON 26:14–39 These punishments will repay disobedience.

LEVITICUS—NOTE ON 26:15 break my covenant. By disobeying the commandments and the various laws of the Mosaic Covenant, Israel broke this conditional covenant. Unlike the ultimate provisions of the unconditional covenant made with Abraham, all blessings in the covenant of Mosaic law were conditioned upon obedience (cf. Lev. 26:25).

LEVITICUS—NOTE ON 26:16 wasting disease. Perhaps tuberculosis or leprosy is in view (the subject of much legislation in Lev. 13–14), but no certain identification is possible. **your enemies shall eat it.** They will be conquered by their enemies at a time when those enemies will enjoy Israel’s harvest.

LEVITICUS—NOTE ON 26:22 roads shall be deserted. The activity on a nation’s roadway, i.e., messengers, merchants, and people traveling, reflected the well-being of that country. This is a picture of extreme economic siege.

LEVITICUS—NOTE ON 26:25 vengeance for the covenant. God’s retribution for Israel’s breaking the conditional Mosaic Covenant is pledged.

LEVITICUS—NOTE ON 26:29 eat the flesh. There will be widespread famine in the land and thus the people will even resort to cannibalism, which actually came to pass (cf. 2 Kings 6:28–29; Jer. 19:9; Lam. 2:20; 4:10).

LEVITICUS—NOTE ON 26:30 high places. These were natural shrines for the worship of idols. Solomon disobeyed God by worshiping him on the high places (1 Kings 3:4), and not long afterward, he was serving the gods of his foreign wives (1 Kings 11:1–9).

LEVITICUS—NOTE ON 26:31–35 All this occurred in the terrible invasion of the northern kingdom of Israel in 722 B.C. by the Assyrians and the destruction of the southern kingdom of Judah in 605–586 B.C. by the Babylonians. In the case of Judah, it was a 70-year captivity to rest the land for all the Sabbath years that had been violated. See 2 Chron. 36:17–21.

LEVITICUS—NOTE ON 26:35 rest that it did not have. By implication, because they had violated the Sabbath repeatedly. This violation became the basis of the later 70-year Babylonian captivity (cf. 2 Chron. 36:20–21).

LEVITICUS—NOTE ON 26:38 The 10 tribes of the northern kingdom of Israel never returned directly from captivity. See 2 Kings 17:7–23; *see note on Acts 26:7*.

LEVITICUS—NOTE ON 26:40–42 if they confess . . . I will remember my covenant. God’s covenant was rooted in the relationship he had initiated with his people. True repentance would be honored by him.

LEVITICUS—NOTE ON 26:42 **Jacob . . . Isaac . . . Abraham.** The reverse order is a look in retrospect as opposed to the actual historical sequence.

LEVITICUS—NOTE ON 26:46 Much of the content of Leviticus came during Moses' two "forty-day-and-night" visits to Sinai (cf. Ex. 24:16–32:6; 34:2–28; Lev. 7:37–38; 25:1; 27:34).

LEVITICUS—NOTE ON 27:1–34 Standard legislation is given for dedicated persons, animals, houses, and lands.

LEVITICUS—NOTE ON 27:2–7 **makes a . . . vow.** This sets the gift apart from the rest of his household and possessions as a gift to the Lord and his service.

LEVITICUS—NOTE ON 27:3 **the shekel of the sanctuary.** *See note on 5:15*.

LEVITICUS—NOTE ON 27:26 **a firstborn.** The firstborn already belonged to the Lord (Ex. 13:2), so the worshiper could not dedicate it a second time.

LEVITICUS—NOTE ON 27:29 **No one devoted.** A person under the ban, like Achan in Josh. 7.

LEVITICUS—NOTE ON 27:30–32 **tithe.** This general tithe was given to the Levites. Cf. Num. 18:21–32. This is the only mention of tithe or 10 percent in Leviticus. However, along with this offering, there were two other OT tithes, which totaled about 23 percent annually (cf. the second tithe—Deut. 14:22; and the third tithe every three years—Deut. 14:28–29; 26:12).

Numbers

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Introduction to Numbers
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Study Notes

Introduction to Numbers

Title

The English title “Numbers” comes from the Greek (LXX) and Latin (Vulgate) versions. This designation is based on the numberings that are a major focus of chs. 1–4 and 26. The most common Hebrew title comes from the fifth word in the Hebrew text of 1:1, “in the wilderness [of].” This name is much more descriptive of the total contents of the book, which recount the history of Israel during almost 39 years of wandering in the wilderness. Another Hebrew title, favored by some early church fathers, is based on the first word of the Hebrew text of 1:1, “and he spoke.” This designation emphasizes that the book records the word of God to Israel.

Author and Date

The first five books of the Bible, called the Law, of which Numbers is the fourth, are ascribed to Moses throughout Scripture (Josh. 8:31; 2 Kings 14:6; Neh. 8:1; Mark 12:26; John 7:19). The book of Numbers itself refers to the writing of Moses in Num. 33:2 and 36:13.

Numbers was written in the final year of Moses' life. The events from 20:1 to the end occur in the 40th year after the exodus. The account ends with Israel poised on the eastern side of the Jordan River across from Jericho (36:13), which is where the conquest of the land of Canaan began (Josh. 3–6). The book of Numbers must be dated c. 1405 B.C., since it is foundational to the book of Deuteronomy, and Deuteronomy is dated in the 11th month of the fortieth year after the exodus (Deut. 1:3).

Background and Setting

Most of the events of the book are set "in the wilderness." The word "wilderness" is used 48 times in Numbers. This term refers to land that contains little vegetation or trees, and because of a sparsity of rainfall, it cannot be cultivated. This land is best used for tending flocks of animals. In 1:1–10:10, Israel encamped in "the wilderness of Sinai." It was at Sinai that the Lord had entered into the Mosaic Covenant with them (Ex. 19–24). From Num. 10:11–12:16, Israel traveled from Sinai to Kadesh. In 13:1–20:13, the events took place in and around Kadesh, which was located in "the wilderness of Paran" (12:16; 13:3, 26), "the wilderness of Zin" (13:21; 20:1). From 20:14–22:1, Israel traveled from Kadesh to the "plains of Moab." All the events of 22:2–36:13 occurred while Israel was encamped in the plain to the north of Moab. That plain was a flat and fertile piece of land in the middle of the wasteland (21:20; 23:28; 24:1).

The book of Numbers concentrates on events that take place in the second and fortieth years after the exodus. All incidents recorded in 1:1–14:45 occur in 1444 B.C., the year after the exodus. Everything referred to after 20:1 is dated c. 1406/1405 B.C., the fortieth year after the exodus. The laws and events found in 15:1–19:22 are undated, but probably all should be dated c. 1443 to 1407 B.C. The lack of material devoted to this 37-year period, in comparison with the other years of the journey from Egypt to Canaan, communicates how wasted these years were because of Israel's rebellion against the Lord and his consequent judgment.

Historical and Theological Themes

Numbers chronicles the experiences of two generations of the nation of Israel. The first generation participated in the exodus from Egypt. Their story begins in Ex. 2:23 and continues through Leviticus and into the first 14 chapters of Numbers. This generation was numbered for the war of conquest in Canaan (Num. 1:1–46). However, when the people arrived at the southern edge of Canaan, they refused to enter the land (14:1–10). Because of their rebellion against the Lord, all the adults 20 and over (except Caleb and Joshua) were sentenced to die in the wilderness (14:26–38). In chs. 15–25, the first and second generations overlap; the first died out as the second grew to adulthood. A second numbering of the people commenced the history of this second generation (26:1–56). These Israelites did go to war (26:2) and inherited the land (26:52–56). The story of this second generation, beginning in Num. 26:1, continues through the books of Deuteronomy and Joshua.

Three theological themes permeate Numbers. First, the Lord himself communicated to Israel through Moses (1:1; 7:89; 12:6–8), so the words of Moses had divine authority. Israel’s response to Moses mirrored her obedience or disobedience to the Lord. Numbers contains three distinct divisions based on Israel’s response to the word of the Lord: obedience (chs. 1–10), disobedience (chs. 11–25), and renewed obedience (chs. 26–36). The second theme is that the Lord is the God of judgment. Throughout Numbers, the “anger” of the Lord was aroused in response to Israel’s sin (11:1, 10, 33; 12:9; 14:18; 25:3–4; 32:10, 13, 14). Third, the faithfulness of the Lord to keep his promise to give the seed of Abraham the land of Canaan is emphasized (15:2; 26:52–56; 27:12; 33:50–56; 34:1–29).

Interpretive Challenges

Four major interpretive challenges face the reader of Numbers. First, is the book of Numbers a separate book, or is it a part of a larger literary whole, the Pentateuch? The biblical books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy form the Torah. The remainder of the Scripture always views these five books as a unit. The ultimate meaning of Numbers cannot be divorced from its context in the Pentateuch. The first verse of the book speaks of the Lord, Moses, the tabernacle and the exodus from Egypt. This assumes that the reader is familiar with the three books that precede Numbers. Still, every Hebrew manuscript available divides the Pentateuch in exactly the same way as the present text. In them the book of Numbers is a well-defined unit, with a structural integrity of its own. The book has its own beginning, middle, and ending, even as it functions within a larger whole. Thus, the book of Numbers is also to be viewed with singular identity.

The second interpretive question asks, “Is there a sense of coherence in the book of Numbers?” It is readily evident that Numbers contains a wide variety of literary materials and forms. Census lists, genealogies, laws, historical narratives, poetry, prophecy, and travel lists are found in this book. Nevertheless, they are all blended to tell the story of Israel’s journey from Mount Sinai to the Plains of Moab. The coherence of Numbers is reflected in the outline that follows.

A third issue deals with the large numbers given for the tribes of Israel in 1:46 and 26:51. These two lists of Israel’s men of war, taken 39 years apart, both put the number over 600,000. These numbers demand a total population for Israel in the wilderness of around 2.5 million at any one time. From a natural perspective, this total seems too high for the wilderness conditions to sustain. However, it must be recognized that the Lord supernaturally took care of Israel for 40 years (Deut. 8:1–5). Therefore, the large numbers must be accepted at face value (see note on Num. 1:46).

The fourth interpretive challenge concerns the heathen prophet Balaam, whose story is recorded in 22:2–24:25. Even though Balaam claimed to know the Lord (22:18), Scripture consistently refers to him as a false prophet (2 Pet. 2:15–16; Jude 11). The Lord used Balaam as his mouthpiece to speak the true words he put in his mouth (see notes on Num. 22:2–24:25).

Outline

- I. The Experience of the First Generation of Israel in the Wilderness (1:1–25:18)
    - A. The Obedience of Israel toward the Lord (1:1–10:36)
        - 1. The organization of Israel around the tabernacle of the Lord (1:1–6:27)
        - 2. The orientation of Israel toward the tabernacle of the Lord (7:1–10:36)
    - B. The Disobedience of Israel toward the Lord (11:1–25:18)
        - 1. The complaining of Israel on the journey (11:1–12:16)
        - 2. The rebellion of Israel and its leaders at Kadesh (13:1–20:29)
            - a. The rebellion of Israel and the consequences (13:1–19:22)
            - b. The rebellion of Moses and Aaron and the consequences (20:1–29)
        - 3. The renewed complaining of Israel on the journey (21:1–22:1)
        - 4. The blessing of Israel by Balaam (22:2–24:25)
        - 5. The final rebellion of Israel with Baal of Peor (25:1–18)
- II. The Experience of the Second Generation of Israel in the Plains of Moab: The Renewed Obedience of Israel toward the Lord (26:1–36:13)
    - A. The Preparations for the Conquest of the Land (26:1–32:42)
    - B. The Review of the Journey in the Wilderness (33:1–49)

C. The Anticipation of the Conquest of the Land (33:50–36:13)

Numbers

A Census of Israel's Warriors

NUMBERS **1** ‡‡†The LORD spoke to Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they had come out of the land of Egypt, saying, [2]†“Take a census of all the congregation of the people of Israel, by clans, by fathers' houses, according to the number of names, every male, head by head. [3]†From twenty years old and upward, all in Israel who are able to go to war, you and Aaron shall list them, company by company. [4]†And there shall be with you a man from each tribe, each man being the head of the house of his fathers. [5]And these are the names of the men who shall assist you. From Reuben, Elizur the son of Shedeur; [6]from Simeon, Shelumiel the son of Zurishaddai; [7]from Judah, Nahshon the son of Amminadab; [8]from Issachar, Nethanel the son of Zuar; [9]from Zebulun, Eliab the son of Helon; [10]from the sons of Joseph, from Ephraim, Elishama the son of Ammihud, and from Manasseh, Gamaliel the son of Pedahzur; [11]from Benjamin, Abidan the son of Gideoni; [12]from Dan, Ahiezer the son of Ammishaddai; [13]from Asher, Pagiel the son of Ochran; [14]from Gad, Eliasaph the son of Deuel; [15]from Naphtali, Ahira the son of Enan.” [16]These were the ones chosen from the congregation, the chiefs of their ancestral tribes, the heads of the clans of Israel.

[17]‡Moses and Aaron took these men who had been named, [18]and on the first day of the second month, they assembled the whole congregation together, who registered themselves by clans, by fathers' houses, according to the number of names from twenty years old and upward, head by head, [19]as the LORD commanded Moses. So he listed them in the wilderness of Sinai.

[20]The people of Reuben, Israel's firstborn, their generations, by their clans, by their fathers' houses, according to the number of names, head by head, every male from twenty years old and upward, all who were able to go to war: [21]those listed of the tribe of Reuben were 46,500.

[22]Of the people of Simeon, their generations, by their clans, by their fathers' houses, those of them who were listed, according to the number of names, head by head, every male from twenty years old and upward, all who were able to go to war: [23]those listed of the tribe of Simeon were 59,300.

[24]Of the people of Gad, their generations, by their clans, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go to war: [25]those listed of the tribe of Gad were 45,650.

[26]Of the people of Judah, their generations, by their clans, by their fathers' houses, according to the number of names, from twenty years old and upward, every man able to go to war: [27]those listed of the tribe of Judah were 74,600.

[28]Of the people of Issachar, their generations, by their clans, by their fathers' houses, according to the number of names, from twenty years old and upward, every man able to go to war: [29]those listed of the tribe of Issachar were 54,400.

[30]Of the people of Zebulun, their generations, by their clans, by their fathers' houses, according to the number of names, from twenty years old and upward, every man able to go to war: [31]those listed of the tribe of Zebulun were 57,400.

[32]Of the people of Joseph, namely, of the people of Ephraim, their generations, by their clans, by their fathers' houses, according to the number of names, from twenty years old and upward, every man able to go to war: [33]those listed of the tribe of Ephraim were 40,500.

[34]Of the people of Manasseh, their generations, by their clans, by their fathers' houses, according to the number of names, from twenty years old and upward, every man able to go to war: [35]those listed of the tribe of Manasseh were 32,200.

[36]Of the people of Benjamin, their generations, by their clans, by their fathers' houses, according to the number of names, from twenty years old

and upward, every man able to go to war: [37]those listed of the tribe of Benjamin were 35,400.

[38]Of the people of Dan, their generations, by their clans, by their fathers' houses, according to the number of names, from twenty years old and upward, every man able to go to war: [39]those listed of the tribe of Dan were 62,700.

[40]Of the people of Asher, their generations, by their clans, by their fathers' houses, according to the number of names, from twenty years old and upward, every man able to go to war: [41]those listed of the tribe of Asher were 41,500.

[42]Of the people of Naphtali, their generations, by their clans, by their fathers' houses, according to the number of names, from twenty years old and upward, every man able to go to war: [43]those listed of the tribe of Naphtali were 53,400.

[44]These are those who were listed, whom Moses and Aaron listed with the help of the chiefs of Israel, twelve men, each representing his fathers' house. [45]So all those listed of the people of Israel, by their fathers' houses, from twenty years old and upward, every man able to go to war in Israel— [46]†all those listed were 603,550.

Levites Exempted

[47]But the Levites were not listed along with them by their ancestral tribe. [48]For the LORD spoke to Moses, saying, [49]"Only the tribe of Levi you shall not list, and you shall not take a census of them among the people of Israel. [50]†But appoint the Levites over the tabernacle of the testimony, and over all its furnishings, and over all that belongs to it. They are to carry the tabernacle and all its furnishings, and they shall take care of it and shall camp around the tabernacle. [51]†When the tabernacle is to set out, the Levites shall take it down, and when the tabernacle is to be pitched, the Levites shall set it up. And if any outsider comes near, he shall be put to death. [52]The people of Israel shall pitch their tents by their companies, each man in his own camp and each man by his own standard. [53]†But the Levites

shall camp around the tabernacle of the testimony, so that there may be no wrath on the congregation of the people of Israel. And the Levites shall keep guard over the tabernacle of the testimony.” **54**Thus did the people of Israel; they did according to all that the LORD commanded Moses.

Arrangement of the Camp

NUMBERS **2** The LORD spoke to Moses and Aaron, saying, [2]†“The people of Israel shall camp each by his own standard, with the banners of their fathers' houses. They shall camp facing the tent of meeting on every side. [3]†Those to camp on the east side toward the sunrise shall be of the standard of the camp of Judah by their companies, the chief of the people of Judah being Nahshon the son of Amminadab, [4]his company as listed being 74,600. [5]Those to camp next to him shall be the tribe of Issachar, the chief of the people of Issachar being Nethanel the son of Zuar, [6]his company as listed being 54,400. [7]Then the tribe of Zebulun, the chief of the people of Zebulun being Eliab the son of Helon, [8]his company as listed being 57,400. [9]All those listed of the camp of Judah, by their companies, were 186,400. They shall set out first on the march.

[10]“On the south side shall be the standard of the camp of Reuben by their companies, the chief of the people of Reuben being Elizur the son of Shedeur, [11]his company as listed being 46,500. [12]And those to camp next to him shall be the tribe of Simeon, the chief of the people of Simeon being Shelumiel the son of Zurishaddai, [13]his company as listed being 59,300. [14]†Then the tribe of Gad, the chief of the people of Gad being Eliasaph the son of Reuel, [15]his company as listed being 45,650. [16]All those listed of the camp of Reuben, by their companies, were 151,450. They shall set out second.

[17]†“Then the tent of meeting shall set out, with the camp of the Levites in the midst of the camps; as they camp, so shall they set out, each in position, standard by standard.

[18]“On the west side shall be the standard of the camp of Ephraim by their companies, the chief of the people of Ephraim being Elishama the son of Ammihud, [19]his company as listed being 40,500. [20]And next to him shall be the tribe of Manasseh, the chief of the people of Manasseh being Gamaliel the son of Pedahzur, [21]his company as listed being 32,200. [22]Then the tribe of Benjamin, the chief of the people of Benjamin being Abidan the son of Gideoni, [23]his company as listed being 35,400. [24]All those listed of the camp

of Ephraim, by their companies, were 108,100. They shall set out third on the march.

[25]“On the north side shall be the standard of the camp of Dan by their companies, the chief of the people of Dan being Ahiezer the son of Ammishaddai, [26]his company as listed being 62,700. [27]And those to camp next to him shall be the tribe of Asher, the chief of the people of Asher being Pagiel the son of Ochran, [28]his company as listed being 41,500. [29]Then the tribe of Naphtali, the chief of the people of Naphtali being Ahira the son of Enan, [30]his company as listed being 53,400. [31]All those listed of the camp of Dan were 157,600. They shall set out last, standard by standard.”

[32]†These are the people of Israel as listed by their fathers' houses. All those listed in the camps by their companies were 603,550. [33]But the Levites were not listed among the people of Israel, as the LORD commanded Moses.

[34]Thus did the people of Israel. According to all that the LORD commanded Moses, so they camped by their standards, and so they set out, each one in his clan, according to his fathers' house.

The Sons of Aaron

NUMBERS **3** †These are the generations of Aaron and Moses at the time when the LORD spoke with Moses on Mount Sinai. [2]These are the names of the sons of Aaron: Nadab the firstborn, and Abihu, Eleazar, and Ithamar. [3]†These are the names of the sons of Aaron, the anointed priests, whom he ordained to serve as priests. [4]†But Nadab and Abihu died before the LORD when they offered unauthorized fire before the LORD in the wilderness of Sinai, and they had no children. So Eleazar and Ithamar served as priests in the lifetime of Aaron their father.

Duties of the Levites

[5]And the LORD spoke to Moses, saying, [6]†“Bring the tribe of Levi near, and set them before Aaron the priest, that they may minister to him. [7]They shall keep guard over him and over the whole congregation before the tent of meeting, as they minister at the tabernacle. [8]They shall guard all the furnishings of the tent of meeting, and keep guard over the people of Israel as they minister at the tabernacle. [9]And you shall give the Levites to Aaron and his sons; they are wholly given to him from among the people of Israel. [10]†And you shall appoint Aaron and his sons, and they shall guard their priesthood. But if any outsider comes near, he shall be put to death.”

[11]And the LORD spoke to Moses, saying, [12]†“Behold, I have taken the Levites from among the people of Israel instead of every firstborn who opens the womb among the people of Israel. The Levites shall be mine, [13]for all the firstborn are mine. On the day that I struck down all the firstborn in the land of Egypt, I consecrated for my own all the firstborn in Israel, both of man and of beast. They shall be mine: I am the LORD.”

[14]And the LORD spoke to Moses in the wilderness of Sinai, saying, [15]†“List the sons of Levi, by fathers' houses and by clans; every male from a month old and upward you shall list.” [16]So Moses listed them according to the word of the LORD, as he was commanded. [17]And these were the sons of Levi by their names: Gershon and Kohath and Merari. [18]And these are the names

of the sons of Gershon by their clans: Libni and Shimei. [19]And the sons of Kohath by their clans: Amram, Izhar, Hebron, and Uzziel. [20]And the sons of Merari by their clans: Mahli and Mushi. These are the clans of the Levites, by their fathers' houses.

[21]‡To Gershon belonged the clan of the Libnites and the clan of the Shimeites; these were the clans of the Gershonites. [22]Their listing according to the number of all the males from a month old and upward was [1] 7,500. [23]The clans of the Gershonites were to camp behind the tabernacle on the west, [24]with Eliasaph, the son of Lael as chief of the fathers' house of the Gershonites. [25]And the guard duty of the sons of Gershon in the tent of meeting involved the tabernacle, the tent with its covering, the screen for the entrance of the tent of meeting, [26]the hangings of the court, the screen for the door of the court that is around the tabernacle and the altar, and its cords—all the service connected with these.

[27]‡To Kohath belonged the clan of the Amramites and the clan of the Izharites and the clan of the Hebronites and the clan of the Uzzielites; these are the clans of the Kohathites. [28]According to the number of all the males, from a month old and upward, there were 8,600, keeping guard over the sanctuary. [29]The clans of the sons of Kohath were to camp on the south side of the tabernacle, [30]with Elizaphan the son of Uzziel as chief of the fathers' house of the clans of the Kohathites. [31]And their guard duty involved the ark, the table, the lampstand, the altars, the vessels of the sanctuary with which the priests minister, and the screen; all the service connected with these. [32]And Eleazar the son of Aaron the priest was to be chief over the chiefs of the Levites, and to have oversight of those who kept guard over the sanctuary.

[33]‡To Merari belonged the clan of the Mahlites and the clan of the Mushites: these are the clans of Merari. [34]Their listing according to the number of all the males from a month old and upward was 6,200. [35]And the chief of the fathers' house of the clans of Merari was Zuriel the son of Abihail. They were to camp on the north side of the tabernacle. [36]And the appointed guard duty of the sons of Merari involved the frames of the tabernacle, the bars, the pillars, the bases, and all their accessories; all the service connected

with these; [37]also the pillars around the court, with their bases and pegs and cords.

[38]‡Those who were to camp before the tabernacle on the east, before the tent of meeting toward the sunrise, were Moses and Aaron and his sons, guarding the sanctuary itself, to protect [2] the people of Israel. And any outsider who came near was to be put to death. [39]All those listed among the Levites, whom Moses and Aaron listed at the commandment of the LORD, by clans, all the males from a month old and upward, were 22,000.

Redemption of the Firstborn

[40]And the LORD said to Moses, “List all the firstborn males of the people of Israel, from a month old and upward, taking the number of their names. [41]And you shall take the Levites for me—I am the LORD—instead of all the firstborn among the people of Israel, and the cattle of the Levites instead of all the firstborn among the cattle of the people of Israel.” [42]So Moses listed all the firstborn among the people of Israel, as the LORD commanded him. [43]‡And all the firstborn males, according to the number of names, from a month old and upward as listed were 22,273.

[44]And the LORD spoke to Moses, saying, [45]“Take the Levites instead of all the firstborn among the people of Israel, and the cattle of the Levites instead of their cattle. The Levites shall be mine: I am the LORD. [46]And as the redemption price for the 273 of the firstborn of the people of Israel, over and above the number of the male Levites, [47]you shall take five shekels [3] per head; you shall take them according to the shekel of the sanctuary (the shekel of twenty gerahs [4]), [48]and give the money to Aaron and his sons as the redemption price for those who are over.” [49]So Moses took the redemption money from those who were over and above those redeemed by the Levites. [50]From the firstborn of the people of Israel he took the money, 1,365 shekels, by the shekel of the sanctuary. [51]And Moses gave the redemption money to Aaron and his sons, according to the word of the LORD, as the LORD commanded Moses.

Duties of the Kohathites

NUMBERS **4** ‡The LORD spoke to Moses and Aaron, saying, [2]“Take a census of the sons of Kohath from among the sons of Levi, by their clans and their fathers' houses, [3]†from thirty years old up to fifty years old, all who can come on duty, to do the work in the tent of meeting. [4]‡This is the service of the sons of Kohath in the tent of meeting: the most holy things. [5]When the camp is to set out, Aaron and his sons shall go in and take down the veil of the screen and cover the ark of the testimony with it. [6]Then they shall put on it a covering of goatskin [1] and spread on top of that a cloth all of blue, and shall put in its poles. [7]And over the table of the bread of the Presence they shall spread a cloth of blue and put on it the plates, the dishes for incense, the bowls, and the flagons for the drink offering; the regular showbread also shall be on it. [8]Then they shall spread over them a cloth of scarlet and cover the same with a covering of goatskin, and shall put in its poles. [9]And they shall take a cloth of blue and cover the lampstand for the light, with its lamps, its tongs, its trays, and all the vessels for oil with which it is supplied. [10]And they shall put it with all its utensils in a covering of goatskin and put it on the carrying frame. [11]And over the golden altar they shall spread a cloth of blue and cover it with a covering of goatskin, and shall put in its poles. [12]And they shall take all the vessels of the service that are used in the sanctuary and put them in a cloth of blue and cover them with a covering of goatskin and put them on the carrying frame. [13]And they shall take away the ashes from the altar and spread a purple cloth over it. [14]And they shall put on it all the utensils of the altar, which are used for the service there, the fire pans, the forks, the shovels, and the basins, all the utensils of the altar; and they shall spread on it a covering of goatskin, and shall put in its poles. [15]And when Aaron and his sons have finished covering the sanctuary and all the furnishings of the sanctuary, as the camp sets out, after that the sons of Kohath shall come to carry these, but they must not touch the holy things, lest they die. These are the things of the tent of meeting that the sons of Kohath are to carry.

[16]“And Eleazar the son of Aaron the priest shall have charge of the oil for the light, the fragrant incense, the regular grain offering, and the anointing

oil, with the oversight of the whole tabernacle and all that is in it, of the sanctuary and its vessels.”

[17]The LORD spoke to Moses and Aaron, saying, [18]“Let not the tribe of the clans of the Kohathites be destroyed from among the Levites, [19]but deal thus with them, that they may live and not die when they come near to the most holy things: Aaron and his sons shall go in and appoint them each to his task and to his burden, [20]but they shall not go in to look on the holy things even for a moment, lest they die.”

[21]‡The LORD spoke to Moses, saying, [22]“Take a census of the sons of Gershon also, by their fathers' houses and by their clans. [23]From thirty years old up to fifty years old, you shall list them, all who can come to do duty, to do service in the tent of meeting. [24]This is the service of the clans of the Gershonites, in serving and bearing burdens: [25]they shall carry the curtains of the tabernacle and the tent of meeting with its covering and the covering of goatskin that is on top of it and the screen for the entrance of the tent of meeting [26]and the hangings of the court and the screen for the entrance of the gate of the court that is around the tabernacle and the altar, and their cords and all the equipment for their service. And they shall do all that needs to be done with regard to them. [27]All the service of the sons of the Gershonites shall be at the command of Aaron and his sons, in all that they are to carry and in all that they have to do. And you shall assign to their charge all that they are to carry. [28]This is the service of the clans of the sons of the Gershonites in the tent of meeting, and their guard duty is to be under the direction of Ithamar the son of Aaron the priest.

[29]‡“As for the sons of Merari, you shall list them by their clans and their fathers' houses. [30]From thirty years old up to fifty years old, you shall list them, everyone who can come on duty, to do the service of the tent of meeting. [31]And this is what they are charged to carry, as the whole of their service in the tent of meeting: the frames of the tabernacle, with its bars, pillars, and bases, [32]and the pillars around the court with their bases, pegs, and cords, with all their equipment and all their accessories. And you shall list by name the objects that they are required to carry. [33]This is the service of the clans of the sons of Merari, the whole of their service in the tent of meeting, under the direction of Ithamar the son of Aaron the priest.”

[34]‡And Moses and Aaron and the chiefs of the congregation listed the sons of the Kohathites, by their clans and their fathers' houses, [35]from thirty years old up to fifty years old, everyone who could come on duty, for service in the tent of meeting; [36]and those listed by clans were 2,750. [37]This was the list of the clans of the Kohathites, all who served in the tent of meeting, whom Moses and Aaron listed according to the commandment of the LORD by Moses.

[38]Those listed of the sons of Gershon, by their clans and their fathers' houses, [39]from thirty years old up to fifty years old, everyone who could come on duty for service in the tent of meeting— [40]those listed by their clans and their fathers' houses were 2,630. [41]This was the list of the clans of the sons of Gershon, all who served in the tent of meeting, whom Moses and Aaron listed according to the commandment of the LORD.

[42]Those listed of the clans of the sons of Merari, by their clans and their fathers' houses, [43]from thirty years old up to fifty years old, everyone who could come on duty, for service in the tent of meeting— [44]those listed by clans were 3,200. [45]This was the list of the clans of the sons of Merari, whom Moses and Aaron listed according to the commandment of the LORD by Moses.

[46]All those who were listed of the Levites, whom Moses and Aaron and the chiefs of Israel listed, by their clans and their fathers' houses, [47]from thirty years old up to fifty years old, everyone who could come to do the service of ministry and the service of bearing burdens in the tent of meeting, [48]those listed were 8,580. [49]According to the commandment of the LORD through Moses they were listed, each one with his task of serving or carrying. Thus they were listed by him, as the LORD commanded Moses.

Unclean People

NUMBERS **5** ‡The Lord spoke to Moses, saying, [2]†“Command the people of Israel that they put out of the camp everyone who is leprous [1] or has a discharge and everyone who is unclean through contact with the dead. [3]†You shall put out both male and female, putting them outside the camp, that they may not defile their camp, in the midst of which I dwell.” [4]And the people of Israel did so, and put them outside the camp; as the Lord said to Moses, so the people of Israel did.

Confession and Restitution

[5]‡And the Lord spoke to Moses, saying, [6]†“Speak to the people of Israel, When a man or woman commits any of the sins that people commit by breaking faith with the Lord, and that person realizes his guilt, [7]he shall confess his sin that he has committed. [2] And he shall make full restitution for his wrong, adding a fifth to it and giving it to him to whom he did the wrong. [8]†But if the man has no next of kin to whom restitution may be made for the wrong, the restitution for wrong shall go to the Lord for the priest, in addition to the ram of atonement with which atonement is made for him. [9]And every contribution, all the holy donations of the people of Israel, which they bring to the priest, shall be his. [10]Each one shall keep his holy donations: whatever anyone gives to the priest shall be his.”

A Test for Adultery

[11]‡And the Lord spoke to Moses, saying, [12]“Speak to the people of Israel, If any man's wife goes astray and breaks faith with him, [13]if a man lies with her sexually, and it is hidden from the eyes of her husband, and she is undetected though she has defiled herself, and there is no witness against her, since she was not taken in the act, [14]†and if the spirit of jealousy comes over him and he is jealous of his wife who has defiled herself, or if the spirit of jealousy comes over him and he is jealous of his wife, though she has not defiled herself, [15]†then the man shall bring his wife to the priest and bring

the offering required of her, a tenth of an ephah [3] of barley flour. He shall pour no oil on it and put no frankincense on it, for it is a grain offering of jealousy, a grain offering of remembrance, bringing iniquity to remembrance.

[16]“And the priest shall bring her near and set her before the LORD. [17]And the priest shall take holy water in an earthenware vessel and take some of the dust that is on the floor of the tabernacle and put it into the water. [18]†And the priest shall set the woman before the LORD and unbind the hair of the woman's head and place in her hands the grain offering of remembrance, which is the grain offering of jealousy. And in his hand the priest shall have the water of bitterness that brings the curse. [19]Then the priest shall make her take an oath, saying, ‘If no man has lain with you, and if you have not turned aside to uncleanness while you were under your husband's authority, be free from this water of bitterness that brings the curse. [20]But if you have gone astray, though you are under your husband's authority, and if you have defiled yourself, and some man other than your husband has lain with you, [21]then’ (let the priest make the woman take the oath of the curse, and say to the woman) ‘the LORD make you a curse and an oath among your people, when the LORD makes your thigh fall away and your body swell. [22]May this water that brings the curse pass into your bowels and make your womb swell and your thigh fall away.’ And the woman shall say, ‘Amen, Amen.’

[23]“Then the priest shall write these curses in a book and wash them off into the water of bitterness. [24]And he shall make the woman drink the water of bitterness that brings the curse, and the water that brings the curse shall enter into her and cause bitter pain. [25]And the priest shall take the grain offering of jealousy out of the woman's hand and shall wave the grain offering before the LORD and bring it to the altar. [26]And the priest shall take a handful of the grain offering, as its memorial portion, and burn it on the altar, and afterward shall make the woman drink the water. [27]And when he has made her drink the water, then, if she has defiled herself and has broken faith with her husband, the water that brings the curse shall enter into her and cause bitter pain, and her womb shall swell, and her thigh shall fall away, and the woman shall become a curse among her people. [28]†But if the woman has not defiled herself and is clean, then she shall be free and shall conceive children.

[29]“This is the law in cases of jealousy, when a wife, though under her husband's authority, goes astray and defiles herself, [30]or when the spirit of jealousy comes over a man and he is jealous of his wife. Then he shall set the woman before the LORD, and the priest shall carry out for her all this law. [31]The man shall be free from iniquity, but the woman shall bear her iniquity.”

The Nazirite Vow

NUMBERS **6** ‡And the LORD spoke to Moses, saying, [2]†“Speak to the people of Israel and say to them, When either a man or a woman makes a special vow, the vow of a Nazirite, [1] to separate himself to the LORD, [3]he shall separate himself from wine and strong drink. He shall drink no vinegar made from wine or strong drink and shall not drink any juice of grapes or eat grapes, fresh or dried. [4]All the days of his separation [2] he shall eat nothing that is produced by the grapevine, not even the seeds or the skins.

[5]“All the days of his vow of separation, no razor shall touch his head. Until the time is completed for which he separates himself to the LORD, he shall be holy. He shall let the locks of hair of his head grow long.

[6]“All the days that he separates himself to the LORD he shall not go near a dead body. [7]Not even for his father or for his mother, for brother or sister, if they die, shall he make himself unclean, because his separation to God is on his head. [8]All the days of his separation he is holy to the LORD.

[9]†“And if any man dies very suddenly beside him and he defiles his consecrated head, then he shall shave his head on the day of his cleansing; on the seventh day he shall shave it. [10]On the eighth day he shall bring two turtledoves or two pigeons to the priest to the entrance of the tent of meeting, [11]and the priest shall offer one for a sin offering and the other for a burnt offering, and make atonement for him, because he sinned by reason of the dead body. And he shall consecrate his head that same day [12]and separate himself to the LORD for the days of his separation and bring a male lamb a year old for a guilt offering. But the previous period shall be void, because his separation was defiled.

[13]†“And this is the law for the Nazirite, when the time of his separation has been completed: he shall be brought to the entrance of the tent of meeting, [14]and he shall bring his gift to the LORD, one male lamb a year old without blemish for a burnt offering, and one ewe lamb a year old without blemish as a sin offering, and one ram without blemish as a peace offering, [15]and a basket of unleavened bread, loaves of fine flour mixed with oil, and

unleavened wafers smeared with oil, and their grain offering and their drink offerings. [16]And the priest shall bring them before the LORD and offer his sin offering and his burnt offering, [17]and he shall offer the ram as a sacrifice of peace offering to the LORD, with the basket of unleavened bread. The priest shall offer also its grain offering and its drink offering. [18]And the Nazirite shall shave his consecrated head at the entrance of the tent of meeting and shall take the hair from his consecrated head and put it on the fire that is under the sacrifice of the peace offering. [19]And the priest shall take the shoulder of the ram, when it is boiled, and one unleavened loaf out of the basket and one unleavened wafer, and shall put them on the hands of the Nazirite, after he has shaved the hair of his consecration, [20]and the priest shall wave them for a wave offering before the LORD. They are a holy portion for the priest, together with the breast that is waved and the thigh that is contributed. And after that the Nazirite may drink wine.

[21]“This is the law of the Nazirite. But if he vows an offering to the LORD above his Nazirite vow, as he can afford, in exact accordance with the vow that he takes, then he shall do in addition to the law of the Nazirite.”

Aaron's Blessing

[22]‡The LORD spoke to Moses, saying, [23]“Speak to Aaron and his sons, saying, Thus you shall bless the people of Israel: you shall say to them,

> [24]†The LORD bless you and keep you;
> [25]the LORD make his face to shine upon you and be gracious to you;
> [26]the LORD lift up his countenance [3] upon you and give you peace.

[27]†“So shall they put my name upon the people of Israel, and I will bless them.”

Offerings at the Tabernacle's Consecration

NUMBERS **7** ‡‡†On the day when Moses had finished setting up the tabernacle and had anointed and consecrated it with all its furnishings and had anointed and consecrated the altar with all its utensils, [2]†the chiefs of Israel, heads of their fathers' houses, who were the chiefs of the tribes, who were over those who were listed, approached [3]and brought their offerings before the LORD, six wagons and twelve oxen, a wagon for every two of the chiefs, and for each one an ox. They brought them before the tabernacle. [4]Then the LORD said to Moses, [5]“Accept these from them, that they may be used in the service of the tent of meeting, and give them to the Levites, to each man according to his service.” [6]†So Moses took the wagons and the oxen and gave them to the Levites. [7]Two wagons and four oxen he gave to the sons of Gershon, according to their service. [8]And four wagons and eight oxen he gave to the sons of Merari, according to their service, under the direction of Ithamar the son of Aaron the priest. [9]But to the sons of Kohath he gave none, because they were charged with the service of the holy things that had to be carried on the shoulder. [10]And the chiefs offered offerings for the dedication of the altar on the day it was anointed; and the chiefs offered their offering before the altar. [11]And the LORD said to Moses, “They shall offer their offerings, one chief each day, for the dedication of the altar.”

[12]†He who offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah. [13]And his offering was one silver plate whose weight was 130 shekels, [1] one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; [14]one golden dish of 10 shekels, full of incense; [15]one bull from the herd, one ram, one male lamb a year old, for a burnt offering; [16]one male goat for a sin offering; [17]and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Nahshon the son of Amminadab.

[18]On the second day Nethanel the son of Zuar, the chief of Issachar, made an offering. [19]He offered for his offering one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering;

[20]one golden dish of 10 shekels, full of incense; [21]one bull from the herd, one ram, one male lamb a year old, for a burnt offering; [22]one male goat for a sin offering; [23]and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Nethanel the son of Zuar.

[24]On the third day Eliab the son of Helon, the chief of the people of Zebulun: [25]his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; [26]one golden dish of 10 shekels, full of incense; [27]one bull from the herd, one ram, one male lamb a year old, for a burnt offering; [28]one male goat for a sin offering; [29]and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Eliab the son of Helon.

[30]On the fourth day Elizur the son of Shedeur, the chief of the people of Reuben: [31]his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; [32]one golden dish of 10 shekels, full of incense; [33]one bull from the herd, one ram, one male lamb a year old, for a burnt offering; [34]one male goat for a sin offering; [35]and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Elizur the son of Shedeur.

[36]On the fifth day Shelumiel the son of Zurishaddai, the chief of the people of Simeon: [37]his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; [38]one golden dish of 10 shekels, full of incense; [39]one bull from the herd, one ram, one male lamb a year old, for a burnt offering; [40]one male goat for a sin offering; [41]and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Shelumiel the son of Zurishaddai.

[42]On the sixth day Eliasaph the son of Deuel, the chief of the people of Gad: [43]his offering was one silver plate whose weight was 130 shekels, one silver

basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; [44]one golden dish of 10 shekels, full of incense; [45]one bull from the herd, one ram, one male lamb a year old, for a burnt offering; [46]one male goat for a sin offering; [47]and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Eliasaph the son of Deuel.

[48]On the seventh day Elishama the son of Ammihud, the chief of the people of Ephraim: [49]his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; [50]one golden dish of 10 shekels, full of incense; [51]one bull from the herd, one ram, one male lamb a year old, for a burnt offering; [52]one male goat for a sin offering; [53]and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Elishama the son of Ammihud.

[54]On the eighth day Gamaliel the son of Pedahzur, the chief of the people of Manasseh: [55]his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; [56]one golden dish of 10 shekels, full of incense; [57]one bull from the herd, one ram, one male lamb a year old, for a burnt offering; [58]one male goat for a sin offering; [59]and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Gamaliel the son of Pedahzur.

[60]On the ninth day Abidan the son of Gideoni, the chief of the people of Benjamin: [61]his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; [62]one golden dish of 10 shekels, full of incense; [63]one bull from the herd, one ram, one male lamb a year old, for a burnt offering; [64]one male goat for a sin offering; [65]and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Abidan the son of Gideoni.

[66]On the tenth day Ahiezer the son of Ammishaddai, the chief of the people of Dan: [67]his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; [68]one golden dish of 10 shekels, full of incense; [69]one bull from the herd, one ram, one male lamb a year old, for a burnt offering; [70]one male goat for a sin offering; [71]and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Ahiezer the son of Ammishaddai.

[72]On the eleventh day Pagiel the son of Ochran, the chief of the people of Asher: [73]his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; [74]one golden dish of 10 shekels, full of incense; [75]one bull from the herd, one ram, one male lamb a year old, for a burnt offering; [76]one male goat for a sin offering; [77]and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Pagiel the son of Ochran.

[78]On the twelfth day Ahira the son of Enan, the chief of the people of Naphtali: [79]his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; [80]one golden dish of 10 shekels, full of incense; [81]one bull from the herd, one ram, one male lamb a year old, for a burnt offering; [82]one male goat for a sin offering; [83]and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Ahira the son of Enan.

[84]‡This was the dedication offering for the altar on the day when it was anointed, from the chiefs of Israel: twelve silver plates, twelve silver basins, twelve golden dishes, [85]each silver plate weighing 130 shekels and each basin 70, all the silver of the vessels 2,400 shekels according to the shekel of the sanctuary, [86]the twelve golden dishes, full of incense, weighing 10 shekels apiece according to the shekel of the sanctuary, all the gold of the dishes being 120 shekels; [87]all the cattle for the burnt offering twelve bulls,

twelve rams, twelve male lambs a year old, with their grain offering; and twelve male goats for a sin offering; [88]and all the cattle for the sacrifice of peace offerings twenty-four bulls, the rams sixty, the male goats sixty, the male lambs a year old sixty. This was the dedication offering for the altar after it was anointed.

[89]†And when Moses went into the tent of meeting to speak with the LORD, he heard the voice speaking to him from above the mercy seat that was on the ark of the testimony, from between the two cherubim; and it spoke to him.

The Seven Lamps

NUMBERS **8** ‡Now the LORD spoke to Moses, saying, [2]“Speak to Aaron and say to him, When you set up the lamps, the seven lamps shall give light in front of the lampstand.” [3]And Aaron did so: he set up its lamps in front of the lampstand, as the LORD commanded Moses. [4]And this was the workmanship of the lampstand, hammered work of gold. From its base to its flowers, it was hammered work; according to the pattern that the LORD had shown Moses, so he made the lampstand.

Cleansing of the Levites

[5]‡And the LORD spoke to Moses, saying, [6]‡“Take the Levites from among the people of Israel and cleanse them. [7]Thus you shall do to them to cleanse them: sprinkle the water of purification upon them, and let them go with a razor over all their body, and wash their clothes and cleanse themselves. [8]Then let them take a bull from the herd and its grain offering of fine flour mixed with oil, and you shall take another bull from the herd for a sin offering. [9]‡And you shall bring the Levites before the tent of meeting and assemble the whole congregation of the people of Israel. [10]When you bring the Levites before the LORD, the people of Israel shall lay their hands on the Levites, [11]and Aaron shall offer the Levites before the LORD as a wave offering from the people of Israel, that they may do the service of the LORD. [12]Then the Levites shall lay their hands on the heads of the bulls, and you shall offer the one for a sin offering and the other for a burnt offering to the LORD to make atonement for the Levites. [13]And you shall set the Levites before Aaron and his sons, and shall offer them as a wave offering to the LORD.

[14]“Thus you shall separate the Levites from among the people of Israel, and the Levites shall be mine. [15]And after that the Levites shall go in to serve at the tent of meeting, when you have cleansed them and offered them as a wave offering. [16]For they are wholly given to me from among the people of Israel. Instead of all who open the womb, the firstborn of all the people of Israel, I have taken them for myself. [17]For all the firstborn among the people

of Israel are mine, both of man and of beast. On the day that I struck down all the firstborn in the land of Egypt I consecrated them for myself, [18]and I have taken the Levites instead of all the firstborn among the people of Israel. [19]†And I have given the Levites as a gift to Aaron and his sons from among the people of Israel, to do the service for the people of Israel at the tent of meeting and to make atonement for the people of Israel, that there may be no plague among the people of Israel when the people of Israel come near the sanctuary."

[20]Thus did Moses and Aaron and all the congregation of the people of Israel to the Levites. According to all that the LORD commanded Moses concerning the Levites, the people of Israel did to them. [21]And the Levites purified themselves from sin and washed their clothes, and Aaron offered them as a wave offering before the LORD, and Aaron made atonement for them to cleanse them. [22]And after that the Levites went in to do their service in the tent of meeting before Aaron and his sons; as the LORD had commanded Moses concerning the Levites, so they did to them.

Retirement of the Levites

[23]And the LORD spoke to Moses, saying, [24]†"This applies to the Levites: from twenty-five years old and upward they [1] shall come to do duty in the service of the tent of meeting. [25]And from the age of fifty years they shall withdraw from the duty of the service and serve no more. [26]They minister [2] to their brothers in the tent of meeting by keeping guard, but they shall do no service. Thus shall you do to the Levites in assigning their duties."

The Passover Celebrated

NUMBERS **9** ‡†And the LORD spoke to Moses in the wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying, [2]“Let the people of Israel keep the Passover at its appointed time. [3]†On the fourteenth day of this month, at twilight, you shall keep it at its appointed time; according to all its statutes and all its rules you shall keep it.” [4]So Moses told the people of Israel that they should keep the Passover. [5]And they kept the Passover in the first month, on the fourteenth day of the month, at twilight, in the wilderness of Sinai; according to all that the LORD commanded Moses, so the people of Israel did. [6]†And there were certain men who were unclean through touching a dead body, so that they could not keep the Passover on that day, and they came before Moses and Aaron on that day. [7]And those men said to him, “We are unclean through touching a dead body. Why are we kept from bringing the LORD's offering at its appointed time among the people of Israel?” [8]And Moses said to them, “Wait, that I may hear what the LORD will command concerning you.”

[9]The LORD spoke to Moses, saying, [10]†“Speak to the people of Israel, saying, If any one of you or of your descendants is unclean through touching a dead body, or is on a long journey, he shall still keep the Passover to the LORD. [11]In the second month on the fourteenth day at twilight they shall keep it. They shall eat it with unleavened bread and bitter herbs. [12]†They shall leave none of it until the morning, nor break any of its bones; according to all the statute for the Passover they shall keep it. [13]†But if anyone who is clean and is not on a journey fails to keep the Passover, that person shall be cut off from his people because he did not bring the LORD's offering at its appointed time; that man shall bear his sin. [14]†And if a stranger sojourns among you and would keep the Passover to the LORD, according to the statute of the Passover and according to its rule, so shall he do. You shall have one statute, both for the sojourner and for the native.”

The Cloud Covering the Tabernacle

[15]‡†On the day that the tabernacle was set up, the cloud covered the
tabernacle, the tent of the testimony. And at evening it was over the
tabernacle like the appearance of fire until morning. [16]†So it was always:
the cloud covered it by day [1] and the appearance of fire by night. [17]And
whenever the cloud lifted from over the tent, after that the people of Israel
set out, and in the place where the cloud settled down, there the people of
Israel camped. [18]At the command of the LORD the people of Israel set out,
and at the command of the LORD they camped. As long as the cloud rested
over the tabernacle, they remained in camp. [19]Even when the cloud
continued over the tabernacle many days, the people of Israel kept the
charge of the LORD and did not set out. [20]Sometimes the cloud was a few
days over the tabernacle, and according to the command of the LORD they
remained in camp; then according to the command of the LORD they set out.
[21]And sometimes the cloud remained from evening until morning. And
when the cloud lifted in the morning, they set out, or if it continued for a
day and a night, when the cloud lifted they set out. [22]Whether it was two
days, or a month, or a longer time, that the cloud continued over the
tabernacle, abiding there, the people of Israel remained in camp and did not
set out, but when it lifted they set out. [23]†At the command of the LORD they
camped, and at the command of the LORD they set out. They kept the charge
of the LORD, at the command of the LORD by Moses.

The Silver Trumpets

NUMBERS **10** ‡The Lord spoke to Moses, saying, [2]†“Make two silver trumpets. Of hammered work you shall make them, and you shall use them for summoning the congregation and for breaking camp. [3]‡And when both are blown, all the congregation shall gather themselves to you at the entrance of the tent of meeting. [4]But if they blow only one, then the chiefs, the heads of the tribes of Israel, shall gather themselves to you. [5]†When you blow an alarm, the camps that are on the east side shall set out. [6]And when you blow an alarm the second time, the camps that are on the south side shall set out. An alarm is to be blown whenever they are to set out. [7]But when the assembly is to be gathered together, you shall blow a long blast, but you shall not sound an alarm. [8]†And the sons of Aaron, the priests, shall blow the trumpets. The trumpets shall be to you for a perpetual statute throughout your generations. [9]And when you go to war in your land against the adversary who oppresses you, then you shall sound an alarm with the trumpets, that you may be remembered before the Lord your God, and you shall be saved from your enemies. [10]On the day of your gladness also, and at your appointed feasts and at the beginnings of your months, you shall blow the trumpets over your burnt offerings and over the sacrifices of your peace offerings. They shall be a reminder of you before your God: I am the Lord your God.”

Israel Leaves Sinai

[11]‡†In the second year, in the second month, on the twentieth day of the month, the cloud lifted from over the tabernacle of the testimony, [12]†and the people of Israel set out by stages from the wilderness of Sinai. And the cloud settled down in the wilderness of Paran. [13]They set out for the first time at the command of the Lord by Moses. [14]‡†The standard of the camp of the people of Judah set out first by their companies, and over their company was Nahshon the son of Amminadab. [15]And over the company of the tribe of the people of Issachar was Nethanel the son of Zuar. [16]And over the company of the tribe of the people of Zebulun was Eliab the son of Helon.

[17]And when the tabernacle was taken down, the sons of Gershon and the sons of Merari, who carried the tabernacle, set out. [18]And the standard of the camp of Reuben set out by their companies, and over their company was Elizur the son of Shedeur. [19]And over the company of the tribe of the people of Simeon was Shelumiel the son of Zurishaddai. [20]And over the company of the tribe of the people of Gad was Eliasaph the son of Deuel.

[21]Then the Kohathites set out, carrying the holy things, and the tabernacle was set up before their arrival. [22]And the standard of the camp of the people of Ephraim set out by their companies, and over their company was Elishama the son of Ammihud. [23]And over the company of the tribe of the people of Manasseh was Gamaliel the son of Pedahzur. [24]And over the company of the tribe of the people of Benjamin was Abidan the son of Gideoni.

[25]Then the standard of the camp of the people of Dan, acting as the rear guard of all the camps, set out by their companies, and over their company was Ahiezer the son of Ammishaddai. [26]And over the company of the tribe of the people of Asher was Pagiel the son of Ochran. [27]And over the company of the tribe of the people of Naphtali was Ahira the son of Enan. [28]This was the order of march of the people of Israel by their companies, when they set out.

[29]‡And Moses said to Hobab the son of Reuel the Midianite, Moses' father-in-law, “We are setting out for the place of which the LORD said, ‘I will give it to you.’ Come with us, and we will do good to you, for the LORD has promised good to Israel.” [30]But he said to him, “I will not go. I will depart to my own land and to my kindred.” [31]And he said, “Please do not leave us, for you know where we should camp in the wilderness, and you will serve as eyes for us. [32]And if you do go with us, whatever good the LORD will do to us, the same will we do to you.”

[33]‡So they set out from the mount of the LORD three days' journey. And the ark of the covenant of the LORD went before them three days' journey, to seek out a resting place for them. [34]And the cloud of the LORD was over them by day, whenever they set out from the camp.

[35]‡And whenever the ark set out, Moses said, “Arise, O LORD, and let your enemies be scattered, and let those who hate you flee before you.” [36]And when it rested, he said, “Return, O LORD, to the ten thousand thousands of Israel.”

The People Complain

NUMBERS **11** ‡‡†And the people complained in the hearing of the LORD about their misfortunes, and when the LORD heard it, his anger was kindled, and the fire of the LORD burned among them and consumed some outlying parts of the camp. [2]Then the people cried out to Moses, and Moses prayed to the LORD, and the fire died down. [3]So the name of that place was called Taberah, [1] because the fire of the LORD burned among them.

[4]†Now the rabble that was among them had a strong craving. And the people of Israel also wept again and said, “Oh that we had meat to eat! [5]We remember the fish we ate in Egypt that cost nothing, the cucumbers, the melons, the leeks, the onions, and the garlic. [6]But now our strength is dried up, and there is nothing at all but this manna to look at.”

[7]†Now the manna was like coriander seed, and its appearance like that of bdellium. [8]The people went about and gathered it and ground it in handmills or beat it in mortars and boiled it in pots and made cakes of it. And the taste of it was like the taste of cakes baked with oil. [9]When the dew fell upon the camp in the night, the manna fell with it.

[10]Moses heard the people weeping throughout their clans, everyone at the door of his tent. And the anger of the LORD blazed hotly, and Moses was displeased. [11]Moses said to the LORD, “Why have you dealt ill with your servant? And why have I not found favor in your sight, that you lay the burden of all this people on me? [12]Did I conceive all this people? Did I give them birth, that you should say to me, ‘Carry them in your bosom, as a nurse carries a nursing child,’ to the land that you swore to give their fathers? [13]‡Where am I to get meat to give to all this people? For they weep before me and say, ‘Give us meat, that we may eat.’ [14]I am not able to carry all this people alone; the burden is too heavy for me. [15]If you will treat me like this, kill me at once, if I find favor in your sight, that I may not see my wretchedness.”

Elders Appointed to Aid Moses

[16]‡†Then the LORD said to Moses, “Gather for me seventy men of the elders
of Israel, whom you know to be the elders of the people and officers over
them, and bring them to the tent of meeting, and let them take their stand
there with you. [17]†And I will come down and talk with you there. And I will
take some of the Spirit that is on you and put it on them, and they shall bear
the burden of the people with you, so that you may not bear it yourself
alone. [18]And say to the people, ‘Consecrate yourselves for tomorrow, and
you shall eat meat, for you have wept in the hearing of the LORD, saying,
“Who will give us meat to eat? For it was better for us in Egypt.” Therefore
the LORD will give you meat, and you shall eat. [19]You shall not eat just one
day, or two days, or five days, or ten days, or twenty days, [20]but a whole
month, until it comes out at your nostrils and becomes loathsome to you,
because you have rejected the LORD who is among you and have wept
before him, saying, “Why did we come out of Egypt?”’” [21]†But Moses said,
“The people among whom I am number six hundred thousand on foot, and
you have said, ‘I will give them meat, that they may eat a whole month!’
[22]Shall flocks and herds be slaughtered for them, and be enough for them?
Or shall all the fish of the sea be gathered together for them, and be enough
for them?” [23]†And the LORD said to Moses, “Is the LORD's hand shortened?
Now you shall see whether my word will come true for you or not.”

[24]So Moses went out and told the people the words of the LORD. And he
gathered seventy men of the elders of the people and placed them around
the tent. [25]†Then the LORD came down in the cloud and spoke to him, and
took some of the Spirit that was on him and put it on the seventy elders.
And as soon as the Spirit rested on them, they prophesied. But they did not
continue doing it.

[26]Now two men remained in the camp, one named Eldad, and the other
named Medad, and the Spirit rested on them. They were among those
registered, but they had not gone out to the tent, and so they prophesied in
the camp. [27]And a young man ran and told Moses, “Eldad and Medad are
prophesying in the camp.” [28]And Joshua the son of Nun, the assistant of
Moses from his youth, said, “My lord Moses, stop them.” [29]†But Moses said
to him, “Are you jealous for my sake? Would that all the LORD's people
were prophets, that the LORD would put his Spirit on them!” [30]And Moses
and the elders of Israel returned to the camp.

Quail and a Plague

[31]†Then a wind from the LORD sprang up, and it brought quail from the sea and let them fall beside the camp, about a day's journey on this side and a day's journey on the other side, around the camp, and about two cubits [2] above the ground. [32]†And the people rose all that day and all night and all the next day, and gathered the quail. Those who gathered least gathered ten homers. [3] And they spread them out for themselves all around the camp. [33]While the meat was yet between their teeth, before it was consumed, the anger of the LORD was kindled against the people, and the LORD struck down the people with a very great plague. [34]Therefore the name of that place was called Kibroth-hattaavah, [4] because there they buried the people who had the craving. [35]From Kibroth-hattaavah the people journeyed to Hazeroth, and they remained at Hazeroth.

Miriam and Aaron Oppose Moses

NUMBERS **12** ‡†Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married, for he had married a Cushite woman. [2]†And they said, “Has the LORD indeed spoken only through Moses? Has he not spoken through us also?” And the LORD heard it. [3]†Now the man Moses was very meek, more than all people who were on the face of the earth. [4]And suddenly the LORD said to Moses and to Aaron and Miriam, “Come out, you three, to the tent of meeting.” And the three of them came out. [5]†And the LORD came down in a pillar of cloud and stood at the entrance of the tent and called Aaron and Miriam, and they both came forward. [6]And he said, “Hear my words: If there is a prophet among you, I the LORD make myself known to him in a vision; I speak with him in a dream. [7]†Not so with my servant Moses. He is faithful in all my house. [8]†With him I speak mouth to mouth, clearly, and not in riddles, and he beholds the form of the LORD. Why then were you not afraid to speak against my servant Moses?” [9]And the anger of the LORD was kindled against them, and he departed.

[10]†When the cloud removed from over the tent, behold, Miriam was leprous, [1] like snow. And Aaron turned toward Miriam, and behold, she was leprous. [11]And Aaron said to Moses, “Oh, my lord, do not punish us [2] because we have done foolishly and have sinned. [12]Let her not be as one dead, whose flesh is half eaten away when he comes out of his mother's womb.” [13]And Moses cried to the LORD, “O God, please heal her—please.” [14]But the LORD said to Moses, “If her father had but spit in her face, should she not be shamed seven days? Let her be shut outside the camp seven days, and after that she may be brought in again.” [15]So Miriam was shut outside the camp seven days, and the people did not set out on the march till Miriam was brought in again. [16]†After that the people set out from Hazeroth, and camped in the wilderness of Paran.

Spies Sent into Canaan

NUMBERS **13** ‡†The LORD spoke to Moses, saying, [2]†“Send men to spy out the land of Canaan, which I am giving to the people of Israel. From each tribe of their fathers you shall send a man, every one a chief among them.” [3]†So Moses sent them from the wilderness of Paran, according to the command of the LORD, all of them men who were heads of the people of Israel. [4]And these were their names: From the tribe of Reuben, Shammua the son of Zaccur; [5]from the tribe of Simeon, Shaphat the son of Hori; [6]from the tribe of Judah, Caleb the son of Jephunneh; [7]from the tribe of Issachar, Igal the son of Joseph; [8]from the tribe of Ephraim, Hoshea the son of Nun; [9]from the tribe of Benjamin, Palti the son of Raphu; [10]from the tribe of Zebulun, Gaddiel the son of Sodi; [11]from the tribe of Joseph (that is, from the tribe of Manasseh), Gaddi the son of Susi; [12]from the tribe of Dan, Ammiel the son of Gemalli; [13]from the tribe of Asher, Sethur the son of Michael; [14]from the tribe of Naphtali, Nahbi the son of Vophsi; [15]from the tribe of Gad, Geuel the son of Machi. [16]†These were the names of the men whom Moses sent to spy out the land. And Moses called Hoshea the son of Nun Joshua.

[17]‡Moses sent them to spy out the land of Canaan and said to them, “Go up into the Negeb and go up into the hill country, [18]and see what the land is, and whether the people who dwell in it are strong or weak, whether they are few or many, [19]and whether the land that they dwell in is good or bad, and whether the cities that they dwell in are camps or strongholds, [20]†and whether the land is rich or poor, and whether there are trees in it or not. Be of good courage and bring some of the fruit of the land.” Now the time was the season of the first ripe grapes.

[21]†So they went up and spied out the land from the wilderness of Zin to Rehob, near Lebo-hamath. [22]†They went up into the Negeb and came to Hebron. Ahiman, Sheshai, and Talmai, the descendants of Anak, were there. (Hebron was built seven years before Zoan in Egypt.) [23]†And they came to the Valley of Eshcol and cut down from there a branch with a single cluster of grapes, and they carried it on a pole between two of them; they also brought some pomegranates and figs. [24]That place was called the Valley of

Eshcol, [1] because of the cluster that the people of Israel cut down from there.

Report of the Spies

[25]At the end of forty days they returned from spying out the land. [26]And they came to Moses and Aaron and to all the congregation of the people of Israel in the wilderness of Paran, at Kadesh. They brought back word to them and to all the congregation, and showed them the fruit of the land. [27]And they told him, “We came to the land to which you sent us. It flows with milk and honey, and this is its fruit. [28]†However, the people who dwell in the land are strong, and the cities are fortified and very large. And besides, we saw the descendants of Anak there. [29]The Amalekites dwell in the land of the Negeb. The Hittites, the Jebusites, and the Amorites dwell in the hill country. And the Canaanites dwell by the sea, and along the Jordan.”

[30]†But Caleb quieted the people before Moses and said, “Let us go up at once and occupy it, for we are well able to overcome it.” [31]Then the men who had gone up with him said, “We are not able to go up against the people, for they are stronger than we are.” [32]†So they brought to the people of Israel a bad report of the land that they had spied out, saying, “The land, through which we have gone to spy it out, is a land that devours its inhabitants, and all the people that we saw in it are of great height. [33]†And there we saw the Nephilim (the sons of Anak, who come from the Nephilim), and we seemed to ourselves like grasshoppers, and so we seemed to them.”

The People Rebel

NUMBERS **14** †Then all the congregation raised a loud cry, and the people wept that night. [2]†And all the people of Israel grumbled against Moses and Aaron. The whole congregation said to them, “Would that we had died in the land of Egypt! Or would that we had died in this wilderness! [3]Why is the LORD bringing us into this land, to fall by the sword? Our wives and our little ones will become a prey. Would it not be better for us to go back to Egypt?” [4]†And they said to one another, “Let us choose a leader and go back to Egypt.”

[5]Then Moses and Aaron fell on their faces before all the assembly of the congregation of the people of Israel. [6]†And Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, tore their clothes [7]‡and said to all the congregation of the people of Israel, “The land, which we passed through to spy it out, is an exceedingly good land. [8]If the LORD delights in us, he will bring us into this land and give it to us, a land that flows with milk and honey. [9]Only do not rebel against the LORD. And do not fear the people of the land, for they are bread for us. Their protection is removed from them, and the LORD is with us; do not fear them.” [10]†Then all the congregation said to stone them with stones. But the glory of the LORD appeared at the tent of meeting to all the people of Israel.

[11]†And the LORD said to Moses, “How long will this people despise me? And how long will they not believe in me, in spite of all the signs that I have done among them? [12]†I will strike them with the pestilence and disinherit them, and I will make of you a nation greater and mightier than they.”

Moses Intercedes for the People

[13]‡But Moses said to the LORD, “Then the Egyptians will hear of it, for you brought up this people in your might from among them, [14]and they will tell the inhabitants of this land. They have heard that you, O LORD, are in the

midst of this people. For you, O LORD, are seen face to face, and your cloud stands over them and you go before them, in a pillar of cloud by day and in a pillar of fire by night. [15]Now if you kill this people as one man, then the nations who have heard your fame will say, [16]'It is because the LORD was not able to bring this people into the land that he swore to give to them that he has killed them in the wilderness.' [17]And now, please let the power of the Lord be great as you have promised, saying, [18]'The LORD is slow to anger and abounding in steadfast love, forgiving iniquity and transgression, but he will by no means clear the guilty, visiting the iniquity of the fathers on the children, to the third and the fourth generation.' [19]Please pardon the iniquity of this people, according to the greatness of your steadfast love, just as you have forgiven this people, from Egypt until now."

God Promises Judgment

[20]Then the LORD said, "I have pardoned, according to your word. [21]But truly, as I live, and as all the earth shall be filled with the glory of the LORD, [22]‡none of the men who have seen my glory and my signs that I did in Egypt and in the wilderness, and yet have put me to the test these ten times and have not obeyed my voice, [23]shall see the land that I swore to give to their fathers. And none of those who despised me shall see it. [24]‡But my servant Caleb, because he has a different spirit and has followed me fully, I will bring into the land into which he went, and his descendants shall possess it. [25]‡Now, since the Amalekites and the Canaanites dwell in the valleys, turn tomorrow and set out for the wilderness by the way to the Red Sea."

[26]‡And the LORD spoke to Moses and to Aaron, saying, [27]"How long shall this wicked congregation grumble against me? I have heard the grumblings of the people of Israel, which they grumble against me. [28]Say to them, 'As I live, declares the LORD, what you have said in my hearing I will do to you: [29]your dead bodies shall fall in this wilderness, and of all your number, listed in the census from twenty years old and upward, who have grumbled against me, [30]not one shall come into the land where I swore that I would make you dwell, except Caleb the son of Jephunneh and Joshua the son of Nun. [31]But your little ones, who you said would become a prey, I will bring in, and they shall know the land that you have rejected. [32]But as for you,

your dead bodies shall fall in this wilderness. [33]And your children shall be shepherds in the wilderness forty years and shall suffer for your faithlessness, until the last of your dead bodies lies in the wilderness. [34]According to the number of the days in which you spied out the land, forty days, a year for each day, you shall bear your iniquity forty years, and you shall know my displeasure.' [35]I, the LORD, have spoken. Surely this will I do to all this wicked congregation who are gathered together against me: in this wilderness they shall come to a full end, and there they shall die."

[36]And the men whom Moses sent to spy out the land, who returned and made all the congregation grumble against him by bringing up a bad report about the land— [37]†the men who brought up a bad report of the land—died by plague before the LORD. [38]Of those men who went to spy out the land, only Joshua the son of Nun and Caleb the son of Jephunneh remained alive.

Israel Defeated in Battle

[39]When Moses told these words to all the people of Israel, the people mourned greatly. [40]And they rose early in the morning and went up to the heights of the hill country, saying, "Here we are. We will go up to the place that the LORD has promised, for we have sinned." [41]But Moses said, "Why now are you transgressing the command of the LORD, when that will not succeed? [42]Do not go up, for the Lord is not among you, lest you be struck down before your enemies. [43]For there the Amalekites and the Canaanites are facing you, and you shall fall by the sword. Because you have turned back from following the LORD, the LORD will not be with you." [44]†But they presumed to go up to the heights of the hill country, although neither the ark of the covenant of the LORD nor Moses departed out of the camp. [45]Then the Amalekites and the Canaanites who lived in that hill country came down and defeated them and pursued them, even to Hormah.

Laws About Sacrifices

NUMBERS **15** ‡‡The LORD spoke to Moses, saying, [2]“Speak to the people of Israel and say to them, When you come into the land you are to inhabit, which I am giving you, [3]and you offer to the LORD from the herd or from the flock a food offering [1] or a burnt offering or a sacrifice, to fulfill a vow or as a freewill offering or at your appointed feasts, to make a pleasing aroma to the LORD, [4]‡then he who brings his offering shall offer to the LORD a grain offering of a tenth of an ephah [2] of fine flour, mixed with a quarter of a hin [3] of oil; [5]and you shall offer with the burnt offering, or for the sacrifice, a quarter of a hin of wine for the drink offering for each lamb. [6]Or for a ram, you shall offer for a grain offering two tenths of an ephah of fine flour mixed with a third of a hin of oil. [7]And for the drink offering you shall offer a third of a hin of wine, a pleasing aroma to the LORD. [8]And when you offer a bull as a burnt offering or sacrifice, to fulfill a vow or for peace offerings to the LORD, [9]then one shall offer with the bull a grain offering of three tenths of an ephah of fine flour, mixed with half a hin of oil. [10]And you shall offer for the drink offering half a hin of wine, as a food offering, a pleasing aroma to the LORD.

[11]“Thus it shall be done for each bull or ram, or for each lamb or young goat. [12]As many as you offer, so shall you do with each one, as many as there are. [13]Every native Israelite shall do these things in this way, in offering a food offering, with a pleasing aroma to the LORD. [14]And if a stranger is sojourning with you, or anyone is living permanently among you, and he wishes to offer a food offering, with a pleasing aroma to the LORD, he shall do as you do. [15]For the assembly, there shall be one statute for you and for the stranger who sojourns with you, a statute forever throughout your generations. You and the sojourner shall be alike before the LORD. [16]One law and one rule shall be for you and for the stranger who sojourns with you.”

[17]‡The LORD spoke to Moses, saying, [18]“Speak to the people of Israel and say to them, When you come into the land to which I bring you [19]and when you eat of the bread of the land, you shall present a contribution to the LORD. [20]Of the first of your dough you shall present a loaf as a contribution;

like a contribution from the threshing floor, so shall you present it. [21]Some of the first of your dough you shall give to the LORD as a contribution throughout your generations.

Laws About Unintentional Sins

[22]†“But if you sin unintentionally, [4] and do not observe all these commandments that the LORD has spoken to Moses, [23]all that the LORD has commanded you by Moses, from the day that the LORD gave commandment, and onward throughout your generations, [24]then if it was done unintentionally without the knowledge of the congregation, all the congregation shall offer one bull from the herd for a burnt offering, a pleasing aroma to the LORD, with its grain offering and its drink offering, according to the rule, and one male goat for a sin offering. [25]And the priest shall make atonement for all the congregation of the people of Israel, and they shall be forgiven, because it was a mistake, and they have brought their offering, a food offering to the LORD, and their sin offering before the LORD for their mistake. [26]And all the congregation of the people of Israel shall be forgiven, and the stranger who sojourns among them, because the whole population was involved in the mistake.

[27]“If one person sins unintentionally, he shall offer a female goat a year old for a sin offering. [28]And the priest shall make atonement before the LORD for the person who makes a mistake, when he sins unintentionally, to make atonement for him, and he shall be forgiven. [29]You shall have one law for him who does anything unintentionally, for him who is native among the people of Israel and for the stranger who sojourns among them. [30]†But the person who does anything with a high hand, whether he is native or a sojourner, reviles the LORD, and that person shall be cut off from among his people. [31]Because he has despised the word of the LORD and has broken his commandment, that person shall be utterly cut off; his iniquity shall be on him.”

A Sabbathbreaker Executed

[32]‡While the people of Israel were in the wilderness, they found a man gathering sticks on the Sabbath day. [33]And those who found him gathering sticks brought him to Moses and Aaron and to all the congregation. [34]They put him in custody, because it had not been made clear what should be done to him. [35]And the LORD said to Moses, “The man shall be put to death; all the congregation shall stone him with stones outside the camp.” [36]And all the congregation brought him outside the camp and stoned him to death with stones, as the LORD commanded Moses.

Tassels on Garments

[37]‡The LORD said to Moses, [38]“Speak to the people of Israel, and tell them to make tassels on the corners of their garments throughout their generations, and to put a cord of blue on the tassel of each corner. [39]And it shall be a tassel for you to look at and remember all the commandments of the LORD, to do them, not to follow [5] after your own heart and your own eyes, which you are inclined to whore after. [40]So you shall remember and do all my commandments, and be holy to your God. [41]‡I am the LORD your God, who brought you out of the land of Egypt to be your God: I am the LORD your God.”

Korah's Rebellion

NUMBERS **16** ‡†Now Korah the son of Izhar, son of Kohath, son of Levi, and Dathan and Abiram the sons of Eliab, and On the son of Peleth, sons of Reuben, took men. [2]And they rose up before Moses, with a number of the people of Israel, 250 chiefs of the congregation, chosen from the assembly, well-known men. [3]They assembled themselves together against Moses and against Aaron and said to them, “You have gone too far! For all in the congregation are holy, every one of them, and the LORD is among them. Why then do you exalt yourselves above the assembly of the LORD?” [4]When Moses heard it, he fell on his face, [5]and he said to Korah and all his company, “In the morning the LORD will show who is his, [1] and who is holy, and will bring him near to him. The one whom he chooses he will bring near to him. [6]Do this: take censers, Korah and all his company; [7]put fire in them and put incense on them before the LORD tomorrow, and the man whom the LORD chooses shall be the holy one. You have gone too far, sons of Levi!” [8]†And Moses said to Korah, “Hear now, you sons of Levi: [9]is it too small a thing for you that the God of Israel has separated you from the congregation of Israel, to bring you near to himself, to do service in the tabernacle of the LORD and to stand before the congregation to minister to them, [10]and that he has brought you near him, and all your brothers the sons of Levi with you? And would you seek the priesthood also? [11]Therefore it is against the LORD that you and all your company have gathered together. What is Aaron that you grumble against him?”

[12]†And Moses sent to call Dathan and Abiram the sons of Eliab, and they said, “We will not come up. [13]Is it a small thing that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness, that you must also make yourself a prince over us? [14]Moreover, you have not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards. Will you put out the eyes of these men? We will not come up.” [15]†And Moses was very angry and said to the LORD, “Do not respect their offering. I have not taken one donkey from them, and I have not harmed one of them.”

[16]‡And Moses said to Korah, “Be present, you and all your company, before the Lord, you and they, and Aaron, tomorrow. [17]And let every one of you take his censer and put incense on it, and every one of you bring before the Lord his censer, 250 censers; you also, and Aaron, each his censer.” [18]So every man took his censer and put fire in them and laid incense on them and stood at the entrance of the tent of meeting with Moses and Aaron. [19]Then Korah assembled all the congregation against them at the entrance of the tent of meeting. And the glory of the Lord appeared to all the congregation.

[20]And the Lord spoke to Moses and to Aaron, saying, [21]†“Separate yourselves from among this congregation, that I may consume them in a moment.” [22]†And they fell on their faces and said, “O God, the God of the spirits of all flesh, shall one man sin, and will you be angry with all the congregation?” [23]And the Lord spoke to Moses, saying, [24]“Say to the congregation, Get away from the dwelling of Korah, Dathan, and Abiram.”

[25]Then Moses rose and went to Dathan and Abiram, and the elders of Israel followed him. [26]And he spoke to the congregation, saying, “Depart, please, from the tents of these wicked men, and touch nothing of theirs, lest you be swept away with all their sins.” [27]So they got away from the dwelling of Korah, Dathan, and Abiram. And Dathan and Abiram came out and stood at the door of their tents, together with their wives, their sons, and their little ones. [28]And Moses said, “Hereby you shall know that the Lord has sent me to do all these works, and that it has not been of my own accord. [29]If these men die as all men die, or if they are visited by the fate of all mankind, then the Lord has not sent me. [30]†But if the Lord creates something new, and the ground opens its mouth and swallows them up with all that belongs to them, and they go down alive into Sheol, then you shall know that these men have despised the Lord.”

[31]And as soon as he had finished speaking all these words, the ground under them split apart. [32]†And the earth opened its mouth and swallowed them up, with their households and all the people who belonged to Korah and all their goods. [33]So they and all that belonged to them went down alive into Sheol, and the earth closed over them, and they perished from the midst of the assembly. [34]And all Israel who were around them fled at their cry, for

they said, “Lest the earth swallow us up!” [35]And fire came out from the
Lord and consumed the 250 men offering the incense.

[36]‡ [2] Then the Lord spoke to Moses, saying, [37]“Tell Eleazar the son of
Aaron the priest to take up the censers out of the blaze. Then scatter the fire
far and wide, for they have become holy. [38]As for the censers of these men
who have sinned at the cost of their lives, let them be made into hammered
plates as a covering for the altar, for they offered them before the Lord, and
they became holy. Thus they shall be a sign to the people of Israel.” [39]So
Eleazar the priest took the bronze censers, which those who were burned
had offered, and they were hammered out as a covering for the altar, [40]to be
a reminder to the people of Israel, so that no outsider, who is not of the
descendants of Aaron, should draw near to burn incense before the Lord,
lest he become like Korah and his company—as the Lord said to him
through Moses.

[41]‡But on the next day all the congregation of the people of Israel grumbled
against Moses and against Aaron, saying, “You have killed the people of the
Lord.” [42]And when the congregation had assembled against Moses and
against Aaron, they turned toward the tent of meeting. And behold, the
cloud covered it, and the glory of the Lord appeared. [43]And Moses and
Aaron came to the front of the tent of meeting, [44]and the Lord spoke to
Moses, saying, [45]“Get away from the midst of this congregation, that I may
consume them in a moment.” And they fell on their faces. [46]†And Moses
said to Aaron, “Take your censer, and put fire on it from off the altar and lay
incense on it and carry it quickly to the congregation and make atonement
for them, for wrath has gone out from the Lord; the plague has begun.”
[47]So Aaron took it as Moses said and ran into the midst of the assembly.
And behold, the plague had already begun among the people. And he put on
the incense and made atonement for the people. [48]And he stood between the
dead and the living, and the plague was stopped. [49]†Now those who died in
the plague were 14,700, besides those who died in the affair of Korah.
[50]And Aaron returned to Moses at the entrance of the tent of meeting, when
the plague was stopped.

Aaron's Staff Buds

NUMBERS **17** [1] The LORD spoke to Moses, saying, [2]†“Speak to the people of Israel, and get from them staffs, one for each fathers' house, from all their chiefs according to their fathers' houses, twelve staffs. Write each man's name on his staff, [3]and write Aaron's name on the staff of Levi. For there shall be one staff for the head of each fathers' house. [4]†Then you shall deposit them in the tent of meeting before the testimony, where I meet with you. [5]And the staff of the man whom I choose shall sprout. Thus I will make to cease from me the grumblings of the people of Israel, which they grumble against you.” [6]Moses spoke to the people of Israel. And all their chiefs gave him staffs, one for each chief, according to their fathers' houses, twelve staffs. And the staff of Aaron was among their staffs. [7]And Moses deposited the staffs before the LORD in the tent of the testimony.

[8]†On the next day Moses went into the tent of the testimony, and behold, the staff of Aaron for the house of Levi had sprouted and put forth buds and produced blossoms, and it bore ripe almonds. [9]Then Moses brought out all the staffs from before the LORD to all the people of Israel. And they looked, and each man took his staff. [10]†And the LORD said to Moses, “Put back the staff of Aaron before the testimony, to be kept as a sign for the rebels, that you may make an end of their grumblings against me, lest they die.” [11]Thus did Moses; as the LORD commanded him, so he did.

[12]†And the people of Israel said to Moses, “Behold, we perish, we are undone, we are all undone. [13]†Everyone who comes near, who comes near to the tabernacle of the LORD, shall die. Are we all to perish?”

Duties of Priests and Levites

NUMBERS **18** ‡†So the LORD said to Aaron, “You and your sons and your father's house with you shall bear iniquity connected with the sanctuary, and you and your sons with you shall bear iniquity connected with your priesthood. [2]And with you bring your brothers also, the tribe of Levi, the tribe of your father, that they may join you and minister to you while you and your sons with you are before the tent of the testimony. [3]They shall keep guard over you and over the whole tent, but shall not come near to the vessels of the sanctuary or to the altar lest they, and you, die. [4]They shall join you and keep guard over the tent of meeting for all the service of the tent, and no outsider shall come near you. [5]And you shall keep guard over the sanctuary and over the altar, that there may never again be wrath on the people of Israel. [6]And behold, I have taken your brothers the Levites from among the people of Israel. They are a gift to you, given to the LORD, to do the service of the tent of meeting. [7]†And you and your sons with you shall guard your priesthood for all that concerns the altar and that is within the veil; and you shall serve. I give your priesthood as a gift, [1] and any outsider who comes near shall be put to death.”

[8]‡Then the LORD spoke to Aaron, “Behold, I have given you charge of the contributions made to me, all the consecrated things of the people of Israel. I have given them to you as a portion and to your sons as a perpetual due. [9]This shall be yours of the most holy things, reserved from the fire: every offering of theirs, every grain offering of theirs and every sin offering of theirs and every guilt offering of theirs, which they render to me, shall be most holy to you and to your sons. [10]In a most holy place shall you eat it. Every male may eat it; it is holy to you. [11]This also is yours: the contribution of their gift, all the wave offerings of the people of Israel. I have given them to you, and to your sons and daughters with you, as a perpetual due. Everyone who is clean in your house may eat it. [12]All the best of the oil and all the best of the wine and of the grain, the firstfruits of what they give to the LORD, I give to you. [13]The first ripe fruits of all that is in their land, which they bring to the LORD, shall be yours. Everyone who is clean in your house may eat it. [14]Every devoted thing in Israel shall be yours. [15]Everything that opens the womb of all flesh, whether man or beast,

which they offer to the LORD, shall be yours. Nevertheless, the firstborn of man you shall redeem, and the firstborn of unclean animals you shall redeem. [16]And their redemption price (at a month old you shall redeem them) you shall fix at five shekels [2] in silver, according to the shekel of the sanctuary, which is twenty gerahs. [17]But the firstborn of a cow, or the firstborn of a sheep, or the firstborn of a goat, you shall not redeem; they are holy. You shall sprinkle their blood on the altar and shall burn their fat as a food offering, with a pleasing aroma to the LORD. [18]But their flesh shall be yours, as the breast that is waved and as the right thigh are yours. [19]†All the holy contributions that the people of Israel present to the LORD I give to you, and to your sons and daughters with you, as a perpetual due. It is a covenant of salt forever before the LORD for you and for your offspring with you.” [20]And the LORD said to Aaron, “You shall have no inheritance in their land, neither shall you have any portion among them. I am your portion and your inheritance among the people of Israel.

[21]‡“To the Levites I have given every tithe in Israel for an inheritance, in return for their service that they do, their service in the tent of meeting, [22]so that the people of Israel do not come near the tent of meeting, lest they bear sin and die. [23]But the Levites shall do the service of the tent of meeting, and they shall bear their iniquity. It shall be a perpetual statute throughout your generations, and among the people of Israel they shall have no inheritance. [24]For the tithe of the people of Israel, which they present as a contribution to the LORD, I have given to the Levites for an inheritance. Therefore I have said of them that they shall have no inheritance among the people of Israel.”

[25]‡And the LORD spoke to Moses, saying, [26]“Moreover, you shall speak and say to the Levites, ‘When you take from the people of Israel the tithe that I have given you from them for your inheritance, then you shall present a contribution from it to the LORD, a tithe of the tithe. [27]And your contribution shall be counted to you as though it were the grain of the threshing floor, and as the fullness of the winepress. [28]So you shall also present a contribution to the LORD from all your tithes, which you receive from the people of Israel. And from it you shall give the LORD's contribution to Aaron the priest. [29]Out of all the gifts to you, you shall present every contribution due to the LORD; from each its best part is to be dedicated.’ [30]Therefore you shall say to them, ‘When you have offered from it the best

of it, then the rest shall be counted to the Levites as produce of the threshing floor, and as produce of the winepress. [31]And you may eat it in any place, you and your households, for it is your reward in return for your service in the tent of meeting. [32]And you shall bear no sin by reason of it, when you have contributed the best of it. But you shall not profane the holy things of the people of Israel, lest you die.'"

Laws for Purification

NUMBERS **19** ‡‡Now the LORD spoke to Moses and to Aaron, saying, [2]‡“This is the statute of the law that the LORD has commanded: Tell the people of Israel to bring you a red heifer without defect, in which there is no blemish, and on which a yoke has never come. [3]‡And you shall give it to Eleazar the priest, and it shall be taken outside the camp and slaughtered before him. [4]And Eleazar the priest shall take some of its blood with his finger, and sprinkle some of its blood toward the front of the tent of meeting seven times. [5]And the heifer shall be burned in his sight. Its skin, its flesh, and its blood, with its dung, shall be burned. [6]‡And the priest shall take cedarwood and hyssop and scarlet yarn, and throw them into the fire burning the heifer. [7]Then the priest shall wash his clothes and bathe his body in water, and afterward he may come into the camp. But the priest shall be unclean until evening. [8]The one who burns the heifer shall wash his clothes in water and bathe his body in water and shall be unclean until evening. [9]And a man who is clean shall gather up the ashes of the heifer and deposit them outside the camp in a clean place. And they shall be kept for the water for impurity for the congregation of the people of Israel; it is a sin offering. [10]And the one who gathers the ashes of the heifer shall wash his clothes and be unclean until evening. And this shall be a perpetual statute for the people of Israel, and for the stranger who sojourns among them.

[11]‡“Whoever touches the dead body of any person shall be unclean seven days. [12]He shall cleanse himself with the water on the third day and on the seventh day, and so be clean. But if he does not cleanse himself on the third day and on the seventh day, he will not become clean. [13]Whoever touches a dead person, the body of anyone who has died, and does not cleanse himself, defiles the tabernacle of the LORD, and that person shall be cut off from Israel; because the water for impurity was not thrown on him, he shall be unclean. His uncleanness is still on him.

[14]“This is the law when someone dies in a tent: everyone who comes into the tent and everyone who is in the tent shall be unclean seven days. [15]And every open vessel that has no cover fastened on it is unclean. [16]Whoever in the open field touches someone who was killed with a sword or who died

naturally, or touches a human bone or a grave, shall be unclean seven days. [17]For the unclean they shall take some ashes of the burnt sin offering, and fresh [1] water shall be added in a vessel. [18]‡Then a clean person shall take hyssop and dip it in the water and sprinkle it on the tent and on all the furnishings and on the persons who were there and on whoever touched the bone, or the slain or the dead or the grave. [19]And the clean person shall sprinkle it on the unclean on the third day and on the seventh day. Thus on the seventh day he shall cleanse him, and he shall wash his clothes and bathe himself in water, and at evening he shall be clean.

[20]"If the man who is unclean does not cleanse himself, that person shall be cut off from the midst of the assembly, since he has defiled the sanctuary of the LORD. Because the water for impurity has not been thrown on him, he is unclean. [21]And it shall be a statute forever for them. The one who sprinkles the water for impurity shall wash his clothes, and the one who touches the water for impurity shall be unclean until evening. [22]And whatever the unclean person touches shall be unclean, and anyone who touches it shall be unclean until evening."

The Death of Miriam

NUMBERS **20** ‡‡†And the people of Israel, the whole congregation, came into the wilderness of Zin in the first month, and the people stayed in Kadesh. And Miriam died there and was buried there.

The Waters of Meribah

[2]†Now there was no water for the congregation. And they assembled themselves together against Moses and against Aaron. [3]†And the people quarreled with Moses and said, "Would that we had perished when our brothers perished before the LORD! [4]Why have you brought the assembly of the LORD into this wilderness, that we should die here, both we and our cattle? [5]And why have you made us come up out of Egypt to bring us to this evil place? It is no place for grain or figs or vines or pomegranates, and there is no water to drink." [6]†Then Moses and Aaron went from the presence of the assembly to the entrance of the tent of meeting and fell on their faces. And the glory of the LORD appeared to them, [7]and the LORD spoke to Moses, saying, [8]†"Take the staff, and assemble the congregation, you and Aaron your brother, and tell the rock before their eyes to yield its water. So you shall bring water out of the rock for them and give drink to the congregation and their cattle." [9]And Moses took the staff from before the LORD, as he commanded him.

Moses Strikes the Rock

[10]†Then Moses and Aaron gathered the assembly together before the rock, and he said to them, "Hear now, you rebels: shall we bring water for you out of this rock?" [11]And Moses lifted up his hand and struck the rock with his staff twice, and water came out abundantly, and the congregation drank, and their livestock. [12]†And the LORD said to Moses and Aaron, "Because you did not believe in me, to uphold me as holy in the eyes of the people of Israel, therefore you shall not bring this assembly into the land that I have

given them.” [13]†These are the waters of Meribah, [1] where the people of Israel quarreled with the LORD, and through them he showed himself holy.

Edom Refuses Passage

[14]‡†Moses sent messengers from Kadesh to the king of Edom: “Thus says your brother Israel: You know all the hardship that we have met: [15]how our fathers went down to Egypt, and we lived in Egypt a long time. And the Egyptians dealt harshly with us and our fathers. [16]And when we cried to the LORD, he heard our voice and sent an angel and brought us out of Egypt. And here we are in Kadesh, a city on the edge of your territory. [17]†Please let us pass through your land. We will not pass through field or vineyard, or drink water from a well. We will go along the King's Highway. We will not turn aside to the right hand or to the left until we have passed through your territory.” [18]But Edom said to him, “You shall not pass through, lest I come out with the sword against you.” [19]And the people of Israel said to him, “We will go up by the highway, and if we drink of your water, I and my livestock, then I will pay for it. Let me only pass through on foot, nothing more.” [20]†But he said, “You shall not pass through.” And Edom came out against them with a large army and with a strong force. [21]Thus Edom refused to give Israel passage through his territory, so Israel turned away from him.

The Death of Aaron

[22]‡†And they journeyed from Kadesh, and the people of Israel, the whole congregation, came to Mount Hor. [23]And the LORD said to Moses and Aaron at Mount Hor, on the border of the land of Edom, [24]†“Let Aaron be gathered to his people, for he shall not enter the land that I have given to the people of Israel, because you rebelled against my command at the waters of Meribah. [25]Take Aaron and Eleazar his son and bring them up to Mount Hor. [26]And strip Aaron of his garments and put them on Eleazar his son. And Aaron shall be gathered to his people and shall die there.” [27]Moses did as the LORD commanded. And they went up Mount Hor in the sight of all the congregation. [28]And Moses stripped Aaron of his garments and put them on Eleazar his son. And Aaron died there on the top of the mountain. Then

Moses and Eleazar came down from the mountain. [29][†]And when all the congregation saw that Aaron had perished, all the house of Israel wept for Aaron thirty days.

Arad Destroyed

NUMBERS **21** ‡†When the Canaanite, the king of Arad, who lived in the Negeb, heard that Israel was coming by the way of Atharim, he fought against Israel, and took some of them captive. [2]And Israel vowed a vow to the LORD and said, “If you will indeed give this people into my hand, then I will devote their cities to destruction.” [1] [3]†And the LORD heeded the voice of Israel and gave over the Canaanites, and they devoted them and their cities to destruction. So the name of the place was called Hormah. [2]

The Bronze Serpent

[4]‡†From Mount Hor they set out by the way to the Red Sea, to go around the land of Edom. And the people became impatient on the way. [5]†And the people spoke against God and against Moses, “Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this worthless food.” [6]†Then the LORD sent fiery serpents among the people, and they bit the people, so that many people of Israel died. [7]†And the people came to Moses and said, “We have sinned, for we have spoken against the LORD and against you. Pray to the LORD, that he take away the serpents from us.” So Moses prayed for the people. [8]And the LORD said to Moses, “Make a fiery serpent and set it on a pole, and everyone who is bitten, when he sees it, shall live.” [9]†So Moses made a bronze [3] serpent and set it on a pole. And if a serpent bit anyone, he would look at the bronze serpent and live.

The Song of the Well

[10]‡And the people of Israel set out and camped in Oboth. [11]And they set out from Oboth and camped at Iye-abarim, in the wilderness that is opposite Moab, toward the sunrise. [12]From there they set out and camped in the Valley of Zered. [13]From there they set out and camped on the other side of the Arnon, which is in the wilderness that extends from the border of the

Amorites, for the Arnon is the border of Moab, between Moab and the Amorites. [14]‡Therefore it is said in the Book of the Wars of the Lord,

“Waheb in Suphah, and the valleys of the Arnon,
[15]and the slope of the valleys
that extends to the seat of Ar,
and leans to the border of Moab.”

[16]‡And from there they continued to Beer; [4] that is the well of which the Lord said to Moses, “Gather the people together, so that I may give them water.” [17]Then Israel sang this song:

“Spring up, O well!—Sing to it!—
[18]the well that the princes made,
that the nobles of the people dug,
with the scepter and with their staffs.”

And from the wilderness they went on to Mattanah, [19]and from Mattanah to Nahaliel, and from Nahaliel to Bamoth, [20]and from Bamoth to the valley lying in the region of Moab by the top of Pisgah that looks down on the desert. [5]

King Sihon Defeated

[21]‡Then Israel sent messengers to Sihon king of the Amorites, saying, [22]“Let me pass through your land. We will not turn aside into field or vineyard. We will not drink the water of a well. We will go by the King's Highway until we have passed through your territory.” [23]But Sihon would not allow Israel to pass through his territory. He gathered all his people together and went out against Israel to the wilderness and came to Jahaz and fought against Israel. [24]And Israel defeated him with the edge of the sword and took possession of his land from the Arnon to the Jabbok, as far as to the Ammonites, for the border of the Ammonites was strong. [25]And Israel took all these cities, and Israel settled in all the cities of the Amorites, in Heshbon, and in all its villages. [26]For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab and taken all his land out of his hand, as far as the Arnon. [27]‡Therefore the ballad singers say,

“Come to Heshbon, let it be built;
let the city of Sihon be established.
[28]For fire came out from Heshbon,
flame from the city of Sihon.
It devoured Ar of Moab,
and swallowed [6] the heights of the Arnon.
[29]Woe to you, O Moab!
You are undone, O people of Chemosh!
He has made his sons fugitives,
and his daughters captives,
to an Amorite king, Sihon.
[30]So we overthrew them;
Heshbon, as far as Dibon, perished;
and we laid waste as far as Nophah;
fire spread as far as Medeba.” [7]

King Og Defeated

[31]Thus Israel lived in the land of the Amorites. [32]And Moses sent to spy out Jazer, and they captured its villages and dispossessed the Amorites who were there. [33]‡Then they turned and went up by the way to Bashan. And Og the king of Bashan came out against them, he and all his people, to battle at Edrei. [34]But the LORD said to Moses, “Do not fear him, for I have given him into your hand, and all his people, and his land. And you shall do to him as you did to Sihon king of the Amorites, who lived at Heshbon.” [35]So they defeated him and his sons and all his people, until he had no survivor left. And they possessed his land.

Balak Summons Balaam

NUMBERS **22** †Then the people of Israel set out and camped in the plains of Moab beyond the Jordan at Jericho. [2]†And Balak the son of Zippor saw all that Israel had done to the Amorites. [3]†And Moab was in great dread of the people, because they were many. Moab was overcome with fear of the people of Israel. [4]†And Moab said to the elders of Midian, “This horde will now lick up all that is around us, as the ox licks up the grass of the field.” So Balak the son of Zippor, who was king of Moab at that time, [5]†sent messengers to Balaam the son of Beor at Pethor, which is near the River in the land of the people of Amaw, [1] to call him, saying, “Behold, a people has come out of Egypt. They cover the face of the earth, and they are dwelling opposite me. [6]†Come now, curse this people for me, since they are too mighty for me. Perhaps I shall be able to defeat them and drive them from the land, for I know that he whom you bless is blessed, and he whom you curse is cursed.”

[7]So the elders of Moab and the elders of Midian departed with the fees for divination in their hand. And they came to Balaam and gave him Balak's message. [8]†And he said to them, “Lodge here tonight, and I will bring back word to you, as the LORD speaks to me.” So the princes of Moab stayed with Balaam. [9]†And God came to Balaam and said, “Who are these men with you?” [10]And Balaam said to God, “Balak the son of Zippor, king of Moab, has sent to me, saying, [11]‘Behold, a people has come out of Egypt, and it covers the face of the earth. Now come, curse them for me. Perhaps I shall be able to fight against them and drive them out.’” [12]†God said to Balaam, “You shall not go with them. You shall not curse the people, for they are blessed.” [13]So Balaam rose in the morning and said to the princes of Balak, “Go to your own land, for the LORD has refused to let me go with you.” [14]So the princes of Moab rose and went to Balak and said, “Balaam refuses to come with us.”

[15]Once again Balak sent princes, more in number and more honorable than these. [16]And they came to Balaam and said to him, “Thus says Balak the son of Zippor: ‘Let nothing hinder you from coming to me, [17]for I will surely do you great honor, and whatever you say to me I will do. Come, curse this

people for me.'" [18]But Balaam answered and said to the servants of Balak, "Though Balak were to give me his house full of silver and gold, I could not go beyond the command of the LORD my God to do less or more. [19]So you, too, please stay here tonight, that I may know what more the LORD will say to me." [20]†And God came to Balaam at night and said to him, "If the men have come to call you, rise, go with them; but only do what I tell you." [21]So Balaam rose in the morning and saddled his donkey and went with the princes of Moab.

Balaam's Donkey and the Angel

[22]†But God's anger was kindled because he went, and the angel of the LORD took his stand in the way as his adversary. Now he was riding on the donkey, and his two servants were with him. [23]And the donkey saw the angel of the LORD standing in the road, with a drawn sword in his hand. And the donkey turned aside out of the road and went into the field. And Balaam struck the donkey, to turn her into the road. [24]Then the angel of the LORD stood in a narrow path between the vineyards, with a wall on either side. [25]And when the donkey saw the angel of the LORD, she pushed against the wall and pressed Balaam's foot against the wall. So he struck her again. [26]Then the angel of the LORD went ahead and stood in a narrow place, where there was no way to turn either to the right or to the left. [27]When the donkey saw the angel of the LORD, she lay down under Balaam. And Balaam's anger was kindled, and he struck the donkey with his staff. [28]†Then the LORD opened the mouth of the donkey, and she said to Balaam, "What have I done to you, that you have struck me these three times?" [29]And Balaam said to the donkey, "Because you have made a fool of me. I wish I had a sword in my hand, for then I would kill you." [30]And the donkey said to Balaam, "Am I not your donkey, on which you have ridden all your life long to this day? Is it my habit to treat you this way?" And he said, "No."

[31]†Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, with his drawn sword in his hand. And he bowed down and fell on his face. [32]And the angel of the LORD said to him, "Why have you struck your donkey these three times? Behold, I have come out to oppose you because your way is perverse [2] before me. [33]The donkey saw me and turned aside before me these three times. If she had not turned aside

from me, surely just now I would have killed you and let her live.” [34]Then Balaam said to the angel of the LORD, “I have sinned, for I did not know that you stood in the road against me. Now therefore, if it is evil in your sight, I will turn back.” [35]And the angel of the LORD said to Balaam, “Go with the men, but speak only the word that I tell you.” So Balaam went on with the princes of Balak.

[36]When Balak heard that Balaam had come, he went out to meet him at the city of Moab, on the border formed by the Arnon, at the extremity of the border. [37]And Balak said to Balaam, “Did I not send to you to call you? Why did you not come to me? Am I not able to honor you?” [38]Balaam said to Balak, “Behold, I have come to you! Have I now any power of my own to speak anything? The word that God puts in my mouth, that must I speak.” [39]Then Balaam went with Balak, and they came to Kiriath-huzoth. [40]And Balak sacrificed oxen and sheep, and sent for Balaam and for the princes who were with him.

[41]‡And in the morning Balak took Balaam and brought him up to Bamoth-baal, and from there he saw a fraction of the people.

Balaam's First Oracle

NUMBERS **23** And Balaam said to Balak, “Build for me here seven altars, and prepare for me here seven bulls and seven rams.” [2]Balak did as Balaam had said. And Balak and Balaam offered on each altar a bull and a ram. [3]And Balaam said to Balak, “Stand beside your burnt offering, and I will go. Perhaps the LORD will come to meet me, and whatever he shows me I will tell you.” And he went to a bare height, [4]and God met Balaam. And Balaam said to him, “I have arranged the seven altars and I have offered on each altar a bull and a ram.” [5]†And the LORD put a word in Balaam's mouth and said, “Return to Balak, and thus you shall speak.” [6]And he returned to him, and behold, he and all the princes of Moab were standing beside his burnt offering. [7]†And Balaam took up his discourse and said,

“From Aram Balak has brought me,
the king of Moab from the eastern mountains:
‘Come, curse Jacob for me,
and come, denounce Israel!’
[8]How can I curse whom God has not cursed?
How can I denounce whom the LORD has not denounced?
[9]For from the top of the crags I see him,
from the hills I behold him;
behold, a people dwelling alone,
and not counting itself among the nations!
[10]†Who can count the dust of Jacob
or number the fourth part [1] of Israel?
Let me die the death of the upright,
and let my end be like his!”

[11]And Balak said to Balaam, “What have you done to me? I took you to curse my enemies, and behold, you have done nothing but bless them.” [12]And he answered and said, “Must I not take care to speak what the LORD puts in my mouth?”

Balaam's Second Oracle

[13]‡And Balak said to him, “Please come with me to another place, from which you may see them. You shall see only a fraction of them and shall not see them all. Then curse them for me from there.” [14]And he took him to the field of Zophim, to the top of Pisgah, and built seven altars and offered a bull and a ram on each altar. [15]Balaam said to Balak, “Stand here beside your burnt offering, while I meet the LORD over there.” [16]And the LORD met Balaam and put a word in his mouth and said, “Return to Balak, and thus shall you speak.” [17]And he came to him, and behold, he was standing beside his burnt offering, and the princes of Moab with him. And Balak said to him, “What has the LORD spoken?” [18]And Balaam took up his discourse and said,

“Rise, Balak, and hear;
give ear to me, O son of Zippor:
[19]†God is not man, that he should lie,
or a son of man, that he should change his mind.
Has he said, and will he not do it?
Or has he spoken, and will he not fulfill it?
[20]Behold, I received a command to bless:
he has blessed, and I cannot revoke it.
[21]He has not beheld misfortune in Jacob,
nor has he seen trouble in Israel.
The LORD their God is with them,
and the shout of a king is among them.
[22]God brings them out of Egypt
and is for them like the horns of the wild ox.
[23]For there is no enchantment against Jacob,
no divination against Israel;
now it shall be said of Jacob and Israel,
‘What has God wrought!’
[24]Behold, a people! As a lioness it rises up
and as a lion it lifts itself;
it does not lie down until it has devoured the prey
and drunk the blood of the slain.”

[25]And Balak said to Balaam, “Do not curse them at all, and do not bless them at all.” [26]But Balaam answered Balak, “Did I not tell you, ‘All that the LORD says, that I must do’?” [27]‡And Balak said to Balaam, “Come now, I

will take you to another place. Perhaps it will please God that you may curse them for me from there.” [28]†So Balak took Balaam to the top of Peor, which overlooks the desert. [2] [29]And Balaam said to Balak, “Build for me here seven altars and prepare for me here seven bulls and seven rams.” [30]And Balak did as Balaam had said, and offered a bull and a ram on each altar.

Balaam's Third Oracle

NUMBERS **24** When Balaam saw that it pleased the LORD to bless Israel, he did not go, as at other times, to look for omens, but set his face toward the wilderness. [2]†And Balaam lifted up his eyes and saw Israel camping tribe by tribe. And the Spirit of God came upon him, [3]†and he took up his discourse and said,

"The oracle of Balaam the son of Beor,
the oracle of the man whose eye is opened, [1]
[4]the oracle of him who hears the words of God,
who sees the vision of the Almighty,
falling down with his eyes uncovered:
[5]How lovely are your tents, O Jacob,
your encampments, O Israel!
[6]Like palm groves [2] that stretch afar,
like gardens beside a river,
like aloes that the LORD has planted,
like cedar trees beside the waters.
[7]†Water shall flow from his buckets,
and his seed shall be in many waters;
his king shall be higher than Agag,
and his kingdom shall be exalted.
[8]†God brings him out of Egypt
and is for him like the horns of the wild ox;
he shall eat up the nations, his adversaries,
and shall break their bones in pieces
and pierce them through with his arrows.
[9]†He crouched, he lay down like a lion
and like a lioness; who will rouse him up?
Blessed are those who bless you,
and cursed are those who curse you."

[10]And Balak's anger was kindled against Balaam, and he struck his hands together. And Balak said to Balaam, "I called you to curse my enemies, and behold, you have blessed them these three times. [11]Therefore now flee to

your own place. I said, ‘I will certainly honor you,’ but the LORD has held you back from honor.” [12]And Balaam said to Balak, “Did I not tell your messengers whom you sent to me, [13]‘If Balak should give me his house full of silver and gold, I would not be able to go beyond the word of the LORD, to do either good or bad of my own will. What the LORD speaks, that will I speak’? [14]‡And now, behold, I am going to my people. Come, I will let you know what this people will do to your people in the latter days.”

Balaam's Final Oracle

[15]‡And he took up his discourse and said,

“The oracle of Balaam the son of Beor,
the oracle of the man whose eye is opened,
[16]the oracle of him who hears the words of God,
and knows the knowledge of the Most High,
who sees the vision of the Almighty,
falling down with his eyes uncovered:
[17]I see him, but not now;
I behold him, but not near:
a star shall come out of Jacob,
and a scepter shall rise out of Israel;
it shall crush the forehead [3] of Moab
and break down all the sons of Sheth.
[18]Edom shall be dispossessed;
Seir also, his enemies, shall be dispossessed.
Israel is doing valiantly.
[19]And one from Jacob shall exercise dominion
and destroy the survivors of cities!”

[20]‡Then he looked on Amalek and took up his discourse and said,

“Amalek was the first among the nations,
but its end is utter destruction.”

[21]And he looked on the Kenite, and took up his discourse and said,

“Enduring is your dwelling place,

and your nest is set in the rock.
[22]Nevertheless, Kain shall be burned
when Asshur takes you away captive."

[23]And he took up his discourse and said,

"Alas, who shall live when God does this?
[24]But ships shall come from Kittim
and shall afflict Asshur and Eber;
and he too shall come to utter destruction."

[25]Then Balaam rose and went back to his place. And Balak also went his way.

Baal Worship at Peor

NUMBERS **25** ‡†While Israel lived in Shittim, the people began to whore with the daughters of Moab. [2]These invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods. [3]†So Israel yoked himself to Baal of Peor. And the anger of the LORD was kindled against Israel. [4]And the LORD said to Moses, “Take all the chiefs of the people and hang [1] them in the sun before the LORD, that the fierce anger of the LORD may turn away from Israel.” [5]And Moses said to the judges of Israel, “Each of you kill those of his men who have yoked themselves to Baal of Peor.”

[6]†And behold, one of the people of Israel came and brought a Midianite woman to his family, in the sight of Moses and in the sight of the whole congregation of the people of Israel, while they were weeping in the entrance of the tent of meeting. [7]When Phinehas the son of Eleazar, son of Aaron the priest, saw it, he rose and left the congregation and took a spear in his hand [8]and went after the man of Israel into the chamber and pierced both of them, the man of Israel and the woman through her belly. Thus the plague on the people of Israel was stopped. [9]†Nevertheless, those who died by the plague were twenty-four thousand.

The Zeal of Phinehas

[10]‡And the LORD said to Moses, [11]“Phinehas the son of Eleazar, son of Aaron the priest, has turned back my wrath from the people of Israel, in that he was jealous with my jealousy among them, so that I did not consume the people of Israel in my jealousy. [12]Therefore say, ‘Behold, I give to him my covenant of peace, [13]and it shall be to him and to his descendants after him the covenant of a perpetual priesthood, because he was jealous for his God and made atonement for the people of Israel.’”

[14]The name of the slain man of Israel, who was killed with the Midianite woman, was Zimri the son of Salu, chief of a father's house belonging to the Simeonites. [15]And the name of the Midianite woman who was killed was

Cozbi the daughter of Zur, who was the tribal head of a father's house in Midian.

[16]And the LORD spoke to Moses, saying, [17][‡]“Harass the Midianites and strike them down, [18]for they have harassed you with their wiles, with which they beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of the chief of Midian, their sister, who was killed on the day of the plague on account of Peor.”

Census of the New Generation

NUMBERS **26** ‡‡‡After the plague, the LORD said to Moses and to Eleazar the son of Aaron, the priest, [2]“Take a census of all the congregation of the people of Israel, from twenty years old and upward, by their fathers' houses, all in Israel who are able to go to war.” [3]And Moses and Eleazar the priest spoke with them in the plains of Moab by the Jordan at Jericho, saying, [4]“Take a census of the people, [1] from twenty years old and upward,” as the LORD commanded Moses. The people of Israel who came out of the land of Egypt were:

[5]‡Reuben, the firstborn of Israel; the sons of Reuben: of Hanoch, the clan of the Hanochites; of Pallu, the clan of the Palluites; [6]of Hezron, the clan of the Hezronites; of Carmi, the clan of the Carmites. [7]These are the clans of the Reubenites, and those listed were 43,730. [8]And the sons of Pallu: Eliab. [9]†The sons of Eliab: Nemuel, Dathan, and Abiram. These are the Dathan and Abiram, chosen from the congregation, who contended against Moses and Aaron in the company of Korah, when they contended against the LORD [10]and the earth opened its mouth and swallowed them up together with Korah, when that company died, when the fire devoured 250 men, and they became a warning. [11]†But the sons of Korah did not die.

[12]The sons of Simeon according to their clans: of Nemuel, the clan of the Nemuelites; of Jamin, the clan of the Jaminites; of Jachin, the clan of the Jachinites; [13]of Zerah, the clan of the Zerahites; of Shaul, the clan of the Shaulites. [14]These are the clans of the Simeonites, 22,200.

[15]The sons of Gad according to their clans: of Zephon, the clan of the Zephonites; of Haggi, the clan of the Haggites; of Shuni, the clan of the Shunites; [16]of Ozni, the clan of the Oznites; of Eri, the clan of the Erites; [17]of Arod, the clan of the Arodites; of Areli, the clan of the Arelites. [18]These are the clans of the sons of Gad as they were listed, 40,500.

[19]†The sons of Judah were Er and Onan; and Er and Onan died in the land of Canaan. [20]And the sons of Judah according to their clans were: of Shelah, the clan of the Shelanites; of Perez, the clan of the Perezites; of Zerah, the

clan of the Zerahites. [21]And the sons of Perez were: of Hezron, the clan of the Hezronites; of Hamul, the clan of the Hamulites. [22]These are the clans of Judah as they were listed, 76,500.

[23]The sons of Issachar according to their clans: of Tola, the clan of the Tolaites; of Puvah, the clan of the Punites; [24]of Jashub, the clan of the Jashubites; of Shimron, the clan of the Shimronites. [25]These are the clans of Issachar as they were listed, 64,300.

[26]The sons of Zebulun, according to their clans: of Sered, the clan of the Seredites; of Elon, the clan of the Elonites; of Jahleel, the clan of the Jahleelites. [27]These are the clans of the Zebulunites as they were listed, 60,500.

[28]The sons of Joseph according to their clans: Manasseh and Ephraim. [29]The sons of Manasseh: of Machir, the clan of the Machirites; and Machir was the father of Gilead; of Gilead, the clan of the Gileadites. [30]These are the sons of Gilead: of Iezer, the clan of the Iezerites; of Helek, the clan of the Helekites; [31]and of Asriel, the clan of the Asrielites; and of Shechem, the clan of the Shechemites; [32]and of Shemida, the clan of the Shemidaites; and of Hepher, the clan of the Hepherites. [33][†]Now Zelophehad the son of Hepher had no sons, but daughters. And the names of the daughters of Zelophehad were Mahlah, Noah, Hoglah, Milcah, and Tirzah. [34]These are the clans of Manasseh, and those listed were 52,700.

[35]These are the sons of Ephraim according to their clans: of Shuthelah, the clan of the Shuthelahites; of Becher, the clan of the Becherites; of Tahan, the clan of the Tahanites. [36]And these are the sons of Shuthelah: of Eran, the clan of the Eranites. [37]These are the clans of the sons of Ephraim as they were listed, 32,500. These are the sons of Joseph according to their clans.

[38]The sons of Benjamin according to their clans: of Bela, the clan of the Belaites; of Ashbel, the clan of the Ashbelites; of Ahiram, the clan of the Ahiramites; [39]of Shephupham, the clan of the Shuphamites; of Hupham, the clan of the Huphamites. [40]And the sons of Bela were Ard and Naaman: of Ard, the clan of the Ardites; of Naaman, the clan of the Naamites. [41]These are the sons of Benjamin according to their clans, and those listed were 45,600.

[42]These are the sons of Dan according to their clans: of Shuham, the clan of the Shuhamites. These are the clans of Dan according to their clans. [43]All the clans of the Shuhamites, as they were listed, were 64,400.

[44]The sons of Asher according to their clans: of Imnah, the clan of the Imnites; of Ishvi, the clan of the Ishvites; of Beriah, the clan of the Beriites. [45]Of the sons of Beriah: of Heber, the clan of the Heberites; of Malchiel, the clan of the Malchielites. [46]And the name of the daughter of Asher was Serah. [47]These are the clans of the sons of Asher as they were listed, 53,400.

[48]The sons of Naphtali according to their clans: of Jahzeel, the clan of the Jahzeelites; of Guni, the clan of the Gunites; [49]of Jezer, the clan of the Jezerites; of Shillem, the clan of the Shillemites. [50]These are the clans of Naphtali according to their clans, and those listed were 45,400.

[51]This was the list of the people of Israel, 601,730.

[52]‡The LORD spoke to Moses, saying, [53]"Among these the land shall be divided for inheritance according to the number of names. [54]To a large tribe you shall give a large inheritance, and to a small tribe you shall give a small inheritance; every tribe shall be given its inheritance in proportion to its list. [55]But the land shall be divided by lot. According to the names of the tribes of their fathers they shall inherit. [56]Their inheritance shall be divided according to lot between the larger and the smaller."

[57]‡This was the list of the Levites according to their clans: of Gershon, the clan of the Gershonites; of Kohath, the clan of the Kohathites; of Merari, the clan of the Merarites. [58]These are the clans of Levi: the clan of the Libnites, the clan of the Hebronites, the clan of the Mahlites, the clan of the Mushites, the clan of the Korahites. And Kohath was the father of Amram. [59]The name of Amram's wife was Jochebed the daughter of Levi, who was born to Levi in Egypt. And she bore to Amram Aaron and Moses and Miriam their sister. [60]And to Aaron were born Nadab, Abihu, Eleazar, and Ithamar. [61]But Nadab and Abihu died when they offered unauthorized fire before the LORD. [62]And those listed were 23,000, every male from a month old and upward. For they were not listed among the people of Israel, because there was no inheritance given to them among the people of Israel.

[63]These were those listed by Moses and Eleazar the priest, who listed the people of Israel in the plains of Moab by the Jordan at Jericho. [64]But among these there was not one of those listed by Moses and Aaron the priest, who had listed the people of Israel in the wilderness of Sinai. [65]For the LORD had said of them, “They shall die in the wilderness.” Not one of them was left, except Caleb the son of Jephunneh and Joshua the son of Nun.

The Daughters of Zelophehad

NUMBERS **27** ‡Then drew near the daughters of Zelophehad the son of Hepher, son of Gilead, son of Machir, son of Manasseh, from the clans of Manasseh the son of Joseph. The names of his daughters were: Mahlah, Noah, Hoglah, Milcah, and Tirzah. [2]And they stood before Moses and before Eleazar the priest and before the chiefs and all the congregation, at the entrance of the tent of meeting, saying, [3]†“Our father died in the wilderness. He was not among the company of those who gathered themselves together against the LORD in the company of Korah, but died for his own sin. And he had no sons. [4]Why should the name of our father be taken away from his clan because he had no son? Give to us a possession among our father's brothers.”

[5]Moses brought their case before the LORD. [6]And the LORD said to Moses, [7]“The daughters of Zelophehad are right. You shall give them possession of an inheritance among their father's brothers and transfer the inheritance of their father to them. [8]‡And you shall speak to the people of Israel, saying, ‘If a man dies and has no son, then you shall transfer his inheritance to his daughter. [9]And if he has no daughter, then you shall give his inheritance to his brothers. [10]And if he has no brothers, then you shall give his inheritance to his father's brothers. [11]And if his father has no brothers, then you shall give his inheritance to the nearest kinsman of his clan, and he shall possess it. And it shall be for the people of Israel a statute and rule, as the LORD commanded Moses.’”

Joshua to Succeed Moses

[12]†The LORD said to Moses, “Go up into this mountain of Abarim and see the land that I have given to the people of Israel. [13]When you have seen it, you also shall be gathered to your people, as your brother Aaron was, [14]because you rebelled against my word in the wilderness of Zin when the congregation quarreled, failing to uphold me as holy at the waters before their eyes.” (These are the waters of Meribah of Kadesh in the wilderness of Zin.) [15]‡Moses spoke to the LORD, saying, [16]“Let the LORD, the God of the

spirits of all flesh, appoint a man over the congregation [17]who shall go out before them and come in before them, who shall lead them out and bring them in, that the congregation of the LORD may not be as sheep that have no shepherd." [18]†So the LORD said to Moses, "Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him. [19]Make him stand before Eleazar the priest and all the congregation, and you shall commission him in their sight. [20]†You shall invest him with some of your authority, that all the congregation of the people of Israel may obey. [21]†And he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before the LORD. At his word they shall go out, and at his word they shall come in, both he and all the people of Israel with him, the whole congregation." [22]And Moses did as the LORD commanded him. He took Joshua and made him stand before Eleazar the priest and the whole congregation, [23]and he laid his hands on him and commissioned him as the LORD directed through Moses.

Daily Offerings

NUMBERS **28** ‡The LORD spoke to Moses, saying, [2]“Command the people of Israel and say to them, ‘My offering, my food for my food offerings, my pleasing aroma, you shall be careful to offer to me at its appointed time.’ [3]‡And you shall say to them, This is the food offering that you shall offer to the LORD: two male lambs a year old without blemish, day by day, as a regular offering. [4]The one lamb you shall offer in the morning, and the other lamb you shall offer at twilight; [5]also a tenth of an ephah [1] of fine flour for a grain offering, mixed with a quarter of a hin [2] of beaten oil. [6]It is a regular burnt offering, which was ordained at Mount Sinai for a pleasing aroma, a food offering to the LORD. [7]Its drink offering shall be a quarter of a hin for each lamb. In the Holy Place you shall pour out a drink offering of strong drink to the LORD. [8]The other lamb you shall offer at twilight. Like the grain offering of the morning, and like its drink offering, you shall offer it as a food offering, with a pleasing aroma to the LORD.

Sabbath Offerings

[9]‡“On the Sabbath day, two male lambs a year old without blemish, and two tenths of an ephah of fine flour for a grain offering, mixed with oil, and its drink offering: [10]this is the burnt offering of every Sabbath, besides the regular burnt offering and its drink offering.

Monthly Offerings

[11]‡“At the beginnings of your months, you shall offer a burnt offering to the LORD: two bulls from the herd, one ram, seven male lambs a year old without blemish; [12]also three tenths of an ephah of fine flour for a grain offering, mixed with oil, for each bull, and two tenths of fine flour for a grain offering, mixed with oil, for the one ram; [13]and a tenth of fine flour mixed with oil as a grain offering for every lamb; for a burnt offering with a pleasing aroma, a food offering to the LORD. [14]Their drink offerings shall be half a hin of wine for a bull, a third of a hin for a ram, and a quarter of a hin

for a lamb. This is the burnt offering of each month throughout the months of the year. [15]Also one male goat for a sin offering to the LORD; it shall be offered besides the regular burnt offering and its drink offering.

Passover Offerings

[16]†“On the fourteenth day of the first month is the LORD's Passover, [17]and on the fifteenth day of this month is a feast. Seven days shall unleavened bread be eaten. [18]On the first day there shall be a holy convocation. You shall not do any ordinary work, [19]but offer a food offering, a burnt offering to the LORD: two bulls from the herd, one ram, and seven male lambs a year old; see that they are without blemish; [20]also their grain offering of fine flour mixed with oil; three tenths of an ephah shall you offer for a bull, and two tenths for a ram; [21]a tenth shall you offer for each of the seven lambs; [22]also one male goat for a sin offering, to make atonement for you. [23]You shall offer these besides the burnt offering of the morning, which is for a regular burnt offering. [24]In the same way you shall offer daily, for seven days, the food of a food offering, with a pleasing aroma to the LORD. It shall be offered besides the regular burnt offering and its drink offering. [25]And on the seventh day you shall have a holy convocation. You shall not do any ordinary work.

Offerings for the Feast of Weeks

[26]†“On the day of the firstfruits, when you offer a grain offering of new grain to the LORD at your Feast of Weeks, you shall have a holy convocation. You shall not do any ordinary work, [27]but offer a burnt offering, with a pleasing aroma to the LORD: two bulls from the herd, one ram, seven male lambs a year old; [28]also their grain offering of fine flour mixed with oil, three tenths of an ephah for each bull, two tenths for one ram, [29]a tenth for each of the seven lambs; [30]with one male goat, to make atonement for you. [31]Besides the regular burnt offering and its grain offering, you shall offer them and their drink offering. See that they are without blemish.

Offerings for the Feast of Trumpets

NUMBERS **29** ‡“On the first day of the seventh month you shall have a holy convocation. You shall not do any ordinary work. It is a day for you to blow the trumpets, [2]and you shall offer a burnt offering, for a pleasing aroma to the LORD: one bull from the herd, one ram, seven male lambs a year old without blemish; [3]also their grain offering of fine flour mixed with oil, three tenths of an ephah [1] for the bull, two tenths for the ram, [4]and one tenth for each of the seven lambs; [5]with one male goat for a sin offering, to make atonement for you; [6]besides the burnt offering of the new moon, and its grain offering, and the regular burnt offering and its grain offering, and their drink offering, according to the rule for them, for a pleasing aroma, a food offering to the LORD.

Offerings for the Day of Atonement

[7]‡“On the tenth day of this seventh month you shall have a holy convocation and afflict yourselves. You shall do no work, [8]but you shall offer a burnt offering to the LORD, a pleasing aroma: one bull from the herd, one ram, seven male lambs a year old: see that they are without blemish. [9]And their grain offering shall be of fine flour mixed with oil, three tenths of an ephah for the bull, two tenths for the one ram, [10]a tenth for each of the seven lambs: [11]also one male goat for a sin offering, besides the sin offering of atonement, and the regular burnt offering and its grain offering, and their drink offerings.

Offerings for the Feast of Booths

[12]‡“On the fifteenth day of the seventh month you shall have a holy convocation. You shall not do any ordinary work, and you shall keep a feast to the LORD seven days. [13]And you shall offer a burnt offering, a food offering, with a pleasing aroma to the LORD, thirteen bulls from the herd, two rams, fourteen male lambs a year old; they shall be without blemish; [14]and their grain offering of fine flour mixed with oil, three tenths of an

ephah for each of the thirteen bulls, two tenths for each of the two rams, [15]and a tenth for each of the fourteen lambs; [16]also one male goat for a sin offering, besides the regular burnt offering, its grain offering and its drink offering.

[17]"On the second day twelve bulls from the herd, two rams, fourteen male lambs a year old without blemish, [18]with the grain offering and the drink offerings for the bulls, for the rams, and for the lambs, in the prescribed quantities; [19]also one male goat for a sin offering, besides the regular burnt offering and its grain offering, and their drink offerings.

[20]"On the third day eleven bulls, two rams, fourteen male lambs a year old without blemish, [21]with the grain offering and the drink offerings for the bulls, for the rams, and for the lambs, in the prescribed quantities; [22]also one male goat for a sin offering, besides the regular burnt offering and its grain offering and its drink offering.

[23]"On the fourth day ten bulls, two rams, fourteen male lambs a year old without blemish, [24]with the grain offering and the drink offerings for the bulls, for the rams, and for the lambs, in the prescribed quantities; [25]also one male goat for a sin offering, besides the regular burnt offering, its grain offering and its drink offering.

[26]"On the fifth day nine bulls, two rams, fourteen male lambs a year old without blemish, [27]with the grain offering and the drink offerings for the bulls, for the rams, and for the lambs, in the prescribed quantities; [28]also one male goat for a sin offering; besides the regular burnt offering and its grain offering and its drink offering.

[29]"On the sixth day eight bulls, two rams, fourteen male lambs a year old without blemish, [30]with the grain offering and the drink offerings for the bulls, for the rams, and for the lambs, in the prescribed quantities; [31]also one male goat for a sin offering; besides the regular burnt offering, its grain offering, and its drink offerings.

[32]"On the seventh day seven bulls, two rams, fourteen male lambs a year old without blemish, [33]with the grain offering and the drink offerings for the bulls, for the rams, and for the lambs, in the prescribed quantities; [34]also one

male goat for a sin offering; besides the regular burnt offering, its grain offering, and its drink offering.

[35]“On the eighth day you shall have a solemn assembly. You shall not do any ordinary work, [36]but you shall offer a burnt offering, a food offering, with a pleasing aroma to the LORD: one bull, one ram, seven male lambs a year old without blemish, [37]and the grain offering and the drink offerings for the bull, for the ram, and for the lambs, in the prescribed quantities; [38]also one male goat for a sin offering; besides the regular burnt offering and its grain offering and its drink offering.

[39]“These you shall offer to the LORD at your appointed feasts, in addition to your vow offerings and your freewill offerings, for your burnt offerings, and for your grain offerings, and for your drink offerings, and for your peace offerings.”

[40] [2] So Moses told the people of Israel everything just as the LORD had commanded Moses.

Men and Vows

NUMBERS **30** ‡Moses spoke to the heads of the tribes of the people of Israel, saying, “This is what the LORD has commanded. [2]†If a man vows a vow to the LORD, or swears an oath to bind himself by a pledge, he shall not break his word. He shall do according to all that proceeds out of his mouth.

Women and Vows

[3]“If a woman vows a vow to the LORD and binds herself by a pledge, while within her father's house in her youth, [4]and her father hears of her vow and of her pledge by which she has bound herself and says nothing to her, then all her vows shall stand, and every pledge by which she has bound herself shall stand. [5]But if her father opposes her on the day that he hears of it, no vow of hers, no pledge by which she has bound herself shall stand. And the LORD will forgive her, because her father opposed her.

[6]“If she marries a husband, while under her vows or any thoughtless utterance of her lips by which she has bound herself, [7]and her husband hears of it and says nothing to her on the day that he hears, then her vows shall stand, and her pledges by which she has bound herself shall stand. [8]But if, on the day that her husband comes to hear of it, he opposes her, then he makes void her vow that was on her, and the thoughtless utterance of her lips by which she bound herself. And the LORD will forgive her. [9]†(But any vow of a widow or of a divorced woman, anything by which she has bound herself, shall stand against her.) [10]And if she vowed in her husband's house or bound herself by a pledge with an oath, [11]and her husband heard of it and said nothing to her and did not oppose her, then all her vows shall stand, and every pledge by which she bound herself shall stand. [12]But if her husband makes them null and void on the day that he hears them, then whatever proceeds out of her lips concerning her vows or concerning her pledge of herself shall not stand. Her husband has made them void, and the LORD will forgive her. [13]Any vow and any binding oath to afflict herself, her husband may establish, [1] or her husband may make void. [14]But if her husband says nothing to her from day to day, then he establishes all her

vows or all her pledges that are upon her. He has established them, because he said nothing to her on the day that he heard of them. **[15]**But if he makes them null and void after he has heard of them, then he shall bear her iniquity.”

[16]These are the statutes that the LORD commanded Moses about a man and his wife and about a father and his daughter while she is in her youth within her father's house.

Vengeance on Midian

NUMBERS **31** ‡‡The LORD spoke to Moses, saying, [2]‡“Avenge the people of Israel on the Midianites. Afterward you shall be gathered to your people.” [3]So Moses spoke to the people, saying, “Arm men from among you for the war, that they may go against Midian to execute the LORD's vengeance on Midian. [4]You shall send a thousand from each of the tribes of Israel to the war.” [5]So there were provided, out of the thousands of Israel, a thousand from each tribe, twelve thousand armed for war. [6]And Moses sent them to the war, a thousand from each tribe, together with Phinehas the son of Eleazar the priest, with the vessels of the sanctuary and the trumpets for the alarm in his hand. [7]They warred against Midian, as the LORD commanded Moses, and killed every male. [8]They killed the kings of Midian with the rest of their slain, Evi, Rekem, Zur, Hur, and Reba, the five kings of Midian. And they also killed Balaam the son of Beor with the sword. [9]And the people of Israel took captive the women of Midian and their little ones, and they took as plunder all their cattle, their flocks, and all their goods. [10]All their cities in the places where they lived, and all their encampments, they burned with fire, [11]and took all the spoil and all the plunder, both of man and of beast. [12]‡Then they brought the captives and the plunder and the spoil to Moses, and to Eleazar the priest, and to the congregation of the people of Israel, at the camp on the plains of Moab by the Jordan at Jericho.

[13]Moses and Eleazar the priest and all the chiefs of the congregation went to meet them outside the camp. [14]And Moses was angry with the officers of the army, the commanders of thousands and the commanders of hundreds, who had come from service in the war. [15]Moses said to them, “Have you let all the women live? [16]Behold, these, on Balaam's advice, caused the people of Israel to act treacherously against the LORD in the incident of Peor, and so the plague came among the congregation of the LORD. [17]‡Now therefore, kill every male among the little ones, and kill every woman who has known man by lying with him. [18]But all the young girls who have not known man by lying with him keep alive for yourselves. [19]Encamp outside the camp seven days. Whoever of you has killed any person and whoever has touched any slain, purify yourselves and your captives on the third day and on the

seventh day. [20]You shall purify every garment, every article of skin, all work of goats' hair, and every article of wood.”

[21]Then Eleazar the priest said to the men in the army who had gone to battle: “This is the statute of the law that the LORD has commanded Moses: [22]only the gold, the silver, the bronze, the iron, the tin, and the lead, [23]everything that can stand the fire, you shall pass through the fire, and it shall be clean. Nevertheless, it shall also be purified with the water for impurity. And whatever cannot stand the fire, you shall pass through the water. [24]You must wash your clothes on the seventh day, and you shall be clean. And afterward you may come into the camp.”

[25]‡The LORD said to Moses, [26]“Take the count of the plunder that was taken, both of man and of beast, you and Eleazar the priest and the heads of the fathers' houses of the congregation, [27]and divide the plunder into two parts between the warriors who went out to battle and all the congregation. [28]And levy for the LORD a tribute from the men of war who went out to battle, one out of five hundred, of the people and of the oxen and of the donkeys and of the flocks. [29]Take it from their half and give it to Eleazar the priest as a contribution to the LORD. [30]And from the people of Israel's half you shall take one drawn out of every fifty, of the people, of the oxen, of the donkeys, and of the flocks, of all the cattle, and give them to the Levites who keep guard over the tabernacle of the LORD.” [31]And Moses and Eleazar the priest did as the LORD commanded Moses.

[32]Now the plunder remaining of the spoil that the army took was 675,000 sheep, [33]72,000 cattle, [34]61,000 donkeys, [35]and 32,000 persons in all, women who had not known man by lying with him. [36]And the half, the portion of those who had gone out in the army, numbered 337,500 sheep, [37]and the LORD's tribute of sheep was 675. [38]The cattle were 36,000, of which the LORD's tribute was 72. [39]The donkeys were 30,500, of which the LORD's tribute was 61. [40]The persons were 16,000, of which the LORD's tribute was 32 persons. [41]And Moses gave the tribute, which was the contribution for the LORD, to Eleazar the priest, as the LORD commanded Moses.

[42]From the people of Israel's half, which Moses separated from that of the men who had served in the army— [43]now the congregation's half was 337,500 sheep, [44]36,000 cattle, [45]and 30,500 donkeys, [46]and 16,000 persons

— [47]from the people of Israel's half Moses took one of every 50, both of persons and of beasts, and gave them to the Levites who kept guard over the tabernacle of the LORD, as the LORD commanded Moses.

[48]Then the officers who were over the thousands of the army, the commanders of thousands and the commanders of hundreds, came near to Moses [49]and said to Moses, “Your servants have counted the men of war who are under our command, and there is not a man missing from us. [50]And we have brought the LORD's offering, what each man found, articles of gold, armlets and bracelets, signet rings, earrings, and beads, to make atonement for ourselves before the LORD.” [51]And Moses and Eleazar the priest received from them the gold, all crafted articles. [52]And all the gold of the contribution that they presented to the LORD, from the commanders of thousands and the commanders of hundreds, was 16,750 shekels. [1] [53](The men in the army had each taken plunder for himself.) [54]And Moses and Eleazar the priest received the gold from the commanders of thousands and of hundreds, and brought it into the tent of meeting, as a memorial for the people of Israel before the LORD.

Reuben and Gad Settle in Gilead

NUMBERS **32** ‡Now the people of Reuben and the people of Gad had a very great number of livestock. And they saw the land of Jazer and the land of Gilead, and behold, the place was a place for livestock. [2]So the people of Gad and the people of Reuben came and said to Moses and to Eleazar the priest and to the chiefs of the congregation, [3]†“Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo, and Beon, [4]the land that the LORD struck down before the congregation of Israel, is a land for livestock, and your servants have livestock.” [5]And they said, “If we have found favor in your sight, let this land be given to your servants for a possession. Do not take us across the Jordan.”

[6]But Moses said to the people of Gad and to the people of Reuben, “Shall your brothers go to the war while you sit here? [7]Why will you discourage the heart of the people of Israel from going over into the land that the LORD has given them? [8]†Your fathers did this, when I sent them from Kadesh-barnea to see the land. [9]For when they went up to the Valley of Eshcol and saw the land, they discouraged the heart of the people of Israel from going into the land that the LORD had given them. [10]And the LORD's anger was kindled on that day, and he swore, saying, [11]‘Surely none of the men who came up out of Egypt, from twenty years old and upward, shall see the land that I swore to give to Abraham, to Isaac, and to Jacob, because they have not wholly followed me, [12]none except Caleb the son of Jephunneh the Kenizzite and Joshua the son of Nun, for they have wholly followed the LORD.’ [13]And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the LORD was gone. [14]And behold, you have risen in your fathers' place, a brood of sinful men, to increase still more the fierce anger of the LORD against Israel! [15]For if you turn away from following him, he will again abandon them in the wilderness, and you will destroy all this people.”

[16]Then they came near to him and said, “We will build sheepfolds here for our livestock, and cities for our little ones, [17]but we will take up arms, ready to go before the people of Israel, until we have brought them to their place.

And our little ones shall live in the fortified cities because of the inhabitants of the land. [18]We will not return to our homes until each of the people of Israel has gained his inheritance. [19]For we will not inherit with them on the other side of the Jordan and beyond, because our inheritance has come to us on this side of the Jordan to the east.” [20]So Moses said to them, “If you will do this, if you will take up arms to go before the LORD for the war, [21]and every armed man of you will pass over the Jordan before the LORD, until he has driven out his enemies from before him [22]and the land is subdued before the LORD; then after that you shall return and be free of obligation to the LORD and to Israel, and this land shall be your possession before the LORD. [23]†But if you will not do so, behold, you have sinned against the LORD, and be sure your sin will find you out. [24]Build cities for your little ones and folds for your sheep, and do what you have promised.” [25]And the people of Gad and the people of Reuben said to Moses, “Your servants will do as my lord commands. [26]Our little ones, our wives, our livestock, and all our cattle shall remain there in the cities of Gilead, [27]but your servants will pass over, every man who is armed for war, before the LORD to battle, as my lord orders.”

[28]So Moses gave command concerning them to Eleazar the priest and to Joshua the son of Nun and to the heads of the fathers' houses of the tribes of the people of Israel. [29]And Moses said to them, “If the people of Gad and the people of Reuben, every man who is armed to battle before the LORD, will pass with you over the Jordan and the land shall be subdued before you, then you shall give them the land of Gilead for a possession. [30]However, if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.” [31]And the people of Gad and the people of Reuben answered, “What the LORD has said to your servants, we will do. [32]We will pass over armed before the LORD into the land of Canaan, and the possession of our inheritance shall remain with us beyond the Jordan.”

[33]†And Moses gave to them, to the people of Gad and to the people of Reuben and to the half-tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites and the kingdom of Og king of Bashan, the land and its cities with their territories, the cities of the land throughout the country. [34]And the people of Gad built Dibon, Ataroth, Aroer, [35]Atroth-

shophan, Jazer, Jogbehah, [36]Beth-nimrah and Beth-haran, fortified cities, and folds for sheep. [37]And the people of Reuben built Heshbon, Elealeh, Kiriathaim, [38]Nebo, and Baal-meon (their names were changed), and Sibmah. And they gave other names to the cities that they built. [39]And the sons of Machir the son of Manasseh went to Gilead and captured it, and dispossessed the Amorites who were in it. [40]And Moses gave Gilead to Machir the son of Manasseh, and he settled in it. [41]And Jair the son of Manasseh went and captured their villages, and called them Havvoth-jair. [1] [42]And Nobah went and captured Kenath and its villages, and called it Nobah, after his own name.

Recounting Israel's Journey

NUMBERS **33** ‡These are the stages of the people of Israel, when they went out of the land of Egypt by their companies under the leadership of Moses and Aaron. [2]Moses wrote down their starting places, stage by stage, by command of the LORD, and these are their stages according to their starting places. [3]They set out from Rameses in the first month, on the fifteenth day of the first month. On the day after the Passover, the people of Israel went out triumphantly in the sight of all the Egyptians, [4]while the Egyptians were burying all their firstborn, whom the LORD had struck down among them. On their gods also the LORD executed judgments.

[5]So the people of Israel set out from Rameses and camped at Succoth. [6]And they set out from Succoth and camped at Etham, which is on the edge of the wilderness. [7]And they set out from Etham and turned back to Pi-hahiroth, which is east of Baal-zephon, and they camped before Migdol. [8]And they set out from before Hahiroth [1] and passed through the midst of the sea into the wilderness, and they went a three days' journey in the wilderness of Etham and camped at Marah. [9]And they set out from Marah and came to Elim; at Elim there were twelve springs of water and seventy palm trees, and they camped there. [10]And they set out from Elim and camped by the Red Sea. [11]And they set out from the Red Sea and camped in the wilderness of Sin. [12]And they set out from the wilderness of Sin and camped at Dophkah. [13]And they set out from Dophkah and camped at Alush. [14]And they set out from Alush and camped at Rephidim, where there was no water for the people to drink. [15]And they set out from Rephidim and camped in the wilderness of Sinai. [16]And they set out from the wilderness of Sinai and camped at Kibroth-hattaavah. [17]And they set out from Kibroth-hattaavah and camped at Hazeroth. [18]And they set out from Hazeroth and camped at Rithmah. [19]And they set out from Rithmah and camped at Rimmon-perez. [20]And they set out from Rimmon-perez and camped at Libnah. [21]And they set out from Libnah and camped at Rissah. [22]And they set out from Rissah and camped at Kehelathah. [23]And they set out from Kehelathah and camped at Mount Shepher. [24]And they set out from Mount Shepher and camped at Haradah. [25]And they set out from Haradah and camped at Makheloth. [26]And they set out from Makheloth and camped at Tahath. [27]And they set out from

Tahath and camped at Terah. [28]And they set out from Terah and camped at Mithkah. [29]And they set out from Mithkah and camped at Hashmonah. [30]And they set out from Hashmonah and camped at Moseroth. [31]And they set out from Moseroth and camped at Bene-jaakan. [32]And they set out from Bene-jaakan and camped at Hor-haggidgad. [33]And they set out from Hor-haggidgad and camped at Jotbathah. [34]And they set out from Jotbathah and camped at Abronah. [35]And they set out from Abronah and camped at Ezion-geber. [36]And they set out from Ezion-geber and camped in the wilderness of Zin (that is, Kadesh). [37]And they set out from Kadesh and camped at Mount Hor, on the edge of the land of Edom.

[38]And Aaron the priest went up Mount Hor at the command of the LORD and died there, in the fortieth year after the people of Israel had come out of the land of Egypt, on the first day of the fifth month. [39]And Aaron was 123 years old when he died on Mount Hor.

[40]And the Canaanite, the king of Arad, who lived in the Negeb in the land of Canaan, heard of the coming of the people of Israel.

[41]And they set out from Mount Hor and camped at Zalmonah. [42]And they set out from Zalmonah and camped at Punon. [43]And they set out from Punon and camped at Oboth. [44]And they set out from Oboth and camped at Iye-abarim, in the territory of Moab. [45]And they set out from Iyim and camped at Dibon-gad. [46]And they set out from Dibon-gad and camped at Almon-diblathaim. [47]And they set out from Almon-diblathaim and camped in the mountains of Abarim, before Nebo. [48]And they set out from the mountains of Abarim and camped in the plains of Moab by the Jordan at Jericho; [49]they camped by the Jordan from Beth-jeshimoth as far as Abel-shittim in the plains of Moab.

Drive Out the Inhabitants

[50]‡‡And the LORD spoke to Moses in the plains of Moab by the Jordan at Jericho, saying, [51]“Speak to the people of Israel and say to them, When you pass over the Jordan into the land of Canaan, [52]‡then you shall drive out all the inhabitants of the land from before you and destroy all their figured stones and destroy all their metal images and demolish all their high places.

[53]And you shall take possession of the land and settle in it, for I have given
the land to you to possess it. [54]You shall inherit the land by lot according to
your clans. To a large tribe you shall give a large inheritance, and to a small
tribe you shall give a small inheritance. Wherever the lot falls for anyone,
that shall be his. According to the tribes of your fathers you shall inherit.
[55]But if you do not drive out the inhabitants of the land from before you,
then those of them whom you let remain shall be as barbs in your eyes and
thorns in your sides, and they shall trouble you in the land where you dwell.
[56][†]And I will do to you as I thought to do to them.”

Boundaries of the Land

NUMBERS **34** ‡The LORD spoke to Moses, saying, [2]"Command the people of Israel, and say to them, When you enter the land of Canaan (this is the land that shall fall to you for an inheritance, the land of Canaan as defined by its borders), [3]your south side shall be from the wilderness of Zin alongside Edom, and your southern border shall run from the end of the Salt Sea on the east. [4]And your border shall turn south of the ascent of Akrabbim, and cross to Zin, and its limit shall be south of Kadesh-barnea. Then it shall go on to Hazar-addar, and pass along to Azmon. [5]And the border shall turn from Azmon to the Brook of Egypt, and its limit shall be at the sea.

[6]"For the western border, you shall have the Great Sea and its [1] coast. This shall be your western border.

[7]"This shall be your northern border: from the Great Sea you shall draw a line to Mount Hor. [8]From Mount Hor you shall draw a line to Lebo-hamath, and the limit of the border shall be at Zedad. [9]Then the border shall extend to Ziphron, and its limit shall be at Hazar-enan. This shall be your northern border.

[10]"You shall draw a line for your eastern border from Hazar-enan to Shepham. [11]And the border shall go down from Shepham to Riblah on the east side of Ain. And the border shall go down and reach to the shoulder of the Sea of Chinnereth on the east. [12]And the border shall go down to the Jordan, and its limit shall be at the Salt Sea. This shall be your land as defined by its borders all around."

[13]‡Moses commanded the people of Israel, saying, "This is the land that you shall inherit by lot, which the LORD has commanded to give to the nine tribes and to the half-tribe. [14]For the tribe of the people of Reuben by fathers' houses and the tribe of the people of Gad by their fathers' houses have received their inheritance, and also the half-tribe of Manasseh. [15]The two tribes and the half-tribe have received their inheritance beyond the Jordan east of Jericho, toward the sunrise."

List of Tribal Chiefs

[16]‡The LORD spoke to Moses, saying, [17]“These are the names of the men
who shall divide the land to you for inheritance: Eleazar the priest and
Joshua the son of Nun. [18]You shall take one chief from every tribe to divide
the land for inheritance. [19]These are the names of the men: Of the tribe of
Judah, Caleb the son of Jephunneh. [20]Of the tribe of the people of Simeon,
Shemuel the son of Ammihud. [21]Of the tribe of Benjamin, Elidad the son of
Chislon. [22]Of the tribe of the people of Dan a chief, Bukki the son of Jogli.
[23]Of the people of Joseph: of the tribe of the people of Manasseh a chief,
Hanniel the son of Ephod. [24]And of the tribe of the people of Ephraim a
chief, Kemuel the son of Shiphtan. [25]Of the tribe of the people of Zebulun a
chief, Elizaphan the son of Parnach. [26]Of the tribe of the people of Issachar
a chief, Paltiel the son of Azzan. [27]And of the tribe of the people of Asher a
chief, Ahihud the son of Shelomi. [28]Of the tribe of the people of Naphtali a
chief, Pedahel the son of Ammihud. [29]These are the men whom the LORD
commanded to divide the inheritance for the people of Israel in the land of
Canaan.”

Cities for the Levites

NUMBERS **35** ‡The LORD spoke to Moses in the plains of Moab by the Jordan at Jericho, saying, [2]‡“Command the people of Israel to give to the Levites some of the inheritance of their possession as cities for them to dwell in. And you shall give to the Levites pasturelands around the cities. [3]The cities shall be theirs to dwell in, and their pasturelands shall be for their cattle and for their livestock and for all their beasts. [4]The pasturelands of the cities, which you shall give to the Levites, shall reach from the wall of the city outward a thousand cubits [1] all around. [5]And you shall measure, outside the city, on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits, the city being in the middle. This shall belong to them as pastureland for their cities.

[6]“The cities that you give to the Levites shall be the six cities of refuge, where you shall permit the manslayer to flee, and in addition to them you shall give forty-two cities. [7]All the cities that you give to the Levites shall be forty-eight, with their pasturelands. [8]And as for the cities that you shall give from the possession of the people of Israel, from the larger tribes you shall take many, and from the smaller tribes you shall take few; each, in proportion to the inheritance that it inherits, shall give of its cities to the Levites.”

Cities of Refuge

[9]‡And the LORD spoke to Moses, saying, [10]“Speak to the people of Israel and say to them, When you cross the Jordan into the land of Canaan, [11]then you shall select cities to be cities of refuge for you, that the manslayer who kills any person without intent may flee there. [12]‡The cities shall be for you a refuge from the avenger, that the manslayer may not die until he stands before the congregation for judgment. [13]And the cities that you give shall be your six cities of refuge. [14]You shall give three cities beyond the Jordan, and three cities in the land of Canaan, to be cities of refuge. [15]These six cities shall be for refuge for the people of Israel, and for the stranger and for the

sojourner among them, that anyone who kills any person without intent may flee there.

[16]“But if he struck him down with an iron object, so that he died, he is a murderer. The murderer shall be put to death. [17]And if he struck him down with a stone tool that could cause death, and he died, he is a murderer. The murderer shall be put to death. [18]Or if he struck him down with a wooden tool that could cause death, and he died, he is a murderer. The murderer shall be put to death. [19]‡The avenger of blood shall himself put the murderer to death; when he meets him, he shall put him to death. [20]And if he pushed him out of hatred or hurled something at him, lying in wait, so that he died, [21]or in enmity struck him down with his hand, so that he died, then he who struck the blow shall be put to death. He is a murderer. The avenger of blood shall put the murderer to death when he meets him.

[22]“But if he pushed him suddenly without enmity, or hurled anything on him without lying in wait [23]or used a stone that could cause death, and without seeing him dropped it on him, so that he died, though he was not his enemy and did not seek his harm, [24]‡then the congregation shall judge between the manslayer and the avenger of blood, in accordance with these rules. [25]‡And the congregation shall rescue the manslayer from the hand of the avenger of blood, and the congregation shall restore him to his city of refuge to which he had fled, and he shall live in it until the death of the high priest who was anointed with the holy oil. [26]But if the manslayer shall at any time go beyond the boundaries of his city of refuge to which he fled, [27]and the avenger of blood finds him outside the boundaries of his city of refuge, and the avenger of blood kills the manslayer, he shall not be guilty of blood. [28]For he must remain in his city of refuge until the death of the high priest, but after the death of the high priest the manslayer may return to the land of his possession. [29]And these things shall be for a statute and rule for you throughout your generations in all your dwelling places.

[30]‡“If anyone kills a person, the murderer shall be put to death on the evidence of witnesses. But no person shall be put to death on the testimony of one witness. [31]Moreover, you shall accept no ransom for the life of a murderer, who is guilty of death, but he shall be put to death. [32]And you shall accept no ransom for him who has fled to his city of refuge, that he

may return to dwell in the land before the death of the high priest. [33]†You shall not pollute the land in which you live, for blood pollutes the land, and no atonement can be made for the land for the blood that is shed in it, except by the blood of the one who shed it. [34]You shall not defile the land in which you live, in the midst of which I dwell, for I the LORD dwell in the midst of the people of Israel.”

Marriage of Female Heirs

NUMBERS **36** ‡The heads of the fathers' houses of the clan of the people of Gilead the son of Machir, son of Manasseh, from the clans of the people of Joseph, came near and spoke before Moses and before the chiefs, the heads of the fathers' houses of the people of Israel. [2]They said, "The LORD commanded my lord to give the land for inheritance by lot to the people of Israel, and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother to his daughters. [3]But if they are married to any of the sons of the other tribes of the people of Israel, then their inheritance will be taken from the inheritance of our fathers and added to the inheritance of the tribe into which they marry. So it will be taken away from the lot of our inheritance. [4]And when the jubilee of the people of Israel comes, then their inheritance will be added to the inheritance of the tribe into which they marry, and their inheritance will be taken from the inheritance of the tribe of our fathers."

[5]And Moses commanded the people of Israel according to the word of the LORD, saying, "The tribe of the people of Joseph is right. [6]This is what the LORD commands concerning the daughters of Zelophehad, 'Let them marry whom they think best, only they shall marry within the clan of the tribe of their father. [7]The inheritance of the people of Israel shall not be transferred from one tribe to another, for every one of the people of Israel shall hold on to the inheritance of the tribe of his fathers. [8]And every daughter who possesses an inheritance in any tribe of the people of Israel shall be wife to one of the clan of the tribe of her father, so that every one of the people of Israel may possess the inheritance of his fathers. [9]So no inheritance shall be transferred from one tribe to another, for each of the tribes of the people of Israel shall hold on to its own inheritance.'"

[10]The daughters of Zelophehad did as the LORD commanded Moses, [11]for Mahlah, Tirzah, Hoglah, Milcah, and Noah, the daughters of Zelophehad, were married to sons of their father's brothers. [12]†They were married into the clans of the people of Manasseh the son of Joseph, and their inheritance remained in the tribe of their father's clan.

[13]These are the commandments and the rules that the LORD commanded through Moses to the people of Israel in the plains of Moab by the Jordan at Jericho.

Footnotes

Footnotes for Numbers, Chapter 3

[1] 3:22 Hebrew *their listing was*

[2] 3:38 Hebrew *guard*

[3] 3:47 A *shekel* was about 2/5 ounce or 11 grams

[4] 3:47 A *gerah* was about 1/50 ounce or 0.6 gram

Footnotes for Numbers, Chapter 4

[1] 4:6 The meaning of the Hebrew word is uncertain; compare Exodus 25:5

Footnotes for Numbers, Chapter 5

[1] 5:2 *Leprosy* was a term for several skin diseases; see Leviticus 13

[2] 5:7 Hebrew *they shall confess their sin that they have committed*

[3] 5:15 An *ephah* was about 3/5 bushel or 22 liters

Footnotes for Numbers, Chapter 6

[1] 6:2 *Nazirite* means *one separated*, or *one consecrated*

[2] 6:4 Or *Naziriteship*

[3] 6:26 Or *face*

Footnotes for Numbers, Chapter 7

[1] 7:13 A *shekel* was about 2/5 ounce or 11 grams

Footnotes for Numbers, Chapter 8

[1] 8:24 Hebrew *he*; also verses 25, 26

[2] 8:26 Hebrew *He ministers*

Footnotes for Numbers, Chapter 9

[1] 9:16 Septuagint, Syriac, Vulgate; Hebrew lacks *by day*

Footnotes for Numbers, Chapter 11

[1] 11:3 *Taberah* means *burning*

[2] 11:31 A *cubit* was about 18 inches or 45 centimeters

[3] 11:32 A *homer* was about 6 bushels or 220 liters

[4] 11:34 *Kibroth-hattaavah* means *graves of craving*

Footnotes for Numbers, Chapter 12

[1] 12:10 *Leprosy* was a term for several skin diseases; see Leviticus 13

[2] 12:11 Hebrew *do not lay sin upon us*

Footnotes for Numbers, Chapter 13

[1] 13:24 *Eshcol* means *cluster*

Footnotes for Numbers, Chapter 15

[1] 15:3 Or *an offering by fire*; so throughout Numbers

[2] 15:4 An *ephah* was about 3/5 bushel or 22 liters

[3] 15:4 A *hin* was about 4 quarts or 3.5 liters

[4] 15:22 Or *by mistake*; also verses 24, 27, 28, 29

[5] 15:39 Hebrew *to spy out*

Footnotes for Numbers, Chapter 16

[1] 16:5 Septuagint *The LORD knows those who are his*

[2] 16:36 Ch 17:1 in Hebrew

Footnotes for Numbers, Chapter 17

[1] 17:1 Ch 17:16 in Hebrew

Footnotes for Numbers, Chapter 18

[1] 18:7 Hebrew *service of gift*

[2] 18:16 A *shekel* was about 2/5 ounce or 11 grams

Footnotes for Numbers, Chapter 19

[1] 19:17 Hebrew *living*

Footnotes for Numbers, Chapter 20

[1] 20:13 *Meribah* means *quarreling*

Footnotes for Numbers, Chapter 21

[1] 21:2 That is, set apart (devote) as an offering to the Lord (for destruction); also verse 3

[2] 21:3 *Hormah* means *destruction*

[3] 21:9 Or *copper*

[4] 21:16 *Beer* means *well*

[5] 21:20 Or *Jeshimon*

[6] 21:28 Septuagint; Hebrew *the lords of*

[7] 21:30 Compare Samaritan and Septuagint; Hebrew *and we laid waste as far as Nophah, which is as far as Medeba*

Footnotes for Numbers, Chapter 22

[1] 22:5 Or *his kindred*

[2] 22:32 Or *reckless*

Footnotes for Numbers, Chapter 23

[1] 23:10 Or *dust clouds*

[2] 23:28 Or *Jeshimon*

Footnotes for Numbers, Chapter 24

[1] 24:3 Or *closed*, or *perfect*; also verse 15

[2] 24:6 Or *valleys*

[3] 24:17 Hebrew *corners* [of the head]

Footnotes for Numbers, Chapter 25

[1] 25:4 Or *impale*

Footnotes for Numbers, Chapter 26

[1] 26:4 *Take a census of the people* is implied (compare verse 2)

Footnotes for Numbers, Chapter 28

[1] 28:5 An *ephah* was about 3/5 bushel or 22 liters

[2] 28:5 A *hin* was about 4 quarts or 3.5 liters

Footnotes for Numbers, Chapter 29

[1] 29:3 An *ephah* was about 3/5 bushel or 22 liters

[2] 29:40 Ch 30:1 in Hebrew

Footnotes for Numbers, Chapter 30

[1] 30:13 Or *may allow to stand*

Footnotes for Numbers, Chapter 31

[1] 31:52 A *shekel* was about 2/5 ounce or 11 grams

Footnotes for Numbers, Chapter 32

[1] 32:41 *Havvoth-jair* means *the villages of Jair*

Footnotes for Numbers, Chapter 33

[1] 33:8 Some manuscripts and versions *Pi-hahiroth*

Footnotes for Numbers, Chapter 34

[1] 34:6 Syriac; Hebrew lacks *its*

Footnotes for Numbers, Chapter 35

[1] 35:4 A *cubit* was about 18 inches or 45 centimeters

Study Notes

NUMBERS—NOTE ON 1:1–10:36 The first 10 chapters of Numbers record the final preparations of Israel necessary for their conquest of the land of Canaan. In this section, the Lord spoke to Israel through Moses (1:1; 2:1; 3:1, 5, 11, 14, 44; 4:1, 17, 21; 5:1, 5, 11; 6:1, 22; 7:4; 8:1, 5, 23; 9:1, 9; 10:1), and Moses and Israel responded with obedience (1:19, 54; 2:33–34; 3:16, 42, 51; 4:49; 7:2–3; 8:3; 9:5, 18, 23; 10:13, 14–28 [in accordance with 2:34]). These chapters divide into two parts (1:1–6:27 and 7:1–10:36), which both end with an invocation of the Lord's blessing on Israel (6:22–27 and 10:35–36).

NUMBERS—NOTE ON 1:1–6:27 These six chapters chronologically follow the events recorded in 7:1–10:10. The ordering of Israel around the tabernacle (1:1–4:49) and the purity of the camp of Israel (5:1–6:27) were the final results of the Lord's commands that began in Ex. 25:1. Obeying God's instructions transformed an impure (Ex. 32:7–8) and disorderly (Ex. 32:25) Israel into a people ready to march into Canaan.

NUMBERS—NOTE ON 1:1 **The Lord spoke to Moses.** This connects the revelation given here by the Lord with Ex. 25:1ff. and Lev. 1:1ff. The word from God directed everything that was done by Israel. **the wilderness of Sinai.** Israel had been encamped there for 11 months. See Ex. 19:1. **the tent of meeting.** The tabernacle, where the Lord's glory resided in the cloud, had been erected one month earlier (Ex. 40:17). This was God's dwelling place in the midst of his people. In Num. 1:1–6:27, Israel was organized with the tabernacle as the central feature. **the second year.** Numbers begins in the fourteenth month (377 days) after the exodus from Egypt.

NUMBERS—NOTE ON 1:2 **a census.** In Ex. 30:11–16, the Lord had commanded that a census of the males in Israel over 20 (excluding the Levites) be taken for the purpose of determining the ransom money for the service of the tabernacle. The result of that census is recorded in Ex. 38:25–28. The total number, 603,550 (Ex. 38:26), equals the number in Num. 1:46.

NUMBERS—NOTE ON 1:3 go to war. The purpose of this census was to form a roster of fighting men. The book of Numbers looks ahead to the invasion of the land promised to Abraham (cf. Gen. 12:1–3).

NUMBERS—NOTE ON 1:4 a man. One leader from each of the 12 tribes was to assist Moses and Aaron in the numbering of the men. These same leaders are mentioned in Num. 2:1–34 and 10:14–28 as the heads of tribes, and in 7:1–88 they bring gifts to the tabernacle.

NUMBERS—NOTE ON 1:17–46 The numbers from the tribes were:

Reuben	46,500 (v. 21)
Simeon	59,300 (v. 23)
Gad	45,650 (v. 25)
Judah	74,600 (v. 27)
Issachar	54,400 (v. 29)
Zebulun	57,400 (v. 31)
Ephraim	40,500 (v. 33)
Manasseh	32,200 (v. 35)
Benjamin	35,400 (v. 37)
Dan	62,700 (v. 39)
Asher	41,500 (v. 41)
Naphtali	53,400 (v. 43)
Total	603,550 (v. 46)

The tribal order follows the pattern of Jacob’s wives: first, the sons of Leah; second, the sons of Rachel; and third, the sons of the maids, except Gad (born of Leah’s maid), who replaced Levi in the third-born position (cf. Gen. 29:31–30:24; 35:16–20).

NUMBERS—NOTE ON 1:46 603,550. This number, combined with the 22,000 Levite males a month old and above (3:39), allows for a total population of over 2,000,000 Israelites. Since this number seems too high for the wilderness conditions and relatively few firstborn sons (3:43), some have reinterpreted the plain meaning of the text by 1) saying “thousand” means “clan” or “chief ” here, or 2) stating the numbers are symbolic. However, if “thousand” is not the meaning in this chapter, 1:46 would read 598 “clans” or “chiefs ” with only 5,500 individuals. Thus, the meaning “thousand” must be retained. Further, there is no textual indication that these numbers are symbolic. The only conclusion is that God took care of over 2,000,000 people in the wilderness during the period of 40 years (cf. Deut. 8:3–4). Tampering with the number is tampering with God's purpose for these numbers—to show his power in behalf of Israel.

NUMBERS—NOTE ON **1:50** **appoint the Levites.** The tribe of Levi, including Moses and Aaron, was not included in this census because it was exempt from military service. The Levites were to serve the Lord by carrying and attending to the tabernacle (cf. 3:5–13; 4:1–33, 46–49).

NUMBERS—NOTE ON **1:51** **any outsider.** This word often refers to the "alien" or "stranger." The non-Levite Israelite was like a "foreigner" to the transporting of the tabernacle and had to keep his distance lest he die.

NUMBERS—NOTE ON **1:53** **no wrath.** The purpose of setting the Levites apart and arranging them around the tabernacle was to keep the wrath of the Lord from consuming Israel (cf. Ex. 32:10, 25–29).

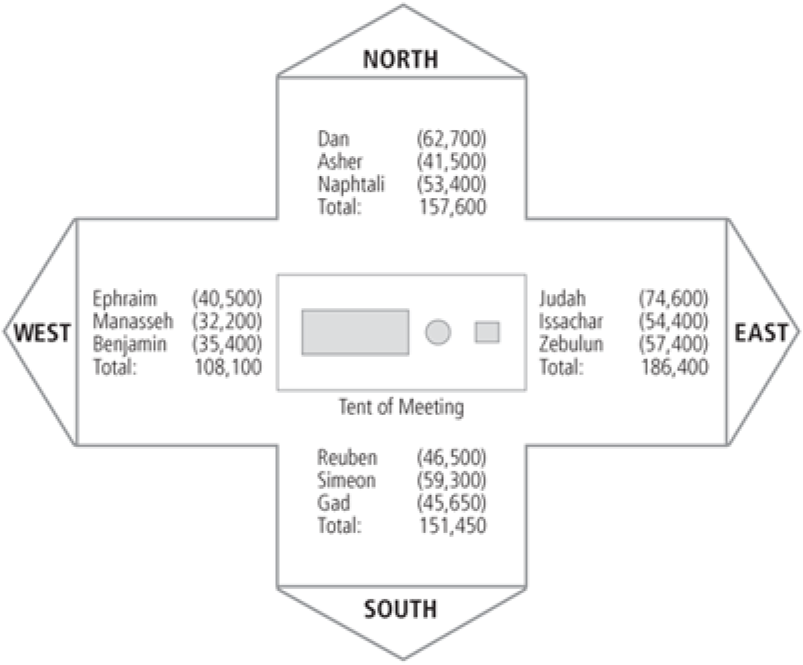
NUMBERS—NOTE ON **2:2** **standard . . . banners.** The banners were flags identifying the individual tribes (probably with some sort of insignia). The standards were flags marking each of the four encampments of three tribes each. **tent of meeting.** For details see Ex. 25–30.

NUMBERS—NOTE ON **2:3** **on the east side . . . Judah.** Judah occupied the place of honor to the east. Genesis 49:8–12 highlights the role and centrality Judah would have in the defeat of Israel's enemies. Judah was the tribe through which the Messiah would be born. **Nahshon.** Nahshon appears in the later genealogies of the messianic line (cf. Ruth 4:20; Matt. 1:4).

NUMBERS—NOTE ON **2:14** **Reuel.** Also called "Deuel" (cf. 1:14). The letters R and D are similar in Hebrew and were easily confused by the scribes who copied the text.

NUMBERS—NOTE ON **2:17** **set out.** As the tribes marched, the tabernacle was transported in the middle of the tribes of Israel, six in front and six behind.

The Placement of Israel's Tribes


NORTH
Dan (62,700)
Asher (41,500)
Naphtali (53,400)
Total: 157,600
WEST
Ephraim (40,500)
Manasseh (32,200)
Benjamin (35,400)
Total: 108,100
Tent of Meeting
Judah (74,600)
Issachar (54,400)
Zebulun (57,400)
Total: 186,400
EAST
Reuben (46,500)
Simeon (59,300)
Gad (45,650)
Total: 151,450
SOUTH

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NUMBERS—NOTE ON 2:32 *See note on* *1:46*.

NUMBERS—NOTE ON **3:1** **Aaron and Moses.** Because Aaron and his sons are emphasized in this chapter, Aaron is named first. **Mount Sinai.** The Lord had first communicated to Moses his choice of Aaron and his sons as priests in Ex. 28:1–29:46 while he was in the midst of the cloud on Mount Sinai (Ex. 24:18).

NUMBERS—NOTE ON **3:3** **the anointed priests.** Of all the tribe of Levi, only the sons of Aaron were priests. Only priests could offer the sacrifices; the rest of the Levites aided them in the work of the tabernacle (cf. 3:7–9). **ordained.** The setting apart of Aaron and his sons to the priesthood is recorded in Lev. 8:1–9:24.

NUMBERS—NOTE ON **3:4** **Eleazar and Ithamar.** All of the future priests of Israel under the Mosaic Covenant were descendants of these two sons of Aaron. Eleazar and his descendants would later be singled out for great blessing (cf. Num. 25:10–13).

NUMBERS—NOTE ON 3:6 the tribe of Levi. The specific task of the Levites was to serve Aaron, his sons, and all of Israel by doing the work of the tabernacle, further defined in 3:25–26, 31, 36–37; 4:4–33.

NUMBERS—NOTE ON 3:10 any outsider. Laymen or strangers (cf. 1:51) would die if they participated in priestly activities (cf. 3:38; 16:40).

NUMBERS—NOTE ON 3:12 firstborn. At the exodus, the Lord claimed for himself the firstborn of Israel's males (cf. Ex. 13:1–2). The firstborn was to act as the family priest. But when the full ministry of the Mosaic economy came in, God transferred the priestly duties to the Levites, perhaps partly because of their holy zeal in the golden calf incident (cf. Ex. 32:29). The Levites substituted for the firstborn.

NUMBERS—NOTE ON 3:15 List. Moses took a census of every Levite male who was at least one month old. This included Moses and Aaron and their sons, because they descended from Amram (3:19; cf. Ex. 6:20).

NUMBERS—NOTE ON 3:21–26 Gershon. The Gershonites numbered 7,500 males and were responsible for the coverings of the tabernacle. They were to camp west of the tabernacle.

NUMBERS—NOTE ON 3:27–32 Kohath. Some LXX manuscripts give the number of Kohathites as 8,300, which is the preferred reading. (The addition of one Hebrew letter changes the "six" to a "three." This letter was dropped very early in the copying of the text.) The Kohathites were responsible for the holy objects of the tabernacle (including transporting the ark) and were to camp south of the tabernacle.

NUMBERS—NOTE ON 3:33–37 Merari. The Merarites numbered 6,200 males and were responsible for the wooden framework of the tabernacle. They were to camp north of the tabernacle.

NUMBERS—NOTE ON 3:38 Moses . . . Aaron. Moses and Aaron and his sons were given the place of honor on the east of the tabernacle and gave overall supervision to the Levites. Eleazar oversaw the Kohathites (3:32), and Ithamar oversaw the Gershonites and Merarites (4:28, 33).

NUMBERS—NOTE ON 3:43 **22,273.** This was the total number of Gershonite, Kohathite, and Merarite males born in the 12.5 months since the exodus. The Levites took the place of the first 22,000 firstborns, and the rest (273) were redeemed with 1,365 silver shekels (about 170 lbs.).

NUMBERS—NOTE ON 4:1–49 For a discussion of the tabernacle and contents, *see notes on Ex. 25–30*.

NUMBERS—NOTE ON 4:3 **thirty . . . to fifty.** This second census of the Levites determined those who would carry the tabernacle on the coming journey to Canaan. Only those between the ages of 30 and 50 were called by the Lord for this task (*see note on 8:24*).

NUMBERS—NOTE ON 4:4–16 **Kohath.** The Kohathites carried the furnishings of the tabernacle only after they had been covered by Aaron and his sons. If the Kohathites touched (4:15) or saw (4:20) any of the holy things, they would die.

NUMBERS—NOTE ON 4:21–28 **Gershon.** *See note on 3:21–26*.

NUMBERS—NOTE ON 4:29–33 **Merari.** *See note on 3:33–37*.

NUMBERS—NOTE ON 4:34–49 **listed.** The Kohathites totaled 2,750 (v. 36), the Gershonites 2,630 (v. 40), the Merarites 3,200 (v. 44). All the Levites from 30 to 50 years old in service added up to 8,580 (v. 48).

NUMBERS—NOTE ON 5:1–4 These verses deal with outward, visible defects.

NUMBERS—NOTE ON 5:2 **leprous.** One having an infectious skin disease (cf. Lev. 13:1–14:57). **discharge.** A bodily emission indicative of disease, primarily from the sex organs (cf. Lev. 15:1–33). **dead.** Physical contact with a dead body (cf. Lev. 21:11). All of these prohibitions had sensible health benefits as well as serving to illustrate the need for moral cleanliness when approaching God.

NUMBERS—NOTE ON 5:3 **outside the camp . . . in the midst of which I dwell.** God's holy presence in the cloud in the tabernacle demanded cleanness. Therefore, all the unclean were barred from the encampment of Israel.

NUMBERS—NOTE ON 5:5–10 These verses deal with personal sins, which are not as outwardly visible as the uncleanness of 5:1–4.

NUMBERS—NOTE ON 5:6 with the Lord. A sin committed against God's people was considered a sin committed against God himself. There was a need for confession and restitution in addition to the trespass offering (cf. Lev. 5:14–6:7).

NUMBERS—NOTE ON 5:8 no next of kin. A supplement to Lev. 6:1–7. If the injured party had died and there was no family member to receive the restitution called for in Num. 5:7, it was to go to the priest as the Lord's representative.

NUMBERS—NOTE ON 5:11–31 These verses deal with the most intimate of human relationships and the most secret of sins. Adultery was to be determined and dealt with to maintain the purity of the camp. To accomplish that purity, God called for a very elaborate and public trial. If adultery was proven, it was punished with death, and this ceremony made guilt or innocence very apparent. It was not a trial with normal judicial process, since such sins are secret and lack witnesses, but it was effective. The ceremony was designed to be so terrifying and convicting that the very tendencies of human nature would make it clear if the person was guilty.

NUMBERS—NOTE ON 5:14 spirit of jealousy. A mood of suspicion came over the husband that his wife had defiled herself with another man. The accuracy of the suspicion was determined to be right or wrong.

NUMBERS—NOTE ON 5:15 iniquity to remembrance. The purpose of the husband's offering was to bring the secret iniquity (if it was present) to light. How this was done is explained in 5:18, 25–26.

NUMBERS—NOTE ON 5:18 before the Lord. The woman was brought to a priest at the tabernacle. There she was in the presence of the Lord, who knew her guilt or innocence. **unbind the hair.** Lit., "unbind the head." In Lev. 10:6; 13:45; 21:10, this phrase signifies mourning. This seems to signify the expectation of judgment and consequent mourning if the woman was proven to be guilty. **water of bitterness.** This water included dust from the tabernacle floor (5:17) and the ink used to write the curses (5:23). The woman was to drink the water (5:26). If the woman was guilty, the water would make her life bitter by carrying out the curse of making her thigh rot and her belly swell (5:21, 27). The public, frightening nature of this test could not fail to make guilt or innocence appear when the conscience was so assaulted.

NUMBERS—NOTE ON 5:28 conceive children. The penalty for the guilty wife was obvious, since the death penalty was called for. In contrast, the innocent wife was assured she would live to bring forth children.

NUMBERS—NOTE ON 6:1–21 Whereas 5:1–31 dealt with the cleansing of the camp by dealing with the unclean and sinful, 6:1–21 showed how consecration to the Lord was possible for every Israelite. Although only the family of Aaron could be priests, any man or woman could be "priestly" (i.e., dedicated to God's service) for a time (from a month to a lifetime) by means of the vow of a Nazirite. Such a vow was made by people unusually devout toward God and dedicated to his service.

NUMBERS—NOTE ON 6:2 the vow of a Nazirite. The word "vow" here is related to the word "wonder," which signifies something out of the ordinary. "Nazirite" transliterates a Hebrew term meaning "dedication by separation." The Nazirite separated himself to the Lord by separating himself from 1) grape products (6:3–4), 2) the cutting of one's hair (6:5), and 3) contact with a dead body (6:6–7). The high priest was also forbidden 1) to drink wine while serving in the tabernacle (Lev. 10:9), and 2) to touch dead bodies (Lev. 21:11). Further, both the high priest's crown (Ex. 29:6; 39:30; Lev. 8:9) and the Nazirite's head (Num. 6:9, 18) are referred to by the same Hebrew word. The Nazirite's hair was like the high priest's crown. Like the high priest, the Nazirite was holy to the Lord (6:8; cf: Ex. 28:36) all the days (Num. 6:4–8) of his vow.

NUMBERS—NOTE ON 6:9 dies . . . suddenly. If the Nazirite inadvertently came in contact with a dead body, he was to shave his head, on the eighth day bring the prescribed offerings, and begin the days of his vow again. This is a good illustration of the fact that sin can become mingled with the best intentions, and is not always premeditated. When sin is mixed with the holiest actions, it calls for a renewed cleansing.

NUMBERS—NOTE ON 6:13 completed. At the end of the determined time, the Nazirite was released from his vow through offerings and the shaving of his head. His hair was to be brought to the sanctuary at the time of those offerings (cf. Acts 18:18).

NUMBERS—NOTE ON 6:22–27 Obedient Israel, organized before and consecrated to the Lord, was the recipient of God's blessing (i.e., his favor) pronounced by the priests.

NUMBERS—NOTE ON 6:24 bless. The Lord's blessing was described as his face (i.e., his presence) shining on his people (v. 25) and looking at them (v. 26). God shone forth in benevolence on Israel and looked on them for good. **keep.** The results of the Lord's blessing were his preservation of Israel ("keep"), his kindness toward her ("be gracious," v. 25), and her total well-being ("peace," v. 26).

NUMBERS—NOTE ON 6:27 put my name. The name of the Lord represented his person and character. The priests were to call for God to dwell among his people and meet all their needs.

NUMBERS—NOTE ON 7:1–10:36 These four chapters show how the Lord spoke to Moses (7:89) and led Israel (9:22; 10:11–12) from the tabernacle. As Israel was properly oriented toward the Lord and obeyed his word, God gave them victory over their enemies (10:35).

NUMBERS—NOTE ON 7:1–89 As the people of Israel had been generous in giving to the construction of the tabernacle (see Ex. 35:4–29), they showed the same generosity in its dedication.

NUMBERS—NOTE ON 7:1 finished setting up the tabernacle. According to Ex. 40:17, the tabernacle was raised up on the first day of the first month of the second year. Thus the tabernacle was set up 11.5 months after the exodus from Egypt.

NUMBERS—NOTE ON 7:2 the chiefs of Israel. The leaders of the 12 tribes were those named in 1:5–15 who oversaw the numbering of the people. The order of the presentation by tribe of their offerings to the tabernacle was the same as the order of march given in 2:3–32.

NUMBERS—NOTE ON 7:6 the wagons and the oxen. These were to be used in the transportation of the tabernacle. According to v. 9, the sons of Kohath did not receive a cart because they were to carry the holy things of the tabernacle on their shoulders.

NUMBERS—NOTE ON 7:12 the first day. I.e., the first day of the first month. The gifts of the leaders to the tabernacle were given over 12 successive days.

NUMBERS—NOTE ON 7:84–88 Each of the leaders gave the same offerings to the tabernacle. Here the total of all the gifts was given.

NUMBERS—NOTE ON 7:89 it spoke to him. With the completion of the tabernacle, the Lord communicated his word to Moses from the mercy seat in the Most Holy Place (see Lev. 1:1; Num. 1:1).

NUMBERS—NOTE ON 8:1–4 Exodus 25:32–40 recorded the instructions for the making of the golden lampstand and Ex. 37:17–24 reported its completion. Here, as a part of the dedication of the tabernacle, the seven lamps of the lampstand were lit.

NUMBERS—NOTE ON 8:5–26 This ceremony set apart the Levites to the service of the Lord. Their dedication was a feature of the overall description of the dedication of the tabernacle.

NUMBERS—NOTE ON 8:6 cleanse. In contrast to the priests who were consecrated (Ex. 29:1, 9), the Levites were cleansed. According to Num. 8:7, this cleansing was accomplished by first, the sprinkling of water; second, the shaving of the body; and third, the washing of the clothes. This cleansing of the Levites made them pure so they might come into contact with the holy objects of the tabernacle. Similar requirements were given for the cleansing of the leper in Lev. 14:8–9.

NUMBERS—NOTE ON 8:9 **the whole congregation.** Since the Levites took the place of the firstborn, who had acted as family priests among the people of Israel (see vv. 16–18), all of the congregation of Israel showed their identification with the Levites by the laying on of their hands.

NUMBERS—NOTE ON 8:19 **a gift to Aaron.** The Levites were given by God to assist the priests. **no plague.** *See note on 1:53*.

NUMBERS—NOTE ON 8:24 **twenty-five years old.** The Levites were to begin their service in helping the priests at age 25. However, in 4:3 the age of commencement is 30. A rabbinic suggestion was that the Levites were to serve a five-year apprenticeship. A better solution can be discovered by noting the differing tasks in the two chapters. Numbers 4 dealt with the carrying of the tabernacle, while here they helped in the service in the tabernacle. A Levite began serving in the tabernacle at 25 and carrying the tabernacle at 30. In both cases, his service ended at age 50. David later lowered the age to 20 (see 1 Chron. 23:24, 27; cf. Ezra 3:8).

NUMBERS—NOTE ON 9:1–14 The call from the Lord to keep the Passover led to an inquiry from those whose uncleanness kept them from obeying. This request led to an amplification of the requirement by the Lord. This was the second Passover.

NUMBERS—NOTE ON 9:1 **the first month.** The events recorded in these verses precede the beginning of the census in ch. 1, but follow the dedication of the tabernacle in ch. 7.

NUMBERS—NOTE ON 9:3 **twilight.** The time between the end of one day and the beginning of the next. See Ex. 12:6.

NUMBERS—NOTE ON 9:6 **unclean.** Ceremonially unclean because of contact with a dead body. *See note on 5:2*.

NUMBERS—NOTE ON 9:10 **any one . . . of your descendants.** This word from the Lord was not only for the current situation, but it was a continuing ordinance for Israel. If a man was unable to eat the Passover because of uncleanness or because he was away from the land, he could partake of the Passover on the fourteenth day of the second month.

NUMBERS—NOTE ON 9:12 This text is alluded to in John 19:36.

NUMBERS—NOTE ON 9:13 **cut off.** If any Israelite did not keep the Passover at the appointed time and was not unclean or away from the land, he was to be “cut off,” which implies that he was to be killed.

NUMBERS—NOTE ON 9:14 **one statute.** A non-Israelite who wished to participate in the Passover would be required to be circumcised.

NUMBERS—NOTE ON 9:15–23 See Ex. 40:34–38. The cloud, the visible symbol of the Lord’s presence, was continually sitting above the tabernacle. The movement of the cloud was the signal to Israel that they were to travel on their journey.

NUMBERS—NOTE ON 9:15 **tabernacle was set up.** The presence of the Lord arrived when the tabernacle was completed and raised up on the first day of the first month of the second year after they had come out of Egypt.

NUMBERS—NOTE ON 9:16 **cloud . . . fire.** The presence of the Lord, which was seen in the cloud by day, became a fire that was seen at night (cf. Lev. 16:2).

NUMBERS—NOTE ON 9:23 **command . . . command.** The text emphasizes that Israel obeyed the Lord at this point in her experience. Throughout the wilderness wanderings, the Israelites could only journey as the cloud led them. When it did not move, they stayed encamped where they were.

NUMBERS—NOTE ON 10:1–10 Israel was also to be guided by the blowing of the two silver trumpets made by Moses. Both a call to gather and a call to march were communicated with the trumpets.

NUMBERS—NOTE ON 10:2 trumpets. According to a Jewish tradition, these instruments were between 12 and 20 inches long and had a narrow tube that was flared at the end. **hammered work.** The same description is given concerning the cherubim above the mercy seat. See Ex. 25:18 and 37:7.

NUMBERS—NOTE ON 10:3–4 both . . . one. The first function of the trumpets was to gather the people to the tabernacle. When both trumpets were blown, all adult males of the congregation were to gather. If only one trumpet was blown, the leaders were to come.

NUMBERS—NOTE ON 10:5 set out. The second purpose of the trumpets was to give a signal indicating that the tribes were to begin their march. The exact difference between the blowing for the gathering at the tabernacle and for the march is not known. Jewish tradition said the convocation sound was a long steady blast, while the advance signal was a succession of three shorter notes.

NUMBERS—NOTE ON 10:8 a perpetual statute. The blowing of the horns was to be a perpetual ordinance in Israel, calling the people to worship or to war.

NUMBERS—NOTE ON 10:11–36 Finally, in an orderly and obedient fashion, Israel departed from Sinai as the Lord commanded through Moses.

NUMBERS—NOTE ON 10:11 second year . . . twentieth day of the month. Only 13 months after the exodus from Egypt and 11 months after the arrival at Sinai, Israel began to march toward Canaan.

NUMBERS—NOTE ON 10:12 the wilderness of Sinai. According to 13:26, Kadesh was in the Wilderness of Paran, probably at its northern border. This verse gives a summary of God’s leading from Sinai to Kadesh.

NUMBERS—NOTE ON 10:14–28 The order of march followed by Israel in these verses is in exact conformity to the details given in 2:1–34.

NUMBERS—NOTE ON 10:14 **standard.** *See note on 2:2*. **Nahshon.** For the fourth, and final time in the book of Numbers, the 12 leaders of the first generation of Israel were noted (see chs. 1; 2; and 7). In accordance with Gen. 49:8–12, the tribe of Judah was given preeminence as the ruling tribe. It led the march into the Promised Land.

NUMBERS—NOTE ON 10:29 **Hobab.** As the son of Reuel, Hobab was Moses' brother-in-law. **Reuel.** Reuel was the father-in-law of Moses (see Ex. 2:18). **Come with us.** Moses sought Hobab's help in leading Israel through the wilderness. He promised Hobab a portion of the inheritance of Israel within the land if he would come. The text of Numbers does not explicitly state whether Hobab responded to Moses or not. But Judg. 1:16 implies that Hobab agreed to Moses' request. Later, he joined with Judah in the conquest of the land and did receive the blessing of dwelling in the land.

NUMBERS—NOTE ON 10:33 **three days' journey.** The Israelites traveled for three days from Sinai before they encamped for more than one night.

NUMBERS—NOTE ON 10:35–36 As Israel traveled and encamped, Moses prayed that the Lord would give victory and that his presence would be among her.

NUMBERS—NOTE ON 11:1–25:18 In contrast to Num. 1–10, a major change takes place at 11:1. Obedient Israel became complaining (11:1; 14:2, 27, 29, 36; 16:1–3, 41; 17:5) and rebellious (14:9; 17:10) Israel. Ultimately, Moses and Aaron rebelled against the Lord as well (20:10, 24). In response to Israel's disobedience, the Lord's anger was aroused (11:1, 10, 33; 12:9; 14:18; 25:3–4) and he plagued his people (14:37; 16:46–50; 25:8–9, 18) as he had Pharaoh and the Egyptians (Ex. 9:14; 12:13; 30:12). Nevertheless, even though God judged that generation of Israel, he will still fulfill his promises to Abraham in the future (23:5–24:24).

NUMBERS—NOTE ON 11:1–12:16 The complaining of the people and leaders began on the journey from Sinai to Kadesh.

NUMBERS—NOTE ON 11:1 the Lord heard it. Their complaining was outward and loud. **outlying parts of the camp.** God in his grace consumed only those who were on the very edges of the encampment of Israel.

NUMBERS—NOTE ON 11:4 the rabble. The word occurs only here in the OT. However, another word, “multitude,” was used in Ex. 12:38. The “rabble” here are non-Israelites who left Egypt with Israel in the exodus. **meat.** After over a year of eating manna in the wilderness, the mixed multitude wanted the spicy food of Egypt once again.

NUMBERS—NOTE ON 11:7 manna. See Ex. 16:14. **bdellium.** This refers more to appearance than color, i.e., it had the appearance of a pale resin.

NUMBERS—NOTE ON 11:13–14 Moses confessed to God that he was not able to provide meat for the people as they demanded. Their complaining was discouraging him so that because of this great burden, Moses desired death from the hand of the Lord.

NUMBERS—NOTE ON 11:16–30 In response to Moses’ despair in leading the people, the Lord gave him 70 men to help.

NUMBERS—NOTE ON 11:16 seventy men. These aides to Moses might be the same 70 referred to in Ex. 18:21–26.

NUMBERS—NOTE ON 11:17 the Spirit. This refers to the Spirit of God. It was by means of the Holy Spirit that Moses was able to lead Israel. In v. 25, the Lord gave the Spirit to the 70 men in fulfillment of the word he gave to Moses.

NUMBERS—NOTE ON 11:21 six hundred thousand. Moses rounded off the 603,550 of 1:46 and 2:32.

NUMBERS—NOTE ON 11:23 Is the Lord’s hand shortened? The Lord indicated he was able to do as he had said and provide meat for the 600,000 men of Israel and their families for one month.

NUMBERS—NOTE ON 11:25 prophesied. Here the prophesying refers to the giving of praise and similar expressions of worship to the Lord without prior training. The text is clear that this was a one-time event as far as these men were concerned.

NUMBERS—NOTE ON 11:29 **that the Lord would put his Spirit on them!** Moses desired and anticipated the day when all of God's people would have his Spirit within them. By this, he looked forward to the New Covenant. See Ezek. 36:22–27; Jer. 31:31ff.; Joel 2:28.

NUMBERS—NOTE ON 11:31 **a day's journey.** The Lord, using a wind, brought a great quantity of quail that surrounded the encampment within one day's journey. **about two cubits above the ground.** The birds flew at a height of about 3 feet where they were able to be easily captured or clubbed to the ground by the people.

NUMBERS—NOTE ON 11:32 **ten homers.** About 60–70 bushels.

NUMBERS—NOTE ON 12:1–16 The brother and sister of Moses opposed his leadership. The immediate occasion was the prophesying of the elders. Moses' position as the spokesman for God to Israel was called into question.

NUMBERS—NOTE ON 12:1 **Cushite.** Ethiopia (also known as Cush), south of Egypt, was inhabited by the descendants of Cush, the firstborn son of Ham (Gen. 10:6–7). Although the term "Cushite" could have been used concerning Zipporah, Moses' first wife, it seems more likely that Moses had remarried after the death of Zipporah. The marriage to the Ethiopian woman had been recent and furnished the pretext for the attack of Miriam and Aaron. Since Miriam is mentioned first, she probably was the instigator of the attack against Moses.

NUMBERS—NOTE ON 12:2 **spoken only through Moses.** Miriam and Aaron asserted that God had spoken to them in the same way that he had spoken to Moses.

NUMBERS—NOTE ON 12:3 **very meek.** This statement is often cited as evidence that Moses could not have written the book of Numbers, for he would not have boasted in his own humility. However, the Holy Spirit certainly could inspire Moses to make an accurate statement about himself, probably against his own natural inclination. In this context, Moses was asserting there was nothing that he had done to provoke this attack by Miriam and Aaron.

NUMBERS—NOTE ON 12:5 the Lord came down. As in Gen. 11:5, this clause states that the Lord knows and deals with situations on earth. Here the Lord came down and, in Num. 12:10, departed. This was God's answer to the attack against Moses.

NUMBERS—NOTE ON 12:7 my servant Moses. This phrase is also repeated in v. 8. A servant of the Lord in the OT is one who responded in faith by obedience to the word of the Lord. **faithful in all my house.** A reference to Moses' loyal performance of his role as covenant mediator between the Lord and Israel.

NUMBERS—NOTE ON 12:8 mouth to mouth. God spoke to Moses without mediation. Also the Lord did not speak to Moses through visions and dreams, but plainly. It was not that Moses saw the full glory of God (cf. John 1:18), but rather that he had the most explicit, intimate encounters (cf. Deut. 34:10). **the form of the Lord.** This is the likeness or representation of the Lord that Moses was privileged to see. See Ex. 33:23.

NUMBERS—NOTE ON 12:10 leprous. In judgment of Miriam's opposition to Moses, the Lord struck her with leprosy. For the treatment of a leper, see Lev. 13–14. A public sin required a public response from the Lord.

NUMBERS—NOTE ON 12:16 wilderness of Paran. *See note on 10:12*.

NUMBERS—NOTE ON 13:1–14:45 These chapters record the massive failure of Israel at Kadesh. The people failed to believe the Lord (14:11) and take the Promised Land. Their lack of faith was open rebellion against the Lord (14:9). The NT looks back to these times as an illustration of apostasy (cf. 1 Cor. 10:5; Heb. 3:16–19).

NUMBERS—NOTE ON 13:1 The Lord spoke to Moses. According to Deut. 1:22–23, the people had first requested the spies be sent out after Moses challenged them to take the land. Here, the Lord affirmed the peoples' desire and commanded Moses to send them.

NUMBERS—NOTE ON 13:2 **spy out the land of Canaan.** The spies were specifically called to explore the land that God had promised to Israel. This exploration gave valuable information to Moses for the conquest of the land.

NUMBERS—NOTE ON 13:3 **heads of the people of Israel.** These leaders were different from those mentioned in Num. 1; 2; 7; and 10. Presumably the tribal leaders in the four earlier lists were older men. The task for the spies called for some leaders who were younger, probably about 40 years of age, based on the ages of Caleb and Joshua.

NUMBERS—NOTE ON 13:16 **Hoshea . . . Joshua.** For reasons not made clear, Moses changed the name of Hoshea, meaning "desire for salvation," to Joshua, meaning "the Lord is salvation."

NUMBERS—NOTE ON 13:17–20 The spies were to determine the nature of the land itself, as well as the strengths and weaknesses of the people.

NUMBERS—NOTE ON 13:20 **the time was the season of the first ripe grapes.** Mid-summer (mid to late July).

NUMBERS—NOTE ON 13:21 **from the wilderness of Zin to Rehob.** These were the southernmost and northernmost borders of the land.

NUMBERS—NOTE ON 13:22 **Hebron.** The first major city the spies came to in Canaan. Abram had earlier built an altar to the Lord here (cf. Gen. 13:18). Abraham and Isaac were buried here (Gen. 49:31). The city had been fortified at about 1730 B.C., seven years before the building of Zoan in Egypt, and later became the inheritance of Caleb (Josh. 14:13–15) and then David's capital when he reigned over Judah (2 Sam. 2:1–4). **the descendants of Anak.** Cf. Num. 13:28. Anak was probably the ancestor of Ahiman, Sheshiai, and Talmai, who were living at Hebron. They were noted for their height (Deut. 2:21; 9:2).

NUMBERS—NOTE ON 13:23 **the Valley of Eshcol.** Eshcol means "cluster."

NUMBERS—NOTE ON 13:28 **the people . . . are strong.** The spies reported that the land was good; however, the people were too strong to be conquered.

NUMBERS—NOTE ON 13:30 **Caleb quieted the people.** The verb “quieted” usually occurs in the form of the interjection “Hush!” This implies that the spies report evoked a vocal reaction from the people. Caleb concurred with the report of the other spies, but called the people to go up and take the land, knowing that with God’s help they were able to overcome the strong people.

NUMBERS—NOTE ON 13:32 **a bad report.** The report of the 10 spies was evil because it exaggerated the dangers of the people in the land, sought to stir up and instill fear in the people of Israel and, most important, it expressed their faithless attitude toward God and his promises.

NUMBERS—NOTE ON 13:33 **Nephilim.** This term was used in Gen. 6:4 for a group of strong men who lived on the earth before the flood. The descendants of Anak were, in exaggeration, compared to these giants, which led the spies to view themselves as grasshoppers before them.

NUMBERS—NOTE ON 14:1 **all the congregation . . . wept.** All of Israel bewailed the circumstances.

NUMBERS—NOTE ON 14:2 **grumbled.** The term means “to murmur.” Specifically they wished they had died in Egypt or the wilderness.

NUMBERS—NOTE ON 14:4 **choose a leader and go back to Egypt.** The faithless people were ready to reject God’s leader, Moses.

NUMBERS—NOTE ON 14:6 **tore their clothes.** This was an indication of distress (see Gen. 37:29).

NUMBERS—NOTE ON 14:7–9 Joshua and Caleb reaffirmed their appraisal that the land was good and their confidence that the Lord would deliver it and its people into their hands.

NUMBERS—NOTE ON 14:10 **the glory of the Lord appeared.** In response to the people’s violent rejection of Joshua and Caleb’s challenge, God appeared.

NUMBERS—NOTE ON **14:11** **despise . . . not believe in me.** They had refused to trust or rely on God and his power to give them the land of Canaan in spite of the signs that he had done in their midst.

NUMBERS—NOTE ON **14:12** **I will make of you a nation.** As in Ex. 32:9–10, God threatened to wipe out the people and start over again with Moses' "son." This justifiable threat showed the seriousness with which God took rebellion on the part of his people.

NUMBERS—NOTE ON **14:13–19** As in Ex. 32:11–13, Moses interceded for Israel to protect the Lord's reputation with the Egyptians, who would charge the Lord with inability to complete his deliverance of Israel and thus deny his power. Second, the Lord's loyal love was the basis on which the Lord could forgive his people.

NUMBERS—NOTE ON **14:22** **ten times.** Taken literally this includes: 1) Ex. 14:10–12; 2) Ex. 15:22–24; 3) Ex. 16:1–3; 4) Ex. 16:19–20; 5) Ex. 16:27–30; 6) Ex. 17:1–4; 7) Ex. 32:1–35; 8) Num. 11:1–3; 9) Num. 11:4–34; and 10) Num. 14:3.

NUMBERS—NOTE ON **14:24** **my servant Caleb.** Since Caleb was recognized as one who feared and trusted the Lord, he later rewarded his faith (cf. Josh. 14).

NUMBERS—NOTE ON **14:25** **turn . . . and set out for the wilderness.** Because of Israel's refusal to enter the land, instead of continuing northward, God commanded they move southward toward the Gulf of Aqabah.

NUMBERS—NOTE ON **14:26–35** The Lord granted the Israelites their wish, i.e., their judgment was that they would die in the wilderness (vv. 29, 35: cf. v. 2). Their children, however, whom they thought would become victims (v. 3), God would bring into the land of Canaan (vv. 30–32). The present generation of rebels would die in the wilderness until 40 years were completed. The 40 years were calculated as one year for each day the spies were in Canaan.

NUMBERS—NOTE ON 14:37 died by plague. As an indication of the certainty of the coming judgment, the 10 spies who undermined the people’s faith were struck by the plague and died.

NUMBERS—NOTE ON 14:44 they presumed to go up to the heights of the hill country. With characteristic obstinacy, the people rejected Moses’ counsel and the Lord’s command and went to attack the Amalekites in the hill country. Since the Lord was not with them, they were defeated.

NUMBERS—NOTE ON 15:1–41 Even though the Israelites had rebelled against the Lord and were under his judgment, the Lord still planned to give the land of Canaan to them. These laws assumed Israel’s entrance into the land (15:2, 17).

NUMBERS—NOTE ON 15:1–16 The law of the grain offering recorded here differs from that given in Lev. 2. The grain offerings in Leviticus were offered separately as a gift to the Lord. Here, for the first time, grain and drink offerings were allowed to be offered along with either a burnt or a peace offering.

NUMBERS—NOTE ON 15:4 ephah . . . hin. Measurements equal to 4 to 6 gallons and 6 to 8 pints.

NUMBERS—NOTE ON 15:17–21 This regulation pertained to the offering of the firstfruits of the harvest. When the people entered the land of Canaan and began to enjoy its produce, they were to show their devotion to the Lord by presenting to him a cake baked from the first cuttings of the grain.

NUMBERS—NOTE ON 15:22 sin unintentionally. Sin offerings were prescribed whenever any of the Lord’s commands were disobeyed accidentally, i.e., by unintentional neglect or omission. In vv. 24–26, the offerings for the whole community were given. In vv. 27–29, the offerings for the individual person who sinned unintentionally were stated.

NUMBERS—NOTE ON 15:30 does anything with a high hand. These sins, committed knowingly and deliberately, were described as blasphemous because they were an arrogant act of insubordination against the Lord.

Anyone guilty of presumptuous sin was to be excommunicated from Israel and put to death.

NUMBERS—NOTE ON 15:32–36 This was an illustration of defiant sin. When it was determined that there was a premeditated violation of the Sabbath law, death was required.

NUMBERS—NOTE ON 15:37–38 **tassels.** These blue tassels were in the form of a flower or petal and were attached to the garments of the Israelites to remind them of their need to trust and obey God's commands.

NUMBERS—NOTE ON 15:41 **the Lord.** This reminder harkens back to Moses' first encounter with the Lord in the desert (Ex. 3:13–22).

NUMBERS—NOTE ON 16:1–18:32 In 16:1–40, Korah (a Levite), allied with some Reubenites and other leaders of Israel, instigated an organized opposition to the authority of Aaron and the priests. Their argument against Moses and Aaron was that by claiming the unique right and responsibility to represent the people before God, they exalted themselves based on the promise that "all in the congregation are holy, every one of them, and the Lord is among them" (16:3). The Lord dealt with these rebels (16:4–40) and reaffirmed his choice of Aaron (16:41–17:13). Finally, the Lord restated the duties and support of both the priests and Levites (18:1–32). These events took place at some unidentified place and time during Israel's wilderness wanderings.

NUMBERS—NOTE ON 16:1 **Korah.** Korah was descended from Levi through Kohath. Being a son of Kohath, he already had significant duties at the tabernacle (see 4:1–20). However, he desired further to be a priest (see 16:10).

NUMBERS—NOTE ON 16:8 **sons of Levi.** Other Levites were involved in this rebellion with Korah.

NUMBERS—NOTE ON 16:12 **Dathan and Abiram.** These two men of the tribe of Reuben despised Moses, blaming him for taking Israel out of the land of Egypt and failing to bring them into the land of Canaan. Because of

Moses’ perceived failure, they attacked him, joining with Korah in the rebellion against Moses and Aaron.

NUMBERS—NOTE ON 16:15 **I have not harmed one of them.** Moses pled his innocence before the Lord, claiming to have been a true servant-leader. This confirms that Num. 12:3 could have been written by Moses.

NUMBERS—NOTE ON 16:16–35 God judged those who rebelled against Moses and Aaron by putting them to death.

NUMBERS—NOTE ON 16:21 The Lord answered Moses’ intercession by calling the people to depart from the tents of the rebels so that only they would be judged.

NUMBERS—NOTE ON 16:22 **God of the spirits of all flesh.** This phrase appears only here and in 27:16. Moses called on the omniscient God—who knows the heart of everyone—to judge those who had sinned, and those only.

NUMBERS—NOTE ON 16:30 **something new.** This supernatural opening of the earth to swallow the rebels was a sign of God’s wrath and the vindication of Moses and Aaron.

NUMBERS—NOTE ON 16:32 **their households.** Numbers 26:11 indicates that this did not include their children.

NUMBERS—NOTE ON 16:36–40 The 250 leaders of Israel had brought censers filled with fire before the Lord (16:17–18). The censers were holy to the Lord since they had been used in the tabernacle. Therefore, Eleazar was commanded to hammer out the metal censers into a covering for the altar. That covering was to be a perpetual reminder that God had chosen Aaron and his descendants for the priesthood.

NUMBERS—NOTE ON 16:41–50 Instead of bringing about the repentance of the people, the Lord’s wrath only led to more complaining. Though the children of Israel held Moses and Aaron accountable for the people who had been killed by the Lord, it was the intervention of Moses and Aaron for the entire nation that saved them from destruction because of their opposition to God.

NUMBERS—NOTE ON 16:46 **incense.** Incense was symbolic of prayer. Aaron interceded in prayer and the plague stopped (v. 48).

NUMBERS—NOTE ON 16:49 **14,700.** See 1 Cor. 10:10.

NUMBERS—NOTE ON 17:2 **twelve staffs.** These sticks of wood were to bear the names of the 12 tribes, with the tribe of Levi replaced by the name Aaron.

NUMBERS—NOTE ON 17:4 **before the testimony.** The testimony is the Ten Commandments written on two stone tablets kept in the ark of the covenant. The phrase "before the testimony" is synonymous with "before the ark."

NUMBERS—NOTE ON 17:8 **the staff of Aaron.** God had stated that the stick of the man he had chosen would blossom (17:5). The stick of Aaron had not only blossomed, but had yielded ripe almonds. Thus God had exceeded the demands of the test, so there would be no uncertainty of the fact that Aaron had been chosen as high priest.

NUMBERS—NOTE ON 17:10 **a sign.** Aaron's rod that blossomed and brought forth fruit was to be kept as an indication of God's choice in order to permanently stop the murmuring of the rebellious Israelites.

NUMBERS—NOTE ON 17:12 **Behold, we perish.** Finally, the people realized their sin in challenging Aaron's role.

NUMBERS—NOTE ON 17:13 **comes near.** The people's fear of going near to God led to a reaffirmation of the priesthood of Aaron and his sons in ch. 18.

NUMBERS—NOTE ON 18:1–7 Only Aaron and his family could minister with the holy articles of the sanctuary of God.

NUMBERS—NOTE ON 18:1 **the Lord said to Aaron.** Only here in vv. 1–25 and in Lev. 10:8 does the Lord speak directly to Aaron alone. **bear iniquity.** Aaron and his sons from this point forward were responsible for any offense against the holiness of the tabernacle or violations of the rules of priesthood.

NUMBERS—NOTE ON 18:7 **priesthood as a gift.** Even though the priesthood demanded much, the priests were to view it as a gift from the Lord.

NUMBERS—NOTE ON 18:8–20 In return for their service to the Lord, the priests were to receive a portion of the offerings that the people presented in worship. They could keep all of the parts of the sacrifices not consumed on the altar by fire. Also, the offerings of firstfruits and everything devoted to the Lord were theirs as well.

NUMBERS—NOTE ON 18:19 **a covenant of salt forever.** Salt, which does not burn, was a metaphor to speak of durability. As salt keeps its flavor, so the Lord's covenant with the priesthood was durable. The Lord would provide through the offerings of his people for his priests forever.

NUMBERS—NOTE ON 18:21–24 The Levites received the tithes from the people. This was their source of income and compensation for their tabernacle service.

NUMBERS—NOTE ON 18:25–32 As the Levites themselves received the tithe, they were also required to present a tithe (a tenth) of what they received to the Lord.

NUMBERS—NOTE ON 19:1–22 Over a period of 38.5 years, over 1.2 million people died in the wilderness because of God's judgment. The Israelites were continually coming into contact with dead bodies, which led to ceremonial uncleanness. Therefore, the Lord provided a means of purification so that those who came into contact with dead bodies might be cleansed.

NUMBERS—NOTE ON 19:1–10 The provision given for the preparation of the "water for impurity" (cf. Lev. 12–15).

NUMBERS—NOTE ON 19:2 **red heifer without defect.** A reddish brown cow, probably young since no yoke had been laid on it. This cow was burned and its ashes were used as the agent of purification (see v. 9).

NUMBERS—NOTE ON 19:3 **Eleazar.** The son of Aaron was a deputy high priest who was in charge of the slaughter of the red cow. **outside the camp.** The red cow was killed outside the camp of Israel, and its ashes were stored there as well (see v. 9). Hebrews 13:11–13 picks up the image of “outside the camp” as it relates to Christ’s death outside of Jerusalem.

NUMBERS—NOTE ON 19:6 **cedarwood and hyssop and scarlet.** The cow was totally consumed by the fire along with these three materials, which were also used in the ritual of purification of skin disease (Lev. 14:1–9). The ashes of all these and the cow were mixed to make the agent by which cleansing could take place.

NUMBERS—NOTE ON 19:11–22 A general statement regarding the use of the “water for impurity” (vv. 11–13) is followed by a more detailed explanation of the procedure to be followed.

NUMBERS—NOTE ON 19:18 **a clean person.** Any clean person, not just priests, could sprinkle the unclean with the water for impurity.

NUMBERS—NOTE ON 20:1–22:1 These chapters record the beginning of the transition from the old generation (represented by Miriam and Aaron) to the new generation (represented by Eleazar). Geographically, Israel moves from Kadesh (20:1) to the plains of Moab (22:1) from where the conquest of the land would be launched. There is an interval of 37 years between 19:22 and 20:1.

NUMBERS—NOTE ON 20:1–13 Just as the children of Israel failed to trust in the Lord (14:11) and thus were not allowed to go into the Promised Land (14:30), Israel's leaders, Moses and Aaron, would also not go into the land because of failure to trust in the Lord.

NUMBERS—NOTE ON 20:1 **the first month.** The year is not stated. However, at the end of this chapter, there is a report of the death of Aaron. According to Num. 33:38, Aaron died on the first day of the fifth month of the fortieth year after the exodus from Egypt. Thus, the first month here must be of the fortieth year. Most of the older generation had died in the wilderness. **Kadesh.** As the people had begun their wilderness wanderings at Kadesh (13:26), so they ended them there. Kadesh was located on the northern boundary of the wilderness of Paran (13:26) and on the southeast border of the wilderness of Zin. **Miriam died.** Miriam, who led Israel in celebrating the victory over Egypt at the Red Sea (Ex. 15:20–21), also led the attack against Moses recorded in Num. 12:1–15. Her death served as a symbol that the old generation would not enter Canaan.

NUMBERS—NOTE ON 20:2 **no water.** During Israel's 40 years in the wilderness, water was their greatest physical need. The Lord had provided it continually, beginning at Horeb (Ex. 17:1–7). The present lack of water stirred the people to contend with Moses.

NUMBERS—NOTE ON 20:3 **Would that we had perished when our brothers perished.** The situation was so desperate in the people's mind that they wished they had been among those who died in Korah's rebellion (16:41–50).

NUMBERS—NOTE ON 20:6 **fell on their faces.** As he had done in the past, Moses sought the Lord's counsel (see 14:5; 16:4).

NUMBERS—NOTE ON 20:8 tell the rock. Though God told Moses to take his rod with which he had performed many wonders in the past (Ex. 4:1–5; 7:19–21; 14:16; 17:5–6), he was only to speak to the rock for it to yield water.

NUMBERS—NOTE ON 20:10 you rebels. Instead of speaking to the rock, Moses spoke to the people, accusing them of being rebels against God. By his actions, Moses joined the people in rebellion against God (see 27:14).

NUMBERS—NOTE ON 20:12 you did not believe in me. The Lord’s evaluation of Moses was that he failed to take God at his word and thus to treat him as holy to the people. Moses here failed in the same way as Israel had at Kadesh 38 years previously (14:11). **you shall not bring this assembly into the land.** God’s judgment upon Moses for his sin of striking the rock was that he would not take Israel into the land of Canaan. The inclusion of Aaron demonstrated his partnership with Moses in the action against the Lord.

NUMBERS—NOTE ON 20:13 Meribah. Lit., “contention, quarreling” (see esv footnote). The same name was used earlier at the first occasion of bringing water from the rock (Ex. 17:7).

NUMBERS—NOTE ON 20:14–21 Moses’ attempt to pass through the territory of Edom was rejected by the king.

NUMBERS—NOTE ON 20:14 your brother Israel. The people of Edom were descended from Esau, the brother of Jacob (see Gen. 36:1).

NUMBERS—NOTE ON 20:17 the King’s Highway. The major north-south trade route from the Gulf of Aqabah north to Damascus, which passed through the Edomite city of Sela.

NUMBERS—NOTE ON 20:20 with a large army and with a strong force. The king of Edom sent out his army to intercept Israel. Since Israel was forbidden by the Lord to engage in warfare with Edom (Deut. 2:4–6), they turned away from Edom’s border.

NUMBERS—NOTE ON 20:22–29 Eleazar succeeded his father Aaron as high priest. Aaron's death further marked the passing of the first generation.

NUMBERS—NOTE ON 20:22 **Mount Hor.** Likely a mountain to the northeast of Kadesh on the border of Edom.

NUMBERS—NOTE ON 20:24 **because you rebelled against my command.** Aaron had joined Moses in rebellion against God (v. 12). Aaron's death foreshadowed the death of Moses.

NUMBERS—NOTE ON 20:29 **wept . . . thirty days.** This was the same mourning period as for Moses (Deut. 34:8). Since the normal time for mourning was seven days (see Gen. 50:10), the length of this mourning showed the importance of Aaron and the loss to Israel.

NUMBERS—NOTE ON 21:1–3 Israel's first victory over the Canaanites occurred at Hormah, the place they had previously been defeated (see 14:45).

NUMBERS—NOTE ON 21:1 **king of Arad.** This raiding king came from a Canaanite city in the south (i.e., the Negeb).

NUMBERS—NOTE ON 21:3 **they devoted them . . . to destruction.** Israel vowed to the Lord that if he would give them victory over Arad, they would completely destroy them, not claiming the spoils of victory for themselves. The Lord responded to this vow and gave victory.

NUMBERS—NOTE ON 21:4–9 After their victory over Arad, Israel showed again their lack of obedience toward the Lord.

NUMBERS—NOTE ON 21:4 **by the way to the Red Sea.** Cf. Deut. 2:1. Since the way through Edom was barred, Moses turned to the south to take Israel around Edom. Thus, Israel journeyed toward Elath on the coast of the Gulf of Aqabah. This long, circuitous route led to impatience and frustration on the part of Israel.

NUMBERS—NOTE ON 21:5 **this worthless food.** The people's impatience led them to despise the manna (see 11:6).

NUMBERS—NOTE ON 21:6 **fiery serpents.** So called because these snake bites inflicted a fiery inflammation.

NUMBERS—NOTE ON 21:7 **We have sinned.** The people confessed their iniquity and asked that they might be released from the judgment God had sent.

NUMBERS—NOTE ON 21:9 **a bronze serpent.** One had to fix his gaze upon this snake, a definite act of the will, if he wanted to be healed and live. See the typological use of this incident in John 3:14–15.

NUMBERS—NOTE ON 21:10–20 Israel circled around both Edom and Moab and encamped on the north side of the Arnon River in the territory of the Amorites.

NUMBERS—NOTE ON 21:14 **the Book of the Wars of the Lord.** This was apparently a book of victory songs that was current at the time of Moses, possibly written by Moses or a contemporary. The work is cited here as evidence that the Arnon River was the northern boundary of Moab.

NUMBERS—NOTE ON 21:16 **Beer.** Lit., “well.” Here God provided water for Israel. In response, Israel praised the Lord with a song that might have also come from “the Book of the Wars of the Lord” (vv. 17–18).

NUMBERS—NOTE ON 21:21–32 As with Edom (20:14–19), Israel requested passage through the land of Sihon, a king of the Amorites. Since there was no requirement from the Lord not to engage the Amorites in warfare as there had been for Edom, when Sihon brought out his army, he was attacked and defeated by Israel. Israel thus took the land bounded by the Arnon River on the south, the Dead Sea and Jordan River on the west, the Jabbok River on the north, and the land of the Ammonites on the east.

NUMBERS—NOTE ON 21:27 **the ballad singers say.** These words came from the wise men, probably among the Amorites. The words of vv. 27–30 describe the Amorites’ defeat of the Moabites north of the Arnon River. Ironically, as the Amorites had taken the land from the Moabites, the Israelites had taken the land from the Amorites. The purpose of these words cited by Moses was to substantiate Israel’s right to this land. According to

God’s commandments, the territory belonging to the Moabites was not to be taken by Israel because the Moabites were descendants of Lot (Deut. 2:9). However, what belonged to the Amorites had been promised to Israel and was theirs for the taking.

NUMBERS—NOTE ON 21:33–35 The land north of the Jabbok River was under the control of Og, another Amorite king. Og attacked Israel and suffered a devastating defeat. Thus, all of the land in the Transjordan from the Arnon River in the south to the heights of Bashan in the north came under Israelite control.

NUMBERS—NOTE ON 22:1 With their control of Transjordan secured, Israel moved unimpeded to the plains of Moab in preparation for assaulting Canaan.

NUMBERS—NOTE ON 22:2–24:25 The narrative changes to center on Balaam, a pagan prophet. His oracles reassert the faithfulness of the Lord to the Abrahamic Covenant and his purpose to bless Israel. In 22:2–40, the events leading to Balaam’s words are recorded. This is followed in 22:41–24:24 with the words of his prophecies, and the conclusion is in 24:25.

NUMBERS—NOTE ON 22:3 **Moab was in great dread.** The Moabites were descendants of Lot (see Gen. 19:36–37). Balak, their king, had seen how the Israelites destroyed the Amorites. Not knowing that Israel was forbidden by God to attack Moab, he was terrified that the same end awaited him and his people (Deut. 2:9).

NUMBERS—NOTE ON 22:4 **Midian.** The Midianites were descendants of Abraham through Keturah (see Gen. 25:1–4), who lived south of Moab’s border. When Moab communicated to the elders of Midian that they were in danger of being destroyed by Israel as well, they joined with Moab in an alliance to defeat Israel.

NUMBERS—NOTE ON 22:5 **Balaam.** Balaam was from Pethor, a city on the Euphrates River, perhaps near Mari, where the existence of a cult of prophets whose activities resembled those of Balaam have been found. Balaam practiced magic and divination (24:1) and eventually led Israel into apostasy (31:16). Later Scripture identifies Balaam as a false prophet (Deut.

23:3–6; Josh. 13:22; 24:9–10; Neh. 13:1–3; Micah 6:5; 2 Pet. 2:15–16; Jude 11; Rev. 2:14).

NUMBERS—NOTE ON 22:6 curse this people. Knowing that Israel was too strong to defeat militarily, Balak called for Balaam to come and curse Israel. A curse was a spoken word that was believed to bring misfortune upon the one it was spoken against. Balak acknowledged that Balaam had the reputation of pronouncing curses that actually worked.

NUMBERS—NOTE ON 22:8 as the Lord speaks to me. Throughout these chapters Balaam himself used the name "Lord," i.e., Israel's God (22:13, 18–19; 23:3, 12; 24:13). In 22:18 he even called the Lord, "the Lord my God." In this verse it must be assumed that Balaam expected the God of Israel to speak to him. As a pagan prophet he would anticipate making contact with the gods of any people.

NUMBERS—NOTE ON 22:9 God came to Balaam. Israel's God did communicate to Balaam. However, rather than using the term "Lord," which indicates a covenant relationship, God consistently used the word "God" when he spoke to him (22:9, 12, 20). Though Balaam used the word "Lord," the biblical text makes it clear that he did not have a relationship with Israel's God.

NUMBERS—NOTE ON 22:12 they are blessed. Balaam could not curse Israel because the Lord had determined to give them blessing only.

NUMBERS—NOTE ON 22:20 only do what I tell you. Because of his great desire for the material wealth that would come to him, Balaam desired to go to Balak. He implored the Lord even after God had told him not to go. God acceded to Balaam's request to let him go, but told him that he could speak only the true message from God.

NUMBERS—NOTE ON 22:22 because he went. Even though God had given Balaam permission to go (v. 20), he knew that his motive was not right. Thus the anger of the Lord burned against Balaam because God knew that he was not yet submissive to what he required. The result of God's confrontation with Balaam was a reaffirmation of the word given in v. 20, repeated in v. 35, that he was to speak only the words that God wanted him to speak. That Balaam got the message is explicitly stated in v. 38. **the angel of the Lord.** The angel of the Lord was a manifestation of the presence of the Lord himself. He was equated with deity (see Gen. 16:7; 18:1–2; Ex. 3:1–6). *See note on Ex. 3:2*.

NUMBERS—NOTE ON **22:28** **the Lord opened the mouth of the donkey.** Balaam's donkey was able to see the angel of the Lord with his drawn sword (v. 23, 25, 27). Realizing the danger to herself, she sought to avoid the angel. In doing this, she preserved Balaam as well. Miraculously, the donkey was able to communicate with Balaam.

NUMBERS—NOTE ON **22:31** **the Lord opened the eyes of Balaam.** The Lord allowed Balaam to see things as they really were, especially those things that are not ordinarily visible to humans, and to be submissive to his will as he went to Balak.

NUMBERS—NOTE ON **22:41–23:12** Balaam's first oracle emphatically stated that Israel could not be cursed (23:8). She was unlike all the other nations of the world (23:9). Balaam even wished to share in her blessing (23:10).

NUMBERS—NOTE ON **23:5** **the Lord put a word in Balaam's mouth.** Even though Balak and Balaam offered sacrifices on pagan altars, it was the Lord who gave Balaam his oracle.

NUMBERS—NOTE ON **23:7** **Balaam took up his discourse.** This statement introduces each of Balaam's speeches (vv. 7, 18; 24:3, 20, 21, 23).

NUMBERS—NOTE ON **23:10** **Who can count the dust of Jacob.** Here is Oriental hyperbole signifying a very populous nation as Jacob's posterity was to be (cf. Gen. 13:16; 28:14). **fourth part of Israel.** The camp was divided into four parts, one on each side of the tabernacle. If one could not count the part, certainly no one could count the whole.

NUMBERS—NOTE ON **23:13–26** Balaam's second oracle reaffirmed the Lord's determination to bless Israel. The iniquity in Israel was mercifully set aside by the Lord (23:21) and therefore would not stop his plan. The God who supernaturally brought Israel out of Egypt (23:22) would give victory over all her enemies (23:24).

NUMBERS—NOTE ON 23:19 **God is not man.** In contrast to the unreliability of man, so well seen in Balaam himself, God is reliable and immutable. He does not change; therefore, his words always come to pass.

NUMBERS—NOTE ON 23:27–24:14 Balaam's third oracle focused on the ultimate King (the "Messiah"), who would bring the blessings of the Abrahamic Covenant both to Israel and the nations.

NUMBERS—NOTE ON 23:28 **Peor.** Also named Beth-peor (Deut. 3:29), it was the location of a temple to Baal (Num. 25:3).

NUMBERS—NOTE ON 24:2 **the Spirit of God came upon him.** This terminology was regularly used in the OT for those whom God uniquely prepared to do his work (see Judg. 3:10). Unlike the previous two oracles, Balaam does not involve himself in divination before giving this third oracle. He is empowered with the Holy Spirit to utter God's message accurately.

NUMBERS—NOTE ON 24:3 **whose eye is opened.** His inner eye of understanding had been opened by God's Spirit.

NUMBERS—NOTE ON 24:7 **Agag.** In 1 Sam. 15:32–33, an Amalekite king bore this name. The Amalekites were the first people to attack Israel after they left Egypt (see Ex. 17:8–15). "Agag" may be a proper name or a title of Amalekite rulers, like "Pharaoh" in Egypt.

NUMBERS—NOTE ON 24:8 **God brings him out of Egypt.** Because of the verbal similarities between v. 8 and v. 9, with 23:22 and 23:24, the "him" in this verse is usually interpreted to be Israel. However, since the "him" is singular and the closest reference in 24:7 is to the coming king, it is better to see vv. 8 and 9 as referring to Israel's king. Numbers 24:9 is a direct quote from Gen. 49:9, which speaks of the ultimate King who will come from Judah—the Messiah.

NUMBERS—NOTE ON 24:9 **Blessed are those who bless you.** These words refer to Gen. 12:3. The ultimate fulfillment of the Abrahamic Covenant centers upon the coming Messiah. It is the one who blesses Israel who will ultimately reap God's blessing in the future.

NUMBERS—NOTE ON **24:14** **in the latter days.** Lit., "at the end of days." This term is rightfully used in the OT for the distant future. Balaam's fourth oracle takes the truth communicated in the third and applies it to Moab.

NUMBERS—NOTE ON **24:15–19** Balaam's fourth oracle predicted the future coming of Israel's king, who would "crush the forehead of Moab" and conquer Edom. He will have total dominion.

NUMBERS—NOTE ON **24:20–24** Balaam's final three oracles look at the future of the nations. First, Amalek will come to an end (24:20). Second, the Kenites, identical to or a part of the Midianites, will be carried away by Asshur, i.e., Assyria (24:21–22). Third, Assyria and Eber, probably Israel herself (Gen. 10:21), will be afflicted by Cyprus or Kittim (Kittim came to represent the Mediterranean region west of Palestine and in Dan. 11:30 refers to Rome), until Cyprus comes to ruin.

NUMBERS—NOTE ON **25:1–18** The final failure of Israel before the conquest of Canaan occurred in the plains of Moab. According to 31:16, the incident was brought about by the counsel of Balaam. Failing to be able to curse Israel, he gave the Moabites and Midianites direction in how to provoke the Lord's anger against his people.

NUMBERS—NOTE ON **25:1** **Shittim.** The region across the Jordan River from Jericho where Israel invaded the land of Canaan (see Josh. 2:1).

NUMBERS—NOTE ON **25:3** **yoked himself to Baal of Peor.** Israel engaged in acts of sexual immorality with the women of Moab. Since this was part of the pagan cult that was worshiped by the Moabites, the Israelites joined in these idolatrous practices. The Israelites yoked themselves to the false god of the Moabites and the Midianites, referred to as Baal of Peor. This was a violation of the first commandment.

NUMBERS—NOTE ON **25:6** **Midianite woman.** Cf. vv. 14–15.

NUMBERS—NOTE ON **25:9** **twenty-four thousand.** This is to be differentiated from the plague over the golden calf where 23,000 died (cf. Ex. 32:1–14, 28; 1 Cor. 10:8).

NUMBERS—NOTE ON 25:10–13 Because of Phinehas' zeal for God's holiness, the Lord made a "covenant of a perpetual priesthood" with him so that through his family line would come all future, legitimate high priests (cf. Ps. 106:30–31). This promise will extend even into the millennial kingdom (cf. Ezek. 40:46; 44:10, 15; 48:11).

NUMBERS—NOTE ON 25:17 **Harass the Midianites.** Because the Midianites had attacked Israel by their schemes of sexual and idolatrous seduction, the Lord called Israel to attack them in return. This attack is recorded in 31:1–24.

NUMBERS—NOTE ON 26:1–36:13 The final major section of Numbers records the renewed obedience of Israel. God continued to speak (26:1, 2, 52; 27:6, 12, 18; 28:1; 31:1, 25; 33:50; 34:1, 16; 35:1, 9), and the second generation of Israel obeyed. Most of the commandments in this section related to Israel's life after they entered the land.

NUMBERS—NOTE ON 26:1–32:42 These chapters begin and end speaking of going to war (26:2; 32:20, 29, 32) and the ensuing inheritance of Canaan (26:52–56; 32:32). Israel was being prepared for the conquest of the Promised Land.

NUMBERS—NOTE ON 26:1–51 This second census, like the first taken over 38 years earlier (1:1–46), counted all the men 20 years of age and older, fit for military service.

NUMBERS—NOTE ON 26:5–51 The numbers for each tribe with the net gain or loss were as follows:

Reuben	43,730 (v. 7)	-2,770
Simeon	22,200 (v. 14)	-37,100
Gad	40,500 (v. 18)	-5,150
Judah	76,500 (v. 22)	+1,900
Issachar	64,300 (v. 25)	+9,900
Zebulun	60,500 (v. 27)	+3,100
Manasseh	52,700 (v. 34)	+20,500
Ephraim	32,500 (v. 37)	-8,000
Benjamin	45,600 (v. 41)	+10,200
Dan	64,400 (v. 43)	+1,700

Asher	53,400 (v. 47)	+11,900
Naphtali	45,400 (v. 50)	-8,000
Total	601,730 (v. 51)	-1,820

The great decline in the tribe of Simeon might be due to its participation in the sin of Baal of Peor (see 25:14).

NUMBERS—NOTE ON 26:9 Dathan, and Abiram. These were singled out for special mention because of their part in the rebellion recorded in 16:1–40. Mention of them was a reminder of God’s judgment against rebellion.

NUMBERS—NOTE ON 26:11 the sons of Korah. These sons of Korah were spared judgment because they separated themselves from their father’s house (see 16:26).

NUMBERS—NOTE ON 26:19 Er and Onan. These two sons of Judah did not receive an inheritance in the land because of their great evil (see Gen. 38:1–10).

NUMBERS—NOTE ON 26:33 Zelophehad. The mentioning of Zelophehad having no sons, but only daughters, laid the basis for the laws of inheritance stated in 27:1–11 and 36:1–12.

NUMBERS—NOTE ON 26:52–56 These census numbers would be used to decide the size of each tribe’s inheritance in the land. The exact locations would be determined by lot (see Josh. 13:1–7; 14:1–19:51 for the outworking of these words).

NUMBERS—NOTE ON 26:57–65 As in the first census (3:14–39), the Levites were counted separately. The total number of Levites was 23,000 (26:62), an increase of 1,000 over the previous census (see 3:39).

NUMBERS—NOTE ON 27:1–11 The coming distribution of the land of Canaan presented a dilemma for the family of Zelophehad since he had no sons. His five daughters boldly asked that they inherit their father’s name and his inheritance (vv. 1–4). The Lord’s decision that the daughters should receive his inheritance became the basis of a perpetual statute in Israel governing inheritances (vv. 5–11).

NUMBERS—NOTE ON 27:3 died for his own sin. Zelophehad had not been involved in Korah's rebellion. Instead, he had died under God's judgment in the wilderness, like the rest of the faithless exodus generation.

NUMBERS—NOTE ON 27:8–11 The following is the order of inheritance: son, daughter, brother, paternal uncle, and closest relative in the family. This same order (with the exception of the daughter) was followed in Lev. 25:48–49 dealing with the various cases of redemption of the land in the jubilee year.

NUMBERS—NOTE ON 27:12–14 God reaffirmed that Moses could not enter the land of Canaan, although he was able to see it from Mount Nebo, across from Jericho (see Deut. 32:49).

NUMBERS—NOTE ON 27:15–17 Moses' greatest concern was that Israel have a good leader who was like a shepherd. The Lord answered his request in the man Joshua.

NUMBERS—NOTE ON 27:18 lay your hand on him. Joshua already had the inner endowment for leadership. He was empowered by the Holy Spirit. This inner endowment was to be recognized by an external ceremony. Moses publicly laid his hands upon Joshua. This act signified the transfer of Moses' leadership to Joshua. The laying on of hands can accompany a dedication to an office (see 8:10).

NUMBERS—NOTE ON 27:20 invest him with some of your authority. Moses was to pass on some of the "honor" or "majesty" that he had to Joshua. See Josh. 3:7.

NUMBERS—NOTE ON 27:21 Eleazar . . . shall inquire for him. Moses had been able to communicate directly with God (12:8), but Joshua would receive the word from the Lord through the high priest. **Urim.** *See note on Ex. 28:30* for this part of the high priest's breastpiece (Ex. 39:8–21) as a means of determining God's will (cf. Deut. 33:8; 1 Sam. 28:6).

NUMBERS—NOTE ON 28:1–29:40 Instructions concerning the regular celebrations in Israel's worship calendar had been given previously. Now, poised to enter the land, Moses gave an orderly reiteration and summary of the regular offerings for each time of celebration, adding some additional offerings.

NUMBERS—NOTE ON 28:3–8 See Ex. 29:38–42.

NUMBERS—NOTE ON 28:9–10 These were newly revealed offerings for the Sabbath.

NUMBERS—NOTE ON 28:11–15 These were newly revealed offerings for the “beginnings of your months.”

NUMBERS—NOTE ON 28:16–25 See Lev. 23:5–8.

NUMBERS—NOTE ON 28:26–31 See Lev. 23:18.

NUMBERS—NOTE ON 29:1–6 See Lev. 23:23–25.

NUMBERS—NOTE ON 29:7–11 See Lev. 23:26–32.

NUMBERS—NOTE ON 29:12–38 See Lev. 23:33–43.

NUMBERS—NOTE ON 30:1–16 This chapter added clarification to the laws regarding vows given in Lev. 27:1–33. The basic principle for men is restated in Num. 30:2. Then, it was asserted that a man was also responsible for the vows made by women in his household (vv. 3–16). A father or husband could overrule the vow of a daughter or wife, but a man's silence, if he knew of the vow, meant it must be accomplished.

NUMBERS—NOTE ON 30:2 a vow . . . bind himself by a pledge. A promise to do something or a promise not to do something. Christ could have had this text in mind (Matt. 5:33).

NUMBERS—NOTE ON 30:9 a widow or of a divorced woman. These were not viewed as being under a man's authority, so the word of the woman alone sufficed.

NUMBERS—NOTE ON 31:1–54 This chapter has many links with previous passages in Numbers: vengeance on Midian (vv. 2–3; 25:17–18); Zur the Midianite (31:8; 25:15); Balaam (31:8, 16; 22:2–24:25); Peor (31:16; 25:1–9, 14–15); purification after contact with the dead (31:19–24; 19:11–19); care for the priests and Levites (31:28–47; 18:8–32). This battle with the Midianites modeled God's requirements for holy war when Israel took vengeance on his enemies (see Deut. 20:1–18).

NUMBERS—NOTE ON 31:1–11 Israel was commanded by the Lord to take vengeance on Midian because they were responsible for corrupting Israel at Peor (25:1–18).

NUMBERS—NOTE ON 31:2 gathered to your people. A euphemism for death (see Gen. 25:8, 17; 35:29).

NUMBERS—NOTE ON 31:12–24 All the Midianites, except the virgin women, were to be put to death. Both the soldiers and the spoil needed to be cleansed.

NUMBERS—NOTE ON 31:17 The execution of all male children and women of childbearing age ensured the extermination of the Midianites and prevented them from ever again seducing Israel to sin. Reference to Midianites later

(Judg. 6:1–6) was to a different clan. It was the Midianites living in Moab who were destroyed here.

NUMBERS—NOTE ON 31:25–54 The plunder was divided equally between those who went and fought and those who stayed.

NUMBERS—NOTE ON 32:1–42 The tribes of Reuben and Gad desired to live in the land already conquered because they possessed much livestock and the land was good for grazing. Moses gave them, along with the half tribe of Manasseh, portions of the land only on the condition that they would fully participate in the conquest of Canaan.

NUMBERS—NOTE ON 32:3 **Ataroth . . . Beon.** The places mentioned here cannot be identified, but all lie between the Arnon River to the south and the Jabbok River to the north.

NUMBERS—NOTE ON 32:8 **Your fathers did this.** Moses feared that if these two tribes were comfortably settled, they would not join with the other 10 tribes in conquering Canaan, and that could be the beginning of a general revolt against entering the land. As the 10 spies had dissuaded the people at Kadesh nearly 40 years earlier from conquering the land (vv. 9–13; 13:26–14:4), the refusal of these two tribes could cause the people to fail again (32:15).

NUMBERS—NOTE ON 32:23 **your sin will find you out.** The two tribes committed themselves to provide their warriors for the conquest of the land. This agreement satisfied Moses, although he added that non-participation would be sin and God would certainly find and judge the tribes for their sin.

NUMBERS—NOTE ON 32:33 **half-tribe of Manasseh.** Once the agreement was reached with Reuben and Gad concerning settlement on the east side of the Jordan, the half-tribe of Manasseh, also rich with flocks, joined in seeking land in that territory. However, vv. 39–42 indicate that Manasseh conquered cities not yet taken and settled in the northern area of Gilead.

NUMBERS—NOTE ON 33:1–49 The Lord commanded Moses to write a list of Israel's encampments between Egypt and the plains of Moab. Significantly, 40 places were mentioned (not including Rameses and the plains of Moab), reflecting the 40 years spent in the wilderness. Some sites recorded earlier are not listed and other sites are only mentioned here. The God who would lead the Israelites in the conquest of Canaan (33:50–56) was the One who had led them through the wilderness.

NUMBERS—NOTE ON 33:50–36:13 The Promised Land had been Israel's goal from the beginning of Numbers. This last part of the book anticipated the settlement of Canaan.

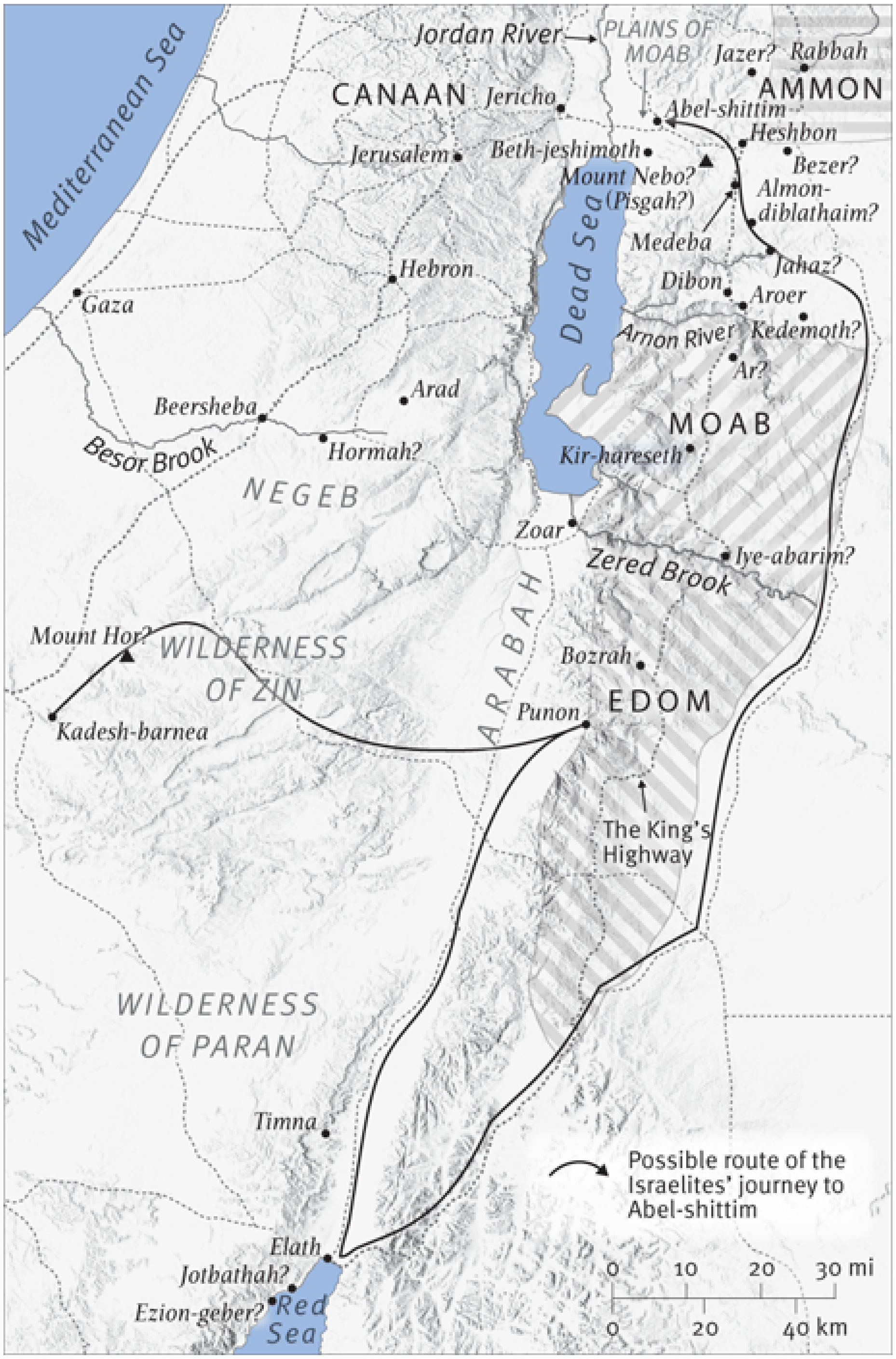
NUMBERS—NOTE ON 33:50–56 God commanded that all of the Canaanites were to be exterminated, along with all their idolatrous symbols.

NUMBERS—NOTE ON 33:52 **their high places.** Hills on which Canaanite altars and shrines were placed.

NUMBERS—NOTE ON 33:56 **I will do to you as I thought to do to them.** If Israel failed to obey God, she would be the object of God's punishment in exactly the same way as the Canaanites were.

The Journey to Canaan

It is difficult to know for certain the exact route the Israelites took from Kadesh-barnea to the plains of Moab, but it is possible that they followed a course shown here, going around the lands of Edom and Moab along a desert route after they were refused passage through them.


Mediterranean Sea
Jordan River
PLAINS OF MOAB
Jazer?
Rabbah
AMMON
CANAAN
Jericho
Abel-shittim
Heshbon
Jerusalem
Beth-jeshimoth
Mount Nebo?
(Pisgah?)
Bezer?
Almon-diblathaim?
Dead Sea
Medeba
Jahaz?
Hebron
Dibon
Aroer
Gaza
Arnon River
Kedemoth?
Ar?
Arad
Beersheba
MOAB
Hormah?
Besor Brook
Kir-hareseth
NEGEB
Zoar
Iye-abarim?
Zered Brook
ARABAH
Mount Hor?
WILDERNESS OF ZIN
Bozrah
Kadesh-barnea
Punon
EDOM
The King's Highway
WILDERNESS OF PARAN
Timna
Possible route of the Israelites' journey to Abel-shittim
Elath
Jotbathah?
Ezion-geber?
Red Sea
0 10 20 30 mi
0 20 40 km

NUMBERS—NOTE ON 34:1–15 God gave precise instruction to Israel concerning the boundaries of the land of Canaan. Sadly, the actual conquest of the land fell far short of these boundaries.

NUMBERS—NOTE ON 34:13 give to the nine tribes and to the half-tribe. The land to be conquered was to be given to the nine and a half tribes. The other two and a half tribes already had their inheritance in Transjordan (32:1–42).

NUMBERS—NOTE ON 34:16–29 The Lord appointed the men who were to assign the portions of the land of Canaan: Eleazar the priest (20:25–26), Joshua the commander (27:18–23), and the leaders of each of the 10 tribes that were to receive an inheritance. None of these men were sons of the leaders listed in 1:5–15.

NUMBERS—NOTE ON 35:1–8 Forty-eight cities throughout the land were to be given to the Levites. The tribe of Levi did not receive a tribal allotment, but lived among the other tribes. Joshua 21:1–42 gave the list of these 48 cities.

NUMBERS—NOTE ON 35:2 of the inheritance of their possession. According to 18:23, the Levites were to have no land as inheritance in Canaan, so the Levites did not inherit these towns; they only lived in them. **pasturelands around the cities.** The Levites were also given grazing land around the cities so that their animals might feed.

NUMBERS—NOTE ON 35:9–34 Six of the Levitical cities were to be established as “cities of refuge” (see Deut. 19:1–13). These cities were to be havens giving protection to any person who accidentally killed another person (manslaughter).

NUMBERS—NOTE ON 35:12 the avenger. The meaning of this term is “near of kin.” It refers to the person chosen by a family to deal with a loss suffered in that family. Here the close relative of a homicide victim would seek to avenge his death, but not until proper judgment was made.

NUMBERS—NOTE ON 35:19 Swift retribution according to the law of Gen. 9:5–6.

NUMBERS—NOTE ON 35:24 judge between the manslayer and the avenger of blood. The congregation was called to decide the motive of the killer, whether it was with or without hostility. If there was evil intent, the killer was turned over to the avenger to be put to death. If, however, hostility could not be proven to exist between the killer and the victim, then the killer was allowed to remain in the city of refuge.

NUMBERS—NOTE ON 35:25 until the death of the high priest. The manslayer without evil intent was to remain in the city of refuge until the death of the high priest. The death of the high priest marked the end of an old era and the beginning of a new one for the manslayer.

NUMBERS—NOTE ON 35:30 witnesses. No one could be judged guilty of death on the testimony of only one witness. Two or more witnesses were required in all capital cases (cf. Deut. 17:6; 19:15).

NUMBERS—NOTE ON 35:33 blood pollutes the land. Though murder and inadvertent killing polluted the land, murder was atoned for by the death of the murderer. Failure to observe these principles would make the land unclean. If the whole land became unclean, then the Lord would no longer be able to dwell in their midst.

NUMBERS—NOTE ON 36:1–13 The issue raised here stemmed from a decision regarding female inheritance in 27:1–11. Since a tribe would lose an allotted inheritance in the year of jubilee if an inheriting woman had married into another tribe, the woman of any tribe who inherited land must marry within her own tribe.

NUMBERS—NOTE ON 36:12 married into the clans of . . . Manasseh. The daughters of Zelophehad exemplified the obedience to God’s commandments that should have been practiced by all of Israel. Their inheritance was a direct result of their obedience to the Lord—a basic lesson stressed throughout the whole book of Numbers.

Deuteronomy

Deuteronomy 1 • Deuteronomy 2 • Deuteronomy 3 • Deuteronomy 4 • Deuteronomy 5 • Deuteronomy 6 • Deuteronomy 7 • Deuteronomy 8 • Deuteronomy 9 • Deuteronomy 10 • Deuteronomy 11 • Deuteronomy 12 • Deuteronomy 13 • Deuteronomy 14 • Deuteronomy 15 • Deuteronomy 16 • Deuteronomy 17 • Deuteronomy 18 • Deuteronomy 19 • Deuteronomy 20 • Deuteronomy 21 • Deuteronomy 22 • Deuteronomy 23 • Deuteronomy 24 • Deuteronomy 25 • Deuteronomy 26 • Deuteronomy 27 • Deuteronomy 28 • Deuteronomy 29 • Deuteronomy 30 • Deuteronomy 31 • Deuteronomy 32 • Deuteronomy 33 • Deuteronomy 34

Introduction to Deuteronomy
  Title
  Author and Date
  Background and Setting
  Historical and Theological Themes
  Interpretive Challenges
  Outline

Footnotes

Study Notes

Introduction to Deuteronomy

Title

The English title "Deuteronomy" comes from the Greek Septuagint (LXX) mistranslation of "copy of this law" in 17:18 as "second law," which was rendered *Deuteronomium* in the Latin version (Vulgate). The Hebrew title of the book is translated "These are the words," from the first two Hebrew words of the book. The Hebrew title is a better description of the book since it is not a "second law," but rather the record of Moses' words of explanation concerning the law. Deuteronomy completes the five-part literary unit called the Pentateuch.

Author and Date

Moses has been traditionally recognized as the author of Deuteronomy, since the book itself testifies that Moses wrote it (1:1, 5; 31:9, 22, 24). Both the OT (1 Kings 2:3; 8:53; 2 Kings 14:6; 18:12) and the NT (Acts 3:22–23; Rom. 10:19) support the claim of Mosaic authorship. While Deut. 32:48–34:12 was added after Moses' death (probably by Joshua), the rest of the book came from Moses' hand just before his death in 1405 B.C.

The majority of the book is comprised of farewell speeches that the 120-year-old Moses gave to Israel, beginning on the first day of the eleventh month of the fortieth year after the exodus from Egypt (Deut. 1:3). These speeches can be dated January–February, 1405 B.C. In the last few weeks of Moses' life, he committed these speeches to writing and gave them to the priests and elders for the coming generations of Israel (31:9, 24–26).

Background and Setting

Like Leviticus, Deuteronomy does not advance historically, but takes place entirely in one location over about one month of time (cf. Deut. 1:3 and 34:8 with Josh. 5:6–12). Israel was encamped in the central rift valley to the east of the Jordan River (Deut. 1:1). This location was referred to in Num. 36:13 as “the plains of Moab,” an area north of the Arnon River across the Jordan River from Jericho. It had been almost 40 years since the Israelites had exited Egypt.

The book of Deuteronomy concentrates on events that took place in the final weeks of Moses’ life. The major event was the verbal communication of divine revelation from Moses to the people of Israel (1:1–30:20; 31:30–32:47; 33:1–29). The only other events recorded were: 1) Moses’ recording the law in a book and his commissioning of Joshua as the new leader (31:1–29); 2) Moses’ viewing of the land of Canaan from Mount Nebo (32:48–52; 34:1–4); and 3) his death (34:5–12).

The original recipients of Deuteronomy, both in its verbal and written presentations, were the second generation of the nation of Israel. All of that generation from 40 to 60 years of age (except Joshua and Caleb, who were older) had been born in Egypt and had participated as children or teens in the exodus. Those under 40 had been born and reared in the wilderness. Together, they comprised the generation that was on the verge of conquering the land of Canaan under Joshua, 40 years after they had left Egypt (1:34–39).

Historical and Theological Themes

Like Leviticus, Deuteronomy contains much legal detail, but with an emphasis on the people rather than the priests. As Moses called the second generation of Israel to trust the Lord and be obedient to his covenant made at Horeb (Sinai), he illustrated his points with references to Israel's past history. He reminded Israel of her rebellion against the Lord at Horeb (9:7–10:11) and at Kadesh (1:26–46), which brought devastating consequences. He also reminded her of the Lord's faithfulness in giving victory over her enemies (2:24–3:11; 29:2, 7–8). Most important, Moses called the people to take the land that God had promised by oath to their forefathers Abraham, Isaac, and Jacob (1:8; 6:10; 9:5; 29:13; 30:20; 34:4; cf. Gen. 15:18–21; 26:3–5; 35:12). Moses not only looked back, he also looked ahead and saw that Israel's future failure to obey God would lead to her being scattered among the nations before the fulfillment of his oath to the patriarchs would be completed (4:25–31; 29:22–30:10; 31:26–29).

The book of Deuteronomy, along with Psalms and Isaiah, reveals much about the attributes of God. Thus, it is directly quoted over 40 times in the NT (exceeded only by Psalms and Isaiah) with many more allusions to its content. Deuteronomy reveals that the Lord is the only God (4:39; 6:4), and that he is jealous (4:24), faithful (7:9), loving (7:13), merciful (4:31), yet angered by sin (6:15). This is the God who called Israel to himself. Over 250 times, Moses repeated the phrase, "the Lord your God" to Israel. Israel was called to obey (28:2), fear (10:12), love (10:12), and serve (10:12) her God by walking in his ways and keeping his commandments (10:12–13). By obeying him, the people of Israel would receive his blessings (28:1–14). Obedience and the pursuit of personal holiness is always based upon the character of God. Because of who he is, his people are to be holy (cf. 7:6–11; 8:6, 11, 18; 10:12, 16–17; 11:13; 13:3–4; 14:1–2).

Interpretive Challenges

Three interpretive challenges face the reader of Deuteronomy. First, is the book a singular record, or is it only a part of the larger literary whole, the Pentateuch? The remainder of the Scripture always views the Pentateuch as a unit, and the ultimate meaning of Deuteronomy cannot be divorced from its context in the Pentateuch. The book also assumes the reader is already familiar with the four books that precede it; in fact, Deuteronomy brings into focus all that had been revealed in Genesis to Numbers, as well as its implications for the people as they entered the land. However, every available Hebrew manuscript divides the Pentateuch in exactly the same way as the present text, indicating that the book is a well-defined unit recounting the final speeches of Moses to Israel, so it may also be viewed as a singular record.

Second, is the structure of Deuteronomy based on the secular treaties of Moses' day? During the last 35 years, many evangelical scholars have supported the Mosaic authorship of Deuteronomy by appealing to the similarities between the structure of the book and the ancient Near Eastern treaty form of the mid-second millennium B.C. (the approximate time of Moses). These secular suzerainty treaties (i.e., a ruler dictating his will to his vassals) followed a set pattern not used in the mid-first millennium B.C. These treaties usually contained the following elements: 1) preamble—identifying the parties to the covenant; 2) historical prologue—a history of the king's dealing with his vassals; 3) general and specific stipulations; 4) witnesses; 5) blessings and curses; and 6) oaths and covenant ratification. Deuteronomy, it is believed, approximates this basic structure. While there is agreement that 1:1–5 is a preamble, 1:5–4:43 a historical prologue, and chs. 27–28 feature blessings and cursings, there is no consensus as to how the rest of Deuteronomy fits this structure. While there might have been a covenant renewal on the plains of Moab, this is neither clearly explicit nor implicit in Deuteronomy. It is best to take the book for what it claims to be: the explanation of the law given by Moses for the new generation. The structure follows the speeches given by Moses. See Outline.

Third, what was the covenant made in the land of Moab (29:1)? The majority opinion posits this covenant as a renewal of the Sinaitic Covenant made nearly 40 years before with the first generation. Here, Moses supposedly updated and renewed this same covenant with the second generation of Israel. The second view sees this covenant as a Palestinian Covenant that guarantees the nation of Israel's right to the land, both at that time and in the future. A third position is that Moses in chs. 29–30 anticipated the New Covenant, since he knew Israel would fail to keep the Sinaitic Covenant. The third view seems the best.

Outline

- I. Introduction: The Historical Setting of Moses’ Speeches (1:1–4)
- II. The First Address by Moses: A Historical Prologue (1:5–4:43)
    - A. A Historical Review of God’s Gracious Acts from Horeb to Beth-peor (1:5–3:29)
    - B. An Exhortation to Obey the Law (4:1–40)
    - C. The Setting Apart of Three Cities of Refuge (4:41–43)
- III. The Second Address by Moses: The Stipulations of the Sinaitic Covenant (4:44–28:68)
    - A. Introduction (4:44–49)
    - B. The Basic Elements of Israel’s Relationship with the Lord (5:1–11:32)
        - 1. The Ten Commandments (5:1–33)
        - 2. The total commitment to the Lord (6:1–25)
        - 3. Separation from the gods of other nations (7:1–26)
        - 4. A warning against forgetting the Lord (8:1–20)
        - 5. Illustrations of Israel’s rebellion in the past (9:1–10:11)
        - 6. An admonition to fear and love the Lord and obey His will (10:12–11:32)
    - C. The Specific Stipulations for Life in the New Land (12:1–26:19)
        - 1. Instructions for the life of worship (12:1–16:17)
        - 2. Instructions for leadership (16:18–18:22)
        - 3. Instructions for societal order (19:1–23:14)
        - 4. Instructions from miscellaneous laws (23:15–25:19)

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Deuteronomy

The Command to Leave Horeb

DEUTERONOMY **1** ‡†These are the words that Moses spoke to all Israel beyond the Jordan in the wilderness, in the Arabah opposite Suph, between Paran and Tophel, Laban, Hazeroth, and Dizahab. [2]†It is eleven days' journey from Horeb by the way of Mount Seir to Kadesh-barnea. [3]†In the fortieth year, on the first day of the eleventh month, Moses spoke to the people of Israel according to all that the LORD had given him in commandment to them, [4]†after he had defeated Sihon the king of the Amorites, who lived in Heshbon, and Og the king of Bashan, who lived in Ashtaroth and in Edrei. [5]‡†Beyond the Jordan, in the land of Moab, Moses undertook to explain this law, saying, [6]"The LORD our God said to us in Horeb, 'You have stayed long enough at this mountain. [7]‡Turn and take your journey, and go to the hill country of the Amorites and to all their neighbors in the Arabah, in the hill country and in the lowland and in the Negeb and by the seacoast, the land of the Canaanites, and Lebanon, as far as the great river, the river Euphrates. [8]†See, I have set the land before you. Go in and take possession of the land that the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob, to give to them and to their offspring after them.'

Leaders Appointed

[9]‡"At that time I said to you, 'I am not able to bear you by myself. [10]†The LORD your God has multiplied you, and behold, you are today as numerous as the stars of heaven. [11]†May the LORD, the God of your fathers, make you a thousand times as many as you are and bless you, as he has promised you! [12]How can I bear by myself the weight and burden of you and your strife? [13]†Choose for your tribes wise, understanding, and experienced men, and I will appoint them as your heads.' [14]And you answered me, 'The thing that you have spoken is good for us to do.' [15]So I took the heads of your tribes, wise and experienced men, and set them as heads over you, commanders of

thousands, commanders of hundreds, commanders of fifties, commanders of tens, and officers, throughout your tribes. [16]And I charged your judges at that time, ‘Hear the cases between your brothers, and judge righteously between a man and his brother or the alien who is with him. [17]You shall not be partial in judgment. You shall hear the small and the great alike. You shall not be intimidated by anyone, for the judgment is God's. And the case that is too hard for you, you shall bring to me, and I will hear it.’ [18]And I commanded you at that time all the things that you should do.

Israel's Refusal to Enter the Land

[19]‡“Then we set out from Horeb and went through all that great and terrifying wilderness that you saw, on the way to the hill country of the Amorites, as the Lord our God commanded us. And we came to Kadesh-barnea. [20]And I said to you, ‘You have come to the hill country of the Amorites, which the Lord our God is giving us. [21]See, the Lord your God has set the land before you. Go up, take possession, as the Lord, the God of your fathers, has told you. Do not fear or be dismayed.’ [22]‡†Then all of you came near me and said, ‘Let us send men before us, that they may explore the land for us and bring us word again of the way by which we must go up and the cities into which we shall come.’ [23]The thing seemed good to me, and I took twelve men from you, one man from each tribe. [24]And they turned and went up into the hill country, and came to the Valley of Eshcol and spied it out. [25]And they took in their hands some of the fruit of the land and brought it down to us, and brought us word again and said, ‘It is a good land that the Lord our God is giving us.’

[26]†“Yet you would not go up, but rebelled against the command of the Lord your God. [27]†And you murmured in your tents and said, ‘Because the Lord hated us he has brought us out of the land of Egypt, to give us into the hand of the Amorites, to destroy us. [28]†Where are we going up? Our brothers have made our hearts melt, saying, “The people are greater and taller than we. The cities are great and fortified up to heaven. And besides, we have seen the sons of the Anakim there.”’ [29]Then I said to you, ‘Do not be in dread or afraid of them. [30]The Lord your God who goes before you will himself fight for you, just as he did for you in Egypt before your eyes, [31]and in the wilderness, where you have seen how the Lord your God carried

you, as a man carries his son, all the way that you went until you came to this place.’ [32]†Yet in spite of this word you did not believe the LORD your God, [33]†who went before you in the way to seek you out a place to pitch your tents, in fire by night and in the cloud by day, to show you by what way you should go.

The Penalty for Israel's Rebellion

[34]“And the LORD heard your words and was angered, and he swore, [35]‘Not one of these men of this evil generation shall see the good land that I swore to give to your fathers, [36]‡except Caleb the son of Jephunneh. He shall see it, and to him and to his children I will give the land on which he has trodden, because he has wholly followed the LORD!’ [37]†Even with me the LORD was angry on your account and said, ‘You also shall not go in there. [38]Joshua the son of Nun, who stands before you, he shall enter. Encourage him, for he shall cause Israel to inherit it. [39]And as for your little ones, who you said would become a prey, and your children, who today have no knowledge of good or evil, they shall go in there. And to them I will give it, and they shall possess it. [40]But as for you, turn, and journey into the wilderness in the direction of the Red Sea.’

[41]‡“Then you answered me, ‘We have sinned against the LORD. We ourselves will go up and fight, just as the LORD our God commanded us.’ And every one of you fastened on his weapons of war and thought it easy to go up into the hill country. [42]And the LORD said to me, ‘Say to them, Do not go up or fight, for I am not in your midst, lest you be defeated before your enemies.’ [43]So I spoke to you, and you would not listen; but you rebelled against the command of the LORD and presumptuously went up into the hill country. [44]Then the Amorites who lived in that hill country came out against you and chased you as bees do and beat you down in Seir as far as Hormah. [45]And you returned and wept before the LORD, but the LORD did not listen to your voice or give ear to you. [46]†So you remained at Kadesh many days, the days that you remained there.

The Wilderness Years

DEUTERONOMY **2** ‡‡†“Then we turned and journeyed into the wilderness in the direction of the Red Sea, as the LORD told me. And for many days we traveled around Mount Seir. [2]Then the LORD said to me, [3]†‘You have been traveling around this mountain country long enough. Turn northward [4]†and command the people, “You are about to pass through the territory of your brothers, the people of Esau, who live in Seir; and they will be afraid of you. So be very careful. [5]†Do not contend with them, for I will not give you any of their land, no, not so much as for the sole of the foot to tread on, because I have given Mount Seir to Esau as a possession. [6]You shall purchase food from them for money, that you may eat, and you shall also buy water of them for money, that you may drink. [7]For the LORD your God has blessed you in all the work of your hands. He knows your going through this great wilderness. These forty years the LORD your God has been with you. You have lacked nothing.”’ [8]†So we went on, away from our brothers, the people of Esau, who live in Seir, away from the Arabah road from Elath and Ezion-geber.

“And we turned and went in the direction of the wilderness of Moab. [9]And the LORD said to me, ‘Do not harass Moab or contend with them in battle, for I will not give you any of their land for a possession, because I have given Ar to the people of Lot for a possession.’ [10]†(The Emim formerly lived there, a people great and many, and tall as the Anakim. [11]Like the Anakim they are also counted as Rephaim, but the Moabites call them Emim. [12]†The Horites also lived in Seir formerly, but the people of Esau dispossessed them and destroyed them from before them and settled in their place, as Israel did to the land of their possession, which the LORD gave to them.) [13]†‘Now rise up and go over the brook Zered.’ So we went over the brook Zered. [14]†And the time from our leaving Kadesh-barnea until we crossed the brook Zered was thirty-eight years, until the entire generation, that is, the men of war, had perished from the camp, as the LORD had sworn to them. [15]For indeed the hand of the LORD was against them, to destroy them from the camp, until they had perished.

[16]“So as soon as all the men of war had perished and were dead from among the people, [17]the LORD said to me, [18]‘Today you are to cross the border of Moab at Ar. [19]And when you approach the territory of the people of Ammon, do not harass them or contend with them, for I will not give you any of the land of the people of Ammon as a possession, because I have given it to the sons of Lot for a possession.’ [20]†(It is also counted as a land of Rephaim. Rephaim formerly lived there—but the Ammonites call them Zamzummim— [21]a people great and many, and tall as the Anakim; but the LORD destroyed them before the Ammonites, [1] and they dispossessed them and settled in their place, [22]as he did for the people of Esau, who live in Seir, when he destroyed the Horites before them and they dispossessed them and settled in their place even to this day. [23]†As for the Avvim, who lived in villages as far as Gaza, the Caphtorim, who came from Caphtor, destroyed them and settled in their place.) [24]††‘Rise up, set out on your journey and go over the Valley of the Arnon. Behold, I have given into your hand Sihon the Amorite, king of Heshbon, and his land. Begin to take possession, and contend with him in battle. [25]†This day I will begin to put the dread and fear of you on the peoples who are under the whole heaven, who shall hear the report of you and shall tremble and be in anguish because of you.’

The Defeat of King Sihon

[26]†“So I sent messengers from the wilderness of Kedemoth to Sihon the king of Heshbon, with words of peace, saying, [27]†‘Let me pass through your land. I will go only by the road; I will turn aside neither to the right nor to the left. [28]You shall sell me food for money, that I may eat, and give me water for money, that I may drink. Only let me pass through on foot, [29]as the sons of Esau who live in Seir and the Moabites who live in Ar did for me, until I go over the Jordan into the land that the LORD our God is giving to us.’ [30]†But Sihon the king of Heshbon would not let us pass by him, for the LORD your God hardened his spirit and made his heart obstinate, that he might give him into your hand, as he is this day. [31]And the LORD said to me, ‘Behold, I have begun to give Sihon and his land over to you. Begin to take possession, that you may occupy his land.’ [32]†Then Sihon came out against us, he and all his people, to battle at Jahaz. [33]And the LORD our God gave

him over to us, and we defeated him and his sons and all his people. [34]And we captured all his cities at that time and devoted to destruction [2] every city, men, women, and children. We left no survivors. [35]Only the livestock we took as spoil for ourselves, with the plunder of the cities that we captured. [36]From Aroer, which is on the edge of the Valley of the Arnon, and from the city that is in the valley, as far as Gilead, there was not a city too high for us. The LORD our God gave all into our hands. [37]Only to the land of the sons of Ammon you did not draw near, that is, to all the banks of the river Jabbok and the cities of the hill country, whatever the LORD our God had forbidden us.

The Defeat of King Og

DEUTERONOMY **3** ‡“Then we turned and went up the way to Bashan. And Og the king of Bashan came out against us, he and all his people, to battle at Edrei. [2]But the LORD said to me, ‘Do not fear him, for I have given him and all his people and his land into your hand. And you shall do to him as you did to Sihon the king of the Amorites, who lived at Heshbon.’ [3]So the LORD our God gave into our hand Og also, the king of Bashan, and all his people, and we struck him down until he had no survivor left. [4]And we took all his cities at that time—there was not a city that we did not take from them—sixty cities, the whole region of Argob, the kingdom of Og in Bashan. [5]All these were cities fortified with high walls, gates, and bars, besides very many unwalled villages. [6]And we devoted them to destruction, [1] as we did to Sihon the king of Heshbon, devoting to destruction every city, men, women, and children. [7]But all the livestock and the spoil of the cities we took as our plunder. [8]‡So we took the land at that time out of the hand of the two kings of the Amorites who were beyond the Jordan, from the Valley of the Arnon to Mount Hermon [9](the Sidonians call Hermon Sirion, while the Amorites call it Senir), [10]all the cities of the tableland and all Gilead and all Bashan, as far as Salecah and Edrei, cities of the kingdom of Og in Bashan. [11]‡(For only Og the king of Bashan was left of the remnant of the Rephaim. Behold, his bed was a bed of iron. Is it not in Rabbah of the Ammonites? Nine cubits [2] was its length, and four cubits its breadth, according to the common cubit. [3])

[12]‡“When we took possession of this land at that time, I gave to the Reubenites and the Gadites the territory beginning at Aroer, which is on the edge of the Valley of the Arnon, and half the hill country of Gilead with its cities. [13]The rest of Gilead, and all Bashan, the kingdom of Og, that is, all the region of Argob, I gave to the half-tribe of Manasseh. (All that portion of Bashan is called the land of Rephaim. [14]Jair the Manassite took all the region of Argob, that is, Bashan, as far as the border of the Geshurites and the Maacathites, and called the villages after his own name, Havvoth-jair, as it is to this day.) [15]To Machir I gave Gilead, [16]and to the Reubenites and the Gadites I gave the territory from Gilead as far as the Valley of the Arnon, with the middle of the valley as a border, as far over as the river Jabbok, the

border of the Ammonites; [17]the Arabah also, with the Jordan as the border, from Chinnereth as far as the Sea of the Arabah, the Salt Sea, under the slopes of Pisgah on the east.

[18]“And I commanded you at that time, saying, ‘The LORD your God has given you this land to possess. All your men of valor shall cross over armed before your brothers, the people of Israel. [19]Only your wives, your little ones, and your livestock (I know that you have much livestock) shall remain in the cities that I have given you, [20]†until the LORD gives rest to your brothers, as to you, and they also occupy the land that the LORD your God gives them beyond the Jordan. Then each of you may return to his possession which I have given you.’ [21]And I commanded Joshua at that time, ‘Your eyes have seen all that the LORD your God has done to these two kings. So will the LORD do to all the kingdoms into which you are crossing. [22]†You shall not fear them, for it is the LORD your God who fights for you.’

Moses Forbidden to Enter the Land

[23]†“And I pleaded with the LORD at that time, saying, [24]‘O Lord GOD, you have only begun to show your servant your greatness and your mighty hand. For what god is there in heaven or on earth who can do such works and mighty acts as yours? [25]Please let me go over and see the good land beyond the Jordan, that good hill country and Lebanon.’ [26]†But the LORD was angry with me because of you and would not listen to me. And the LORD said to me, ‘Enough from you; do not speak to me of this matter again. [27]Go up to the top of Pisgah and lift up your eyes westward and northward and southward and eastward, and look at it with your eyes, for you shall not go over this Jordan. [28]But charge Joshua, and encourage and strengthen him, for he shall go over at the head of this people, and he shall put them in possession of the land that you shall see.’ [29]†So we remained in the valley opposite Beth-peor.

Moses Commands Obedience

DEUTERONOMY **4** †“And now, O Israel, listen to the statutes and the rules [1] that I am teaching you, and do them, that you may live, and go in and take possession of the land that the LORD, the God of your fathers, is giving you. [2]†You shall not add to the word that I command you, nor take from it, that you may keep the commandments of the LORD your God that I command you. [3]‡Your eyes have seen what the LORD did at Baal-peor, for the LORD your God destroyed from among you all the men who followed the Baal of Peor. [4]But you who held fast to the LORD your God are all alive today. [5]See, I have taught you statutes and rules, as the LORD my God commanded me, that you should do them in the land that you are entering to take possession of it. [6]†Keep them and do them, for that will be your wisdom and your understanding in the sight of the peoples, who, when they hear all these statutes, will say, ‘Surely this great nation is a wise and understanding people.’ [7]†For what great nation is there that has a god so near to it as the LORD our God is to us, whenever we call upon him? [8]†And what great nation is there, that has statutes and rules so righteous as all this law that I set before you today?

[9]‡†“Only take care, and keep your soul diligently, lest you forget the things that your eyes have seen, and lest they depart from your heart all the days of your life. Make them known to your children and your children's children— [10]†how on the day that you stood before the LORD your God at Horeb, the LORD said to me, ‘Gather the people to me, that I may let them hear my words, so that they may learn to fear me all the days that they live on the earth, and that they may teach their children so.’ [11]And you came near and stood at the foot of the mountain, while the mountain burned with fire to the heart of heaven, wrapped in darkness, cloud, and gloom. [12]†Then the LORD spoke to you out of the midst of the fire. You heard the sound of words, but saw no form; there was only a voice. [13]†And he declared to you his covenant, which he commanded you to perform, that is, the Ten Commandments, [2] and he wrote them on two tablets of stone. [14]And the LORD commanded me at that time to teach you statutes and rules, that you might do them in the land that you are going over to possess.

Idolatry Forbidden

[15]‡“Therefore watch yourselves very carefully. Since you saw no form on the day that the LORD spoke to you at Horeb out of the midst of the fire, [16]beware lest you act corruptly by making a carved image for yourselves, in the form of any figure, the likeness of male or female, [17]the likeness of any animal that is on the earth, the likeness of any winged bird that flies in the air, [18]the likeness of anything that creeps on the ground, the likeness of any fish that is in the water under the earth. [19]And beware lest you raise your eyes to heaven, and when you see the sun and the moon and the stars, all the host of heaven, you be drawn away and bow down to them and serve them, things that the LORD your God has allotted to all the peoples under the whole heaven. [20]‡But the LORD has taken you and brought you out of the iron furnace, out of Egypt, to be a people of his own inheritance, as you are this day. [21]Furthermore, the LORD was angry with me because of you, and he swore that I should not cross the Jordan, and that I should not enter the good land that the LORD your God is giving you for an inheritance. [22]For I must die in this land; I must not go over the Jordan. But you shall go over and take possession of that good land. [23]Take care, lest you forget the covenant of the LORD your God, which he made with you, and make a carved image, the form of anything that the LORD your God has forbidden you. [24]‡For the LORD your God is a consuming fire, a jealous God.

[25]‡“When you father children and children's children, and have grown old in the land, if you act corruptly by making a carved image in the form of anything, and by doing what is evil in the sight of the LORD your God, so as to provoke him to anger, [26]I call heaven and earth to witness against you today, that you will soon utterly perish from the land that you are going over the Jordan to possess. You will not live long in it, but will be utterly destroyed. [27]‡And the LORD will scatter you among the peoples, and you will be left few in number among the nations where the LORD will drive you. [28]And there you will serve gods of wood and stone, the work of human hands, that neither see, nor hear, nor eat, nor smell. [29]But from there you will seek the LORD your God and you will find him, if you search after him with all your heart and with all your soul. [30]‡When you are in tribulation, and all these things come upon you in the latter days, you will return to the

LORD your God and obey his voice. [31]†For the LORD your God is a merciful God. He will not leave you or destroy you or forget the covenant with your fathers that he swore to them.

The LORD Alone Is God

[32]††“For ask now of the days that are past, which were before you, since the day that God created man on the earth, and ask from one end of heaven to the other, whether such a great thing as this has ever happened or was ever heard of. [33]Did any people ever hear the voice of a god speaking out of the midst of the fire, as you have heard, and still live? [34]Or has any god ever attempted to go and take a nation for himself from the midst of another nation, by trials, by signs, by wonders, and by war, by a mighty hand and an outstretched arm, and by great deeds of terror, all of which the LORD your God did for you in Egypt before your eyes? [35]To you it was shown, that you might know that the LORD is God; there is no other besides him. [36]Out of heaven he let you hear his voice, that he might discipline you. And on earth he let you see his great fire, and you heard his words out of the midst of the fire. [37]†And because he loved your fathers and chose their offspring after them [3] and brought you out of Egypt with his own presence, by his great power, [38]driving out before you nations greater and mightier than yourselves, to bring you in, to give you their land for an inheritance, as it is this day, [39]know therefore today, and lay it to your heart, that the LORD is God in heaven above and on the earth beneath; there is no other. [40]†Therefore you shall keep his statutes and his commandments, which I command you today, that it may go well with you and with your children after you, and that you may prolong your days in the land that the LORD your God is giving you for all time.”

Cities of Refuge

[41]†Then Moses set apart three cities in the east beyond the Jordan, [42]that the manslayer might flee there, anyone who kills his neighbor unintentionally, without being at enmity with him in time past; he may flee to one of these cities and save his life: [43]Bezer in the wilderness on the tableland for the

Reubenites, Ramoth in Gilead for the Gadites, and Golan in Bashan for the Manassites.

Introduction to the Law

[44]†This is the law that Moses set before the people of Israel. [45]†These are the testimonies, the statutes, and the rules, which Moses spoke to the people of Israel when they came out of Egypt, [46]beyond the Jordan in the valley opposite Beth-peor, in the land of Sihon the king of the Amorites, who lived at Heshbon, whom Moses and the people of Israel defeated when they came out of Egypt. [47]And they took possession of his land and the land of Og, the king of Bashan, the two kings of the Amorites, who lived to the east beyond the Jordan; [48]†from Aroer, which is on the edge of the Valley of the Arnon, as far as Mount Sirion [4] (that is, Hermon), [49]†together with all the Arabah on the east side of the Jordan as far as the Sea of the Arabah, under the slopes of Pisgah.

The Ten Commandments

DEUTERONOMY **5** ‡†And Moses summoned all Israel and said to them, “Hear, O Israel, the statutes and the rules that I speak in your hearing today, and you shall learn them and be careful to do them. [2]†The Lord our God made a covenant with us in Horeb. [3]†Not with our fathers did the Lord make this covenant, but with us, who are all of us here alive today. [4]The Lord spoke with you face to face at the mountain, out of the midst of the fire, [5]while I stood between the Lord and you at that time, to declare to you the word of the Lord. For you were afraid because of the fire, and you did not go up into the mountain. He said:

[6]‡“‘I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.

[7]†“‘You shall have no other gods before [1] me.

[8]†“‘You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. [9]‡You shall not bow down to them or serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generation of those who hate me, [10]but showing steadfast love to thousands [2] of those who love me and keep my commandments.

[11]†“‘You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes his name in vain.

[12]†“‘Observe the Sabbath day, to keep it holy, as the Lord your God commanded you. [13]Six days you shall labor and do all your work, [14]but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, you or your son or your daughter or your male servant or your female servant, or your ox or your donkey or any of your livestock, or the sojourner who is within your gates, that your male servant and your female servant may rest as well as you. [15]†You shall remember that you were a slave [3] in the land of Egypt, and the Lord your God brought you out from

there with a mighty hand and an outstretched arm. Therefore the LORD your God commanded you to keep the Sabbath day.

[16]‡†“‘Honor your father and your mother, as the LORD your God commanded you, that your days may be long, and that it may go well with you in the land that the LORD your God is giving you.

[17]†“‘You shall not murder. [4]

[18]†“‘And you shall not commit adultery.

[19]†“‘And you shall not steal.

[20]†“‘And you shall not bear false witness against your neighbor.

[21]†“‘And you shall not covet your neighbor's wife. And you shall not desire your neighbor's house, his field, or his male servant, or his female servant, his ox, or his donkey, or anything that is your neighbor's.’

[22]‡†“These words the LORD spoke to all your assembly at the mountain out of the midst of the fire, the cloud, and the thick darkness, with a loud voice; and he added no more. And he wrote them on two tablets of stone and gave them to me. [23]And as soon as you heard the voice out of the midst of the darkness, while the mountain was burning with fire, you came near to me, all the heads of your tribes, and your elders. [24]And you said, ‘Behold, the LORD our God has shown us his glory and greatness, and we have heard his voice out of the midst of the fire. This day we have seen God speak with man, and man still live. [25]Now therefore why should we die? For this great fire will consume us. If we hear the voice of the LORD our God any more, we shall die. [26]For who is there of all flesh, that has heard the voice of the living God speaking out of the midst of fire as we have, and has still lived? [27]Go near and hear all that the LORD our God will say and speak to us all that the LORD our God will speak to you, and we will hear and do it.’

[28]‡“And the LORD heard your words, when you spoke to me. And the LORD said to me, ‘I have heard the words of this people, which they have spoken to you. They are right in all that they have spoken. [29]Oh that they had such a mind as this always, to fear me and to keep all my commandments, that it

might go well with them and with their descendants [5] forever! [30]‡Go and say to them, “Return to your tents.” [31]But you, stand here by me, and I will tell you the whole commandment and the statutes and the rules that you shall teach them, that they may do them in the land that I am giving them to possess.’ [32]You shall be careful therefore to do as the LORD your God has commanded you. You shall not turn aside to the right hand or to the left. [33]You shall walk in all the way that the LORD your God has commanded you, that you may live, and that it may go well with you, and that you may live long in the land that you shall possess.

The Greatest Commandment

DEUTERONOMY **6** ‡“Now this is the commandment, the statutes and the rules [1] that the LORD your God commanded me to teach you, that you may do them in the land to which you are going over, to possess it, [2]that you may fear the LORD your God, you and your son and your son's son, by keeping all his statutes and his commandments, which I command you, all the days of your life, and that your days may be long. [3]†Hear therefore, O Israel, and be careful to do them, that it may go well with you, and that you may multiply greatly, as the LORD, the God of your fathers, has promised you, in a land flowing with milk and honey.

[4]‡†“Hear, O Israel: The LORD our God, the LORD is one. [2] [5]‡You shall love the LORD your God with all your heart and with all your soul and with all your might. [6]†And these words that I command you today shall be on your heart. [7]†You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. [8]†You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. [9]You shall write them on the doorposts of your house and on your gates.

[10]‡“And when the LORD your God brings you into the land that he swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you—with great and good cities that you did not build, [11]and houses full of all good things that you did not fill, and cisterns that you did not dig, and vineyards and olive trees that you did not plant—and when you eat and are full, [12]then take care lest you forget the LORD, who brought you out of the land of Egypt, out of the house of slavery. [13]†It is the LORD your God you shall fear. Him you shall serve and by his name you shall swear. [14]You shall not go after other gods, the gods of the peoples who are around you— [15]†for the LORD your God in your midst is a jealous God—lest the anger of the LORD your God be kindled against you, and he destroy you from off the face of the earth.

[16]†“You shall not put the LORD your God to the test, as you tested him at Massah. [17]You shall diligently keep the commandments of the LORD your God, and his testimonies and his statutes, which he has commanded you.

[18]And you shall do what is right and good in the sight of the LORD, that it may go well with you, and that you may go in and take possession of the good land that the LORD swore to give to your fathers [19]by thrusting out all your enemies from before you, as the LORD has promised.

[20]†“When your son asks you in time to come, ‘What is the meaning of the testimonies and the statutes and the rules that the LORD our God has commanded you?’ [21]then you shall say to your son, ‘We were Pharaoh's slaves in Egypt. And the LORD brought us out of Egypt with a mighty hand. [22]And the LORD showed signs and wonders, great and grievous, against Egypt and against Pharaoh and all his household, before our eyes. [23]And he brought us out from there, that he might bring us in and give us the land that he swore to give to our fathers. [24]And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as we are this day. [25]†And it will be righteousness for us, if we are careful to do all this commandment before the LORD our God, as he has commanded us.’

A Chosen People

DEUTERONOMY **7** ‡†“When the LORD your God brings you into the land that you are entering to take possession of it, and clears away many nations before you, the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, seven nations more numerous and mightier than yourselves, [2]†and when the LORD your God gives them over to you, and you defeat them, then you must devote them to complete destruction. [1] You shall make no covenant with them and show no mercy to them. [3]†You shall not intermarry with them, giving your daughters to their sons or taking their daughters for your sons, [4]for they would turn away your sons from following me, to serve other gods. Then the anger of the LORD would be kindled against you, and he would destroy you quickly. [5]†But thus shall you deal with them: you shall break down their altars and dash in pieces their pillars and chop down their Asherim and burn their carved images with fire.

[6]†“For you are a people holy to the LORD your God. The LORD your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth. [7]It was not because you were more in number than any other people that the LORD set his love on you and chose you, for you were the fewest of all peoples, [8]†but it is because the LORD loves you and is keeping the oath that he swore to your fathers, that the LORD has brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. [9]†Know therefore that the LORD your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations, [10]and repays to their face those who hate him, by destroying them. He will not be slack with one who hates him. He will repay him to his face. [11]You shall therefore be careful to do the commandment and the statutes and the rules that I command you today.

[12]‡†“And because you listen to these rules and keep and do them, the LORD your God will keep with you the covenant and the steadfast love that he swore to your fathers. [13]†He will love you, bless you, and multiply you. He will also bless the fruit of your womb and the fruit of your ground, your

grain and your wine and your oil, the increase of your herds and the young of your flock, in the land that he swore to your fathers to give you. [14]You shall be blessed above all peoples. There shall not be male or female barren among you or among your livestock. [15]†And the LORD will take away from you all sickness, and none of the evil diseases of Egypt, which you knew, will he inflict on you, but he will lay them on all who hate you. [16]And you shall consume all the peoples that the LORD your God will give over to you. Your eye shall not pity them, neither shall you serve their gods, for that would be a snare to you.

[17]“If you say in your heart, ‘These nations are greater than I. How can I dispossess them?’ [18]you shall not be afraid of them but you shall remember what the LORD your God did to Pharaoh and to all Egypt, [19]the great trials that your eyes saw, the signs, the wonders, the mighty hand, and the outstretched arm, by which the LORD your God brought you out. So will the LORD your God do to all the peoples of whom you are afraid. [20]†Moreover, the LORD your God will send hornets among them, until those who are left and hide themselves from you are destroyed. [21]You shall not be in dread of them, for the LORD your God is in your midst, a great and awesome God. [22]†The LORD your God will clear away these nations before you little by little. You may not make an end of them at once, [2] lest the wild beasts grow too numerous for you. [23]But the LORD your God will give them over to you and throw them into great confusion, until they are destroyed. [24]And he will give their kings into your hand, and you shall make their name perish from under heaven. No one shall be able to stand against you until you have destroyed them. [25]The carved images of their gods you shall burn with fire. You shall not covet the silver or the gold that is on them or take it for yourselves, lest you be ensnared by it, for it is an abomination to the LORD your God. [26]†And you shall not bring an abominable thing into your house and become devoted to destruction [3] like it. You shall utterly detest and abhor it, for it is devoted to destruction.

Remember the LORD Your God

DEUTERONOMY **8** “The whole commandment that I command you today you shall be careful to do, that you may live and multiply, and go in and possess the land that the LORD swore to give to your fathers. [2]‡And you shall remember the whole way that the LORD your God has led you these forty years in the wilderness, that he might humble you, testing you to know what was in your heart, whether you would keep his commandments or not. [3]‡And he humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know, that he might make you know that man does not live by bread alone, but man lives by every word [1] that comes from the mouth of the LORD. [4]‡Your clothing did not wear out on you and your foot did not swell these forty years. [5]‡Know then in your heart that, as a man disciplines his son, the LORD your God disciplines you. [6]‡So you shall keep the commandments of the LORD your God by walking in his ways and by fearing him. [7]‡For the LORD your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flowing out in the valleys and hills, [8]a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive trees and honey, [9]‡a land in which you will eat bread without scarcity, in which you will lack nothing, a land whose stones are iron, and out of whose hills you can dig copper. [10]And you shall eat and be full, and you shall bless the LORD your God for the good land he has given you.

[11]‡“Take care lest you forget the LORD your God by not keeping his commandments and his rules and his statutes, which I command you today, [12]lest, when you have eaten and are full and have built good houses and live in them, [13]and when your herds and flocks multiply and your silver and gold is multiplied and all that you have is multiplied, [14]‡then your heart be lifted up, and you forget the LORD your God, who brought you out of the land of Egypt, out of the house of slavery, [15]‡who led you through the great and terrifying wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water, who brought you water out of the flinty rock, [16]‡who fed you in the wilderness with manna that your fathers did not know, that he might humble you and test you, to do you good in the end. [17]Beware lest you say in your heart, ‘My power and the might of my hand

have gotten me this wealth.’ [18]‡You shall remember the LORD your God, for it is he who gives you power to get wealth, that he may confirm his covenant that he swore to your fathers, as it is this day. [19]‡And if you forget the LORD your God and go after other gods and serve them and worship them, I solemnly warn you today that you shall surely perish. [20]Like the nations that the LORD makes to perish before you, so shall you perish, because you would not obey the voice of the LORD your God.

Not Because of Righteousness

DEUTERONOMY **9** ‡“Hear, O Israel: you are to cross over the Jordan today, to go in to dispossess nations greater and mightier than yourselves, cities great and fortified up to heaven, [2]†a people great and tall, the sons of the Anakim, whom you know, and of whom you have heard it said, ‘Who can stand before the sons of Anak?’ [3]†Know therefore today that he who goes over before you as a consuming fire is the LORD your God. He will destroy them and subdue them before you. So you shall drive them out and make them perish quickly, as the LORD has promised you.

[4]†“Do not say in your heart, after the LORD your God has thrust them out before you, ‘It is because of my righteousness that the LORD has brought me in to possess this land,’ whereas it is because of the wickedness of these nations that the LORD is driving them out before you. [5]Not because of your righteousness or the uprightness of your heart are you going in to possess their land, but because of the wickedness of these nations the LORD your God is driving them out from before you, and that he may confirm the word that the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob.

[6]†“Know, therefore, that the LORD your God is not giving you this good land to possess because of your righteousness, for you are a stubborn people. [7]†Remember and do not forget how you provoked the LORD your God to wrath in the wilderness. From the day you came out of the land of Egypt until you came to this place, you have been rebellious against the LORD. [8]Even at Horeb you provoked the LORD to wrath, and the LORD was so angry with you that he was ready to destroy you. [9]When I went up the mountain to receive the tablets of stone, the tablets of the covenant that the LORD made with you, I remained on the mountain forty days and forty nights. I neither ate bread nor drank water. [10]†And the LORD gave me the two tablets of stone written with the finger of God, and on them were all the words that the LORD had spoken with you on the mountain out of the midst of the fire on the day of the assembly. [11]And at the end of forty days and forty nights the LORD gave me the two tablets of stone, the tablets of the covenant. [12]Then the LORD said to me, ‘Arise, go down quickly from here, for your people whom you have brought from Egypt have acted corruptly.

They have turned aside quickly out of the way that I commanded them; they have made themselves a metal image.’

The Golden Calf

[13]“Furthermore, the LORD said to me, ‘I have seen this people, and behold, it is a stubborn people. [14]†Let me alone, that I may destroy them and blot out their name from under heaven. And I will make of you a nation mightier and greater than they.’ [15]So I turned and came down from the mountain, and the mountain was burning with fire. And the two tablets of the covenant were in my two hands. [16]And I looked, and behold, you had sinned against the LORD your God. You had made yourselves a golden [1] calf. You had turned aside quickly from the way that the LORD had commanded you. [17]So I took hold of the two tablets and threw them out of my two hands and broke them before your eyes. [18]Then I lay prostrate before the LORD as before, forty days and forty nights. I neither ate bread nor drank water, because of all the sin that you had committed, in doing what was evil in the sight of the LORD to provoke him to anger. [19]†For I was afraid of the anger and hot displeasure that the LORD bore against you, so that he was ready to destroy you. But the LORD listened to me that time also. [20]†And the LORD was so angry with Aaron that he was ready to destroy him. And I prayed for Aaron also at the same time. [21]Then I took the sinful thing, the calf that you had made, and burned it with fire and crushed it, grinding it very small, until it was as fine as dust. And I threw the dust of it into the brook that ran down from the mountain.

[22]†“At Taberah also, and at Massah and at Kibroth-hattaavah you provoked the LORD to wrath. [23]†And when the LORD sent you from Kadesh-barnea, saying, ‘Go up and take possession of the land that I have given you,’ then you rebelled against the commandment of the LORD your God and did not believe him or obey his voice. [24]†You have been rebellious against the LORD from the day that I knew you.

[25]“So I lay prostrate before the LORD for these forty days and forty nights, because the LORD had said he would destroy you. [26]And I prayed to the LORD, ‘O Lord GOD, do not destroy your people and your heritage, whom you have redeemed through your greatness, whom you have brought out of

Egypt with a mighty hand. [27]Remember your servants, Abraham, Isaac, and Jacob. Do not regard the stubbornness of this people, or their wickedness or their sin, [28][†]lest the land from which you brought us say, “Because the LORD was not able to bring them into the land that he promised them, and because he hated them, he has brought them out to put them to death in the wilderness.” [29]For they are your people and your heritage, whom you brought out by your great power and by your outstretched arm.’

New Tablets of Stone

DEUTERONOMY **10** ‡†“At that time the LORD said to me, ‘Cut for yourself two tablets of stone like the first, and come up to me on the mountain and make an ark of wood. [2]And I will write on the tablets the words that were on the first tablets that you broke, and you shall put them in the ark.’ [3]So I made an ark of acacia wood, and cut two tablets of stone like the first, and went up the mountain with the two tablets in my hand. [4]And he wrote on the tablets, in the same writing as before, the Ten Commandments [1] that the LORD had spoken to you on the mountain out of the midst of the fire on the day of the assembly. And the LORD gave them to me. [5]Then I turned and came down from the mountain and put the tablets in the ark that I had made. And there they are, as the LORD commanded me.”

[6]‡†(The people of Israel journeyed from Beeroth Bene-jaakan [2] to Moserah. There Aaron died, and there he was buried. And his son Eleazar ministered as priest in his place. [7]From there they journeyed to Gudgodah, and from Gudgodah to Jotbathah, a land with brooks of water. [8]†At that time the LORD set apart the tribe of Levi to carry the ark of the covenant of the LORD to stand before the LORD to minister to him and to bless in his name, to this day. [9]†Therefore Levi has no portion or inheritance with his brothers. The LORD is his inheritance, as the LORD your God said to him.)

[10]‡“I myself stayed on the mountain, as at the first time, forty days and forty nights, and the LORD listened to me that time also. The LORD was unwilling to destroy you. [11]And the LORD said to me, ‘Arise, go on your journey at the head of the people, so that they may go in and possess the land, which I swore to their fathers to give them.’

Circumcise Your Heart

[12]‡“And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in all his ways, to love him, to serve the LORD your God with all your heart and with all your soul, [13]and to keep the commandments and statutes of the LORD, which I am commanding you

today for your good? [14]†Behold, to the LORD your God belong heaven and
the heaven of heavens, the earth with all that is in it. [15]Yet the LORD set his
heart in love on your fathers and chose their offspring after them, you above
all peoples, as you are this day. [16]†Circumcise therefore the foreskin of your
heart, and be no longer stubborn. [17]For the LORD your God is God of gods
and Lord of lords, the great, the mighty, and the awesome God, who is not
partial and takes no bribe. [18]†He executes justice for the fatherless and the
widow, and loves the sojourner, giving him food and clothing. [19]Love the
sojourner, therefore, for you were sojourners in the land of Egypt. [20]†You
shall fear the LORD your God. You shall serve him and hold fast to him, and
by his name you shall swear. [21]He is your praise. He is your God, who has
done for you these great and terrifying things that your eyes have seen.
[22]†Your fathers went down to Egypt seventy persons, and now the LORD
your God has made you as numerous as the stars of heaven.

Love and Serve the LORD

DEUTERONOMY **11** “You shall therefore love the LORD your God and keep his charge, his statutes, his rules, and his commandments always. [2]‡And consider today (since I am not speaking to your children who have not known or seen it), consider the discipline [1] of the LORD your God, his greatness, his mighty hand and his outstretched arm, [3]his signs and his deeds that he did in Egypt to Pharaoh the king of Egypt and to all his land, [4]and what he did to the army of Egypt, to their horses and to their chariots, how he made the water of the Red Sea flow over them as they pursued after you, and how the LORD has destroyed them to this day, [5]and what he did to you in the wilderness, until you came to this place, [6]‡and what he did to Dathan and Abiram the sons of Eliab, son of Reuben, how the earth opened its mouth and swallowed them up, with their households, their tents, and every living thing that followed them, in the midst of all Israel. [7]For your eyes have seen all the great work of the LORD that he did.

[8]“You shall therefore keep the whole commandment that I command you today, that you may be strong, and go in and take possession of the land that you are going over to possess, [9]and that you may live long in the land that the LORD swore to your fathers to give to them and to their offspring, a land flowing with milk and honey. [10]‡‡For the land that you are entering to take possession of it is not like the land of Egypt, from which you have come, where you sowed your seed and irrigated it, [2] like a garden of vegetables. [11]But the land that you are going over to possess is a land of hills and valleys, which drinks water by the rain from heaven, [12]a land that the LORD your God cares for. The eyes of the LORD your God are always upon it, from the beginning of the year to the end of the year.

[13]‡“And if you will indeed obey my commandments that I command you today, to love the LORD your God, and to serve him with all your heart and with all your soul, [14]‡he [3] will give the rain for your land in its season, the early rain and the later rain, that you may gather in your grain and your wine and your oil. [15]And he will give grass in your fields for your livestock, and you shall eat and be full. [16]Take care lest your heart be deceived, and you turn aside and serve other gods and worship them; [17]then the anger of

the LORD will be kindled against you, and he will shut up the heavens, so that there will be no rain, and the land will yield no fruit, and you will perish quickly off the good land that the LORD is giving you.

[18]‡“You shall therefore lay up these words of mine in your heart and in your soul, and you shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. [19]You shall teach them to your children, talking of them when you are sitting in your house, and when you are walking by the way, and when you lie down, and when you rise. [20]You shall write them on the doorposts of your house and on your gates, [21]that your days and the days of your children may be multiplied in the land that the LORD swore to your fathers to give them, as long as the heavens are above the earth. [22]For if you will be careful to do all this commandment that I command you to do, loving the LORD your God, walking in all his ways, and holding fast to him, [23]then the LORD will drive out all these nations before you, and you will dispossess nations greater and mightier than yourselves. [24]‡Every place on which the sole of your foot treads shall be yours. Your territory shall be from the wilderness to [4] the Lebanon and from the River, the river Euphrates, to the western sea. [25]No one shall be able to stand against you. The LORD your God will lay the fear of you and the dread of you on all the land that you shall tread, as he promised you.

[26]‡“See, I am setting before you today a blessing and a curse: [27]the blessing, if you obey the commandments of the LORD your God, which I command you today, [28]and the curse, if you do not obey the commandments of the LORD your God, but turn aside from the way that I am commanding you today, to go after other gods that you have not known. [29]And when the LORD your God brings you into the land that you are entering to take possession of it, you shall set the blessing on Mount Gerizim and the curse on Mount Ebal. [30]Are they not beyond the Jordan, west of the road, toward the going down of the sun, in the land of the Canaanites who live in the Arabah, opposite Gilgal, beside the oak [5] of Moreh? [31]For you are to cross over the Jordan to go in to take possession of the land that the LORD your God is giving you. And when you possess it and live in it, [32]you shall be careful to do all the statutes and the rules that I am setting before you today.

The LORD's Chosen Place of Worship

DEUTERONOMY **12** ‡‡‡“These are the statutes and rules that you shall be careful to do in the land that the Lord, the God of your fathers, has given you to possess, all the days that you live on the earth. [2]†You shall surely destroy all the places where the nations whom you shall dispossess served their gods, on the high mountains and on the hills and under every green tree. [3]†You shall tear down their altars and dash in pieces their pillars and burn their Asherim with fire. You shall chop down the carved images of their gods and destroy their name out of that place. [4]You shall not worship the Lord your God in that way. [5]†But you shall seek the place that the Lord your God will choose out of all your tribes to put his name and make his habitation [1] there. There you shall go, [6]†and there you shall bring your burnt offerings and your sacrifices, your tithes and the contribution that you present, your vow offerings, your freewill offerings, and the firstborn of your herd and of your flock. [7]†And there you shall eat before the Lord your God, and you shall rejoice, you and your households, in all that you undertake, in which the Lord your God has blessed you.

[8]†“You shall not do according to all that we are doing here today, everyone doing whatever is right in his own eyes, [9]for you have not as yet come to the rest and to the inheritance that the Lord your God is giving you. [10]But when you go over the Jordan and live in the land that the Lord your God is giving you to inherit, and when he gives you rest from all your enemies around, so that you live in safety, [11]then to the place that the Lord your God will choose, to make his name dwell there, there you shall bring all that I command you: your burnt offerings and your sacrifices, your tithes and the contribution that you present, and all your finest vow offerings that you vow to the Lord. [12]And you shall rejoice before the Lord your God, you and your sons and your daughters, your male servants and your female servants, and the Levite that is within your towns, since he has no portion or inheritance with you. [13]Take care that you do not offer your burnt offerings at any place that you see, [14]but at the place that the Lord will choose in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I am commanding you.

[15]†“However, you may slaughter and eat meat within any of your towns, as much as you desire, according to the blessing of the Lord your God that he has given you. The unclean and the clean may eat of it, as of the gazelle and as of the deer. [16]Only you shall not eat the blood; you shall pour it out on the earth like water. [17]‡You may not eat within your towns the tithe of your grain or of your wine or of your oil, or the firstborn of your herd or of your flock, or any of your vow offerings that you vow, or your freewill offerings or the contribution that you present, [18]but you shall eat them before the Lord your God in the place that the Lord your God will choose, you and your son and your daughter, your male servant and your female servant, and the Levite who is within your towns. And you shall rejoice before the Lord your God in all that you undertake. [19]Take care that you do not neglect the Levite as long as you live in your land.

[20]“When the Lord your God enlarges your territory, as he has promised you, and you say, ‘I will eat meat,’ because you crave meat, you may eat meat whenever you desire. [21]†If the place that the Lord your God will choose to put his name there is too far from you, then you may kill any of your herd or your flock, which the Lord has given you, as I have commanded you, and you may eat within your towns whenever you desire. [22]Just as the gazelle or the deer is eaten, so you may eat of it. The unclean and the clean alike may eat of it. [23]†Only be sure that you do not eat the blood, for the blood is the life, and you shall not eat the life with the flesh. [24]You shall not eat it; you shall pour it out on the earth like water. [25]You shall not eat it, that all may go well with you and with your children after you, when you do what is right in the sight of the Lord. [26]But the holy things that are due from you, and your vow offerings, you shall take, and you shall go to the place that the Lord will choose, [27]and offer your burnt offerings, the flesh and the blood, on the altar of the Lord your God. The blood of your sacrifices shall be poured out on the altar of the Lord your God, but the flesh you may eat. [28]Be careful to obey all these words that I command you, that it may go well with you and with your children after you forever, when you do what is good and right in the sight of the Lord your God.

Warning Against Idolatry

[29]‡“When the LORD your God cuts off before you the nations whom you go in to dispossess, and you dispossess them and dwell in their land, [30]take care that you be not ensnared to follow them, after they have been destroyed before you, and that you do not inquire about their gods, saying, ‘How did these nations serve their gods?—that I also may do the same.’ [31]†You shall not worship the LORD your God in that way, for every abominable thing that the LORD hates they have done for their gods, for they even burn their sons and their daughters in the fire to their gods.

[32]† [2] “Everything that I command you, you shall be careful to do. You shall not add to it or take from it.

DEUTERONOMY **13** †“If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, [2]†and the sign or wonder that he tells you comes to pass, and if he says, ‘Let us go after other gods,’ which you have not known, ‘and let us serve them,’ [3]†you shall not listen to the words of that prophet or that dreamer of dreams. For the LORD your God is testing you, to know whether you love the LORD your God with all your heart and with all your soul. [4]You shall walk after the LORD your God and fear him and keep his commandments and obey his voice, and you shall serve him and hold fast to him. [5]†But that prophet or that dreamer of dreams shall be put to death, because he has taught rebellion against the LORD your God, who brought you out of the land of Egypt and redeemed you out of the house of slavery, to make you leave the way in which the LORD your God commanded you to walk. So you shall purge the evil [1] from your midst.

[6]†“If your brother, the son of your mother, or your son or your daughter or the wife you embrace [2] or your friend who is as your own soul entices you secretly, saying, ‘Let us go and serve other gods,’ which neither you nor your fathers have known, [7]some of the gods of the peoples who are around you, whether near you or far off from you, from the one end of the earth to the other, [8]you shall not yield to him or listen to him, nor shall your eye pity him, nor shall you spare him, nor shall you conceal him. [9]But you shall kill him. Your hand shall be first against him to put him to death, and afterward the hand of all the people. [10]†You shall stone him to death with stones, because he sought to draw you away from the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. [11]And all Israel shall hear and fear and never again do any such wickedness as this among you.

[12]†“If you hear in one of your cities, which the LORD your God is giving you to dwell there, [13]†that certain worthless fellows have gone out among you and have drawn away the inhabitants of their city, saying, ‘Let us go and serve other gods,’ which you have not known, [14]then you shall inquire and make search and ask diligently. And behold, if it be true and certain that such an abomination has been done among you, [15]you shall surely put the inhabitants of that city to the sword, devoting it to destruction, [3] all who are in it and its cattle, with the edge of the sword. [16]You shall gather all its

spoil into the midst of its open square and burn the city and all its spoil with fire, as a whole burnt offering to the LORD your God. It shall be a heap forever. It shall not be built again. [17]None of the devoted things shall stick to your hand, that the LORD may turn from the fierceness of his anger and show you mercy and have compassion on you and multiply you, as he swore to your fathers, [18]if you obey the voice of the LORD your God, keeping all his commandments that I am commanding you today, and doing what is right in the sight of the LORD your God.

Clean and Unclean Food

DEUTERONOMY **14** ‡“You are the sons of the LORD your God. You shall not cut yourselves or make any baldness on your foreheads for the dead. [2]‡For you are a people holy to the LORD your God, and the LORD has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth.

[3]‡“You shall not eat any abomination. [4]These are the animals you may eat: the ox, the sheep, the goat, [5]the deer, the gazelle, the roebuck, the wild goat, the ibex, [1] the antelope, and the mountain sheep. [6]Every animal that parts the hoof and has the hoof cloven in two and chews the cud, among the animals, you may eat. [7]Yet of those that chew the cud or have the hoof cloven you shall not eat these: the camel, the hare, and the rock badger, because they chew the cud but do not part the hoof, are unclean for you. [8]And the pig, because it parts the hoof but does not chew the cud, is unclean for you. Their flesh you shall not eat, and their carcasses you shall not touch.

[9]“Of all that are in the waters you may eat these: whatever has fins and scales you may eat. [10]And whatever does not have fins and scales you shall not eat; it is unclean for you.

[11]“You may eat all clean birds. [12]But these are the ones that you shall not eat: the eagle, [2] the bearded vulture, the black vulture, [13]the kite, the falcon of any kind; [14]every raven of any kind; [15]the ostrich, the nighthawk, the sea gull, the hawk of any kind; [16]the little owl and the short-eared owl, the barn owl [17]and the tawny owl, the carrion vulture and the cormorant, [18]the stork, the heron of any kind; the hoopoe and the bat. [19]And all winged insects are unclean for you; they shall not be eaten. [20]All clean winged things you may eat.

[21]‡“You shall not eat anything that has died naturally. You may give it to the sojourner who is within your towns, that he may eat it, or you may sell it to a foreigner. For you are a people holy to the LORD your God.

“You shall not boil a young goat in its mother's milk.

Tithes

[22]†“You shall tithe all the yield of your seed that comes from the field year by year. [23]†And before the LORD your God, in the place that he will choose, to make his name dwell there, you shall eat the tithe of your grain, of your wine, and of your oil, and the firstborn of your herd and flock, that you may learn to fear the LORD your God always. [24]†And if the way is too long for you, so that you are not able to carry the tithe, when the LORD your God blesses you, because the place is too far from you, which the LORD your God chooses, to set his name there, [25]then you shall turn it into money and bind up the money in your hand and go to the place that the LORD your God chooses [26]†and spend the money for whatever you desire—oxen or sheep or wine or strong drink, whatever your appetite craves. And you shall eat there before the LORD your God and rejoice, you and your household. [27]And you shall not neglect the Levite who is within your towns, for he has no portion or inheritance with you.

[28]†“At the end of every three years you shall bring out all the tithe of your produce in the same year and lay it up within your towns. [29]And the Levite, because he has no portion or inheritance with you, and the sojourner, the fatherless, and the widow, who are within your towns, shall come and eat and be filled, that the LORD your God may bless you in all the work of your hands that you do.

The Sabbatical Year

DEUTERONOMY **15** †“At the end of every seven years you shall grant a release. [2]And this is the manner of the release: every creditor shall release what he has lent to his neighbor. He shall not exact it of his neighbor, his brother, because the LORD's release has been proclaimed. [3]†Of a foreigner you may exact it, but whatever of yours is with your brother your hand shall release. [4]†But there will be no poor among you; for the LORD will bless you in the land that the LORD your God is giving you for an inheritance to possess— [5]if only you will strictly obey the voice of the LORD your God, being careful to do all this commandment that I command you today. [6]For the LORD your God will bless you, as he promised you, and you shall lend to many nations, but you shall not borrow, and you shall rule over many nations, but they shall not rule over you.

[7]“If among you, one of your brothers should become poor, in any of your towns within your land that the LORD your God is giving you, you shall not harden your heart or shut your hand against your poor brother, [8]†but you shall open your hand to him and lend him sufficient for his need, whatever it may be. [9]Take care lest there be an unworthy thought in your heart and you say, ‘The seventh year, the year of release is near,’ and your eye look grudgingly [1] on your poor brother, and you give him nothing, and he cry to the LORD against you, and you be guilty of sin. [10]You shall give to him freely, and your heart shall not be grudging when you give to him, because for this the LORD your God will bless you in all your work and in all that you undertake. [11]†For there will never cease to be poor in the land. Therefore I command you, ‘You shall open wide your hand to your brother, to the needy and to the poor, in your land.’

[12]†“If your brother, a Hebrew man or a Hebrew woman, is sold [2] to you, he shall serve you six years, and in the seventh year you shall let him go free from you. [13]†And when you let him go free from you, you shall not let him go empty-handed. [14]You shall furnish him liberally out of your flock, out of your threshing floor, and out of your winepress. As the LORD your God has blessed you, you shall give to him. [15]†You shall remember that you were a slave in the land of Egypt, and the LORD your God redeemed you;

therefore I command you this today. [16]But if he says to you, ‘I will not go out from you,’ because he loves you and your household, since he is well-off with you, [17]†then you shall take an awl, and put it through his ear into the door, and he shall be your slave forever. And to your female slave you shall do the same. [18]†It shall not seem hard to you when you let him go free from you, for at half the cost of a hired servant he has served you six years. So the LORD your God will bless you in all that you do.

[19]†“All the firstborn males that are born of your herd and flock you shall dedicate to the LORD your God. You shall do no work with the firstborn of your herd, nor shear the firstborn of your flock. [20]You shall eat it, you and your household, before the LORD your God year by year at the place that the LORD will choose. [21]†But if it has any blemish, if it is lame or blind or has any serious blemish whatever, you shall not sacrifice it to the LORD your God. [22]You shall eat it within your towns. The unclean and the clean alike may eat it, as though it were a gazelle or a deer. [23]Only you shall not eat its blood; you shall pour it out on the ground like water.

Passover

DEUTERONOMY **16** ‡‡†“Observe the month of Abib and keep the Passover to the LORD your God, for in the month of Abib the LORD your God brought you out of Egypt by night. [2]And you shall offer the Passover sacrifice to the LORD your God, from the flock or the herd, at the place that the LORD will choose, to make his name dwell there. [3]†You shall eat no leavened bread with it. Seven days you shall eat it with unleavened bread, the bread of affliction—for you came out of the land of Egypt in haste—that all the days of your life you may remember the day when you came out of the land of Egypt. [4]No leaven shall be seen with you in all your territory for seven days, nor shall any of the flesh that you sacrifice on the evening of the first day remain all night until morning. [5]‡You may not offer the Passover sacrifice within any of your towns that the LORD your God is giving you, [6]but at the place that the LORD your God will choose, to make his name dwell in it, there you shall offer the Passover sacrifice, in the evening at sunset, at the time you came out of Egypt. [7]†And you shall cook it and eat it at the place that the LORD your God will choose. And in the morning you shall turn and go to your tents. [8]For six days you shall eat unleavened bread, and on the seventh day there shall be a solemn assembly to the LORD your God. You shall do no work on it.

The Feast of Weeks

[9]“You shall count seven weeks. Begin to count the seven weeks from the time the sickle is first put to the standing grain. [10]‡Then you shall keep the Feast of Weeks to the LORD your God with the tribute of a freewill offering from your hand, which you shall give as the LORD your God blesses you. [11]And you shall rejoice before the LORD your God, you and your son and your daughter, your male servant and your female servant, the Levite who is within your towns, the sojourner, the fatherless, and the widow who are among you, at the place that the LORD your God will choose, to make his name dwell there. [12]You shall remember that you were a slave in Egypt; and you shall be careful to observe these statutes.

The Feast of Booths

[13]†“You shall keep the Feast of Booths seven days, when you have gathered in the produce from your threshing floor and your winepress. [14]You shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant, the Levite, the sojourner, the fatherless, and the widow who are within your towns. [15]For seven days you shall keep the feast to the LORD your God at the place that the LORD will choose, because the LORD your God will bless you in all your produce and in all the work of your hands, so that you will be altogether joyful.

[16]“Three times a year all your males shall appear before the LORD your God at the place that he will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Booths. They shall not appear before the LORD empty-handed. [17]Every man shall give as he is able, according to the blessing of the LORD your God that he has given you.

Justice

[18]††“You shall appoint judges and officers in all your towns that the LORD your God is giving you, according to your tribes, and they shall judge the people with righteous judgment. [19]†You shall not pervert justice. You shall not show partiality, and you shall not accept a bribe, for a bribe blinds the eyes of the wise and subverts the cause of the righteous. [20]Justice, and only justice, you shall follow, that you may live and inherit the land that the LORD your God is giving you.

Forbidden Forms of Worship

[21]†“You shall not plant any tree as an Asherah beside the altar of the LORD your God that you shall make. [22]And you shall not set up a pillar, which the LORD your God hates.

DEUTERONOMY **17** †“You shall not sacrifice to the LORD your God an ox or a sheep in which is a blemish, any defect whatever, for that is an abomination to the LORD your God.

[2]“If there is found among you, within any of your towns that the LORD your God is giving you, a man or woman who does what is evil in the sight of the LORD your God, in transgressing his covenant, [3]‡and has gone and served other gods and worshiped them, or the sun or the moon or any of the host of heaven, which I have forbidden, [4]and it is told you and you hear of it, then you shall inquire diligently, and if it is true and certain that such an abomination has been done in Israel, [5]then you shall bring out to your gates that man or woman who has done this evil thing, and you shall stone that man or woman to death with stones. [6]‡On the evidence of two witnesses or of three witnesses the one who is to die shall be put to death; a person shall not be put to death on the evidence of one witness. [7]The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people. So you shall purge [1] the evil [2] from your midst.

Legal Decisions by Priests and Judges

[8]‡“If any case arises requiring decision between one kind of homicide and another, one kind of legal right and another, or one kind of assault and another, any case within your towns that is too difficult for you, then you shall arise and go up to the place that the LORD your God will choose. [9]And you shall come to the Levitical priests and to the judge who is in office in those days, and you shall consult them, and they shall declare to you the decision. [10]Then you shall do according to what they declare to you from that place that the LORD will choose. And you shall be careful to do according to all that they direct you. [11]According to the instructions that they give you, and according to the decision which they pronounce to you, you shall do. You shall not turn aside from the verdict that they declare to you, either to the right hand or to the left. [12]The man who acts presumptuously by not obeying the priest who stands to minister there before the LORD your God, or the judge, that man shall die. So you shall

purge the evil from Israel. [13]And all the people shall hear and fear and not act presumptuously again.

Laws Concerning Israel's Kings

[14]†“When you come to the land that the LORD your God is giving you, and you possess it and dwell in it and then say, ‘I will set a king over me, like all the nations that are around me,’ [15]†you may indeed set a king over you whom the LORD your God will choose. One from among your brothers you shall set as king over you. You may not put a foreigner over you, who is not your brother. [16]†Only he must not acquire many horses for himself or cause the people to return to Egypt in order to acquire many horses, since the LORD has said to you, ‘You shall never return that way again.’ [17]And he shall not acquire many wives for himself, lest his heart turn away, nor shall he acquire for himself excessive silver and gold.

[18]†“And when he sits on the throne of his kingdom, he shall write for himself in a book a copy of this law, approved by [3] the Levitical priests. [19]And it shall be with him, and he shall read in it all the days of his life, that he may learn to fear the LORD his God by keeping all the words of this law and these statutes, and doing them, [20]†that his heart may not be lifted up above his brothers, and that he may not turn aside from the commandment, either to the right hand or to the left, so that he may continue long in his kingdom, he and his children, in Israel.

Provision for Priests and Levites

DEUTERONOMY **18** ‡“The Levitical priests, all the tribe of Levi, shall have no portion or inheritance with Israel. They shall eat the LORD's food offerings [1] as their [2] inheritance. [2]They shall have no inheritance among their brothers; the LORD is their inheritance, as he promised them. [3]‡And this shall be the priests' due from the people, from those offering a sacrifice, whether an ox or a sheep: they shall give to the priest the shoulder and the two cheeks and the stomach. [4]The firstfruits of your grain, of your wine and of your oil, and the first fleece of your sheep, you shall give him. [5]For the LORD your God has chosen him out of all your tribes to stand and minister in the name of the LORD, him and his sons for all time.

[6]‡“And if a Levite comes from any of your towns out of all Israel, where he lives—and he may come when he desires [3]—to the place that the LORD will choose, [7]and ministers in the name of the LORD his God, like all his fellow Levites who stand to minister there before the LORD, [8]then he may have equal portions to eat, besides what he receives from the sale of his patrimony. [4]

Abominable Practices

[9]‡“When you come into the land that the LORD your God is giving you, you shall not learn to follow the abominable practices of those nations. [10]There shall not be found among you anyone who burns his son or his daughter as an offering, [5] anyone who practices divination or tells fortunes or interprets omens, or a sorcerer [11]or a charmer or a medium or a necromancer or one who inquires of the dead, [12]for whoever does these things is an abomination to the LORD. And because of these abominations the LORD your God is driving them out before you. [13]You shall be blameless before the LORD your God, [14]for these nations, which you are about to dispossess, listen to fortune-tellers and to diviners. But as for you, the LORD your God has not allowed you to do this.

A New Prophet like Moses

[15]‡“The LORD your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen— [16]just as you desired of the LORD your God at Horeb on the day of the assembly, when you said, ‘Let me not hear again the voice of the LORD my God or see this great fire any more, lest I die.’ [17]And the LORD said to me, ‘They are right in what they have spoken. [18]I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him. [19]And whoever will not listen to my words that he shall speak in my name, I myself will require it of him. [20]‡But the prophet who presumes to speak a word in my name that I have not commanded him to speak, or [6] who speaks in the name of other gods, that same prophet shall die.’ [21]And if you say in your heart, ‘How may we know the word that the LORD has not spoken?’— [22]when a prophet speaks in the name of the LORD, if the word does not come to pass or come true, that is a word that the LORD has not spoken; the prophet has spoken it presumptuously. You need not be afraid of him.

Laws Concerning Cities of Refuge

DEUTERONOMY **19** ‡‡“When the LORD your God cuts off the nations whose land the LORD your God is giving you, and you dispossess them and dwell in their cities and in their houses, [2]†you shall set apart three cities for yourselves in the land that the LORD your God is giving you to possess. [3]You shall measure the distances [1] and divide into three parts the area of the land that the LORD your God gives you as a possession, so that any manslayer can flee to them.

[4]“This is the provision for the manslayer, who by fleeing there may save his life. If anyone kills his neighbor unintentionally without having hated him in the past— [5]as when someone goes into the forest with his neighbor to cut wood, and his hand swings the axe to cut down a tree, and the head slips from the handle and strikes his neighbor so that he dies—he may flee to one of these cities and live, [6]lest the avenger of blood in hot anger pursue the manslayer and overtake him, because the way is long, and strike him fatally, though the man did not deserve to die, since he had not hated his neighbor in the past. [7]Therefore I command you, You shall set apart three cities. [8]And if the LORD your God enlarges your territory, as he has sworn to your fathers, and gives you all the land that he promised to give to your fathers— [9]†provided you are careful to keep all this commandment, which I command you today, by loving the LORD your God and by walking ever in his ways—then you shall add three other cities to these three, [10]lest innocent blood be shed in your land that the LORD your God is giving you for an inheritance, and so the guilt of bloodshed be upon you.

[11]“But if anyone hates his neighbor and lies in wait for him and attacks him and strikes him fatally so that he dies, and he flees into one of these cities, [12]then the elders of his city shall send and take him from there, and hand him over to the avenger of blood, so that he may die. [13]Your eye shall not pity him, but you shall purge the guilt of innocent blood [2] from Israel, so that it may be well with you.

Property Boundaries

[14]†“You shall not move your neighbor's landmark, which the men of old have set, in the inheritance that you will hold in the land that the LORD your God is giving you to possess.

Laws Concerning Witnesses

[15]†“A single witness shall not suffice against a person for any crime or for any wrong in connection with any offense that he has committed. Only on the evidence of two witnesses or of three witnesses shall a charge be established. [16]†If a malicious witness arises to accuse a person of wrongdoing, [17]then both parties to the dispute shall appear before the LORD, before the priests and the judges who are in office in those days. [18]The judges shall inquire diligently, and if the witness is a false witness and has accused his brother falsely, [19]then you shall do to him as he had meant to do to his brother. So you shall purge the evil [3] from your midst. [20]†And the rest shall hear and fear, and shall never again commit any such evil among you. [21]†Your eye shall not pity. It shall be life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Laws Concerning Warfare

DEUTERONOMY **20** ‡‡“When you go out to war against your enemies, and see horses and chariots and an army larger than your own, you shall not be afraid of them, for the Lord your God is with you, who brought you up out of the land of Egypt. [2]‡And when you draw near to the battle, the priest shall come forward and speak to the people [3]and shall say to them, ‘Hear, O Israel, today you are drawing near for battle against your enemies: let not your heart faint. Do not fear or panic or be in dread of them, [4]for the Lord your God is he who goes with you to fight for you against your enemies, to give you the victory.’ [5]‡Then the officers shall speak to the people, saying, ‘Is there any man who has built a new house and has not dedicated it? Let him go back to his house, lest he die in the battle and another man dedicate it. [6]And is there any man who has planted a vineyard and has not enjoyed its fruit? Let him go back to his house, lest he die in the battle and another man enjoy its fruit. [7]And is there any man who has betrothed a wife and has not taken her? Let him go back to his house, lest he die in the battle and another man take her.’ [8]And the officers shall speak further to the people, and say, ‘Is there any man who is fearful and fainthearted? Let him go back to his house, lest he make the heart of his fellows melt like his own.’ [9]And when the officers have finished speaking to the people, then commanders shall be appointed at the head of the people.

[10]‡“When you draw near to a city to fight against it, offer terms of peace to it. [11]And if it responds to you peaceably and it opens to you, then all the people who are found in it shall do forced labor for you and shall serve you. [12]But if it makes no peace with you, but makes war against you, then you shall besiege it. [13]And when the Lord your God gives it into your hand, you shall put all its males to the sword, [14]but the women and the little ones, the livestock, and everything else in the city, all its spoil, you shall take as plunder for yourselves. And you shall enjoy the spoil of your enemies, which the Lord your God has given you. [15]Thus you shall do to all the cities that are very far from you, which are not cities of the nations here. [16]‡But in the cities of these peoples that the Lord your God is giving you for an inheritance, you shall save alive nothing that breathes, [17]but you shall devote them to complete destruction, [1] the Hittites and the Amorites, the

Canaanites and the Perizzites, the Hivites and the Jebusites, as the LORD your God has commanded, [18]that they may not teach you to do according to all their abominable practices that they have done for their gods, and so you sin against the LORD your God.

[19]‡“When you besiege a city for a long time, making war against it in order to take it, you shall not destroy its trees by wielding an axe against them. You may eat from them, but you shall not cut them down. Are the trees in the field human, that they should be besieged by you? [20]Only the trees that you know are not trees for food you may destroy and cut down, that you may build siegeworks against the city that makes war with you, until it falls.

Atonement for Unsolved Murders

DEUTERONOMY **21** ‡“If in the land that the LORD your God is giving you to possess someone is found slain, lying in the open country, and it is not known who killed him, [2]then your elders and your judges shall come out, and they shall measure the distance to the surrounding cities. [3]And the elders of the city that is nearest to the slain man shall take a heifer that has never been worked and that has not pulled in a yoke. [4]And the elders of that city shall bring the heifer down to a valley with running water, which is neither plowed nor sown, and shall break the heifer's neck there in the valley. [5]‡Then the priests, the sons of Levi, shall come forward, for the LORD your God has chosen them to minister to him and to bless in the name of the LORD, and by their word every dispute and every assault shall be settled. [6]And all the elders of that city nearest to the slain man shall wash their hands over the heifer whose neck was broken in the valley, [7]and they shall testify, ‘Our hands did not shed this blood, nor did our eyes see it shed. [8]Accept atonement, O LORD, for your people Israel, whom you have redeemed, and do not set the guilt of innocent blood in the midst of your people Israel, so that their blood guilt be atoned for.’ [9]So you shall purge the guilt of innocent blood from your midst, when you do what is right in the sight of the LORD.

Marrying Female Captives

[10]“When you go out to war against your enemies, and the LORD your God gives them into your hand and you take them captive, [11]‡‡and you see among the captives a beautiful woman, and you desire to take her to be your wife, [12]and you bring her home to your house, she shall shave her head and pare her nails. [13]And she shall take off the clothes in which she was captured and shall remain in your house and lament her father and her mother a full month. After that you may go in to her and be her husband, and she shall be your wife. [14]But if you no longer delight in her, you shall let her go where she wants. But you shall not sell her for money, nor shall you treat her as a slave, since you have humiliated her.

Inheritance Rights of the Firstborn

[15]‡“If a man has two wives, the one loved and the other unloved, and both the loved and the unloved have borne him children, and if the firstborn son belongs to the unloved, [1] [16]then on the day when he assigns his possessions as an inheritance to his sons, he may not treat the son of the loved as the firstborn in preference to the son of the unloved, who is the firstborn, [17]but he shall acknowledge the firstborn, the son of the unloved, by giving him a double portion of all that he has, for he is the firstfruits of his strength. The right of the firstborn is his.

A Rebellious Son

[18]‡“If a man has a stubborn and rebellious son who will not obey the voice of his father or the voice of his mother, and, though they discipline him, will not listen to them, [19]then his father and his mother shall take hold of him and bring him out to the elders of his city at the gate of the place where he lives, [20]and they shall say to the elders of his city, ‘This our son is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.’ [21]Then all the men of the city shall stone him to death with stones. So you shall purge the evil from your midst, and all Israel shall hear, and fear.

A Man Hanged on a Tree Is Cursed

[22]‡“And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, [23]his body shall not remain all night on the tree, but you shall bury him the same day, for a hanged man is cursed by God. You shall not defile your land that the LORD your God is giving you for an inheritance.

Various Laws

DEUTERONOMY **22** ††“You shall not see your brother's ox or his sheep going astray and ignore them. You shall take them back to your brother. [2]And if he does not live near you and you do not know who he is, you shall bring it home to your house, and it shall stay with you until your brother seeks it. Then you shall restore it to him. [3]And you shall do the same with his donkey or with his garment, or with any lost thing of your brother's, which he loses and you find; you may not ignore it. [4]You shall not see your brother's donkey or his ox fallen down by the way and ignore them. You shall help him to lift them up again.

[5]†“A woman shall not wear a man's garment, nor shall a man put on a woman's cloak, for whoever does these things is an abomination to the LORD your God.

[6]†“If you come across a bird's nest in any tree or on the ground, with young ones or eggs and the mother sitting on the young or on the eggs, you shall not take the mother with the young. [7]You shall let the mother go, but the young you may take for yourself, that it may go well with you, and that you may live long.

[8]†“When you build a new house, you shall make a parapet for your roof, that you may not bring the guilt of blood upon your house, if anyone should fall from it.

[9]†“You shall not sow your vineyard with two kinds of seed, lest the whole yield be forfeited, [1] the crop that you have sown and the yield of the vineyard. [10]†You shall not plow with an ox and a donkey together. [11]†You shall not wear cloth of wool and linen mixed together.

[12]†“You shall make yourself tassels on the four corners of the garment with which you cover yourself.

Laws Concerning Sexual Immorality

[13]‡‡“If any man takes a wife and goes in to her and then hates her [14]and accuses her of misconduct and brings a bad name upon her, saying, ‘I took this woman, and when I came near her, I did not find in her evidence of virginity,’ [15]†then the father of the young woman and her mother shall take and bring out the evidence of her virginity to the elders of the city in the gate. [16]And the father of the young woman shall say to the elders, ‘I gave my daughter to this man to marry, and he hates her; [17]and behold, he has accused her of misconduct, saying, “I did not find in your daughter evidence of virginity.” And yet this is the evidence of my daughter's virginity.’ And they shall spread the cloak before the elders of the city. [18]Then the elders of that city shall take the man and whip [2] him, [19]†and they shall fine him a hundred shekels [3] of silver and give them to the father of the young woman, because he has brought a bad name upon a virgin [4] of Israel. And she shall be his wife. He may not divorce her all his days. [20]But if the thing is true, that evidence of virginity was not found in the young woman, [21]then they shall bring out the young woman to the door of her father's house, and the men of her city shall stone her to death with stones, because she has done an outrageous thing in Israel by whoring in her father's house. So you shall purge the evil from your midst.

[22]‡“If a man is found lying with the wife of another man, both of them shall die, the man who lay with the woman, and the woman. So you shall purge the evil from Israel.

[23]“If there is a betrothed virgin, and a man meets her in the city and lies with her, [24]then you shall bring them both out to the gate of that city, and you shall stone them to death with stones, the young woman because she did not cry for help though she was in the city, and the man because he violated his neighbor's wife. So you shall purge the evil from your midst.

[25]“But if in the open country a man meets a young woman who is betrothed, and the man seizes her and lies with her, then only the man who lay with her shall die. [26]But you shall do nothing to the young woman; she has committed no offense punishable by death. For this case is like that of a man attacking and murdering his neighbor, [27]because he met her in the open country, and though the betrothed young woman cried for help there was no one to rescue her.

[28]“If a man meets a virgin who is not betrothed, and seizes her and lies with her, and they are found, [29]then the man who lay with her shall give to the father of the young woman fifty shekels of silver, and she shall be his wife, because he has violated her. He may not divorce her all his days.

[30]† [5] “A man shall not take his father's wife, so that he does not uncover his father's nakedness. [6]

Those Excluded from the Assembly

DEUTERONOMY **23** †“No one whose testicles are crushed or whose male organ is cut off shall enter the assembly of the LORD.

[2]‡“No one born of a forbidden union may enter the assembly of the LORD. Even to the tenth generation, none of his descendants may enter the assembly of the LORD.

[3]“No Ammonite or Moabite may enter the assembly of the LORD. Even to the tenth generation, none of them may enter the assembly of the LORD forever, [4]because they did not meet you with bread and with water on the way, when you came out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to curse you. [5]But the LORD your God would not listen to Balaam; instead the LORD your God turned the curse into a blessing for you, because the LORD your God loved you. [6]You shall not seek their peace or their prosperity all your days forever.

[7]“You shall not abhor an Edomite, for he is your brother. You shall not abhor an Egyptian, because you were a sojourner in his land. [8]Children born to them in the third generation may enter the assembly of the LORD.

Uncleanness in the Camp

[9]‡“When you are encamped against your enemies, then you shall keep yourself from every evil thing.

[10]“If any man among you becomes unclean because of a nocturnal emission, then he shall go outside the camp. He shall not come inside the camp, [11]but when evening comes, he shall bathe himself in water, and as the sun sets, he may come inside the camp.

[12]“You shall have a place outside the camp, and you shall go out to it. [13]And you shall have a trowel with your tools, and when you sit down outside, you shall dig a hole with it and turn back and cover up your excrement. [14]Because the LORD your God walks in the midst of your camp, to deliver

you and to give up your enemies before you, therefore your camp must be holy, so that he may not see anything indecent among you and turn away from you.

Miscellaneous Laws

[15]‡‡“You shall not give up to his master a slave who has escaped from his master to you. [16]He shall dwell with you, in your midst, in the place that he shall choose within one of your towns, wherever it suits him. You shall not wrong him.

[17]‡“None of the daughters of Israel shall be a cult prostitute, and none of the sons of Israel shall be a cult prostitute. [18]You shall not bring the fee of a prostitute or the wages of a dog [1] into the house of the LORD your God in payment for any vow, for both of these are an abomination to the LORD your God.

[19]‡“You shall not charge interest on loans to your brother, interest on money, interest on food, interest on anything that is lent for interest. [20]You may charge a foreigner interest, but you may not charge your brother interest, that the LORD your God may bless you in all that you undertake in the land that you are entering to take possession of it.

[21]‡“If you make a vow to the LORD your God, you shall not delay fulfilling it, for the LORD your God will surely require it of you, and you will be guilty of sin. [22]But if you refrain from vowing, you will not be guilty of sin. [23]You shall be careful to do what has passed your lips, for you have voluntarily vowed to the LORD your God what you have promised with your mouth.

[24]‡“If you go into your neighbor's vineyard, you may eat your fill of grapes, as many as you wish, but you shall not put any in your bag. [25]If you go into your neighbor's standing grain, you may pluck the ears with your hand, but you shall not put a sickle to your neighbor's standing grain.

Laws Concerning Divorce

DEUTERONOMY **24** ‡“When a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts it in her hand and sends her out of his house, and she departs out of his house, [2]and if she goes and becomes another man's wife, [3]and the latter man hates her and writes her a certificate of divorce and puts it in her hand and sends her out of his house, or if the latter man dies, who took her to be his wife, [4]then her former husband, who sent her away, may not take her again to be his wife, after she has been defiled, for that is an abomination before the LORD. And you shall not bring sin upon the land that the LORD your God is giving you for an inheritance.

Miscellaneous Laws

[5]‡“When a man is newly married, he shall not go out with the army or be liable for any other public duty. He shall be free at home one year to be happy with his wife whom he has taken.

[6]‡“No one shall take a mill or an upper millstone in pledge, for that would be taking a life in pledge.

[7]‡“If a man is found stealing one of his brothers of the people of Israel, and if he treats him as a slave or sells him, then that thief shall die. So you shall purge the evil from your midst.

[8]‡“Take care, in a case of leprous [1] disease, to be very careful to do according to all that the Levitical priests shall direct you. As I commanded them, so you shall be careful to do. [9]Remember what the LORD your God did to Miriam on the way as you came out of Egypt.

[10]‡“When you make your neighbor a loan of any sort, you shall not go into his house to collect his pledge. [11]You shall stand outside, and the man to whom you make the loan shall bring the pledge out to you. [12]And if he is a

poor man, you shall not sleep in his pledge. [13]You shall restore to him the pledge as the sun sets, that he may sleep in his cloak and bless you. And it shall be righteousness for you before the LORD your God.

[14]‡“You shall not oppress a hired servant who is poor and needy, whether he is one of your brothers or one of the sojourners who are in your land within your towns. [15]You shall give him his wages on the same day, before the sun sets (for he is poor and counts on it), lest he cry against you to the LORD, and you be guilty of sin.

[16]†“Fathers shall not be put to death because of their children, nor shall children be put to death because of their fathers. Each one shall be put to death for his own sin.

[17]‡“You shall not pervert the justice due to the sojourner or to the fatherless, or take a widow's garment in pledge, [18]but you shall remember that you were a slave in Egypt and the LORD your God redeemed you from there; therefore I command you to do this.

[19]‡“When you reap your harvest in your field and forget a sheaf in the field, you shall not go back to get it. It shall be for the sojourner, the fatherless, and the widow, that the LORD your God may bless you in all the work of your hands. [20]When you beat your olive trees, you shall not go over them again. It shall be for the sojourner, the fatherless, and the widow. [21]When you gather the grapes of your vineyard, you shall not strip it afterward. It shall be for the sojourner, the fatherless, and the widow. [22]You shall remember that you were a slave in the land of Egypt; therefore I command you to do this.

DEUTERONOMY **25** ‡“If there is a dispute between men and they come into court and the judges decide between them, acquitting the innocent and condemning the guilty, [2]then if the guilty man deserves to be beaten, the judge shall cause him to lie down and be beaten in his presence with a number of stripes in proportion to his offense. [3]Forty stripes may be given him, but not more, lest, if one should go on to beat him with more stripes than these, your brother be degraded in your sight.

[4]‡“You shall not muzzle an ox when it is treading out the grain.

Laws Concerning Levirate Marriage

[5]‡‡“If brothers dwell together, and one of them dies and has no son, the wife of the dead man shall not be married outside the family to a stranger. Her husband's brother shall go in to her and take her as his wife and perform the duty of a husband's brother to her. [6]And the first son whom she bears shall succeed to the name of his dead brother, that his name may not be blotted out of Israel. [7]And if the man does not wish to take his brother's wife, then his brother's wife shall go up to the gate to the elders and say, ‘My husband's brother refuses to perpetuate his brother's name in Israel; he will not perform the duty of a husband's brother to me.’ [8]Then the elders of his city shall call him and speak to him, and if he persists, saying, ‘I do not wish to take her,’ [9]then his brother's wife shall go up to him in the presence of the elders and pull his sandal off his foot and spit in his face. And she shall answer and say, ‘So shall it be done to the man who does not build up his brother's house.’ [10]And the name of his house [1] shall be called in Israel, ‘The house of him who had his sandal pulled off.’

Miscellaneous Laws

[11]‡“When men fight with one another and the wife of the one draws near to rescue her husband from the hand of him who is beating him and puts out her hand and seizes him by the private parts, [12]then you shall cut off her hand. Your eye shall have no pity.

[13]‡“You shall not have in your bag two kinds of weights, a large and a small. [14]You shall not have in your house two kinds of measures, a large and a small. [15]A full and fair [2] weight you shall have, a full and fair measure you shall have, that your days may be long in the land that the LORD your God is giving you. [16]For all who do such things, all who act dishonestly, are an abomination to the LORD your God.

[17]‡“Remember what Amalek did to you on the way as you came out of Egypt, [18]how he attacked you on the way when you were faint and weary, and cut off your tail, those who were lagging behind you, and he did not fear God. [19]Therefore when the LORD your God has given you rest from all your enemies around you, in the land that the LORD your God is giving you for an inheritance to possess, you shall blot out the memory of Amalek from under heaven; you shall not forget.

Offerings of Firstfruits and Tithes

DEUTERONOMY **26** ‡“When you come into the land that the LORD your God is giving you for an inheritance and have taken possession of it and live in it, [2]†you shall take some of the first of all the fruit of the ground, which you harvest from your land that the LORD your God is giving you, and you shall put it in a basket, and you shall go to the place that the LORD your God will choose, to make his name to dwell there. [3]And you shall go to the priest who is in office at that time and say to him, ‘I declare today to the LORD your God that I have come into the land that the LORD swore to our fathers to give us.’ [4]Then the priest shall take the basket from your hand and set it down before the altar of the LORD your God.

[5]†“And you shall make response before the LORD your God, ‘A wandering Aramean was my father. And he went down into Egypt and sojourned there, few in number, and there he became a nation, great, mighty, and populous. [6]And the Egyptians treated us harshly and humiliated us and laid on us hard labor. [7]Then we cried to the LORD, the God of our fathers, and the LORD heard our voice and saw our affliction, our toil, and our oppression. [8]And the LORD brought us out of Egypt with a mighty hand and an outstretched arm, with great deeds of terror, [1] with signs and wonders. [9]And he brought us into this place and gave us this land, a land flowing with milk and honey. [10]And behold, now I bring the first of the fruit of the ground, which you, O LORD, have given me.’ And you shall set it down before the LORD your God and worship before the LORD your God. [11]And you shall rejoice in all the good that the LORD your God has given to you and to your house, you, and the Levite, and the sojourner who is among you.

[12]†“When you have finished paying all the tithe of your produce in the third year, which is the year of tithing, giving it to the Levite, the sojourner, the fatherless, and the widow, so that they may eat within your towns and be filled, [13]‡then you shall say before the LORD your God, ‘I have removed the sacred portion out of my house, and moreover, I have given it to the Levite, the sojourner, the fatherless, and the widow, according to all your commandment that you have commanded me. I have not transgressed any of your commandments, nor have I forgotten them. [14]I have not eaten of the

tithe while I was mourning, or removed any of it while I was unclean, or offered any of it to the dead. I have obeyed the voice of the LORD my God. I have done according to all that you have commanded me. [15]†Look down from your holy habitation, from heaven, and bless your people Israel and the ground that you have given us, as you swore to our fathers, a land flowing with milk and honey.’

[16]††“This day the LORD your God commands you to do these statutes and rules. You shall therefore be careful to do them with all your heart and with all your soul. [17]You have declared today that the LORD is your God, and that you will walk in his ways, and keep his statutes and his commandments and his rules, and will obey his voice. [18]And the LORD has declared today that you are a people for his treasured possession, as he has promised you, and that you are to keep all his commandments, [19]and that he will set you in praise and in fame and in honor high above all nations that he has made, and that you shall be a people holy to the LORD your God, as he promised.”

The Altar on Mount Ebal

DEUTERONOMY **27** ‡Now Moses and the elders of Israel commanded the people, saying, “Keep the whole commandment that I command you today. [2]‡And on the day you cross over the Jordan to the land that the LORD your God is giving you, you shall set up large stones and plaster them with plaster. [3]‡And you shall write on them all the words of this law, when you cross over to enter the land that the LORD your God is giving you, a land flowing with milk and honey, as the LORD, the God of your fathers, has promised you. [4]†And when you have crossed over the Jordan, you shall set up these stones, concerning which I command you today, on Mount Ebal, and you shall plaster them with plaster. [5]‡And there you shall build an altar to the LORD your God, an altar of stones. You shall wield no iron tool on them; [6]you shall build an altar to the LORD your God of uncut [1] stones. And you shall offer burnt offerings on it to the LORD your God, [7]and you shall sacrifice peace offerings and shall eat there, and you shall rejoice before the LORD your God. [8]And you shall write on the stones all the words of this law very plainly.”

Curses from Mount Ebal

[9]Then Moses and the Levitical priests said to all Israel, “Keep silence and hear, O Israel: this day you have become the people of the LORD your God. [10]You shall therefore obey the voice of the LORD your God, keeping his commandments and his statutes, which I command you today.”

[11]That day Moses charged the people, saying, [12]‡†“When you have crossed over the Jordan, these shall stand on Mount Gerizim to bless the people: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. [13]And these shall stand on Mount Ebal for the curse: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. [14]And the Levites shall declare to all the men of Israel in a loud voice:

[15]‡†“‘Cursed be the man who makes a carved or cast metal image, an abomination to the LORD, a thing made by the hands of a craftsman, and

sets it up in secret.’ And all the people shall answer and say, ‘Amen.’

[16]†“‘Cursed be anyone who dishonors his father or his mother.’ And all the people shall say, ‘Amen.’

[17]†“‘Cursed be anyone who moves his neighbor's landmark.’ And all the people shall say, ‘Amen.’

[18]†“‘Cursed be anyone who misleads a blind man on the road.’ And all the people shall say, ‘Amen.’

[19]†“‘Cursed be anyone who perverts the justice due to the sojourner, the fatherless, and the widow.’ And all the people shall say, ‘Amen.’

[20]†“‘Cursed be anyone who lies with his father's wife, because he has uncovered his father's nakedness.’ [2] And all the people shall say, ‘Amen.’

[21]†“‘Cursed be anyone who lies with any kind of animal.’ And all the people shall say, ‘Amen.’

[22]†“‘Cursed be anyone who lies with his sister, whether the daughter of his father or the daughter of his mother.’ And all the people shall say, ‘Amen.’

[23]†“‘Cursed be anyone who lies with his mother-in-law.’ And all the people shall say, ‘Amen.’

[24]†“‘Cursed be anyone who strikes down his neighbor in secret.’ And all the people shall say, ‘Amen.’

[25]†“‘Cursed be anyone who takes a bribe to shed innocent blood.’ And all the people shall say, ‘Amen.’

[26]†“‘Cursed be anyone who does not confirm the words of this law by doing them.’ And all the people shall say, ‘Amen.’

Blessings for Obedience

DEUTERONOMY **28** ‡‡‡†“And if you faithfully obey the voice of the LORD your God, being careful to do all his commandments that I command you today, the LORD your God will set you high above all the nations of the earth. [2]And all these blessings shall come upon you and overtake you, if you obey the voice of the LORD your God. [3]‡Blessed shall you be in the city, and blessed shall you be in the field. [4]Blessed shall be the fruit of your womb and the fruit of your ground and the fruit of your cattle, the increase of your herds and the young of your flock. [5]Blessed shall be your basket and your kneading bowl. [6]†Blessed shall you be when you come in, and blessed shall you be when you go out.

[7]“The LORD will cause your enemies who rise against you to be defeated before you. They shall come out against you one way and flee before you seven ways. [8]The LORD will command the blessing on you in your barns and in all that you undertake. And he will bless you in the land that the LORD your God is giving you. [9]The LORD will establish you as a people holy to himself, as he has sworn to you, if you keep the commandments of the LORD your God and walk in his ways. [10]†And all the peoples of the earth shall see that you are called by the name of the LORD, and they shall be afraid of you. [11]And the LORD will make you abound in prosperity, in the fruit of your womb and in the fruit of your livestock and in the fruit of your ground, within the land that the LORD swore to your fathers to give you. [12]The LORD will open to you his good treasury, the heavens, to give the rain to your land in its season and to bless all the work of your hands. And you shall lend to many nations, but you shall not borrow. [13]†And the LORD will make you the head and not the tail, and you shall only go up and not down, if you obey the commandments of the LORD your God, which I command you today, being careful to do them, [14]and if you do not turn aside from any of the words that I command you today, to the right hand or to the left, to go after other gods to serve them.

Curses for Disobedience

[15]‡†“But if you will not obey the voice of the LORD your God or be careful to do all his commandments and his statutes that I command you today, then all these curses shall come upon you and overtake you. [16]‡Cursed shall you be in the city, and cursed shall you be in the field. [17]Cursed shall be your basket and your kneading bowl. [18]Cursed shall be the fruit of your womb and the fruit of your ground, the increase of your herds and the young of your flock. [19]Cursed shall you be when you come in, and cursed shall you be when you go out.

[20]†“The LORD will send on you curses, confusion, and frustration in all that you undertake to do, until you are destroyed and perish quickly on account of the evil of your deeds, because you have forsaken me. [21]†The LORD will make the pestilence stick to you until he has consumed you off the land that you are entering to take possession of it. [22]†The LORD will strike you with wasting disease and with fever, inflammation and fiery heat, and with drought [1] and with blight and with mildew. They shall pursue you until you perish. [23]†And the heavens over your head shall be bronze, and the earth under you shall be iron. [24]The LORD will make the rain of your land powder. From heaven dust shall come down on you until you are destroyed.

[25]†“The LORD will cause you to be defeated before your enemies. You shall go out one way against them and flee seven ways before them. And you shall be a horror to all the kingdoms of the earth. [26]†And your dead body shall be food for all birds of the air and for the beasts of the earth, and there shall be no one to frighten them away. [27]†The LORD will strike you with the boils of Egypt, and with tumors and scabs and itch, of which you cannot be healed. [28]The LORD will strike you with madness and blindness and confusion of mind, [29]and you shall grope at noonday, as the blind grope in darkness, and you shall not prosper in your ways. [2] And you shall be only oppressed and robbed continually, and there shall be no one to help you. [30]†You shall betroth a wife, but another man shall ravish her. You shall build a house, but you shall not dwell in it. You shall plant a vineyard, but you shall not enjoy its fruit. [31]Your ox shall be slaughtered before your eyes, but you shall not eat any of it. Your donkey shall be seized before your face, but shall not be restored to you. Your sheep shall be given to your enemies, but there shall be no one to help you. [32]†Your sons and your daughters shall be given to another people, while your eyes look on and fail with longing for

them all day long, but you shall be helpless. [33]A nation that you have not known shall eat up the fruit of your ground and of all your labors, and you shall be only oppressed and crushed continually, [34]so that you are driven mad by the sights that your eyes see. [35]†The LORD will strike you on the knees and on the legs with grievous boils of which you cannot be healed, from the sole of your foot to the crown of your head.

[36]†“The LORD will bring you and your king whom you set over you to a nation that neither you nor your fathers have known. And there you shall serve other gods of wood and stone. [37]†And you shall become a horror, a proverb, and a byword among all the peoples where the LORD will lead you away. [38]‡You shall carry much seed into the field and shall gather in little, for the locust shall consume it. [39]You shall plant vineyards and dress them, but you shall neither drink of the wine nor gather the grapes, for the worm shall eat them. [40]You shall have olive trees throughout all your territory, but you shall not anoint yourself with the oil, for your olives shall drop off. [41]You shall father sons and daughters, but they shall not be yours, for they shall go into captivity. [42]The cricket [3] shall possess all your trees and the fruit of your ground. [43]The sojourner who is among you shall rise higher and higher above you, and you shall come down lower and lower. [44]He shall lend to you, and you shall not lend to him. He shall be the head, and you shall be the tail.

[45]“All these curses shall come upon you and pursue you and overtake you till you are destroyed, because you did not obey the voice of the LORD your God, to keep his commandments and his statutes that he commanded you. [46]†They shall be a sign and a wonder against you and your offspring forever. [47]Because you did not serve the LORD your God with joyfulness and gladness of heart, because of the abundance of all things, [48]therefore you shall serve your enemies whom the LORD will send against you, in hunger and thirst, in nakedness, and lacking everything. And he will put a yoke of iron on your neck until he has destroyed you. [49]†The LORD will bring a nation against you from far away, from the end of the earth, swooping down like the eagle, a nation whose language you do not understand, [50]†a hard-faced nation who shall not respect the old or show mercy to the young. [51]It shall eat the offspring of your cattle and the fruit of your ground, until you

are destroyed; it also shall not leave you grain, wine, or oil, the increase of your herds or the young of your flock, until they have caused you to perish.

[52]‡†“They shall besiege you in all your towns, until your high and fortified walls, in which you trusted, come down throughout all your land. And they shall besiege you in all your towns throughout all your land, which the LORD your God has given you. [53]†And you shall eat the fruit of your womb, the flesh of your sons and daughters, whom the LORD your God has given you, in the siege and in the distress with which your enemies shall distress you. [54]The man who is the most tender and refined among you will begrudge food to his brother, to the wife he embraces, [4] and to the last of the children whom he has left, [55]so that he will not give to any of them any of the flesh of his children whom he is eating, because he has nothing else left, in the siege and in the distress with which your enemy shall distress you in all your towns. [56]The most tender and refined woman among you, who would not venture to set the sole of her foot on the ground because she is so delicate and tender, will begrudge to the husband she embraces, [5] to her son and to her daughter, [57]her afterbirth that comes out from between her feet and her children whom she bears, because lacking everything she will eat them secretly, in the siege and in the distress with which your enemy shall distress you in your towns.

[58]‡“If you are not careful to do all the words of this law that are written in this book, that you may fear this glorious and awesome name, the LORD your God, [59]‡then the LORD will bring on you and your offspring extraordinary afflictions, afflictions severe and lasting, and sicknesses grievous and lasting. [60]And he will bring upon you again all the diseases of Egypt, of which you were afraid, and they shall cling to you. [61]†Every sickness also and every affliction that is not recorded in the book of this law, the LORD will bring upon you, until you are destroyed. [62]Whereas you were as numerous as the stars of heaven, you shall be left few in number, because you did not obey the voice of the LORD your God. [63]†And as the LORD took delight in doing you good and multiplying you, so the LORD will take delight in bringing ruin upon you and destroying you. And you shall be plucked off the land that you are entering to take possession of it.

[64]†“And the LORD will scatter you among all peoples, from one end of the earth to the other, and there you shall serve other gods of wood and stone, which neither you nor your fathers have known. [65]And among these nations you shall find no respite, and there shall be no resting place for the sole of your foot, but the LORD will give you there a trembling heart and failing eyes and a languishing soul. [66]Your life shall hang in doubt before you. Night and day you shall be in dread and have no assurance of your life. [67]In the morning you shall say, ‘If only it were evening!’ and at evening you shall say, ‘If only it were morning!’ because of the dread that your heart shall feel, and the sights that your eyes shall see. [68]†And the LORD will bring you back in ships to Egypt, a journey that I promised that you should never make again; and there you shall offer yourselves for sale to your enemies as male and female slaves, but there will be no buyer.”

The Covenant Renewed in Moab

DEUTERONOMY **29** ‡† [1] These are the words of the covenant that the LORD
commanded Moses to make with the people of Israel in the land of Moab,
besides the covenant that he had made with them at Horeb.

[2] [2] And Moses summoned all Israel and said to them: “You have seen all
that the LORD did before your eyes in the land of Egypt, to Pharaoh and to
all his servants and to all his land, [3]the great trials that your eyes saw, the
signs, and those great wonders. [4]†But to this day the LORD has not given
you a heart to understand or eyes to see or ears to hear. [5]I have led you forty
years in the wilderness. Your clothes have not worn out on you, and your
sandals have not worn off your feet. [6]You have not eaten bread, and you
have not drunk wine or strong drink, that you may know that I am the LORD
your God. [7]And when you came to this place, Sihon the king of Heshbon
and Og the king of Bashan came out against us to battle, but we defeated
them. [8]We took their land and gave it for an inheritance to the Reubenites,
the Gadites, and the half-tribe of the Manassites. [9]†Therefore keep the
words of this covenant and do them, that you may prosper [3] in all that you
do.

[10]‡“You are standing today all of you before the LORD your God: the heads
of your tribes, [4] your elders, and your officers, all the men of Israel, [11]your
little ones, your wives, and the sojourner who is in your camp, from the one
who chops your wood to the one who draws your water, [12]†so that you may
enter into the sworn covenant of the LORD your God, which the LORD your
God is making with you today, [13]that he may establish you today as his
people, and that he may be your God, as he promised you, and as he swore
to your fathers, to Abraham, to Isaac, and to Jacob. [14]‡It is not with you
alone that I am making this sworn covenant, [15]but with whoever is standing
here with us today before the LORD our God, and with whoever is not here
with us today.

[16]“You know how we lived in the land of Egypt, and how we came through
the midst of the nations through which you passed. [17]And you have seen
their detestable things, their idols of wood and stone, of silver and gold,

which were among them. [18]†Beware lest there be among you a man or woman or clan or tribe whose heart is turning away today from the LORD our God to go and serve the gods of those nations. Beware lest there be among you a root bearing poisonous and bitter fruit, [19]†one who, when he hears the words of this sworn covenant, blesses himself in his heart, saying, ‘I shall be safe, though I walk in the stubbornness of my heart.’ This will lead to the sweeping away of moist and dry alike. [20]†The LORD will not be willing to forgive him, but rather the anger of the LORD and his jealousy will smoke against that man, and the curses written in this book will settle upon him, and the LORD will blot out his name from under heaven. [21]†And the LORD will single him out from all the tribes of Israel for calamity, in accordance with all the curses of the covenant written in this Book of the Law. [22]†And the next generation, your children who rise up after you, and the foreigner who comes from a far land, will say, when they see the afflictions of that land and the sicknesses with which the LORD has made it sick— [23]†the whole land burned out with brimstone and salt, nothing sown and nothing growing, where no plant can sprout, an overthrow like that of Sodom and Gomorrah, Admah, and Zeboiim, which the LORD overthrew in his anger and wrath— [24]†all the nations will say, ‘Why has the LORD done thus to this land? What caused the heat of this great anger?’ [25]Then people will say, ‘It is because they abandoned the covenant of the LORD, the God of their fathers, which he made with them when he brought them out of the land of Egypt, [26]and went and served other gods and worshiped them, gods whom they had not known and whom he had not allotted to them. [27]Therefore the anger of the LORD was kindled against this land, bringing upon it all the curses written in this book, [28]and the LORD uprooted them from their land in anger and fury and great wrath, and cast them into another land, as they are this day.’

[29]†“The secret things belong to the LORD our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law.

Repentance and Forgiveness

DEUTERONOMY **30** ‡‡“And when all these things come upon you, the blessing and the curse, which I have set before you, and you call them to mind among all the nations where the LORD your God has driven you, [2]and return to the LORD your God, you and your children, and obey his voice in all that I command you today, with all your heart and with all your soul, [3]then the LORD your God will restore your fortunes and have compassion on you, and he will gather you again from all the peoples where the LORD your God has scattered you. [4]‡If your outcasts are in the uttermost parts of heaven, from there the LORD your God will gather you, and from there he will take you. [5]And the LORD your God will bring you into the land that your fathers possessed, that you may possess it. And he will make you more prosperous and numerous than your fathers. [6]†And the LORD your God will circumcise your heart and the heart of your offspring, so that you will love the LORD your God with all your heart and with all your soul, that you may live. [7]†And the LORD your God will put all these curses on your foes and enemies who persecuted you. [8]‡And you shall again obey the voice of the LORD and keep all his commandments that I command you today. [9]The LORD your God will make you abundantly prosperous in all the work of your hand, in the fruit of your womb and in the fruit of your cattle and in the fruit of your ground. For the LORD will again take delight in prospering you, as he took delight in your fathers, [10]†when you obey the voice of the LORD your God, to keep his commandments and his statutes that are written in this Book of the Law, when you turn to the LORD your God with all your heart and with all your soul.

The Choice of Life and Death

[11]‡“For this commandment that I command you today is not too hard for you, neither is it far off. [12]It is not in heaven, that you should say, ‘Who will ascend to heaven for us and bring it to us, that we may hear it and do it?’ [13]Neither is it beyond the sea, that you should say, ‘Who will go over the sea for us and bring it to us, that we may hear it and do it?’ [14]But the word is very near you. It is in your mouth and in your heart, so that you can do it.

[15]†“See, I have set before you today life and good, death and evil. [16]If you obey the commandments of the LORD your God [1] that I command you today, by loving the LORD your God, by walking in his ways, and by keeping his commandments and his statutes and his rules, [2] then you shall live and multiply, and the LORD your God will bless you in the land that you are entering to take possession of it. [17]But if your heart turns away, and you will not hear, but are drawn away to worship other gods and serve them, [18]I declare to you today, that you shall surely perish. You shall not live long in the land that you are going over the Jordan to enter and possess. [19]†I call heaven and earth to witness against you today, that I have set before you life and death, blessing and curse. Therefore choose life, that you and your offspring may live, [20]loving the LORD your God, obeying his voice and holding fast to him, for he is your life and length of days, that you may dwell in the land that the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them.”

Joshua to Succeed Moses

DEUTERONOMY **31** ‡†So Moses continued to speak these words to all Israel. [2]†And he said to them, “I am 120 years old today. I am no longer able to go out and come in. The LORD has said to me, ‘You shall not go over this Jordan.’ [3]†The LORD your God himself will go over before you. He will destroy these nations before you, so that you shall dispossess them, and Joshua will go over at your head, as the LORD has spoken. [4]†And the LORD will do to them as he did to Sihon and Og, the kings of the Amorites, and to their land, when he destroyed them. [5]And the LORD will give them over to you, and you shall do to them according to the whole commandment that I have commanded you. [6]‡Be strong and courageous. Do not fear or be in dread of them, for it is the LORD your God who goes with you. He will not leave you or forsake you.”

[7]Then Moses summoned Joshua and said to him in the sight of all Israel, “Be strong and courageous, for you shall go with this people into the land that the LORD has sworn to their fathers to give them, and you shall put them in possession of it. [8]It is the LORD who goes before you. He will be with you; he will not leave you or forsake you. Do not fear or be dismayed.”

The Reading of the Law

[9]†Then Moses wrote this law and gave it to the priests, the sons of Levi, who carried the ark of the covenant of the LORD, and to all the elders of Israel. [10]And Moses commanded them, “At the end of every seven years, at the set time in the year of release, at the Feast of Booths, [11]†when all Israel comes to appear before the LORD your God at the place that he will choose, you shall read this law before all Israel in their hearing. [12]Assemble the people, men, women, and little ones, and the sojourner within your towns, that they may hear and learn to fear the LORD your God, and be careful to do all the words of this law, [13]and that their children, who have not known it, may hear and learn to fear the LORD your God, as long as you live in the land that you are going over the Jordan to possess.”

Joshua Commissioned to Lead Israel

[14]‡And the LORD said to Moses, “Behold, the days approach when you must die. Call Joshua and present yourselves in the tent of meeting, that I may commission him.” And Moses and Joshua went and presented themselves in the tent of meeting. [15]And the LORD appeared in the tent in a pillar of cloud. And the pillar of cloud stood over the entrance of the tent.

[16]‡And the LORD said to Moses, “Behold, you are about to lie down with your fathers. Then this people will rise and whore after the foreign gods among them in the land that they are entering, and they will forsake me and break my covenant that I have made with them. [17]Then my anger will be kindled against them in that day, and I will forsake them and hide my face from them, and they will be devoured. And many evils and troubles will come upon them, so that they will say in that day, ‘Have not these evils come upon us because our God is not among us?’ [18]And I will surely hide my face in that day because of all the evil that they have done, because they have turned to other gods.

[19]‡“Now therefore write this song and teach it to the people of Israel. Put it in their mouths, that this song may be a witness for me against the people of Israel. [20]For when I have brought them into the land flowing with milk and honey, which I swore to give to their fathers, and they have eaten and are full and grown fat, they will turn to other gods and serve them, and despise me and break my covenant. [21]And when many evils and troubles have come upon them, this song shall confront them as a witness (for it will live unforgotten in the mouths of their offspring). For I know what they are inclined to do even today, before I have brought them into the land that I swore to give.” [22]So Moses wrote this song the same day and taught it to the people of Israel.

[23]‡And the LORD commissioned Joshua the son of Nun and said, “Be strong and courageous, for you shall bring the people of Israel into the land that I swore to give them. I will be with you.”

[24]‡When Moses had finished writing the words of this law in a book to the very end, [25]Moses commanded the Levites who carried the ark of the

covenant of the Lord, [26]"'Take this Book of the Law and put it by the side of the ark of the covenant of the Lord your God, that it may be there for a witness against you. [27]†For I know how rebellious and stubborn you are. Behold, even today while I am yet alive with you, you have been rebellious against the Lord. How much more after my death! [28]Assemble to me all the elders of your tribes and your officers, that I may speak these words in their ears and call heaven and earth to witness against them. [29]†For I know that after my death you will surely act corruptly and turn aside from the way that I have commanded you. And in the days to come evil will befall you, because you will do what is evil in the sight of the Lord, provoking him to anger through the work of your hands."

The Song of Moses

[30]†Then Moses spoke the words of this song until they were finished, in the ears of all the assembly of Israel:

DEUTERONOMY **32** †“Give ear, O heavens, and I will speak,
and let the earth hear the words of my mouth.
[2]†May my teaching drop as the rain,
my speech distill as the dew,
like gentle rain upon the tender grass,
and like showers upon the herb.
[3]†For I will proclaim the name of the LORD;
ascribe greatness to our God!
[4]†“The Rock, his work is perfect,
for all his ways are justice.
A God of faithfulness and without iniquity,
just and upright is he.
[5]†They have dealt corruptly with him;
they are no longer his children because they are blemished;
they are a crooked and twisted generation.
[6]†Do you thus repay the LORD,
you foolish and senseless people?
Is not he your father, who created you,
who made you and established you?
[7]†Remember the days of old;
consider the years of many generations;
ask your father, and he will show you,
your elders, and they will tell you.
[8]‡When the Most High gave to the nations their inheritance,
when he divided mankind,
he fixed the borders [1] of the peoples
according to the number of the sons of God. [2]
[9]But the LORD's portion is his people,
Jacob his allotted heritage.
[10]‡†“He found him in a desert land,
and in the howling waste of the wilderness;
he encircled him, he cared for him,
he kept him as the apple of his eye.
[11]†Like an eagle that stirs up its nest,
that flutters over its young,
spreading out its wings, catching them,
bearing them on its pinions,

[12]†the LORD alone guided him,
no foreign god was with him.
[13]†He made him ride on the high places of the land,
and he ate the produce of the field,
and he suckled him with honey out of the rock,
and oil out of the flinty rock.
[14]†Curds from the herd, and milk from the flock,
with fat [3] of lambs,
rams of Bashan and goats,
with the very finest [4] of the wheat—
and you drank foaming wine made from the blood of the grape.
[15]†“But Jeshurun grew fat, and kicked;
you grew fat, stout, and sleek;
then he forsook God who made him
and scoffed at the Rock of his salvation.
[16]†They stirred him to jealousy with strange gods;
with abominations they provoked him to anger.
[17]†They sacrificed to demons that were no gods,
to gods they had never known,
to new gods that had come recently,
whom your fathers had never dreaded.
[18]†You were unmindful of the Rock that bore [5] you,
and you forgot the God who gave you birth.
[19]“The LORD saw it and spurned them,
because of the provocation of his sons and his daughters.
[20]And he said, ‘I will hide my face from them;
I will see what their end will be,
For they are a perverse generation,
children in whom is no faithfulness.
[21]†They have made me jealous with what is no god;
they have provoked me to anger with their idols.
So I will make them jealous with those who are no people;
I will provoke them to anger with a foolish nation.
[22]†For a fire is kindled by my anger,
and it burns to the depths of Sheol,
devours the earth and its increase,
and sets on fire the foundations of the mountains.

[23]†“‘And I will heap disasters upon them;
I will spend my arrows on them;
[24]they shall be wasted with hunger,
and devoured by plague
and poisonous pestilence;
I will send the teeth of beasts against them,
with the venom of things that crawl in the dust.
[25]Outdoors the sword shall bereave,
and indoors terror,
for young man and woman alike,
the nursing child with the man of gray hairs.
[26]I would have said, “I will cut them to pieces;
I will wipe them from human memory,”
[27]†had I not feared provocation by the enemy,
lest their adversaries should misunderstand,
lest they should say, “Our hand is triumphant,
it was not the LORD who did all this.”’
[28]“For they are a nation void of counsel,
and there is no understanding in them.
[29]If they were wise, they would understand this;
they would discern their latter end!
[30]How could one have chased a thousand,
and two have put ten thousand to flight,
unless their Rock had sold them,
and the LORD had given them up?
[31]†For their rock is not as our Rock;
our enemies are by themselves.
[32]†For their vine comes from the vine of Sodom
and from the fields of Gomorrah;
their grapes are grapes of poison;
their clusters are bitter;
[33]their wine is the poison of serpents
and the cruel venom of asps.
[34]†“‘Is not this laid up in store with me,
sealed up in my treasuries?
[35]†Vengeance is mine, and recompense, [6]
for the time when their foot shall slip;

for the day of their calamity is at hand,
and their doom comes swiftly.’
[36]‡For the LORD will vindicate [7] his people
and have compassion on his servants,
when he sees that their power is gone
and there is none remaining, bond or free.
[37]Then he will say, ‘Where are their gods,
the rock in which they took refuge,
[38]who ate the fat of their sacrifices
and drank the wine of their drink offering?
Let them rise up and help you;
let them be your protection!
[39]‡“‘See now that I, even I, am he,
and there is no god beside me;
I kill and I make alive;
I wound and I heal;
and there is none that can deliver out of my hand.
[40]‡For I lift up my hand to heaven
and swear, As I live forever,
[41]if I sharpen my flashing sword [8]
and my hand takes hold on judgment,
I will take vengeance on my adversaries
and will repay those who hate me.
[42]I will make my arrows drunk with blood,
and my sword shall devour flesh—
with the blood of the slain and the captives,
from the long-haired heads of the enemy.’
[43]‡“Rejoice with him, O heavens;
bow down to him, all gods, [9]
for he avenges the blood of his children [10]
and takes vengeance on his adversaries.
He repays those who hate him [11]
and cleanses [12] his people's land.” [13]

[44]Moses came and recited all the words of this song in the hearing of the people, he and Joshua [14] the son of Nun. [45]And when Moses had finished speaking all these words to all Israel, [46]he said to them, “Take to heart all the words by which I am warning you today, that you may command them

to your children, that they may be careful to do all the words of this law. [47]†For it is no empty word for you, but your very life, and by this word you shall live long in the land that you are going over the Jordan to possess.”

Moses' Death Foretold

[48]†That very day the LORD spoke to Moses, [49]†“Go up this mountain of the Abarim, Mount Nebo, which is in the land of Moab, opposite Jericho, and view the land of Canaan, which I am giving to the people of Israel for a possession. [50]†And die on the mountain which you go up, and be gathered to your people, as Aaron your brother died in Mount Hor and was gathered to his people, [51]because you broke faith with me in the midst of the people of Israel at the waters of Meribah-kadesh, in the wilderness of Zin, and because you did not treat me as holy in the midst of the people of Israel. [52]For you shall see the land before you, but you shall not go there, into the land that I am giving to the people of Israel.”

Moses' Final Blessing on Israel

DEUTERONOMY **33** ‡†This is the blessing with which Moses the man of God blessed the people of Israel before his death. [2]†He said,

“The LORD came from Sinai
and dawned from Seir upon us; [1]
he shone forth from Mount Paran;
he came from the ten thousands of holy ones,
with flaming fire [2] at his right hand.
[3]†Yes, he loved his people, [3]
all his holy ones were in his [4] hand;
so they followed [5] in your steps,
receiving direction from you,
[4]when Moses commanded us a law,
as a possession for the assembly of Jacob.
[5]†Thus the LORD became king in Jeshurun,
when the heads of the people were gathered,
all the tribes of Israel together.
[6]†“Let Reuben live, and not die,
but let his men be few.”

[7]†And this he said of Judah:

“Hear, O LORD, the voice of Judah,
and bring him in to his people.
With your hands contend [6] for him,
and be a help against his adversaries.”

[8]†And of Levi he said,

“Give to Levi [7] your Thummim,
and your Urim to your godly one,
whom you tested at Massah,
with whom you quarreled at the waters of Meribah;
[9]who said of his father and mother,
‘I regard them not’;

he disowned his brothers
and ignored his children.
For they observed your word
and kept your covenant.
[10]They shall teach Jacob your rules
and Israel your law;
they shall put incense before you
and whole burnt offerings on your altar.
[11]Bless, O LORD, his substance,
and accept the work of his hands;
crush the loins of his adversaries,
of those who hate him, that they rise not again."

[12]†Of Benjamin he said,

"The beloved of the LORD dwells in safety.
The High God [8] surrounds him all day long,
and dwells between his shoulders."

[13]‡And of Joseph he said,

"Blessed by the LORD be his land,
with the choicest gifts of heaven above, [9]
and of the deep that crouches beneath,
[14]with the choicest fruits of the sun
and the rich yield of the months,
[15]with the finest produce of the ancient mountains
and the abundance of the everlasting hills,
[16]with the best gifts of the earth and its fullness
and the favor of him who dwells in the bush.
May these rest on the head of Joseph,
on the pate of him who is prince among his brothers.
[17]A firstborn bull [10]—he has majesty,
and his horns are the horns of a wild ox;
with them he shall gore the peoples,
all of them, to the ends of the earth;
they are the ten thousands of Ephraim,
and they are the thousands of Manasseh."

[18]†And of Zebulun he said,

“Rejoice, Zebulun, in your going out,
    and Issachar, in your tents.
[19]They shall call peoples to their mountain;
    there they offer right sacrifices;
for they draw from the abundance of the seas
    and the hidden treasures of the sand.”

[20]†And of Gad he said,

“Blessed be he who enlarges Gad!
    Gad crouches like a lion;
    he tears off arm and scalp.
[21]He chose the best of the land for himself,
    for there a commander's portion was reserved;
and he came with the heads of the people,
    with Israel he executed the justice of the LORD,
    and his judgments for Israel.”

[22]†And of Dan he said,

“Dan is a lion's cub
    that leaps from Bashan.”

[23]†And of Naphtali he said,

“O Naphtali, sated with favor,
    and full of the blessing of the LORD,
    possess the lake [11] and the south.”

[24]†And of Asher he said,

“Most blessed of sons be Asher;
    let him be the favorite of his brothers,
    and let him dip his foot in oil.
[25]Your bars shall be iron and bronze,
    and as your days, so shall your strength be.
[26]†“There is none like God, O Jeshurun,
    who rides through the heavens to your help,

through the skies in his majesty.
[27]The eternal God is your dwelling place, [12]
and underneath are the everlasting arms. [13]
And he thrust out the enemy before you
and said, Destroy.
[28]‡†So Israel lived in safety,
Jacob lived alone, [14]
in a land of grain and wine,
whose heavens drop down dew.
[29]Happy are you, O Israel! Who is like you,
a people saved by the LORD,
the shield of your help,
and the sword of your triumph!
Your enemies shall come fawning to you,
and you shall tread upon their backs.”

The Death of Moses

DEUTERONOMY **34** ‡‡†Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho. And the LORD showed him all the land, Gilead as far as Dan, [2]all Naphtali, the land of Ephraim and Manasseh, all the land of Judah as far as the western sea, [3]the Negeb, and the Plain, that is, the Valley of Jericho the city of palm trees, as far as Zoar. [4]And the LORD said to him, “This is the land of which I swore to Abraham, to Isaac, and to Jacob, ‘I will give it to your offspring.’ I have let you see it with your eyes, but you shall not go over there.” [5]So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD, [6]†and he buried him in the valley in the land of Moab opposite Beth-peor; but no one knows the place of his burial to this day. [7]†Moses was 120 years old when he died. His eye was undimmed, and his vigor unabated. [8]†And the people of Israel wept for Moses in the plains of Moab thirty days. Then the days of weeping and mourning for Moses were ended.

[9]†And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him. So the people of Israel obeyed him and did as the LORD had commanded Moses. [10]†And there has not arisen a prophet since in Israel like Moses, whom the LORD knew face to face, [11]none like him for all the signs and the wonders that the LORD sent him to do in the land of Egypt, to Pharaoh and to all his servants and to all his land, [12]and for all the mighty power and all the great deeds of terror that Moses did in the sight of all Israel.

Footnotes

Footnotes for Deuteronomy, Chapter 2

[1] 2:21 Hebrew *them*

[2] 2:34 That is, set apart (devoted) as an offering to the Lord (for destruction)

Footnotes for Deuteronomy, Chapter 3

[1] 3:6 That is, set apart (devoted) as an offering to the Lord (for destruction); twice in this verse

[2] 3:11 A *cubit* was about 18 inches or 45 centimeters

[3] 3:11 Hebrew *cubit of a man*

Footnotes for Deuteronomy, Chapter 4

[1] 4:1 Or *just decrees*; also verses 5, 8, 14, 45

[2] 4:13 Hebrew *words*

[3] 4:37 Hebrew *his offspring after him*

[4] 4:48 Syriac; Hebrew *Sion*

Footnotes for Deuteronomy, Chapter 5

[1] 5:7 Or *besides*

[2] 5:10 Or *to the thousandth generation*

[3] 5:15 Or *servant*

[4] 5:17 The Hebrew word also covers causing human death through carelessness or negligence

[5] 5:29 Or *sons*

Footnotes for Deuteronomy, Chapter 6

[1] 6:1 Or *just decrees*; also verse 20

[2] 6:4 Or *The Lord our God is one Lord*; or *The Lord is our God, the Lord is one*; or *The Lord is our God, the Lord alone*

Footnotes for Deuteronomy, Chapter 7

[1] 7:2 That is, set apart (devote) as an offering to the Lord (for destruction)

[2] 7:22 Or *quickly*

[3] 7:26 That is, set apart (devoted) as an offering to the Lord (for destruction); twice in this verse

Footnotes for Deuteronomy, Chapter 8

[1] 8:3 Hebrew *by all*

Footnotes for Deuteronomy, Chapter 9

[1] 9:16 Hebrew *cast-metal*

Footnotes for Deuteronomy, Chapter 10

[1] 10:4 Hebrew *words*

[2] 10:6 Or *the wells of the Bene-jaakan*

Footnotes for Deuteronomy, Chapter 11

[1] 11:2 Or *instruction*

[2] 11:10 Hebrew *watered it with your feet*

[3] 11:14 Samaritan, Septuagint, Vulgate; Hebrew *I*; also verse 15

[4] 11:24 Hebrew *and*

[5] 11:30 Septuagint, Syriac; see Genesis 12:6. Hebrew *oaks*, or *terebinths*

Footnotes for Deuteronomy, Chapter 12

[1] 12:5 Or *name as its habitation*

[2] 12:32 Ch 13:1 in Hebrew

Footnotes for Deuteronomy, Chapter 13

[1] 13:5 Or *evil person*

[2] 13:6 Hebrew *the wife of your bosom*

[3] 13:15 That is, setting apart (devoting) as an offering to the Lord (for destruction)

Footnotes for Deuteronomy, Chapter 14

[1] 14:5 Or *addax*

[2] 14:12 The identity of many of these birds is uncertain

Footnotes for Deuteronomy, Chapter 15

[1] 15:9 Or *be evil*; also verse 10

[2] 15:12 Or *sells himself*

Footnotes for Deuteronomy, Chapter 17

[1] 17:7 Septuagint *drive out*; also verse 12

[2] 17:7 Or *evil person*; also verse 12

[3] 17:18 Hebrew *from before*

Footnotes for Deuteronomy, Chapter 18

[1] 18:1 Or *the offerings by fire to the* L*ORD*

[2] 18:1 Hebrew *his*

[3] 18:6 Or *lives—if he comes enthusiastically*

[4] 18:8 The meaning of the Hebrew is uncertain

[5] 18:10 Hebrew *makes his son or his daughter pass through the fire*

[6] 18:20 Or *and*

Footnotes for Deuteronomy, Chapter 19

[1] 19:3 Hebrew *road*

[2] 19:13 Or *the blood of the innocent*

[3] 19:19 Or *evil person*

Footnotes for Deuteronomy, Chapter 20

[1] 20:17 That is, set apart (devote) as an offering to the Lord (for destruction)

Footnotes for Deuteronomy, Chapter 21

[1] 21:15 Or *hated*; also verses 16, 17

Footnotes for Deuteronomy, Chapter 22

[1] 22:9 Hebrew *become holy*

[2] 22:18 Or *discipline*

[3] 22:19 A *shekel* was about 2/5 ounce or 11 grams

[4] 22:19 Or *girl of marriageable age*

[5] 22:30 Ch 23:1 in Hebrew

[6] 22:30 Hebrew *uncover his father's skirt*

Footnotes for Deuteronomy, Chapter 23

[1] 23:18 Or *male prostitute*

Footnotes for Deuteronomy, Chapter 24

[1] 24:8 *Leprosy* was a term for several skin diseases; see Leviticus 13

Footnotes for Deuteronomy, Chapter 25

[1] 25:10 Hebrew *its name*

[2] 25:15 Or *just*, or *righteous*; twice in this verse

Footnotes for Deuteronomy, Chapter 26

[1] 26:8 Hebrew *with great terror*

Footnotes for Deuteronomy, Chapter 27

[1] 27:6 Hebrew *whole*

[2] 27:20 Hebrew *uncovered his father's skirt*

Footnotes for Deuteronomy, Chapter 28

[1] 28:22 Or *sword*

[2] 28:29 Or *shall not succeed in finding your ways*

[3] 28:42 Identity uncertain

[4] 28:54 Hebrew *the wife of his bosom*

[5] 28:56 Hebrew *the husband of her bosom*

Footnotes for Deuteronomy, Chapter 29

[1] 29:1 Ch 28:69 in Hebrew

[2] 29:2 Ch 29:1 in Hebrew

[3] 29:9 Or *deal wisely*

[4] 29:10 Septuagint, Syriac; Hebrew *your heads, your tribes*

Footnotes for Deuteronomy, Chapter 30

[1] 30:16 Septuagint; Hebrew lacks *If you obey the commandments of the LORD your God*

[2] 30:16 Or *his just decrees*

Footnotes for Deuteronomy, Chapter 32

[1] 32:8 Or *territories*

[2] 32:8 Compare Dead Sea Scroll, Septuagint; Masoretic Text *Israel*

[3] 32:14 That is, with the best

[4] 32:14 Hebrew *with the kidney fat*

[5] 32:18 Or *fathered*

[6] 32:35 Septuagint *and I will repay*

[7] 32:36 Septuagint *judge*

[8] 32:41 Hebrew *the lightning of my sword*

[9] 32:43 Dead Sea Scroll, Septuagint; Masoretic Text *Rejoice his people, O nations*

[10] 32:43 Dead Sea Scroll, Septuagint; Masoretic Text *servants*

[11] 32:43 Dead Sea Scroll, Septuagint; Masoretic Text lacks *He repays those who hate him*

[12] 32:43 Or *atones for*

[13] 32:43 Septuagint, Vulgate; Hebrew *his land his people*

[14] 32:44 Septuagint, Syriac, Vulgate; Hebrew *Hoshea*

Footnotes for Deuteronomy, Chapter 33

[1] 33:2 Septuagint, Syriac, Vulgate; Hebrew *them*

[2] 33:2 The meaning of the Hebrew word is uncertain

[3] 33:3 Septuagint; Hebrew *peoples*

[4] 33:3 Hebrew *your*

[5] 33:3 The meaning of the Hebrew word is uncertain

[6] 33:7 Probable reading; Hebrew *With his hands he contended*

[7] 33:8 Dead Sea Scroll, Septuagint; Masoretic Text lacks *Give to Levi*

[8] 33:12 Septuagint; Hebrew *dwells in safety by him. He*

[9] 33:13 Two Hebrew manuscripts and Targum; Hebrew *with the dew*

[10] 33:17 Dead Sea Scroll, Septuagint, Samaritan; Masoretic Text *His firstborn bull*

[11] 33:23 Or *west*

[12] 33:27 Or *a dwelling place*

[13] 33:27 Revocalization of verse 27 yields *He subdues the ancient gods, and shatters the forces of old*

[14] 33:28 Hebrew *the abode of Jacob was alone*

Study Notes

DEUTERONOMY—NOTE ON 1:1–4 This introduction gives the setting of Deuteronomy and its purpose.

DEUTERONOMY—NOTE ON 1:1 the words that Moses spoke. Almost all of Deuteronomy consists of speeches given by Moses at the end of his life. According to v. 3, Moses acted upon the authority of God since his inspired words were in accordance with the commandments that God had given. **to all Israel.** This expression is used 12 times in this book and emphasizes the unity of Israel, and the universal applications of these words. **the Arabah opposite Suph.** Except for Jordan and the Arabah, the exact location of the places named in 1:1 is not known with certainty, although they may have been along Israel's route north from the Gulf of Aqabah (cf. Num. 33). The plain referred to is the large rift valley that extends from the Sea of Galilee in the north to the Gulf of Aqabah in the south. Israel was encamped to the east of the Jordan River in this valley.

DEUTERONOMY—NOTE ON 1:2 eleven days' journey. The distance from Horeb to Kadesh-barnea was about 150 miles. Kadesh was on the southern border of the Promised Land. This trip took 11 days on foot, but for Israel lasted 38 more years. **Horeb.** The usual name in Deuteronomy for Mount Sinai means "desolation," a fitting name since the area around Sinai is barren and uninviting. **Mount Seir.** South of the Dead Sea in Edom.

DEUTERONOMY—NOTE ON 1:3 the fortieth year. The fortieth year after the exodus from Egypt. The years of divine judgment (Num. 14:33–34) were ending. **the eleventh month.** January/February, 1405 B.C. Numbers 20–36 records the events of the fortieth year.

DEUTERONOMY—NOTE ON 1:4 Sihon . . . Og. The two kings of the Amorites whom the Jews defeated in Transjordan (see 2:24–3:11; Num. 21:21–35).

DEUTERONOMY—NOTE ON 1:5–4:43 These verses are mainly Moses' first speech. Moses introduced his explanation of the law with a call to enter the land of Canaan (1:6–8), which had been promised by the Abrahamic

Covenant from God (cf. Gen. 15:18–21). Throughout this book, he refers to that covenant promise (Deut. 1:35; 4:31; 6:10, 18, 23; 7:8, 12; 8:1, 18; 9:5; 10:11; 11:9, 21; 13:17; 19:8; 26:3, 15; 27:3; 28:11; 29:13; 30:20; 31:7, 20–23; 34:4). He then gave a historical review of God's gracious acts (1:9–3:29) and a call to Israel for obedience to the covenant given to them by the Lord at Sinai (4:1–40). This introductory section ends with a brief narrative recounting the appointment of the three cities of refuge east of the Jordan (4:41–43).

DEUTERONOMY—NOTE ON 1:5 explain. To make clear, distinct, or plain. The purpose of the book was to make the sense and purpose of the law clear to the people as they entered the land. It was to be their guide to the law while living in the land. Moses did not review what happened at Horeb (Sinai), which is recorded by him in Exodus, Leviticus, and Numbers (cf. Ex. 20:1–Num. 10:10), but rather gave Israel instruction in how to walk with God and how to fulfill God's will in the land and be blessed.

DEUTERONOMY—NOTE ON 1:7–8 the land. The land that the Lord set before Israel to go in and possess was clearly described in v. 7. The hill country of the Amorites referred to the mountainous territory west of the Dead Sea. The Arabah was the land in the rift valley from the Sea of Galilee in the north to the Dead Sea in the south. The hill country referred to the hills that run through the center of the land north and south. These hills are to the west of the Sea of Galilee and the Jordan River. The lowland referred to the low rolling hills that sloped toward the Mediterranean coast (Shephelah). The Negeb described the dry wasteland stretching southward from Beersheba to the wilderness. The seacoast referred to the land along the Mediterranean Sea. The boundaries of the land of the Canaanites were given in Num. 34:1–15. Lebanon to the north marked the northwestern boundary on the coast. The northeast boundary of the land was the Euphrates River. Cf. Num. 34:1–12.

DEUTERONOMY—NOTE ON 1:8 the Lord swore. God's command to take possession of this land by conquest was based upon the promise of the land that had been given in a covenant to Abraham (Gen 15:18–21) and reiterated to Isaac and Jacob (Gen. 26:3–5; 28:13–15; 35:12). These three patriarchs are mentioned seven times in Deuteronomy (1:8; 6:10; 9:5, 27;

29:13; 30:20; 34:4). The Lord sealed his promise to the patriarchs with an oath (swore) indicating that he would never change his plan (cf. Ps. 110:4).

DEUTERONOMY—NOTE ON 1:9–18 *See notes on Ex. 18* for the background.

DEUTERONOMY—NOTE ON 1:10 the stars of heaven. The Lord had promised Abraham that his descendants would be as numerous as the stars in the sky (see Gen. 15:5; 22:17). The nation's growth proved both God's intention and ability to fulfill his original promises to Abraham.

DEUTERONOMY—NOTE ON 1:11 a thousand times. A Semitic way of saying "an infinitely large number."

DEUTERONOMY—NOTE ON 1:13 Choose . . . wise . . . men. The fulfillment of God's promise to give to Abraham such a large posterity created a problem for Moses. The nation had become too large for Moses to govern effectively. The solution was the appointment by Moses of men to help him lead the people (see Ex. 18:13–27). These men were to be 1) wise, i.e., men who knew how to apply their knowledge; 2) discerning, i.e., those who had understanding and so were able to judge; and 3) experienced, i.e., knowledgeable and respected. Cf. Ex. 18:21.

DEUTERONOMY—NOTE ON 1:19–21 *See notes on Num. 10:11–12:16* for the background.

DEUTERONOMY—NOTE ON 1:22–46 *See notes on Num. 13–14* for the background.

DEUTERONOMY—NOTE ON 1:22 Let us send men before us. When challenged by Moses to take the land (vv. 20–21), the people requested that spies be sent first. Moses, it seems, took their request to the Lord, who also approved their plan and commanded Moses to appoint the spies (Num. 13:1–2). Thus, Moses selected 12 men who went to see what the land was like (Num. 13:17–20).

DEUTERONOMY—NOTE ON 1:26 but rebelled. Israel, at Kadesh-barnea, deliberately and defiantly refused to respond to God's command to take the land (Num. 14:1–9).

DEUTERONOMY—NOTE ON 1:27 you murmured. Israel complained in their tents that the Lord hated them. They assumed the Lord brought them from Egypt to have them destroyed by the Amorites.

DEUTERONOMY—NOTE ON 1:28 the Anakim. Lit., "sons of the Anakim" (i.e., the Anakites). The Anakites were early inhabitants of Canaan described as "great and tall" (2:10, 21; 9:2; Num. 13:32–33). They were larger than the Israelites and were especially feared because of their military power.

DEUTERONOMY—NOTE ON 1:32 you did not believe the Lord your God. The failure of the people to take the land at the beginning of their time in the wilderness was explained here in the same way as in Num. 14:11. Israel did not take the Lord at his word and, therefore, did not obey his command. The Israelites' lack of obedience is explained as the outcome of their lack of faith in the Lord.

DEUTERONOMY—NOTE ON 1:33 in fire . . . cloud. The cloud by day and the fire by night were the means of God's direction for Israel in the wilderness (Ex. 13:21; Num. 9:15–23). The Lord who guided Israel through the wandering journey was the same Lord who had already searched out a place for Israel in the land. As he had directed them in the past, he would direct them also in the future.

DEUTERONOMY—NOTE ON 1:36–38 Caleb . . . Joshua. They were excluded from this judgment because of exemplary faith and obedience (cf. Num. 14:24; Josh. 14:8–9).

DEUTERONOMY—NOTE ON 1:37 with me the Lord was angry. Although his disobedience occurred almost 39 years after the failure of Israel at Kadesh (Num. 20:1–13), Moses included it here with Israel's disobedience to the Lord because his disobedience was of the same kind. Moses, like Israel, failed to honor the word of the Lord and thus, in rebellion for self glory, disobeyed God's clear command and struck the rock rather than speaking to it. Thus, he suffered the same result of God's anger and, like Israel, was not allowed to go into the land (Num. 20:12).

DEUTERONOMY—NOTE ON 1:41–45 Israel's further defiance of the Lord's command was shown by their presumption in seeking to go into the land after God said they should not. This time they rebelled by attempting to go in and conquer the land, only to be chased back by the Amorites. The Lord showed his displeasure by not helping them or sympathizing with their defeat, and for that generation there was no escape from death in the desert during the next 38 years (cf. Num. 15–19).

DEUTERONOMY—NOTE ON 1:46 you remained at Kadesh many days. These words suggest that Israel spent a large part of the 38 years in the wilderness around Kadesh-barnea.

DEUTERONOMY—NOTE ON 2:1–3:11 *See notes on Num. 20:14–21:35* for the background.

DEUTERONOMY—NOTE ON 2:1–23 This section deals with encounters with Israel's relatives, the Edomites (vv. 1–8), Moabites (vv. 9–18), and Ammonites (vv. 19–23).

DEUTERONOMY—NOTE ON 2:1 in the direction of the Red Sea. Cf. Num. 21:4. After spending a long time at Kadesh, the Israelites set out once again at the command of the Lord through Moses. They traveled away from their Promised Land in a southeasterly direction from Kadesh toward the Gulf of Aqabah on the road to the Red Sea. Thus began the wanderings that were about to end. **traveled around Mount Seir.** Israel spent many days wandering in the vicinity of Mount Seir, the mountain range of Edom, south of the Dead Sea and extending down the eastern flank of the Arabah.

DEUTERONOMY—NOTE ON 2:3 Turn northward. The departure from Kadesh had been in a southeasterly direction away from the Promised Land, until the Lord commanded Israel to turn again northward in the direction of the Promised Land.

DEUTERONOMY—NOTE ON 2:4 your brothers, the people of Esau. Esau was the brother of Jacob (Gen. 25:25–26). The Edomites, the descendants of Esau, lived in Mount Seir. According to Num. 20:14–21, the Edomites refused to allow Israel to pass through their land. Deuteronomy 2:8, reflecting this refusal, states that the Israelites went around the border of the descendants of Esau, i.e., to the east of their territory.

DEUTERONOMY—NOTE ON 2:5 **I will not give you any of their land.** God had granted to the descendants of Esau an inheritance (Mount Seir was their possession). In v. 9, the same is said about the Moabites and in v. 19, about the Ammonites.

DEUTERONOMY—NOTE ON 2:8 **from Elath and Ezion-geber.** Two towns located just north of the Gulf of Aqabah. Israel passed to the east of Edom and to the east of Moab on their journey northward.

DEUTERONOMY—NOTE ON 2:10 **The Emim.** Apparently a Moabite term (see v. 11) meaning “terrible ones.” This people, numerous and tall, were the pre-Moabite occupants of the land of Moab.

DEUTERONOMY—NOTE ON 2:12 **their possession, which the Lord gave to them.** The Horites were Hurrians, a people who lived in various places in Syria and Palestine. Those living in the region of Seir had been displaced by the descendants of Esau. The displacement of the Horites by the Edomites was analogous to the Israelites’ possession of their own land.

DEUTERONOMY—NOTE ON 2:13 **Zered.** A brook that ran into the Dead Sea from the southeast. It seems to have constituted the southern boundary of Moab. In contrast to the disobedience associated with Kadesh, the people obeyed the command to cross over the brook Zered. There was a new spirit of obedience toward the Lord among the people.

DEUTERONOMY—NOTE ON 2:14 **thirty-eight years.** From 1444–1406 B.C. These were the years from the failure at Kadesh to the obedience at Zered. It was during this time that the rebellious generation, who had been denied access to the Promised Land by the oath of the Lord, had all died.

DEUTERONOMY—NOTE ON 2:20 **Zamzummin.** Apparently an Ammonite term used to describe their precursors in their land. They were characterized as being as tall as the Anakim. But the Lord had destroyed them and given their land to the Ammonites. This was an encouragement to the Israelites that God could also defeat the Anakim in the land of Canaan and give that land to Israel.

DEUTERONOMY—NOTE ON 2:23 **the Avvim.** The ancient village dwellers of southwestern Palestine along the Mediterranean coast as far as the city of Gaza. **the Caphtorim.** Caphtor probably refers to Crete and may be a reference to an early Philistine group from that island who invaded the coast of Palestine, defeated the Avvim, and then dwelt there. These Caphtorim were precursors to the later, greater Philistine invasion of c. 1200 B.C.

DEUTERONOMY—NOTE ON 2:24–3:29 Moses continues the historical survey detailing the defeat of two Amorite kings, Sihon and Og, and the takeover of their territory.

DEUTERONOMY—NOTE ON 2:24 **the Valley of the Arnon.** The northern boundary of Moab. Israel was allowed to attack Sihon the Amorite because the Amorites were not relatives of Israel.

DEUTERONOMY—NOTE ON 2:25 **fear of you.** As the conquest began, God put the fear of Israel into the hearts of their enemies.

DEUTERONOMY—NOTE ON 2:26 **the wilderness of Kedemoth.** Kedemoth means “eastern regions.” It was probably a few miles north of the Arnon River and near to the eastern border of the Amorite state.

DEUTERONOMY—NOTE ON 2:27 **Let me pass through.** As with the Edomites previously (Num. 20:17), Moses asked to pass peacefully through the territory of Sihon.

DEUTERONOMY—NOTE ON 2:30 **hardened his spirit.** Sihon, by his own conscious will, refused Israel’s request to journey through his land. God confirmed what was already in Sihon’s heart, namely arrogance against the Lord and his people Israel, so that he might defeat him in battle and give his land to Israel.

DEUTERONOMY—NOTE ON 2:32 **Jahaz.** The place of battle between Sihon and the Israelites, probably a few miles to the north of Kedemoth (v. 26).

DEUTERONOMY—NOTE ON 3:1 **Bashan.** A fertile region located east of the Sea of Galilee and the Jordan River extending from Mount Hermon in the north to the Yarmuk River in the south. Israel met King Og and his army in battle at Edrei, a city on the Yarmuk River. The Amorite king ruled over 60 cities (vv. 4–10; Josh. 13:30), which were taken by Israel; this kingdom was assigned to the Transjordanic tribes, especially the half tribe of Manasseh (Deut. 3:13).

DEUTERONOMY—NOTE ON 3:8 **beyond the Jordan.** East of the Jordan River, Israel controlled the territory from the Arnon River to Mount Hermon, a length of about 150 miles. Note that the perspective of the speaker was to the east of the Jordan; the west of the Jordan still needed to be conquered. This statement helps date these speeches as pre-conquest.

DEUTERONOMY—NOTE ON 3:11 **a bed of iron.** The bed may actually have been a coffin, which would have been large enough to also hold tomb objects. The size of the "bed," 13.5 by 6 feet, emphasized the largeness of Og, who was a giant (the last of the Rephaim, a race of giants). As God had given Israel victory over the giant Og, so he would give them victory over the giants in the land.

DEUTERONOMY—NOTE ON 3:12–20 *See notes on Num. 32:1–42 and 34:13–15* for background.

DEUTERONOMY—NOTE ON 3:20 **rest.** A peaceful situation with the land free from external threat and oppression. The eastern two and a half tribes had the responsibility to battle alongside their western brethren until the conquest was complete (cf. Josh. 22).

DEUTERONOMY—NOTE ON 3:22 **the Lord your God . . . fights for you.** Moses commanded Joshua not to be afraid because the Lord himself would provide supernatural power and give them the victory (cf. 1:30; 31:6–8; Josh. 1:9).

DEUTERONOMY—NOTE ON 3:23 **I pleaded with the Lord.** With the victories over Sihon and Og, Moses made one final passionate plea to the Lord to be allowed to enter the Promised Land. However, the Lord would not allow

Moses that privilege. He did, however, allow Moses to go to the top of Pisgah and see the land (cf. 32:48–52; 34:1–4).

DEUTERONOMY—NOTE ON 3:26 the Lord was angry. *See note on 1:37*; cf. 4:21–24.

DEUTERONOMY—NOTE ON 3:29 Beth-peor. Located east of the Jordan River, probably opposite Jericho (*see notes on Num. 22–25* for the background).

DEUTERONOMY—NOTE ON 4:1 O Israel, listen. Moses called the people to hear and obey the rules of conduct that God had given them to observe. Successful conquest and full enjoyment of life in the land was based on submission to God's law. **the statutes and the rules.** The first are permanent rules for conduct fixed by the reigning authority, while the second deal with judicial decisions that served as precedents for future guidance.

DEUTERONOMY—NOTE ON 4:2 You shall not add . . . nor take from. The word that God had given to Israel through Moses was complete and sufficient to direct the people. Thus, this law, the gift of God at Horeb, could not be supplemented or reduced. Anything that adulterated or contradicted God's law would not be tolerated (cf. 12:32; Prov. 30:6; Rev. 22:18–19).

DEUTERONOMY—NOTE ON 4:3–4 Moses used the incident at Baal-peor (Num. 25:1–9) to illustrate from the Israelites' own history that their very lives depended on obeying God's law. Only those who had held fast to the Lord by obeying his commands were alive that day to hear Moses.

DEUTERONOMY—NOTE ON 4:6 the peoples. Israel's obedience to God's law would provide a testimony to the world that God was near to his people and that his laws were righteous. One purpose of the law was to make Israel morally and spiritually unique among all the nations and, therefore, draw those nations to the true and living God. They were from their beginnings to be a witness nation. Though they failed and have been temporarily set aside, the prophets revealed that in the future kingdom of Messiah they will be a nation of faithful witnesses (cf. Isa. 45:14; Zech. 8:23). **a wise and understanding people.** The nations would see three things in Israel (Deut.

4:6–8). First, the Israelites would know how to apply God's knowledge so as to have discernment and to be able to judge matters accurately.

DEUTERONOMY—NOTE ON 4:7 a god so near to it. Second, faithfulness to the Lord would allow the nations to see that the Lord had established intimacy with Israel.

DEUTERONOMY—NOTE ON 4:8 statutes and rules so righteous. Third, the nations would see that Israel's law was distinctive, for its source was the Lord, indicating its character was righteous.

DEUTERONOMY—NOTE ON 4:9–31 This section carries the most basic lesson for Israel to learn—to fear and reverence God.

DEUTERONOMY—NOTE ON 4:9 Make them known to your children. Deuteronomy stresses the responsibility of parents to pass on their experiences with God and the knowledge they have gained from him to their children (cf. 6:7; 11:19).

DEUTERONOMY—NOTE ON 4:10 how on the day. One experience of Israel to be passed on from generation to generation was the great theophany (the self-revelation of God in physical form) which took place at Horeb (cf. Ex. 19:9–20:19).

DEUTERONOMY—NOTE ON 4:12 no form. Israel was to remember that when God revealed himself at Sinai, his presence came through his voice, i.e., the sound of his words. They did not see him. God is Spirit (John 4:24), which rules out any idolatrous representation of God in any physical form (Deut. 4:16–18) or any worship of the created order (v. 19).

DEUTERONOMY—NOTE ON 4:13 the Ten Commandments. Lit. "ten statements," from which comes the term "Decalogue." These summarize and epitomize all the commandments the Lord gave to Israel through Moses. Though the phrase occurs only here, in 10:4, and in Ex. 34:28, there are 26 more references to it in Deuteronomy (*see notes on Matt. 19:16–21; 22:35–40; Mark 10:17–22; Rom. 13:8–10*).

DEUTERONOMY—NOTE ON 4:15–19 This is a strong emphasis on commandments one and two (cf. Rom. 1:18–23).

DEUTERONOMY—NOTE ON 4:20 the iron furnace. A fire was used to heat iron sufficiently to be hammered into different shapes or welded to other objects. The iron furnace here suggests that Israel's time in Egypt was a period of ordeal, testing, and purifying for the Hebrews, readying them for usefulness as God's witness nation.

DEUTERONOMY—NOTE ON 4:24 a jealous God. God is zealous to protect what belongs to him. He will not allow another to have the honor that is due to him alone (cf. Isa. 42:8; 48:11).

DEUTERONOMY—NOTE ON 4:25–31 Cf. 8:18–19. In fact, this briefly outlined the future judgment of Israel, which culminated in the northern 10 tribes being exiled to Assyria (c. 722 B.C.; 2 Kings 17) and the southern two tribes being deported to Babylon (c. 605–586 B.C.; 2 Kings 24–25). Although the Jews returned in the days of Ezra and Nehemiah (c. 538–445 B.C.), they never regained their autonomy or dominance. Thus, the days of promised restoration and return look forward to Messiah's return to set up the millennial kingdom.

DEUTERONOMY—NOTE ON 4:27 the Lord will scatter you. Moses warned Israel that the judgment for idolatry would be their dispersion among the nations by the Lord (see 28:64–67).

DEUTERONOMY—NOTE ON 4:30 the latter days. Lit., "the end of days." Moses saw in the distant future a time when repentant Israel would turn again to the Lord and obey him. Throughout the Pentateuch, "the latter days" refers to the time when Messiah will establish his kingdom (see Gen. 49:1, 8–12; Num. 24:14–24; Deut. 32:39–43).

DEUTERONOMY—NOTE ON 4:31 the covenant with your fathers. God mercifully, not because they deserve it, will fulfill the covenant he made with Abraham, Isaac, and Jacob with repentant Israel in the future. God will not forget the word that he has given to Abraham and his seed (cf. Rom. 11:25–27).

DEUTERONOMY—NOTE ON 4:32–40 A historical apologetic, appealing for the nation’s obedience to God’s law.

DEUTERONOMY—NOTE ON 4:32–39 since the day that God created man on the earth. In all of human history, no other nation has had the privilege that Israel had of hearing God speak, as he did in giving the law at Mount Sinai, and surviving such an awesome experience. Nor had any other people been so blessed, chosen and delivered from bondage by such mighty miracles as Israel saw. God did this to reveal to them that he alone is God (vv. 35, 39).

DEUTERONOMY—NOTE ON 4:37 with his own presence. Lit., “his face.” God himself had brought Israel out of Egypt. The exodus resulted from the electing love that God had for the patriarchs and their descendants.

DEUTERONOMY—NOTE ON 4:40 Such gracious privilege, as remembered in vv. 32–39, should elicit obedience, particularly in view of the unconditional promise that the land will be theirs permanently (“for all time”) as is detailed in chs. 29–30.

DEUTERONOMY—NOTE ON 4:41–43 These three verses are a narrative insertion at the end of Moses’ speech. The setting aside of three cities on the east side of the Jordan by Moses showed that Moses willingly obeyed the commandments God gave him. He was an example of the type of obedience that God was calling for in 4:1–40 (cf. Num. 35:14; Josh. 20:8–9).

DEUTERONOMY—NOTE ON 4:44–28:68 The heart of Deuteronomy is found in this long second speech of Moses. “This is the law” (4:44) that Moses explained to Israel (cf. 1:5). After a brief introduction (4:44–49), Moses gave the people a clear understanding of what the law directed concerning their relationship with the Lord in the land (5:1–26:19), then concluded by recounting the blessings or the curses that would come upon the nation as a consequence of their response to the stipulations of this law (27:1–28:68).

DEUTERONOMY—NOTE ON 4:45 testimonies . . . statutes . . . rules. God’s instruction to Israel was set forth in: 1) the testimonies, the basic covenant stipulations (5:6–21); 2) statutes, words that were inscribed and therefore fixed; and 3) ordinances, the decisions made by a judge on the merits of the situation. This law was given to Israel when they came out of Egypt. Moses is not giving further law, he is now explaining that which has already been given.

DEUTERONOMY—NOTE ON 4:48 **Mount Sirion (that is, Hermon).** This reference to Mount Hermon is not to be confused with Mount Zion in Jerusalem.

DEUTERONOMY—NOTE ON 4:49 **Sea of the Arabah.** The Dead Sea.

DEUTERONOMY—NOTE ON 5:1–11:32 As Moses began his second address to the people of Israel, he reminded them of the events and the basic commands from God that were foundational to the Sinaitic Covenant (5:1–33; see Ex. 19:1–20:21). Then, in Deut. 6:1–11:32, Moses expounded and applied the first three of the Ten Commandments to the present experience of the people.

DEUTERONOMY—NOTE ON 5:1 **Hear, O Israel.** The verb "hear" carried the sense "obey." A hearing that leads to obedience was demanded of all the people (cf. 6:4; 9:1; 20:3; 27:9).

DEUTERONOMY—NOTE ON 5:2 **a covenant with us in Horeb.** The second generation of Israel, while children, received the covenant that God made with Israel at Sinai.

DEUTERONOMY—NOTE ON 5:3 **Not with our fathers did the Lord make this covenant.** The "fathers" were not the people's immediate fathers, who had died in the wilderness, but their more distant ancestors, the patriarchs (see 4:31, 37; 7:8, 12; 8:18). The Sinaitic or Mosaic Covenant was in addition to and distinct from the Abrahamic Covenant made with the patriarchs.

DEUTERONOMY—NOTE ON 5:6–21 The first four commandments involve relationship with God, the last six deal with human relationships; together they were the foundation of Israel's life before God. Moses here reiterated them as given originally at Sinai. Slight variations from the Exodus text are accounted for by Moses' explanatory purpose in Deuteronomy. *See notes on Ex. 20:1–17* for an additional explanation of these commands.

DEUTERONOMY—NOTE ON 5:7 **no other gods.** Cf. Ex. 20:3. “Other gods” were non-existent pagan gods, which were made in the form of idols and shaped by the minds of their worshipers. The Israelite was to be totally faithful to the God to whom he was bound by covenant. Cf. Matt. 16:24–27; Mark 8:34–38; Luke 9:23–26; 14:26–33.

DEUTERONOMY—NOTE ON 5:8 **a carved image . . . any likeness.** Cf. Ex. 20:4–5. Reducing the infinite God to any physical likeness was intolerable, as the people found out in their attempt to cast God as a golden calf (cf. Ex. 32).

DEUTERONOMY—NOTE ON 5:9–10 **third and fourth generation . . . thousands.** *See note on Ex. 20:5–6* for an explanation of this often misunderstood text. **those who hate me . . . love me.** Disobedience is equal to hatred of God, as love is equal to obedience (cf. Matt. 22:34–40; Rom. 13:8–10).

DEUTERONOMY—NOTE ON 5:11 **take the name . . . in vain.** Cf. Ex. 20:7. Attach God’s name to emptiness. Cf. Ps. 111:9; Matt. 6:9; Luke 1:49; John 17:6, 26.

DEUTERONOMY—NOTE ON 5:12 **as the Lord your God commanded you.** Cf. Ex. 20:8–10. These words are missing from Ex. 20:8, but refer back to this commandment given to Israel at Sinai 40 years earlier.

DEUTERONOMY—NOTE ON 5:15 **brought you out from there.** Here an additional reason is given for God’s rest after creation (i.e., for the observance of the Sabbath; see Ex. 20:11)—God’s deliverance of the people from Egypt. While the Israelites had been slaves in Egypt, they were not allowed rest from their continual labor, so the Sabbath was also to function as a day of rest in which their deliverance from bondage would be remembered with thanksgiving as the sign of their redemption and continual sanctification (cf. Ex. 31:13–17; Ezek. 20:12).

DEUTERONOMY—NOTE ON 5:16–20 Cf. Matt. 19:18–19; Mark 10:19; Luke 18:20.

DEUTERONOMY—NOTE ON 5:16 that your days may be long. Cf. Ex. 20:12; Matt. 15:4; Mark 7:10; Eph. 6:2–3. Paul indicated that this was the first commandment with a promise attached (Eph. 6:2). Jesus also had much to say about honoring parents (see Matt. 10:37; 19:29; Luke 2:49–51; John 19:26–27).

DEUTERONOMY—NOTE ON 5:17 murder. Cf. Ex. 20:13; Matt. 5:21; James 2:11.

DEUTERONOMY—NOTE ON 5:18 adultery. Cf. Ex. 20:14; Matt. 5:27.

DEUTERONOMY—NOTE ON 5:19 steal. Cf. Ex. 20:15; Eph. 4:28.

DEUTERONOMY—NOTE ON 5:20 bear false witness. Cf. Ex. 20:16; Col. 3:9.

DEUTERONOMY—NOTE ON 5:21 covet . . . desire. Cf. Ex. 20:17. Both the lusting after a neighbor’s wife and a strong desire for a neighbor’s property were prohibited by the tenth commandment (cf. Rom. 7:7).

DEUTERONOMY—NOTE ON 5:22 and he added no more. These Ten Commandments alone were identified as direct quotations by God. The rest of the stipulations of the covenant were given to Moses, who in turn gave them to the Israelites. These basic rules, which reflect God’s character, continue to be a means by which God reveals the sinful deeds of the flesh (cf. Rom. 7:7–14; Gal. 3:19–24; 5:13–26). They are also a holy standard for conduct that the saved live by through the Spirit’s power, with the exception of keeping the Sabbath (cf. Col. 2:16–17). **two tablets of stone.** The tablets were written on both sides (see Ex. 32:15).

DEUTERONOMY—NOTE ON 5:22–27 The frightening circumstances of God’s presence at Sinai caused the people to have enough fear to ask Moses to receive the words from God and communicate those words to them, after which they promised to obey all that God said (see v. 27).

DEUTERONOMY—NOTE ON 5:28–29 God affirmed that the pledge to be obedient was the right response (v. 28), and then expressed his loving passion for them to fulfill their promise so they and their children would prosper.

DEUTERONOMY—NOTE ON 5:30–33 They asked to be given all God’s word (v. 27), so God dismissed the people and told Moses he was going to give the law to him to teach the people (v. 31). At stake was life and prosperity in the Land of Promise.

DEUTERONOMY—NOTE ON 6:1–3 **days may be long.** Moses’ concern is that successive generations maintain the obedience to God’s laws that ensures life and prosperity.

DEUTERONOMY—NOTE ON 6:3 **a land flowing with milk and honey.** A description that included the richness of the land which the Israelites were soon to possess (see 11:9; 26:9, 15; 27:3; 31:20).

DEUTERONOMY—NOTE ON 6:4–5 Cf. Mark 12:29–33.

DEUTERONOMY—NOTE ON 6:4 **Hear, O Israel!** See 5:1. Deuteronomy 6:4–9, known as the *Shema* (Hebrew for “hear”), has become the Jewish confession of faith, recited twice daily by the devout, along with 11:13–21 and Num. 15:37–41. **The Lord . . . Lord is one.** The intent of these words was to give a clear statement of the truth of monotheism, that there is only one God. Thus, it has also been translated “the Lord is our God, the Lord alone.” The word used for “one” in this passage does not mean “singleness,” but “unity.” The same word is used in Gen. 2:24, where the husband and wife were said to be “one flesh.” Thus, while this verse was intended as a clear and concise statement of monotheism, it does not exclude the concept of the Trinity.

DEUTERONOMY—NOTE ON 6:5–9 **You shall love the Lord your God.** First in the list of all that was essential for the Jew was unreserved, wholehearted commitment expressed in love to God. Since this relationship of love for God could not be represented in any material way as with idols, it had to be demonstrated in obedience to God’s law in daily life. Cf. 11:16–21; Matt. 22:37; Luke 10:27.

DEUTERONOMY—NOTE ON 6:6 **these words . . . on your heart.** The people were to think about these commandments and meditate on them so that obedience would not be a matter of formal legalism, but a response based upon understanding. The law written upon the heart would be an essential characteristic of the later New Covenant (see Jer. 31:33).

DEUTERONOMY—NOTE ON 6:7 teach them diligently to your children. The commandments were to be the subject of conversation, both inside and outside the home, from the beginning of the day to its end.

DEUTERONOMY—NOTE ON 6:8 hand . . . frontlets between your eyes. The Israelite was to continually meditate upon and be directed by the commandments that God had given to him. Later in Jewish history, this phrase was taken literally and the people tied phylacteries (boxes containing these verses) to their hands and foreheads with thongs of leather.

DEUTERONOMY—NOTE ON 6:10–11 the Lord your God brings you into the land. God reiterated that he was going to give Israel the land in fulfillment of the promises that he had made to Abraham, Isaac, and Jacob, both with title and prosperity.

DEUTERONOMY—NOTE ON 6:13 by his name you shall swear. An oath was a solemn pledge to affirm something said as absolutely true. The invoking of the Lord’s name in the oath meant that one was bound under obligation before God to fulfill that word (cf. Matt. 4:10; Luke 4:8).

DEUTERONOMY—NOTE ON 6:15 a jealous God. *See note on 4:24*.

DEUTERONOMY—NOTE ON 6:16 Massah. This name actually means “testing” (cf. Ex. 17:1–7; Matt. 4:7; Luke 4:12).

DEUTERONOMY—NOTE ON 6:20 When your son asks you in time to come. When a young son asked the meaning of the law, his father was to use the following pattern in explaining it to him. First, the Israelites were in bondage in Egypt (v. 21a). Second, God miraculously delivered the Israelites and judged the Egyptians (v. 21b). Third, this work was in accord with his promise to the patriarchs (v. 23). Fourth, God gave his law to Israel that his people might obey it (vv. 24–25).

DEUTERONOMY—NOTE ON 6:25 righteousness for us. A true and personal relationship with God that would be manifest in the lives of the people of

God. There was no place for legalism or concern about the external since the compelling motive for this righteousness was to be love for God (v. 5).

DEUTERONOMY—NOTE ON 7:1–26 This section discusses how the Israelites should relate to the inhabitants of Canaan, including their destruction, the forbidding of intermarriage, and the elimination of all altars and idols. It was God's time for judgment on that land.

DEUTERONOMY—NOTE ON 7:1 seven nations. These seven groups controlled areas of land usually around one or more fortified cities. Together they had greater population and military strength than Israel. Six of these seven are mentioned elsewhere (see Ex. 3:8). The unique nation here is the Girgashites, who are referred to in Gen. 10:16; Josh. 3:10; 24:11; 1 Chron. 1:14, and in Ugaritic texts. They may have been tribal people living in the north of Palestine.

DEUTERONOMY—NOTE ON 7:2 devote them to complete destruction. All the men, women and children were to be put to death. Even though this action seems extreme, the following need to be kept in mind: 1) the Canaanites deserved to die for their sin (9:4–5; cf. Gen. 15:16); 2) the Canaanites persisted in their hatred of God (Deut. 7:10); and 3) the Canaanites constituted a moral cancer that had the potential of introducing idolatry and immorality that would spread rapidly among the Israelites (20:17–18).

DEUTERONOMY—NOTE ON 7:3 not intermarry. Because of the intimate nature of marriage, the idolatrous spouse could lead her mate astray (see 1 Kings 11:1–8 for the example of Solomon).

DEUTERONOMY—NOTE ON 7:5 break down their altars. This destructive action would remove any consequent temptation for the Israelites to follow the religious practices of the nations they were to displace from the land.

DEUTERONOMY—NOTE ON 7:6 a people holy to the Lord your God. The basis for the command to destroy the Canaanites is found in God's election of Israel. God had set apart Israel for his own special use and they were his treasured possession. As God's people, Israel needed to be separated from the moral pollution of the Canaanites.

DEUTERONOMY—NOTE ON 7:8 **loves you . . . is keeping the oath.** The choosing of Israel as a holy nation set apart for God was grounded in God's love and his faithfulness to the promises he had made to the patriarchs, not in any merit or intrinsic goodness in Israel.

DEUTERONOMY—NOTE ON 7:9 **a thousand generations.** *See note on 1:11*.

DEUTERONOMY—NOTE ON 7:12–15 The Lord promised Israel particular blessings for their obedience, which are further enumerated in 28:1–14.

DEUTERONOMY—NOTE ON 7:12 **the Lord your God will keep with you the covenant.** If Israel was obedient to the Lord, they would experience his covenantal mercy. However, the people could forfeit the blessings of the covenant through their own disobedience.

DEUTERONOMY—NOTE ON 7:13 **grain . . . wine . . . oil.** These were the three principal food products of Palestine. "Grain" included wheat and barley. "Wine" was the grape juice as it came from the presses. The "oil" was the olive oil used in cooking and in the lamps.

DEUTERONOMY—NOTE ON 7:15 **the evil diseases of Egypt.** Some virulent and malignant diseases such as elephantiasis, ophthalmia, and dysentery were common in Egypt.

DEUTERONOMY—NOTE ON 7:20 **God will send hornets.** The hornet or wasp was a large insect, common in Canaan, that may have had a potentially fatal sting. Here the reference was probably figurative in the sense of a great army sent into panic when the Lord would inflict his sting on them (see 11:25). *See note on Ex. 23:28*.

DEUTERONOMY—NOTE ON 7:22 **little by little.** Even though the Lord promised that the defeat of the people of the land would be quick (4:26; 9:3), the process of settlement would be more gradual to avoid the danger of the land returning to a primitive state of natural anarchy.

DEUTERONOMY—NOTE ON 7:26 **You shall utterly detest it and abhor it.** "Detest" and "abhor" were strong words of disapproval and rejection. Israel was to have the same attitude toward the idols of the Canaanites as did God himself. **it is devoted to destruction.** The images or idols were to be set aside for destruction.

DEUTERONOMY—NOTE ON 8:2 **remember.** The people were to recall what God had done for them (cf. 5:15; 7:18; 8:18; 9:7; 15:15; 16:3, 12; 24:9, 18; 25:17), and not forget (cf. 4:9, 23, 31; 6:12; 8:11, 14, 19; 9:7; 25:19; 26:13). **to know what was in your heart.** Israel's 40 years in the wilderness was a time of God's affliction and testing so that the basic attitude of the people toward God and his commandments could be made known. God chose to sustain his hungry people in the wilderness by a means previously unknown to them. Through this miraculous provision, God both humbled the people and tested their obedience.

DEUTERONOMY—NOTE ON 8:3 **manna, which you did not know.** God sustained the people in the wilderness with a food previously unknown to them. See Ex. 16:15 for the beginning of the giving of the manna and Josh. 5:12 for its cessation. **man does not live by bread alone.** Israel's food in the wilderness was decreed by the word of God. They had manna because it came by God's command; therefore, ultimately it was not bread that kept them alive, but God's word (cf. Matt. 4:4; Luke 4:4).

DEUTERONOMY—NOTE ON 8:4 **Your clothing did not wear out.** This miraculous provision is also mentioned in 29:5.

DEUTERONOMY—NOTE ON 8:5 **the Lord your God disciplines you.** Israel's sojourn in the wilderness was viewed as a time of God's discipline of his children. He was seeking to correct their wayward attitude so that they might be prepared to obediently go into the land.

DEUTERONOMY—NOTE ON 8:6–10 An extensive description of God's abundant blessings for Israel in the land (cf. 7:7–9).

DEUTERONOMY—NOTE ON 8:7 **a good land.** In contrast to the desolation of the wilderness, vv. 7–9 describe the abundance of Israel's new land.

DEUTERONOMY—NOTE ON 8:9 **iron . . . copper.** The mountains of southern Lebanon and the region east of the Sea of Galilee and south of the Dead Sea contained iron. Both copper and iron were found in the Rift Valley south of the Dead Sea.

DEUTERONOMY—NOTE ON 8:11 lest you forget the Lord your God. Sufficient food would lead to the satisfaction of Israel in the land (vv. 10, 12). This satisfaction and security could lead to Israel forgetting God. Forgetting God means no longer having him in the daily thoughts of one's life. This forgetfulness would lead to a disobedience of his commandments. Whereas, in the wilderness, Israel had to depend on God for the necessities of life, in the rich land there would be a tempting sense of self-sufficiency.

DEUTERONOMY—NOTE ON 8:14 then your heart be lifted up. Pride was viewed as the root of forgetfulness. In their prosperity, the people might claim that their power and strength had produced their wealth (v. 17).

DEUTERONOMY—NOTE ON 8:15 water out of the flinty rock. Cf. Num. 20:9–13.

DEUTERONOMY—NOTE ON 8:16 to do you good in the end. God designed the test of the wilderness so that Israel might be disciplined to obey him. Through her obedience, she received the blessing of the land. Thus, God's design was to do good for Israel at the end of the process.

DEUTERONOMY—NOTE ON 8:18–19 *See note on 4:25–31*.

DEUTERONOMY—NOTE ON 8:19 if you forget. Forgetting God would lead to worshiping other gods, which in turn would result in certain destruction. As God destroyed the Canaanites for their idolatry, so also would he judge Israel.

DEUTERONOMY—NOTE ON 9:1–10:11 This part of Moses' speech rehearses the sins of the Israelites at Horeb (cf. Ex. 32).

DEUTERONOMY—NOTE ON 9:2 the Anakim. Moses remembered the people's shock when they heard the original report of the 12 spies concerning the size, strength, and number of the inhabitants of Canaan (Num. 13:26–14:6). Therefore, he emphasized that from a purely military and human point of view, their victory was impossible. The fear of the spies and the people focused on the Anakim, a tall, strong people who lived in the land of Canaan (*see note on 1:28*).

DEUTERONOMY—NOTE ON 9:3 **a consuming fire.** The Lord was pictured as a fire that burned everything in its path. So the Lord would go over into Canaan and exterminate Canaanites. **make them perish quickly.** Israel was to be the human agent of the Lord's destruction of the Canaanites. The military strength of the Canaanites would be destroyed quickly (see Josh. 6:1–11:23), though the complete subjugation of the land would take time (see Deut. 7:22; Josh. 13:1).

DEUTERONOMY—NOTE ON 9:4 **because of my righteousness.** Three times in vv. 4–6, Moses emphasized that the victory was not because of Israel's goodness, but was entirely the work of God. It was the wickedness of the Canaanites that led to their expulsion from the land (cf. Rom. 10:6).

DEUTERONOMY—NOTE ON 9:6 **a stubborn people.** Lit., "hard of neck." An expression for the stubborn, intractable, obdurate, and unbending attitude of Israel. In vv. 7–29, Moses illustrated Israel's rebellious attitude and actions toward the Lord.

DEUTERONOMY—NOTE ON 9:7 **Remember.** Moses challenged Israel to call to mind the long history of their stubbornness and provocation of God, which had extended from the time of the exodus from Egypt for 40 years until the present moment on the Plains of Moab.

DEUTERONOMY—NOTE ON 9:10 **the finger of God.** God himself had written the Ten Commandments on the two tablets of stone at Mount Sinai (see Ex. 31:18).

DEUTERONOMY—NOTE ON 9:14 **blot out their name from under heaven.** God threatened to destroy the people of Israel so completely that he pictured it as an obliteration of all memory of them from the world of men. This threat was taken by Moses as an invitation to intercede for the children of Israel (Num. 14:11–19).

DEUTERONOMY—NOTE ON 9:19 Cf. Heb. 12:21.

DEUTERONOMY—NOTE ON 9:20 **I prayed for Aaron.** Moses interceded on behalf of Aaron, on whom the immediate responsibility for the Israelites' sin of the golden calf rested. Aaron had thus incurred the wrath of God, and his life was in danger (see Ex. 32:1–6). This is the only verse in the Pentateuch that specifically states that Moses prayed for Aaron.

DEUTERONOMY—NOTE ON 9:22 **Taberah . . . Massah . . . Kibroth-hattaavah.** These three places were all associated with Israel's rebellion against the Lord. Taberah, "burning," was where the people had complained of their misfortunes (Num. 11:1–3). At Massah, "testing," they had found fault with everything and in presumption had put God to the test (Ex. 17:1–7). At Kibroth-hattaavah, "graves of craving," the people had again incurred God's anger by complaining about their food (Num. 11:31–35).

DEUTERONOMY—NOTE ON 9:23 **Kadesh-barnea.** There they sinned by both lack of faith in God and disobedience (cf. Num. 13–14).

DEUTERONOMY—NOTE ON 9:24 **You have been rebellious against the Lord.** Moses concluded that his dealings with Israel as God's mediator had been one of continual rebellion on Israel's part, which led to his intercession (vv. 25–29).

DEUTERONOMY—NOTE ON 9:28 **he has brought them out.** Moses' prayer of intercession to the Lord on behalf of Israel appealed to the Lord to forgive his people because the Egyptians could have interpreted God's destruction of Israel as his inability to fulfill his promise and as his hate for his people.

DEUTERONOMY—NOTE ON 10:1–3 **two tablets of stone like the first.** God had listened to Moses' intercession and dealt mercifully with the Israelites who had broken the covenant by rewriting the Ten Commandments on two tablets prepared for that purpose by Moses. The second tablets were made of the same material and were the same size as the first.

DEUTERONOMY—NOTE ON 10:1 **an ark of wood.** This refers to the ark of the covenant. Moses telescoped the events in these verses. Later, at the construction of the ark of the covenant, Moses placed the two new stone tablets within that ark (see Ex. 37:1–9).

DEUTERONOMY—NOTE ON 10:6–9 These verses show that the priesthood of Aaron and service of the Levites were restored after the incident of the golden calf.

DEUTERONOMY—NOTE ON 10:6 **Moserah. There Aaron died.** Aaron was not killed at Sinai, but lived until the fortieth year of the exodus, which shows the effectiveness of Moses' intercession before the Lord (cf. Num. 20:22–29; 33:38–39). After Aaron's death, the priestly ministry continued in the appointment of Eleazar. Moserah is the district in which Mount Hor stands, on which Aaron died (cf. Num. 20:27–28; 33:38).

DEUTERONOMY—NOTE ON 10:8 **At that time.** This refers to the time that Israel was at Mount Sinai.

DEUTERONOMY—NOTE ON 10:9 **has no portion.** The family of Levi received no inheritance in the land of Canaan (see Num. 18:20, 24).

DEUTERONOMY—NOTE ON 10:10–11 Because of Moses' intercession, not because of their righteousness, the Israelites were encamped on the banks of the Jordan, ready to enter the Promised Land.

DEUTERONOMY—NOTE ON 10:12–13 **what does the Lord . . . require of you . . . ?** This rhetorical question led into Moses' statement of the five basic requirements that God expected of his people (cf. Mic. 6:8): 1) **to fear the Lord your God.** To hold God in awe and submit to him; 2) **to walk in all his ways.** To conduct life in accordance with the will of God; 3) **to love**

him. To choose to set one's affections on the Lord and on him alone; 4) **to serve the Lord your God.** To have the worship of the Lord as the central focus of life; 5) **to keep the commandments . . . of the Lord.** To obey the requirements the Lord had imposed.

DEUTERONOMY—NOTE ON 10:14–15 God, with the same sovereignty by which he controls all things, had chosen the patriarchs and the nation of Israel to be his special people.

DEUTERONOMY—NOTE ON 10:16 Circumcise . . . your heart. Moses called the Israelites to cut away all the sin in their hearts, as the circumcision surgery cut away the skin. This would leave them with a clean relationship to God (cf. 30:6; Lev. 26:40–41; Jer. 4:4; 9:25; Rom. 2:29). *See note on Jer. 4:4*.

DEUTERONOMY—NOTE ON 10:18 He executes justice. The sovereign, authoritative God is also impartial (v. 17), as seen in his concern for the orphan, the widow, and the alien (cf. Lev. 19:9–18; James 1:27).

DEUTERONOMY—NOTE ON 10:20 hold fast to him. The verb means "to stick to" or "to hold onto." As a husband is to be united to his wife (Gen. 2:24), so Israel was to cling intimately to her God.

DEUTERONOMY—NOTE ON 10:22 seventy persons. See Ex. 1:5. One of the great and awesome things God had done for Israel was multiplying the 70 people who went to Egypt into a nation of over two million people.

DEUTERONOMY—NOTE ON 11:2 your children. Moses distinguished between the adults and the children in his audience. The adults were those who had seen the exodus from Egypt as children and had experienced the Lord's discipline in the wilderness. It was to these adults that Moses could say, "For your eyes have seen all the great work of the Lord that he did" (v. 7). It was that specially blessed generation of adults who were called to pass on the teaching of what they had learned to their children (v. 19).

DEUTERONOMY—NOTE ON 11:6 Dathan and Abiram. These two sons of Eliab, of the tribe of Reuben, had rebelled against the authority of Moses, the Lord's chosen leader. The basis of their complaint was that Moses had brought Israel out of Egypt, a fertile and prosperous land, and not brought them into Canaan. Because of their rebellion against Moses, God had judged them by having the earth open and swallow them up (see Num. 16:12–14, 25–27, 31–33). God's judgment of their rebellion was spoken of here by Moses in the context of his contrast between the land of Egypt and the land of Canaan (Deut. 11:10–12).

DEUTERONOMY—NOTE ON 11:10–11 the land that you are entering to take possession. The land of Canaan was different from Egypt. The land of Egypt depended upon the Nile River for its fertility. By contrast, the land of Canaan depended upon the rains that came from heaven for its fertility.

DEUTERONOMY—NOTE ON 11:10 irrigated it. Probably a reference to carrying water to each garden or the practice of indenting the ground with foot-dug channels through which irrigating water would flow.

DEUTERONOMY—NOTE ON 11:13 Cf. 6:5.

DEUTERONOMY—NOTE ON 11:14 he will give the rain for your land. Since the land of Canaan was dependent upon the rainfall for its fertility, God promised in response to Israel's obedience to give them the rain necessary for that fertility (vv. 16–17). **the early rain and the later rain.** The early rain was the autumn rain from October to January. The latter rain was the spring rain that came through March/April.

DEUTERONOMY—NOTE ON 11:18–21 For the children and all subsequent generations, God's great acts had not been seen "with their own eyes," as had been the case for that first generation. God's acts were to be "seen" for them in the word of Scripture. It was to be in Moses' words that the acts of God would be put before the eyes of their children. The first priority, therefore, was given to Scripture as the means of teaching the law and grace of God (cf. 6:6–9).

DEUTERONOMY—NOTE ON 11:24 Every place . . . your foot treads. In response to the obedience of Israel (vv. 22–23), the Lord promised to give to Israel all of the land they personally traversed to the extent of the boundaries that he had given. This same promise was repeated in Josh. 1:3–5. Had Israel obeyed God faithfully, her boundaries would have been enlarged to fulfill the promise made to Abraham (Gen. 15:18). But because of Israel's disobedience, the complete promise of the whole land still remains, to be fulfilled in the future kingdom of Messiah (cf. Ezek. 36:8–38).

DEUTERONOMY—NOTE ON 11:26–32 As a final motive for driving home the importance of obedience and trust in God, Moses gave instruction for a ceremony that the people were to carry out when they entered the land. They were to read the blessings and the curses of the covenant on Mount Gerizim and Mount Ebal (see 27:1–14) as they actually would do later (Josh. 8:30–35).

DEUTERONOMY—NOTE ON 12:1–26:19 Having delineated the general principles of Israel's relationship with the Lord (5:1–11:32), Moses then explained specific laws that would help the people subordinate every area of their lives to the Lord. These instructions were given for Israel to "be careful to do in the land" (12:1).

DEUTERONOMY—NOTE ON 12:1–16:17 The first specific instructions that Moses gives deal with the public worship of the Lord by Israel as they come into the land.

DEUTERONOMY—NOTE ON 12:1–32 Moses begins by repeating his instructions concerning what to do with the false worship centers after Israel had taken possession of the land of the Canaanites (see 7:1–6). They were to destroy them completely.

DEUTERONOMY—NOTE ON 12:2 the high mountains . . . hills . . . every green tree. The Canaanite sanctuaries to be destroyed were located in places believed to have particular religious significance. The mountain or hill was thought to be the home of a god and by ascending the mountain, the worshiper was in some symbolic sense closer to the deity. Certain trees were considered to be sacred and symbolized fertility, a dominant theme in Canaanite religion.

DEUTERONOMY—NOTE ON 12:3 their altars . . . pillars . . . carved images. These were elements of Canaanite worship, which included human sacrifice

(v. 31). If they remained, the people might mix the worship of God with those places (v. 4).

DEUTERONOMY—NOTE ON 12:5 the place that the Lord your God will choose. Cf. vv. 11, 18, 21. Various places of worship were chosen after the people settled in Canaan, such as Mount Ebal (27:1–8; Josh. 8:30–35), Shechem (Josh. 24:1–28) and Shiloh (Josh. 18:1), which was the center of worship through the period of Judges (Judg. 21:19). The tabernacle, the Lord's dwelling place, was located in Canaan, where the Lord chose to dwell. The central importance of the tabernacle was in direct contrast to the multiple places (see Deut. 12:2) where the Canaanites practiced their worship of idols. Eventually, the tabernacle was brought to Jerusalem by David (cf. 2 Sam. 6:12–19).

DEUTERONOMY—NOTE ON 12:6 *See notes on Lev. 1–7* for descriptions of these various ceremonies.

DEUTERONOMY—NOTE ON 12:7 eat . . . rejoice. Some of the offerings were shared by the priests, Levites, and the worshipers (cf. Lev. 7:15–18). The worship of God was to be holy and reverent, yet full of joy.

DEUTERONOMY—NOTE ON 12:8 everyone doing whatever is right in his own eyes. There seems to have been some laxity in the offering of the sacrifices in the wilderness, which was not to be allowed when Israel came into the Promised Land. This self-centered attitude became a major problem in the time of Judges (cf. Judg. 17:6; 21:25).

DEUTERONOMY—NOTE ON 12:15 slaughter . . . within any of your towns. While sacrificial offerings were brought to the appointed centers for worship as well as the central sanctuary, the killing and eating of meat for regular eating could be engaged in anywhere. The only restriction on eating nonsacrificial meat was the prohibition of the blood and the fat.

DEUTERONOMY—NOTE ON 12:17–19 All sacrifices and offerings had to be brought to the place chosen by God.

DEUTERONOMY—NOTE ON 12:21 If the place . . . is too far. Moses envisioned the enlarging of the borders of Israel according to God's promise. This meant that people would live further and further away from the central sanctuary. Except for sacrificial animals, all others could be slaughtered and eaten close to home.

DEUTERONOMY—NOTE ON **12:23** **the blood is the life.** See Gen. 9:4–6 and Lev. 17:10–14. The blood symbolized life. By refraining from eating blood, the Israelite demonstrated respect for life and ultimately for the Creator of life. Blood, representing life, was the ransom price for sins. So blood was sacred and not to be consumed by the people. This relates to atonement in Lev. 16; Heb. 9:12–14; 1 Pet. 1:18–19; 1 John 1:7.

DEUTERONOMY—NOTE ON **12:29–30** Cf. 2 Cor. 6:14–7:1, where Paul gives a similar exhortation.

DEUTERONOMY—NOTE ON **12:31** **they even burn their sons and their daughters.** One of the detestable practices of Canaanite worship was the burning of their sons and daughters in the fire as sacrifices to Molech (cf. Lev. 18:21; 20:2–5; 1 Kings 11:7; 2 Kings 23:10; Jer. 32:35).

DEUTERONOMY—NOTE ON **12:32** **You shall not add to it or take from it.** *See note on 4:2*.

DEUTERONOMY—NOTE ON **13:1–18** After the general prohibition of involvement in Canaanite worship (12:29–31), Moses discussed three ways in which the temptation to idolatry was likely to come to Israel: 1) through a false prophet (13:1–5); 2) through a family member (vv. 6–11); or 3) through apostates in some Canaanite city (vv. 12–18).

DEUTERONOMY—NOTE ON **13:2** **the sign or wonder . . . comes to pass.** Miraculous signs alone were never meant to be a test of truth (cf. Pharaoh’s magicians in Ex. 7–10). A prophet or a dreamer’s prediction may come true, but if his message contradicted God’s commands, the people were to trust God and his word rather than such experience. **Let us go after other gods.** The explicit temptation was to renounce allegiance to the Lord and go after other gods. The result of this apostasy would be the serving of these false gods by worshiping them, which would be in direct contradiction to the first commandment (Deut. 5:7).

DEUTERONOMY—NOTE ON 13:3 the Lord your God is testing you. God, in his sovereignty, allowed the false prophets to entice the people to apostasy to test the true disposition of the hearts of the Israelites. And while the temptation was dangerous, the overcoming of that temptation would strengthen the people in their love for God and obedience to his commandments. Cf. 6:5.

DEUTERONOMY—NOTE ON 13:5 purge the evil from your midst. The object of the severe penalty was not only the punishment of the evildoer, but also the preservation of the community. Paul must have had this text in mind when he gave a similar command to the Corinthian church (cf. 1 Cor. 5:13; also Deut. 17:7; 19:19; 21:21; 22:21; 24:7).

DEUTERONOMY—NOTE ON 13:6 your brother . . . friend. The temptation to idolatry might also come from a member of the immediate family or from an intimate friend. While the temptation from the false prophet would be made openly based on a sign or wonder, this temptation would be made secretly and would be based upon the intimacy of relationship.

The Death Penalty

The Death Penalty	
Crime	**Scripture Reference**
1. Premeditated Murder	Genesis 9:6; Exodus 21:12–14, 22, 23
2. Kidnapping	Exodus 21:16; Deuteronomy 24:7
3. Striking or Cursing Parents	Exodus 21:15; Leviticus 20:9; Proverbs 20:20; Matthew 15:4; Mark 7:10
4. Magic and Divination	Exodus 22:18
5. Bestiality	Exodus 22:19; Leviticus 20:15–16
6. Sacrificing to False Gods	Exodus 22:20
7. Profaning the Sabbath	Exodus 35:2; Numbers 15:32–36
8. Offering Human Sacrifice	Leviticus 20:2
9. Adultery	Leviticus 20:10–21; Deuteronomy 22:22
10. Incest	Leviticus 20:11, 12, 14
11. Homosexuality	Leviticus 20:13
12. Blasphemy	Leviticus 24:11–14, 16, 23
13. False Prophecy	Deuteronomy 13:1–10

14. Incorrigible Rebelliousness	Deuteronomy 17:12; 21:18–21
15. Fornication	Deuteronomy 22:20–21
16. Rape of Betrothed Virgin	Deuteronomy 22:23–27

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DEUTERONOMY—NOTE ON 13:10 stone him to death. The convicting witness cast the first stone. Love for family and friends must not take precedence over devotion to God (cf. Luke 14:26).

DEUTERONOMY—NOTE ON 13:12 one of your cities. He has in mind an entire city of Canaan given by God to the Israelites, yet enticed to idolatry.

DEUTERONOMY—NOTE ON 13:13 worthless fellows. Lit., “sons of Belial (worthlessness).” Belial is used of Satan in 2 Cor. 6:15. It is a way to describe evil, worthless, or wicked men (Judg. 19:22; 1 Sam. 2:12; 1 Kings 21:10, 13).

DEUTERONOMY—NOTE ON 14:1 You shall not cut . . . or make any baldness. The two practices, lacerating the body and shaving the head, were associated with mourning customs of foreign religions. Though the actions could in themselves appear to be innocent, they were associated with practices and beliefs reprehensible to the Lord. Cf. Lev. 19:27–28; 21:5; 1 Kings 18:28; 1 Cor. 3:17.

DEUTERONOMY—NOTE ON 14:2 you are a people holy to the Lord your God. Again comes the important reminder of their peculiar relation to God. Over 250 times, Moses emphasized to Israel, “the Lord your God.”

DEUTERONOMY—NOTE ON 14:3–21 This summary of clean and unclean animals is drawn from the list in Lev. 11:2–23. The ground for the allowances and prohibitions of the eating of certain animals was that Israel was to be holy to the Lord (Deut. 14:2, 21). These special dietary laws were to separate them from social mixing with pagan idolatrous people, to prevent them from being lured into idolatry.

DEUTERONOMY—NOTE ON 14:21 anything that has died naturally. Eating the meat of an animal that had died a natural death was prohibited because the animal had not been killed in the proper fashion and the blood drained out (*see note on 12:23*). The animal, however, could be eaten by "the sojourner who is within your towns." *See notes on Lev. 17:10–16*. **a young goat in its mother's milk.** This prohibition no doubt reflected a common practice in Canaanite religion that was superstitiously observed hoping that fertility and productivity would be increased (cf. Ex. 23:19; 34:26).

DEUTERONOMY—NOTE ON 14:22 **tithe.** A tenth. The tithe specified in these verses was only that of the agricultural produce that the land would provide. This was a second tithe to be used for the celebration of convocations of worship at the sanctuary (vv. 23–26), in addition to the first tithe mentioned, known as the Levitical tithe, which went to support the priests and Levites who served the people. Cf. Lev. 27:30–33 and Num. 18:21–32. A third welfare tithe was also offered every three years (*see notes on Deut. 14:28; 26:12*).

DEUTERONOMY—NOTE ON 14:23 **before the Lord. . . you shall eat.** The tithe was to be taken to the central sanctuary where the worshipers were to eat a portion in fellowship with the Lord.

DEUTERONOMY—NOTE ON 14:24 **if the way is too long.** If certain Israelites lived too far from the sanctuary for it to be practical for them to carry their agricultural tithe there, then they could exchange the tithe locally for silver and subsequently convert the money back into substance at the sanctuary.

DEUTERONOMY—NOTE ON 14:26 **wine or strong drink.** *See notes on Prov. 20:1; 23:29–35; 31:4–7*.

DEUTERONOMY—NOTE ON 14:28 **At the end of every three years.** In year three and year six of the seven-year sabbatical cycle, rather than taking this tithe to the central sanctuary, it was instead stored up within the individual cities in the land. This tithe was used to feed the Levites, the orphan, the widow, and the stranger (i.e., foreigner) who lived with the Israelites. Cf. 26:12 and Num. 18:26–32.

DEUTERONOMY—NOTE ON 15:1 **At the end of every seven years . . . grant a release.** The sabbatical year was established and described in Ex. 23:10–11 and Lev. 25:1–7. However, while these texts stated that in the seventh year the land was to lie fallow without any crops being planted, only here did Moses prescribe a cancellation of debts. On the basis of Deut. 15:9–11, the debt was canceled completely and permanently, not just a cancellation of payment during that year.

DEUTERONOMY—NOTE ON 15:3 **Of a foreigner you may exact it.** The provision for sabbatical release of debts was not intended for one who stayed only temporarily in the land. That foreigner was still responsible to pay his debts.

DEUTERONOMY—NOTE ON 15:4 **there will be no poor.** Idealistically, there was the possibility that poverty would be eradicated in the land "for the Lord will bless you in the land." The fullness of that blessing, however, would be contingent on the completeness of Israel's obedience. Thus, vv. 4–6 were an encouragement to strive for a reduction of poverty while at the same time they stressed the abundance of the provision God would make in the Promised Land.

DEUTERONOMY—NOTE ON 15:8 **lend him sufficient for his need.** The attitude of the Israelites toward the poor in their community was to be one of warmth and generosity. The poor were given whatever was necessary to meet their needs, even with the realization that such "loans" would never need to be paid back. *See note on 23:19–20*.

DEUTERONOMY—NOTE ON 15:11 **For there will never cease to be poor in the land.** Realistically (in contrast to v. 4), the disobedience toward the Lord on Israel's part meant that there would always be poor people in the land of Israel. Jesus repeated this truism in Matt. 26:11.

DEUTERONOMY—NOTE ON 15:12 **If your brother . . . is sold.** In the context of vv. 1–11, the reason for the sale would be default, an alternative repayment of a debt, and a period of servitude would substitute for that repayment. The Hebrew slave would serve his master six years following the sale with freedom being declared in the seventh year.

DEUTERONOMY—NOTE ON 15:13 **you shall not let him go empty-handed.** When a slave had completed his time of service, his former owner was to make ample provision for him so that he would not begin his state of new freedom in destitution.

DEUTERONOMY—NOTE ON 15:15 remember. The Israelites, formerly enslaved in Egypt, were to treat their own slaves as God had treated them.

DEUTERONOMY—NOTE ON 15:17 an awl . . . through his ear. In certain circumstances, a slave might prefer to remain with the family after the required six years of servitude. He would then be marked with a hole in his ear and become a servant forever (cf. Ex. 21:5–6).

DEUTERONOMY—NOTE ON 15:18 half the cost of a hired servant. Lit., “second” or “double.” The slave was worth double to his owner because the owner not only had the service of the slave, but he also did not have to pay out anything for that service as he would have for a hired hand.

DEUTERONOMY—NOTE ON 15:19 All the firstborn . . . dedicate. The firstborn was the first to be produced during the bearing life of an animal. It was to be consecrated to the Lord. The firstborn would be sacrificed annually, and the offerers would participate in the sacrificial meal (see 14:23). **nor shear.** The firstborn ox or bull was not to be worked, nor the firstborn sheep or goat shorn in the time before their sacrifice to the Lord.

DEUTERONOMY—NOTE ON 15:21 any blemish. An imperfect firstborn animal was not acceptable as a sacrifice. It was to be treated like any other nonsacrificial animal (see 12:15–16) and eaten at home (cf. Mal. 1:6–14).

DEUTERONOMY—NOTE ON 16:1–17 Moses discusses the feasts during which all the men over 20 years of age were to appear before the Lord at the central worship site. If possible, their families were to go as well (see vv. 11, 14). Cf. Ex. 23; Lev. 23; Num. 28–29.

DEUTERONOMY—NOTE ON 16:1 the month of Abib. Abib (which was later called Nisan) occurred in the spring (approximately March or April).

DEUTERONOMY—NOTE ON 16:1–8 keep the Passover. The offering of Passover itself was to be only a lamb (Ex. 12:3–11). However, additional offerings were also to be made during the Passover and the subsequent seven days of the Feast of Unleavened Bread (cf. Ex. 12:15–20; 13:3–10; Lev. 23:6–8; Num. 28:19–25). Therefore, sacrifices from both the flock and the herd were used in keeping the Passover.

DEUTERONOMY—NOTE ON 16:3 remember. This was the key word at Passover time as it is for the Lord’s Supper today (cf. Matt. 26:26–30; Luke 22:14–19; 1 Cor. 11:23–26).

DEUTERONOMY—NOTE ON 16:5–6 at the place . . . God will choose. The Passover sacrifices could no longer be slain by every family in their house (see Ex. 12:46). From this point on, the Passover sacrifices must be killed at the central place of worship.

DEUTERONOMY—NOTE ON 16:7 in the morning . . . go to your tents. After the sacrifice of the Passover animal and the eating and the night vigil that followed, in the morning the people would return to their lodgings or tents where they were staying for the duration of the feast.

DEUTERONOMY—NOTE ON 16:10–12 the Feast of Weeks. Seven weeks later this second feast was celebrated. It was also called the “Feast of Harvest” (Ex. 23:16) or the “day of the firstfruits” (Lev. 23:9–22; Num. 28:26–31) and later came to be known as “Pentecost” (Acts 2:1). With the grain harvest completed, this one-day festival was a time of rejoicing. The outpouring of the Holy Spirit, 50 days after the death of Christ at the Passover, was on Pentecost and gives special meaning to that day for Christians (cf. Joel 2:28–32; Acts 2:14–18).

DEUTERONOMY—NOTE ON 16:13–15 the Feast of Booths. This was also called the “Feast of Ingathering” and the “Feast of Tabernacles” (cf. Ex. 23:16; 34:22; Lev. 23:33–43; Num. 29:12–39).

Israel’s Calendar

Israel’s Calendar			
Month	**Order in Calendar**		
Pre-/Postexilic	**Sacred/Civil**	**Modern Equivalent**	**Characteristics**
Abib/Nisan	1/7	March/April	Latter Rains; Barley Harvest

Ziv/Iyyar	2/8	April/May	Dry Season Begins
Sivan	3/9	May/June	Wheat Harvest; Early Figs
Tammuz	4/10	June/July	Hot Season; Grape Harvest
Ab	5/11	July/August	Olive Harvest
Elul	6/12	August/September	Dates, Summer Figs
Ethanim/Tishri	7/1	September/October	Former Rains; Plowing Time
Bul/Heshvan	8/2	October/November	Rains; Wheat, Barley Sown
Chislev	9/3	November/December	Winter Begins
Tebeth	10/4	December/January	Rains
Shebat	11/5	January/February	Almond Trees Blossom
Adar	12/6	February/March	Latter Rains Begin; Citrus Harvest

DEUTERONOMY—NOTE ON **16:18–18:22** This section deals with the responsibilities of the officials who were to maintain pure worship within the land and to administer justice impartially.

DEUTERONOMY—NOTE ON **16:18** **appoint judges and officers.** Moses had appointed leaders at Sinai to help him in the administration of the people (1:13). Here he specified that such important leadership should continue in each city. “Judges” were those who adjudicated cases with the application of the law. “Officers” were subordinate leaders of various kinds.

DEUTERONOMY—NOTE ON **16:19** **a bribe blinds the eyes.** Accepting a bribe was wrong since it perverted the ability of judges to act in fairness to the parties in litigation.

DEUTERONOMY—NOTE ON **16:21–22** **Asherah . . . pillar.** Asherah was the name of a Canaanite goddess, represented by a wooden pole, image or tree. A stone pillar symbolic of male fertility was prevalent in the Canaanite religion. These were forbidden by the first two commandments (Ex. 20:3–6; Deut. 5:7–10).

DEUTERONOMY—NOTE ON **17:1** **any defect.** To bring a defective sacrifice to the Lord was to bring something into the sanctuary that was forbidden. Such a sacrifice was an abomination to the Lord. To offer less than the best to God was to despise his name (see Mal. 1:6–8). Offering a less-than-perfect sacrifice was, in effect, failing to acknowledge God as the ultimate provider of all that was best in life.

DEUTERONOMY—NOTE ON 17:3–7 served other gods. The local judges were to see that false worshipers were executed, so that idolatry was dealt with severely.

DEUTERONOMY—NOTE ON 17:6–7 of two . . . or of three witnesses. The execution of the idolater could not take place on the basis of hearsay. There had to be at least two valid witnesses against the accused person in order for a case to be established. One witness was not sufficient in a case of this severity; this standard avoided false testimony. The way in which the execution was carried out emphasized the burden of responsibility for truthful testimony that rested on the witnesses in a case involving capital punishment. The witnesses, by casting the first stone, accepted responsibility for their testimony (cf. 19:15; 1 Cor. 5:13).

DEUTERONOMY—NOTE ON 17:8–13 any case . . . too difficult for you. If a judge thought a case was too difficult for him to decide, he could take it to a central tribunal, consisting of priests and an officiating chief judge, to be established at the future site of the central sanctuary. The decision of that tribunal would be final, and anyone refusing to abide by that court's decision was subject to the death penalty.

DEUTERONOMY—NOTE ON 17:14 a king. The office of kingship was anticipated by Moses in the Pentateuch (see Gen. 17:16; 35:11; 49:9–12; Num. 24:7, 17). He anticipated the time when the people would ask for a king and here gave explicit instruction concerning the qualifications of that future king.

DEUTERONOMY—NOTE ON 17:15 from among your brothers. How the Lord would make that choice was not said, but the field was narrowed by the specification that he must be a brother Israelite.

DEUTERONOMY—NOTE ON 17:16–17 acquire . . . acquire . . . acquire. Restrictions were placed on the king: 1) he must not acquire many horses; 2) he must not take multiple wives; and 3) he must not accumulate much silver and gold. The king was not to rely on military strength, political alliances, or wealth for his position and authority, but he was to look to the Lord. Solomon violated all of those prohibitions, while his father, David, violated the last two. Solomon's wives brought idolatry into Jerusalem, which resulted in the kingdom being divided (1 Kings 11:1–43).

DEUTERONOMY—NOTE ON 17:18 write . . . a copy of this law. The ideal set forth was that of the king who was obedient to the will of God, which he learned from reading the law. The result of his reading of the Pentateuch would be fear of the Lord and humility. The king was pictured as a scribe and scholar of Scripture. Josiah reinstituted this approach at a bleak time in Israel's history (cf. 2 Kings 22).

DEUTERONOMY—NOTE ON 17:20 his heart may not be lifted up above his brothers. The king was not to be above God's law, any more than any other Israelite.

DEUTERONOMY—NOTE ON 18:1 all the tribe of Levi. Unlike the other 12 tribes, none of the tribe of Levi, including the priests, was given an allotment of land to settle and cultivate. The Levites lived in the cities assigned to them throughout the land (Num. 35:1–8; Josh. 21) while the priests lived near the central sanctuary, where they went to officiate in their appropriate course (cf. 1 Chron. 6:57–60). Levites assisted the priests (Num. 3; 4; 8).

DEUTERONOMY—NOTE ON 18:3–5 the priests' due. In place of a land inheritance and in recognition of their priestly duties, the priests had a right to specific portions of the animals offered for sacrifices.

DEUTERONOMY—NOTE ON 18:6–8 a Levite. If a Levite wanted to go to the central sanctuary to minister there in the Lord's name, he was permitted to do so and to receive equal support along with other Levites.

DEUTERONOMY—NOTE ON 18:9–12 the abominable practices of those nations. Moses gave a strict injunction not to copy, imitate, or do what the polytheistic Canaanites did. Nine detestable practices of the Canaanites were delineated in vv. 10–11, namely: 1) sacrificing children in the fire (see 12:31); 2) witchcraft, seeking to determine the will of the gods by examining and interpreting omens; 3) soothsaying, attempting to control the future through power given by evil spirits; 4) interpreting omens, telling the future based on signs; 5) sorcery, inducing magical effects by drugs or some other sort of potion; 6) conjuring spells, binding other people by magical muttering; 7) being a medium, one who supposedly communicates with the dead, but actually communicates with demons; 8) being a spiritist, one who has an intimate acquaintance with the demonic, spiritual world; and 9) calling up the dead, investigating and seeking information from the dead. These evil practices were the reason the Lord was going to drive the Canaanites out of the land.

DEUTERONOMY—NOTE ON 18:15–19 a prophet like me. The singular pronoun emphasizes the ultimate Prophet who was to come. Both the OT (34:10) and the NT (Acts 3:22–23; 7:37) interpret this passage as a reference to the coming Messiah, who like Moses would receive and preach divine revelation and lead his people (cf. John 1:21, 25, 43–45; 6:14; 7:40). In fact, Jesus was like Moses in several other ways: 1) he was spared death as a baby (Ex. 2; Matt. 2:13–23); 2) he renounced a royal court (Phil. 2:5–8; Heb. 11:24–27); 3) he had compassion on his people (Num. 27:17; Matt. 9:36); 4) he made intercession for the people (Deut. 9:18; Heb. 7:25); 5) he spoke with God face to face (Ex. 34:29–30; 2 Cor. 3:7); and 6) he was the mediator of a covenant (Deut. 29:1; Heb. 8:6–7).

DEUTERONOMY—NOTE ON 18:20–22 who speaks in the name of other gods. In contrast to the true prophet, Moses predicted there would be false prophets who would come to Israel, speaking not in the name of the Lord, but in the name of false gods. How could the people tell if a prophet was authentically speaking for God? Moses said, “if the word does not come to pass,” it was not from God. The characteristic of false prophets is the failure of their predictions to always come true. Sometimes false prophets speak and it happens as they said, but they are representing false gods and trying to turn people from the true God—they must be rejected and executed (13:1–5). Other times, false prophets are more subtle and identify with the true God but speak lies. If ever a prophecy of such a prophet fails, he is shown to be false. Cf. Jer. 28:15–17 and 29:30–32.

DEUTERONOMY—NOTE ON 19:1–23:14 The statutes explained by Moses in this part of Deuteronomy deal broadly with social and community order. These laws focus on interpersonal relationships.

DEUTERONOMY—NOTE ON 19:1–13 See Num. 35:9–34 for the purpose of the cities of refuge.

DEUTERONOMY—NOTE ON 19:2 three cities. Three cities of refuge were to be set aside in Canaan after the conquest of the land (see Josh. 20:7 for Israel's obedience to this command). These three cities to the west of the Jordan River were in addition to the three already established east of it (see Deut. 4:41–43 for the eastern cities of refuge).

DEUTERONOMY—NOTE ON 19:9 add three other cities. If the Israelites had been faithful in following the Lord fully, then he would have enlarged their territory to the boundaries promised in the Abrahamic Covenant (Gen. 15:18–21). In that case, three more cities of refuge, for a total of nine, would have been needed.

DEUTERONOMY—NOTE ON 19:14 your neighbor's landmark. These "landmarks" referred to stones bearing inscriptions that identified the owner of the property. Moving a neighbor's boundary stone was equivalent to stealing his property (cf. Prov. 22:28; 23:10).

DEUTERONOMY—NOTE ON 19:15 on the evidence of two witnesses or of three witnesses. More than one witness was necessary to convict a man of a crime. This principle was to act as a safeguard against the false witness who might bring an untruthful charge against a fellow Israelite. By requiring more than one witness, greater accuracy and objectivity was gained (cf. Deut. 17:6; Matt. 18:15–17; 2 Cor. 13:1).

DEUTERONOMY—NOTE ON 19:16–19 a malicious witness. In some cases, there would only be one witness who brought a charge against someone. When such a case was taken to the central tribunal of priests and judges for trial, and upon investigation the testimony of the witness was found to be false, the accuser received the punishment appropriate for the alleged crime.

DEUTERONOMY—NOTE ON 19:20 hear and fear. When the fate of the false witness became known in Israel, it would serve as a deterrent against giving false testimony in Israel's courts.

DEUTERONOMY—NOTE ON 19:21 eye for eye. This principle of legal justice (called *lex talionis*, "law of retaliation") was given to encourage appropriate punishment of a criminal in cases where there might be a tendency to be either too lenient or too strict (*see notes on Ex. 21:23–24; Lev. 24:20*). Jesus confronted the Jews of his day for taking this law out of the courts and using it for purposes of personal vengeance (cf. Matt. 5:38–42).

DEUTERONOMY—NOTE ON 20:1–20 The humanitarian principles applicable in war under Mosaic law are in stark contrast to the brutality and cruelty of other nations.

DEUTERONOMY—NOTE ON 20:1 **not be afraid.** When Israelites went into battle, they were never to fear an enemy's horses or chariots because the outcome of a battle would never be determined by mere military strength. The command not to be afraid was based on God's power and faithfulness, which had already been proved to Israel in their deliverance from Egypt.

DEUTERONOMY—NOTE ON 20:2–4 **the priest shall . . . speak to the people.** The role of the priest in battle was to encourage the soldiers by God's promise, presence, and power to be strong in faith. A lack of trust in God's ability to fight for them would affect the strength of their will so that they would become fainthearted. Victory was linked to their faith in God.

DEUTERONOMY—NOTE ON 20:5–8 **Let him go back to his house.** Four exemptions from service in Israel's volunteer army were cited to illustrate the principle that anyone whose heart was not in the fight should not be there. Those who had other matters on their minds or were afraid were allowed to leave the army and return to their homes, since they would be useless in battle and even influence others to lose courage (v. 8).

DEUTERONOMY—NOTE ON 20:10–15 **terms of peace.** Cities outside of Canaan were not under the judgment of total destruction, so to them Israel was to offer a peace treaty. If the city agreed to become a vassal to Israel, then the people would become tributary subjects. However, if the offer of peace was rejected, Israel was to besiege and take the city, killing the men and taking possession of the rest of the people and animals as spoils of war. Note here the principle that the proclamation of peace preceded judgment (cf. Matt. 10:11–15).

DEUTERONOMY—NOTE ON 20:16–18 **devote them to complete destruction.** The Canaanite cities were to be totally destroyed, i.e., nothing was to be spared, in order to destroy their influence toward idolatry (cf. 7:22–26).

DEUTERONOMY—NOTE ON 20:19–20 **you shall not destroy its trees.** When besieging a city, armies in the ancient world would cut down the trees to build ramps and weapons, as well as facilities for the long siege. However, Israel was not to use fruit trees in the siege of a city, so they could enjoy the fruit of the land God had given to them (7:12–13).

DEUTERONOMY—NOTE ON 21:1–9 **it is not known who killed him.** This law, which dealt with an unsolved homicide, was not given elsewhere in the Pentateuch. In the event that the guilty party was unknown, justice could not adequately be served. However, the people were still held responsible to deal with the crime. The elders of the city closest to the place where the body of a dead man was found were to accept responsibility for the crime. This precluded inter-city strife, in case relatives sought revenge. They would go to a valley (idol altars were always on high places, so this avoided association with idolatry) and there break the neck of a heifer, indicating that the crime deserved to be punished. But the handwashing of the elders (v. 6) would show that, although they accepted responsibility for what had happened, they were nevertheless free from the guilt attached to the crime.

DEUTERONOMY—NOTE ON 21:5 This distinctly indicates that final judicial authority in the theocracy of Israel rested with the priests.

DEUTERONOMY—NOTE ON 21:11–14 **a beautiful woman.** According to ancient war customs, a female captive became the servant of the victors. Moses was given instruction to deal in a kind way with such issues. In the event her conquerors were captivated by her beauty and contemplated marriage with her, one month was required to elapse, during which her troubled feelings might settle, her mind would be reconciled to the new conditions of conquest, and she could sorrow over the loss of her parents as she left home to marry a stranger. One month was the usual mourning period for Jews, and the features of this period, e.g., shaving the head, trimming the nails, and removing her lovely clothes (ladies on the eve of captivity dressed to be attractive to their captors), were typical signs of Jewish grief. This action was important to show kindness to the woman and to test the strength of the man’s affection. After the 30 days, they could marry. If later he decided divorce was appropriate (based on the provisions of 24:1–4), he could not sell her as a slave. She was to be set completely free because “you have humiliated her.” This phrase clearly refers to sexual activity, in which the wife has fully submitted herself to her husband (cf. 22:23–29). It should be noted that divorce appears to have been common among the people, perhaps learned from their time in Egypt, and tolerated by Moses because of their “hardness of heart” (*see notes on Deut. 24:1–4; Matt. 19:8*).

DEUTERONOMY—NOTE ON 21:11–12 among the captives a beautiful woman. Such a woman would be from a non-Canaanite city that Israel had captured (see 20:14) since all the Canaanites were to be killed (20:16). These discarded items were symbolic of the casting off of her former life and carried purification symbolism (cf. Lev. 14:18; Num. 8:7).

DEUTERONOMY—NOTE ON 21:15–17 has two wives. In the original, the words are rendered “has had two wives,” referring to events that have already taken place, evidently intimating that one wife is dead and another has taken her place. Moses, then, is not legislating on a polygamous case where a man has two wives at the same time, but on that of a man who has married twice in succession. The man may prefer the second wife and be exhorted by her to give his inheritance to one of her sons. The issue involves the principle of the inheritance of the firstborn (the right of primogeniture). The firstborn son of the man, whether from the favorite wife or not, was to receive the double portion of the inheritance. The father did not have the authority to transfer this right to another son. This did not apply to sons of a concubine (Gen. 21:9–13) or in cases of misconduct (Gen. 49:3–4).

DEUTERONOMY—NOTE ON 21:18–21 a stubborn and rebellious son. Cf. 27:16. The long-term pattern of rebellion and sin of a child who was incorrigibly disobedient is in view. No hope remained for such a person who flagrantly violated the fifth commandment (Ex. 20:12), so he was to be stoned to death.

DEUTERONOMY—NOTE ON 21:22–23 hang him on a tree. After an execution, the body was permitted to hang on a tree for the rest of the day as a public display of the consequences of disobedience. However, the body was not to remain on the tree overnight, but was to be properly buried before sunset. Cf. Gal. 3:13, where Paul quotes this text in regard to the death of the Lord Jesus Christ.

DEUTERONOMY—NOTE ON 22:1–26:19 While loving God was the first duty (cf. 6:5), loving one's neighbor came next (cf. Matt. 22:37–40). In this section, the law of loving one's neighbor is applied to domestic and social relationships.

DEUTERONOMY—NOTE ON 22:1–4 ignore them. The Israelite must not hide his eyes from such an obvious loss. It was his duty to pursue and bring back the lost property of his neighbor.

DEUTERONOMY—NOTE ON 22:5 nor shall a man put on a woman's cloak. Found only here in the Pentateuch, this statute prohibited a man from wearing any item of feminine clothing or ornamentation, or a woman from wearing any item of masculine clothing or ornamentation. The same word translated "abomination" was used to describe God's view of homosexuality (Lev. 18:22; 20:13). This instance specifically outlawed transvestism. The creation order distinctions between male and female were to be maintained without exception (cf. Gen. 1:27).

DEUTERONOMY—NOTE ON 22:6 a bird's nest. Found only here in the Pentateuch, this law showed that God cared for the long-term provisions for his people. By letting the mother go, food could be acquired without killing the source of future food.

DEUTERONOMY—NOTE ON 22:8 a parapet. Found only here in the Pentateuch, this refers to the roof of a home in ancient Israel, which was flat and usually reached by outside stairs. To prevent injury or death from falling, a fence was to be built around the roof. This, too, expressed love for those who might otherwise be injured or killed.

DEUTERONOMY—NOTE ON 22:9 two kinds of seed. The aim of the legislation seems to be to maintain healthy crops by keeping the seeds separate from one another. *See note on Lev. 19:19*.

DEUTERONOMY—NOTE ON 22:10 an ox and a donkey together. According to the dietary laws prescribed earlier (14:1–8), the ox was a "clean" animal, but the donkey was “unclean.” Even more compelling was the fact that these two different animals couldn’t together plow a straight furrow. Their temperaments, natural instincts, and physical characteristics made it impossible. As with the seed (Deut. 22:9), God is protecting his people’s food.

DEUTERONOMY—NOTE ON 22:11 cloth of wool and linen. *See note on Lev. 19:19*.

DEUTERONOMY—NOTE ON 22:12 make . . . tassels. See Num. 15:38–40 for the purpose of these tassels.

DEUTERONOMY—NOTE ON 22:13–30 This section is on family life (cf. Lev. 18:1–30; 20:10–21).

DEUTERONOMY—NOTE ON 22:13–21 An Israelite who doubted the virginity of his bride was to make a formal accusation to the “elders of the city.” If her parents gave proof of virginity showing the accusation was false, the husband was to pay a penalty and was prohibited from divorcing the woman. However, if she was found not to be a virgin, then she was to be put to death.

DEUTERONOMY—NOTE ON 22:15 the evidence of her virginity. Probably a blood-stained garment or a bed sheet from the wedding night.

DEUTERONOMY—NOTE ON 22:19 shekels. This word is not in the Hebrew text, but the context suggests it. A shekel weighed .4 ounces, so the total fine would be about 2.5 pounds of silver.

DEUTERONOMY—NOTE ON 22:22–29 Adultery was punished by death for the two found in the act. If the adulterous persons were a man with a woman who was pledged to be married to someone else, this consentual act led to the death of both parties (vv. 23–24). However, if the man forced (i.e., raped) the woman, then only the man’s life was required (vv. 25–27). If the woman was a virgin not pledged in marriage, then the man had to pay a fine, marry the girl, and keep her as his wife as long as he lived (vv. 28–29).

DEUTERONOMY—NOTE ON 22:30 **A man shall not take his father's wife.** In no case was a man to marry his father's wife or have sexual relations with her. This probably has relations with a stepmother in view, though incest was certainly forbidden (cf. Lev. 18:6–8).

DEUTERONOMY—NOTE ON 23:1 **the assembly of the Lord.** From the sanctification of the home and marriage in the previous chapter, Moses proceeds to the sanctification of their union as a congregation and speaks of the right of citizenship, including being gathered before the presence of the Lord to worship him. Most likely, this law did not exclude one from residence in the area where Israel was to live, but from public offices and honors, intermarriage, and participation in the religious rites at the tabernacle plus later at the temple. The emasculated (v. 1), the illegitimate (v. 2), and the Ammonites and Moabites (vv. 3–6) were not allowed to worship the Lord. The general rule was that strangers and foreigners, for fear of friendship or marriage connections which would lead Israel into idolatry, were not admissible until their conversion to God and the Jewish faith. This purge, however, describes some limitations to the general rule. Eunuchs, illegitimate children, and people from Ammon and Moab were excluded. Eunuchs were forbidden because such willful mutilation (lit. in Hebrew by crushing, which was the way such an act was generally performed) violated God's creation of man, was associated with idolatrous practices and was done by pagan parents to their children so that they might serve as eunuchs in the homes of the great (cf. 25:11–12). The illegitimate were excluded so as to place an indelible stigma as a discouragement to shameful sexual misconduct. People from Ammon and Moab were excluded, not because they were born out of incest (cf. Gen. 19:30ff.), but on account of their vicious hostility toward God and his people Israel. Many of the Israelites were settled east of the Jordan in the immediate neighborhood of these people, so God raised this wall to prevent the evils of idolatrous influence. Individuals from all three of these outcast groups are offered grace and acceptance by Isaiah upon personal faith in the true God (cf. Isa. 56:1–8). Ruth the Moabitess serves as a most notable example (cf. Ruth 1:4, 16).

DEUTERONOMY—NOTE ON 23:2–3 **to the tenth generation.** The use of the words "may" and "forever" in vv. 3, 6 seems to indicate that this phrase is an idiom denoting permanent exclusion from the worshiping community of Israel. In contrast, an Edomite or Egyptian might worship in Israel in the third generation (see vv. 7–8). Though these nations had also been enemies, Edom was a near relative, coming from Jacob's family, while individual Egyptians had shown kindness to the Israelites at the exodus (cf. Ex. 12:36).

DEUTERONOMY—NOTE ON 23:9–14 Because the camp of Israelite soldiers was a place of God's presence (v. 14), the camp was to be kept clean. Instruction was given concerning nocturnal emission (vv. 10–11) and defecation (vv. 12–13). Such instruction for external cleanness illustrated what God wanted in the heart.

DEUTERONOMY—NOTE ON 23:15–25:19 Moses selected 21 sample laws to further illustrate the nature of the requirements of living under the Sinaitic Covenant.

DEUTERONOMY—NOTE ON 23:15–16 A fugitive slave was not to be turned over to his master. Evidently this has in mind a slave from the Canaanites or other neighboring nations who was driven out by oppression or with a desire to know Israel's God.

DEUTERONOMY—NOTE ON 23:17–18 Prostitution as a form of worship was forbidden. "Dog" was a reference to male prostitutes (cf. Rev. 22:15).

DEUTERONOMY—NOTE ON 23:19–20 This prohibition of lending money at interest to a fellow Israelite is qualified by Ex. 22:25 and Lev. 25:35–36, which indicates that it restricts its application to the poor and prevents further impoverishment, but it was allowed for foreigners who were engaged in trade and commerce to enlarge their wealth. According to Deut. 15:1–2, it is also clear that money could be legitimately lent in the normal course of business, subject to forgiveness of all unpaid debt in the sabbatical year (cf. 24:10).

DEUTERONOMY—NOTE ON 23:21–23 Though vows were made voluntarily, they were to be promptly kept once made. Cf. Num. 30:2.

DEUTERONOMY—NOTE ON 23:24–25 Farmers were to share their produce with the people in the land, but the people were not to profit from the farmers' generosity.

DEUTERONOMY—NOTE ON 24:1–4 This passage does not command, commend, condone, or even suggest divorce. Rather, it recognizes that divorce occurs and permits it only on restricted grounds. The case presented here is designed to convey the fact that divorcing produced defilement. Notice the following sequence: 1) if a man finds an uncleanness (some impurity or something vile, cf. 23:14) in his wife, other than adultery, which was punished by execution (cf. 22:22); 2) if he legally divorces her (although God hates divorce, as Mal. 2:16 says; he has designed marriage for life, as Gen. 2:24 declares; and he allowed divorce because of hard hearts, as Matt. 19:8 reveals); 3) if she then marries another man; 4) if the new husband then dies or divorces her; then that woman could not return to her first husband (Deut. 24:4). This is so because she was "defiled" with such a defilement that is an abomination to the Lord and a sinful pollution of the Promised Land. What constitutes that defilement? Only one thing is possible—she was defiled in the remarriage because there was no ground for the divorce. So when she remarried, she became an adulteress (Matt. 5:31–32) and is thus defiled so that her former husband can't take her back. Illegitimate divorce proliferates adultery. *See notes on Matt. 5:31–32 and 19:4–9*.

DEUTERONOMY—NOTE ON 24:5 During the first year of marriage, a man was not held responsible for military service or any other duty. He was to devote that year of marriage to the enjoyment and establishment of his marriage.

DEUTERONOMY—NOTE ON 24:6 Two millstones were needed to grind grain. Neither was to be taken in pledge because it was indispensable to one's daily subsistence.

DEUTERONOMY—NOTE ON 24:7 The death penalty would be exacted on kidnappers who kidnapped a brother Israelite for involuntary servitude or as merchandise to sell.

DEUTERONOMY—NOTE ON 24:8–9 Moses exhorted the people to follow the commands of the Lord regarding infectious skin diseases (*see notes on Lev. 13:1–14:57*).

DEUTERONOMY—NOTE ON 24:10–13 his pledge. This would often be a cloak, an outer garment, which was given in pledge to guarantee the repayment of a loan. God's people were to act righteously in the lending of money. An example of a righteous lender was one who did not forcefully exact payment and who allowed a poor person to retain his pledge (cloak) overnight if it was necessary to keep him warm. Lending to the poor was permitted, but without 1) interest (23:19–20); 2) coercion to repay; and 3) extension of the loan beyond the sabbatical year (15:1–2).

DEUTERONOMY—NOTE ON 24:14–15 Day laborers were to be paid on the day they labored because they lived day to day on such wages (cf. Lev. 19:13; Matt. 20:1–16).

DEUTERONOMY—NOTE ON 24:16 Punishment for a crime was to be borne only by the offender. *See notes on Ezek. 18*. The death of Saul's seven grandsons (2 Sam. 21:5–9) is a striking exception of national proportion grounded in God's sovereign wisdom, as was the death of David and Bathsheba's first son (2 Sam. 12:14).

DEUTERONOMY—NOTE ON 24:17–18 The administration of law should be carried out with equity for all members of society, including those with the least power and influence, e.g., widows, orphans, and immigrants.

DEUTERONOMY—NOTE ON 24:19–22 The practice of allowing the needy to glean in the field was grounded in the remembrance of Israel's hard service in Egypt (v. 18).

DEUTERONOMY—NOTE ON 25:1–3 Corporal punishment for crimes committed was to be equitably carried out in the presence of the judges and was limited to 40 stripes.

DEUTERONOMY—NOTE ON 25:4 A worker must be allowed to enjoy the fruit of his own labor (cf. 1 Cor. 9:9; 1 Tim. 5:18; 2 Tim. 2:6).

DEUTERONOMY—NOTE ON 25:5–10 Levirate marriages (from Latin, *levir*, "husband's brother") provided that the brother of a dead man who died childless was to marry the widow in order to provide an heir. These were not compulsory marriages in Israel, but were applied as strong options to brothers who shared the same estate. Obviously, this required that the brother be unmarried and desired to keep the property in the family by passing it on to a son. Cf. Lev. 18:16; 20:21 where adultery with a living brother's wife is forbidden. Though not compulsory, this practice reflected fraternal affection, and if a single brother refused to conform to this practice, he was confronted with contempt and humiliation by the elders. The perpetuation of his name as a member of the covenant people witnessed to the dignity of the individual. Since Num. 27:4–8 gave daughters the right of inheritance when there were no sons in a family, it is reasonable to read "no child" rather than "no son" in Deut. 25:5. Cf. Tamar, Gen. 38:8–10, and the Boaz-Ruth marriage, Ruth 4:1–17.

DEUTERONOMY—NOTE ON 25:5 Cf. Matt. 22:24; Mark 12:19; Luke 20:28.

DEUTERONOMY—NOTE ON 25:11–12 The consequence of the immodest act was the only example of punishment by mutilation in the Pentateuch.

DEUTERONOMY—NOTE ON 25:13–16 The weights and measures of trade were to be kept equitably so people were not cheated. Obedience meant prosperous years in the land.

DEUTERONOMY—NOTE ON 25:17–19 The admonition to remember the treachery of the Amalekites was repeated to the new generation (*see notes on Ex. 17:9–16*). For execution of the command, see 1 Sam. 15.

DEUTERONOMY—NOTE ON 26:1–15 As the stipulation section of Deuteronomy came to an end (chs. 5–25), Moses commanded the people to keep two rituals when they had conquered the land and began to enjoy its produce. These two rituals were the initial firstfruits offering (26:1–11) and the first third-year special tithe (26:12–15). In both cases, there is an emphasis upon the prayer of confession to be given at the time of the rituals (26:5–10, 13–15). These special offerings were given in order to celebrate Israel's transition from a nomadic existence to a settled agrarian community, made possible by the Lord's blessing.

DEUTERONOMY—NOTE ON 26:2 the first of all the fruit. Baskets of the firstfruits of the first harvest reaped by Israel once they were in the land of Canaan were to be taken to the tabernacle (cf. Ex. 23:19; 34:26; Num.

18:12–17). This is to be distinguished from the annual Feast of Firstfruits (cf. Lev. 23:9–14) celebrated in conjunction with the Passover and the Feast of Unleavened Bread.

DEUTERONOMY—NOTE ON 26:5 you shall make a response before the Lord your God. The offering of the firstfruits was to be accompanied by an elaborate confession of the Lord's faithfulness in preserving Israel and bringing the people into the land. The essential aspects of the worshiper's coming to the sanctuary were the presentation of the firstfruits, bowing in worship, and rejoicing in the Lord's goodness. In this manner the visit to the sanctuary was a confession and acknowledgment of God. It was a time of praise and rejoicing because of God's goodness and mercy extended to former generations and evidence of divine sustaining grace at that time. **A wandering Aramean.** This phrase referred to Jacob, who was each Israelite's father or ancestor. When Jacob fled from his home in Beersheba he passed through Syria (Aram) to Mesopotamia (Gen. 24:10) to live with Laban his uncle. Returning from there, Jacob was overtaken by Laban after he came through Syria at the Jabbok River, where he not only faced the wrath of Laban but also that of Esau his brother. Later, the famine in Canaan necessitated his migration to Egypt. When the Israelites became populous and powerful, they were oppressed by the Egyptians, but it was God who responded to their prayers and miraculously delivered them out of Egypt. It was God who enabled them to enter and conquer the land from which the firstfruits were presented before the altar.

DEUTERONOMY—NOTE ON 26:12 the tithe. I.e., the tithe collected every third year of Israel in the land of Canaan (see 14:28). Apparently this tithe was not taken to the central sanctuary, but distributed locally to Levites, immigrants, widows, and orphans. For the other regular annual tithes, *see note on 14:22*.

DEUTERONOMY—NOTE ON 26:13–14 you shall say before the Lord your God. The confession to be made in connection with the offering of this first tithe consisted of a statement of obedience (vv. 13–14) and a prayer for God's blessing (v. 15). In this manner, the Israelite confessed his continual dependence on God and lived in obedient expectation of God's continued gracious blessing.

DEUTERONOMY—NOTE ON 26:15 Look down from . . . heaven. This was the first reference to God's dwelling place being in heaven. From his abode in heaven, God had given the Israelites the land flowing with milk and honey as he had promised to the patriarchs. His continued blessing on both the people and the land was requested.

DEUTERONOMY—NOTE ON 26:16–19 These four verses concluded Moses' explanation of the law's stipulations by calling for the total commitment by Israel to the Lord and his commands. These verses can be viewed as the formal ratification of the Sinaitic Covenant between the Lord and the second generation of Israel. In accepting the terms of this agreement, acknowledging that the Lord is their God, and promising wholehearted obedience plus a desire to listen to God's voice, the Israelites were assured that they were his people and the chosen over all other nations to receive his blessings and the calling to witness to his glory to all the world. See Ex. 19:5–6.

DEUTERONOMY—NOTE ON 26:16 This day. I.e., the first day of the eleventh month of the fortieth year (1:3). Note also, "today" in 26:17–18.

DEUTERONOMY—NOTE ON 27:1–28:68 In these two chapters, Moses explained the curses and the blessings associated with the Sinaitic Covenant. He first called Israel to perform an elaborate ceremony to ratify the covenant when they entered the land (27:1–26; carried out by Joshua in Josh. 8:30–35). This was to remind the people that it was essential to obey the covenant and its laws. Then, Moses further explained the blessings for obedience and the curses for disobedience (Deut. 28:1–68).

DEUTERONOMY—NOTE ON 27:2, 4 plaster them with plaster. Upon arrival in the Land of Promise, under Joshua, large stone pillars were to be erected. Following the method used in Egypt, they were to be prepared for writing by whitewashing with plaster. When the law was written on the stones, the white background would make it clearly visible and easily read. These inscribed stones were to offer constant testimony to all people and coming generations of their relationship to God and his law (cf. 31:26; Josh. 24:26–27).

DEUTERONOMY—NOTE ON 27:3, 8 **all the words of this law.** Probably a reference to the whole book of Deuteronomy.

DEUTERONOMY—NOTE ON 27:4 **Mount Ebal.** A mountain in the center of the Promised Land, just to the north of the city of Shechem. It was at Shechem that the Lord first appeared to Abraham in the land and where Abraham built his first altar to the Lord (Gen. 12:6–7). This mountain, where the stone pillars with the law and the altar (Deut. 27:5) were built, was the place where the curses were to be read (v. 13).

DEUTERONOMY—NOTE ON 27:5–7 **build an altar.** In addition to setting up the stones, the Israelites were to build an altar of uncut stones. On this altar the offerings were to be brought to the Lord, and together the people would rejoice in God's presence. This is what was done when the covenantal relationship was established at Mount Sinai (Ex. 24:1–8). The burnt offerings, completely consumed, represented complete devotion to God; the peace offerings expressed thanks to him.

DEUTERONOMY—NOTE ON 27:12–13 **these . . . these.** The 12 tribes were divided into two groups of six each. The tribe of Levi was to participate in the first group. The tribes of Manasseh and Ephraim were together as the tribe of Joseph.

DEUTERONOMY—NOTE ON 27:12 **Mount Gerizim.** This was the mountain just to the south of Mount Ebal with the city of Shechem in the valley between, from which the blessings were to be read. Perhaps the actual arrangement provided that the priests stood by the ark of the covenant, in the valley between the two mountains, with six tribes located northward toward Mount Ebal and six southward toward Mount Gerizim. The priests and Levites read the curses and blessings with the people responding with the "Amen" of affirmation. **to bless.** The blessings that were to be recited from Mount Gerizim were not recorded in this passage, no doubt omitted here to stress that Israel did not prove themselves obedient to the covenant and, therefore, did not enjoy the blessings.

DEUTERONOMY—NOTE ON 27:15–26 Twelve offenses serve as examples of the kind of iniquities that made one subject to the curse. These offenses might have been chosen because they are representative of sins that might escape detection and so remain secret (vv. 15, 24).

DEUTERONOMY—NOTE ON 27:15 man who makes . . . metal image. The first curse concerned idolatry, the breaking of the first and second commandments (5:7–10). **Amen.** To each curse all the people responded, “Amen.” The word means “so be it.” The people thereby indicated their understanding and agreement with the statement made.

DEUTERONOMY—NOTE ON 27:16 dishonors his father or his mother. The dishonoring of parents was the breaking of the fifth commandment (5:16).

DEUTERONOMY—NOTE ON 27:17 landmark. *See note on 19:14*.

DEUTERONOMY—NOTE ON 27:18 misleads a blind man. This refers to abusing a blind man.

DEUTERONOMY—NOTE ON 27:19 perverts the justice. The taking advantage of those members of society who could be easily abused.

DEUTERONOMY—NOTE ON 27:20 lies with his father’s wife. Incest. *See note on 22:30*.

DEUTERONOMY—NOTE ON 27:21 lies with any kind of animal. Bestiality. See Ex. 22:19; Lev. 18:23; 20:15–16.

DEUTERONOMY—NOTE ON 27:22 lies with his sister. The committing of incest with either a full sister or a half sister.

DEUTERONOMY—NOTE ON 27:23 lies with his mother-in-law. See Lev. 18:17; 20:14.

DEUTERONOMY—NOTE ON 27:24 strikes down his neighbor in secret. A secret attempt to murder a neighbor.

DEUTERONOMY—NOTE ON 27:25 takes a bribe. This relates to a paid assassin.

DEUTERONOMY—NOTE ON 27:26 does not confirm the words of this law. The final curse covered all the rest of God's commandments enunciated by Moses on the plains of Moab (cf. Gal. 3:10). Total obedience is demanded by the law and required by God. Only the Lord Jesus Christ accomplished this (2 Cor. 5:21). **Amen.** All the people agreed to be obedient (cf. Ex. 24:1–8), a promise they would soon violate.

DEUTERONOMY—NOTE ON 28:1–68 In his responsibility as leader and mediator, Moses had previously told the people the promise of God's blessing and the warning that they should not turn to other gods when the covenant was given at Sinai (Ex. 23:20–33). After their rebellion against that covenant, Moses warned them (Lev. 26) of the divine judgment that would come if they disobeyed. Here, Moses gives an exhortation based upon the blessings and the curses of the covenant (see Lev. 26:1–45). The blessings and the curses in this chapter follow the same structure. First, Moses clearly explained that the quality of Israel's future experience would come on the basis of obedience or disobedience to God (Deut. 28:1–2, 15). Second, the actual blessings and curses were succinctly stated (28:3–6, 16–19). Third, Moses gave a sermonic elaboration of the basic blessings and curses (28:7–14, 20–68). Just as the curses were given more prominence in the ceremony of 27:11–26, so the curses incurred by disobedience to the covenant were much more fully developed here. The perspective of Moses was that Israel would not prove faithful to the covenant (31:16–18, 27) and so would not enjoy the blessings of the covenant; therefore, the curses received much more attention.

DEUTERONOMY—NOTE ON 28:1–14 See Josh. 21:45; 23:14–15; 1 Kings 8:56 for blessing fulfillment.

DEUTERONOMY—NOTE ON 28:1–2 faithfully obey . . . the Lord your God. "Faithfully obey" stressed the need for complete obedience on the part of Israel. The people could not legally or personally merit God's goodness and blessing, but their constant desire to obey, worship, and maintain a right relation to him was evidence of their true faith in and love for him (cf. 6:5). It was also evidence of God's gracious work in their hearts.

DEUTERONOMY—NOTE ON 28:1 high above all the nations. If Israel obeyed the Lord, ultimate blessing would be given in the form of preeminence above all the nations of the world (see 26:19). The indispensable condition for obtaining this blessing was salvation, resulting in obedience to the Lord, in the form of keeping his commandments. This blessing will ultimately come to pass in the millennial kingdom, particularly designed to exalt Israel's King, the Messiah, and his nation (see Zech. 13:1–14:21; Rom. 11:25–27).

DEUTERONOMY—NOTE ON 28:3–6 Blessed. These beatitudes summarize the various spheres where the blessing of God would extend to Israel's life. God's favor is also intended to permeate all their endeavors as emphasized further in the expanded summary in 28:7–14, on the condition of obedience (vv. 1–2, 9, 13–14). They will know victory, prosperity, purity, respect, abundance, and dominance—comprehensive blessing.

DEUTERONOMY—NOTE ON 28:6 come in . . . go out. An idiomatic way of referring to the normal everyday activities of life (see 31:2). This is a fitting conclusion to the "blessings and curses" (28:19) since it sums up everything.

DEUTERONOMY—NOTE ON 28:10 called by the name of the Lord. Israel's obedience and blessing would cause all the people of the earth to fear Israel because they were clearly the people of God. This was God's intention for them all along, to be a witness to the nations of the one true and living God and draw the Gentiles out of idol worship. They will be that witness nation in the last days (see Rev. 7:4–10; 14:1) and in the kingdom (see Zech. 8:1–12).

DEUTERONOMY—NOTE ON 28:13 the head and not the tail. Israel was to be the leader over the other nations ("the head") and not to be in subjection to another nation ("the tail").

DEUTERONOMY—NOTE ON 28:15–68 The curses are outlined as God warned his people of the price of the absence of love for him and disobedience.

DEUTERONOMY—NOTE ON 28:15 Cf. Josh. 23:15–16.

DEUTERONOMY—NOTE ON 28:16–19 These are parallels to the blessings in vv. 3–6.

DEUTERONOMY—NOTE ON 28:20 until you are destroyed. Moses was aware that the Israelites were apt to be unfaithful to God, so he portrays in extended warnings the disastrous results of the loss of their land and their place of worship if they disobeyed God. Destruction was the ultimate calamity for Israel's sin (vv. 20–21, 24, 45, 48, 51, 61, 63).

DEUTERONOMY—NOTE ON 28:21 Cf. Jer. 14:12; 21:6; Ezek. 5:12; 6:11.

DEUTERONOMY—NOTE ON 28:22 Cf. Amos 4:9.

DEUTERONOMY—NOTE ON 28:23 bronze . . . iron. The heavens would be as bright as bronze, but no rain would fall from them to water the ground. The earth would be as hard as iron, so any rain that would fall would run off and not penetrate (cf. Amos 4:7).

DEUTERONOMY—NOTE ON 28:25 Cf. 2 Chron. 29:8; Neh. 1:8; Jer. 15:4.

DEUTERONOMY—NOTE ON 28:26 Cf. Jer. 7:33; 16:4; 19:7; 34:20.

DEUTERONOMY—NOTE ON 28:27 the boils of Egypt. The disease with which God afflicted the Egyptians prior to the exodus (see Ex. 9:9; Amos 4:10).

DEUTERONOMY—NOTE ON 28:30 These three curses were in contrast to the exemptions from military service granted in 20:5–7. The exemptions were possible because God would grant his people victory in battle. Disobedience to the Lord, however, would mean that God would no longer fight for his people. Those normally exempted from military service would be forced to fight and be killed. Consequently, the soldier's betrothed wife would be violated and his house and grapes taken by the foreign invader (cf. Jer. 8:10; Amos 5:11; Zeph. 1:13).

DEUTERONOMY—NOTE ON 28:32 Cf. 2 Chron. 29:9.

DEUTERONOMY—NOTE ON 28:35 sole of your foot . . . head. Diseases of the skin would afflict the people cursed by God. The disease mentioned here is like that from which Job suffered (see Job 2:7).

DEUTERONOMY—NOTE ON 28:36 your king, whom you set over you. Though they had no king at the time of entering the land, Moses anticipated that Israel would have a king over them when this curse came—a future king of Israel who would be taken with them into exile. **to a nation that neither you nor your fathers have known.** The Israelites would be taken captive to a nation other than Egypt, where they had recently been in bondage. This future nation would be particularly steeped in idolatry (cf. 2 Kings 17:41; Jer. 16:13).

DEUTERONOMY—NOTE ON 28:37 Cf. 1 Kings 9:8; 2 Chron. 29:8; Jer. 19:8; 25:9, 18; 29:18.

DEUTERONOMY—NOTE ON 28:38–40 Cf. Isa. 5:10; Joel 1:4; Micah 6:15.

DEUTERONOMY—NOTE ON 28:46 Cf. 2 Chron. 29:8; Jer. 18:6; Ezek. 14:8.

DEUTERONOMY—NOTE ON 28:49 a nation . . . from the end of the earth. God would raise up a nation to act as his own instrument of judgment against his ungrateful people. This foreign nation was described as coming from a far distance from Israel, a nation that would arise quickly and one that would completely devastate the land. This was fulfilled first by Assyria (Isa. 5:26; 7:18–20; 28:11; 37:18; Hos. 8:1) and second, by Babylon (Jer. 5:15; Lam. 4:19; Ezek. 17:3; Hab. 1:6–8).

DEUTERONOMY—NOTE ON 28:50 Cf. 2 Chron. 36:17.

DEUTERONOMY—NOTE ON 28:52–57 Ultimately, an invading nation would besiege all of the cities of Judah (*see note on v. 49*). In vv. 53–57, Moses gave a revolting description of the Israelites' response to those siege conditions. The unthinkable activity of cannibalism is introduced in v. 53 and then illustrated in the verses that follow (see 2 Kings 6:28–29; Lam. 2:20; 4:10).

DEUTERONOMY—NOTE ON 28:52 Cf. 2 Chron. 32:10; Jer. 10:17–18; Ezek. 5:2; Hos. 11:6.

DEUTERONOMY—NOTE ON 28:53 Cf. Jer. 19:9.

DEUTERONOMY—NOTE ON 28:58–63 this glorious and awesome name, the Lord your God. Israel's obedience to the law (i.e., the Sinaitic Covenant) would lead to fearing the Lord, whose "name" represents his presence and character. The title "Lord (Yahweh)" revealed the glory and greatness of God (see Ex. 3:15). Significantly, the phrase "the Lord your God" is used approximately 280 times in the book of Deuteronomy. The full measure of the divine curse would come on Israel when its disobedience had been hardened into disregard for the glorious and awesome character of God. In vv. 15, 45 Moses described curses for disobedience; hence the worst of the curses come when disobedience is hardened into failure to fear God. Only God's grace would save a small remnant (v. 62), thus keeping Israel from being annihilated (cf. Mal. 2:2). In contrast to the promise made to Abraham in Gen. 15:5, the physical seed of Abraham under God's curse would be reduced; as God had multiplied the seed of the patriarchs in Egypt (see Ex. 1:7), he would decimate their numbers to make them as nothing until his restoration of the nation in a future day (see Deut. 30:5).

DEUTERONOMY—NOTE ON 28:59–61 Cf. Amos 4:10.

DEUTERONOMY—NOTE ON 28:61 the book of this law. A definite, particular written document was meant (see 31:9), referring not just to Deuteronomy (cf. 31:9), but to the Pentateuch, as far as it had been written. This is evident from 28:60–61, which indicate that the diseases of Egypt were written in the book of the law, thus referring to Exodus, which records those plagues.

DEUTERONOMY—NOTE ON 28:63 Cf. Jer. 12:14 and 45:4.

DEUTERONOMY—NOTE ON 28:64 the Lord will scatter you. The Jews remaining after the curses fall would be dispersed by the Lord ultimately to serve false gods, restlessly and fearfully throughout all the nations of the earth (cf. Neh. 1:8–9; Jer. 30:11; Ezek. 11:16). This dispersion began with the captivity of the northern kingdom, Israel (722 B.C.), then the southern kingdom, Judah (586 B.C.), and is still a reality today. In the future earthly kingdom of Messiah, Israel will experience its regathering in faith, salvation, and righteousness. See. Isa. 59:19–21; Jer. 31:31–34; Ezek. 36:8–37:14; Zech. 12:10–14:21. The unbearable nature of Israel's present condition was emphasized since the people longed for another time (Deut. 28:67). Cf. Jer. 44:7; Hos. 8:13; 9:3; 11:4–5.

DEUTERONOMY—NOTE ON 28:68 but there will be no buyer. Israel would be so abandoned by God that she would not even be able to sell herself into slavery. The curse of God would bring Israel into a seemingly hopeless condition (cf. Hos. 8:13; 9:3). The specific mention of Egypt could be symbolic for any lands where the Jews have been taken into bondage or sold as slaves. But it is true that after the destruction of Jerusalem in A.D. 70, which was a judgment on the apostasy of Israel and their rejection and execution of the Messiah, this prophecy was actually fulfilled. The Roman general Titus, who conquered Jerusalem and Israel, sent 17,000 adult Jews to Egypt to perform hard labor there and had those who were under 17 years old publicly sold. Under the Roman emperor Hadrian, countless Jews were sold and suffered such bondage and cruelty.

DEUTERONOMY—NOTE ON 29:1–30:20 These chapters contain the third address of Moses, which is a contrast between the covenant at Sinai and the covenant he envisioned for Israel in the future. Though the past had seen Israel's failure to keep the covenant and to trust in God, there was hope for the future. It was this hope that Moses emphasized in the content of these chapters focusing clearly on the themes of the New Covenant.

DEUTERONOMY—NOTE ON 29:1 These are the words. The Hebrew text numbers this verse as 28:69 rather than 29:1, seeing it as the conclusion to the second address of Moses. However, as in 1:1, these words introduce what follows, serving as the introduction to Moses' third address. **the covenant . . . in the land of Moab.** The majority of interpreters view the covenant stated here as a reference to the covenant made at Sinai. According to this view, the covenant that God made with Israel at Sinai (Horeb) was renewed in Moab. However, this verse clearly states that the covenant of which Moses now speaks was "besides," or "in addition to," the previous covenant. This was another covenant distinct from the one made at Sinai. This other covenant is viewed by some interpreters as the Palestinian Covenant, which gave Israel the title to the land (see 30:5). However, the emphasis of these two chapters is not on the land, but on the change of Israel's heart (see the contrast between 29:4 and 30:6). It was exactly this change of heart that the later prophets would term "the new covenant" (see Jer. 31:31–34; Ezek. 36:26–27). In response to Israel's certain failure under the provisions of the Sinaitic Covenant (Deut. 29:23–

28), Moses anticipated the New Covenant under which Israel would be obedient to the Lord and finally reap his blessings (30:1–10).

DEUTERONOMY—NOTE ON 29:4 the Lord has not given you . . . eyes to see. In spite of all they had experienced (vv. 2–3), Israel was spiritually blind to the significance of what the Lord had done for them, lacking spiritual understanding, even as Moses was speaking. This spiritual blindness of Israel continues to the present day (Rom. 11:8), and it will not be reversed until Israel's future day of salvation (see Rom. 11:25–27). The Lord had not given them an understanding heart, simply because the people had not penitently sought it (cf. 2 Chron. 7:14).

DEUTERONOMY—NOTE ON 29:9 keep the words of this covenant. The spiritual experience of God's faithfulness to Israel should have led to obedience to the stipulations of the Sinaitic Covenant in the future, but could not without a transformed heart (vv. 4, 18) and the true knowledge of God (v. 6).

DEUTERONOMY—NOTE ON 29:10–11 You are standing . . . before the Lord your God. All the people were likely stationed in an orderly way before Moses, but this is not a call to outward order, but inward devotion, to make the covenant a matter of the heart and life.

DEUTERONOMY—NOTE ON 29:12 enter into the sworn covenant. "Enter into" expresses entire submission in faith and repentance before God, resulting in heart obedience. The people were to bind themselves in an oath to obey the stipulations of God's covenant (cf. Gen. 26:28).

DEUTERONOMY—NOTE ON 29:14–15 not with you alone. All of Israel, present and future, were to be bound by the stipulations of the covenant to obey God and be blessed. Thus they would be able to lead all nations to the blessedness of salvation (cf. John 17:20–21; Acts 2:39).

DEUTERONOMY—NOTE ON 29:18 a root bearing poisonous and bitter fruit. The picture was of a root spreading poison and bitterness into the whole tree. The metaphor indicates permeation of idolatry throughout Israel because of the action of an individual family or tribe, precipitating God's curse and wrath.

DEUTERONOMY—NOTE ON 29:19 to the sweeping away of moist and dry alike. The meaning is that the deceived individual rebelling against the Lord follows only his wicked heart and could not hide within the total community. The idolater would stand out and bear the judgment for his idolatry.

DEUTERONOMY—NOTE ON 29:20 blot out his name from under heaven. The idolater would have no place among God's people, because God would curse him and then kill him (cf. 25:19: Ex. 17:14). This very strong language reveals how God feels about idolatry, which is forbidden in the Decalogue (Ex. 20:2–7).

DEUTERONOMY—NOTE ON 29:21 this Book of the Law. *See note on 31:9*.

DEUTERONOMY—NOTE ON 29:22 the next generation . . . and the foreigner. In a future day, both Israel and the nations would see the results of God's judgment upon the land of Israel because of Israel's disobedience, as a witness to the holy standard God has established in his law. Cf. Lev. 26:31–32.

DEUTERONOMY—NOTE ON 29:23 Sodom. The punishment the Lord would bring upon Israel in the future was likened to that of Sodom and her allies whom the Lord buried in fiery brimstone in the time of Abraham and Lot (see Gen. 19:24–29). It should be noted that Sodom and vicinity resembled paradise, the garden of God, before its destruction (cf. Gen. 13:10).

DEUTERONOMY—NOTE ON 29:24 This question is answered in vv. 25–28.

DEUTERONOMY—NOTE ON 29:29 The secret things . . . the things that are revealed. That which is revealed included the law with its promises and threats; consequently, that which is hidden only can refer to the specific way in which God will carry out his will in the future, which is revealed in his word and completed in his great work of salvation, in spite of the apostasy of his people.

DEUTERONOMY—NOTE ON 30:1–10 The rejection of God by Israel, and of Israel by God and the subsequent dispersion were not the end of the story of God's people. Having anticipated a time when Israel's disobedience would lead to her captivity in a foreign land, Moses looked beyond the destruction of that time of judgment to an even more distant time of restoration and redemption for Israel (cf. Lev. 26:40–45). This future restoration and blessing of Israel would take place under the New Covenant (*see notes on Jer. 31:31–34; 32:36–41; Ezek. 36:25–27*). For a comparison of the New Covenant with the Old Covenant, *see notes on 2 Cor. 3:6–18*.

DEUTERONOMY—NOTE ON 30:1–3 you call them to mind. Moses moved to the future when curses would be over and blessings would come. At some future time, after disobedience to the Lord brought upon Israel the curses of the covenant, the people will remember that the circumstances in which they found themselves were the inevitable consequence of their disobedience, and in repentance they will return to the Lord. This repentance will lead to a wholehearted commitment of obedience to God's commandments (v. 8) and the consequent end of Israel's distress (v. 3). This is the ultimate salvation of Israel by faith in Christ, spoken of by Isaiah (54:4–8), Jeremiah (31:31–34; 32:37–42), Ezekiel (36:23–38), Hosea (14:1–9), Joel (3:16–21), Amos (9:11–15), Zephaniah (3:14–20), Zechariah (12:10–13:9), Malachi (3:16–4:4), and Paul (Rom. 11:25–27).

DEUTERONOMY—NOTE ON 30:4–5 The gathering of Jews out of all the countries of the earth will follow Israel's final redemption. Restoration to the land will be in fulfillment of the promise of the covenant given to Abraham (see Gen. 12:7; 13:15; 15:18–21; 17:8) and so often reiterated by Moses and the prophets.

DEUTERONOMY—NOTE ON 30:6 the Lord . . . will circumcise your heart. Cf. 10:16. This work of God in the innermost being of the individual is the true salvation that grants a new will to obey him in place of the former spiritual insensitivity and stubbornness (cf. Jer. 4:4; 9:25; Rom. 2:28–29). This new heart will allow the Israelite to love the Lord wholeheartedly, and is the essential feature of the New Covenant (see Deut. 29:4, 18; 30:10, 17; Jer. 31:31–34; 32:37–42; Ezek. 11:19; 36:26). *See note on Jer. 4:4*.

DEUTERONOMY—NOTE ON 30:7 on your foes. The curses that had fallen on Israel because of disobedience will in the future come upon the nations that have enslaved the Jews. The judgment of God would come upon those who cursed the physical seed of Abraham in fulfillment of Gen. 12:3.

DEUTERONOMY—NOTE ON 30:8–9 you shall again obey the voice of the Lord. With a new heart under the New Covenant, Israel would obey all the commandments of the Lord. This would result in the Lord's blessing, which would bring greater prosperity than Israel had ever previously experienced.

DEUTERONOMY—NOTE ON 30:10 Here is a renewed enforcement of the indispensable fruit of salvation and another echo of the constant theme of this book.

DEUTERONOMY—NOTE ON 30:11–14 After remembering the failures of the past and the prospects for the future, Moses earnestly admonished the people to make the right choice. The issue facing them was to enjoy salvation and blessing by loving God so wholeheartedly that they would willingly live in obedience to his word. The choice was simple, yet profound. It was stated in simple terms so that they could understand and grasp what God expected of them (v. 11). Although God had spoken from heaven, he had spoken through Moses in words every person could understand (v. 12). They did not have to search at some point beyond the sea (v. 13). The truth was there, through Moses, now in their hearts and minds (v. 14). All the truth necessary for choosing to love and obey God and thus avoid disobedience and cursing, they had heard and known (v. 15). Paul quotes vv. 12–14 in Rom. 10:6–8.

DEUTERONOMY—NOTE ON 30:15 Here Moses pinpoints the choice—to love and obey God is life and prosperity, to reject God is death and adversity. If they chose to love God and obey his word, they would enjoy all God's blessings (v. 16). If they refused to love and obey him, they would be severely and immediately punished (vv. 17–18). Paul, in speaking about salvation in the NT, makes use of this appeal made by Moses (Rom. 10:1–13). Like Moses, Paul is saying that the message of salvation is plain and understandable.

DEUTERONOMY—NOTE ON 30:19 **choose life.** Moses forces the decision, exhorting Israel on the plains of Moab before God (heaven) and man (earth) to choose by believing in and loving God, the life available through the New Covenant (see v. 6). Sadly, Israel failed to respond to this call to the right choice (see 31:16–18, 27–29). Choosing life or death was also emphasized by Jesus. The one who believed in him had the promise of eternal life; while the one who refused to believe faced eternal death (cf. John 3:1–36). Every person faces this same choice.

DEUTERONOMY—NOTE ON 31:1–34:12 Two themes dominate the last four chapters of Deuteronomy: 1) the death of Moses (31:1–2, 14, 16, 26–29; 32:48–52; 33:1; 34:1–8, 10–12) and 2) the succession of Joshua (31:1–8, 14, 23; 32:44; 34:9). These final chapters center upon two more speeches by Moses: 1) the Song of Moses (32:1–43), and 2) the Blessings of Moses (33:1–29).

DEUTERONOMY—NOTE ON 31:1 **Moses continued to speak.** Though some interpreters view this verse as the conclusion to the foregoing address in chs. 29–30, it is better to see these words as an introduction to the words of Moses that follow, based upon the general pattern of Deuteronomy. Verses 2–6 are addressed to every Israelite.

DEUTERONOMY—NOTE ON 31:2 **120 years old.** This was the age of Moses at his death. According to Acts 7:30, Moses spent 40 years in Midian tending sheep. Thus, the life of Moses is broken down into three 40-year periods. His first 40 years were spent in Egypt (Ex. 2:1–15). The second 40 years were spent in Midian (Ex. 2:15–4:19). His final 40 years were spent leading Israel out of Egypt and through the wilderness to the Promised Land. The life and ministry of Moses were completed, but God's work would go on (Deut. 31:3a). **go out and come in.** Here is an idiom for engaging in a normal day's work and activity. Though still strong for his age (cf. 34:7), Moses admitted that he no longer could provide the daily leadership necessary for Israel. Furthermore, God would not allow him to enter the land over the Jordan because of his sin at the waters of Meribah (see 32:51).

DEUTERONOMY—NOTE ON 31:3 **God . . . will go over . . . Joshua will go over.** Though Joshua was to be the new human leader over Israel (see 31:3–

7, 23), it was the Lord himself who was the real leader and power. He would cross over ahead of them to enable them to destroy the nations.

DEUTERONOMY—NOTE ON 31:4 Sihon and Og. Israel was assured that the nations of the land would be destroyed by the Lord in the same way that he had recently defeated the Amorite kings, Sihon and Og, on the east side of the Jordan River (see 2:26–3:11). That was a preview of what was to come (31:5).

DEUTERONOMY—NOTE ON 31:6–8 Be strong and courageous. The strength and courage of the warriors of Israel would come from their confidence that their God was with them and would not forsake them. In vv. 7–8, Moses repeated the substance of his exhortation, this time addressing it specifically to Joshua in the presence of the people to encourage him and to remind the people that Joshua's leadership was being assumed with the full approval of God. This principle for faith and confidence is repeated in 31:23; Josh. 1:5–7; 2 Sam. 10:12; 2 Kings 2:2; 1 Chron. 22:11–13; 2 Chron. 32:1–8; Ps. 27:14. The writer of Hebrews quotes Deut. 31:6, 8 in Heb. 13:5.

DEUTERONOMY—NOTE ON 31:9 Moses wrote this law. At the least, Moses, perhaps with the aid of some scribes or elders who assisted him in leading Israel, wrote down the law that he had explained in the first 32 chapters of Deuteronomy (cf. 31:24). However, since the law explained in Deuteronomy had been given in portions of Exodus through Numbers, it seems best to view this written law as all that is presently found in Scripture from Gen. 1 through Deut. 32:47. After Moses' death, Deut. 32:48–34:12 were added to complete the canonical Torah, perhaps by one of the elders who had served with Moses, even Joshua.

DEUTERONOMY—NOTE ON 31:11 you shall read this law before all Israel. The law that Moses wrote down was given to the priests who were required to be its custodians and protectors and to read it in the hearing of all Israel at the Feast of Tabernacles during each sabbatical year. This reading of the law every seven years was to remind the people to live in submission to their awe-inspiring God.

DEUTERONOMY—NOTE ON 31:14 the tent of meeting. The Lord told Moses to summon Joshua to the tent where he met Israel, and the presence of the

Lord appeared in the pillar of cloud standing at the door of the Holy Place (v. 15). This signaled God’s confirmation of Joshua, the former military captain (see Ex. 17:9–14) and spy (see Num. 13:16), as Israel’s new leader. God’s message to Joshua is summed up in Deut. 31:16–22.

DEUTERONOMY—NOTE ON 31:16–21 they will forsake me and break my covenant. After Moses’ death, the Lord himself predicts that in spite of what he has commanded (30:11, 20), the Israelites would forsake him by turning to worship other gods and thereby break the Sinaitic Covenant. Having forsaken God, the people would then be forsaken by God with the inevitable result that disaster would fall upon them at every turn. This is one of the saddest texts in the OT. After all God had done, he knew they would forsake him.

DEUTERONOMY—NOTE ON 31:19, 22 write this song. The song that the Lord gave Moses to teach the Israelites would be a constant reminder of their disobedience to the Lord and the results of that disobedience. The song was written that same day and is recorded in 32:1–43.

DEUTERONOMY—NOTE ON 31:23 I will be with you. Joshua was to assume his lonely role of leadership over Israel with an assurance of the companionship and strength of the Lord. God’s presence with him was sufficient to enable him to meet boldly every obstacle that the future could bring (see Josh. 1:5; 3:7).

DEUTERONOMY—NOTE ON 31:24 in a book. The words that Moses had spoken were written down in a book that was placed beside the ark of the covenant (v. 26). Only the Ten Commandments were placed in the ark itself (Ex. 25:16; 31:18). The “Book of the Law” (Deut. 31:26) was one of the titles for the Pentateuch in the rest of Scripture (Josh. 1:8; 8:34).

DEUTERONOMY—NOTE ON 31:27 rebellious and stubborn. See 9:6, 13; 10:16. Moses was well acquainted with Israel’s obstinate ways even in the most gracious of divine provision.

DEUTERONOMY—NOTE ON 31:29 you will surely act corruptly. Dominated by the practice of idolatry (see 4:16, 25; 9:12), the people would become wicked. **in the days to come evil will befall you.** “The days to come” (lit., “at the end of the days”) referred to the far distant future. This was the time when the king would come from Judah (Gen. 49:8–12) to defeat Israel’s enemies (Num. 24:17–19). Here it is revealed that it would also be a time when disaster would fall upon Israel because of evil done, thus bringing the Lord’s wrath. The description of God’s judgment on Israel and the nations in this song can’t be limited to the immediate future of the people as they entered the land, but extends to issues that are eschatological in time and global in extent, as the song indicates (Deut. 32:1–43).

DEUTERONOMY—NOTE ON 31:30–32:43 This prophetic, poetic song has as its central theme Israel’s apostasy, which brings God’s certain judgment. The song begins with a short introduction emphasizing the steadfast God and the fickle nation (32:1–6). The song describes God’s election of Israel (vv. 8–9) and his care for them from the time of the wilderness wanderings (vv. 10–12) to their possession and initial enjoyment of the blessings in the land (vv. 13–14). However, Israel’s neglect of God’s goodness and her apostasy (vv. 15–18) would bring God’s future outpouring of wrath on his people (vv. 19–27) and Israel’s continuing blindness in the face of God’s wrath (vv. 28–33). Ultimately, God’s vengeance would strip Israel of all power and turn the nation from idolatry (vv. 34–38). Then, God would bring his judgment upon the nations, both his enemies and Israel’s (vv. 39–42). The song ends with a call to the nations to rejoice with Israel because God would punish his enemies and spiritually heal both Israel and her land (v. 43). Ezekiel 16 should be studied as a comparison to this chapter. It recites similar matters in graphic and picturesque language.

DEUTERONOMY—NOTE ON 32:1 Give ear, O heavens . . . and let the earth hear. All of creation was called to be an audience to hear the message to Israel as in 30:19 because the truth Moses was about to proclaim concerned the whole universe. It did so because it involved the honor of God the Creator so disregarded by sinners, the justification of God so righteous in all his ways, and the manifestation in heaven and earth of God’s judgment and salvation (32:43).

DEUTERONOMY—NOTE ON 32:2 my teaching. Moses imparted instruction that if received would, like rain, dew, raindrops, and showers to the earth, bring benefit to the hearts and the minds of the hearers.

DEUTERONOMY—NOTE ON 32:3 ascribe greatness to our God! Cf. 3:24; 5:24; 9:26; 11:2; Ps. 150:2. This command refers to the greatness of God revealed in his acts of omnipotence.

DEUTERONOMY—NOTE ON 32:4 The Rock. This word, representing the stability and permanence of God, was placed at the beginning of the verse for emphasis and was followed by a series of phrases which elaborated the attributes of God as the Rock of Israel. It is one of the principal themes in this song (see vv. 15, 18, 30–31), stressing the unchanging nature of God in contrast with the fickle nature of the people.

DEUTERONOMY—NOTE ON 32:5 a crooked and twisted generation. Israel, in contrast to God, was warped and twisted. Jesus used this phrase in Matt. 17:17 of an unbelieving generation and Paul in Phil. 2:15 of the dark world of mankind in rebellion against God.

DEUTERONOMY—NOTE ON 32:6 your father. The foolishness and stupidity of Israel would be seen in the fact that they would rebel against God who as a Father had brought them forth and formed them into a nation. As Father, he was the progenitor and originator of the nation and the One who had matured and sustained it. This idea of God as Father of the nation is emphasized in the OT (cf. 1 Chron. 29:10; Isa. 63:16; 64:8; Mal. 2:10) while the idea of God as Father of individual believers is developed in the NT (cf. Rom. 8:15; Gal. 4:6).

DEUTERONOMY—NOTE ON 32:7 Remember the days of old. A call to reflect on past history and to inquire about the lessons to be learned.

DEUTERONOMY—NOTE ON 32:8–9 the Most High. This title for God emphasized his sovereignty and authority over all the nations (see Gen. 10:32; 11:9; 14:18; Num. 24:16) with the amazing revelation that in the whole plan for the world, God had as his goal the salvation of his chosen people. God ordained a plan where the number of nations (70 according to Gen. 10) corresponded to the number of the children of Israel (70 according to Gen. 46:27). Further, as God gave the nations their lands, he established their boundaries, leaving Israel enough land to sustain their expected population.

DEUTERONOMY—NOTE ON 32:10–14 This whole description of what God did for Israel is figurative. Israel is like a man in the horrible desert in danger of death, without food or water, who is rescued by the Lord.

DEUTERONOMY—NOTE ON 32:10 as the apple of his eye. Lit., "the little man of his eye." Just as the pupil of the eye is essential for vision and, therefore, closely protected, especially in a howling wind, so God closely protected Israel. Cf. Ps. 17:8 and Prov. 7:2.

DEUTERONOMY—NOTE ON 32:11 flutters over its young. The Lord exercised his loving care for Israel like an eagle caring for its young, especially as they were taught to fly. As they began to fly and had little strength, they would start to fall. At that point, an eagle would stop their fall by spreading its wings so they could land on them; so the Lord has carried Israel and not let the nation fall. He had been training Israel to fly on his wings of love and omnipotence.

DEUTERONOMY—NOTE ON 32:12 no foreign god. Moses makes clear that God alone carried Israel through all its struggles and victories, thus depriving the people of any excuse for apostasy from the Lord by interest in false gods.

DEUTERONOMY—NOTE ON 32:13 honey out of the rock. A reference to honeycombs located in the fissures of the faces of a cliff is used because Canaan had many wild bees. **oil out of the flinty rock.** Likely a reference to olive trees growing in rocky places otherwise bereft of fruit-growing trees. These metaphoric phrases regarding honey and oil point to the most valuable products coming out of the most unproductive places.

DEUTERONOMY—NOTE ON 32:14 rams of Bashan. *See note on 3:1*.

DEUTERONOMY—NOTE ON 32:15 Jeshurun. The word means "righteous" (lit., "the upright one"), i.e., a name for Israel that sarcastically expresses the fact that Israel did not live up to God's law after entering the land. God uses this name to remind Israel of his calling and to severely rebuke apostasy. **grew fat, and kicked.** Like an ox which had become fat and intractable, Israel became affluent because of the bountiful provisions of

God but, instead of being thankful and obedient, became rebellious against the Lord (cf. 6:10–15).

DEUTERONOMY—NOTE ON 32:16 **strange gods.** Israel turned to worship the gods of the people in the land. These were gods they had not before acknowledged (v. 17).

DEUTERONOMY—NOTE ON 32:17 **demons.** Cf. Lev. 17:7; 2 Chron. 11:15; Ps. 106:37. The term describes those angels who fell with Satan and constitute the evil force that fights against God and his holy angels. Idol worship is a form of demon worship as demon spirits impersonate the idol and work their wicked strategies through the system of false religion tied to the false god.

DEUTERONOMY—NOTE ON 32:18–33 For this foolish apostasy, the Lord will severely judge Israel. This visitation of anger is in the form of a divine resolution to punish Israelites whenever they pursue idols, including the next generation of sons and daughters (v. 19). In vv. 20–22, Moses quotes the Lord himself.

DEUTERONOMY—NOTE ON 32:21 **no people.** As the Lord was provoked to jealousy by Israel's worship of that which was "no God," so he would provoke Israel to jealousy and anger by humiliation before a foolish, vile "no-nation." In Rom. 10:19, Paul applied the term "not a nation" to the Gentile nations generally. Jews who worship a "no-god" will be judged by a "no-people."

DEUTERONOMY—NOTE ON 32:22 **a fire is kindled . . . to the depths of Sheol.** Cf. 29:20. Once the fire of God's anger was kindled, it knew no limits in its destructive force, reaching to even those in the grave, an indication of God's eternal judgment against those who oppose him.

DEUTERONOMY—NOTE ON 32:23 **disasters . . . arrows.** The misfortunes (lit., "evil") are described in v. 24. The arrows represent the enemies who would defeat Israel in war and are further described in vv. 25–27.

DEUTERONOMY—NOTE ON 32:27 **Our hand is triumphant.** Military arrogance. The only thing that would prevent the Lord from permitting the complete destruction of his people would be his concern that the Gentiles might claim for themselves the honor of victory over Israel.

DEUTERONOMY—NOTE ON 32:31 **rock . . . Rock.** A contrast between the gods of the nations ("rock") and Israel's true God ("Rock"). Israel could smite its foes with very little difficulty because of the weakness of their gods, who are not like the Rock Jehovah.

DEUTERONOMY—NOTE ON 32:32 **the vine of Sodom.** Employing the metaphor of a vineyard, its grapes and its wine, the wickedness of Israel's enemies was described as having its roots in Sodom and Gomorrah, the evil cities destroyed by God as recorded in Gen. 19:1–29.

DEUTERONOMY—NOTE ON 32:34 **sealed up in my treasuries.** The wicked acts of Israel's enemies were known to God and are stored up in his storehouse. At the proper time, God will avenge. Paul uses this image in Rom. 2:4–5.

DEUTERONOMY—NOTE ON 32:35 **Vengeance is mine, and recompense.** The manner and timing of the repayment of man's wickedness is God's prerogative. This principle is reaffirmed in the NT in Rom. 12:19 and Heb. 10:30.

DEUTERONOMY—NOTE ON 32:36 This is the promise that the Lord will judge Israel as a nation, but that the nation is composed of righteous and wicked. God actually helps the righteous by destroying the wicked. "His servants" are the righteous, all who in the time of judgment are faithful to the Lord (cf. Mal. 3:16–4:3). The Lord has judged Israel, not to destroy the nation, but to punish the sinners and show the folly of their false gods (Deut. 32:37–38). At the same time, the Lord has always shown compassion for those who have loved and obeyed him.

DEUTERONOMY—NOTE ON 32:39 **I, even I, am he.** After showing the worthlessness of false gods (vv. 37–38), this declaration of the nature of God was presented in contrast to show that the God of Israel is the living God, the only One who can offer help and protection to Israel. He has the power of life and death with regard to Israel (cf. 1 Sam. 2:6; 2 Kings 5:7) and the power to wound and heal them (cf. Isa. 30:26; 57:17–18; Jer. 17:14; Hos. 6:1).

DEUTERONOMY—NOTE ON 32:40–42 **I lift up my hand.** God takes an oath to bring vengeance on his enemies. Here (as in Ex. 6:8; Num. 14:28) the hand is used anthropomorphically of God, who can swear by no greater than his eternal Self (cf. Isa. 45:23; Jer. 22:5; Heb. 6:17).

DEUTERONOMY—NOTE ON 32:43 **Rejoice with him, O heavens.** As a result of the execution of God’s vengeance, all nations will be called upon to praise with Israel the Lord who will have provided redemptively for them in Christ and also provided a new beginning in the land. This atonement for the land is the satisfaction of God’s wrath by the sacrifice of his enemies in judgment. The atonement for the people is by the sacrifice of Jesus Christ on the cross (cf. Ps. 79:9). Paul quotes this passage in Rom. 15:10, as does the writer of Hebrews (Heb. 1:6).

DEUTERONOMY—NOTE ON 32:47 **your very life.** Moses reiterated to Israel that obedience to the Lord’s commands was to be the key to her living long in the land that God had prepared and called for this song to be a kind of national anthem that the leaders should see is frequently repeated to animate the people to love and obey God.

DEUTERONOMY—NOTE ON 32:48–34:12 The anticipation of and record of Moses’ death (32:48–52; 34:1–12) bracket the recording of Moses’ blessing given to Israel before his death. This literary unit was composed and added to the text after the death of Moses.

DEUTERONOMY—NOTE ON 32:49 **Mount Nebo.** A peak in the Abarim range of mountains to the east of the north end of the Dead Sea, from where Moses would be able to see across to the Promised Land, which he was not permitted to enter.

DEUTERONOMY—NOTE ON 32:50 **gathered to his people.** An idiom for death. See Gen. 25:8, 17; 35:29; 49:33; Num. 20:24, 26; 31:2.

DEUTERONOMY—NOTE ON 33:1–29 The final words of Moses to the people were a listing of the blessings of each of the tribes of Israel, Simeon excluded (vv. 6–25). These blessings were introduced and concluded with passages that praise God (vv. 2–5, 26–29). That these blessings of Moses are presented in this chapter as recorded by someone other than Moses is clear because in v. 1, Moses was viewed as already being dead, and as the words of Moses were presented, the clause "he said" (vv. 2, 7, 8, 12, 13, 18, 20, 22, 23, 24) was used.

DEUTERONOMY—NOTE ON 33:1 the man of God. The first use of this phrase in Scripture. Subsequently, some 70 times in the OT, messengers of God (especially prophets) are called "a man of God " (1 Sam. 2:27; 9:6; 1 Kings 13:1; 17:18; 2 Kings 4:7). The NT uses this title for Timothy (1 Tim. 6:11; 2 Tim. 3:17). Moses was viewed among such prophets in this conclusion to the book (see Deut. 34:10).

DEUTERONOMY—NOTE ON 33:2 Sinai . . . Seir . . . Paran. These are mountains associated with the giving of the law—Sinai on the south, Seir on the northeast, and Paran on the north. These mountains provide a beautiful metaphor, borrowed from the dawn. God, like the morning sun, is the Light that rises to give his beams to all the Promised Land. **holy ones.** Probably a reference to the angels who assisted God when the law was mediated to Moses at Mount Sinai (see Acts 7:53; Gal. 3:19; Heb. 2:2).

DEUTERONOMY—NOTE ON 33:3 he loved his people. Notwithstanding the awe-inspiring symbols of majesty displayed at Sinai, the law was given in kindness and love to provide both temporal and eternal blessing to those with a heart to obey it. Cf. Rom. 13:8–10.

DEUTERONOMY—NOTE ON 33:5 the Lord became king in Jeshurun. *See note on 32:15*. Lit., "he was king." Since Moses is nowhere else in Scripture referred to as king, most interpret this as a reference to the Lord as King over Israel. However, Moses is the closest antecedent of the pronoun "he" in this clause; it therefore seems most natural to understand that Moses is being referred to as a king. Moses certainly exercised kingly authority over Israel and could be viewed as a prototype of the coming King. Thus, united in the figure of Moses, the coming prophet like unto Moses (18:15) would be the prophet-king.

DEUTERONOMY—NOTE ON 33:6 Reuben. Here is the prayer that this tribe would survive in large numbers (cf. Num. 1:21; 2:11).

DEUTERONOMY—NOTE ON 33:7 Judah. Moses prayed that this tribe would be powerful in leading the nation to be victorious in battle through the help of the Lord.

DEUTERONOMY—NOTE ON 33:8–11 Levi. Moses prays for the Levites to fulfill their tasks, God granting to them protection from their enemies. Moses omitted Simeon, but that tribe did receive a number of allies in the southern territory of Judah (Josh. 19:2–9) and did not lose their identity (cf. 1 Chron. 4:34–38).

DEUTERONOMY—NOTE ON 33:12 Benjamin. That this tribe would have security and peace because the Lord would shield them was Moses' request. They were given the land in the north of Judah near Jerusalem.

DEUTERONOMY—NOTE ON 33:13–17 Joseph. This included both Ephraim and Manasseh (v. 17), who would enjoy material prosperity (vv. 13–16) and military might (v. 17), which would compensate and reward them for the Egyptian slavery of their ancestor (see Gen. 49:26). Ephraim would have greater military success in the future than Manasseh as the outworking of Jacob's blessing of the younger over the older (see Gen. 48:20).

DEUTERONOMY—NOTE ON 33:18 Zebulun . . . Issachar. Moses prayed that these two tribes from the fifth and sixth sons of Leah would receive God's blessing in their daily lives, particularly through the trade on the seas.

DEUTERONOMY—NOTE ON 33:20 Gad. This tribe had large territory east of the Jordan and was a leader in gaining the victory in battles in Canaan.

DEUTERONOMY—NOTE ON 33:22 Dan. Dan had the potential for great energy and strength and leaped from its southern settlement to establish a colony in the north. Cf. Gen. 49:17–18, where Dan is compared to a serpent.

DEUTERONOMY—NOTE ON 33:23 Naphtali. This tribe would enjoy the favor of God in the fullness of his blessing, having land in the west of Galilee and south of the northern Danites.

DEUTERONOMY—NOTE ON 33:24 **Asher.** The request is that this tribe would experience abundant fertility and prosperity, depicted by reference to a foot-operated oil press. Shoes of hard metal suited both country people and soldiers.

DEUTERONOMY—NOTE ON 33:26–27 **God, O Jeshurun.** Moses concluded his blessings with a reminder of the uniqueness of Israel's God. For "Jeshurun," *see note on 32:15*.

DEUTERONOMY—NOTE ON 33:28–29 This pledge was only partially fulfilled after they entered the land, but it awaits a complete fulfillment in the kingdom of Messiah.

DEUTERONOMY—NOTE ON 33:28 **Jacob.** Lit., "spring" or "fountain" of Jacob. This is a euphemism for Jacob's seed, referring to his posterity.

DEUTERONOMY—NOTE ON 34:1–12 This concluding chapter was obviously written by someone other than Moses (probably the writer of Joshua) to bridge out of Deuteronomy into Joshua.

DEUTERONOMY—NOTE ON 34:1 **Pisgah.** The range or ridge of which Mount Nebo was the highest point.

DEUTERONOMY—NOTE ON 34:1–4 **the Lord showed him.** From the top of the mountain, Moses was allowed to see the panorama of the land the Lord had promised to give (the land of Canaan) to the patriarchs and their seed in Gen. 12:7; 13:15; 15:18–21; 26:4; 28:13–14.

DEUTERONOMY—NOTE ON 34:6 **he buried him.** The context indicates that the Lord is the one who buried Moses, and man did not have a part in it. Cf. Jude 9, which recounts Michael's and Satan's dispute over Moses' body.

DEUTERONOMY—NOTE ON 34:7 **undimmed . . . unabated.** Moses' physical vision and physical health were not impaired. It was not death by natural causes that kept Moses from leading Israel into the Promised Land; it was his unfaithfulness to the Lord at Meribah (see Num. 20:12).

DEUTERONOMY—NOTE ON 34:8 thirty days. The mourning period for Moses conformed to that of Aaron (Num. 20:29).

DEUTERONOMY—NOTE ON 34:9 spirit of wisdom . . . laid his hands. Joshua received 1) confirmation of the military and administrative ability necessary to the task the Lord had given him, as well as, 2) the spiritual wisdom to rely on and to be committed to the Lord through the laying on of Moses' hands.

DEUTERONOMY—NOTE ON 34:10 a prophet . . . like Moses. Moses was the greatest of all the OT prophets, one whom the Lord knew intimately. Not until John the Baptist was there another prophet greater than Moses (see Matt. 11:11). After John, the Prophet came of whom Moses wrote (cf. John 1:21, 25; 6:14 with Deut. 18:15, 18; Acts 3:22; 7:37). Moses next appeared on the Mount of Transfiguration together with Elijah and Jesus Christ (Matt. 17:3; Mark 9:4; Luke 9:30–31).

Joshua

Joshua 1 • Joshua 2 • Joshua 3 • Joshua 4 • Joshua 5 • Joshua 6 • Joshua 7 • Joshua 8 • Joshua 9 • Joshua 10 • Joshua 11 • Joshua 12 • Joshua 13 • Joshua 14 • Joshua 15 • Joshua 16 • Joshua 17 • Joshua 18 • Joshua 19 • Joshua 20 • Joshua 21 • Joshua 22 • Joshua 23 • Joshua 24

- Introduction to Joshua
  - Title
  - Author and Date
  - Background and Setting
  - Historical and Theological Themes
  - Interpretive Challenges
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- Footnotes
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Introduction to Joshua

Title

This is the first of the 12 historical books, and it gained its name from the exploits of Joshua, the understudy whom Moses prayed for and commissioned as a leader in Israel (Num. 27:12–23). "Joshua" means "Jehovah saves," or "the Lord is salvation," and corresponds to the NT name "Jesus." God delivered Israel in Joshua's day when he was personally present as the saving Commander who fought on Israel's behalf (Josh. 5:14–6:2; 10:42; 23:3, 5; Acts 7:45).

Author and Date

Although the author is not named, the most probable candidate is Joshua, who was the key eyewitness to the events recorded (cf. 18:9; 24:26). An assistant whom Joshua groomed could have finished the book by attaching such comments as those concerning Joshua's death (24:29–33). Some have even suggested that this section was written by the high priest Eleazar, or his son, Phinehas. Rahab was still living at the time Josh. 6:25 was penned. The book was completed before David's reign (15:63; cf. 2 Sam. 5:5–9). The most likely writing period is c. 1405–1385 B.C.

Joshua was born in Egyptian slavery, trained under Moses, and by God's choice rose to his key position of leading Israel into Canaan. Distinguishing features of his life include: 1) service (Ex. 17:10; 24:13; 33:11; Num. 11:28); 2) soldiering (Ex. 17:9–13); 3) scouting (Num. 13–14); 4) supplication by Moses (Num. 27:15–17); 5) the sovereignty of God (Num. 27:18ff.); 6) the Spirit's presence (Num. 27:18; Deut. 34:9); 7) separation by Moses (Num. 27:18–23; Deut. 31:7–8, 13–15); and 8) selflessness in wholly following the Lord (Num. 32:12).

Background and Setting

When Moses passed the baton of leadership on to Joshua before he died (Deut. 34), Israel was at the end of its 40-year wilderness wandering period c. 1405 B.C. Joshua was approaching 90 years of age when he became Israel's leader. He later died at the age of 110 (Josh. 24:29), having led Israel to drive out most of the Canaanites and having divided the land among the 12 tribes. Poised on the plains of Moab, east of the Jordan River and the land that God had promised (Gen. 12:7; 15:18–21), the Israelites awaited God's direction to conquer the land. They faced peoples on the western side of the Jordan who had become so steeped in iniquity that God would cause the land, so to speak, to spew out these inhabitants (Lev. 18:24–25). He would give Israel the land by conquest, primarily to fulfill the covenant he had pledged to Abraham and his descendants, but also to pass just judgment on the sinful inhabitants (cf. Gen. 15:16). Long possession of different parts of the land by various peoples had predated even Abraham's day (Gen. 10:15–19; 12:6; 13:7). Its inhabitants had continued on a moral decline in the worship of many gods up to Joshua's time.

Historical and Theological Themes

A keynote feature is God’s faithfulness to fulfill his promise of giving the land to Abraham’s descendants (Gen. 12:7; 15:18–21; 17:8). By his leading (cf. Josh. 5:14–6:2), they inhabited the territories east and west of the Jordan, and so the word “possess” appears nearly 20 times.

Related to this theme is Israel’s failure to press their conquest to every part of the land (13:1). Judges 1–2 later describes the tragic results from this sin. Key verses focus on: 1) God’s promise of possession of the land (Josh. 1:3, 6); 2) meditation on God’s law, which was strategic for his people (1:8); and 3) Israel’s actual possession of the land in part (11:23; 21:45; 22:4).

Specific allotment of distinct portions in the land was Joshua’s task, as recorded in chs. 13–22. Levites were placed strategically in 48 towns so that God’s spiritual services through them would be reasonably within reach of the Israelites, wherever they lived.

God wanted his people to possess the land: 1) to keep his promise (Gen. 12:7); 2) to set the stage for later developments in his kingdom plan (cf. Gen. 17:8; 49:8–12), e.g., positioning Israel for events in the periods of the kings and prophets; 3) to punish peoples that were an affront to him because of extreme sinfulness (Lev. 18:25); and 4) to be a testimony to other peoples (Josh. 2:9–11), as God’s covenant heart reached out to all nations (Gen. 12:1–3).

Interpretive Challenges

Miracles always challenge readers either to believe that the God who created heaven and earth (Gen. 1:1) can do other mighty works, too, or to explain them away. As in Moses' day, miracles in this book were a part of God's purpose, such as: 1) his holding back the Jordan's waters (Josh. 3:7–17); 2) the fall of Jericho's walls (6:1–27); 3) the hailstones (10:1–11); and 4) the long day (10:12–15).

Other challenges include: 1) How did God's blessing on the harlot Rahab, who responded to him in faith, relate to her telling a lie (ch. 2)? 2) Why were Achan's family members executed with him (ch. 7)? 3) Why was Ai, with fewer men than Israel, hard to conquer (ch. 7–8)? 4) What does God's sending "the hornet" before Israel mean (24:12)? These questions will be addressed in the notes.

Outline

- I. Entering the Promised Land (1:1–5:15)
- II. Conquering the Promised Land (6:1–12:24)
    - A. The Central Campaign (6:1–8:35)
    - B. The Southern Campaign (9:1–10:43)
    - C. The Northern Campaign (11:1–15)
    - D. The Summary of Conquests (11:16–12:24)
- III. Distributing Portions in the Promised Land (13:1–22:34)
    - A. Summary of Instructions (13:1–33)
    - B. West of the Jordan (14:1–19:51)
    - C. Cities of Refuge (20:1–9)
    - D. Cities of the Levites (21:1–45)
    - E. East of the Jordan (22:1–34)
- IV. Retaining the Promised Land (23:1–24:28)
    - A. The First Speech by Joshua (23:1–16)
    - B. The Second Speech by Joshua (24:1–28)
- V. Postscript (24:29–33)

Joshua

God Commissions Joshua

JOSHUA **1** After the death of Moses the servant of the LORD, the LORD said to Joshua the son of Nun, Moses' assistant, [2]†“Moses my servant is dead. Now therefore arise, go over this Jordan, you and all this people, into the land that I am giving to them, to the people of Israel. [3]Every place that the sole of your foot will tread upon I have given to you, just as I promised to Moses. [4]†From the wilderness and this Lebanon as far as the great river, the river Euphrates, all the land of the Hittites to the Great Sea toward the going down of the sun shall be your territory. [5]†No man shall be able to stand before you all the days of your life. Just as I was with Moses, so I will be with you. I will not leave you or forsake you. [6]†Be strong and courageous, for you shall cause this people to inherit the land that I swore to their fathers to give them. [7]†Only be strong and very courageous, being careful to do according to all the law that Moses my servant commanded you. Do not turn from it to the right hand or to the left, that you may have good success [1] wherever you go. [8]†This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. [9]†Have I not commanded you? Be strong and courageous. Do not be frightened, and do not be dismayed, for the LORD your God is with you wherever you go.”

Joshua Assumes Command

[10]And Joshua commanded the officers of the people, [11]†“Pass through the midst of the camp and command the people, ‘Prepare your provisions, for within three days you are to pass over this Jordan to go in to take possession of the land that the LORD your God is giving you to possess.’”

[12]†And to the Reubenites, the Gadites, and the half-tribe of Manasseh Joshua said, [13]†“Remember the word that Moses the servant of the LORD

commanded you, saying, ‘The LORD your God is providing you a place of rest and will give you this land.’ [14]Your wives, your little ones, and your livestock shall remain in the land that Moses gave you beyond the Jordan, but all the men of valor among you shall pass over armed before your brothers and shall help them, [15]until the LORD gives rest to your brothers as he has to you, and they also take possession of the land that the LORD your God is giving them. Then you shall return to the land of your possession and shall possess it, the land that Moses the servant of the LORD gave you beyond the Jordan toward the sunrise.”

[16]And they answered Joshua, “All that you have commanded us we will do, and wherever you send us we will go. [17]Just as we obeyed Moses in all things, so we will obey you. Only may the LORD your God be with you, as he was with Moses! [18]Whoever rebels against your commandment and disobeys your words, whatever you command him, shall be put to death. Only be strong and courageous.”

Rahab Hides the Spies

JOSHUA **2** ‡And Joshua the son of Nun sent [1] two men secretly from Shittim as spies, saying, “Go, view the land, especially Jericho.” And they went and came into the house of a prostitute whose name was Rahab and lodged there. [2]‡And it was told to the king of Jericho, “Behold, men of Israel have come here tonight to search out the land.” [3]Then the king of Jericho sent to Rahab, saying, “Bring out the men who have come to you, who entered your house, for they have come to search out all the land.” [4]‡But the woman had taken the two men and hidden them. And she said, “True, the men came to me, but I did not know where they were from. [5]And when the gate was about to be closed at dark, the men went out. I do not know where the men went. Pursue them quickly, for you will overtake them.” [6]‡But she had brought them up to the roof and hid them with the stalks of flax that she had laid in order on the roof. [7]So the men pursued after them on the way to the Jordan as far as the fords. And the gate was shut as soon as the pursuers had gone out.

[8]Before the men [2] lay down, she came up to them on the roof [9]and said to the men, “I know that the LORD has given you the land, and that the fear of you has fallen upon us, and that all the inhabitants of the land melt away before you. [10]For we have heard how the LORD dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you devoted to destruction. [3] [11]‡And as soon as we heard it, our hearts melted, and there was no spirit left in any man because of you, for the LORD your God, he is God in the heavens above and on the earth beneath. [12]Now then, please swear to me by the LORD that, as I have dealt kindly with you, you also will deal kindly with my father's house, and give me a sure sign [13]that you will save alive my father and mother, my brothers and sisters, and all who belong to them, and deliver our lives from death.” [14]And the men said to her, “Our life for yours even to death! If you do not tell this business of ours, then when the LORD gives us the land we will deal kindly and faithfully with you.”

[15]‡Then she let them down by a rope through the window, for her house was built into the city wall, so that she lived in the wall. [16]And she said [4] to them, “Go into the hills, or the pursuers will encounter you, and hide there three days until the pursuers have returned. Then afterward you may go your way.” [17]The men said to her, “We will be guiltless with respect to this oath of yours that you have made us swear. [18]†Behold, when we come into the land, you shall tie this scarlet cord in the window through which you let us down, and you shall gather into your house your father and mother, your brothers, and all your father's household. [19]Then if anyone goes out of the doors of your house into the street, his blood shall be on his own head, and we shall be guiltless. But if a hand is laid on anyone who is with you in the house, his blood shall be on our head. [20]But if you tell this business of ours, then we shall be guiltless with respect to your oath that you have made us swear.” [21]And she said, “According to your words, so be it.” Then she sent them away, and they departed. And she tied the scarlet cord in the window.

[22]They departed and went into the hills and remained there three days until the pursuers returned, and the pursuers searched all along the way and found nothing. [23]Then the two men returned. They came down from the hills and passed over and came to Joshua the son of Nun, and they told him all that had happened to them. [24]And they said to Joshua, “Truly the LORD has given all the land into our hands. And also, all the inhabitants of the land melt away because of us.”

Israel Crosses the Jordan

JOSHUA **3** Then Joshua rose early in the morning and they set out from Shittim. And they came to the Jordan, he and all the people of Israel, and lodged there before they passed over. [2]At the end of three days the officers went through the camp [3]†and commanded the people, “As soon as you see the ark of the covenant of the LORD your God being carried by the Levitical priests, then you shall set out from your place and follow it. [4]†Yet there shall be a distance between you and it, about 2,000 cubits [1] in length. Do not come near it, in order that you may know the way you shall go, for you have not passed this way before.” [5]Then Joshua said to the people, “Consecrate yourselves, for tomorrow the LORD will do wonders among you.” [6]And Joshua said to the priests, “Take up the ark of the covenant and pass on before the people.” So they took up the ark of the covenant and went before the people.

[7]The LORD said to Joshua, “Today I will begin to exalt you in the sight of all Israel, that they may know that, as I was with Moses, so I will be with you. [8]†And as for you, command the priests who bear the ark of the covenant, ‘When you come to the brink of the waters of the Jordan, you shall stand still in the Jordan.’” [9]And Joshua said to the people of Israel, “Come here and listen to the words of the LORD your God.” [10]†And Joshua said, “Here is how you shall know that the living God is among you and that he will without fail drive out from before you the Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the Jebusites. [11]Behold, the ark of the covenant of the Lord of all the earth [2] is passing over before you into the Jordan. [12]Now therefore take twelve men from the tribes of Israel, from each tribe a man. [13]And when the soles of the feet of the priests bearing the ark of the LORD, the Lord of all the earth, shall rest in the waters of the Jordan, the waters of the Jordan shall be cut off from flowing, and the waters coming down from above shall stand in one heap.”

[14]So when the people set out from their tents to pass over the Jordan with the priests bearing the ark of the covenant before the people, [15]and as soon as those bearing the ark had come as far as the Jordan, and the feet of the priests bearing the ark were dipped in the brink of the water (now the

Jordan overflows all its banks throughout the time of harvest), [16]†the waters coming down from above stood and rose up in a heap very far away, at Adam, the city that is beside Zarethan, and those flowing down toward the Sea of the Arabah, the Salt Sea, were completely cut off. And the people passed over opposite Jericho. [17]Now the priests bearing the ark of the covenant of the LORD stood firmly on dry ground in the midst of the Jordan, and all Israel was passing over on dry ground until all the nation finished passing over the Jordan.

Twelve Memorial Stones from the Jordan

JOSHUA **4** ‡When all the nation had finished passing over the Jordan, the LORD said to Joshua, [2]"Take twelve men from the people, from each tribe a man, [3]and command them, saying, 'Take twelve stones from here out of the midst of the Jordan, from the very place where the priests' feet stood firmly, and bring them over with you and lay them down in the place where you lodge tonight.'" [4]Then Joshua called the twelve men from the people of Israel, whom he had appointed, a man from each tribe. [5]And Joshua said to them, "Pass on before the ark of the LORD your God into the midst of the Jordan, and take up each of you a stone upon his shoulder, according to the number of the tribes of the people of Israel, [6]that this may be a sign among you. When your children ask in time to come, 'What do those stones mean to you?' [7]then you shall tell them that the waters of the Jordan were cut off before the ark of the covenant of the LORD. When it passed over the Jordan, the waters of the Jordan were cut off. So these stones shall be to the people of Israel a memorial forever."

[8]And the people of Israel did just as Joshua commanded and took up twelve stones out of the midst of the Jordan, according to the number of the tribes of the people of Israel, just as the LORD told Joshua. And they carried them over with them to the place where they lodged and laid them down [1] there. [9]And Joshua set up twelve stones in the midst of the Jordan, in the place where the feet of the priests bearing the ark of the covenant had stood; and they are there to this day. [10]For the priests bearing the ark stood in the midst of the Jordan until everything was finished that the LORD commanded Joshua to tell the people, according to all that Moses had commanded Joshua.

The people passed over in haste. [11]And when all the people had finished passing over, the ark of the LORD and the priests passed over before the people. [12]The sons of Reuben and the sons of Gad and the half-tribe of Manasseh passed over armed before the people of Israel, as Moses had told them. [13]About 40,000 ready for war passed over before the LORD for battle, to the plains of Jericho. [14]On that day the LORD exalted Joshua in the sight of all Israel, and they stood in awe of him just as they had stood in awe of Moses, all the days of his life.

[15]And the LORD said to Joshua, [16]“Command the priests bearing the ark of the testimony to come up out of the Jordan.” [17]So Joshua commanded the priests, “Come up out of the Jordan.” [18]And when the priests bearing the ark of the covenant of the LORD came up from the midst of the Jordan, and the soles of the priests' feet were lifted up on dry ground, the waters of the Jordan returned to their place and overflowed all its banks, as before.

[19]†The people came up out of the Jordan on the tenth day of the first month, and they encamped at Gilgal on the east border of Jericho. [20]And those twelve stones, which they took out of the Jordan, Joshua set up at Gilgal. [21]And he said to the people of Israel, “When your children ask their fathers in times to come, ‘What do these stones mean?’ [22]then you shall let your children know, ‘Israel passed over this Jordan on dry ground.’ [23]For the LORD your God dried up the waters of the Jordan for you until you passed over, as the LORD your God did to the Red Sea, which he dried up for us until we passed over, [24]so that all the peoples of the earth may know that the hand of the LORD is mighty, that you may fear the LORD your God forever.” [2]

The New Generation Circumcised

JOSHUA **5** †As soon as all the kings of the Amorites who were beyond the Jordan to the west, and all the kings of the Canaanites who were by the sea, heard that the LORD had dried up the waters of the Jordan for the people of Israel until they had crossed over, their hearts melted and there was no longer any spirit in them because of the people of Israel.

[2]†At that time the LORD said to Joshua, “Make flint knives and circumcise the sons of Israel a second time.” [3]So Joshua made flint knives and circumcised the sons of Israel at Gibeath-haaraloth. [1] [4]And this is the reason why Joshua circumcised them: all the males of the people who came out of Egypt, all the men of war, had died in the wilderness on the way after they had come out of Egypt. [5]Though all the people who came out had been circumcised, yet all the people who were born on the way in the wilderness after they had come out of Egypt had not been circumcised. [6]For the people of Israel walked forty years in the wilderness, until all the nation, the men of war who came out of Egypt, perished, because they did not obey the voice of the LORD; the LORD swore to them that he would not let them see the land that the LORD had sworn to their fathers to give to us, a land flowing with milk and honey. [7]So it was their children, whom he raised up in their place, that Joshua circumcised. For they were uncircumcised, because they had not been circumcised on the way.

[8]†When the circumcising of the whole nation was finished, they remained in their places in the camp until they were healed. [9]†And the LORD said to Joshua, “Today I have rolled away the reproach of Egypt from you.” And so the name of that place is called Gilgal [2] to this day.

First Passover in Canaan

[10]†While the people of Israel were encamped at Gilgal, they kept the Passover on the fourteenth day of the month in the evening on the plains of Jericho. [11]And the day after the Passover, on that very day, they ate of the produce of the land, unleavened cakes and parched grain. [12]†And the manna

ceased the day after they ate of the produce of the land. And there was no longer manna for the people of Israel, but they ate of the fruit of the land of Canaan that year.

The Commander of the LORD's Army

[13]‡When Joshua was by Jericho, he lifted up his eyes and looked, and behold, a man was standing before him with his drawn sword in his hand. And Joshua went to him and said to him, “Are you for us, or for our adversaries?” [14]And he said, “No; but I am the commander of the army of the LORD. Now I have come.” And Joshua fell on his face to the earth and worshiped and said to him, “What does my lord say to his servant?” [15]And the commander of the LORD's army said to Joshua, “Take off your sandals from your feet, for the place where you are standing is holy.” And Joshua did so.

The Fall of Jericho

JOSHUA **6** †Now Jericho was shut up inside and outside because of the people of Israel. None went out, and none came in. [2]And the LORD said to Joshua, “See, I have given Jericho into your hand, with its king and mighty men of valor. [3]‡You shall march around the city, all the men of war going around the city once. Thus shall you do for six days. [4]Seven priests shall bear seven trumpets of rams' horns before the ark. On the seventh day you shall march around the city seven times, and the priests shall blow the trumpets. [5]†And when they make a long blast with the ram's horn, when you hear the sound of the trumpet, then all the people shall shout with a great shout, and the wall of the city will fall down flat, [1] and the people shall go up, everyone straight before him.” [6]So Joshua the son of Nun called the priests and said to them, “Take up the ark of the covenant and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.” [7]And he said to the people, “Go forward. March around the city and let the armed men pass on before the ark of the LORD.”

[8]And just as Joshua had commanded the people, the seven priests bearing the seven trumpets of rams' horns before the LORD went forward, blowing the trumpets, with the ark of the covenant of the LORD following them. [9]The armed men were walking before the priests who were blowing the trumpets, and the rear guard was walking after the ark, while the trumpets blew continually. [10]But Joshua commanded the people, “You shall not shout or make your voice heard, neither shall any word go out of your mouth, until the day I tell you to shout. Then you shall shout.” [11]So he caused the ark of the LORD to circle the city, going about it once. And they came into the camp and spent the night in the camp.

[12]Then Joshua rose early in the morning, and the priests took up the ark of the LORD. [13]And the seven priests bearing the seven trumpets of rams' horns before the ark of the LORD walked on, and they blew the trumpets continually. And the armed men were walking before them, and the rear guard was walking after the ark of the LORD, while the trumpets blew continually. [14]And the second day they marched around the city once, and returned into the camp. So they did for six days.

[15]On the seventh day they rose early, at the dawn of day, and marched around the city in the same manner seven times. It was only on that day that they marched around the city seven times. [16]‡And at the seventh time, when the priests had blown the trumpets, Joshua said to the people, “Shout, for the LORD has given you the city. [17]‡And the city and all that is within it shall be devoted to the LORD for destruction. [2] Only Rahab the prostitute and all who are with her in her house shall live, because she hid the messengers whom we sent. [18]But you, keep yourselves from the things devoted to destruction, lest when you have devoted them you take any of the devoted things and make the camp of Israel a thing for destruction and bring trouble upon it. [19]But all silver and gold, and every vessel of bronze and iron, are holy to the LORD; they shall go into the treasury of the LORD.” [20]So the people shouted, and the trumpets were blown. As soon as the people heard the sound of the trumpet, the people shouted a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they captured the city. [21]Then they devoted all in the city to destruction, both men and women, young and old, oxen, sheep, and donkeys, with the edge of the sword.

[22]‡But to the two men who had spied out the land, Joshua said, “Go into the prostitute's house and bring out from there the woman and all who belong to her, as you swore to her.” [23]So the young men who had been spies went in and brought out Rahab and her father and mother and brothers and all who belonged to her. And they brought all her relatives and put them outside the camp of Israel. [24]And they burned the city with fire, and everything in it. Only the silver and gold, and the vessels of bronze and of iron, they put into the treasury of the house of the LORD. [25]But Rahab the prostitute and her father's household and all who belonged to her, Joshua saved alive. And she has lived in Israel to this day, because she hid the messengers whom Joshua sent to spy out Jericho.

[26]‡Joshua laid an oath on them at that time, saying, “Cursed before the LORD be the man who rises up and rebuilds this city, Jericho.

> “At the cost of his firstborn shall he
>   lay its foundation,
> and at the cost of his youngest son

shall he set up its gates."

[27]†So the LORD was with Joshua, and his fame was in all the land.

Israel Defeated at Ai

JOSHUA 7 ‡But the people of Israel broke faith in regard to the devoted things, for Achan the son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah, took some of the devoted things. And the anger of the LORD burned against the people of Israel.

[2]†Joshua sent men from Jericho to Ai, which is near Beth-aven, east of Bethel, and said to them, “Go up and spy out the land.” And the men went up and spied out Ai. [3]†And they returned to Joshua and said to him, “Do not have all the people go up, but let about two or three thousand men go up and attack Ai. Do not make the whole people toil up there, for they are few.” [4]So about 3,000 men went up there from the people. And they fled before the men of Ai, [5]and the men of Ai killed about thirty-six of their men and chased them before the gate as far as Shebarim and struck them at the descent. And the hearts of the people melted and became as water.

[6]Then Joshua tore his clothes and fell to the earth on his face before the ark of the LORD until the evening, he and the elders of Israel. And they put dust on their heads. [7]And Joshua said, “Alas, O Lord GOD, why have you brought this people over the Jordan at all, to give us into the hands of the Amorites, to destroy us? Would that we had been content to dwell beyond the Jordan! [8]O Lord, what can I say, when Israel has turned their backs before their enemies! [9]†For the Canaanites and all the inhabitants of the land will hear of it and will surround us and cut off our name from the earth. And what will you do for your great name?”

The Sin of Achan

[10]The LORD said to Joshua, “Get up! Why have you fallen on your face? [11]Israel has sinned; they have transgressed my covenant that I commanded them; they have taken some of the devoted things; they have stolen and lied and put them among their own belongings. [12]Therefore the people of Israel cannot stand before their enemies. They turn their backs before their enemies, because they have become devoted for destruction. [1] I will be

with you no more, unless you destroy the devoted things from among you. [13]Get up! Consecrate the people and say, ‘Consecrate yourselves for tomorrow; for thus says the LORD, God of Israel, “There are devoted things in your midst, O Israel. You cannot stand before your enemies until you take away the devoted things from among you.” [14]In the morning therefore you shall be brought near by your tribes. And the tribe that the LORD takes by lot shall come near by clans. And the clan that the LORD takes shall come near by households. And the household that the LORD takes shall come near man by man. [15]‡And he who is taken with the devoted things shall be burned with fire, he and all that he has, because he has transgressed the covenant of the LORD, and because he has done an outrageous thing in Israel.’”

[16]So Joshua rose early in the morning and brought Israel near tribe by tribe, and the tribe of Judah was taken. [17]And he brought near the clans of Judah, and the clan of the Zerahites was taken. And he brought near the clan of the Zerahites man by man, and Zabdi was taken. [18]And he brought near his household man by man, and Achan the son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah, was taken. [19]Then Joshua said to Achan, “My son, give glory to the LORD God of Israel and give praise [2] to him. And tell me now what you have done; do not hide it from me.” [20]And Achan answered Joshua, “Truly I have sinned against the LORD God of Israel, and this is what I did: [21]‡when I saw among the spoil a beautiful cloak from Shinar, and 200 shekels of silver, and a bar of gold weighing 50 shekels, [3] then I coveted them and took them. And see, they are hidden in the earth inside my tent, with the silver underneath.”

[22]So Joshua sent messengers, and they ran to the tent; and behold, it was hidden in his tent with the silver underneath. [23]And they took them out of the tent and brought them to Joshua and to all the people of Israel. And they laid them down before the LORD. [24]‡And Joshua and all Israel with him took Achan the son of Zerah, and the silver and the cloak and the bar of gold, and his sons and daughters and his oxen and donkeys and sheep and his tent and all that he had. And they brought them up to the Valley of Achor. [25]And Joshua said, “Why did you bring trouble on us? The LORD brings trouble on you today.” And all Israel stoned him with stones. They burned them with fire and stoned them with stones. [26]And they raised over him a great heap of

stones that remains to this day. Then the LORD turned from his burning anger. Therefore, to this day the name of that place is called the Valley of Achor. [4]

The Fall of Ai

JOSHUA **8** And the LORD said to Joshua, “Do not fear and do not be dismayed. Take all the fighting men with you, and arise, go up to Ai. See, I have given into your hand the king of Ai, and his people, his city, and his land. [2]And you shall do to Ai and its king as you did to Jericho and its king. Only its spoil and its livestock you shall take as plunder for yourselves. Lay an ambush against the city, behind it.”

[3]†So Joshua and all the fighting men arose to go up to Ai. And Joshua chose 30,000 mighty men of valor and sent them out by night. [4]And he commanded them, “Behold, you shall lie in ambush against the city, behind it. Do not go very far from the city, but all of you remain ready. [5]And I and all the people who are with me will approach the city. And when they come out against us just as before, we shall flee before them. [6]And they will come out after us, until we have drawn them away from the city. For they will say, ‘They are fleeing from us, just as before.’ So we will flee before them. [7]†Then you shall rise up from the ambush and seize the city, for the LORD your God will give it into your hand. [8]And as soon as you have taken the city, you shall set the city on fire. You shall do according to the word of the LORD. See, I have commanded you.” [9]So Joshua sent them out. And they went to the place of ambush and lay between Bethel and Ai, to the west of Ai, but Joshua spent that night among the people.

[10]Joshua arose early in the morning and mustered the people and went up, he and the elders of Israel, before the people to Ai. [11]And all the fighting men who were with him went up and drew near before the city and encamped on the north side of Ai, with a ravine between them and Ai. [12]He took about 5,000 men and set them in ambush between Bethel and Ai, to the west of the city. [13]So they stationed the forces, the main encampment that was north of the city and its rear guard west of the city. But Joshua spent that night in the valley. [14]And as soon as the king of Ai saw this, he and all his people, the men of the city, hurried and went out early to the appointed place [1] toward the Arabah to meet Israel in battle. But he did not know that there was an ambush against him behind the city. [15]And Joshua and all Israel pretended to be beaten before them and fled in the direction of the

wilderness. [16]So all the people who were in the city were called together to pursue them, and as they pursued Joshua they were drawn away from the city. [17]Not a man was left in Ai or Bethel who did not go out after Israel. They left the city open and pursued Israel.

[18]†Then the LORD said to Joshua, “Stretch out the javelin that is in your hand toward Ai, for I will give it into your hand.” And Joshua stretched out the javelin that was in his hand toward the city. [19]And the men in the ambush rose quickly out of their place, and as soon as he had stretched out his hand, they ran and entered the city and captured it. And they hurried to set the city on fire. [20]So when the men of Ai looked back, behold, the smoke of the city went up to heaven, and they had no power to flee this way or that, for the people who fled to the wilderness turned back against the pursuers. [21]And when Joshua and all Israel saw that the ambush had captured the city, and that the smoke of the city went up, then they turned back and struck down the men of Ai. [22]And the others came out from the city against them, so they were in the midst of Israel, some on this side, and some on that side. And Israel struck them down, until there was left none that survived or escaped. [23]But the king of Ai they took alive, and brought him near to Joshua.

[24]When Israel had finished killing all the inhabitants of Ai in the open wilderness where they pursued them, and all of them to the very last had fallen by the edge of the sword, all Israel returned to Ai and struck it down with the edge of the sword. [25]And all who fell that day, both men and women, were 12,000, all the people of Ai. [26]But Joshua did not draw back his hand with which he stretched out the javelin until he had devoted all the inhabitants of Ai to destruction. [2] [27]Only the livestock and the spoil of that city Israel took as their plunder, according to the word of the LORD that he commanded Joshua. [28]So Joshua burned Ai and made it forever a heap of ruins, as it is to this day. [29]†And he hanged the king of Ai on a tree until evening. And at sunset Joshua commanded, and they took his body down from the tree and threw it at the entrance of the gate of the city and raised over it a great heap of stones, which stands there to this day.

Joshua Renews the Covenant

[30]‡‡At that time Joshua built an altar to the Lord, the God of Israel, on Mount Ebal, [31]just as Moses the servant of the Lord had commanded the people of Israel, as it is written in the Book of the Law of Moses, "an altar of uncut stones, upon which no man has wielded an iron tool." And they offered on it burnt offerings to the Lord and sacrificed peace offerings. [32]And there, in the presence of the people of Israel, he wrote on the stones a copy of the law of Moses, which he had written. [33]And all Israel, sojourner as well as native born, with their elders and officers and their judges, stood on opposite sides of the ark before the Levitical priests who carried the ark of the covenant of the Lord, half of them in front of Mount Gerizim and half of them in front of Mount Ebal, just as Moses the servant of the Lord had commanded at the first, to bless the people of Israel. [34]And afterward he read all the words of the law, the blessing and the curse, according to all that is written in the Book of the Law. [35]There was not a word of all that Moses commanded that Joshua did not read before all the assembly of Israel, and the women, and the little ones, and the sojourners who lived [3] among them.

The Gibeonite Deception

JOSHUA **9** As soon as all the kings who were beyond the Jordan in the hill country and in the lowland all along the coast of the Great Sea toward Lebanon, the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, heard of this, [2]they gathered together as one to fight against Joshua and Israel.

[3]†But when the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai, [4]‡they on their part acted with cunning and went and made ready provisions and took worn-out sacks for their donkeys, and wineskins, worn-out and torn and mended, [5]with worn-out, patched sandals on their feet, and worn-out clothes. And all their provisions were dry and crumbly. [6]And they went to Joshua in the camp at Gilgal and said to him and to the men of Israel, “We have come from a distant country, so now make a covenant with us.” [7]But the men of Israel said to the Hivites, “Perhaps you live among us; then how can we make a covenant with you?” [8]They said to Joshua, “We are your servants.” And Joshua said to them, “Who are you? And where do you come from?” [9]They said to him, “From a very distant country your servants have come, because of the name of the LORD your God. For we have heard a report of him, and all that he did in Egypt, [10]and all that he did to the two kings of the Amorites who were beyond the Jordan, to Sihon the king of Heshbon, and to Og king of Bashan, who lived in Ashtaroth. [11]So our elders and all the inhabitants of our country said to us, ‘Take provisions in your hand for the journey and go to meet them and say to them, “We are your servants. Come now, make a covenant with us.”’ [12]Here is our bread. It was still warm when we took it from our houses as our food for the journey on the day we set out to come to you, but now, behold, it is dry and crumbly. [13]These wineskins were new when we filled them, and behold, they have burst. And these garments and sandals of ours are worn out from the very long journey.” [14]So the men took some of their provisions, but did not ask counsel from the LORD. [15]†And Joshua made peace with them and made a covenant with them, to let them live, and the leaders of the congregation swore to them.

[16]At the end of three days after they had made a covenant with them, they heard that they were their neighbors and that they lived among them. [17]And the people of Israel set out and reached their cities on the third day. Now their cities were Gibeon, Chephirah, Beeroth, and Kiriath-jearim. [18]But the people of Israel did not attack them, because the leaders of the congregation had sworn to them by the LORD, the God of Israel. Then all the congregation murmured against the leaders. [19]But all the leaders said to all the congregation, “We have sworn to them by the LORD, the God of Israel, and now we may not touch them. [20]This we will do to them: let them live, lest wrath be upon us, because of the oath that we swore to them.” [21][‡]And the leaders said to them, “Let them live.” So they became cutters of wood and drawers of water for all the congregation, just as the leaders had said of them.

[22]Joshua summoned them, and he said to them, “Why did you deceive us, saying, ‘We are very far from you,’ when you dwell among us? [23]Now therefore you are cursed, and some of you shall never be anything but servants, cutters of wood and drawers of water for the house of my God.” [24]They answered Joshua, “Because it was told to your servants for a certainty that the LORD your God had commanded his servant Moses to give you all the land and to destroy all the inhabitants of the land from before you—so we feared greatly for our lives because of you and did this thing. [25]And now, behold, we are in your hand. Whatever seems good and right in your sight to do to us, do it.” [26]So he did this to them and delivered them out of the hand of the people of Israel, and they did not kill them. [27]But Joshua made them that day cutters of wood and drawers of water for the congregation and for the altar of the LORD, to this day, in the place that he should choose.

The Sun Stands Still

JOSHUA **10** ‡As soon as Adoni-zedek, king of Jerusalem, heard how Joshua had captured Ai and had devoted it to destruction, [1] doing to Ai and its king as he had done to Jericho and its king, and how the inhabitants of Gibeon had made peace with Israel and were among them, [2]he [2] feared greatly, because Gibeon was a great city, like one of the royal cities, and because it was greater than Ai, and all its men were warriors. [3]So Adoni-zedek king of Jerusalem sent to Hoham king of Hebron, to Piram king of Jarmuth, to Japhia king of Lachish, and to Debir king of Eglon, saying, [4]“Come up to me and help me, and let us strike Gibeon. For it has made peace with Joshua and with the people of Israel.” [5]Then the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon, gathered their forces and went up with all their armies and encamped against Gibeon and made war against it.

[6]And the men of Gibeon sent to Joshua at the camp in Gilgal, saying, “Do not relax your hand from your servants. Come up to us quickly and save us and help us, for all the kings of the Amorites who dwell in the hill country are gathered against us.” [7]So Joshua went up from Gilgal, he and all the people of war with him, and all the mighty men of valor. [8]And the LORD said to Joshua, “Do not fear them, for I have given them into your hands. Not a man of them shall stand before you.” [9]So Joshua came upon them suddenly, having marched up all night from Gilgal. [10]And the LORD threw them into a panic before Israel, who [3] struck them with a great blow at Gibeon and chased them by the way of the ascent of Beth-horon and struck them as far as Azekah and Makkedah. [11]‡And as they fled before Israel, while they were going down the ascent of Beth-horon, the LORD threw down large stones from heaven on them as far as Azekah, and they died. There were more who died because of the hailstones than the sons of Israel killed with the sword.

[12]‡At that time Joshua spoke to the LORD in the day when the LORD gave the Amorites over to the sons of Israel, and he said in the sight of Israel,

“Sun, stand still at Gibeon,
    and moon, in the Valley of Aijalon.”
[13]‡And the sun stood still, and the moon stopped,
    until the nation took vengeance on their enemies.

Is this not written in the Book of Jashar? The sun stopped in the midst of heaven and did not hurry to set for about a whole day. [14]There has been no day like it before or since, when the LORD heeded the voice of a man, for the LORD fought for Israel.

[15]So Joshua returned, and all Israel with him, to the camp at Gilgal.

Five Amorite Kings Executed

[16]These five kings fled and hid themselves in the cave at Makkedah. [17]And it was told to Joshua, “The five kings have been found, hidden in the cave at Makkedah.” [18]And Joshua said, “Roll large stones against the mouth of the cave and set men by it to guard them, [19]but do not stay there yourselves. Pursue your enemies; attack their rear guard. Do not let them enter their cities, for the LORD your God has given them into your hand.” [20]When Joshua and the sons of Israel had finished striking them with a great blow until they were wiped out, and when the remnant that remained of them had entered into the fortified cities, [21]then all the people returned safe to Joshua in the camp at Makkedah. Not a man moved his tongue against any of the people of Israel.

[22]Then Joshua said, “Open the mouth of the cave and bring those five kings out to me from the cave.” [23]And they did so, and brought those five kings out to him from the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. [24]‡And when they brought those kings out to Joshua, Joshua summoned all the men of Israel and said to the chiefs of the men of war who had gone with him, “Come near; put your feet on the necks of these kings.” Then they came near and put their feet on their necks. [25]And Joshua said to them, “Do not be afraid or dismayed; be strong and courageous. For thus the LORD will do to all your enemies against whom you fight.” [26]And afterward Joshua struck them and put them to death, and he hanged them on five trees. And they

hung on the trees until evening. [27]But at the time of the going down of the sun, Joshua commanded, and they took them down from the trees and threw them into the cave where they had hidden themselves, and they set large stones against the mouth of the cave, which remain to this very day.

[28]As for Makkedah, Joshua captured it on that day and struck it, and its king, with the edge of the sword. He devoted to destruction every person in it; he left none remaining. And he did to the king of Makkedah just as he had done to the king of Jericho.

Conquest of Southern Canaan

[29]Then Joshua and all Israel with him passed on from Makkedah to Libnah and fought against Libnah. [30]And the LORD gave it also and its king into the hand of Israel. And he struck it with the edge of the sword, and every person in it; he left none remaining in it. And he did to its king as he had done to the king of Jericho.

[31]Then Joshua and all Israel with him passed on from Libnah to Lachish and laid siege to it and fought against it. [32]And the LORD gave Lachish into the hand of Israel, and he captured it on the second day and struck it with the edge of the sword, and every person in it, as he had done to Libnah.

[33]Then Horam king of Gezer came up to help Lachish. And Joshua struck him and his people, until he left none remaining.

[34]Then Joshua and all Israel with him passed on from Lachish to Eglon. And they laid siege to it and fought against it. [35]And they captured it on that day, and struck it with the edge of the sword. And he devoted every person in it to destruction that day, as he had done to Lachish.

[36]Then Joshua and all Israel with him went up from Eglon to Hebron. And they fought against it [37]and captured it and struck it with the edge of the sword, and its king and its towns, and every person in it. He left none remaining, as he had done to Eglon, and devoted it to destruction and every person in it.

[38]Then Joshua and all Israel with him turned back to Debir and fought against it [39]and he captured it with its king and all its towns. And they struck them with the edge of the sword and devoted to destruction every person in it; he left none remaining. Just as he had done to Hebron and to Libnah and its king, so he did to Debir and to its king.

[40]†So Joshua struck the whole land, the hill country and the Negeb and the lowland and the slopes, and all their kings. He left none remaining, but devoted to destruction all that breathed, just as the LORD God of Israel commanded. [41]And Joshua struck them from Kadesh-barnea as far as Gaza, and all the country of Goshen, as far as Gibeon. [42]†And Joshua captured all these kings and their land at one time, because the LORD God of Israel fought for Israel. [43]Then Joshua returned, and all Israel with him, to the camp at Gilgal.

Conquests in Northern Canaan

JOSHUA **11** †When Jabin, king of Hazor, heard of this, he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph, [2]†and to the kings who were in the northern hill country, and in the Arabah south of Chinneroth, and in the lowland, and in Naphoth-dor on the west, [3]to the Canaanites in the east and the west, the Amorites, the Hittites, the Perizzites, and the Jebusites in the hill country, and the Hivites under Hermon in the land of Mizpah. [4]And they came out with all their troops, a great horde, in number like the sand that is on the seashore, with very many horses and chariots. [5]†And all these kings joined their forces and came and encamped together at the waters of Merom to fight against Israel.

[6]†And the LORD said to Joshua, “Do not be afraid of them, for tomorrow at this time I will give over all of them, slain, to Israel. You shall hamstring their horses and burn their chariots with fire.” [7]So Joshua and all his warriors came suddenly against them by the waters of Merom and fell upon them. [8]†And the LORD gave them into the hand of Israel, who struck them and chased them as far as Great Sidon and Misrephoth-maim, and eastward as far as the Valley of Mizpeh. And they struck them until he left none remaining. [9]And Joshua did to them just as the LORD said to him: he hamstrung their horses and burned their chariots with fire.

[10]And Joshua turned back at that time and captured Hazor and struck its king with the sword, for Hazor formerly was the head of all those kingdoms. [11]And they struck with the sword all who were in it, devoting them to destruction; [1] there was none left that breathed. And he burned Hazor with fire. [12]†And all the cities of those kings, and all their kings, Joshua captured, and struck them with the edge of the sword, devoting them to destruction, just as Moses the servant of the LORD had commanded. [13]But none of the cities that stood on mounds did Israel burn, except Hazor alone; that Joshua burned. [14]And all the spoil of these cities and the livestock, the people of Israel took for their plunder. But every man they struck with the edge of the sword until they had destroyed them, and they did not leave any who breathed. [15]Just as the LORD had commanded Moses his servant, so

Moses commanded Joshua, and so Joshua did. He left nothing undone of all that the LORD had commanded Moses.

[16]‡So Joshua took all that land, the hill country and all the Negeb and all the land of Goshen and the lowland and the Arabah and the hill country of Israel and its lowland [17]from Mount Halak, which rises toward Seir, as far as Baal-gad in the Valley of Lebanon below Mount Hermon. And he captured all their kings and struck them and put them to death. [18]†Joshua made war a long time with all those kings. [19]There was not a city that made peace with the people of Israel except the Hivites, the inhabitants of Gibeon. They took them all in battle. [20]†For it was the LORD's doing to harden their hearts that they should come against Israel in battle, in order that they should be devoted to destruction and should receive no mercy but be destroyed, just as the LORD commanded Moses.

[21]†And Joshua came at that time and cut off the Anakim from the hill country, from Hebron, from Debir, from Anab, and from all the hill country of Judah, and from all the hill country of Israel. Joshua devoted them to destruction with their cities. [22]†There was none of the Anakim left in the land of the people of Israel. Only in Gaza, in Gath, and in Ashdod did some remain. [23]†So Joshua took the whole land, according to all that the LORD had spoken to Moses. And Joshua gave it for an inheritance to Israel according to their tribal allotments. And the land had rest from war.

Kings Defeated by Moses

JOSHUA **12** ‡Now these are the kings of the land whom the people of Israel defeated and took possession of their land beyond the Jordan toward the sunrise, from the Valley of the Arnon to Mount Hermon, with all the Arabah eastward: [2]Sihon king of the Amorites who lived at Heshbon and ruled from Aroer, which is on the edge of the Valley of the Arnon, and from the middle of the valley as far as the river Jabbok, the boundary of the Ammonites, that is, half of Gilead, [3]and the Arabah to the Sea of Chinneroth eastward, and in the direction of Beth-jeshimoth, to the Sea of the Arabah, the Salt Sea, southward to the foot of the slopes of Pisgah; [4]and Og [1] king of Bashan, one of the remnant of the Rephaim, who lived at Ashtaroth and at Edrei [5]and ruled over Mount Hermon and Salecah and all Bashan to the boundary of the Geshurites and the Maacathites, and over half of Gilead to the boundary of Sihon king of Heshbon. [6]Moses, the servant of the LORD, and the people of Israel defeated them. And Moses the servant of the LORD gave their land for a possession to the Reubenites and the Gadites and the half-tribe of Manasseh.

Kings Defeated by Joshua

[7]And these are the kings of the land whom Joshua and the people of Israel defeated on the west side of the Jordan, from Baal-gad in the Valley of Lebanon to Mount Halak, that rises toward Seir (and Joshua gave their land to the tribes of Israel as a possession according to their allotments, [8]in the hill country, in the lowland, in the Arabah, in the slopes, in the wilderness, and in the Negeb, the land of the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites): [9]the king of Jericho, one; the king of Ai, which is beside Bethel, one; [10]the king of Jerusalem, one; the king of Hebron, one; [11]the king of Jarmuth, one; the king of Lachish, one; [12]the king of Eglon, one; the king of Gezer, one; [13]the king of Debir, one; the king of Geder, one; [14]the king of Hormah, one; the king of Arad, one; [15]the king of Libnah, one; the king of Adullam, one; [16]the king of Makkedah, one; the king of Bethel, one; [17]the king of Tappuah, one; the king of Hepher, one; [18]the king of Aphek, one; the king of Lasharon, one; [19]the king of Madon,

one; the king of Hazor, one; [20]the king of Shimron-meron, one; the king of Achshaph, one; [21]the king of Taanach, one; the king of Megiddo, one; [22]the king of Kedesh, one; the king of Jokneam in Carmel, one; [23]the king of Dor in Naphath-dor, one; the king of Goiim in Galilee, [2] one; [24]†the king of Tirzah, one: in all, thirty-one kings.

Land Still to Be Conquered

JOSHUA **13** ‡†Now Joshua was old and advanced in years, and the LORD said to him, “You are old and advanced in years, and there remains yet very much land to possess. [2]This is the land that yet remains: all the regions of the Philistines, and all those of the Geshurites [3]†(from the Shihor, which is east of Egypt, northward to the boundary of Ekron, it is counted as Canaanite; there are five rulers of the Philistines, those of Gaza, Ashdod, Ashkelon, Gath, and Ekron), and those of the Avvim, [4]in the south, all the land of the Canaanites, and Mearah that belongs to the Sidonians, to Aphek, to the boundary of the Amorites, [5]and the land of the Gebalites, and all Lebanon, toward the sunrise, from Baal-gad below Mount Hermon to Lebo-hamath, [6]all the inhabitants of the hill country from Lebanon to Misrephoth-maim, even all the Sidonians. I myself will drive them out from before the people of Israel. Only allot the land to Israel for an inheritance, as I have commanded you. [7]†Now therefore divide this land for an inheritance to the nine tribes and half the tribe of Manasseh.”

The Inheritance East of the Jordan

[8]With the other half of the tribe of Manasseh [1] the Reubenites and the Gadites received their inheritance, which Moses gave them, beyond the Jordan eastward, as Moses the servant of the LORD gave them: [9]from Aroer, which is on the edge of the Valley of the Arnon, and the city that is in the middle of the valley, and all the tableland of Medeba as far as Dibon; [10]and all the cities of Sihon king of the Amorites, who reigned in Heshbon, as far as the boundary of the Ammonites; [11]and Gilead, and the region of the Geshurites and Maacathites, and all Mount Hermon, and all Bashan to Salecah; [12]all the kingdom of Og in Bashan, who reigned in Ashtaroth and in Edrei (he alone was left of the remnant of the Rephaim); these Moses had struck and driven out. [13]Yet the people of Israel did not drive out the Geshurites or the Maacathites, but Geshur and Maacath dwell in the midst of Israel to this day.

[14]To the tribe of Levi alone Moses gave no inheritance. The offerings by fire to the LORD God of Israel are their inheritance, as he said to him.

[15]And Moses gave an inheritance to the tribe of the people of Reuben according to their clans. [16]So their territory was from Aroer, which is on the edge of the Valley of the Arnon, and the city that is in the middle of the valley, and all the tableland by Medeba; [17]with Heshbon, and all its cities that are in the tableland; Dibon, and Bamoth-baal, and Beth-baal-meon, [18]and Jahaz, and Kedemoth, and Mephaath, [19]and Kiriathaim, and Sibmah, and Zereth-shahar on the hill of the valley, [20]and Beth-peor, and the slopes of Pisgah, and Beth-jeshimoth, [21]that is, all the cities of the tableland, and all the kingdom of Sihon king of the Amorites, who reigned in Heshbon, whom Moses defeated with the leaders of Midian, Evi and Rekem and Zur and Hur and Reba, the princes of Sihon, who lived in the land. [22]‡Balaam also, the son of Beor, the one who practiced divination, was killed with the sword by the people of Israel among the rest of their slain. [23]And the border of the people of Reuben was the Jordan as a boundary. This was the inheritance of the people of Reuben, according to their clans with their cities and villages.

[24]Moses gave an inheritance also to the tribe of Gad, to the people of Gad, according to their clans. [25]Their territory was Jazer, and all the cities of Gilead, and half the land of the Ammonites, to Aroer, which is east of Rabbah, [26]and from Heshbon to Ramath-mizpeh and Betonim, and from Mahanaim to the territory of Debir, [2] [27]and in the valley Beth-haram, Beth-nimrah, Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, having the Jordan as a boundary, to the lower end of the Sea of Chinnereth, eastward beyond the Jordan. [28]This is the inheritance of the people of Gad according to their clans, with their cities and villages.

[29]And Moses gave an inheritance to the half-tribe of Manasseh. It was allotted to the half-tribe of the people of Manasseh according to their clans. [30]Their region extended from Mahanaim, through all Bashan, the whole kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan, sixty cities, [31]and half Gilead, and Ashtaroth, and Edrei, the cities of the kingdom of Og in Bashan. These were allotted to the people of

Machir the son of Manasseh for the half of the people of Machir according to their clans.

[32]These are the inheritances that Moses distributed in the plains of Moab, beyond the Jordan east of Jericho. [33]†But to the tribe of Levi Moses gave no inheritance; the LORD God of Israel is their inheritance, just as he said to them.

The Inheritance West of the Jordan

JOSHUA **14** ‡These are the inheritances that the people of Israel received in the land of Canaan, which Eleazar the priest and Joshua the son of Nun and the heads of the fathers' houses of the tribes of the people of Israel gave them to inherit. [2]Their inheritance was by lot, just as the LORD had commanded by the hand of Moses for the nine and one-half tribes. [3]For Moses had given an inheritance to the two and one-half tribes beyond the Jordan, but to the Levites he gave no inheritance among them. [4]For the people of Joseph were two tribes, Manasseh and Ephraim. And no portion was given to the Levites in the land, but only cities to dwell in, with their pasturelands for their livestock and their substance. [5]‡The people of Israel did as the LORD commanded Moses; they allotted the land.

Caleb's Request and Inheritance

[6]‡Then the people of Judah came to Joshua at Gilgal. And Caleb the son of Jephunneh the Kenizzite said to him, “You know what the LORD said to Moses the man of God in Kadesh-barnea concerning you and me. [7]I was forty years old when Moses the servant of the LORD sent me from Kadesh-barnea to spy out the land, and I brought him word again as it was in my heart. [8]But my brothers who went up with me made the heart of the people melt; yet I wholly followed the LORD my God. [9]And Moses swore on that day, saying, ‘Surely the land on which your foot has trodden shall be an inheritance for you and your children forever, because you have wholly followed the LORD my God.’ [10]‡And now, behold, the LORD has kept me alive, just as he said, these forty-five years since the time that the LORD spoke this word to Moses, while Israel walked in the wilderness. And now, behold, I am this day eighty-five years old. [11]I am still as strong today as I was in the day that Moses sent me; my strength now is as my strength was then, for war and for going and coming. [12]‡So now give me this hill country of which the LORD spoke on that day, for you heard on that day how the Anakim were there, with great fortified cities. It may be that the LORD will be with me, and I shall drive them out just as the LORD said.”

[13]Then Joshua blessed him, and he gave Hebron to Caleb the son of Jephunneh for an inheritance. [14]Therefore Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite to this day, because he wholly followed the LORD, the God of Israel. [15]†Now the name of Hebron formerly was Kiriath-arba. [1] (Arba [2] was the greatest man among the Anakim.) And the land had rest from war.

The Allotment for Judah

JOSHUA **15** ‡The allotment for the tribe of the people of Judah according to their clans reached southward to the boundary of Edom, to the wilderness of Zin at the farthest south. [2]And their south boundary ran from the end of the Salt Sea, from the bay that faces southward. [3]It goes out southward of the ascent of Akrabbim, passes along to Zin, and goes up south of Kadesh-barnea, along by Hezron, up to Addar, turns about to Karka, [4]passes along to Azmon, goes out by the Brook of Egypt, and comes to its end at the sea. This shall be your south boundary. [5]And the east boundary is the Salt Sea, to the mouth of the Jordan. And the boundary on the north side runs from the bay of the sea at the mouth of the Jordan. [6]And the boundary goes up to Beth-hoglah and passes along north of Beth-arabah. And the boundary goes up to the stone of Bohan the son of Reuben. [7]And the boundary goes up to Debir from the Valley of Achor, and so northward, turning toward Gilgal, which is opposite the ascent of Adummim, which is on the south side of the valley. And the boundary passes along to the waters of En-shemesh and ends at En-rogel. [8]Then the boundary goes up by the Valley of the Son of Hinnom at the southern shoulder of the Jebusite (that is, Jerusalem). And the boundary goes up to the top of the mountain that lies over against the Valley of Hinnom, on the west, at the northern end of the Valley of Rephaim. [9]Then the boundary extends from the top of the mountain to the spring of the waters of Nephtoah, and from there to the cities of Mount Ephron. Then the boundary bends around to Baalah (that is, Kiriath-jearim). [10]And the boundary circles west of Baalah to Mount Seir, passes along to the northern shoulder of Mount Jearim (that is, Chesalon), and goes down to Beth-shemesh and passes along by Timnah. [11]The boundary goes out to the shoulder of the hill north of Ekron, then the boundary bends around to Shikkeron and passes along to Mount Baalah and goes out to Jabneel. Then the boundary comes to an end at the sea. [12]And the west boundary was the Great Sea with its coastline. This is the boundary around the people of Judah according to their clans.

[13]According to the commandment of the LORD to Joshua, he gave to Caleb the son of Jephunneh a portion among the people of Judah, Kiriath-arba, that is, Hebron (Arba was the father of Anak). [14]And Caleb drove out from

there the three sons of Anak, Sheshai and Ahiman and Talmai, the descendants of Anak. [15]And he went up from there against the inhabitants of Debir. Now the name of Debir formerly was Kiriath-sepher. [16]And Caleb said, “Whoever strikes Kiriath-sepher and captures it, to him will I give Achsah my daughter as wife.” [17]‡And Othniel the son of Kenaz, the brother of Caleb, captured it. And he gave him Achsah his daughter as wife. [18]‡When she came to him, she urged him to ask her father for a field. And she got off her donkey, and Caleb said to her, “What do you want?” [19]She said to him, “Give me a blessing. Since you have given me the land of the Negeb, give me also springs of water.” And he gave her the upper springs and the lower springs.

[20]‡This is the inheritance of the tribe of the people of Judah according to their clans. [21]The cities belonging to the tribe of the people of Judah in the extreme south, toward the boundary of Edom, were Kabzeel, Eder, Jagur, [22]Kinah, Dimonah, Adadah, [23]Kedesh, Hazor, Ithnan, [24]Ziph, Telem, Bealoth, [25]Hazor-hadattah, Kerioth-hezron (that is, Hazor), [26]Amam, Shema, Moladah, [27]Hazar-gaddah, Heshmon, Beth-pelet, [28]Hazar-shual, Beersheba, Biziothiah, [29]Baalah, Iim, Ezem, [30]Eltolad, Chesil, Hormah, [31]Ziklag, Madmannah, Sansannah, [32]Lebaoth, Shilhim, Ain, and Rimmon: in all, twenty-nine cities with their villages.

[33]And in the lowland, Eshtaol, Zorah, Ashnah, [34]Zanoah, En-gannim, Tappuah, Enam, [35]Jarmuth, Adullam, Socoh, Azekah, [36]Shaaraim, Adithaim, Gederah, Gederothaim: fourteen cities with their villages.

[37]Zenan, Hadashah, Migdal-gad, [38]Dilean, Mizpeh, Joktheel, [39]Lachish, Bozkath, Eglon, [40]Cabbon, Lahmam, Chitlish, [41]Gederoth, Beth-dagon, Naamah, and Makkedah: sixteen cities with their villages.

[42]Libnah, Ether, Ashan, [43]Iphtah, Ashnah, Nezib, [44]Keilah, Achzib, and Mareshah: nine cities with their villages.

[45]Ekron, with its towns and its villages; [46]from Ekron to the sea, all that were by the side of Ashdod, with their villages.

[47]Ashdod, its towns and its villages; Gaza, its towns and its villages; to the Brook of Egypt, and the Great Sea with its coastline.

[48]And in the hill country, Shamir, Jattir, Socoh, [49]Dannah, Kiriath-sannah (that is, Debir), [50]Anab, Eshtemoh, Anim, [51]Goshen, Holon, and Giloh: eleven cities with their villages.

[52]Arab, Dumah, Eshan, [53]Janim, Beth-tappuah, Aphekah, [54]Humtah, Kiriath-arba (that is, Hebron), and Zior: nine cities with their villages.

[55]Maon, Carmel, Ziph, Juttah, [56]Jezreel, Jokdeam, Zanoah, [57]Kain, Gibeah, and Timnah: ten cities with their villages.

[58]Halhul, Beth-zur, Gedor, [59]Maarath, Beth-anoth, and Eltekon: six cities with their villages.

[60]Kiriath-baal (that is, Kiriath-jearim), and Rabbah: two cities with their villages.

[61]In the wilderness, Beth-arabah, Middin, Secacah, [62]Nibshan, the City of Salt, and Engedi: six cities with their villages.

[63][†]But the Jebusites, the inhabitants of Jerusalem, the people of Judah could not drive out, so the Jebusites dwell with the people of Judah at Jerusalem to this day.

The Allotment for Ephraim and Manasseh

JOSHUA **16** ‡The allotment of the people of Joseph went from the Jordan by Jericho, east of the waters of Jericho, into the wilderness, going up from Jericho into the hill country to Bethel. [2]Then going from Bethel to Luz, it passes along to Ataroth, the territory of the Archites. [3]Then it goes down westward to the territory of the Japhletites, as far as the territory of Lower Beth-horon, then to Gezer, and it ends at the sea.

[4]The people of Joseph, Manasseh and Ephraim, received their inheritance.

[5]‡The territory of the people of Ephraim by their clans was as follows: the boundary of their inheritance on the east was Ataroth-addar as far as Upper Beth-horon, [6]and the boundary goes from there to the sea. On the north is Michmethath. Then on the east the boundary turns around toward Taanath-shiloh and passes along beyond it on the east to Janoah, [7]then it goes down from Janoah to Ataroth and to Naarah, and touches Jericho, ending at the Jordan. [8]From Tappuah the boundary goes westward to the brook Kanah and ends at the sea. Such is the inheritance of the tribe of the people of Ephraim by their clans, [9]together with the towns that were set apart for the people of Ephraim within the inheritance of the Manassites, all those towns with their villages. [10]‡However, they did not drive out the Canaanites who lived in Gezer, so the Canaanites have lived in the midst of Ephraim to this day but have been made to do forced labor.

JOSHUA **17** ‡Then allotment was made to the people of Manasseh, for he was the firstborn of Joseph. To Machir the firstborn of Manasseh, the father of Gilead, were allotted Gilead and Bashan, because he was a man of war. [2]And allotments were made to the rest of the people of Manasseh by their clans, Abiezer, Helek, Asriel, Shechem, Hepher, and Shemida. These were the male descendants of Manasseh the son of Joseph, by their clans.

[3]‡Now Zelophehad the son of Hepher, son of Gilead, son of Machir, son of Manasseh, had no sons, but only daughters, and these are the names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah. [4]They approached Eleazar the priest and Joshua the son of Nun and the leaders and said, “The LORD commanded Moses to give us an inheritance along with our brothers.” So according to the mouth of the LORD he gave them an inheritance among the brothers of their father. [5]Thus there fell to Manasseh ten portions, besides the land of Gilead and Bashan, which is on the other side of the Jordan, [6]because the daughters of Manasseh received an inheritance along with his sons. The land of Gilead was allotted to the rest of the people of Manasseh.

[7]The territory of Manasseh reached from Asher to Michmethath, which is east of Shechem. Then the boundary goes along southward to the inhabitants of En-tappuah. [8]The land of Tappuah belonged to Manasseh, but the town of Tappuah on the boundary of Manasseh belonged to the people of Ephraim. [9]Then the boundary went down to the brook Kanah. These cities, to the south of the brook, among the cities of Manasseh, belong to Ephraim. Then the boundary of Manasseh goes on the north side of the brook and ends at the sea, [10]the land to the south being Ephraim's and that to the north being Manasseh's, with the sea forming its boundary. On the north Asher is reached, and on the east Issachar. [11]Also in Issachar and in Asher Manasseh had Beth-shean and its villages, and Ibleam and its villages, and the inhabitants of Dor and its villages, and the inhabitants of En-dor and its villages, and the inhabitants of Taanach and its villages, and the inhabitants of Megiddo and its villages; the third is Naphath. [1] [12]‡Yet the people of Manasseh could not take possession of those cities, but the Canaanites persisted in dwelling in that land. [13]Now when the people of Israel grew

strong, they put the Canaanites to forced labor, but did not utterly drive them out.

[14]Then the people of Joseph spoke to Joshua, saying, “Why have you given me but one lot and one portion as an inheritance, although I am a numerous people, since all along the LORD has blessed me?” [15]And Joshua said to them, “If you are a numerous people, go up by yourselves to the forest, and there clear ground for yourselves in the land of the Perizzites and the Rephaim, since the hill country of Ephraim is too narrow for you.” [16]The people of Joseph said, “The hill country is not enough for us. Yet all the Canaanites who dwell in the plain have chariots of iron, both those in Beth-shean and its villages and those in the Valley of Jezreel.” [17]Then Joshua said to the house of Joseph, to Ephraim and Manasseh, “You are a numerous people and have great power. You shall not have one allotment only, [18]but the hill country shall be yours, for though it is a forest, you shall clear it and possess it to its farthest borders. For you shall drive out the Canaanites, though they have chariots of iron, and though they are strong.”

Allotment of the Remaining Land

JOSHUA **18** ‡Then the whole congregation of the people of Israel assembled at Shiloh and set up the tent of meeting there. The land lay subdued before them.

[2]There remained among the people of Israel seven tribes whose inheritance had not yet been apportioned. [3]So Joshua said to the people of Israel, “How long will you put off going in to take possession of the land, which the LORD, the God of your fathers, has given you? [4]Provide three men from each tribe, and I will send them out that they may set out and go up and down the land. They shall write a description of it with a view to their inheritances, and then come to me. [5]They shall divide it into seven portions. Judah shall continue in his territory on the south, and the house of Joseph shall continue in their territory on the north. [6]And you shall describe the land in seven divisions and bring the description here to me. And I will cast lots for you here before the LORD our God. [7]The Levites have no portion among you, for the priesthood of the LORD is their heritage. And Gad and Reuben and half the tribe of Manasseh have received their inheritance beyond the Jordan eastward, which Moses the servant of the LORD gave them.”

[8]‡So the men arose and went, and Joshua charged those who went to write the description of the land, saying, “Go up and down in the land and write a description and return to me. And I will cast lots for you here before the LORD in Shiloh.” [9]So the men went and passed up and down in the land and wrote in a book a description of it by towns in seven divisions. Then they came to Joshua to the camp at Shiloh, [10]and Joshua cast lots for them in Shiloh before the LORD. And there Joshua apportioned the land to the people of Israel, to each his portion.

The Inheritance for Benjamin

[11]‡The lot of the tribe of the people of Benjamin according to its clans came up, and the territory allotted to it fell between the people of Judah and the

people of Joseph. [12]On the north side their boundary began at the Jordan. Then the boundary goes up to the shoulder north of Jericho, then up through the hill country westward, and it ends at the wilderness of Beth-aven. [13]From there the boundary passes along southward in the direction of Luz, to the shoulder of Luz (that is, Bethel), then the boundary goes down to Ataroth-addar, on the mountain that lies south of Lower Beth-horon. [14]Then the boundary goes in another direction, turning on the western side southward from the mountain that lies to the south, opposite Beth-horon, and it ends at Kiriath-baal (that is, Kiriath-jearim), a city belonging to the people of Judah. This forms the western side. [15]And the southern side begins at the outskirts of Kiriath-jearim. And the boundary goes from there to Ephron, [1] to the spring of the waters of Nephtoah. [16]Then the boundary goes down to the border of the mountain that overlooks the Valley of the Son of Hinnom, which is at the north end of the Valley of Rephaim. And it then goes down the Valley of Hinnom, south of the shoulder of the Jebusites, and downward to En-rogel. [17]Then it bends in a northerly direction going on to En-shemesh, and from there goes to Geliloth, which is opposite the ascent of Adummim. Then it goes down to the stone of Bohan the son of Reuben, [18]and passing on to the north of the shoulder of Beth-arabah [2] it goes down to the Arabah. [19]Then the boundary passes on to the north of the shoulder of Beth-hoglah. And the boundary ends at the northern bay of the Salt Sea, at the south end of the Jordan: this is the southern border. [20]The Jordan forms its boundary on the eastern side. This is the inheritance of the people of Benjamin, according to their clans, boundary by boundary all around.

[21]Now the cities of the tribe of the people of Benjamin according to their clans were Jericho, Beth-hoglah, Emek-keziz, [22]Beth-arabah, Zemaraim, Bethel, [23]Avvim, Parah, Ophrah, [24]Chephar-ammoni, Ophni, Geba—twelve cities with their villages: [25]Gibeon, Ramah, Beeroth, [26]Mizpeh, Chephirah, Mozah, [27]Rekem, Irpeel, Taralah, [28]Zela, Haeleph, Jebus [3] (that is, Jerusalem), Gibeah [4] and Kiriath-jearim [5]—fourteen cities with their villages. This is the inheritance of the people of Benjamin according to its clans.

The Inheritance for Simeon

JOSHUA **19** ‡The second lot came out for Simeon, for the tribe of the people of Simeon, according to their clans, and their inheritance was in the midst of the inheritance of the people of Judah. [2]And they had for their inheritance Beersheba, Sheba, Moladah, [3]Hazar-shual, Balah, Ezem, [4]Eltolad, Bethul, Hormah, [5]Ziklag, Beth-marcaboth, Hazar-susah, [6]Beth-lebaoth, and Sharuhen—thirteen cities with their villages; [7]Ain, Rimmon, Ether, and Ashan—four cities with their villages, [8]together with all the villages around these cities as far as Baalath-beer, Ramah of the Negeb. This was the inheritance of the tribe of the people of Simeon according to their clans. [9]The inheritance of the people of Simeon formed part of the territory of the people of Judah. Because the portion of the people of Judah was too large for them, the people of Simeon obtained an inheritance in the midst of their inheritance.

The Inheritance for Zebulun

[10]‡The third lot came up for the people of Zebulun, according to their clans. And the territory of their inheritance reached as far as Sarid. [11]Then their boundary goes up westward and on to Mareal and touches Dabbesheth, then the brook that is east of Jokneam. [12]From Sarid it goes in the other direction eastward toward the sunrise to the boundary of Chisloth-tabor. From there it goes to Daberath, then up to Japhia. [13]From there it passes along on the east toward the sunrise to Gath-hepher, to Eth-kazin, and going on to Rimmon it bends toward Neah, [14]then on the north the boundary turns about to Hannathon, and it ends at the Valley of Iphtahel; [15]and Kattath, Nahalal, Shimron, Idalah, and Bethlehem—twelve cities with their villages. [16]This is the inheritance of the people of Zebulun, according to their clans—these cities with their villages.

The Inheritance for Issachar

[17]‡The fourth lot came out for Issachar, for the people of Issachar, according to their clans. [18]Their territory included Jezreel, Chesulloth, Shunem, [19]Hapharaim, Shion, Anaharath, [20]Rabbith, Kishion, Ebez, [21]Remeth, En-gannim, En-haddah, Beth-pazzez. [22]The boundary also touches Tabor, Shahazumah, and Beth-shemesh, and its boundary ends at the Jordan—sixteen cities with their villages. [23]This is the inheritance of the tribe of the people of Issachar, according to their clans—the cities with their villages.

The Inheritance for Asher

[24]‡The fifth lot came out for the tribe of the people of Asher according to their clans. [25]Their territory included Helkath, Hali, Beten, Achshaph, [26]Allammelech, Amad, and Mishal. On the west it touches Carmel and Shihor-libnath, [27]then it turns eastward, it goes to Beth-dagon, and touches Zebulun and the Valley of Iphtahel northward to Beth-emek and Neiel. Then it continues in the north to Cabul, [28]Ebron, Rehob, Hammon, Kanah, as far as Sidon the Great. [29]Then the boundary turns to Ramah, reaching to the fortified city of Tyre. Then the boundary turns to Hosah, and it ends at the sea; Mahalab, [1] Achzib, [30]Ummah, Aphek and Rehob—twenty-two cities with their villages. [31]This is the inheritance of the tribe of the people of Asher according to their clans—these cities with their villages.

The Inheritance for Naphtali

[32]‡The sixth lot came out for the people of Naphtali, for the people of Naphtali, according to their clans. [33]†And their boundary ran from Heleph, from the oak in Zaanannim, and Adami-nekeb, and Jabneel, as far as Lakkum, and it ended at the Jordan. [34]Then the boundary turns westward to Aznoth-tabor and goes from there to Hukkok, touching Zebulun at the south and Asher on the west and Judah on the east at the Jordan. [35]The fortified cities are Ziddim, Zer, Hammath, Rakkath, Chinnereth, [36]Adamah, Ramah, Hazor, [37]Kedesh, Edrei, En-hazor, [38]Yiron, Migdal-el, Horem, Beth-anath, and Beth-shemesh—nineteen cities with their villages. [39]This is the inheritance of the tribe of the people of Naphtali according to their clans—the cities with their villages.

The Inheritance for Dan

[40]‡The seventh lot came out for the tribe of the people of Dan, according to their clans. [41]And the territory of its inheritance included Zorah, Eshtaol, Ir-shemesh, [42]Shaalabbin, Aijalon, Ithlah, [43]Elon, Timnah, Ekron, [44]Eltekeh, Gibbethon, Baalath, [45]Jehud, Bene-berak, Gath-rimmon, [46]and Me-jarkon and Rakkon with the territory over against Joppa. [47]When the territory of the people of Dan was lost to them, the people of Dan went up and fought against Leshem, and after capturing it and striking it with the sword they took possession of it and settled in it, calling Leshem, Dan, after the name of Dan their ancestor. [48]This is the inheritance of the tribe of the people of Dan, according to their clans—these cities with their villages.

The Inheritance for Joshua

[49]‡When they had finished distributing the several territories of the land as inheritances, the people of Israel gave an inheritance among them to Joshua the son of Nun. [50]By command of the LORD they gave him the city that he asked, Timnath-serah in the hill country of Ephraim. And he rebuilt the city and settled in it.

[51]These are the inheritances that Eleazar the priest and Joshua the son of Nun and the heads of the fathers' houses of the tribes of the people of Israel distributed by lot at Shiloh before the LORD, at the entrance of the tent of meeting. So they finished dividing the land.

The Cities of Refuge

JOSHUA **20** Then the LORD said to Joshua, [2]‡“Say to the people of Israel, ‘Appoint the cities of refuge, of which I spoke to you through Moses, [3]that the manslayer who strikes any person without intent or unknowingly may flee there. They shall be for you a refuge from the avenger of blood. [4]He shall flee to one of these cities and shall stand at the entrance of the gate of the city and explain his case to the elders of that city. Then they shall take him into the city and give him a place, and he shall remain with them. [5]And if the avenger of blood pursues him, they shall not give up the manslayer into his hand, because he struck his neighbor unknowingly, and did not hate him in the past. [6]And he shall remain in that city until he has stood before the congregation for judgment, until the death of him who is high priest at the time. Then the manslayer may return to his own town and his own home, to the town from which he fled.’”

[7]So they set apart Kedesh in Galilee in the hill country of Naphtali, and Shechem in the hill country of Ephraim, and Kiriath-arba (that is, Hebron) in the hill country of Judah. [8]And beyond the Jordan east of Jericho, they appointed Bezer in the wilderness on the tableland, from the tribe of Reuben, and Ramoth in Gilead, from the tribe of Gad, and Golan in Bashan, from the tribe of Manasseh. [9]These were the cities designated for all the people of Israel and for the stranger sojourning among them, that anyone who killed a person without intent could flee there, so that he might not die by the hand of the avenger of blood, till he stood before the congregation.

Cities and Pasturelands Allotted to Levi

JOSHUA **21** ‡Then the heads of the fathers' houses of the Levites came to Eleazar the priest and to Joshua the son of Nun and to the heads of the fathers' houses of the tribes of the people of Israel. [2]And they said to them at Shiloh in the land of Canaan, “The LORD commanded through Moses that we be given cities to dwell in, along with their pasturelands for our livestock.” [3]‡So by command of the LORD the people of Israel gave to the Levites the following cities and pasturelands out of their inheritance.

[4]‡The lot came out for the clans of the Kohathites. So those Levites who were descendants of Aaron the priest received by lot from the tribes of Judah, Simeon, and Benjamin, thirteen cities.

[5]And the rest of the Kohathites received by lot from the clans of the tribe of Ephraim, from the tribe of Dan and the half-tribe of Manasseh, ten cities.

[6]The Gershonites received by lot from the clans of the tribe of Issachar, from the tribe of Asher, from the tribe of Naphtali, and from the half-tribe of Manasseh in Bashan, thirteen cities.

[7]The Merarites according to their clans received from the tribe of Reuben, the tribe of Gad, and the tribe of Zebulun, twelve cities.

[8]These cities and their pasturelands the people of Israel gave by lot to the Levites, as the LORD had commanded through Moses.

[9]Out of the tribe of the people of Judah and the tribe of the people of Simeon they gave the following cities mentioned by name, [10]which went to the descendants of Aaron, one of the clans of the Kohathites who belonged to the people of Levi; since the lot fell to them first. [11]They gave them Kiriath-arba (Arba being the father of Anak), that is Hebron, in the hill country of Judah, along with the pasturelands around it. [12]But the fields of the city and its villages had been given to Caleb the son of Jephunneh as his possession.

[13]And to the descendants of Aaron the priest they gave Hebron, the city of refuge for the manslayer, with its pasturelands, Libnah with its pasturelands, [14]Jattir with its pasturelands, Eshtemoa with its pasturelands, [15]Holon with its pasturelands, Debir with its pasturelands, [16]Ain with its pasturelands, Juttah with its pasturelands, Beth-shemesh with its pasturelands—nine cities out of these two tribes; [17]then out of the tribe of Benjamin, Gibeon with its pasturelands, Geba with its pasturelands, [18]Anathoth with its pasturelands, and Almon with its pasturelands—four cities. [19]The cities of the descendants of Aaron, the priests, were in all thirteen cities with their pasturelands.

[20]As to the rest of the Kohathites belonging to the Kohathite clans of the Levites, the cities allotted to them were out of the tribe of Ephraim. [21]To them were given Shechem, the city of refuge for the manslayer, with its pasturelands in the hill country of Ephraim, Gezer with its pasturelands, [22]Kibzaim with its pasturelands, Beth-horon with its pasturelands—four cities; [23]and out of the tribe of Dan, Elteke with its pasturelands, Gibbethon with its pasturelands, [24]Aijalon with its pasturelands, Gath-rimmon with its pasturelands—four cities; [25]and out of the half-tribe of Manasseh, Taanach with its pasturelands, and Gath-rimmon with its pasturelands—two cities. [26]The cities of the clans of the rest of the Kohathites were ten in all with their pasturelands.

[27]And to the Gershonites, one of the clans of the Levites, were given out of the half-tribe of Manasseh, Golan in Bashan with its pasturelands, the city of refuge for the manslayer, and Beeshterah with its pasturelands—two cities; [28]and out of the tribe of Issachar, Kishion with its pasturelands, Daberath with its pasturelands, [29]Jarmuth with its pasturelands, En-gannim with its pasturelands—four cities; [30]and out of the tribe of Asher, Mishal with its pasturelands, Abdon with its pasturelands, [31]Helkath with its pasturelands, and Rehob with its pasturelands—four cities; [32]and out of the tribe of Naphtali, Kedesh in Galilee with its pasturelands, the city of refuge for the manslayer, Hammoth-dor with its pasturelands, and Kartan with its pasturelands—three cities. [33]The cities of the several clans of the Gershonites were in all thirteen cities with their pasturelands.

[34]And to the rest of the Levites, the Merarite clans, were given out of the tribe of Zebulun, Jokneam with its pasturelands, Kartah with its pasturelands, [35]Dimnah with its pasturelands, Nahalal with its pasturelands—four cities; [36]and out of the tribe of Reuben, Bezer with its pasturelands, Jahaz with its pasturelands, [37]Kedemoth with its pasturelands, and Mephaath with its pasturelands—four cities; [38]and out of the tribe of Gad, Ramoth in Gilead with its pasturelands, the city of refuge for the manslayer, Mahanaim with its pasturelands, [39]Heshbon with its pasturelands, Jazer with its pasturelands—four cities in all. [40]As for the cities of the several Merarite clans, that is, the remainder of the clans of the Levites, those allotted to them were in all twelve cities.

[41]The cities of the Levites in the midst of the possession of the people of Israel were in all forty-eight cities with their pasturelands. [42]These cities each had its pasturelands around it. So it was with all these cities.

[43]†Thus the LORD gave to Israel all the land that he swore to give to their fathers. And they took possession of it, and they settled there. [44]And the LORD gave them rest on every side just as he had sworn to their fathers. Not one of all their enemies had withstood them, for the LORD had given all their enemies into their hands. [45]Not one word of all the good promises that the LORD had made to the house of Israel had failed; all came to pass.

The Eastern Tribes Return Home

JOSHUA **22** ‡At that time Joshua summoned the Reubenites and the Gadites and the half-tribe of Manasseh, [2]and said to them, “You have kept all that Moses the servant of the LORD commanded you and have obeyed my voice in all that I have commanded you. [3]You have not forsaken your brothers these many days, down to this day, but have been careful to keep the charge of the LORD your God. [4]‡And now the LORD your God has given rest to your brothers, as he promised them. Therefore turn and go to your tents in the land where your possession lies, which Moses the servant of the LORD gave you on the other side of the Jordan. [5]Only be very careful to observe the commandment and the law that Moses the servant of the LORD commanded you, to love the LORD your God, and to walk in all his ways and to keep his commandments and to cling to him and to serve him with all your heart and with all your soul.” [6]So Joshua blessed them and sent them away, and they went to their tents.

[7]Now to the one half of the tribe of Manasseh Moses had given a possession in Bashan, but to the other half Joshua had given a possession beside their brothers in the land west of the Jordan. And when Joshua sent them away to their homes and blessed them, [8]he said to them, “Go back to your tents with much wealth and with very much livestock, with silver, gold, bronze, and iron, and with much clothing. Divide the spoil of your enemies with your brothers.” [9]So the people of Reuben and the people of Gad and the half-tribe of Manasseh returned home, parting from the people of Israel at Shiloh, which is in the land of Canaan, to go to the land of Gilead, their own land of which they had possessed themselves by command of the LORD through Moses.

The Eastern Tribes' Altar of Witness

[10]‡And when they came to the region of the Jordan that is in the land of Canaan, the people of Reuben and the people of Gad and the half-tribe of Manasseh built there an altar by the Jordan, an altar of imposing size. [11]And the people of Israel heard it said, “Behold, the people of Reuben and the

people of Gad and the half-tribe of Manasseh have built the altar at the frontier of the land of Canaan, in the region about the Jordan, on the side that belongs to the people of Israel.” [12]And when the people of Israel heard of it, the whole assembly of the people of Israel gathered at Shiloh to make war against them.

[13]Then the people of Israel sent to the people of Reuben and the people of Gad and the half-tribe of Manasseh, in the land of Gilead, Phinehas the son of Eleazar the priest, [14]and with him ten chiefs, one from each of the tribal families of Israel, every one of them the head of a family among the clans of Israel. [15]And they came to the people of Reuben, the people of Gad, and the half-tribe of Manasseh, in the land of Gilead, and they said to them, [16]“Thus says the whole congregation of the LORD, ‘What is this breach of faith that you have committed against the God of Israel in turning away this day from following the LORD by building yourselves an altar this day in rebellion against the LORD? [17]Have we not had enough of the sin at Peor from which even yet we have not cleansed ourselves, and for which there came a plague upon the congregation of the LORD, [18]that you too must turn away this day from following the LORD? And if you too rebel against the LORD today then tomorrow he will be angry with the whole congregation of Israel. [19]But now, if the land of your possession is unclean, pass over into the LORD's land where the LORD's tabernacle stands, and take for yourselves a possession among us. Only do not rebel against the LORD or make us as rebels by building for yourselves an altar other than the altar of the LORD our God. [20]Did not Achan the son of Zerah break faith in the matter of the devoted things, and wrath fell upon all the congregation of Israel? And he did not perish alone for his iniquity.’”

[21]Then the people of Reuben, the people of Gad, and the half-tribe of Manasseh said in answer to the heads of the families of Israel, [22]“The Mighty One, God, the LORD! The Mighty One, God, the LORD! He knows; and let Israel itself know! If it was in rebellion or in breach of faith against the LORD, do not spare us today [23]for building an altar to turn away from following the LORD. Or if we did so to offer burnt offerings or grain offerings or peace offerings on it, may the LORD himself take vengeance. [24]No, but we did it from fear that in time to come your children might say to our children, ‘What have you to do with the LORD, the God of Israel? [25]For

the LORD has made the Jordan a boundary between us and you, you people of Reuben and people of Gad. You have no portion in the LORD.' So your children might make our children cease to worship the LORD. [26]Therefore we said, 'Let us now build an altar, not for burnt offering, nor for sacrifice, [27]but to be a witness between us and you, and between our generations after us, that we do perform the service of the LORD in his presence with our burnt offerings and sacrifices and peace offerings, so your children will not say to our children in time to come, "You have no portion in the LORD."' [28]And we thought, If this should be said to us or to our descendants in time to come, we should say, 'Behold, the copy of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifice, but to be a witness between us and you.' [29]Far be it from us that we should rebel against the LORD and turn away this day from following the LORD by building an altar for burnt offering, grain offering, or sacrifice, other than the altar of the LORD our God that stands before his tabernacle!"

[30]When Phinehas the priest and the chiefs of the congregation, the heads of the families of Israel who were with him, heard the words that the people of Reuben and the people of Gad and the people of Manasseh spoke, it was good in their eyes. [31]And Phinehas the son of Eleazar the priest said to the people of Reuben and the people of Gad and the people of Manasseh, "Today we know that the LORD is in our midst, because you have not committed this breach of faith against the LORD. Now you have delivered the people of Israel from the hand of the LORD."

[32]Then Phinehas the son of Eleazar the priest, and the chiefs, returned from the people of Reuben and the people of Gad in the land of Gilead to the land of Canaan, to the people of Israel, and brought back word to them. [33]And the report was good in the eyes of the people of Israel. And the people of Israel blessed God and spoke no more of making war against them to destroy the land where the people of Reuben and the people of Gad were settled. [34]The people of Reuben and the people of Gad called the altar Witness, "For," they said, "it is a witness between us that the LORD is God."

Joshua's Charge to Israel's Leaders

JOSHUA **23** ‡A long time afterward, when the LORD had given rest to Israel from all their surrounding enemies, and Joshua was old and well advanced in years, [2]Joshua summoned all Israel, its elders and heads, its judges and officers, and said to them, “I am now old and well advanced in years. [3]And you have seen all that the LORD your God has done to all these nations for your sake, for it is the LORD your God who has fought for you. [4]Behold, I have allotted to you as an inheritance for your tribes those nations that remain, along with all the nations that I have already cut off, from the Jordan to the Great Sea in the west. [5]‡The LORD your God will push them back before you and drive them out of your sight. And you shall possess their land, just as the LORD your God promised you. [6]Therefore, be very strong to keep and to do all that is written in the Book of the Law of Moses, turning aside from it neither to the right hand nor to the left, [7]‡that you may not mix with these nations remaining among you or make mention of the names of their gods or swear by them or serve them or bow down to them, [8]but you shall cling to the LORD your God just as you have done to this day. [9]For the LORD has driven out before you great and strong nations. And as for you, no man has been able to stand before you to this day. [10]One man of you puts to flight a thousand, since it is the LORD your God who fights for you, just as he promised you. [11]Be very careful, therefore, to love the LORD your God. [12]For if you turn back and cling to the remnant of these nations remaining among you and make marriages with them, so that you associate with them and they with you, [13]know for certain that the LORD your God will no longer drive out these nations before you, but they shall be a snare and a trap for you, a whip on your sides and thorns in your eyes, until you perish from off this good ground that the LORD your God has given you.

[14]“And now I am about to go the way of all the earth, and you know in your hearts and souls, all of you, that not one word has failed of all the good things [1] that the LORD your God promised concerning you. All have come to pass for you; not one of them has failed. [15]‡But just as all the good things that the LORD your God promised concerning you have been fulfilled for you, so the LORD will bring upon you all the evil things, until he has destroyed you from off this good land that the LORD your God has given

you, [16]if you transgress the covenant of the LORD your God, which he commanded you, and go and serve other gods and bow down to them. Then the anger of the LORD will be kindled against you, and you shall perish quickly from off the good land that he has given to you.”

The Covenant Renewal at Shechem

JOSHUA **24** ‡‡Joshua gathered all the tribes of Israel to Shechem and summoned the elders, the heads, the judges, and the officers of Israel. And they presented themselves before God. [2]†And Joshua said to all the people, “Thus says the LORD, the God of Israel, ‘Long ago, your fathers lived beyond the Euphrates, Terah, the father of Abraham and of Nahor; and they served other gods. [3]Then I took your father Abraham from beyond the River and led him through all the land of Canaan, and made his offspring many. I gave him Isaac. [4]And to Isaac I gave Jacob and Esau. And I gave Esau the hill country of Seir to possess, but Jacob and his children went down to Egypt. [5]And I sent Moses and Aaron, and I plagued Egypt with what I did in the midst of it, and afterward I brought you out.

[6]‡“‘Then I brought your fathers out of Egypt, and you came to the sea. And the Egyptians pursued your fathers with chariots and horsemen to the Red Sea. [7]And when they cried to the LORD, he put darkness between you and the Egyptians and made the sea come upon them and cover them; and your eyes saw what I did in Egypt. And you lived in the wilderness a long time. [8]‡Then I brought you to the land of the Amorites, who lived on the other side of the Jordan. They fought with you, and I gave them into your hand, and you took possession of their land, and I destroyed them before you. [9]‡Then Balak the son of Zippor, king of Moab, arose and fought against Israel. And he sent and invited Balaam the son of Beor to curse you, [10]but I would not listen to Balaam. Indeed, he blessed you. So I delivered you out of his hand. [11]And you went over the Jordan and came to Jericho, and the leaders of Jericho fought against you, and also the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites. And I gave them into your hand. [12]†And I sent the hornet before you, which drove them out before you, the two kings of the Amorites; it was not by your sword or by your bow. [13]I gave you a land on which you had not labored and cities that you had not built, and you dwell in them. You eat the fruit of vineyards and olive orchards that you did not plant.’

Choose Whom You Will Serve

[14]“Now therefore fear the LORD and serve him in sincerity and in faithfulness. Put away the gods that your fathers served beyond the River and in Egypt, and serve the LORD. [15]†And if it is evil in your eyes to serve the LORD, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell. But as for me and my house, we will serve the LORD.”

[16]Then the people answered, “Far be it from us that we should forsake the LORD to serve other gods, [17]for it is the LORD our God who brought us and our fathers up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight and preserved us in all the way that we went, and among all the peoples through whom we passed. [18]†And the LORD drove out before us all the peoples, the Amorites who lived in the land. Therefore we also will serve the LORD, for he is our God.”

[19]But Joshua said to the people, “You are not able to serve the LORD, for he is a holy God. He is a jealous God; he will not forgive your transgressions or your sins. [20]If you forsake the LORD and serve foreign gods, then he will turn and do you harm and consume you, after having done you good.” [21]And the people said to Joshua, “No, but we will serve the LORD.” [22]Then Joshua said to the people, “You are witnesses against yourselves that you have chosen the LORD, to serve him.” And they said, “We are witnesses.” [23]He said, “Then put away the foreign gods that are among you, and incline your heart to the LORD, the God of Israel.” [24]And the people said to Joshua, “The LORD our God we will serve, and his voice we will obey.” [25]So Joshua made a covenant with the people that day, and put in place statutes and rules for them at Shechem. [26]†And Joshua wrote these words in the Book of the Law of God. And he took a large stone and set it up there under the terebinth that was by the sanctuary of the LORD. [27]And Joshua said to all the people, “Behold, this stone shall be a witness against us, for it has heard all the words of the LORD that he spoke to us. Therefore it shall be a witness against you, lest you deal falsely with your God.” [28]So Joshua sent the people away, every man to his inheritance.

Joshua's Death and Burial

[29]‡†After these things Joshua the son of Nun, the servant of the LORD, died, being 110 years old. [30]And they buried him in his own inheritance at Timnath-serah, which is in the hill country of Ephraim, north of the mountain of Gaash.

[31]†Israel served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua and had known all the work that the LORD did for Israel.

[32]†As for the bones of Joseph, which the people of Israel brought up from Egypt, they buried them at Shechem, in the piece of land that Jacob bought from the sons of Hamor the father of Shechem for a hundred pieces of money. [1] It became an inheritance of the descendants of Joseph.

[33]And Eleazar the son of Aaron died, and they buried him at Gibeah, the town of Phinehas his son, which had been given him in the hill country of Ephraim.

Footnotes

Footnotes for Joshua, Chapter 1

[1] 1:7 Or *may act wisely*

Footnotes for Joshua, Chapter 2

[1] 2:1 Or *had sent*

[2] 2:8 Hebrew *they*

[3] 2:10 That is, set apart (devoted) as an offering to the Lord (for destruction)

[4] 2:16 Or *had said*

Footnotes for Joshua, Chapter 3

[1] 3:4 A *cubit* was about 18 inches or 45 centimeters

[2] 3:11 Hebrew *the ark of the covenant, the Lord of all the earth*

Footnotes for Joshua, Chapter 4

[1] 4:8 Or *to rest*

[2] 4:24 Or *all the days*

Footnotes for Joshua, Chapter 5

[1] 5:3 *Gibeath-haaraloth* means *the hill of the foreskins*

[2] 5:9 *Gilgal* sounds like the Hebrew for *to roll*

Footnotes for Joshua, Chapter 6

[1] 6:5 Hebrew *under itself*; also verse 20

[2] 6:17 That is, set apart (devoted) as an offering to the Lord (for destruction); also verses 18, 21

Footnotes for Joshua, Chapter 7

[1] 7:12 That is, set apart (devoted) as an offering to the Lord (for destruction)

[2] 7:19 Or *and make confession*

[3] 7:21 A *shekel* was about 2/5 ounce or 11 grams

[4] 7:26 *Achor* means *trouble*

Footnotes for Joshua, Chapter 8

[1] 8:14 Hebrew *appointed time*

[2] 8:26 That is, set apart (devoted) as an offering to the Lord (for destruction)

[3] 8:35 Or *traveled*

Footnotes for Joshua, Chapter 10

[1] 10:1 That is, set apart (devoted) as an offering to the Lord (for destruction); also verses 28, 35, 37, 39, 40

[2] 10:2 One Hebrew manuscript, Vulgate (compare Syriac); most Hebrew manuscripts *they*

[3] 10:10 Or *and he*

Footnotes for Joshua, Chapter 11

[1] 11:11 That is, setting apart (devoting) as an offering to the Lord (for destruction); also verses 12, 20, 21

Footnotes for Joshua, Chapter 12

[1] 12:4 Septuagint; Hebrew *the boundary of Og*

[2] 12:23 Septuagint; Hebrew *Gilgal*

Footnotes for Joshua, Chapter 13

[1] 13:8 Hebrew *With it*

[2] 13:26 Septuagint, Syriac, Vulgate; Hebrew *Lidebir*

Footnotes for Joshua, Chapter 14

[1] 14:15 *Kiriath-arba* means *the city of Arba*

[2] 14:15 Hebrew *He*

Footnotes for Joshua, Chapter 17

[1] 17:11 The meaning of the Hebrew is uncertain

Footnotes for Joshua, Chapter 18

[1] 18:15 See 15:9; Hebrew *westward*

[2] 18:18 Septuagint; Hebrew *to the shoulder over against the Arabah*

[3] 18:28 Septuagint, Syriac, Vulgate; Hebrew *the Jebusite*

[4] 18:28 Hebrew *Gibeath*

[5] 18:28 Septuagint; Hebrew *Kiriath*

Footnotes for Joshua, Chapter 19

[1] 19:29 Compare Septuagint; Hebrew *Mehebel*

Footnotes for Joshua, Chapter 23

[1] 23:14 Or *words*; also twice in verse 15

Footnotes for Joshua, Chapter 24

[1] 24:32 Hebrew *for a hundred qesitah*; a unit of money of unknown value

Study Notes

JOSHUA—NOTE ON 1:2 the land that I am giving. This is the land God promised in his covenant with Abraham and often reaffirmed later (Gen. 12:7; 13:14–15; 15:18–21).

JOSHUA—NOTE ON 1:4 Borders of the Promised Land are: west, the Mediterranean seacoast; east, Euphrates River far to the east; south, the wilderness over to the Nile of Egypt; north, Lebanon.

JOSHUA—NOTE ON 1:5 The promise of divine power for Joshua's task.

JOSHUA—NOTE ON 1:6 I swore to their fathers. Cf. Gen. 12:7; 15:18–21; 17:8; 26:3; 28:13; 35:12 to Abraham, Isaac, and Jacob.

JOSHUA—NOTE ON 1:7 strong and very courageous. *See note on Deut. 31:6–8*.

JOSHUA—NOTE ON 1:8 This Book of the Law. A reference to Scripture, specifically Genesis through Deuteronomy, written by Moses (cf. Ex. 17:14; Deut. 31:9–11, 24). **meditate on it.** To read with thoughtfulness, to linger over God's word. The parts of Scripture they possessed have always been the main spiritual food of those who served him, e.g., Job (Job 23:12); the psalmist (Ps. 1:1–3); Jeremiah (Jer. 15:16); and Jesus (John 4:34). **good success.** The promise of God's blessing on the great responsibility God has given Joshua. The principle here is central to all spiritual effort and enterprise, namely the deep understanding and application of Scripture at all times.

JOSHUA—NOTE ON 1:9 Lord . . . is with you. This assurance has always been the staying sufficiency for his servants such as: Abraham (Gen. 15:1); Moses and his people (Ex. 14:13); Isaiah (Isa. 41:10); Jeremiah (Jer. 1:7–8); and Christians through the centuries (Matt. 28:20; Heb. 13:5).

JOSHUA—NOTE ON 1:11 within three days. In some cases, events that took place before this announcement and these three days (cf. 3:2) are described later on, e.g., Joshua’s sending two scouts to check out the land (2:22).

JOSHUA—NOTE ON 1:12 half-tribe of Manasseh. In Gen. 48 Jacob blessed both sons of Joseph, Ephraim and Manasseh, so that Joseph actually received a double blessing (Gen. 48:22). This allowed for 12 allotments of the land, Levi being excluded because of priestly function.

JOSHUA—NOTE ON 1:13–18 The Lord . . . will give you this land. God gave them these lands directly across the Jordan River on the east (cf. Num. 32). Yet, it was their duty to assist the other tribes of Israel to invade and conquer their allotted land to the west.

Joshua’s Preparation for Ministry

Joshua’s Preparation for Ministry	
1. Ex. 17:9, 10, 13–14	Joshua led the victorious battle against the Amalekites.
2. Ex. 24:13	Joshua, the servant of Moses, accompanied the Jewish leader to the mountain of God (cf. 32:17).
3. Num. 11:28	Joshua was the attendant of Moses from his youth.
4. Num. 13:16	Moses changed his name from Hoshea (“salvation”) to Joshua (“the Lord saves”).
5. Num. 14:6–10, 30, 38	Joshua, along with Caleb, spied out the land of Canaan with 10 others. Only Joshua and Caleb urged the nation to possess the land and, thus, only they of the 12 actually entered Canaan.
6. Num. 27:18	Joshua was indwelt by the Holy Spirit.
7. Num. 27:18–23	Joshua was commissioned for spiritual service the first time, to assist Moses.
8. Num. 32:12	Joshua followed the Lord fully.
9. Deut. 31:23	Joshua was commissioned a second time, to replace Moses.
10. Deut. 34:9	Joshua was filled with the spirit of wisdom.

JOSHUA—NOTE ON 2:1 two men . . . as spies. These scouts would inform Joshua on various features of the topography, food, drinking water, and defenses to be overcome in the invasion. **Shittim . . . Jericho.** The grove (cf. 3:1) was situated in foothills about 7 miles east of the Jordan, and Jericho lay 7 miles west of the river. **house of a prostitute.** Their purpose was not impure; rather, the spies sought a place where they would not be conspicuous. Resorting to such a house would be a good cover, from where they might learn something of Jericho. Also, a house on the city wall (2:15) would allow a quick getaway. In spite of this precaution, their presence became known (vv. 2–3). God, in his sovereign providence, wanted them there for the salvation of the harlot. She would provide an example of his saving by faith a woman at the bottom of the social strata, as he saved Abraham at the top (cf. James 2:18–25). Most important, by God's grace she was in the Messianic line (Matt. 1:5).

JOSHUA—NOTE ON 2:2 the king. He was not over a broad domain, but only the city-state. Kings over other city areas appear later during this conquest (cf. 8:23; 12:24).

JOSHUA—NOTE ON 2:4–5 Cf. vv. 9–11. Lying is sin to God (Ex. 20:16), for he cannot lie (Titus 1:2). God commended her faith (Heb. 11:31; James 2:25) as expressed in Josh. 2:9–16, not her lie. He never condones any sin, yet none are without some sin (cf. Rom. 3:23), thus the need for forgiveness. But he also honors true faith, small as it is, and imparts saving grace (Ex. 34:7).

JOSHUA—NOTE ON 2:6 stalks of flax. These fibers, used for making linen, were stems about 3 feet long, left to sit in water, and then piled in the sun or on a level roof to dry.

JOSHUA—NOTE ON 2:11 God in the heavens above and on the earth beneath. She confessed the realization that he is the Sovereign Creator and Sustainer of all that exists (cf. Deut. 4:39; Acts 14:15; 17:23–28), thus the Supreme One.

JOSHUA—NOTE ON 2:15–16 Her home was on the city wall, with the Jordan (v. 7) to the east. The rugged mountains to the west provided many hiding places.

JOSHUA—NOTE ON 2:18 **cord.** A different word from “rope” (v. 15). Scarlet, unlike drab green, brown, gray, etc., is better seen to mark the house for protection. The color also is fitting for these whose blood (v. 19) was under God’s pledge of safety.

JOSHUA—NOTE ON 3:3 **the ark.** Symbolized God’s presence going before his people. Kohathites customarily carried the ark (Num. 4:15; 7:9), but in this unusual case the Levitical priests transported it, as in Josh. 6:6 and 1 Kings 8:3–6.

JOSHUA—NOTE ON 3:4 **2,000 cubits.** 1,000 yards.

JOSHUA—NOTE ON 3:8 **stand . . . in the Jordan.** The priests were to stand there to permit time for God’s words (v. 9) to stimulate reflection on the greatness of God’s eminent action in giving the land as he showed his presence (v. 10). Also, it was a preparation to allow the people following to get set for God’s miracle, which stopped the waters for a crossing (vv. 13–17).

JOSHUA—NOTE ON 3:10 Canaanite people to be killed or defeated were sinful to the point of extreme (cf. Gen. 15:16; Lev. 18:24–25). God, as moral judge, has the right to deal with all people, as at the end (Rev. 20:11–15) or any other time when he deems it appropriate for his purposes. The question is not why God chose to destroy these sinners, but why he had let them live so long, and why all sinners are not destroyed far sooner than they are. It is grace that allows any sinner to draw one more breath of life (cf. Gen. 2:17; Ezek. 18:20; Rom. 6:23).

JOSHUA—NOTE ON 3:16 **rose up in a heap.** The God of all power, who created heaven, earth, and all else according to Gen. 1, worked miracles here. The waters were dammed up at Adam, a city 15 miles north of the crossing, and also in tributary creeks. Once the miracle was completed, God permitted waters to flow again (Josh. 4:18) after all the people had walked to the other side on dry ground (3:17). As the exodus had begun (cf. Ex. 14), so it ended.

JOSHUA—NOTE ON 4:1–8 Twelve stones picked up from the riverbed became a memorial to God’s faithfulness. They were set up at Gilgal (about 1.25

miles from Jericho), which was Israel's first campsite in the invaded land (vv. 19–20). Placing 12 stones in the riverbed itself commemorated the place that God dried up, where his ark had been held, and where he showed by a miracle his mighty presence and worthiness of respect (vv. 9–11, 21–24).

The Peoples around the Promised Land

The Peoples Around the Promised Land (cf. Ex. 34:10–17; Deut. 20:17; Josh. 3:10; 9:1; 24:11)	
1. AMALEKITES	The descendants of Amalek, the grandson of Esau (Gen. 36:12), who dwelt south of Palestine in the Negeb.
2. AMMONITES	The descendants of Ammon, the grandson of Lot by his youngest daughter (Gen. 19:38), who lived east of the Jordan River and north of Moab.
3. AMORITES	A general term for the inhabitants of the land, but especially for the descendants of Canaan who inhabited the hill country on both sides of the Jordan.
4. CANAANITES	Broadly speaking, these are the descendants of Canaan, son of Ham, son of Noah (cf. Gen. 10:15–18), and included many of the other groups named here.
5. EDOMITES	The descendants of Esau who settled southeast of Palestine (cf. Gen. 25:30) in the land of Seir.
6. GEBALITES	People of the ancient seaport later known as Byblos, about 20 miles north of modern Beirut (Josh. 13:5).
7. GESHURITES	The inhabitants of Geshur, east of the Jordan and to the south of Syria (Josh. 12:5).
8. GIBEONITES	The inhabitants of Gibeon and surrounding area (Josh. 9:17).
9. GIRGASHITES	A tribe descended from Canaan, which was included among the general population of the land without specific geographical identity.
10. GIRZITES	An obscure group that lived in the northwest part of the Negeb, before they were destroyed by David (1 Sam. 27:8–9).
11. HITTITES	Immigrants from the Hittite Empire (in the region of Syria) to the central region of the land (cf. Gen. 23:10; 2 Sam. 11:3).
12. HIVITES	Descendants of Canaan who lived in the northern reaches of the land.
13. HORITES	Ancient residents of Edom from an unknown origin who were destroyed by Esau's descendants (Deut. 2:22).
14. JEBUSITES	Descendants of Canaan who dwelt in the hill country around Jerusalem (cf. Gen. 15:21; Ex. 3:8).
15. KENITES	A Midianite tribe that originally dwelt in the Gulf of Aqabah region (1 Sam. 27:10).
16. MOABITES	The descendants of Moab, the grandson of Lot by his eldest daughter (Gen. 19:37), who lived east of the Dead Sea.
17. PERIZZITES	People included among the general population of the land who do not trace their lineage to Canaan. Their exact identity is uncertain.

JOSHUA—NOTE ON 4:19 tenth day of the first month. March/April. Abib was the term used by preexilic Jews; Nisan later came to be used by postexilic Israel.

JOSHUA—NOTE ON 5:1 heard. Reports of God's supernaturally opening a crossing struck fear into the Canaanites. The miracle was all the more incredible and shocking since God performed it when the Jordan was swollen to flood height (3:15). To the people in the land, this miracle was a powerful demonstration proving that God is mighty (4:24). This came on top of reports about the Red Sea miracle (2:10).

JOSHUA—NOTE ON 5:2 circumcise. God commanded Joshua to see that this was done to all males under 40. These were sons of the generation who died in the wilderness, survivors (cf. vv. 6–7) from the new generation God spared in Num. 13–14. This surgical sign of a faith commitment to the Abrahamic Covenant (see Gen. 17:9–14) had been ignored during the wilderness trek. Now God wanted it reinstated, so the Israelites would start out right in the land they were possessing. *See note on Jer. 4:4*.

JOSHUA—NOTE ON 5:8 they were healed. This speaks of the time needed to recover from such a painful and potentially infected wound.

JOSHUA—NOTE ON 5:9 rolled away the reproach. By his miracle of bringing the people into the land, God removed (rolled away) the ridicule that the Egyptians had heaped on them.

JOSHUA—NOTE ON 5:10 Passover. Commemorated God's deliverance from Egypt, recorded in Ex. 7–12. Such a remembrance was a strengthening preparation for trusting God to work in possessing the new land.

JOSHUA—NOTE ON 5:12 manna ceased. God had begun to provide this food from the time of Ex. 16 and did so for 40 years (Ex. 16:35). Since food was plentiful in the land of Canaan, they could provide for themselves with produce such as dates, barley, and olives.

JOSHUA—NOTE ON 5:13–15 commander. The Lord Jesus Christ (6:2; cf. 5:15 with Ex. 3:2–5) in a preincarnate appearance (Christophany). He came as the Angel (Messenger) of the Lord, as if he were a man (cf. the one of three “angels,” Gen. 18). Joshua fittingly was reverent in worship. The commander, sword drawn, showed a posture indicating he was set to give Israel victory over the Canaanites (Josh. 6:2; cf. 1:3).

JOSHUA—NOTE ON 6:1 Jericho. The city was fortified by a double ring of walls, the outer 6 feet thick and the inner 12; timbers were laid across these, supporting houses on the walls. Since Jericho was built on a hill, it could be taken only by mounting a steep incline, which put the Israelites at a great disadvantage. Attackers of such a “fortress” often used a siege of several months to force surrender through starvation.

JOSHUA—NOTE ON 6:3–21 The bizarre military strategy of marching around Jericho gave occasion for the Israelites to take God at his promise (v. 2). They would also heighten the defenders’ uneasiness. Seven is sometimes a number used to signify completeness (cf. 2 Kings 5:10, 14).

JOSHUA—NOTE ON 6:5 God assured Israel of an astounding miracle, just as he had done at the Jordan.

JOSHUA—NOTE ON 6:16 The loud shout in unison expressed an expectation of God’s action to fulfill his guaranteed promise (vv. 2, 5, 16).

JOSHUA—NOTE ON 6:17 devoted . . . for destruction. The Hebrew term means “utterly destroyed,” as in v. 21; i.e., to ban or devote as spoil for a deity. Here it is stated to be retained for God’s possession, a tribute belonging to him for the purpose of destruction.

JOSHUA—NOTE ON 6:22–25 Joshua honored the promise of safety to the household of Rahab. The part of the wall securing this house must not have fallen, and all possessions in the dwelling were safe.

JOSHUA—NOTE ON 6:26 God put a curse on whoever would rebuild Jericho. While the area around it was later occupied to some extent (2 Sam. 10:5), in Ahab’s reign Hiel rebuilt Jericho and experienced the curse by losing his eldest and youngest sons (1 Kings 16:34).

JOSHUA—NOTE ON 6:27 God kept his pledge that he would be with Joshua (1:5–9).

JOSHUA—NOTE ON 7:1–5 Israel’s defeat here is similar to an earlier setback against the Amalekites (Num. 14:39–45).

JOSHUA—NOTE ON 7:2 **Ai.** A town situated west of the Jordan, in the hills east of Bethel (cf. Gen. 12:8).

JOSHUA—NOTE ON 7:3 **few.** The “few” inhabitants of Ai are numbered at 12,000 in 8:25 (cf. 8:3).

JOSHUA—NOTE ON 7:9 **what will you do for your great name?** The main issue is the glory and honor of God (cf. Daniel’s prayer in Dan. 9:16–19).

JOSHUA—NOTE ON 7:15, 24–25 Achan’s family faced execution with him. They were regarded as co-conspirators in what he did. They helped cover up his guilt and withheld information from others. Similarly, family members died in Korah’s rebellion (Num. 16), Haman’s fall (Est. 9:13–14), and after Daniel’s escape (Dan. 6:24).

JOSHUA—NOTE ON 7:21 **I saw.** There are four steps in the progress of Achan’s sin: “I saw . . . I coveted . . . took . . . hidden.” David’s sin with Bathsheba followed the same path (2 Sam. 11; cf. James 1:14–15). **a beautiful cloak from Shinar.** A costly, ornate robe beautified by colored figures of men or animals, woven or done in needlework, and perhaps trimmed with jewels. The word is used for a king’s robe in Jonah 3:6.

JOSHUA—NOTE ON 7:24 **Achor.** Lit., “trouble” (cf. Isa. 65:10; Hos. 2:15).

JOSHUA—NOTE ON 8:3 **30,000 mighty men.** Joshua’s elite force was far superior to that of Ai, with a mere 12,000 total population (8:25). This time Joshua took no small force presumptuously (cf. 7:3–4), but had 30,000 to sack and burn Ai, a decoy group to lure defenders out (8:5–6), and a third detachment of about 5,000 to prevent Bethel from helping Ai (v. 12).

JOSHUA—NOTE ON 8:7 **God will give it into your hand.** God had sovereignly caused Israel’s defeat earlier due to Achan’s disobedience (7:1–

5). Yet, this time, despite Israel's overwhelming numbers, God was still the sovereign power for this victory (8:7).

JOSHUA—NOTE ON 8:18 the javelin. Joshua's hoisted javelin represented the go-ahead indicator to occupy Ai. Possibly the raising was even a signal of confidence in God: "for I will give it into your hand." Earlier, Moses' uplifted rod and arms probably signified trusting contact with God for victory over Amalek (Ex. 17:8–13).

JOSHUA—NOTE ON 8:29 the king of Ai. The complete execution of Ai's populace included hanging even the king. This wise move prevented later efforts to muster a Canaanite army. Further, as a wicked king, he was worthy of punishment according to biblical standards (Deut. 21:22; Josh. 10:26–27). This carried out the vengeance of God on his enemies.

JOSHUA—NOTE ON 8:30–35 This ceremony took place in obedience to Deut. 27:1–26 at the conclusion of Joshua's central campaign (cf. 6:1–8:35).

JOSHUA—NOTE ON 8:30–31 Thanks is offered to God for giving victory. The altar, in obedience to the instruction of Ex. 20:24–26, was built of uncut stones, thus keeping worship simple and untainted by man's showmanship. Joshua gave God's word a detailed and central place.

JOSHUA—NOTE ON 9:3 inhabitants. Gibeon of the Hivites (v. 7), or Horites (cf. Gen. 36:2, 20), was northwest of Jerusalem and about 7 miles from the area of Ai. It was a strong city with capable fighting men (Josh. 10:2). Three other towns were in league with it (9:17).

JOSHUA—NOTE ON 9:4–15 The Gibeonite plot to trick Israel worked. Israel's sinful failure occurred because they were not vigilant in prayer to assure that they acted by God's counsel (v. 14; cf. Prov. 3:5–6).

JOSHUA—NOTE ON 9:15 Israel precipitously made peace with the Gibeonites (11:19) who lived nearby, even though God had instructed them to eliminate the people of cities in the land (Deut. 7:1–2). God permitted peace with cities outside (Deut. 20:11–15).

JOSHUA—NOTE ON 10:1–11 Gibeon and three other towns (9:17) were attacked by a coalition of five cities. Israel came to the rescue, with God giving the victory (10:10).

JOSHUA—NOTE ON 10:11 The hailstones were miraculous. Notice their: 1) source, God; 2) size, large; 3) slaughter, more by stones than by sword; 4) selectivity, only on the enemy; 5) swath, “as far as Azekah”; 6) situation, during a trek down a slope and while God caused the sun to stand still; and 7) similarity to miraculous stones God will fling down during the future wrath (Rev. 16:21).

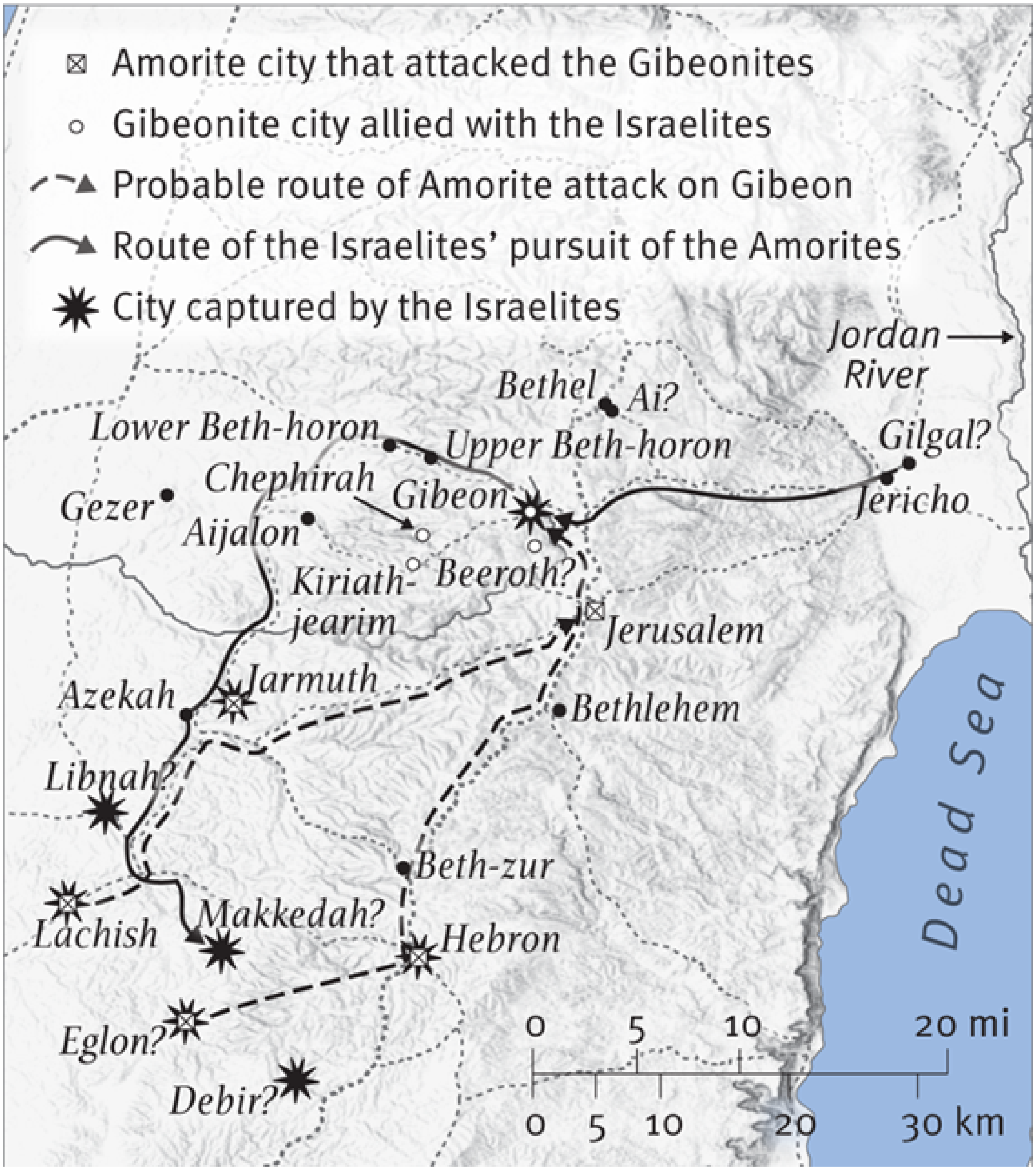
JOSHUA—NOTE ON 10:12–14 **sun stood still, and the moon stopped.** Some say an eclipse hid the sun, keeping its heat from Joshua’s worn soldiers and allowing coolness for battle. Others suppose a local (not universal) refraction of the sun’s rays such as the local darkness in Egypt (Ex. 10:21–23). Another view has it as only language of observation; i.e., it only seemed to Joshua’s men that the sun and moon stopped as God helped them do in one literal 24-hour day what would normally take longer. Others view it as lavish poetic description, not literal fact. However, such ideas fail to do justice to Josh. 10:12–14, and needlessly question God’s power as Creator. This is best accepted as an outright, monumental miracle. Joshua, moved by the Lord’s will, commanded the sun to delay (Hebrew, “be still, silent, leave off”). The earth actually stopped revolving or, more likely, the sun moved in the same way to keep perfect pace with the battlefield. The moon also ceased its orbiting. This permitted Joshua’s troops time to finish the battle with complete victory (v. 11).

JOSHUA—NOTE ON 10:13–15 **Book of Jashar.** Jashar means “upright.” It may be the same as the book called Wars of the Lord (Num 21:14). The Book of Jashar is mentioned again in 2 Sam. 1:18 and a portion is recorded in 10:12–13. The book appears to have been a compilation of Hebrew songs in honor of Israel’s leaders and exploits in battle.

The Conquest of Canaan: The Southern Campaign

c. 1400 B.C.

Upon hearing that the Gibeonites signed a peace treaty with the Israelites, five Amorite cities attacked Gibeon. Joshua's forces came up from Gilgal to defend the Gibeonites, and they chased the Amorites as far as Azekah and Makkedah. Joshua's forces continued their attack until they had captured Libnah, Lachish, Makkedah, Eglon, Debir, Hebron, and most likely Jarmuth.


☒ Amorite city that attacked the Gibeonites
○ Gibeonite city allied with the Israelites
Probable route of Amorite attack on Gibeon
Route of the Israelites' pursuit of the Amorites
City captured by the Israelites
Jordan River
Bethel
Ai?
Lower Beth-horon
Upper Beth-horon
Gilgal?
Chephirah
Gibeon
Gezer
Aijalon
Jericho
Kiriath-jearim
Beeroth?
Jerusalem
Azekah
Jarmuth
Bethlehem
Libnah?
Dead Sea
Beth-zur
Lachish
Makkedah?
Hebron
Eglon?
Debir?
0 5 10 20 mi
0 5 10 20 30 km

JOSHUA—NOTE ON 10:24 feet on the necks. This gesture 1) symbolized victory and 2) promised assurance of future conquest (v. 25).

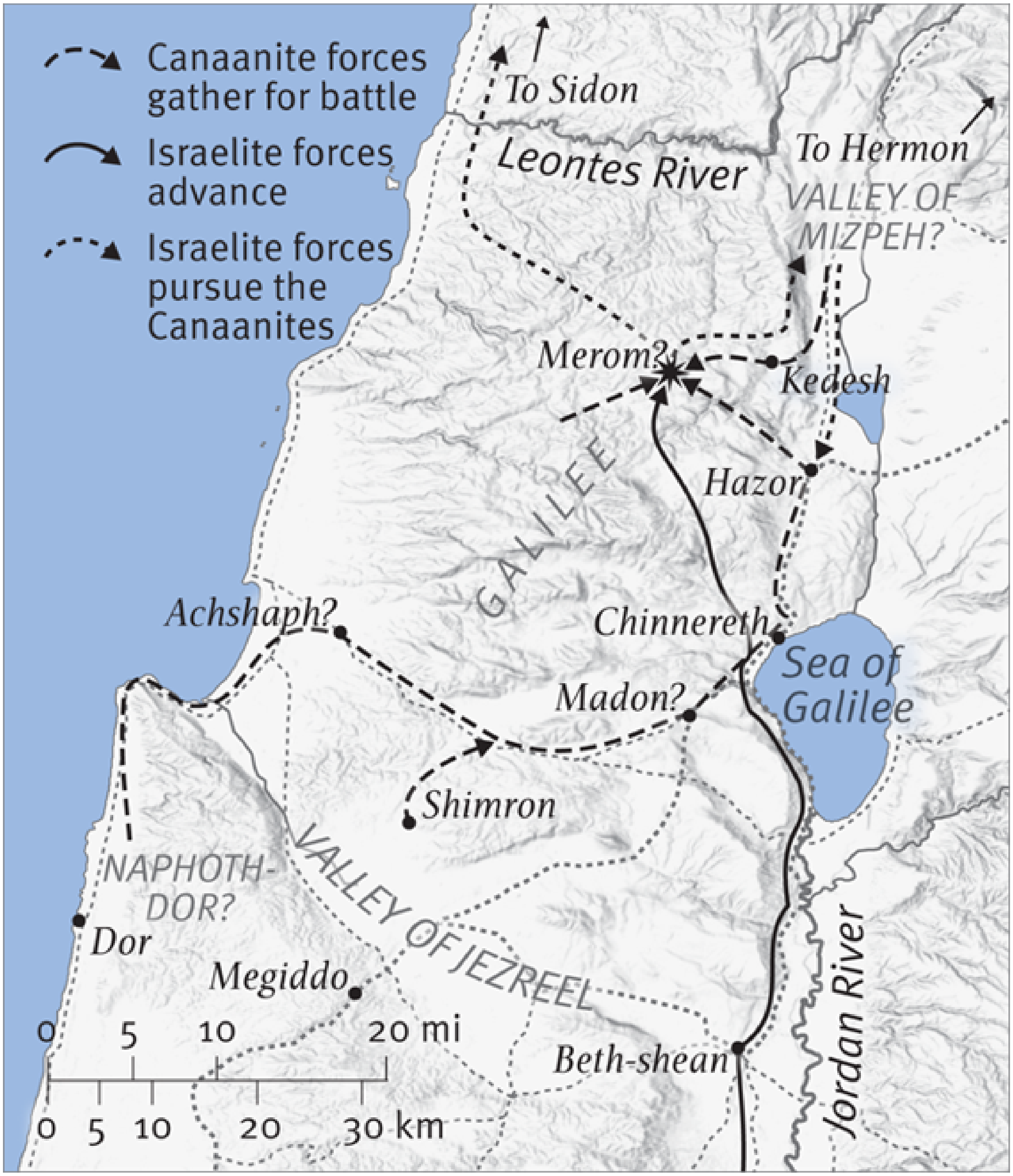
JOSHUA—NOTE ON 10:40–43 A summary of Joshua's southern campaign (cf. 9:1–10:43).

JOSHUA—NOTE ON 10:42 Tribute belongs to the Lord for all the victories, as "give thanks in all circumstances" (1 Thess. 5:18).

The Conquest of Canaan: The Northern Campaign

c. 1400 B.C.

After Joshua's forces defeated several Amorite kings in the south, the king of Hazor assembled the northern Canaanite kings to battle the Israelites. Joshua and his men defeated the Canaanites at the waters of Merom and pursued them to Great Sidon and the Valley of Mizpeh. Then Joshua turned back and captured the city of Hazor.


Canaanite forces gather for battle
Israelite forces advance
Israelite forces pursue the Canaanites
To Sidon
Leontes River
To Hermon
VALLEY OF MIZPEH?
Merom?
Kedesh
Hazor
GALILEE
Achshaph?
Chinnereth
Sea of Galilee
Madon?
Shimron
NAPHOTH-DOR?
Dor
VALLEY OF JEZREEL
Megiddo
Beth-shean
Jordan River
0 5 10 20 mi
0 5 10 20 30 km

JOSHUA—NOTE ON 11:1 **Hazor.** A city 5 miles southwest of Lake Huleh, 10 miles north of the Sea of Galilee. King Jabin led a coalition of kings from several city-states in Galilee and to the west against Joshua, whose victory reports in the south had spread northward.

JOSHUA—NOTE ON 11:2 **south . . . in the lowland.** This refers to the deep rift of the Jordan River valley to the south of the Lake of Chinneroth (12:3), later called the Sea of Galilee. Chinneroth was probably a town not far north of the lake. The lowland or foothills are an area somewhat west of the Jordan, toward the Mediterranean Sea. Here also is the plain of Sharon and the heights of Dor, i.e., foothills extending to Mount Carmel, nearer the Mediterranean coast and Dor, a seaport city.

JOSHUA—NOTE ON 11:5 **Merom.** These copious springs a few miles southwest of Lake Huleh, about 13 miles north from the Lake of Chinneroth, provided the northern armies a rendezvous point.

JOSHUA—NOTE ON 11:6 **hamstring.** They cut the large sinew or ligament at the back of the hock on the rear leg, which crippled the horses, making them useless.

JOSHUA—NOTE ON 11:8 **Great Sidon.** A city on the Phoenician coast, north of Hazor. “Great” may refer to surrounding areas along with the city itself. **Misrephoth-maim.** This location lay west of Hazor and also on the Mediterranean.

JOSHUA—NOTE ON 11:12–15 A summary of Joshua’s northern campaign (11:1–15).

JOSHUA—NOTE ON 11:16–17 **Joshua took all that land.** The sweeping conquest covered much of Palestine. **hill country.** In the south, in Judah. **Negeb.** South of the Dead Sea. **Goshen.** Probably the land between Gaza and Gibeon. **lowland.** Or foothills; refers to an area between the Mediterranean coastal plain and the hills of Judah. **Arabah.** The rift valley running south of the Dead Sea all the way to the Red Sea’s Gulf of Aqabah. The hill country of Israel is distinct from that in v. 16, lying in the northern part of Palestine. The conquest reached from Mount Halak, about 6 miles south of the Dead Sea, to Mount Hermon about 40 miles northeast from the Lake of Chinneroth.

JOSHUA—NOTE ON 11:18 **war a long time.** The conquest took approximately seven years—c. 1405–1398 B.C. (cf. 14:10). Only Gibeon submitted without a fight (11:19).

JOSHUA—NOTE ON 11:20 it was the Lord's doing to harden their hearts. God turned the Canaanites' hearts to fight in order that Israel might be his judging instrument to destroy them. They were willfully guilty of rejecting the true God with consequent great wickedness, and were as unfit to remain in the land as vomit spewed out of the mouth (Lev. 18:24–25).

JOSHUA—NOTE ON 11:21 Anakim. Enemies who dwelt in the southern area that Joshua had defeated. They descended from Anak ("long-necked"), and were related to the giants who made Israel's spies feel small as grasshoppers by comparison (Num. 13:28–33). Compare also Deut. 2:10, 11, 21. Their territory was later given to Caleb as a reward for his loyalty (Josh. 14:6–15).

JOSHUA—NOTE ON 11:22 Anakim . . . Gath. Some of them remained in Philistine territory; most notably those who preceded Goliath (cf. 1 Sam. 17:4).

JOSHUA—NOTE ON 11:23 the whole land. Here is a key verse for the book, which sums up 11:16–22. How does this relate to 13:1, where God tells Joshua that he did not take the whole land? It may mean that the major battles had been fought and supremacy demonstrated, even if further incidents would occur and not every last pocket of potential resistance had yet been rooted out.

JOSHUA—NOTE ON 12:1–24 the kings . . . defeated. The actual list of 31 kings conquered (v. 24) follows and fills out the summary of "the land" in 11:16–23. The roster shows the kings whom "Moses defeated" east of the Jordan earlier (12:1–6; cf. Num. 21; Deut. 2:24–3:17); then those whom Joshua conquered west of the Jordan—a summary (Josh. 12:7–8); central kings (v. 9); southern kings (vv. 10–16); and northern kings (vv. 17–24).

JOSHUA—NOTE ON 12:24 The conquest of all these kings, covering areas up and down the "land" (11:23), was due to the Lord's faithful help, which fulfilled his word. God promised the land in his covenant with Abraham (Gen. 12:7), and reaffirmed that he would give success in conquest (Josh. 1:3–6).

JOSHUA—NOTE ON 13:1 Joshua was old. By this time he was about 95, in comparison to Caleb's 85 years (14:10). In 23:1, he was 110 and near death

(24:29).

JOSHUA—NOTE ON 13:1–2 much land. Some land had not yet actually been occupied by the Israelites through the previous general victories. Pockets or areas in 13:2–6 still lay untouched by specific invasion and occupation (*see note on 11:23*). When Joshua allotted areas to individuals and tribes, they bore the challenge to drive out lingering resisters; if not, they would disobey God’s mandate to be resolute in conquest (Deut. 11:22–23). Failure to do this thoroughly is a sad theme in Judg. 1.

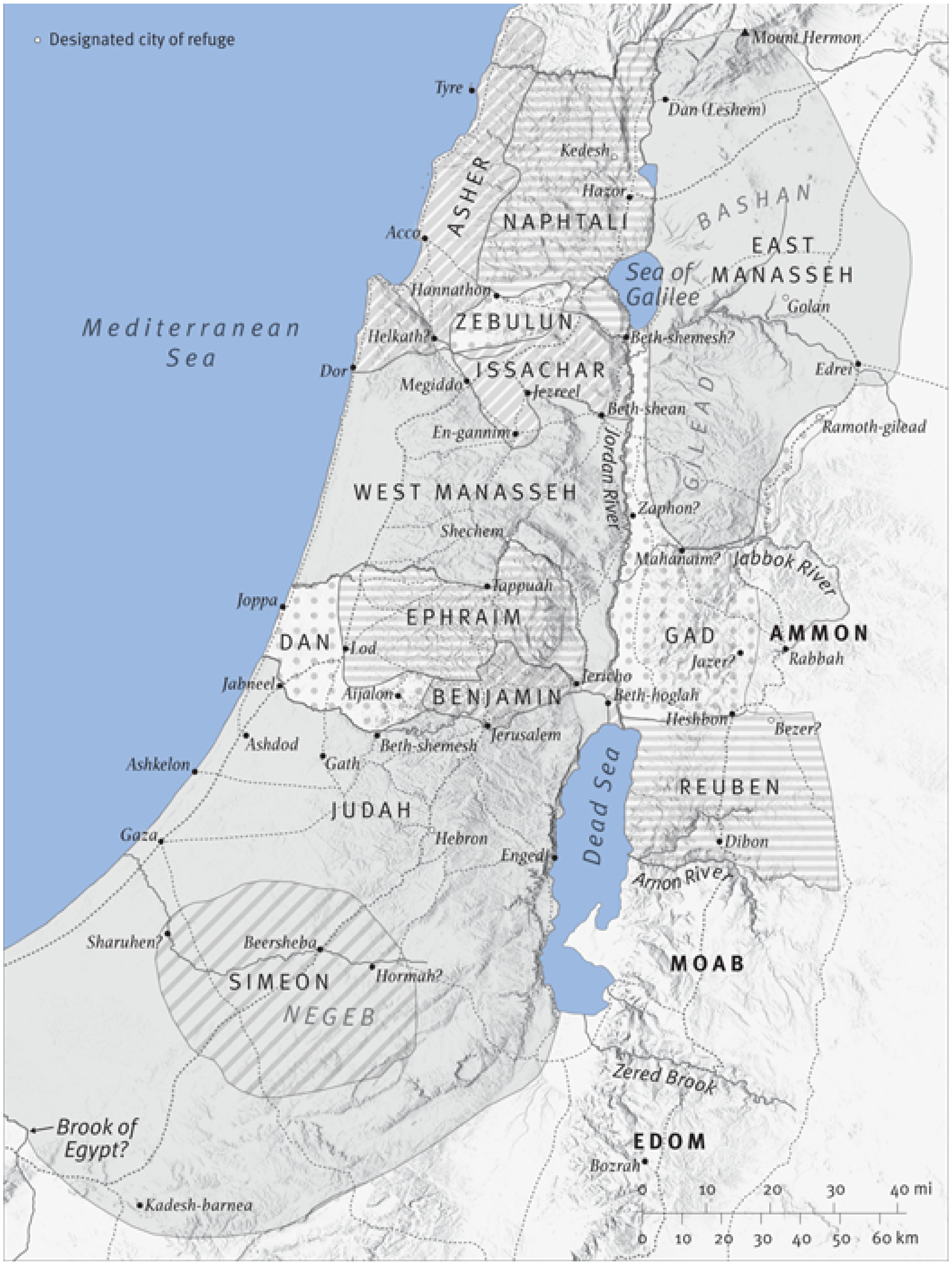
JOSHUA—NOTE ON 13:3 Shihor. Probably related to the Nile (Isa. 23:3; Jer. 2:18), and possibly a name for that river or an eastern tributary of it. The name could also refer to a seasonal rain trough that runs to the Mediterranean, the Wadi-el-Arish in the desert south of Palestine, northeast of Egypt.

JOSHUA—NOTE ON 13:7 divide this land. God commanded Joshua to devise allotments within boundaries for inheritances as he had prepared for earlier (Num. 32–34). Joshua announced divisions made clear by lot to tribes east of the Jordan (Josh. 13:8–33), tribes west of the Jordan (chs. 14–19), Caleb (14:6–15; cf. 15:13–19), his own area (19:49–51), cities of refuge (20:1–9), and Levite towns (ch. 21).

The Allotment of the Land

c. 1400 B.C.

During the conquest of Canaan, Joshua allotted the land to the tribes of Israel. These boundaries, however, do not necessarily reflect the land each tribe actually inhabited by the end of the conquest. Several tribes, such as Dan, were unable to drive out the Canaanites that lived in much of their allotted territory (19:47), while other tribes controlled portions of land that were not originally allotted to them (e.g., 17:11).


Designated city of refuge
Tyre
Mount Hermon
Dan (Leshem)
Kedesh
Hazor
ASHER
NAPHTALI
BASHAN
EAST MANASSEH
Acco
Sea of Galilee
Hannathon
ZEBULUN
Golan
Mediterranean Sea
Helkath?
Beth-shemesh?
Dor
ISSACHAR
Edrei
Megiddo
Jezreel
Beth-shean
GILEAD
Ramoth-gilead
En-gannim
Jordan River
WEST MANASSEH
Zaphon?
Shechem
Mahanaim?
Jabbok River
Tappuah
Joppa
EPHRAIM
GAD
AMMON
DAN
Lod
Jazer?
Rabbah
Jabneel
Jericho
Aijalon
BENJAMIN
Beth-hoglah
Heshbon?
Bezer?
Ashdod
Beth-shemesh
Jerusalem
Ashkelon
Gath
Dead Sea
REUBEN
JUDAH
Hebron
Gaza
Engedi
Dibon
Arnon River
Sharuhen?
Beersheba
Hormah?
MOAB
SIMEON
NEGEB
Zered Brook
Brook of Egypt?
EDOM
Bozrah
Kadesh-barnea
0 10 20 30 40 mi
0 10 20 30 40 50 60 km

JOSHUA—NOTE ON 13:22 **Balaam . . . was killed . . . by the people of Israel.** This Israelite slaying of the infamous false prophet occurred at an unidentified point during the conquest (cf. Num. 21–25; 31:16; Josh. 24:9–10; 2 Pet. 2:15–16; Jude 11; Rev. 2:14).

JOSHUA—NOTE ON 13:33 to . . . Levi . . . gave no inheritance. God did not give this tribe a normal allotment of land. This suited his choice of Levites for the special ministry of the tabernacle service. Their inheritance consisted in this unique role to share his holy ministrations (18:7). God did assign them cities and adjacent lands (14:4; Num. 35:2–5), scattered at 48 places (Josh. 21:41) throughout all the tribes. This made these religious servants accessible to all the people (cf. ch. 21).

JOSHUA—NOTE ON 14:1 the land of Canaan. The name for the land west of the Jordan.

JOSHUA—NOTE ON 14:5 The people of Israel did. They obeyed in some things, but not in all (*see note on 13:1–2*).

JOSHUA—NOTE ON 14:6–9 Caleb. This passage reviews what is also recounted in Num. 13–14. This includes a celebration of God's faithfulness (Josh. 14:7–11), and Caleb's specific inheritance (vv. 12–15). Later, he conquered the area (15:13–14) and conferred blessing on Othniel and his daughter (15:15–19).

JOSHUA—NOTE ON 14:10 eighty-five years old. Given 1) that Caleb was 40 at Kadesh-barnea and 2) that the Israelites had wandered in the wilderness 38 years, then the conquering of the land took seven years (c. 1405–1398 B.C.), Caleb was now 85 years old.

JOSHUA—NOTE ON 14:12–14 Based on his promise (v. 9), God granted Caleb's desire for Hebron because of his faithfulness to believe that God would give the land to the Israelites as he promised.

JOSHUA—NOTE ON 14:15 Anakim. See 15:13; *see note on 11:21*.

JOSHUA—NOTE ON 15:1–12 The allotment for . . . Judah. The tribe's southern boundary (v. 1) ran from the lower tip of the Salt or Dead Sea in a sweep through the desert over to the Wadi, the brook of Egypt (*see note on 13:3*), and along it to the Mediterranean. The eastern limit (15:5) ran the length of the Salt Sea itself. On the north, it extended from the north end of the Salt Sea by various lines working to the Mediterranean (vv. 5–11). The Mediterranean coastline served as the western border (v. 12).

JOSHUA—NOTE ON **15:17** **Othniel.** A conqueror like Caleb, who was his father-in-law, he would later be a judge in Israel (Judg. 3:9–11).

JOSHUA—NOTE ON **15:18–19** Caleb's daughter sought blessing and exercised real faith for it—like father, like daughter.

JOSHUA—NOTE ON **15:20–62** **the inheritance of . . . Judah.** Judah's cities are grouped in four areas: south (vv. 20–32); lowland or foothills over near the Mediterranean (vv. 33–47); hilly central region (vv. 48–60); Judean wilderness dropping eastward down to the Dead Sea (vv. 61–62).

JOSHUA—NOTE ON **15:63** **Jebusites.** The inhabitants of Jerusalem were descendants from the third son of Canaan (Gen. 10:15–16; 15:21). Joshua killed their king who had joined a pact against Gibeon (Josh. 10). Israelites called the area "Jebus" until David ordered Joab and his soldiers to capture the city (2 Sam. 5:6–7) and made it his capital. Judges 1:8, 21 show that the Israelites conquered Jebus and burned it, but the Jebusites later regained control until David's day. Melchizedek had been a very early king (Gen. 14), a believer in the true God, when the site was "Salem" (cf. Ps. 76:2, "Salem" is "Jerusalem").

JOSHUA—NOTE ON **16:1–4** **people of Joseph.** Joseph's territory was double as it was given to his sons Manasseh and Ephraim, who had inheritances stretching over a good portion of the central area in the Promised Land.

JOSHUA—NOTE ON **16:5–9** **territory of . . . Ephraim.** The description is of the land north of Judah's territory, from the Jordan west to the Mediterranean Sea. There was the inclusion of some cities in the territory of Manasseh, since Ephraim's land was small compared to its population.

JOSHUA—NOTE ON **16:10** Ephraim did not drive the Canaanites from their area. This is the first mention of the fatal policy of neglecting to exterminate the idolaters (cf. Deut. 20:16).

JOSHUA—NOTE ON **17:1–18** **Manasseh.** The other half-tribe of Manasseh, distinct from the half in 16:4, received its portion of the split inheritance west of the Jordan to the north and east near the Lake of Chinneroth (Galilee).

JOSHUA—NOTE ON 17:3–6 Zelophehad. In Manasseh's tribe, this man had no sons as heirs, but his five daughters received the inheritance. God led Moses to give this right to women (Num. 27:1–11, cited in Josh. 17:4).

JOSHUA—NOTE ON 17:12–18 people of Manasseh. Tribesmen of Manasseh complained that Joshua did not allot them land sufficient to their numbers and that the Canaanites were too tough for them to drive out altogether. He permitted them extra land in forested hills that they could clear. Joshua told them that they could drive out the Canaanites, for God had promised to be with them in victory against chariots (Deut. 20:1).

JOSHUA—NOTE ON 18:1 Shiloh. Israel as a whole, having had their camp first at Gilgal (4:20; 5:9), converged to Shiloh for worship at the tabernacle. Shiloh, about 9 miles north of Bethel and 20 miles north of Jerusalem, remained the center of spiritual attention, as in Judg. 18:31 and 1 Sam. 1:3. Due to Israel's sin, God would later let the Philistines devastate Israel at Shiloh and capture the ark (1 Sam. 4:10, 17), and he would later use Shiloh as an example of judgment (Jer. 7:12).

JOSHUA—NOTE ON 18:8, 10 Seven tribes were yet to receive land (v. 2). Joshua obtained from their 21 surveyor scouts (vv. 2–4) descriptions of the seven areas of land, and then cast lots to decide the choices. The high priest Eleazar served him, seeking God's will by casting lots (19:51). This was not some act of mere chance, but a means God used to reveal his will (*see note on Prov. 16:33*).

JOSHUA—NOTE ON 18:11–28 The lot of . . . Benjamin. This inheritance lay between Judah's and Ephraim's, and embraced Jerusalem (v. 28).

JOSHUA—NOTE ON 19:1–9 Simeon. This area was a southern portion of Judah's territory, since that allotment was more than Judah needed (v. 9).

JOSHUA—NOTE ON 19:10–16 Zebulun. This allotment lay west of the Lake of Chinneroth (Sea of Galilee) and ran to the Mediterranean Sea.

JOSHUA—NOTE ON 19:17–23 Issachar. The area basically ran just below the Sea of Galilee from the Jordan west over to Mount Tabor, circling southwest almost to Megiddo, north of Manasseh's portion.

JOSHUA—NOTE ON 19:24–31 **Asher.** This territory was a long, broad strip flanking the Mediterranean on the west, then Naphtali's and Zebulun's claims on the east, running south to Manasseh's. It reached from Mount Carmel in the south to the area of Tyre in the north.

JOSHUA—NOTE ON 19:32–39 **Naphtali.** This region took in a long stretch of land with a border at the northern edge of all the Israelite inheritances, a line on the west dividing it from Asher, southward to follow Zebulun's northern border. Then it struck eastward toward the Sea of Galilee with land to the west alongside that sea and down to Issachar's claim, over to the Jordan River. The eastern line ran northward, including the city of Hazor and also Dan, and then swung north of Dan. Jesus' Galilean ministry would take place largely in this area (Isa. 9:1–2; Matt. 4:13–17).

JOSHUA—NOTE ON 19:33 **oak.** This may have been an oak forest (if taken in a collective sense, as the word possibly means in Gen. 12:6) near Kedesh and northwest of the waters at Merom. According to Judg. 4:11, it was the site where Jael killed Sisera with a hammer and tent peg (Josh. 4:21).

JOSHUA—NOTE ON 19:40–48 **Dan.** The tribal allotment was a narrow, roughly U-shaped strip just north of Judah's claim and south of Ephraim's. The Mediterranean coast lay on the western arm of the "U." Joppa was on the coast near the north end. Later the Danites, failing to possess their original claim (Judg. 1:34–36), migrated northeastward to a territory by Laish or Leshem (Josh. 19:47). They conquered this area north of the Sea of Galilee and Hazor, and renamed it Dan (Josh. 19:47–48; Judg. 18:27–29).

JOSHUA—NOTE ON 19:49–50 Joshua received his own inheritance from the children of Israel, an area he preferred in the hills of his tribe, Ephraim (Num. 13:8). He built a city, Timnath-serah, about 16 miles southwest of Shechem. His inheritance was an intrinsic part of God's promise to him, as was also Caleb's inheritance (Num. 14:30).

JOSHUA—NOTE ON 20:2–9 cities of refuge. Moses had spoken God's word to name six cities in Israel as refuge centers. A person who inadvertently killed another could flee to the nearest of these for protection (cf. Num. 35:9–34). Three lay west of the Jordan, and three lay to the east, each reachable in a day for those in its area. The slayer could flee there to escape pursuit by a family member seeking to exact private justice. Authorities at the refuge protected him and escorted him to a trial. If found innocent, he was guarded at the refuge until the death of the current high priest, a kind of statute of limitations (Josh. 20:6). He could then return home. If found guilty of murder, he suffered due punishment.

JOSHUA—NOTE ON 21:1–3 cities to dwell in. God had given Moses his direction to provide 48 cities for the Levites, dotted throughout Israel's tribal allotments (Num. 35:1–8). Six were to be the cities of refuge (Num. 35:6).

JOSHUA—NOTE ON 21:3–42 the people of Israel gave to the Levites. These 48 cities (v. 41) are for various branches of the Levite people to live in and have pasture for their livestock (v. 42). People of the other tribes donated the areas, each site giving the Levites a vantage point from which to minister spiritually to the people nearby. In fairness, larger tribes devoted more land, smaller ones less (Num. 35:8). Only the Kohathites were priests, with other branches of Levites assisting in various roles of ritual worship and manual labors.

JOSHUA—NOTE ON 21:4 Kohathites. Under God's guiding wisdom, these received 13 city areas in the vicinity of Jerusalem or at a reasonable distance within allotments of Judah, Benjamin, and Simeon. This would give them access to carry out priestly functions where God would later have the ark moved and the temple situated (2 Sam. 6).

JOSHUA—NOTE ON 21:43–45 Thus the Lord gave to Israel all the land. This sums up God's fulfillment of his covenant promise to give Abraham's people the land (Gen. 12:7; Josh. 1:2, 5–9). God also kept his word in giving the people rest (Deut. 12:9–10). In a valid sense, the Canaanites were in check, under military conquest as God had pledged (Josh. 1:5), not posing an immediate threat. Not every enemy had been driven out, however, leaving some to stir up trouble later. But God’s people failed to exercise their responsibility and possess their land to the full degree in various areas.

JOSHUA—NOTE ON 22:1 **Reubenites . . . Gadites . . . Manasseh.** The tribes from east of the Jordan had helped their people conquer the land west of the river. Now they were ready to go back to their families to the east.

JOSHUA—NOTE ON 22:4 **Moses . . . gave you.** Clearance from Moses and Joshua for these tribes to possess land east of the Jordan was of God (v. 9; 24:8; Num. 32:30–33).

JOSHUA—NOTE ON 22:10–34 **an altar by the Jordan.** The special altar built by the two and a half tribes near the river, though well-meant, aroused suspicions among western tribes. They feared rebellion against the Shiloh altar that served all the tribes in unity. When challenged, men of the eastern tribes explained their motives to follow the true God, be in unity with the rest of Israel, and not be regarded as outsiders. The explanation met with other Israelites’ approval.

JOSHUA—NOTE ON 23:1 **Joshua was old.** A long time had passed since he led the conquest c. 1405–1398 B.C.; Joshua had grown very old, and was 110 when he died (24:29), c. 1385–1383 B.C. (*see note on 13:1*).

JOSHUA—NOTE ON 23:5 **The Lord . . . will push them back.** God was ready to help his people drive the remaining Canaanites out so that they could possess their claims more fully. Such moves needed to be gradual (Deut. 7:22), but determined, in obedience to God.

JOSHUA—NOTE ON 23:7–8 The dangers from being incomplete about possessing all the land included that of intermingling with the godless, as in marriages (v. 12), and committing to their gods, thus drifting from worshiping the true God. The Canaanites would become snares, traps, scourges, and thorns, causing Israelites to eventually lose the land (vv. 13, 15–16).

JOSHUA—NOTE ON 23:15–16 This actually occurred 800 years later, when Babylon exiled the Israelites c. 605–586 B.C. (cf. 2 Kings 24–25).

JOSHUA—NOTE ON 24:1–25 It was time for worship and thanksgiving for all God had done leading up to and including the conquest of Canaan.

JOSHUA—NOTE ON 24:1–5 Joshua reviewed the history recorded in Gen. 11 to Ex. 15.

JOSHUA—NOTE ON 24:2 **the Euphrates.** Where Abraham's family had lived. It is clear here that God's calling of Abraham out to himself was also a call out of idolatry, as he does with others (cf. 1 Thess. 1:9).

JOSHUA—NOTE ON 24:6–13 Joshua reviewed the history recorded in Ex. 12 to Josh. 22.

JOSHUA—NOTE ON 24:8, 15 **Amorites.** Sometimes this is used as a general term for the entire pagan populace (cf. v. 11) in Canaan, as elsewhere (Gen. 15:16; Judg. 1:34–35). At other times, the name has a narrower reference to people of the hill country (Num. 13:29), distinct from others.

JOSHUA—NOTE ON 24:9–10 **Balaam.** *See note on Josh. 13:22* about the unsavory nature of Balaam in Num. 21–25.

JOSHUA—NOTE ON 24:12 **I sent the hornet before you.** This description, as also in Ex. 23:28, is a picturesque figure (cf. also Josh. 23:13) portraying God's own fighting to assist Israel (23:3, 5, 10, 13). This awesome force put the enemy to flight, as the feared hornets lit. can do (Deut. 7:20–21).

JOSHUA—NOTE ON 24:15 **choose this day whom you will serve.** Joshua's fatherly model (reminiscent of Abraham's, Gen. 18:19) was for himself and his family to serve the Lord, not false gods. He called others in Israel to this, and they committed themselves to serve the Lord also (Josh. 24:21–24).

JOSHUA—NOTE ON 24:18 The population joined Joshua in claiming total commitment to serve the Lord (cf. Ex. 19:8).

JOSHUA—NOTE ON 24:26 **Book of the Law.** Joshua expands the first five books of Moses, as the canon of revealed Scripture develops. **by the sanctuary.** God's tabernacle, the ark of the covenant, was at Shiloh (21:2).

The stone of witness by the holy place (sanctuary) here was at Shechem (24:1). This holy place is not a formal tent or building, but a sacred place by a tree (cf. Gen. 12:6; 35:4), as other places had significance in the past for worship to God (Gen. 21:33).

JOSHUA—NOTE ON 24:29–33 Joshua . . . Eleazar. Three prominent leaders were buried as the conquering generation was passing on: Joseph, Joshua, and the high priest Eleazar.

JOSHUA—NOTE ON 24:29 110 years old. This was c. 1383 B.C. (cf. 14:7–10).

JOSHUA—NOTE ON 24:31 Faithfulness to God extended only one generation (cf. Judg. 2:6–13).

JOSHUA—NOTE ON 24:32 the bones of Joseph. These had been carried by the Israelites in the exodus (Ex. 13:19) as Joseph had made them promise (Gen. 50:25). He wanted his remains to lie in the land of covenant pledge. So now his people laid them to rest at Shechem, in the land God had guaranteed (Gen. 12:7).

Judges

Judges 1 • Judges 2 • Judges 3 • Judges 4 • Judges 5 • Judges 6 • Judges 7 • Judges 8 • Judges 9 • Judges 10 • Judges 11 • Judges 12 • Judges 13 • Judges 14 • Judges 15 • Judges 16 • Judges 17 • Judges 18 • Judges 19 • Judges 20 • Judges 21

Introduction to Judges
  Title
  Author and Date
  Background and Setting
  Historical and Theological Themes
  Interpretive Challenges
  Outline

Footnotes

Study Notes

Introduction to Judges

Title

The book bears the fitting name "Judges," which refers to unique leaders God gave to his people for preservation against their enemies (2:16–19). The Hebrew title means "deliverers" or "saviors," as well as judges (cf. Deut. 16:18; 17:9; 19:17). Twelve such judges arose before Samuel; then Eli and Samuel raised the count to 14. God himself is the higher Judge (Judg. 11:27). Judges spans about 350 years from Joshua's conquest (c. 1398 B.C.) until Eli and Samuel judged prior to the establishment of the monarchy (c. 1043 B.C.).

Author and Date

No author is named in the book, but the Jewish Talmud identifies Samuel, a key prophet who lived at the time these events took place and could have personally summed up the era (cf. 1 Sam. 10:25). The time was earlier than David's capture of Jerusalem c. 1004 B.C. (2 Sam. 5:6–7) since Jebusites still controlled the site (Judg. 1:21). Also, the writer deals with a time before a king ruled (Judg. 17:6; 18:1; 21:25). Since Saul began his reign c. 1043 B.C., a time shortly after his rule began is probably when Judges was written.

Background and Setting

Judges is a tragic sequel to Joshua. In Joshua, the people were obedient to God in conquering the land. In Judges, they were disobedient, idolatrous, and often defeated. Judges 1:1–3:6 focuses on the closing days of the book of Joshua. Judges 2:6–9 gives a review of Joshua's death (cf. Josh. 24:28–31). The account describes seven distinct cycles of Israel's drifting away from the Lord starting even before Joshua's death, with a full departure into apostasy afterward. Five basic reasons are evident for these cycles of Israel's moral and spiritual decline: 1) disobedience in failing to drive the Canaanites out of the land (Judg. 1:19, 21, 35); 2) idolatry (2:12); 3) intermarriage with wicked Canaanites (3:5–6); 4) not heeding judges (2:17); and 5) turning away from God after the death of the judges (2:19).

A four-part sequence repeatedly occurred in this phase of Israel's history: 1) Israel's departure from God; 2) God's chastisement in permitting military defeat and subjugation; 3) Israel's prayer pleading for deliverance; and 4) God raising up "judges," either civil or sometimes local military champions who led in shaking off the oppressors. Fourteen judges arose, six of them military judges (Othniel, Ehud, Deborah, Gideon, Jephthah, and Samson). Two men were of special significance for contrast in spiritual leadership: 1) Eli, judge and high priest (not a good example); and 2) Samuel, judge, priest, and prophet (a good example).

Historical and Theological Themes

Judges is thematic rather than chronological; foremost among its themes is God's power and covenant mercy in graciously delivering the Israelites from the consequences of their failures, which were suffered for sinful compromise (cf. 2:18–19; 21:25). In seven periods of sin to salvation (cf. Introduction: Outline), God compassionately delivered his people throughout the different geographical areas of tribal inheritances that he had earlier given through Joshua (Josh. 13–22). The apostasy covered the whole land, as indicated by the fact that each area is specifically identified: southern (Judg. 3:7–31); northern (4:1–5:31); central (6:1–10:5); eastern (10:6–12:15); and western (13:1–16:31). His power to faithfully rescue shines against the dark backdrop of pitiful human compromise and sometimes bizarre twists of sin, as in the final summary (chs. 17–21). The last verse (21:25) sums up the account: "In those days there was no king in Israel. Everyone did what was right in his own eyes."

Interpretive Challenges

The most stimulating challenges are: 1) how to view men's violent acts against enemies or fellow countrymen, whether with God's approval or without it; 2) God's use of leaders who at times do his will and at times follow their own sinful impulses (Gideon, Eli, Jephthah, Samson); 3) how to view Jephthah's vow and offering of his daughter (11:30–40); and 4) how to resolve God's sovereign will with his providential working in spite of human sin (cf. 14:4).

The chronology of the various judges in different sectors of the land raises questions about how much time passed and how the time totals can fit into the entire time span from the exodus (c. 1445 B.C.) to Solomon's fourth year, c. 967/966 B.C., which is said to be 480 years (1 Kings 6:1; see note on Judg. 11:26). A reasonable explanation is that the deliverances and years of rest under the judges in distinct parts of the land included overlaps, so that some of them did not run consecutively but rather concurrently during the 480 years. Paul's estimate of "about 450" years in Acts 13:19 is an approximation.

Outline

- I. Introduction and Summary—The Disobedience of Israel (1:1–3:6)
  - A. Incomplete Conquest over the Canaanites (1:1–36)
  - B. The Decline and Judgment of Israel (2:1–3:6)
- II. A Selected History of the Judges—The Deliverance of Israel (3:7–16:31)
  - A. First Period: Othniel vs. Mesopotamians (3:7–11)
  - B. Second Period: Ehud and Shamgar vs. Moabites (3:12–31)
  - C. Third Period: Deborah vs. Canaanites (4:1–5:31)
  - D. Fourth Period: Gideon vs. Midianites (6:1–8:32)
  - E. Fifth Period: Tola and Jair vs. Abimelech’s Effects (8:33–10:5)
  - F. Sixth Period: Jephthah, Ibzan, Elon, and Abdon vs. Philistines and Ammonites (10:6–12:15)
  - G. Seventh Period: Samson vs. Philistines (13:1–16:31)
- III. Epilogue—The Dereliction of Israel (17:1–21:25)
  - A. The Idolatry of Micah and the Danites (17:1–18:31)
  - B. The Crime at Gibeah and War Against Benjamin (19:1–21:25)

Judges

The Continuing Conquest of Canaan

JUDGES **1** ‡After the death of Joshua, the people of Israel inquired of the LORD, “Who shall go up first for us against the Canaanites, to fight against them?” [2]‡The LORD said, “Judah shall go up; behold, I have given the land into his hand.” [3]And Judah said to Simeon his brother, “Come up with me into the territory allotted to me, that we may fight against the Canaanites. And I likewise will go with you into the territory allotted to you.” So Simeon went with him. [4]Then Judah went up and the LORD gave the Canaanites and the Perizzites into their hand, and they defeated 10,000 of them at Bezek. [5]They found Adoni-bezek at Bezek and fought against him and defeated the Canaanites and the Perizzites. [6]‡Adoni-bezek fled, but they pursued him and caught him and cut off his thumbs and his big toes. [7]And Adoni-bezek said, “Seventy kings with their thumbs and their big toes cut off used to pick up scraps under my table. As I have done, so God has repaid me.” And they brought him to Jerusalem, and he died there.

[8]And the men of Judah fought against Jerusalem and captured it and struck it with the edge of the sword and set the city on fire. [9]And afterward the men of Judah went down to fight against the Canaanites who lived in the hill country, in the Negeb, and in the lowland. [10]And Judah went against the Canaanites who lived in Hebron (now the name of Hebron was formerly Kiriath-arba), and they defeated Sheshai and Ahiman and Talmai.

[11]From there they went against the inhabitants of Debir. The name of Debir was formerly Kiriath-sepher. [12]‡And Caleb said, “He who attacks Kiriath-sepher and captures it, I will give him Achsah my daughter for a wife.” [13]And Othniel the son of Kenaz, Caleb's younger brother, captured it. And he gave him Achsah his daughter for a wife. [14]When she came to him, she urged him to ask her father for a field. And she dismounted from her donkey, and Caleb said to her, “What do you want?” [15]She said to him, “Give me a blessing. Since you have set me in the land of the Negeb, give

me also springs of water.” And Caleb gave her the upper springs and the lower springs.

[16]†And the descendants of the Kenite, Moses' father-in-law, went up with the people of Judah from the city of palms into the wilderness of Judah, which lies in the Negeb near Arad, and they went and settled with the people. [17]And Judah went with Simeon his brother, and they defeated the Canaanites who inhabited Zephath and devoted it to destruction. So the name of the city was called Hormah. [1] [18]Judah also captured Gaza with its territory, and Ashkelon with its territory, and Ekron with its territory. [19]†And the LORD was with Judah, and he took possession of the hill country, but he could not drive out the inhabitants of the plain because they had chariots of iron. [20]†And Hebron was given to Caleb, as Moses had said. And he drove out from it the three sons of Anak. [21]But the people of Benjamin did not drive out the Jebusites who lived in Jerusalem, so the Jebusites have lived with the people of Benjamin in Jerusalem to this day.

[22]The house of Joseph also went up against Bethel, and the LORD was with them. [23]And the house of Joseph scouted out Bethel. (Now the name of the city was formerly Luz.) [24]And the spies saw a man coming out of the city, and they said to him, “Please show us the way into the city, and we will deal kindly with you.” [25]And he showed them the way into the city. And they struck the city with the edge of the sword, but they let the man and all his family go. [26]And the man went to the land of the Hittites and built a city and called its name Luz. That is its name to this day.

Failure to Complete the Conquest

[27]Manasseh did not drive out the inhabitants of Beth-shean and its villages, or Taanach and its villages, or the inhabitants of Dor and its villages, or the inhabitants of Ibleam and its villages, or the inhabitants of Megiddo and its villages, for the Canaanites persisted in dwelling in that land. [28]When Israel grew strong, they put the Canaanites to forced labor, but did not drive them out completely.

[29]And Ephraim did not drive out the Canaanites who lived in Gezer, so the Canaanites lived in Gezer among them.

[30]Zebulun did not drive out the inhabitants of Kitron, or the inhabitants of Nahalol, so the Canaanites lived among them, but became subject to forced labor.

[31]Asher did not drive out the inhabitants of Acco, or the inhabitants of Sidon or of Ahlab or of Achzib or of Helbah or of Aphik or of Rehob, [32]so the Asherites lived among the Canaanites, the inhabitants of the land, for they did not drive them out.

[33]Naphtali did not drive out the inhabitants of Beth-shemesh, or the inhabitants of Beth-anath, so they lived among the Canaanites, the inhabitants of the land. Nevertheless, the inhabitants of Beth-shemesh and of Beth-anath became subject to forced labor for them.

[34]†The Amorites pressed the people of Dan back into the hill country, for they did not allow them to come down to the plain. [35]The Amorites persisted in dwelling in Mount Heres, in Aijalon, and in Shaalbim, but the hand of the house of Joseph rested heavily on them, and they became subject to forced labor. [36]And the border of the Amorites ran from the ascent of Akrabbim, from Sela and upward.

Israel's Disobedience

JUDGES **2** †Now the angel of the LORD went up from Gilgal to Bochim. And he said, "I brought you up from Egypt and brought you into the land that I swore to give to your fathers. I said, 'I will never break my covenant with you, [2]and you shall make no covenant with the inhabitants of this land; you shall break down their altars.' But you have not obeyed my voice. What is this you have done? [3]So now I say, I will not drive them out before you, but they shall become thorns in your sides, [1] and their gods shall be a snare to you." [4]As soon as the angel of the LORD spoke these words to all the people of Israel, the people lifted up their voices and wept. [5]And they called the name of that place Bochim. [2] And they sacrificed there to the LORD.

The Death of Joshua

[6]When Joshua dismissed the people, the people of Israel went each to his inheritance to take possession of the land. [7]And the people served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua, who had seen all the great work that the LORD had done for Israel. [8]And Joshua the son of Nun, the servant of the LORD, died at the age of 110 years. [9]And they buried him within the boundaries of his inheritance in Timnath-heres, in the hill country of Ephraim, north of the mountain of Gaash. [10]†And all that generation also were gathered to their fathers. And there arose another generation after them who did not know the LORD or the work that he had done for Israel.

Israel's Unfaithfulness

[11]And the people of Israel did what was evil in the sight of the LORD and served the Baals. [12]†And they abandoned the LORD, the God of their fathers, who had brought them out of the land of Egypt. They went after other gods, from among the gods of the peoples who were around them, and bowed down to them. And they provoked the LORD to anger. [13]They abandoned the LORD and served the Baals and the Ashtaroth. [14]†So the anger of the LORD

was kindled against Israel, and he gave them over to plunderers, who plundered them. And he sold them into the hand of their surrounding enemies, so that they could no longer withstand their enemies. [15]Whenever they marched out, the hand of the LORD was against them for harm, as the LORD had warned, and as the LORD had sworn to them. And they were in terrible distress.

The LORD Raises Up Judges

[16]†Then the LORD raised up judges, who saved them out of the hand of those who plundered them. [17]Yet they did not listen to their judges, for they whored after other gods and bowed down to them. They soon turned aside from the way in which their fathers had walked, who had obeyed the commandments of the LORD, and they did not do so. [18]Whenever the LORD raised up judges for them, the LORD was with the judge, and he saved them from the hand of their enemies all the days of the judge. For the LORD was moved to pity by their groaning because of those who afflicted and oppressed them. [19]But whenever the judge died, they turned back and were more corrupt than their fathers, going after other gods, serving them and bowing down to them. They did not drop any of their practices or their stubborn ways. [20]So the anger of the LORD was kindled against Israel, and he said, "Because this people has transgressed my covenant that I commanded their fathers and have not obeyed my voice, [21]I will no longer drive out before them any of the nations that Joshua left when he died, [22]in order to test Israel by them, whether they will take care to walk in the way of the LORD as their fathers did, or not." [23]So the LORD left those nations, not driving them out quickly, and he did not give them into the hand of Joshua.

JUDGES **3** †Now these are the nations that the LORD left, to test Israel by them, that is, all in Israel who had not experienced all the wars in Canaan. [2]It was only in order that the generations of the people of Israel might know war, to teach war to those who had not known it before. [3]These are the nations: the five lords of the Philistines and all the Canaanites and the Sidonians and the Hivites who lived on Mount Lebanon, from Mount Baal-hermon as far as Lebo-hamath. [4]They were for the testing of Israel, to know whether Israel would obey the commandments of the LORD, which he commanded their fathers by the hand of Moses. [5]†So the people of Israel lived among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. [6]†And their daughters they took to themselves for wives, and their own daughters they gave to their sons, and they served their gods.

Othniel

[7]And the people of Israel did what was evil in the sight of the LORD. They forgot the LORD their God and served the Baals and the Asheroth. [8]Therefore the anger of the LORD was kindled against Israel, and he sold them into the hand of Cushan-rishathaim king of Mesopotamia. And the people of Israel served Cushan-rishathaim eight years. [9]But when the people of Israel cried out to the LORD, the LORD raised up a deliverer for the people of Israel, who saved them, Othniel the son of Kenaz, Caleb's younger brother. [10]†The Spirit of the LORD was upon him, and he judged Israel. He went out to war, and the LORD gave Cushan-rishathaim king of Mesopotamia into his hand. And his hand prevailed over Cushan-rishathaim. [11]So the land had rest forty years. Then Othniel the son of Kenaz died.

Ehud

[12]And the people of Israel again did what was evil in the sight of the LORD, and the LORD strengthened Eglon the king of Moab against Israel, because they had done what was evil in the sight of the LORD. [13]He gathered to himself the Ammonites and the Amalekites, and went and defeated Israel.

And they took possession of the city of palms. [14]And the people of Israel served Eglon the king of Moab eighteen years.

[15]Then the people of Israel cried out to the LORD, and the LORD raised up for them a deliverer, Ehud, the son of Gera, the Benjaminite, a left-handed man. The people of Israel sent tribute by him to Eglon the king of Moab. [16]And Ehud made for himself a sword with two edges, a cubit [1] in length, and he bound it on his right thigh under his clothes. [17]And he presented the tribute to Eglon king of Moab. Now Eglon was a very fat man. [18]And when Ehud had finished presenting the tribute, he sent away the people who carried the tribute. [19]But he himself turned back at the idols near Gilgal and said, “I have a secret message for you, O king.” And he commanded, “Silence.” And all his attendants went out from his presence. [20]†And Ehud came to him as he was sitting alone in his cool roof chamber. And Ehud said, “I have a message from God for you.” And he arose from his seat. [21]And Ehud reached with his left hand, took the sword from his right thigh, and thrust it into his belly. [22]And the hilt also went in after the blade, and the fat closed over the blade, for he did not pull the sword out of his belly; and the dung came out. [23]Then Ehud went out into the porch [2] and closed the doors of the roof chamber behind him and locked them.

[24]†When he had gone, the servants came, and when they saw that the doors of the roof chamber were locked, they thought, “Surely he is relieving himself in the closet of the cool chamber.” [25]And they waited till they were embarrassed. But when he still did not open the doors of the roof chamber, they took the key and opened them, and there lay their lord dead on the floor.

[26]Ehud escaped while they delayed, and he passed beyond the idols and escaped to Seirah. [27]When he arrived, he sounded the trumpet in the hill country of Ephraim. Then the people of Israel went down with him from the hill country, and he was their leader. [28]And he said to them, “Follow after me, for the LORD has given your enemies the Moabites into your hand.” So they went down after him and seized the fords of the Jordan against the Moabites and did not allow anyone to pass over. [29]And they killed at that time about 10,000 of the Moabites, all strong, able-bodied men; not a man

escaped. [30]So Moab was subdued that day under the hand of Israel. And the land had rest for eighty years.

Shamgar

[31][†]After him was Shamgar the son of Anath, who killed 600 of the Philistines with an oxgoad, and he also saved Israel.

Deborah and Barak

JUDGES **4** And the people of Israel again did what was evil in the sight of the LORD after Ehud died. [2]And the LORD sold them into the hand of Jabin king of Canaan, who reigned in Hazor. The commander of his army was Sisera, who lived in Harosheth-hagoyim. [3]Then the people of Israel cried out to the LORD for help, for he had 900 chariots of iron and he oppressed the people of Israel cruelly for twenty years.

[4]†Now Deborah, a prophetess, the wife of Lappidoth, was judging Israel at that time. [5]She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim, and the people of Israel came up to her for judgment. [6]She sent and summoned Barak the son of Abinoam from Kedesh-naphtali and said to him, “Has not the LORD, the God of Israel, commanded you, ‘Go, gather your men at Mount Tabor, taking 10,000 from the people of Naphtali and the people of Zebulun. [7]And I will draw out Sisera, the general of Jabin's army, to meet you by the river Kishon with his chariots and his troops, and I will give him into your hand’?” [8]Barak said to her, “If you will go with me, I will go, but if you will not go with me, I will not go.” [9]And she said, “I will surely go with you. Nevertheless, the road on which you are going will not lead to your glory, for the LORD will sell Sisera into the hand of a woman.” Then Deborah arose and went with Barak to Kedesh. [10]And Barak called out Zebulun and Naphtali to Kedesh. And 10,000 men went up at his heels, and Deborah went up with him.

[11]†Now Heber the Kenite had separated from the Kenites, the descendants of Hobab the father-in-law of Moses, and had pitched his tent as far away as the oak in Zaanannim, which is near Kedesh.

[12]When Sisera was told that Barak the son of Abinoam had gone up to Mount Tabor, [13]Sisera called out all his chariots, 900 chariots of iron, and all the men who were with him, from Harosheth-hagoyim to the river Kishon. [14]And Deborah said to Barak, “Up! For this is the day in which the LORD has given Sisera into your hand. Does not the LORD go out before you?” So Barak went down from Mount Tabor with 10,000 men following him. [15]And the LORD routed Sisera and all his chariots and all his army before Barak by

the edge of the sword. And Sisera got down from his chariot and fled away on foot. [16]And Barak pursued the chariots and the army to Harosheth-hagoyim, and all the army of Sisera fell by the edge of the sword; not a man was left.

[17]But Sisera fled away on foot to the tent of Jael, the wife of Heber the Kenite, for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. [18]And Jael came out to meet Sisera and said to him, “Turn aside, my lord; turn aside to me; do not be afraid.” So he turned aside to her into the tent, and she covered him with a rug. [19]‡And he said to her, “Please give me a little water to drink, for I am thirsty.” So she opened a skin of milk and gave him a drink and covered him. [20]And he said to her, “Stand at the opening of the tent, and if any man comes and asks you, ‘Is anyone here?’ say, ‘No.’” [21]‡But Jael the wife of Heber took a tent peg, and took a hammer in her hand. Then she went softly to him and drove the peg into his temple until it went down into the ground while he was lying fast asleep from weariness. So he died. [22]And behold, as Barak was pursuing Sisera, Jael went out to meet him and said to him, “Come, and I will show you the man whom you are seeking.” So he went in to her tent, and there lay Sisera dead, with the tent peg in his temple.

[23]So on that day God subdued Jabin the king of Canaan before the people of Israel. [24]And the hand of the people of Israel pressed harder and harder against Jabin the king of Canaan, until they destroyed Jabin king of Canaan.

The Song of Deborah and Barak

JUDGES **5** †Then sang Deborah and Barak the son of Abinoam on that day:

[2]"That the leaders took the lead in Israel,
that the people offered themselves willingly,
bless the LORD!
[3]"Hear, O kings; give ear, O princes;
to the LORD I will sing;
I will make melody to the LORD, the God of Israel.
[4]"LORD, when you went out from Seir,
when you marched from the region of Edom,
the earth trembled
and the heavens dropped,
yes, the clouds dropped water.
[5]The mountains quaked before the LORD,
even Sinai before the LORD, the God of Israel.
[6]"In the days of Shamgar, son of Anath,
in the days of Jael, the highways were abandoned,
and travelers kept to the byways.
[7]The villagers ceased in Israel;
they ceased to be until I arose;
I, Deborah, arose as a mother in Israel.
[8]When new gods were chosen,
then war was in the gates.
Was shield or spear to be seen
among forty thousand in Israel?
[9]My heart goes out to the commanders of Israel
who offered themselves willingly among the people.
Bless the LORD.
[10]†"Tell of it, you who ride on white donkeys,
you who sit on rich carpets [1]
and you who walk by the way.
[11]†To the sound of musicians [2] at the watering places,
there they repeat the righteous triumphs of the LORD,
the righteous triumphs of his villagers in Israel.

“Then down to the gates marched the people of the LORD.
[12]“Awake, awake, Deborah!
Awake, awake, break out in a song!
Arise, Barak, lead away your captives,
O son of Abinoam.
[13]Then down marched the remnant of the noble;
the people of the LORD marched down for me against the mighty.
[14]†From Ephraim their root they marched down into the valley, [3]
following you, Benjamin, with your kinsmen;
from Machir marched down the commanders,
and from Zebulun those who bear the lieutenant's [4] staff;
[15]the princes of Issachar came with Deborah,
and Issachar faithful to Barak;
into the valley they rushed at his heels.
Among the clans of Reuben
there were great searchings of heart.
[16]Why did you sit still among the sheepfolds,
to hear the whistling for the flocks?
Among the clans of Reuben
there were great searchings of heart.
[17]†Gilead stayed beyond the Jordan;
and Dan, why did he stay with the ships?
Asher sat still at the coast of the sea,
staying by his landings.
[18]Zebulun is a people who risked their lives to the death;
Naphtali, too, on the heights of the field.
[19]“The kings came, they fought;
then fought the kings of Canaan,
at Taanach, by the waters of Megiddo;
they got no spoils of silver.
[20]†From heaven the stars fought,
from their courses they fought against Sisera.
[21]The torrent Kishon swept them away,
the ancient torrent, the torrent Kishon.
March on, my soul, with might!
[22]“Then loud beat the horses' hoofs
with the galloping, galloping of his steeds.

[23]“Curse Meroz, says the angel of the LORD,
curse its inhabitants thoroughly,
because they did not come to the help of the LORD,
to the help of the LORD against the mighty.
[24]†“Most blessed of women be Jael,
the wife of Heber the Kenite,
of tent-dwelling women most blessed.
[25]He asked water and she gave him milk;
she brought him curds in a noble's bowl.
[26]She sent her hand to the tent peg
and her right hand to the workmen's mallet;
she struck Sisera;
she crushed his head;
she shattered and pierced his temple.
[27]Between her feet
he sank, he fell, he lay still;
between her feet
he sank, he fell;
where he sank,
there he fell—dead.
[28]“Out of the window she peered,
the mother of Sisera wailed through the lattice:
‘Why is his chariot so long in coming?
Why tarry the hoofbeats of his chariots?’
[29]Her wisest princesses answer,
indeed, she answers herself,
[30]‘Have they not found and divided the spoil?—
A womb or two for every man;
spoil of dyed materials for Sisera,
spoil of dyed materials embroidered,
two pieces of dyed work embroidered for the neck as spoil?’
[31]†“So may all your enemies perish, O LORD!
But your friends be like the sun as he rises in his might.”

And the land had rest for forty years.

Midian Oppresses Israel

JUDGES **6** †The people of Israel did what was evil in the sight of the LORD, and the LORD gave them into the hand of Midian seven years. [2]And the hand of Midian overpowered Israel, and because of Midian the people of Israel made for themselves the dens that are in the mountains and the caves and the strongholds. [3]For whenever the Israelites planted crops, the Midianites and the Amalekites and the people of the East would come up against them. [4]They would encamp against them and devour the produce of the land, as far as Gaza, and leave no sustenance in Israel and no sheep or ox or donkey. [5]For they would come up with their livestock and their tents; they would come like locusts in number—both they and their camels could not be counted—so that they laid waste the land as they came in. [6]And Israel was brought very low because of Midian. And the people of Israel cried out for help to the LORD.

[7]When the people of Israel cried out to the LORD on account of the Midianites, [8]†the LORD sent a prophet to the people of Israel. And he said to them, "Thus says the LORD, the God of Israel: I led you up from Egypt and brought you out of the house of bondage. [9]And I delivered you from the hand of the Egyptians and from the hand of all who oppressed you, and drove them out before you and gave you their land. [10]And I said to you, 'I am the LORD your God; you shall not fear the gods of the Amorites in whose land you dwell.' But you have not obeyed my voice."

The Call of Gideon

[11]†Now the angel of the LORD came and sat under the terebinth at Ophrah, which belonged to Joash the Abiezrite, while his son Gideon was beating out wheat in the winepress to hide it from the Midianites. [12]And the angel of the LORD appeared to him and said to him, "The LORD is with you, O mighty man of valor." [13]†And Gideon said to him, "Please, sir, [1] if the LORD is with us, why then has all this happened to us? And where are all his wonderful deeds that our fathers recounted to us, saying, 'Did not the LORD bring us up from Egypt?' But now the LORD has forsaken us and given us

into the hand of Midian.” [14]And the LORD [2] turned to him and said, “Go in this might of yours and save Israel from the hand of Midian; do not I send you?” [15]And he said to him, “Please, Lord, how can I save Israel? Behold, my clan is the weakest in Manasseh, and I am the least in my father's house.” [16]And the LORD said to him, “But I will be with you, and you shall strike the Midianites as one man.” [17]‡And he said to him, “If now I have found favor in your eyes, then show me a sign that it is you who speak with me. [18]‡Please do not depart from here until I come to you and bring out my present and set it before you.” And he said, “I will stay till you return.”

[19]So Gideon went into his house and prepared a young goat and unleavened cakes from an ephah [3] of flour. The meat he put in a basket, and the broth he put in a pot, and brought them to him under the terebinth and presented them. [20]And the angel of God said to him, “Take the meat and the unleavened cakes, and put them on this rock, and pour the broth over them.” And he did so. [21]Then the angel of the LORD reached out the tip of the staff that was in his hand and touched the meat and the unleavened cakes. And fire sprang up from the rock and consumed the meat and the unleavened cakes. And the angel of the LORD vanished from his sight. [22]Then Gideon perceived that he was the angel of the LORD. And Gideon said, “Alas, O Lord GOD! For now I have seen the angel of the LORD face to face.” [23]But the LORD said to him, “Peace be to you. Do not fear; you shall not die.” [24]Then Gideon built an altar there to the LORD and called it, The LORD Is Peace. To this day it still stands at Ophrah, which belongs to the Abiezrites.

[25]That night the LORD said to him, “Take your father's bull, and the second bull seven years old, and pull down the altar of Baal that your father has, and cut down the Asherah that is beside it [26]and build an altar to the LORD your God on the top of the stronghold here, with stones laid in due order. Then take the second bull and offer it as a burnt offering with the wood of the Asherah that you shall cut down.” [27]‡So Gideon took ten men of his servants and did as the LORD had told him. But because he was too afraid of his family and the men of the town to do it by day, he did it by night.

Gideon Destroys the Altar of Baal

[28]When the men of the town rose early in the morning, behold, the altar of Baal was broken down, and the Asherah beside it was cut down, and the second bull was offered on the altar that had been built. [29]And they said to one another, “Who has done this thing?” And after they had searched and inquired, they said, “Gideon the son of Joash has done this thing.” [30]Then the men of the town said to Joash, “Bring out your son, that he may die, for he has broken down the altar of Baal and cut down the Asherah beside it.” [31]But Joash said to all who stood against him, “Will you contend for Baal? Or will you save him? Whoever contends for him shall be put to death by morning. If he is a god, let him contend for himself, because his altar has been broken down.” [32]‡Therefore on that day Gideon [4] was called Jerubbaal, that is to say, “Let Baal contend against him,” because he broke down his altar.

[33]Now all the Midianites and the Amalekites and the people of the East came together, and they crossed the Jordan and encamped in the Valley of Jezreel. [34]But the Spirit of the LORD clothed Gideon, and he sounded the trumpet, and the Abiezrites were called out to follow him. [35]And he sent messengers throughout all Manasseh, and they too were called out to follow him. And he sent messengers to Asher, Zebulun, and Naphtali, and they went up to meet them.

The Sign of the Fleece

[36]‡Then Gideon said to God, “If you will save Israel by my hand, as you have said, [37]behold, I am laying a fleece of wool on the threshing floor. If there is dew on the fleece alone, and it is dry on all the ground, then I shall know that you will save Israel by my hand, as you have said.” [38]And it was so. When he rose early next morning and squeezed the fleece, he wrung enough dew from the fleece to fill a bowl with water. [39]Then Gideon said to God, “Let not your anger burn against me; let me speak just once more. Please let me test just once more with the fleece. Please let it be dry on the fleece only, and on all the ground let there be dew.” [40]And God did so that night; and it was dry on the fleece only, and on all the ground there was dew.

Gideon's Three Hundred Men

JUDGES **7** Then Jerubbaal (that is, Gideon) and all the people who were with him rose early and encamped beside the spring of Harod. And the camp of Midian was north of them, by the hill of Moreh, in the valley.

[2]†The LORD said to Gideon, “The people with you are too many for me to give the Midianites into their hand, lest Israel boast over me, saying, ‘My own hand has saved me.’ [3]Now therefore proclaim in the ears of the people, saying, ‘Whoever is fearful and trembling, let him return home and hurry away from Mount Gilead.’” Then 22,000 of the people returned, and 10,000 remained.

[4]And the LORD said to Gideon, “The people are still too many. Take them down to the water, and I will test them for you there, and anyone of whom I say to you, ‘This one shall go with you,’ shall go with you, and anyone of whom I say to you, ‘This one shall not go with you,’ shall not go.” [5]†So he brought the people down to the water. And the LORD said to Gideon, “Every one who laps the water with his tongue, as a dog laps, you shall set by himself. Likewise, every one who kneels down to drink.” [6]And the number of those who lapped, putting their hands to their mouths, was 300 men, but all the rest of the people knelt down to drink water. [7]And the LORD said to Gideon, “With the 300 men who lapped I will save you and give the Midianites into your hand, and let all the others go every man to his home.” [8]So the people took provisions in their hands, and their trumpets. And he sent all the rest of Israel every man to his tent, but retained the 300 men. And the camp of Midian was below him in the valley.

[9]That same night the LORD said to him, “Arise, go down against the camp, for I have given it into your hand. [10]†But if you are afraid to go down, go down to the camp with Purah your servant. [11]And you shall hear what they say, and afterward your hands shall be strengthened to go down against the camp.” Then he went down with Purah his servant to the outposts of the armed men who were in the camp. [12]And the Midianites and the Amalekites and all the people of the East lay along the valley like locusts in abundance, and their camels were without number, as the sand that is on the seashore in

abundance. [13]When Gideon came, behold, a man was telling a dream to his comrade. And he said, “Behold, I dreamed a dream, and behold, a cake of barley bread tumbled into the camp of Midian and came to the tent and struck it so that it fell and turned it upside down, so that the tent lay flat.” [14]And his comrade answered, “This is no other than the sword of Gideon the son of Joash, a man of Israel; God has given into his hand Midian and all the camp.”

[15]†As soon as Gideon heard the telling of the dream and its interpretation, he worshiped. And he returned to the camp of Israel and said, “Arise, for the LORD has given the host of Midian into your hand.” [16]†And he divided the 300 men into three companies and put trumpets into the hands of all of them and empty jars, with torches inside the jars. [17]And he said to them, “Look at me, and do likewise. When I come to the outskirts of the camp, do as I do. [18]When I blow the trumpet, I and all who are with me, then blow the trumpets also on every side of all the camp and shout, ‘For the LORD and for Gideon.’”

Gideon Defeats Midian

[19]†So Gideon and the hundred men who were with him came to the outskirts of the camp at the beginning of the middle watch, when they had just set the watch. And they blew the trumpets and smashed the jars that were in their hands. [20]†Then the three companies blew the trumpets and broke the jars. They held in their left hands the torches, and in their right hands the trumpets to blow. And they cried out, “A sword for the LORD and for Gideon!” [21]Every man stood in his place around the camp, and all the army ran. They cried out and fled. [22]†When they blew the 300 trumpets, the LORD set every man's sword against his comrade and against all the army. And the army fled as far as Beth-shittah toward Zererah, [1] as far as the border of Abel-meholah, by Tabbath. [23]And the men of Israel were called out from Naphtali and from Asher and from all Manasseh, and they pursued after Midian.

[24]Gideon sent messengers throughout all the hill country of Ephraim, saying, “Come down against the Midianites and capture the waters against them, as far as Beth-barah, and also the Jordan.” So all the men of Ephraim

were called out, and they captured the waters as far as Beth-barah, and also the Jordan. [25]And they captured the two princes of Midian, Oreb and Zeeb. They killed Oreb at the rock of Oreb, and Zeeb they killed at the winepress of Zeeb. Then they pursued Midian, and they brought the heads of Oreb and Zeeb to Gideon across the Jordan.

Gideon Defeats Zebah and Zalmunna

JUDGES **8** Then the men of Ephraim said to him, “What is this that you have done to us, not to call us when you went to fight against Midian?” And they accused him fiercely. **[2]**†And he said to them, “What have I done now in comparison with you? Is not the gleaning of the grapes of Ephraim better than the grape harvest of Abiezer? **[3]**God has given into your hands the princes of Midian, Oreb and Zeeb. What have I been able to do in comparison with you?” Then their anger [1] against him subsided when he said this.

[4]And Gideon came to the Jordan and crossed over, he and the 300 men who were with him, exhausted yet pursuing. **[5]**So he said to the men of Succoth, “Please give loaves of bread to the people who follow me, for they are exhausted, and I am pursuing after Zebah and Zalmunna, the kings of Midian.” **[6]**And the officials of Succoth said, “Are the hands of Zebah and Zalmunna already in your hand, that we should give bread to your army?” **[7]**†So Gideon said, “Well then, when the Lord has given Zebah and Zalmunna into my hand, I will flail your flesh with the thorns of the wilderness and with briers.” **[8]**And from there he went up to Penuel, and spoke to them in the same way, and the men of Penuel answered him as the men of Succoth had answered. **[9]**†And he said to the men of Penuel, “When I come again in peace, I will break down this tower.”

[10]Now Zebah and Zalmunna were in Karkor with their army, about 15,000 men, all who were left of all the army of the people of the East, for there had fallen 120,000 men who drew the sword. **[11]**And Gideon went up by the way of the tent dwellers east of Nobah and Jogbehah and attacked the army, for the army felt secure. **[12]**And Zebah and Zalmunna fled, and he pursued them and captured the two kings of Midian, Zebah and Zalmunna, and he threw all the army into a panic.

[13]Then Gideon the son of Joash returned from the battle by the ascent of Heres. **[14]**And he captured a young man of Succoth and questioned him. And he wrote down for him the officials and elders of Succoth, seventy-seven men. **[15]**And he came to the men of Succoth and said, “Behold Zebah and

Zalmunna, about whom you taunted me, saying, ‘Are the hands of Zebah and Zalmunna already in your hand, that we should give bread to your men who are exhausted?’” [16]And he took the elders of the city, and he took thorns of the wilderness and briers and with them taught the men of Succoth a lesson. [17]And he broke down the tower of Penuel and killed the men of the city.

[18]Then he said to Zebah and Zalmunna, “Where are the men whom you killed at Tabor?” They answered, “As you are, so were they. Every one of them resembled the son of a king.” [19]And he said, “They were my brothers, the sons of my mother. As the Lord lives, if you had saved them alive, I would not kill you.” [20]†So he said to Jether his firstborn, “Rise and kill them!” But the young man did not draw his sword, for he was afraid, because he was still a young man. [21]†Then Zebah and Zalmunna said, “Rise yourself and fall upon us, for as the man is, so is his strength.” And Gideon arose and killed Zebah and Zalmunna, and he took the crescent ornaments that were on the necks of their camels.

Gideon's Ephod

[22]†Then the men of Israel said to Gideon, “Rule over us, you and your son and your grandson also, for you have saved us from the hand of Midian.” [23]Gideon said to them, “I will not rule over you, and my son will not rule over you; the Lord will rule over you.” [24]††And Gideon said to them, “Let me make a request of you: every one of you give me the earrings from his spoil.” (For they had golden earrings, because they were Ishmaelites.) [25]And they answered, “We will willingly give them.” And they spread a cloak, and every man threw in it the earrings of his spoil. [26]†And the weight of the golden earrings that he requested was 1,700 shekels [2] of gold, besides the crescent ornaments and the pendants and the purple garments worn by the kings of Midian, and besides the collars that were around the necks of their camels. [27]And Gideon made an ephod of it and put it in his city, in Ophrah. And all Israel whored after it there, and it became a snare to Gideon and to his family. [28]So Midian was subdued before the people of Israel, and they raised their heads no more. And the land had rest forty years in the days of Gideon.

The Death of Gideon

[29]Jerubbaal the son of Joash went and lived in his own house. [30]‡Now Gideon had seventy sons, his own offspring, [3] for he had many wives. [31]And his concubine who was in Shechem also bore him a son, and he called his name Abimelech. [32]And Gideon the son of Joash died in a good old age and was buried in the tomb of Joash his father, at Ophrah of the Abiezrites.

[33]As soon as Gideon died, the people of Israel turned again and whored after the Baals and made Baal-berith their god. [34]And the people of Israel did not remember the LORD their God, who had delivered them from the hand of all their enemies on every side, [35]and they did not show steadfast love to the family of Jerubbaal (that is, Gideon) in return for all the good that he had done to Israel.

Abimelech's Conspiracy

JUDGES **9** Now Abimelech the son of Jerubbaal went to Shechem to his mother's relatives and said to them and to the whole clan of his mother's family, [2]"Say in the ears of all the leaders of Shechem, 'Which is better for you, that all seventy of the sons of Jerubbaal rule over you, or that one rule over you?' Remember also that I am your bone and your flesh."

[3]And his mother's relatives spoke all these words on his behalf in the ears of all the leaders of Shechem, and their hearts inclined to follow Abimelech, for they said, "He is our brother." [4]And they gave him seventy pieces of silver out of the house of Baal-berith with which Abimelech hired worthless and reckless fellows, who followed him. [5]†And he went to his father's house at Ophrah and killed his brothers the sons of Jerubbaal, seventy men, on one stone. But Jotham the youngest son of Jerubbaal was left, for he hid himself. [6]†And all the leaders of Shechem came together, and all Beth-millo, and they went and made Abimelech king, by the oak of the pillar at Shechem.

[7]When it was told to Jotham, he went and stood on top of Mount Gerizim and cried aloud and said to them, "Listen to me, you leaders of Shechem, that God may listen to you. [8]The trees once went out to anoint a king over them, and they said to the olive tree, 'Reign over us.' [9]But the olive tree said to them, 'Shall I leave my abundance, by which gods and men are honored, and go hold sway over the trees?' [10]And the trees said to the fig tree, 'You come and reign over us.' [11]But the fig tree said to them, 'Shall I leave my sweetness and my good fruit and go hold sway over the trees?' [12]And the trees said to the vine, 'You come and reign over us.' [13]But the vine said to them, 'Shall I leave my wine that cheers God and men and go hold sway over the trees?' [14]†Then all the trees said to the bramble, 'You come and reign over us.' [15]And the bramble said to the trees, 'If in good faith you are anointing me king over you, then come and take refuge in my shade, but if not, let fire come out of the bramble and devour the cedars of Lebanon.'

[16]"Now therefore, if you acted in good faith and integrity when you made Abimelech king, and if you have dealt well with Jerubbaal and his house

and have done to him as his deeds deserved— [17]for my father fought for you and risked his life and delivered you from the hand of Midian, [18]and you have risen up against my father's house this day and have killed his sons, seventy men on one stone, and have made Abimelech, the son of his female servant, king over the leaders of Shechem, because he is your relative— [19]if you then have acted in good faith and integrity with Jerubbaal and with his house this day, then rejoice in Abimelech, and let him also rejoice in you. [20]But if not, let fire come out from Abimelech and devour the leaders of Shechem and Beth-millo; and let fire come out from the leaders of Shechem and from Beth-millo and devour Abimelech.” [21]And Jotham ran away and fled and went to Beer and lived there, because of Abimelech his brother.

The Downfall of Abimelech

[22]Abimelech ruled over Israel three years. [23]†And God sent an evil spirit between Abimelech and the leaders of Shechem, and the leaders of Shechem dealt treacherously with Abimelech, [24]that the violence done to the seventy sons of Jerubbaal might come, and their blood be laid on Abimelech their brother, who killed them, and on the men of Shechem, who strengthened his hands to kill his brothers. [25]And the leaders of Shechem put men in ambush against him on the mountaintops, and they robbed all who passed by them along that way. And it was told to Abimelech.

[26]‡And Gaal the son of Ebed moved into Shechem with his relatives, and the leaders of Shechem put confidence in him. [27]And they went out into the field and gathered the grapes from their vineyards and trod them and held a festival; and they went into the house of their god and ate and drank and reviled Abimelech. [28]And Gaal the son of Ebed said, “Who is Abimelech, and who are we of Shechem, that we should serve him? Is he not the son of Jerubbaal, and is not Zebul his officer? Serve the men of Hamor the father of Shechem; but why should we serve him? [29]Would that this people were under my hand! Then I would remove Abimelech. I would say [1] to Abimelech, ‘Increase your army, and come out.’”

[30]When Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled. [31]And he sent messengers to Abimelech secretly, [2]

saying, “Behold, Gaal the son of Ebed and his relatives have come to Shechem, and they are stirring up [3] the city against you. [32]Now therefore, go by night, you and the people who are with you, and set an ambush in the field. [33]Then in the morning, as soon as the sun is up, rise early and rush upon the city. And when he and the people who are with him come out against you, you may do to them as your hand finds to do.”

[34]So Abimelech and all the men who were with him rose up by night and set an ambush against Shechem in four companies. [35]And Gaal the son of Ebed went out and stood in the entrance of the gate of the city, and Abimelech and the people who were with him rose from the ambush. [36]And when Gaal saw the people, he said to Zebul, “Look, people are coming down from the mountaintops!” And Zebul said to him, “You mistake [4] the shadow of the mountains for men.” [37]†Gaal spoke again and said, “Look, people are coming down from the center of the land, and one company is coming from the direction of the Diviners' Oak.” [38]Then Zebul said to him, “Where is your mouth now, you who said, ‘Who is Abimelech, that we should serve him?’ Are not these the people whom you despised? Go out now and fight with them.” [39]And Gaal went out at the head of the leaders of Shechem and fought with Abimelech. [40]And Abimelech chased him, and he fled before him. And many fell wounded, up to the entrance of the gate. [41]And Abimelech lived at Arumah, and Zebul drove out Gaal and his relatives, so that they could not dwell at Shechem.

[42]On the following day, the people went out into the field, and Abimelech was told. [43]He took his people and divided them into three companies and set an ambush in the fields. And he looked and saw the people coming out of the city. So he rose against them and killed them. [44]Abimelech and the company that was with him rushed forward and stood at the entrance of the gate of the city, while the two companies rushed upon all who were in the field and killed them. [45]†And Abimelech fought against the city all that day. He captured the city and killed the people who were in it, and he razed the city and sowed it with salt.

[46]When all the leaders of the Tower of Shechem heard of it, they entered the stronghold of the house of El-berith. [47]Abimelech was told that all the leaders of the Tower of Shechem were gathered together. [48]And Abimelech

went up to Mount Zalmon, he and all the people who were with him. And Abimelech took an axe in his hand and cut down a bundle of brushwood and took it up and laid it on his shoulder. And he said to the men who were with him, “What you have seen me do, hurry and do as I have done.” [49]So every one of the people cut down his bundle and following Abimelech put it against the stronghold, and they set the stronghold on fire over them, so that all the people of the Tower of Shechem also died, about 1,000 men and women.

[50]Then Abimelech went to Thebez and encamped against Thebez and captured it. [51]But there was a strong tower within the city, and all the men and women and all the leaders of the city fled to it and shut themselves in, and they went up to the roof of the tower. [52]And Abimelech came to the tower and fought against it and drew near to the door of the tower to burn it with fire. [53]And a certain woman threw an upper millstone on Abimelech's head and crushed his skull. [54]Then he called quickly to the young man his armor-bearer and said to him, “Draw your sword and kill me, lest they say of me, ‘A woman killed him.’” And his young man thrust him through, and he died. [55]And when the men of Israel saw that Abimelech was dead, everyone departed to his home. [56]Thus God returned the evil of Abimelech, which he committed against his father in killing his seventy brothers. [57][†]And God also made all the evil of the men of Shechem return on their heads, and upon them came the curse of Jotham the son of Jerubbaal.

Tola and Jair

JUDGES **10** After Abimelech there arose to save Israel Tola the son of Puah, son of Dodo, a man of Issachar, and he lived at Shamir in the hill country of Ephraim. [2]And he judged Israel twenty-three years. Then he died and was buried at Shamir.

[3]†After him arose Jair the Gileadite, who judged Israel twenty-two years. [4]And he had thirty sons who rode on thirty donkeys, and they had thirty cities, called Havvoth-jair to this day, which are in the land of Gilead. [5]And Jair died and was buried in Kamon.

Further Disobedience and Oppression

[6]The people of Israel again did what was evil in the sight of the LORD and served the Baals and the Ashtaroth, the gods of Syria, the gods of Sidon, the gods of Moab, the gods of the Ammonites, and the gods of the Philistines. And they forsook the LORD and did not serve him. [7]So the anger of the LORD was kindled against Israel, and he sold them into the hand of the Philistines and into the hand of the Ammonites, [8]and they crushed and oppressed the people of Israel that year. For eighteen years they oppressed all the people of Israel who were beyond the Jordan in the land of the Amorites, which is in Gilead. [9]And the Ammonites crossed the Jordan to fight also against Judah and against Benjamin and against the house of Ephraim, so that Israel was severely distressed.

[10]†And the people of Israel cried out to the LORD, saying, “We have sinned against you, because we have forsaken our God and have served the Baals.” [11]And the LORD said to the people of Israel, “Did I not save you from the Egyptians and from the Amorites, from the Ammonites and from the Philistines? [12]The Sidonians also, and the Amalekites and the Maonites oppressed you, and you cried out to me, and I saved you out of their hand. [13]†Yet you have forsaken me and served other gods; therefore I will save you no more. [14]Go and cry out to the gods whom you have chosen; let them save you in the time of your distress.” [15]†And the people of Israel said to the

Lord, “We have sinned; do to us whatever seems good to you. Only please deliver us this day.” **16**So they put away the foreign gods from among them and served the Lord, and he became impatient over the misery of Israel.

17Then the Ammonites were called to arms, and they encamped in Gilead. And the people of Israel came together, and they encamped at Mizpah. **18**And the people, the leaders of Gilead, said one to another, “Who is the man who will begin to fight against the Ammonites? He shall be head over all the inhabitants of Gilead.”

Jephthah Delivers Israel

JUDGES **11** ‡Now Jephthah the Gileadite was a mighty warrior, but he was the son of a prostitute. Gilead was the father of Jephthah. [2]And Gilead's wife also bore him sons. And when his wife's sons grew up, they drove Jephthah out and said to him, “You shall not have an inheritance in our father's house, for you are the son of another woman.” [3]‡Then Jephthah fled from his brothers and lived in the land of Tob, and worthless fellows collected around Jephthah and went out with him.

[4]After a time the Ammonites made war against Israel. [5]And when the Ammonites made war against Israel, the elders of Gilead went to bring Jephthah from the land of Tob. [6]And they said to Jephthah, “Come and be our leader, that we may fight against the Ammonites.” [7]But Jephthah said to the elders of Gilead, “Did you not hate me and drive me out of my father's house? Why have you come to me now when you are in distress?” [8]And the elders of Gilead said to Jephthah, “That is why we have turned to you now, that you may go with us and fight against the Ammonites and be our head over all the inhabitants of Gilead.” [9]Jephthah said to the elders of Gilead, “If you bring me home again to fight against the Ammonites, and the LORD gives them over to me, I will be your head.” [10]And the elders of Gilead said to Jephthah, “The LORD will be witness between us, if we do not do as you say.” [11]‡So Jephthah went with the elders of Gilead, and the people made him head and leader over them. And Jephthah spoke all his words before the LORD at Mizpah.

[12]Then Jephthah sent messengers to the king of the Ammonites and said, “What do you have against me, that you have come to me to fight against my land?” [13]‡And the king of the Ammonites answered the messengers of Jephthah, “Because Israel on coming up from Egypt took away my land, from the Arnon to the Jabbok and to the Jordan; now therefore restore it peaceably.” [14]Jephthah again sent messengers to the king of the Ammonites [15]‡and said to him, “Thus says Jephthah: Israel did not take away the land of Moab or the land of the Ammonites, [16]but when they came up from Egypt, Israel went through the wilderness to the Red Sea and came to Kadesh. [17]Israel then sent messengers to the king of Edom, saying, ‘Please

let us pass through your land,’ but the king of Edom would not listen. And they sent also to the king of Moab, but he would not consent. So Israel remained at Kadesh.

[18]“Then they journeyed through the wilderness and went around the land of Edom and the land of Moab and arrived on the east side of the land of Moab and camped on the other side of the Arnon. But they did not enter the territory of Moab, for the Arnon was the boundary of Moab. [19]Israel then sent messengers to Sihon king of the Amorites, king of Heshbon, and Israel said to him, ‘Please let us pass through your land to our country,’ [20]but Sihon did not trust Israel to pass through his territory, so Sihon gathered all his people together and encamped at Jahaz and fought with Israel. [21]And the LORD, the God of Israel, gave Sihon and all his people into the hand of Israel, and they defeated them. So Israel took possession of all the land of the Amorites, who inhabited that country. [22]And they took possession of all the territory of the Amorites from the Arnon to the Jabbok and from the wilderness to the Jordan. [23]So then the LORD, the God of Israel, dispossessed the Amorites from before his people Israel; and are you to take possession of them? [24]Will you not possess what Chemosh your god gives you to possess? And all that the LORD our God has dispossessed before us, we will possess. [25]Now are you any better than Balak the son of Zippor, king of Moab? Did he ever contend against Israel, or did he ever go to war with them? [26]‡While Israel lived in Heshbon and its villages, and in Aroer and its villages, and in all the cities that are on the banks of the Arnon, 300 years, why did you not deliver them within that time? [27]I therefore have not sinned against you, and you do me wrong by making war on me. The LORD, the Judge, decide this day between the people of Israel and the people of Ammon.” [28]But the king of the Ammonites did not listen to the words of Jephthah that he sent to him.

Jephthah's Tragic Vow

[29]‡Then the Spirit of the LORD was upon Jephthah, and he passed through Gilead and Manasseh and passed on to Mizpah of Gilead, and from Mizpah of Gilead he passed on to the Ammonites. [30]‡And Jephthah made a vow to the LORD and said, “If you will give the Ammonites into my hand, [31]‡then whatever [1] comes out from the doors of my house to meet me when I

return in peace from the Ammonites shall be the LORD's, and I will offer it [2] up for a burnt offering.” [32]So Jephthah crossed over to the Ammonites to fight against them, and the LORD gave them into his hand. [33]And he struck them from Aroer to the neighborhood of Minnith, twenty cities, and as far as Abel-keramim, with a great blow. So the Ammonites were subdued before the people of Israel.

[34]†Then Jephthah came to his home at Mizpah. And behold, his daughter came out to meet him with tambourines and with dances. She was his only child; besides her he had neither son nor daughter. [35]†And as soon as he saw her, he tore his clothes and said, “Alas, my daughter! You have brought me very low, and you have become the cause of great trouble to me. For I have opened my mouth to the LORD, and I cannot take back my vow.” [36]And she said to him, “My father, you have opened your mouth to the LORD; do to me according to what has gone out of your mouth, now that the LORD has avenged you on your enemies, on the Ammonites.” [37]So she said to her father, “Let this thing be done for me: leave me alone two months, that I may go up and down on the mountains and weep for my virginity, I and my companions.” [38]So he said, “Go.” Then he sent her away for two months, and she departed, she and her companions, and wept for her virginity on the mountains. [39]And at the end of two months, she returned to her father, who did with her according to his vow that he had made. She had never known a man, and it became a custom in Israel [40]that the daughters of Israel went year by year to lament the daughter of Jephthah the Gileadite four days in the year.

Jephthah's Conflict with Ephraim

JUDGES **12** †The men of Ephraim were called to arms, and they crossed to Zaphon and said to Jephthah, “Why did you cross over to fight against the Ammonites and did not call us to go with you? We will burn your house over you with fire.” [2]And Jephthah said to them, “I and my people had a great dispute with the Ammonites, and when I called you, you did not save me from their hand. [3]And when I saw that you would not save me, I took my life in my hand and crossed over against the Ammonites, and the LORD gave them into my hand. Why then have you come up to me this day to fight against me?” [4]†Then Jephthah gathered all the men of Gilead and fought with Ephraim. And the men of Gilead struck Ephraim, because they said, “You are fugitives of Ephraim, you Gileadites, in the midst of Ephraim and Manasseh.” [5]And the Gileadites captured the fords of the Jordan against the Ephraimites. And when any of the fugitives of Ephraim said, “Let me go over,” the men of Gilead said to him, “Are you an Ephraimite?” When he said, “No,” [6]†they said to him, “Then say Shibboleth,” and he said, “Sibboleth,” for he could not pronounce it right. Then they seized him and slaughtered him at the fords of the Jordan. At that time 42,000 of the Ephraimites fell.

[7]Jephthah judged Israel six years. Then Jephthah the Gileadite died and was buried in his city in Gilead. [1]

Ibzan, Elon, and Abdon

[8]After him Ibzan of Bethlehem judged Israel. [9]†He had thirty sons, and thirty daughters he gave in marriage outside his clan, and thirty daughters he brought in from outside for his sons. And he judged Israel seven years. [10]Then Ibzan died and was buried at Bethlehem.

[11]After him Elon the Zebulunite judged Israel, and he judged Israel ten years. [12]Then Elon the Zebulunite died and was buried at Aijalon in the land of Zebulun.

[13]After him Abdon the son of Hillel the Pirathonite judged Israel. [14]He had forty sons and thirty grandsons, who rode on seventy donkeys, and he judged Israel eight years. [15]Then Abdon the son of Hillel the Pirathonite died and was buried at Pirathon in the land of Ephraim, in the hill country of the Amalekites.

The Birth of Samson

JUDGES **13** And the people of Israel again did what was evil in the sight of the LORD, so the LORD gave them into the hand of the Philistines for forty years.

[2]There was a certain man of Zorah, of the tribe of the Danites, whose name was Manoah. And his wife was barren and had no children. [3]†And the angel of the LORD appeared to the woman and said to her, “Behold, you are barren and have not borne children, but you shall conceive and bear a son. [4]Therefore be careful and drink no wine or strong drink, and eat nothing unclean, [5]†for behold, you shall conceive and bear a son. No razor shall come upon his head, for the child shall be a Nazirite to God from the womb, and he shall begin to save Israel from the hand of the Philistines.” [6]Then the woman came and told her husband, “A man of God came to me, and his appearance was like the appearance of the angel of God, very awesome. I did not ask him where he was from, and he did not tell me his name, [7]but he said to me, ‘Behold, you shall conceive and bear a son. So then drink no wine or strong drink, and eat nothing unclean, for the child shall be a Nazirite to God from the womb to the day of his death.’”

[8]Then Manoah prayed to the LORD and said, “O Lord, please let the man of God whom you sent come again to us and teach us what we are to do with the child who will be born.” [9]And God listened to the voice of Manoah, and the angel of God came again to the woman as she sat in the field. But Manoah her husband was not with her. [10]So the woman ran quickly and told her husband, “Behold, the man who came to me the other day has appeared to me.” [11]And Manoah arose and went after his wife and came to the man and said to him, “Are you the man who spoke to this woman?” And he said, “I am.” [12]And Manoah said, “Now when your words come true, what is to be the child's manner of life, and what is his mission?” [13]And the angel of the LORD said to Manoah, “Of all that I said to the woman let her be careful. [14]She may not eat of anything that comes from the vine, neither let her drink wine or strong drink, or eat any unclean thing. All that I commanded her let her observe.”

[15]Manoah said to the angel of the LORD, “Please let us detain you and prepare a young goat for you.” [16]†And the angel of the LORD said to Manoah, “If you detain me, I will not eat of your food. But if you prepare a burnt offering, then offer it to the LORD.” (For Manoah did not know that he was the angel of the LORD.) [17]†And Manoah said to the angel of the LORD, “What is your name, so that, when your words come true, we may honor you?” [18]†And the angel of the LORD said to him, “Why do you ask my name, seeing it is wonderful?” [19]So Manoah took the young goat with the grain offering, and offered it on the rock to the LORD, to the one who works [1] wonders, and Manoah and his wife were watching. [20]†And when the flame went up toward heaven from the altar, the angel of the LORD went up in the flame of the altar. Now Manoah and his wife were watching, and they fell on their faces to the ground.

[21]The angel of the LORD appeared no more to Manoah and to his wife. Then Manoah knew that he was the angel of the LORD. [22]†And Manoah said to his wife, “We shall surely die, for we have seen God.” [23]But his wife said to him, “If the LORD had meant to kill us, he would not have accepted a burnt offering and a grain offering at our hands, or shown us all these things, or now announced to us such things as these.” [24]And the woman bore a son and called his name Samson. And the young man grew, and the LORD blessed him. [25]And the Spirit of the LORD began to stir him in Mahaneh-dan, between Zorah and Eshtaol.

Samson's Marriage

JUDGES **14** †Samson went down to Timnah, and at Timnah he saw one of the daughters of the Philistines. [2]Then he came up and told his father and mother, “I saw one of the daughters of the Philistines at Timnah. Now get her for me as my wife.” [3]But his father and mother said to him, “Is there not a woman among the daughters of your relatives, or among all our people, that you must go to take a wife from the uncircumcised Philistines?” But Samson said to his father, “Get her for me, for she is right in my eyes.”

[4]His father and mother did not know that it was from the LORD, for he was seeking an opportunity against the Philistines. At that time the Philistines ruled over Israel.

[5]Then Samson went down with his father and mother to Timnah, and they came to the vineyards of Timnah. And behold, a young lion came toward him roaring. [6]Then the Spirit of the LORD rushed upon him, and although he had nothing in his hand, he tore the lion in pieces as one tears a young goat. But he did not tell his father or his mother what he had done. [7]†Then he went down and talked with the woman, and she was right in Samson's eyes.

[8]†After some days he returned to take her. And he turned aside to see the carcass of the lion, and behold, there was a swarm of bees in the body of the lion, and honey. [9]†He scraped it out into his hands and went on, eating as he went. And he came to his father and mother and gave some to them, and they ate. But he did not tell them that he had scraped the honey from the carcass of the lion.

[10]†His father went down to the woman, and Samson prepared a feast there, for so the young men used to do. [11]As soon as the people saw him, they brought thirty companions to be with him. [12]And Samson said to them, “Let me now put a riddle to you. If you can tell me what it is, within the seven days of the feast, and find it out, then I will give you thirty linen garments and thirty changes of clothes, [13]but if you cannot tell me what it is, then you shall give me thirty linen garments and thirty changes of clothes.” And they said to him, “Put your riddle, that we may hear it.” [14]And he said to them,

“Out of the eater came something to eat.
Out of the strong came something sweet.”

And in three days they could not solve the riddle.

[15]On the fourth [1] day they said to Samson's wife, “Entice your husband to tell us what the riddle is, lest we burn you and your father's house with fire. Have you invited us here to impoverish us?” [16]†And Samson's wife wept over him and said, “You only hate me; you do not love me. You have put a riddle to my people, and you have not told me what it is.” And he said to her, “Behold, I have not told my father nor my mother, and shall I tell you?” [17]She wept before him the seven days that their feast lasted, and on the seventh day he told her, because she pressed him hard. Then she told the riddle to her people. [18]And the men of the city said to him on the seventh day before the sun went down,

“What is sweeter than honey?
What is stronger than a lion?”

And he said to them,

“If you had not plowed with my heifer,
you would not have found out my riddle.”

[19]†And the Spirit of the LORD rushed upon him, and he went down to Ashkelon and struck down thirty men of the town and took their spoil and gave the garments to those who had told the riddle. In hot anger he went back to his father's house. [20]†And Samson's wife was given to his companion, who had been his best man.

Samson Defeats the Philistines

JUDGES **15** †After some days, at the time of wheat harvest, Samson went to visit his wife with a young goat. And he said, “I will go in to my wife in the chamber.” But her father would not allow him to go in. [2]†And her father said, “I really thought that you utterly hated her, so I gave her to your companion. Is not her younger sister more beautiful than she? Please take her instead.” [3]†And Samson said to them, “This time I shall be innocent in regard to the Philistines, when I do them harm.” [4]†So Samson went and caught 300 foxes and took torches. And he turned them tail to tail and put a torch between each pair of tails. [5]And when he had set fire to the torches, he let the foxes go into the standing grain of the Philistines and set fire to the stacked grain and the standing grain, as well as the olive orchards. [6]†Then the Philistines said, “Who has done this?” And they said, “Samson, the son-in-law of the Timnite, because he has taken his wife and given her to his companion.” And the Philistines came up and burned her and her father with fire. [7]And Samson said to them, “If this is what you do, I swear I will be avenged on you, and after that I will quit.” [8]And he struck them hip and thigh with a great blow, and he went down and stayed in the cleft of the rock of Etam.

[9]Then the Philistines came up and encamped in Judah and made a raid on Lehi. [10]And the men of Judah said, “Why have you come up against us?” They said, “We have come up to bind Samson, to do to him as he did to us.” [11]Then 3,000 men of Judah went down to the cleft of the rock of Etam, and said to Samson, “Do you not know that the Philistines are rulers over us? What then is this that you have done to us?” And he said to them, “As they did to me, so have I done to them.” [12]And they said to him, “We have come down to bind you, that we may give you into the hands of the Philistines.” And Samson said to them, “Swear to me that you will not attack me yourselves.” [13]They said to him, “No; we will only bind you and give you into their hands. We will surely not kill you.” So they bound him with two new ropes and brought him up from the rock.

[14]When he came to Lehi, the Philistines came shouting to meet him. Then the Spirit of the Lord rushed upon him, and the ropes that were on his arms

became as flax that has caught fire, and his bonds melted off his hands. [15]†And he found a fresh jawbone of a donkey, and put out his hand and took it, and with it he struck 1,000 men. [16]And Samson said,

“With the jawbone of a donkey,
heaps upon heaps,
with the jawbone of a donkey
have I struck down a thousand men.”

[17]As soon as he had finished speaking, he threw away the jawbone out of his hand. And that place was called Ramath-lehi. [1]

[18]And he was very thirsty, and he called upon the LORD and said, “You have granted this great salvation by the hand of your servant, and shall I now die of thirst and fall into the hands of the uncircumcised?” [19]†And God split open the hollow place that is at Lehi, and water came out from it. And when he drank, his spirit returned, and he revived. Therefore the name of it was called En-hakkore; [2] it is at Lehi to this day. [20]And he judged Israel in the days of the Philistines twenty years.

Samson and Delilah

JUDGES **16** ‡Samson went to Gaza, and there he saw a prostitute, and he went in to her. [2]The Gazites were told, “Samson has come here.” And they surrounded the place and set an ambush for him all night at the gate of the city. They kept quiet all night, saying, “Let us wait till the light of the morning; then we will kill him.” [3]‡But Samson lay till midnight, and at midnight he arose and took hold of the doors of the gate of the city and the two posts, and pulled them up, bar and all, and put them on his shoulders and carried them to the top of the hill that is in front of Hebron.

[4]‡After this he loved a woman in the Valley of Sorek, whose name was Delilah. [5]‡And the lords of the Philistines came up to her and said to her, “Seduce him, and see where his great strength lies, and by what means we may overpower him, that we may bind him to humble him. And we will each give you 1,100 pieces of silver.” [6]So Delilah said to Samson, “Please tell me where your great strength lies, and how you might be bound, that one could subdue you.”

[7]‡Samson said to her, “If they bind me with seven fresh bowstrings that have not been dried, then I shall become weak and be like any other man.” [8]Then the lords of the Philistines brought up to her seven fresh bowstrings that had not been dried, and she bound him with them. [9]Now she had men lying in ambush in an inner chamber. And she said to him, “The Philistines are upon you, Samson!” But he snapped the bowstrings, as a thread of flax snaps when it touches the fire. So the secret of his strength was not known.

[10]Then Delilah said to Samson, “Behold, you have mocked me and told me lies. Please tell me how you might be bound.” [11]‡And he said to her, “If they bind me with new ropes that have not been used, then I shall become weak and be like any other man.” [12]So Delilah took new ropes and bound him with them and said to him, “The Philistines are upon you, Samson!” And the men lying in ambush were in an inner chamber. But he snapped the ropes off his arms like a thread.

[13]Then Delilah said to Samson, “Until now you have mocked me and told me lies. Tell me how you might be bound.” And he said to her, “If you weave the seven locks of my head with the web and fasten it tight with the pin, then I shall become weak and be like any other man.” [14]So while he slept, Delilah took the seven locks of his head and wove them into the web. [1] And she made them tight with the pin and said to him, “The Philistines are upon you, Samson!” But he awoke from his sleep and pulled away the pin, the loom, and the web.

[15]And she said to him, “How can you say, ‘I love you,’ when your heart is not with me? You have mocked me these three times, and you have not told me where your great strength lies.” [16]And when she pressed him hard with her words day after day, and urged him, his soul was vexed to death. [17]†And he told her all his heart, and said to her, “A razor has never come upon my head, for I have been a Nazirite to God from my mother's womb. If my head is shaved, then my strength will leave me, and I shall become weak and be like any other man.”

[18]When Delilah saw that he had told her all his heart, she sent and called the lords of the Philistines, saying, “Come up again, for he has told me all his heart.” Then the lords of the Philistines came up to her and brought the money in their hands. [19]She made him sleep on her knees. And she called a man and had him shave off the seven locks of his head. Then she began to torment him, and his strength left him. [20]†And she said, “The Philistines are upon you, Samson!” And he awoke from his sleep and said, “I will go out as at other times and shake myself free.” But he did not know that the Lord had left him. [21]†And the Philistines seized him and gouged out his eyes and brought him down to Gaza and bound him with bronze shackles. And he ground at the mill in the prison. [22]†But the hair of his head began to grow again after it had been shaved.

The Death of Samson

[23]†Now the lords of the Philistines gathered to offer a great sacrifice to Dagon their god and to rejoice, and they said, “Our god has given Samson our enemy into our hand.” [24]†And when the people saw him, they praised their god. For they said, “Our god has given our enemy into our hand, the

ravager of our country, who has killed many of us.” [2] [25]And when their hearts were merry, they said, “Call Samson, that he may entertain us.” So they called Samson out of the prison, and he entertained them. They made him stand between the pillars. [26]And Samson said to the young man who held him by the hand, “Let me feel the pillars on which the house rests, that I may lean against them.” [27]Now the house was full of men and women. All the lords of the Philistines were there, and on the roof there were about 3,000 men and women, who looked on while Samson entertained.

[28]†Then Samson called to the LORD and said, “O Lord GOD, please remember me and please strengthen me only this once, O God, that I may be avenged on the Philistines for my two eyes.” [29]‡And Samson grasped the two middle pillars on which the house rested, and he leaned his weight against them, his right hand on the one and his left hand on the other. [30]And Samson said, “Let me die with the Philistines.” Then he bowed with all his strength, and the house fell upon the lords and upon all the people who were in it. So the dead whom he killed at his death were more than those whom he had killed during his life. [31]Then his brothers and all his family came down and took him and brought him up and buried him between Zorah and Eshtaol in the tomb of Manoah his father. He had judged Israel twenty years.

Micah and the Levite

JUDGES **17** †There was a man of the hill country of Ephraim, whose name was Micah. [2]And he said to his mother, “The 1,100 pieces of silver that were taken from you, about which you uttered a curse, and also spoke it in my ears, behold, the silver is with me; I took it.” And his mother said, “Blessed be my son by the LORD.” [3]And he restored the 1,100 pieces of silver to his mother. And his mother said, “I dedicate the silver to the LORD from my hand for my son, to make a carved image and a metal image. Now therefore I will restore it to you.” [4]So when he restored the money to his mother, his mother took 200 pieces of silver and gave it to the silversmith, who made it into a carved image and a metal image. And it was in the house of Micah. [5]†And the man Micah had a shrine, and he made an ephod and household gods, and ordained [1] one of his sons, who became his priest. [6]†In those days there was no king in Israel. Everyone did what was right in his own eyes.

[7]†Now there was a young man of Bethlehem in Judah, of the family of Judah, who was a Levite, and he sojourned there. [8]And the man departed from the town of Bethlehem in Judah to sojourn where he could find a place. And as he journeyed, he came to the hill country of Ephraim to the house of Micah. [9]And Micah said to him, “Where do you come from?” And he said to him, “I am a Levite of Bethlehem in Judah, and I am going to sojourn where I may find a place.” [10]And Micah said to him, “Stay with me, and be to me a father and a priest, and I will give you ten pieces of silver a year and a suit of clothes and your living.” And the Levite went in. [11]And the Levite was content to dwell with the man, and the young man became to him like one of his sons. [12]And Micah ordained the Levite, and the young man became his priest, and was in the house of Micah. [13]Then Micah said, “Now I know that the LORD will prosper me, because I have a Levite as priest.”

Danites Take the Levite and the Idol

JUDGES **18** In those days there was no king in Israel. And in those days the tribe of the people of Dan was seeking for itself an inheritance to dwell in, for until then no inheritance among the tribes of Israel had fallen to them. [2]†So the people of Dan sent five able men from the whole number of their tribe, from Zorah and from Eshtaol, to spy out the land and to explore it. And they said to them, “Go and explore the land.” And they came to the hill country of Ephraim, to the house of Micah, and lodged there. [3]When they were by the house of Micah, they recognized the voice of the young Levite. And they turned aside and said to him, “Who brought you here? What are you doing in this place? What is your business here?” [4]And he said to them, “This is how Micah dealt with me: he has hired me, and I have become his priest.” [5]†And they said to him, “Inquire of God, please, that we may know whether the journey on which we are setting out will succeed.” [6]And the priest said to them, “Go in peace. The journey on which you go is under the eye of the LORD.”

[7]†Then the five men departed and came to Laish and saw the people who were there, how they lived in security, after the manner of the Sidonians, quiet and unsuspecting, lacking [1] nothing that is in the earth and possessing wealth, and how they were far from the Sidonians and had no dealings with anyone. [8]And when they came to their brothers at Zorah and Eshtaol, their brothers said to them, “What do you report?” [9]They said, “Arise, and let us go up against them, for we have seen the land, and behold, it is very good. And will you do nothing? Do not be slow to go, to enter in and possess the land. [10]As soon as you go, you will come to an unsuspecting people. The land is spacious, for God has given it into your hands, a place where there is no lack of anything that is in the earth.”

[11]So 600 men of the tribe of Dan, armed with weapons of war, set out from Zorah and Eshtaol, [12]and went up and encamped at Kiriath-jearim in Judah. On this account that place is called Mahaneh-dan [2] to this day; behold, it is west of Kiriath-jearim. [13]And they passed on from there to the hill country of Ephraim, and came to the house of Micah.

[14]‡Then the five men who had gone to scout out the country of Laish said to their brothers, “Do you know that in these houses there are an ephod, household gods, a carved image, and a metal image? Now therefore consider what you will do.” [15]And they turned aside there and came to the house of the young Levite, at the home of Micah, and asked him about his welfare. [16]Now the 600 men of the Danites, armed with their weapons of war, stood by the entrance of the gate. [17]And the five men who had gone to scout out the land went up and entered and took the carved image, the ephod, the household gods, and the metal image, while the priest stood by the entrance of the gate with the 600 men armed with weapons of war. [18]And when these went into Micah's house and took the carved image, the ephod, the household gods, and the metal image, the priest said to them, “What are you doing?” [19]And they said to him, “Keep quiet; put your hand on your mouth and come with us and be to us a father and a priest. Is it better for you to be priest to the house of one man, or to be priest to a tribe and clan in Israel?” [20]And the priest's heart was glad. He took the ephod and the household gods and the carved image and went along with the people.

[21]So they turned and departed, putting the little ones and the livestock and the goods in front of them. [22]When they had gone a distance from the home of Micah, the men who were in the houses near Micah's house were called out, and they overtook the people of Dan. [23]And they shouted to the people of Dan, who turned around and said to Micah, “What is the matter with you, that you come with such a company?” [24]And he said, “You take my gods that I made and the priest, and go away, and what have I left? How then do you ask me, ‘What is the matter with you?’” [25]And the people of Dan said to him, “Do not let your voice be heard among us, lest angry fellows fall upon you, and you lose your life with the lives of your household.” [26]Then the people of Dan went their way. And when Micah saw that they were too strong for him, he turned and went back to his home.

[27]But the people of Dan took what Micah had made, and the priest who belonged to him, and they came to Laish, to a people quiet and unsuspecting, and struck them with the edge of the sword and burned the city with fire. [28]And there was no deliverer because it was far from Sidon, and they had no dealings with anyone. It was in the valley that belongs to Beth-rehob. Then they rebuilt the city and lived in it. [29]‡And they named the

city Dan, after the name of Dan their ancestor, who was born to Israel; but the name of the city was Laish at the first. 30 †And the people of Dan set up the carved image for themselves, and Jonathan the son of Gershom, son of Moses, [3] and his sons were priests to the tribe of the Danites until the day of the captivity of the land. 31 †So they set up Micah's carved image that he made, as long as the house of God was at Shiloh.

A Levite and His Concubine

JUDGES **19** ‡†In those days, when there was no king in Israel, a certain Levite was sojourning in the remote parts of the hill country of Ephraim, who took to himself a concubine from Bethlehem in Judah. [2]†And his concubine was unfaithful to [1] him, and she went away from him to her father's house at Bethlehem in Judah, and was there some four months. [3]Then her husband arose and went after her, to speak kindly to her and bring her back. He had with him his servant and a couple of donkeys. And she brought him into her father's house. And when the girl's father saw him, he came with joy to meet him. [4]And his father-in-law, the girl's father, made him stay, and he remained with him three days. So they ate and drank and spent the night there. [5]And on the fourth day they arose early in the morning, and he prepared to go, but the girl's father said to his son-in-law, “Strengthen your heart with a morsel of bread, and after that you may go.” [6]So the two of them sat and ate and drank together. And the girl's father said to the man, “Be pleased to spend the night, and let your heart be merry.” [7]And when the man rose up to go, his father-in-law pressed him, till he spent the night there again. [8]And on the fifth day he arose early in the morning to depart. And the girl's father said, “Strengthen your heart and wait until the day declines.” So they ate, both of them. [9]And when the man and his concubine and his servant rose up to depart, his father-in-law, the girl's father, said to him, “Behold, now the day has waned toward evening. Please, spend the night. Behold, the day draws to its close. Lodge here and let your heart be merry, and tomorrow you shall arise early in the morning for your journey, and go home.”

[10]†But the man would not spend the night. He rose up and departed and arrived opposite Jebus (that is, Jerusalem). He had with him a couple of saddled donkeys, and his concubine was with him. [11]When they were near Jebus, the day was nearly over, and the servant said to his master, “Come now, let us turn aside to this city of the Jebusites and spend the night in it.” [12]†And his master said to him, “We will not turn aside into the city of foreigners, who do not belong to the people of Israel, but we will pass on to Gibeah.” [13]And he said to his young man, “Come and let us draw near to one of these places and spend the night at Gibeah or at Ramah.” [14]So they

passed on and went their way. And the sun went down on them near Gibeah, which belongs to Benjamin, [15]†and they turned aside there, to go in and spend the night at Gibeah. And he went in and sat down in the open square of the city, for no one took them into his house to spend the night.

[16]And behold, an old man was coming from his work in the field at evening. The man was from the hill country of Ephraim, and he was sojourning in Gibeah. The men of the place were Benjaminites. [17]And he lifted up his eyes and saw the traveler in the open square of the city. And the old man said, “Where are you going? And where do you come from?” [18]†And he said to him, “We are passing from Bethlehem in Judah to the remote parts of the hill country of Ephraim, from which I come. I went to Bethlehem in Judah, and I am going to the house of the Lord, [2] but no one has taken me into his house. [19]We have straw and feed for our donkeys, with bread and wine for me and your female servant and the young man with your servants. There is no lack of anything.” [20]†And the old man said, “Peace be to you; I will care for all your wants. Only, do not spend the night in the square.” [21]So he brought him into his house and gave the donkeys feed. And they washed their feet, and ate and drank.

Gibeah's Crime

[22]†As they were making their hearts merry, behold, the men of the city, worthless fellows, surrounded the house, beating on the door. And they said to the old man, the master of the house, “Bring out the man who came into your house, that we may know him.” [23]And the man, the master of the house, went out to them and said to them, “No, my brothers, do not act so wickedly; since this man has come into my house, do not do this vile thing. [24]†Behold, here are my virgin daughter and his concubine. Let me bring them out now. Violate them and do with them what seems good to you, but against this man do not do this outrageous thing.” [25]†But the men would not listen to him. So the man seized his concubine and made her go out to them. And they knew her and abused her all night until the morning. And as the dawn began to break, they let her go. [26]And as morning appeared, the woman came and fell down at the door of the man's house where her master was, until it was light.

[27]And her master rose up in the morning, and when he opened the doors of the house and went out to go on his way, behold, there was his concubine lying at the door of the house, with her hands on the threshold. [28]He said to her, “Get up, let us be going.” But there was no answer. Then he put her on the donkey, and the man rose up and went away to his home. [29]†And when he entered his house, he took a knife, and taking hold of his concubine he divided her, limb by limb, into twelve pieces, and sent her throughout all the territory of Israel. [30]And all who saw it said, “Such a thing has never happened or been seen from the day that the people of Israel came up out of the land of Egypt until this day; consider it, take counsel, and speak.”

Israel's War with the Tribe of Benjamin

JUDGES **20** ‡Then all the people of Israel came out, from Dan to Beersheba, including the land of Gilead, and the congregation assembled as one man to the LORD at Mizpah. [2]And the chiefs of all the people, of all the tribes of Israel, presented themselves in the assembly of the people of God, 400,000 men on foot that drew the sword. [3](Now the people of Benjamin heard that the people of Israel had gone up to Mizpah.) And the people of Israel said, “Tell us, how did this evil happen?” [4]And the Levite, the husband of the woman who was murdered, answered and said, “I came to Gibeah that belongs to Benjamin, I and my concubine, to spend the night. [5]And the leaders of Gibeah rose against me and surrounded the house against me by night. They meant to kill me, and they violated my concubine, and she is dead. [6]So I took hold of my concubine and cut her in pieces and sent her throughout all the country of the inheritance of Israel, for they have committed abomination and outrage in Israel. [7]Behold, you people of Israel, all of you, give your advice and counsel here.”

[8]And all the people arose as one man, saying, “None of us will go to his tent, and none of us will return to his house. [9]But now this is what we will do to Gibeah: we will go up against it by lot, [10]and we will take ten men of a hundred throughout all the tribes of Israel, and a hundred of a thousand, and a thousand of ten thousand, to bring provisions for the people, that when they come they may repay Gibeah of Benjamin, for all the outrage that they have committed in Israel.” [11]So all the men of Israel gathered against the city, united as one man.

[12]And the tribes of Israel sent men through all the tribe of Benjamin, saying, “What evil is this that has taken place among you? [13]‡Now therefore give up the men, the worthless fellows in Gibeah, that we may put them to death and purge evil from Israel.” But the Benjaminites would not listen to the voice of their brothers, the people of Israel. [14]Then the people of Benjamin came together out of the cities to Gibeah to go out to battle against the people of Israel. [15]And the people of Benjamin mustered out of their cities on that day 26,000 men who drew the sword, besides the inhabitants of Gibeah, who mustered 700 chosen men. [16]Among all these were 700 chosen

men who were left-handed; every one could sling a stone at a hair and not miss. [17]And the men of Israel, apart from Benjamin, mustered 400,000 men who drew the sword; all these were men of war.

[18]†The people of Israel arose and went up to Bethel and inquired of God, “Who shall go up first for us to fight against the people of Benjamin?” And the LORD said, “Judah shall go up first.”

[19]Then the people of Israel rose in the morning and encamped against Gibeah. [20]And the men of Israel went out to fight against Benjamin, and the men of Israel drew up the battle line against them at Gibeah. [21]The people of Benjamin came out of Gibeah and destroyed on that day 22,000 men of the Israelites. [22]‡But the people, the men of Israel, took courage, and again formed the battle line in the same place where they had formed it on the first day. [23]And the people of Israel went up and wept before the LORD until the evening. And they inquired of the LORD, “Shall we again draw near to fight against our brothers, the people of Benjamin?” And the LORD said, “Go up against them.”

[24]So the people of Israel came near against the people of Benjamin the second day. [25]And Benjamin went against them out of Gibeah the second day, and destroyed 18,000 men of the people of Israel. All these were men who drew the sword. [26]Then all the people of Israel, the whole army, went up and came to Bethel and wept. They sat there before the LORD and fasted that day until evening, and offered burnt offerings and peace offerings before the LORD. [27]And the people of Israel inquired of the LORD (for the ark of the covenant of God was there in those days, [28]and Phinehas the son of Eleazar, son of Aaron, ministered before it in those days), saying, “Shall we go out once more to battle against our brothers, the people of Benjamin, or shall we cease?” And the LORD said, “Go up, for tomorrow I will give them into your hand.”

[29]So Israel set men in ambush around Gibeah. [30]And the people of Israel went up against the people of Benjamin on the third day and set themselves in array against Gibeah, as at other times. [31]And the people of Benjamin went out against the people and were drawn away from the city. And as at other times they began to strike and kill some of the people in the highways, one of which goes up to Bethel and the other to Gibeah, and in the open

country, about thirty men of Israel. [32]†And the people of Benjamin said,
“They are routed before us, as at the first.” But the people of Israel said,
“Let us flee and draw them away from the city to the highways.” [33]And all
the men of Israel rose up out of their place and set themselves in array at
Baal-tamar, and the men of Israel who were in ambush rushed out of their
place from Maareh-geba. [1] [34]And there came against Gibeah 10,000
chosen men out of all Israel, and the battle was hard, but the Benjaminites
did not know that disaster was close upon them. [35]And the LORD defeated
Benjamin before Israel, and the people of Israel destroyed 25,100 men of
Benjamin that day. All these were men who drew the sword. [36]So the people
of Benjamin saw that they were defeated.

The men of Israel gave ground to Benjamin, because they trusted the men
in ambush whom they had set against Gibeah. [37]Then the men in ambush
hurried and rushed against Gibeah; the men in ambush moved out and
struck all the city with the edge of the sword. [38]Now the appointed signal
between the men of Israel and the men in the main ambush was that when
they made a great cloud of smoke rise up out of the city [39]the men of Israel
should turn in battle. Now Benjamin had begun to strike and kill about
thirty men of Israel. They said, “Surely they are defeated before us, as in the
first battle.” [40]But when the signal began to rise out of the city in a column
of smoke, the Benjaminites looked behind them, and behold, the whole of
the city went up in smoke to heaven. [41]Then the men of Israel turned, and
the men of Benjamin were dismayed, for they saw that disaster was close
upon them. [42]Therefore they turned their backs before the men of Israel in
the direction of the wilderness, but the battle overtook them. And those who
came out of the cities were destroying them in their midst. [43]Surrounding
the Benjaminites, they pursued them and trod them down from Nohah [2] as
far as opposite Gibeah on the east. [44]Eighteen thousand men of Benjamin
fell, all of them men of valor. [45]And they turned and fled toward the
wilderness to the rock of Rimmon. Five thousand men of them were cut
down in the highways. And they were pursued hard to Gidom, and 2,000
men of them were struck down. [46]†So all who fell that day of Benjamin
were 25,000 men who drew the sword, all of them men of valor. [47]†But 600
men turned and fled toward the wilderness to the rock of Rimmon and
remained at the rock of Rimmon four months. [48]And the men of Israel
turned back against the people of Benjamin and struck them with the edge

of the sword, the city, men and beasts and all that they found. And all the towns that they found they set on fire.

Wives Provided for the Tribe of Benjamin

JUDGES **21** †Now the men of Israel had sworn at Mizpah, “No one of us shall give his daughter in marriage to Benjamin.” [2]And the people came to Bethel and sat there till evening before God, and they lifted up their voices and wept bitterly. [3]And they said, “O LORD, the God of Israel, why has this happened in Israel, that today there should be one tribe lacking in Israel?” [4]And the next day the people rose early and built there an altar and offered burnt offerings and peace offerings. [5]And the people of Israel said, “Which of all the tribes of Israel did not come up in the assembly to the LORD?” For they had taken a great oath concerning him who did not come up to the LORD to Mizpah, saying, “He shall surely be put to death.” [6]And the people of Israel had compassion for Benjamin their brother and said, “One tribe is cut off from Israel this day. [7]What shall we do for wives for those who are left, since we have sworn by the LORD that we will not give them any of our daughters for wives?”

[8]‡†And they said, “What one is there of the tribes of Israel that did not come up to the LORD to Mizpah?” And behold, no one had come to the camp from Jabesh-gilead, to the assembly. [9]For when the people were mustered, behold, not one of the inhabitants of Jabesh-gilead was there. [10]So the congregation sent 12,000 of their bravest men there and commanded them, “Go and strike the inhabitants of Jabesh-gilead with the edge of the sword; also the women and the little ones. [11]This is what you shall do: every male and every woman that has lain with a male you shall devote to destruction.” [12]And they found among the inhabitants of Jabesh-gilead 400 young virgins who had not known a man by lying with him, and they brought them to the camp at Shiloh, which is in the land of Canaan.

[13]Then the whole congregation sent word to the people of Benjamin who were at the rock of Rimmon and proclaimed peace to them. [14]And Benjamin returned at that time. And they gave them the women whom they had saved alive of the women of Jabesh-gilead, but they were not enough for them. [15]And the people had compassion on Benjamin because the LORD had made a breach in the tribes of Israel.

[16]†Then the elders of the congregation said, “What shall we do for wives for those who are left, since the women are destroyed out of Benjamin?” [17]And they said, “There must be an inheritance for the survivors of Benjamin, that a tribe not be blotted out from Israel. [18]Yet we cannot give them wives from our daughters.” For the people of Israel had sworn, “Cursed be he who gives a wife to Benjamin.” [19]So they said, “Behold, there is the yearly feast of the LORD at Shiloh, which is north of Bethel, on the east of the highway that goes up from Bethel to Shechem, and south of Lebonah.” [20]And they commanded the people of Benjamin, saying, “Go and lie in ambush in the vineyards [21]and watch. If the daughters of Shiloh come out to dance in the dances, then come out of the vineyards and snatch each man his wife from the daughters of Shiloh, and go to the land of Benjamin. [22]And when their fathers or their brothers come to complain to us, we will say to them, ‘Grant them graciously to us, because we did not take for each man of them his wife in battle, neither did you give them to them, else you would now be guilty.’” [23]And the people of Benjamin did so and took their wives, according to their number, from the dancers whom they carried off. Then they went and returned to their inheritance and rebuilt the towns and lived in them. [24]And the people of Israel departed from there at that time, every man to his tribe and family, and they went out from there every man to his inheritance.

[25]†In those days there was no king in Israel. Everyone did what was right in his own eyes.

Footnotes

Footnotes for Judges, Chapter 1

[1] 1:17 *Hormah* means *utter destruction*

Footnotes for Judges, Chapter 2

[1] 2:3 Vulgate, Old Latin (compare Septuagint); Hebrew *sides*

[2] 2:5 *Bochim* means *weepers*

Footnotes for Judges, Chapter 3

[1] 3:16 A *cubit* was about 18 inches or 45 centimeters

[2] 3:23 The meaning of the Hebrew word is uncertain

Footnotes for Judges, Chapter 5

[1] 5:10 The meaning of the Hebrew word is uncertain; it may connote *saddle blankets*

[2] 5:11 Or *archers*; the meaning of the Hebrew word is uncertain

[3] 5:14 Septuagint; Hebrew *in Amalek*

[4] 5:14 Hebrew *commander's*

Footnotes for Judges, Chapter 6

[1] 6:13 Or *Please, my Lord*

[2] 6:14 Septuagint *the angel of the LORD*; also verse 16

[3] 6:19 An *ephah* was about 3/5 bushel or 22 liters

[4] 6:32 Hebrew *he*

Footnotes for Judges, Chapter 7

[1] 7:22 Some Hebrew manuscripts *Zeredah*

Footnotes for Judges, Chapter 8

[1] 8:3 Hebrew *their spirit*

[2] 8:26 A *shekel* was about 2/5 ounce or 11 grams

[3] 8:30 Hebrew *who came from his own loins*

Footnotes for Judges, Chapter 9

[1] 9:29 Septuagint; Hebrew *and he said*

[2] 9:31 Or *at Tormah*

[3] 9:31 Hebrew *besieging*, or *closing up*

[4] 9:36 Hebrew *You see*

Footnotes for Judges, Chapter 11

[1] 11:31 Or *whoever*

[2] 11:31 Or *him*

Footnotes for Judges, Chapter 12

[1] 12:7 Septuagint; Hebrew *in the cities of Gilead*

Footnotes for Judges, Chapter 13

[1] 13:19 Septuagint, Vulgate; Hebrew *LORD, and working*

Footnotes for Judges, Chapter 14

[1] 14:15 Septuagint, Syriac; Hebrew *seventh*

Footnotes for Judges, Chapter 15

[1] 15:17 *Ramath-lehi* means *the hill of the jawbone*

[2] 15:19 *En-hakkore* means *the spring of him who called*

Footnotes for Judges, Chapter 16

[1] 16:14 Compare Septuagint; Hebrew lacks *and fasten it tight . . . into the web*

[2] 16:24 Or *who has multiplied our slain*

Footnotes for Judges, Chapter 17

[1] 17:5 Hebrew *filled the hand of*; also verse 12

Footnotes for Judges, Chapter 18

[1] 18:7 Compare 18:10; the meaning of the Hebrew word is uncertain

[2] 18:12 *Mahaneh-dan* means *camp of Dan*

[3] 18:30 Or *Manasseh*

Footnotes for Judges, Chapter 19

[1] 19:2 Septuagint, Old Latin *became angry with*

[2] 19:18 Septuagint *my home*; compare verse 29

Footnotes for Judges, Chapter 20

[1] 20:33 Some Septuagint manuscripts *place west of Geba*

[2] 20:43 Septuagint; Hebrew [at their] *resting place*

Study Notes

JUDGES—NOTE ON 1:1 After the death of Joshua. C. 1383 B.C. (cf. Josh. 14:7–10 with Josh. 24:29). Descriptions of the book's setting in Judg. 1–2 vary between times after Joshua's death and flashbacks summarizing conditions while he was alive (as 2:2–6). Compare Josh. 1:1, "After the death of Moses . . ."

JUDGES—NOTE ON 1:2 Judah shall go up. This tribe received God's first go-ahead to push for a more thorough conquest of its territory. The reason probably lay in God's choice that Judah be the leader among the tribes (Gen. 49:8–12; 1 Chron. 5:1–2) and set the example for them in the other territories.

JUDGES—NOTE ON 1:6–7 cut off his thumbs and his big toes. Removing the king's thumbs hampered effective use of a weapon; taking off his big toes rendered footing unreliable in battle. The Lord himself is nowhere said to endorse this tactic, but it was an act of retributive justice for what Adoni-bezek had done to others. It appears from his confession that he was acknowledging he deserved it.

JUDGES—NOTE ON 1:12–15 Caleb said. This repeats the account of Caleb and his family (cf. Josh. 15:13–19).

JUDGES—NOTE ON 1:16 the city of palms. Since Jericho was destroyed in the invasion, this refers to the area around Jericho, an oasis of springs and palms (Deut. 34:3).

JUDGES—NOTE ON 1:19 he could not drive out. "He," Judah, could not. They had been promised by Joshua that they could conquer the lowland (Josh. 17:16–18) and should have remembered Josh. 11:4–9. This is a recurring failure among the tribes to rise to full trust and obedience for victory by God's power. Compromising for less than what God was able to give (Josh. 1:6–9) began even in Joshua's day (Judg. 2:2–6) and earlier (Num. 13–14). In another sense, God permitted enemies to hold out as a test to display whether his people would obey him (2:20–23; 3:1, 4). Another factor involved keeping the wild animal count from rising too fast (Deut. 7:22).

JUDGES—NOTE ON **1:20** **sons of Anak.** Anak was an early inhabitant of central Canaan near Hebron from whom came an entire group of unusually tall people called the Anakim (Deut. 2:10). They frightened the 10 spies (Num. 13:33; Deut. 9:2), but were finally driven out of the land by Caleb (Josh. 14:12–15; 15:13–14; 21:11) with the exception of some who resettled with the Philistines (Josh. 11:22). "The sons of Anak" was used as a term equivalent to "the Anakim."

JUDGES—NOTE ON **1:34** **Amorites pressed . . . Dan.** Like all other tribes, Dan had a territory given them, but they failed to claim the power of God to conquer that territory. Later they capitulated even more by accepting defeat and migrating to another territory in the north, becoming idolatrous (ch. 18).

JUDGES—NOTE ON **2:1** **the angel of the Lord.** One of three preincarnate theophanies by the Lord Jesus Christ in Judges (cf. 6:11–18; 13:3–23). This same Divine Messenger had earlier led Israel out of Egypt (cf. Ex. 14:19). *See note on Ex. 3:2*. **I will never break my covenant with you.** God would be faithful until the end, but the people would forfeit blessing for trouble, due to their disobedience (cf. Judg. 2:3).

JUDGES—NOTE ON **2:10** **another generation . . . did not know.** The first people in the land had vivid recollections of all the miracles and judgments and were devoted to faith, duty, and purity. The new generation were ignorant of the experiences of their parents and yielded more easily to corruption. To a marked degree the people of this new generation were not true believers, and were not tuned to the God of miracles and victory. Still, many of the judges did genuinely know the Lord, and some who did not live by faith eventually threw themselves on God's mercy during oppressions.

JUDGES—NOTE ON **2:12** **They went after other gods.** Idol worship, such as the golden calf in the wilderness (Ex. 32), flared up again. Spurious gods of Canaan were plentiful. El was the supreme Canaanite deity, a god of uncontrolled lust and a bloody tyrant, as shown in writings found at Ras

Shamra in north Syria. His name means “strong, powerful.” Baal, son and successor of El, was “lord of heaven,” a farm god of rain and storm, his name meaning “lord, possessor.” His cult at Phoenicia included animal sacrifices, ritual meals, and licentious dances. Chambers catered to sacred prostitution by men and women (cf. 1 Kings 14:23–24; 2 Kings 23:7). Anath, sister-wife of Baal, also called Ashtoreth (Astarte), patroness of sex and war, was called “virgin” and “holy” but was actually a “sacred prostitute.” Many other gods besides these also attracted worship.

JUDGES—NOTE ON 2:14 the anger of the Lord was kindled. Calamities designed as chastisement brought discipline intended to lead the people to repentance.

JUDGES—NOTE ON 2:16 the Lord raised up judges. A “judge” or deliverer was distinct from a judge in the English world today. Such a leader guided military expeditions against foes as here and arbitrated judicial matters (cf. 4:5). There was no succession or national rule. They were local deliverers, lifted up to leadership by God when the deplorable condition of Israel in the region around them prompted God to rescue the people.

JUDGES—NOTE ON 3:1 nations . . . left. The purpose was to use them to test (cf. v. 4) and discipline the sinful Israelites, as well as to aid the young in learning the art of war.

JUDGES—NOTE ON 3:5 *See notes on 1:1–20*.

JUDGES—NOTE ON 3:6 *See note on 1:19*. The Israelites failed God’s test, being enticed into 1) marriages with Canaanites and 2) worship of their gods. Disobedience was repeated frequently through the centuries, and led God to use the Assyrians (2 Kings 17) and Babylonians (2 Kings 24–25) to expel them from the land gained here.

JUDGES—NOTE ON 3:10 The Spirit of the Lord was upon him. Certain judges were expressly said to have the Spirit of the Lord come upon them (6:34; 11:29; 13:25; 14:6, 19; 15:14); others apparently also had this experience. This is a common OT expression signifying a unique act of God that conferred power and wisdom for victory. But this did not guarantee that the will of God would be done in absolutely all details, as is apparent in Gideon (8:24–27, 30), Jephthah (11:34–40), and Samson (16:1).

JUDGES—NOTE ON **3:20** **"I have a message from God for you."** Ehud claimed he came to do God's will in answer to prayer (v. 15). Calmly and confidently, Ehud acted and later credited the defeat of the wicked king to God (v. 28; cf. Ps. 75:6–10; Dan. 4:25), though it was by means of Ehud, as Jael used her way (Judg. 4:21) and Israel's armies used the sword (4:16). By God's power, Ehud's army would slay a greater number (3:29). Men's evil provokes God's judgment (Lev. 18:25).

JUDGES—NOTE ON **3:24** **"he is relieving himself."** The dead king's servants guessed he was indisposed in privacy, lit., "covering his feet," a euphemism for bathroom functions.

JUDGES—NOTE ON **3:31** **Shamgar.** His extraordinary exploit causes one to think of Samson (15:16). **an oxgoad.** This was a stout stick about 8–10 feet long and 6 inches around, with a sharp metal tip to prod or turn oxen. The other end was a flat, curved blade for cleaning a plow.

JUDGES—NOTE ON **4:4** **Deborah, a prophetess.** She was an unusual woman of wisdom and influence who did the tasks of a judge, except for military leadership. God can use women mightily for civil, religious, or other tasks, e.g., Huldah the prophetess (2 Kings 22:14), Philip's daughters in prophesying (Acts 21:8–9), and Phoebe a deaconess (Rom. 16:1). Deborah's rise to such a role is the exception in the book because of Barak's failure to show the courage to lead courageously (Judg. 4:8, 14). God rebuked his cowardice by the pledge that a woman would slay Sisera (v. 9).

The Judges of Israel

The Judges of Israel

	Judge and Tribe	**Scripture References**	**Oppressors**	**Period of Oppression/Rest**
(1)	Othniel (Judah) Son of Kenaz, younger brother of Caleb	Judg. 1:11–15; 3:1–11; Josh. 15:16–19; 1 Chron. 4:13	Cushan-rishathaim, king of Mesopotamia	8 years/40 years

(2)	Ehud (Benjamin) Son of Gera	Judg. 3:12–4:1	Eglon, king of Moab; Ammonites; Amalekites	18 years/80 years
(3)	Shamgar (Perhaps foreign) Son of Anath	Judg. 3:31; 5:6	Philistines	Not given/Not given
(4)	Deborah (Ephraim), Barak (Naphtali) Son of Abinoam	Judg. 4:1–5:31; Heb. 11:32	Jabin, king of Canaan; Sisera, commander of the army	20 years/40 years
(5)	Gideon (Manasseh) Son of Joash the Abiezrite. Also called: Jerubbaal (6:32; 7:1); Jerubbesheth (2 Sam. 11:21)	Judg. 6:1–8:32; Heb. 11:32	Midianites; Amalekites; "People of the East"	7 years/40 years
(6)	Abimelech (Manasseh) Son of Gideon by a concubine	Judg. 8:33–9:57; 2 Sam. 11:21	Civil war	Abimelech ruled over Israel 3 years
(7)	Tola (Issachar) Son of Puah	Judg. 10:1–2		Judged Israel 23 years
(8)	Jair (Gilead-Manasseh)	Judg. 10:3–5		Judged Israel 22 years
(9)	Jephthah (Gilead-Manasseh) Son of Gilead by a harlot	Judg. 10:6–12:7; Heb. 11:32	Philistines; Ammonites; Civil war with the Ephraimites	18 years/Judged Israel 6 years
(10)	Ibzan (Judah or Zebulun) (Bethlehem-Zebulun; cf. Josh. 19:15)	Judg. 12:8–10		Judged Israel 7 years
(11)	Elon (Zebulun)	Judg. 12:11–12		Judged Israel 10 years
(12)	Abdon (Ephraim) Son of Hillel	Judg. 12:13–15		Judged Israel 8 years
(13)	Samson (Dan) Son of Manoah	Judg. 13:1–16:31; Heb. 11:32	Philistines	40 years/ Judged Israel 20 years
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JUDGES—NOTE ON 4:11 Hobab the father-in-law of Moses. Num. 10:29 indicates that Reuel (elsewhere called Jethro, cf. Ex. 3:1) is Moses' father-in-law and Hobab is Reuel's son. Both "father-in-law" and "brother-in-law" have the same three consonants in Hebrew and, therefore, here would be better translated "Hobab the brother-in-law of Moses."

JUDGES—NOTE ON 4:19–20 she . . . gave him a drink . . . covered him. Usually, this was the strongest pledge of protection possible.

JUDGES—NOTE ON 4:21 a tent peg, and . . . a hammer. Jael's bold stroke in a tent rather than on a battlefield draws Deborah's and Barak's praise (5:24–27). Her strength and skill had no doubt been toughened by a common Bedouin duty of hammering down pegs to secure tents, or striking them loose to take down tents.

JUDGES—NOTE ON 5:1 sang . . . on that day. The song (vv. 1–31) was in tribute to God for victory in 4:13–24. Various songs praise God for his help, e.g., Moses' (Ex. 15), David's (2 Sam. 23:1–7), and the Lamb's (Rev. 15:3–4).

JUDGES—NOTE ON 5:10 white donkeys. Because of this unusual color, they were a prize of kings and the rich.

JUDGES—NOTE ON 5:11 To the sound of musicians at the watering places. The wells were at a little distance from towns in the east, away from the battles and often places for pleasant reflection.

JUDGES—NOTE ON 5:14 root . . . into the valley. The Hebrew reads, "in Amalek" (esv footnote). Ephraim as a tribe took the central hill area, which the Amalekites had held with deep roots (see 12:15).

JUDGES—NOTE ON 5:17 Dan, why did he stay with the ships? Danites migrated from their territory to Laish north of the Lake of Chinneroth (Sea of Galilee) before the Israelite triumph of ch. 4, though details of it are not given until ch. 18. They became involved with Phoenicians of the northwest in ship commerce (cf. Joppa as a coastal city, Josh. 19:46). As with some other tribes, they failed to make the trek to assist in the battle of Judg. 4.

JUDGES—NOTE ON 5:20 stars fought. A poetic way to say that God used these heavenly bodies to help Israel. They are bodies representing and synonymous with the heavens, the sky from which he sent a powerful storm and flood (cf. "torrent" of the Kishon River, v. 21) that swept Syrians from their chariots. God also hid the stars by clouds, increasing Syrian ineffectiveness.

JUDGES—NOTE ON 5:24–27 Though this act was murder and a breach of honor, likely motivated by her desire for favor with the conquering

Israelites, and though it was without regard for God on her part, God's overruling providence caused great blessing to flow from it. Thus the words of vv. 24–27 in the victory song.

JUDGES—NOTE ON 5:31 The intercessory prayer committed to God's will ends a song that has other aspects: blessing God (v. 2), praise (v. 3), affirming God's work in tribute (vv. 4, 20), and voicing God's curse (v. 23).

JUDGES—NOTE ON 6:1 **Midian.** These wandering herdsmen from east of the Red Sea had been dealt a severe blow in Moses' time (Num. 31:1–18) and still resented the Israelites. They became the worst scourge yet to afflict Israel.

JUDGES—NOTE ON 6:8 **the Lord sent a prophet.** He used prophets in isolated cases before Samuel, the band of prophets Samuel probably founded (1 Sam. 10:5), and later such prophets as Elijah, Elisha, and the writing prophets—major and minor. Here the prophet is sent to bring the divine curse because of their infidelity (Judg. 6:10).

JUDGES—NOTE ON 6:11 **the angel.** This angel (lit., "messenger") of the Lord is identified as "the Lord" himself (vv. 14, 16, 23, 25, 27). Cf. Gen. 16:7–14; 18:1; 32:24–30 for other appearances. *See note on Ex. 3:2*. **Gideon was beating out wheat in the winepress to hide it.** This indicated a situation of serious distress; also it indicated a small amount of grain. This is clear because he is doing it rather than having cattle tread it. It is on bare ground or in the winepress rather than on a threshing floor made of wood, and is done remotely under a tree out of view. The fear of the Midianites caused this.

JUDGES—NOTE ON 6:13 Gideon's language here indicates a weak theology. The very chastisements of God were proof of his care for and presence with Israel.

JUDGES—NOTE ON 6:17 Like Moses (Ex. 33), Gideon desired a sign; in both incidents revelation was so rare and wickedness so prevalent that they desired full assurance. God graciously gave it.

JUDGES—NOTE ON 6:18–23 In the realization of the presence of God, the sensitive sinner is conscious of great guilt. Fire from God further filled Gideon with awe and even the fear of death. When he saw the Lord, he knew the Lord had also seen him in his fallenness. Thus he feared the death that sinners should die before Holy God. But God graciously promised life (v. 23). For a similar reaction to the presence of God, see Manoah in 13:22–23 (cf. Ezek. 1:26–28; Isa. 6:1–9; Rev. 1:17).

JUDGES—NOTE ON 6:27 **was too afraid.** Very real human fear and wise precaution interplay with trust in an all-sufficient God.

JUDGES—NOTE ON 6:32 Jerubbaal (lit., "let Baal contend") became a fitting and honorable second name for Gideon (7:1; 8:29; 9:1–2). This was a bold rebuke to the nonexistent deity, who was utterly unable to respond.

JUDGES—NOTE ON 6:36–40 Gideon's two requests for signs in the fleece should be viewed as weak faith; even Gideon recognized this when he said, "Let not your anger burn against me" (v. 39) since God had already specifically promised his presence and victory (vv. 12, 14, 16). But they were also legitimate requests for confirmation of victory against seemingly impossible odds (6:5; 7:2, 12). God nowhere reprimanded Gideon, but was very compassionate in giving what his inadequacy requested. In 7:10–15, God volunteered a sign to boost Gideon's faith. He should have believed God's promise in 7:9 but needed bolstering, so God graciously gave it without chastisement.

JUDGES—NOTE ON 7:2 **The people . . . are too many.** Those of faith, though inadequate by human weakness, gain victory only through God's power (cf. 2 Cor. 3:5; 4:7; 12:7–9). Three hundred men win against an incredible Midianite host (Judg. 7:7, 16–25). God gains the glory by making the outcome conspicuously his act, and no sinful pride is cultivated.

JUDGES—NOTE ON 7:5 **Every one who laps.** Soldiers who lapped as a dog, scooping water with their hands as a dog uses its tongue, were chosen; while those who sank to their knees to drink were rejected. No reason for such distinction is given, so that it showed nothing about their ability as soldiers. It was merely a way to divide the crowd. Their abilities as soldiers had no bearing on the victory anyway since the enemy soldiers killed themselves and fled without engaging Gideon's men at all.

JUDGES—NOTE ON 7:10 if you are afraid. God sensitively recognized Gideon's normal fear since he was the commander. God encouraged him to take his servant as protection. *See note on 6:36–40*.

JUDGES—NOTE ON 7:15 Arise. God said this in v. 9. Infused with courage, Gideon is in step with the Lord.

JUDGES—NOTE ON 7:16 Trumpets and torches at first concealed within clay pitchers were suddenly displayed at the most startling moment. The impression caused by blaring noise, the always terrible shouts of Israel (cf. Num. 23:21), and sudden lights surrounding the sleeping hosts and shattering the stillness conveyed one idea: Each light could mean a legion behind it, so that they believed an incredible host had moved in to catch the awaking army in a death trap.

JUDGES—NOTE ON 7:19 beginning . . . middle watch. About 10 P.M.

JUDGES—NOTE ON 7:20 A sword for the Lord and for Gideon! Here was the power of God in harmony with the obedience of man. Such shouts reminded the enemies that the threat of the sword of Gideon and of God was for real. The impression was one of doom and terror.

JUDGES—NOTE ON 7:22 every man's sword against his comrade. Panic followed shock. Every soldier was on his own, in desperate retreat. In the darkness and crash of sounds the soldiers were unable to distinguish friend from enemy, and with their swords they slashed a path of escape through their own men.

JUDGES—NOTE ON 8:2 gleaning of the grapes of Ephraim. Ephraim resented being slighted in the call to battle but was placated by Gideon's compliment. His figures of speech implied that Ephraimite capital punishment of the two fleeing Midianite leaders (7:25) was "the vintage of Ephraim," to use an image drawn from their grape horticulture. It played a more strategic role than taking part in "the vintage of Abiezer," the suicide of the enemy under Gideon's leadership (cf. 8:3).

JUDGES—NOTE ON **8:7** **thorns.** Gideon's threatened discipline of Succoth's leaders for refusing to help their brothers came due. He had them dragged under heavy weights over thorns and briers, which painfully tore their bodies. This was a cruel torture to which ancient captives were often subjected. He did it on his return, not wanting to delay the pursuit (v. 16).

JUDGES—NOTE ON **8:9** **tower.** They probably had defiantly boasted of their strength and defensibility because of the tower. He kept his promise and more (v. 17).

JUDGES—NOTE ON **8:20** **Jether . . . kill them.** Gideon desired to place a great honor on his son by killing the enemies of Israel and of God.

JUDGES—NOTE ON **8:21** **killed Zebah and Zalmunna.** The earlier Midianite scourge inflicted on Israel was the worst, so this victory lived long in their minds (cf. Ps. 83:11).

JUDGES—NOTE ON **8:22–23** **Rule over us.** Israelites sinned by the misguided motive and request that Gideon reign as king. To his credit, the leader declined, insisting that God alone rule (cf. Ex. 19:5–6).

JUDGES—NOTE ON **8:24** **Ishmaelites.** Synonymous with Midianites (cf. Gen. 37:25–28).

JUDGES—NOTE ON **8:24–27** **Gideon made an ephod.** This was certainly a sad end to Gideon's influence as he, perhaps in an expression of pride, sought to lift himself up in the eyes of the people. Gideon intended nothing more than to make a breastpiece as David did (1 Chron. 15:27) to indicate civil, not priestly rule. It was never intended to set up idolatrous worship, but to be a symbol of civil power. That no evil was intended can be noted from the subduing of Midian (Judg. 8:28), quietness from wars (v. 28), and the fact that idolatry came after Gideon's death (v. 33) as well as the commendation of Gideon (v. 35).

JUDGES—NOTE ON **8:26** **the weight of the golden earrings.** The total was about 42 pounds.

JUDGES—NOTE ON 8:30–31 **many wives.** Gideon fell severely into the sin of polygamy, an iniquity tolerated by many but which never was God’s blueprint for marriage (Gen. 2:24). Abimelech, a son by yet another illicit relationship, grew up to be the wretched king in Judg. 9. Polygamy always resulted in trouble.

JUDGES—NOTE ON 9:5 **killed . . . brothers.** This atrocity, common in ancient times, eliminated the greatest threat in the revolution—all the legitimate competitors.

JUDGES—NOTE ON 9:6 **Beth-millo.** Lit., “house of the fortress.” This was a section of Shechem, probably involving the tower stronghold of v. 46.

JUDGES—NOTE ON 9:14 **You come and reign over us.** In Jotham’s parable of trees asking for a king (vv. 7–15), the olive, fig, and vine decline. They do not represent specific men who declined, rather they build the suspense and heighten the idea that the bramble (thornbush) is inferior and unsuitable. The bush represents Abimelech (vv. 6, 16).

JUDGES—NOTE ON 9:23 **God sent an evil spirit.** In the course of God’s providence, there appeared jealousy, distrust, and hate. God allowed it to work as punishment for the idolatry and mass murder.

JUDGES—NOTE ON 9:26–45 A failed coup.

JUDGES—NOTE ON 9:37 **Diviners’ Oak.** A tree regarded superstitiously where mystical ceremonies and soothsaying were done.

JUDGES—NOTE ON 9:45 **sowed it with salt.** An act polluting soil and water, as well as symbolizing a verdict of permanent barrenness (Deut. 29:23; Jer. 17:6). Abimelech’s intent finally was nullified when Jeroboam I rebuilt the city as his capital (1 Kings 12:25), c. 930–910 B.C.

JUDGES—NOTE ON 9:57 That curse was pronounced in v. 20 for the pervasive idolatry.

JUDGES—NOTE ON 10:3–5 Most likely, the judgeship of Jair was the time period of Ruth.

JUDGES—NOTE ON 10:10 **We have sinned.** Confession is followed by true repentance (vv. 15–16).

JUDGES—NOTE ON 10:13–14 Here is the form of God’s wrath, by which he abandons persistent, willful sinners to the consequences of their sins. This aspect of divine judgment is referred to in the case of Samson (16:20), as well as the warnings of Prov. 1:20–31 and Rom. 1:24–28. It is a pattern of rejection seen throughout history (cf. Acts 14:15–16) even among the Jews (cf. Hos. 4:17; Matt. 15:14).

JUDGES—NOTE ON 10:15 **do to us whatever seems good.** Genuine repentance acknowledges God’s right to chasten, so his punishment is seen as just and he is thereby glorified. It also seeks the remediation that chastening brings, because genuine contrition pursues holiness.

JUDGES—NOTE ON 11:1 **mighty warrior.** In a military situation, this means a strong, adept warrior, such as Gideon (6:12). In response to their repentance, God raised up Jephthah to lead the Israelites to freedom from the 18 years of oppression (11:8).

JUDGES—NOTE ON 11:3 **went out.** Such attacks would be against the Ammonites and other pagan peoples and brought fame to Jephthah.

JUDGES—NOTE ON 11:11 **spoke . . . before the Lord.** Refers to confirming the agreement in a solemn public meeting with prayer, invoking God as witness (v. 10).

JUDGES—NOTE ON 11:13 **Israel . . . took away my land.** The Ammonite ruler was claiming rights to the lands occupied by the Israelites. Jephthah’s answer was direct: 1) those lands were not in the possession of Ammonites when Israel took them, but were Amorite lands; 2) Israel had been there 300 years in undisputed possession; 3) God had chosen to give them the lands, and thus they were entitled to them, just as the Ammonites felt they received their lands from their god (cf. v. 24).

JUDGES—NOTE ON 11:15 Israel did not take away the land. These people initiated the hostility, and being at fault, invited loss of possession (vv. 16–22). This fit perfectly the will of God, who has ultimate rights (cf. Gen. 1:1; Ps. 24:1) to give the land to Israel.

JUDGES—NOTE ON 11:26 300 years. With an early exodus from Egypt (c. 1445 B.C.), one can approximate the 480 years covered in Judges to 1 Kings 6:1, Solomon's fourth year 967/966 B.C.: 38 from the exodus to Heshbon; 300 from Heshbon to Jephthah in Judg. 11:26; possibly seven more years for Jephthah; 40 for Samson, 20 for Eli, 20 for Samuel, 15–16 beyond Samuel for Saul, 40 for David, and four for Solomon, which totals about 480 years. It is quite possible that 300 has been rounded off.

JUDGES—NOTE ON 11:29 the Spirit . . . was upon Jephthah. That the Lord graciously empowered Jephthah for war on behalf of his people does not mean that all of the warrior's decisions were of God's wisdom. The rash vow (vv. 30–31) is an example.

JUDGES—NOTE ON 11:30 made a vow to the Lord. This was a custom among generals to promise the god of their worship something of great value as a reward for that god's giving them victory.

JUDGES—NOTE ON 11:31 I will offer it. Some interpreters reason that Jephthah offered his daughter as a living sacrifice in perpetual virginity. With this idea, v. 31 is made to mean "shall be the Lord's" or "I will offer it up as a burnt offering." The view sees only perpetual virginity in vv. 37–40, and rejects his offering a human sacrifice as being against God's revealed will (Deut. 12:31). On the other hand, since he was 1) beyond the Jordan, 2) far from the tabernacle, 3) a hypocrite in religious devotion, 4) familiar with human sacrifice among other nations, 5) influenced by such superstition, and 6) wanting victory badly, he likely meant a burnt offering. The translation in Judg. 11:31 is "and," not "or." His act came in an era of bizarre things, even inconsistency by leaders whom God otherwise empowered (cf. Gideon in 8:27).

JUDGES—NOTE ON 11:34 his daughter came out to meet him. She was thus to be the sacrificed pledge.

JUDGES—NOTE ON 11:35 Alas. Here is indicated the pain felt by her father in having to take the life of his only daughter to satisfy his pious but unwise pledge.

JUDGES—NOTE ON 12:1 Why did you . . . fight . . . did not call us . . . ? Ephraim's newest threat (cf. 8:1) was their jealousy of Jephthah's success and possibly a lust to share in his spoils. The threat was not only to burn the house, but to burn him.

JUDGES—NOTE ON 12:4 fugitives. Here was a mockery referring to the Gileadites as low lifes, the outcasts of Ephraim. They retaliated with battle.

JUDGES—NOTE ON 12:6 Shibboleth. The method used for discovering an Ephraimite was the way in which they pronounced this word. If they mispronounced it by an "s" rather than "sh" sound, it gave them away, being a unique indicator of their dialect.

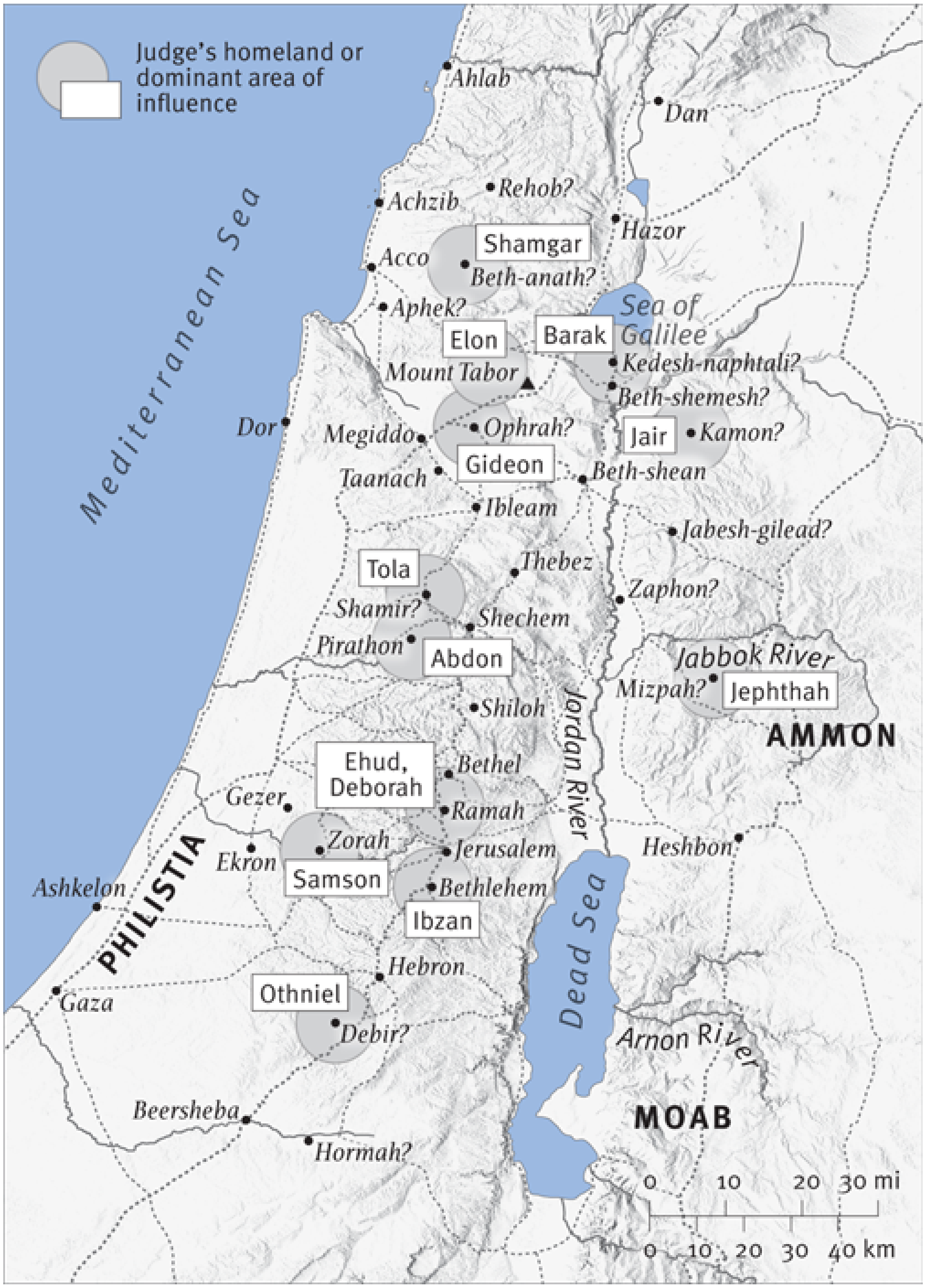
JUDGES—NOTE ON 12:9 thirty sons. Very large families suggest the father's marriage to several wives, a part of life tolerated but never matching God's blueprint of one wife at a time (Gen. 2:24). To have many children had the lure of extending one's human power and influence.

JUDGES—NOTE ON 13:3 the angel of the Lord. In this case, it was a preincarnate appearance of the Lord himself (vv. 6–22), as elsewhere (*see note on 6:11*). *See note on Ex. 3:2*.

The Judges of Israel

c. 1375–1050/1210–1050 B.C.

The judges came from various tribes and regions of Israel, and they likely held varying degrees of influence over their neighboring regions and tribes.


Judge's homeland or dominant area of influence
Mediterranean Sea
Ahlab
Dan
Achzib
Rehob?
Hazor
Shamgar
Acco
Beth-anath?
Aphek?
Sea of Galilee
Elon
Barak
Kedesh-naphtali?
Mount Tabor
Beth-shemesh?
Dor
Megiddo
Ophrah?
Jair
Kamon?
Gideon
Taanach
Beth-shean
Ibleam
Jabesh-gilead?
Tola
Thebez
Zaphon?
Shamir?
Shechem
Pirathon
Abdon
Jabbok River
Mizpah?
Jephthah
Shiloh
AMMON
Jordan River
Ehud, Deborah
Bethel
Gezer
Ramah
Zorah
Heshbon
Ekron
Jerusalem
Ashkelon
Samson
Bethlehem
PHILISTIA
Ibzan
Dead Sea
Hebron
Othniel
Gaza
Debir?
Arnon River
Beersheba
MOAB
Hormah?
0 10 20 30 mi
0 10 20 30 40 km

JUDGES—NOTE ON 13:5 Nazirite. The word is from the Hebrew "to separate." For rigid Nazirite restrictions, such as here in Samson's case, *see note on Num. 6:2*. God gave two restrictions: no wine (Judg. 13:4) and no razor cutting the hair (v. 5). An additional restriction for a Nazirite was not to touch a dead body (Num. 6:6). Such outward actions indicated an inner dedication to God.

JUDGES—NOTE ON 13:16 offer it to the Lord. Manoah needed this explanation because he was going to offer this to him, not as the Lord himself, or even an angel, but just a human messenger. The instruction is intended to emphasize that this visitor is indeed the Lord.

JUDGES—NOTE ON 13:17 What is your name . . . ? This secret name is again indicative that the angel is the Lord.

JUDGES—NOTE ON 13:18 Why do you ask my name . . . ? That the angel would not divulge his name reminds one of the angel (God) whom Jacob encountered (Gen. 32:24–30), who likewise did not give his name.

JUDGES—NOTE ON 13:20 flame went up toward heaven. This miraculous act points to divine acceptance of the offering.

JUDGES—NOTE ON 13:22 We shall surely die. This reaction of the fear of death is familiar with those who come into God’s presence. Many did die when facing God, as the OT records. It is the terror in the heart of the sinner when in the presence of holy God. Cf. Ezekiel (Ezek. 1:28), Isaiah (Isa. 6:5), the 12 (Mark 4:35–41), Peter (Luke 5:8), and John (Rev. 1:17–18).

JUDGES—NOTE ON 14:1–4 she is right in my eyes. The Philistines were not among the seven nations of Canaan which Israel was specifically forbidden to marry. Nonetheless Samson’s choice was seriously weak. Samson sins here, but God is sovereign and was able to turn the situation to please him (v. 14). He was not at a loss, but used the opportunity to work against the wicked Philistines and provided gracious help to his people. He achieved destruction of these people, not by an army, but by the miraculous power of one man.

JUDGES—NOTE ON 14:7 talked. Such conversation was not acceptable in the east, unless a couple was betrothed.

JUDGES—NOTE ON 14:8 to take her. Usually a year until the wedding.

JUDGES—NOTE ON 14:9 **He scraped it out into his hands.** Some scholars suggest that Samson violated his Nazirite standard by coming in contact with a dead body (*see note on 13:5*). Others reason that Num. 6 specifies the body of a person, not an animal. Whether or not he sinned here, the context does show instances of him sinning.

JUDGES—NOTE ON 14:10 **feast.** The wedding feast usually lasted a week.

JUDGES—NOTE ON 14:16–18 **Samson's wife wept.** She cheated and manipulated, working against Samson's expectations that the men must come up with the answer. The men also cheated and threatened, having murder in their hearts (v. 15) and putting pressure on the woman.

JUDGES—NOTE ON 14:19 **hot anger.** God blesses the one who had been wronged. Samson's anger may be legitimate—righteous indignation against deceit (cf. Mark 3:5). The battle with the men at Ashkelon, about 23 miles away, was a part of the war between Israel and Philistia.

JUDGES—NOTE ON 14:20 **Samson's wife was given.** Another act of treachery was done. The Philistine father had no reason to assume that Samson would not be back, nor had Samson given word about not returning. He, as a Philistine, did not want his daughter marrying the enemy.

JUDGES—NOTE ON 15:1 **wheat harvest.** Samson tactfully made his move when wheat harvest kept men busy. This was probably around May. A token of reconciliation was offered as he brought a young goat, showing the father and the daughter that they had nothing to fear.

JUDGES—NOTE ON 15:2 **I . . . thought.** This flimsy excuse by the father was an effort to escape the trap he was in. He feared the Philistines if he turned on the new husband, yet feared Samson, so he offered his second daughter as a way out. This was insulting and unlawful (cf. Lev. 18:18).

JUDGES—NOTE ON 15:3 The cycle of retaliation began, and it ends in 16:30–31.

JUDGES—NOTE ON 15:4 caught 300 foxes. Samson, insulted and provoked to fleshly resentment, took vengeance on the Philistines. It must have taken a while to catch so many foxes or jackals and to keep them penned and fed until the number reached 300. Apparently he tied them in pairs with a slow-burning torch, sending the pairs down the hills into fields thrashing with fire, igniting all the standing grain so dry at harvest. This was a loss of great proportion to the Philistine farmers.

JUDGES—NOTE ON 15:6 the Philistines . . . burned her and her father. The general principle of reaping what is sown is apropos here (cf. Gal. 6:7).

JUDGES—NOTE ON 15:15 struck 1,000 men. Cf. 3:31. God gave miraculous power to Samson for destruction, but also to show fearful Israelites (15:11) that he was with them, despite their lack of trust.

JUDGES—NOTE ON 15:19 water came out. God worked a miracle of supplying a spring in response to Samson’s prayerful cry in thirst. He called the place “the spring of him who called” (see esv footnote; cf. Jer. 33:3).

JUDGES—NOTE ON 16:1–3 God was merciful in allowing Samson to be delivered from this iniquity, but chastening was only postponed. Sin blinds and later grinds (v. 21).

JUDGES—NOTE ON 16:3 hill . . . in front of Hebron. This place was about 38 miles from Gaza.

JUDGES—NOTE ON 16:4 loved . . . Delilah. His weakness for women of low character and Philistine loyalty reappeared (cf. Prov. 6:27–28). He erred continually by going to her daily (Judg. 16:16), allowing himself to be entrapped in her deceptions.

JUDGES—NOTE ON 16:5 1,100 pieces of silver. Since there were five rulers of the Philistines, each giving that amount, this was a large sum.

JUDGES—NOTE ON 16:7 Samson said. Samson played a lying game and gave away his manhood, here a little, there a little. He also played with giving away his secret—and finally gave it up, i.e., “told her all” (v. 17). He could be bought for a price, and Delilah paid it. Compare Esau selling his birthright (Gen. 25:29–33) and Judas denying Jesus (Matt. 26:14–16).

JUDGES—NOTE ON 16:11 new ropes. Cf. 15:13.

JUDGES—NOTE ON 16:17 If my head is shaved. His strength came from his unique relation to God, based on his Nazirite pledge. His long hair was only a sign of it. When Delilah became more important to him than God, his strength was removed.

JUDGES—NOTE ON 16:20 he did not know that the Lord had left him. Here was the tragedy of the wrath of abandonment. His sin had caused him to forfeit the power of God's presence. This principle is seen in Gen. 6:3; Prov. 1:24–31; Matt. 15:14; Rom. 1:24–32. *See note on Judg. 10:13–14*.

JUDGES—NOTE ON 16:21 Gaza. The last town encountered in southwest Palestine as a traveler went from Jerusalem toward Egypt, near the coast. It was nearly 40 miles from Samson's birthplace, Zorah. There he was humiliated.

JUDGES—NOTE ON 16:22 hair . . . began to grow. His hair grew with his repentance, and his strength with his hair.

JUDGES—NOTE ON 16:23 Dagon. He was a sea-god, an idol with the head of a man and the body of a fish.

JUDGES—NOTE ON 16:24 they praised their god. It is tragic when a person's sin contributes to the unsaved community giving praise to a false god, for God alone is worthy of praise.

JUDGES—NOTE ON 16:28 remember me. A prayer of repentance and trust pours from Samson.

JUDGES—NOTE ON 16:29–30 Some Philistine temples had roofs overlooking a courtyard, above wooden columns planted on stone foundations. The central pillars were set close to furnish extra support for the roof. Here the victory celebration and taunts flung at the prisoner below drew a big crowd. The full strength of Samson, renewed by God, enabled him to buckle the columns. As a result, the roof collapsed and the victory was Israel's, not Philistia's. He died for the cause of his country and his God. He was not committing suicide, but rather bringing God's judgment on his enemies and willing to leave his own life or death to God. He was the greatest champion of all Israel, yet a man of passion capable of severe sin. Still, he is in the list of the faithful (cf. Heb. 11:32).

JUDGES—NOTE ON 17:1 Chapters 17–21 give miscellaneous appendixes to illustrate the pervasively depraved conditions in the era of the judges.

JUDGES—NOTE ON 17:5 **Micah had a shrine.** A counterfeit shrine and personal idols with a private priest is set up within the tribe of Ephraim (v. 1), whereas God's priests were of the tribe of Levi (cf. v. 13). The defection is one example of personal and family idolatry.

JUDGES—NOTE ON 17:6 **Everyone did . . . own eyes.** This is the general characterization of the time, and of sinful behavior in all times. This attitude had been mentioned much earlier in Israel's history (cf. Deut. 12:8; Judg. 21:25).

JUDGES—NOTE ON 17:7–13 **a Levite.** He compromised in departing from one of the 48 cities God gave for Levite service to Israel (Josh. 21). Then he sinned grossly by prostituting himself as a priest in a private idolatry.

JUDGES—NOTE ON 18:2 On the migration by the tribe of Dan to a new territory, *see note on 1:34*. Dan was an example of tribal idolatry.

JUDGES—NOTE ON 18:5 **Inquire of God, please.** The passage does not say if the Levite did in fact seek God's counsel before giving reassurance (v. 6); the Danites should have prayed to seek God's counsel before making this trip or consulting a disobedient priest as one would an oracle.

JUDGES—NOTE ON 18:7 **Laish.** Known also as Leshem (cf. Josh. 19:47), this was a secluded, rich land.

JUDGES—NOTE ON 18:14–26 The Danites sinfully seized the idols of Micah by force, probably because they believed those false idols were the source of power to give them the land they had spied. The apostate Levite who had served Micah as priest, named Jonathan, sold out again to be a priest for the Danites (vv. 18–20, 30), who were not bothered by his defection, but rather believed in his spiritual power.

JUDGES—NOTE ON 18:29 named the city Dan. This was in the northernmost extremity of the land of Canaan, hence the origin of the phrase, “from Dan to Beersheba,” as indicating the land from north to south (cf. 20:1).

JUDGES—NOTE ON 18:30 son of Moses. Some manuscripts say “son of Manasseh” (see esv footnote), others “son of Moses,” which may be more probable as Gershom was a son of Moses (Ex. 2:22; 18:3). This idolatrous priestly service continued until the captivity. This is most likely 1) the captivity of Israel by Assyria in 722 B.C. (2 Kings 15:29; 17:1–6), or possibly 2) the Philistine captivity of the ark from Shiloh (see Judg. 18:31) in 1 Sam. 4:11.

JUDGES—NOTE ON 18:31 the house of God was at Shiloh. The ark of God was far away from them, so they justified their idolatry by their distance from the rest of Israel. This caused perpetual idolatry for many generations.

JUDGES—NOTE ON 19:1–10 Here is an example of the kind of personal immorality that went on during this era.

JUDGES—NOTE ON 19:1 concubine. Priests could marry (Lev. 21:7, 13–14). Though a concubine wife (usually a slave) was culturally legal, the practice was not acceptable to God (Gen. 2:24).

JUDGES—NOTE ON 19:2 unfaithful. She should have been killed as the law required and could have been if there was a devotion to holiness and obedience to Scripture (cf. Lev. 20:10). A priest was not allowed to marry a harlot (Lev. 21:14), so his ministry was greatly tainted. Yet, he made little of her sin and separation and sought her back sympathetically (Judg. 19:3).

JUDGES—NOTE ON 19:10 Jebus. An early title for Jerusalem because of Jebusite control (1:21) until David wrested it away to become his capital (2 Sam. 5:6–9). Another early name for the city was Salem (Gen. 14:18; cf. Ps. 76:2).

JUDGES—NOTE ON 19:12 Gibeah. Jerusalem was still partially out of the control of Israelites. Gibeah was under Israelite control and safer.

JUDGES—NOTE ON 19:15 People of the Benjamite town of Gibeah failed to extend the expected courtesy of a lodging. This opened the door to immorality.

JUDGES—NOTE ON 19:18 going to the house. He was headed for Shiloh to return to priestly duty.

JUDGES—NOTE ON 19:20 night in the square. The old man knew the danger of such a place at night.

JUDGES—NOTE ON 19:22 worthless fellows. Lit., "sons of Belial," i.e., base and perverse men, who desired to commit sodomy against the Levite. The phrase elsewhere is used for idolaters (Deut. 13:13), neglecters of the poor (Deut. 15:9), drunks (1 Sam. 1:16), immoral people (1 Sam. 2:12), and rebels against the civil authority (2 Sam. 20:1; Prov. 19:28). "Belial" can be traced to the false god Baal, and is also a term for yoke (they cast off the yoke of decency), and a term for entangling or injuring. It is used in the NT of Satan (2 Cor. 6:15).

JUDGES—NOTE ON 19:24 Let me bring them out. The host showed a disgraceful compromise in his exaggerated desire to extend hospitality to his male guest. He should have protected all in his house, and so should the Levite, even at the risk of their own lives in guarding the women. His sad estimate of women was demonstrated by his willingness to hand his daughter or the guest concubine over to indecent men. Lot's plunge from decency was similar (Gen. 19). Here, repeated rape and finally murder were the pitiful sequel.

JUDGES—NOTE ON 19:25 the man seized his concubine and made her go out to them. This is unthinkable weakness and cowardice for any man, especially a priest of God. Apparently he even slept through the night, or stayed in bed out of fear, since he didn't see her again until he awakened and prepared to leave (cf. v. 28).

JUDGES—NOTE ON 19:29 divided her . . . into twelve pieces. The Levite's bizarre butchery to divide the woman's body into 12 parts was his shocking summons for aroused Israelite redress. No doubt a message went with each part, and the fact that he "sent" assumes messengers (cf. 1 Sam. 11:7). As he calculated, many were incensed and desired to avenge the atrocity (cf. Judg. 20:30). Nothing could have aroused universal indignation and horror more than this radical summons from the Levite.

JUDGES—NOTE ON 20:1 **all the people of Israel came out.** As a result of this horrible tragedy, a national assembly was convened with people coming from the north (Dan) and the south (Beersheba). **as one man to the Lord.** This indicated a humble attitude and desire to seek help from God for the nation.

JUDGES—NOTE ON 20:13 **the Benjaminites would not listen.** They hardened their hearts against the justice and decency of turning over the criminals. Even greatly outnumbered in war, they would not yield to what was right (cf. vv. 15–17). So civil war resulted.

JUDGES—NOTE ON 20:18 **inquired of God.** The Lord gave his counsel from the location of the ark at Shiloh, probably through the Urim and Thummim (vv. 27–28). The tribe of Judah was responsible to lead in battle since God had chosen a leadership role for that tribe (Gen. 49:8–12; 1 Chron. 5:1–2). *See note on Ex. 28:30*.

JUDGES—NOTE ON 20:22–25 The Lord twice allowed great defeat and death to Israel to bring them to their spiritual senses regarding the cost of tolerating apostasy. Also, while they sought counsel, they placed too much reliance on their own prowess and on satisfying their own outrage. Finally, when desperate enough, they fasted and offered sacrifices (v. 26). The Lord then gave victory with a strategy similar to that at Ai (Josh. 8).

JUDGES—NOTE ON 20:32 Here was a battle strategy that lured the Benjamite army into a disastrous ambush (cf. vv. 36–46).

JUDGES—NOTE ON 20:46 **25,000.** A rounded number for the more exact 25,100 (cf. v. 35).

JUDGES—NOTE ON 20:47 The number of Benjaminites adds up to the 26,700 (v. 15) in a reasonable way: 18,000 killed (v. 44); 5,000 (v. 45); 2,000 (v. 45); 600 survived (v. 47); leaving an estimated 1,100 lost the first two days (v. 48).

JUDGES—NOTE ON 21:1 **sworn at Mizpah.** The Israelites made an oath not to “give” their daughters to the 600 surviving Benjamites (20:47). But they realized that the latter would fade as a tribe unless they had wives (cf. 21:6–7), since the Benjamite women had died in the total sack of Gibeah (20:37). Cf. 21:9.

JUDGES—NOTE ON 21:8 No one had come from Jabesh-gilead, so the Israelites conquered Jabesh-gilead, which did not help against the Benjamites, and gave 400 virgins from there to the tribe (vv. 12–14).

JUDGES—NOTE ON 21:8–16 **Jabesh-gilead.** Israelites placed such a premium on the unity of their tribes that they saw this city's non-cooperation in battle as worthy of widespread death. The passage does not give God's approval to this destruction of men, women and children (vv. 10–11). It is another of the bizarre actions of men when they do what is right in their own eyes, which is the point that both begins and ends this dark final section (17:6; 21:25).

JUDGES—NOTE ON 21:16 **wives for those who are left.** Having recognized that the 200 others needed wives (vv. 17–18), they decided to allow them to snatch brides on their own at a dance in Shiloh (vv. 16–22), not believing that this violated their oath of not directly "giving" their daughters.

JUDGES—NOTE ON 21:25 Judges 17–21 vividly demonstrates how bizarre and deep sin can become when people throw off the authority of God as mediated through the king (cf. 17:6). This was the appropriate, but tragic, conclusion to a bleak period of Israelite history (cf. Deut. 12:8).

Ruth

Ruth 1 • Ruth 2 • Ruth 3 • Ruth 4

Introduction to Ruth

- Title
- Author and Date
- Background and Setting
- Historical and Theological Themes
- Interpretive Challenges
- Outline

Footnotes

Study Notes

Introduction to Ruth

Title

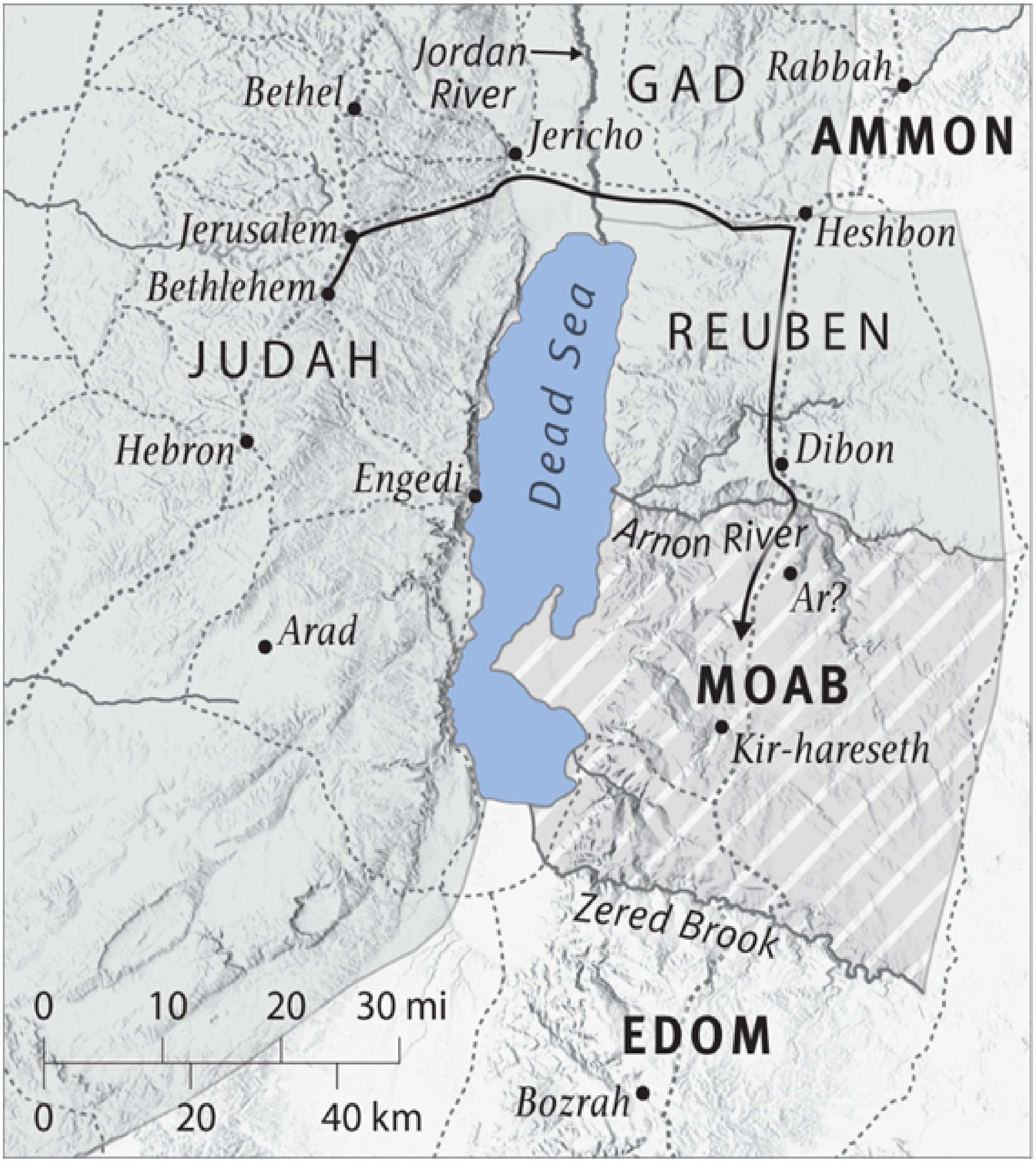
Ancient versions and modern translations consistently entitle this book after Ruth the Moabitess heroine, who is mentioned by name 12 times (1:4 to 4:13). Only two OT books receive their names from women—Ruth and Esther. The OT does not again refer to Ruth, while the NT mentions her just once—in the context of Christ's genealogy (Matt. 1:5; cf. Ruth 4:18–22). "Ruth" most likely comes from a Moabite and/or Hebrew word meaning "friendship." Ruth arrived in Bethlehem as a foreigner (2:10), became a maidservant (2:13), married wealthy Boaz (4:13), and was included in the physical lineage of Christ (Matt. 1:5).

Author and Date

Jewish tradition credits Samuel as the author, which is plausible since he did not die (1 Sam. 25:1) until after he had anointed David as God's chosen king (1 Sam. 16:6–13). However, neither internal features nor external testimony conclusively identify the writer. This exquisite story most likely appeared shortly before or during David's reign in Israel (1011–971 B.C.), since David is mentioned (Ruth 4:17, 22) but not Solomon. Goethe reportedly labeled this piece of anonymous but unexcelled literature as "the loveliest, complete work on a small scale." What Venus is to statuary and the Mona Lisa is to paintings, Ruth is to literature.

The Setting of Ruth

Set in the period of the judges, the book of Ruth records how a famine in Judah forces Naomi and her husband to leave Israel and move to Moab, where their sons marry Moabite women. When Naomi's husband and sons die, she decides to return to her home in Bethlehem in Judah, and her daughter-in-law Ruth chooses to go with her.


Jordan River
GAD
Rabbah
AMMON
Bethel
Jericho
Jerusalem
Heshbon
Bethlehem
Dead Sea
REUBEN
JUDAH
Hebron
Dibon
Engedi
Arnon River
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Arad
MOAB
Kir-hareseth
Zered Brook
EDOM
Bozrah
0 10 20 30 mi
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Background and Setting

Aside from Bethlehem (1:1), Moab (the perennial enemy of Israel, which was east of the Dead Sea), stands as the only other mentioned geographic/national entity (1:1–2). This country originated when Lot fathered Moab by an incestuous union with his oldest daughter (Gen. 19:37). Centuries later the Jews encountered opposition from Balak, king of Moab, through the prophet Balaam (Num. 22–25). For 18 years Moab oppressed Israel during the time of the judges (Judg. 3:12–30). Saul defeated the Moabites (1 Sam. 14:47) while David seemed to enjoy a peaceful relationship with them (1 Sam. 22:3–4). Later, Moab again troubled Israel (2 Kings 3:5–27; Ezra 9:1). Because of Moab's idolatrous worship of Chemosh (1 Kings 11:7, 33; 2 Kings 23:13) and its opposition to Israel, God cursed Moab (Isa. 15–16; Jer. 48; Ezek. 25:8–11; Amos 2:1–3).

The story of Ruth occurred in the days "when the judges ruled" Israel (Ruth 1:1), c. 1370 to 1041 B.C. (Judg. 2:16–19), and thus bridges time from the judges to Israel's monarchy. God used "a famine in the land" of Judah (Ruth 1:1) to set in motion this beautiful drama, although the famine does not receive mention in Judges, which causes difficulty in dating the events of Ruth. However, by working backward in time from the well known date of David's reign (1011–971 B.C.), the time period of Ruth would most likely be during the judgeship of Jair, c. 1126–1105 B.C. (Judg. 10:3–5).

Ruth covers about 11 or 12 years according to the following scenario: 1) Ruth 1:1–18, 10 years in Moab (1:4); 2) 1:19–2:23, several months (mid-April to mid-June) in Boaz's field (1:22; 2:23); 3) 3:1–18, one day in Bethlehem and one night at the threshing floor; and 4) 4:1–22, about one year in Bethlehem.

Historical and Theological Themes

All 85 verses of Ruth have been accepted as canonical by the Jews. Along with Song of Solomon, Esther, Ecclesiastes, and Lamentations, Ruth stands with the OT books of the Megilloth or “five scrolls.” Rabbis read these books in the synagogue on five special occasions during the year—Ruth being read at Pentecost due to the harvest scenes of Ruth 2–3.

Genealogically, Ruth looks back almost 900 years to events in the time of Jacob (4:11) and forward about 100 years to the coming reign of David (4:17, 22). While Joshua and Judges emphasize the legacy of the nation and their land of promise, Ruth focuses on the lineage of David back to the patriarchal era.

At least seven major theological themes emerge in Ruth. First, Ruth the Moabitess illustrates that God’s redemptive plan extended beyond the Jews to Gentiles (2:12). Second, Ruth demonstrates that women are co-heirs with men of God’s salvation grace (cf. Gal. 3:28). Third, Ruth portrays the virtuous woman of Prov. 31:10 (cf. Ruth 3:11). Fourth, Ruth describes God’s sovereign (1:6; 4:13) and providential care (2:3) of seemingly unimportant people at apparently insignificant times which later prove to be monumentally crucial to accomplishing God’s will. Fifth, Ruth along with Tamar (Gen. 38), Rahab (Josh. 2), and Bathsheba (2 Sam. 11–12) stand in the genealogy of the messianic line (Ruth 4:17, 22; cf. Matt. 1:5). Sixth, Boaz, as a type of Christ, becomes Ruth’s kinsman-redeemer (Ruth 4:1–12). Finally, David’s right (and thus Christ’s right) to the throne of Israel is traced back to Judah (4:18–22; cf. Gen. 49:8–12).

Interpretive Challenges

Ruth should be understood as a true historical account. The reliable facts surrounding Ruth, in addition to its complete compatibility with Judges plus 1 and 2 Samuel, confirm Ruth's authenticity. However, some individual difficulties require careful attention. First, how could Ruth worship at the tabernacle then in Shiloh (1 Sam. 4:4), since Deut. 23:3 expressly forbids Moabites from entering the assembly for 10 generations? Since the Jews entered the land c. 1405 B.C. and Ruth was not born until c. 1150 B.C., she then represented at least the eleventh generation (probably later) if the time limitation ended at ten generations. If "ten generations" was an idiom meaning "forever" as Neh. 13:1 implies, then Ruth would be like the foreigner of Isa. 56:1–8 who joined himself to the Lord (Ruth 1:16), thus gaining entrance to the assembly.

Second, are there not immoral overtones to Boaz and Ruth spending the night together before marriage (3:3–18)? Ruth engaged in a common ancient Near Eastern custom by asking Boaz to take her for his wife, symbolically pictured by throwing a garment over the intended woman (3:9), just as Jehovah spread his garment over Israel (Ezek. 16:8). The text does not even hint at the slightest moral impropriety, noting that Ruth slept at his feet (Ruth 3:14). Thus, Boaz became God's answer to his own earlier prayer for Ruth (2:12).

Third, would not the levirate principle of Deut. 25:5–6 lead to incest and/or polygamy if the nearest relative was already married? God would not design a good plan to involve the grossest of immoralities punishable by death. It is to be assumed that the implementation of Deut. 25:5–6 could involve only the nearest relative who was eligible for marriage as qualified by other stipulations of the law.

Fourth, was not marriage to a Moabitess strictly forbidden by the law? The nations or people to whom marriage was prohibited were those possessing the land that Israel would enter (Ex. 34:16; Deut. 7:1–3; Josh. 23:12) which did not include Moab (cf. Deut. 7:1). Further, Boaz married Ruth, a devout proselyte to Jehovah (Ruth 1:16–17), not a pagan worshiper of Chemosh—Moab’s chief deity (cf. later problems in Ezra 9:1–2 and Neh. 13:23–25).

Outline

I. Elimelech and Naomi’s Ruin in Moab (1:1–5)
II. Naomi and Ruth Return to Bethlehem (1:6–22)
III. Boaz Receives Ruth in His Field (2:1–23)
IV. Ruth’s Romance with Boaz (3:1–18)
V. Boaz Redeems Ruth (4:1–12)
VI. God Rewards Boaz and Ruth with a Son (4:13–17)
VII. David’s Right to the Throne of Judah (4:18–22)

Ruth

Naomi Widowed

RUTH **1** ‡†In the days when the judges ruled there was a famine in the land, and a man of Bethlehem in Judah went to sojourn in the country of Moab, he and his wife and his two sons. [2]†The name of the man was Elimelech and the name of his wife Naomi, and the names of his two sons were Mahlon and Chilion. They were Ephrathites from Bethlehem in Judah. They went into the country of Moab and remained there. [3]But Elimelech, the husband of Naomi, died, and she was left with her two sons. [4]†These took Moabite wives; the name of the one was Orpah and the name of the other Ruth. They lived there about ten years, [5]†and both Mahlon and Chilion died, so that the woman was left without her two sons and her husband.

Ruth's Loyalty to Naomi

[6]‡†Then she arose with her daughters-in-law to return from the country of Moab, for she had heard in the fields of Moab that the LORD had visited his people and given them food. [7]†So she set out from the place where she was with her two daughters-in-law, and they went on the way to return to the land of Judah. [8]‡But Naomi said to her two daughters-in-law, “Go, return each of you to her mother's house. May the LORD deal kindly with you, as you have dealt with the dead and with me. [9]The LORD grant that you may find rest, each of you in the house of her husband!” Then she kissed them, and they lifted up their voices and wept. [10]And they said to her, “No, we will return with you to your people.” [11]‡But Naomi said, “Turn back, my daughters; why will you go with me? Have I yet sons in my womb that they may become your husbands? [12]†Turn back, my daughters; go your way, for I am too old to have a husband. If I should say I have hope, even if I should have a husband this night and should bear sons, [13]†would you therefore wait till they were grown? Would you therefore refrain from marrying? No, my daughters, for it is exceedingly bitter to me for your sake that the hand of

the Lord has gone out against me.” [14]‡Then they lifted up their voices and wept again. And Orpah kissed her mother-in-law, but Ruth clung to her.

[15]†And she said, “See, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law.” [16]‡†But Ruth said, “Do not urge me to leave you or to return from following you. For where you go I will go, and where you lodge I will lodge. Your people shall be my people, and your God my God. [17]†Where you die I will die, and there will I be buried. May the Lord do so to me and more also if anything but death parts me from you.” [18]And when Naomi saw that she was determined to go with her, she said no more.

Naomi and Ruth Return

[19]†So the two of them went on until they came to Bethlehem. And when they came to Bethlehem, the whole town was stirred because of them. And the women said, “Is this Naomi?” [20]‡She said to them, “Do not call me Naomi; [1] call me Mara, [2] for the Almighty has dealt very bitterly with me. [21]I went away full, and the Lord has brought me back empty. Why call me Naomi, when the Lord has testified against me and the Almighty has brought calamity upon me?”

[22]†So Naomi returned, and Ruth the Moabite her daughter-in-law with her, who returned from the country of Moab. And they came to Bethlehem at the beginning of barley harvest.

Ruth Meets Boaz

RUTH **2** ‡†Now Naomi had a relative of her husband's, a worthy man of the clan of Elimelech, whose name was Boaz. [2]†And Ruth the Moabite said to Naomi, “Let me go to the field and glean among the ears of grain after him in whose sight I shall find favor.” And she said to her, “Go, my daughter.” [3]†So she set out and went and gleaned in the field after the reapers, and she happened to come to the part of the field belonging to Boaz, who was of the clan of Elimelech. [4]‡†And behold, Boaz came from Bethlehem. And he said to the reapers, “The LORD be with you!” And they answered, “The LORD bless you.” [5]Then Boaz said to his young man who was in charge of the reapers, “Whose young woman is this?” [6]And the servant who was in charge of the reapers answered, “She is the young Moabite woman, who came back with Naomi from the country of Moab. [7]‡†She said, ‘Please let me glean and gather among the sheaves after the reapers.’ So she came, and she has continued from early morning until now, except for a short rest.” [1]

[8]†Then Boaz said to Ruth, “Now, listen, my daughter, do not go to glean in another field or leave this one, but keep close to my young women. [9]†Let your eyes be on the field that they are reaping, and go after them. Have I not charged the young men not to touch you? And when you are thirsty, go to the vessels and drink what the young men have drawn.” [10]†Then she fell on her face, bowing to the ground, and said to him, “Why have I found favor in your eyes, that you should take notice of me, since I am a foreigner?” [11]†But Boaz answered her, “All that you have done for your mother-in-law since the death of your husband has been fully told to me, and how you left your father and mother and your native land and came to a people that you did not know before. [12]†The LORD repay you for what you have done, and a full reward be given you by the LORD, the God of Israel, under whose wings you have come to take refuge!” [13]Then she said, “I have found favor in your eyes, my lord, for you have comforted me and spoken kindly to your servant, though I am not one of your servants.”

[14]†And at mealtime Boaz said to her, “Come here and eat some bread and dip your morsel in the wine.” So she sat beside the reapers, and he passed to her roasted grain. And she ate until she was satisfied, and she had some left

over. [15]†When she rose to glean, Boaz instructed his young men, saying, “Let her glean even among the sheaves, and do not reproach her. [16]And also pull out some from the bundles for her and leave it for her to glean, and do not rebuke her.”

[17]†So she gleaned in the field until evening. Then she beat out what she had gleaned, and it was about an ephah [2] of barley. [18]†And she took it up and went into the city. Her mother-in-law saw what she had gleaned. She also brought out and gave her what food she had left over after being satisfied. [19]And her mother-in-law said to her, “Where did you glean today? And where have you worked? Blessed be the man who took notice of you.” So she told her mother-in-law with whom she had worked and said, “The man's name with whom I worked today is Boaz.” [20]†And Naomi said to her daughter-in-law, “May he be blessed by the LORD, whose kindness has not forsaken the living or the dead!” Naomi also said to her, “The man is a close relative of ours, one of our redeemers.” [21]And Ruth the Moabite said, “Besides, he said to me, ‘You shall keep close by my young men until they have finished all my harvest.’” [22]†And Naomi said to Ruth, her daughter-in-law, “It is good, my daughter, that you go out with his young women, lest in another field you be assaulted.” [23]†So she kept close to the young women of Boaz, gleaning until the end of the barley and wheat harvests. And she lived with her mother-in-law.

Ruth and Boaz at the Threshing Floor

RUTH **3** ‡†Then Naomi her mother-in-law said to her, “My daughter, should I not seek rest for you, that it may be well with you? [2]†Is not Boaz our relative, with whose young women you were? See, he is winnowing barley tonight at the threshing floor. [3]‡Wash therefore and anoint yourself, and put on your cloak and go down to the threshing floor, but do not make yourself known to the man until he has finished eating and drinking. [4]But when he lies down, observe the place where he lies. Then go and uncover his feet and lie down, and he will tell you what to do.” [5]And she replied, “All that you say I will do.”

[6]So she went down to the threshing floor and did just as her mother-in-law had commanded her. [7]†And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of grain. Then she came softly and uncovered his feet and lay down. [8]At midnight the man was startled and turned over, and behold, a woman lay at his feet! [9]†He said, “Who are you?” And she answered, “I am Ruth, your servant. Spread your wings [1] over your servant, for you are a redeemer.” [10]†And he said, “May you be blessed by the LORD, my daughter. You have made this last kindness greater than the first in that you have not gone after young men, whether poor or rich. [11]†And now, my daughter, do not fear. I will do for you all that you ask, for all my fellow townsmen know that you are a worthy woman. [12]†And now it is true that I am a redeemer. Yet there is a redeemer nearer than I. [13]†Remain tonight, and in the morning, if he will redeem you, good; let him do it. But if he is not willing to redeem you, then, as the LORD lives, I will redeem you. Lie down until the morning.”

[14]†So she lay at his feet until the morning, but arose before one could recognize another. And he said, “Let it not be known that the woman came to the threshing floor.” [15]†And he said, “Bring the garment you are wearing and hold it out.” So she held it, and he measured out six measures of barley and put it on her. Then she went into the city. [16]And when she came to her mother-in-law, she said, “How did you fare, my daughter?” Then she told her all that the man had done for her, [17]saying, “These six measures of barley he gave to me, for he said to me, ‘You must not go back empty-

handed to your mother-in-law.'" [18]†She replied, "Wait, my daughter, until you learn how the matter turns out, for the man will not rest but will settle the matter today."

Boaz Redeems Ruth

RUTH **4** ‡†Now Boaz had gone up to the gate and sat down there. And behold, the redeemer, of whom Boaz had spoken, came by. So Boaz said, “Turn aside, friend; sit down here.” And he turned aside and sat down. [2]†And he took ten men of the elders of the city and said, “Sit down here.” So they sat down. [3]†Then he said to the redeemer, “Naomi, who has come back from the country of Moab, is selling the parcel of land that belonged to our relative Elimelech. [4]†So I thought I would tell you of it and say, ‘Buy it in the presence of those sitting here and in the presence of the elders of my people.’ If you will redeem it, redeem it. But if you [1] will not, tell me, that I may know, for there is no one besides you to redeem it, and I come after you.” And he said, “I will redeem it.” [5]†Then Boaz said, “The day you buy the field from the hand of Naomi, you also acquire Ruth [2] the Moabite, the widow of the dead, in order to perpetuate the name of the dead in his inheritance.” [6]†Then the redeemer said, “I cannot redeem it for myself, lest I impair my own inheritance. Take my right of redemption yourself, for I cannot redeem it.”

[7]†Now this was the custom in former times in Israel concerning redeeming and exchanging: to confirm a transaction, the one drew off his sandal and gave it to the other, and this was the manner of attesting in Israel. [8]So when the redeemer said to Boaz, “Buy it for yourself,” he drew off his sandal. [9]†Then Boaz said to the elders and all the people, “You are witnesses this day that I have bought from the hand of Naomi all that belonged to Elimelech and all that belonged to Chilion and to Mahlon. [10]†Also Ruth the Moabite, the widow of Mahlon, I have bought to be my wife, to perpetuate the name of the dead in his inheritance, that the name of the dead may not be cut off from among his brothers and from the gate of his native place. You are witnesses this day.” [11]†Then all the people who were at the gate and the elders said, “We are witnesses. May the LORD make the woman, who is coming into your house, like Rachel and Leah, who together built up the house of Israel. May you act worthily in Ephrathah and be renowned in Bethlehem, [12]†and may your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring that the LORD will give you by this young woman.”

Ruth and Boaz Marry

[13]†So Boaz took Ruth, and she became his wife. And he went in to her, and the LORD gave her conception, and she bore a son. [14]†Then the women said to Naomi, “Blessed be the LORD, who has not left you this day without a redeemer, and may his name be renowned in Israel! [15]†He shall be to you a restorer of life and a nourisher of your old age, for your daughter-in-law who loves you, who is more to you than seven sons, has given birth to him.” [16]†Then Naomi took the child and laid him on her lap and became his nurse. [17]†And the women of the neighborhood gave him a name, saying, “A son has been born to Naomi.” They named him Obed. He was the father of Jesse, the father of David.

The Genealogy of David

[18]†††Now these are the generations of Perez: Perez fathered Hezron, [19]††Hezron fathered Ram, Ram fathered Amminadab, [20]††Amminadab fathered Nahshon, Nahshon fathered Salmon, [21]†Salmon fathered Boaz, Boaz fathered Obed, [22]†Obed fathered Jesse, and Jesse fathered David.

Footnotes

Footnotes for Ruth, Chapter 1

[1] 1:20 *Naomi* means *pleasant*

[2] 1:20 *Mara* means *bitter*

Footnotes for Ruth, Chapter 2

[1] 2:7 Compare Septuagint, Vulgate; the meaning of the Hebrew phrase is uncertain

[2] 2:17 An *ephah* was about 3/5 bushel or 22 liters

Footnotes for Ruth, Chapter 3

[1] 3:9 Compare 2:12; the word for *wings* can also mean *corners of a garment*

Footnotes for Ruth, Chapter 4

[1] 4:4 Hebrew *he*

[2] 4:5 Masoretic Text *you also buy it from Ruth*

Study Notes

RUTH—NOTE ON 1:1–5 This introduction to Ruth sets in motion the following events, which culminate in Obed's birth and his relationship to the Davidic line of Christ. See Introduction: Background and Setting.

RUTH—NOTE ON 1:1 famine. This disaster sounds similar to the days of Abraham (Gen. 12), Isaac (Gen. 26), and Jacob (Gen. 46). The text does not specify whether or not this famine was God's judgment (cf. 1 Kings 17–18, esp. 18:2). **Bethlehem in Judah.** Bethlehem ("house of bread") lies in the territory given to the tribe of Judah (Josh. 15) about 6 miles south of Jerusalem. Rachel, the wife of Jacob, was buried nearby (Gen. 35:19; cf. Ruth 4:11). Bethlehem eventually received the title "city of David" (Luke 2:4, 11). Later, Mary delivered Christ (Luke 2:4–7; cf. Micah 5:2) and Herod slaughtered the infants here (Matt. 2:16). This title (Judg. 17:7, 9; 19:1–2, 18) serves to distinguish it from Bethlehem of Zebulun (Josh. 19:15). **sojourn.** Elimelech intended to live temporarily in Moab as a resident alien until the famine passed. **Moab.** See Introduction: Background and Setting.

RUTH—NOTE ON 1:2 Elimelech. His name means "my God is king," signifying a devout commitment to the God of Israel. Most likely, he was a prominent man in the community whose brothers might have included the unnamed close relative and Boaz (cf. 4:3). **Naomi.** Her name means "pleasant." **Mahlon and Chilion.** Their names mean "sick" and "pining" respectively. **Ephrathites.** A title used of people who lived in the area anciently known as Ephrath (Gen. 35:16, 19; 48:7) or Ephrathah (Ruth 4:11; Micah 5:2), but later more prominently called Bethlehem (Ruth 1:1). Jesse, father of David, is called "an Ephrathite of Bethlehem" (1 Sam. 17:12) and "Jesse the Bethlehemite" (1 Sam. 16:1, 18; 17:58).

RUTH—NOTE ON 1:4 Moabite wives. See Introduction: Interpretive Challenges. **Orpah.** Her name means "stubborn." **Ruth.** Her name means "friendship." **about ten years.** This period would seem to include the entire time of Naomi's residency in Moab.

RUTH—NOTE ON 1:5 woman was left without. Naomi, a widow in Moab whose two sons had died also, believed that the Lord had afflicted her with bitter days until she would die (1:13, 20–21). No reason for the death of these three men in her life is given. Ruth married Mahlon, and Orpah united with Chilion (cf. 4:10).

RUTH—NOTE ON 1:6–22 The death of Elimelech and his two sons (vv. 3, 5) prepared the way for Naomi and Ruth to leave Orpah in Moab (vv. 6–14) and return together to Bethlehem (vv. 15–22).

RUTH—NOTE ON 1:6 the Lord had visited his people. Obviously the Lord had sent rain to break the famine. The sovereignty of Jehovah on behalf of Israel permeates the pages of Ruth in several ways: 1) actually for good (2:12; 4:12–14), 2) perceived by Naomi for bad (1:13, 21), and 3) in the context of prayer/blessing (1:8–9, 17; 2:4, 12, 20; 3:10, 13; 4:11). The return of physical prosperity only shadowed the reality of a coming spiritual prosperity through the line of David in the person of Christ.

RUTH—NOTE ON 1:7 she set out. Naomi had friends (1:19), family (2:1), and prosperity (4:3) awaiting her in Bethlehem.

RUTH—NOTE ON 1:8–10 Naomi graciously encouraged her two daughters-in-law to return to their homes (v. 8) and to remarry (v. 9), but they emotionally insisted on going to Jerusalem (v. 10).

RUTH—NOTE ON 1:11–13 Naomi selflessly reasoned a second time for their return, because she would be unable to provide them with new husbands (possibly in the spirit of a levirate marriage as described in Deut. 25:5–6). If Orpah and Ruth waited, they would most likely have become as old as Naomi was then before they could remarry (cf. Gen. 38:11).

RUTH—NOTE ON 1:12 I am too old. Naomi was probably over 50.

RUTH—NOTE ON 1:13 the hand of the Lord. A figure of speech that describes the Lord’s work. The Lord is spirit (John 4:24) and therefore does not have a literal hand.

RUTH—NOTE ON 1:14–15 At the second plea to return, Orpah turned back. Naomi pleaded with Ruth a third time to return.

RUTH—NOTE ON 1:15 **her gods.** Refers to Chemosh the chief Moabite deity who required child sacrifice (2 Kings 3:27) and other local deities.

RUTH—NOTE ON 1:16–18 Ruth recited her hallmark expression of loyalty to Naomi and commitment to the family she married into.

RUTH—NOTE ON 1:16 **and your God my God.** This testimony evidenced Ruth's conversion from worshiping Chemosh to Jehovah of Israel (cf. 1 Thess. 1:9–10).

RUTH—NOTE ON 1:17 **the Lord do so to me.** Ruth's vow bore further testimony to her conversion. She followed the path first blazed by Abraham (Josh. 24:2).

RUTH—NOTE ON 1:19 **they came to Bethlehem.** A trip from Moab (at least 60–75 miles) would have taken about 7–10 days. Having descended about 4,500 feet from Moab into the Jordan Valley, they then ascended 3,750 feet through the hills of Judea. **the whole town.** Naomi had been well known in her prior residency (cf. Ephrathites of Bethlehem, 1:2). The question, "Is this Naomi?" most likely reflected the hard life of the last decade and the toll that it took on her appearance.

RUTH—NOTE ON 1:20–21 **Naomi . . . Mara . . . full . . . empty.** Naomi's outlook on life, although grounded in God's sovereignty, was not hopeful; thus she asked to be renamed "Mara," which means "bitter." Her experiences were not unlike Job's (Job 1–2), but her perspective resembled that of Job's wife (Job 2:10). In reality, Naomi had 1) a full harvest prospect, 2) Ruth plus Boaz, and 3) the hope of God's future blessing.

RUTH—NOTE ON 1:22 **Ruth the Moabite.** This title also appears at 2:2, 21; 4:5, 10. Ruth stands out as a foretaste of future Gentile conversions (cf. Rom. 11). **at the beginning of barley harvest.** Normally the middle to the end of April.

RUTH—NOTE ON 2:1–23 Two widows, newly at home in Bethlehem after Naomi's 10-year absence, needed the basics of life. Ruth volunteered to go out and glean the fields for food (cf. James 1:27). In so doing, she unintentionally went to the field of Boaz, a close family relative, where she found great favor in his sight.

RUTH—NOTE ON 2:1 relative of her husband's. Possibly as close as a brother of Elimelech (cf. 4:3), but if not, certainly within the tribe or clan. **a worthy man.** Lit., "a man of valor" (cf. Judg. 6:12; 11:1) who had unusual capacity to obtain and protect his property. **Boaz.** His name means "in him is strength." He had never married or was a widower (cf. 1 Chron. 2:11–12; Matt. 1:5; Luke 3:32).

RUTH—NOTE ON 2:2 glean. The Mosaic law commanded that the harvest should not be reaped to the corners nor the gleanings picked up (Lev. 19:9–10). Gleanings were stalks of grain left after the first cutting (cf. Ruth 2:3, 7, 8, 15, 17). These were dedicated to the needy, especially widows, orphans, and strangers (Lev. 23:22; Deut. 24:19–21).

RUTH—NOTE ON 2:3 she happened to come. Here was a classic example of God's providence at work. **part of the field.** Possibly a large community field in which Boaz had a plot.

RUTH—NOTE ON 2:4–17 Notice throughout how Boaz manifested the spirit of the law in going beyond what the Mosaic legislation required by 1) feeding Ruth (2:14), 2) letting Ruth glean among the sheaves (2:15), and 3) leaving extra grain for her to glean (2:16).

RUTH—NOTE ON 2:4 The Lord be with you. This unusual labor practice speaks to the exceptional godliness of Boaz and his workers.

RUTH—NOTE ON 2:7 sheaves. Bundles of grain stalks tied together for transport to the threshing floor.

RUTH—NOTE ON 2:7, 17 morning . . . evening. Ruth proved to be diligent in her care for Naomi.

RUTH—NOTE ON 2:7 a short rest. She may have rested in a temporary shelter built with branches by the side of the field.

RUTH—NOTE ON 2:8 my daughter. Boaz was about 45–55 years old and a contemporary of Elimelech and Naomi. He would naturally see Ruth as a daughter (3:10–11), much like Naomi did (cf. 2:2, 22; 3:1, 16, 18). Boaz contrasted himself with younger men (3:10). **my young women.** The ones who tied up the sheaves.

RUTH—NOTE ON 2:9 they are reaping. The ones who cut the grain with hand sickles (cf. 2:21).

RUTH—NOTE ON 2:10 a foreigner. Ruth remained ever mindful that she was an alien and, as such, must conduct herself humbly. Possibly she had knowledge of Deut. 23:3–4. She acknowledged the grace (lit., "favor") of Boaz.

RUTH—NOTE ON 2:11 fully told to me. This speaks to both Naomi's quickness to speak kindly of Ruth and Boaz's network of influence in Bethlehem. Ruth remained true to her promise (1:16–17).

RUTH—NOTE ON 2:12 wings . . . refuge. Scripture pictures God as catching Israel up on his wings in the exodus (Ex. 19:4; Deut. 32:11). God is here portrayed as a mother bird sheltering the young and fragile with her wings (cf. Ps. 17:8; 36:7; 57:1; 61:4; 63:7; 91:1, 4). Boaz blessed Ruth in light of her newfound commitment to and dependence on the Lord. Later, he would become God's answer to this prayer (cf. Ruth 3:9).

RUTH—NOTE ON 2:14 wine. Sour wine, mixed with a little oil, used to quench thirst.

RUTH—NOTE ON 2:15 among the sheaves. Boaz granted her request (2:7) to go beyond the letter of the law.

RUTH—NOTE ON 2:17 ephah. Over one-half bushel, weighing about 30 to 40 pounds.

RUTH—NOTE ON 2:18 what food she had left. Not the gleaned grain, but rather the lunch ration which Ruth did not eat (cf. v. 14).

RUTH—NOTE ON 2:20 whose kindness. Naomi began to understand God's sovereign working, covenant loyalty, lovingkindness, and mercy toward her because Ruth, without human direction (v. 3), found the near relative Boaz. **a close relative.** The great kinsman-redeemer theme of Ruth begins here (cf. 3:9, 12; 4:1, 3, 6, 8, 14). A close relative could redeem 1) a family member sold into slavery (Lev. 25:47–49), 2) land that needed to be sold under economic hardship (Lev. 25:23–28), and/or 3) the family name by virtue of a levirate marriage (Deut. 25:5–10). This earthly custom pictures the reality of God the Redeemer doing a greater work (Ps. 19:14; 78:35; Isa. 41:14; 43:14) by reclaiming those who needed to be spiritually redeemed out of slavery to sin (Ps. 107:2; Isa. 62:12). Thus, Boaz pictures Christ, who as a Brother (Heb. 2:17), redeemed those who 1) were slaves to sin (Rom. 6:15–18), 2) had lost all earthly possessions/privileges in the fall (Gen. 3:17–19), and 3) had been alienated by sin from God (2 Cor. 5:18–21). Boaz stands in the direct line of Christ (Matt. 1:5; Luke 3:32). This turn of events marks the point where Naomi's human emptiness (Ruth 1:21) begins to be refilled by the Lord. Her night of earthly doubt has been broken by the dawning of new hope (cf. Rom. 8:28–39).

RUTH—NOTE ON 2:22 you be assaulted. Ruth the Moabite would not be treated with such mercy and grace by strangers outside of the family.

RUTH—NOTE ON 2:23 the end of . . . harvests. Barley harvest usually began about mid-April and wheat harvest extended to mid-June—a period of intense labor for about two months. This generally coincided with the seven weeks between Passover and the Feast of Weeks, i.e., Pentecost (cf. Lev. 23:15–16; Deut. 16:9–12).

RUTH—NOTE ON 3:1–18 Encouraged by Ruth's days in Boaz's field, Naomi instructed Ruth in the way she should go to ensure a brighter future. Ruth carefully followed Naomi's directions to solicit redemption by Boaz, while the Lord had prepared Boaz to redeem Ruth. Only one potential obstacle remained, a relative nearer than Boaz.

RUTH—NOTE ON 3:1 rest. Naomi felt responsible, just as she did in 1:9, for Ruth's future husband and home.

RUTH—NOTE ON 3:2 threshing floor. Usually a large, hard area of earth or stone on the downwind (east) side of the village where threshing took place (loosening the grain from the straw and winnowing). **tonight.** Winnowing (tossing grain into the air to finish separating the grain from the chaff) normally occurred in late afternoon when the Mediterranean winds prevailed. Sifting and bagging the grain would have carried over past dark, and Boaz may have remained all night to guard the grain from theft.

RUTH—NOTE ON 3:3–4 Naomi instructed Ruth 1) to put on her best appearance and 2) to propose marriage to Boaz by utilizing an ancient Near Eastern custom. Since Boaz was a generation older than Ruth (2:8), this overture would indicate Ruth's desire to marry Boaz, which the older, gracious Boaz would not have initiated with a younger woman.

RUTH—NOTE ON 3:7 his heart was merry. Using the same language of v. 1 ("rest" . . . "be well"), Boaz is described as having a sense of well being, which is most readily explained by the full harvest in contrast to previous years of famine (cf. Judg. 18:20; 1 Kings 21:7).

RUTH—NOTE ON 3:9 Spread your wings over your servant. Ruth righteously appealed to Boaz, using the language of Boaz's earlier prayer (2:12), to marry her according to the levirate custom (Deut. 25:5–10). See Introduction: Interpretive Challenges.

RUTH—NOTE ON 3:10 kindness. Ruth's loyalty to Naomi, the Lord, and even Boaz is commended by Boaz. **after young men.** Ruth demonstrated moral excellence in that 1) she did not engage in immorality, 2) she did not remarry outside the family, and 3) she had appealed for levirate redemption to an older, godly man.

RUTH—NOTE ON 3:11 worthy. In all respects, Ruth personifies excellence (cf. Prov. 31:10). This same language has been used of Boaz ("a worthy man" or more likely "a man of valor" in 2:1), thus making them the perfectly matched couple for an exemplary marriage.

RUTH—NOTE ON 3:12 a redeemer nearer than I. Boaz righteously deferred to someone else who was nearer in relationship to Elimelech. The nearer relative may have been Boaz's older brother (cf. 4:3) or Boaz may have been his cousin. The fact that the neighbor women said, "A son has been born to Naomi" at Obed's birth would suggest the brother or cousin relationship to Elimelech (4:17).

RUTH—NOTE ON 3:13 I will redeem you. Boaz willingly accepted Ruth's proposal, if the nearer relative was unable or unwilling to exercise his levirate duty. **as the Lord lives.** The most solemn, binding oath an Israelite could vow.

RUTH—NOTE ON 3:14 lay at his feet. According to the text, no immorality occurred. Boaz even insisted on no appearance of evil.

RUTH—NOTE ON 3:15 six measures. The Hebrew text gives no standard of measurement, but some translations use the word ephah. However, six ephahs would weigh about 200 pounds, far too much for Ruth to carry home in her shawl. Therefore, deemed most reasonable is six seahs (60–80 pounds), which would have been twice the amount Ruth had previously gleaned (see 2:17).

RUTH—NOTE ON 3:18 today. Naomi knew that Boaz was a man of integrity and would fulfill his promise with a sense of urgency. They needed to wait on the Lord to work through Boaz.

RUTH—NOTE ON 4:1–22 God's divine plan fully blossomed as Boaz redeemed Naomi's land and Ruth's hand in marriage. Naomi, once empty (1:21), is full; Ruth, once a widow (1:5), is married; most important, the Lord has prepared Christ's line of descent in David, through Boaz and Obed, back to Judah (Gen. 49:10) to fulfill the proper messianic lineage.

RUTH—NOTE ON 4:1 gone up. Apparently the threshing floor was below the level of the gate. Compare 3:3, "go down to the threshing floor." **the gate.** The normal public place to transact business in ancient times (cf. 2 Sam. 15:2; Job 29:7; Lam. 5:14). **friend.** The Hebrew text is not clear whether Boaz called him directly by name (which is then not mentioned by the author) or addressed him indirectly.

RUTH—NOTE ON 4:2 **ten men.** This number apparently comprised a quorum to officially transact business, although only two or three witnesses were needed for judicial proceedings (cf. Deut. 17:6; 19:15).

RUTH—NOTE ON 4:3 **Naomi . . . is selling.** As a widow, she needed the money for living expenses, knowing that the land would ultimately be returned at jubilee (Lev. 25:28). **our relative Elimelech.** Boaz and the unnamed relative were most likely either brothers or cousins.

RUTH—NOTE ON 4:4 **Buy it.** As authorized by the Mosaic law (Lev. 25:23–28).

RUTH—NOTE ON 4:5 **you also acquire.** Both redeeming Ruth and the land would not have been required by the letter of the levirate law (Deut. 25:5–6). Perhaps this exemplified Boaz's desire to obey the spirit of the law (*see note on Ruth 2:4–17*) or maybe redemption of land and marriage had been combined by local tradition. The levirate principle appears first in Scripture at Gen. 38:8 (cf. Matt. 22:23–28).

RUTH—NOTE ON 4:6 **I impair my own inheritance.** He was unwilling to have the family portfolio split between his existing children and the potential offspring of a union with Ruth. **Take my right of redemption yourself.** The closer relative relinquished his legal right to the land and Ruth. This cleared the way for Boaz to redeem both.

RUTH—NOTE ON 4:7 **drew off his sandal.** The Scripture writer explained to his own generation what had been a custom in former generations. This kind of tradition appears in Deut. 25:5–10 and apparently continued at least to the time of Amos (cf. Amos 2:6; 8:6). The closer relative legally transferred his right to the property as symbolized by the sandal, most likely that of the nearer relative.

RUTH—NOTE ON 4:9 **I have bought.** Boaz exercised his legal option to redeem both the land and Ruth before appropriate witnesses.

RUTH—NOTE ON 4:10 **the widow of Mahlon.** Only here is Ruth's former husband identified (cf. 1:5 note). Therefore, it can also be assumed that Chilion married Orpah. **I have bought to be my wife.** Boaz exercised the spirit of the law and became Ruth's kinsman-redeemer (Deut. 25:5–6). **the name of the dead.** Perpetuation of the family name (1 Sam. 24:21) was an important feature that the levirate process provided (cf. Deut. 25:6).

RUTH—NOTE ON 4:11 **We are witnesses.** This affirmation signaled the strong approval of the city. **like Rachel and Leah.** Rachel, the most beloved wife of Jacob, was buried nearby (Gen. 35:19); Leah was the mother of Judah (by Jacob), their namesake descendant (Gen. 29:35). This remembrance went back almost 900 years to c. 1915 B.C. **Ephrathah . . . Bethlehem.** The ancient name of Bethlehem (Gen. 35:19; 48:7). *See note on Ruth 1:2*. Micah later prophetically wrote that this city would be the birthplace of Messiah (Micah 5:2).

Ruth: The Proverbs 31 Wife

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The "virtuous" wife of Prov. 31:10 is personified by "virtuous" Ruth of whom the same Hebrew word is used (Ruth 3:11). With amazing parallel, they share at least eight character traits (see below). One wonders (in concert with Jewish tradition) if King Lemuel's mother might not have been Bathsheba, who orally passed the family heritage of Ruth's spotless reputation along to David's son Solomon. Lemuel, which means "devoted to God," could have been a family name for Solomon (cf. Jedediah, 2 Sam. 12:25), who then could have penned Prov. 31:10–31 with Ruth in mind. Each woman was:
1. Devoted to her family (Ruth 1:15–18 // Prov. 31:10–12, 23)
2. Delighting in her work (Ruth 2:2 // Prov. 31:13)
3. Diligent in her labor (Ruth 2:7, 17, 23 // Prov. 31:14–18, 19–21, 24, 27)
4. Dedicated to godly speech (Ruth 2:10, 13 // Prov. 31:26)
5. Dependent on God (Ruth 2:12 // Prov. 31:25b, 30)
6. Dressed with care (Ruth 3:3 // Prov. 31:22, 25a)
7. Discreet with men (Ruth 3:6–13 // Prov. 31:11–12, 23)
8. Delivering blessings (Ruth 4:14–15 // Prov. 31:28–29, 31)

RUTH—NOTE ON 4:12 **Perez . . . Tamar . . . Judah.** Read Gen. 38:1–30 for the background to these three. Tamar, the widow of Judah's first son, Er, when denied a levirate marriage to Judah's remaining son, Shelah (38:14), took matters into her own hands and immorally consorted with her father-in-law Judah (38:18). Perez, the firstborn of twins by Tamar, became the main ancestor of the Ephrathites and Bethlehemites (1 Chron. 2:3–5, 19, 50, 51; 4:4). *See note on Ruth 4:18*. **offspring.** The firstborn son would be considered the son of Mahlon. Additional sons would legally be the offspring of Boaz (Deut. 25:6).

RUTH—NOTE ON 4:13 he went in to her. OT euphemism for sexual intercourse. **the Lord gave her conception.** As with Rachel (Gen. 30:22) and Leah (Gen. 29:31), so also with Ruth (cf. Ps. 127:3).

RUTH—NOTE ON 4:14 the Lord . . . has not left you. In contrast to Naomi's worst moments of despair (1:20–21). **a redeemer . . . his name.** Refers to Obed, not Boaz (cf. 4:11), who cared for Naomi in her latter years.

RUTH—NOTE ON 4:15 more . . . than seven sons. Seven represented the number of perfection and thus seven sons would make the complete family (cf. 1 Sam. 2:5). However, Ruth exceeded this standard all by herself.

RUTH—NOTE ON 4:16 became his nurse. This expresses the natural affection of a godly grandmother for her God-given grandson.

RUTH—NOTE ON 4:17 the neighborhood gave him a name. Here is the only place in the OT where a child was named by someone other than the immediate family. Obed means "servant." **A son has been born to Naomi.** Ruth vicariously bore the son that would restore the family name of Naomi's deceased son Mahlon (cf. 4:1). **Obed . . . Jesse . . . David.** This complete genealogy appears identically in four other biblical texts (4:21–22; 1 Chron. 2:12–15; Matt. 1:5–6; Luke 3:31–32). Boaz and Ruth were the great-grandparents of David.

RUTH—NOTE ON 4:18–22 Perez . . . David. This representative genealogy, which spans nine centuries from Perez (c. 1885 B.C.) to David (c. 1040 B.C.), specifically names 10 generations. The first five (Perez to Nashon) cover the patriarchal times to the exodus and wilderness wanderings. Salmon to David covers Joshua's lifetime and the judges to the monarchy. This genealogical compression by omission does not signal faulty records, because in Jewish thinking, "son" could mean "descendant" (cf. Matt. 1:1). The purpose of a family record was not necessarily to include every generation, but rather to establish incontestable succession by way of the more notable ancestors.

RUTH—NOTE ON **4:18** **Perez.** *See note on v. 12*. Although this genealogy only goes back to Perez, it conclusively establishes that David's lineage extends further back through Judah (Gen. 49:8–12), Jacob (Gen. 28:10–17), and Isaac (Gen. 26:24) to Abraham (Gen. 12:1–3).

RUTH—NOTE ON **4:18–19** **Hezron.** Cf. Gen. 46:12.

RUTH—NOTE ON **4:19** **Ram.** Listed as Arni in some Greek texts of Luke 3:33.

RUTH—NOTE ON **4:19–20** **Amminadab.** The father-in-law of Aaron (Ex. 6:23), who appears in 1 Chron. 2:10, and is cited in Matt. 1:4 and Luke 3:33. Some Greek manuscripts also include Admin between Ram and Amminadab in Luke 3:33.

RUTH—NOTE ON **4:20** **Nahshon.** The leader of Judah in the exodus (Num. 1:7; 2:3; 7:12, 17; 10:14).

RUTH—NOTE ON **4:20–21** **Salmon.** The husband of Rahab the harlot (cf. Matt. 1:5).

RUTH—NOTE ON **4:21** **Salmon fathered Boaz.** Since Matt. 1:5 lists Rahab the harlot, who lived c. 1425–1350 B.C., as Salmon's wife, it thus indicates that some generations have been selectively omitted between Salmon and Boaz (c. 1160–1090 B.C.).

RUTH—NOTE ON **4:22** **David.** Looking back at Ruth from a NT perspective, latent messianic implications become more apparent (cf. Matt. 1:1). The fruit that is promised later on in the Davidic Covenant (2 Sam. 7:1–17) finds its seedbed here. The hope of a messianic king and kingdom (2 Sam. 7:12–14) will be fulfilled in the Lord Jesus Christ (Rev. 19–20) through the lineage of David's grandfather Obed, who was born to Boaz and Ruth the Moabitess.

1 Samuel

1 Samuel 1 • 1 Samuel 2 • 1 Samuel 3 • 1 Samuel 4 • 1 Samuel 5 •
1 Samuel 6 • 1 Samuel 7 • 1 Samuel 8 • 1 Samuel 9 •
1 Samuel 10 • 1 Samuel 11 • 1 Samuel 12 • 1 Samuel 13 •
1 Samuel 14 • 1 Samuel 15 • 1 Samuel 16 • 1 Samuel 17 •
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- Introduction to 1 Samuel
  - Title
  - Author and Date
  - Background and Setting
  - Historical and Theological Themes
  - Interpretive Challenges
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- Footnotes
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Introduction to 1 Samuel

Title

First and Second Samuel were considered as one book in the earliest Hebrew manuscripts, and were later divided into the two books by the translators of the Greek version, the Septuagint (LXX), a division followed by the Latin Vulgate (Vulgate), English translations, and modern Hebrew Bibles. The earliest Hebrew manuscripts entitled the one book “Samuel” after the man God used to establish the kingship in Israel. Later Hebrew texts and the English versions call the divided book “1 and 2 Samuel.” The LXX designated them “The First and Second Books of Kingdoms” and the Vulgate, “First and Second Kings,” with our 1 and 2 Kings being “Third and Fourth Kings.”

Author and Date

Jewish tradition ascribed the writing of “Samuel” to Samuel himself or to Samuel, Nathan, and Gad (based on 1 Chron. 29:29). But Samuel cannot be the writer because his death is recorded in 1 Sam. 25:1, before the events associated with David’s reign even took place. Further, Nathan and Gad were prophets of the Lord during David’s lifetime and would not have been alive when the book of Samuel was written. Though the written records of these three prophets could have been used for information in the writing of 1 and 2 Samuel, the human author of these books is unknown. The work comes to the reader as an anonymous writing, i.e., the human author speaks for the Lord and gives the divine interpretation of the events narrated.

The books of Samuel contain no clear indication of the date of composition. That the author wrote after the division of the kingdom between Israel and Judah in 931 B.C. is clear, due to the many references to Israel and Judah as distinct entities (1 Sam. 11:8; 17:52; 18:16; 2 Sam. 5:5; 11:11; 12:8; 19:42–43; 24:1, 9). Also, the statement concerning Ziklag’s belonging “to the kings of Judah to this day” in 1 Sam. 27:6 gives clear evidence of a post-Solomonic date of writing. There is no such clarity concerning how late the date of writing could be. However, 1 and 2 Samuel are included in the Former Prophets in the Hebrew canon, along with Joshua, Judges, and 1 and 2 Kings. If the Former Prophets were composed as a unit, then Samuel would have been written during the Babylonian captivity (c. 560–540 B.C.), since 2 Kings concludes during the exile (2 Kings 25:27–30). However, since Samuel has a literary style different from Kings, it was most likely penned before the exile during the period of the divided kingdom (c. 931–722 B.C.) and later made an integral part of the Former Prophets.

Background and Setting

The majority of the action recorded in 1 and 2 Samuel took place in and around the central highlands in the land of Israel. The nation of Israel was largely concentrated in an area that ran about 90 miles from the hill country of Ephraim in the north (1 Sam. 1:1; 9:4) to the hill country of Judah in the south (Josh. 20:7; 21:11) and between 15 to 35 miles east to west. This central spine ranges in height from 1,500 feet to 3,300 feet above sea level. The major cities of 1 and 2 Samuel are to be found in these central highlands: Shiloh, the residence of Eli and the tabernacle; Ramah, the hometown of Samuel; Gibeah, the headquarters of Saul; Bethlehem, the birthplace of David; Hebron, David's capital when he ruled over Judah; and Jerusalem, the ultimate "city of David."

The events of 1 and 2 Samuel took place between the years c. 1105 B.C., the birth of Samuel (1 Sam. 1:1–28), to c. 971 B.C., the last words of David (2 Sam. 23:1–7). Thus, the books span about 135 years of history. During those years, Israel was transformed from a loosely knit group of tribes under "judges" to a united nation under the reign of a centralized monarchy. They look primarily at Samuel (c. 1105–1030 B.C.), Saul who reigned c. 1052–1011 B.C., and David who was king of the united monarchy c. 1011–971 B.C.

Historical and Theological Themes

As 1 Samuel begins, Israel was at a low point spiritually. The priesthood was corrupt (1 Sam. 2:12–17, 22–26), the ark of the covenant was not at the tabernacle (1 Sam. 4:3–7:2), idolatry was practiced (1 Sam. 7:3–4), and the judges were dishonest (1 Sam. 8:2–3). Through the influence of godly Samuel (1 Sam. 12:23) and David (1 Sam. 13:14), these conditions were reversed. Second Samuel concludes with the anger of the Lord being withdrawn from Israel (2 Sam. 24:25).

During the years narrated in 1 and 2 Samuel, the great empires of the ancient world were in a state of weakness. Neither Egypt nor the Mesopotamian powers, Babylon and Assyria, were threats to Israel at that time. The two nations most hostile to the Israelites were the Philistines (1 Sam. 4; 7; 13; 14; 17; 23; 31; 2 Sam. 5) to the west and the Ammonites (1 Sam. 11; 2 Sam. 10–12) to the east. The major contingent of the Philistines had migrated from the Aegean Islands and Asia Minor in the twelfth century B.C. After being denied access to Egypt, they settled among other preexisting Philistines along the Mediterranean coast of Palestine. The Philistines controlled the use of iron, which gave them a decided military and economic advantage over Israel (1 Sam. 13:19–22). The Ammonites were descendants of Lot (Gen. 19:38) who lived on the Transjordan Plateau. David conquered the Philistines (2 Sam. 8:1) and the Ammonites (2 Sam. 12:29–31), along with other nations that surrounded Israel (2 Sam. 8:2–14).

There are four predominant theological themes in 1 and 2 Samuel. The first is the Davidic Covenant. The books are literarily framed by two references to the “anointed” king in the prayer of Hannah (1 Sam. 2:10) and the song of David (2 Sam. 22:51). This is a reference to the Messiah, the King who will triumph over the nations who are opposed to God (see Gen. 49:8–12; Num. 24:7–9, 17–19). According to the Lord’s promise, this Messiah will come through the line of David and establish David’s throne forever (2 Sam. 7:12–16). The events of David’s life recorded in Samuel foreshadow the actions of David’s greater Son (i.e., Christ) in the future.

A second theme is the sovereignty of God, clearly seen in these books. One example is the birth of Samuel in response to Hannah's prayer (1 Sam. 9:17; 16:12–13). Also, in relation to David, it is particularly evident that nothing can frustrate God's plan to have him rule over Israel (1 Sam. 24:20).

Third, the work of the Holy Spirit in empowering men for divinely appointed tasks is evident. The Spirit of the Lord came upon both Saul and David after their anointing as king (1 Sam. 10:10; 16:13). The power of the Holy Spirit brought forth prophecy (1 Sam. 10:6) and victory in battle (1 Sam. 11:6).

Fourth, the books of Samuel demonstrate the personal and national effects of sin. The sins of Eli and his sons resulted in their deaths (1 Sam. 2:12–17, 22–25; 3:10–14; 4:17–18). The lack of reverence for the ark of the covenant led to the death of a number of Israelites (1 Sam. 6:19; 2 Sam. 6:6–7). Saul's disobedience resulted in the Lord's judgment, and he was rejected as king over Israel (1 Sam. 13:9, 13, 14; 15:8, 9, 20–23). Although David was forgiven for his sin of adultery and murder after his confession (2 Sam. 12:13), he still suffered the inevitable and devastating consequences of his sin (2 Sam. 12:14).

Interpretive Challenges

The books of Samuel contain a number of interpretive issues that have been widely discussed: 1) Which of the ancient mss. is closest to the original autograph? The standard Hebrew (Masoretic) text has been relatively poorly preserved, and the LXX often differs from it. Thus, the exact reading of the original autograph of the text is in places hard to determine (see 1 Sam. 13:1). The Masoretic text will be assumed to represent the original text unless there is a grammatical or contextual impossibility. This accounts for many of the numerical discrepancies. 2) Is Samuel ambivalent to the establishment of the human kingship in Israel? It is claimed that while 1 Sam. 9–11 presents a positive view of the kingship, 1 Sam. 8 and 12 are strongly anti-monarchial. It is preferable, however, to see the book as presenting a balanced perspective of the human kingship. While the desire of Israel for a king was acceptable (Deut. 17:15), their reason for wanting a king showed a lack of faith in the Lord (see notes on 1 Sam. 8:5, 20). 3) How does one explain the bizarre behavior of the prophets? It is commonly held that 1 and 2 Samuel present the prophets as ecstatic speakers with bizarre behavior just like the pagan prophets of the other nations. But there is nothing in the text that is inconsistent with seeing the prophets as communicators of divine revelation, at times prophesying with musical accompaniment (see notes on 1 Sam. 10:5; 19:23–24). 4) How did the Holy Spirit minister before Pentecost? The ministry of the Holy Spirit in 1 Sam. 10:6, 10; 11:6; 16:13–14; 19:20, 23; 2 Sam. 23:2 was not describing salvation in the NT sense, but an empowering by the Lord for his service (see also Judg. 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14). 5) What was the identity of the “harmful spirit”? Is it a personal being, i.e., a demon, or a spirit of discontent created by God in the heart (cf. Judg. 9:23)? Traditionally, it has been viewed as a demon (see note on 1 Sam. 16:14). 6) How did Samuel appear in 1 Sam. 28:3–5? It seems best to understand the appearance of Samuel as the Lord allowing the dead Samuel to speak with Saul. 7) What is the identity of David’s seed in 2 Sam. 7:12–15? It is usually taken as Solomon. However, the NT refers the words to Jesus, God’s Son in Heb. 1:5 (see notes on 2 Sam. 7:12–15).

Outline

- I. Samuel: Prophet and Judge to Israel (1 Samuel 1:1–7:17)
  - A. Samuel the Prophet (1:1–4:1a)
    - 1. The birth of Samuel (1:1–28)
    - 2. The prayer of Hannah (2:1–10)
    - 3. The growth of Samuel (2:11–26)
    - 4. The oracle against Eli’s house (2:27–36)
    - 5. The Word of the Lord through Samuel (3:1–4:1a)
  - B. Samuel the Judge (4:1b–7:17)
    - 1. The saga of the ark (4:1b–7:1)
    - 2. Israel’s victory over the Philistines and the judgeship of Samuel (7:2–17)
- II. Saul: First King Over Israel (1 Samuel 8:1–15:35)
  - A. The Rise of Saul to the Kingship (8:1–12:25)
    - 1. The demand of Israel for a king (8:1–22)
    - 2. The process of Saul becoming king (9:1–11:13)
    - 3. The exhortation of Samuel to Israel concerning the king (11:14–12:25)
  - B. The Decline of Saul in the Kingship (13:1–15:35)
    - 1. The rebuke of Saul (13:1–15)
    - 2. The wars of Saul (13:16–14:52)
    - 3. The rejection of Saul (15:1–35)
- III. David and Saul: Transfer of the Kingship in Israel (1 Samuel 16:1–31:13)
  - A. The Introduction of David (16:1–17:58)
    - 1. The anointing of David (16:1–13)
    - 2. David in the court of Saul (16:14–23)
    - 3. David, the warrior of the Lord (17:1–58)
  - B. David Driven from the Court of Saul (18:1–20:42)

    1. The anger and fear of Saul toward David (18:1–30)
    2. The defense of David by Jonathan and Michal (19:1–20:42)
- C. David’s Flight from Saul’s Pursuit (21:1–28:2)
    1. Saul’s killing of the priests at Nob (21:1–22:23)
    2. Saul’s life spared twice by David (23:1–26:25)
    3. David’s despair and Philistine refuge (27:1–28:2)
- D. The Death of Saul (28:3–31:13)
    1. Saul’s final night (28:3–25)
    2. David’s dismissal by the Philistines (29:1–11)
    3. David’s destruction of the Amalekites (30:1–31)
    4. Saul’s final day (31:1–13)

1 Samuel

The Birth of Samuel

1 SAMUEL **1** ‡†There was a certain man of Ramathaim-zophim of the hill country of Ephraim whose name was Elkanah the son of Jeroham, son of Elihu, son of Tohu, son of Zuph, an Ephrathite. [2]†He had two wives. The name of the one was Hannah, and the name of the other, Peninnah. And Peninnah had children, but Hannah had no children.

[3]†Now this man used to go up year by year from his city to worship and to sacrifice to the LORD of hosts at Shiloh, where the two sons of Eli, Hophni and Phinehas, were priests of the LORD. [4]†On the day when Elkanah sacrificed, he would give portions to Peninnah his wife and to all her sons and daughters. [5]†But to Hannah he gave a double portion, because he loved her, though the LORD had closed her womb. [1] [6]†And her rival used to provoke her grievously to irritate her, because the LORD had closed her womb. [7]†So it went on year by year. As often as she went up to the house of the LORD, she used to provoke her. Therefore Hannah wept and would not eat. [8]†And Elkanah, her husband, said to her, “Hannah, why do you weep? And why do you not eat? And why is your heart sad? Am I not more to you than ten sons?”

[9]†After they had eaten and drunk in Shiloh, Hannah rose. Now Eli the priest was sitting on the seat beside the doorpost of the temple of the LORD. [10]She was deeply distressed and prayed to the LORD and wept bitterly. [11]†And she vowed a vow and said, “O LORD of hosts, if you will indeed look on the affliction of your servant and remember me and not forget your servant, but will give to your servant a son, then I will give him to the LORD all the days of his life, and no razor shall touch his head.”

[12]As she continued praying before the LORD, Eli observed her mouth. [13]†Hannah was speaking in her heart; only her lips moved, and her voice was not heard. Therefore Eli took her to be a drunken woman. [14]And Eli said to her, “How long will you go on being drunk? Put your wine away

from you.” [15]But Hannah answered, “No, my lord, I am a woman troubled in spirit. I have drunk neither wine nor strong drink, but I have been pouring out my soul before the LORD. [16]†Do not regard your servant as a worthless woman, for all along I have been speaking out of my great anxiety and vexation.” [17]Then Eli answered, “Go in peace, and the God of Israel grant your petition that you have made to him.” [18]And she said, “Let your servant find favor in your eyes.” Then the woman went her way and ate, and her face was no longer sad.

[19]They rose early in the morning and worshiped before the LORD; then they went back to their house at Ramah. And Elkanah knew Hannah his wife, and the LORD remembered her. [20]†And in due time Hannah conceived and bore a son, and she called his name Samuel, for she said, “I have asked for him from the LORD.” [2]

Samuel Given to the LORD

[21]†The man Elkanah and all his house went up to offer to the LORD the yearly sacrifice and to pay his vow. [22]†But Hannah did not go up, for she said to her husband, “As soon as the child is weaned, I will bring him, so that he may appear in the presence of the LORD and dwell there forever.” [23]†Elkanah her husband said to her, “Do what seems best to you; wait until you have weaned him; only, may the LORD establish his word.” So the woman remained and nursed her son until she weaned him. [24]†And when she had weaned him, she took him up with her, along with a three-year-old bull, [3] an ephah [4] of flour, and a skin of wine, and she brought him to the house of the LORD at Shiloh. And the child was young. [25]Then they slaughtered the bull, and they brought the child to Eli. [26]†And she said, “Oh, my lord! As you live, my lord, I am the woman who was standing here in your presence, praying to the LORD. [27]†For this child I prayed, and the LORD has granted me my petition that I made to him. [28]Therefore I have lent him to the LORD. As long as he lives, he is lent to the LORD.”

And he worshiped the LORD there.

Hannah's Prayer

1 SAMUEL **2** ‡†And Hannah prayed and said,

“My heart exults in the LORD;
my strength [1] is exalted in the LORD.
My mouth derides my enemies,
because I rejoice in your salvation.
[2]†“There is none holy like the LORD;
there is none besides you;
there is no rock like our God.
[3]†Talk no more so very proudly,
let not arrogance come from your mouth;
for the LORD is a God of knowledge,
and by him actions are weighed.
[4]‡The bows of the mighty are broken,
but the feeble bind on strength.
[5]†Those who were full have hired themselves out for bread,
but those who were hungry have ceased to hunger.
The barren has borne seven,
but she who has many children is forlorn.
[6]The LORD kills and brings to life;
he brings down to Sheol and raises up.
[7]The LORD makes poor and makes rich;
he brings low and he exalts.
[8]†He raises up the poor from the dust;
he lifts the needy from the ash heap
to make them sit with princes
and inherit a seat of honor.
For the pillars of the earth are the LORD's,
and on them he has set the world.
[9]“He will guard the feet of his faithful ones,
but the wicked shall be cut off in darkness,
for not by might shall a man prevail.
[10]†The adversaries of the LORD shall be broken to pieces;
against them he will thunder in heaven.

The LORD will judge the ends of the earth;
he will give strength to his king
and exalt the power [2] of his anointed.”

[11]†Then Elkanah went home to Ramah. And the boy ministered to the LORD in the presence of Eli the priest.

Eli's Worthless Sons

[12]†Now the sons of Eli were worthless men. They did not know the LORD. [13]†The custom of the priests with the people was that when any man offered sacrifice, the priest's servant [3] would come, while the meat was boiling, with a three-pronged fork in his hand, [14]and he would thrust it into the pan or kettle or cauldron or pot. All that the fork brought up the priest would take for himself. This is what they did at Shiloh to all the Israelites who came there. [15]†Moreover, before the fat was burned, the priest's servant would come and say to the man who was sacrificing, “Give meat for the priest to roast, for he will not accept boiled meat from you but only raw.” [16]And if the man said to him, “Let them burn the fat first, and then take as much as you wish,” he would say, “No, you must give it now, and if not, I will take it by force.” [17]Thus the sin of the young men was very great in the sight of the LORD, for the men treated the offering of the LORD with contempt.

[18]†Samuel was ministering before the LORD, a boy clothed with a linen ephod. [19]†And his mother used to make for him a little robe and take it to him each year when she went up with her husband to offer the yearly sacrifice. [20]†Then Eli would bless Elkanah and his wife, and say, “May the LORD give you children by this woman for the petition she asked of the LORD.” So then they would return to their home.

[21]Indeed the LORD visited Hannah, and she conceived and bore three sons and two daughters. And the young man Samuel grew in the presence of the LORD.

Eli Rebukes His Sons

[22]†Now Eli was very old, and he kept hearing all that his sons were doing to all Israel, and how they lay with the women who were serving at the entrance to the tent of meeting. [23]And he said to them, “Why do you do such things? For I hear of your evil dealings from all the people. [24]No, my sons; it is no good report that I hear the people of the LORD spreading abroad. [25]†If someone sins against a man, God will mediate for him, but if someone sins against the LORD, who can intercede for him?” But they would not listen to the voice of their father, for it was the will of the LORD to put them to death.

[26]†Now the young man Samuel continued to grow both in stature and in favor with the LORD and also with man.

The LORD Rejects Eli's Household

[27]†And there came a man of God to Eli and said to him, “Thus the LORD has said, ‘Did I indeed reveal myself to the house of your father when they were in Egypt subject to the house of Pharaoh? [28]†Did I choose him out of all the tribes of Israel to be my priest, to go up to my altar, to burn incense, to wear an ephod before me? I gave to the house of your father all my offerings by fire from the people of Israel. [29]†Why then do you scorn [4] my sacrifices and my offerings that I commanded, and honor your sons above me by fattening yourselves on the choicest parts of every offering of my people Israel?’ [30]†Therefore the LORD, the God of Israel, declares: ‘I promised that your house and the house of your father should go in and out before me forever,’ but now the LORD declares: ‘Far be it from me, for those who honor me I will honor, and those who despise me shall be lightly esteemed. [31]†Behold, the days are coming when I will cut off your strength and the strength of your father's house, so that there will not be an old man in your house. [32]Then in distress you will look with envious eye on all the prosperity that shall be bestowed on Israel, and there shall not be an old man in your house forever. [33]The only one of you whom I shall not cut off from my altar shall be spared to weep his [5] eyes out to grieve his heart, and all the descendants [6] of your house shall die by the sword of men. [7] [34]†And this that shall come upon your two sons, Hophni and Phinehas, shall be the sign to you: both of them shall die on the same day. [35]†And I will raise up for myself a faithful priest, who shall do according to what is in my

heart and in my mind. And I will build him a sure house, and he shall go in and out before my anointed forever. [36][†]And everyone who is left in your house shall come to implore him for a piece of silver or a loaf of bread and shall say, “Please put me in one of the priests' places, that I may eat a morsel of bread.””

The LORD Calls Samuel

1 SAMUEL **3** †Now the young man Samuel was ministering to the LORD under Eli. And the word of the LORD was rare in those days; there was no frequent vision.

[2]At that time Eli, whose eyesight had begun to grow dim so that he could not see, was lying down in his own place. [3]†The lamp of God had not yet gone out, and Samuel was lying down in the temple of the LORD, where the ark of God was.

[4]Then the LORD called Samuel, and he said, “Here I am!” [5]and ran to Eli and said, “Here I am, for you called me.” But he said, “I did not call; lie down again.” So he went and lay down.

[6]And the LORD called again, “Samuel!” and Samuel arose and went to Eli and said, “Here I am, for you called me.” But he said, “I did not call, my son; lie down again.” [7]†Now Samuel did not yet know the LORD, and the word of the LORD had not yet been revealed to him.

[8]†And the LORD called Samuel again the third time. And he arose and went to Eli and said, “Here I am, for you called me.” Then Eli perceived that the LORD was calling the young man. [9]Therefore Eli said to Samuel, “Go, lie down, and if he calls you, you shall say, ‘Speak, LORD, for your servant hears.’” So Samuel went and lay down in his place.

[10]†And the LORD came and stood, calling as at other times, “Samuel! Samuel!” And Samuel said, “Speak, for your servant hears.” [11]†Then the LORD said to Samuel, “Behold, I am about to do a thing in Israel at which the two ears of everyone who hears it will tingle. [12]†On that day I will fulfill against Eli all that I have spoken concerning his house, from beginning to end. [13]†And I declare to him that I am about to punish his house forever, for the iniquity that he knew, because his sons were blaspheming God, [1] and he did not restrain them. [14]†Therefore I swear to the house of Eli that the iniquity of Eli's house shall not be atoned for by sacrifice or offering forever.”

[15]†Samuel lay until morning; then he opened the doors of the house of the LORD. And Samuel was afraid to tell the vision to Eli. [16]But Eli called Samuel and said, “Samuel, my son.” And he said, “Here I am.” [17]†And Eli said, “What was it that he told you? Do not hide it from me. May God do so to you and more also if you hide anything from me of all that he told you.” [18]†So Samuel told him everything and hid nothing from him. And he said, “It is the LORD. Let him do what seems good to him.”

[19]†And Samuel grew, and the LORD was with him and let none of his words fall to the ground. [20]†And all Israel from Dan to Beersheba knew that Samuel was established as a prophet of the LORD. [21]And the LORD appeared again at Shiloh, for the LORD revealed himself to Samuel at Shiloh by the word of the LORD.

The Philistines Capture the Ark

1 SAMUEL **4** †And the word of Samuel came to all Israel.

Now Israel went out to battle against the Philistines. They encamped at Ebenezer, and the Philistines encamped at Aphek. [2]The Philistines drew up in line against Israel, and when the battle spread, Israel was defeated by the Philistines, who killed about four thousand men on the field of battle. [3]†And when the troops came to the camp, the elders of Israel said, “Why has the LORD defeated us today before the Philistines? Let us bring the ark of the covenant of the LORD here from Shiloh, that it may come among us and save us from the power of our enemies.” [4]†So the people sent to Shiloh and brought from there the ark of the covenant of the LORD of hosts, who is enthroned on the cherubim. And the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

[5]As soon as the ark of the covenant of the LORD came into the camp, all Israel gave a mighty shout, so that the earth resounded. [6]†And when the Philistines heard the noise of the shouting, they said, “What does this great shouting in the camp of the Hebrews mean?” And when they learned that the ark of the LORD had come to the camp, [7]†the Philistines were afraid, for they said, “A god has come into the camp.” And they said, “Woe to us! For nothing like this has happened before. [8]†Woe to us! Who can deliver us from the power of these mighty gods? These are the gods who struck the Egyptians with every sort of plague in the wilderness. [9]†Take courage, and be men, O Philistines, lest you become slaves to the Hebrews as they have been to you; be men and fight.”

[10]So the Philistines fought, and Israel was defeated, and they fled, every man to his home. And there was a very great slaughter, for there fell of Israel thirty thousand foot soldiers. [11]†And the ark of God was captured, and the two sons of Eli, Hophni and Phinehas, died.

The Death of Eli

[12]†A man of Benjamin ran from the battle line and came to Shiloh the same day, with his clothes torn and with dirt on his head. [13]†When he arrived, Eli was sitting on his seat by the road watching, for his heart trembled for the ark of God. And when the man came into the city and told the news, all the city cried out. [14]When Eli heard the sound of the outcry, he said, “What is this uproar?” Then the man hurried and came and told Eli. [15]Now Eli was ninety-eight years old and his eyes were set so that he could not see. [16]And the man said to Eli, “I am he who has come from the battle; I fled from the battle today.” And he said, “How did it go, my son?” [17]He who brought the news answered and said, “Israel has fled before the Philistines, and there has also been a great defeat among the people. Your two sons also, Hophni and Phinehas, are dead, and the ark of God has been captured.” [18]†As soon as he mentioned the ark of God, Eli fell over backward from his seat by the side of the gate, and his neck was broken and he died, for the man was old and heavy. He had judged Israel forty years.

[19]Now his daughter-in-law, the wife of Phinehas, was pregnant, about to give birth. And when she heard the news that the ark of God was captured, and that her father-in-law and her husband were dead, she bowed and gave birth, for her pains came upon her. [20]And about the time of her death the women attending her said to her, “Do not be afraid, for you have borne a son.” But she did not answer or pay attention. [21]†And she named the child Ichabod, saying, “The glory has departed [1] from Israel!” because the ark of God had been captured and because of her father-in-law and her husband. [22]And she said, “The glory has departed from Israel, for the ark of God has been captured.”

The Philistines and the Ark

1 SAMUEL **5** †When the Philistines captured the ark of God, they brought it from Ebenezer to Ashdod. [2]†Then the Philistines took the ark of God and brought it into the house of Dagon and set it up beside Dagon. [3]†And when the people of Ashdod rose early the next day, behold, Dagon had fallen face downward on the ground before the ark of the LORD. So they took Dagon and put him back in his place. [4]†But when they rose early on the next morning, behold, Dagon had fallen face downward on the ground before the ark of the LORD, and the head of Dagon and both his hands were lying cut off on the threshold. Only the trunk of Dagon was left to him. [5]†This is why the priests of Dagon and all who enter the house of Dagon do not tread on the threshold of Dagon in Ashdod to this day.

[6]†The hand of the LORD was heavy against the people of Ashdod, and he terrified and afflicted them with tumors, both Ashdod and its territory. [7]And when the men of Ashdod saw how things were, they said, “The ark of the God of Israel must not remain with us, for his hand is hard against us and against Dagon our god.” [8]†So they sent and gathered together all the lords of the Philistines and said, “What shall we do with the ark of the God of Israel?” They answered, “Let the ark of the God of Israel be brought around to Gath.” So they brought the ark of the God of Israel there. [9]But after they had brought it around, the hand of the LORD was against the city, causing a very great panic, and he afflicted the men of the city, both young and old, so that tumors broke out on them. [10]†So they sent the ark of God to Ekron. But as soon as the ark of God came to Ekron, the people of Ekron cried out, “They have brought around to us the ark of the God of Israel to kill us and our people.” [11]They sent therefore and gathered together all the lords of the Philistines and said, “Send away the ark of the God of Israel, and let it return to its own place, that it may not kill us and our people.” For there was a deathly panic throughout the whole city. The hand of God was very heavy there. [12]The men who did not die were struck with tumors, and the cry of the city went up to heaven.

The Ark Returned to Israel

1 SAMUEL **6** The ark of the LORD was in the country of the Philistines seven months. [2]†And the Philistines called for the priests and the diviners and said, “What shall we do with the ark of the LORD? Tell us with what we shall send it to its place.” [3]†They said, “If you send away the ark of the God of Israel, do not send it empty, but by all means return him a guilt offering. Then you will be healed, and it will be known to you why his hand does not turn away from you.” [4]†And they said, “What is the guilt offering that we shall return to him?” They answered, “Five golden tumors and five golden mice, according to the number of the lords of the Philistines, for the same plague was on all of you and on your lords. [5]†So you must make images of your tumors and images of your mice that ravage the land, and give glory to the God of Israel. Perhaps he will lighten his hand from off you and your gods and your land. [6]†Why should you harden your hearts as the Egyptians and Pharaoh hardened their hearts? After he had dealt severely with them, did they not send the people away, and they departed? [7]†Now then, take and prepare a new cart and two milk cows on which there has never come a yoke, and yoke the cows to the cart, but take their calves home, away from them. [8]And take the ark of the LORD and place it on the cart and put in a box at its side the figures of gold, which you are returning to him as a guilt offering. Then send it off and let it go its way [9]†and watch. If it goes up on the way to its own land, to Beth-shemesh, then it is he who has done us this great harm, but if not, then we shall know that it is not his hand that struck us; it happened to us by coincidence.”

[10]The men did so, and took two milk cows and yoked them to the cart and shut up their calves at home. [11]And they put the ark of the LORD on the cart and the box with the golden mice and the images of their tumors. [12]†And the cows went straight in the direction of Beth-shemesh along one highway, lowing as they went. They turned neither to the right nor to the left, and the lords of the Philistines went after them as far as the border of Beth-shemesh. [13]†Now the people of Beth-shemesh were reaping their wheat harvest in the valley. And when they lifted up their eyes and saw the ark, they rejoiced to see it. [14]†The cart came into the field of Joshua of Beth-shemesh and stopped there. A great stone was there. And they split up the

wood of the cart and offered the cows as a burnt offering to the LORD. [15]†And the Levites took down the ark of the LORD and the box that was beside it, in which were the golden figures, and set them upon the great stone. And the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices on that day to the LORD. [16]†And when the five lords of the Philistines saw it, they returned that day to Ekron.

[17]These are the golden tumors that the Philistines returned as a guilt offering to the LORD: one for Ashdod, one for Gaza, one for Ashkelon, one for Gath, one for Ekron, [18]and the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both fortified cities and unwalled villages. The great stone beside which they set down the ark of the LORD is a witness to this day in the field of Joshua of Beth-shemesh.

[19]†And he struck some of the men of Beth-shemesh, because they looked upon the ark of the LORD. He struck seventy men of them, [1] and the people mourned because the LORD had struck the people with a great blow. [20]†Then the men of Beth-shemesh said, “Who is able to stand before the LORD, this holy God? And to whom shall he go up away from us?” [21]†So they sent messengers to the inhabitants of Kiriath-jearim, saying, “The Philistines have returned the ark of the LORD. Come down and take it up to you.”

1 SAMUEL **7** And the men of Kiriath-jearim came and took up the ark of the LORD and brought it to the house of Abinadab on the hill. And they consecrated his son Eleazar to have charge of the ark of the LORD. [2]†From the day that the ark was lodged at Kiriath-jearim, a long time passed, some twenty years, and all the house of Israel lamented after the LORD.

Samuel Judges Israel

[3]†And Samuel said to all the house of Israel, “If you are returning to the LORD with all your heart, then put away the foreign gods and the Ashtaroth from among you and direct your heart to the LORD and serve him only, and he will deliver you out of the hand of the Philistines.” [4]†So the people of Israel put away the Baals and the Ashtaroth, and they served the LORD only.

[5]†Then Samuel said, “Gather all Israel at Mizpah, and I will pray to the LORD for you.” [6]†So they gathered at Mizpah and drew water and poured it out before the LORD and fasted on that day and said there, “We have sinned against the LORD.” And Samuel judged the people of Israel at Mizpah. [7]†Now when the Philistines heard that the people of Israel had gathered at Mizpah, the lords of the Philistines went up against Israel. And when the people of Israel heard of it, they were afraid of the Philistines. [8]And the people of Israel said to Samuel, “Do not cease to cry out to the LORD our God for us, that he may save us from the hand of the Philistines.” [9]So Samuel took a nursing lamb and offered it as a whole burnt offering to the LORD. And Samuel cried out to the LORD for Israel, and the LORD answered him. [10]†As Samuel was offering up the burnt offering, the Philistines drew near to attack Israel. But the LORD thundered with a mighty sound that day against the Philistines and threw them into confusion, and they were routed before Israel. [11]†And the men of Israel went out from Mizpah and pursued the Philistines and struck them, as far as below Beth-car.

[12]†Then Samuel took a stone and set it up between Mizpah and Shen [1] and called its name Ebenezer; [2] for he said, “Till now the LORD has helped us.” [13]†So the Philistines were subdued and did not again enter the territory of Israel. And the hand of the LORD was against the Philistines all the days of Samuel. [14]†The cities that the Philistines had taken from Israel were

restored to Israel, from Ekron to Gath, and Israel delivered their territory from the hand of the Philistines. There was peace also between Israel and the Amorites.

[15]Samuel judged Israel all the days of his life. [16]†And he went on a circuit year by year to Bethel, Gilgal, and Mizpah. And he judged Israel in all these places. [17]†Then he would return to Ramah, for his home was there, and there also he judged Israel. And he built there an altar to the LORD.

Israel Demands a King

1 SAMUEL **8** ‡†When Samuel became old, he made his sons judges over Israel. [2]†The name of his firstborn son was Joel, and the name of his second, Abijah; they were judges in Beersheba. [3]†Yet his sons did not walk in his ways but turned aside after gain. They took bribes and perverted justice.

[4]Then all the elders of Israel gathered together and came to Samuel at Ramah [5]†and said to him, “Behold, you are old and your sons do not walk in your ways. Now appoint for us a king to judge us like all the nations.” [6]But the thing displeased Samuel when they said, “Give us a king to judge us.” And Samuel prayed to the LORD. [7]†And the LORD said to Samuel, “Obey the voice of the people in all that they say to you, for they have not rejected you, but they have rejected me from being king over them. [8]According to all the deeds that they have done, from the day I brought them up out of Egypt even to this day, forsaking me and serving other gods, so they are also doing to you. [9]†Now then, obey their voice; only you shall solemnly warn them and show them the ways of the king who shall reign over them.”

Samuel's Warning Against Kings

[10]†So Samuel told all the words of the LORD to the people who were asking for a king from him. [11]He said, “These will be the ways of the king who will reign over you: he will take your sons and appoint them to his chariots and to be his horsemen and to run before his chariots. [12]And he will appoint for himself commanders of thousands and commanders of fifties, and some to plow his ground and to reap his harvest, and to make his implements of war and the equipment of his chariots. [13]He will take your daughters to be perfumers and cooks and bakers. [14]He will take the best of your fields and vineyards and olive orchards and give them to his servants. [15]He will take the tenth of your grain and of your vineyards and give it to his officers and to his servants. [16]He will take your male servants and female servants and the best of your young men [1] and your donkeys, and put them to his work.

[17]He will take the tenth of your flocks, and you shall be his slaves. [18]†And in that day you will cry out because of your king, whom you have chosen for yourselves, but the LORD will not answer you in that day.”

The LORD Grants Israel's Request

[19]†But the people refused to obey the voice of Samuel. And they said, “No! But there shall be a king over us, [20]†that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles.” [21]And when Samuel had heard all the words of the people, he repeated them in the ears of the LORD. [22]And the LORD said to Samuel, “Obey their voice and make them a king.” Samuel then said to the men of Israel, “Go every man to his city.”

Saul Chosen to Be King

1 SAMUEL **9** ‡There was a man of Benjamin whose name was Kish, the son of Abiel, son of Zeror, son of Becorath, son of Aphiah, a Benjaminite, a man of wealth. [2]‡And he had a son whose name was Saul, a handsome young man. There was not a man among the people of Israel more handsome than he. From his shoulders upward he was taller than any of the people.

[3]‡Now the donkeys of Kish, Saul's father, were lost. So Kish said to Saul his son, “Take one of the young men with you, and arise, go and look for the donkeys.” [4]‡And he passed through the hill country of Ephraim and passed through the land of Shalishah, but they did not find them. And they passed through the land of Shaalim, but they were not there. Then they passed through the land of Benjamin, but did not find them.

[5]When they came to the land of Zuph, Saul said to his servant [1] who was with him, “Come, let us go back, lest my father cease to care about the donkeys and become anxious about us.” [6]‡But he said to him, “Behold, there is a man of God in this city, and he is a man who is held in honor; all that he says comes true. So now let us go there. Perhaps he can tell us the way we should go.” [7]‡Then Saul said to his servant, “But if we go, what can we bring the man? For the bread in our sacks is gone, and there is no present to bring to the man of God. What do we have?” [8]‡The servant answered Saul again, “Here, I have with me a quarter of a shekel [2] of silver, and I will give it to the man of God to tell us our way.” [9]‡(Formerly in Israel, when a man went to inquire of God, he said, “Come, let us go to the seer,” for today's “prophet” was formerly called a seer.) [10]And Saul said to his servant, “Well said; come, let us go.” So they went to the city where the man of God was.

[11]As they went up the hill to the city, they met young women coming out to draw water and said to them, “Is the seer here?” [12]‡They answered, “He is; behold, he is just ahead of you. Hurry. He has come just now to the city, because the people have a sacrifice today on the high place. [13]‡As soon as you enter the city you will find him, before he goes up to the high place to

eat. For the people will not eat till he comes, since he must bless the sacrifice; afterward those who are invited will eat. Now go up, for you will meet him immediately.” [14]So they went up to the city. As they were entering the city, they saw Samuel coming out toward them on his way up to the high place.

[15]Now the day before Saul came, the LORD had revealed to Samuel: [16]†“Tomorrow about this time I will send to you a man from the land of Benjamin, and you shall anoint him to be prince over my people Israel. He shall save my people from the hand of the Philistines. For I have seen [3] my people, because their cry has come to me.” [17]†When Samuel saw Saul, the LORD told him, “Here is the man of whom I spoke to you! He it is who shall restrain my people.” [18]†Then Saul approached Samuel in the gate and said, “Tell me where is the house of the seer?” [19]Samuel answered Saul, “I am the seer. Go up before me to the high place, for today you shall eat with me, and in the morning I will let you go and will tell you all that is on your mind. [20]†As for your donkeys that were lost three days ago, do not set your mind on them, for they have been found. And for whom is all that is desirable in Israel? Is it not for you and for all your father's house?” [21]†Saul answered, “Am I not a Benjaminite, from the least of the tribes of Israel? And is not my clan the humblest of all the clans of the tribe of Benjamin? Why then have you spoken to me in this way?”

[22]†Then Samuel took Saul and his young man and brought them into the hall and gave them a place at the head of those who had been invited, who were about thirty persons. [23]And Samuel said to the cook, “Bring the portion I gave you, of which I said to you, ‘Put it aside.’” [24]†So the cook took up the leg and what was on it and set them before Saul. And Samuel said, “See, what was kept is set before you. Eat, because it was kept for you until the hour appointed, that you might eat with the guests.” [4]

So Saul ate with Samuel that day. [25]†And when they came down from the high place into the city, a bed was spread for Saul [5] on the roof, and he lay down to sleep. [26]Then at the break of dawn [6] Samuel called to Saul on the roof, “Up, that I may send you on your way.” So Saul arose, and both he and Samuel went out into the street.

[27][†]As they were going down to the outskirts of the city, Samuel said to Saul, “Tell the servant to pass on before us, and when he has passed on, stop here yourself for a while, that I may make known to you the word of God.”

Saul Anointed King

1 SAMUEL **10** †Then Samuel took a flask of oil and poured it on his head and kissed him and said, “Has not the LORD anointed you to be prince over his people Israel? And you shall reign over the people of the LORD and you will save them from the hand of their surrounding enemies. And this shall be the sign to you that the LORD has anointed you to be prince [1] over his heritage. [2]†When you depart from me today, you will meet two men by Rachel's tomb in the territory of Benjamin at Zelzah, and they will say to you, ‘The donkeys that you went to seek are found, and now your father has ceased to care about the donkeys and is anxious about you, saying, “What shall I do about my son?”’ [3]†Then you shall go on from there farther and come to the oak of Tabor. Three men going up to God at Bethel will meet you there, one carrying three young goats, another carrying three loaves of bread, and another carrying a skin of wine. [4]And they will greet you and give you two loaves of bread, which you shall accept from their hand. [5]†After that you shall come to Gibeath-elohim, [2] where there is a garrison of the Philistines. And there, as soon as you come to the city, you will meet a group of prophets coming down from the high place with harp, tambourine, flute, and lyre before them, prophesying. [6]†Then the Spirit of the LORD will rush upon you, and you will prophesy with them and be turned into another man. [7]†Now when these signs meet you, do what your hand finds to do, for God is with you. [8]†Then go down before me to Gilgal. And behold, I am coming to you to offer burnt offerings and to sacrifice peace offerings. Seven days you shall wait, until I come to you and show you what you shall do.”

[9]†When he turned his back to leave Samuel, God gave him another heart. And all these signs came to pass that day. [10]When they came to Gibeah, [3] behold, a group of prophets met him, and the Spirit of God rushed upon him, and he prophesied among them. [11]And when all who knew him previously saw how he prophesied with the prophets, the people said to one another, “What has come over the son of Kish? Is Saul also among the prophets?” [12]†And a man of the place answered, “And who is their father?” Therefore it became a proverb, “Is Saul also among the prophets?” [13]When he had finished prophesying, he came to the high place.

[14]Saul's uncle said to him and to his servant, “Where did you go?” And he said, “To seek the donkeys. And when we saw they were not to be found, we went to Samuel.” [15]And Saul's uncle said, “Please tell me what Samuel said to you.” [16]†And Saul said to his uncle, “He told us plainly that the donkeys had been found.” But about the matter of the kingdom, of which Samuel had spoken, he did not tell him anything.

Saul Proclaimed King

[17]†Now Samuel called the people together to the LORD at Mizpah. [18]‡And he said to the people of Israel, “Thus says the LORD, the God of Israel, ‘I brought up Israel out of Egypt, and I delivered you from the hand of the Egyptians and from the hand of all the kingdoms that were oppressing you.’ [19]But today you have rejected your God, who saves you from all your calamities and your distresses, and you have said to him, ‘Set a king over us.’ Now therefore present yourselves before the LORD by your tribes and by your thousands.”

[20]‡Then Samuel brought all the tribes of Israel near, and the tribe of Benjamin was taken by lot. [21]He brought the tribe of Benjamin near by its clans, and the clan of the Matrites was taken by lot; [4] and Saul the son of Kish was taken by lot. But when they sought him, he could not be found. [22]†So they inquired again of the LORD, “Is there a man still to come?” and the LORD said, “Behold, he has hidden himself among the baggage.” [23]†Then they ran and took him from there. And when he stood among the people, he was taller than any of the people from his shoulders upward. [24]And Samuel said to all the people, “Do you see him whom the LORD has chosen? There is none like him among all the people.” And all the people shouted, “Long live the king!”

[25]†Then Samuel told the people the rights and duties of the kingship, and he wrote them in a book and laid it up before the LORD. Then Samuel sent all the people away, each one to his home. [26]†Saul also went to his home at Gibeah, and with him went men of valor whose hearts God had touched. [27]†But some worthless fellows said, “How can this man save us?” And they despised him and brought him no present. But he held his peace.

Saul Defeats the Ammonites

1 SAMUEL **11** †Then Nahash the Ammonite went up and besieged Jabesh-gilead, and all the men of Jabesh said to Nahash, “Make a treaty with us, and we will serve you.” [2]†But Nahash the Ammonite said to them, “On this condition I will make a treaty with you, that I gouge out all your right eyes, and thus bring disgrace on all Israel.” [3]†The elders of Jabesh said to him, “Give us seven days' respite that we may send messengers through all the territory of Israel. Then, if there is no one to save us, we will give ourselves up to you.” [4]†When the messengers came to Gibeah of Saul, they reported the matter in the ears of the people, and all the people wept aloud.

[5]†Now, behold, Saul was coming from the field behind the oxen. And Saul said, “What is wrong with the people, that they are weeping?” So they told him the news of the men of Jabesh. [6]†And the Spirit of God rushed upon Saul when he heard these words, and his anger was greatly kindled. [7]†He took a yoke of oxen and cut them in pieces and sent them throughout all the territory of Israel by the hand of messengers, saying, “Whoever does not come out after Saul and Samuel, so shall it be done to his oxen!” Then the dread of the LORD fell upon the people, and they came out as one man. [8]†When he mustered them at Bezek, the people of Israel were three hundred thousand, and the men of Judah thirty thousand. [9]And they said to the messengers who had come, “Thus shall you say to the men of Jabesh-gilead: ‘Tomorrow, by the time the sun is hot, you shall have deliverance.’” When the messengers came and told the men of Jabesh, they were glad. [10]Therefore the men of Jabesh said, “Tomorrow we will give ourselves up to you, and you may do to us whatever seems good to you.” [11]†And the next day Saul put the people in three companies. And they came into the midst of the camp in the morning watch and struck down the Ammonites until the heat of the day. And those who survived were scattered, so that no two of them were left together.

The Kingdom Is Renewed

[12]Then the people said to Samuel, “Who is it that said, ‘Shall Saul reign over us?’ Bring the men, that we may put them to death.” [13][†]But Saul said, “Not a man shall be put to death this day, for today the LORD has worked salvation in Israel.” [14][†]Then Samuel said to the people, “Come, let us go to Gilgal and there renew the kingdom.” [15][†]So all the people went to Gilgal, and there they made Saul king before the LORD in Gilgal. There they sacrificed peace offerings before the LORD, and there Saul and all the men of Israel rejoiced greatly.

Samuel's Farewell Address

1 SAMUEL **12** †And Samuel said to all Israel, “Behold, I have obeyed your voice in all that you have said to me and have made a king over you. [2]And now, behold, the king walks before you, and I am old and gray; and behold, my sons are with you. I have walked before you from my youth until this day. [3]†Here I am; testify against me before the LORD and before his anointed. Whose ox have I taken? Or whose donkey have I taken? Or whom have I defrauded? Whom have I oppressed? Or from whose hand have I taken a bribe to blind my eyes with it? Testify against me [1] and I will restore it to you.” [4]They said, “You have not defrauded us or oppressed us or taken anything from any man's hand.” [5]And he said to them, “The LORD is witness against you, and his anointed is witness this day, that you have not found anything in my hand.” And they said, “He is witness.”

[6]And Samuel said to the people, “The LORD is witness, [2] who appointed Moses and Aaron and brought your fathers up out of the land of Egypt. [7]†Now therefore stand still that I may plead with you before the LORD concerning all the righteous deeds of the LORD that he performed for you and for your fathers. [8]When Jacob went into Egypt, and the Egyptians oppressed them, [3] then your fathers cried out to the LORD and the LORD sent Moses and Aaron, who brought your fathers out of Egypt and made them dwell in this place. [9]But they forgot the LORD their God. And he sold them into the hand of Sisera, commander of the army of Hazor, [4] and into the hand of the Philistines, and into the hand of the king of Moab. And they fought against them. [10]And they cried out to the LORD and said, ‘We have sinned, because we have forsaken the LORD and have served the Baals and the Ashtaroth. But now deliver us out of the hand of our enemies, that we may serve you.’ [11]†And the LORD sent Jerubbaal and Barak [5] and Jephthah and Samuel and delivered you out of the hand of your enemies on every side, and you lived in safety. [12]†And when you saw that Nahash the king of the Ammonites came against you, you said to me, ‘No, but a king shall reign over us,’ when the LORD your God was your king. [13]†And now behold the king whom you have chosen, for whom you have asked; behold, the LORD has set a king over you. [14]†If you will fear the LORD and serve him and obey his voice and not rebel against the commandment of the LORD,

and if both you and the king who reigns over you will follow the LORD your God, it will be well. [15]†But if you will not obey the voice of the LORD, but rebel against the commandment of the LORD, then the hand of the LORD will be against you and your king. [6] [16]†Now therefore stand still and see this great thing that the LORD will do before your eyes. [17]Is it not wheat harvest today? I will call upon the LORD, that he may send thunder and rain. And you shall know and see that your wickedness is great, which you have done in the sight of the LORD, in asking for yourselves a king.” [18]So Samuel called upon the LORD, and the LORD sent thunder and rain that day, and all the people greatly feared the LORD and Samuel.

[19]†And all the people said to Samuel, “Pray for your servants to the LORD your God, that we may not die, for we have added to all our sins this evil, to ask for ourselves a king.” [20]†And Samuel said to the people, “Do not be afraid; you have done all this evil. Yet do not turn aside from following the LORD, but serve the LORD with all your heart. [21]†And do not turn aside after empty things that cannot profit or deliver, for they are empty. [22]For the LORD will not forsake his people, for his great name's sake, because it has pleased the LORD to make you a people for himself. [23]Moreover, as for me, far be it from me that I should sin against the LORD by ceasing to pray for you, and I will instruct you in the good and the right way. [24]Only fear the LORD and serve him faithfully with all your heart. For consider what great things he has done for you. [25]But if you still do wickedly, you shall be swept away, both you and your king.”

Saul Fights the Philistines

1 SAMUEL **13** †Saul was . . . [1] years old when he began to reign, and he reigned . . . and two [2] years over Israel.

[2]†Saul chose three thousand men of Israel. Two thousand were with Saul in Michmash and the hill country of Bethel, and a thousand were with Jonathan in Gibeah of Benjamin. The rest of the people he sent home, every man to his tent. [3]†Jonathan defeated the garrison of the Philistines that was at Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, “Let the Hebrews hear.” [4]†And all Israel heard it said that Saul had defeated the garrison of the Philistines, and also that Israel had become a stench to the Philistines. And the people were called out to join Saul at Gilgal.

[5]†And the Philistines mustered to fight with Israel, thirty thousand chariots and six thousand horsemen and troops like the sand on the seashore in multitude. They came up and encamped in Michmash, to the east of Beth-aven. [6]When the men of Israel saw that they were in trouble (for the people were hard pressed), the people hid themselves in caves and in holes and in rocks and in tombs and in cisterns, [7]†and some Hebrews crossed the fords of the Jordan to the land of Gad and Gilead. Saul was still at Gilgal, and all the people followed him trembling.

Saul's Unlawful Sacrifice

[8]†He waited seven days, the time appointed by Samuel. But Samuel did not come to Gilgal, and the people were scattering from him. [9]†So Saul said, “Bring the burnt offering here to me, and the peace offerings.” And he offered the burnt offering. [10]As soon as he had finished offering the burnt offering, behold, Samuel came. And Saul went out to meet him and greet him. [11]†Samuel said, “What have you done?” And Saul said, “When I saw that the people were scattering from me, and that you did not come within the days appointed, and that the Philistines had mustered at Michmash, [12]I said, ‘Now the Philistines will come down against me at Gilgal, and I have

not sought the favor of the LORD.’ So I forced myself, and offered the burnt offering.” [13]†And Samuel said to Saul, “You have done foolishly. You have not kept the command of the LORD your God, with which he commanded you. For then the LORD would have established your kingdom over Israel forever. [14]†But now your kingdom shall not continue. The LORD has sought out a man after his own heart, and the LORD has commanded him to be prince over his people, because you have not kept what the LORD commanded you.” [15]†And Samuel arose and went up from Gilgal. The rest of the people went up after Saul to meet the army; they went up from Gilgal [3] to Gibeah of Benjamin.

And Saul numbered the people who were present with him, about six hundred men. [16]And Saul and Jonathan his son and the people who were present with them stayed in Geba of Benjamin, but the Philistines encamped in Michmash. [17]†And raiders came out of the camp of the Philistines in three companies. One company turned toward Ophrah, to the land of Shual; [18]another company turned toward Beth-horon; and another company turned toward the border that looks down on the Valley of Zeboim toward the wilderness.

[19]†Now there was no blacksmith to be found throughout all the land of Israel, for the Philistines said, “Lest the Hebrews make themselves swords or spears.” [20]†But every one of the Israelites went down to the Philistines to sharpen his plowshare, his mattock, his axe, or his sickle, [4] [21]†and the charge was two-thirds of a shekel [5] for the plowshares and for the mattocks, and a third of a shekel [6] for sharpening the axes and for setting the goads. [7] [22]†So on the day of the battle there was neither sword nor spear found in the hand of any of the people with Saul and Jonathan, but Saul and Jonathan his son had them. [23]†And the garrison of the Philistines went out to the pass of Michmash.

Jonathan Defeats the Philistines

1 SAMUEL **14** †One day Jonathan the son of Saul said to the young man who carried his armor, “Come, let us go over to the Philistine garrison on the other side.” But he did not tell his father. [2]†Saul was staying in the outskirts of Gibeah in the pomegranate cave [1] at Migron. The people who were with him were about six hundred men, [3]†including Ahijah the son of Ahitub, Ichabod's brother, son of Phinehas, son of Eli, the priest of the LORD in Shiloh, wearing an ephod. And the people did not know that Jonathan had gone. [4]†Within the passes, by which Jonathan sought to go over to the Philistine garrison, there was a rocky crag on the one side and a rocky crag on the other side. The name of the one was Bozez, and the name of the other Seneh. [5]The one crag rose on the north in front of Michmash, and the other on the south in front of Geba.

[6]†Jonathan said to the young man who carried his armor, “Come, let us go over to the garrison of these uncircumcised. It may be that the LORD will work for us, for nothing can hinder the LORD from saving by many or by few.” [7]And his armor-bearer said to him, “Do all that is in your heart. Do as you wish. [2] Behold, I am with you heart and soul.” [8]Then Jonathan said, “Behold, we will cross over to the men, and we will show ourselves to them. [9]If they say to us, ‘Wait until we come to you,’ then we will stand still in our place, and we will not go up to them. [10]†But if they say, ‘Come up to us,’ then we will go up, for the LORD has given them into our hand. And this shall be the sign to us.” [11]†So both of them showed themselves to the garrison of the Philistines. And the Philistines said, “Look, Hebrews are coming out of the holes where they have hidden themselves.” [12]And the men of the garrison hailed Jonathan and his armor-bearer and said, “Come up to us, and we will show you a thing.” And Jonathan said to his armor-bearer, “Come up after me, for the LORD has given them into the hand of Israel.” [13]Then Jonathan climbed up on his hands and feet, and his armor-bearer after him. And they fell before Jonathan, and his armor-bearer killed them after him. [14]And that first strike, which Jonathan and his armor-bearer made, killed about twenty men within as it were half a furrow's length in an acre [3] of land. [15]†And there was a panic in the camp, in the field, and

among all the people. The garrison and even the raiders trembled, the earth quaked, and it became a very great panic.

[16]And the watchmen of Saul in Gibeah of Benjamin looked, and behold, the multitude was dispersing here and there. [4] [17]Then Saul said to the people who were with him, “Count and see who has gone from us.” And when they had counted, behold, Jonathan and his armor-bearer were not there. [18]†So Saul said to Ahijah, “Bring the ark of God here.” For the ark of God went at that time with the people [5] of Israel. [19]†Now while Saul was talking to the priest, the tumult in the camp of the Philistines increased more and more. So Saul said to the priest, “Withdraw your hand.” [20]Then Saul and all the people who were with him rallied and went into the battle. And behold, every Philistine's sword was against his fellow, and there was very great confusion. [21]†Now the Hebrews who had been with the Philistines before that time and who had gone up with them into the camp, even they also turned to be with the Israelites who were with Saul and Jonathan. [22]†Likewise, when all the men of Israel who had hidden themselves in the hill country of Ephraim heard that the Philistines were fleeing, they too followed hard after them in the battle. [23]†So the LORD saved Israel that day. And the battle passed beyond Beth-aven.

Saul's Rash Vow

[24]†And the men of Israel had been hard pressed that day, so Saul had laid an oath on the people, saying, “Cursed be the man who eats food until it is evening and I am avenged on my enemies.” So none of the people had tasted food. [25]†Now when all the people [6] came to the forest, behold, there was honey on the ground. [26]And when the people entered the forest, behold, the honey was dropping, but no one put his hand to his mouth, for the people feared the oath. [27]†But Jonathan had not heard his father charge the people with the oath, so he put out the tip of the staff that was in his hand and dipped it in the honeycomb and put his hand to his mouth, and his eyes became bright. [28]Then one of the people said, “Your father strictly charged the people with an oath, saying, ‘Cursed be the man who eats food this day.’” And the people were faint. [29]†Then Jonathan said, “My father has troubled the land. See how my eyes have become bright because I tasted a little of this honey. [30]How much better if the people had eaten freely today

of the spoil of their enemies that they found. For now the defeat among the Philistines has not been great.”

[31]†They struck down the Philistines that day from Michmash to Aijalon. And the people were very faint. [32]†The people pounced on the spoil and took sheep and oxen and calves and slaughtered them on the ground. And the people ate them with the blood. [33]Then they told Saul, “Behold, the people are sinning against the LORD by eating with the blood.” And he said, “You have dealt treacherously; roll a great stone to me here.” [7] [34]And Saul said, “Disperse yourselves among the people and say to them, ‘Let every man bring his ox or his sheep and slaughter them here and eat, and do not sin against the LORD by eating with the blood.’” So every one of the people brought his ox with him that night and they slaughtered them there. [35]†And Saul built an altar to the LORD; it was the first altar that he built to the LORD.

[36]†Then Saul said, “Let us go down after the Philistines by night and plunder them until the morning light; let us not leave a man of them.” And they said, “Do whatever seems good to you.” But the priest said, “Let us draw near to God here.” [37]†And Saul inquired of God, “Shall I go down after the Philistines? Will you give them into the hand of Israel?” But he did not answer him that day. [38]And Saul said, “Come here, all you leaders of the people, and know and see how this sin has arisen today. [39]†For as the LORD lives who saves Israel, though it be in Jonathan my son, he shall surely die.” But there was not a man among all the people who answered him. [40]Then he said to all Israel, “You shall be on one side, and I and Jonathan my son will be on the other side.” And the people said to Saul, “Do what seems good to you.” [41]†Therefore Saul said, “O LORD God of Israel, why [8] have you not answered your servant this day? If this guilt is in me or in Jonathan my son, O LORD, God of Israel, give Urim. But if this guilt is in your people Israel, give Thummim.” And Jonathan and Saul were taken, but the people escaped. [42]Then Saul said, “Cast the lot between me and my son Jonathan.” And Jonathan was taken.

[43]Then Saul said to Jonathan, “Tell me what you have done.” And Jonathan told him, “I tasted a little honey with the tip of the staff that was in my hand. Here I am; I will die.” [44]†And Saul said, “God do so to me and more also; you shall surely die, Jonathan.” [45]†Then the people said to Saul, “Shall

Jonathan die, who has worked this great salvation in Israel? Far from it! As the LORD lives, there shall not one hair of his head fall to the ground, for he has worked with God this day.” So the people ransomed Jonathan, so that he did not die. [46]†Then Saul went up from pursuing the Philistines, and the Philistines went to their own place.

Saul Fights Israel's Enemies

[47]‡When Saul had taken the kingship over Israel, he fought against all his enemies on every side, against Moab, against the Ammonites, against Edom, against the kings of Zobah, and against the Philistines. Wherever he turned he routed them. [48]And he did valiantly and struck the Amalekites and delivered Israel out of the hands of those who plundered them.

[49]‡Now the sons of Saul were Jonathan, Ishvi, and Malchi-shua. And the names of his two daughters were these: the name of the firstborn was Merab, and the name of the younger Michal. [50]†And the name of Saul's wife was Ahinoam the daughter of Ahimaaz. And the name of the commander of his army was Abner the son of Ner, Saul's uncle. [51]Kish was the father of Saul, and Ner the father of Abner was the son of Abiel.

[52]†There was hard fighting against the Philistines all the days of Saul. And when Saul saw any strong man, or any valiant man, he attached him to himself.

The LORD Rejects Saul

1 SAMUEL **15** And Samuel said to Saul, “The LORD sent me to anoint you king over his people Israel; now therefore listen to the words of the LORD. [2]†Thus says the LORD of hosts, ‘I have noted what Amalek did to Israel in opposing them on the way when they came up out of Egypt. [3]†Now go and strike Amalek and devote to destruction [1] all that they have. Do not spare them, but kill both man and woman, child and infant, ox and sheep, camel and donkey.’”

[4]†So Saul summoned the people and numbered them in Telaim, two hundred thousand men on foot, and ten thousand men of Judah. [5]†And Saul came to the city of Amalek and lay in wait in the valley. [6]†Then Saul said to the Kenites, “Go, depart; go down from among the Amalekites, lest I destroy you with them. For you showed kindness to all the people of Israel when they came up out of Egypt.” So the Kenites departed from among the Amalekites. [7]†And Saul defeated the Amalekites from Havilah as far as Shur, which is east of Egypt. [8]†And he took Agag the king of the Amalekites alive and devoted to destruction all the people with the edge of the sword. [9]†But Saul and the people spared Agag and the best of the sheep and of the oxen and of the fattened calves [2] and the lambs, and all that was good, and would not utterly destroy them. All that was despised and worthless they devoted to destruction.

[10]The word of the LORD came to Samuel: [11]†“I regret that I have made Saul king, for he has turned back from following me and has not performed my commandments.” And Samuel was angry, and he cried to the LORD all night. [12]†And Samuel rose early to meet Saul in the morning. And it was told Samuel, “Saul came to Carmel, and behold, he set up a monument for himself and turned and passed on and went down to Gilgal.” [13]†And Samuel came to Saul, and Saul said to him, “Blessed be you to the LORD. I have performed the commandment of the LORD.” [14]And Samuel said, “What then is this bleating of the sheep in my ears and the lowing of the oxen that I hear?” [15]†Saul said, “They have brought them from the Amalekites, for the people spared the best of the sheep and of the oxen to sacrifice to the LORD your God, and the rest we have devoted to destruction.” [16]Then Samuel said

to Saul, “Stop! I will tell you what the Lord said to me this night.” And he said to him, “Speak.”

[17]†And Samuel said, “Though you are little in your own eyes, are you not the head of the tribes of Israel? The Lord anointed you king over Israel. [18]And the Lord sent you on a mission and said, ‘Go, devote to destruction the sinners, the Amalekites, and fight against them until they are consumed.’ [19]†Why then did you not obey the voice of the Lord? Why did you pounce on the spoil and do what was evil in the sight of the Lord?” [20]†And Saul said to Samuel, “I have obeyed the voice of the Lord. I have gone on the mission on which the Lord sent me. I have brought Agag the king of Amalek, and I have devoted the Amalekites to destruction. [21]But the people took of the spoil, sheep and oxen, the best of the things devoted to destruction, to sacrifice to the Lord your God in Gilgal.” [22]†And Samuel said,

> “Has the Lord as great delight in burnt offerings and sacrifices,
> as in obeying the voice of the Lord?
> Behold, to obey is better than sacrifice,
> and to listen than the fat of rams.
> [23]†For rebellion is as the sin of divination,
> and presumption is as iniquity and idolatry.
> Because you have rejected the word of the Lord,
> he has also rejected you from being king.”

[24]†Saul said to Samuel, “I have sinned, for I have transgressed the commandment of the Lord and your words, because I feared the people and obeyed their voice. [25]†Now therefore, please pardon my sin and return with me that I may worship the Lord.” [26]And Samuel said to Saul, “I will not return with you. For you have rejected the word of the Lord, and the Lord has rejected you from being king over Israel.” [27]As Samuel turned to go away, Saul seized the skirt of his robe, and it tore. [28]†And Samuel said to him, “The Lord has torn the kingdom of Israel from you this day and has given it to a neighbor of yours, who is better than you. [29]†And also the Glory of Israel will not lie or have regret, for he is not a man, that he should have regret.” [30]†Then he said, “I have sinned; yet honor me now before the elders of my people and before Israel, and return with me, that I may bow

before the LORD your God.” [31]†So Samuel turned back after Saul, and Saul bowed before the LORD.

[32]Then Samuel said, “Bring here to me Agag the king of the Amalekites.” And Agag came to him cheerfully. [3] Agag said, “Surely the bitterness of death is past.” [33]†And Samuel said, “As your sword has made women childless, so shall your mother be childless among women.” And Samuel hacked Agag to pieces before the LORD in Gilgal.

[34]Then Samuel went to Ramah, and Saul went up to his house in Gibeah of Saul. [35]†And Samuel did not see Saul again until the day of his death, but Samuel grieved over Saul. And the LORD regretted that he had made Saul king over Israel.

David Anointed King

1 SAMUEL **16** ‡†The LORD said to Samuel, “How long will you grieve over Saul, since I have rejected him from being king over Israel? Fill your horn with oil, and go. I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons.” [2]†And Samuel said, “How can I go? If Saul hears it, he will kill me.” And the LORD said, “Take a heifer with you and say, ‘I have come to sacrifice to the LORD.’ [3]†And invite Jesse to the sacrifice, and I will show you what you shall do. And you shall anoint for me him whom I declare to you.” [4]†Samuel did what the LORD commanded and came to Bethlehem. The elders of the city came to meet him trembling and said, “Do you come peaceably?” [5]†And he said, “Peaceably; I have come to sacrifice to the LORD. Consecrate yourselves, and come with me to the sacrifice.” And he consecrated Jesse and his sons and invited them to the sacrifice.

[6]†When they came, he looked on Eliab and thought, “Surely the LORD's anointed is before him.” [7]†But the LORD said to Samuel, “Do not look on his appearance or on the height of his stature, because I have rejected him. For the LORD sees not as man sees: man looks on the outward appearance, but the LORD looks on the heart.” [8]†Then Jesse called Abinadab and made him pass before Samuel. And he said, “Neither has the LORD chosen this one.” [9]†Then Jesse made Shammah pass by. And he said, “Neither has the LORD chosen this one.” [10]†And Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, “The LORD has not chosen these.” [11]†Then Samuel said to Jesse, “Are all your sons here?” And he said, “There remains yet the youngest, [1] but behold, he is keeping the sheep.” And Samuel said to Jesse, “Send and get him, for we will not sit down till he comes here.” [12]†And he sent and brought him in. Now he was ruddy and had beautiful eyes and was handsome. And the LORD said, “Arise, anoint him, for this is he.” [13]†Then Samuel took the horn of oil and anointed him in the midst of his brothers. And the Spirit of the LORD rushed upon David from that day forward. And Samuel rose up and went to Ramah.

David in Saul's Service

[14]†Now the Spirit of the LORD departed from Saul, and a harmful spirit from the LORD tormented him. [15]And Saul's servants said to him, “Behold now, a harmful spirit from God is tormenting you. [16]†Let our lord now command your servants who are before you to seek out a man who is skillful in playing the lyre, and when the harmful spirit from God is upon you, he will play it, and you will be well.” [17]So Saul said to his servants, “Provide for me a man who can play well and bring him to me.” [18]†One of the young men answered, “Behold, I have seen a son of Jesse the Bethlehemite, who is skillful in playing, a man of valor, a man of war, prudent in speech, and a man of good presence, and the LORD is with him.” [19]†Therefore Saul sent messengers to Jesse and said, “Send me David your son, who is with the sheep.” [20]And Jesse took a donkey laden with bread and a skin of wine and a young goat and sent them by David his son to Saul. [21]†And David came to Saul and entered his service. And Saul loved him greatly, and he became his armor-bearer. [22]And Saul sent to Jesse, saying, “Let David remain in my service, for he has found favor in my sight.” [23]And whenever the harmful spirit from God was upon Saul, David took the lyre and played it with his hand. So Saul was refreshed and was well, and the harmful spirit departed from him.

David and Goliath

1 SAMUEL **17** †Now the Philistines gathered their armies for battle. And they were gathered at Socoh, which belongs to Judah, and encamped between Socoh and Azekah, in Ephes-dammim. [2]†And Saul and the men of Israel were gathered, and encamped in the Valley of Elah, and drew up in line of battle against the Philistines. [3]And the Philistines stood on the mountain on the one side, and Israel stood on the mountain on the other side, with a valley between them. [4]††And there came out from the camp of the Philistines a champion named Goliath of Gath, whose height was six [1] cubits and a span. [5]†He had a helmet of bronze on his head, and he was armed with a coat of mail, and the weight of the coat was five thousand shekels [2] of bronze. [6]And he had bronze armor on his legs, and a javelin of bronze slung between his shoulders. [7]†The shaft of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron. And his shield-bearer went before him. [8]He stood and shouted to the ranks of Israel, “Why have you come out to draw up for battle? Am I not a Philistine, and are you not servants of Saul? Choose a man for yourselves, and let him come down to me. [9]If he is able to fight with me and kill me, then we will be your servants. But if I prevail against him and kill him, then you shall be our servants and serve us.” [10]And the Philistine said, “I defy the ranks of Israel this day. Give me a man, that we may fight together.” [11]†When Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid.

[12]†Now David was the son of an Ephrathite of Bethlehem in Judah, named Jesse, who had eight sons. In the days of Saul the man was already old and advanced in years. [3] [13]The three oldest sons of Jesse had followed Saul to the battle. And the names of his three sons who went to the battle were Eliab the firstborn, and next to him Abinadab, and the third Shammah. [14]David was the youngest. The three eldest followed Saul, [15]†but David went back and forth from Saul to feed his father's sheep at Bethlehem. [16]For forty days the Philistine came forward and took his stand, morning and evening.

[17]†And Jesse said to David his son, “Take for your brothers an ephah [4] of this parched grain, and these ten loaves, and carry them quickly to the camp to your brothers. [18]Also take these ten cheeses to the commander of their thousand. See if your brothers are well, and bring some token from them.”

[19]Now Saul and they and all the men of Israel were in the Valley of Elah, fighting with the Philistines. [20]And David rose early in the morning and left the sheep with a keeper and took the provisions and went, as Jesse had commanded him. And he came to the encampment as the host was going out to the battle line, shouting the war cry. [21]And Israel and the Philistines drew up for battle, army against army. [22]And David left the things in charge of the keeper of the baggage and ran to the ranks and went and greeted his brothers. [23]†As he talked with them, behold, the champion, the Philistine of Gath, Goliath by name, came up out of the ranks of the Philistines and spoke the same words as before. And David heard him.

[24]All the men of Israel, when they saw the man, fled from him and were much afraid. [25]†And the men of Israel said, “Have you seen this man who has come up? Surely he has come up to defy Israel. And the king will enrich the man who kills him with great riches and will give him his daughter and make his father's house free in Israel.” [26]†And David said to the men who stood by him, “What shall be done for the man who kills this Philistine and takes away the reproach from Israel? For who is this uncircumcised Philistine, that he should defy the armies of the living God?” [27]And the people answered him in the same way, “So shall it be done to the man who kills him.”

[28]†Now Eliab his eldest brother heard when he spoke to the men. And Eliab's anger was kindled against David, and he said, “Why have you come down? And with whom have you left those few sheep in the wilderness? I know your presumption and the evil of your heart, for you have come down to see the battle.” [29]And David said, “What have I done now? Was it not but a word?” [30]And he turned away from him toward another, and spoke in the same way, and the people answered him again as before.

[31]When the words that David spoke were heard, they repeated them before Saul, and he sent for him. [32]†And David said to Saul, “Let no man's heart fail because of him. Your servant will go and fight with this Philistine.”

[33]†And Saul said to David, “You are not able to go against this Philistine to fight with him, for you are but a youth, and he has been a man of war from his youth.” [34]But David said to Saul, “Your servant used to keep sheep for his father. And when there came a lion, or a bear, and took a lamb from the flock, [35]I went after him and struck him and delivered it out of his mouth. And if he arose against me, I caught him by his beard and struck him and killed him. [36]†Your servant has struck down both lions and bears, and this uncircumcised Philistine shall be like one of them, for he has defied the armies of the living God.” [37]†And David said, “The LORD who delivered me from the paw of the lion and from the paw of the bear will deliver me from the hand of this Philistine.” And Saul said to David, “Go, and the LORD be with you!”

[38]Then Saul clothed David with his armor. He put a helmet of bronze on his head and clothed him with a coat of mail, [39]and David strapped his sword over his armor. And he tried in vain to go, for he had not tested them. Then David said to Saul, “I cannot go with these, for I have not tested them.” So David put them off. [40]†Then he took his staff in his hand and chose five smooth stones from the brook and put them in his shepherd's pouch. His sling was in his hand, and he approached the Philistine.

[41]And the Philistine moved forward and came near to David, with his shield-bearer in front of him. [42]And when the Philistine looked and saw David, he disdained him, for he was but a youth, ruddy and handsome in appearance. [43]†And the Philistine said to David, “Am I a dog, that you come to me with sticks?” And the Philistine cursed David by his gods. [44]The Philistine said to David, “Come to me, and I will give your flesh to the birds of the air and to the beasts of the field.” [45]†Then David said to the Philistine, “You come to me with a sword and with a spear and with a javelin, but I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have defied. [46]†This day the LORD will deliver you into my hand, and I will strike you down and cut off your head. And I will give the dead bodies of the host of the Philistines this day to the birds of the air and to the wild beasts of the earth, that all the earth may know that there is a God in Israel, [47]†and that all this assembly may know that the LORD saves not with sword and spear. For the battle is the LORD's, and he will give you into our hand.”

[48]†When the Philistine arose and came and drew near to meet David, David ran quickly toward the battle line to meet the Philistine. [49]And David put his hand in his bag and took out a stone and slung it and struck the Philistine on his forehead. The stone sank into his forehead, and he fell on his face to the ground.

[50]†So David prevailed over the Philistine with a sling and with a stone, and struck the Philistine and killed him. There was no sword in the hand of David. [51]†Then David ran and stood over the Philistine and took his sword and drew it out of its sheath and killed him and cut off his head with it. When the Philistines saw that their champion was dead, they fled. [52]And the men of Israel and Judah rose with a shout and pursued the Philistines as far as Gath [5] and the gates of Ekron, so that the wounded Philistines fell on the way from Shaaraim as far as Gath and Ekron. [53]And the people of Israel came back from chasing the Philistines, and they plundered their camp. [54]†And David took the head of the Philistine and brought it to Jerusalem, but he put his armor in his tent.

[55]†As soon as Saul saw David go out against the Philistine, he said to Abner, the commander of the army, “Abner, whose son is this youth?” And Abner said, “As your soul lives, O king, I do not know.” [56]And the king said, “Inquire whose son the boy is.” [57]And as soon as David returned from the striking down of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. [58]And Saul said to him, “Whose son are you, young man?” And David answered, “I am the son of your servant Jesse the Bethlehemite.”

David and Jonathan's Friendship

1 SAMUEL **18** †As soon as he had finished speaking to Saul, the soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul. [2]†And Saul took him that day and would not let him return to his father's house. [3]†Then Jonathan made a covenant with David, because he loved him as his own soul. [4]†And Jonathan stripped himself of the robe that was on him and gave it to David, and his armor, and even his sword and his bow and his belt. [5]And David went out and was successful wherever Saul sent him, so that Saul set him over the men of war. And this was good in the sight of all the people and also in the sight of Saul's servants.

Saul's Jealousy of David

[6]As they were coming home, when David returned from striking down the Philistine, the women came out of all the cities of Israel, singing and dancing, to meet King Saul, with tambourines, with songs of joy, and with musical instruments. [1] [7]†And the women sang to one another as they celebrated,

> "Saul has struck down his thousands,
>   and David his ten thousands."

[8]†And Saul was very angry, and this saying displeased him. He said, "They have ascribed to David ten thousands, and to me they have ascribed thousands, and what more can he have but the kingdom?" [9]And Saul eyed David from that day on.

[10]†The next day a harmful spirit from God rushed upon Saul, and he raved within his house while David was playing the lyre, as he did day by day. Saul had his spear in his hand. [11]†And Saul hurled the spear, for he thought, "I will pin David to the wall." But David evaded him twice.

[12]†Saul was afraid of David because the LORD was with him but had departed from Saul. [13]†So Saul removed him from his presence and made him a commander of a thousand. And he went out and came in before the

people. [14]And David had success in all his undertakings, for the LORD was with him. [15]And when Saul saw that he had great success, he stood in fearful awe of him. [16]†But all Israel and Judah loved David, for he went out and came in before them.

David Marries Michal

[17]†Then Saul said to David, “Here is my elder daughter Merab. I will give her to you for a wife. Only be valiant for me and fight the LORD's battles.” For Saul thought, “Let not my hand be against him, but let the hand of the Philistines be against him.” [18]†And David said to Saul, “Who am I, and who are my relatives, my father's clan in Israel, that I should be son-in-law to the king?” [19]†But at the time when Merab, Saul's daughter, should have been given to David, she was given to Adriel the Meholathite for a wife.

[20]†Now Saul's daughter Michal loved David. And they told Saul, and the thing pleased him. [21]Saul thought, “Let me give her to him, that she may be a snare for him and that the hand of the Philistines may be against him.” Therefore Saul said to David a second time, [2] “You shall now be my son-in-law.” [22]And Saul commanded his servants, “Speak to David in private and say, ‘Behold, the king has delight in you, and all his servants love you. Now then become the king's son-in-law.’” [23]And Saul's servants spoke those words in the ears of David. And David said, “Does it seem to you a little thing to become the king's son-in-law, since I am a poor man and have no reputation?” [24]And the servants of Saul told him, “Thus and so did David speak.” [25]††Then Saul said, “Thus shall you say to David, ‘The king desires no bride-price except a hundred foreskins of the Philistines, that he may be avenged of the king's enemies.’” Now Saul thought to make David fall by the hand of the Philistines. [26]And when his servants told David these words, it pleased David well to be the king's son-in-law. Before the time had expired, [27]†David arose and went, along with his men, and killed two hundred of the Philistines. And David brought their foreskins, which were given in full number to the king, that he might become the king's son-in-law. And Saul gave him his daughter Michal for a wife. [28]But when Saul saw and knew that the LORD was with David, and that Michal, Saul's daughter, loved him, [29]†Saul was even more afraid of David. So Saul was David's enemy continually.

[30]Then the princes of the Philistines came out to battle, and as often as they came out David had more success than all the servants of Saul, so that his name was highly esteemed.

Saul Tries to Kill David

1 SAMUEL **19** †And Saul spoke to Jonathan his son and to all his servants, that they should kill David. But Jonathan, Saul's son, delighted much in David. [2]And Jonathan told David, “Saul my father seeks to kill you. Therefore be on your guard in the morning. Stay in a secret place and hide yourself. [3]And I will go out and stand beside my father in the field where you are, and I will speak to my father about you. And if I learn anything I will tell you.” [4]††And Jonathan spoke well of David to Saul his father and said to him, “Let not the king sin against his servant David, because he has not sinned against you, and because his deeds have brought good to you. [5]For he took his life in his hand and he struck down the Philistine, and the LORD worked a great salvation for all Israel. You saw it, and rejoiced. Why then will you sin against innocent blood by killing David without cause?” [6]†And Saul listened to the voice of Jonathan. Saul swore, “As the LORD lives, he shall not be put to death.” [7]And Jonathan called David, and Jonathan reported to him all these things. And Jonathan brought David to Saul, and he was in his presence as before.

[8]And there was war again. And David went out and fought with the Philistines and struck them with a great blow, so that they fled before him. [9]†Then a harmful spirit from the LORD came upon Saul, as he sat in his house with his spear in his hand. And David was playing the lyre. [10]†And Saul sought to pin David to the wall with the spear, but he eluded Saul, so that he struck the spear into the wall. And David fled and escaped that night.

[11]†Saul sent messengers to David's house to watch him, that he might kill him in the morning. But Michal, David's wife, told him, “If you do not escape with your life tonight, tomorrow you will be killed.” [12]So Michal let David down through the window, and he fled away and escaped. [13]†Michal took an image and laid it on the bed and put a pillow of goats' hair at its head and covered it with the clothes. [14]And when Saul sent messengers to take David, she said, “He is sick.” [15]Then Saul sent the messengers to see David, saying, “Bring him up to me in the bed, that I may kill him.” [16]And when the messengers came in, behold, the image was in the bed, with the

pillow of goats' hair at its head. [17]‡Saul said to Michal, “Why have you deceived me thus and let my enemy go, so that he has escaped?” And Michal answered Saul, “He said to me, ‘Let me go. Why should I kill you?’”

[18]‡Now David fled and escaped, and he came to Samuel at Ramah and told him all that Saul had done to him. And he and Samuel went and lived at Naioth. [19]And it was told Saul, “Behold, David is at Naioth in Ramah.” [20]‡Then Saul sent messengers to take David, and when they saw the company of the prophets prophesying, and Samuel standing as head over them, the Spirit of God came upon the messengers of Saul, and they also prophesied. [21]When it was told Saul, he sent other messengers, and they also prophesied. And Saul sent messengers again the third time, and they also prophesied. [22]‡Then he himself went to Ramah and came to the great well that is in Secu. And he asked, “Where are Samuel and David?” And one said, “Behold, they are at Naioth in Ramah.” [23]‡And he went there to Naioth in Ramah. And the Spirit of God came upon him also, and as he went he prophesied until he came to Naioth in Ramah. [24]‡And he too stripped off his clothes, and he too prophesied before Samuel and lay naked all that day and all that night. Thus it is said, “Is Saul also among the prophets?”

Jonathan Warns David

1 SAMUEL **20** †Then David fled from Naioth in Ramah and came and said before Jonathan, “What have I done? What is my guilt? And what is my sin before your father, that he seeks my life?” [2]†And he said to him, “Far from it! You shall not die. Behold, my father does nothing either great or small without disclosing it to me. And why should my father hide this from me? It is not so.” [3]But David vowed again, saying, “Your father knows well that I have found favor in your eyes, and he thinks, ‘Do not let Jonathan know this, lest he be grieved.’ But truly, as the LORD lives and as your soul lives, there is but a step between me and death.” [4]Then Jonathan said to David, “Whatever you say, I will do for you.” [5]†David said to Jonathan, “Behold, tomorrow is the new moon, and I should not fail to sit at table with the king. But let me go, that I may hide myself in the field till the third day at evening. [6]†If your father misses me at all, then say, ‘David earnestly asked leave of me to run to Bethlehem his city, for there is a yearly sacrifice there for all the clan.’ [7]If he says, ‘Good!’ it will be well with your servant, but if he is angry, then know that harm is determined by him. [8]†Therefore deal kindly with your servant, for you have brought your servant into a covenant of the LORD with you. But if there is guilt in me, kill me yourself, for why should you bring me to your father?” [9]And Jonathan said, “Far be it from you! If I knew that it was determined by my father that harm should come to you, would I not tell you?” [10]Then David said to Jonathan, “Who will tell me if your father answers you roughly?” [11]And Jonathan said to David, “Come, let us go out into the field.” So they both went out into the field.

[12]And Jonathan said to David, “The LORD, the God of Israel, be witness! [1] When I have sounded out my father, about this time tomorrow, or the third day, behold, if he is well disposed toward David, shall I not then send and disclose it to you? [13]But should it please my father to do you harm, the LORD do so to Jonathan and more also if I do not disclose it to you and send you away, that you may go in safety. May the LORD be with you, as he has been with my father. [14]†If I am still alive, show me the steadfast love of the LORD, that I may not die; [15]and do not cut off [2] your steadfast love from my house forever, when the LORD cuts off every one of the enemies of David from the face of the earth.” [16]†And Jonathan made a covenant with

the house of David, saying, “May [3] the LORD take vengeance on David's enemies.” [17]†And Jonathan made David swear again by his love for him, for he loved him as he loved his own soul.

[18]Then Jonathan said to him, “Tomorrow is the new moon, and you will be missed, because your seat will be empty. [19]†On the third day go down quickly to the place where you hid yourself when the matter was in hand, and remain beside the stone heap. [4] [20]And I will shoot three arrows to the side of it, as though I shot at a mark. [21]And behold, I will send the young man, saying, ‘Go, find the arrows.’ If I say to the young man, ‘Look, the arrows are on this side of you, take them,’ then you are to come, for, as the LORD lives, it is safe for you and there is no danger. [22]But if I say to the youth, ‘Look, the arrows are beyond you,’ then go, for the LORD has sent you away. [23]And as for the matter of which you and I have spoken, behold, the LORD is between you and me forever.”

[24]So David hid himself in the field. And when the new moon came, the king sat down to eat food. [25]†The king sat on his seat, as at other times, on the seat by the wall. Jonathan sat opposite, [5] and Abner sat by Saul's side, but David's place was empty.

[26]†Yet Saul did not say anything that day, for he thought, “Something has happened to him. He is not clean; surely he is not clean.” [27]But on the second day, the day after the new moon, David's place was empty. And Saul said to Jonathan his son, “Why has not the son of Jesse come to the meal, either yesterday or today?” [28]Jonathan answered Saul, “David earnestly asked leave of me to go to Bethlehem. [29]He said, ‘Let me go, for our clan holds a sacrifice in the city, and my brother has commanded me to be there. So now, if I have found favor in your eyes, let me get away and see my brothers.’ For this reason he has not come to the king's table.”

[30]†Then Saul's anger was kindled against Jonathan, and he said to him, “You son of a perverse, rebellious woman, do I not know that you have chosen the son of Jesse to your own shame, and to the shame of your mother's nakedness? [31]For as long as the son of Jesse lives on the earth, neither you nor your kingdom shall be established. Therefore send and bring him to me, for he shall surely die.” [32]Then Jonathan answered Saul his father, “Why should he be put to death? What has he done?” [33]But Saul

hurled his spear at him to strike him. So Jonathan knew that his father was determined to put David to death. [34]And Jonathan rose from the table in fierce anger and ate no food the second day of the month, for he was grieved for David, because his father had disgraced him.

[35]In the morning Jonathan went out into the field to the appointment with David, and with him a little boy. [36]And he said to his boy, "Run and find the arrows that I shoot." As the boy ran, he shot an arrow beyond him. [37]And when the boy came to the place of the arrow that Jonathan had shot, Jonathan called after the boy and said, "Is not the arrow beyond you?" [38]And Jonathan called after the boy, "Hurry! Be quick! Do not stay!" So Jonathan's boy gathered up the arrows and came to his master. [39]But the boy knew nothing. Only Jonathan and David knew the matter. [40]And Jonathan gave his weapons to his boy and said to him, "Go and carry them to the city." [41]‡And as soon as the boy had gone, David rose from beside the stone heap [6] and fell on his face to the ground and bowed three times. And they kissed one another and wept with one another, David weeping the most. [42]‡Then Jonathan said to David, "Go in peace, because we have sworn both of us in the name of the LORD, saying, 'The LORD shall be between me and you, and between my offspring and your offspring, forever.'" And he rose and departed, and Jonathan went into the city. [7]

David and the Holy Bread

1 SAMUEL **21** † [1] Then David came to Nob to Ahimelech the priest. And Ahimelech came to meet David trembling and said to him, “Why are you alone, and no one with you?” [2]†And David said to Ahimelech the priest, “The king has charged me with a matter and said to me, ‘Let no one know anything of the matter about which I send you, and with which I have charged you.’ I have made an appointment with the young men for such and such a place. [3]Now then, what do you have on hand? Give me five loaves of bread, or whatever is here.” [4]†And the priest answered David, “I have no common bread on hand, but there is holy bread—if the young men have kept themselves from women.” [5]†And David answered the priest, “Truly women have been kept from us as always when I go on an expedition. The vessels of the young men are holy even when it is an ordinary journey. How much more today will their vessels be holy?” [6]†So the priest gave him the holy bread, for there was no bread there but the bread of the Presence, which is removed from before the LORD, to be replaced by hot bread on the day it is taken away.

[7]†Now a certain man of the servants of Saul was there that day, detained before the LORD. His name was Doeg the Edomite, the chief of Saul's herdsmen.

[8]Then David said to Ahimelech, “Then have you not here a spear or a sword at hand? For I have brought neither my sword nor my weapons with me, because the king's business required haste.” [9]†And the priest said, “The sword of Goliath the Philistine, whom you struck down in the Valley of Elah, behold, it is here wrapped in a cloth behind the ephod. If you will take that, take it, for there is none but that here.” And David said, “There is none like that; give it to me.”

David Flees to Gath

[10]†And David rose and fled that day from Saul and went to Achish the king of Gath. [11]And the servants of Achish said to him, “Is not this David the

king of the land? Did they not sing to one another of him in dances,

‘Saul has struck down his thousands,
    and David his ten thousands’?”

[12]And David took these words to heart and was much afraid of Achish the king of Gath. [13][†]So he changed his behavior before them and pretended to be insane in their hands and made marks on the doors of the gate and let his spittle run down his beard. [14]Then Achish said to his servants, “Behold, you see the man is mad. Why then have you brought him to me? [15]Do I lack madmen, that you have brought this fellow to behave as a madman in my presence? Shall this fellow come into my house?”

David at the Cave of Adullam

1 SAMUEL **22** †David departed from there and escaped to the cave of Adullam. And when his brothers and all his father's house heard it, they went down there to him. [2]†And everyone who was in distress, and everyone who was in debt, and everyone who was bitter in soul, [1] gathered to him. And he became captain over them. And there were with him about four hundred men.

[3]†And David went from there to Mizpeh of Moab. And he said to the king of Moab, “Please let my father and my mother stay [2] with you, till I know what God will do for me.” [4]And he left them with the king of Moab, and they stayed with him all the time that David was in the stronghold. [5]†Then the prophet Gad said to David, “Do not remain in the stronghold; depart, and go into the land of Judah.” So David departed and went into the forest of Hereth.

Saul Kills the Priests at Nob

[6]†Now Saul heard that David was discovered, and the men who were with him. Saul was sitting at Gibeah under the tamarisk tree on the height with his spear in his hand, and all his servants were standing about him. [7]†And Saul said to his servants who stood about him, “Hear now, people of Benjamin; will the son of Jesse give every one of you fields and vineyards, will he make you all commanders of thousands and commanders of hundreds, [8]††that all of you have conspired against me? No one discloses to me when my son makes a covenant with the son of Jesse. None of you is sorry for me or discloses to me that my son has stirred up my servant against me, to lie in wait, as at this day.” [9]†Then answered Doeg the Edomite, who stood by the servants of Saul, “I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub, [10]and he inquired of the LORD for him and gave him provisions and gave him the sword of Goliath the Philistine.”

[11]Then the king sent to summon Ahimelech the priest, the son of Ahitub, and all his father's house, the priests who were at Nob, and all of them came to the king. [12]And Saul said, “Hear now, son of Ahitub.” And he answered, “Here I am, my lord.” [13]†And Saul said to him, “Why have you conspired against me, you and the son of Jesse, in that you have given him bread and a sword and have inquired of God for him, so that he has risen against me, to lie in wait, as at this day?” [14]†Then Ahimelech answered the king, “And who among all your servants is so faithful as David, who is the king's son-in-law, and captain over [3] your bodyguard, and honored in your house? [15]Is today the first time that I have inquired of God for him? No! Let not the king impute anything to his servant or to all the house of my father, for your servant has known nothing of all this, much or little.” [16]†And the king said, “You shall surely die, Ahimelech, you and all your father's house.” [17]†And the king said to the guard who stood about him, “Turn and kill the priests of the Lord, because their hand also is with David, and they knew that he fled and did not disclose it to me.” But the servants of the king would not put out their hand to strike the priests of the Lord. [18]†Then the king said to Doeg, “You turn and strike the priests.” And Doeg the Edomite turned and struck down the priests, and he killed on that day eighty-five persons who wore the linen ephod. [19]†And Nob, the city of the priests, he put to the sword; both man and woman, child and infant, ox, donkey and sheep, he put to the sword.

[20]†But one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped and fled after David. [21]And Abiathar told David that Saul had killed the priests of the Lord. [22]†And David said to Abiathar, “I knew on that day, when Doeg the Edomite was there, that he would surely tell Saul. I have occasioned the death of all the persons of your father's house. [23]Stay with me; do not be afraid, for he who seeks my life seeks your life. With me you shall be in safekeeping.”

David Saves the City of Keilah

1 SAMUEL **23** †Now they told David, “Behold, the Philistines are fighting against Keilah and are robbing the threshing floors.” [2]†Therefore David inquired of the LORD, “Shall I go and attack these Philistines?” And the LORD said to David, “Go and attack the Philistines and save Keilah.” [3]But David's men said to him, “Behold, we are afraid here in Judah; how much more then if we go to Keilah against the armies of the Philistines?” [4]Then David inquired of the LORD again. And the LORD answered him, “Arise, go down to Keilah, for I will give the Philistines into your hand.” [5]And David and his men went to Keilah and fought with the Philistines and brought away their livestock and struck them with a great blow. So David saved the inhabitants of Keilah.

[6]When Abiathar the son of Ahimelech had fled to David to Keilah, he had come down with an ephod in his hand. [7]†Now it was told Saul that David had come to Keilah. And Saul said, “God has given him into my hand, for he has shut himself in by entering a town that has gates and bars.” [8]And Saul summoned all the people to war, to go down to Keilah, to besiege David and his men. [9]David knew that Saul was plotting harm against him. And he said to Abiathar the priest, “Bring the ephod here.” [10]Then said David, “O LORD, the God of Israel, your servant has surely heard that Saul seeks to come to Keilah, to destroy the city on my account. [11]†Will the men of Keilah surrender me into his hand? Will Saul come down, as your servant has heard? O LORD, the God of Israel, please tell your servant.” And the LORD said, “He will come down.” [12]Then David said, “Will the men of Keilah surrender me and my men into the hand of Saul?” And the LORD said, “They will surrender you.” [13]†Then David and his men, who were about six hundred, arose and departed from Keilah, and they went wherever they could go. When Saul was told that David had escaped from Keilah, he gave up the expedition. [14]†And David remained in the strongholds in the wilderness, in the hill country of the wilderness of Ziph. And Saul sought him every day, but God did not give him into his hand.

Saul Pursues David

[15]David saw that Saul had come out to seek his life. David was in the wilderness of Ziph at Horesh. [16]‡And Jonathan, Saul's son, rose and went to David at Horesh, and strengthened his hand in God. [17]And he said to him, “Do not fear, for the hand of Saul my father shall not find you. You shall be king over Israel, and I shall be next to you. Saul my father also knows this.” [18]‡And the two of them made a covenant before the LORD. David remained at Horesh, and Jonathan went home.

[19]‡Then the Ziphites went up to Saul at Gibeah, saying, “Is not David hiding among us in the strongholds at Horesh, on the hill of Hachilah, which is south of Jeshimon? [20]Now come down, O king, according to all your heart's desire to come down, and our part shall be to surrender him into the king's hand.” [21]And Saul said, “May you be blessed by the LORD, for you have had compassion on me. [22]Go, make yet more sure. Know and see the place where his foot is, and who has seen him there, for it is told me that he is very cunning. [23]See therefore and take note of all the lurking places where he hides, and come back to me with sure information. Then I will go with you. And if he is in the land, I will search him out among all the thousands of Judah.” [24]‡And they arose and went to Ziph ahead of Saul.

Now David and his men were in the wilderness of Maon, in the Arabah to the south of Jeshimon. [25]‡And Saul and his men went to seek him. And David was told, so he went down to the rock and lived in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon. [26]‡Saul went on one side of the mountain, and David and his men on the other side of the mountain. And David was hurrying to get away from Saul. As Saul and his men were closing in on David and his men to capture them, [27]‡a messenger came to Saul, saying, “Hurry and come, for the Philistines have made a raid against the land.” [28]‡So Saul returned from pursuing after David and went against the Philistines. Therefore that place was called the Rock of Escape. [1] [29]‡ [2] And David went up from there and lived in the strongholds of Engedi.

David Spares Saul's Life

1 SAMUEL **24** [1] When Saul returned from following the Philistines, he was told, “Behold, David is in the wilderness of Engedi.” [2]†Then Saul took three thousand chosen men out of all Israel and went to seek David and his men in front of the Wildgoats' Rocks. [3]†And he came to the sheepfolds by the way, where there was a cave, and Saul went in to relieve himself. [2] Now David and his men were sitting in the innermost parts of the cave. [4]†And the men of David said to him, “Here is the day of which the LORD said to you, ‘Behold, I will give your enemy into your hand, and you shall do to him as it shall seem good to you.’” Then David arose and stealthily cut off a corner of Saul's robe. [5]†And afterward David's heart struck him, because he had cut off a corner of Saul's robe. [6]†He said to his men, “The LORD forbid that I should do this thing to my lord, the LORD's anointed, to put out my hand against him, seeing he is the LORD's anointed.” [7]So David persuaded his men with these words and did not permit them to attack Saul. And Saul rose up and left the cave and went on his way.

[8]Afterward David also arose and went out of the cave, and called after Saul, “My lord the king!” And when Saul looked behind him, David bowed with his face to the earth and paid homage. [9]And David said to Saul, “Why do you listen to the words of men who say, ‘Behold, David seeks your harm’? [10]Behold, this day your eyes have seen how the LORD gave you today into my hand in the cave. And some told me to kill you, but I spared you. [3] I said, ‘I will not put out my hand against my lord, for he is the LORD's anointed.’ [11]†See, my father, see the corner of your robe in my hand. For by the fact that I cut off the corner of your robe and did not kill you, you may know and see that there is no wrong or treason in my hands. I have not sinned against you, though you hunt my life to take it. [12]†May the LORD judge between me and you, may the LORD avenge me against you, but my hand shall not be against you. [13]†As the proverb of the ancients says, ‘Out of the wicked comes wickedness.’ But my hand shall not be against you. [14]†After whom has the king of Israel come out? After whom do you pursue? After a dead dog! After a flea! [15]May the LORD therefore be judge and give sentence between me and you, and see to it and plead my cause and deliver me from your hand.”

[16]As soon as David had finished speaking these words to Saul, Saul said, “Is
this your voice, my son David?” And Saul lifted up his voice and wept.
[17]†He said to David, “You are more righteous than I, for you have repaid me
good, whereas I have repaid you evil. [18]And you have declared this day how
you have dealt well with me, in that you did not kill me when the LORD put
me into your hands. [19]For if a man finds his enemy, will he let him go away
safe? So may the LORD reward you with good for what you have done to me
this day. [20]†And now, behold, I know that you shall surely be king, and that
the kingdom of Israel shall be established in your hand. [21]Swear to me
therefore by the LORD that you will not cut off my offspring after me, and
that you will not destroy my name out of my father's house.” [22]†And David
swore this to Saul. Then Saul went home, but David and his men went up to
the stronghold.

The Death of Samuel

1 SAMUEL **25** ‡Now Samuel died. And all Israel assembled and mourned for him, and they buried him in his house at Ramah.

David and Abigail

Then David rose and went down to the wilderness of Paran. [2]‡And there was a man in Maon whose business was in Carmel. The man was very rich; he had three thousand sheep and a thousand goats. He was shearing his sheep in Carmel. [3]‡Now the name of the man was Nabal, and the name of his wife Abigail. The woman was discerning and beautiful, but the man was harsh and badly behaved; he was a Calebite. [4]‡David heard in the wilderness that Nabal was shearing his sheep. [5]So David sent ten young men. And David said to the young men, “Go up to Carmel, and go to Nabal and greet him in my name. [6]And thus you shall greet him: ‘Peace be to you, and peace be to your house, and peace be to all that you have. [7]I hear that you have shearers. Now your shepherds have been with us, and we did them no harm, and they missed nothing all the time they were in Carmel. [8]‡Ask your young men, and they will tell you. Therefore let my young men find favor in your eyes, for we come on a feast day. Please give whatever you have at hand to your servants and to your son David.’”

[9]When David's young men came, they said all this to Nabal in the name of David, and then they waited. [10]‡And Nabal answered David's servants, “Who is David? Who is the son of Jesse? There are many servants these days who are breaking away from their masters. [11]Shall I take my bread and my water and my meat that I have killed for my shearers and give it to men who come from I do not know where?” [12]So David's young men turned away and came back and told him all this. [13]And David said to his men, “Every man strap on his sword!” And every man of them strapped on his sword. David also strapped on his sword. And about four hundred men went up after David, while two hundred remained with the baggage.

[14]†But one of the young men told Abigail, Nabal's wife, “Behold, David sent messengers out of the wilderness to greet our master, and he railed at them. [15]†Yet the men were very good to us, and we suffered no harm, and we did not miss anything when we were in the fields, as long as we went with them. [16]They were a wall to us both by night and by day, all the while we were with them keeping the sheep. [17]†Now therefore know this and consider what you should do, for harm is determined against our master and against all his house, and he is such a worthless man that one cannot speak to him.”

[18]†Then Abigail made haste and took two hundred loaves and two skins of wine and five sheep already prepared and five seahs [1] of parched grain and a hundred clusters of raisins and two hundred cakes of figs, and laid them on donkeys. [19]†And she said to her young men, “Go on before me; behold, I come after you.” But she did not tell her husband Nabal. [20]And as she rode on the donkey and came down under cover of the mountain, behold, David and his men came down toward her, and she met them. [21]Now David had said, “Surely in vain have I guarded all that this fellow has in the wilderness, so that nothing was missed of all that belonged to him, and he has returned me evil for good. [22]†God do so to the enemies of David [2] and more also, if by morning I leave so much as one male of all who belong to him.”

[23]When Abigail saw David, she hurried and got down from the donkey and fell before David on her face and bowed to the ground. [24]She fell at his feet and said, “On me alone, my lord, be the guilt. Please let your servant speak in your ears, and hear the words of your servant. [25]†Let not my lord regard this worthless fellow, Nabal, for as his name is, so is he. Nabal [3] is his name, and folly is with him. But I your servant did not see the young men of my lord, whom you sent. [26]Now then, my lord, as the LORD lives, and as your soul lives, because the LORD has restrained you from bloodguilt and from saving with your own hand, now then let your enemies and those who seek to do evil to my lord be as Nabal. [27]And now let this present that your servant has brought to my lord be given to the young men who follow my lord. [28]†Please forgive the trespass of your servant. For the LORD will certainly make my lord a sure house, because my lord is fighting the battles of the LORD, and evil shall not be found in you so long as you live. [29]†If

men rise up to pursue you and to seek your life, the life of my lord shall be
bound in the bundle of the living in the care of the LORD your God. And the
lives of your enemies he shall sling out as from the hollow of a sling.
[30]†And when the LORD has done to my lord according to all the good that he
has spoken concerning you and has appointed you prince over Israel, [31]my
lord shall have no cause of grief or pangs of conscience for having shed
blood without cause or for my lord taking vengeance himself. And when the
LORD has dealt well with my lord, then remember your servant.”

[32]And David said to Abigail, “Blessed be the LORD, the God of Israel, who
sent you this day to meet me! [33]Blessed be your discretion, and blessed be
you, who have kept me this day from bloodguilt and from avenging myself
with my own hand! [34]For as surely as the LORD, the God of Israel, lives,
who has restrained me from hurting you, unless you had hurried and come
to meet me, truly by morning there had not been left to Nabal so much as
one male.” [35]Then David received from her hand what she had brought him.
And he said to her, “Go up in peace to your house. See, I have obeyed your
voice, and I have granted your petition.”

[36]And Abigail came to Nabal, and behold, he was holding a feast in his
house, like the feast of a king. And Nabal's heart was merry within him, for
he was very drunk. So she told him nothing at all until the morning light.
[37]‡In the morning, when the wine had gone out of Nabal, his wife told him
these things, and his heart died within him, and he became as a stone. [38]And
about ten days later the LORD struck Nabal, and he died.

[39]When David heard that Nabal was dead, he said, “Blessed be the LORD
who has avenged the insult I received at the hand of Nabal, and has kept
back his servant from wrongdoing. The LORD has returned the evil of Nabal
on his own head.” Then David sent and spoke to Abigail, to take her as his
wife. [40]When the servants of David came to Abigail at Carmel, they said to
her, “David has sent us to you to take you to him as his wife.” [41]And she
rose and bowed with her face to the ground and said, “Behold, your
handmaid is a servant to wash the feet of the servants of my lord.” [42]And
Abigail hurried and rose and mounted a donkey, and her five young women
attended her. She followed the messengers of David and became his wife.

[43]†David also took Ahinoam of Jezreel, and both of them became his wives.
[44]†Saul had given Michal his daughter, David's wife, to Palti the son of Laish, who was of Gallim.

David Spares Saul Again

1 SAMUEL **26** †Then the Ziphites came to Saul at Gibeah, saying, “Is not David hiding himself on the hill of Hachilah, which is on the east of Jeshimon?” [2]†So Saul arose and went down to the wilderness of Ziph with three thousand chosen men of Israel to seek David in the wilderness of Ziph. [3]And Saul encamped on the hill of Hachilah, which is beside the road on the east of Jeshimon. But David remained in the wilderness. When he saw that Saul came after him into the wilderness, [4]David sent out spies and learned that Saul had come. [5]†Then David rose and came to the place where Saul had encamped. And David saw the place where Saul lay, with Abner the son of Ner, the commander of his army. Saul was lying within the encampment, while the army was encamped around him.

[6]†Then David said to Ahimelech the Hittite, and to Joab's brother Abishai the son of Zeruiah, “Who will go down with me into the camp to Saul?” And Abishai said, “I will go down with you.” [7]So David and Abishai went to the army by night. And there lay Saul sleeping within the encampment, with his spear stuck in the ground at his head, and Abner and the army lay around him. [8]Then said Abishai to David, “God has given your enemy into your hand this day. Now please let me pin him to the earth with one stroke of the spear, and I will not strike him twice.” [9]†But David said to Abishai, “Do not destroy him, for who can put out his hand against the LORD's anointed and be guiltless?” [10]†And David said, “As the LORD lives, the LORD will strike him, or his day will come to die, or he will go down into battle and perish. [11]The LORD forbid that I should put out my hand against the LORD's anointed. But take now the spear that is at his head and the jar of water, and let us go.” [12]†So David took the spear and the jar of water from Saul's head, and they went away. No man saw it or knew it, nor did any awake, for they were all asleep, because a deep sleep from the LORD had fallen upon them.

[13]Then David went over to the other side and stood far off on the top of the hill, with a great space between them. [14]And David called to the army, and to Abner the son of Ner, saying, “Will you not answer, Abner?” Then Abner answered, “Who are you who calls to the king?” [15]And David said to Abner,

“Are you not a man? Who is like you in Israel? Why then have you not kept watch over your lord the king? For one of the people came in to destroy the king your lord. [16]This thing that you have done is not good. As the LORD lives, you deserve to die, because you have not kept watch over your lord, the LORD's anointed. And now see where the king's spear is and the jar of water that was at his head.”

[17]Saul recognized David's voice and said, “Is this your voice, my son David?” And David said, “It is my voice, my lord, O king.” [18]And he said, “Why does my lord pursue after his servant? For what have I done? What evil is on my hands? [19]†Now therefore let my lord the king hear the words of his servant. If it is the LORD who has stirred you up against me, may he accept an offering, but if it is men, may they be cursed before the LORD, for they have driven me out this day that I should have no share in the heritage of the LORD, saying, ‘Go, serve other gods.’ [20]†Now therefore, let not my blood fall to the earth away from the presence of the LORD, for the king of Israel has come out to seek a single flea like one who hunts a partridge in the mountains.”

[21]†Then Saul said, “I have sinned. Return, my son David, for I will no more do you harm, because my life was precious in your eyes this day. Behold, I have acted foolishly, and have made a great mistake.” [22]And David answered and said, “Here is the spear, O king! Let one of the young men come over and take it. [23]The LORD rewards every man for his righteousness and his faithfulness, for the LORD gave you into my hand today, and I would not put out my hand against the LORD's anointed. [24]Behold, as your life was precious this day in my sight, so may my life be precious in the sight of the LORD, and may he deliver me out of all tribulation.” [25]†Then Saul said to David, “Blessed be you, my son David! You will do many things and will succeed in them.” So David went his way, and Saul returned to his place.

David Flees to the Philistines

1 SAMUEL **27** †Then David said in his heart, “Now I shall perish one day by the hand of Saul. There is nothing better for me than that I should escape to the land of the Philistines. Then Saul will despair of seeking me any longer within the borders of Israel, and I shall escape out of his hand.” [2]So David arose and went over, he and the six hundred men who were with him, to Achish the son of Maoch, king of Gath. [3]†And David lived with Achish at Gath, he and his men, every man with his household, and David with his two wives, Ahinoam of Jezreel, and Abigail of Carmel, Nabal's widow. [4]†And when it was told Saul that David had fled to Gath, he no longer sought him.

[5]†Then David said to Achish, “If I have found favor in your eyes, let a place be given me in one of the country towns, that I may dwell there. For why should your servant dwell in the royal city with you?” [6]†So that day Achish gave him Ziklag. Therefore Ziklag has belonged to the kings of Judah to this day. [7]†And the number of the days that David lived in the country of the Philistines was a year and four months.

[8]†Now David and his men went up and made raids against the Geshurites, the Girzites, and the Amalekites, for these were the inhabitants of the land from of old, as far as Shur, to the land of Egypt. [9]†And David would strike the land and would leave neither man nor woman alive, but would take away the sheep, the oxen, the donkeys, the camels, and the garments, and come back to Achish. [10]†When Achish asked, “Where have you made a raid today?” David would say, “Against the Negeb of Judah,” or, “Against the Negeb of the Jerahmeelites,” or, “Against the Negeb of the Kenites.” [11]And David would leave neither man nor woman alive to bring news to Gath, thinking, “lest they should tell about us and say, ‘So David has done.’” Such was his custom all the while he lived in the country of the Philistines. [12]And Achish trusted David, thinking, “He has made himself an utter stench to his people Israel; therefore he shall always be my servant.”

Saul and the Medium of En-dor

1 SAMUEL **28** †In those days the Philistines gathered their forces for war, to fight against Israel. And Achish said to David, “Understand that you and your men are to go out with me in the army.” [2]†David said to Achish, “Very well, you shall know what your servant can do.” And Achish said to David, “Very well, I will make you my bodyguard for life.”

[3]††Now Samuel had died, and all Israel had mourned for him and buried him in Ramah, his own city. And Saul had put the mediums and the necromancers out of the land. [4]†The Philistines assembled and came and encamped at Shunem. And Saul gathered all Israel, and they encamped at Gilboa. [5]†When Saul saw the army of the Philistines, he was afraid, and his heart trembled greatly. [6]†And when Saul inquired of the LORD, the LORD did not answer him, either by dreams, or by Urim, or by prophets. [7]†Then Saul said to his servants, “Seek out for me a woman who is a medium, that I may go to her and inquire of her.” And his servants said to him, “Behold, there is a medium at En-dor.”

[8]So Saul disguised himself and put on other garments and went, he and two men with him. And they came to the woman by night. And he said, “Divine for me by a spirit and bring up for me whomever I shall name to you.” [9]The woman said to him, “Surely you know what Saul has done, how he has cut off the mediums and the necromancers from the land. Why then are you laying a trap for my life to bring about my death?” [10]†But Saul swore to her by the LORD, “As the LORD lives, no punishment shall come upon you for this thing.” [11]Then the woman said, “Whom shall I bring up for you?” He said, “Bring up Samuel for me.” [12]†When the woman saw Samuel, she cried out with a loud voice. And the woman said to Saul, “Why have you deceived me? You are Saul.” [13]†The king said to her, “Do not be afraid. What do you see?” And the woman said to Saul, “I see a god coming up out of the earth.” [14]†He said to her, “What is his appearance?” And she said, “An old man is coming up, and he is wrapped in a robe.” And Saul knew that it was Samuel, and he bowed with his face to the ground and paid homage.

[15]†Then Samuel said to Saul, “Why have you disturbed me by bringing me up?” Saul answered, “I am in great distress, for the Philistines are warring against me, and God has turned away from me and answers me no more, either by prophets or by dreams. Therefore I have summoned you to tell me what I shall do.” [16]‡And Samuel said, “Why then do you ask me, since the LORD has turned from you and become your enemy? [17]The LORD has done to you as he spoke by me, for the LORD has torn the kingdom out of your hand and given it to your neighbor, David. [18]Because you did not obey the voice of the LORD and did not carry out his fierce wrath against Amalek, therefore the LORD has done this thing to you this day. [19]†Moreover, the LORD will give Israel also with you into the hand of the Philistines, and tomorrow you and your sons shall be with me. The LORD will give the army of Israel also into the hand of the Philistines.”

[20]†Then Saul fell at once full length on the ground, filled with fear because of the words of Samuel. And there was no strength in him, for he had eaten nothing all day and all night. [21]And the woman came to Saul, and when she saw that he was terrified, she said to him, “Behold, your servant has obeyed you. I have taken my life in my hand and have listened to what you have said to me. [22]Now therefore, you also obey your servant. Let me set a morsel of bread before you; and eat, that you may have strength when you go on your way.” [23]He refused and said, “I will not eat.” But his servants, together with the woman, urged him, and he listened to their words. So he arose from the earth and sat on the bed. [24]Now the woman had a fattened calf in the house, and she quickly killed it, and she took flour and kneaded it and baked unleavened bread of it, [25]and she put it before Saul and his servants, and they ate. Then they rose and went away that night.

The Philistines Reject David

1 SAMUEL **29** †Now the Philistines had gathered all their forces at Aphek. And the Israelites were encamped by the spring that is in Jezreel. [2]As the lords of the Philistines were passing on by hundreds and by thousands, and David and his men were passing on in the rear with Achish, [3]†the commanders of the Philistines said, “What are these Hebrews doing here?” And Achish said to the commanders of the Philistines, “Is this not David, the servant of Saul, king of Israel, who has been with me now for days and years, and since he deserted to me I have found no fault in him to this day.” [4]†But the commanders of the Philistines were angry with him. And the commanders of the Philistines said to him, “Send the man back, that he may return to the place to which you have assigned him. He shall not go down with us to battle, lest in the battle he become an adversary to us. For how could this fellow reconcile himself to his lord? Would it not be with the heads of the men here? [5]†Is not this David, of whom they sing to one another in dances,

> ‘Saul has struck down his thousands,
> and David his ten thousands’?”

[6]†Then Achish called David and said to him, “As the LORD lives, you have been honest, and to me it seems right that you should march out and in with me in the campaign. For I have found nothing wrong in you from the day of your coming to me to this day. Nevertheless, the lords do not approve of you. [7]So go back now; and go peaceably, that you may not displease the lords of the Philistines.” [8]†And David said to Achish, “But what have I done? What have you found in your servant from the day I entered your service until now, that I may not go and fight against the enemies of my lord the king?” [9]†And Achish answered David and said, “I know that you are as blameless in my sight as an angel of God. Nevertheless, the commanders of the Philistines have said, ‘He shall not go up with us to the battle.’ [10]Now then rise early in the morning with the servants of your lord who came with you, and start early in the morning, and depart as soon as you have light.” [11]†So David set out with his men early in the morning to return to the land of the Philistines. But the Philistines went up to Jezreel.

David's Wives Are Captured

1 SAMUEL **30** †Now when David and his men came to Ziklag on the third day, the Amalekites had made a raid against the Negeb and against Ziklag. They had overcome Ziklag and burned it with fire [2]and taken captive the women and all [1] who were in it, both small and great. They killed no one, but carried them off and went their way. [3]And when David and his men came to the city, they found it burned with fire, and their wives and sons and daughters taken captive. [4]Then David and the people who were with him raised their voices and wept until they had no more strength to weep. [5]David's two wives also had been taken captive, Ahinoam of Jezreel and Abigail the widow of Nabal of Carmel. [6]†And David was greatly distressed, for the people spoke of stoning him, because all the people were bitter in soul, [2] each for his sons and daughters. But David strengthened himself in the LORD his God.

[7]†And David said to Abiathar the priest, the son of Ahimelech, “Bring me the ephod.” So Abiathar brought the ephod to David. [8]And David inquired of the LORD, “Shall I pursue after this band? Shall I overtake them?” He answered him, “Pursue, for you shall surely overtake and shall surely rescue.” [9]‡So David set out, and the six hundred men who were with him, and they came to the brook Besor, where those who were left behind stayed. [10]But David pursued, he and four hundred men. Two hundred stayed behind, who were too exhausted to cross the brook Besor.

[11]They found an Egyptian in the open country and brought him to David. And they gave him bread and he ate. They gave him water to drink, [12]and they gave him a piece of a cake of figs and two clusters of raisins. And when he had eaten, his spirit revived, for he had not eaten bread or drunk water for three days and three nights. [13]And David said to him, “To whom do you belong? And where are you from?” He said, “I am a young man of Egypt, servant to an Amalekite, and my master left me behind because I fell sick three days ago. [14]†We had made a raid against the Negeb of the Cherethites and against that which belongs to Judah and against the Negeb of Caleb, and we burned Ziklag with fire.” [15]And David said to him, “Will you take me down to this band?” And he said, “Swear to me by God that

you will not kill me or deliver me into the hands of my master, and I will take you down to this band."

David Defeats the Amalekites

[16]†And when he had taken him down, behold, they were spread abroad over all the land, eating and drinking and dancing, because of all the great spoil they had taken from the land of the Philistines and from the land of Judah. [17]†And David struck them down from twilight until the evening of the next day, and not a man of them escaped, except four hundred young men, who mounted camels and fled. [18]David recovered all that the Amalekites had taken, and David rescued his two wives. [19]†Nothing was missing, whether small or great, sons or daughters, spoil or anything that had been taken. David brought back all. [20]David also captured all the flocks and herds, and the people drove the livestock before him, [3] and said, "This is David's spoil."

[21]Then David came to the two hundred men who had been too exhausted to follow David, and who had been left at the brook Besor. And they went out to meet David and to meet the people who were with him. And when David came near to the people he greeted them. [22]†Then all the wicked and worthless fellows among the men who had gone with David said, "Because they did not go with us, we will not give them any of the spoil that we have recovered, except that each man may lead away his wife and children, and depart." [23]But David said, "You shall not do so, my brothers, with what the LORD has given us. He has preserved us and given into our hand the band that came against us. [24]Who would listen to you in this matter? For as his share is who goes down into the battle, so shall his share be who stays by the baggage. They shall share alike." [25]†And he made it a statute and a rule for Israel from that day forward to this day.

[26]†When David came to Ziklag, he sent part of the spoil to his friends, the elders of Judah, saying, "Here is a present for you from the spoil of the enemies of the LORD." [27]It was for those in Bethel, in Ramoth of the Negeb, in Jattir, [28]in Aroer, in Siphmoth, in Eshtemoa, [29]in Racal, in the cities of the Jerahmeelites, in the cities of the Kenites, [30]in Hormah, in Bor-ashan, in

Athach, [31]in Hebron, for all the places where David and his men had roamed.

The Death of Saul

1 SAMUEL **31** ‡†Now the Philistines fought against Israel, and the men of Israel fled before the Philistines and fell slain on Mount Gilboa. [2]†And the Philistines overtook Saul and his sons, and the Philistines struck down Jonathan and Abinadab and Malchi-shua, the sons of Saul. [3]The battle pressed hard against Saul, and the archers found him, and he was badly wounded by the archers. [4]†Then Saul said to his armor-bearer, “Draw your sword, and thrust me through with it, lest these uncircumcised come and thrust me through, and mistreat me.” But his armor-bearer would not, for he feared greatly. Therefore Saul took his own sword and fell upon it. [5]And when his armor-bearer saw that Saul was dead, he also fell upon his sword and died with him. [6]†Thus Saul died, and his three sons, and his armor-bearer, and all his men, on the same day together. [7]And when the men of Israel who were on the other side of the valley and those beyond the Jordan saw that the men of Israel had fled and that Saul and his sons were dead, they abandoned their cities and fled. And the Philistines came and lived in them.

[8]The next day, when the Philistines came to strip the slain, they found Saul and his three sons fallen on Mount Gilboa. [9]†So they cut off his head and stripped off his armor and sent messengers throughout the land of the Philistines, to carry the good news to the house of their idols and to the people. [10]†They put his armor in the temple of Ashtaroth, and they fastened his body to the wall of Beth-shan. [11]†But when the inhabitants of Jabesh-gilead heard what the Philistines had done to Saul, [12]†all the valiant men arose and went all night and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and they came to Jabesh and burned them there. [13]†And they took their bones and buried them under the tamarisk tree in Jabesh and fasted seven days.

Footnotes

Footnotes for 1 Samuel, Chapter 1

[1] 1:5 Syriac; the meaning of the Hebrew is uncertain. Septuagint *And, although he loved Hannah, he would give Hannah only one portion, because the* L*ORD had closed her womb*

[2] 1:20 *Samuel* sounds like the Hebrew for *heard of God*

[3] 1:24 Septuagint, Syriac; Hebrew *three bulls*

[4] 1:24 An *ephah* was about 3/5 bushel or 22 liters

Footnotes for 1 Samuel, Chapter 2

[1] 2:1 Hebrew *horn*

[2] 2:10 Hebrew *horn*

[3] 2:13 Hebrew *young man*; also verse 15

[4] 2:29 Septuagint; Hebrew *kick at*

[5] 2:33 Septuagint; Hebrew *your*; twice in this verse

[6] 2:33 Hebrew *increase*

[7] 2:33 Septuagint; Hebrew *die as men*

Footnotes for 1 Samuel, Chapter 3

[1] 3:13 Or *blaspheming for themselves*

Footnotes for 1 Samuel, Chapter 4

[1] 4:21 Or *gone into exile*; also verse 22

Footnotes for 1 Samuel, Chapter 6

[1] 6:19 Hebrew *of the people seventy men, fifty thousand men*

Footnotes for 1 Samuel, Chapter 7

[1] 7:12 Hebrew; Septuagint, Syriac *Jeshanah*

[2] 7:12 *Ebenezer* means *stone of help*

Footnotes for 1 Samuel, Chapter 8

[1] 8:16 Septuagint *cattle*

Footnotes for 1 Samuel, Chapter 9

[1] 9:5 Hebrew *young man*; also verses 7, 8, 10, 27

[2] 9:8 A *shekel* was about 2/5 ounce or 11 grams

[3] 9:16 Septuagint adds *the affliction of*

[4] 9:24 Hebrew *appointed, saying, 'I have invited the people'*

[5] 9:25 Septuagint; Hebrew *and he spoke with Saul*

[6] 9:26 Septuagint; Hebrew *And they arose early and at the break of dawn*

Footnotes for 1 Samuel, Chapter 10

[1] 10:1 Septuagint; Hebrew lacks *over his people Israel? And you shall. . . . to be prince*

[2] 10:5 *Gibeath-elohim* means *the hill of God*

[3] 10:10 *Gibeah* means *the hill*

[4] 10:21 Septuagint adds *finally he brought the family of the Matrites near, man by man*

Footnotes for 1 Samuel, Chapter 12

[1] 12:3 Septuagint; Hebrew lacks *Testify against me*

[2] 12:6 Septuagint; Hebrew lacks *is witness*

[3] 12:8 Septuagint; Hebrew lacks *and the Egyptians oppressed them*

[4] 12:9 Septuagint *the army of Jabin king of Hazor*

[5] 12:11 Septuagint, Syriac; Hebrew *Bedan*

[6] 12:15 Septuagint; Hebrew *fathers*

Footnotes for 1 Samuel, Chapter 13

[1] 13:1 The number is lacking in Hebrew and Septuagint

[2] 13:1 *Two* may not be the entire number; something may have dropped out

[3] 13:15 Septuagint; Hebrew lacks *The rest of the people . . . from Gilgal*

[4] 13:20 Septuagint; Hebrew *plowshare*

[5] 13:21 Hebrew *was a pim*

[6] 13:21 A *shekel* was about 2/5 ounce or 11 grams

[7] 13:21 The meaning of the Hebrew verse is uncertain

Footnotes for 1 Samuel, Chapter 14

[1] 14:2 Or *under the pomegranate* [tree]

[2] 14:7 Septuagint *Do all that your mind inclines to*

[3] 14:14 Hebrew *a yoke*

[4] 14:16 Septuagint; Hebrew *they went here and there*

[5] 14:18 Hebrew; Septuagint *"Bring the ephod." For at that time he wore the ephod before the people*

[6] 14:25 Hebrew *land*

[7] 14:33 Septuagint; Hebrew *this day*

[8] 14:41 Vulgate (compare Septuagint); Hebrew *Saul said to the LORD, the God of Israel, "Why . . .*

Footnotes for 1 Samuel, Chapter 15

[1] 15:3 That is, set apart (devote) as an offering to the Lord (for destruction); also verses 8, 9, 15, 18, 20, 21

[2] 15:9 The meaning of the Hebrew term is uncertain

[3] 15:32 Or *haltingly* (compare Septuagint); the Hebrew is uncertain

Footnotes for 1 Samuel, Chapter 16

[1] 16:11 Or *smallest*

Footnotes for 1 Samuel, Chapter 17

[1] 17:4 Hebrew; Septuagint, Dead Sea Scroll and Josephus *four*

[2] 17:5 A *shekel* was about 2/5 ounce or 11 grams

[3] 17:12 Septuagint, Syriac; Hebrew *years among men*

[4] 17:17 An *ephah* was about 3/5 bushel or 22 liters

[5] 17:52 Septuagint; Hebrew *Gai*

Footnotes for 1 Samuel, Chapter 18

[1] 18:6 Or *triangles*, or *three-stringed instruments*

[2] 18:21 Hebrew *by two*

Footnotes for 1 Samuel, Chapter 20

[1] 20:12 Hebrew lacks *be witness*

[2] 20:15 Or *but if I die, do not cut off*

[3] 20:16 Septuagint *earth, 16let not the name of Jonathan be cut off from the house of David. And may*

[4] 20:19 Septuagint; Hebrew *the stone Ezel*

[5] 20:25 Compare Septuagint; Hebrew *stood up*

[6] 20:41 Septuagint; Hebrew *from beside the south*

[7] 20:42 This sentence is 21:1 in Hebrew

Footnotes for 1 Samuel, Chapter 21

[1] 21:1 Ch 21:2 in Hebrew

Footnotes for 1 Samuel, Chapter 22

[1] 22:2 Or *discontented*

[2] 22:3 Syriac, Vulgate; Hebrew *go out*

[3] 22:14 Septuagint, Targum; Hebrew *and has turned aside to*

Footnotes for 1 Samuel, Chapter 23

[1] 23:28 Or *Rock of Divisions*

[2] 23:29 Ch 24:1 in Hebrew

Footnotes for 1 Samuel, Chapter 24

[1] 24:1 Ch 24:2 in Hebrew

[2] 24:3 Hebrew *cover his feet*

[3] 24:10 Septuagint, Syriac, Targum; Hebrew *it* [my eye] *spared you*

Footnotes for 1 Samuel, Chapter 25

[1] 25:18 A *seah* was about 7 quarts or 7.3 liters

[2] 25:22 Septuagint *to David*

[3] 25:25 *Nabal* means *fool*

Footnotes for 1 Samuel, Chapter 30

[1] 30:2 Septuagint; Hebrew lacks *and all*

[2] 30:6 Compare 22:2

[3] 30:20 The meaning of the Hebrew clause is uncertain

Study Notes

1 SAMUEL—NOTE ON 1:1–7:17 This first major division of the book begins and ends in Samuel's hometown of Ramah (1:1; 7:17). The focus of these chapters is on the life and ministry of Samuel. First Samuel 1:1–4:1a concentrates on Samuel as a prophet of the Lord (see the concluding statement of 4:1a, "the word of Samuel came to all Israel"). The text in 4:1b–7:17 emphasizes Samuel as judge (see 7:17, "there also he judged Israel").

1 SAMUEL—NOTE ON 1:1 a certain man. This verse resembles the introduction to the birth of Samson in Judg. 13:2. The strong comparison highlights similarities between Samson and Samuel: Both men were judges over Israel, fighters of the Philistines, and lifelong Nazirites. **Ramathaim-zophim.** Possibly meaning "two heights," the name occurs only here in the OT. Elsewhere, the town is simply called Ramah. It was located about 5 miles north of Jerusalem. **Elkanah.** Meaning "God has created," he was the father of Samuel. **Zuph.** "Zuph" is both a place (9:5) and a personal name (1 Chron. 6:35), as here. **Ephrathite.** First Chronicles 6:27 identifies Elkanah as a member of the Kohathite branch of the tribe of Levi. The Levites lived among the other tribes (Josh. 21:20–22). Ephraim was the tribal area where this Levite lived. While the Hebrew text without variation reads "Ephrathite," it is quite possible that Elkanah's lineage might have originally been Ephrathite, i.e., Bethlehemite (cf. 1 Sam. 17:12) genealogically and later been Ephraimite geographically.

1 SAMUEL—NOTE ON 1:2 two wives. Although polygamy was not God's intention for mankind (Gen. 2:24), it was tolerated, but never endorsed in Israel (see Deut. 21:15–17). Elkanah probably married Peninnah because Hannah was barren. **Hannah.** Meaning "grace," she was probably Elkanah's first wife. **Peninnah.** Meaning "ruby," she was Elkanah's second wife and the first bearer of his children.

1 SAMUEL—NOTE ON 1:3 this man used to go up year by year. All Israelite men were required to attend three annual feasts at the central sanctuary (Deut. 16:1–17). Elkanah regularly attended these festivals with his wives.

The festival referred to here was probably the Feast of Tabernacles (September/October) because of the feasting mentioned in 1 Sam. 1:9. **the Lord of hosts.** This is the first OT occurrence of "hosts" being added to the divine name. "Hosts" can refer to human armies (Ex. 7:4), celestial bodies (Deut. 4:19), or heavenly creatures (Josh. 5:14). This title emphasizes the Lord as sovereign over all of the powers in heaven and on earth, especially over the armies of Israel. **Shiloh.** Located about 20 miles north of Jerusalem in Ephraim, the tabernacle and ark of the covenant resided here (Josh. 18:1; Judg. 18:31). **Eli.** Meaning "exalted is the Lord." He was the high priest at Shiloh. **Hophni and Phinehas.** Each of Eli's two priestly sons had an Egyptian name: Hophni ("tadpole") and Phinehas ("nubian").

1 SAMUEL—NOTE ON 1:4 **sacrificed.** A peace offering since the worshipers ate a portion of the offering (see Lev. 7:11–18).

1 SAMUEL—NOTE ON 1:5 **the Lord had closed her womb.** Hannah's barrenness was the result of divine providence like Sarah's (Gen. 16:2) and Rachel's (Gen. 30:2).

1 SAMUEL—NOTE ON 1:6 **her rival.** The other wife was an adversary. **used to provoke her.** Lit., "to thunder against" her; see 2:10 for the same word.

1 SAMUEL—NOTE ON 1:7 **would not eat.** Hannah fasted because of the provocation of Peninnah. She did not eat of the peace offerings.

1 SAMUEL—NOTE ON 1:8 **your heart sad.** The idiom used reflects anger, not sadness (see Deut. 15:10 for the same idiom).

1 SAMUEL—NOTE ON 1:9 **temple.** Actually, the tabernacle. The mention of sleeping quarters (3:2–3) and doors (3:15) implies that at this time the tabernacle was part of a larger, more permanent building complex.

1 SAMUEL—NOTE ON 1:11 **vow.** Hannah pledged to give the Lord her son in return for God's favor in giving her that son. A married woman's vow could be confirmed or nullified by her husband according to Num. 30:6–15. **your servant.** A humble, submissive way of referring to herself in the presence of her superior, sovereign God. **remember me.** Hannah requested special attention and care from the Lord. **all the days of his life.** A contrast to the normal Nazirite vow, which was only for a specified period of time (see Num. 6:4–8). **razor.** Though not specified as such in this chapter, the Nazirite vow is certainly presupposed. The nonshaving of the hair on one's head is one of the three requirements of the vow (Num. 6:5). This expression was used elsewhere only of the Nazirite Samson (Judg. 13:5; 16:17).

1 SAMUEL—NOTE ON 1:13 drunken. Public prayer in Israel was usually audible. However, Hannah was praying silently, leaving Eli to surmise that she was drunk.

1 SAMUEL—NOTE ON 1:16 worthless woman. Lit. "daughter of Belial." Cf. 2:12.

1 SAMUEL—NOTE ON 1:20 Samuel. The name lit. meant "name of God," but sounded like "heard by God." For Hannah the assonance was most important, because God had heard her prayer.

1 SAMUEL—NOTE ON 1:21 his vow. Elkanah supported and joined with his wife in her vow to the Lord. With the birth of Samuel he brought his votive offering to the Lord (Lev. 7:16).

1 SAMUEL—NOTE ON 1:22 weaned. As was customary in the ancient world, Samuel was probably breast fed for two to three years. Then he was left to serve the Lord at the tabernacle for the rest of his life.

1 SAMUEL—NOTE ON 1:23 his word. Probably an earlier word of the Lord not recorded in the text.

1 SAMUEL—NOTE ON 1:24 bull . . . flour . . . wine. According to Num. 15:8–10, a bull, flour, and wine were to be sacrificed in fulfillment of a vow. Hannah brought all three in larger measure than required. An ephah was about .75 bu.

1 SAMUEL—NOTE ON 1:26 As you live. Lit., "by the light of your soul," a common oath formula.

1 SAMUEL—NOTE ON 1:27–28 my petition . . . lent. These terms are from the same Hebrew root used four times in these two verses. Twice in v. 27 it has the usual meaning of "asked." Twice in v. 28 it bears the derived meaning “lent on request.” The son Hannah requested God had given, and she gives her gift back to the Giver.

1 SAMUEL—NOTE ON **2:1–10** In contrast to the prayer that came from her bitterness (1:10), Hannah prayed from joy in these verses. The prominent idea in Hannah’s prayer is that the Lord is a righteous judge. He had brought down the proud (Peninnah) and exalted the humble (Hannah). The prayer has four sections: 1) Hannah prays to the Lord for his salvation (2:1–2); 2) Hannah warned the proud of the Lord’s humbling (vv. 3–8d); 3) Hannah affirmed the Lord’s faithful care for his saints (vv. 8e–9b); 4) Hannah petitioned the Lord to judge the world and to prosper his anointed king (vv. 9c–10e). This prayer has a number of striking verbal similarities with David’s song of 2 Sam. 22:2–51: “strength/stronghold” (1 Sam. 2:1; 22:3), “rock” (2:2; 22:2–3), salvation/deliverer (2:1–2; 22:2–3), Sheol (2:6; 22:6), “thunder” (2:10; 22:14), “king” (2:10; 22:51), and “anointed” (2:10; 22:51).

1 SAMUEL—NOTE ON **2:1** **strength.** See esv footnote, “horn.” A symbol of strength, power (see Deut. 33:17).

1 SAMUEL—NOTE ON **2:2** **rock.** A metaphor for God that emphasized his strength and the security of those who trust in him (see Deut. 32:4; Ps. 18:1–2).

1 SAMUEL—NOTE ON **2:3** **proudly . . . arrogance.** The majestic and powerful God humbles all those who vaunt themselves against him. The idea of God’s humbling of the very proud is shown throughout 1 and 2 Samuel, toward Peninnah, Eli’s sons, the Philistines, Goliath, Saul, Nabal, Absalom, Shimei, Sheba, and even David.

1 SAMUEL—NOTE ON **2:4–7** Seven contrasts are found in these four verses: 1) mighty and weak; 2) full and hungry; 3) barren and fertile; 4) dead and alive; 5) sick and well; 6) poor and rich; and 7) humbled and exalted.

1 SAMUEL—NOTE ON **2:5** **has borne seven.** This is not a personal testimony since Hannah bore only six children (2:21). “Seven” here is a general reference to women whom God blesses.

1 SAMUEL—NOTE ON 2:8 **pillars of the earth.** A figure of speech that pictures the earth's stability (cf. Ps. 75:3; 82:5; 104:5).

1 SAMUEL—NOTE ON 2:10 **The Lord will judge the ends of the earth.** The Lord will impose his righteous rule upon all the nations and peoples (see Isa. 2:2–4). **his king.** Moses had already predicted the coming of a king who would exercise God's rule over all the nations of the earth (Gen. 49:8–12; Num. 24:7–9, 17–19). It was this future, victorious king whom Hannah anticipated and Saul and David prefigured. **his anointed.** Previously in the OT, both the tabernacle and its utensils along with the priests (Aaron and his sons) had been anointed with oil. This pictured their consecrated and holy status before the Lord (Ex. 30:26–30). In Samuel, first Saul (1 Sam. 10:1), and then David (16:13; 2 Sam. 2:4; 5:3) were anointed as they were inaugurated for the kingship. From this point in the OT, it is usually the king who is referred as "the anointed (of the Lord)" (1 Sam. 12:3; 24:6; 26:9, 11, 16; 2 Sam. 1:14, 16; 19:21). The kings of Israel, particularly David, foreshadowed the Lord's ultimate anointed king. The English word "Messiah" represents the Hebrew word used here meaning "anointed." Thus, this ultimate King who would rule over the nations of the earth, came to be referred to as "the Messiah," as here and 1 Sam. 2:35; cf. 2 Sam. 22:51.

1 SAMUEL—NOTE ON 2:11 **ministered to the Lord.** As a Levite, the boy Samuel performed services that assisted Eli, the high priest.

1 SAMUEL—NOTE ON 2:12 **worthless.** "Sons of Belial" was a Hebrew way of saying base or wicked men. See 2 Cor. 6:15, where it is used as a name for Satan. Eli had falsely considered Hannah a wicked woman (1 Sam. 1:16). Eli's sons were, in fact, wicked men. **They did not know the Lord.** Eli's sons had no personal experience of, nor fellowship with, the Lord. The boy Samuel came to "know the Lord" when the Lord revealed himself to him (see 3:7).

1 SAMUEL—NOTE ON 2:13 **The custom of the priests.** Not content with the specified portions of the sacrifices given to the priests (Deut. 18:3), Eli's sons would take for themselves whatever meat a three-pronged fork would collect from a boiling pot.

1 SAMUEL—NOTE ON 2:15 **before the fat was burned.** The law mandated that the fat of the sacrificial animal was to be burned on the altar to the Lord (Lev. 7:31). In contrast, Eli's sons demanded raw meat, including the fat, from the worshipers.

1 SAMUEL—NOTE ON 2:18 **Samuel.** The faithful ministry of Samuel before the Lord was in sharp contrast to the disobedience of Eli's sons. **linen ephod.** A close fitting, sleeveless outer vest extending to the hips and worn by priests, especially when officiating before the altar (Ex. 28:6–14).

1 SAMUEL—NOTE ON 2:19 **little robe.** A sleeveless garment reaching to the knees, worn under the ephod (Ex. 28:31).

1 SAMUEL—NOTE ON 2:20 **May the Lord give you children.** Eli's blessing was a reminder of Hannah's faithfulness to her vow to the Lord. By providing Hannah with additional children, the Lord continued to be gracious to her.

1 SAMUEL—NOTE ON 2:22 **lay with the women.** Eli's sons included in their vile behavior having sexual relationships with the women who served at the tabernacle (see Ex. 38:8). Such religious prostitution was common among Israel's Canaanite neighbors.

1 SAMUEL—NOTE ON 2:25 **who can intercede.** Eli's point to his sons was that if God would surely judge when one sinned against another man, how much more would he bring judgment against those who sinned against him. **it was the will of the Lord to put them to death.** Because Eli's sons had persisted in their evil ways, God had already determined to judge them. This divine, judicial hardening, the result of defiant refusal to repent in the past, was the reason Hophni and Phinehas refused to heed Eli's warnings.

1 SAMUEL—NOTE ON 2:26 **continued to grow both in stature and in favor.** In contrast to the apostate sons of Eli, Samuel was maturing both spiritually and socially (cf. Luke 2:52).

1 SAMUEL—NOTE ON 2:27 **man of God.** Usually used as a synonym for "prophet" (see 9:9–10). **house of your father . . . in Egypt.** Although Eli's genealogy was not recorded in the OT, he was a descendant of Aaron. The

Lord had revealed himself to Aaron in Egypt before the exodus (see Ex. 4:4–16). Aaron had been divinely chosen to serve the Lord as the first in a long line of priests (Ex. 28:1–4).

1 SAMUEL—NOTE ON 2:28 to be my priest. The chief duties of the priests were: 1) to place the offerings upon the altar; 2) to burn the incense in the Holy Place; and 3) to wear the linen ephod (see v. 18).

1 SAMUEL—NOTE ON 2:29 my offerings. In recognition of their service to God and his people, the priests were allocated specific parts of the offering, which were brought to the sanctuary (see Lev. 2:3, 10; 7:31–36). **honor.** By condoning the sin of Hophni and Phinehas, Eli had shown preference for his sons above the Lord. Therefore, Eli was unworthy of the Lord’s blessing.

1 SAMUEL—NOTE ON 2:30 I promised. The Lord had promised that Aaron’s descendants would always be priests (Ex. 29:9), and he had confirmed that promise by oath (Num. 25:13). Because of flagrant disobedience, the house of Eli would forfeit their priesthood. Although the Aaronic priesthood was perpetual, priests could forfeit their position by their sin.

1 SAMUEL—NOTE ON 2:31 there will not be an old man in your house. The judgment of untimely death followed the descendants of Eli. Eli’s sons died in the flower of their manhood (4:11). Later, Saul massacred the priests at Nob (22:16–19). Ultimately, Solomon removed Abiathar from the priesthood (1 Kings 2:26–27) and the priestly line of Eleazar prevailed, as God promised (cf. Num. 25:10–13).

1 SAMUEL—NOTE ON 2:34 the sign to you. The death of Eli’s two sons on the same day validated the prophecy (cf. 4:11, 17).

1 SAMUEL—NOTE ON 2:35 I will raise up for myself a faithful priest. Although some have identified this priest as Samuel and others Christ, it is better to view the prophecy as fulfilled in the accession of Zadok and his family to the priestly office in the time of Solomon (see 1 Kings 1:7–8; 2:26–35). This reestablished the office of high priest in the line of Eleazar and Phinehas (cf. Num. 25:10–13). **I will build him a sure house.** The sons of Zadok will also serve in the millennial temple (see Ezek. 44:15; 48:11).

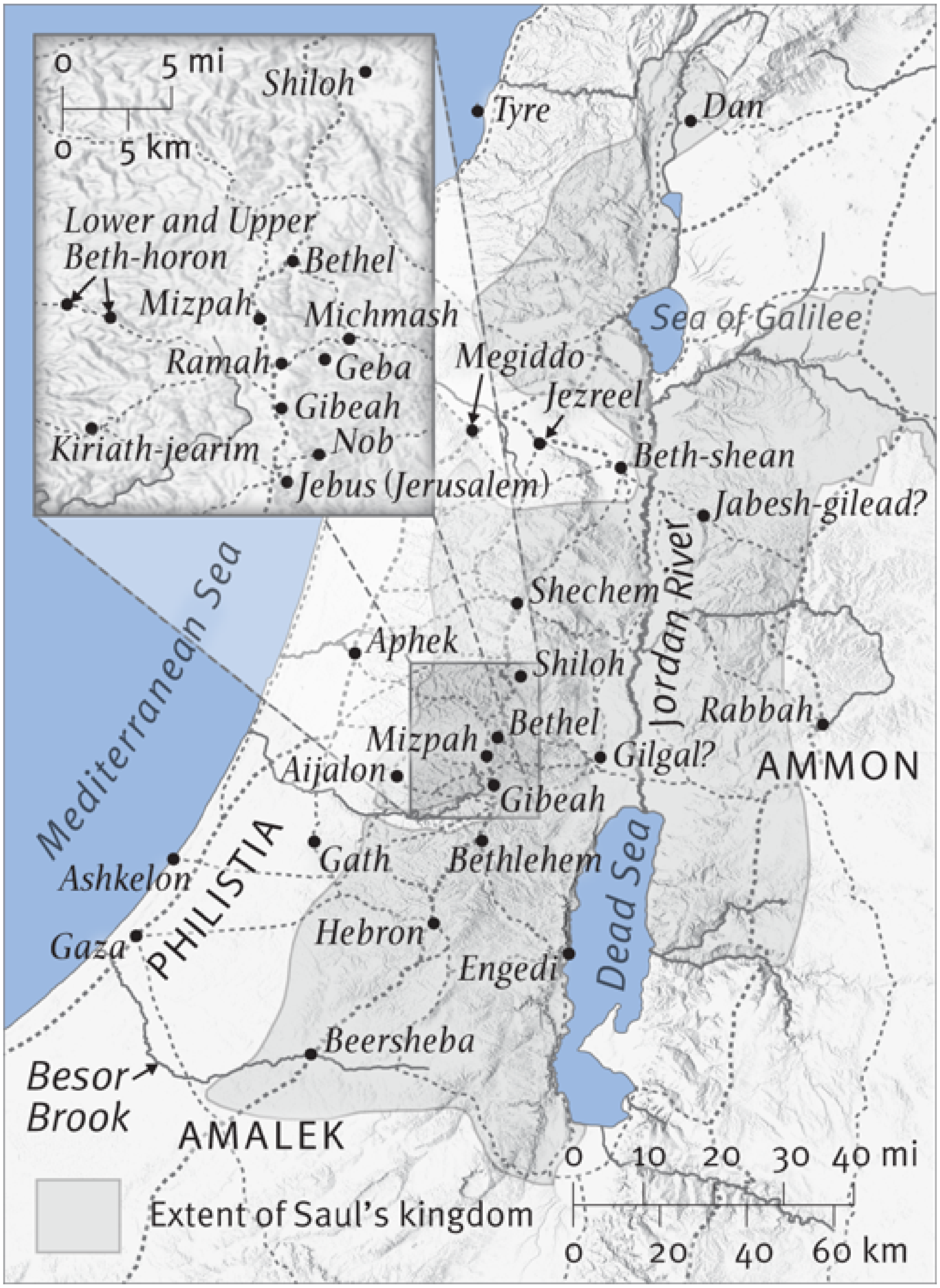
my anointed. This refers to the Messiah who will defeat God’s enemies and establish his rule in the millennium (see 1 Sam. 2:10).

1 SAMUEL—NOTE ON 2:36 a loaf of bread. The judgment corresponded to the sin. Those who had gorged themselves on the sacrifices (vv. 12–17) were reduced to begging for a morsel of food.

The Setting of 1 Samuel

c. 1050 B.C.

The book of 1 Samuel is set in Israel during the time of transition between the period of the judges and the period of the monarchy. It opens with Samuel’s birth and then describes his role as judge over Israel. When the people ask for a king, the Lord instructs Samuel to anoint Saul as Israel’s first king.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Tyre
Dan
Sea of Galilee
Megiddo
Jezreel
Beth-shean
Jabesh-gilead?
Shechem
Jordan River
Mediterranean Sea
Aphek
Shiloh
Bethel
Mizpah
Aijalon
Gilgal?
Rabbah
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Extent of Saul's kingdom

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1 SAMUEL—NOTE ON 3:1 the young man Samuel. Samuel was no longer a child (2:21–26). While Jewish historian Josephus suggested he was 12 years of age, he was probably a teenager at this time. The same Hebrew term translated here "young man" was used of David when he slew Goliath (17:33). **word of the Lord was rare.** The time of the judges was a period of extremely limited prophetic activity. The few visions that God did give were not widely known. **vision.** A divine revelation mediated through an auditory or visual encounter.

1 SAMUEL—NOTE ON **3:3** **The lamp of God had not yet gone out.** The golden lampstand, located in the Holy Place of the tabernacle, was filled with olive oil and lit at twilight (Ex. 30:8). The lamp was kept burning from evening until morning (Ex. 27:20–21). Just before dawn, while the golden lampstand was still burning, Samuel was called to his prophetic ministry. **ark of God.** See Ex. 25:10–22.

1 SAMUEL—NOTE ON **3:7** **Samuel did not yet know the Lord.** Samuel had not yet encountered the Lord in a personal way, nor had he received God's word by divine revelation (see 2:12).

1 SAMUEL—NOTE ON **3:8** **Then Eli perceived.** Eli was slow to recognize that God was calling Samuel. This indicates that Eli's spiritual perception was not what it should have been as the priest and judge of Israel (see also 1:12–16).

1 SAMUEL—NOTE ON **3:10** **hears.** "To hear with interest," or "to hear so as to obey."

1 SAMUEL—NOTE ON **3:11** **ears . . . will tingle.** A message of impending destruction, here of Eli's house (see 2 Kings 21:12; Jer. 19:3).

1 SAMUEL—NOTE ON **3:12** **all that I have spoken.** See 2:27–36. The repetition of the oracle against Eli to Samuel confirmed the word spoken by the man of God.

1 SAMUEL—NOTE ON **3:13** **his sons were blaspheming God.** Cursing God was an offense worthy of death (see Lev. 24:11–16, 23). **did not restrain them.** Eli was implicated in the sins of his sons because he did not intervene with judgment. If his sons were blaspheming God, they should have been stoned (see Lev. 24:15–16).

1 SAMUEL—NOTE ON **3:14** **not be atoned for . . . forever.** Eli's family was apparently guilty of presumptuous sin. For such defiant sin, there was no

atonement and the death penalty could be immediately applied (see Num. 15:30–31).

1 SAMUEL—NOTE ON 3:15 the doors of the house of the Lord. The doors of the tabernacle compound (see 1:9).

1 SAMUEL—NOTE ON 3:17 God do so to you and more also. This is an oath of imprecation. Eli called down God’s judgment on Samuel if he refused to tell everything he knew.

1 SAMUEL—NOTE ON 3:18 Let him do what seems good to him. Eli resigned himself to divine sovereignty, without reluctance.

1 SAMUEL—NOTE ON 3:19 the Lord was with him. The Lord’s presence was with Samuel, as it would be later with David (16:18; 18:12). The Lord’s presence validated his choice of a man for his service. **let none of his words fall to the ground.** Everything Samuel said with divine authorization came true. This fulfillment of Samuel’s word proved that he was a true prophet of God (see Deut. 18:21–22).

1 SAMUEL—NOTE ON 3:20 Dan to Beersheba. The traditional limits of the land of Israel from the north to the south. **prophet of the Lord.** Samuel’s status as a spokesman of God’s message was acknowledged by all throughout Israel.

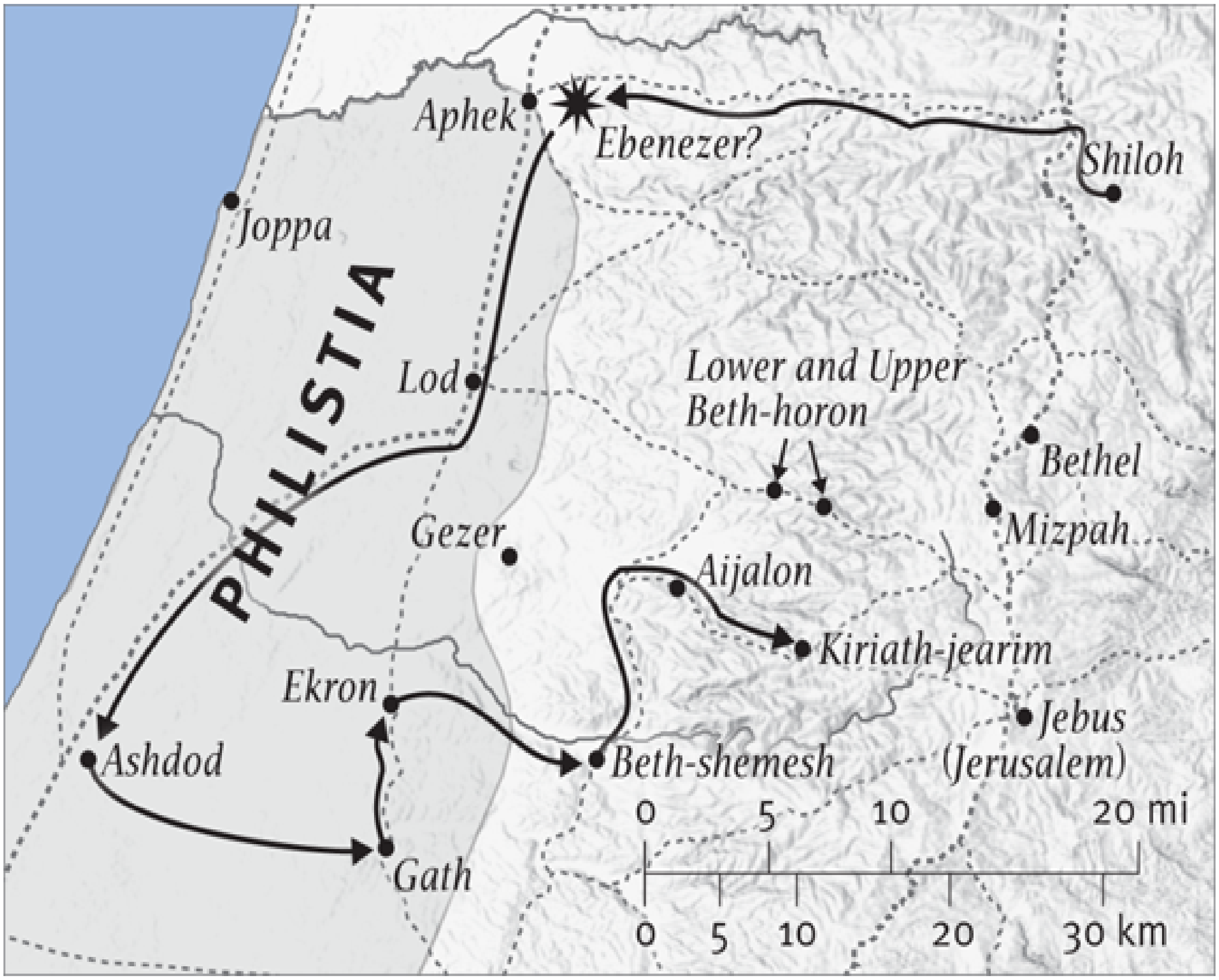
1 SAMUEL—NOTE ON 4:1 the word of Samuel came to all Israel. The text of 1:1–3:21 climaxes with the establishment of Samuel as God’s spokesman/representative. Observe that “the word of the Lord” (3:21) has become equivalent to “the word of Samuel.” **Philistines.** From the period of the judges through the end of David’s reign, the Philistines (“Sea Peoples”) were an ever-present enemy of Israel. They were non-Semitic immigrants (see Gen. 10:14; 1 Chron. 1:12; Jer. 47:4–5; Amos 9:7) who settled along the coastal regions of southern Canaan, organizing their power in five chief cities: Ashdod, Ashkelon, Ekron, Gath, and Gaza (1 Sam. 6:17; Judg. 3:13). The introduction of the Philistines into the narrative provides a link between the judgeship of Samuel and the judgeship that Samson was not able to complete (Judg. 13–16). **Ebenezer.** The location of this site has not been specifically identified. Opposite Aphek in Israelite territory, it is possibly modern Izbet Sarteh on the road to Shiloh. When translated it means “stone of help,” and its mention here (and 1 Sam. 5:1) and again in 7:12 of another location mark this section as a literary unit. **Aphek.** This site is located near the source of the Yarkon River, at the southern end of the coastal plain of Sharon, approximately 5 miles east of the Mediterranean. This city marked the northeastern edge of Philistine territory.

1 SAMUEL—NOTE ON 4:3 **Why has the Lord defeated us . . . ?** The question of the elders reflected their knowledge that the Lord both fought their battles (2:10; 17:47) and allowed their defeat. To be defeated clearly meant that God was not “among” them (Num. 14:42; Deut. 1:42). Instead of inquiring of the Lord for direction, they proceeded to take the matter into their own hands. **Let us bring the ark.** The ark symbolized the presence and power of the Lord. Yet, Israel treated it like a good-luck charm, which would ensure them victory over the Philistines. Knowing that victory or defeat depended upon the Lord’s presence, they confused the symbol of his presence with his actual presence. In this way, their understanding of God resembled that of the Philistines (1 Sam. 4:8).

1 SAMUEL—NOTE ON 4:4 **enthroned on the cherubim.** A repeated phrase used to describe the Lord (see 2 Sam. 6:2; 2 Kings 19:15; 1 Chron. 13:6; Ps. 80:1; 99:1; Isa. 37:16). It spoke of his sovereign majesty. **Hophni and Phinehas.** These were the two wicked sons of Eli (1 Sam. 2:12–17, 27–36), of whom it was said that they “did not know the Lord” (2:12). The fact that they were mentioned together recalls the prophecy that they would die together (2:34).

The Ark’s Travels in 1 Samuel 3–7

After suffering losses in battle against the Philistines at Ebenezer, the Israelite forces called for the ark of the covenant to be brought to the battle from Shiloh. But the Israelites were defeated again, and the Philistines captured the ark. The ark’s presence in each Philistine city caused the people to suffer terrible tumors, so it was sent away to another city. Eventually the ark was returned to Israel at Beth-shemesh, and then it was brought to Kiriath-jearim, where it remained for some 20 years.


Aphek
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1 SAMUEL—NOTE ON 4:6 **Hebrews.** In Gen. 14:13, the name "Hebrew" was applied to Abram. Consequently, the name came to refer to the physical descendants of Abraham. It was used to distinguish them as a class of people distinct from the foreigners around them. It means that Abram was a descendant of Eber in the line of Shem (cf. 10:25; 11:14–16).

1 SAMUEL—NOTE ON 4:7 **A god has come into the camp.** The idol, to the Philistine, was thought to be the actual dwelling place of his deity. Hence, when Israel brought the ark into the camp, the Philistines concluded that God was present, an exclamation that reflected a knowledge of God's power.

1 SAMUEL—NOTE ON 4:8 **the gods who struck the Egyptians.** Evidently, the news of God's victory over the Egyptians was common knowledge to the Philistines.

1 SAMUEL—NOTE ON 4:9 slaves . . . as they have been to you. Israel's failure to uproot all the inhabitants of Canaan (see Judg. 1:28) caused them to fall under the judgment of God. As a consequence of this judgment, Israel was enslaved to Philistine oppression (see Judg. 10; 13–16). The Philistines feared that they would become servants of the Hebrews.

1 SAMUEL—NOTE ON 4:11 the ark of God was captured. In spite of their hopes to manipulate God into giving them the victory, Israel was defeated and the ark fell into the hands of the Philistines. The view of having the ark of God being equivalent to having control of God, possessed both by Israel and then the Philistines, is to be contrasted with the power and providence of God in the remaining narrative. **Hophni and Phinehas, died.** In fulfillment of 2:34 and 3:12, Eli's sons died together.

1 SAMUEL—NOTE ON 4:12 his clothes torn and with dirt on his head. The actions of the man of Benjamin were considered to be universal signs of both mourning for the dead and of national calamity (cf. 2 Sam. 15:32).

1 SAMUEL—NOTE ON 4:13 his heart trembled for the ark of God. Eli's concern for the ark stands in stark contrast to his earlier actions of honoring his two sons over honoring the Lord (2:29–30; cf. 4:17–18).

1 SAMUEL—NOTE ON 4:18 Eli . . . died. As was the case with Hophni and Phinehas, Eli died. Thus, in fulfillment of the word of the Lord, all of the priestly line through Eli had been wiped out (2:29–34). *See note on 2:31*. **He had judged Israel forty years.** Over that time Eli fulfilled the office of both priest and judge in Israel.

1 SAMUEL—NOTE ON 4:21 Ichabod . . . The glory has departed. Due primarily to the loss of the ark, the symbol of God's presence, Phinehas' wife names her child Ichabod, meaning either "Where is the glory?" or "no glory." To the Hebrew, "glory" was often used to refer to God's presence; hence, the text means "Where is God?" The word "departed" carries the idea of having gone into exile. Thus, to the people of Israel, the capturing of the ark was a symbol that God had gone into exile. Although this was the mindset of Israel, the text narrative will reveal that God was present, even when he disciplined his people. *See note on Ezek. 10:18–19*.

1 SAMUEL—NOTE ON 5:1 **Ashdod.** One of the five chief Philistine cities, inland from the coast (3 miles) and approximately 33 miles west of Jerusalem.

1 SAMUEL—NOTE ON 5:2 **Dagon.** Ancient literature identifies this deity as a fish god, whose image had the lower body of a fish and the upper body of a man. Dagon seems to have been the leader of the Philistine pantheon (Judg. 16:23) and is noted to be the father of Baal. The placing of the ark of God in the temple of Dagon was supposed to be a sign of Dagon's power and Yahweh's inferiority, a visual representation that the god of the Philistines was victorious over the God of the Hebrews. In addition, the textual connection of Dagon reinforces the affinity between the events written here and those in the life of Samson (cf. Judg. 13–16).

1 SAMUEL—NOTE ON 5:3 **fallen face downward.** Ironically, God himself overturned the supposed supremacy of Dagon by having Dagon fallen over, as if paying homage to the Lord.

1 SAMUEL—NOTE ON 5:4 **head . . . hands were lying cut off.** The first display of God's authority over Dagon was not perceived. God's second display of authority, the cutting off of Dagon's head and hands, was a common sign that the enemy was dead (Judg. 7:25; 8:6; 1 Sam. 17:54; 31:9; 2 Sam. 4:12), and was to be understood as God's divine judgment on the false idol.

1 SAMUEL—NOTE ON 5:5 **tread on the threshold.** Because the head and hands of Dagon fell on the threshold, superstition developed that it was cursed; therefore, the Philistines would not tread on it. **to this day.** This phrase supports the claim that the writer was living at a time removed from the actual event itself (see Introduction: Author and Date). This phrase and phrases equivalent to it are found throughout 1 and 2 Samuel (6:18; 26:6; 30:25; 2 Sam. 4:3; 6:8; 18:18).

1 SAMUEL—NOTE ON 5:6 **The hand of the Lord was heavy.** In contrast to the hands of Dagon being cut off, symbolizing his helplessness against the power of Yahweh, the Lord was pictured to be actively involved in judging the Philistines. The imagery of God's hand is found throughout the ark narrative (4:8; 5:6–11; 6:3–9). **tumors.** It has been suggested that this word refers to the sores or boils caused by an epidemic of the bubonic plague

carried by rats (6:4–5). The spread of the disease and its deadly effect (5:6–12; 6:11, 17) make this a likely view.

1 SAMUEL—NOTE ON **5:8** **lords of the Philistines.** Refers to those men who ruled the chief Philistine cities as kings (*see note on 4:1*). **Gath.** Another main Philistine city, located about 12 miles east of Ashdod (cf. 5:1).

1 SAMUEL—NOTE ON **5:10** **Ekron.** With judgment on Gath, the Philistines sent the ark away to the next main city to see if God was behind their calamity. Located about 6 miles north of Gath, it was the closest major Philistine city to Israel's border. **the ark . . . to kill us.** The cry of the Ekronites was an admission that the Philistines had gotten the message that God was the source of their troubles. It is curious that the Philistines knew of God's power to smite the Egyptians (4:8), yet they proudly believed themselves stronger than Egypt. The severity of the plagues grew increasingly worse in 5:6–12, corresponding with the failure of the Philistines to humble themselves before God. Their actions were very similar to those of the Egyptians (Ex. 5–14).

1 SAMUEL—NOTE ON **6:2** **the priests and the diviners.** These men of the Philistines, specifically identified in Scripture as having notable fame (Isa. 2:6), were summoned to figure out how to appease God so that he would stop the plague. **send it to its place.** The Philistines understood that they had offended God. Their diviners decided to rightfully appease his wrath by sending the ark back to Israel.

1 SAMUEL—NOTE ON **6:3** **guilt offering.** The purpose behind this offering was to both acknowledge and compensate for their trespass of dishonoring the God of Israel. These pagans recognized their sin and the need for manifest repentance, which they did according to their religious tradition by means of votive trespass or guilt offerings.

1 SAMUEL—NOTE ON **6:4** **Five golden tumors and five golden mice.** It was their custom to make models of their sores (and the mice that brought the plague), in hopes that the deity would recognize that they knew why he was angry and remove the evil that had fallen upon them. The context of v. 17 suggests that the items were in the writer's presence at the time the account

was recorded. The number five represents each of the Philistine cities and lords affected by God’s judgment.

1 SAMUEL—NOTE ON 6:5 **give glory to the God of Israel . . . he will lighten his hand.** While sympathetic magic was the Philistine custom, this statement expressly affirms the intention behind the offerings: They were to halt the dishonor, confess their sin, and give glory to the God of Israel by acknowledging who it was that they had offended and who was the supreme Deity.

1 SAMUEL—NOTE ON 6:6 **Why should you harden your hearts . . . ?** The diviners correlate the Philistines’ actions of not recognizing God with those of Pharaoh and the Egyptians. This is the same word “harden” that was used in Ex. 7:14; 8:15, 32. It is an interesting correlation, because the dominant purpose in Ex. 5–14 is that the Egyptians might “know that I am the Lord” (Ex. 7:5).

1 SAMUEL—NOTE ON 6:7 **on which . . . never come a yoke.** To know without a doubt that the God of Israel was behind all of their troubles, the diviners devised a plan that would reveal whether God was the One responsible. Using cows that had “never been yoked” meant using animals that were untrained to pull a cart and probably would not go anywhere. **take their calves . . . away from them.** The second element in their plan was to use nursing cows taken away from their calves. For the cows unnaturally to head off in the opposite direction from their calves would be a clear sign that the cause of their judgment was supernatural.

1 SAMUEL—NOTE ON 6:9 **Beth-shemesh.** Named “house of the sun” and located in the Sorek Valley, this was a Levitical city about 15 miles west of Jerusalem. Originally designated for the descendants of Aaron (Josh. 21:16), it was chosen to be the destination of the cows pulling the cart.

1 SAMUEL—NOTE ON 6:12 **lowing as they went.** With the moaning from instinctive unwillingness to leave their calves behind, the cows went straight to Beth-shemesh, not turning to the right or left, leaving the inescapable conclusion that God had judged them.

1 SAMUEL—NOTE ON 6:13 **reaping their wheat harvest.** Sometime in June. These harvests were accomplished with the whole city participating.

1 SAMUEL—NOTE ON 6:14 **Joshua of Beth-shemesh.** The cows stopped in the field of Joshua, where there was a large stone, which was verifiable to the writer at the time the account was written. **burnt offering.** Because the cows and cart were used for sacred purposes, they could not be used for normal everyday purposes. Therefore, the men of Beth-shemesh sacrificed the cows, using the cart for the fire.

1 SAMUEL—NOTE ON 6:15 **Levites.** The men of Beth-shemesh, being Levites, were qualified to move the ark. **set them upon the great stone.** The stone mentioned was used as a pedestal for both the items of gold and the ark. At the time the account was written, it stood as a witness that God had returned to the land.

1 SAMUEL—NOTE ON 6:16 **five lords of the Philistines.** The lords of the Philistines, upon seeing that the ark arrived safely, returned to Ekron.

1 SAMUEL—NOTE ON 6:19 **looked upon the ark.** This action on the part of the men of Beth-shemesh constituted the sin of presumption. This is first addressed in Num. 4:20 and is mentioned again in 2 Sam. 6:6–7. **seventy men.** The Hebrew says “of the people seventy men, fifty thousand men” (see esv footnote). Some debate whether this figure is too large. However, retaining the larger number is more consistent with the context of “a great blow,” and the reference to 30,000 in 4:10 (cf. 11:8). However, a scribal error could have occurred, in which case the number would omit the 50,000 and likely be “seventy,” as in Josephus (and the esv).

1 SAMUEL—NOTE ON 6:20 **Who is able to stand before . . . God?** This question climaxes the narrative of the ark. No one is able to stand against God’s judgment. This applied to the people outside the covenant as well as those under the covenant. Presumption before God is unacceptable. **to whom shall he go.** The expression was used to denote the desire to take the ark away from them.

1 SAMUEL—NOTE ON 6:21 **Kiriath-jearim.** A city located approximately 10 miles northeast of Beth-shemesh. It would remain the resting place of the ark

until David brought it to Jerusalem (2 Sam. 6:1–19). This location had long been associated with Baal worship (cf. Josh. 15:9, 60; 18:14).

1 SAMUEL—NOTE ON 7:2 twenty years. Coupled with v. 3, the 20 years designated the period Israel neglected God and chased after foreign gods. After those 20 years, Israel returned to the Lord.

1 SAMUEL—NOTE ON 7:3 direct your heart to the Lord . . . and he will deliver you. This statement recalls the cycle in the book of Judges: apostasy, oppression, repentance, and deliverance. It previews the contents of this chapter.

1 SAMUEL—NOTE ON 7:4 the Baals and the Ashtaroth. Most dominant of the Canaanite pantheon, these deities were the fertility gods that plagued Israel. “Baal” and “Ashtaroth” are plurals of majesty, which signify their supreme authority over other Canaanite deities. Ashtaroth represented the female goddess, while Baal represented the male sky god who fertilized the land.

1 SAMUEL—NOTE ON 7:5 Mizpah. This city was located 8 miles northeast of Kiriath-jearim in Benjamin. It became one of the cities of Samuel’s circuit (v. 16). **I will pray.** Samuel was a man of prayer (vv. 8–9; 8:6; 12:19, 23; 15:11).

1 SAMUEL—NOTE ON 7:6 drew water and poured it out before the Lord. The pouring out of water before the Lord was a sign of repentance. This act is repeated in 2 Sam. 23:16. **We have sinned against the Lord.** The symbol of Samuel pouring out the water and the acknowledgment of the people reveal a situation where true repentance had taken place. The condition of the heart superseded the importance or righteousness of the ritual. **Samuel judged.** At this point Samuel is introduced as the judge of Israel. His judgeship encompassed both domestic leadership and the conduct of war. The word links the text back to the last comment about Eli who judged 40 years (1 Sam. 4:18). Samuel is shown to be the one taking over Eli’s judgeship. He served as the last judge before the first king (cf. 8:5).

1 SAMUEL—NOTE ON 7:7 Israel . . . afraid of the Philistines. When Israel heard that the Philistines had come up against them for war, they were afraid.

1 SAMUEL—NOTE ON 7:10 the Lord thundered . . . against the Philistines. In a literal manner, the Lord did to his enemies what was said by Hannah in her prayer (2:10).

1 SAMUEL—NOTE ON 7:11 Beth-car. The location is unknown.

1 SAMUEL—NOTE ON 7:12 Ebenezer. A different location from the one mentioned in 4:1 and 5:1. The name functions as the literary knot for the two ends of this unit (*see note on 4:1*). **Till now the Lord has helped us.** This expression means that the Lord was the One responsible for getting Israel to this point. He was Israel's Sovereign One in times of both faithfulness and rebellion. He fought the battles and provided the blessings.

1 SAMUEL—NOTE ON 7:13 did not again enter the territory of Israel. The Lord gave Israel the victory over the Philistines, discontinuing their threat for the immediate future during Samuel's judgeship. **all the days of Samuel.** As the section opened in 4:1 with Samuel pictured as God's agent, so here the section closed with the Lord working powerfully through all the days of Samuel.

1 SAMUEL—NOTE ON 7:14 Ekron to Gath. These two cities, mentioned earlier as chief Philistine cities (5:8–10), became the eastern border of the Philistines. The territory to the east of these cities was freed from Philistine control and returned to Israel. **Amorites.** Whereas the Philistines resided in the coastal plains, the Amorites resided in the hills west of Israel between the Jordan Valley and the coastal plain. As with the Philistines, Israel was at peace with the Amorites.

1 SAMUEL—NOTE ON 7:16 on a circuit. The circuit was an annual trip made by Samuel; he would travel to Bethel, Gilgal, Mizpah, and return once again to Ramah, which allowed him to manage the affairs of the people.

1 SAMUEL—NOTE ON 7:17 Ramah. The first major division of the book (1:1–7:17) ends with Samuel returning to Ramah to judge the people.

1 SAMUEL—NOTE ON 8:1–15:35 This division of the book concentrates on the interaction between Israel, Samuel, and Saul. These chapters begin with the elders of Israel coming to Samuel at Ramah (8:4) and conclude with

Samuel’s leaving Saul and returning to Ramah (15:34). Chapters 8:1–12:25 describe the establishment of the kingship over the nation of Israel and the advent of Saul as the first king. These chapters are linked by reference to Samuel’s being old (8:1; 12:2) and listening to “the voice of the people” (8:7, 9, 19, 22; 12:1, 14–15). Chapters 13:1–15:35 recount the failures of Saul as king over Israel. The events of these chapters are bracketed by two interactions between Saul and Samuel that both take place in Gilgal (13:4, 7–8, 12, 15; 15:12, 21, 33).

1 SAMUEL—NOTE ON 8:1 **Samuel became old.** Samuel was about 60 years of age (1043 B.C.). He appointed his two sons to serve as judges in Beersheba, a city about 57 miles south of Ramah.

1 SAMUEL—NOTE ON 8:2 **Joel.** The name means “the Lord is God.” **Abijah.** The name means “my Father is the Lord.”

1 SAMUEL—NOTE ON 8:3 **his sons did not walk in his ways.** The perverted desire for riches led Samuel’s sons to take bribes and thereby pervert justice. These actions were strictly forbidden for judges in Deut. 16:19. The sins of Samuel’s sons became the pretext for Israel’s demand for a king (1 Sam. 8:4–5).

1 SAMUEL—NOTE ON 8:5 **Now appoint for us a king. . . like all the nations.** When Israel entered the land, they encountered Canaanite city-states that were led by kings (see Josh. 12:7–24). Additionally, during the period of the judges, Israel was enslaved by nations that were led by kings (Judg. 3:8, 12; 4:2; 8:5; 11:12). However, at the time of the judges there was no king in Israel (Judg. 17:6; 18:1; 19:1; 21:25). As Israel lived in the land surrounded by nations that had kings, the desire arose for a king in Israel also. According to Deut. 17:14, God knew this would be their desire and he would allow it to occur. However, 1 Sam. 8:20 revealed a motive that was definitely counter to the Lord’s will. *See note on 8:20*.

1 SAMUEL—NOTE ON 8:7 **Obey the voice of the people.** The Lord had predicted that there would be kings over Israel (Gen. 35:11; 36:31; 49:10; Num. 24:7–9, 17; Deut. 17:14; 28:36). Here, the Lord told Samuel to obey the request of the people and give them a king. **they have not rejected you,**

but . . . me. The nature of this rejection of the Lord by Israel is explained in 1 Sam. 8:19–20.

1 SAMUEL—NOTE ON **8:9** **you shall solemnly warn them.** Samuel obeyed the Lord by describing the behavior of a human king in vv. 10–18. A king would: 1) draft young men and women for his service (vv. 11–13); 2) tax the people's crops and flocks (vv. 14–15, 17a); 3) appropriate the best of their animals and servants (v. 16); and 4) place limitations on their personal freedom (v. 17b).

1 SAMUEL—NOTE ON **8:10** **who were asking for a king.** Just as Hannah asked for a son (1:20), Israel asked for a king. *See note on 9:2*.

1 SAMUEL—NOTE ON **8:18** **you will cry out because of your king, whom you have chosen.** Samuel warned the people that they would live to regret their decision for a king and would later cry out for freedom from his rule (1 Kings 12:4). **the Lord will not answer you.** In contrast to the Lord's response to Israel during the period of the judges (Judg. 2:18), the Lord would not be moved to pity and therefore would refuse to deliver the people out of the hand of their king who oppressed them.

1 SAMUEL—NOTE ON **8:19** **there shall be a king over us.** In spite of Samuel's warnings, the people demanded a king.

1 SAMUEL—NOTE ON **8:20** **fight our battles.** Up until this point, the Lord himself had fought the battles for Israel and given continual victory (Josh. 10:14; 1 Sam. 7:10). Israel no longer wanted the Lord to be their warrior; replacing him with a human king was their desire. It was in this way that Israel rejected the Lord (see 8:7). The problem was not in having a king; but, rather the reason the people wanted a king, i.e., to be like other nations. They also foolishly assumed there would be some greater power in a king leading them in battle.

1 SAMUEL—NOTE ON **9:1** **a man of wealth.** The description is confirmed by the reference to donkeys and servants in v. 3 (cf. Boaz in Ruth 2:1).

1 SAMUEL—NOTE ON **9:2** **Saul.** Son of Kish, a Benjamite, he was Israel's first king. The Hebrew root for "Saul" means "asked (of God)." In 8:10, the

people were “asking for a king.” Although God appointed Saul, he was really the people’s choice, given by the Lord in answer to their request. The Lord’s choice would be from the tribe of Judah (cf. Gen. 49:10). **a handsome young man.** Emphasis was placed on the external appearance of leaders (cf. David in 1 Sam. 16:18).

1 SAMUEL—NOTE ON 9:3 the donkeys . . . were lost. “Lost donkeys” meant “lost wealth.” Kish had servants who could have gone looking, but Saul was chosen to oversee this important task.

1 SAMUEL—NOTE ON 9:4 Shalishah . . . Shaalim. The locations are geographically unknown.

1 SAMUEL—NOTE ON 9:6 a man of God. A description of the prophet and judge, Samuel. “Man of God” referred to a prophet (see 2:27). *See note on Deut. 33:1*.

1 SAMUEL—NOTE ON 9:7 no present to bring. A gift expressed gratitude and thankfulness for the service of the “man of God.” Gifts were offered to prophets in 1 Kings 14:3; 2 Kings 4:42; 5:15–16; 8:8–9.

1 SAMUEL—NOTE ON 9:8 a quarter of a shekel. About one-tenth of an ounce.

1 SAMUEL—NOTE ON 9:9 today’s “prophet” was formerly called a seer. Due to the God-given ability to know or “see” the future, the “seer” was so named in close relationship with what he did. The person called a prophet, by the time this book was written, had been termed a seer in the earlier time of Saul.

1 SAMUEL—NOTE ON 9:12 high place. This is essentially Canaanite in background (cf. Deut. 12:2–5). Before the temple was built, the high place was used for worship and sacrifice because it provided the best vantage point for the participation of the people in worship and allowed them to visually see the sacrifice being made for them.

1 SAMUEL—NOTE ON 9:13 he must bless the sacrifice. The sacrifice was offered to the Lord as an act of worship by the “man of God.”

1 SAMUEL—NOTE ON 9:16 anoint him. This represents a setting apart for service to the Lord, which occurs in 10:1. *See note on 2:10*. **prince.** Lit., "one given prominence, one placed in front." The title referred to "one designated to rule" (cf. 1 Kings 1:35; 2 Chron. 11:22). **their cry has come to me.** The people had been crying out for deliverance from the Philistines, their longstanding rivals, just as they did for liberation from Egypt (cf. Ex. 2:25; 3:9).

1 SAMUEL—NOTE ON 9:17 He it is who shall restrain my people. God identified Saul to Samuel, assuring there was no mistaking whom God was choosing to be king.

1 SAMUEL—NOTE ON 9:18 Tell me where is the house of the seer? A reference to Samuel's house.

1 SAMUEL—NOTE ON 9:20 all that is desirable in Israel. Saul was to become the focus of Israel's hope for military victories over her enemies (cf. 8:19–20).

1 SAMUEL—NOTE ON 9:21 a Benjamite . . . the least of the tribes. Saul's humility and timidity was expressed by his proper assessment of his tribe and a humble estimation of his family.

1 SAMUEL—NOTE ON 9:22 the hall. The place where those who were invited ate with Samuel after the offering of the sacrifice on the high place (cf. vv. 12–13).

1 SAMUEL—NOTE ON 9:24 the leg . . . kept is set before you. Samuel was following Lev. 7:28–36. Samuel received the leg, the portion of the sacrifice reserved for the priest. Samuel's giving of this choice piece of meat to Saul was a distinct honor and reflected Saul's new status as the designated king.

1 SAMUEL—NOTE ON 9:25 on the roof. The roof of Samuel's house provided a place for Saul and his servant to sleep for the night.

1 SAMUEL—NOTE ON 9:27 the word of God. Special revelation from God, given to Samuel and intended for Saul. *See note on 3:1*.

1 SAMUEL—NOTE ON **10:1** **the Lord anointed you to be prince.** The Lord chose Saul to be the leader of Israel and communicated his choice through the private anointing by Samuel, signifying a setting aside for God's service (see 2:10). **his heritage.** The inheritance was God's nation, Israel, in the sense that she uniquely belonged to him (Deut. 4:20; 9:26).

1 SAMUEL—NOTE ON **10:2** **Zelzah.** Only mentioned here. Probably near Ramah, located between Bethel and Bethlehem, where Rachel died (Gen. 35:19; 48:7).

1 SAMUEL—NOTE ON **10:3** **Tabor.** This is not the far-distant Mount Tabor, but a location unknown, probably near Bethel.

1 SAMUEL—NOTE ON **10:5** **garrison of the Philistines.** Most likely the garrison in Geba in Benjamin, about 5 miles north of Jerusalem. **prophesying.** The prophet, as God's messenger, declared the word of the Lord (2 Sam. 7:5; 12:1), sometimes accompanied by music (1 Chron. 25:1). Here, "prophesying" connotes praising God and instructing the people with musical accompaniment.

1 SAMUEL—NOTE ON **10:6** **the Spirit of the Lord will rush upon you.** The Holy Spirit would enable Saul to declare the word of the Lord with the prophets. **turned into another man.** With this empowerment by the Holy Spirit, Saul would emerge another man (cf. v. 9), equipped in the manner of Gideon and Jepthah for deeds of valor (cf. v. 9; Judg. 6:34; 11:29).

1 SAMUEL—NOTE ON **10:7** **signs.** The three signs of vv. 2–6: 1) the report of the found donkeys; 2) the encounter of the three men going to Bethel; and 3) the encounter with the prophets.

1 SAMUEL—NOTE ON **10:8** **Gilgal.** The town where Saul eventually would be declared king by Samuel (11:14–15), offer sacrifice before the Lord without the prophet Samuel (13:12), and where Samuel slew king Agag (15:33). Gilgal was to the east of Jericho, but west of the Jordan River. **burnt offerings and . . . peace offerings.** *See notes on Lev. 1:3–17 and 3:1–17*. **Seven days.** The appointed time Saul was to wait for Samuel to come and tell him what to do (see 1 Sam. 13:8).

1 SAMUEL—NOTE ON 10:9 God gave him another heart. Lit., “God changed him for another heart,” i.e., God prepared Saul for the kingship by having the Holy Spirit come upon him (cf. v. 6).

1 SAMUEL—NOTE ON 10:12 who is their father? A question asked to find out the identity of the leader of the prophetic band that now included Saul. **a proverb.** A saying of common occurrence.

1 SAMUEL—NOTE ON 10:16 the matter of the kingdom. The information Samuel gave Saul about becoming king he did not tell his uncle. This might reflect Saul’s humility (cf. v. 22).

1 SAMUEL—NOTE ON 10:17 Samuel called the people. The Lord’s choice of Saul was made public at Mizpah, the place of the spiritual revival before Israel’s victory over the Philistines (7:5–8).

1 SAMUEL—NOTE ON 10:18–19 the Lord, the God of Israel . . . delivered you. Despite the past faithfulness of God to his people, they still desired a human king to deliver them from the hands of their enemies.

1 SAMUEL—NOTE ON 10:20–21 taken. Probably Saul was selected by the casting of lots (cf. Lev. 16:8–10; Josh. 7:15–18). *See note on Prov. 16:33*.

1 SAMUEL—NOTE ON 10:22 hidden himself among the baggage. Overwhelmed, Saul had hidden himself in the military supplies.

1 SAMUEL—NOTE ON 10:23 taller . . . from his shoulders upward. Saul’s physical stature was impressive; being head and shoulders above the rest gave Saul a kingly presence.

1 SAMUEL—NOTE ON 10:25 rights and duties of the kingship. Samuel reminded the people of the regulations governing the conduct of kings according to Deut. 17:14–20.

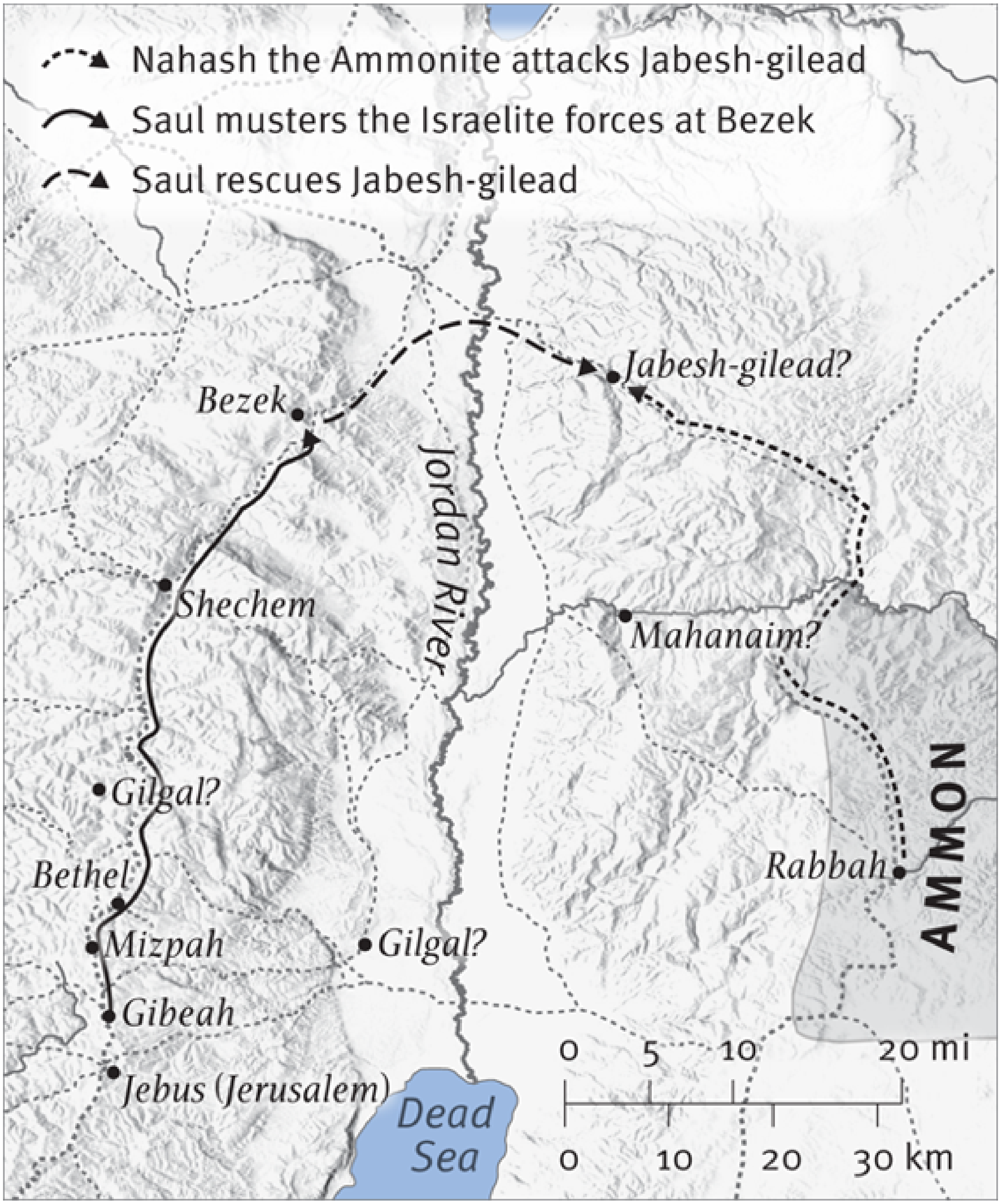
1 SAMUEL—NOTE ON 10:26 whose hearts God had touched. Valiant men who were eager to affirm God’s choice of Saul and, in response to a divine impulse, joined him.

1 SAMUEL—NOTE ON 10:27 worthless fellows. Lit., “sons of Belial” (*see note on 2:12*). Those who did not recognize Saul with the respect befitting a king.

Saul Rescues Jabesh-gilead

c. 1050 B.C.

Soon after Saul was anointed king of Israel, the people of Jabesh-gilead were attacked by the Ammonites. When Saul heard the news at Gibeah, he quickly mustered the Israelite forces at Bezek and defeated the Ammonites in battle. Samuel then called upon the people to confirm Saul’s kingship at Gilgal.


Nahash the Ammonite attacks Jabesh-gilead
Saul musters the Israelite forces at Bezek
Saul rescues Jabesh-gilead
Jabesh-gilead?
Bezek
Jordan River
Shechem
Mahanaim?
AMMON
Gilgal?
Bethel
Rabbah
Mizpah
Gilgal?
Gibeah
Jebus (Jerusalem)
Dead Sea
0 5 10 20 mi
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1 SAMUEL—NOTE ON 11:1 **Nahash the Ammonite.** Nahash, meaning "snake," was king of the Ammonites, the descendants of Lot (cf. Gen. 19:36–38) who lived east of the Jordan. **Jabesh-gilead.** A town east of the Jordan River, about 22 miles south of the Sea of Galilee, in the tribal territory of Manasseh (cf. Judg. 21:8–14).

1 SAMUEL—NOTE ON 11:2 **gouge out all your right eyes.** This barbarous mutilation was a common punishment of usurpers in the ancient Near East that would disable the warriors’ depth-perception and peripheral vision, rendering them useless in battle.

1 SAMUEL—NOTE ON 11:3 **seven days.** The elders at Jabesh were hoping for deliverance from the Israelites west of the Jordan.

1 SAMUEL—NOTE ON 11:4 **Gibeah of Saul.** Saul’s home and the first capital city of the monarchy, about 3 miles north of Jerusalem (cf. 10:26).

1 SAMUEL—NOTE ON 11:5 **from the field.** Saul continued to work as a farmer while waiting for the time to answer Israel’s expectations of him as the king.

1 SAMUEL—NOTE ON 11:6 **the Spirit of God rushed upon Saul.** To fill him with divine indignation and to empower him to deliver the citizens of Jabesh-gilead (cf. 10:6).

1 SAMUEL—NOTE ON 11:7 **cut them in pieces.** Saul divided the oxen in sections to be taken throughout Israel to rouse the people for battle (see a similar action in Judg. 19:29; 20:6).

1 SAMUEL—NOTE ON 11:8 **Bezek.** A city 13 miles north of Shechem and 17 miles west of Jabesh-gilead. **people of Israel . . . men of Judah.** This distinction made between Israel and Judah before the kingdom was divided indicates the book was written after 931 B.C. when the kingdom had been divided. See Introduction: Author and Date.

1 SAMUEL—NOTE ON 11:11 **three companies.** A military strategy of dividing up forces, it lessened the possibility of losing everyone to a sneak attack while giving greater military options. **in the morning watch.** The last of the three watches (2:00–6:00 A.M.), this surprise attack was before dawn, before the Ammonites were prepared for battle.

1 SAMUEL—NOTE ON 11:13 **the Lord has worked salvation in Israel.** Saul recognized the deliverance of the Lord and refused to kill those who had rebelled against his kingship (10:27).

1 SAMUEL—NOTE ON 11:14 **Gilgal.** *See note on 10:8*. **renew the kingdom.** The reaffirmation of Saul's kingship by public acclamation.

1 SAMUEL—NOTE ON 11:15 **they made Saul king before the Lord.** All the people came to crown Saul king that day. The process of entering the kingship was the same for both Saul and David: 1) commissioned by the Lord (9:1–10:16; 16:1–13); 2) confirmed by military victory (10:17–11:11; 16:14–2 Sam. 1:27); and 3) crowned (1 Sam. 11:12–15; 2 Sam. 2:4; 5:3). **peace offerings.** Sacrifices of thanksgiving (cf. Lev. 7:13). **rejoiced greatly.** Along with the victory over the Ammonites, there was a great celebration over the nation being united.

1 SAMUEL—NOTE ON 12:1 **I have obeyed your voice.** Samuel had obeyed the will of the Lord and the people and set the king of God's choice over them, though he had personal reservations concerning the monarchy.

1 SAMUEL—NOTE ON 12:3 **Here I am.** These familiar words for Samuel throughout his entire life (cf. 3:4, 5, 6, 8, 16) emphasized his availability to God and the people. **testify.** Samuel requested the people to "testify" any covenant stipulations that he had violated.

1 SAMUEL—NOTE ON 12:7 **I may plead with you before the Lord.** Despite the nation being unified under the new king, Samuel still wanted to rebuke the nation for ignoring and rejecting what God had done without a king.

1 SAMUEL—NOTE ON 12:11 **the Lord sent . . . and delivered you.** It was the Lord who delivered them through the hands of the judges, not themselves.

1 SAMUEL—NOTE ON 12:12 **when you saw that Nahash the king of the Ammonites came against you.** According to the Dead Sea Scrolls and Josephus, Nahash was campaigning over a large area. It was that Ammonite threat that seemingly provoked Israel to demand a human king (8:1–20). **the Lord your God was your king.** The clearest indictment of Israel for choosing a mere man to fight for her instead of the Lord God (cf. 8:20).

1 SAMUEL—NOTE ON 12:13 **the king whom you have chosen . . . asked.** The Lord gave them their request (cf. Ps. 106:15).

1 SAMUEL—NOTE ON 12:14 **fear the Lord.** A reminder of Josh. 24:14. Israel was to stand in awe of the Lord and submit to him (cf. Deut. 10:12). **you and the king . . . follow the Lord.** Both the people and the king were given the same command. The standard was the same, obedience to God's commands.

1 SAMUEL—NOTE ON 12:15 **rebel.** "Disobey, not heed, forsake." Echoing the promises of Deut. 28, there would be blessings for obeying and curses for disobeying the commands of the Lord.

1 SAMUEL—NOTE ON 12:16 **this great thing.** Though rain during the wheat harvest (late May to early June) was unusual, the Lord sent the rain and thunder to authenticate Samuel's words to the people.

1 SAMUEL—NOTE ON 12:19 **Pray for your servants.** The people's response to the power of God was their recognition of their sinful motives in asking for a king. They needed Samuel's prayers to intercede for them.

1 SAMUEL—NOTE ON 12:20 **serve the Lord with all your heart.** An often-expressed covenant requirement (Deut. 10:12–13; 11:13–14).

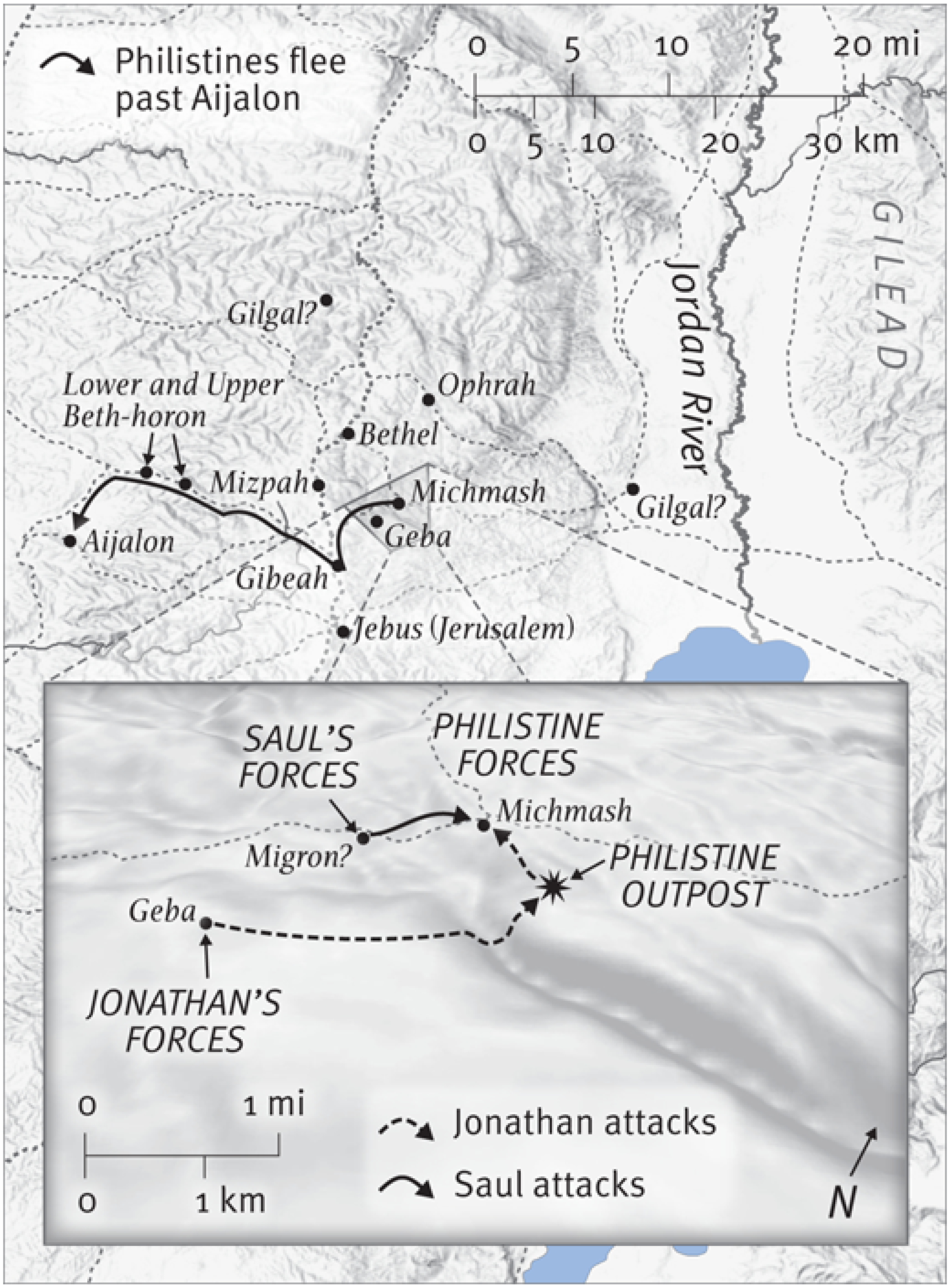
1 SAMUEL—NOTE ON 12:21 **empty things.** "Vain things," i.e., idols.

1 SAMUEL—NOTE ON 13:1 **. . . years . . . and two years.** The original numbers have not been preserved in this text. It lit. reads, "Saul was one year old when he became king and ruled two years over Israel." Acts 13:21 states that Saul ruled Israel 40 years. His age at his accession is recorded nowhere in Scripture. Probably the best reconstruction of 1 Sam. 13:1–2 is "Saul was one and (perhaps) thirty years old when he began to reign, and when he had reigned two years over Israel, then Saul chose for himself three thousand men of Israel . . . "

1 SAMUEL—NOTE ON 13:2 **Michmash.** This area was located about 7 miles northeast of Jerusalem. **Jonathan.** "The Lord has given." Saul's firstborn son and heir apparent to the throne was evidently old enough to serve as a commander in Israel's army at this time, much like David when he slew Goliath (17:32–37). **Gibeah of Benjamin.** This city was located 3 miles north of Jerusalem. It was called Gibeah of Saul in 11:4.

The Battle at Michmash

As the Philistines strengthened their grip on the central hill country of Israel, they placed troops at Michmash and sent raiding parties into the countryside. After Saul’s son Jonathan captured the town of Geba, Saul mustered more Israelite forces at Gilgal and joined Jonathan. A daring raid by Jonathan across the ravine separating Michmash and Geba led to an Israelite victory over the Philistines, and the Israelites drove them from the hill country.


Philistines flee past Aijalon
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GILEAD
Jordan River
Gilgal?
Ophrah
Lower and Upper Beth-horon
Bethel
Mizpah
Michmash
Gilgal?
Aijalon
Geba
Gibeah
Jebus (Jerusalem)
SAUL'S FORCES
PHILISTINE FORCES
Michmash
Migron?
PHILISTINE OUTPOST
Geba
JONATHAN'S FORCES
0 1 mi
0 1 km
Jonathan attacks
Saul attacks
N

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1 SAMUEL—NOTE ON 13:3 Geba. This outpost was located about 5 miles north by northeast of Jerusalem, 1.5 miles southwest of Michmash. **blew the trumpet.** Saul used the trumpet to summon additional troops for battle.

1 SAMUEL—NOTE ON 13:4 **stench.** Israel could expect retaliation from the Philistines for Jonathan's raid. **Gilgal.** This is the town of Saul's confirmation as king by Samuel and the people (11:14–15). Saul chose Gilgal because of Samuel's word in 10:8.

1 SAMUEL—NOTE ON 13:5 **thirty thousand chariots.** This is probably a scribal error, since the number is too large for the corresponding horsemen. Three thousand is more reasonable and is found in some OT manuscripts. **Michmash.** *See note on 13:2*. **Beth-aven.** Lit., "house of nothingness." It was less than 1 mile southwest of Michmash.

1 SAMUEL—NOTE ON 13:7 **Gad and Gilead.** Areas east of the Jordan River. **all the people followed him trembling.** The people were in fear over probable Philistine retaliation.

1 SAMUEL—NOTE ON 13:8 **seven days, the time appointed by Samuel.** This is a direct reference to Samuel's word in 10:8. Saul was commanded to wait seven days to meet Samuel in Gilgal. **the people were scattering.** Saul's men were deserting him because of anxiety and fear over the coming battle.

1 SAMUEL—NOTE ON 13:9 **he offered the burnt offering.** Saul's sin was not specifically that he made a sacrifice (cf. 2 Sam. 24:25; 1 Kings 8:62–64), but that he did not wait for priestly assistance from Samuel. See 1 Sam. 10:8. He wished to rule as an autocrat, who possessed absolute power in civil and sacred matters. Samuel had wanted the seven days as a test of Saul's character and obedience to God, but Saul failed it by invading the priestly office himself.

1 SAMUEL—NOTE ON 13:11 **When I saw.** Saul reacted disobediently based upon what he saw and not by faith. He feared losing his men and did not properly consider what God would have him do.

1 SAMUEL—NOTE ON 13:13 **You have not kept the command.** Saul's disobedience was a direct violation of the command from Samuel in 10:8. **your kingdom . . . forever.** How could this be in light of God's promise to Judah (Gen. 49:10)? This would correct the potential contradiction of Saul being from Benjamin, not Judah.

1 SAMUEL—NOTE ON 13:14 a man after his own heart. Instead of Saul, God was going to choose one whose heart was like his own, i.e., one who had a will to obey God. Paul quotes this passage in Acts 13:22 of David (cf. 1 Sam. 16:7). **prince.** Someone else, namely David, had already been chosen to be God's leader over his people.

1 SAMUEL—NOTE ON 13:15 from Gilgal to Gibeah. This was about a 10-mile trip westward. Samuel left Saul, realizing that Saul's kingship was doomed. **six hundred men.** This indicates the mass departure of the Israelites (v. 6) and gives a perspective on what Saul saw (v. 5).

1 SAMUEL—NOTE ON 13:17 raiders . . . in three companies. Lit., these were "destroyers" in the Philistine army, divided into three groups.

1 SAMUEL—NOTE ON 13:19 no blacksmith. The Philistines had superior iron and metal-working craftsmen until David's time (cf. 1 Chron. 22:3), accounting for their formidable military force.

1 SAMUEL—NOTE ON 13:20 mattock. A pickax to work the ground by hand.

1 SAMUEL—NOTE ON 13:21 The Philistines charged a high price to sharpen instruments that could potentially be used against them.

1 SAMUEL—NOTE ON 13:22 neither sword nor spear. The Philistines had a distinct military advantage over Israel since they had a monopoly on iron weapons.

1 SAMUEL—NOTE ON 13:23 the pass of Michmash. Some of the Philistines had moved out to a pass leading to Michmash.

1 SAMUEL—NOTE ON 14:1 the other side. Jonathan and his armor bearer left the Israelite camp to approach the Philistine outpost.

1 SAMUEL—NOTE ON 14:2 pomegranate cave. Most likely "under the pomegranate tree" (see esv footnote). These trees are common to Israel's landscape, normally growing as low shrubs with spreading branches. This may have been a particularly large one.

1 SAMUEL—NOTE ON 14:3 **Ahijah.** "Brother of the Lord." He was the great-grandson of Eli the high priest, another house that had been rejected of the Lord (2:22–36). **wearing an ephod.** The ephod was a white garment worn by the priests that was attached to the body by a belt. A breastpiece worn over the ephod had pouches that were used by the priests to carry certain devices used in determining the will of God, i.e., the Urim and Thummim, or sacred lots. *See note on Ex. 28:5–13*. Apparently, Saul chose not to use it for seeking the Lord's will.

1 SAMUEL—NOTE ON 14:4 **Bozez . . . Seneh.** Hebrew terms. Bozez may mean "slippery." Seneh means "thorny."

1 SAMUEL—NOTE ON 14:6 **uncircumcised.** This was a derogatory term used by the Israelites to describe the Philistines. **by many or by few.** Jonathan demonstrated the great faith that should have been demonstrated by the king (cf. 13:11).

1 SAMUEL—NOTE ON 14:10 **the sign to us.** This was an unusual manner for determining the will of the Lord, but not without similar precedent, e.g., Gideon's fleece (Judg. 6:36–40). Jonathan was allowed to determine the will of God by the reaction of his enemies.

1 SAMUEL—NOTE ON 14:11 **Hebrews.** The oldest term used by Gentile nations to refer to the people of Israel. **the holes where they have hidden.** Many of the Israelites were hiding in fear over the battle. Apparently they thought Jonathan and his armor bearer were Israelite deserters coming to the Philistine side.

1 SAMUEL—NOTE ON 14:15 **the earth quaked.** The earthquake affirms the fact that divine intervention aided Jonathan and his armor bearer in their raid. The earthquake caused a panic among the Philistines. God would have intervened on Saul's behalf in such a manner had he chosen to be faithfully patient (cf. 13:9).

1 SAMUEL—NOTE ON 14:18 **ark of God.** The LXX reads "ephod" instead of "ark," and this seems more likely since the ark was at Kiriath-jearim and the language of v. 19 better fits the ephod (v. 3) than the ark.

1 SAMUEL—NOTE ON 14:19 Withdraw your hand. Saul, in a hurry, ordered the priest to stop the inquiry into the will of the Lord.

1 SAMUEL—NOTE ON 14:21 Hebrews. This is a reference to Israelite deserters or mercenaries.

1 SAMUEL—NOTE ON 14:22 the hill country of Ephraim. A large and partially wooded area north and west of Michmash.

1 SAMUEL—NOTE ON 14:23 So the Lord saved Israel. The writer uses similar language to that of the exodus. In spite of their disobedient king, God was faithful to deliver Israel from her enemies. **Beth-aven.** *See note on 13:2*.

1 SAMUEL—NOTE ON 14:24 had been hard pressed. Saul's inept leadership failed to provide for the physical needs of his men, leaving them weak and fatigued. **Cursed.** Saul's first foolish oath pronounced a curse upon anyone tasting food until the battle was over. The scene fits chronologically after Jonathan's departure.

1 SAMUEL—NOTE ON 14:25 honey on the ground. This was a reference to honeycombs found in the forest (v. 27).

1 SAMUEL—NOTE ON 14:27 Jonathan had not heard. Jonathan apparently had departed before Saul made his oath.

1 SAMUEL—NOTE ON 14:29 My father has troubled the land. Jonathan saw the foolishness of Saul's oath and how it actually hurt Israel's cause instead of helping it.

1 SAMUEL—NOTE ON 14:31 Aijalon. This area is located 15 miles west of Michmash. This would have been a normal path back to the land of the Philistines.

1 SAMUEL—NOTE ON 14:32 ate them with the blood. The people were so severely hungry because of the oath (v. 24) that they disobeyed the law by eating the meat raw and not draining the blood (cf. Lev. 17:10–14).

1 SAMUEL—NOTE ON 14:35 **the first altar.** The first and only altar built by Saul mentioned in Scripture.

1 SAMUEL—NOTE ON 14:36 **Let us draw near to God.** Ahijah the priest requested that they first seek the Lord regarding their course of action.

1 SAMUEL—NOTE ON 14:37 **Saul inquired of God.** At the request of Ahijah, Saul inquired of the Lord regarding his battle plan. **he did not answer him.** Because of the sin that Saul had caused in his army, God did not answer his inquiry. This would not be the last time that the Lord would refuse to respond to sinful Saul (cf. 28:6).

1 SAMUEL—NOTE ON 14:39 **as the Lord lives.** As an encore to his previous oath, Saul followed with another foolish oath, unknowingly jeopardizing his own son's life.

1 SAMUEL—NOTE ON 14:41 **taken.** The practice of casting lots was used to distinguish one person or group from another. Jonathan was indicated as the guilty party, though he acted innocently (v. 27).

1 SAMUEL—NOTE ON 14:44 **God do so . . . and more also.** Saul, proud and concerned with his own authority and honor, was intent on fulfilling his vow.

1 SAMUEL—NOTE ON 14:45 **worked with God this day.** Jonathan, in stark contrast to his father the king, understood the sufficiency of God for the task and obediently relied on him for the victory.

1 SAMUEL—NOTE ON 14:46 **the Philistines went to their own place.** The Philistines were left to continue their retreat unhindered.

1 SAMUEL—NOTE ON 14:47–48 Saul's military accomplishments were significant and expanded Israel's borders in all directions: to the south (Edom), east (Ammon and Moab), north (Zobah), and west (Philistia). The defeat of the Amalekites is recorded in ch. 15.

1 SAMUEL—NOTE ON 14:49–51 Saul's children, Jonathan and Michal, would both play significant roles in the life of the next king, David. Nothing further is known of Saul's wife or other children mentioned here.

1 SAMUEL—NOTE ON 14:50 Abner. A cousin of Saul who commanded his army (cf. 17:55, 57; 20:25; 26:14–15).

1 SAMUEL—NOTE ON 14:52 hard fighting. The Philistines' opposition to Israel was persistent and continual to the very last day of Saul's life (31:1–3). **strong man . . . valiant man.** Saul looked for the good warriors and attached them to his personal force. David was one such man, who would also continue this practice under his rule (2 Sam. 23:8–39).

1 SAMUEL—NOTE ON 15:2 Amalek. The Amalekites, a nomadic people of the desert and descendants of Esau (Gen. 36:12), became a marked people when they attacked Israel in the wilderness after leaving Egypt (*see notes on Ex. 17:8–16*; cf. Num. 24:20; Deut. 25:17–19; Judg. 6:3–5).

1 SAMUEL—NOTE ON 15:3 devote to destruction. God gave Saul an opportunity to redeem himself with obedience. The judgment was to be a complete and total annihilation of anything that breathed. God's judgment was severe on those who would destroy his people. It was equally severe to those who disobeyed (cf. Achan in Josh. 7:10–26).

1 SAMUEL—NOTE ON 15:4 Telaim. The precise location of this area is unknown, but it may be a reference to Telem found in Josh. 15:24.

1 SAMUEL—NOTE ON 15:5 the city of Amalek. This was possibly modern-day Tel Masos located about 7 miles east southeast of Beersheba.

1 SAMUEL—NOTE ON 15:6 the Kenites. Moses' father-in-law was a Kenite (cf. Judg. 1:16), a people friendly to the Israelites.

1 SAMUEL—NOTE ON 15:7 from Havilah as far as Shur. Saul's victory was extensive, covering much of the Amalekite territory. However, the Amalekites were not completely destroyed (cf. 27:8; 30:1).

1 SAMUEL—NOTE ON 15:8 Agag. Another example of Saul's incomplete obedience, in the case of Agag, is recorded because it had such far-reaching implications. Over five centuries later an Agagite named Haman attempted to exterminate the Jewish race from his power base in Persia (cf. Est. 3:1ff.). **all the people.** The Israelites killed everyone they came across, except for the king.

1 SAMUEL—NOTE ON **15:9** **Saul and the people spared.** Motivated by covetousness, both Saul and the people greedily spared the choice spoil of the land, disobeying God's word and demonstrating their faithlessness.

1 SAMUEL—NOTE ON **15:11** **Samuel was angry.** Samuel's role as priest over the people gave him great concern over the poor performance of the king, who was like the kings of other nations (6:19–20) i.e., self-centered, self-willed, and utterly disobedient to the things of God.

1 SAMUEL—NOTE ON **15:12** **Carmel.** This is not Mount Carmel of Elijah fame (1 Kings 18:20ff.), but a Carmel located 7 miles south of Hebron. **monument for himself.** Saul, apparently taking credit for the victory, established a monument to himself (cf. Absalom in 2 Sam. 18:18). This foolish act of contemptible pride was Saul's expression of self-worship rather than true worship of God and another evidence of his spiritual weakness. **Gilgal.** The site of Samuel's first confrontation with Saul (1 Sam. 13:7b–15) became the site of this pronouncement of judgment.

1 SAMUEL—NOTE ON **15:13** **I have performed the commandment of the Lord.** Saul, either ignorantly or deceitfully, maintained that he did what was commanded (v. 20).

1 SAMUEL—NOTE ON **15:15** **the people spared the best . . . to sacrifice.** Saul began to place blame on others, making room for his own excuses just as he had done earlier (cf. 13:11–12). Then he tried to justify his sin by saying that the animals would be used to sacrifice to the God of Samuel. Saul's blatant disobedience at least pained his conscience so that he could not claim God as his God.

1 SAMUEL—NOTE ON **15:17** **little in your own eyes.** Saul's status before he became king was as a humble and lowly Benjamite (cf. 9:21).

1 SAMUEL—NOTE ON **15:19** **pounce on the spoil.** Saul and the people greedily took the spoil like a bird of prey diving on its victim.

1 SAMUEL—NOTE ON 15:20–21 I have obeyed the voice of the Lord. Instead of confessing his sin and repenting, Saul continued to justify himself.

1 SAMUEL—NOTE ON 15:22 to obey is better than sacrifice. This is an essential OT truth. Samuel stated that God desires heart obedience over the ritual sacrifice of animals (cf. Ps. 51:16–17; Isa. 1:10–17). The sacrificial system was never intended to function in place of living an obedient life, but was rather to be an expression of it (cf. Hosea 6:6; Amos 5:21–27; Micah 6:6–8).

1 SAMUEL—NOTE ON 15:23 rebellion . . . presumption. Saul needed to see that his real worship was indicated by his behavior and not by his sacrifices. He demonstrated himself to be an idolater whose idol was himself. He had failed the conditions (12:13–15) that would have brought blessing on the nation. His disobedience here was on the same level as witchcraft and idolatry, sins worthy of death. **Because you have rejected . . . he has also rejected.** A universal principle is given here that those who continually reject God will one day be rejected by him. The sins of Saul caused God to immediately depose Saul and his descendants forever from the throne of Israel.

1 SAMUEL—NOTE ON 15:24 I have sinned. This overdue confession appears to be generated more by a concern over consequences (regret) than by sorrow over having offended holy God (repentance). He bypasses his personal responsibility by shifting blame to the people.

1 SAMUEL—NOTE ON 15:25 return with me. Saul was concerned about having Samuel’s visible presence as a show of support in front of the people (cf. v. 30).

1 SAMUEL—NOTE ON 15:28 torn the kingdom. Saul’s judgment was a settled matter on the day of his disobedience with the Amalekites. Samuel used the illustration as it vividly portrayed how God would take the kingdom from Saul as he had just torn Samuel’s robe. **a neighbor of yours.** This was a reference to David (cf. 28:17).

1 SAMUEL—NOTE ON 15:29 the Glory of Israel. This was a unique title of God (cf. Mic. 1:15). **will not lie or have regret.** Samuel emphasized God's attribute of immutability in regard to the judgment upon Saul.

1 SAMUEL—NOTE ON 15:30 honor me. Saul was still thinking of himself and how he could best salvage the situation for self-gain.

1 SAMUEL—NOTE ON 15:31 Samuel turned back. Samuel agreed to follow Saul, perhaps seeing this as the wisest course of action for the nation at that time.

1 SAMUEL—NOTE ON 15:33 hacked Agag to pieces. This was an act of divine judgment to show the holy wrath of God against wanton sin. Sadly, the Israelites did not exterminate the wicked Amalekites, so they came back later to raid the southern territory and take women and children captive, including David's family (see ch. 30).

1 SAMUEL—NOTE ON 15:35 Samuel did not see Saul again . . . grieved. Samuel never went to visit the rejected King Saul again in his life (cf. 28:11–19). On at least one further occasion, Saul sought Samuel (cf. 19:24).

1 SAMUEL—NOTE ON 16:1–31:13 The third major division of Samuel recounts the steady demise of Saul and the selection and preparation of David for the kingship. Chapter 16 begins with Samuel mourning for Saul as one would mourn for the dead. The death of Saul (31:1–13) concludes this last division of the book.

1 SAMUEL—NOTE ON 16:1 Jesse the Bethlehemite. God's new king of Israel (and ultimately the Messiah; Gen. 3:15; Num. 24:17; 1 Sam. 2:10; Ps. 2) would come from the tribe of Judah (Jesse; cf. Ruth 4:12, 22; Gen. 49:10) and from Bethlehem of Judah (cf. Mic. 5:2; Matt. 2:2–6). **I have provided . . . myself.** The king was chosen and provided by God (Deut. 17:15), who orders all things according to the counsel of his own will (Isa. 40:14), not according to human desires (1 Sam. 8:5–6; 2 Sam. 2:8–9).

1 SAMUEL—NOTE ON 16:2 Saul . . . will kill me. Saul's unbalanced emotional state was already known in Israel. It is ironic that Samuel's initial reaction to the word of the Lord was fear of Saul instead of rejoicing at

God’s provision to Israel (and ultimately to all the nations; e.g., 1 Kings 8:41–43). The route from Ramah to Bethlehem would take Samuel through Gibeah of Saul (cf. 1 Sam. 10:26; 11:14). **I have come to sacrifice.** The place of sacrifice could be in any town until the establishment of the house of God in Jerusalem (Deut. 12:11).

1 SAMUEL—NOTE ON 16:3 anoint. David’s first anointing was performed by Samuel, symbolizing God’s recognition/ordination (cf. 2:10). The following two anointings (2 Sam. 2:7; 5:3) were to establish David as king publicly for the benefit of Judah and Israel respectively.

1 SAMUEL—NOTE ON 16:4 The elders of the city came . . . trembling. The elders, and no doubt all Israel, had heard of Samuel’s execution of Agag (15:33). Israel still closely associated the “seer,” or prophet, with the not-so-distant past office of “judge.”

1 SAMUEL—NOTE ON 16:5 Consecrate yourselves. Worship of Yahweh was always preceded by cleansing or washing, both of the outward garments and the inner man (Ex. 19:10, 14; 1 John 1:9).

1 SAMUEL—NOTE ON 16:6 Eliab. Lit., “My God is Father.” Since Eliab was the first of Jesse’s sons to catch Samuel’s eye, he must have been an impressive young man by outward appearance.

1 SAMUEL—NOTE ON 16:7 his appearance . . . height of his stature. Samuel needed to be reminded that God’s anointed was not chosen because of physical attributes. This was initially a difficult concept for Samuel as he was accustomed to a king whose only positive attributes were physical. **the Lord looks on the heart.** The Hebrew concept of “heart” embodies emotions, will, intellect, and desires. The life of the man will reflect his heart (cf. Matt. 12:34–35).

1 SAMUEL—NOTE ON 16:8 Abinadab. Lit., “My Father is noble.” Samuel, now more sensitive to the leading of God’s Spirit, quickly discerned that Abinadab was not God’s anointed.

1 SAMUEL—NOTE ON 16:9 Shammah. Lit., “Yahweh hears (or heard).” See v. 8.

1 SAMUEL—NOTE ON 16:10 seven . . . sons. With David, Jesse had eight sons. The fact that 1 Chron. 2:13 indicates seven sons must mean that one of the eight died afterward and this is not considered in the Chronicles account.

1 SAMUEL—NOTE ON 16:11 the youngest . . . keeping the sheep. God's favor/choice often fell on the younger and the least (cf. Jacob, Joseph, Gideon). David, although the youngest, was the firstborn over Israel (Ps. 89:27), whose humble beginnings as a shepherd, and later rule as king, typify Jesus: the ultimate Shepherd and King of Israel.

1 SAMUEL—NOTE ON 16:12 ruddy . . . beautiful eyes . . . handsome. God's chosen king was handsome to look at, although that was not the reason for his selection by God. His appearance was perhaps enhanced by a genuine faith and joy in Yahweh. See also 17:42.

1 SAMUEL—NOTE ON 16:13 anointed him in the midst of his brothers. David's first anointing is before his family/house. His second anointing would be before the assembly of his tribe, Judah; and his third anointing would be before the nation Israel. (*See note on 16:3.*) **the Spirit of the Lord rushed upon David.** This familiar OT expression relates to empowerment for some God-given task (cf. 10:6, 11; 11:6; 19:20, 23; 2 Sam. 23:2; 2 Chron. 20:14; Isa. 11:2; 61:1; Ezek. 11:5; 37:1). David's anointing was an external symbol of an inward work of God. The operation of the Holy Spirit in this case was not for regeneration, but for empowerment to perform his (David's) role in God's program for Israel (cf. Saul, 1 Sam. 10:6). After David sinned with Bathsheba (2 Sam. 11–12), he prayed, "take not your Holy Spirit from me" (Ps. 51:11).

1 SAMUEL—NOTE ON 16:14 the Spirit of the Lord departed from Saul. When David's ascent to the throne began, Saul's slow and painful descent began also (cf. 18:12). Without God's empowering Holy Spirit, Saul was effectively no longer king over Israel (15:28), although his physical removal from the throne, and his death, happened many years later. **a harmful spirit.** God, in his sovereignty, allowed an evil spirit to torment Saul (cf. Judg. 9:23; 1 Kings 22:19–23; Job 1:6–12) for his purpose of establishing the throne of David. This spirit, a messenger from Satan, is to be distinguished from a troubled emotional state brought on by indwelling sin, or the harmful consequences of the sinful acts of others (e.g., spirit of jealousy, Num. 5:14). This demon spirit attacked Saul from without, for there is no evidence that the demon indwelt Saul. **tormented him.** Saul, whose inward constitution was already prone to questionable judgment and the fear of men, began to experience God's judgment in the form of severe bouts of depression, anger, and delusion, initiated and aggravated by the evil spirit assigned to him. There are several NT occasions where God turned people over to demons or Satan for judgment (see Acts 5:1–3; 1 Cor. 5:1–7; 1 Tim. 1:18–20). He also used Satan or demons for the strengthening of the saints. See Job 1:1–2:6; Matt. 4:1ff.; Luke 22:31–32; 2 Cor. 12:7–10.

1 SAMUEL—NOTE ON 16:16 he will play . . . you will be well. God used the evil that had befallen Saul to introduce David into the court of the king and to the watching eyes of Israel.

1 SAMUEL—NOTE ON 16:18 skillful in playing . . . a man of good presence. The writer of Samuel introduces David the sweet psalmist of Israel (2 Sam. 23:1) before introducing David the warrior. Later proven so skillful in the art of war and killing, David was also a tender musician of exceptional skill and reputation. **the Lord is with him.** The saints of God, OT and NT, are recognized by their fruit (1 Sam. 2:26; Luke 2:40). God's approval of David was already recognized by certain people in Israel.

1 SAMUEL—NOTE ON 16:19 Send me David your son. Verbal link with v. 1, "I have provided for myself a king among his (Jesse's) sons." David's lineage was of importance to Saul in the near future when he arranged a marriage between Michal, his daughter, and David. **with the sheep.** David's lowly, humble occupation is emphasized. He gave evidence of that humility and patience as he returned faithfully to his duty following Samuel's anointing.

1 SAMUEL—NOTE ON 16:21 Saul loved him greatly. Saul loved David for his abilities, but later grew to jealously hate him because he knew he was blessed by the Lord (cf. 18:29). **his armor-bearer.** David was most likely one of many such young men assigned to Saul's barracks.

1 SAMUEL—NOTE ON 17:1 Socoh . . . Azekah . . . Ephes-dammim. Following the anointing of David and his installation into the court of the king, there is this update on the situation of Israel in regard to Israel's enemies. Socoh and Azekah were towns of Judah (Josh. 15:20, 35; Jer. 34:7) approximately 15 miles west and 17 miles northwest (respectively) of Bethlehem. Ephes-dammim (1 Chron. 11:12–13; cf. 2 Sam. 23:9), the camp of the Philistines, probably lay 1 mile to the south of Azekah.

1 SAMUEL—NOTE ON 17:2 Valley of Elah. Where the camp of Israel was, approximately 3 miles east of Ephes-dammim.

1 SAMUEL—NOTE ON 17:4–7 On human terms alone, Goliath was invincible. However, David counted on the Lord being with him and making the difference (vv. 34–37).

1 SAMUEL—NOTE ON 17:4 champion. Lit., "the man between two." An appropriate appellation as Goliath stood between the two armies of the Philistines and Israel, and offered his challenge to a "duel" of hand-to-hand combat, the outcome of which would settle the battle for both sides. **Gath.** One of the five chief, Philistine cities, located 5 miles west of Azekah. **six cubits and a span.** One cubit measures approximately 18 inches and one span about 9 inches, making Goliath about 9 feet 9 inches in height (cf. "Egyptian," 1 Chron. 11:23, and "Og of Bashan," Deut. 3:11).

1 SAMUEL—NOTE ON 17:5 five thousand shekels. 125 pounds.

1 SAMUEL—NOTE ON 17:7 six hundred shekels. 15 pounds.

1 SAMUEL—NOTE ON 17:11 Saul . . . dismayed and greatly afraid. Saul and Israel had proven themselves to be greatly concerned with outward appearances (10:23–24; 15:30) and able to be influenced by the fear of men (12:12; 15:24). It is only natural that Goliath would be their worst nightmare come true.

1 SAMUEL—NOTE ON 17:12 Ephrathite. Ephrath(ah), another name for the Bethlehem in Judah (cf. Ruth 4:11; Mic. 5:2).

1 SAMUEL—NOTE ON 17:15 David went back and forth from Saul. David's duties were divided between his billet with Saul as one of many armor bearers (16:21), and tending his father's sheep in Bethlehem. Doubtless, David learned important lessons regarding the weight of responsibility during this time, lessons that were later put to use in ruling over Israel.

1 SAMUEL—NOTE ON 17:17 ephah. About .75 of a bushel.

1 SAMUEL—NOTE ON 17:23 the same words. Goliath continued to offer the challenge of v. 10, as he had been doing for 40 mornings and evenings (v. 16).

1 SAMUEL—NOTE ON 17:25 great riches . . . his daughter. The reward of a daughter in marriage for a great victory over an enemy of Israel was not unusual (cf. Josh. 15:13–17).

1 SAMUEL—NOTE ON 17:26 the reproach from Israel. David knew that although Goliath's challenge had been issued to (any) individual of the camp of Israel, Goliath's defiant attitude was a reproach to all Israel.

1 SAMUEL—NOTE ON 17:28 Eliab's anger. Eliab, perhaps still feeling the sting/rejection of having his "little" brother chosen over him by God/Samuel (16:6–7), expressed his jealousy in anger (cf. Gen. 37:4–5, 8, 11).

1 SAMUEL—NOTE ON 17:32 Let no man's heart fail. Joshua and Caleb exhorted Israel in the same fashion regarding the giant Anakim 400 years prior (cf. Num. 13:30; 14:8–9). The heathens' hearts fail at the name of the Lord God of Israel (cf. Rahab, Josh. 2:11).

1 SAMUEL—NOTE ON 17:33 You are not able. David's faith, like that of Joshua and Caleb, was met with disbelief on the part of Saul. By all outward appearances, Saul was absolutely correct in his assessment, but he failed to consider the Lord's presence in David's life.

1 SAMUEL—NOTE ON 17:36 lions and bears. Just as David tended his flock of sheep and protected them from the lion and bear, his new responsibility as shepherd over Israel required him to eliminate the threat of Goliath.

1 SAMUEL—NOTE ON 17:37 The Lord . . . will deliver me. Just as Jonathan believed earlier (14:6). David had a wholehearted faith in the God of Israel.

the Lord be with you. One of the first explicit indications in the text that Saul knew that the Lord was with David (cf. 15:28).

1 SAMUEL—NOTE ON 17:40 **staff . . . stones . . . sling.** The tools of the shepherd proved to be appropriate weapons also for Israel's shepherd. One of David's honorable and chief men of battle, Benaiah, the son of Jehoiada, slew a formidable Egyptian warrior (2 Sam. 23:20–21) with a staff like the one David carried toward Goliath.

1 SAMUEL—NOTE ON 17:43 **dog.** Goliath uttered a statement of ironic truth about himself of which even he was unaware. As a wild dog can be a threat to the flock and must be chased away or killed, so must Goliath.

1 SAMUEL—NOTE ON 17:45 **in the name of the Lord of hosts.** Goliath came out to battle in his own name; David came to battle in the name of the Lord of all the hosts (armies). Cf. Deut. 20:1–5.

1 SAMUEL—NOTE ON 17:46 **all the earth may know.** David fought in the name of the Lord and for the glory of the Lord, whose name and glory will extend to the uttermost parts of the earth, to all nations (cf. Josh. 4:24; 2 Sam. 22:50; Ps. 2).

1 SAMUEL—NOTE ON 17:47 **the battle is the Lord's.** Cf. Deut. 31:6 and Judg. 7:18. David fully understood the chief issue, i.e., the Philistines were in effect challenging the Lord by confronting the Lord's people.

1 SAMUEL—NOTE ON 17:48 **David ran.** David, unencumbered by armor or fear and emboldened by faith in God, ran to meet Goliath.

1 SAMUEL—NOTE ON 17:50 **no sword.** Iron weapons were scarce in Israel (13:9).

1 SAMUEL—NOTE ON 17:51 **cut off his head.** David completed his promise given to Goliath in v. 46a. The Philistines would later do the same with Saul's head (31:9). **fled.** David's exclamation that there is a God in Israel (17:46) was proven before the Philistines, who were no strangers to the wrath of Yahweh (chs. 5–7). They wisely fled in terror, but did not honor the terms of Goliath if he lost (17:6–9).

1 SAMUEL—NOTE ON 17:54 to Jerusalem. The Jebusites, who were the inhabitants of Jerusalem, were a stubborn, resistant people (cf. Josh. 15:63; Judg. 1:21; 19:10–11), particularly to the tribe of Judah. They doubtless began to feel some anxiety concerning the victory of this Bethlehemite. The head of Goliath was a constant warning to them over the ensuing days as to their future (cf. 2 Sam. 5:6–10).

1 SAMUEL—NOTE ON 17:55 Abner. *See note on 14:50*. **whose son.** David's lineage was of the utmost importance to Saul at this point, since the victor over Goliath would marry into his family (cf. 17:25; 18:18).

1 SAMUEL—NOTE ON 18:1 Jonathan loved him. Jonathan loved David with a loyalty and devotion indicative of covenantal love (18:3). Hiram of Tyre had much the same covenantal love for David (cf. 2 Sam. 5:11; 1 Kings 5:1; 9:11). David's later reign from Jerusalem is marked by loyalty to his covenant with Jonathan (2 Sam. 9:1).

1 SAMUEL—NOTE ON 18:2 would not let him return. Saul's interest in keeping David in his household was more self-serving than a token of generous hospitality. Saul was aware of his promise of wife and wealth (17:25), and, no doubt, the stirrings of anxiety/fear were in his heart toward David, who appeared as a threat. Saul preferred to have him in the court to keep a watchful eye on the young upstart.

1 SAMUEL—NOTE ON 18:3 covenant. See v. 1. Further mention of this honorable relationship is made in: 19:1; 20:8, 13–17, 42; 22:8; 23:18.

1 SAMUEL—NOTE ON 18:4 robe . . . belt. Jonathan willingly and subserviently relinquished the outer garments and instruments that signified his position as prince of Israel and heir to the throne. Jonathan, a godly worshiper of Yahweh, quickly discerned that David was God's anointed and, without reservation, offered the robe of succession to the true king of Israel.

1 SAMUEL—NOTE ON 18:7 David his ten thousands. This is a song that Saul grew to hate (cf. 21:11; 28:5) because it exalted David over him.

1 SAMUEL—NOTE ON 18:8 the kingdom. Saul's jealousy and malice toward David were now explicit. By his own statement, Saul acknowledged that David was the rightful heir to the throne and the one of whom Samuel spoke in Gilgal (15:28).

1 SAMUEL—NOTE ON 18:10 a harmful spirit. The painful descent and eventual demise of Saul was marked by the persistent vexing of this spirit. See 16:14. **raved.** This means to speak before people, not predict the future. Saul's speeches in the midst of the house were the ravings of one troubled by an evil spirit like other false prophets (cf. 1 Kings 22:19–23).

1 SAMUEL—NOTE ON 18:11 David evaded . . . twice. As Saul's behavior was becoming increasingly violent, he made more than one attempt on David's life with the javelin. It was evident that God was with David, as it would be no small feat to dodge a javelin cast by such an experienced warrior as Saul.

1 SAMUEL—NOTE ON 18:12 Saul was afraid of David. Saul, faced with the same conclusion reached by Jonathan in vv. 1–4, reacted with fear. Saul, a man who viewed life from a human perspective rather than a divine one, could view David only as a personal threat, rather than a blessing to Israel.

1 SAMUEL—NOTE ON 18:13 commander of a thousand. Saul gave David a military commission, intended as kind of an honorable exile. But this duty only served to give David opportunity to display his remarkable quality of character and strengthen his hold on the people's affections.

1 SAMUEL—NOTE ON 18:16 loved David. The writer of Samuel, inspired by the Holy Spirit, offers an editorial comment full of truth.

1 SAMUEL—NOTE ON 18:17 Merab. Lit., "compensation" or "substitute" (cf. 14:49). Saul's later retraction of the betrothal to Merab (18:19) was similar to Laban's trickery with Jacob and Rachel (Gen. 29:25). **fight the Lord's battles.** A phrase Saul knew would appeal to David. Saul made the offer out of a treacherous heart, desiring evil and calamity for David. Notice the similarity between Saul's treachery and that of David with Uriah (2 Sam. 11:15).

1 SAMUEL—NOTE ON 18:18 son-in-law. The familial lineage was crucial when marrying into the king's family. David asked, "Who am I . . . my father's clan in Israel, that I should be son-in-law to the king?" Saul had asked of David's lineage three times previously (17:55–58).

1 SAMUEL—NOTE ON 18:19 Adriel the Meholathite. Merab married this man and bore children, five of whom were sons later executed by David as punishment for Saul's disregard of Joshua's covenant with the Gibeonites (2 Sam. 21:8; cf. Josh. 9:20).

1 SAMUEL—NOTE ON 18:20 Michal. Lit., "Who is like God?" Michal sincerely loved David and perhaps was aware, as Jonathan, of his certain ascent (and right) to the throne. Ironically, Saul offered her to David, not from a benevolent heart, but as a "snare" (v. 21).

1 SAMUEL—NOTE ON 18:25 bride-price. Saul resorted to the same treachery in his offer of betrothal to Merab, plotting to eliminate David by placing him in jeopardy with the Philistines. David, already having proved himself wise in many things (16:18), was aware, to some extent, of Saul's intent and acted obediently, valiantly, and wisely.

1 SAMUEL—NOTE ON 18:25, 27 foreskins. Such mutilations of the bodies of slain enemies were commonly practiced in ancient warfare. The number indicated the extent of the victory. Saul's intent was to expose David to deadly danger by engaging in such an extensive and hazardous task.

1 SAMUEL—NOTE ON 18:27 his men. Cf. 22:2; 25:12–13; 2 Sam. 23:8–39.

1 SAMUEL—NOTE ON 18:29 Saul was David's enemy. All of Saul's plans came to naught. Saul asked for 100 Philistine foreskins; David brought 200. Saul offered Michal as a "snare"; Michal loved David as did Saul's own son, Jonathan. There remained nothing else for Saul to contrive except open hatred toward David.

1 SAMUEL—NOTE ON 19:1 kill David. Saul no longer tried to disguise or cover his evil intent toward David, but ironically made known his intent to those who held David in the highest esteem (cf. 16:18; 18:1–4). God, in his mercy, made sure that David had sympathetic ears within Saul's court to inform him of Saul's evil plans (e.g., 19:7; 20:2).

1 SAMUEL—NOTE ON **19:4** **Jonathan spoke well of David.** Jonathan attempted to persuade his father with calm reason. Jonathan's reason was tempered by a godly attitude centered on a remembrance of the Torah (14:6; cf. Num. 11:23; 14:9) and a covenantal loyalty toward and faithfulness for David.

1 SAMUEL—NOTE ON **19:4–5** **he has not sinned.** Jonathan reminded Saul that David had done nothing to deserve death; in fact, he was worthy of honor for his good works toward the king and Israel. Jonathan knew that the spilling of innocent blood would affect all Israel, not just the house of Saul (Deut. 21:8–9).

1 SAMUEL—NOTE ON **19:6** **he shall not be put to death.** Saul temporarily responded to reason and conviction in his heart. His mental capacity was so unbalanced, however, that this response would not last for long.

1 SAMUEL—NOTE ON **19:9** **a harmful spirit.** Jealousy, rage, and anger once again dominated Saul, who was enraged by David's success against the Philistines. See 6:14 and 18:10.

1 SAMUEL—NOTE ON **19:10** **pin David . . . with the spear.** Saul's already diminished capacity for reason was once again completely clouded by anger, and he responded toward David with murderous intent (cf. 18:10–11).

1 SAMUEL—NOTE ON **19:11** **Michal . . . told him.** Michal, far from being a "snare" (18:21) to David, was instrumental in saving his life. Michal, at this time in her relationship with David, displayed a covenantal love and faithfulness similar to that of Jonathan. See the title of Ps. 59.

1 SAMUEL—NOTE ON **19:13** **image.** Hebrew *teraphim*. The writer of Samuel draws a parallel between David/Michal/Saul and Jacob/Rachel/Laban (*see note on 18:17*), in that both Rachel and Michal employed the use of household gods ("teraphim") in trickery and out of loyalty for their husbands rather than their fathers (cf. Gen. 31:30–35).

1 SAMUEL—NOTE ON 19:17 **He said to me.** Michal lied in telling Saul the exact opposite of what she said to David (v. 11).

1 SAMUEL—NOTE ON 19:18 **Ramah.** With the mention of Samuel's birthplace, the author establishes a verbal link with 1:1, and also reminds the reader of Saul's first encounter with Samuel the seer in Zuph (Ramathaim-zophim). **Naioth.** Perhaps dwellings or quarters within the town limits of Ramah, where Samuel and his company of prophet-disciples met for training, prayer, and fellowship (cf. Elisha at Gilgal, 2 Kings 6:1–2).

1 SAMUEL—NOTE ON 19:20 **company of the prophets prophesying.** These prophets were declaring the word of God, probably with musical accompaniment. Saul's messengers could not fulfill their task of taking David captive because they were irresistibly led to join the prophets and speak for and praise God.

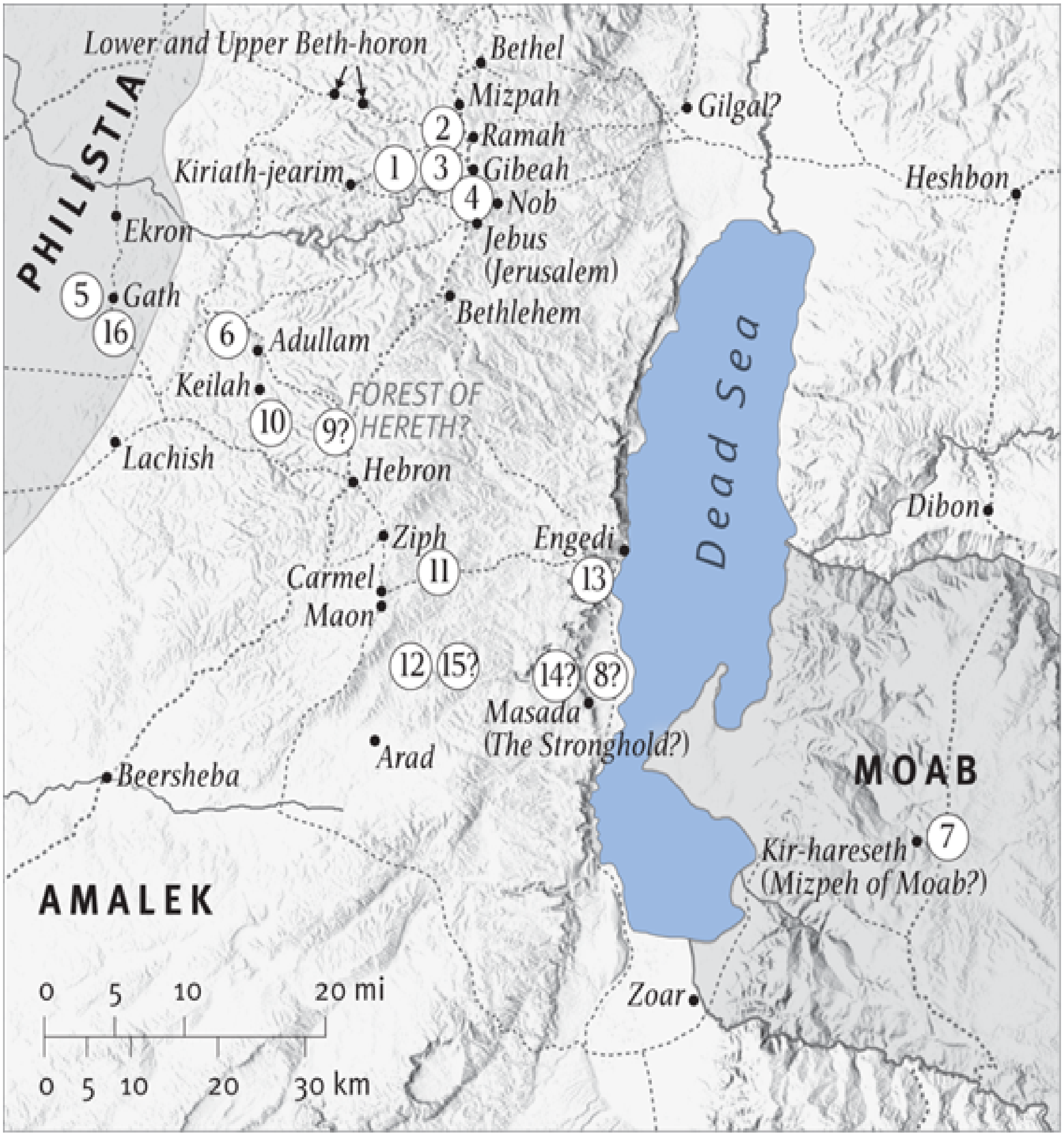
1 SAMUEL—NOTE ON 19:22 **great well . . . in Secu.** The exact location is unknown; the probable location was approximately two miles north of Ramah.

1 SAMUEL—NOTE ON 19:23 **the Spirit of God came upon him.** This was the last time the Spirit of the Lord would rest on Saul. God turned Saul's heart to prophesy and not to harm David. *See note on 16:13*.

1 SAMUEL—NOTE ON 19:24 **stripped off his clothes.** Saul removed his armor and royal garments (cf. Jonathan, 18:4), prompted by the Spirit of God, thus signifying God's rejection of Saul as king over Israel. **lay naked.** Without the royal garments, Saul was figuratively "naked," perhaps so overwhelmed by the Spirit of God as to be in a deep sleep. Other than Saul's utter despair and pitiful state at the home of the witch at En-dor (28:20) and his end at Mount Gilboa (31:4–6), this episode represents one of the severest humblings in Saul's life. **Is Saul also among the prophets?** This is a final editorial comment tying together the Spirit of God's presence at Saul's inauguration (10:10–11), and the final departure of the same at his rejection (19:24).

David Flees from Saul

David’s growing reputation among the people as a warrior and leader incited Saul’s jealousy, and Saul began trying to kill David. David fled from Saul in Gibeah (1) and went to Samuel at Naioth in Ramah (2), but soon Saul sought him there, and David fled back to Jonathan in Gibeah (3). After Jonathan warned David of Saul’s determination to kill him, David fled to Ahimelech the priest at Nob (4), where he collected food and Goliath’s sword. David briefly sought refuge in the Philistine city of Gath (5) and then set up his headquarters at the cave of Adullam (6), where the ranks of his army swelled to 400 men. In order to protect his parents from harm, David left them in the care of the king of Moab at Mizpeh (7) and went to live in “the stronghold” (8). After some time, David went to the forest of Hereth (9) and then left to rescue nearby Keilah (10) from some Philistine raiding parties. When David heard that Saul was coming to Keilah, he and his growing army of 600 men relocated to the wilderness of Ziph (11). After the men of Ziph betrayed David to Saul, David and his men went to live in the wilderness of Maon (12) and narrowly escaped capture there by Saul. Fleeing the strongholds of Engedi (13), David again evaded capture by Saul and refused an opportunity to take Saul’s life. David returned to “the stronghold” (14) and then to the wilderness of Paran (15). While he was there, David was again betrayed to Saul by the men of Ziph and refused another opportunity to take Saul’s life. Finally, David and his men sought refuge with Achish, the king of Gath (16).


Lower and Upper Beth-horon
Bethel
Mizpah
Gilgal?
2
Ramah
1
3
Gibeah
4
Nob
Kiriath-jearim
Heshbon
PHILISTIA
Ekron
Jebus
(Jerusalem)
5
Gath
16
6
Adullam
Bethlehem
Dead Sea
Keilah
FOREST OF HERETH?
10
9?
Lachish
Hebron
Dibon
Ziph
Engedi
Carmel
11
13
Maon
12
15?
14?
8?
Masada
(The Stronghold?)
Arad
Beersheba
MOAB
Kir-hareseth
7
(Mizpeh of Moab?)
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1 SAMUEL—NOTE ON **20:1** **Naioth in Ramah.** *See note on 19:18*.

1 SAMUEL—NOTE ON **20:2** **why should my father hide this from me?** Although Jonathan expressed his certainty that Saul was not seeking David’s life, he may have been unaware of the most recent attempts on David’s life (19:9–24) and was trusting in his father’s oath not to harm David (19:6). Jonathan expected to be informed by Saul of any change in his plans.

1 SAMUEL—NOTE ON 20:5 the new moon. The first day of the month, referred to as "the new moon," was celebrated with a sacrificial meal (cf. 2 Kings 4:23; Isa. 1:13; Amos 8:5) and served both as a religious and civil festival (Num. 10:10; 28:11–15). **hide . . . in the field.** As in 1 Sam. 19:2–3, David hid from Saul in a secret place.

1 SAMUEL—NOTE ON 20:6 a yearly sacrifice. Apparently, David's family held an annual family reunion that coincided with one of the monthly new moon celebrations (cf. vv. 28–29).

1 SAMUEL—NOTE ON 20:8 covenant. Cf. 18:1–3. Jonathan and David had solemnly pledged their friendship and loyalty to each other before the Lord. Their covenant is further amplified in 20:13–17, 42; 23:17–18. **kill me yourself.** As his covenant friend, David asked Jonathan to kill him, if he was deserving of death because of his possible sin.

1 SAMUEL—NOTE ON 20:14 the steadfast love of the Lord. Jonathan acknowledged that David would one day be Israel's king. With that in mind, Jonathan requested protection for him and his family when David took the throne.

1 SAMUEL—NOTE ON 20:16 the house of David. This covenant was not only binding on Jonathan and David, but also upon the descendants of each. See 2 Sam. 9:1–8 for the account of David's kindness to a descendant of Jonathan in fulfillment of this covenant. **David's enemies.** Jonathan perceived that among David's adversaries who would be cut off when he became king was his own father, Saul (cf. 1 Sam. 18:29; 19:17).

1 SAMUEL—NOTE ON 20:17 swear. In response to Jonathan's words, David solemnly pledged to fulfill the covenant between himself and Jonathan. **loved him as . . . his own soul.** A deep concern and affection was the basis of the covenantal relationship between Jonathan and David. This is the affection commanded by God when he said, "Love your neighbor as yourself" (Lev. 19:18; Matt. 22:39).

1 SAMUEL—NOTE ON 20:19 stone heap. The esv follows the LXX; the Hebrew (see esv footnote) reads "the stone Ezel," which may mean "departure stone." The location of this stone is unknown, but it was a well-known landmark in the field where David was hiding.

1 SAMUEL—NOTE ON 20:25 Abner. Saul's cousin and commander of his army (*see note on 14:50*).

1 SAMUEL—NOTE ON 20:26 not clean. At first, Saul did not question David's absence at the feast, assuming that he was ritually unclean and thus could not participate in the meal (cf. Lev. 7:20–21; 15:16).

1 SAMUEL—NOTE ON 20:30 son of a perverse, rebellious woman. With a vile epithet, Saul was cursing Jonathan, not Jonathan's mother, for having sided with David to his own shame and the shame of the mother who birthed him.

1 SAMUEL—NOTE ON 20:41 bowed three times. David's bowing down more than once acknowledged Jonathan as the prince, and expressed humble affection for him.

1 SAMUEL—NOTE ON 20:42 sworn. *See note on 20:17*. **the city.** I.e., Gibeah, the home of Saul. From this point until Saul's death, David was an outcast from the royal court.

1 SAMUEL—NOTE ON 21:1 Nob. "The city of the priests" (22:19). The priests dwelt on Mount Scopus, about 1 mile northeast of Jerusalem. David went there for necessary supplies and for comfort and counsel. **Ahimelech.** A great grandson of Eli (1:9), who is possibly the brother of Ahijah (14:3; 22:11), or Ahimelech may be another name for Ahijah. Not only is there a rejected king on the throne (15:26–29) but also a disqualified priest (2:30–36). *See note on Mark 2:26*.

1 SAMUEL—NOTE ON 21:2 The king has charged me. David, fearing someone might tell Saul where he was, deceived Ahimelech the priest into thinking that he was on official business for the king. He supposed, as many do, that it is excusable to lie for the purpose of saving one's life. But what is essentially sinful can never, because of circumstances, change its immoral character (cf. Ps. 119:29). David's lying led tragically to the deaths of the priests (1 Sam. 22:9–18).

1 SAMUEL—NOTE ON 21:4 holy bread. Consecrated bread was set apart for use in the tabernacle to be eaten only by the priests (Ex. 25:30; Lev. 24:5–9). Ahimelech sought the Lord and received approval (1 Sam. 22:10) when he recognized that his spiritual obligation to preserve David's life superseded the ceremonial regulation concerning who could eat the consecrated bread (see Matt. 12:3, 4; Mark 2:25–26). **kept themselves from women.** Though this was not a spiritual mission or religious journey, David and his men were ceremonially clean (see Ex. 19:15).

1 SAMUEL—NOTE ON 21:5 their vessels. A euphemism for the bodies of the young men, as in 1 Thess. 4:4.

1 SAMUEL—NOTE ON 21:6 holy bread. Since that bread was no longer on the Lord's table, having been replaced by hot bread, it was to be eaten by the priests and in these exigencies, by David under the law of necessity and mercy. *See note on 21:4*. The removal of the old bread and the replacing with new was done on the Sabbath (Lev. 24:8).

1 SAMUEL—NOTE ON 21:7 Doeg the Edomite. The head shepherd of Saul's herd, who witnessed the encounter between David and Ahimelech and told Saul (cf. 22:9–10), had embraced the Hebrew religion and was at the tabernacle, perhaps detained because it was the Sabbath and he could not travel.

1 SAMUEL—NOTE ON 21:9 The sword of Goliath. The sword which David had used to behead Goliath in the valley of Elah (17:51) was kept in the place for storing the sacred vestments ("the ephod") deposited there as a memorial to divine goodness in the deliverance of Israel. **the ephod.** *See notes on 2:18, 28; 14:3*.

1 SAMUEL—NOTE ON 21:10 Achish the king of Gath. One of the kings or lords of the Philistines. *See notes on 4:1; 5:8* for Gath. This seemed to be a dangerous place to go, since David was their greatest enemy and carried Goliath's sword into the giant's hometown.

1 SAMUEL—NOTE ON 21:13 pretended to be insane. David feared for his life, lacked trust in God to deliver him, and feigned insanity to persuade Achish to send him away. See the titles of Ps. 34 and 56. Drooling in one's beard was considered in the East an intolerable indignity, as was spitting in another's beard.

1 SAMUEL—NOTE ON 22:1 cave of Adullam. A cave near Adullam was David's refuge. Adullam, which may mean "refuge," was located in the western foothills of Judah (Josh. 15:33), about 17 miles southwest of Jerusalem and 10 miles southeast of Gath. See titles of Ps. 57 and 142, which could possibly refer to 1 Sam. 24:3. **brothers and all his father's house.** David's family members went down from Bethlehem to join David in Adullam, a journey of about 12 miles.

1 SAMUEL—NOTE ON 22:2 captain over . . . four hundred men. David became the leader of a formidable force of men united by adverse circumstances. This personal army would soon grow to 600 (23:13).

1 SAMUEL—NOTE ON 22:3 Mizpeh of Moab. Mizpeh means "watch tower," or "place that overlooks." Located on one of the heights of the tableland east of the Dead Sea, this site cannot be exactly identified. **king of Moab.** This ruler was probably a mutual enemy of King Saul. David had Moabite blood from his great-grandmother Ruth, and thus sought refuge for his father and mother in Moab (see Ruth 1:4–18; 4:13–22).

1 SAMUEL—NOTE ON 22:5 prophet Gad. As the prophet Samuel had helped and advised Saul, so now Gad performed the same functions for David (cf. 2 Sam 24:11, where Gad is called "David's seer"). **forest of Hereth.** Location in Judah unknown.

1 SAMUEL—NOTE ON 22:6 tamarisk tree. Possibly located on a hill outside Gibeah which had been given over to pagan worship (cf. Ezek. 16:24–25, 31, 39). **spear.** A reminder of the threat that Saul was to friend and foe alike (cf. 18:10–11; 19:9–10; 20:3).

1 SAMUEL—NOTE ON 22:7 people of Benjamin. Saul asked those of his own tribe whether associating themselves with David would provide for them more possessions and privileges than they already had from Saul.

1 SAMUEL—NOTE ON 22:8 my son makes a covenant. *See note on 20:8*.

1 SAMUEL—NOTE ON 22:8–13 to lie in wait. Saul insinuated that David was plotting his death. This was not true, as David would later spare Saul's life (vv. 24:1–22).

1 SAMUEL—NOTE ON 22:9–10 Doeg the Edomite. *See note on 21:7* and the title of Ps. 52.

1 SAMUEL—NOTE ON 22:13 conspired against me. Saul insisted falsely that Ahimelech was in league with his enemy David.

1 SAMUEL—NOTE ON 22:14 captain over your bodyguard. Ahimelech responded to Saul by defending David's character as loyal to Saul.

1 SAMUEL—NOTE ON 22:16–19 This fulfills the curse on Eli's house (*see note on 1 Sam. 2:31*), with the exception of Abiathar, who was later dismissed from the priesthood by Solomon (1 Kings 2:26–29).

1 SAMUEL—NOTE ON 22:17 would not . . . strike the priests. Although Saul condemned Ahimelech and the priests to death, his servants knew better than to raise their weapons against the priests of the Lord.

1 SAMUEL—NOTE ON 22:18 linen ephod. *See notes on 2:18 and 14:3*.

1 SAMUEL—NOTE ON 22:19 Nob, the city of the priests. *See note on 21:1*. What Saul failed to do righteously to the Amalekites (15:3, 8–9), he unrighteously did to the citizens of Nob.

1 SAMUEL—NOTE ON 22:20 Abiathar. Lit., "The father is excellent." A son of Ahimelech (cf. 21:1) who escaped the slaughter and joined David's company, he performed priestly functions for David for the rest of David's life (cf. 23:6, 9; 30:7; 2 Sam. 8:17). *See note on 1 Sam. 22:16–19*.

1 SAMUEL—NOTE ON 22:22 I have occasioned. David recognized his responsibility for causing the deaths of the priests' families and animals, acknowledging the devastating consequences of his lie to Ahimelech (cf. 21:1–2).

1 SAMUEL—NOTE ON 23:1 Keilah. A city located in the western foothills of Judah (see Josh. 15:44), about 18 miles southwest of Jerusalem and 3 miles southeast of Adullam.

1 SAMUEL—NOTE ON 23:2 **inquired of the Lord.** Such inquiries were made using the sacred lots, the Urim and Thummim, stored in the priestly ephod that Abiathar had brought to David (v. 6). *See note on Ex. 28:30*.

1 SAMUEL—NOTE ON 23:7 **gates and bars.** Lit., “two doors and a bar.” Keilah perhaps had only one gateway in its wall. Its two reinforced wooden doors had hinged posts at the sides of the entrance, meeting in the center and secured with a heavy bar spanning the entrance horizontally. Since there was only this one way in and out of the city, Saul believed he had David trapped.

1 SAMUEL—NOTE ON 23:11 **surrender me.** David inquired of the Lord again, using the ephod with the Urim and Thummim by which God revealed his will. David wanted to know whether the men of Keilah would be disloyal and surrender him into the hands of Saul. The Lord answered in the affirmative in v. 12.

1 SAMUEL—NOTE ON 23:13 **men, who were about six hundred.** *See note on 22:2* when David had only 400 men.

1 SAMUEL—NOTE ON 23:14 **strongholds . . . wilderness.** The wilderness of Judah is the barren desert area between the hill country and the Dead Sea. Many ravines and caves are found in this rugged region, which David used as a place of refuge from Saul. The title of Ps. 63 may refer to this incident or to 2 Sam. 15:23–28. **wilderness of Ziph.** The wilderness surrounding Ziph, 4 miles south of Hebron. **God did not give him.** God sovereignly protected David from Saul for the fulfilling of his own divine purposes (cf. Isa. 46:9–11).

1 SAMUEL—NOTE ON 23:16–17 **strengthened his hand in God.** Jonathan encouraged David by reminding him of the Lord’s promise to him and concern for him, by emphatically assuring him that the Lord would make him the next king over Israel, as Saul well knew (see 20:30–31).

1 SAMUEL—NOTE ON 23:18 **covenant.** *See notes on 18:3 and 20:8*.

1 SAMUEL—NOTE ON 23:19 **hill of Hachilah.** Location unknown, somewhere between Ziph and the Dead Sea. See the title of Ps. 54. **Jeshimon.** Another

name for the wilderness of Judea.

1 SAMUEL—NOTE ON 23:24 wilderness of Maon. The barren territory in the vicinity of Maon (see Josh. 15:48, 55), about 5 miles south of Ziph.

1 SAMUEL—NOTE ON 23:25 the rock. A landmark in the wilderness of Maon, soon to be given a name (v. 28).

1 SAMUEL—NOTE ON 23:26 closing in on David. Saul probably divided his forces into two groups and so surrounded David.

1 SAMUEL—NOTE ON 23:27 Philistines have made a raid against the land. Providentially, a messenger came to Saul telling him that the Philistines were invading the land so that he had no choice but to withdraw and postpone his pursuit of David.

1 SAMUEL—NOTE ON 23:28 the Rock of Escape. The timely retreat of Saul's men from David's men led to this name.

1 SAMUEL—NOTE ON 23:29 Engedi. An oasis on the western shore of the Dead Sea 14 miles east of Ziph, where there is a fresh water spring and lush vineyards (Song 1:14), standing in stark contrast to the surrounding wilderness. The limestone that dominates this region is permeated with caves, which provided good hiding places for David.

1 SAMUEL—NOTE ON 24:2 three thousand chosen men. See 26:2. These were the most skilled soldiers. **Wildgoats' Rocks.** The location of this cave is unknown, although "wildgoats" stresses the inaccessibility of the cave (cf. Job 39:1). See the titles of Ps. 57 and 142, which could also possibly refer to 1 Sam. 22:1.

1 SAMUEL—NOTE ON 24:3 to relieve himself. Lit., "to cover his feet." This is a euphemism for having a bowel movement, as the person would crouch with his inner garment dropped to his feet.

1 SAMUEL—NOTE ON 24:4 the day of which the Lord said to you. David's men perhaps believed that God had providentially placed Saul in the same cave where they were hiding so David could kill the king. However, nothing revelatory had previously been said by the Lord that indicated he wanted David to lift a hand against Saul.

1 SAMUEL—NOTE ON 24:5 **David's heart struck him.** David was able to cut off a piece of Saul's robe undetected. However, touching Saul's clothing was tantamount to touching his person, and David's conscience troubled him on this account.

1 SAMUEL—NOTE ON 24:6 **Lord's anointed.** David recognized that the Lord himself had placed Saul into the kingship. Thus the judgment and removal of Saul had to be left to the Lord.

1 SAMUEL—NOTE ON 24:11 **no wrong or treason.** If David were a wicked rebel against the rule of Saul, as Saul had said (22:8, 13), he would have killed Saul when given this opportunity. The corner of the robe was proof to Saul that David was not his enemy.

1 SAMUEL—NOTE ON 24:12 **May the Lord judge.** David called for the Lord himself, the only fair and impartial Judge (cf. Judg. 11:27), to decide the fate of David and Saul (also 1 Sam. 24:15).

1 SAMUEL—NOTE ON 24:13 **proverb.** A traditional pithy statement that evil deeds are perpetrated only by evil men. A similar point is made by Jesus in Matt. 7:16, 20.

1 SAMUEL—NOTE ON 24:14 **a dead dog! After a flea!** David hereby expresses his lowliness and entire committal of his cause to God, who alone is the Judge and to whom alone belongs vengeance.

1 SAMUEL—NOTE ON 24:17 **You are more righteous than I.** Upon hearing David's testimony, Saul was moved with emotion and acknowledged that David was more righteous than he was. His testimony to David's righteousness recognized David's right to the kingship.

1 SAMUEL—NOTE ON 24:20 **you shall surely be king.** Saul emphatically acknowledged that David would be the ruler over the kingdom of Israel. Saul had already been told by Samuel that God would take the kingdom away from him and give it to a man after his own heart (13:14; 15:28). Jonathan had testified that Saul already knew that David would be king

(23:17). However, this recognition did not mean that Saul was ready to give up the kingdom.

1 SAMUEL—NOTE ON 24:22 David swore this to Saul. By solemn oath, David agreed to preserve Saul's family and family name. While most of Saul's family was later slain (2 Sam. 21:8–9), this pledge was fulfilled in the life of Mephibosheth (*see note on 2 Sam. 21:7*).

1 SAMUEL—NOTE ON 25:1 all Israel . . . mourned for him. The death of Samuel, the last of the judges, brought Israel to the end of an era. So widespread was Samuel's influence among the people that all Israel gathered to lament his death. **wilderness of Paran.** A desert area in the northeast region of the Sinai Peninsula.

1 SAMUEL—NOTE ON 25:2 Carmel. "Vineyard land," "garden spot." About 7 miles south of Hebron and 1 mile north of Maon. This was the same spot where Saul erected a monument in his own honor (15:12).

1 SAMUEL—NOTE ON 25:3 Nabal. "Fool." An appropriate name in view of his foolish behavior (v. 25). **Abigail.** "My father is joy." The wife of Nabal was intelligent and beautiful in contrast to her evil husband. **a Calebite.** Nabal was a descendant of Caleb and lived in Caleb's tribal holdings (Josh. 14:13; 15:13), but did not possess the spiritual qualities of his illustrious forefather.

1 SAMUEL—NOTE ON 25:4–5 shearing his sheep. While hiding out in the wilderness, David and his men took the job of protecting the flocks of Nabal (vv. 7, 15–16). Upon hearing that Nabal was shearing his sheep, David sent 10 of his men to collect their rightful compensation for the good they had done (v. 8).

1 SAMUEL—NOTE ON 25:8 a feast day. A special day of rejoicing over the abundance of sheared wool from the sheep (cf. v. 11).

1 SAMUEL—NOTE ON 25:10–11 This pretended ignorance of David was surely a sham. The knowledge of the young king-elect was widespread. Nabal pretended not to know to excuse his unwillingness to do what was right.

1 SAMUEL—NOTE ON 25:14 railed. David sent his messengers to "greet" (lit., "bless") Nabal, but David's men were viciously rebuffed by Nabal. This term emphasized the wickedness of Nabal’s action.

1 SAMUEL—NOTE ON 25:15–16 The testimony of one of Nabal’s men affirmed the value of David’s protection. It was like a fortress “wall” enclosing a city, providing total security.

1 SAMUEL—NOTE ON 25:17 one cannot speak to him. Nabal was a “son of Belial,” a worthless fellow (*see note on 2:12*). Nabal’s situation was the product of his own wickedness. His unwillingness to seek the counsel of others ultimately led to his demise.

1 SAMUEL—NOTE ON 25:18 five seahs. Slightly more than one bushel.

1 SAMUEL—NOTE ON 25:19 did not tell her husband. Abigail knew that Nabal would disagree with her actions, but knowing the Lord’s choice of David (v. 28), she recognized the consequences involved in Nabal’s cursing of David. By her actions, she chose to obey God rather than man (see Acts 5:29), as a wife may sometimes need to do.

1 SAMUEL—NOTE ON 25:22 God do so. A strong oath of self-imprecation. David swore that he would kill every male in Nabal’s household by daybreak.

1 SAMUEL—NOTE ON 25:25 this worthless fellow. I.e., “troublemaker.” **as his name is, so is he.** A name was not simply a label of distinguishing one thing from another, but a profound insight into the character of the one named. “Fool” has the connotation of one who is “morally deficient.”

1 SAMUEL—NOTE ON 25:28 a sure house. Abigail’s perceptive insight fit an essential feature of the Davidic Covenant (see 2 Sam. 7:11–16). **fighting the battles of the Lord.** Unlike the king previously desired by the people (1 Sam. 8:20), David was a man who fought the Lord’s battles. He was truly God’s king.

1 SAMUEL—NOTE ON 25:29 bound in the bundle of the living. A metaphor that reflects the custom of binding valuables in a bundle to protect them from injury. The point here was that God cared for his own as a man would his valuable treasure. David, she said, enjoyed the protection of divine providence, which destined him for great things. On the other hand, God would fling his enemies away like a stone in a slingshot.

1 SAMUEL—NOTE ON **25:30** **prince over Israel.** Abigail was certain that David would exercise effective rule over Israel after Saul's death. In the meantime, however, she did not want him to do anything to jeopardize his future, endanger his throne, or violate God's will by seeking personal vengeance in anger (vv. 33–34).

1 SAMUEL—NOTE ON **25:37–38** **heart died . . . became as a stone.** Intoxicated, Nabal apparently suffered a stroke and became paralyzed until he died.

1 SAMUEL—NOTE ON **25:43** **Ahinoam of Jezreel.** David's third wife, joining Michal and Abigail. For Jezreel, *see note on 29:1*.

1 SAMUEL—NOTE ON **25:44** **Palti . . . of Gallim.** Palti means "my deliverance." The location of Gallim is unknown, but was probably a few miles north of Jerusalem. See 2 Sam. 3:13–16 for Michal's return to David.

1 SAMUEL—NOTE ON **26:1** **hill of Hachilah . . . Jeshimon.** *See notes on 23:19*.

1 SAMUEL—NOTE ON **26:2** **three thousand chosen men.** See 24:2.

1 SAMUEL—NOTE ON **26:5** **Saul was lying.** Saul was sleeping in an apparently invulnerable place. He had his commander beside him, inside the camp, surrounded by his entire army. **Abner.** *See note on 14:50*.

1 SAMUEL—NOTE ON **26:6** **Ahimelech the Hittite.** Mentioned only here, he was one of the many mercenaries who formed a part of David's army. **Joab's brother, Abishai the son of Zeruiah.** *See note on 2 Sam. 2:18*. He joined with Ahimelech in going down with David into the camp of Saul.

1 SAMUEL—NOTE ON **26:9** **the Lord's anointed.** *See note on 24:6*.

1 SAMUEL—NOTE ON **26:10** **As the Lord lives.** An oath usually associated with life-or-death matters. The sovereign God would decide when, where, and how Saul would perish, not David.

1 SAMUEL—NOTE ON 26:12 spear and the jar. Like the corner of Saul's robe (24:4), these were taken as proof that David had Saul's life in his hand (cf. 26:16). **a deep sleep from the Lord.** As with Adam in Gen. 2:21 and Abraham in Gen. 15:12, the Lord caused Saul to be unaware of what was taking place around him.

1 SAMUEL—NOTE ON 26:19 If it is the Lord . . . if it is men. David set forth two possibilities for why Saul was pursuing him. First, David had sinned against the Lord. If that was the case, he was willing to offer a sacrifice for atonement. Second, evil men had caused Saul's hostility toward David. If that were the case, these men should be judged. **the heritage of the Lord.** I.e., the land of Israel (cf. 2 Sam. 20:19; 21:3). **Go, serve other gods.** David's exile from the land was virtually equivalent to forcing him to abandon the worship of the Lord, for there were no sanctuaries to the Lord outside of Israelite territory.

1 SAMUEL—NOTE ON 26:20 flea . . . partridge. The flea represents something that was worthless and the partridge something that was impossible to catch. Saul was wasting his time with his pursuit of David.

1 SAMUEL—NOTE ON 26:21 I have sinned. As in 24:17, Saul confessed his sin and wrongdoing. Although Saul may have been sincere, he could not be trusted and David wisely did not accept his invitation to return with him. **I have acted foolishly.** Saul had been foolish in his actions toward David, as had Nabal.

1 SAMUEL—NOTE ON 26:25 will succeed. Saul recognized the certain success of David's future as Israel's king (cf. 24:20).

1 SAMUEL—NOTE ON 27:1 by the hand of Saul. In direct contrast to Saul's word that David would prevail (26:25), David thought that Saul would ultimately kill him. This anxious thinking and the fear that fell upon him explain David's actions in this chapter. God had told him to stay in Judah (22:5), but he was afraid and sought protection again among the Philistine enemies of Israel (cf. 21:10–15).

1 SAMUEL—NOTE ON 27:3 two wives. His third wife, Michal, had been temporarily given to another man by Saul (cf. 25:44).

1 SAMUEL—NOTE ON 27:4 **no longer sought him.** Saul was no longer able to pursue David since he was out of the land of Israel.

1 SAMUEL—NOTE ON 27:5 **the royal city.** I.e., Gath. David requested a city of his own in the country so that he could be free from the constant surveillance to which he was exposed in Gath, and so that he could avoid the pagan influence of that Philistine city.

1 SAMUEL—NOTE ON 27:6 **Ziklag.** This was a city located about 13 miles northwest of Beersheba that had been an Israelite possession (Josh. 15:31; 19:5), but was then under Philistine control. **to this day.** Ziklag became a part of Judah and was still so at the time of the writing of Samuel, which is clearly in the post-Solomonic, divided kingdom era. See Introduction: Author and Date.

1 SAMUEL—NOTE ON 27:7 **a year and four months.** For 16 months David was able to deceive Achish concerning his actions. He remained there until after Saul's death, when he moved to Hebron (2 Sam. 1:1; 2:1–2).

1 SAMUEL—NOTE ON 27:8 **Geshurites . . . Girzites . . . Amalekites.** These peoples lived in southern Canaan and northern Sinai. **Shur . . . Egypt.** *See note on 15:7*.

1 SAMUEL—NOTE ON 27:9 **would leave neither man nor woman alive.** David left no survivors from his raids in order that Achish might not learn the true nature of his desert exploits (see v. 11).

1 SAMUEL—NOTE ON 27:10 **Judah . . . Jerahmeelites . . . Kenites.** The regions south of the hill country centering around Beersheba. This region was far enough away from Gath so that Achish would be ignorant of David's movements. David implied to Achish that the hostility of Judah toward David was increasing, while in fact he was gaining the appreciation and loyalty of Judah toward himself by raiding their wilderness neighbors. Achish thought David was more securely his servant as his own people turned against him (vv. 2–4), but just the opposite was true.

1 SAMUEL—NOTE ON 28:1 **Understand that.** The kindness showed to David and his men by Achish in Gath was not without expectation of reciprocation.

This phrase seems to presuppose an understanding of this expectation.

1 SAMUEL—NOTE ON 28:2 **what your servant can do.** Being a man of honor, David would not fail to help those who had shown him kindness. David was drawing attention to the fact that he had proven himself as a valiant and successful warrior and was assuring Achish of his fidelity and ability. **bodyguard.** In light of David’s victory over Goliath (17:49–54) and imagined bad reputation among the Israelites, Achish was expressing considerable trust in David’s loyalty and ability, for “bodyguard” lit. means “keeper of my head.”

1 SAMUEL—NOTE ON 28:3–13 Having deprived himself of every legitimate means of spiritual input as a result of his own disobedience and rebellion, Saul walked in foolishness again by seeking out the very resource (a medium) he had previously removed from the land. Saul swore to the medium an oath of safety by the very God that he was disobeying even then. Yet the inexorable curiosity of Saul to consult Samuel, in spite of Samuel’s death, was satisfied by the medium’s willingness to “bring up” Samuel.

1 SAMUEL—NOTE ON 28:3 **mediums and the necromancers.** By divine law, they were banned from Israel (Deut. 18:11), and Israel was not to be defiled by them (Lev. 19:31). Turning to them was tantamount to playing the harlot and would result in God setting his face against the person and cutting him off from among his people (Lev. 20:6). Mediums and spiritists were to be put to death by stoning (Lev. 20:27). Even Saul understood this and had previously dealt with the issue (see 1 Sam. 28:9).

1 SAMUEL—NOTE ON 28:4 **Shunem.** Situated southwest of the hill of Moreh and 16 miles southwest of the Sea of Galilee; the Philistines designated it as their camp site. **Gilboa.** The mountain range beginning 5 miles south of Shunem and extending southward along the eastern edge of the plain of Jezreel. *See note on 31:1*.

1 SAMUEL—NOTE ON 28:5 **his heart trembled greatly.** Saul had hidden himself when he was chosen by lot to be king (10:22). When the Spirit of the Lord came upon him, he was changed (10:6), but after the Spirit had departed (16:14), he was afraid and dismayed by Goliath (17:11, 24). He feared at Gilgal when faced by the overwhelming size of the Philistine army

(13:11–12). Saul was also afraid of David because he knew that the Lord was with David (18:12, 29). But Saul was to fear God (12:24), not people.

1 SAMUEL—NOTE ON **28:6** **dreams . . . Urim . . . prophets.** These were the three basic ways through which God revealed his word and his will. Dreams and visions were the common manner through which the Lord revealed himself and his will during the time of Moses (Num. 12:6). The Urim was used by the priest as a means of inquiring of the Lord (Num. 27:21). It was originally put in the breastpiece of judgment with the Thummim and worn over Aaron's heart when he went in before the Lord (*see note on Ex. 28:30*). Somehow, unknown to us, God revealed his will by it. Prophets were formerly called seers (1 Sam. 9:9) and were used as a reference for inquiring of the Lord. God also used prophets to declare his word when people were not interested in it (Amos 7:12–13). Since Saul had rejected the Lord, God had rejected him (1 Sam. 15:23). Saul appears to have had no court prophet in the manner that Gad and Nathan were to David (22:5; 2 Sam. 12); and, by this time, the ephod with the Urim was in David's possession by virtue of Abiathar the priest (1 Sam. 23:6).

1 SAMUEL—NOTE ON **28:7** **Seek out for me . . . a medium.** In Saul's desperation, he sought the very source that he had formerly removed from the land (v. 3). In spite of the ban, Saul's servant knew exactly where to find a medium. **En-dor.** Located about 3.5 miles northwest of Shunem between Mount Tabor and the Hill of Moreh. Saul risked his life by venturing into the Philistine-held territory to seek out the counsel of the medium; thus he went in disguise by night (v. 8).

1 SAMUEL—NOTE ON **28:10** **swore to her by the Lord.** Though blatantly walking in disobedience to God, it is ironic that Saul would swear by the very existence of the Lord as a means of assuring his credibility to the medium. Even more, Saul swore that no punishment would come upon her when the Levitical law required her to be stoned to death (Lev. 20:27).

1 SAMUEL—NOTE ON **28:12** **the woman saw Samuel.** Though questions have arisen as to the nature of Samuel's appearance, the text clearly indicates that Samuel, not an apparition, was evident to the eyes of the medium. God miraculously permitted the actual spirit of Samuel to speak (vv. 16–19). Because she understood her inability to raise the dead in this manner, she

immediately knew 1) that it must have been by the power of God and 2) that her disguised inquirer must be Saul.

1 SAMUEL—NOTE ON 28:13 a god coming up out of the earth. The word translated "god" is actually the Hebrew word meaning "God, gods, angel, ruler, or judge." It can also be used to designate a likeness to one of these. From the medium's perspective, Samuel appeared to be "a god" ascending out of the earth. There is no other such miracle as this in all of Scripture.

1 SAMUEL—NOTE ON 28:14 old man . . . in a robe. Obviously age and clothing do not exist in the realm of the spirits of those who have died, but God miraculously gave such appearances so that Saul was able to perceive that the spirit was Samuel. The question arises whether all believers will remain in the form they were in when they died. Samuel may have been as such simply for the benefit of Saul, or he might be in this state until he receives his resurrection body. Since Scripture teaches that the resurrection of OT saints is yet future (see Dan. 12:1–2), Samuel must have temporarily been in this condition solely for the benefit of Saul.

1 SAMUEL—NOTE ON 28:15 disturbed me. Samuel's comment expresses agitation caused by Saul's efforts to contact him since living humanity was not allowed to seek out discussions with the dead (Deut. 18:11; Lev. 20:6). Witchcraft puts the seeker in contact with demons impersonating those who are being sought, since the dead person cannot ordinarily be contacted, except in this unique case.

1 SAMUEL—NOTE ON 28:16, 18 your enemy. See 15:26–35.

1 SAMUEL—NOTE ON 28:19 shall be with me. This could mean with him in "the abode of the righteous." There is no doubt that Samuel meant this to serve as a premonition of Saul's soon death.

1 SAMUEL—NOTE ON 28:20 no strength in him. Already afraid with a heart that "trembled greatly" because of the Philistines (v. 5), Saul's fear was so heightened by the words of Samuel that he was completely deprived of strength and vigor, which was reinforced by a lack of nourishment. The woman met his physical needs, and he returned to his camp to await his doom (vv. 21–25).

1 SAMUEL—NOTE ON 29:1 gathered . . . encamped. The Philistines were assembling for battle while the Israelites were still camping by the spring. This picks up the story line originally started in 28:1, but which was sidelined to communicate Saul's encounter with the medium. **Aphek.** Located about 24 miles north of Gath (cf. 4:1). **Jezreel.** Only a few miles south of Shunem, and 40 miles northeast of Aphek, Jezreel was north of Mount Gilboa.

1 SAMUEL—NOTE ON 29:3 no fault. David had proven himself as an honorable and righteous man before Achish, who knew that he could trust David.

1 SAMUEL—NOTE ON 29:4 he become an adversary. The Philistine lords were not as willing as Achish to give favor and trust to David. Being very shrewd in their estimation of potential hazards, they realized that he might be feigning loyalty to the Philistines in order to seize a strategic moment in the battle when he could betray and fight against them.

1 SAMUEL—NOTE ON 29:5 David, of whom they sing. The fame of David had spread throughout the land. The Philistine lords were no stranger to the skill and the victories that God had given to mighty David.

1 SAMUEL—NOTE ON 29:6 As the Lord lives. When seeking the highest standard by which to assure David of his credibility, Achish swore by the existence of David's God. It is evident that the pagan world knows of God, but the irony is that their knowledge does not necessarily lead to repentance.

1 SAMUEL—NOTE ON 29:8 the enemies of my lord the king. David's fidelity to Achish seemed to be at its climax in this expression of loyalty. David appears to have been fully prepared to do battle on behalf of Achish against his enemies, namely Israel. In light of David's former refusal to stretch out his hand against the Lord's anointed (24:6, 10; 26:9, 11, 21), David might have been capitulating and compromising. He did not inquire of the Lord before going to live with Achish, nor did he inquire of the Lord as to whether he should go out to battle with Achish. On the other hand, it could be that while David gave the appearance of loyalty, he actually believed the Philistines would not let him go out to battle, just as it actually happened (cf.

27:8–12). The providence of God kept David from fighting against the Lord’s anointed and his own countrymen.

1 SAMUEL—NOTE ON 29:9 an angel of God. The degree to which Achish praised David has led some to believe that his eulogy was merely a formal attempt at flattery.

1 SAMUEL—NOTE ON 29:11 Jezreel. This was used to designate both a city about 56 miles north of Jerusalem as well as the plain of Jezreel, which served as a major battlefield for many nations. The city was situated in the territory of Issachar (Josh. 19:18). It was bounded on the north and south by Megiddo and Beth-shean (1 Kings 4:12) and on the west and east by Mount Carmel and Mount Gilboa.

1 SAMUEL—NOTE ON 30:1 Ziklag. Serving as a temporary place of residence for David and his 600 men, Ziklag was located in the Negeb and given to David by Achish the king of Gath (27:6). David used it as the base from which he would make raids on the neighboring tribes (27:8–11). **Amalekites.** Reaping the consequences of Saul's failure to utterly destroy the Amalekites (ch. 15) and David's raids against them (27:8), David and his men were the victims of a successful raid in which the Amalekites took all of their wives and livestock captive before burning Ziklag, their city.

1 SAMUEL—NOTE ON 30:6 distressed . . . bitter. Arriving home to the reality of their great tragedy caused David immense distress and provoked the wickedness of his men to entertain the treasonous idea of stoning him. Having not inquired of the Lord before his departure to support Achish in battle, David was in need of God's getting his attention. **strengthened himself in the Lord his God.** This was the key to David being a man after God's heart (cf. 13:14; Acts 13:22).

1 SAMUEL—NOTE ON 30:7 Abiathar brought the ephod. Serving as a source through which one could make direct and specific inquiry into the will of God, the high priest's ephod, which contained the Urim and Thummim, was sought by David. The distress of the moment drew his focus away from the treasonous thoughts of his men and back to God in his desperation to know what God would have him do.

1 SAMUEL—NOTE ON 30:9–10 brook Besor. David most likely encountered the brook about 13 miles south of Ziklag. It consisted of seasonal rivers from the area of Beersheba that ran northwest and emptied into the Mediterranean. Likely, this was during the latter rains (January-April) and the brook was filled with a rampaging runoff that would account for the soldiers who were unable to cross over.

1 SAMUEL—NOTE ON 30:14 Negeb of the Cherethites. Benaiah the son of Jehoiada was over the Cherethites and the Pelethites (2 Sam. 8:18), who are almost always mentioned together. They fled Jerusalem as allies with David (2 Sam. 15:18), and pursued Sheba the son of Bichri with Joab (2 Sam. 20:7). They were hand-picked by David to be present at Solomon's anointing as king. The Cherethites appear to have come from Crete, and to have been a part of the king’s bodyguard (2 Sam. 23:20, 23). **Negeb of Caleb.** Caleb, the son of Jephunneh, was one of 12 spies chosen to check out the land, and one of only two spies who gave a favorable report (Num. 13:6–30). This was the land assigned to his family (Josh. 14:13–14).

1 SAMUEL—NOTE ON 30:16 all the great spoil. The Amalekites had not only what they took from Ziklag, but much more plunder from all their raids. After David conquered the Amalekites (vv. 17–18) he returned what belonged to Ziklag (vv. 19, 26) and spread the rest all over Judah (vv. 26–31).

1 SAMUEL—NOTE ON 30:17 four hundred young men. It is obvious from Moses’ encounter (Ex. 17:8–16), Saul’s failure (1 Sam. 15), and Mordecai’s opposition (Est. 3:1, 10–13) that the Amalekites were wicked people who hated God’s people and died hard.

1 SAMUEL—NOTE ON 30:19 Nothing was missing. In spite of David’s previous failures, God showed himself to be more than gracious and abundant in his stewardship of the wives, children, livestock, and possessions of David and his men.

1 SAMUEL—NOTE ON 30:22 worthless fellows. From the beginning of David’s flight from Saul, he became captain of those who were in distress, discontent, and in debt (22:2), the least likely to exercise kindness and grace to others. This same expression was used of the sons of Eli (2:12), of those who doubted Saul’s ability as king (10:27), of Nabal the fool by his servant (25:17), of Nabal the fool by his wife (25:25), of David when he was cursed by Shimei (2 Sam. 16:7), of Sheba the son of Bichri who led a revolt against David (2 Sam. 20:1), and of those who would be thrust away like thorns by David (2 Sam. 23:6).

1 SAMUEL—NOTE ON 30:25 a statute and a rule. In spite of the opposition David received from the worthless men among him, he legislated his practice of kindness and equity into law for the people.

1 SAMUEL—NOTE ON 30:26–31 Being no stranger to adversity and a life lived on the run, David realized the important role that so many others had played in his safety and welfare. Being the recipient of such kindness, David missed no opportunity to reciprocate kindness and generosity. It would be presumptuous to think that David was merely paying off debts or buying support; rather he was giving back as he had received, expressing his debt of gratitude for the kindness and support shown him. *See note on 30:16*.

1 SAMUEL—NOTE ON 31:1–13 See 2 Sam. 1:4–12 and 1 Chron. 10:1–12.

1 SAMUEL—NOTE ON 31:1 Mount Gilboa. Formerly the site of the Israeli camp, it was turned into the sight of the Israeli massacre. Saul and his sons lost their lives on Mount Gilboa. *See note on 28:4*.

1 SAMUEL—NOTE ON 31:2 Jonathan and Abinadab and Malchi-shua. Three of the four sons of Saul were killed the same day in battle. The fourth son, Eshbaal, would later be referred to as Ish-bosheth, meaning "man of shame," an appropriate designation in light of his apparent absence from the battlefield (cf. 2 Sam. 2:8ff.). Jonathan, Ishvi, and Malchi-shua were named as Saul's sons in 1 Sam. 14:49, but Jonathan, Abinadab, and Malchi-shua are named here; Ishvi and Abinadab are thus one and the same. First Chronicles 8:33 and 9:39 are the only verses naming all four sons.

1 SAMUEL—NOTE ON 31:4 these uncircumcised. A common term of derision used among Israelites to designate non-Israelites. Circumcision was given as the sign of the Abrahamic Covenant in Gen. 17:10–14. *See note on 1 Sam. 14:6*. **mistreat me.** Having engaged in several battles against the Philistines, Saul had succeeded in provoking their hatred and resentment. As the king, Saul had certainly received especially cruel treatment from the hands of his enemies, who would have likely made sport of him and tortured him before his death. **Saul took his own sword and fell upon it.** Though Saul's suicide is considered by some to be an act of heroism, Saul should have found his strength and courage in God as David did in 23:16 and 30:6 to fight to the end or to surrender. Saul's suicide is the ultimate expression of his faithlessness toward God at this moment in his life.

1 SAMUEL—NOTE ON 31:6 all his men. The question is whether "all" was used in a qualified sense or in an absolute sense. In consideration of the context, the meaning was most likely intended to be qualified, not absolute. It is not necessary to conclude that every single one of Saul's 3,000 men died that day and that none escaped. Where such a meaning is intended, the text usually provides more reinforcement, as in Josh. 8:22 where the author specifically states, “and Israel struck them down, until there was left none that survived or escaped.” In fact, Abner the general of Saul’s army survived (2 Sam. 2:8). “All” here means those who were personally assigned to Saul’s special guard (cf. 1 Sam. 31:7).

1 SAMUEL—NOTE ON 31:9 cut off his head. There is a parallelism between the death of Saul and the death of Goliath. The giant champion of the Philistines had his head cut off by David, and the Philistines fled (17:51). The Philistines had taken revenge and done likewise to the giant champion of Israel, King Saul, who was “taller than any of the people from his shoulders upward” (10:23).

1 SAMUEL—NOTE ON 31:10 Ashtaroth. These were the fertility goddesses of the Canaanites, to whom the Philistines gave homage by placing the weapons of their defeated foe in the temple of Ashtaroth. As the sword of Goliath was put in the house of the Lord behind the ephod (21:9), so the weapons of Saul were taken by the Philistines and put in the temple of Ashtaroth. Military victory was attributed to the gods, since the belief was that military encounters were battles between the deities of rival nations. **Beth-shan.** Located in the Jordan Valley about 16 miles south of the Sea of Galilee.

1 SAMUEL—NOTE ON 31:11 Jabesh-gilead. Located east of the Jordan, its people stayed out of the war against Benjamin and suffered severe consequences as a result (Judg. 21). The men of Jabesh-gilead showed kindness and respect to Saul, a Benjamite, by rescuing his body from the wall of Beth-shan because Saul and his sons had saved Jabesh-gilead from the Ammonites (1 Sam. 11:9–12) just after he had been chosen as king of Israel. By this act, they honored Saul for his faithfulness to them.

1 SAMUEL—NOTE ON 31:12 bodies . . . burned. In light of Saul’s head having been cut off and the mutilation that had taken place, it is thought that the citizens of Jabesh-gilead burned his body to hide the damage.

1 SAMUEL—NOTE ON 31:13 bones . . . buried. It was considered disrespectful not to bury the dead. Abraham went to great lengths to bury

Sarah (Gen. 23:4–15), and Jacob made Joseph swear that he would not bury him in Egypt (Gen. 47:29–30). **fasted seven days.** In relation to death, fasting was often associated with mourning in the Hebrew culture. It was a sign of respect, seriousness, and grief. First Samuel began with the ark of the covenant being captured by the Philistines (1 Sam. 4:11), and in the end Israel’s king had been killed by them. Second Samuel will recount how God vindicated his honor by David’s defeating the Philistines (2 Sam. 5:17–25), establishing an uncontested kingdom (1 Kings 2:12), and safely bringing the ark to Jerusalem, the city of God (2 Sam. 6:16–19).

2 Samuel

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Introduction

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        4. The rape of Tamar (13:1–22)
        5. The murder of Amnon (13:23–39)
        6. The recall and return of Absalom (14:1–33)
        7. The rebellions against David (15:1–20:26)
        8. The rebellion of Absalom (15:1–19:43)

- 9. The rebellion of Sheba (20:1–26)

II. Epilogue (2 Samuel 21:1–24:25)

- A. The Lord’s Judgment against Israel (21:1–14)
- B. David’s Heroes (21:15–22)
- C. David’s Song of Praise (22:1–51)
- D. David’s Last Words (23:1–7)
- E. David’s Mighty Men (23:8–39)
- F. The Lord’s Judgment against David (24:1–25)

2 Samuel

David Hears of Saul's Death

2 SAMUEL **1** ‡†After the death of Saul, when David had returned from
striking down the Amalekites, David remained two days in Ziklag. [2]†And
on the third day, behold, a man came from Saul's camp, with his clothes
torn and dirt on his head. And when he came to David, he fell to the ground
and paid homage. [3]David said to him, “Where do you come from?” And he
said to him, “I have escaped from the camp of Israel.” [4]‡And David said to
him, “How did it go? Tell me.” And he answered, “The people fled from the
battle, and also many of the people have fallen and are dead, and Saul and
his son Jonathan are also dead.” [5]Then David said to the young man who
told him, “How do you know that Saul and his son Jonathan are dead?”
[6]†And the young man who told him said, “By chance I happened to be on
Mount Gilboa, and there was Saul leaning on his spear, and behold, the
chariots and the horsemen were close upon him. [7]And when he looked
behind him, he saw me, and called to me. And I answered, ‘Here I am.’
[8]†And he said to me, ‘Who are you?’ I answered him, ‘I am an Amalekite.’
[9]And he said to me ‘Stand beside me and kill me, for anguish has seized me,
and yet my life still lingers.’ [10]†So I stood beside him and killed him,
because I was sure that he could not live after he had fallen. And I took the
crown that was on his head and the armlet that was on his arm, and I have
brought them here to my lord.”

[11]Then David took hold of his clothes and tore them, and so did all the men
who were with him. [12]†And they mourned and wept and fasted until
evening for Saul and for Jonathan his son and for the people of the LORD
and for the house of Israel, because they had fallen by the sword. [13]And
David said to the young man who told him, “Where do you come from?”
And he answered, “I am the son of a sojourner, an Amalekite.” [14]†David
said to him, “How is it you were not afraid to put out your hand to destroy
the LORD's anointed?” [15]†Then David called one of the young men and said,
“Go, execute him.” And he struck him down so that he died. [16]†And David

said to him, “Your blood be on your head, for your own mouth has testified against you, saying, ‘I have killed the LORD's anointed.’”

David's Lament for Saul and Jonathan

[17]†And David lamented with this lamentation over Saul and Jonathan his son, [18]†and he said it [1] should be taught to the people of Judah; behold, it is written in the Book of Jashar. [2] He said:

[19]†“Your glory, O Israel, is slain on your high places!
How the mighty have fallen!
[20]†Tell it not in Gath,
publish it not in the streets of Ashkelon,
lest the daughters of the Philistines rejoice,
lest the daughters of the uncircumcised exult.
[21]†“You mountains of Gilboa,
let there be no dew or rain upon you,
nor fields of offerings! [3]
For there the shield of the mighty was defiled,
the shield of Saul, not anointed with oil.
[22]†“From the blood of the slain,
from the fat of the mighty,
the bow of Jonathan turned not back,
and the sword of Saul returned not empty.
[23]†“Saul and Jonathan, beloved and lovely!
In life and in death they were not divided;
they were swifter than eagles;
they were stronger than lions.
[24]“You daughters of Israel, weep over Saul,
who clothed you luxuriously in scarlet,
who put ornaments of gold on your apparel.
[25]“How the mighty have fallen
in the midst of the battle!
“Jonathan lies slain on your high places.
[26]†I am distressed for you, my brother Jonathan;
very pleasant have you been to me;
your love to me was extraordinary,

surpassing the love of women.
[27]†“How the mighty have fallen,
and the weapons of war perished!”

David Anointed King of Judah

2 SAMUEL **2** †After this David inquired of the LORD, “Shall I go up into any of the cities of Judah?” And the LORD said to him, “Go up.” David said, “To which shall I go up?” And he said, “To Hebron.” [2]†So David went up there, and his two wives also, Ahinoam of Jezreel and Abigail the widow of Nabal of Carmel. [3]And David brought up his men who were with him, everyone with his household, and they lived in the towns of Hebron. [4]†And the men of Judah came, and there they anointed David king over the house of Judah.

When they told David, “It was the men of Jabesh-gilead who buried Saul,” [5]David sent messengers to the men of Jabesh-gilead and said to them, “May you be blessed by the LORD, because you showed this loyalty to Saul your lord and buried him. [6]Now may the LORD show steadfast love and faithfulness to you. And I will do good to you because you have done this thing. [7]†Now therefore let your hands be strong, and be valiant, for Saul your lord is dead, and the house of Judah has anointed me king over them.”

Ish-bosheth Made King of Israel

[8]†But Abner the son of Ner, commander of Saul's army, took Ish-bosheth the son of Saul and brought him over to Mahanaim, [9]†and he made him king over Gilead and the Ashurites and Jezreel and Ephraim and Benjamin and all Israel. [10]†Ish-bosheth, Saul's son, was forty years old when he began to reign over Israel, and he reigned two years. But the house of Judah followed David. [11]†And the time that David was king in Hebron over the house of Judah was seven years and six months.

The Battle of Gibeon

[12]†Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon. [13]†And Joab the son of Zeruiah and the servants of David went out and met them at the pool of Gibeon. And they sat down, the one on the one side of the pool, and the other on the other side

of the pool. [14]†And Abner said to Joab, “Let the young men arise and compete before us.” And Joab said, “Let them arise.” [15]Then they arose and passed over by number, twelve for Benjamin and Ish-bosheth the son of Saul, and twelve of the servants of David. [16]And each caught his opponent by the head and thrust his sword in his opponent's side, so they fell down together. Therefore that place was called Helkath-hazzurim, [1] which is at Gibeon. [17]And the battle was very fierce that day. And Abner and the men of Israel were beaten before the servants of David.

[18]†And the three sons of Zeruiah were there, Joab, Abishai, and Asahel. Now Asahel was as swift of foot as a wild gazelle. [19]And Asahel pursued Abner, and as he went, he turned neither to the right hand nor to the left from following Abner. [20]Then Abner looked behind him and said, “Is it you, Asahel?” And he answered, “It is I.” [21]†Abner said to him, “Turn aside to your right hand or to your left, and seize one of the young men and take his spoil.” But Asahel would not turn aside from following him. [22]†And Abner said again to Asahel, “Turn aside from following me. Why should I strike you to the ground? How then could I lift up my face to your brother Joab?” [23]But he refused to turn aside. Therefore Abner struck him in the stomach with the butt of his spear, so that the spear came out at his back. And he fell there and died where he was. And all who came to the place where Asahel had fallen and died, stood still.

[24]But Joab and Abishai pursued Abner. And as the sun was going down they came to the hill of Ammah, which lies before Giah on the way to the wilderness of Gibeon. [25]And the people of Benjamin gathered themselves together behind Abner and became one group and took their stand on the top of a hill. [26]†Then Abner called to Joab, “Shall the sword devour forever? Do you not know that the end will be bitter? How long will it be before you tell your people to turn from the pursuit of their brothers?” [27]And Joab said, “As God lives, if you had not spoken, surely the men would not have given up the pursuit of their brothers until the morning.” [28]So Joab blew the trumpet, and all the men stopped and pursued Israel no more, nor did they fight anymore.

[29]†And Abner and his men went all that night through the Arabah. They crossed the Jordan, and marching the whole morning, they came to

Mahanaim. [30]Joab returned from the pursuit of Abner. And when he had gathered all the people together, there were missing from David's servants nineteen men besides Asahel. [31]But the servants of David had struck down of Benjamin 360 of Abner's men. [32]And they took up Asahel and buried him in the tomb of his father, which was at Bethlehem. And Joab and his men marched all night, and the day broke upon them at Hebron.

Abner Joins David

2 SAMUEL **3** †There was a long war between the house of Saul and the house of David. And David grew stronger and stronger, while the house of Saul became weaker and weaker.

[2]‡†And sons were born to David at Hebron: his firstborn was Amnon, of Ahinoam of Jezreel; [3]†and his second, Chileab, of Abigail the widow of Nabal of Carmel; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur; [4]†and the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital; [5]†and the sixth, Ithream, of Eglah, David's wife. These were born to David in Hebron.

[6]‡†While there was war between the house of Saul and the house of David, Abner was making himself strong in the house of Saul. [7]†Now Saul had a concubine whose name was Rizpah, the daughter of Aiah. And Ish-bosheth said to Abner, “Why have you gone in to my father's concubine?” [8]†Then Abner was very angry over the words of Ish-bosheth and said, “Am I a dog's head of Judah? To this day I keep showing steadfast love to the house of Saul your father, to his brothers, and to his friends, and have not given you into the hand of David. And yet you charge me today with a fault concerning a woman. [9]†God do so to Abner and more also, if I do not accomplish for David what the Lord has sworn to him, [10]†to transfer the kingdom from the house of Saul and set up the throne of David over Israel and over Judah, from Dan to Beersheba.” [11]And Ish-bosheth could not answer Abner another word, because he feared him.

[12]†And Abner sent messengers to David on his behalf, [1] saying, “To whom does the land belong? Make your covenant with me, and behold, my hand shall be with you to bring over all Israel to you.” [13]†And he said, “Good; I will make a covenant with you. But one thing I require of you; that is, you shall not see my face unless you first bring Michal, Saul's daughter, when you come to see my face.” [14]†Then David sent messengers to Ish-bosheth, Saul's son, saying, “Give me my wife Michal, for whom I paid the bridal price of a hundred foreskins of the Philistines.” [15]And Ish-bosheth sent and took her from her husband Paltiel the son of Laish. [16]†But

her husband went with her, weeping after her all the way to Bahurim. Then Abner said to him, “Go, return.” And he returned.

[17]†And Abner conferred with the elders of Israel, saying, “For some time past you have been seeking David as king over you. [18]†Now then bring it about, for the LORD has promised David, saying, ‘By the hand of my servant David I will save my people Israel from the hand of the Philistines, and from the hand of all their enemies.’” [19]†Abner also spoke to Benjamin. And then Abner went to tell David at Hebron all that Israel and the whole house of Benjamin thought good to do.

[20]When Abner came with twenty men to David at Hebron, David made a feast for Abner and the men who were with him. [21]†And Abner said to David, “I will arise and go and will gather all Israel to my lord the king, that they may make a covenant with you, and that you may reign over all that your heart desires.” So David sent Abner away, and he went in peace.

[22]Just then the servants of David arrived with Joab from a raid, bringing much spoil with them. But Abner was not with David at Hebron, for he had sent him away, and he had gone in peace. [23]When Joab and all the army that was with him came, it was told Joab, “Abner the son of Ner came to the king, and he has let him go, and he has gone in peace.” [24]Then Joab went to the king and said, “What have you done? Behold, Abner came to you. Why is it that you have sent him away, so that he is gone? [25]†You know that Abner the son of Ner came to deceive you and to know your going out and your coming in, and to know all that you are doing.”

Joab Murders Abner

[26]†When Joab came out from David's presence, he sent messengers after Abner, and they brought him back from the cistern of Sirah. But David did not know about it. [27]†And when Abner returned to Hebron, Joab took him aside into the midst of the gate to speak with him privately, and there he struck him in the stomach, so that he died, for the blood of Asahel his brother. [28]†Afterward, when David heard of it, he said, “I and my kingdom are forever guiltless before the LORD for the blood of Abner the son of Ner. [29]May it fall upon the head of Joab and upon all his father's house, and may

the house of Joab never be without one who has a discharge or who is leprous or who holds a spindle or who falls by the sword or who lacks bread!” [30]So Joab and Abishai his brother killed Abner, because he had put their brother Asahel to death in the battle at Gibeon.

David Mourns Abner

[31]‡Then David said to Joab and to all the people who were with him, “Tear your clothes and put on sackcloth and mourn before Abner.” And King David followed the bier. [32]They buried Abner at Hebron. And the king lifted up his voice and wept at the grave of Abner, and all the people wept. [33]And the king lamented for Abner, saying,

“Should Abner die as a fool dies?
[34]Your hands were not bound;
your feet were not fettered;
as one falls before the wicked
you have fallen.”

And all the people wept again over him. [35]‡Then all the people came to persuade David to eat bread while it was yet day. But David swore, saying, “God do so to me and more also, if I taste bread or anything else till the sun goes down!” [36]And all the people took notice of it, and it pleased them, as everything that the king did pleased all the people. [37]So all the people and all Israel understood that day that it had not been the king's will to put to death Abner the son of Ner. [38]And the king said to his servants, “Do you not know that a prince and a great man has fallen this day in Israel? [39]‡And I was gentle today, though anointed king. These men, the sons of Zeruiah, are more severe than I. The Lord repay the evildoer according to his wickedness!”

Ish-bosheth Murdered

2 SAMUEL **4** ‡When Ish-bosheth, Saul's son, heard that Abner had died at Hebron, his courage failed, and all Israel was dismayed. [2]‡‡Now Saul's son had two men who were captains of raiding bands; the name of the one was Baanah, and the name of the other Rechab, sons of Rimmon a man of Benjamin from Beeroth (for Beeroth also is counted part of Benjamin; [3]the Beerothites fled to Gittaim and have been sojourners there to this day).

[4]‡Jonathan, the son of Saul, had a son who was crippled in his feet. He was five years old when the news about Saul and Jonathan came from Jezreel, and his nurse took him up and fled, and as she fled in her haste, he fell and became lame. And his name was Mephibosheth.

[5]‡Now the sons of Rimmon the Beerothite, Rechab and Baanah, set out, and about the heat of the day they came to the house of Ish-bosheth as he was taking his noonday rest. [6]And they came into the midst of the house as if to get wheat, and they stabbed him in the stomach. Then Rechab and Baanah his brother escaped. [1] [7]‡When they came into the house, as he lay on his bed in his bedroom, they struck him and put him to death and beheaded him. They took his head and went by the way of the Arabah all night, [8]‡and brought the head of Ish-bosheth to David at Hebron. And they said to the king, “Here is the head of Ish-bosheth, the son of Saul, your enemy, who sought your life. The LORD has avenged my lord the king this day on Saul and on his offspring.” [9]‡But David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, “As the LORD lives, who has redeemed my life out of every adversity, [10]when one told me, ‘Behold, Saul is dead,’ and thought he was bringing good news, I seized him and killed him at Ziklag, which was the reward I gave him for his news. [11]How much more, when wicked men have killed a righteous man in his own house on his bed, shall I not now require his blood at your hand and destroy you from the earth?” [12]And David commanded his young men, and they killed them and cut off their hands and feet and hanged them beside the pool at Hebron. But they took the head of Ish-bosheth and buried it in the tomb of Abner at Hebron.

David Anointed King of Israel

2 SAMUEL **5** ‡‡Then all the tribes of Israel came to David at Hebron and said, “Behold, we are your bone and flesh. [2]In times past, when Saul was king over us, it was you who led out and brought in Israel. And the LORD said to you, ‘You shall be shepherd of my people Israel, and you shall be prince over Israel.’” [3]†So all the elders of Israel came to the king at Hebron, and King David made a covenant with them at Hebron before the LORD, and they anointed David king over Israel. [4]David was thirty years old when he began to reign, and he reigned forty years. [5]†At Hebron he reigned over Judah seven years and six months, and at Jerusalem he reigned over all Israel and Judah thirty-three years. [1]

[6]‡†And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who said to David, “You will not come in here, but the blind and the lame will ward you off”—thinking, “David cannot come in here.” [7]†Nevertheless, David took the stronghold of Zion, that is, the city of David. [8]†And David said on that day, “Whoever would strike the Jebusites, let him get up the water shaft to attack ‘the lame and the blind,’ who are hated by David's soul.” Therefore it is said, “The blind and the lame shall not come into the house.” [9]†And David lived in the stronghold and called it the city of David. And David built the city all around from the Millo inward. [10]And David became greater and greater, for the LORD, the God of hosts, was with him.

[11]‡†And Hiram king of Tyre sent messengers to David, and cedar trees, also carpenters and masons who built David a house. [12]†And David knew that the LORD had established him king over Israel, and that he had exalted his kingdom for the sake of his people Israel.

[13]†And David took more concubines and wives from Jerusalem, after he came from Hebron, and more sons and daughters were born to David. [14]And these are the names of those who were born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, [15]Ibhar, Elishua, Nepheg, Japhia, [16]Elishama, Eliada, and Eliphelet.

David Defeats the Philistines

[17]‡‡†When the Philistines heard that David had been anointed king over Israel, all the Philistines went up to search for David. But David heard of it and went down to the stronghold. [18]†Now the Philistines had come and spread out in the Valley of Rephaim. [19]And David inquired of the LORD, “Shall I go up against the Philistines? Will you give them into my hand?” And the LORD said to David, “Go up, for I will certainly give the Philistines into your hand.” [20]†And David came to Baal-perazim, and David defeated them there. And he said, “The LORD has burst through my enemies before me like a bursting flood.” Therefore the name of that place is called Baal-perazim. [2] [21]†And the Philistines left their idols there, and David and his men carried them away.

[22]And the Philistines came up yet again and spread out in the Valley of Rephaim. [23]And when David inquired of the LORD, he said, “You shall not go up; go around to their rear, and come against them opposite the balsam trees. [24]†And when you hear the sound of marching in the tops of the balsam trees, then rouse yourself, for then the LORD has gone out before you to strike down the army of the Philistines.” [25]†And David did as the LORD commanded him, and struck down the Philistines from Geba to Gezer.

The Ark Brought to Jerusalem

2 SAMUEL **6** ‡David again gathered all the chosen men of Israel, thirty thousand. [2]†And David arose and went with all the people who were with him from Baale-judah to bring up from there the ark of God, which is called by the name of the LORD of hosts who sits enthroned on the cherubim. [3]†And they carried the ark of God on a new cart and brought it out of the house of Abinadab, which was on the hill. And Uzzah and Ahio, [1] the sons of Abinadab, were driving the new cart, [2] [4]with the ark of God, and Ahio went before the ark.

Uzzah and the Ark

[5]And David and all the house of Israel were making merry before the LORD, with songs [3] and lyres and harps and tambourines and castanets and cymbals. [6]‡And when they came to the threshing floor of Nacon, Uzzah put out his hand to the ark of God and took hold of it, for the oxen stumbled. [7]†And the anger of the LORD was kindled against Uzzah, and God struck him down there because of his error, and he died there beside the ark of God. [8]†And David was angry because the LORD had burst forth against Uzzah. And that place is called Perez-uzzah, [4] to this day. [9]And David was afraid of the LORD that day, and he said, “How can the ark of the LORD come to me?” [10]†So David was not willing to take the ark of the LORD into the city of David. But David took it aside to the house of Obed-edom the Gittite. [11]And the ark of the LORD remained in the house of Obed-edom the Gittite three months, and the LORD blessed Obed-edom and all his household.

[12]‡†And it was told King David, “The LORD has blessed the household of Obed-edom and all that belongs to him, because of the ark of God.” So David went and brought up the ark of God from the house of Obed-edom to the city of David with rejoicing. [13]†And when those who bore the ark of the LORD had gone six steps, he sacrificed an ox and a fattened animal. [14]†And David danced before the LORD with all his might. And David was wearing a

linen ephod. [15]So David and all the house of Israel brought up the ark of the LORD with shouting and with the sound of the horn.

David and Michal

[16]‡As the ark of the LORD came into the city of David, Michal the daughter of Saul looked out of the window and saw King David leaping and dancing before the LORD, and she despised him in her heart. [17]‡And they brought in the ark of the LORD and set it in its place, inside the tent that David had pitched for it. And David offered burnt offerings and peace offerings before the LORD. [18]And when David had finished offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD of hosts [19]and distributed among all the people, the whole multitude of Israel, both men and women, a cake of bread, a portion of meat, [5] and a cake of raisins to each one. Then all the people departed, each to his house.

[20]‡And David returned to bless his household. But Michal the daughter of Saul came out to meet David and said, “How the king of Israel honored himself today, uncovering himself today before the eyes of his servants' female servants, as one of the vulgar fellows shamelessly uncovers himself!” [21]‡And David said to Michal, “It was before the LORD, who chose me above your father and above all his house, to appoint me as prince over Israel, the people of the LORD—and I will make merry before the LORD. [22]‡I will make myself yet more contemptible than this, and I will be abased in your [6] eyes. But by the female servants of whom you have spoken, by them I shall be held in honor.” [23]‡And Michal the daughter of Saul had no child to the day of her death.

God's Covenant with David

2 SAMUEL **7** ‡‡Now when the king lived in his house and the LORD had given him rest from all his surrounding enemies, [2]‡the king said to Nathan the prophet, “See now, I dwell in a house of cedar, but the ark of God dwells in a tent.” [3]‡And Nathan said to the king, “Go, do all that is in your heart, for the LORD is with you.”

[4]‡But that same night the word of the LORD came to Nathan, [5]‡“Go and tell my servant David, ‘Thus says the LORD: Would you build me a house to dwell in? [6]I have not lived in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent for my dwelling. [7]‡In all places where I have moved with all the people of Israel, did I speak a word with any of the judges [1] of Israel, whom I commanded to shepherd my people Israel, saying, “Why have you not built me a house of cedar?”’ [8]‡Now, therefore, thus you shall say to my servant David, ‘Thus says the LORD of hosts, I took you from the pasture, from following the sheep, that you should be prince over my people Israel. [9]And I have been with you wherever you went and have cut off all your enemies from before you. And I will make for you a great name, like the name of the great ones of the earth. [10]And I will appoint a place for my people Israel and will plant them, so that they may dwell in their own place and be disturbed no more. And violent men shall afflict them no more, as formerly, [11]‡from the time that I appointed judges over my people Israel. And I will give you rest from all your enemies. Moreover, the LORD declares to you that the LORD will make you a house. [12]‡When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. [13]He shall build a house for my name, and I will establish the throne of his kingdom forever. [14]‡I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, [15]‡but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. [16]‡And your house and your kingdom shall be made sure forever before me. [2] Your throne shall be established forever.’” [17]In accordance with all these words, and in accordance with all this vision, Nathan spoke to David.

David's Prayer of Gratitude

[18]‡‡Then King David went in and sat before the LORD and said, “Who am I, O Lord GOD, and what is my house, that you have brought me thus far? [19]‡And yet this was a small thing in your eyes, O Lord GOD. You have spoken also of your servant's house for a great while to come, and this is instruction for mankind, O Lord GOD! [20]And what more can David say to you? For you know your servant, O Lord GOD! [21]Because of your promise, and according to your own heart, you have brought about all this greatness, to make your servant know it. [22]Therefore you are great, O LORD God. For there is none like you, and there is no God besides you, according to all that we have heard with our ears. [23]‡And who is like your people Israel, the one nation on earth whom God went to redeem to be his people, making himself a name and doing for them [3] great and awesome things by driving out [4] before your people, whom you redeemed for yourself from Egypt, a nation and its gods? [24]And you established for yourself your people Israel to be your people forever. And you, O LORD, became their God. [25]‡And now, O LORD God, confirm forever the word that you have spoken concerning your servant and concerning his house, and do as you have spoken. [26]‡And your name will be magnified forever, saying, ‘The LORD of hosts is God over Israel,’ and the house of your servant David will be established before you. [27]For you, O LORD of hosts, the God of Israel, have made this revelation to your servant, saying, ‘I will build you a house.’ Therefore your servant has found courage to pray this prayer to you. [28]And now, O Lord GOD, you are God, and your words are true, and you have promised this good thing to your servant. [29]Now therefore may it please you to bless the house of your servant, so that it may continue forever before you. For you, O Lord GOD, have spoken, and with your blessing shall the house of your servant be blessed forever.”

David's Victories

2 SAMUEL **8** ‡†After this David defeated the Philistines and subdued them, and David took Metheg-ammah out of the hand of the Philistines.

[2]†And he defeated Moab and he measured them with a line, making them lie down on the ground. Two lines he measured to be put to death, and one full line to be spared. And the Moabites became servants to David and brought tribute.

[3]‡†David also defeated Hadadezer the son of Rehob, king of Zobah, as he went to restore his power at the river Euphrates. [4]†And David took from him 1,700 horsemen, and 20,000 foot soldiers. And David hamstrung all the chariot horses but left enough for 100 chariots. [5]†And when the Syrians of Damascus came to help Hadadezer king of Zobah, David struck down 22,000 men of the Syrians. [6]Then David put garrisons in Aram of Damascus, and the Syrians became servants to David and brought tribute. And the LORD gave victory to David wherever he went. [7]†And David took the shields of gold that were carried by the servants of Hadadezer and brought them to Jerusalem. [8]†And from Betah and from Berothai, cities of Hadadezer, King David took very much bronze.

[9]†When Toi king of Hamath heard that David had defeated the whole army of Hadadezer, [10]Toi sent his son Joram to King David, to ask about his health and to bless him because he had fought against Hadadezer and defeated him, for Hadadezer had often been at war with Toi. And Joram brought with him articles of silver, of gold, and of bronze. [11]These also King David dedicated to the LORD, together with the silver and gold that he dedicated from all the nations he subdued, [12]†from Edom, Moab, the Ammonites, the Philistines, Amalek, and from the spoil of Hadadezer the son of Rehob, king of Zobah.

[13]†And David made a name for himself when he returned from striking down 18,000 Edomites in the Valley of Salt. [14]Then he put garrisons in Edom; throughout all Edom he put garrisons, and all the Edomites became David's servants. And the LORD gave victory to David wherever he went.

David's Officials

[15]‡†So David reigned over all Israel. And David administered justice and equity to all his people. [16]†Joab the son of Zeruiah was over the army, and Jehoshaphat the son of Ahilud was recorder, [17]†and Zadok the son of Ahitub and Ahimelech the son of Abiathar were priests, and Seraiah was secretary, [18]†and Benaiah the son of Jehoiada was over [1] the Cherethites and the Pelethites, and David's sons were priests.

David's Kindness to Mephibosheth

2 SAMUEL **9** ‡†And David said, “Is there still anyone left of the house of Saul, that I may show him kindness for Jonathan's sake?” [2]†Now there was a servant of the house of Saul whose name was Ziba, and they called him to David. And the king said to him, “Are you Ziba?” And he said, “I am your servant.” [3]And the king said, “Is there not still someone of the house of Saul, that I may show the kindness of God to him?” Ziba said to the king, “There is still a son of Jonathan; he is crippled in his feet.” [4]†The king said to him, “Where is he?” And Ziba said to the king, “He is in the house of Machir the son of Ammiel, at Lo-debar.” [5]Then King David sent and brought him from the house of Machir the son of Ammiel, at Lo-debar. [6]†And Mephibosheth the son of Jonathan, son of Saul, came to David and fell on his face and paid homage. And David said, “Mephibosheth!” And he answered, “Behold, I am your servant.” [7]†And David said to him, “Do not fear, for I will show you kindness for the sake of your father Jonathan, and I will restore to you all the land of Saul your father, and you shall eat at my table always.” [8]†And he paid homage and said, “What is your servant, that you should show regard for a dead dog such as I?”

[9]Then the king called Ziba, Saul's servant, and said to him, “All that belonged to Saul and to all his house I have given to your master's grandson. [10]†And you and your sons and your servants shall till the land for him and shall bring in the produce, that your master's grandson may have bread to eat. But Mephibosheth your master's grandson shall always eat at my table.” Now Ziba had fifteen sons and twenty servants. [11]Then Ziba said to the king, “According to all that my lord the king commands his servant, so will your servant do.” So Mephibosheth ate at David's [1] table, like one of the king's sons. [12]†And Mephibosheth had a young son, whose name was Mica. And all who lived in Ziba's house became Mephibosheth's servants. [13]So Mephibosheth lived in Jerusalem, for he ate always at the king's table. Now he was lame in both his feet.

David Defeats Ammon and Syria

2 SAMUEL **10** ‡†After this the king of the Ammonites died, and Hanun his son reigned in his place. [2]†And David said, “I will deal loyally [1] with Hanun the son of Nahash, as his father dealt loyally with me.” So David sent by his servants to console him concerning his father. And David's servants came into the land of the Ammonites. [3]†But the princes of the Ammonites said to Hanun their lord, “Do you think, because David has sent comforters to you, that he is honoring your father? Has not David sent his servants to you to search the city and to spy it out and to overthrow it?” [4]†So Hanun took David's servants and shaved off half the beard of each and cut off their garments in the middle, at their hips, and sent them away. [5]†When it was told David, he sent to meet them, for the men were greatly ashamed. And the king said, “Remain at Jericho until your beards have grown and then return.”

[6]‡†When the Ammonites saw that they had become a stench to David, the Ammonites sent and hired the Syrians of Beth-rehob, and the Syrians of Zobah, 20,000 foot soldiers, and the king of Maacah with 1,000 men, and the men of Tob, 12,000 men. [7]And when David heard of it, he sent Joab and all the host of the mighty men. [8]And the Ammonites came out and drew up in battle array at the entrance of the gate, and the Syrians of Zobah and of Rehob and the men of Tob and Maacah were by themselves in the open country.

[9]When Joab saw that the battle was set against him both in front and in the rear, he chose some of the best men of Israel and arrayed them against the Syrians. [10]The rest of his men he put in the charge of Abishai his brother, and he arrayed them against the Ammonites. [11]And he said, “If the Syrians are too strong for me, then you shall help me, but if the Ammonites are too strong for you, then I will come and help you. [12]†Be of good courage, and let us be courageous for our people, and for the cities of our God, and may the LORD do what seems good to him.” [13]So Joab and the people who were with him drew near to battle against the Syrians, and they fled before him. [14]†And when the Ammonites saw that the Syrians fled, they likewise fled

before Abishai and entered the city. Then Joab returned from fighting against the Ammonites and came to Jerusalem.

[15]But when the Syrians saw that they had been defeated by Israel, they gathered themselves together. [16]†And Hadadezer sent and brought out the Syrians who were beyond the Euphrates. [2] They came to Helam, with Shobach the commander of the army of Hadadezer at their head. [17]And when it was told David, he gathered all Israel together and crossed the Jordan and came to Helam. The Syrians arrayed themselves against David and fought with him. [18]†And the Syrians fled before Israel, and David killed of the Syrians the men of 700 chariots, and 40,000 horsemen, and wounded Shobach the commander of their army, so that he died there. [19]†And when all the kings who were servants of Hadadezer saw that they had been defeated by Israel, they made peace with Israel and became subject to them. So the Syrians were afraid to save the Ammonites anymore.

David and Bathsheba

2 SAMUEL **11** ‡In the spring of the year, the time when kings go out to battle, David sent Joab, and his servants with him, and all Israel. And they ravaged the Ammonites and besieged Rabbah. But David remained at Jerusalem.

[2]‡It happened, late one afternoon, when David arose from his couch and was walking on the roof of the king's house, that he saw from the roof a woman bathing; and the woman was very beautiful. [3]‡And David sent and inquired about the woman. And one said, “Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?” [4]‡So David sent messengers and took her, and she came to him, and he lay with her. (Now she had been purifying herself from her uncleanness.) Then she returned to her house. [5]‡And the woman conceived, and she sent and told David, “I am pregnant.”

[6]‡So David sent word to Joab, “Send me Uriah the Hittite.” And Joab sent Uriah to David. [7]When Uriah came to him, David asked how Joab was doing and how the people were doing and how the war was going. [8]‡Then David said to Uriah, “Go down to your house and wash your feet.” And Uriah went out of the king's house, and there followed him a present from the king. [9]‡But Uriah slept at the door of the king's house with all the servants of his lord, and did not go down to his house. [10]When they told David, “Uriah did not go down to his house,” David said to Uriah, “Have you not come from a journey? Why did you not go down to your house?” [11]‡Uriah said to David, “The ark and Israel and Judah dwell in booths, and my lord Joab and the servants of my lord are camping in the open field. Shall I then go to my house, to eat and to drink and to lie with my wife? As you live, and as your soul lives, I will not do this thing.” [12]Then David said to Uriah, “Remain here today also, and tomorrow I will send you back.” So Uriah remained in Jerusalem that day and the next. [13]‡And David invited him, and he ate in his presence and drank, so that he made him drunk. And in the evening he went out to lie on his couch with the servants of his lord, but he did not go down to his house.

[14]In the morning David wrote a letter to Joab and sent it by the hand of Uriah. [15]†In the letter he wrote, “Set Uriah in the forefront of the hardest fighting, and then draw back from him, that he may be struck down, and die.” [16]And as Joab was besieging the city, he assigned Uriah to the place where he knew there were valiant men. [17]And the men of the city came out and fought with Joab, and some of the servants of David among the people fell. Uriah the Hittite also died. [18]‡Then Joab sent and told David all the news about the fighting. [19]And he instructed the messenger, “When you have finished telling all the news about the fighting to the king, [20]then, if the king's anger rises, and if he says to you, ‘Why did you go so near the city to fight? Did you not know that they would shoot from the wall? [21]Who killed Abimelech the son of Jerubbesheth? Did not a woman cast an upper millstone on him from the wall, so that he died at Thebez? Why did you go so near the wall?’ then you shall say, ‘Your servant Uriah the Hittite is dead also.’”

[22]So the messenger went and came and told David all that Joab had sent him to tell. [23]The messenger said to David, “The men gained an advantage over us and came out against us in the field, but we drove them back to the entrance of the gate. [24]Then the archers shot at your servants from the wall. Some of the king's servants are dead, and your servant Uriah the Hittite is dead also.” [25]†David said to the messenger, “Thus shall you say to Joab, ‘Do not let this matter trouble you, for the sword devours now one and now another. Strengthen your attack against the city and overthrow it.’ And encourage him.”

[26]‡When the wife of Uriah heard that Uriah her husband was dead, she lamented over her husband. [27]†And when the mourning was over, David sent and brought her to his house, and she became his wife and bore him a son. But the thing that David had done displeased the LORD.

Nathan Rebukes David

2 SAMUEL **12** ‡‡†And the LORD sent Nathan to David. He came to him and said to him, “There were two men in a certain city, the one rich and the other poor. [2]The rich man had very many flocks and herds, [3]but the poor man had nothing but one little ewe lamb, which he had bought. And he brought it up, and it grew up with him and with his children. It used to eat of his morsel and drink from his cup and lie in his arms, [1] and it was like a daughter to him. [4]Now there came a traveler to the rich man, and he was unwilling to take one of his own flock or herd to prepare for the guest who had come to him, but he took the poor man's lamb and prepared it for the man who had come to him.” [5]†Then David's anger was greatly kindled against the man, and he said to Nathan, “As the LORD lives, the man who has done this deserves to die, [6]†and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.”

[7]†Nathan said to David, “You are the man! Thus says the LORD, the God of Israel, ‘I anointed you king over Israel, and I delivered you out of the hand of Saul. [8]†And I gave you your master's house and your master's wives into your arms and gave you the house of Israel and of Judah. And if this were too little, I would add to you as much more. [9]†Why have you despised the word of the LORD, to do what is evil in his sight? You have struck down Uriah the Hittite with the sword and have taken his wife to be your wife and have killed him with the sword of the Ammonites. [10]†Now therefore the sword shall never depart from your house, because you have despised me and have taken the wife of Uriah the Hittite to be your wife.’ [11]†Thus says the LORD, ‘Behold, I will raise up evil against you out of your own house. And I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of this sun. [12]For you did it secretly, but I will do this thing before all Israel and before the sun.’” [13]†David said to Nathan, “I have sinned against the LORD.” And Nathan said to David, “The LORD also has put away your sin; you shall not die. [14]†Nevertheless, because by this deed you have utterly scorned the LORD, [2] the child who is born to you shall die.” [15]Then Nathan went to his house.

David's Child Dies

And the LORD afflicted the child that Uriah's wife bore to David, and he became sick. [16]David therefore sought God on behalf of the child. And David fasted and went in and lay all night on the ground. [17]And the elders of his house stood beside him, to raise him from the ground, but he would not, nor did he eat food with them. [18]On the seventh day the child died. And the servants of David were afraid to tell him that the child was dead, for they said, “Behold, while the child was yet alive, we spoke to him, and he did not listen to us. How then can we say to him the child is dead? He may do himself some harm.” [19]But when David saw that his servants were whispering together, David understood that the child was dead. And David said to his servants, “Is the child dead?” They said, “He is dead.” [20]Then David arose from the earth and washed and anointed himself and changed his clothes. And he went into the house of the LORD and worshiped. He then went to his own house. And when he asked, they set food before him, and he ate. [21]Then his servants said to him, “What is this thing that you have done? You fasted and wept for the child while he was alive; but when the child died, you arose and ate food.” [22]He said, “While the child was still alive, I fasted and wept, for I said, ‘Who knows whether the LORD will be gracious to me, that the child may live?’ [23]†But now he is dead. Why should I fast? Can I bring him back again? I shall go to him, but he will not return to me.”

Solomon's Birth

[24]†Then David comforted his wife, Bathsheba, and went in to her and lay with her, and she bore a son, and he called his name Solomon. And the LORD loved him [25]†and sent a message by Nathan the prophet. So he called his name Jedidiah, [3] because of the LORD.

Rabbah Is Captured

[26]Now Joab fought against Rabbah of the Ammonites and took the royal city. [27]And Joab sent messengers to David and said, “I have fought against

Rabbah; moreover, I have taken the city of waters. [28]Now then gather the
rest of the people together and encamp against the city and take it, lest I
take the city and it be called by my name.” [29]‡†So David gathered all the
people together and went to Rabbah and fought against it and took it.
[30]†And he took the crown of their king from his head. The weight of it was
a talent [4] of gold, and in it was a precious stone, and it was placed on
David's head. And he brought out the spoil of the city, a very great amount.
[31]†And he brought out the people who were in it and set them to labor with
saws and iron picks and iron axes and made them toil at [5] the brick kilns.
And thus he did to all the cities of the Ammonites. Then David and all the
people returned to Jerusalem.

Amnon and Tamar

2 SAMUEL **13** ‡Now Absalom, David's son, had a beautiful sister, whose name was Tamar. And after a time Amnon, David's son, loved her. [2]And Amnon was so tormented that he made himself ill because of his sister Tamar, for she was a virgin, and it seemed impossible to Amnon to do anything to her. [3]†But Amnon had a friend, whose name was Jonadab, the son of Shimeah, David's brother. And Jonadab was a very crafty man. [4]And he said to him, “O son of the king, why are you so haggard morning after morning? Will you not tell me?” Amnon said to him, “I love Tamar, my brother Absalom's sister.” [5]Jonadab said to him, “Lie down on your bed and pretend to be ill. And when your father comes to see you, say to him, ‘Let my sister Tamar come and give me bread to eat, and prepare the food in my sight, that I may see it and eat it from her hand.’” [6]So Amnon lay down and pretended to be ill. And when the king came to see him, Amnon said to the king, “Please let my sister Tamar come and make a couple of cakes in my sight, that I may eat from her hand.”

[7]Then David sent home to Tamar, saying, “Go to your brother Amnon's house and prepare food for him.” [8]So Tamar went to her brother Amnon's house, where he was lying down. And she took dough and kneaded it and made cakes in his sight and baked the cakes. [9]And she took the pan and emptied it out before him, but he refused to eat. And Amnon said, “Send out everyone from me.” So everyone went out from him. [10]Then Amnon said to Tamar, “Bring the food into the chamber, that I may eat from your hand.” And Tamar took the cakes she had made and brought them into the chamber to Amnon her brother. [11]But when she brought them near him to eat, he took hold of her and said to her, “Come, lie with me, my sister.” [12]‡She answered him, “No, my brother, do not violate [1] me, for such a thing is not done in Israel; do not do this outrageous thing. [13]As for me, where could I carry my shame? And as for you, you would be as one of the outrageous fools in Israel. Now therefore, please speak to the king, for he will not withhold me from you.” [14]†But he would not listen to her, and being stronger than she, he violated her and lay with her.

[15]‡†Then Amnon hated her with very great hatred, so that the hatred with which he hated her was greater than the love with which he had loved her. And Amnon said to her, “Get up! Go!” [16]But she said to him, “No, my brother, for this wrong in sending me away is greater than the other that you did to me.” [2] But he would not listen to her. [17]He called the young man who served him and said, “Put this woman out of my presence and bolt the door after her.” [18]†Now she was wearing a long robe [3] with sleeves, for thus were the virgin daughters of the king dressed. So his servant put her out and bolted the door after her. [19]†And Tamar put ashes on her head and tore the long robe that she wore. And she laid her hand on her head and went away, crying aloud as she went.

[20]†And her brother Absalom said to her, “Has Amnon your brother been with you? Now hold your peace, my sister. He is your brother; do not take this to heart.” So Tamar lived, a desolate woman, in her brother Absalom's house. [21]†When King David heard of all these things, he was very angry. [4] [22]†But Absalom spoke to Amnon neither good nor bad, for Absalom hated Amnon, because he had violated his sister Tamar.

Absalom Murders Amnon

[23]‡After two full years Absalom had sheepshearers at Baal-hazor, which is near Ephraim, and Absalom invited all the king's sons. [24]And Absalom came to the king and said, “Behold, your servant has sheepshearers. Please let the king and his servants go with your servant.” [25]But the king said to Absalom, “No, my son, let us not all go, lest we be burdensome to you.” He pressed him, but he would not go but gave him his blessing. [26]Then Absalom said, “If not, please let my brother Amnon go with us.” And the king said to him, “Why should he go with you?” [27]But Absalom pressed him until he let Amnon and all the king's sons go with him. [28]‡Then Absalom commanded his servants, “Mark when Amnon's heart is merry with wine, and when I say to you, ‘Strike Amnon,’ then kill him. Do not fear; have I not commanded you? Be courageous and be valiant.” [29]†So the servants of Absalom did to Amnon as Absalom had commanded. Then all the king's sons arose, and each mounted his mule and fled.

[30]†While they were on the way, news came to David, “Absalom has struck down all the king's sons, and not one of them is left.” [31]Then the king arose and tore his garments and lay on the earth. And all his servants who were standing by tore their garments. [32]†But Jonadab the son of Shimeah, David's brother, said, “Let not my lord suppose that they have killed all the young men, the king's sons, for Amnon alone is dead. For by the command of Absalom this has been determined from the day he violated his sister Tamar. [33]Now therefore let not my lord the king so take it to heart as to suppose that all the king's sons are dead, for Amnon alone is dead.”

Absalom Flees to Geshur

[34]‡But Absalom fled. And the young man who kept the watch lifted up his eyes and looked, and behold, many people were coming from the road behind him [5] by the side of the mountain. [35]And Jonadab said to the king, “Behold, the king's sons have come; as your servant said, so it has come about.” [36]And as soon as he had finished speaking, behold, the king's sons came and lifted up their voice and wept. And the king also and all his servants wept very bitterly.

[37]But Absalom fled and went to Talmai the son of Ammihud, king of Geshur. And David mourned for his son day after day. [38]So Absalom fled and went to Geshur, and was there three years. [39]†And the spirit of the king [6] longed to go out [7] to Absalom, because he was comforted about Amnon, since he was dead.

Absalom Returns to Jerusalem

2 SAMUEL **14** †Now Joab the son of Zeruiah knew that the king's heart went out to Absalom. [2]††And Joab sent to Tekoa and brought from there a wise woman and said to her, “Pretend to be a mourner and put on mourning garments. Do not anoint yourself with oil, but behave like a woman who has been mourning many days for the dead. [3]Go to the king and speak thus to him.” So Joab put the words in her mouth.

[4]When the woman of Tekoa came to the king, she fell on her face to the ground and paid homage and said, “Save me, O king.” [5]And the king said to her, “What is your trouble?” She answered, “Alas, I am a widow; my husband is dead. [6]And your servant had two sons, and they quarreled with one another in the field. There was no one to separate them, and one struck the other and killed him. [7]†And now the whole clan has risen against your servant, and they say, ‘Give up the man who struck his brother, that we may put him to death for the life of his brother whom he killed.’ And so they would destroy the heir also. Thus they would quench my coal that is left and leave to my husband neither name nor remnant on the face of the earth.”

[8]Then the king said to the woman, “Go to your house, and I will give orders concerning you.” [9]†And the woman of Tekoa said to the king, “On me be the guilt, my lord the king, and on my father's house; let the king and his throne be guiltless.” [10]The king said, “If anyone says anything to you, bring him to me, and he shall never touch you again.” [11]†Then she said, “Please let the king invoke the LORD your God, that the avenger of blood kill no more, and my son be not destroyed.” He said, “As the LORD lives, not one hair of your son shall fall to the ground.”

[12]Then the woman said, “Please let your servant speak a word to my lord the king.” He said, “Speak.” [13]†And the woman said, “Why then have you planned such a thing against the people of God? For in giving this decision the king convicts himself, inasmuch as the king does not bring his banished one home again. [14]†We must all die; we are like water spilled on the ground, which cannot be gathered up again. But God will not take away life, and he

devises means so that the banished one will not remain an outcast. [15]‡Now I have come to say this to my lord the king because the people have made me afraid, and your servant thought, ‘I will speak to the king; it may be that the king will perform the request of his servant. [16]For the king will hear and deliver his servant from the hand of the man who would destroy me and my son together from the heritage of God.’ [17]And your servant thought, ‘The word of my lord the king will set me at rest,’ for my lord the king is like the angel of God to discern good and evil. The LORD your God be with you!”

[18]‡Then the king answered the woman, “Do not hide from me anything I ask you.” And the woman said, “Let my lord the king speak.” [19]The king said, “Is the hand of Joab with you in all this?” The woman answered and said, “As surely as you live, my lord the king, one cannot turn to the right hand or to the left from anything that my lord the king has said. It was your servant Joab who commanded me; it was he who put all these words in the mouth of your servant. [20]In order to change the course of things your servant Joab did this. But my lord has wisdom like the wisdom of the angel of God to know all things that are on the earth.”

[21]Then the king said to Joab, “Behold now, I grant this; go, bring back the young man Absalom.” [22]‡And Joab fell on his face to the ground and paid homage and blessed the king. And Joab said, “Today your servant knows that I have found favor in your sight, my lord the king, in that the king has granted the request of his servant.” [23]‡So Joab arose and went to Geshur and brought Absalom to Jerusalem. [24]‡And the king said, “Let him dwell apart in his own house; he is not to come into my presence.” So Absalom lived apart in his own house and did not come into the king's presence.

[25]‡Now in all Israel there was no one so much to be praised for his handsome appearance as Absalom. From the sole of his foot to the crown of his head there was no blemish in him. [26]‡And when he cut the hair of his head (for at the end of every year he used to cut it; when it was heavy on him, he cut it), he weighed the hair of his head, two hundred shekels [1] by the king's weight. [27]‡There were born to Absalom three sons, and one daughter whose name was Tamar. She was a beautiful woman.

[28]‡So Absalom lived two full years in Jerusalem, without coming into the king's presence. [29]Then Absalom sent for Joab, to send him to the king, but

Joab would not come to him. And he sent a second time, but Joab would not come. [30]‡Then he said to his servants, “See, Joab's field is next to mine, and he has barley there; go and set it on fire.” So Absalom's servants set the field on fire. [2] [31]Then Joab arose and went to Absalom at his house and said to him, “Why have your servants set my field on fire?” [32]Absalom answered Joab, “Behold, I sent word to you, ‘Come here, that I may send you to the king, to ask, “Why have I come from Geshur? It would be better for me to be there still.” Now therefore let me go into the presence of the king, and if there is guilt in me, let him put me to death.’” [33]†Then Joab went to the king and told him, and he summoned Absalom. So he came to the king and bowed himself on his face to the ground before the king, and the king kissed Absalom.

Absalom's Conspiracy

2 SAMUEL **15** ‡†After this Absalom got himself a chariot and horses, and fifty men to run before him. [2]And Absalom used to rise early and stand beside the way of the gate. And when any man had a dispute to come before the king for judgment, Absalom would call to him and say, “From what city are you?” And when he said, “Your servant is of such and such a tribe in Israel,” [3]Absalom would say to him, “See, your claims are good and right, but there is no man designated by the king to hear you.” [4]Then Absalom would say, “Oh that I were judge in the land! Then every man with a dispute or cause might come to me, and I would give him justice.” [5]And whenever a man came near to pay homage to him, he would put out his hand and take hold of him and kiss him. [6]Thus Absalom did to all of Israel who came to the king for judgment. So Absalom stole the hearts of the men of Israel.

[7]‡†And at the end of four [1] years Absalom said to the king, “Please let me go and pay my vow, which I have vowed to the LORD, in Hebron. [8]For your servant vowed a vow while I lived at Geshur in Aram, saying, ‘If the LORD will indeed bring me back to Jerusalem, then I will offer worship to [2] the LORD.’” [9]The king said to him, “Go in peace.” So he arose and went to Hebron. [10]‡But Absalom sent secret messengers throughout all the tribes of Israel, saying, “As soon as you hear the sound of the trumpet, then say, ‘Absalom is king at Hebron!’” [11]With Absalom went two hundred men from Jerusalem who were invited guests, and they went in their innocence and knew nothing. [12]†And while Absalom was offering the sacrifices, he sent for [3] Ahithophel the Gilonite, David's counselor, from his city Giloh. And the conspiracy grew strong, and the people with Absalom kept increasing.

David Flees Jerusalem

[13]‡And a messenger came to David, saying, “The hearts of the men of Israel have gone after Absalom.” [14]Then David said to all his servants who were with him at Jerusalem, “Arise, and let us flee, or else there will be no escape for us from Absalom. Go quickly, lest he overtake us quickly and

bring down ruin on us and strike the city with the edge of the sword.” [15]And the king's servants said to the king, “Behold, your servants are ready to do whatever my lord the king decides.” [16]So the king went out, and all his household after him. And the king left ten concubines to keep the house. [17]And the king went out, and all the people after him. And they halted at the last house.

[18]†And all his servants passed by him, and all the Cherethites, and all the Pelethites, and all the six hundred Gittites who had followed him from Gath, passed on before the king. [19]‡Then the king said to Ittai the Gittite, “Why do you also go with us? Go back and stay with the king, for you are a foreigner and also an exile from your home. [20]You came only yesterday, and shall I today make you wander about with us, since I go I know not where? Go back and take your brothers with you, and may the Lord show [4] steadfast love and faithfulness to you.” [21]But Ittai answered the king, “As the Lord lives, and as my lord the king lives, wherever my lord the king shall be, whether for death or for life, there also will your servant be.” [22]And David said to Ittai, “Go then, pass on.” So Ittai the Gittite passed on with all his men and all the little ones who were with him. [23]‡†And all the land wept aloud as all the people passed by, and the king crossed the brook Kidron, and all the people passed on toward the wilderness.

[24]‡And Abiathar came up, and behold, Zadok came also with all the Levites, bearing the ark of the covenant of God. And they set down the ark of God until the people had all passed out of the city. [25]Then the king said to Zadok, “Carry the ark of God back into the city. If I find favor in the eyes of the Lord, he will bring me back and let me see both it and his dwelling place. [26]But if he says, ‘I have no pleasure in you,’ behold, here I am, let him do to me what seems good to him.” [27]The king also said to Zadok the priest, “Are you not a seer? Go back [5] to the city in peace, with your two sons, Ahimaaz your son, and Jonathan the son of Abiathar. [28]†See, I will wait at the fords of the wilderness until word comes from you to inform me.” [29]So Zadok and Abiathar carried the ark of God back to Jerusalem, and they remained there.

[30]†But David went up the ascent of the Mount of Olives, weeping as he went, barefoot and with his head covered. And all the people who were with

him covered their heads, and they went up, weeping as they went. [31]And it was told David, “Ahithophel is among the conspirators with Absalom.” And David said, “O LORD, please turn the counsel of Ahithophel into foolishness.”

[32]†While David was coming to the summit, where God was worshiped, behold, Hushai the Archite came to meet him with his coat torn and dirt on his head. [33]David said to him, “If you go on with me, you will be a burden to me. [34]But if you return to the city and say to Absalom, ‘I will be your servant, O king; as I have been your father's servant in time past, so now I will be your servant,’ then you will defeat for me the counsel of Ahithophel. [35]Are not Zadok and Abiathar the priests with you there? So whatever you hear from the king's house, tell it to Zadok and Abiathar the priests. [36]Behold, their two sons are with them there, Ahimaaz, Zadok's son, and Jonathan, Abiathar's son, and by them you shall send to me everything you hear.” [37]So Hushai, David's friend, came into the city, just as Absalom was entering Jerusalem.

David and Ziba

2 SAMUEL **16** †When David had passed a little beyond the summit, Ziba the servant of Mephibosheth met him, with a couple of donkeys saddled, bearing two hundred loaves of bread, a hundred bunches of raisins, a hundred of summer fruits, and a skin of wine. [2]And the king said to Ziba, “Why have you brought these?” Ziba answered, “The donkeys are for the king's household to ride on, the bread and summer fruit for the young men to eat, and the wine for those who faint in the wilderness to drink.” [3]†And the king said, “And where is your master's son?” Ziba said to the king, “Behold, he remains in Jerusalem, for he said, ‘Today the house of Israel will give me back the kingdom of my father.’” [4]Then the king said to Ziba, “Behold, all that belonged to Mephibosheth is now yours.” And Ziba said, “I pay homage; let me ever find favor in your sight, my lord the king.”

Shimei Curses David

[5]††When King David came to Bahurim, there came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera, and as he came he cursed continually. [6]And he threw stones at David and at all the servants of King David, and all the people and all the mighty men were on his right hand and on his left. [7]And Shimei said as he cursed, “Get out, get out, you man of blood, you worthless man! [8]The LORD has avenged on you all the blood of the house of Saul, in whose place you have reigned, and the LORD has given the kingdom into the hand of your son Absalom. See, your evil is on you, for you are a man of blood.”

[9]†Then Abishai the son of Zeruiah said to the king, “Why should this dead dog curse my lord the king? Let me go over and take off his head.” [10]†But the king said, “What have I to do with you, you sons of Zeruiah? If he is cursing because the LORD has said to him, ‘Curse David,’ who then shall say, ‘Why have you done so?’” [11]And David said to Abishai and to all his servants, “Behold, my own son seeks my life; how much more now may this Benjaminite! Leave him alone, and let him curse, for the LORD has told him to. [12]It may be that the LORD will look on the wrong done to me, [1] and

that the LORD will repay me with good for his cursing today.” [13]So David and his men went on the road, while Shimei went along on the hillside opposite him and cursed as he went and threw stones at him and flung dust. [14]And the king, and all the people who were with him, arrived weary at the Jordan. [2] And there he refreshed himself.

Absalom Enters Jerusalem

[15]‡†Now Absalom and all the people, the men of Israel, came to Jerusalem, and Ahithophel with him. [16]†And when Hushai the Archite, David's friend, came to Absalom, Hushai said to Absalom, “Long live the king! Long live the king!” [17]And Absalom said to Hushai, “Is this your loyalty to your friend? Why did you not go with your friend?” [18]And Hushai said to Absalom, “No, for whom the LORD and this people and all the men of Israel have chosen, his I will be, and with him I will remain. [19]And again, whom should I serve? Should it not be his son? As I have served your father, so I will serve you.”

[20]Then Absalom said to Ahithophel, “Give your counsel. What shall we do?” [21]‡Ahithophel said to Absalom, “Go in to your father's concubines, whom he has left to keep the house, and all Israel will hear that you have made yourself a stench to your father, and the hands of all who are with you will be strengthened.” [22]So they pitched a tent for Absalom on the roof. And Absalom went in to his father's concubines in the sight of all Israel. [23]Now in those days the counsel that Ahithophel gave was as if one consulted the word of God; so was all the counsel of Ahithophel esteemed, both by David and by Absalom.

Hushai Saves David

2 SAMUEL **17** ‡Moreover, Ahithophel said to Absalom, “Let me choose twelve thousand men, and I will arise and pursue David tonight. [2]I will come upon him while he is weary and discouraged and throw him into a panic, and all the people who are with him will flee. I will strike down only the king, [3]and I will bring all the people back to you as a bride comes home to her husband. You seek the life of only one man, [1] and all the people will be at peace.” [4]†And the advice seemed right in the eyes of Absalom and all the elders of Israel.

[5]Then Absalom said, “Call Hushai the Archite also, and let us hear what he has to say.” [6]And when Hushai came to Absalom, Absalom said to him, “Thus has Ahithophel spoken; shall we do as he says? If not, you speak.” [7]‡Then Hushai said to Absalom, “This time the counsel that Ahithophel has given is not good.” [8]Hushai said, “You know that your father and his men are mighty men, and that they are enraged, [2] like a bear robbed of her cubs in the field. Besides, your father is expert in war; he will not spend the night with the people. [9]Behold, even now he has hidden himself in one of the pits or in some other place. And as soon as some of the people fall [3] at the first attack, whoever hears it will say, ‘There has been a slaughter among the people who follow Absalom.’ [10]Then even the valiant man, whose heart is like the heart of a lion, will utterly melt with fear, for all Israel knows that your father is a mighty man, and that those who are with him are valiant men. [11]†But my counsel is that all Israel be gathered to you, from Dan to Beersheba, as the sand by the sea for multitude, and that you go to battle in person. [12]So we shall come upon him in some place where he is to be found, and we shall light upon him as the dew falls on the ground, and of him and all the men with him not one will be left. [13]†If he withdraws into a city, then all Israel will bring ropes to that city, and we shall drag it into the valley, until not even a pebble is to be found there.” [14]†And Absalom and all the men of Israel said, “The counsel of Hushai the Archite is better than the counsel of Ahithophel.” For the LORD had ordained [4] to defeat the good counsel of Ahithophel, so that the LORD might bring harm upon Absalom.

[15]Then Hushai said to Zadok and Abiathar the priests, “Thus and so did Ahithophel counsel Absalom and the elders of Israel, and thus and so have I counseled. [16]†Now therefore send quickly and tell David, ‘Do not stay tonight at the fords of the wilderness, but by all means pass over, lest the king and all the people who are with him be swallowed up.’” [17]†Now Jonathan and Ahimaaz were waiting at En-rogel. A female servant was to go and tell them, and they were to go and tell King David, for they were not to be seen entering the city. [18]†But a young man saw them and told Absalom. So both of them went away quickly and came to the house of a man at Bahurim, who had a well in his courtyard. And they went down into it. [19]†And the woman took and spread a covering over the well's mouth and scattered grain on it, and nothing was known of it. [20]When Absalom's servants came to the woman at the house, they said, “Where are Ahimaaz and Jonathan?” And the woman said to them, “They have gone over the brook [5] of water.” And when they had sought and could not find them, they returned to Jerusalem.

[21]After they had gone, the men came up out of the well, and went and told King David. They said to David, “Arise, and go quickly over the water, for thus and so has Ahithophel counseled against you.” [22]Then David arose, and all the people who were with him, and they crossed the Jordan. By daybreak not one was left who had not crossed the Jordan.

[23]†When Ahithophel saw that his counsel was not followed, he saddled his donkey and went off home to his own city. He set his house in order and hanged himself, and he died and was buried in the tomb of his father.

[24]†Then David came to Mahanaim. And Absalom crossed the Jordan with all the men of Israel. [25]†Now Absalom had set Amasa over the army instead of Joab. Amasa was the son of a man named Ithra the Ishmaelite, [6] who had married Abigal the daughter of Nahash, sister of Zeruiah, Joab's mother. [26]And Israel and Absalom encamped in the land of Gilead.

[27]†When David came to Mahanaim, Shobi the son of Nahash from Rabbah of the Ammonites, and Machir the son of Ammiel from Lo-debar, and Barzillai the Gileadite from Rogelim, [28]brought beds, basins, and earthen vessels, wheat, barley, flour, parched grain, beans and lentils, [7] [29]honey and curds and sheep and cheese from the herd, for David and the people

with him to eat, for they said, “The people are hungry and weary and thirsty in the wilderness.”

Absalom Killed

2 SAMUEL **18** Then David mustered the men who were with him and set over them commanders of thousands and commanders of hundreds. [2]†And David sent out the army, one third under the command of Joab, one third under the command of Abishai the son of Zeruiah, Joab's brother, and one third under the command of Ittai the Gittite. And the king said to the men, “I myself will also go out with you.” [3]†But the men said, “You shall not go out. For if we flee, they will not care about us. If half of us die, they will not care about us. But you are worth ten thousand of us. Therefore it is better that you send us help from the city.” [4]The king said to them, “Whatever seems best to you I will do.” So the king stood at the side of the gate, while all the army marched out by hundreds and by thousands. [5]†And the king ordered Joab and Abishai and Ittai, “Deal gently for my sake with the young man Absalom.” And all the people heard when the king gave orders to all the commanders about Absalom.

[6]†So the army went out into the field against Israel, and the battle was fought in the forest of Ephraim. [7]And the men of Israel were defeated there by the servants of David, and the loss there was great on that day, twenty thousand men. [8]†The battle spread over the face of all the country, and the forest devoured more people that day than the sword.

[9]†And Absalom happened to meet the servants of David. Absalom was riding on his mule, and the mule went under the thick branches of a great oak, [1] and his head caught fast in the oak, and he was suspended between heaven and earth, while the mule that was under him went on. [10]†And a certain man saw it and told Joab, “Behold, I saw Absalom hanging in an oak.” [11]‡Joab said to the man who told him, “What, you saw him! Why then did you not strike him there to the ground? I would have been glad to give you ten pieces of silver and a belt.” [12]But the man said to Joab, “Even if I felt in my hand the weight of a thousand pieces of silver, I would not reach out my hand against the king's son, for in our hearing the king commanded you and Abishai and Ittai, ‘For my sake protect the young man Absalom.’ [13]On the other hand, if I had dealt treacherously against his life [2] (and there is nothing hidden from the king), then you yourself would have stood

aloof.” [14]†Joab said, “I will not waste time like this with you.” And he took three javelins in his hand and thrust them into the heart of Absalom while he was still alive in the oak. [15]And ten young men, Joab's armor-bearers, surrounded Absalom and struck him and killed him.

[16]†Then Joab blew the trumpet, and the troops came back from pursuing Israel, for Joab restrained them. [17]†And they took Absalom and threw him into a great pit in the forest and raised over him a very great heap of stones. And all Israel fled every one to his own home. [18]†Now Absalom in his lifetime had taken and set up for himself the pillar that is in the King's Valley, for he said, “I have no son to keep my name in remembrance.” He called the pillar after his own name, and it is called Absalom's monument [3] to this day.

David Hears of Absalom's Death

[19]†Then Ahimaaz the son of Zadok said, “Let me run and carry news to the king that the LORD has delivered him from the hand of his enemies.” [20]And Joab said to him, “You are not to carry news today. You may carry news another day, but today you shall carry no news, because the king's son is dead.” [21]†Then Joab said to the Cushite, “Go, tell the king what you have seen.” The Cushite bowed before Joab, and ran. [22]Then Ahimaaz the son of Zadok said again to Joab, “Come what may, let me also run after the Cushite.” And Joab said, “Why will you run, my son, seeing that you will have no reward for the news?” [23]“Come what may,” he said, “I will run.” So he said to him, “Run.” Then Ahimaaz ran by the way of the plain, and outran the Cushite.

[24]Now David was sitting between the two gates, and the watchman went up to the roof of the gate by the wall, and when he lifted up his eyes and looked, he saw a man running alone. [25]The watchman called out and told the king. And the king said, “If he is alone, there is news in his mouth.” And he drew nearer and nearer. [26]The watchman saw another man running. And the watchman called to the gate and said, “See, another man running alone!” The king said, “He also brings news.” [27]†The watchman said, “I think the running of the first is like the running of Ahimaaz the son of Zadok.” And the king said, “He is a good man and comes with good news.”

[28]Then Ahimaaz cried out to the king, “All is well.” And he bowed before the king with his face to the earth and said, “Blessed be the LORD your God, who has delivered up the men who raised their hand against my lord the king.” [29]† And the king said, “Is it well with the young man Absalom?” Ahimaaz answered, “When Joab sent the king's servant, your servant, I saw a great commotion, but I do not know what it was.” [30]And the king said, “Turn aside and stand here.” So he turned aside and stood still.

David's Grief

[31]And behold, the Cushite came, and the Cushite said, “Good news for my lord the king! For the LORD has delivered you this day from the hand of all who rose up against you.” [32]† The king said to the Cushite, “Is it well with the young man Absalom?” And the Cushite answered, “May the enemies of my lord the king and all who rise up against you for evil be like that young man.” [33]† [4] And the king was deeply moved and went up to the chamber over the gate and wept. And as he went, he said, “O my son Absalom, my son, my son Absalom! Would I had died instead of you, O Absalom, my son, my son!”

Joab Rebukes David

2 SAMUEL **19** It was told Joab, “Behold, the king is weeping and mourning for Absalom.” [2]So the victory that day was turned into mourning for all the people, for the people heard that day, “The king is grieving for his son.” [3]†And the people stole into the city that day as people steal in who are ashamed when they flee in battle. [4]The king covered his face, and the king cried with a loud voice, “O my son Absalom, O Absalom, my son, my son!” [5]†Then Joab came into the house to the king and said, “You have today covered with shame the faces of all your servants, who have this day saved your life and the lives of your sons and your daughters and the lives of your wives and your concubines, [6]because you love those who hate you and hate those who love you. For you have made it clear today that commanders and servants are nothing to you, for today I know that if Absalom were alive and all of us were dead today, then you would be pleased. [7]†Now therefore arise, go out and speak kindly to your servants, for I swear by the LORD, if you do not go, not a man will stay with you this night, and this will be worse for you than all the evil that has come upon you from your youth until now.” [8]†Then the king arose and took his seat in the gate. And the people were all told, “Behold, the king is sitting in the gate.” And all the people came before the king.

David Returns to Jerusalem

Now Israel had fled every man to his own home. [9]†And all the people were arguing throughout all the tribes of Israel, saying, “The king delivered us from the hand of our enemies and saved us from the hand of the Philistines, and now he has fled out of the land from Absalom. [10]But Absalom, whom we anointed over us, is dead in battle. Now therefore why do you say nothing about bringing the king back?”

[11]†And King David sent this message to Zadok and Abiathar the priests: “Say to the elders of Judah, ‘Why should you be the last to bring the king back to his house, when the word of all Israel has come to the king? [1] [12]You are my brothers; you are my bone and my flesh. Why then should you

be the last to bring back the king?’ [13]‡And say to Amasa, ‘Are you not my bone and my flesh? God do so to me and more also, if you are not commander of my army from now on in place of Joab.’” [14]And he swayed the heart of all the men of Judah as one man, so that they sent word to the king, “Return, both you and all your servants.” [15]‡So the king came back to the Jordan, and Judah came to Gilgal to meet the king and to bring the king over the Jordan.

David Pardons His Enemies

[16]‡And Shimei the son of Gera, the Benjaminite, from Bahurim, hurried to come down with the men of Judah to meet King David. [17]And with him were a thousand men from Benjamin. And Ziba the servant of the house of Saul, with his fifteen sons and his twenty servants, rushed down to the Jordan before the king, [18]and they crossed the ford to bring over the king's household and to do his pleasure. And Shimei the son of Gera fell down before the king, as he was about to cross the Jordan, [19]and said to the king, “Let not my lord hold me guilty or remember how your servant did wrong on the day my lord the king left Jerusalem. Do not let the king take it to heart. [20]‡For your servant knows that I have sinned. Therefore, behold, I have come this day, the first of all the house of Joseph to come down to meet my lord the king.” [21]Abishai the son of Zeruiah answered, “Shall not Shimei be put to death for this, because he cursed the LORD's anointed?” [22]But David said, “What have I to do with you, you sons of Zeruiah, that you should this day be as an adversary to me? Shall anyone be put to death in Israel this day? For do I not know that I am this day king over Israel?” [23]And the king said to Shimei, “You shall not die.” And the king gave him his oath.

[24]‡And Mephibosheth the son of Saul came down to meet the king. He had neither taken care of his feet nor trimmed his beard nor washed his clothes, from the day the king departed until the day he came back in safety. [25]And when he came to Jerusalem to meet the king, the king said to him, “Why did you not go with me, Mephibosheth?” [26]He answered, “My lord, O king, my servant deceived me, for your servant said to him, ‘I will saddle a donkey for myself, [2] that I may ride on it and go with the king.’ For your servant is lame. [27]He has slandered your servant to my lord the king. But my

lord the king is like the angel of God; do therefore what seems good to you. [28]For all my father's house were but men doomed to death before my lord the king, but you set your servant among those who eat at your table. What further right have I, then, to cry to the king?” [29]†And the king said to him, “Why speak any more of your affairs? I have decided: you and Ziba shall divide the land.” [30]And Mephibosheth said to the king, “Oh, let him take it all, since my lord the king has come safely home.”

[31]‡Now Barzillai the Gileadite had come down from Rogelim, and he went on with the king to the Jordan, to escort him over the Jordan. [32]Barzillai was a very aged man, eighty years old. He had provided the king with food while he stayed at Mahanaim, for he was a very wealthy man. [33]And the king said to Barzillai, “Come over with me, and I will provide for you with me in Jerusalem.” [34]But Barzillai said to the king, “How many years have I still to live, that I should go up with the king to Jerusalem? [35]I am this day eighty years old. Can I discern what is pleasant and what is not? Can your servant taste what he eats or what he drinks? Can I still listen to the voice of singing men and singing women? Why then should your servant be an added burden to my lord the king? [36]Your servant will go a little way over the Jordan with the king. Why should the king repay me with such a reward? [37]†Please let your servant return, that I may die in my own city near the grave of my father and my mother. But here is your servant Chimham. Let him go over with my lord the king, and do for him whatever seems good to you.” [38]And the king answered, “Chimham shall go over with me, and I will do for him whatever seems good to you, and all that you desire of me I will do for you.” [39]Then all the people went over the Jordan, and the king went over. And the king kissed Barzillai and blessed him, and he returned to his own home. [40]The king went on to Gilgal, and Chimham went on with him. All the people of Judah, and also half the people of Israel, brought the king on his way.

[41]†Then all the men of Israel came to the king and said to the king, “Why have our brothers the men of Judah stolen you away and brought the king and his household over the Jordan, and all David's men with him?” [42]†All the men of Judah answered the men of Israel, “Because the king is our close relative. Why then are you angry over this matter? Have we eaten at all at the king's expense? Or has he given us any gift?” [43]†And the men of Israel

answered the men of Judah, “We have ten shares in the king, and in David also we have more than you. Why then did you despise us? Were we not the first to speak of bringing back our king?” But the words of the men of Judah were fiercer than the words of the men of Israel.

The Rebellion of Sheba

2 SAMUEL **20** ‡Now there happened to be there a worthless man, whose name was Sheba, the son of Bichri, a Benjaminite. And he blew the trumpet and said,

> “We have no portion in David,
> and we have no inheritance in the son of Jesse;
> every man to his tents, O Israel!”

[2]‡So all the men of Israel withdrew from David and followed Sheba the son of Bichri. But the men of Judah followed their king steadfastly from the Jordan to Jerusalem.

[3]‡And David came to his house at Jerusalem. And the king took the ten concubines whom he had left to care for the house and put them in a house under guard and provided for them, but did not go in to them. So they were shut up until the day of their death, living as if in widowhood.

[4]‡Then the king said to Amasa, “Call the men of Judah together to me within three days, and be here yourself.” [5]So Amasa went to summon Judah, but he delayed beyond the set time that had been appointed him. [6]‡And David said to Abishai, “Now Sheba the son of Bichri will do us more harm than Absalom. Take your lord's servants and pursue him, lest he get himself to fortified cities and escape from us.” [1] [7]‡And there went out after him Joab's men and the Cherethites and the Pelethites, and all the mighty men. They went out from Jerusalem to pursue Sheba the son of Bichri. [8]‡When they were at the great stone that is in Gibeon, Amasa came to meet them. Now Joab was wearing a soldier's garment, and over it was a belt with a sword in its sheath fastened on his thigh, and as he went forward it fell out. [9]‡And Joab said to Amasa, “Is it well with you, my brother?” And Joab took Amasa by the beard with his right hand to kiss him. [10]But Amasa did not observe the sword that was in Joab's hand. So Joab struck him with it in the stomach and spilled his entrails to the ground without striking a second blow, and he died.

Then Joab and Abishai his brother pursued Sheba the son of Bichri. [11]†And one of Joab's young men took his stand by Amasa and said, “Whoever favors Joab, and whoever is for David, let him follow Joab.” [12]And Amasa lay wallowing in his blood in the highway. And anyone who came by, seeing him, stopped. And when the man saw that all the people stopped, he carried Amasa out of the highway into the field and threw a garment over him. [13]When he was taken out of the highway, all the people went on after Joab to pursue Sheba the son of Bichri.

[14]†And Sheba passed through all the tribes of Israel to Abel of Beth-maacah, [2] and all the Bichrites [3] assembled and followed him in. [15]And all the men who were with Joab came and besieged him in Abel of Beth-maacah. They cast up a mound against the city, and it stood against the rampart, and they were battering the wall to throw it down. [16]†Then a wise woman called from the city, “Listen! Listen! Tell Joab, ‘Come here, that I may speak to you.’” [17]And he came near her, and the woman said, “Are you Joab?” He answered, “I am.” Then she said to him, “Listen to the words of your servant.” And he answered, “I am listening.” [18]Then she said, “They used to say in former times, ‘Let them but ask counsel at Abel,’ and so they settled a matter. [19]†I am one of those who are peaceable and faithful in Israel. You seek to destroy a city that is a mother in Israel. Why will you swallow up the heritage of the Lord?” [20]†Joab answered, “Far be it from me, far be it, that I should swallow up or destroy! [21]†That is not true. But a man of the hill country of Ephraim, called Sheba the son of Bichri, has lifted up his hand against King David. Give up him alone, and I will withdraw from the city.” And the woman said to Joab, “Behold, his head shall be thrown to you over the wall.” [22]†Then the woman went to all the people in her wisdom. And they cut off the head of Sheba the son of Bichri and threw it out to Joab. So he blew the trumpet, and they dispersed from the city, every man to his home. And Joab returned to Jerusalem to the king.

[23]†Now Joab was in command of all the army of Israel; and Benaiah the son of Jehoiada was in command of the Cherethites and the Pelethites; [24]†and Adoram was in charge of the forced labor; and Jehoshaphat the son of Ahilud was the recorder; [25]†and Sheva was secretary; and Zadok and Abiathar were priests; [26]†and Ira the Jairite was also David's priest.

David Avenges the Gibeonites

2 SAMUEL **21** ‡‡‡†Now there was a famine in the days of David for three years, year after year. And David sought the face of the LORD. And the LORD said, “There is bloodguilt on Saul and on his house, because he put the Gibeonites to death.” [2]†So the king called the Gibeonites and spoke to them. Now the Gibeonites were not of the people of Israel but of the remnant of the Amorites. Although the people of Israel had sworn to spare them, Saul had sought to strike them down in his zeal for the people of Israel and Judah. [3]†And David said to the Gibeonites, “What shall I do for you? And how shall I make atonement, that you may bless the heritage of the LORD?” [4]The Gibeonites said to him, “It is not a matter of silver or gold between us and Saul or his house; neither is it for us to put any man to death in Israel.” And he said, “What do you say that I shall do for you?” [5]They said to the king, “The man who consumed us and planned to destroy us, so that we should have no place in all the territory of Israel, [6]†let seven of his sons be given to us, so that we may hang them before the LORD at Gibeah of Saul, the chosen of the LORD.” And the king said, “I will give them.”

[7]†But the king spared Mephibosheth, the son of Saul's son Jonathan, because of the oath of the LORD that was between them, between David and Jonathan the son of Saul. [8]†The king took the two sons of Rizpah the daughter of Aiah, whom she bore to Saul, Armoni and Mephibosheth; and the five sons of Merab [1] the daughter of Saul, whom she bore to Adriel the son of Barzillai the Meholathite; [9]†and he gave them into the hands of the Gibeonites, and they hanged them on the mountain before the LORD, and the seven of them perished together. They were put to death in the first days of harvest, at the beginning of barley harvest.

[10]†Then Rizpah the daughter of Aiah took sackcloth and spread it for herself on the rock, from the beginning of harvest until rain fell upon them from the heavens. And she did not allow the birds of the air to come upon them by day, or the beasts of the field by night. [11]†When David was told what Rizpah the daughter of Aiah, the concubine of Saul, had done, [12]David went and took the bones of Saul and the bones of his son Jonathan from the men of Jabesh-gilead, who had stolen them from the public square of Beth-shan,

where the Philistines had hanged them, on the day the Philistines killed Saul on Gilboa. [13]And he brought up from there the bones of Saul and the bones of his son Jonathan; and they gathered the bones of those who were hanged. [14]†And they buried the bones of Saul and his son Jonathan in the land of Benjamin in Zela, in the tomb of Kish his father. And they did all that the king commanded. And after that God responded to the plea for the land.

War with the Philistines

[15]†There was war again between the Philistines and Israel, and David went down together with his servants, and they fought against the Philistines. And David grew weary. [16]†And Ishbi-benob, one of the descendants of the giants, whose spear weighed three hundred shekels [2] of bronze, and who was armed with a new sword, thought to kill David. [17]†But Abishai the son of Zeruiah came to his aid and attacked the Philistine and killed him. Then David's men swore to him, “You shall no longer go out with us to battle, lest you quench the lamp of Israel.”

[18]†After this there was again war with the Philistines at Gob. Then Sibbecai the Hushathite struck down Saph, who was one of the descendants of the giants. [19]†And there was again war with the Philistines at Gob, and Elhanan the son of Jaare-oregim, the Bethlehemite, struck down Goliath the Gittite, the shaft of whose spear was like a weaver's beam. [3] [20]†And there was again war at Gath, where there was a man of great stature, who had six fingers on each hand, and six toes on each foot, twenty-four in number, and he also was descended from the giants. [21]†And when he taunted Israel, Jonathan the son of Shimei, David's brother, struck him down. [22]These four were descended from the giants in Gath, and they fell by the hand of David and by the hand of his servants.

David's Song of Deliverance

2 SAMUEL **22** ‡†And David spoke to the LORD the words of this song on the day when the LORD delivered him from the hand of all his enemies, and from the hand of Saul. [2]‡†He said,

“The LORD is my rock and my fortress and my deliverer,
[3]†my [1] God, my rock, in whom I take refuge,
my shield, and the horn of my salvation,
my stronghold and my refuge,
my savior; you save me from violence.
[4]I call upon the LORD, who is worthy to be praised,
and I am saved from my enemies.
[5]‡†“For the waves of death encompassed me,
the torrents of destruction assailed me; [2]
[6]the cords of Sheol entangled me;
the snares of death confronted me.
[7]†“In my distress I called upon the LORD;
to my God I called.
From his temple he heard my voice,
and my cry came to his ears.
[8]‡“Then the earth reeled and rocked;
the foundations of the heavens trembled
and quaked, because he was angry.
[9]Smoke went up from his nostrils, [3]
and devouring fire from his mouth;
glowing coals flamed forth from him.
[10]He bowed the heavens and came down;
thick darkness was under his feet.
[11]He rode on a cherub and flew;
he was seen on the wings of the wind.
[12]He made darkness around him his canopy,
thick clouds, a gathering of water.
[13]Out of the brightness before him
coals of fire flamed forth.
[14]†The LORD thundered from heaven,

and the Most High uttered his voice.
[15]And he sent out arrows and scattered them;
lightning, and routed them.
[16]Then the channels of the sea were seen;
the foundations of the world were laid bare,
at the rebuke of the LORD,
at the blast of the breath of his nostrils.
[17]‡“He sent from on high, he took me;
he drew me out of many waters.
[18]He rescued me from my strong enemy,
from those who hated me,
for they were too mighty for me.
[19]They confronted me in the day of my calamity,
but the LORD was my support.
[20]†He brought me out into a broad place;
he rescued me, because he delighted in me.
[21]‡“The LORD dealt with me according to my righteousness;
according to the cleanness of my hands he rewarded me.
[22]For I have kept the ways of the LORD
and have not wickedly departed from my God.
[23]For all his rules were before me,
and from his statutes I did not turn aside.
[24]I was blameless before him,
and I kept myself from guilt.
[25]And the LORD has rewarded me according to my righteousness,
according to my cleanness in his sight.
[26]‡“With the merciful you show yourself merciful;
with the blameless man you show yourself blameless;
[27]with the purified you deal purely,
and with the crooked you make yourself seem tortuous.
[28]†You save a humble people,
but your eyes are on the haughty to bring them down.
[29]‡†For you are my lamp, O LORD,
and my God lightens my darkness.
[30]For by you I can run against a troop,
and by my God I can leap over a wall.
[31]This God—his way is perfect;

the word of the LORD proves true;
he is a shield for all those who take refuge in him.
[32]"For who is God, but the LORD?
And who is a rock, except our God?
[33]This God is my strong refuge
and has made my [4] way blameless. [5]
[34]He made my feet like the feet of a deer
and set me secure on the heights.
[35]He trains my hands for war,
so that my arms can bend a bow of bronze.
[36]You have given me the shield of your salvation,
and your gentleness made me great.
[37]You gave a wide place for my steps under me,
and my feet [6] did not slip;
[38]I pursued my enemies and destroyed them,
and did not turn back until they were consumed.
[39]I consumed them; I thrust them through, so that they did not rise;
they fell under my feet.
[40]For you equipped me with strength for the battle;
you made those who rise against me sink under me.
[41]You made my enemies turn their backs to me, [7]
those who hated me, and I destroyed them.
[42]They looked, but there was none to save;
they cried to the LORD, but he did not answer them.
[43]I beat them fine as the dust of the earth;
I crushed them and stamped them down like the mire of the streets.
[44]"You delivered me from strife with my people; [8]
you kept me as the head of the nations;
people whom I had not known served me.
[45]Foreigners came cringing to me;
as soon as they heard of me, they obeyed me.
[46]Foreigners lost heart
and came trembling [9] out of their fortresses.
[47]"The LORD lives, and blessed be my rock,
and exalted be my God, the rock of my salvation,
[48]the God who gave me vengeance

and brought down peoples under me,
[49]who brought me out from my enemies;
you exalted me above those who rose against me;
you delivered me from men of violence.
[50]†“For this I will praise you, O Lord, among the nations,
and sing praises to your name.
[51]†Great salvation he brings [10] to his king,
and shows steadfast love to his anointed,
to David and his offspring forever.”

The Last Words of David

2 SAMUEL **23** ‡†Now these are the last words of David:

The oracle of David, the son of Jesse,
the oracle of the man who was raised on high,
the anointed of the God of Jacob,
the sweet psalmist of Israel: [1]
[2]†“The Spirit of the LORD speaks by me;
his word is on my tongue.
[3]‡The God of Israel has spoken;
the Rock of Israel has said to me:
When one rules justly over men,
ruling in the fear of God,
[4]he dawns on them like the morning light,
like the sun shining forth on a cloudless morning,
like rain [2] that makes grass to sprout from the earth.
[5]†“For does not my house stand so with God?
For he has made with me an everlasting covenant,
ordered in all things and secure.
For will he not cause to prosper
all my help and my desire?
[6]†But worthless men [3] are all like thorns that are thrown away,
for they cannot be taken with the hand;
[7]but the man who touches them
arms himself with iron and the shaft of a spear,
and they are utterly consumed with fire.” [4]

David's Mighty Men

[8]‡†These are the names of the mighty men whom David had: Josheb-basshebeth a Tahchemonite; he was chief of the three. [5] He wielded his spear [6] against eight hundred whom he killed at one time.

[9]And next to him among the three mighty men was Eleazar the son of Dodo, son of Ahohi. He was with David when they defied the Philistines who

were gathered there for battle, and the men of Israel withdrew. [10]He rose and struck down the Philistines until his hand was weary, and his hand clung to the sword. And the LORD brought about a great victory that day, and the men returned after him only to strip the slain.

[11]And next to him was Shammah, the son of Agee the Hararite. The Philistines gathered together at Lehi, where there was a plot of ground full of lentils, and the men fled from the Philistines. [12]But he took his stand in the midst of the plot and defended it and struck down the Philistines, and the LORD worked a great victory.

[13]‡†And three of the thirty chief men went down and came about harvest time to David at the cave of Adullam, when a band of Philistines was encamped in the Valley of Rephaim. [14]†David was then in the stronghold, and the garrison of the Philistines was then at Bethlehem. [15]And David said longingly, “Oh, that someone would give me water to drink from the well of Bethlehem that is by the gate!” [16]†Then the three mighty men broke through the camp of the Philistines and drew water out of the well of Bethlehem that was by the gate and carried and brought it to David. But he would not drink of it. He poured it out to the LORD [17]and said, “Far be it from me, O LORD, that I should do this. Shall I drink the blood of the men who went at the risk of their lives?” Therefore he would not drink it. These things the three mighty men did.

[18]†Now Abishai, the brother of Joab, the son of Zeruiah, was chief of the thirty. [7] And he wielded his spear against three hundred men [8] and killed them and won a name beside the three. [19]He was the most renowned of the thirty [9] and became their commander, but he did not attain to the three.

[20]†And Benaiah the son of Jehoiada was a valiant man [10] of Kabzeel, a doer of great deeds. He struck down two ariels [11] of Moab. He also went down and struck down a lion in a pit on a day when snow had fallen. [21]And he struck down an Egyptian, a handsome man. The Egyptian had a spear in his hand, but Benaiah went down to him with a staff and snatched the spear out of the Egyptian's hand and killed him with his own spear. [22]These things did Benaiah the son of Jehoiada, and won a name beside the three mighty

men. [23]He was renowned among the thirty, but he did not attain to the three. And David set him over his bodyguard.

[24]‡†Asahel the brother of Joab was one of the thirty; Elhanan the son of Dodo of Bethlehem, [25]Shammah of Harod, Elika of Harod, [26]Helez the Paltite, Ira the son of Ikkesh of Tekoa, [27]Abiezer of Anathoth, Mebunnai the Hushathite, [28]Zalmon the Ahohite, Maharai of Netophah, [29]Heleb the son of Baanah of Netophah, Ittai the son of Ribai of Gibeah of the people of Benjamin, [30]Benaiah of Pirathon, Hiddai of the brooks of Gaash, [31]Abi-albon the Arbathite, Azmaveth of Bahurim, [32]Eliahba the Shaalbonite, the sons of Jashen, Jonathan, [33]Shammah the Hararite, Ahiam the son of Sharar the Hararite, [34]Eliphelet the son of Ahasbai of Maacah, Eliam the son of Ahithophel of Gilo, [35]Hezro [12] of Carmel, Paarai the Arbite, [36]Igal the son of Nathan of Zobah, Bani the Gadite, [37]Zelek the Ammonite, Naharai of Beeroth, the armor-bearer of Joab the son of Zeruiah, [38]Ira the Ithrite, Gareb the Ithrite, [39]†Uriah the Hittite: thirty-seven in all.

David's Census

2 SAMUEL **24** ‡†Again the anger of the LORD was kindled against Israel, and he incited David against them, saying, “Go, number Israel and Judah.” [2]†So the king said to Joab, the commander of the army, [1] who was with him, “Go through all the tribes of Israel, from Dan to Beersheba, and number the people, that I may know the number of the people.” [3]†But Joab said to the king, “May the LORD your God add to the people a hundred times as many as they are, while the eyes of my lord the king still see it, but why does my lord the king delight in this thing?” [4]But the king's word prevailed against Joab and the commanders of the army. So Joab and the commanders of the army went out from the presence of the king to number the people of Israel. [5]†They crossed the Jordan and began from Aroer, [2] and from the city that is in the middle of the valley, toward Gad and on to Jazer. [6]†Then they came to Gilead, and to Kadesh in the land of the Hittites; [3] and they came to Dan, and from Dan [4] they went around to Sidon, [7]†and came to the fortress of Tyre and to all the cities of the Hivites and Canaanites; and they went out to the Negeb of Judah at Beersheba. [8]So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days. [9]†And Joab gave the sum of the numbering of the people to the king: in Israel there were 800,000 valiant men who drew the sword, and the men of Judah were 500,000.

The LORD's Judgment of David's Sin

[10]†But David's heart struck him after he had numbered the people. And David said to the LORD, “I have sinned greatly in what I have done. But now, O LORD, please take away the iniquity of your servant, for I have done very foolishly.” [11]†And when David arose in the morning, the word of the LORD came to the prophet Gad, David's seer, saying, [12]“Go and say to David, ‘Thus says the LORD, Three things I offer [5] you. Choose one of them, that I may do it to you.’” [13]†So Gad came to David and told him, and said to him, “Shall three [6] years of famine come to you in your land? Or will you flee three months before your foes while they pursue you? Or shall there be three days' pestilence in your land? Now consider, and decide what

answer I shall return to him who sent me.” [14]†Then David said to Gad, “I am in great distress. Let us fall into the hand of the LORD, for his mercy is great; but let me not fall into the hand of man.”

[15]So the LORD sent a pestilence on Israel from the morning until the appointed time. And there died of the people from Dan to Beersheba 70,000 men. [16]†And when the angel stretched out his hand toward Jerusalem to destroy it, the LORD relented from the calamity and said to the angel who was working destruction among the people, “It is enough; now stay your hand.” And the angel of the LORD was by the threshing floor of Araunah the Jebusite. [17]†Then David spoke to the LORD when he saw the angel who was striking the people, and said, “Behold, I have sinned, and I have done wickedly. But these sheep, what have they done? Please let your hand be against me and against my father's house.”

David Builds an Altar

[18]††And Gad came that day to David and said to him, “Go up, raise an altar to the LORD on the threshing floor of Araunah the Jebusite.” [19]So David went up at Gad's word, as the LORD commanded. [20]And when Araunah looked down, he saw the king and his servants coming on toward him. And Araunah went out and paid homage to the king with his face to the ground. [21]And Araunah said, “Why has my lord the king come to his servant?” David said, “To buy the threshing floor from you, in order to build an altar to the LORD, that the plague may be averted from the people.” [22]Then Araunah said to David, “Let my lord the king take and offer up what seems good to him. Here are the oxen for the burnt offering and the threshing sledges and the yokes of the oxen for the wood. [23]All this, O king, Araunah gives to the king.” And Araunah said to the king, “May the LORD your God accept you.” [24]†But the king said to Araunah, “No, but I will buy it from you for a price. I will not offer burnt offerings to the LORD my God that cost me nothing.” So David bought the threshing floor and the oxen for fifty shekels [7] of silver. [25]†And David built there an altar to the LORD and offered burnt offerings and peace offerings. So the LORD responded to the plea for the land, and the plague was averted from Israel.

Footnotes

Footnotes for 2 Samuel, Chapter 1

[1] 1:18 Septuagint; Hebrew *the Bow*, which may be the name of the lament's tune

[2] 1:18 Or *of the upright*

[3] 1:21 Septuagint *firstfruits*

Footnotes for 2 Samuel, Chapter 2

[1] 2:16 *Helkath-hazzurim* means *the field of sword-edges*

Footnotes for 2 Samuel, Chapter 3

[1] 3:12 Or *where he was*; Septuagint *at Hebron*

Footnotes for 2 Samuel, Chapter 4

[1] 4:6 Septuagint *And behold, the doorkeeper of the house had been cleaning wheat, but she grew drowsy and slept. So Rechab and Baanah his brother slipped in*

Footnotes for 2 Samuel, Chapter 5

[1] 5:5 Dead Sea Scroll lacks verses 4-5

[2] 5:20 *Baal-perazim* means *lord of bursting through*

Footnotes for 2 Samuel, Chapter 6

[1] 6:3 Or *and his brother*; also verse 4

[2] 6:3 Compare Septuagint; Hebrew *the new cart, and brought it out of the house of Abinadab, which was on the hill*

[3] 6:5 Septuagint, 1 Chronicles 13:8; Hebrew *fir trees*

[4] 6:8 *Perez-uzzah* means *the bursting forth upon Uzzah*

[5] 6:19 Vulgate; the meaning of the Hebrew term is uncertain

[6] 6:22 Septuagint; Hebrew *my*

Footnotes for 2 Samuel, Chapter 7

[1] 7:7 Compare 1 Chronicles 17:6; Hebrew *tribes*

[2] 7:16 Septuagint; Hebrew *you*

[3] 7:23 With a few Targums, Vulgate, Syriac; Hebrew *you*

[4] 7:23 Septuagint (compare 1 Chronicles 17:21); Hebrew *for your land*

Footnotes for 2 Samuel, Chapter 8

[1] 8:18 Compare 20:23, 1 Chronicles 18:17, Syriac, Targum, Vulgate; Hebrew lacks *was over*

Footnotes for 2 Samuel, Chapter 9

[1] 9:11 Septuagint; Hebrew *my*

Footnotes for 2 Samuel, Chapter 10

[1] 10:2 Or *kindly*; twice in this verse

[2] 10:16 Hebrew *the River*

Footnotes for 2 Samuel, Chapter 12

[1] 12:3 Hebrew *bosom*; also verse 8

[2] 12:14 Masoretic Text *the enemies of the LORD*; Dead Sea Scroll *the word of the LORD*

[3] 12:25 *Jedidiah* means *beloved of the LORD*

[4] 12:30 A *talent* was about 75 pounds or 34 kilograms

[5] 12:31 Hebrew *pass through*

Footnotes for 2 Samuel, Chapter 13

[1] 13:12 Or *humiliate*; also verses 14, 22, 32

[2] 13:16 Compare Septuagint, Vulgate; the meaning of the Hebrew is uncertain

[3] 13:18 Or *a robe of many colors* (compare Genesis 37:3); also verse 19

[4] 13:21 Dead Sea Scroll, Septuagint add *But he would not punish his son Amnon, because he loved him, since he was his firstborn*

[5] 13:34 Septuagint *the Horonaim Road*

[6] 13:39 Dead Sea Scroll, Septuagint; Hebrew *David*

[7] 13:39 Compare Vulgate *ceased to go out*

Footnotes for 2 Samuel, Chapter 14

[1] 14:26 A *shekel* was about 2/5 ounce or 11 grams

[2] 14:30 Septuagint, Dead Sea Scroll add *So Joab's servants came to him with their clothes torn, and they said to him, "The servants of Absalom have set your field on fire."*

Footnotes for 2 Samuel, Chapter 15

[1] 15:7 Septuagint, Syriac; Hebrew *forty*

[2] 15:8 Or *will serve*

[3] 15:12 Or *sent*

[4] 15:20 Septuagint; Hebrew lacks *may the Lord show*

[5] 15:27 Septuagint *The king also said to Zadok the priest, "Look, go back*

Footnotes for 2 Samuel, Chapter 16

[1] 16:12 Septuagint, Vulgate *will look upon my affliction*

[2] 16:14 Septuagint; Hebrew lacks *at the Jordan*

Footnotes for 2 Samuel, Chapter 17

[1] 17:3 Septuagint; Hebrew *back to you. Like the return of the whole is the man whom you seek*

[2] 17:8 Hebrew *bitter of soul*

[3] 17:9 Or *And as he falls on them*

[4] 17:14 Hebrew *commanded*

[5] 17:20 The meaning of the Hebrew word is uncertain

[6] 17:25 Compare 1 Chronicles 2:17; Hebrew *Israelite*

[7] 17:28 Hebrew adds *and parched grain*

Footnotes for 2 Samuel, Chapter 18

[1] 18:9 Or *terebinth*; also verses 10, 14

[2] 18:13 Or *at the risk of my life*

[3] 18:18 Or *Absalom's hand*

[4] 18:33 Ch 19:1 in Hebrew

Footnotes for 2 Samuel, Chapter 19

[1] 19:11 Septuagint; Hebrew *to the king, to his house*

[2] 19:26 Septuagint, Syriac, Vulgate *Saddle a donkey for me*

Footnotes for 2 Samuel, Chapter 20

[1] 20:6 Hebrew *and snatch away our eyes*

[2] 20:14 Compare 20:15; Hebrew *and Beth-maacah*

[3] 20:14 Hebrew *Berites*

Footnotes for 2 Samuel, Chapter 21

[1] 21:8 Two Hebrew manuscripts, Septuagint; most Hebrew manuscripts *Michal*

[2] 21:16 A *shekel* was about 2/5 ounce or 11 grams

[3] 21:19 Contrast 1 Chronicles 20:5, which may preserve the original reading

Footnotes for 2 Samuel, Chapter 22

[1] 22:3 Septuagint (compare Psalm 18:2); Hebrew lacks *my*

[2] 22:5 Or *terrified me*

[3] 22:9 Or *in his wrath*

[4] 22:33 Or *his*; also verse 34

[5] 22:33 Compare Psalm 18:32; Hebrew *he has blamelessly set my way free*, or *he has made my way spring up blamelessly*

[6] 22:37 Hebrew *ankles*

[7] 22:41 Or *You gave me my enemies' necks*

[8] 22:44 Septuagint *with the peoples*

[9] 22:46 Compare Psalm 18:45; Hebrew *equipped themselves*

[10] 22:51 Or *He is a tower of salvation*

Footnotes for 2 Samuel, Chapter 23

[1] 23:1 Or *the favorite of the songs of Israel*

[2] 23:4 Hebrew *from rain*

[3] 23:6 Hebrew *worthlessness*

[4] 23:7 Hebrew *consumed with fire in the sitting*

[5] 23:8 Or *of the captains*

[6] 23:8 1 Chronicles 11:11; the meaning of the Hebrew expression is uncertain

[7] 23:18 Two Hebrew manuscripts, Syriac; most Hebrew manuscripts *three*

[8] 23:18 Or *slain ones*

[9] 23:19 1 Chronicles 11:25; Hebrew *Was he the most renowned of the three?*

[10] 23:20 Or *the son of Ishhai*

[11] 23:20 The meaning of the word *ariel* is unknown

[12] 23:35 Or *Hezrai*

Footnotes for 2 Samuel, Chapter 24

[1] 24:2 Septuagint *to Joab and the commanders of the army*

[2] 24:5 Septuagint; Hebrew *encamped in Aroer*

[3] 24:6 Septuagint; Hebrew *to the land of Tahtim-hodshi*

[4] 24:6 Septuagint; Hebrew *they came to Dan-jaan and*

[5] 24:12 Or *hold over*

[6] 24:13 Compare 1 Chronicles 21:12, Septuagint; Hebrew *seven*

[7] 24:24 A *shekel* was about 2/5 ounce or 11 grams

Study Notes

2 SAMUEL—NOTE ON 1:1–3:5 David ascends to the kingship of Judah.

2 SAMUEL—NOTE ON 1:1 the death of Saul. Second Samuel 1:1–14 begins where 1 Sam. 31:1–13 ends, with the death of Saul (cf. 1 Chron. 10:1–12). **Amalekites.** The mention of these people serves as a reminder of David's obedience to the Lord (1 Sam. 30:1–31) and Saul's disobedience (1 Sam. 15:1–33). *See notes on Ex. 17:8–16*. **Ziklag.** *See notes on 1 Sam. 27:6 and 30:1*. This town was not so completely sacked and destroyed that David and his 600 men with their families could not stay there.

2 SAMUEL—NOTE ON 1:2 clothes torn and dirt on his head. This was a common cultural sign of anguish and mourning over a death. Cf. 15:32 and 1 Sam. 4:12.

2 SAMUEL—NOTE ON 1:4–12 See 1 Sam. 31:1–13 and 1 Chron. 10:1–12.

2 SAMUEL—NOTE ON 1:6 chariots and the horsemen. Chariots and horsemen were a symbol of power and strength (cf. Ex. 14:9; 1 Sam. 8:11; 13:5; 2 Sam. 8:4; 1 Kings 4:26; 9:19; 10:26; 1 Chron. 19:6; 2 Chron. 1:14; 9:25; 12:3; 16:8; Dan. 11:40). The Philistines were in pursuit of Saul with an abundant number of warriors, making Saul's escape hopeless.

2 SAMUEL—NOTE ON 1:8 Amalekite. The man claiming to have killed Saul was from among the people whom David recently slaughtered (v. 1), whom God wanted eliminated (Ex. 17:14; 1 Sam. 15:3), and who would plague Israel for generations (Ex. 17:16) due to Saul's disobedience (1 Sam. 15:9–11).

2 SAMUEL—NOTE ON 1:10 killed him. The Amalekite claimed responsibility for Saul's death, saying that Saul was still alive when he found him. However, 1 Sam. 31:3–6 makes it clear that Saul died by falling on his own sword, not by the hand of the Amalekite. Thus, this man, who may have witnessed Saul's suicide, claimed to have killed Saul when in reality he had only reached his body before the Philistines and had fabricated the story to ingratiate himself with the new king by killing his enemy and by bringing Saul's crown and bracelet to David. The crown and bracelet in the hands of the Amalekite show that he was the first to pass by the body of Saul.

2 SAMUEL—NOTE ON **1:12** **mourned and wept and fasted.** David demonstrates genuine, heartfelt grief for the death of Saul and Jonathan by mourning and weeping, as well as fasting, which were common ways to demonstrate grief (cf. Est. 4:3; Joel 2:12).

2 SAMUEL—NOTE ON **1:14** **the Lord's anointed.** Despite Saul's many attempts on David's life, David would not allow himself to see Saul as just a mere man or human monarch; he remained "the Lord's anointed," who occupied a sacred role before God (cf. 1 Sam. 24:1–15; 26:1–20).

2 SAMUEL—NOTE ON **1:15** **struck him down.** This most certainly came as a great surprise to the Amalekite, for he intended to win the favor of David by saying he had killed Saul. This story is very similar to that of the men who later killed Ish-bosheth, thinking they would be able to endear themselves to David (4:5–12).

2 SAMUEL—NOTE ON **1:16** **Your blood be on your head.** David executed the Amalekite on the basis of his own testimony, not on the basis of the truthfulness of his story.

2 SAMUEL—NOTE ON **1:17** **lamented.** David chose to have both Saul and his noble son Jonathan remembered through this lament, which would be taught to all Israel as a national war song.

2 SAMUEL—NOTE ON **1:18** **it.** See esv footnote, "the Bow." This was the title of the poem in which the word "bow" may have been chosen with reference to Jonathan, whose bow is mentioned in v. 22. **Book of Jashar.** A poetic collection of Israel's wars in which Israel's events and great men were commemorated (cf. Josh. 10:13).

2 SAMUEL—NOTE ON **1:19** **Your glory, O Israel.** Lit., the gazelle or antelope of Israel, the chosen symbol of youthful elegance and symmetry, most likely referring to Jonathan. Thus, the song began and ended with Saul's noble son (vv. 25–26). **high places.** These were open-air worship sites

generally established at high elevations. In this case the high place was Mount Gilboa, where Saul had died. **How the mighty have fallen!** They were not only Israel's slain "glory," but Saul and Jonathan were mighty men who had fallen in battle. This phrase is repeated as a refrain in vv. 25 and 27.

2 SAMUEL—NOTE ON 1:20 Gath . . . Ashkelon. Two chief cities that together could represent all of the Philistine territory. Gath was situated in the eastern part of the Philistine territory, while Ashkelon was in the west by the sea. David did not want the Philistines to rejoice at the calamities of Israel as Israel had rejoiced at the defeat of the Philistines (1 Sam. 18:7).

2 SAMUEL—NOTE ON 1:21 no dew or rain. David spoke a curse, seeking the absence of dew or rain upon the mountain where Saul and Jonathan died. **not anointed with oil.** It was necessary in those times to anoint a shield with oil (cf. Isa. 21:5) to prevent the leather from being hard and cracked. But there on Mount Gilboa lay the shield of Saul dried out, a symbol of defeat and death.

2 SAMUEL—NOTE ON 1:22 bow . . . sword. These two weapons were used by Saul and Jonathan with much power, accuracy, and effectiveness. It was also with the bow that Jonathan helped David escape Saul's wrath (1 Sam. 20:35–42).

2 SAMUEL—NOTE ON 1:23 beloved. This generous commendation, including Saul who was seeking to kill David, showed David's gracious, forgiving attitude—a model of gracious love (cf. Matt. 5:43–48).

2 SAMUEL—NOTE ON 1:26 surpassing the love of women. The bond between David and Jonathan was strong. However, this does not mean that their friendship was necessarily superior to the bond of love between a man and a woman. The commitment shared between the two of them was a noble, loyal, and selfless devotion (cf. 1 Sam. 18:3), which neither of them had ever felt for a woman. Unlike love between a man and a woman in which a sexual element is part of the strong attraction, this love between these two men had no such sexual feature, yet was compellingly strong.

2 SAMUEL—NOTE ON 1:27 **weapons of war.** A figurative expression referring to Saul and Jonathan.

2 SAMUEL—NOTE ON 2:1 **David inquired of the Lord.** After the death of Saul, David could move about the land freely as the Lord directed him. A contrast can be seen between Saul, who had inquired of the Lord and the Lord would not answer (cf. 1 Sam. 28:6) and David, who also inquired of the Lord and the Lord gave him direction. **cities of Judah.** David sought guidance from the Lord as to where to start his reign. David first asked if he should begin in the southern area of Judah. The Lord responded affirmatively and thus David sought for a more precise destination. The nucleus of David's future government would come from the cities of Judah. **Hebron.** With the highest elevation of any town in Judah, the city was strategically chosen to be the initial location of David's rule over Israel. Hebron is located 20 miles south southwest of Jerusalem. Abraham had located there long before (Gen. 13:18), and later Hebron had been given to Caleb (Josh. 14:13–14; Judg. 1:20) when Israel occupied the land after the wilderness wanderings.

2 SAMUEL—NOTE ON 2:2 **Ahinoam . . . Abigail.** Abigail became David's wife after the death of Nabal (cf. 1 Sam. 25:40–44).

2 SAMUEL—NOTE ON 2:4 **anointed David king.** David had already been privately anointed king by Samuel (cf. 1 Sam. 16:3). This anointing recognized his rule in the southern area of Judah. Later he would be anointed as king over all Israel (cf. 2 Sam. 5:3). **men of Jabesh-gilead.** Jabesh, a city of Israel east of the Jordan, demonstrated its loyalty to Saul by giving him a proper burial (cf. 1 Sam. 31:11–13).

2 SAMUEL—NOTE ON 2:7 **Saul your lord is dead.** David referred to Saul as "your lord" so as not to antagonize the men of Jabesh-gilead. He sought to win Israel over to his side, not force them into submission.

2 SAMUEL—NOTE ON 2:8 **Abner.** Abner, cousin of Saul and general of his army (1 Sam. 14:50–51), did not desire to follow the Lord's new anointed king, but placed Ish-bosheth on the throne, causing tension between Judah and the rest of the tribes in Israel. **Ish-bosheth.** His name means "man of shame." Saul's only surviving son was placed as king over the northern tribes of Israel and the eastern ones across the Jordan. **Mahanaim.** A town in Gilead to the east of the Jordan River. Ish-bosheth established himself there and reigned for two years in this city. This was the same city where Jacob saw the angels while on his way to Penuel (Gen. 32:2). It was appointed to be a Levitical city from the territory of Gad (Josh. 21:28; 1 Chron. 6:80). It later became the haven for David while fleeing from Absalom (2 Sam. 17:24, 27; 19:32; 1 Kings 2:8), because likely it was well fortified (cf. 2 Sam. 18:24).

2 SAMUEL—NOTE ON 2:9 king over Gilead . . . all Israel. Ish-bosheth's power seemed more solidified in the land of Gilead (east of the Jordan) than in the rest of Israel.

2 SAMUEL—NOTE ON 2:10 the house of Judah. A natural opposition arose between the tribe of Judah and the rest of Israel since Judah was under the reign of David, while the rest of Israel recognized the reign of Ish-bosheth.

2 SAMUEL—NOTE ON 2:11 seven years and six months. Several years passed before Ish-bosheth assumed the throne of Israel, so that Ish-bosheth's two-year reign came at the end of David's seven-year-and-six-month reign over Judah. It must have taken Ish-bosheth about five years to regain the northern territory from the Philistines.

2 SAMUEL—NOTE ON 2:12 Gibeon. During the time of Joshua, Gibeon was a very important city (Josh. 10:2). Its people probably had sided with David because Saul had broken a treaty with the Gibeonites and acted treacherously toward them (2 Sam. 21:1).

2 SAMUEL—NOTE ON 2:13 Joab the son of Zeruiah. Joab was the leader of David's army and thus led the men against Abner. Although Ish-bosheth and David sat on the thrones of their respective territories, Joab and Abner truly had wielded the power and control by leading the military forces. Zeruiah was the sister of David (cf. 1 Chron. 2:16).

2 SAMUEL—NOTE ON 2:14 the young men . . . compete. Rather than all-out war, Abner proposed a representative contest between champions on behalf of the opposing armies. Because all 24 of the contestants lay fallen and dying in combat (vv. 15–16), the contest settled nothing, but excited passions so that a battle between the two armies ensued (v. 17).

2 SAMUEL—NOTE ON 2:18 **Abishai.** Brother of Joab, he was an aide to David throughout his rise to power. Abishai was with David in the camp of Saul when David had opportunity to kill Saul and encouraged the murder of Saul, which David would not allow (cf. 1 Sam. 26:6–9). **Asahel.** Another brother of Joab, Asahel was single-minded with dogged determination; though he was extremely fleet-footed, his determination would prove to be fatal (2 Sam. 2:23).

2 SAMUEL—NOTE ON 2:21 **take his spoil.** To gain the armor or spoil of the enemy general, Abner, who was fleeing the defeat, would be to possess the greatest trophy. Asahel was ambitious to get it, while Abner kept warning him and suggested he take the spoil of some other soldier for his trophy, since he was not able to defeat Abner.

2 SAMUEL—NOTE ON 2:22 **How then could I lift up my face to your brother Joab?** Abner sought to spare Asahel so as to avoid unnecessary vengeance from Joab or David. Abner tried to give Asahel reasons to stop his pursuit, but Asahel was determined. Abner did not wish to strike down Asahel, but Asahel refused to listen, so he was forced to stop his effort with a fatal stab by the butt end of his spear.

2 SAMUEL—NOTE ON 2:26 **Shall the sword devour forever?** As Abner had earlier proposed that the hostilities begin, he now proposed that they cease.

2 SAMUEL—NOTE ON 2:29 **Arabah.** The central valley region marked by Mount Hermon to the north and the Red Sea to the south. **Mahanaim.** *See note on 2:8*.

2 SAMUEL—NOTE ON 3:1 **a long war.** The conflict between Ish-bosheth and David did not end in quick victory. There was a gradual transfer of power from the house of Saul to the house of David (v. 10) that lasted at least through the two-year reign of Ish-bosheth and maybe longer.

2 SAMUEL—NOTE ON 3:2–5 See 1 Chron. 3:1–4.

2 SAMUEL—NOTE ON 3:2 **Amnon.** He raped and defiled his half-sister Tamar and later, by the command of Absalom, was killed for his crime (13:1–39).

2 SAMUEL—NOTE ON 3:3 **Chileab.** He apparently died before he was able to enter into position to contend for the throne, for nothing more is said about him. This child was born to David by the wife whom David had taken upon the death of Nabal (see 1 Sam. 25:3). **Absalom.** Lit., “my divine father is peace” or “divine father of peace.” Absalom was the son of Maacah who was a Geshurite princess from a region in Syria, not Israel. David may have married her as part of a diplomatic agreement made with Talmai, the Geshurite king, to give David an ally north of Ish-bosheth. Later Absalom, in fear of his life, fled to Geshur (2 Sam. 13:37–38).

2 SAMUEL—NOTE ON 3:4 **Adonijah.** He was a prominent figure in the contention for David’s throne at the end of his reign (1 Kings 1–2), but was assassinated, allowing the throne to be given to Solomon (1 Kings 2:25). Haggith was probably married to David after his accession to the throne. **Shephatiah . . . Abital.** Shephatiah means “the Lord judges.” Abital means “my divine father is dew” or “my divine father of dew.”

2 SAMUEL—NOTE ON 3:5 **Eglah.** Eglah is called “David’s wife.” This may be because she is the last of the list and serves to draw emphasis to David’s polygamy. The inclusion of these sons indicates all who would have been in contention for the throne. **born to David.** More children were born to David when he moved to Jerusalem (5:14).

2 SAMUEL—NOTE ON 3:6–5:16 David assumed the kingdom of all Israel by a similar progression of events as those that led to his assuming the throne of Judah. In both cases, a man comes seeking David’s favor (Amalekite, 1:1–13; Abner, 3:6–21). Both of these men are executed for their deeds (Amalekite, 1:14–16; Abner, 3:22–32). In both cases, this is followed by a lament of David (1:17–27; 3:33–39). Close to the middle of both accounts is a brief look at the anointing of David as king (over Judah, 2:1–7; over Israel, 5:1–5). After this, David and his men are successful in defeating their enemies (2:8–3:1; 5:6–12). Each section concludes with a list of the children born to David (Hebron, 3:2–5; Jerusalem, 5:13–16).

2 SAMUEL—NOTE ON 3:6 Abner was making himself strong. Abner was the military leader of the country and the one who had put Ish-bosheth on the throne and whose power held him there. As time passed, Abner began to make his own move to take the throne.

2 SAMUEL—NOTE ON 3:7 Rizpah. By taking Rizpah, the concubine of Saul, Abner made a clear statement to the people that he would take the place of Saul as king over Israel. Going in to the king's concubine was a statement of power and rightful claim to the throne (cf. 16:21–22 in regard to Absalom). Ish-bosheth reacted strongly against Abner, so Abner resented his reaction as an indignity and, compelled by revenge, determined to transfer all the weight of his influence and power to David's side (3:9–10).

2 SAMUEL—NOTE ON 3:8 dog's head. This was another way to ask, "Am I a contemptible traitor allied with Judah?" This was a common expression to show disdain (1 Sam. 17:43). Abner used this opportunity to condemn Ish-bosheth by reminding him that he would not have been in power had Abner himself not placed him there.

2 SAMUEL—NOTE ON 3:9 the Lord has sworn to him. Abner seemed to demonstrate the knowledge that David was to be the next king of Israel as God had sworn to David (1 Sam. 13:14; 15:28; 24:20).

2 SAMUEL—NOTE ON 3:10 transfer the kingdom. Part of Saul's kingdom had already been transferred to David, namely Judah; however, Abner vowed to complete the process by helping David obtain the rest of the kingdom. **Dan to Beersheba.** This was an expression meaning the whole country (cf. Judg. 20:1), i.e., from Dan in the north to Beersheba in the south.

2 SAMUEL—NOTE ON 3:12 To whom does the land belong? Though Abner's language (vv. 9–10) implied the conviction that in supporting Ish-bosheth he had been going against God's purpose of conferring the sovereignty of the kingdom on David, this acknowledgment was no justification of his motives. He selfishly wanted to be on the winning side and to be honored as the one who brought all the people under David's rule.

2 SAMUEL—NOTE ON 3:13 **Michal, Saul's daughter.** David requested Michal for two reasons. One, it would right the wrong Saul had committed toward David by having given Michal, who was David's wife and who loved him (1 Sam. 18:20, 28), to another man (1 Sam. 25:44). Two, it would serve to strengthen David's claim to the throne of all Israel by inclining some of Saul's house to be favorable to his cause.

2 SAMUEL—NOTE ON 3:14 **a hundred foreskins of the Philistines.** David reminded Ish-bosheth that he had not only paid the dowry to Saul for his daughter, 100 foreskins of the Philistines, but had delivered double the asking price (1 Sam. 18:25–27). Thus, Michal rightfully belonged to David.

2 SAMUEL—NOTE ON 3:16 **Bahurim.** Located just east of Jerusalem, it became the final location where Paltiel (cf. 1 Sam. 25:44) would see Michal. This was also the town of Shimei, the man who cursed David during his flight from Jerusalem before Absalom (2 Sam. 16:5). David's soldiers also found refuge in a well at Bahurim while being pursued by Absalom's men (17:18).

2 SAMUEL—NOTE ON 3:17 **elders of Israel.** These men were the recognized leaders of the people, serving as Ish-bosheth's advisers, who would have been consulted when important decisions needed to be made (cf. 19:7).

2 SAMUEL—NOTE ON 3:18 **my servant David.** David is called "the Lord's servant" more than 30 times in the OT. Abner's words to the elders of Israel clearly recognized David as the servant of the Lord, thus having the right to the throne according to God's sovereign will.

2 SAMUEL—NOTE ON 3:19 **Benjamin.** Abner gave special attention to the tribe of Benjamin, for they were Saul's and Ish-bosheth's kinsmen (see 1 Sam. 9:1–2).

2 SAMUEL—NOTE ON 3:21 **covenant with you.** This covenant moved beyond the personal agreement made between Abner and David and was operative on the national level, uniting both north and south. **in peace.** The repetition of this phrase in vv. 22–23 serves to emphasize the fact that David sought to ensure peace with Abner. This also accentuates the fact that David was not involved in Abner's death (vv. 26–30).

2 SAMUEL—NOTE ON 3:25 **Abner . . . came to deceive you.** It is ironic that Joab accused Abner of deception in spying on David in v. 25 when in v. 26 he deceived David by not telling him of his request to have Abner returned to Hebron. Joab used this deception to slay Abner out of personal vengeance for the death of his brother Asahel (v. 27; see 2:19–23).

2 SAMUEL—NOTE ON 3:26 **cistern of Sirah.** The only mention of this location is found here. The town was located about 2.5 miles northwest of Hebron.

2 SAMUEL—NOTE ON 3:27 **in the stomach.** Abner died in a similar manner to Joab's brother Asahel, the man he had killed (2:23). However, Abner struck Asahel during battle (cf. 2:18–23) in self-defense, while Joab murdered Abner to avenge the death of Asahel.

2 SAMUEL—NOTE ON 3:28 **the blood of Abner.** Since life is in the blood (cf. Gen. 9:4; Lev. 17:11, 14; Deut. 12:23), this expression refers to the life of Abner. David made it clear he had nothing to do with the murder of Abner, and David sought the Lord's help to punish Joab for his evil deed (2 Sam. 3:39).

2 SAMUEL—NOTE ON 3:31 **mourn.** Joab was instructed to lament the death of Abner, as was the custom for commemorating the death of an individual. To further demonstrate David's condemnation of the killing of Abner, he instructed "all the people" to mourn the death of Abner, including Joab and his men (vv. 32–34).

2 SAMUEL—NOTE ON 3:35–39 David's feelings and conduct in response to Abner's death tended not only to remove all suspicion of guilt from him, but even turned the tide of public opinion in his favor and paved the way for his reigning over all the tribes much more honorably than by the negotiations of Abner (vv. 17–19).

2 SAMUEL—NOTE ON 3:39 **gentle . . . severe.** David had not yet solidified his power enough to exact his own judgment without jeopardizing his command. He was still "gentle" and needed time to consolidate his authority. Once that was accomplished, he no longer needed to fear the strength of Joab and Abishai, who were Zeruiah's sons (2:18).

2 SAMUEL—NOTE ON 4:1 **courage failed. . . dismayed.** Lit., “his hands became weak or limp” (cf. 17:2; 2 Chron. 15:7). Ish-bosheth and all of Israel realized that Abner had been the source of strength and stability for Israel. With Abner dead, Israel was troubled because Ish-bosheth no longer had a leader for the army that secured him in power.

2 SAMUEL—NOTE ON 4:2 **sons of . . . Benjamin.** It is stressed that these men were of the tribe of Benjamin (vv. 2–3), perhaps to show the friction within the house of Saul and his son Ish-bosheth, and how the grab for power began once Abner was gone.

2 SAMUEL—NOTE ON 4:2–3 **Beeroth . . . Gittaim.** Beeroth was a Canaanite town belonging to the tribe of Benjamin. Gittaim was also a village of the tribe of Benjamin.

2 SAMUEL—NOTE ON 4:4 **Mephibosheth.** He may be introduced here to demonstrate that his youth and physical handicap disqualified him from being considered for ruling Israel. He would have been only 12 years old at the time of Ish-bosheth’s death. For the history of this man, see 9:6–13; 16:1–4; 19:24–30; 21:7.

2 SAMUEL—NOTE ON 4:5–6 It was the custom to secure wheat for the soldiers under their command (v. 2) along with some pay. Under the pretense of that normal routine, they came and killed the king.

2 SAMUEL—NOTE ON 4:7 **the Arabah.** To avoid easy detection, the men traveled by way of the Arabah (cf. 2:29), i.e., the Jordan Valley. This plain extended about 30 miles from Mahanaim to Hebron.

2 SAMUEL—NOTE ON 4:8 **The Lord has avenged.** The murderers of Ish-bosheth came to David and proclaimed that the Lord had avenged David. However, as happened earlier to the Amalekite (1:2–15), the men were very surprised at the response of David. David did not see their deed as the Lord’s vengeance, but as murder of an innocent man.

2 SAMUEL—NOTE ON 4:9 **the Lord . . . has redeemed my life out of every adversity.** A striking contrast is shown between David and the two murderers who claimed they were performing the Lord’s work by killing

Ish-bosheth. However, David praised the Lord for his providential work through Ish-bosheth's life and proclaimed the Lord's deliverance; thus, David condemned the murderers of Ish-bosheth and had them executed as he had done to the man who claimed to kill Saul (1:15–16).

2 SAMUEL—NOTE ON 5:1–3 See 1 Chron. 11:1–3.

2 SAMUEL—NOTE ON 5:1–2 **all the tribes of Israel.** The term "all" is used three times (vv. 1, 3, 5) to emphasize that the kingdom established under King David was truly a united monarchy. The "elders" of Israel (v. 3), representing the "tribes" (v. 1), came to David at Hebron with the express purpose of submitting to his rule. Three reasons were given by the Israelites for wanting to make David king: 1) he was an Israelite brother (cf. Deut. 17:15); 2) he was Israel's best warrior and commander; and 3) he had been chosen by the Lord to be the king of Israel.

2 SAMUEL—NOTE ON 5:3 **King David made a covenant.** David bound himself formally to certain obligations toward the Israelites, including their rights and responsibilities to one another and to the Lord (cf. 2 Kings 11:17). As good as this covenant was, it did not end the underlying sense of separate identity felt by Israel and Judah as the revolt of Sheba (2 Sam. 20:1) and the dissolution of the united kingdom under Rehoboam (1 Kings 12:16) would later demonstrate. **they anointed David.** David's third anointing (2 Sam. 2:4; 1 Sam. 16:13) resulted in the unification of the 12 tribes under his kingship.

2 SAMUEL—NOTE ON 5:5 **Israel and Judah.** The united kingdom was still known by its two component parts.

2 SAMUEL—NOTE ON 5:6–10 See 1 Chron. 11:4–9.

2 SAMUEL—NOTE ON 5:6 **Jerusalem.** This city is mentioned in the Bible more than any other (from Gen. 14:18 to Rev. 21:10). The city was located in the territory of Benjamin, near the northern border of Judah and was excellently fortified because of its elevation and the surrounding deep valleys, which made it naturally defensible on three sides. In addition, it had a good water supply, the Gihon spring, and was close to travel routes for trade. The city had earlier been conquered by Judah (Judg. 1:8), but neither

Judah nor Benjamin had been successful in permanently dislodging the Jebusite inhabitants (Josh. 15:33; Judg. 1:21). By taking Jerusalem, David was able to eliminate the foreign wedge between the northern and southern tribes and to establish his capital. **Jebusites.** A people of Canaanite descent (Gen. 10:16–18). Since the earlier inhabitants of Jerusalem were Amorites (Josh. 10:5), it seems that the Jebusites took control of Jerusalem after the time of the Israelite conquest. **the blind and the lame.** The Jebusites taunted the Israelites and mocked the power of David by boasting that the blind and the lame could defend Jerusalem against him.

2 SAMUEL—NOTE ON 5:7 **stronghold of Zion.** This is the first occurrence of "Zion" in the Bible and the only one in 1 and 2 Samuel. Referring here to the Jebusite citadel on the southeastern hill, the name was also later used of the temple mount (Isa. 10:12) and of the entire city of Jerusalem (Isa. 28:16). **city of David.** Both Bethlehem, David's birthplace (Luke 2:4), and Jerusalem, David's place of reign, were called by this title.

2 SAMUEL—NOTE ON 5:8 **water shaft.** A tunnel that channeled the city's water supply from the Gihon spring outside the city walls on the east side into the citadel.

2 SAMUEL—NOTE ON 5:9 **Millo.** Lit., "filling." Stone-filled terraces were built to serve as part of Jerusalem's northern defenses, since the city was most open to attack from that direction.

2 SAMUEL—NOTE ON 5:11–16 See 1 Chron. 14:1–7.

2 SAMUEL—NOTE ON 5:11 **Hiram king of Tyre.** Tyre was a Phoenician port city about 35 miles north of Mount Carmel and 25 miles south of Sidon. During the latter part of David's reign and much of Solomon's, the friendly Hiram traded building materials for agricultural products. He also provided craftsmen to build David's palace, indicating how the long war had brought the nation to a low place where there were few good artisans. Psalm 30 could possibly refer to the dedication of this house or to the temporary shelter for the ark in Jerusalem (6:17).

2 SAMUEL—NOTE ON 5:12 **the Lord had established him king.** Witnessing God's evident blessing on his life, David recognized the Lord's role in establishing his kingship.

2 SAMUEL—NOTE ON 5:13 more concubines and wives. The multiplication of David’s wives and concubines was in direct violation of Deut. 17:17. These marriages probably (cf. 2 Sam. 3:3) reflected David’s involvement in international treaties and alliances that were sealed by the marriage of a king’s daughter to the other participants in the treaty. This cultural institution accounted for some of David’s and many of Solomon’s wives (see 1 Kings 11:1–3). In each case of polygamy in Scripture, the law of God was violated and the consequences were negative, if not disastrous.

2 SAMUEL—NOTE ON 5:17–8:18 This section is bracketed by the descriptions of David’s military victories (5:17–25; 8:1–14). In between (6:1–7:29), David’s concern for the ark of the covenant and a suitable building to house it are recounted.

2 SAMUEL—NOTE ON 5:17–23 See 1 Chron. 14:8–17.

2 SAMUEL—NOTE ON 5:17 Philistines. The Philistines had remained quiet neighbors during the long civil war between the house of Saul and David, but, jealous of the king who has consolidated the nation, they resolved to attack before his government was fully established. Realizing that David was no longer their vassal, they took decisive military action against his new capital of Jerusalem.

2 SAMUEL—NOTE ON 5:18 Valley of Rephaim. Lit., “the valley of the giants.” It was a plain located southwest of Jerusalem on the border between Judah and Benjamin (Josh. 15:1, 8; 18:11, 16), where fertile land produced grain that provided food for Jerusalem and also attracted raiding armies.

2 SAMUEL—NOTE ON 5:20 Baal-perazim. The image seen in this name (see esv footnote) was that of flooding waters breaking through a dam as David’s troops had broken through the Philistine assault.

2 SAMUEL—NOTE ON 5:21 idols. The idols that the Philistines had taken into battle to assure them of victory were captured by the Israelites and burned (1 Chron. 14:12).

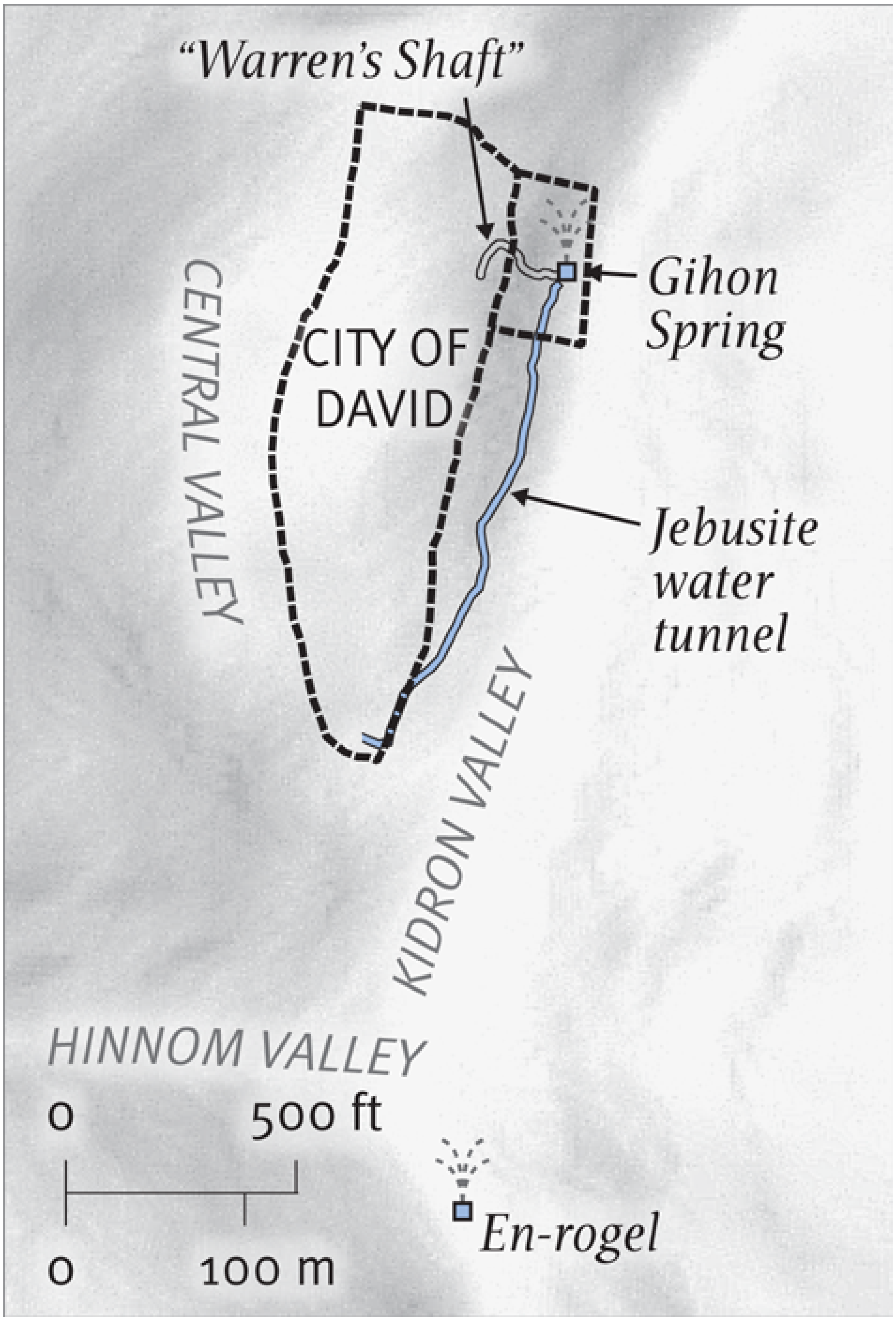
2 SAMUEL—NOTE ON 5:24 the sound of marching. The leaves of this tree would rustle at the slightest movement of air, much of which would be generated by a large army marching.

2 SAMUEL—NOTE ON 5:25 Geba to Gezer. Geba was located about 5 miles north of Jerusalem and Gezer was about 20 miles west of Geba. David drove the Philistines out of the hill country back to the coastal plain.

David Captures the Stronghold of Zion

c. 1005 B.C.

After securing his reign over all Israel, David moved his capital from Hebron, a southern city of Judah, to a more central and tribally neutral location at Jerusalem. At the time, Jerusalem (called “the stronghold of Zion”) was held by the Jebusites, and its terraced defensive walls and nearby steep hills and valleys made it seem impenetrable. But David sent men up a water shaft (believed by some to be Warren’s Shaft) to capture the stronghold, and he renamed it the city of David.


"Warren's Shaft"
CITY OF DAVID
CENTRAL VALLEY
Gihon Spring
Jebusite water tunnel
KIDRON VALLEY
HINNOM VALLEY
0
500 ft
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En-rogel

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2 SAMUEL—NOTE ON 6:1–11 See 1 Chron. 13:1–14.

2 SAMUEL—NOTE ON 6:2 Baale-judah. Lit., "lords of Judah." Also known as Kiriath-jearim (1 Sam. 7:1–2), this town was located about 10 miles west of Jerusalem. **ark of God.** The ark of the covenant represented the glorious reputation and gracious presence of the Lord to Israel. **the name.** *See note on Deut. 12:5*. **Lord of hosts.** *See note on 1 Sam. 1:3*.

2 SAMUEL—NOTE ON 6:3 **new cart.** The Philistines had used a cart to transport the ark (1 Sam. 6:7). But the OT law required that the sacred ark be carried by the sons of Kohath (Num. 3:30–31; 4:15; 7:9), using the poles prescribed (Ex. 25:12–15). **house of Abinadab.** See 1 Sam. 7:1. **Uzzah and Ahio.** Descendants of Abinadab, possibly his grandsons.

2 SAMUEL—NOTE ON 6:6–8 See 1 Chron. 13:9–12.

2 SAMUEL—NOTE ON 6:7 **because of his error.** No matter how innocently it was done, touching the ark was in direct violation of God’s law and was to result in death (see Num. 4:15). This was a means of preserving the sense of God’s holiness and the fear of drawing near to him without appropriate preparation.

2 SAMUEL—NOTE ON 6:8 **David was angry.** Probably anger directed at himself because the calamity resulted from David’s own carelessness. He was confused as to whether to carry on the transportation of the ark to Jerusalem (v. 9) and would not move it, fearing more death and calamity might come on him or the people (v. 10). It is likely that he waited to see the wrath of God subside before moving the ark.

2 SAMUEL—NOTE ON 6:10 **Obed-edom the Gittite.** Lit., “servant of Edom.” The term “Gittite” can refer to someone from the Philistine city of Gath, but here it is better to see the term related to Gath-rimmon, one of the Levitical cities (cf. Josh. 21:24–25). Obed-edom is referred to as a Levite in Chronicles (1 Chron. 15:17–25; 16:5, 38; 26:4, 5, 8, 15; 2 Chron. 25:24).

2 SAMUEL—NOTE ON 6:12–19 See 1 Chron. 15:25–16:3.

2 SAMUEL—NOTE ON 6:12 **blessed . . . because of the ark.** During the three months when the ark remained with Obed-edom, the Lord blessed his family. In the same way God had blessed Obed-edom, David was confident that with the presence of the ark, the Lord would bless his house in ways that would last forever (7:29).

2 SAMUEL—NOTE ON 6:13 **those who bore the ark.** In David's second attempt to bring the ark to Jerusalem, it was transported in the manner prescribed by OT law. *See note on v.* 3. **six steps.** I.e., after the first six steps, not after every six steps.

2 SAMUEL—NOTE ON 6:14 **David danced before the Lord.** Cf. Ps. 150:4. The Hebrews, like other ancient and modern people, had their physical expressions of religious joys as they praised God. **linen ephod.** See 1 Sam. 2:18.

2 SAMUEL—NOTE ON 6:16 **Michal . . . despised him.** Michal's contempt for David is explained by her sarcastic remark in v. 20. She considered David's unbridled, joyful dancing as conduct unbefitting for the dignity and gravity of a king because it exposed him in some ways.

2 SAMUEL—NOTE ON 6:17 **tent.** David had made a tent for the ark of the covenant until a permanent building for it could be built. Psalm 30 could refer possibly to this tent or to David's own home (2 Sam. 5:11–12).

2 SAMUEL—NOTE ON 6:20 **bless his household.** David desired the same inevitable success from the Lord as experienced in the household of Obed-edom (see v. 11). The attitude of Michal aborted the blessing at that time, but the Lord would bless David's house in the future (7:29). **uncovering.** A derogatory reference to the priestly attire that David wore (6:14) in place of his royal garments.

2 SAMUEL—NOTE ON 6:21 **before the Lord.** David's actions were for the delight of the Lord, not for the maidens.

2 SAMUEL—NOTE ON 6:22 **abased in your eyes.** The esv here follows the LXX, but the Hebrew reads "in my eyes" (see esv footnote). If so, then David is viewing himself with humility. It is the humble whom the Lord will exalt (cf. 1 Sam. 7:7–8).

2 SAMUEL—NOTE ON 6:23 **Michal . . . had no child.** Whether David ceased to have marital relations with Michal or the Lord disciplined Michal for her contempt of David, Michal bore no children. In OT times, it was a reproach to be childless (1 Sam. 1:5–6). Michal's childlessness prevented her from

providing a successor to David's throne from the family of Saul (cf. 1 Sam. 15:22–28).

2 SAMUEL—NOTE ON 7:1–17 See 1 Chron. 17:1–15. These verses record the establishment of the Davidic Covenant, God's unconditional promise to David and his posterity. While not called a covenant here, it is later (2 Sam. 23:5). This promise is an important key to understanding God's irrevocable pledge of a king from the line of David to rule forever (7:16). It has been estimated that over 40 individual biblical passages are directly related to these verses (cf. Ps. 89; 110; 132); thus, this text is a major highlight in the OT. The ultimate fulfillment comes at Christ's second advent when he sets up his millennial kingdom on earth (cf. Ezek. 37; Zech. 14; Rev. 19). This is the fourth of five irrevocable, unconditional covenants made by God. The first three include: 1) the Noahic Covenant (Gen. 9:8–17); 2) the Abrahamic Covenant (Gen. 15:12–21); and 3) the Levitic or Priestly Covenant (Num. 3:1–18; 18:1–20; 25:10–13). The New Covenant, which actually provided redemption, was revealed later through Jeremiah (Jer. 31:31–34) and accomplished by the death and resurrection of Jesus Christ. *See note on Matt. 26:28*.

2 SAMUEL—NOTE ON 7:1 lived in his house. See 5:11. David's palace was built with help from Hiram of Tyre. Since Hiram did not become king of Tyre until around 980 B.C., the events narrated in this chapter occurred in the last decade of David's reign. **rest from all his surrounding enemies.** David had conquered all the nations that were around Israel. See 8:1–14 for the details that occur prior to ch. 7.

2 SAMUEL—NOTE ON 7:2 Nathan. Mentioned here for the first time, Nathan played a significant role in ch. 12 (confronting David's sin with Bathsheba) and 1 Kings 1 (upsetting Adonijah's plot to usurp the throne from Solomon). **in a tent.** *See note on 2 Sam. 6:17*.

2 SAMUEL—NOTE ON 7:3 Go, do. Nathan the prophet encouraged David to pursue the noble project he had in mind and assured him of the Lord's blessing. However, neither David nor Nathan had consulted the Lord.

2 SAMUEL—NOTE ON 7:4–16 The Lord revealed his will to Nathan in this matter, to redirect the best human thoughts of the king.

2 SAMUEL—NOTE ON 7:5 Would you build me a house . . . ? Verses 5–7 are framed by two questions asked by the Lord, both of which pertain to building a temple for him. The first question, asking if David was the one who should build the temple, expected a negative answer (see 1 Chron. 17:4). According to 1 Chron. 22:8 and 28:3, David was not chosen by God to build the temple because he was a warrior who had shed much blood.

2 SAMUEL—NOTE ON 7:7 Why have you not built me a house . . . ? The second question, asking if the Lord had ever commanded any leader to build a temple for his ark, also expected a negative answer. So, contrary to Nathan's and David's intentions and assumptions, God did not want a house at that time and did not want David to build one.

2 SAMUEL—NOTE ON 7:8–16 a great name. These verses state the promises the Lord gave to David. Verses 8–11a give the promises to be realized during David's lifetime. Verses 11b–16 state the promises that would be fulfilled after David's death. During David's lifetime, the Lord: 1) gave David "a great name" (*see note on Gen. 12:2*); 2) appointed a place for Israel; and 3) gave David "rest" from all his enemies. After David's death, the Lord gave David: 1) a son to sit on his national throne, whom the Lord would oversee as a father with necessary chastening, discipline, and mercy (Solomon); and 2) a Son who would rule a kingdom that will be established forever (Messiah). This prophecy referred in its immediacy to Solomon and to the temporal kingdom of David's family in the land. But in a larger and more sublime sense, it refers to David's greater Son of another nature, Jesus Christ (cf. Heb. 1:8).

2 SAMUEL—NOTE ON 7:11 the Lord will make you a house. Although David desired to build the Lord a "house," i.e., a temple, instead it would be the Lord who would build David a "house," i.e., a dynasty.

2 SAMUEL—NOTE ON 7:12 your offspring. According to the rest of Scripture, it was the coming Messiah who would establish David's kingdom forever (see Isa. 9:6–7; Luke 1:32–33).

2 SAMUEL—NOTE ON 7:14 a father . . . a son. These words are directly related to Jesus the Messiah in Heb. 1:5. In Semitic thought, since the son had the full character of the father, the future seed or descendants of David would have the same essence of God. That Jesus Christ was God incarnate is the central theme of John’s Gospel (see Introduction to John). **When he commits iniquity.** As a human father disciplines his sons, so the Lord would discipline David’s descendants, if they committed iniquity. This has reference to the intermediary seed until Messiah’s arrival (any king of David’s line from Solomon on). However, the ultimate Seed of David will not be a sinner as David and his descendants were, as recorded in Samuel and Kings (see 2 Cor. 5:21). Significantly, Chronicles, focusing more directly on the Messiah, does not include this statement in its record of Nathan’s words (1 Chron. 17:13).

2 SAMUEL—NOTE ON 7:15 This is an expression of the unconditional character of the Davidic Covenant. The Messiah will come to his glorious, eternal kingdom and that promise will not change.

2 SAMUEL—NOTE ON 7:16 your house . . . your kingdom . . . Your throne. Luke 1:32b–33 indicates that these three terms are fulfilled in Jesus, “ And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end.” **forever.** This word conveys the idea of 1) an indeterminately long time or 2) into eternity future. It does not mean that there cannot be interruptions, but rather that the outcome is guaranteed. Christ’s Davidic reign will conclude human history.

2 SAMUEL—NOTE ON 7:18–29 See 1 Chron. 17:16–27. David prayed with awe and thanksgiving over God’s sovereign claim to bestow the divine blessing on his seed and nation.

2 SAMUEL—NOTE ON 7:18 sat before the Lord. I.e., before the ark of the covenant in the temporary tent. **Who am I . . . ?** David was overwhelmed by the Lord’s promise that he would bring his kingdom through David’s seed. In vv. 18–29, David referred to himself 10 times as “your servant” (vv. 19, 20, 21, 25, 26, 27, 28, 29), acknowledging his God-given title, “my servant David” (v. 5).

2 SAMUEL—NOTE ON 7:19 for a great while to come. David recognized that the Lord had spoken about the distant future, not only about his immediate descendant, Solomon. **instruction for mankind.** Lit., “and this is the law of man." The idea is that God's covenant promise is for an eternal kingdom, whereby the whole world of man shall be blessed, through the coming seed of David. The Davidic Covenant is thus a grant, conferring powers, rights, and privileges to David and his seed for the benefit of mankind, a promise that left David speechless (vv. 20–22).

2 SAMUEL—NOTE ON 7:23 **your people.** David is remembering aspects of the Abrahamic Covenant (cf. Gen. 12; 15; 17). **Israel.** In 2 Sam. 7:18–21, David praised the Lord for his favor to him. In vv. 22–24, David praised the Lord for the favor shown to the nation of Israel (cf. Deut. 7:6–11).

2 SAMUEL—NOTE ON 7:25 **the word that you have spoken.** In vv. 25–29, David prayed for the fulfillment of the divine promise spoken to him.

2 SAMUEL—NOTE ON 7:26–29 **your words are true.** David's prayer indicated that he fully accepted by faith the extraordinary, irrevocable promises God made to David as king and to Israel as a nation.

2 SAMUEL—NOTE ON 8:1–14 These verses outline the expansion of David's kingdom under the hand of the Lord (vv. 6, 14). Israel's major enemies were all defeated as David's kingdom extended north, south, east, and west. See 1 Chron. 18:1–13. This conquering occurred before the event of 2 Sam. 7 (see 7:1).

2 SAMUEL—NOTE ON 8:1 **Philistines . . . subdued.** David's first priority was to deal with the Philistines to the west, whom he quickly defeated and subjugated (see 5:25). **Metheg-ammah.** Probably a reference to the chief city of the Philistines, Gath (cf. 1 Chron. 18:1). He defeated his enemies to the west.

2 SAMUEL—NOTE ON 8:2 **Moab.** David also defeated the Moabites who dwelt in Transjordan, east of the Dead Sea. This represented a change from the good relationship David once enjoyed with the Moabite royalty (cf. 1 Sam. 22:3–4). He defeated his enemies to the east. **Two lines he measured.** This could mean that David spared the young Moabites (whose height was approximately one cord) and executed the adults (whose height was two cords) or that one out of three rows of soldiers was arbitrarily chosen to be spared from execution. Such was a common practice of eastern kings in dealing with deadly enemies.

2 SAMUEL—NOTE ON 8:3–8 He defeated his enemies to the north. David had already defeated the Amalekites to the south (1 Sam. 30:16–17).

2 SAMUEL—NOTE ON 8:3 **Hadadezer.** Lit., "Hadad (the personal name of the Canaanite storm god) is my help." Psalm 60 was written to commemorate this battle. **Zobah.** An Aramaean kingdom north of Damascus (cf. 1 Sam. 14:47). **river Euphrates.** I.e., the most southwesterly point of the Euphrates River around the city of Tiphsah.

2 SAMUEL—NOTE ON 8:4 **took . . . 1,700 horsemen.** The reading of "7,000" in 1 Chron. 18:4 is preferable. *See note there*. **hamstrung all the chariot horses.** Hamstringing the horses disabled them from military action by cutting the back sinews of the hind legs (Josh. 11:6).

2 SAMUEL—NOTE ON 8:5 **Syrians of Damascus.** I.e., Syrians, who were peoples located around the city of Damascus as well as in the area of Zobah.

2 SAMUEL—NOTE ON 8:7 **shields of gold.** Ceremonial or decorative insignias that were not used in battle, but for decoration.

2 SAMUEL—NOTE ON 8:8 **bronze.** First Chronicles 18:8 notes three towns belonging to Hadadezer that yielded bronze that was later used in the construction of the temple.

2 SAMUEL—NOTE ON 8:9 **Toi king of Hamath.** Hamath was another Aramean territory located about 100 miles north of Damascus. The king, Toi, was thankful to see his enemy Zobah crushed and desired to establish good relations with David. So he gave David gifts to indicate that he voluntarily submitted to him as his vassal.

2 SAMUEL—NOTE ON 8:12 **Edom.** These were David's enemies to the south.

2 SAMUEL—NOTE ON 8:13 **a name.** The Lord began to fulfill his promise of giving David a great name (see 7:9). **Edomites.** See Ps. 60 and 1 Chron.

18:12. **Valley of Salt.** An area south of the Dead Sea.

2 SAMUEL—NOTE ON 8:15–18 See 1 Chron. 18:14–17. This is the record of the cabinet under David's rule.

2 SAMUEL—NOTE ON 8:15 **justice and equity.** David ruled his kingdom in a righteous manner, and in the future the "Messiah" will rule in a similar fashion (Isa. 9:7; Jer. 23:5; 33:15).

2 SAMUEL—NOTE ON 8:16 **Joab.** David's general (2:13; 1 Sam. 26:6). **Jehoshaphat . . . recorder.** The keeper of state records, and possibly the royal herald (1 Kings 4:3).

2 SAMUEL—NOTE ON 8:17 **Zadok the son of Ahitub.** Zadok, meaning "righteous," was a Levitical priest descended from Aaron through Eleazar (1 Chron. 6:3–8, 50–53), who, along with his house, was the fulfillment of the oracle by the man of God in 1 Sam. 2:35. Future sons of Zadok will be priests in the millennial kingdom of Messiah (Ezek. 44:15). Later, he became the only high priest in Solomon's reign, fulfilling God's promise to Phinehas (cf. Num. 25:10–13). **Ahimelech the son of Abiathar.** See 1 Sam. 22:20, which indicates that Abiathar is the son of Ahimelech. This is best accounted for by a scribal copying error (cf. 1 Chron. 18:16; 24:3, 6, 31). Abiathar was David's priest along with Zadok (2 Sam. 15:24, 35; 19:11). Abiathar traced his lineage through Eli (1 Kings 2:27) to Ithamar (1 Chron. 24:3). With Abiathar's removal (1 Kings 2:26–27), God's curse on Eli was completed (1 Sam. 2:33), and God's promise to Phinehas of Eleazar's line was fulfilled (cf. Num. 25:10–13; 1 Sam. 2:35). **Seraiah was secretary.** His name means "The Lord prevails," and he served as the official secretary of David.

2 SAMUEL—NOTE ON 8:18 **Benaiah.** His name means "The Lord builds," and he served as the commander of David's personal bodyguard. He later became the commander-in-chief of Solomon's army (1 Kings 2:34–35; 4:4), after he killed Joab, David's general (cf. 1 Kings 2:28–35). **Cherethites and the Pelethites.** *See note on 1 Sam. 30:14*. **priests.** Though the Hebrew text referred to the sons of David as priests, the LXX referred to them as "princes of the court." The latter reading is supported by 1 Chron. 18:17, which refers to David's sons as "chiefs at the king's side."

2 SAMUEL—NOTE ON 9:1–20:26 These chapters begin with “the house of Saul” (9:1) and end with “Sheba . . . a Benjamite” (20:1). As with Saul, David is shown to be a failed king, albeit a repentant failure. It was only the grace and mercy of the Lord and his irrevocable covenant that kept David from being removed from the kingship, as Saul had been (cf. 7:15). The emphasis in this section is upon the troubles of David, troubles brought on by his own sin.

2 SAMUEL—NOTE ON 9:1 show him kindness for Jonathan’s sake. David continued to display loving loyalty toward Jonathan (1 Sam. 20:42) by ministering to the physical needs of his crippled son, Mephibosheth (cf. 2 Sam. 4:4).

2 SAMUEL—NOTE ON 9:2 Ziba. A former servant of Saul, who is first mentioned here.

2 SAMUEL—NOTE ON 9:4 Machir the son of Ammiel. A man of wealth (see 17:27–29). **Lo-debar.** A city located in Gilead, east of the Jordan, about 10 miles south of the Sea of Galilee.

2 SAMUEL—NOTE ON 9:6 Mephibosheth. *See note on 4:4*.

2 SAMUEL—NOTE ON 9:7 restore . . . the land of Saul your father. The estate belonging to Saul was probably quite substantial. **eat at my table.** David desired to honor Mephibosheth by bringing him into the royal palace and providing for his daily needs (see 2 Kings 25:29).

2 SAMUEL—NOTE ON 9:8 dead dog. A “dead dog” was considered contemptible and useless. Mephibosheth saw himself as such in that he knew that he had not merited David’s kindness and that there was no way for him to repay it. David’s offer was an extraordinary expression of grace and beauty to his covenant with Jonathan (cf. 1 Sam. 18:3; 20:15, 42).

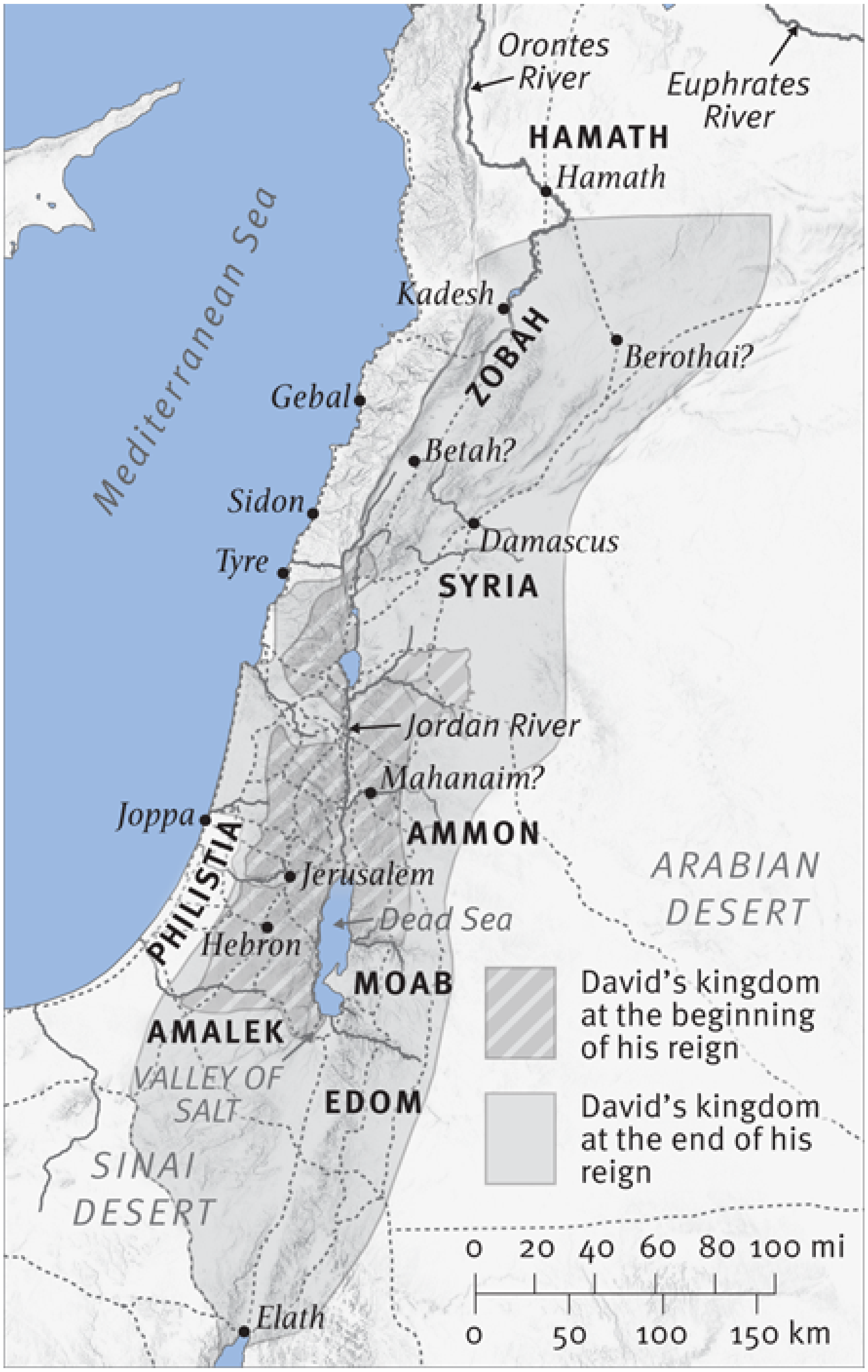
2 SAMUEL—NOTE ON 9:10 fifteen sons and twenty servants. This number shows the power and influence of Ziba. It also shows that the land given by David was substantial.

2 SAMUEL—NOTE ON 9:12 **Mica.** The descendants of Mica, the son of Mephibosheth, are listed in 1 Chron. 8:35–38 and 9:41–44.

The Setting of 2 Samuel

c. 1000 B.C.

The book of 2 Samuel recounts David’s reign over Israel and his battles to establish Israel as the dominant power in Syria and Palestine. David expanded Israel’s borders from Saul’s fledgling territory until, by the end of his reign, he controlled all of Israel, Edom, Moab, Ammon, Syria, and Zobah. Other kingdoms, such as Tyre and Hamath, established treaties with him.


Orontes River
Euphrates River
HAMATH
Hamath
Kadesh
ZOBAH
Berothai?
Mediterranean Sea
Gebal
Betah?
Sidon
Tyre
Damascus
SYRIA
Jordan River
Mahanaim?
Joppa
AMMON
PHILISTIA
Jerusalem
ARABIAN DESERT
Dead Sea
Hebron
MOAB
AMALEK
VALLEY OF SALT
EDOM
SINAI DESERT
Elath
▨ David's kingdom at the beginning of his reign
David's kingdom at the end of his reign
0 20 40 60 80 100 mi
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2 SAMUEL—NOTE ON 10:1–19 See 1 Chron. 19:1–19.

2 SAMUEL—NOTE ON 10:1 king of the Ammonites. I.e., Nahash (*see note on 1 Sam. 11:1*).

2 SAMUEL—NOTE ON 10:2 deal loyally with Hanun. Since Nahash was an enemy of Saul, he was viewed as a friend and supporter of David. It was implied that David and Nahash had entered into a covenant relationship, on the basis of which David desired to communicate his continuing loyalty to Nahash's son, Hanun.

2 SAMUEL—NOTE ON 10:3 the city. I.e., Rabbah (*see note on 11:1*).

2 SAMUEL—NOTE ON 10:4 shaved off half the beard of each. Forced shaving was considered an insult and a sign of submission (cf. Isa. 7:20). **cut off their garments . . . at their hips.** To those who wore long garments in that time, exposure of the buttocks was a shameful practice inflicted on prisoners of war (cf. Isa. 20:4). Perhaps this was partly the concern of Michal in regard to David's dancing (see 2 Sam. 6:14, 20).

2 SAMUEL—NOTE ON 10:5 Jericho. The first place west of the Jordan River that would have been reached by the servants of David as they returned from Rabbah.

2 SAMUEL—NOTE ON 10:6 Beth-rehob. An Aramean district located southwest of Zobah (cf. Num. 13:21; Judg. 18:28). **Zobah.** *See note on 2 Sam. 8:3*. **Maacah.** The region north of Lake Huleh north of Galilee (Deut. 3:14; Josh. 13:11–13). **Tob.** A city east of the Jordan River, located 45 miles northeast of Rabbah (Judg. 11:3, 5).

2 SAMUEL—NOTE ON 10:6–11 The Ammonite army was in the city ready for defense, while the Aramean mercenaries were at some distance, encamped in the fields around the city. Joab divided his forces to deal with both. *See note on 1 Sam. 11:1*.

2 SAMUEL—NOTE ON 10:12 Be of good courage . . . may the Lord do what seems good to him. Finding himself fighting on two fronts, Joab urged the army to "be strong" and recognize that the outcome of the battle depended ultimately upon the Lord (cf. 15:26). It was a just and necessary war forced on Israel, so they could hope for God's blessing—and they received it (10:13–14).

2 SAMUEL—NOTE ON 10:14 **Then Joab returned.** He did not attempt to siege and capture the city of Rabbah at this time because the time was unseasonable (*see note on 11:1*). Cf. 12:26–29.

2 SAMUEL—NOTE ON 10:16 **Hadadezer.** *See note on 8:3*. **Helam.** The place of battle, about 7 miles north of Tob.

2 SAMUEL—NOTE ON 10:18 **chariots . . . horsemen.** *See note on 1 Chron. 19:18*.

2 SAMUEL—NOTE ON 10:19 **made peace with Israel.** All the petty kingdoms of Aram became subject to Israel and feared to aid Ammon against Israel.

2 SAMUEL—NOTE ON 11:1 **the spring . . . when kings go out to battle.** In the Near East, kings normally went out to battle in the spring of the year because of the good weather and the abundance of food available along the way. *See note on 10:14*. **David sent Joab.** David dispatched Joab, his army commander, with his mercenary soldiers and the army of Israel to continue the battle against Ammon begun the previous year (10:14). **Rabbah.** The capital of the Ammonites, about 24 miles east of the Jordan River opposite Jericho. The previous year, Abishai had defeated the Ammonite army in the open country, after which the remaining Ammonites fled behind the walls of the city of Rabbah for protection (10:14). Joab returned the next year to besiege the city. **But David remained at Jerusalem.** Staying home in such situations was not David's usual practice (5:2; 8:1–14; 10:17; but cf. 18:3; 21:17); this explicit remark implies criticism of David for remaining behind, as well as setting the stage for his devastating iniquity.

2 SAMUEL—NOTE ON 11:2 **walking on the roof.** The higher elevation of the palace roof allowed David to see into the courtyard of the nearby house. That same roof would later become the scene of other sinful immoralities (see 16:22).

2 SAMUEL—NOTE ON 11:3 **Bathsheba.** Not until 12:24 is her name used again. Rather, to intensify the sin of adultery, it is emphasized that she was the wife of Uriah (11:3, 26; 12:10, 15). Even the NT says "the wife of Uriah" (Matt. 1:6). Cf. Ex. 20:17. **Eliam.** The father of Bathsheba was one of David's mighty men (2 Sam. 23:34). Since Eliam was the son of

Ahithophel, Bathsheba was Ahithophel’s granddaughter (cf. 15:12; 16:15). This could explain why Ahithophel, one of David’s counselors (15:12), later gave his allegiance to Absalom in his revolt against David. **Uriah.** Also one of David’s mighty men (23:39). Although a Hittite (cf. Gen. 15:20; Ex. 3:8, 17, 23), Uriah bore a Hebrew name meaning “the Lord is my light,” indicating he was a worshiper of the one true God.

2 SAMUEL—NOTE ON 11:4 she came . . . he lay. These terms are euphemistic references to sexual intercourse (cf. Gen. 19:34), indicating that both Bathsheba and David were guilty of adultery. **her uncleanness.** Her recent days had involved menstruation and the required ceremonial purification (Lev. 15:19–30). They were followed by adulterous intercourse. The fact that she had just experienced menstruation makes it plain that Bathsheba was not pregnant by Uriah when she came to lie with David.

2 SAMUEL—NOTE ON 11:5 I am pregnant. The only words of Bathsheba recorded concerning this incident acknowledge the resultant condition of her sin, which became evident by her pregnancy and was punishable by death (Lev. 20:10; Deut. 22:22).

2 SAMUEL—NOTE ON 11:6–7 This inane conversation was a ploy to get Uriah to come home and sleep with his wife, so it would appear that he had fathered the child, thus sparing David the public shame and Bathsheba possible death.

2 SAMUEL—NOTE ON 11:8 wash your feet. Since this washing was done before going to bed, the idiom means to go home and go to bed. To a soldier coming from the battlefield, it said boldly, “enjoy your wife sexually.” Hopefully, David’s tryst with Bathsheba would be masked by Uriah’s union. **a present.** This was designed to help Uriah and Bathsheba enjoy their evening together.

2 SAMUEL—NOTE ON 11:9 Uriah slept. Wanting to be a loyal example to his soldiers who were still in the field, Uriah did not take advantage of the king’s less-than-honorable offer (v. 11).

2 SAMUEL—NOTE ON 11:11 The ark. The ark of the covenant was residing in either the tent in Jerusalem (6:17) or in a tent with the army of Israel on the battlefield (1 Sam. 4:6; 14:18).

2 SAMUEL—NOTE ON 11:13 made him drunk. Failing in his first attempt to cover up his sin, David tried unsuccessfully to make Uriah drunk so he would lose his resolve and self-discipline and return to his home and his wife's bed.

2 SAMUEL—NOTE ON 11:15 he may . . . die. Failing twice to cover up his sin with Bathsheba, the frustrated and panicked David plotted the murder of Uriah by taking advantage of Uriah's unswerving loyalty to him as king, even having Uriah deliver his own death warrant. Thus David engaged in another crime deserving of capital punishment (Lev. 24:17). This is graphic proof of the extremes people go to in pursuit of sin and in the absence of restraining grace.

2 SAMUEL—NOTE ON 11:18–24 Joab sent . . . Uriah . . . is dead. He sent a messenger with a veiled message to tell David his wish had been carried out. Joab must have known the reason behind this otherwise stupid military deployment.

2 SAMUEL—NOTE ON 11:25 encourage him. David hypocritically expressed indifference to those who died, and he consoled Joab, authorizing him to continue the attack against Rabbah.

2 SAMUEL—NOTE ON 11:26–27 the mourning was over. The customary period of mourning was probably seven days (Gen. 50:10; 1 Sam. 31:13). Significantly, the text makes no mention of mourning by David.

2 SAMUEL—NOTE ON 11:27 displeased the Lord. This sinful act would bring forth evil consequences.

2 SAMUEL—NOTE ON 12:1–14 Psalm 51 records David's words of repentance after being confronted by Nathan over his sin with Bathsheba (cf. Ps. 32, where David expresses his agony after Nathan's confrontation).

2 SAMUEL—NOTE ON 12:1 the Lord sent Nathan. The word "Lord" is conspicuously absent from the narrative of ch. 11 until v. 27, but then the Lord became actively involved by confronting David with his sin. As Joab had sent a messenger to David (11:18–19), so the Lord now sent his messenger to David.

2 SAMUEL—NOTE ON 12:1–4 two men . . . rich . . . poor. To understand this parable, it is necessary only to recognize that the rich man represented David, the poor man, Uriah, and the ewe lamb, Bathsheba.

2 SAMUEL—NOTE ON 12:5 deserves to die. According to Ex. 22:1, the penalty for stealing and slaughtering an ox or a sheep was not death, but restitution. However, in the parable, the stealing and slaughtering of the lamb represented the adultery with Bathsheba and the murder of Uriah by David. According to the Mosaic law, both adultery (Lev. 20:10) and murder (Lev. 24:17) required punishment by death. In pronouncing this judgment on the rich man in the story, David unwittingly condemned himself to death.

2 SAMUEL—NOTE ON 12:6 fourfold. Exodus 22:1 demanded a fourfold restitution for the stealing of sheep. There is an allusion here to the subsequent death of four of David's sons: Bathsheba's first son (v. 18), Amnon (13:28–29), Absalom (16:14–15), and Adonijah (1 Kings 2:25).

2 SAMUEL—NOTE ON 12:7 anointed. Earlier, the prophet Samuel's confrontation with the sinful Saul emphasized the same point (1 Sam. 15:17).

2 SAMUEL—NOTE ON 12:8 your master's wives. This phraseology means nothing more than that God in his providence had given David, as king, everything that was Saul's. There is no evidence that he ever married any of Saul's wives, though the harem of eastern kings passed to their successors. Ahinoam, the wife of David (2:2; 3:2; 1 Sam. 25:43; 27:3; 30:5), is always referred to as the Jezreelitess, whereas Ahinoam, the wife of Saul, is distinguished clearly from her by being called "the daughter of Ahimaaz" (1 Sam. 14:50).

2 SAMUEL—NOTE ON 12:9 despised. To despise the word of the Lord was to break his commands and thus incur punishment (cf. Num. 15:31). In summarizing David's violations, his guilt is divinely affirmed.

2 SAMUEL—NOTE ON 12:10 the sword shall never depart from your house. David's tragic punishment was a lingering one. Since Uriah was killed by violence, the house of David would be continually plagued by violence. These words anticipated the violent deaths of Amnon (13:28–29), Absalom (18:14–15), and Adonijah (1 Kings 2:24–25).

2 SAMUEL—NOTE ON 12:11 evil . . . out of your own house. David had done evil to another man's family (11:27). Therefore, he would receive evil in his own family, such as Amnon's rape of Tamar (13:1–14), Absalom's murder of Amnon (13:28–29), and Absalom's rebellion against David (15:1–12). **lie with your wives in the sight of this sun.** This prediction was fulfilled by Absalom's public appropriation of David's royal concubines during his rebellion (16:21–22).

2 SAMUEL—NOTE ON 12:13 I have sinned against the Lord. David did not attempt to rationalize or justify his sin. When confronted with the facts, David's confession was immediate. The fuller confessions of David are found in Ps. 32 and 51. **The Lord also has put away your sin.** The Lord graciously forgave David's sin, but the inevitable temporal consequences of sin were experienced by him. Forgiveness does not always remove the consequences of sin in this life, only in the life to come. **you shall not die.** Although the sins of David legally demanded his death (see 2 Sam. 12:5), the Lord graciously released David from the required death penalty. There are events in the OT record where God required death and others where he showed grace and spared the sinner. This is consistent with justice and grace. Those who perished are illustrations of what all sinners deserve. Those who were spared are proofs and examples of God's grace.

2 SAMUEL—NOTE ON 12:14 you have utterly scorned the Lord. The Masoretic text says that David scorned the enemies of the Lord (see esv footnote). Because of God's reputation among those who opposed him, David's sin had to be judged. The judgment would begin with the death of Bathsheba's baby son.

2 SAMUEL—NOTE ON 12:23 I shall go to him. I.e., David would someday join his son after his own death (cf. 1 Sam. 28:19). Here is the confidence that there is a future reunion after death, which includes infants who have died being reunited with saints who die (*see note on Matt. 19:14*; cf. Mark 10:13–16).

2 SAMUEL—NOTE ON **12:24** **Solomon.** Either "(God is) peace" or "his replacement." Both were true of this child.

2 SAMUEL—NOTE ON **12:25** **Jedidiah.** "Beloved of the Lord" was Nathan's name for Solomon, who was loved in the sense of being chosen by the Lord to be the successor to David's throne, a remarkable instance of God's goodness and grace considering the sinful nature of the marriage.

2 SAMUEL—NOTE ON **12:29–31** See 1 Chron. 20:1–3.

2 SAMUEL—NOTE ON **12:29** **David . . . took it.** David completed what Joab had begun by capturing the city of Rabbah.

2 SAMUEL—NOTE ON **12:30** **a talent of gold.** About 75 lbs.

2 SAMUEL—NOTE ON **12:31** **set them to labor.** David imposed hard labor on the Ammonites. But these verses can also be translated with the sense that the Ammonites were cut with saws, indicating that David imposed cruel death on the captives in accordance with Ammonite ways (cf. 1 Sam. 11:2; Amos 1:13).

2 SAMUEL—NOTE ON **13:1–2** **Tamar.** "Palm tree." She was David's daughter by Maacah, the daughter of Talmai, king of Geshur (3:3), Absalom's (David's third son) full sister and half-sister of Amnon, David's first son by Ahinoam (3:2). Amnon's love for her was not filial, but lustful, as became clear in the story. Unmarried daughters were kept in seclusion from men, so that none could see them alone. Amnon had seen Tamar because of their family relationship and had conceived a violent passion for her. This was forbidden by God (see Lev. 18:11), yet with the example of Abraham (Gen. 20:12) and the common practice among the surrounding nations of marrying half-sisters, he felt justified and wanted his passion fulfilled with Tamar.

2 SAMUEL—NOTE ON **13:3** **Jonadab.** The son of David's brother, called Shammah in 1 Sam. 16:9; 17:3 and Shimea in 1 Chron. 2:13. Jonadab was

Amnon's cousin and counselor who gave Amnon the plan by which he was able to rape Tamar.

2 SAMUEL—NOTE ON 13:12–13 **this outrageous thing.** Lit., "a wicked thing." Tamar appealed to Amnon with four reasons that he should not rape her. First, it was an utterly deplored act in Israel because it violated the law of God (see Lev. 18:11) and Tamar knew that such action could bring disharmony and bloodshed to the king's family, as it did. **my shame.** Second, as a fornicator, Tamar would be scorned as an object of reproach. Even though resistant to the evil crime perpetuated against her, Tamar would bear the stigma of one defiled. **as one of the outrageous fools in Israel.** Third, Amnon would be regarded by the people as a wicked fool, a God-rejecting man without principles who offended ordinary standards of morality, thereby jeopardizing Amnon's right to the throne. **the king . . . will not withhold me from you.** Fourth, Tamar appealed to Amnon to fulfill his physical desire for her through marriage. She surely knew that such a marriage between half siblings was not allowed by the Mosaic law (Lev. 18:9, 11; 20:17; Deut. 27:22), but in the desperation of the moment, Tamar was seeking to escape the immediate situation.

2 SAMUEL—NOTE ON 13:14 **violated.** A euphemism for "raped."

2 SAMUEL—NOTE ON 13:15 **hated her.** Amnon's "love" (v. 1) was nothing but sensual desire that, once gratified, turned to hatred. His sudden revulsion was the result of her unwilling resistance, the atrocity of what he had done, feelings of remorse, and dread of exposure and punishment. All of these rendered her intolerably undesirable to him.

2 SAMUEL—NOTE ON 13:15–17 Amnon's sending Tamar away was a greater wrong than the rape itself because it would inevitably have been supposed that she had been guilty of some shameful conduct, i.e., that the seduction had come from her.

2 SAMUEL—NOTE ON 13:18 **long robe with sleeves.** See Gen. 37:33. A garment which identified the wearer's special position. For Tamar, the robe identified her as a virgin daughter of the king. The tearing of this garment symbolized her loss of this special position (2 Sam. 13:19).

2 SAMUEL—NOTE ON 13:19 **put ashes . . . tore the long robe . . . laid her hand . . . went away, crying aloud.** The ashes were a sign of mourning. The torn garment symbolized the ruin of her life. The hand on the head was emblematic of exile and banishment. The crying showed that she viewed herself as good as dead.

2 SAMUEL—NOTE ON 13:20 **do not take this to heart.** Absalom told his sister not to pay undue attention or worry about the consequences of the rape. Absalom minimized the significance of what had taken place only for the moment, while already beginning to plot his revenge in using this crime as reason to do what he wanted to do anyway—remove Amnon from the line of succession to the throne (note also v. 32, where Jonadab knew of Absalom's plans). **desolate.** She remained unmarried and childless. Her full brother was her natural protector and the children of polygamists lived by themselves in different family units.

2 SAMUEL—NOTE ON 13:21 **David . . . was very angry.** Fury and indignation were David's reactions to the report of the rape (Gen. 34:7). Because he did not punish Amnon for his crime, he abdicated his responsibility both as king and as father. The lack of justice in the land would come back to haunt David in a future day (2 Sam. 15:4).

2 SAMUEL—NOTE ON 13:22 **Absalom hated Amnon.** As Amnon hated Tamar (v. 15), Absalom loathed his half-brother, Amnon.

2 SAMUEL—NOTE ON 13:23–27 **Baal-hazor.** The Benjamite village of Hazor (Neh. 11:33), located about 12 miles northeast of Jerusalem, was the place for a sheep-shearing feast put on by Absalom, to which he invited all his brothers and half-brothers, as well as King David and his royal court (2 Sam. 13:24). David declined, but encouraged Absalom to hold the feast for "the king's sons" as a means to unity and harmony (vv. 25–27). With David's denial of the invitation, Absalom requested that Amnon go as his representative. Although David had reservations concerning Absalom's intent, he allowed all his sons to go.

2 SAMUEL—NOTE ON 13:28–29 **kill him.** Absalom murdered Amnon through his servants (cf. 11:15–17), just as David had killed Uriah through others

(11:14–17). Though rape was punishable by death, personal vengeance such as this was unacceptable to God. Due course of law was to be carried out.

2 SAMUEL—NOTE ON 13:29 his mule. Mules were ridden by the royal family in David's kingdom (18:9; 1 Kings 1:33, 38, 44).

2 SAMUEL—NOTE ON 13:30 all the king's sons. This exaggeration plunged everyone into grief (v. 31) until it was corrected (v. 32).

2 SAMUEL—NOTE ON 13:32 Jonadab . . . said. Jonadab knew of Absalom's plot to kill Amnon (see v. 20) for the rape of Tamar. Death was prescribed in Lev. 18:11, 29 ("cut off" means to execute). *See note on 2 Sam. 13:28–29*.

2 SAMUEL—NOTE ON 13:34, 37 Absalom fled. The law regarding premeditated murder, as most would view Absalom's act, gave him no hope of returning (see Num. 35:21). The cities of refuge would afford him no sanctuary, so he left his father's kingdom to live in Geshur, east of the Sea of Galilee, under the protection of the king who was the grandfather of both Tamar and Absalom (*see note on 2 Sam. 13:1–2*).

2 SAMUEL—NOTE ON 13:39 longed to go. David gradually accepted the fact of Amnon's death and desired to see Absalom again, but took no action to bring him back.

2 SAMUEL—NOTE ON 14:1 David was strongly attached to Absalom, and, having gotten over the death of Amnon, he desired the fellowship of his exiled son, three years absent. But the fear of public opinion made him hesitant to pardon his son. Joab, perceiving this struggle between parental affection and royal duty, devised a plan involving a wise country woman and a story told to the king.

2 SAMUEL—NOTE ON 14:2 Tekoa. A town about 10 miles south of Jerusalem (cf. Amos 1:1).

2 SAMUEL—NOTE ON 14:2–3 Joab put the words in her mouth. Joab used a story, as Nathan had (12:1–12), to show David the error of his ways and to encourage him to call Absalom back to Jerusalem.

2 SAMUEL—NOTE ON 14:7 leave to my husband neither name nor remnant. The story the woman told involved one brother killing another (v. 6). If the death penalty for murder was invoked (cf. Ex. 21:12; Lev. 24:17), there would be no living heir in the family, leaving that family with no future, a situation the law sought to avoid (Deut. 25:5–10). This would extinguish the last "coal" of hope for a future for her line. Cf. 2 Sam. 21:17; Ps. 132:17, where the lamp refers to posterity.

2 SAMUEL—NOTE ON 14:9 On me be the guilt. The woman was willing to receive whatever blame might arise from the sparing of her guilty son.

2 SAMUEL—NOTE ON 14:11 avenger of blood. This is a specific term identifying the nearest relative of the deceased who would seek to put to death the murderer (Num. 35:6–28; Deut. 19:1–13; Matt. 27:25). **not one hair.** This is an expression meaning that no harm will come to the son of the widow in the story.

2 SAMUEL—NOTE ON 14:13 against the people of God. The woman asserted that by allowing Absalom to remain in exile, David had jeopardized the future welfare of Israel. If he would be so generous to a son he did not know in a family he did not know, would he not forgive his own son?

2 SAMUEL—NOTE ON 14:14 like water spilled on the ground. I.e., death is irreversible. **God will not take away life.** The woman stated that since God acts according to the dictates of mercy, as in David's own experience (12:13), David was obligated to do likewise.

2 SAMUEL—NOTE ON 14:15–16 the people . . . the man who would destroy me and my son. Those who were seeking to kill the son of the woman were like the people David feared who resented what Absalom had done and would have stood against a pardon for him.

2 SAMUEL—NOTE ON 14:18–20 David gets the intent of the story and discerns the source as Joab.

2 SAMUEL—NOTE ON 14:22 Joab's motives were selfish, in that he sought to ingratiate himself further with David for greater influence and power.

2 SAMUEL—NOTE ON 14:23 Geshur. *See note on 13:34, 37*.

2 SAMUEL—NOTE ON 14:24 he is not to come into my presence. Absalom returned to Jerusalem, but the estrangement with his father continued.

2 SAMUEL—NOTE ON 14:25 handsome. As with Saul before him (1 Sam. 9:1–2), Absalom looked like a king. His extraordinary popularity arose from his appearance.

2 SAMUEL—NOTE ON 14:26 hair of his head. At his annual haircut, it was determined that Absalom's head produced approximately 5 lbs. of hair that had to be cut off.

2 SAMUEL—NOTE ON 14:27 three sons. *See note on 18:18*. **daughter . . . Tamar.** Absalom named his daughter after his sister Tamar.

2 SAMUEL—NOTE ON 14:28 two full years. Whatever were David's errors in recalling Absalom, he displayed great restraint in wanting to stay apart from Absalom to lead his son through a time of repentance and a real restoration. Rather than produce repentance, however, Absalom's non-access to the royal court and all its amenities frustrated him so that he sent for Joab to intercede (v. 29).

2 SAMUEL—NOTE ON 14:30–32 set the field on fire. This was an act of aggression by Absalom to force Joab to act in his behalf with David, his father. Such a crime was serious, as it destroyed the livelihood of the owner and workers. It reveals that Absalom's heart was not repentant and submissive, but manipulative. He wanted an ultimatum delivered to David: Accept me or kill me!

2 SAMUEL—NOTE ON 14:33 the king kissed Absalom. The kiss signified David's forgiveness and Absalom's reconciliation with the family.

2 SAMUEL—NOTE ON 15:1 chariot and horses, and fifty men. After the reconciliation, Absalom possessed the symbols of royalty (see 1 Sam. 8:11).

2 SAMUEL—NOTE ON 15:1–6 stole the hearts. Public hearings were always conducted early in the morning in a court held outside by the city gates.

Absalom positioned himself there to win favor. Because King David was busy with other matters or with wars, and was also aging, many matters were left unresolved, building a deep feeling of resentment among the people. Absalom used that situation to undermine his father, by gratifying all he could with a favorable settlement and showing them all warm cordiality. Thus, he won the people to himself, without them knowing his wicked ambition.

2 SAMUEL—NOTE ON **15:7** **four years.** The four-year period began either with Absalom's return from Geshur (14:23) or with his reconciliation with David (14:33). The alternate reading "forty" (see esv footnote; nkjv; nasb) could refer neither to the age of Absalom since he was born at Hebron after David had begun to rule (3:2–5), nor the time of David's reign, since he ruled only 40 years total (5:4–5).

2 SAMUEL—NOTE ON **15:7–9** **Hebron.** The city of Absalom's birth (3:2–3), and the place where David was first anointed king over Judah (2:4) and over all Israel (5:3). Absalom said he had made a vow while in Geshur (*see note on 13:34, 37*) that if he was restored to Jerusalem, he would offer a sacrifice of thanksgiving in Hebron, where sacrifices were often made before the temple was built. David, who always encouraged such religious devotion, gave his consent.

2 SAMUEL—NOTE ON **15:10–12** Absalom formed a conspiracy, which included taking some of the leading men to create the impression that the king supported this action, and was in his old age sharing the kingdom. All of this was a subtle disguise so Absalom could have freedom to plan his revolution. Absalom was able to do this against his father not merely because of his cleverness, but also because of the laxness of his father (see 1 Kings 1:6).

2 SAMUEL—NOTE ON **15:12** **Ahithophel.** A counselor of David who was considered a man who "consulted the word of God" (16:23). This man was the father of Eliam (23:34) and the grandfather of Bathsheba (11:3; 23:24–39), who may have been looking for revenge on David. **Giloh.** A town in the hill country of Judah (Josh. 15:48, 51), probably located a few miles south of Hebron.

2 SAMUEL—NOTE ON 15:13–17 David's escape from Absalom is remembered in Ps. 3. Because he wanted to preserve the city he had beautified, and not have a war there, and since he felt that he could find greater support in the country, David left the city with all his household and personal guards.

2 SAMUEL—NOTE ON 15:18 **Cherethites . . . Pelethites.** Foreign mercenary soldiers of King David. *See note on 1 Sam. 30:14*. **Gittites.** Mercenary soldiers from Gath, i.e., Philistines.

2 SAMUEL—NOTE ON 15:19–22 **Ittai.** The commander of the Gittites, who had only recently joined David. In spite of David's words, he displayed his loyalty by going into exile with him. Ittai's later appointment as commander of one-third of the army (18:2, 5, 12) was David's way of expressing appreciation for his loyalty.

2 SAMUEL—NOTE ON 15:23–28 Psalm 63 has this occasion in view or possibly 1 Sam. 23:14.

2 SAMUEL—NOTE ON 15:23 **brook Kidron.** This familiar valley, running north/south along the eastern side of Jerusalem, separates the city from the Mount of Olives.

2 SAMUEL—NOTE ON 15:24–29 **Abiathar . . . Zadok.** *See notes on 8:17*. They brought the ark to comfort David with assurance of God's blessing, but he saw that as placing more confidence in the symbol than in God and sent it back. David knew the possession of the ark did not guarantee God's blessing (cf. 1 Sam. 4:3).

2 SAMUEL—NOTE ON 15:28 **fords of the wilderness.** Probably the region along the western bank of the Jordan River (see 17:16; Josh. 5:10).

2 SAMUEL—NOTE ON 15:30 **Mount of Olives.** The hill to the east of the city of Jerusalem was the location for David's contrition and remorse over his sins and their results. This was the location from which Jesus ascended to heaven (Acts 1:9–12).

2 SAMUEL—NOTE ON 15:32 **summit.** This was the place from which David could look toward the city to the west. **Hushai the Archite.** Hushai was of the clan of the Archites who lived in Ephraim on the border with Manasseh (Josh. 16:2) and served as an official counselor to David (2 Sam. 15:37; 1 Chron. 27:33). David persuaded Hushai to return to Jerusalem and attach himself to Absalom as a counselor. His mission was to contradict the advice of Ahithophel (2 Sam. 17:5–14) and to communicate Absalom's plans to David (17:21; 18:19).

2 SAMUEL—NOTE ON 16:1 Ziba. *See note on 9:2*. **Mephibosheth.** Saul's grandson by Jonathan (*see note on 4:4*).

2 SAMUEL—NOTE ON 16:3 where is your master's son? According to 9:9–10, Ziba was able to garner such food and drink. His master had been Saul before his death and was then Mephibosheth. **give me back the kingdom of my father.** Ziba, evidently trying to commend himself in the eyes of David by bringing these gifts, accused his master of disloyalty to the king and participation in Absalom's conspiracy for the purpose of bringing down the whole Davidic house. Thus the house of Saul would re-take the throne, and he would be king. This was a false accusation (see 19:24–25), but it was convincing to David, who believed the story and made a severe and rash decision that inflicted injury on a true friend, Mephibosheth.

2 SAMUEL—NOTE ON 16:5 Bahurim. *See note on 3:16*.

2 SAMUEL—NOTE ON 16:5–8 Shimei. Shimei was a distant relative of Saul, from the tribe of Benjamin, who cursed David as a "man of blood" (vv. 7–8) and a "worthless man" (*see note on 1 Sam. 2:12*). He could possibly be the Cush of Ps. 7. Shimei declared that the loss of David's throne was God's retribution on his past sins (2 Sam. 6:8), and David accepted his curse as from the Lord (v. 11). It could be that Shimei was accusing David of the murders of Abner (3:27–39), Ish-bosheth (4:1–12), and Uriah (11:15–27).

2 SAMUEL—NOTE ON 16:9 Abishai. *See note on 2:18*. **dead dog.** I.e., worthless and despised (cf. 9:8).

2 SAMUEL—NOTE ON 16:10–14 The patience and restraint of David on this occasion was amazingly different from his violent reaction to the slanderous words of Nabal (1 Sam. 25:2ff.). On that occasion, he was eager to kill the man until placated by the wisdom of Abigail. He was a broken man at this later time and knew that while the rancor of Shimei was uncalled for, his accusations were true. He was penitent.

2 SAMUEL—NOTE ON 16:15 Ahithophel. *See note on 15:12*.

2 SAMUEL—NOTE ON 16:15–23 Absalom set up his royal court in Jerusalem.

2 SAMUEL—NOTE ON 16:16 Hushai. *See note on 15:32*.

2 SAMUEL—NOTE ON 16:21–22 your father's concubines. David had left behind in Jerusalem 10 concubines to take care of the palace (15:16). In the Near East, possession of the harem came with the throne. Ahithophel advised Absalom to have sexual relations with David's concubines and thereby assert his right to his father's throne. On the roof of the palace in the most public place (cf. 11:2); a tent was set up for this scandalous event, thereby fulfilling the judgment announced by Nathan in 12:11–12.

2 SAMUEL—NOTE ON 17:1–4 Ahithophel's second piece of advice to Absalom was that he immediately pursue and kill David to remove any possibility of his reclaiming the throne, which would incline David's followers to return and submit to Absalom.

2 SAMUEL—NOTE ON 17:4 all the elders of Israel. The same prominent tribal leaders who had accepted David's kingship in 5:3 had been won over as participants in Absalom's rebellion.

2 SAMUEL—NOTE ON 17:7–13 Providentially, the Lord took control of the situation through the counsel of Hushai (*see note on 15:32*) who advised Absalom in such a way as to give David time to prepare for war with Absalom. Hushai's plan seemed best to the elders. It had two features: 1) the need for an army larger than 12,000 (v. 1), so that Absalom would not lose, and 2) the king leading the army into battle (an appeal to Absalom's arrogance).

2 SAMUEL—NOTE ON 17:11 Dan to Beersheba. *See note on 3:10*.

2 SAMUEL—NOTE ON 17:13 ropes. In besieging the town, hooks attached to ropes were cast over the protective wall and, with a large number of men pulling, the walls were pulled down.

2 SAMUEL—NOTE ON 17:14 the Lord had ordained. The text notes that Ahithophel's advice was rejected by Absalom because the Lord had determined to defeat the rebellion of Absalom, as prayed for by David (15:31). God's providence was controlling all the intrigues among the usurper's counselors.

2 SAMUEL—NOTE ON 17:16 pass over. Crossing over from the west side to the east side of the Jordan River was the means of protecting David and his people from the immediate onslaught if Ahithophel's plan was followed.

2 SAMUEL—NOTE ON 17:17 Jonathan and Ahimaaz. Jonathan was the son of the priest Abiathar and Ahimaaz the son of the priest Zadok (15:27). They were designated to take information from Hushai in Jerusalem to David by the Jordan River. **En-rogel.** A spring in the Kidron Valley on the border between Benjamin and Judah (Josh. 15:1, 7; 18:11, 16) less than a mile southeast of Jerusalem.

2 SAMUEL—NOTE ON 17:18 Bahurim. *See note on 3:16*.

2 SAMUEL—NOTE ON 17:19 well's mouth. Using an empty cistern as a place for a covering of dry grain was a common practice.

2 SAMUEL—NOTE ON 17:23 hanged himself. When Ahithophel saw that his counsel to Absalom had not been followed, he took his own life. He probably foresaw Absalom's defeat and knew that he would then be accountable to David for his disloyalty.

2 SAMUEL—NOTE ON 17:24 Mahanaim. *See note on 2:8*.

2 SAMUEL—NOTE ON 17:25 Amasa. Absalom appointed Amasa as commander of the army of Israel, replacing Joab who had accompanied David on his flight from Jerusalem. Amasa was the son of Abigail, either David's sister or his half-sister (1 Chron. 2:17), making him David's nephew. His mother was also the sister of Zeruiah, the mother of Joab. Therefore, Amasa was a cousin of Absalom, Joab, and Abishai. Under his lead, the armies crossed the Jordan (2 Sam. 17:24) into Gilead, the high-eastern area. Sufficient time had passed for building the large army Hushai suggested, and so David had readied himself for the war (*see note on 17:7–13*).

2 SAMUEL—NOTE ON 17:27 **Shobi.** A son of Nahash and brother of Hanun, kings of the Ammonites (10:1–2). **Machir.** *See note on 9:4*. **Barzillai.** An aged, wealthy benefactor of David from Gilead, on the east side of the Jordan (see 19:31–39; 1 Kings 2:7).

2 SAMUEL—NOTE ON 18:2 A three-pronged attack was a customary military strategy (see Judg. 7:16; 1 Sam. 11:11; 13:17).

2 SAMUEL—NOTE ON 18:3 **You shall not go out.** David desired to lead his men into the battle; however, the people recognized that the death of David would mean sure defeat and Absalom would then be secure in the kingship. The people's words echo what Ahithophel had earlier pointed out to Absalom (17:2–3). So David was persuaded to remain at Mahanaim.

2 SAMUEL—NOTE ON 18:5 **Deal gently.** David ordered his three commanders not to harm Absalom. The four uses of "the young man Absalom" (vv. 5, 12, 29, 32) imply that David sentimentally viewed Absalom as a youthful rebel who could be forgiven.

2 SAMUEL—NOTE ON 18:6 **the forest of Ephraim.** A dense forest existed east of the Jordan River and north of the Jabbok River in Gilead, where the battle was waged.

2 SAMUEL—NOTE ON 18:8 **the forest devoured more.** Amazingly, because of the density of the trees and the rugged nature of the terrain, the pursuit through the forest resulted in more deaths than the actual combat (see v. 9).

2 SAMUEL—NOTE ON 18:9 **mule.** *See note on 13:29*. **his head caught fast in the oak.** Either Absalom's neck was caught in a fork formed by two of the branches growing out from a large oak tree or his hair was caught in a tangle of thick branches. The terminology and context (cf. 14:26) favor the latter view.

2 SAMUEL—NOTE ON 18:10 a certain man. One of David’s soldiers, who refused to disobey the order of the king recorded in v. 5 to treat Absalom “gently,” had done nothing to the suspended prince.

2 SAMUEL—NOTE ON 18:11–12 ten . . . thousand. Four ounces and 25 pounds respectively.

2 SAMUEL—NOTE ON 18:14 alive. The spears of Joab killed Absalom while Joab’s armor bearers struck him to make sure that he was dead (v. 15). In this action, Joab disobeyed the explicit order of David (v. 5).

2 SAMUEL—NOTE ON 18:16 blew the trumpet. Joab recalled his soldiers from the battle (cf. 2:28).

2 SAMUEL—NOTE ON 18:17 a very great heap of stones. Absalom was buried in a deep pit that was covered over with stones, perhaps symbolic of stoning, which was the legal penalty due to a rebel son (Deut. 21:20–21). A heap of stones often showed that the one buried was a criminal or enemy (Josh. 7:26; 8:29).

2 SAMUEL—NOTE ON 18:18 set up for himself the pillar. Absalom had memorialized himself by erecting a monument in his own honor (cf. Saul’s action in 1 Sam. 15:12). There is today a monument, a tomb in that area, called Absalom’s tomb (perhaps on the same site) on which orthodox Jews spit when passing by. **King’s Valley.** Traditionally, the Kidron Valley immediately east of the city of Jerusalem. **no son.** According to 2 Sam. 14:27, Absalom had three sons, unnamed in the text, all of whom had died before him.

2 SAMUEL—NOTE ON 18:19 Ahimaaz. *See note on 17:17*.

2 SAMUEL—NOTE ON 18:21 Cushite. Cush was the area south of Egypt.

2 SAMUEL—NOTE ON 18:27 good man . . . good news. David believed that the choice of the messenger was indicative of the content of the message.

2 SAMUEL—NOTE ON 18:29 I do not know. Ahimaaz concealed his knowledge of Absalom’s death as Joab requested (v. 20).

2 SAMUEL—NOTE ON 18:32 **the young man.** The Cushite's reply was not so much indirect as culturally phrased (cf. 1 Sam. 25:26).

2 SAMUEL—NOTE ON 18:33 **my son.** Repeated five times in this verse, David lamented the death of Absalom, his son (cf. 19:5). In spite of all the harm that Absalom had caused, David was preoccupied with his personal loss in a melancholy way that seems to be consistent with his weakness as a father. It was an unwarranted zeal for such a worthless son, and a warning about the pitiful results of sin.

2 SAMUEL—NOTE ON 19:3 **the people stole.** Because of David's excessive grief, his soldiers returned from battle not as rejoicing victors, but as if they had been humiliated by defeat.

2 SAMUEL—NOTE ON 19:5 **covered with shame . . . your servants.** Joab sternly rebuked David for being so absorbed in his personal trauma and failing to appreciate the victory that his men had won for him.

2 SAMUEL—NOTE ON 19:7 **not a man will stay with you this night.** Joab, who was the esteemed general of the army, was a dangerous person because of that power. He was also dangerous to David because he had disobeyed his command to spare Absalom, and killed him with no remorse. When he warned David that he would be in deep trouble if he did not immediately express appreciation to his men for their victory, David knew he could be in serious danger.

2 SAMUEL—NOTE ON 19:8 **took his seat in the gate.** It was at the gate of Mahanaim that David had reviewed his troops as they had marched out to battle (18:4). David's sitting in the gate represented a return to his exercise of kingly authority.

2 SAMUEL—NOTE ON 19:9 **arguing.** An argument arose in Israel concerning whether David should be returned to the kingship. David's past military victories over the Philistines and the failure of Absalom argued for David's return. Therefore, David's supporters insisted on knowing why their fellow Israelites remained quiet about returning David to his rightful place on the throne in Jerusalem.

2 SAMUEL—NOTE ON 19:11 **elders of Judah.** Through the priests who had stayed in Jerusalem during the rebellion, David appealed to the leaders of his own tribe to take the initiative in restoring him to the throne in Jerusalem (see 2:4; 1 Sam. 30:26). Though this appeal produced the desired result, it also led to tribal jealousies (2 Sam. 19:40–43).

2 SAMUEL—NOTE ON 19:13 **Amasa.** *See note on 17:25*. **commander of my army . . . in place of Joab.** David appointed Amasa commander of his army, hoping to secure the allegiance of those who had followed Amasa when he led Absalom's forces, especially those of Judah. This appointment did persuade the tribe of Judah to support David's return to the kingship (19:14) and secured the animosity of Joab against Amasa for taking his position (cf. 20:8–10).

2 SAMUEL—NOTE ON 19:15 **Gilgal.** *See note on 1 Sam. 10:8*.

2 SAMUEL—NOTE ON 19:16 **Shimei.** *See note on 16:5–8*. Shimei confessed his sin of cursing David and his life was spared, temporarily, for on his deathbed David ordered that Shimei be punished for his crime (1 Kings 2:8–9, 36–46).

2 SAMUEL—NOTE ON 19:20 **house of Joseph.** A reference to Ephraim, the descendant of Joseph, a large tribe of Israel that was representative of the 10 northern tribes. Here, even Shimei's tribe Benjamin was included.

2 SAMUEL—NOTE ON 19:24–30 **Mephibosheth.** *See note on 4:4*. Mephibosheth also met David, exhibiting the traditional marks of mourning, and explained that he had not followed David into exile because he had been deceived by his servant Ziba (see 16:1–4). He came to David with great humility, generosity of spirit, and gratitude, recognizing all the good the king had done for him before the evil deception (19:28).

2 SAMUEL—NOTE ON 19:29 **divide the land.** David had previously given the estate of Saul to Mephibosheth to be farmed under him by Ziba (9:9–10). Then when David was deceived, he gave it all to Ziba (16:4). Now David decided to divide Saul's estate between Ziba and Mephibosheth since he was either uncertain of the truth of Mephibosheth's story or who was guilty of what, and was too distracted to inquire fully into the matter. It was, in

any case, a poor decision to divide the estate between the noble-hearted son of Jonathan and a lying deceiver. Mephibosheth was unselfish and suggested that his disloyal servant take it all—it was enough for him that David was back.

2 SAMUEL—NOTE ON 19:31–39 **Barzillai.** *See note on 17:27*. David offered to let Barzillai live in Jerusalem as his guest, but Barzillai preferred to live out his last years in his own house.

2 SAMUEL—NOTE ON 19:37 **Chimham.** Probably a son of Barzillai (see 1 Kings 2:7). It is probable that David gave a part of his personal estate in Bethlehem to this man and his descendants (see Jer. 41:17).

2 SAMUEL—NOTE ON 19:41 **stolen you away.** Because only the troops of Judah had escorted David as he crossed over the Jordan River, the 10 northern tribes complained to David that the men of Judah had "kidnapped" him from them.

2 SAMUEL—NOTE ON 19:42 **our close relative.** The men of Judah answered the men of Israel by stating that David was a member of their tribe. Nor had they taken advantage of their relationship to the king, as had some from the northern tribes.

2 SAMUEL—NOTE ON 19:43 **ten shares.** The men of Israel replied to the men of Judah that they had a greater right to David, since there were 10 northern tribes in contrast to the one tribe of Judah. Contrast the "ten shares" here with the "no portion" in 20:1. **despise us.** The Israel-Judah hostility evidenced here led to the rebellion of Sheba (20:1–22) and eventually to the division of the united kingdom (1 Kings 12:1–24).

2 SAMUEL—NOTE ON 20:1 worthless man. *See note on 1 Sam. 2:12*. **Sheba.** Though nothing is known of this man, he must have been a person of considerable power and influence to raise so sudden and extensive a sedition. He belonged to Saul's tribe, where adherents of Saul's dynasty were still many, and he could see the disgust of the 10 tribes for Judah's presumption in the restoration. He sought to overturn David's authority in Israel. **no portion . . . inheritance.** Sheba's declaration that the northern tribes had no part in David's realm was similar to words later used in 1 Kings 12:16 when Israel seceded from the united kingdom under Jeroboam.

2 SAMUEL—NOTE ON 20:2 Israel withdrew from David. Once the 10 tribes withdrew, Judah was left alone to escort the king to Jerusalem. It seems that the disloyalty of the north continued as long as Sheba lived.

2 SAMUEL—NOTE ON 20:3 the ten concubines. When David returned to Jerusalem, he confined his concubines to a life of abstinence because of their sexual relations with Absalom (16:21–22).

2 SAMUEL—NOTE ON 20:4 Amasa. Amasa was Absalom's general (*see note on 17:25*), whom David promised would be commander of his army after Absalom's death (*see note on 19:13*). Amasa was installed publicly because David thought it would be seen favorably by the 10 tribes. He was told to assemble an army in three days to end the insurrection started by Sheba, but could not in such a brief time.

2 SAMUEL—NOTE ON 20:6 Abishai. *See note on 2:18*. When Amasa failed to follow David's orders, David did not reinstate Joab, his former general who had Absalom killed against David's orders (see 18:5–15), but appointed Joab's brother Abishai as commander of his forces. **your lord's servants.** Called "Joab's men" in v. 7. Abishai was to take the army of Joab to pursue the rebel leader. Joab went also, determined to take vengeance on his rival Amasa.

2 SAMUEL—NOTE ON 20:7 the Cherethites and the Pelethites. *See note on 1 Sam. 30:14*. **mighty men.** Those men are listed in 2 Sam. 23:8–39.

2 SAMUEL—NOTE ON 20:8 **Gibeon.** *See note on 2:12*. **Amasa came to meet them.** Having collected some forces, he marched rapidly and came first to Gibeon, thus assuming the role of commander. It is possible that Joab purposely let the sword fall from its sheath as he approached Amasa, in order that stooping as if to pick up the accidentally fallen weapon, he might salute the new general with his sword already in hand, without generating any suspicion of his intent. He used this ploy to gain the position to stab the new commander, whom he considered as usurping his post.

2 SAMUEL—NOTE ON 20:9 **my brother.** *See note on 17:25*. **by the beard.** Joab, present with his men, seized Amasa by his beard with his right hand apparently to give the kiss of greeting. Instead, with his left hand, he thrust his sword into Amasa's stomach (cf. 3:27).

2 SAMUEL—NOTE ON 20:11 **one of Joab's young men.** Joab was reinstated as commander of David's army by his troops. It is a striking illustration of Joab's influence over the army that he could murder the commander whom David had chosen, a killing right before their eyes, and they would follow him unanimously as their leader in pursuit of Sheba.

2 SAMUEL—NOTE ON 20:14 **Abel of Beth-maacah.** I.e., Abel Beth-maacah. About 25 miles north of the Sea of Galilee, 4 miles west of the city of Dan.

2 SAMUEL—NOTE ON 20:16–19 This woman (probably a prominent judge in the city) was making an appeal based on the laws of warfare in Deut. 20:10 that required the assaulting army to offer peace before making war. She pleaded for Joab to ask the city if they wanted peace and thus avert war (2 Sam. 20:18).

2 SAMUEL—NOTE ON 20:19 **a mother in Israel.** This is a reference to a specially honored city or a recognized capital of the region. **the heritage of the Lord.** This refers to the land of Israel (see 1 Sam. 10:1).

2 SAMUEL—NOTE ON 20:20–21 The ruthless general was a patriot at heart, who on taking the leader of the insurrection, was ready to end further bloodshed. The woman eagerly responded with the promise of Sheba's head.

2 SAMUEL—NOTE ON 20:21 **hill country of Ephraim.** A large, partially forested plateau that extended into the tribal territory of Benjamin from the north.

2 SAMUEL—NOTE ON 20:22 David could not get rid of Joab, though he hated him. He had to ignore the murder of Amasa and recognize Joab as army commander.

2 SAMUEL—NOTE ON 20:23–26 Cf. a similar list in 8:15–18.

2 SAMUEL—NOTE ON 20:24 **Adoram.** Rendered “Adoniram” in 1 Kings 4:6 and 5:14. He was in charge of the “forced labor,” a term used to describe the hard labor imposed on subjugated peoples (Ex. 1:11; Josh. 16:10; Judg. 1:28). Adoram oversaw the forced labor on such projects as the building of highways, temples, and houses.

2 SAMUEL—NOTE ON 20:25 **Sheva.** He replaced Seraiah (8:17) as David’s secretary.

2 SAMUEL—NOTE ON 20:26 **Ira.** He was David’s royal adviser.

2 SAMUEL—NOTE ON 21:1–24:25 This is the final division of 2 Samuel. Like the book of Judges (Judg. 17:1–21:25), it concludes with this epilogue that contains material, not necessarily chronological, that further describes David’s reign. There is a striking literary arrangement of the sections in this division of the book. The first and last sections (2 Sam. 21:1–14; 24:1–25) are narratives that describe two occurrences of the Lord’s anger against Israel. The second and fifth sections (21:15–22; 23:8–39) are accounts of David’s warriors. The third and fourth sections (22:1–51; 23:1–7) record two of David’s songs.

2 SAMUEL—NOTE ON 21:1–14 This event occurred after the display of David’s kindness to Mephibosheth (v. 7; cf. 9:1–13) and before Shimei’s cursing of David (cf. 16:7–8).

2 SAMUEL—NOTE ON 21:1 **a famine.** When Israel experienced three years of famine, David recognized it as divine discipline (cf. Deut. 28:47–48) and sought God for the reason.

2 SAMUEL—NOTE ON 21:1–2 bloodguilt on Saul and on his house. By divine revelation David learned that the famine was a result of sin committed by Saul; namely, that he had slain the Gibeonites. There is no further reference to this event. Saul was probably trying to do as God commanded and rid the land of the remnant of heathen in order that Israel might prosper (v. 2). But in his zeal he had committed a serious sin; he had broken a covenant that had been made 400 years before between Joshua and the Gibeonites, who were in the land when Israel took possession of it. They deceived Joshua into making the covenant, but it was, nevertheless, a covenant (see Josh. 9:3–27). Covenant keeping was no small matter to God (see Josh. 9:20).

2 SAMUEL—NOTE ON 21:2 Gibeonites . . . Amorites. Names sometimes used to designate all the pre-Israelite inhabitants of Canaan (Gen. 15:16; Josh. 24:18; Judg. 6:10). More precisely, the Gibeonites were called Hivites (Josh. 9:7; 11:19).

2 SAMUEL—NOTE ON 21:3 the heritage of the Lord. *See note on 20:19*.

2 SAMUEL—NOTE ON 21:6 seven of his sons. “Seven” symbolized completeness, not necessarily the number of Gibeonites slain by Saul. “Sons” could be either sons or grandsons. **Gibeah of Saul.** *See note on 1 Sam. 11:4*.

2 SAMUEL—NOTE ON 21:7 the oath of the Lord . . . between David and Jonathan. Because Mephibosheth was the son of Jonathan, he was spared in accordance with the covenant between David and Jonathan (1 Sam. 20:14–15) and also between David and Saul (*see note on 1 Sam. 24:22*).

2 SAMUEL—NOTE ON 21:8 Rizpah. Saul’s concubine (see 3:7). **Mephibosheth.** A son of Saul, different from the son of Jonathan with the same name. **Merab.** Merab was the mother of these five sons. She was the wife of Adriel (1 Sam. 18:19). **Barzillai the Meholathite.** A different man than Barzillai the Gileadite (2 Sam. 17:27; 19:31).

2 SAMUEL—NOTE ON 21:9 before the Lord. These pagans were not bound by the law of Deut. 21:22–23, which forbade leaving a dead body hanging over night. Their intention was to let the bodies hang until God signaled he was satisfied and sent rain to end the famine. Such a heathen practice, designed to propitiate their gods, was a superstition of these Gibeonites. God, in his providence, allowed this memorable retaliation as a lesson about keeping covenants and promises. **the beginning of barley harvest.** April (see Ruth 1:22).

2 SAMUEL—NOTE ON 21:10 **sackcloth . . . spread.** Rizpah erected a tent nearby to keep watch over the bodies, to scare away birds and beasts. It was considered a disgrace for the bodies of the slain to become food for the birds and beasts (cf. Deut. 28:26; 1 Sam. 17:44–46; Rev. 19:17–18). **rain fell upon them.** An unseasonably late spring or early summer shower. Possibly, the rain that ended the drought.

2 SAMUEL—NOTE ON 21:11–14 Finally, after the rain had come, David, encouraged by the example of the woman's devotion to her dead family members, ordered the remains of Saul and Jonathan transferred from their obscure grave in Jabesh-gilead (cf. 1 Sam. 31:11–12), along with the seven sons' bones, to the honorable family grave in Zela (cf. Josh. 18:28; 1 Sam. 10:2, "Zelzah"). This location is unknown.

2 SAMUEL—NOTE ON 21:14 **God responded to the plea.** The famine ended, and God restored the land to prosperity.

2 SAMUEL—NOTE ON 21:15–22 This section describes the defeat of four Philistine giants at the hands of David and his men. Though these events cannot be located chronologically with any certainty, the narratives of victory provide a fitting preface to David's song of praise, which magnifies God's deliverance (22:1–51). See 1 Chron. 20:4–8.

2 SAMUEL—NOTE ON 21:16 **the giants.** The Hebrew term used in vv. 16, 18, 20, 22 is *rapha*. This was a term used collectively for the "Rephaim" who inhabited the land of Canaan and were noted for their inordinate size (cf. Gen. 15:19–21; Num. 13:33; Deut. 2:11; 3:11–13). The term "Rephaim" was used of the people called the "Anakim" (Deut. 2:10–11, 20–21), distinguished for their size and strength. According to Josh. 11:21–22 the "Anakim" were driven from the hill country of Israel and Judah, but remained in the Philistine cities of Gaza, Gath, and Ashdod. Though the Philistines had succumbed to the power of Israel's army, the appearance of some great champion revived their courage and invited their hope for victory against the Israelite invaders. **three hundred shekels.** Approximately 7.5 lbs. **a new sword.** Lit., “a new thing.” The weapon was not specified.

2 SAMUEL—NOTE ON 21:17 Abishai. *See note on 2:18*. **lamp of Israel.** David, who with God’s help brought the light of prosperity and well-being to the whole land of Israel, was the symbol of Israel’s hope and promise of security. Continued blessing resided in David and his house.

2 SAMUEL—NOTE ON 21:18 Gob. Near Gezer (cf. 1 Chron. 20:4), about 22 miles west of Jerusalem.

2 SAMUEL—NOTE ON 21:19 Elhanan . . . struck down Goliath. The minor scribal omission of “the brother of” (in the Hebrew) belongs in this verse, based on 1 Chron. 20:5 which includes them, and because clearly the Scripture says that David killed Goliath as recorded in 1 Sam. 17:50. There has probably been a scribal error in the text which should read, “Elhanan . . . killed the brother of Goliath.” A second possible solution is that Elhanan and David may be different names for the same person, just as Solomon had another name (cf. 2 Sam. 12:24–25). A third solution is perhaps that there were two giants named Goliath.

2 SAMUEL—NOTE ON 21:20 Gath. About 12 miles south of Geza and 26 miles southwest of Jerusalem.

2 SAMUEL—NOTE ON 21:21 Jonathan. David’s nephew, the son of Shimeah, also called Shammah in 1 Sam. 16:9, different from the son of Saul.

2 SAMUEL—NOTE ON 22:1–51 David’s song of praise here is almost identical to Ps. 18. This song also has many verbal links to Hannah’s prayer (*see note on 1 Sam. 2:1–10*) and together with it forms the framework for the books of Samuel. This song focuses on the Lord’s deliverance of David from all his enemies, in response to which David praised the Lord, his deliverer (2 Sam. 22:2–4). The major part of the song (vv. 5–46) states the reason for this praise of the Lord. David first describes how the Lord had delivered him from his enemies (vv. 5–20), then declares why the Lord had delivered him from his enemies (vv. 21–28), then states the extent of the Lord’s deliverance from his enemies (vv. 29–46). The song concludes with David's resolve to praise his delivering Lord, even among the Gentiles (vv. 47–51). *See notes on Ps. 18:1–50* for a more detailed explanation.

2 SAMUEL—NOTE ON 22:1 all his enemies. Cf. 7:1–9 and 11. David composed this song toward the end of his life when the Lord had given him a settled kingdom and the promise of the Messianic seed embodied in the Davidic Covenant.

2 SAMUEL—NOTE ON 22:2–4 This introduction contains the sum and substance of the whole psalm, as David extols God as his defense, refuge, and deliverer in the many experiences of his agitated life.

2 SAMUEL—NOTE ON 22:2 rock. *See notes on 1 Sam. 2:2 and Deut. 32:4*.

2 SAMUEL—NOTE ON 22:3 shield. See Gen. 15:1 and Deut. 33:29. **horn.** *See note on 1 Sam. 2:1*. **stronghold.** A secure, lofty retreat that the enemy finds inaccessible. As such, the Lord is the refuge of his chosen one, secure from all hostile attacks.

2 SAMUEL—NOTE ON 22:5–7 David described how he cried to the Lord in the midst of his distress.

2 SAMUEL—NOTE ON 22:5–6 death. Pictured as violent floods of water like waves ready to break over him and traps set by a hunter to snare him, David faced the reality of imminent death in his personal experience, most frequently when pursued by Saul, but also in Absalom's conspiracy and in certain wars (see 21:16).

2 SAMUEL—NOTE ON 22:7 distress. The particular trouble David was referring to was the potential of his imminent death (vv. 5–6). **his temple.** God's heavenly dwelling place (cf. Ps. 11:4; 29:9).

2 SAMUEL—NOTE ON 22:8–16 In reaffirming the great majesty of God, David described his coming in power from heaven to earth (cf. Ex. 19:16–20; Ezek. 1:4–28; Hab. 3:3–15).

2 SAMUEL—NOTE ON 22:14 The Lord thundered. *See note on 1 Sam. 7:10*.

2 SAMUEL—NOTE ON 22:17–20 In personalizing what he just said in vv. 8–16, David explained how God reached down from heaven to save him on the earth.

2 SAMUEL—NOTE ON 22:20 he delighted in me. This expression that the Lord was “pleased” with David (cf. 15:26) provided a transition to 22:21–28, where David described the basis of God’s saving deliverance.

2 SAMUEL—NOTE ON 22:21–25 David was not claiming to be righteous or sinless in any absolute sense. Rather, David believed God, was considered righteous by faith, and desired to please the Lord and be obedient to his commands. Thus he was blameless when compared with his enemies.

2 SAMUEL—NOTE ON 22:26–28 David stated the basic principles that the Lord follows in delivering or judging people.

2 SAMUEL—NOTE ON 22:28 humble . . . haughty. For the idea that the Lord saves the humble, but brings low the proud, see also 1 Sam. 2:4–7.

2 SAMUEL—NOTE ON 22:29–46 Empowered by God (vv. 29–37), David was able to gain total victory over his enemies (vv. 38–43), both in Israel and throughout the nations (vv. 44–46).

2 SAMUEL—NOTE ON 22:29 my lamp. David as the “lamp” of Israel (*see note on 21:17*) reflected the light of the glory of God, who was the “Lamp” of David himself.

2 SAMUEL—NOTE ON 22:50 Paul quotes this in Rom. 15:9.

2 SAMUEL—NOTE ON 22:51 his king . . . his anointed. These terms are singular and thus do not seem to refer to David and his descendants. Rather they refer to the promised “descendant,” the Messiah of 7:12. The deliverance and ultimate triumph of David foreshadow that of the coming Messiah. At the end of his life, David looked back in faith at God’s promises and forward in hope to their fulfillment in the coming of a future “king,” the “anointed one” (*see notes on 1 Sam. 2:10*).

2 SAMUEL—NOTE ON 23:1–7 last words. This is David’s final literary legacy to Israel, not his final oral speech (see 1 Kings 2:1–10).

2 SAMUEL—NOTE ON 23:1 the oracle. “Declares as an oracle” (cf. Num. 24:3, 15; 1 Sam. 2:30; Prov. 30:1). David realized that the psalms he wrote, as directed by the Holy Spirit, were the very word of God.

2 SAMUEL—NOTE ON 23:2 Spirit. God’s Holy Spirit is the divine instrument of revelation and inspiration (cf. Zech. 7:12; 2 Tim. 3:16–17; 2 Pet. 1:19–21).

2 SAMUEL—NOTE ON 23:3–4 one rules. These words begin the record of direct speech from God, whose ideal king must exercise his authority with justice, in complete submission to divine sovereignty. Such a king is like the helpful rays of sun at dawn and the life-giving showers that nourish the earth. This ideal king was identified in the OT as the coming Messiah (cf. Isa. 9:6–7).

2 SAMUEL—NOTE ON 23:5 does not my house stand so with God? In response to God’s standard for his ideal king, David confessed that his house had not always ruled over God’s people in righteousness and in the fear of God, and thus was not the fulfillment of 7:12–16. Further, none of the kings of David’s line (according to 1 and 2 Kings) met God’s standard of righteous obedience. **everlasting covenant.** The promise given by the Lord to David recorded in 2 Sam. 7:12–16 is here referred to as a “covenant,” a binding agreement from the Lord that he will fulfill. In spite of the fact that David and his own household had failed (chs. 9–20), David rightly believed that the Lord would not fail, but would be faithful to his promise of hope for the future in the descendant of David, the Eternal King, the anointed one (*see note on 7:12*), who would establish a kingdom of righteousness and peace forever.

2 SAMUEL—NOTE ON 23:6 worthless. Lit., “Belial” (*see note on 1 Sam. 2:12*). The wicked enemies of God will be cast aside in judgment when the Messiah, the fulfillment of the Davidic Covenant, establishes his rule upon the earth (cf. Isa. 63:1–6).

2 SAMUEL—NOTE ON 23:8–39 This fifth inset recalls David's mighty men. See 1 Chron. 11:10–41.

2 SAMUEL—NOTE ON 23:8 **the mighty men.** David's bravest warriors and most outstanding soldiers are memorialized. This list appears in 1 Chron. 11:11–41, with slight variations. According to 1 Chron. 11:10, these men helped David to become king. The listing of these men is presented in three sets: first, "the three" (2 Sam. 23:8–12); second, two more honored other than "the thirty," but not attaining to "the three" (vv. 18–23); third, "the thirty" which is actually 32 (vv. 24–39). This list is expanded by 16 names in 1 Chron. 11:41–47. **eight hundred.** Probably a textual error. 1 Chron. 11:11 has "three hundred," the likely number.

2 SAMUEL—NOTE ON 23:13–17 **three of the thirty.** Three of the soldiers mentioned in vv. 34–39.

2 SAMUEL—NOTE ON 23:13 **cave of Adullam.** *See note on 1 Sam. 22:1*. **valley of Rephaim.** *See note on 5:18*.

2 SAMUEL—NOTE ON 23:14 **stronghold.** *See note on 2 Sam. 22:3*.

2 SAMUEL—NOTE ON 23:16 **poured it out to the Lord.** Because David's men brought him water from Bethlehem's well at the risk of their own lives, he considered it as "blood" and refused to drink it. Instead, he poured it out on the ground as a sacrifice to the Lord (cf. Gen. 35:14; Ex. 30:9; Lev. 23:13, 18, 37).

2 SAMUEL—NOTE ON 23:18 **Abishai.** *See note on 2:18*.

2 SAMUEL—NOTE ON 23:20 **Benaiah.** *See note on 8:18*.

2 SAMUEL—NOTE ON 23:24 **Asahel.** *See note on 2:18*.

2 SAMUEL—NOTE ON 23:24–39 **thirty.** A technical term for a small military contingent, named "the thirty" since it usually consisted of around 30 men, whereas 32 men are listed here, counting Joab.

2 SAMUEL—NOTE ON **23:39** **Uriah.** Here is inserted a mention of one of David's great soldiers, a reminder of David's great sin (11:1–27), and a preparation for David's further failure recorded in 24:1–10. **thirty-seven.** The three (23:8–12) with Abishai (vv. 18–19) and Benaiah (vv. 20–23) plus the 32 men of "the thirty" (vv. 24–39).

2 SAMUEL—NOTE ON **24:1–17** *See notes on 1 Chron. 21:1–16*.

2 SAMUEL—NOTE ON **24:1** **Again.** A second outbreak of the divine wrath occurred after the three-year famine recorded in 21:1. **against Israel.** The inciting of David to conduct a census was a punishment on Israel from the Lord for some unspecified sins. Perhaps sins of pride and ambition had led him to increase the size of his army unnecessarily and place heavy burdens of support on the people. Whatever the sin, it is clear God was dissatisfied with David's motives, goals, and actions and brought judgment. **he incited David.** *See note on 1 Chron. 21:1*. **number Israel and Judah.** A census was usually for military purposes, which seems to be the case here (see 2 Sam. 24:9). Numbering the potential army of Israel had been done in the past (Num. 1:1–2; 26:1–4). However, this census of Israel's potential army did not have the sanction of the Lord and proceeded from wrong motives. David either wanted to glory in the size of his fighting force or take more territory than what the Lord had granted him. He shifted his trust from God to military power (this is a constant theme in the Psalms; cf. Ps. 20:7; 25:2; 44:6).

2 SAMUEL—NOTE ON **24:2** **from Dan to Beersheba.** A proverbial statement for all the land of Israel from north to south.

2 SAMUEL—NOTE ON **24:3** **but why . . . ?** Although Joab protested the plan, he was overruled by David with no reason for the census being stated by David.

2 SAMUEL—NOTE ON **24:5** **Aroer.** The census began about 14 miles east of the Dead Sea on the northern bank of the Arnon River, in the southeastern corner of Israel, and continued in a counterclockwise direction through the land. **Jazer.** A town in the territory of Gad about 6 miles west of Rabbah. Jazer was close to the border of the Ammonite territory.

2 SAMUEL—NOTE ON 24:6 **Gilead.** The Transjordan territory north of Gad. **Dan.** See esv footnote, “Dan-jaan.” Either a village near the town of Dan or a fuller name for Dan itself. Dan is 25 miles north of the Sea of Galilee.

2 SAMUEL—NOTE ON 24:7 **Tyre.** The census takers seem to have gone north from Dan and then west toward Sidon before turning south toward Tyre, a city on the coast of the Mediterranean Sea ruled by David’s friend Hiram (*see note on 5:11*), but remaining in Israelite territory. **Beersheba.** A major settlement in the south of the land of Israel located about 45 miles southwest of Jerusalem.

2 SAMUEL—NOTE ON 24:9 **800,000 . . . 500,000.** First Chronicles 21:5 has “1,100,000” and “470,000,” respectively. A solution can be found in seeing the 1 Chronicles figure including all the available men of military age, whether battle seasoned or not. But the 2 Samuel figure could be 800,000 battle-seasoned soldiers with the additional 300,000 being of military age who were in reserve but never fought, or it could be the 288,000 in the standing army (1 Chron. 27:1–15) rounded off to 300,000. Either of these two contingents would make up the 1.1 million number of 1 Chron. 21. As far as Judah was concerned, the number in 2 Samuel is 30,000 more than the 1 Chronicles figure. First Chronicles makes it clear that the numbering was not completed by Joab, because he didn’t get to the census regarding Benjamin (or Levi) before David came under conviction about completing it all. Joab was glad to stop when he saw the king’s changed heart. Because of the procedure selected (*see note on 2 Sam. 24:5*) the numbering of Benjamin would have been last, so their number was not included. In the record of 2 Samuel the figure for Judah included the already-known number of 30,000 troops from Benjamin, hence the total of 500,000. The Benjamites remained loyal to David and Judah.

2 SAMUEL—NOTE ON 24:10 **David’s heart struck him.** Although God’s prohibition is not clear in the text, it was clear to David. **sinned greatly . . . done very foolishly.** David recognized the enormity of his willful rebellion against God. David’s insight saw the seriousness of his error in relying on numerical strength instead of on the Lord, who can deliver by many or few (see 1 Sam. 14:6).

2 SAMUEL—NOTE ON 24:11 **Gad.** *See note on 1 Sam. 22:5*.

2 SAMUEL—NOTE ON 24:13 famine . . . foes . . . pestilence. David was given a choice of three possible punishments for his sin of numbering the people: 1) seven years of famine in Israel (*see note on 1 Chron. 21:12*); 2) three months of fleeing from his enemies; or 3) three days of pestilence in the land. Implicit in the threat of pursuit by "foes" was death by the sword. Famine, sword, and plague were OT punishments of the Lord against his sinful people (Lev. 26:23–26; Deut. 28:21–26; Jer. 14:12).

2 SAMUEL—NOTE ON 24:14 fall into the hand of the Lord. David knew that the Lord would be more merciful than his enemies, so he took the third option.

2 SAMUEL—NOTE ON 24:16 relented. Or "repented, grieved," an expression of God's deep sorrow concerning man's sin and evil (see 1 Sam. 15:11, 29). **Araunah the Jebusite.** Araunah (or Ornan) was a pre-Israelite inhabitant of Jerusalem. He owned a threshing floor north of the citadel of Jerusalem and outside its fortified area.

2 SAMUEL—NOTE ON 24:17 let your hand be against me. Rather than witness the further destruction of his people, David called down the wrath upon himself and his own family (cf. Ex. 32:32).

2 SAMUEL—NOTE ON 24:18–25 See 1 Chron. 21:18–27.

2 SAMUEL—NOTE ON 24:18 altar. At this time, the altar associated with the tabernacle of Moses was located at Gibeon (1 Chron. 21:29; 2 Chron. 1:2–6). David was instructed by Gad to build another altar to the Lord at the place where the plague had stopped. This indicated where the Lord's choice was for the building of his temple.

2 SAMUEL—NOTE ON 24:24 cost me nothing. Sacrifice is an essential part of worship and service to God (see Mal 1:6–10; 2 Cor. 8:1–5). **fifty shekels.** A little more than a pound of silver. First Chronicles 21:25 says David paid 600 shekels of gold. How is this discrepancy resolved? In the initial transaction, David either bought or leased the small threshing floor (usually 30 or 40 feet square) and purchased the oxen. Fifty shekels of silver was appropriate. After that, 1 Chron. 21:25 says he bought "the site," costing 180 times as much, and referring to the entire area of Mount Moriah.

2 SAMUEL—NOTE ON 24:25 the plague was averted. This indicates that judgment is not the final action of the Lord toward either Israel or the house of David. God will fulfill the Abrahamic and Davidic Covenants (cf. Ezek. 37).

1 Kings

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- Introduction to 1 Kings
  - Title
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Introduction to 1 Kings

Title

First and Second kIngs were originally one book, called in the Hebrew text, “Kings,” from the first word in 1:1. The Greek translation of the OT, the Septuagint (LXX), divided the book in two, and this was followed by the Latin Vulgate (Vulgate) version and English translations. The division was for the convenience of copying this lengthy book on scrolls and codexes and was not based on features of content. Modern Hebrew Bibles title the books “Kings A” and “Kings B.” The LXX and Vulgate connected Kings with the books of Samuel, so that the titles in the LXX are “The Third and Fourth Books of Kingdoms” and in the Vulgate “Third and Fourth Kings.” The books of 1 and 2 Samuel and 1 and 2 Kings combined are a chronicle of the entire history of Judah’s and Israel’s kingship from Saul to Zedekiah. First and Second Chronicles provide only the history of Judah’s monarchy.

Author and Date

Jewish tradition proposed that Jeremiah wrote Kings, though this is unlikely because the final event recorded in the book (see 2 Kings 25:27–30) occurred in Babylon in 561 B.C. Jeremiah never went to Babylon, but to Egypt (Jer. 43:1–7), and would have been at least 86 years old by 561 B.C. Actually, the identity of the unnamed author remains unknown. Since the ministry of prophets is emphasized in Kings, it seems that the author was most likely an unnamed prophet of the Lord who lived in exile with Israel in Babylon.

Kings was written between 561–538 B.C. Since the last narrated event (2 Kings 25:27–30) sets the earliest possible date of completion and because there is no record of the end of the Babylonian captivity in Kings, the release from exile (538 B.C.) identifies the latest possible writing date. This date is sometimes challenged on the basis of “to this day” statements in 1 Kings 8:8; 9:13, 20, 21; 10:12; 12:19; 2 Kings 2:22; 8:22; 10:27; 14:7; 16:6; 17:23, 34, 41; 21:15. However, it is best to understand these statements as those of the sources used by the author, rather than statements of the author himself.

It is clear that the author used a variety of sources in compiling this book, including “the Book of the Acts of Solomon” (1 Kings 11:41), “the Book of the Chronicles of the Kings of Israel” (1 Kings 14:19; 15:31; 16:5, 14, 20, 27; 22:39; 2 Kings 1:18; 10:34; 13:8, 12; 14:15, 28; 15:11, 15, 21, 26, 31), and “the Book of the Chronicles of the Kings of Judah” (1 Kings 14:29; 15:7, 23; 22:45; 2 Kings 8:23; 12:19; 14:18; 15:6, 36; 16:19; 20:20; 21:17, 25; 23:28; 24:5). Further, Isa. 36:1–39:8 provided information used in 2 Kings 18:9–20:19, and Jer. 52:31–34 seems to be the source for 2 Kings 25:27–29. This explanation posits a single inspired author, living in Babylon during the exile, using these preexilic source materials at his disposal.

Background and Setting

A distinction must be made between the setting of the books' sources and that of the books' author. The source material was written by participants in and eyewitnesses of the events. It was reliable information that was historically accurate concerning the sons of Israel, from the death of David and the accession of Solomon (971 B.C.) to the destruction of the temple and Jerusalem by the Babylonians (586 B.C.). Thus, Kings traces the histories of two sets of kings and two nations of disobedient people, Israel and Judah, both of whom were growing indifferent to God's law and his prophets and were headed for captivity.

The book of Kings is not only accurate history, but interpreted history. The author, an exile in Babylon, wished to communicate the lessons of Israel's history to the exiles. Specifically, he taught the exilic community why the Lord's judgment of exile had come. The writer established early in his narrative that the Lord required obedience by the kings to the Mosaic law, if their kingdom was to receive his blessing; disobedience would bring exile (1 Kings 9:3–9). The sad reality that history revealed was that all the kings of Israel and the majority of the kings of Judah "did evil in the sight of the Lord." These evil kings were apostates, who led their people to sin by not confronting idolatry, but sanctioning it. Because of the kings' failure, the Lord sent his prophets to confront both the monarchs and the people with their sin and their need to return to him. Because the message of the prophets was rejected, the prophets foretold that the nation(s) would be carried into exile (2 Kings 17:13–23; 21:10–15). Like every prophecy uttered by the prophets in Kings, this word from the Lord came to pass (2 Kings 17:5–6; 25:1–11). Therefore, Kings interpreted the people's experience of exile and helped them to see why they had suffered God's punishment for idolatry. It also explained that just as God had shown mercy to Ahab (1 Kings 22:27–29) and Jehoiachin (2 Kings 25:27–30), so he was willing to show them mercy.

The predominant geographical setting of Kings is the whole land of Israel, from Dan to Beersheba (1 Kings 4:25), including Transjordan. Four invading nations played a dominant role in the affairs of Israel and Judah from 971 to 561 B.C. In the tenth century B.C., Egypt impacted Israel’s history during the reigns of Solomon and Rehoboam (1 Kings 3:1; 11:14–22, 40; 12:2; 14:25–27). Syria (Aram) posed a great threat to Israel’s security during the ninth century B.C., c. 890–800 B.C. (1 Kings 15:9–22; 20:1–34; 22:1–4, 29–40; 2 Kings 6:8–7:20; 8:7–15; 10:32–33; 12:17–18; 13:22–25). The years from c. 800 to 750 B.C. were a half-century of peace and prosperity for Israel and Judah, because Assyria neutralized Syria and did not threaten to the south. This changed during the kingship of Tiglath-pileser III (2 Kings 15:19, 20, 29). From the mid-eighth century to the late seventh century B.C., Assyria terrorized Palestine, finally conquering and destroying Israel (the northern kingdom) in 722 B.C. (2 Kings 17:4–6) and besieging Jerusalem in 701 B.C. (2 Kings 18:17–19:37). From 612 to 539 B.C., Babylon was the dominant power in the ancient world. Babylon invaded Judah (the southern kingdom) three times, with the destruction of Jerusalem and the temple occurring in 586 B.C. during that third assault (2 Kings 24:1–25:21).

Historical and Theological Themes

Kings concentrates, then, on the history of the sons of Israel from 971 to 561 B.C. First Kings 1:1–11:43 deals with Solomon's accession and reign (971–931 B.C.). The two divided kingdoms of Israel and Judah (931–722 B.C.) are covered in 1 Kings 12:1; 2 Kings 17:41. The author arranged the material in a distinctive way in that the narration follows the kings in both the north and the south. For each reign described, there is the following literary framework. Every king is introduced with: 1) his name and relation to his predecessor; 2) his date of accession in relationship to the year of the contemporary ruler in the other kingdom; 3) his age on coming to the throne (for kings of Judah only); 4) his length of reign; 5) his place of reign; 6) his mother's name (for Judah only); and 7) spiritual appraisal of his reign. This introduction is followed by a narration of the events that occurred during the reign of each king. The details of this narration vary widely. Each reign is concluded with: 1) a citation of sources; 2) additional historical notes; 3) notice of death; 4) notice of burial; 5) the name of the successor; and 6) in a few instances, an added postscript (e.g., 1 Kings 15:32; 2 Kings 10:36). Second Kings 18:1–25:21 deals with the time when Judah survived alone (722–586 B.C.). Two concluding paragraphs speak of events after the Babylonian exile (2 Kings 25:22–26, 27–30).

Three theological themes are stressed in Kings. First, the Lord judged Israel and Judah because of their disobedience to his law (2 Kings 17:7–23). This unfaithfulness on the part of the people was furthered by the apostasy of the evil kings who led them into idolatry (2 Kings 17:21–22; 21:11), so the Lord exercised his righteous wrath against his rebellious people. Second, the word of the true prophets came to pass (1 Kings 13:2–3; 22:15–28; 2 Kings 23:16; 24:2). This confirmed that the Lord did keep his word, even his warnings of judgment. Third, the Lord remembered his promise to David (1 Kings 11:12–13, 34–36; 15:4; 2 Kings 8:19). Even though the kings of the Davidic line proved themselves to be disobedient to the Lord, he did not bring David's family to an end as he did the families of Jeroboam I, Omri, and Jehu in Israel. Even as the book closes, the line of David still exists (2 Kings 25:27–30), so there is hope for the coming "seed" of David (see 2 Sam. 7:12–16). The Lord is thus seen as faithful, and his word is trustworthy.

Interpretive Challenges

The major interpretive challenge in Kings concerns the chronology of the kings of Israel and Judah. Though abundant chronological data is presented in the book of Kings, this data is difficult to interpret for two reasons. First, there seems to be internal inconsistency in the information given. For instance, 1 Kings 16:23 states that Omri, king of Israel, began to reign in the thirty-first year of Asa, king of Judah, and that he reigned 12 years. But according to 1 Kings 16:29, Omri was succeeded by his son Ahab in the thirty-eighth year of Asa, giving Omri a reign of only seven years, not 12 (for resolution, see note on 1 Kings 16:23). Second, from extrabiblical sources (Greek, Assyrian, and Babylonian), correlated with astronomical data, a reliable series of dates can be calculated from 892 to 566 B.C. Since Ahab and Jehu, kings of Israel, are believed to be mentioned in Assyrian records, 853 B.C. can be fixed as the year of Ahab's death and 841 B.C. as the year Jehu began to reign. With these fixed dates, it is possible to work backward and forward to determine that the date of the division of Israel from Judah was c. 931 B.C., the fall of Samaria 722 B.C., and the fall of Jerusalem 586 B.C. But when the total years of royal reigns in Kings are added, the number for Israel is 241 years (not the 210 years of 931 to 722 B.C.) and Judah 393 years (not the 346 years of 931 to 586 B.C.). It is recognized that in both kingdoms there were some co-regencies, i.e., a period of rulership when two kings, usually father and son, ruled at the same time, so the overlapping years were counted twice in the total for both kings. Further, different methods of reckoning the years of a king's rule and even different calendars were used at differing times in the two kingdoms, resulting in the seeming internal inconsistencies. The general accuracy of the chronology in Kings can be demonstrated and confirmed.

A second major interpretive challenge deals with Solomon's relationship to the Abrahamic and Davidic Covenants. First Kings 4:20–21 has been interpreted by some as the fulfillment of the promises given to Abraham (cf. Gen. 15:18–21; 22:17). However, according to Num. 34:6, the western border of the land promised to Abraham was the Mediterranean Sea. In 1 Kings 5:1ff., Hiram is seen as the independent king of Tyre (along the Mediterranean), dealing with Solomon as an equal. Solomon's empire was not the fulfillment of the land promise given to Abraham by the Lord, although a great portion of that land was under Solomon’s control. Further, the statements of Solomon in 1 Kings 5:5 and 8:20 are his claims to be the promised seed of the Davidic Covenant (cf. 2 Sam. 7:12–16). The author of Kings holds out the possibility that Solomon’s temple was the fulfillment of the Lord’s promise to David. However, while the conditions for the fulfillment of the promise to David are reiterated to Solomon (1 Kings 6:12), it is clear that Solomon did not meet these conditions (1 Kings 11:9–13). In fact, none of the historical kings in the house of David met the condition of complete obedience that was to be the sign of the Promised One. According to Kings, the fulfillment of the Abrahamic and Davidic Covenants did not take place in Israel’s past, thus laying the foundation for the latter prophets (Isaiah, Jeremiah, Ezekiel, and the Twelve) who would point Israel to a future hope under Messiah when the covenants would be fulfilled (see Isa. 9:6–7).

Outline

Since the division of 1 and 2 Kings arbitrarily takes place in the middle of the narrative concerning King Ahaziah in Israel, the following outline is for both 1 and 2 Kings.

- I. The United Kingdom: The Reign of Solomon (1 Kings 1:1–11:43)
    - A. The Rise of Solomon (1 Kings 1:1–2:46)
    - B. The Beginning of Solomon’s Wisdom and Wealth (1 Kings 3:1–4:34)
    - C. The Preparations for the Building of the Temple (1 Kings 5:1–18)
    - D. The Building of the Temple and Solomon’s House (1 Kings 6:1–9:9)
    - E. The Further Building Projects of Solomon (1 Kings 9:10–28)
    - F. The Culmination of Solomon’s Wisdom and Wealth (1 Kings 10:1–29)
    - G. The Decline of Solomon (1 Kings 11:1–43)
- II. The Divided Kingdom: The Kings of Israel and Judah (1 Kings 12:1–2 Kings 17:41)
    - A. The Rise of Idolatry: Jeroboam of Israel/Rehoboam of Judah (1 Kings 12:1–14:31)
    - B. Kings of Judah/Israel (1 Kings 15:1–16:22)
    - C. The Dynasty of Omri and Its Influence: The Rise and Fall of Baal Worship in Israel and Judah (1 Kings 16:23–2 Kings 13:25)
        - 1. The introduction of Baal worship (1 Kings 16:23–34)
        - 2. The opposition of Elijah to Baal worship (1 Kings 17:1–2 Kings 1:18)
        - 3. The influence of Elisha concerning the true God (2 Kings 2:1–9:13)

        4. The overthrow of Baal worship in Israel (2 Kings 9:14–10:36)
        5. The overthrow of Baal worship in Judah (2 Kings 11:1–12:21)
        6. The death of Elisha (2 Kings 13:1–25)
    D. Kings of Judah/Israel (2 Kings 14:1–15:38)
    E. The Defeat and Exile of Israel by Assyria (2 Kings 16:1–17:41)

III. The Surviving Kingdom: The Kings of Judah (2 Kings 18:1–25:21)
    A. Hezekiah’s Righteous Reign (2 Kings 18:1–20:21)
    B. Manasseh’s and Amon’s Wicked Reigns (2 Kings 21:1–26)
    C. Josiah’s Righteous Reign (2 Kings 22:1–23:30)
    D. The Defeat and Exile of Judah by Babylon (2 Kings 23:31–25:21)

IV. Epilogue: The People’s Continued Rebellion and the Lord’s Continued Mercy (2 Kings 25:22–30)

1 Kings

David in His Old Age

1 KINGS **1** ‡†Now King David was old and advanced in years. And although they covered him with clothes, he could not get warm. [2]†Therefore his servants said to him, “Let a young woman be sought for my lord the king, and let her wait on the king and be in his service. Let her lie in your arms, [1] that my lord the king may be warm.” [3]†So they sought for a beautiful young woman throughout all the territory of Israel, and found Abishag the Shunammite, and brought her to the king. [4]†The young woman was very beautiful, and she was of service to the king and attended to him, but the king knew her not.

Adonijah Sets Himself Up as King

[5]†Now Adonijah the son of Haggith exalted himself, saying, “I will be king.” And he prepared for himself chariots and horsemen, and fifty men to run before him. [6]His father had never at any time displeased him by asking, “Why have you done thus and so?” He was also a very handsome man, and he was born next after Absalom. [7]†He conferred with Joab the son of Zeruiah and with Abiathar the priest. And they followed Adonijah and helped him. [8]†But Zadok the priest and Benaiah the son of Jehoiada and Nathan the prophet and Shimei and Rei and David's mighty men were not with Adonijah.

[9]†Adonijah sacrificed sheep, oxen, and fattened cattle by the Serpent's Stone, which is beside En-rogel, and he invited all his brothers, the king's sons, and all the royal officials of Judah, [10]but he did not invite Nathan the prophet or Benaiah or the mighty men or Solomon his brother.

Nathan and Bathsheba Before David

[11]‡†Then Nathan said to Bathsheba the mother of Solomon, “Have you not heard that Adonijah the son of Haggith has become king and David our lord does not know it? [12]†Now therefore come, let me give you advice, that you may save your own life and the life of your son Solomon. [13]†Go in at once to King David, and say to him, ‘Did you not, my lord the king, swear to your servant, saying, “Solomon your son shall reign after me, and he shall sit on my throne”? Why then is Adonijah king?’ [14]Then while you are still speaking with the king, I also will come in after you and confirm [2] your words.”

[15]So Bathsheba went to the king in his chamber (now the king was very old, and Abishag the Shunammite was attending to the king). [16]Bathsheba bowed and paid homage to the king, and the king said, “What do you desire?” [17]She said to him, “My lord, you swore to your servant by the Lord your God, saying, ‘Solomon your son shall reign after me, and he shall sit on my throne.’ [18]And now, behold, Adonijah is king, although you, my lord the king, do not know it. [19]He has sacrificed oxen, fattened cattle, and sheep in abundance, and has invited all the sons of the king, Abiathar the priest, and Joab the commander of the army, but Solomon your servant he has not invited. [20]And now, my lord the king, the eyes of all Israel are on you, to tell them who shall sit on the throne of my lord the king after him. [21]Otherwise it will come to pass, when my lord the king sleeps with his fathers, that I and my son Solomon will be counted offenders.”

[22]While she was still speaking with the king, Nathan the prophet came in. [23]And they told the king, “Here is Nathan the prophet.” And when he came in before the king, he bowed before the king, with his face to the ground. [24]And Nathan said, “My lord the king, have you said, ‘Adonijah shall reign after me, and he shall sit on my throne’? [25]For he has gone down this day and has sacrificed oxen, fattened cattle, and sheep in abundance, and has invited all the king's sons, the commanders [3] of the army, and Abiathar the priest. And behold, they are eating and drinking before him, and saying, ‘Long live King Adonijah!’ [26]But me, your servant, and Zadok the priest, and Benaiah the son of Jehoiada, and your servant Solomon he has not invited. [27]Has this thing been brought about by my lord the king and you have not told your servants who should sit on the throne of my lord the king after him?”

Solomon Anointed King

[28]‡Then King David answered, “Call Bathsheba to me.” So she came into the king's presence and stood before the king. [29]†And the king swore, saying, “As the LORD lives, who has redeemed my soul out of every adversity, [30]as I swore to you by the LORD, the God of Israel, saying, ‘Solomon your son shall reign after me, and he shall sit on my throne in my place,’ even so will I do this day.” [31]Then Bathsheba bowed with her face to the ground and paid homage to the king and said, “May my lord King David live forever!”

[32]King David said, “Call to me Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada.” So they came before the king. [33]†And the king said to them, “Take with you the servants of your lord and have Solomon my son ride on my own mule, and bring him down to Gihon. [34]†And let Zadok the priest and Nathan the prophet there anoint him king over Israel. Then blow the trumpet and say, ‘Long live King Solomon!’ [35]†You shall then come up after him, and he shall come and sit on my throne, for he shall be king in my place. And I have appointed him to be ruler over Israel and over Judah.” [36]And Benaiah the son of Jehoiada answered the king, “Amen! May the LORD, the God of my lord the king, say so. [37]As the LORD has been with my lord the king, even so may he be with Solomon, and make his throne greater than the throne of my lord King David.”

[38]So Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites went down and had Solomon ride on King David's mule and brought him to Gihon. [39]†There Zadok the priest took the horn of oil from the tent and anointed Solomon. Then they blew the trumpet, and all the people said, “Long live King Solomon!” [40]And all the people went up after him, playing on pipes, and rejoicing with great joy, so that the earth was split by their noise.

[41]‡Adonijah and all the guests who were with him heard it as they finished feasting. And when Joab heard the sound of the trumpet, he said, “What does this uproar in the city mean?” [42]†While he was still speaking, behold, Jonathan the son of Abiathar the priest came. And Adonijah said, “Come in,

for you are a worthy man and bring good news." [43]Jonathan answered Adonijah, "No, for our lord King David has made Solomon king, [44]and the king has sent with him Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites. And they had him ride on the king's mule. [45]And Zadok the priest and Nathan the prophet have anointed him king at Gihon, and they have gone up from there rejoicing, so that the city is in an uproar. This is the noise that you have heard. [46]Solomon sits on the royal throne. [47]Moreover, the king's servants came to congratulate our lord King David, saying, 'May your God make the name of Solomon more famous than yours, and make his throne greater than your throne.' And the king bowed himself on the bed. [48]And the king also said, 'Blessed be the LORD, the God of Israel, who has granted someone [4] to sit on my throne this day, my own eyes seeing it.'"

[49]Then all the guests of Adonijah trembled and rose, and each went his own way. [50]†And Adonijah feared Solomon. So he arose and went and took hold of the horns of the altar. [51]Then it was told Solomon, "Behold, Adonijah fears King Solomon, for behold, he has laid hold of the horns of the altar, saying, 'Let King Solomon swear to me first that he will not put his servant to death with the sword.'" [52]And Solomon said, "If he will show himself a worthy man, not one of his hairs shall fall to the earth, but if wickedness is found in him, he shall die." [53]So King Solomon sent, and they brought him down from the altar. And he came and paid homage to King Solomon, and Solomon said to him, "Go to your house."

David's Instructions to Solomon

1 KINGS **2** †When David's time to die drew near, he commanded Solomon his son, saying, [2]†“I am about to go the way of all the earth. Be strong, and show yourself a man, [3]†and keep the charge of the Lord your God, walking in his ways and keeping his statutes, his commandments, his rules, and his testimonies, as it is written in the Law of Moses, that you may prosper in all that you do and wherever you turn, [4]†that the Lord may establish his word that he spoke concerning me, saying, ‘If your sons pay close attention to their way, to walk before me in faithfulness with all their heart and with all their soul, you shall not lack [1] a man on the throne of Israel.’

[5]†“Moreover, you also know what Joab the son of Zeruiah did to me, how he dealt with the two commanders of the armies of Israel, Abner the son of Ner, and Amasa the son of Jether, whom he killed, avenging [2] in time of peace for blood that had been shed in war, and putting the blood of war [3] on the belt around his [4] waist and on the sandals on his feet. [6]Act therefore according to your wisdom, but do not let his gray head go down to Sheol in peace. [7]†But deal loyally with the sons of Barzillai the Gileadite, and let them be among those who eat at your table, for with such loyalty [5] they met me when I fled from Absalom your brother. [8]†And there is also with you Shimei the son of Gera, the Benjaminite from Bahurim, who cursed me with a grievous curse on the day when I went to Mahanaim. But when he came down to meet me at the Jordan, I swore to him by the Lord, saying, ‘I will not put you to death with the sword.’ [9]Now therefore do not hold him guiltless, for you are a wise man. You will know what you ought to do to him, and you shall bring his gray head down with blood to Sheol.”

The Death of David

[10]††Then David slept with his fathers and was buried in the city of David. [11]†And the time that David reigned over Israel was forty years. He reigned seven years in Hebron and thirty-three years in Jerusalem. [12]†So Solomon sat on the throne of David his father, and his kingdom was firmly established.

Solomon's Reign Established

[13]Then Adonijah the son of Haggith came to Bathsheba the mother of Solomon. And she said, “Do you come peacefully?” He said, “Peacefully.” [14]Then he said, “I have something to say to you.” She said, “Speak.” [15]†He said, “You know that the kingdom was mine, and that all Israel fully expected me to reign. However, the kingdom has turned about and become my brother's, for it was his from the LORD. [16]And now I have one request to make of you; do not refuse me.” She said to him, “Speak.” [17]†And he said, “Please ask King Solomon—he will not refuse you—to give me Abishag the Shunammite as my wife.” [18]Bathsheba said, “Very well; I will speak for you to the king.”

[19]So Bathsheba went to King Solomon to speak to him on behalf of Adonijah. And the king rose to meet her and bowed down to her. Then he sat on his throne and had a seat brought for the king's mother, and she sat on his right. [20]Then she said, “I have one small request to make of you; do not refuse me.” And the king said to her, “Make your request, my mother, for I will not refuse you.” [21]She said, “Let Abishag the Shunammite be given to Adonijah your brother as his wife.” [22]†King Solomon answered his mother, “And why do you ask Abishag the Shunammite for Adonijah? Ask for him the kingdom also, for he is my older brother, and on his side are Abiathar [6] the priest and Joab the son of Zeruiah.” [23]Then King Solomon swore by the LORD, saying, “God do so to me and more also if this word does not cost Adonijah his life! [24]†Now therefore as the LORD lives, who has established me and placed me on the throne of David my father, and who has made me a house, as he promised, Adonijah shall be put to death today.” [25]So King Solomon sent Benaiah the son of Jehoiada, and he struck him down, and he died.

[26]†And to Abiathar the priest the king said, “Go to Anathoth, to your estate, for you deserve death. But I will not at this time put you to death, because you carried the ark of the Lord GOD before David my father, and because you shared in all my father's affliction.” [27]†So Solomon expelled Abiathar from being priest to the LORD, thus fulfilling the word of the LORD that he had spoken concerning the house of Eli in Shiloh.

[28]†When the news came to Joab—for Joab had supported Adonijah although he had not supported Absalom—Joab fled to the tent of the LORD and caught hold of the horns of the altar. [29]And when it was told King Solomon, “Joab has fled to the tent of the LORD, and behold, he is beside the altar,” Solomon sent Benaiah the son of Jehoiada, saying, “Go, strike him down.” [30]So Benaiah came to the tent of the LORD and said to him, “The king commands, ‘Come out.’” But he said, “No, I will die here.” Then Benaiah brought the king word again, saying, “Thus said Joab, and thus he answered me.” [31]†The king replied to him, “Do as he has said, strike him down and bury him, and thus take away from me and from my father's house the guilt for the blood that Joab shed without cause. [32]The LORD will bring back his bloody deeds on his own head, because, without the knowledge of my father David, he attacked and killed with the sword two men more righteous and better than himself, Abner the son of Ner, commander of the army of Israel, and Amasa the son of Jether, commander of the army of Judah. [33]†So shall their blood come back on the head of Joab and on the head of his descendants forever. But for David and for his descendants and for his house and for his throne there shall be peace from the LORD forevermore.” [34]†Then Benaiah the son of Jehoiada went up and struck him down and put him to death. And he was buried in his own house in the wilderness. [35]The king put Benaiah the son of Jehoiada over the army in place of Joab, and the king put Zadok the priest in the place of Abiathar.

[36]†Then the king sent and summoned Shimei and said to him, “Build yourself a house in Jerusalem and dwell there, and do not go out from there to any place whatever. [37]For on the day you go out and cross the brook Kidron, know for certain that you shall die. Your blood shall be on your own head.” [38]And Shimei said to the king, “What you say is good; as my lord the king has said, so will your servant do.” So Shimei lived in Jerusalem many days.

[39]†But it happened at the end of three years that two of Shimei's servants ran away to Achish, son of Maacah, king of Gath. And when it was told Shimei, “Behold, your servants are in Gath,” [40]Shimei arose and saddled a donkey and went to Gath to Achish to seek his servants. Shimei went and brought his servants from Gath. [41]And when Solomon was told that Shimei had gone from Jerusalem to Gath and returned, [42]the king sent and summoned Shimei

and said to him, “Did I not make you swear by the Lord and solemnly warn you, saying, ‘Know for certain that on the day you go out and go to any place whatever, you shall die’? And you said to me, ‘What you say is good; I will obey.’ [43]Why then have you not kept your oath to the Lord and the commandment with which I commanded you?” [44]The king also said to Shimei, “You know in your own heart all the harm that you did to David my father. So the Lord will bring back your harm on your own head. [45]†But King Solomon shall be blessed, and the throne of David shall be established before the Lord forever.” [46]†Then the king commanded Benaiah the son of Jehoiada, and he went out and struck him down, and he died.

So the kingdom was established in the hand of Solomon.

Solomon's Prayer for Wisdom

1 KINGS **3** †Solomon made a marriage alliance with Pharaoh king of Egypt. He took Pharaoh's daughter and brought her into the city of David until he had finished building his own house and the house of the LORD and the wall around Jerusalem. [2]†The people were sacrificing at the high places, however, because no house had yet been built for the name of the LORD.

[3]†Solomon loved the LORD, walking in the statutes of David his father, only he sacrificed and made offerings at the high places. [4]††And the king went to Gibeon to sacrifice there, for that was the great high place. Solomon used to offer a thousand burnt offerings on that altar. [5]†At Gibeon the LORD appeared to Solomon in a dream by night, and God said, “Ask what I shall give you.” [6]†And Solomon said, “You have shown great and steadfast love to your servant David my father, because he walked before you in faithfulness, in righteousness, and in uprightness of heart toward you. And you have kept for him this great and steadfast love and have given him a son to sit on his throne this day. [7]†And now, O LORD my God, you have made your servant king in place of David my father, although I am but a little child. I do not know how to go out or come in. [8]†And your servant is in the midst of your people whom you have chosen, a great people, too many to be numbered or counted for multitude. [9]†Give your servant therefore an understanding mind to govern your people, that I may discern between good and evil, for who is able to govern this your great people?”

[10]†It pleased the Lord that Solomon had asked this. [11]And God said to him, “Because you have asked this, and have not asked for yourself long life or riches or the life of your enemies, but have asked for yourself understanding to discern what is right, [12]†behold, I now do according to your word. Behold, I give you a wise and discerning mind, so that none like you has been before you and none like you shall arise after you. [13]I give you also what you have not asked, both riches and honor, so that no other king shall compare with you, all your days. [14]†And if you will walk in my ways, keeping my statutes and my commandments, as your father David walked, then I will lengthen your days.”

[15]And Solomon awoke, and behold, it was a dream. Then he came to Jerusalem and stood before the ark of the covenant of the Lord, and offered up burnt offerings and peace offerings, and made a feast for all his servants.

Solomon's Wisdom

[16]†Then two prostitutes came to the king and stood before him. [17]The one woman said, “Oh, my lord, this woman and I live in the same house, and I gave birth to a child while she was in the house. [18]Then on the third day after I gave birth, this woman also gave birth. And we were alone. There was no one else with us in the house; only we two were in the house. [19]And this woman's son died in the night, because she lay on him. [20]And she arose at midnight and took my son from beside me, while your servant slept, and laid him at her breast, and laid her dead son at my breast. [21]When I rose in the morning to nurse my child, behold, he was dead. But when I looked at him closely in the morning, behold, he was not the child that I had borne.” [22]But the other woman said, “No, the living child is mine, and the dead child is yours.” The first said, “No, the dead child is yours, and the living child is mine.” Thus they spoke before the king.

[23]Then the king said, “The one says, ‘This is my son that is alive, and your son is dead’; and the other says, ‘No; but your son is dead, and my son is the living one.’” [24]And the king said, “Bring me a sword.” So a sword was brought before the king. [25]†And the king said, “Divide the living child in two, and give half to the one and half to the other.” [26]Then the woman whose son was alive said to the king, because her heart yearned for her son, “Oh, my lord, give her the living child, and by no means put him to death.” But the other said, “He shall be neither mine nor yours; divide him.” [27]Then the king answered and said, “Give the living child to the first woman, and by no means put him to death; she is his mother.” [28]†And all Israel heard of the judgment that the king had rendered, and they stood in awe of the king, because they perceived that the wisdom of God was in him to do justice.

Solomon's Officials

1 KINGS **4** †King Solomon was king over all Israel, [2]†and these were his high officials: Azariah the son of Zadok was the priest; [3]†Elihoreph and Ahijah the sons of Shisha were secretaries; Jehoshaphat the son of Ahilud was recorder; [4]†Benaiah the son of Jehoiada was in command of the army; Zadok and Abiathar were priests; [5]†Azariah the son of Nathan was over the officers; Zabud the son of Nathan was priest and king's friend; [6]†Ahishar was in charge of the palace; and Adoniram the son of Abda was in charge of the forced labor.

[7]†Solomon had twelve officers over all Israel, who provided food for the king and his household. Each man had to make provision for one month in the year. [8]These were their names: Ben-hur, in the hill country of Ephraim; [9]Ben-deker, in Makaz, Shaalbim, Beth-shemesh, and Elonbeth-hanan; [10]Ben-hesed, in Arubboth (to him belonged Socoh and all the land of Hepher); [11]Ben-abinadab, in all Naphath-dor (he had Taphath the daughter of Solomon as his wife); [12]Baana the son of Ahilud, in Taanach, Megiddo, and all Beth-shean that is beside Zarethan below Jezreel, and from Beth-shean to Abel-meholah, as far as the other side of Jokmeam; [13]Ben-geber, in Ramoth-gilead (he had the villages of Jair the son of Manasseh, which are in Gilead, and he had the region of Argob, which is in Bashan, sixty great cities with walls and bronze bars); [14]Ahinadab the son of Iddo, in Mahanaim; [15]Ahimaaz, in Naphtali (he had taken Basemath the daughter of Solomon as his wife); [16]Baana the son of Hushai, in Asher and Bealoth; [17]Jehoshaphat the son of Paruah, in Issachar; [18]Shimei the son of Ela, in Benjamin; [19]Geber the son of Uri, in the land of Gilead, the country of Sihon king of the Amorites and of Og king of Bashan. And there was one governor who was over the land.

Solomon's Wealth and Wisdom

[20]†Judah and Israel were as many as the sand by the sea. They ate and drank and were happy. [21]† [1] Solomon ruled over all the kingdoms from the

Euphrates to the land of the Philistines and to the border of Egypt. They brought tribute and served Solomon all the days of his life.

[22]†Solomon's provision for one day was thirty cors [2] of fine flour and sixty cors of meal, [23]ten fat oxen, and twenty pasture-fed cattle, a hundred sheep, besides deer, gazelles, roebucks, and fattened fowl. [24]†For he had dominion over all the region west of the Euphrates from Tiphsah to Gaza, over all the kings west of the Euphrates. And he had peace on all sides around him. [25]And Judah and Israel lived in safety, from Dan even to Beersheba, every man under his vine and under his fig tree, all the days of Solomon. [26]†Solomon also had 40,000 stalls of horses for his chariots, and 12,000 horsemen. [27]And those officers supplied provisions for King Solomon, and for all who came to King Solomon's table, each one in his month. They let nothing be lacking. [28]Barley also and straw for the horses and swift steeds they brought to the place where it was required, each according to his duty.

[29]And God gave Solomon wisdom and understanding beyond measure, and breadth of mind like the sand on the seashore, [30]†so that Solomon's wisdom surpassed the wisdom of all the people of the east and all the wisdom of Egypt. [31]†For he was wiser than all other men, wiser than Ethan the Ezrahite, and Heman, Calcol, and Darda, the sons of Mahol, and his fame was in all the surrounding nations. [32]†He also spoke 3,000 proverbs, and his songs were 1,005. [33]†He spoke of trees, from the cedar that is in Lebanon to the hyssop that grows out of the wall. He spoke also of beasts, and of birds, and of reptiles, and of fish. [34]†And people of all nations came to hear the wisdom of Solomon, and from all the kings of the earth, who had heard of his wisdom.

Preparations for Building the Temple

1 KINGS **5** ‡† [1] Now Hiram king of Tyre sent his servants to Solomon when he heard that they had anointed him king in place of his father, for Hiram always loved David. [2]And Solomon sent word to Hiram, [3]“You know that David my father could not build a house for the name of the LORD his God because of the warfare with which his enemies surrounded him, until the LORD put them under the soles of his feet. [4]†But now the LORD my God has given me rest on every side. There is neither adversary nor misfortune. [5]†And so I intend to build a house for the name of the LORD my God, as the LORD said to David my father, ‘Your son, whom I will set on your throne in your place, shall build the house for my name.’ [6]†Now therefore command that cedars of Lebanon be cut for me. And my servants will join your servants, and I will pay you for your servants such wages as you set, for you know that there is no one among us who knows how to cut timber like the Sidonians.”

[7]†As soon as Hiram heard the words of Solomon, he rejoiced greatly and said, “Blessed be the LORD this day, who has given to David a wise son to be over this great people.” [8]And Hiram sent to Solomon, saying, “I have heard the message that you have sent to me. I am ready to do all you desire in the matter of cedar and cypress timber. [9]†My servants shall bring it down to the sea from Lebanon, and I will make it into rafts to go by sea to the place you direct. And I will have them broken up there, and you shall receive it. And you shall meet my wishes by providing food for my household.” [10]So Hiram supplied Solomon with all the timber of cedar and cypress that he desired, [11]while Solomon gave Hiram 20,000 cors [2] of wheat as food for his household, and 20,000 [3] cors of beaten oil. Solomon gave this to Hiram year by year. [12]And the LORD gave Solomon wisdom, as he promised him. And there was peace between Hiram and Solomon, and the two of them made a treaty.

[13]†King Solomon drafted forced labor out of all Israel, and the draft numbered 30,000 men. [14]And he sent them to Lebanon, 10,000 a month in shifts. They would be a month in Lebanon and two months at home. Adoniram was in charge of the draft. [15]Solomon also had 70,000 burden-

bearers and 80,000 stonecutters in the hill country, [16]†besides Solomon's
3,300 chief officers who were over the work, who had charge of the people
who carried on the work. [17]At the king's command they quarried out great,
costly stones in order to lay the foundation of the house with dressed stones.
[18]†So Solomon's builders and Hiram's builders and the men of Gebal did the
cutting and prepared the timber and the stone to build the house.

Solomon Builds the Temple

1 KINGS **6** ‡†In the four hundred and eightieth year after the people of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month, he began to build the house of the LORD. [2]†The house that King Solomon built for the LORD was sixty cubits [1] long, twenty cubits wide, and thirty cubits high. [3]†The vestibule in front of the nave of the house was twenty cubits long, equal to the width of the house, and ten cubits deep in front of the house. [4]†And he made for the house windows with recessed frames. [2] [5]†He also built a structure [3] against the wall of the house, running around the walls of the house, both the nave and the inner sanctuary. And he made side chambers all around. [6]†The lowest story [4] was five cubits broad, the middle one was six cubits broad, and the third was seven cubits broad. For around the outside of the house he made offsets on the wall in order that the supporting beams should not be inserted into the walls of the house.

[7]†When the house was built, it was with stone prepared at the quarry, so that neither hammer nor axe nor any tool of iron was heard in the house while it was being built.

[8]†The entrance for the lowest [5] story was on the south side of the house, and one went up by stairs to the middle story, and from the middle story to the third. [9]So he built the house and finished it, and he made the ceiling of the house of beams and planks of cedar. [10]He built the structure against the whole house, five cubits high, and it was joined to the house with timbers of cedar.

[11]‡Now the word of the LORD came to Solomon, [12]“Concerning this house that you are building, if you will walk in my statutes and obey my rules and keep all my commandments and walk in them, then I will establish my word with you, which I spoke to David your father. [13]And I will dwell among the children of Israel and will not forsake my people Israel.”

[14]So Solomon built the house and finished it. [15]He lined the walls of the house on the inside with boards of cedar. From the floor of the house to the

walls of the ceiling, he covered them on the inside with wood, and he covered the floor of the house with boards of cypress. [16]†He built twenty cubits of the rear of the house with boards of cedar from the floor to the walls, and he built this within as an inner sanctuary, as the Most Holy Place. [17]†The house, that is, the nave in front of the inner sanctuary, was forty cubits long. [18]The cedar within the house was carved in the form of gourds and open flowers. All was cedar; no stone was seen. [19]†The inner sanctuary he prepared in the innermost part of the house, to set there the ark of the covenant of the LORD. [20]†The inner sanctuary [6] was twenty cubits long, twenty cubits wide, and twenty cubits high, and he overlaid it with pure gold. He also overlaid [7] an altar of cedar. [21]And Solomon overlaid the inside of the house with pure gold, and he drew chains of gold across, in front of the inner sanctuary, and overlaid it with gold. [22]And he overlaid the whole house with gold, until all the house was finished. Also the whole altar that belonged to the inner sanctuary he overlaid with gold.

[23]†In the inner sanctuary he made two cherubim of olivewood, each ten cubits high. [24]Five cubits was the length of one wing of the cherub, and five cubits the length of the other wing of the cherub; it was ten cubits from the tip of one wing to the tip of the other. [25]The other cherub also measured ten cubits; both cherubim had the same measure and the same form. [26]The height of one cherub was ten cubits, and so was that of the other cherub. [27]He put the cherubim in the innermost part of the house. And the wings of the cherubim were spread out so that a wing of one touched the one wall, and a wing of the other cherub touched the other wall; their other wings touched each other in the middle of the house. [28]And he overlaid the cherubim with gold.

[29]†Around all the walls of the house he carved engraved figures of cherubim and palm trees and open flowers, in the inner and outer rooms. [30]The floor of the house he overlaid with gold in the inner and outer rooms.

[31]†For the entrance to the inner sanctuary he made doors of olivewood; the lintel and the doorposts were five-sided. [8] [32]He covered the two doors of olivewood with carvings of cherubim, palm trees, and open flowers. He overlaid them with gold and spread gold on the cherubim and on the palm trees.

[33]So also he made for the entrance to the nave doorposts of olivewood, in the form of a square, [34]and two doors of cypress wood. The two leaves of the one door were folding, and the two leaves of the other door were folding. [35]On them he carved cherubim and palm trees and open flowers, and he overlaid them with gold evenly applied on the carved work. [36]†He built the inner court with three courses of cut stone and one course of cedar beams.

[37]†In the fourth year the foundation of the house of the LORD was laid, in the month of Ziv. [38]†And in the eleventh year, in the month of Bul, which is the eighth month, the house was finished in all its parts, and according to all its specifications. He was seven years in building it.

Solomon Builds His Palace

1 KINGS **7** †Solomon was building his own house thirteen years, and he finished his entire house.

[2]‡He built the House of the Forest of Lebanon. Its length was a hundred cubits [1] and its breadth fifty cubits and its height thirty cubits, and it was built on four [2] rows of cedar pillars, with cedar beams on the pillars. [3]And it was covered with cedar above the chambers that were on the forty-five pillars, fifteen in each row. [4]There were window frames in three rows, and window opposite window in three tiers. [5]All the doorways and windows [3] had square frames, and window was opposite window in three tiers.

[6]†And he made the Hall of Pillars; its length was fifty cubits, and its breadth thirty cubits. There was a porch in front with pillars, and a canopy in front of them.

[7]†And he made the Hall of the Throne where he was to pronounce judgment, even the Hall of Judgment. It was finished with cedar from floor to rafters. [4]

[8]†His own house where he was to dwell, in the other court back of the hall, was of like workmanship. Solomon also made a house like this hall for Pharaoh's daughter whom he had taken in marriage.

[9]‡All these were made of costly stones, cut according to measure, sawed with saws, back and front, even from the foundation to the coping, and from the outside to the great court. [10]The foundation was of costly stones, huge stones, stones of eight and ten cubits. [11]And above were costly stones, cut according to measurement, and cedar. [12]The great court had three courses of cut stone all around, and a course of cedar beams; so had the inner court of the house of the LORD and the vestibule of the house.

The Temple Furnishings

[13]†And King Solomon sent and brought Hiram from Tyre. [14]He was the son of a widow of the tribe of Naphtali, and his father was a man of Tyre, a worker in bronze. And he was full of wisdom, understanding, and skill for making any work in bronze. He came to King Solomon and did all his work.

[15]†He cast two pillars of bronze. Eighteen cubits was the height of one pillar, and a line of twelve cubits measured its circumference. It was hollow, and its thickness was four fingers. The second pillar was the same. [5] [16]†He also made two capitals of cast bronze to set on the tops of the pillars. The height of the one capital was five cubits, and the height of the other capital was five cubits. [17]There were lattices of checker work with wreaths of chain work for the capitals on the tops of the pillars, a lattice [6] for the one capital and a lattice for the other capital. [18]†Likewise he made pomegranates [7] in two rows around the one latticework to cover the capital that was on the top of the pillar, and he did the same with the other capital. [19]Now the capitals that were on the tops of the pillars in the vestibule were of lily-work, four cubits. [20]The capitals were on the two pillars and also above the rounded projection which was beside the latticework. There were two hundred pomegranates in two rows all around, and so with the other capital. [21]†He set up the pillars at the vestibule of the temple. He set up the pillar on the south and called its name Jachin, and he set up the pillar on the north and called its name Boaz. [22]And on the tops of the pillars was lily-work. Thus the work of the pillars was finished.

[23]†Then he made the sea of cast metal. It was round, ten cubits from brim to brim, and five cubits high, and a line of thirty cubits measured its circumference. [24]Under its brim were gourds, for ten cubits, compassing the sea all around. The gourds were in two rows, cast with it when it was cast. [25]†It stood on twelve oxen, three facing north, three facing west, three facing south, and three facing east. The sea was set on them, and all their rear parts were inward. [26]†Its thickness was a handbreadth, [8] and its brim was made like the brim of a cup, like the flower of a lily. It held two thousand baths. [9]

[27]†He also made the ten stands of bronze. Each stand was four cubits long, four cubits wide, and three cubits high. [28]This was the construction of the

stands: they had panels, and the panels were set in the frames, [29]and on the panels that were set in the frames were lions, oxen, and cherubim. On the frames, both above and below the lions and oxen, there were wreaths of beveled work. [30]Moreover, each stand had four bronze wheels and axles of bronze, and at the four corners were supports for a basin. The supports were cast with wreaths at the side of each. [31]Its opening was within a crown that projected upward one cubit. Its opening was round, as a pedestal is made, a cubit and a half deep. At its opening there were carvings, and its panels were square, not round. [32]And the four wheels were underneath the panels. The axles of the wheels were of one piece with the stands, and the height of a wheel was a cubit and a half. [33]The wheels were made like a chariot wheel; their axles, their rims, their spokes, and their hubs were all cast. [34]There were four supports at the four corners of each stand. The supports were of one piece with the stands. [35]And on the top of the stand there was a round band half a cubit high; and on the top of the stand its stays and its panels were of one piece with it. [36]And on the surfaces of its stays and on its panels, he carved cherubim, lions, and palm trees, according to the space of each, with wreaths all around. [37]After this manner he made the ten stands. All of them were cast alike, of the same measure and the same form.

[38]†And he made ten basins of bronze. Each basin held forty baths, each basin measured four cubits, and there was a basin for each of the ten stands. [39]And he set the stands, five on the south side of the house, and five on the north side of the house. And he set the sea at the southeast corner of the house.

[40]†Hiram also made the pots, the shovels, and the basins. So Hiram finished all the work that he did for King Solomon on the house of the Lord: [41]the two pillars, the two bowls of the capitals that were on the tops of the pillars, and the two latticeworks to cover the two bowls of the capitals that were on the tops of the pillars; [42]and the four hundred pomegranates for the two latticeworks, two rows of pomegranates for each latticework, to cover the two bowls of the capitals that were on the pillars; [43]the ten stands, and the ten basins on the stands; [44]and the one sea, and the twelve oxen underneath the sea.

[45]†Now the pots, the shovels, and the basins, all these vessels in the house of the LORD, which Hiram made for King Solomon, were of burnished bronze. [46]†In the plain of the Jordan the king cast them, in the clay ground between Succoth and Zarethan. [47]And Solomon left all the vessels unweighed, because there were so many of them; the weight of the bronze was not ascertained.

[48]†So Solomon made all the vessels that were in the house of the LORD: the golden altar, the golden table for the bread of the Presence, [49]†the lampstands of pure gold, five on the south side and five on the north, before the inner sanctuary; the flowers, the lamps, and the tongs, of gold; [50]the cups, snuffers, basins, dishes for incense, and fire pans, of pure gold; and the sockets of gold, for the doors of the innermost part of the house, the Most Holy Place, and for the doors of the nave of the temple.

[51]†Thus all the work that King Solomon did on the house of the LORD was finished. And Solomon brought in the things that David his father had dedicated, the silver, the gold, and the vessels, and stored them in the treasuries of the house of the LORD.

The Ark Brought into the Temple

1 KINGS **8** ‡†Then Solomon assembled the elders of Israel and all the heads
of the tribes, the leaders of the fathers' houses of the people of Israel, before
King Solomon in Jerusalem, to bring up the ark of the covenant of the LORD
out of the city of David, which is Zion. [2]†And all the men of Israel
assembled to King Solomon at the feast in the month Ethanim, which is the
seventh month. [3]And all the elders of Israel came, and the priests took up
the ark. [4]‡And they brought up the ark of the LORD, the tent of meeting, and
all the holy vessels that were in the tent; the priests and the Levites brought
them up. [5]And King Solomon and all the congregation of Israel, who had
assembled before him, were with him before the ark, sacrificing so many
sheep and oxen that they could not be counted or numbered. [6]Then the
priests brought the ark of the covenant of the LORD to its place in the inner
sanctuary of the house, in the Most Holy Place, underneath the wings of the
cherubim. [7]‡For the cherubim spread out their wings over the place of the
ark, so that the cherubim overshadowed the ark and its poles. [8]†And the
poles were so long that the ends of the poles were seen from the Holy Place
before the inner sanctuary; but they could not be seen from outside. And
they are there to this day. [9]†There was nothing in the ark except the two
tablets of stone that Moses put there at Horeb, where the LORD made a
covenant with the people of Israel, when they came out of the land of
Egypt. [10]†And when the priests came out of the Holy Place, a cloud filled
the house of the LORD, [11]so that the priests could not stand to minister
because of the cloud, for the glory of the LORD filled the house of the LORD.

Solomon Blesses the LORD

[12]‡‡Then Solomon said, “The LORD [1] has said that he would dwell in
thick darkness. [13]I have indeed built you an exalted house, a place for you to
dwell in forever.” [14]‡Then the king turned around and blessed all the
assembly of Israel, while all the assembly of Israel stood. [15]And he said,
“Blessed be the LORD, the God of Israel, who with his hand has fulfilled
what he promised with his mouth to David my father, saying, [16]‘Since the
day that I brought my people Israel out of Egypt, I chose no city out of all

the tribes of Israel in which to build a house, that my name might be there. But I chose David to be over my people Israel.’ [17]Now it was in the heart of David my father to build a house for the name of the LORD, the God of Israel. [18]But the LORD said to David my father, ‘Whereas it was in your heart to build a house for my name, you did well that it was in your heart. [19]Nevertheless, you shall not build the house, but your son who shall be born to you shall build the house for my name.’ [20]Now the LORD has fulfilled his promise that he made. For I have risen in the place of David my father, and sit on the throne of Israel, as the LORD promised, and I have built the house for the name of the LORD, the God of Israel. [21]And there I have provided a place for the ark, in which is the covenant of the LORD that he made with our fathers, when he brought them out of the land of Egypt.”

Solomon's Prayer of Dedication

[22]‡†Then Solomon stood before the altar of the LORD in the presence of all the assembly of Israel and spread out his hands toward heaven, [23]and said, “O LORD, God of Israel, there is no God like you, in heaven above or on earth beneath, keeping covenant and showing steadfast love to your servants who walk before you with all their heart, [24]who have kept with your servant David my father what you declared to him. You spoke with your mouth, and with your hand have fulfilled it this day. [25]Now therefore, O LORD, God of Israel, keep for your servant David my father what you have promised him, saying, ‘You shall not lack a man to sit before me on the throne of Israel, if only your sons pay close attention to their way, to walk before me as you have walked before me.’ [26]Now therefore, O God of Israel, let your word be confirmed, which you have spoken to your servant David my father.

[27]†“But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain you; how much less this house that I have built! [28]Yet have regard to the prayer of your servant and to his plea, O LORD my God, listening to the cry and to the prayer that your servant prays before you this day, [29]that your eyes may be open night and day toward this house, the place of which you have said, ‘My name shall be there,’ that you may listen to the prayer that your servant offers toward this place. [30]And listen to the plea of

your servant and of your people Israel, when they pray toward this place. And listen in heaven your dwelling place, and when you hear, forgive.

[31]"If a man sins against his neighbor and is made to take an oath and comes and swears his oath before your altar in this house, [32]then hear in heaven and act and judge your servants, condemning the guilty by bringing his conduct on his own head, and vindicating the righteous by rewarding him according to his righteousness.

[33]"When your people Israel are defeated before the enemy because they have sinned against you, and if they turn again to you and acknowledge your name and pray and plead with you in this house, [34]then hear in heaven and forgive the sin of your people Israel and bring them again to the land that you gave to their fathers.

[35]"When heaven is shut up and there is no rain because they have sinned against you, if they pray toward this place and acknowledge your name and turn from their sin, when you afflict them, [36]then hear in heaven and forgive the sin of your servants, your people Israel, when you teach them the good way in which they should walk, and grant rain upon your land, which you have given to your people as an inheritance.

[37]"If there is famine in the land, if there is pestilence or blight or mildew or locust or caterpillar, if their enemy besieges them in the land at their gates, [2] whatever plague, whatever sickness there is, [38]whatever prayer, whatever plea is made by any man or by all your people Israel, each knowing the affliction of his own heart and stretching out his hands toward this house, [39]then hear in heaven your dwelling place and forgive and act and render to each whose heart you know, according to all his ways (for you, you only, know the hearts of all the children of mankind), [40]that they may fear you all the days that they live in the land that you gave to our fathers.

[41]"Likewise, when a foreigner, who is not of your people Israel, comes from a far country for your name's sake [42](for they shall hear of your great name and your mighty hand, and of your outstretched arm), when he comes and prays toward this house, [43]hear in heaven your dwelling place and do according to all for which the foreigner calls to you, in order that all the

peoples of the earth may know your name and fear you, as do your people Israel, and that they may know that this house that I have built is called by your name.

[44]“If your people go out to battle against their enemy, by whatever way you shall send them, and they pray to the LORD toward the city that you have chosen and the house that I have built for your name, [45]then hear in heaven their prayer and their plea, and maintain their cause.

[46]“If they sin against you—for there is no one who does not sin—and you are angry with them and give them to an enemy, so that they are carried away captive to the land of the enemy, far off or near, [47]yet if they turn their heart in the land to which they have been carried captive, and repent and plead with you in the land of their captors, saying, ‘We have sinned and have acted perversely and wickedly,’ [48]if they repent with all their mind and with all their heart in the land of their enemies, who carried them captive, and pray to you toward their land, which you gave to their fathers, the city that you have chosen, and the house that I have built for your name, [49]then hear in heaven your dwelling place their prayer and their plea, and maintain their cause [50]and forgive your people who have sinned against you, and all their transgressions that they have committed against you, and grant them compassion in the sight of those who carried them captive, that they may have compassion on them [51](for they are your people, and your heritage, which you brought out of Egypt, from the midst of the iron furnace). [52]Let your eyes be open to the plea of your servant and to the plea of your people Israel, giving ear to them whenever they call to you. [53]For you separated them from among all the peoples of the earth to be your heritage, as you declared through Moses your servant, when you brought our fathers out of Egypt, O Lord GOD.”

Solomon's Benediction

[54]‡Now as Solomon finished offering all this prayer and plea to the LORD, he arose from before the altar of the LORD, where he had knelt with hands outstretched toward heaven. [55]And he stood and blessed all the assembly of Israel with a loud voice, saying, [56]“Blessed be the LORD who has given rest to his people Israel, according to all that he promised. Not one word has

failed of all his good promise, which he spoke by Moses his servant. [57]The LORD our God be with us, as he was with our fathers. May he not leave us or forsake us, [58]that he may incline our hearts to him, to walk in all his ways and to keep his commandments, his statutes, and his rules, which he commanded our fathers. [59]Let these words of mine, with which I have pleaded before the LORD, be near to the LORD our God day and night, and may he maintain the cause of his servant and the cause of his people Israel, as each day requires, [60]that all the peoples of the earth may know that the LORD is God; there is no other. [61]Let your heart therefore be wholly true to the LORD our God, walking in his statutes and keeping his commandments, as at this day."

Solomon's Sacrifices

[62]‡†Then the king, and all Israel with him, offered sacrifice before the LORD. [63]Solomon offered as peace offerings to the LORD 22,000 oxen and 120,000 sheep. So the king and all the people of Israel dedicated the house of the LORD. [64]The same day the king consecrated the middle of the court that was before the house of the LORD, for there he offered the burnt offering and the grain offering and the fat pieces of the peace offerings, because the bronze altar that was before the LORD was too small to receive the burnt offering and the grain offering and the fat pieces of the peace offerings.

[65]‡So Solomon held the feast at that time, and all Israel with him, a great assembly, from Lebo-hamath to the Brook of Egypt, before the LORD our God, seven days. [3] [66]On the eighth day he sent the people away, and they blessed the king and went to their homes joyful and glad of heart for all the goodness that the LORD had shown to David his servant and to Israel his people.

The LORD Appears to Solomon

1 KINGS **9** ‡‡As soon as Solomon had finished building the house of the LORD and the king's house and all that Solomon desired to build, [2]the LORD appeared to Solomon a second time, as he had appeared to him at Gibeon. [3]†And the LORD said to him, “I have heard your prayer and your plea, which you have made before me. I have consecrated this house that you have built, by putting my name there forever. My eyes and my heart will be there for all time. [4]‡†And as for you, if you will walk before me, as David your father walked, with integrity of heart and uprightness, doing according to all that I have commanded you, and keeping my statutes and my rules, [5]then I will establish your royal throne over Israel forever, as I promised David your father, saying, ‘You shall not lack a man on the throne of Israel.’ [6]†But if you turn aside from following me, you or your children, and do not keep my commandments and my statutes that I have set before you, but go and serve other gods and worship them, [7]then I will cut off Israel from the land that I have given them, and the house that I have consecrated for my name I will cast out of my sight, and Israel will become a proverb and a byword among all peoples. [8]And this house will become a heap of ruins. [1] Everyone passing by it will be astonished and will hiss, and they will say, ‘Why has the LORD done thus to this land and to this house?’ [9]†Then they will say, ‘Because they abandoned the LORD their God who brought their fathers out of the land of Egypt and laid hold on other gods and worshiped them and served them. Therefore the LORD has brought all this disaster on them.’”

Solomon's Other Acts

[10]‡†At the end of twenty years, in which Solomon had built the two houses, the house of the LORD and the king's house, [11]†and Hiram king of Tyre had supplied Solomon with cedar and cypress timber and gold, as much as he desired, King Solomon gave to Hiram twenty cities in the land of Galilee. [12]But when Hiram came from Tyre to see the cities that Solomon had given him, they did not please him. [13]†Therefore he said, “What kind of cities are

these that you have given me, my brother?” So they are called the land of Cabul to this day. [14]Hiram had sent to the king 120 talents [2] of gold.

[15]†And this is the account of the forced labor that King Solomon drafted to build the house of the Lord and his own house and the Millo and the wall of Jerusalem and Hazor and Megiddo and Gezer [16](Pharaoh king of Egypt had gone up and captured Gezer and burned it with fire, and had killed the Canaanites who lived in the city, and had given it as dowry to his daughter, Solomon's wife; [17]†so Solomon rebuilt Gezer) and Lower Beth-horon [18]†and Baalath and Tamar in the wilderness, in the land of Judah, [3] [19]†and all the store cities that Solomon had, and the cities for his chariots, and the cities for his horsemen, and whatever Solomon desired to build in Jerusalem, in Lebanon, and in all the land of his dominion. [20]‡All the people who were left of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, who were not of the people of Israel— [21]‡†their descendants who were left after them in the land, whom the people of Israel were unable to devote to destruction [4]—these Solomon drafted to be slaves, and so they are to this day. [22]But of the people of Israel Solomon made no slaves. They were the soldiers, they were his officials, his commanders, his captains, his chariot commanders and his horsemen.

[23]These were the chief officers who were over Solomon's work: 550 who had charge of the people who carried on the work.

[24]But Pharaoh's daughter went up from the city of David to her own house that Solomon had built for her. Then he built the Millo.

[25]†Three times a year Solomon used to offer up burnt offerings and peace offerings on the altar that he built to the Lord, making offerings with it [5] before the Lord. So he finished the house.

[26]†King Solomon built a fleet of ships at Ezion-geber, which is near Eloth on the shore of the Red Sea, in the land of Edom. [27]And Hiram sent with the fleet his servants, seamen who were familiar with the sea, together with the servants of Solomon. [28]†And they went to Ophir and brought from there gold, 420 talents, and they brought it to King Solomon.

The Queen of Sheba

1 KINGS **10** ‡†Now when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to test him with hard questions. [2]She came to Jerusalem with a very great retinue, with camels bearing spices and very much gold and precious stones. And when she came to Solomon, she told him all that was on her mind. [3]And Solomon answered all her questions; there was nothing hidden from the king that he could not explain to her. [4]And when the queen of Sheba had seen all the wisdom of Solomon, the house that he had built, [5]†the food of his table, the seating of his officials, and the attendance of his servants, their clothing, his cupbearers, and his burnt offerings that he offered at the house of the LORD, there was no more breath in her.

[6]And she said to the king, “The report was true that I heard in my own land of your words and of your wisdom, [7]but I did not believe the reports until I came and my own eyes had seen it. And behold, the half was not told me. Your wisdom and prosperity surpass the report that I heard. [8]Happy are your men! Happy are your servants, who continually stand before you and hear your wisdom! [9]†Blessed be the LORD your God, who has delighted in you and set you on the throne of Israel! Because the LORD loved Israel forever, he has made you king, that you may execute justice and righteousness.” [10]†Then she gave the king 120 talents [1] of gold, and a very great quantity of spices and precious stones. Never again came such an abundance of spices as these that the queen of Sheba gave to King Solomon.

[11]†Moreover, the fleet of Hiram, which brought gold from Ophir, brought from Ophir a very great amount of almug wood and precious stones. [12]†And the king made of the almug wood supports for the house of the LORD and for the king's house, also lyres and harps for the singers. No such almug wood has come or been seen to this day.

[13]And King Solomon gave to the queen of Sheba all that she desired, whatever she asked besides what was given her by the bounty of King Solomon. So she turned and went back to her own land with her servants.

Solomon's Great Wealth

[14]†Now the weight of gold that came to Solomon in one year was 666 talents of gold, [15]†besides that which came from the explorers and from the business of the merchants, and from all the kings of the west and from the governors of the land. [16]†King Solomon made 200 large shields of beaten gold; 600 shekels [2] of gold went into each shield. [17]And he made 300 shields of beaten gold; three minas [3] of gold went into each shield. And the king put them in the House of the Forest of Lebanon. [18]The king also made a great ivory throne and overlaid it with the finest gold. [19]The throne had six steps, and at the back of the throne was a calf's head, and on each side of the seat were armrests and two lions standing beside the armrests, [20]while twelve lions stood there, one on each end of a step on the six steps. The like of it was never made in any kingdom. [21]†All King Solomon's drinking vessels were of gold, and all the vessels of the House of the Forest of Lebanon were of pure gold. None were of silver; silver was not considered as anything in the days of Solomon. [22]†For the king had a fleet of ships of Tarshish at sea with the fleet of Hiram. Once every three years the fleet of ships of Tarshish used to come bringing gold, silver, ivory, apes, and peacocks. [4]

[23]Thus King Solomon excelled all the kings of the earth in riches and in wisdom. [24]And the whole earth sought the presence of Solomon to hear his wisdom, which God had put into his mind. [25]†Every one of them brought his present, articles of silver and gold, garments, myrrh, spices, horses, and mules, so much year by year.

[26]And Solomon gathered together chariots and horsemen. He had 1,400 chariots and 12,000 horsemen, whom he stationed in the chariot cities and with the king in Jerusalem. [27]And the king made silver as common in Jerusalem as stone, and he made cedar as plentiful as the sycamore of the Shephelah. [28]†And Solomon's import of horses was from Egypt and Kue, and the king's traders received them from Kue at a price. [29]†A chariot could be imported from Egypt for 600 shekels of silver and a horse for 150, and so through the king's traders they were exported to all the kings of the Hittites and the kings of Syria.

Solomon Turns from the LORD

1 KINGS **11** ‡†Now King Solomon loved many foreign women, along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women, [2]from the nations concerning which the LORD had said to the people of Israel, “You shall not enter into marriage with them, neither shall they with you, for surely they will turn away your heart after their gods.” Solomon clung to these in love. [3]He had 700 wives, princesses, and 300 concubines. And his wives turned away his heart. [4]†For when Solomon was old his wives turned away his heart after other gods, and his heart was not wholly true to the LORD his God, as was the heart of David his father. [5]†For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites. [6]†So Solomon did what was evil in the sight of the LORD and did not wholly follow the LORD, as David his father had done. [7]†Then Solomon built a high place for Chemosh the abomination of Moab, and for Molech the abomination of the Ammonites, on the mountain east of Jerusalem. [8]And so he did for all his foreign wives, who made offerings and sacrificed to their gods.

The LORD Raises Adversaries

[9]‡And the LORD was angry with Solomon, because his heart had turned away from the LORD, the God of Israel, who had appeared to him twice [10]and had commanded him concerning this thing, that he should not go after other gods. But he did not keep what the LORD commanded. [11]†Therefore the LORD said to Solomon, “Since this has been your practice and you have not kept my covenant and my statutes that I have commanded you, I will surely tear the kingdom from you and will give it to your servant. [12]†Yet for the sake of David your father I will not do it in your days, but I will tear it out of the hand of your son. [13]†However, I will not tear away all the kingdom, but I will give one tribe to your son, for the sake of David my servant and for the sake of Jerusalem that I have chosen.”

[14]‡And the LORD raised up an adversary against Solomon, Hadad the Edomite. He was of the royal house in Edom. [15]For when David was in

Edom, and Joab the commander of the army went up to bury the slain, he struck down every male in Edom [16](for Joab and all Israel remained there six months, until he had cut off every male in Edom). [17]But Hadad fled to Egypt, together with certain Edomites of his father's servants, Hadad still being a little child. [18]†They set out from Midian and came to Paran and took men with them from Paran and came to Egypt, to Pharaoh king of Egypt, who gave him a house and assigned him an allowance of food and gave him land. [19]And Hadad found great favor in the sight of Pharaoh, so that he gave him in marriage the sister of his own wife, the sister of Tahpenes the queen. [20]And the sister of Tahpenes bore him Genubath his son, whom Tahpenes weaned in Pharaoh's house. And Genubath was in Pharaoh's house among the sons of Pharaoh. [21]†But when Hadad heard in Egypt that David slept with his fathers and that Joab the commander of the army was dead, Hadad said to Pharaoh, “Let me depart, that I may go to my own country.” [22]But Pharaoh said to him, “What have you lacked with me that you are now seeking to go to your own country?” And he said to him, “Only let me depart.”

[23]†God also raised up as an adversary to him, Rezon the son of Eliada, who had fled from his master Hadadezer king of Zobah. [24]And he gathered men about him and became leader of a marauding band, after the killing by David. And they went to Damascus and lived there and made him king in Damascus. [25]He was an adversary of Israel all the days of Solomon, doing harm as Hadad did. And he loathed Israel and reigned over Syria.

[26]†Jeroboam the son of Nebat, an Ephraimite of Zeredah, a servant of Solomon, whose mother's name was Zeruah, a widow, also lifted up his hand against the king. [27]And this was the reason why he lifted up his hand against the king. Solomon built the Millo, and closed up the breach of the city of David his father. [28]†The man Jeroboam was very able, and when Solomon saw that the young man was industrious he gave him charge over all the forced labor of the house of Joseph. [29]†And at that time, when Jeroboam went out of Jerusalem, the prophet Ahijah the Shilonite found him on the road. Now Ahijah had dressed himself in a new garment, and the two of them were alone in the open country. [30]†Then Ahijah laid hold of the new garment that was on him, and tore it into twelve pieces. [31]And he said to Jeroboam, “Take for yourself ten pieces, for thus says the LORD, the God

of Israel, ‘Behold, I am about to tear the kingdom from the hand of Solomon and will give you ten tribes [32](but he shall have one tribe, for the sake of my servant David and for the sake of Jerusalem, the city that I have chosen out of all the tribes of Israel), [33]†because they have [1] forsaken me and worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of the Ammonites, and they have not walked in my ways, doing what is right in my sight and keeping my statutes and my rules, as David his father did. [34]Nevertheless, I will not take the whole kingdom out of his hand, but I will make him ruler all the days of his life, for the sake of David my servant whom I chose, who kept my commandments and my statutes. [35]But I will take the kingdom out of his son's hand and will give it to you, ten tribes. [36]†Yet to his son I will give one tribe, that David my servant may always have a lamp before me in Jerusalem, the city where I have chosen to put my name. [37]And I will take you, and you shall reign over all that your soul desires, and you shall be king over Israel. [38]†And if you will listen to all that I command you, and will walk in my ways, and do what is right in my eyes by keeping my statutes and my commandments, as David my servant did, I will be with you and will build you a sure house, as I built for David, and I will give Israel to you. [39]†And I will afflict the offspring of David because of this, but not forever.’” [40]†Solomon sought therefore to kill Jeroboam. But Jeroboam arose and fled into Egypt, to Shishak king of Egypt, and was in Egypt until the death of Solomon.

[41]Now the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the Book of the Acts of Solomon? [42]†And the time that Solomon reigned in Jerusalem over all Israel was forty years. [43]And Solomon slept with his fathers and was buried in the city of David his father. And Rehoboam his son reigned in his place.

Rehoboam's Folly

1 KINGS **12** ‡‡†Rehoboam went to Shechem, for all Israel had come to Shechem to make him king. [2]†And as soon as Jeroboam the son of Nebat heard of it (for he was still in Egypt, where he had fled from King Solomon), then Jeroboam returned from [1] Egypt. [3]†And they sent and called him, and Jeroboam and all the assembly of Israel came and said to Rehoboam, [4]†“Your father made our yoke heavy. Now therefore lighten the hard service of your father and his heavy yoke on us, and we will serve you.” [5]He said to them, “Go away for three days, then come again to me.” So the people went away.

[6]‡Then King Rehoboam took counsel with the old men, who had stood before Solomon his father while he was yet alive, saying, “How do you advise me to answer this people?” [7]And they said to him, “If you will be a servant to this people today and serve them, and speak good words to them when you answer them, then they will be your servants forever.” [8]‡But he abandoned the counsel that the old men gave him and took counsel with the young men who had grown up with him and stood before him. [9]And he said to them, “What do you advise that we answer this people who have said to me, ‘Lighten the yoke that your father put on us’?” [10]†And the young men who had grown up with him said to him, “Thus shall you speak to this people who said to you, ‘Your father made our yoke heavy, but you lighten it for us,’ thus shall you say to them, ‘My little finger is thicker than my father's thighs. [11]And now, whereas my father laid on you a heavy yoke, I will add to your yoke. My father disciplined you with whips, but I will discipline you with scorpions.’”

[12]So Jeroboam and all the people came to Rehoboam the third day, as the king said, “Come to me again the third day.” [13]And the king answered the people harshly, and forsaking the counsel that the old men had given him, [14]he spoke to them according to the counsel of the young men, saying, “My father made your yoke heavy, but I will add to your yoke. My father disciplined you with whips, but I will discipline you with scorpions.” [15]†So the king did not listen to the people, for it was a turn of affairs brought

about by the Lord that he might fulfill his word, which the Lord spoke by Ahijah the Shilonite to Jeroboam the son of Nebat.

The Kingdom Divided

[16]‡And when all Israel saw that the king did not listen to them, the people answered the king, “What portion do we have in David? We have no inheritance in the son of Jesse. To your tents, O Israel! Look now to your own house, David.” So Israel went to their tents. [17]‡But Rehoboam reigned over the people of Israel who lived in the cities of Judah. [18]‡Then King Rehoboam sent Adoram, who was taskmaster over the forced labor, and all Israel stoned him to death with stones. And King Rehoboam hurried to mount his chariot to flee to Jerusalem. [19]‡So Israel has been in rebellion against the house of David to this day. [20]‡And when all Israel heard that Jeroboam had returned, they sent and called him to the assembly and made him king over all Israel. There was none that followed the house of David but the tribe of Judah only.

[21]‡When Rehoboam came to Jerusalem, he assembled all the house of Judah and the tribe of Benjamin, 180,000 chosen warriors, to fight against the house of Israel, to restore the kingdom to Rehoboam the son of Solomon. [22]‡But the word of God came to Shemaiah the man of God: [23]“Say to Rehoboam the son of Solomon, king of Judah, and to all the house of Judah and Benjamin, and to the rest of the people, [24]‡‘Thus says the Lord, You shall not go up or fight against your relatives the people of Israel. Every man return to his home, for this thing is from me.’” So they listened to the word of the Lord and went home again, according to the word of the Lord.

Jeroboam's Golden Calves

[25]‡Then Jeroboam built Shechem in the hill country of Ephraim and lived there. And he went out from there and built Penuel. [26]‡And Jeroboam said in his heart, “Now the kingdom will turn back to the house of David. [27]If this people go up to offer sacrifices in the temple of the Lord at Jerusalem, then the heart of this people will turn again to their lord, to Rehoboam king of Judah, and they will kill me and return to Rehoboam king of Judah.”

[28]†So the king took counsel and made two calves of gold. And he said to the people, “You have gone up to Jerusalem long enough. Behold your gods, O Israel, who brought you up out of the land of Egypt.” [29]†And he set one in Bethel, and the other he put in Dan. [30]†Then this thing became a sin, for the people went as far as Dan to be before one. [2] [31]†He also made temples on high places and appointed priests from among all the people, who were not of the Levites. [32]†And Jeroboam appointed a feast on the fifteenth day of the eighth month like the feast that was in Judah, and he offered sacrifices on the altar. So he did in Bethel, sacrificing to the calves that he made. And he placed in Bethel the priests of the high places that he had made. [33]He went up to the altar that he had made in Bethel on the fifteenth day in the eighth month, in the month that he had devised from his own heart. And he instituted a feast for the people of Israel and went up to the altar to make offerings.

A Man of God Confronts Jeroboam

1 KINGS **13** ‡And behold, a man of God came out of Judah by the word of the LORD to Bethel. Jeroboam was standing by the altar to make offerings. [2]‡And the man cried against the altar by the word of the LORD and said, “O altar, altar, thus says the LORD: ‘Behold, a son shall be born to the house of David, Josiah by name, and he shall sacrifice on you the priests of the high places who make offerings on you, and human bones shall be burned on you.’” [3]‡And he gave a sign the same day, saying, “This is the sign that the LORD has spoken: ‘Behold, the altar shall be torn down, and the ashes that are on it shall be poured out.’” [4]And when the king heard the saying of the man of God, which he cried against the altar at Bethel, Jeroboam stretched out his hand from the altar, saying, “Seize him.” And his hand, which he stretched out against him, dried up, so that he could not draw it back to himself. [5]The altar also was torn down, and the ashes poured out from the altar, according to the sign that the man of God had given by the word of the LORD. [6]And the king said to the man of God, “Entreat now the favor of the LORD your God, and pray for me, that my hand may be restored to me.” And the man of God entreated the LORD, and the king's hand was restored to him and became as it was before. [7]And the king said to the man of God, “Come home with me, and refresh yourself, and I will give you a reward.” [8]And the man of God said to the king, “If you give me half your house, I will not go in with you. And I will not eat bread or drink water in this place, [9]‡for so was it commanded me by the word of the LORD, saying, ‘You shall neither eat bread nor drink water nor return by the way that you came.’” [10]So he went another way and did not return by the way that he came to Bethel.

The Prophet's Disobedience

[11]‡Now an old prophet lived in Bethel. And his sons [1] came and told him all that the man of God had done that day in Bethel. They also told to their father the words that he had spoken to the king. [12]And their father said to them, “Which way did he go?” And his sons showed him the way that the man of God who came from Judah had gone. [13]And he said to his sons,

“Saddle the donkey for me.” So they saddled the donkey for him and he mounted it. [14]And he went after the man of God and found him sitting under an oak. And he said to him, “Are you the man of God who came from Judah?” And he said, “I am.” [15]Then he said to him, “Come home with me and eat bread.” [16]And he said, “I may not return with you, or go in with you, neither will I eat bread nor drink water with you in this place, [17]for it was said to me by the word of the LORD, ‘You shall neither eat bread nor drink water there, nor return by the way that you came.’” [18]†And he said to him, “I also am a prophet as you are, and an angel spoke to me by the word of the LORD, saying, ‘Bring him back with you into your house that he may eat bread and drink water.’” But he lied to him. [19]So he went back with him and ate bread in his house and drank water.

[20]†And as they sat at the table, the word of the LORD came to the prophet who had brought him back. [21]And he cried to the man of God who came from Judah, “Thus says the LORD, ‘Because you have disobeyed the word of the LORD and have not kept the command that the LORD your God commanded you, [22]†but have come back and have eaten bread and drunk water in the place of which he said to you, “Eat no bread and drink no water,” your body shall not come to the tomb of your fathers.’” [23]And after he had eaten bread and drunk, he saddled the donkey for the prophet whom he had brought back. [24]†And as he went away a lion met him on the road and killed him. And his body was thrown in the road, and the donkey stood beside it; the lion also stood beside the body. [25]And behold, men passed by and saw the body thrown in the road and the lion standing by the body. And they came and told it in the city where the old prophet lived.

[26]And when the prophet who had brought him back from the way heard of it, he said, “It is the man of God who disobeyed the word of the LORD; therefore the LORD has given him to the lion, which has torn him and killed him, according to the word that the LORD spoke to him.” [27]And he said to his sons, “Saddle the donkey for me.” And they saddled it. [28]And he went and found his body thrown in the road, and the donkey and the lion standing beside the body. The lion had not eaten the body or torn the donkey. [29]And the prophet took up the body of the man of God and laid it on the donkey and brought it back to the city [2] to mourn and to bury him. [30]And he laid the body in his own grave. And they mourned over him, saying, “Alas, my

brother!” [31]And after he had buried him, he said to his sons, “When I die, bury me in the grave in which the man of God is buried; lay my bones beside his bones. [32]†For the saying that he called out by the word of the LORD against the altar in Bethel and against all the houses of the high places that are in the cities of Samaria shall surely come to pass.”

[33]†After this thing Jeroboam did not turn from his evil way, but made priests for the high places again from among all the people. Any who would, he ordained to be priests of the high places. [34]And this thing became sin to the house of Jeroboam, so as to cut it off and to destroy it from the face of the earth.

Prophecy Against Jeroboam

1 KINGS **14** †At that time Abijah the son of Jeroboam fell sick. [2]†And Jeroboam said to his wife, “Arise, and disguise yourself, that it not be known that you are the wife of Jeroboam, and go to Shiloh. Behold, Ahijah the prophet is there, who said of me that I should be king over this people. [3]†Take with you ten loaves, some cakes, and a jar of honey, and go to him. He will tell you what shall happen to the child.”

[4]Jeroboam's wife did so. She arose and went to Shiloh and came to the house of Ahijah. Now Ahijah could not see, for his eyes were dim because of his age. [5]And the LORD said to Ahijah, “Behold, the wife of Jeroboam is coming to inquire of you concerning her son, for he is sick. Thus and thus shall you say to her.”

When she came, she pretended to be another woman. [6]But when Ahijah heard the sound of her feet, as she came in at the door, he said, “Come in, wife of Jeroboam. Why do you pretend to be another? For I am charged with unbearable news for you. [7]Go, tell Jeroboam, ‘Thus says the LORD, the God of Israel: “Because I exalted you from among the people and made you leader over my people Israel [8]and tore the kingdom away from the house of David and gave it to you, and yet you have not been like my servant David, who kept my commandments and followed me with all his heart, doing only that which was right in my eyes, [9]†but you have done evil above all who were before you and have gone and made for yourself other gods and metal images, provoking me to anger, and have cast me behind your back, [10]therefore behold, I will bring harm upon the house of Jeroboam and will cut off from Jeroboam every male, both bond and free in Israel, and will burn up the house of Jeroboam, as a man burns up dung until it is all gone. [11]†Anyone belonging to Jeroboam who dies in the city the dogs shall eat, and anyone who dies in the open country the birds of the heavens shall eat, for the LORD has spoken it.”’ [12]Arise therefore, go to your house. When your feet enter the city, the child shall die. [13]†And all Israel shall mourn for him and bury him, for he only of Jeroboam shall come to the grave, because in him there is found something pleasing to the LORD, the God of Israel, in the house of Jeroboam. [14]†Moreover, the LORD will raise up for himself a king over Israel who shall cut off the house of Jeroboam today. And henceforth, [15]†the LORD will strike Israel as a reed is shaken in the water, and root up Israel out of this good land that he gave to their fathers and scatter them beyond the Euphrates, because they have made their Asherim, provoking the LORD to anger. [16]And he will give Israel up because of the sins of Jeroboam, which he sinned and made Israel to sin.”

[17]†Then Jeroboam's wife arose and departed and came to Tirzah. And as she came to the threshold of the house, the child died. [18]And all Israel buried him and mourned for him, according to the word of the LORD, which he spoke by his servant Ahijah the prophet.

The Death of Jeroboam

[19]Now the rest of the acts of Jeroboam, how he warred and how he reigned, behold, they are written in the Book of the Chronicles of the Kings of Israel. [20]†And the time that Jeroboam reigned was twenty-two years. And he slept with his fathers, and Nadab his son reigned in his place.

Rehoboam Reigns in Judah

[21]†Now Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city that the LORD had chosen out of all the tribes of Israel, to put his name there. His mother's name was Naamah the Ammonite. [22]†And Judah did what was evil in the sight of the LORD, and they provoked him to jealousy with their sins that they committed, more than all that their fathers had done. [23]For they also built for themselves high places and pillars and Asherim on every high hill and under every green tree, [24]and there were also male cult prostitutes in the land. They did according to all the abominations of the nations that the LORD drove out before the people of Israel.

[25]†In the fifth year of King Rehoboam, Shishak king of Egypt came up against Jerusalem. [26]He took away the treasures of the house of the LORD and the treasures of the king's house. He took away everything. He also

took away all the shields of gold that Solomon had made, [27]†and King Rehoboam made in their place shields of bronze, and committed them to the hands of the officers of the guard, who kept the door of the king's house. [28]And as often as the king went into the house of the LORD, the guard carried them and brought them back to the guardroom.

[29]Now the rest of the acts of Rehoboam and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? [30]†And there was war between Rehoboam and Jeroboam continually. [31]And Rehoboam slept with his fathers and was buried with his fathers in the city of David. His mother's name was Naamah the Ammonite. And Abijam his son reigned in his place.

Abijam Reigns in Judah

1 KINGS **15** ‡‡Now in the eighteenth year of King Jeroboam the son of Nebat, Abijam began to reign over Judah. [2]‡He reigned for three years in Jerusalem. His mother's name was Maacah the daughter of Abishalom. [3]‡And he walked in all the sins that his father did before him, and his heart was not wholly true to the LORD his God, as the heart of David his father. [4]‡Nevertheless, for David's sake the LORD his God gave him a lamp in Jerusalem, setting up his son after him, and establishing Jerusalem, [5]‡because David did what was right in the eyes of the LORD and did not turn aside from anything that he commanded him all the days of his life, except in the matter of Uriah the Hittite. [6]Now there was war between Rehoboam and Jeroboam all the days of his life. [7]‡The rest of the acts of Abijam and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? And there was war between Abijam and Jeroboam. [8]And Abijam slept with his fathers, and they buried him in the city of David. And Asa his son reigned in his place.

Asa Reigns In Judah

[9]‡In the twentieth year of Jeroboam king of Israel, Asa began to reign over Judah, [10]‡and he reigned forty-one years in Jerusalem. His mother's name was Maacah the daughter of Abishalom. [11]‡And Asa did what was right in the eyes of the LORD, as David his father had done. [12]He put away the male cult prostitutes out of the land and removed all the idols that his fathers had made. [13]‡He also removed Maacah his mother from being queen mother because she had made an abominable image for Asherah. And Asa cut down her image and burned it at the brook Kidron. [14]But the high places were not taken away. Nevertheless, the heart of Asa was wholly true to the LORD all his days. [15]And he brought into the house of the LORD the sacred gifts of his father and his own sacred gifts, silver, and gold, and vessels.

[16]‡And there was war between Asa and Baasha king of Israel all their days. [17]‡Baasha king of Israel went up against Judah and built Ramah, that he might permit no one to go out or come in to Asa king of Judah. [18]‡Then Asa

took all the silver and the gold that were left in the treasures of the house of the LORD and the treasures of the king's house and gave them into the hands of his servants. And King Asa sent them to Ben-hadad the son of Tabrimmon, the son of Hezion, king of Syria, who lived in Damascus, saying, [19]"Let there be a covenant [1] between me and you, as there was between my father and your father. Behold, I am sending to you a present of silver and gold. Go, break your covenant with Baasha king of Israel, that he may withdraw from me." [20]†And Ben-hadad listened to King Asa and sent the commanders of his armies against the cities of Israel and conquered Ijon, Dan, Abel-beth-maacah, and all Chinneroth, with all the land of Naphtali. [21]And when Baasha heard of it, he stopped building Ramah, and he lived in Tirzah. [22]†Then King Asa made a proclamation to all Judah, none was exempt, and they carried away the stones of Ramah and its timber, with which Baasha had been building, and with them King Asa built Geba of Benjamin and Mizpah. [23]Now the rest of all the acts of Asa, all his might, and all that he did, and the cities that he built, are they not written in the Book of the Chronicles of the Kings of Judah? But in his old age he was diseased in his feet. [24]And Asa slept with his fathers and was buried with his fathers in the city of David his father, and Jehoshaphat his son reigned in his place.

Nadab Reigns in Israel

[25]†Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and he reigned over Israel two years. [26]He did what was evil in the sight of the LORD and walked in the way of his father, and in his sin which he made Israel to sin.

[27]‡†Baasha the son of Ahijah, of the house of Issachar, conspired against him. And Baasha struck him down at Gibbethon, which belonged to the Philistines, for Nadab and all Israel were laying siege to Gibbethon. [28]So Baasha killed him in the third year of Asa king of Judah and reigned in his place. [29]†And as soon as he was king, he killed all the house of Jeroboam. He left to the house of Jeroboam not one that breathed, until he had destroyed it, according to the word of the LORD that he spoke by his servant Ahijah the Shilonite. [30]†It was for the sins of Jeroboam that he sinned and

that he made Israel to sin, and because of the anger to which he provoked the LORD, the God of Israel.

[31]Now the rest of the acts of Nadab and all that he did, are they not written in the Book of the Chronicles of the Kings of Israel? [32]And there was war between Asa and Baasha king of Israel all their days.

Baasha Reigns in Israel

[33][†]In the third year of Asa king of Judah, Baasha the son of Ahijah began to reign over all Israel at Tirzah, and he reigned twenty-four years. [34]He did what was evil in the sight of the LORD and walked in the way of Jeroboam and in his sin which he made Israel to sin.

1 KINGS **16** †And the word of the LORD came to Jehu the son of Hanani against Baasha, saying, [2]‡“Since I exalted you out of the dust and made you leader over my people Israel, and you have walked in the way of Jeroboam and have made my people Israel to sin, provoking me to anger with their sins, [3]behold, I will utterly sweep away Baasha and his house, and I will make your house like the house of Jeroboam the son of Nebat. [4]Anyone belonging to Baasha who dies in the city the dogs shall eat, and anyone of his who dies in the field the birds of the heavens shall eat.”

[5]Now the rest of the acts of Baasha and what he did, and his might, are they not written in the Book of the Chronicles of the Kings of Israel? [6]And Baasha slept with his fathers and was buried at Tirzah, and Elah his son reigned in his place. [7]Moreover, the word of the LORD came by the prophet Jehu the son of Hanani against Baasha and his house, both because of all the evil that he did in the sight of the LORD, provoking him to anger with the work of his hands, in being like the house of Jeroboam, and also because he destroyed it.

Elah Reigns in Israel

[8]‡In the twenty-sixth year of Asa king of Judah, Elah the son of Baasha began to reign over Israel in Tirzah, and he reigned two years. [9]But his servant Zimri, commander of half his chariots, conspired against him. When he was at Tirzah, drinking himself drunk in the house of Arza, who was over the household in Tirzah, [10]Zimri came in and struck him down and killed him, in the twenty-seventh year of Asa king of Judah, and reigned in his place.

[11]†When he began to reign, as soon as he had seated himself on his throne, he struck down all the house of Baasha. He did not leave him a single male of his relatives or his friends. [12]Thus Zimri destroyed all the house of Baasha, according to the word of the LORD, which he spoke against Baasha by Jehu the prophet, [13]for all the sins of Baasha and the sins of Elah his son, which they sinned and which they made Israel to sin, provoking the LORD God of Israel to anger with their idols. [14]Now the rest of the acts of Elah and

all that he did, are they not written in the Book of the Chronicles of the Kings of Israel?

Zimri Reigns in Israel

[15]†In the twenty-seventh year of Asa king of Judah, Zimri reigned seven days in Tirzah. Now the troops were encamped against Gibbethon, which belonged to the Philistines, [16]†and the troops who were encamped heard it said, “Zimri has conspired, and he has killed the king.” Therefore all Israel made Omri, the commander of the army, king over Israel that day in the camp. [17]So Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. [18]And when Zimri saw that the city was taken, he went into the citadel of the king's house and burned the king's house over him with fire and died, [19]because of his sins that he committed, doing evil in the sight of the LORD, walking in the way of Jeroboam, and for his sin which he committed, making Israel to sin. [20]Now the rest of the acts of Zimri, and the conspiracy that he made, are they not written in the Book of the Chronicles of the Kings of Israel?

Omri Reigns in Israel

[21]††Then the people of Israel were divided into two parts. Half of the people followed Tibni the son of Ginath, to make him king, and half followed Omri. [22]But the people who followed Omri overcame the people who followed Tibni the son of Ginath. So Tibni died, and Omri became king. [23]††In the thirty-first year of Asa king of Judah, Omri began to reign over Israel, and he reigned for twelve years; six years he reigned in Tirzah. [24]†He bought the hill of Samaria from Shemer for two talents [1] of silver, and he fortified the hill and called the name of the city that he built Samaria, after the name of Shemer, the owner of the hill.

[25]Omri did what was evil in the sight of the LORD, and did more evil than all who were before him. [26]For he walked in all the way of Jeroboam the son of Nebat, and in the sins that he made Israel to sin, provoking the LORD, the God of Israel, to anger by their idols. [27]Now the rest of the acts of Omri that he did, and the might that he showed, are they not written in the Book of the

Chronicles of the Kings of Israel? [28]And Omri slept with his fathers and was buried in Samaria, and Ahab his son reigned in his place.

Ahab Reigns in Israel

[29]‡In the thirty-eighth year of Asa king of Judah, Ahab the son of Omri began to reign over Israel, and Ahab the son of Omri reigned over Israel in Samaria twenty-two years. [30]†And Ahab the son of Omri did evil in the sight of the LORD, more than all who were before him. [31]‡†And as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, he took for his wife Jezebel the daughter of Ethbaal king of the Sidonians, and went and served Baal and worshiped him. [32]He erected an altar for Baal in the house of Baal, which he built in Samaria. [33]And Ahab made an Asherah. Ahab did more to provoke the LORD, the God of Israel, to anger than all the kings of Israel who were before him. [34]†In his days Hiel of Bethel built Jericho. He laid its foundation at the cost of Abiram his firstborn, and set up its gates at the cost of his youngest son Segub, according to the word of the LORD, which he spoke by Joshua the son of Nun.

Elijah Predicts a Drought

1 KINGS **17** †Now Elijah the Tishbite, of Tishbe [1] in Gilead, said to Ahab, “As the LORD, the God of Israel, lives, before whom I stand, there shall be neither dew nor rain these years, except by my word.” [2]And the word of the LORD came to him: [3]†“Depart from here and turn eastward and hide yourself by the brook Cherith, which is east of the Jordan. [4]You shall drink from the brook, and I have commanded the ravens to feed you there.” [5]So he went and did according to the word of the LORD. He went and lived by the brook Cherith that is east of the Jordan. [6]†And the ravens brought him bread and meat in the morning, and bread and meat in the evening, and he drank from the brook. [7]And after a while the brook dried up, because there was no rain in the land.

The Widow of Zarephath

[8]Then the word of the LORD came to him, [9]†“Arise, go to Zarephath, which belongs to Sidon, and dwell there. Behold, I have commanded a widow there to feed you.” [10]So he arose and went to Zarephath. And when he came to the gate of the city, behold, a widow was there gathering sticks. And he called to her and said, “Bring me a little water in a vessel, that I may drink.” [11]And as she was going to bring it, he called to her and said, “Bring me a morsel of bread in your hand.” [12]And she said, “As the LORD your God lives, I have nothing baked, only a handful of flour in a jar and a little oil in a jug. And now I am gathering a couple of sticks that I may go in and prepare it for myself and my son, that we may eat it and die.” [13]And Elijah said to her, “Do not fear; go and do as you have said. But first make me a little cake of it and bring it to me, and afterward make something for yourself and your son. [14]For thus says the LORD, the God of Israel, ‘The jar of flour shall not be spent, and the jug of oil shall not be empty, until the day that the LORD sends rain upon the earth.’” [15]And she went and did as Elijah said. And she and he and her household ate for many days. [16]The jar of flour was not spent, neither did the jug of oil become empty, according to the word of the LORD that he spoke by Elijah.

Elijah Raises the Widow's Son

[17]After this the son of the woman, the mistress of the house, became ill. And his illness was so severe that there was no breath left in him. [18]And she said to Elijah, “What have you against me, O man of God? You have come to me to bring my sin to remembrance and to cause the death of my son!” [19]And he said to her, “Give me your son.” And he took him from her arms and carried him up into the upper chamber where he lodged, and laid him on his own bed. [20]And he cried to the LORD, “O LORD my God, have you brought calamity even upon the widow with whom I sojourn, by killing her son?” [21]Then he stretched himself upon the child three times and cried to the LORD, “O LORD my God, let this child's life [2] come into him again.” [22]And the LORD listened to the voice of Elijah. And the life of the child came into him again, and he revived. [23]†And Elijah took the child and brought him down from the upper chamber into the house and delivered him to his mother. And Elijah said, “See, your son lives.” [24]†And the woman said to Elijah, “Now I know that you are a man of God, and that the word of the LORD in your mouth is truth.”

Elijah Confronts Ahab

1 KINGS **18** †After many days the word of the LORD came to Elijah, in the third year, saying, “Go, show yourself to Ahab, and I will send rain upon the earth.” [2]†So Elijah went to show himself to Ahab. Now the famine was severe in Samaria. [3]†And Ahab called Obadiah, who was over the household. (Now Obadiah feared the LORD greatly, [4]and when Jezebel cut off the prophets of the LORD, Obadiah took a hundred prophets and hid them by fifties in a cave and fed them with bread and water.) [5]And Ahab said to Obadiah, “Go through the land to all the springs of water and to all the valleys. Perhaps we may find grass and save the horses and mules alive, and not lose some of the animals.” [6]So they divided the land between them to pass through it. Ahab went in one direction by himself, and Obadiah went in another direction by himself.

[7]And as Obadiah was on the way, behold, Elijah met him. And Obadiah recognized him and fell on his face and said, “Is it you, my lord Elijah?” [8]And he answered him, “It is I. Go, tell your lord, ‘Behold, Elijah is here.’” [9]And he said, “How have I sinned, that you would give your servant into the hand of Ahab, to kill me? [10]As the LORD your God lives, there is no nation or kingdom where my lord has not sent to seek you. And when they would say, ‘He is not here,’ he would take an oath of the kingdom or nation, that they had not found you. [11]And now you say, ‘Go, tell your lord, “Behold, Elijah is here.”’ [12]†And as soon as I have gone from you, the Spirit of the LORD will carry you I know not where. And so, when I come and tell Ahab and he cannot find you, he will kill me, although I your servant have feared the LORD from my youth. [13]Has it not been told my lord what I did when Jezebel killed the prophets of the LORD, how I hid a hundred men of the LORD's prophets by fifties in a cave and fed them with bread and water? [14]And now you say, ‘Go, tell your lord, “Behold, Elijah is here”’; and he will kill me.” [15]And Elijah said, “As the LORD of hosts lives, before whom I stand, I will surely show myself to him today.” [16]So Obadiah went to meet Ahab, and told him. And Ahab went to meet Elijah.

[17]†When Ahab saw Elijah, Ahab said to him, “Is it you, you troubler of Israel?” [18]†And he answered, “I have not troubled Israel, but you have, and

your father's house, because you have abandoned the commandments of the LORD and followed the Baals. [19]†Now therefore send and gather all Israel to me at Mount Carmel, and the 450 prophets of Baal and the 400 prophets of Asherah, who eat at Jezebel's table.”

The Prophets of Baal Defeated

[20]So Ahab sent to all the people of Israel and gathered the prophets together at Mount Carmel. [21]†And Elijah came near to all the people and said, “How long will you go limping between two different opinions? If the LORD is God, follow him; but if Baal, then follow him.” And the people did not answer him a word. [22]Then Elijah said to the people, “I, even I only, am left a prophet of the LORD, but Baal's prophets are 450 men. [23]Let two bulls be given to us, and let them choose one bull for themselves and cut it in pieces and lay it on the wood, but put no fire to it. And I will prepare the other bull and lay it on the wood and put no fire to it. [24]†And you call upon the name of your god, and I will call upon the name of the LORD, and the God who answers by fire, he is God.” And all the people answered, “It is well spoken.” [25]Then Elijah said to the prophets of Baal, “Choose for yourselves one bull and prepare it first, for you are many, and call upon the name of your god, but put no fire to it.” [26]And they took the bull that was given them, and they prepared it and called upon the name of Baal from morning until noon, saying, “O Baal, answer us!” But there was no voice, and no one answered. And they limped around the altar that they had made. [27]†And at noon Elijah mocked them, saying, “Cry aloud, for he is a god. Either he is musing, or he is relieving himself, or he is on a journey, or perhaps he is asleep and must be awakened.” [28]†And they cried aloud and cut themselves after their custom with swords and lances, until the blood gushed out upon them. [29]†And as midday passed, they raved on until the time of the offering of the oblation, but there was no voice. No one answered; no one paid attention.

[30]Then Elijah said to all the people, “Come near to me.” And all the people came near to him. And he repaired the altar of the LORD that had been thrown down. [31]†Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the LORD came, saying, “Israel shall be your name,” [32]†and with the stones he built an altar in the

name of the Lord. And he made a trench about the altar, as great as would contain two seahs [1] of seed. [33]And he put the wood in order and cut the bull in pieces and laid it on the wood. And he said, “Fill four jars with water and pour it on the burnt offering and on the wood.” [34]And he said, “Do it a second time.” And they did it a second time. And he said, “Do it a third time.” And they did it a third time. [35]And the water ran around the altar and filled the trench also with water.

[36]†And at the time of the offering of the oblation, Elijah the prophet came near and said, “O Lord, God of Abraham, Isaac, and Israel, let it be known this day that you are God in Israel, and that I am your servant, and that I have done all these things at your word. [37]Answer me, O Lord, answer me, that this people may know that you, O Lord, are God, and that you have turned their hearts back.” [38]Then the fire of the Lord fell and consumed the burnt offering and the wood and the stones and the dust, and licked up the water that was in the trench. [39]And when all the people saw it, they fell on their faces and said, “The Lord, he is God; the Lord, he is God.” [40]†And Elijah said to them, “Seize the prophets of Baal; let not one of them escape.” And they seized them. And Elijah brought them down to the brook Kishon and slaughtered them there.

The LORD Sends Rain

[41]†And Elijah said to Ahab, “Go up, eat and drink, for there is a sound of the rushing of rain.” [42]†So Ahab went up to eat and to drink. And Elijah went up to the top of Mount Carmel. And he bowed himself down on the earth and put his face between his knees. [43]And he said to his servant, “Go up now, look toward the sea.” And he went up and looked and said, “There is nothing.” And he said, “Go again,” seven times. [44]And at the seventh time he said, “Behold, a little cloud like a man's hand is rising from the sea.” And he said, “Go up, say to Ahab, ‘Prepare your chariot and go down, lest the rain stop you.’” [45]†And in a little while the heavens grew black with clouds and wind, and there was a great rain. And Ahab rode and went to Jezreel. [46]†And the hand of the Lord was on Elijah, and he gathered up his garment and ran before Ahab to the entrance of Jezreel.

Elijah Flees Jezebel

1 KINGS **19** Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword. [2]Then Jezebel sent a messenger to Elijah, saying, “So may the gods do to me and more also, if I do not make your life as the life of one of them by this time tomorrow.” [3]†Then he was afraid, and he arose and ran for his life and came to Beersheba, which belongs to Judah, and left his servant there.

[4]†But he himself went a day's journey into the wilderness and came and sat down under a broom tree. And he asked that he might die, saying, “It is enough; now, O LORD, take away my life, for I am no better than my fathers.” [5]And he lay down and slept under a broom tree. And behold, an angel touched him and said to him, “Arise and eat.” [6]†And he looked, and behold, there was at his head a cake baked on hot stones and a jar of water. And he ate and drank and lay down again. [7]And the angel of the LORD came again a second time and touched him and said, “Arise and eat, for the journey is too great for you.” [8]†And he arose and ate and drank, and went in the strength of that food forty days and forty nights to Horeb, the mount of God.

The LORD Speaks to Elijah

[9]There he came to a cave and lodged in it. And behold, the word of the LORD came to him, and he said to him, “What are you doing here, Elijah?” [10]†He said, “I have been very jealous for the LORD, the God of hosts. For the people of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword, and I, even I only, am left, and they seek my life, to take it away.” [11]†And he said, “Go out and stand on the mount before the LORD.” And behold, the LORD passed by, and a great and strong wind tore the mountains and broke in pieces the rocks before the LORD, but the LORD was not in the wind. And after the wind an earthquake, but the LORD was not in the earthquake. [12]And after the earthquake a fire, but the LORD was not in the fire. And after the fire the sound of a low whisper. [1] [13]And when Elijah heard it, he wrapped his face in his cloak

and went out and stood at the entrance of the cave. And behold, there came a voice to him and said, “What are you doing here, Elijah?” [14]He said, “I have been very jealous for the Lord, the God of hosts. For the people of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword, and I, even I only, am left, and they seek my life, to take it away.” [15]‡†And the Lord said to him, “Go, return on your way to the wilderness of Damascus. And when you arrive, you shall anoint Hazael to be king over Syria. [16]†And Jehu the son of Nimshi you shall anoint to be king over Israel, and Elisha the son of Shaphat of Abel-meholah you shall anoint to be prophet in your place. [17]And the one who escapes from the sword of Hazael shall Jehu put to death, and the one who escapes from the sword of Jehu shall Elisha put to death. [18]†Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him.”

The Call of Elisha

[19]†So he departed from there and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen in front of him, and he was with the twelfth. Elijah passed by him and cast his cloak upon him. [20]†And he left the oxen and ran after Elijah and said, “Let me kiss my father and my mother, and then I will follow you.” And he said to him, “Go back again, for what have I done to you?” [21]†And he returned from following him and took the yoke of oxen and sacrificed them and boiled their flesh with the yokes of the oxen and gave it to the people, and they ate. Then he arose and went after Elijah and assisted him.

Ahab's Wars with Syria

1 KINGS **20** †Ben-hadad the king of Syria gathered all his army together. Thirty-two kings were with him, and horses and chariots. And he went up and closed in on Samaria and fought against it. [2]And he sent messengers into the city to Ahab king of Israel and said to him, “Thus says Ben-hadad: [3]‘Your silver and your gold are mine; your best wives and children also are mine.’” [4]And the king of Israel answered, “As you say, my lord, O king, I am yours, and all that I have.” [5]The messengers came again and said, “Thus says Ben-hadad: ‘I sent to you, saying, “Deliver to me your silver and your gold, your wives and your children.” [6]Nevertheless I will send my servants to you tomorrow about this time, and they shall search your house and the houses of your servants and lay hands on whatever pleases you and take it away.’”

[7]Then the king of Israel called all the elders of the land and said, “Mark, now, and see how this man is seeking trouble, for he sent to me for my wives and my children, and for my silver and my gold, and I did not refuse him.” [8]And all the elders and all the people said to him, “Do not listen or consent.” [9]†So he said to the messengers of Ben-hadad, “Tell my lord the king, ‘All that you first demanded of your servant I will do, but this thing I cannot do.’” And the messengers departed and brought him word again. [10]‡Ben-hadad sent to him and said, “The gods do so to me and more also, if the dust of Samaria shall suffice for handfuls for all the people who follow me.” [11]And the king of Israel answered, “Tell him, ‘Let not him who straps on his armor boast himself as he who takes it off.’” [12]When Ben-hadad heard this message as he was drinking with the kings in the booths, he said to his men, “Take your positions.” And they took their positions against the city.

Ahab Defeats Ben-hadad

[13]†And behold, a prophet came near to Ahab king of Israel and said, “Thus says the LORD, Have you seen all this great multitude? Behold, I will give it into your hand this day, and you shall know that I am the LORD.” [14]And

Ahab said, “By whom?” He said, “Thus says the LORD, By the servants of the governors of the districts.” Then he said, “Who shall begin the battle?” He answered, “You.” [15]Then he mustered the servants of the governors of the districts, and they were 232. And after them he mustered all the people of Israel, seven thousand.

[16]And they went out at noon, while Ben-hadad was drinking himself drunk in the booths, he and the thirty-two kings who helped him. [17][†]The servants of the governors of the districts went out first. And Ben-hadad sent out scouts, and they reported to him, “Men are coming out from Samaria.” [18]He said, “If they have come out for peace, take them alive. Or if they have come out for war, take them alive.”

[19]So these went out of the city, the servants of the governors of the districts and the army that followed them. [20]And each struck down his man. The Syrians fled, and Israel pursued them, but Ben-hadad king of Syria escaped on a horse with horsemen. [21]And the king of Israel went out and struck the horses and chariots, and struck the Syrians with a great blow.

[22][†]Then the prophet came near to the king of Israel and said to him, “Come, strengthen yourself, and consider well what you have to do, for in the spring the king of Syria will come up against you.”

[23][†]And the servants of the king of Syria said to him, “Their gods are gods of the hills, and so they were stronger than we. But let us fight against them in the plain, and surely we shall be stronger than they. [24]And do this: remove the kings, each from his post, and put commanders in their places, [25]and muster an army like the army that you have lost, horse for horse, and chariot for chariot. Then we will fight against them in the plain, and surely we shall be stronger than they.” And he listened to their voice and did so.

Ahab Defeats Ben-hadad Again

[26][†]In the spring, Ben-hadad mustered the Syrians and went up to Aphek to fight against Israel. [27][†]And the people of Israel were mustered and were provisioned and went against them. The people of Israel encamped before them like two little flocks of goats, but the Syrians filled the country.

[28]†And a man of God came near and said to the king of Israel, “Thus says the LORD, ‘Because the Syrians have said, “The LORD is a god of the hills but he is not a god of the valleys,” therefore I will give all this great multitude into your hand, and you shall know that I am the LORD.’” [29]And they encamped opposite one another seven days. Then on the seventh day the battle was joined. And the people of Israel struck down of the Syrians 100,000 foot soldiers in one day. [30]†And the rest fled into the city of Aphek, and the wall fell upon 27,000 men who were left.

Ben-hadad also fled and entered an inner chamber in the city. [31]†And his servants said to him, “Behold now, we have heard that the kings of the house of Israel are merciful kings. Let us put sackcloth around our waists and ropes on our heads and go out to the king of Israel. Perhaps he will spare your life.” [32]So they tied sackcloth around their waists and put ropes on their heads and went to the king of Israel and said, “Your servant Ben-hadad says, ‘Please, let me live.’” And he said, “Does he still live? He is my brother.” [33]Now the men were watching for a sign, and they quickly took it up from him and said, “Yes, your brother Ben-hadad.” Then he said, “Go and bring him.” Then Ben-hadad came out to him, and he caused him to come up into the chariot. [34]†And Ben-hadad said to him, “The cities that my father took from your father I will restore, and you may establish bazaars for yourself in Damascus, as my father did in Samaria.” And Ahab said, “I will let you go on these terms.” So he made a covenant with him and let him go.

A Prophet Condemns Ben-hadad's Release

[35]††And a certain man of the sons of the prophets said to his fellow at the command of the LORD, “Strike me, please.” But the man refused to strike him. [36]Then he said to him, “Because you have not obeyed the voice of the LORD, behold, as soon as you have gone from me, a lion shall strike you down.” And as soon as he had departed from him, a lion met him and struck him down. [37]Then he found another man and said, “Strike me, please.” And the man struck him—struck him and wounded him. [38]So the prophet departed and waited for the king by the way, disguising himself with a bandage over his eyes. [39]††And as the king passed, he cried to the king and said, “Your servant went out into the midst of the battle, and behold, a

soldier turned and brought a man to me and said, ‘Guard this man; if by any means he is missing, your life shall be for his life, or else you shall pay a talent [1] of silver.’ [40]†And as your servant was busy here and there, he was gone.” The king of Israel said to him, “So shall your judgment be; you yourself have decided it.” [41]Then he hurried to take the bandage away from his eyes, and the king of Israel recognized him as one of the prophets. [42]†And he said to him, “Thus says the LORD, ‘Because you have let go out of your hand the man whom I had devoted to destruction, [2] therefore your life shall be for his life, and your people for his people.’” [43]†And the king of Israel went to his house vexed and sullen and came to Samaria.

Naboth's Vineyard

1 KINGS **21** ‡Now Naboth the Jezreelite had a vineyard in Jezreel, beside the palace of Ahab king of Samaria. [2]‡And after this Ahab said to Naboth, “Give me your vineyard, that I may have it for a vegetable garden, because it is near my house, and I will give you a better vineyard for it; or, if it seems good to you, I will give you its value in money.” [3]‡But Naboth said to Ahab, “The Lord forbid that I should give you the inheritance of my fathers.” [4]And Ahab went into his house vexed and sullen because of what Naboth the Jezreelite had said to him, for he had said, “I will not give you the inheritance of my fathers.” And he lay down on his bed and turned away his face and would eat no food.

[5]But Jezebel his wife came to him and said to him, “Why is your spirit so vexed that you eat no food?” [6]And he said to her, “Because I spoke to Naboth the Jezreelite and said to him, ‘Give me your vineyard for money, or else, if it please you, I will give you another vineyard for it.’ And he answered, ‘I will not give you my vineyard.’” [7]‡And Jezebel his wife said to him, “Do you now govern Israel? Arise and eat bread and let your heart be cheerful; I will give you the vineyard of Naboth the Jezreelite.”

[8]‡So she wrote letters in Ahab's name and sealed them with his seal, and she sent the letters to the elders and the leaders who lived with Naboth in his city. [9]‡And she wrote in the letters, “Proclaim a fast, and set Naboth at the head of the people. [10]‡And set two worthless men opposite him, and let them bring a charge against him, saying, ‘You have cursed [1] God and the king.’ Then take him out and stone him to death.” [11]And the men of his city, the elders and the leaders who lived in his city, did as Jezebel had sent word to them. As it was written in the letters that she had sent to them, [12]they proclaimed a fast and set Naboth at the head of the people. [13]‡And the two worthless men came in and sat opposite him. And the worthless men brought a charge against Naboth in the presence of the people, saying, “Naboth cursed God and the king.” So they took him outside the city and stoned him to death with stones. [14]Then they sent to Jezebel, saying, “Naboth has been stoned; he is dead.”

[15]As soon as Jezebel heard that Naboth had been stoned and was dead,
Jezebel said to Ahab, “Arise, take possession of the vineyard of Naboth the
Jezreelite, which he refused to give you for money, for Naboth is not alive,
but dead.” [16]And as soon as Ahab heard that Naboth was dead, Ahab arose
to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

The LORD Condemns Ahab

[17]Then the word of the LORD came to Elijah the Tishbite, saying, [18]“Arise,
go down to meet Ahab king of Israel, who is in Samaria; behold, he is in the
vineyard of Naboth, where he has gone to take possession. [19]†And you shall
say to him, ‘Thus says the LORD, “Have you killed and also taken
possession?”’ And you shall say to him, ‘Thus says the LORD: “In the place
where dogs licked up the blood of Naboth shall dogs lick your own
blood.”’”

[20]Ahab said to Elijah, “Have you found me, O my enemy?” He answered, “I
have found you, because you have sold yourself to do what is evil in the
sight of the LORD. [21]†Behold, I will bring disaster upon you. I will utterly
burn you up, and will cut off from Ahab every male, bond or free, in Israel.
[22]And I will make your house like the house of Jeroboam the son of Nebat,
and like the house of Baasha the son of Ahijah, for the anger to which you
have provoked me, and because you have made Israel to sin. [23]†And of
Jezebel the LORD also said, ‘The dogs shall eat Jezebel within the walls of
Jezreel.’ [24]Anyone belonging to Ahab who dies in the city the dogs shall eat,
and anyone of his who dies in the open country the birds of the heavens
shall eat.”

Ahab's Repentance

[25](There was none who sold himself to do what was evil in the sight of the
LORD like Ahab, whom Jezebel his wife incited. [26]He acted very abominably
in going after idols, as the Amorites had done, whom the LORD cast out
before the people of Israel.)

[27]†And when Ahab heard those words, he tore his clothes and put sackcloth on his flesh and fasted and lay in sackcloth and went about dejectedly.
[28]And the word of the LORD came to Elijah the Tishbite, saying, [29]†“Have you seen how Ahab has humbled himself before me? Because he has humbled himself before me, I will not bring the disaster in his days; but in his son's days I will bring the disaster upon his house.”

Ahab and the False Prophets

1 KINGS **22** †For three years Syria and Israel continued without war. [2]†But in the third year Jehoshaphat the king of Judah came down to the king of Israel. [3]†And the king of Israel said to his servants, “Do you know that Ramoth-gilead belongs to us, and we keep quiet and do not take it out of the hand of the king of Syria?” [4]And he said to Jehoshaphat, “Will you go with me to battle at Ramoth-gilead?” And Jehoshaphat said to the king of Israel, “I am as you are, my people as your people, my horses as your horses.”

[5]†And Jehoshaphat said to the king of Israel, “Inquire first for the word of the LORD.” [6]†Then the king of Israel gathered the prophets together, about four hundred men, and said to them, “Shall I go to battle against Ramoth-gilead, or shall I refrain?” And they said, “Go up, for the Lord will give it into the hand of the king.” [7]†But Jehoshaphat said, “Is there not here another prophet of the LORD of whom we may inquire?” [8]†And the king of Israel said to Jehoshaphat, “There is yet one man by whom we may inquire of the LORD, Micaiah the son of Imlah, but I hate him, for he never prophesies good concerning me, but evil.” And Jehoshaphat said, “Let not the king say so.” [9]Then the king of Israel summoned an officer and said, “Bring quickly Micaiah the son of Imlah.” [10]†Now the king of Israel and Jehoshaphat the king of Judah were sitting on their thrones, arrayed in their robes, at the threshing floor at the entrance of the gate of Samaria, and all the prophets were prophesying before them. [11]†And Zedekiah the son of Chenaanah made for himself horns of iron and said, “Thus says the LORD, ‘With these you shall push the Syrians until they are destroyed.’” [12]And all the prophets prophesied so and said, “Go up to Ramoth-gilead and triumph; the LORD will give it into the hand of the king.”

Micaiah Prophesies Against Ahab

[13]And the messenger who went to summon Micaiah said to him, “Behold, the words of the prophets with one accord are favorable to the king. Let your word be like the word of one of them, and speak favorably.” [14]But Micaiah said, “As the LORD lives, what the LORD says to me, that I will

speak.” [15]†And when he had come to the king, the king said to him,
“Micaiah, shall we go to Ramoth-gilead to battle, or shall we refrain?” And
he answered him, “Go up and triumph; the LORD will give it into the hand
of the king.” [16]But the king said to him, “How many times shall I make you
swear that you speak to me nothing but the truth in the name of the LORD?”
[17]†And he said, “I saw all Israel scattered on the mountains, as sheep that
have no shepherd. And the LORD said, ‘These have no master; let each
return to his home in peace.’” [18]And the king of Israel said to Jehoshaphat,
“Did I not tell you that he would not prophesy good concerning me, but
evil?” [19]And Micaiah said, “Therefore hear the word of the LORD: I saw the
LORD sitting on his throne, and all the host of heaven standing beside him
on his right hand and on his left; [20]and the LORD said, ‘Who will entice
Ahab, that he may go up and fall at Ramoth-gilead?’ And one said one
thing, and another said another. [21]Then a spirit came forward and stood
before the LORD, saying, ‘I will entice him.’ [22]†And the LORD said to him,
‘By what means?’ And he said, ‘I will go out, and will be a lying spirit in
the mouth of all his prophets.’ And he said, ‘You are to entice him, and you
shall succeed; go out and do so.’ [23]Now therefore behold, the LORD has put a
lying spirit in the mouth of all these your prophets; the LORD has declared
disaster for you.”

[24]†Then Zedekiah the son of Chenaanah came near and struck Micaiah on
the cheek and said, “How did the Spirit of the LORD go from me to speak to
you?” [25]And Micaiah said, “Behold, you shall see on that day when you go
into an inner chamber to hide yourself.” [26]And the king of Israel said,
“Seize Micaiah, and take him back to Amon the governor of the city and to
Joash the king's son, [27]and say, ‘Thus says the king, “Put this fellow in
prison and feed him meager rations of bread and water, until I come in
peace.”’” [28]†And Micaiah said, “If you return in peace, the LORD has not
spoken by me.” And he said, “Hear, all you peoples!”

Ahab Killed in Battle

[29]So the king of Israel and Jehoshaphat the king of Judah went up to
Ramoth-gilead. [30]†And the king of Israel said to Jehoshaphat, “I will
disguise myself and go into battle, but you wear your robes.” And the king
of Israel disguised himself and went into battle. [31]†Now the king of Syria

had commanded the thirty-two captains of his chariots, “Fight with neither small nor great, but only with the king of Israel.” [32]†And when the captains of the chariots saw Jehoshaphat, they said, “It is surely the king of Israel.” So they turned to fight against him. And Jehoshaphat cried out. [33]And when the captains of the chariots saw that it was not the king of Israel, they turned back from pursuing him. [34]†But a certain man drew his bow at random [1] and struck the king of Israel between the scale armor and the breastplate. Therefore he said to the driver of his chariot, “Turn around and carry me out of the battle, for I am wounded.” [35]And the battle continued that day, and the king was propped up in his chariot facing the Syrians, until at evening he died. And the blood of the wound flowed into the bottom of the chariot. [36]And about sunset a cry went through the army, “Every man to his city, and every man to his country!”

[37]So the king died, and was brought to Samaria. And they buried the king in Samaria. [38]†And they washed the chariot by the pool of Samaria, and the dogs licked up his blood, and the prostitutes washed themselves in it, according to the word of the LORD that he had spoken. [39]†Now the rest of the acts of Ahab and all that he did, and the ivory house that he built and all the cities that he built, are they not written in the Book of the Chronicles of the Kings of Israel? [40]So Ahab slept with his fathers, and Ahaziah his son reigned in his place.

Jehoshaphat Reigns in Judah

[41]†Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. [42]†Jehoshaphat was thirty-five years old when he began to reign, and he reigned twenty-five years in Jerusalem. His mother's name was Azubah the daughter of Shilhi. [43]†He walked in all the way of Asa his father. He did not turn aside from it, doing what was right in the sight of the LORD. Yet the high places were not taken away, and the people still sacrificed and made offerings on the high places. [44]†Jehoshaphat also made peace with the king of Israel.

[45]†Now the rest of the acts of Jehoshaphat, and his might that he showed, and how he warred, are they not written in the Book of the Chronicles of

the Kings of Judah? [46]And from the land he exterminated the remnant of the male cult prostitutes who remained in the days of his father Asa.

[47]‡There was no king in Edom; a deputy was king. [48]Jehoshaphat made ships of Tarshish to go to Ophir for gold, but they did not go, for the ships were wrecked at Ezion-geber. [49]Then Ahaziah the son of Ahab said to Jehoshaphat, “Let my servants go with your servants in the ships,” but Jehoshaphat was not willing. [50]And Jehoshaphat slept with his fathers and was buried with his fathers in the city of David his father, and Jehoram his son reigned in his place.

Ahaziah Reigns in Israel

[51]‡Ahaziah the son of Ahab began to reign over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned two years over Israel. [52]He did what was evil in the sight of the LORD and walked in the way of his father and in the way of his mother and in the way of Jeroboam the son of Nebat, who made Israel to sin. [53]†He served Baal and worshiped him and provoked the LORD, the God of Israel, to anger in every way that his father had done.

Footnotes

Footnotes for 1 Kings, Chapter 1

[1] 1:2 Or *in your bosom*

[2] 1:14 Or *expand on*

[3] 1:25 Hebrew; Septuagint *Joab the commander*

[4] 1:48 Septuagint *one of my offspring*

Footnotes for 1 Kings, Chapter 2

[1] 2:4 Hebrew *there shall not be cut off for you*

[2] 2:5 Septuagint; Hebrew *placing*

[3] 2:5 Septuagint *innocent blood*

[4] 2:5 Septuagint *my*; twice in this verse

[5] 2:7 Or *steadfast love*

[6] 2:22 Septuagint, Syriac, Vulgate; Hebrew *and for him and for Abiathar*

Footnotes for 1 Kings, Chapter 4

[1] 4:21 Ch 5:1 in Hebrew

[2] 4:22 A *cor* was about 6 bushels or 220 liters

Footnotes for 1 Kings, Chapter 5

[1] 5:1 Ch 5:15 in Hebrew

[2] 5:11 A *cor* was about 6 bushels or 220 liters

[3] 5:11 Septuagint; Hebrew *twenty*

Footnotes for 1 Kings, Chapter 6

[1] 6:2 A *cubit* was about 18 inches or 45 centimeters

[2] 6:4 Or *blocked lattice windows*

[3] 6:5 Or *platform*; also verse 10

[4] 6:6 Septuagint; Hebrew *structure*, or *platform*

[5] 6:8 Septuagint, Targum; Hebrew *middle*

[6] 6:20 Vulgate; Hebrew *and before the inner sanctuary*

[7] 6:20 Septuagint *made*

[8] 6:31 The meaning of the Hebrew phrase is uncertain

Footnotes for 1 Kings, Chapter 7

[1] 7:2 A *cubit* was about 18 inches or 45 centimeters

[2] 7:2 Septuagint *three*

[3] 7:5 Septuagint; Hebrew *posts*

[4] 7:7 Syriac, Vulgate; Hebrew *floor*

[5] 7:15 Targum, Syriac (compare Septuagint and Jeremiah 52:21); Hebrew *fingers. And a line of twelve cubits measured the circumference of the second pillar*

[6] 7:17 Septuagint; Hebrew *seven*; twice in this verse

[7] 7:18 Two manuscripts (compare Septuagint); Hebrew *pillars*

[8] 7:26 A *handbreadth* was about 3 inches or 7.5 centimeters

[9] 7:26 A *bath* was about 6 gallons or 22 liters

Footnotes for 1 Kings, Chapter 8

[1] 8:12 Septuagint *The LORD has set the sun in the heavens, but*

[2] 8:37 Septuagint, Syriac *in any of their cities*

[3] 8:65 Septuagint; Hebrew *seven days and seven days, fourteen days*

Footnotes for 1 Kings, Chapter 9

[1] 9:8 Syriac, Old Latin; Hebrew *will become high*

[2] 9:14 A *talent* was about 75 pounds or 34 kilograms

[3] 9:18 Hebrew lacks *of Judah*

[4] 9:21 That is, set apart (devote) as an offering to the Lord (for destruction)

[5] 9:25 Septuagint lacks *with it*

Footnotes for 1 Kings, Chapter 10

[1] 10:10 A *talent* was about 75 pounds or 34 kilograms

[2] 10:16 A *shekel* was about 2/5 ounce or 11 grams

[3] 10:17 A *mina* was about 1 1/4 pounds or 0.6 kilogram

[4] 10:22 Or *baboons*

Footnotes for 1 Kings, Chapter 11

[1] 11:33 Septuagint, Syriac, Vulgate *he has*; twice in this verse

Footnotes for 1 Kings, Chapter 12

[1] 12:2 Septuagint, Vulgate (compare 2 Chronicles 10:2); Hebrew *lived in*

[2] 12:30 Septuagint *went to the one at Bethel and to the other as far as Dan*

Footnotes for 1 Kings, Chapter 13

[1] 13:11 Septuagint, Syriac, Vulgate; Hebrew *son*

[2] 13:29 Septuagint; Hebrew *he came to the city of the old prophet*

Footnotes for 1 Kings, Chapter 15

[1] 15:19 Or *treaty*; twice in this verse

Footnotes for 1 Kings, Chapter 16

[1] 16:24 A *talent* was about 75 pounds or 34 kilograms

Footnotes for 1 Kings, Chapter 17

[1] 17:1 Septuagint; Hebrew *of the settlers*

[2] 17:21 Or *soul*; also verse 22

Footnotes for 1 Kings, Chapter 18

[1] 18:32 A *seah* was about 7 quarts or 7.3 liters

Footnotes for 1 Kings, Chapter 19

[1] 19:12 Or *a sound, a thin silence*

Footnotes for 1 Kings, Chapter 20

[1] 20:39 A *talent* was about 75 pounds or 34 kilograms

[2] 20:42 That is, set apart (devoted) as an offering to the Lord (for destruction)

Footnotes for 1 Kings, Chapter 21

[1] 21:10 Hebrew *blessed*; also verse 13

Footnotes for 1 Kings, Chapter 22

[1] 22:34 Hebrew *in his innocence*

Study Notes

1 KINGS—NOTE ON 1:1–11:43 The first division of Kings chronicles the reign of Solomon. The literary structure centers upon the building activities of Solomon (6:1–9:9) and climaxes with the failure of Solomon to follow the Lord wholeheartedly (11:1–43).

1 KINGS—NOTE ON 1:1 advanced in years. David was 70 years old (cf. 2 Sam. 5:4–5).

The Kings of Israel and Judah

The Kings of Israel and Judah			
KING	**SCRIPTURE**	**KING**	**SCRIPTURE**
United Kingdom			
Saul	1 Samuel 9:1–31:13; 1 Chronicles 10:1–14		
David	2 Samuel; 1 Kings 1:1–2:9; 1 Chronicles 11:1–29:30		
Solomon	1 Kings 2:10–11:43; 2 Chronicles 1:1–9:31		
Southern Kingdom (Judah)		**Northern Kingdom (Israel)**	
Rehoboam	1 Kings 12:1–14:31; 2 Chronicles 10:1–12:16	Jeroboam I	1 Kings 12:25–14:20
Abijam (Abijah)	1 Kings 15:1–8; 2 Chronicles 13:1–22	Nadab	1 Kings 15:25–31
Asa	1 Kings 15:9–24; 2 Chronicles 14:1–16:14	Baasha	1 Kings 15:32–16:7
Jehoshaphat	1 Kings 22:41–50; 2 Chronicles 17:1–20:37	Elah	1 Kings 16:8–14
Joram (Jehoram)	2 Kings 8:16–24; 2 Chronicles 21:1–20	Zimri	1 Kings 16:15–20
Ahaziah	2 Kings 8:25–29; 2 Chronicles 22:1–9	Tibni	1 Kings 16:21–22
Athaliah (queen)	2 Kings 11:1–16; 2 Chronicles 22:1–23:21	Omri	1 Kings 16:21–28
Joash (Jehoash)	2 Kings 11:17–12:21; 2 Chronicles 23:16–24:27	Ahab	1 Kings 16:29–22:40

Amaziah	2 Kings 14:1–22; 2 Chronicles 25:1–28	Ahaziah	1 Kings 22:51–53; 2 Kings 1:1–18
Uzziah (Azariah)	2 Kings 15:1–7; 2 Chronicles 26:1–23	Jehoram (Joram)	2 Kings 2:1–8:15
Jotham	2 Kings 15:32–38; 2 Chronicles 27:1–9	Jehu	2 Kings 9:1–10:36
Ahaz	2 Kings 16:1–20; 2 Chronicles 28:1–27	Jehoahaz	2 Kings 13:1–9
Hezekiah	2 Kings 18:1–20:21; 2 Chronicles 29:1–32:33	Jehoash (Joash)	2 Kings 13:10–25
Manasseh	2 Kings 21:1–18; 2 Chronicles 33:1–20	Jeroboam II	2 Kings 14:23–29
Amon	2 Kings 21:19–26; 2 Chronicles 33:21–25	Zechariah	2 Kings 15:8–12
Josiah	2 Kings 22:1–23:30; 2 Chronicles 34:1–35:27	Shallum	2 Kings 15:13–15
Jehoahaz	2 Kings 23:31–33; 2 Chronicles 36:1–4	Menahem	2 Kings 15:16–22
Jehoiakim	2 Kings 23:34–24:7; 2 Chronicles 36:5–8	Pekahiah	2 Kings 15:23–26
Jehoiachin	2 Kings 24:8–16; 2 Chronicles 36:9–10	Pekah	2 Kings 15:27–31
Zedekiah	2 Kings 24:18–25:21; 2 Chronicles 36:11–21	Hoshea	2 Kings 17:1–41

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1 KINGS—NOTE ON 1:2 **the king may be warm.** In his old age, circulatory problems plagued King David so he had trouble keeping warm. The royal staff proposed a solution that a young virgin nurse watch over him and, at night, warm him with her body heat. This was in harmony with the medical customs of that day; both the Jewish historian Josephus (first century A.D.) and the Greek physician Galen (second century A.D.) record such a practice.

1 KINGS—NOTE ON 1:3 **Abishag the Shunammite.** Abishag was a very beautiful teenager from the town of Shunem, in the territory of Issachar located 3 miles north of Jezreel (Josh. 19:18; 1 Sam. 28:4; 2 Kings 4:8). Though from the same town, she is not to be identified with the Shulammite in the Song of Solomon (Song 6:13).

1 KINGS—NOTE ON 1:4 **the king knew her not.** Although apparently joining David’s harem (cf. 2:17, 22–24), Abishag remained a virgin.

1 KINGS—NOTE ON 1:5 **Adonijah.** Adonijah was the fourth son of David (2 Sam. 3:4) and probably the oldest living son, since Amnon (2 Sam. 13:28–29) and Absalom (2 Sam. 18:14–15) had been killed, and Chileab apparently died in his youth, since there is no mention of him beyond his birth. As David's oldest surviving heir, Adonijah attempted to claim the kingship. **chariots and horsemen.** Like Absalom (2 Sam. 15:1), Adonijah sought to confirm and support his claim to kingship by raising a small army.

1 KINGS—NOTE ON 1:7 **Joab.** David's nephew (1 Chron. 2:16), the commander of the army of Israel (2 Sam. 8:16) and a faithful supporter of David's kingship (2 Sam. 18:2; 20:22). He was guilty of the illegal killings of Abner and Amasa (1 Kings 2:5; cf. 2 Sam. 3:39; 20:10). Adonijah wanted his support in his bid for the throne. **Abiathar.** One of the two high priests serving concurrently during David's reign (2 Sam. 8:17), whose influence Adonijah sought.

1 KINGS—NOTE ON 1:8 **Zadok.** The other high priest serving during David's reign (2 Sam. 8:17), whose descendants will serve the millennial temple (see Ezek. 44:15). He had been high priest in the tabernacle at Gibeon under Saul (1 Chron. 16:39). **Benaiah.** The commander of the Cherethites and Pelethites (1 Kings 1:44), David's official guards distinguished for bravery (see 2 Sam. 23:20). *See note on 1 Sam. 30:14*. He was regarded by Joab as a rival. **Nathan.** The most influential prophet during David's reign (2 Sam. 7:1–17; 12:1–15, 25). **Shimei.** Cf. 1 Kings 4:18. A different individual from the Shimei referred to in 2:8, 36–46; 2 Sam. 16:5–8. **mighty men.** See 2 Sam. 23:8–39.

1 KINGS—NOTE ON 1:9 **Serpent's Stone.** A standard landmark identified with a previous Jebusite snake worship location. **En-rogel.** Lit., "the spring of the fuller." Typically identified as being located at the northwest confluence of the Kidron and Hinnom Valleys. Here Adonijah held a political event to court popularity and secure his claim to the throne.

1 KINGS—NOTE ON 1:11–27 The revolt of Adonijah was defeated by Nathan, who knew the Lord's will (see 2 Sam. 7:12; 1 Chron. 22:9) and acted quickly, by having Bathsheba go to David first to report what was happening, after which he would follow (1 Kings 1:23).

1 KINGS—NOTE ON 1:11 **Bathsheba the mother of Solomon.** The mothers of the kings of the Davidic line are continually noted (2:13, 19; 14:21; 15:2; 2 Kings 8:26; 12:1; 14:2; 15:2, 33; 18:2; 21:1, 19; 22:1; 23:31, 36; 24:8). The queen mother held an influential position in the royal court. For the story of how David sinfully took her, see 2 Sam. 11.

1 KINGS—NOTE ON 1:12 **save . . . the life of your son.** If Adonijah had become king, the lives of Bathsheba and Solomon would have been in jeopardy, because often in the ancient Near East potential claimants to the throne and their families were put to death (cf. 15:29; 16:11; 2 Kings 10:11).

1 KINGS—NOTE ON 1:13 **Did you not . . . swear.** This oath was given privately (unrecorded in Scripture) by David, perhaps to both Nathan and Bathsheba. Solomon's choice by the Lord was implicit in his name Jedidiah, meaning "beloved of the Lord" (2 Sam. 12:24–25) and explicit in David's declaration to Solomon (1 Chron. 22:6–13). Cf. 1 Kings 1:17, 20, 35.

1 KINGS—NOTE ON 1:28–53 See 1 Chron. 29:21–25.

1 KINGS—NOTE ON 1:29 **the king swore.** David swore another oath to carry out his earlier commitment to make Solomon king, and he made good on it that very day.

1 KINGS—NOTE ON 1:33 **my own mule.** The riding of David's royal mule showed Israel that Solomon was David's chosen successor (see 2 Sam. 13:29). **Gihon.** This spring, which was Jerusalem's main water supply, was located about one-half mile north of En-rogel (1 Kings 1:9) and hidden from it by an intervening hill. Thus, the sound of Solomon's anointing ceremony could have been heard without being seen by Adonijah's party.

1 KINGS—NOTE ON 1:34 **anoint him king.** Saul and David had been anointed by Samuel, the Lord's priest and prophet (1 Sam. 10:1; 16:13); Solomon was also to be recognized by priest and prophet. The participation of the prophet Nathan gave Solomon's coronation evidence of the Lord's blessing. Throughout the book of Kings, God identified his chosen kings through prophets (11:37; 15:28–29; 16:12; 2 Kings 9:3). **blow the trumpet.** The

blowing of the trumpet signaled a public assembly where the people corporately recognized Solomon's new status as co-regent with and successor to David (1 Kings 1:39–40).

1 KINGS—NOTE ON 1:35 **over Israel and over Judah.** The two major geographical components of David's and Solomon's kingdoms. Even while still unified these two separate entities, that would later divide (12:20), were clearly identifiable.

1 KINGS—NOTE ON 1:39 **tent.** This was the tent David set up in Jerusalem (2 Sam. 6:17; 1 Chron. 15:1) to house the ark of the covenant, not the tabernacle of Moses (see 1 Kings 3:4).

1 KINGS—NOTE ON 1:41–49 **Adonijah . . . heard it.** The loud shouts hailing Solomon as king reached the ears of those at Adonijah's feast at En-rogel nearby. A messenger came with the full report of the coronation of Solomon, so that the cause of Adonijah was lost and the party ended with the people leaving in fear.

1 KINGS—NOTE ON 1:42 **Jonathan.** The son of Abiathar the priest was an experienced messenger (2 Sam. 15:36; 17:17).

1 KINGS—NOTE ON 1:50 **horns of the altar.** Cf. 2:28. The "horns" were corner projections on the altar of burnt offering on which the priests smeared the blood of the sacrifices (Ex. 27:2; 29:12). By taking hold of the horns, Adonijah sought to place himself under the protection of God (see Ex. 21:13–14).

1 KINGS—NOTE ON 2:1 **he commanded Solomon.** Leaders typically exhorted their successors, e.g., Moses (Deut. 31:7–8), Joshua (Josh. 23:1–6), and Samuel (1 Sam. 12:1–25). So also David gave Solomon a final exhortation.

1 KINGS—NOTE ON 2:2 **the way of all the earth.** An expression for death (Josh. 23:14; cf. Gen. 3:19). **Be strong . . . show yourself a man.** An expression of encouragement (Deut. 31:7, 23; Josh. 1:6–7, 9, 18; 1 Sam. 4:9) with which David sought to prepare Solomon for the difficult tasks and the battles in his future.

1 KINGS—NOTE ON 2:3 keep the charge of the Lord your God. David admonished Solomon to obey the Mosaic law so he could have a successful kingship (cf. Deut. 17:18–20).

1 KINGS—NOTE ON 2:4 his word. The unconditional Davidic Covenant was made by God with David in 2 Sam. 7:4–17 and confirmed to Solomon in 1 Kings 9:5, promising the perpetuation of the Davidic dynasty over Israel. **If your sons pay close attention to their way.** David declared that the king's obedience to the law of Moses was a necessary condition for the fulfillment of the divine promise. The book of Kings demonstrates that none of the descendants of David remained faithful to God's law; none of them met the conditions for the fulfillment of the divine promise. Rather, David's words provided a basis for explaining the exile. Thus, the ultimate and final King of Israel would appear at a later, undesignated time.

1 KINGS—NOTE ON 2:5 Abner . . . Amasa. These were victims of Joab's jealousy and vengeance, who were killed after warfare had ceased (2 Sam. 3:27; 20:10), thus bringing Joab's punishment as a murderer (Deut. 19:11–13).

1 KINGS—NOTE ON 2:7 sons of Barzillai. David told Solomon to repay Barzillai's kindness to David (2 Sam. 17:27–29) by showing similar kindness to Barzillai's sons. **eat at your table.** A position of honor that could include a royal stipend (2 Sam. 9:7; 1 Kings 18:19; 2 Kings 25:29).

1 KINGS—NOTE ON 2:8 Shimei. He had angrily stoned and vehemently cursed David when David was escaping from Absalom (2 Sam. 16:5–13). Shimei's actions were worthy of death (Ex. 22:28), and David counseled Solomon through subtle means to arrange for his just punishment (1 Kings 2:36–46).

1 KINGS—NOTE ON 2:10–12 See 2 Sam. 5:5 and 1 Chron. 29:26–28.

1 KINGS—NOTE ON 2:10 the city of David. I.e., Jerusalem (cf. 8:1).

1 KINGS—NOTE ON 2:11 forty years. David ruled from c. 1011–971 B.C., probably with Solomon as co-regent during his final year (cf. 11:41).

1 KINGS—NOTE ON 2:12 firmly established. Solomon's succession enjoyed the Lord's approval, and Solomon experienced unchallenged authority, prosperity, and renown (v. 46).

1 KINGS—NOTE ON 2:15 all Israel fully expected me to reign. A reference to Adonijah's perceived right to the kingship as the oldest surviving son according to ancient Near East custom.

1 KINGS—NOTE ON 2:17 give me Abishag. In the ancient Near East, possession of the royal harem was a sign of kingship (cf. 2 Sam. 3:8; 12:8; 16:20–22). Adonijah's request for Abishag was an attempt to support his claim to the kingship and perhaps generate a revolt to usurp the throne. Bathsheba didn't see the treachery (1 Kings 2:18–21).

1 KINGS—NOTE ON 2:22 Ask for him the kingdom also. Solomon recognized Adonijah's request as the prelude to his usurping of the throne. Because Adonijah's request violated the terms of loyalty Solomon had previously specified (1:52), he pronounced a formal, legal death sentence on Adonijah (2:23–24).

1 KINGS—NOTE ON 2:24 as he promised. Solomon viewed himself as the fulfillment of the Lord's promise to David in 2 Sam. 7:12–16 (see also 1 Kings 5:5; 8:18–21). The ultimate fulfillment will be the Messiah, Jesus, who will return to Israel and set up his kingdom (see Isa. 9:6–7).

1 KINGS—NOTE ON 2:26 Anathoth. A priestly town, 3 miles northeast of Jerusalem (cf. Jer. 1:1). There Abiathar, the disloyal high priest (1 Kings 1:7), lived in banishment.

1 KINGS—NOTE ON 2:27 fulfilling the word of the Lord. Solomon's removal of Abiathar from the office of priest fulfilled God's prophecy that Eli's line of priests would be cut off (1 Sam. 2:30–35). This reestablished the line of Eleazar/Phinehas in Zadok (1 Kings 2:35), as promised by God (cf. Num. 25:10–13).

1 KINGS—NOTE ON 2:28 Joab fled to the tent. Cf. 1:50. He knew he would have been killed already if he had not been so popular with the army. The altar provided no real sanctuary to the rebel and murderer (cf. Ex. 21:14).

1 KINGS—NOTE ON 2:31 strike him down. Like Adonijah (1:50), Joab sought asylum at the altar (2:28). The protection of the Lord at the altar applied only to accidental crimes, not premeditated murder (Ex. 21:14), so Solomon ordered Benaiah to administer the violent death sought by David (1 Kings 2:6).

1 KINGS—NOTE ON 2:33 peace . . . forevermore. This pledge is ultimately to be fulfilled in the Messiah's kingdom (see Isa. 2:2–4; 9:6–7).

1 KINGS—NOTE ON 2:34 wilderness. The tomb of Joab's father was near Bethlehem (2 Sam. 2:32). Joab's house was probably on the edge of the Judean wilderness, east of Bethlehem.

1 KINGS—NOTE ON 2:36 do not go out. Shimei had not provoked Solomon directly as Adonijah had. Therefore, Solomon determined to keep Shimei under close watch by confining him to Jerusalem.

1 KINGS—NOTE ON 2:39 Gath. A major Philistine city about 30 miles southwest of Jerusalem.

1 KINGS—NOTE ON 2:45 throne of David. In contrast to Shimei's curse (2 Sam. 16:5–8), the Lord's blessing was to come through the ruler of David's, not Saul's, line (cf. 2 Sam. 7:12–16).

1 KINGS—NOTE ON 2:46 With the death of Shimei, all the rival factions were eliminated.

1 KINGS—NOTE ON 3:1 a marriage alliance with Pharaoh. The Pharaoh was probably Siamun, the next-to-last ruler of the weak twenty-first dynasty. Solomon's treaty with Pharaoh signified that he held a high standing in the world of his day. Pharaoh's daughter was the most politically significant of Solomon's 700 wives (cf. 7:8; 9:16; 11:1).

1 KINGS—NOTE ON 3:2 the high places. The open-air, hilltop worship centers that the Israelites inherited from the Canaanites had been rededicated to the Lord; the use of pagan altars had been forbidden (Num. 33:52; Deut. 7:5; 12:3). After the building of the temple, worship at the high places was condemned (1 Kings 11:7–8; 12:31; 2 Kings 16:17–20; 21:3;

23:26). **no house . . . for the name of the Lord.** “Name” represented the character and presence of the Lord (cf. Ex. 3:13–14). He had promised to choose one place “to put his name and make his habitation” (Deut. 12:5). The temple at Jerusalem was to be that place (cf. 1 Kings 5:3–5; 8:16–48; 9:3–7). In the ancient Near East, to identify a temple with a god’s name meant that the god owned the place and dwelt there.

1 KINGS—NOTE ON 3:3 only he. Solomon’s failure in completely following the Lord was exhibited in his continual worship at the high places.

1 KINGS—NOTE ON 3:4–15 See 2 Chron. 1:7–13.

1 KINGS—NOTE ON 3:4 Gibeon. A town about 7 miles northwest of Jerusalem, where the tabernacle of Moses and the original bronze altar were located (1 Chron. 21:29; 2 Chron. 1:2–6).

1 KINGS—NOTE ON 3:5 dream. God often gave revelation in dreams (Gen. 26:24; 28:12; 46:2; Dan. 2:7; 7:1; Matt. 1:20; 2:12–22). However, this dream was unique, a two-way conversation between the Lord and Solomon.

1 KINGS—NOTE ON 3:6 great and steadfast love. This term implies covenant faithfulness. Solomon viewed his succession to David as evidence of the Lord’s faithfulness to his promises to David.

1 KINGS—NOTE ON 3:7 little child. Since Solomon was probably only about 20 years of age, he readily admitted his lack of qualification and experience to be king (cf. 1 Chron. 22:5; 29:1). *See note on Num. 27:15–17*.

1 KINGS—NOTE ON 3:8 a great people. Based on the census, which recorded 800,000 men of fighting age in Israel and 500,000 in Judah (2 Sam. 24:9), the total population was over four million, approximately double what it had been at the time of the conquest (see Num. 26:1–65).

1 KINGS—NOTE ON 3:9 an understanding mind. Humbly admitting his need, Solomon sought “a listening heart” to govern God’s people with wisdom.

1 KINGS—NOTE ON 3:10 pleased the Lord. The Lord was delighted that Solomon had not asked for personal benefits, e.g., long life, wealth, or the death of his enemies.

1 KINGS—NOTE ON 3:12 none like you. Solomon was one of a kind in judicial insight, as illustrated in vv. 16–27.

1 KINGS—NOTE ON 3:14 lengthen your days. In contrast to riches and honor that were already his, a long life was dependent on Solomon's future obedience to the Lord's commands. Because of his disobedience, Solomon died before reaching 70 years of age (cf. Ps. 90:10).

1 KINGS—NOTE ON 3:16–27 prostitutes came to the king. Here is an illustration of how wisely Solomon ruled. In Israel, the king was the ultimate "judge" of the land, and any citizen, even the basest prostitute, could petition him for a verdict (2 Sam. 14:2–21; 15:1–4; 2 Kings 8:1–6).

1 KINGS—NOTE ON 3:25 half . . . half. In ordering his servants to cut the child in two, he knew the liar would not object, but out of maternal compassion the real mother would (cf. Ex. 21:35).

1 KINGS—NOTE ON 3:28 awe of the king. Israel was in awe of and willing to submit to the rule of Solomon because of his wisdom from God.

1 KINGS—NOTE ON 4:1 all Israel. Solomon was in firm control of all of the people. Israel's squabbling factions had fallen in line behind the king.

1 KINGS—NOTE ON 4:2 Azariah the son of Zadok. Actually, he was the son of Ahimaaz and the grandson of Zadok, as "son of" can mean "descendant of" (cf. 1 Chron. 6:8–9). In David's roster of officials, the army commander came first (2 Sam. 8:16; 20:23). Under Solomon, the priest and other officials preceded the military leader.

1 KINGS—NOTE ON 4:3 secretaries. Probably they prepared royal edicts and kept official records. **recorder.** Likely, he maintained the records of all important daily affairs in the kingdom.

1 KINGS—NOTE ON 4:4 **priests.** Zadok and Abiathar had served together as high priests under David (2 Sam. 8:17; 20:25). Although Abiathar had been removed from priestly service and exiled (1 Kings 2:26–27, 35), he maintained his priestly title until his death.

1 KINGS—NOTE ON 4:5 **Nathan.** Whether this is the prophet Nathan (*see note on 1:8*) or another person by that name is uncertain, but it could be that Solomon was honoring the sons of the prophet.

1 KINGS—NOTE ON 4:6 **charge of the palace.** One who managed Solomon's properties, both lands and buildings (cf. 16:9; 18:3; 2 Kings 18:18, 37; 19:2). **in charge of the forced labor.** One who oversaw the conscripted workers of Solomon (cf. 1 Kings 5:13–18).

1 KINGS—NOTE ON 4:7 **twelve officers.** Solomon divided the land into 12 geographical districts (different from the tribal boundaries), each supervised by a deputy. Each month a different deputy collected provisions in his district to supply the king and his staff.

1 KINGS—NOTE ON 4:20 **as many as the sand by the sea.** A clear allusion to the Lord's promise to Abraham in Gen. 22:17. The early years of Solomon's reign, characterized by population growth, peace, and prosperity, were a foreshadowing of the blessings that will prevail in Israel when the Abrahamic Covenant is fulfilled.

1 KINGS—NOTE ON 4:21 **all the kingdoms.** The borders of the kingdoms that Solomon influenced echoed the Lord's promise to Abram in Gen. 15:18. However, Solomon's reign was not the fulfillment of the Abrahamic Covenant for three reasons: 1) Israel still only lived in the land "from Dan even to Beersheba" (1 Kings 4:25). Abraham's descendants did not inhabit all the land promised to Abraham. 2) The non-Israelite kingdoms did not lose their identity and independence, but rather recognized Solomon's authority and brought him tribute without surrendering title to their lands. 3) According to Num. 34:6, the Mediterranean Sea is to be the western border of the Land of Promise, indicating that Tyre was to be a part of the Promised Land. However, Hiram king of Tyre was a sovereign who entered into a bilateral or parity treaty (between equals) with Solomon (1 Kings 5:1–12).

1 KINGS—NOTE ON 4:22 **provision.** I.e., the daily provisions for Solomon’s palace.

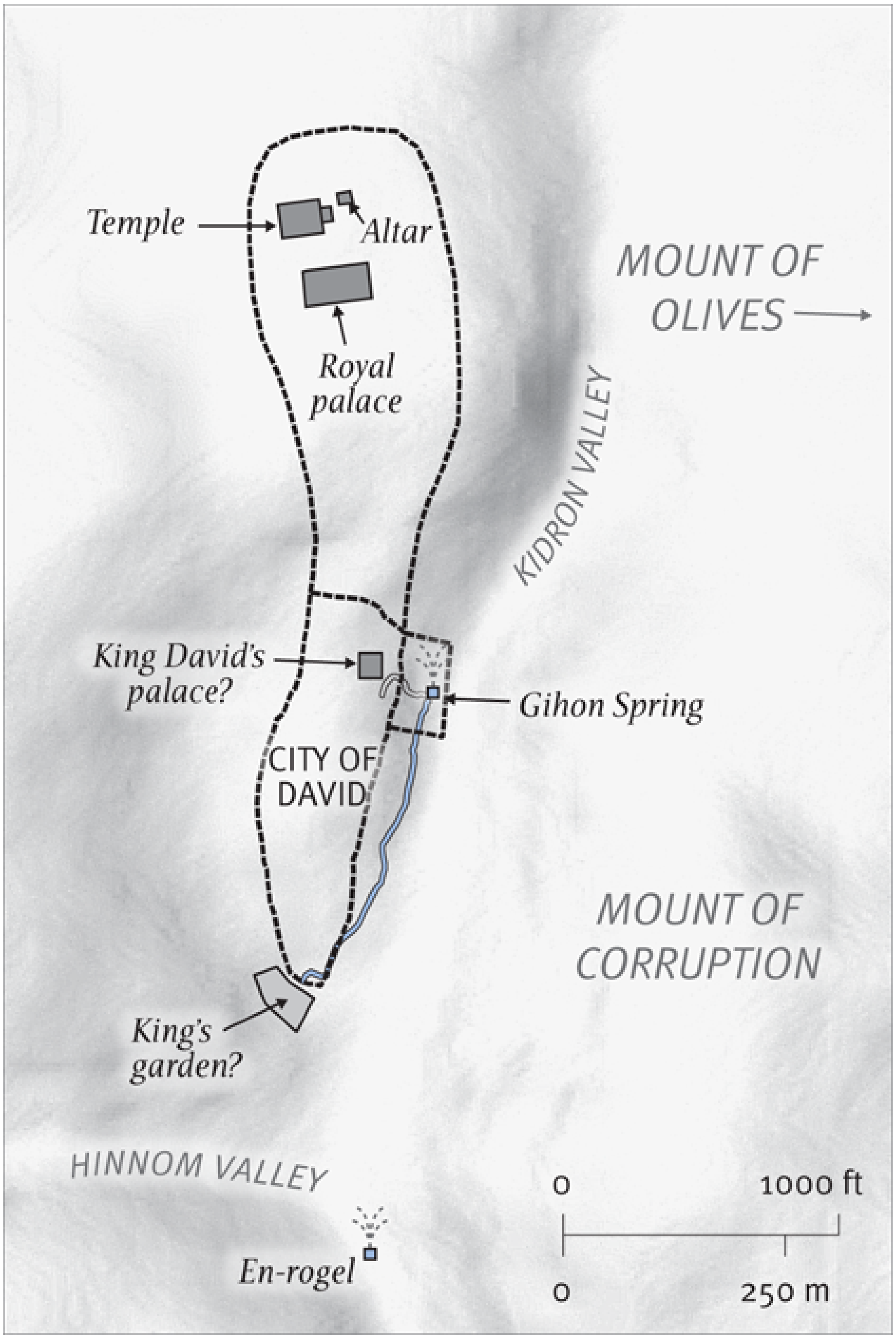
1 KINGS—NOTE ON 4:24 **Tiphsah . . . Gaza.** Tiphsah was located on the west bank of the Euphrates and Gaza on the southwestern Mediterranean coast. These towns represented the northeast and southwest points of Solomon’s influence.

1 KINGS—NOTE ON 4:26 **had 40,000 stalls.** Though the Hebrew text reads 40,000, this was probably a copyist’s error in transcribing the text, and it should read 4,000 as in 2 Chron. 9:25.

Jerusalem at the Time of Solomon

c. 950 B.C.

Through various building projects Solomon began to transform the small military stronghold of the city of David into a full-scale city that would be the geographical center of Israelite religion. He built the temple of the Lord and the royal palace complex on the hill to the north of the stronghold and encircled it with a wall. Ironically, Solomon also allowed his many foreign wives to establish pagan shrines on the hill to the east of the city, which would later be called the Mount of Corruption.


Temple
Altar
Royal palace
MOUNT OF OLIVES
KIDRON VALLEY
King David's palace?
Gihon Spring
CITY OF DAVID
MOUNT OF CORRUPTION
King's garden?
HINNOM VALLEY
En-rogel
0
1000 ft
0
250 m

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1 KINGS—NOTE ON 4:30 the east . . . Egypt. The men to the east of Israel in Mesopotamia and Arabia (cf. Job 1:3) and in Egypt were known for their wisdom. Egypt had been renowned for learning and science, as well as culture. Solomon's wisdom was superior to all at home or abroad (1 Kings 4:31).

1 KINGS—NOTE ON **4:31** **sons of Mahol.** This probably meant “singers,” a guild of musicians who created sacred songs.

1 KINGS—NOTE ON **4:32** **proverbs . . . songs.** Hundreds of Solomon’s proverbs have been preserved in the book of Proverbs (see Introduction to Proverbs). One of his songs is the Song of Solomon.

1 KINGS—NOTE ON **4:33** **trees . . . beasts . . . birds.** Solomon described and taught about all kinds of plant and animal life, e.g., Prov. 6:6–8; 28:15; 30:19.

1 KINGS—NOTE ON **4:34** **people of all nations.** Solomon acquired an international reputation for his wisdom. Many important visitors came from faraway places to learn from Solomon’s wisdom (cf. 10:1–13).

1 KINGS—NOTE ON **5:1–16** See 2 Chron. 2:1–18.

1 KINGS—NOTE ON **5:1** **Hiram king of Tyre.** Tyre was an important port city on the Mediterranean Sea north of Israel. Two towering mountain ranges ran within Lebanon’s borders, and on their slopes grew thick forests of cedars. Hiram I ruled there c. 978–944 B.C. He had earlier provided building materials and workers for David to build his palace (2 Sam. 5:11). Solomon maintained the friendly relations with Hiram established by David. They were beneficial to both as Israel exchanged wheat and oil for timber (see 1 Kings 5:9–11).

1 KINGS—NOTE ON **5:4** **rest.** The guarantee of peace with the peoples surrounding Israel allowed Solomon to build the temple (cf. 4:24).

1 KINGS—NOTE ON **5:5** **the name.** “Name” represents the character and nature of the person indicated. *See note on 3:2*. **Your son.** Solomon claimed to be the promised offspring of David, the fulfillment of the Lord’s promise to David in 2 Sam. 7:12–13. However, Solomon’s later disobedience proved that he was not the ultimate, promised offspring (1 Kings11:9–13).

1 KINGS—NOTE ON **5:6** **cedars of Lebanon.** The cedars of Lebanon symbolized majesty and might (Ps. 92:12; Ezek. 31:3). Because it was durable, resistant to rot and worms, closely-grained, and could be polished

to a fine shine, its wood was regarded as the best timber for building. The logs were tied together and floated down the Mediterranean to Joppa (see 1 Kings 5:9; 2 Chron. 2:16), from where they could be transported to Jerusalem, 35 miles inland. **Sidonians.** These are the inhabitants of the city of Sidon, located on the Mediterranean Sea about 22 miles north of Tyre. Here, the term probably referred, in a general sense, to the Phoenicians, who were skilled craftsmen.

1 KINGS—NOTE ON 5:7 Blessed be the Lord. Perhaps Hiram was a worshiper of the true God, but it is equally possible that he was only acknowledging Jehovah as the God of the Hebrews (cf. 2 Chron. 2:16). **a wise son.** Hiram recognized Solomon's wisdom in seeking to honor his father David's desires.

1 KINGS—NOTE ON 5:9 food for my household. Tyre's rocky terrain grew great trees, but little good food. Hiram asked Solomon for food for his court in exchange for his lumber.

1 KINGS—NOTE ON 5:13 forced labor out of all Israel. Lit., "conscripted labor." These 30,000 men who labored in Lebanon were Israelites of the land. They were sent to Lebanon, 10,000 a month in rotation. For every month they worked, they were off two months, which meant they worked only four months per year. These Israelite laborers must be distinguished from the Canaanite remnant who were made into permanent slaves. *See note on 9:21–22*. The 30,000 Israelites were free and performed the task of felling trees.

1 KINGS—NOTE ON 5:16 Solomon's 3,300. *See note on 2 Chron. 2:2*. **people who carried on the work.** According to 2 Chron. 2:17–18, these 150,000 laborers (1 Kings 5:15) and their supervisors were non-Israelite inhabitants of the land.

1 KINGS—NOTE ON 5:18 men of Gebal. Inhabitants of Gebal, a town located about 60 miles north of Tyre.

1 KINGS—NOTE ON 6:1–38 See 2 Chron. 3:1–17 and 7:15–22.

1 KINGS—NOTE ON 6:1 **four hundred and eightieth year.** Solomon began to build the temple by laying its foundation (v. 37) 480 years after the exodus from Egypt. The 480 years are to be taken as the actual years between the exodus and the building of the temple, because references to numbers of years in the book of Kings are consistently taken in a literal fashion. Also, the literal interpretation correlates with Jephthah's statement recorded in Judg. 11:26. **fourth year.** I.e., 966 B.C. Thus, the exodus is to be dated 1445 B.C.

1 KINGS—NOTE ON 6:2 **cubits.** Normally the cubit was about 18 inches. This would make the temple structure proper 90 feet long, 30 feet wide, and 45 feet high. However, 2 Chron. 3:3 may indicate that the longer royal cubit of approximately 21 inches was used in the construction of the temple. On this measurement, the temple structure proper would have been 105 feet long, 35 feet wide, and 52.5 feet high. The dimensions of the temple seem to be double those of the tabernacle (see Ex. 26:15–30; 36:20–34).

1 KINGS—NOTE ON 6:3 **vestibule.** A porch about 15 feet long in front of the temple building proper.

1 KINGS—NOTE ON 6:4 **windows.** Placed high on the inner side of the temple wall, these openings had lattices or shutters capable of being opened, shut, or partially opened. They served to let out the vapors of the lamps and the smoke of incense, as well as to give light.

1 KINGS—NOTE ON 6:5 **chambers.** Another attached structure surrounded the main building, excluding the porch. It provided rooms off of the main hall to house temple personnel and to store equipment and treasure (cf. 7:51).

1 KINGS—NOTE ON 6:6 **lowest . . . middle . . . third.** This attached structure to the temple was three stories high. Each upper story was one cubit wider than the one below it. Instead of being inserted into the temple walls, beams supporting the stories rested on recessed ledges in the temple walls themselves.

1 KINGS—NOTE ON 6:7 **stone prepared at the quarry.** The erection of the temple went much faster by utilizing precut and prefitted materials moved on rollers to the temple site. In addition, the relative quiet would be consistent with the sacredness of the undertaking.

1 KINGS—NOTE ON 6:8 entrance . . . stairs. The entrance to the side rooms was on the south side, probably in the middle. Access to the second and third stories was by means of a spiral staircase that led through the middle story to the third floor.

1 KINGS—NOTE ON 6:11–13 During the construction of the temple, the Lord spoke to Solomon, probably through a prophet, and reiterated that the fulfillment of his word to David through his son was contingent on Solomon's obedience to his commands (cf. 2:3–4; 3:14; 9:4–8). The use of the same words, "I will dwell among the children of Israel," in 6:13 as in Ex. 29:45, implied that Solomon's temple was the legitimate successor to the tabernacle. The Lord forewarned Solomon and Israel that the temple was no guarantee of his presence; only their continued obedience would assure that.

1 KINGS—NOTE ON 6:16 the Most Holy Place. This inner sanctuary, partitioned off from the main hall by cedar planks, was a perfect cube about 30 feet on a side (v. 20) and was the most sacred area of the temple. The Most Holy Place is further described in vv. 19–28. The tabernacle also had a "Most Holy Place" (Ex. 26:33–34).

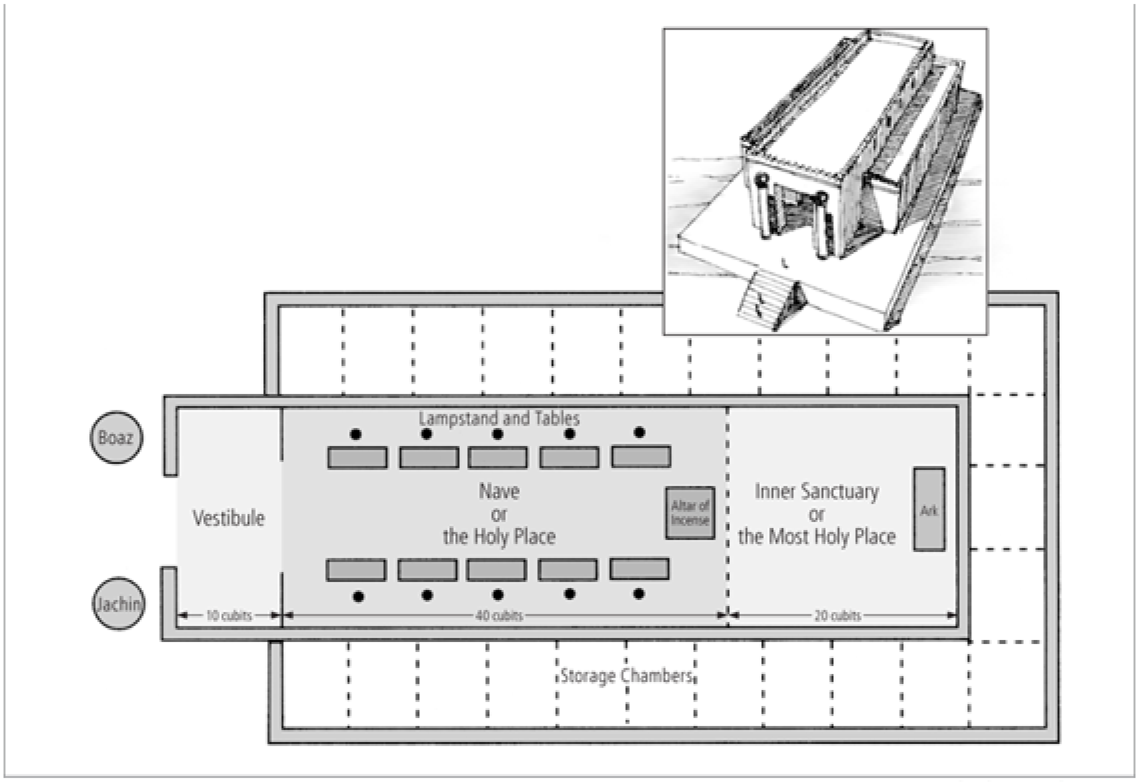
1 KINGS—NOTE ON 6:17 the nave. This was the Holy Place, just outside the Most Holy Place, 60 feet long, 30 feet wide, and 45 feet high, that housed the altar of incense, the golden tables of the bread of the Presence, and the golden lampstands (7:48–49).

1 KINGS—NOTE ON 6:19 the ark of the covenant of the Lord. The ark was a rectangular box made of acacia wood. The ark was made at Sinai by Bezalel according to the pattern given to Moses (Ex. 25:10–22; 37:1–9). The ark served as the receptacle for the two tablets of the Ten Commandments (Ex. 25:16, 21; 40:20; Deut. 10:1–5) and the place in the inner sanctuary where the presence of the Lord met Israel (Ex. 25:22).

1 KINGS—NOTE ON 6:20 overlaid it with pure gold. Cf. vv. 21, 22, 28, 30, 32, 35. Gold was beaten into fine sheets, and then hammered to fit over the beautifully embellished wood (vv. 18, 29), then attached to every surface in the temple proper, both in the Holy Place and in the Most Holy Place, so that no wood or stone was visible (v. 22).

Solomon’s Temple

Solomon constructed the temple on Mount Moriah, north of the ancient city of David. The temple was built according to plans that David received from the Lord and passed on to Solomon (1 Chron. 28:11–13, 19). The division into a nave and inner sanctuary corresponds to the division of the tabernacle into the Holy Place and Most Holy Place.


Lampstand and Tables
Boaz
Jachin
Vestibule
Nave
or
the Holy Place
Altar of Incense
Inner Sanctuary
or
the Most Holy Place
Ark
10 cubits
40 cubits
20 cubits
Storage Chambers

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1 KINGS—NOTE ON 6:23 cherubim. These two sculptured winged creatures, with human faces overlaid with gold (cf. Gen. 3:24; Ezek. 41:18–19), stood as guards on either side of the ark (see 2 Chron. 3:10–13) and are not to be confused with the cherubim on the mercy seat (see Ex. 25:17–22). The cherubim represented angelic beings who were guardians of God’s presence and stood on either side of the ark (1 Kings 8:6–7) in the Most Holy Place.

They were 15 feet tall and 15 feet between wing tips (1 Kings 6:24–26). *See note on Ex. 25:18*.

1 KINGS—NOTE ON 6:29 palm trees. An image reminiscent of the Garden of Eden in Gen. 2. The palm tree represented the tree of life from the Garden.

1 KINGS—NOTE ON 6:31–35 There was distinct and magnificent separation by doors between the inner court of the temple (v. 36) and the Holy Place, as well as between the Holy Place and the Most Holy Place.

1 KINGS—NOTE ON 6:36 the inner court. This walled-in, open space that surrounded the temple was also called "the court of the priests" (2 Chron. 4:9) or the "upper court" (Jer. 36:10). The wall of that court had a layer of wood between each of the three courses of stone. The alternation of timber beams with masonry was common in Mediterranean construction.

1 KINGS—NOTE ON 6:37 fourth year . . . month of Ziv. Cf. 6:1.

1 KINGS—NOTE ON 6:38 seven years. From foundation to finishing, the temple took seven years and six months to build. *See note on 2 Chron. 5:1*.

1 KINGS—NOTE ON 7:1 thirteen years. Having built the house for the Lord, Solomon then built one for himself. Solomon's "house" was a complex of structures that took almost twice as long to build as the temple. The time involved was probably because there was not the same preparation for building or urgency as for the national place of worship. The temple and Solomon's house together took 20 years to complete (cf. 9:10).

1 KINGS—NOTE ON 7:2–5 the House of the Forest of Lebanon. As a part of the palace complex, Solomon also built this large rectangular building, 150 feet long, 75 feet wide, and 45 feet high. It was built of a "Forest" of cedar pillars from Lebanon. Three rows of cedar columns supported trimmed cedar beams and a cedar roof.

1 KINGS—NOTE ON 7:6 the Hall of Pillars. This colonnade was probably an entry hall or waiting area for the Hall of Judgment, which was probably used for the transaction of public business.

1 KINGS—NOTE ON 7:7 **the Hall of Judgment.** The place where Solomon would publicly hear petitions from Israelites and render judgments was added to the grand palace site.

1 KINGS—NOTE ON 7:8 **house . . . court . . . house.** Behind the Hall of Judgment was an open court. Within this court, Solomon built his own personal residence, a palace for his harem, and royal apartments for the Egyptian princess he had married.

1 KINGS—NOTE ON 7:9–12 A fortune was spent on building, adjacent to the temple, the whole palace with its three parts: 1) the king's home, 2) the courtyard in the middle, and 3) the house of the women on the other side.

1 KINGS—NOTE ON 7:13 **Hiram.** Although having the same Hebrew name, this individual was distinct from the King of Tyre (5:1). Hiram had a Tyrian father, but his mother was of the tribe of Naphtali. Second Chronicles 2:14 states that Hiram's mother came from the tribe of Dan. Probably one verse refers to her place of birth and the other to her place of residence. Or, if her parents were originally from the two tribes, then he could legitimately claim either. The description of Hiram's skills in 1 Kings 7:14 is exactly the same as that of Bezalel who made the tabernacle (Ex. 31:3; 36:1). Hiram made the pillars (1 Kings 7:14–22). *See note on 2 Chron. 2:13–14*.

1 KINGS—NOTE ON 7:15 **two pillars.** One bronze pillar was on each side of the temple's entrance (v. 21). Each pillar was 27 feet high and 18 feet around. *See note on 2 Chron. 3:15*.

1 KINGS—NOTE ON 7:16 **capitals.** These distinctively treated upper ends of the bronze pillars added 7.5 feet to the height of each pillar.

1 KINGS—NOTE ON 7:18 **pomegranates.** One of the fruits of the Promised Land (Num. 13:23; Deut. 8:8), these were popular decorative motifs used on the hem of Aaron's priestly garment (Ex. 28:33–34).

1 KINGS—NOTE ON 7:21 **Jachin . . . Boaz.** I.e. "he shall establish" and "in it is strength," respectively. It is likely that each name recalls promises given to the Davidic house, and that they perpetually reminded the worshipers of God's grace in providing the Davidic monarchy as well as each king's need to depend on God for his success. *See note on 2 Chron. 3:17*. They were also symbolic of the strength and stability of God's promise of a kingdom forever, even though the temple would come down (see Jer. 52:17).

1 KINGS—NOTE ON **7:23** **the sea.** A huge circular bronze basin corresponding to the laver of the tabernacle. According to v. 26, this great basin's capacity was about 12,000 gallons (*see note on 2 Chron. 4:5*). The sea stood in the courtyard on the temple's southeast side and provided the priests water to wash themselves and their sacrifices (2 Chron. 4:6). It probably also supplied water for the 10 movable basins (1 Kings 7:38–39). *See note on 2 Chron. 4:2*.

1 KINGS—NOTE ON **7:25** **twelve oxen.** Hiram arranged three oxen facing in each of the four directions of the compass to support the sea. *See note on 2 Chron. 4:4*.

1 KINGS—NOTE ON **7:26** **two thousand baths.** *See note on 2 Chron. 4:5*.

1 KINGS—NOTE ON **7:27–37** **stands.** Hiram made 10 movable stands of bronze 6 feet square and 4.5 feet high. Each consisted of four upright corner poles joined together by square panels. For mobility, the stands rode on four wheels of bronze (v. 30).

1 KINGS—NOTE ON **7:38** **basins.** Hiram made 10 bronze basins as water containers for the stands. Each measured 6 feet across and held about 240 gallons of water.

1 KINGS—NOTE ON **7:40** **the shovels, and the basins.** Shovels were used to scoop up the ashes that were then emptied into the bowls for disposal. The same tools served the same purpose in the tabernacle (Ex. 27:3).

1 KINGS—NOTE ON **7:45** **burnished bronze.** I.e., bronze polished to a high shine.

1 KINGS—NOTE ON **7:46** **between Succoth and Zarethan.** Succoth was located on the east side of the Jordan River just north of the Jabbok River (Gen. 33:17; Josh. 13:27; Judg. 8:4–5). Zarethan was nearby. This location was conducive to good metallurgy, because it abounded in clay suitable for

molds and lay close to a source of charcoal for heat, namely the forests across the Jordan.

1 KINGS—NOTE ON **7:48** **the golden altar.** The altar of incense stood in front of the Most Holy Place (cf. Ex. 30:1–4). **the golden table.** The table on which the bread of the Presence was placed, which the law required to be continually in God's presence (Ex. 25:30).

1 KINGS—NOTE ON **7:49** **lampstands.** Ten golden lampstands standing directly in front of the Most Holy Place, five on either side of the doors, provided a corridor of light.

1 KINGS—NOTE ON **7:51** **David . . . had dedicated.** Solomon deposited that which David had dedicated to the Lord (2 Sam. 8:7–12) in the side rooms of the temple.

1 KINGS—NOTE ON **8:1–21** See 2 Chron. 5:2–6:11.

1 KINGS—NOTE ON **8:1** **elders . . . heads.** The "elders" of Israel were respected men who were in charge of local government and justice throughout Israel (Ex. 18:13–26; Num. 11:16–30; 1 Sam. 8:1–9). They advised the king on important matters of state (1 Sam. 15:30; 2 Sam. 17:5; 1 Kings 12:6–11). The "heads" of the tribes or "leaders" were the oldest living males within each extended family unit. They were the ones responsible for learning the law and leading their families to obey it.

1 KINGS—NOTE ON **8:2** **seventh month.** Solomon finished building the temple in the eighth month of the previous year (6:38; see 2 Chron. 5:1); all its detail signifying the magnificence and beauty of God's nature and his transcendent, uncommon glory. The celebration, then, did not take place until 11 months later. Apparently Solomon intentionally scheduled the dedication of the temple to coincide with the Feast of Booths or Tabernacles held in the seventh month, when there would be a general assembly of the people in Jerusalem. That was also a jubilee year, so it was especially appropriate (Lev. 23:33–36, 39–43; Deut. 16:13–15).

1 KINGS—NOTE ON **8:4–6** **brought up the ark.** The ark of the covenant was transported by the priests and the Levites from the tent that David had made

for it in Jerusalem (2 Sam. 6:17). They also brought to the temple the tabernacle and all its furnishings, which had been located at Gibeon (2 Chron. 1:2–6). The ark was placed into the Most Holy Place (1 Kings 8:6).

1 KINGS—NOTE ON 8:7–8 poles. God had originally commanded that poles be used to carry the ark (Ex. 25:13–15). They were left protruding to serve as a guide so the high priest could be guided by them when he entered the dark inner sanctuary.

1 KINGS—NOTE ON 8:8 to this day. The phrase is used from the perspective of one who lived and wrote before the destruction of the temple in 586 B.C. The writer of 1 Kings incorporated such sources into his book (cf. 9:13, 21; 10:12; 12:19).

1 KINGS—NOTE ON 8:9 two tablets of stone. At this time the ark of the covenant contained only the two tablets inscribed with the Ten Commandments. The pot of manna (Ex. 16:33) and Aaron’s rod that budded (Num. 17:10) were no longer in the ark. See Heb. 9:4.

1 KINGS—NOTE ON 8:10 a cloud. The cloud was “the glory of the Lord” (v. 11), the visible symbol of God’s presence. It signaled the Lord’s approval of this new temple. A similar manifestation took place when the tabernacle was dedicated (Ex. 40:34–35). *See note on Lev. 9:23*.

1 KINGS—NOTE ON 8:12–21 See 2 Chron. 6:1–11.

1 KINGS—NOTE ON 8:12–13 Solomon’s solemn declaration was addressed to the Lord. Solomon recognized the thick darkness as the manifestation of the Lord’s gracious presence among his people (cf. Ex. 19:9; 20:21; Lev. 16:2) and affirmed that he had built the temple so that the Lord could dwell there in the glory of thick darkness.

1 KINGS—NOTE ON 8:14–21 Solomon turned around from addressing the Lord and spoke to the assembly of Israel gathered at the temple. Solomon, in vv. 15–19 rehearsed the story of 2 Sam. 7:12–16 and claimed that he, having built the temple, had become the fulfillment of God’s promise to his father David (1 Kings 8:20–21). However, Solomon’s claim was premature because the Lord later appeared to him declaring the necessity of obedience for the establishment of Solomon's throne (9:4–9), an obedience that would be lacking in Solomon (11:6, 9–10).

1 KINGS—NOTE ON 8:22–53 *See note on 2 Chron. 6:12–40*. Solomon then moved to the altar of burnt offering to offer a lengthy prayer of consecration to the Lord. First, he affirmed that no god could compare to Israel's God, the Lord (1 Kings 8:23–24). Second, he asked the Lord for his continued presence and protection (vv. 25–30). Third, he listed seven typical Israelite prayers that would require the Lord's response (vv. 31–54). These supplications recalled the detailed list of curses that Deut. 28:15–68 ascribed for the breaking of the law. Specifically, Solomon prayed that the Lord would judge between the wicked and the righteous (1 Kings 8:31–32); the Lord would forgive the sins that had caused defeat in battle (vv. 33–34); the Lord would forgive the sins that had brought on drought (vv. 35–36); the Lord would forgive the sins that had resulted in national calamities (vv. 37–40); the Lord would show mercy to God-fearing foreigners (vv. 41–43); the Lord would give victory in battle (vv. 44–45); and the Lord would bring restoration after captivity (vv. 46–54).

1 KINGS—NOTE ON 8:22 spread out his hands. The spreading of open hands toward heaven was a normal posture of individual prayer (Ex. 9:29; Isa. 1:15).

1 KINGS—NOTE ON 8:27 heaven . . . cannot contain you. Solomon confessed that even though the Lord had chosen to dwell among his people in the cloud at the temple, he far transcended containment by anything in all creation.

1 KINGS—NOTE ON 8:54–61 Solomon arose to pronounce a benediction on the people. His words were substantially a brief recapitulation of the preceding prayer in which he affirmed the faithfulness of the Lord to Israel (v. 56) and exhorted Israel to faithfulness to the Lord (vv. 57–61).

1 KINGS—NOTE ON 8:62–66 See 2 Chron. 7:1–10.

1 KINGS—NOTE ON 8:62 offered sacrifice. To complete the temple's dedication, Solomon led the people in offering peace offerings to the Lord (cf. Lev. 3:1–17; 7:11–21), in which they consumed 22,000 bulls and

120,000 sheep (1 Kings 8:63). Although the number of sacrifices offered seems high, it was in keeping with the magnitude of this event. Obviously, the single bronze altar could not accommodate such an enormous number of sacrifices. Solomon first had to consecrate the entire middle courtyard, the one directly in front of the temple (v. 64). After consecrating the court, Solomon probably had a series of auxiliary altars set up in the court to accommodate all the peace offerings.

1 KINGS—NOTE ON 8:65 from Lebo-Hamath to the Brook of Egypt. “Lebo-Hamath” was located about 20 miles south of Kadesh on the Orontes River and was the northern boundary of the land promised to Israel (Num. 34:7–9; Josh. 13:5). “The Brook of Egypt” is to be equated with Wadi El-Armish in the northeastern Sinai, the southern boundary of the land promised to Israel. These locations show that people from all over Israel attended the dedication of the temple.

1 KINGS—NOTE ON 9:1–9 See 2 Chron. 7:11–22.

1 KINGS—NOTE ON 9:1–2 finished . . . the king’s house. According to 6:1, Solomon began building the temple in April/May 966 B.C. The temple was completed in October/November 959 B.C. (6:38). The temple dedication and Solomon’s prayer to the Lord occurred 11 months after the completion of the temple in September/October 958 B.C. The Lord did not appear to Solomon this second time (cf. 3:5–14) until Solomon had completed the building of his own palace in 946 B.C. (cf. 7:1). Thus, the Lord’s response came approximately 12 years after Solomon’s prayer and supplication to the Lord recorded in 8:22–53.

1 KINGS—NOTE ON 9:3 consecrated. The Lord made the temple holy by being present in the cloud (cf. 8:10). As proof of the temple’s consecration, the Lord told Solomon that he had put his name there (cf. 3:2). **forever.** God was not saying he will dwell in that building forever, since in less than 400 years it was destroyed by the Babylonians (cf. 9:7–9). He was saying that Jerusalem and the temple mount are to be his earthly throne as long as the earth remains, through the millennial kingdom (see Isa. 2:1–4; Zech. 14:16). Even during the new heaven and new earth, the eternal state, there will be the heavenly Jerusalem, where God will eternally dwell (see Rev. 21:1–2). **eyes . . . heart.** These symbolized, respectively, the Lord’s constant attention toward and deep affection for Israel. By implication, he promised them access to his presence and answers to their prayers.

1 KINGS—NOTE ON 9:4–9 See 2 Chron. 7:17–22.

1 KINGS—NOTE ON 9:4 if you will walk. The Lord reiterated to Solomon the importance of obedience to the Mosaic statutes in order to experience the blessings of the Davidic Covenant (cf. 2:3–4).

1 KINGS—NOTE ON 9:6 if you turn. If Israel ("you" is plural) abandoned the Lord to worship other gods, God would expel Israel from the land and destroy the temple (v. 7).

1 KINGS—NOTE ON 9:9 this disaster. The destruction of Jerusalem and exile from the land (v. 8) were predicted by Moses in Deut. 29:24–28. The devastation of the temple, which came in 586 B.C., graphically demonstrated the Lord's anger against Israel's sin, particularly the sin of idolatry.

1 KINGS—NOTE ON 9:10–28 See 2 Chron. 8:1–18.

1 KINGS—NOTE ON 9:10 At the end of twenty years. The completion of the building of the temple (seven years) and the building of Solomon's palace (13 years) would be c. 946 B.C. (*see note on 9:1–2*).

1 KINGS—NOTE ON 9:11 Solomon gave to Hiram twenty cities. Solomon sold these 20 cities in Galilee to Hiram in exchange for the gold (about 4.5 tons) mentioned in v. 14. Probably these cities lay along the border between Tyre and Israel, just outside the territory of Asher. Later, Hiram gave the towns back to Solomon. *See note on 2 Chron. 8:2*.

1 KINGS—NOTE ON 9:13 to this day. *See note on 8:8*.

1 KINGS—NOTE ON 9:15 the Millo. A landfill in the depression between the city of David and the temple and palace complex to the north (see 2 Sam. 5:9). **Hazor.** Ten miles north of the Sea of Galilee, Hazor protected Israel's northeastern entrance from Syria and Mesopotamia. **Megiddo.** Megiddo guarded a crucial pass in the Carmel mountains, which linked the valley of Jezreel and the international coastal highway to Egypt. **Gezer.** Twenty miles west of Jerusalem, Gezer lay in the coastal plain at the intersection of the coastal highway and the main road to Jerusalem.

1 KINGS—NOTE ON **9:17** **Lower Beth-horon.** About 12 miles northwest of Jerusalem along a road connecting Gibeon with the western lowlands and providing a western approach to Jerusalem. *See note on 2 Chron. 8:5*.

1 KINGS—NOTE ON **9:18** **Baalath.** The designation of several cities in Canaan. *See note on 2 Chron. 8:6*. **Tamar.** This city was located 16 miles southwest of the Dead Sea on the southeastern boundary of the land (cf. Ezek. 47:19; 48:28).

1 KINGS—NOTE ON **9:19** **store cities.** Cities whose primary purpose was to store food (2 Chron. 17:12; 32:28). **cities for his horsemen.** Solomon built military outposts for his chariots and horses. To defend his kingdom, these garrisons were probably located along key roads throughout the nation. All the cities listed in 1 Kings 9:15–19 met this requirement.

1 KINGS—NOTE ON **9:20–23** See 2 Chron. 8:7–10.

1 KINGS—NOTE ON **9:21–22** **drafted to be slaves.** I.e., “conscripted slave labor.” *See note on 5:13*. Only resident aliens permanently became part of this force since the law did not allow Israelites to make fellow-Israelites slaves against their will (Ex. 21:2–11; Lev. 25:44–46; Deut. 15:12–18). Additionally, 1 Kings 9:22 adds that he did not move someone from an established post, even for a specific project.

1 KINGS—NOTE ON **9:21** **to this day.** *See note on 8:8*.

1 KINGS—NOTE ON **9:25** **Solomon used to offer.** Once the temple had been built, Solomon’s practice of sacrificing to God at the various high places ceased (cf. 3:2–4). He kept Israel’s three great annual feasts, Passover, Weeks, and Booths (Deut. 16:1–17), at the temple in Jerusalem.

1 KINGS—NOTE ON **9:26** **Ezion-geber.** Solomon’s port located on the modern Gulf of Aqabah.

1 KINGS—NOTE ON 9:28 **Ophir.** The location of Ophir is unknown. It has been suggested it was located on the southwestern Arabian peninsula. First Kings 10:11–12 possibly suggests that Ophir was close to or a part of the kingdom of Sheba. **420 talents.** This was about 16 tons of gold. Second Chronicles 8:18 has 450 talents (*see note on 2 Chron. 8:18*).

1 KINGS—NOTE ON 10:1–29 See 2 Chron. 9:1–28.

1 KINGS—NOTE ON 10:1 **Sheba.** Sheba was located in southwestern Arabia, about 1,200 miles from Jerusalem. **concerning the name of the Lord.** The primary motive for the queen's visit was to verify Solomon's reputation for wisdom and devotion to the Lord. **hard questions.** Riddles designed to stump the hearer (cf. Judg. 14:12).

1 KINGS—NOTE ON 10:5 **no more breath in her.** Lit., the experience "left her breathless."

1 KINGS—NOTE ON 10:9 **the Lord your God.** The queen was willing to credit Solomon's God with giving him wisdom that resulted in just and righteous decisions. Though she recognized the Lord as Israel's national God, there was no confession that Solomon's God had become her God to the exclusion of all others. There is no record that she made any offerings to God at the temple.

1 KINGS—NOTE ON 10:10 **120 talents.** About 4.5 tons (cf. 9:28).

1 KINGS—NOTE ON 10:11 **almug wood.** Probably the strong, long-lasting sandalwood, which is black on the outside and ruby red inside.

1 KINGS—NOTE ON 10:12 **to this day.** *See note on 8:8*.

1 KINGS—NOTE ON 10:14 **weight . . . was 666 talents.** About 25 tons of gold.

1 KINGS—NOTE ON 10:15 Gold also came to Solomon from tolls and tariffs from traders, revenues from loyal administrators, and taxes from Arabian kings who used caravan routes under Solomon's control.

1 KINGS—NOTE ON 10:16–17 **shields.** From his gold revenues, Solomon made 200 large shields, containing about 7.5 pounds of gold each, and 300 small shields, having 3.75 pounds of gold each, that were ornamental in design and restricted to ceremonial use.

1 KINGS—NOTE ON 10:21 **House of the Forest of Lebanon.** *See note on 7:2–5*. **silver.** To show the wealth of Solomon's kingdom, the writer explains that gold was so plentiful that the value of silver dropped to nothing.

1 KINGS—NOTE ON 10:22 ships of Tarshish. These were large, all-weather cargo vessels designed to make long ocean voyages.

1 KINGS—NOTE ON 10:25 silver and gold . . . horses. The wisdom God had given to Solomon (v. 24) caused many rulers, like the queen of Sheba (vv. 1–13), to bring presents to Solomon as they sought to buy his wisdom to be applied in their own nations. These gifts led Solomon to multiply for himself horses, as well as silver and gold, precisely that which God's king was warned against in Deut. 17:16–17. Solomon became ensnared by the blessings of his own wisdom and disobeyed God's commands.

1 KINGS—NOTE ON 10:28 Kue. Kue was in Cilicia, an area south of the Taurus Mountains in Asia Minor. In antiquity, Cilicia was fabled for breeding and selling the best horses.

1 KINGS—NOTE ON 10:29 chariot . . . for 600 shekels. About 15 pounds of silver. **horse for 150.** About 3.75 pounds of silver. **Hittites.** The majority of Hittites lived in Anatolia (Asia Minor). From c. 1720–1200 B.C. a unified kingdom ruled over the Hittites. These kings spread the influence of the Hittites throughout the ancient Near East; the Hittite empire reached the peak of its power c. 1380–1350 B.C. When the Hittite empire collapsed, c. 1200 B.C., many Hittite city-states developed, each with its own king. These rulers were called "the kings of the Hittites" and were scattered in Solomon's day throughout Anatolia and northern Aram (Syria). **kings of Syria.** The geographical area within the bounds set by the Taurus Mountains in the north, the western bend of the Euphrates River and the edge of the desert in the east, the Litani River to the south and the Mediterranean Sea to the west, had as its major city, Damascus. Later known by the Greek term "Syria," the land was known in OT times as Aram.

1 KINGS—NOTE ON 11:1–6 loved many foreign women. Many of Solomon's marriages were for the purpose of ratifying treaties with other nations, a common practice in the ancient Near East. The practice of multiplying royal wives, prohibited in Deut. 17:17 because the practice would turn the king's heart away from the Lord, proved to be accurate in the experience of Solomon. His love for his wives (1 Kings 11:1–2) led him to abandon his loyalty to the Lord and worship other gods (vv. 3–6). No sadder picture can be imagined than the ugly apostasy of his later years (over 50), which can be traced back to his sins with foreign wives. Polygamy was tolerated among the ancient Hebrews, though most in the East had only one wife. A number of wives was seen as a sign of wealth and importance. The king desired to have a larger harem than any of his subjects, and Solomon resorted to this form of state magnificence. But it was a sin directly violating God's law, and the very result which that law was designed to prevent happened.

1 KINGS—NOTE ON 11:1 Moabite. Descendants of Lot (Gen. 19:37) who lived in the land east of the Dead Sea between the Arnon River to the north and the Zered Brook to the south. **Ammonite.** Descendants of Lot (Gen. 19:38) who were located in the area of the Transjordan beginning about 25 miles east of the Jordan River. **Edomite.** Descendants of Esau (Gen. 36:1) who were located in the area south of Moab, to the southeast of the Dead Sea. **Sidonian.** *See note on 5:6*. **Hittite.** *See note on 10:29*.

1 KINGS—NOTE ON 11:4 as . . . David. Cf. v. 6. David is consistently presented in Kings as the standard by which other kings were to act and be judged (3:14; 9:4; 14:8; 15:3; 2 Kings 8:19; 22:2). This was not because David had not sinned (cf. 2 Sam. 11–12), but rather because he repented appropriately from his sin (Ps. 32; 51), and because sin did not continue as the pattern of his life.

1 KINGS—NOTE ON 11:5 Ashtoreth. A deliberate distortion of the Canaanite "ashtart," re-vocalized based on the Hebrew word for "shame." She was the goddess of love and fertility, especially worshiped at Tyre and Sidon. **Milcom.** Another name for Molech (v. 7), the national god of the Ammonites. His name seems to mean "the one who rules." The worship of Molech was associated with the sacrifice of children in the fire (Lev. 18:21; 20:2–5; Jer. 32:35).

1 KINGS—NOTE ON 11:6 evil in the sight of the Lord. The particular evil of Solomon was his tolerance of and personal practice of idolatry. These same words were used throughout the book of Kings to describe the rulers who promoted and practiced idolatry (15:26, 34; 16:19, 25, 30; 22:52; 2 Kings 3:2; 8:18, 27; 13:2, 11; 14:24; 15:9, 18, 24, 28; 17:2; 21:2, 20; 23:32, 37; 24:9, 19). Solomon became an open idolater, worshiping images of wood and stone in the sight of the temple which, in his early years, he had erected to the one true God.

1 KINGS—NOTE ON 11:7 **Chemosh.** The god of the Moabites, to whom the sacrifice of children as a burnt offering was customary (2 Kings 3:27). **mountain east of Jerusalem.** Probably, the Mount of Olives. This is the area called Tophet in Jer. 7:30–34 and the mount of corruption in 2 Kings 23:13.

1 KINGS—NOTE ON 11:9–10 **appeared to him twice.** Once was at Gibeon (3:5), the next at Jerusalem (9:2). On both occasions, God had warned Solomon, so he had no excuses.

1 KINGS—NOTE ON 11:11 **not kept my covenant.** Solomon failed to obey the commandments to honor God (Ex. 20:3–6), which were part of the Mosaic Covenant. Obedience to that covenant was necessary for receiving the blessings of the Davidic Covenant (see 1 Kings 2:3–4). **tear the kingdom from you.** The Lord's tearing of the kingdom from Solomon was announced in Ahijah's symbolic action of tearing his garment in 11:29–39. The tearing of the robe, picturing the loss of the kingdom, recalls the interaction between Samuel and Saul (1 Sam. 15:27–28), when the Lord took the kingdom away from Saul because of his disobedience. The great gifts to Solomon followed by his great abuse warranted such a judgment.

1 KINGS—NOTE ON 11:12 **not do it in your days.** The Lord's great love for David caused him to temper his judgment with mercy by not disrupting the kingdom in Solomon's lifetime (cf. v. 34). This showed that Solomon's disobedience did not annul the Davidic Covenant; the Lord's commitment to fulfill his word to David remained firm (cf. 2 Sam. 7:12–16).

1 KINGS—NOTE ON 11:13 **one tribe.** The one tribe that remained loyal to the Davidic dynasty was Judah (cf. 12:20). **for the sake of Jerusalem.** The Lord had chosen Jerusalem as the place where his name would dwell forever (9:3). Therefore, Jerusalem and the temple would remain so that the divine promise might stand.

1 KINGS—NOTE ON 11:14–18 **Hadad the Edomite.** Even though Hadad belonged to the royal family that ruled Edom, he escaped death at the hands of David's army when he was a child, and he fled to Egypt (cf. 2 Sam. 8:13–14; 1 Chron. 18:12–13).

1 KINGS—NOTE ON 11:18 **Midian.** The land directly east of Edom, to which Hadad first fled on his way to Egypt. **Paran.** A wilderness southeast of Kadesh in the central area of the Sinai Peninsula (cf. Num. 12:16; 13:3).

1 KINGS—NOTE ON 11:21 **Let me depart.** Like Moses (Ex. 2:10), Hadad's son grew up in Pharaoh's household. As did Moses (Ex. 5:1), Hadad requested that Pharaoh allow him to leave Egypt. Hearing of the deaths of David and Joab, he renounced his easy position and possessions in Egypt to return to Edom in order to regain his throne. His activities gave great trouble to Israel (1 Kings 11:25).

1 KINGS—NOTE ON 11:23–25 **Rezon.** After David conquered Zobar (2 Sam. 8:3–8), Rezon and his men took Damascus and established the strong dynasty of Syrian kings that severely troubled Israel in the ninth century B.C. (cf. 1 Kings 15:18; 20:1).

1 KINGS—NOTE ON 11:26 **Jeroboam the son of Nebat.** In contrast to Hadad and Rezon, who were external adversaries of Solomon, God raised up Jeroboam from a town in Ephraim as an internal adversary. Jeroboam was from Ephraim, the leading tribe of Israel's northern 10 tribes. He was a young man of talent and energy who, having been appointed by Solomon as leader over the building works around Jerusalem, rose to public notice.

1 KINGS—NOTE ON 11:28 **forced labor.** *See note on 5:13*.

1 KINGS—NOTE ON 11:29 **Ahijah the Shilonite.** Ahijah was a prophet of the Lord who lived in Shiloh, a town in Ephraim about 20 miles north of Jerusalem. *See note on 1 Sam. 1:3*.

1 KINGS—NOTE ON 11:30–32 Here is a monumental prophecy that because of Solomon's sins the kingdom would be divided and Jeroboam would rule in the northern area (cf. vv. 35–37).

1 KINGS—NOTE ON 11:33 *See notes on 11:5, 7.*

1 KINGS—NOTE ON 11:36 a lamp before me. A lighted lamp represented the life of an individual (Job 18:6; Ps. 132:17). God promised that from the tribe of Judah David would continue to have descendants ruling in Jerusalem (cf. 2 Sam. 21:17; 1 Kings 15:4; 2 Kings 8:19).

1 KINGS—NOTE ON 11:38 if you will listen to all that I command you. The Lord gave to Jeroboam the same promise that he had made to David—an enduring royal dynasty over Israel, the 10 northern tribes, if he obeyed God's law. The Lord imposed on Jeroboam the same conditions for his kingship that he had imposed on David (2:3–4; 3:14).

1 KINGS—NOTE ON 11:39 but not forever. This statement implied that the kingdom's division was not to be permanent and that David's house would ultimately rule all the tribes of Israel again (cf. Ezek. 37:15–28).

1 KINGS—NOTE ON 11:40 kill Jeroboam. Though the prophecy was private (v. 29), the king heard about it and Jeroboam became a marked man, guilty in Solomon's eyes of rebellion and worthy of the death penalty. **Shishak.** Shishak was the founder of the twenty-second dynasty in Egypt. He reigned c. 945–924 B.C. He invaded Judah during the reign of Rehoboam (14:25–26).

1 KINGS—NOTE ON 11:42 forty years. 971–931 B.C.

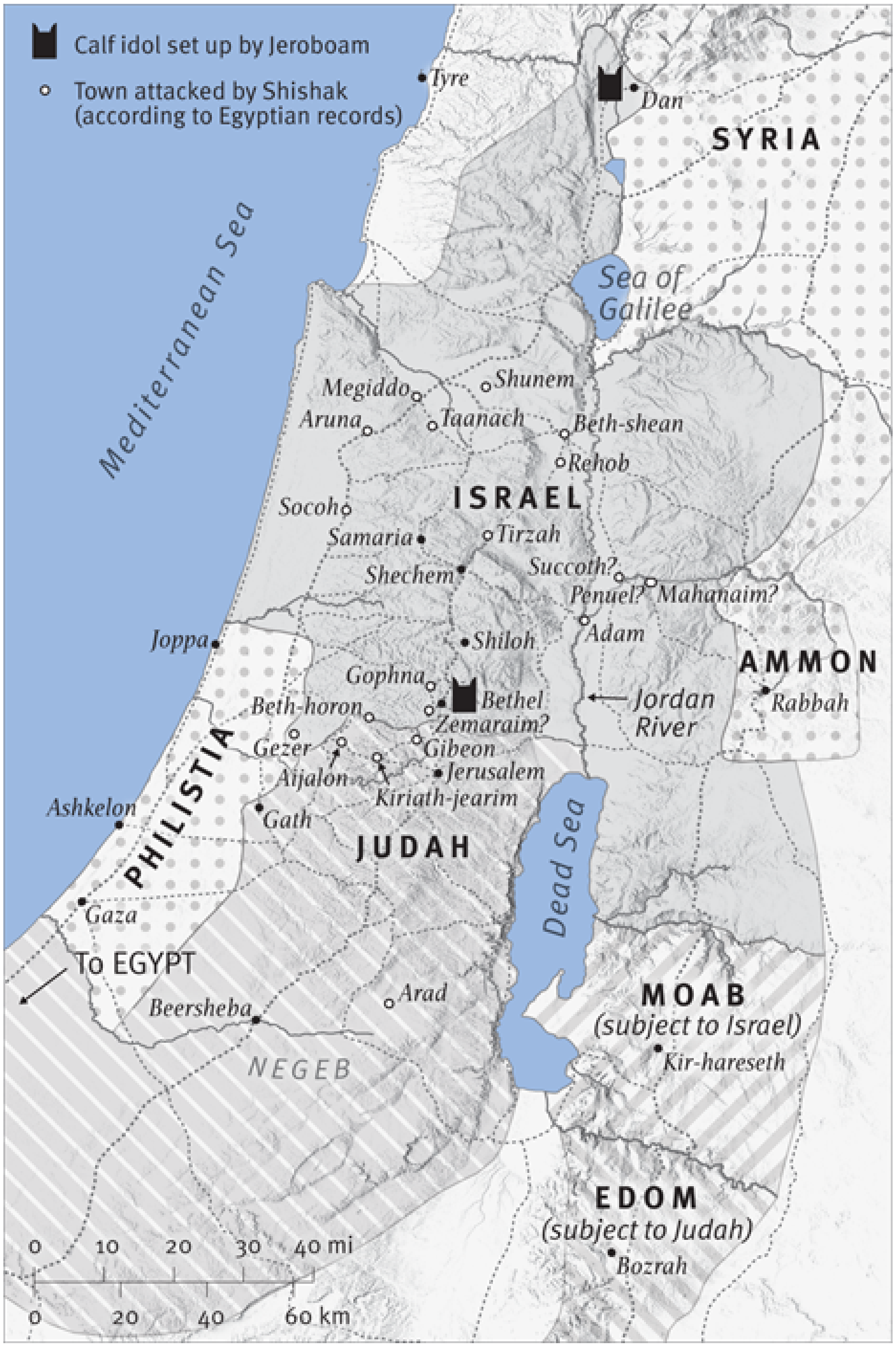
1 KINGS—NOTE ON 12:1–2 Kings 17:41 The division of Solomon's kingdom had been predicted by the Lord to Solomon (1 Kings 11:11–13) and through Ahijah to Jeroboam (11:29–37). This section of the books of Kings shows how the word of the Lord through the prophet was fulfilled and narrates the history of the divided kingdom, Israel (the northern kingdom) and Judah (the southern kingdom), from 931–722 B.C.

1 KINGS—NOTE ON 12:1–14:31 This section describes the disruption of the kingdom (12:1–24) plus the establishment and royal sanctioning of idolatry in Israel (12:25–14:20) and Judah (14:21–31). The reigns of Solomon's son, Rehoboam, in the south (c. 931–913 B.C.) and Solomon's servant, Jeroboam, in the north (c. 931–910 B.C.) are discussed. See 2 Chron. 10:1–12:16.

The Kingdom Divides

930 B.C.

When Solomon’s son Rehoboam arrived at Shechem for his coronation after his father’s death, he refused to lighten his father’s heavy tax burden on the people, and the 10 northern tribes revolted and set up Jeroboam as their king. The northern kingdom would now be known as Israel and the southern kingdom as Judah. Five years later, Shishak (also called Sheshonq) king of Egypt invaded Judah and Israel and captured a number of towns. Rehoboam avoided Jerusalem’s destruction by paying off Shishak with many of the treasures Solomon had placed in the temple.


Calf idol set up by Jeroboam
Town attacked by Shishak (according to Egyptian records)
Mediterranean Sea
Tyre
Dan
SYRIA
Sea of Galilee
Megiddo
Shunem
Aruna
Taanach
Beth-shean
Rehob
ISRAEL
Socoh
Samaria
Tirzah
Shechem
Succoth?
Penuel?
Mahanaim?
Adam
Joppa
Shiloh
AMMON
Gophna
Bethel
Jordan River
Rabbah
Beth-horon
Zemaraim?
Gezer
Gibeon
Aijalon
Jerusalem
Kiriath-jearim
PHILISTIA
Ashkelon
Gath
JUDAH
Dead Sea
Gaza
To EGYPT
Arad
MOAB (subject to Israel)
Beersheba
Kir-hareseth
NEGEB
EDOM (subject to Judah)
Bozrah
0 10 20 30 40 mi
0 20 40 60 km

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1 KINGS—NOTE ON 12:1 **Shechem.** A city located in the hill country of northern Ephraim, 30 miles north of Jerusalem. Shechem had a long and important history as a political and religious center (cf. Gen. 12:6; Josh. 8:30–35; 24:1–28, 32). **all Israel.** The representatives of the 10 northern tribes assembled to accept Rehoboam as king (cf. 2 Sam. 5:3).

1 KINGS—NOTE ON **12:2** **heard of it.** Jeroboam, in Egypt (11:40), learned about the death of Solomon (11:43).

1 KINGS—NOTE ON **12:3** **Jeroboam . . . said.** The 10 northern tribes summoned Jeroboam from Egypt to become their representative and spokesman in their dealings with Rehoboam.

1 KINGS—NOTE ON **12:4** **yoke.** The hardships that resulted from Solomon's policy of compulsory labor service (cf. 5:13; 9:22; 11:28) and excessive taxes (cf. 4:7) came because the splendor of his courts, the magnitude of his wealth, and the profits of his enterprises were not enough to sustain his demands.

1 KINGS—NOTE ON **12:6–7** **the old men.** These were older, experienced counselors and administrators who had served Solomon. They counseled Rehoboam to give concessions to the 10 tribes.

1 KINGS—NOTE ON **12:8–10** **the young men.** The contemporaries of Rehoboam, about forty years of age (cf. 14:21), who were acquainted only with the royal court life of Solomon, recommended that Rehoboam be even harsher on the 10 tribes than was Solomon.

1 KINGS—NOTE ON **12:10** **My little finger . . . my father's thighs.** A proverbial manner of saying he was going to come at them with greater force than Solomon had exhibited (vv. 11–14).

1 KINGS—NOTE ON **12:15** **brought about by the Lord.** God sovereignly used the foolishness of Rehoboam to fulfill Ahijah's prophecy (11:29–39).

1 KINGS—NOTE ON **12:16** **David.** These words of Israel (v. 16) expressed deliberate, willful rebellion against the dynasty of David (cf. v. 19). Defiantly, the Israelites quoted the rallying cry used in Sheba's failed rebellion against David (2 Sam. 20:1). The northern tribes declared that they had no legal tie with David and went their way.

1 KINGS—NOTE ON **12:17** **the people of Israel.** People from the northern tribes who had migrated south and settled in Judah.

1 KINGS—NOTE ON 12:18 Adoram. Sending the chief of taxation and forced labor (Adoniram in 4:6; 5:14) to negotiate with the northern tribes was foolish (cf. 1 Kings 12:4).

1 KINGS—NOTE ON 12:19 to this day. *See note on 8:8*.

1 KINGS—NOTE ON 12:20–24 The kingdom was divided at that point. Israel (the northern 10 tribes) had its own king.

1 KINGS—NOTE ON 12:21 the tribe of Benjamin. The tribe of Benjamin had split loyalty and land during the divided-kingdom era. According to v. 20, only the tribe of Judah remained completely loyal to the house of David, but in vv. 21, 23 it is said that Benjamin was associated with “all the house of Judah,” the emphasis being on the tribe of Judah. Certain towns of northern Benjamin, most notably Bethel (v. 29), were included in the northern kingdom. Simeon, the tribe originally given land in the southern section of Judah’s territory (Josh. 19:1–9), had apparently migrated north and was counted with the 10 northern tribes (cf. 1 Chron. 12:23–25; 2 Chron. 15:9; 34:6). Thus, the 10 northern tribes were Reuben, Simeon, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, Manasseh, and Ephraim. The southern kingdom was the tribe of Judah only. The twelfth tribe, Benjamin, was split between the two kingdoms. The tribe of Levi, originally scattered throughout both kingdoms (Josh. 21:1–42), resided in Judah during the divided kingdom (see 2 Chron. 11:13–16).

The Kings of the Divided Kingdom

The Kings of the Divided Kingdom			
Judah		**Israel**	
Rehoboam	931–913	Jeroboam I	931–910
Abijah (Abijam)	913–911	Nadab	910–909
Asa	911–870	Baasha	909–886
		Elah	886–885
		Zimri	885
		Tibni	885–880
		Omri	885–874
Jehoshaphat	873–848	Ahab	874–853

		Ahaziah	853–852
Jehoram (Joram)	853–841	Joram (Jehoram)	852–841
Ahaziah	841	Jehu	841–814
Athaliah (queen)	841–835		
Joash (Jehoash)	835–796	Jehoahaz	814–798
Amaziah	796–767	Jehoash (Joash)	798–782
Azariah (Uzziah)	790–739	Jeroboam II	793–753
		Zechariah	753
		Shallum	752
Jotham	750–731	Menahem	752–742
		Pekahiah	742–740
Ahaz	735–715	Pekah	752–732
		Hoshea	732–722
Hezekiah	715–686		
Manasseh	695–642		
Amon	642–640		
Josiah	640–609		
Jehoahaz	609		
Jehoiakim	609–597		
Jehoiachin	597		
Zedekiah	597–586		

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1 KINGS—NOTE ON 12:22 the man of God. Cf. 17:24. A common OT expression designating a man with a message from God who would speak authoritatively on the Lord’s behalf (cf. Deut. 33:1; 2 Tim. 3:17). *See note on Deut. 33:1*.

1 KINGS—NOTE ON 12:24 this thing is from me. Through the prophet Shemaiah, the Lord commanded Rehoboam and his army not to invade Israel. God, in judgment, had ordained the north-south split (v. 15; 11:29–39), so to attack Israel was to oppose God himself.

1 KINGS—NOTE ON 12:25 Shechem. Cf. v. 1. Jeroboam fortified the city of Shechem and made it into his royal residence. Cf. Judg. 9:1–47. **Penuel.** Jeroboam also fortified Penuel, a city about 10 miles east of the Jordan River on the River Jabbok, asserting his sovereignty over the Israelites east of the Jordan.

1 KINGS—NOTE ON 12:26 turn back to the house of David. The Lord had ordained a political, not a religious, division of Solomon’s kingdom. The Lord had promised Jeroboam political control of the 10 northern tribes (11:31, 35, 37). However, Jeroboam was to religiously follow the Mosaic law, which demanded that he follow the Lord’s sacrificial system at the temple in Jerusalem (11:38). Having received the kingdom from God, he should have relied on divine protection, but he did not. Seeking to keep his subjects from being influenced by Rehoboam when they went to Jerusalem to worship, he set up worship in the north (12:27–28).

1 KINGS—NOTE ON 12:28 two calves of gold. These two calves, probably made of wood overlaid with gold, were presented to Israel as pedestals on which the Lord supposedly sat or stood. He publicly presented them with the very words with which idolatrous Israel had welcomed Aaron’s golden calf. He repeated Aaron’s destructive sin of trying to make an earthly image of God. *See note on Ex. 32:4*.

1 KINGS—NOTE ON 12:29 Bethel . . . Dan. Bethel was located about 11 miles north of Jerusalem within the territory of Benjamin (Josh. 18:11–13, 22). It lay at the southern end of Jeroboam’s kingdom on the main north-south road to Jerusalem. Israel had long revered Bethel as a sacred place because Jacob had worshiped there (Gen. 28:10–22; 35:1–15). Dan was located in the northernmost part of Jeroboam’s kingdom, about 25 miles north of the Sea of Galilee. A paganized worship of the Lord was practiced at Dan during the period of the judges (Judg. 18:30–31).

1 KINGS—NOTE ON 12:30 this thing became a sin. Jeroboam’s policy promoted gross and flagrant violation of the second commandment (Ex. 20:4–6) and led to violation of the first commandment (Ex. 20:3).

1 KINGS—NOTE ON 12:31 high places. Jeroboam built minor sanctuaries on high places throughout the land of Israel. Over the centuries these high places became the breeding ground of Israel’s idolatrous apostasy (cf. Hosea 5:1). *See note on 1 Kings 3:2*. **priests.** Jeroboam appointed priests to run his sanctuaries from all his tribes. His action blatantly violated the stipulation that only Aaron’s descendants were to hold that office in Israel (Num. 3:10).

1 KINGS—NOTE ON 12:32 **appointed a feast.** Jeroboam instituted a religious festival to compete with the Feast of Booths held at the temple in Jerusalem and scheduled it for the fifteenth day of the eighth month (October/November), exactly one month after its divinely ordained Judean counterpart (Ex. 34:22–23; Lev. 23:33–36, 39–40).

1 KINGS—NOTE ON 13:1 **man of God.** *See note on 12:22*.

1 KINGS—NOTE ON 13:2 **Josiah.** He ruled Judah about 300 years later c. 640–609 B.C. (cf. 2 Kings 22:1–23:30). **sacrifice . . . the priests of the high places.** The prophet predicted that Josiah would slaughter the illegitimate priests of the high places of his day who made offerings on the altar at Bethel. This prophecy was realized in 2 Kings 23:15–20, executing the divine judgment on the non-Levitical priesthood established by Jeroboam (1 Kings 12:31–32).

1 KINGS—NOTE ON 13:3 **sign.** An immediate “wonder” that served to authenticate the reliability of the long-term prediction (cf. Deut. 18:21–22), this sign came to pass in 1 Kings 13:5. **the ashes . . . shall be poured out.** Proper ritual required the disposal of sacrificial ashes in a special “clean” place (Lev. 4:12; 6:10–11). Contact with the ground would render the ashes “unclean” and nullify the procedure.

1 KINGS—NOTE ON 13:9 **commanded me by the word of the Lord.** The prophet’s divine commission expressly forbade receiving any hospitality at Bethel. It even required him to return home by a different route from the one by which he came, lest he should be recognized. The prophet’s own conduct was to symbolize the Lord’s total rejection of Israel’s false worship and the recognition that all the people had become apostates.

1 KINGS—NOTE ON 13:11 **an old prophet.** Here was a spokesman for the Lord who had compromised his ministry by his willingness to live at the very center of the false system of worship without speaking out against it.

1 KINGS—NOTE ON 13:18 **he lied to him.** Why the old prophet deceived the man of God the text does not state. It may be that his own son’s were worshipers at Bethel or perhaps priests, and this man wanted to gain favor with the king by showing up the man of God as an imposter who acted

contrary to his own claim to have heard from God. Accustomed to receiving direct revelations, the Judean prophet should have regarded the supposed angelic message with suspicion and sought divine verification of this revised order.

1 KINGS—NOTE ON **13:20** **the word of the Lord.** The lie arose from his own imagination (cf. Jer. 23:16; Ezek. 13:2, 7), but the true prophecy came from the Lord (cf. Ex. 4:16; Deut. 18:18; Jer. 1:9).

1 KINGS—NOTE ON **13:22** **your body shall not come to the tomb of your fathers.** Israelites buried their dead with the bones of ancestors in a common grave (Judg. 8:32; 2 Sam. 2:32). The lack of such a burial was considered in Israel a severe punishment and disgrace. *See note on Eccles. 6:3–6*.

1 KINGS—NOTE ON **13:24** **donkey . . . lion.** Both the donkey and the lion acted unnaturally: The donkey did not run and the lion did not attack the donkey or disturb the man's body. Unlike the disobedient prophet, the beasts bent their wills to God's sovereignty.

1 KINGS—NOTE ON **13:32** **shall surely come to pass.** The old prophet instructed his sons to bury him beside the Judean prophet (v. 31). The old prophet was finally willing to identify himself with the message that the man of God from Judah had given against worship at Bethel.

1 KINGS—NOTE ON **13:33** **made priests.** Unlike the old prophet, Jeroboam did not change his evil ways, but continued appointing priests outside the tribe of Levi to serve the high places (12:30–32).

1 KINGS—NOTE ON **14:1** **At that time.** Probably indicating a time shortly after the incident recorded in ch. 13. **Abijah.** Meaning "my father is the Lord," Jeroboam's son's name implies that his father desired to be regarded as a worshiper of the Lord at the time of his son's birth. Abijah was referred to as a "child" (14:12, 17), a term which can be used from childhood through young adulthood. Of all of Jeroboam's family, Abijah was the most responsive to the Lord (v. 13). Jeroboam's son, Abijah, should not be confused with Rehoboam's son of the same name (*see note on 15:1–8*).

1 KINGS—NOTE ON 14:2 **disguise yourself.** Probably for the avoidance of recognition by the people. Jeroboam did not want his subjects to know that he was consulting a prophet of the Lord. **Shiloh.** *See note on 11:29*.

1 KINGS—NOTE ON 14:3 **Take . . . ten loaves.** A simple ordinary food gift added to the disguise (cf. 1 Sam. 9:7–8; 2 Kings 8:8). Ten loaves of bread, some cakes, and a jar of honey reflected the means of a common person, not royalty.

1 KINGS—NOTE ON 14:9 **evil above all.** Jeroboam had not only failed to live up to the standard of David, but his wickedness had surpassed even that of Saul and Solomon. He had installed a paganized system of worship for the entire population of the northern kingdom (cf. 16:25, 30; 2 Kings 21:11).

1 KINGS—NOTE ON 14:11 **dogs . . . birds.** The covenant curse of Deut. 28:26 was applied to Jeroboam's male descendants.

1 KINGS—NOTE ON 14:13 **the grave.** *See note on 13:22*.

1 KINGS—NOTE ON 14:14 **a king.** I.e., Baasha (15:27–30).

1 KINGS—NOTE ON 14:15 Ahijah announced God's stern judgment on Israel for joining Jeroboam's apostasy. Struck by the Lord, Israel would sway like a reed in a rushing river, a biblical metaphor for political instability (cf. Matt. 11:7; Luke 7:24). One day, the Lord would uproot Israel from Palestinian soil and scatter it in exile east of the Euphrates. The fulfillment of this prophecy is recorded in 2 Kings 17:23.

1 KINGS—NOTE ON 14:17 **Tirzah.** Jeroboam had apparently moved his capital from Shechem to Tirzah (cf. 12:25), located in the tribal region of Manasseh, about 7 miles northeast of Shechem and 35 miles north of Jerusalem. Tirzah was famous for its beauty (Song 6:4).

1 KINGS—NOTE ON 14:20 **twenty-two years.** 931–910 B.C.

1 KINGS—NOTE ON 14:21 **seventeen years.** 931–913 B.C.

1 KINGS—NOTE ON 14:22–24 Judah outdid her ancestors in evil, provoking the Lord to jealous anger (v. 22). Signs of idolatrous practice were everywhere (vv. 23–24). She even practiced sacred prostitution to promote fertility (v. 24). Judah had begun the downward slide toward doom that Israel was in.

1 KINGS—NOTE ON 14:25 fifth year. 927/926 B.C. **Shishak.** *See note on 11:40*.

1 KINGS—NOTE ON 14:27 shields of bronze. These bronze shields replaced Solomon's gold shields, which were used as a ransom paid to Shishak. The bronze shields illustrate the sharp decline from the reign of Solomon to Rehoboam.

1 KINGS—NOTE ON 14:30 war . . . continually. Many border skirmishes erupted as the armies in the north and south maneuvered for tactical advantage and control of territory (14:19; 15:6). A major battle ultimately erupted during the reign of Abijam (cf. 2 Chron. 13:1–20).

1 KINGS—NOTE ON 15:1–16:22 Having documented the establishment of idolatry in both Israel and Judah (12:1–14:31), the text moves to a quick survey of the kings of Judah and Israel from 913 to 885 B.C. The author notes that the high places remained in Judah (15:14), and the sins of Jeroboam continued in Israel (15:26, 34; 16:13, 19).

1 KINGS—NOTE ON 15:1–8 Abijam. He was at first called Abijah in 2 Chron. 13:1–2. Since Abijam means "father of the sea," and Abijah, "my father is the Lord," he may have had his name changed because of his sin. *See notes on 2 Chron. 13:1–22*.

1 KINGS—NOTE ON 15:2 three years. 913–911 B.C. Parts of years were considered as whole years in this reckoning (cf. v. 9).

1 KINGS—NOTE ON 15:3 his heart was not wholly true. Cf. 11:4, where the same statement was made concerning Solomon. Cf. 15:14.

1 KINGS—NOTE ON 15:4 a lamp. *See note on 11:36*.

1 KINGS—NOTE ON 15:5 what was right in the eyes of the Lord. This commendation is frequently used in speaking of kings of Judah and means only that they did or did not do what was generally acceptable to God, e.g., v. 11.

1 KINGS—NOTE ON 15:7 war. See 14:30 and 2 Chron. 13:1–20.

1 KINGS—NOTE ON 15:9–24 Asa. He was the first of the religiously good kings of Judah (cf. v. 11). *See notes on 2 Chron. 14:1–16:14*.

1 KINGS—NOTE ON 15:10 forty-one years. 911–870 B.C.

1 KINGS—NOTE ON 15:11–15 Asa did four good things: 1) he removed the sacred prostitutes (v. 12); 2) he rid the land of all the idols made by his predecessors (v. 12); 3) he removed the corrupt queen mother and burned the idol she had made; and 4) he placed "sacred gifts," items that he and his father had dedicated to the Lord, back in the temple (v. 15). Though he never engaged in idolatry, Asa's failure was his toleration of "the high places" (v. 14).

1 KINGS—NOTE ON 15:13 abominable image. This term is derived from the verb "to shudder" (Job 9:6). "Horrible, repulsive thing" suggests a shocking, perhaps even a sexually explicit, idol. Asa removed his mother ("grandmother" in some translations), Maacah, the official queen mother, because of her association with this idol. **brook Kidron.** A seasonal river that ran through the Kidron Valley that marks the eastern boundary of Jerusalem.

1 KINGS—NOTE ON 15:16 Baasha. Asa, who ruled Judah (c. 911–870 B.C.), enjoyed 10 years of peace after Jeroboam's defeat by Abijam (2 Chron. 13:19–20) until Baasha began attacking. *See notes on 1 Kings 15:27–16:7 and 2 Chron. 16:1–6*.

1 KINGS—NOTE ON 15:17 Ramah. A strategic town in Benjamin, located about 5 miles north of Jerusalem along the main north-south highway, built by Baasha, king of Israel, to effectively blockade the city of Jerusalem.

1 KINGS—NOTE ON 15:18 Ben-hadad. Ben-hadad I, the grandson of Hezion (probably Rezon; *see note on 11:23–25*, c. 940–915 B.C.) and the son of Tabrimmon (c. 912–890 B.C.). He was the powerful ruler of the Syrian kingdom (Aramea; *see note on 10:29*), centered in Damascus. The majority of historians think that Ben-hadad reigned c. 900–860 B.C. and was succeeded by a son or grandson, Ben-hadad II, who ruled c. 860–841 B.C. (cf. 20:34). Asa sent a sizable gift to influence Ben-hadad I to break his treaty with Israel, enter instead a treaty with Judah, and invade Israel from the north.

1 KINGS—NOTE ON 15:20 Ijon . . . Naphtali. The army of Ben-hadad I invaded Israel and took cities in the land north of the Sea of Galilee, a conquest giving Syria control of the trade routes to the Mediterranean coast and Israel's fertile Jezreel Valley, and also making Syria a great military threat to Israel. Baasha gave up fortifying Ramah and went to live in Tirzah, the capital of the northern kingdom.

1 KINGS—NOTE ON 15:22 Geba . . . Mizpah. With the threat to Judah from Israel removed, Asa conscripted a Judean labor force to fortify Geba, about 6 miles northeast of Jerusalem, and Mizpah, about 7 miles north of Jerusalem, using the very building material for those fortifications that Baasha had used at Ramah.

1 KINGS—NOTE ON 15:25 Nadab . . . two years. 910–909 B.C.

1 KINGS—NOTE ON 15:27–16:7 Baasha. *See note on 15:16*.

1 KINGS—NOTE ON 15:27 Gibbethon. This city, located about 32 miles west of Jerusalem, within the territory of Dan, was given to the Levites (Josh. 19:44) but controlled by the Philistines, on whose border it lay.

1 KINGS—NOTE ON 15:29 he killed all the house of Jeroboam. Baasha, the northern king, in a vicious practice too common in the ancient Near East, annihilated all of Jeroboam's family. This act fulfilled Ahijah's prophecy against Jeroboam (cf. 14:9–11). However, Baasha went beyond the words of the prophecy, since 14:10 specified judgment only on every male, while Baasha killed all men, women, and children.

1 KINGS—NOTE ON 15:30 This epitaph for wicked Jeroboam of Israel follows through the history of the northern kingdom relentlessly as the standard of sin by which judgment fell on the successive kings (see 15:34; 16:2, 19, 31; 22:52; 2 Kings 3:3; 10:29, 31; 13:2, 11; 14:24; 15:9, 18, 24, 28).

1 KINGS—NOTE ON 15:33 **twenty-four years.** 909–886 B.C.

1 KINGS—NOTE ON 16:1 **Jehu the son of Hanani.** Cf. v. 7. This Hanani may have been the prophet who warned Judah's King Asa (2 Chron. 16:7–9). Jehu, like Ahijah before him (1 Kings 14:7–16), delivered the Lord's message of judgment to the king of Israel. The pattern emerges in the book of Kings that the Lord used his prophets as a legitimate means by which to confront the sin of Israel's kings.

1 KINGS—NOTE ON 16:2–4 Baasha had angered the Lord by following the sinful paths of Jeroboam. Appropriately, he faced the same humiliating judgment Jeroboam had (14:10–11). Though he waded through slaughter to his throne, he owed it to the permission of God, by whom all kings reign. His judgment was that no long line of heirs would succeed him; instead, his family would be totally annihilated and their corpses shamefully scavenged by hungry dogs and birds.

1 KINGS—NOTE ON 16:8–14 **Elah . . . two years.** C. 886–885 B.C.

1 KINGS—NOTE ON 16:11 **relatives.** I.e., "relatives able to redeem." Cf. Ruth 2:1. Zimri not only killed Elah and his immediate sons, but all of the extended relatives of Baasha who could help his family.

1 KINGS—NOTE ON 16:15 **seven days.** Zimri's reign (885 B.C.) was the shortest of any king of Israel. **Gibbethon.** *See note on 15:27*.

1 KINGS—NOTE ON 16:16 **Omri.** When the soldiers of Israel in the field heard of Elah's death, they immediately acclaimed Omri, the commander of Israel's army, as the new king.

1 KINGS—NOTE ON 16:21 **Tibni.** The death of Zimri (vv. 17–18) automatically placed the kingdom in Omri's hands. Half of the population including the army, sided with Omri, but the other half backed Tibni.

Nothing further is known of Tibni, but he was strong enough to rival Omri for about four years (cf. v. 15 with v. 23).

1 KINGS—NOTE ON 16:21–28 Omri. Ruled the northern kingdom c. 885–874 B.C.

1 KINGS—NOTE ON 16:23–2 Kings 13:25 This section is strategic in the book(s) of Kings and contains over one third of the total narrative of the book(s). The coming of the dynasty of Omri to the kingship of Israel brought with it the introduction of Baal worship with official sanction in Israel (16:31–32). Through intermarriage with the house of Omri, Baal worship penetrated into Judah and corrupted the line of David (2 Kings 8:18–27), initiating a gigantic struggle before Baalism was officially eradicated in both Israel and Judah (2 Kings 9:14–12:21).

1 KINGS—NOTE ON 16:23 twelve years. Omri ruled 12 years (c. 885–874 B.C.), from Asa's twenty-seventh year (16:15) to Asa's thirty-eighth year (16:29). This notice of his beginning to reign in Asa's thirty-first year must be a reference to his sole rule.

1 KINGS—NOTE ON 16:24 Samaria. The hill of Samaria, named after its owner, Shemer, was located 7 miles northwest of Shechem and stood 300 feet high. Though ringed by other mountains, it stood by itself so that attackers had to charge uphill from every side. This new capital amounted to the northern equivalent of Jerusalem. Its central location gave Israelites easy access to it.

1 KINGS—NOTE ON 16:29–22:40 Ahab . . . twenty-two years. C. 874–853 B.C.; *see notes on 2 Chron. 18:1–34*.

1 KINGS—NOTE ON 16:30 evil . . . more than all who were before him. With Ahab, Israel's spiritual decay reached its lowest point. He was even worse than his father, Omri, who was more wicked than all before him (v. 25). Ahab's evil consisted of perpetuating all the sins of Jeroboam and promoting the worship of Baal in Israel (vv. 31–32). Of all Israel's kings, Ahab outraged the Lord most (v. 33).

1 KINGS—NOTE ON 16:31 **Jezebel.** The wretched wife of Ahab became symbolic of the evil of false religion (cf. Rev. 2:20). **Ethbaal.** His name meant “Baal is alive.” The father of Jezebel was the king of Phoenicia (including Tyre and Sidon) who had murdered his predecessor and, according to Josephus, was a priest of the gods Melqart and Astarte.

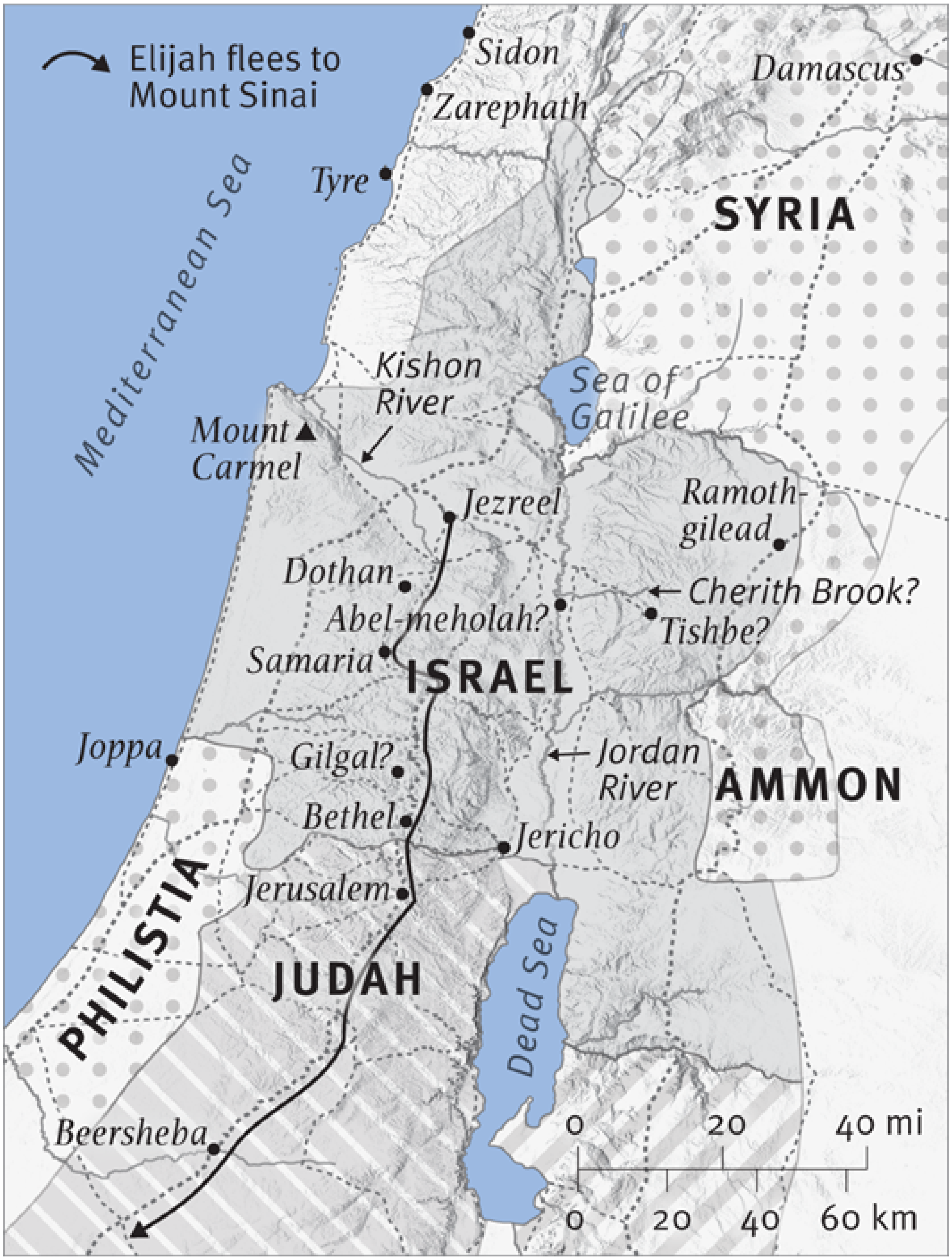
1 KINGS—NOTE ON 16:31–32 **Baal.** Meaning “lord, husband, owner,” Baal was the predominant god in Canaanite religion. He was the storm god who provided the rain necessary for the fertility of the land. The worship of Baal was widespread among the Canaanites with many local manifestations under various other titles, the Tyrians calling him Baal Melqart. The worship of Baal had infiltrated Israel long before the time of Ahab (Judg. 2:11, 13; 3:7; 10:6, 10; 1 Sam. 12:10). However, Ahab gave it official sanction in Samaria through building a temple for Baal (see 2 Kings 3:2). As David had captured Jerusalem and his son Solomon had built a temple for the Lord there, so Omri established Samaria and his son Ahab built a temple for Baal there.

1 KINGS—NOTE ON 16:34 **Hiel of Bethel built Jericho.** The re-fortification of Jericho was forbidden by God, who had supernaturally destroyed it. But Joshua predicted that a man and his sons would violate God’s restriction (*see note on Josh. 6:26*). Two of Hiel’s sons died when they sought to assist him to fortify the city.

Elijah and Elisha

c. 875–797 B.C.

Elijah and his successor Elisha figure prominently in 1 and 2 Kings as they prophesied against the wickedness of Ahab and Joram (also called Jehoram) of Israel. Elijah’s opposition to pagan worship also put him at odds with Jezebel, Ahab’s Phoenician wife, who supported hundreds of prophets of Baal and Asherah. Eventually Elisha sent someone to anoint Jehu, one of Joram’s commanders, to be the next king and to execute judgment on the entire family of Ahab.


Elijah flees to Mount Sinai
Sidon
Damascus
Zarephath
Tyre
Mediterranean Sea
SYRIA
Kishon River
Sea of Galilee
Mount Carmel
Jezreel
Ramoth-gilead
Dothan
Cherith Brook?
Abel-meholah?
Tishbe?
Samaria
ISRAEL
Joppa
Gilgal?
Jordan River
AMMON
Bethel
Jericho
Jerusalem
PHILISTIA
JUDAH
Dead Sea
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1 KINGS—NOTE ON 17:1 **Elijah.** His name means “the Lord is God.” The prophet Elijah’s ministry corresponded to his name: He was sent by God to confront Baalism and to declare to Israel that the Lord was God and there was no other. **Tishbite.** Elijah lived in a town called Tishbe, east of the Jordan River in the vicinity of the Jabbok River. **neither dew nor rain.** The autumn and spring rains and summer dew were necessities for the crops of Israel. The Lord had threatened to withhold these from the land if his people turned from him to serve other gods (Lev. 26:18–19; Deut. 11:16–17; 28:23–24). Elijah had prayed for the drought (cf. James 5:17) and God answered. It lasted three years and six months according to James (James 5:17). The drought proved that Baal, the god of the rains and fertility, was impotent before the Lord.

1 KINGS—NOTE ON 17:3 brook Cherith. Probably this was a seasonal brook that flowed during the rainy season but dried up when the weather turned hot. It was located east of the Jordan River.

1 KINGS—NOTE ON 17:6 ravens brought. God's supernatural provision, much like the manna and quail during Israel's wilderness wanderings (Ex. 16:13–36).

1 KINGS—NOTE ON 17:9 Zarephath. A town on the Mediterranean coast about 7 miles south of Sidon. Elijah was sent to live there, in a territory controlled by Ahab's father-in-law, Ethbaal. In this way, he showed the power of God in the very area where the impotent Baal was worshiped, as he provided miraculously for the widow in the famine (vv. 10–16).

1 KINGS—NOTE ON 17:23 your son lives. Canaanite myths claimed that Baal could revive the dead, but here it was the Lord, not Baal, who gave back the boy's life. This conclusively demonstrated that the Lord was the only true God and Elijah was his prophet (v. 24).

1 KINGS—NOTE ON 17:24 a man of God. *See note on 12:22*. A man of God has a true word from God.

1 KINGS—NOTE ON 18:1 third year. Cf. James 5:17.

1 KINGS—NOTE ON 18:2 famine. This was to give Ahab opportunity to repent. He was the cause of national judgment in the famine. If he repented, rain would come.

1 KINGS—NOTE ON 18:3 Obadiah. His name means "servant of the Lord." He was the manager of Ahab's royal palace and a devout worshiper of the

Lord, who had demonstrated his devotion to the Lord by protecting 100 of the Lord's prophets from death by Jezebel (vv. 4, 13), which had put him on tenuous ground with Ahab.

1 KINGS—NOTE ON 18:12 **the Spirit of the Lord will carry you.** The servant had been asked to tell Ahab that Elijah was present to speak with him (vv. 7, 18), but he was afraid because Ahab was seeking Elijah so intensely. Since Elijah had disappeared from sight earlier (17:5), Obadiah was afraid that the Holy Spirit would carry Elijah away again (cf. 2 Kings 2:16) and the irrational Ahab would kill him for the false report of Elijah's presence.

Resuscitations from the Dead

Resuscitations From the Dead	
1. Widow of Zarephath's son, raised by Elijah	1 Kings 17:22
2. Shunammite woman's son, raised by Elisha	2 Kings 4:34–35
3. Man raised when he came into contact with the bones of Elisha	2 Kings 13:20–21
4. Widow of Nain's son, raised by Jesus	Luke 7:14–15
5. Jairus's daughter, raised by Jesus	Luke 8:52–56
6. Lazarus of Bethany, brother of Mary and Martha, raised by Jesus	John 11
7. Dorcas, raised by Peter	Acts 9:40
8. Eutychus, raised by Paul	Acts 20:9–12

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1 KINGS—NOTE ON 18:17 **troubler.** Such was one who brought misfortune on a community by breaking an oath or by making a foolish one (Josh. 6:18; 7:25).

1 KINGS—NOTE ON 18:18 **Baals.** These were the local idols of Baal (cf. Judg. 2:11). The prophet boldly told Ahab that the calamity of drought and famine was traceable directly to his and his family's patronage and practice of idolatry.

1 KINGS—NOTE ON 18:19 **Mount Carmel.** The Carmel range of mountains, rising to 1,800 feet at its highest point, extends about 30 miles to the southeast from the shores of the Mediterranean Sea into the south of the Jezreel Valley. A series of rounded peaks and valleys, it became a symbol of beauty and fruitfulness because of its lush tree cover (Song 7:5; Isa. 35:2).

It is not known at exactly what point along this ridge the contest between Elijah and the prophets of Baal took place. The queen cared for 850 false prophets who were associated with her.

1 KINGS—NOTE ON 18:21 go limping between two different opinions. Lit., “limp along on or between two twigs.” Israel had not totally rejected the Lord, but was seeking to combine worship of him with the worship of Baal. The issue posed by Elijah was that Israel had to choose who was God, the Lord or Baal, and then serve God wholeheartedly. Rather than decide by his message, Elijah sought a visible sign from heaven.

1 KINGS—NOTE ON 18:24 the God who answers by fire. Since Baal’s followers believed that he controlled the thunder, lightning, and storms, and the Lord’s followers declared the same (Ps. 18:14; 29:3–9; 104:3), this would prove to be a fair test to show who was God.

1 KINGS—NOTE ON 18:27 mocked. The myths surrounding Baal portrayed him as musing on actions to take, fighting a war, traveling, and even dying and coming back to life. Elijah’s sarcastic advice to the prophets of Baal played on these beliefs.

1 KINGS—NOTE ON 18:28 the blood gushed out. Self-laceration was practiced to rouse a god’s pity and response in the ancient world, but was prohibited by the OT law (Lev. 19:28; Deut. 14:1).

1 KINGS—NOTE ON 18:29 no . . . No . . . no. This threefold declaration emphasized the complete lack of response on the part of Baal. The fact that there was no response indicated Baal’s impotence and non-existence (Jer. 10:5).

1 KINGS—NOTE ON 18:31 twelve stones. The 12 stones represented the 12 tribes, since this contest had significance for both Judah and Israel. Although the tribes had been divided into two nations, they were still one people in the Lord’s plans, with the same covenants and a single destiny.

1 KINGS—NOTE ON 18:32 two seahs. This was about 4 gallons or a third of a bushel of seed.

1 KINGS—NOTE ON 18:36 **offering of the oblation.** This sacrifice was offered around 3:00 p.m. (Ex. 29:38–41; Num. 28:3–8).

1 KINGS—NOTE ON 18:40 **Seize the prophets.** Taking advantage of the excited feelings of the people over the manifestation of Jehovah as the true God, Elijah called on them to seize the priestly imposters and fill the river with their blood, the river that was dried up by their idolatry. **brook Kishon.** This river, which drains the Jezreel Valley from east to the northwest, was in the valley north of Mount Carmel. **slaughtered them.** The killing of the 450 prophets of Baal (18:19) fulfilled the law's demands that false prophets be executed (Deut. 13:1–5) and that those embracing idolatry or inciting others to practice it were worthy of death (Deut. 13:13–18; 17:2–7). Further, these deaths were just retribution for Jezebel's killing of the Lord's prophets (1 Kings 18:4, 13).

1 KINGS—NOTE ON 18:41 **eat and drink.** Elijah instructed Ahab to celebrate the end of the drought.

1 KINGS—NOTE ON 18:42 **bowed himself down.** Elijah's actions expressed his and Israel's humble submission to God. Elijah prayed for rain this time (cf. 17:1; James 5:17) and God again answered (cf. James 5:18). Since the Lord's curse was lifted, the rains would be coming.

1 KINGS—NOTE ON 18:45 **Jezreel.** A town located in the tribal allotment of Issachar at the eastern end of the Jezreel Valley, north of Mount Gilboa, about 55 miles north of Jerusalem. Jezreel was Ahab's winter capital (see 21:1), situated between 15 to 25 miles east of the Carmel Range.

1 KINGS—NOTE ON 18:46 **ran before.** It was customary in the ancient Near East for kings to have runners before their chariots. The prophet showed Ahab his loyalty by rendering to him that service. Empowered by God, Elijah ran on foot ahead of Ahab's chariot the 15 to 25 miles from Mount Carmel to Jezreel.

1 KINGS—NOTE ON 19:3 **he was afraid.** His hope shattered, Elijah fled as a prophet, broken by Jezebel's threats (v. 2), her unrepentant Baalism, and her continuing power over Israel. Elijah expected Jezebel to surrender; when she did not capitulate, he became a discouraged man (vv. 4, 10, 14).

Beersheba. A city located 100 miles south of Jezreel (18:45–46) in the Negeb, it marked the southern boundary of the population of Judah.

1 KINGS—NOTE ON **19:4** **broom tree.** A desert bush that grew to a height of 10 feet. It had slender branches featuring small leaves and fragrant blossoms. **take away my life.** Since Israelites believed that suicide was an affront to the Lord, it was not an option, whatever the distress. So Elijah asked the Lord for death (cf. Jonah 4:3–8) because he viewed the situation as hopeless. Job (Job 6:8–9), Moses (Num. 11:10–15), and Jeremiah (Jer. 20:14–18) had also reacted in similar fashion during their ministries.

1 KINGS—NOTE ON **19:6** **cake . . . and . . . water.** As at Cherith and Zarephath (17:6, 19), God provided food and drink for Elijah in the midst of his distress and the surrounding famine.

1 KINGS—NOTE ON **19:8** **forty days.** Elijah's trip took over double the time it should have taken. Therefore, the period had symbolic meaning as well as showing literal time. As the people of Israel had a notable spiritual failure and so wandered 40 years in the wilderness (Num. 14:26–35), so a discouraged Elijah was to spend 40 days in the desert. As Moses had spent 40 days on the mountain without bread and water, sustained only by God as he awaited a new phase of service (Ex. 34:28), so Elijah was to spend 40 days depending on God's enablement as he prepared for a new commission from the Lord. As Moses had seen the presence of God (Ex. 33:12–23), so Elijah experienced a manifestation of God. **Horeb.** An alternate name for Mount Sinai, located about 200 miles south of Beersheba.

1 KINGS—NOTE ON **19:10, 14** Elijah viewed the Israelites as rebels against the Mosaic Covenant, a rebellion that his ministry had been unable to arrest (see v. 3). Paul used this incident as an illustration in Rom. 11:3.

1 KINGS—NOTE ON **19:11** **the Lord passed by.** The three phenomena, wind, earthquake, and fire, announced the imminent arrival of the Lord (cf. Ex. 19:16–19; Ps. 18:7–15; Hab. 3:3–6). The Lord's self-revelation to Elijah came in a faint, whispering voice (1 Kings 19:12). The lesson for Elijah was that Almighty God was quietly, sometimes imperceptibly, doing his work in Israel (v. 18).

1 KINGS—NOTE ON 19:15 **the wilderness of Damascus.** The Syrian Desert south and east of the city of Damascus, the city located to the northeast of Israel.

1 KINGS—NOTE ON 19:15–17 The Lord instructed Elijah to anoint Hazael of Aram (see 2 Kings 8:8), Jehu (see 2 Kings 9:2), and Elisha (1 Kings 19:19) for the purpose of commissioning them to destroy Baal worship in Israel. Through these three men, the Lord completed the execution of Baal worshipers that Elijah had begun. Actually, Elijah commissioned only the last of these three men directly—the other two were indirectly commissioned through Elisha. Elisha was involved in Hazael's becoming Syria's king (2 Kings 8:7–14), and one of Elisha's associates anointed Jehu (2 Kings 9:1–3). By the time the last of these men died (2 Kings 13:24), Baalism had been officially barred from Israel.

1 KINGS—NOTE ON 19:16 **Abel-meholah.** The hometown of Elisha was located in the Jordan Valley, 10 miles south of Beth-shanon, in the tribal allotment of Manasseh.

1 KINGS—NOTE ON 19:18 Paul used God's response to Elijah as an illustration in Rom. 11:4. **kissed him.** Kissing the image or symbol of Baal was apparently a common act in worship (cf. Hosea 13:2).

1 KINGS—NOTE ON 19:19 **Elisha.** This name means "my God is salvation" and belonged to Elisha, the successor to Elijah (see 2 Kings 2:9–15). **Shaphat.** Elisha's father, whose name meant "he judges." **twelve yoke of oxen.** It was a common practice for several teams of oxen, each with its own plow and driver, to work together in a row. After letting the others pass, Elijah threw his mantle around the last man, Elisha, thus designating him as his successor.

1 KINGS—NOTE ON 19:20 **Go back again.** Elijah instructed Elisha to go, but to keep in mind the solemn call of God and not to allow any earthly affection to detain his obedience.

1 KINGS—NOTE ON 19:21 **sacrificed.** The slaughter of the oxen was a farewell feast for family and friends, indicating that Elisha was making a decisive break. He followed Elijah and became his servant (lit., "aide," the same term used for Joshua's relationship with Moses in Ex. 24:13; 33:11). Just as Elijah resembled Moses, so Elisha resembled Joshua.

1 KINGS—NOTE ON 20:1 **Ben-hadad.** This was likely Ben-hadad II of Syria (*see note on 15:18*), who marched on the capital of Israel and demanded surrender by Ahab (1 Kings 20:2–6). **Thirty-two kings.** These were probably rulers of client city-states in the land of Syria (*see notes on 10:29*).

1 KINGS—NOTE ON 20:9 **I will do . . . I cannot do.** Ahab was willing to give tribute to Ben-hadad as his vassal (vv. 2–4), but he refused to allow the Syrian king to plunder his palace (vv. 5–8).

1 KINGS—NOTE ON 20:10–11 Ben-hadad boasted that his army would level the hill of Samaria to dust (v. 10). Ahab replied that Ben-hadad should not boast of the outcome of the battle before it began (v. 11).

1 KINGS—NOTE ON 20:13 **I will give it into your hand this day.** These were the words of assurance given before battles when the Lord was about to fight on Israel's side (Josh. 6:2, 16; 8:1, 18; Judg. 7:2; 18:10; 1 Sam. 23:4; 24:4). Further, the victory would show Ahab that the Lord was in every respect the mighty God he claimed to be. Though the people and king of Israel had dishonored God, he would not utterly cast them off (1 Kings 20:14–15).

1 KINGS—NOTE ON 20:17–21 The battle strategy was to send out the young leaders who could perhaps draw near to the Syrians without arousing too much alarm and then, at a given signal, initiate a charge joined by Ahab's main striking force that would catch the drunken Syrians off guard and throw them into confusion. The glorious victory, won so easily and with such a small force, was granted so that Ahab and the people would know that God was sovereign.

1 KINGS—NOTE ON 20:22 **in the spring.** Spring was the usual time for battles in the ancient Near East (*see note on 2 Sam. 11:1*), and a prophet warned Ahab that Ben-hadad would retaliate in the following year.

1 KINGS—NOTE ON 20:23 **gods of the hills.** The advisors of Ben-hadad believed that Israel had won the previous battle because it occurred in mountainous terrain, the area they believed was ruled by Israel's "gods." They counseled Ben-hadad to strengthen his army and fight Israel again, only on level ground (v. 25). Obviously, this attitude insulted Israel's God, the Lord, who is sovereign over the whole earth (cf. 2 Kings 19:16–19). That blasphemous depreciation of the Lord's power meant certain defeat for the Syrians (1 Kings 20:28).

1 KINGS—NOTE ON 20:26 Aphek. Though several towns in Israel bore the name Aphek, the one mentioned here probably lay about 3 miles east of the Sea of Galilee, north of the Yarmuk River.

1 KINGS—NOTE ON 20:27 like two little flocks of goats. Compared to the massive herd of Arameans covering the land, Israel looked like two little goat flocks. Goats were never seen in large flocks or scattered like sheep; hence the description of the two compact, small divisions.

1 KINGS—NOTE ON 20:28 man of God. *See note on 12:22*.

1 KINGS—NOTE ON 20:30 inner chamber. Lit., "a room in a room," a safe, well-hidden place.

1 KINGS—NOTE ON 20:31 sackcloth . . . and ropes. Sackcloth traditionally symbolized mourning and penitence. Ropes around the heads were symbols of surrender.

1 KINGS—NOTE ON 20:34 bazaars. Lit., "outside places." Bazaars were set up in a foreign land (cf. Neh. 13:16), a lucrative market for Israelite goods.

1 KINGS—NOTE ON 20:35 sons of the prophets. An association of prophets that met and possibly lived together for study, encouragement, and service (*see note on 1 Sam. 10:5*).

1 KINGS—NOTE ON 20:35–36 The prophet needed to be wounded as if in battle to carry out the drama. The refusal to do as the prophet said was wrong, as it was a withholding of necessary aid to a prophet of God in the discharge of his duty. It was severely punished as a warning to others (cf. 13:2–24).

1 KINGS—NOTE ON 20:39–43 The prophet illustrated that, just as a soldier pays dearly for losing a prisoner in war, Ahab will pay for letting Ben-hadad, the idolatrous enemy of God, live.

1 KINGS—NOTE ON 20:39 a talent of silver. This was about 75 pounds of silver, more than a common soldier could afford and for which debt he would face death.

1 KINGS—NOTE ON 20:40 your judgment. This "judicial parable" was designed to trap Ahab into announcing the punishment for his own crime (see 2 Sam. 12:1–12). Unknowingly, Ahab declared his own judgment (1 Kings 20:42).

1 KINGS—NOTE ON 20:42 destruction. By declaring the battles to be holy war (vv. 13, 22, 28), the Lord had put Ben-hadad and the Syrians under the ban, a reference to something belonging to the Lord and destined to be destroyed (Deut. 7:2; 20:16). By freeing Ben-hadad, Ahab had disobeyed the law and would suffer the ban in place of Ben-hadad.

1 KINGS—NOTE ON 20:43 vexed and sullen. Ahab was resentful and angry because of the Lord's reaction to his actions (cf. 21:4).

1 KINGS—NOTE ON 21:1 Jezreel. *See note on 18:45*. Ahab had built a second palace in Jezreel, where he lived when not in the capital at Samaria.

1 KINGS—NOTE ON 21:2 Give me your vineyard. In Canaanite culture, since land was simply a commodity to be traded and sold for profit, Ahab's offer to Naboth of an exchange of property or offer of purchase was a common transaction in the Near East.

1 KINGS—NOTE ON 21:3 The Lord forbid. Naboth's words implied that trading or selling his property would be a disregard of the law and thus displeasing in God's eyes (cf. 1 Sam. 24:6; 26:11; 2 Sam. 23:17). The reason was that the vineyard was his ancestral property. The Lord, the owner of all of the land of Israel, had forbidden Israelite families to surrender ownership of family lands permanently (Lev. 25:23–28; Num. 36:7–9). Out of loyalty to God, Naboth declined Ahab's offer.

1 KINGS—NOTE ON 21:7 Do you now govern Israel? Jezebel was sarcastically rebuking Ahab for not exercising absolute royal power in the matter.

1 KINGS—NOTE ON 21:8 **she wrote letters.** Written by the royal scribe, ancient letters were mainly in the form of a scroll sealed in clay or wax with the sender's personal sign. The seal made the contents of the letters a royal mandate and implied that disobedience would certainly lead to some kind of punishment.

1 KINGS—NOTE ON 21:9 **Proclaim a fast.** To call an assembly for solemn fasting implied that a disaster threatened the people that could be averted only if they would humble themselves before the Lord and remove any person whose sin had brought God's judgment upon them (cf. Judg. 20:26; 1 Sam. 7:5–6; 2 Chron. 20:2–4).

1 KINGS—NOTE ON 21:10 **two . . . men.** The Mosaic law required two witnesses in capital cases (Num. 35:30; Deut. 17:6; 19:5). **worthless men.** Lit., "sons of Belial." These were utterly wicked men. *See note on 1 Sam. 2:12*. **cursed God and the king.** The penalty for cursing God and the king was death (Ex. 22:28).

1 KINGS—NOTE ON 21:13 **outside the city.** They hypocritically climaxed their violent murder by killing the innocent Naboth in a place that was in accordance with the Mosaic law (Lev. 24:14; Num. 15:35–36). He was stoned to death in the open fields and his sons were killed with him (2 Kings 9:26), eliminating all possible heirs.

1 KINGS—NOTE ON 21:19 Elijah's first announcement of judgment applied to Ahab personally. He said that the dogs would lick Ahab's blood in the same place that Naboth died, outside the city of Jezreel. This prophecy was not fulfilled because of his repentance (vv. 27–29), but was partially fulfilled in the licking of Ahab's blood by dogs at the pool in Samaria (22:37–38).

1 KINGS—NOTE ON 21:21–24 Elijah's second announcement of judgment applied to Ahab and his house. The judgment was virtually identical with one made to Jeroboam (14:10–11) and similar to the one made to Baasha (16:3–4).

1 KINGS—NOTE ON 21:23 of Jezebel. Jezebel was singled out for judgment because of her initiative in driving Ahab in the promotion of Baalism (v. 25). Elijah's prophecy concerning her was literally fulfilled in 2 Kings 9:10, 30–37.

1 KINGS—NOTE ON 21:27 tore his clothes. The tearing of garments was a common expression of grief, terror, or repentance in the face of great personal or national calamity (Num. 14:6; Josh. 7:6; Judg. 11:35; 2 Sam. 1:2; 3:31).

1 KINGS—NOTE ON 21:29 his son's days. Since Ahab had truly humbled himself before the Lord, he did not see the disaster forecast for him (v. 19). Instead, God postponed it until the reign of his son, Joram, c. 852–841 B.C. (2 Kings 9:25–26). Joram died in the field of Naboth (cf. 1 Kings 21:19).

1 KINGS—NOTE ON 22:1 three years. Israel had peace for three years following the two years of war with Syria described in 20:1–34. During this peace, Ben-hadad, Ahab, and 10 other kings formed a coalition to repel an Assyrian invasion. Assyrian records described the major battle fought at Qarqar on the Orontes River in 853 B.C. Though Assyria claimed victory, later events show that they were stopped from further advance southward at that time. With the Assyrian threat neutralized, Ahab turned his attention to the unfinished conflict with Syria.

1 KINGS—NOTE ON 22:2 Jehoshaphat. The king of Judah, c. 873–848, whose reign is described in vv. 41–50. *See notes on 2 Chron. 17:1–21:3*.

1 KINGS—NOTE ON 22:3 Ramoth-gilead. Ramoth-gilead was a Levitical city east of the Jordan River in Gilead, on the north border of Gad the home of Jephthah (Judg. 11:34) and a key administrative center in Solomon's kingdom (1 Kings 4:13). It seems to have been one of the cities that Ben-hadad should have returned to Israel (20:34).

1 KINGS—NOTE ON 22:5 Inquire first for the word of the Lord. Jehoshaphat was willing to help Ahab fight Syria (v. 4), but reminded Ahab of the need to seek the will of the Lord before going into battle (cf. 1 Sam. 23:1–5, 9–13; 2 Sam. 2:1; 5:19–25; 2 Kings 3:11–20).

1 KINGS—NOTE ON 22:6 prophets. These 400 prophets of Ahab were not true prophets of the Lord. They worshiped at Bethel in the golden-calf center set up by Jeroboam (12:28–29) and were supported by Ahab, whose religious policy also permitted Baal worship. Their words were designed to please Ahab (22:8), so they refused to begin with the authoritative "thus says the Lord" and did not use the covenant name for Israel's God, "Lord."

1 KINGS—NOTE ON 22:7 another prophet of the Lord. Jehoshaphat recognized that the 400 prophets were not true prophets of the Lord, and wished to hear from a true prophet.

1 KINGS—NOTE ON 22:8 Micaiah. His name means "Who is like the Lord?"

1 KINGS—NOTE ON 22:10 thrones. A portable, high-backed chair made of wood with arm rests and separate footstool.

1 KINGS—NOTE ON 22:11 Zedekiah. He was the spokesman for the false prophets. In contrast to v. 6, he used the introductory formula and God's covenant name.

1 KINGS—NOTE ON 22:15 Go up and triumph. Micaiah sarcastically repeated the message of the false prophets as he had been encouraged to do (v. 13). Ahab clearly sensed the sarcasm and demanded that Micaiah tell him the truth (v. 16).

1 KINGS—NOTE ON 22:17 sheep that have no shepherd. The image of the king as a shepherd and his people as the sheep was a familiar one (Num. 27:16–17; Zech. 13:7). Micaiah's point was that Israel's shepherd, King Ahab, would be killed and his army scattered.

1 KINGS—NOTE ON 22:22 a lying spirit. This must be Satan, whom the Lord allowed to speak through 400 demons who indwelt the 400 false prophets.

1 KINGS—NOTE ON 22:24 struck . . . on the cheek. This was a rebuke by the leader of the false prophets (v. 6) for the perceived insolence of Micaiah and his claim to truly speak for God. It was followed by a sarcastic question asking if the prophet could tell which direction the spirit in Zedekiah had gone.

1 KINGS—NOTE ON 22:28 If you return. In accordance with Deut. 18:21–22, Micaiah declared to Ahab that if he lived to return from the battle, then he had uttered a false prophecy.

1 KINGS—NOTE ON 22:30 disguise myself. Rejecting the prophecy, but fearing it also, Ahab decided not to wear his official robe, but the clothes of an ordinary soldier.

1 KINGS—NOTE ON 22:31 only with the king of Israel. The very Syrian king, Ben-hadad, whose life Ahab had spared (20:34), ungratefully singled him out for death.

1 KINGS—NOTE ON 22:32 Jehoshaphat cried out. According to 2 Chron. 18:31, this was a prayer for the Lord's deliverance. Jehoshaphat's cry showed the Syrians that he was not Ahab.

1 KINGS—NOTE ON 22:34 at random. The Syrian bowman shot at an Israelite soldier, not knowing that it was the disguised Ahab. The arrow found a small groove between the breastpiece and the flexible scale armor that covered the lower abdomen and thighs. Instantly, Ahab slumped in his chariot, mortally wounded in the stomach and bleeding to death.

1 KINGS—NOTE ON 22:38 the prostitutes washed. The Hebrew text may read "where" or "while." In either case, the point is the same: Ahab, the spiritual harlot (i.e., idolater), was associated with the physical harlots at his death. **according to the word of the Lord.** Ahab's death fulfilled the prophecies spoken by Elijah (21:19) and Micaiah (22:17).

1 KINGS—NOTE ON 22:39 the ivory house. Ahab's palace at Samaria had internal walled panels that were made of inlaid ivory, indicative of his kingdom's economic prosperity. **cities that he built.** Archeological excavations show that Ahab strengthened the fortifications of Samaria, Megiddo, and Hazor.

1 KINGS—NOTE ON 22:41 fourth year. A reference to the beginning of Jehoshaphat's reign, after being co-regent with his father Asa, in 870 B.C.

1 KINGS—NOTE ON 22:42 twenty-five years. 873–848 B.C.

1 KINGS—NOTE ON 22:43 doing what was right. Jehoshaphat faithfully followed in his father Asa's footsteps, doing what pleased the Lord. His only major fault, like that of his father, was his failure to close down the high places.

1 KINGS—NOTE ON 22:44 made peace. In 2 Chron. 19:2, Jehu the prophet rebuked Jehoshaphat for this alliance.

1 KINGS—NOTE ON 22:45 warred. See 2 Kings 3:7–27; 2 Chron. 17:11; 20:1–30.

1 KINGS—NOTE ON 22:47–49 Jehoshaphat controlled Edom, which gave him access to Ezion-geber. He sought to emulate Solomon's fleet and wealth (9:26–28), but was unsuccessful. According to 2 Chron. 20:36–37, the Lord destroyed his fleet because of Jehoshaphat's alliance to build it with Ahaziah, king of Israel. First Kings 22:49 apparently refers to a subsequent attempt by Ahaziah to continue the joint venture after the disaster.

1 KINGS—NOTE ON 22:51–2 Kings 1:18 Ahaziah . . . two years. 853–852 B.C.

1 KINGS—NOTE ON 22:53 He served Baal. Ahaziah continued the official promotion of Baal worship (cf. 16:31–32). First Kings ends at this point in the middle of Ahaziah's reign, which is picked up in 2 Kings 1:1–18. The explanation for this unusual break is found in Introduction: Title.

2 Kings

2 Kings 1 • 2 Kings 2 • 2 Kings 3 • 2 Kings 4 • 2 Kings 5 • 2 Kings 6 •
2 Kings 7 • 2 Kings 8 • 2 Kings 9 • 2 Kings 10 • 2 Kings 11 •
2 Kings 12 • 2 Kings 13 • 2 Kings 14 • 2 Kings 15 •
2 Kings 16 • 2 Kings 17 • 2 Kings 18 • 2 Kings 19 •
2 Kings 20 • 2 Kings 21 • 2 Kings 22 • 2 Kings 23 •
2 Kings 24 • 2 Kings 25

Footnotes

Study Notes

2 Kings

Elijah Denounces Ahaziah

2 KINGS **1** †After the death of Ahab, Moab rebelled against Israel.

[2]†Now Ahaziah fell through the lattice in his upper chamber in Samaria, and lay sick; so he sent messengers, telling them, “Go, inquire of Baal-zebub, the god of Ekron, whether I shall recover from this sickness.” [3]†But the angel of the LORD said to Elijah the Tishbite, “Arise, go up to meet the messengers of the king of Samaria, and say to them, ‘Is it because there is no God in Israel that you are going to inquire of Baal-zebub, the god of Ekron? [4]†Now therefore thus says the LORD, You shall not come down from the bed to which you have gone up, but you shall surely die.’” So Elijah went.

[5]The messengers returned to the king, and he said to them, “Why have you returned?” [6]And they said to him, “There came a man to meet us, and said to us, ‘Go back to the king who sent you, and say to him, Thus says the LORD, Is it because there is no God in Israel that you are sending to inquire of Baal-zebub, the god of Ekron? Therefore you shall not come down from the bed to which you have gone up, but you shall surely die.’” [7]He said to them, “What kind of man was he who came to meet you and told you these things?” [8]†They answered him, “He wore a garment of hair, with a belt of leather about his waist.” And he said, “It is Elijah the Tishbite.”

[9]†Then the king sent to him a captain of fifty men with his fifty. He went up to Elijah, who was sitting on the top of a hill, and said to him, “O man of God, the king says, ‘Come down.’” [10]‡But Elijah answered the captain of fifty, “If I am a man of God, let fire come down from heaven and consume you and your fifty.” Then fire came down from heaven and consumed him and his fifty.

[11]Again the king sent to him another captain of fifty men with his fifty. And he answered and said to him, “O man of God, this is the king's order, ‘Come

down quickly!'" [12]But Elijah answered them, "If I am a man of God, let fire come down from heaven and consume you and your fifty." Then the fire of God came down from heaven and consumed him and his fifty.

[13]Again the king sent the captain of a third fifty with his fifty. And the third captain of fifty went up and came and fell on his knees before Elijah and entreated him, "O man of God, please let my life, and the life of these fifty servants of yours, be precious in your sight. [14]Behold, fire came down from heaven and consumed the two former captains of fifty men with their fifties, but now let my life be precious in your sight." [15]†Then the angel of the LORD said to Elijah, "Go down with him; do not be afraid of him." So he arose and went down with him to the king [16]†and said to him, "Thus says the LORD, 'Because you have sent messengers to inquire of Baal-zebub, the god of Ekron—is it because there is no God in Israel to inquire of his word?—therefore you shall not come down from the bed to which you have gone up, but you shall surely die.'"

[17]†So he died according to the word of the LORD that Elijah had spoken. Jehoram became king in his place in the second year of Jehoram the son of Jehoshaphat, king of Judah, because Ahaziah had no son. [18]Now the rest of the acts of Ahaziah that he did, are they not written in the Book of the Chronicles of the Kings of Israel?

Elijah Taken to Heaven

2 KINGS **2** †Now when the LORD was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal. [2]†And Elijah said to Elisha, “Please stay here, for the LORD has sent me as far as Bethel.” But Elisha said, “As the LORD lives, and as you yourself live, I will not leave you.” So they went down to Bethel. [3]†And the sons of the prophets who were in Bethel came out to Elisha and said to him, “Do you know that today the LORD will take away your master from over you?” And he said, “Yes, I know it; keep quiet.”

[4]†Elijah said to him, “Elisha, please stay here, for the LORD has sent me to Jericho.” But he said, “As the LORD lives, and as you yourself live, I will not leave you.” So they came to Jericho. [5]The sons of the prophets who were at Jericho drew near to Elisha and said to him, “Do you know that today the LORD will take away your master from over you?” And he answered, “Yes, I know it; keep quiet.”

[6]Then Elijah said to him, “Please stay here, for the LORD has sent me to the Jordan.” But he said, “As the LORD lives, and as you yourself live, I will not leave you.” So the two of them went on. [7]Fifty men of the sons of the prophets also went and stood at some distance from them, as they both were standing by the Jordan. [8]†Then Elijah took his cloak and rolled it up and struck the water, and the water was parted to the one side and to the other, till the two of them could go over on dry ground.

[9]†When they had crossed, Elijah said to Elisha, “Ask what I shall do for you, before I am taken from you.” And Elisha said, “Please let there be a double portion of your spirit on me.” [10]†And he said, “You have asked a hard thing; yet, if you see me as I am being taken from you, it shall be so for you, but if you do not see me, it shall not be so.” [11]†And as they still went on and talked, behold, chariots of fire and horses of fire separated the two of them. And Elijah went up by a whirlwind into heaven. [12]†And Elisha saw it and he cried, “My father, my father! The chariots of Israel and its horsemen!” And he saw him no more.

Then he took hold of his own clothes and tore them in two pieces. [13]†And he took up the cloak of Elijah that had fallen from him and went back and stood on the bank of the Jordan. [14]†Then he took the cloak of Elijah that had fallen from him and struck the water, saying, “Where is the LORD, the God of Elijah?” And when he had struck the water, the water was parted to the one side and to the other, and Elisha went over.

Elisha Succeeds Elijah

[15]†Now when the sons of the prophets who were at Jericho saw him opposite them, they said, “The spirit of Elijah rests on Elisha.” And they came to meet him and bowed to the ground before him. [16]†And they said to him, “Behold now, there are with your servants fifty strong men. Please let them go and seek your master. It may be that the Spirit of the LORD has caught him up and cast him upon some mountain or into some valley.” And he said, “You shall not send.” [17]†But when they urged him till he was ashamed, he said, “Send.” They sent therefore fifty men. And for three days they sought him but did not find him. [18]And they came back to him while he was staying at Jericho, and he said to them, “Did I not say to you, ‘Do not go’?”

[19]Now the men of the city said to Elisha, “Behold, the situation of this city is pleasant, as my lord sees, but the water is bad, and the land is unfruitful.” [20]†He said, “Bring me a new bowl, and put salt in it.” So they brought it to him. [21]Then he went to the spring of water and threw salt in it and said, “Thus says the LORD, I have healed this water; from now on neither death nor miscarriage shall come from it.” [22]So the water has been healed to this day, according to the word that Elisha spoke.

[23]†He went up from there to Bethel, and while he was going up on the way, some small boys came out of the city and jeered at him, saying, “Go up, you baldhead! Go up, you baldhead!” [24]†And he turned around, and when he saw them, he cursed them in the name of the LORD. And two she-bears came out of the woods and tore forty-two of the boys. [25]†From there he went on to Mount Carmel, and from there he returned to Samaria.

Moab Rebels Against Israel

2 KINGS **3** †In the eighteenth year of Jehoshaphat king of Judah, Jehoram the son of Ahab became king over Israel in Samaria, and he reigned twelve years. [2]†He did what was evil in the sight of the LORD, though not like his father and mother, for he put away the pillar of Baal that his father had made. [3]†Nevertheless, he clung to the sin of Jeroboam the son of Nebat, which he made Israel to sin; he did not depart from it.

[4]†Now Mesha king of Moab was a sheep breeder, and he had to deliver to the king of Israel 100,000 lambs and the wool of 100,000 rams. [5]†But when Ahab died, the king of Moab rebelled against the king of Israel. [6]So King Jehoram marched out of Samaria at that time and mustered all Israel. [7]And he went and sent word to Jehoshaphat king of Judah, “The king of Moab has rebelled against me. Will you go with me to battle against Moab?” And he said, “I will go. I am as you are, my people as your people, my horses as your horses.” [8]†Then he said, “By which way shall we march?” Jehoram answered, “By the way of the wilderness of Edom.”

[9]So the king of Israel went with the king of Judah and the king of Edom. And when they had made a circuitous march of seven days, there was no water for the army or for the animals that followed them. [10]Then the king of Israel said, “Alas! The LORD has called these three kings to give them into the hand of Moab.” [11]†And Jehoshaphat said, “Is there no prophet of the LORD here, through whom we may inquire of the LORD?” Then one of the king of Israel's servants answered, “Elisha the son of Shaphat is here, who poured water on the hands of Elijah.” [12]And Jehoshaphat said, “The word of the LORD is with him.” So the king of Israel and Jehoshaphat and the king of Edom went down to him.

[13]†And Elisha said to the king of Israel, “What have I to do with you? Go to the prophets of your father and to the prophets of your mother.” But the king of Israel said to him, “No; it is the LORD who has called these three kings to give them into the hand of Moab.” [14]†And Elisha said, “As the LORD of hosts lives, before whom I stand, were it not that I have regard for Jehoshaphat the king of Judah, I would neither look at you nor see you.

[15]†But now bring me a musician.” And when the musician played, the hand
of the LORD came upon him. [16]†And he said, “Thus says the LORD, ‘I will
make this dry streambed full of pools.’ [17]For thus says the LORD, ‘You shall
not see wind or rain, but that streambed shall be filled with water, so that
you shall drink, you, your livestock, and your animals.’ [18]This is a light
thing in the sight of the LORD. He will also give the Moabites into your
hand, [19]and you shall attack every fortified city and every choice city, and
shall fell every good tree and stop up all springs of water and ruin every
good piece of land with stones.” [20]†The next morning, about the time of
offering the sacrifice, behold, water came from the direction of Edom, till
the country was filled with water.

[21]When all the Moabites heard that the kings had come up to fight against
them, all who were able to put on armor, from the youngest to the oldest,
were called out and were drawn up at the border. [22]†And when they rose
early in the morning and the sun shone on the water, the Moabites saw the
water opposite them as red as blood. [23]And they said, “This is blood; the
kings have surely fought together and struck one another down. Now then,
Moab, to the spoil!” [24]But when they came to the camp of Israel, the
Israelites rose and struck the Moabites, till they fled before them. And they
went forward, striking the Moabites as they went. [1] [25]†And they
overthrew the cities, and on every good piece of land every man threw a
stone until it was covered. They stopped every spring of water and felled all
the good trees, till only its stones were left in Kir-hareseth, and the slingers
surrounded and attacked it. [26]When the king of Moab saw that the battle was
going against him, he took with him 700 swordsmen to break through,
opposite the king of Edom, but they could not. [27]†Then he took his oldest
son who was to reign in his place and offered him for a burnt offering on
the wall. And there came great wrath against Israel. And they withdrew
from him and returned to their own land.

Elisha and the Widow's Oil

2 KINGS **4** †Now the wife of one of the sons of the prophets cried to Elisha, “Your servant my husband is dead, and you know that your servant feared the LORD, but the creditor has come to take my two children to be his slaves.” [2]†And Elisha said to her, “What shall I do for you? Tell me; what have you in the house?” And she said, “Your servant has nothing in the house except a jar of oil.” [3]Then he said, “Go outside, borrow vessels from all your neighbors, empty vessels and not too few. [4]†Then go in and shut the door behind yourself and your sons and pour into all these vessels. And when one is full, set it aside.” [5]So she went from him and shut the door behind herself and her sons. And as she poured they brought the vessels to her. [6]When the vessels were full, she said to her son, “Bring me another vessel.” And he said to her, “There is not another.” Then the oil stopped flowing. [7]She came and told the man of God, and he said, “Go, sell the oil and pay your debts, and you and your sons can live on the rest.”

Elisha and the Shunammite Woman

[8]†One day Elisha went on to Shunem, where a wealthy woman lived, who urged him to eat some food. So whenever he passed that way, he would turn in there to eat food. [9]†And she said to her husband, “Behold now, I know that this is a holy man of God who is continually passing our way. [10]Let us make a small room on the roof with walls and put there for him a bed, a table, a chair, and a lamp, so that whenever he comes to us, he can go in there.”

[11]One day he came there, and he turned into the chamber and rested there. [12]†And he said to Gehazi his servant, “Call this Shunammite.” When he had called her, she stood before him. [13]†And he said to him, “Say now to her, ‘See, you have taken all this trouble for us; what is to be done for you? Would you have a word spoken on your behalf to the king or to the commander of the army?’” She answered, “I dwell among my own people.” [14]†And he said, “What then is to be done for her?” Gehazi answered, “Well, she has no son, and her husband is old.” [15]He said, “Call her.” And when he

had called her, she stood in the doorway. [16]†And he said, “At this season, about this time next year, you shall embrace a son.” And she said, “No, my lord, O man of God; do not lie to your servant.” [17]†But the woman conceived, and she bore a son about that time the following spring, as Elisha had said to her.

Elisha Raises the Shunammite's Son

[18]When the child had grown, he went out one day to his father among the reapers. [19]†And he said to his father, “Oh, my head, my head!” The father said to his servant, “Carry him to his mother.” [20]And when he had lifted him and brought him to his mother, the child sat on her lap till noon, and then he died. [21]And she went up and laid him on the bed of the man of God and shut the door behind him and went out. [22]Then she called to her husband and said, “Send me one of the servants and one of the donkeys, that I may quickly go to the man of God and come back again.” [23]†And he said, “Why will you go to him today? It is neither new moon nor Sabbath.” She said, “All is well.” [24]Then she saddled the donkey, and she said to her servant, “Urge the animal on; do not slacken the pace for me unless I tell you.” [25]†So she set out and came to the man of God at Mount Carmel.

When the man of God saw her coming, he said to Gehazi his servant, “Look, there is the Shunammite. [26]†Run at once to meet her and say to her, ‘Is all well with you? Is all well with your husband? Is all well with the child?’” And she answered, “All is well.” [27]†And when she came to the mountain to the man of God, she caught hold of his feet. And Gehazi came to push her away. But the man of God said, “Leave her alone, for she is in bitter distress, and the LORD has hidden it from me and has not told me.” [28]†Then she said, “Did I ask my lord for a son? Did I not say, ‘Do not deceive me?’” [29]†He said to Gehazi, “Tie up your garment and take my staff in your hand and go. If you meet anyone, do not greet him, and if anyone greets you, do not reply. And lay my staff on the face of the child.” [30]Then the mother of the child said, “As the LORD lives and as you yourself live, I will not leave you.” So he arose and followed her. [31]Gehazi went on ahead and laid the staff on the face of the child, but there was no sound or sign of life. Therefore he returned to meet him and told him, “The child has not awakened.”

[32]When Elisha came into the house, he saw the child lying dead on his bed. [33]So he went in and shut the door behind the two of them and prayed to the LORD. [34]‡Then he went up and lay on the child, putting his mouth on his mouth, his eyes on his eyes, and his hands on his hands. And as he stretched himself upon him, the flesh of the child became warm. [35]Then he got up again and walked once back and forth in the house, and went up and stretched himself upon him. The child sneezed seven times, and the child opened his eyes. [36]Then he summoned Gehazi and said, “Call this Shunammite.” So he called her. And when she came to him, he said, “Pick up your son.” [37]She came and fell at his feet, bowing to the ground. Then she picked up her son and went out.

Elisha Purifies the Deadly Stew

[38]‡And Elisha came again to Gilgal when there was a famine in the land. And as the sons of the prophets were sitting before him, he said to his servant, “Set on the large pot, and boil stew for the sons of the prophets.” [39]‡One of them went out into the field to gather herbs, and found a wild vine and gathered from it his lap full of wild gourds, and came and cut them up into the pot of stew, not knowing what they were. [40]And they poured out some for the men to eat. But while they were eating of the stew, they cried out, “O man of God, there is death in the pot!” And they could not eat it. [41]‡He said, “Then bring flour.” And he threw it into the pot and said, “Pour some out for the men, that they may eat.” And there was no harm in the pot.

[42]‡A man came from Baal-shalishah, bringing the man of God bread of the firstfruits, twenty loaves of barley and fresh ears of grain in his sack. And Elisha said, “Give to the men, that they may eat.” [43]‡But his servant said, “How can I set this before a hundred men?” So he repeated, “Give them to the men, that they may eat, for thus says the LORD, ‘They shall eat and have some left.’” [44]So he set it before them. And they ate and had some left, according to the word of the LORD.

Naaman Healed of Leprosy

2 KINGS **5** †Naaman, commander of the army of the king of Syria, was a great man with his master and in high favor, because by him the LORD had given victory to Syria. He was a mighty man of valor, but he was a leper. [1] [2]†Now the Syrians on one of their raids had carried off a little girl from the land of Israel, and she worked in the service of Naaman's wife. [3]†She said to her mistress, "Would that my lord were with the prophet who is in Samaria! He would cure him of his leprosy." [4]So Naaman went in and told his lord, "Thus and so spoke the girl from the land of Israel." [5]†And the king of Syria said, "Go now, and I will send a letter to the king of Israel."

So he went, taking with him ten talents of silver, six thousand shekels [2] of gold, and ten changes of clothing. [6]And he brought the letter to the king of Israel, which read, "When this letter reaches you, know that I have sent to you Naaman my servant, that you may cure him of his leprosy." [7]†And when the king of Israel read the letter, he tore his clothes and said, "Am I God, to kill and to make alive, that this man sends word to me to cure a man of his leprosy? Only consider, and see how he is seeking a quarrel with me."

[8]But when Elisha the man of God heard that the king of Israel had torn his clothes, he sent to the king, saying, "Why have you torn your clothes? Let him come now to me, that he may know that there is a prophet in Israel." [9]So Naaman came with his horses and chariots and stood at the door of Elisha's house. [10]And Elisha sent a messenger to him, saying, "Go and wash in the Jordan seven times, and your flesh shall be restored, and you shall be clean." [11]†But Naaman was angry and went away, saying, "Behold, I thought that he would surely come out to me and stand and call upon the name of the LORD his God, and wave his hand over the place and cure the leper. [12]†Are not Abana [3] and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean?" So he turned and went away in a rage. [13]†But his servants came near and said to him, "My father, it is a great word the prophet has spoken to you; will you not do it? Has he actually said to you, 'Wash, and be clean'?" [14]†So he went down and dipped himself seven times in the Jordan, according to the word

of the man of God, and his flesh was restored like the flesh of a little child, and he was clean.

Gehazi's Greed and Punishment

[15]†Then he returned to the man of God, he and all his company, and he came and stood before him. And he said, “Behold, I know that there is no God in all the earth but in Israel; so accept now a present from your servant.” [16]†But he said, “As the LORD lives, before whom I stand, I will receive none.” And he urged him to take it, but he refused. [17]†Then Naaman said, “If not, please let there be given to your servant two mules' load of earth, for from now on your servant will not offer burnt offering or sacrifice to any god but the LORD. [18]†In this matter may the LORD pardon your servant: when my master goes into the house of Rimmon to worship there, leaning on my arm, and I bow myself in the house of Rimmon, when I bow myself in the house of Rimmon, the LORD pardon your servant in this matter.” [19]He said to him, “Go in peace.”

But when Naaman had gone from him a short distance, [20]Gehazi, the servant of Elisha the man of God, said, “See, my master has spared this Naaman the Syrian, in not accepting from his hand what he brought. As the LORD lives, I will run after him and get something from him.” [21]So Gehazi followed Naaman. And when Naaman saw someone running after him, he got down from the chariot to meet him and said, “Is all well?” [22]†And he said, “All is well. My master has sent me to say, ‘There have just now come to me from the hill country of Ephraim two young men of the sons of the prophets. Please give them a talent of silver and two changes of clothing.’” [23]†And Naaman said, “Be pleased to accept two talents.” And he urged him and tied up two talents of silver in two bags, with two changes of clothing, and laid them on two of his servants. And they carried them before Gehazi. [24]And when he came to the hill, he took them from their hand and put them in the house, and he sent the men away, and they departed. [25]He went in and stood before his master, and Elisha said to him, “Where have you been, Gehazi?” And he said, “Your servant went nowhere.” [26]†But he said to him, “Did not my heart go when the man turned from his chariot to meet you? Was it a time to accept money and garments, olive orchards and vineyards, sheep and oxen, male servants and female servants? [27]†Therefore the leprosy of Naaman shall cling to you and to your descendants forever.” So he went out from his presence a leper, like snow.

The Axe Head Recovered

2 KINGS **6** †Now the sons of the prophets said to Elisha, “See, the place where we dwell under your charge is too small for us. [2]Let us go to the Jordan and each of us get there a log, and let us make a place for us to dwell there.” And he answered, “Go.” [3]Then one of them said, “Be pleased to go with your servants.” And he answered, “I will go.” [4]†So he went with them. And when they came to the Jordan, they cut down trees. [5]†But as one was felling a log, his axe head fell into the water, and he cried out, “Alas, my master! It was borrowed.” [6]†Then the man of God said, “Where did it fall?” When he showed him the place, he cut off a stick and threw it in there and made the iron float. [7]And he said, “Take it up.” So he reached out his hand and took it.

Horses and Chariots of Fire

[8]†Once when the king of Syria was warring against Israel, he took counsel with his servants, saying, “At such and such a place shall be my camp.” [9]‡†But the man of God sent word to the king of Israel, “Beware that you do not pass this place, for the Syrians are going down there.” [10]And the king of Israel sent to the place about which the man of God told him. Thus he used to warn him, so that he saved himself there more than once or twice.

[11]†And the mind of the king of Syria was greatly troubled because of this thing, and he called his servants and said to them, “Will you not show me who of us is for the king of Israel?” [12]And one of his servants said, “None, my lord, O king; but Elisha, the prophet who is in Israel, tells the king of Israel the words that you speak in your bedroom.” [13]†And he said, “Go and see where he is, that I may send and seize him.” It was told him, “Behold, he is in Dothan.” [14]†So he sent there horses and chariots and a great army, and they came by night and surrounded the city.

[15]When the servant of the man of God rose early in the morning and went out, behold, an army with horses and chariots was all around the city. And the servant said, “Alas, my master! What shall we do?” [16]†He said, “Do not

be afraid, for those who are with us are more than those who are with them.” [17]†Then Elisha prayed and said, “O LORD, please open his eyes that he may see.” So the LORD opened the eyes of the young man, and he saw, and behold, the mountain was full of horses and chariots of fire all around Elisha. [18]†And when the Syrians came down against him, Elisha prayed to the LORD and said, “Please strike this people with blindness.” So he struck them with blindness in accordance with the prayer of Elisha. [19]†And Elisha said to them, “This is not the way, and this is not the city. Follow me, and I will bring you to the man whom you seek.” And he led them to Samaria.

[20]†As soon as they entered Samaria, Elisha said, “O LORD, open the eyes of these men, that they may see.” So the LORD opened their eyes and they saw, and behold, they were in the midst of Samaria. [21]†As soon as the king of Israel saw them, he said to Elisha, “My father, shall I strike them down? Shall I strike them down?” [22]†He answered, “You shall not strike them down. Would you strike down those whom you have taken captive with your sword and with your bow? Set bread and water before them, that they may eat and drink and go to their master.” [23]†So he prepared for them a great feast, and when they had eaten and drunk, he sent them away, and they went to their master. And the Syrians did not come again on raids into the land of Israel.

Ben-hadad's Siege of Samaria

[24]†Afterward Ben-hadad king of Syria mustered his entire army and went up and besieged Samaria. [25]†And there was a great famine in Samaria, as they besieged it, until a donkey's head was sold for eighty shekels of silver, and the fourth part of a kab [1] of dove's dung for five shekels of silver. [26]†Now as the king of Israel was passing by on the wall, a woman cried out to him, saying, “Help, my lord, O king!” [27]And he said, “If the LORD will not help you, how shall I help you? From the threshing floor, or from the winepress?” [28]†And the king asked her, “What is your trouble?” She answered, “This woman said to me, ‘Give your son, that we may eat him today, and we will eat my son tomorrow.’ [29]So we boiled my son and ate him. And on the next day I said to her, ‘Give your son, that we may eat him.’ But she has hidden her son.” [30]†When the king heard the words of the woman, he tore his clothes—now he was passing by on the wall—and the

people looked, and behold, he had sackcloth beneath on his body— [31][†]and he said, “May God do so to me and more also, if the head of Elisha the son of Shaphat remains on his shoulders today.”

[32][†]Elisha was sitting in his house, and the elders were sitting with him. Now the king had dispatched a man from his presence, but before the messenger arrived Elisha said to the elders, “Do you see how this murderer has sent to take off my head? Look, when the messenger comes, shut the door and hold the door fast against him. Is not the sound of his master's feet behind him?” [33][†]And while he was still speaking with them, the messenger came down to him and said, “This trouble is from the LORD! Why should I wait for the LORD any longer?”

Elisha Promises Food

2 KINGS **7** †But Elisha said, “Hear the word of the LORD: thus says the LORD, Tomorrow about this time a seah [1] of fine flour shall be sold for a shekel, [2] and two seahs of barley for a shekel, at the gate of Samaria.” [2]†Then the captain on whose hand the king leaned said to the man of God, “If the LORD himself should make windows in heaven, could this thing be?” But he said, “You shall see it with your own eyes, but you shall not eat of it.”

The Syrians Flee

[3]†Now there were four men who were lepers [3] at the entrance to the gate. And they said to one another, “Why are we sitting here until we die? [4]If we say, ‘Let us enter the city,’ the famine is in the city, and we shall die there. And if we sit here, we die also. So now come, let us go over to the camp of the Syrians. If they spare our lives we shall live, and if they kill us we shall but die.” [5]†So they arose at twilight to go to the camp of the Syrians. But when they came to the edge of the camp of the Syrians, behold, there was no one there. [6]†For the Lord had made the army of the Syrians hear the sound of chariots and of horses, the sound of a great army, so that they said to one another, “Behold, the king of Israel has hired against us the kings of the Hittites and the kings of Egypt to come against us.” [7]So they fled away in the twilight and abandoned their tents, their horses, and their donkeys, leaving the camp as it was, and fled for their lives. [8]And when these lepers came to the edge of the camp, they went into a tent and ate and drank, and they carried off silver and gold and clothing and went and hid them. Then they came back and entered another tent and carried off things from it and went and hid them.

[9]†Then they said to one another, “We are not doing right. This day is a day of good news. If we are silent and wait until the morning light, punishment will overtake us. Now therefore come; let us go and tell the king's household.” [10]So they came and called to the gatekeepers of the city and told them, “We came to the camp of the Syrians, and behold, there was no

one to be seen or heard there, nothing but the horses tied and the donkeys tied and the tents as they were.” [11]Then the gatekeepers called out, and it was told within the king's household. [12]†And the king rose in the night and said to his servants, “I will tell you what the Syrians have done to us. They know that we are hungry. Therefore they have gone out of the camp to hide themselves in the open country, thinking, ‘When they come out of the city, we shall take them alive and get into the city.’” [13]And one of his servants said, “Let some men take five of the remaining horses, seeing that those who are left here will fare like the whole multitude of Israel who have already perished. Let us send and see.” [14]So they took two horsemen, and the king sent them after the army of the Syrians, saying, “Go and see.” [15]So they went after them as far as the Jordan, and behold, all the way was littered with garments and equipment that the Syrians had thrown away in their haste. And the messengers returned and told the king.

[16]†Then the people went out and plundered the camp of the Syrians. So a seah of fine flour was sold for a shekel, and two seahs of barley for a shekel, according to the word of the LORD. [17]Now the king had appointed the captain on whose hand he leaned to have charge of the gate. And the people trampled him in the gate, so that he died, as the man of God had said when the king came down to him. [18]For when the man of God had said to the king, “Two seahs of barley shall be sold for a shekel, and a seah of fine flour for a shekel, about this time tomorrow in the gate of Samaria,” [19]the captain had answered the man of God, “If the LORD himself should make windows in heaven, could such a thing be?” And he had said, “You shall see it with your own eyes, but you shall not eat of it.” [20]And so it happened to him, for the people trampled him in the gate and he died.

The Shunammite's Land Restored

2 KINGS **8** ‡†Now Elisha had said to the woman whose son he had restored to life, “Arise, and depart with your household, and sojourn wherever you can, for the LORD has called for a famine, and it will come upon the land for seven years.” [2]†So the woman arose and did according to the word of the man of God. She went with her household and sojourned in the land of the Philistines seven years. [3]†And at the end of the seven years, when the woman returned from the land of the Philistines, she went to appeal to the king for her house and her land. [4]Now the king was talking with Gehazi the servant of the man of God, saying, “Tell me all the great things that Elisha has done.” [5]And while he was telling the king how Elisha had restored the dead to life, behold, the woman whose son he had restored to life appealed to the king for her house and her land. And Gehazi said, “My lord, O king, here is the woman, and here is her son whom Elisha restored to life.” [6]†And when the king asked the woman, she told him. So the king appointed an official for her, saying, “Restore all that was hers, together with all the produce of the fields from the day that she left the land until now.”

Hazael Murders Ben-hadad

[7]†Now Elisha came to Damascus. Ben-hadad the king of Syria was sick. And when it was told him, “The man of God has come here,” [8]†the king said to Hazael, “Take a present with you and go to meet the man of God, and inquire of the LORD through him, saying, ‘Shall I recover from this sickness?’” [9]†So Hazael went to meet him, and took a present with him, all kinds of goods of Damascus, forty camel loads. When he came and stood before him, he said, “Your son Ben-hadad king of Syria has sent me to you, saying, ‘Shall I recover from this sickness?’” [10]†And Elisha said to him, “Go, say to him, ‘You shall certainly recover,’ but the LORD has shown me that he shall certainly die.” [11]†And he fixed his gaze and stared at him, until he was embarrassed. And the man of God wept. [12]†And Hazael said, “Why does my lord weep?” He answered, “Because I know the evil that you will do to the people of Israel. You will set on fire their fortresses, and you will kill their young men with the sword and dash in pieces their little ones and

rip open their pregnant women.” [13]†And Hazael said, “What is your servant, who is but a dog, that he should do this great thing?” Elisha answered, “The LORD has shown me that you are to be king over Syria.” [14]Then he departed from Elisha and came to his master, who said to him, “What did Elisha say to you?” And he answered, “He told me that you would certainly recover.” [15]†But the next day he took the bed cloth [1] and dipped it in water and spread it over his face, till he died. And Hazael became king in his place.

Jehoram Reigns in Judah

[16]†In the fifth year of Joram the son of Ahab, king of Israel, when Jehoshaphat was king of Judah, [2] Jehoram the son of Jehoshaphat, king of Judah, began to reign. [17]†He was thirty-two years old when he became king, and he reigned eight years in Jerusalem. [18]†And he walked in the way of the kings of Israel, as the house of Ahab had done, for the daughter of Ahab was his wife. And he did what was evil in the sight of the LORD. [19]†Yet the LORD was not willing to destroy Judah, for the sake of David his servant, since he promised to give a lamp to him and to his sons forever.

[20]†In his days Edom revolted from the rule of Judah and set up a king of their own. [21]†Then Joram [3] passed over to Zair with all his chariots and rose by night, and he and his chariot commanders struck the Edomites who had surrounded him, but his army fled home. [22]†So Edom revolted from the rule of Judah to this day. Then Libnah revolted at the same time. [23]Now the rest of the acts of Joram, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? [24]So Joram slept with his fathers and was buried with his fathers in the city of David, and Ahaziah his son reigned in his place.

Ahaziah Reigns in Judah

[25]†In the twelfth year of Joram the son of Ahab, king of Israel, Ahaziah the son of Jehoram, king of Judah, began to reign. [26]†Ahaziah was twenty-two years old when he began to reign, and he reigned one year in Jerusalem. His mother's name was Athaliah; she was a granddaughter of Omri king of Israel. [27]†He also walked in the way of the house of Ahab and did what was

evil in the sight of the LORD, as the house of Ahab had done, for he was son-in-law to the house of Ahab.

[28]†He went with Joram the son of Ahab to make war against Hazael king of Syria at Ramoth-gilead, and the Syrians wounded Joram. [29]†And King Joram returned to be healed in Jezreel of the wounds that the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

Jehu Anointed King of Israel

2 KINGS **9** Then Elisha the prophet called one of the sons of the prophets and said to him, “Tie up your garments, and take this flask of oil in your hand, and go to Ramoth-gilead. [2]†And when you arrive, look there for Jehu the son of Jehoshaphat, son of Nimshi. And go in and have him rise from among his fellows, and lead him to an inner chamber. [3]†Then take the flask of oil and pour it on his head and say, ‘Thus says the LORD, I anoint you king over Israel.’ Then open the door and flee; do not linger.”

[4]So the young man, the servant of the prophet, went to Ramoth-gilead. [5]And when he came, behold, the commanders of the army were in council. And he said, “I have a word for you, O commander.” And Jehu said, “To which of us all?” And he said, “To you, O commander.” [6]So he arose and went into the house. And the young man poured the oil on his head, saying to him, “Thus says the LORD, the God of Israel, I anoint you king over the people of the LORD, over Israel. [7]†And you shall strike down the house of Ahab your master, so that I may avenge on Jezebel the blood of my servants the prophets, and the blood of all the servants of the LORD. [8]For the whole house of Ahab shall perish, and I will cut off from Ahab every male, bond or free, in Israel. [9]†And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah. [10]†And the dogs shall eat Jezebel in the territory of Jezreel, and none shall bury her.” Then he opened the door and fled.

[11]†When Jehu came out to the servants of his master, they said to him, “Is all well? Why did this mad fellow come to you?” And he said to them, “You know the fellow and his talk.” [12]†And they said, “That is not true; tell us now.” And he said, “Thus and so he spoke to me, saying, ‘Thus says the LORD, I anoint you king over Israel.’” [13]†Then in haste every man of them took his garment and put it under him on the bare [1] steps, and they blew the trumpet and proclaimed, “Jehu is king.”

Jehu Assassinates Joram and Ahaziah

[14]Thus Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram with all Israel had been on guard at Ramoth-gilead against Hazael king of Syria, [15]†but King Joram had returned to be healed in Jezreel of the wounds that the Syrians had given him, when he fought with Hazael king of Syria.) So Jehu said, “If this is your decision, then let no one slip out of the city to go and tell the news in Jezreel.” [16]†Then Jehu mounted his chariot and went to Jezreel, for Joram lay there. And Ahaziah king of Judah had come down to visit Joram.

[17]Now the watchman was standing on the tower in Jezreel, and he saw the company of Jehu as he came and said, “I see a company.” And Joram said, “Take a horseman and send to meet them, and let him say, ‘Is it peace?’” [18]So a man on horseback went to meet him and said, “Thus says the king, ‘Is it peace?’” And Jehu said, “What do you have to do with peace? Turn around and ride behind me.” And the watchman reported, saying, “The messenger reached them, but he is not coming back.” [19]Then he sent out a second horseman, who came to them and said, “Thus the king has said, ‘Is it peace?’” And Jehu answered, “What do you have to do with peace? Turn around and ride behind me.” [20]Again the watchman reported, “He reached them, but he is not coming back. And the driving is like the driving of Jehu the son of Nimshi, for he drives furiously.”

[21]†Joram said, “Make ready.” And they made ready his chariot. Then Joram king of Israel and Ahaziah king of Judah set out, each in his chariot, and went to meet Jehu, and met him at the property of Naboth the Jezreelite. [22]†And when Joram saw Jehu, he said, “Is it peace, Jehu?” He answered, “What peace can there be, so long as the whorings and the sorceries of your mother Jezebel are so many?” [23]Then Joram reined about and fled, saying to Ahaziah, “Treachery, O Ahaziah!” [24]And Jehu drew his bow with his full strength, and shot Joram between the shoulders, so that the arrow pierced his heart, and he sank in his chariot. [25]†Jehu said to Bidkar his aide, “Take him up and throw him on the plot of ground belonging to Naboth the Jezreelite. For remember, when you and I rode side by side behind Ahab his father, how the LORD made this pronouncement against him: [26]†‘As surely as I saw yesterday the blood of Naboth and the blood of his sons—declares the LORD—I will repay you on this plot of ground.’ Now therefore take him

up and throw him on the plot of ground, in accordance with the word of the LORD.”

[27]†When Ahaziah the king of Judah saw this, he fled in the direction of Beth-haggan. And Jehu pursued him and said, “Shoot him also.” And they shot him [2] in the chariot at the ascent of Gur, which is by Ibleam. And he fled to Megiddo and died there. [28]His servants carried him in a chariot to Jerusalem, and buried him in his tomb with his fathers in the city of David.

[29]†In the eleventh year of Joram the son of Ahab, Ahaziah began to reign over Judah.

Jehu Executes Jezebel

[30]†When Jehu came to Jezreel, Jezebel heard of it. And she painted her eyes and adorned her head and looked out of the window. [31]†And as Jehu entered the gate, she said, “Is it peace, you Zimri, murderer of your master?” [32]†And he lifted up his face to the window and said, “Who is on my side? Who?” Two or three eunuchs looked out at him. [33]He said, “Throw her down.” So they threw her down. And some of her blood spattered on the wall and on the horses, and they trampled on her. [34]†Then he went in and ate and drank. And he said, “See now to this cursed woman and bury her, for she is a king's daughter.” [35]But when they went to bury her, they found no more of her than the skull and the feet and the palms of her hands. [36]†When they came back and told him, he said, “This is the word of the LORD, which he spoke by his servant Elijah the Tishbite, ‘In the territory of Jezreel the dogs shall eat the flesh of Jezebel, [37]and the corpse of Jezebel shall be as dung on the face of the field in the territory of Jezreel, so that no one can say, This is Jezebel.’”

Jehu Slaughters Ahab's Descendants

2 KINGS **10** ‡Now Ahab had seventy sons in Samaria. So Jehu wrote letters and sent them to Samaria, to the rulers of the city, [1] to the elders, and to the guardians of the sons [2] of Ahab, saying, [2]“Now then, as soon as this letter comes to you, seeing your master's sons are with you, and there are with you chariots and horses, fortified cities also, and weapons, [3]‡select the best and fittest of your master's sons and set him on his father's throne and fight for your master's house.” [4]But they were exceedingly afraid and said, “Behold, the two kings could not stand before him. How then can we stand?” [5]‡So he who was over the palace, and he who was over the city, together with the elders and the guardians, sent to Jehu, saying, “We are your servants, and we will do all that you tell us. We will not make anyone king. Do whatever is good in your eyes.” [6]‡Then he wrote to them a second letter, saying, “If you are on my side, and if you are ready to obey me, take the heads of your master's sons and come to me at Jezreel tomorrow at this time.” Now the king's sons, seventy persons, were with the great men of the city, who were bringing them up. [7]‡And as soon as the letter came to them, they took the king's sons and slaughtered them, seventy persons, and put their heads in baskets and sent them to him at Jezreel. [8]‡When the messenger came and told him, “They have brought the heads of the king's sons,” he said, “Lay them in two heaps at the entrance of the gate until the morning.” [9]‡Then in the morning, when he went out, he stood and said to all the people, “You are innocent. It was I who conspired against my master and killed him, but who struck down all these? [10]‡Know then that there shall fall to the earth nothing of the word of the LORD, which the LORD spoke concerning the house of Ahab, for the LORD has done what he said by his servant Elijah.” [11]‡So Jehu struck down all who remained of the house of Ahab in Jezreel, all his great men and his close friends and his priests, until he left him none remaining.

[12]Then he set out and went to Samaria. On the way, when he was at Beth-eked of the Shepherds, [13]‡Jehu met the relatives of Ahaziah king of Judah, and he said, “Who are you?” And they answered, “We are the relatives of Ahaziah, and we came down to visit the royal princes and the sons of the queen mother.” [14]‡He said, “Take them alive.” And they took them alive and

slaughtered them at the pit of Beth-eked, forty-two persons, and he spared none of them.

[15]†And when he departed from there, he met Jehonadab the son of Rechab coming to meet him. And he greeted him and said to him, “Is your heart true to my heart as mine is to yours?” And Jehonadab answered, “It is.” Jehu said, [3] “If it is, give me your hand.” So he gave him his hand. And Jehu took him up with him into the chariot. [16]And he said, “Come with me, and see my zeal for the LORD.” So he [4] had him ride in his chariot. [17]And when he came to Samaria, he struck down all who remained to Ahab in Samaria, till he had wiped them out, according to the word of the LORD that he spoke to Elijah.

Jehu Strikes Down the Prophets of Baal

[18]†Then Jehu assembled all the people and said to them, “Ahab served Baal a little, but Jehu will serve him much. [19]Now therefore call to me all the prophets of Baal, all his worshipers and all his priests. Let none be missing, for I have a great sacrifice to offer to Baal. Whoever is missing shall not live.” But Jehu did it with cunning in order to destroy the worshipers of Baal. [20]And Jehu ordered, “Sanctify a solemn assembly for Baal.” So they proclaimed it. [21]†And Jehu sent throughout all Israel, and all the worshipers of Baal came, so that there was not a man left who did not come. And they entered the house of Baal, and the house of Baal was filled from one end to the other. [22]He said to him who was in charge of the wardrobe, “Bring out the vestments for all the worshipers of Baal.” So he brought out the vestments for them. [23]Then Jehu went into the house of Baal with Jehonadab the son of Rechab, and he said to the worshipers of Baal, “Search, and see that there is no servant of the LORD here among you, but only the worshipers of Baal.” [24]Then they [5] went in to offer sacrifices and burnt offerings.

Now Jehu had stationed eighty men outside and said, “The man who allows any of those whom I give into your hands to escape shall forfeit his life.” [25]So as soon as he had made an end of offering the burnt offering, Jehu said to the guard and to the officers, “Go in and strike them down; let not a man escape.” So when they put them to the sword, the guard and the officers cast them out and went into the inner room of the house of Baal, [26]‡and they brought out the pillar that was in the house of Baal and burned it. [27]‡And they demolished the pillar of Baal, and demolished the house of Baal, and made it a latrine to this day.

Jehu Reigns in Israel

[28]‡Thus Jehu wiped out Baal from Israel. [29]‡But Jehu did not turn aside from the sins of Jeroboam the son of Nebat, which he made Israel to sin—that is, the golden calves that were in Bethel and in Dan. [30]And the LORD said to Jehu, “Because you have done well in carrying out what is right in my eyes, and have done to the house of Ahab according to all that was in my heart, your sons of the fourth generation shall sit on the throne of Israel.” [31]But Jehu was not careful to walk in the law of the LORD, the God of Israel, with all his heart. He did not turn from the sins of Jeroboam, which he made Israel to sin.

[32]In those days the LORD began to cut off parts of Israel. Hazael defeated them throughout the territory of Israel: [33]‡from the Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the Valley of the Arnon, that is, Gilead and Bashan. [34]Now the rest of the acts of Jehu and all that he did, and all his might, are they not written in the Book of the Chronicles of the Kings of Israel? [35]So Jehu slept with his fathers, and they buried him in Samaria. And Jehoahaz his son reigned in his place. [36]‡The time that Jehu reigned over Israel in Samaria was twenty-eight years.

Athaliah Reigns in Judah

2 KINGS **11** ‡Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal family. [2]‡But Jehosheba, the daughter of King Joram, sister of Ahaziah, took Joash the son of Ahaziah and stole him away from among the king's sons who were being put to death, and she put [1] him and his nurse in a bedroom. Thus they [2] hid him from Athaliah, so that he was not put to death. [3]‡And he remained with her six years, hidden in the house of the LORD, while Athaliah reigned over the land.

Joash Anointed King in Judah

[4]‡But in the seventh year Jehoiada sent and brought the captains of the Carites and of the guards, and had them come to him in the house of the LORD. And he made a covenant with them and put them under oath in the house of the LORD, and he showed them the king's son. [5]‡And he commanded them, “This is the thing that you shall do: one third of you, those who come off duty on the Sabbath and guard the king's house [6]‡(another third being at the gate Sur and a third at the gate behind the guards) shall guard the palace. [3] [7]And the two divisions of you, which come on duty in force on the Sabbath and guard the house of the LORD on behalf of the king, [8]shall surround the king, each with his weapons in his hand. And whoever approaches the ranks is to be put to death. Be with the king when he goes out and when he comes in.”

[9]The captains did according to all that Jehoiada the priest commanded, and they each brought his men who were to go off duty on the Sabbath, with those who were to come on duty on the Sabbath, and came to Jehoiada the priest. [10]‡And the priest gave to the captains the spears and shields that had been King David's, which were in the house of the LORD. [11]And the guards stood, every man with his weapons in his hand, from the south side of the house to the north side of the house, around the altar and the house on behalf of the king. [12]‡Then he brought out the king's son and put the crown

on him and gave him the testimony. And they proclaimed him king and anointed him, and they clapped their hands and said, “Long live the king!”

[13]When Athaliah heard the noise of the guard and of the people, she went into the house of the LORD to the people. [14]†And when she looked, there was the king standing by the pillar, according to the custom, and the captains and the trumpeters beside the king, and all the people of the land rejoicing and blowing trumpets. And Athaliah tore her clothes and cried, “Treason! Treason!” [15]Then Jehoiada the priest commanded the captains who were set over the army, “Bring her out between the ranks, and put to death with the sword anyone who follows her.” For the priest said, “Let her not be put to death in the house of the LORD.” [16]†So they laid hands on her; and she went through the horses' entrance to the king's house, and there she was put to death.

[17]†And Jehoiada made a covenant between the LORD and the king and people, that they should be the LORD's people, and also between the king and the people. [18]†Then all the people of the land went to the house of Baal and tore it down; his altars and his images they broke in pieces, and they killed Mattan the priest of Baal before the altars. And the priest posted watchmen over the house of the LORD. [19]And he took the captains, the Carites, the guards, and all the people of the land, and they brought the king down from the house of the LORD, marching through the gate of the guards to the king's house. And he took his seat on the throne of the kings. [20]So all the people of the land rejoiced, and the city was quiet after Athaliah had been put to death with the sword at the king's house.

Jehoash Reigns in Judah

[21]† [4] Jehoash [5] was seven years old when he began to reign.

2 KINGS **12** †In the seventh year of Jehu, Jehoash [1] began to reign, and he reigned forty years in Jerusalem. His mother's name was Zibiah of Beersheba. [2]†And Jehoash did what was right in the eyes of the LORD all his days, because Jehoiada the priest instructed him. [3]†Nevertheless, the high places were not taken away; the people continued to sacrifice and make offerings on the high places.

Jehoash Repairs the Temple

[4]‡†Jehoash said to the priests, “All the money of the holy things that is brought into the house of the LORD, the money for which each man is assessed—the money from the assessment of persons—and the money that a man's heart prompts him to bring into the house of the LORD, [5]†let the priests take, each from his donor, and let them repair the house wherever any need of repairs is discovered.” [6]†But by the twenty-third year of King Jehoash, the priests had made no repairs on the house. [7]‡Therefore King Jehoash summoned Jehoiada the priest and the other priests and said to them, “Why are you not repairing the house? Now therefore take no more money from your donors, but hand it over for the repair of the house.” [8]So the priests agreed that they should take no more money from the people, and that they should not repair the house.

[9]‡†Then Jehoiada the priest took a chest and bored a hole in the lid of it and set it beside the altar on the right side as one entered the house of the LORD. And the priests who guarded the threshold put in it all the money that was brought into the house of the LORD. [10]And whenever they saw that there was much money in the chest, the king's secretary and the high priest came up and they bagged and counted the money that was found in the house of the LORD. [11]Then they would give the money that was weighed out into the hands of the workmen who had the oversight of the house of the LORD. And they paid it out to the carpenters and the builders who worked on the house of the LORD, [12]and to the masons and the stonecutters, as well as to buy timber and quarried stone for making repairs on the house of the LORD, and for any outlay for the repairs of the house. [13]But there were not made for the house of the LORD basins of silver, snuffers, bowls, trumpets, or any vessels

of gold, or of silver, from the money that was brought into the house of the LORD, [14]for that was given to the workmen who were repairing the house of the LORD with it. [15]And they did not ask an accounting from the men into whose hand they delivered the money to pay out to the workmen, for they dealt honestly. [16]†The money from the guilt offerings and the money from the sin offerings was not brought into the house of the LORD; it belonged to the priests.

[17]†At that time Hazael king of Syria went up and fought against Gath and took it. But when Hazael set his face to go up against Jerusalem, [18]†Jehoash king of Judah took all the sacred gifts that Jehoshaphat and Jehoram and Ahaziah his fathers, the kings of Judah, had dedicated, and his own sacred gifts, and all the gold that was found in the treasuries of the house of the LORD and of the king's house, and sent these to Hazael king of Syria. Then Hazael went away from Jerusalem.

The Death of Joash

[19]†Now the rest of the acts of Joash and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? [20]†His servants arose and made a conspiracy and struck down Joash in the house of Millo, on the way that goes down to Silla. [21]†It was Jozacar the son of Shimeath and Jehozabad the son of Shomer, his servants, who struck him down, so that he died. And they buried him with his fathers in the city of David, and Amaziah his son reigned in his place.

Jehoahaz Reigns in Israel

2 KINGS **13** †In the twenty-third year of Joash the son of Ahaziah, king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, and he reigned seventeen years. [2]††He did what was evil in the sight of the LORD and followed the sins of Jeroboam the son of Nebat, which he made Israel to sin; he did not depart from them. [3]†And the anger of the LORD was kindled against Israel, and he gave them continually into the hand of Hazael king of Syria and into the hand of Ben-hadad the son of Hazael. [4]Then Jehoahaz sought the favor of the LORD, and the LORD listened to him, for he saw the oppression of Israel, how the king of Syria oppressed them. [5]†(Therefore the LORD gave Israel a savior, so that they escaped from the hand of the Syrians, and the people of Israel lived in their homes as formerly. [6]†Nevertheless, they did not depart from the sins of the house of Jeroboam, which he made Israel to sin, but walked [1] in them; and the Asherah also remained in Samaria.) [7]†For there was not left to Jehoahaz an army of more than fifty horsemen and ten chariots and ten thousand footmen, for the king of Syria had destroyed them and made them like the dust at threshing. [8]Now the rest of the acts of Jehoahaz and all that he did, and his might, are they not written in the Book of the Chronicles of the Kings of Israel? [9]So Jehoahaz slept with his fathers, and they buried him in Samaria, and Joash his son reigned in his place.

Jehoash Reigns in Israel

[10]†In the thirty-seventh year of Joash king of Judah, Jehoash [2] the son of Jehoahaz began to reign over Israel in Samaria, and he reigned sixteen years. [11]He also did what was evil in the sight of the LORD. He did not depart from all the sins of Jeroboam the son of Nebat, which he made Israel to sin, but he walked in them. [12]†Now the rest of the acts of Joash and all that he did, and the might with which he fought against Amaziah king of Judah, are they not written in the Book of the Chronicles of the Kings of Israel? [13]So Joash slept with his fathers, and Jeroboam sat on his throne. And Joash was buried in Samaria with the kings of Israel.

The Death of Elisha

[14]†Now when Elisha had fallen sick with the illness of which he was to die, Joash king of Israel went down to him and wept before him, crying, “My father, my father! The chariots of Israel and its horsemen!” [15]And Elisha said to him, “Take a bow and arrows.” So he took a bow and arrows. [16]†Then he said to the king of Israel, “Draw the bow,” and he drew it. And Elisha laid his hands on the king's hands. [17]†And he said, “Open the window eastward,” and he opened it. Then Elisha said, “Shoot,” and he shot. And he said, “The LORD's arrow of victory, the arrow of victory over Syria! For you shall fight the Syrians in Aphek until you have made an end of them.” [18]And he said, “Take the arrows,” and he took them. And he said to the king of Israel, “Strike the ground with them.” And he struck three times and stopped. [19]†Then the man of God was angry with him and said, “You should have struck five or six times; then you would have struck down Syria until you had made an end of it, but now you will strike down Syria only three times.”

[20]†So Elisha died, and they buried him. Now bands of Moabites used to invade the land in the spring of the year. [21]†And as a man was being buried, behold, a marauding band was seen and the man was thrown into the grave of Elisha, and as soon as the man touched the bones of Elisha, he revived and stood on his feet.

[22]†Now Hazael king of Syria oppressed Israel all the days of Jehoahaz. [23]†But the LORD was gracious to them and had compassion on them, and he turned toward them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, nor has he cast them from his presence until now.

[24]When Hazael king of Syria died, Ben-hadad his son became king in his place. [25]Then Jehoash the son of Jehoahaz took again from Ben-hadad the son of Hazael the cities that he had taken from Jehoahaz his father in war. Three times Joash defeated him and recovered the cities of Israel.

Amaziah Reigns in Judah

2 KINGS **14** ‡†In the second year of Joash the son of Joahaz, king of Israel, Amaziah the son of Joash, king of Judah, began to reign. [2]†He was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem. His mother's name was Jehoaddin of Jerusalem. [3]†And he did what was right in the eyes of the LORD, yet not like David his father. He did in all things as Joash his father had done. [4]But the high places were not removed; the people still sacrificed and made offerings on the high places. [5]‡And as soon as the royal power was firmly in his hand, he struck down his servants who had struck down the king his father. [6]But he did not put to death the children of the murderers, according to what is written in the Book of the Law of Moses, where the LORD commanded, “Fathers shall not be put to death because of their children, nor shall children be put to death because of their fathers. But each one shall die for his own sin.”

[7]†He struck down ten thousand Edomites in the Valley of Salt and took Sela by storm, and called it Joktheel, which is its name to this day.

[8]†Then Amaziah sent messengers to Jehoash [1] the son of Jehoahaz, son of Jehu, king of Israel, saying, “Come, let us look one another in the face.” [9]†And Jehoash king of Israel sent word to Amaziah king of Judah, “A thistle on Lebanon sent to a cedar on Lebanon, saying, ‘Give your daughter to my son for a wife,’ and a wild beast of Lebanon passed by and trampled down the thistle. [10]You have indeed struck down Edom, and your heart has lifted you up. Be content with your glory, and stay at home, for why should you provoke trouble so that you fall, you and Judah with you?”

[11]†But Amaziah would not listen. So Jehoash king of Israel went up, and he and Amaziah king of Judah faced one another in battle at Beth-shemesh, which belongs to Judah. [12]And Judah was defeated by Israel, and every man fled to his home. [13]†And Jehoash king of Israel captured Amaziah king of Judah, the son of Jehoash, son of Ahaziah, at Beth-shemesh, and came to Jerusalem and broke down the wall of Jerusalem for four hundred cubits, [2] from the Ephraim Gate to the Corner Gate. [14]†And he seized all the gold and silver, and all the vessels that were found in the house of the

LORD and in the treasuries of the king's house, also hostages, and he returned to Samaria.

[15]Now the rest of the acts of Jehoash that he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the Book of the Chronicles of the Kings of Israel? [16]And Jehoash slept with his fathers and was buried in Samaria with the kings of Israel, and Jeroboam his son reigned in his place.

[17]†Amaziah the son of Joash, king of Judah, lived fifteen years after the death of Jehoash son of Jehoahaz, king of Israel. [18]†Now the rest of the deeds of Amaziah, are they not written in the Book of the Chronicles of the Kings of Judah? [19]†And they made a conspiracy against him in Jerusalem, and he fled to Lachish. But they sent after him to Lachish and put him to death there. [20]And they brought him on horses; and he was buried in Jerusalem with his fathers in the city of David. [21]†And all the people of Judah took Azariah, who was sixteen years old, and made him king instead of his father Amaziah. [22]†He built Elath and restored it to Judah, after the king slept with his fathers.

Jeroboam II Reigns in Israel

[23]†In the fifteenth year of Amaziah the son of Joash, king of Judah, Jeroboam the son of Joash, king of Israel, began to reign in Samaria, and he reigned forty-one years. [24]And he did what was evil in the sight of the LORD. He did not depart from all the sins of Jeroboam the son of Nebat, which he made Israel to sin. [25]††He restored the border of Israel from Lebo-hamath as far as the Sea of the Arabah, according to the word of the LORD, the God of Israel, which he spoke by his servant Jonah the son of Amittai, the prophet, who was from Gath-hepher. [26]For the LORD saw that the affliction of Israel was very bitter, for there was none left, bond or free, and there was none to help Israel. [27]But the LORD had not said that he would blot out the name of Israel from under heaven, so he saved them by the hand of Jeroboam the son of Joash.

[28]†Now the rest of the acts of Jeroboam and all that he did, and his might, how he fought, and how he restored Damascus and Hamath to Judah in

Israel, are they not written in the Book of the Chronicles of the Kings of Israel? [29]And Jeroboam slept with his fathers, the kings of Israel, and Zechariah his son reigned in his place.

Azariah Reigns in Judah

2 KINGS **15** †In the twenty-seventh year of Jeroboam king of Israel, Azariah the son of Amaziah, king of Judah, began to reign. [2]†He was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem. His mother's name was Jecoliah of Jerusalem. [3]And he did what was right in the eyes of the LORD, according to all that his father Amaziah had done. [4]†Nevertheless, the high places were not taken away. The people still sacrificed and made offerings on the high places. [5]†And the LORD touched the king, so that he was a leper [1] to the day of his death, and he lived in a separate house. [2] And Jotham the king's son was over the household, governing the people of the land. [6]Now the rest of the acts of Azariah, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? [7]And Azariah slept with his fathers, and they buried him with his fathers in the city of David, and Jotham his son reigned in his place.

Zechariah Reigns in Israel

[8]†In the thirty-eighth year of Azariah king of Judah, Zechariah the son of Jeroboam reigned over Israel in Samaria six months. [9]And he did what was evil in the sight of the LORD, as his fathers had done. He did not depart from the sins of Jeroboam the son of Nebat, which he made Israel to sin. [10]†Shallum the son of Jabesh conspired against him and struck him down at Ibleam and put him to death and reigned in his place. [11]Now the rest of the deeds of Zechariah, behold, they are written in the Book of the Chronicles of the Kings of Israel. [12](This was the promise of the LORD that he gave to Jehu, “Your sons shall sit on the throne of Israel to the fourth generation.” And so it came to pass.)

Shallum Reigns in Israel

[13]†Shallum the son of Jabesh began to reign in the thirty-ninth year of Uzziah [3] king of Judah, and he reigned one month in Samaria. [14]†Then

Menahem the son of Gadi came up from Tirzah and came to Samaria, and he struck down Shallum the son of Jabesh in Samaria and put him to death and reigned in his place. [15]Now the rest of the deeds of Shallum, and the conspiracy that he made, behold, they are written in the Book of the Chronicles of the Kings of Israel. [16]‡At that time Menahem sacked Tiphsah and all who were in it and its territory from Tirzah on, because they did not open it to him. Therefore he sacked it, and he ripped open all the women in it who were pregnant.

Menahem Reigns in Israel

[17]‡In the thirty-ninth year of Azariah king of Judah, Menahem the son of Gadi began to reign over Israel, and he reigned ten years in Samaria. [18]And he did what was evil in the sight of the LORD. He did not depart all his days from all the sins of Jeroboam the son of Nebat, which he made Israel to sin. [19]‡‡Pul [4] the king of Assyria came against the land, and Menahem gave Pul a thousand talents [5] of silver, that he might help him to confirm his hold on the royal power. [20]Menahem exacted the money from Israel, that is, from all the wealthy men, fifty shekels [6] of silver from every man, to give to the king of Assyria. So the king of Assyria turned back and did not stay there in the land. [21]Now the rest of the deeds of Menahem and all that he did, are they not written in the Book of the Chronicles of the Kings of Israel? [22]And Menahem slept with his fathers, and Pekahiah his son reigned in his place.

Pekahiah Reigns in Israel

[23]‡In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria, and he reigned two years. [24]‡And he did what was evil in the sight of the LORD. He did not turn away from the sins of Jeroboam the son of Nebat, which he made Israel to sin. [25]‡And Pekah the son of Remaliah, his captain, conspired against him with fifty men of the people of Gilead, and struck him down in Samaria, in the citadel of the king's house with Argob and Arieh; he put him to death and reigned in his place. [26]Now the rest of the deeds of Pekahiah and all that he

did, behold, they are written in the Book of the Chronicles of the Kings of Israel.

Pekah Reigns in Israel

[27]†In the fifty-second year of Azariah king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria, and he reigned twenty years. [28]And he did what was evil in the sight of the LORD. He did not depart from the sins of Jeroboam the son of Nebat, which he made Israel to sin.

[29]†In the days of Pekah king of Israel, Tiglath-pileser king of Assyria came and captured Ijon, Abel-beth-maacah, Janoah, Kedesh, Hazor, Gilead, and Galilee, all the land of Naphtali, and he carried the people captive to Assyria. [30]†Then Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah and struck him down and put him to death and reigned in his place, in the twentieth year of Jotham the son of Uzziah. [31]Now the rest of the acts of Pekah and all that he did, behold, they are written in the Book of the Chronicles of the Kings of Israel.

Jotham Reigns in Judah

[32]†In the second year of Pekah the son of Remaliah, king of Israel, Jotham the son of Uzziah, king of Judah, began to reign. [33]†He was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name was Jerusha the daughter of Zadok. [34]And he did what was right in the eyes of the LORD, according to all that his father Uzziah had done. [35]†Nevertheless, the high places were not removed. The people still sacrificed and made offerings on the high places. He built the upper gate of the house of the LORD. [36]Now the rest of the acts of Jotham and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? [37]†In those days the LORD began to send Rezin the king of Syria and Pekah the son of Remaliah against Judah. [38]Jotham slept with his fathers and was buried with his fathers in the city of David his father, and Ahaz his son reigned in his place.

Ahaz Reigns in Judah

2 KINGS **16** ‡†In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham, king of Judah, began to reign. [2]†Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. And he did not do what was right in the eyes of the LORD his God, as his father David had done, [3]†but he walked in the way of the kings of Israel. He even burned his son as an offering, [1] according to the despicable practices of the nations whom the LORD drove out before the people of Israel. [4]†And he sacrificed and made offerings on the high places and on the hills and under every green tree.

[5]†Then Rezin king of Syria and Pekah the son of Remaliah, king of Israel, came up to wage war on Jerusalem, and they besieged Ahaz but could not conquer him. [6]†At that time Rezin the king of Syria recovered Elath for Syria and drove the men of Judah from Elath, and the Edomites came to Elath, where they dwell to this day. [7]†So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, “I am your servant and your son. Come up and rescue me from the hand of the king of Syria and from the hand of the king of Israel, who are attacking me.” [8]Ahaz also took the silver and gold that was found in the house of the LORD and in the treasures of the king's house and sent a present to the king of Assyria. [9]†And the king of Assyria listened to him. The king of Assyria marched up against Damascus and took it, carrying its people captive to Kir, and he killed Rezin.

[10]†When King Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, he saw the altar that was at Damascus. And King Ahaz sent to Uriah the priest a model of the altar, and its pattern, exact in all its details. [11]And Uriah the priest built the altar; in accordance with all that King Ahaz had sent from Damascus, so Uriah the priest made it, before King Ahaz arrived from Damascus. [12]‡And when the king came from Damascus, the king viewed the altar. Then the king drew near to the altar and went up on it [13]and burned his burnt offering and his grain offering and poured his drink offering and threw the blood of his peace offerings on the altar. [14]‡And the bronze altar that was before the LORD he removed from the front of the house, from the place between his altar and the house of the LORD, and put

it on the north side of his altar. [15]And King Ahaz commanded Uriah the priest, saying, “On the great altar burn the morning burnt offering and the evening grain offering and the king's burnt offering and his grain offering, with the burnt offering of all the people of the land, and their grain offering and their drink offering. And throw on it all the blood of the burnt offering and all the blood of the sacrifice, but the bronze altar shall be for me to inquire by.” [16]Uriah the priest did all this, as King Ahaz commanded.

[17]‡And King Ahaz cut off the frames of the stands and removed the basin from them, and he took down the sea [2] from off the bronze oxen that were under it and put it on a stone pedestal. [18]†And the covered way for the Sabbath that had been built inside the house and the outer entrance for the king he caused to go around the house of the Lord, because of the king of Assyria. [19]Now the rest of the acts of Ahaz that he did, are they not written in the Book of the Chronicles of the Kings of Judah? [20]†And Ahaz slept with his fathers and was buried with his fathers in the city of David, and Hezekiah his son reigned in his place.

2 KINGS **17** †In the twelfth year of Ahaz king of Judah, Hoshea the son of Elah began to reign in Samaria over Israel, and he reigned nine years. [2]†And he did what was evil in the sight of the LORD, yet not as the kings of Israel who were before him. [3]†Against him came up Shalmaneser king of Assyria. And Hoshea became his vassal and paid him tribute. [4]†But the king of Assyria found treachery in Hoshea, for he had sent messengers to So, king of Egypt, and offered no tribute to the king of Assyria, as he had done year by year. Therefore the king of Assyria shut him up and bound him in prison. [5]†Then the king of Assyria invaded all the land and came to Samaria, and for three years he besieged it.

The Fall of Israel

[6]†In the ninth year of Hoshea, the king of Assyria captured Samaria, and he carried the Israelites away to Assyria and placed them in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes.

Exile Because of Idolatry

[7]††And this occurred because the people of Israel had sinned against the LORD their God, who had brought them up out of the land of Egypt from under the hand of Pharaoh king of Egypt, and had feared other gods [8]†and walked in the customs of the nations whom the LORD drove out before the people of Israel, and in the customs that the kings of Israel had practiced. [9]†And the people of Israel did secretly against the LORD their God things that were not right. They built for themselves high places in all their towns, from watchtower to fortified city. [10]They set up for themselves pillars and Asherim on every high hill and under every green tree, [11]and there they made offerings on all the high places, as the nations did whom the LORD carried away before them. And they did wicked things, provoking the LORD to anger, [12]and they served idols, of which the LORD had said to them, “You shall not do this.” [13]†Yet the LORD warned Israel and Judah by every prophet and every seer, saying, “Turn from your evil ways and keep my commandments and my statutes, in accordance with all the Law that I

commanded your fathers, and that I sent to you by my servants the prophets."

[14]†But they would not listen, but were stubborn, as their fathers had been, who did not believe in the LORD their God. [15]They despised his statutes and his covenant that he made with their fathers and the warnings that he gave them. They went after false idols and became false, and they followed the nations that were around them, concerning whom the LORD had commanded them that they should not do like them. [16]†And they abandoned all the commandments of the LORD their God, and made for themselves metal images of two calves; and they made an Asherah and worshiped all the host of heaven and served Baal. [17]†And they burned their sons and their daughters as offerings [1] and used divination and omens and sold themselves to do evil in the sight of the LORD, provoking him to anger. [18]Therefore the LORD was very angry with Israel and removed them out of his sight. None was left but the tribe of Judah only.

[19]†Judah also did not keep the commandments of the LORD their God, but walked in the customs that Israel had introduced. [20]And the LORD rejected all the descendants of Israel and afflicted them and gave them into the hand of plunderers, until he had cast them out of his sight.

[21]†When he had torn Israel from the house of David, they made Jeroboam the son of Nebat king. And Jeroboam drove Israel from following the LORD and made them commit great sin. [22]†The people of Israel walked in all the sins that Jeroboam did. They did not depart from them, [23]†until the LORD removed Israel out of his sight, as he had spoken by all his servants the prophets. So Israel was exiled from their own land to Assyria until this day.

Assyria Resettles Samaria

[24]†And the king of Assyria brought people from Babylon, Cuthah, Avva, Hamath, and Sepharvaim, and placed them in the cities of Samaria instead of the people of Israel. And they took possession of Samaria and lived in its cities. [25]†And at the beginning of their dwelling there, they did not fear the LORD. Therefore the LORD sent lions among them, which killed some of them. [26]†So the king of Assyria was told, "The nations that you have carried

away and placed in the cities of Samaria do not know the law of the god of the land. Therefore he has sent lions among them, and behold, they are killing them, because they do not know the law of the god of the land.” [27]†Then the king of Assyria commanded, “Send there one of the priests whom you carried away from there, and let him [2] go and dwell there and teach them the law of the god of the land.” [28]So one of the priests whom they had carried away from Samaria came and lived in Bethel and taught them how they should fear the LORD.

[29]†But every nation still made gods of its own and put them in the shrines of the high places that the Samaritans had made, every nation in the cities in which they lived. [30]†The men of Babylon made Succoth-benoth, the men of Cuth made Nergal, the men of Hamath made Ashima, [31]†and the Avvites made Nibhaz and Tartak; and the Sepharvites burned their children in the fire to Adrammelech and Anammelech, the gods of Sepharvaim. [32]They also feared the LORD and appointed from among themselves all sorts of people as priests of the high places, who sacrificed for them in the shrines of the high places. [33]†So they feared the LORD but also served their own gods, after the manner of the nations from among whom they had been carried away.

[34]†To this day they do according to the former manner. They do not fear the LORD, and they do not follow the statutes or the rules or the law or the commandment that the LORD commanded the children of Jacob, whom he named Israel. [35]The LORD made a covenant with them and commanded them, “You shall not fear other gods or bow yourselves to them or serve them or sacrifice to them, [36]but you shall fear the LORD, who brought you out of the land of Egypt with great power and with an outstretched arm. You shall bow yourselves to him, and to him you shall sacrifice. [37]And the statutes and the rules and the law and the commandment that he wrote for you, you shall always be careful to do. You shall not fear other gods, [38]and you shall not forget the covenant that I have made with you. You shall not fear other gods, [39]but you shall fear the LORD your God, and he will deliver you out of the hand of all your enemies.” [40]However, they would not listen, but they did according to their former manner.

[41]So these nations feared the LORD and also served their carved images. Their children did likewise, and their children's children—as their fathers did, so they do to this day.

Hezekiah Reigns in Judah

2 KINGS **18** ‡†In the third year of Hoshea son of Elah, king of Israel, Hezekiah the son of Ahaz, king of Judah, began to reign. [2]†He was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem. His mother's name was Abi the daughter of Zechariah. [3]And he did what was right in the eyes of the LORD, according to all that David his father had done. [4]†He removed the high places and broke the pillars and cut down the Asherah. And he broke in pieces the bronze serpent that Moses had made, for until those days the people of Israel had made offerings to it (it was called Nehushtan). [1] [5]†He trusted in the LORD, the God of Israel, so that there was none like him among all the kings of Judah after him, nor among those who were before him. [6]For he held fast to the LORD. He did not depart from following him, but kept the commandments that the LORD commanded Moses. [7]†And the LORD was with him; wherever he went out, he prospered. He rebelled against the king of Assyria and would not serve him. [8]†He struck down the Philistines as far as Gaza and its territory, from watchtower to fortified city.

[9]‡In the fourth year of King Hezekiah, which was the seventh year of Hoshea son of Elah, king of Israel, Shalmaneser king of Assyria came up against Samaria and besieged it, [10]and at the end of three years he took it. In the sixth year of Hezekiah, which was the ninth year of Hoshea king of Israel, Samaria was taken. [11]The king of Assyria carried the Israelites away to Assyria and put them in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes, [12]because they did not obey the voice of the LORD their God but transgressed his covenant, even all that Moses the servant of the LORD commanded. They neither listened nor obeyed.

Sennacherib Attacks Judah

[13]‡†In the fourteenth year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and took them. [14]‡And Hezekiah king of Judah sent to the king of Assyria at Lachish, saying, “I have done wrong; withdraw from me. Whatever you impose on me I will

bear.” And the king of Assyria required of Hezekiah king of Judah three hundred talents [2] of silver and thirty talents of gold. [15]And Hezekiah gave him all the silver that was found in the house of the LORD and in the treasuries of the king's house. [16]At that time Hezekiah stripped the gold from the doors of the temple of the LORD and from the doorposts that Hezekiah king of Judah had overlaid and gave it to the king of Assyria. [17]‡†And the king of Assyria sent the Tartan, the Rab-saris, and the Rabshakeh with a great army from Lachish to King Hezekiah at Jerusalem. And they went up and came to Jerusalem. When they arrived, they came and stood by the conduit of the upper pool, which is on the highway to the Washer's Field. [18]†And when they called for the king, there came out to them Eliakim the son of Hilkiah, who was over the household, and Shebnah the secretary, and Joah the son of Asaph, the recorder.

[19]‡†And the Rabshakeh said to them, “Say to Hezekiah, ‘Thus says the great king, the king of Assyria: On what do you rest this trust of yours? [20]†Do you think that mere words are strategy and power for war? In whom do you now trust, that you have rebelled against me? [21]†Behold, you are trusting now in Egypt, that broken reed of a staff, which will pierce the hand of any man who leans on it. Such is Pharaoh king of Egypt to all who trust in him. [22]†But if you say to me, “We trust in the LORD our God,” is it not he whose high places and altars Hezekiah has removed, saying to Judah and to Jerusalem, “You shall worship before this altar in Jerusalem”? [23]‡Come now, make a wager with my master the king of Assyria: I will give you two thousand horses, if you are able on your part to set riders on them. [24]How then can you repulse a single captain among the least of my master's servants, when you trust in Egypt for chariots and for horsemen? [25]†Moreover, is it without the LORD that I have come up against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.’”

[26]†Then Eliakim the son of Hilkiah, and Shebnah, and Joah, said to the Rabshakeh, “Please speak to your servants in Aramaic, for we understand it. Do not speak to us in the language of Judah within the hearing of the people who are on the wall.” [27]†But the Rabshakeh said to them, “Has my master sent me to speak these words to your master and to you, and not to the men sitting on the wall, who are doomed with you to eat their own dung and to drink their own urine?”

[28]‡Then the Rabshakeh stood and called out in a loud voice in the language of Judah: “Hear the word of the great king, the king of Assyria! [29]Thus says the king: ‘Do not let Hezekiah deceive you, for he will not be able to deliver you out of my [3] hand. [30]Do not let Hezekiah make you trust in the LORD by saying, The LORD will surely deliver us, and this city will not be given into the hand of the king of Assyria.’ [31]Do not listen to Hezekiah, for thus says the king of Assyria: ‘Make your peace with me [4] and come out to me. Then each one of you will eat of his own vine, and each one of his own fig tree, and each one of you will drink the water of his own cistern, [32]‡†until I come and take you away to a land like your own land, a land of grain and wine, a land of bread and vineyards, a land of olive trees and honey, that you may live, and not die. And do not listen to Hezekiah when he misleads you by saying, The LORD will deliver us. [33]Has any of the gods of the nations ever delivered his land out of the hand of the king of Assyria? [34]Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena, and Ivvah? Have they delivered Samaria out of my hand? [35]Who among all the gods of the lands have delivered their lands out of my hand, that the LORD should deliver Jerusalem out of my hand?’”

[36]†But the people were silent and answered him not a word, for the king's command was, “Do not answer him.” [37]†Then Eliakim the son of Hilkiah, who was over the household, and Shebna the secretary, and Joah the son of Asaph, the recorder, came to Hezekiah with their clothes torn and told him the words of the Rabshakeh.

Isaiah Reassures Hezekiah

2 KINGS **19** ‡As soon as King Hezekiah heard it, he tore his clothes and covered himself with sackcloth and went into the house of the LORD. [2]‡And he sent Eliakim, who was over the household, and Shebna the secretary, and the senior priests, covered with sackcloth, to the prophet Isaiah the son of Amoz. [3]‡They said to him, “Thus says Hezekiah, This day is a day of distress, of rebuke, and of disgrace; children have come to the point of birth, and there is no strength to bring them forth. [4]‡It may be that the LORD your God heard all the words of the Rabshakeh, whom his master the king of Assyria has sent to mock the living God, and will rebuke the words that the LORD your God has heard; therefore lift up your prayer for the remnant that is left.” [5]When the servants of King Hezekiah came to Isaiah, [6]‡Isaiah said to them, “Say to your master, ‘Thus says the LORD: Do not be afraid because of the words that you have heard, with which the servants of the king of Assyria have reviled me. [7]‡Behold, I will put a spirit in him, so that he shall hear a rumor and return to his own land, and I will make him fall by the sword in his own land.’”

Sennacherib Defies the LORD

[8]‡The Rabshakeh returned, and found the king of Assyria fighting against Libnah, for he heard that the king had left Lachish. [9]‡‡Now the king heard concerning Tirhakah king of Cush, “Behold, he has set out to fight against you.” So he sent messengers again to Hezekiah, saying, [10]‡“Thus shall you speak to Hezekiah king of Judah: ‘Do not let your God in whom you trust deceive you by promising that Jerusalem will not be given into the hand of the king of Assyria. [11]‡Behold, you have heard what the kings of Assyria have done to all lands, devoting them to destruction. And shall you be delivered? [12]‡Have the gods of the nations delivered them, the nations that my fathers destroyed, Gozan, Haran, Rezeph, and the people of Eden who were in Telassar? [13]Where is the king of Hamath, the king of Arpad, the king of the city of Sepharvaim, the king of Hena, or the king of Ivvah?’”

Hezekiah's Prayer

[14]†Hezekiah received the letter from the hand of the messengers and read it;
and Hezekiah went up to the house of the LORD and spread it before the
LORD. [15]†And Hezekiah prayed before the LORD and said: “O LORD, the
God of Israel, enthroned above the cherubim, you are the God, you alone,
of all the kingdoms of the earth; you have made heaven and earth. [16]†Incline
your ear, O LORD, and hear; open your eyes, O LORD, and see; and hear the
words of Sennacherib, which he has sent to mock the living God. [17]‡Truly,
O LORD, the kings of Assyria have laid waste the nations and their lands
[18]and have cast their gods into the fire, for they were not gods, but the work
of men's hands, wood and stone. Therefore they were destroyed. [19]†So now,
O LORD our God, save us, please, from his hand, that all the kingdoms of
the earth may know that you, O LORD, are God alone.”

Isaiah Prophesies Sennacherib's Fall

[20]†Then Isaiah the son of Amoz sent to Hezekiah, saying, “Thus says the
LORD, the God of Israel: Your prayer to me about Sennacherib king of
Assyria I have heard. [21]†This is the word that the LORD has spoken
concerning him:

“She despises you, she scorns you—
    the virgin daughter of Zion;
she wags her head behind you—
    the daughter of Jerusalem.
[22]†“Whom have you mocked and reviled?
    Against whom have you raised your voice
and lifted your eyes to the heights?
    Against the Holy One of Israel!
[23]‡By your messengers you have mocked the Lord,
    and you have said, ‘With my many chariots
I have gone up the heights of the mountains,
    to the far recesses of Lebanon;
I felled its tallest cedars,
    its choicest cypresses;
I entered its farthest lodging place,
    its most fruitful forest.
[24]I dug wells

and drank foreign waters,
and I dried up with the sole of my foot
all the streams of Egypt.’
[25]†“Have you not heard
that I determined it long ago?
I planned from days of old
what now I bring to pass,
that you should turn fortified cities
into heaps of ruins,
[26]while their inhabitants, shorn of strength,
are dismayed and confounded,
and have become like plants of the field
and like tender grass,
like grass on the housetops,
blighted before it is grown.
[27]“But I know your sitting down
and your going out and coming in,
and your raging against me.
[28]Because you have raged against me
and your complacency has come into my ears,
I will put my hook in your nose
and my bit in your mouth,
and I will turn you back on the way
by which you came.

[29]†“And this shall be the sign for you: this year eat what grows of itself, and in the second year what springs of the same. Then in the third year sow and reap and plant vineyards, and eat their fruit. [30]†And the surviving remnant of the house of Judah shall again take root downward and bear fruit upward. [31]†For out of Jerusalem shall go a remnant, and out of Mount Zion a band of survivors. The zeal of the LORD will do this.

[32]†“Therefore thus says the LORD concerning the king of Assyria: He shall not come into this city or shoot an arrow there, or come before it with a shield or cast up a siege mound against it. [33]†By the way that he came, by the same he shall return, and he shall not come into this city, declares the LORD. [34]†For I will defend this city to save it, for my own sake and for the sake of my servant David.”

[35]‡†And that night the angel of the LORD went out and struck down 185,000
in the camp of the Assyrians. And when people arose early in the morning,
behold, these were all dead bodies. [36]Then Sennacherib king of Assyria
departed and went home and lived at Nineveh. [37]And as he was worshiping
in the house of Nisroch his god, Adrammelech and Sharezer, his sons,
struck him down with the sword and escaped into the land of Ararat. And
Esarhaddon his son reigned in his place.

Hezekiah's Illness and Recovery

2 KINGS **20** †In those days Hezekiah became sick and was at the point of death. And Isaiah the prophet the son of Amoz came to him and said to him, “Thus says the LORD, ‘Set your house in order, for you shall die; you shall not recover.’” [2]†Then Hezekiah turned his face to the wall and prayed to the LORD, saying, [3]†“Now, O LORD, please remember how I have walked before you in faithfulness and with a whole heart, and have done what is good in your sight.” And Hezekiah wept bitterly. [4]And before Isaiah had gone out of the middle court, the word of the LORD came to him: [5]“Turn back, and say to Hezekiah the leader of my people, Thus says the LORD, the God of David your father: I have heard your prayer; I have seen your tears. Behold, I will heal you. On the third day you shall go up to the house of the LORD, [6]†and I will add fifteen years to your life. I will deliver you and this city out of the hand of the king of Assyria, and I will defend this city for my own sake and for my servant David's sake.” [7]And Isaiah said, “Bring a cake of figs. And let them take and lay it on the boil, that he may recover.”

[8]†And Hezekiah said to Isaiah, “What shall be the sign that the LORD will heal me, and that I shall go up to the house of the LORD on the third day?” [9]And Isaiah said, “This shall be the sign to you from the LORD, that the LORD will do the thing that he has promised: shall the shadow go forward ten steps, or go back ten steps?” [10]And Hezekiah answered, “It is an easy thing for the shadow to lengthen ten steps. Rather let the shadow go back ten steps.” [11]And Isaiah the prophet called to the LORD, and he brought the shadow back ten steps, by which it had gone down on the steps of Ahaz.

Hezekiah and the Babylonian Envoys

[12]†At that time Merodach-baladan the son of Baladan, king of Babylon, sent envoys with letters and a present to Hezekiah, for he heard that Hezekiah had been sick. [13]††And Hezekiah welcomed them, and he showed them all his treasure house, the silver, the gold, the spices, the precious oil, his armory, all that was found in his storehouses. There was nothing in his house or in all his realm that Hezekiah did not show them. [14]Then Isaiah the

prophet came to King Hezekiah, and said to him, “What did these men say? And from where did they come to you?” And Hezekiah said, “They have come from a far country, from Babylon.” [15]He said, “What have they seen in your house?” And Hezekiah answered, “They have seen all that is in my house; there is nothing in my storehouses that I did not show them.”

[16]†Then Isaiah said to Hezekiah, “Hear the word of the LORD: [17]†Behold, the days are coming, when all that is in your house, and that which your fathers have stored up till this day, shall be carried to Babylon. Nothing shall be left, says the LORD. [18]†And some of your own sons, who shall be born to you, shall be taken away, and they shall be eunuchs in the palace of the king of Babylon.” [19]†Then said Hezekiah to Isaiah, “The word of the LORD that you have spoken is good.” For he thought, “Why not, if there will be peace and security in my days?”

[20]†The rest of the deeds of Hezekiah and all his might and how he made the pool and the conduit and brought water into the city, are they not written in the Book of the Chronicles of the Kings of Judah? [21]And Hezekiah slept with his fathers, and Manasseh his son reigned in his place.

Manasseh Reigns in Judah

2 KINGS **21** †Manasseh was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem. His mother's name was Hephzibah. [2]†And he did what was evil in the sight of the LORD, according to the despicable practices of the nations whom the LORD drove out before the people of Israel. [3]†For he rebuilt the high places that Hezekiah his father had destroyed, and he erected altars for Baal and made an Asherah, as Ahab king of Israel had done, and worshiped all the host of heaven and served them. [4]†And he built altars in the house of the LORD, of which the LORD had said, "In Jerusalem will I put my name." [5]And he built altars for all the host of heaven in the two courts of the house of the LORD. [6]†And he burned his son as an offering [1] and used fortune-telling and omens and dealt with mediums and with necromancers. He did much evil in the sight of the LORD, provoking him to anger. [7]†And the carved image of Asherah that he had made he set in the house of which the LORD said to David and to Solomon his son, "In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name forever. [8]†And I will not cause the feet of Israel to wander anymore out of the land that I gave to their fathers, if only they will be careful to do according to all that I have commanded them, and according to all the Law that my servant Moses commanded them." [9]But they did not listen, and Manasseh led them astray to do more evil than the nations had done whom the LORD destroyed before the people of Israel.

Manasseh's Idolatry Denounced

[10]†And the LORD said by his servants the prophets, [11]†"Because Manasseh king of Judah has committed these abominations and has done things more evil than all that the Amorites did, who were before him, and has made Judah also to sin with his idols, [12]therefore thus says the LORD, the God of Israel: Behold, I am bringing upon Jerusalem and Judah such disaster [2] that the ears of everyone who hears of it will tingle. [13]†And I will stretch over Jerusalem the measuring line of Samaria, and the plumb line of the house of Ahab, and I will wipe Jerusalem as one wipes a dish, wiping it and

turning it upside down. [14]†And I will forsake the remnant of my heritage and give them into the hand of their enemies, and they shall become a prey and a spoil to all their enemies, [15]†because they have done what is evil in my sight and have provoked me to anger, since the day their fathers came out of Egypt, even to this day."

[16]†Moreover, Manasseh shed very much innocent blood, till he had filled Jerusalem from one end to another, besides the sin that he made Judah to sin so that they did what was evil in the sight of the LORD.

[17]Now the rest of the acts of Manasseh and all that he did, and the sin that he committed, are they not written in the Book of the Chronicles of the Kings of Judah? [18]And Manasseh slept with his fathers and was buried in the garden of his house, in the garden of Uzza, and Amon his son reigned in his place.

Amon Reigns in Judah

[19]†Amon was twenty-two years old when he began to reign, and he reigned two years in Jerusalem. His mother's name was Meshullemeth the daughter of Haruz of Jotbah. [20]And he did what was evil in the sight of the LORD, as Manasseh his father had done. [21]He walked in all the way in which his father walked and served the idols that his father served and worshiped them. [22]He abandoned the LORD, the God of his fathers, and did not walk in the way of the LORD. [23]And the servants of Amon conspired against him and put the king to death in his house. [24]†But the people of the land struck down all those who had conspired against King Amon, and the people of the land made Josiah his son king in his place. [25]Now the rest of the acts of Amon that he did, are they not written in the Book of the Chronicles of the Kings of Judah? [26]And he was buried in his tomb in the garden of Uzza, and Josiah his son reigned in his place.

Josiah Reigns in Judah

2 KINGS **22** ‡Josiah was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem. His mother's name was Jedidah the daughter of Adaiah of Bozkath. [2]‡And he did what was right in the eyes of the LORD and walked in all the way of David his father, and he did not turn aside to the right or to the left.

Josiah Repairs the Temple

[3]‡In the eighteenth year of King Josiah, the king sent Shaphan the son of Azaliah, son of Meshullam, the secretary, to the house of the LORD, saying, [4]‡†"Go up to Hilkiah the high priest, that he may count the money that has been brought into the house of the LORD, which the keepers of the threshold have collected from the people. [5]And let it be given into the hand of the workmen who have the oversight of the house of the LORD, and let them give it to the workmen who are at the house of the LORD, repairing the house [6](that is, to the carpenters, and to the builders, and to the masons), and let them use it for buying timber and quarried stone to repair the house. [7]But no accounting shall be asked from them for the money that is delivered into their hand, for they deal honestly."

Hilkiah Finds the Book of the Law

[8]‡And Hilkiah the high priest said to Shaphan the secretary, "I have found the Book of the Law in the house of the LORD." And Hilkiah gave the book to Shaphan, and he read it. [9]‡And Shaphan the secretary came to the king, and reported to the king, "Your servants have emptied out the money that was found in the house and have delivered it into the hand of the workmen who have the oversight of the house of the LORD." [10]Then Shaphan the secretary told the king, "Hilkiah the priest has given me a book." And Shaphan read it before the king.

[11]†When the king heard the words of the Book of the Law, he tore his clothes. [12]And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Micaiah, and Shaphan the secretary, and Asaiah the king's servant, saying, [13]“Go, inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that has been found. For great is the wrath of the LORD that is kindled against us, because our fathers have not obeyed the words of this book, to do according to all that is written concerning us.”

[14]†So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asaiah went to Huldah the prophetess, the wife of Shallum the son of Tikvah, son of Harhas, keeper of the wardrobe (now she lived in Jerusalem in the Second Quarter), and they talked with her. [15]‡And she said to them, “Thus says the LORD, the God of Israel: ‘Tell the man who sent you to me, [16]Thus says the LORD, Behold, I will bring disaster upon this place and upon its inhabitants, all the words of the book that the king of Judah has read. [17]Because they have forsaken me and have made offerings to other gods, that they might provoke me to anger with all the work of their hands, therefore my wrath will be kindled against this place, and it will not be quenched. [18]But to the king of Judah, who sent you to inquire of the LORD, thus shall you say to him, Thus says the LORD, the God of Israel: Regarding the words that you have heard, [19]because your heart was penitent, and you humbled yourself before the LORD, when you heard how I spoke against this place and against its inhabitants, that they should become a desolation and a curse, and you have torn your clothes and wept before me, I also have heard you, declares the LORD. [20]†Therefore, behold, I will gather you to your fathers, and you shall be gathered to your grave in peace, and your eyes shall not see all the disaster that I will bring upon this place.’” And they brought back word to the king.

Josiah's Reforms

2 KINGS **23** Then the king sent, and all the elders of Judah and Jerusalem were gathered to him. [2]†And the king went up to the house of the LORD, and with him all the men of Judah and all the inhabitants of Jerusalem and the priests and the prophets, all the people, both small and great. And he read in their hearing all the words of the Book of the Covenant that had been found in the house of the LORD. [3]†And the king stood by the pillar and made a covenant before the LORD, to walk after the LORD and to keep his commandments and his testimonies and his statutes with all his heart and all his soul, to perform the words of this covenant that were written in this book. And all the people joined in the covenant.

[4]†And the king commanded Hilkiah the high priest and the priests of the second order and the keepers of the threshold to bring out of the temple of the LORD all the vessels made for Baal, for Asherah, and for all the host of heaven. He burned them outside Jerusalem in the fields of the Kidron and carried their ashes to Bethel. [5]†And he deposed the priests whom the kings of Judah had ordained to make offerings in the high places at the cities of Judah and around Jerusalem; those also who burned incense to Baal, to the sun and the moon and the constellations and all the host of the heavens. [6]†And he brought out the Asherah from the house of the LORD, outside Jerusalem, to the brook Kidron, and burned it at the brook Kidron and beat it to dust and cast the dust of it upon the graves of the common people. [7]†And he broke down the houses of the male cult prostitutes who were in the house of the LORD, where the women wove hangings for the Asherah. [8]†And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had made offerings, from Geba to Beersheba. And he broke down the high places of the gates that were at the entrance of the gate of Joshua the governor of the city, which were on one's left at the gate of the city. [9]However, the priests of the high places did not come up to the altar of the LORD in Jerusalem, but they ate unleavened bread among their brothers. [10]†And he defiled Topheth, which is in the Valley of the Son of Hinnom, that no one might burn his son or his daughter as an offering to Molech. [1] [11]†And he removed the horses that the kings of Judah had dedicated to the sun, at the entrance to the house of the LORD, by the

chamber of Nathan-melech the chamberlain, which was in the precincts. [2] And he burned the chariots of the sun with fire. [12]†And the altars on the roof of the upper chamber of Ahaz, which the kings of Judah had made, and the altars that Manasseh had made in the two courts of the house of the LORD, he pulled down and broke in pieces [3] and cast the dust of them into the brook Kidron. [13]†And the king defiled the high places that were east of Jerusalem, to the south of the mount of corruption, which Solomon the king of Israel had built for Ashtoreth the abomination of the Sidonians, and for Chemosh the abomination of Moab, and for Milcom the abomination of the Ammonites. [14]And he broke in pieces the pillars and cut down the Asherim and filled their places with the bones of men.

[15]†Moreover, the altar at Bethel, the high place erected by Jeroboam the son of Nebat, who made Israel to sin, that altar with the high place he pulled down and burned, [4] reducing it to dust. He also burned the Asherah. [16]†And as Josiah turned, he saw the tombs there on the mount. And he sent and took the bones out of the tombs and burned them on the altar and defiled it, according to the word of the LORD that the man of God proclaimed, who had predicted these things. [17]‡Then he said, “What is that monument that I see?” And the men of the city told him, “It is the tomb of the man of God who came from Judah and predicted [5] these things that you have done against the altar at Bethel.” [18]†And he said, “Let him be; let no man move his bones.” So they let his bones alone, with the bones of the prophet who came out of Samaria. [19]†And Josiah removed all the shrines also of the high places that were in the cities of Samaria, which kings of Israel had made, provoking the LORD to anger. He did to them according to all that he had done at Bethel. [20]†And he sacrificed all the priests of the high places who were there, on the altars, and burned human bones on them. Then he returned to Jerusalem.

Josiah Restores the Passover

[21]‡And the king commanded all the people, “Keep the Passover to the LORD your God, as it is written in this Book of the Covenant.” [22]For no such Passover had been kept since the days of the judges who judged Israel, or during all the days of the kings of Israel or of the kings of Judah. [23]†But in

the eighteenth year of King Josiah this Passover was kept to the LORD in Jerusalem.

[24]‡Moreover, Josiah put away the mediums and the necromancers and the household gods and the idols and all the abominations that were seen in the land of Judah and in Jerusalem, that he might establish the words of the law that were written in the book that Hilkiah the priest found in the house of the LORD. [25]‡Before him there was no king like him, who turned to the LORD with all his heart and with all his soul and with all his might, according to all the Law of Moses, nor did any like him arise after him.

[26]Still the LORD did not turn from the burning of his great wrath, by which his anger was kindled against Judah, because of all the provocations with which Manasseh had provoked him. [27]And the LORD said, “I will remove Judah also out of my sight, as I have removed Israel, and I will cast off this city that I have chosen, Jerusalem, and the house of which I said, My name shall be there.”

Josiah's Death in Battle

[28]Now the rest of the acts of Josiah and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? [29]‡In his days Pharaoh Neco king of Egypt went up to the king of Assyria to the river Euphrates. King Josiah went to meet him, and Pharaoh Neco killed him at Megiddo, as soon as he saw him. [30]And his servants carried him dead in a chariot from Megiddo and brought him to Jerusalem and buried him in his own tomb. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's place.

Jehoahaz's Reign and Captivity

[31]‡Jehoahaz was twenty-three years old when he began to reign, and he reigned three months in Jerusalem. His mother's name was Hamutal the daughter of Jeremiah of Libnah. [32]And he did what was evil in the sight of the LORD, according to all that his fathers had done. [33]‡And Pharaoh Neco put him in bonds at Riblah in the land of Hamath, that he might not reign in

Jerusalem, and laid on the land a tribute of a hundred talents [6] of silver and a talent of gold. [34]†And Pharaoh Neco made Eliakim the son of Josiah king in the place of Josiah his father, and changed his name to Jehoiakim. But he took Jehoahaz away, and he came to Egypt and died there. [35]†And Jehoiakim gave the silver and the gold to Pharaoh, but he taxed the land to give the money according to the command of Pharaoh. He exacted the silver and the gold of the people of the land, from everyone according to his assessment, to give it to Pharaoh Neco.

Jehoiakim Reigns in Judah

[36]†Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. His mother's name was Zebidah the daughter of Pedaiah of Rumah. [37]And he did what was evil in the sight of the Lord, according to all that his fathers had done.

2 KINGS **24** ‡In his days, Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years. Then he turned and rebelled against him. [2]‡And the LORD sent against him bands of the Chaldeans and bands of the Syrians and bands of the Moabites and bands of the Ammonites, and sent them against Judah to destroy it, according to the word of the LORD that he spoke by his servants the prophets. [3]Surely this came upon Judah at the command of the LORD, to remove them out of his sight, for the sins of Manasseh, according to all that he had done, [4]‡and also for the innocent blood that he had shed. For he filled Jerusalem with innocent blood, and the LORD would not pardon. [5]Now the rest of the deeds of Jehoiakim and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? [6]So Jehoiakim slept with his fathers, and Jehoiachin his son reigned in his place. [7]‡And the king of Egypt did not come again out of his land, for the king of Babylon had taken all that belonged to the king of Egypt from the Brook of Egypt to the river Euphrates.

Jehoiachin Reigns in Judah

[8]‡Jehoiachin was eighteen years old when he became king, and he reigned three months in Jerusalem. His mother's name was Nehushta the daughter of Elnathan of Jerusalem. [9]And he did what was evil in the sight of the LORD, according to all that his father had done.

Jerusalem Captured

[10]‡At that time the servants of Nebuchadnezzar king of Babylon came up to Jerusalem, and the city was besieged. [11]And Nebuchadnezzar king of Babylon came to the city while his servants were besieging it, [12]‡and Jehoiachin the king of Judah gave himself up to the king of Babylon, himself and his mother and his servants and his officials and his palace officials. The king of Babylon took him prisoner in the eighth year of his reign [13]‡and carried off all the treasures of the house of the LORD and the treasures of the king's house, and cut in pieces all the vessels of gold in the temple of the LORD, which Solomon king of Israel had made, as the LORD

had foretold. [14]‡He carried away all Jerusalem and all the officials and all the mighty men of valor, 10,000 captives, and all the craftsmen and the smiths. None remained, except the poorest people of the land. [15]And he carried away Jehoiachin to Babylon. The king's mother, the king's wives, his officials, and the chief men of the land he took into captivity from Jerusalem to Babylon. [16]And the king of Babylon brought captive to Babylon all the men of valor, 7,000, and the craftsmen and the metal workers, 1,000, all of them strong and fit for war. [17]†And the king of Babylon made Mattaniah, Jehoiachin's uncle, king in his place, and changed his name to Zedekiah.

Zedekiah Reigns in Judah

[18]†Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem. His mother's name was Hamutal the daughter of Jeremiah of Libnah. [19]And he did what was evil in the sight of the LORD, according to all that Jehoiakim had done. [20]†For because of the anger of the LORD it came to the point in Jerusalem and Judah that he cast them out from his presence.

And Zedekiah rebelled against the king of Babylon.

Fall and Captivity of Judah

2 KINGS **25** †And in the ninth year of his reign, in the tenth month, on the tenth day of the month, Nebuchadnezzar king of Babylon came with all his army against Jerusalem and laid siege to it. And they built siegeworks all around it. [2]†So the city was besieged till the eleventh year of King Zedekiah. [3]†On the ninth day of the fourth month the famine was so severe in the city that there was no food for the people of the land. [4]†Then a breach was made in the city, and all the men of war fled by night by the way of the gate between the two walls, by the king's garden, though the Chaldeans were around the city. And they went in the direction of the Arabah. [5]†But the army of the Chaldeans pursued the king and overtook him in the plains of Jericho, and all his army was scattered from him. [6]†Then they captured the king and brought him up to the king of Babylon at Riblah, and they passed sentence on him. [7]They slaughtered the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah and bound him in chains and took him to Babylon.

[8]†In the fifth month, on the seventh day of the month—that was the nineteenth year of King Nebuchadnezzar, king of Babylon—Nebuzaradan, the captain of the bodyguard, a servant of the king of Babylon, came to Jerusalem. [9]†And he burned the house of the LORD and the king's house and all the houses of Jerusalem; every great house he burned down. [10]†And all the army of the Chaldeans, who were with the captain of the guard, broke down the walls around Jerusalem. [11]‡And the rest of the people who were left in the city and the deserters who had deserted to the king of Babylon, together with the rest of the multitude, Nebuzaradan the captain of the guard carried into exile. [12]But the captain of the guard left some of the poorest of the land to be vinedressers and plowmen.

[13]‡And the pillars of bronze that were in the house of the LORD, and the stands and the bronze sea that were in the house of the LORD, the Chaldeans broke in pieces and carried the bronze to Babylon. [14]And they took away the pots and the shovels and the snuffers and the dishes for incense and all the vessels of bronze used in the temple service, [15]the fire pans also and the bowls. What was of gold the captain of the guard took away as gold, and

what was of silver, as silver. [16]As for the two pillars, the one sea, and the stands that Solomon had made for the house of the Lord, the bronze of all these vessels was beyond weight. [17]†The height of the one pillar was eighteen cubits, [1] and on it was a capital of bronze. The height of the capital was three cubits. A latticework and pomegranates, all of bronze, were all around the capital. And the second pillar had the same, with the latticework.

[18]‡†And the captain of the guard took Seraiah the chief priest and Zephaniah the second priest and the three keepers of the threshold, [19]and from the city he took an officer who had been in command of the men of war, and five men of the king's council who were found in the city, and the secretary of the commander of the army who mustered the people of the land, and sixty men of the people of the land who were found in the city. [20]And Nebuzaradan the captain of the guard took them and brought them to the king of Babylon at Riblah. [21]†And the king of Babylon struck them down and put them to death at Riblah in the land of Hamath. So Judah was taken into exile out of its land.

Gedaliah Made Governor of Judah

[22]‡†And over the people who remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, he appointed Gedaliah the son of Ahikam, son of Shaphan, governor. [23]†Now when all the captains and their men heard that the king of Babylon had appointed Gedaliah governor, they came with their men to Gedaliah at Mizpah, namely, Ishmael the son of Nethaniah, and Johanan the son of Kareah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of the Maacathite. [24]†And Gedaliah swore to them and their men, saying, “Do not be afraid because of the Chaldean officials. Live in the land and serve the king of Babylon, and it shall be well with you.” [25]†But in the seventh month, Ishmael the son of Nethaniah, son of Elishama, of the royal family, came with ten men and struck down Gedaliah and put him to death along with the Jews and the Chaldeans who were with him at Mizpah. [26]†Then all the people, both small and great, and the captains of the forces arose and went to Egypt, for they were afraid of the Chaldeans.

Jehoiachin Released from Prison

[27]‡And in the thirty-seventh year of the exile of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh day of the month, Evil-merodach king of Babylon, in the year that he began to reign, graciously freed [2] Jehoiachin king of Judah from prison. [28]‡And he spoke kindly to him and gave him a seat above the seats of the kings who were with him in Babylon. [29]So Jehoiachin put off his prison garments. And every day of his life he dined regularly at the king's table, [30]and for his allowance, a regular allowance was given him by the king, according to his daily needs, as long as he lived.

Footnotes

Footnotes for 2 Kings, Chapter 3

[1] 3:24 Septuagint; the meaning of the Hebrew is uncertain

Footnotes for 2 Kings, Chapter 5

[1] 5:1 *Leprosy* was a term for several skin diseases; see Leviticus 13

[2] 5:5 A *talent* was about 75 pounds or 34 kilograms; a *shekel* was about 2/5 ounce or 11 grams

[3] 5:12 Or *Amana*

Footnotes for 2 Kings, Chapter 6

[1] 6:25 A *shekel* was about 2/5 ounce or 11 grams; a *kab* was about 1 quart or 1 liter

Footnotes for 2 Kings, Chapter 7

[1] 7:1 A *seah* was about 7 quarts or 7.3 liters

[2] 7:1 A *shekel* was about 2/5 ounce or 11 grams

[3] 7:3 *Leprosy* was a term for several skin diseases; see Leviticus 13

Footnotes for 2 Kings, Chapter 8

[1] 8:15 The meaning of the Hebrew is uncertain

[2] 8:16 Septuagint, Syriac lack *when Jehoshaphat was king of Judah*

[3] 8:21 *Joram* is another spelling of *Jehoram* (the son of Jehoshaphat) as in verse 16; also verses 23, 24

Footnotes for 2 Kings, Chapter 9

[1] 9:13 The meaning of the Hebrew word is uncertain

[2] 9:27 Syriac, Vulgate (compare Septuagint); Hebrew lacks *and they shot him*

Footnotes for 2 Kings, Chapter 10

[1] 10:1 Septuagint, Vulgate; Hebrew *rulers of Jezreel*

[2] 10:1 Hebrew lacks *of the sons*

[3] 10:15 Septuagint; Hebrew lacks *Jehu said*

[4] 10:16 Septuagint, Syriac, Targum; Hebrew *they*

[5] 10:24 Septuagint *he* (compare verse 25)

Footnotes for 2 Kings, Chapter 11

[1] 11:2 Compare 2 Chronicles 22:11; Hebrew lacks *and she put*

[2] 11:2 Septuagint, Syriac, Vulgate (compare 2 Chronicles 22:11) *she*

[3] 11:6 The meaning of the Hebrew word is uncertain

[4] 11:21 Ch 12:1 in Hebrew

[5] 11:21 *Jehoash* is another spelling of *Joash* (son of Ahaziah) as in verse 2

Footnotes for 2 Kings, Chapter 12

[1] 12:1 *Jehoash* is another spelling of *Joash* (son of Ahaziah) as in 11:2; also verses 2, 4, 6, 7, 18

Footnotes for 2 Kings, Chapter 13

[1] 13:6 Septuagint, Syriac, Targum, Vulgate; Hebrew *he walked*

[2] 13:10 *Jehoash* is another spelling for *Joash* (son of Jehoahaz) as in verses 9, 12-14; also verse 25

Footnotes for 2 Kings, Chapter 14

[1] 14:8 *Jehoash* is another spelling for *Joash* (son of Jehoahaz) as in 13:9, 12-14; also verses 9, 11-16

[2] 14:13 A *cubit* was about 18 inches or 45 centimeters

Footnotes for 2 Kings, Chapter 15

[1] 15:5 *Leprosy* was a term for several skin diseases; see Leviticus 13

[2] 15:5 The meaning of the Hebrew word is uncertain

[3] 15:13 Another name for *Azariah*

[4] 15:19 Another name for *Tiglath-pileser III* (compare verse 29)

[5] 15:19 A *talent* was about 75 pounds or 34 kilograms

[6] 15:20 A *shekel* was about 2/5 ounce or 11 grams

Footnotes for 2 Kings, Chapter 16

[1] 16:3 Or *made his son pass through the fire*

[2] 16:17 Compare 1 Kings 7:23

Footnotes for 2 Kings, Chapter 17

[1] 17:17 Or *made their sons and their daughters pass through the fire*

[2] 17:27 Syriac, Vulgate; Hebrew *them*

Footnotes for 2 Kings, Chapter 18

[1] 18:4 *Nehushtan* sounds like the Hebrew for both *bronze* and *serpent*

[2] 18:14 A *talent* was about 75 pounds or 34 kilograms

[3] 18:29 Hebrew *his*

[4] 18:31 Hebrew *Make a blessing with me*

Footnotes for 2 Kings, Chapter 21

[1] 21:6 Hebrew *made his son pass through the fire*

[2] 21:12 Or *evil*

Footnotes for 2 Kings, Chapter 23

[1] 23:10 Hebrew *might cause his son or daughter to pass through the fire for Molech*

[2] 23:11 The meaning of the Hebrew word is uncertain

[3] 23:12 Hebrew *pieces from there*

[4] 23:15 Septuagint *broke in pieces its stones*

[5] 23:17 Hebrew *called*

[6] 23:33 A *talent* was about 75 pounds or 34 kilograms

Footnotes for 2 Kings, Chapter 25

[1] 25:17 A *cubit* was about 18 inches or 45 centimeters

[2] 25:27 Hebrew *reign, lifted up the head of*

Study Notes

2 KINGS—NOTE ON 1:1 Moab rebelled. *See note on Gen. 19:37–38*; Introduction to Ruth: Background and Setting; cf. 2 Kings 3:4–27.

2 KINGS—NOTE ON 1:2 Ahaziah. This king of the northern kingdom of Israel is not to be confused with Ahaziah of Judah (8:25–9:29). **lattice in his upper chamber.** Ahaziah's rooftop room was enclosed with crossbars of interwoven reed or wood strips, which shut out direct sunlight while letting in cool breezes. It was not sturdy enough to keep Ahaziah from falling to the ground below (for unexplained reasons). This took place c. 852 B.C. **Baal-zebub.** This was a local expression of the Baal cult at Ekron (*see note on 1 Kings 16:31–32*). Baal-zebub meant "lord of the flies," suggesting that he was the storm god who controlled diseases brought by flies. On the other hand, the name may have been the sarcastic Israelite parody of Baal-zebul, meaning "prince Baal" or "exalted lord," a common title for Baal in extrabiblical Canaanite texts. The NT preserved the name in the form Beelzebul, a name for Satan, the prince of the demons (Matt. 10:25; 12:24; Mark 3:22; Luke 11:15). **Ekron.** The northernmost of the major Philistine cities, located about 22 miles west of Jerusalem (*see note on 1 Sam. 5:10*).

2 KINGS—NOTE ON 1:3 the angel of the Lord. Although some interpret this as a reference to the preincarnate Christ (e.g., Gen. 16:7–14; Judg. 2:1–4; *see note on Ex. 3:2*), probably here the reference is to an angelic messenger, like the one sent earlier by the Lord to Elijah (cf. 2 Kings 19:35; 1 Kings 19:7). The Lord's messenger was in contrast to the messengers of the wicked king (2 Kings 1:2–3, 5). **Elijah.** The record of this unusual prophet to Israel begins in 1 Kings 17:1 and extends to 2 Kings 2:11 (*see note on 1 Kings 17:1*).

2 KINGS—NOTE ON 1:4 you shall surely die. The Lord's punishment on Ahaziah for consulting a false god instead of the true God was that he would fail to recover from his injuries. This was a merciful application of the Mosaic law (cf. Ex. 22:20), which demanded death. Cf. 2 Kings 1:16–17.

2 KINGS—NOTE ON 1:8 a garment of hair. Lit., "possessor of hair." This has been interpreted in two ways: 1) Elijah was physically hairy; or 2) Elijah wore a garment made of hair. The language supports the second viewpoint that Elijah wore a coarse wool garment girded at the waist with a leather belt. Zechariah 13:4 describes such a garment as belonging to prophets (cf. Matt. 7:15). Further, the NT describes John the Baptist, who came in the spirit and likeness of Elijah, as clothed in camel's hair (Matt. 3:4).

2 KINGS—NOTE ON 1:9 O man of God. A technical title for a man who spoke for God. *See notes on Deut. 33:1; 1 Kings 12:22; 1 Tim. 6:11*.

2 KINGS—NOTE ON 1:10–12 fire come down from heaven. This was the proof that Elijah was a prophet of the Lord and entitled to respect. Additionally, it was an indication that Elijah was like Moses, who also was validated as the Lord's prophet by fire from heaven (Num. 16:35).

2 KINGS—NOTE ON 1:15 angel of the Lord. *See note on 1:3*.

2 KINGS—NOTE ON 1:16 Baal-zebub. *See note on 1:2*.

2 KINGS—NOTE ON 1:17 Jehoram . . . Jehoram. The first Jehoram mentioned here was, like Ahaziah (1 Kings 22:51), a son of Ahab (2 Kings 3:1), who ruled over the northern kingdom of Israel for 12 years, c. 852–841 B.C. (*see note on 3:1*). The second Jehoram mentioned was the son and successor to Jehoshaphat, who ruled in the southern kingdom of Judah, c. 853–841 B.C. (cf. 8:16–24). **second year.** C. 852 B.C. This was the second year of Jehoram of Judah's co-regency with Jehoshaphat his father (*see notes on 3:1; 8:17; 2 Chron. 21:4–20*).

2 KINGS—NOTE ON 2:1 by a whirlwind. Lit., "in the whirlwind." This was a reference to the specific storm with lightning and thunder in which Elijah was taken to heaven (v. 11). The Lord's presence was connected with a whirlwind in Job 38:1; 40:6; Jer. 23:19; 25:32; 30:23; Zech. 9:14. **Elisha.** The record of this prophet, who was the successor to Elijah, begins in 1 Kings 19:16 and extends to his death in 2 Kings 13:20 (*see note on 1 Kings 19:16*). **Gilgal.** Although some take this to be the Gilgal located west of the Jordan River near Jericho (cf. Josh. 4:19; 5:9), the close affinity to Bethel (2 Kings 2:2) and its distance from Jericho (v. 4) seem to indicate that the

Gilgal mentioned here was located in the hill country of Ephraim about 7 miles north of Bethel.

2 KINGS—NOTE ON 2:2 Bethel. A town in Benjamin about 8 miles north of Jerusalem, where one of Israel's false worship centers was located (*see note on 1 Kings 12:29*).

2 KINGS—NOTE ON 2:3 the sons of the prophets. *See note on 1 Kings 20:35*. **take away.** The same term was used of Enoch's translation to heaven in Gen. 5:24. The question from the sons of the prophets implied that the Lord had revealed Elijah's imminent departure to them. Elisha's response that he didn't need to hear about it ("keep quiet") explicitly stated that Elijah's departure had been revealed by the Lord to him also (cf. v. 5). **from over you.** I.e., from supervising you, an allusion to the habit of students sitting beneath the feet of their master, elevated on a platform. Elisha would soon change from being Elijah's assistant to serving as the leader among the prophets.

2 KINGS—NOTE ON 2:4 Jericho. A city about 14 miles southeast of Bethel in the Jordan River Valley (cf. Josh. 2:1; 6:1), to which Elisha accompanied Elijah (cf. 2 Kings 2:6).

2 KINGS—NOTE ON 2:8 water was parted. Elijah rolled up his cloak into a kind of rod and struck the water of the Jordan River. Immediately, the water parted, leaving a dry path through the river bed for the two prophets to cross. Elijah's act recalled Moses' parting of the Red Sea with his rod (Ex. 14:21–22) and the parting of the Jordan when Israel crossed over into the land (Josh. 3:14–17). The crossing put Elijah on the Jordan's east bank, the area where Moses' life came to an end (Deut. 34:1–6).

2 KINGS—NOTE ON 2:9 a double portion. In Israel, the firstborn son inherited a double share of his father's possessions and with it the right of succession (Deut. 21:17). "A double portion of your spirit" was not merely Elisha's request to succeed Elijah in his prophetic ministry, since the Lord had already revealed this succession in 1 Kings 19:16–21. Nor was it Elisha's desire for ministry superior to Elijah's, though Elisha did, in fact, do twice as many recorded miracles as Elijah. Apparently, Elisha was asking to succeed Elijah in the prophetic office, as God had promised, with spiritual power beyond his own capabilities to meet the responsibilities of his position as Elijah's successor. He desired that Elijah's mighty power might continue to live through him.

2 KINGS—NOTE ON 2:10 a hard thing. Since only God can give spiritual power, Elijah did not have the ability to grant Elisha's request. Elijah told Elisha that if Elisha saw his departure, it would be the sign that God himself would grant Elisha's request.

2 KINGS—NOTE ON 2:11 chariots of fire and horses of fire. The horse-drawn chariot was the fastest means of transport and the mightiest means of warfare in that day. Thus, the chariot and horses symbolized God's powerful protection, which was the true safety of Israel (v. 12). As earthly kingdoms are dependent for their defense on such military force as represented by horses and chariots, one single prophet had done more by God's power to preserve his nation than all their military preparations.

2 KINGS—NOTE ON 2:12 My father. The sons of the prophet recognized the leader of their company as their spiritual father. This title of respect for a person of authority (Gen. 45:8; Judg. 17:10) was later used for Elisha (2 Kings 6:21; 13:14).

2 KINGS—NOTE ON 2:13 the cloak of Elijah. Elijah's cloak (*see note on 1:8*), picked up by Elisha, authenticated him as Elijah's legitimate spiritual successor.

2 KINGS—NOTE ON 2:14 water was parted. Elisha repeated the action of Elijah (v. 8) in using the cloak to immediately part the waters of the Jordan River, allowing Elisha to recross on dry land. This confirmed that Elisha had received from God the same great power as his master, Elijah.

2 KINGS—NOTE ON 2:15 bowed to the ground. This action symbolized the submission of the prophets to the preeminence of Elisha as the prophet in Israel.

2 KINGS—NOTE ON 2:16 They knew that when souls went into God's presence at death, bodies remained on earth. Out of sensitivity to the body of Elijah, they wanted to retrieve it for appropriate care. Elisha knew

Elijah's body would not be left behind, because he had seen his bodily ascension (v. 11) while the others had not, so he said, "You shall not send."

2 KINGS—NOTE ON 2:17 ashamed. In 8:11 and Judg. 3:25, this term was used for the feeling of embarrassment under the unrelenting pressure of their request. But with shame for his own failure to believe what he had seen, Elisha was also embarrassed for the prophets, knowing the futile outcome of their search (2 Kings 2:18). Cf. 1 Kings 18:12.

2 KINGS—NOTE ON 2:20–21 bowl . . . salt. Salt purifies water, but the small amount used there could not clean the whole water supply. Rather, the use of salt from a new jar symbolized the cleansing of the waters that God would miraculously do. The healing of Jericho's water, through Elisha, freed the city from Joshua's curse, making it habitable for humans once again (cf. Josh. 6:26; 1 Kings 16:34).

2 KINGS—NOTE ON 2:23 small boys. These were not children, but infidels and idolatrous young men in their late teens or twenties (cf. Gen. 22:12; 37:2; 1 Kings 20:14–15). **baldhead.** Baldness was regarded as a disgrace (cf. Isa. 3:17, 24). The baldness of Elisha referred to here may be: 1) natural loss of hair; 2) a shaved head denoting his separation to the prophetic office; or more likely, 3) an epithet of scorn and contempt, Elisha not being literally bald. These youths were sarcastically taunting and insulting the Lord's prophet by telling him to repeat Elijah's translation ("Go up").

2 KINGS—NOTE ON 2:24 cursed. Because these young people of about 20 years of age or older (the same term is used of Solomon in 1 Kings 3:7) so despised the prophet of the Lord, Elisha called upon the Lord to deal with the rebels as he saw fit. The Lord's punishment was the mauling of 42 youths by two female bears. The penalty was clearly justified, for to ridicule Elisha was to ridicule the Lord himself. The gravity of the penalty mirrored the gravity of the crime. The appalling judgment was God's warning to any and all who attempted to interfere with the newly invested prophet's ministry.

2 KINGS—NOTE ON 2:25 Mount Carmel. For the location, *see note on 1 Kings 18:19*. Elisha associated his prophetic ministry with Elijah's stand against Baalism. **Samaria.** The capital city of the northern kingdom, located in central Palestine (cf. 1 Kings 16:24).

2 KINGS—NOTE ON 3:1 **Jehoram.** *See note on 1:17*. He was Ahaziah's brother (1 Kings 22:51). **eighteenth year.** C. 852 B.C. This was Jehoshaphat of Judah's eighteenth year of rule after the death of his father Asa in 870 B.C. Jehoshaphat was co-regent with Asa from 873–870 B.C. Jehoshaphat's son Jehoram was co-regent with his father from 853–848 B.C. (*see notes on 2 Kings 1:17; 8:17*). **twelve years.** 852–841 B.C.

2 KINGS—NOTE ON 3:2 **pillar of Baal.** This was probably an image of the god Baal that King Ahab had made and placed in the temple he built to Baal (1 Kings 16:32–33). This image was only put in storage, not permanently destroyed, because it reappeared at the end of Jehoram's reign (2 Kings 10:26–27).

2 KINGS—NOTE ON 3:3 **Jeroboam.** C. 931–910 B.C. *See notes on 1 Kings 11:26–14:20 and 2 Chron. 9:29–13:20*.

2 KINGS—NOTE ON 3:4 **Mesha king of Moab.** According to the Moabite Stone (discovered at Dihon, Moab, in A.D. 1868 and dated to c. 840–820 B.C.), Moab, which is located east of the Dead Sea between the Arnon River and the Brook Zered, had been Israel's vassal since Omri (c. 880 B.C.). Moab's king, Mesha, was a sheep breeder (cf. Amos 1:1) who supplied the king of Israel with lambs and wool. This was Moab's annual tribute to the Israelite king.

2 KINGS—NOTE ON 3:5 **Moab rebelled.** Mesha used Ahab's death as an opportunity to cast off the political domination of Israel with its heavy economic burden. Moab's rebellion took place in 853 B.C. during the reign of Ahaziah (1:1). Jehoram determined to put down Moab's rebellion upon his accession to Israel's throne in 852 B.C. He mobilized Israel for war (3:6) and asked Jehoshaphat of Judah to join him in the battle (v. 7).

2 KINGS—NOTE ON 3:8 **the wilderness of Edom.** This was the long and circuitous route by the lower bend of the Dead Sea, the arid land in the great depression south of the sea known as the Arabah, or an area of marshes on Edom's western side. According to the Moabite Stone (*see note* *on v. 4*), Mesha's army firmly controlled the northern approach into Moab. Therefore, an attack from the south had a much better chance of success. It was the most defenseless position and Mesha could not enlist help from the forces of Edom (v. 9).

2 KINGS—NOTE ON 3:11 poured water on the hands. Probably derived from the custom of washing hands before and after meals. The idiom meant that Elisha had personally served Elijah. Jehoshaphat recognized that Elisha was a true prophet of the Lord (v. 12).

2 KINGS—NOTE ON 3:13 What have I to do with you? A Hebrew idiom that expressed the completely different perspective of two individuals (cf. 2 Sam. 16:10). Elisha sarcastically ordered Jehoram to consult the prophets of his father Ahab, prophets of the northern kingdom's deviant religion (1 Kings 22:6, 10–12), and the prophets of his mother Jezebel, the prophets of Baal and Asherah (1 Kings 18:19).

2 KINGS—NOTE ON 3:14 regard for Jehoshaphat. Elisha agreed to seek word from the Lord because of his great respect for Jehoshaphat, the king of Judah, who did what was right in the eyes of the Lord (1 Kings 22:43).

2 KINGS—NOTE ON 3:15 a musician. The music was used to accompany praise and prayer, which calmed the mind of the prophet that he might clearly hear the word of the Lord. Music often accompanied prophecies in the OT (cf. 1 Chron. 25:1).

2 KINGS—NOTE ON 3:16 this dry streambed. Probably the northeast area of the Arabah, west of the highlands of Moab and southeast of the Dead Sea (see v. 8).

2 KINGS—NOTE ON 3:20 offering the sacrifice. This was offered daily (see Ex. 29:38–41). **water came from the direction of Edom.** Divinely created flash floods from the mountains of Edom caused water to flow in the direction of the Dead Sea. This water was caught in the canals that had been built in the valley (2 Kings 3:16).

2 KINGS—NOTE ON 3:22 water . . . red as blood. As the Moabites looked down at the unfamiliar water in the ditches dug in the valley below them, the combination of the sun's rays and the red sandstone terrain gave the water a reddish color, like pools of blood. Unaccustomed to water being in those places and having heard no storm (see v. 17), the Moabites thought that the coalition of kings had slaughtered each other (v. 23) and so went after the spoils. The coalition army led by Israel defeated the Moabites, who had been delivered into their hands by the Lord (see vv. 18, 24).

2 KINGS—NOTE ON **3:25** **Kir-haraseth.** The coalition army invaded Moab and besieged its capital city, Kir-haraseth, located about 11 miles east of the Dead Sea and about 20 miles northeast of the Arabah.

2 KINGS—NOTE ON **3:27** **his oldest son . . . offered him.** In desperate hope for intervention by his idol god, Mesha sacrificed his oldest son to the Moabite god Chemosh. This was done in plain view of everyone inside and outside the city in an attempt to induce Chemosh to deliver the Moabites from disastrous defeat. **great wrath against Israel.** It seems best to understand that the king's sacrifice inspired the Moabites to hate Israel more and fight more intensely. This fierceness perhaps led Israel to believe that Chemosh was fighting for the Moabites. Thus, the indignation or fury came from the Moabites.

2 KINGS—NOTE ON **4:1** **the sons of the prophets.** *See note on 1 Kings 20:35*. **my two children to be his slaves.** According to the Mosaic law, creditors could enslave debtors and their children to work off a debt when they could not pay (Ex. 21:2–4; Deut. 15:12–18). The period of servitude could last until the next year of jubilee (Lev. 25:39–40). Rich people and creditors, however, were not to take advantage of the destitute (see Deut. 15:1–18).

2 KINGS—NOTE ON **4:2** **jar of oil.** A flask of oil used to anoint the body.

2 KINGS—NOTE ON **4:4** **shut the door behind yourself.** Since the widow's need was private, the provision was to be private also. Further, the absence of Elisha demonstrated that the miracle happened only by God's power. God's power multiplied "little" into "much," filling all the vessels to meet the widow's need (cf. 1 Kings 17:7–16).

2 KINGS—NOTE ON **4:8** **Shunem.** A town in the territory of Issachar near Jezreel (Josh. 19:18), on the slopes of Mount Moreh, overlooking the

eastern end of the Jezreel Valley (*see note on 1 Kings 1:3*). **a wealthy woman.** The woman was “great” in wealth and in social prominence.

2 KINGS—NOTE ON 4:9 man of God. *See note on 1:9*. The woman recognized Elisha as a prophet uniquely separated unto God. Elisha’s holiness prompted the woman to ask her husband that a separate, small, walled upper room be provided for the prophet (4:10). The woman must have feared the “holy” Elisha coming into contact with their “profane” room (cf. Lev. 10:10).

2 KINGS—NOTE ON 4:12 Gehazi. Elisha’s personal servant who was prominent here and in 5:20–27. Probably Gehazi is the unnamed servant in 4:43; the term “servant” used there was used in 1 Kings 19:21 of Elisha’s relationship to Elijah. Throughout this narrative, Elisha contacted the Shunammite woman through Gehazi (vv. 11–13, 15, 25, 29). Gehazi was involved in this ministry so that he might have opportunity to mature in his service to the Lord.

2 KINGS—NOTE ON 4:13 I dwell among my own people. This reply expressed her contentment, since she wanted nothing.

2 KINGS—NOTE ON 4:14 no son, and her husband is old. This remark implied two things: 1) she suffered the shame of being a barren woman (cf. Gen. 16:1; 18:10–15; 25:21; 30:1–2; 1 Sam. 1:6); and 2) her husband might die without an heir to carry on his name (Deut. 25:5–10).

2 KINGS—NOTE ON 4:16 No, my lord. In response to Elisha’s announcement that she would have a son, the woman asked Elisha not to build up her hopes if she would be disappointed later. Her reply indicated that she felt having a son was impossible. **man of God.** *See note on 1:9*.

2 KINGS—NOTE ON 4:17 conceived . . . bore. This was like Abraham and Sarah (Gen. 21:1–2).

2 KINGS—NOTE ON 4:19 my head, my head. The child probably suffered sunstroke. The cries of the boy, the part affected, and the season of the year (“reapers”) lead to that conclusion. Sunstroke could be fatal, as in this case (v. 20).

2 KINGS—NOTE ON **4:23** **neither new moon nor Sabbath.** The first day of the month and the seventh day of the week were both marked with special religious observances and rest from work (cf. Num. 28:9–15). The husband implied that only on such dates would a person visit a prophet. She apparently concealed the death of the child from him ("All is well") to spare him unnecessary grief, in light of the power of the man of God whom she believed might do a miracle for the boy.

2 KINGS—NOTE ON **4:25** **Mount Carmel.** *See note on 1 Kings 18:19*. The distance from Shunem was about 15 to 25 miles

2 KINGS—NOTE ON **4:26** **All is well.** She withheld the real sorrow of her son's death, waiting to tell the prophet Elisha directly.

2 KINGS—NOTE ON **4:27** **of his feet.** The grasping of the feet was a sign of humiliation and veneration.

2 KINGS—NOTE ON **4:28** See v. 16.

2 KINGS—NOTE ON **4:29** **lay my staff on the face of the child.** Elisha sent Gehazi ahead because he was younger and, therefore, faster. He may have expected the Lord to restore the child's life when his staff was placed upon him, viewing that staff as representative of his own presence and a symbol of divine power (cf. 2:8).

2 KINGS—NOTE ON **4:34** **stretched himself upon him.** Like Elijah (see 1 Kings 17:17–24), Elisha demonstrated the Lord's power over death by raising their son from the dead. Also like Elijah, part of the restoration process involved lying on top of the boy's body.

2 KINGS—NOTE ON **4:38** **Gilgal.** *See note on 2:1*. This was about 40 miles south of Shunem. **sons of the prophets.** *See note on 1 Kings 20:35*.

2 KINGS—NOTE ON **4:39** **wild gourds.** Probably a kind of wild cucumber that can be fatally poisonous if eaten in large quantities.

2 KINGS—NOTE ON **4:41** **flour.** The flour itself did not make the noxious stew edible, but a miraculous cure was accomplished through the flour. Like

Elijah (cf. 1 Kings 17:14–16), Elisha used flour to demonstrate the concern of God for man.

2 KINGS—NOTE ON 4:42 **Baal-shalishah.** The exact location is uncertain. **bread of the firstfruits.** Normally, the firstfruits were reserved for God (Lev. 23:20) and the Levitical priests (Num. 18:13; Deut. 18:4–5). Though the religion in the northern kingdom was apostate, the man who brought the loaves to Elisha was a representative of godly religion in Israel.

2 KINGS—NOTE ON 4:43–44 The multiplication of the loaves in accordance with the word of the Lord through his prophet anticipated the messianic ministry of Jesus himself (cf. Matt. 14:16–20; 15:36–37; John 6:11–13).

2 KINGS—NOTE ON 5:1 **Naaman.** A common name in ancient Aram, or Syria, meaning "gracious, fair." Four phrases describe the importance of Naaman: 1) he was the supreme commander of the army of Aram as indicated by the term "commander," used of an army's highest ranking officer (Gen. 21:22; 1 Sam. 12:9; 1 Chron. 27:34); 2) he was "a great man," a man of high social standing and prominence; 3) he had "high favor," a man highly regarded by the king of Syria because of the military victories he had won; and 4) he was "a mighty man of valor," a term used in the OT for both a man of great wealth (Ruth 2:1) and a courageous warrior (Judg. 6:12; 11:1). Severely mitigating against all of this was the fact that he suffered from leprosy, a serious skin disease (cf. 5:27; *see notes on Lev. 13–14*). **king of Syria.** Either Ben-hadad I or, more likely, Ben-hadad II. *See note on 1 Kings 15:18*. **by him the Lord had given victory to Syria.** Naaman's military success was attributable to the God of Israel, who is sovereign over all the nations (cf. Isa. 10:13; Amos 9:7).

2 KINGS—NOTE ON 5:2 **raids.** Naaman led the Syrian army in quick penetrations across Israel's border (cf. 1 Sam. 30:8, 15). On one of his raids, he captured a young Israelite girl used as a servant, who ultimately told him of Elisha.

2 KINGS—NOTE ON 5:3 **the prophet . . . in Samaria.** Elisha maintained a residence in the city of Samaria (6:32).

2 KINGS—NOTE ON 5:5 **king of Israel.** Jehoram. *See note on 1:17*. **ten talents of silver, six thousand shekels of gold.** About 750 pounds of silver and 150 pounds of gold.

2 KINGS—NOTE ON 5:7 **tore his clothes.** This action was a sign of distress and grief (cf. 1 Kings 21:27). Jehoram thought that Ben-hadad expected him to cure Naaman's leprosy. Since Jehoram knew that this was impossible, he thought he was doomed to have a major battle with the Syrians. When Elisha heard of Jehoram's distress, he told the king to send Naaman to him for healing (1 Kings 5:8).

2 KINGS—NOTE ON 5:11 **surely come out to me.** Because of his personal greatness (v. 1), his huge gift (v. 5), and diplomatic letter (v. 6), Naaman expected personal attention to his need. However, Elisha did not even go out to meet him. Instead, he sent his instructions for healing through a messenger (v. 10). Naaman was angry because he anticipated a personal cleansing ceremony from the prophet himself.

2 KINGS—NOTE ON 5:12 **Abana . . . Pharpar.** The Abana River (modern Barada) began in the Lebanon mountains and flowed to Damascus, its clear water producing orchards and gardens. The Pharpar River flowed east from Mount Hermon to the south of Damascus. If Naaman needed to wash in a river, those two rivers were superior to the muddy Jordan. However, it was obedience to God's word that was the issue, not the quality of the water.

2 KINGS—NOTE ON 5:13 **My father.** The title "father" was not usually employed by servants to their masters. The use of the term here may indicate something of the warmness that the servants felt for Naaman (cf. 2:12). His servants pointed out to Naaman that he had been willing to do anything, no matter how hard, to be cured. He should be even more willing, therefore, to do something as easy as washing in a muddy river.

2 KINGS—NOTE ON 5:14 **flesh of a little child.** This description indicates that ancient leprosy was a disease of the skin, distinct from modern leprosy, a disease primarily of the nerves.

2 KINGS—NOTE ON 5:15 **there is no God . . . but in Israel.** Upon his healing, Naaman returned from the Jordan River to Elisha's house in

Samaria (about 25 miles) to give confession of his new belief. Naaman confessed that there was only one God, Israel's God, the Lord. In saying this, Naaman put to shame the Israelites who continued to blasphemously believe that both the Lord and Baal were gods (cf. 1 Kings 18:21).

2 KINGS—NOTE ON 5:16 he refused. To show that he was not driven by the mercenary motives of pagan priests and prophets, Elisha, though accepting gifts on other occasions (cf. 4:42), declined them here so the Syrians would see the honor of God only.

2 KINGS—NOTE ON 5:17 two mules' load of earth. In the ancient Near East it was thought that a god could be worshiped only on the soil of the nation to which he was bound. Therefore, Naaman wanted a load of Israelite soil on which to make burnt offerings and sacrifices to the Lord when he returned to Damascus. This request confirmed how Naaman had changed—whereas he had previously disparaged Israel's river, now he wanted to take a pile of Israel's soil to Damascus.

2 KINGS—NOTE ON 5:18 Rimmon. The Hebrew term *Rimmon* (lit., "pomegranate") is a parody of the Syrian deity, Hadad, whom the Assyrians named "Rananu" (lit., "the thunderer"). Hadad was the storm god, usually identified with the Canaanite god, Baal. As an aide to Syria's king, Naaman's duty demanded that he accompany the king to religious services at the temple of Rimmon in Damascus. Naaman requested that the Lord forgive this outward compromise of his true faith in and commitment to the Lord.

2 KINGS—NOTE ON 5:22 My master has sent me. A lie for selfish gain revealed the sad state of Gehazi's character. Another lie followed to cover up (v. 25).

2 KINGS—NOTE ON 5:23 two talents of silver. About 150 pounds of silver.

2 KINGS—NOTE ON 5:26 Did not my heart go . . . ? Elisha knew Gehazi lied. Though his body did not move, Elisha's mind had seen all that had transpired between Gehazi and Naaman.

2 KINGS—NOTE ON 5:27 leprosy . . . shall cling to you. Gehazi's greed had cast a shadow over the integrity of Elisha's prophetic office. This made him no better in the people's thinking than Israel's false prophets, who prophesied for material gain, the very thing he wanted to avoid (vv. 15–16). Gehazi's act betrayed a lack of faith in the Lord's ability to provide. As a result, Elisha condemned Gehazi and his descendants to suffer Naaman's skin disease forever. The punishment was a twist for Gehazi, who had gone to "take something" from Naaman (v. 20), but what he received was Naaman's disease.

2 KINGS—NOTE ON 6:1 place where we dwell. The sons of the prophets, those specially instructed by Elisha, lived together in a communal setting. The word translated "dwell" can also be understood as "sit before." The term is used this way of David sitting before the Lord in worship (2 Sam. 7:18) and the elders sitting before Ezekiel to hear his advice (Ezek. 8:1; 14:1). The "place" here refers to a dormitory where Elisha instructed the sons of the prophets. The growing number of men who wished to be taught led to the need for a larger building.

2 KINGS—NOTE ON 6:4 Jordan . . . trees. The Jordan Valley had mostly smaller kinds of trees, e.g., willow, tamarisk, and acacia that did not give heavy lumber. The resulting structure would be a humble, simple building.

2 KINGS—NOTE ON 6:5 axe head . . . borrowed. Iron was expensive and relatively rare in Israel at that time and the student-prophet was very poor. The axe head was loaned to the prophet since he could not have afforded it on his own and would have had no means to reimburse the owner for it.

2 KINGS—NOTE ON 6:6 made the iron float. Elisha threw a stick in the river at the exact spot where the axe head entered, and the stick caused the heavy iron object to float to the surface. Through this miracle, the Lord again provided for one who was faithful to him.

2 KINGS—NOTE ON 6:8 king of Syria. Either Ben-hadad I or, more likely, Ben-hadad II (v. 24). *See note on 1 Kings 15:18*. **warring.** The king of Aram, or Syria, was probably sending raiding parties (2 Kings 6:23) to pillage and plunder Israelite towns.

2 KINGS—NOTE ON 6:9 **the man of God.** I.e., Elisha (v. 12). *See note on Deut. 33:1*. **king of Israel.** I.e., Jehoram. *See note on 2 Kings 1:17*.

2 KINGS—NOTE ON 6:9–10 **do not pass this place.** Elisha, receiving supernatural revelation, continually identified to Jehoram the Israelite towns that the king of Aram, or Syria, planned to attack. Jehoram then took the proper precautions and appropriately fortified those towns so as to frustrate the Syrian plan.

2 KINGS—NOTE ON 6:11 **who of us.** The Syrian king was sure someone in his household was revealing his plans to Israel.

2 KINGS—NOTE ON 6:13 **seize him.** The king of Syria's plan was to capture Elisha, who knew all his secrets (v. 12), so that no matter how great Elisha's knowledge might be, he would not be free to inform Israel's king. **Dothan.** A town in the hill country of Manasseh located about 10 miles north of Samaria and 12 miles south of Jezreel. Dothan commanded a key mountain pass along a main road that connected Damascus and Egypt (cf. Gen. 37:17).

2 KINGS—NOTE ON 6:14 **a great army.** In contrast to the smaller raiding parties (vv. 8, 23), the king of Syria sent a sizable force, including horses and chariots, to take Elisha prisoner. Arriving at Dothan, the army encircled the town.

2 KINGS—NOTE ON 6:16 **those who are with us.** Elisha was referring to God's heavenly army or "host" (cf. Josh. 5:13–15; 2 Chron. 32:7–8; Dan. 10:20; 12:1).

2 KINGS—NOTE ON 6:17 **open his eyes.** Elisha asked the Lord to enable his servant to see this heavenly host. The Lord gave his servant the ability to see the normally unseen world of God's heavenly armies, here waiting to do battle with the Syrians (cf. Gen. 32:1–2).

2 KINGS—NOTE ON 6:18 **blindness.** This word occurs only here and in Gen. 19:11. The term is related to "light" and seems to mean "a dazzling from bright light" (note the "chariots of fire" in 2 Kings 6:17). Both biblical uses

of the term involve a miraculous act with angelic presence and both are used in the context of deliverance from danger.

2 KINGS—NOTE ON 6:19 **Follow me . . . to the man whom you seek.** By going to Samaria himself, Elisha did not lie, but did truly lead the Syrian army to where he ultimately would be found.

2 KINGS—NOTE ON 6:20 **in . . . Samaria.** God delivered a sizable portion of the Syrian army into the hands of the king of Israel without bloodshed. The Syrians discovered they were surrounded and captives of Israel.

2 KINGS—NOTE ON 6:21 **My father.** *See note on 5:13*. By using this expression, which conveyed the respect a child had for his father, King Jehoram of Israel acknowledged the authority of Elisha.

2 KINGS—NOTE ON 6:22 **You shall not strike them.** Elisha, bearing divinely delegated authority, prohibited the execution of the captives. It was uncommon and unusually cruel to put war captives to death in cold blood, even when taken by the point of a sword, but especially by the miraculous power of God. Kindness would testify to the goodness of God and likely stall future opposition from the Aramean, or Syrian, raiders. These kind deeds gained a moral conquest (v. 23).

2 KINGS—NOTE ON 6:23 **a great feast.** In the ancient Near East, a common meal could signify the making of a covenant between two parties (cf. Lev. 7:15–18).

2 KINGS—NOTE ON 6:24 **Ben-hadad.** *See note on 1 Kings 15:18*. This same Ben-hadad had laid siege to Samaria earlier (1 Kings 20:1), which was the result of Ahab’s foolish and misplaced kindness (1 Kings 20:42). **his entire army.** In contrast to the smaller raiding parties (2 Kings 6:8–23) and the larger force seeking Elisha’s capture (v. 14), Ben-hadad gathered his entire army, marched to Samaria, and besieged the capital.

2 KINGS—NOTE ON 6:25 **a donkey’s head . . . eighty shekels of silver.** The siege resulted in a terrible famine gripping the city of Samaria. This ignominious body part of an unclean animal (Lev. 11:2–7; Deut. 14:4–8) sold at an overvalued price of about two pounds of silver. **dove’s dung . . .**

five shekels of silver. “Dove’s dung” was either a nickname for some small pea or root, or literal dung to be used as fuel or food in the desperate situation. Approximately one pint cost about two ounces of silver.

2 KINGS—NOTE ON 6:26 Help, my lord, O king! The woman asked King Jehoram to render a legal decision in her dispute with another woman (*see note on 1 Kings 3:16–27*).

2 KINGS—NOTE ON 6:28–29 Give your son, that we may eat him. The curses of the Mosaic Covenant, especially for the sin of apostasy, predicted this sort of pagan cannibalism (Lev. 26:29; Deut. 28:52–57). The way in which the woman presented her case without feeling added to the horror of it.

2 KINGS—NOTE ON 6:30 tore his clothes. A sign of distress and grief (*see note on 1 Kings 21:27*). **sackcloth . . . on his body.** A coarse cloth, made from goat’s hair, worn as a sign of mourning (cf. Gen. 37:34). He was not truly humbled for his sins and the nation’s or he would not have called for vengeance on Elisha.

2 KINGS—NOTE ON 6:31 the head of Elisha. Jehoram swore an oath to have Elisha killed. The reason Jehoram desired the death of Elisha could have been: 1) the king viewed the siege as the work of the Lord (v. 33), so he assumed that the Lord’s representative, the prophet, with whom the kings of Israel were in conflict, was involved as well; or 2) the king remembered when Elijah had ended a famine (1 Kings 18:41–46); or 3) Jehoram thought that Elisha’s clemency to the Syrian army (2 Kings 6:22) had somehow led to and added intensity to the present siege; or 4) because Elisha had miracle power, he should have ended the famine. But, most likely, the reason he wanted Elisha dead was because he expected that his mourning, perhaps counseled by the prophet as an act of true repentance (which it was not; *see note on v. 30*), would result in the end of the siege. When it did not, he sought the prophet’s head.

2 KINGS—NOTE ON 6:32 the elders were sitting with him. The elders were the leading citizens of Samaria, whose gathering indicated the high regard in which Elisha was held by the prominent of Samarian society. **this**

murderer. Jehoram had the character of a murderer, just like his father Ahab (1 Kings 21:1–16).

2 KINGS—NOTE ON 6:33 **Why should I wait for the Lord any longer?** Jehoram rightly viewed the Lord as the instigator of the siege and famine in Samaria and declared that he saw no hope that the Lord would reverse this situation.

2 KINGS—NOTE ON 7:1 **a seah . . . for a shekel.** About 7 quarts of flour would sell for about two-fifths of an ounce of silver. **two seahs . . . for a shekel.** About 13–14 quarts of barley would also sell for about two-fifths of an ounce of silver. These prices, when compared to those in 6:25, indicated that the next day the famine in Samaria would end. **at the gate.** In ancient Israel, the city gate was the marketplace where business was transacted (cf. Ruth 4:1; 2 Sam. 15:1–5). Normal trade at the city gate of Samaria implied that the siege would be lifted.

2 KINGS—NOTE ON 7:2 **the captain on whose hand the king leaned.** For “captain” *see note on* 9:25. The king depended upon this officer as his chief adviser. **You shall see . . . but . . . not eat.** The royal official questioned the Lord’s ability to provide food within the day. For that offense against God, Elisha predicted that the officer would witness the promised miracle, but he would not eat any of it. How this prophecy was fulfilled is described in 7:16–17.

2 KINGS—NOTE ON 7:3 **lepers.** The account of these lepers is used to tell of the siege’s end and the provisions for Samaria (vv. 3–11). **at the entrance to the gate.** In the area immediately outside the city gate, four lepers lived, shut out of Samaria because of their disease (Lev. 13:46; Num. 5:3). The lepers knew that living in Samaria, whether just outside or inside the gate, offered them nothing but death.

2 KINGS—NOTE ON 7:5 **the edge of the camp of the Syrians.** The normal meaning of this phrase would refer to the back edge of the army camp, the farthest point from the wall of Samaria.

2 KINGS—NOTE ON 7:6 **the kings of the Hittites and . . . Egypt.** Sometime before the arrival of the lepers, the Lord had made the Syrians hear the

terrifying sound of a huge army approaching. They thought the Israelite king had hired two massive foreign armies to attack them. The Hittites were descendants of the once-great Hittite empire who lived in small groups across northern Syria (*see note on 1 Kings 10:29*). Egypt was in decline at this time, but its army would still have represented a great danger to the Syrians.

2 KINGS—NOTE ON 7:9 punishment. The lepers did not fear that the Syrians would return, but that the Lord would punish them for their sin of not telling the Israelite king of their discovery.

2 KINGS—NOTE ON 7:12 what the Syrians have done to us. Jehoram greeted the report from the lepers with great suspicion. He thought that the Arameans, or Syrians, were feigning the pullback to appear defeated, in order to lure the Israelites out of Samaria for a surprise attack on them to gain entrance into the city. However, vv. 13–15 describe how the leper’s report was confirmed.

2 KINGS—NOTE ON 7:16–20 By repeating words from vv. 1–2 and by explicit statements (“according to the word of the Lord,” v. 16; “for . . . the man of God had said,” vv. 17–18), the text emphasizes that Elisha’s prophecy in v. 2 literally came to pass.

2 KINGS—NOTE ON 8:1–6 The chronological question of when the events recounted in these verses took place in Elisha’s ministry has been much debated. Interpreters hold to one of three positions: 1) The encounter between the Shunammite woman, the king of Israel, and Gehazi took place toward the end of the reign of Jehoram in Israel. However, this would mean Gehazi was in the presence of the king (vv. 4–5) although afflicted with leprosy (5:27) and King Jehoram was asking what great things Elisha had done after personally witnessing the events recorded in 6:8–7:19. 2) Because the king of Israel did not know Elisha’s exploits, some interpreters place the final encounter during the early reign of Jehu. However, there are still the issues of Gehazi’s leprosy and Jehu’s being well acquainted with the prophecy of Elijah (9:36–37; 10:17) that predicted Elisha’s ministry (1 Kings 19:15–18). 3) The best explanation is that the record is out of chronological sequence, being thematically tied to the subject of famine in

6:24–7:20, but having occurred earlier in the reign of King Jehoram of Israel, before the events recorded in 5:1–7:20.

2 KINGS—NOTE ON 8:1 a famine . . . for seven years. Seven-year famines were known in the ancient Near East (cf. Gen. 41:29–32). Since the Shunammite woman would have been only a resident alien in a foreign land, her return within seven years may have aided her legal claim to her property (cf. Ex. 21:2; 23:10–11; Lev. 25:1–7; Deut. 15:1–6).

2 KINGS—NOTE ON 8:2 land of the Philistines. The area located southwest of Israel along the Mediterranean Sea coastal plain between the Jarkon River in the north and the Besor Brook in the south. The fact that the famine was localized in Israel demonstrated that this was a curse, a punishment for apostasy (cf. Deut. 28:38–40), because of Israel's disobedience of the Mosaic Covenant.

2 KINGS—NOTE ON 8:3 appeal to the king. The Shunammite woman made a legal appeal to the king to support her ownership claim. In Israel, the king was the final arbiter of such disputes (*see note on 1 Kings 3:16–27*). Providentially, the widow arrived just as Gehazi was describing how Elisha had raised her son from the dead (2 Kings 8:5).

2 KINGS—NOTE ON 8:6 Restore all . . . with all the produce. The king's judgment was to return to the woman everything she owned, including the land's earnings during her absence.

2 KINGS—NOTE ON 8:7 Elisha came to Damascus. It was unusual for a prophet to visit foreign capitals, but not unknown (cf. Jonah 3:3). Elisha went to Damascus, the capital of Syria, to carry out one of the three commands God had given to Elijah at Horeb (1 Kings 19:15–16). **Ben-hadad.** *See note on 1 Kings 15:18*. Ben-hadad died c. 841 B.C., the same year as Jehoram of Israel (2 Kings 3:1), Jehoram of Judah (8:17), and Ahaziah of Judah (8:25–26). **man of God.** *See note on Deut. 33:1*.

2 KINGS—NOTE ON 8:8 Hazael. His name means "God sees" or "whom God beholds." Hazael was a servant of Ben-hadad and not a member of the royal family. Assyrian records called Hazael the "son of a nobody" and his lineage was not recorded because he was a commoner.

2 KINGS—NOTE ON 8:9 all kinds of goods of Damascus. The city of Damascus was a trade center between Egypt, Asia Minor, and Mesopotamia. It had within it the finest merchandise of the ancient Near East. Ben-hadad evidently thought that an impressive gift would influence Elisha's prediction. **Your son.** Ben-hadad approached Elisha with the humble respect of a son for his father (cf. 5:13; 6:21).

2 KINGS—NOTE ON 8:10 recover . . . die. Ben-hadad wanted to know whether or not he would recover from his present illness. In response, Elisha affirmed two interrelated things: 1) Ben-hadad would be restored to health; his present sickness would not be the means of his death. 2) Ben-hadad would surely die by some other means.

2 KINGS—NOTE ON 8:11 he was embarrassed. With a fixed gaze, Elisha stared at Hazael because it had been revealed to him what Hazael would do, including the murder of Ben-hadad (v. 15). Hazael was embarrassed, knowing that Elisha knew of his plan to assassinate the Syrian king.

2 KINGS—NOTE ON 8:12 the evil. Elisha mourned, knowing the atrocities that Hazael would bring on Israel. The harsh actions mentioned here were common in ancient wars (Ps. 137:9; Isa. 13:16; Hos. 10:14; 13:16; Amos 1:13; Nahum 3:10). Hazael did prove to be a constant foe of Israel (2 Kings 9:14–16; 10:32; 12:17–18; 13:3, 22).

2 KINGS—NOTE ON 8:13 your servant . . . a dog. To call oneself a dog was an expression of humility (*see note on 2 Sam. 9:8*). Hazael sought to deny that he would ever have the power to commit such atrocities. He was trying to convince Elisha that he had no plan to take over the kingship of Syria. **you are to be king over Syria.** In response to Hazael's feigned self-deprecation, Elisha affirmed that the Lord willed that Hazael be king over Aram, or Syria (cf. 1 Kings 19:15).

2 KINGS—NOTE ON 8:15 he died. Hazael took a bed furnishing, soaked it, and killed Ben-hadad by suffocation. **Hazael became king.** Upon Ben-hadad's death, Hazael took the kingship of Syria and ruled c. 841–801 B.C., during the reigns of Jehoram, Jehu, and Jehoahaz in Israel and Ahaziah, Athaliah, and Joash in Judah.

2 KINGS—NOTE ON 8:16 fifth year. C. 848 B.C., the year Jehoshaphat of Judah died. **Joram.** An alternate name for the king referred to as Jehoram previously (1:17; 3:1–6). *See notes on 2 Chron. 21:4–20*.

2 KINGS—NOTE ON 8:17 eight years. 848–841 B.C. *See notes on 2 Chron. 21:4–20*. Jehoram of Judah served as co-regent with his father Jehoshaphat for the final four years of his reign, 853–848 B.C. Joram (Jehoram) became king of Israel during the second year of this co-regency, 852 B.C. (*see notes on 1:17; 3:1*). Jehoram of Judah ruled alone for eight years after his father's death, until 841 B.C. (cf. 2 Chron. 21:15). Most likely, Obadiah prophesied during his reign.

2 KINGS—NOTE ON 8:18 as the house of Ahab. Jehoram officially sanctioned Baal worship in Judah as Ahab had in Israel (1 Kings 16:31–33). **the daughter of Ahab.** Jehoram was married to Athaliah, the daughter of Ahab and Jezebel (2 Kings 8:26). Just as Jezebel incited Ahab to do evil in the sight of the Lord (1 Kings 21:25), so Athaliah influenced Jehoram. Athaliah's wicked actions are recorded in 2 Kings 11:1–16 and 2 Chron. 22:10–23:15.

2 KINGS—NOTE ON 8:19 a lamp . . . forever. *See note on 1 Kings 11:36*.

2 KINGS—NOTE ON 8:20 Edom revolted. Edom had been a vassal of the united kingdom, and of the southern kingdom of Judah since David's reign (2 Sam. 8:13–14).

2 KINGS—NOTE ON 8:21 Zair. The exact location is unknown.

2 KINGS—NOTE ON 8:22 Edom revolted . . . to this day. During the reign of Jehoram, Edom defeated the Judean army, took some border lands, and became independent of Judah's rule. The continuing sovereignty of Edom proved that none of the future kings of Judah recorded in 2 Kings was the anticipated Messiah because he would possess Edom (cf. Num. 24:18). **Libnah.** A town located in the Shephelah on the border with Philistia, about 20 miles southwest of Jerusalem (Josh. 15:42; 21:13). The revolt of Libnah was probably connected with that of the Philistines and Arabians recounted in 2 Chron. 21:16–17.

2 KINGS—NOTE ON 8:25–29 The reign of Ahaziah (c. 841 B.C.) is not to be confused with that of Israel's King Ahaziah (1 Kings 22:51–2 Kings 1:8). *See notes on 2 Kings 9:27 and 2 Chron. 22:1–9*.

2 KINGS—NOTE ON 8:26 Athaliah. *See note on v. 18*.

2 KINGS—NOTE ON 8:27 as the house of Ahab. Like his father, Jehoram, Ahaziah continued the official sanctioning of Baal worship in Judah (*see note on v. 18*).

2 KINGS—NOTE ON 8:28 Ramoth-gilead. *See note on 1 Kings 22:3*.

2 KINGS—NOTE ON 8:29 went down to see Joram. Ahaziah's travel to visit the recuperating Joram (also called Jehoram) king of Israel placed him in Jezreel (west of the Jordan, southwest of the Sea of Galilee) during Jehu's purge of the house of Omri (see 9:21–29).

2 KINGS—NOTE ON 9:2 Jehu. The Lord had previously told Elijah that Jehu would become king over Israel and kill those involved in the worship of Baal (cf. 1 Kings 19:17). The fulfillment of the prophecy is recorded from 2 Kings 9:1–10:31. **inner chamber.** A private room that could be closed off to the public. Elisha commissioned one of the younger prophets to anoint Jehu alone behind closed doors. The rite was to be a secret affair without Elisha present so that Jehoram would not suspect that a coup was coming.

2 KINGS—NOTE ON 9:3 anoint you king over Israel. The anointing with olive oil by a prophet of the Lord confirmed that God himself had earlier chosen that man to be king (cf. 1 Sam. 10:1; 16:13). This action of anointing by a commissioned prophet indicated divine investiture with God's sovereign power to Jehu. **flee; do not linger.** The need for haste by the young prophet underscored the danger of the assignment. A prophet in the midst of Israel's army camp would alert the pro-Jehoram elements to the possibility of the coup.

2 KINGS—NOTE ON 9:7 avenge . . . the blood. Jehu was to be the Lord's avenger (cf. Num. 35:12) for the murders of the Lord's prophets (1 Kings 18:4) and of people like Naboth who served the Lord (1 Kings 21:1–16).

2 KINGS—NOTE ON 9:9 like the house of Jeroboam . . . Baasha. God would thoroughly annihilate Ahab’s line in the same way as Jeroboam’s dynasty and Baasha’s dynasty had previously ended violently (1 Kings 15:27–30; 16:8–13).

2 KINGS—NOTE ON 9:10 dogs shall eat. Dogs were considered scavengers in the ancient Near East and they would devour the corpse of Jezebel. **Jezreel.** Formerly the area of Naboth’s vineyard (1 Kings 21:1–16). **none shall bury her.** In Israel, the failure to be buried indicated disgrace (*see note on 1 Kings 13:22*).

2 KINGS—NOTE ON 9:11 this mad fellow. The soldier demonstrated his disdain for Elisha’s servant (vv. 1, 4) by referring to him as crazy or demented. In Jer. 29:26 and Hos. 9:7 this same term was used as a derogatory term for prophets whose messages were considered crazy. Jehu’s response referred to the prophet’s “talk,” not his behavior.

2 KINGS—NOTE ON 9:12 Thus and so. This refers to the repeating of the prophecy in vv. 4–10.

2 KINGS—NOTE ON 9:13 blew the trumpet. Having laid their cloaks under Jehu’s feet with the steps of the house serving as a makeshift throne, the officers blew trumpets acclaiming Jehu as king. A trumpet often heralded such a public proclamation and assembly, including the appointment of a king (cf. 11:14; 2 Sam. 15:10; 1 Kings 1:34).

2 KINGS—NOTE ON 9:15 let no one . . . go and tell the news in Jezreel. For Jehu to succeed in his revolt and to avoid a civil conflict, it was important to take Joram totally by surprise. Therefore, Jehu ordered the city of Ramoth-gilead where he had been anointed (vv. 2–3) to be sealed lest someone loyal to Joram escape and notify the king.

2 KINGS—NOTE ON 9:16 to Jezreel. From Ramoth-gilead, Jezreel was straight west across the Jordan, north of Mount Gilboa.

2 KINGS—NOTE ON 9:21 Naboth the Jezreelite. Providentially, the kings of Israel and Judah met Jehu at the very place where Ahab and Jezebel had Naboth killed (1 Kings 21:1–16). The alarmed king, aware by then of impending disaster, summoned his forces and, accompanied by Ahaziah, met Jehu as Jehu’s men ascended the slope up to the city from the northern side.

2 KINGS—NOTE ON 9:22 **What peace.** Joram wished to know if Jehu’s coming meant peace, apparently unsure of Jehu’s rebellious plans. Jehu replied that there could be no true peace in Israel because of Jezebel’s influence. “whorings,” a common biblical metaphor for idolatry, and “sorceries,” i.e., seeking information from demonic forces, described the nature of Jezebel’s influence. Idolatry had lured Israel into demonic practices.

2 KINGS—NOTE ON 9:25 **Bidkar his aide.** “Aide” originally referred to the third man in a chariot, besides the driver and a warrior; it was his task to hold the shield and arms of the warrior. The term was eventually applied to a high-ranking official (cf. 7:2). Jehu and Bidkar either rode together in one chariot as part of the chariot team or were in different chariots behind Ahab when Elijah gave his prediction to Ahab recorded in 1 Kings 21:17–24. **the Lord made this pronouncement against him.** The term “pronouncement” referred to a prophetic oracle, the prophetic utterance of Elijah recorded in 1 Kings 21:19, 20–24. Jehu viewed himself as God’s avenging agent fulfilling Elijah’s prediction.

2 KINGS—NOTE ON 9:26 **Naboth . . . sons.** Although their deaths are not expressly mentioned in the record concerning Naboth, they are plainly implied in the confiscation of his property (see 1 Kings 21:16).

2 KINGS—NOTE ON 9:27 **Ahaziah the king of Judah . . . died.** Jehu and his men pursued Ahaziah and wounded him at the ascent of Gur by Ibleam. According to 2 Chron. 22:9, Ahaziah reached Samaria, where he hid for awhile. Ahaziah then fled north to Megiddo, about 12 miles north of Samaria, where he died.

2 KINGS—NOTE ON 9:29 **eleventh year.** C. 841 B.C. Cf. 8:25, “twelfth year.” In 8:25, the non-accession-year system of dating was used, so that Joram’s accession year was counted as the first year of his reign (*see note on 12:6*). Here, the accession-year dating system was used, where Joram’s accession year and his second year were counted as the first year of his reign.

2 KINGS—NOTE ON 9:30 painted her eyes. The painting of the eyelids with a black powder mixed with oil and applied with a brush, darkened them to give an enlarged effect. Jezebel’s appearance at the window gave the air of a royal audience to awe Jehu.

2 KINGS—NOTE ON 9:31 Zimri. In referring to Jehu by that name, Jezebel sarcastically alluded to the previous purge of Zimri (1 Kings 16:9–15). Since Zimri died seven days after beginning to reign, Jezebel was implying that the same fate awaited Jehu.

2 KINGS—NOTE ON 9:32 eunuchs. Some of Jezebel’s own officials threw her out of a second-story window, after which Jehu drove his horses and chariots over her body.

2 KINGS—NOTE ON 9:34 a king’s daughter. Jehu recognized Jezebel’s royalty, while denying that she deserved to be the queen of Israel.

2 KINGS—NOTE ON 9:36 This is the word of the Lord. Where and how Jezebel died fulfilled Elijah’s prophetic oracle (1 Kings 21:23).

2 KINGS—NOTE ON 10:1 seventy sons. These were the male descendants of Ahab, both sons and grandsons. Ahab had a number of wives (1 Kings 20:5) and therefore many descendants. Since these living relatives could avenge a dead kinsman by killing the person responsible for his death (cf. Num. 35:12), Jehu's life was in jeopardy while Ahab's male descendants survived. **Samaria.** Ahab's surviving family members were living in the capital city of the northern kingdom, located about 25 miles south of Jezreel. **rulers . . . elders . . . guardians.** Jehu sent the same message (2 Kings 10:2–3) in a number of letters to: 1) the royal officials, who had probably fled from Jezreel to Samaria; 2) the leaders of the tribes of Israel; and 3) those appointed as the custodians and educators of the royal children.

2 KINGS—NOTE ON 10:3 fight for your master's house. Realizing potential conflict existed between himself and Ahab's family, Jehu was demanding that Ahab's appointed officials either fight to continue the royal line of Ahab or select a new king from Ahab's descendants who would fight Jehu in battle to decide which family would rule Israel (cf. 1 Sam. 17:8–9; 2 Sam. 2:9).

2 KINGS—NOTE ON 10:5 he who was over the palace . . . city. These two officials were the palace administrator and the city governor, probably the commander of the city's fighting force. **We are your servants.** These officials and leaders transferred their allegiance from the house of Omri to Jehu.

2 KINGS—NOTE ON 10:6 the heads of your master's sons. As a tangible sign of their surrender, Jehu required the officials to decapitate all of Ahab's male descendants and bring their heads to Jehu at Jezreel by the next day.

2 KINGS—NOTE ON 10:7 heads in baskets. Out of fear, the officials obeyed Jehu by decapitating Ahab's male descendants. However, they did not personally go to Jehu in Jezreel, probably fearing that a similar fate would await them.

2 KINGS—NOTE ON 10:8 two heaps. The practice of piling the heads of conquered subjects at the city gate was common in the ancient Near East, especially by the Assyrians. The practice was designed to dissuade rebellion.

2 KINGS—NOTE ON 10:9 **I who conspired . . . killed.** Jehu is referring to his murder of Joram (9:14–24).

2 KINGS—NOTE ON 10:10 **word of the Lord.** God had prophesied through Elijah the destruction of Ahab's house (1 Kings 21:17–24).

2 KINGS—NOTE ON 10:11 **Jehu struck down all.** Jehu went beyond God's mandate and executed all of Ahab's officials, a deed for which God later judged Jehu's house (cf. Hos. 1:4).

2 KINGS—NOTE ON 10:13 **relatives of Ahaziah.** Since the brothers of Ahaziah, the slain king of Judah (9:27–29), had been previously killed by the Philistines (2 Chron. 21:17), these must have been relatives of Ahaziah in a broader sense, like nephews and cousins.

2 KINGS—NOTE ON 10:14 This slaughter by Jehu was because these people might have stimulated and strengthened those who were still loyal to the family of Ahab.

2 KINGS—NOTE ON 10:15 **Jehonadab the son of Rechab.** This man was a faithful follower of the Lord and a strict observer of the Mosaic law, leading a life of austerity and abstinence. According to Jer. 35:1–16, the Rechabites did not plant fields or drink wine. They shook hands, indicating a pledge of support for Jehu from this influential man.

2 KINGS—NOTE ON 10:18–19 **Ahab served Baal a little, but Jehu will serve him much.** Though it was in fact a ruse (v. 19), Jehu promised to outdo Ahab's devotion to Baal. The people of Samaria might have thought that Jehu was seeking a military, not a religious, reformation. If so, Jehu was seeking Baal's blessing on his reign as king (v. 20).

2 KINGS—NOTE ON 10:21 **house of Baal.** The idolatrous worship center that Ahab had built in Samaria (1 Kings 16:32). All the worshipers could fit into that one edifice because the number of Baal devotees had been reduced by the influence of Elijah and Elisha and by the neglect and discontinuance of Baal worship under Joram.

2 KINGS—NOTE ON 10:26 **pillar.** These were wooden idols distinct from the main image "pillar" of Baal (v. 27).

2 KINGS—NOTE ON 10:27 a latrine. Lit., “place of dung.” This desecration of the site discouraged any rebuilding of the temple of Baal.

2 KINGS—NOTE ON 10:28 wiped out Baal from Israel. Jehu rid the northern kingdom of royally sanctioned Baal worship. It was done, however, not from spiritual and godly motives, but because Jehu believed that Baalism was inextricably bound to the dynasty and influence of Ahab. By its extermination, he thought he would kill all the last vestiges of Ahab loyalists and incur the support of those in the land who worshiped the true God. Jehonadab didn’t know of that motive, so he concurred with what Jehu did.

2 KINGS—NOTE ON 10:29 the sins of Jeroboam. However, Jehu did continue to officially sanction other idolatry introduced into the northern kingdom by Jeroboam I (cf. 1 Kings 12:28–33).

2 KINGS—NOTE ON 10:33 from the Jordan eastward. Because Jehu failed to keep the Lord’s law wholeheartedly (v. 31), the Lord punished him by giving Israel’s land east of the Jordan River to Syria. This lost region was the homeland of the tribes of Gad, Reuben, and half of Manasseh (Num. 32:1–42).

2 KINGS—NOTE ON 10:36 twenty-eight years. 841–814 B.C.

2 KINGS—NOTE ON 11:1 Athaliah. A granddaughter of Omri (8:26) and daughter of Ahab and Jezebel. She was zealous to rule after the death of her son, Ahaziah (9:27) and was dedicated to seeing the worship of Baal officially sanctioned in Judah (*see note on 8:18*). She reigned for six years (11:3) c. 841–835 B.C. *See note on 2 Chron. 22:10–23:21*. **destroyed all the royal family.** The previous deaths of Jehoram’s brothers (2 Chron. 21:4) and Ahaziah’s brothers and relatives (2 Kings 10:12–14; 2 Chron. 21:17) left only her grandchildren for Athaliah to put to death to destroy the Davidic line. Though the Lord had promised that the house of David would rule over Israel and Judah forever (2 Sam. 7:16), Athaliah’s purge brought the house of David to the brink of extinction.

2 KINGS—NOTE ON 11:2 Jehosheba. She was probably the daughter of Jehoram by a wife other than Athaliah, and so a half-sister of Ahaziah, who was married to the high priest, Jehoida (2 Chron. 22:11). **Joash.** The grandson of Athaliah who escaped her purge. **bedroom.** Lit., “the room of the beds.” It was either the palace storeroom where servants kept the bedding or a room in the living quarters of the temple priests.

2 KINGS—NOTE ON 11:3 in the house of the Lord. The temple in Jerusalem. **six years.** 841–835 B.C.

2 KINGS—NOTE ON 11:4 seventh year. The beginning of Athaliah’s seventh year of reign, 835 B.C. **Jehoiada.** The high priest during Athaliah’s reign (*see note on 2 Chron. 24:15–16*). He was the husband of Jehosheba (2 Kings 11:2; 2 Chron. 22:11). **captains of the Carites and of the guards.** These were the commanders of each 100 soldier unit; 2 Chron. 23:1–2 names five of these commanders. The bodyguards were “Carites” associated with the Pelethites (2 Sam. 20:23), who were mercenary soldiers serving as royal bodyguards. The escorts, lit. “runners,” were probably another unit of royal bodyguards who provided palace security (see 1 Kings 14:27). Jehoiada received an agreement of support from the royal guards, sealed with an oath of allegiance, and then presented Joash to them. The military leaders supported the plan to dispose of Athaliah and make Joash king.

2 KINGS—NOTE ON 11:5–8 Jehoiada outlined his plan to crown Joash as the king. On a selected Sabbath, the royal guards coming on duty, including priests and Levites (2 Chron. 23:4), would guard the palace as usual. They would especially make sure that no word concerning the coup in the temple courtyard reached Athaliah and those loyal to her. The companies going off duty would not return to their quarters as usual, but would instead report to the temple to form a tight security ring around the young potential king. The successful accomplishment of Jehoiada’s plan is recorded in 2 Kings 11:9–12.

2 KINGS—NOTE ON 11:6 the gate Sur. The exact location of this gate is unknown. Verse 19 implies that this gate connected the temple with the palace.

2 KINGS—NOTE ON 11:10 spears and shields. These were probably part of the plunder David captured from King Hadadezer of Zobah (2 Sam. 8:3–12). Dedicated to the Lord by David (2 Sam. 8:7–11), these articles were stored in the temple. Since the soldiers were already armed, these additional ancient weapons symbolically reassured the soldiers that the temple authorities approved of their actions.

2 KINGS—NOTE ON 11:12 the testimony. This was a copy of the whole law (Ps. 119:88). According to Deut. 17:18–20, a copy of the law was to be kept with the king always so that it became his guide for life. **anointed.** A priest or prophet customarily anointed kings, as here (1 Sam. 10:1; 16:13; 1 Kings 1:39; 2 Kings 9:6).

2 KINGS—NOTE ON 11:14 pillar. Either one of the two pillars, Jachin or Boaz, on the temple's front porch (1 Kings 7:21), or a raised platform in the court of the temple (cf. 2 Chron. 6:13). **people of the land.** Probably Jehoiada chose to stage his coup on the Sabbath during one of the major religious festivals, when those from Judah who were loyal to the Lord would be in Jerusalem.

2 KINGS—NOTE ON 11:16 king's house, and there she was put to death. Execution was not appropriate in the temple area since it was a place of worship (cf. 2 Chron. 24:20–22). Thus, the soldiers seized Athaliah and put her to death at one of the entrances to the palace grounds.

2 KINGS—NOTE ON 11:17 a covenant. The renewal of the agreement between the people and the Lord and between the house of David and the people was appropriate because of the disruption under Athaliah. A similar ceremony was held later, during the reign of Josiah (23:1–3). *See notes on Ex. 24:4–8*.

2 KINGS—NOTE ON 11:18 the house of Baal. A temple that had been built in Jerusalem and used by Athaliah to promote the worship of Baal in Judah. As Jezebel had promoted Baalism in Israel, her daughter Athaliah had sought its sanction in Judah. During Athaliah's reign as queen, Baalism gained its strongest foothold in Judah. This purge of Baalism in Judah paralleled the earlier purge of Baalism led by Jehu in the northern kingdom (10:18–29).

2 KINGS—NOTE ON 11:21 Jehoash. Jehoash and Joash are variants of the same name, meaning "The Lord gave." *See notes on 2 Chron. 24:1–27*.

2 KINGS—NOTE ON 12:1 seventh year. 835 B.C. Jehu of Israel began his reign in 841 B.C. (*see notes on 9:29; 10:36*). **forty years.** 835–796 B.C.

2 KINGS—NOTE ON 12:2 all his days . . . Jehoiada . . . instructed him. Joash did what pleased the Lord while Jehoida served as his parental guardian and tutor. After Jehoida died, Joash turned away from the Lord (*see note on 2 Chron. 24:17–18a*).

2 KINGS—NOTE ON 12:3 the high places. *See note on 1 Kings 3:2*. As with most kings of Judah, Joash failed to remove these places of worship where, contrary to the Mosaic law, the people sacrificed and burned incense to the Lord (cf. Deut. 12:2–14).

2 KINGS—NOTE ON 12:4–16 See 2 Chron. 24:5–14.

2 KINGS—NOTE ON 12:4 the holy things. Lit., "holy gifts." These offerings were given to the priests and used to support the temple. These three main offerings were the half a shekel assessed from every male 20 years old and above whenever a census was taken (Ex. 30:11–16), the payments of personal vows (Lev. 27:1–8), and voluntary offerings (Lev. 22:18–23; Deut. 16:10).

2 KINGS—NOTE ON 12:5 his donor. This person would be a friend of the priest who either gave offerings or collected the offerings for the priest. However, some interpret the Hebrew term to mean "treasurer." This understanding views the individual as a member of the temple personnel who assisted the priests with the valuation of sacrifices and offerings brought to the temple. **repair the house wherever any need of repairs is discovered.** During the reign of Athaliah, the temple had suffered major damages and temple articles had been taken for use in the temple of Baal (2 Chron. 24:7). Joash ordered the priests to channel the temple offerings to fund the needed repairs. This was to be in addition to the normal temple expenses.

2 KINGS—NOTE ON 12:6 twenty-third year. C. 813 B.C. Judah seems to have used the non-accession-year system during the reigns of Athaliah and Joash (*see note on 13:1*), which did not count the first year of the reign but began with the second. This is how we count ages today, starting with the beginning of the second year as one. Joash was 29 years of age.

2 KINGS—NOTE ON **12:7–8** The plan of Joash did not work. Either the revenue from these sources was inadequate to support the priests and Levites and also to pay for the temple repairs, or the priests for some unknown reason would not fund the temple repairs. Therefore, the priests no longer received the offerings from the people, nor did they fund the temple repairs from the income they had already received.

2 KINGS—NOTE ON **12:9–16** Joash instituted a new plan. First, a single collection box was to receive all incoming offerings. When the chest was full, only the royal secretary and high priest would be authorized to empty it. Second, from the funds thus generated, men were hired to supervise and pay the carpenters, builders, masons, and stonecutters who worked on the temple repairs. The men involved were so trustworthy that no accounting was taken of them (v. 15).

2 KINGS—NOTE ON **12:9** **priests who guarded the threshold.** These were priests who normally screened the people to keep unclean worshipers from entering the temple (25:18; Jer. 52:24). These priests took the offerings from the worshipers, who then personally watched the priests drop them into the chest.

2 KINGS—NOTE ON **12:16** **money from the guilt offerings and . . . sin offerings.** The income from these offerings was distinct from the income mentioned in v. 4 and so was not used in the repair of the temple, but remained the property of the priests (see Lev. 4:1–6:7). The temple repairs did not deprive the priests of their income (Lev. 7:7).

2 KINGS—NOTE ON **12:17** **Hazael.** *See notes on 8:8–15*. **Gath.** One of the five major Philistine cities (1 Sam. 5:8), located about 25 miles southwest of Jerusalem. Gath had previously belonged to Judah (2 Chron. 11:8).

2 KINGS—NOTE ON **12:18** **all the sacred gifts.** When Joash's army was defeated by Hazael and his leading men killed (2 Chron. 24:23–24), he averted further attacks against Jerusalem by sending tribute to the king of Syria. This tribute included gifts donated to the temple in Jerusalem by kings of Judah (cf. 1 Kings 15:15–18).

2 KINGS—NOTE ON **12:19** **acts of Joash.** A more complete account of the reign of Joash is found in 2 Chron. 22:10–24:27.

2 KINGS—NOTE ON **12:20** **a conspiracy.** Some of the officials of Joash conspired against him because he had killed the high priest Zechariah, the son of the priest Jehoiada (2 Chron. 24:20–22). **house of Millo.** Probably a house built on a landfill north of David's city of Jerusalem and south of the temple mount. Cf. 2 Chron. 24:25. **Silla.** Possibly a ramp that descended from the landfill to the Kidron Valley.

2 KINGS—NOTE ON **12:21** **Amaziah.** See 14:1–22 for the reign of Amaziah.

2 KINGS—NOTE ON **13:1** **twenty-third year.** 814 B.C. Joash of Judah began his reign in 835 B.C. (*see note on 12:1*) and Jehu of Israel died in 814 B.C. (*see note on 10:36*). Thus the twenty-third year of Joash of Judah was calculated according to the non-accession-year system (*see notes on 12:6; 13:10*). **seventeen years.** 814–798 B.C., i.e., part of 17 calendar years, with the actual reign counted as 16 years.

2 KINGS—NOTE ON **13:2** **Jeroboam.** For his sins, *see notes on 1 Kings 12:25–32*. This description of Jeroboam as one who "made Israel to sin" occurs in 2 Kings 13:6, 11; 1 Kings 14:16; 15:30; 16:31; 2 Kings 3:3; 10:29, 31; 14:24; 15:9, 18, 24, 28; 17:21, 22.

2 KINGS—NOTE ON **13:2–7** The record of the reign of Jehoahaz, the king of Israel, has literary and verbal similarities to the book of Judges: 1) Jehoahaz did evil in the sight of the Lord (2 Kings 13:2; cf. Judg. 2:11–13; 3:7); 2) the anger of the Lord was aroused against Israel and he delivered them over to their enemies (2 Kings 13:3; cf. Judg. 2:14–15; 3:8); 3) Jehoahaz cried out to the Lord who saw their oppression (2 Kings 13:4; cf. Judg. 2:18; 3:9); 4) the Lord raised up a deliverer for Israel who rescued them out of the hand of their enemies (2 Kings 13:5; cf. Judg. 2:16–18; 3:9); and 5) Israel continued in her evil ways with the result of further oppression (2 Kings 13:6–7; cf. Judg. 2:19; 3:12–14).

2 KINGS—NOTE ON **13:3** **Hazael.** *See notes on 8:8–15*. **Ben-hadad.** Either Ben-hadad II or, more likely, III (*see note on 1 Kings 15:18*). His reign as king of Syria began c. 801 B.C. The length of his rule is unknown.

2 KINGS—NOTE ON 13:5 **a savior.** The deliverer was not specifically named. This deliverer was: 1) the Assyrian king Adad-Nirari III (c. 810–783 B.C.), whose attack on the Syrians or Arameans, enabled the Israelites to break Syria's control over Israelite territory (see v. 25; 14:25); or 2) Elisha, who as the leader of Israel's military successes (see 13:14; cf. 6:13, 16–23) commissioned Joash to defeat the Syrians (13:15–19); or 3) Jeroboam II (c. 793–753 B.C.), who was able to extend Israel's boundaries back into Syrian territory (14:25–27).

2 KINGS—NOTE ON 13:6 **sins . . . of Jeroboam.** *See note on v. 2*. **Asherah.** This idol representing Asherah, a Canaanite goddess and a consort of Baal, had been set up by Ahab (1 Kings 16:33) and had escaped destruction by Jehu when he purged Baal worship from Samaria (2 Kings 10:27–28). Along with the other idolatrous religion of Jeroboam II, there were still remnants of Baal worship in the northern kingdom.

2 KINGS—NOTE ON 13:7 **an army.** Syria was able to dominate Israel militarily because the Lord had left Jehoahaz only a small army with very few chariots. **dust at threshing.** The army of Israel was so inconsequential, particularly when compared to the armies of Syria and Assyria, that it was likened to the dust left over after grain had been winnowed at a threshing floor.

2 KINGS—NOTE ON 13:10 **thirty-seventh year.** C. 798 B.C. Joash of Judah began his reign in 835 B.C. (*see note on 12:1*). There is a change here to the accession-year system of dating for the reign of Joash of Judah (*see note on 13:1*). This explains how Jehoahaz of Israel could reign 16 years with only a 15-year advance on Joash of Judah's regnal years (cf. v. 1). **Jehoash.** This king of Israel had the same name as his contemporary, the king of Judah (*see note on 11:21*). **sixteen years.** 798–782 B.C.

2 KINGS—NOTE ON 13:12 **fought against Amaziah.** *See notes on 14:8–14*.

2 KINGS—NOTE ON 13:14 **Elisha.** The last previous reference to Elisha the prophet was in 9:1 when Jehu was anointed king of Israel. Since Jehu and Jehoahaz reigned from 841–798 B.C. (*see notes on 10:36; 13:1*), nothing was recorded for over 40 years of Elisha's life. Elisha began ministering with Elijah during the kingship of Ahab c. 874–853 B.C. (1 Kings 19:19–21) and so must have been over 70 years of age when these final events of his life took place. **My father.** Jehoash humbly voiced his great respect for Elisha and his dependence upon his counsel (*see note on 2:12*). **The chariots of Israel and its horsemen.** Jehoash acknowledged through this metaphor that the Lord, through Elisha, was the real strength and power of Israel against all her adversaries (*see note on 2:11*).

2 KINGS—NOTE ON 13:16 Elisha laid his hands on the king's hands. This symbolic act indicated that Jehoash would exert power against the Syrians that came from the Lord through his prophet.

2 KINGS—NOTE ON 13:17 window eastward. This window opened toward the east to the Transjordan region controlled by Syria (10:32–33). **The Lord's arrow of victory.** When Jehoash obeyed Elisha by shooting an arrow out the window, the prophet interpreted the meaning of the action. The shot symbolized the Lord's deliverance for Israel through the defeat of the Syrian army by Jehoash (cf. 13:5). **Aphek.** *See note on 1 Kings 20:26*.

2 KINGS—NOTE ON 13:19 three times. Further, Elisha commanded Jehoash to shoot the remaining arrows into the ground (v. 18). Jehoash shot only three arrows into the ground instead of emptying the entire quiver. Because of his lack of faith, Jehoash would win only three victories over the Syrians instead of completely destroying them. The account of these victories is given in v. 25.

2 KINGS—NOTE ON 13:20 spring. The prophet, who was Israel's defense (v. 14), was dead and it was the season for war campaigns to begin after the rains of winter.

2 KINGS—NOTE ON 13:21 he revived. A dead man returned to life after touching Elisha's bones. This miracle was a sign that God's power continued to work in relationship to Elisha even after his death. What God had promised to Jehoash through Elisha when he was alive would surely come to pass after the prophet's death (cf. vv. 19, 25) in the defeat of the enemy, the recovery of the cities that had been taken, and their restoration to the kingdom of Israel (vv. 22–25).

2 KINGS—NOTE ON 13:22 *See note on 8:12*.

2 KINGS—NOTE ON 13:23 his covenant with Abraham, Isaac, and Jacob. During the wicked reign of Jehoahaz (vv. 2–7), the Lord was very patient and did not bring the ultimate military defeat that would lead to exile for Israel. This was because of his agreement with the patriarchs to give their descendants the land (Gen. 15:18–21; 26:2–5; 28:13–15). It was God's promise, not the Israelites' goodness, that motivated God to be merciful and compassionate toward Israel.

2 KINGS—NOTE ON 14:1–15:38 This section quickly surveys the kings and selected events of the northern and southern kingdoms from 796 to 735 B.C. In contrast to the previous 19 chapters (1 Kings 17:1–2 Kings 13:25), which narrated 90 years of history (885–796 B.C.) with a concentration on the ministries of Elijah and Elisha during the final 65 years of that period (860–796 B.C.), 62 years are covered in these two chapters. The previous section concluded with a shadow of hope: officially sanctioned Baal worship had been eradicated in both Israel (10:18–28) and Judah (11:17–18); the temple of the Lord in Jerusalem had been repaired (12:9–15); and the Syrian threat to Israel had been overcome (13:25). However, this section emphasizes that the fundamental problems still remained: the false religion established by Jeroboam I continued in Israel even with the change of royal families (14:24–15:9, 18, 24, 28), and the high places were not removed in Judah even though there were only good kings there during those years (14:4; 15:4, 35).

2 KINGS—NOTE ON 14:1 second year. 796 B.C. **Amaziah.** *See notes on 2 Chron. 25:1–28*.

2 KINGS—NOTE ON 14:2 twenty-nine years. 796–767 B.C.

2 KINGS—NOTE ON 14:3 not like David. David set a high standard of unswerving devotion to the Lord for the kings of Judah who were his descendants to follow (cf. 1 Kings 11:4, 6; 15:3). Amaziah did not follow the Lord completely, as David had, because he, like his father Joash, did not remove the high places (2 Kings 14:4) where, in disregard for Mosaic law, the people worshiped the Lord (Deut. 12:2–7, 13–14). Further, according to 2 Chron. 25:14–16, Amaziah embraced the false gods of the Edomites.

2 KINGS—NOTE ON **14:5–6** When firmly in control of the kingdom, Amaziah took revenge on Jozachar and Jehozabad, the officials who assassinated his father Joash (12:20–21). However, he spared the lives of their sons, in obedience to the Mosaic law that children were not to die for their fathers' sins (Deut. 24:16; cf. Ezek. 18:1–20).

2 KINGS—NOTE ON **14:7** For an elaboration of Amaziah's war with Edom, see the notes on 2 Chron. 25:5–16. Edom had revolted in Joram's reign (see 2 Kings 8:20) so the king wanted them subjugated again. **the Valley of Salt.** Probably a marshy plain at the south end of the Dead Sea (*see note on 2 Sam. 8:13*). **Sela . . . Joktheel.** *Sela* (meaning "rock" in Hebrew) is best identified as *Petra* (meaning "rock" in Greek), a city carved out of sheer mountain walls located about 50 miles south of the Dead Sea, though some prefer to place it in northern Edom near Bozra on the King's Highway (Judg. 1:36). Renaming a captured city, as Amaziah did with the name Joktheel, implied his control over it.

2 KINGS—NOTE ON **14:8** **Jehoash . . . of Israel.** *See notes on 13:10–23*. **look one another in the face.** Amaziah's challenge to Jehoash constituted a declaration of war. Amaziah, emboldened by his victory over Edom (14:10), thought he could defeat the stronger army of Israel (cf. 13:25). He was probably also upset by the refusal of Jehoash to establish a marriage alliance with him (14:9).

2 KINGS—NOTE ON **14:9** **thistle . . . cedar.** In this parable (cf. Judg. 9:8–15) the thorn bush (Amaziah), an irritating and worthless plant, sought to become the equal of the majestic cedar (Jehoash), but a wild animal crushed the bush. Jehoash counseled Amaziah that he was overestimating his power and prominence and should not go to war with Israel lest he be crushed (2 Kings 14:10).

2 KINGS—NOTE ON **14:11** **Beth-shemesh.** A town about 15 miles west of Jerusalem, where the armies of Israel and Judah faced each other in battle.

2 KINGS—NOTE ON **14:13** **Jehoash . . . captured Amaziah.** Winning the battle, Jehoash also captured Amaziah. Jehoash probably took Amaziah back to Samaria as a hostage (v. 14). The king of Judah was forced to stay in Samaria until the death of Jehoash in 782 B.C. (v. 17). **Ephraim Gate . . .**

Corner Gate. The Corner Gate (cf. Jer. 31:38; Zech. 14:10) was at the northwest corner of the wall around Jerusalem. The Ephraim Gate was in Jerusalem’s northern wall facing Ephraim, 600 feet east of the Corner Gate. This northwestern section of the wall of Jerusalem, torn down by Jehoash, was the point where Jerusalem was most vulnerable.

2 KINGS—NOTE ON 14:14 he seized. Jehoash plundered both the temple at Jerusalem and the palace of Amaziah. The value of the plundered articles was probably not great, because Jehoash of Judah had previously sent the temple and palace treasures to pay tribute to Hazael of Damascus (12:17–18). Jehoash probably took hostages from Jerusalem to Samaria to secure additional payments of tribute in view of the small war booty.

2 KINGS—NOTE ON 14:17 fifteen years. 782–767 B.C.

2 KINGS—NOTE ON 14:18 the deeds of Amaziah. His apostasy (2 Chron. 25:27), his disastrous war with Israel, the ruinous condition of Jerusalem, the plunder of the temple, and the loss of hostages lost him the respect of his people who rebelled and killed him.

2 KINGS—NOTE ON 14:19 Lachish. A town about 25 miles southwest of Jerusalem to which Amaziah fled seeking to escape death.

2 KINGS—NOTE ON 14:21 sixteen years old. Azariah, a.k.a. Uzziah (*see note on 15:1*) had actually begun to reign at the age of 16 in 790 B.C. when his father Amaziah was taken prisoner to Samaria (14:13). When Amaziah returned to Judah, Azariah ruled with him as co-regent from 782–767 B.C. (v. 17). In 767 B.C. when Amaziah was killed (v. 19), Azariah began his sole rule (15:1). *See notes on 2 Chron. 26:1–23*.

2 KINGS—NOTE ON 14:22 Elath. Elath was located on the northern coast of the Gulf of Aqabah and was closely associated with Ezion-geber, a seaport of Solomon (1 Kings 9:26). Azariah’s restoration of Elath to Judah marked the first significant act of his sole rule; his further successes are summarized in 2 Chron. 26:6–15.

2 KINGS—NOTE ON 14:23 fifteenth year. C. 782 B.C. This marked the beginning of the sole reign of Jeroboam II. Since his son Zechariah succeeded him in 753 B.C. (see 15:8), Jeroboam II must have had a co-regency with his father Jehoash for 11 years, making a total reign of 41 years (793–753 B.C.), longer than any other king in the northern kingdom. **Jeroboam.** This was Jeroboam II, who like the other kings of Israel, followed the false religion of Jeroboam I. During the reign of Jeroboam II, the prophets Hosea (Hos. 1:1) and Amos (Amos 1:1) ministered to the northern kingdom. These prophets showed that Jeroboam II's reign was a time of great prosperity and greater spiritual apostasy in Israel.

2 KINGS—NOTE ON 14:25 restored the border of Israel. Jeroboam II's greatest accomplishment was the restoration of Israel's boundaries to approximately their extent in Solomon's time, excluding the territory belonging to Judah. The northern boundary was the entrance of Hamath, the same as Solomon's (cf. 1 Kings 8:65) and the southern boundary was the Sea of the Arabah, the Dead Sea (Josh. 3:16; 12:3). Jeroboam II took Hamath, a major city located on the Orontes River, about 160 miles north of the Sea of Galilee. He also controlled Damascus, indicating that the Transjordan territory south to Moab was also under his authority. These victories of Jeroboam II were accomplished because the Syrians had been weakened by attacks from the Assyrians, while Assyria herself was weak at this time, suffering from threats on her northern border, internal dissension, and a series of weak kings. **Jonah.** The territorial extension of Jeroboam II was in accordance with the will of the Lord as revealed through the prophet Jonah. This was the same Jonah who traveled to Nineveh with God's message of repentance for the Assyrians (see Introduction to Jonah). **Gath-hepher.** A town located in the tribal area of Zebulun, about 14 miles west of the Sea of Galilee (Josh. 19:13).

2 KINGS—NOTE ON 14:25–26 The explanation for Jonah's prophecy is given here. The Lord himself had personally witnessed the heavy, bitter affliction borne by all in Israel with no human help available (v. 26). Further, the Lord had not decreed Israel's final doom (v. 27). To "blot out the name of Israel from under heaven" meant to annihilate Israel totally, leaving no trace or memory of her (Deut. 9:14; 29:20). Thus, moved with compassion, the Lord himself used Jeroboam II's reign to rescue his suffering people. However, as the books of Hosea and Amos show, Israel did not respond to God's grace with repentance.

2 KINGS—NOTE ON 14:28 Without devotion to the Lord, Jeroboam, by might and clever leadership, brought Israel more prosperity than the country had known since Solomon. The people rested in their prosperity rather than God's power. Material blessing was no sign of God's blessing, since they had no commitment to him.

2 KINGS—NOTE ON 15:1 **twenty-seventh year.** 767 B.C. This included the 11 years of Jeroboam II's coregency with Jehoash (*see note on 14:23*). **Azariah.** The name means "The Lord has helped" (14:21; 15:6–8, 17, 23, 27; 1 Chron. 3:12). He was also called Uzziah, meaning "The Lord is my strength" (15:13, 30, 32, 34; 2 Chron. 26:1–23; Isa. 1:1; 6:1; Hos. 1:1; Amos 1:1; Zech. 14:5). Isaiah the prophet began his public ministry during Azariah's reign (Isa. 1:1).

2 KINGS—NOTE ON 15:2 **fifty-two years.** 790–739 B.C. Azariah was 16 when he began his co-regency with his father Amaziah. Azariah's sole rule began in 767 B.C. (*see note on v. 8*).

2 KINGS—NOTE ON 15:4 Cf. 12:3 and 14:4.

2 KINGS—NOTE ON 15:5 **leper.** Azariah suffered from leprosy as punishment for usurping the priestly function of burning incense on the altar in the temple (*see notes on 2 Chron. 26:16–20*). The disease eventually killed him (*see note on Isa. 6:1*). **separate house.** Lit., "in a house of freedom." Azariah was relieved of all royal responsibilities. His son Jotham served as co-regent until Azariah's death (750–739 B.C.; *see notes on 15:2, 32*). As co-regent, Jotham specifically supervised the palace and governed the nation.

2 KINGS—NOTE ON 15:8 **thirty-eighth year.** 753 B.C., making Azariah's co-reign with his father Amaziah (*see notes on 14:21; 15:2*) begin in 792–791 B.C. (accession year) or 790 B.C. (non-accession year). **Zechariah.** Zechariah was the fourth and final generation of the dynasty of Jehu (c. 753/752 B.C.). His death fulfilled the prophecy given by the Lord (cf. 15:12; 10:30).

2 KINGS—NOTE ON 15:10 **Shallum.** Shallum killed Zechariah and replaced him as king of Israel. Assyrian records call Shallum "the son of nobody," indicating that he was not from the royal family.

2 KINGS—NOTE ON 15:13 **thirty-ninth year.** 752 B.C. Zechariah's reign spanned the last months of Azariah's thirty-eighth year (v. 8) and the first months of the following year.

2 KINGS—NOTE ON 15:14 **Menahem.** Menahem had probably been a military commander under Zechariah. **Tirzah.** The former capital of the northern kingdom (1 Kings 14:17; 15:21, 33), located about 9 miles east of Samaria. Menahem was probably stationed with his troops at Tirzah.

2 KINGS—NOTE ON 15:16 **Tiphsah.** Since Tiphsah was located on the Euphrates River about 325 miles north of Samaria (1 Kings 4:24), a majority of interpreters translate this term "Tappuah," a town 14 miles southwest of Tirzah (Josh. 17:8). **ripped open.** The ripping open of pregnant women was a barbarous practice and elsewhere associated only with foreign armies (2 Kings 8:12; Hos. 13:16; Amos 1:13). Menahem probably did this as a visible reminder of the city's failure to "open" up, or surrender, to his demands.

2 KINGS—NOTE ON 15:17 **thirty-ninth year.** 752 B.C. **ten years.** 752–742 B.C. With Menahem, the northern kingdom changed from the non-accession to the accession-year system of computing reigns.

2 KINGS—NOTE ON 15:19 **Pul.** Assyrian kings frequently had two names, a throne name for Assyria and another for Babylon. Pul was the Babylonian throne name of the Assyrian king Tiglath-pileser III (cf. 1 Chron. 5:26) who reigned c. 745–727 B.C.

2 KINGS—NOTE ON 15:19–20 Tiglath-pileser III invaded Israel in 743 B.C. Menahem paid tribute of 1,000 talents of silver (c. 37 tons) raised from the wealthy men of Israel. Each of 60,000 men paid 20 oz. of silver to raise the required 37 tons of silver. For his tribute, Tiglath-pileser III supported Menahem's claim to the throne of Israel and withdrew his army. By this action, Menahem became a vassal of the Assyrian king.

2 KINGS—NOTE ON 15:23 **fiftieth year.** 742 B.C. **two years.** 742–740 B.C.

2 KINGS—NOTE ON 15:24 **sins of Jeroboam.** *See notes on 13:2; 1 Kings 12:25–32*.

2 KINGS—NOTE ON 15:25 Pekah. *See note on 15:27*. Pekah was one of Pekahiah's military officers, probably commanding Gilead, since 50 Gileadites accompanied him when he assassinated Pekahiah. Argob and Arieh were either Pekahiah's sons or loyal military officers. Pekah probably represented the anti-Assyrian faction in Israel (cf. 16:5).

2 KINGS—NOTE ON 15:27 fifty-second year. 740 B.C. **twenty years.** On the basis of Assyrian records, it can be determined that Tilgath-pileser III deposed Pekah as king of Israel in 732 B.C., evidently using Hoshea as his instrument. Therefore, Pekah reigned c. 752–732 B.C., using the accession-year system of dating (that is, counting the first year as one). For an explanation of this dating system see 1 Kings Introduction: Interpretive Challenges. This included the years 752–740 B.C., when Pekah ruled in Gilead while Menahem (vv. 17–22) and Pekahiah (vv. 23–26) reigned in Samaria (the Jordan River being the boundary of the split kingdom). Verse 25 seems to indicate that Pekah had an alliance with Menahem and Pekahiah, ruling Gilead for them.

2 KINGS—NOTE ON 15:29 Ijon . . . Naphtali. The areas of Galilee and Gilead are described here. When Pekah and Rezin, the king of Syria, sought to have Judah join their anti-Assyrian alliance, another invasion by Assyria was provoked (cf. 16:5–9) in 733/732 B.C. Tiglath-pileser III took Galilee and Gilead and converted them into three Assyrian provinces governed by royal appointees. He also was involved in replacing Pekah with Hoshea as king over the remaining area of Israel (*see note on 15:27*).

2 KINGS—NOTE ON 15:30 twentieth year. Jotham of Judah began his reign in 750 B.C. (*see note on 15:32*). His twentieth year was 732 B.C., according to the non-accession-year system. Assyrian records confirm that Hoshea began to rule Israel in 732 B.C. (*see notes on 15:27; 2 Chron. 27:1–9*).

2 KINGS—NOTE ON 15:32 second year. 750 B.C., the year of Pekah's second year of rule in Gilead, according to the accession-year system (*see note on 15:27*).

2 KINGS—NOTE ON 15:33 sixteen years. 750–735 B.C. According to v. 30, Jotham reigned until 731 B.C. Jotham was probably replaced as a functioning king of Judah by a pro-Assyrian faction who established Ahaz as ruler (*see* *notes on 15:1–2*) while leaving Jotham as a powerless co-regent. Isaiah (Isa. 1:1) and Micah (Micah 1:1) the prophets ministered to Judah during Jotham's reign.

2 KINGS—NOTE ON 15:35 the upper gate. Probably the upper Benjamin Gate, which stood along the north side of the temple complex facing the territory of Benjamin (cf. Jer. 20:2; Ezek. 9:2; Zech. 14:10). Other accomplishments of Jotham are noted in 2 Chron. 27:3–6.

2 KINGS—NOTE ON 15:37 Rezin . . . Pekah. *See notes on 16:5–9*.

2 KINGS—NOTE ON 16:1–17:41 At this point the narrative turns to the defeat and exile of Israel by Assyria. In 17:7–23, the prophetic writer states the reasons why Israel was punished by the Lord. A major reason was the sinful religion established by Jeroboam I (17:21–23), which was followed by every king in Israel. Ominously, the section begins with the narrative concerning Ahaz of Judah who "walked in the way of the kings of Israel" (16:3). The kind of punishment that came upon Israel would come later upon Judah for the same reason (17:19–20).

2 KINGS—NOTE ON 16:1 seventeenth year. 735 B.C., since Pekah's reign began in 752 B.C. (*see note on 15:27*). Although Jotham, the father of Ahaz, was still alive (*see note on 15:30*), Ahaz exercised the sovereign authority in Judah from 735 B.C. to Jotham's death in c. 731 B.C. Isaiah (Isa. 1:1–7:1) and Micah (Mic. 1:1) the prophets continued to minister to Judah during the reign of Ahaz. *See notes on 2 Chron. 28:1–27*.

2 KINGS—NOTE ON 16:2 sixteen years. 731–715 B.C. The principle of "dual dating" was followed here. See 1 Kings Introduction: Interpretive Challenges for an explanation of this principle. In 2 Kings 16:1 and 17:1, Ahaz was recognized as king in the year he came to the throne as a co-regent, but the year of his official accession was determined as the year when he began to reign alone. Ahaz shared royal power with Azariah (to 739 B.C.) and Jotham from 744 to 735 B.C. (*see note on 17:1*); he exercised total authority as co-regent with Jotham from 735–731 B.C. (*see note on 16:1*); he was sole king from 731 to 729 B.C. and was co-regent with his son Hezekiah from 729 to 715 B.C. (*see note on 18:1*).

2 KINGS—NOTE ON 16:3 walked in the way of the kings of Israel. This does not necessarily mean that Ahaz participated in the calf worship introduced by Jeroboam I at Bethel and Dan, but that he increasingly brought pagan, idolatrous practices into the worship of the Lord in Jerusalem. These are specified in vv. 10–16 and parallel those of Jeroboam I in the northern kingdom. This included idols to Baal (2 Chron. 28:2). **burned his son as an offering.** As a part of the ritual worship of Molech, the god of the Moabites, children were sacrificed by fire (cf. 2 Kings 3:27). This horrific practice was continually condemned in the OT (Lev. 18:21; 20:2–5; Deut. 18:10; Jer. 7:31; 19:5; 32:35). **despicable practices of the nations.** *See note on Deut. 18:9–12*.

2 KINGS—NOTE ON 16:4 the high places. Ahaz was the first king in the line of David since Solomon who was said to have personally worshiped at the high places. While all the other kings of Judah had tolerated the high places, Ahaz actively participated in the immoral Canaanite practices that were performed at the "high places" on hilltops under large trees (cf. Hos. 4:13).

2 KINGS—NOTE ON 16:5 Rezin . . . Pekah. The kings of Syria and Israel wanted to overthrow Ahaz in order to force Judah into their anti-Assyrian coalition. The two kings with their armies besieged Jerusalem, seeking to replace Ahaz with their own king (cf. Isa. 7:1–6). The Lord delivered Judah and Ahaz from this threat because of his promise to David (cf. Isa. 7:7–16).

2 KINGS—NOTE ON 16:6 Elath. The Syrians did displace Judah from Elath (*see note on 14:22*). Later this important port town on the Gulf of Aqabah was captured by the Edomites.

2 KINGS—NOTE ON 16:7 Tiglath-pileser. *See notes on 15:19–29*. **your servant and your son.** Ahaz willingly became a vassal of the Assyrian king in exchange for his military intervention. This was a pledge that Judah would serve Assyria from this point on. In support of his pledge, Ahaz sent Tiglath-pileser III silver and gold from the temple and from the palace treasuries (16:8). Evidently the prosperous reigns of Azariah and Jotham had replenished the treasures plundered by Jehoash of Israel 50 years earlier during Amaziah's reign (14:14).

2 KINGS—NOTE ON 16:9 the king of Assyria listened to him. According to Assyrian records, in 733 B.C. Tiglath-pileser III's army marched against Damascus, the Syrian capital, laid siege for two years, and captured it. The victorious Assyrian king executed Rezin and deported his subjects to Kir, whose location is unknown.

2 KINGS—NOTE ON 16:10 the altar. When Ahaz traveled to Damascus to meet Tiglath-pileser III, he saw a large altar (v. 15) which was most likely Assyrian. Ahaz sent a sketch of this altar to Uriah the high priest in Jerusalem and Uriah built an altar just like it. The serious iniquity in this was meddling with and changing, according to personal taste, the furnishings of the temple, the design for which had been given by God (Ex. 25:40; 26:30; 27:1–8; 1 Chron. 28:19). This was like building an idol in the temple, done to please the pagan Assyrian king, whom Ahaz served instead of God.

2 KINGS—NOTE ON 16:12–13 offering. As did Solomon and Jeroboam before him (1 Kings 8:63; 12:32), Ahaz dedicated the new altar by offering sacrifices.

2 KINGS—NOTE ON 16:14–16 bronze altar. Feeling confident about his alterations in the temple, Ahaz moved the old bronze altar dedicated by Solomon (1 Kings 8:22, 54, 64), which stood in front of the temple between the new altar and the temple itself (16:14). Ahaz had the bronze altar moved to a spot north of the new altar, thereby relegating it to a place of secondary importance. All offerings from then on were to be given on the altar dedicated by Ahaz, while Ahaz reserved the bronze altar for his personal use in seeking guidance (v. 15). The term "inquire" probably referred here to pagan divination through religious rituals. Deut. 18:9–14 expressly forbade such divination in Israel.

2 KINGS—NOTE ON 16:17–18 Ahaz made further changes in the temple at Jerusalem. First, he removed the side panels ("frames") and "basin" from the portable stands (cf. 1 Kings 7:27–29, 38–39). Second, he removed the large ornate reservoir called "the sea" from atop the 12 bronze bulls to a new stone base (cf. 1 Kings 7:23–26). Third, he removed the "covered way," probably some sort of canopy used by the king on the Sabbath. Fourth, he removed "the outer entrance," probably a special entrance to the temple used by the king on Sabbaths and feast days (cf. 1 Kings 10:5).

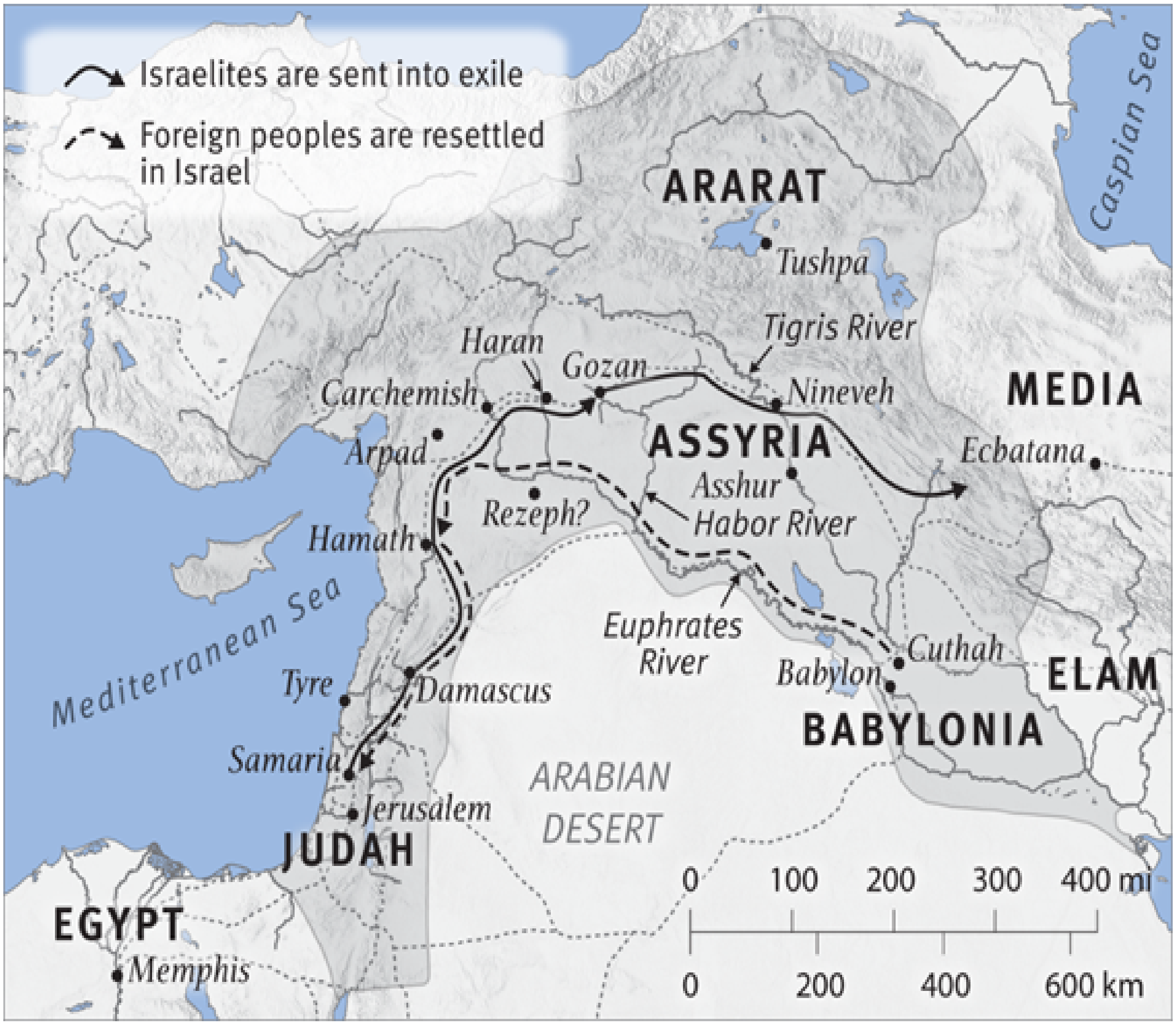
2 KINGS—NOTE ON 16:18 because of the king of Assyria. Both items mentioned here were moved from the temple in hope that if the king of Assyria laid siege to Jerusalem, Ahaz could secure the entrance of the temple from him.

2 KINGS—NOTE ON 16:20 Hezekiah. For his reign, see 18:1–20:21.

The Fall of Samaria and Deportation of Israelites

722 B.C.

During the reign of Hoshea of Israel, Shalmaneser of Assyria attacked Israel and made it a vassal kingdom. Later, however, Hoshea conspired against Assyria, refusing to pay the tribute and appealing to Egypt for help, so the Assyrians came and besieged Samaria until it fell. Many Israelites were exiled far from Israel to the area near Gozan and the cities of the Medes, and foreign peoples from other parts of the empire were relocated to Israel in an effort to prevent revolt. This signaled the end of the northern kingdom of Israel.


Israelites are sent into exile
Foreign peoples are resettled in Israel
ARARAT
Caspian Sea
Tushpa
Tigris River
Haran
Gozan
Carchemish
Nineveh
MEDIA
Arpad
ASSYRIA
Ecbatana
Asshur
Rezeph?
Habor River
Hamath
Mediterranean Sea
Euphrates River
Cuthah
Babylon
ELAM
Tyre
Damascus
BABYLONIA
Samaria
ARABIAN DESERT
Jerusalem
JUDAH
EGYPT
Memphis
0 100 200 300 400 mi
0 200 400 600 km

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2 KINGS—NOTE ON 17:1 **twelfth year.** 732 B.C. This date for the accession of Hoshea as king of Israel is well established according to biblical and extra-biblical data (*see note on 15:27*). Therefore, Ahaz of Judah must have become co-regent with his father Jotham, who was himself co-regent with his father, Azariah, at that time (*see notes on 15:30, 33*), in 744 B.C. (*see note on 16:2*). **nine years.** 732–722 B.C. according to the accession-year system. Hoshea was imprisoned (v. 4) during the siege of Samaria by Assyria in 724–722 B.C. (v. 5).

2 KINGS—NOTE ON 17:2 **he did what was evil.** Though Hoshea was characterized as a wicked king, it is not stated that he promoted the religious practices of Jeroboam I. In this way, he was some improvement on the kings of Israel who had gone before him. However, this slight improvement did not offset the centuries of sin by Israel's kings nor divert her inevitable doom.

2 KINGS—NOTE ON 17:3 **Shalmaneser.** Shalmaneser V succeeded his father Tiglath-pileser III as king of Assyria and reigned from 727–722 B.C. During the siege of Samaria, when the Assyrians began the destruction and captivity of the northern kingdom, Shalmaneser V died and was succeeded by Sargon II (see Isa. 20:1), who completed the siege, captured the city, destroyed the nation of Israel, and exiled the inhabitants (2 Kings 17:6). Sargon II reigned as king from 722–705 B.C. *See note on Hos. 10:14*.

2 KINGS—NOTE ON 17:4 **So, king of Egypt.** Instead of paying his yearly tribute owed as a vassal of Assyria, Hoshea tried to make a treaty with Osorkon IV (c. 727–716 B.C.), king of Egypt. This was foolish because Assyria was powerful. It was also against God's will, which forbade such alliances with pagan rulers (cf. Deut. 7:2). This rebellion led to Israel's destruction (2 Kings 17:5–6).

2 KINGS—NOTE ON 17:5 **Samaria . . . besieged.** In 724 B.C., Shalmaneser V invaded Israel and quickly conquered the land and captured Hoshea. However, the capital city of Samaria resisted the Assyrian invaders until 722 B.C. Like all major cities, Samaria had an internal water supply and plenty of stored food that allowed her to endure the siege for three years.

2 KINGS—NOTE ON 17:6 **king of Assyria.** Sargon II (*see note on v. 3*). **carried the Israelites away.** The capture of Samaria marked the end of the northern kingdom. According to Assyrian records, the Assyrians deported 27,290 inhabitants of Israel to distant locations. The relocation of populations was characteristic of Assyrian policy during that era. The Israelites were resettled in the upper Tigris-Euphrates Valley and never returned to the Promised Land. "Halah" was a city northeast of Nineveh. The "Habor" River was a northern tributary of the Euphrates. The "cities of the Medes" were northeast of Nineveh. Samaria was resettled with foreigners (v. 24). God did what he said he would do in Deut. 28. The Jews were carried as far east as Susa, where the book of Esther later took place.

2 KINGS—NOTE ON 17:7–23 In these verses, the writer departs from quoting his written sources and gives his own explanation for the captivity of Israel. Judah is included, though her captivity did not occur until 605/604–586 B.C. at the hands of the Babylonians. Her sins were the same. Here is a very full and impressive vindication of God's action in punishing his privileged but rebellious and apostate people. In v. 7, he begins by stating that the Israelites had sinned against the Lord who had redeemed them from Egypt. Gross perversion of the worship of God and national propensity to idolatry finally exhausted divine patience. The idolatry of Israel is described in vv. 7–12. In response to Israel's actions, the Lord sent his prophets to Israel and Judah with a message of repentance (v. 13). However, the people failed to respond to the prophets' messages, because, like their fathers, they did not have faith in the Lord (v. 14). Their lack of faith resulted in disobedience to the Lord's commands and the further pursuit of idolatry (vv. 15–17). The idolatry of Israel (and Judah) brought forth the anger of the Lord, which resulted in exile (v. 18). The "great sin" of both Israel and Judah was their continual following of the sinful pattern of Jeroboam I, departing from the Lord and practicing idolatry, thus bringing down the judgment of captivity predicted by the prophets (vv. 19–23).

2 KINGS—NOTE ON 17:7 feared other gods. The primary cause of Israel's exile was the worship of other gods. The fear of the Lord led to listening to his word and obeying his ordinances and statutes (Deut. 4:10; 5:29; 6:24), but the fear of the gods of Canaan led Israel to obey the laws of the Canaanite gods (2 Kings 17:8). The result of this obedience to false gods is recorded in vv. 9–12, 16–17.

2 KINGS—NOTE ON 17:8 walked in the customs of the nations. This was expressly forbidden in Lev. 18:3 and 20:23.

2 KINGS—NOTE ON 17:9 built . . . high places. In addition to their private sins ("secret"), judgment came for public wickedness and idolatry. These were not the high places utilized by Israel for worshiping God before the building of the temple (*see note on 1 Kings 3:2*). In direct disobedience to Deut. 12:1–4, the Israelites built new raised altars in the Canaanite pattern after the temple was constructed. These "high places" were in all the habitations of Israel, from small fortified structures to large garrison cities, i.e., from the smallest to largest towns. The altars were on wooded hills with images representing the false gods (2 Kings 17:10; cf. Deut. 16:21–22).

2 KINGS—NOTE ON 17:13 **Turn from your evil ways.** The prophets continually called the people to repentance (cf. Jer. 7:3–5; 18:11; Ezek. 33:11).

2 KINGS—NOTE ON 17:14 **stubborn.** A stubborn refusal to respond (*see note on Deut. 9:6*; cf. Ex. 32:9; 33:3–5; 34:9; Acts 7:51).

2 KINGS—NOTE ON 17:16 **metal images of two calves.** Worship of these idols was instituted by Jeroboam (see 1 Kings 12:25–33). **an Asherah.** Built by Rehoboam (see 1 Kings 14:15, 23). **the host of heaven.** In the ancient Near East, the sun, moon, and stars were deified and worshiped. This astral worship entered Israel and Judah (2 Kings 21:5; 23:4–5; Ezek. 8:15–16; Amos 5:26). The worship of the heavenly bodies was prohibited by the Mosaic law (Deut. 4:19; 17:3).

2 KINGS—NOTE ON 17:17 **burned.** *See notes on 3:27 and 16:3*. **divination and omens.** *See note on Deut. 18:9–12*. Isaiah prophesied of the devastation these practices would produce (2 Kings 8:19–22).

2 KINGS—NOTE ON 17:19 Judah followed Israel into sin and judgment.

2 KINGS—NOTE ON 17:21 **he had torn Israel.** *See notes on 1 Kings 11:11–13, 29–39*.

2 KINGS—NOTE ON 17:22 **the sins that Jeroboam.** *See notes on 1 Kings 12:25–32*. The sins of that king put in motion an unbroken pattern of idolatrous iniquity. *See note on 2 Kings 13:2*.

2 KINGS—NOTE ON 17:23 **until this day.** The exiles of Israel never returned en masse as did Judah (*see note on 1 Chron. 9:1*).

2 KINGS—NOTE ON 17:24 **Samaria.** After its conquest by the Assyrians, the central hill and coastal plain region of the former northern kingdom of Israel became an Assyrian province, all of which was called “Samaria” after the ancient capital city (cf. vv. 28–29). The Assyrian king, Sargon II, settled alien people, who came from widely scattered areas also conquered by

Assyria, into the abandoned Israelite towns. Babylon and Cuthah were located in southern Mesopotamia. Hamath was a town on the Orontes River in Syria. The exact location of Avva and Sepharvaim are unknown. These people, who intermarried with the Jews who escaped exile, became the Samaritans—a mixed Jew and Gentile people, later hated by NT Jews (cf. Matt. 10:5; John 4:9; *see notes on Luke 10:29–36*).

2 KINGS—NOTE ON 17:25 lions among them. Lions were employed occasionally as instruments of punishment by God (cf. 1 Kings 13:24; 20:36).

2 KINGS—NOTE ON 17:26 the law of the god. The newcomers interpreted the lions as a punishment from the God of Israel, whom they viewed as a deity who needed to be placated. Since they did not know how to appease him, they appealed for help to Sargon II.

2 KINGS—NOTE ON 17:27–28 one of the priests. In response, the Assyrian king ordered an Israelite priest back to Samaria from exile to teach the people what the God of the land required in worship.

2 KINGS—NOTE ON 17:29–32 Though they had been taught the proper way to worship God, these people all placed God alongside their other gods in an eclectic kind of worship that was blasphemy to the one true and living God.

2 KINGS—NOTE ON 17:30 Succoth-benoth. Lit., “tents of the daughters,” probably indicating some deity worshiped by sexual orgies. **Nergal.** Perhaps the Assyrian god of war. **Ashima.** An idol in the form of a bald he-goat.

2 KINGS—NOTE ON 17:31 Nibhaz. A dog-like idol. **Tartak.** Either a donkey or a celestial body, Saturn. **Adrammelech.** Perhaps the same as Molech, worshiped in the form of the sun, a mule, or a peacock. **Anammelech.** A rabbit or a goat idol.

2 KINGS—NOTE ON 17:33 served their own gods. The religion of the Samaritans was syncretistic; it combined elements of the worship of the Lord with the worship practices of the gods that the Assyrian settlers had brought with them (*see note on v. 24*).

2 KINGS—NOTE ON 17:34–41 Having shown how the Samaritan people and their religion came into being (vv. 24–33), the writer of Kings shows how the syncretistic worship of the Samaritans continued for generations, even to his own day (cf. v. 41; during the Babylonian exile). The religion of the Samaritans was, at its foundation, no different from Jeroboam I's deviant religion.

2 KINGS—NOTE ON 18:1–25:21 With the fall of Samaria, the northern kingdom of Israel came to an end (17:5–6; 18:9–12). This last major division of the books of Kings narrates the events in the surviving southern kingdom of Judah from 722 B.C. to its captivity and destruction in 586 B.C. These chapters are dominated by the accounts of two good kings, Hezekiah (18:1–20:21) and Josiah (22:1–23:30). However, the reforms of these two godly kings did not reverse the effects of the two worst kings of Judah, Ahaz (16:1–20) and Manasseh (21:1–18). The result of Judah's apostasy was exile, just like it was for Israel (23:31–25:21). The books of Kings begin with the building of the temple (1 Kings 5:1–6:38) and end with its destruction (2 Kings 25:8–9, 13–17), chronicling the sad journey from the establishment of true worship to the destruction of apostasy.

2 KINGS—NOTE ON 18:1 third year. C. 729 B.C. Hoshea began to reign in 732 B.C. (*see notes on 15:27; 17:1*). Hezekiah was co-regent with Ahaz to 715 B.C. (*see note on 16:2*). *See notes on 2 Chron. 29:1–32:32*. With this verse, the writer returned from his digression summarizing the causes of captivity to the historical record of the kings of the southern kingdom, Judah.

2 KINGS—NOTE ON 18:2 twenty-nine years. 715–686 B.C. He reigned by himself for 20 years (715–695 B.C.), and with his son, Manasseh, for nine years (695–686 B.C.). The 29 years given here indicate only those years after his co-regency with Ahaz was over, when he was the actual sovereign. During Hezekiah's reign, the prophets Isaiah (19:2; Isa. 1:1; 37:21) and Micah (Micah 1:1) continued to minister in Judah.

2 KINGS—NOTE ON 18:4 removed the high places. Hezekiah was the first king of Judah to totally eradicate the high places, i.e., the worship centers built contrary to the Mosaic law (cf. Deut. 12:2–7, 13, 14). **pillars . . . Asherah.** Hezekiah destroyed the idols used in the worship of Baal and Asherah. **the bronze serpent.** Hezekiah broke the Nehushtan into pieces, i.e., the bronze snake made by Moses in the wilderness (*see notes on Num. 21:4–9*), because Judah had come to worship it as an idol, perhaps influenced by Canaanite religion, which regarded snakes as fertility symbols.

2 KINGS—NOTE ON 18:5 He trusted in the Lord, the God of Israel. The most noble quality of Hezekiah (in dramatic contrast to his father, Ahaz) was that he relied on the Lord as his exclusive hope in every situation. What distinguished him from all other kings of Judah (after the division of the kingdom) was his firm trust in the Lord during a severe national crisis (18:17–19:34). Despite troublesome events, Hezekiah clung tightly to the Lord, faithfully following him and obeying his commands (18:6). As a result, the Lord was with him and gave him success (v. 7).

2 KINGS—NOTE ON 18:7 He rebelled against . . . Assyria. Before he became king, his father had submitted to Assyria. Courageously, Hezekiah broke that control by Assyria and asserted independence (cf. Deut. 7:2).

2 KINGS—NOTE ON 18:8 Gaza. The southernmost city of the Philistines, located about 55 miles southwest of Jerusalem. Since Assyria had controlled Philistia, Hezekiah's invasion defied Assyrian rule and brought the threat of retaliation.

2 KINGS—NOTE ON 18:9–12 These verses flash back to the time just before Israel's destruction and captivity to give a summary of the fall of Samaria (more fully narrated in 17:5–23) as a graphic reminder of the Assyrian power and the threat they still were to Judah. This review sets the scene for the siege of Jerusalem with its reminder of Israel's apostasy against which Hezekiah's faith in the Lord was a bright contrast.

2 KINGS—NOTE ON 18:13–20:19 This narrative, with a few omissions and additions, is found in Isa. 36:1–39:8. *See Isaiah notes* for amplification.

2 KINGS—NOTE ON 18:13 fourteenth year. 701 B.C. Hezekiah began his sole rule in 715 B.C. (*see notes on 18:1–2*). This date for the siege of Jerusalem is confirmed in Assyrian sources. **Sennacherib.** He succeeded Sargon II as king of Assyria in 705 B.C. and ruled until 681 B.C. Hezekiah had rebelled against him (v. 7), probably by withholding tribute when he invaded Philistia. **fortified cities.** *See note on Isa. 36:1*.

2 KINGS—NOTE ON 18:14–16 Hezekiah sought to rectify the situation with Sennacherib by admitting his error in rebelling and paying the tribute the Assyrian king demanded. Sennacherib asked for about 11 tons of silver and one ton of gold. To pay, Hezekiah emptied the temple and palace treasuries and stripped the layers of gold off the doors and doorposts of the temple.

2 KINGS—NOTE ON 18:17–24 The tribute did not satisfy Sennacherib, who sent messengers to demand Hezekiah's complete surrender.

2 KINGS—NOTE ON 18:17 **Tartan.** General of the Assyrian army (cf. Isa. 20:1). **Rab-saris.** A high official in the palace. **Rabshakeh.** The word is not a proper noun, but means "commander." He was the spokesman for Sennacherib, who represented the king against Jerusalem on this occasion. **Lachish.** *See note on 14:19*. Sennacherib's conquest of this city was in its closing phase when he sent the messengers. **great army.** This was a token force of the main army (19:35) with which Sennacherib hoped to bluff Judah into submitting. **conduit of the upper pool.** Isaiah had met Ahaz at the same spot to try, unsuccessfully, to dissuade him from trusting in foreign powers (Isa. 7:3). It was probably located on the higher ground northwest of Jerusalem on the main north-south highway between Judah and Samaria. **Washer's.** The word means "launderer" and indicates the field where such activity was done, being near the water supply.

2 KINGS—NOTE ON 18:18 **Eliakim . . . Shebnah.** Eliakim was the palace administrator and Shebnah, the secretary. *See notes on Isa. 22:19–22*. **Joah . . . the recorder.** The position was that of an intermediary between the king and the people (cf. 2 Sam. 8:16).

2 KINGS—NOTE ON 18:19–25 The Rabshakeh's logic was twofold: 1) Egypt would be unable to deliver Jerusalem (vv. 20–21, 23–24); and 2) the Lord had called on the Assyrians to destroy Judah (vv. 22, 25).

2 KINGS—NOTE ON 18:19 **great king.** Cf. v. 28. The self-appropriated title of Assyrian kings. In contrast, Rabshakeh rudely omitted any title for Hezekiah (vv. 19, 22, 29, 30–32).

2 KINGS—NOTE ON 18:20 **mere words.** *See note on Isa. 36:5*. **In whom do you now trust . . . ?** The implication was that Assyria was so strong, there was none stronger.

2 KINGS—NOTE ON 18:21 **broken reed . . . Egypt.** The Assyrian's advice strongly resembled that of Isaiah (Isa. 19:14–16; 30:7; 31:3). Egypt was not strong and could not be counted on for help.

2 KINGS—NOTE ON 18:22 **he whose high places and altars.** The Rabshakeh mistakenly thought Hezekiah's reforms in removing idols from all over the land and reestablishing central worship in Jerusalem (v. 4; 2 Chron. 31:1) had removed opportunities to worship the Lord, and thus cut back on honoring Judah's God, thereby displeasing him and forfeiting his help in war. **this altar.** That all worship should center in Solomon's temple was utterly foreign to the polytheistic Assyrians.

2 KINGS—NOTE ON 18:23–24 *See note on Isa. 36:8–9*.

2 KINGS—NOTE ON 18:25 **The Lord said.** *See note on Isa. 36:10*.

2 KINGS—NOTE ON 18:26 **Aramaic . . . language of Judah.** *See note on Isa. 36:11*.

2 KINGS—NOTE ON 18:27 **men . . . on the wall.** *See note on Isa. 36:12*.

2 KINGS—NOTE ON 18:28–32 The Rabshakeh spoke longer and louder in Hebrew suggesting that Hezekiah could not save the city, but the great king, of Assyria, would fill the people with abundance if they would promise to surrender to his sovereign control, give tribute to him, and be willing to go into a rich and beneficial exile (vv. 31–32).

2 KINGS—NOTE ON 18:32 **take you away.** *See note on Isa. 36:17*.

2 KINGS—NOTE ON 18:32–35 *See note on Isa. 36:18–20*.

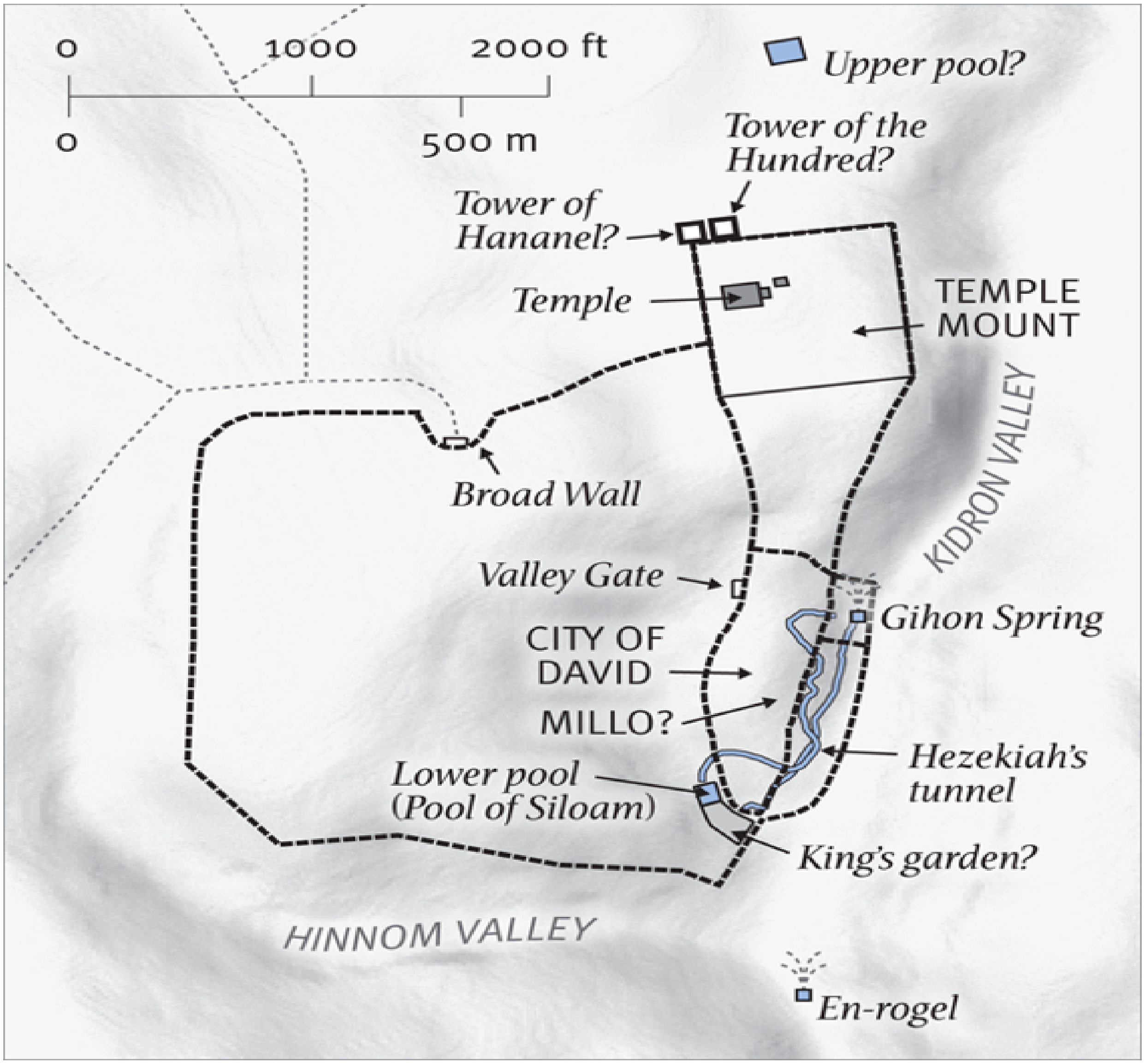
2 KINGS—NOTE ON 18:36 **were silent.** *See note on Isa. 36:21*.

2 KINGS—NOTE ON 18:37 **clothes torn.** *See note on Isa. 36:22*.

Hezekiah Fortifies Jerusalem

c. 702 B.C.

In anticipation of an Assyrian attack, King Hezekiah of Judah fortified Jerusalem, repairing broken sections of the wall and redirecting the flow of water from the Gihon Spring into the city. He also outfitted his army with weapons and shields and appointed battle commanders over the people. Archaeological evidence suggests he also enclosed the western hill of the city with a new wall and built the Temple Mount around Solomon's temple.


0
1000
2000 ft
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500 m
Upper pool?
Tower of the Hundred?
Tower of Hananel?
Temple
TEMPLE MOUNT
KIDRON VALLEY
Broad Wall
Valley Gate
Gihon Spring
CITY OF DAVID
MILLO?
Hezekiah's tunnel
Lower pool (Pool of Siloam)
King's garden?
HINNOM VALLEY
En-rogel

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2 KINGS—NOTE ON 19:1 tore . . . sackcloth. *See note on 6:30*. A reaction that symbolized Hezekiah's grief, repentance, and contrition. The nation had to repent and the king had to lead the way. **house of the Lord.** *See note on Isa. 37:1*.

2 KINGS—NOTE ON **19:2** **senior priests.** *See note on Isa. 37:2*. **the prophet Isaiah.** The first reference in 1 and 2 Kings to one of the Lord's greatest prophets (cf. Isa. 1:1). He had already been ministering for 40 years since the days of Uzziah (Isa. 6:1), also called Azariah (2 Kings 14:21).

2 KINGS—NOTE ON **19:3** **come to the point of birth . . . no strength.** *See note on Isa. 37:3*.

2 KINGS—NOTE ON **19:4** **mock the living God.** *See note on Isa. 37:4*. **remnant that is left.** *See note on Isa. 37:4*.

2 KINGS—NOTE ON **19:6** **Do not be afraid.** Sennacherib had blasphemed the Lord by equating him with other gods. The Lord would personally demonstrate to the Assyrian king his superiority over all other so-called deities.

2 KINGS—NOTE ON **19:7** **spirit.** The Lord promised to incline Sennacherib's attitude in such a way that he would leave Jerusalem unharmed and return home. How the Lord did that is recorded in vv. 35–37.

2 KINGS—NOTE ON **19:8** **Libnah.** *See note on Isa. 37:8*.

2 KINGS—NOTE ON **19:9** **Tirhakah king of Cush.** *See note on Isa. 37:9*.

2 KINGS—NOTE ON **19:9–13** The king of Assyria sent messengers to summarize the arguments given in the Rabshakeh's ultimatum of 18:19–25.

2 KINGS—NOTE ON **19:10** **deceive.** The accusation of deception was first against Hezekiah (18:29), then against the Lord.

2 KINGS—NOTE ON **19:11–13** The threat repeated the thrust of 18:33–35.

2 KINGS—NOTE ON **19:12–13** The conquered cities mentioned here lay between the Tigris and Euphrates Rivers in Mesopotamia, and were cities of Syria that had recently fallen to Sennacherib and the Assyrians.

2 KINGS—NOTE ON **19:14** **house of the Lord.** Godly Hezekiah returned to the house of the Lord (cf. v. 1) as he should have, in contrast to Ahaz who in a similar crisis refused even to ask a sign from the Lord (Isa. 7:11–12).

2 KINGS—NOTE ON 19:15 enthroned . . . made heaven and earth. *See note on Isa. 37:16*.

2 KINGS—NOTE ON 19:16 hear . . . see . . . hear. *See note on Isa. 37:17*.

2 KINGS—NOTE ON 19:17–18 *See note on Isa. 37:18–19*.

2 KINGS—NOTE ON 19:19 you . . . alone. *See note on Isa. 37:20*.

2 KINGS—NOTE ON 19:20 Isaiah the son of Amoz. *See note on Isa. 37:21*.

2 KINGS—NOTE ON 19:21 despises you. *See note on Isa. 37:22*.

2 KINGS—NOTE ON 19:22 you mocked and reviled. The Lord had heard Sennacherib's reproach against him (v. 16).

2 KINGS—NOTE ON 19:23–24 *See note on Isa. 37:24–25*.

2 KINGS—NOTE ON 19:25–28 I bring to pass. *See notes on Isa. 37:26–29*.

2 KINGS—NOTE ON 19:29 sign. The two years in which they were sustained by the growth of the crops were the two in which Sennacherib ravaged them. He left immediately after the deliverance (v. 36), so in the third year the people remaining could plant again.

2 KINGS—NOTE ON 19:30–31 remnant . . . remnant. From the remnant of survivors in Jerusalem came descendants who covered the land once again (cf. Isa. 1:9, 27; 3:10; 4:3; 6:13; 8:16–17; 10:20–22; 11:12, 16; 26:1–4, 8; 27:12; 28:5; 37:4).

2 KINGS—NOTE ON 19:31 zeal of the Lord. The same confirmation of God's promise in v. 7 assured the future establishment of the messianic kingdom. Deliverance from Sennacherib in Hezekiah's day was a down payment on the literal, final restoration of Israel at Christ's second coming.

2 KINGS—NOTE ON 19:32 shall not come . . . cast up a siege mound. *See note on Isa. 37:33*.

2 KINGS—NOTE ON 19:33 he shall return. *See note on Isa. 37:34*.

2 KINGS—NOTE ON 19:34 for my own sake. Since Sennacherib had directly challenged the Lord's faithfulness to his word (v. 10), the faithfulness of God was at stake in this contest with the Assyrians (cf. Ezek. 36:22–23). **for the sake of my servant David.** God pledged to perpetuate David's line on his throne (2 Sam. 7:16; cf. Isa. 9:6, 7; 11:1; 55:3).

2 KINGS—NOTE ON 19:35 the angel of the Lord. For identification, *see note on Ex. 3:2*. For the angel as an agent of destruction, see Gen. 19:15 and 2 Sam. 24:16.

2 KINGS—NOTE ON 19:35–37 struck. *See notes on Isa. 37:36–38*.

2 KINGS—NOTE ON **20:1** **In those days . . . point of death.** The date of Hezekiah's sickness poses three reasonable possibilities: 1) since Hezekiah would be given 15 years of life and delivered from the Assyrians (v. 6), the sickness occurred c. 701 B.C.; 2) since Merodach-baladan (v. 12) died in 703 B.C., the sickness occurred shortly before and was followed by the embassy from Babylon that saw the temple treasures (vv. 12–19); or 3) since Merodach-baladan's greatest power was c. 721–710 B.C., Hezekiah's sickness occurred during those years. The first or second possibility is most likely. **Set your house in order.** An instruction telling Hezekiah to make his final will known to his family (cf. 2 Sam. 17:23). **you shall die; you shall not recover.** The prediction sounded final, but Hezekiah knew God was willing to hear his appeal (cf. Ex. 32:7–14).

2 KINGS—NOTE ON **20:2–3** **prayed . . . wept bitterly.** Hezekiah reminded the Lord in prayer of his piety and devotion to God. He did not specifically ask to be healed. Based on the interpretation of the date from v. 1, Hezekiah wept because: 1) he thought his death would give Sennacherib cause for boasting; or 2) his son Manasseh was too young to become king.

2 KINGS—NOTE ON **20:3** **whole heart.** *See note on Isa. 38:3*.

2 KINGS—NOTE ON **20:6** **fifteen years.** The Lord's immediate (v. 4) response granted the king's request. Having to reverse a prophecy so quickly did not alarm Isaiah as it did Jonah later on (Jonah 4:2–3). Isaiah resembled Nathan in this respect (2 Sam. 7:3–6). **I will deliver . . . this city.** *See note on Isa. 38:6*.

2 KINGS—NOTE ON **20:8–11** **sign . . . back ten steps.** Here is the first biblical mention of any means of marking time. Hezekiah requested this sign to confirm the Lord's promise of healing.

2 KINGS—NOTE ON **20:12** **At that time.** Just after Hezekiah's sickness and recovery. **Merodach-baladan.** This ruler of the city of Babylon defied Assyria repeatedly between 721 and 710 B.C. He apparently approached Hezekiah (c. 703 B.C.) for help against Sargon, king of Assyria, though interest in the reversal of the sundial (2 Chron. 32:31) and Hezekiah's recovery may have been part of his motivation.

2 KINGS—NOTE ON 20:13 Hezekiah welcomed. The text does not say whether it was because of flattery or out of a desire for help against the Assyrian threat. Cf. "gladly" in Isa. 39:2.

2 KINGS—NOTE ON 20:13–14 treasure house . . . storehouses. *See notes on Isa. 39:2–3*.

2 KINGS—NOTE ON 20:16–17 word of the Lord . . . carried to Babylon. Isaiah predicted the Babylonian captivity that would come over a century later (586 B.C.), another prophecy historically fulfilled in all of its expected detail.

2 KINGS—NOTE ON 20:17 Nothing shall be left. Hezekiah's sin of parading his wealth before the visitors backfired, though this sin was only symptomatic of the ultimate reason for the captivity. The major cause was the corrupt leadership of Manasseh, Hezekiah's son (21:11–15).

2 KINGS—NOTE ON 20:18 sons, who shall be born to you. Hezekiah's sons had to go into captivity. See 24:12–16; 2 Chron. 33:11; Dan. 1:3–4, 6 for the prophecy's fulfillment.

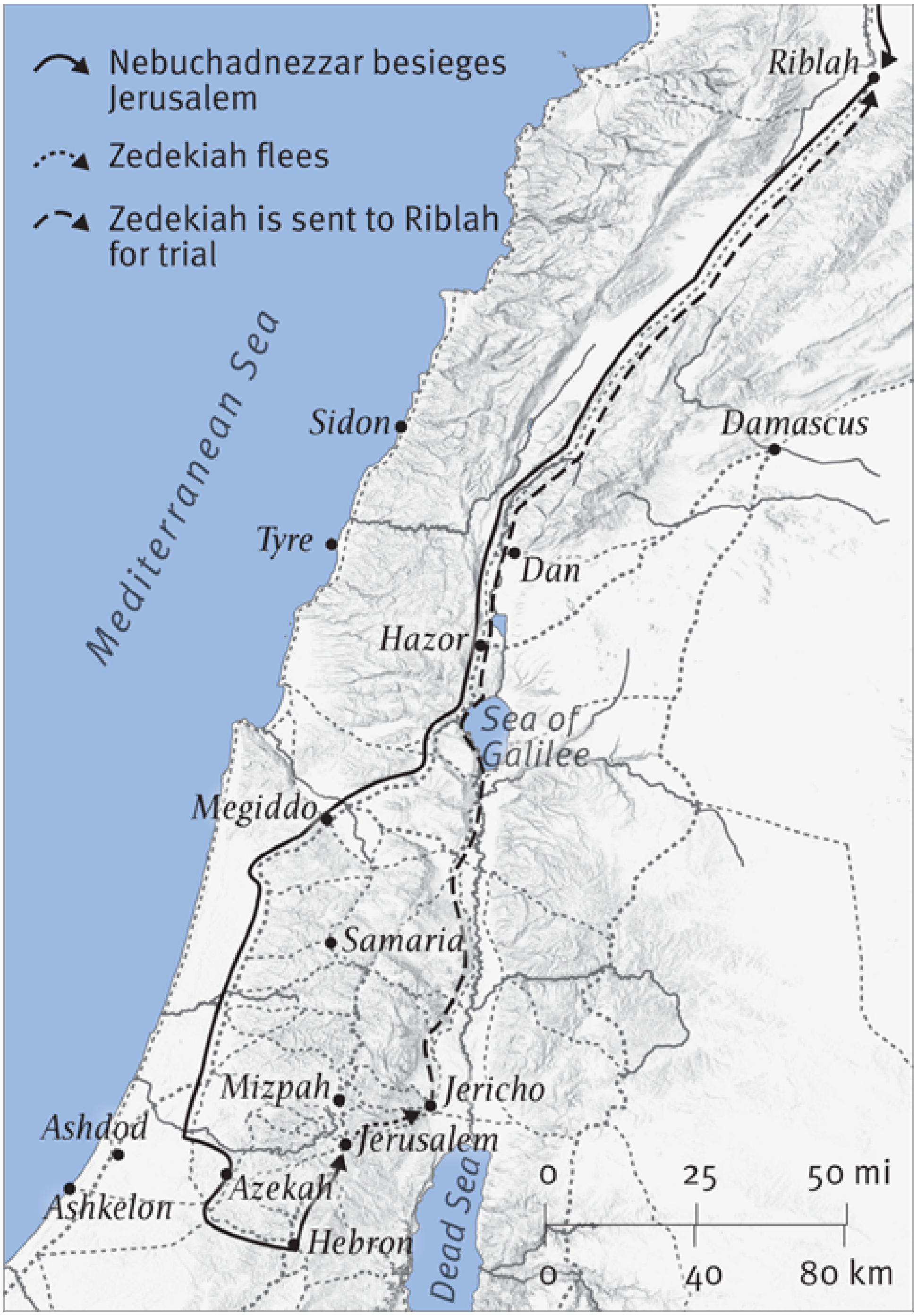
2 KINGS—NOTE ON 20:19 word of the Lord . . . good. A surprising response to the negative prophecy of vv. 16–18. It acknowledged Isaiah as God's faithful messenger, and God's goodness in not destroying Jerusalem during Hezekiah's lifetime. **peace and security in my days.** Hezekiah might have reacted selfishly, or perhaps he looked for a bright spot to lighten the gloomy fate of his descendants.

2 KINGS—NOTE ON 20:20 conduit. *See note on 2 Chron. 32:30*.

Exile to Babylon

597, 586 B.C.

The final years of the kingdom of Judah were marked by a power struggle between the Egyptians and the Babylonians, the rising power that had overtaken the Assyrian Empire. King Nebuchadnezzar of Babylon eventually won out and seized control of the Mediterranean coastal lands. When Zedekiah, who had been placed on the throne of Judah by the Babylonians, rebelled, Nebuchadnezzar besieged Jerusalem and captured the city. Zedekiah fled toward the east but was captured near Jericho and sent to Riblah to be judged.


Nebuchadnezzar besieges Jerusalem
Zedekiah flees
Zedekiah is sent to Riblah for trial
Mediterranean Sea
Riblah
Sidon
Damascus
Tyre
Dan
Hazor
Sea of Galilee
Megiddo
Samaria
Mizpah
Jericho
Ashdod
Jerusalem
Azekah
Ashkelon
Hebron
Dead Sea
0
25
50 mi
0
40
80 km

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2 KINGS—NOTE ON 21:1 twelve years old. Manasseh began to reign as co-regent alongside his father, Hezekiah, in 695 B.C. Since the years of the subsequent royal reigns in Judah total ten years longer than the actual historical period and the dates of the later kings synchronize well with history, it is best to assume a 10-year co-regency in Manasseh's long reign.

Hezekiah groomed his son as a youth to succeed him as king; however, Manasseh turned out to be the worst king in Judah's history. **fifty-five years.** 695–642 B.C. *See notes on 2 Chron. 33:1–20*.

2 KINGS—NOTE ON 21:2 the despicable practices of the nations. The detestable practices of the Canaanites were enumerated in Deut. 18:9–12. Israel's reproduction of these abominable practices of the nations that preceded her in the land was forbidden in Deut. 12:29–31. The idolatry of Manasseh is detailed in 2 Kings 21:3–9 (cf. 17:7–12, 15–17).

2 KINGS—NOTE ON 21:3 high places . . . altars . . . Asherah. Manasseh reversed the reforms of Hezekiah (cf. 18:4), reestablishing the worship of Baal as an official state-sanctioned religion in Judah, just as Ahab had done in Israel (cf. 1 Kings 16:30–33). **host of heaven.** *See note on 2 Kings 17:16*. The worship of the sun, moon, and stars was prohibited in Deut. 4:19 and 17:2–5.

2 KINGS—NOTE ON 21:4 altars in the house of the Lord. These altars were dedicated to "the host of heaven" (v. 5).

2 KINGS—NOTE ON 21:6 burned his son. *See note on 16:3*. **fortune-telling . . . omens . . . mediums and with necromancers.** The king was engaged in every form of occultism, including black magic, fortune-telling, demon contacts, and wizards. All this was in direct violation of God's law (Lev. 19:31; Deut. 18:9–12).

2 KINGS—NOTE ON 21:7 set . . . put. Manasseh provoked the Lord by "setting" an idol of a Canaanite goddess in the temple where the Lord had "set" his name (see 1 Kings 8:29; 9:3; 2 Chron. 7:12, 16). Asherah (cf. 2 Kings 23:4; 2 Chron. 15:16) was believed to be the mother of 70 deities, including Baal.

2 KINGS—NOTE ON 21:8–9 This alludes to the promise of 2 Sam. 7:10. From the very start of their time in Canaan, the people were called to this obedience, but because the people of Judah did not follow carefully the stipulations of the Mosaic law, they were again led into idolatry by Manasseh. Their idolatry even exceeded the idolatry of the Canaanites from whom they took the land.

2 KINGS—NOTE ON 21:10 the prophets. Through his spokesman, the Lord announced Judah's judgment. In vv. 11–15, the prophetic message to Judah is summarized.

2 KINGS—NOTE ON 21:11 Amorites. A general designation of the original inhabitants of Canaan (cf. Gen. 15:16; Josh. 24:8).

2 KINGS—NOTE ON 21:13 the plumb line. These were weighted lines dropped from walls to see whether they were structurally straight (cf. Isa. 28:17; Amos 7:7–8). Walls out of line were torn down. The Lord had measured Jerusalem by the standard of his word and had determined that the fate of Samaria (Israel) was also to befall Jerusalem. **wipe Jerusalem.** As one would wipe food off a dish, the Lord would wipe Jerusalem clean off the earth, i.e., obliterate her, and leave her turned upside down, empty, and useless.

2 KINGS—NOTE ON 21:14 forsake. The Lord was going to abandon his people into the hands of enemies who would plunder them (cf. Jer. 12:7). **remnant.** Judah, the only remaining group of the chosen people.

2 KINGS—NOTE ON 21:15 provoked me to anger. The history of God's people Israel was a history of disobedience toward the Lord. With the reign of Manasseh, the sin of God's people climaxed, God's patience was withdrawn, and the judgment of exile became inevitable (cf. 24:1–4).

2 KINGS—NOTE ON 21:16 very much innocent blood. The reference here is ambiguous and several interpretations have been offered: 1) child sacrifice (cf. v. 6); 2) oppression and persecution of the weak (Jer. 7:6; 22:3, 17; Ezek. 22:6–31); or 3) the martyrdom of God's prophets (cf. 2 Kings 21:10). A combination of all three is most likely. Jewish and Christian tradition alike report that Manasseh had Isaiah sawn in two inside a hollow log (cf. Heb. 11:37).

2 KINGS—NOTE ON 21:19 two years. 642–640 B.C. Amon continued the idolatrous practices of his father, abandoning the Lord completely (vv. 20–22). *See note on 2 Chron. 33:21–25*.

2 KINGS—NOTE ON 21:24 the people of the land. Probably a group of Judah's national leaders who killed the assassins of Amon and installed his son Josiah on the throne. Apparently, they desired to maintain the Davidic dynasty (cf. 11:14–18).

2 KINGS—NOTE ON 22:1 thirty-one years. 640–609 B.C. During Josiah's reign, power in the ancient Near East passed from Assyria to Babylon. Nineveh, the capital of Assyria, was destroyed by the Babylonians in 612 B.C. and the whole Assyrian empire fell in 609 B.C. Josiah was the last good king of the Davidic line prior to the Babylonian exile. Jeremiah (Jer. 1:2), possibly Habakkuk, and Zephaniah (Zeph. 1:1) were prophets to Judah during the reign of Josiah. *See notes on 2 Chron. 34:1–35:27*.

2 KINGS—NOTE ON 22:2 did not turn aside. Josiah had complete devotion to God's approved course of conduct for his life (cf. 23:25). He obeyed the Mosaic stipulations as he came to know them, following the example of David, who set the pattern for the rulers of God's people (Deut. 17:11, 20; Josh. 1:7).

2 KINGS—NOTE ON 22:3 eighteenth year. 622 B.C., when Josiah was 26 years of age.

2 KINGS—NOTE ON 22:4 Hilkiah. The high priest was the father of Azariah and the grandfather of Seraiah, the high priest who would be executed at the time of the exile by the Babylonians (cf. 25:8–20).

2 KINGS—NOTE ON 22:4–7 keepers of the threshold. *See note on 12:9*. Josiah used the same procedure as King Joash had for collecting funds to repair the temple after its abuse in the days of Manasseh and Amon.

2 KINGS—NOTE ON 22:8 the Book of the Law. A scroll containing the Torah (the Pentateuch), the revelation of God through Moses to Israel (*see notes on 23:2; Deut. 28:61*). Manasseh may have destroyed all the copies of God's law that were not hidden. This could have been the official copy laid beside the ark of the covenant in the Most Holy Place (Deut. 31:25–26). It may have been removed from its place under Ahaz, Manasseh, or Amon (cf. 2 Chron. 35:3), but was found during repair work.

2 KINGS—NOTE ON 22:9–10 Some believe that Shaphan must have read Deut. 28–30, in which are recorded a renewal of the national covenant and a listing of the terrible threats and curses against all who violate the law of God.

2 KINGS—NOTE ON 22:11 **tore his clothes.** Josiah’s reaction at the reading of the law was one of immediate contrition, expressed by the common sign of lamentation and grief (see 18:37; 19:1). Josiah’s grief sprang from Judah’s guilt and God’s punishment (22:13).

2 KINGS—NOTE ON 22:14 **Huldah.** This prophetess is otherwise unknown in the OT. She was held in some regard for her prophetic gift, though why she was consulted and not another prophet like Jeremiah or Zephaniah (*see note on 22:1*) is unexplained. Rarely did God speak to the nation through a woman (cf. Miriam, Ex. 15; Deborah, Judg. 5) and never did a woman have an ongoing prophetic ministry identified in Scripture. No woman was inspired to author any of Scripture’s 66 books. **the wardrobe.** Likely, these were the royal garments or those used by the priests. **the Second Quarter.** This district of Jerusalem was called “second” because it comprised the city’s first major expansion. It was probably located on the western hill of Jerusalem, an area enclosed by the city wall and built during the reign of Hezekiah. The expansion of the city during Hezekiah’s reign was perhaps to accommodate Jewish refugees who had escaped from the Assyrian invasion of Israel.

2 KINGS—NOTE ON 22:15–20 Huldah gave God’s message to Josiah through his messengers. First, the Lord confirmed to Josiah that he was surely going to bring his judgment upon Jerusalem because of her idolatry (vv. 15–17). Second, the Lord’s personal word to Josiah was that he would die “in peace” (v. 20), meaning that he would escape the horrors in store for Jerusalem. This promise was based on Josiah’s response of tenderness and humility before the Lord when he heard the scroll describing Judah’s future devastation (vv. 18–19).

2 KINGS—NOTE ON 22:20 **in peace.** His heart was at peace with God and he never lived to see Jerusalem destroyed, but he did die in battle (2 Chron. 35:23).

2 KINGS—NOTE ON 23:2 **Book of the Covenant.** Although this designation was used in Ex. 24:7 with reference to the contents of Ex. 20:22–23:33, it seems here to refer to a larger writing. Since the larger part of the Pentateuch focused on the Mosaic Covenant, these five books came to be called thusly. Since all the men of Judah and all the inhabitants of Jerusalem were assembled together by Josiah, it seems best to view this as the reading of the whole written law found in Gen. 1 through Deut. 34 (*see notes on Deut. 31:9–11*).

2 KINGS—NOTE ON 23:3 **pillar.** *See note on 11:14*. **a covenant . . . this covenant.** Josiah made a public, binding agreement to completely obey the Lord by doing all that was commanded in the Book of the Covenant that the people had just heard read to them. Following Josiah's example, all the people promised to keep the stipulations of the Mosaic Covenant. *See notes on 11:17 and Ex. 24:4–8*.

2 KINGS—NOTE ON 23:4 **Asherah.** *See note on 21:7*. **the fields of the Kidron.** Josiah burned everything in the temple that was devoted to idolatry. This was done in the lower portion of the Kidron Valley, east of the city of Jerusalem (cf. 23:6). **ashes to Bethel.** Located about 10 miles north of Jerusalem, Bethel was one of the two original places where Jeroboam I established an apostate worship center (1 Kings 12:28–33). Bethel was located just north of the border of Judah in the former northern kingdom, which was then the Assyrian province of Samaria. With a decline in Assyrian power, Josiah was able to exert his religious influence in the north. He used the ashes of the burned articles of idolatry to desecrate Jeroboam's religious center (cf. 2 Kings 23:15–20).

2 KINGS—NOTE ON 23:5 **constellations.** Cf. 21:3. The astrologers were also removed. See Isa. 47:13.

2 KINGS—NOTE ON 23:6 **Asherah.** The idol of Asherah (*see note on 21:7*). **graves of the common people.** The Kidron Valley contained a burial ground for the common people (cf. Jer. 26:23). Scattering ashes from the object of idolatry is said in 2 Chron. 34:4 to have been on the graves of those who sacrificed to that idol. The "common people" had followed their leaders to apostasy, defilement, and damnation—all symbolized by the act of scattering the ashes.

2 KINGS—NOTE ON 23:7 **houses.** Tents (called “Succoth-benoth” in 17:30) used by women who were devoted to Asherah, in which they made hangings and committed sexual sins.

2 KINGS—NOTE ON 23:8 **Geba to Beersheba.** Geba was located about 7 miles northeast of Jerusalem at the far north of Judah and Beersheba was located c. 45 miles south of Jerusalem at the southern end of Judah. Thus, this phrase was an idiomatic way of saying “throughout all of Judah.”

2 KINGS—NOTE ON 23:10 **Topheth.** Meaning “a drum” and identifying the area in the Valley of Hinnom where child sacrifice occurred (cf. Isa. 30:33; Jer. 7:31–32; 19:5–6). Perhaps called “drum” because drums were beaten to drown out the cries of the children being sacrificed.

2 KINGS—NOTE ON 23:11 **horses . . . dedicated to the sun.** The horses and the chariots of the sun were probably thought to symbolize the sun blazing a trail across the sky and were a part of worshiping the sun. Recently, a religious shrine with horse figurines has been found in Jerusalem (cf. Ezek. 8:16).

2 KINGS—NOTE ON 23:12 **on the roof.** Altars were erected on the flat roofs of houses so people could worship the “host of heaven” by burning incense (Jer. 19:13; Zeph. 1:5).

2 KINGS—NOTE ON 23:13 **Solomon . . . had built.** Solomon had built high places east of Jerusalem on the Mount of Olives, renamed after the desecration, to be used in worship of foreign gods, e.g., the fertility goddess Ashtoreth from Sidon, the Moabite god Chemosh, and the Ammonite god Molech (1 Kings 11:7). These altars existed for over 300 years before Josiah finally destroyed them. The placing of human bones defiled them and, thus, rendered these sites unclean and unsuitable as places of worship.

2 KINGS—NOTE ON 23:15 **the altar at Bethel.** Josiah reduced the altar that Jeroboam I had built at Bethel to dust and ashes (see 1 Kings 12:28–33).

2 KINGS—NOTE ON 23:16 **tombs.** Seeing graves nearby, perhaps where idolatrous priests were buried, Josiah had their bones removed and burned

on the altar at Bethel to defile it. This action fulfilled a prophecy given about the altar approximately 300 years before (1 Kings 13:2).

2 KINGS—NOTE ON 23:17–18 See 1 Kings 13:1–32, especially vv. 31–32.

2 KINGS—NOTE ON 23:18 Samaria. The former northern kingdom of Israel had become known as Samaria, so named as an Assyrian province (*see note on 17:24*).

2 KINGS—NOTE ON 23:19 cities of Samaria. The desecration of the high place at Bethel was only the beginning of Josiah's desecration of all the high places in the Assyrian province of Samaria.

2 KINGS—NOTE ON 23:20 he sacrificed all the priests. These non-Levitical priests, who led apostate worship in the former northern kingdom, were idolaters who seduced God's people into idolatry. They were put to death in accordance with the statutes of Deut. 13:6–18 and 17:2–7, and their graves were doubly defiled with burned bones.

2 KINGS—NOTE ON 23:21–22 no such Passover. Judah's celebration of this Passover (see Deut. 16:2–8) more closely conformed to the instructions given in the Mosaic law than any in the previous 400 years of Israel's history. Though the Passover was observed by Hezekiah (2 Chron. 30), no observance had been in exact conformity to God's law since the judges. Further details of this Passover observance are found in 2 Chron. 35:1–19.

2 KINGS—NOTE ON 23:23 eighteenth year. C. 622 B.C. All the reforms of Josiah described took place in the same year (cf. 22:3).

2 KINGS—NOTE ON 23:24 the book . . . found. See 22:8.

2 KINGS—NOTE ON 23:25 no king like him. Of all the kings in David's line, including David himself, no king more closely approximated the royal ideal of Deut. 17:14–20 than Josiah (cf. Matt. 22:37). Yet, even Josiah fell short of complete obedience because he had multiple wives (cf. 2 Kings 23:31–36; *see note on Gen. 2:24*). However, even this righteous king could not turn away the Lord's wrath because of Manasseh's sin (2 Kings 23:26–27). See chs. 17 and 18.

2 KINGS—NOTE ON 23:29 **Neco.** Pharaoh Neco II (609–594 B.C.) was an ally of Assyria against the growing power of Babylon. For some unstated reason, Josiah was determined to stop Neco and his army from joining the Assyrian army at the Euphrates River to fight Babylon. **Megiddo.** The well-fortified stronghold overlooking the Jezreel Valley about 65 miles north of Jerusalem. Megiddo guarded a strategic pass on the route between Egypt and Mesopotamia. Josiah's death is explained in more detail in 2 Chron. 35:20–27.

2 KINGS—NOTE ON 23:31 **three months.** Jehoahaz reigned during 609 B.C., became a prisoner of Pharaoh Neco II, and ultimately died in Egypt. *See note on 2 Chron. 36:1–4*.

2 KINGS—NOTE ON 23:33 **Riblah in the land of Hamath.** Jehoahaz was in prison at Pharaoh Neco II's military headquarters located on the Orontes River in the north Lebanon Valley (*see note on 25:6*). **silver . . . gold.** The tax imposed on Judah, whose king was imprisoned, was 750 lbs. of silver and 7.5 lbs. of gold.

2 KINGS—NOTE ON 23:34 **Eliakim . . . Jehoiakim.** In 609 B.C., Pharaoh Neco II placed Jehoahaz's older brother on the throne of Judah. Neco changed his name from Eliakim, meaning "God has established," to Jehoiakim, "the Lord has established." The naming of a person was regarded in the ancient Near East as sign of authority; so by naming Jehoiakim, Neco demonstrated that he was the lord who controlled Judah. As a vassal of Egypt, Judah risked attack by Egypt's enemy Babylon. *See note on 2 Chron. 36:5–8*.

2 KINGS—NOTE ON 23:35 Jehoiakim taxed his people severely to pay tribute to Egypt, though he still had enough to build a magnificent palace for himself (see Jer. 22:13–14).

2 KINGS—NOTE ON 23:36 **eleven years.** 609–597 B.C.

2 KINGS—NOTE ON 24:1 **Nebuchadnezzar.** Nebuchadnezzar II was the son of Nabopolassar, king of Babylon from 626–605 B.C. As crown prince, Nebuchadnezzar had led his father's army against Pharaoh Neco and the Egyptians at Carchemish on the Euphrates River in northern Syria (605 B.C.). By defeating the Egyptians, Babylon was established as the strongest nation in the ancient Near East. Egypt and its vassals, including Judah, became vassals of Babylon with this victory. Nebuchadnezzar followed up his victory at Carchemish by invading the land of Judah. Later, in 605 B.C., Nebuchadnezzar took some captives to Babylon, including Daniel and his friends (cf. Dan. 1:1–3). Toward the end of 605 B.C., Nabopolassar died and Nebuchadnezzar succeeded him as king of Babylon, three years after Jehoiakim had taken the throne in Judah (Jer. 25:1). Nebuchadnezzar reigned from 605–562 B.C. **three years.** Nebuchadnezzar returned to the west in 604 B.C. and took tribute from all of the kings of the west, including Jehoiakim of Judah. Jehoiakim submitted to Babylonian rule from 604–602 B.C. In 602 B.C., Jehoiakim rebelled against Babylon, disregarding the advice of the prophet Jeremiah (Jer. 27:9–11).

2 KINGS—NOTE ON 24:2 the Lord sent . . . bands. As punishment for Jehoiakim's disobedience of the Lord's word through his prophet Jeremiah, the Lord sent Babylonian troops, along with the troops of other loyal nations, to inflict military defeats upon Judah.

2 KINGS—NOTE ON 24:4 innocent blood. *See note on 21:16*.

2 KINGS—NOTE ON 24:7 king of Egypt. In 601 B.C., Nebuchadnezzar again marched west against Egypt and was turned back by strong Egyptian resistance. However Egypt, though able to defend its own land, was not able to be aggressive and recover its conquered lands or provide any help for its allies, including Judah.

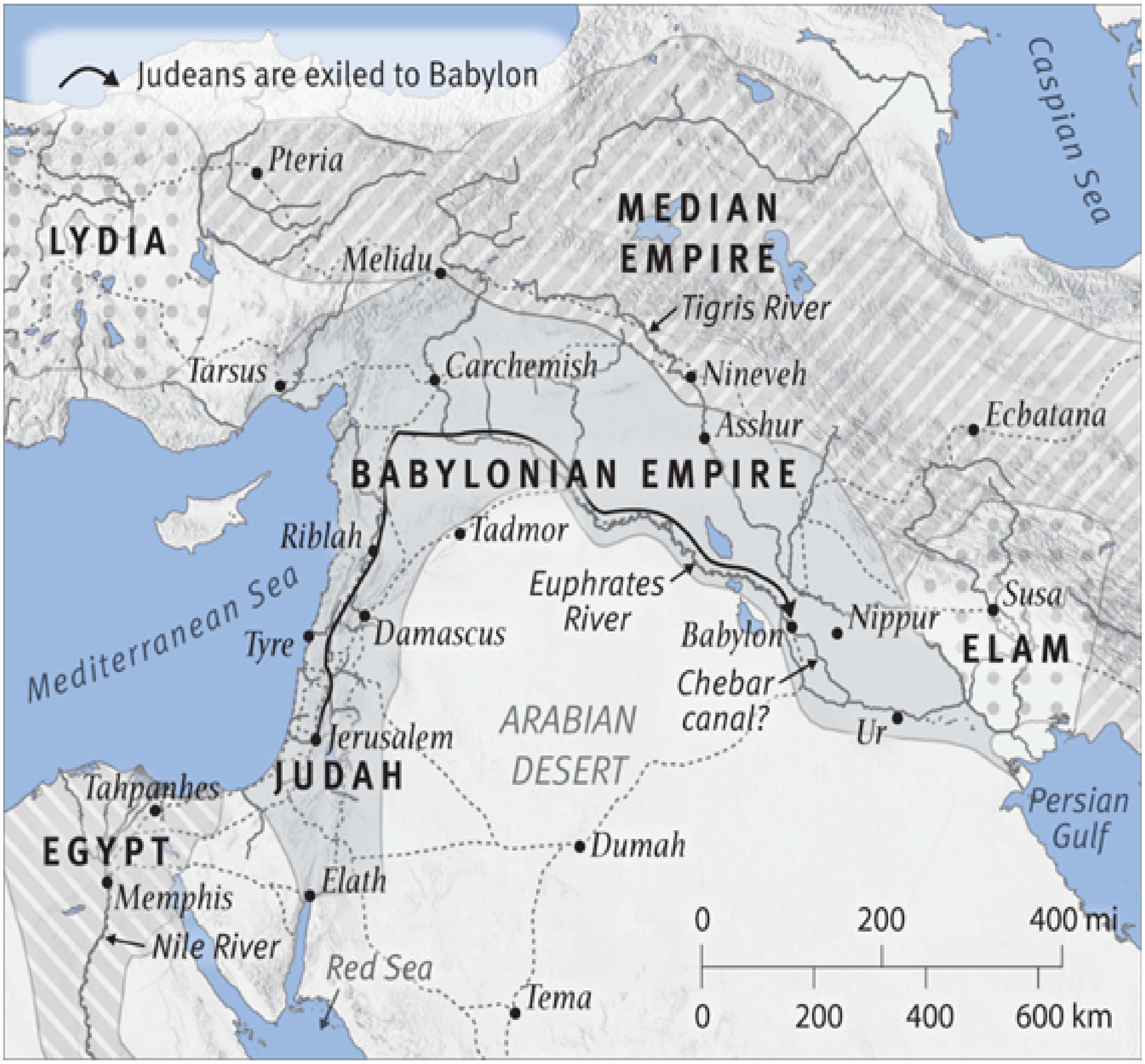
2 KINGS—NOTE ON 24:8 eighteen. This reading is preferred over the "eight" of 2 Chron. 36:9 (*see note*). **three months.** Having regrouped, Nebuchadnezzar invaded Judah for a second time in the spring of 597 B.C. Before he could enter Jerusalem, Jehoiakim died and was succeeded as king of Judah by his son, Jehoiachin. Jehoiachin ruled for a short time in 597 B.C. *See note on 2 Chron. 36:9–10*.

2 KINGS—NOTE ON 24:10–12 The Babylonian siege of Jerusalem was begun by the troops of Nebuchadnezzar. Later, Nebuchadnezzar himself went to Jerusalem and it was to the king himself that Jehoiachin surrendered (v. 12).

Babylon Attacks Judah

597, 586, 582 B.C.

It appears that three separate deportations of Judeans to Babylon took place under the rule of Nebuchadnezzar (see also Jer. 52:28–30). The first came during the reign of Jehoiachin, when Nebuchadnezzar besieged Jerusalem and carried away many of the treasures of the temple and the royal palace. The second occurred after the fall of Jerusalem in 586 B.C., when the walls of the city were leveled and the temple was completely destroyed. The third appears to have occurred around 582 B.C. while King Nebuchadnezzar was reasserting his control over the general region of Palestine.


Judeans are exiled to Babylon
Pteria
LYDIA
Melidu
MEDIAN EMPIRE
Caspian Sea
Tigris River
Tarsus
Carchemish
Nineveh
Asshur
Ecbatana
BABYLONIAN EMPIRE
Riblah
Tadmor
Euphrates River
Mediterranean Sea
Tyre
Damascus
Babylon
Nippur
Susa
ELAM
Chebar canal?
ARABIAN DESERT
Ur
Jerusalem
JUDAH
Tahpanhes
EGYPT
Persian Gulf
Dumah
Memphis
Elath
Nile River
Red Sea
Tema
0 200 400 mi
0 200 400 600 km

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2 KINGS—NOTE ON 24:12 eighth year. 597 B.C. For the first time, the books of Kings dated an event in Israelite history by a non-Israelite king. This indicated that Judah's exile was imminent and the land would be in the hands of Gentiles.

2 KINGS—NOTE ON 24:13 Nebuchadnezzar plundered the treasures of the temple and king's palace, just as the Lord had said he would (cf. 20:16–18).

2 KINGS—NOTE ON 24:14–16 In 597 B.C., Nebuchadnezzar took an additional 10,000 Judeans as captives to Babylon, in particular the leaders of the nation. This included the leaders of the military and those whose skills would support the military. Included in this deportation was the prophet Ezekiel (*see notes on Ezek. 1:1–3*). Only the lower classes remained behind in Jerusalem. The Babylonian policy of captivity was different from that of the Assyrians, who took most of the people into exile and resettled the land of Israel with foreigners (2 Kings 17:24). The Babylonians took only the leaders and the strong, while leaving the weak and poor, elevating those left to leadership and thereby earning their loyalty. Those taken to Babylon were allowed to work and live in the mainstream of society. This kept the captive Jews together, so it would be possible for them to return, as recorded in Ezra.

2 KINGS—NOTE ON 24:17 **Mattaniah . . . Zedekiah.** Mattaniah was a son of Josiah and an uncle of Jehoiachin (cf. 1 Chron. 3:15; Jer. 1:3). Mattaniah's name, meaning "gift of the Lord," was changed to Zedekiah, "righteousness of the Lord." Nebuchadnezzar's changing of Zedekiah's name demonstrated his authority as lord over him (*see note on 2 Kings 23:34*). *See notes on 2 Chron. 36:11–21*.

2 KINGS—NOTE ON 24:18 **eleven years.** Zedekiah ruled in Jerusalem, under Babylonian sovereignty, from 597–586 B.C.

2 KINGS—NOTE ON 24:20 **Zedekiah rebelled.** In 588 B.C., Apries (also called Hophra), the grandson of Neco, became Pharaoh over Egypt. He appears to have influenced Zedekiah to revolt against Babylon (cf. Ezek. 17:15–18).

2 KINGS—NOTE ON 25:1 **ninth year.** Responding to Zedekiah's rebellion (24:20), Nebuchadnezzar sent his whole army to lay siege against the city of Jerusalem. The siege began in the ninth year of Zedekiah's reign, January, 588 B.C. The "siegeworks" were comprised of either wood towers higher than the walls of the city or a dirt rampart encircling the city.

2 KINGS—NOTE ON 25:2 eleventh year. Jerusalem withstood the siege until the eleventh year of Zedekiah, July, 586 B.C. Hezekiah's tunnel guaranteed the city an uninterrupted supply of fresh water (20:20) and an Egyptian foray into Judah gave the city a temporary reprieve from the siege (Jer. 37:5).

2 KINGS—NOTE ON 25:3 famine. After a siege of two and one half years, the food supply in Jerusalem ran out (Jer. 38:2–3).

2 KINGS—NOTE ON 25:4 a breach was made in the city. The two walls near the king's garden were probably located at the extreme southeast corner of the city, giving direct access to the Kidron Valley. This gave Zedekiah and his soldiers an opportunity to flee for their lives to the east.

2 KINGS—NOTE ON 25:5 plains of Jericho. Zedekiah fled toward the Jordan Rift Valley. Babylonian pursuers caught him in the Jordan Valley south of Jericho, about 20 miles east of Jerusalem.

2 KINGS—NOTE ON 25:6 Riblah. Located on the Orontes River about 180 miles north of Jerusalem, Riblah was Nebuchadnezzar's military headquarters for his invasion of Judah. This location was ideally situated as a field headquarters for military forces because ample provisions could be found nearby (cf. 23:33). The captured traitor Zedekiah was brought to Nebuchadnezzar at Riblah, where he was blinded after witnessing the death of his sons. The execution of the royal heirs ensured the impossibility of a future claim to the throne or rebellion from his descendants. The blinding made his own future rebellion or retaliation impossible. Jeremiah had warned Zedekiah that he would see Nebuchadnezzar (*see notes on Jer. 32:2–5; 34:3*), while Ezekiel had said he would not see Babylon (*see note on Ezek. 12:10–13*). Both prophecies were accurately fulfilled.

2 KINGS—NOTE ON 25:8 seventh day. *See note on Jer. 52:12*. This was August, 586 B.C., one month after the Babylonian breakthrough of Jerusalem's walls (2 Kings 25:2–4). **Nebuzaradan.** He was the commander of Nebuchadnezzar's own imperial guard, sent by the king to oversee the destruction of Jerusalem. The dismantling and destruction of Jerusalem was accomplished by the Babylonians in an orderly progression.

2 KINGS—NOTE ON 25:9 First, Jerusalem’s most important buildings were burned.

2 KINGS—NOTE ON 25:10 Second, the Babylonian army tore down Jerusalem’s outer walls, the city’s main defense.

2 KINGS—NOTE ON 25:11–12 Third, Nebuzaradan organized and led a forced march of remaining Judeans into exile in Babylon. The exiles included survivors from Jerusalem and those who had surrendered to the Babylonians before the capture of the city. Only poor, unskilled laborers were left behind to tend the vineyards and farm the fields.

2 KINGS—NOTE ON 25:13–17 Fourth, the items made with precious metals in the temple were carried away to Babylon. *See notes on 1 Kings 7:15–49*.

2 KINGS—NOTE ON 25:17 **three cubits.** *See note on Jer. 52:22*.

2 KINGS—NOTE ON 25:18–21 Fifth, Nebuzaradan took Jerusalem’s remaining leaders to Riblah, where Nebuchadnezzar had them executed. This ensured that they would never lead another rebellion against Babylon.

2 KINGS—NOTE ON 25:18 **Seraiah.** Seraiah was the grandson of Hilkiah (22:4, 8; 1 Chron. 6:13–14) and an ancestor of Ezra (Ezra 7:1). Even though Seraiah was executed, his sons were deported (1 Chron. 6:15).

2 KINGS—NOTE ON 25:21 **Judah was taken into exile.** Exile was the ultimate curse brought upon Judah because of her disobedience to the Mosaic Covenant (cf. Lev. 26:33; Deut. 28:36, 64). The book of Lamentations records the sorrow of Jeremiah over this destruction of Jerusalem.

2 KINGS—NOTE ON 25:22–30 The books of Kings conclude with this brief epilogue. Despite the punishment of the Lord experienced by Israel and Judah, the people were still rebellious (vv. 22–26). However, due to the Lord’s mercy, the house of David endured (vv. 27–30). The books of Kings end with a note of hope.

2 KINGS—NOTE ON 25:22 **Gedaliah.** In an attempt to maintain political stability, Nebuchadnezzar appointed a governor from an important Judean family. A more detailed account of Gedaliah’s activities is found in Jer. 40:7–

41:18. Gedaliah’s grandfather, Shaphan, was Josiah’s secretary, who had implemented that king’s reforms (2 Kings 22:3). His father, Ahikam, was part of Josiah’s delegation sent to Huldah (22:14) and a supporter of the prophet Jeremiah (Jer. 26:24).

2 KINGS—NOTE ON 25:23 Mizpah. Located about 8 miles north of Jerusalem, Mizpah became the new center of Judah. Mizpah might have been one of the few towns left standing after the Babylonian invasion.

2 KINGS—NOTE ON 25:24 swore. As governor, Gedaliah pledged to the remaining people that loyalty to the Babylonians would ensure their safety.

2 KINGS—NOTE ON 25:25 seventh month. October, 586 B.C., two months after the destruction of Jerusalem (cf. v. 8). **Ishmael.** Elishama, Ishmael’s grandfather, was a secretary under Jehoiakim (Jer. 36:12; 41:1). Ishmael probably assassinated Gedaliah because he wished to reestablish the kingship in Judah with himself as king, since he was of royal blood (cf. Jer. 41:1).

2 KINGS—NOTE ON 25:26 went to Egypt. Fearing reprisals from the Babylonians, the people fled to Egypt.

2 KINGS—NOTE ON 25:27 thirty-seventh year. March, 561 B.C. Jehoiachin was about 55 years old (cf. 24:8). **Evil-merodach.** The son and successor of Nebuchadnezzar, he ruled as king of Babylon from 562–560 B.C. To gain favor with the Jews, the king released Jehoiachin from his imprisonment and gave him special privileges.

2 KINGS—NOTE ON 25:28–30 spoke kindly to him. This good word from the king of Babylon to the surviving representative of the house of David served as a concluding reminder of God’s good word to David. Through the curse of exile, the dynasty of David had survived. There was still hope that God’s good word to David concerning the seed who will build God’s temple and establish God’s eternal kingdom would be fulfilled (cf. 2 Sam. 7:12–16). The book of 2 Kings opened with Elijah being carried away to heaven, the destination of all those faithful to God. The book ends with Israel, and then Judah, being carried away to pagan lands as a result of failing to be faithful to God.

1 Chronicles

1 Chronicles 1 • 1 Chronicles 2 • 1 Chronicles 3 • 1 Chronicles 4 • 1 Chronicles 5 • 1 Chronicles 6 • 1 Chronicles 7 • 1 Chronicles 8 • 1 Chronicles 9 • 1 Chronicles 10 • 1 Chronicles 11 • 1 Chronicles 12 • 1 Chronicles 13 • 1 Chronicles 14 • 1 Chronicles 15 • 1 Chronicles 16 • 1 Chronicles 17 • 1 Chronicles 18 • 1 Chronicles 19 • 1 Chronicles 20 • 1 Chronicles 21 • 1 Chronicles 22 • 1 Chronicles 23 • 1 Chronicles 24 • 1 Chronicles 25 • 1 Chronicles 26 • 1 Chronicles 27 • 1 Chronicles 28 • 1 Chronicles 29

Introduction to 1 Chronicles
- Title
- Author and Date
- Background and Setting
- Historical and Theological Themes
- Interpretive Challenges
- Outline

Footnotes

Study Notes

Introduction to 1 Chronicles

Title

The original title in the Hebrew Bible read “The annals (i.e., events or happenings) of the days.” First and Second Chronicles were comprised of one book until later divided into separate books in the Greek OT translation, the Septuagint (LXX), c. 200 B.C. The title also changed at that time to the inaccurate title, “the things omitted,” i.e., reflecting material not in 1 and 2 Samuel and 1 and 2 Kings. The English title “Chronicles” originated with Jerome’s Latin Vulgate translation (c. 400 A.D.), which used the fuller title “The Chronicles of the Entire Sacred History.”

Author and Date

Neither 1 nor 2 Chronicles contains direct statements regarding the human author, though Jewish tradition strongly favors Ezra the priest (cf. Ezra 7:1–6) as "the chronicler." These records were most likely recorded c. 450–430 B.C. The genealogical record in 1 Chron. 1–9 supports a date after 450 B.C. for the writing. The NT does not directly quote either 1 or 2 Chronicles.

Background and Setting

The immediate historical backdrop encompassed the Jews' three-phase return to the Promised Land from the Babylonian exile: 1) Zerubbabel in Ezra 1–6 (c. 538 B.C.); 2) Ezra in Ezra 7–10 (c. 458 B.C.); and 3) Nehemiah in Neh. 1–13 (c. 445 B.C.). Previous history looks back to the Babylonian deportation/exile (c. 605–538 B.C.) as predicted/reported by 2 Kings, Jeremiah, Ezekiel, Daniel, and Habakkuk. The prophets of this restoration era were Haggai, Zechariah, and Malachi.

The Jews had returned from their 70 years of captivity (c. 538 B.C.) to a land that was markedly different from the one once ruled by King David (c. 1011–971 B.C.) and King Solomon (971–931 B.C.): 1) there was no Hebrew king, but rather a Persian governor (Ezra 5:3; 6:6); 2) there was no security for Jerusalem, so Nehemiah had to rebuild the wall (Neh. 1–7); 3) there was no temple, so Zerubbabel had to reconstruct a pitiful semblance of the Solomonic temple's former glory (Ezra 3); 4) the Jews no longer dominated the region, but rather were on the defensive (Ezra 4; Neh. 4); 5) they enjoyed few divine blessings beyond the fact of their return; 6) they possessed little of the kingdom's former wealth; and 7) God's divine presence no longer resided in Jerusalem, having departed c. 597–591 B.C. (Ezek. 8–11).

To put it mildly, their future looked bleak compared to their majestic past, especially the time of David and Solomon. The return could best be described as bittersweet, i.e., bitter because their present poverty brought hurtful memories about what was forfeited by God's judgment on their ancestors' sin, but sweet because at least they were back in the land God had given Abraham 17 centuries earlier (Gen. 12:1–3). The chronicler's selective genealogy and history of Israel, stretching from Adam (1 Chron. 1:1) to the return from Babylon (2 Chron. 26:23), was intended to remind the Jews of God's promises and intentions about: 1) the land; 2) the nation; 3) the Davidic king; 4) the Levitical priests; 5) the temple; and 6) true worship, none of which had been abrogated because of the Babylonian captivity. All of this was to remind them of their spiritual heritage during the difficult times they faced, and to encourage them to be faithful to God.

Historical and Theological Themes

First and Second Chronicles, as named by Jerome, recreate an OT history in miniature, with particular emphases on the Davidic Covenant and temple worship. In terms of literary parallel, 1 Chronicles is the partner of 2 Samuel, in that both detail the reign of King David. First Chronicles opens with Adam (1 Chron. 1:1) and closes with the death of David (29:26–30) in 971 B.C. Second Chronicles begins with Solomon (2 Chron. 1:1) and covers the same historical period as 1 and 2 Kings, while focusing exclusively on the kings of the southern kingdom of Judah, thus excluding the history of the northern 10 tribes and their rulers, because of their complete wickedness and false worship. It ranges from the reign of Solomon (1:1) in 971 B.C. to the return from Babylon in 538 B.C. (36:23). Over 55 percent of the material in Chronicles is unique, i.e., not found in 2 Samuel or 1 and 2 Kings. The “chronicler” tended to omit what was negative or in opposition to the Davidic kingship; on the other hand, he tended to make unique contributions in validating temple worship and the line of David. Whereas 2 Kings 25 ends dismally with the deportation of Judah to Babylon, 2 Chron. 36:22–23 concludes hopefully with the Jews’ release from Persia and return to Jerusalem.

These two books were written to the repatriated Jewish exiles as a chronicle of God’s intention of future blessing, in spite of the nation’s past moral/spiritual failure for which the people paid dearly under God’s wrath. First and Second Chronicles could be briefly summarized as follows:

I. A Selected Genealogical History of Israel (1 Chron. 1–9)

II. Israel’s United Kingdom Under Saul (1 Chron. 10), David (1 Chron. 11–29), and Solomon (2 Chron. 1–9)

III. Judah’s Monarchy in the Divided Kingdom (2 Chron. 10–36:21)

IV. Judah’s Release From Their Seventy-Year Captivity (2 Chron. 36:22–23).

The historical themes are inextricably linked with the theological in that God's divine purposes for Israel have been and will be played out on the stage of human history. These two books are designed to assure the returning Jews that, in spite of their checkered past and present plight, God will be true to his covenant promises. They have been returned by God to the land first given to Abraham as a race of people whose ethnic identity (Jewish) was not obliterated by the deportation and whose national identity (Israel) has been preserved (Gen. 12:1–3; 15:5), although they are still under God's judgment as prescribed by the Mosaic legislation (Deut. 28:15–68). The priestly line of Eleazar's son Phinehas and the Levitical line were still intact so that temple worship could continue in the hope that God's presence would one day return (Num. 25:10–13; Mal. 3:1). The Davidic promise of a king was still valid, although future in its fulfillment (2 Sam. 7:8–17; 1 Chron. 17:7–15). Their individual hope of eternal life and restoration of God's blessings forever rested in the New Covenant (Jer. 31:31–34).

Two basic principles enumerated in these two books prevail throughout the OT, namely, obedience brings blessing, disobedience brings judgment. In the Chronicles, when the king obeyed and trusted the Lord, God blessed and protected. But when the king disobeyed and/or put his trust in something or someone other than the Lord, God withdrew his blessing and protection. Three basic failures by the kings of Judah brought God's wrath: 1) personal sin; 2) false worship/idolatry; and/or 3) trust in man rather than God.

Interpretive Challenges

First and Second Chronicles present a combination of selective genealogical and historical records, and no insurmountable challenges within the two books are encountered. A few issues arise, such as: 1) Who wrote 1 and 2 Chronicles? Does the overlap of 2 Chron. 36:22–23 with Ezra 1:1–3 point to Ezra as author? 2) Does the use of multiple sources taint the inerrancy doctrine of Scripture? 3) How does one explain the variations in the genealogies of 1 Chron. 1–9 from other OT genealogies? 4) Are the curses of Deut. 28 still in force, even though the 70-year captivity has concluded? 5) How does one explain the few variations in numbers when comparing Chronicles with parallel passages in Samuel and Kings? These will be dealt with in the notes at the appropriate places.

Outline

- I. Selective Genealogy (1 Chronicles 1:1–9:34)
  - A. Adam to Before David (1:1–2:55)
  - B. David to the Captivity (3:1–24)
  - C. Twelve Tribes (4:1–9:1)
  - D. Jerusalem Dwellers (9:2–34)
- II. David's Ascent (1 Chronicles 9:35–12:40)
  - A. Saul's Heritage and Death (9:35–10:14)
  - B. David's Anointing (11:1–3)
  - C. Jerusalem's Conquest (11:4–9)
  - D. David's Men (11:10–12:40)
- III. David's Reign (1 Chronicles 13:1–29:30)
  - A. The Ark of the Covenant (13:1–16:43)
  - B. The Davidic Covenant (17:1–27)
  - C. Selected Military History (18:1–21:30)
  - D. Temple-Building Preparations (22:1–29:20)
  - E. Transition to Solomon (29:21–30)

1 Chronicles

From Adam to Abraham

1 Chronicles **1** ‡ [1] Adam, Seth, Enosh; [2]Kenan, Mahalalel, Jared; [3]Enoch, Methuselah, Lamech; [4]Noah, Shem, Ham, and Japheth.

[5]The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. [6]The sons of Gomer: Ashkenaz, Riphath, [2] and Togarmah. [7]The sons of Javan: Elishah, Tarshish, Kittim, and Rodanim.

[8]The sons of Ham: Cush, Egypt, Put, and Canaan. [9]The sons of Cush: Seba, Havilah, Sabta, Raama, and Sabteca. The sons of Raamah: Sheba and Dedan. [10]Cush fathered Nimrod. He was the first on earth to be a mighty man. [3]

[11]Egypt fathered Ludim, Anamim, Lehabim, Naphtuhim, [12]Pathrusim, Casluhim (from whom the Philistines came), and Caphtorim.

[13]Canaan fathered Sidon his firstborn and Heth, [14]and the Jebusites, the Amorites, the Girgashites, [15]the Hivites, the Arkites, the Sinites, [16]the Arvadites, the Zemarites, and the Hamathites.

[17]The sons of Shem: Elam, Asshur, Arpachshad, Lud, and Aram. And the sons of Aram: [4] Uz, Hul, Gether, and Meshech. [18]Arpachshad fathered Shelah, and Shelah fathered Eber. [19]†To Eber were born two sons: the name of the one was Peleg [5] (for in his days the earth was divided), and his brother's name was Joktan. [20]Joktan fathered Almodad, Sheleph, Hazarmaveth, Jerah, [21]Hadoram, Uzal, Diklah, [22]Obal, [6] Abimael, Sheba, [23]Ophir, Havilah, and Jobab; all these were the sons of Joktan.

[24]Shem, Arpachshad, Shelah; [25]Eber, Peleg, Reu; [26]Serug, Nahor, Terah; [27]Abram, that is, Abraham.

From Abraham to Jacob

[28]‡The sons of Abraham: Isaac and Ishmael. [29]These are their genealogies: the firstborn of Ishmael, Nebaioth, and Kedar, Adbeel, Mibsam, [30]Mishma, Dumah, Massa, Hadad, Tema, [31]Jetur, Naphish, and Kedemah. These are the sons of Ishmael. [32]The sons of Keturah, Abraham's concubine: she bore Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. The sons of Jokshan: Sheba and Dedan. [33]The sons of Midian: Ephah, Epher, Hanoch, Abida, and Eldaah. All these were the descendants of Keturah.

[34]Abraham fathered Isaac. The sons of Isaac: Esau and Israel. [35]The sons of Esau: Eliphaz, Reuel, Jeush, Jalam, and Korah. [36]The sons of Eliphaz: Teman, Omar, Zepho, Gatam, Kenaz, and of Timna, [7] Amalek. [37]The sons of Reuel: Nahath, Zerah, Shammah, and Mizzah.

[38]The sons of Seir: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. [39]The sons of Lotan: Hori and Hemam; [8] and Lotan's sister was Timna. [40]The sons of Shobal: Alvan, [9] Manahath, Ebal, Shepho, [10] and Onam. The sons of Zibeon: Aiah and Anah. [41]The son [11] of Anah: Dishon. The sons of Dishon: Hemdan, [12] Eshban, Ithran, and Cheran. [42]The sons of Ezer: Bilhan, Zaavan, and Akan. [13] The sons of Dishan: Uz and Aran.

[43]‡These are the kings who reigned in the land of Edom before any king reigned over the people of Israel: Bela the son of Beor, the name of his city being Dinhabah. [44]Bela died, and Jobab the son of Zerah of Bozrah reigned in his place. [45]Jobab died, and Husham of the land of the Temanites reigned in his place. [46]Husham died, and Hadad the son of Bedad, who defeated Midian in the country of Moab, reigned in his place, the name of his city being Avith. [47]Hadad died, and Samlah of Masrekah reigned in his place. [48]Samlah died, and Shaul of Rehoboth on the Euphrates reigned in his place. [49]Shaul died, and Baal-hanan, the son of Achbor, reigned in his place. [50]Baal-hanan died, and Hadad reigned in his place, the name of his city being Pai; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. [51]And Hadad died.

The chiefs of Edom were: chiefs Timna, Alvah, Jetheth, [52]Oholibamah, Elah, Pinon, [53]Kenaz, Teman, Mibzar, [54]Magdiel, and Iram; these are the chiefs of Edom.

A Genealogy of David

1 Chronicles **2** ‡These are the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, [2]Dan, Joseph, Benjamin, Naphtali, Gad, and Asher. [3]The sons of Judah: Er, Onan and Shelah; these three Bath-shua the Canaanite bore to him. Now Er, Judah's firstborn, was evil in the sight of the LORD, and he put him to death. [4]His daughter-in-law Tamar also bore him Perez and Zerah. Judah had five sons in all.

[5]The sons of Perez: Hezron and Hamul. [6]The sons of Zerah: Zimri, Ethan, Heman, Calcol, and Dara, five in all. [7]‡The son [1] of Carmi: Achan, the troubler of Israel, who broke faith in the matter of the devoted thing; [8]and Ethan's son was Azariah.

[9]The sons of Hezron that were born to him: Jerahmeel, Ram, and Chelubai. [10]Ram fathered Amminadab, and Amminadab fathered Nahshon, prince of the sons of Judah. [11]Nahshon fathered Salmon, [2] Salmon fathered Boaz, [12]Boaz fathered Obed, Obed fathered Jesse. [13]Jesse fathered Eliab his firstborn, Abinadab the second, Shimea the third, [14]Nethanel the fourth, Raddai the fifth, [15]Ozem the sixth, David the seventh. [16]And their sisters were Zeruiah and Abigail. The sons of Zeruiah: Abishai, Joab, and Asahel, three. [17]Abigail bore Amasa, and the father of Amasa was Jether the Ishmaelite.

[18]Caleb the son of Hezron fathered children by his wife Azubah, and by Jerioth; and these were her sons: Jesher, Shobab, and Ardon. [19]When Azubah died, Caleb married Ephrath, who bore him Hur. [20]Hur fathered Uri, and Uri fathered Bezalel.

[21]Afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he was sixty years old, and she bore him Segub. [22]And Segub fathered Jair, who had twenty-three cities in the land of Gilead. [23]But Geshur and Aram took from them Havvoth-jair, Kenath, and its villages, sixty towns. All these were descendants of Machir, the father of Gilead. [24]After the death of Hezron, Caleb went in to Ephrathah, [3] the wife of Hezron his father, and she bore him Ashhur, the father of Tekoa.

[25]The sons of Jerahmeel, the firstborn of Hezron: Ram, his firstborn, Bunah, Oren, Ozem, and Ahijah. [26]Jerahmeel also had another wife, whose name was Atarah; she was the mother of Onam. [27]The sons of Ram, the firstborn of Jerahmeel: Maaz, Jamin, and Eker. [28]The sons of Onam: Shammai and Jada. The sons of Shammai: Nadab and Abishur. [29]The name of Abishur's wife was Abihail, and she bore him Ahban and Molid. [30]The sons of Nadab: Seled and Appaim; and Seled died childless. [31]The son [4] of Appaim: Ishi. The son of Ishi: Sheshan. The son of Sheshan: Ahlai. [32]The sons of Jada, Shammai's brother: Jether and Jonathan; and Jether died childless. [33]The sons of Jonathan: Peleth and Zaza. These were the descendants of Jerahmeel. [34]Now Sheshan had no sons, only daughters, but Sheshan had an Egyptian slave whose name was Jarha. [35]So Sheshan gave his daughter in marriage to Jarha his slave, and she bore him Attai. [36]Attai fathered Nathan, and Nathan fathered Zabad. [37]Zabad fathered Ephlal, and Ephlal fathered Obed. [38]Obed fathered Jehu, and Jehu fathered Azariah. [39]Azariah fathered Helez, and Helez fathered Eleasah. [40]Eleasah fathered Sismai, and Sismai fathered Shallum. [41]Shallum fathered Jekamiah, and Jekamiah fathered Elishama.

[42]The sons of Caleb the brother of Jerahmeel: Mareshah [5] his firstborn, who fathered Ziph. The son [6] of Mareshah: Hebron. [7] [43]The sons of Hebron: Korah, Tappuah, Rekem and Shema. [44]Shema fathered Raham, the father of Jorkeam; and Rekem fathered Shammai. [45]The son of Shammai: Maon; and Maon fathered Beth-zur. [46]Ephah also, Caleb's concubine, bore Haran, Moza, and Gazez; and Haran fathered Gazez. [47]The sons of Jahdai: Regem, Jotham, Geshan, Pelet, Ephah, and Shaaph. [48]Maacah, Caleb's concubine, bore Sheber and Tirhanah. [49]She also bore Shaaph the father of Madmannah, Sheva the father of Machbenah and the father of Gibea; and the daughter of Caleb was Achsah. [50]These were the descendants of Caleb.

The sons [8] of Hur the firstborn of Ephrathah: Shobal the father of Kiriath-jearim, [51]Salma, the father of Bethlehem, and Hareph the father of Beth-gader. [52]Shobal the father of Kiriath-jearim had other sons: Haroeh, half of the Menuhoth. [53]And the clans of Kiriath-jearim: the Ithrites, the Puthites, the Shumathites, and the Mishraites; from these came the Zorathites and the Eshtaolites. [54]The sons of Salma: Bethlehem, the Netophathites, Atroth-beth-joab and half of the Manahathites, the Zorites. [55]The clans also of the scribes who lived at Jabez: the Tirathites, the Shimeathites and the Sucathites. These are the Kenites who came from Hammath, the father of the house of Rechab.

Descendants of David

1 Chronicles **3** ‡†These are the sons of David who were born to him in
Hebron: the firstborn, Amnon, by Ahinoam the Jezreelite; the second,
Daniel, by Abigail the Carmelite, [2]the third, Absalom, whose mother was
Maacah, the daughter of Talmai, king of Geshur; the fourth, Adonijah,
whose mother was Haggith; [3]the fifth, Shephatiah, by Abital; the sixth,
Ithream, by his wife Eglah; [4]six were born to him in Hebron, where he
reigned for seven years and six months. And he reigned thirty-three years in
Jerusalem. [5]‡These were born to him in Jerusalem: Shimea, Shobab, Nathan
and Solomon, four by Bath-shua, the daughter of Ammiel; [6]then Ibhar,
Elishama, Eliphelet, [7]Nogah, Nepheg, Japhia, [8]Elishama, Eliada, and
Eliphelet, nine. [9]All these were David's sons, besides the sons of the
concubines, and Tamar was their sister.

[10]‡The son of Solomon was Rehoboam, Abijah his son, Asa his son,
Jehoshaphat his son, [11]Joram his son, Ahaziah his son, Joash his son,
[12]Amaziah his son, Azariah his son, Jotham his son, [13]Ahaz his son,
Hezekiah his son, Manasseh his son, [14]Amon his son, Josiah his son. [15]The
sons of Josiah: Johanan the firstborn, the second Jehoiakim, the third
Zedekiah, the fourth Shallum. [16]†The descendants of Jehoiakim: Jeconiah
his son, Zedekiah his son; [17]and the sons of Jeconiah, the captive: Shealtiel
his son, [18]Malchiram, Pedaiah, Shenazzar, Jekamiah, Hoshama and
Nedabiah; [19]and the sons of Pedaiah: Zerubbabel and Shimei; and the sons
of Zerubbabel: Meshullam and Hananiah, and Shelomith was their sister;
[20]and Hashubah, Ohel, Berechiah, Hasadiah, and Jushab-hesed, five. [21]The
sons of Hananiah: Pelatiah and Jeshaiah, his son [1] Rephaiah, his son
Arnan, his son Obadiah, his son Shecaniah. [22]†The son [2] of Shecaniah:
Shemaiah. And the sons of Shemaiah: Hattush, Igal, Bariah, Neariah, and
Shaphat, six. [23]The sons of Neariah: Elioenai, Hizkiah, and Azrikam, three.
[24]The sons of Elioenai: Hodaviah, Eliashib, Pelaiah, Akkub, Johanan,
Delaiah, and Anani, seven.

Descendants of Judah

1 Chronicles **4** The sons of Judah: Perez, Hezron, Carmi, Hur, and Shobal. [2]Reaiah the son of Shobal fathered Jahath, and Jahath fathered Ahumai and Lahad. These were the clans of the Zorathites. [3]These were the sons [1] of Etam: Jezreel, Ishma, and Idbash; and the name of their sister was Hazzelelponi, [4]and Penuel fathered Gedor, and Ezer fathered Hushah. These were the sons of Hur, the firstborn of Ephrathah, the father of Bethlehem. [5]Ashhur, the father of Tekoa, had two wives, Helah and Naarah; [6]Naarah bore him Ahuzzam, Hepher, Temeni, and Haahashtari. These were the sons of Naarah. [7]The sons of Helah: Zereth, Izhar, and Ethnan. [8]Koz fathered Anub, Zobebah, and the clans of Aharhel, the son of Harum. [9]Jabez was more honorable than his brothers; and his mother called his name Jabez, saying, “Because I bore him in pain.” [2] [10]Jabez called upon the God of Israel, saying, “Oh that you would bless me and enlarge my border, and that your hand might be with me, and that you would keep me from harm [3] so that it might not bring me pain!” And God granted what he asked. [11]Chelub, the brother of Shuhah, fathered Mehir, who fathered Eshton. [12]Eshton fathered Beth-rapha, Paseah, and Tehinnah, the father of Ir-nahash. These are the men of Recah. [13]The sons of Kenaz: Othniel and Seraiah; and the sons of Othniel: Hathath and Meonothai. [4] [14]Meonothai fathered Ophrah; and Seraiah fathered Joab, the father of Ge-harashim, [5] so-called because they were craftsmen. [15]The sons of Caleb the son of Jephunneh: Iru, Elah, and Naam; and the son [6] of Elah: Kenaz. [16]The sons of Jehallelel: Ziph, Ziphah, Tiria, and Asarel. [17]The sons of Ezrah: Jether, Mered, Epher, and Jalon. These are the sons of Bithiah, the daughter of Pharaoh, whom Mered married; [7] and she conceived and bore [8] Miriam, Shammai, and Ishbah, the father of Eshtemoa. [18]And his Judahite wife bore Jered the father of Gedor, Heber the father of Soco, and Jekuthiel the father of Zanoah. [19]The sons of the wife of Hodiah, the sister of Naham, were the fathers of Keilah the Garmite and Eshtemoa the Maacathite. [20]The sons of Shimon: Amnon, Rinnah, Ben-hanan, and Tilon. The sons of Ishi: Zoheth and Ben-zoheth. [21]The sons of Shelah the son of Judah: Er the father of Lecah, Laadah the father of Mareshah, and the clans of the house of linen workers at Beth-ashbea; [22]and Jokim, and the men of Cozeba, and Joash, and Saraph, who

ruled in Moab and returned to Lehem [9] (now the records [10] are ancient). [23]These were the potters who were inhabitants of Netaim and Gederah. They lived there in the king's service.

Descendants of Simeon

[24]The sons of Simeon: Nemuel, Jamin, Jarib, Zerah, Shaul; [25]Shallum was his son, Mibsam his son, Mishma his son. [26]The sons of Mishma: Hammuel his son, Zaccur his son, Shimei his son. [27]Shimei had sixteen sons and six daughters; but his brothers did not have many children, nor did all their clan multiply like the men of Judah. [28]They lived in Beersheba, Moladah, Hazar-shual, [29]Bilhah, Ezem, Tolad, [30]Bethuel, Hormah, Ziklag, [31]Beth-marcaboth, Hazar-susim, Beth-biri, and Shaaraim. These were their cities until David reigned. [32]And their villages were Etam, Ain, Rimmon, Tochen, and Ashan, five cities, [33]along with all their villages that were around these cities as far as Baal. These were their settlements, and they kept a genealogical record.

[34]Meshobab, Jamlech, Joshah the son of Amaziah, [35]Joel, Jehu the son of Joshibiah, son of Seraiah, son of Asiel, [36]Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, Benaiah, [37]Ziza the son of Shiphi, son of Allon, son of Jedaiah, son of Shimri, son of Shemaiah— [38]these mentioned by name were princes in their clans, and their fathers' houses increased greatly. [39]They journeyed to the entrance of Gedor, to the east side of the valley, to seek pasture for their flocks, [40]where they found rich, good pasture, and the land was very broad, quiet, and peaceful, for the former inhabitants there belonged to Ham. [41]‡These, registered by name, came in the days of Hezekiah, king of Judah, and destroyed their tents and the Meunites who were found there, and marked them for destruction to this day, and settled in their place, because there was pasture there for their flocks. [42]And some of them, five hundred men of the Simeonites, went to Mount Seir, having as their leaders Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of Ishi. [43]‡And they defeated the remnant of the Amalekites who had escaped, and they have lived there to this day.

Descendants of Reuben

1 Chronicles **5** The sons of Reuben the firstborn of Israel (for he was the firstborn, but because he defiled his father's couch, his birthright was given to the sons of Joseph the son of Israel, so that he could not be enrolled as the oldest son; [2]†though Judah became strong among his brothers and a chief came from him, yet the birthright belonged to Joseph), [3]the sons of Reuben, the firstborn of Israel: Hanoch, Pallu, Hezron, and Carmi. [4]The sons of Joel: Shemaiah his son, Gog his son, Shimei his son, [5]Micah his son, Reaiah his son, Baal his son, [6]†Beerah his son, whom Tiglath-pileser [1] king of Assyria carried away into exile; he was a chief of the Reubenites. [7]And his kinsmen by their clans, when the genealogy of their generations was recorded: the chief, Jeiel, and Zechariah, [8]and Bela the son of Azaz, son of Shema, son of Joel, who lived in Aroer, as far as Nebo and Baal-meon. [9]He also lived to the east as far as the entrance of the desert this side of the Euphrates, because their livestock had multiplied in the land of Gilead. [10]And in the days of Saul they waged war against the Hagrites, who fell into their hand. And they lived in their tents throughout all the region east of Gilead.

Descendants of Gad

[11]The sons of Gad lived over against them in the land of Bashan as far as Salecah: [12]Joel the chief, Shapham the second, Janai, and Shaphat in Bashan. [13]And their kinsmen according to their fathers' houses: Michael, Meshullam, Sheba, Jorai, Jacan, Zia and Eber, seven. [14]These were the sons of Abihail the son of Huri, son of Jaroah, son of Gilead, son of Michael, son of Jeshishai, son of Jahdo, son of Buz. [15]Ahi the son of Abdiel, son of Guni, was chief in their fathers' houses, [16]and they lived in Gilead, in Bashan and in its towns, and in all the pasturelands of Sharon to their limits. [17]All of these were recorded in genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

[18]The Reubenites, the Gadites, and the half-tribe of Manasseh had valiant men who carried shield and sword, and drew the bow, expert in war,

44,760, able to go to war. [19]They waged war against the Hagrites, Jetur, Naphish, and Nodab. [20]And when they prevailed over them, the Hagrites and all who were with them were given into their hands, for they cried out to God in the battle, and he granted their urgent plea because they trusted in him. [21]They carried off their livestock: 50,000 of their camels, 250,000 sheep, 2,000 donkeys, and 100,000 men alive. [22]†For many fell, because the war was of God. And they lived in their place until the exile.

The Half-Tribe of Manasseh

[23]The members of the half-tribe of Manasseh lived in the land. They were very numerous from Bashan to Baal-hermon, Senir, and Mount Hermon. [24]These were the heads of their fathers' houses: Epher, [2] Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel, mighty warriors, famous men, heads of their fathers' houses. [25]But they broke faith with the God of their fathers, and whored after the gods of the peoples of the land, whom God had destroyed before them. [26]So the God of Israel stirred up the spirit of Pul king of Assyria, the spirit of Tiglath-pileser king of Assyria, and he took them into exile, namely, the Reubenites, the Gadites, and the half-tribe of Manasseh, and brought them to Halah, Habor, Hara, and the river Gozan, to this day.

Descendants of Levi

1 Chronicles **6** ‡ [1] The sons of Levi: Gershon, Kohath, and Merari. [2]The sons of Kohath: Amram, Izhar, Hebron, and Uzziel. [3]The children of Amram: Aaron, Moses, and Miriam. The sons of Aaron: Nadab, Abihu, Eleazar, and Ithamar. [4]Eleazar fathered Phinehas, Phinehas fathered Abishua, [5]Abishua fathered Bukki, Bukki fathered Uzzi, [6]Uzzi fathered Zerahiah, Zerahiah fathered Meraioth, [7]Meraioth fathered Amariah, Amariah fathered Ahitub, [8]‡Ahitub fathered Zadok, Zadok fathered Ahimaaz, [9]Ahimaaz fathered Azariah, Azariah fathered Johanan, [10]and Johanan fathered Azariah (it was he who served as priest in the house that Solomon built in Jerusalem). [11]Azariah fathered Amariah, Amariah fathered Ahitub, [12]Ahitub fathered Zadok, Zadok fathered Shallum, [13]‡Shallum fathered Hilkiah, Hilkiah fathered Azariah, [14]‡Azariah fathered Seraiah, Seraiah fathered Jehozadak; [15]and Jehozadak went into exile when the LORD sent Judah and Jerusalem into exile by the hand of Nebuchadnezzar.

[16]‡ [2] The sons of Levi: Gershom, Kohath, and Merari. [17]And these are the names of the sons of Gershom: Libni and Shimei. [18]The sons of Kohath: Amram, Izhar, Hebron and Uzziel. [19]The sons of Merari: Mahli and Mushi. These are the clans of the Levites according to their fathers. [20]Of Gershom: Libni his son, Jahath his son, Zimmah his son, [21]Joah his son, Iddo his son, Zerah his son, Jeatherai his son. [22]The sons of Kohath: Amminadab his son, Korah his son, Assir his son, [23]Elkanah his son, Ebiasaph his son, Assir his son, [24]Tahath his son, Uriel his son, Uzziah his son, and Shaul his son. [25]The sons of Elkanah: Amasai and Ahimoth, [26]Elkanah his son, Zophai his son, Nahath his son, [27]‡Eliab his son, Jeroham his son, Elkanah his son. [28]The sons of Samuel: Joel [3] his firstborn, the second Abijah. [4] [29]The sons of Merari: Mahli, Libni his son, Shimei his son, Uzzah his son, [30]Shimea his son, Haggiah his son, and Asaiah his son.

[31]‡These are the men whom David put in charge of the service of song in the house of the LORD after the ark rested there. [32]They ministered with song before the tabernacle of the tent of meeting until Solomon built the house of the LORD in Jerusalem, and they performed their service according to their order. [33]These are the men who served and their sons. Of the sons of

the Kohathites: Heman the singer the son of Joel, son of Samuel, [34]son of Elkanah, son of Jeroham, son of Eliel, son of Toah, [35]son of Zuph, son of Elkanah, son of Mahath, son of Amasai, [36]son of Elkanah, son of Joel, son of Azariah, son of Zephaniah, [37]son of Tahath, son of Assir, son of Ebiasaph, son of Korah, [38]son of Izhar, son of Kohath, son of Levi, son of Israel; [39]and his brother Asaph, who stood on his right hand, namely, Asaph the son of Berechiah, son of Shimea, [40]son of Michael, son of Baaseiah, son of Malchijah, [41]son of Ethni, son of Zerah, son of Adaiah, [42]son of Ethan, son of Zimmah, son of Shimei, [43]son of Jahath, son of Gershom, son of Levi. [44]On the left hand were their brothers, the sons of Merari: Ethan the son of Kishi, son of Abdi, son of Malluch, [45]son of Hashabiah, son of Amaziah, son of Hilkiah, [46]son of Amzi, son of Bani, son of Shemer, [47]son of Mahli, son of Mushi, son of Merari, son of Levi. [48]And their brothers the Levites were appointed for all the service of the tabernacle of the house of God.

[49]‡But Aaron and his sons made offerings on the altar of burnt offering and on the altar of incense for all the work of the Most Holy Place, and to make atonement for Israel, according to all that Moses the servant of God had commanded. [50]These are the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son, [51]Bukki his son, Uzzi his son, Zerahiah his son, [52]Meraioth his son, Amariah his son, Ahitub his son, [53]Zadok his son, Ahimaaz his son.

[54]‡These are their dwelling places according to their settlements within their borders: to the sons of Aaron of the clans of Kohathites, for theirs was the first lot, [55]to them they gave Hebron in the land of Judah and its surrounding pasturelands, [56]but the fields of the city and its villages they gave to Caleb the son of Jephunneh. [57]To the sons of Aaron they gave the cities of refuge: Hebron, Libnah with its pasturelands, Jattir, Eshtemoa with its pasturelands, [58]Hilen with its pasturelands, Debir with its pasturelands, [59]Ashan with its pasturelands, and Beth-shemesh with its pasturelands; [60]and from the tribe of Benjamin, Gibeon, [5] Geba with its pasturelands, Alemeth with its pasturelands, and Anathoth with its pasturelands. All their cities throughout their clans were thirteen.

[61]To the rest of the Kohathites were given by lot out of the clan of the tribe, out of the half-tribe, the half of Manasseh, ten cities. [62]To the Gershomites

according to their clans were allotted thirteen cities out of the tribes of Issachar, Asher, Naphtali and Manasseh in Bashan. [63]To the Merarites according to their clans were allotted twelve cities out of the tribes of Reuben, Gad, and Zebulun. [64]So the people of Israel gave the Levites the cities with their pasturelands. [65]They gave by lot out of the tribes of Judah, Simeon, and Benjamin these cities that are mentioned by name.

[66]And some of the clans of the sons of Kohath had cities of their territory out of the tribe of Ephraim. [67]They were given the cities of refuge: Shechem with its pasturelands in the hill country of Ephraim, Gezer with its pasturelands, [68]Jokmeam with its pasturelands, Beth-horon with its pasturelands, [69]Aijalon with its pasturelands, Gath-rimmon with its pasturelands, [70]and out of the half-tribe of Manasseh, Aner with its pasturelands, and Bileam with its pasturelands, for the rest of the clans of the Kohathites.

[71]To the Gershomites were given out of the clan of the half-tribe of Manasseh: Golan in Bashan with its pasturelands and Ashtaroth with its pasturelands; [72]and out of the tribe of Issachar: Kedesh with its pasturelands, Daberath with its pasturelands, [73]Ramoth with its pasturelands, and Anem with its pasturelands; [74]out of the tribe of Asher: Mashal with its pasturelands, Abdon with its pasturelands, [75]Hukok with its pasturelands, and Rehob with its pasturelands; [76]and out of the tribe of Naphtali: Kedesh in Galilee with its pasturelands, Hammon with its pasturelands, and Kiriathaim with its pasturelands. [77]To the rest of the Merarites were allotted out of the tribe of Zebulun: Rimmono with its pasturelands, Tabor with its pasturelands, [78]and beyond the Jordan at Jericho, on the east side of the Jordan, out of the tribe of Reuben: Bezer in the wilderness with its pasturelands, Jahzah with its pasturelands, [79]Kedemoth with its pasturelands, and Mephaath with its pasturelands; [80]and out of the tribe of Gad: Ramoth in Gilead with its pasturelands, Mahanaim with its pasturelands, [81]Heshbon with its pasturelands, and Jazer with its pasturelands.

Descendants of Issachar

1 Chronicles **7** The sons [1] of Issachar: Tola, Puah, Jashub, and Shimron, four. [2]The sons of Tola: Uzzi, Rephaiah, Jeriel, Jahmai, Ibsam, and Shemuel, heads of their fathers' houses, namely of Tola, mighty warriors of their generations, their number in the days of David being 22,600. [3]The son [2] of Uzzi: Izrahiah. And the sons of Izrahiah: Michael, Obadiah, Joel, and Isshiah, all five of them were chief men. [4]And along with them, by their generations, according to their fathers' houses, were units of the army for war, 36,000, for they had many wives and sons. [5]Their kinsmen belonging to all the clans of Issachar were in all 87,000 mighty warriors, enrolled by genealogy.

Descendants of Benjamin

[6]The sons of Benjamin: Bela, Becher, and Jediael, three. [7]The sons of Bela: Ezbon, Uzzi, Uzziel, Jerimoth, and Iri, five, heads of fathers' houses, mighty warriors. And their enrollment by genealogies was 22,034. [8]The sons of Becher: Zemirah, Joash, Eliezer, Elioenai, Omri, Jeremoth, Abijah, Anathoth, and Alemeth. All these were the sons of Becher. [9]And their enrollment by genealogies, according to their generations, as heads of their fathers' houses, mighty warriors, was 20,200. [10]The son of Jediael: Bilhan. And the sons of Bilhan: Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tarshish, and Ahishahar. [11]All these were the sons of Jediael according to the heads of their fathers' houses, mighty warriors, 17,200, able to go to war. [12]And Shuppim and Huppim were the sons of Ir, Hushim the son of Aher.

Descendants of Naphtali

[13]The sons of Naphtali: Jahziel, Guni, Jezer and Shallum, the descendants of Bilhah.

Descendants of Manasseh

[14]The sons of Manasseh: Asriel, whom his Aramean concubine bore; she bore Machir the father of Gilead. [15]And Machir took a wife for Huppim and for Shuppim. The name of his sister was Maacah. And the name of the second was Zelophehad, and Zelophehad had daughters. [16]And Maacah the wife of Machir bore a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem. [17]The son of Ulam: Bedan. These were the sons of Gilead the son of Machir, son of Manasseh. [18]And his sister Hammolecheth bore Ishhod, Abiezer and Mahlah. [19]The sons of Shemida were Ahian, Shechem, Likhi, and Aniam.

Descendants of Ephraim

[20]The sons of Ephraim: Shuthelah, and Bered his son, Tahath his son, Eleadah his son, Tahath his son, [21]Zabad his son, Shuthelah his son, and Ezer and Elead, whom the men of Gath who were born in the land killed, because they came down to raid their livestock. [22]And Ephraim their father mourned many days, and his brothers came to comfort him. [23]And Ephraim went in to his wife, and she conceived and bore a son. And he called his name Beriah, because disaster had befallen his house. [3] [24]His daughter was Sheerah, who built both Lower and Upper Beth-horon, and Uzzen-sheerah. [25]Rephah was his son, Resheph his son, Telah his son, Tahan his son, [26]Ladan his son, Ammihud his son, Elishama his son, [27]Nun [4] his son, Joshua his son. [28]Their possessions and settlements were Bethel and its towns, and to the east Naaran, and to the west Gezer and its towns, Shechem and its towns, and Ayyah and its towns; [29]also in possession of the Manassites, Beth-shean and its towns, Taanach and its towns, Megiddo and its towns, Dor and its towns. In these lived the sons of Joseph the son of Israel.

Descendants of Asher

[30]The sons of Asher: Imnah, Ishvah, Ishvi, Beriah, and their sister Serah. [31]The sons of Beriah: Heber, and Malchiel, who fathered Birzaith. [32]Heber fathered Japhlet, Shomer, Hotham, and their sister Shua. [33]The sons of Japhlet: Pasach, Bimhal, and Ashvath. These are the sons of Japhlet. [34]The sons of Shemer his brother: Rohgah, Jehubbah, and Aram. [35]The sons of

Helem his brother: Zophah, Imna, Shelesh, and Amal. [36]The sons of Zophah: Suah, Harnepher, Shual, Beri, Imrah. [37]Bezer, Hod, Shamma, Shilshah, Ithran, and Beera. [38]The sons of Jether: Jephunneh, Pispa, and Ara. [39]The sons of Ulla: Arah, Hanniel, and Rizia. [40]All of these were men of Asher, heads of fathers' houses, approved, mighty warriors, chiefs of the princes. Their number enrolled by genealogies, for service in war, was 26,000 men.

A Genealogy of Saul

1 Chronicles **8** ‡Benjamin fathered Bela his firstborn, Ashbel the second, Aharah the third, [2]Nohah the fourth, and Rapha the fifth. [3]And Bela had sons: Addar, Gera, Abihud, [4]Abishua, Naaman, Ahoah, [5]Gera, Shephuphan, and Huram. [6]These are the sons of Ehud (they were heads of fathers' houses of the inhabitants of Geba, and they were carried into exile to Manahath): [7]Naaman, [1] Ahijah, and Gera, that is, Heglam, [2] who fathered Uzza and Ahihud. [8]And Shaharaim fathered sons in the country of Moab after he had sent away Hushim and Baara his wives. [9]He fathered sons by Hodesh his wife: Jobab, Zibia, Mesha, Malcam, [10]Jeuz, Sachia, and Mirmah. These were his sons, heads of fathers' houses. [11]He also fathered sons by Hushim: Abitub and Elpaal. [12]The sons of Elpaal: Eber, Misham, and Shemed, who built Ono and Lod with its towns, [13]and Beriah and Shema (they were heads of fathers' houses of the inhabitants of Aijalon, who caused the inhabitants of Gath to flee); [14]and Ahio, Shashak, and Jeremoth. [15]Zebadiah, Arad, Eder, [16]Michael, Ishpah, and Joha were sons of Beriah. [17]Zebadiah, Meshullam, Hizki, Heber, [18]Ishmerai, Izliah, and Jobab were the sons of Elpaal. [19]Jakim, Zichri, Zabdi, [20]Elienai, Zillethai, Eliel, [21]Adaiah, Beraiah, and Shimrath were the sons of Shimei. [22]Ishpan, Eber, Eliel, [23]Abdon, Zichri, Hanan, [24]Hananiah, Elam, Anthothijah, [25]Iphdeiah, and Penuel were the sons of Shashak. [26]Shamsherai, Shehariah, Athaliah, [27]Jaareshiah, Elijah, and Zichri were the sons of Jeroham. [28]These were the heads of fathers' houses, according to their generations, chief men. These lived in Jerusalem.

[29]Jeiel [3] the father of Gibeon lived in Gibeon, and the name of his wife was Maacah. [30]His firstborn son: Abdon, then Zur, Kish, Baal, Nadab, [31]Gedor, Ahio, Zecher, [32]and Mikloth (he fathered Shimeah). Now these also lived opposite their kinsmen in Jerusalem, with their kinsmen. [33]Ner was the father of Kish, Kish of Saul, Saul of Jonathan, Malchi-shua, Abinadab and Eshbaal; [34]and the son of Jonathan was Merib-baal; and Merib-baal was the father of Micah. [35]The sons of Micah: Pithon, Melech, Tarea, and Ahaz. [36]Ahaz fathered Jehoaddah, and Jehoaddah fathered Alemeth, Azmaveth, and Zimri. Zimri fathered Moza. [37]Moza fathered Binea; Raphah was his son, Eleasah his son, Azel his son. [38]Azel had six sons, and these are their names: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan. All

these were the sons of Azel. [39]The sons of Eshek his brother: Ulam his firstborn, Jeush the second, and Eliphelet the third. [40]The sons of Ulam were men who were mighty warriors, bowmen, having many sons and grandsons, 150. All these were Benjaminites.

A Genealogy of the Returned Exiles

1 Chronicles **9** †So all Israel was recorded in genealogies, and these are written in the Book of the Kings of Israel. And Judah was taken into exile in Babylon because of their breach of faith. [2]†Now the first to dwell again in their possessions in their cities were Israel, the priests, the Levites, and the temple servants. [3]And some of the people of Judah, Benjamin, Ephraim, and Manasseh lived in Jerusalem: [4]Uthai the son of Ammihud, son of Omri, son of Imri, son of Bani, from the sons of Perez the son of Judah. [5]And of the Shilonites: Asaiah the firstborn, and his sons. [6]Of the sons of Zerah: Jeuel and their kinsmen, 690. [7]Of the Benjaminites: Sallu the son of Meshullam, son of Hodaviah, son of Hassenuah, [8]Ibneiah the son of Jeroham, Elah the son of Uzzi, son of Michri, and Meshullam the son of Shephatiah, son of Reuel, son of Ibnijah; [9]and their kinsmen according to their generations, 956. All these were heads of fathers' houses according to their fathers' houses.

[10]Of the priests: Jedaiah, Jehoiarib, Jachin, [11]and Azariah the son of Hilkiah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub, the chief officer of the house of God; [12]and Adaiah the son of Jeroham, son of Pashhur, son of Malchijah, and Maasai the son of Adiel, son of Jahzerah, son of Meshullam, son of Meshillemith, son of Immer; [13]besides their kinsmen, heads of their fathers' houses, 1,760, mighty men for the work of the service of the house of God.

[14]Of the Levites: Shemaiah the son of Hasshub, son of Azrikam, son of Hashabiah, of the sons of Merari; [15]and Bakbakkar, Heresh, Galal and Mattaniah the son of Mica, son of Zichri, son of Asaph; [16]and Obadiah the son of Shemaiah, son of Galal, son of Jeduthun, and Berechiah the son of Asa, son of Elkanah, who lived in the villages of the Netophathites.

[17]The gatekeepers were Shallum, Akkub, Talmon, Ahiman, and their kinsmen (Shallum was the chief); [18]until then they were in the king's gate on the east side as the gatekeepers of the camps of the Levites. [19]Shallum the son of Kore, son of Ebiasaph, son of Korah, and his kinsmen of his fathers' house, the Korahites, were in charge of the work of the service, keepers of

the thresholds of the tent, as their fathers had been in charge of the camp of the LORD, keepers of the entrance. [20]And Phinehas the son of Eleazar was the chief officer over them in time past; the LORD was with him. [21]Zechariah the son of Meshelemiah was gatekeeper at the entrance of the tent of meeting. [22]All these, who were chosen as gatekeepers at the thresholds, were 212. They were enrolled by genealogies in their villages. David and Samuel the seer established them in their office of trust. [23]So they and their sons were in charge of the gates of the house of the LORD, that is, the house of the tent, as guards. [24]The gatekeepers were on the four sides, east, west, north, and south. [25]And their kinsmen who were in their villages were obligated to come in every seven days, in turn, to be with these, [26]for the four chief gatekeepers, who were Levites, were entrusted to be over the chambers and the treasures of the house of God. [27]And they lodged around the house of God, for on them lay the duty of watching, and they had charge of opening it every morning.

[28]Some of them had charge of the utensils of service, for they were required to count them when they were brought in and taken out. [29]Others of them were appointed over the furniture and over all the holy utensils, also over the fine flour, the wine, the oil, the incense, and the spices. [30]Others, of the sons of the priests, prepared the mixing of the spices, [31]and Mattithiah, one of the Levites, the firstborn of Shallum the Korahite, was entrusted with making the flat cakes. [32]Also some of their kinsmen of the Kohathites had charge of the showbread, to prepare it every Sabbath.

[33]Now these, the singers, the heads of fathers' houses of the Levites, were in the chambers of the temple free from other service, for they were on duty day and night. [34]These were heads of fathers' houses of the Levites, according to their generations, leaders. These lived in Jerusalem.

Saul's Genealogy Repeated

[35]‡In Gibeon lived the father of Gibeon, Jeiel, and the name of his wife was Maacah, [36]and his firstborn son Abdon, then Zur, Kish, Baal, Ner, Nadab, [37]Gedor, Ahio, Zechariah, and Mikloth; [38]and Mikloth was the father of Shimeam; and these also lived opposite their kinsmen in Jerusalem, with their kinsmen. [39]Ner fathered Kish, Kish fathered Saul, Saul fathered

Jonathan, Malchi-shua, Abinadab, and Eshbaal. **40**And the son of Jonathan was Merib-baal, and Merib-baal fathered Micah. **41**The sons of Micah: Pithon, Melech, Tahrea, and Ahaz. [1] **42**And Ahaz fathered Jarah, and Jarah fathered Alemeth, Azmaveth, and Zimri. And Zimri fathered Moza. **43**Moza fathered Binea, and Rephaiah was his son, Eleasah his son, Azel his son. **44**Azel had six sons and these are their names: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan; these were the sons of Azel.

The Death of Saul and His Sons

1 Chronicles **10** ‡Now the Philistines fought against Israel, and the men of Israel fled before the Philistines and fell slain on Mount Gilboa. [2]And the Philistines overtook Saul and his sons, and the Philistines struck down Jonathan and Abinadab and Malchi-shua, the sons of Saul. [3]The battle pressed hard against Saul, and the archers found him, and he was wounded by the archers. [4]Then Saul said to his armor-bearer, “Draw your sword and thrust me through with it, lest these uncircumcised come and mistreat me.” But his armor-bearer would not, for he feared greatly. Therefore Saul took his own sword and fell upon it. [5]And when his armor-bearer saw that Saul was dead, he also fell upon his sword and died. [6]Thus Saul died; he and his three sons and all his house died together. [7]And when all the men of Israel who were in the valley saw that the army [1] had fled and that Saul and his sons were dead, they abandoned their cities and fled, and the Philistines came and lived in them.

[8]The next day, when the Philistines came to strip the slain, they found Saul and his sons fallen on Mount Gilboa. [9]And they stripped him and took his head and his armor, and sent messengers throughout the land of the Philistines to carry the good news to their idols and to the people. [10]And they put his armor in the temple of their gods and fastened his head in the temple of Dagon. [11]But when all Jabesh-gilead heard all that the Philistines had done to Saul, [12]all the valiant men arose and took away the body of Saul and the bodies of his sons, and brought them to Jabesh. And they buried their bones under the oak in Jabesh and fasted seven days.

[13]‡So Saul died for his breach of faith. He broke faith with the LORD in that he did not keep the command of the LORD, and also consulted a medium, seeking guidance. [14]†He did not seek guidance from the LORD. Therefore the LORD put him to death and turned the kingdom over to David the son of Jesse.

David Anointed King

1 Chronicles **11** ‡‡Then all Israel gathered together to David at Hebron and said, “Behold, we are your bone and flesh. [2]In times past, even when Saul was king, it was you who led out and brought in Israel. And the LORD your God said to you, ‘You shall be shepherd of my people Israel, and you shall be prince over my people Israel.’” [3]So all the elders of Israel came to the king at Hebron, and David made a covenant with them at Hebron before the LORD. And they anointed David king over Israel, according to the word of the LORD by Samuel.

David Takes Jerusalem

[4]‡And David and all Israel went to Jerusalem, that is, Jebus, where the Jebusites were, the inhabitants of the land. [5]The inhabitants of Jebus said to David, “You will not come in here.” Nevertheless, David took the stronghold of Zion, that is, the city of David. [6]David said, “Whoever strikes the Jebusites first shall be chief and commander.” And Joab the son of Zeruiah went up first, so he became chief. [7]And David lived in the stronghold; therefore it was called the city of David. [8]And he built the city all around from the Millo in complete circuit, and Joab repaired the rest of the city. [9]And David became greater and greater, for the LORD of hosts was with him.

David's Mighty Men

[10]‡Now these are the chiefs of David's mighty men, who gave him strong support in his kingdom, together with all Israel, to make him king, according to the word of the LORD concerning Israel. [11]‡This is an account of David's mighty men: Jashobeam, a Hachmonite, was chief of the three. [1] He wielded his spear against 300 whom he killed at one time.

[12]And next to him among the three mighty men was Eleazar the son of Dodo, the Ahohite. [13]He was with David at Pas-dammim when the

Philistines were gathered there for battle. There was a plot of ground full of barley, and the men fled from the Philistines. [14]But he took his [2] stand in the midst of the plot and defended it and killed the Philistines. And the LORD saved them by a great victory.

[15]Three of the thirty chief men went down to the rock to David at the cave of Adullam, when the army of Philistines was encamped in the Valley of Rephaim. [16]David was then in the stronghold, and the garrison of the Philistines was then at Bethlehem. [17]And David said longingly, “Oh that someone would give me water to drink from the well of Bethlehem that is by the gate!” [18]Then the three mighty men broke through the camp of the Philistines and drew water out of the well of Bethlehem that was by the gate and took it and brought it to David. But David would not drink it. He poured it out to the LORD [19]and said, “Far be it from me before my God that I should do this. Shall I drink the lifeblood of these men? For at the risk of their lives they brought it.” Therefore he would not drink it. These things did the three mighty men.

[20]Now Abishai, the brother of Joab, was chief of the thirty. [3] And he wielded his spear against 300 men and killed them and won a name beside the three. [21]He was the most renowned [4] of the thirty [5] and became their commander, but he did not attain to the three.

[22]And Benaiah the son of Jehoiada was a valiant man [6] of Kabzeel, a doer of great deeds. He struck down two heroes of Moab. He also went down and struck down a lion in a pit on a day when snow had fallen. [23]And he struck down an Egyptian, a man of great stature, five cubits [7] tall. The Egyptian had in his hand a spear like a weaver's beam, but Benaiah went down to him with a staff and snatched the spear out of the Egyptian's hand and killed him with his own spear. [24]These things did Benaiah the son of Jehoiada and won a name beside the three mighty men. [25]He was renowned among the thirty, but he did not attain to the three. And David set him over his bodyguard.

[26]The mighty men were Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem, [27]Shammoth of Harod, [8] Helez the Pelonite, [28]Ira the son of Ikkesh of Tekoa, Abiezer of Anathoth, [29]Sibbecai the Hushathite, Ilai the Ahohite, [30]Maharai of Netophah, Heled the son of Baanah of Netophah,

[31]Ithai the son of Ribai of Gibeah of the people of Benjamin, Benaiah of Pirathon, [32]Hurai of the brooks of Gaash, Abiel the Arbathite, [33]Azmaveth of Baharum, Eliahba the Shaalbonite, [34]Hashem [9] the Gizonite, Jonathan the son of Shagee the Hararite, [35]Ahiam the son of Sachar the Hararite, Eliphal the son of Ur, [36]Hepher the Mecherathite, Ahijah the Pelonite, [37]Hezro of Carmel, Naarai the son of Ezbai, [38]Joel the brother of Nathan, Mibhar the son of Hagri, [39]Zelek the Ammonite, Naharai of Beeroth, the armor-bearer of Joab the son of Zeruiah, [40]Ira the Ithrite, Gareb the Ithrite, [41]‡Uriah the Hittite, Zabad the son of Ahlai, [42]Adina the son of Shiza the Reubenite, a leader of the Reubenites, and thirty with him, [43]Hanan the son of Maacah, and Joshaphat the Mithnite, [44]Uzzia the Ashterathite, Shama and Jeiel the sons of Hotham the Aroerite, [45]Jediael the son of Shimri, and Joha his brother, the Tizite, [46]Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite, [47]Eliel, and Obed, and Jaasiel the Mezobaite.

The Mighty Men Join David

1 Chronicles **12** ‡‡†Now these are the men who came to David at Ziklag, while he could not move about freely because of Saul the son of Kish. And they were among the mighty men who helped him in war. [2]They were bowmen and could shoot arrows and sling stones with either the right or the left hand; they were Benjaminites, Saul's kinsmen. [3]The chief was Ahiezer, then Joash, both sons of Shemaah of Gibeah; also Jeziel and Pelet, the sons of Azmaveth; Beracah, Jehu of Anathoth, [4]Ishmaiah of Gibeon, a mighty man among the thirty and a leader over the thirty; Jeremiah, [1] Jahaziel, Johanan, Jozabad of Gederah, [5]Eluzai, [2] Jerimoth, Bealiah, Shemariah, Shephatiah the Haruphite; [6]Elkanah, Isshiah, Azarel, Joezer, and Jashobeam, the Korahites; [7]And Joelah and Zebadiah, the sons of Jeroham of Gedor.

[8]From the Gadites there went over to David at the stronghold in the wilderness mighty and experienced warriors, expert with shield and spear, whose faces were like the faces of lions and who were swift as gazelles upon the mountains: [9]Ezer the chief, Obadiah second, Eliab third, [10]Mishmannah fourth, Jeremiah fifth, [11]Attai sixth, Eliel seventh, [12]Johanan eighth, Elzabad ninth, [13]Jeremiah tenth, Machbannai eleventh. [14]These Gadites were officers of the army; the least was a match for a hundred men and the greatest for a thousand. [15]†These are the men who crossed the Jordan in the first month, when it was overflowing all its banks, and put to flight all those in the valleys, to the east and to the west.

[16]And some of the men of Benjamin and Judah came to the stronghold to David. [17]David went out to meet them and said to them, “If you have come to me in friendship to help me, my heart will be joined to you; but if to betray me to my adversaries, although there is no wrong in my hands, then may the God of our fathers see and rebuke you.” [18]†Then the Spirit clothed Amasai, chief of the thirty, and he said,

“We are yours, O David,
    and with you, O son of Jesse!
Peace, peace to you,

and peace to your helpers!
For your God helps you.”

Then David received them and made them officers of his troops.

[19]‡Some of the men of Manasseh deserted to David when he came with the Philistines for the battle against Saul. (Yet he did not help them, for the rulers of the Philistines took counsel and sent him away, saying, “At peril to our heads he will desert to his master Saul.”) [20]As he went to Ziklag, these men of Manasseh deserted to him: Adnah, Jozabad, Jediael, Michael, Jozabad, Elihu, and Zillethai, chiefs of thousands in Manasseh. [21]‡They helped David against the band of raiders, for they were all mighty men of valor and were commanders in the army. [22]For from day to day men came to David to help him, until there was a great army, like an army of God.

[23]‡These are the numbers of the divisions of the armed troops who came to David in Hebron to turn the kingdom of Saul over to him, according to the word of the LORD. [24]The men of Judah bearing shield and spear were 6,800 armed troops. [25]Of the Simeonites, mighty men of valor for war, 7,100. [26]Of the Levites 4,600. [27]The prince Jehoiada, of the house of Aaron, and with him 3,700. [28]Zadok, a young man mighty in valor, and twenty-two commanders from his own fathers' house. [29]Of the Benjaminites, the kinsmen of Saul, 3,000, of whom the majority had to that point kept their allegiance to the house of Saul. [30]Of the Ephraimites 20,800, mighty men of valor, famous men in their fathers' houses. [31]Of the half-tribe of Manasseh 18,000, who were expressly named to come and make David king. [32]Of Issachar, men who had understanding of the times, to know what Israel ought to do, 200 chiefs, and all their kinsmen under their command. [33]Of Zebulun 50,000 seasoned troops, equipped for battle with all the weapons of war, to help David [3] with singleness of purpose. [34]Of Naphtali 1,000 commanders with whom were 37,000 men armed with shield and spear. [35]Of the Danites 28,600 men equipped for battle. [36]Of Asher 40,000 seasoned troops ready for battle. [37]Of the Reubenites and Gadites and the half-tribe of Manasseh from beyond the Jordan, 120,000 men armed with all the weapons of war.

[38]‡All these, men of war, arrayed in battle order, came to Hebron with full intent to make David king over all Israel. Likewise, all the rest of Israel

were of a single mind to make David king. [39]And they were there with David for three days, eating and drinking, for their brothers had made preparation for them. [40]And also their relatives, from as far as Issachar and Zebulun and Naphtali, came bringing food on donkeys and on camels and on mules and on oxen, abundant provisions of flour, cakes of figs, clusters of raisins, and wine and oil, oxen and sheep, for there was joy in Israel.

The Ark Brought from Kiriath-Jearim

1 Chronicles **13** ‡‡David consulted with the commanders of thousands and of hundreds, with every leader. [2]And David said to all the assembly of Israel, “If it seems good to you and from the Lord our God, let us send abroad to our brothers who remain in all the lands of Israel, as well as to the priests and Levites in the cities that have pasturelands, that they may be gathered to us. [3]†Then let us bring again the ark of our God to us, for we did not seek it [1] in the days of Saul.” [4]All the assembly agreed to do so, for the thing was right in the eyes of all the people.

Uzzah and the Ark

[5]†So David assembled all Israel from the Nile [2] of Egypt to Lebo-hamath, to bring the ark of God from Kiriath-jearim. [6]And David and all Israel went up to Baalah, that is, to Kiriath-jearim that belongs to Judah, to bring up from there the ark of God, which is called by the name of the Lord who sits enthroned above the cherubim. [7]‡And they carried the ark of God on a new cart, from the house of Abinadab, and Uzzah and Ahio [3] were driving the cart. [8]And David and all Israel were rejoicing before God with all their might, with song and lyres and harps and tambourines and cymbals and trumpets.

[9]And when they came to the threshing floor of Chidon, Uzzah put out his hand to take hold of the ark, for the oxen stumbled. [10]And the anger of the Lord was kindled against Uzzah, and he struck him down because he put out his hand to the ark, and he died there before God. [11]And David was angry because the Lord had broken out against Uzzah. And that place is called Perez-uzza [4] to this day. [12]And David was afraid of God that day, and he said, “How can I bring the ark of God home to me?” [13]So David did not take the ark home into the city of David, but took it aside to the house of Obed-edom the Gittite. [14]And the ark of God remained with the household of Obed-edom in his house three months. And the Lord blessed the household of Obed-edom and all that he had.

David's Wives and Children

1 Chronicles **14** ‡And Hiram king of Tyre sent messengers to David, and cedar trees, also masons and carpenters to build a house for him. [2]And David knew that the LORD had established him as king over Israel, and that his kingdom was highly exalted for the sake of his people Israel.

[3]‡And David took more wives in Jerusalem, and David fathered more sons and daughters. [4]These are the names of the children born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, [5]Ibhar, Elishua, Elpelet, [6]Nogah, Nepheg, Japhia, [7]Elishama, Beeliada and Eliphelet.

Philistines Defeated

[8]‡When the Philistines heard that David had been anointed king over all Israel, all the Philistines went up to search for David. But David heard of it and went out against them. [9]Now the Philistines had come and made a raid in the Valley of Rephaim. [10]And David inquired of God, "Shall I go up against the Philistines? Will you give them into my hand?" And the LORD said to him, "Go up, and I will give them into your hand." [11]And he went up to Baal-perazim, and David struck them down there. And David said, "God has broken through [1] my enemies by my hand, like a bursting flood." Therefore the name of that place is called Baal-perazim. [12]‡And they left their gods there, and David gave command, and they were burned.

[13]And the Philistines yet again made a raid in the valley. [14]And when David again inquired of God, God said to him, "You shall not go up after them; go around and come against them opposite the balsam trees. [15]And when you hear the sound of marching in the tops of the balsam trees, then go out to battle, for God has gone out before you to strike down the army of the Philistines." [16]And David did as God commanded him, and they struck down the Philistine army from Gibeon to Gezer. [17]And the fame of David went out into all lands, and the LORD brought the fear of him upon all nations.

The Ark Brought to Jerusalem

1 Chronicles **15** ‡†David [1] built houses for himself in the city of David. And he prepared a place for the ark of God and pitched a tent for it. [2]†Then David said that no one but the Levites may carry the ark of God, for the LORD had chosen them to carry the ark of the LORD and to minister to him forever. [3]And David assembled all Israel at Jerusalem to bring up the ark of the LORD to its place, which he had prepared for it. [4]‡And David gathered together the sons of Aaron and the Levites: [5]of the sons of Kohath, Uriel the chief, with 120 of his brothers; [6]of the sons of Merari, Asaiah the chief, with 220 of his brothers; [7]of the sons of Gershom, Joel the chief, with 130 of his brothers; [8]of the sons of Elizaphan, Shemaiah the chief, with 200 of his brothers; [9]of the sons of Hebron, Eliel the chief, with 80 of his brothers; [10]of the sons of Uzziel, Amminadab the chief, with 112 of his brothers. [11]†Then David summoned the priests Zadok and Abiathar, and the Levites Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab, [12]†and said to them, “You are the heads of the fathers' houses of the Levites. Consecrate yourselves, you and your brothers, so that you may bring up the ark of the LORD, the God of Israel, to the place that I have prepared for it. [13]†Because you did not carry it the first time, the LORD our God broke out against us, because we did not seek him according to the rule.” [14]So the priests and the Levites consecrated themselves to bring up the ark of the LORD, the God of Israel. [15]And the Levites carried the ark of God on their shoulders with the poles, as Moses had commanded according to the word of the LORD.

[16]‡David also commanded the chiefs of the Levites to appoint their brothers as the singers who should play loudly on musical instruments, on harps and lyres and cymbals, to raise sounds of joy. [17]So the Levites appointed Heman the son of Joel; and of his brothers Asaph the son of Berechiah; and of the sons of Merari, their brothers, Ethan the son of Kushaiah; [18]and with them their brothers of the second order, Zechariah, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphelehu, and Mikneiah, and the gatekeepers Obed-edom and Jeiel. [19]The singers, Heman, Asaph, and Ethan, were to sound bronze cymbals; [20]Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah were to play harps according to Alamoth; [21]but Mattithiah, Eliphelehu, Mikneiah, Obed-edom, Jeiel, and

Azaziah were to lead with lyres according to the Sheminith. [22]Chenaniah, leader of the Levites in music, should direct the music, for he understood it. [23]Berechiah and Elkanah were to be gatekeepers for the ark. [24]Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer, the priests, should blow the trumpets before the ark of God. Obed-edom and Jehiah were to be gatekeepers for the ark.

[25]‡So David and the elders of Israel and the commanders of thousands went to bring up the ark of the covenant of the LORD from the house of Obed-edom with rejoicing. [26]And because God helped the Levites who were carrying the ark of the covenant of the LORD, they sacrificed seven bulls and seven rams. [27]David was clothed with a robe of fine linen, as also were all the Levites who were carrying the ark, and the singers and Chenaniah the leader of the music of the singers. And David wore a linen ephod. [28]So all Israel brought up the ark of the covenant of the LORD with shouting, to the sound of the horn, trumpets, and cymbals, and made loud music on harps and lyres.

[29]And as the ark of the covenant of the LORD came to the city of David, Michal the daughter of Saul looked out of the window and saw King David dancing and rejoicing, and she despised him in her heart.

The Ark Placed in a Tent

1 Chronicles **16** And they brought in the ark of God and set it inside the tent that David had pitched for it, and they offered burnt offerings and peace offerings before God. [2]And when David had finished offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD [3]and distributed to all Israel, both men and women, to each a loaf of bread, a portion of meat, [1] and a cake of raisins.

[4]‡Then he appointed some of the Levites as ministers before the ark of the LORD, to invoke, to thank, and to praise the LORD, the God of Israel. [5]Asaph was the chief, and second to him were Zechariah, Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-edom, and Jeiel, who were to play harps and lyres; Asaph was to sound the cymbals, [6]and Benaiah and Jahaziel the priests were to blow trumpets regularly before the ark of the covenant of God. [7]‡Then on that day David first appointed that thanksgiving be sung to the LORD by Asaph and his brothers.

David's Song of Thanks

[8]Oh give thanks to the LORD; call upon his name;
make known his deeds among the peoples!
[9]Sing to him; sing praises to him;
tell of all his wondrous works!
[10]Glory in his holy name;
let the hearts of those who seek the LORD rejoice!
[11]Seek the LORD and his strength;
seek his presence continually!
[12]Remember the wondrous works that he has done,
his miracles and the judgments he uttered,
[13]O offspring of Israel his servant,
sons of Jacob, his chosen ones!
[14]He is the LORD our God;
his judgments are in all the earth.
[15]Remember his covenant forever,

the word that he commanded, for a thousand generations,
[16]the covenant that he made with Abraham,
his sworn promise to Isaac,
[17]which he confirmed as a statute to Jacob,
as an everlasting covenant to Israel,
[18]saying, “To you I will give the land of Canaan,
as your portion for an inheritance.”
[19]When you were few in number,
and of little account, and sojourners in it,
[20]wandering from nation to nation,
from one kingdom to another people,
[21]he allowed no one to oppress them;
he rebuked kings on their account,
[22]saying, “Touch not my anointed ones,
do my prophets no harm!”
[23]‡Sing to the Lord, all the earth!
Tell of his salvation from day to day.
[24]Declare his glory among the nations,
his marvelous works among all the peoples!
[25]For great is the Lord, and greatly to be praised,
and he is to be held in awe above all gods.
[26]For all the gods of the peoples are idols,
but the Lord made the heavens.
[27]Splendor and majesty are before him;
strength and joy are in his place.
[28]Ascribe to the Lord, O clans of the peoples,
ascribe to the Lord glory and strength!
[29]Ascribe to the Lord the glory due his name;
bring an offering and come before him!
Worship the Lord in the splendor of holiness; [2]
[30]tremble before him, all the earth;
yes, the world is established; it shall never be moved.
[31]Let the heavens be glad, and let the earth rejoice,
and let them say among the nations, “The Lord reigns!”
[32]Let the sea roar, and all that fills it;
let the field exult, and everything in it!
[33]Then shall the trees of the forest sing for joy

before the Lord, for he comes to judge the earth.
[34]‡Oh give thanks to the Lord, for he is good;
for his steadfast love endures forever!

[35]Say also:

“Save us, O God of our salvation,
and gather and deliver us from among the nations,
that we may give thanks to your holy name,
and glory in your praise.
[36]Blessed be the Lord, the God of Israel,
from everlasting to everlasting!”

Then all the people said, “Amen!” and praised the Lord.

Worship Before the Ark

[37]‡So David left Asaph and his brothers there before the ark of the covenant of the Lord to minister regularly before the ark as each day required, [38]and also Obed-edom and his [3] sixty-eight brothers, while Obed-edom, the son of Jeduthun, and Hosah were to be gatekeepers. [39]‡And he left Zadok the priest and his brothers the priests before the tabernacle of the Lord in the high place that was at Gibeon [40]to offer burnt offerings to the Lord on the altar of burnt offering regularly morning and evening, to do all that is written in the Law of the Lord that he commanded Israel. [41]With them were Heman and Jeduthun and the rest of those chosen and expressly named to give thanks to the Lord, for his steadfast love endures forever. [42]Heman and Jeduthun had trumpets and cymbals for the music and instruments for sacred song. The sons of Jeduthun were appointed to the gate.

[43]Then all the people departed each to his house, and David went home to bless his household.

The LORD's Covenant with David

1 Chronicles **17** ‡‡Now when David lived in his house, David said to Nathan the prophet, “Behold, I dwell in a house of cedar, but the ark of the covenant of the LORD is under a tent.” [2]And Nathan said to David, “Do all that is in your heart, for God is with you.”

[3]But that same night the word of the LORD came to Nathan, [4]“Go and tell my servant David, ‘Thus says the LORD: It is not you who will build me a house to dwell in. [5]†For I have not lived in a house since the day I brought up Israel to this day, but I have gone from tent to tent and from dwelling to dwelling. [6]In all places where I have moved with all Israel, did I speak a word with any of the judges of Israel, whom I commanded to shepherd my people, saying, “Why have you not built me a house of cedar?”’ [7]Now, therefore, thus shall you say to my servant David, ‘Thus says the LORD of hosts, I took you from the pasture, from following the sheep, to be prince over my people Israel, [8]and I have been with you wherever you have gone and have cut off all your enemies from before you. And I will make for you a name, like the name of the great ones of the earth. [9]And I will appoint a place for my people Israel and will plant them, that they may dwell in their own place and be disturbed no more. And violent men shall waste them no more, as formerly, [10]from the time that I appointed judges over my people Israel. And I will subdue all your enemies. Moreover, I declare to you that the LORD will build you a house. [11]When your days are fulfilled to walk with your fathers, I will raise up your offspring after you, one of your own sons, and I will establish his kingdom. [12]He shall build a house for me, and I will establish his throne forever. [13]I will be to him a father, and he shall be to me a son. I will not take my steadfast love from him, as I took it from him who was before you, [14]but I will confirm him in my house and in my kingdom forever, and his throne shall be established forever.’” [15]In accordance with all these words, and in accordance with all this vision, Nathan spoke to David.

David's Prayer

[16]Then King David went in and sat before the LORD and said, “Who am I, O LORD God, and what is my house, that you have brought me thus far? [17]And this was a small thing in your eyes, O God. You have also spoken of your servant's house for a great while to come, and have shown me future generations, [1] O LORD God! [18]And what more can David say to you for honoring your servant? For you know your servant. [19]For your servant's sake, O LORD, and according to your own heart, you have done all this greatness, in making known all these great things. [20]There is none like you, O LORD, and there is no God besides you, according to all that we have heard with our ears. [21]And who is like your people Israel, the one [2] nation on earth whom God went to redeem to be his people, making for yourself a name for great and awesome things, in driving out nations before your people whom you redeemed from Egypt? [22]And you made your people Israel to be your people forever, and you, O LORD, became their God. [23]And now, O LORD, let the word that you have spoken concerning your servant and concerning his house be established forever, and do as you have spoken, [24]and your name will be established and magnified forever, saying, ‘The LORD of hosts, the God of Israel, is Israel's God,’ and the house of your servant David will be established before you. [25]For you, my God, have revealed to your servant that you will build a house for him. Therefore your servant has found courage to pray before you. [26]And now, O LORD, you are God, and you have promised this good thing to your servant. [27]Now you have been pleased to bless the house of your servant, that it may continue forever before you, for it is you, O LORD, who have blessed, and it is blessed forever.”

David Defeats His Enemies

1 Chronicles **18** ‡‡After this David defeated the Philistines and subdued them, and he took Gath and its villages out of the hand of the Philistines.

[2]†And he defeated Moab, and the Moabites became servants to David and brought tribute.

[3]David also defeated Hadadezer king of Zobah-Hamath, as he went to set up his monument [1] at the river Euphrates. [4]†And David took from him 1,000 chariots, 7,000 horsemen, and 20,000 foot soldiers. And David hamstrung all the chariot horses, but left enough for 100 chariots. [5]And when the Syrians of Damascus came to help Hadadezer king of Zobah, David struck down 22,000 men of the Syrians. [6]Then David put garrisons [2] in Syria of Damascus, and the Syrians became servants to David and brought tribute. And the LORD gave victory to David [3] wherever he went. [7]And David took the shields of gold that were carried by the servants of Hadadezer and brought them to Jerusalem. [8]And from Tibhath and from Cun, cities of Hadadezer, David took a large amount of bronze. With it Solomon made the bronze sea and the pillars and the vessels of bronze.

[9]When Tou king of Hamath heard that David had defeated the whole army of Hadadezer, king of Zobah, [10]he sent his son Hadoram to King David, to ask about his health and to bless him because he had fought against Hadadezer and defeated him; for Hadadezer had often been at war with Tou. And he sent all sorts of articles of gold, of silver, and of bronze. [11]†These also King David dedicated to the LORD, together with the silver and gold that he had carried off from all the nations, from Edom, Moab, the Ammonites, the Philistines, and Amalek.

[12]†And Abishai, the son of Zeruiah, killed 18,000 Edomites in the Valley of Salt. [13]Then he put garrisons in Edom, and all the Edomites became David's servants. And the LORD gave victory to David wherever he went.

David's Administration

[14]‡So David reigned over all Israel, and he administered justice and equity to all his people. [15]And Joab the son of Zeruiah was over the army; and Jehoshaphat the son of Ahilud was recorder; [16]and Zadok the son of Ahitub and Ahimelech the son of Abiathar were priests; and Shavsha was secretary; [17]and Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and David's sons were the chief officials in the service of the king.

The Ammonites Disgrace David's Men

1 Chronicles **19** ‡Now after this Nahash the king of the Ammonites died, and his son reigned in his place. [2]And David said, “I will deal kindly with Hanun the son of Nahash, for his father dealt kindly with me.” So David sent messengers to console him concerning his father. And David's servants came to the land of the Ammonites to Hanun to console him. [3]But the princes of the Ammonites said to Hanun, “Do you think, because David has sent comforters to you, that he is honoring your father? Have not his servants come to you to search and to overthrow and to spy out the land?” [4]So Hanun took David's servants and shaved them and cut off their garments in the middle, at their hips, and sent them away; [5]and they departed. When David was told concerning the men, he sent messengers to meet them, for the men were greatly ashamed. And the king said, “Remain at Jericho until your beards have grown and then return.”

[6]When the Ammonites saw that they had become a stench to David, Hanun and the Ammonites sent 1,000 talents [1] of silver to hire chariots and horsemen from Mesopotamia, from Aram-maacah, and from Zobah. [7]They hired 32,000 chariots and the king of Maacah with his army, who came and encamped before Medeba. And the Ammonites were mustered from their cities and came to battle. [8]When David heard of it, he sent Joab and all the army of the mighty men. [9]And the Ammonites came out and drew up in battle array at the entrance of the city, and the kings who had come were by themselves in the open country.

Ammonites and Syrians Defeated

[10]When Joab saw that the battle was set against him both in front and in the rear, he chose some of the best men of Israel and arrayed them against the Syrians. [11]The rest of his men he put in the charge of Abishai his brother, and they were arrayed against the Ammonites. [12]And he said, “If the Syrians are too strong for me, then you shall help me, but if the Ammonites are too strong for you, then I will help you. [13]Be strong, and let us use our strength for our people and for the cities of our God, and may the LORD do what

seems good to him.” [14]So Joab and the people who were with him drew near before the Syrians for battle, and they fled before him. [15]And when the Ammonites saw that the Syrians fled, they likewise fled before Abishai, Joab's brother, and entered the city. Then Joab came to Jerusalem.

[16]But when the Syrians saw that they had been defeated by Israel, they sent messengers and brought out the Syrians who were beyond the Euphrates, with Shophach the commander of the army of Hadadezer at their head. [17]And when it was told to David, he gathered all Israel together and crossed the Jordan and came to them and drew up his forces against them. And when David set the battle in array against the Syrians, they fought with him. [18]†And the Syrians fled before Israel, and David killed of the Syrians the men of 7,000 chariots and 40,000 foot soldiers, and put to death also Shophach the commander of their army. [19]And when the servants of Hadadezer saw that they had been defeated by Israel, they made peace with David and became subject to him. So the Syrians were not willing to save the Ammonites anymore.

The Capture of Rabbah

1 Chronicles **20** ‡In the spring of the year, the time when kings go out to battle, Joab led out the army and ravaged the country of the Ammonites and came and besieged Rabbah. But David remained at Jerusalem. And Joab struck down Rabbah and overthrew it. [2]And David took the crown of their king from his head. He found that it weighed a talent [1] of gold, and in it was a precious stone. And it was placed on David's head. And he brought out the spoil of the city, a very great amount. [3]And he brought out the people who were in it and set them to labor [2] with saws and iron picks and axes. [3] And thus David did to all the cities of the Ammonites. Then David and all the people returned to Jerusalem.

Philistine Giants Killed

[4]‡And after this there arose war with the Philistines at Gezer. Then Sibbecai the Hushathite struck down Sippai, who was one of the descendants of the giants, and the Philistines were subdued. [5]And there was again war with the Philistines, and Elhanan the son of Jair struck down Lahmi the brother of Goliath the Gittite, the shaft of whose spear was like a weaver's beam. [6]And there was again war at Gath, where there was a man of great stature, who had six fingers on each hand and six toes on each foot, twenty-four in number, and he also was descended from the giants. [7]And when he taunted Israel, Jonathan the son of Shimea, David's brother, struck him down. [8]These were descended from the giants in Gath, and they fell by the hand of David and by the hand of his servants.

David's Census Brings Pestilence

1 Chronicles **21** ‡†Then Satan stood against Israel and incited David to number Israel. [2]So David said to Joab and the commanders of the army, “Go, number Israel, from Beersheba to Dan, and bring me a report, that I may know their number.” [3]‡But Joab said, “May the LORD add to his people a hundred times as many as they are! Are they not, my lord the king, all of them my lord's servants? Why then should my lord require this? Why should it be a cause of guilt for Israel?” [4]But the king's word prevailed against Joab. So Joab departed and went throughout all Israel and came back to Jerusalem. [5]†And Joab gave the sum of the numbering of the people to David. In all Israel there were 1,100,000 men who drew the sword, and in Judah 470,000 who drew the sword. [6]†But he did not include Levi and Benjamin in the numbering, for the king's command was abhorrent to Joab.

[7]†But God was displeased with this thing, and he struck Israel. [8]And David said to God, “I have sinned greatly in that I have done this thing. But now, please take away the iniquity of your servant, for I have acted very foolishly.” [9]And the LORD spoke to Gad, David's seer, saying, [10]“Go and say to David, ‘Thus says the LORD, Three things I offer you; choose one of them, that I may do it to you.’” [11]So Gad came to David and said to him, “Thus says the LORD, ‘Choose what you will: [12]†either three years of famine, or three months of devastation by your foes while the sword of your enemies overtakes you, or else three days of the sword of the LORD, pestilence on the land, with the angel of the LORD destroying throughout all the territory of Israel.’ Now decide what answer I shall return to him who sent me.” [13]Then David said to Gad, “I am in great distress. Let me fall into the hand of the LORD, for his mercy is very great, but do not let me fall into the hand of man.”

[14]So the LORD sent a pestilence on Israel, and 70,000 men of Israel fell. [15]†And God sent the angel to Jerusalem to destroy it, but as he was about to destroy it, the LORD saw, and he relented from the calamity. And he said to the angel who was working destruction, “It is enough; now stay your hand.” And the angel of the LORD was standing by the threshing floor of Ornan the Jebusite. [16]†And David lifted his eyes and saw the angel of the LORD

standing between earth and heaven, and in his hand a drawn sword stretched out over Jerusalem. Then David and the elders, clothed in sackcloth, fell upon their faces. [17]And David said to God, “Was it not I who gave command to number the people? It is I who have sinned and done great evil. But these sheep, what have they done? Please let your hand, O Lord my God, be against me and against my father's house. But do not let the plague be on your people.”

David Builds an Altar

[18]Now the angel of the Lord had commanded Gad to say to David that David should go up and raise an altar to the Lord on the threshing floor of Ornan the Jebusite. [19]So David went up at Gad's word, which he had spoken in the name of the Lord. [20]‡Now Ornan was threshing wheat. He turned and saw the angel, and his four sons who were with him hid themselves. [21]As David came to Ornan, Ornan looked and saw David and went out from the threshing floor and paid homage to David with his face to the ground. [22]And David said to Ornan, “Give me the site of the threshing floor that I may build on it an altar to the Lord—give it to me at its full price—that the plague may be averted from the people.” [23]Then Ornan said to David, “Take it, and let my lord the king do what seems good to him. See, I give the oxen for burnt offerings and the threshing sledges for the wood and the wheat for a grain offering; I give it all.” [24]But King David said to Ornan, “No, but I will buy them for the full price. I will not take for the Lord what is yours, nor offer burnt offerings that cost me nothing.” [25]†So David paid Ornan 600 shekels [1] of gold by weight for the site. [26]And David built there an altar to the Lord and presented burnt offerings and peace offerings and called on the Lord, and the Lord [2] answered him with fire from heaven upon the altar of burnt offering. [27]Then the Lord commanded the angel, and he put his sword back into its sheath.

[28]‡At that time, when David saw that the Lord had answered him at the threshing floor of Ornan the Jebusite, he sacrificed there. [29]†For the tabernacle of the Lord, which Moses had made in the wilderness, and the altar of burnt offering were at that time in the high place at Gibeon, [30]†but David could not go before it to inquire of God, for he was afraid of the sword of the angel of the Lord.

1 Chronicles **22** ‡‡‡Then David said, “Here shall be the house of the LORD God and here the altar of burnt offering for Israel.”

David Prepares for Temple Building

[2]‡David commanded to gather together the resident aliens who were in the land of Israel, and he set stonecutters to prepare dressed stones for building the house of God. [3]‡David also provided great quantities of iron for nails for the doors of the gates and for clamps, as well as bronze in quantities beyond weighing, [4]‡and cedar timbers without number, for the Sidonians and Tyrians brought great quantities of cedar to David. [5]‡For David said, “Solomon my son is young and inexperienced, and the house that is to be built for the LORD must be exceedingly magnificent, of fame and glory throughout all lands. I will therefore make preparation for it.” So David provided materials in great quantity before his death.

Solomon Charged to Build the Temple

[6]‡Then he called for Solomon his son and charged him to build a house for the LORD, the God of Israel. [7]David said to Solomon, “My son, I had it in my heart to build a house to the name of the LORD my God. [8]‡But the word of the LORD came to me, saying, ‘You have shed much blood and have waged great wars. You shall not build a house to my name, because you have shed so much blood before me on the earth. [9]Behold, a son shall be born to you who shall be a man of rest. I will give him rest from all his surrounding enemies. For his name shall be Solomon, and I will give peace and quiet to Israel in his days. [10]He shall build a house for my name. He shall be my son, and I will be his father, and I will establish his royal throne in Israel forever.’

[11]‡“Now, my son, the LORD be with you, so that you may succeed in building the house of the LORD your God, as he has spoken concerning you. [12]Only, may the LORD grant you discretion and understanding, that when he gives you charge over Israel you may keep the law of the LORD your God. [13]Then you will prosper if you are careful to observe the statutes and the

rules that the LORD commanded Moses for Israel. Be strong and courageous. Fear not; do not be dismayed. [14]†With great pains I have provided for the house of the LORD 100,000 talents [1] of gold, a million talents of silver, and bronze and iron beyond weighing, for there is so much of it; timber and stone, too, I have provided. To these you must add. [15]You have an abundance of workmen: stonecutters, masons, carpenters, and all kinds of craftsmen without number, skilled in working [16]gold, silver, bronze, and iron. Arise and work! The LORD be with you!”

[17]‡David also commanded all the leaders of Israel to help Solomon his son, saying, [18]“Is not the LORD your God with you? And has he not given you peace on every side? For he has delivered the inhabitants of the land into my hand, and the land is subdued before the LORD and his people. [19]Now set your mind and heart to seek the LORD your God. Arise and build the sanctuary of the LORD God, so that the ark of the covenant of the LORD and the holy vessels of God may be brought into a house built for the name of the LORD.”

David Organizes the Levites

1 Chronicles 23 ‡†When David was old and full of days, he made Solomon his son king over Israel.

[2]David [1] assembled all the leaders of Israel and the priests and the Levites. [3]†The Levites, thirty years old and upward, were numbered, and the total was 38,000 men. [4]†"Twenty-four thousand of these," David said, [2] "shall have charge of the work in the house of the LORD, 6,000 shall be officers and judges, [5]†4,000 gatekeepers, and 4,000 shall offer praises to the LORD with the instruments that I have made for praise." [6]†And David organized them in divisions corresponding to the sons of Levi: Gershon, Kohath, and Merari.

[7]The sons of Gershon [3] were Ladan and Shimei. [8]The sons of Ladan: Jehiel the chief, and Zetham, and Joel, three. [9]The sons of Shimei: Shelomoth, Haziel, and Haran, three. These were the heads of the fathers' houses of Ladan. [10]And the sons of Shimei: Jahath, Zina, and Jeush and Beriah. These four were the sons of Shimei. [11]Jahath was the chief, and Zizah the second; but Jeush and Beriah did not have many sons, therefore they became counted as a single father's house.

[12]The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, four. [13]The sons of Amram: Aaron and Moses. Aaron was set apart to dedicate the most holy things, that he and his sons forever should make offerings before the LORD and minister to him and pronounce blessings in his name forever. [14]But the sons of Moses the man of God were named among the tribe of Levi. [15]The sons of Moses: Gershom and Eliezer. [16]The sons of Gershom: Shebuel the chief. [17]The sons of Eliezer: Rehabiah the chief. Eliezer had no other sons, but the sons of Rehabiah were very many. [18]The sons of Izhar: Shelomith the chief. [19]The sons of Hebron: Jeriah the chief, Amariah the second, Jahaziel the third, and Jekameam the fourth. [20]The sons of Uzziel: Micah the chief and Isshiah the second.

[21]The sons of Merari: Mahli and Mushi. The sons of Mahli: Eleazar and Kish. [22]Eleazar died having no sons, but only daughters; their kinsmen, the

sons of Kish, married them. [23]The sons of Mushi: Mahli, Eder, and Jeremoth, three.

[24]‡These were the sons of Levi by their fathers' houses, the heads of fathers' houses as they were listed according to the number of the names of the individuals from twenty years old and upward who were to do the work for the service of the house of the LORD. [25]‡For David said, “The LORD, the God of Israel, has given rest to his people, and he dwells in Jerusalem forever. [26]And so the Levites no longer need to carry the tabernacle or any of the things for its service.” [27]For by the last words of David the sons of Levi were numbered from twenty years old and upward. [28]For their duty was to assist the sons of Aaron for the service of the house of the LORD, having the care of the courts and the chambers, the cleansing of all that is holy, and any work for the service of the house of God. [29]Their duty was also to assist with the showbread, the flour for the grain offering, the wafers of unleavened bread, the baked offering, the offering mixed with oil, and all measures of quantity or size. [30]And they were to stand every morning, thanking and praising the LORD, and likewise at evening, [31]and whenever burnt offerings were offered to the LORD on Sabbaths, new moons, and feast days, according to the number required of them, regularly before the LORD. [32]Thus they were to keep charge of the tent of meeting and the sanctuary, and to attend the sons of Aaron, their brothers, for the service of the house of the LORD.

David Organizes the Priests

1 Chronicles **24** ‡†The divisions of the sons of Aaron were these. The sons of Aaron: Nadab, Abihu, Eleazar, and Ithamar. [2]But Nadab and Abihu died before their father and had no children, so Eleazar and Ithamar became the priests. [3]†With the help of Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, David organized them according to the appointed duties in their service. [4]‡Since more chief men were found among the sons of Eleazar than among the sons of Ithamar, they organized them under sixteen heads of fathers' houses of the sons of Eleazar, and eight of the sons of Ithamar. [5]†They divided them by lot, all alike, for there were sacred officers and officers of God among both the sons of Eleazar and the sons of Ithamar. [6]And the scribe Shemaiah, the son of Nethanel, a Levite, recorded them in the presence of the king and the princes and Zadok the priest and Ahimelech the son of Abiathar and the heads of the fathers' houses of the priests and of the Levites, one father's house being chosen for Eleazar and one chosen for Ithamar.

[7]The first lot fell to Jehoiarib, the second to Jedaiah, [8]the third to Harim, the fourth to Seorim, [9]the fifth to Malchijah, the sixth to Mijamin, [10]†the seventh to Hakkoz, the eighth to Abijah, [11]the ninth to Jeshua, the tenth to Shecaniah, [12]the eleventh to Eliashib, the twelfth to Jakim, [13]the thirteenth to Huppah, the fourteenth to Jeshebeab, [14]the fifteenth to Bilgah, the sixteenth to Immer, [15]the seventeenth to Hezir, the eighteenth to Happizzez, [16]the nineteenth to Pethahiah, the twentieth to Jehezkel, [17]the twenty-first to Jachin, the twenty-second to Gamul, [18]the twenty-third to Delaiah, the twenty-fourth to Maaziah. [19]These had as their appointed duty in their service to come into the house of the LORD according to the procedure established for them by Aaron their father, as the LORD God of Israel had commanded him.

[20]And of the rest of the sons of Levi: of the sons of Amram, Shubael; of the sons of Shubael, Jehdeiah. [21]Of Rehabiah: of the sons of Rehabiah, Isshiah the chief. [22]Of the Izharites, Shelomoth; of the sons of Shelomoth, Jahath. [23]The sons of Hebron: [1] Jeriah the chief, [2] Amariah the second, Jahaziel the third, Jekameam the fourth. [24]The sons of Uzziel, Micah; of the sons of

Micah, Shamir. [25]The brother of Micah, Isshiah; of the sons of Isshiah, Zechariah. [26]The sons of Merari: Mahli and Mushi. The sons of Jaaziah: Beno. [3] [27]The sons of Merari: of Jaaziah, Beno, Shoham, Zaccur, and Ibri. [28]Of Mahli: Eleazar, who had no sons. [29]Of Kish, the sons of Kish: Jerahmeel. [30]The sons of Mushi: Mahli, Eder, and Jerimoth. These were the sons of the Levites according to their fathers' houses. [31]These also, the head of each father's house and his younger brother alike, cast lots, just as their brothers the sons of Aaron, in the presence of King David, Zadok, Ahimelech, and the heads of fathers' houses of the priests and of the Levites.

David Organizes the Musicians

1 Chronicles **25** ‡†David and the chiefs of the service also set apart for the service the sons of Asaph, and of Heman, and of Jeduthun, who prophesied with lyres, with harps, and with cymbals. The list of those who did the work and of their duties was: [2]Of the sons of Asaph: Zaccur, Joseph, Nethaniah, and Asharelah, sons of Asaph, under the direction of Asaph, who prophesied under the direction of the king. [3]Of Jeduthun, the sons of Jeduthun: Gedaliah, Zeri, Jeshaiah, Shimei, [1] Hashabiah, and Mattithiah, six, under the direction of their father Jeduthun, who prophesied with the lyre in thanksgiving and praise to the LORD. [4]Of Heman, the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, Mahazioth. [5]†All these were the sons of Heman the king's seer, according to the promise of God to exalt him, for God had given Heman fourteen sons and three daughters. [6]They were all under the direction of their father in the music in the house of the LORD with cymbals, harps, and lyres for the service of the house of God. Asaph, Jeduthun, and Heman were under the order of the king. [7]The number of them along with their brothers, who were trained in singing to the LORD, all who were skillful, was 288. [8]And they cast lots for their duties, small and great, teacher and pupil alike.

[9]‡The first lot fell for Asaph to Joseph; the second to Gedaliah, to him and his brothers and his sons, twelve; [10]the third to Zaccur, his sons and his brothers, twelve; [11]the fourth to Izri, his sons and his brothers, twelve; [12]the fifth to Nethaniah, his sons and his brothers, twelve; [13]the sixth to Bukkiah, his sons and his brothers, twelve; [14]the seventh to Jesharelah, his sons and his brothers, twelve; [15]the eighth to Jeshaiah, his sons and his brothers, twelve; [16]the ninth to Mattaniah, his sons and his brothers, twelve; [17]the tenth to Shimei, his sons and his brothers, twelve; [18]the eleventh to Azarel, his sons and his brothers, twelve; [19]the twelfth to Hashabiah, his sons and his brothers, twelve; [20]to the thirteenth, Shubael, his sons and his brothers, twelve; [21]to the fourteenth, Mattithiah, his sons and his brothers, twelve; [22]to the fifteenth, to Jeremoth, his sons and his brothers, twelve; [23]to the sixteenth, to Hananiah, his sons and his brothers, twelve; [24]to the seventeenth, to Joshbekashah, his sons and his brothers, twelve; [25]to the

eighteenth, to Hanani, his sons and his brothers, twelve; [26]to the nineteenth, to Mallothi, his sons and his brothers, twelve; [27]to the twentieth, to Eliathah, his sons and his brothers, twelve; [28]to the twenty-first, to Hothir, his sons and his brothers, twelve; [29]to the twenty-second, to Giddalti, his sons and his brothers, twelve; [30]to the twenty-third, to Mahazioth, his sons and his brothers, twelve; [31]to the twenty-fourth, to Romamti-ezer, his sons and his brothers, twelve.

Divisions of the Gatekeepers

1 Chronicles **26** ‡As for the divisions of the gatekeepers: of the Korahites, Meshelemiah the son of Kore, of the sons of Asaph. [2]And Meshelemiah had sons: Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth, [3]Elam the fifth, Jehohanan the sixth, Eliehoenai the seventh. [4]And Obed-edom had sons: Shemaiah the firstborn, Jehozabad the second, Joah the third, Sachar the fourth, Nethanel the fifth, [5]Ammiel the sixth, Issachar the seventh, Peullethai the eighth, for God blessed him. [6]Also to his son Shemaiah were sons born who were rulers in their fathers' houses, for they were men of great ability. [7]The sons of Shemaiah: Othni, Rephael, Obed and Elzabad, whose brothers were able men, Elihu and Semachiah. [8]All these were of the sons of Obed-edom with their sons and brothers, able men qualified for the service; sixty-two of Obed-edom. [9]And Meshelemiah had sons and brothers, able men, eighteen. [10]And Hosah, of the sons of Merari, had sons: Shimri the chief (for though he was not the firstborn, his father made him chief), [11]Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brothers of Hosah were thirteen.

[12]These divisions of the gatekeepers, corresponding to their chief men, had duties, just as their brothers did, ministering in the house of the LORD. [13]And they cast lots by fathers' houses, small and great alike, for their gates. [14]†The lot for the east fell to Shelemiah. They cast lots also for his son Zechariah, a shrewd counselor, and his lot came out for the north. [15]Obed-edom's came out for the south, and to his sons was allotted the gatehouse. [16]†For Shuppim and Hosah it came out for the west, at the gate of Shallecheth on the road that goes up. Watch corresponded to watch. [17]On the east there were six each day, [1] on the north four each day, on the south four each day, as well as two and two at the gatehouse. [18]†And for the colonnade [2] on the west there were four at the road and two at the colonnade. [19]These were the divisions of the gatekeepers among the Korahites and the sons of Merari.

Treasurers and Other Officials

[20]‡†And of the Levites, Ahijah had charge of the treasuries of the house of God and the treasuries of the dedicated gifts. [21]The sons of Ladan, the sons of the Gershonites belonging to Ladan, the heads of the fathers' houses belonging to Ladan the Gershonite: Jehieli. [3]

[22]The sons of Jehieli, Zetham, and Joel his brother, were in charge of the treasuries of the house of the Lord. [23]Of the Amramites, the Izharites, the Hebronites, and the Uzzielites— [24]and Shebuel the son of Gershom, son of Moses, was chief officer in charge of the treasuries. [25]His brothers: from Eliezer were his son Rehabiah, and his son Jeshaiah, and his son Joram, and his son Zichri, and his son Shelomoth. [26]This Shelomoth and his brothers were in charge of all the treasuries of the dedicated gifts that David the king and the heads of the fathers' houses and the officers of the thousands and the hundreds and the commanders of the army had dedicated. [27]From spoil won in battles they dedicated gifts for the maintenance of the house of the Lord. [28]Also all that Samuel the seer and Saul the son of Kish and Abner the son of Ner and Joab the son of Zeruiah had dedicated—all dedicated gifts were in the care of Shelomoth [4] and his brothers.

[29]‡Of the Izharites, Chenaniah and his sons were appointed to external duties for Israel, as officers and judges. [30]Of the Hebronites, Hashabiah and his brothers, 1,700 men of ability, had the oversight of Israel westward of the Jordan for all the work of the Lord and for the service of the king. [31]‡Of the Hebronites, Jerijah was chief of the Hebronites of whatever genealogy or fathers' houses. (In the fortieth year of David's reign search was made and men of great ability among them were found at Jazer in Gilead.) [32]King David appointed him and his brothers, 2,700 men of ability, heads of fathers' houses, to have the oversight of the Reubenites, the Gadites and the half-tribe of the Manassites for everything pertaining to God and for the affairs of the king.

Military Divisions

1 Chronicles **27** ‡‡This is the number of the people of Israel, the heads of fathers' houses, the commanders of thousands and hundreds, and their officers who served the king in all matters concerning the divisions that came and went, month after month throughout the year, each division numbering 24,000:

[2]Jashobeam the son of Zabdiel was in charge of the first division in the first month; in his division were 24,000. [3]He was a descendant of Perez and was chief of all the commanders. He served for the first month. [4]Dodai the Ahohite [1] was in charge of the division of the second month; in his division were 24,000. [5]The third commander, for the third month, was Benaiah, the son of Jehoiada the chief priest; in his division were 24,000. [6]This is the Benaiah who was a mighty man of the thirty and in command of the thirty; Ammizabad his son was in charge of his division. [2] [7]Asahel the brother of Joab was fourth, for the fourth month, and his son Zebadiah after him; in his division were 24,000. [8]The fifth commander, for the fifth month, was Shamhuth the Izrahite; in his division were 24,000. [9]Sixth, for the sixth month, was Ira, the son of Ikkesh the Tekoite; in his division were 24,000. [10]Seventh, for the seventh month, was Helez the Pelonite, of the sons of Ephraim; in his division were 24,000. [11]Eighth, for the eighth month, was Sibbecai the Hushathite, of the Zerahites; in his division were 24,000. [12]Ninth, for the ninth month, was Abiezer of Anathoth, a Benjaminite; in his division were 24,000. [13]Tenth, for the tenth month, was Maharai of Netophah, of the Zerahites; in his division were 24,000. [14]Eleventh, for the eleventh month, was Benaiah of Pirathon, of the sons of Ephraim; in his division were 24,000. [15]Twelfth, for the twelfth month, was Heldai the Netophathite, of Othniel; in his division were 24,000.

Leaders of Tribes

[16]‡Over the tribes of Israel, for the Reubenites, Eliezer the son of Zichri was chief officer; for the Simeonites, Shephatiah the son of Maacah; [17]for Levi, Hashabiah the son of Kemuel; for Aaron, Zadok; [18]for Judah, Elihu, one of

David's brothers; for Issachar, Omri the son of Michael; [19]for Zebulun, Ishmaiah the son of Obadiah; for Naphtali, Jeremoth the son of Azriel; [20]for the Ephraimites, Hoshea the son of Azaziah; for the half-tribe of Manasseh, Joel the son of Pedaiah; [21]for the half-tribe of Manasseh in Gilead, Iddo the son of Zechariah; for Benjamin, Jaasiel the son of Abner; [22]for Dan, Azarel the son of Jeroham. These were the leaders of the tribes of Israel. [23]‡David did not count those below twenty years of age, for the LORD had promised to make Israel as many as the stars of heaven. [24]‡Joab the son of Zeruiah began to count, but did not finish. Yet wrath came upon Israel for this, and the number was not entered in the chronicles of King David.

[25]‡Over the king's treasuries was Azmaveth the son of Adiel; and over the treasuries in the country, in the cities, in the villages, and in the towers, was Jonathan the son of Uzziah; [26]and over those who did the work of the field for tilling the soil was Ezri the son of Chelub; [27]and over the vineyards was Shimei the Ramathite; and over the produce of the vineyards for the wine cellars was Zabdi the Shiphmite. [28]Over the olive and sycamore trees in the Shephelah was Baal-hanan the Gederite; and over the stores of oil was Joash. [29]Over the herds that pastured in Sharon was Shitrai the Sharonite; over the herds in the valleys was Shaphat the son of Adlai. [30]Over the camels was Obil the Ishmaelite; and over the donkeys was Jehdeiah the Meronothite. Over the flocks was Jaziz the Hagrite. [31]All these were stewards of King David's property.

[32]‡Jonathan, David's uncle, was a counselor, being a man of understanding and a scribe. He and Jehiel the son of Hachmoni attended the king's sons. [33]Ahithophel was the king's counselor, and Hushai the Archite was the king's friend. [34]Ahithophel was succeeded by Jehoiada the son of Benaiah, and Abiathar. Joab was commander of the king's army.

David's Charge to Israel

1 Chronicles **28** ‡David assembled at Jerusalem all the officials of Israel, the officials of the tribes, the officers of the divisions that served the king, the commanders of thousands, the commanders of hundreds, the stewards of all the property and livestock of the king and his sons, together with the palace officials, the mighty men and all the seasoned warriors. [2]‡Then King David rose to his feet and said: “Hear me, my brothers and my people. I had it in my heart to build a house of rest for the ark of the covenant of the LORD and for the footstool of our God, and I made preparations for building. [3]But God said to me, ‘You may not build a house for my name, for you are a man of war and have shed blood.’ [4]Yet the LORD God of Israel chose me from all my father's house to be king over Israel forever. For he chose Judah as leader, and in the house of Judah my father's house, and among my father's sons he took pleasure in me to make me king over all Israel. [5]And of all my sons (for the LORD has given me many sons) he has chosen Solomon my son to sit on the throne of the kingdom of the LORD over Israel. [6]He said to me, ‘It is Solomon your son who shall build my house and my courts, for I have chosen him to be my son, and I will be his father. [7]I will establish his kingdom forever if he continues strong in keeping my commandments and my rules, as he is today.’ [8]‡Now therefore in the sight of all Israel, the assembly of the LORD, and in the hearing of our God, observe and seek out all the commandments of the LORD your God, that you may possess this good land and leave it for an inheritance to your children after you forever.

David's Charge to Solomon

[9]‡‡“And you, Solomon my son, know the God of your father and serve him with a whole heart and with a willing mind, for the LORD searches all hearts and understands every plan and thought. If you seek him, he will be found by you, but if you forsake him, he will cast you off forever. [10]Be careful now, for the LORD has chosen you to build a house for the sanctuary; be strong and do it.”

[11]Then David gave Solomon his son the plan of the vestibule of the temple, [1] and of its houses, its treasuries, its upper rooms, and its inner chambers, and of the room for the mercy seat; [12]and the plan of all that he had in mind for the courts of the house of the LORD, all the surrounding chambers, the treasuries of the house of God, and the treasuries for dedicated gifts; [13]for the divisions of the priests and of the Levites, and all the work of the service in the house of the LORD; for all the vessels for the service in the house of the LORD, [14]the weight of gold for all golden vessels for each service, the weight of silver vessels for each service, [15]the weight of the golden lampstands and their lamps, the weight of gold for each lampstand and its lamps, the weight of silver for a lampstand and its lamps, according to the use of each lampstand in the service, [16]the weight of gold for each table for the showbread, the silver for the silver tables, [17]and pure gold for the forks, the basins and the cups; for the golden bowls and the weight of each; for the silver bowls and the weight of each; [18]‡for the altar of incense made of refined gold, and its weight; also his plan for the golden chariot of the cherubim that spread their wings and covered the ark of the covenant of the LORD. [19]‡“All this he made clear to me in writing from the hand of the LORD, all the work to be done according to the plan.”

[20]‡Then David said to Solomon his son, “Be strong and courageous and do it. Do not be afraid and do not be dismayed, for the LORD God, even my God, is with you. He will not leave you or forsake you, until all the work for the service of the house of the LORD is finished. [21]And behold the divisions of the priests and the Levites for all the service of the house of God; and with you in all the work will be every willing man who has skill for any kind of service; also the officers and all the people will be wholly at your command.”

Offerings for the Temple

1 Chronicles **29** ‡†And David the king said to all the assembly, “Solomon my son, whom alone God has chosen, is young and inexperienced, and the work is great, for the palace will not be for man but for the LORD God. [2]So I have provided for the house of my God, so far as I was able, the gold for the things of gold, the silver for the things of silver, and the bronze for the things of bronze, the iron for the things of iron, and wood for the things of wood, besides great quantities of onyx and stones for setting, antimony, colored stones, all sorts of precious stones and marble. [3]Moreover, in addition to all that I have provided for the holy house, I have a treasure of my own of gold and silver, and because of my devotion to the house of my God I give it to the house of my God: [4]‡3,000 talents [1] of gold, of the gold of Ophir, and 7,000 talents of refined silver, for overlaying the walls of the house, [2] [5]and for all the work to be done by craftsmen, gold for the things of gold and silver for the things of silver. Who then will offer willingly, consecrating himself [3] today to the LORD?”

[6]‡Then the leaders of fathers' houses made their freewill offerings, as did also the leaders of the tribes, the commanders of thousands and of hundreds, and the officers over the king's work. [7]‡They gave for the service of the house of God 5,000 talents and 10,000 darics [4] of gold, 10,000 talents of silver, 18,000 talents of bronze and 100,000 talents of iron. [8]And whoever had precious stones gave them to the treasury of the house of the LORD, in the care of Jehiel the Gershonite. [9]Then the people rejoiced because they had given willingly, for with a whole heart they had offered freely to the LORD. David the king also rejoiced greatly.

David Prays in the Assembly

[10]‡Therefore David blessed the LORD in the presence of all the assembly. And David said: “Blessed are you, O LORD, the God of Israel our father, forever and ever. [11]Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heavens and in the earth is yours. Yours is the kingdom, O LORD, and you are exalted as

head above all. [12]Both riches and honor come from you, and you rule over all. In your hand are power and might, and in your hand it is to make great and to give strength to all. [13]And now we thank you, our God, and praise your glorious name.

[14]"But who am I, and what is my people, that we should be able thus to offer willingly? For all things come from you, and of your own have we given you. [15]For we are strangers before you and sojourners, as all our fathers were. Our days on the earth are like a shadow, and there is no abiding. [5] [16]‡O LORD our God, all this abundance that we have provided for building you a house for your holy name comes from your hand and is all your own. [17]†I know, my God, that you test the heart and have pleasure in uprightness. In the uprightness of my heart I have freely offered all these things, and now I have seen your people, who are present here, offering freely and joyously to you. [18]O LORD, the God of Abraham, Isaac, and Israel, our fathers, keep forever such purposes and thoughts in the hearts of your people, and direct their hearts toward you. [19]Grant to Solomon my son a whole heart that he may keep your commandments, your testimonies, and your statutes, performing all, and that he may build the palace for which I have made provision."

[20]†Then David said to all the assembly, "Bless the LORD your God." And all the assembly blessed the LORD, the God of their fathers, and bowed their heads and paid homage to the LORD and to the king. [21]‡And they offered sacrifices to the LORD, and on the next day offered burnt offerings to the LORD, 1,000 bulls, 1,000 rams, and 1,000 lambs, with their drink offerings, and sacrifices in abundance for all Israel. [22]†And they ate and drank before the LORD on that day with great gladness.

Solomon Anointed King

And they made Solomon the son of David king the second time, and they anointed him as prince for the LORD, and Zadok as priest.

[23]Then Solomon sat on the throne of the LORD as king in place of David his father. And he prospered, and all Israel obeyed him. [24]All the leaders and the mighty men, and also all the sons of King David, pledged their allegiance to

King Solomon. [25]And the LORD made Solomon very great in the sight of all Israel and bestowed on him such royal majesty as had not been on any king before him in Israel.

The Death of David

[26]†Thus David the son of Jesse reigned over all Israel. [27]†The time that he reigned over Israel was forty years. He reigned seven years in Hebron and thirty-three years in Jerusalem. [28]Then he died at a good age, full of days, riches, and honor. And Solomon his son reigned in his place. [29]†Now the acts of King David, from first to last, are written in the Chronicles of Samuel the seer, and in the Chronicles of Nathan the prophet, and in the Chronicles of Gad the seer, [30]with accounts of all his rule and his might and of the circumstances that came upon him and upon Israel and upon all the kingdoms of the countries.

Footnotes

Footnotes for 1 Chronicles, Chapter 1

[1] 1:1 Many names in these genealogies are spelled differently in other biblical books

[2] 1:6 Septuagint; Hebrew *Diphath*

[3] 1:10 Or *He began to be a mighty man on the earth*

[4] 1:17 Septuagint; Hebrew lacks *And the sons of Aram*

[5] 1:19 *Peleg* means *division*

[6] 1:22 Septuagint, Syriac (compare Genesis 10:28); Hebrew *Ebal*

[7] 1:36 Septuagint (compare Genesis 36:12); Hebrew lacks *and of*

[8] 1:39 Septuagint (compare Genesis 36:22); Hebrew *Homam*

[9] 1:40 Septuagint (compare Genesis 36:23); Hebrew *Alian*

[10] 1:40 Septuagint (compare Genesis 36:23); Hebrew *Shephi*

[11] 1:41 Hebrew *sons*

[12] 1:41 Septuagint (compare Genesis 36:26); Hebrew *Hamran*

[13] 1:42 Septuagint (compare Genesis 36:27); Hebrew *Jaakan*

Footnotes for 1 Chronicles, Chapter 2

[1] 2:7 Hebrew *sons*

[2] 2:11 Septuagint (compare Ruth 4:21); Hebrew *Salma*

[3] 2:24 Septuagint, Vulgate; Hebrew *in Caleb Ephrathah*

[4] 2:31 Hebrew *sons*; three times in this verse

[5] 2:42 Septuagint; Hebrew *Mesha*

[6] 2:42 Hebrew *sons*

[7] 2:42 Hebrew *the father of Hebron*

[8] 2:50 Septuagint, Vulgate; Hebrew *son*

Footnotes for 1 Chronicles, Chapter 3

[1] 3:21 Septuagint (compare Syriac, Vulgate); Hebrew *sons of*; four times in this verse

[2] 3:22 Hebrew *sons*

Footnotes for 1 Chronicles, Chapter 4

[1] 4:3 Septuagint (compare Vulgate); Hebrew *father*

[2] 4:9 *Jabez* sounds like the Hebrew for *pain*

[3] 4:10 Or *evil*

[4] 4:13 Septuagint, Vulgate; Hebrew lacks *Meonothai*

[5] 4:14 *Ge-harashim* means *valley of craftsmen*

[6] 4:15 Hebrew *sons*

[7] 4:17 The clause *These are . . . married* is transposed from verse 18

[8] 4:17 Hebrew lacks *and bore*

[9] 4:22 Vulgate (compare Septuagint); Hebrew *and Jashubi-lahem*

[10] 4:22 Or *matters*

Footnotes for 1 Chronicles, Chapter 5

[1] 5:6 Hebrew *Tilgath-pilneser*; also verse 26

[2] 5:24 Septuagint, Vulgate; Hebrew *and Epher*

Footnotes for 1 Chronicles, Chapter 6

[1] 6:1 Ch 5:27 in Hebrew

[2] 6:16 Ch 6:1 in Hebrew

[3] 6:28 Septuagint, Syriac (compare verse 33 and 1 Samuel 8:2); Hebrew lacks *Joel*

[4] 6:28 Hebrew *and Abijah*

[5] 6:60 Septuagint, Syriac (compare Joshua 21:17); Hebrew lacks *Gibeon*

Footnotes for 1 Chronicles, Chapter 7

[1] 7:1 Syriac (compare Vulgate); Hebrew *And to the sons*

[2] 7:3 Hebrew *sons*; also verses 10, 12, 17

[3] 7:23 *Beriah* sounds like the Hebrew for *disaster*

[4] 7:27 Hebrew *Non*

Footnotes for 1 Chronicles, Chapter 8

[1] 8:7 Hebrew *and Naaman*

[2] 8:7 Or *he carried them into exile*

[3] 8:29 Compare 9:35; Hebrew lacks *Jeiel*

Footnotes for 1 Chronicles, Chapter 9

[1] 9:41 Compare 8:35; Hebrew lacks *and Ahaz*

Footnotes for 1 Chronicles, Chapter 10

[1] 10:7 Hebrew *they*

Footnotes for 1 Chronicles, Chapter 11

[1] 11:11 Compare 2 Samuel 23:8; Hebrew *thirty*, or *captains*

[2] 11:14 Compare 2 Samuel 23:12; Hebrew *they . . . their*

[3] 11:20 Syriac; Hebrew *three*

[4] 11:21 Compare 2 Samuel 23:19; Hebrew *more renowned among the two*

[5] 11:21 Syriac; Hebrew *three*

[6] 11:22 Syriac; Hebrew *the son of a valiant man*

[7] 11:23 A *cubit* was about 18 inches or 45 centimeters

[8] 11:27 Compare 2 Samuel 23:25; Hebrew *the Harorite*

[9] 11:34 Compare Septuagint and 2 Samuel 23:32; Hebrew *the sons of Hashem*

Footnotes for 1 Chronicles, Chapter 12

[1] 12:4 Hebrew verse 5

[2] 12:5 Hebrew verse 6

[3] 12:33 Septuagint; Hebrew lacks *David*

Footnotes for 1 Chronicles, Chapter 13

[1] 13:3 Or *him*

[2] 13:5 Hebrew *Shihor*

[3] 13:7 Or *and his brother*

[4] 13:11 *Perez-uzza* means *the breaking out against Uzzah*

Footnotes for 1 Chronicles, Chapter 14

[1] 14:11 *Baal-perazim* means *Lord of breaking through*

Footnotes for 1 Chronicles, Chapter 15

[1] 15:1 Hebrew *He*

Footnotes for 1 Chronicles, Chapter 16

[1] 16:3 Compare Septuagint, Syriac, Vulgate; the meaning of the Hebrew is uncertain

[2] 16:29 Or *in holy attire*

[3] 16:38 Hebrew *their*

Footnotes for 1 Chronicles, Chapter 17

[1] 17:17 The meaning of the Hebrew is uncertain

[2] 17:21 Septuagint, Vulgate *other*

Footnotes for 1 Chronicles, Chapter 18

[1] 18:3 Hebrew *hand*

[2] 18:6 Septuagint, Vulgate, 2 Samuel 8:6 (compare Syriac); Hebrew lacks *garrisons*

[3] 18:6 Hebrew *the* L*ORD* *saved David*; also verse 13

Footnotes for 1 Chronicles, Chapter 19

[1] 19:6 A *talent* was about 75 pounds or 34 kilograms

Footnotes for 1 Chronicles, Chapter 20

[1] 20:2 A *talent* was about 75 pounds or 34 kilograms

[2] 20:3 Compare 2 Samuel 12:31; Hebrew *he sawed*

[3] 20:3 Compare 2 Samuel 12:31; Hebrew *saws*

Footnotes for 1 Chronicles, Chapter 21

[1] 21:25 A *shekel* was about 2/5 ounce or 11 grams

[2] 21:26 Hebrew *he*

Footnotes for 1 Chronicles, Chapter 22

[1] 22:14 A *talent* was about 75 pounds or 34 kilograms

Footnotes for 1 Chronicles, Chapter 23

[1] 23:2 Hebrew *He*

[2] 23:4 Hebrew lacks *David said*

[3] 23:7 Vulgate (compare Septuagint, Syriac); Hebrew *to the Gershonite*

Footnotes for 1 Chronicles, Chapter 24

[1] 24:23 Compare 23:19; Hebrew lacks *Hebron*

[2] 24:23 Compare 23:19; Hebrew lacks *the chief*

[3] 24:26 Or *his son*; also verse 27

Footnotes for 1 Chronicles, Chapter 25

[1] 25:3 One Hebrew manuscript, Septuagint; most Hebrew manuscripts lack *Shimei*

Footnotes for 1 Chronicles, Chapter 26

[1] 26:17 Septuagint; Hebrew *six Levites*

[2] 26:18 Or *court*; Hebrew *parbar* (meaning unknown); twice in this verse

[3] 26:21 The Hebrew of verse 21 is uncertain

[4] 26:28 Hebrew *Shelomith*

Footnotes for 1 Chronicles, Chapter 27

[1] 27:4 Septuagint; Hebrew *Ahohite and his division and Mikloth the chief officer*

[2] 27:6 Septuagint, Vulgate; Hebrew *was his division*

Footnotes for 1 Chronicles, Chapter 28

[1] 28:11 Hebrew lacks *of the temple*

Footnotes for 1 Chronicles, Chapter 29

[1] 29:4 A *talent* was about 75 pounds or 34 kilograms

[2] 29:4 Septuagint; Hebrew *houses*

[3] 29:5 Or *ordaining himself*; Hebrew *filling his hand*

[4] 29:7 A *daric* was a coin weighing about 1/4 ounce or 8.5 grams

[5] 29:15 Septuagint, Vulgate; Hebrew *hope*, or *prospect*

Study Notes

1 CHRONICLES—NOTE ON 1:1–9:44 This abbreviated genealogy summarizes the divinely selected course of redemptive history: 1) from Adam to Noah (1:1–4; Gen. 1–6); 2) from Noah's son Shem to Abraham (1 Chron. 1:4–27; Gen. 7–11); 3) from Abraham to Jacob (1 Chron. 1:28–34; Gen. 12–25); 4) from Jacob to the 12 tribes (1 Chron. 1:34–2:2; Gen. 25–50); and 5) from the 12 tribes to those who had returned to Jerusalem after the 70-year captivity (1 Chron. 2:3–9:44; Ex. 1:1–2; 2 Chron. 36:23). This genealogical listing is unique to the purposes of "the chronicler" and is not intended to necessarily be an exact duplication of any other list(s) in Scripture.

1 CHRONICLES—NOTE ON 1:19 days . . . divided. Peleg, which means "divided," apparently lived when the Lord divided, or scattered, the human race because of Babel (cf. Gen. 11:1–9).

1 CHRONICLES—NOTE ON 1:28–31 These 12 sons of Ishmael developed 12 tribes and settled the great northern desert of Arabia and became Arab peoples.

1 CHRONICLES—NOTE ON 1:43 kings . . . Edom. Esau's children settled in Edom, east and south of Israel, and are included among the Arab nations.

1 CHRONICLES—NOTE ON 2:1–7:40 These genealogies reflect the lineage of Jacob/Israel through his 12 sons. The tribe of Judah leads the list, indicating its importance, no doubt because of the Davidic heritage. After Judah, Levi receives the most attention, indicating the importance of their priestly role. Joseph (2:2) is later enumerated in terms of his sons Manasseh and Ephraim. Dan and Zebulun are not mentioned here, although they both are identified in the millennial distribution of land (cf. Ezek. 48:1–2, 26–27). The exact reason for these omissions is unknown. Benjamin is given additional attention in 1 Chron. 8:1–40. The tribes are mentioned as follows: 1) Judah (2:3–4:23); 2) Simeon (4:24–43); 3) Reuben (5:1–10); 4) Gad (5:11–22); 5) Manasseh-East (5:23–26); 6) Levi (6:1–81); 7) Issachar (7:1–5); 8) Benjamin (7:6–12); 9) Naphtali (7:13); 10) Manasseh-West (7:14–19); 11) Ephraim (7:20–29); and 12) Asher (7:30–40).

1 CHRONICLES—NOTE ON 2:7 Achan. In Josh. 7:1–26 he disobeyed the Lord by taking goods from under God’s Jericho ban.

A Short Harmony of Samuel, Kings, and Chronicles

A Short Harmony of Samuel, Kings, and Chronicles		
1. Selected Genealogies	————	1 Chron. 1–9
2. Samuel’s Judgeship	1 Sam. 1–8	————
3. Saul’s Reign	1 Sam. 9–31	1 Chron. 10
4. David’s Reign	2 Sam. 1–24	1 Chron. 11–29
5. Solomon’s Reign	1 Kings 1–11	2 Chron. 1–9
6. Divided Kingdom Pt. 1	1 Kings 12–2 Kings 17; 2 Chron. 10–27 (to the Assyrian exile)	
7. Divided Kingdom Pt. 2	2 Kings 18–25; 2 Chron. 28–36:21 (to the Babylonian exile)	
8. Return from Babylon	————	2 Chron. 36:22–23
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1 CHRONICLES—NOTE ON 3:1–4 See 2 Sam. 3:2–5.

1 CHRONICLES—NOTE ON 3:1 David. The chief reason for such detailed genealogies is that they affirm the line of Christ from Adam (Luke 3:38) through Abraham and David (Matt. 1:1), thus emphasizing the kingdom intentions of God in Christ.

1 CHRONICLES—NOTE ON 3:5–8 See 2 Sam. 5:14–16 and 1 Chron. 14:4–7.

1 CHRONICLES—NOTE ON 3:10–16 Rehoboam . . . Zedekiah. The reigns of these descendants of David are delineated in 2 Chron. 10:1–36:21.

1 CHRONICLES—NOTE ON 3:16 Jeconiah. God’s curse resulting in no royal descendants from the line of Jeconiah (a.k.a. Jehoiachin), as given by Jeremiah (Jer. 22:30), was enforced by God. Even though Jeconiah was in the line of Christ, the Messiah was not a physical child of that line, thus affirming the curse, yet sustaining the legality of his kingship through Joseph, who was in David’s line. His blood birthright came through Mary, who traced her line to David through his son Nathan, not Solomon (cf. Luke 3:31).

1 CHRONICLES—NOTE ON 3:22 six. Only five sons are named, so the number includes their father Shemaiah.

1 CHRONICLES—NOTE ON 4:41 Hezekiah. He ruled Judah c. 715–686 B.C.

1 CHRONICLES—NOTE ON 4:43 Amalekites. Longstanding enemies of Israel whom God purposed to exterminate. Another branch of the Amalekite family tree had appeared in Persia, represented by Haman, who attempted to exterminate the Jews (Est. 3:1ff.).

1 CHRONICLES—NOTE ON 5:2 Judah became strong. In accordance with Jacob's blessing (Gen. 49:10), the king of Israel is to come from Judah. This prophecy had historical reference to the Davidic Covenant (cf. 2 Sam. 7; 1 Chron. 17) with full messianic implications.

1 CHRONICLES—NOTE ON 5:6 Tilgath-pileser. The king of Assyria (c. 745–727 B.C.) who threatened Judah and made Ahaz pay a tribute (cf. 2 Kings 16:7–20; 2 Chron. 28:16–21).

1 CHRONICLES—NOTE ON 5:22 the exile. The Assyrian deportation of 722 B.C. is meant (cf. 5:26).

1 CHRONICLES—NOTE ON 6:1–15 This section lists the high-priestly lineage from Levi (v. 1) through Aaron (v. 3), through Eleazar (v v. 3–4), and through Phinehas (v. 4), with whom God covenanted for a perpetual priesthood (Num. 25:11–13).

1 CHRONICLES—NOTE ON 6:8 Zadok. By the time of David's reign, the high-priestly line had wrongly been shifted to the sons of Ithamar as represented by Abiathar. When Abiathar sided with Adonijah rather than Solomon, Zadok became the ruling high priest (1 Kings 2:26–27) and restored the high priesthood to the Levitical line through Phinehas (cf. Num. 25:10–13).

1 CHRONICLES—NOTE ON 6:13 Hilkiah. The high priest who rediscovered the law in Josiah's reign c. 622 B.C. (2 Kings 22:8–13; 2 Chron. 34:14–21).

1 CHRONICLES—NOTE ON 6:14 **Seraiah.** The high priest who was executed by the Babylonians after their occupation of Jerusalem c. 586 B.C. (2 Kings 25:18–21). **Jehozadak.** (a.k.a. Jozadak.) The father of Jeshua, the first high priest in the return (cf. Ezra 3:2; 5:2).

1 CHRONICLES—NOTE ON 6:16–30 The sons of Levi (vv. 16–19) and their families (vv. 20–30) are given here.

1 CHRONICLES—NOTE ON 6:27–28 Samuel, a Levite, by exceptional, divine direction, offered priestly sacrifices (cf. 1 Sam. 7:9; 10:8; 11:14–15). The fact that Elkanah was from Ephraim (1 Sam. 1:1) indicates where he lived, not his family history (Num. 35:6–8).

1 CHRONICLES—NOTE ON 6:31–48 The Levitical musicians are listed as they relate to: 1) Kohath and Heman (vv. 33–38); 2) Gershon and Asaph (vv. 39–43); and 3) Merari and Ethan (vv. 44–47).

1 CHRONICLES—NOTE ON 6:49–53 This is a repeat of the high-priestly line enumerated in vv. 4–8 through Zadok. This repeated genealogy could possibly point to the Zadokian high priesthood for the temple in the Millennium (cf. Ezek. 40:46; 43:19; 44:15; 48:11).

1 CHRONICLES—NOTE ON 6:54–81 This section rehearses the 48 cities given to the Levites instead of a section of land (cf. Num. 35:1–8; Josh. 21:1–42), which signals God’s intention for the Jewish nation to have a priesthood and future in the land first given to Abraham (cf. Gen. 12:1–3).

1 CHRONICLES—NOTE ON 8:1–40 This section enlarges on the genealogy of Benjamin in 7:6–12, most likely because of that tribe’s important relationship with Judah in the southern kingdom. Thus these two tribes taken in captivity together and the Levites make up the returning remnant in 538 B.C.

1 CHRONICLES—NOTE ON 9:1 **all Israel.** Even though the northern kingdom of Israel never returned from dispersion in 722 B.C., many from the 10 tribes that made up that kingdom migrated south after the division in 931 B.C. The result was that Judah, the southern kingdom, had people from all tribes, so that when returning from captivity “all Israel” was truly represented.

1 CHRONICLES—NOTE ON 9:2 first to dwell. This chapter has genealogies of returning 1) Israelites (vv. 3–9); 2) priests (vv. 10–13); and 3) Levites (vv. 14–34). **temple servants.** These temple servants (Ezra 8:20) were possibly descendants of the Gibeonites (cf. Josh. 9:3–4, 23).

1 CHRONICLES—NOTE ON 9:35–44 This section records Saul’s lineage as a transition to the main theme of the rest of the book, which is the kingship of David (c. 1011 B.C.).

The Chronicle’s Sources

The Chronicles’ Sources
The inspiration of Scripture (2 Tim. 3:16) was sometimes accomplished through direct revelation from God without a human writer, e.g., the Mosaic law. At other times, God used human sources, as mentioned in Luke 1:1–4. Such was the experience of the chronicler as evidenced by the many contributing sources. Whether the material came through direct revelation or by existing resources, God’s inspiration through the Holy Spirit prevented the original human authors of Scripture from any error (2 Pet. 1:19–21). Although relatively few scribal errors have been made in copying Scripture, they can be identified and corrected. Thus, the original, inerrant content of the Bible has been preserved.
1. Book of the Kings of Israel/Judah (1 Chron. 9:1; 2 Chron. 16:11; 20:34; 25:26; 27:7; 28:26; 32:32; 35:27; 36:8)
2. The Chronicles of King David (1 Chron. 27:24)
3. The Chronicles of Samuel the seer (1 Chron. 29:29)
4. The Chronicles of Nathan the prophet (1 Chron. 29:29; 2 Chron. 9:29)
5. The Chronicles of Gad the seer (1 Chron. 29:29)
6. Prophecy of Ahijah the Shilonite (2 Chron. 9:29)
7. Visions of Iddo the seer (2 Chron. 9:29)
8. Chronicles of Shemaiah the prophet (2 Chron. 12:15)
9. Chronicles of Iddo the seer (2 Chron. 12:15)
10. Story of the prophet Iddo (2 Chron. 13:22)
11. Chronicles of Jehu (2 Chron. 20:34)
12. Story of the Book of the Kings (2 Chron. 24:27)
13. Acts of Uzziah by Isaiah (2 Chron. 26:22)
14. Letters/Message of Sennacherib (2 Chron. 32:10–17)
15. Vision of Isaiah the prophet (2 Chron. 32:32)
16. Words of the Seers (2 Chron. 33:18)
17. Chronicles of the Seers (2 Chron. 33:19)
18. Written instructions of David and Solomon (2 Chron. 35:4)
19. The Laments (2 Chron. 35:25)
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1 CHRONICLES—NOTE ON 10:1–12 *See notes on 1 Sam. 31:1–13* (cf. 2 Sam. 1:4–12).

1 CHRONICLES—NOTE ON 10:13–14 This summary is unique to 1 Chronicles and provides the proper transition from Saul’s kingship to David’s reign.

1 CHRONICLES—NOTE ON 10:14 **the Lord put him to death.** Though Saul killed himself (v. 4), God took responsibility for Saul's death, which was fully deserved for consulting a medium, an activity punishable by death (cf. Deut. 17:1–6). This demonstrates that human behavior is under the ultimate control of God, who achieves his purpose through the actions of people.

1 CHRONICLES—NOTE ON 11:1–29:30 This section selectively recounts the reign of David with a heavy emphasis on the placement of the ark in Jerusalem and preparation to build the temple.

1 CHRONICLES—NOTE ON 11:1–3 *See notes on 2 Sam. 5:1–3*.

1 CHRONICLES—NOTE ON 11:4–9 *See notes on 2 Sam. 5:6–10*.

1 CHRONICLES—NOTE ON 11:10–41 *See notes on 2 Sam. 23:8–39*.

1 CHRONICLES—NOTE ON 11:11 **Jashobeam . . . Hachmonite.** In 27:2, he is called the son of Zabdiel, so Hachmon may be, strictly speaking, his grandfather (27:32). For a variation in name and number (300), *see note on 2 Sam. 23:8*. A copyist's error would best account for 800 being reported in 2 Sam. 23:8.

1 CHRONICLES—NOTE ON 11:41–47 This adds new material to 2 Sam. 23.

1 CHRONICLES—NOTE ON 12:1–40 These events predate those of 11:1–47. They are divided between David's time at Ziklag (12:1–22) and Hebron (12:23–40). They summarize the narrative covered in 1 Sam. 27–2 Sam. 5.

1 CHRONICLES—NOTE ON 12:1 **Ziklag.** Located in the south near the Edomite border. The territory was ruled by the Philistines, who made David a ruler over it during the latter period of Saul's reign when he was pursuing David (1 Sam. 27:6–7). This was prior to David's taking the rule over all Israel (cf. 1 Chron. 12:38).

1 CHRONICLES—NOTE ON 12:1–14 Men from Benjamin (vv. 2–3, 16–18), Gad (vv. 8–15), Judah (vv. 16–18), and Manasseh (vv. 19–22) came to help David conquer enemies on both sides of the Jordan (1 Chron. 12:15).

1 CHRONICLES—NOTE ON 12:15 first month. March/April when the Jordan River was at flood stage due to melting snow in the north. The Gadites would be crossing from east to west.

1 CHRONICLES—NOTE ON 12:18 the Spirit. A temporary empowerment by the Holy Spirit to assure David that the Benjamites and Judahites were loyal to him and that the cause was blessed by God.

1 CHRONICLES—NOTE ON 12:19–20 First Sam. 29 provides the background.

1 CHRONICLES—NOTE ON 12:21–22 First Sam. 30 provides the background.

1 CHRONICLES—NOTE ON 12:23–37 This recounts the period of David's seven year, six month reign in Hebron until he was crowned king of the entire nation and was ready to relocate in Jerusalem (2 Sam. 2–5). This narrative comes full circle back to 1 Chron. 11:1ff.

1 CHRONICLES—NOTE ON 12:38–40 This feast was associated with the king's coronation in 2 Sam. 5.

1 CHRONICLES—NOTE ON 13:1–16:43 This section recounts the ark of the covenant being brought from Kiriath-jearim (v. 5) to Jerusalem.

1 CHRONICLES—NOTE ON 13:1–14 *See notes on 2 Sam. 6:1–11*. First Chron. 13:1–6 adds new material to the narrative.

1 CHRONICLES—NOTE ON 13:3 the ark of our God. Not only had the ark been stolen and profaned by the Philistines (1 Sam. 5–6), but when it was returned, Saul neglected to seek God's instruction for it. Scripture records only one occasion when Saul sought God's ark after its return (cf. 1 Sam. 14:18).

1 CHRONICLES—NOTE ON 13:5 Nile. The "river of Egypt" was a small stream flowing into the Mediterranean, which forms the southern boundary of Israel (cf. Josh. 13:3). It is also called the "brook of Egypt" (Josh. 15:4, 47; Num. 34:5; 2 Chron. 7:8). **Lebo-hamath.** On the northern boundary of Israel's territory. **Kiriath-jearim.** A location approximately 10 miles west of Jerusalem that the Canaanites called Baalah (cf. 13:6). The ark of God had resided here for the previous 20 years (cf. 1 Sam. 7:1–2).

1 CHRONICLES—NOTE ON 13:7–14 *See notes on 2 Sam. 6:1–11*. The violation of divine directives (Num. 4:1–49) for moving the ark proved fatal to Uzzah (1 Chron. 13:7–10).

1 CHRONICLES—NOTE ON 14:1–7 *See notes on 2 Sam. 5:11–16*. The events of this chapter took place before those of 1 Chron. 13.

1 CHRONICLES—NOTE ON 14:3–7 This is a repeat of 1 Chron. 3:5–9.

1 CHRONICLES—NOTE ON 14:8–17 The Philistines desired to ruin David before the throne was consolidated. Their plan was to kill David, but God gave him victory over the Philistines (unlike Saul) and thus declared both to the Philistines and Israel his support of Israel's new king. For details, *see notes on 2 Sam. 5:17–23*.

1 CHRONICLES—NOTE ON 14:12 gods . . . burned. Second Samuel 5:21 reports that the idols were carried away, presenting an apparent contradiction. Most likely the idols were first carried away and then burned later, according to the Mosaic law (cf. Deut. 7:5, 25).

1 CHRONICLES—NOTE ON 15:1–29 The chronicler picks up the narrative concerning the ark where it left off at 1 Chron. 13:14, as David brings the ark from Obed-edom.

1 CHRONICLES—NOTE ON 15:1 David built houses for himself. He was able by the alliance and help of Hiram (18:1) to build a palace for himself and separate houses for his wives and their children. While the ark remained near Jerusalem at the home of Obed-edom for three months (13:13–14), David constructed a new tabernacle in Jerusalem to fulfill God's word in Deut. 12:5–7 of a permanent residency.

1 CHRONICLES—NOTE ON 15:2 carry the ark. After a lapse of three months (13:14), David followed the Mosaic directives for moving the ark (cf. Num. 4:1–49; Deut. 10:8; 18:5). These directions had been violated when the ark was moved from Kiriath-jearim to Obed-edom, and it cost Uzzah his life (cf. 1 Chron. 13:6–11).

1 CHRONICLES—NOTE ON 15:4–7 Kohath . . . Merari . . . Gershom. David conducted the ark's relocation with the same families as had Moses (cf. Num. 4). In the restoration from Babylon, these identical three divisions of Levi participated (cf. 1 Chron. 6:1–48).

1 CHRONICLES—NOTE ON 15:11 Zadok . . . Abiathar. These two high priests, heads of the two priestly houses of Eleazar and Ithamar, were colleagues in the high priesthood (2 Sam. 20:25). They served the Lord simultaneously in David's reign. Zadok attended the tabernacle in Gibeon (1 Chron. 16:39), while Abiathar served the temporary place of the ark in Jerusalem. Ultimately, Zadok prevailed (cf. 1 Kings 2:26–27).

1 CHRONICLES—NOTE ON 15:12 Consecrate yourselves. This was a special sanctification required on all special occasions, demanding complete cleanliness.

1 CHRONICLES—NOTE ON 15:13 broke out against. God's anger broke out when the ark had been improperly handled and transported by Uzzah (2 Sam. 6:6–8; 1 Chron. 13:9–12).

1 CHRONICLES—NOTE ON 15:16–24 Eminent Levites were instructed to train the musicians and singers for the solemn procession.

1 CHRONICLES—NOTE ON 15:25–16:3 *See notes on 2 Sam. 6:12–19*.

1 CHRONICLES—NOTE ON 16:4–6 Levites . . . ministers. As soon as the ark was placed into its tent, the Levites began their duties.

1 CHRONICLES—NOTE ON 16:7–22 *See notes on Ps. 105:1–15*.

1 CHRONICLES—NOTE ON 16:23–33 *See notes on Ps. 96:1–13*.

1 CHRONICLES—NOTE ON 16:34–36 *See notes on Ps. 106:1, 47, 48*.

1 CHRONICLES—NOTE ON 16:37–42 regularly . . . as each day required. The ministry was established with continuity.

1 CHRONICLES—NOTE ON **16:39** **Gibeon.** Located 6 miles northwest of Jerusalem.

1 CHRONICLES—NOTE ON **17:1–27** This section recounts God's bestowing the Davidic Covenant. For a full explanation, *see notes on 2 Sam. 7*.

1 CHRONICLES—NOTE ON **17:1, 10**Second Samuel 7:1, 11 adds that God had and would give David rest from all of his enemies.

1 CHRONICLES—NOTE ON **17:5** Second Samuel 7:14–17 adds new material.

1 CHRONICLES—NOTE ON **18:1–21:30** This section selectively recounts David's military exploits.

1 CHRONICLES—NOTE ON **18:1–11** *See notes on 2 Sam. 8:1–12*.

1 CHRONICLES—NOTE ON **18:2** Second Samuel 8:2 adds details to the judgment of Moab.

1 CHRONICLES—NOTE ON **18:4** The numbers here are correct; the number in 2 Sam. 8:4 for the horsemen is 1,700, which would not seem as consistent with the other numbers, so the 1,700 probably resulted from a copyist's error.

1 CHRONICLES—NOTE ON **18:11** Second Samuel 8:12 adds new material.

1 CHRONICLES—NOTE ON **18:12** Second Samuel 8:13 adds that David was involved.

1 CHRONICLES—NOTE ON **18:14–17** *See notes on 2 Sam. 8:15–18*.

1 CHRONICLES—NOTE ON **19:1–19** *See notes on 2 Sam. 10:1–19*.

1 CHRONICLES—NOTE ON **19:18** **killed . . . 7,000.** Second Samuel 10:18 erroneously has 700; this is apparently a discrepancy due to copyist error. **foot soldiers.** This is likely more correct than "horsemen" in 2 Sam. 10:18.

The Davidic Covenant in Chronicles

The Davidic Covenant in Chronicles	
1. 1 Chron. 17:7–27	God to Nathan to David
2. 1 Chron. 22:6–16	David to Solomon
3. 1 Chron. 28:6–7	David to Solomon
4. 2 Chron. 6:8–9, 16–17	Solomon to the nation
5. 2 Chron. 7:17–18	God to Solomon
6. 2 Chron. 13:4–5	Abijah to Jeroboam
7. 2 Chron. 21:7	Chronicles' commentary
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1 CHRONICLES—NOTE ON 20:1–3 *See notes on 2 Sam. 11:1 and 12:29–31*. The chronicler was not inspired by God to mention David's sin with Bathsheba and subsequent sins recorded in 2 Sam. 11:2–12:23. The adultery and murder occurred at this time, while David stayed in Jerusalem instead of going to battle. The story was likely omitted because the book was written to focus on God's permanent interest in his people, Israel, and the perpetuity of David's kingdom.

1 CHRONICLES—NOTE ON 20:4–8 *See notes on 2 Sam. 21:15–22*. The chronicler chose not to write of some of the darker days in David's reign, especially the revolt of David's son Absalom, for the same reason the iniquity of the king with Bathsheba was left out.

1 CHRONICLES—NOTE ON 21:1 There is approximately a 20-year gap between 20:8 and 21:1, c. 995–975 B.C.

1 CHRONICLES—NOTE ON 21:1–27 For the explanation of this section, *see notes on 2 Sam. 24:1–25*.

1 CHRONICLES—NOTE ON 21:1 Satan . . . incited. Second Samuel 24:1 reports that "the anger of the Lord was kindled against Israel," and this "incited" David to take the census. This apparent discrepancy is resolved by understanding that God sovereignly and permissively uses Satan to achieve his purposes. God uses Satan to judge sinners (cf. Mark 4:15; 2 Cor. 4:4), to refine saints (cf. Job 1:8–2:10; Luke 22:31–32), to discipline those in the church (cf. 1 Cor. 5:1–5; 1 Tim. 1:20), and to further purify obedient believers (cf. 2 Cor. 12:7–10). Neither God nor Satan forced David to sin (cf. James 1:13–15), but God allowed Satan to tempt David and he chose to sin. The sin surfaced his proud heart and God dealt with him for it. **number Israel.** David's census brought tragedy because, unlike the census in Moses' time (Num. 1–2) which God had commanded, this census by David was to gratify his pride in the great strength of his army and consequent military power. He was also putting more trust in his forces than in his God. He was taking credit for his victories by the building of his great army. This angered God, who moved Satan to bring the sin to a head.

1 CHRONICLES—NOTE ON 21:3–4 a cause of guilt for Israel. Joab knew David was operating on a sinful motive, but the king's arrogance led him to ignore the warning.

1 CHRONICLES—NOTE ON 21:5 all Israel . . . 1,100,000 men. Second Samuel 24:9 reports 800,000 and 500,000 respectively. For the resolution of this discrepancy, *see note on 2 Sam. 24:9*.

1 CHRONICLES—NOTE ON 21:6 he did not include Levi and Benjamin. Levites were not soldiers (v. 5) and were not numbered in the Mosaic census (Num. 1:47–53). Benjamin had already been numbered (1 Chron. 7:6–11) and the register preserved in the archives of that tribe. From the course followed in the census (2 Sam. 24:4–8), it appears Judah and Benjamin were last to be visited. Before the census could be finished in Judah and begin in Benjamin, David recognized his sin and called for it to stop (cf. 1 Chron. 27:24).

1 CHRONICLES—NOTE ON 21:7 he struck Israel. David's sin dramatically affected the entire kingdom in experiencing God's wrath.

1 CHRONICLES—NOTE ON 21:12 "Three years" here is correct; "seven years" (see esv footnote) in 2 Sam. 24:13 is most likely a copyist's error, since it seems three years, three months, three days is the intent.

1 CHRONICLES—NOTE ON 21:15 Ornan. This is a Hebrew name. He is called Araunah in 2 Sam. 24:18, a Jebusite or Canaanite equivalent. He had been converted to worship the true God.

1 CHRONICLES—NOTE ON 21:16 This additional detail does not appear in the Hebrew of 2 Sam. 24. The "angel of the Lord" was the executioner poised to destroy Jerusalem, whose menacing destruction was halted (1 Chron. 21:27) because David and the leaders repented as indicated by the "sackcloth" and falling "upon their faces."

1 CHRONICLES—NOTE ON 21:20–21 This additional detail does not appear in the Hebrew of 2 Sam. 24. "Threshing wheat" was done by spreading the grain out on a high level area and driving back and forth over it with a heavy sled and rollers pulled by oxen. One would drive the oxen while others raked the chaff away from the kernels.

1 CHRONICLES—NOTE ON 21:25 paid . . . 600 shekels. The 50 shekels reported in 2 Sam. 24:24 was for the instruments and oxen alone, while the price here includes the whole property, Mount Moriah, on which the future temple stood. The threshing floor of Ornan is today believed to be the very flat rock under the Moslem mosque, the Dome of the Rock, inside the temple ground in Jerusalem.

1 CHRONICLES—NOTE ON 21:28–30 This also is new data not included in 2 Sam. 24.

1 CHRONICLES—NOTE ON 21:29 high place . . . Gibeon. The ark of the covenant resided at Jerusalem in a tent (1 Chron. 15) awaiting the building of the temple on Ornan's threshing floor, while the Mosaic tabernacle and altar remained in Gibeon until the temple was completed (cf. 1 Kings 8:4).

1 CHRONICLES—NOTE ON 21:30 the sword. Cf. 21:12, 16, 27. David continued to remain at the threshing floor and offer sacrifices because the Lord had appeared to him there (2 Chron. 3:1) and thus hallowed the place, and because he feared a menacing angel at Gibeon, the center of worship.

1 CHRONICLES—NOTE ON 22:1–29:20 This section recounts David's preparations for Solomon to build the temple. General preparation and various charges are discussed in 22:1–19. The division of labor unfolds in 23:1–27:33. Solomon's final commission comes in 28:1–29:20.

1 CHRONICLES—NOTE ON 22:1–19 David gives three charges to: 1) the workman (vv. 2–5); 2) Solomon (vv. 6–16); and 3) the leaders (vv. 17–19).

1 CHRONICLES—NOTE ON 22:1 house. The land David had just purchased (21:22–30), he dedicated for the Jerusalem temple to be built by Solomon (22:6; 28:9–10).

1 CHRONICLES—NOTE ON 22:2 resident aliens. These were non-Israelite artisans made up of descendants of the Canaanites (2 Chron. 8:7–10) and war captives (2 Chron. 2:7), for whom the Mosaic legislation provided compassion and protection (cf. Ex. 22:21; 23:9; Lev. 19:33; Deut. 24:14–15) and from whom service was exacted. Only here were the laborers called "foreigners" (cf. 1 Kings 5:13–18).

1 CHRONICLES—NOTE ON 22:3 iron . . . bronze. David would have acquired the iron technology from the Philistines (1 Sam. 13:19–21) and the bronze would have come from spoils of war (cf. 1 Chron. 18:8).

1 CHRONICLES—NOTE ON 22:4 cedar. This came from Lebanon, the heavily wooded and mountainous country north of Israel, and was provided by the residents of Sidon and Tyre, most likely under the leadership of David's friend, King Hiram (cf. 14:1; 1 Kings 5:1).

1 CHRONICLES—NOTE ON 22:5 young. Solomon was born early in David's reign (c. 1000– 990 B.C.) and was at this time 20 to 30 years of age. The magnificent and complex challenge of building such a monumental edifice with all its elements required an experienced leader for preparation. **magnificent.** David understood that the temple needed to reflect on earth something of God's heavenly majesty, so he devoted himself to the collection of the plans and materials, tapping the vast amount of spoils from people he had conquered and cities he had sacked (vv. 14–16).

1 CHRONICLES—NOTE ON 22:6–16 Here is David's careful instruction to Solomon for the building, which David could not do because he had killed so many in his battles (v. 8). Cf. 1 Kings 5:3.

1 CHRONICLES—NOTE ON 22:8–10 David reflects on the covenant God had made with him (cf. 2 Sam. 7; 1 Chron. 17), which included 1) the divine mandate that Solomon build the temple and 2) overtones of the messianic reign.

1 CHRONICLES—NOTE ON 22:11–13 David's spiritual charge to Solomon resembles the Lord's exhortation to Joshua (cf. Josh. 1:6–9). Solomon asked God for and received the very "discretion and understanding" his father, David, desired for him (cf. 1 Kings 3:3–14; 2 Chron. 1:7–12). He learned the value of such spiritual counsel and passed it on in Eccles. 12:1, 13.

1 CHRONICLES—NOTE ON 22:14 provided . . . 100,000 talents of gold. Assuming a talent weighed about 75 pounds, this would be approximately 3,750 tons, a staggering amount of gold. **a million talents of silver.** This would be approximately 37,500 tons of silver.

1 CHRONICLES—NOTE ON 22:17–19 Knowing that Solomon was young and inexperienced (22:5) and that he could not undertake this colossal project alone, David wisely enlisted the loyalty and help of his leaders to transfer their allegiance to Solomon, who would carry out the divine will and the last wishes of his father. The Lord undertook to make Solomon the wisest man on earth (cf. 1 Kings 3:3–14).

1 CHRONICLES—NOTE ON 23:1–27:34 This labor-intensive project needed more than building materials. David marshaled his human resources and announced their division of labor as follows: 1) the Levites (23:1–32); 2) the priests (24:1–31); 3) the singers (25:1–31); 4) the gatekeepers (26:1–19); 5) the administrators (26:20–32); 6) the army (27:1–24); and 7) the leaders (27:25–34). Remember, the original readers of Chronicles were the Jews, who returned from exile in Babylon and were rebuilding the destroyed temple. This would remind them of what their fathers' sin forfeited, and how inferior their new temple was.

1 CHRONICLES—NOTE ON 23:1 he made. For a fuller narrative of Solomon's coronation and the attempts to seize his throne, see chs. 28–29; 1 Kings 1:1–2:9.

1 CHRONICLES—NOTE ON 23:3 thirty years old and upward. Numbers 4:3 establishes the age of recognized priests from 30 to 50 years of age. A five-year apprenticeship began at 25 (cf. Num. 8:24), and in some cases 20 (1

Chron. 23:24, 27). This number, 38,000, is four times greater than the early census in Moses' time (cf. Num. 4, 26).

1 CHRONICLES—NOTE ON 23:4 have charge. The duties of these Levites are discussed in 1 Chron. 24. **officers and judges.** This particular function is covered in 1 Chron. 26:20–32.

1 CHRONICLES—NOTE ON 23:5 gatekeepers. First Chronicles 26:1–19 gives information on them. **offer praises.** First Chronicles 25 identifies and describes these musicians. **that I have made.** David, a gifted musician, was not only the maker, but the inventor of musical instruments (cf. Amos 6:5).

1 CHRONICLES—NOTE ON 23:6 divisions. The Levites were divided among the three groups with distinct duties, just as they were in Moses' day (Num. 3:14–37) and in Ezra's day (1 Chron. 6:16–30). The family of Gershon (23:7–11), Kohath (23:12–20), and Merari (23:21–23) are each discussed.

1 CHRONICLES—NOTE ON 23:24, 27twenty years. *See note on 23:3*.

1 CHRONICLES—NOTE ON 23:25–32 The duties of the non-priestly Levites are enumerated in their duties to provide the temple service in support of the priests who descended from Levi, through Kohath, through Aaron, through Eleazar and Ithamar (cf. 6:1–3). The original duties of the three families are given specifically in Num. 3:25, 31, 36–37.

Temple Duties

Temple Duties			
Administrative Duties		**Ministerial Duties**	
Officers	1 Chronicles 23:4–5	Priests	1 Chronicles 24:1–2
Baliffs	1 Chronicles 23:4–5	Prophets	1 Chronicles 25:1
Judges	1 Chronicles 23:4–5	Assistants for sacrifices	1 Chronicles 23:29–31
Public administrators	1 Chronicles 26:29–30	Assistants for purification ceremonies	1 Chronicles 23:27–28
Service Duties		**Artistic Duties**	

Bakers of the bread of the Presence	1 Chronicles 23:29	Musicians	1 Chronicles 25:6
Those who checked the weights and measures	1 Chronicles 23:29	Singers	1 Chronicles 25:7
Custodians	1 Chronicles 23:28	**Individual Assignments**	
Financial Duties		Recording secretary	1 Chronicles 24:6
Those who cared for the treasury	1 Chronicles 26:20	Chaplain to the king	1 Chronicles 25:4
Those who cared for dedicated items	1 Chronicles 26:26–28	Private prophet to the king	1 Chronicles 25:2
Protective Duties		Captain of the guard	1 Chronicles 26:1
Gatekeepers	1 Chronicles 23:5	Chief officer of the treasury	1 Chronicles 26:23–24
Guards for the gates and storehouses	1 Chronicles 26:12–18		
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1 CHRONICLES—NOTE ON 24:1–31 The divisions and duties of the priests are outlined. Temple worship was carefully structured, without hindering the Holy Spirit or true worship (cf. 1 Cor. 14:40).

1 CHRONICLES—NOTE ON 24:1 **Nadab, Abihu.** Consult Lev. 10:1–3 for their disgrace and demise. **Eleazar.** The line of the high priest would be through Eleazar’s offspring in accord with the Priestly Covenant made by God with Phinehas (Num. 25:11–13).

1 CHRONICLES—NOTE ON 24:3 **Zadok.** *See notes on 1 Chron. 6:8, 49–53*. **Ahimelech.** This was the son of Abiathar whom Solomon released from his duties for siding with Adonijah (cf. 1 Kings 1–2) and the grandson of another Ahimelech, who was a priest killed by Saul (1 Sam. 22:11–18). Second Samuel 8:17 confirms the Zadok and Ahimelech high-priestly combination, one at Jerusalem where the ark was kept and the other at Gibeon serving the tabernacle. *See note on 1 Chron. 15:11*.

1 CHRONICLES—NOTE ON 24:4–19 Priesthood duties were divided up in David’s day into 24 divisions, 16 of Eleazar and eight of Ithamar. The reasons Eleazar’s family had twice as many divisions were that: 1) he had received the birthright since his older brothers, Nadab and Abihu, had been killed (Lev. 10); 2) he had more descendants; and 3) his descendants had more leadership ability. These divisions each served for either 1) two-week periods annually or, more likely, 2) a one-month period every two years (cf. 1 Chron. 27:1–15). These divisions appear again in Neh. 10:2–8; 12:1–7, 12–21. These divisions extended even into the time of Christ (cf. Luke 1:5–9).The rest of the time they ministered to people in their own hometowns.

1 CHRONICLES—NOTE ON **24:5** **divided them by lot.** The ancient method of discerning God's will (cf. Prov. 16:33; Acts 1:26) was used to sort out all the duties, so that all cause for pride or jealousy was mitigated (cf. 1 Chron. 24:31; 26:13).

1 CHRONICLES—NOTE ON **24:10** **Abijah.** The division of Zechariah, John the Baptist's father (cf. Luke 1:5).

1 CHRONICLES—NOTE ON **25:1–31** David, the sweet psalmist of Israel (2 Sam. 23:1), established music as a central feature in the worship of God.

1 CHRONICLES—NOTE ON **25:1** **the chiefs of the service.** David relied on his mighty men for help (cf. 11:10). **Asaph . . . Heman . . . Jeduthun.** David's three chief ministers of music (cf. 6:31–48). **prophesied.** This is not necessarily to be taken in a revelatory sense, but rather in the sense of proclamation and exhortation through the lyrics of their music (cf. 25:2–3). Prophesying is not necessarily predicting the future or even speaking direct revelation. It is proclaiming truth (25:5) to people (cf. 1 Cor. 14:3), and music is a vehicle for such proclamation in praise (1 Chron. 25:3). David and the leaders selected those most capable (25:7) of leading the people to worship God through their music.

1 CHRONICLES—NOTE ON **25:5** **seer.** A term used to describe a prophet in that he knew and understood the ways and will of God.

1 CHRONICLES—NOTE ON **25:9–31** The musicians were divided up into 24 divisions (corresponding to that of the priests [24:4–18]) of 12 musicians each, for a total of 288. These would give leadership to the 4,000 instrumentalists (23:5).

1 CHRONICLES—NOTE ON **26:1–19** Cf. 1 Chron. 9:17–27 for another discussion of the temple gatekeepers or guards as we would call them. They had other duties, such as checking out equipment and utensils; storing, ordering, and maintaining food for the priests and sacrifices; caring for the temple furniture; mixing the incense daily burned; and accounting for gifts brought. Their "duties" (v. 12) are given in 1 Chron. 9:17–27.

1 CHRONICLES—NOTE ON **26:14** **east.** The gate assignments were based on four geographical points. Cf. also north (v. 14), south (v. 15), and west (v. 16).

1 CHRONICLES—NOTE ON **26:16** **gate of Shallecheth.** A gate assumed to be on the west side, but other details are unknown.

1 CHRONICLES—NOTE ON **26:18** **colonnade.** Probably a courtyard, extending westward. Verses 17–18 indicate a total of 24 guards posted at all points of entrance and exit.

1 CHRONICLES—NOTE ON **26:20–32** This section lists miscellaneous administrative posts handled by the Levites, by those in Jerusalem (vv. 20–28), and by those outside (vv. 29–32).

1 CHRONICLES—NOTE ON **26:20** **treasuries.** The Levites watched over the store of valuables given to the Lord. This is a general reference to all the precious things committed to their trust, including contributions from David and the people, as well as war spoils given by triumphant soldiers (vv. 26–27).

1 CHRONICLES—NOTE ON **26:29–32** **officers and judges.** There were 6,000 magistrates exercising judicial functions throughout the land.

1 CHRONICLES—NOTE ON **26:31** **fortieth year.** The last year of David's reign (c. 971 B.C.).

1 CHRONICLES—NOTE ON **27:1–34** First Chronicles 23–26 discusses spiritual leadership, while here the chronicler focuses on the civil aspects of David's kingdom.

1 CHRONICLES—NOTE ON **27:1–15** This section enumerates the standing army of Israel (288,000 men), which had responsibility to guard the nation

and temple. They were divided into 12 divisions, each of which served for one month during the year. When full war occurred, a larger force could be called into action (cf. 21:5).

1 CHRONICLES—NOTE ON 27:16–22 While 12 officers are named, the tribes of Asher and Gad are not mentioned for unknown reasons.

1 CHRONICLES—NOTE ON 27:23–24 Here is further comment on the sinful census detailed in 1 Chron. 21:1–30. David didn't try to number all Israelites because they were too many (cf. Gen. 28:14). Nor did he finish the census, being interrupted by guilt and judgment.

1 CHRONICLES—NOTE ON 27:24 the chronicles of King David. Daily records were kept of the king's reign. None was kept of this calamity because the record was too painful.

1 CHRONICLES—NOTE ON 27:25–31 A summary of officials who looked over David's various agricultural assets.

1 CHRONICLES—NOTE ON 27:32–34 A summary of those whose duties kept them in close contact with the king (cf. 18:14–17), perhaps like a cabinet. When David's son, Absalom, rebelled against him, Ahithophel betrayed David and joined the revolution. Hushai pretended loyalty to Absalom, and his advice caused Absalom's death (cf. 2 Sam. 15:31–17:23).

1 CHRONICLES—NOTE ON 28:1–29:20 A record is given of David's last assembly, in which the king charged Solomon and the people to build the temple for God's glory. These final chapters present the transition from David to Solomon. The chronicler does not mention Adonijah's conspiracy (1 Kings 1:5–9) or David's weakness (1 Kings 1:1–4), but looks at the positive contribution of the Davidic kingdom.

1 CHRONICLES—NOTE ON 28:2–8 For the assembly's sake, David testified to the Davidic Covenant originally given by God to him in 2 Sam. 7 (cf. 1 Chron. 17:7–27; 22:6–16). David makes it clear that Solomon was God's choice (1 Chron. 28:5) as had been frequently intimated (cf. 2 Sam. 12:24–25; 1 Kings 1:13), just as the coming Christ will be God's chosen Son to ultimately fulfill the kingdom promise.

1 CHRONICLES—NOTE ON 28:8 Cf. Deut. 5:29–33 and 6:1–3.

1 CHRONICLES—NOTE ON 28:9–21 David turns his words to Solomon with four perspectives: 1) spiritual devotion (vv. 9–10); 2) architectural execution (vv. 11–19); 3) divine intervention (v. 20); and 4) human participation (v. 21).

1 CHRONICLES—NOTE ON 28:9–10 Cf. notes on 22:11–13, 17–19.

1 CHRONICLES—NOTE ON 28:18 **the golden chariot.** Using the imagery of Ps. 18:10, the cherubim are depicted as the vehicle in which God moves.

1 CHRONICLES—NOTE ON 28:19 **in writing.** David wrote down the plans under the Holy Spirit's divine inspiration (non-canonical, written revelation). This divine privilege was much like that of Moses for the tabernacle (Ex. 25:9, 40; 27:8; Heb. 8:5).

1 CHRONICLES—NOTE ON 28:20–21 Solomon's associates in the building project were God, the owner and general contractor (v. 20), plus the human work force (v. 21).

1 CHRONICLES—NOTE ON 29:1–5 David called for consecrated giving to the project (cf. 28:1), based on the example of his generosity (29:3–4). David gave his personal fortune to the temple building, a fortune almost immeasurable.

1 CHRONICLES—NOTE ON 29:1 **young and inexperienced.** *See notes on 1 Chron. 22:5*.

1 CHRONICLES—NOTE ON 29:4 **3,000 talents.** Assuming a talent weighed about 75 pounds, this amounts to almost 112 tons of gold, plus the 7,000 talents of silver, which would be 260 tons. The total worth of such precious metals has been estimated in the billions of dollars. **gold of Ophir.** This was held to be the purest and finest in the world (cf. Job 22:24; 28:16; Isa. 13:12).

1 CHRONICLES—NOTE ON 29:6–9 **willingly.** Here is the key to all freewill giving, i.e., giving what one desires to give. Tithes were required for taxation, to fund the theocracy, similar to taxation today. The law required that to be paid. This, however, is the voluntary giving from the heart to the Lord. The NT speaks of this (cf. Luke 6:38; 2 Cor. 9:1–8) and never demands that a tithe be given to God, but that taxes be paid to one's government (cf. Rom. 13:6–7). Paying taxes and giving God whatever one is willing to give, based on devotion to him and his glory, is biblical giving.

1 CHRONICLES—NOTE ON 29:7 gave . . . 5,000 talents. Assuming a talent weighed about 75 pounds, this amounts to 187 tons of gold. **darics.** A Persian coin, familiar to Jews from the captivity, possibly named after Darius I (cf. Ezra 8:27). The readers of this material in Ezra's day would know it as a contemporary measurement. **10,000 talents.** This amounts to 375 tons of silver. **18,000 talents.** This amounts to almost 675 tons of bronze. **and 100,000 talents.** This amounts to 3,750 tons of iron. The sum of all this is staggering, and has been estimated into the billions of dollars.

1 CHRONICLES—NOTE ON 29:10–15 David responds to the phenomenal offering expressing amazing sacrifices of wealth with praise in which he acknowledges that all things belong to and come from God. He concludes that God is everything and that man is nothing, much like Ps. 8. This magnificent prayer of thanks gives God all credit, even for the people's generosity (1 Chron. 29:14).

1 CHRONICLES—NOTE ON 29:16–20 David leads in a prayer of commitment.

1 CHRONICLES—NOTE ON 29:17 test the heart. Opportunities for giving to God are tests of the character of a believer's devotion to the Lord. The king acknowledges that the attitude of one's heart is significantly more important than the amount of offering in one's hand.

1 CHRONICLES—NOTE ON 29:20 bowed . . . paid homage. The ultimate physical expression of an inward submission to God in all things.

1 CHRONICLES—NOTE ON 29:21–30 The chronicler records in selective fashion the final days of David and the enthronement of Solomon. For a more complete treatment see 1 Kings 1:1–53.

1 CHRONICLES—NOTE ON 29:22 **the second time.** This most likely refers to a public ceremony subsequent to the private one of 1 Kings 1:35–39 in response to Adonijah's conspiracy. David's high priest Zadok had been loyal to both father and son (1 Kings 1:32–40; 2:27–29), so he continued on as high priest during Solomon's reign.

1 CHRONICLES—NOTE ON 29:26–28 Cf. 1 Kings 2:10–12.

1 CHRONICLES—NOTE ON 29:27 **forty years.** C. 1011–971 B.C.

1 CHRONICLES—NOTE ON 29:29 **Samuel.** This most likely refers to the canonical book of 1 and 2 Samuel. **seer . . . prophet . . . seer.** All three are different, but synonymous, Hebrew terms referring to the prophetic office from the perspectives of: 1) to understand; 2) to proclaim; and 3) to understand respectively. **Nathan . . . Gad.** These are non-canonical, but reliable, historical records that the chronicler utilized. God's Spirit protected the record from error in the original writing (2 Tim. 3:16–17; 2 Pet. 1:20–21).

2 Chronicles

2 Chronicles 1 • 2 Chronicles 2 • 2 Chronicles 3 • 2 Chronicles 4 • 2 Chronicles 5 • 2 Chronicles 6 • 2 Chronicles 7 • 2 Chronicles 8 • 2 Chronicles 9 • 2 Chronicles 10 • 2 Chronicles 11 • 2 Chronicles 12 • 2 Chronicles 13 • 2 Chronicles 14 • 2 Chronicles 15 • 2 Chronicles 16 • 2 Chronicles 17 • 2 Chronicles 18 • 2 Chronicles 19 • 2 Chronicles 20 • 2 Chronicles 21 • 2 Chronicles 22 • 2 Chronicles 23 • 2 Chronicles 24 • 2 Chronicles 25 • 2 Chronicles 26 • 2 Chronicles 27 • 2 Chronicles 28 • 2 Chronicles 29 • 2 Chronicles 30 • 2 Chronicles 31 • 2 Chronicles 32 • 2 Chronicles 33 • 2 Chronicles 34 • 2 Chronicles 35 • 2 Chronicles 36

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Introduction to 2 Chronicles

Introduction

See 1 Chronicles for the Introductory Discussion.

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2 Chronicles

Solomon Worships at Gibeon

2 Chronicles **1** ‡Solomon the son of David established himself in his kingdom, and the LORD his God was with him and made him exceedingly great.

[2]Solomon spoke to all Israel, to the commanders of thousands and of hundreds, to the judges, and to all the leaders in all Israel, the heads of fathers' houses. [3]†And Solomon, and all the assembly with him, went to the high place that was at Gibeon, for the tent of meeting of God, which Moses the servant of the LORD had made in the wilderness, was there. [4]†(But David had brought up the ark of God from Kiriath-jearim to the place that David had prepared for it, for he had pitched a tent for it in Jerusalem.) [5]†Moreover, the bronze altar that Bezalel the son of Uri, son of Hur, had made, was there before the tabernacle of the LORD. And Solomon and the assembly sought it [1] out. [6]And Solomon went up there to the bronze altar before the LORD, which was at the tent of meeting, and offered a thousand burnt offerings on it.

Solomon Prays for Wisdom

[7]‡In that night God appeared to Solomon, and said to him, “Ask what I shall give you.” [8]And Solomon said to God, “You have shown great and steadfast love to David my father, and have made me king in his place. [9]†O LORD God, let your word to David my father be now fulfilled, for you have made me king over a people as numerous as the dust of the earth. [10]†Give me now wisdom and knowledge to go out and come in before this people, for who can govern this people of yours, which is so great?” [11]God answered Solomon, “Because this was in your heart, and you have not asked possessions, wealth, honor, or the life of those who hate you, and have not even asked long life, but have asked wisdom and knowledge for yourself that you may govern my people over whom I have made you king, [12]wisdom and knowledge are granted to you. I will also give you riches,

possessions, and honor, such as none of the kings had who were before you, and none after you shall have the like.” [13]So Solomon came from [2] the high place at Gibeon, from before the tent of meeting, to Jerusalem. And he reigned over Israel.

Solomon Given Wealth

[14]‡†Solomon gathered together chariots and horsemen. He had 1,400 chariots and 12,000 horsemen, whom he stationed in the chariot cities and with the king in Jerusalem. [15]And the king made silver and gold as common in Jerusalem as stone, and he made cedar as plentiful as the sycamore of the Shephelah. [16]†And Solomon's import of horses was from Egypt and Kue, and the king's traders would buy them from Kue for a price. [17]†They imported a chariot from Egypt for 600 shekels [3] of silver, and a horse for 150. Likewise through them these were exported to all the kings of the Hittites and the kings of Syria.

Preparing to Build the Temple

2 Chronicles **2** ‡† [1] Now Solomon purposed to build a temple for the name of the LORD, and a royal palace for himself. [2]‡ [2] And Solomon assigned 70,000 men to bear burdens and 80,000 to quarry in the hill country, and 3,600 to oversee them. [3]‡And Solomon sent word to Hiram the king of Tyre: “As you dealt with David my father and sent him cedar to build himself a house to dwell in, so deal with me. [4]Behold, I am about to build a house for the name of the LORD my God and dedicate it to him for the burning of incense of sweet spices before him, and for the regular arrangement of the showbread, and for burnt offerings morning and evening, on the Sabbaths and the new moons and the appointed feasts of the LORD our God, as ordained forever for Israel. [5]The house that I am to build will be great, for our God is greater than all gods. [6]But who is able to build him a house, since heaven, even highest heaven, cannot contain him? Who am I to build a house for him, except as a place to make offerings before him? [7]‡So now send me a man skilled to work in gold, silver, bronze, and iron, and in purple, crimson, and blue fabrics, trained also in engraving, to be with the skilled workers who are with me in Judah and Jerusalem, whom David my father provided. [8]‡Send me also cedar, cypress, and algum timber from Lebanon, for I know that your servants know how to cut timber in Lebanon. And my servants will be with your servants, [9]to prepare timber for me in abundance, for the house I am to build will be great and wonderful. [10]‡I will give for your servants, the woodsmen who cut timber, 20,000 cors [3] of crushed wheat, 20,000 cors of barley, 20,000 baths [4] of wine, and 20,000 baths of oil.”

[11]‡Then Hiram the king of Tyre answered in a letter that he sent to Solomon, “Because the LORD loves his people, he has made you king over them.” [12]‡Hiram also said, “Blessed be the LORD God of Israel, who made heaven and earth, who has given King David a wise son, who has discretion and understanding, who will build a temple for the LORD and a royal palace for himself.

[13]‡“Now I have sent a skilled man, who has understanding, Huram-abi, [14]the son of a woman of the daughters of Dan, and his father was a man of Tyre.

He is trained to work in gold, silver, bronze, iron, stone, and wood, and in purple, blue, and crimson fabrics and fine linen, and to do all sorts of engraving and execute any design that may be assigned him, with your craftsmen, the craftsmen of my lord, David your father. [15]Now therefore the wheat and barley, oil and wine, of which my lord has spoken, let him send to his servants. [16]‡And we will cut whatever timber you need from Lebanon and bring it to you in rafts by sea to Joppa, so that you may take it up to Jerusalem.”

[17]‡Then Solomon counted all the resident aliens who were in the land of Israel, after the census of them that David his father had taken, and there were found 153,600. [18]Seventy thousand of them he assigned to bear burdens, 80,000 to quarry in the hill country, and 3,600 as overseers to make the people work.

Solomon Builds the Temple

2 Chronicles **3** ‡†Then Solomon began to build the house of the LORD in Jerusalem on Mount Moriah, where the LORD [1] had appeared to David his father, at the place that David had appointed, on the threshing floor of Ornan the Jebusite. [2]†He began to build in the second month of the fourth year of his reign. [3]†These are Solomon's measurements [2] for building the house of God: the length, in cubits [3] of the old standard, was sixty cubits, and the breadth twenty cubits. [4]The vestibule in front of the nave of the house was twenty cubits long, equal to the width of the house, [4] and its height was 120 cubits. He overlaid it on the inside with pure gold. [5]The nave he lined with cypress and covered it with fine gold and made palms and chains on it. [6]†He adorned the house with settings of precious stones. The gold was gold of Parvaim. [7]So he lined the house with gold—its beams, its thresholds, its walls, and its doors—and he carved cherubim on the walls.

[8]†And he made the Most Holy Place. Its length, corresponding to the breadth of the house, was twenty cubits, and its breadth was twenty cubits. He overlaid it with 600 talents [5] of fine gold. [9]†The weight of gold for the nails was fifty shekels. [6] And he overlaid the upper chambers with gold.

[10]‡In the Most Holy Place he made two cherubim of wood [7] and overlaid [8] them with gold. [11]The wings of the cherubim together extended twenty cubits: one wing of the one, of five cubits, touched the wall of the house, and its other wing, of five cubits, touched the wing of the other cherub; [12]and of this cherub, one wing, of five cubits, touched the wall of the house, and the other wing, also of five cubits, was joined to the wing of the first cherub. [13]The wings of these cherubim extended twenty cubits. The cherubim [9] stood on their feet, facing the nave. [14]†And he made the veil of blue and purple and crimson fabrics and fine linen, and he worked cherubim on it.

[15]†In front of the house he made two pillars thirty-five cubits high, with a capital of five cubits on the top of each. [16]He made chains like a necklace [10] and put them on the tops of the pillars, and he made a

hundred pomegranates and put them on the chains. [17][†]He set up the pillars in front of the temple, one on the south, the other on the north; that on the south he called Jachin, and that on the north Boaz.

The Temple's Furnishings

2 Chronicles **4** ‡†He made an altar of bronze, twenty cubits [1] long and twenty cubits wide and ten cubits high. [2]†Then he made the sea of cast metal. It was round, ten cubits from brim to brim, and five cubits high, and a line of thirty cubits measured its circumference. [3]†Under it were figures of gourds, [2] for ten cubits, compassing the sea all around. The gourds were in two rows, cast with it when it was cast. [4]†It stood on twelve oxen, three facing north, three facing west, three facing south, and three facing east. The sea was set on them, and all their rear parts were inward. [5]†Its thickness was a handbreadth. [3] And its brim was made like the brim of a cup, like the flower of a lily. It held 3,000 baths. [4] [6]†He also made ten basins in which to wash, and set five on the south side, and five on the north side. In these they were to rinse off what was used for the burnt offering, and the sea was for the priests to wash in.

[7]‡And he made ten golden lampstands as prescribed, and set them in the temple, five on the south side and five on the north. [8]He also made ten tables and placed them in the temple, five on the south side and five on the north. And he made a hundred basins of gold. [9]He made the court of the priests and the great court and doors for the court and overlaid their doors with bronze. [10]And he set the sea at the southeast corner of the house.

[11]‡†Hiram also made the pots, the shovels, and the basins. So Hiram finished the work that he did for King Solomon on the house of God: [12]the two pillars, the bowls, and the two capitals on the top of the pillars; and the two latticeworks to cover the two bowls of the capitals that were on the top of the pillars; [13]and the 400 pomegranates for the two latticeworks, two rows of pomegranates for each latticework, to cover the two bowls of the capitals that were on the pillars. [14]He made the stands also, and the basins on the stands, [15]and the one sea, and the twelve oxen underneath it. [16]The pots, the shovels, the forks, and all the equipment for these Huram-abi made of burnished bronze for King Solomon for the house of the LORD. [17]In the plain of the Jordan the king cast them, in the clay ground between Succoth and Zeredah. [5] [18]Solomon made all these things in great quantities, for the weight of the bronze was not sought.

[19]So Solomon made all the vessels that were in the house of God: the golden altar, the tables for the bread of the Presence, [20]the lampstands and their lamps of pure gold to burn before the inner sanctuary, as prescribed; [21]the flowers, the lamps, and the tongs, of purest gold; [22]the snuffers, basins, dishes for incense, and fire pans, of pure gold, and the sockets [6] of the temple, for the inner doors to the Most Holy Place and for the doors of the nave of the temple were of gold.

2 Chronicles **5** †Thus all the work that Solomon did for the house of the LORD was finished. And Solomon brought in the things that David his father had dedicated, and stored the silver, the gold, and all the vessels in the treasuries of the house of God.

The Ark Brought to the Temple

[2]‡†Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the fathers' houses of the people of Israel, in Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion. [3]And all the men of Israel assembled before the king at the feast that is in the seventh month. [4]And all the elders of Israel came, and the Levites took up the ark. [5]And they brought up the ark, the tent of meeting, and all the holy vessels that were in the tent; the Levitical priests brought them up. [6]And King Solomon and all the congregation of Israel, who had assembled before him, were before the ark, sacrificing so many sheep and oxen that they could not be counted or numbered. [7]Then the priests brought the ark of the covenant of the LORD to its place, in the inner sanctuary of the house, in the Most Holy Place, underneath the wings of the cherubim. [8]The cherubim spread out their wings over the place of the ark, so that the cherubim made a covering above the ark and its poles. [9]And the poles were so long that the ends of the poles were seen from the Holy Place before the inner sanctuary, but they could not be seen from outside. And they are [1] there to this day. [10]There was nothing in the ark except the two tablets that Moses put there at Horeb, where the LORD made a covenant with the people of Israel, when they came out of Egypt. [11]†And when the priests came out of the Holy Place (for all the priests who were present had consecrated themselves, without regard to their divisions, [12]†and all the Levitical singers, Asaph, Heman, and Jeduthun, their sons and kinsmen, arrayed in fine linen, with cymbals, harps, and lyres, stood east of the altar with 120 priests who were trumpeters; [13]‡and it was the duty of the trumpeters and singers to make themselves heard in unison in praise and thanksgiving to the LORD), and when the song was raised, with trumpets and cymbals and other musical instruments, in praise to the LORD,

“For he is good,
    for his steadfast love endures forever,”

the house, the house of the LORD, was filled with a cloud, [14]so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of God.

Solomon Blesses the People

2 Chronicles **6** ‡Then Solomon said, “The LORD has said that he would dwell in thick darkness. [2]But I have built you an exalted house, a place for you to dwell in forever.” [3]Then the king turned around and blessed all the assembly of Israel, while all the assembly of Israel stood. [4]And he said, “Blessed be the LORD, the God of Israel, who with his hand has fulfilled what he promised with his mouth to David my father, saying, [5]‘Since the day that I brought my people out of the land of Egypt, I chose no city out of all the tribes of Israel in which to build a house, that my name might be there, and I chose no man as prince over my people Israel; [6]but I have chosen Jerusalem that my name may be there, and I have chosen David to be over my people Israel.’ [7]Now it was in the heart of David my father to build a house for the name of the LORD, the God of Israel. [8]But the LORD said to David my father, ‘Whereas it was in your heart to build a house for my name, you did well that it was in your heart. [9]Nevertheless, it is not you who shall build the house, but your son who shall be born to you shall build the house for my name.’ [10]Now the LORD has fulfilled his promise that he made. For I have risen in the place of David my father and sit on the throne of Israel, as the LORD promised, and I have built the house for the name of the LORD, the God of Israel. [11]‡And there I have set the ark, in which is the covenant of the LORD that he made with the people of Israel.”

Solomon's Prayer of Dedication

[12]‡Then Solomon stood before the altar of the LORD in the presence of all the assembly of Israel and spread out his hands. [13]‡Solomon had made a bronze platform five cubits [1] long, five cubits wide, and three cubits high, and had set it in the court, and he stood on it. Then he knelt on his knees in the presence of all the assembly of Israel, and spread out his hands toward heaven, [14]and said, “O LORD, God of Israel, there is no God like you, in heaven or on earth, keeping covenant and showing steadfast love to your servants who walk before you with all their heart, [15]who have kept with your servant David my father what you declared to him. You spoke with your mouth, and with your hand have fulfilled it this day. [16]Now therefore,

O LORD, God of Israel, keep for your servant David my father what you have promised him, saying, ‘You shall not lack a man to sit before me on the throne of Israel, if only your sons pay close attention to their way, to walk in my law as you have walked before me.’ [17]Now therefore, O LORD, God of Israel, let your word be confirmed, which you have spoken to your servant David.

[18][†]“But will God indeed dwell with man on the earth? Behold, heaven and the highest heaven cannot contain you, how much less this house that I have built! [19]Yet have regard to the prayer of your servant and to his plea, O LORD my God, listening to the cry and to the prayer that your servant prays before you, [20]that your eyes may be open day and night toward this house, the place where you have promised to set your name, that you may listen to the prayer that your servant offers toward this place. [21]And listen to the pleas of your servant and of your people Israel, when they pray toward this place. And listen from heaven your dwelling place, and when you hear, forgive.

[22]“If a man sins against his neighbor and is made to take an oath and comes and swears his oath before your altar in this house, [23]then hear from heaven and act and judge your servants, repaying the guilty by bringing his conduct on his own head, and vindicating the righteous by rewarding him according to his righteousness.

[24]“If your people Israel are defeated before the enemy because they have sinned against you, and they turn again and acknowledge your name and pray and plead with you in this house, [25]then hear from heaven and forgive the sin of your people Israel and bring them again to the land that you gave to them and to their fathers.

[26]“When heaven is shut up and there is no rain because they have sinned against you, if they pray toward this place and acknowledge your name and turn from their sin, when you afflict [2] them, [27]then hear in heaven and forgive the sin of your servants, your people Israel, when you teach them the good way [3] in which they should walk, and grant rain upon your land, which you have given to your people as an inheritance.

[28]“If there is famine in the land, if there is pestilence or blight or mildew or locust or caterpillar, if their enemies besiege them in the land at their gates, whatever plague, whatever sickness there is, [29]whatever prayer, whatever plea is made by any man or by all your people Israel, each knowing his own affliction and his own sorrow and stretching out his hands toward this house, [30]then hear from heaven your dwelling place and forgive and render to each whose heart you know, according to all his ways, for you, you only, know the hearts of the children of mankind, [31]that they may fear you and walk in your ways all the days that they live in the land that you gave to our fathers.

[32]“Likewise, when a foreigner, who is not of your people Israel, comes from a far country for the sake of your great name and your mighty hand and your outstretched arm, when he comes and prays toward this house, [33]hear from heaven your dwelling place and do according to all for which the foreigner calls to you, in order that all the peoples of the earth may know your name and fear you, as do your people Israel, and that they may know that this house that I have built is called by your name.

[34]“If your people go out to battle against their enemies, by whatever way you shall send them, and they pray to you toward this city that you have chosen and the house that I have built for your name, [35]then hear from heaven their prayer and their plea, and maintain their cause.

[36]“If they sin against you—for there is no one who does not sin—and you are angry with them and give them to an enemy, so that they are carried away captive to a land far or near, [37]yet if they turn their heart in the land to which they have been carried captive, and repent and plead with you in the land of their captivity, saying, ‘We have sinned and have acted perversely and wickedly,’ [38]if they repent with all their mind and with all their heart in the land of their captivity to which they were carried captive, and pray toward their land, which you gave to their fathers, the city that you have chosen and the house that I have built for your name, [39]then hear from heaven your dwelling place their prayer and their pleas, and maintain their cause and forgive your people who have sinned against you. [40]Now, O my God, let your eyes be open and your ears attentive to the prayer of this place.

[41]‡“And now arise, O LORD God, and go to your resting place,
you and the ark of your might.
Let your priests, O LORD God, be clothed with salvation,
and let your saints rejoice in your goodness.
[42]O LORD God, do not turn away the face of your anointed one!
Remember your steadfast love for David your servant.”

Fire from Heaven

2 Chronicles **7** ‡As soon as Solomon finished his prayer, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the temple. [2]And the priests could not enter the house of the LORD, because the glory of the LORD filled the LORD's house. [3]When all the people of Israel saw the fire come down and the glory of the LORD on the temple, they bowed down with their faces to the ground on the pavement and worshiped and gave thanks to the LORD, saying, “For he is good, for his steadfast love endures forever.”

The Dedication of the Temple

[4]‡Then the king and all the people offered sacrifice before the LORD. [5]King Solomon offered as a sacrifice 22,000 oxen and 120,000 sheep. So the king and all the people dedicated the house of God. [6]The priests stood at their posts; the Levites also, with the instruments for music to the LORD that King David had made for giving thanks to the LORD—for his steadfast love endures forever—whenever David offered praises by their ministry; [1] opposite them the priests sounded trumpets, and all Israel stood.

[7]And Solomon consecrated the middle of the court that was before the house of the LORD, for there he offered the burnt offering and the fat of the peace offerings, because the bronze altar Solomon had made could not hold the burnt offering and the grain offering and the fat.

[8]‡†At that time Solomon held the feast for seven days, and all Israel with him, a very great assembly, from Lebo-hamath to the Brook of Egypt. [9]And on the eighth day they held a solemn assembly, for they had kept the dedication of the altar seven days and the feast seven days. [10]On the twenty-third day of the seventh month he sent the people away to their homes, joyful and glad of heart for the prosperity that the LORD had granted to David and to Solomon and to Israel his people.

If My People Pray

[11]‡Thus Solomon finished the house of the LORD and the king's house. All that Solomon had planned to do in the house of the LORD and in his own house he successfully accomplished. [12]Then the LORD appeared to Solomon in the night and said to him: “I have heard your prayer and have chosen this place for myself as a house of sacrifice. [13]‡When I shut up the heavens so that there is no rain, or command the locust to devour the land, or send pestilence among my people, [14]if my people who are called by my name humble themselves, and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land. [15]Now my eyes will be open and my ears attentive to the prayer that is made in this place. [16]For now I have chosen and consecrated this house that my name may be there forever. My eyes and my heart will be there for all time. [17]‡‡And as for you, if you will walk before me as David your father walked, doing according to all that I have commanded you and keeping my statutes and my rules, [18]then I will establish your royal throne, as I covenanted with David your father, saying, ‘You shall not lack a man to rule Israel.’

[19]“But if you [2] turn aside and forsake my statutes and my commandments that I have set before you, and go and serve other gods and worship them, [20]then I will pluck you [3] up from my land that I have given you, and this house that I have consecrated for my name, I will cast out of my sight, and I will make it a proverb and a byword among all peoples. [21]And at this house, which was exalted, everyone passing by will be astonished and say, ‘Why has the LORD done thus to this land and to this house?’ [22]Then they will say, ‘Because they abandoned the LORD, the God of their fathers who brought them out of the land of Egypt and laid hold on other gods and worshiped them and served them. Therefore he has brought all this disaster on them.’”

Solomon's Accomplishments

2 Chronicles **8** †At the end of twenty years, in which Solomon had built the house of the LORD and his own house, [2]†Solomon rebuilt the cities that Hiram had given to him, and settled the people of Israel in them.

[3]‡†And Solomon went to Hamath-zobah and took it. [4]†He built Tadmor in the wilderness and all the store cities that he built in Hamath. [5]†He also built Upper Beth-horon and Lower Beth-horon, fortified cities with walls, gates, and bars, [6]†and Baalath, and all the store cities that Solomon had and all the cities for his chariots and the cities for his horsemen, and whatever Solomon desired to build in Jerusalem, in Lebanon, and in all the land of his dominion. [7]All the people who were left of the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, who were not of Israel, [8]from their descendants who were left after them in the land, whom the people of Israel had not destroyed—these Solomon drafted as forced labor, and so they are to this day. [9]But of the people of Israel Solomon made no slaves for his work; they were soldiers, and his officers, the commanders of his chariots, and his horsemen. [10]†And these were the chief officers of King Solomon, 250, who exercised authority over the people.

[11]†Solomon brought Pharaoh's daughter up from the city of David to the house that he had built for her, for he said, “My wife shall not live in the house of David king of Israel, for the places to which the ark of the LORD has come are holy.”

[12]‡Then Solomon offered up burnt offerings to the LORD on the altar of the LORD that he had built before the vestibule, [13]†as the duty of each day required, offering according to the commandment of Moses for the Sabbaths, the new moons, and the three annual feasts—the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Booths. [14]According to the ruling of David his father, he appointed the divisions of the priests for their service, and the Levites for their offices of praise and ministry before the priests as the duty of each day required, and the gatekeepers in their divisions at each gate, for so David the man of God had commanded. [15]And they did not turn aside from what the king had

commanded the priests and Levites concerning any matter and concerning the treasuries.

[16]Thus was accomplished all the work of Solomon from [1] the day the foundation of the house of the LORD was laid until it was finished. So the house of the LORD was completed.

[17]‡Then Solomon went to Ezion-geber and Eloth on the shore of the sea, in the land of Edom. [18]†And Hiram sent to him by the hand of his servants ships and servants familiar with the sea, and they went to Ophir together with the servants of Solomon and brought from there 450 talents [2] of gold and brought it to King Solomon.

The Queen of Sheba

2 Chronicles **9** ‡Now when the queen of Sheba heard of the fame of Solomon, she came to Jerusalem to test him with hard questions, having a very great retinue and camels bearing spices and very much gold and precious stones. And when she came to Solomon, she told him all that was on her mind. [2]And Solomon answered all her questions. There was nothing hidden from Solomon that he could not explain to her. [3]And when the queen of Sheba had seen the wisdom of Solomon, the house that he had built, [4]the food of his table, the seating of his officials, and the attendance of his servants, and their clothing, his cupbearers, and their clothing, and his burnt offerings that he offered at the house of the LORD, there was no more breath in her.

[5]And she said to the king, “The report was true that I heard in my own land of your words and of your wisdom, [6]but I did not believe the [1] reports until I came and my own eyes had seen it. And behold, half the greatness of your wisdom was not told me; you surpass the report that I heard. [7]Happy are your wives! [2] Happy are these your servants, who continually stand before you and hear your wisdom! [8]†Blessed be the LORD your God, who has delighted in you and set you on his throne as king for the LORD your God! Because your God loved Israel and would establish them forever, he has made you king over them, that you may execute justice and righteousness.” [9]Then she gave the king 120 talents [3] of gold, and a very great quantity of spices, and precious stones. There were no spices such as those that the queen of Sheba gave to King Solomon.

[10]Moreover, the servants of Hiram and the servants of Solomon, who brought gold from Ophir, brought algum wood and precious stones. [11]And the king made from the algum wood supports for the house of the LORD and for the king's house, lyres also and harps for the singers. There never was seen the like of them before in the land of Judah.

[12]And King Solomon gave to the queen of Sheba all that she desired, whatever she asked besides what she had brought to the king. So she turned and went back to her own land with her servants.

Solomon's Wealth

[13]Now the weight of gold that came to Solomon in one year was 666 talents of gold, [14]besides that which the explorers and merchants brought. And all the kings of Arabia and the governors of the land brought gold and silver to Solomon. [15]King Solomon made 200 large shields of beaten gold; 600 shekels [4] of beaten gold went into each shield. [16]†And he made 300 shields of beaten gold; 300 shekels of gold went into each shield; and the king put them in the House of the Forest of Lebanon. [17]The king also made a great ivory throne and overlaid it with pure gold. [18]†The throne had six steps and a footstool of gold, which were attached to the throne, and on each side of the seat were armrests and two lions standing beside the armrests, [19]while twelve lions stood there, one on each end of a step on the six steps. Nothing like it was ever made for any kingdom. [20]All King Solomon's drinking vessels were of gold, and all the vessels of the House of the Forest of Lebanon were of pure gold. Silver was not considered as anything in the days of Solomon. [21]For the king's ships went to Tarshish with the servants of Hiram. Once every three years the ships of Tarshish used to come bringing gold, silver, ivory, apes, and peacocks. [5]

[22]Thus King Solomon excelled all the kings of the earth in riches and in wisdom. [23]And all the kings of the earth sought the presence of Solomon to hear his wisdom, which God had put into his mind. [24]Every one of them brought his present, articles of silver and of gold, garments, myrrh, spices, horses, and mules, so much year by year. [25]†And Solomon had 4,000 stalls for horses and chariots, and 12,000 horsemen, whom he stationed in the chariot cities and with the king in Jerusalem. [26]And he ruled over all the kings from the Euphrates to the land of the Philistines and to the border of Egypt. [27]And the king made silver as common in Jerusalem as stone, and he made cedar as plentiful as the sycamore of the Shephelah. [28]And horses were imported for Solomon from Egypt and from all lands.

Solomon's Death

[29]‡†Now the rest of the acts of Solomon, from first to last, are they not written in the history of Nathan the prophet, and in the prophecy of Ahijah

the Shilonite, and in the visions of Iddo the seer concerning Jeroboam the son of Nebat? [30]Solomon reigned in Jerusalem over all Israel forty years. [31]And Solomon slept with his fathers and was buried in the city of David his father, and Rehoboam his son reigned in his place.

The Revolt Against Rehoboam

2 Chronicles **10** ‡‡‡Rehoboam went to Shechem, for all Israel had come to Shechem to make him king. [2]‡And as soon as Jeroboam the son of Nebat heard of it (for he was in Egypt, where he had fled from King Solomon), then Jeroboam returned from Egypt. [3]And they sent and called him. And Jeroboam and all Israel came and said to Rehoboam, [4]“Your father made our yoke heavy. Now therefore lighten the hard service of your father and his heavy yoke on us, and we will serve you.” [5]He said to them, “Come to me again in three days.” So the people went away.

[6]Then King Rehoboam took counsel with the old men, [1] who had stood before Solomon his father while he was yet alive, saying, “How do you advise me to answer this people?” [7]And they said to him, “If you will be good to this people and please them and speak good words to them, then they will be your servants forever.” [8]But he abandoned the counsel that the old men gave him, and took counsel with the young men who had grown up with him and stood before him. [9]And he said to them, “What do you advise that we answer this people who have said to me, ‘Lighten the yoke that your father put on us’?” [10]And the young men who had grown up with him said to him, “Thus shall you speak to the people who said to you, ‘Your father made our yoke heavy, but you lighten it for us’; thus shall you say to them, ‘My little finger is thicker than my father's thighs. [11]And now, whereas my father laid on you a heavy yoke, I will add to your yoke. My father disciplined you with whips, but I will discipline you with scorpions.’”

[12]So Jeroboam and all the people came to Rehoboam the third day, as the king said, “Come to me again the third day.” [13]And the king answered them harshly; and forsaking the counsel of the old men, [14]King Rehoboam spoke to them according to the counsel of the young men, saying, “My father made your yoke heavy, but I will add to it. My father disciplined you with whips, but I will discipline you with scorpions.” [15]So the king did not listen to the people, for it was a turn of affairs brought about by God that the LORD might fulfill his word, which he spoke by Ahijah the Shilonite to Jeroboam the son of Nebat.

[16]‡And when all Israel saw that the king did not listen to them, the people answered the king, “What portion have we in David? We have no inheritance in the son of Jesse. Each of you to your tents, O Israel! Look now to your own house, David.” So all Israel went to their tents. [17]But Rehoboam reigned over the people of Israel who lived in the cities of Judah. [18]Then King Rehoboam sent Hadoram, [2] who was taskmaster over the forced labor, and the people of Israel stoned him to death with stones. And King Rehoboam quickly mounted his chariot to flee to Jerusalem. [19]So Israel has been in rebellion against the house of David to this day.

Rehoboam Secures His Kingdom

2 Chronicles **11** When Rehoboam came to Jerusalem, he assembled the house of Judah and Benjamin, 180,000 chosen warriors, to fight against Israel, to restore the kingdom to Rehoboam. [2]But the word of the LORD came to Shemaiah the man of God: [3]“Say to Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, [4]‘Thus says the LORD, You shall not go up or fight against your relatives. Return every man to his home, for this thing is from me.’” So they listened to the word of the LORD and returned and did not go against Jeroboam.

[5]Rehoboam lived in Jerusalem, and he built cities for defense in Judah. [6]†He built Bethlehem, Etam, Tekoa, [7]Beth-zur, Soco, Adullam, [8]Gath, Mareshah, Ziph, [9]Adoraim, Lachish, Azekah, [10]Zorah, Aijalon, and Hebron, fortified cities that are in Judah and in Benjamin. [11]He made the fortresses strong, and put commanders in them, and stores of food, oil, and wine. [12]And he put shields and spears in all the cities and made them very strong. So he held Judah and Benjamin.

Priests and Levites Come to Jerusalem

[13]†And the priests and the Levites who were in all Israel presented themselves to him from all places where they lived. [14]For the Levites left their common lands and their holdings and came to Judah and Jerusalem, because Jeroboam and his sons cast them out from serving as priests of the LORD, [15]†and he appointed his own priests for the high places and for the goat idols and for the calves that he had made. [16]†And those who had set their hearts to seek the LORD God of Israel came after them from all the tribes of Israel to Jerusalem to sacrifice to the LORD, the God of their fathers. [17]They strengthened the kingdom of Judah, and for three years they made Rehoboam the son of Solomon secure, for they walked for three years in the way of David and Solomon.

Rehoboam's Family

[18]‡Rehoboam took as wife Mahalath the daughter of Jerimoth the son of David, and of Abihail the daughter of Eliab the son of Jesse, [19]and she bore him sons, Jeush, Shemariah, and Zaham. [20]After her he took Maacah the daughter of Absalom, who bore him Abijah, Attai, Ziza, and Shelomith. [21]‡Rehoboam loved Maacah the daughter of Absalom above all his wives and concubines (he took eighteen wives and sixty concubines, and fathered twenty-eight sons and sixty daughters). [22]And Rehoboam appointed Abijah the son of Maacah as chief prince among his brothers, for he intended to make him king. [23]And he dealt wisely and distributed some of his sons through all the districts of Judah and Benjamin, in all the fortified cities, and he gave them abundant provisions and procured wives for them. [1]

Egypt Plunders Jerusalem

2 Chronicles **12** ‡When the rule of Rehoboam was established and he was strong, he abandoned the law of the LORD, and all Israel with him. [2]‡In the fifth year of King Rehoboam, because they had been unfaithful to the LORD, Shishak king of Egypt came up against Jerusalem [3]with 1,200 chariots and 60,000 horsemen. And the people were without number who came with him from Egypt—Libyans, Sukkiim, and Ethiopians. [4]And he took the fortified cities of Judah and came as far as Jerusalem. [5]Then Shemaiah the prophet came to Rehoboam and to the princes of Judah, who had gathered at Jerusalem because of Shishak, and said to them, “Thus says the LORD, ‘You abandoned me, so I have abandoned you to the hand of Shishak.’” [6]‡Then the princes of Israel and the king humbled themselves and said, “The LORD is righteous.” [7]When the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah: “They have humbled themselves. I will not destroy them, but I will grant them some deliverance, and my wrath shall not be poured out on Jerusalem by the hand of Shishak. [8]†Nevertheless, they shall be servants to him, that they may know my service and the service of the kingdoms of the countries.”

[9]‡†So Shishak king of Egypt came up against Jerusalem. He took away the treasures of the house of the LORD and the treasures of the king's house. He took away everything. He also took away the shields of gold that Solomon had made, [10]‡and King Rehoboam made in their place shields of bronze and committed them to the hands of the officers of the guard, who kept the door of the king's house. [11]And as often as the king went into the house of the LORD, the guard came and carried them and brought them back to the guardroom. [12]†And when he humbled himself the wrath of the LORD turned from him, so as not to make a complete destruction. Moreover, conditions were good [1] in Judah.

[13]†So King Rehoboam grew strong in Jerusalem and reigned. Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city that the LORD had chosen out of all the tribes of Israel to put his name there. His mother's name was Naamah the Ammonite. [14]And he did evil, for he did not set his heart to seek the LORD.

[15]Now the acts of Rehoboam, from first to last, are they not written in the chronicles of Shemaiah the prophet and of Iddo the seer? [2] There were continual wars between Rehoboam and Jeroboam. [16]†And Rehoboam slept with his fathers and was buried in the city of David, and Abijah [3] his son reigned in his place.

Abijah Reigns in Judah

2 Chronicles **13** ‡In the eighteenth year of King Jeroboam, Abijah began to reign over Judah. [2]He reigned for three years in Jerusalem. His mother's name was Micaiah [1] the daughter of Uriel of Gibeah.

Now there was war between Abijah and Jeroboam. [3]†Abijah went out to battle, having an army of valiant men of war, 400,000 chosen men. And Jeroboam drew up his line of battle against him with 800,000 chosen mighty warriors. [4]†Then Abijah stood up on Mount Zemaraim that is in the hill country of Ephraim and said, “Hear me, O Jeroboam and all Israel! [5]†Ought you not to know that the LORD God of Israel gave the kingship over Israel forever to David and his sons by a covenant of salt? [6]†Yet Jeroboam the son of Nebat, a servant of Solomon the son of David, rose up and rebelled against his lord, [7]†and certain worthless scoundrels gathered about him and defied Rehoboam the son of Solomon, when Rehoboam was young and irresolute [2] and could not withstand them.

[8]†“And now you think to withstand the kingdom of the LORD in the hand of the sons of David, because you are a great multitude and have with you the golden calves that Jeroboam made you for gods. [9]Have you not driven out the priests of the LORD, the sons of Aaron, and the Levites, and made priests for yourselves like the peoples of other lands? Whoever comes for ordination [3] with a young bull or seven rams becomes a priest of what are no gods. [10]†But as for us, the LORD is our God, and we have not forsaken him. We have priests ministering to the LORD who are sons of Aaron, and Levites for their service. [11]They offer to the LORD every morning and every evening burnt offerings and incense of sweet spices, set out the showbread on the table of pure gold, and care for the golden lampstand that its lamps may burn every evening. For we keep the charge of the LORD our God, but you have forsaken him. [12]Behold, God is with us at our head, and his priests with their battle trumpets to sound the call to battle against you. O sons of Israel, do not fight against the LORD, the God of your fathers, for you cannot succeed.”

[13]Jeroboam had sent an ambush around to come upon them from behind. Thus his troops [4] were in front of Judah, and the ambush was behind them. [14]And when Judah looked, behold, the battle was in front of and behind them. And they cried to the LORD, and the priests blew the trumpets. [15]†Then the men of Judah raised the battle shout. And when the men of Judah shouted, God defeated Jeroboam and all Israel before Abijah and Judah. [16]The men of Israel fled before Judah, and God gave them into their hand. [17]†Abijah and his people struck them with great force, so there fell slain of Israel 500,000 chosen men. [18]Thus the men of Israel were subdued at that time, and the men of Judah prevailed, because they relied on the LORD, the God of their fathers. [19]†And Abijah pursued Jeroboam and took cities from him, Bethel with its villages and Jeshanah with its villages and Ephron [5] with its villages. [20]†Jeroboam did not recover his power in the days of Abijah. And the LORD struck him down, and he died. [21]But Abijah grew mighty. And he took fourteen wives and had twenty-two sons and sixteen daughters. [22]The rest of the acts of Abijah, his ways and his sayings, are written in the story of the prophet Iddo.

Asa Reigns in Judah

2 Chronicles **14** ‡‡ [1] Abijah slept with his fathers, and they buried him in the city of David. And Asa his son reigned in his place. In his days the land had rest for ten years. [2] [2] And Asa did what was good and right in the eyes of the LORD his God. [3]‡He took away the foreign altars and the high places and broke down the pillars and cut down the Asherim [4]and commanded Judah to seek the LORD, the God of their fathers, and to keep the law and the commandment. [5]He also took out of all the cities of Judah the high places and the incense altars. And the kingdom had rest under him. [6]He built fortified cities in Judah, for the land had rest. He had no war in those years, for the LORD gave him peace. [7]And he said to Judah, “Let us build these cities and surround them with walls and towers, gates and bars. The land is still ours, because we have sought the LORD our God. We have sought him, and he has given us peace on every side.” So they built and prospered. [8]†And Asa had an army of 300,000 from Judah, armed with large shields and spears, and 280,000 men from Benjamin that carried shields and drew bows. All these were mighty men of valor.

[9]‡†Zerah the Ethiopian came out against them with an army of a million men and 300 chariots, and came as far as Mareshah. [10]And Asa went out to meet him, and they drew up their lines of battle in the Valley of Zephathah at Mareshah. [11]†And Asa cried to the LORD his God, “O LORD, there is none like you to help, between the mighty and the weak. Help us, O LORD our God, for we rely on you, and in your name we have come against this multitude. O LORD, you are our God; let not man prevail against you.” [12]So the LORD defeated the Ethiopians before Asa and before Judah, and the Ethiopians fled. [13]‡†Asa and the people who were with him pursued them as far as Gerar, and the Ethiopians fell until none remained alive, for they were broken before the LORD and his army. The men of Judah [3] carried away very much spoil. [14]And they attacked all the cities around Gerar, for the fear of the LORD was upon them. They plundered all the cities, for there was much plunder in them. [15]And they struck down the tents of those who had livestock and carried away sheep in abundance and camels. Then they returned to Jerusalem.

Asa's Religious Reforms

2 Chronicles **15** ‡The Spirit of God came upon Azariah the son of Oded, [2]‡and he went out to meet Asa and said to him, “Hear me, Asa, and all Judah and Benjamin: The Lord is with you while you are with him. If you seek him, he will be found by you, but if you forsake him, he will forsake you. [3]For a long time Israel was without the true God, and without a teaching priest and without law, [4]but when in their distress they turned to the Lord, the God of Israel, and sought him, he was found by them. [5]In those times there was no peace to him who went out or to him who came in, for great disturbances afflicted all the inhabitants of the lands. [6]They were broken in pieces. Nation was crushed by nation and city by city, for God troubled them with every sort of distress. [7]But you, take courage! Do not let your hands be weak, for your work shall be rewarded.”

[8]‡As soon as Asa heard these words, the prophecy of Azariah the son of Oded, he took courage and put away the detestable idols from all the land of Judah and Benjamin and from the cities that he had taken in the hill country of Ephraim, and he repaired the altar of the Lord that was in front of the vestibule of the house of the Lord. [1] [9]‡And he gathered all Judah and Benjamin, and those from Ephraim, Manasseh, and Simeon who were residing with them, for great numbers had deserted to him from Israel when they saw that the Lord his God was with him. [10]‡They were gathered at Jerusalem in the third month of the fifteenth year of the reign of Asa. [11]‡They sacrificed to the Lord on that day from the spoil that they had brought 700 oxen and 7,000 sheep. [12]And they entered into a covenant to seek the Lord, the God of their fathers, with all their heart and with all their soul, [13]but that whoever would not seek the Lord, the God of Israel, should be put to death, whether young or old, man or woman. [14]They swore an oath to the Lord with a loud voice and with shouting and with trumpets and with horns. [15]And all Judah rejoiced over the oath, for they had sworn with all their heart and had sought him with their whole desire, and he was found by them, and the Lord gave them rest all around.

[16]‡Even Maacah, his mother, King Asa removed from being queen mother because she had made a detestable image for Asherah. Asa cut down her

image, crushed it, and burned it at the brook Kidron. [17]But the high places were not taken out of Israel. Nevertheless, the heart of Asa was wholly true all his days. [18]And he brought into the house of God the sacred gifts of his father and his own sacred gifts, silver, and gold, and vessels. [19]†And there was no more war until the thirty-fifth year of the reign of Asa.

Asa's Last Years

2 Chronicles **16** ‡In the thirty-sixth year of the reign of Asa, Baasha king of Israel went up against Judah and built Ramah, that he might permit no one to go out or come in to Asa king of Judah. [2]‡Then Asa took silver and gold from the treasures of the house of the LORD and the king's house and sent them to Ben-hadad king of Syria, who lived in Damascus, saying, [3]‡“There is a covenant [1] between me and you, as there was between my father and your father. Behold, I am sending to you silver and gold. Go, break your covenant with Baasha king of Israel, that he may withdraw from me.” [4]‡And Ben-hadad listened to King Asa and sent the commanders of his armies against the cities of Israel, and they conquered Ijon, Dan, Abel-maim, and all the store cities of Naphtali. [5]And when Baasha heard of it, he stopped building Ramah and let his work cease. [6]‡Then King Asa took all Judah, and they carried away the stones of Ramah and its timber, with which Baasha had been building, and with them he built Geba and Mizpah.

[7]‡At that time Hanani the seer came to Asa king of Judah and said to him, “Because you relied on the king of Syria, and did not rely on the LORD your God, the army of the king of Syria has escaped you. [8]Were not the Ethiopians and the Libyans a huge army with very many chariots and horsemen? Yet because you relied on the LORD, he gave them into your hand. [9]‡For the eyes of the LORD run to and fro throughout the whole earth, to give strong support to those whose heart is blameless toward him. You have done foolishly in this, for from now on you will have wars.” [10]‡Then Asa was angry with the seer and put him in the stocks in prison, for he was in a rage with him because of this. And Asa inflicted cruelties upon some of the people at the same time.

[11]The acts of Asa, from first to last, are written in the Book of the Kings of Judah and Israel. [12]‡In the thirty-ninth year of his reign Asa was diseased in his feet, and his disease became severe. Yet even in his disease he did not seek the LORD, but sought help from physicians. [13]‡And Asa slept with his fathers, dying in the forty-first year of his reign. [14]‡They buried him in the tomb that he had cut for himself in the city of David. They laid him on a

bier that had been filled with various kinds of spices prepared by the perfumer's art, and they made a very great fire in his honor.

Jehoshaphat Reigns in Judah

2 Chronicles **17** ‡‡Jehoshaphat his son reigned in his place and strengthened himself against Israel. [2]He placed forces in all the fortified cities of Judah and set garrisons in the land of Judah, and in the cities of Ephraim that Asa his father had captured. [3]‡‡The LORD was with Jehoshaphat, because he walked in the earlier ways of his father David. He did not seek the Baals, [4]but sought the God of his father and walked in his commandments, and not according to the practices of Israel. [5]Therefore the LORD established the kingdom in his hand. And all Judah brought tribute to Jehoshaphat, and he had great riches and honor. [6]His heart was courageous in the ways of the LORD. And furthermore, he took the high places and the Asherim out of Judah.

[7]In the third year of his reign he sent his officials, Ben-hail, Obadiah, Zechariah, Nethanel, and Micaiah, to teach in the cities of Judah; [8]and with them the Levites, Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tobadonijah; and with these Levites, the priests Elishama and Jehoram. [9]And they taught in Judah, having the Book of the Law of the LORD with them. They went about through all the cities of Judah and taught among the people.

[10]‡And the fear of the LORD fell upon all the kingdoms of the lands that were around Judah, and they made no war against Jehoshaphat. [11]Some of the Philistines brought Jehoshaphat presents and silver for tribute, and the Arabians also brought him 7,700 rams and 7,700 goats. [12]‡And Jehoshaphat grew steadily greater. He built in Judah fortresses and store cities, [13]and he had large supplies in the cities of Judah. He had soldiers, mighty men of valor, in Jerusalem. [14]This was the muster of them by fathers' houses: Of Judah, the commanders of thousands: Adnah the commander, with 300,000 mighty men of valor; [15]and next to him Jehohanan the commander, with 280,000; [16]and next to him Amasiah the son of Zichri, a volunteer for the service of the LORD, with 200,000 mighty men of valor. [17]Of Benjamin: Eliada, a mighty man of valor, with 200,000 men armed with bow and shield; [18]and next to him Jehozabad with 180,000 armed for war. [19]These

were in the service of the king, besides those whom the king had placed in the fortified cities throughout all Judah.

Jehoshaphat Allies with Ahab

2 Chronicles **18** ‡Now Jehoshaphat had great riches and honor, and he made a marriage alliance with Ahab. [2]After some years he went down to Ahab in Samaria. And Ahab killed an abundance of sheep and oxen for him and for the people who were with him, and induced him to go up against Ramoth-gilead. [3]Ahab king of Israel said to Jehoshaphat king of Judah, “Will you go with me to Ramoth-gilead?” He answered him, “I am as you are, my people as your people. We will be with you in the war.”

[4]And Jehoshaphat said to the king of Israel, “Inquire first for the word of the LORD.” [5]†Then the king of Israel gathered the prophets together, four hundred men, and said to them, “Shall we go to battle against Ramoth-gilead, or shall I refrain?” And they said, “Go up, for God will give it into the hand of the king.” [6]But Jehoshaphat said, “Is there not here another prophet of the LORD of whom we may inquire?” [7]And the king of Israel said to Jehoshaphat, “There is yet one man by whom we may inquire of the LORD, Micaiah the son of Imlah; but I hate him, for he never prophesies good concerning me, but always evil.” And Jehoshaphat said, “Let not the king say so.” [8]Then the king of Israel summoned an officer and said, “Bring quickly Micaiah the son of Imlah.” [9]Now the king of Israel and Jehoshaphat the king of Judah were sitting on their thrones, arrayed in their robes. And they were sitting at the threshing floor at the entrance of the gate of Samaria, and all the prophets were prophesying before them. [10]And Zedekiah the son of Chenaanah made for himself horns of iron and said, “Thus says the LORD, ‘With these you shall push the Syrians until they are destroyed.’” [11]And all the prophets prophesied so and said, “Go up to Ramoth-gilead and triumph. The LORD will give it into the hand of the king.”

[12]And the messenger who went to summon Micaiah said to him, “Behold, the words of the prophets with one accord are favorable to the king. Let your word be like the word of one of them, and speak favorably.” [13]But Micaiah said, “As the LORD lives, what my God says, that I will speak.” [14]And when he had come to the king, the king said to him, “Micaiah, shall we go to Ramoth-gilead to battle, or shall I refrain?” And he answered, “Go

up and triumph; they will be given into your hand.” [15]But the king said to him, “How many times shall I make you swear that you speak to me nothing but the truth in the name of the LORD?” [16]And he said, “I saw all Israel scattered on the mountains, as sheep that have no shepherd. And the LORD said, ‘These have no master; let each return to his home in peace.’” [17]And the king of Israel said to Jehoshaphat, “Did I not tell you that he would not prophesy good concerning me, but evil?” [18]And Micaiah said, “Therefore hear the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing on his right hand and on his left. [19]And the LORD said, ‘Who will entice Ahab the king of Israel, that he may go up and fall at Ramoth-gilead?’ And one said one thing, and another said another. [20]Then a spirit came forward and stood before the LORD, saying, ‘I will entice him.’ And the LORD said to him, ‘By what means?’ [21]And he said, ‘I will go out, and will be a lying spirit in the mouth of all his prophets.’ And he said, ‘You are to entice him, and you shall succeed; go out and do so.’ [22]Now therefore behold, the LORD has put a lying spirit in the mouth of these your prophets. The LORD has declared disaster concerning you.”

[23]Then Zedekiah the son of Chenaanah came near and struck Micaiah on the cheek and said, “Which way did the Spirit of the LORD go from me to speak to you?” [24]And Micaiah said, “Behold, you shall see on that day when you go into an inner chamber to hide yourself.” [25]And the king of Israel said, “Seize Micaiah and take him back to Amon the governor of the city and to Joash the king's son, [26]and say, ‘Thus says the king, Put this fellow in prison and feed him with meager rations of bread and water until I return in peace.’” [27]And Micaiah said, “If you return in peace, the LORD has not spoken by me.” And he said, “Hear, all you peoples!”

The Defeat and Death of Ahab

[28]So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. [29]And the king of Israel said to Jehoshaphat, “I will disguise myself and go into battle, but you wear your robes.” And the king of Israel disguised himself, and they went into battle. [30]Now the king of Syria had commanded the captains of his chariots, “Fight with neither small nor great, but only with the king of Israel.” [31]As soon as the captains of the chariots

saw Jehoshaphat, they said, “It is the king of Israel.” So they turned to fight against him. And Jehoshaphat cried out, and the LORD helped him; God drew them away from him. [32]For as soon as the captains of the chariots saw that it was not the king of Israel, they turned back from pursuing him. [33]But a certain man drew his bow at random [1] and struck the king of Israel between the scale armor and the breastplate. Therefore he said to the driver of his chariot, “Turn around and carry me out of the battle, for I am wounded.” [34]And the battle continued that day, and the king of Israel was propped up in his chariot facing the Syrians until evening. Then at sunset he died.

Jehoshaphat's Reforms

2 Chronicles **19** ‡Jehoshaphat the king of Judah returned in safety to his house in Jerusalem. [2]‡But Jehu the son of Hanani the seer went out to meet him and said to King Jehoshaphat, “Should you help the wicked and love those who hate the LORD? Because of this, wrath has gone out against you from the LORD. [3]Nevertheless, some good is found in you, for you destroyed the Asherahs out of the land, and have set your heart to seek God.”

[4]‡Jehoshaphat lived at Jerusalem. And he went out again among the people, from Beersheba to the hill country of Ephraim, and brought them back to the LORD, the God of their fathers. [5]He appointed judges in the land in all the fortified cities of Judah, city by city, [6]and said to the judges, “Consider what you do, for you judge not for man but for the LORD. He is with you in giving judgment. [7]Now then, let the fear of the LORD be upon you. Be careful what you do, for there is no injustice with the LORD our God, or partiality or taking bribes.”

[8]Moreover, in Jerusalem Jehoshaphat appointed certain Levites and priests and heads of families of Israel, to give judgment for the LORD and to decide disputed cases. They had their seat at Jerusalem. [9]And he charged them: “Thus you shall do in the fear of the LORD, in faithfulness, and with your whole heart: [10]whenever a case comes to you from your brothers who live in their cities, concerning bloodshed, law or commandment, statutes or rules, then you shall warn them, that they may not incur guilt before the LORD and wrath may not come upon you and your brothers. Thus you shall do, and you will not incur guilt. [11]And behold, Amariah the chief priest is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the governor of the house of Judah, in all the king's matters, and the Levites will serve you as officers. Deal courageously, and may the LORD be with the upright!” [1]

Jehoshaphat's Prayer

2 Chronicles **20** ‡After this the Moabites and Ammonites, and with them some of the Meunites, [1] came against Jehoshaphat for battle. [2]Some men came and told Jehoshaphat, “A great multitude is coming against you from Edom, [2] from beyond the sea; and, behold, they are in Hazazon-tamar” (that is, Engedi). [3]‡Then Jehoshaphat was afraid and set his face to seek the LORD, and proclaimed a fast throughout all Judah. [4]And Judah assembled to seek help from the LORD; from all the cities of Judah they came to seek the LORD.

[5]‡And Jehoshaphat stood in the assembly of Judah and Jerusalem, in the house of the LORD, before the new court, [6]and said, “O LORD, God of our fathers, are you not God in heaven? You rule over all the kingdoms of the nations. In your hand are power and might, so that none is able to withstand you. [7]Did you not, our God, drive out the inhabitants of this land before your people Israel, and give it forever to the descendants of Abraham your friend? [8]And they have lived in it and have built for you in it a sanctuary for your name, saying, [9]‘If disaster comes upon us, the sword, judgment, [3] or pestilence, or famine, we will stand before this house and before you—for your name is in this house—and cry out to you in our affliction, and you will hear and save.’ [10]†And now behold, the men of Ammon and Moab and Mount Seir, whom you would not let Israel invade when they came from the land of Egypt, and whom they avoided and did not destroy— [11]behold, they reward us by coming to drive us out of your possession, which you have given us to inherit. [12]O our God, will you not execute judgment on them? For we are powerless against this great horde that is coming against us. We do not know what to do, but our eyes are on you.”

[13]Meanwhile all Judah stood before the LORD, with their little ones, their wives, and their children. [14]‡And the Spirit of the LORD came upon Jahaziel the son of Zechariah, son of Benaiah, son of Jeiel, son of Mattaniah, a Levite of the sons of Asaph, in the midst of the assembly. [15]And he said, “Listen, all Judah and inhabitants of Jerusalem and King Jehoshaphat: Thus says the LORD to you, ‘Do not be afraid and do not be dismayed at this great horde, for the battle is not yours but God's. [16]†Tomorrow go down against

them. Behold, they will come up by the ascent of Ziz. You will find them at the end of the valley, east of the wilderness of Jeruel. [17]You will not need to fight in this battle. Stand firm, hold your position, and see the salvation of the LORD on your behalf, O Judah and Jerusalem.’ Do not be afraid and do not be dismayed. Tomorrow go out against them, and the LORD will be with you.”

[18]‡Then Jehoshaphat bowed his head with his face to the ground, and all Judah and the inhabitants of Jerusalem fell down before the LORD, worshiping the LORD. [19]And the Levites, of the Kohathites and the Korahites, stood up to praise the LORD, the God of Israel, with a very loud voice.

[20]And they rose early in the morning and went out into the wilderness of Tekoa. And when they went out, Jehoshaphat stood and said, “Hear me, Judah and inhabitants of Jerusalem! Believe in the LORD your God, and you will be established; believe his prophets, and you will succeed.” [21]‡And when he had taken counsel with the people, he appointed those who were to sing to the LORD and praise him in holy attire, as they went before the army, and say,

“Give thanks to the LORD,
for his steadfast love endures forever.”

[22]‡And when they began to sing and praise, the LORD set an ambush against the men of Ammon, Moab, and Mount Seir, who had come against Judah, so that they were routed. [23]For the men of Ammon and Moab rose against the inhabitants of Mount Seir, devoting them to destruction, and when they had made an end of the inhabitants of Seir, they all helped to destroy one another.

The LORD Delivers Judah

[24]When Judah came to the watchtower of the wilderness, they looked toward the horde, and behold, there [4] were dead bodies lying on the ground; none had escaped. [25]‡When Jehoshaphat and his people came to take their spoil, they found among them, in great numbers, goods, clothing,

and precious things, which they took for themselves until they could carry
no more. They were three days in taking the spoil, it was so much. [26]On the
fourth day they assembled in the Valley of Beracah, [5] for there they
blessed the LORD. Therefore the name of that place has been called the
Valley of Beracah to this day. [27]Then they returned, every man of Judah and
Jerusalem, and Jehoshaphat at their head, returning to Jerusalem with joy,
for the LORD had made them rejoice over their enemies. [28]They came to
Jerusalem with harps and lyres and trumpets, to the house of the LORD.
[29]†And the fear of God came on all the kingdoms of the countries when they
heard that the LORD had fought against the enemies of Israel. [30]So the realm
of Jehoshaphat was quiet, for his God gave him rest all around.

[31]‡Thus Jehoshaphat reigned over Judah. He was thirty-five years old when
he began to reign, and he reigned twenty-five years in Jerusalem. His
mother's name was Azubah the daughter of Shilhi. [32]He walked in the way
of Asa his father and did not turn aside from it, doing what was right in the
sight of the LORD. [33]The high places, however, were not taken away; the
people had not yet set their hearts upon the God of their fathers.

[34]Now the rest of the acts of Jehoshaphat, from first to last, are written in
the chronicles of Jehu the son of Hanani, which are recorded in the Book of
the Kings of Israel.

The End of Jehoshaphat's Reign

[35]After this Jehoshaphat king of Judah joined with Ahaziah king of Israel,
who acted wickedly. [36]He joined him in building ships to go to Tarshish, and
they built the ships in Ezion-geber. [37]Then Eliezer the son of Dodavahu of
Mareshah prophesied against Jehoshaphat, saying, “Because you have
joined with Ahaziah, the LORD will destroy what you have made.” And the
ships were wrecked and were not able to go to Tarshish.

Jehoram Reigns in Judah

2 Chronicles **21** Jehoshaphat slept with his fathers and was buried with his fathers in the city of David, and Jehoram his son reigned in his place. [2]‡He had brothers, the sons of Jehoshaphat: Azariah, Jehiel, Zechariah, Azariah, Michael, and Shephatiah; all these were the sons of Jehoshaphat king of Israel. [1] [3]Their father gave them great gifts of silver, gold, and valuable possessions, together with fortified cities in Judah, but he gave the kingdom to Jehoram, because he was the firstborn. [4]‡‡When Jehoram had ascended the throne of his father and was established, he killed all his brothers with the sword, and also some of the princes of Israel. [5]Jehoram was thirty-two years old when he became king, and he reigned eight years in Jerusalem. [6]And he walked in the way of the kings of Israel, as the house of Ahab had done, for the daughter of Ahab was his wife. And he did what was evil in the sight of the LORD. [7]Yet the LORD was not willing to destroy the house of David, because of the covenant that he had made with David, and since he had promised to give a lamp to him and to his sons forever.

[8]In his days Edom revolted from the rule of Judah and set up a king of their own. [9]Then Jehoram passed over with his commanders and all his chariots, and he rose by night and struck the Edomites who had surrounded him and his chariot commanders. [10]So Edom revolted from the rule of Judah to this day. At that time Libnah also revolted from his rule, because he had forsaken the LORD, the God of his fathers.

[11]‡Moreover, he made high places in the hill country of Judah and led the inhabitants of Jerusalem into whoredom and made Judah go astray. [12]‡And a letter came to him from Elijah the prophet, saying, “Thus says the LORD, the God of David your father, ‘Because you have not walked in the ways of Jehoshaphat your father, or in the ways of Asa king of Judah, [13]but have walked in the way of the kings of Israel and have enticed Judah and the inhabitants of Jerusalem into whoredom, as the house of Ahab led Israel into whoredom, and also you have killed your brothers, of your father's house, who were better than yourself, [14]behold, the LORD will bring a great plague on your people, your children, your wives, and all your possessions,

[15]and you yourself will have a severe sickness with a disease of your bowels, until your bowels come out because of the disease, day by day.'"

[16]‡And the Lord stirred up against Jehoram the anger [2] of the Philistines and of the Arabians who are near the Ethiopians. [17]And they came up against Judah and invaded it and carried away all the possessions they found that belonged to the king's house, and also his sons and his wives, so that no son was left to him except Jehoahaz, his youngest son.

[18]And after all this the Lord struck him in his bowels with an incurable disease. [19]In the course of time, at the end of two years, his bowels came out because of the disease, and he died in great agony. His people made no fire in his honor, like the fires made for his fathers. [20]†He was thirty-two years old when he began to reign, and he reigned eight years in Jerusalem. And he departed with no one's regret. They buried him in the city of David, but not in the tombs of the kings.

Ahaziah Reigns in Judah

2 Chronicles **22** ††And the inhabitants of Jerusalem made Ahaziah, his youngest son, king in his place, for the band of men that came with the Arabians to the camp had killed all the older sons. So Ahaziah the son of Jehoram king of Judah reigned. [2]†Ahaziah was twenty-two years old when he began to reign, and he reigned one year in Jerusalem. His mother's name was Athaliah, the granddaughter of Omri. [3]†He also walked in the ways of the house of Ahab, for his mother was his counselor in doing wickedly. [4]He did what was evil in the sight of the LORD, as the house of Ahab had done. For after the death of his father they were his counselors, to his undoing. [5]He even followed their counsel and went with Jehoram the son of Ahab king of Israel to make war against Hazael king of Syria at Ramoth-gilead. And the Syrians wounded Joram, [6]and he returned to be healed in Jezreel of the wounds that he had received at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was wounded.

[7]†But it was ordained by God that the downfall of Ahaziah should come about through his going to visit Joram. For when he came there, he went out with Jehoram to meet Jehu the son of Nimshi, whom the LORD had anointed to destroy the house of Ahab. [8]And when Jehu was executing judgment on the house of Ahab, he met the princes of Judah and the sons of Ahaziah's brothers, who attended Ahaziah, and he killed them. [9]He searched for Ahaziah, and he was captured while hiding in Samaria, and he was brought to Jehu and put to death. They buried him, for they said, “He is the grandson of Jehoshaphat, who sought the LORD with all his heart.” And the house of Ahaziah had no one able to rule the kingdom.

Athaliah Reigns in Judah

[10]†Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal family of the house of Judah. [11]But Jehoshabeath, [1] the daughter of the king, took Joash the son of Ahaziah and stole him away from among the king's sons who were about to be put to

death, and she put him and his nurse in a bedroom. Thus Jehoshabeath, the daughter of King Jehoram and wife of Jehoiada the priest, because she was a sister of Ahaziah, hid him [2] from Athaliah, so that she did not put him to death. [12]And he remained with them six years, hidden in the house of God, while Athaliah reigned over the land.

Joash Made King

2 Chronicles **23** But in the seventh year Jehoiada took courage and entered into a covenant with the commanders of hundreds, Azariah the son of Jeroham, Ishmael the son of Jehohanan, Azariah the son of Obed, Maaseiah the son of Adaiah, and Elishaphat the son of Zichri. [2]And they went about through Judah and gathered the Levites from all the cities of Judah, and the heads of fathers' houses of Israel, and they came to Jerusalem. [3]†And all the assembly made a covenant with the king in the house of God. And Jehoiada [1] said to them, “Behold, the king's son! Let him reign, as the LORD spoke concerning the sons of David. [4]This is the thing that you shall do: of you priests and Levites who come off duty on the Sabbath, one third shall be gatekeepers, [5]and one third shall be at the king's house and one third at the Gate of the Foundation. And all the people shall be in the courts of the house of the LORD. [6]Let no one enter the house of the LORD except the priests and ministering Levites. They may enter, for they are holy, but all the people shall keep the charge of the LORD. [7]The Levites shall surround the king, each with his weapons in his hand. And whoever enters the house shall be put to death. Be with the king when he comes in and when he goes out.”

[8]The Levites and all Judah did according to all that Jehoiada the priest commanded, and they each brought his men, who were to go off duty on the Sabbath, with those who were to come on duty on the Sabbath, for Jehoiada the priest did not dismiss the divisions. [9]And Jehoiada the priest gave to the captains the spears and the large and small shields that had been King David's, which were in the house of God. [10]And he set all the people as a guard for the king, every man with his weapon in his hand, from the south side of the house to the north side of the house, around the altar and the house. [11]†Then they brought out the king's son and put the crown on him and gave him the testimony. And they proclaimed him king, and Jehoiada and his sons anointed him, and they said, “Long live the king.”

Athaliah Executed

[12]When Athaliah heard the noise of the people running and praising the king, she went into the house of the LORD to the people. [13]And when she looked, there was the king standing by his pillar at the entrance, and the captains and the trumpeters beside the king, and all the people of the land rejoicing and blowing trumpets, and the singers with their musical instruments leading in the celebration. And Athaliah tore her clothes and cried, “Treason! Treason!” [14]Then Jehoiada the priest brought out the captains who were set over the army, saying to them, “Bring her out between the ranks, and anyone who follows her is to be put to death with the sword.” For the priest said, “Do not put her to death in the house of the LORD.” [15]So they laid hands on her, [2] and she went into the entrance of the horse gate of the king's house, and they put her to death there.

Jehoiada's Reforms

[16]And Jehoiada made a covenant between himself and all the people and the king that they should be the LORD's people. [17]Then all the people went to the house of Baal and tore it down; his altars and his images they broke in pieces, and they killed Mattan the priest of Baal before the altars. [18]And Jehoiada posted watchmen for the house of the LORD under the direction of the Levitical priests and the Levites whom David had organized to be in charge of the house of the LORD, to offer burnt offerings to the LORD, as it is written in the Law of Moses, with rejoicing and with singing, according to the order of David. [19]He stationed the gatekeepers at the gates of the house of the LORD so that no one should enter who was in any way unclean. [20]And he took the captains, the nobles, the governors of the people, and all the people of the land, and they brought the king down from the house of the LORD, marching through the upper gate to the king's house. And they set the king on the royal throne. [21]So all the people of the land rejoiced, and the city was quiet after Athaliah had been put to death with the sword.

Joash Repairs the Temple

2 Chronicles **24** ‡‡Joash [1] was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name was Zibiah of Beersheba. [2]And Joash did what was right in the eyes of the LORD all the days of Jehoiada the priest. [3]Jehoiada got for him two wives, and he had sons and daughters.

[4]After this Joash decided to restore the house of the LORD. [5]And he gathered the priests and the Levites and said to them, “Go out to the cities of Judah and gather from all Israel money to repair the house of your God from year to year, and see that you act quickly.” But the Levites did not act quickly. [6]So the king summoned Jehoiada the chief and said to him, “Why have you not required the Levites to bring in from Judah and Jerusalem the tax levied by Moses, the servant of the LORD, and the congregation of Israel for the tent of testimony?” [7]For the sons of Athaliah, that wicked woman, had broken into the house of God, and had also used all the dedicated things of the house of the LORD for the Baals.

[8]So the king commanded, and they made a chest and set it outside the gate of the house of the LORD. [9]And proclamation was made throughout Judah and Jerusalem to bring in for the LORD the tax that Moses the servant of God laid on Israel in the wilderness. [10]And all the princes and all the people rejoiced and brought their tax and dropped it into the chest until they had finished. [2] [11]And whenever the chest was brought to the king's officers by the Levites, when they saw that there was much money in it, the king's secretary and the officer of the chief priest would come and empty the chest and take it and return it to its place. Thus they did day after day, and collected money in abundance. [12]And the king and Jehoiada gave it to those who had charge of the work of the house of the LORD, and they hired masons and carpenters to restore the house of the LORD, and also workers in iron and bronze to repair the house of the LORD. [13]So those who were engaged in the work labored, and the repairing went forward in their hands, and they restored the house of God to its proper condition and strengthened it. [14]And when they had finished, they brought the rest of the money before the king and Jehoiada, and with it were made utensils for the house of the

LORD, both for the service and for the burnt offerings, and dishes for incense and vessels of gold and silver. And they offered burnt offerings in the house of the LORD regularly all the days of Jehoiada.

[15]‡But Jehoiada grew old and full of days, and died. He was 130 years old at his death. [16]And they buried him in the city of David among the kings, because he had done good in Israel, and toward God and his house.

[17]‡Now after the death of Jehoiada the princes of Judah came and paid homage to the king. Then the king listened to them. [18]‡And they abandoned the house of the LORD, the God of their fathers, and served the Asherim and the idols. And wrath came upon Judah and Jerusalem for this guilt of theirs. [19]Yet he sent prophets among them to bring them back to the LORD. These testified against them, but they would not pay attention.

Joash's Treachery

[20]‡Then the Spirit of God clothed Zechariah the son of Jehoiada the priest, and he stood above the people, and said to them, “Thus says God, ‘Why do you break the commandments of the LORD, so that you cannot prosper? Because you have forsaken the LORD, he has forsaken you.’” [21]But they conspired against him, and by command of the king they stoned him with stones in the court of the house of the LORD. [22]‡Thus Joash the king did not remember the kindness that Jehoiada, Zechariah's father, had shown him, but killed his son. And when he was dying, he said, “May the LORD see and avenge!” [3]

Joash Assassinated

[23]‡At the end of the year the army of the Syrians came up against Joash. They came to Judah and Jerusalem and destroyed all the princes of the people from among the people and sent all their spoil to the king of Damascus. [24]‡Though the army of the Syrians had come with few men, the LORD delivered into their hand a very great army, because Judah [4] had forsaken the LORD, the God of their fathers. Thus they executed judgment on Joash.

[25]†When they had departed from him, leaving him severely wounded, his
servants conspired against him because of the blood of the son [5] of
Jehoiada the priest, and killed him on his bed. So he died, and they buried
him in the city of David, but they did not bury him in the tombs of the
kings. [26]‡Those who conspired against him were Zabad the son of Shimeath
the Ammonite, and Jehozabad the son of Shimrith the Moabite. [27]Accounts
of his sons and of the many oracles against him and of the rebuilding [6] of
the house of God are written in the Story of the Book of the Kings. And
Amaziah his son reigned in his place.

Amaziah Reigns in Judah

2 Chronicles **25** ‡‡Amaziah was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem. His mother's name was Jehoaddan of Jerusalem. [2]And he did what was right in the eyes of the LORD, yet not with a whole heart. [3]And as soon as the royal power was firmly his, he killed his servants who had struck down the king his father. [4]†But he did not put their children to death, according to what is written in the Law, in the Book of Moses, where the LORD commanded, “Fathers shall not die because of their children, nor children die because of their fathers, but each one shall die for his own sin.”

Amaziah's Victories

[5]‡‡Then Amaziah assembled the men of Judah and set them by fathers' houses under commanders of thousands and of hundreds for all Judah and Benjamin. He mustered those twenty years old and upward, and found that they were 300,000 choice men, fit for war, able to handle spear and shield. [6]†He hired also 100,000 mighty men of valor from Israel for 100 talents [1] of silver. [7]†But a man of God came to him and said, “O king, do not let the army of Israel go with you, for the LORD is not with Israel, with all these Ephraimites. [8]†But go, act, be strong for the battle. Why should you suppose that God will cast you down before the enemy? For God has power to help or to cast down.” [9]‡And Amaziah said to the man of God, “But what shall we do about the hundred talents that I have given to the army of Israel?” The man of God answered, “The LORD is able to give you much more than this.” [10]Then Amaziah discharged the army that had come to him from Ephraim to go home again. And they became very angry with Judah and returned home in fierce anger. [11]†But Amaziah took courage and led out his people and went to the Valley of Salt and struck down 10,000 men of Seir. [12]†The men of Judah captured another 10,000 alive and took them to the top of a rock and threw them down from the top of the rock, and they were all dashed to pieces. [13]†But the men of the army whom Amaziah sent back, not letting them go with him to battle, raided the cities of Judah, from

Samaria to Beth-horon, and struck down 3,000 people in them and took much spoil.

Amaziah's Idolatry

[14]‡After Amaziah came from striking down the Edomites, he brought the gods of the men of Seir and set them up as his gods and worshiped them, making offerings to them. [15]Therefore the LORD was angry with Amaziah and sent to him a prophet, who said to him, “Why have you sought the gods of a people who did not deliver their own people from your hand?” [16]But as he was speaking, the king said to him, “Have we made you a royal counselor? Stop! Why should you be struck down?” So the prophet stopped, but said, “I know that God has determined to destroy you, because you have done this and have not listened to my counsel.”

Israel Defeats Amaziah

[17]‡Then Amaziah king of Judah took counsel and sent to Joash the son of Jehoahaz, son of Jehu, king of Israel, saying, “Come, let us look one another in the face.” [18]And Joash the king of Israel sent word to Amaziah king of Judah, “A thistle on Lebanon sent to a cedar on Lebanon, saying, ‘Give your daughter to my son for a wife,’ and a wild beast of Lebanon passed by and trampled down the thistle. [19]You say, ‘See, I [2] have struck down Edom,’ and your heart has lifted you up in boastfulness. But now stay at home. Why should you provoke trouble so that you fall, you and Judah with you?”

[20]But Amaziah would not listen, for it was of God, in order that he might give them into the hand of their enemies, because they had sought the gods of Edom. [21]So Joash king of Israel went up, and he and Amaziah king of Judah faced one another in battle at Beth-shemesh, which belongs to Judah. [22]And Judah was defeated by Israel, and every man fled to his home. [23]And Joash king of Israel captured Amaziah king of Judah, the son of Joash, son of Ahaziah, at Beth-shemesh, and brought him to Jerusalem and broke down the wall of Jerusalem for 400 cubits, [3] from the Ephraim Gate to the Corner Gate. [24]And he seized all the gold and silver, and all the vessels that

were found in the house of God, in the care of Obed-edom. He seized also the treasuries of the king's house, also hostages, and he returned to Samaria.

[25]Amaziah the son of Joash, king of Judah, lived fifteen years after the death of Joash the son of Jehoahaz, king of Israel. [26]Now the rest of the deeds of Amaziah, from first to last, are they not written in the Book of the Kings of Judah and Israel? [27]From the time when he turned away from the LORD they made a conspiracy against him in Jerusalem, and he fled to Lachish. But they sent after him to Lachish and put him to death there. [28]And they brought him upon horses, and he was buried with his fathers in the city of David. [4]

Uzziah Reigns in Judah

2 Chronicles **26** ‡‡And all the people of Judah took Uzziah, who was sixteen years old, and made him king instead of his father Amaziah. [2]He built Eloth and restored it to Judah, after the king slept with his fathers. [3]Uzziah was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem. His mother's name was Jecoliah of Jerusalem. [4]And he did what was right in the eyes of the LORD, according to all that his father Amaziah had done. [5]†He set himself to seek God in the days of Zechariah, who instructed him in the fear of God, and as long as he sought the LORD, God made him prosper.

[6]‡‡†He went out and made war against the Philistines and broke through the wall of Gath and the wall of Jabneh and the wall of Ashdod, and he built cities in the territory of Ashdod and elsewhere among the Philistines. [7]†God helped him against the Philistines and against the Arabians who lived in Gurbaal and against the Meunites. [8]†The Ammonites paid tribute to Uzziah, and his fame spread even to the border of Egypt, for he became very strong. [9]†Moreover, Uzziah built towers in Jerusalem at the Corner Gate and at the Valley Gate and at the Angle, and fortified them. [10]And he built towers in the wilderness and cut out many cisterns, for he had large herds, both in the Shephelah and in the plain, and he had farmers and vinedressers in the hills and in the fertile lands, for he loved the soil. [11]‡Moreover, Uzziah had an army of soldiers, fit for war, in divisions according to the numbers in the muster made by Jeiel the secretary and Maaseiah the officer, under the direction of Hananiah, one of the king's commanders. [12]The whole number of the heads of fathers' houses of mighty men of valor was 2,600. [13]Under their command was an army of 307,500, who could make war with mighty power, to help the king against the enemy. [14]And Uzziah prepared for all the army shields, spears, helmets, coats of mail, bows, and stones for slinging. [15]In Jerusalem he made engines, invented by skillful men, to be on the towers and the corners, to shoot arrows and great stones. And his fame spread far, for he was marvelously helped, till he was strong.

Uzziah's Pride and Punishment

[16]‡But when he was strong, he grew proud, to his destruction. For he was unfaithful to the LORD his God and entered the temple of the LORD to burn incense on the altar of incense. [17]But Azariah the priest went in after him, with eighty priests of the LORD who were men of valor, [18]and they withstood King Uzziah and said to him, “It is not for you, Uzziah, to burn incense to the LORD, but for the priests, the sons of Aaron, who are consecrated to burn incense. Go out of the sanctuary, for you have done wrong, and it will bring you no honor from the LORD God.” [19]‡Then Uzziah was angry. Now he had a censer in his hand to burn incense, and when he became angry with the priests, leprosy [1] broke out on his forehead in the presence of the priests in the house of the LORD, by the altar of incense. [20]And Azariah the chief priest and all the priests looked at him, and behold, he was leprous in his forehead! And they rushed him out quickly, and he himself hurried to go out, because the LORD had struck him. [21]‡And King Uzziah was a leper to the day of his death, and being a leper lived in a separate house, for he was excluded from the house of the LORD. And Jotham his son was over the king's household, governing the people of the land.

[22]†Now the rest of the acts of Uzziah, from first to last, Isaiah the prophet the son of Amoz wrote. [23]†And Uzziah slept with his fathers, and they buried him with his fathers in the burial field that belonged to the kings, for they said, “He is a leper.” And Jotham his son reigned in his place.

Jotham Reigns in Judah

2 Chronicles **27** ‡‡Jotham was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name was Jerushah the daughter of Zadok. [2]And he did what was right in the eyes of the LORD according to all that his father Uzziah had done, except he did not enter the temple of the LORD. But the people still followed corrupt practices. [3]†He built the upper gate of the house of the LORD and did much building on the wall of Ophel. [4]Moreover, he built cities in the hill country of Judah, and forts and towers on the wooded hills. [5]†He fought with the king of the Ammonites and prevailed against them. And the Ammonites gave him that year 100 talents [1] of silver, and 10,000 cors [2] of wheat and 10,000 of barley. The Ammonites paid him the same amount in the second and the third years. [6]†So Jotham became mighty, because he ordered his ways before the LORD his God. [7]Now the rest of the acts of Jotham, and all his wars and his ways, behold, they are written in the Book of the Kings of Israel and Judah. [8]He was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem. [9]And Jotham slept with his fathers, and they buried him in the city of David, and Ahaz his son reigned in his place.

Ahaz Reigns in Judah

2 Chronicles **28** ‡‡Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. And he did not do what was right in the eyes of the LORD, as his father David had done, [2]†but he walked in the ways of the kings of Israel. He even made metal images for the Baals, [3]and he made offerings in the Valley of the Son of Hinnom and burned his sons as an offering, [1] according to the abominations of the nations whom the LORD drove out before the people of Israel. [4]And he sacrificed and made offerings on the high places and on the hills and under every green tree.

Judah Defeated

[5]‡‡Therefore the LORD his God gave him into the hand of the king of Syria, who defeated him and took captive a great number of his people and brought them to Damascus. He was also given into the hand of the king of Israel, who struck him with great force. [6]For Pekah the son of Remaliah killed 120,000 from Judah in one day, all of them men of valor, because they had forsaken the LORD, the God of their fathers. [7]And Zichri, a mighty man of Ephraim, killed Maaseiah the king's son and Azrikam the commander of the palace and Elkanah the next in authority to the king.

[8]†The men of Israel took captive 200,000 of their relatives, women, sons, and daughters. They also took much spoil from them and brought the spoil to Samaria. [9]†But a prophet of the LORD was there, whose name was Oded, and he went out to meet the army that came to Samaria and said to them, “Behold, because the LORD, the God of your fathers, was angry with Judah, he gave them into your hand, but you have killed them in a rage that has reached up to heaven. [10]And now you intend to subjugate the people of Judah and Jerusalem, male and female, as your slaves. Have you not sins of your own against the LORD your God? [11]Now hear me, and send back the captives from your relatives whom you have taken, for the fierce wrath of the LORD is upon you.”

[12]Certain chiefs also of the men of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against those who were coming from the war [13]and said to them, “You shall not bring the captives in here, for you propose to bring upon us guilt against the LORD in addition to our present sins and guilt. For our guilt is already great, and there is fierce wrath against Israel.” [14]So the armed men left the captives and the spoil before the princes and all the assembly. [15]And the men who have been mentioned by name rose and took the captives, and with the spoil they clothed all who were naked among them. They clothed them, gave them sandals, provided them with food and drink, and anointed them, and carrying all the feeble among them on donkeys, they brought them to their kinsfolk at Jericho, the city of palm trees. Then they returned to Samaria.

[16]‡At that time King Ahaz sent to the king [2] of Assyria for help. [17]For the Edomites had again invaded and defeated Judah and carried away captives. [18]‡And the Philistines had made raids on the cities in the Shephelah and the Negeb of Judah, and had taken Beth-shemesh, Aijalon, Gederoth, Soco with its villages, Timnah with its villages, and Gimzo with its villages. And they settled there. [19]For the LORD humbled Judah because of Ahaz king of Israel, for he had made Judah act sinfully [3] and had been very unfaithful to the LORD. [20]‡So Tiglath-pileser [4] king of Assyria came against him and afflicted him instead of strengthening him. [21]For Ahaz took a portion from the house of the LORD and the house of the king and of the princes, and gave tribute to the king of Assyria, but it did not help him.

Ahaz's Idolatry

[22]‡In the time of his distress he became yet more faithless to the LORD—this same King Ahaz. [23]For he sacrificed to the gods of Damascus that had defeated him and said, “Because the gods of the kings of Syria helped them, I will sacrifice to them that they may help me.” But they were the ruin of him and of all Israel. [24]And Ahaz gathered together the vessels of the house of God and cut in pieces the vessels of the house of God, and he shut up the doors of the house of the LORD, and he made himself altars in every corner of Jerusalem. [25]In every city of Judah he made high places to make offerings to other gods, provoking to anger the LORD, the God of his fathers.

[26]Now the rest of his acts and all his ways, from first to last, behold, they are written in the Book of the Kings of Judah and Israel. [27]And Ahaz slept with his fathers, and they buried him in the city, in Jerusalem, for they did not bring him into the tombs of the kings of Israel. And Hezekiah his son reigned in his place.

Hezekiah Reigns in Judah

2 Chronicles **29** ‡‡Hezekiah began to reign when he was twenty-five years old, and he reigned twenty-nine years in Jerusalem. His mother's name was Abijah [1] the daughter of Zechariah. [2]And he did what was right in the eyes of the LORD, according to all that David his father had done.

Hezekiah Cleanses the Temple

[3]†In the first year of his reign, in the first month, he opened the doors of the house of the LORD and repaired them. [4]He brought in the priests and the Levites and assembled them in the square on the east [5]and said to them, “Hear me, Levites! Now consecrate yourselves, and consecrate the house of the LORD, the God of your fathers, and carry out the filth from the Holy Place. [6]For our fathers have been unfaithful and have done what was evil in the sight of the LORD our God. They have forsaken him and have turned away their faces from the habitation of the LORD and turned their backs. [7]They also shut the doors of the vestibule and put out the lamps and have not burned incense or offered burnt offerings in the Holy Place to the God of Israel. [8]Therefore the wrath of the LORD came on Judah and Jerusalem, and he has made them an object of horror, of astonishment, and of hissing, as you see with your own eyes. [9]For behold, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this. [10]Now it is in my heart to make a covenant with the LORD, the God of Israel, in order that his fierce anger may turn away from us. [11]My sons, do not now be negligent, for the LORD has chosen you to stand in his presence, to minister to him and to be his ministers and make offerings to him.”

[12]‡†Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites; and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehallelel; and of the Gershonites, Joah the son of Zimmah, and Eden the son of Joah; [13]‡and of the sons of Elizaphan, Shimri and Jeuel; and of the sons of Asaph, Zechariah and Mattaniah; [14]and of the sons of Heman, Jehuel and Shimei; and of the sons of Jeduthun, Shemaiah and Uzziel. [15]‡They gathered their brothers and

consecrated themselves and went in as the king had commanded, by the words of the LORD, to cleanse the house of the LORD. [16]†The priests went into the inner part of the house of the LORD to cleanse it, and they brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took it and carried it out to the brook Kidron. [17]They began to consecrate on the first day of the first month, and on the eighth day of the month they came to the vestibule of the LORD. Then for eight days they consecrated the house of the LORD, and on the sixteenth day of the first month they finished. [18]Then they went in to Hezekiah the king and said, “We have cleansed all the house of the LORD, the altar of burnt offering and all its utensils, and the table for the showbread and all its utensils. [19]All the utensils that King Ahaz discarded in his reign when he was faithless, we have made ready and consecrated, and behold, they are before the altar of the LORD.”

Hezekiah Restores Temple Worship

[20]‡Then Hezekiah the king rose early and gathered the officials of the city and went up to the house of the LORD. [21]And they brought seven bulls, seven rams, seven lambs, and seven male goats for a sin offering for the kingdom and for the sanctuary and for Judah. And he commanded the priests, the sons of Aaron, to offer them on the altar of the LORD. [22]So they slaughtered the bulls, and the priests received the blood and threw it against the altar. And they slaughtered the rams, and their blood was thrown against the altar. And they slaughtered the lambs, and their blood was thrown against the altar. [23]Then the goats for the sin offering were brought to the king and the assembly, and they laid their hands on them, [24]and the priests slaughtered them and made a sin offering with their blood on the altar, to make atonement for all Israel. For the king commanded that the burnt offering and the sin offering should be made for all Israel.

[25]And he stationed the Levites in the house of the LORD with cymbals, harps, and lyres, according to the commandment of David and of Gad the king's seer and of Nathan the prophet, for the commandment was from the LORD through his prophets. [26]†The Levites stood with the instruments of David, and the priests with the trumpets. [27]Then Hezekiah commanded that the burnt offering be offered on the altar. And when the burnt offering

began, the song to the LORD began also, and the trumpets, accompanied by the instruments of David king of Israel. [28]The whole assembly worshiped, and the singers sang, and the trumpeters sounded. All this continued until the burnt offering was finished. [29]When the offering was finished, the king and all who were present with him bowed themselves and worshiped. [30]And Hezekiah the king and the officials commanded the Levites to sing praises to the LORD with the words of David and of Asaph the seer. And they sang praises with gladness, and they bowed down and worshiped.

[31]Then Hezekiah said, “You have now consecrated yourselves to [2] the LORD. Come near; bring sacrifices and thank offerings to the house of the LORD.” And the assembly brought sacrifices and thank offerings, and all who were of a willing heart brought burnt offerings. [32]The number of the burnt offerings that the assembly brought was 70 bulls, 100 rams, and 200 lambs; all these were for a burnt offering to the LORD. [33]And the consecrated offerings were 600 bulls and 3,000 sheep. [34]†But the priests were too few and could not flay all the burnt offerings, so until other priests had consecrated themselves, their brothers the Levites helped them, until the work was finished—for the Levites were more upright in heart than the priests in consecrating themselves. [35]Besides the great number of burnt offerings, there was the fat of the peace offerings, and there were the drink offerings for the burnt offerings. Thus the service of the house of the LORD was restored. [36]And Hezekiah and all the people rejoiced because God had prepared for the people, for the thing came about suddenly.

Passover Celebrated

2 Chronicles **30** ‡†Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem to keep the Passover to the LORD, the God of Israel. [2]†For the king and his princes and all the assembly in Jerusalem had taken counsel to keep the Passover in the second month— [3]for they could not keep it at that time because the priests had not consecrated themselves in sufficient number, nor had the people assembled in Jerusalem— [4]and the plan seemed right to the king and all the assembly. [5]†So they decreed to make a proclamation throughout all Israel, from Beersheba to Dan, that the people should come and keep the Passover to the LORD, the God of Israel, at Jerusalem, for they had not kept it as often as prescribed. [6]†So couriers went throughout all Israel and Judah with letters from the king and his princes, as the king had commanded, saying, "O people of Israel, return to the LORD, the God of Abraham, Isaac, and Israel, that he may turn again to the remnant of you who have escaped from the hand of the kings of Assyria. [7]Do not be like your fathers and your brothers, who were faithless to the LORD God of their fathers, so that he made them a desolation, as you see. [8]†Do not now be stiff-necked as your fathers were, but yield yourselves to the LORD and come to his sanctuary, which he has consecrated forever, and serve the LORD your God, that his fierce anger may turn away from you. [9]†For if you return to the LORD, your brothers and your children will find compassion with their captors and return to this land. For the LORD your God is gracious and merciful and will not turn away his face from you, if you return to him."

[10]†So the couriers went from city to city through the country of Ephraim and Manasseh, and as far as Zebulun, but they laughed them to scorn and mocked them. [11]However, some men of Asher, of Manasseh, and of Zebulun humbled themselves and came to Jerusalem. [12]The hand of God was also on Judah to give them one heart to do what the king and the princes commanded by the word of the LORD.

[13]†And many people came together in Jerusalem to keep the Feast of Unleavened Bread in the second month, a very great assembly. [14]†They set

to work and removed the altars that were in Jerusalem, and all the altars for burning incense they took away and threw into the Kidron Valley. [15]And they slaughtered the Passover lamb on the fourteenth day of the second month. And the priests and the Levites were ashamed, so that they consecrated themselves and brought burnt offerings into the house of the LORD. [16]They took their accustomed posts according to the Law of Moses the man of God. The priests threw the blood that they received from the hand of the Levites. [17]For there were many in the assembly who had not consecrated themselves. Therefore the Levites had to slaughter the Passover lamb for everyone who was not clean, to consecrate it to the LORD. [18]‡For a majority of the people, many of them from Ephraim, Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet they ate the Passover otherwise than as prescribed. For Hezekiah had prayed for them, saying, “May the good LORD pardon everyone [19]who sets his heart to seek God, the LORD, the God of his fathers, even though not according to the sanctuary's rules of cleanness.” [1] [20]And the LORD heard Hezekiah and healed the people. [21]And the people of Israel who were present at Jerusalem kept the Feast of Unleavened Bread seven days with great gladness, and the Levites and the priests praised the LORD day by day, singing with all their might [2] to the LORD. [22]And Hezekiah spoke encouragingly to all the Levites who showed good skill in the service of the LORD. So they ate the food of the festival for seven days, sacrificing peace offerings and giving thanks to the LORD, the God of their fathers.

[23]†Then the whole assembly agreed together to keep the feast for another seven days. So they kept it for another seven days with gladness. [24]For Hezekiah king of Judah gave the assembly 1,000 bulls and 7,000 sheep for offerings, and the princes gave the assembly 1,000 bulls and 10,000 sheep. And the priests consecrated themselves in great numbers. [25]The whole assembly of Judah, and the priests and the Levites, and the whole assembly that came out of Israel, and the sojourners who came out of the land of Israel, and the sojourners who lived in Judah, rejoiced. [26]†So there was great joy in Jerusalem, for since the time of Solomon the son of David king of Israel there had been nothing like this in Jerusalem. [27]Then the priests and the Levites arose and blessed the people, and their voice was heard, and their prayer came to his holy habitation in heaven.

Hezekiah Organizes the Priests

2 Chronicles **31** †Now when all this was finished, all Israel who were present went out to the cities of Judah and broke in pieces the pillars and cut down the Asherim and broke down the high places and the altars throughout all Judah and Benjamin, and in Ephraim and Manasseh, until they had destroyed them all. Then all the people of Israel returned to their cities, every man to his possession.

[2]†And Hezekiah appointed the divisions of the priests and of the Levites, division by division, each according to his service, the priests and the Levites, for burnt offerings and peace offerings, to minister in the gates of the camp of the LORD and to give thanks and praise. [3]The contribution of the king from his own possessions was for the burnt offerings: the burnt offerings of morning and evening, and the burnt offerings for the Sabbaths, the new moons, and the appointed feasts, as it is written in the Law of the LORD. [4]And he commanded the people who lived in Jerusalem to give the portion due to the priests and the Levites, that they might give themselves to the Law of the LORD. [5]As soon as the command was spread abroad, the people of Israel gave in abundance the firstfruits of grain, wine, oil, honey, and of all the produce of the field. And they brought in abundantly the tithe of everything. [6]†And the people of Israel and Judah who lived in the cities of Judah also brought in the tithe of cattle and sheep, and the tithe of the dedicated things that had been dedicated to the LORD their God, and laid them in heaps. [7]†In the third month they began to pile up the heaps, and finished them in the seventh month. [8]When Hezekiah and the princes came and saw the heaps, they blessed the LORD and his people Israel. [9]And Hezekiah questioned the priests and the Levites about the heaps. [10]Azariah the chief priest, who was of the house of Zadok, answered him, “Since they began to bring the contributions into the house of the LORD, we have eaten and had enough and have plenty left, for the LORD has blessed his people, so that we have this large amount left.”

[11]†Then Hezekiah commanded them to prepare chambers in the house of the LORD, and they prepared them. [12]And they faithfully brought in the contributions, the tithes, and the dedicated things. The chief officer in

charge of them was Conaniah the Levite, with Shimei his brother as second, [13]while Jehiel, Azaziah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath, and Benaiah were overseers assisting Conaniah and Shimei his brother, by the appointment of Hezekiah the king and Azariah the chief officer of the house of God. [14]And Kore the son of Imnah the Levite, keeper of the east gate, was over the freewill offerings to God, to apportion the contribution reserved for the LORD and the most holy offerings. [15]Eden, Miniamin, Jeshua, Shemaiah, Amariah, and Shecaniah were faithfully assisting him in the cities of the priests, to distribute the portions to their brothers, old and young alike, by divisions, [16]except those enrolled by genealogy, males from three years old and upward—all who entered the house of the LORD as the duty of each day required—for their service according to their offices, by their divisions. [17]‡The enrollment of the priests was according to their fathers' houses; that of the Levites from twenty years old and upward was according to their offices, by their divisions. [18]They were enrolled with all their little children, their wives, their sons, and their daughters, the whole assembly, for they were faithful in keeping themselves holy. [19]‡And for the sons of Aaron, the priests, who were in the fields of common land belonging to their cities, there were men in the several cities who were designated by name to distribute portions to every male among the priests and to everyone among the Levites who was enrolled.

[20]‡Thus Hezekiah did throughout all Judah, and he did what was good and right and faithful before the LORD his God. [21]And every work that he undertook in the service of the house of God and in accordance with the law and the commandments, seeking his God, he did with all his heart, and prospered.

Sennacherib Invades Judah

2 Chronicles **32** ‡After these things and these acts of faithfulness, Sennacherib king of Assyria came and invaded Judah and encamped against the fortified cities, thinking to win them for himself. [2]And when Hezekiah saw that Sennacherib had come and intended to fight against Jerusalem, [3]he planned with his officers and his mighty men to stop the water of the springs that were outside the city; and they helped him. [4]A great many people were gathered, and they stopped all the springs and the brook that flowed through the land, saying, “Why should the kings of Assyria come and find much water?” [5]He set to work resolutely and built up all the wall that was broken down and raised towers upon it, [1] and outside it he built another wall, and he strengthened the Millo in the city of David. He also made weapons and shields in abundance. [6]And he set combat commanders over the people and gathered them together to him in the square at the gate of the city and spoke encouragingly to them, saying, [7]“Be strong and courageous. Do not be afraid or dismayed before the king of Assyria and all the horde that is with him, for there are more with us than with him. [8]With him is an arm of flesh, but with us is the LORD our God, to help us and to fight our battles.” And the people took confidence from the words of Hezekiah king of Judah.

Sennacherib Blasphemes

[9]After this, Sennacherib king of Assyria, who was besieging Lachish with all his forces, sent his servants to Jerusalem to Hezekiah king of Judah and to all the people of Judah who were in Jerusalem, saying, [10]“Thus says Sennacherib king of Assyria, ‘On what are you trusting, that you endure the siege in Jerusalem? [11]Is not Hezekiah misleading you, that he may give you over to die by famine and by thirst, when he tells you, “The LORD our God will deliver us from the hand of the king of Assyria”? [12]Has not this same Hezekiah taken away his high places and his altars and commanded Judah and Jerusalem, “Before one altar you shall worship, and on it you shall burn your sacrifices”? [13]Do you not know what I and my fathers have done to all the peoples of other lands? Were the gods of the nations of those lands at all

able to deliver their lands out of my hand? [14]Who among all the gods of those nations that my fathers devoted to destruction was able to deliver his people from my hand, that your God should be able to deliver you from my hand? [15]Now, therefore, do not let Hezekiah deceive you or mislead you in this fashion, and do not believe him, for no god of any nation or kingdom has been able to deliver his people from my hand or from the hand of my fathers. How much less will your God deliver you out of my hand!'"

[16]And his servants said still more against the LORD God and against his servant Hezekiah. [17]And he wrote letters to cast contempt on the LORD, the God of Israel, and to speak against him, saying, "Like the gods of the nations of the lands who have not delivered their people from my hands, so the God of Hezekiah will not deliver his people from my hand." [18]And they shouted it with a loud voice in the language of Judah to the people of Jerusalem who were on the wall, to frighten and terrify them, in order that they might take the city. [19]And they spoke of the God of Jerusalem as they spoke of the gods of the peoples of the earth, which are the work of men's hands.

The LORD Delivers Jerusalem

[20]Then Hezekiah the king and Isaiah the prophet, the son of Amoz, prayed because of this and cried to heaven. [21]And the LORD sent an angel, who cut off all the mighty warriors and commanders and officers in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he came into the house of his god, some of his own sons struck him down there with the sword. [22]So the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib king of Assyria and from the hand of all his enemies, and he provided for them on every side. [23]And many brought gifts to the LORD to Jerusalem and precious things to Hezekiah king of Judah, so that he was exalted in the sight of all nations from that time onward.

Hezekiah's Pride and Achievements

[24]‡In those days Hezekiah became sick and was at the point of death, and he prayed to the LORD, and he answered him and gave him a sign. [25]But Hezekiah did not make return according to the benefit done to him, for his heart was proud. Therefore wrath came upon him and Judah and Jerusalem. [26]But Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the LORD did not come upon them in the days of Hezekiah.

[27]‡And Hezekiah had very great riches and honor, and he made for himself treasuries for silver, for gold, for precious stones, for spices, for shields, and for all kinds of costly vessels; [28]storehouses also for the yield of grain, wine, and oil; and stalls for all kinds of cattle, and sheepfolds. [29]He likewise provided cities for himself, and flocks and herds in abundance, for God had given him very great possessions. [30]†This same Hezekiah closed the upper outlet of the waters of Gihon and directed them down to the west side of the city of David. And Hezekiah prospered in all his works. [31]†And so in the matter of the envoys of the princes of Babylon, who had been sent to him to inquire about the sign that had been done in the land, God left him to himself, in order to test him and to know all that was in his heart.

[32]†Now the rest of the acts of Hezekiah and his good deeds, behold, they are written in the vision of Isaiah the prophet the son of Amoz, in the Book of the Kings of Judah and Israel. [33]And Hezekiah slept with his fathers, and they buried him in the upper part of the tombs of the sons of David, and all Judah and the inhabitants of Jerusalem did him honor at his death. And Manasseh his son reigned in his place.

Manasseh Reigns in Judah

2 Chronicles **33** ‡‡Manasseh was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem. [2]And he did what was evil in the sight of the LORD, according to the abominations of the nations whom the LORD drove out before the people of Israel. [3]For he rebuilt the high places that his father Hezekiah had broken down, and he erected altars to the Baals, and made Asherahs, and worshiped all the host of heaven and served them. [4]And he built altars in the house of the LORD, of which the LORD had said, “In Jerusalem shall my name be forever.” [5]And he built altars for all the host of heaven in the two courts of the house of the LORD. [6]†And he burned his sons as an offering in the Valley of the Son of Hinnom, and used fortune-telling and omens and sorcery, and dealt with mediums and with necromancers. He did much evil in the sight of the LORD, provoking him to anger. [7]And the carved image of the idol that he had made he set in the house of God, of which God said to David and to Solomon his son, “In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name forever, [8]and I will no more remove the foot of Israel from the land that I appointed for your fathers, if only they will be careful to do all that I have commanded them, all the law, the statutes, and the rules given through Moses.” [9]Manasseh led Judah and the inhabitants of Jerusalem astray, to do more evil than the nations whom the LORD destroyed before the people of Israel.

Manasseh's Repentance

[10]The LORD spoke to Manasseh and to his people, but they paid no attention. [11]‡†Therefore the LORD brought upon them the commanders of the army of the king of Assyria, who captured Manasseh with hooks and bound him with chains of bronze and brought him to Babylon. [12]‡And when he was in distress, he entreated the favor of the LORD his God and humbled himself greatly before the God of his fathers. [13]He prayed to him, and God was moved by his entreaty and heard his plea and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD was God.

[14]‡Afterward he built an outer wall for the city of David west of Gihon, in the valley, and for the entrance into the Fish Gate, and carried it around Ophel, and raised it to a very great height. He also put commanders of the army in all the fortified cities in Judah. [15]And he took away the foreign gods and the idol from the house of the LORD, and all the altars that he had built on the mountain of the house of the LORD and in Jerusalem, and he threw them outside of the city. [16]He also restored the altar of the LORD and offered on it sacrifices of peace offerings and of thanksgiving, and he commanded Judah to serve the LORD, the God of Israel. [17]Nevertheless, the people still sacrificed at the high places, but only to the LORD their God.

[18]‡Now the rest of the acts of Manasseh, and his prayer to his God, and the words of the seers who spoke to him in the name of the LORD, the God of Israel, behold, they are in the Chronicles of the Kings of Israel. [19]And his prayer, and how God was moved by his entreaty, and all his sin and his faithlessness, and the sites on which he built high places and set up the Asherim and the images, before he humbled himself, behold, they are written in the Chronicles of the Seers. [1] [20]So Manasseh slept with his fathers, and they buried him in his house, and Amon his son reigned in his place.

Amon's Reign and Death

[21]‡Amon was twenty-two years old when he began to reign, and he reigned two years in Jerusalem. [22]And he did what was evil in the sight of the LORD, as Manasseh his father had done. Amon sacrificed to all the images that Manasseh his father had made, and served them. [23]And he did not humble himself before the LORD, as Manasseh his father had humbled himself, but this Amon incurred guilt more and more. [24]And his servants conspired against him and put him to death in his house. [25]But the people of the land struck down all those who had conspired against King Amon. And the people of the land made Josiah his son king in his place.

Josiah Reigns in Judah

2 Chronicles **34** ‡‡Josiah was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem. [2]And he did what was right in the eyes of the LORD, and walked in the ways of David his father; and he did not turn aside to the right hand or to the left. [3]‡For in the eighth year of his reign, while he was yet a boy, he began to seek the God of David his father, and in the twelfth year he began to purge Judah and Jerusalem of the high places, the Asherim, and the carved and the metal images. [4]And they chopped down the altars of the Baals in his presence, and he cut down the incense altars that stood above them. And he broke in pieces the Asherim and the carved and the metal images, and he made dust of them and scattered it over the graves of those who had sacrificed to them. [5]He also burned the bones of the priests on their altars and cleansed Judah and Jerusalem. [6]And in the cities of Manasseh, Ephraim, and Simeon, and as far as Naphtali, in their ruins [1] all around, [7]he broke down the altars and beat the Asherim and the images into powder and cut down all the incense altars throughout all the land of Israel. Then he returned to Jerusalem.

The Book of the Law Found

[8]‡‡†Now in the eighteenth year of his reign, when he had cleansed the land and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz, the recorder, to repair the house of the LORD his God. [9]They came to Hilkiah the high priest and gave him the money that had been brought into the house of God, which the Levites, the keepers of the threshold, had collected from Manasseh and Ephraim and from all the remnant of Israel and from all Judah and Benjamin and from the inhabitants of Jerusalem. [10]And they gave it to the workmen who were working in the house of the LORD. And the workmen who were working in the house of the LORD gave it for repairing and restoring the house. [11]They gave it to the carpenters and the builders to buy quarried stone, and timber for binders and beams for the buildings that the kings of Judah had let go to ruin. [12]And the men did the work faithfully. Over them were set Jahath and Obadiah the Levites, of the sons of Merari,

and Zechariah and Meshullam, of the sons of the Kohathites, to have oversight. The Levites, all who were skillful with instruments of music, [13]were over the burden-bearers and directed all who did work in every kind of service, and some of the Levites were scribes and officials and gatekeepers.

[14]While they were bringing out the money that had been brought into the house of the LORD, Hilkiah the priest found the Book of the Law of the LORD given through Moses. [15]Then Hilkiah answered and said to Shaphan the secretary, “I have found the Book of the Law in the house of the LORD.” And Hilkiah gave the book to Shaphan. [16]Shaphan brought the book to the king, and further reported to the king, “All that was committed to your servants they are doing. [17]They have emptied out the money that was found in the house of the LORD and have given it into the hand of the overseers and the workmen.” [18]Then Shaphan the secretary told the king, “Hilkiah the priest has given me a book.” And Shaphan read from it before the king.

[19]And when the king heard the words of the Law, he tore his clothes. [20]And the king commanded Hilkiah, Ahikam the son of Shaphan, Abdon the son of Micah, Shaphan the secretary, and Asaiah the king's servant, saying, [21]“Go, inquire of the LORD for me and for those who are left in Israel and in Judah, concerning the words of the book that has been found. For great is the wrath of the LORD that is poured out on us, because our fathers have not kept the word of the LORD, to do according to all that is written in this book.”

Huldah Prophesies Disaster

[22]So Hilkiah and those whom the king had sent [2] went to Huldah the prophetess, the wife of Shallum the son of Tokhath, son of Hasrah, keeper of the wardrobe (now she lived in Jerusalem in the Second Quarter) and spoke to her to that effect. [23]And she said to them, “Thus says the LORD, the God of Israel: ‘Tell the man who sent you to me, [24]Thus says the LORD, Behold, I will bring disaster upon this place and upon its inhabitants, all the curses that are written in the book that was read before the king of Judah. [25]Because they have forsaken me and have made offerings to other gods, that they might provoke me to anger with all the works of their hands,

therefore my wrath will be poured out on this place and will not be quenched. [26]But to the king of Judah, who sent you to inquire of the LORD, thus shall you say to him, Thus says the LORD, the God of Israel: Regarding the words that you have heard, [27]because your heart was tender and you humbled yourself before God when you heard his words against this place and its inhabitants, and you have humbled yourself before me and have torn your clothes and wept before me, I also have heard you, declares the LORD. [28]Behold, I will gather you to your fathers, and you shall be gathered to your grave in peace, and your eyes shall not see all the disaster that I will bring upon this place and its inhabitants.'" And they brought back word to the king.

[29]Then the king sent and gathered together all the elders of Judah and Jerusalem. [30]And the king went up to the house of the LORD, with all the men of Judah and the inhabitants of Jerusalem and the priests and the Levites, all the people both great and small. And he read in their hearing all the words of the Book of the Covenant that had been found in the house of the LORD. [31]And the king stood in his place and made a covenant before the LORD, to walk after the LORD and to keep his commandments and his testimonies and his statutes, with all his heart and all his soul, to perform the words of the covenant that were written in this book. [32]Then he made all who were present in Jerusalem and in Benjamin join in it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. [33][†]And Josiah took away all the abominations from all the territory that belonged to the people of Israel and made all who were present in Israel serve the LORD their God. All his days they did not turn away from following the LORD, the God of their fathers.

Josiah Keeps the Passover

2 Chronicles **35** ‡‡Josiah kept a Passover to the LORD in Jerusalem. And they slaughtered the Passover lamb on the fourteenth day of the first month. [2]He appointed the priests to their offices and encouraged them in the service of the house of the LORD. [3]‡And he said to the Levites who taught all Israel and who were holy to the LORD, “Put the holy ark in the house that Solomon the son of David, king of Israel, built. You need not carry it on your shoulders. Now serve the LORD your God and his people Israel. [4]Prepare yourselves according to your fathers' houses by your divisions, as prescribed in the writing of David king of Israel and the document of Solomon his son. [5]And stand in the Holy Place according to the groupings of the fathers' houses of your brothers the lay people, and according to the division of the Levites by fathers' household. [6]‡And slaughter the Passover lamb, and consecrate yourselves, and prepare for your brothers, to do according to the word of the LORD by Moses.”

[7]Then Josiah contributed to the lay people, as Passover offerings for all who were present, lambs and young goats from the flock to the number of 30,000, and 3,000 bulls; these were from the king's possessions. [8]And his officials contributed willingly to the people, to the priests, and to the Levites. Hilkiah, Zechariah, and Jehiel, the chief officers of the house of God, gave to the priests for the Passover offerings 2,600 Passover lambs and 300 bulls. [9]Conaniah also, and Shemaiah and Nethanel his brothers, and Hashabiah and Jeiel and Jozabad, the chiefs of the Levites, gave to the Levites for the Passover offerings 5,000 lambs and young goats and 500 bulls.

[10]When the service had been prepared for, the priests stood in their place, and the Levites in their divisions according to the king's command. [11]And they slaughtered the Passover lamb, and the priests threw the blood that they received from them while the Levites flayed the sacrifices. [12]And they set aside the burnt offerings that they might distribute them according to the groupings of the fathers' houses of the lay people, to offer to the LORD, as it is written in the Book of Moses. And so they did with the bulls. [13]And they roasted the Passover lamb with fire according to the rule; and they boiled

the holy offerings in pots, in cauldrons, and in pans, and carried them quickly to all the lay people. [14]And afterward they prepared for themselves and for the priests, because the priests, the sons of Aaron, were offering the burnt offerings and the fat parts until night; so the Levites prepared for themselves and for the priests, the sons of Aaron. [15]The singers, the sons of Asaph, were in their place according to the command of David, and Asaph, and Heman, and Jeduthun the king's seer; and the gatekeepers were at each gate. They did not need to depart from their service, for their brothers the Levites prepared for them.

[16]So all the service of the LORD was prepared that day, to keep the Passover and to offer burnt offerings on the altar of the LORD, according to the command of King Josiah. [17]And the people of Israel who were present kept the Passover at that time, and the Feast of Unleavened Bread seven days. [18]‡†No Passover like it had been kept in Israel since the days of Samuel the prophet. None of the kings of Israel had kept such a Passover as was kept by Josiah, and the priests and the Levites, and all Judah and Israel who were present, and the inhabitants of Jerusalem. [19]In the eighteenth year of the reign of Josiah this Passover was kept.

Josiah Killed in Battle

[20]‡After all this, when Josiah had prepared the temple, Neco king of Egypt went up to fight at Carchemish on the Euphrates, and Josiah went out to meet him. [21]†But he sent envoys to him, saying, “What have we to do with each other, king of Judah? I am not coming against you this day, but against the house with which I am at war. And God has commanded me to hurry. Cease opposing God, who is with me, lest he destroy you.” [22]Nevertheless, Josiah did not turn away from him, but disguised himself in order to fight with him. He did not listen to the words of Neco from the mouth of God, but came to fight in the plain of Megiddo. [23]And the archers shot King Josiah. And the king said to his servants, “Take me away, for I am badly wounded.” [24]So his servants took him out of the chariot and carried him in his second chariot and brought him to Jerusalem. And he died and was buried in the tombs of his fathers. All Judah and Jerusalem mourned for Josiah. [25]†Jeremiah also uttered a lament for Josiah; and all the singing men and singing women have spoken of Josiah in their laments to this day. They

made these a rule in Israel; behold, they are written in the Laments. [26]Now the rest of the acts of Josiah, and his good deeds according to what is written in the Law of the LORD, [27]and his acts, first and last, behold, they are written in the Book of the Kings of Israel and Judah.

Judah's Decline

2 Chronicles **36** ‡The people of the land took Jehoahaz the son of Josiah and made him king in his father's place in Jerusalem. [2]Jehoahaz was twenty-three years old when he began to reign, and he reigned three months in Jerusalem. [3]Then the king of Egypt deposed him in Jerusalem and laid on the land a tribute of a hundred talents of silver and a talent [1] of gold. [4]And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and changed his name to Jehoiakim. But Neco took Jehoahaz his brother and carried him to Egypt.

[5]‡Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. He did what was evil in the sight of the LORD his God. [6]Against him came up Nebuchadnezzar king of Babylon and bound him in chains to take him to Babylon. [7]Nebuchadnezzar also carried part of the vessels of the house of the LORD to Babylon and put them in his palace in Babylon. [8]Now the rest of the acts of Jehoiakim, and the abominations that he did, and what was found against him, behold, they are written in the Book of the Kings of Israel and Judah. And Jehoiachin his son reigned in his place.

[9]‡†Jehoiachin was eighteen [2] years old when he became king, and he reigned three months and ten days in Jerusalem. He did what was evil in the sight of the LORD. [10]In the spring of the year King Nebuchadnezzar sent and brought him to Babylon, with the precious vessels of the house of the LORD, and made his brother Zedekiah king over Judah and Jerusalem.

[11]‡‡Zedekiah was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem. [12]He did what was evil in the sight of the LORD his God. He did not humble himself before Jeremiah the prophet, who spoke from the mouth of the LORD. [13]He also rebelled against King Nebuchadnezzar, who had made him swear by God. He stiffened his neck and hardened his heart against turning to the LORD, the God of Israel. [14]All the officers of the priests and the people likewise were exceedingly unfaithful, following all the abominations of the nations. And they polluted the house of the LORD that he had made holy in Jerusalem.

[15]The LORD, the God of their fathers, sent persistently to them by his messengers, because he had compassion on his people and on his dwelling place. [16]But they kept mocking the messengers of God, despising his words and scoffing at his prophets, until the wrath of the LORD rose against his people, until there was no remedy.

Jerusalem Captured and Burned

[17]Therefore he brought up against them the king of the Chaldeans, who killed their young men with the sword in the house of their sanctuary and had no compassion on young man or virgin, old man or aged. He gave them all into his hand. [18]And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king and of his princes, all these he brought to Babylon. [19]And they burned the house of God and broke down the wall of Jerusalem and burned all its palaces with fire and destroyed all its precious vessels. [20]†He took into exile in Babylon those who had escaped from the sword, and they became servants to him and to his sons until the establishment of the kingdom of Persia, [21]†to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its Sabbaths. All the days that it lay desolate it kept Sabbath, to fulfill seventy years.

The Proclamation of Cyrus

[22]‡Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom and also put it in writing: [23]“Thus says Cyrus king of Persia, ‘The LORD, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem, which is in Judah. Whoever is among you of all his people, may the LORD his God be with him. Let him go up.’”

Footnotes

Footnotes for 2 Chronicles, Chapter 1

[1] 1:5 Or *him*

[2] 1:13 Septuagint, Vulgate; Hebrew *to*

[3] 1:17 A *shekel* was about 2/5 ounce or 11 grams

Footnotes for 2 Chronicles, Chapter 2

[1] 2:1 Ch 1:18 in Hebrew

[2] 2:2 Ch 2:1 in Hebrew

[3] 2:10 A *cor* was about 6 bushels or 220 liters

[4] 2:10 A *bath* was about 6 gallons or 22 liters

Footnotes for 2 Chronicles, Chapter 3

[1] 3:1 Septuagint; Hebrew lacks *the* L*ORD*

[2] 3:3 Syriac; Hebrew *foundations*

[3] 3:3 A *cubit* was about 18 inches or 45 centimeters

[4] 3:4 Compare 1 Kings 6:3; the meaning of the Hebrew is uncertain

[5] 3:8 A *talent* was about 75 pounds or 34 kilograms

[6] 3:9 A *shekel* was about 2/5 ounce or 11 grams

[7] 3:10 Septuagint; the meaning of the Hebrew is uncertain

[8] 3:10 Hebrew *they overlaid*

[9] 3:13 Hebrew *they*

[10] 3:16 Hebrew *chains in the inner sanctuary*

Footnotes for 2 Chronicles, Chapter 4

[1] 4:1 A *cubit* was about 18 inches or 45 centimeters

[2] 4:3 Compare 1 Kings 7:24; Hebrew *oxen*; twice in this verse

[3] 4:5 A *handbreadth* was about 3 inches or 7.5 centimeters

[4] 4:5 A *bath* was about 6 gallons or 22 liters

[5] 4:17 Spelled *Zarethan* in 1 Kings 7:46

[6] 4:22 Compare 1 Kings 7:50; Hebrew *the entrance of the house*

Footnotes for 2 Chronicles, Chapter 5

[1] 5:9 Hebrew *it is*

Footnotes for 2 Chronicles, Chapter 6

[1] 6:13 A *cubit* was about 18 inches or 45 centimeters

[2] 6:26 Septuagint, Vulgate; Hebrew *answer*

[3] 6:27 Septuagint, Syriac, Vulgate (compare 1 Kings 8:36); Hebrew *toward the good way*

Footnotes for 2 Chronicles, Chapter 7

[1] 7:6 Hebrew *by their hand*

[2] 7:19 The Hebrew for *you* is plural here

[3] 7:20 Hebrew *them*; twice in this verse

Footnotes for 2 Chronicles, Chapter 8

[1] 8:16 Septuagint, Syriac, Vulgate; Hebrew *to*

[2] 8:18 A *talent* was about 75 pounds or 34 kilograms

Footnotes for 2 Chronicles, Chapter 9

[1] 9:6 Hebrew *their*

[2] 9:7 Septuagint (compare 1 Kings 10:8); Hebrew *men*

[3] 9:9 A *talent* was about 75 pounds or 34 kilograms

[4] 9:15 A *shekel* was about 2/5 ounce or 11 grams

[5] 9:21 Or *baboons*

Footnotes for 2 Chronicles, Chapter 10

[1] 10:6 Or *the elders*; also verses 8, 13

[2] 10:18 Spelled *Adoram* in 1 Kings 12:18

Footnotes for 2 Chronicles, Chapter 11

[1] 11:23 Hebrew *and sought a multitude of wives*

Footnotes for 2 Chronicles, Chapter 12

[1] 12:12 Hebrew *good things were found*

[2] 12:15 After *seer*, Hebrew adds *according to genealogy*

[3] 12:16 Spelled *Abijam* in 1 Kings 14:31

Footnotes for 2 Chronicles, Chapter 13

[1] 13:2 Spelled *Maacah* in 1 Kings 15:2

[2] 13:7 Hebrew *soft of heart*

[3] 13:9 Hebrew *to fill his hand*

[4] 13:13 Hebrew *they*

[5] 13:19 Or *Ephrain*

Footnotes for 2 Chronicles, Chapter 14

[1] 14:1 Ch 13:23 in Hebrew

[2] 14:2 Ch 14:1 in Hebrew

[3] 14:13 Hebrew *they*

Footnotes for 2 Chronicles, Chapter 15

[1] 15:8 Hebrew *the vestibule of the LORD*

Footnotes for 2 Chronicles, Chapter 16

[1] 16:3 Or *treaty*; twice in this verse

Footnotes for 2 Chronicles, Chapter 18

[1] 18:33 Hebrew *in his innocence*

Footnotes for 2 Chronicles, Chapter 19

[1] 19:11 Hebrew *the good*

Footnotes for 2 Chronicles, Chapter 20

[1] 20:1 Compare 26:7; Hebrew *Ammonites*

[2] 20:2 One Hebrew manuscript; most Hebrew manuscripts *Aram* (Syria)

[3] 20:9 Or *the sword of judgment*

[4] 20:24 Hebrew *they*

[5] 20:26 *Beracah* means *blessing*

Footnotes for 2 Chronicles, Chapter 21

[1] 21:2 That is, Judah

[2] 21:16 Hebrew *spirit*

Footnotes for 2 Chronicles, Chapter 22

[1] 22:11 Spelled *Jehosheba* in 2 Kings 11:2

[2] 22:11 That is, Joash

Footnotes for 2 Chronicles, Chapter 23

[1] 23:3 Hebrew *he*

[2] 23:15 Or *they made a passage for her*

Footnotes for 2 Chronicles, Chapter 24

[1] 24:1 Spelled *Jehoash* in 2 Kings 12:1

[2] 24:10 Or *until it was full*

[3] 24:22 Hebrew *and seek*

[4] 24:24 Hebrew *they*

[5] 24:25 Septuagint, Vulgate; Hebrew *sons*

[6] 24:27 Hebrew *founding*

Footnotes for 2 Chronicles, Chapter 25

[1] 25:6 A *talent* was about 75 pounds or 34 kilograms

[2] 25:19 Hebrew *you*

[3] 25:23 A *cubit* was about 18 inches or 45 centimeters

[4] 25:28 Hebrew *of Judah*

Footnotes for 2 Chronicles, Chapter 26

[1] 26:19 *Leprosy* was a term for several skin diseases; see Leviticus 13

Footnotes for 2 Chronicles, Chapter 27

[1] 27:5 A *talent* was about 75 pounds or 34 kilograms

[2] 27:5 A *cor* was about 6 bushels or 220 liters

Footnotes for 2 Chronicles, Chapter 28

[1] 28:3 Hebrew *made his sons pass through the fire*

[2] 28:16 Septuagint, Syriac, Vulgate (compare 2 Kings 16:7); Hebrew *kings*

[3] 28:19 Or *wildly*

[4] 28:20 Hebrew *Tilgath-pilneser*

Footnotes for 2 Chronicles, Chapter 29

[1] 29:1 Spelled *Abi* in 2 Kings 18:2

[2] 29:31 Hebrew *filled your hand for*

Footnotes for 2 Chronicles, Chapter 30

[1] 30:19 Hebrew *not according to the cleanness of holiness*

[2] 30:21 Compare 1 Chronicles 13:8; Hebrew *with instruments of might*

Footnotes for 2 Chronicles, Chapter 32

[1] 32:5 Vulgate; Hebrew *and raised upon the towers*

Footnotes for 2 Chronicles, Chapter 33

[1] 33:19 One Hebrew manuscript, Septuagint; most Hebrew manuscripts *of Hozai*

Footnotes for 2 Chronicles, Chapter 34

[1] 34:6 The meaning of the Hebrew is uncertain

[2] 34:22 Syriac, Vulgate; Hebrew lacks *had sent*

Footnotes for 2 Chronicles, Chapter 36

[1] 36:3 A *talent* was about 75 pounds or 34 kilograms

[2] 36:9 Septuagint (compare 2 Kings 24:8); most Hebrew manuscripts *eight*

Study Notes

2 CHRONICLES—NOTE ON 1:1–9:31 This section continues from 1 Chronicles and covers the rule of Solomon (c. 971–931 B.C.; cf. 1 Kings 3–11). The major theme is Solomon's building God's temple in Jerusalem for the purpose of centralizing and unifying the nation in the worship of God.

2 CHRONICLES—NOTE ON 1:3 Gibeon. *See notes on 1 Chron. 16:39 and 21:29*. The tabernacle remained at Gibeon while the ark resided in Jerusalem, waiting for the temple to be built. **tent of meeting.** Built in the days of Moses, this tent was where God met with the people (cf. Ex. 25:22; 29:42–43; 40:34–38). The center of worship was there until the temple was built (cf. 2 Chron. 1:6).

2 CHRONICLES—NOTE ON 1:4 Kiriath-jearim. *See note on 1 Chron. 13:5*.

2 CHRONICLES—NOTE ON 1:5 Bezalel. The Spirit-enabled craftsman who built the bronze altar for the tabernacle (cf. Ex. 31:1–11; 38:1–2).

2 CHRONICLES—NOTE ON 1:7–13 The account is paralleled in 1 Kings 3:5–15. Every king of Israel needed to heed God's instructions recorded in Deut. 17:14–20.

2 CHRONICLES—NOTE ON 1:9 your word. A reference to the Davidic Covenant in 2 Sam. 7; 1 Chron. 17.

2 CHRONICLES—NOTE ON 1:10 Solomon had agreed with his father (cf. 1 Chron. 22:5 and 29:1) on his need for wisdom, and that is what he sought from God (cf. 1 Kings 3:3–15; Prov. 3:15; James 1:5).

2 CHRONICLES—NOTE ON 1:14–17 First Kings 10:14–29 and 2 Chron. 9:13–28 also extol Solomon's wealth.

2 CHRONICLES—NOTE ON 1:14 chariot cities. Gezer, Hazor, and Megiddo were among the chief cities.

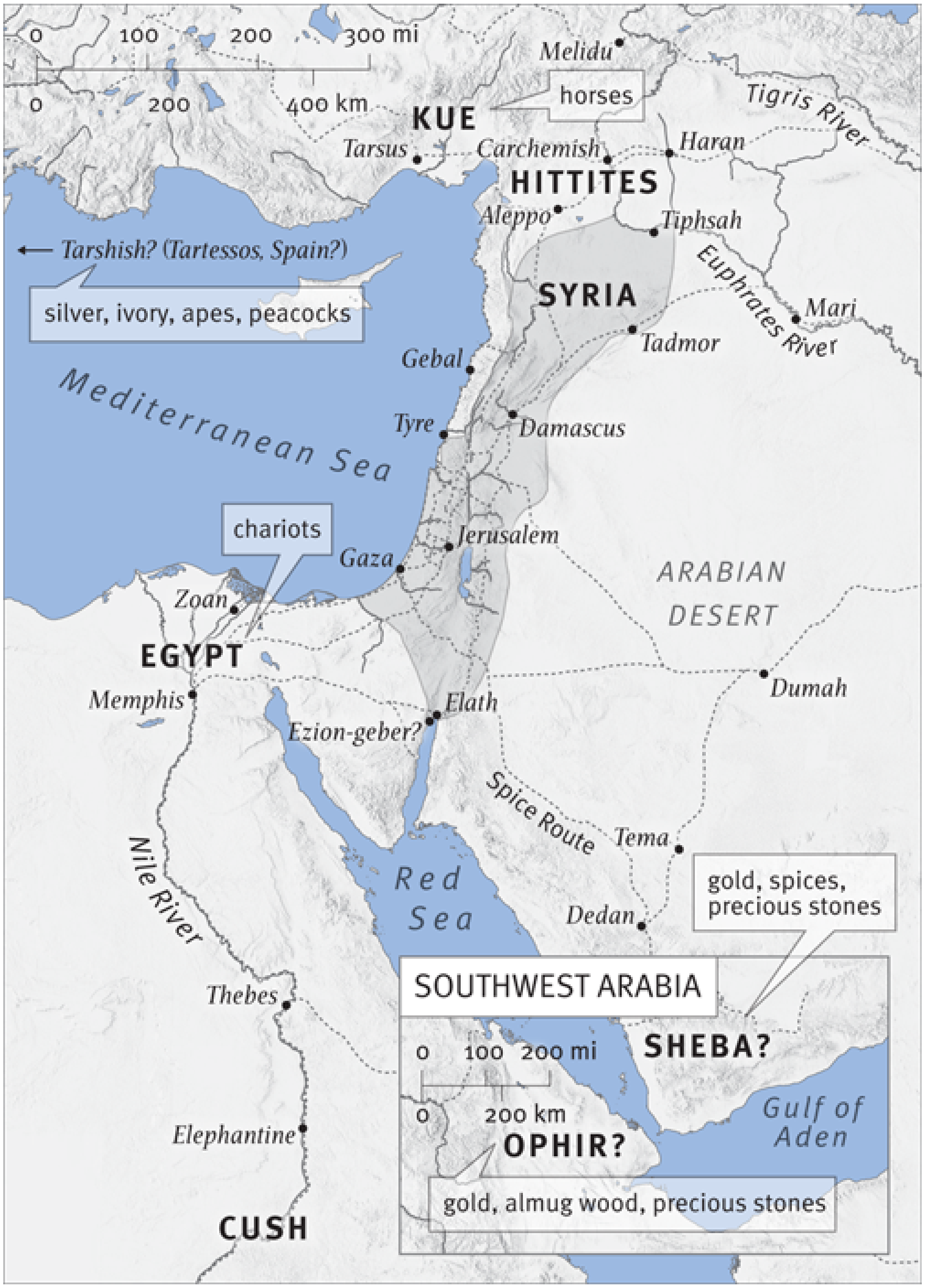
2 CHRONICLES—NOTE ON 1:16 **Kue.** Possibly Cilicia.

2 CHRONICLES—NOTE ON 1:17 **chariot . . . for 600 shekels.** Assuming a shekel weighs .4 ounces, this represents 15 pounds of silver for one chariot. **horse for 150.** Assuming the weight is in shekels, this would be about 3.75 pounds of silver. Deuteronomy 17:16 warned against the king's amassing horses. **the Hittites.** People, once expelled from Palestine, who lived north of Israel and northwest of Syria.

Solomon's International Ventures

c. 950 B.C.

Solomon's firm control of important trade routes linking Egypt, Arabia, Mesopotamia, and Anatolia (Asia Minor) provided him with incalculable wealth. Partnering with King Hiram of Tyre, Solomon also launched his own trading expeditions to Ophir to acquire valuable and exotic goods. The queen of Sheba's visit to Solomon attests to his great fame throughout the ancient world. Solomon further augmented his wealth by buying horses from Kue and chariots from Egypt and selling them to the kings of Syria and the Hittites.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silver, ivory, apes, peacocks
SYRIA
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Mari
Tadmor
Gebal
Mediterranean Sea
Tyre
Damascus
chariots
Jerusalem
Gaza
ARABIAN DESERT
Zoan
EGYPT
Memphis
Elath
Dumah
Ezion-geber?
Spice Route
Tema
Nile River
Red Sea
gold, spices, precious stones
Dedan
SOUTHWEST ARABIA
Thebes
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SHEBA?
0 200 km
Gulf of Aden
OPHIR?
Elephantine
gold, almug wood, precious stones
CUSH

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2 CHRONICLES—NOTE ON 2:1–18 This section reports how Solomon selected men to gather building materials for the temple. This was in addition to the massive supplies stockpiled by David (cf. 1 Chron. 22, 29). This section parallels 1 Kings 5:1–16.

2 CHRONICLES—NOTE ON 2:1 **a temple for the name of the Lord.** God's covenant name, Yahweh or Jehovah (cf. Ex. 3:14), is in mind. David wanted to do this, but was not allowed to do any more than plan and prepare (1 Chron. 23–26; 28:11–13), purchase the land (2 Sam. 24:18–25; 1 Chron. 22), and gather the materials (1 Chron. 22:14–16). **royal palace.** See 1 Kings 7:1–12 for details (cf. 2 Chron. 7:11; 8:1).

2 CHRONICLES—NOTE ON 2:2 These numbers are repeated in 2:17–18. First Kings 5:16 records 3,300 overseers, compared to 3,600 in 2 Chron. 2:18. If, however, the additional supervisors (250 in 2 Chron. 8:10, but 550 in 1 Kings 9:23) are added, then both 1 Kings and 2 Chronicles agree that a total of 3,850 men worked. David had done similarly at an earlier date (1 Chron. 22:2).

2 CHRONICLES—NOTE ON 2:3–10 Compare with the contents of 1 Kings 5:3–6. The differences can be accounted for in much the same way as in the Gospels, by combining the narratives of 1 Kings 5:3–6 and 2 Chron. 2:3–10 to complete the entire correspondence.

2 CHRONICLES—NOTE ON 2:7 **send me a man skilled.** The Israelites were familiar with agriculture, but not metalworking. They needed experts for that.

2 CHRONICLES—NOTE ON 2:8 **algum.** A coniferous tree native to Lebanon. Some identify it as sandalwood, a smooth, expensive red wood that could be polished to a high gloss.

2 CHRONICLES—NOTE ON 2:10 This listing of goods is more complete than that of 1 Kings 5:11. Lebanon traded with Israel regularly for food. **give . . . 20,000 cors.** A cor is the same as a homer and could have measured as much as 7.5 bushels, making this amount about 150,000 bushels. **and 20,000 baths.** A bath measured about 6 gallons. This would be about 120,000 gallons. The 20,000 cors of "beaten oil" in 1 Kings 5:11 is most likely not a scribal error but rather a finer grade of oil.

2 CHRONICLES—NOTE ON 2:11–16 Compare with the context of 1 Kings 5:7–9.

2 CHRONICLES—NOTE ON 2:12 God . . . who made heaven and earth. This was the common identification of the true God when pagans spoke of or were told of him (cf. 2 Chron. 36:23; Ezra 1:2; 5:11–12; 6:10; 7:12, 21, 23; Jer. 10:11–12; Acts 4:24; 14:15; 17:24–26; Col. 1:16–17; Rev. 11:1, 6).

2 CHRONICLES—NOTE ON 2:13–14 Huram-abi. First Kings 7:14 states that his mother was of the tribe of Naphtali, not Dan, as reported here. This is resolved if she was of Naphtali by birth, but living in the territory of Dan. Or, if his parents were originally from the two tribes, then he could legitimately claim either. He was the parallel to Bezalel, who constructed the tabernacle. *See note on 2 Chron. 1:5*.

2 CHRONICLES—NOTE ON 2:16 Joppa. A major coastal port of Israel. Later, Jonah would sail from Joppa (Jonah 1:3), and much later Peter would be there to receive God's call in a vision (Acts 10:5ff.).

2 CHRONICLES—NOTE ON 2:17–18 *See note on 2 Chron. 2:2*.

2 CHRONICLES—NOTE ON 3:1–17 Cf. 1 Kings 6:1–38 and 7:15–22 for amplification and additional material on the building of the temple.

2 CHRONICLES—NOTE ON 3:1 threshing floor. *See notes on Gen. 22:1–18; 2 Sam. 24:18–25; 1 Chron. 21:20–30*.

2 CHRONICLES—NOTE ON 3:2 second month . . . fourth year. C. April/May, 966 B.C. (cf. 1 Kings 6:1). The project took seven years, six months to complete c. October/November 959 B.C. (cf. 1 Kings 6:37–38).

2 CHRONICLES—NOTE ON 3:3 cubits . . . old standard. About 18 inches or possibly the royal cubit of 21 inches (cf. Ezek. 40:5).

2 CHRONICLES—NOTE ON 3:6 Parvaim. An unknown location.

2 CHRONICLES—NOTE ON 3:8 600 talents . . . gold. Equal to almost 23 tons of gold.

2 CHRONICLES—NOTE ON 3:9 fifty shekels. Equal to 1.25 pounds. Most likely, this small amount gilded only the spike heads.

2 CHRONICLES—NOTE ON 3:10–13 two cherubim. *See note on 1 Kings 6:23*. This free-standing set of cherubim was in addition to the more diminutive set on the ark itself.

2 CHRONICLES—NOTE ON 3:14 veil. Cf. Ex. 26:31–35 on the veil of the tabernacle. The veil separated the Holy Place from the Most Holy Place, which was entered once annually by the high priest on the Day of Atonement (cf. Lev. 16). This highly limited access to the presence of God was eliminated by the death of Christ, when the veil in Herod's temple was torn in two from top to bottom (Matt. 27:51). It signified that believers had immediate, full access to God's presence through their Mediator and high priest Jesus Christ, who was the perfect, once-for-all sacrifice (cf. Heb. 3:14–16; 9:19–22).

2 CHRONICLES—NOTE ON 3:15 thirty-five cubits. First Kings 7:15, 2 Kings 25:17, and Jer. 52:21 uniformly describe these cast-bronze pillars as 18 cubits high (about 27 feet). Most likely this is accounted for because the chronicler gave the combined height of both as they were lying in their molds (cf. 2 Chron. 3:17).

2 CHRONICLES—NOTE ON 3:17 Jachin . . . Boaz. Most likely these were so named because of the names' meaning rather than in honor of particular people. Jachin means "he shall establish" and Boaz means "in it is strength" (cf. 1 Kings 7:21).

2 CHRONICLES—NOTE ON 4:1–5:1 See 1 Kings 7:23–51 for amplification and additional details.

2 CHRONICLES—NOTE ON 4:1 altar of bronze. This is the main altar on which sacrifices were offered (cf. the millennial temple altar, Ezek. 43:13–17). For comparison to the tabernacle's altar, see Ex. 27:1–8 and 38:1–7. If the cubit of 18 inches was used rather than the royal cubit of 21 inches, it would make the altar 30 feet by 30 feet by 15 feet high.

2 CHRONICLES—NOTE ON 4:2 made the sea. This large laver was used for ritual cleansing (cf. Ex. 30:17–21 as it relates to the tabernacle). In Ezekiel's millennial temple, the laver will apparently be replaced by the waters that flow through the temple (Ezek. 47:1–12).

2 CHRONICLES—NOTE ON 4:3 **gourds.** These were also around the laver, which was set on top of the 12 oxen.

2 CHRONICLES—NOTE ON 4:4 **twelve oxen.** Very likely the 12 oxen represent the 12 tribes who were similarly arrayed around the tabernacle as they set out on their journey in the wilderness (cf. Num. 2:1–34).

2 CHRONICLES—NOTE ON 4:5 **held 3,000 baths.** A bath equaled almost 6 gallons. First Kings 7:26 reads 2,000 baths. This discrepancy has been reconciled by accounting here not only for the water the basin held, but also the water source that was necessary to keep it flowing as a fountain.

2 CHRONICLES—NOTE ON 4:6 **ten basins.** There were no such corresponding basins in the tabernacle.

2 CHRONICLES—NOTE ON 4:7–8 **ten golden lampstands . . . ten tables.** The tabernacle had one of each. Everything was large because of the crowds of thousands that came on a daily basis and for special occasions.

2 CHRONICLES—NOTE ON 4:11–5:1 *See notes on 1 Kings 7:40–51*. All these details emphasize the great care and concern for worship, and served as a manual for the new temple being built by Zerubbabel after the Jews returned from Babylon.

2 CHRONICLES—NOTE ON 4:11 **Hiram.** *See note on 2:13–14*. He led the actual work that Solomon directed.

2 CHRONICLES—NOTE ON 5:1 The temple took seven years, six months to build and was completed in Solomon’s eleventh year (959 B.C.) in the eighth month (cf. 1 Kings 6:38). Since it was dedicated in the seventh month (5:3), its dedication occurred 11 months later to coincide with the Feast of Booths, or Tabernacles. *See note on 1 Kings 8:2*. Why is there so much emphasis in the OT on the temple? 1) It was the center of worship that called people to correct belief through the generations. 2) It was the symbol of God’s presence with his people. 3) It was the symbol of forgiveness and grace, reminding the people of the seriousness of sin and the availability of mercy. 4) It prepared the people for the true Lamb of God, Jesus Christ, who would take away sin. 5) It was a place of prayer. Cf. 2 Chron. 7:12–17.

2 CHRONICLES—NOTE ON 5:2–10 *See notes on 1 Kings 8:1–9*.

2 CHRONICLES—NOTE ON 5:2 The ark was in Jerusalem in a temporary tent (2 Sam. 6:17), not the original tabernacle, which was still at Gibeon (1 Chron. 16:39).

2 CHRONICLES—NOTE ON 5:11 the Holy Place. This was to be the last time anyone but the high priest went in, and then only once a year. It took several priests to place the ark in its new home.

2 CHRONICLES—NOTE ON 5:12 Asaph, Heman, and Jeduthun. *See notes on 1 Chron. 25*.

2 CHRONICLES—NOTE ON 5:13–14 the glory of the Lord. The Lord's presence indwelt the temple and the first service of worship was held. In the same manner he descended on the tabernacle (Ex. 40:34–38). He will do likewise on the millennial temple (Ezek. 43:1–5). His glory is representative of his person (cf. Ex. 33), and entering the temple signified his presence.

2 CHRONICLES—NOTE ON 6:1–11 *See notes on 1 Kings 8:12–21*.

2 CHRONICLES—NOTE ON 6:11 the covenant of the Lord. The Mosaic law written on tablets of stone (cf. 5:10).

2 CHRONICLES—NOTE ON 6:12–40 *See note on 1 Kings 8:22–53*. As Solomon led his people in prayer, he asked God to help them in many situations: 1) crime (vv. 22–23); 2) enemy attacks (vv. 24–25); 3) drought (vv. 26–27); 4) famine (vv. 28–31); 5) foreigners (vv. 32–33); 6) war (vv. 34–35); and 7) sin (vv. 36–39).

2 CHRONICLES—NOTE ON 6:13 knelt. Solomon, in an unusually humbling act for a king, acknowledged God's sovereignty.

2 CHRONICLES—NOTE ON 6:18 Solomon marveled that God would condescend to live there. Cf. John 1:14 and Col. 2:9.

2 CHRONICLES—NOTE ON 6:41–42 *See notes on Ps. 132:8–10 and 1 Kings 8:54–61*.

2 CHRONICLES—NOTE ON 7:1–3 **fire came down.** This also occurred when the tabernacle was dedicated (Lev. 9:23–24). This was the genuine dedication, because only God can truly sanctify.

2 CHRONICLES—NOTE ON 7:4–5 *See note on 1 Kings 8:62*.

2 CHRONICLES—NOTE ON 7:8–10 Solomon's celebration included the special assembly to dedicate the altar on the eighth–fourteenth of the seventh month (September/October) which included the Day of Atonement. It was immediately followed by the Feast of Booths, or Tabernacles (fifteenth–twenty-first) and a special assembly on the eighth day, i.e., twenty-second day of the month.

2 CHRONICLES—NOTE ON 7:8 **Lebo-hamath . . . Brook of Egypt.** Lit. from the northern boundary to the southern boundary.

2 CHRONICLES—NOTE ON 7:11–12 *See note on 1 Kings 9:1–2*. Perhaps years had passed since the dedication of the temple in 2 Chron. 6 during which he had also built "his own house" (cf. 8:1). After all that time, God confirmed that he had heard Solomon's prayer (7:12).

2 CHRONICLES—NOTE ON 7:13–16 This section is almost all unique to 2 Chronicles (cf. 1 Kings 9:3), and features the conditions for national forgiveness of Israel's sins: 1) humility; 2) prayer; 3) longing for God; and 4) repentance.

2 CHRONICLES—NOTE ON 7:17–22 *See notes on 1 Kings 9:4–9*.

2 CHRONICLES—NOTE ON 7:17–18 **if . . . then.** If there was obedience on the part of the nation, the kingdom would be established and they would have "a man to rule." Their disobedience was legendary and so was the destruction of their kingdom and their dispersion. When Israel is saved (cf. Zech. 12:14; Rom. 11:25–27), then their King Messiah will set up this glorious kingdom (Rev. 20:1ff.).

2 CHRONICLES—NOTE ON 8:1 twenty years. C. 946 B.C., 24 years after Solomon's reign began.

2 CHRONICLES—NOTE ON 8:2 Cf. 1 Kings 9:10–14. Though these cities were within the boundaries of the Promised Land, they had never been conquered, so Solomon gave Hiram the right to settle them. Hiram, however, returned the Galilean cities that Solomon had given him because they were unacceptably poor. Solomon apparently then improved them and settled Israelites there.

2 CHRONICLES—NOTE ON 8:3–6 Here are additional military campaigns and building projects not mentioned in 1 Kings 9. He was building storage places for his commercial enterprises and fortifying his borders to secure his kingdom from invasion.

2 CHRONICLES—NOTE ON 8:3 Hamath-zobah. A city located in Syria, north of Damascus and in close proximity to but south of Hamath.

2 CHRONICLES—NOTE ON 8:4 Tadmor. A city 150 miles northeast of Damascus. **Hamath.** A city north of Damascus.

2 CHRONICLES—NOTE ON 8:5 Beth-horon. Two cities northwest of Jerusalem. Upper Beth-horon is at 2,022 feet, 11 miles northwest of Jerusalem. Lower Beth-horon is at 1,210 feet, 13 miles northwest of Jerusalem. They were both on a strategic road that connected Jerusalem with Joppa on the coast.

2 CHRONICLES—NOTE ON 8:6 Baalath. A city originally in Danite territory (Josh. 19:44) c. 30 miles west of Jerusalem.

2 CHRONICLES—NOTE ON 8:10 250. *See note on 2 Chron. 2:2*.

2 CHRONICLES—NOTE ON 8:11 Pharaoh's daughter. Cf. 1 Kings 9:24. First Kings 3:1 mentions the marriage and the fact that Solomon brought her to Jerusalem until he could build a house for her. Until that palace was built, Solomon lived in David's palace, but did not allow her to do so, because she was a heathen and because the ark of God had once been in David's house. He surely knew his marriage to this pagan did not please God (cf.

Deut. 7:3–4). Eventually his pagan wives caused tragic consequences (1 Kings 11:1–11).

2 CHRONICLES—NOTE ON 8:12–15 This section expands on 1 Kings 9:25, and indicates that Solomon was, in spite of his disobedience in marriage, still faithful to the religious practices required in the temple.

2 CHRONICLES—NOTE ON 8:13 three . . . feasts. These were prescribed in the Mosaic legislation: 1) Unleavened Bread, or Passover; 2) Weeks, or Pentecost; and 3) Booths, or Tabernacles (cf. Ex. 23:14–17; Deut. 16:1–17).

2 CHRONICLES—NOTE ON 8:17–18 *See notes on 1 Kings 9:26–28*. These two ports where Solomon had received ships were located on the eastern gulf of the Red Sea, called Aqabah. Solomon was cultivating peace and commerce plus using Hiram's sailors to teach his people how to sail.

2 CHRONICLES—NOTE ON 8:18 450 talents. First Kings 9:28 reports 420 talents, probably accounted for by a scribal error in transmission. This was about 17 tons of gold.

2 CHRONICLES—NOTE ON 9:1–28 *See notes on 1 Kings 10:1–29*.

2 CHRONICLES—NOTE ON 9:8 his throne. The thought that Solomon sat on God's throne is not included in the queen of Sheba's words in 1 Kings 10:9. The blessing of God on Israel and on Solomon was to last as long as he followed the Lord as David had (2 Chron. 7:17–21).

2 CHRONICLES—NOTE ON 9:16 shekels. "Bekah," not shekel, is the correct unit of weight. Since one mina equals 50 shekels and one shekel equals two bekahs, then the three minas in 1 Kings 10:17 equals the 300 bekahs here and both texts agree. This would represent a little less than 4 pounds.

2 CHRONICLES—NOTE ON 9:18 footstool of gold. The chronicler adds this detail, which is absent in 1 Kings 10:19.

2 CHRONICLES—NOTE ON 9:25 had 4,000 stalls. This reading is preferable to "40,000" in 1 Kings 4:26 (*see note*).

2 CHRONICLES—NOTE ON 9:29–31 See 1 Kings 11:41–43.

2 CHRONICLES—NOTE ON 9:29 First Kings 11:41 reports that Solomon’s deeds were written in “the Book of the Acts of Solomon.” For the rest of the record of Solomon’s life, read 1 Kings 10:26–11:43. In later years, he turned away from God and, due to the influence of his wives, he led the nation into idolatry. This split the kingdom and sowed the seeds that led to its defeat and dispersion. The Chronicles do not record this sad end to Solomon’s life because the focus is on encouraging the returning Jews from Babylon with God’s pledge to them for a glorious future in the Davidic Covenant.

2 CHRONICLES—NOTE ON 10:1–36:21 This section records all 20 of the Judean rulers in the divided kingdom from Solomon's son Rehoboam (c. 931 B.C.) to Zedekiah (c. 586 B.C.) when the people were taken captive to Babylon. The righteous kings and the revivals under them are presented, as well as the wicked kings and their disastrous influence. The northern kingdom is absent since Chronicles focuses on the Davidic line.

2 CHRONICLES—NOTE ON 10:1–12:16 The reign of Rehoboam (c. 931–913 B.C.). Cf. 1 Kings 12–14.

2 CHRONICLES—NOTE ON 10:1–11:4 For details on this chapter, *see notes on 1 Kings 12:1–24*. Rehoboam followed foolish and bad advice from novices rather than the good counsel of wise, seasoned men. The result was the division of the nation. Amazingly, with all the strength of Solomon's reign, unity was fragile and one fool in the place of leadership ended it. Rehoboam tried to unite the people by force, but was not allowed to by God (2 Chron. 11:1–4).

2 CHRONICLES—NOTE ON 10:2 Jeroboam. He became the first king of the northern kingdom of Israel (c. 931–910 B.C.). His story leading to his return from Egypt is told in 1 Kings 11:26–40.

2 CHRONICLES—NOTE ON 10:16–19 Here is recorded the beginning of the divided kingdom. Ten tribes followed Jeroboam and were called Israel. The other two tribes, Benjamin and Judah, stayed loyal to David's line, accepted Rehoboam's rule, and were called Judah. However, Benjamin at times demonstrated split loyalties (*see note on 1 Kings 12:21*).

2 CHRONICLES—NOTE ON 11:6 built. To be understood as built further/strengthened/fortified (cf. 11:11–12).

2 CHRONICLES—NOTE ON 11:13–14 The priests and Levites from all the northern 10 tribes were rejected by Israel's king, Jeroboam (c. 931–910 B.C.), who saw them as a threat because of their loyalty to Jerusalem and the temple. He appointed his own idol priests, and all true priests moved south and found refuge in Judah with Rehoboam.

2 CHRONICLES—NOTE ON 11:15 **he had made.** This is in reference to Jeroboam (cf. 1 Kings 12:25–33), who established idolatry in the north.

2 CHRONICLES—NOTE ON 11:16–17 God's blessing rested on Rehoboam for three years because the people's commitment to the ways of God was patterned after David and Solomon.

2 CHRONICLES—NOTE ON 11:18–23 A summary of Rehoboam's life is given with special emphasis on succession to the throne. This is not a commendation of polygamy or concubinage, which violated God's law for marriage (cf. Gen. 2:24–25) and resulted in severe trouble and disaffection toward God. Never is polygamy commended in Scripture, and usually its tragic results are recorded.

2 CHRONICLES—NOTE ON 11:21 The chronicler did not include the similar summary of Solomon's wives (cf. 1 Kings 11:3), but clearly Rehoboam learned this disastrous marital style from his father Solomon. Even David was a polygamist. Polygamy was often practiced by the kings to secure alliances with nearby nations.

2 CHRONICLES—NOTE ON 12:1–2 **fifth year.** C. 926 B.C. Presumably, Rehoboam's three years of blessing preceded a fourth year of spiritual rebellion, which God judged in his fifth year with judgment at the hand of the Egyptians.

2 CHRONICLES—NOTE ON 12:2–5 **Shishak.** He ruled over Egypt c. 945–924 B.C. An Egyptian record of this invasion written on stone has been found, recording that Shishak's army penetrated all the way north to the Sea of Galilee. He wanted to restore Egypt's once-great power, but was unable to conquer both Israel and Judah. However, he was able to destroy cities in Judah and gain some control of trade routes. Judah came under Egyptian control.

2 CHRONICLES—NOTE ON 12:6–7 **humbled themselves.** In the face of the Egyptian conqueror, the leaders responded to the word of God through the prophet (v. 5) and repented, so that God would end his wrath worked through Shishak.

2 CHRONICLES—NOTE ON 12:8 **Nevertheless.** A fitting punishment arose to remind the Jews of their heritage in relationship to Egypt. This was the first major military encounter with Egypt since the exodus had ended hundreds of years of slavery there. A taste of being enslaved again to a people from whom God had given liberation was bitter. The message was crystal clear—if the Jews would forsake the true worship of God, they would also lose his protective hand of blessing. It was much better to serve God than to have to serve "kingdoms of the countries."

2 CHRONICLES—NOTE ON 12:9 **against Jerusalem.** After the parenthetical section (vv. 5–8) describing the state of the beleaguered court, the historian returns to discuss the attack on Jerusalem and the pillage of the temple and palace.

2 CHRONICLES—NOTE ON 12:9–16 *See notes on 1 Kings 14:25–30*.

2 CHRONICLES—NOTE ON 12:10–11 **bronze.** The pure gold was replaced by bronze, which was carefully guarded.

2 CHRONICLES—NOTE ON 12:12 Cf. 12:7. God preserved Judah because of her repentance.

2 CHRONICLES—NOTE ON 12:13 C. 931–913 B.C. By the general revival of true worship, Rehoboam's reign acquired new life and continued many years after the departure of Shishak. Sadly he faltered (v. 14), probably due largely to his heathen mother (v. 13).

2 CHRONICLES—NOTE ON 12:16 **Abijah.** Cf. 11:20–22. In 1 Kings 15:3, he is called a great sinner. But consistent with his pattern, the writer of the Chronicles highlights the little good he did to indicate that he was still in line with God's covenant promise to David.

2 CHRONICLES—NOTE ON 13:1–22 In the succession of Judah's kings, the reign of Abijah/Abijam is next (c. 913–911 B.C.; cf. 1 Kings 15:1–8). The disobedient nature of Abijah's reign is mentioned in 1 Kings 15:3, as is his faithless treaty with Syria (2 Chron. 16:3).

2 CHRONICLES—NOTE ON **13:3** *See notes on 1 Kings 15:1–8*. These numbers are large, but not surprising, given the immense number of capable men who could fight, as counted in David's census (cf. 1 Chron. 21:5). Both armies were set for civil war.

2 CHRONICLES—NOTE ON **13:4** **Mount Zemaraim.** The exact location is unknown, but it is likely near Bethel (Josh. 18:22) inside Israel's territory.

2 CHRONICLES—NOTE ON **13:5** **covenant of salt.** Salt is associated elsewhere with the Mosaic Covenant sacrifices (Lev. 2:13), the Priestly Covenant (Num. 18:19), and the New Covenant symbolic sacrifices in the millennial kingdom (Ezek. 43:24). The preservative quality of salt represents the fidelity or loyalty intended in keeping the covenant. Here it would refer to God's irrevocable pledge and intended loyalty in fulfilling the Davidic Covenant and God's desire for the loyalty of David's lineage to him if the people are to enjoy the blessings of the covenant.

2 CHRONICLES—NOTE ON **13:6** For the story of Jeroboam, read 1 Kings 11:26–40 and 2 Chron. 10. He was the first king of the northern kingdom called Israel.

2 CHRONICLES—NOTE ON **13:7** **young.** He was 41 (cf. 2 Chron. 12:13).

2 CHRONICLES—NOTE ON **13:8** **kingdom of the Lord.** Abijah reminds all that the Davidic Covenant is God's expressed will concerning who would rule on his behalf in the earthly kingdom. Thus Judah is God's nation, since the king is in the line of David. **golden calves.** Cf. 1 Kings 12:25–33 and 2 Chron. 11:15. Israel was full of idols and false priests, having driven out all the Levitical priests and, with them, the true worship of God.

2 CHRONICLES—NOTE ON **13:10–12** Abijah confessed a national commitment to pure worship and thus confidence in God's favor in battle.

2 CHRONICLES—NOTE ON **13:15** **God defeated Jeroboam and all Israel.** At the time of certain defeat, with 400,000 troops behind and the same number in front, Judah was saved by divine intervention. What God did is unknown, but the army of Israel began to flee (v. 16), and the soldiers of Judah massacred 500,000 of them in an unimaginable blood bath (v. 17).

2 CHRONICLES—NOTE ON 13:17 Before the battle, Jeroboam outnumbered Abijah two to one (13:3). After the fray, in which the Lord intervened on behalf of Judah, Abijah outnumbered Jeroboam four to three.

2 CHRONICLES—NOTE ON 13:19 **Bethel.** Located 12 miles north of Jerusalem. Although their exact locations are unknown, Jeshanah and Ephron are believed to be in the vicinity of Bethel.

2 CHRONICLES—NOTE ON 13:20 **he died.** Again God acted, in a manner not described, to end the life of this wicked ruler (c. 910 B.C.).

2 CHRONICLES—NOTE ON 14:1–16:14 The reign of Asa (c. 911–870 B.C.). Cf. 1 Kings 15:9–24.

2 CHRONICLES—NOTE ON 14:1–2 First Kings 15:11 says that Asa did as his forefather David had done—honoring God while building the kingdom (2 Chron. 14:6–8). Times of peace were used for strengthening.

2 CHRONICLES—NOTE ON 14:3–5 He removed elements of false worship that had accumulated over the years of Solomon, Rehoboam, and Abijah (cf. 1 Kings 15:12–13). Apparently, he did not remove all the high places or, once removed, they reappeared (cf. 2 Chron. 15:17; 1 Kings 15:14). His son Jehoshaphat later had to remove them (cf. 2 Chron. 17:6), although not completely (cf. 20:33). This was done in an effort to comply with Deut. 12:2–3.

2 CHRONICLES—NOTE ON 14:8 Asa had an army of 580,000 compared to Abijah's 400,000 (2 Chron. 13:3).

2 CHRONICLES—NOTE ON 14:9–15 A major threat developed from Zerah, the Ethiopian, probably on behalf of the Egyptian Pharaoh, who was attempting to regain control as Shishak had during the days of Rehoboam (cf. 2 Chron. 12:7–8), c. 901–900 B.C.

2 CHRONICLES—NOTE ON 14:9 **Mareshah.** Located about 8 miles southeast of Gath and 25 miles southwest of Jerusalem. Rehoboam had earlier reinforced this city (2 Chron. 11:8).

2 CHRONICLES—NOTE ON 14:11 Asa's appeal to God centered on God's omnipotence and reputation.

2 CHRONICLES—NOTE ON 14:13–15 **plunder.** It appears that this great horde was a nomadic people who moved with all their possessions and had set up their camp near Gerar. The spoils of Judah's victory were immense.

2 CHRONICLES—NOTE ON 14:13 **Gerar.** Approximately 8 miles south of Gaza on the Mediterranean coast. Egypt does not appear on the scene again for over 150 years (cf. 2 Kings 17:4).

2 CHRONICLES—NOTE ON 15:1 **Spirit of God.** An act of the Holy Spirit, common in the OT enabling servants of God to speak or act uniquely for him. **Azariah.** This man was a prophet mentioned only here, who met Asa as he returned from the victory and spoke to him before all his army.

2 CHRONICLES—NOTE ON 15:2 The spiritual truth here is basic, namely that God is present and powerful in defense of his obedient people. Cf. Deut. 20:1; 1 Chron. 28:9; Isa. 55:6–7; Jer. 29:12–14; James 4:8. While good Asa ruled for 41 years, eight wicked kings ruled in Israel, including Jeroboam, who along with the others, was a negative illustration of this truth (cf. 2 Chron. 12:1ff.).

2 CHRONICLES—NOTE ON 15:8 **vestibule.** This refers to the area outside the Holy Place, where the altar of the burnt offering was located.

2 CHRONICLES—NOTE ON 15:9 **Ephraim, Manasseh, and Simeon.** This indicates that not all the people in the 10 tribes that constituted the apostate northern kingdom of Israel had abandoned God. Many migrated south into Judah, so that all tribes were represented in the mix of Jews in Judah.

2 CHRONICLES—NOTE ON 15:10 **fifteenth year.** C. 897 B.C. in May/June. The Feast of Weeks would have been the occasion.

2 CHRONICLES—NOTE ON 15:11–15 The assembled worshipers entered into a renewed promise to obey (cf. Ex. 24:1ff.) and to rigorously enforce the laws that made idolatry punishable by death (cf. Deut. 17:2–5). This was inaugurated with the sacrifices of animals taken in spoil from the Ethiopians (14:15).

2 CHRONICLES—NOTE ON 15:16–18 *See note on 1 Kings 15:11–15*.

2 CHRONICLES—NOTE ON 15:19 thirty-fifth year. C. 875 B.C.

2 CHRONICLES—NOTE ON 16:1 thirty-sixth year. Since Baasha (c. 909–886 B.C.) died in the twenty-sixth year of Asa's reign (cf. 1 Kings 15:33), this could not mean that they were at war 10 years later. However, if the time reference was to the thirty-fifth year since the kingdom was divided, then the year is c. 896 B.C. in the fourteenth year of Baasha's reign and the sixteenth of Asa's reign. This manner of reckoning was generally followed in the book of the record of the kings of Judah and Israel, the public annals of that time, from which the inspired writer drew his account (cf. 2 Chron. 16:11). This could be a cause for the defections of people from Israel to Judah as described in 15:9. Cf. 1 Kings 15:16–17. **Ramah.** This frontier town was on the high road about 6 miles north of Jerusalem. Because of the topography and fortification of that city, this would effectively block all traffic into Jerusalem from the north. Cf. 1 Kings 15:16–22.

2 CHRONICLES—NOTE ON 16:2–6 Asa sinfully resorted to trusting in a pagan king, Ben-hadad, for protection against the king of Israel in contrast to 1) Abijah (13:2–20) and 2) even earlier to his own battle against Egypt (14:9–15), when they both trusted wholly in the Lord. *See note on 1 Kings 15:18*.

2 CHRONICLES—NOTE ON 16:3 my father . . . your father. A previously unmentioned treaty between Abijah (c. 913–911 B.C.) and Tabrimmon (c. 912–890 B.C.).

2 CHRONICLES—NOTE ON 16:4 Ijon . . . cities. Along with the other cities mentioned, these were located north and east of the Sea of Galilee.

2 CHRONICLES—NOTE ON 16:6 Geba . . . Mizpah. Located two miles north northeast and two miles east of Ramah respectively.

2 CHRONICLES—NOTE ON 16:7 Hanani. God used this prophet to rebuke Asa 1) for his wicked appropriation of temple treasures devoted to God to purchase power, and 2) for his faithless dependence on a pagan king instead of the Lord, in contrast to before when opposed by Egypt (14:9–15). **army of the king of Syria has escaped.** Asa forfeited by this sin the opportunity of gaining victory not only over Israel, but also Aram, or Syria. This could have been a greater victory than over the Ethiopians, which would have deprived Syria of any future successful attacks on Judah. Though God had delivered them when they were outnumbered (13:3ff.; 14:9ff.), the king showed his own spiritual decline both in lack of trust and in his treatment of the prophet of God who spoke truth (16:10).

2 CHRONICLES—NOTE ON 16:9 strong support . . . heart is blameless toward him. *See note on 15:2*. **you will have wars.** Divine judgment on the king's faithlessness.

2 CHRONICLES—NOTE ON 16:10–12 During Asa's last six years, he uncharacteristically exhibited the ungodly behavior of: 1) anger at truth (v. 10); 2) oppression of God's prophet and people (v. 10); and 3) seeking man not God (v. 12).

2 CHRONICLES—NOTE ON 16:12 thirty-ninth year. C. 872 B.C. He died as a result of what may have been severe gangrene.

2 CHRONICLES—NOTE ON 16:13 forty-first year. C. 870 B.C.

2 CHRONICLES—NOTE ON 16:14 great fire. Due to the longevity of his reign and his notable accomplishments, Asa was honored by the people in their memorial of his death. Cremation was rarely used by the Hebrews (cf. 21:19; 1 Sam. 31:13; Amos 6:10). Later, Jehoram was not honored by fire (2 Chron. 21:19) because of his shameful reign.

2 CHRONICLES—NOTE ON 17:1–21:3 The reign of Jehoshaphat (c. 873–848 B.C.). Cf. 1 Kings 15:24 and 22:1–50.

2 CHRONICLES—NOTE ON 17:1–2 Jehoshaphat prepared the nation militarily for any aggression, particularly from the northern kingdom of Israel.

2 CHRONICLES—NOTE ON 17:3 the Baals. This is a general term used for idols. Cf. Judg. 2:11–13.

2 CHRONICLES—NOTE ON 17:3–9 Jehoshaphat made three strategic moves, spiritually speaking: 1) he obeyed the Lord (vv. 3–6); 2) he removed false worship from the land (v. 6); and 3) he sent out teachers who taught the people the law of the Lord (vv. 7–9).

2 CHRONICLES—NOTE ON 17:10–11 Jehoshaphat's spiritual strategy accomplished its intended purpose, i.e., invoking God's blessing and protection, much as it did with Abijah (13:2–20) and Asa (14:9–15). It should be noted that the Jews needed animals for extensive sacrificial uses, as much as for food and clothing.

2 CHRONICLES—NOTE ON 17:12–13 These verses indicate the massive wealth that developed under divine blessing (cf. 18:1), as well as formidable military power (17:14–19).

2 CHRONICLES—NOTE ON 18:1–34 *See notes on 1 Kings 22:1–39*. Ahab was king in Israel. Jehoshaphat arranged for his son (cf. 2 Chron. 21:6) to marry Athaliah, daughter of wicked Ahab, then made a military alliance with him. This folly had tragic results: 1) Jehoshaphat drew God's wrath (19:2); 2) after Jehoshaphat died and Athaliah became queen, she seized the throne and almost killed all of David's descendants (22:10ff.); and 3) she brought the wicked idols of Israel into Judah, which eventually led to the nation's destruction and captivity in Babylon. Jehoshaphat had a tendency to rely on other kings as evidenced by this unique report of a marriage alliance with Ahab (18:1). See also 20:35–37 concerning an alliance with Ahaziah (c. 853–852 B.C.).

2 CHRONICLES—NOTE ON 18:5 Evil kings had false prophets who told them what they wanted to hear (cf. Isa. 30:10–11; Jer. 14:13–16; 23:16, 21, 30–36). The true prophet spoke God's word and was arrested (v. 26).

2 CHRONICLES—NOTE ON 19:1–3 Having faced possible death that was diverted by God (18:31), Jehoshaphat was rebuked because of his alliances. The prophet condemned the king's alliance with God's enemy, Ahab (1 Kings 22:2), yet there was mercy mingled with wrath because of the king's concern personally and nationally for the true worship of God.

2 CHRONICLES—NOTE ON 19:2 **Hanani.** This same prophet had earlier given Jehoshaphat’s father, Asa, a similar warning (16:7–9).

2 CHRONICLES—NOTE ON 19:4–11 Jehoshaphat put God’s kingdom in greater spiritual order than at any time since Solomon. To ensure this order, he set “judges” (v. 5) in place and gave them principles to rule by: 1) accountability to God (v. 6); 2) integrity and honesty (v. 7); 3) loyalty to God (v. 9); 4) concern for righteousness (v. 10); and 5) courage (v. 11). All are essentials to spiritual leadership.

2 CHRONICLES—NOTE ON 20:1–2 The offspring of Lot, i.e., Moab and Ammon, located east of the Jordan, and those from Edom to the south (the offspring of Esau), had intentions of dethroning Jehoshaphat. They had come around the south end of the Dead Sea as far north as Engedi, at the middle of the western shore. This was a common route for enemies since they were invisible to the people on the other side of the mountains to the west.

2 CHRONICLES—NOTE ON 20:3–4 Jehoshaphat made the appropriate spiritual response, i.e., the king and the nation appealed to God in prayer and fasting. The fast was national, including even the children (v. 13). Cf. Joel 2:12–17 and Jonah 3:7.

2 CHRONICLES—NOTE ON 20:5–12 Jehoshaphat stood in the redecorated center court praying for the nation, appealing to the promises, the glory, and the reputation of God, which were at stake since he was identified with Judah. In his prayer he acknowledged God's sovereignty (v. 6), God's covenant (v. 7), God's presence (vv. 8–9), God's goodness (v. 10), God's possession (v. 11), and their utter dependence on him (v. 12).

2 CHRONICLES—NOTE ON 20:10 **Mount Seir.** A prominent landmark in Edom.

2 CHRONICLES—NOTE ON 20:14–17 The Lord responded immediately, sending a message of confidence through the prophet Jahaziel.

2 CHRONICLES—NOTE ON 20:16 **ascent of Ziz . . . wilderness of Jeruel.** These areas lie between Engedi on the Dead Sea and Tekoa, which is 10 miles south of Jerusalem and 17 miles northwest of Engedi. This is the pass that leads from the valley of the Dead Sea toward Jerusalem.

2 CHRONICLES—NOTE ON 20:18–21 Here was the praise of faith. They were confident enough in God's promise of victory to begin the praise before the battle was won. So great was their trust that the choir marched in front of the army, singing psalms.

2 CHRONICLES—NOTE ON **20:21** **in holy attire.** This refers to the manner in which the Levite singers were clothed in symbolic sacred clothing (cf. 1 Chron. 16:29) in honor of the Lord’s holiness.

2 CHRONICLES—NOTE ON **20:22–24** Similar to God’s intervention in Gideon’s day (Judg. 7:15–23), God caused confusion among the enemy, who mistakenly turned upon themselves and slaughtered each other. Some think this may have been done by angels who appeared and set off this uncontrolled and deadly panic. The destruction was complete before Jehoshaphat and his army ever met the enemy (2 Chron. 20:24).

2 CHRONICLES—NOTE ON **20:25–28** They went back just as they had gone out—with music (cf. vv. 21–22).

2 CHRONICLES—NOTE ON **20:29** This is the second time in Jehoshaphat’s reign that fear came on the nations (cf. 17:10), which was similar to that when Israel came out of Egypt (Ex. 23:27; Num. 22:3; Josh. 2:9–11; 9:9–10).

2 CHRONICLES—NOTE ON **20:31–21:3** *See notes on 1 Kings 22:41–49*.

2 CHRONICLES—NOTE ON **21:2–5** When the co-regency with his father ended at his father’s death, Jehoram killed all who might have threatened his throne.

2 CHRONICLES—NOTE ON **21:4–20** The reign of Jehoram (c. 853–841 B.C.). Cf. 2 Kings 8:16–24. Most likely, Obadiah prophesied during his reign.

2 CHRONICLES—NOTE ON **21:4–10** *See notes on 2 Kings 8:16–22*.

2 CHRONICLES—NOTE ON **21:11** **made Judah go astray.** Undoubtedly he was influenced by his marriage to Ahab’s daughter (cf. v. 6) and was influenced in the alliance just like his father (18:1). They had not learned from Solomon’s sinful example (cf. 1 Kings 11:3–4). His wicked wife, Athaliah, later became ruler over Judah and tried to wipe out David’s royal line (2 Chron. 22:10).

2 CHRONICLES—NOTE ON 21:12–15 Elijah, best known for his confrontations with Israel's Ahab and Jezebel (1 Kings 17–2 Kings 2:11), confronted prophetically Jehoram's sins of idolatry and murder (2 Chron. 21:13). The consequences from God's judgment extended beyond himself to his family and the nation (21:14–15). This event undoubtedly occurred in the early years of Jehoram's co-regency with his father Jehoshaphat and shortly before Elijah's departure to heaven, c. 848 B.C. (cf. 2 Kings 2:11–12).

2 CHRONICLES—NOTE ON 21:16–20 The consequences of his sin were far-reaching. He suffered military losses, his country was ravaged, his capital taken, his palace plundered, his wives taken, all his children killed but the youngest, he died with a painful disease, and was buried without honor (21:16–22:1).

2 CHRONICLES—NOTE ON 21:20 eight years. These were the years of his exclusive reign, not including his co-regency with his father.

2 CHRONICLES—NOTE ON 22:1–9 The reign of Ahaziah (c. 841 B.C.). Cf. 2 Kings 8:25–29 and 9:21–29.

2 CHRONICLES—NOTE ON 22:1–6 *See notes on 2 Kings 8:25–29*.

2 CHRONICLES—NOTE ON 22:2 twenty-two. Some versions read "forty-two" here, a copyist's error easily made due to the small stroke that differentiates two Hebrew letters. The reading from 2 Kings 8:26 of "twenty-two" should be followed.

2 CHRONICLES—NOTE ON 22:3 his mother was his counselor . . . wickedly. Athaliah and the rest of Ahab's house who were in the young king's life taught him wickedness and led him to moral corruption, idolatry, and folly in being induced to war with the Arameans, or Syrians (vv. 5–6).

2 CHRONICLES—NOTE ON 22:7–9 *See notes on 2 Kings 8:28–9:29*.

2 CHRONICLES—NOTE ON 22:10–23:21 The reign of Athaliah (c. 841–835 B.C.). Cf. 2 Kings 11:1–20.

2 CHRONICLES—NOTE ON 23:3 as the Lord spoke. This is one of the most dramatic moments in messianic history. The human offspring of David have been reduced to one—Joash. If he had died, there would have been no human heir to the Davidic throne, and it would have meant the destruction of the line of the Messiah. However, God remedied the situation by providentially protecting Joash (22:10–12) and eliminating Athaliah (23:12–21).

2 CHRONICLES—NOTE ON 23:11 testimony. The usual meaning is a copy of the law (cf. Deut. 17:18; Job 31:35–36).

2 CHRONICLES—NOTE ON 24:1–27 The reign of Joash (c. 835–796 B.C.). Cf. 2 Kings 11:17–12:21. Most likely, Joel prophesied during his reign, and his prophecy provides much helpful background to the time.

2 CHRONICLES—NOTE ON 24:1–14 *See notes on 2 Kings 11:17–12:16*.

2 CHRONICLES—NOTE ON 24:15–16 Jehoiada. This man was the high priest of Athaliah's and Joash's reigns (cf. 2 Chron. 23:1–24:16), who championed God's cause of righteousness during days of evil by: 1) leading the fight against idols; 2) permitting the coup against Athaliah; and 3) granting the throne to Joash to bring about the subsequent revival.

2 CHRONICLES—NOTE ON 24:17–18a After Jehoiada's death, the leaders of Judah convinced King Joash that they needed to return to idolatry. With the death of the old priest came the turning point in the reign of Joash. He "listened" means Joash gave consent for the idol worship and thus it began.

2 CHRONICLES—NOTE ON 24:18b–19 God's righteousness judged the evil of Judah, while at the same time his mercy sent prophets to preach the truth of repentance.

2 CHRONICLES—NOTE ON 24:20–22 The specific example of Zechariah, son of Jehoiada (not to be confused with Zechariah, son of Berechiah [Zech. 1:1; Matt. 23:35]) is alluded to by NT writers in such texts as Acts 7:51–52; Heb. 11:37. This priest told the people that faithfulness to the Lord is the condition for blessing (cf. 2 Chron. 12:5; 15:2). The conspiracy against this man who spoke the truth was with the king’s full authority, and he bore the greatest guilt for the murder (24:22). *See note on Matt. 23:35*.

2 CHRONICLES—NOTE ON 24:22 did not remember. Cf. 22:11, where Jehoiada’s wife preserved Joash from certain death as an infant, or 23:1–24:1, where Jehoiada devised a plan to dethrone Athaliah and crown Joash king, or 24:2, where Jehoiada is acknowledged as the voice of righteousness for Joash. Yet, Joash willfully ignored all that. Zechariah died pronouncing the just doom that would eventually come.

2 CHRONICLES—NOTE ON 24:23–25 As Zechariah had prayed (v. 22), so God repaid Joash’s apostasy with defeat by Syria and death at the hands of his own people.

2 CHRONICLES—NOTE ON 24:24 few men. As the Lord had previously given victory to Judah’s smaller army because of their faithfulness (13:2–20; 14:9–15), he gave Judah defeat at the hands of a lesser force because of their wickedness.

2 CHRONICLES—NOTE ON 24:25 Unlike righteous Asa (16:13–14), but like unrighteous Jehoram (21:18–20), Joash died an ignominious death and received burial without honor.

2 CHRONICLES—NOTE ON 24:26–27 *See notes on 2 Kings 12:19–21*.

2 CHRONICLES—NOTE ON 25:1–28 The reign of Amaziah (c. 796–767 B.C.). Cf. 2 Kings 14:1–20.

2 CHRONICLES—NOTE ON 25:1–4 *See notes on 2 Kings 14:1–6*.

2 CHRONICLES—NOTE ON 25:4 Cf. Ezek. 18.

2 CHRONICLES—NOTE ON 25:5–16 This section is an elaboration of 2 Kings 14:7.

2 CHRONICLES—NOTE ON 25:5–13 Amaziah gathered his army, which was small compared to the army of Jehoshaphat, which was over 1,000,000 (cf. 17:14–19). This shows how the southern kingdom had declined in 80 years.

2 CHRONICLES—NOTE ON 25:6 **100 talents.** If a talent weighs 75 pounds, this represents almost four tons of silver. This wealth was paid to the king of Israel, Jehoahaz, who ordered the mercenaries of Israel to aid Amaziah against Edom.

2 CHRONICLES—NOTE ON 25:7 **man of God.** This is a technical term used about 70 times in the OT, always referring to one who spoke for God. He warned Amaziah not to make idolatrous Israel his ally because the Lord was not with Ephraim, i.e., Israel, the capital of idolatry. *See note on Deut. 33:1*.

2 CHRONICLES—NOTE ON 25:8 **God has power.** *See note on 2 Chron. 24:24*. The man of God reminded the king sarcastically that he would need to be strong, since God wouldn't help.

2 CHRONICLES—NOTE ON 25:9–10 The man of God told Amaziah to cut his losses and trust the Lord. The king obeyed and sent the Israelite mercenaries home in anger.

2 CHRONICLES—NOTE ON 25:11 **Valley of Salt.** Most likely this is located at the southern end of the Dead Sea, where David had several centuries before been victorious (cf. 1 Chron. 18:12–13). **Seir.** Another name for Edom.

2 CHRONICLES—NOTE ON 25:12 **rock.** This mode of execution was common among pagan nations (cf. Ps. 137:9).

2 CHRONICLES—NOTE ON 25:13 **Samaria.** This was the well-known town of Israel from which they launched their attacks. **Beth-horon.** *See note on 2 Chron. 8:5*.

2 CHRONICLES—NOTE ON 25:14–16 Amaziah did the unthinkable from both a biblical and political perspective—he embraced the false gods of the people whom he had just defeated. Perhaps he did this because he was seduced by the wicked pleasures of idolatry and because he thought it would help him in assuring no future threat from Edom. However, it only brought destruction to the king, who just wanted to silence the voice of God.

2 CHRONICLES—NOTE ON 25:17–28 *See notes on 2 Kings 14:8–19*.

2 CHRONICLES—NOTE ON 26:1–23 The reign of Uzziah, a.k.a. Azariah (c. 790–739 B.C.). Cf. 2 Kings 14:21–22; 15:1–7. Hosea (Hosea 1:1), Amos (Amos 1:1), Jonah, and Isaiah (Isa. 6) ministered during his reign.

2 CHRONICLES—NOTE ON 26:1–4 *See notes on 2 Kings 14:21–22 and 15:1–4*.

2 CHRONICLES—NOTE ON 26:5 **Zechariah.** An otherwise unknown prophet during Uzziah's reign, not the priestly spokesman of 24:20, nor the prophet Zechariah who wrote the prophetic book to Judah c. 520 B.C. **sought . . . prosper.** This summarizes a major theme in 2 Chronicles.

2 CHRONICLES—NOTE ON 26:6–15 A summary of Uzziah's prosperity in the realm of: 1) conquering the Philistines (vv. 6–8); 2) domestic affairs (vv. 9–10); and 3) military might (vv. 11–15).

2 CHRONICLES—NOTE ON 26:6–8 A description of Judah's military success to the west, east, and south. Israel to the north is not mentioned.

2 CHRONICLES—NOTE ON 26:6 **Gath . . . Jabneh . . . Ashdod.** Key Philistine cities to the southwest of Jerusalem.

2 CHRONICLES—NOTE ON 26:7 **Arabians . . . Gurbaal.** Most likely a nomadic group who lived in an area whose location is unknown. **Meunites.** A nomadic people living in Edom (cf. 20:1).

2 CHRONICLES—NOTE ON 26:8 **Ammonites.** Offspring of Lot who lived east of the Jordan.

2 CHRONICLES—NOTE ON 26:9 **Corner Gate.** Located in the northwest section of Jerusalem. **Valley Gate.** Located in the southwest section of Jerusalem. **Angle.** Located in the east section of Jerusalem.

2 CHRONICLES—NOTE ON 26:11–15 With over 300,000 in the army and the development of new weapons, he posed a threat to would-be assailants and thus secured the nation in peace.

2 CHRONICLES—NOTE ON 26:16–18 Uzziah attempted to usurp the role of the priest, which is forbidden in the Levitical code (cf. Num. 3:10; 18:7). Proverbs 16:18 indicates that pride precipitates a fall, and it did in his case. Even the king could not live above God's law.

2 CHRONICLES—NOTE ON 26:19–20 God judged the king's refusal to heed the law but was merciful in that he did not kill Uzziah. With leprosy, Uzziah had to submit to the priests in a new way according to the laws of leprosy (cf. Lev. 13–14), and endure isolation the rest of his life from the temple as well.

2 CHRONICLES—NOTE ON 26:21–23 *See notes on 2 Kings 15:5*.

2 CHRONICLES—NOTE ON 26:22 Not the canonical book of Isaiah, but rather a reference to some other volume that the prophet wrote.

2 CHRONICLES—NOTE ON 26:23 It was in that very year that Isaiah had his vision of God's glory (cf. Isa. 6:1ff.).

2 CHRONICLES—NOTE ON 27:1–9 The reign of Jotham (c. 750–731 B.C.). Cf. 2 Kings 15:32–38. Isaiah (Isa. 1:11) and Hosea (Hosea 1:1) continued to minister during his reign, plus Micah (Micah 1:1) prophesied during that time also.

2 CHRONICLES—NOTE ON 27:1–4, 7–9 *See notes on 2 Kings 15:33–37*.

2 CHRONICLES—NOTE ON 27:3 **wall of Ophel.** Located on the south side of Jerusalem.

2 CHRONICLES—NOTE ON 27:5 **Ammonites.** *See note on 2 Chron. 26:8*. Jotham repelled the invasion, pursuing the enemy into their own land and imposing a yearly tribute, which they paid for two years until Rezin, king of Syria, and Pekah, king of Israel, revolted and attacked. Jotham was too distracted to bother with the Ammonites (cf. 2 Kings 15:37). **100 talents.** If a talent is about 75 pounds, this represents almost four tons of silver. **10,000 cors.** If a cor is 7.5 bushels, this represents 75,000 bushels.

2 CHRONICLES—NOTE ON 27:6 His one failure was in not removing the idolatrous high places and stopping idol worship by the people (cf. v. 2; 2 Kings 15:35).

2 CHRONICLES—NOTE ON 28:1–27 The reign of Ahaz (c. 735–715 B.C.). Cf. 2 Kings 16:1–20. Isaiah (Isa. 1:1), Hosea (Hosea 1:1), and Micah (Micah 1:1) all continued to minister during his reign. Second Kings 17:1–9 reports that it was after the twelfth year of Ahaz, when Hosea was king in Israel, that the Assyrians took Israel into captivity (722 B.C.).

2 CHRONICLES—NOTE ON 28:1–5a *See notes on 2 Kings 16:1–6.*

2 CHRONICLES—NOTE ON 28:2 **Baals.** *See note on 17:3.*

2 CHRONICLES—NOTE ON 28:5b–8 Ahaz's gross disobedience earned him God's wrath, by which both Aram, or Syria, and Israel defeated his army, as they had in Jotham's day (cf. 2 Kings 15:37). This was likely a continuation of the same campaign against Judah begun earlier.

2 CHRONICLES—NOTE ON 28:5–6 **Damascus.** The capital city of Aram, or Syria, northeast of Judah. **Pekah.** King of Israel (c. 752–732 B.C.).

2 CHRONICLES—NOTE ON 28:8 **Samaria.** The capital city of the northern kingdom of Israel.

2 CHRONICLES—NOTE ON 28:9 **Oded.** An otherwise unknown prophet, with the same name as an earlier Oded (cf. 15:1, 8). The prophet said that Israel had won the victory because God was judging Judah. But he protested the viciousness of the killing and the effort to enslave them (28:10) and warned them of God's wrath for such action (v. 11). Amazingly the apostate and hostile Israelites complied with the prophet's warning (vv. 12–15).

2 CHRONICLES—NOTE ON 28:16 **king of Assyria.** Tiglath-pilneser, or Tiglath-pileser (c. 745–727 B.C.).

2 CHRONICLES—NOTE ON 28:18 **cities . . . Shephelah.** To the southwest of Jerusalem.

2 CHRONICLES—NOTE ON **28:20–21** **Tiglath-pileser.** *See note on 2 Chron. 28:16*. In spite of temporary relief by the conquest of Damascus and slaughter of Rezin (2 Kings 16:9), little benefit came from this king to Ahaz because he allied with Assyria.

2 CHRONICLES—NOTE ON **28:22–27** Ahaz surrendered himself to idolatry with the ignorance of a wicked pagan and a ruthless defiance of God that ruined him and his nation. He was justly dishonored in his burial (v. 27).

2 CHRONICLES—NOTE ON **29:1–32:33** The reign of Hezekiah (c. 715–686 B.C.). Cf. 2 Kings 18:1–20:21 and Isa. 36–39. Second Kings 18:5 notes that Hezekiah's trust in the Lord had not been equaled by any king who preceded him nor by any who followed (cf. 2 Chron. 31:21). Isaiah (Isa. 1:1), Hosea (Hosea 1:1), and Micah (Micah 1:1) prophesied during his reign.

2 CHRONICLES—NOTE ON **29:1–2** *See notes on 2 Kings 18:1–2*.

2 CHRONICLES—NOTE ON **29:3** **first year . . . first month.** Hezekiah addressed the spiritual problems first, which reflected his life priorities. Hezekiah correctly diagnosed Judah's ills—she had abandoned the true worship of God. So the king stepped in to reverse the policy of his father (28:22–25) and to repair the temple and return proper temple worship as God had prescribed in his word (29:3–7). He knew such a revival of devotion to God would turn God's wrath away from Judah (v. 10).

2 CHRONICLES—NOTE ON **29:12–14** Fourteen leaders undertook to collect and prepare for the cleansing of the temple.

2 CHRONICLES—NOTE ON **29:12** **Kohathites . . . Merari . . . Gershonites.** The three familial lines of Levi (cf. 1 Chron. 6:1).

2 CHRONICLES—NOTE ON **29:13–14** **Elizaphan.** An important leader among the Kohathites (cf. Num. 3:30; 1 Chron. 15:8). **Asaph . . . Heman . . . Jeduthun.** The three lines of Levitical musicians (cf. 1 Chron. 25:1).

2 CHRONICLES—NOTE ON **29:15–19** **to cleanse.** Beginning with the outer courts and working for eight days, they then went inside. But as the Levites

were not allowed within the walls of the holy places, the priests had to bring out all the debris to be carted off. This took eight more days.

2 CHRONICLES—NOTE ON 29:16 **brook Kidron.** To the east of Jerusalem, between the temple and the Mount of Olives.

2 CHRONICLES—NOTE ON 29:20–36 Hezekiah restored true temple worship as practiced in the time of David and Solomon, producing great joy (v. 36).

2 CHRONICLES—NOTE ON 29:26 **instruments of David.** The instruments David had made for the temple (cf. 1 Chron. 23:5).

2 CHRONICLES—NOTE ON 29:34 **Levites were more upright in heart than the priests.** Perhaps the priests had become used to participating in all the idol sacrifices they had instituted (cf. 28:25).

2 CHRONICLES—NOTE ON 30:1–27 Hezekiah reached back to restore the Passover (Ex. 12:1–20; Lev. 23:1–8) which apparently had not been properly and regularly observed in some time, perhaps since the division of the kingdom 215 years earlier (2 Chron. 30:5). The Passover would later be revived again by Josiah (35:1–9) and Zerubbabel (Ezra 6:19–22). It celebrated God's forgiveness and redemption of his believing people.

2 CHRONICLES—NOTE ON 30:1 Israel. These would be the remnant of the northern 10 tribes (vv. 6, 25) left in the land or escaped from the enemy after the northern kingdom was taken captive following the invasion by Assyria in 722 B.C. (2 Kings 17:1–9). Ephraim and Manasseh were the leading tribes.

2 CHRONICLES—NOTE ON 30:2 second month. This call to Passover was to unite the nation again in worship. Normally the Passover would be in the first month (March/April). The rule of exception for individuals who were unclean or absent (Num. 9:9–11) was applied to the whole nation.

2 CHRONICLES—NOTE ON 30:5 Beersheba to Dan. These two cities were at the extreme ends of the country, so this expression was a way of saying, "from south to north."

2 CHRONICLES—NOTE ON 30:6 return. The nation was required by law to annually celebrate three feasts in Jerusalem: 1) Passover; 2) Weeks, or Pentecost; and 3) Booths, or Tabernacles (cf. Ex. 23; Lev. 23; Num. 28–29; Deut. 16). God would have returned to bless the people of the northern apostate and idolatrous kingdom of Israel if they had returned to him. Cf. 2 Chron. 15:2; 20:20; 26:5; 31:21, where this recurring theme is affirmed.

2 CHRONICLES—NOTE ON 30:8 stiff-necked. This is the same kind of language used by Stephen in Acts 7:51–53, which in effect says, "Don't be obstinate."

2 CHRONICLES—NOTE ON 30:9 Not all the people of Israel had been taken captive in the invasion of the Assyrians during Hezekiah's reign (cf. 2 Kings 17:5–23; 18:9–12).

2 CHRONICLES—NOTE ON 30:10 Scorn was the response of these tribes, showing their wickedness even after judgment on them had begun. Notice v. 18 for the additional brazen sin of these tribes.

2 CHRONICLES—NOTE ON 30:13 **second month.** Normally, Passover, including the Feast of Unleavened Bread, was held in the first month; however, at this special time it was better to be one month late, than not at all.

2 CHRONICLES—NOTE ON 30:14 These altars had been erected to idols by Ahaz. See 28:25 and 29:16. Hezekiah was able to cleanse the city of idols and altars, something his predecessors failed to do.

2 CHRONICLES—NOTE ON 30:18–20 The attitude of the heart was to prevail over their outward activity (cf. 1 Sam. 15:22; Jer. 7:22–23; Hosea 6:6). Hezekiah reminded them that God forgives even the most heinous sins, and he did (2 Chron. 30:20).

2 CHRONICLES—NOTE ON 30:23 This speaks to the authenticity of revival in that the people knew how sinful they had been and how desperately in need of cleansing they actually were. They doubled the time for the feast that pointed to God's salvation and deliverance of the faithful.

2 CHRONICLES—NOTE ON 30:26 **nothing like this.** A telling statement about the spiritual degeneracy of the divided kingdom since the time of Solomon over 215 years earlier.

2 CHRONICLES—NOTE ON 31:1 **Judah and Benjamin . . . Ephraim and Manasseh.** The first two referred to the southern kingdom; the last two represented the northern kingdom. The Passover had been a real revival, and they carried the conviction of it back to their homes to destroy all the idolatry. So the reign of idolatry ended, and the worship of God was restored. The people went home in hope of divine blessing and a future of peace and prosperity.

2 CHRONICLES—NOTE ON 31:2–19 **divisions of the priests and of the Levites.** The priestly service had not been supported by the government during the reign of the wicked kings, so Hezekiah restored that support as God originally ordained it (cf. 1 Chron. 24:1ff.; 2 Chron. 8:12–14).

2 CHRONICLES—NOTE ON 31:6 tithe. Since the priests and Levites served the nation, they were to be supported by the people through the taxation of the tithe. According to Lev. 27:30–33 and Num. 18:21–24, the people were to give the tenth (tithe) to supply all the needs of the Levites. Malachi 3:8 says they were robbing God when they did not give the tithe. Deuteronomy 12:6–7 called for a second tithe that was to support the nation's devotion to the temple by being used for the national festivals at the temple in Jerusalem. This was called the festival tithe. Deuteronomy 14:28–29 called for a third tithe every three years for the poor. The sum of this tax plan totaled about 23 percent annually.

2 CHRONICLES—NOTE ON 31:7 third . . . seventh month. From the time of the Feast of Weeks, or Pentecost, in May/June until the Feast of Booths, or Tabernacles, in September/October.

2 CHRONICLES—NOTE ON 31:11 chambers. These were stone houses, granaries, and cellars to replace the old decayed ones. In these places the Levites stored the tithes (v. 12).

2 CHRONICLES—NOTE ON 31:17 twenty years old. *See notes on 1 Chron. 23:3*. Cf. Num. 4:3 and 28:24.

2 CHRONICLES—NOTE ON 31:19 fields of common land. This refers to the 48 Levitical cities (cf. Josh. 21:1–42). The tithes-taxes collected from everyone were used not only for festivals at the temple, but also for regular daily support of the priests living and leading throughout the land (*see note on 2 Chron. 31:6*).

2 CHRONICLES—NOTE ON 31:20–21 *See notes on 2 Kings 18:5–7*.

2 CHRONICLES—NOTE ON 32:1–23 Hezekiah's dealings with Sennacherib, king of Assyria (c. 705–681 B.C.). *See notes on 2 Kings 18:13–19:37 and Isa. 36–37*. The Assyrian king came because Hezekiah, determined to recover the independence of his nation, refused to pay the tribute his father had bound him to pay to Assyria. Sennacherib retaliated, and Hezekiah fortified the city (2 Chron. 32:5) and trusted God (vv. 8, 11), who delivered them (vv. 21–22) and was glorified (v. 23).

2 CHRONICLES—NOTE ON 32:24–26 *See notes on 2 Kings 20:1–11 and Isa. 38.*

2 CHRONICLES—NOTE ON 32:27–31 *See notes on 2 Kings 20:12–20 and Isa. 39.*

2 CHRONICLES—NOTE ON 32:30 A 1,700 feet long tunnel cut through solid rock (below Jerusalem) redirected water from the spring Gihon outside of Jerusalem (to the east) toward the south of Jerusalem into the pool of Siloam within the city to provide water in time of siege. The tunnel was a remarkable feat of engineering and boring skill, often 60 feet below the ground and large enough to walk through. It was discovered in 1838, but not until 1909 was it cleared of the debris left by the destruction of Jerusalem back in 586 B.C. This may not have been the first water shaft, since David may have entered Jerusalem 300 years earlier through a water shaft (cf. 2 Sam. 5:6–8).

2 CHRONICLES—NOTE ON 32:31 Babylon. This empire was gradually gaining power as Assyria declined due to internal strife and weak kings. Assyria was crushed in 612 B.C. and Babylon, under Nebuchadnezzar, became the world ruler (cf. 2 Kings 20:14).

2 CHRONICLES—NOTE ON 32:32 Isaiah. Cf. Isa. 1:1.

2 CHRONICLES—NOTE ON 33:1–20 The reign of Manasseh (c. 695–642 B.C.). Cf. 2 Kings 21:1–18.

2 CHRONICLES—NOTE ON 33:1–10 *See notes on 2 Kings 21:1–10.*

2 CHRONICLES—NOTE ON 33:6 Son of Hinnom. This valley to the south and east of the temple was where the worship of Molech involved burning children to death (Ps. 106:37). This was forbidden in Lev. 18:21; 20:2–5; Deut. 18:10. Such horrible practices appeared in Israel from the time of Ahaz (cf. 2 Chron. 28:3).

2 CHRONICLES—NOTE ON 33:11–17 God's retribution was swift. Manasseh apparently repented, but the spiritual damage was not easily reversed.

2 CHRONICLES—NOTE ON 33:11 king of Assyria. Most likely Ashurbanipal (c. 669–633 B.C.). Between 652 and 648 B.C., Babylon rebelled against Assyria. The city of Babylon was defeated temporarily, but Assyria may have felt Manasseh supported Babylon's rebellion, so he was taken to trial in Babylon.

2 CHRONICLES—NOTE ON 33:12–13 Manasseh. This king was very wicked and idolatrous, a murderer of his children, and a desecrater of the temple. God graciously forgave this "foremost" of sinners (cf. 1 Tim. 1:15) when he repented. He did what he could to reverse the effect of his life (2 Chron. 33:15–17). Although the people worshiped God and not idols, they were doing it in the wrong place and wrong way. God had commanded them to offer sacrifices only in certain places (Deut. 12:13–14) to keep them from corrupting the prescribed forms and to protect them from pagan religious influence. Disobedience to God's requirements in this matter surely contributed to the decline under the next king, Amon (2 Chron. 33:21–25), whose corruption his successor, Josiah, had to eliminate (34:3–7).

2 CHRONICLES—NOTE ON 33:14 A wall running from south of the temple and Ophel (west of the Kidron Valley) southeast/northwest reaching to the Fish Gate, northwest of the temple.

2 CHRONICLES—NOTE ON 33:18–20 See 2 Kings 21:17–18.

2 CHRONICLES—NOTE ON 33:21–25 The reign of Amon (c. 642–640 B.C.). Cf. 2 Kings 21:19–26. *See notes on 2 Kings 21:19–24*.

2 CHRONICLES—NOTE ON 34:1–35:27 The reign of Josiah (c. 640–609 B.C.). Cf. 2 Kings 22:1–23:30. Jeremiah prophesied during this reign (2 Chron. 35:24; Jer. 1:2) as did Habakkuk, Zephaniah (Zeph. 1:1), and Nahum.

2 CHRONICLES—NOTE ON 34:1–2 *See notes on 2 Kings 22:1–2*. At the age of 16, Josiah began to cultivate a love for God in his heart, and by age 20 his character was strong enough in devotion to him that he went into action to purge his nation.

2 CHRONICLES—NOTE ON 34:3–7 *See notes on 2 Kings 23:4–20*.

2 CHRONICLES—NOTE ON 34:8 repair the house of the Lord. During the 55-year reign of Manasseh (33:1) and the two-year reign of Amon (33:21), the work of Hezekiah on the temple restoration was undone, which called for another extensive enterprise to "restore and repair" it (34:9–13).

2 CHRONICLES—NOTE ON 34:8–13 *See notes on 2 Kings 22:3–7*.

2 CHRONICLES—NOTE ON 34:8–33 *See notes on 2 Kings 22:8–23:20*.

2 CHRONICLES—NOTE ON 34:33 All his days. This noble king had a life-long influence by the power of his godly life and firm devotion to God and his word. The strength of his character held the nation together serving the Lord. It started because as a young man he "began to seek . . . God" (cf. v. 3).

2 CHRONICLES—NOTE ON 35:1–19 The chronicler, probably Ezra, gave much more attention to this Passover celebration than does 2 Kings 23:21–23.

2 CHRONICLES—NOTE ON 35:1–2 Obviously, the temple's contents had been disturbed and the sacrifices/festivals interrupted by lack of attention, idolatrous practices, and foreign intervention. As Hezekiah had restored the Passover in his time (30:1ff.), so did Josiah. This was the central feast in devotion to the Lord (Ex. 12–13).

2 CHRONICLES—NOTE ON 35:3 the holy ark. The ark of the covenant, which was to remain in the Most Holy Place, had been removed, probably by Manasseh who set a carved image in its place (cf. 33:7). The law for the carrying of the ark during the tabernacle days, when it was portable, called for poles to be placed through rings on the sides, and Levites (Kohathites) to carry it by the poles without touching it (cf. Ex. 25:14–15). Uzzah died for touching the ark while he was improperly transporting the ark on a cart (1 Chron. 13:6–10). Now that the temple was built and the ark had a permanent place, it no longer needed to be transported in the old way.

2 CHRONICLES—NOTE ON 35:6 Moses. *See notes on Ex. 12–13*. The prescribed pattern for the Passover in the temple was followed (2 Chron.

35:7–17).

2 CHRONICLES—NOTE ON 35:18 such a Passover. Hezekiah's Passover (cf. ch. 30) differed. It was not celebrated strictly according to Mosaic law in that: 1) it was celebrated in the second month (30:2); 2) not all the people were purified (30:18); and 3) not all of the people came (30:10).

2 CHRONICLES—NOTE ON 35:18–19 since . . . Samuel. C. 1100–1015 B.C. It had been over 400 years, since before all the kings of Israel and Judah.

2 CHRONICLES—NOTE ON 35:20–27 The details of Josiah's tragic death are given. When compared with the account in 2 Kings 23:28–30, the events become clearer. Toward the end of Josiah's reign, the Egyptian Pharaoh Neco (c. 609–594 B.C.) set out on a military expedition to aid the king of Assyria in a war at Carchemish, Assyria's latest capital, 250 miles northeast of Damascus on the bank of the Euphrates River. Fearing such an alliance would present future danger to Israel, Josiah decided to intercept Pharaoh Neco's army and fight to protect his nation. Coming from Egypt, likely by ship to Acco, a northern seaport in Israel, and by land up the coastal plain of Israel, the Egyptian army had landed and proceeded east to the plain of Megiddo (2 Chron. 35:22), i.e., Jezreel on the plain of Esdraelon. This was the most direct way to Carchemish. There Josiah met him for battle and was wounded by an arrow. He made it back to Jerusalem (60 miles south), where he died.

2 CHRONICLES—NOTE ON 35:21 God has commanded me. He is referring to the true God; whether he had a true revelation or not is unknown. Josiah had no way to know either, and it is apparent he did not believe that Neco spoke the word of God. There is no reason to assume his death was punishment for refusing to believe. He probably thought Neco was lying and, once victorious with Assyria over Babylon, they would together be back to assault Israel.

2 CHRONICLES—NOTE ON 35:25 There is no record of Jeremiah's elegy. The people continued to mourn the loss of Josiah up to the writing of the Chronicles in 450–430 B.C., nearly 200 years after the event. In fact, the location of the battle, the town of Hadad-rimmon in the plain of Megiddo, was part of a proverb lamenting Josiah’s death even in Zechariah’s day (Zech. 12:11), 90 years later.

2 CHRONICLES—NOTE ON 36:1–4 The reign of Joahaz (c. 609 B.C.). Cf. 2 Kings 23:31–33. Jeremiah continued to prophesy during this reign (Jer. 1:3).

2 CHRONICLES—NOTE ON 36:5–8 The reign of Jehoiakim, a.k.a. Eliakim (c. 609–597 B.C.; cf. 2 Kings 23:34–24:7). *See notes on 2 Kings 23:34–24:7*. Daniel was taken captive to Babylon in 605 B.C. Jeremiah prophesied during this reign (Jer. 1:3), and Habakkuk likely appeared on the scene at this time of kingly abominations.

2 CHRONICLES—NOTE ON 36:9–10 The reign of Jehoiachin (c. 597 B.C.). Cf. 2 Kings 24:8–16. *See notes on 2 Kings 24:8–16*. Ezekiel was taken captive to Babylon in 597 B.C. Jeremiah prophesied during this reign.

2 CHRONICLES—NOTE ON 36:9 **eighteen years old.** Many Hebrew manuscripts say “eight years old,” but the esv translation is preferable, as stated in 2 Kings 24:8, because of the full development of his wickedness (see Ezekiel’s description of him in Ezek. 19:5–9).

2 CHRONICLES—NOTE ON 36:11–21 The reign of Zedekiah, a.k.a. Mattaniah (c. 597–586 B.C.). Cf. 2 Kings 24:17–25:21 and Jer. 52:4–27. Jeremiah prophesied during this reign (Jer. 1:3) and wrote Lamentations to mourn the destruction of Jerusalem and the temple in 586 B.C. Ezekiel received his commission during this reign (Ezek. 1:1) and prophesied from 592 B.C. to his death in 560 B.C.

2 CHRONICLES—NOTE ON 36:11–20 *See notes on 2 Kings 24:17–25:21*.

2 CHRONICLES—NOTE ON 36:20 *See notes on 2 Kings 25:22–30* for the fate of those who remained behind in Jerusalem.

2 CHRONICLES—NOTE ON 36:21 **Sabbaths.** This suggests that the every seventh year Sabbath that God required for the land (Lev. 25:1–7) had not been kept for 490 years, dating back to the days of Eli, c. 1107–1067 B.C. (cf. 1 Sam. 1–4). Leviticus 26:27–46 warns of God’s judgment in general if this law were to be violated. Jeremiah 25:1–11 applied this judgment to Judah from 605 B.C. at the time of the first Babylonian deportation until 536 B.C. when the first Jews returned to Jerusalem and started to rebuild the temple (cf. Ezra 3:8).

2 CHRONICLES—NOTE ON **36:22–23** *See notes on Ezra 1:1–3*. The chronicler ended with a ray of hope because the 70 years were completed (cf. Dan. 9:1–2) and Abraham’s offspring were returning to the land to rebuild the temple.

Ezra

Ezra 1 • Ezra 2 • Ezra 3 • Ezra 4 • Ezra 5 • Ezra 6 • Ezra 7 • Ezra 8 • Ezra 9 • Ezra 10

Introduction to Ezra
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Introduction to Ezra

Title

Even though Ezra’s name does not enter the account of Judah’s postexilic return to Jerusalem until 7:1, the book bears his name (“Jehovah helps”) as a title. This is because both Jewish and Christian tradition attribute authorship to this famous scribe-priest. New Testament writers do not quote the book of Ezra.

Author and Date

Ezra is most likely the author of both Ezra and Nehemiah, which might have originally been one book. Ezra 4:8–6:18 and 7:12–26 are written in Aramaic. Although Ezra never states his authorship, internal arguments favor him strongly. After his arrival in Jerusalem (c. 458 B.C.), he changed from writing in the third person to writing in the first person. In the earlier section it is likely that he had used the third person because he was quoting his memoirs. Ezra is believed to possibly be the author of the books of the Chronicles. It would have been natural for the same author to continue the OT narrative by showing how God fulfilled his promise by returning his people to the land after 70 years of captivity. There is also a strong priestly tone in Chronicles, and Ezra was a priestly descendant of Aaron (cf. 7:1–5). The concluding verses of 2 Chronicles (2 Chron. 36:22–23) are virtually identical to the beginning verses of Ezra (Ezra 1:1–3a), affirming his authorship of both.

Ezra was a scribe who had access to the myriad of administrative documents found in Ezra and Nehemiah, especially those in the book of Ezra. Very few people would have been allowed access to the royal archives of the Persian Empire, but Ezra proved to be the exception (cf. Ezra 1:2–4; 4:9–22; 5:7–17; 6:3–12). His role as a scribe of the law is spelled out in 7:10: "For Ezra had set his heart to study the Law of the Lord, and to do it and to teach his statutes and rules in Israel." He was a strong and godly man who lived at the time of Nehemiah (cf. Neh. 8:1–9; 12:36). Tradition says he was founder of the Great Synagogue, where the complete OT canon was first formally recognized.

Ezra led the second return from Persia (c. 458 B.C.), so the completed book was written sometime in the next several decades (c. 457–444 B.C.).

Background and Setting

God had originally brought Israel out of the slave markets of Egypt in the exodus (c. 1445 B.C.). Hundreds of years later, before the events of Ezra, God told his people that if they chose to break their covenant with him, he would again allow other nations to take them into slavery (Jer. 2:14–25). In spite of God's repeated warnings from the mouths of his prophets, Israel and Judah chose to reject their Lord and to participate in the worship of foreign gods, in addition to committing the abominable practices that accompanied idolatry (cf. 2 Kings 17:7–18; Jer. 2:7–13). True to his promise, God brought the Assyrians and Babylonians to issue his chastisement upon wayward Israel and Judah.

In 722 B.C. the Assyrians deported the 10 northern tribes and scattered them all over their empire (cf. 2 Kings 17:24–41; Isa. 7:8). Several centuries later, in 605–586 B.C., God used the Babylonians to sack and nearly depopulate Jerusalem. Because Judah persisted in her unfaithfulness to the covenant, God chastened his people with 70 years of captivity (Jer. 25:11), from which they returned to Jerusalem as reported by Ezra and Nehemiah. Cyrus, the Persian, overthrew Babylon in 539 B.C., and the book of Ezra begins with the decree of Cyrus one year later for the Jews to return to Jerusalem (c. 538 B.C.). It chronicles the reestablishment of Judah's national calendar of feasts and sacrifices, including the rebuilding of the second temple (begun in 536 B.C. and completed in 516 B.C.).

As there had been three waves of deportation from Israel into Babylon (605 B.C., 597 B.C., and 586 B.C.), so there were actually three returns to Jerusalem over a nine-decade span. Zerubbabel first returned in 538 B.C. he was followed by Ezra, who led the second return in 458 B.C. Nehemiah did likewise 13 years later, in 445 B.C. Complete uncontested political autonomy, however, never returned. The prophets Haggai and Zechariah preached during Zerubbabel's time, about 520 B.C. and following.

Historical and Theological Themes

The Jews' return from the Babylonian captivity seemed like a second exodus, sovereignly patterned in some ways after Israel's first redemption from Egyptian bondage. The return trip from Babylon involved activities similar to those of the original exodus: 1) the rebuilding of the temple and the city walls; 2) the reinstitution of the law, which made Zerubbabel, Ezra, and Nehemiah collectively seem like a second Moses; 3) the challenge of the local enemies; and 4) the temptation to intermarry with non-Jews, resulting in idolatry. Other parallels between the original exodus and the return from Babylon must have seemed to the returnees like they were given a fresh start by God.

In his account of the return, Ezra drew upon a collection of Persian administrative documents to which he had access as a scribe. The presence of actual royal administrative documents carries a powerful message when accompanied by the resounding line "the hand of the Lord his/my God was on him/me" (7:6, 28). The decrees, proclamations, letters, lists, genealogies, and memoranda, many of them written by the Persian administration, attest to the sovereign hand of God in Israel's restoration. The primary message of the book is that God orchestrated the past grim situation (captivity) and would continue to work through a pagan king and his successors to give Judah hope for the future (return). God's administration overrides that of any of the kings of this world, and thus the book of Ezra is a message of God's continuing covenant grace to Israel.

Another prominent theme that surfaces in Ezra is opposition from the local Samaritan residents whose ancestors had been imported from Assyria (4:2; cf. John 4:4–42). For reasons of spiritual sabotage, Israel's enemies requested to participate in rebuilding the temple (Ezra 4:1–2). After being shunned, the enemies hired counselors against the Jews (cf. 4:4–5). But the Lord, through the preaching of Haggai and Zechariah, rekindled the spirit of the people and their leaders to build, with the words "be strong . . . Work, for I am with you" (Hag. 2:4; cf. Ezra 4:24–5:2). The reconstruction resumed (c. 520 B.C.) and the temple was soon finished, dedicated, and back in service to God (c. 516 B.C.).

Interpretive Challenges

First, how do the postexilic historical books of 1 and 2 Chronicles, Ezra, Nehemiah, and Esther relate to the postexilic prophets Haggai, Zechariah, and Malachi? For the chronology of Ezra, Nehemiah, and Esther, see the notes on Ezra 6:22–7:1. The two books of Chronicles were written by Ezra as a reminder of the promised Davidic kingship, the Aaronic priesthood, and appropriate temple worship. Haggai and Zechariah prophesied in the period of Ezra 4–6 when temple construction was resumed. Malachi wrote during Nehemiah's revisit to Persia (cf. Neh. 13:6).

Second, what purpose does the book serve? Ezra historically reports the first two of three postexilic returns to Jerusalem from the Babylonian captivity. The first return (chs. 1–6) was under Zerubbabel (c. 538 B.C.) and the second (chs. 7–10) was led by Ezra himself (c. 458 B.C.). Spiritually, Ezra reestablished the importance of the Aaronic priesthood by tracing his ancestry to Eleazar, Phinehas, and Zadok (cf. Ezra 7:1–5). He reported on the rebuilding of the second temple (chs. 3–6). How he dealt with the gross sin of intermarriage with foreigners is presented in chs. 9–10. Most important, he reports how the sovereign hand of God moved kings and overcame varied opposition to reestablish Israel as Abraham's seed, nationally and individually, in the land promised to Abraham, David, and Jeremiah.

Third, the temple was built during the reign of Cyrus. Mention of Ahasuerus (4:6) and Artaxerxes (4:7–23) might lead one to conclude that the temple could also have been built during their reigns. Such a conclusion, however, violates history. Ezra was not writing about the construction accomplishments of Ahasuerus or Artaxerxes, but rather he continued to chronicle their oppositions after the temple was built, which continued even to Ezra's day. It is apparent, then, that Ezra 4:1–5 and 4:24–5:2 deal with rebuilding the temple under Zerubbabel, while 4:6–23 is a parenthesis recounting the history of opposition in the times of Ezra and Nehemiah.

Fourth, the interpreter must decide where Esther fits in to the time of Ezra. A careful examination indicates it took place between the events of chs. 6 and 7. See notes on Esther.

Fifth, how does divorce in Ezra 10 correlate with the fact that God hates divorce (Mal. 2:16)? Ezra does not establish the norm, but rather deals with a special case in history. It seems to have been decided (Ezra 10:3) on the principle that the lesser wrong (divorce) would be preferable to the greater wrong of the Jewish race being polluted by intermarriage, so that the nation and the messianic line of David would not be ended by being mingled with Gentiles. To solve the problem this way magnifies the mercy of God in that the only other solution would have been to kill all of those involved (husband, wives, and children) by stoning, as was done during the first exodus at Shittim (Num. 25:1–9).

Outline

- I. The First Return under Zerubbabel (1:1–6:22)
    - A. Cyrus's Decree to Return (1:1–4)
    - B. Treasures to Rebuild the Temple (1:5–11)
    - C. Those Who Returned (2:1–70)
    - D. Construction of the Second Temple (3:1–6:22)
        - 1. Building begins (3:1–13)
        - 2. Opposition surfaces (4:1–5)
        - 3. Excursus on future opposition (4:6–23)
        - 4. Construction renewed (4:24–5:2)
        - 5. Opposition renewed (5:3–6:12)
        - 6. Temple completed and dedicated (6:13–22)
- II. The Second Return under Ezra (7:1–10:44)
    - A. Ezra Arrives (7:1–8:36)
    - B. Ezra Leads Revival (9:1–10:44)

Ezra

The Proclamation of Cyrus

EZRA **1** ‡†In the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom and also put it in writing:

[2]‡†“Thus says Cyrus king of Persia: The LORD, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem, which is in Judah. [3]Whoever is among you of all his people, may his God be with him, and let him go up to Jerusalem, which is in Judah, and rebuild the house of the LORD, the God of Israel—he is the God who is in Jerusalem. [4]And let each survivor, in whatever place he sojourns, be assisted by the men of his place with silver and gold, with goods and with beasts, besides freewill offerings for the house of God that is in Jerusalem.”

[5]†Then rose up the heads of the fathers' houses of Judah and Benjamin, and the priests and the Levites, everyone whose spirit God had stirred to go up to rebuild the house of the LORD that is in Jerusalem. [6]†And all who were about them aided them with vessels of silver, with gold, with goods, with beasts, and with costly wares, besides all that was freely offered. [7]†Cyrus the king also brought out the vessels of the house of the LORD that Nebuchadnezzar had carried away from Jerusalem and placed in the house of his gods. [8]†Cyrus king of Persia brought these out in the charge of Mithredath the treasurer, who counted them out to Sheshbazzar the prince of Judah. [9]‡And this was the number of them: 30 basins of gold, 1,000 basins of silver, 29 censers, [10]30 bowls of gold, 410 bowls of silver, and 1,000 other vessels; [11]†all the vessels of gold and of silver were 5,400. All these did Sheshbazzar bring up, when the exiles were brought up from Babylonia to Jerusalem.

The Exiles Return

EZRA **2** ‡‡Now these were the people of the province who came up out of the captivity of those exiles whom Nebuchadnezzar the king of Babylon had carried captive to Babylonia. They returned to Jerusalem and Judah, each to his own town. [2]‡They came with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, and Baanah.

The number of the men of the people of Israel: [3]‡the sons of Parosh, 2,172. [4]The sons of Shephatiah, 372. [5]The sons of Arah, 775. [6]The sons of Pahath-moab, namely the sons of Jeshua and Joab, 2,812. [7]The sons of Elam, 1,254. [8]The sons of Zattu, 945. [9]The sons of Zaccai, 760. [10]The sons of Bani, 642. [11]The sons of Bebai, 623. [12]The sons of Azgad, 1,222. [13]The sons of Adonikam, 666. [14]The sons of Bigvai, 2,056. [15]The sons of Adin, 454. [16]The sons of Ater, namely of Hezekiah, 98. [17]The sons of Bezai, 323. [18]The sons of Jorah, 112. [19]The sons of Hashum, 223. [20]The sons of Gibbar, 95. [21]‡The sons of Bethlehem, 123. [22]The men of Netophah, 56. [23]The men of Anathoth, 128. [24]The sons of Azmaveth, 42. [25]The sons of Kiriath-arim, Chephirah, and Beeroth, 743. [26]The sons of Ramah and Geba, 621. [27]The men of Michmas, 122. [28]The men of Bethel and Ai, 223. [29]The sons of Nebo, 52. [30]The sons of Magbish, 156. [31]The sons of the other Elam, 1,254. [32]The sons of Harim, 320. [33]The sons of Lod, Hadid, and Ono, 725. [34]The sons of Jericho, 345. [35]The sons of Senaah, 3,630.

[36]‡The priests: the sons of Jedaiah, of the house of Jeshua, 973. [37]The sons of Immer, 1,052. [38]The sons of Pashhur, 1,247. [39]The sons of Harim, 1,017.

[40]The Levites: the sons of Jeshua and Kadmiel, of the sons of Hodaviah, 74. [41]The singers: the sons of Asaph, 128. [42]The sons of the gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, and the sons of Shobai, in all 139.

[43]‡The temple servants: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth, [44]the sons of Keros, the sons of Siaha, the sons of Padon, [45]the sons of Lebanah, the sons of Hagabah, the sons of Akkub, [46]the sons of Hagab, the sons of Shamlai, the sons of Hanan, [47]the sons of Giddel, the

sons of Gahar, the sons of Reaiah, [48]the sons of Rezin, the sons of Nekoda, the sons of Gazzam, [49]the sons of Uzza, the sons of Paseah, the sons of Besai, [50]the sons of Asnah, the sons of Meunim, the sons of Nephisim, [51]the sons of Bakbuk, the sons of Hakupha, the sons of Harhur, [52]the sons of Bazluth, the sons of Mehida, the sons of Harsha, [53]the sons of Barkos, the sons of Sisera, the sons of Temah, [54]the sons of Neziah, and the sons of Hatipha.

[55]‡The sons of Solomon's servants: the sons of Sotai, the sons of Hassophereth, the sons of Peruda, [56]the sons of Jaalah, the sons of Darkon, the sons of Giddel, [57]the sons of Shephatiah, the sons of Hattil, the sons of Pochereth-hazzebaim, and the sons of Ami.

[58]All the temple servants and the sons of Solomon's servants were 392.

[59]‡The following were those who came up from Tel-melah, Tel-harsha, Cherub, Addan, and Immer, though they could not prove their fathers' houses or their descent, whether they belonged to Israel: [60]the sons of Delaiah, the sons of Tobiah, and the sons of Nekoda, 652. [61]Also, of the sons of the priests: the sons of Habaiah, the sons of Hakkoz, and the sons of Barzillai (who had taken a wife from the daughters of Barzillai the Gileadite, and was called by their name). [62]These sought their registration among those enrolled in the genealogies, but they were not found there, and so they were excluded from the priesthood as unclean. [63]‡The governor told them that they were not to partake of the most holy food, until there should be a priest to consult Urim and Thummim.

[64]‡The whole assembly together was 42,360, [65]besides their male and female servants, of whom there were 7,337, and they had 200 male and female singers. [66]Their horses were 736, their mules were 245, [67]their camels were 435, and their donkeys were 6,720.

[68]Some of the heads of families, when they came to the house of the LORD that is in Jerusalem, made freewill offerings for the house of God, to erect it on its site. [69]‡According to their ability they gave to the treasury of the work 61,000 darics [1] of gold, 5,000 minas [2] of silver, and 100 priests' garments.

70 †Now the priests, the Levites, some of the people, the singers, the gatekeepers, and the temple servants lived in their towns, and all the rest of Israel [3] in their towns.

Rebuilding the Altar

EZRA **3** ‡†When the seventh month came, and the children of Israel were in the towns, the people gathered as one man to Jerusalem. [2]†Then arose Jeshua the son of Jozadak, with his fellow priests, and Zerubbabel the son of Shealtiel with his kinsmen, and they built the altar of the God of Israel, to offer burnt offerings on it, as it is written in the Law of Moses the man of God. [3]†They set the altar in its place, for fear was on them because of the peoples of the lands, and they offered burnt offerings on it to the LORD, burnt offerings morning and evening. [4]†And they kept the Feast of Booths, as it is written, and offered the daily burnt offerings by number according to the rule, as each day required, [5]and after that the regular burnt offerings, the offerings at the new moon and at all the appointed feasts of the LORD, and the offerings of everyone who made a freewill offering to the LORD. [6]From the first day of the seventh month they began to offer burnt offerings to the LORD. But the foundation of the temple of the LORD was not yet laid. [7]†So they gave money to the masons and the carpenters, and food, drink, and oil to the Sidonians and the Tyrians to bring cedar trees from Lebanon to the sea, to Joppa, according to the grant that they had from Cyrus king of Persia.

Rebuilding the Temple

[8]†Now in the second year after their coming to the house of God at Jerusalem, in the second month, Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak made a beginning, together with the rest of their kinsmen, the priests and the Levites and all who had come to Jerusalem from the captivity. They appointed the Levites, from twenty years old and upward, to supervise the work of the house of the LORD. [9]And Jeshua with his sons and his brothers, and Kadmiel and his sons, the sons of Judah, together supervised the workmen in the house of God, along with the sons of Henadad and the Levites, their sons and brothers.

[10]And when the builders laid the foundation of the temple of the LORD, the priests in their vestments came forward with trumpets, and the Levites, the

sons of Asaph, with cymbals, to praise the LORD, according to the directions of David king of Israel. [11]†And they sang responsively, praising and giving thanks to the LORD,

> “For he is good,
> for his steadfast love endures forever toward Israel.”

And all the people shouted with a great shout when they praised the LORD, because the foundation of the house of the LORD was laid. [12]†But many of the priests and Levites and heads of fathers' houses, old men who had seen the first house, wept with a loud voice when they saw the foundation of this house being laid, though many shouted aloud for joy, [13]so that the people could not distinguish the sound of the joyful shout from the sound of the people's weeping, for the people shouted with a great shout, and the sound was heard far away.

Adversaries Oppose the Rebuilding

EZRA **4** ‡Now when the adversaries of Judah and Benjamin heard that the returned exiles were building a temple to the LORD, the God of Israel, [2]‡they approached Zerubbabel and the heads of fathers' houses and said to them, “Let us build with you, for we worship your God as you do, and we have been sacrificing to him ever since the days of Esarhaddon king of Assyria who brought us here.” [3]‡But Zerubbabel, Jeshua, and the rest of the heads of fathers' houses in Israel said to them, “You have nothing to do with us in building a house to our God; but we alone will build to the LORD, the God of Israel, as King Cyrus the king of Persia has commanded us.”

[4]Then the people of the land discouraged the people of Judah and made them afraid to build [5]‡and bribed counselors against them to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

[6]‡‡And in the reign of Ahasuerus, in the beginning of his reign, they wrote an accusation against the inhabitants of Judah and Jerusalem.

The Letter to King Artaxerxes

[7]‡In the days of Artaxerxes, Bishlam and Mithredath and Tabeel and the rest of their associates wrote to Artaxerxes king of Persia. The letter was written in Aramaic and translated. [1] [8]‡Rehum the commander and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king as follows: [9]Rehum the commander, Shimshai the scribe, and the rest of their associates, the judges, the governors, the officials, the Persians, the men of Erech, the Babylonians, the men of Susa, that is, the Elamites, [10]‡and the rest of the nations whom the great and noble Osnappar deported and settled in the cities of Samaria and in the rest of the province Beyond the River. [11]‡(This is a copy of the letter that they sent.) “To Artaxerxes the king: Your servants, the men of the province Beyond the River, send greeting. And now [12]‡be it known to the king that the Jews who came up from you to us have gone to Jerusalem. They are rebuilding that rebellious and wicked city.

They are finishing the walls and repairing the foundations. [13]‡Now be it known to the king that if this city is rebuilt and the walls finished, they will not pay tribute, custom, or toll, and the royal revenue will be impaired. [14]Now because we eat the salt of the palace and it is not fitting for us to witness the king's dishonor, therefore we send and inform the king, [15]†in order that search may be made in the book of the records of your fathers. You will find in the book of the records and learn that this city is a rebellious city, hurtful to kings and provinces, and that sedition was stirred up in it from of old. That was why this city was laid waste. [16]We make known to the king that if this city is rebuilt and its walls finished, you will then have no possession in the province Beyond the River."

The King Orders the Work to Cease

[17]The king sent an answer: "To Rehum the commander and Shimshai the scribe and the rest of their associates who live in Samaria and in the rest of the province Beyond the River, greeting. And now [18]the letter that you sent to us has been plainly read before me. [19]†And I made a decree, and search has been made, and it has been found that this city from of old has risen against kings, and that rebellion and sedition have been made in it. [20]And mighty kings have been over Jerusalem, who ruled over the whole province Beyond the River, to whom tribute, custom, and toll were paid. [21]†Therefore make a decree that these men be made to cease, and that this city be not rebuilt, until a decree is made by me. [22]And take care not to be slack in this matter. Why should damage grow to the hurt of the king?"

[23]†Then, when the copy of King Artaxerxes' letter was read before Rehum and Shimshai the scribe and their associates, they went in haste to the Jews at Jerusalem and by force and power made them cease. [24]†Then the work on the house of God that is in Jerusalem stopped, and it ceased until the second year of the reign of Darius king of Persia.

Rebuilding Begins Anew

EZRA **5** †Now the prophets, Haggai and Zechariah the son of Iddo, prophesied to the Jews who were in Judah and Jerusalem, in the name of the God of Israel who was over them. [2]†Then Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak arose and began to rebuild the house of God that is in Jerusalem, and the prophets of God were with them, supporting them.

[3]†At the same time Tattenai the governor of the province Beyond the River and Shethar-bozenai and their associates came to them and spoke to them thus: “Who gave you a decree to build this house and to finish this structure?” [4]They [1] also asked them this: “What are the names of the men who are building this building?” [5]†But the eye of their God was on the elders of the Jews, and they did not stop them until the report should reach Darius and then an answer be returned by letter concerning it.

Tattenai's Letter to King Darius

[6]This is a copy of the letter that Tattenai the governor of the province Beyond the River and Shethar-bozenai and his associates, the governors who were in the province Beyond the River, sent to Darius the king. [7]They sent him a report, in which was written as follows: “To Darius the king, all peace. [8]†Be it known to the king that we went to the province of Judah, to the house of the great God. It is being built with huge stones, and timber is laid in the walls. This work goes on diligently and prospers in their hands. [9]Then we asked those elders and spoke to them thus: ‘Who gave you a decree to build this house and to finish this structure?’ [10]We also asked them their names, for your information, that we might write down the names of their leaders. [2] [11]†And this was their reply to us: ‘We are the servants of the God of heaven and earth, and we are rebuilding the house that was built many years ago, which a great king of Israel built and finished. [12]†But because our fathers had angered the God of heaven, he gave them into the hand of Nebuchadnezzar king of Babylon, the Chaldean, who destroyed this house and carried away the people to Babylonia. [13]†However, in the first

year of Cyrus king of Babylon, Cyrus the king made a decree that this house of God should be rebuilt. [14]†And the gold and silver vessels of the house of God, which Nebuchadnezzar had taken out of the temple that was in Jerusalem and brought into the temple of Babylon, these Cyrus the king took out of the temple of Babylon, and they were delivered to one whose name was Sheshbazzar, whom he had made governor; [15]and he said to him, “Take these vessels, go and put them in the temple that is in Jerusalem, and let the house of God be rebuilt on its site.” [16]Then this Sheshbazzar came and laid the foundations of the house of God that is in Jerusalem, and from that time until now it has been in building, and it is not yet finished.’ [17]Therefore, if it seems good to the king, let search be made in the royal archives there in Babylon, to see whether a decree was issued by Cyrus the king for the rebuilding of this house of God in Jerusalem. And let the king send us his pleasure in this matter.”

The Decree of Darius

EZRA **6** ‡‡Then Darius the king made a decree, and search was made in Babylonia, in the house of the archives where the documents were stored. [2]‡And in Ecbatana, the capital that is in the province of Media, a scroll was found on which this was written: “A record. [3]‡In the first year of Cyrus the king, Cyrus the king issued a decree: Concerning the house of God at Jerusalem, let the house be rebuilt, the place where sacrifices were offered, and let its foundations be retained. Its height shall be sixty cubits [1] and its breadth sixty cubits, [4]with three layers of great stones and one layer of timber. Let the cost be paid from the royal treasury. [5]‡And also let the gold and silver vessels of the house of God, which Nebuchadnezzar took out of the temple that is in Jerusalem and brought to Babylon, be restored and brought back to the temple that is in Jerusalem, each to its place. You shall put them in the house of God.”

[6]‡“Now therefore, Tattenai, governor of the province Beyond the River, Shethar-bozenai, and your associates the governors who are in the province Beyond the River, keep away. [7]Let the work on this house of God alone. Let the governor of the Jews and the elders of the Jews rebuild this house of God on its site. [8]‡Moreover, I make a decree regarding what you shall do for these elders of the Jews for the rebuilding of this house of God. The cost is to be paid to these men in full and without delay from the royal revenue, the tribute of the province from Beyond the River. [9]And whatever is needed —bulls, rams, or sheep for burnt offerings to the God of heaven, wheat, salt, wine, or oil, as the priests at Jerusalem require—let that be given to them day by day without fail, [10]‡that they may offer pleasing sacrifices to the God of heaven and pray for the life of the king and his sons. [11]‡Also I make a decree that if anyone alters this edict, a beam shall be pulled out of his house, and he shall be impaled on it, and his house shall be made a dunghill. [12]May the God who has caused his name to dwell there overthrow any king or people who shall put out a hand to alter this, or to destroy this house of God that is in Jerusalem. I Darius make a decree; let it be done with all diligence.”

The Temple Finished and Dedicated

[13]Then, according to the word sent by Darius the king, Tattenai, the governor of the province Beyond the River, Shethar-bozenai, and their associates did with all diligence what Darius the king had ordered. [14]†And the elders of the Jews built and prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. They finished their building by decree of the God of Israel and by decree of Cyrus and Darius and Artaxerxes king of Persia; [15]†and this house was finished on the third day of the month of Adar, in the sixth year of the reign of Darius the king.

[16]And the people of Israel, the priests and the Levites, and the rest of the returned exiles, celebrated the dedication of this house of God with joy. [17]They offered at the dedication of this house of God 100 bulls, 200 rams, 400 lambs, and as a sin offering for all Israel 12 male goats, according to the number of the tribes of Israel. [18]†And they set the priests in their divisions and the Levites in their divisions, for the service of God at Jerusalem, as it is written in the Book of Moses.

Passover Celebrated

[19]†On the fourteenth day of the first month, the returned exiles kept the Passover. [20]For the priests and the Levites had purified themselves together; all of them were clean. So they slaughtered the Passover lamb for all the returned exiles, for their fellow priests, and for themselves. [21]†It was eaten by the people of Israel who had returned from exile, and also by every one who had joined them and separated himself from the uncleanness of the peoples of the land to worship the LORD, the God of Israel. [22]††And they kept the Feast of Unleavened Bread seven days with joy, for the LORD had made them joyful and had turned the heart of the king of Assyria to them, so that he aided them in the work of the house of God, the God of Israel.

Ezra Sent to Teach the People

EZRA **7** ‡†Now after this, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, son of Azariah, son of Hilkiah, [2]son of Shallum, son of Zadok, son of Ahitub, [3]son of Amariah, son of Azariah, son of Meraioth, [4]son of Zerahiah, son of Uzzi, son of Bukki, [5]son of Abishua, son of Phinehas, son of Eleazar, son of Aaron the chief priest— [6]†this Ezra went up from Babylonia. He was a scribe skilled in the Law of Moses that the LORD, the God of Israel, had given, and the king granted him all that he asked, for the hand of the LORD his God was on him.

[7]†And there went up also to Jerusalem, in the seventh year of Artaxerxes the king, some of the people of Israel, and some of the priests and Levites, the singers and gatekeepers, and the temple servants. [8]‡And Ezra [1] came to Jerusalem in the fifth month, which was in the seventh year of the king. [9]For on the first day of the first month he began to go up from Babylonia, and on the first day of the fifth month he came to Jerusalem, for the good hand of his God was on him. [10]‡For Ezra had set his heart to study the Law of the LORD, and to do it and to teach his statutes and rules in Israel.

[11]†This is a copy of the letter that King Artaxerxes gave to Ezra the priest, the scribe, a man learned in matters of the commandments of the LORD and his statutes for Israel: [12]‡†“Artaxerxes, king of kings, to Ezra the priest, the scribe of the Law of the God of heaven. Peace. [2] And now [13]I make a decree that anyone of the people of Israel or their priests or Levites in my kingdom, who freely offers to go to Jerusalem, may go with you. [14]†For you are sent by the king and his seven counselors to make inquiries about Judah and Jerusalem according to the Law of your God, which is in your hand, [15]and also to carry the silver and gold that the king and his counselors have freely offered to the God of Israel, whose dwelling is in Jerusalem, [16]with all the silver and gold that you shall find in the whole province of Babylonia, and with the freewill offerings of the people and the priests, vowed willingly for the house of their God that is in Jerusalem. [17]†With this money, then, you shall with all diligence buy bulls, rams, and lambs, with their grain offerings and their drink offerings, and you shall offer them on the altar of the house of your God that is in Jerusalem. [18]Whatever seems

good to you and your brothers to do with the rest of the silver and gold, you may do, according to the will of your God. [19]The vessels that have been given you for the service of the house of your God, you shall deliver before the God of Jerusalem. [20]And whatever else is required for the house of your God, which it falls to you to provide, you may provide it out of the king's treasury.

[21]“And I, Artaxerxes the king, make a decree to all the treasurers in the province Beyond the River: Whatever Ezra the priest, the scribe of the Law of the God of heaven, requires of you, let it be done with all diligence, [22]†up to 100 talents [3] of silver, 100 cors [4] of wheat, 100 baths [5] of wine, 100 baths of oil, and salt without prescribing how much. [23]Whatever is decreed by the God of heaven, let it be done in full for the house of the God of heaven, lest his wrath be against the realm of the king and his sons. [24]We also notify you that it shall not be lawful to impose tribute, custom, or toll on anyone of the priests, the Levites, the singers, the doorkeepers, the temple servants, or other servants of this house of God.

[25]†“And you, Ezra, according to the wisdom of your God that is in your hand, appoint magistrates and judges who may judge all the people in the province Beyond the River, all such as know the laws of your God. And those who do not know them, you shall teach. [26]Whoever will not obey the law of your God and the law of the king, let judgment be strictly executed on him, whether for death or for banishment or for confiscation of his goods or for imprisonment.”

[27]Blessed be the LORD, the God of our fathers, who put such a thing as this into the heart of the king, to beautify the house of the LORD that is in Jerusalem, [28]and who extended to me his steadfast love before the king and his counselors, and before all the king's mighty officers. I took courage, for the hand of the LORD my God was on me, and I gathered leading men from Israel to go up with me.

Genealogy of Those Who Returned with Ezra

EZRA **8** ‡These are the heads of their fathers' houses, and this is the genealogy of those who went up with me from Babylonia, in the reign of Artaxerxes the king: [2]Of the sons of Phinehas, Gershom. Of the sons of Ithamar, Daniel. Of the sons of David, Hattush. [3]Of the sons of Shecaniah, who was of the sons of Parosh, Zechariah, with whom were registered 150 men. [4]Of the sons of Pahath-moab, Eliehoenai the son of Zerahiah, and with him 200 men. [5]Of the sons of Zattu, [1] Shecaniah the son of Jahaziel, and with him 300 men. [6]Of the sons of Adin, Ebed the son of Jonathan, and with him 50 men. [7]Of the sons of Elam, Jeshaiah the son of Athaliah, and with him 70 men. [8]Of the sons of Shephatiah, Zebadiah the son of Michael, and with him 80 men. [9]Of the sons of Joab, Obadiah the son of Jehiel, and with him 218 men. [10]Of the sons of Bani, [2] Shelomith the son of Josiphiah, and with him 160 men. [11]Of the sons of Bebai, Zechariah, the son of Bebai, and with him 28 men. [12]Of the sons of Azgad, Johanan the son of Hakkatan, and with him 110 men. [13]Of the sons of Adonikam, those who came later, their names being Eliphelet, Jeuel, and Shemaiah, and with them 60 men. [14]Of the sons of Bigvai, Uthai and Zaccur, and with them 70 men.

Ezra Sends for Levites

[15]†I gathered them to the river that runs to Ahava, and there we camped three days. As I reviewed the people and the priests, I found there none of the sons of Levi. [16]Then I sent for Eliezer, Ariel, Shemaiah, Elnathan, Jarib, Elnathan, Nathan, Zechariah, and Meshullam, leading men, and for Joiarib and Elnathan, who were men of insight, [17]and sent them to Iddo, the leading man at the place Casiphia, telling them what to say to Iddo and his brothers and [3] the temple servants at the place Casiphia, namely, to send us ministers for the house of our God. [18]And by the good hand of our God on us, they brought us a man of discretion, of the sons of Mahli the son of Levi, son of Israel, namely Sherebiah with his sons and kinsmen, 18; [19]also Hashabiah, and with him Jeshaiah of the sons of Merari, with his kinsmen and their sons, 20; [20]besides 220 of the temple servants, whom David and

his officials had set apart to attend the Levites. These were all mentioned by name.

Fasting and Prayer for Protection

[21]‡Then I proclaimed a fast there, at the river Ahava, that we might humble ourselves before our God, to seek from him a safe journey for ourselves, our children, and all our goods. [22]For I was ashamed to ask the king for a band of soldiers and horsemen to protect us against the enemy on our way, since we had told the king, “The hand of our God is for good on all who seek him, and the power of his wrath is against all who forsake him.” [23]So we fasted and implored our God for this, and he listened to our entreaty.

Priests to Guard Offerings

[24]Then I set apart twelve of the leading priests: Sherebiah, Hashabiah, and ten of their kinsmen with them. [25]And I weighed out to them the silver and the gold and the vessels, the offering for the house of our God that the king and his counselors and his lords and all Israel there present had offered. [26]†I weighed out into their hand 650 talents [4] of silver, and silver vessels worth 200 talents, [5] and 100 talents of gold, [27]†20 bowls of gold worth 1,000 darics, [6] and two vessels of fine bright bronze as precious as gold. [28]And I said to them, “You are holy to the LORD, and the vessels are holy, and the silver and the gold are a freewill offering to the LORD, the God of your fathers. [29]Guard them and keep them until you weigh them before the chief priests and the Levites and the heads of fathers' houses in Israel at Jerusalem, within the chambers of the house of the LORD.” [30]So the priests and the Levites took over the weight of the silver and the gold and the vessels, to bring them to Jerusalem, to the house of our God.

[31]†Then we departed from the river Ahava on the twelfth day of the first month, to go to Jerusalem. The hand of our God was on us, and he delivered us from the hand of the enemy and from ambushes by the way. [32]We came to Jerusalem, and there we remained three days. [33]On the fourth day, within the house of our God, the silver and the gold and the vessels were weighed into the hands of Meremoth the priest, son of Uriah, and with him was

Eleazar the son of Phinehas, and with them were the Levites, Jozabad the son of Jeshua and Noadiah the son of Binnui. [34]The whole was counted and weighed, and the weight of everything was recorded.

[35]At that time those who had come from captivity, the returned exiles, offered burnt offerings to the God of Israel, twelve bulls for all Israel, ninety-six rams, seventy-seven lambs, and as a sin offering twelve male goats. All this was a burnt offering to the LORD. [36]†They also delivered the king's commissions to the king's satraps [7] and to the governors of the province Beyond the River, and they aided the people and the house of God.

Ezra Prays About Intermarriage

EZRA **9** †After these things had been done, the officials approached me and said, “The people of Israel and the priests and the Levites have not separated themselves from the peoples of the lands with their abominations, from the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. [2]†For they have taken some of their daughters to be wives for themselves and for their sons, so that the holy race [1] has mixed itself with the peoples of the lands. And in this faithlessness the hand of the officials and chief men has been foremost.” [3]†As soon as I heard this, I tore my garment and my cloak and pulled hair from my head and beard and sat appalled. [4]†Then all who trembled at the words of the God of Israel, because of the faithlessness of the returned exiles, gathered around me while I sat appalled until the evening sacrifice. [5]‡And at the evening sacrifice I rose from my fasting, with my garment and my cloak torn, and fell upon my knees and spread out my hands to the LORD my God, [6]saying:

“O my God, I am ashamed and blush to lift my face to you, my God, for our iniquities have risen higher than our heads, and our guilt has mounted up to the heavens. [7]From the days of our fathers to this day we have been in great guilt. And for our iniquities we, our kings, and our priests have been given into the hand of the kings of the lands, to the sword, to captivity, to plundering, and to utter shame, as it is today. [8]‡†But now for a brief moment favor has been shown by the LORD our God, to leave us a remnant and to give us a secure hold [2] within his holy place, that our God may brighten our eyes and grant us a little reviving in our slavery. [9]†For we are slaves. Yet our God has not forsaken us in our slavery, but has extended to us his steadfast love before the kings of Persia, to grant us some reviving to set up the house of our God, to repair its ruins, and to give us protection [3] in Judea and Jerusalem.

[10]‡“And now, O our God, what shall we say after this? For we have forsaken your commandments, [11]which you commanded by your servants the prophets, saying, ‘The land that you are entering, to take possession of it, is a land impure with the impurity of the peoples of the lands, with their

abominations that have filled it from end to end with their uncleanness.
[12]Therefore do not give your daughters to their sons, neither take their
daughters for your sons, and never seek their peace or prosperity, that you
may be strong and eat the good of the land and leave it for an inheritance to
your children forever.’ [13]†And after all that has come upon us for our evil
deeds and for our great guilt, seeing that you, our God, have punished us
less than our iniquities deserved and have given us such a remnant as this,
[14]†shall we break your commandments again and intermarry with the
peoples who practice these abominations? Would you not be angry with us
until you consumed us, so that there should be no remnant, nor any to
escape? [15]†O LORD, the God of Israel, you are just, for we are left a remnant
that has escaped, as it is today. Behold, we are before you in our guilt, for
none can stand before you because of this.”

The People Confess Their Sin

EZRA **10** †While Ezra prayed and made confession, weeping and casting himself down before the house of God, a very great assembly of men, women, and children, gathered to him out of Israel, for the people wept bitterly. [2]†And Shecaniah the son of Jehiel, of the sons of Elam, addressed Ezra: “We have broken faith with our God and have married foreign women from the peoples of the land, but even now there is hope for Israel in spite of this. [3]†Therefore let us make a covenant with our God to put away all these wives and their children, according to the counsel of my lord [1] and of those who tremble at the commandment of our God, and let it be done according to the Law. [4]†Arise, for it is your task, and we are with you; be strong and do it.” [5]†Then Ezra arose and made the leading priests and Levites and all Israel take oath that they would do as had been said. So they took the oath.

[6]Then Ezra withdrew from before the house of God and went to the chamber of Jehohanan the son of Eliashib, where he spent the night, [2] neither eating bread nor drinking water, for he was mourning over the faithlessness of the exiles. [7]†And a proclamation was made throughout Judah and Jerusalem to all the returned exiles that they should assemble at Jerusalem, [8]†and that if anyone did not come within three days, by order of the officials and the elders all his property should be forfeited, and he himself banned from the congregation of the exiles.

[9]†Then all the men of Judah and Benjamin assembled at Jerusalem within the three days. It was the ninth month, on the twentieth day of the month. And all the people sat in the open square before the house of God, trembling because of this matter and because of the heavy rain. [10]And Ezra the priest stood up and said to them, “You have broken faith and married foreign women, and so increased the guilt of Israel. [11]†Now then make confession to the LORD, the God of your fathers and do his will. Separate yourselves from the peoples of the land and from the foreign wives.” [12]†Then all the assembly answered with a loud voice, “It is so; we must do as you have said. [13]But the people are many, and it is a time of heavy rain; we cannot stand in the open. Nor is this a task for one day or for two, for we

have greatly transgressed in this matter. [14]Let our officials stand for the whole assembly. Let all in our cities who have taken foreign wives come at appointed times, and with them the elders and judges of every city, until the fierce wrath of our God over this matter is turned away from us.” [15]†Only Jonathan the son of Asahel and Jahzeiah the son of Tikvah opposed this, and Meshullam and Shabbethai the Levite supported them.

[16]‡Then the returned exiles did so. Ezra the priest selected men, [3] heads of fathers' houses, according to their fathers' houses, each of them designated by name. On the first day of the tenth month they sat down to examine the matter; [17]and by the first day of the first month they had come to the end of all the men who had married foreign women.

Those Guilty of Intermarriage

[18]‡†Now there were found some of the sons of the priests who had married foreign women: Maaseiah, Eliezer, Jarib, and Gedaliah, some of the sons of Jeshua the son of Jozadak and his brothers. [19]They pledged themselves to put away their wives, and their guilt offering was a ram of the flock for their guilt. [4] [20]Of the sons of Immer: Hanani and Zebadiah. [21]Of the sons of Harim: Maaseiah, Elijah, Shemaiah, Jehiel, and Uzziah. [22]Of the sons of Pashhur: Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad, and Elasah.

[23]Of the Levites: Jozabad, Shimei, Kelaiah (that is, Kelita), Pethahiah, Judah, and Eliezer. [24]Of the singers: Eliashib. Of the gatekeepers: Shallum, Telem, and Uri.

[25]And of Israel: of the sons of Parosh: Ramiah, Izziah, Malchijah, Mijamin, Eleazar, Hashabiah, [5] and Benaiah. [26]Of the sons of Elam: Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth, and Elijah. [27]Of the sons of Zattu: Elioenai, Eliashib, Mattaniah, Jeremoth, Zabad, and Aziza. [28]Of the sons of Bebai were Jehohanan, Hananiah, Zabbai, and Athlai. [29]Of the sons of Bani were Meshullam, Malluch, Adaiah, Jashub, Sheal, and Jeremoth. [30]Of the sons of Pahath-moab: Adna, Chelal, Benaiah, Maaseiah, Mattaniah, Bezalel, Binnui, and Manasseh. [31]Of the sons of Harim: Eliezer, Isshijah, Malchijah, Shemaiah, Shimeon, [32]Benjamin, Malluch, and Shemariah. [33]Of the sons of Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai,

Manasseh, and Shimei. [34]Of the sons of Bani: Maadai, Amram, Uel, [35]Benaiah, Bedeiah, Cheluhi, [36]Vaniah, Meremoth, Eliashib, [37]Mattaniah, Mattenai, Jaasu. [38]Of the sons of Binnui: [6] Shimei, [39]Shelemiah, Nathan, Adaiah, [40]Machnadebai, Shashai, Sharai, [41]Azarel, Shelemiah, Shemariah, [42]Shallum, Amariah, and Joseph. [43]Of the sons of Nebo: Jeiel, Mattithiah, Zabad, Zebina, Jaddai, Joel, and Benaiah. [44]†All these had married foreign women, and some of the women had even borne children. [7]

Footnotes

Footnotes for Ezra, Chapter 2

[1] 2:69 A *daric* was a coin weighing about 1/4 ounce or 8.5 grams

[2] 2:69 A *mina* was about 1 1/4 pounds or 0.6 kilogram

[3] 2:70 Hebrew *all Israel*

Footnotes for Ezra, Chapter 4

[1] 4:7 Hebrew *written in Aramaic and translated in Aramaic*, indicating that 4:8–6:18 is in Aramaic; another interpretation is *The letter was written in the Aramaic script and set forth in the Aramaic language*

Footnotes for Ezra, Chapter 5

[1] 5:4 Septuagint, Syriac; Aramaic *We*

[2] 5:10 Aramaic *of the men at their heads*

Footnotes for Ezra, Chapter 6

[1] 6:3 A *cubit* was about 18 inches or 45 centimeters

Footnotes for Ezra, Chapter 7

[1] 7:8 Aramaic *he*

[2] 7:12 Aramaic *Perfect* (probably a greeting)

[3] 7:22 A *talent* was about 75 pounds or 34 kilograms

[4] 7:22 A *cor* was about 6 bushels or 220 liters

[5] 7:22 A *bath* was about 6 gallons or 22 liters

Footnotes for Ezra, Chapter 8

[1] 8:5 Septuagint; Hebrew lacks *of Zattu*

[2] 8:10 Septuagint; Hebrew lacks *Bani*

[3] 8:17 Hebrew lacks *and*

[4] 8:26 A *talent* was about 75 pounds or 34 kilograms

[5] 8:26 Revocalization; the number is missing in the Masoretic Text

[6] 8:27 A *daric* was a coin weighing about 1/4 ounce or 8.5 grams

[7] 8:36 A *satrap* was a Persian official

Footnotes for Ezra, Chapter 9

[1] 9:2 Hebrew *offspring*

[2] 9:8 Hebrew *nail*, or *tent-pin*

[3] 9:9 Hebrew *a wall*

Footnotes for Ezra, Chapter 10

[1] 10:3 Or *of the Lord*

[2] 10:6 Probable reading; Hebrew *where he went*

[3] 10:16 Syriac; Hebrew *And there were selected Ezra . . .*

[4] 10:19 Or *as their reparation*

[5] 10:25 Septuagint; Hebrew *Malchijah*

[6] 10:38 Septuagint; Hebrew *Bani, Binnui*

[7] 10:44 Or *and they put them away with their children*

Study Notes

EZRA—NOTE ON 1:1–3a These verses are almost identical to 2 Chron. 36:22–23. The preexilic history of 1 and 2 Chronicles gave the postexilic returnees direction regarding the Davidic kingship, the Aaronic priesthood, and temple worship. This book continues the story.

EZRA—NOTE ON 1:1 **first year.** C. 538 B.C. **Cyrus king of Persia.** C. 550–530 B.C. The Lord had prophesied through Isaiah, who said of Cyrus, "He is my shepherd," and declares of Jerusalem, "She will be built," and to the temple, "Your foundation shall be laid" (Isa. 44:28). The historian Josephus records an account of the day when Daniel read Isaiah's prophecy to Cyrus, and in response he was moved to declare the proclamation of Ezra 1:2–4 (538 B.C.). **by the mouth of Jeremiah.** Jeremiah had prophesied the return of the exiles after a 70-year captivity in Babylon (Jer. 25:11; 29:10–14; cf. Dan. 9:2). This was no isolated event, but rather an outworking of the covenant promises made to Abraham in Gen. 12:1–3. **the Lord stirred up.** A strong expression of the fact that God sovereignly works in the lives of kings to effect his purposes (Prov. 21:1; Dan. 2:21; 4:17). **made a proclamation.** This was the most common form of spoken, public communication, usually from the central administration. The king would dispatch a herald, perhaps with a written document, into the city. In order to address the people, he would either go to the city gate, where people often congregated for social discourse, or gather the people together in a square, occasionally by the blowing of a horn. The herald would then make the proclamation to the people. A document called the Cyrus Cylinder, recovered in reasonably good condition by archeologists, commissions people from many lands to return to their cities to rebuild the temples to their gods, apparently as some sort of general policy of Cyrus. Whether or not this document was an extension of the proclamation made to the exiles in this passage must remain a matter of speculation (cf. Ezra 6:2–5). **put it in writing.** Proclamations were oral statements, usually made by a herald, which were often written down for recordkeeping.

EZRA—NOTE ON 1:2–4 It is possible that Daniel played a part in the Jews' receiving such favorable treatment (cf. Dan. 6:25–28). According to the

Jewish historian Josephus, he was Cyrus's prime minister who shared Isaiah's prophecies with Cyrus (Isa. 44:28; 46:1–4). The existence of such documents, written over a century before Cyrus was born, led him to acknowledge that all his power came from the God of Israel and prompted him to fulfill the prophecy.

EZRA—NOTE ON **1:2** **Lord, the God of heaven.** The God of Israel was recognized as the utmost divine authority (cf. 5:12; 6:9–10; 7:12, 21, 23), who sovereignly dispenses authority to human monarchs. **a house.** This refers to the second temple, which would be built after the return to the land by Zerubbabel.

EZRA—NOTE ON **1:5** **whose spirit God had stirred.** The primary underlying message of Ezra and Nehemiah is that the sovereign hand of God is at work in perfect keeping with his plan at his appointed times. The 70 years of captivity were complete, so God stirred up not only the spirit of Cyrus to make the decree, but his own people to go and build up Jerusalem and the temple (cf. 1:1).

EZRA—NOTE ON **1:6** **all who were about them.** A basic similarity to the exodus is seen throughout Ezra and Nehemiah. One can hear faint echoes of the Egyptians supplying treasures in order to provide splendor for the tabernacle (cf. Ex. 11:2; 12:35–36). Here other nations around Israel are called to contribute. They were assisted by some of their captive countrymen, who had been born in Babylon and chose to remain, and perhaps by some Babylonians and Assyrians who were favorably disposed to Cyrus and/or the Jews.

EZRA—NOTE ON **1:7** **the vessels of the house of the Lord.** Cf. Ezra 6:5. These were the vessels that Nebuchadnezzar removed when he sacked the temple (c. 605–586 B.C.; 2 Kings 24:13; 25:14–15; Dan. 1:2). God had preserved them (2 Chron. 36:7) with the Babylonians (cf. Dan. 5:1–4) for the return as prophesied by Jeremiah (Jer. 27:22).

Postexilic Returns to Jerusalem

PostExilic Returns to Jerusalem

Sequence	Date	Scripture	Jewish Leader	Persian Ruler
First	538	Ezra 1–6	Zerubbabel, Joshua	Cyrus
Second	458	Ezra 7–10	Ezra	Artaxerxes
Third	445	Nehemiah 1–13	Nehemiah	Artaxerxes
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EZRA—NOTE ON **1:8** **Sheshbazzar the prince of Judah.** Cf. 1:11 and 5:14–16. Nothing is said about this man biblically except in Ezra. Most likely, he was a political appointee of Cyrus to oversee Judah. He is not to be confused with Zerubbabel, who was the leader recognized by the Jews (cf. 2:2; 3:2, 8; 4:2–3; 5:2) and by God (cf. Hag. 1–2; Zech. 4). While Zerubbabel did not serve as king, he was in the Davidic line of Messiah (cf. Hag. 2:23; Matt. 1:12).

EZRA—NOTE ON **1:9–11** The 2,499 articles counted in vv. 9–10 are only representative of the total of 5,400 mentioned in v. 11.

EZRA—NOTE ON **1:11** **exiles.** Those whom Nebuchadnezzar had taken into Babylonian captivity from Jerusalem, whose return probably occurred early in the reign of Cyrus (c. 538/537 B.C.). **Babylonia to Jerusalem.** A journey taking three to five months (cf. 7:8–9).

EZRA—NOTE ON **2:1–70** This list is given almost identically in Neh. 7:6–73 (*see notes there*).

EZRA—NOTE ON **2:1** **the province.** This refers to Judah, reduced from an illustrious, independent, and powerful kingdom to an obscure, servile province of the Persian Empire. The returning Jews were still considered subjects of Cyrus living in a Persian province.

EZRA—NOTE ON **2:2** **Zerubbabel.** This man was the rightful leader of Judah in that he was of the lineage of David through Jehoiachin (cf. 1 Chron. 3:17). He did not serve as king (cf. the curse on Jehoiachin's line, Jer. 22:24–30), but was still in the messianic line because the curse was bypassed (cf. Matt. 1:12; Luke 3:27). The curse of the messianic line for Christ was bypassed in Luke's genealogy by tracing the lineage through David's son Nathan. His name means "offspring of Babylon," indicating his place of birth. He, rather than Cyrus's political appointee Sheshbazzar (cf. Ezra 1:11), led Judah according to God’s will. **Jeshua.** The high priest of the first return whose name means “Jehovah saves.” He is called Joshua in Hag. 1:1 and Zech. 3:1. His father Jozadak (Ezra 3:2) had been exiled (cf. 1 Chron. 6:15). He came from the lineage of Levi, Aaron, Eleazar, and Phinehas; thus he was legitimately in the line of the high priest (cf. Num. 25:10–13). **Nehemiah . . . Mordecai.** These are not the same men in Nehemiah or Esther.

EZRA—NOTE ON 2:3–20 Various Jewish families are listed.

EZRA—NOTE ON 2:21–35 These were people from various Judean cities.

EZRA—NOTE ON 2:36–42 Priests and Levites. See Neh. 12:1–9 for additional details.

EZRA—NOTE ON 2:43–54 **temple servants.** These were descendants of the Gibeonites who performed servile duties at the temple.

EZRA—NOTE ON 2:55–58 Here are descendants of Solomon’s servants.

EZRA—NOTE ON 2:59–62 Those whose genealogical information could not be verified.

EZRA—NOTE ON 2:63 **Urim and Thummim.** *See note on Ex. 28:30*. These objects, kept in the breastpiece of the high priest, were used to determine God’s will.

EZRA—NOTE ON 2:64–65 This gross amount is 12,000 more than the particular numbers given in the catalogue, when added together. Reckoning up the smaller numbers, we will find they amount to 29,818 in this chapter, and to 31,089 in the parallel chapter of Nehemiah. Ezra also mentions 494 persons omitted by Nehemiah, and Nehemiah mentions 1,765 not noticed by Ezra. If, therefore, Ezra’s surplus is added to the sum in Nehemiah, and Nehemiah’s surplus to the number in Ezra, they will both become 31,583. Subtracting this from 42,360, there is a deficiency of 10,777. These are omitted, because they did not belong to Judah and Benjamin, or to the priests, but to the other tribes. The servants and singers, male and female, are reckoned separately (v. 65), so that putting all these items together, the number of all who went with Zerubbabel amounted to 50,000 with 8,000 beasts of burden.

EZRA—NOTE ON 2:69 **darics . . . minas.** A daric was a Persian coin, named after Darius I. This would have amounted to approximately 1,100 pounds of gold. A mina weighed about 1.2 pounds, so this would represent 3 tons of silver (cf. 1 Chron. 29:7).

EZRA—NOTE ON 2:70 **temple servants.** *See note on vv. 43–54*.

EZRA—NOTE ON 3:1–13 The worship and regular calendar resumed. The altar was probably rebuilt in 537 B.C.

EZRA—NOTE ON 3:1 After their arrival, they were occupied with their own dwellings in and around Jerusalem. After that work was done, they turned to building the altar of burnt offering in time for the feasts, resolved to celebrate as if the temple had been completed. The month (c. September/October 537 B.C.) of the Feasts of Trumpets, Atonement, and Booths, or Tabernacles (cf. v. 4) was the seventh month. Such an assembly had not convened for 70 years. They obeyed according to Lev. 23:24–44. Over 90 years later, Nehemiah and Ezra would lead a similar celebration (cf. Neh. 8:13–18).

EZRA—NOTE ON 3:2 **Jeshua . . . and Zerubbabel.** The recognized spiritual and civil leaders, respectively. *See notes on 2:2*. **as it is written in the Law of Moses.** The burnt offerings were in accord with Lev. 1:3–17.

EZRA—NOTE ON 3:3 **set the altar.** This was all that was needed to reestablish temple worship (cf. v. 6). They reset it on its old foundation, so it occupied its sacred site. **the peoples of the lands.** The settlers who had come to occupy the land during the 70 years of Israel’s absence were deportees brought in from other countries by the Assyrians and the Babylonians. These inhabitants saw the Jews as a threat and quickly wanted to undermine their allegiance to God (cf. 4:1–2). **burnt offerings.** These were the most common offerings for sin (cf. 3:2).

EZRA—NOTE ON 3:4 **number according to the rule.** According to Num. 29:12–38.

EZRA—NOTE ON 3:7 **masons . . . carpenters . . . cedar trees.** The process of rebuilding the temple sounds similar to the original construction under

Solomon (1 Kings 5–6; 1 Chron. 22; 2 Chron. 2). **Sidonians . . . Joppa.** The materials were shipped from the Phoenician ports of Sidon and Tyre south to Joppa, the main seaport, about 35 miles from Jerusalem. **grant that they had from Cyrus.** Cf. Ezra 1:2–4.

EZRA—NOTE ON **3:8** **second year . . . second month.** C. April/May 536 B.C. This officially ended the 70-year captivity that began in 605 B.C.

EZRA—NOTE ON **3:11** **they sang.** Their song of praise is similar to Ps. 136:1.

EZRA—NOTE ON **3:12** **the first house.** The temple built by Solomon (cf. 1 Kings 5–7). **wept with a loud voice.** The first temple had been destroyed 50 years earlier. The old men, who would have been about 60 years or older, knew that this second temple did not begin to match the splendor of Solomon's temple nor did the presence of God reside within it (cf. Hag. 2:1–4; Zech. 4:9–10). The nation was small and weak, the temple smaller and less beautiful by far. There were no riches as in David and Solomon's days. The ark was gone. But most disappointing was the absence of God's Shekinah glory. Thus the weeping. **shouted . . . for joy.** For those who did not have a point of comparison, this was a great moment. Possibly Ps. 126 was written and sung for this occasion.

EZRA—NOTE ON **4:1** **the adversaries.** Cf. 5:3–17. These were Israel's enemies in the region, who resisted their reestablishment.

EZRA—NOTE ON **4:2** **we have been sacrificing to him.** This false claim represented the syncretistic worship of the Samaritans, whose ancestry came from intermarriage with foreign immigrants in Samaria after 722 B.C. (cf. v. 10). In the British Museum is a large cylinder and inscribed on it are the annals of Esarhaddon, an Assyrian king (c. 681–669 B.C.), who deported a large population of Israelites from Palestine. A consequent settlement of Babylonian colonists took their place and intermarried with remaining Jewish women and their descendants. The result was the mongrel race called Samaritans. They had developed a superstitious form of worshiping God (cf. 2 Kings 17:26–34).

EZRA—NOTE ON **4:3** **we alone.** Idolatry had been the chief cause for Judah's deportation to Babylon, and they wanted to avoid it altogether. While they still had their spiritual problems (chs. 9–10), they rejected any form of mixed religion, particularly this offer of cooperation that had sabotage as its goal (cf. 4:4–5). **King Cyrus . . . commanded us.** Cf. 1:2–4 (c. 538 B.C.). This note gave authority to their refusal.

EZRA—NOTE ON 4:5 frustrate. This caused a 16-year delay (c. 536–520 B.C.). As a result, the people took more interest in their personal affairs than spiritual matters (cf. Hag. 1:2–6). **Darius.** Darius ruled Persia c. 521–486 B.C.

EZRA—NOTE ON 4:6–23 This section represents later opposition, which Ezra chose to put here as a parenthetical continuation of the theme "opposition to resettling and rebuilding Judah" (see Introduction: Interpretive Challenges). He first referred to the opposition from Israel's enemies under King Ahasuerus (a regal title) or Xerxes (c. 486–464 B.C.), who ruled at the time of Esther (4:6). Ezra 4:7–23 then recounts opposition in Nehemiah's day under Artaxerxes I (c. 464–423 B.C.) expressed in a detailed letter of accusation against the Jews (4:7–16). It was successful in stopping the work, as the king's reply indicates (vv. 17–23). Most likely, this opposition is that also spoken of in Neh. 1:3. All this was the ongoing occurrence of severe animosity between the Israelites and Samaritans, which was later aggravated when the Samaritans built a rival temple on Mount Gerizim (cf. John 4:9). The opposition to Zerubbabel picks up again at Ezra 4:24–5:2 during the reign of Darius I, who actually reigned before either Ahasuerus or Artaxerxes.

EZRA—NOTE ON 4:6 they wrote an accusation. The word translated "accusation" means "a complaint." Satan, meaning "legal adversary" or "opponent," is a related term.

EZRA—NOTE ON 4:7–8 letter . . . letter. Two different words are used here. The first is an official document as opposed to a simple letter. The second is the generic term for letter. The context verifies the choices of two different terms, since two different letters are indicated.

EZRA—NOTE ON 4:8–6:18 Since this section contains predominantly correspondence, it is written in Aramaic (also 7:12–26) rather than Hebrew, generally reflecting the diplomatic language of the day (cf. 2 Kings 18:26; Isa. 36:11).

EZRA—NOTE ON 4:10 **Osnappar.** Most likely another name for the Assyrian king Ashurbanipal, c. 669–633 B.C. **settled . . . cities of Samaria.** The race of Samaritans resulted from the intermarriage of these immigrants with the poor people who were not taken captive to Nineveh (*see note on v. 2 and 2 Kings 17:24–41*).

EZRA—NOTE ON 4:11 **Artaxerxes.** *See note on vv. 6–23*. **Beyond the River.** West of the Euphrates River.

EZRA—NOTE ON 4:12 **Jews.** This name was generally used after the captivity because the exiles who returned were mainly of Judah. Most of the people of the 10 northern tribes were dispersed, and the largest number of returnees came from the two southern tribes.

EZRA—NOTE ON 4:13–14 This accusation is full of hypocrisy. They did not relish paying taxes either, but they did hate the Jews.

EZRA—NOTE ON 4:15 **book of the records.** An administrative document called a “memorandum” kept on file in the royal archives. **city was laid waste.** A reference to Jerusalem’s destruction by the Babylonian king Nebuchadnezzar (c. 586 B.C.).

EZRA—NOTE ON 4:19 **I made a decree.** This was no simple routine order given to one person, but rather a major edict to a large group of people.

EZRA—NOTE ON 4:21 **make a decree.** No small order for one or two workers, but rather the efforts of 50,000 were called to a halt. The king was commissioning a decree of great significance. The original language calls for the difference. This decree would not lose its authority until the king established a new decree.

EZRA—NOTE ON 4:23 **letter.** Another official document, as opposed to a generic letter, came from Artaxerxes, for the transfer of authority to the regional leaders to establish the decree. Without the king’s official administrative correspondence, the decree could not be established.

EZRA—NOTE ON 4:24 stopped . . . ceased. For 16 years, from 536 B.C. to 520 B.C., work on rebuilding was halted.

EZRA—NOTE ON 5:1 Haggai and Zechariah. The book of Haggai is styled as a “royal administrative correspondence” (cf. Hag. 1:13) sent from the Sovereign King of the Universe through the “messenger of the Lord,” Haggai (Hag. 1:13). Part of its message is addressed specifically to Zerubbabel, the political leader, and Joshua, the religious leader, telling them to “be strong . . . work” on the temple because God was with them (Hag. 2:4). These two prophets gave severe reproaches and threats if the people did not return to the building and promised national prosperity if they did. Not long after the exiles heard this message, the temple work began afresh after a 16-year hiatus. *See notes on Haggai and Zechariah*.

EZRA—NOTE ON 5:2 prophets of God. These would be in addition to Haggai and Zechariah.

EZRA—NOTE ON 5:3 Tattenai. Most likely a Persian official. **Who gave you a decree . . . ?** In other words, “Who gave you royal permission to build?” Cf. Ezra 5:9.

EZRA—NOTE ON 5:5 But the eye of their God was on the elders. God’s hand of protection, which led this endeavor, allowed the work to continue while official communication was going on with Darius, the Persian king (*see note on* 4:5).

EZRA—NOTE ON 5:8 huge stones, and timber. This technique of using beams and stone blocks was a well-known form of wall construction. The reason for mentioning it here was it seemed to be a preparation for conflict, or battle. Including this piece of information served as a threat to the Persian official who wanted no such conflict.

EZRA—NOTE ON 5:11 this was their reply. They sent back a report (official document for the archives). **a great king of Israel.** Solomon built the first temple (c. 966–960; 1 Kings 5–7).

EZRA—NOTE ON 5:12 gave them into the hand of Nebuchadnezzar. The expression is used commonly in royal administrative correspondence when a more powerful administrator, such as a king, relinquishes some of his authority to an underling and yet keeps the lower administrative official completely under his command. The point here is that God, as king of the universe, satisfied his wrath by relinquishing the authority for this administrative action to Nebuchadnezzar. The greatest king the ancient Near East has ever known was merely a petty official in the administration of the sovereign Lord.

EZRA—NOTE ON 5:13 Cyrus . . . decree. Cf. Ezra 1:2–4.

EZRA—NOTE ON 5:14, 16 Sheshbazzar . . . laid the foundations. This seems to contradict the statement in 3:8–10 that Zerubbabel, Jeshua, and the Jewish workmen laid the foundation, but it actually does not, since Sheshbazzar was the political appointee of the Persian king over the Jews and thus is given official credit for work actually done by them. *See note on 1:8*.

EZRA—NOTE ON 6:1 Darius the king made a decree. Rather than a public edict, this was a simple order issued to a small group of officials.

EZRA—NOTE ON 6:1–2 Babylonia . . . Ecbatana. Ecbatana was one of the Persian capitals, 300 miles northeast of Babylon in the foothills, where Cyrus and others had their summer homes.

EZRA—NOTE ON 6:2 was written. A particular kind of document called a memorandum (Ezra 4:15; Mal. 3:16). Administrative officials often kept these documents of administrative decisions made, or issues remaining to be settled, to retain the details of administrative action for future reference.

EZRA—NOTE ON 6:3 first year. C. 538 B.C. (cf. 1:2–4). **be sixty cubits . . . sixty cubits.** These dimensions exceed those of Solomon’s temple (cf. 1 Kings 6:2).

EZRA—NOTE ON 6:5 Nebuchadnezzar took. *See note on 1:7*.

EZRA—NOTE ON 6:6–7 God so favored the Jews (cf. 5:5) that, through Darius, he forbade the officials from interfering with the building project.

EZRA—NOTE ON 6:8–10 Not only could the officials not hinder the building, but they also had to help finance it by giving the Jews some of their portion of taxes collected for the Persian king. The Jews could draw from the provincial treasury.

EZRA—NOTE ON 6:10 pray for the life of the king and his sons. This was essentially the same self-serving motive that prompted Cyrus to decree that all captured peoples should return to their countries, rebuild the temples that Nebuchadnezzar and others had destroyed, and placate the offended deities. He wanted all the gods on his side, including Israel's God.

EZRA—NOTE ON 6:11 pulled . . . impaled . . . be made a dunghill. Typical punishment for a serious infraction (cf. Rev. 22:18–19). This was specifically directed at the hostile Samaritans.

EZRA—NOTE ON 6:14 prospered. Cf. Hag. 1:7–11. **by decree of the God of Israel . . . by decree of Cyrus.** This is not the normal term for a command, but it is the same word translated "decree" or "administrative order" throughout the book. The message here is powerful. It was the decree from God, the Sovereign of the universe, that gave administrative authority to rebuild the temple. The decrees (same word) of three of the greatest monarchs in the history of the ancient Near East were only a secondary issue. God rules the universe and he raises up kings, then pulls them from their thrones when they have served his administration. **Artaxerxes.** Although he did not contribute to the project under Zerubbabel, he did under Ezra (cf. Ezra 7:11–26).

EZRA—NOTE ON 6:15 Adar . . . sixth year. The twelfth month (February/March) in 516 B.C.

EZRA—NOTE ON 6:18 divisions. Cf. 1 Chron. 24, where the priestly divisions are delineated. Although David arranged the priests and Levites in order according to families, it was Moses who assigned their rights, privileges, and duties (*see notes on Num. 3–4*). **the Book of Moses.** I.e., the Pentateuch.

EZRA—NOTE ON 6:19 Passover. Cf. Lev. 23:4–8. Other notable Passovers include Hezekiah's (2 Chron. 30:1–22) and Josiah's (2 Chron. 35:1–19). **first month.** March/April.

EZRA—NOTE ON 6:21 **the uncleanness of the peoples.** These were proselytes to Judaism, who had confessed their spiritual uncleanness before the Lord, been circumcised, and renounced idolatry to keep the Passover (v. 22).

EZRA—NOTE ON 6:22 **turned the heart of the king of Assyria to them.** By turning the heart of the king in their favor in allowing them to complete the rebuilding, God encouraged his people. They understood the verse, “The king’s heart is . . . in the hand of the Lord” (Prov. 21:1) better through this ordeal. The title “king of Assyria” was held by every king who succeeded the great Neo-Assyrian Empire regardless of what country they may have come from.

EZRA—NOTE ON 6:22–7:1 The book of Esther fits in this 59-year gap between the completion of the temple (c. 516 B.C.) under Zerubbabel (Ezra 1–6) and the second return (c. 458 B.C.) under Ezra (Ezra 7–10). Ezra 4:6 provides a glimpse into this period also.

EZRA—NOTE ON 7:1–10:44 This section covers the return of the second group to Judah, led by Ezra (c. 458 B.C.).

EZRA—NOTE ON 7:1 **Artaxerxes.** King of Persia from 464–423 B.C. **Ezra.** See Introduction: Author and Date. **son of.** Ezra traced his lineage back through such notable high priests as Zadok (1 Kings 2:35), Phinehas (Num. 25:10–13), and Eleazar (Num. 3:4).

EZRA—NOTE ON 7:6 **a scribe skilled in the Law.** Ezra’s role as a scribe was critical to reinstate the nation since the leaders had to go back to the law and interpret it. This was no small task because many aspects of life had changed in the intervening 1,000 years since the law was first given. Tradition says Ezra had the law memorized and could write it from recall. **the hand of the Lord his God was on him.** This refrain occurs throughout the books of Ezra and Nehemiah. Its resounding presence assures the reader that it was not by the shrewd leadership skills of a few men that Judah, with its temple and walls, was rebuilt in the midst of a powerful Medo-Persian Empire. Rather it was the sovereign hand of the wise and powerful King of the universe that allowed this to happen.

EZRA—NOTE ON 7:7 temple servants. *See note on 2:43–54*. **seventh year.** C. 458 B.C.

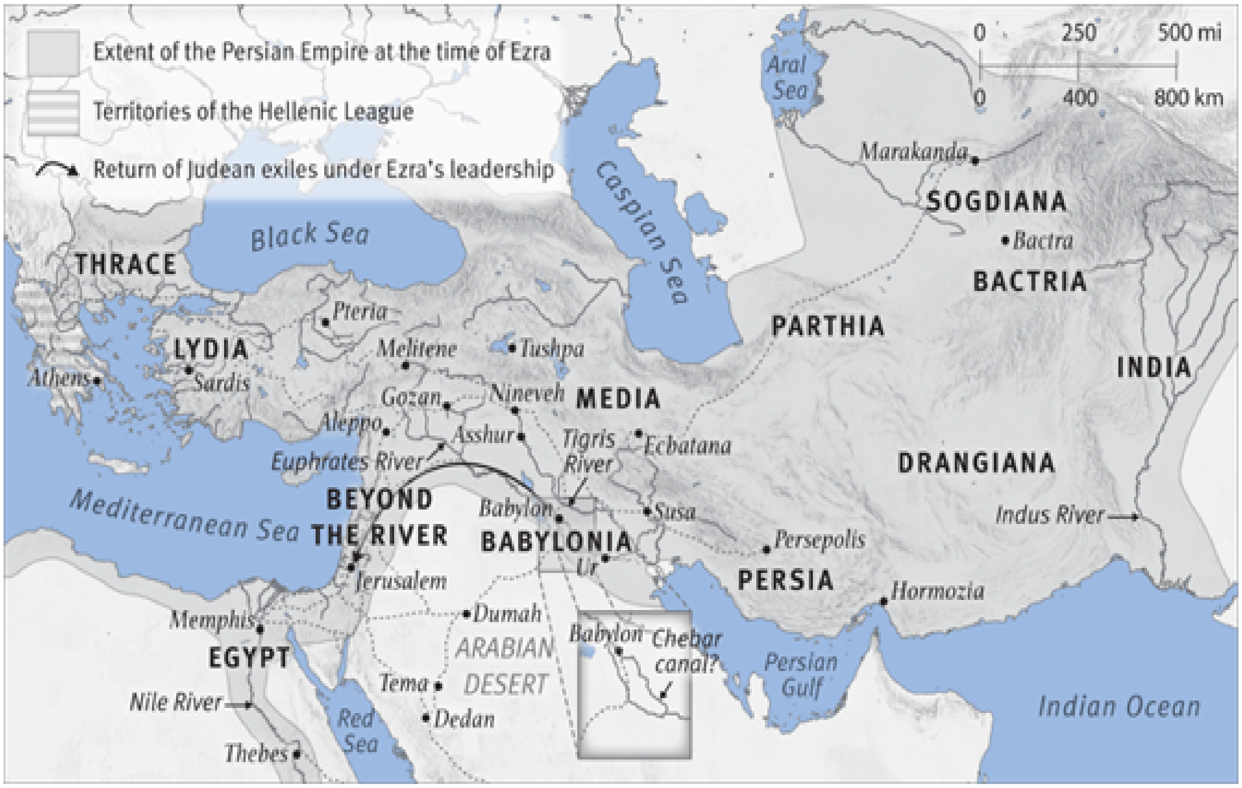
EZRA—NOTE ON 7:8–9 The four-month journey from Babylon to Jerusalem, covering almost 1,000 miles, started in March/April and ended in July/August.

EZRA—NOTE ON 7:10 study . . . do . . . teach. The pattern of Ezra's preparation is exemplary. He studied before he attempted to live a life of obedience, and he studied and practiced the law in his own life before he opened his mouth to teach that law. But the success of Ezra's leadership did not come from his strength alone, but most significantly because "the good hand of his God was on him" (7:9).

The Persian Empire at the Time of Ezra

c. 458 B.C.

During the time of Ezra the Persian Empire had reached its greatest extent, engulfing nearly the entire Near East. In 539 B.C. the Persians under Cyrus the Great defeated the Babylonians and absorbed their territory into the empire, including the lands of Israel and Judah (known as Beyond the River). The next year Cyrus allowed the people of Judah to return home under the leadership of Zerubbabel and rebuild the temple of the Lord. Later, around 458 B.C., another group of Judean exiles returned under Ezra's leadership.


Extent of the Persian Empire at the time of Ezra
Territories of the Hellenic League
Return of Judean exiles under Ezra's leadership
0 250 500 mi
0 400 800 km
Aral Sea
Caspian Sea
Black Sea
Marakanda
SOGDIANA
Bactra
BACTRIA
THRACE
PARTHIA
Pteria
Melitene
Tushpa
LYDIA
Athens
Sardis
Gozan
Nineveh
MEDIA
INDIA
Aleppo
Asshur
Tigris River
Ecbatana
Euphrates River
DRANGIANA
BEYOND THE RIVER
Babylon
Susa
Indus River
Mediterranean Sea
BABYLONIA
Persepolis
Ur
PERSIA
Jerusalem
Hormozia
Memphis
Dumah
EGYPT
ARABIAN DESERT
Babylon
Chebar canal?
Persian Gulf
Tema
Nile River
Red Sea
Dedan
Indian Ocean
Thebes

EZRA—NOTE ON 7:11 copy of the letter. The original was usually kept for a record. The letter was addressed to Ezra because the decree recorded therein was the critical administrative document. Decrees were commonly embedded in letters. The letter in essence authorized the document into Ezra's hands so that he could carry it and read it to its intended audience.

EZRA—NOTE ON 7:12–26 This is a remarkable decree that evidences God's sovereign rule over earthly kings and his intent to keep the Abrahamic, Davidic, and New Covenants with Israel. This section is in Aramaic, as was 4:8–6:18.

EZRA—NOTE ON 7:12 king of kings. Though it was true that Artaxerxes ruled over other kings, Jesus Christ is the ultimate King of kings (cf. Rev. 19:16), who alone can genuinely make that claim since he will rule over all kings in his coming kingdom (cf. Rev. 11:15).

EZRA—NOTE ON 7:14 seven counselors. This number was according to the Persian tradition (cf. Est. 1:14).

EZRA—NOTE ON 7:17 then. The royal decree protocol recorded in the opening words of 7:13–16 leads up to the section introduced by this word.

EZRA—NOTE ON 7:22 up to 100 talents. Approaching 4 tons in weight. **to . . . 100 cors.** Approximately 750 bushels. **to . . . 100 baths.** Six hundred gallons.

EZRA—NOTE ON 7:25 you, Ezra. The letter in which the decree was embedded was written to Ezra. The king turned to him in a demonstration of administrative trust and granted him permission to appoint magistrates and judges for the region. The effect of this decision would be to offer a measure of local autonomy to the Jews.

EZRA—NOTE ON 8:1–14 from Babylonia. The list that follows no doubt includes those who lived in the surrounding areas. The total number of males in this section is 1,496 plus the men named, so with the addition of the women and children the number easily approaches 7,000 to 8,000. Just as these had not gone with the first group of returnees, so many Jews remained in Babylon after this group had departed. During the 70 years, many of the exiles had settled into a comfortable lifestyle. No small conflict arose between those who returned and those who stayed in Babylon.

EZRA—NOTE ON 8:15 river . . . Ahava. An unknown location where a canal/river flowed into the Euphrates. This was in Babylon and chosen for the place where the returning Jews would render vows for several days in preparation to leave. **none of the sons of Levi.** There were no Levites who chose to return, so Ezra pursued such needed men by sending a command to Iddo, who was chief of the temple servants. Iddo’s influence brought 38 Levites and 220 temple servants (vv. 16–20).

EZRA—NOTE ON 8:21–23 I proclaimed a fast. They would soon begin the long journey. Such travel was dangerous, for the roads were frequented by thieves who robbed for survival. Even messengers traveled with caravans to ensure their safety. Ezra and the people did not want to confuse the king regarding their trust in God’s protection so they entreated him for safety with a prayerful fast. God honored their prayer of faith with his protection.

EZRA—NOTE ON 8:26 **weighed . . . 650 talents.** Over 25 tons. **worth 200 talents.** Almost 8 tons.

EZRA—NOTE ON 8:27 **bowls . . . worth 1,000 darics.** About 20 pounds. *See note on 2:69*.

EZRA—NOTE ON 8:31 **Ahava.** *See note on v. 15*. **first month.** *See note on 7:8–9*. The 12-day delay occurred because of a three-day delay searching for more Levites (8:15) and the fast that sought God's protection (8:21).

EZRA—NOTE ON 8:36 **They also delivered the king's commissions.** The plural "commissions" may account for a change of terminology. This would include the decrees plus other edicts in the official correspondence Artaxerxes gave to Ezra to deliver, to support the Jews and their building of the temple.

EZRA—NOTE ON 9:1 **After these things had been done.** This refers to the implementation of the different trusts and duties committed to him. **priests . . . Levites.** As was the case before the Assyrian and Babylonian deportations, the spiritual leadership defaulted along with the people (cf. Isa. 24:2; Jer. 5:30–31; 6:13–15; Hosea 4:9; Mal. 2:1–9; 2 Tim. 4:2–4). **abominations.** The reason for this exclusiveness was to keep the people pure. In the first settlement, Israel was warned not to make covenants with the nations, which would result in intermarriages and inevitably the worship of foreign gods (Ex. 34:10–17; Deut. 7:1–5). To a great extent, the continual violation of this precipitated the 70-year exile from which they had just returned. Ezra found out it had happened again and called for immediate repentance. Nehemiah (Neh. 13:23–27) and Malachi (Mal. 2:14–16) later encountered the same sin. It is unthinkable that the Jews would so quickly go down the same disastrous path of idolatry. Neither wrath from God in the exile to Babylon, nor grace from God in the return was enough to keep them from defecting again. **Canaanites . . . Amorites.** *See notes on Josh. 3:10*.

EZRA—NOTE ON 9:2 **holy race.** The seed of Abraham that God had set apart (cf. Gen. 13:15–16; 17:4–14) was not to be mixed with other nations; and if so, it violated God's covenant (cf. Deut. 7:2–3). This marriage with Gentile women would bring idolatry into the next generation for certain, so Ezra reacted strongly.

EZRA—NOTE ON 9:3 **tore . . . pulled . . . sat.** An outward expression of a grieving, disturbed spirit over sin (cf. 2 Chron. 34:27) characterized Ezra as he saw the people returning to their old ways, which would bring judgment again.

EZRA—NOTE ON 9:4 **trembled at the words.** In contrast to those who participated in the intermarriage, there were those who saw it as an abomination. They greatly feared the Lord's judgment on them again (cf. Isa. 66:2, 5) and sat with Ezra until the gathering of the people for the evening sacrifice, when there was surely public prayer and confession as Ezra fasted, lamented, and prayed (Ezra 9:5) in an effort to lead the leaders and people to repent.

EZRA—NOTE ON 9:5–15 Ezra's priestly prayer of intercession and confession is like Daniel's (Dan. 9:1–20) and Nehemiah's (Neh. 1:4–11), in that he used plural pronouns that identified himself with the people's sin, even though he did not participate in it. The use of "we," "our" and "us" demonstrates Ezra's understanding that the sin of the few is sufficient to contaminate the many.

EZRA—NOTE ON 9:8 **a secure hold within his holy place.** Lit., a "nail" or "tent-pin" (see esv footnote)—a figure of speech that indicated permanence and prominence.

EZRA—NOTE ON 9:8–9 **favor . . . steadfast love.** God had been true to his character and his covenant (cf. Lam. 3:22–23) in restoring Israel, Jerusalem, and the temple.

EZRA—NOTE ON 9:9 **protection.** Lit., a "wall" (see esv footnote) As a people scattered all over the Fertile Crescent, the Jews were vulnerable to the nations. Together in Judah, with God as protector, they were safe. The "wall" does not exclude the walls of Jerusalem yet to be built, but it speaks more broadly of God's provision for protection.

EZRA—NOTE ON 9:10–12 **your commandments.** This is not a quotation of any single text of Scripture, but rather a summation of God's commands on the subject (cf. Ex. 34:15–17; Deut. 7:1–6).

EZRA—NOTE ON 9:13–14 See a similar situation in the first exodus, when the Israelites engaged in idolatry and immorality led by Aaron, who was then confronted by Moses (Ex. 32:1–35).

EZRA—NOTE ON 9:14 no remnant. Ezra feared that this sin would provoke the ultimate judgment of God and the abrogation of God's unconditional covenants. While God would judge sin, the coming of Messiah and Paul's insights on God's continued faithfulness in his promise to the Jews (Rom. 9–11) assures that God's calling of Israel as a beloved people and nation is irrevocable (Rom. 11:25–29).

EZRA—NOTE ON 9:15 none can stand before you. All were reckoned guilty and had no right to stand in God's presence, yet they came penitently seeking the grace of forgiveness.

EZRA—NOTE ON **10:1** **prayed and made confession, weeping and casting himself down.** Ezra's contrite spirit before the people was evident, and they joined him. These extreme expressions of contrition demonstrated the seriousness of the sin and the genuineness of their repentance.

EZRA—NOTE ON **10:2** **Shecaniah.** This leader, not involved in the mixed marriages since his name does not appear in the list in vv. 18–44 (though his father and five paternal uncles do appear in v. 26), was bold and chose to obey God rather than please his relatives. **hope for Israel in spite of this.** This hope is centered in God's covenant love and forgiveness of truly repentant sinners.

EZRA—NOTE ON **10:3** **make a covenant.** Shecaniah calls for the people and leaders to accomplish the specific action of divorcing the wives and children and acknowledges that Ezra has counseled a course of action consistent with Scripture (cf. 2 Chron. 29:10). **those who tremble.** Cf. Isa. 66:2, 5. This refers to those who take the word of God seriously, especially his judgment on their sin. **according to the Law.** They wanted to get in line with God's law as revealed in Deut. 7:2–3.

EZRA—NOTE ON **10:4** **your task.** Ezra is acknowledged as the chief spiritual leader with appropriate divine authority and human responsibility to take on the execution of this formidable task of dealing with divorces for so many (cf. vv. 18–44).

EZRA—NOTE ON **10:5** **take oath.** The oath in relation to the covenant specified in 10:3. Cf. Neh. 10:28–39 for the content of a later oath under similar conditions.

EZRA—NOTE ON **10:7** **a proclamation was made.** A proclamation was delivered orally by a herald. It often had the force of law as did this one. Not participating in the assembly, as some might have been tempted to do, meant not just losing your property, but being ostracized from Israel.

EZRA—NOTE ON **10:8** **three days.** The message had to go out, and the people were required to respond within 72 hours. Since only the territories of Judah and Benjamin were involved, the greatest distance would have been no more than 40–50 miles.

EZRA—NOTE ON 10:9 all the men. Serious consequences highlighted the gravity of the situation, and thus everyone came. **ninth month.** December/January, the time of the heaviest rains and coldest weather, especially in Jerusalem, which is over 2,500 feet in elevation.

EZRA—NOTE ON 10:11 confession. . . . Separate. Here are the two essential elements of repentance—agreeing with God and taking righteous action to separate from sin.

EZRA—NOTE ON 10:12–14 all . . . the people are many. This demonstrates how widespread this sin was among the people. With the heavy rain and the large number of people to be processed, the whole operation could go long, so the people made an administrative suggestion for dealing with the magnitude of the problem. For each unlawful marriage, a questioning or court session could be locally conducted. All of these details had to be treated with great care; thus, delegating the court process was a suggestion much like Jethro's back in the wilderness (cf. Ex. 18).

EZRA—NOTE ON 10:15 opposed this. It is unclear whether these four opposed the delay in dealing with the situation or whether they opposed dealing with the sin at all. It was, however, a good plan and brought about a reasonably fast resolution.

EZRA—NOTE ON 10:16–17 tenth month . . . first month. It took three months to rectify the situation in all cases, after which the people were prepared to celebrate Passover with a clear conscience.

EZRA—NOTE ON 10:18 the sons of Jeshua the son of Jozadak and his brothers. At the head of the list of those who had intermarried were the descendants and other relatives of the high priest who first returned with Zerubbabel and led in the temple reconstruction. They set the example for all the people in giving the appropriate trespass offering (v. 19).

EZRA—NOTE ON 10:18–44 Given the fact that it took three months to resolve the situation, this list of 113 men could represent only those in leadership (cf. “the people are many,” 10:13). There were apparently more violators among the people. Even though the problem was dealt with directly, it would eventually reappear (cf. Neh. 9; 10; 13).

EZRA—NOTE ON **10:44** An appropriate provision was doubtlessly made for the divorced wives and the children.

Nehemiah

Nehemiah 1 • Nehemiah 2 • Nehemiah 3 • Nehemiah 4 • Nehemiah 5 • Nehemiah 6 • Nehemiah 7 • Nehemiah 8 • Nehemiah 9 • Nehemiah 10 • Nehemiah 11 • Nehemiah 12 • Nehemiah 13

- Introduction to Nehemiah
  - Title
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Introduction to Nehemiah

Title

Nehemiah (“Jehovah comforts”) is a famous cupbearer, who never appears in Scripture outside of this book. As with the books of Ezra and Esther, named after his contemporaries (see Introductions to Ezra and Esther), the book recounts selected events of his leadership and was titled after him. Both the Greek Septuagint (LXX) and the Latin Vulgate named this book “Second Ezra.” Even though the two books of Ezra and Nehemiah are separate in most English Bibles, they may have once been joined together in a single unit as currently in the Hebrew texts. New Testament writers do not quote Nehemiah.

Author and Date

Though much of this book was clearly drawn from Nehemiah’s personal diaries and written from his first person perspective (1:1–7:5; 12:27–43; 13:4–31), both Jewish and Christian traditions recognize Ezra as the author. This is based on external evidence that Ezra and Nehemiah were originally one book as reflected in the LXX and Vulgate; it is also based on internal evidence such as the recurrent “hand of the Lord” theme that dominates both Ezra and Nehemiah and the author’s role as a priest-scribe. As a scribe, he had access to the royal archives of Persia, which accounts for the myriad of administrative documents found recorded in the two books, especially in the book of Ezra. Very few people would have been allowed access to the royal archives of the Persian Empire, but Ezra proved to be the exception (cf. Ezra 1:2–4; 4:9–22; 5:7–17; 6:3–12).

The events in Neh. 1 commence late in the year 446 B.C., the twentieth year of the Persian king, Artaxerxes (464–423 B.C.). The book follows chronologically from Nehemiah’s first term as governor of Jerusalem c. 445–433 B.C. (Neh. 1–12) to his second term, possibly beginning c. 424 B.C. (Neh. 13). Nehemiah was written by Ezra sometime during or after Nehemiah’s second term, but no later than 400 B.C.

Background and Setting

True to God's promise of judgment, he brought the Assyrians and Babylonians to deliver his chastisement upon wayward Judah and Israel. In 722 B.C. the Assyrians deported the 10 northern tribes and scattered them all over the then known world (2 Kings 17). Several centuries later, c. 605–586 B.C., God used the Babylonians to sack, destroy, and nearly depopulate Jerusalem (2 Kings 25) because Judah had persisted in her unfaithfulness to the covenant. God chastened his people with 70 years of captivity in Babylon (Jer. 25:11).

During the Jews' captivity, world empire leadership changed hands from the Babylonians to the Persians (c. 539 B.C.; Dan. 5), after which Daniel received most of his prophetic revelation (cf. Dan. 6; 9–12). The book of Ezra begins with the decree of Cyrus, a Persian king, to return God's people to Jerusalem to rebuild God's house (c. 539 B.C.), and chronicles the reestablishment of Judah's national calendar of feasts and sacrifices. Zerubbabel and Joshua led the first return (Ezra 1–6) and rebuilt the temple. Esther gives a glimpse of the Jews left in Persia (c. 483–473 B.C.) when Haman attempted to eliminate the Jewish race. Ezra 7–10 recounts the second return led by Ezra in 458 B.C. Nehemiah chronicles the third return to rebuild the wall around Jerusalem (c. 445 B.C.).

At that time in Judah's history, the Persian Empire dominated the entire Near Eastern world. Its administration of Judah, although done with a loose hand, was mindful of disruptions or any signs of rebellion from its vassals. Rebuilding the walls of conquered cities posed the most glaring threat to the Persian central administration. Only a close confidant of the king himself could be trusted for such an operation. At the most critical juncture in Judah's revitalization, God raised up Nehemiah to exercise one of the most trusted roles in the empire, the King's cupbearer and confidant. Life under the Persian king Artaxerxes (c. 464–423 B.C.) had its advantages for Nehemiah. Much like Joseph, Esther, and Daniel, he had attained a significant role in the palace that then ruled the ancient world, a position from which God could use him to lead the rebuilding of Jerusalem's walls in spite of its implications for Persian control of that city.

Several other historical notes are of interest. First, Esther was Artaxerxes' stepmother (see note on Est. 1:9) and could have easily influenced him to look favorably upon the Jews, especially Nehemiah. Second, Daniel's prophetic 70 weeks began with the decree to rebuild the city issued by Artaxerxes in 445 B.C. (cf. Neh. 1–2; see notes on Dan. 9:24–26). Third, the Elephantine papyri (Egyptian documents), dated to the late fifth century B.C., support the account of Nehemiah by mentioning Sanballat the governor of Samaria (Neh. 2:19), Jehohanan (6:18; 12:23), and Nehemiah's being replaced as governor of Jerusalem by Bigvai (c. 410 B.C.; Neh. 10:16). Finally, Nehemiah and Malachi represent the last of the OT canonical writings, both in terms of the time the events occurred (ch. 13; Mal. 1–4) and the time when they were recorded by Ezra. Thus the next messages from God for Israel do not come until over 400 years of silence had passed, after which the births of John the Baptist and Jesus Christ were announced (Matt. 1; Luke 1–2).

With the full OT revelation of Israel's history prior to Christ's incarnation being completed, the Jews had not yet experienced the fullness of God's various covenants and promises to them. While there was a Jewish remnant, as promised to Abraham (cf. Gen. 15:5), it does not appear to be even as large as at the time of the exodus (Num. 1:46). The Jews neither possessed the land (Gen. 15:7) nor did they rule as a sovereign nation (Gen. 12:2). The Davidic throne was unoccupied (cf. 2 Sam. 7:16), although the high priest was of the line of Eleazar and Phinehas (cf. Num. 25:10–13). God's promise to consummate the New Covenant of redemption awaited the birth, crucifixion, and resurrection of Messiah (cf. Heb. 7–10).

Historical and Theological Themes

Careful attention to the reading of God’s word in order to perform his will is a constant theme. The spiritual revival came in response to Ezra’s reading of “the Book of the Law of Moses” (8:1). After the reading, Ezra and some of the priests carefully explained its meaning to the people in attendance (8:8). The next day, Ezra met with some of the fathers of the households, the priests, and Levites, in order to “study the words of the Law” (8:13). The sacrificial system was carried on with careful attention to perform it “as it is written in the Law” (10:34, 36). So deep was their concern to abide by God’s revealed will that they took “a curse and an oath to walk in God’s Law” (10:29). When the marriage reforms were carried out, they acted in accordance with what “they read from the Book of Moses” (13:1).

A second major theme, the obedience of Nehemiah, is explicitly referred to throughout the book because the book is based on the memoirs or first person accounts of Nehemiah. God worked through the obedience of Nehemiah; however, he also worked through the wrongly motivated, wicked hearts of his enemies. Nehemiah’s enemies failed, not so much as a result of the success of Nehemiah’s strategies, but because “God had frustrated their plan” (4:15). God used the opposition of Judah’s enemies to drive his people to their knees in the same way that he used the favor of Cyrus to return his people to the land, to fund their building project, and even to protect the reconstruction of Jerusalem’s walls. Not surprisingly, Nehemiah acknowledged the true motive of his strategy to repopulate Jerusalem: “my God put it into my heart” (7:5). It was he who accomplished it.

Another theme in Nehemiah, as in Ezra, is opposition. Judah’s enemies started rumors that God’s people had revolted against Persia. The goal was to intimidate Judah into forestalling reconstruction of the walls. In spite of opposition from without and heartbreaking corruption and dissension from within, Judah completed the walls of Jerusalem in only 52 days (6:15), experienced revival after the reading of the law by Ezra (8:1ff.), and celebrated the Feast of Tabernacles (8:14ff.; c. 445 B.C.).

The book’s detailed insight into the personal thoughts, motives, and disappointments of Nehemiah makes it easy for the reader to primarily identify with him, rather than “the sovereign hand of God” theme and the primary message of his control and intervention into the affairs of his people and their enemies. But the exemplary behavior of the famous cupbearer is eclipsed by God who orchestrated the reconstruction of the walls in spite of much opposition and many setbacks; the “good hand of God” theme carries through the book of Nehemiah (1:10; 2:8, 18).

Interpretive Challenges

First, since much of Nehemiah is explained in relationship to Jerusalem’s gates (cf. Neh. 2; 3; 8; 12), one needs to see the map “Jerusalem at the Time of Nehemiah” for an orientation. Second, the reader must recognize that the timeline of chs. 1–12 encompassed about one year (445 B.C.), followed by a long gap of time (over 20 years) after Neh. 12 and before Neh. 13 (see “Timeline of Nehemiah”). Finally, it must be recognized that Nehemiah actually served two governorships in Jerusalem, the first from 445–433 B.C. (cf. Neh. 5:14; 13:6) and the second beginning possibly in 424 B.C. and extending to no longer than 410 B.C.

Outline

- I. Nehemiah’s First Term as Governor (1:1–12:47)
  - A. Nehemiah’s Return and Reconstruction (1:1–7:73a)
    - 1. Nehemiah goes to Jerusalem (1:1–2:20)
    - 2. Nehemiah and the people rebuild the walls (3:1–7:3)
    - 3. Nehemiah recalls the first return under Zerubbabel (7:4–73a)
  - B. Ezra’s Revival and Renewal (7:73b–10:39)
    - 1. Ezra expounds the law (7:73b–8:12)
    - 2. The people worship and repent (8:13–9:37)
    - 3. Ezra and the priests renew the covenant (9:38–10:39)
  - C. Nehemiah’s Resettlement and Rejoicing (11:1–12:47)
    - 1. Jerusalem is resettled (11:1–12:26)
    - 2. The people dedicate the walls (12:27–47)
- II. Nehemiah’s Second Term as Governor (13:1–31)

Nehemiah

Report from Jerusalem

NEHEMIAH **1** ‡‡†The words of Nehemiah the son of Hacaliah.

Now it happened in the month of Chislev, in the twentieth year, as I was in Susa the capital, [1] [2]†that Hanani, one of my brothers, came with certain men from Judah. And I asked them concerning the Jews who escaped, who had survived the exile, and concerning Jerusalem. [3]†And they said to me, “The remnant there in the province who had survived the exile is in great trouble and shame. The wall of Jerusalem is broken down, and its gates are destroyed by fire.”

Nehemiah's Prayer

[4]†As soon as I heard these words I sat down and wept and mourned for days, and I continued fasting and praying before the God of heaven. [5]‡†And I said, “O Lord God of heaven, the great and awesome God who keeps covenant and steadfast love with those who love him and keep his commandments, [6]†let your ear be attentive and your eyes open, to hear the prayer of your servant that I now pray before you day and night for the people of Israel your servants, confessing the sins of the people of Israel, which we have sinned against you. Even I and my father's house have sinned. [7]†We have acted very corruptly against you and have not kept the commandments, the statutes, and the rules that you commanded your servant Moses. [8]‡†Remember the word that you commanded your servant Moses, saying, ‘If you are unfaithful, I will scatter you among the peoples, [9]but if you return to me and keep my commandments and do them, though your outcasts are in the uttermost parts of heaven, from there I will gather them and bring them to the place that I have chosen, to make my name dwell there.’ [10]†They are your servants and your people, whom you have redeemed by your great power and by your strong hand. [11]†O Lord, let your ear be attentive to the prayer of your servant, and to the prayer of your

servants who delight to fear your name, and give success to your servant today, and grant him mercy in the sight of this man.”

Now I was cupbearer to the king.

Nehemiah Sent to Judah

NEHEMIAH **2** †In the month of Nisan, in the twentieth year of King Artaxerxes, when wine was before him, I took up the wine and gave it to the king. Now I had not been sad in his presence. [2]†And the king said to me, “Why is your face sad, seeing you are not sick? This is nothing but sadness of the heart.” Then I was very much afraid. [3]†I said to the king, “Let the king live forever! Why should not my face be sad, when the city, the place of my fathers' graves, lies in ruins, and its gates have been destroyed by fire?” [4]†Then the king said to me, “What are you requesting?” So I prayed to the God of heaven. [5]†And I said to the king, “If it pleases the king, and if your servant has found favor in your sight, that you send me to Judah, to the city of my fathers' graves, that I may rebuild it.” [6]†And the king said to me (the queen sitting beside him), “How long will you be gone, and when will you return?” So it pleased the king to send me when I had given him a time. [7]†And I said to the king, “If it pleases the king, let letters be given me to the governors of the province Beyond the River, that they may let me pass through until I come to Judah, [8]†and a letter to Asaph, the keeper of the king's forest, that he may give me timber to make beams for the gates of the fortress of the temple, and for the wall of the city, and for the house that I shall occupy.” And the king granted me what I asked, for the good hand of my God was upon me.

Nehemiah Inspects Jerusalem's Walls

[9]‡†Then I came to the governors of the province Beyond the River and gave them the king's letters. Now the king had sent with me officers of the army and horsemen. [10]†But when Sanballat the Horonite and Tobiah the Ammonite servant heard this, it displeased them greatly that someone had come to seek the welfare of the people of Israel.

[11]‡So I went to Jerusalem and was there three days. [12]Then I arose in the night, I and a few men with me. And I told no one what my God had put into my heart to do for Jerusalem. There was no animal with me but the one on which I rode. [13]‡†I went out by night by the Valley Gate to the Dragon

Spring and to the Dung Gate, and I inspected the walls of Jerusalem that were broken down and its gates that had been destroyed by fire. [14]†Then I went on to the Fountain Gate and to the King's Pool, but there was no room for the animal that was under me to pass. [15]†Then I went up in the night by the valley and inspected the wall, and I turned back and entered by the Valley Gate, and so returned. [16]And the officials did not know where I had gone or what I was doing, and I had not yet told the Jews, the priests, the nobles, the officials, and the rest who were to do the work.

[17]†Then I said to them, “You see the trouble we are in, how Jerusalem lies in ruins with its gates burned. Come, let us build the wall of Jerusalem, that we may no longer suffer derision.” [18]†And I told them of the hand of my God that had been upon me for good, and also of the words that the king had spoken to me. And they said, “Let us rise up and build.” So they strengthened their hands for the good work. [19]†But when Sanballat the Horonite and Tobiah the Ammonite servant and Geshem the Arab heard of it, they jeered at us and despised us and said, “What is this thing that you are doing? Are you rebelling against the king?” [20]†Then I replied to them, “The God of heaven will make us prosper, and we his servants will arise and build, but you have no portion or right or claim [1] in Jerusalem.”

Rebuilding the Wall

NEHEMIAH **3** ‡†Then Eliashib the high priest rose up with his brothers the priests, and they built the Sheep Gate. They consecrated it and set its doors. They consecrated it as far as the Tower of the Hundred, as far as the Tower of Hananel. [2]And next to him the men of Jericho built. And next to them [1] Zaccur the son of Imri built.

[3]†The sons of Hassenaah built the Fish Gate. They laid its beams and set its doors, its bolts, and its bars. [4]And next to them Meremoth the son of Uriah, son of Hakkoz repaired. And next to them Meshullam the son of Berechiah, son of Meshezabel repaired. And next to them Zadok the son of Baana repaired. [5]†And next to them the Tekoites repaired, but their nobles would not stoop to serve their Lord. [2]

[6]†Joiada the son of Paseah and Meshullam the son of Besodeiah repaired the Gate of Yeshanah. [3] They laid its beams and set its doors, its bolts, and its bars. [7]And next to them repaired Melatiah the Gibeonite and Jadon the Meronothite, the men of Gibeon and of Mizpah, the seat of the governor of the province Beyond the River. [8]†Next to them Uzziel the son of Harhaiah, goldsmiths, repaired. Next to him Hananiah, one of the perfumers, repaired, and they restored Jerusalem as far as the Broad Wall. [9]Next to them Rephaiah the son of Hur, ruler of half the district of [4] Jerusalem, repaired. [10]Next to them Jedaiah the son of Harumaph repaired opposite his house. And next to him Hattush the son of Hashabneiah repaired. [11]†Malchijah the son of Harim and Hasshub the son of Pahath-moab repaired another section and the Tower of the Ovens. [12]Next to him Shallum the son of Hallohesh, ruler of half the district of Jerusalem, repaired, he and his daughters.

[13]†Hanun and the inhabitants of Zanoah repaired the Valley Gate. They rebuilt it and set its doors, its bolts, and its bars, and repaired a thousand cubits [5] of the wall, as far as the Dung Gate.

[14]Malchijah the son of Rechab, ruler of the district of Beth-haccherem, repaired the Dung Gate. He rebuilt it and set its doors, its bolts, and its bars.

[15]†And Shallum the son of Col-hozeh, ruler of the district of Mizpah, repaired the Fountain Gate. He rebuilt it and covered it and set its doors, its bolts, and its bars. And he built the wall of the Pool of Shelah of the king's garden, as far as the stairs that go down from the city of David. [16]†After him Nehemiah the son of Azbuk, ruler of half the district of Beth-zur, repaired to a point opposite the tombs of David, as far as the artificial pool, and as far as the house of the mighty men. [17]After him the Levites repaired: Rehum the son of Bani. Next to him Hashabiah, ruler of half the district of Keilah, repaired for his district. [18]After him their brothers repaired: Bavvai the son of Henadad, ruler of half the district of Keilah. [19]†Next to him Ezer the son of Jeshua, ruler of Mizpah, repaired another section opposite the ascent to the armory at the buttress. [6] [20]After him Baruch the son of Zabbai repaired another section from the buttress to the door of the house of Eliashib the high priest. [21]After him Meremoth the son of Uriah, son of Hakkoz repaired another section from the door of the house of Eliashib to the end of the house of Eliashib. [22]After him the priests, the men of the surrounding area, repaired. [23]After them Benjamin and Hasshub repaired opposite their house. After them Azariah the son of Maaseiah, son of Ananiah repaired beside his own house. [24]After him Binnui the son of Henadad repaired another section, from the house of Azariah to the buttress [25]and to the corner. Palal the son of Uzai repaired opposite the buttress and the tower projecting from the upper house of the king at the court of the guard. After him Pedaiah the son of Parosh [26]†and the temple servants living on Ophel repaired to a point opposite the Water Gate on the east and the projecting tower. [27]After him the Tekoites repaired another section opposite the great projecting tower as far as the wall of Ophel.

[28]†Above the Horse Gate the priests repaired, each one opposite his own house. [29]†After them Zadok the son of Immer repaired opposite his own house. After him Shemaiah the son of Shecaniah, the keeper of the East Gate, repaired. [30]After him Hananiah the son of Shelemiah and Hanun the sixth son of Zalaph repaired another section. After him Meshullam the son of Berechiah repaired opposite his chamber. [31]†After him Malchijah, one of the goldsmiths, repaired as far as the house of the temple servants and of the merchants, opposite the Muster Gate, [7] and to the upper chamber of the corner. [32]†And between the upper chamber of the corner and the Sheep Gate the goldsmiths and the merchants repaired.

Opposition to the Work

NEHEMIAH **4** ‡ [1] Now when Sanballat heard that we were building the wall, he was angry and greatly enraged, and he jeered at the Jews. [2]†And he said in the presence of his brothers and of the army of Samaria, “What are these feeble Jews doing? Will they restore it for themselves? [2] Will they sacrifice? Will they finish up in a day? Will they revive the stones out of the heaps of rubbish, and burned ones at that?” [3]Tobiah the Ammonite was beside him, and he said, “Yes, what they are building—if a fox goes up on it he will break down their stone wall!” [4]‡Hear, O our God, for we are despised. Turn back their taunt on their own heads and give them up to be plundered in a land where they are captives. [5]Do not cover their guilt, and let not their sin be blotted out from your sight, for they have provoked you to anger in the presence of the builders.

[6]So we built the wall. And all the wall was joined together to half its height, for the people had a mind to work.

[7]‡ [3] But when Sanballat and Tobiah and the Arabs and the Ammonites and the Ashdodites heard that the repairing of the walls of Jerusalem was going forward and that the breaches were beginning to be closed, they were very angry. [8]And they all plotted together to come and fight against Jerusalem and to cause confusion in it. [9]†And we prayed to our God and set a guard as a protection against them day and night.

[10]†In Judah it was said, [4] “The strength of those who bear the burdens is failing. There is too much rubble. By ourselves we will not be able to rebuild the wall.” [11]‡And our enemies said, “They will not know or see till we come among them and kill them and stop the work.” [12]At that time the Jews who lived near them came from all directions and said to us ten times, “You must return to us.” [5] [13]‡So in the lowest parts of the space behind the wall, in open places, I stationed the people by their clans, with their swords, their spears, and their bows. [14]And I looked and arose and said to the nobles and to the officials and to the rest of the people, “Do not be afraid of them. Remember the Lord, who is great and awesome, and fight for your brothers, your sons, your daughters, your wives, and your homes.”

The Work Resumes

[15]When our enemies heard that it was known to us and that God had frustrated their plan, we all returned to the wall, each to his work. [16]†From that day on, half of my servants worked on construction, and half held the spears, shields, bows, and coats of mail. And the leaders stood behind the whole house of Judah, [17]who were building on the wall. Those who carried burdens were loaded in such a way that each labored on the work with one hand and held his weapon with the other. [18]†And each of the builders had his sword strapped at his side while he built. The man who sounded the trumpet was beside me. [19]And I said to the nobles and to the officials and to the rest of the people, “The work is great and widely spread, and we are separated on the wall, far from one another. [20]In the place where you hear the sound of the trumpet, rally to us there. Our God will fight for us.”

[21]So we labored at the work, and half of them held the spears from the break of dawn until the stars came out. [22]I also said to the people at that time, “Let every man and his servant pass the night within Jerusalem, that they may be a guard for us by night and may labor by day.” [23]So neither I nor my brothers nor my servants nor the men of the guard who followed me, none of us took off our clothes; each kept his weapon at his right hand. [6]

Nehemiah Stops Oppression of the Poor

NEHEMIAH **5** ‡‡Now there arose a great outcry of the people and of their wives against their Jewish brothers. [2]For there were those who said, “With our sons and our daughters, we are many. So let us get grain, that we may eat and keep alive.” [3]There were also those who said, “We are mortgaging our fields, our vineyards, and our houses to get grain because of the famine.” [4]And there were those who said, “We have borrowed money for the king's tax on our fields and our vineyards. [5]Now our flesh is as the flesh of our brothers, our children are as their children. Yet we are forcing our sons and our daughters to be slaves, and some of our daughters have already been enslaved, but it is not in our power to help it, for other men have our fields and our vineyards.”

[6]I was very angry when I heard their outcry and these words. [7]†I took counsel with myself, and I brought charges against the nobles and the officials. I said to them, “You are exacting interest, each from his brother.” And I held a great assembly against them [8]†and said to them, “We, as far as we are able, have bought back our Jewish brothers who have been sold to the nations, but you even sell your brothers that they may be sold to us!” They were silent and could not find a word to say. [9]So I said, “The thing that you are doing is not good. Ought you not to walk in the fear of our God to prevent the taunts of the nations our enemies? [10]†Moreover, I and my brothers and my servants are lending them money and grain. Let us abandon this exacting of interest. [11]†Return to them this very day their fields, their vineyards, their olive orchards, and their houses, and the percentage of money, grain, wine, and oil that you have been exacting from them.” [12]†Then they said, “We will restore these and require nothing from them. We will do as you say.” And I called the priests and made them swear to do as they had promised. [13]†I also shook out the fold [1] of my garment and said, “So may God shake out every man from his house and from his labor who does not keep this promise. So may he be shaken out and emptied.” And all the assembly said “Amen” and praised the LORD. And the people did as they had promised.

Nehemiah's Generosity

[14]†Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year to the thirty-second year of Artaxerxes the king, twelve years, neither I nor my brothers ate the food allowance of the governor. [15]†The former governors who were before me laid heavy burdens on the people and took from them for their daily ration [2] forty shekels [3] of silver. Even their servants lorded it over the people. But I did not do so, because of the fear of God. [16]†I also persevered in the work on this wall, and we acquired no land, and all my servants were gathered there for the work. [17]Moreover, there were at my table 150 men, Jews and officials, besides those who came to us from the nations that were around us. [18]†Now what was prepared at my expense [4] for each day was one ox and six choice sheep and birds, and every ten days all kinds of wine in abundance. Yet for all this I did not demand the food allowance of the governor, because the service was too heavy on this people. [19]†Remember for my good, O my God, all that I have done for this people.

Conspiracy Against Nehemiah

NEHEMIAH **6** †Now when Sanballat and Tobiah and Geshem the Arab and the rest of our enemies heard that I had built the wall and that there was no breach left in it (although up to that time I had not set up the doors in the gates), [2]†Sanballat and Geshem sent to me, saying, “Come and let us meet together at Hakkephirim in the plain of Ono.” But they intended to do me harm. [3]†And I sent messengers to them, saying, “I am doing a great work and I cannot come down. Why should the work stop while I leave it and come down to you?” [4]And they sent to me four times in this way, and I answered them in the same manner. [5]†In the same way Sanballat for the fifth time sent his servant to me with an open letter in his hand. [6]†In it was written, “It is reported among the nations, and Geshem [1] also says it, that you and the Jews intend to rebel; that is why you are building the wall. And according to these reports you wish to become their king. [7]†And you have also set up prophets to proclaim concerning you in Jerusalem, ‘There is a king in Judah.’ And now the king will hear of these reports. So now come and let us take counsel together.” [8]Then I sent to him, saying, “No such things as you say have been done, for you are inventing them out of your own mind.” [9]For they all wanted to frighten us, thinking, “Their hands will drop from the work, and it will not be done.” But now, O God, [2] strengthen my hands.

[10]†Now when I went into the house of Shemaiah the son of Delaiah, son of Mehetabel, who was confined to his home, he said, “Let us meet together in the house of God, within the temple. Let us close the doors of the temple, for they are coming to kill you. They are coming to kill you by night.” [11]But I said, “Should such a man as I run away? And what man such as I could go into the temple and live? [3] I will not go in.” [12]And I understood and saw that God had not sent him, but he had pronounced the prophecy against me because Tobiah and Sanballat had hired him. [13]For this purpose he was hired, that I should be afraid and act in this way and sin, and so they could give me a bad name in order to taunt me. [14]Remember Tobiah and Sanballat, O my God, according to these things that they did, and also the prophetess Noadiah and the rest of the prophets who wanted to make me afraid.

The Wall Is Finished

[15]†So the wall was finished on the twenty-fifth day of the month Elul, in fifty-two days. [16]†And when all our enemies heard of it, all the nations around us were afraid and fell greatly in their own esteem, for they perceived that this work had been accomplished with the help of our God. [17]‡Moreover, in those days the nobles of Judah sent many letters to Tobiah, and Tobiah's letters came to them. [18]For many in Judah were bound by oath to him, because he was the son-in-law of Shecaniah the son of Arah: and his son Jehohanan had taken the daughter of Meshullam the son of Berechiah as his wife. [19]Also they spoke of his good deeds in my presence and reported my words to him. And Tobiah sent letters to make me afraid.

NEHEMIAH **7** Now when the wall had been built and I had set up the doors, and the gatekeepers, the singers, and the Levites had been appointed, [2]†I gave my brother Hanani and Hananiah the governor of the castle charge over Jerusalem, for he was a more faithful and God-fearing man than many. [3]†And I said to them, “Let not the gates of Jerusalem be opened until the sun is hot. And while they are still standing guard, let them shut and bar the doors. Appoint guards from among the inhabitants of Jerusalem, some at their guard posts and some in front of their own homes.” [4]The city was wide and large, but the people within it were few, and no houses had been rebuilt.

Lists of Returned Exiles

[5]‡†Then my God put it into my heart to assemble the nobles and the officials and the people to be enrolled by genealogy. And I found the book of the genealogy of those who came up at the first, and I found written in it:

[6]‡These were the people of the province who came up out of the captivity of those exiles whom Nebuchadnezzar the king of Babylon had carried into exile. They returned to Jerusalem and Judah, each to his town. [7]They came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah.

The number of the men of the people of Israel: [8]the sons of Parosh, 2,172. [9]The sons of Shephatiah, 372. [10]The sons of Arah, 652. [11]The sons of Pahath-moab, namely the sons of Jeshua and Joab, 2,818. [12]The sons of Elam, 1,254. [13]The sons of Zattu, 845. [14]The sons of Zaccai, 760. [15]The sons of Binnui, 648. [16]The sons of Bebai, 628. [17]The sons of Azgad, 2,322. [18]The sons of Adonikam, 667. [19]The sons of Bigvai, 2,067. [20]The sons of Adin, 655. [21]The sons of Ater, namely of Hezekiah, 98. [22]The sons of Hashum, 328. [23]The sons of Bezai, 324. [24]The sons of Hariph, 112. [25]The sons of Gibeon, 95. [26]The men of Bethlehem and Netophah, 188. [27]The men of Anathoth, 128. [28]The men of Beth-azmaveth, 42. [29]The men of Kiriath-jearim, Chephirah, and Beeroth, 743. [30]The men of Ramah and Geba, 621. [31]The men of Michmas, 122. [32]The men of Bethel and Ai, 123. [33]The men of the other Nebo, 52. [34]The sons of the other Elam, 1,254. [35]The sons of

Harim, 320. [36]The sons of Jericho, 345. [37]The sons of Lod, Hadid, and Ono, 721. [38]The sons of Senaah, 3,930.

[39]The priests: the sons of Jedaiah, namely the house of Jeshua, 973. [40]The sons of Immer, 1,052. [41]The sons of Pashhur, 1,247. [42]The sons of Harim, 1,017.

[43]The Levites: the sons of Jeshua, namely of Kadmiel of the sons of Hodevah, 74. [44]The singers: the sons of Asaph, 148. [45]The gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai, 138.

[46]The temple servants: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth, [47]the sons of Keros, the sons of Sia, the sons of Padon, [48]the sons of Lebana, the sons of Hagaba, the sons of Shalmai, [49]the sons of Hanan, the sons of Giddel, the sons of Gahar, [50]the sons of Reaiah, the sons of Rezin, the sons of Nekoda, [51]the sons of Gazzam, the sons of Uzza, the sons of Paseah, [52]the sons of Besai, the sons of Meunim, the sons of Nephushesim, [53]the sons of Bakbuk, the sons of Hakupha, the sons of Harhur, [54]the sons of Bazlith, the sons of Mehida, the sons of Harsha, [55]the sons of Barkos, the sons of Sisera, the sons of Temah, [56]the sons of Neziah, the sons of Hatipha.

[57]The sons of Solomon's servants: the sons of Sotai, the sons of Sophereth, the sons of Perida, [58]the sons of Jaala, the sons of Darkon, the sons of Giddel, [59]the sons of Shephatiah, the sons of Hattil, the sons of Pochereth-hazzebaim, the sons of Amon.

[60]All the temple servants and the sons of Solomon's servants were 392.

[61]The following were those who came up from Tel-melah, Tel-harsha, Cherub, Addon, and Immer, but they could not prove their fathers' houses nor their descent, whether they belonged to Israel: [62]the sons of Delaiah, the sons of Tobiah, the sons of Nekoda, 642. [63]Also, of the priests: the sons of Hobaiah, the sons of Hakkoz, the sons of Barzillai (who had taken a wife of the daughters of Barzillai the Gileadite and was called by their name). [64]These sought their registration among those enrolled in the genealogies, but it was not found there, so they were excluded from the priesthood as

unclean. [65]†The governor told them that they were not to partake of the most holy food until a priest with Urim and Thummim should arise.

Totals of People and Gifts

[66]The whole assembly together was 42,360, [67]besides their male and female servants, of whom there were 7,337. And they had 245 singers, male and female. [68]Their horses were 736, their mules 245, [1] [69]their camels 435, and their donkeys 6,720.

[70]Now some of the heads of fathers' houses gave to the work. The governor gave to the treasury 1,000 darics [2] of gold, 50 basins, 30 priests' garments and 500 minas [3] of silver. [4] [71]And some of the heads of fathers' houses gave into the treasury of the work 20,000 darics of gold and 2,200 minas of silver. [72]And what the rest of the people gave was 20,000 darics of gold, 2,000 minas of silver, and 67 priests' garments.

[73]‡‡†So the priests, the Levites, the gatekeepers, the singers, some of the people, the temple servants, and all Israel, lived in their towns.

And when the seventh month had come, the people of Israel were in their towns.

Ezra Reads the Law

NEHEMIAH **8** ‡†And all the people gathered as one man into the square before the Water Gate. And they told Ezra the scribe to bring the Book of the Law of Moses that the LORD had commanded Israel. [2]So Ezra the priest brought the Law before the assembly, both men and women and all who could understand what they heard, on the first day of the seventh month. [3]†And he read from it facing the square before the Water Gate from early morning until midday, in the presence of the men and the women and those who could understand. And the ears of all the people were attentive to the Book of the Law. [4]†And Ezra the scribe stood on a wooden platform that they had made for the purpose. And beside him stood Mattithiah, Shema, Anaiah, Uriah, Hilkiah, and Maaseiah on his right hand, and Pedaiah, Mishael, Malchijah, Hashum, Hashbaddanah, Zechariah, and Meshullam on his left hand. [5]†And Ezra opened the book in the sight of all the people, for he was above all the people, and as he opened it all the people stood. [6]†And Ezra blessed the LORD, the great God, and all the people answered, “Amen, Amen,” lifting up their hands. And they bowed their heads and worshiped the LORD with their faces to the ground. [7]‡Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, the Levites, [1] helped the people to understand the Law, while the people remained in their places. [8]†They read from the book, from the Law of God, clearly, [2] and they gave the sense, so that the people understood the reading.

This Day Is Holy

[9]†And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people said to all the people, “This day is holy to the LORD your God; do not mourn or weep.” For all the people wept as they heard the words of the Law. [10]‡Then he said to them, “Go your way. Eat the fat and drink sweet wine and send portions to anyone who has nothing ready, for this day is holy to our Lord. And do not be grieved, for the joy of the LORD is your strength.” [11]So the Levites calmed all the people, saying, “Be quiet, for this day is holy; do not be grieved.” [12]And all the people went

their way to eat and drink and to send portions and to make great rejoicing, because they had understood the words that were declared to them.

Feast of Booths Celebrated

[13]‡†On the second day the heads of fathers' houses of all the people, with the priests and the Levites, came together to Ezra the scribe in order to study the words of the Law. [14]†And they found it written in the Law that the LORD had commanded by Moses that the people of Israel should dwell in booths [3] during the feast of the seventh month, [15]‡and that they should proclaim it and publish it in all their towns and in Jerusalem, “Go out to the hills and bring branches of olive, wild olive, myrtle, palm, and other leafy trees to make booths, as it is written.” [16]†So the people went out and brought them and made booths for themselves, each on his roof, and in their courts and in the courts of the house of God, and in the square at the Water Gate and in the square at the Gate of Ephraim. [17]†And all the assembly of those who had returned from the captivity made booths and lived in the booths, for from the days of Jeshua the son of Nun to that day the people of Israel had not done so. And there was very great rejoicing. [18]†And day by day, from the first day to the last day, he read from the Book of the Law of God. They kept the feast seven days, and on the eighth day there was a solemn assembly, according to the rule.

The People of Israel Confess Their Sin

NEHEMIAH **9** †Now on the twenty-fourth day of this month the people of Israel were assembled with fasting and in sackcloth, and with earth on their heads. [2]†And the Israelites separated themselves from all foreigners and stood and confessed their sins and the iniquities of their fathers. [3]†And they stood up in their place and read from the Book of the Law of the LORD their God for a quarter of the day; for another quarter of it they made confession and worshiped the LORD their God. [4]†On the stairs of the Levites stood Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani; and they cried with a loud voice to the LORD their God. [5]Then the Levites, Jeshua, Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah, said, “Stand up and bless the LORD your God from everlasting to everlasting. Blessed be your glorious name, which is exalted above all blessing and praise.

[6]† [1] “You are the LORD, you alone. You have made heaven, the heaven of heavens, with all their host, the earth and all that is on it, the seas and all that is in them; and you preserve all of them; and the host of heaven worships you. [7]You are the LORD, the God who chose Abram and brought him out of Ur of the Chaldeans and gave him the name Abraham. [8]†You found his heart faithful before you, and made with him the covenant to give to his offspring the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Jebusite, and the Girgashite. And you have kept your promise, for you are righteous.

[9]†“And you saw the affliction of our fathers in Egypt and heard their cry at the Red Sea, [10]†and performed signs and wonders against Pharaoh and all his servants and all the people of his land, for you knew that they acted arrogantly against our fathers. And you made a name for yourself, as it is to this day. [11]And you divided the sea before them, so that they went through the midst of the sea on dry land, and you cast their pursuers into the depths, as a stone into mighty waters. [12]By a pillar of cloud you led them in the day, and by a pillar of fire in the night to light for them the way in which they should go. [13]†You came down on Mount Sinai and spoke with them from heaven and gave them right rules and true laws, good statutes and

commandments, [14]and you made known to them your holy Sabbath and commanded them commandments and statutes and a law by Moses your servant. [15]You gave them bread from heaven for their hunger and brought water for them out of the rock for their thirst, and you told them to go in to possess the land that you had sworn to give them.

[16]“But they and our fathers acted presumptuously and stiffened their neck and did not obey your commandments. [17]†They refused to obey and were not mindful of the wonders that you performed among them, but they stiffened their neck and appointed a leader to return to their slavery in Egypt. But you are a God ready to forgive, gracious and merciful, slow to anger and abounding in steadfast love, and did not forsake them. [18]Even when they had made for themselves a golden [2] calf and said, ‘This is your God who brought you up out of Egypt,’ and had committed great blasphemies, [19]‡you in your great mercies did not forsake them in the wilderness. The pillar of cloud to lead them in the way did not depart from them by day, nor the pillar of fire by night to light for them the way by which they should go. [20]You gave your good Spirit to instruct them and did not withhold your manna from their mouth and gave them water for their thirst. [21]†Forty years you sustained them in the wilderness, and they lacked nothing. Their clothes did not wear out and their feet did not swell.

[22]‡†“And you gave them kingdoms and peoples and allotted to them every corner. So they took possession of the land of Sihon king of Heshbon and the land of Og king of Bashan. [23]†You multiplied their children as the stars of heaven, and you brought them into the land that you had told their fathers to enter and possess. [24]†So the descendants went in and possessed the land, and you subdued before them the inhabitants of the land, the Canaanites, and gave them into their hand, with their kings and the peoples of the land, that they might do with them as they would. [25]And they captured fortified cities and a rich land, and took possession of houses full of all good things, cisterns already hewn, vineyards, olive orchards and fruit trees in abundance. So they ate and were filled and became fat and delighted themselves in your great goodness.

[26]‡†“Nevertheless, they were disobedient and rebelled against you and cast your law behind their back and killed your prophets, who had warned them

in order to turn them back to you, and they committed great blasphemies.
[27]Therefore you gave them into the hand of their enemies, who made them
suffer. And in the time of their suffering they cried out to you and you heard
them from heaven, and according to your great mercies you gave them
saviors who saved them from the hand of their enemies. [28]But after they had
rest they did evil again before you, and you abandoned them to the hand of
their enemies, so that they had dominion over them. Yet when they turned
and cried to you, you heard from heaven, and many times you delivered
them according to your mercies. [29]And you warned them in order to turn
them back to your law. Yet they acted presumptuously and did not obey
your commandments, but sinned against your rules, which if a person does
them, he shall live by them, and they turned a stubborn shoulder and
stiffened their neck and would not obey. [30]Many years you bore with them
and warned them by your Spirit through your prophets. Yet they would not
give ear. Therefore you gave them into the hand of the peoples of the lands.
[31]Nevertheless, in your great mercies you did not make an end of them or
forsake them, for you are a gracious and merciful God.

[32]†“Now, therefore, our God, the great, the mighty, and the awesome God,
who keeps covenant and steadfast love, let not all the hardship seem little to
you that has come upon us, upon our kings, our princes, our priests, our
prophets, our fathers, and all your people, since the time of the kings of
Assyria until this day. [33]Yet you have been righteous in all that has come
upon us, for you have dealt faithfully and we have acted wickedly. [34]Our
kings, our princes, our priests, and our fathers have not kept your law or
paid attention to your commandments and your warnings that you gave
them. [35]Even in their own kingdom, and amid your great goodness that you
gave them, and in the large and rich land that you set before them, they did
not serve you or turn from their wicked works. [36]‡Behold, we are slaves this
day; in the land that you gave to our fathers to enjoy its fruit and its good
gifts, behold, we are slaves. [37]†And its rich yield goes to the kings whom
you have set over us because of our sins. They rule over our bodies and
over our livestock as they please, and we are in great distress.

[38]‡† [3] “Because of all this we make a firm covenant in writing; on the
sealed document are the names of [4] our princes, our Levites, and our
priests.

The People Who Sealed the Covenant

NEHEMIAH **10** ‡ [1] “On the seals are the names of [2] Nehemiah the governor, the son of Hacaliah, Zedekiah, [2]Seraiah, Azariah, Jeremiah, [3]Pashhur, Amariah, Malchijah, [4]Hattush, Shebaniah, Malluch, [5]Harim, Meremoth, Obadiah, [6]Daniel, Ginnethon, Baruch, [7]Meshullam, Abijah, Mijamin, [8]Maaziah, Bilgai, Shemaiah; these are the priests. [9]And the Levites: Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel; [10]and their brothers, Shebaniah, Hodiah, Kelita, Pelaiah, Hanan, [11]Mica, Rehob, Hashabiah, [12]Zaccur, Sherebiah, Shebaniah, [13]Hodiah, Bani, Beninu. [14]The chiefs of the people: Parosh, Pahath-moab, Elam, Zattu, Bani, [15]Bunni, Azgad, Bebai, [16]Adonijah, Bigvai, Adin, [17]Ater, Hezekiah, Azzur, [18]Hodiah, Hashum, Bezai, [19]Hariph, Anathoth, Nebai, [20]Magpiash, Meshullam, Hezir, [21]Meshezabel, Zadok, Jaddua, [22]Pelatiah, Hanan, Anaiah, [23]Hoshea, Hananiah, Hasshub, [24]Hallohesh, Pilha, Shobek, [25]Rehum, Hashabnah, Maaseiah, [26]Ahiah, Hanan, Anan, [27]Malluch, Harim, Baanah.

The Obligations of the Covenant

[28]†“The rest of the people, the priests, the Levites, the gatekeepers, the singers, the temple servants, and all who have separated themselves from the peoples of the lands to the Law of God, their wives, their sons, their daughters, all who have knowledge and understanding, [29]†join with their brothers, their nobles, and enter into a curse and an oath to walk in God's Law that was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord and his rules and his statutes. [30]†We will not give our daughters to the peoples of the land or take their daughters for our sons. [31]And if the peoples of the land bring in goods or any grain on the Sabbath day to sell, we will not buy from them on the Sabbath or on a holy day. And we will forego the crops of the seventh year and the exaction of every debt.

[32]‡‡“We also take on ourselves the obligation to give yearly a third part of a shekel [3] for the service of the house of our God: [33]for the showbread, the regular grain offering, the regular burnt offering, the Sabbaths, the new

moons, the appointed feasts, the holy things, and the sin offerings to make atonement for Israel, and for all the work of the house of our God. [34]†We, the priests, the Levites, and the people, have likewise cast lots for the wood offering, to bring it into the house of our God, according to our fathers' houses, at times appointed, year by year, to burn on the altar of the LORD our God, as it is written in the Law. [35]‡‡We obligate ourselves to bring the firstfruits of our ground and the firstfruits of all fruit of every tree, year by year, to the house of the LORD; [36]also to bring to the house of our God, to the priests who minister in the house of our God, the firstborn of our sons and of our cattle, as it is written in the Law, and the firstborn of our herds and of our flocks; [37]and to bring the first of our dough, and our contributions, the fruit of every tree, the wine and the oil, to the priests, to the chambers of the house of our God; and to bring to the Levites the tithes from our ground, for it is the Levites who collect the tithes in all our towns where we labor. [38]And the priest, the son of Aaron, shall be with the Levites when the Levites receive the tithes. And the Levites shall bring up the tithe of the tithes to the house of our God, to the chambers of the storehouse. [39]For the people of Israel and the sons of Levi shall bring the contribution of grain, wine, and oil to the chambers, where the vessels of the sanctuary are, as well as the priests who minister, and the gatekeepers and the singers. We will not neglect the house of our God.”

The Leaders in Jerusalem

NEHEMIAH **11** ‡‡‡Now the leaders of the people lived in Jerusalem. And the rest of the people cast lots to bring one out of ten to live in Jerusalem the holy city, while nine out of ten [1] remained in the other towns. [2]And the people blessed all the men who willingly offered to live in Jerusalem.

[3]‡These are the chiefs of the province who lived in Jerusalem; but in the towns of Judah everyone lived on his property in their towns: Israel, the priests, the Levites, the temple servants, and the descendants of Solomon's servants. [4]And in Jerusalem lived certain of the sons of Judah and of the sons of Benjamin. Of the sons of Judah: Athaiah the son of Uzziah, son of Zechariah, son of Amariah, son of Shephatiah, son of Mahalalel, of the sons of Perez; [5]and Maaseiah the son of Baruch, son of Col-hozeh, son of Hazaiah, son of Adaiah, son of Joiarib, son of Zechariah, son of the Shilonite. [6]All the sons of Perez who lived in Jerusalem were 468 valiant men.

[7]And these are the sons of Benjamin: Sallu the son of Meshullam, son of Joed, son of Pedaiah, son of Kolaiah, son of Maaseiah, son of Ithiel, son of Jeshaiah, [8]and his brothers, men of valor, 928. [2] [9]Joel the son of Zichri was their overseer; and Judah the son of Hassenuah was second over the city.

[10]Of the priests: Jedaiah the son of Joiarib, Jachin, [11]Seraiah the son of Hilkiah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub, ruler of the house of God, [12]and their brothers who did the work of the house, 822; and Adaiah the son of Jeroham, son of Pelaliah, son of Amzi, son of Zechariah, son of Pashhur, son of Malchijah, [13]and his brothers, heads of fathers' houses, 242; and Amashsai, the son of Azarel, son of Ahzai, son of Meshillemoth, son of Immer, [14]and their brothers, mighty men of valor, 128; their overseer was Zabdiel the son of Haggedolim.

[15]And of the Levites: Shemaiah the son of Hasshub, son of Azrikam, son of Hashabiah, son of Bunni; [16]and Shabbethai and Jozabad, of the chiefs of the Levites, who were over the outside work of the house of God; [17]and

Mattaniah the son of Mica, son of Zabdi, son of Asaph, who was the leader of the praise, [3] who gave thanks, and Bakbukiah, the second among his brothers; and Abda the son of Shammua, son of Galal, son of Jeduthun. [18]All the Levites in the holy city were 284.

[19]The gatekeepers, Akkub, Talmon and their brothers, who kept watch at the gates, were 172. [20]And the rest of Israel, and of the priests and the Levites, were in all the towns of Judah, every one in his inheritance. [21]‡But the temple servants lived on Ophel; and Ziha and Gishpa were over the temple servants.

[22]The overseer of the Levites in Jerusalem was Uzzi the son of Bani, son of Hashabiah, son of Mattaniah, son of Mica, of the sons of Asaph, the singers, over the work of the house of God. [23]For there was a command from the king concerning them, and a fixed provision for the singers, as every day required. [24]And Pethahiah the son of Meshezabel, of the sons of Zerah the son of Judah, was at the king's side [4] in all matters concerning the people.

Villages Outside Jerusalem

[25]‡And as for the villages, with their fields, some of the people of Judah lived in Kiriath-arba and its villages, and in Dibon and its villages, and in Jekabzeel and its villages, [26]and in Jeshua and in Moladah and Beth-pelet, [27]in Hazar-shual, in Beersheba and its villages, [28]in Ziklag, in Meconah and its villages, [29]in En-rimmon, in Zorah, in Jarmuth, [30]Zanoah, Adullam, and their villages, Lachish and its fields, and Azekah and its villages. So they encamped from Beersheba to the Valley of Hinnom. [31]The people of Benjamin also lived from Geba onward, at Michmash, Aija, Bethel and its villages, [32]Anathoth, Nob, Ananiah, [33]Hazor, Ramah, Gittaim, [34]Hadid, Zeboim, Neballat, [35]Lod, and Ono, the valley of craftsmen. [36]And certain divisions of the Levites in Judah were assigned to Benjamin.

Priests and Levites

NEHEMIAH **12** ‡†These are the priests and the Levites who came up with
Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,
[2]Amariah, Malluch, Hattush, [3]Shecaniah, Rehum, Meremoth, [4]Iddo,
Ginnethoi, Abijah, [5]Mijamin, Maadiah, Bilgah, [6]Shemaiah, Joiarib, Jedaiah,
[7]Sallu, Amok, Hilkiah, Jedaiah. These were the chiefs of the priests and of
their brothers in the days of Jeshua.

[8]And the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and
Mattaniah, who with his brothers was in charge of the songs of
thanksgiving. [9]And Bakbukiah and Unni and their brothers stood opposite
them in the service. [10]‡And Jeshua was the father of Joiakim, Joiakim the
father of Eliashib, Eliashib the father of Joiada, [11]Joiada the father of
Jonathan, and Jonathan the father of Jaddua.

[12]‡And in the days of Joiakim were priests, heads of fathers' houses: of
Seraiah, Meraiah; of Jeremiah, Hananiah; [13]of Ezra, Meshullam; of
Amariah, Jehohanan; [14]of Malluchi, Jonathan; of Shebaniah, Joseph; [15]of
Harim, Adna; of Meraioth, Helkai; [16]of Iddo, Zechariah; of Ginnethon,
Meshullam; [17]of Abijah, Zichri; of Miniamin, of Moadiah, Piltai; [18]of
Bilgah, Shammua; of Shemaiah, Jehonathan; [19]of Joiarib, Mattenai; of
Jedaiah, Uzzi; [20]of Sallai, Kallai; of Amok, Eber; [21]of Hilkiah, Hashabiah; of
Jedaiah, Nethanel.

[22]†In the days of Eliashib, Joiada, Johanan, and Jaddua, the Levites were
recorded as heads of fathers' houses; so too were the priests in the reign of
Darius the Persian. [23]‡As for the sons of Levi, their heads of fathers' houses
were written in the Book of the Chronicles until the days of Johanan the son
of Eliashib. [24]And the chiefs of the Levites: Hashabiah, Sherebiah, and
Jeshua the son of Kadmiel, with their brothers who stood opposite them, to
praise and to give thanks, according to the commandment of David the man
of God, watch by watch. [25]Mattaniah, Bakbukiah, Obadiah, Meshullam,
Talmon, and Akkub were gatekeepers standing guard at the storehouses of
the gates. [26]These were in the days of Joiakim the son of Jeshua son of

Jozadak, and in the days of Nehemiah the governor and of Ezra, the priest and scribe.

Dedication of the Wall

[27]‡‡And at the dedication of the wall of Jerusalem they sought the Levites in all their places, to bring them to Jerusalem to celebrate the dedication with gladness, with thanksgivings and with singing, with cymbals, harps, and lyres. [28]And the sons of the singers gathered together from the district surrounding Jerusalem and from the villages of the Netophathites; [29]also from Beth-gilgal and from the region of Geba and Azmaveth, for the singers had built for themselves villages around Jerusalem. [30]‡And the priests and the Levites purified themselves, and they purified the people and the gates and the wall.

[31]‡‡Then I brought the leaders of Judah up onto the wall and appointed two great choirs that gave thanks. One went to the south on the wall to the Dung Gate. [32]And after them went Hoshaiah and half of the leaders of Judah, [33]and Azariah, Ezra, Meshullam, [34]Judah, Benjamin, Shemaiah, and Jeremiah, [35]and certain of the priests' sons with trumpets: Zechariah the son of Jonathan, son of Shemaiah, son of Mattaniah, son of Micaiah, son of Zaccur, son of Asaph; [36]‡and his relatives, Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah, and Hanani, with the musical instruments of David the man of God. And Ezra the scribe went before them. [37]‡At the Fountain Gate they went up straight before them by the stairs of the city of David, at the ascent of the wall, above the house of David, to the Water Gate on the east.

[38]‡The other choir of those who gave thanks went to the north, and I followed them with half of the people, on the wall, above the Tower of the Ovens, to the Broad Wall, [39]‡and above the Gate of Ephraim, and by the Gate of Yeshanah, [1] and by the Fish Gate and the Tower of Hananel and the Tower of the Hundred, to the Sheep Gate; and they came to a halt at the Gate of the Guard. [40]So both choirs of those who gave thanks stood in the house of God, and I and half of the officials with me; [41]and the priests Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah, and Hananiah, with trumpets; [42]and Maaseiah, Shemaiah, Eleazar, Uzzi, Jehohanan,

Malchijah, Elam, and Ezer. And the singers sang with Jezrahiah as their leader. [43]†And they offered great sacrifices that day and rejoiced, for God had made them rejoice with great joy; the women and children also rejoiced. And the joy of Jerusalem was heard far away.

Service at the Temple

[44]‡†On that day men were appointed over the storerooms, the contributions, the firstfruits, and the tithes, to gather into them the portions required by the Law for the priests and for the Levites according to the fields of the towns, for Judah rejoiced over the priests and the Levites who ministered. [45]†And they performed the service of their God and the service of purification, as did the singers and the gatekeepers, according to the command of David and his son Solomon. [46]For long ago in the days of David and Asaph there were directors of the singers, and there were songs [2] of praise and thanksgiving to God. [47]†And all Israel in the days of Zerubbabel and in the days of Nehemiah gave the daily portions for the singers and the gatekeepers; and they set apart that which was for the Levites; and the Levites set apart that which was for the sons of Aaron.

Nehemiah's Final Reforms

NEHEMIAH **13** ‡‡On that day they read from the Book of Moses in the hearing of the people. And in it was found written that no Ammonite or Moabite should ever enter the assembly of God, [2]†for they did not meet the people of Israel with bread and water, but hired Balaam against them to curse them—yet our God turned the curse into a blessing. [3]†As soon as the people heard the law, they separated from Israel all those of foreign descent.

[4]†Now before this, Eliashib the priest, who was appointed over the chambers of the house of our God, and who was related to Tobiah, [5]prepared for Tobiah a large chamber where they had previously put the grain offering, the frankincense, the vessels, and the tithes of grain, wine, and oil, which were given by commandment to the Levites, singers, and gatekeepers, and the contributions for the priests. [6]†While this was taking place, I was not in Jerusalem, for in the thirty-second year of Artaxerxes king of Babylon I went to the king. And after some time I asked leave of the king [7]‡and came to Jerusalem, and I then discovered the evil that Eliashib had done for Tobiah, preparing for him a chamber in the courts of the house of God. [8]And I was very angry, and I threw all the household furniture of Tobiah out of the chamber. [9]†Then I gave orders, and they cleansed the chambers, and I brought back there the vessels of the house of God, with the grain offering and the frankincense.

[10]‡†I also found out that the portions of the Levites had not been given to them, so that the Levites and the singers, who did the work, had fled each to his field. [11]So I confronted the officials and said, “Why is the house of God forsaken?” And I gathered them together and set them in their stations. [12]Then all Judah brought the tithe of the grain, wine, and oil into the storehouses. [13]And I appointed as treasurers over the storehouses Shelemiah the priest, Zadok the scribe, and Pedaiah of the Levites, and as their assistant Hanan the son of Zaccur, son of Mattaniah, for they were considered reliable, and their duty was to distribute to their brothers. [14]†Remember me, O my God, concerning this, and do not wipe out my good deeds that I have done for the house of my God and for his service.

[15]‡In those days I saw in Judah people treading winepresses on the Sabbath, and bringing in heaps of grain and loading them on donkeys, and also wine, grapes, figs, and all kinds of loads, which they brought into Jerusalem on the Sabbath day. And I warned them on the day when they sold food. [16]†Tyrians also, who lived in the city, brought in fish and all kinds of goods and sold them on the Sabbath to the people of Judah, in Jerusalem itself! [17]Then I confronted the nobles of Judah and said to them, “What is this evil thing that you are doing, profaning the Sabbath day? [18]†Did not your fathers act in this way, and did not our God bring all this disaster [1] on us and on this city? Now you are bringing more wrath on Israel by profaning the Sabbath.”

[19]‡As soon as it began to grow dark at the gates of Jerusalem before the Sabbath, I commanded that the doors should be shut and gave orders that they should not be opened until after the Sabbath. And I stationed some of my servants at the gates, that no load might be brought in on the Sabbath day. [20]Then the merchants and sellers of all kinds of wares lodged outside Jerusalem once or twice. [21]But I warned them and said to them, “Why do you lodge outside the wall? If you do so again, I will lay hands on you.” From that time on they did not come on the Sabbath. [22]Then I commanded the Levites that they should purify themselves and come and guard the gates, to keep the Sabbath day holy. Remember this also in my favor, O my God, and spare me according to the greatness of your steadfast love.

[23]‡†In those days also I saw the Jews who had married women of Ashdod, Ammon, and Moab. [24]And half of their children spoke the language of Ashdod, and they could not speak the language of Judah, but only the language of each people. [25]And I confronted them and cursed them and beat some of them and pulled out their hair. And I made them take oath in the name of God, saying, “You shall not give your daughters to their sons, or take their daughters for your sons or for yourselves. [26]Did not Solomon king of Israel sin on account of such women? Among the many nations there was no king like him, and he was beloved by his God, and God made him king over all Israel. Nevertheless, foreign women made even him to sin. [27]Shall we then listen to you and do all this great evil and act treacherously against our God by marrying foreign women?”

[28]†And one of the sons of Jehoiada, the son of Eliashib the high priest, was
the son-in-law of Sanballat the Horonite. Therefore I chased him from me.
[29]‡Remember them, O my God, because they have desecrated the
priesthood and the covenant of the priesthood and the Levites.

[30]Thus I cleansed them from everything foreign, and I established the duties
of the priests and Levites, each in his work; [31]†and I provided for the wood
offering at appointed times, and for the firstfruits.

Remember me, O my God, for good.

Footnotes

Footnotes for Nehemiah, Chapter 1

[1] 1:1 Or *the fortified city*

Footnotes for Nehemiah, Chapter 2

[1] 2:20 Or *memorial*

Footnotes for Nehemiah, Chapter 3

[1] 3:2 Hebrew *him*

[2] 3:5 Or *lords*

[3] 3:6 Or *of the old city*

[4] 3:9 Or *foreman of half the portion assigned to*; also verses 12, 14, 15, 16, 17, 18

[5] 3:13 A *cubit* was about 18 inches or 45 centimeters

[6] 3:19 Or *corner*; also verses 20, 24, 25

[7] 3:31 Or *Hammiphkad Gate*

Footnotes for Nehemiah, Chapter 4

[1] 4:1 Ch 3:33 in Hebrew

[2] 4:2 Or *Will they commit themselves to God?*

[3] 4:7 Ch 4:1 in Hebrew

[4] 4:10 Hebrew *Judah said*

[5] 4:12 The meaning of the Hebrew is uncertain

[6] 4:23 Probable reading; Hebrew *each his weapon the water*

Footnotes for Nehemiah, Chapter 5

[1] 5:13 Hebrew *bosom*

[2] 5:15 Compare Vulgate; Hebrew *took from them with food and wine afterward*

[3] 5:15 A *shekel* was about 2/5 ounce or 11 grams

[4] 5:18 Or *prepared for me*

Footnotes for Nehemiah, Chapter 6

[1] 6:6 Hebrew *Gashmu*

[2] 6:9 Hebrew lacks *O God*

[3] 6:11 Or *would go into the temple to save his life*

Footnotes for Nehemiah, Chapter 7

[1] 7:68 Ezra 2:66 and the margins of some Hebrew manuscripts; Hebrew lacks *Their horses . . . 245*

[2] 7:70 A *daric* was a coin weighing about 1/4 ounce or 8.5 grams

[3] 7:70 A *mina* was about 1 1/4 pounds or 0.6 kilogram

[4] 7:70 Probable reading; Hebrew lacks *minas of silver*

Footnotes for Nehemiah, Chapter 8

[1] 8:7 Vulgate; Hebrew *and the Levites*

[2] 8:8 Or *with interpretation*, or *paragraph by paragraph*

[3] 8:14 Or *temporary shelters*

Footnotes for Nehemiah, Chapter 9

[1] 9:6 Septuagint adds *And Ezra said*

[2] 9:18 Hebrew *metal*

[3] 9:38 Ch 10:1 in Hebrew

[4] 9:38 Hebrew lacks *the names of*

Footnotes for Nehemiah, Chapter 10

[1] 10:1 Ch 10:2 in Hebrew

[2] 10:1 Hebrew lacks *the names of*

[3] 10:32 A *shekel* was about 2/5 ounce or 11 grams

Footnotes for Nehemiah, Chapter 11

[1] 11:1 Hebrew *nine hands*

[2] 11:8 Compare Septuagint; Hebrew *Jeshaiah, and after him Gabbai, Sallai, 928*

[3] 11:17 Compare Septuagint, Vulgate; Hebrew *beginning*

[4] 11:24 Hebrew *hand*

Footnotes for Nehemiah, Chapter 12

[1] 12:39 Or *of the old city*

[2] 12:46 Or *leaders*

Footnotes for Nehemiah, Chapter 13

[1] 13:18 The Hebrew word can mean *evil*, *harm*, or *disaster*, depending on the context

Study Notes

NEHEMIAH—NOTE ON **1:1–7:73a** Nehemiah returns to Jerusalem and successfully leads a 52-day “rebuilding of the wall” project (cf. 6:15).

NEHEMIAH—NOTE ON **1:1–2:20** This section details how Nehemiah became the governor of Judah (cf. 5:14; 8:9; 10:1; 12:26).

NEHEMIAH—NOTE ON **1:1** **The words of Nehemiah.** The personal records of this famous royal cupbearer, whose name means “Jehovah comforts” (cf. 3:16; 7:7; 8:9; 10:1; 12:26, 47), contribute greatly to this book. Unlike Esther and Mordecai, named after Mesopotamian deities Ishtar and Marduk, Nehemiah was given a Hebrew name. **Hacaliah.** Nehemiah’s father is mentioned again in Neh. 10:1, but nowhere else in the OT. **Chislev.** This is in November/December 446 B.C., four months before Nisan (March/April), when Nehemiah came before the king to get permission to go to Jerusalem (2:1). **twentieth year.** The twentieth year (c. 446/445 B.C.) in the reign of Persian king Artaxerxes (c. 464–423 B.C.; cf. 2:1). **Susa.** Also known as Shushan, this city was situated east of Babylon, about 150 miles north of the Persian Gulf. Susa was one of the Medo-Persian strongholds, a wintering city for many officials, and the setting of Esther.

NEHEMIAH—NOTE ON **1:2** **Hanani.** Apparently a sibling of Nehemiah (cf. 7:2), he had gone to Jerusalem in the second return under Ezra’s leadership (c. 458 B.C.). **Jews . . . Jerusalem.** Nehemiah was deeply concerned about the people and the city, especially during the previous 13 years, since the second return under Ezra (458 B.C.).

NEHEMIAH—NOTE ON **1:3** **wall of Jerusalem . . . gates.** The opposition had successfully thwarted the Jews’ attempts to reestablish Jerusalem as a distinctively Jewish city capable of withstanding its enemies’ assaults, which could possibly lead to another destruction of the newly rebuilt temple (c. 516 B.C.; cf. Ezra 4:7–23).

NEHEMIAH—NOTE ON **1:4** **sat down and wept and mourned for days.** Although Nehemiah was neither a prophet nor a priest, he had a deep sense of Jerusalem’s significance to God and was greatly distressed that affairs there had not advanced the cause and glory of God.

NEHEMIAH—NOTE ON 1:5–11 This prayer represents one of the Scripture’s most moving confessions and intercessions before God (cf. Ezra 9:6–15; Dan. 9:4–19).

NEHEMIAH—NOTE ON 1:5 keeps covenant and steadfast love with those who love him. After 70 years of captivity in Babylon, God kept his promise to restore his people to the Promised Land. The promise appeared to be failing, and Nehemiah appealed to God’s character and covenant as the basis by which he must intervene and accomplish his pledges to his people.

NEHEMIAH—NOTE ON 1:6 we have sinned against you. Nehemiah may have believed that the sins of the returnees (cf. Ezra 9–10) had prompted God to change his mind and withhold his favor from the Jews.

NEHEMIAH—NOTE ON 1:7 commandments . . . statutes . . . rules. Those which are recorded in Exodus, Leviticus, Numbers, and Deuteronomy.

Timeline of Nehemiah

TimeLine of Nehemiah			
Reference	**Date**		**Event**
1:1, 4	446 B.C. (Chislev)	November/December	Nehemiah hears of problems and prays.
2:1–6	445 B.C. (Nisan)	March/April	Nehemiah is dispatched to Jerusalem.
3:1; 6:15	445 B.C. (Ab)	July/August	Nehemiah starts the wall.
6:15	445 B.C. (Elul)	August/September	Nehemiah completes the wall.
7:73b	445 B.C. (Tishri)	September/October	Feast of Trumpets celebrated (implied).
8:13–15	445 B.C. (Tishri)	September/October	Feast of Booths celebrated.
9:1	445 B.C. (Tishri)	September/October	Time of confession.
12:27	445 B.C. (Tishri)	September/October	Wall dedicated.
2–12	445–433 B.C.		Nehemiah’s first term as governor.

13:6	433–424 B.C. (?)		Nehemiah returns to Persia.
No ref.	433–? B.C.		Malachi prophesies in Jerusalem during Nehemiah’s absence.
13:1, 4, 7	424–? B.C.		Nehemiah returns and serves a second term as governor (Neh. 13).
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NEHEMIAH—NOTE ON **1:8** **Remember.** Not a reminder to God as if he had forgotten, but a plea to activate his word.

NEHEMIAH—NOTE ON **1:8–9** **the word . . . Moses.** This represents a summary of various Mosaic writings. On “scatter” (v. 8) see Deut. 4:25–28 and 28:63–65. On “gather” see Deut. 4:29–31 and 30:1–5.

NEHEMIAH—NOTE ON **1:10** **redeemed by your great power and by your strong hand.** His allusion to the exodus redemption recalled the faithful and strong hand of God that had brought Israel out of bondage once before and grounded his confidence in God’s power as the basis of his appeal for a second deliverance that will be as successful as the first.

NEHEMIAH—NOTE ON **1:11** **who delight to fear your name.** Nehemiah alluded to the fact that Israel was the place that God had chosen for his name to dwell (v. 9); the people desired to fear his name and, thus, were praying for God’s intervention. **in the sight of this man.** The reference to King Artaxerxes anticipated the discussion in 2:1ff. **cupbearer to the king.** As an escort of the monarch at meals, the cupbearer had a unique advantage to petition the king. Not only did the king owe him his life, since the cupbearer tested all the king’s beverages for possible poison, thus putting his own life at risk, but he also became a close confidant. God sovereignly used this relationship between a Gentile and Jew to deliver his people, such as he did with Joseph, Daniel, Esther, and Mordecai.

NEHEMIAH—NOTE ON **2:1** **Nisan.** March/April 445 B.C. **twentieth year.** *See note on 1:1*. **wine was before him.** Since the act of tasting wine to ensure it was not dangerous to the king strengthened the trust between king and cupbearer, this was the appropriate time for Nehemiah to win Artaxerxes’ attention and approval. Not surprisingly, kings often developed so much trust in their cupbearers that the latter became counselors to the kings. **Now I had**

not been sad. Sadness was a dangerous emotion to express in the king's presence. The king wanted his subjects to be happy, since this reflected the well-being brought about by his administrative prowess.

NEHEMIAH—NOTE ON **2:2** **very much afraid.** He feared that either his countenance, his explanation, or his request would anger the king and thus lead to his death (cf. Est. 4:11 with 5:1–3).

NEHEMIAH—NOTE ON **2:3** **graves . . . gates.** Nehemiah's deep concern and sadness over the condition of Jerusalem and his people was expressed in his reference to tombs and gates. A tomb was a place to show respect for dead community members who birthed the living generation and passed on their spiritual values to them. Tombs were also the place where the present generation hoped to be honored by burial at death. Gates were emblematic of the life of the city, since the people gathered for judicial procedure or basic social interaction near the gates. The burned gates represented the death of social life, i.e., the end of a community of people.

NEHEMIAH—NOTE ON **2:4** **What are you requesting?** The king rightly interpreted Nehemiah's sad countenance as a desire to take action on behalf of his people and homeland. His immediate response to the king's question illustrates how continual his prayer life was (cf. 1:6). **God of heaven.** *See note on Ezra 1:2*.

NEHEMIAH—NOTE ON **2:5** **that I may rebuild it.** The request undeniably referred to the city walls, for there could be no permanence without walls, but it also may have included political and administrative rebuilding as well.

NEHEMIAH—NOTE ON **2:6** **the queen.** Since Esther was the queen of the previous king Ahasuerus (Xerxes) c. 486–464 B.C. and the stepmother of Artaxerxes, it could be that she had previously influenced the present king and queen to be favorably disposed to the Jews. **return.** This presupposes that Nehemiah was being dispatched on his desired mission and upon its completion would return to Persia (cf. Neh. 13:6).

NEHEMIAH—NOTE ON **2:7** **let letters be given me.** Official letters transferred a portion of the king's authority to Nehemiah. In this context, he needed to pass through the lands of Judah's enemies who could harm him or prevent him from rebuilding Jerusalem. The roads upon which messengers, ambassadors, and envoys of all sorts traveled had stations where such letters could be inspected for passage. Three months of travel from Susa to Jerusalem was long, dangerous, and ridden with protocol where letters were required for passage. The danger associated with the passage, but particularly the administrative authority which Nehemiah carried in the letters, led Artaxerxes to send captains of the army and horsemen with Nehemiah for protection (2:9). *See notes on Ezra 1:11 and 7:8–9.*

NEHEMIAH—NOTE ON 2:8 and a letter to Asaph, the keeper of the king's forest. Lumber was a very precious commodity. This is illustrated in a document from one ancient city in Mesopotamia in which a forest official is taken to court for cutting down a tree. Forests were carefully guarded, and written permission from the king would assure Nehemiah of the lumber he would need to build the citadel, wall reinforcements, and his own residence from which he would administrate the reconstruction. **fortress.** This edifice located next to the temple on the northwest side was a fortified building for the purpose of guarding the temple. It was subsequently rebuilt by Herod and named Antonia. **the good hand of my God was upon me.** This refrain is common to both Ezra and Nehemiah. It is a frequent reminder in these inspired books that God works through his servants to accomplish his will (cf. Ezra 1:5; 7:6).

NEHEMIAH—NOTE ON 2:9–3:1 The journey from Persia to Jerusalem and the preparation period was to be three to four months (cf. 2:1 with 6:15).

NEHEMIAH—NOTE ON 2:9 I came to the governors. Nehemiah's encroachment upon their provincial control posed a tremendous threat to these officials. If handled improperly, disregard for the other local officials would have put Nehemiah's life and the lives of those in Jerusalem in jeopardy. To prevent such a reaction, God had moved the Persian king to dispatch royal army captains and horsemen to accompany Nehemiah and to guard against such attacks.

NEHEMIAH—NOTE ON 2:10 Sanballat . . . Tobiah. These men were probably also behind the opposition described in Ezra 4:7–23 which stopped the work in Jerusalem. Sanballat served as governor of Samaria (Horonaim being a town in Moab, he was probably a Moabite) and Tobiah of the region east of the Jordan. These district magistrates were leaders of Samaritan factions (see Neh. 6) to the north and east. They had lost any recourse to prevent Judah from rebuilding since God's people were authorized to fortify their settlement against attack from enemies such as these two officials. To overtly attack or oppose the Jews would be to oppose the Persian king.

NEHEMIAH—NOTE ON 2:11–16 Nehemiah spent three days discerning what course to follow before informing anyone of his plan; then, he wisely viewed the terrain in secret and surveyed the southern end of the city, noting the broken and burnt conditions of the walls and gates.

NEHEMIAH—NOTE ON 2:13, 15Valley Gate. Nehemiah began and ended his trip at the same spot (cf. 3:13) on the west side.

NEHEMIAH—NOTE ON 2:13 **Dragon Spring.** The exact location is unknown, although it is somewhere in the southern section of Jerusalem. **Dung Gate.** At the southern tip of the city (cf. 3:13; 12:31) a common sewer ran to the Kidron Brook into the Valley of Hinnom.

NEHEMIAH—NOTE ON 2:14 **Fountain Gate.** The exact location is unknown, although it was somewhere in the southern section of Jerusalem, probably on the east side. **King's Pool.** Possibly the pool of Siloam (cf. 3:15).

NEHEMIAH—NOTE ON 2:15 **the valley.** The Kidron Valley, running north and south to the east of the temple mount.

NEHEMIAH—NOTE ON 2:17 **we may no longer suffer derision.** The destruction of the city by Nebuchadnezzar brought great reproach upon Israel, but particularly upon their God. Nehemiah assured the Jews (v. 20) that because God would prosper them in this endeavor for his glory, they should move ahead.

NEHEMIAH—NOTE ON 2:18 The sight of Nehemiah's credentials and his motivating message revived their drooping spirits to begin the building despite the bitter taunts of influential men (vv. 19–20).

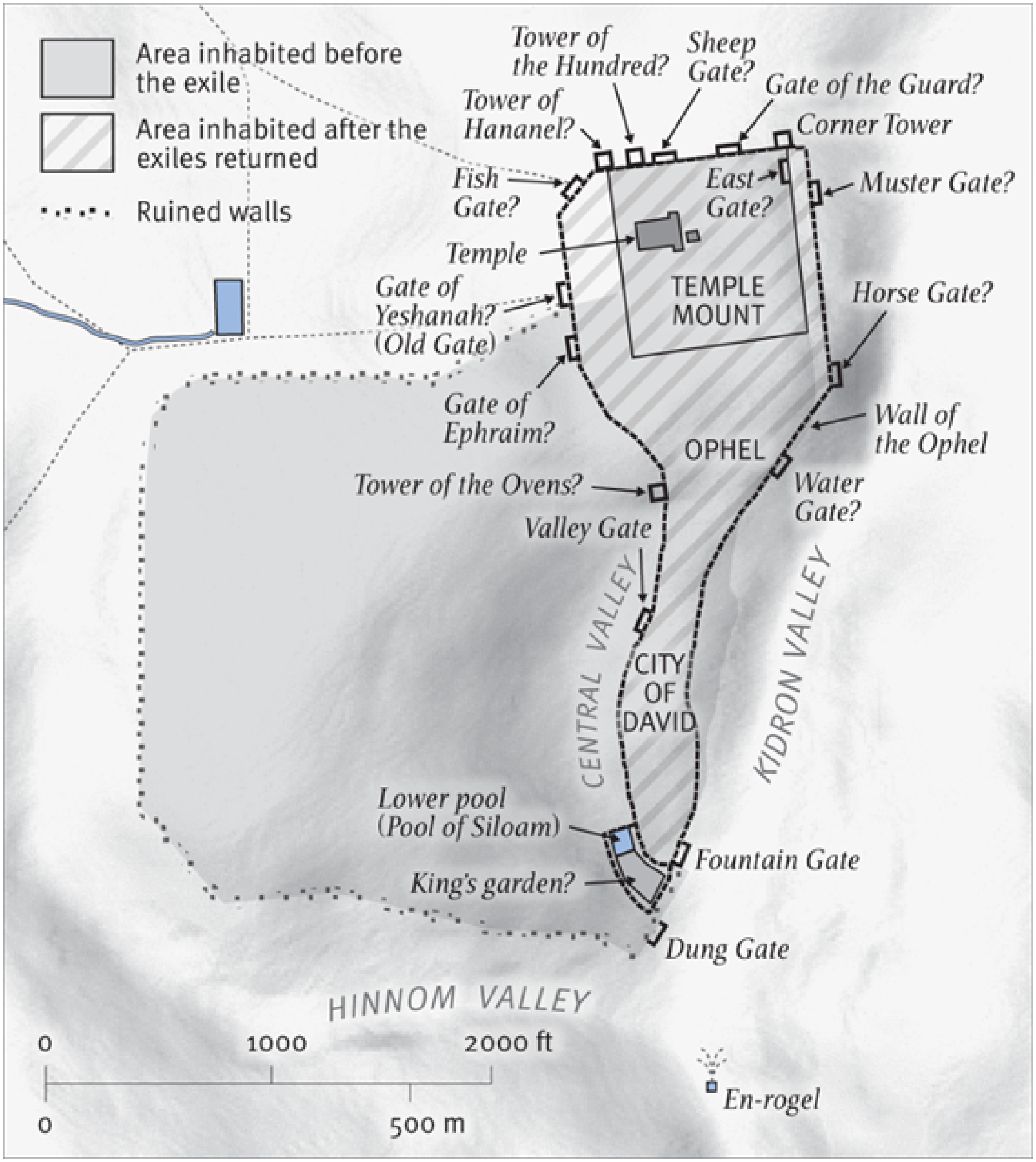
NEHEMIAH—NOTE ON 2:19 **Sanballat . . . Tobiah.** *See note on 2:10*. **Geshem the Arab.** This ruler most likely officiated to the south of Jerusalem.

NEHEMIAH—NOTE ON 2:20 God of heaven. Cf. Neh. 1:5 and *see note on Ezra 1:2*. Not only did Nehemiah have the king's permission and was not rebelling, but he had God's protection. Those enemies who tried to intimidate against the work had neither, since they were not commissioned by God or the king.

Jerusalem at the Time of Nehemiah

c. 445 B.C.

Though Nehemiah gives a careful listing of the sections of Jerusalem's walls that were rebuilt, it is difficult to be certain exactly which walls and gates he was referring to. The city had extended beyond the city of David and the Temple Mount by the time of Hezekiah, but it appears that only the Temple Mount and the city of David were enclosed within Nehemiah's walls. An ambitious project nonetheless, it was completed in only 52 days, providing Jerusalem with some measure of protection from its enemies.



Area inhabited before the exile
Area inhabited after the exiles returned
Ruined walls
Tower of the Hundred?
Sheep Gate?
Gate of the Guard?
Tower of Hananel?
Corner Tower
Fish Gate?
East Gate?
Muster Gate?
Temple
TEMPLE MOUNT
Gate of Yeshanah? (Old Gate)
Horse Gate?
Gate of Ephraim?
Wall of the Ophel
OPHEL
Tower of the Ovens?
Water Gate?
Valley Gate
CENTRAL VALLEY
KIDRON VALLEY
CITY OF DAVID
Lower pool (Pool of Siloam)
Fountain Gate
King's garden?
Dung Gate
HINNOM VALLEY
0
1000
2000 ft
0
500 m
En-rogel

NEHEMIAH—NOTE ON 3:1–7:3 A detailed account of rebuilding the wall is given.

NEHEMIAH—NOTE ON 3:1 **Eliashib the high priest.** The grandson of Jeshua the high priest in Zerubbabel's era (cf. Neh. 12:10). **built.** On the fourth of

Ab, (July/August) 445 B.C. (cf. 6:15). **Sheep Gate.** This is located in the northeast section of Jerusalem (cf. 3:32; 12:39). The narrative moves around the perimeter of Jerusalem in a counterclockwise direction. **Tower of the Hundred . . . Tower of Hananel.** This northern section of Jerusalem opened up to the central Benjamin plateau where enemy forces could attack most easily from the north. The rest of the perimeter of the city was protected by the natural valley topography.

NEHEMIAH—NOTE ON 3:3 Fish Gate. So named because merchants sold fish on the northern side of Jerusalem. Men of Tyre and other coastal towns routinely brought fish to sell (cf. 12:39; 13:16).

NEHEMIAH—NOTE ON 3:5 nobles would not stoop to serve their Lord. One explanation, beyond just the laziness of the rich, is that these nobles had been pledged to Tobiah for personal gain (6:17–19).

NEHEMIAH—NOTE ON 3:6 Gate of Yeshanah. Believed to be in the northwest corner of Jerusalem (cf. 12:39).

NEHEMIAH—NOTE ON 3:8 Broad Wall. On the western side of the northern sector (cf. 12:38).

NEHEMIAH—NOTE ON 3:11 Tower of the Ovens. On the western side of Jerusalem (cf. 12:38).

NEHEMIAH—NOTE ON 3:13 Valley Gate. *See note on 2:13, 15*. **Dung Gate.** *See note on 2:13*.

NEHEMIAH—NOTE ON 3:15 Pool of Shelah. *See note on 2:14*. **king's garden.** In the southeast sector.

NEHEMIAH—NOTE ON 3:16 tombs of David. Cf. 2:5. Presumably in the southeast sector. **house of the mighty men.** This location is probably associated with David's mighty men (cf. 2 Sam. 23:8–39).

NEHEMIAH—NOTE ON 3:19 the armory. Located on the eastern side of Jerusalem.

NEHEMIAH—NOTE ON 3:26 **Ophel.** An area south of the temple mount, near the Water Gate, where the temple servants lived (cf. 2 Chron. 27:3; 33:14; Neh. 11:21). **Water Gate.** Near the Gihon Spring on the east side of Jerusalem (cf. 8:16; 12:37).

NEHEMIAH—NOTE ON 3:28 **Horse Gate.** In the northeast sector.

NEHEMIAH—NOTE ON 3:29 **East Gate.** Possibly located to the east of the temple mount.

NEHEMIAH—NOTE ON 3:31 **Muster Gate.** In the northeast sector.

NEHEMIAH—NOTE ON 3:32 **Sheep Gate.** Having traveled around Jerusalem in a counterclockwise direction, the narrative ends where it began (cf. 3:1; 12:39).

NEHEMIAH—NOTE ON 4:1–23 This section describes the intimidation and opposition to the project.

NEHEMIAH—NOTE ON 4:2 **the army of Samaria.** While it is a possibility that his intentions were to provoke the Samaritans to action, which would have brought the Persian overlord down on Samaria swiftly, harassment and mockery (v. 3) became the primary strategy to prevent the reconstruction of the walls.

NEHEMIAH—NOTE ON 4:4–5 Nehemiah’s dependence on his sovereign God is never more evident than in his prayer (cf. 1:5–11; 2:4).

NEHEMIAH—NOTE ON 4:7–8 **the Ashdodites.** Added to the list of enemies already given are the dwellers of Ashdod, one of the former Philistine cities to the west of Jerusalem. Apparently they came to the point where they were at least contemplating a full-scale attack on Jerusalem because of the rapid progress of the wall.

NEHEMIAH—NOTE ON 4:9 The Jews exhibited a balance between faith in God and readiness, employing some of the wall builders as guards.

NEHEMIAH—NOTE ON 4:10 **much rubble.** Lit., “dust,” the term refers to the rubble or ruins of the prior destruction (586 B.C.), which they had to clear away before they could make significant progress on the rebuilding of the walls.

NEHEMIAH—NOTE ON 4:11–12 Part of the strategy of the enemy coalition was to frighten and intimidate the Jews by making them think their army would soon surprise them with a massive force that would quickly engulf them.

NEHEMIAH—NOTE ON 4:13–15 **stationed the people.** Nehemiah and the others had received word that Sanballat had mustered the army of Samaria (4:2). In fact, God made sure the strategy was known by letting the nearby Jews know, so they would report it to Judah's leaders. Though vigilant, armed, and ready, Nehemiah and those he led consistently gave God the glory for their victories and construction successes.

Seven Attempts to Stop Nehemiah's Work

Seven Attempts to Stop Nehemiah's Work	
1. 2:19	Sanballat, Tobiah, and Geshem mocked Nehemiah.
2. 4:1–3	Sanballat and Tobiah mocked Nehemiah.
3. 4:7–23	The enemy threatened a military attack.
4. 6:1–4	Sanballat and Geshem attempted to lure Nehemiah outside of Jerusalem to Ono.
5. 6:5–9	Sanballat threatened Nehemiah with false charges.
6. 6:10–14	Shemaiah, Noadiah, and others were paid to prophesy falsely and discredit Nehemiah.
7. 6:17–19	Tobiah had spies in Jerusalem and wrote Nehemiah letters in order to frighten him.
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NEHEMIAH—NOTE ON 4:16–18a The threats cut the work force in half, and even those who worked carried weapons in case of attack (cf. v. 21).

NEHEMIAH—NOTE ON 4:18b–20 **trumpet.** Among other functions, trumpets were used to sound an alarm in the event of danger or to summon soldiers to battle. Nehemiah kept a trumpeter at his side always, so that the alarm could be sounded immediately. His plan also included perpetual diligence (vv. 22–23).

NEHEMIAH—NOTE ON 5:1–13 Enemy opposition and difficult times in general had precipitated economic conditions that had a devastating effect on

Judah's fragile life. The effect of this extortion on the morale of the returnees was worse than the enemy opposition.

NEHEMIAH—NOTE ON 5:1–5 Jewish brothers. Perhaps this refers again to the nobles who would not work and had alliances with the enemies (*see note on 3:5*). The people were fatigued with hard labor, drained by the relentless harassment of enemies, poor and lacking the necessities of life, lacking tax money and borrowing for it, and working on the wall in the city rather than getting food from the country. On top of this came complaints against the terrible exploitation and extortion by the rich Jews who would not help, but forced people to sell their homes and children, while having no ability to redeem them back. Under normal conditions, the law offered the hope of releasing these young people through the remission of debts which occurred every seven years or in the fiftieth year of jubilee (Lev. 25). The custom of redemption made it possible to "buy back" the enslaved individual at almost any time, but the desperate financial situation of those times made that appear impossible.

NEHEMIAH—NOTE ON 5:7 I brought charges against the nobles and the officials. The commitment of the nobles and rulers to the reconstruction project was negligible (cf. 3:5), while their loyalty to Tobiah and others in opposition added to their opportunistic attitudes, placing them close to the status of opposition. They had become the enemy from within. **exacting interest.** This can refer to normal interest or it can signify excessive interest, i.e., usury. According to Mosaic law, the Jews were forbidden to take interest from their brothers on the loan of money, food, or anything else. If the person was destitute, they should consider it a gift. If they could pay it back later, it was to be without interest (see Lev. 25:36–37; Deut. 23:19–20). Such generosity marked the godly (see Ps. 15:5; Jer. 15:10; cf. Prov. 28:8). Interest could be taken from foreigners (Deut. 23:20). Interest loans were known to exceed 50 percent at times in ancient nations. Such usury took advantage of people's desperation and was virtually impossible to repay, consuming their entire family assets and reducing the debtors to permanent slavery. *See notes on Deut. 23:19–20 and 24:10–13*.

NEHEMIAH—NOTE ON 5:8 We . . . have bought back. Nehemiah denounced with just severity the evil conduct of selling a brother by means of usury. He contrasted it with his own action of redeeming with his own money some of the Jewish exiles, who through debt had lost their freedom in Babylon.

NEHEMIAH—NOTE ON 5:10 **Moreover, I.** Nehemiah set the example again by making loans, but not in exacting usury.

NEHEMIAH—NOTE ON 5:11 **Return to them.** To remedy the evil that they had brought, those guilty of usury were to return the property they had confiscated from those who couldn't pay the loans back, as well as returning the interest they had charged (*see notes on Luke 19:2–10*).

NEHEMIAH—NOTE ON 5:12 **swear.** The consciences of the guilty were struck by Nehemiah's words, so that their fear, shame, and contrition caused them to pledge the release of their loans and restore property and interest, including setting slaves free. This cancellation of debt had a profoundly unifying effect on both sides of the indebtedness. The proceedings were formally consummated with the people binding themselves by a solemn oath from the priests (with them as administrators) that they would be faithful to the pledge.

NEHEMIAH—NOTE ON 5:13 **shook out the fold.** This curse rite from the governor, Nehemiah, called down God's wrath upon anyone who would not follow through with his commitment to release debts. The people agreed and did as they had promised.

NEHEMIAH—NOTE ON 5:14 **twentieth year.** *See note on 1:1*. **thirty-second year.** The year Nehemiah returned to Artaxerxes in Persia (c. 433 B.C.; cf. 13:6). **ate the food allowance of the governor.** This refers to the provisions from the Persian administration, but from which he had chosen not to partake because it would have to come from taxing his poverty-stricken people (5:15). The statement is testimony to the wealth of Nehemiah gained as the king's cupbearer in Persia. Verses 17–18 record that he supported 150 men with abundant provisions who ruled with him (and their families), indicating the personal wealth he had brought from Babylon.

NEHEMIAH—NOTE ON 5:15 **forty shekels.** Approximately one pound of silver. **because of the fear of God.** Nehemiah would not exact usury from his fellow countrymen as his predecessors had, because he viewed it as an act of disobedience toward God.

NEHEMIAH—NOTE ON 5:16 **we acquired no land.** Even though the time to purchase property from those forced to sell couldn't have been better, Nehemiah maintained a consistent personal policy not to take advantage of another's distress. He worked on the wall rather than spending his time building personal wealth.

NEHEMIAH—NOTE ON 5:18 **the food allowance of the governor.** *See note on 5:14*. In the ancient Near East, it was customary to calculate the expense of a king's establishment, not by the quantity of money, but by the quantity of his provisions (cf. 1 Kings 4:22; 18:19; Eccles. 5:11).

NEHEMIAH—NOTE ON 5:19 **Remember for my good.** The first of four such prayers (cf. 13:14, 22, 31).

NEHEMIAH—NOTE ON 6:1 **Sanballat and Tobiah and Geshem.** *See notes on 2:10, 19*.

NEHEMIAH—NOTE ON 6:2 **sent to me.** This suggests either a letter or an oral message delivered by messenger to Nehemiah. Satisfied that they could not prevent Nehemiah's project from succeeding by open military engagement (*see note on 4:13–15*), they decided to overcome him by deception. **plain of Ono.** Located south of Joppa on the western extremity of Judah along the seacoast.

NEHEMIAH—NOTE ON 6:3 **And I sent messengers.** Because he knew they were luring him into a trap, he sent representatives, who themselves might have been killed or imprisoned for ransom.

NEHEMIAH—NOTE ON 6:5 **open letter.** Official letters were typically rolled up and sealed with an official signet by the letter's sender or one of his assisting officials. An open or unsealed letter was not only a sign of disrespect and open criticism, but also suggested the information therein was public knowledge. The goal of this document was to intimidate Nehemiah into stopping the work.

NEHEMIAH—NOTE ON 6:6 It is reported among the nations. The letter suggested that Nehemiah's intent to revolt was common knowledge which would get back to the king of Persia if he didn't come to the requested conference. **you and the Jews intend to rebel.** This information would have brought Persian troops against the Jews had it been true. Even though Judah had a reputation for breaking its allegiances with its overlord kings, on this occasion that was not the case. **building the wall . . . become their king.** Artaxerxes had commissioned the rebuilding of the wall based on his relationship of trust with Nehemiah. Once the project was accomplished, the king expected Nehemiah to return to Susa. Allegations that Nehemiah was fortifying the city so that he might be made king would seriously violate the Persian king's trust, if not create a war. The plot was an attempt to intimidate Nehemiah with the idea that a wedge was to be driven between Nehemiah and Artaxerxes so that Nehemiah would come to the meeting with those enemies—a meeting that would have featured his death.

NEHEMIAH—NOTE ON 6:7 set up prophets to proclaim. If there were such prophets, Sanballat actually hired them to feed incorrect information generating the false rumor (cf. 6:10–14). By dispatching such prophets to make public proclamations that Nehemiah had made himself king, the Persian imperial rule would have appeared to be supplanted.

NEHEMIAH—NOTE ON 6:10 Shemaiah. When the open letter failed to intimidate Nehemiah into stopping the work and coming to a meeting, his enemies decided to try intimidation from within. They hired a false prophet (v. 12), Shemaiah, to lure Nehemiah into the Holy Place in the temple for refuge from a murder plot. To enter and shut himself in the Holy Place would have been a desecration of the house of God and would have caused people to question his reverence for God. Shemaiah was the son of a priest who was an intimate friend of Nehemiah. This plan would give them grounds to raise an evil report against Nehemiah, who was not a priest and had no right to go into the Holy Place (cf. 6:13). It could also make the people question his courage (6:11). Other disloyal Jews included: 1) the nobles (3:5; 6:17); 2) Jews who lived near Sanballat (4:12); 3) Noadiah (6:14); 4) Meshullam (6:17–19); 5) Eliashib (13:4, 7); and 6) the high priest's grandson (13:28). **the house of God.** This is a frequently used name for the temple (cf. 8:16; 10:32–39; 11:11, 16, 22; 12:40; 13:4, 7, 9, 11, 14).

NEHEMIAH—NOTE ON 6:15 **Elul.** August/September, 445 B.C. Knowing that the project lasted 52 days, it commenced on the fourth of Ab (July/August) 445 B.C.

NEHEMIAH—NOTE ON 6:16 **this work had been accomplished with the help of our God.** While modern readers might be tempted to exalt the leadership qualities that brought the work to completion, Nehemiah's conclusion was seen through the eyes of his enemies, i.e., God works through faithful people, but it is God who works. This is a change from the attitudes indicated in 4:1 and 5:9.

NEHEMIAH—NOTE ON 6:17–19 **many letters to Tobiah.** Nehemiah added a footnote that in the days of building the wall, the nobles of Judah who refused to work (3:5) were in alliance and correspondence with Tobiah because, although his ancestors were Ammonites (2:19), he had married into a respectable Jewish family. Shemaiah was from the family of Arah (Ezra 2:5); his son Jehohanan was the son-in-law of Meshullam who shared in the work of building (Neh. 3:4, 30). According to 13:4, the high priest, Eliashib, was related to Tobiah (which is a Jewish name). The meddling of these nobles, by trying to play both sides through reports to Tobiah and to Nehemiah (6:19), only widened the breach as Tobiah escalated efforts to frighten the governor.

NEHEMIAH—NOTE ON 7:2 **Hanani.** Cf. 1:2. **the castle.** *See note on* 2:8.

NEHEMIAH—NOTE ON 7:3 In the ancient Near East, it was customary to open the city gates at sunrise and close them at sunset. Nehemiah recommended that this not be done, because of the hostility of the enemies. Rather the gates were to be kept shut until well into the heat of the morning when everyone was up and active. When the gates were shut, they were to be guarded by sentinels at watch stations and in front of their own vulnerable homes (v. 4).

NEHEMIAH—NOTE ON 7:5a **my God put it into my heart.** Throughout the book, Nehemiah claimed the hand of God was at work in all circumstances (cf. 2:8, 18; 6:16).

NEHEMIAH—NOTE ON 7:5b–6 **I found the book of the genealogy.** Nehemiah discovered a record of the people made by Ezra in Babylon before the first group returned, a listing of the people who had come with Zerubbabel.

NEHEMIAH—NOTE ON 7:6–73a Nehemiah gave the list of those in the first return from Persia to Jerusalem under Zerubbabel in 538 B.C. *See notes on Ezra 2:1–70*. Minor discrepancies are possibly due to Ezra listing those who intended to depart, while Nehemiah listed those who actually arrived; or some other unknown reason.

NEHEMIAH—NOTE ON 7:65 Urim and Thummim should arise. One of the methods used to discern the will of God on a specific matter. *See note on Ex. 28:30*.

NEHEMIAH—NOTE ON 7:73b–10:39 God gave revival under Ezra's spiritual leadership.

NEHEMIAH—NOTE ON 7:73b–8:12 The revival began with an exposition of God's word.

NEHEMIAH—NOTE ON 7:73b seventh month. The month of Tishri (September/October), 445 B.C., less than one week after completing the walls (cf. 6:15). The Feast of Booths, or Tabernacles, usually began on the fifteenth day (cf. 6:14 with Lev. 23:33–44), but here it began on the second (cf. Neh. 8:13), and it was a feast to which the whole nation was called. Usually the Feast of Trumpets occurred on the first day (cf. Lev. 23:23–25).

NEHEMIAH—NOTE ON 8:1–2 the Book of the Law. In response to the people's request, Ezra brought the law of the Lord, which he had set his heart to study, practice, and teach to the people (cf. Ezra 7:10). At this time, the law was a scroll, as opposed to a text consisting of bound pages. Such a reading was required every seven years at the Feast of Booths, or Tabernacles (cf. Deut. 31:10–13), even though it had been neglected since the Babylonian captivity until this occasion.

NEHEMIAH—NOTE ON 8:1 Water Gate. *See note on 3:26*. **Ezra.** This is the first mention of Ezra in the book of Nehemiah, though he had been ministering in Jerusalem since 458 B.C. (cf. Ezra 7:1–10:44).

NEHEMIAH—NOTE ON 8:3 read . . . understand. Here is the general summary of the event of reading and explaining the Scripture from daybreak to noon, a period of at least six hours (more detail is added in vv. 4–8).

NEHEMIAH—NOTE ON 8:4 platform . . . beside him. The platform was big enough to hold 14 people for the long hours of reading and explaining (v. 8). The men, probably priests, stood with Ezra to show agreement.

NEHEMIAH—NOTE ON 8:5 stood. In respect at the reading of God's word, as though they were in the presence of God himself, the people stood for all the hours of the exposition.

NEHEMIAH—NOTE ON 8:6 blessed the Lord. A praise befitting the reading. In a synagogue, the reading is preceded by a benediction. The response of "Amen, Amen" was an affirmation of what Ezra prayed.

NEHEMIAH—NOTE ON 8:7–8 Some of the Levites assisted Ezra with the people's understanding of the Scripture by reading and explaining it.

NEHEMIAH—NOTE ON 8:8 gave the sense. This may have involved translation for people who were only Aramaic speakers in exile, but more likely it means "to break down" the text into its parts so that the people could understand it. This was an exposition or explanation of the meaning and not just translation. **so that the people understood the reading.** In this act of instruction, Ezra's personal commitment to study the law, practice it in his own life, and then teach it (Ezra 7:10) was reflected.

NEHEMIAH—NOTE ON 8:9 governor. *See note on 5:14*. **Ezra the priest.** Cf. Ezra 7:11–12, 21; 10:10, 16. **wept as they heard the words of the Law.** When they heard and understood God's law, they understood their violations of it. Not tears of joy, but penitent sorrow (Neh. 8:10) came forth as they were grieved by conviction (8:11) over the distressing manifestations of sin in transgressing the Lord's commands and the consequent punishments they had suffered in their captivity.

NEHEMIAH—NOTE ON 8:10–12 the joy of the Lord is your strength. The event called for a holy day of worship to prepare them for the hard days ahead (cf. 12:43), so they were encouraged to rejoice. The words they had heard did remind them that God punishes sin, but also that God blesses obedience. That was reason to celebrate. They had not been utterly destroyed as a nation, in spite of their sin, and were, by God's grace, on the brink of a new beginning. That called for celebration.

NEHEMIAH—NOTE ON 8:13–9:37 The Jews celebrated the Feast of Booths, or Tabernacles, and confessed their history of sins.

NEHEMIAH—NOTE ON 8:13 **in order to study the words of the Law.** The smaller group that gathered to Ezra consisted of those who had teaching responsibilities: the heads of the fathers' houses to their families, and the priests and Levites to the general population in the community (Mal. 2:6–7).

NEHEMIAH—NOTE ON 8:14 Cf. Ex. 23:16; Lev. 23:33–44; Num. 29:12–38; Deut. 16:13–17 for details on the Feast of Booths, or Tabernacles.

NEHEMIAH—NOTE ON 8:15–16 **they should proclaim it and publish it.** Proclamations such as this carried the authority of the administration represented by leaders such as Nehemiah, who was the governor, and Ezra, the priest and scribe (8:9) who had been used to reestablish the city, its worship, and its social life. The people responded to their directive.

NEHEMIAH—NOTE ON 8:16 **Water Gate.** *See notes on 3:26 and 12:37*. **Gate of Ephraim.** This is believed to have been near the Old Gate (cf. 3:6; 12:39).

NEHEMIAH—NOTE ON 8:17 **from the days of Jeshua . . . great rejoicing.** The Feast of Booths, or Tabernacles, had been celebrated since Joshua (2 Chron. 7:8–10; Ezra 3:4), but not with such joy.

NEHEMIAH—NOTE ON 8:18 This was more than was required and arose from the exuberant zeal of the people.

NEHEMIAH—NOTE ON 9:1 **this month.** Tishri (September/October), 445 B.C. (cf. 7:73b; 8:2). **with fasting and in sackcloth, and with earth.** The outward demonstration of deep mourning and heaviness of heart for their iniquity seems to have been done in the spirit of the Day of Atonement which was normally observed on the tenth day of the seventh month (cf. Lev. 16:1–34; 23:26–32).

NEHEMIAH—NOTE ON 9:2 **separated themselves from all foreigners.** This call for divorcing all lawful wives taken from among the heathen was needed, since the last time, prompted 13 years before by Ezra (*see notes on Ezra 10*) had only been partially successful. Many had escaped the required action of divorce and kept their pagan wives. Perhaps new defaulters had appeared also, and were confronted for the first time with this necessary action of divorce. Nehemiah's efforts were successful in removing this evil mixture.

NEHEMIAH—NOTE ON 9:3 **they stood . . . read . . . made confession and worshiped.** The succession of events helped to reestablish the essential commitment of Israel to God and his law. They read for three hours about the sins of their fathers and for three more hours confessed that they had been partakers of similar evil deeds. In response to all of this, they worshiped.

NEHEMIAH—NOTE ON 9:4–37 This long confession of sin in the context of the recitation of God's mighty redemptive acts on Israel's behalf is an expression of worship (v. 3) that recalls some of the psalms in their theme and worshipful purpose. This season of national humiliation centered on adoring God for his great mercy in the forgiveness of their multiplied iniquities, in delivering them from judgment, protecting them, and blessing them graciously. Apparently, this great prayer of worship offered to God was recited by a group of Levites (vv. 4–5) indicating it had been prepared and adopted beforehand, probably by Ezra. This prayer initiated the three hours of confession and worship (v. 3), which led to a national promise of obedience to God in the future (v. 38).

NEHEMIAH—NOTE ON 9:6 **have made heaven.** The recitation was ordered historically, although themes of promise and judgment are traced through Israel's history with God. The first feature is the celebration of God's greatness as Creator (cf. Gen. 1–2). **the host of heaven worships you.** The praise that Israel offered on earth was also echoed in the heavens by angelic hosts.

NEHEMIAH—NOTE ON 9:8 **found his heart faithful before you.** The Abrahamic Covenant (Gen. 12:1–3; 15:4–7; 17:1–9) was based on God's faithfulness to his word and given to a man who was faithful to him. *See* *notes on Gen. 15:6 and Rom. 4*, where the faithful heart of Abraham is discussed. **made with him the covenant to give to his offspring the land.** The covenant was a covenant of salvation, but also involved the Promised Land. The people, having just returned from captivity, understandably emphasized that feature of the covenant, since God had returned them to the land.

NEHEMIAH—NOTE ON 9:9–12 This section of the prayer of praise and confession recounts the exodus (see Ex. 2–15).

NEHEMIAH—NOTE ON 9:10 **made a name for yourself.** God established his righteous reputation over the powers of Egypt by the miracles of immense power performed in Egypt.

NEHEMIAH—NOTE ON 9:13–19 The months at Sinai are remembered (see Ex. 19–40).

NEHEMIAH—NOTE ON 9:17 **they . . . appointed a leader.** The Hebrew of this statement is almost a repeat of Num. 14:4, which records the discontent of the people with God's plan and Moses' leadership.

NEHEMIAH—NOTE ON 9:19–21 This section remembers the 38 years of wandering in the wilderness (cf. Num. 9–19).

NEHEMIAH—NOTE ON 9:21 **they lacked nothing.** The same word is used in Ps. 23:1, "I shall not want." Even during the long season of chastisement, God miraculously cared for their every need.

NEHEMIAH—NOTE ON 9:22–25 These verses encompass the period of possessing the Promised Land, as recorded in Num. 20–Josh. 24.

NEHEMIAH—NOTE ON 9:22 **gave them kingdoms and peoples.** Canaan was comprised of a number of politically semi-autonomous groups all loosely connected under the waning authority of Egypt. The Lord divided Canaan into tribal districts, thus apportioning the land for Israel's possession.

NEHEMIAH—NOTE ON 9:23 **multiplied their children.** A nation of offspring was another aspect of the promise made to Abraham (Gen. 12:1–3). God told Abraham that his descendants would be like the stars of heaven (Gen. 15:5) and Ex. 1:1–3 reminded Israel that their multiplication in Egypt was nothing short of miraculous.

NEHEMIAH—NOTE ON 9:24 subdued before them. Moses said in Ex. 15:3, “The Lord is a man of war.” As Israel’s military leader and king, he led them into battle to defeat their enemies and take the land.

NEHEMIAH—NOTE ON 9:26–31 This section summarizes the period from the judges to the Assyrian deportation (722 B.C.) and Babylonian exile (586 B.C.). See 2 Kings 17–25.

NEHEMIAH—NOTE ON 9:26 who had warned them. God’s prophets brought them to God’s court to be judged by his law. This theme is repeated throughout the message (vv. 29–30, 34).

NEHEMIAH—NOTE ON 9:32 Now, therefore. Having reviewed the faithfulness of God to the Abrahamic Covenant (vv. 7–8) throughout Israel’s national history, the prayer picks up with the present time confessing their unfaithfulness to (vv. 33–35) and renewed commitment to the Mosaic Covenant (vv. 36–38). **kings of Assyria until this day.** This statement sweeps across a summary of Assyrian, Babylonian, and Persian domination of the nation for almost four centuries up to that time.

NEHEMIAH—NOTE ON 9:36–37 in the land . . . over our bodies. The praise prayer rejoices that the Jews have been returned to the land, but grieves that Gentiles still rule over them.

NEHEMIAH—NOTE ON 9:37 rich yield goes to the kings. Because God’s people continued in widespread sin, enemy kings enjoyed the bounty that would have been Israel’s.

NEHEMIAH—NOTE ON 9:38–10:39 The nation makes a New Covenant with God to keep the Mosaic law. Though well intended, as they had been in Ex. 24:1–8, their failure was forthcoming (*see note on Neh. 13:10–13*).

NEHEMIAH—NOTE ON 9:38 Because of all this. The history of God’s faithfulness, in spite of Israel’s unfaithfulness, is the ground of a pledge and promise that the people make to obey God and not repeat the sins of their fathers. **we make a firm covenant in writing.** An agreement, or covenant, was a binding contract between two parties. In short, it was a formalized relationship with commitments to loyalty. In this case, the nation initiated this covenant with God.

NEHEMIAH—NOTE ON 10:1–27 The list of sealed signatures on the covenant was from the leaders. Surprisingly, Ezra's name is not listed.

NEHEMIAH—NOTE ON 10:28 **temple servants.** *See note on Ezra 2:43–54*. **who have separated themselves.** These are those who 1) had followed the demand of Ezra and Nehemiah to divorce pagan spouses or 2) had been left in the land but never joined themselves to any heathen, thus remaining separate. Intermarriage with the nations had previously precipitated an influence in Israel that had culminated in Babylonian slavery, thus playing a major role in Israel's unfaithfulness to the covenant.

NEHEMIAH—NOTE ON 10:29 **a curse and an oath.** Covenants characteristically were ratified by an oath ceremony in which the parties swore to the terms of the covenant. A curse rite was often included wherein the slaughtering of an animal indicated similar consequences for the covenant breaker. Israel's pledged adherence to the law was thus solemnly affirmed.

NEHEMIAH—NOTE ON 10:30 **not give our daughters . . . or take their daughters.** Parents controlled marriages, so this part of the covenant came from them. Again, it stressed the serious matter of marrying a heathen from an idolatrous people (see Ezra 10).

NEHEMIAH—NOTE ON 10:32–39 The remainder of the conditions the people made in their covenant involved matters of the temple.

NEHEMIAH—NOTE ON 10:32–33 **We also take on ourselves the obligation.** What the people were committing themselves to do by covenant turned into law requiring a one-third shekel temple tax. The Mosaic ordinance required one-half of a shekel (see Ex. 30:11–16), but the severe economic straits of the time led to the reduced amount. By the time of Christ, the people had returned to the Mosaic stipulation of one-half of a shekel. *See note on Matt. 17:24*.

NEHEMIAH—NOTE ON 10:34 The carrying of the wood for the constantly burning altar (Lev. 6:12 ff.) had formerly been the duty of the temple servants, but few of them had returned from Babylon (Neh. 7:60) so more people were chosen to assist in this task.

NEHEMIAH—NOTE ON 10:35–39 Laws for all the offerings and tithes were reinstated so as not to "neglect the house of our God" (v. 39).

NEHEMIAH—NOTE ON 10:35–37 **firstfruits . . . firstborn . . . firstborn.** These laws required the firstfruits of the ground (see Ex. 23:19; 34:26; Deut. 26:2), the firstfruits of the trees (see Lev. 19:24; Num. 18:13), the firstborn sons redeemed by the estimated price of the priest (see Num. 18:15), and the firstborn of the herds and flocks (see Ex. 13:12; Num. 18:15–17). All of this was kept at the storehouses near the temple and distributed for the support of the priests and Levites. The Levites then gave a tenth of what they received to the priests (cf. Num. 18:26).

NEHEMIAH—NOTE ON 11:1–13:31 Details of Nehemiah exercising his governorship are given in this section.

NEHEMIAH—NOTE ON 11:1–12:26 Jerusalem and Judah are resettled.

NEHEMIAH—NOTE ON 11:1 **cast lots.** A method of decision-making that God honored (Prov. 16:33). Nehemiah redistributed the population so that one out of every 10 Jews lived in Jerusalem. The other nine were free to reestablish their family heritage in the land.

NEHEMIAH—NOTE ON 11:3–24 The people who dwelt in Jerusalem are identified.

NEHEMIAH—NOTE ON 11:21 **Ophel.** *See note on 3:26*.

NEHEMIAH—NOTE ON 11:25–36 These are the places where 90 percent of the people dwelt outside of Jerusalem (cf. Ezra 2:21–23, 27, 34).

NEHEMIAH—NOTE ON 12:1–26 Originally there were 24 courses of priests, each course serving in the temple for a period of two weeks per year or for one month biannually (see 1 Chron. 24:1–20). Only four of those courses returned from Babylon (see Neh. 7:39–42; Ezra 2:36–39) but these were divided into 24 courses of which 22 are listed here. Perhaps two are omitted because their families had become extinct, because no sons were born since the time Zerubbabel originally named them. This then is a selective rather than exhaustive listing of priests and Levites from the time of Zerubbabel and Jeshua, recording the key priests and Levites through three generations of high priests: 1) Jeshua who came in the initial return with Zerubbabel c. 538 B.C. (Neh. 12:1–11); 2) Joiakim, the son of Jeshua (vv. 12–21); 3) Eliashib (cf. 3:1) the son of Joiakim (12:22–23); 4) a miscellaneous group who served in the days of Joiakim (vv. 24–26).

NEHEMIAH—NOTE ON 12:1 Zerubbabel . . . Jeshua. *See note on Ezra 2:2*.

NEHEMIAH—NOTE ON 12:10–11 This record lists six generations of high priests beginning with Jeshua. The Jonathan of v. 11 is the Johanan of v. 22.

NEHEMIAH—NOTE ON 12:12–21 Each of the 22 families in vv. 1–7 is repeated, except one (cf. Hattush; v. 2). Perhaps by the time of Joiakim's high priesthood, this family had become extinct, the fathers having no male offspring.

NEHEMIAH—NOTE ON 12:22 Darius the Persian. This refers to Darius II, c. 423–404 B.C.

NEHEMIAH—NOTE ON 12:23 Book of the Chronicles. Lit., "were written on the scroll of the matters of the days." This involved precise genealogical records kept in the administrative archives of Judah.

NEHEMIAH—NOTE ON 12:27–13:3 The walls were dedicated.

NEHEMIAH—NOTE ON 12:27–43 the dedication of the wall. In the same manner marking the dedications of the temple in Solomon's day (2 Chron. 5–7) and the rebuilt temple several decades earlier (Ezra 6:16–18), the rebuilt walls were dedicated with the music of thanksgiving (most likely shortly after the events of Neh. 9).

NEHEMIAH—NOTE ON 12:30 purified. See Lev. 16:30 for the sense of moral purity in this symbolic act.

NEHEMIAH—NOTE ON 12:31–40 They probably assembled at the Valley Gate on the west. One of the choirs was led by Ezra (v. 36), the other accompanied by Nehemiah (v. 38). Moving in different directions (v. 38), they assembled together in the temple area (v. 40).

NEHEMIAH—NOTE ON 12:31 **Dung Gate.** *See notes on 2:13 and 3:13*.

NEHEMIAH—NOTE ON 12:36 **the musical instruments of David.** This phrase could refer to the same kind of instruments David's musicians used or the actual instruments constructed in David's time, now being used centuries later. Cf. 1 Chron. 15:16; 23:5; 2 Chron. 29:26; Ezra 3:10. **the man of God.** *See note on Deut. 33:1*; cf. Acts 13:22.

NEHEMIAH—NOTE ON 12:37 **Fountain Gate.** *See note on 2:14*. **Water Gate.** *See notes on 3:26 and 8:16*.

NEHEMIAH—NOTE ON 12:38 **to the north.** This second choir marched clockwise to the north (cf. 12:31). **Tower of the Ovens.** *See note on 3:11*.

NEHEMIAH—NOTE ON 12:39 **Gate of Ephraim.** *See note on 8:16*. **Gate of Yeshanah.** *See note on 3:6*. **Fish Gate.** *See note on 3:3*. **Tower of Hananel.** *See note on 3:1*. **Tower of the Hundred.** *See note on 3:1*. **Sheep Gate.** *See notes on 3:1, 32*. **Gate of the Guard.** Located in the northeast section of Jerusalem.

NEHEMIAH—NOTE ON 12:43 **for God had made them rejoice with great joy.** The God of all joy (cf. 1 Chron. 12:40; Neh. 8:10; Ps. 16:11; 33:1; 43:4; Gal. 5:22) activated their inner joy which brought corporate celebration. Though these may have been few and far between, moments like this characterized the life of obedience and blessing that God had set before Israel.

NEHEMIAH—NOTE ON 12:44–47 A listing of miscellaneous temple activities is given.

NEHEMIAH—NOTE ON 12:44 **required by the Law.** Cf. Lev. 7:34–36 and Deut. 18:1–5.

NEHEMIAH—NOTE ON 12:45 the command of David . . . Solomon. Cf. 1 Chron. 25–26.

NEHEMIAH—NOTE ON 12:47 the sons of Aaron. The priests.

NEHEMIAH—NOTE ON 13:1–31 Nehemiah left Jerusalem in the thirty-second year of Artaxerxes c. 433 B.C. (cf. 5:14; 13:6) and returned to Persia as he promised (cf. 2:6). During his absence, the people returned to their former ways, led by the high priest Eliashib (13:4–5). Such a defection called for the needed reforms of vv. 1–3 and 10–30. It was during Nehemiah's absence that Malachi also wrote his prophetic book indicting both priests and people for their sinful defection. Possibly having heard of Eliashib's evil, Nehemiah returned (vv. 4–7). Nehemiah 13 was the last portion of the OT to be written.

NEHEMIAH—NOTE ON 13:1–2 On that day they read from the Book of Moses. Not surprisingly, as they read on the regular calendar cycle, they were confronted with areas in which their thinking and practice had wavered from the Scriptures, specifically with regard to the requirements of Deut. 23:3–6.

NEHEMIAH—NOTE ON 13:2 Balaam. See Num. 22–24.

NEHEMIAH—NOTE ON 13:3 This was done in compliance with their recent pledge (cf. 10:26–29) before Nehemiah left for Persia.

NEHEMIAH—NOTE ON 13:4 Tobiah. *See note on 2:10*. Eliashib had allied with Israel's enemy for some personal gain and taken it to such an extreme as to desecrate the house of God.

NEHEMIAH—NOTE ON 13:6 I went to the king. Nehemiah returned to Persia as he promised (cf. 2:6) c. 433 B.C., in the thirty-second year of Artaxerxes (cf. 5:14). It is unknown exactly how long Nehemiah remained in Persia, perhaps until c. 424 B.C., but in that interval the disobedience developed.

NEHEMIAH—NOTE ON 13:7–9 Nehemiah's response to the desecration of the temple was similar to Christ's almost five centuries later (cf. Matt. 21:12–13; John 2:13–17).

NEHEMIAH—NOTE ON 13:9 vessels of the house of God. In order to accommodate Tobiah, they had moved the utensils of the house of God from their rightful place and put idols in the temple courts.

NEHEMIAH—NOTE ON 13:10–13 In Nehemiah's absence, the Jews violated their previous covenant with God regarding offerings (cf. 10:35–39) as reported by Mal. 1:6–14 and 3:8–12. In his presence, it was immediately restored (*see notes on Neh. 9:38–10:39*).

NEHEMIAH—NOTE ON 13:10 had fled each to his field. By neglecting the tithe, the people failed to support the Levites. Consequently, they had to abandon their responsibilities in the house of God and perform field labor in order to survive.

NEHEMIAH—NOTE ON 13:14 Remember me. This refrain is used three times here, once after each rebuke (cf. 13:22–31).

NEHEMIAH—NOTE ON 13:15–17 They went against their previous agreement by violating the Sabbath (cf. 10:31).

NEHEMIAH—NOTE ON 13:16 Tyrians. A Phoenician coastal town 20 miles south of Sidon.

NEHEMIAH—NOTE ON 13:18 Jeremiah had rebuked their fathers for the same things (see Jer. 17:21ff.). By such acts their fathers had brought the misery of exile and oppression, and they were doing the same—increasing God's wrath against them.

NEHEMIAH—NOTE ON 13:19–22 Nehemiah had to force compliance with threats.

NEHEMIAH—NOTE ON 13:23–29 Both the priests and the people had married pagans of the land in violation of the Mosaic law (cf. Ex. 34:15–16; Deut. 7:3), the earlier reforms of Ezra (cf. Ezra 9–10), and their own covenant (cf. Neh. 10:30). Malachi spoke against this sin (Mal. 2:10–16).

NEHEMIAH—NOTE ON 13:23 Ashdod. *See note on 4:7–8*. **Ammon, and Moab.** Neighboring countries east of the Jordan whose beginnings were by

Lot’s incestuous relationship with his two daughters (cf. Gen. 19:30–38).

NEHEMIAH—NOTE ON 13:28 Even the grandson of the high priest (cf. 12:10) sinfully married a daughter of Sanballat (*see note on 2:10*).

NEHEMIAH—NOTE ON 13:29–30 Malachi 2:1–8 recognizes the uncleanness within the priesthood.

NEHEMIAH—NOTE ON 13:31 **Remember me.** Nehemiah prayed this for the third time (cf. 13:14, 22), desiring God’s blessing on his obedient efforts.

Esther

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Introduction to Esther

Title

“Esther” serves as the title without variation through the ages. This book and the book of Ruth are the only OT books named after women. As with Song of Solomon, Obadiah, and Nahum, the NT does not quote or allude to Esther.

“Hadassah” (2:7), meaning “myrtle,” was the Hebrew name of Esther, which came either from the Persian word “star” or possibly from the name of the Babylonian love goddess, Ishtar. As the orphaned daughter of her father Abihail, Esther grew up in Persia with her older cousin, Mordecai, who raised her as if she were his own daughter (2:7, 15).

Author and Date

The author remains unknown, although Mordecai, Ezra, and Nehemiah have been suggested. Whoever penned Esther possessed a detailed knowledge of Persian customs, etiquette, and history, plus particular familiarity with the palace at Susa (1:5–7). He also exhibited intimate knowledge of the Hebrew calendar and customs, while additionally showing a strong sense of Jewish nationalism. Possibly a Persian Jew, who later moved back to Israel, wrote Esther.

Esther appears as the seventeenth book in the literary chronology of the OT and closes the OT historical section. Only Ezra 7–10, Nehemiah, and Malachi report later OT history than Esther. The account in Esther ends in 473 B.C. before Ahasuerus died by assassination (c. 465 B.C.). Esther 10:2 speaks as though Ahasuerus's reign has been completed, so the earliest possible writing date would be after his reign around mid-fifth century B.C. The latest reasonable date would be prior to 331 B.C. when Greece conquered Persia.

Background and Setting

Esther occurred during the Persian period of world history, c. 539 B.C. (Dan. 5:30–31) to c. 331 B.C. (Dan. 8:1–27). Ahasuerus ruled from c. 486 to 465 B.C.; Esther covers the 483–473 B.C. portion of his reign. The name Ahasuerus represents the Hebrew transliteration of the Persian name "Khshayarsha," while "Xerxes" represents his Greek name.

The events of Esther occurred during the wider time span between the first return of the Jews after the 70-year captivity in Babylon (Dan. 9:1–19) under Zerubbabel c. 538 B.C. (Ezra 1–6) and the second return led by Ezra c. 458 B.C. (Ezra 7–10). Nehemiah's journey (the third return) from Susa to Jerusalem (Neh. 1–2) occurred later (c. 445 B.C.).

Esther and Exodus both chronicle how vigorously foreign powers tried to eliminate the Jewish race and how God sovereignly preserved his people in accordance with his covenant promise to Abraham c. 2100–2075 B.C. (Gen. 12:1–3; 17:1–8). As a result of God's prevailing, Est. 9–10 records the beginning of Purim—a new annual festival in the twelfth month (February/March) to celebrate the nation's survival. Purim became one of two festivals given outside of the Mosaic legislation to still be celebrated in Israel (Hanukkah, or the Festival of Lights, is the other, cf. John 10:22).

Historical and Theological Themes

All 167 verses of Esther have ultimately been accepted as canonical, although the absence of God’s name anywhere has caused some to unnecessarily doubt its authenticity. The Greek Septuagint (LXX) added an extra 107 apocryphal verses that supposedly compensated for this lack. Along with Song of Solomon, Ruth, Ecclesiastes, and Lamentations, Esther stands with the OT books of the Megilloth, or “five scrolls.” Rabbis read these books in the synagogue on five special occasions during the year—Esther being read at Purim (cf. 9:20–32).

The historical genesis for the drama played out between Mordecai (a Benjamite descendant of Saul—2:5) and Haman (an Agagite—3:1, 10; 8:3, 5; 9:24) goes back almost 1,000 years when the Jews exited from Egypt (c. 1445 B.C.) and were attacked by the Amalekites (Ex. 17:8–16), whose lineage began with Amalek, grandson of Esau (Gen. 36:12). God pronounced his curse on the Amalekites, which resulted in their total elimination as a people (Ex. 17:14; Deut. 25:17–19). Although Saul (c. 1030 B.C.) received orders to kill all the Amalekites, including their king Agag (1 Sam. 15:2–3), he disobeyed (1 Sam. 15:7–9) and incurred God’s displeasure (1 Sam. 15:11, 26; 28:18). Samuel finally hacked Agag into pieces (1 Sam. 15:32–33). Because of his lineage from Agag, Haman carried deep hostility toward the Jews.

The time of Esther arrived 550 years after the death of Agag, but in spite of such passage of time, neither Haman the Agagite nor Mordecai the Benjamite had forgotten the tribal feud that still smoldered in their souls. This explains why Mordecai refused to bow down to Haman (Est. 3:2–3) and why Haman so viciously attempted to exterminate the Jewish race (3:5–6, 13). As expected, God’s prophecy to extinguish the Amalekites (Ex. 17:14; Deut. 25:17–19) and God’s promise to preserve the Jews (Gen. 17:1–8) prevailed.

Because of God’s faithfulness to save his people, the festival of Purim (named after the Akkadian word for “lot”—Est. 3:7; 9:26), an annual, two-day holiday of feasting, rejoicing, sending food to one another, and giving gifts to the poor (9:21–22), was decreed to be celebrated in every generation, by every family, in every province and city (9:27–28). Esther later added a new feature of fasting with lamentation (9:31). Purim is not biblically mentioned again, although it has been celebrated throughout the centuries in Israel.

Esther could be compared to a chess game. God and Satan (as invisible players) moved real kings, queens, and nobles. When Satan put Haman into place, it was as if he announced "Check." God then positioned Esther and Mordecai in order to put Satan into "Checkmate!" Ever since the fall of man (Gen. 3:1–19), Satan has attempted to spiritually sever God's relationship with his human creation and disrupt God's covenant promises with Israel. For example, Christ's line through the tribe of Judah had been murderously reduced to Joash alone, who was rescued and preserved (2 Chron. 22:10–12). Later, Herod slaughtered the infants of Bethlehem, thinking Christ was among them (Matt. 2:16). Satan tempted Christ to denounce God and worship him (Matt. 4:9). Peter, at Satan's insistence, tried to block Christ's journey to Calvary (Matt. 16:22). Finally, Satan entered into Judas who then betrayed Christ to the Jews and Romans (Luke 22:3–6). While God was not mentioned in Esther, he was everywhere apparent as the One who opposed and foiled Satan's diabolical schemes by providential intervention.

In Esther, all of God's unconditional covenant promises to Abraham (Gen. 17:1–8) and to David (2 Sam. 7:8–16) were jeopardized. However, God's love for Israel is nowhere more apparent than in this dramatic rescue of his people from pending elimination. "Behold, he who keeps Israel will neither slumber nor sleep" (Ps. 121:4).

Interpretive Challenges

The most obvious question raised by Esther comes from the fact that God is nowhere mentioned, as in Song of Solomon. Nor does the writer or any participant refer to the law of God, the Levitical sacrifices, worship, or prayer. The skeptic might ask, “Why would God never be mentioned when the Persian king receives over 175 references? Since God’s sovereignty prevailed to save the Jews, why does he then not receive appropriate recognition?”

It seems satisfying to respond that if God desired to be mentioned, he could just as sovereignly have moved the author to write of him as he acted to save Israel. This situation seems to be more of a problem at the human level than the divine, because Esther is the classic illustration of God’s providence as he, the unseen power, controls everything for his purpose. There are no miracles in Esther, but the preservation of Israel through providential control of every event and person reveals the omniscience and omnipotence of Jehovah. Whether he is named is not the issue. He is clearly the main character in the drama.

Second, “Why were Mordecai and Esther so secular in their lifestyles?” Esther (2:6–20) does not seem to have the zeal for holiness like Daniel (Dan. 1:8–20). Mordecai kept his and Esther’s Jewish heritage secret, unlike Daniel (Dan. 6:5). The law of God was absent in contrast to Ezra (Ezra 7:10). Nehemiah had a heart for Jerusalem that seemingly eluded the affections of Esther and Mordecai (Neh. 1:1–2:5).

The following observations help to shed some light on these issues. First, this short book does not record everything. Perhaps Mordecai and Esther actually possessed a deeper faith than becomes apparent here (cf. Est. 4:16). Second, even godly Nehemiah did not mention his God when talking to King Artaxerxes (Neh. 2:1–8). Third, the Jewish festivals, which provided structure for worship, had been lost long before Esther, e.g., Passover (2 Kings 23:22) and Booths (Neh. 8:17). Fourth, possibly the anti-Jewish letter written by the Samaritans to Ahasuerus several years earlier had frightened them (c. 486 B.C.; Ezra 4:6). Fifth, the evil intentions of Haman did not just first surface when Mordecai refused to bow down (Est. 3:1–2). Most likely they were long before shared by others, which would have intimidated the Jewish population. Sixth, Esther did identify with her Jewish heritage at a most appropriate time (7:3–4). And yet, the nagging question of why Esther and Mordecai did not seem to have the same kind of open devotion to God as did Daniel remains. Further, Nehemiah’s prayer (Neh. 1:5–11, esp. v. 7) seems to indicate a spiritual lethargy among the Jewish exiles in Susa. So this issue must ultimately be resolved by God, since he alone knows human hearts.

Outline

- I. Esther Replaces Vashti (1:1–2:18)
    - A. Vashti’s Insubordination (1:1–22)
    - B. Esther’s Coronation (2:1–18)
- II. Mordecai Overcomes Haman (2:19–7:10)
    - A. Mordecai’s Loyalty (2:19–23)
    - B. Haman’s Promotion and Decree (3:1–15)
    - C. Esther’s Intervention (4:1–5:14)
    - D. Mordecai’s Recognition (6:1–13)
    - E. Haman’s Fall (6:14–7:10)
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Esther

The King's Banquets

ESTHER **1** †Now in the days of Ahasuerus, the Ahasuerus who reigned from India to Ethiopia over 127 provinces, [2]†in those days when King Ahasuerus sat on his royal throne in Susa, the capital, [1] [3]†in the third year of his reign he gave a feast for all his officials and servants. The army of Persia and Media and the nobles and governors of the provinces were before him, [4]while he showed the riches of his royal glory and the splendor and pomp of his greatness for many days, 180 days. [5]And when these days were completed, the king gave for all the people present in Susa, the citadel, both great and small, a feast lasting for seven days in the court of the garden of the king's palace. [6]There were white cotton curtains and violet hangings fastened with cords of fine linen and purple to silver rods [2] and marble pillars, and also couches of gold and silver on a mosaic pavement of porphyry, marble, mother-of-pearl and precious stones. [7]Drinks were served in golden vessels, vessels of different kinds, and the royal wine was lavished according to the bounty of the king. [8]And drinking was according to this edict: “There is no compulsion.” For the king had given orders to all the staff of his palace to do as each man desired. [9]†Queen Vashti also gave a feast for the women in the palace that belonged to King Ahasuerus.

Queen Vashti's Refusal

[10]On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha and Abagtha, Zethar and Carkas, the seven eunuchs who served in the presence of King Ahasuerus, [11]to bring Queen Vashti before the king with her royal crown, [3] in order to show the peoples and the princes her beauty, for she was lovely to look at. [12]†But Queen Vashti refused to come at the king's command delivered by the eunuchs. At this the king became enraged, and his anger burned within him.

[13]Then the king said to the wise men who knew the times (for this was the king's procedure toward all who were versed in law and judgment, [14]†the men next to him being Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, who saw the king's face, and sat first in the kingdom): [15]“According to the law, what is to be done to Queen Vashti, because she has not performed the command of King Ahasuerus delivered by the eunuchs?” [16]Then Memucan said in the presence of the king and the officials, “Not only against the king has Queen Vashti done wrong, but also against all the officials and all the peoples who are in all the provinces of King Ahasuerus. [17]For the queen's behavior will be made known to all women, causing them to look at their husbands with contempt, since they will say, ‘King Ahasuerus commanded Queen Vashti to be brought before him, and she did not come.’ [18]This very day the noble women of Persia and Media who have heard of the queen's behavior will say the same to all the king's officials, and there will be contempt and wrath in plenty. [19]†If it please the king, let a royal order go out from him, and let it be written among the laws of the Persians and the Medes so that it may not be repealed, that Vashti is never again to come before King Ahasuerus. And let the king give her royal position to another who is better than she. [20]So when the decree made by the king is proclaimed throughout all his kingdom, for it is vast, all women will give honor to their husbands, high and low alike.” [21]This advice pleased the king and the princes, and the king did as Memucan proposed. [22]†He sent letters to all the royal provinces, to every province in its own script and to every people in its own language, that every man be master in his own household and speak according to the language of his people.

Esther Chosen Queen

ESTHER **2** †After these things, when the anger of King Ahasuerus had abated, he remembered Vashti and what she had done and what had been decreed against her. [2]Then the king's young men who attended him said, “Let beautiful young virgins be sought out for the king. [3]And let the king appoint officers in all the provinces of his kingdom to gather all the beautiful young virgins to the harem in Susa the capital, under custody of Hegai, the king's eunuch, who is in charge of the women. Let their cosmetics be given them. [4]And let the young woman who pleases the king be queen instead of Vashti.” This pleased the king, and he did so.

[5]†Now there was a Jew in Susa the citadel whose name was Mordecai, the son of Jair, son of Shimei, son of Kish, a Benjaminite, [6]†who had been carried away from Jerusalem among the captives carried away with Jeconiah king of Judah, whom Nebuchadnezzar king of Babylon had carried away. [7]†He was bringing up Hadassah, that is Esther, the daughter of his uncle, for she had neither father nor mother. The young woman had a beautiful figure and was lovely to look at, and when her father and her mother died, Mordecai took her as his own daughter. [8]†So when the king's order and his edict were proclaimed, and when many young women were gathered in Susa the citadel in custody of Hegai, Esther also was taken into the king's palace and put in custody of Hegai, who had charge of the women. [9]†And the young woman pleased him and won his favor. And he quickly provided her with her cosmetics and her portion of food, and with seven chosen young women from the king's palace, and advanced her and her young women to the best place in the harem. [10]†Esther had not made known her people or kindred, for Mordecai had commanded her not to make it known. [11]And every day Mordecai walked in front of the court of the harem to learn how Esther was and what was happening to her.

[12]Now when the turn came for each young woman to go in to King Ahasuerus, after being twelve months under the regulations for the women, since this was the regular period of their beautifying, six months with oil of myrrh and six months with spices and ointments for women— [13]when the young woman went in to the king in this way, she was given whatever she

desired to take with her from the harem to the king's palace. [14]†In the evening she would go in, and in the morning she would return to the second harem in custody of Shaashgaz, the king's eunuch, who was in charge of the concubines. She would not go in to the king again, unless the king delighted in her and she was summoned by name.

[15]†When the turn came for Esther the daughter of Abihail the uncle of Mordecai, who had taken her as his own daughter, to go in to the king, she asked for nothing except what Hegai the king's eunuch, who had charge of the women, advised. Now Esther was winning favor in the eyes of all who saw her. [16]†And when Esther was taken to King Ahasuerus, into his royal palace, in the tenth month, which is the month of Tebeth, in the seventh year of his reign, [17]the king loved Esther more than all the women, and she won grace and favor in his sight more than all the virgins, so that he set the royal crown [1] on her head and made her queen instead of Vashti. [18]†Then the king gave a great feast for all his officials and servants; it was Esther's feast. He also granted a remission of taxes to the provinces and gave gifts with royal generosity.

Mordecai Discovers a Plot

[19]†Now when the virgins were gathered together the second time, Mordecai was sitting at the king's gate. [20]Esther had not made known her kindred or her people, as Mordecai had commanded her, for Esther obeyed Mordecai just as when she was brought up by him. [21]†In those days, as Mordecai was sitting at the king's gate, Bigthan and Teresh, two of the king's eunuchs, who guarded the threshold, became angry and sought to lay hands on King Ahasuerus. [22]And this came to the knowledge of Mordecai, and he told it to Queen Esther, and Esther told the king in the name of Mordecai. [23]†When the affair was investigated and found to be so, the men were both hanged on the gallows. [2] And it was recorded in the book of the chronicles in the presence of the king.

Haman Plots Against the Jews

ESTHER **3** †After these things King Ahasuerus promoted Haman the Agagite, the son of Hammedatha, and advanced him and set his throne above all the officials who were with him. [2]†And all the king's servants who were at the king's gate bowed down and paid homage to Haman, for the king had so commanded concerning him. But Mordecai did not bow down or pay homage. [3]Then the king's servants who were at the king's gate said to Mordecai, “Why do you transgress the king's command?” [4]†And when they spoke to him day after day and he would not listen to them, they told Haman, in order to see whether Mordecai's words would stand, for he had told them that he was a Jew. [5]And when Haman saw that Mordecai did not bow down or pay homage to him, Haman was filled with fury. [6]†But he disdained to lay hands on Mordecai alone. So, as they had made known to him the people of Mordecai, Haman sought to destroy all the Jews, the people of Mordecai, throughout the whole kingdom of Ahasuerus.

[7]†In the first month, which is the month of Nisan, in the twelfth year of King Ahasuerus, they cast Pur (that is, they cast lots) before Haman day after day; and they cast it month after month till the twelfth month, which is the month of Adar. [8]†Then Haman said to King Ahasuerus, “There is a certain people scattered abroad and dispersed among the peoples in all the provinces of your kingdom. Their laws are different from those of every other people, and they do not keep the king's laws, so that it is not to the king's profit to tolerate them. [9]†If it please the king, let it be decreed that they be destroyed, and I will pay 10,000 talents [1] of silver into the hands of those who have charge of the king's business, that they may put it into the king's treasuries.” [10]‡†So the king took his signet ring from his hand and gave it to Haman the Agagite, the son of Hammedatha, the enemy of the Jews. [11]And the king said to Haman, “The money is given to you, the people also, to do with them as it seems good to you.”

[12]†Then the king's scribes were summoned on the thirteenth day of the first month, and an edict, according to all that Haman commanded, was written to the king's satraps and to the governors over all the provinces and to the officials of all the peoples, to every province in its own script and every

people in its own language. It was written in the name of King Ahasuerus and sealed with the king's signet ring. [13]†Letters were sent by couriers to all the king's provinces with instruction to destroy, to kill, and to annihilate all Jews, young and old, women and children, in one day, the thirteenth day of the twelfth month, which is the month of Adar, and to plunder their goods. [14]†A copy of the document was to be issued as a decree in every province by proclamation to all the peoples to be ready for that day. [15]†The couriers went out hurriedly by order of the king, and the decree was issued in Susa the citadel. And the king and Haman sat down to drink, but the city of Susa was thrown into confusion.

Esther Agrees to Help the Jews

ESTHER **4** ‡When Mordecai learned all that had been done, Mordecai tore his clothes and put on sackcloth and ashes, and went out into the midst of the city, and he cried out with a loud and bitter cry. [2]He went up to the entrance of the king's gate, for no one was allowed to enter the king's gate clothed in sackcloth. [3]And in every province, wherever the king's command and his decree reached, there was great mourning among the Jews, with fasting and weeping and lamenting, and many of them lay in sackcloth and ashes.

[4]‡When Esther's young women and her eunuchs came and told her, the queen was deeply distressed. She sent garments to clothe Mordecai, so that he might take off his sackcloth, but he would not accept them. [5]‡Then Esther called for Hathach, one of the king's eunuchs, who had been appointed to attend her, and ordered him to go to Mordecai to learn what this was and why it was. [6]Hathach went out to Mordecai in the open square of the city in front of the king's gate, [7]‡and Mordecai told him all that had happened to him, and the exact sum of money that Haman had promised to pay into the king's treasuries for the destruction of the Jews. [8]Mordecai also gave him a copy of the written decree issued in Susa for their destruction, that he might show it to Esther and explain it to her and command her to go to the king to beg his favor and plead with him on behalf of her people. [9]And Hathach went and told Esther what Mordecai had said. [10]Then Esther spoke to Hathach and commanded him to go to Mordecai and say, [11]‡“All the king's servants and the people of the king's provinces know that if any man or woman goes to the king inside the inner court without being called, there is but one law—to be put to death, except the one to whom the king holds out the golden scepter so that he may live. But as for me, I have not been called to come in to the king these thirty days.”

[12]And they told Mordecai what Esther had said. [13]Then Mordecai told them to reply to Esther, “Do not think to yourself that in the king's palace you will escape any more than all the other Jews. [14]‡For if you keep silent at this time, relief and deliverance will rise for the Jews from another place, but you and your father's house will perish. And who knows whether you have

not come to the kingdom for such a time as this?” [15]Then Esther told them
to reply to Mordecai, [16]†“Go, gather all the Jews to be found in Susa, and
hold a fast on my behalf, and do not eat or drink for three days, night or
day. I and my young women will also fast as you do. Then I will go to the
king, though it is against the law, and if I perish, I perish.” [17]Mordecai then
went away and did everything as Esther had ordered him.

Esther Prepares a Banquet

ESTHER **5** On the third day Esther put on her royal robes and stood in the inner court of the king's palace, in front of the king's quarters, while the king was sitting on his royal throne inside the throne room opposite the entrance to the palace. [2]†And when the king saw Queen Esther standing in the court, she won favor in his sight, and he held out to Esther the golden scepter that was in his hand. Then Esther approached and touched the tip of the scepter. [3]‡†And the king said to her, “What is it, Queen Esther? What is your request? It shall be given you, even to the half of my kingdom.” [4]†And Esther said, “If it please the king, let the king and Haman come today to a feast that I have prepared for the king.” [5]Then the king said, “Bring Haman quickly, so that we may do as Esther has asked.” So the king and Haman came to the feast that Esther had prepared. [6]And as they were drinking wine after the feast, the king said to Esther, “What is your wish? It shall be granted you. And what is your request? Even to the half of my kingdom, it shall be fulfilled.” [7]Then Esther answered, “My wish and my request is: [8]If I have found favor in the sight of the king, and if it please the king to grant my wish and fulfill my request, let the king and Haman come to the feast that I will prepare for them, and tomorrow I will do as the king has said.”

Haman Plans to Hang Mordecai

[9]And Haman went out that day joyful and glad of heart. But when Haman saw Mordecai in the king's gate, that he neither rose nor trembled before him, he was filled with wrath against Mordecai. [10]Nevertheless, Haman restrained himself and went home, and he sent and brought his friends and his wife Zeresh. [11]†And Haman recounted to them the splendor of his riches, the number of his sons, all the promotions with which the king had honored him, and how he had advanced him above the officials and the servants of the king. [12]Then Haman said, “Even Queen Esther let no one but me come with the king to the feast she prepared. And tomorrow also I am invited by her together with the king. [13]†Yet all this is worth nothing to me, so long as I see Mordecai the Jew sitting at the king's gate.” [14]†Then his wife Zeresh and all his friends said to him, “Let a gallows [1] fifty

cubits [2] high be made, and in the morning tell the king to have Mordecai hanged upon it. Then go joyfully with the king to the feast." This idea pleased Haman, and he had the gallows made.

The King Honors Mordecai

ESTHER **6** †On that night the king could not sleep. And he gave orders to bring the book of memorable deeds, the chronicles, and they were read before the king. [2]And it was found written how Mordecai had told about Bigthana and Teresh, two of the king's eunuchs, who guarded the threshold, and who had sought to lay hands on King Ahasuerus. [3]And the king said, “What honor or distinction has been bestowed on Mordecai for this?” The king's young men who attended him said, “Nothing has been done for him.” [4]†And the king said, “Who is in the court?” Now Haman had just entered the outer court of the king's palace to speak to the king about having Mordecai hanged on the gallows [1] that he had prepared for him. [5]And the king's young men told him, “Haman is there, standing in the court.” And the king said, “Let him come in.” [6]†So Haman came in, and the king said to him, “What should be done to the man whom the king delights to honor?” And Haman said to himself, “Whom would the king delight to honor more than me?” [7]And Haman said to the king, “For the man whom the king delights to honor, [8]†let royal robes be brought, which the king has worn, and the horse that the king has ridden, and on whose head a royal crown [2] is set. [9]†And let the robes and the horse be handed over to one of the king's most noble officials. Let them dress the man whom the king delights to honor, and let them lead him on the horse through the square of the city, proclaiming before him: ‘Thus shall it be done to the man whom the king delights to honor.’” [10]†Then the king said to Haman, “Hurry; take the robes and the horse, as you have said, and do so to Mordecai the Jew, who sits at the king's gate. Leave out nothing that you have mentioned.” [11]So Haman took the robes and the horse, and he dressed Mordecai and led him through the square of the city, proclaiming before him, “Thus shall it be done to the man whom the king delights to honor.”

[12]†Then Mordecai returned to the king's gate. But Haman hurried to his house, mourning and with his head covered. [13]†And Haman told his wife Zeresh and all his friends everything that had happened to him. Then his wise men and his wife Zeresh said to him, “If Mordecai, before whom you have begun to fall, is of the Jewish people, you will not overcome him but will surely fall before him.”

Esther Reveals Haman's Plot

[14] [†]While they were yet talking with him, the king's eunuchs arrived and hurried to bring Haman to the feast that Esther had prepared.

ESTHER **7** So the king and Haman went in to feast with Queen Esther. [2]†And on the second day, as they were drinking wine after the feast, the king again said to Esther, “What is your wish, Queen Esther? It shall be granted you. And what is your request? Even to the half of my kingdom, it shall be fulfilled.” [3]†Then Queen Esther answered, “If I have found favor in your sight, O king, and if it please the king, let my life be granted me for my wish, and my people for my request. [4]†For we have been sold, I and my people, to be destroyed, to be killed, and to be annihilated. If we had been sold merely as slaves, men and women, I would have been silent, for our affliction is not to be compared with the loss to the king.” [5]Then King Ahasuerus said to Queen Esther, “Who is he, and where is he, who has dared [1] to do this?” [6]†And Esther said, “A foe and enemy! This wicked Haman!” Then Haman was terrified before the king and the queen.

Haman Is Hanged

[7]And the king arose in his wrath from the wine-drinking and went into the palace garden, but Haman stayed to beg for his life from Queen Esther, for he saw that harm was determined against him by the king. [8]†And the king returned from the palace garden to the place where they were drinking wine, as Haman was falling on the couch where Esther was. And the king said, “Will he even assault the queen in my presence, in my own house?” As the word left the mouth of the king, they covered Haman's face. [9]†Then Harbona, one of the eunuchs in attendance on the king, said, “Moreover, the gallows [2] that Haman has prepared for Mordecai, whose word saved the king, is standing at Haman's house, fifty cubits [3] high.” [10]†And the king said, “Hang him on that.” So they hanged Haman on the gallows that he had prepared for Mordecai. Then the wrath of the king abated.

Esther Saves the Jews

ESTHER **8** †On that day King Ahasuerus gave to Queen Esther the house of Haman, the enemy of the Jews. And Mordecai came before the king, for Esther had told what he was to her. [2]And the king took off his signet ring, which he had taken from Haman, and gave it to Mordecai. And Esther set Mordecai over the house of Haman.

[3]Then Esther spoke again to the king. She fell at his feet and wept and pleaded with him to avert the evil plan of Haman the Agagite and the plot that he had devised against the Jews. [4]When the king held out the golden scepter to Esther, [5]†Esther rose and stood before the king. And she said, “If it please the king, and if I have found favor in his sight, and if the thing seems right before the king, and I am pleasing in his eyes, let an order be written to revoke the letters devised by Haman the Agagite, the son of Hammedatha, which he wrote to destroy the Jews who are in all the provinces of the king. [6]For how can I bear to see the calamity that is coming to my people? Or how can I bear to see the destruction of my kindred?” [7]Then King Ahasuerus said to Queen Esther and to Mordecai the Jew, “Behold, I have given Esther the house of Haman, and they have hanged him on the gallows, [1] because he intended to lay hands on the Jews. [8]But you may write as you please with regard to the Jews, in the name of the king, and seal it with the king's ring, for an edict written in the name of the king and sealed with the king's ring cannot be revoked.”

[9]†The king's scribes were summoned at that time, in the third month, which is the month of Sivan, on the twenty-third day. And an edict was written, according to all that Mordecai commanded concerning the Jews, to the satraps and the governors and the officials of the provinces from India to Ethiopia, 127 provinces, to each province in its own script and to each people in its own language, and also to the Jews in their script and their language. [10]And he wrote in the name of King Ahasuerus and sealed it with the king's signet ring. Then he sent the letters by mounted couriers riding on swift horses that were used in the king's service, bred from the royal stud, [11]†saying that the king allowed the Jews who were in every city to gather and defend their lives, to destroy, to kill, and to annihilate any armed force

of any people or province that might attack them, children and women included, and to plunder their goods, [12]on one day throughout all the provinces of King Ahasuerus, on the thirteenth day of the twelfth month, which is the month of Adar. [13]A copy of what was written was to be issued as a decree in every province, being publicly displayed to all peoples, and the Jews were to be ready on that day to take vengeance on their enemies. [14]So the couriers, mounted on their swift horses that were used in the king's service, rode out hurriedly, urged by the king's command. And the decree was issued in Susa the citadel.

[15]†Then Mordecai went out from the presence of the king in royal robes of blue and white, with a great golden crown [2] and a robe of fine linen and purple, and the city of Susa shouted and rejoiced. [16]The Jews had light and gladness and joy and honor. [17]†And in every province and in every city, wherever the king's command and his edict reached, there was gladness and joy among the Jews, a feast and a holiday. And many from the peoples of the country declared themselves Jews, for fear of the Jews had fallen on them.

The Jews Destroy Their Enemies

ESTHER **9** ‡Now in the twelfth month, which is the month of Adar, on the thirteenth day of the same, when the king's command and edict were about to be carried out, on the very day when the enemies of the Jews hoped to gain the mastery over them, the reverse occurred: the Jews gained mastery over those who hated them. [2]The Jews gathered in their cities throughout all the provinces of King Ahasuerus to lay hands on those who sought their harm. And no one could stand against them, for the fear of them had fallen on all peoples. [3]‡All the officials of the provinces and the satraps and the governors and the royal agents also helped the Jews, for the fear of Mordecai had fallen on them. [4]For Mordecai was great in the king's house, and his fame spread throughout all the provinces, for the man Mordecai grew more and more powerful. [5]The Jews struck all their enemies with the sword, killing and destroying them, and did as they pleased to those who hated them. [6]‡In Susa the citadel itself the Jews killed and destroyed 500 men, [7]and also killed Parshandatha and Dalphon and Aspatha [8]and Poratha and Adalia and Aridatha [9]and Parmashta and Arisai and Aridai and Vaizatha, [10]‡the ten sons of Haman the son of Hammedatha, the enemy of the Jews, but they laid no hand on the plunder.

[11]That very day the number of those killed in Susa the citadel was reported to the king. [12]‡And the king said to Queen Esther, “In Susa the citadel the Jews have killed and destroyed 500 men and also the ten sons of Haman. What then have they done in the rest of the king's provinces! Now what is your wish? It shall be granted you. And what further is your request? It shall be fulfilled.” [13]‡And Esther said, “If it please the king, let the Jews who are in Susa be allowed tomorrow also to do according to this day's edict. And let the ten sons of Haman be hanged on the gallows.” [1] [14]So the king commanded this to be done. A decree was issued in Susa, and the ten sons of Haman were hanged. [15]‡‡The Jews who were in Susa gathered also on the fourteenth day of the month of Adar and they killed 300 men in Susa, but they laid no hands on the plunder.

[16]‡Now the rest of the Jews who were in the king's provinces also gathered to defend their lives, and got relief from their enemies and killed 75,000 of

those who hated them, but they laid no hands on the plunder. [17]This was on the thirteenth day of the month of Adar, and on the fourteenth day they rested and made that a day of feasting and gladness. [18]‡But the Jews who were in Susa gathered on the thirteenth day and on the fourteenth, and rested on the fifteenth day, making that a day of feasting and gladness. [19]Therefore the Jews of the villages, who live in the rural towns, hold the fourteenth day of the month of Adar as a day for gladness and feasting, as a holiday, and as a day on which they send gifts of food to one another.

The Feast of Purim Inaugurated

[20]‡And Mordecai recorded these things and sent letters to all the Jews who were in all the provinces of King Ahasuerus, both near and far, [21]obliging them to keep the fourteenth day of the month Adar and also the fifteenth day of the same, year by year, [22]as the days on which the Jews got relief from their enemies, and as the month that had been turned for them from sorrow into gladness and from mourning into a holiday; that they should make them days of feasting and gladness, days for sending gifts of food to one another and gifts to the poor.

[23]So the Jews accepted what they had started to do, and what Mordecai had written to them. [24]For Haman the Agagite, the son of Hammedatha, the enemy of all the Jews, had plotted against the Jews to destroy them, and had cast Pur (that is, cast lots), to crush and to destroy them. [25]But when it came before the king, he gave orders in writing that his evil plan that he had devised against the Jews should return on his own head, and that he and his sons should be hanged on the gallows. [2] [26]‡Therefore they called these days Purim, after the term Pur. Therefore, because of all that was written in this letter, and of what they had faced in this matter, and of what had happened to them, [27]the Jews firmly obligated themselves and their offspring and all who joined them, that without fail they would keep these two days according to what was written and at the time appointed every year, [28]that these days should be remembered and kept throughout every generation, in every clan, province, and city, and that these days of Purim should never fall into disuse among the Jews, nor should the commemoration of these days cease among their descendants.

[29] [†]Then Queen Esther, the daughter of Abihail, and Mordecai the Jew gave full written authority, confirming this second letter about Purim. [30]Letters were sent to all the Jews, to the 127 provinces of the kingdom of Ahasuerus, in words of peace and truth, [31]that these days of Purim should be observed at their appointed seasons, as Mordecai the Jew and Queen Esther obligated them, and as they had obligated themselves and their offspring, with regard to their fasts and their lamenting. [32] [†]The command of Queen Esther confirmed these practices of Purim, and it was recorded in writing.

The Greatness of Mordecai

ESTHER **10** ‡King Ahasuerus imposed tax on the land and on the coastlands of the sea. [2]And all the acts of his power and might, and the full account of the high honor of Mordecai, to which the king advanced him, are they not written in the Book of the Chronicles of the kings of Media and Persia? [3]†For Mordecai the Jew was second in rank to King Ahasuerus, and he was great among the Jews and popular with the multitude of his brothers, for he sought the welfare of his people and spoke peace to all his people.

Footnotes

Footnotes for Esther, Chapter 1

[1] 1:2 Or *the fortified city*

[2] 1:6 Or *rings*

[3] 1:11 Or *headdress*

Footnotes for Esther, Chapter 2

[1] 2:17 Or *headdress*

[2] 2:23 Or *suspended on a stake*

Footnotes for Esther, Chapter 3

[1] 3:9 A *talent* was about 75 pounds or 34 kilograms

Footnotes for Esther, Chapter 5

[1] 5:14 Or *stake*; twice in this verse

[2] 5:14 A *cubit* was about 18 inches or 45 centimeters

Footnotes for Esther, Chapter 6

[1] 6:4 Or *suspended on a stake*

[2] 6:8 Or *headdress*

Footnotes for Esther, Chapter 7

[1] 7:5 Hebrew *whose heart has filled him*

[2] 7:9 Or *stake*; also verse 10

[3] 7:9 A *cubit* was about 18 inches or 45 centimeters

Footnotes for Esther, Chapter 8

[1] 8:7 Or *stake*

[2] 8:15 Or *headdress*

Footnotes for Esther, Chapter 9

[1] 9:13 Or *stake*

[2] 9:25 Or *suspended on a stake*

Study Notes

ESTHER—NOTE ON 1:1 Ahasuerus. See Introduction: Background and Setting. **reigned . . . over 127 provinces.** The kingdom comprised 20 regions (3:12; 8:9; 9:3), which were further divided into provinces ruled over by governors (3:12). **India to Ethiopia.** Ethiopia, not Asia Minor, is mentioned as representing the western edge of the kingdom to avoid any remembrance of the king's previous defeat by the Greeks c. 481–479 B.C. (cf. 8:9). This description also avoided any confusion with the Ahasuerus of Dan. 9:1.

ESTHER—NOTE ON 1:2 his royal throne in Susa. Susa, the winter residence, was one of four capital cities; the other three included Babylon, Ecbatana (Ezra 6:2), and Persepolis. The citadel refers to the fortified palace complex built above the city for protection.

ESTHER—NOTE ON 1:3 the third year. C. 483 B.C. This probably included the planning phase for Ahasuerus's later campaign against Greece in which the king suffered a humiliating defeat (c. 481–479 B.C.). **Persia and Media.** Cyrus the Persian inherited Media and thus the name Media became just as prominent as Persia (c. 550 B.C.).

ESTHER—NOTE ON 1:9 Queen Vashti. Greek literature records her name as Amestris. She gave birth (c. 483 B.C.) to Ahasuerus's third son, Artaxerxes, who later succeeded his father Ahasuerus on the throne (Ezra 7:1).

ESTHER—NOTE ON 1:12 Vashti refused. Her reason is not recorded, although suggestions have included 1) that her appearance would have involved lewd behavior before drunken men, or 2) that she was still pregnant with Artaxerxes.

ESTHER—NOTE ON 1:14 the seven princes. These highest ranking officials (cf. Ezra 7:14) were perhaps equivalent to the magi of Dan. 1:20.

ESTHER—NOTE ON 1:19 may not be repealed. The irrevocable nature of Persian law (cf. Dan. 6:8, 12, 15) played an important role in how the rest of

Esther concluded (cf. 8:8).

ESTHER—NOTE ON 1:22 letters. The efficient Persian communication network (a rapid relay by horses) played an important role in speedily publishing kingdom edicts (cf. 3:12–14; 8:9–10, 14; 9:20, 30).

ESTHER—NOTE ON 2:1 After these things. Most likely during the latter portion of the king's ill-fated war with Greece (c. 481–479 B.C.). **he remembered Vashti.** The king was legally unable to restore Vashti (cf. 1:19–22), so the counselors proposed a new plan with promise.

ESTHER—NOTE ON 2:5 Mordecai. See Introduction: Historical and Theological Themes. He was among the fourth generation of deported Jews. **Kish.** Mordecai's great grandfather who actually experienced the Babylonian deportation. After Babylon fell to Medo-Persia (c. 539 B.C.), Jews were moved to other parts of the new kingdom. Kish represents a Benjamite family name that could be traced back (c. 1100 B.C.) to Saul's father (1 Sam. 9:1).

ESTHER—NOTE ON 2:6 Jeconiah. Former king of Judah (also known as Jehoiachin and Coniah) who was deported c. 597 B.C. (cf. 2 Kings 24:14–15; 2 Chron. 36:9–10). Due to his disobedience, the Lord removed his descendants from the line of David to Christ (Jer. 22:24–30). The family of Mordecai and Esther were part of the good figs in Jer. 24:1–7.

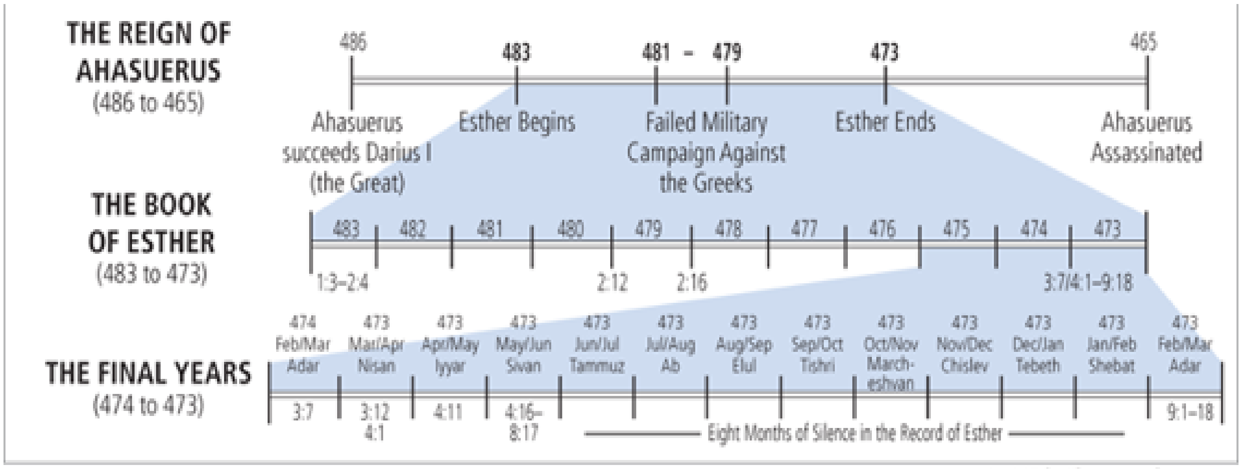
ESTHER—NOTE ON 2:7 Esther. See Introduction: Title.

ESTHER—NOTE ON 2:8 Esther . . . was taken. It is impossible to tell if Esther went voluntarily or against her will.

ESTHER—NOTE ON 2:9 pleased him. That she pleased Hegai points to God's providential control.

ESTHER—NOTE ON 2:10 not made known her people. Possibly because of the hostile letter mentioned in Ezra 4:6 or the anti-Semitic sentiments of Haman and other like-minded people.

The Historical Chronology of Esther


THE REIGN OF AHASUERUS
(486 to 465)
486
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481 - 479
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465
Ahasuerus succeeds Darius I (the Great)
Esther Begins
Failed Military Campaign Against the Greeks
Esther Ends
Ahasuerus Assassinated
THE BOOK OF ESTHER
(483 to 473)
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1:3–2:4
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THE FINAL YEARS
(474 to 473)
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473 Apr/May Iyyar
473 May/Jun Sivan
473 Jun/Jul Tammuz
473 Jul/Aug Ab
473 Aug/Sep Elul
473 Sep/Oct Tishri
473 Oct/Nov March-eshvan
473 Nov/Dec Chislev
473 Dec/Jan Tebeth
473 Jan/Feb Shebat
473 Feb/Mar Adar
3:7
3:12 4:1
4:11
4:16–8:17
Eight Months of Silence in the Record of Esther
9:1–18

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ESTHER—NOTE ON 2:14 **the second harem.** The place of concubines.

ESTHER—NOTE ON 2:15 **was winning favor.** According to the Lord’s providential plan.

ESTHER—NOTE ON 2:16 **Tebeth.** The tenth month corresponding to December/January **the seventh year.** C. 479–478 B.C. Four years had elapsed since Vashti’s fall from favor.

ESTHER—NOTE ON 2:18 **granted a remission of taxes.** The Hebrew phrase may also indicate release from military service.

ESTHER—NOTE ON 2:19 **the second time.** Perhaps the king intended to add the second best to his concubine collection.

ESTHER—NOTE ON 2:21 **the king’s gate.** Indicates the strong possibility that Mordecai held a position of prominence (cf. 3:2; Dan. 2:49). **became angry.** Perhaps in revenge over the loss of Vashti.

ESTHER—NOTE ON 2:23 **hanged on the gallows.** The Persian execution consisted of being impaled (cf. Ezra 6:11). It is likely that they were the inventors of crucifixion. **book of the chronicles.** The king would five years later (Ahasuerus’s twelfth year) read these Persian records as the turning point in Esther (6:1–2).

ESTHER—NOTE ON 3:1 **After these things.** Sometime between the seventh (2:16) and twelfth year (3:7) of the king's reign. **Haman the Agagite.** See Introduction: Historical and Theological Themes.

ESTHER—NOTE ON 3:2 **did not bow down.** There is a question as to whether Esther and Mordecai were inclined to obey the Mosaic law. This refusal may be more likely grounded in the family feud between the Benjamites and the Agagites (see Introduction: Historical and Theological Themes), than Mordecai's allegiance to the second commandment (Ex. 20:4–6).

ESTHER—NOTE ON 3:4 **he was a Jew.** It seems evident from Haman's fury and attempted genocide, that there were strong anti-Semitic attitudes in Susa, which seems to explain Mordecai's reluctance to reveal his true ethnic background.

ESTHER—NOTE ON 3:6 **the people of Mordecai.** Haman was being satanically used to target the entire Jewish race in an unsuccessful attempt to change the course of redemptive history and God's plans for Israel.

ESTHER—NOTE ON 3:7 **Nisan.** The time period March/April. Ironically, the Jews should have been celebrating the Passover to remind them of a former deliverance. **twelfth year.** C. 474 B.C. **Pur . . . lots.** A lot would be like modern dice, which were cast to determine future decisions (cf. the Hebrew lot, 1 Chron. 26:14; Neh. 10:34; Jonah 1:7). Proverbs 16:33 states that God providentially controlled the outcome of the lot. **Adar.** February/March. There would have been an 11-month interval between Haman's decree and its expected fulfillment.

ESTHER—NOTE ON 3:8 **a certain people.** Haman never divulged their identity.

ESTHER—NOTE ON 3:9 **10,000 talents.** The exact dollar amount is uncertain, but reportedly it would have weighed 375 tons and equaled almost 70 percent of the king's annual revenue. Since this sum would have been derived from the plunder of the Jews, it indicates that they had grown prosperous.

ESTHER—NOTE ON 3:10–11 The king would have easily been eager to eliminate any rebellion against his authority (cf. 3:8), although he did not seem to be interested in the money.

ESTHER—NOTE ON 3:10 the enemy of the Jews. Cf. 7:6; 8:1; 9:10, 24.

ESTHER—NOTE ON 3:12 sealed . . . king's signet ring. This would be equivalent to the king's signature. The date has been calculated by historians to be April 7, 474 B.C.

ESTHER—NOTE ON 3:13 to annihilate. An ambitious plot to annihilate the Jews in just one day. Historians have calculated the date to be March 7, 473 B.C. The king had unwittingly approved this provision that would kill his own queen.

ESTHER—NOTE ON 3:14 as a decree. It would be irrevocable (cf. 1:19; 8:5–8).

ESTHER—NOTE ON 3:15 into confusion. No specific reason is stated. Most likely even this pagan population was puzzled at the extreme and deadly racism of the king and Haman.

ESTHER—NOTE ON 4:1 sackcloth and ashes. An outward sign of inward distress and humiliation (cf. Jer. 6:26; Dan. 9:3; Matt. 11:21). Mordecai realized that he had prompted this genocidal retaliation by Haman.

ESTHER—NOTE ON 4:4 She sent garments. Mordecai could then enter the king's gate (cf. 4:2) and talk with Esther directly (cf. Neh. 2:2).

ESTHER—NOTE ON 4:5 Hathach. A trusted eunuch who knew of Esther's Jewish background.

ESTHER—NOTE ON 4:7–8 That Mordecai possessed this specific knowledge and a copy of the edict further evidences his prominent position in Persia.

ESTHER—NOTE ON 4:11 golden scepter. In order to protect the king's life from would-be assassins, this practice prevailed. Seemingly, the king would extend the scepter (a sign of kingly authority) only to those whom he knew and from whom he welcomed a visit (cf. 5:2; 8:4). **these thirty days.**

Perhaps Esther feared she had lost favor with the king since he had not summoned her recently.

ESTHER—NOTE ON 4:14 **relief and deliverance.** Mordecai exhibited a healthy faith in God's sovereign power to preserve his people. He may have remembered the Lord's promise to Abraham (cf. Gen. 12:3; 17:1–8). **you . . . will perish.** Mordecai indicated that Esther would not escape the sentence or be overlooked because of her prominence (cf. Est. 4:13). **such a time as this.** Mordecai indirectly appealed to God's providential timing.

ESTHER—NOTE ON 4:16 **fast.** The text does not mention prayer being included such as was Daniel's practice (Dan. 9:3), though it surely was. **perish.** Esther's heroic willingness to die for the sake of her fellow Jews is commendable.

ESTHER—NOTE ON 5:2 **she won favor.** This actually means that Esther first found favor with the God of Israel (cf. Prov. 21:1).

ESTHER—NOTE ON 5:3 **What is your request?** Esther deferred her real wish until 7:2–3.

ESTHER—NOTE ON 5:3, 6 **even to the half of my kingdom.** Royal hyperbole that was not intended to be taken at face value (cf. Mark 6:22–23).

ESTHER—NOTE ON 5:4 **a feast.** The first of two (cf. 5:4–8; 6:14–7:1) that Esther prepared. God would providentially intervene between the two (6:1–2).

ESTHER—NOTE ON 5:11 **the number of his sons.** At least 10 sons were fathered by Haman (cf. 9:13), who personified sinful pride (cf. Prov. 16:18; 1 Cor. 10:12; Gal. 6:3).

ESTHER—NOTE ON 5:13 **this is worth nothing to me.** Haman expressed raging fixation on killing Mordecai.

ESTHER—NOTE ON 5:14 **gallows.** A stake on which a human would be impaled to death and/or displayed after death (cf. 2:23). **fifty cubits.** Approximately 75 feet or almost 8 stories high. Perhaps the gallows involved displaying a shorter stake atop a building or wall to attain this height.

ESTHER—NOTE ON 6:1 the book. Five years (cf. 2:16 with 3:7) had intervened since Mordecai's loyal, but as yet unrewarded, act (cf. 2:23). At exactly the proper moment, God providentially intervened so that the king suffered insomnia, called for the book of records, read of Mordecai's unrewarded deeds five years past, and then desired to reward him (cf. Dan. 6:18).

ESTHER—NOTE ON 6:4 Who is in the court? The drama intensified as Haman arrived at just the wrong time and for just the wrong reason.

ESTHER—NOTE ON 6:6–7 Haman ironically defined the honor to be given to Mordecai at Haman's expense. To his potential wealth from the Jewish plunder, he thought public acclaim would be added.

ESTHER—NOTE ON 6:8 royal robes . . . royal crown. An honor which involved being treated as though the recipient were the king himself (cf. 8:15). This is reminiscent of Joseph in Egypt (Gen. 41:39–45). History affirms that horses were adorned with the royal crown.

ESTHER—NOTE ON 6:9 the square of the city. Whereas Mordecai had been there the day before in sackcloth and ashes (4:1, 6), he arrived with royal honor.

ESTHER—NOTE ON 6:10 Mordecai the Jew. Cf. 8:7; 9:29, 31; 10:3. Why the king did not remember Haman's edict against the Jews remains unknown.

ESTHER—NOTE ON 6:12 mourning. Deservedly, Haman has inherited Mordecai's distress (cf. 4:1–2). What a difference a day makes! His imagined honors had quickly turned to unimaginable humiliation. **his head covered.** An extreme sign of shame (cf. 2 Sam. 15:30; Jer. 14:3–4).

ESTHER—NOTE ON 6:13 you have begun to fall. Neither divine prophecy (Ex. 17:14) nor biblical history (1 Sam. 15:8–9) stood in Haman's favor. Haman's entourage seemed to have some knowledge of this biblical history.

ESTHER—NOTE ON 6:14 **Haman to the feast.** Like a lamb led to slaughter, Haman was escorted off to his just due.

ESTHER—NOTE ON 7:2 **second day.** The first-day reference point included the first banquet. This refers to the second banquet on the second day (cf. 5:8). **What is your wish . . . ?** This was the third time that the king inquired (cf. 5:3, 6).

ESTHER—NOTE ON 7:3 **my people.** This plea paralleled God's message through Moses to Pharaoh, "Let my people go," almost 1,000 years earlier (Ex. 7:16).

ESTHER—NOTE ON 7:4 **sold.** Refers back to Haman's bribe (cf. 3:9; 4:7). **destroyed . . . killed . . . annihilated.** Esther recounted the exact language of Haman's decree (cf. 3:13).

ESTHER—NOTE ON 7:6 **This wicked Haman!** Similar to Nathan's famous accusation against King David, "You are the man" (2 Sam. 12:7). Haman's honor had quickly turned to humiliation, and then to horror.

ESTHER—NOTE ON 7:8 **assault the queen.** Blinded by anger, Ahasuerus interpreted Haman's plea to be an act of violence against Esther rather than a plea for mercy.

ESTHER—NOTE ON 7:9 **Harbona.** Cf. 1:10. **Moreover.** Because the place prepared by Haman for Mordecai's execution towered above the city, it became the obvious spot for Haman's death. **Mordecai whose word saved.** Haman heard the third capital offense charged against him. One, he manipulated the king in planning to kill the queen's people. Two, he was perceived to accost the queen. Three, he planned to execute a man whom the king had just greatly honored for extreme loyalty to the kingdom.

ESTHER—NOTE ON 7:10 **they hanged Haman.** The ultimate expression of justice (cf. Ps. 9:15–16).

ESTHER—NOTE ON 8:1 **the house of Haman.** Property of a traitor by Persian custom returned to the king. In this case, he gave it to his queen, Esther, who put Mordecai over it (8:2). The outcome for Haman's wife Zeresh and his wise men is unknown (5:14; 6:12–13). Haman's 10 sons later died (9:7–10).

ESTHER—NOTE ON 8:5 to revoke. This proved to be impossible in light of the inflexible nature of the king’s edicts (1:19). However, a counter-decree was possible (cf. 8:8, 11–12).

ESTHER—NOTE ON 8:9 Sivan. Refers to the period May/June. It had been two months and 10 days since Haman’s decree (cf. 3:12); eight months and 20 days remained until both decrees became simultaneously effective (cf. 3:13).

ESTHER—NOTE ON 8:11 the king allowed. Just as the king had permitted Haman, so he allowed the Jews to defend themselves and to plunder their spoil (cf. 9:10, 15–16).

ESTHER—NOTE ON 8:15 Mordecai went out. This second reward exceeded the first (cf. 6:6–9). Blue and white were the royal colors of the Persian Empire.

ESTHER—NOTE ON 8:17 many . . . peoples . . . Jews. The population realized that the God of the Jews greatly exceeded anything that the pantheon of Persian deities could offer (cf. Ex. 15:14–16; Ps. 105:38; Acts 5:11), especially in contrast to their recent defeat by the Greeks.

ESTHER—NOTE ON 9:1 twelfth month. During the period February/March. Here is a powerful statement with regard to God’s providential preservation of the Jewish race in harmony with God’s unconditional promise to Abraham (Gen. 17:1–8). This providential deliverance stands in contrast to God’s miraculous deliverance of the Jews from Egypt; yet in both cases the same end had been accomplished by the supernatural power of God.

ESTHER—NOTE ON 9:3 the fear of Mordecai. Pragmatically, the nation had a change of heart toward the Jews, knowing that the king, the queen, and Mordecai were the ranking royal officials of the land. To be pro-Jewish would put one in favor with the king and his court and put one on the side of God, the ultimate King (cf. Rev. 19:16).

ESTHER—NOTE ON 9:6–7 Five hundred men died in Susa.

ESTHER—NOTE ON 9:10 laid no hand. Unlike Saul, who did take the plunder (cf. 1 Sam. 15:3 with 15:9), the Jews focused only on the mission at hand, i.e., to preserve the Jewish race (cf. Est. 9:15–16), even though the king's edict permitted this (8:11).

ESTHER—NOTE ON 9:12 further is your request? Even this pagan king served the cause of utterly blotting out the Amalekites in accord with God's original decree (Ex. 17:14) by allowing for a second day of killing in Susa to eliminate all Jewish enemies.

ESTHER—NOTE ON 9:13 be hanged. I.e., be publicly displayed.

ESTHER—NOTE ON 9:15–16 Over 1,500 years earlier God had promised to curse those who curse Abraham's descendants (Gen. 12:3).

ESTHER—NOTE ON 9:15 fourteenth day. Another 300 men died the second day of killing in Susa, bringing the total dead in Susa to 810.

ESTHER—NOTE ON 9:16 killed. Outside of Susa, only one day of killing occurred, in which 75,000 enemies died.

ESTHER—NOTE ON 9:18–19 This section recounted why Purim would be celebrated for two days rather than one.

ESTHER—NOTE ON 9:20–25 A brief summary of God's providential intervention on behalf of the Jews.

ESTHER—NOTE ON 9:26 Purim. The first and last biblically revealed, non-Mosaic festival with perpetual significance.

ESTHER—NOTE ON 9:29 second letter. An additional letter (cf. v. 20 for the first letter), which added "fasting" and "lamentations" to the prescribed activity of Purim.

ESTHER—NOTE ON 9:32 recorded in writing. This could be the chronicle referred to in 10:2, or another archival type document. It certainly does not hint that Esther wrote this canonical book.

ESTHER—NOTE ON **10:1–3** Apparently a postscript.

ESTHER—NOTE ON **10:3** **Mordecai . . . was second.** Mordecai joined the top echelon of Jewish international statesmen like Joseph, who ranked second in the Egyptian dynasty (Gen. 41:37–45), and Daniel, who succeeded in both the Babylonian (Dan. 2:46–49; 5:29) and Medo-Persian Empires (Dan. 6:28). **sought the welfare.** Less than 10 years later (c. 465 B.C.), Ahasuerus was assassinated. There are no further details concerning Esther and Mordecai. What Mordecai did for less than a decade on behalf of Israel, Jesus Christ will do for all eternity as the Prince of Peace (Isa. 9:6–7; Zech. 9:9–10)

Job

Job 1 • Job 2 • Job 3 • Job 4 • Job 5 • Job 6 • Job 7 • Job 8 • Job 9 • Job 10 • Job 11 • Job 12 • Job 13 • Job 14 • Job 15 • Job 16 • Job 17 • Job 18 • Job 19 • Job 20 • Job 21 • Job 22 • Job 23 • Job 24 • Job 25 • Job 26 • Job 27 • Job 28 • Job 29 • Job 30 • Job 31 • Job 32 • Job 33 • Job 34 • Job 35 • Job 36 • Job 37 • Job 38 • Job 39 • Job 40 • Job 41 • Job 42

Introduction to Job
    Title
    Author and Date
    Background and Setting
    Historical and Theological Themes
    Interpretive Challenges
    Outline

Footnotes

Study Notes

Introduction to Job

Title

As with other books of the Bible, Job bears the name of the narrative’s primary character. This name might have been derived from the Hebrew word for “persecution,” thus meaning “persecuted one,” or from an Arabic word meaning “repent,” thus bearing the name “repentant one.” The author recounts an era in the life of Job, in which he was tested and the character of God was revealed. New Testament writers directly quote Job two times (Rom. 11:35; 1 Cor. 3:19), plus Ezek. 14:14, 20 and James 5:11 show Job was a real person.

Author and Date

The book does not name its author. Job is an unlikely candidate because the book’s message rests on Job’s ignorance of the events that occurred in heaven as they related to his ordeal. One Talmudic tradition suggests Moses as author since the land of Uz (1:1) was adjacent to Midian where Moses lived for 40 years, and he could have obtained a record of the story there. Solomon is also a good possibility due to the similarity of content with parts of the book of Ecclesiastes, as well as the fact that Solomon wrote the other Wisdom books (except Psalms, and he did author Ps. 72; 127). Though he lived long after Job, Solomon could have written about events that occurred long before his own time, in much the same manner as Moses was inspired to write about Adam and Eve. Elihu, Isaiah, Hezekiah, Jeremiah, and Ezra have also been suggested as possible authors, but without support.

The date of the book’s writing may be much later than the events recorded therein. This conclusion is based on: 1) Job’s age (42:16); 2) his life span of nearly 200 years (42:16), which fits the patriarchal period (Abraham lived 175 years; Gen. 25:7); 3) the social unit being the patriarchal family; 4) the Chaldeans who murdered Job’s servants (Job 1:17) were nomads and had not yet become city dwellers; 5) Job’s wealth being measured in livestock rather than gold and silver (1:3; 42:12); 6) Job’s priestly functions within his family (1:4–5); and 7) a basic silence on matters such as the covenant of Abraham, Israel, the exodus, and the law of Moses. The events of Job’s odyssey appear to be patriarchal. Job, on the other hand, seemed to know about Adam (31:33) and the Noahic flood (12:15). These cultural/historical features found in the book appear to place the events chronologically at a time probably after Babel (Gen. 11:1–9) but before or contemporaneous with Abraham (Gen. 11:27ff.).

Background and Setting

This book begins with a scene in heaven that explains everything to the reader (1:6–2:10). Job was suffering because God was contesting with Satan. Job never knew that, nor did any of his friends, so they all struggled to explain suffering from the perspective of their ignorance, until finally Job rested in nothing but faith in God’s goodness and the hope of his redemption. That God vindicated his trust is the culminating message of the book. When there are no rational or even theological explanations for disaster and pain, trust God.

Historical and Theological Themes

The occasion and events that follow Job's sufferings present significant questions for the faith of believers in all ages. Why does Job serve God? Job is heralded for his righteousness, being compared with Noah and Daniel (Ezek. 14:14–20), and for his spiritual endurance (James 5:11). Several other questions are alluded to throughout Job's ordeal, for instance, "Why do the righteous suffer?" Though an answer to that question may seem important, the book does not set forth such an answer. Job never knew the reasons for his suffering and neither did his friends. The righteous sufferer does not appear to learn about any of the heavenly court debates between God and Satan that precipitated his pain. In fact, when finally confronted by the Lord of the universe, Job put his hand over his mouth and said nothing. Job's silent response in no way trivialized the intense pain and loss he had endured. It merely underscored the importance of trusting God's purposes in the midst of suffering because suffering, like all other human experiences, is directed by perfect divine wisdom. In the end, the lesson learned was that one may never know the specific reason for his suffering; but one must trust in Sovereign God. That is the real answer to suffering.

The book treats two major themes and many other minor ones, both in the narrative framework of the prologue (chs. 1–2) and epilogue (42:7–17), and in the poetic account of Job's torment that lies in between (3:1–42:6). A key to understanding the first theme of the book is to notice the debate between God and Satan in heaven and how it connects with the three cycles of earthly debates between Job and his friends. God wanted to prove the character of believers to Satan and to all demons, angels, and people. The accusations are by Satan, who indicted God's claims of Job's righteousness as being untested, if not questionable. Satan accused the righteous of being faithful to God only for what they could get. Since Job did not serve God with pure motives, according to Satan, the whole relationship between him and God was a sham. Satan's confidence that he could turn Job against God came, no doubt, from the fact that he had led the holy angels to rebel with him (see note on Rev. 12:4). Satan thought he could destroy Job's faith in God by inflicting suffering on him, thus showing in principle that saving faith could be shattered. God released Satan to make his point if he could, but he failed, as true faith in God proved unbreakable. Even Job's wife told him to curse God (Job 2:9), but he refused; his faith in God never failed (see 13:15). Satan tried to do the same to Peter (see Luke 22:31–34) and was unsuccessful in destroying Peter's faith (see John 21:15–19). When Satan has unleashed all that he can do to destroy saving faith, it stands firm (cf. Rom. 8:31–39). In the end, God proved his point with Satan that saving faith can't be destroyed no matter how much trouble a saint suffers, or how incomprehensible and undeserved it seems.

A second and related theme concerns proving the character of God to men. Does this sort of ordeal, in which God and his opponent Satan square off, with righteous Job as the test case, suggest that God is lacking in compassion and mercy toward Job? Not at all. As James says, "You have heard of the steadfastness of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful" (James 5:11). It was to prove the very opposite (Job 42:10–17). Job says, "Shall we receive good from God, and shall we not receive evil?" (2:10). God's servant does not deny that he has suffered. He does deny that his suffering is a result of sin. Nor does he understand why he suffers. Job simply commits his ordeal with a devout heart of worship and humility (42:5–6) to a sovereign and perfectly wise Creator—and that was what God wanted him to learn in this conflict with Satan. In the end, God flooded Job with more blessings than he had ever known.

The major reality of the book is the inscrutable mystery of innocent suffering. God ordains that his children walk in sorrow and pain, sometimes because of sin (cf. Num. 12:10–12), sometimes for chastening (cf. Heb. 12:5–12), sometimes for strengthening (cf. 2 Cor. 12:7–10; 1 Pet. 5:10), and sometimes to give opportunity to reveal his comfort and grace (2 Cor. 1:3–7). But there are times when the compelling issue in the suffering of the saints is unknowable because it is for a heavenly purpose that those on earth can't discern (cf. Ex. 4:11; John 9:1–3).

Job and his friends wanted to analyze the suffering and look for causes and solutions. Using all of their sound theology and insight into the situation, they searched for answers, but found only useless and wrong ideas, for which God rebuked them in the end (Job 42:7). They couldn't know why

Job suffered because what happened in heaven between God and Satan was unknown to them. They thought they knew all the answers, but they only intensified the dilemma by their insistent ignorance.

By spreading out some of the elements of this great theme, we can see the following truths in Job’s experience:

1) There are matters going on in heaven with God that believers know nothing about; yet, they affect their lives;

2) Even the best effort at explaining the issues of life can be useless;

3) God’s people do suffer. Bad things happen all the time to good people, so one cannot judge a person’s spirituality by his painful circumstances or successes;

4) Even though God seems far away, perseverance in faith is a most noble virtue since God is good and one can safely leave his life in his hands;

5) The believer in the midst of suffering should not abandon God, but draw near to him, so out of the fellowship can come the comfort—without the explanation; and

6) Suffering may be intense, but it will ultimately end for the righteous and God will bless abundantly.

Interpretive Challenges

The most critical interpretive challenge involves the book's primary message. Although often thought to be the pressing issue of the book, the question of why Job suffers is never revealed to Job, though the reader knows that it involves God's proving a point to Satan—a matter that completely transcends Job's ability to understand. James' commentary on Job's case (5:11) draws the conclusion that it was to show God's compassion and mercy, but without apology, offers no explanation for Job's specific ordeal. Readers find themselves, putting their proverbial hands over their mouths, with no right to question or accuse the all-wise and all-powerful Creator, who will do as he pleases, and in so doing, both proves his points in the spiritual realm to angels and demons and defines his compassion and mercy. Engaging in "theodicy," i.e., man's attempt to defend God's involvement in calamity and suffering, is shown to be appropriate in these circumstances, though in the end, it is apparent that God does not need nor want a human advocate. The book of Job poignantly illustrates Deut. 29:29, "The secret things belong to the Lord our God . . . "

The nature of Job's guilt and innocence raises perplexing questions. God declared Job perfect, upright, fearing God, and shunning evil (Job 1:1). But Job's comforters raised a critical question based on Job's ordeal: Had not Job sinned? On several occasions Job readily admitted to having sinned (7:21; 13:26). But Job questioned the extent of his sin as compared to the severity of his suffering. God rebuked Job in the end for his demands to be vindicated of the comforters' accusations (chs. 38–41). But he also declared that what Job said was correct and what the comforters said was wrong (42:7).

Another challenge comes in keeping separate the pre-understandings that Job and his comforters brought to Job's ordeal. At the outset, all agreed that God punishes evil, rewards obedience, and no exceptions are possible. Job, due to his suffering innocently, was forced to conclude that exceptions are possible in that the righteous also suffer. He also observed that the wicked prosper. These are more than small exceptions to the rule, thus forcing Job to rethink his simple understanding about God's sovereign interaction with his people. The type of wisdom Job comes to embrace was not dependent merely on the promise of reward or punishment. The long, peevish, disputes between Job and his accusers were attempts to reconcile the perceived inequities of God’s retribution in Job’s experiences. Such an empirical method is dangerous. In the end, God offered no explanation to Job, but rather called all parties to a deeper level of trust in the Creator, who rules over a sin-confused world with power and authority directed by perfect wisdom and mercy. See notes on Ps. 73.

Understanding this book requires 1) understanding the nature of wisdom, particularly the difference between man’s wisdom and God’s, and 2) admitting that Job and his friends lacked the divine wisdom to interpret Job’s circumstances accurately, though his friends kept trying while Job learned to be content in God’s sovereignty and mercy. The turning point or resolution for this matter is found in Job 28 where the character of divine wisdom is explained: divine wisdom is rare and priceless; man cannot hope to purchase it; and God possesses it all. We may not know what is going on in heaven or what God’s purposes are, but we must trust him. Because of this, the matter of believers suffering takes a back seat to the matter of divine wisdom.

Outline

- I. The Dilemma (1:1–2:13)
    - A. Introduction of Job (1:1–5)
    - B. Divine Debates with Satan (1:6–2:10)
    - C. Arrival of Friends (2:11–13)
- II. The Debates (3:1–37:24)
    - A. The First Cycle (3:1–14:22)
        1. Job’s first speech expresses despair (3:1–26)
        2. Eliphaz’s first speech kindly protests and urges humility and repentance (4:1–5:27)
        3. Job’s reply to Eliphaz expresses anguish and questions the trials, asking for sympathy in his pain (6:1–7:21)
        4. Bildad’s first speech accuses Job of impugning God (8:1–22)
        5. Job’s response to Bildad admits he is not perfect, but may protest what seems unfair (9:1–10:22)
        6. Zophar’s first speech tells Job to get right with God (11:1–20)
        7. Job’s response to Zophar tells his friends they are wrong and only God knows and will, hopefully, speak to him (12:1–14:22)
    - B. The Second Cycle (15:1–21:34)
        1. Eliphaz’s second speech accuses Job of presumption and disregarding the wisdom of the ancients (15:1–35)
        2. Job’s response to Eliphaz appeals to God against his unjust accusers (16:1–17:16)
        3. Bildad’s second speech tells Job he is suffering just what he deserves (18:1–21)

    4. Job’s response to Bildad cries out to God for pity (19:1–29)
    5. Zophar’s second speech accuses Job of rejecting God by questioning his justice (20:1–29)
    6. Job’s response to Zophar says he is out of touch with reality (21:1–34)
- C. The Third Cycle (22:1–26:14)
    1. Eliphaz’s third speech denounces Job’s criticism of God’s justice (22:1–30)
    2. Job’s response to Eliphaz is that God knows he is without guilt, and yet in his providence and refining purpose he permits temporary success for the wicked (23:1–24:25)
    3. Bildad’s third speech scoffs at Job’s direct appeal to God (25:1–6)
    4. Job’s response to Bildad is that God is indeed perfectly wise and absolutely sovereign, but not simplistic as they thought (26:1–14)
- D. The Final Defense of Job (27:1–31:40)
    1. Job’s first monologue affirms his righteousness and that man can’t discover God’s wisdom (27:1–28:28)
    2. Job’s second monologue remembers his past, describes his present, defends his innocence, and asks for God to defend him (29:1–31:40)
- E. The Speeches of Elihu (32:1–37:24)
    1. Elihu enters into the debate to break the impasse (32:1–22)
    2. Elihu charges Job with presumption in criticizing God, not recognizing that God may have a loving purpose, even in allowing Job to suffer (33:1–33)

        3. Elihu declares that Job has impugned God’s integrity by claiming that it does not pay to lead a godly life (34:1–37)
        4. Elihu urges Job to wait patiently for the Lord (35:1–16)
        5. Elihu believes that God is disciplining Job (36:1–21)
        6. Elihu argues that human observers can hardly expect to understand adequately God’s dealings in administering justice and mercy (36:22–37:24)

III. The Deliverance (38:1–42:17)

    A. God Interrogates Job (38:1–41:34)
        1. God’s first response to Job (38:1–40:2)
        2. Job’s answer to God (40:3–5)
        3. God’s second response to Job (40:6–41:34)

    B. Job Confesses, Worships, and Is Vindicated (42:1–17)
        1. Job passes judgment upon himself (42:1–6)
        2. God rebukes Eliphaz, Bildad, and Zophar (42:7–9)
        3. God restores Job’s family, wealth, and long life (42:10–17)

Job

Job's Character and Wealth

JOB **1** ‡†There was a man in the land of Uz whose name was Job, and that man was blameless and upright, one who feared God and turned away from evil. [2]There were born to him seven sons and three daughters. [3]†He possessed 7,000 sheep, 3,000 camels, 500 yoke of oxen, and 500 female donkeys, and very many servants, so that this man was the greatest of all the people of the east. [4]†His sons used to go and hold a feast in the house of each one on his day, and they would send and invite their three sisters to eat and drink with them. [5]†And when the days of the feast had run their course, Job would send and consecrate them, and he would rise early in the morning and offer burnt offerings according to the number of them all. For Job said, “It may be that my children have sinned, and cursed [1] God in their hearts.” Thus Job did continually.

Satan Allowed to Test Job

[6]†Now there was a day when the sons of God came to present themselves before the LORD, and Satan [2] also came among them. [7]‡†The LORD said to Satan, “From where have you come?” Satan answered the LORD and said, “From going to and fro on the earth, and from walking up and down on it.” [8]And the LORD said to Satan, “Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil?” [9]‡Then Satan answered the LORD and said, “Does Job fear God for no reason? [10]Have you not put a hedge around him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land. [11]But stretch out your hand and touch all that he has, and he will curse you to your face.” [12]†And the LORD said to Satan, “Behold, all that he has is in your hand. Only against him do not stretch out your hand.” So Satan went out from the presence of the LORD.

Satan Takes Job's Property and Children

[13]†Now there was a day when his sons and daughters were eating and drinking wine in their oldest brother's house, [14]and there came a messenger to Job and said, “The oxen were plowing and the donkeys feeding beside them, [15]†and the Sabeans fell upon them and took them and struck down the servants [3] with the edge of the sword, and I alone have escaped to tell you.” [16]†While he was yet speaking, there came another and said, “The fire of God fell from heaven and burned up the sheep and the servants and consumed them, and I alone have escaped to tell you.” [17]†While he was yet speaking, there came another and said, “The Chaldeans formed three groups and made a raid on the camels and took them and struck down the servants with the edge of the sword, and I alone have escaped to tell you.” [18]While he was yet speaking, there came another and said, “Your sons and daughters were eating and drinking wine in their oldest brother's house, [19]†and behold, a great wind came across the wilderness and struck the four corners of the house, and it fell upon the young people, and they are dead, and I alone have escaped to tell you.”

[20]†Then Job arose and tore his robe and shaved his head and fell on the ground and worshiped. [21]And he said, “Naked I came from my mother's womb, and naked shall I return. The LORD gave, and the LORD has taken away; blessed be the name of the LORD.”

[22]†In all this Job did not sin or charge God with wrong.

Satan Attacks Job's Health

JOB **2** ‡Again there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them to present himself before the LORD. [2]And the LORD said to Satan, “From where have you come?” Satan answered the LORD and said, “From going to and fro on the earth, and from walking up and down on it.” [3]†And the LORD said to Satan, “Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil? He still holds fast his integrity, although you incited me against him to destroy him without reason.” [4]‡Then Satan answered the LORD and said, “Skin for skin! All that a man has he will give for his life. [5]But stretch out your hand and touch his bone and his flesh, and he will curse you to your face.” [6]†And the LORD said to Satan, “Behold, he is in your hand; only spare his life.”

[7]†So Satan went out from the presence of the LORD and struck Job with loathsome sores from the sole of his foot to the crown of his head. [8]†And he took a piece of broken pottery with which to scrape himself while he sat in the ashes.

[9]†Then his wife said to him, “Do you still hold fast your integrity? Curse God and die.” [10]†But he said to her, “You speak as one of the foolish women would speak. Shall we receive good from God, and shall we not receive evil?” [1] In all this Job did not sin with his lips.

Job's Three Friends

[11]‡†Now when Job's three friends heard of all this evil that had come upon him, they came each from his own place, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. They made an appointment together to come to show him sympathy and comfort him. [12]And when they saw him from a distance, they did not recognize him. And they raised their voices and wept, and they tore their robes and sprinkled dust on their heads toward heaven. [13]†And they sat with him on the ground seven days and seven

nights, and no one spoke a word to him, for they saw that his suffering was very great.

Job Laments His Birth

JOB **3** ‡‡‡‡†After this Job opened his mouth and cursed the day of his birth.
[2]And Job said:

[3]“Let the day perish on which I was born,
and the night that said,
‘A man is conceived.’
[4]Let that day be darkness!
May God above not seek it,
nor light shine upon it.
[5]Let gloom and deep darkness claim it.
Let clouds dwell upon it;
let the blackness of the day terrify it.
[6]That night—let thick darkness seize it!
Let it not rejoice among the days of the year;
let it not come into the number of the months.
[7]Behold, let that night be barren;
let no joyful cry enter it.
[8]†Let those curse it who curse the day,
who are ready to rouse up Leviathan.
[9]Let the stars of its dawn be dark;
let it hope for light, but have none,
nor see the eyelids of the morning,
[10]because it did not shut the doors of my mother's womb,
nor hide trouble from my eyes.
[11]‡“Why did I not die at birth,
come out from the womb and expire?
[12]Why did the knees receive me?
Or why the breasts, that I should nurse?
[13]For then I would have lain down and been quiet;
I would have slept; then I would have been at rest,
[14]with kings and counselors of the earth
who rebuilt ruins for themselves,
[15]or with princes who had gold,
who filled their houses with silver.

[16]Or why was I not as a hidden stillborn child,
as infants who never see the light?
[17]There the wicked cease from troubling,
and there the weary are at rest.
[18]There the prisoners are at ease together;
they hear not the voice of the taskmaster.
[19]The small and the great are there,
and the slave is free from his master.
[20]“Why is light given to him who is in misery,
and life to the bitter in soul,
[21]who long for death, but it comes not,
and dig for it more than for hidden treasures,
[22]who rejoice exceedingly
and are glad when they find the grave?
[23]†Why is light given to a man whose way is hidden,
whom God has hedged in?
[24]†For my sighing comes instead of [1] my bread,
and my groanings are poured out like water.
[25]‡For the thing that I fear comes upon me,
and what I dread befalls me.
[26]I am not at ease, nor am I quiet;
I have no rest, but trouble comes.”

Eliphaz Speaks: The Innocent Prosper

JOB **4** ‡Then Eliphaz the Temanite answered and said:

[2]‡“If one ventures a word with you, will you be impatient?
Yet who can keep from speaking?
[3]Behold, you have instructed many,
and you have strengthened the weak hands.
[4]Your words have upheld him who was stumbling,
and you have made firm the feeble knees.
[5]But now it has come to you, and you are impatient;
it touches you, and you are dismayed.
[6]Is not your fear of God [1] your confidence,
and the integrity of your ways your hope?
[7]‡“Remember: who that was innocent ever perished?
Or where were the upright cut off?
[8]As I have seen, those who plow iniquity
and sow trouble reap the same.
[9]By the breath of God they perish,
and by the blast of his anger they are consumed.
[10]‡The roar of the lion, the voice of the fierce lion,
the teeth of the young lions are broken.
[11]The strong lion perishes for lack of prey,
and the cubs of the lioness are scattered.
[12]‡“Now a word was brought to me stealthily;
my ear received the whisper of it.
[13]Amid thoughts from visions of the night,
when deep sleep falls on men,
[14]dread came upon me, and trembling,
which made all my bones shake.
[15]A spirit glided past my face;
the hair of my flesh stood up.
[16]It stood still,
but I could not discern its appearance.
A form was before my eyes;
there was silence, then I heard a voice:

[17]‡†‘Can mortal man be in the right before [2] God?
Can a man be pure before his Maker?
[18]Even in his servants he puts no trust,
and his angels he charges with error;
[19]how much more those who dwell in houses of clay,
whose foundation is in the dust,
who are crushed like the moth.
[20]Between morning and evening they are beaten to pieces;
they perish forever without anyone regarding it.
[21]Is not their tent-cord plucked up within them,
do they not die, and that without wisdom?’

JOB **5** †“Call now; is there anyone who will answer you?
To which of the holy ones will you turn?
[2]‡Surely vexation kills the fool,
and jealousy slays the simple.
[3]I have seen the fool taking root,
but suddenly I cursed his dwelling.
[4]His children are far from safety;
they are crushed in the gate,
and there is no one to deliver them.
[5]The hungry eat his harvest,
and he takes it even out of thorns, [1]
and the thirsty pant [2] after his [3] wealth.
[6]For affliction does not come from the dust,
nor does trouble sprout from the ground,
[7]†but man is born to trouble
as the sparks fly upward.
[8]†“As for me, I would seek God,
and to God would I commit my cause,
[9]‡who does great things and unsearchable,
marvelous things without number:
[10]he gives rain on the earth
and sends waters on the fields;
[11]he sets on high those who are lowly,
and those who mourn are lifted to safety.
[12]He frustrates the devices of the crafty,
so that their hands achieve no success.
[13]†He catches the wise in their own craftiness,
and the schemes of the wily are brought to a quick end.
[14]They meet with darkness in the daytime
and grope at noonday as in the night.
[15]But he saves the needy from the sword of their mouth
and from the hand of the mighty.
[16]So the poor have hope,
and injustice shuts her mouth.
[17]†“Behold, blessed is the one whom God reproves;
therefore despise not the discipline of the Almighty.
[18]‡For he wounds, but he binds up;

he shatters, but his hands heal.
[19]He will deliver you from six troubles;
in seven no evil [4] shall touch you.
[20]In famine he will redeem you from death,
and in war from the power of the sword.
[21]You shall be hidden from the lash of the tongue,
and shall not fear destruction when it comes.
[22]At destruction and famine you shall laugh,
and shall not fear the beasts of the earth.
[23]†For you shall be in league with the stones of the field,
and the beasts of the field shall be at peace with you.
[24]You shall know that your tent is at peace,
and you shall inspect your fold and miss nothing.
[25]You shall know also that your offspring shall be many,
and your descendants as the grass of the earth.
[26]You shall come to your grave in ripe old age,
like a sheaf gathered up in its season.
[27]Behold, this we have searched out; it is true.
Hear, and know it for your good." [5]

Job Replies: My Complaint Is Just

JOB **6** ‡Then Job answered and said:

[2]‡“Oh that my vexation were weighed,
and all my calamity laid in the balances!
[3]For then it would be heavier than the sand of the sea;
therefore my words have been rash.
[4]‡For the arrows of the Almighty are in me;
my spirit drinks their poison;
the terrors of God are arrayed against me.
[5]‡Does the wild donkey bray when he has grass,
or the ox low over his fodder?
[6]Can that which is tasteless be eaten without salt,
or is there any taste in the juice of the mallow? [1]
[7]My appetite refuses to touch them;
they are as food that is loathsome to me. [2]
[8]‡“Oh that I might have my request,
and that God would fulfill my hope,
[9]‡that it would please God to crush me,
that he would let loose his hand and cut me off!
[10]‡This would be my comfort;
I would even exult [3] in pain unsparing,
for I have not denied the words of the Holy One.
[11]What is my strength, that I should wait?
And what is my end, that I should be patient?
[12]Is my strength the strength of stones, or is my flesh bronze?
[13]Have I any help in me,
when resource is driven from me?
[14]‡“He who withholds [4] kindness from a friend
forsakes the fear of the Almighty.
[15]‡My brothers are treacherous as a torrent-bed,
as torrential streams that pass away,
[16]which are dark with ice,
and where the snow hides itself.
[17]When they melt, they disappear;

when it is hot, they vanish from their place.
[18]The caravans turn aside from their course;
they go up into the waste and perish.
[19]†The caravans of Tema look,
the travelers of Sheba hope.
[20]They are ashamed because they were confident;
they come there and are disappointed.
[21]For you have now become nothing;
you see my calamity and are afraid.
[22]Have I said, ‘Make me a gift’?
Or, ‘From your wealth offer a bribe for me’?
[23]Or, ‘Deliver me from the adversary's hand’?
Or, ‘Redeem me from the hand of the ruthless’?
[24]‡“Teach me, and I will be silent;
make me understand how I have gone astray.
[25]How forceful are upright words!
But what does reproof from you reprove?
[26]Do you think that you can reprove words,
when the speech of a despairing man is wind?
[27]You would even cast lots over the fatherless,
and bargain over your friend.
[28]“But now, be pleased to look at me,
for I will not lie to your face.
[29]Please turn; let no injustice be done.
Turn now; my vindication is at stake.
[30]Is there any injustice on my tongue?
Cannot my palate discern the cause of calamity?

Job Continues: My Life Has No Hope

JOB **7** ‡‡“Has not man a hard service on earth,
and are not his days like the days of a hired hand?
[2]Like a slave who longs for the shadow,
and like a hired hand who looks for his wages,
[3]so I am allotted months of emptiness,
and nights of misery are apportioned to me.
[4]When I lie down I say, ‘When shall I arise?’
But the night is long,
and I am full of tossing till the dawn.
[5]My flesh is clothed with worms and dirt;
my skin hardens, then breaks out afresh.
[6]My days are swifter than a weaver's shuttle
and come to their end without hope.
[7]“Remember that my life is a breath;
my eye will never again see good.
[8]The eye of him who sees me will behold me no more;
while your eyes are on me, I shall be gone.
[9]As the cloud fades and vanishes,
so he who goes down to Sheol does not come up;
[10]he returns no more to his house,
nor does his place know him anymore.
[11]†“Therefore I will not restrain my mouth;
I will speak in the anguish of my spirit;
I will complain in the bitterness of my soul.
[12]†Am I the sea, or a sea monster,
that you set a guard over me?
[13]‡When I say, ‘My bed will comfort me,
my couch will ease my complaint,’
[14]then you scare me with dreams
and terrify me with visions,
[15]so that I would choose strangling
and death rather than my bones.
[16]I loathe my life; I would not live forever.

Leave me alone, for my days are a breath.
[17]†What is man, that you make so much of him,
and that you set your heart on him,
[18]visit him every morning
and test him every moment?
[19]†How long will you not look away from me,
nor leave me alone till I swallow my spit?
[20]If I sin, what do I do to you, you watcher of mankind?
Why have you made me your mark?
Why have I become a burden to you?
[21]†Why do you not pardon my transgression
and take away my iniquity?
For now I shall lie in the earth;
you will seek me, but I shall not be.”

Bildad Speaks: Job Should Repent

JOB **8** ‡Then Bildad the Shuhite answered and said:

[2]‡“How long will you say these things,
and the words of your mouth be a great wind?
[3]‡Does God pervert justice?
Or does the Almighty pervert the right?
[4]If your children have sinned against him,
he has delivered them into the hand of their transgression.
[5]If you will seek God
and plead with the Almighty for mercy,
[6]if you are pure and upright,
surely then he will rouse himself for you
and restore your rightful habitation.
[7]‡And though your beginning was small,
your latter days will be very great.
[8]‡“For inquire, please, of bygone ages,
and consider what the fathers have searched out.
[9]For we are but of yesterday and know nothing,
for our days on earth are a shadow.
[10]Will they not teach you and tell you
and utter words out of their understanding?
[11]‡“Can papyrus grow where there is no marsh?
Can reeds flourish where there is no water?
[12]While yet in flower and not cut down,
they wither before any other plant.
[13]Such are the paths of all who forget God;
the hope of the godless shall perish.
[14]His confidence is severed,
and his trust is a spider's web. [1]
[15]He leans against his house, but it does not stand;
he lays hold of it, but it does not endure.
[16]He is a lush plant before the sun,
and his shoots spread over his garden.
[17]His roots entwine the stone heap;

he looks upon a house of stones.
[18]If he is destroyed from his place,
then it will deny him, saying, ‘I have never seen you.’
[19]Behold, this is the joy of his way,
and out of the soil others will spring.
[20]†“Behold, God will not reject a blameless man,
nor take the hand of evildoers.
[21]He will yet fill your mouth with laughter,
and your lips with shouting.
[22]Those who hate you will be clothed with shame,
and the tent of the wicked will be no more.”

Job Replies: There Is No Arbiter

JOB **9** ‡Then Job answered and said:

[2]“Truly I know that it is so:
But how can a man be in the right before God?
[3]‡If one wished to contend with him,
one could not answer him once in a thousand times.
[4]He is wise in heart and mighty in strength
—who has hardened himself against him, and succeeded?—
[5]he who removes mountains, and they know it not,
when he overturns them in his anger,
[6]‡who shakes the earth out of its place,
and its pillars tremble;
[7]who commands the sun, and it does not rise;
who seals up the stars;
[8]who alone stretched out the heavens
and trampled the waves of the sea;
[9]‡who made the Bear and Orion,
the Pleiades and the chambers of the south;
[10]who does great things beyond searching out,
and marvelous things beyond number.
[11]Behold, he passes by me, and I see him not;
he moves on, but I do not perceive him.
[12]Behold, he snatches away; who can turn him back?
Who will say to him, ‘What are you doing?’
[13]‡“God will not turn back his anger;
beneath him bowed the helpers of Rahab.
[14]How then can I answer him,
choosing my words with him?
[15]‡Though I am in the right, I cannot answer him;
I must appeal for mercy to my accuser. [1]
[16]If I summoned him and he answered me,
I would not believe that he was listening to my voice.
[17]For he crushes me with a tempest
and multiplies my wounds without cause;

[18]he will not let me get my breath,
but fills me with bitterness.
[19]If it is a contest of strength, behold, he is mighty!
If it is a matter of justice, who can summon him? [2]
[20]Though I am in the right, my own mouth would condemn me;
though I am blameless, he would prove me perverse.
[21]I am blameless; I regard not myself;
I loathe my life.
[22]It is all one; therefore I say,
He destroys both the blameless and the wicked.
[23]When disaster brings sudden death,
he mocks at the calamity [3] of the innocent.
[24]‡The earth is given into the hand of the wicked;
he covers the faces of its judges—
if it is not he, who then is it?
[25]‡“My days are swifter than a runner;
they flee away; they see no good.
[26]They go by like skiffs of reed,
like an eagle swooping on the prey.
[27]‡If I say, ‘I will forget my complaint,
I will put off my sad face, and be of good cheer,’
[28]I become afraid of all my suffering,
for I know you will not hold me innocent.
[29]‡I shall be condemned;
why then do I labor in vain?
[30]If I wash myself with snow
and cleanse my hands with lye,
[31]yet you will plunge me into a pit,
and my own clothes will abhor me.
[32]‡For he is not a man, as I am, that I might answer him,
that we should come to trial together.
[33]‡There is no [4] arbiter between us,
who might lay his hand on us both.
[34]Let him take his rod away from me,
and let not dread of him terrify me.
[35]Then I would speak without fear of him,
for I am not so in myself.

Job Continues: A Plea to God

JOB **10** “I loathe my life;
I will give free utterance to my complaint;
I will speak in the bitterness of my soul.
[2]†I will say to God, Do not condemn me;
let me know why you contend against me.
[3]†Does it seem good to you to oppress,
to despise the work of your hands
and favor the designs of the wicked?
[4]†Have you eyes of flesh?
Do you see as man sees?
[5]Are your days as the days of man,
or your years as a man's years,
[6]that you seek out my iniquity
and search for my sin,
[7]although you know that I am not guilty,
and there is none to deliver out of your hand?
[8]†Your hands fashioned and made me,
and now you have destroyed me altogether.
[9]Remember that you have made me like clay;
and will you return me to the dust?
[10]Did you not pour me out like milk
and curdle me like cheese?
[11]You clothed me with skin and flesh,
and knit me together with bones and sinews.
[12]You have granted me life and steadfast love,
and your care has preserved my spirit.
[13]†Yet these things you hid in your heart;
I know that this was your purpose.
[14]If I sin, you watch me
and do not acquit me of my iniquity.
[15]If I am guilty, woe to me!
If I am in the right, I cannot lift up my head,
for I am filled with disgrace

and look on my affliction.
[16]And were my head lifted up, [1] you would hunt me like a lion
and again work wonders against me.
[17]†You renew your witnesses against me
and increase your vexation toward me;
you bring fresh troops against me.
[18]†“Why did you bring me out from the womb?
Would that I had died before any eye had seen me
[19]and were as though I had not been,
carried from the womb to the grave.
[20]‡Are not my days few?
Then cease, and leave me alone, that I may find a little cheer
[21]before I go—and I shall not return—
to the land of darkness and deep shadow,
[22]the land of gloom like thick darkness,
like deep shadow without any order,
where light is as thick darkness.”

Zophar Speaks: You Deserve Worse

JOB **11** ‡Then Zophar the Naamathite answered and said:

[2]‡“Should a multitude of words go unanswered,
and a man full of talk be judged right?
[3]Should your babble silence men,
and when you mock, shall no one shame you?
[4]‡For you say, ‘My doctrine is pure,
and I am clean in God's [1] eyes.’
[5]But oh, that God would speak
and open his lips to you,
[6]‡and that he would tell you the secrets of wisdom!
For he is manifold in understanding. [2]
Know then that God exacts of you less than your guilt deserves.
[7]“Can you find out the deep things of God?
Can you find out the limit of the Almighty?
[8]It is higher than heaven [3]—what can you do?
Deeper than Sheol—what can you know?
[9]Its measure is longer than the earth
and broader than the sea.
[10]If he passes through and imprisons
and summons the court, who can turn him back?
[11]For he knows worthless men;
when he sees iniquity, will he not consider it?
[12]But a stupid man will get understanding
when a wild donkey's colt is born a man!
[13]‡‡“If you prepare your heart,
you will stretch out your hands toward him.
[14]If iniquity is in your hand, put it far away,
and let not injustice dwell in your tents.
[15]Surely then you will lift up your face without blemish;
you will be secure and will not fear.
[16]You will forget your misery;
you will remember it as waters that have passed away.
[17]And your life will be brighter than the noonday;

its darkness will be like the morning.
[18]And you will feel secure, because there is hope;
you will look around and take your rest in security.
[19]You will lie down, and none will make you afraid;
many will court your favor.
[20]But the eyes of the wicked will fail;
all way of escape will be lost to them,
and their hope is to breathe their last.”

Job Replies: The LORD Has Done This

JOB **12** ‡Then Job answered and said:

[2]‡“No doubt you are the people,
and wisdom will die with you.
[3]But I have understanding as well as you;
I am not inferior to you.
Who does not know such things as these?
[4]‡I am a laughingstock to my friends;
I, who called to God and he answered me,
a just and blameless man, am a laughingstock.
[5]‡In the thought of one who is at ease there is contempt for misfortune;
it is ready for those whose feet slip.
[6]‡The tents of robbers are at peace,
and those who provoke God are secure,
who bring their god in their hand. [1]
[7]‡“But ask the beasts, and they will teach you;
the birds of the heavens, and they will tell you;
[8]or the bushes of the earth, [2] and they will teach you;
and the fish of the sea will declare to you.
[9]Who among all these does not know
that the hand of the LORD has done this?
[10]In his hand is the life of every living thing
and the breath of all mankind.
[11]Does not the ear test words
as the palate tastes food?
[12]‡Wisdom is with the aged,
and understanding in length of days.
[13]‡“With God [3] are wisdom and might;
he has counsel and understanding.
[14]If he tears down, none can rebuild;
if he shuts a man in, none can open.
[15]If he withholds the waters, they dry up;
if he sends them out, they overwhelm the land.
[16]With him are strength and sound wisdom;

the deceived and the deceiver are his.
[17]He leads counselors away stripped,
and judges he makes fools.
[18]He looses the bonds of kings
and binds a waistcloth on their hips.
[19]He leads priests away stripped
and overthrows the mighty.
[20]He deprives of speech those who are trusted
and takes away the discernment of the elders.
[21]He pours contempt on princes
and loosens the belt of the strong.
[22]He uncovers the deeps out of darkness
and brings deep darkness to light.
[23]He makes nations great, and he destroys them;
he enlarges nations, and leads them away.
[24]He takes away understanding from the chiefs of the people of the earth
and makes them wander in a pathless waste.
[25]They grope in the dark without light,
and he makes them stagger like a drunken man.

Job Continues: Still I Will Hope in God

JOB **13** “Behold, my eye has seen all this,
my ear has heard and understood it.
[2]What you know, I also know;
I am not inferior to you.
[3]But I would speak to the Almighty,
and I desire to argue my case with God.
[4]‡‡As for you, you whitewash with lies;
worthless physicians are you all.
[5]Oh that you would keep silent,
and it would be your wisdom!
[6]Hear now my argument
and listen to the pleadings of my lips.
[7]†Will you speak falsely for God
and speak deceitfully for him?
[8]†Will you show partiality toward him?
Will you plead the case for God?
[9]Will it be well with you when he searches you out?
Or can you deceive him, as one deceives a man?
[10]He will surely rebuke you
if in secret you show partiality.
[11]Will not his majesty terrify you,
and the dread of him fall upon you?
[12]†Your maxims are proverbs of ashes;
your defenses are defenses of clay.
[13]“Let me have silence, and I will speak,
and let come on me what may.
[14]†Why should I take my flesh in my teeth
and put my life in my hand?
[15]†Though he slay me, I will hope in him; [1]
yet I will argue my ways to his face.
[16]This will be my salvation,
that the godless shall not come before him.
[17]‡Keep listening to my words,

and let my declaration be in your ears.
[18]Behold, I have prepared my case;
I know that I shall be in the right.
[19]Who is there who will contend with me?
For then I would be silent and die.
[20]‡‡Only grant me two things,
then I will not hide myself from your face:
[21]withdraw your hand far from me,
and let not dread of you terrify me.
[22]Then call, and I will answer;
or let me speak, and you reply to me.
[23]†How many are my iniquities and my sins?
Make me know my transgression and my sin.
[24]Why do you hide your face
and count me as your enemy?
[25]Will you frighten a driven leaf
and pursue dry chaff?
[26]†For you write bitter things against me
and make me inherit the iniquities of my youth.
[27]†You put my feet in the stocks
and watch all my paths;
you set a limit for [2] the soles of my feet.
[28]†Man [3] wastes away like a rotten thing,
like a garment that is moth-eaten.

Job Continues: Death Comes Soon to All

JOB **14** ‡“Man who is born of a woman
is few of days and full of trouble.
[2]He comes out like a flower and withers;
he flees like a shadow and continues not.
[3]And do you open your eyes on such a one
and bring me into judgment with you?
[4]Who can bring a clean thing out of an unclean?
There is not one.
[5]Since his days are determined,
and the number of his months is with you,
and you have appointed his limits that he cannot pass,
[6]look away from him and leave him alone, [1]
that he may enjoy, like a hired hand, his day.
[7]“For there is hope for a tree,
if it be cut down, that it will sprout again,
and that its shoots will not cease.
[8]Though its root grow old in the earth,
and its stump die in the soil,
[9]yet at the scent of water it will bud
and put out branches like a young plant.
[10]But a man dies and is laid low;
man breathes his last, and where is he?
[11]As waters fail from a lake
and a river wastes away and dries up,
[12]so a man lies down and rises not again;
till the heavens are no more he will not awake
or be roused out of his sleep.
[13]‡Oh that you would hide me in Sheol,
that you would conceal me until your wrath be past,
that you would appoint me a set time, and remember me!
[14]If a man dies, shall he live again?
All the days of my service I would wait,
till my renewal [2] should come.

[15]You would call, and I would answer you;
you would long for the work of your hands.
[16]For then you would number my steps;
you would not keep watch over my sin;
[17]my transgression would be sealed up in a bag,
and you would cover over my iniquity.
[18]†“But the mountain falls and crumbles away,
and the rock is removed from its place;
[19]the waters wear away the stones;
the torrents wash away the soil of the earth;
so you destroy the hope of man.
[20]You prevail forever against him, and he passes;
you change his countenance, and send him away.
[21]His sons come to honor, and he does not know it;
they are brought low, and he perceives it not.
[22]He feels only the pain of his own body,
and he mourns only for himself.”

Eliphaz Accuses: Job Does Not Fear God

JOB **15** ‡‡‡Then Eliphaz the Temanite answered and said:

[2]“Should a wise man answer with windy knowledge,
and fill his belly with the east wind?
[3]Should he argue in unprofitable talk,
or in words with which he can do no good?
[4]But you are doing away with the fear of God [1]
and hindering meditation before God.
[5]For your iniquity teaches your mouth,
and you choose the tongue of the crafty.
[6]Your own mouth condemns you, and not I;
your own lips testify against you.
[7]‡“Are you the first man who was born?
Or were you brought forth before the hills?
[8]Have you listened in the council of God?
And do you limit wisdom to yourself?
[9]What do you know that we do not know?
What do you understand that is not clear to us?
[10]Both the gray-haired and the aged are among us,
older than your father.
[11]Are the comforts of God too small for you,
or the word that deals gently with you?
[12]Why does your heart carry you away,
and why do your eyes flash,
[13]that you turn your spirit against God
and bring such words out of your mouth?
[14]‡What is man, that he can be pure?
Or he who is born of a woman, that he can be righteous?
[15]Behold, God [2] puts no trust in his holy ones,
and the heavens are not pure in his sight;
[16]how much less one who is abominable and corrupt,
a man who drinks injustice like water!
[17]‡“I will show you; hear me,
and what I have seen I will declare

[18](what wise men have told,
without hiding it from their fathers,
[19]to whom alone the land was given,
and no stranger passed among them).
[20]The wicked man writhes in pain all his days,
through all the years that are laid up for the ruthless.
[21]Dreadful sounds are in his ears;
in prosperity the destroyer will come upon him.
[22]He does not believe that he will return out of darkness,
and he is marked for the sword.
[23]He wanders abroad for bread, saying, ‘Where is it?’
He knows that a day of darkness is ready at his hand;
[24]distress and anguish terrify him;
they prevail against him, like a king ready for battle.
[25]Because he has stretched out his hand against God
and defies the Almighty,
[26]running stubbornly against him
with a thickly bossed shield;
[27]because he has covered his face with his fat
and gathered fat upon his waist
[28]and has lived in desolate cities,
in houses that none should inhabit,
which were ready to become heaps of ruins;
[29]he will not be rich, and his wealth will not endure,
nor will his possessions spread over the earth; [3]
[30]he will not depart from darkness;
the flame will dry up his shoots,
and by the breath of his mouth he will depart.
[31]Let him not trust in emptiness, deceiving himself,
for emptiness will be his payment.
[32]It will be paid in full before his time,
and his branch will not be green.
[33]He will shake off his unripe grape like the vine,
and cast off his blossom like the olive tree.
[34]For the company of the godless is barren,
and fire consumes the tents of bribery.
[35]They conceive trouble and give birth to evil,

and their womb prepares deceit.”

Job Replies: Miserable Comforters Are You

JOB **16** ‡Then Job answered and said:

[2]‡“I have heard many such things;
miserable comforters are you all.
[3]Shall windy words have an end?
Or what provokes you that you answer?
[4]I also could speak as you do,
if you were in my place;
I could join words together against you
and shake my head at you.
[5]I could strengthen you with my mouth,
and the solace of my lips would assuage your pain.
[6]‡“If I speak, my pain is not assuaged,
and if I forbear, how much of it leaves me?
[7]Surely now God has worn me out;
he has [1] made desolate all my company.
[8]And he has shriveled me up,
which is a witness against me,
and my leanness has risen up against me;
it testifies to my face.
[9]He has torn me in his wrath and hated me;
he has gnashed his teeth at me;
my adversary sharpens his eyes against me.
[10]Men have gaped at me with their mouth;
they have struck me insolently on the cheek;
they mass themselves together against me.
[11]God gives me up to the ungodly
and casts me into the hands of the wicked.
[12]I was at ease, and he broke me apart;
he seized me by the neck and dashed me to pieces;
he set me up as his target;
[13]his archers surround me.
He slashes open my kidneys and does not spare;
he pours out my gall on the ground.

[14]He breaks me with breach upon breach;
he runs upon me like a warrior.
[15]‡I have sewed sackcloth upon my skin
and have laid my strength in the dust.
[16]My face is red with weeping,
and on my eyelids is deep darkness,
[17]although there is no violence in my hands,
and my prayer is pure.
[18]“O earth, cover not my blood,
and let my cry find no resting place.
[19]Even now, behold, my witness is in heaven,
and he who testifies for me is on high.
[20]My friends scorn me;
my eye pours out tears to God,
[21]‡that he would argue the case of a man with God,
as [2] a son of man does with his neighbor.
[22]For when a few years have come
I shall go the way from which I shall not return.

Job Continues: Where Then Is My Hope?

JOB **17** “My spirit is broken; my days are extinct;
the graveyard is ready for me.
[2]†Surely there are mockers about me,
and my eye dwells on their provocation.
[3]†“Lay down a pledge for me with yourself;
who is there who will put up security for me?
[4]†Since you have closed their hearts to understanding,
therefore you will not let them triumph.
[5]†He who informs against his friends to get a share of their property—
the eyes of his children will fail.
[6]†“He has made me a byword of the peoples,
and I am one before whom men spit.
[7]My eye has grown dim from vexation,
and all my members are like a shadow.
[8]The upright are appalled at this,
and the innocent stirs himself up against the godless.
[9]†Yet the righteous holds to his way,
and he who has clean hands grows stronger and stronger.
[10]†But you, come on again, all of you,
and I shall not find a wise man among you.
[11]My days are past; my plans are broken off,
the desires of my heart.
[12]They make night into day:
‘The light,’ they say, ‘is near to the darkness.’ [1]
[13]If I hope for Sheol as my house,
if I make my bed in darkness,
[14]if I say to the pit, ‘You are my father,’
and to the worm, ‘My mother,’ or ‘My sister,’
[15]†where then is my hope?
Who will see my hope?
[16]†Will it go down to the bars of Sheol?
Shall we descend together into the dust?”

Bildad Speaks: God Punishes the Wicked

JOB **18** ‡Then Bildad the Shuhite answered and said:

[2]"How long will you hunt for words?
Consider, and then we will speak.
[3]Why are we counted as cattle?
Why are we stupid in your sight?
[4]You who tear yourself in your anger,
shall the earth be forsaken for you,
or the rock be removed out of its place?
[5]"Indeed, the light of the wicked is put out,
and the flame of his fire does not shine.
[6]The light is dark in his tent,
and his lamp above him is put out.
[7]His strong steps are shortened,
and his own schemes throw him down.
[8]For he is cast into a net by his own feet,
and he walks on its mesh.
[9]A trap seizes him by the heel;
a snare lays hold of him.
[10]A rope is hidden for him in the ground,
a trap for him in the path.
[11]Terrors frighten him on every side,
and chase him at his heels.
[12]His strength is famished,
and calamity is ready for his stumbling.
[13]†It consumes the parts of his skin;
the firstborn of death consumes his limbs.
[14]†He is torn from the tent in which he trusted
and is brought to the king of terrors.
[15]In his tent dwells that which is none of his;
sulfur is scattered over his habitation.
[16]His roots dry up beneath,
and his branches wither above.
[17]His memory perishes from the earth,

and he has no name in the street.
[18]He is thrust from light into darkness,
and driven out of the world.
[19]He has no posterity or progeny among his people,
and no survivor where he used to live.
[20]They of the west are appalled at his day,
and horror seizes them of the east.
[21]†Surely such are the dwellings of the unrighteous,
such is the place of him who knows not God.”

Job Replies: My Redeemer Lives

JOB **19** ‡‡Then Job answered and said:

[2]“How long will you torment me
and break me in pieces with words?
[3]These ten times you have cast reproach upon me;
are you not ashamed to wrong me?
[4]And even if it be true that I have erred,
my error remains with myself.
[5]‡If indeed you magnify yourselves against me
and make my disgrace an argument against me,
[6]know then that God has put me in the wrong
and closed his net about me.
[7]Behold, I cry out, ‘Violence!’ but I am not answered;
I call for help, but there is no justice.
[8]‡He has walled up my way, so that I cannot pass,
and he has set darkness upon my paths.
[9]He has stripped from me my glory
and taken the crown from my head.
[10]He breaks me down on every side, and I am gone,
and my hope has he pulled up like a tree.
[11]He has kindled his wrath against me
and counts me as his adversary.
[12]†His troops come on together;
they have cast up their siege ramp [1] against me
and encamp around my tent.
[13]“He has put my brothers far from me,
and those who knew me are wholly estranged from me.
[14]My relatives have failed me,
my close friends have forgotten me.
[15]The guests in my house and my maidservants count me as a stranger;
I have become a foreigner in their eyes.
[16]I call to my servant, but he gives me no answer;
I must plead with him with my mouth for mercy.
[17]My breath is strange to my wife,

and I am a stench to the children of my own mother.
[18]Even young children despise me;
when I rise they talk against me.
[19]All my intimate friends abhor me,
and those whom I loved have turned against me.
[20]‡My bones stick to my skin and to my flesh,
and I have escaped by the skin of my teeth.
[21]Have mercy on me, have mercy on me, O you my friends,
for the hand of God has touched me!
[22]Why do you, like God, pursue me?
Why are you not satisfied with my flesh?
[23]‡“Oh that my words were written!
Oh that they were inscribed in a book!
[24]Oh that with an iron pen and lead
they were engraved in the rock forever!
[25]For I know that my Redeemer lives,
and at the last he will stand upon the earth. [2]
[26]‡And after my skin has been thus destroyed,
yet in [3] my flesh I shall see God,
[27]whom I shall see for myself,
and my eyes shall behold, and not another.
My heart faints within me!
[28]‡If you say, ‘How we will pursue him!’
and, ‘The root of the matter is found in him,’
[29]be afraid of the sword,
for wrath brings the punishment of the sword,
that you may know there is a judgment.”

Zophar Speaks: The Wicked Will Suffer

JOB **20** ‡Then Zophar the Naamathite answered and said:

[2]“Therefore my thoughts answer me,
    because of my haste within me.
[3]I hear censure that insults me,
    and out of my understanding a spirit answers me.
[4]Do you not know this from of old,
    since man was placed on earth,
[5]‡that the exulting of the wicked is short,
    and the joy of the godless but for a moment?
[6]Though his height mount up to the heavens,
    and his head reach to the clouds,
[7]he will perish forever like his own dung;
    those who have seen him will say, ‘Where is he?’
[8]He will fly away like a dream and not be found;
    he will be chased away like a vision of the night.
[9]The eye that saw him will see him no more,
    nor will his place any more behold him.
[10]His children will seek the favor of the poor,
    and his hands will give back his wealth.
[11]‡His bones are full of his youthful vigor,
    but it will lie down with him in the dust.
[12]‡“Though evil is sweet in his mouth,
    though he hides it under his tongue,
[13]though he is loath to let it go
    and holds it in his mouth,
[14]yet his food is turned in his stomach;
    it is the venom of cobras within him.
[15]He swallows down riches and vomits them up again;
    God casts them out of his belly.
[16]He will suck the poison of cobras;
    the tongue of a viper will kill him.
[17]He will not look upon the rivers,
    the streams flowing with honey and curds.

[18]He will give back the fruit of his toil
and will not swallow it down;
from the profit of his trading
he will get no enjoyment.
[19]For he has crushed and abandoned the poor;
he has seized a house that he did not build.
[20]“Because he knew no contentment in his belly,
he will not let anything in which he delights escape him.
[21]There was nothing left after he had eaten;
therefore his prosperity will not endure.
[22]In the fullness of his sufficiency he will be in distress;
the hand of everyone in misery will come against him.
[23]‡To fill his belly to the full,
God [1] will send his burning anger against him
and rain it upon him into his body.
[24]He will flee from an iron weapon;
a bronze arrow will strike him through.
[25]It is drawn forth and comes out of his body;
the glittering point comes out of his gallbladder;
terrors come upon him.
[26]Utter darkness is laid up for his treasures;
a fire not fanned will devour him;
what is left in his tent will be consumed.
[27]The heavens will reveal his iniquity,
and the earth will rise up against him.
[28]The possessions of his house will be carried away,
dragged off in the day of God's [2] wrath.
[29]This is the wicked man's portion from God,
the heritage decreed for him by God.”

Job Replies: The Wicked Do Prosper

JOB **21** ‡‡Then Job answered and said:

[2]“Keep listening to my words,
and let this be your comfort.
[3]Bear with me, and I will speak,
and after I have spoken, mock on.
[4]As for me, is my complaint against man?
Why should I not be impatient?
[5]Look at me and be appalled,
and lay your hand over your mouth.
[6]When I remember, I am dismayed,
and shuddering seizes my flesh.
[7]Why do the wicked live,
reach old age, and grow mighty in power?
[8]Their offspring are established in their presence,
and their descendants before their eyes.
[9]Their houses are safe from fear,
and no rod of God is upon them.
[10]Their bull breeds without fail;
their cow calves and does not miscarry.
[11]They send out their little boys like a flock,
and their children dance.
[12]They sing to the tambourine and the lyre
and rejoice to the sound of the pipe.
[13]They spend their days in prosperity,
and in peace they go down to Sheol.
[14]They say to God, ‘Depart from us!
We do not desire the knowledge of your ways.
[15]What is the Almighty, that we should serve him?
And what profit do we get if we pray to him?’
[16]Behold, is not their prosperity in their hand?
The counsel of the wicked is far from me.
[17]‡“How often is it that the lamp of the wicked is put out?
That their calamity comes upon them?

That God [1] distributes pains in his anger?
[18]That they are like straw before the wind,
and like chaff that the storm carries away?
[19]You say, ‘God stores up their iniquity for their children.’
Let him pay it out to them, that they may know it.
[20]Let their own eyes see their destruction,
and let them drink of the wrath of the Almighty.
[21]For what do they care for their houses after them,
when the number of their months is cut off?
[22]Will any teach God knowledge,
seeing that he judges those who are on high?
[23]‡One dies in his full vigor,
being wholly at ease and secure,
[24]his pails [2] full of milk
and the marrow of his bones moist.
[25]Another dies in bitterness of soul,
never having tasted of prosperity.
[26]They lie down alike in the dust,
and the worms cover them.
[27]‡“Behold, I know your thoughts
and your schemes to wrong me.
[28]For you say, ‘Where is the house of the prince?
Where is the tent in which the wicked lived?’
[29]‡Have you not asked those who travel the roads,
and do you not accept their testimony
[30]that the evil man is spared in the day of calamity,
that he is rescued in the day of wrath?
[31]Who declares his way to his face,
and who repays him for what he has done?
[32]When he is carried to the grave,
watch is kept over his tomb.
[33]The clods of the valley are sweet to him;
all mankind follows after him,
and those who go before him are innumerable.
[34]‡How then will you comfort me with empty nothings?
There is nothing left of your answers but falsehood.”

Eliphaz Speaks: Job's Wickedness Is Great

JOB **22** ‡‡Then Eliphaz the Temanite answered and said:

[2]‡“Can a man be profitable to God?
Surely he who is wise is profitable to himself.
[3]Is it any pleasure to the Almighty if you are in the right,
or is it gain to him if you make your ways blameless?
[4]Is it for your fear of him that he reproves you
and enters into judgment with you?
[5]‡Is not your evil abundant?
There is no end to your iniquities.
[6]For you have exacted pledges of your brothers for nothing
and stripped the naked of their clothing.
[7]You have given no water to the weary to drink,
and you have withheld bread from the hungry.
[8]The man with power possessed the land,
and the favored man lived in it.
[9]You have sent widows away empty,
and the arms of the fatherless were crushed.
[10]Therefore snares are all around you,
and sudden terror overwhelms you,
[11]or darkness, so that you cannot see,
and a flood of water covers you.
[12]“Is not God high in the heavens?
See the highest stars, how lofty they are!
[13]But you say, ‘What does God know?
Can he judge through the deep darkness?
[14]Thick clouds veil him, so that he does not see,
and he walks on the vault of heaven.’
[15]‡Will you keep to the old way
that wicked men have trod?
[16]They were snatched away before their time;
their foundation was washed away.
[17]They said to God, ‘Depart from us,’
and ‘What can the Almighty do to us?’ [1]

[18]Yet he filled their houses with good things—
but the counsel of the wicked is far from me.
[19]The righteous see it and are glad;
the innocent one mocks at them,
[20]saying, ‘Surely our adversaries are cut off,
and what they left the fire has consumed.’
[21]‡“Agree with God, and be at peace;
thereby good will come to you.
[22]Receive instruction from his mouth,
and lay up his words in your heart.
[23]If you return to the Almighty you will be built up;
if you remove injustice far from your tents,
[24]‡if you lay gold in the dust,
and gold of Ophir among the stones of the torrent-bed,
[25]then the Almighty will be your gold
and your precious silver.
[26]For then you will delight yourself in the Almighty
and lift up your face to God.
[27]You will make your prayer to him, and he will hear you,
and you will pay your vows.
[28]You will decide on a matter, and it will be established for you,
and light will shine on your ways.
[29]For when they are humbled you say, ‘It is because of pride’; [2]
but he saves the lowly.
[30]He delivers even the one who is not innocent, [3]
who will be delivered through the cleanness of your hands.”

Job Replies: Where Is God?

JOB **23** ‡Then Job answered and said:

[2]“Today also my complaint is bitter; [1]
my hand is heavy on account of my groaning.
[3]†Oh, that I knew where I might find him,
that I might come even to his seat!
[4]†I would lay my case before him
and fill my mouth with arguments.
[5]I would know what he would answer me
and understand what he would say to me.
[6]‡Would he contend with me in the greatness of his power?
No; he would pay attention to me.
[7]There an upright man could argue with him,
and I would be acquitted forever by my judge.
[8]‡“Behold, I go forward, but he is not there,
and backward, but I do not perceive him;
[9]on the left hand when he is working, I do not behold him;
he turns to the right hand, but I do not see him.
[10]But he knows the way that I take;
when he has tried me, I shall come out as gold.
[11]My foot has held fast to his steps;
I have kept his way and have not turned aside.
[12]I have not departed from the commandment of his lips;
I have treasured the words of his mouth more than my portion of food.
[13]But he is unchangeable, [2] and who can turn him back?
What he desires, that he does.
[14]†For he will complete what he appoints for me,
and many such things are in his mind.
[15]Therefore I am terrified at his presence;
when I consider, I am in dread of him.
[16]God has made my heart faint;
the Almighty has terrified me;
[17]yet I am not silenced because of the darkness,

nor because thick darkness covers my face.

JOB **24** ‡‡“Why are not times of judgment kept by the Almighty,
and why do those who know him never see his days?
[2]‡Some move landmarks;
they seize flocks and pasture them.
[3]They drive away the donkey of the fatherless;
they take the widow's ox for a pledge.
[4]They thrust the poor off the road;
the poor of the earth all hide themselves.
[5]Behold, like wild donkeys in the desert
the poor [1] go out to their toil, seeking game;
the wasteland yields food for their children.
[6]They gather their [2] fodder in the field,
and they glean the vineyard of the wicked man.
[7]‡They lie all night naked, without clothing,
and have no covering in the cold.
[8]They are wet with the rain of the mountains
and cling to the rock for lack of shelter.
[9](There are those who snatch the fatherless child from the breast,
and they take a pledge against the poor.)
[10]They go about naked, without clothing;
hungry, they carry the sheaves;
[11]among the olive rows of the wicked [3] they make oil;
they tread the winepresses, but suffer thirst.
[12]‡From out of the city the dying groan,
and the soul of the wounded cries for help;
yet God charges no one with wrong.
[13]“There are those who rebel against the light,
who are not acquainted with its ways,
and do not stay in its paths.
[14]The murderer rises before it is light,
that he may kill the poor and needy,
and in the night he is like a thief.
[15]The eye of the adulterer also waits for the twilight,
saying, ‘No eye will see me’;
and he veils his face.
[16]In the dark they dig through houses;
by day they shut themselves up;

they do not know the light.
[17]For deep darkness is morning to all of them;
for they are friends with the terrors of deep darkness.
[18]‡“You say, ‘Swift are they on the face of the waters;
their portion is cursed in the land;
no treader turns toward their vineyards.
[19]Drought and heat snatch away the snow waters;
so does Sheol those who have sinned.
[20]The womb forgets them;
the worm finds them sweet;
they are no longer remembered,
so wickedness is broken like a tree.’
[21]“They wrong the barren, childless woman,
and do no good to the widow.
[22]‡Yet God [4] prolongs the life of the mighty by his power;
they rise up when they despair of life.
[23]He gives them security, and they are supported,
and his eyes are upon their ways.
[24]They are exalted a little while, and then are gone;
they are brought low and gathered up like all others;
they are cut off like the heads of grain.
[25]If it is not so, who will prove me a liar
and show that there is nothing in what I say?”

Bildad Speaks: Man Cannot Be Righteous

JOB **25** ‡Then Bildad the Shuhite answered and said:

[2]“Dominion and fear are with God; [1]
he makes peace in his high heaven.
[3]Is there any number to his armies?
Upon whom does his light not arise?
[4]How then can man be in the right before God?
How can he who is born of woman be pure?
[5]Behold, even the moon is not bright,
and the stars are not pure in his eyes;
[6]how much less man, who is a maggot,
and the son of man, who is a worm!”

Job Replies: God's Majesty Is Unsearchable

JOB **26** ‡‡Then Job answered and said:

[2]“How you have helped him who has no power!
How you have saved the arm that has no strength!
[3]How you have counseled him who has no wisdom,
and plentifully declared sound knowledge!
[4]With whose help have you uttered words,
and whose breath has come out from you?
[5]‡The dead tremble
under the waters and their inhabitants.
[6]Sheol is naked before God, [1]
and Abaddon has no covering.
[7]†He stretches out the north over the void
and hangs the earth on nothing.
[8]He binds up the waters in his thick clouds,
and the cloud is not split open under them.
[9]He covers the face of the full moon [2]
and spreads over it his cloud.
[10]†He has inscribed a circle on the face of the waters
at the boundary between light and darkness.
[11]†The pillars of heaven tremble
and are astounded at his rebuke.
[12]†By his power he stilled the sea;
by his understanding he shattered Rahab.
[13]†By his wind the heavens were made fair;
his hand pierced the fleeing serpent.
[14]†Behold, these are but the outskirts of his ways,
and how small a whisper do we hear of him!
But the thunder of his power who can understand?”

Job Continues: I Will Maintain My Integrity

JOB **27** ‡And Job again took up his discourse, and said:

[2]‡“As God lives, who has taken away my right,
and the Almighty, who has made my soul bitter,
[3]‡as long as my breath is in me,
and the spirit of God is in my nostrils,
[4]my lips will not speak falsehood,
and my tongue will not utter deceit.
[5]Far be it from me to say that you are right;
till I die I will not put away my integrity from me.
[6]I hold fast my righteousness and will not let it go;
my heart does not reproach me for any of my days.
[7]‡“Let my enemy be as the wicked,
and let him who rises up against me be as the unrighteous.
[8]‡For what is the hope of the godless when God cuts him off,
when God takes away his life?
[9]Will God hear his cry
when distress comes upon him?
[10]Will he take delight in the Almighty?
Will he call upon God at all times?
[11]‡I will teach you concerning the hand of God;
what is with the Almighty I will not conceal.
[12]Behold, all of you have seen it yourselves;
why then have you become altogether vain?
[13]‡“This is the portion of a wicked man with God,
and the heritage that oppressors receive from the Almighty:
[14]If his children are multiplied, it is for the sword,
and his descendants have not enough bread.
[15]Those who survive him the pestilence buries,
and his widows do not weep.
[16]Though he heap up silver like dust,
and pile up clothing like clay,
[17]he may pile it up, but the righteous will wear it,
and the innocent will divide the silver.

[18]†He builds his house like a moth's,
like a booth that a watchman makes.
[19]He goes to bed rich, but will do so no more;
he opens his eyes, and his wealth is gone.
[20]Terrors overtake him like a flood;
in the night a whirlwind carries him off.
[21]The east wind lifts him up and he is gone;
it sweeps him out of his place.
[22]It [1] hurls at him without pity;
he flees from its [2] power in headlong flight.
[23]†It claps its hands at him
and hisses at him from its place.

Job Continues: Where Is Wisdom?

JOB **28** ‡‡“Surely there is a mine for silver,
and a place for gold that they refine.
[2]Iron is taken out of the earth,
and copper is smelted from the ore.
[3]Man puts an end to darkness
and searches out to the farthest limit
the ore in gloom and deep darkness.
[4]He opens shafts in a valley away from where anyone lives;
they are forgotten by travelers;
they hang in the air, far away from mankind; they swing to and fro.
[5]As for the earth, out of it comes bread,
but underneath it is turned up as by fire.
[6]Its stones are the place of sapphires, [1]
and it has dust of gold.
[7]“That path no bird of prey knows,
and the falcon's eye has not seen it.
[8]The proud beasts have not trodden it;
the lion has not passed over it.
[9]“Man puts his hand to the flinty rock
and overturns mountains by the roots.
[10]He cuts out channels in the rocks,
and his eye sees every precious thing.
[11]He dams up the streams so that they do not trickle,
and the thing that is hidden he brings out to light.
[12]‡“But where shall wisdom be found?
And where is the place of understanding?
[13]Man does not know its worth,
and it is not found in the land of the living.
[14]The deep says, ‘It is not in me,’
and the sea says, ‘It is not with me.’
[15]It cannot be bought for gold,
and silver cannot be weighed as its price.

[16]†It cannot be valued in the gold of Ophir,
in precious onyx or sapphire.
[17]Gold and glass cannot equal it,
nor can it be exchanged for jewels of fine gold.
[18]No mention shall be made of coral or of crystal;
the price of wisdom is above pearls.
[19]The topaz of Ethiopia cannot equal it,
nor can it be valued in pure gold.
[20]“From where, then, does wisdom come?
And where is the place of understanding?
[21]It is hidden from the eyes of all living
and concealed from the birds of the air.
[22]Abaddon and Death say,
‘We have heard a rumor of it with our ears.’
[23]†“God understands the way to it,
and he knows its place.
[24]For he looks to the ends of the earth
and sees everything under the heavens.
[25]When he gave to the wind its weight
and apportioned the waters by measure,
[26]when he made a decree for the rain
and a way for the lightning of the thunder,
[27]then he saw it and declared it;
he established it, and searched it out.
[28]†And he said to man,
‘Behold, the fear of the Lord, that is wisdom,
and to turn away from evil is understanding.’”

Job's Summary Defense

JOB **29** ‡And Job again took up his discourse, and said:

[2]“Oh, that I were as in the months of old,
as in the days when God watched over me,
[3]when his lamp shone upon my head,
and by his light I walked through darkness,
[4]as I was in my prime, [1]
when the friendship of God was upon my tent,
[5]‡when the Almighty was yet with me,
when my children were all around me,
[6]‡when my steps were washed with butter,
and the rock poured out for me streams of oil!
[7]‡When I went out to the gate of the city,
when I prepared my seat in the square,
[8]the young men saw me and withdrew,
and the aged rose and stood;
[9]the princes refrained from talking
and laid their hand on their mouth;
[10]the voice of the nobles was hushed,
and their tongue stuck to the roof of their mouth.
[11]When the ear heard, it called me blessed,
and when the eye saw, it approved,
[12]‡because I delivered the poor who cried for help,
and the fatherless who had none to help him.
[13]The blessing of him who was about to perish came upon me,
and I caused the widow's heart to sing for joy.
[14]I put on righteousness, and it clothed me;
my justice was like a robe and a turban.
[15]‡I was eyes to the blind
and feet to the lame.
[16]‡I was a father to the needy,
and I searched out the cause of him whom I did not know.
[17]I broke the fangs of the unrighteous
and made him drop his prey from his teeth.

[18]‡Then I thought, ‘I shall die in my nest,
and I shall multiply my days as the sand,
[19]my roots spread out to the waters,
with the dew all night on my branches,
[20]my glory fresh with me,
and my bow ever new in my hand.’
[21]‡“Men listened to me and waited
and kept silence for my counsel.
[22]After I spoke they did not speak again,
and my word dropped upon them.
[23]They waited for me as for the rain,
and they opened their mouths as for the spring rain.
[24]‡I smiled on them when they had no confidence,
and the light of my face they did not cast down.
[25]‡I chose their way and sat as chief,
and I lived like a king among his troops,
like one who comforts mourners.

JOB **30** ‡“But now they laugh at me,
men who are younger than I,
whose fathers I would have disdained
to set with the dogs of my flock.
[2]‡What could I gain from the strength of their hands,
men whose vigor is gone?
[3]Through want and hard hunger
they gnaw the dry ground by night in waste and desolation;
[4]they pick saltwort and the leaves of bushes,
and the roots of the broom tree for their food. [1]
[5]They are driven out from human company;
they shout after them as after a thief.
[6]In the gullies of the torrents they must dwell,
in holes of the earth and of the rocks.
[7]Among the bushes they bray;
under the nettles they huddle together.
[8]A senseless, a nameless brood,
they have been whipped out of the land.
[9]‡“And now I have become their song;
I am a byword to them.
[10]They abhor me; they keep aloof from me;
they do not hesitate to spit at the sight of me.
[11]Because God has loosed my cord and humbled me,
they have cast off restraint [2] in my presence.
[12]On my right hand the rabble rise;
they push away my feet;
they cast up against me their ways of destruction.
[13]They break up my path;
they promote my calamity;
they need no one to help them.
[14]As through a wide breach they come;
amid the crash they roll on.
[15]Terrors are turned upon me;
my honor is pursued as by the wind,
and my prosperity has passed away like a cloud.
[16]‡“And now my soul is poured out within me;
days of affliction have taken hold of me.

[17]The night racks my bones,
and the pain that gnaws me takes no rest.
[18]With great force my garment is disfigured;
it binds me about like the collar of my tunic.
[19]God [3] has cast me into the mire,
and I have become like dust and ashes.
[20]†I cry to you for help and you do not answer me;
I stand, and you only look at me.
[21]You have turned cruel to me;
with the might of your hand you persecute me.
[22]You lift me up on the wind; you make me ride on it,
and you toss me about in the roar of the storm.
[23]†For I know that you will bring me to death
and to the house appointed for all living.
[24]†“Yet does not one in a heap of ruins stretch out his hand,
and in his disaster cry for help? [4]
[25]Did not I weep for him whose day was hard?
Was not my soul grieved for the needy?
[26]But when I hoped for good, evil came,
and when I waited for light, darkness came.
[27]My inward parts are in turmoil and never still;
days of affliction come to meet me.
[28]I go about darkened, but not by the sun;
I stand up in the assembly and cry for help.
[29]I am a brother of jackals
and a companion of ostriches.
[30]†My skin turns black and falls from me,
and my bones burn with heat.
[31]My lyre is turned to mourning,
and my pipe to the voice of those who weep.

Job's Final Appeal

JOB **31** ‡†“I have made a covenant with my eyes;
how then could I gaze at a virgin?
[2]What would be my portion from God above
and my heritage from the Almighty on high?
[3]Is not calamity for the unrighteous,
and disaster for the workers of iniquity?
[4]Does not he see my ways
and number all my steps?
[5]“If I have walked with falsehood
and my foot has hastened to deceit;
[6](Let me be weighed in a just balance,
and let God know my integrity!)
[7]if my step has turned aside from the way
and my heart has gone after my eyes,
and if any spot has stuck to my hands,
[8]then let me sow, and another eat,
and let what grows for me [1] be rooted out.
[9]“If my heart has been enticed toward a woman,
and I have lain in wait at my neighbor's door,
[10]then let my wife grind for another,
and let others bow down on her.
[11]For that would be a heinous crime;
that would be an iniquity to be punished by the judges;
[12]for that would be a fire that consumes as far as Abaddon,
and it would burn to the root all my increase.
[13]“If I have rejected the cause of my manservant or my maidservant,
when they brought a complaint against me,
[14]what then shall I do when God rises up?
When he makes inquiry, what shall I answer him?
[15]Did not he who made me in the womb make him?
And did not one fashion us in the womb?
[16]“If I have withheld anything that the poor desired,
or have caused the eyes of the widow to fail,

[17]or have eaten my morsel alone,
and the fatherless has not eaten of it
[18](for from my youth the fatherless [2] grew up with me as with a father,
and from my mother's womb I guided the widow [3]),
[19]if I have seen anyone perish for lack of clothing,
or the needy without covering,
[20]if his body has not blessed me, [4]
and if he was not warmed with the fleece of my sheep,
[21]if I have raised my hand against the fatherless,
because I saw my help in the gate,
[22]then let my shoulder blade fall from my shoulder,
and let my arm be broken from its socket.
[23]For I was in terror of calamity from God,
and I could not have faced his majesty.
[24]“If I have made gold my trust
or called fine gold my confidence,
[25]if I have rejoiced because my wealth was abundant
or because my hand had found much,
[26]if I have looked at the sun [5] when it shone,
or the moon moving in splendor,
[27]and my heart has been secretly enticed,
and my mouth has kissed my hand,
[28]this also would be an iniquity to be punished by the judges,
for I would have been false to God above.
[29]“If I have rejoiced at the ruin of him who hated me,
or exulted when evil overtook him
[30](I have not let my mouth sin
by asking for his life with a curse),
[31]if the men of my tent have not said,
‘Who is there that has not been filled with his meat?’
[32](the sojourner has not lodged in the street;
I have opened my doors to the traveler),
[33]†if I have concealed my transgressions as others do [6]
by hiding my iniquity in my bosom,
[34]because I stood in great fear of the multitude,
and the contempt of families terrified me,

so that I kept silence, and did not go out of doors—
[35]†Oh, that I had one to hear me!
(Here is my signature! Let the Almighty answer me!)
Oh, that I had the indictment written by my adversary!
[36]Surely I would carry it on my shoulder;
I would bind it on me as a crown;
[37]I would give him an account of all my steps;
like a prince I would approach him.
[38]“If my land has cried out against me
and its furrows have wept together,
[39]if I have eaten its yield without payment
and made its owners breathe their last,
[40]†let thorns grow instead of wheat,
and foul weeds instead of barley.”

The words of Job are ended.

Elihu Rebukes Job's Three Friends

JOB **32** ‡So these three men ceased to answer Job, because he was righteous in his own eyes. [2]‡Then Elihu the son of Barachel the Buzite, of the family of Ram, burned with anger. He burned with anger at Job because he justified himself rather than God. [3]He burned with anger also at Job's three friends because they had found no answer, although they had declared Job to be in the wrong. [4]Now Elihu had waited to speak to Job because they were older than he. [5]And when Elihu saw that there was no answer in the mouth of these three men, he burned with anger.

[6]‡And Elihu the son of Barachel the Buzite answered and said:

“I am young in years,
    and you are aged;
therefore I was timid and afraid
    to declare my opinion to you.
[7]I said, ‘Let days speak,
    and many years teach wisdom.’
[8]But it is the spirit in man,
    the breath of the Almighty, that makes him understand.
[9]It is not the old [1] who are wise,
    nor the aged who understand what is right.
[10]Therefore I say, ‘Listen to me;
    let me also declare my opinion.’
[11]“Behold, I waited for your words,
    I listened for your wise sayings,
    while you searched out what to say.
[12]I gave you my attention,
    and, behold, there was none among you who refuted Job
    or who answered his words.
[13]Beware lest you say, ‘We have found wisdom;
    God may vanquish him, not a man.’
[14]He has not directed his words against me,
    and I will not answer him with your speeches.
[15]“They are dismayed; they answer no more;

they have not a word to say.
[16]And shall I wait, because they do not speak,
because they stand there, and answer no more?
[17]I also will answer with my share;
I also will declare my opinion.
[18]For I am full of words;
the spirit within me constrains me.
[19]Behold, my belly is like wine that has no vent;
like new wineskins ready to burst.
[20]I must speak, that I may find relief;
I must open my lips and answer.
[21]I will not show partiality to any man
or use flattery toward any person.
[22]For I do not know how to flatter,
else my Maker would soon take me away.

Elihu Rebukes Job

JOB **33** ‡“But now, hear my speech, O Job,
and listen to all my words.
[2]Behold, I open my mouth;
the tongue in my mouth speaks.
[3]My words declare the uprightness of my heart,
and what my lips know they speak sincerely.
[4]The Spirit of God has made me,
and the breath of the Almighty gives me life.
[5]Answer me, if you can;
set your words in order before me; take your stand.
[6]Behold, I am toward God as you are;
I too was pinched off from a piece of clay.
[7]Behold, no fear of me need terrify you;
my pressure will not be heavy upon you.
[8]“Surely you have spoken in my ears,
and I have heard the sound of your words.
[9]You say, ‘I am pure, without transgression;
I am clean, and there is no iniquity in me.
[10]Behold, he finds occasions against me,
he counts me as his enemy,
[11]he puts my feet in the stocks
and watches all my paths.’
[12]“Behold, in this you are not right. I will answer you,
for God is greater than man.
[13]†Why do you contend against him,
saying, ‘He will answer none of man's [1] words’? [2]
[14]‡For God speaks in one way,
and in two, though man does not perceive it.
[15]In a dream, in a vision of the night,
when deep sleep falls on men,
while they slumber on their beds,
[16]then he opens the ears of men
and terrifies them with warnings,

[17]that he may turn man aside from his deed
and conceal pride from a man;
[18]†he keeps back his soul from the pit,
his life from perishing by the sword.
[19]‡“Man is also rebuked with pain on his bed
and with continual strife in his bones,
[20]so that his life loathes bread,
and his appetite the choicest food.
[21]His flesh is so wasted away that it cannot be seen,
and his bones that were not seen stick out.
[22]His soul draws near the pit,
and his life to those who bring death.
[23]If there be for him an angel,
a mediator, one of the thousand,
to declare to man what is right for him,
[24]and he is merciful to him, and says,
‘Deliver him from going down into the pit;
I have found a ransom;
[25]let his flesh become fresh with youth;
let him return to the days of his youthful vigor’;
[26]then man [3] prays to God, and he accepts him;
he sees his face with a shout of joy,
and he restores to man his righteousness.
[27]He sings before men and says:
‘I sinned and perverted what was right,
and it was not repaid to me.
[28]He has redeemed my soul from going down into the pit,
and my life shall look upon the light.’
[29]“Behold, God does all these things,
twice, three times, with a man,
[30]to bring back his soul from the pit,
that he may be lighted with the light of life.
[31]Pay attention, O Job, listen to me;
be silent, and I will speak.
[32]†If you have any words, answer me;
speak, for I desire to justify you.
[33]If not, listen to me;

be silent, and I will teach you wisdom.”

Elihu Asserts God's Justice

JOB **34** ‡Then Elihu answered and said:

[2]“Hear my words, you wise men,
and give ear to me, you who know;
[3]for the ear tests words
as the palate tastes food.
[4]Let us choose what is right;
let us know among ourselves what is good.
[5]For Job has said, ‘I am in the right,
and God has taken away my right;
[6]in spite of my right I am counted a liar;
my wound is incurable, though I am without transgression.’
[7]What man is like Job,
who drinks up scoffing like water,
[8]who travels in company with evildoers
and walks with wicked men?
[9]†For he has said, ‘It profits a man nothing
that he should take delight in God.’
[10]“Therefore, hear me, you men of understanding:
far be it from God that he should do wickedness,
and from the Almighty that he should do wrong.
[11]For according to the work of a man he will repay him,
and according to his ways he will make it befall him.
[12]Of a truth, God will not do wickedly,
and the Almighty will not pervert justice.
[13]Who gave him charge over the earth,
and who laid on him [1] the whole world?
[14]If he should set his heart to it
and gather to himself his spirit and his breath,
[15]all flesh would perish together,
and man would return to dust.
[16]“If you have understanding, hear this;
listen to what I say.
[17]Shall one who hates justice govern?

Will you condemn him who is righteous and mighty,
[18]who says to a king, ‘Worthless one,’
and to nobles, ‘Wicked man,’
[19]who shows no partiality to princes,
nor regards the rich more than the poor,
for they are all the work of his hands?
[20]In a moment they die;
at midnight the people are shaken and pass away,
and the mighty are taken away by no human hand.
[21]“For his eyes are on the ways of a man,
and he sees all his steps.
[22]There is no gloom or deep darkness
where evildoers may hide themselves.
[23]†For God [2] has no need to consider a man further,
that he should go before God in judgment.
[24]He shatters the mighty without investigation
and sets others in their place.
[25]Thus, knowing their works,
he overturns them in the night, and they are crushed.
[26]He strikes them for their wickedness
in a place for all to see,
[27]because they turned aside from following him
and had no regard for any of his ways,
[28]so that they caused the cry of the poor to come to him,
and he heard the cry of the afflicted—
[29]When he is quiet, who can condemn?
When he hides his face, who can behold him,
whether it be a nation or a man?—
[30]that a godless man should not reign,
that he should not ensnare the people.
[31]‡“For has anyone said to God,
‘I have borne punishment; I will not offend any more;
[32]teach me what I do not see;
if I have done iniquity, I will do it no more’?
[33]Will he then make repayment to suit you,
because you reject it?
For you must choose, and not I;

therefore declare what you know. [3]
[34]‡Men of understanding will say to me,
and the wise man who hears me will say:
[35]‘Job speaks without knowledge;
his words are without insight.’
[36]Would that Job were tried to the end,
because he answers like wicked men.
[37]For he adds rebellion to his sin;
he claps his hands among us
and multiplies his words against God.”

Elihu Condemns Job

JOB **35** ‡And Elihu answered and said:

[2]“Do you think this to be just?
Do you say, ‘It is my right before God,’
[3]that you ask, ‘What advantage have I?
How am I better off than if I had sinned?’
[4]I will answer you
and your friends with you.
[5]Look at the heavens, and see;
and behold the clouds, which are higher than you.
[6]If you have sinned, what do you accomplish against him?
And if your transgressions are multiplied, what do you do to him?
[7]If you are righteous, what do you give to him?
Or what does he receive from your hand?
[8]Your wickedness concerns a man like yourself,
and your righteousness a son of man.
[9]“Because of the multitude of oppressions people cry out;
they call for help because of the arm of the mighty. [1]
[10]But none says, ‘Where is God my Maker,
who gives songs in the night,
[11]who teaches us more than the beasts of the earth
and makes us wiser than the birds of the heavens?’
[12]There they cry out, but he does not answer,
because of the pride of evil men.
[13]Surely God does not hear an empty cry,
nor does the Almighty regard it.
[14]How much less when you say that you do not see him,
that the case is before him, and you are waiting for him!
[15]‡And now, because his anger does not punish,
and he does not take much note of transgression, [2]
[16]Job opens his mouth in empty talk;
he multiplies words without knowledge.”

Elihu Extols God's Greatness

JOB **36** ‡And Elihu continued, and said:

[2]“Bear with me a little, and I will show you,
for I have yet something to say on God's behalf.
[3]I will get my knowledge from afar
and ascribe righteousness to my Maker.
[4]†For truly my words are not false;
one who is perfect in knowledge is with you.
[5]‡“Behold, God is mighty, and does not despise any;
he is mighty in strength of understanding.
[6]He does not keep the wicked alive,
but gives the afflicted their right.
[7]He does not withdraw his eyes from the righteous,
but with kings on the throne
he sets them forever, and they are exalted.
[8]And if they are bound in chains
and caught in the cords of affliction,
[9]then he declares to them their work
and their transgressions, that they are behaving arrogantly.
[10]He opens their ears to instruction
and commands that they return from iniquity.
[11]If they listen and serve him,
they complete their days in prosperity,
and their years in pleasantness.
[12]But if they do not listen, they perish by the sword
and die without knowledge.
[13]“The godless in heart cherish anger;
they do not cry for help when he binds them.
[14]They die in youth,
and their life ends among the cult prostitutes.
[15]†He delivers the afflicted by their affliction
and opens their ear by adversity.
[16]He also allured you out of distress
into a broad place where there was no cramping,

and what was set on your table was full of fatness.
[17]“But you are full of the judgment on the wicked;
judgment and justice seize you.
[18]Beware lest wrath entice you into scoffing,
and let not the greatness of the ransom turn you aside.
[19]Will your cry for help avail to keep you from distress,
or all the force of your strength?
[20]Do not long for the night,
when peoples vanish in their place.
[21]Take care; do not turn to iniquity,
for this you have chosen rather than affliction.
[22]†Behold, God is exalted in his power;
who is a teacher like him?
[23]Who has prescribed for him his way,
or who can say, ‘You have done wrong’?
[24]“Remember to extol his work,
of which men have sung.
[25]All mankind has looked on it;
man beholds it from afar.
[26]†Behold, God is great, and we know him not;
the number of his years is unsearchable.
[27]†For he draws up the drops of water;
they distill his mist in rain,
[28]which the skies pour down
and drop on mankind abundantly.
[29]Can anyone understand the spreading of the clouds,
the thunderings of his pavilion?
[30]Behold, he scatters his lightning about him
and covers the roots of the sea.
[31]†For by these he judges peoples;
he gives food in abundance.
[32]He covers his hands with the lightning
and commands it to strike the mark.
[33]Its crashing declares his presence; [1]
the cattle also declare that he rises.

Elihu Proclaims God's Majesty

JOB **37** “At this also my heart trembles
    and leaps out of its place.
[2]Keep listening to the thunder of his voice
    and the rumbling that comes from his mouth.
[3]Under the whole heaven he lets it go,
    and his lightning to the corners of the earth.
[4]After it his voice roars;
    he thunders with his majestic voice,
    and he does not restrain the lightnings [1] when his voice is heard.
[5]‡God thunders wondrously with his voice;
    he does great things that we cannot comprehend.
[6]For to the snow he says, ‘Fall on the earth,’
    likewise to the downpour, his mighty downpour.
[7]He seals up the hand of every man,
    that all men whom he made may know it.
[8]Then the beasts go into their lairs,
    and remain in their dens.
[9]From its chamber comes the whirlwind,
    and cold from the scattering winds.
[10]By the breath of God ice is given,
    and the broad waters are frozen fast.
[11]He loads the thick cloud with moisture;
    the clouds scatter his lightning.
[12]They turn around and around by his guidance,
    to accomplish all that he commands them
    on the face of the habitable world.
[13]Whether for correction or for his land
    or for love, he causes it to happen.
[14]‡“Hear this, O Job;
    stop and consider the wondrous works of God.
[15]Do you know how God lays his command upon them
    and causes the lightning of his cloud to shine?
[16]Do you know the balancings [2] of the clouds,

the wondrous works of him who is perfect in knowledge,
[17]you whose garments are hot
when the earth is still because of the south wind?
[18]Can you, like him, spread out the skies,
hard as a cast metal mirror?
[19]‡Teach us what we shall say to him;
we cannot draw up our case because of darkness.
[20]Shall it be told him that I would speak?
Did a man ever wish that he would be swallowed up?
[21]‡“And now no one looks on the light
when it is bright in the skies,
when the wind has passed and cleared them.
[22]Out of the north comes golden splendor;
God is clothed with awesome majesty.
[23]The Almighty—we cannot find him;
he is great in power;
justice and abundant righteousness he will not violate.
[24]‡Therefore men fear him;
he does not regard any who are wise in their own conceit.” [3]

The LORD Answers Job

JOB **38** ‡†Then the LORD answered Job out of the whirlwind and said:

[2]†“Who is this that darkens counsel by words without knowledge?
[3]†Dress for action [1] like a man;
I will question you, and you make it known to me.
[4]‡‡“Where were you when I laid the foundation of the earth?
Tell me, if you have understanding.
[5]Who determined its measurements—surely you know!
Or who stretched the line upon it?
[6]On what were its bases sunk,
or who laid its cornerstone,
[7]†when the morning stars sang together
and all the sons of God shouted for joy?
[8]‡“Or who shut in the sea with doors
when it burst out from the womb,
[9]when I made clouds its garment
and thick darkness its swaddling band,
[10]and prescribed limits for it
and set bars and doors,
[11]and said, ‘Thus far shall you come, and no farther,
and here shall your proud waves be stayed’?
[12]‡“Have you commanded the morning since your days began,
and caused the dawn to know its place,
[13]that it might take hold of the skirts of the earth,
and the wicked be shaken out of it?
[14]†It is changed like clay under the seal,
and its features stand out like a garment.
[15]†From the wicked their light is withheld,
and their uplifted arm is broken.
[16]“Have you entered into the springs of the sea,
or walked in the recesses of the deep?
[17]Have the gates of death been revealed to you,
or have you seen the gates of deep darkness?
[18]Have you comprehended the expanse of the earth?

Declare, if you know all this.
[19]“Where is the way to the dwelling of light,
and where is the place of darkness,
[20]that you may take it to its territory
and that you may discern the paths to its home?
[21]You know, for you were born then,
and the number of your days is great!
[22]‡“Have you entered the storehouses of the snow,
or have you seen the storehouses of the hail,
[23]which I have reserved for the time of trouble,
for the day of battle and war?
[24]What is the way to the place where the light is distributed,
or where the east wind is scattered upon the earth?
[25]“Who has cleft a channel for the torrents of rain
and a way for the thunderbolt,
[26]to bring rain on a land where no man is,
on the desert in which there is no man,
[27]to satisfy the waste and desolate land,
and to make the ground sprout with grass?
[28]“Has the rain a father,
or who has begotten the drops of dew?
[29]From whose womb did the ice come forth,
and who has given birth to the frost of heaven?
[30]The waters become hard like stone,
and the face of the deep is frozen.
[31]‡“Can you bind the chains of the Pleiades
or loose the cords of Orion?
[32]Can you lead forth the Mazzaroth [2] in their season,
or can you guide the Bear with its children?
[33]‡Do you know the ordinances of the heavens?
Can you establish their rule on the earth?
[34]“Can you lift up your voice to the clouds,
that a flood of waters may cover you?
[35]Can you send forth lightnings, that they may go
and say to you, ‘Here we are’?
[36]‡Who has put wisdom in the inward parts [3]
or given understanding to the mind? [4]

[37]Who can number the clouds by wisdom?
Or who can tilt the waterskins of the heavens,
[38]when the dust runs into a mass
and the clods stick fast together?
[39]‡“Can you hunt the prey for the lion,
or satisfy the appetite of the young lions,
[40]when they crouch in their dens
or lie in wait in their thicket?
[41]Who provides for the raven its prey,
when its young ones cry to God for help,
and wander about for lack of food?

JOB **39** “Do you know when the mountain goats give birth?
Do you observe the calving of the does?
[2]Can you number the months that they fulfill,
and do you know the time when they give birth,
[3]when they crouch, bring forth their offspring,
and are delivered of their young?
[4]Their young ones become strong; they grow up in the open;
they go out and do not return to them.
[5]‡“Who has let the wild donkey go free?
Who has loosed the bonds of the swift donkey,
[6]to whom I have given the arid plain for his home
and the salt land for his dwelling place?
[7]He scorns the tumult of the city;
he hears not the shouts of the driver.
[8]He ranges the mountains as his pasture,
and he searches after every green thing.
[9]“Is the wild ox willing to serve you?
Will he spend the night at your manger?
[10]Can you bind him in the furrow with ropes,
or will he harrow the valleys after you?
[11]Will you depend on him because his strength is great,
and will you leave to him your labor?
[12]Do you have faith in him that he will return your grain
and gather it to your threshing floor?
[13]‡“The wings of the ostrich wave proudly,
but are they the pinions and plumage of love? [1]
[14]For she leaves her eggs to the earth
and lets them be warmed on the ground,
[15]forgetting that a foot may crush them
and that the wild beast may trample them.
[16]She deals cruelly with her young, as if they were not hers;
though her labor be in vain, yet she has no fear,
[17]because God has made her forget wisdom
and given her no share in understanding.
[18]When she rouses herself to flee, [2]
she laughs at the horse and his rider.
[19]‡“Do you give the horse his might?

Do you clothe his neck with a mane?
[20]Do you make him leap like the locust?
His majestic snorting is terrifying.
[21]He paws [3] in the valley and exults in his strength;
he goes out to meet the weapons.
[22]He laughs at fear and is not dismayed;
he does not turn back from the sword.
[23]Upon him rattle the quiver,
the flashing spear, and the javelin.
[24]With fierceness and rage he swallows the ground;
he cannot stand still at the sound of the trumpet.
[25]When the trumpet sounds, he says ‘Aha!’
He smells the battle from afar,
the thunder of the captains, and the shouting.
[26]“Is it by your understanding that the hawk soars
and spreads his wings toward the south?
[27]Is it at your command that the eagle mounts up
and makes his nest on high?
[28]On the rock he dwells and makes his home,
on the rocky crag and stronghold.
[29]From there he spies out the prey;
his eyes behold it from far away.
[30]His young ones suck up blood,
and where the slain are, there is he.”

JOB **40** And the LORD said to Job:

[2]†“Shall a faultfinder contend with the Almighty?
He who argues with God, let him answer it.”

Job Promises Silence

[3]†Then Job answered the LORD and said:

[4]“Behold, I am of small account; what shall I answer you?
I lay my hand on my mouth.
[5]I have spoken once, and I will not answer;
twice, but I will proceed no further.”

The LORD Challenges Job

[6]†Then the LORD answered Job out of the whirlwind and said:

[7]“Dress for action [1] like a man;
I will question you, and you make it known to me.
[8]†Will you even put me in the wrong?
Will you condemn me that you may be in the right?
[9]Have you an arm like God,
and can you thunder with a voice like his?
[10]“Adorn yourself with majesty and dignity;
clothe yourself with glory and splendor.
[11]Pour out the overflowings of your anger,
and look on everyone who is proud and abase him.
[12]Look on everyone who is proud and bring him low
and tread down the wicked where they stand.
[13]Hide them all in the dust together;
bind their faces in the world below. [2]
[14]Then will I also acknowledge to you
that your own right hand can save you.
[15]†“Behold, Behemoth, [3]
which I made as I made you;

he eats grass like an ox.
[16]Behold, his strength in his loins,
and his power in the muscles of his belly.
[17]He makes his tail stiff like a cedar;
the sinews of his thighs are knit together.
[18]His bones are tubes of bronze,
his limbs like bars of iron.
[19]“He is the first of the works [4] of God;
let him who made him bring near his sword!
[20]For the mountains yield food for him
where all the wild beasts play.
[21]Under the lotus plants he lies,
in the shelter of the reeds and in the marsh.
[22]For his shade the lotus trees cover him;
the willows of the brook surround him.
[23]†Behold, if the river is turbulent he is not frightened;
he is confident though Jordan rushes against his mouth.
[24]Can one take him by his eyes, [5]
or pierce his nose with a snare?

JOB **41** † [1] “Can you draw out Leviathan [2] with a fishhook
or press down his tongue with a cord?
[2]Can you put a rope in his nose
or pierce his jaw with a hook?
[3]Will he make many pleas to you?
Will he speak to you soft words?
[4]†Will he make a covenant with you
to take him for your servant forever?
[5]Will you play with him as with a bird,
or will you put him on a leash for your girls?
[6]Will traders bargain over him?
Will they divide him up among the merchants?
[7]Can you fill his skin with harpoons
or his head with fishing spears?
[8]Lay your hands on him;
remember the battle—you will not do it again!
[9] [3] Behold, the hope of a man is false;
he is laid low even at the sight of him.
[10]†No one is so fierce that he dares to stir him up.
Who then is he who can stand before me?
[11]†Who has first given to me, that I should repay him?
Whatever is under the whole heaven is mine.
[12]“I will not keep silence concerning his limbs,
or his mighty strength, or his goodly frame.
[13]Who can strip off his outer garment?
Who would come near him with a bridle?
[14]Who can open the doors of his face?
Around his teeth is terror.
[15]His back is made of [4] rows of shields,
shut up closely as with a seal.
[16]One is so near to another
that no air can come between them.
[17]They are joined one to another;
they clasp each other and cannot be separated.
[18]His sneezings flash forth light,
and his eyes are like the eyelids of the dawn.
[19]Out of his mouth go flaming torches;

sparks of fire leap forth.
[20]Out of his nostrils comes forth smoke,
as from a boiling pot and burning rushes.
[21]His breath kindles coals,
and a flame comes forth from his mouth.
[22]In his neck abides strength,
and terror dances before him.
[23]The folds of his flesh stick together,
firmly cast on him and immovable.
[24]His heart is hard as a stone,
hard as the lower millstone.
[25]When he raises himself up the mighty [5] are afraid;
at the crashing they are beside themselves.
[26]Though the sword reaches him, it does not avail,
nor the spear, the dart, or the javelin.
[27]He counts iron as straw,
and bronze as rotten wood.
[28]The arrow cannot make him flee;
for him sling stones are turned to stubble.
[29]Clubs are counted as stubble;
he laughs at the rattle of javelins.
[30]His underparts are like sharp potsherds;
he spreads himself like a threshing sledge on the mire.
[31]He makes the deep boil like a pot;
he makes the sea like a pot of ointment.
[32]Behind him he leaves a shining wake;
one would think the deep to be white-haired.
[33]On earth there is not his like,
a creature without fear.
[34]He sees everything that is high;
he is king over all the sons of pride.”

Job's Confession and Repentance

JOB **42** ‡Then Job answered the Lord and said:

[2]“I know that you can do all things,
and that no purpose of yours can be thwarted.
[3]‡‘Who is this that hides counsel without knowledge?’
Therefore I have uttered what I did not understand,
things too wonderful for me, which I did not know.
[4]‘Hear, and I will speak;
I will question you, and you make it known to me.’
[5]†I had heard of you by the hearing of the ear,
but now my eye sees you;
[6]†therefore I despise myself,
and repent [1] in dust and ashes.”

The LORD Rebukes Job's Friends

[7]‡‡After the Lord had spoken these words to Job, the Lord said to Eliphaz the Temanite: “My anger burns against you and against your two friends, for you have not spoken of me what is right, as my servant Job has. [8]‡†Now therefore take seven bulls and seven rams and go to my servant Job and offer up a burnt offering for yourselves. And my servant Job shall pray for you, for I will accept his prayer not to deal with you according to your folly. For you have not spoken of me what is right, as my servant Job has.” [9]So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did what the Lord had told them, and the Lord accepted Job's prayer.

The LORD Restores Job's Fortunes

[10]And the Lord restored the fortunes of Job, when he had prayed for his friends. And the Lord gave Job twice as much as he had before. [11]Then came to him all his brothers and sisters and all who had known him before, and ate bread with him in his house. And they showed him sympathy and

comforted him for all the evil [2] that the LORD had brought upon him. And each of them gave him a piece of money [3] and a ring of gold.

[12]And the LORD blessed the latter days of Job more than his beginning. And he had 14,000 sheep, 6,000 camels, 1,000 yoke of oxen, and 1,000 female donkeys. [13]†He had also seven sons and three daughters. [14]†And he called the name of the first daughter Jemimah, and the name of the second Keziah, and the name of the third Keren-happuch. [15]†And in all the land there were no women so beautiful as Job's daughters. And their father gave them an inheritance among their brothers. [16]And after this Job lived 140 years, and saw his sons, and his sons' sons, four generations. [17]†And Job died, an old man, and full of days.

Footnotes

Footnotes for Job, Chapter 1

[1] 1:5 The Hebrew word *bless* is used euphemistically for *curse* in 1:5, 11; 2:5, 9

[2] 1:6 Hebrew *the Adversary*; so throughout chapters 1–2

[3] 1:15 Hebrew *the young men*; also verses 16, 17

Footnotes for Job, Chapter 2

[1] 2:10 Or *disaster*; also verse 11

Footnotes for Job, Chapter 3

[1] 3:24 Or *like*; Hebrew *before*

Footnotes for Job, Chapter 4

[1] 4:6 Hebrew lacks *of God*

[2] 4:17 Or *more than*; twice in this verse

Footnotes for Job, Chapter 5

[1] 5:5 The meaning of the Hebrew is uncertain

[2] 5:5 Aquila, Symmachus, Syriac, Vulgate; Hebrew could be read as *and the snare pants*

[3] 5:5 Hebrew *their*

[4] 5:19 Or *disaster*

[5] 5:27 Hebrew *for yourself*

Footnotes for Job, Chapter 6

[1] 6:6 The meaning of the Hebrew word is uncertain

[2] 6:7 The meaning of the Hebrew is uncertain

[3] 6:10 The meaning of the Hebrew word is uncertain

[4] 6:14 Syriac, Vulgate (compare Targum); the meaning of the Hebrew word is uncertain

Footnotes for Job, Chapter 8

[1] 8:14 Hebrew *house*

Footnotes for Job, Chapter 9

[1] 9:15 Or *to my judge*

[2] 9:19 Compare Septuagint; Hebrew *me*

[3] 9:23 The meaning of the Hebrew word is uncertain

[4] 9:33 Or *Would that there were an*

Footnotes for Job, Chapter 10

[1] 10:16 Hebrew lacks *my head*

Footnotes for Job, Chapter 11

[1] 11:4 Hebrew *your*

[2] 11:6 The meaning of the Hebrew is uncertain

[3] 11:8 Hebrew *The heights of heaven*

Footnotes for Job, Chapter 12

[1] 12:6 The meaning of the Hebrew is uncertain

[2] 12:8 Or *speak to the earth*

[3] 12:13 Hebrew *him*

Footnotes for Job, Chapter 13

[1] 13:15 Or *Behold, he will slay me; I have no hope*

[2] 13:27 Or *you marked*

[3] 13:28 Hebrew *He*

Footnotes for Job, Chapter 14

[1] 14:6 Probable reading; Hebrew *look away from him, that he may cease*

[2] 14:14 Or *relief*

Footnotes for Job, Chapter 15

[1] 15:4 Hebrew lacks *of God*

[2] 15:15 Hebrew *he*

[3] 15:29 Or *nor will his produce bend down to the earth*

Footnotes for Job, Chapter 16

[1] 16:7 Hebrew *you have*; also verse 8

[2] 16:21 Hebrew *and*

Footnotes for Job, Chapter 17

[1] 17:12 The meaning of the Hebrew is uncertain

Footnotes for Job, Chapter 19

[1] 19:12 Hebrew *their way*

[2] 19:25 Hebrew *dust*

[3] 19:26 Or *without*

Footnotes for Job, Chapter 20

[1] 20:23 Hebrew *he*

[2] 20:28 Hebrew *his*

Footnotes for Job, Chapter 21

[1] 21:17 Hebrew *he*

[2] 21:24 The meaning of the Hebrew word is uncertain

Footnotes for Job, Chapter 22

[1] 22:17 Hebrew *them*

[2] 22:29 Or *you say, ‘It is exaltation’*

[3] 22:30 Septuagint, Syriac, Vulgate; Hebrew *him that is not innocent*

Footnotes for Job, Chapter 23

[1] 23:2 Or *defiant*

[2] 23:13 Or *one*

Footnotes for Job, Chapter 24

[1] 24:5 Hebrew *they*

[2] 24:6 Hebrew *his*

[3] 24:11 Hebrew *their olive rows*

[4] 24:22 Hebrew *he*

Footnotes for Job, Chapter 25

[1] 25:2 Hebrew *him*

Footnotes for Job, Chapter 26

[1] 26:6 Hebrew *him*

[2] 26:9 Or *his throne*

Footnotes for Job, Chapter 27

[1] 27:22 Or *He* (that is, God); also verse 23

[2] 27:22 Or *his*; also verse 23

Footnotes for Job, Chapter 28

[1] 28:6 Or *lapis lazuli*; also verse 16

Footnotes for Job, Chapter 29

[1] 29:4 Hebrew *my autumn days*

Footnotes for Job, Chapter 30

[1] 30:4 Or *warmth*

[2] 30:11 Hebrew *the bridle*

[3] 30:19 Hebrew *He*

[4] 30:24 The meaning of the Hebrew is uncertain

Footnotes for Job, Chapter 31

[1] 31:8 Or *let my descendants*

[2] 31:18 Hebrew *he*

[3] 31:18 Hebrew *her*

[4] 31:20 Hebrew *if his loins have not blessed me*

[5] 31:26 Hebrew *the light*

[6] 31:33 Or *as Adam did*

Footnotes for Job, Chapter 32

[1] 32:9 Hebrew *many* [in years]

Footnotes for Job, Chapter 33

[1] 33:13 Hebrew *his*

[2] 33:13 Or *He will not answer for any of his own words*

[3] 33:26 Hebrew *he*

Footnotes for Job, Chapter 34

[1] 34:13 Hebrew lacks *on him*

[2] 34:23 Hebrew *he*

[3] 34:33 The meaning of the Hebrew in verses 29-33 is uncertain

Footnotes for Job, Chapter 35

[1] 35:9 Or *the many*

[2] 35:15 Theodotion, Symmachus (compare Vulgate); the meaning of the Hebrew word is uncertain

Footnotes for Job, Chapter 36

[1] 36:33 Hebrew *declares concerning him*

Footnotes for Job, Chapter 37

[1] 37:4 Hebrew *them*

[2] 37:16 Or *hoverings*

[3] 37:24 Hebrew *in heart*

Footnotes for Job, Chapter 38

[1] 38:3 Hebrew *Gird up your loins*

[2] 38:32 Probably the name of a constellation

[3] 38:36 Or *in the ibis*

[4] 38:36 Or *rooster*

Footnotes for Job, Chapter 39

[1] 39:13 The meaning of the Hebrew is uncertain

[2] 39:18 The meaning of the Hebrew is uncertain

[3] 39:21 Hebrew *They paw*

Footnotes for Job, Chapter 40

[1] 40:7 Hebrew *Gird up your loins*

[2] 40:13 Hebrew *in the hidden place*

[3] 40:15 A large animal, exact identity unknown

[4] 40:19 Hebrew *ways*

[5] 40:24 Or *in his sight*

Footnotes for Job, Chapter 41

[1] 41:1 Ch 40:25 in Hebrew

[2] 41:1 A large sea animal, exact identity unknown

[3] 41:9 Ch 41:1 in Hebrew

[4] 41:15 Or *His pride is in his*

[5] 41:25 Or *gods*

Footnotes for Job, Chapter 42

[1] 42:6 Or *and am comforted*

[2] 42:11 Or *disaster*

[3] 42:11 Hebrew *a qesitah*; a unit of money of unknown value

Study Notes

JOB—NOTE ON 1:1–2:13 This section identifies the main persons and sets the stage for the drama to follow.

JOB—NOTE ON 1:1 Uz. Job's home was a walled city with gates (29:7–8), where he held a position of great respect. The city was in the land of Uz in northern Arabia, adjacent to Midian, where Moses lived for 40 years (Ex. 2:15). **Job.** The story begins on earth with Job as the central figure. He was a rich man with seven sons and three daughters, in his middle years with a grown family, but still young enough to father 10 more children (see Job 42:13). He was good, a family man, rich, and widely known. **blameless and upright, one who feared God and turned away from evil.** Cf. 1:8. Job was not perfect or without sin (cf. 6:24; 7:21; 9:20); however, it appears from the language that he had put his trust in God for redemption and faithfully lived a God-honoring, sincere life of integrity and consistency personally, maritally (2:10), and parentally (1:4–5).

JOB—NOTE ON 1:3 sheep . . . camels . . . oxen . . . female donkeys. As typically in the ancient Near East, Job's wealth was not measured in money or land holdings, but in his numerous livestock, like the patriarchs (cf. Gen. 13:1–7). **greatest . . . of the east.** A major claim by any standard. Solomon held a similar reputation, "Solomon's wisdom surpassed the wisdom of all the people of the east" (1 Kings 4:30). The "east" denotes those living east of Palestine, as the people of the northern Arabian desert did (cf. Judg. 6:3; Ezek. 25:4).

JOB—NOTE ON 1:4 on his day. Of the week (seven sons). This reference to the main meal of each day of the week, which moved from house to house, implies the love and harmony of the family members. The sisters are especially noted to show these were cared for with love.

JOB—NOTE ON 1:5 send and consecrate. At the end of every week, Job would offer up as many burnt offerings as he had sons (see Lev. 1:4), officiating as family priest weekly ("continually") in a time before the Aaronic priesthood was established. These offerings were to cover any sin that his children may have committed that week, indicating the depth of his spiritual devotion. This record is included to demonstrate the righteousness and virtue of Job and his family, which made his suffering all the more amazing. **burnt offerings.** This kind of offering was known as early as Noah (Gen. 8:20).

JOB—NOTE ON 1:6 sons of God. Job's life is about to be caught up in heavenly strategies as the scene moves from earth to heaven, where God is holding council with his heavenly court. Neither Job nor his friends ever knew about this. The angelic host (cf. 38:7; Ps. 29:1; 89:7; Dan. 3:25) came to God's throne to render account of their ministry throughout the earth and heaven (cf. 1 Kings 22:19–22). Like a Judas among the apostles, Satan was with the angels. **Satan.** Emboldened by the success he had with the unfallen Adam in paradise (Gen. 3:6–12, 17–19), he was confident that the fear of God in Job, one of a fallen race, would not stand his tests. And he had fallen himself (see Isa. 14:12). As opposed to a personal name, Satan as a title means "adversary," in either a personal or judicial sense. This demon is the ultimate spiritual adversary of all time and has been accusing the righteous throughout the ages (see Rev. 12:10). In a courtroom setting, the adversary usually stood to the right of the accused. This location is reported when Satan in heaven accused Joshua the high priest (Zech. 3:1). That he is still unsuccessful is the thesis of Rom. 8:31–39.

JOB—NOTE ON 1:7 The Lord said. Lest there be any question about God's role in this ordeal, it was he who initiated the dialogue. The adversary was not presiding. If anything, Satan raised the penetrating question that might well be asked by anyone, perhaps even Job himself: Does Job serve God with pure motives, or is he in it only as long as the blessings flow?

JOB—NOTE ON 1:7–8 going to and fro on the earth. The picture is of haste. No angel, fallen or holy, is an omnipresent creature, but they move rapidly. In Satan's case, as prince of this world (John 12:31; 14:30; 16:11) and ruler of demons (Matt. 9:34; 12:24), the earth is his domain where he prowls like a "roaring lion, seeking someone to devour" (1 Pet. 5:8). God gave him Job to test.

JOB—NOTE ON 1:9–11 Satan asserted that true believers are only faithful as long as they prosper. Take away their prosperity, he claims, and they will reject God. He wanted to prove that salvation is not permanent, that saving faith can be broken and those who were God's could become his. That is the first of the two great themes of this book (see Introduction: Historical and Theological Themes). Satan repeated this affront with Jesus (see Matt. 4), Peter (see Luke 22:31), and Paul (see 2 Cor. 12:7). The OT has many promises from God in which he pledges to sustain the faith of his children. Cf. Ps. 37:23, 28; 97:10; 121:4–7. For NT texts, cf. Luke 22:31–32 and Jude 24.

JOB—NOTE ON 1:12 in your hand. God allowed Satan to test Job's faith by attacking "all that he has." With God's sovereign permission, Satan was allowed to move on Job, except that he could not attack Job physically.

JOB—NOTE ON 1:13–19 With four rapid-fire disasters, Satan destroyed or removed Job's livestock, servants, and children. Only the four messengers survived.

JOB—NOTE ON 1:15 Sabeans. Lit., "Sheba," part of Arabia. These people were terrorizing robbers, who had descended from Ham (Gen. 10:6–7) and/or Shem (Gen. 10:28).

JOB—NOTE ON 1:16 fire of God . . . heaven. This probably refers to severe lightning.

JOB—NOTE ON 1:17 Chaldeans. A semi-nomadic people of the Arabian desert, experienced in marauding and war (cf. Hab. 1:6–8).

JOB—NOTE ON 1:19 great wind. Most likely a tornado-type wind. Cf. Isa. 21:1 and Hos. 13:15.

JOB—NOTE ON 1:20–21 worshiped. He heard the other messages calmly, but on hearing about the death of his children, he expressed all the symbols of grief (cf. Gen. 37:34; Jer. 41:5; Mic. 1:16), but also worshiped God in the expression of Job 1:21. Instead of cursing, he blessed the name of Jehovah. Job's submissive response disproved the adversary's accusations (1:9–11). So far, Job was what God claimed him to be, a true believer with faith that cannot be broken (1:8).

JOB—NOTE ON **1:22** **did not sin or charge God with wrong.** Better, “sin by charging God with wrong.” Hasty words against God in the midst of grief are foolish and wicked. Christians are to submit to trials and still worship God, not because they see the reasons for them, but because God wills them and has his own reasons, which believers are to trust.

Biographical Sketch of Job

Biographical Sketch of Job
1. A spiritually mature man (1:1, 8; 2:3)
2. Father of many children (1:2; 42:13)
3. Owner of many herds (1:3; 42:12)
4. A wealthy and influential man (1:3b)
5. A priest to his family (1:5)
6. A loving, wise husband (2:9)
7. A man of prominence in community affairs (29:7–11)
8. A man of benevolence (29:12–17; 31:32)
9. A wise leader (29:21–24)
10. Grower of crops (31:38–40)
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JOB—NOTE ON **2:1–3a** The scene changes again to the heavenly court, where the angels came before the Lord and Satan was also present, having been again searching the earth for victims to assault. *See notes on 1:6–8*.

JOB—NOTE ON **2:3** **He still holds fast his integrity.** God affirmed that Job had won round one. **without reason.** God uses the same expression the adversary used in Job 1: “for no reason” (1:9) and “without reason” (2:3). The message behind God’s turn of words is that the adversary is the guilty party in this case, not Job who had suffered all the disaster without any personal cause. He had done nothing to incur the pain and loss, though it was massive. The issue was purely a matter of conflict between God and Satan. This is a crucial statement, because when Job’s friends tried to explain why all the disasters had befallen him, they always put the blame on Job. Grasping this assessment from God—that Job had not been punished for something, but suffered for nothing related to him personally—is a crucial key to the story. Sometimes suffering is caused by divine purposes unknowable to us (see Introduction: Historical and Theological Themes).

JOB—NOTE ON 2:4–5 **Skin for skin!** Satan contended that what he had done to Job so far was just touching the skin, scratching the surface. Job endured the loss of all that he had, even the lives of his children, but would not endure the loss of his own well-being. If God allowed Satan to make the disaster a personal matter of his own physical body, the Adversary contended, Job's faith would fail.

JOB—NOTE ON 2:6 **spare his life.** The Lord sovereignly limited the Adversary, although death seemed preferable. Job believed that to be the case (cf. 7:15), as did his wife (2:9).

JOB—NOTE ON 2:7 **Satan . . . struck Job.** This appears to be an exceptional case with no other exact parallel in Scripture. In the gospels, demons caused physical problems when they dwelled within people (cf. Luke 13:11, 16), but that is not the case here. God's permissive will operated for purposes Job can't know; God was hidden from him along with the reasons for his suffering. **loathsome sores.** Although the nature of Job's affliction cannot be diagnosed exactly, it produced extreme physical trauma (cf. 2:13; 3:24; 7:5, 14; 13:28; 16:8; 19:17; 30:17, 30; 33:21). One cannot fully understand Job's conversations throughout the book without considering the extraordinary physical distress he endured in a day without medicine or pain relief. His boils would have been similar to those of the Egyptians (Ex. 9:8–11) and Hezekiah (2 Kings 20:7).

JOB—NOTE ON 2:8 **pottery . . . ashes.** Suffering terribly, Job took himself to where the lepers go: the ash heap outside the city, where he scraped at his sores with a piece of broken pottery, perhaps breaking them open to release the infection.

JOB—NOTE ON 2:9 **your integrity.** Through all this, Job's faith remained strong in the confusion, so that his wife could not accuse him of insincerity as Satan had. Her argument in effect was "let go of your piety and curse God; then he will end your life for blaspheming," (i.e., death under these conditions would be preferable to living). She added temptation to affliction because she advised him to sin.

JOB—NOTE ON 2:10 **foolish.** Not meaning silly or ridiculous, but acting as one who rejects God or God's revealed will. The word is used of the unwise in the Psalms (Ps. 14:1; 53:1) and in Proverbs (Prov. 30:22). She is not seen nor heard of again in this book, except indirectly in Job 42:13–15. **receive.** Job lived out and explained the text of Deut. 29:29. His words and deeds demonstrated his confidence in God and vindicated God's confidence in him.

JOB—NOTE ON 2:11–13 Here is one of the most moving scenes in the whole story, as Job's friends came to comfort and commiserate with him in his pain. They expressed all the traditional gestures of grief.

JOB—NOTE ON 2:11 **Temanite.** Most likely Teman was a city of Edom (cf. Gen. 36:4, 11; Jer. 49:7, 20; Ezek. 25:13; Amos 1:12; Obad. 8–9). **Shuhite.** The Shuhites were descendants of Abraham through Keturah (Gen. 25:2, 6). **Naamathite.** A resident of an unknown location probably in Edom or Arabia, although some have suggested Naamah on the Edomite border (cf. Josh. 15:41).

JOB—NOTE ON 2:13 **his suffering was very great.** The expression actually meant that his disease produced pain that was still increasing. The agony was so great, his friends were speechless for a week.

JOB—NOTE ON 3:1–42:6 This whole section is poetry—a dramatic poem of speeches attempting to understand Job's suffering.

JOB—NOTE ON 3:1–37:24 This section covers the cycles of speeches between Job and his well-meaning friends, including Elihu (chs. 32–37).

JOB—NOTE ON 3:1–14:22 The first cycle of speeches given by Job and his three friends begins. Job was the first to break the week-long silence with a lament (3:1–26).

JOB—NOTE ON 3:1–10 Job began his first speech by cursing the day of his birth, which should have been a day of great rejoicing, and welcomed the day he would finally die. In short, Job says "I wish I'd never been born." See 3; 6–7; 9–10; 12–14; 16–17; 19; 21; 23–24; 26; 40:3–5; 42:1–6 for Job's speeches.

JOB—NOTE ON 3:1 cursed the day of his birth. Job was in deep pain and despair. What God was allowing hurt desperately, but while Job did not curse God (cf. 2:8), he did curse his birth (3:10–11). He wished he had never been conceived (v. 3) or born because the joys of his life were not worth all the pain. He felt it would have been better to have never lived than to suffer like that; better to have never had wealth than to lose it; better to have never had children than to have them all killed. He never wanted his birthday remembered, and wished it had been obliterated from the calendar (vv. 4–7).

JOB—NOTE ON 3:8 those curse . . . Leviathan. Those who pronounce the most powerful curses, even to arousing the destructive sea monster (*see note on 41:1*; cf. Ps. 74:14; 104:26; Isa. 27:1).

JOB—NOTE ON 3:11–26 Job left the matter of never having been born (vv. 1–10) and moved to a desire to have been stillborn (vv. 11–19), then to a desire for the "light" of life to be extinguished in death (vv. 20–23). There is no hint that Job wanted to take his own life, for there was nothing stopping him. Job still trusted God for his sovereign hand in the matter of death, but he did consider the many ways in which death would be a perceived improvement to the present situation, because of the pain.

The Script

The Script	
1. Job	Job 3; 6–7; 9–10; 12–14; 16–17; 19; 21; 23–24; 26–31; 40:3–5; 42:1–6
2. Eliphaz	Job 4–5; 15; 22
3. Bildad	Job 8; 18; 25
4. Zophar	Job 11; 20
5. Elihu	Job 32–37
6. God	Job 38:1–40:2; 40:6–41:34
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JOB—NOTE ON 3:23 hedged in. Satan spoke of a hedge of protection and blessing (1:10), whereas Job spoke of this hedge as a prison of living death.

JOB—NOTE ON 3:24 sighing . . . groanings. These destroyed any appetite he might have had.

JOB—NOTE ON 3:25–26 that I fear. Not a particular thing but a generic classification of suffering. The very worst fear that anyone could have was coming to pass in Job’s life, and he is experiencing severe anxiety, fearing more.

JOB—NOTE ON 4:1–5:27 Eliphaz. Eliphaz’s first speech. See chs. 15 and 22 for Eliphaz’s other speeches. He spoke profoundly and gently, but knew nothing of the scene in heaven that had produced the suffering of Job.

JOB—NOTE ON 4:2–6 Job’s friend finally spoke after seven days of silence and began kindly by acknowledging that Job was recognized for being a wise man. Unfortunately, with the opening of their mouths for the first speech, all the wisdom of their silence departed.

JOB—NOTE ON 4:7 who that was innocent ever perished? Eliphaz, recognizing Job’s “fear of God” and “integrity” (v. 6), was likely encouraging Job at the outset by saying he wouldn’t die because he was innocent of any deadly iniquity, but must be guilty of some serious sin because he was reaping such anger from God. This was a moral universe and moral order was at work, he thought. He had oversimplified God’s pattern of retribution. This simple axiom, “the righteous will prosper and the wicked will suffer,” does not always hold up in human experience. It is true that plowing and sowing iniquity reaps judgment, so Eliphaz was partially right (cf. Gal. 6:7–9; 1 Pet. 3:12), but not everything we reap in life is the result of something we have sown (*see notes on 2 Cor. 12:7–10*). Eliphaz was replacing theology with simplistic logic. To say that wherever there is suffering, it is the result of sowing sin is wrong (cf. Ex. 4:11; John 9:1–3).

JOB—NOTE ON 4:10–11 Wanting to demonstrate that wicked men experience calamities in spite of their strength and resources, Eliphaz illustrated his point by the destruction that comes on lions in spite of their prowess. Five Hebrew words were used here for lion, emphasizing the various characters of wicked people, all of whom can be broken and perish.

JOB—NOTE ON 4:12–16 a word was brought to me stealthily. Eliphaz spoke of a mysterious messenger in a vision, eerie fantasy, or a dream. He claimed to have had divine revelation to bolster his viewpoint.

JOB—NOTE ON 4:17 Here is the conclusion of Eliphaz's revelation—that Job suffered because he was not holy enough, not righteous enough.

JOB—NOTE ON 4:17–21 This is the content of the message, which is, in effect, that God judges sin and sinners among men (described in v. 19 as "houses of clay") as he did among angels (v. 18; cf. Rev. 12:3–4).

JOB—NOTE ON 5:1 holy ones. Angelic beings (cf. 4:18) are in view. Job was told that not even the angels could help him. He must recognize his mortality and sin if he would be healed.

JOB—NOTE ON 5:2–6 Job was told not to be a fool or simpleton, but to recognize that sin is judged, wrath kills, envy slays, foolishness is cursed (vv. 2–5), and this wasn't merely a physical matter (v. 6), but came from man's sin. Sin is inevitable in man; so is trouble (v. 7).

JOB—NOTE ON 5:7 sparks. Lit., "the sons of Resheph," an expression which describes all sorts of fire-like movement (cf. Deut. 32:24; Ps. 78:48; Song 8:6).

JOB—NOTE ON 5:8 Job's solution was to go to God and repent, his friend thought.

JOB—NOTE ON 5:9–16 The whole of Eliphaz's argument is based on the moral perfection of God, so he extolled God's greatness and goodness.

JOB—NOTE ON 5:13 Paul used this line from Eliphaz in 1 Cor. 3:19 to prove the foolishness of man's wisdom before God.

JOB—NOTE ON 5:17 blessed is the one whom God reproves. Eliphaz put a positive spin on his advice by telling Job that enviable or desirable is the situation of the one God cares enough to chasten. "If only Job admitted his sin, he could be happy again" was the advice.

JOB—NOTE ON 5:18–27 The language of this section promising blessing for penitence was strongly reminiscent of Lev. 26, which elaborated the blessing of a faithful covenant relationship with God. If Job confessed, he would have prosperity, security, a family, and a rich life.

JOB—NOTE ON 5:23 in league . . . at peace. Even the created order will be in harmony with the man whose relationship with God is corrected through God's disciplinary process.

JOB—NOTE ON 6:1–7:21 Job's response to Eliphaz was recorded. On top of his physical misery and his tempting wife, he had to respond to ignorance and insensitivity from his friend, by expressing his frustration.

JOB—NOTE ON 6:2–3 The heaviness of his burden caused the rashness of his words.

JOB—NOTE ON 6:4 the arrows of the Almighty . . . terrors of God. Here are figures of speech picturing the trials as coming from God, indicating that Job believed these were God's judgments.

JOB—NOTE ON 6:5–7 These are all illustrations of the fact that Job complained because he had reason. Even animals expect palatable food.

JOB—NOTE ON 6:8–9 my request. Job's request was that God would finish whatever process he began. Death was desirable for no other reason than it would be relief from the inevitable course of events (see ch. 3).

JOB—NOTE ON 6:9 cut me off. This is a metaphor from a weaver, who cuts off the excess thread on the loom (cf. Isa. 38:12).

JOB—NOTE ON 6:10 the words of the Holy One. Job had not been avoiding the revelation of God that he had received. The commands of the Holy One were precious to him and he had lived by them. This was confusing to him, as he couldn't find any sinful source for his suffering. He would rejoice in his pain if he knew it would soon lead to death, but he couldn't see any hope for death or deliverance in himself (vv. 11–13).

JOB—NOTE ON 6:14 kindness . . . forsakes. Job rebuked his friends with sage words. Even if a man has forsaken God (which he hadn't), should not his friends still show kindness to him? How can Eliphaz be so unkind as to continually indict him?

JOB—NOTE ON 6:15–23 Job described his friends as being about as useful with their counsel as a dry river bed in summer. "You are no help," he said (v. 21), "although all I asked for was a little sympathy, not some great gift or deliverance" (vv. 22–23).

JOB—NOTE ON 6:19 Tema . . . Sheba. Tema in the north, named for the son of Ishmael (Gen. 25:15; Isa. 21:14), and Sheba in the south (Jer. 6:20) were part of the Arabian desert, where water was precious.

JOB—NOTE ON 6:24–30 Teach me . . . make me understand how I have gone astray. Job was not admitting to having sinned. Rather he said to his accusers, "If I've sinned, show me where." The sufferer indicted his friends for their insensitivity, and while not claiming sinlessness, he was convinced there was no sin in his life that led directly to such suffering.

Job's Living Death

Job's Living Death
1. Painful boils from head to toe (2:7, 13; 30:17)
2. Severe itching/irritation (2:7–8)
3. Great grief (2:13)
4. Lost appetite (3:24; 6:6–7)
5. Agonizing discomfort (3:24)
6. Insomnia (7:4)
7. Worm and dust infested flesh (7:5)
8. Continual oozing of boils (7:5)
9. Hallucinations (7:14)
10. Decaying skin (13:28)
11. Shriveled up (16:8; 17:7; 19:20)
12. Severe halitosis (19:17)
13. Relentless pain (30:17)
14. Skin turned black (30:30)
15. Raging fever (30:30)

16. Dramatic weight loss (33:21)

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JOB—NOTE ON 7:1–21 After having directed his words at his friends in ch. 6, Job then directed them at God. Throughout this section he used words and arguments that sounded much like Solomon in Ecclesiastes, i.e., “labor, vanity, trouble, and breath.”

JOB—NOTE ON 7:1–10 hard service. He felt like a slave under tyranny of his master, longing for relief and reward (vv. 1–2); he was sleepless (vv. 3–4); he was loathsome because of worms and scabs, dried filth, and new running sores (v. 5); he was like a weaver’s shuttle, tossed back and forth (v. 6); and he was like a breath or cloud that comes and goes on its way to death (vv. 7–10). In this discourse, Job attempted to reconcile in his own mind what God was doing.

JOB—NOTE ON 7:11 Therefore. On the basis of all he had said in vv. 1–10, he felt he had a right to express his complaint.

JOB—NOTE ON 7:12 sea, or a sea monster. The sea and the whale are two threatening forces that must be watched or curbed due to their destructive force. Job was not like that.

JOB—NOTE ON 7:13–14 Even when he slept, he had terrifying dreams so that he longed for death (vv. 15–16).

JOB—NOTE ON 7:17–18 Why is he so important, Job wonders, that God would spend all this attention on him? Why did God cause all this misery to one so insignificant as he?

JOB—NOTE ON 7:19 till I swallow my spit. This strange statement was an Arabic proverb, indicating a brief moment. Job was asking for a moment “to catch his breath,” or in the case of the proverb, “swallow my spit.”

JOB—NOTE ON 7:21 not pardon my transgression. Job conceded the argument of Eliphaz that he must have sinned, not because he was convinced, but because he seemed to find no other explanation (cf. 6:24).

JOB—NOTE ON 8:1–22 The second friendly accuser, Bildad, now offered his wisdom to Job. Bildad, also absolutely certain that Job had sinned and should repent, was ruthless in the charges he raised against God's servant. See Job 18 and 25 for Bildad's other speeches.

JOB—NOTE ON 8:2–7 Bildad accused Job of defending his innocence with a lot of hot air and reasoned that Job's circumstances were God's judgment on his sins and those of his family. Again, this is logical, based on the principle that God punishes sin, but it failed to account for the mystery of the heavenly debate between God and Satan (see chs. 1–2). He was sure something was wrong in Job's relationship with God, thus his call for repentance, with the confidence that when Job repented he would be blessed (8:6–7).

JOB—NOTE ON 8:3 **Almighty pervert the right.** Bildad took Job's claims for innocence and applied them to his simplistic notion of retribution. He concluded that Job was accusing God of injustice when God must be meting out justice to Job. Job tried to avoid outright accusations of this sort, but the evidence led Bildad to this conclusion because he had no knowledge of the heavenly facts.

JOB—NOTE ON 8:7 In fact, this was Job's outcome (cf. 42:10–17), not because Job repented of some specific sin, but because he humbled himself before the sovereign, inscrutable will of God.

JOB—NOTE ON 8:8–10 Here Bildad appealed to past authorities, godly ancestors who taught the same principle—that where there is suffering, there must be sin. So he had history as a witness to his misjudgment.

JOB—NOTE ON 8:11–19 He further supported his simple logic of cause and effect by illustrations from nature. Again he accused Job of sin, but surely he had forgotten God as well (v. 13).

JOB—NOTE ON 8:20 **God will not reject a blameless man.** This comment contains a veiled offer of hope. Job could laugh again but he must take steps to become blameless. But Bildad, like Job, was unaware of the dialogue between the Sovereign Judge and the Accuser in the opening chapters of the book and unaware that God had already pronounced Job "blameless" twice to heavenly beings (1:8; 2:3), as had the writer (1:1). Cf. Ps. 1:6; 126:2; 132:18.

JOB—NOTE ON 9:1–10:22 Job, in a mood of deep despair, responded to Bildad's accusations with arguments surrounding God's nature, also raised by Bildad, and started to rationalize something about which he would later admit he knew dangerously little. Job concluded that God is holy, wise, and strong (vv. 4–10); but he wondered if he is fair (v. 22) and why he wouldn't make himself known to him. Before the mighty God, Job felt only despair. If God is not fair, all is hopeless, he thought.

JOB—NOTE ON 9:3 contend with him. Job referred to disputing one's innocence or guilt before God as a useless endeavor. Psalm 130:3 illustrates the point, "If you . . . should mark iniquities (keep records of sin), . . . who could stand (innocently in judgment)?"

JOB—NOTE ON 9:6 pillars tremble. In the figurative language of the day, this phrase described the supporting power that secured the position of the earth in the universe.

JOB—NOTE ON 9:9 Bear and Orion . . . Pleiades. Three stellar constellations (cf. Job 38:31–32). **the chambers of the south.** These were other constellations in the southern hemisphere, unseen by those who could see and name the three in the northern skies.

JOB—NOTE ON 9:13 the helpers of Rahab. This is symbolic of the ancient mythological sea monster (cf. 3:8; 7:12). God smiting the proud was a poetic way of saying that if the mythical monster of the sea (a metaphor for powerful, evil, chaotic forces) could not stand before God's anger, how could Job hope to? In a battle in God's court, he would lose. God is too strong (9:14–19).

JOB—NOTE ON 9:15, 20 Though I am in the right. He means here, not sinless, but having spiritual integrity, i.e., a pure heart to love, serve, and obey God. He was affirming again that his suffering was not due to sins he was not willing to confess. Even at that, God found something to condemn him for, he felt, making it hopeless, then, to contend with God.

JOB—NOTE ON 9:24 covers the faces of its judges. Job here indicted God for the inequities of his world. He accused God of treating all the same way, unfairly (vv. 21–23), and of even covering the eyes of earthly judges so that they would not see injustice. These are the charges that bring about God's rebuke of Job (chs. 38–41) and for which he eventually repented (42:1–6).

JOB—NOTE ON 9:25–26 Couriers running with messages, ships cutting swiftly, and eagles swooping rapidly convey the blur of painful, meaningless days of despair that move by.

JOB—NOTE ON 9:27–28 Job said if he promised to change to a happy mood, he would break that promise and God would add that to his list of accusations.

JOB—NOTE ON 9:29–30 "God seems to have found me guilty," Job concluded, "so why struggle? Even if I make every effort to clean every aspect of my life, you will still punish me." This was deep despair and hopelessness.

JOB—NOTE ON 9:32 that we should come to trial together. Job acknowledged that, as a mere man, he had no right to call on God to declare his innocence or to contend with God over his innocence. Job was not arguing that he was sinless, but he didn't believe he had sinned to the extent that he deserved his severe suffering. Job held on to the same simplistic system of retribution as that of his accusers, which said that suffering was always caused by sin. And he knew he was not sinless, but he couldn't identify any unconfessed or unrepented sins. "Where is mercy?" he wondered.

JOB—NOTE ON 9:33–35 no arbiter between us. A court official who sees both sides clearly, as well as the source of disagreement, so as to bring resolution was not found. Where was an advocate, an arbitrator, an umpire, or a referee? Was there no one to remove God's rod and call for justice?

JOB—NOTE ON 10:2 condemn me. Not the condemnation of Job's soul, but Job's physical suffering as a punishment. He held nothing back in his misery (v. 1), but asked God to show him why all this had happened.

JOB—NOTE ON 10:3 the work of your hands. This is a biblical expression identifying what someone produces, in this case man, as created by God (cf. 14:15; Ps. 102:25; Heb. 1:10).

JOB—NOTE ON 10:4–7 see as man sees. Because he believed he was innocent, Job facetiously, somewhat sarcastically, asked if God was as limited in his ability to discern Job's spiritual condition as were Job's friends. He concluded by affirming that God did know he was innocent and that there was no higher court of appeal (v. 7).

JOB—NOTE ON 10:8–12 Again he returned to the question "Why was I born?" The answer that God had created him is given in magnificent language, indicating that life begins at conception.

JOB—NOTE ON 10:13–16 Job wondered if God had planned in his divine purpose not to be merciful to him.

JOB—NOTE ON 10:17 renew your witnesses. Job said God seemed to be sending people to accuse him. With each witness came another wave of condemnation and increased suffering.

JOB—NOTE ON 10:18 bring me out from the womb? Job returned to the question of why God allowed him to be born. This time he was not just lamenting the day of his birth, but he was asking God for the reason he allowed it to occur.

JOB—NOTE ON 10:20–22 "Since I was destined to these ills from my birth, at least give me a little breathing room during the brief days left to me, before I die," he said. Death was gloomily described as "darkness."

JOB—NOTE ON 11:1–20 Zophar the Naamathite now stepped in to interrogate Job. He was quite close to his friends and chose to pound Job with the same law of retaliation. Job must repent, he said, not understanding the reality. He was indignant at Job’s protests of innocence. See Job 20 for Zophar’s other speech.

JOB—NOTE ON 11:2–3 a man full of talk be judged right? The allegations against Job moved to a new level. Not only was Job guilty and unrepentant, he was also an empty talker. In fact, Job’s long-winded defense of his innocence and God’s apparent injustice was sin worthy of rebuke, in Zophar’s mind.

JOB—NOTE ON 11:4 I am clean in God’s eyes. Job never claimed sinlessness; in fact, he acknowledged that he had sinned (7:21; 13:26). But he still maintained his innocence of any great transgression or attitude of unrepentance, affirming his sincerity and integrity as a man of faith and obedience to God. This claim infuriated Zophar, and he wished God himself would confirm the accusations of Job’s friends (11:5).

JOB—NOTE ON 11:6 secrets of wisdom. Job would have been much wiser if he had only known the unknowable secrets of God; in this case the scene in heaven between God and Satan would have clarified everything. But Job couldn’t know the secret wisdom of God (vv. 7–9). Zophar should have applied his point to himself. If God’s wisdom was so deep, high, long, and broad, how was it that he could understand it and have all the answers? Like his friends, Zophar thought he understood God and reverted to the same law of retaliation, the sowing and reaping principle, to again indict Job. He implied that Job was wicked (vv. 10–11) and thought he was wise, though actually he was out of control as if he were a “wild donkey” man (v. 12).

JOB—NOTE ON 11:13–14 Zophar set out four steps of Job’s repentance: 1) devote your heart to God; 2) stretch your hands to him in prayer for forgiveness; 3) put your sin far away; and 4) don’t allow any sin in your tent. If Job did these things, he would be blessed (vv. 15–19). If Job didn’t repent, he would die (v. 20). Zophar was right that the life of faith in God is based on penitence and obedience. He was right that God blesses his people with hope, security, and peace. But, like his friends, he was wrong in not understanding that God allows unpredictable and seemingly unfair suffering for reasons not known to us. He was wrong in presuming that the answer for Job was repentance.

JOB—NOTE ON 11:13–20 Zophar started out this section speaking directly to Job, “If you prepare . . .” and concluded speaking proverbially, “But the eyes of the wicked . . . .” In so doing Zophar avoided directly calling Job wicked, but succeeded with even greater force by being indirect. In the end, he told Job that his sin would bring about his death.

JOB—NOTE ON 12:1–14:22 Job responded in his defense with strong words, completing the first cycle of speeches.

JOB—NOTE ON 12:2–4 you are the people . . . wisdom will die with you. Job responded with cutting sarcasm directed at his know-it-all friends (v. 2) and then reminded them that he understood the principles of which they had spoken (v. 3), but they were irrelevant to his situation. On top of that, he despaired at the pain of becoming a derision to his friends, though he was innocent (v. 4).

JOB—NOTE ON 12:4 a just and blameless man. If this sounds like presumption, one only needs to recall that this was God’s pronouncement on Job (1:8; 2:3).

JOB—NOTE ON 12:5 contempt for misfortune. When all was at ease with Job’s friends, they didn’t need him, and even mocked him.

JOB—NOTE ON 12:6 are secure. Job refuted the simplistic idea that the righteous always prosper and the wicked always suffer, by reminding them that God allows thieves and sinners to be prosperous and secure. So, why not believe he may also allow the righteous to suffer?

JOB—NOTE ON 12:7–10 All these elements (animals, birds, earth, and fish) of creation are called as illustrations that the violent prosper and live securely (v. 6). God made it so that the more vicious survive.

JOB—NOTE ON 12:12 Wisdom is with the aged. The questioning force of the preceding verse may carry over to make this a question also. “Shouldn’t aged men be wise?” If this is true, then v. 12 is stinging sarcasm against Job’s aged friends who gave unwise advice (cf. 15:10), and heard and spoke only what suited them (12:11).

JOB—NOTE ON 12:13–13:3 This section gives vivid definition to the wisdom, power, and sovereignty of God (v. 13). Job, despite his questions about his suffering, affirms that God's power is visible in nature, human society, religious matters, and national and international affairs. Job, however, expressed this in terms of fatalistic despair. Job knew all this and it didn't help (13:1–2); so he didn't want to argue with them anymore—he wanted to take his case before God (12:3).

JOB—NOTE ON 13:4–19 Job addressed his ineffective counselors.

JOB—NOTE ON 13:4–5 Job couldn't hold back from a blistering denunciation of his useless counselors, telling them that their silence would be true wisdom (cf. v. 13).

JOB—NOTE ON 13:7 **falsely for God . . . deceitfully for him.** He accused them of using lies and fallacies to vindicate God, when they asserted that Job was a sinner because he was a sufferer.

JOB—NOTE ON 13:8 **Will you plead the case for God?** "Are you wise enough to argue in God's defense?" he asked. To think that is very brash and really mocks God by misrepresenting him (v. 9) and should lead to fear of chastening (vv. 10–11).

JOB—NOTE ON 13:12 **ashes . . . clay.** Ineffective and worthless.

JOB—NOTE ON 13:14 A proverb meaning "Why should I anxiously desire to save my life?" Like an animal who holds its prey in its mouth to preserve it or a man who holds in his hand what he wants to secure, Job could try to preserve his life, but that was not his motive.

JOB—NOTE ON 13:15 **Though he slay me, I will hope in him.** Job assured his accusers that his convictions were not self-serving, because he was ready to die trusting God. But still he would defend his innocence before God, and was confident that he was truly saved and not a hypocrite (v. 16).

JOB—NOTE ON 13:17–19 **declaration . . . case . . . in the right . . . contend.** The language of a courtroom came out strongly. Job could not just be silent and die (v. 19). He finished strongly before turning to God in prayer (13:20–14:22).

JOB—NOTE ON 13:20–14:22 Job turned to reason with God (v. 3) and pleaded his case.

JOB—NOTE ON 13:20–22 Job asked God to end his pain and stop frightening him with such terrors (cf. v. 24), then speak to him. He was concerned with his misery, but even more with his relation to the God he loved and worshiped.

JOB—NOTE ON 13:23 **How many are my iniquities and my sins?** Job wanted to know how many so that he could determine if his measure of suffering matched the severity of his sin, and he could then repent for sins he was unaware of.

JOB—NOTE ON 13:26 **write bitter things against me.** This a judicial phrase referencing the writing down of a sentence against a criminal, used figuratively for the extreme suffering as if it were a divine sentence as just punishment for extreme sin. Job felt God might be punishing him for sins committed years earlier in his youth.

JOB—NOTE ON 13:27 **watch all my paths.** In another context these words would speak of protection, but here, Job questioned whether or not God had held him on too tight a leash. The comment amounts to saying that God is being overly rigorous toward Job's sin, as compared to others.

JOB—NOTE ON 13:28 This general comment on the plight of man should not be separated from 14:1ff., which it introduces.

JOB—NOTE ON 14:1–12 Job embraced the fact of God's control over the issues of this life, but challenged their meaning. Life is short (vv. 1–2), all are sinners (v. 4), and days are limited (v. 5), then comes death (vv. 7–12). In light of this, Job asked God for a little grace instead of such intense judgment (v. 3), and a little rest from all the pain (v. 6), and suggested that a tree has more hope than he did (v. 7).

JOB—NOTE ON 14:13–17 Job asked to die and remain in the grave until God's anger was over, then be raised to life again when God called him back (vv. 13–15). If he were dead, God wouldn't be watching every step, counting every sin (v. 16); it would all be hidden (v. 17). Here was the hope of resurrection for those who trusted God. Job had hope that if he died, he would live again (v. 14).

JOB—NOTE ON 14:18–22 Job returned to his complaint before God, and reverted to a hopeless mood, speaking about death as inevitable (vv. 18–20) and causing separation (v. 21). He was painfully sad to think of it (v. 22).

JOB—NOTE ON 15:1–21:34 The second cycle of speeches given by Job and his three friends. Job's resistance to their viewpoint and his appeals energized them to greater intensity in their confrontation.

JOB—NOTE ON 15:1–35 Eliphaz returns for his second session (see Job 4–5).

JOB—NOTE ON 15:1–6 He began by accusing Job of sinning by attacking God with his complaints. He felt Job was guilty of empty words and had not exhibited godly fear and righteous prayer (v. 4), but rather was sinning in his prayer (vv. 5–6).

JOB—NOTE ON 15:7–13 Eliphaz condemned Job for rejecting the conventional wisdom, as if he had more insight than other men (vv. 7–9) and could reject the wisdom of the aged (v. 10) and the kindness of God (v. 11).

JOB—NOTE ON 15:14–16 A strong statement with regard to the sinfulness of man (cf. Rom. 3:23), that attacked Job's claim to righteousness. Verse 15 refers to holy angels who fell and brought impurity into the heavens (cf. Rev. 12:1–4). The truth is accurate, that all men are sinners—but irrelevant in Job's case, because his suffering was not due to any sin.

JOB—NOTE ON 15:17–35 Eliphaz once again returned to the same perspective and indicted Job for sin because Job was suffering. To support his relentless point, he launched into a lengthy monologue about the wicked and their outcomes in life, including many parallels to the sufferings of Job. He had pain, and didn't know when his life would end (v. 20). He suffered from fear, every sound alarmed him, and he thought his destroyer was near (vv. 21–22). He worried about having food (v. 23). His suffering made him question God (vv. 24–26). Once well-nourished, housed, and rich (vv. 27–29), he would lose it all (vv. 30–33). Eliphaz concluded by calling Job a hypocrite (vv. 34–35), saying that this was the reason things were going so badly.

JOB—NOTE ON 16:1–17:16 Job responded with his second rebuttal.

JOB—NOTE ON 16:2–5 miserable comforters are you all. Job's friends had come to comfort him. In spite of seven blissful days of silence at the outset, their mission had failed miserably, and their comfort had turned into more torment for Job. What started out as Eliphaz's sincere efforts to help Job understand his dilemma had turned into rancor and sarcasm. In the end, their haranguing had heightened the frustrations of all parties involved. If the matter were reversed and Job was comforter to his friends, he would never treat them as they have treated him. He would have strengthened and comforted them.

JOB—NOTE ON 16:6–9, 12–14 These poignant thoughts from Job lamented his suffering as severe judgment from God, who had worn him out, withered his strength, and chewed him up by severe scrutiny ("sharpens his eye"). Job refers to God as his "adversary," who had shattered, shaken, shot at, and sliced him (vv. 12–14).

JOB—NOTE ON 16:15–20 He had no one to turn to in his sorrow, except God (v. 19), who was silent and had not vindicated him.

JOB—NOTE ON 16:21 argue the case of a man with God. The pleading would be for a verdict of innocent on behalf of a friend or neighbor in a court setting before the judge/king. God anticipated the need of an advocate, and he has provided One in the person of the Lord Jesus Christ (cf. 1 Tim. 2:5; 1 John 2:1–2).

JOB—NOTE ON 17:2 mockers. The would-be counselors had become actual enemies and the provocation for Job's tears (cf. 16:20).

JOB—NOTE ON 17:3 pledge. He called on God to promise (by a symbolic handshake) that his case would be heard in the heavenly court.

JOB—NOTE ON 17:4 not let them triumph. The blindness of Job's friends toward his innocence came from God, so Job asked that God would not let them succeed in their efforts against him.

JOB—NOTE ON 17:5 informs against. This Hebrew term came to mean "a prey," so that Job was referring to someone who delivers up a friend as prey to some enemy.

JOB—NOTE ON 17:6 a byword. This refers to shame, reproach, and a reputation that is extremely bad (cf. Deut. 28:37; Ps. 69:11). **spit.** The most disdainful act a person could commit to heap scorn and shame on someone as a wicked and unworthy person. Job's friends were aiding him in getting such a reputation (Job 17:7–8).

JOB—NOTE ON 17:9 Yet the righteous holds to his way. Job, and other righteous people who find themselves in a similar situation, must remain righteous. If they do, Job knew, the suffering would produce strength (cf. 2 Cor. 12:7–10).

JOB—NOTE ON 17:10 Job was not unteachable. He invited his friends to speak again if they had something wise to say, for a change, but not to talk about his restoration because he was done (vv. 11–16).

JOB—NOTE ON 17:15 where then is my hope? Job's hope was in God alone.

JOB—NOTE ON 17:16 Sheol. A reference to death, also used by our Lord in Matt. 16:18.

JOB—NOTE ON 18:1–21 Bildad, like his predecessor, ruthlessly attacked Job in his second speech (cf. ch. 8) by telling Job to stop complaining and to become sensible (18:2). Next he turned to scorn (18:3–4). Then he turned to another long tale of the bad outcomes the wicked experience (vv. 5–21).

JOB—NOTE ON 18:13 the firstborn of death. A poetical expression meaning the most deadly disease death ever produced.

JOB—NOTE ON 18:14 the king of terrors. Death, with all its terrors to the ungodly, personified.

JOB—NOTE ON 18:21 who knows not God. This describes “know” in a redemptive sense and is here applied to an unbeliever.

JOB—NOTE ON 19:1–29 Job’s response to Bildad’s second speech was desperate.

JOB—NOTE ON 19:1–5 He began with the anguished cry that his friends have become recalcitrant and relentless for mentors (vv. 2–3), and they have had no effect on his dealing with the sin they imagine is present (v. 4).

JOB—NOTE ON 19:5–7 Job confessed that if God sent him friends like Bildad, who needs enemies? He feared there was no justice.

JOB—NOTE ON 19:8–21 Job rehearsed his suffering. God had closed him in, stripped him, broken him, and turned against him (vv. 8–12). His family and friends had failed him (vv. 15–19), so that he was to be pitied because God had caused this to occur (vv. 21–22).

JOB—NOTE ON 19:12 cast up their siege ramp against me. In the ancient world conquering armies often had their own road crews level out the rough places so that their military forces could attack.

JOB—NOTE ON 19:20 skin of my teeth. This was the origin of a common slang phrase, referring to skin that is thin and fragile. The idea is that he had escaped death by a very slim margin. The loss of all his family, as well as the abuse of his friends was added to the terror of God-forsakenness that had gripped him.

JOB—NOTE ON 19:23–29 At the point of Job’s greatest despair, his faith appeared at its highest as he confidently affirmed that God was his Redeemer. He wanted that confidence in the record for all to know (vv. 23–24). Job wished that the activities of his life were put into words and “engraved in the rock,” so all would know that he had not sinned to the magnitude of his suffering. God granted his prayer. God was his Redeemer (cf. Ex. 6:6; Ps. 19:14; 72:14; Isa. 43:14; 47:4; 49:26; Jer. 50:34), who would vindicate him in that last day of judgment on the earth when justice was finally done (cf. Jer. 12:1–3; John 5:25, 29; Rev. 20:11–15).

JOB—NOTE ON 19:26–27 Job had no hope left for this life, but was confident that “after” he was dead, his Redeemer would vindicate him in the glory of a physical (“in my flesh”) resurrection in which he would enjoy perfect fellowship with the Redeemer. That Jesus Christ is that Redeemer is the clear message of the gospel. See Luke 2:38; Rom. 3:24; Gal. 3:13; Eph. 1:7; Heb. 9:12.

JOB—NOTE ON 19:28–29 Job warned his friends that their misjudgment of him and violence against him could bring punishment on them.

JOB—NOTE ON 20:1–29 Zophar spoiled it all again for Job with his second and last speech (cf. 11:1–20), in which he admonished Job again to consider the fate of the wicked.

JOB—NOTE ON 20:5–6 **wicked . . . godless . . . height.** The application of Zophar's words about this wicked, hypocritical, proud person were aimed at Job. He would, like others so wicked, suffer the consequences of his sins (vv. 7–29).

JOB—NOTE ON 20:11 The wicked die young.

JOB—NOTE ON 20:12–22 Evil in a life takes away all the enjoyment, implying that Job had no joy because of sin, such as that in v. 19.

JOB—NOTE ON 20:23–29 Zophar concluded that more than just losing the enjoyment of life by sin, the wicked fall under the fury of God determined for such wickedness.

JOB—NOTE ON 21:1–34 Job's reply to Zophar's last speech, ending the second cycle of speeches, refuted the simplistic set of laws by which the mockers lived. He showed that the wicked prosper, and since it is clear that they do (they had argued that the wicked only suffer), then by inference, perhaps the righteous suffer. This presented serious problems for their supposed open-and-shut case against Job.

JOB—NOTE ON 21:1–16 Job called for his friends to be quiet and to listen to some amazing and terrifying truth (vv. 1–6), namely that the wicked do prosper (vv. 7–13) though they deny God (vv. 14–15), and they prosper not by their doing, but God's (v. 16).

JOB—NOTE ON 21:17–22 Playing off Bildad's sentiment (see 18:5–6, 18–19), this whole section repeats the assertions of Job's friends regarding the judgment of sinners. To refute that perspective, Job suggested that his friends were guilty of telling God how he must deal with people (21:22).

JOB—NOTE ON 21:23–26 Some of the wicked live and die in prosperity, but some don't, canceling the absolutist nature of his counselors' argument.

JOB—NOTE ON 21:27–28 Again Job referred to the statements of his friends, Zophar in this case (see 20:7), who were trying to prove their “sin equals suffering” idea.

JOB—NOTE ON 21:29–33 Job knew they would not listen to him, so he suggested they ask travelers, any of whom would tell them that wicked people prosper sometimes in this life, but there will be a day of doom for them when they die.

JOB—NOTE ON 21:34 The boastful words of the counselors were contradicted by facts.

JOB—NOTE ON 22:1–31:40 The third cycle of speeches is given by Job and his friends, with Zophar abstaining.

JOB—NOTE ON 22:1–30 Eliphaz’s last speech got nasty with Job, as his frustration rose.

JOB—NOTE ON 22:2–4, 12–14 This counselor repeated the emphasis on the almighty nature of God, saying that God was so lofty and transcendent that he had no direct concern at all with Job. God didn’t care personally about his complaints and claims to righteousness. God was not involved in the trivia of his life.

JOB—NOTE ON 22:5–11 This miserable comforter accused Job of wickedness that was great, naming various sins against humanity as the reasons for Job’s trouble (vv. 10–11).

JOB—NOTE ON 22:15–19 Again, the fate of the wicked was expressed in the simplistic idea that all suffering comes from sin. Contrary to what Job had argued, the wicked characteristically die prematurely, and Job’s claim that God prospered them (v. 18a) was counsel that Eliphaz rejected (vv. 18b–20).

JOB—NOTE ON 22:21–30 Eliphaz painted a picture of the life of blessing in store for Job if only he would return to God and repent of his sin (v. 23), emphasizing again that he did not believe Job was innocent (v. 30). “Stop all the speeches and complaints, repent, and everything will be fine," he thought.

JOB—NOTE ON 22:24 Ophir. A land with high quality gold, whose location is uncertain (cf. 28:16; Gen. 10:29).

JOB—NOTE ON 23:1–24:25 Job's reply to Eliphaz's third speech was not a rebuttal, but expressed Job's longing for fellowship with God, so he could experience God's love and goodness and hear from him the meaning of all his suffering.

JOB—NOTE ON 23:3 his seat. A place of judgment.

JOB—NOTE ON 23:4 my case. Job's claim to innocence.

JOB—NOTE ON 23:6–7 contend. Engage in court debate over evidence, witnesses, etc. Job knew God was not going to enter a contest with him to determine, as in a court case, who was right. But he wanted God to at least listen to him, so confident was he that he could make his case, and be delivered by his just Judge (cf. 1:8; 2:3).

JOB—NOTE ON 23:8–12 Even though Job couldn't sense God's presence, he believed he was present and affirmed his commitment to God's purpose in this test (v. 10) and his continued obedience to God's word, which were the most important issues in his life (vv. 11–12).

JOB—NOTE ON 23:14 he will complete what he appoints for me. Job's resignation to God's sovereignty faltered at times in practice, but he returned to it repeatedly. It is the great lesson of the book: Trust sovereign God when you can't understand why things go badly in life.

JOB—NOTE ON 24:1–25 Job had made the point that the unrighteous prosper in spite of their sin (ch. 21). Extending that theme, he listed the kinds of severe sins that go on in the world and God doesn't seem to do anything to stop them (24:2–17), so that the wicked, in general, prosper and live long lives, seemingly unabated. These sins—oppressing the orphans, widows, and poor as well as committing murder, thievery, and adultery—are the very ones forbidden in other parts of the OT.

JOB—NOTE ON 24:1 times of judgment kept. Job believed that God knew the appointed times for all activities under the sun (Eccles. 3:1–8), but he bemoaned the fact that God did not inform man about them.

JOB—NOTE ON 24:2 move landmarks. This ancient practice is addressed in Deut. 19:14; Prov. 22:28; 23:10, "Do not move the ancient landmark." Corrupt landowners often did this to increase their holdings, particularly where the land was owned by bereaved widows. Taking advantage of widows will be treated by the ultimate court in heaven.

JOB—NOTE ON 24:7 all night. It was common practice to take an outer garment as a pledge for money owed. But OT law forbade keeping the garment at night since its owner could get cold and sick (cf. v. 10).

JOB—NOTE ON 24:12 yet God charges no one with wrong. This is a stinging accusation from Job. Human courts prosecuted offenders for most of these social crimes. Job, in essence, was saying "If human courts punish the wicked, then why doesn't God?"

JOB—NOTE ON 24:18–21 Again Job referred to the opinions of his counselors, saying that, if their view were correct, all the wicked should be experiencing punishment. But it is obvious they were not.

JOB—NOTE ON 24:22–25 Job's view was that their punishment would come eventually ("exalted a little while"). Retribution needed the timing of God's wisdom, when he determined wrongs would be made right. Job was totally confident that his point could not be refuted.

JOB—NOTE ON 25:1–6 Bildad made his third speech (the last speech for the three friends), and restated the same theory—that God was majestic and exalted (vv. 2–3) and man was sinful, especially Job (vv. 4–6).

JOB—NOTE ON 26:1–31:40 Job made his last speech in rebuttal to Eliphaz, Bildad, and Zophar.

JOB—NOTE ON 26:1–4 Job responded to Bildad's lack of concern for him, showing that all his friend's theological and rational words missed the point of Job's need altogether and had been no help.

JOB—NOTE ON 26:5–14 As before, in chs. 9 and 12, Job showed that he was not inferior to his friends in describing God's greatness. He understood that as well as they did. He described it as manifested in the realm of the dead called Sheol and Abaddon, or place of destruction (26:5–6), the earth and sky (v. 7), the waters above (vv. 8–10) and below (v. 12), and the stars (v. 13).

JOB—NOTE ON 26:7 **hangs the earth on nothing.** A statement that is accurate, given in ancient time, before scientific verification. This indicates the divine authorship of Scripture.

JOB—NOTE ON 26:10 **a circle.** This describes the earth as a circular globe, another scientifically accurate statement at a time when many thought the world was flat.

JOB—NOTE ON 26:11 **pillars of heaven.** A figure of speech for the mountains that seem to hold up the sky (cf. Ps. 104:32).

JOB—NOTE ON 26:12 **shattered Rahab.** Cf. 7:12; 9:13; 26:13. "Rahab" seems to be widely used to describe various things that wreak havoc.

JOB—NOTE ON 26:13 **his wind.** Cf. 33:4. The Holy Spirit, described here as God's "wind," worked mightily in creation (cf. Gen. 1:2). **the fleeing serpent.** This is figurative language for the idea that God brought all constellations into subjection under his authority (cf. 26:12). "Serpent" could be translated "crooked" and refer to any wayward stars or planets being brought under control by his mighty power.

JOB—NOTE ON 26:14 **Behold, these are but the outskirts of his ways.** Poetic language reminding his counselors that all that could be said and understood by man was only a glimpse of God's powerful hand.

JOB—NOTE ON 27:1–12 Job turned from speaking about God (26:5–14) to defending his righteousness.

JOB—NOTE ON 27:2 **who has taken away my right.** God did not speak to declare Job innocent. Cf. the treatment of Christ in Isa. 53:8 and Acts 8:33.

JOB—NOTE ON 27:3–6 Job affirmed his true and steadfast devotion to righteous living, no matter what happened. He refused to live with a guilty conscience (v. 6b). This was no brash claim, because God had recognized Job's virtue (1:8; 2:3).

JOB—NOTE ON 27:7 He could have been calling for God to judge his accusers as he judges the wicked.

JOB—NOTE ON 27:8–10 Job reminded the friends that he would never be hypocritical because he understood the consequences.

JOB—NOTE ON 27:11 **I will teach you concerning the hand of God.** Job had pinpointed the issue between him and his friends. They disagreed on the outworking of God's retribution. They agreed that God was powerful, wise, and sovereign. But because Job knew there was no cherished sin in his life that would bring upon him such intense suffering, Job was forced to conclude that the simplistic notion—that all suffering comes from sin and all righteousness is rewarded—was wrong. At the outset, Job himself probably believed as the comforters still did, but he had seen that his friends' limitation of God's action was drastically in need of revision; in fact, it was nonsense. Job's comments here introduced his exposition on wisdom, which follows in ch. 28.

JOB—NOTE ON 27:13–23 Job wanted it made clear he was not denying that the wicked are punished with severe distress, so he agreed that they suffer greatly and affirmed so in this section.

JOB—NOTE ON 27:18 **house like a moth's . . . booth.** These are temporary dwellings, which illustrate that the wicked will not live long.

JOB—NOTE ON 27:23 **claps its hands.** A gesture of mocking.

JOB—NOTE ON 28:1–28 Though Job had agreed that the wicked suffer (27:13–23), that explained nothing in his case, since he was righteous. So Job called on his friends to consider that maybe God's wisdom was beyond their comprehension. That is the theme of this chapter. The wisdom of God is not gained by natural or theoretical knowledge. What God does not reveal, we can't know.

JOB—NOTE ON 28:1–11 References to mining silver, gold, iron, sapphires, and flint, as well as smelting copper. Tremendous effort is made by men who seek these precious things. Cf. Prov. 2:1–9.

JOB—NOTE ON 28:12, 20 These verses sum up the message of the chapter with the point that no amount of effort, even as vigorous and demanding as mining, will yield God's wisdom. It can't be valued or found in the world (vv. 13–14). It can't be bought for any price (vv. 15–19). The living can't find it (v. 21), and neither can the dead (v. 22; cf. 26:6).

JOB—NOTE ON 28:16 **Ophir.** *See note on 22:24*.

JOB—NOTE ON 28:23 **God understands the way . . . knows its place.** These are perhaps the most important thoughts in the chapter for the debates. Job and his friends have probed God's wisdom for three court rounds and basically have arrived nowhere near the truth. Finally, Job made the point clearly that the divine wisdom necessary to explain his suffering was inaccessible to man. Only God knew all about it, because he knows everything (v. 24). True wisdom belongs to the One who is the Almighty Creator (vv. 25–26). One can only know it if he declares it to him (cf. Deut. 29:29).

JOB—NOTE ON 28:28 **Behold, the fear of the Lord, that is wisdom.** Job had made the connection that the others would not. While the specific features of God's wisdom may not be revealed to us, the alpha and omega of wisdom is to revere God and avoid sin (cf. Ps. 111:10; Prov. 1:7; 9:10; Eccles. 12:13–14), leaving the unanswered questions to him in trusting submission. All we can do is trust and obey (cf. Eccles. 12:13) and that is enough wisdom (this is the wisdom of Prov. 1:7–2:9). One may never know the reasons for life's sufferings.

JOB—NOTE ON 29:1–25 Job did not change his mind about his sin, but continued to deny that he had earned this pain with his iniquity. The realities of his own words in ch. 28 had not yet fully taken over his mind, so he swung back to despair and rehearsed his life before the events of chs. 1–2, when he was so fulfilled because God was with him (29:5). God still was with him, but it seemed as if he were gone.

JOB—NOTE ON 29:5 when the Almighty was yet with me. Job felt abandoned by God. But God would demonstrate to Job, by addressing his criticisms, that God was with him all throughout this ordeal.

JOB—NOTE ON 29:6 butter . . . oil. He had the richest dairy products and best olive oil in abundance.

JOB—NOTE ON 29:7 gate . . . my seat. This was a place in society reserved for city leaders. Job had been one because he was a very wealthy and powerful man.

JOB—NOTE ON 29:12–13 poor . . . fatherless . . . about to perish . . . widow's. All over the ancient Near Eastern world, a man's virtue was measured by his treatment of the weakest and most vulnerable members of society. If he protected and provided for this group, he was respected as being a noble man. These things, which Job had done, his accusers said he must not have done or he wouldn't be suffering (see 22:1–11).

JOB—NOTE ON 29:15–16 blind . . . lame . . . needy. Contrary to the accusations of the three friends, Job went beyond the standards of the day to care for the widow, the orphan, the poor, the disabled, and the abused.

JOB—NOTE ON 29:16 searched out the cause. Much oppression occurred in unjust courts, and there Job protected the weak.

JOB—NOTE ON 29:18–20 Job had vigorous health like a widely rooted tree enjoying fresh dew, and he had expected to live a long life with his family ("nest").

JOB—NOTE ON 29:21–25 Job reminded his friends that there had been a day when no one rejected his insights. He was the one sought for counsel.

JOB—NOTE ON 29:24 smiled. This is likely a reference to saying something facetiously or jokingly. Job's word was so respected that they didn't believe his humor was humor, but took it seriously.

JOB—NOTE ON 29:25 like a king. Job was not a king but some sort of high local official such as a mayor. Mayors, called "hazannu" in Job's day, performed all of the activities Job claimed in the previous section.

JOB—NOTE ON 30:1–31 Job moved from the recollection of good days in the past (ch. 29) to lament his present losses.

JOB—NOTE ON 30:2–8 Job described these mockers as dissipated vagabonds who, because of their uselessness and wickedness, were not welcome in society, so were driven out of the land. These base men had made Job the object of their sordid entertainment (vv. 9–15).

JOB—NOTE ON 30:9 **I have become their song.** Job was the object of their jeering, whereas in former days he would not hire their fathers to tend his animals like sheepdogs (30:1).

JOB—NOTE ON 30:16–19 Job's life ebbed away, suffering gripped him, his bones ached, gnawing pain never relented, his skin was changed (v. 30), and he was reduced to mud, dust, and ashes.

JOB—NOTE ON 30:20 This caused the most suffering of all—what seemed to be the cruel silence of God (v. 21).

JOB—NOTE ON 30:23 **the house appointed.** The grave.

JOB—NOTE ON 30:24–26 This seems to be saying that God must have some sympathy, if Job has (v. 25), so as not to destroy altogether what is already ruined. Job thought that and reached out for help in his misery and received only evil (v. 26).

JOB—NOTE ON 30:30 **My skin . . . my bones.** Job was describing the effect of his disease (see 2:7).

JOB—NOTE ON 31:1–40 As Job became more forceful in his pursuit of being cleared of false accusations, he intensified the claim that he was innocent, comparatively speaking, and demanded justice. In situations where an individual was innocent, he would attest to it by taking an oath before the king or a deity. This procedure found among Job's neighboring nations was often protocol for court procedures. The repeated "If . . . let" statements amount to the terms of the oath: "If" tells what Job might have done wrong; "let" describes a curse that could result. He accepted the curses (the "let" statements through the chapter) if he deserved them. This represented Job's last attempt to defend himself before both God and man. In terms of purity (v. 1), sin in general (vv. 2–3), truth (v. 5), covetousness (v. 7), marital faithfulness (v. 9), equity (v. 13), compassion (vv. 16–21), materialism (vv. 24–25), false religion (vv. 26–27), love for enemies and strangers (vv. 29–32), secret sin (vv. 33–34), and business relations (vv. 38–40) Job had no pattern of sin. He asked God to answer him (v. 35), and to explain why he suffered.

JOB—NOTE ON 31:1 made a covenant with my eyes. He spoke here of purity toward women (cf. Prov. 6:25; Matt. 5:28).

JOB—NOTE ON 31:33 as others do. Perhaps best taken "as mankind" (cf. Hos. 6:7).

JOB—NOTE ON 31:35 the indictment written by my adversary. Job wished that God, the perfect Prosecutor who knows the allegations perfectly, had written a book that would have revealed God's will and wisdom and the reasons for Job's pain. This would have cleared him of all charges by his friends.

JOB—NOTE ON 31:40 The words of Job are ended. The three cycles of speeches that began in Job 3:1 were finished, and Job had the first and last word among his friends.

JOB—NOTE ON 32:1–37:24 A new participant who had been there with the other three (32:3–5), entered the debate over Job's condition—the younger Elihu, who took a new approach to the issue of Job's suffering. Angry with the other three, he had some new thoughts, but was very hard on Job. Elihu was angry, full of self-importance and verbose, but his approach was refreshing after listening repetitiously to the others, though not really helpful to Job. Why was it necessary to record and read those four blustering speeches by this man? Because they happened as part of the story, while Job was still waiting for God to disclose himself (chs. 38–41).

JOB—NOTE ON 32:2 Buzite. Elihu's ancestry was traced to the Arabian tribe of Buz (cf. Jer. 25:23). The "family of Ram" is unknown.

JOB—NOTE ON 32:6–8 Elihu may have called his words “my opinion” (vv. 6, 10, 17), but he claimed it had come by inspiration from God (v. 8; cf. 33:6, 33).

JOB—NOTE ON 33:1–33 The first of Elihu’s challenges to Job began with proud claims (vv. 1–7), followed by references to Job’s questions/complaints (vv. 8–11). Then came Elihu’s answers (vv. 12–33).

JOB—NOTE ON 33:13 Job had complained that God did not speak to him. Elihu reminded Job that God didn’t have to defend his will and actions to anyone.

JOB—NOTE ON 33:14–18 God does speak, he contended, in many ways such as dreams and visions to protect people from evil and deadly ways (vv. 17–18).

JOB—NOTE ON 33:18 **the pit.** A reference to the realm of the dead (cf. vv. 21, 24, 30).

JOB—NOTE ON 33:19–28 Job has lamented that his suffering was not deserved. Elihu answered that complaint by saying he was God’s messenger, a mediator to Job to show him that God doesn’t act in a whimsical way, but allows suffering as chastening to bring a person to submit to him as upright (v. 23) and to repent (v. 27) that his life may be spared (vv. 24, 28, 30). God allows suffering for spiritual benefit.

JOB—NOTE ON 33:32 **I desire to justify you.** Elihu expressed he was on Job’s side and wanted to see him vindicated in his claims to righteousness, so he gave opportunity for Job to dialogue with him as he spoke (v. 33).

JOB—NOTE ON 34:1–37 Elihu addressed Job and his accusers. His approach was to quote Job directly (vv. 5–9), then respond to his complaints, but at times he misinterpreted Job’s remarks, and at other times he put the words of the accusers in Job’s mouth. The most obvious example of the latter wrongdoing was in saying that Job claimed to be sinlessly perfect (v. 6). Job never claimed that; in fact, Job acknowledged his sin (7:21; 13:26). Elihu didn’t know it, but God had pronounced Job innocent (1:8; 2:3). In answer to Job’s complaints that God seemed unjust, Elihu reminded Job that God was too holy to do anything wrong (34:10), fair in dealing with people (vv. 11–12), powerful (vv. 13–14), just (vv. 17–18), impartial (vv. 19–20), omniscient (vv. 21–22), the Judge of all (v. 23), and the Sovereign who does what he wills to prevent evil (vv. 24–30).

JOB—NOTE ON 34:9 For he has said. Elihu was incorrect. He was putting words into Job's mouth that Job did not utter.

JOB—NOTE ON 34:23 go before God in judgment. These words do not refer to the judgment of the last days, but rather to the general accountability toward God that man experiences on a daily basis. The point Elihu made was that God, "knowing their works" (v. 25), did not need to go through all of the trappings of the court to get to the sentence.

JOB—NOTE ON 34:31–33 God will not be regulated in his dealings by what men may think. He does not consult men. If he chooses to chasten he will decide when it is enough.

JOB—NOTE ON 34:34–37 Apparently, Elihu was convinced Job hadn't had enough chastening because of how he answered his prosecutors. He continued to defend his innocence and speak to God.

JOB—NOTE ON 35:1–16 Elihu again referred to Job's complaints, first of all his thinking that there appeared to be no advantage to being righteous (v. 3), which Job had said, as recorded in 21:15 and 34:9. The first part of his answer is that Job gained nothing by sinning or not sinning because God was so high that nothing men do affects him (35:5–7). It only affects other men (v. 8). Job had also complained that God did not answer his prayers when he cried under this oppression (see 24:12; 30:20). Elihu coldly gave three reasons why Job's prayers had not been heard: pride (35:10, 12), wrong motives (v. 13), and lack of patient trust (v. 14). Again, all this theoretical talk missed Job's predicament completely because he was righteous. Elihu was no more help than the other counselors.

JOB—NOTE ON 35:15–16 Elihu suggested that although Job had suffered, his suffering was not the fullness of God's anger or he would have punished Job more for the sinfulness of his speeches. He thought God had actually overlooked the folly of Job in his useless words.

JOB—NOTE ON 36:1–37:24 Elihu had agreed with his three co-counselors that Job had sinned, if nowhere else, in the way he questioned God (33:12), by seeing his suffering as indicating God is unjust (34:34–37) and by feeling that righteousness had no reward (ch. 35). In this final answer to Job, he turned to focus mostly on God rather than the sufferer (35:2).

JOB—NOTE ON 36:4 one who is perfect in knowledge. Elihu made what appeared to be an outrageous claim in order to give credibility to his remarks.

JOB—NOTE ON 36:5–12 Elihu began by repeating the thought that though God sends trouble, he is just and merciful (v. 6); he watches over the righteous (v. 7); he convicts them of sin (vv. 8–9); he teaches them to turn from it (v. 10) and rewards their obedience (v. 11) or punishes their rebellion (vv. 12–14).

JOB—NOTE ON 36:15 opens their ear by adversity. This was a new insight and perhaps the most helpful thing Elihu said. He went beyond all that had been said about God's using suffering to chasten and bring repentance. He was saying that God used suffering to open men's ears, to draw them to himself. But as long as Job kept complaining, he was turning to iniquity rather than drawing near to God in his suffering (vv. 16–21).

JOB—NOTE ON 36:22–37:24 Instead of complaining and questioning God, as Job had been doing, which was sin (as Job will later confess in 42:6), he needed to see God in his suffering and worship him (33:24).

JOB—NOTE ON 36:26 we know him not. Though one may have a personal knowledge of God in salvation, the fullness of his glory is beyond human comprehension.

JOB—NOTE ON 36:27–37:4 Elihu gave a picture of God's power in the rain storm.

JOB—NOTE ON 36:31 judges . . . gives food. The rainstorm can be a disaster of punishment from God or a source of abundant crops.

JOB—NOTE ON 37:5–13 He described God’s power expressed in the cold winter. The storms and the hard winters remind us of the world in which harsh things occur, but for God’s good purposes of either “correction” or “love” (37:13).

JOB—NOTE ON 37:14–18 These words picture the scene in the sky when the storms and winters have passed, the sunlight breaks through, the warm wind blows, and the sky clears.

JOB—NOTE ON 37:19–20 In this passage Elihu reminded Job that since man can’t explain the wonders of God’s power and purpose, he ought to be silent and not contend with God. What a man has to say against God’s plans is not worthy to utter and could bring judgment.

JOB—NOTE ON 37:21–23 Elihu illustrated the folly of telling God what to do by describing staring into the golden sun on a brilliant day (vv. 21–22). We can’t confront God in his great glory; we are not even able to look at the sun he created (v. 21).

JOB—NOTE ON 37:24 **does not regard.** God is the Righteous Judge who will not take a bribe or perform favors in judgment. Thus, in his concluding speech, Elihu had pointed both Job and the reader up to God, who was ready, at last, to speak (38:1).

JOB—NOTE ON 38:1–40:2 God appeared and engaged in his first interrogation of Job, who had raised some accusations against him. God had his day in court with Job.

JOB—NOTE ON 38:1 **the Lord.** Yahweh, the covenant Lord, was the name used for God in the book’s prologue, where the reader was introduced to Job and his relationship with God. However, in chs. 3–37, the name Yahweh is not used. God is called El Shaddai, God the Almighty. In this book that change becomes a way of illustrating that God has been detached and distant. The relationship is restored in rich terms as God reveals himself to Job using his covenant name. **out of the whirlwind.** Job had repeatedly called God to court in order to verify his innocence. God finally came to interrogate Job on some of the comments he had made to his own accusers.

God was about to be Job’s vindicator, but he first brought Job to a right understanding of himself.

JOB—NOTE ON 38:2 Job’s words had only further confused matters already confused by useless counselors.

JOB—NOTE ON 38:3 **I will question you.** God silenced Job’s presumption in constantly wanting to ask the questions of God, by becoming Job’s questioner. It must be noted that God never told Job about the reason for his pain, about the conflict between himself and Satan, which was the reason for Job’s suffering. He never gave Job any explanation at all about the circumstances of his trouble. He did one thing in all he said. He asked Job if he was as eternal, great, powerful, wise, and perfect as God. If not, Job would have been better off to be quiet and trust him.

JOB—NOTE ON 38:4–38 God asked Job if he participated in creation as he did. That was a crushing, humbling query with an obvious “no” answer.

JOB—NOTE ON 38:4–7 Creation is spoken of using the language of building construction.

JOB—NOTE ON 38:7 **morning stars . . . sons of God.** The angelic realm, God’s ministering spirits.

JOB—NOTE ON 38:8–11 God’s power over the sea by raising the continents is described, along with the thick clouds that draw up its water to carry rain to the land.

JOB—NOTE ON 38:12–13 The dawn rises, and as it spreads light over the earth, it exposes the wicked, as shaking the corners of a cloth exposes dirt.

JOB—NOTE ON 38:14 **clay under the seal.** Documents written on clay tablets were signed using personal engraved seals upon which was written the bearer’s name. The Hebrew for “changed” is “turned.” It conveys the idea that the earth is turned or rotated like a cylindrical seal rolled over the soft clay. Such rolling cylinder seals were found in Babylon. This speaks of the earth, rotating on its axis, an amazing statement that only God could reveal in ancient days. The dawn rolls across the earth as it rotates.

JOB—NOTE ON 38:15 **their light.** The light of the wicked is darkness, because that is when they do their works. The dawn takes away their opportunity to do their deeds and stops their arm lifted and ready to harm. Was Job around when God created light (v. 21)?

JOB—NOTE ON 38:22 **storehouses.** The storehouse of these elements is the clouds.

JOB—NOTE ON 38:31–32 **Pleiades . . . Orion . . . Bear.** Stellar constellations (cf. 9:9) are in view.

JOB—NOTE ON 38:33 **ordinances of the heavens.** The laws and powers that regulate all heavenly bodies.

JOB—NOTE ON 38:36 **wisdom . . . understanding.** This is at the heart of the real issue. The wisdom of God that created and sustains the universe is at work in Job's suffering also. See also 39:17.

JOB—NOTE ON 38:39–39:30 God asked Job the humiliating questions about whether he could take care of the animal kingdom. Job must have been feeling less and less significant under the crushing indictment of such comparisons with God.

JOB—NOTE ON 39:5 **swift donkey.** A species of donkey.

JOB—NOTE ON 39:13–18 **wings of the ostrich.** The silly ostrich that leaves her eggs on the ground lacks sense. God has not given her wisdom. She is almost a picture of Job, who is a mixture of foolishness and strength (v. 18).

JOB—NOTE ON 39:19–25 Here is a magnificent, vivid picture of the war horse.

JOB—NOTE ON 40:2 God challenged Job to answer all the questions he had posed. God didn't need to know the answer, but Job needed to admit his weakness, inferiority, and inability to even try to figure out God's infinite mind. God's wisdom was so superior, his sovereign control of everything so complete, that this was all Job needed to know.

JOB—NOTE ON 40:3–5 Job's first response to God was "I am guilty as charged. I will say no more." He knows he should not have found fault with the Almighty. He should not have insisted on his own understanding. He should not have thought God unjust. So he was reduced to silence at last.

JOB—NOTE ON 40:6–41:34 As if the first was not enough, God's second interrogation of Job commenced along the very same lines, only focusing on two unique animals in God's creation: Behemoth (40:15–24) and Leviathan (41:1–34), two creatures powerful and fearful who embodied all that is overwhelming, uncontrollable, and terrorizing in this world. Man can't control them, but God can.

JOB—NOTE ON 40:8–14 God unleashed another torrent of crushing rebukes to Job, in which he mocked Job's questionings of him by telling the sufferer that if he really thought he knew what was best for him rather than God (v. 8), then he should take over being God (vv. 9–14)!

JOB—NOTE ON 40:15–24 **Behemoth.** While this is a generic term used commonly in the OT for large cattle or land animals, the description in this passage suggests an extraordinary creature. The hippopotamus has been suggested by the details in the passage (vv. 19–24). However, the short tail of a hippo is hardly consistent with v. 17, where tail could be translated "trunk." It could refer to an elephant, who could be considered "first" or chief of God's creatures whom only he can control (v. 19). Some believe God is describing his most impressive creation of land animals, the dinosaur species, which fit all the characteristics.

JOB—NOTE ON 40:23 God was not saying this creature lived in the Jordan River, but rather, recognizing that the Jordan was familiar to Job, used it to illustrate how much water this beast could ingest. He could swallow the

Jordan! It was a word used to refer to something of enormous size and threatening power.

JOB—NOTE ON 41:1 Leviathan. This term appears in four other OT texts (Job 3:8; Ps. 74:14; 104:26; Isa. 27:1). In each case Leviathan refers to some mighty creature who can overwhelm man but who is no match for God. Since this creature lives in the sea among ships (Ps. 104:26), some form of sea monster, possibly an ancient dinosaur, is in view. Some feel it was a crocodile, which had scaly hide (Job 41:15), terrible teeth (v. 14) and speed in the water (v. 32). But crocodiles are not sea creatures, and clearly this one was (v. 31). Some have thought it was a killer whale or a great white shark, because he is the ultimate killer beast over all other proud beasts (v. 34). It could also have been some sea-going dinosaur.

JOB—NOTE ON 41:4 Will he make a covenant with you . . . ? "Will this monstrous creature need, for any reason, to come to terms with you, Job? Are you able to control him?" God asked.

JOB—NOTE ON 41:10 Who then is he who can stand before me? This was the essential question being asked in both the Behemoth and Leviathan passages. God created these awesome creatures, and his might is far greater than theirs. If Job couldn't stand against them, what was he doing contending with God? He would be better off to fight a dinosaur or a killer shark.

JOB—NOTE ON 41:11 God did not need to buy anything; he already owned all things. Paul quoted this in Rom. 11:35.

JOB—NOTE ON 42:1–6 Job's confession and repentance took place finally. He still did not know why he suffered so profoundly, but he was done complaining, questioning, and challenging God's wisdom and justice. He was reduced to such utter humility, crushed beneath the weight of God's greatness, that all he could do was repent for his insolence. Without answers to all of his questions, Job quietly bowed in humble submission before his Creator and admitted that God was sovereign (cf. Isa. 14:24; 46:8–11). Most important for the message of the book, Job was still diseased and without his children and possessions, and God had not changed anything (except for the humbling of the heart of his servant). Satan had been proven completely wrong in the charges he brought against Job and in thinking he could destroy true saving faith; Job's companions were completely wrong in the charges they brought against him; but most critically, Job himself was completely wrong in the charges he had raised against God. He expressed his own sorrowful regret that he had not just accepted God's will without such ignorant complaints and questions.

JOB—NOTE ON 42:3–4 Job twice alluded to statements God had made in his interrogation of Job. The first allusion "Who is this that darkens counsel by words without knowledge?" (cf. 38:2) indicted Job's pride and presumption regarding God's counsel. The second, "I will question you, and you make it known to me" (38:3; 40:7) expressed God's judicial authority to demand answers from his own accuser, Job. The two quotes manifested that Job understood the divine rebuke.

JOB—NOTE ON 42:5 had heard . . . now my eye sees you. At last, Job said he understood God, whom he had seen with the eyes of faith. He had never so well grasped the greatness, majesty, sovereignty, and independence of God as he did at that moment.

JOB—NOTE ON 42:6 repent in dust and ashes. All that was left to do was repent! The ashes upon which the broken man sat had not changed, but the heart of God's suffering servant had. Job did not need to repent of some sins that Satan or his accusers had raised. But Job had exercised presumption and allegations of unfairness against his Lord and hated himself for this in a way that called for brokenness and contrition.

JOB—NOTE ON 42:7–17 The text goes back to prose, from the poetry begun in 3:1.

JOB—NOTE ON 42:7–8 you have not spoken of me what is right. God directly vindicated Job by saying that Job had spoken right about God in rejecting the error of his friends. They are then rebuked for those misrepresentations of insensitivity and arrogance. This does not mean that everything they said was incorrect, but they had made wrong statements about the character and works of God, and also had raised erroneous allegations against Job.

JOB—NOTE ON 42:8 seven bulls and seven rams. This was the number of sacrifices specified in Num. 23:1 by Balaam the prophet, so perhaps it was a traditional kind of burnt offering for sin.

JOB—NOTE ON 42:8–9 As God had been gracious to Job, so he was to Job's friends, by means of sacrifice and prayer. Here the book points to the need for a sacrifice for sin, fulfilled in the Lord Jesus Christ who gave himself as an offering for sins and ever lives to intercede (cf. 1 Tim. 2:5). Even before the Levitical priesthood, family heads acted as priests, offering sacrifices and mediating through prayer.

JOB—NOTE ON 42:13 seven sons . . . three daughters. While the animals are double the number of Job 1:3, why are not the children? It is obvious that Job still had seven sons and three daughters waiting for him in the presence of God (42:17).

JOB—NOTE ON 42:14 These names are representative of the joys of restoration. Jemimah means "day light," Keziah means "sweet smelling," and Keren-happuch describes a beautiful color ladies used to paint their eyelids.

JOB—NOTE ON 42:15 gave them an inheritance. This was unusual in the East. By Jewish law, daughters only received an inheritance when there were no sons (Num. 27:8). Job had plenty for all.

JOB—NOTE ON 42:17 And Job died, an old man, and full of days. These concluding words take the reader back to where the account began (1:1). Job died in prosperity and his days were counted as a blessing. In the words of James (James 5:11), we have seen the outcome of the Lord's dealings, that the Lord is "compassionate and merciful." But the "accuser of our brothers" (Rev. 12:10) is still "going to and fro on the earth" (Job 1:7) and God's servants are still learning to trust in the all-wise, all-powerful Judge of the universe for what they cannot understand.

Psalms

Psalm 1 • Psalm 2 • Psalm 3 • Psalm 4 • Psalm 5 • Psalm 6 • Psalm 7 •
Psalm 8 • Psalm 9 • Psalm 10 • Psalm 11 • Psalm 12 •
Psalm 13 • Psalm 14 • Psalm 15 • Psalm 16 • Psalm 17 •
Psalm 18 • Psalm 19 • Psalm 20 • Psalm 21 • Psalm 22 •
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Introduction to Psalms
- Title
- Author and Date

  - Background and Setting
  - Historical and Theological Themes
  - Interpretive Challenges
  - Outline
- Footnotes
- Study Notes

Introduction to Psalms

Title

The entire collection of Psalms is entitled “Praises” in the Hebrew text. Later, rabbis often designated it “The Book of Praises.” The Septuagint (LXX), the Greek translation of the OT, labeled it “Psalms” (cf. “The Book of Psalms” in the NT: Luke 20:42; Acts 1:20). The Greek verb from which the noun “psalms” comes basically denotes the “plucking or twanging of strings,” so that an association with musical accompaniment is implied. The English title derives from the Greek term and its background. The Psalms constituted Israel’s ancient, God-breathed (2 Tim. 3:16) “hymnbook,” which defined the proper spirit and content of worship.

There are 116 psalms that have superscriptions or “titles.” The Hebrew text includes these titles with the verses themselves. When the titles are surveyed individually and studied as a general phenomenon, there are significant indications that they were appended to their respective psalms shortly after composition and that they contain reliable information (cf. Luke 20:42).

These titles convey various kinds of information such as authorship, dedication, historical occasion, liturgical assignment to a worship director, liturgical instructions (e.g., what kind of song it is, whether it is to have a musical accompaniment, and what tune to use), plus other technical instructions of uncertain meaning due to their great antiquity. One very tiny, attached Hebrew preposition shows up in the majority of the psalm titles. It may convey different relationships, e.g., “of,” “from,” “by,” “to,” “for,” “in reference to,” “about.” Sometimes it occurs more than once, even in short headings, usually supplying “of,” or “by,” person X . . . “to,” or “for,” person Y information. However, this little preposition most frequently indicates the authorship of a psalm, whether “of” David, the accomplished psalmist of Israel, or “by” Moses, Solomon, Asaph, or the sons of Korah.

Author and Date

From the divine perspective, the Psalter points to God as its author. Approaching authorship from the human side one can identify a collection of more than seven composers. King David wrote at least 73 of the 150 psalms; the sons of Korah accounted for 10 (Ps. 42; 44–49; 84; 85; 87); and Asaph contributed 12 (Ps. 50; 73–83). Other penmen included Solomon (Ps. 72; 127), Moses (Ps. 90), Heman (Ps. 88), and Ethan (Ps. 89). The remaining 50 psalms remain anonymous in their authorship, although Ezra is thought to be the author of some. The time range of the Psalms extends from Moses, c. 1410 B.C. (Ps. 90), to the late sixth or early fifth century B.C. postexilic period (Ps. 126), which spans about 900 years of Jewish history.

Background and Setting

The backdrop for Psalms is twofold: 1) the acts of God in creation and history, and 2) the history of Israel. Historically, the psalms range in time from the origin of life to the postexilic joys of the Jews liberated from Babylon. Thematically, the psalms cover a wide spectrum of topics, ranging from heavenly worship to earthly war. The collected psalms comprise the largest book in the Bible and the most frequently quoted OT book in the NT. Psalm 117 represents the middle chapter (out of 1,189) in the Bible. Psalm 119 is the largest chapter in the entire Bible. Through the ages, the psalms have retained their original primary purpose, i.e., to engender the proper praise and worship of God.

Historical and Theological Themes

The basic theme of Psalms is living real life in the real world, where two dimensions operate simultaneously: 1) a horizontal or temporal reality, and 2) a vertical or transcendent reality. Without denying the pain of the earthly dimension, the people of God are to live joyfully and dependently on the Person and promises standing behind the heavenly/eternal dimension. All cycles of human troubles and triumphs provide occasions for expressing human complaints, confidence, prayers, or praise to Israel’s sovereign Lord.

In view of this, Psalms presents a broad array of theology, practically couched in day-to-day reality. The sinfulness of man is documented concretely, not only through the behavioral patterns of the wicked, but also by the periodic stumblings of believers. The sovereignty of God is everywhere recognized, but not at the expense of genuine human responsibility. Life often seems to be out of control, and yet all events and situations are understood in the light of divine providence as being right on course according to God’s timetable. Assuring glimpses of a future “God’s day” bolsters the call for perseverance to the end. This book of praise manifests a very practical theology.

A commonly misunderstood phenomenon in Psalms is the association that often develops between the “one” (the psalmist) and the “many” (the theocratic people). Virtually all of the cases of this occur in the psalms of King David. There was an inseparable relationship between the mediatorial ruler and his people; as life went for the king, so it went for the people. Furthermore, at times this union accounted for the psalmist’s apparent connection with Christ in the messianic psalms (or messianic portions of certain psalms). The so-called imprecatory (curse pronouncing) psalms may be better understood with this perspective. As God’s mediatorial representative on earth, David prayed for judgment on his enemies, since these enemies were not only hurting him, but were primarily hurting God’s people. Ultimately, they challenged the King of kings, the God of Israel.

Interpretive Challenges

It is helpful to recognize certain recurring genres or literary types in the Psalter. Some of the most obvious are: 1) the wisdom type with instructions for right living; 2) lamentation patterns that deal with the pangs of life (usually arising from enemies without); 3) penitential psalms (mostly dealing with the "enemy" within, i.e., sin); 4) kingship emphases (universal or mediatorial; theocratic and/or messianic rule); and 5) thanksgiving psalms. A combination of style and subject matter help to identify such types when they appear.

The comprehensive literary characteristic of the psalms is that all of them are poetry par excellence. Unlike most English poetry, which is based on rhyme and meter, Hebrew poetry is essentially characterized by logical parallelisms. Some of the most important kinds of parallelisms are: 1) synonymous (the thought of the first line is restated with similar concepts in the second line, e.g., Ps. 2:1); 2) antithetic (the thought of the second line is contrasted with the first, e.g., Ps. 1:6); 3) climactic (the second and any subsequent lines pick up a crucial word, phrase, or concept and advance it in a stairstep fashion, e.g., Ps. 29:1–2); and 4) chiastic or introverted (the logical units are developed in an A . . . B . . . B' . . . A' pattern, e.g., Ps. 1:2).

On a larger scale, some psalms in their development from the first to the last verse employ an acrostic or alphabetical arrangement. Psalms 9; 10; 25; 34; 37; 111; 112; 119; and 145 are recognized as either complete or incomplete acrostics. In the Hebrew text, the first letter of the first word of every verse or section begins with a different Hebrew consonant, which advances in alphabetical order until the 22 consonants are exhausted. Such a literary vehicle undoubtedly aided in the memorization of the content and served to indicate that its particular subject matter had been covered from "A to Z." Psalm 119 stands out as the most complete example of this device, since the first letter of each of its 22, eight-verse stanzas moves completely through the Hebrew alphabet.

Outline

The 150 canonical psalms were organized quite early into five “books.” Each of these books ends with a doxology (Ps. 41:13; 72:18–20; 89:52; 106:48; 150:6). Jewish tradition appealed to the number five and alleged that these divisions echoed the Pentateuch, i.e., the five books of Moses. It is true that there are clusters of psalms, such as 1) those drawn together by an association with an individual or group (e.g., “The sons of Korah,” Ps. 42–49; Asaph, Ps. 73–83), 2) those dedicated to a particular function (e.g., “Songs of ascents,” Ps. 120–134), or 3) those devoted explicitly to praise worship (Ps. 146–150). But no one configuration key unlocks the “mystery” as to the organizing theme of this five-book arrangement. Thus, there is no identifiable thematic structure to the entire collection of psalms. A brief introduction and outline for each psalm will be provided with the study notes for individual psalms.

The Psalms

Book One

The Way of the Righteous and the Wicked

PSALM **1** ‡†Blessed is the man [1]
who walks not in the counsel of the wicked,
nor stands in the way of sinners,
nor sits in the seat of scoffers;
[2]†but his delight is in the law [2] of the LORD,
and on his law he meditates day and night.
[3]†He is like a tree
planted by streams of water
that yields its fruit in its season,
and its leaf does not wither.
In all that he does, he prospers.
[4]†The wicked are not so,
but are like chaff that the wind drives away.
[5]†Therefore the wicked will not stand in the judgment,
nor sinners in the congregation of the righteous;
[6]†for the LORD knows the way of the righteous,
but the way of the wicked will perish.

The Reign of the LORD's Anointed

PSALM **2** ‡†Why do the nations rage [1]
and the peoples plot in vain?
[2]†The kings of the earth set themselves,
and the rulers take counsel together,
against the LORD and against his Anointed, saying,
[3]†“Let us burst their bonds apart
and cast away their cords from us.”
[4]He who sits in the heavens laughs;
the Lord holds them in derision.
[5]†Then he will speak to them in his wrath,
and terrify them in his fury, saying,
[6]†“As for me, I have set my King
on Zion, my holy hill.”
[7]†I will tell of the decree:
The LORD said to me, “You are my Son;
today I have begotten you.
[8]Ask of me, and I will make the nations your heritage,
and the ends of the earth your possession.
[9]†You shall break [2] them with a rod of iron
and dash them in pieces like a potter's vessel.”
[10]‡Now therefore, O kings, be wise;
be warned, O rulers of the earth.
[11]Serve the LORD with fear,
and rejoice with trembling.
[12]†Kiss the Son,
lest he be angry, and you perish in the way,
for his wrath is quickly kindled.
Blessed are all who take refuge in him.

Save Me, O My God

A Psalm of David, when he fled from Absalom his son.

PSALM **3** ‡‡O Lord, how many are my foes!
Many are rising against me;
[2]‡many are saying of my soul,
there is no salvation for him in God. Selah [1]
[3]But you, O Lord, are a shield about me,
my glory, and the lifter of my head.
[4]I cried aloud to the Lord,
and he answered me from his holy hill. Selah
[5]†I lay down and slept;
I woke again, for the Lord sustained me.
[6]I will not be afraid of many thousands of people
who have set themselves against me all around.
[7]†Arise, O Lord!
Save me, O my God!
For you strike all my enemies on the cheek;
you break the teeth of the wicked.
[8]†Salvation belongs to the Lord;
your blessing be on your people! Selah

Answer Me When I Call

To the choirmaster: with stringed instruments. A Psalm of David.

PSALM **4** ‡†Answer me when I call, O God of my righteousness!
You have given me relief when I was in distress.
Be gracious to me and hear my prayer!
[2]‡O men, [1] how long shall my honor be turned into shame?
How long will you love vain words and seek after lies? Selah
[3]But know that the LORD has set apart the godly for himself;
the LORD hears when I call to him.
[4]†Be angry, [2] and do not sin;
ponder in your own hearts on your beds, and be silent. Selah
[5]†Offer right sacrifices,
and put your trust in the LORD.
[6]‡There are many who say, “Who will show us some good?
Lift up the light of your face upon us, O LORD!”
[7]You have put more joy in my heart
than they have when their grain and wine abound.
[8]†In peace I will both lie down and sleep;
for you alone, O LORD, make me dwell in safety.

Lead Me in Your Righteousness

To the choirmaster: for the flutes. A Psalm of David.

PSALM **5** ‡†Give ear to my words, O LORD;
    consider my groaning.
[2]†Give attention to the sound of my cry,
    my King and my God,
    for to you do I pray.
[3]†O LORD, in the morning you hear my voice;
    in the morning I prepare a sacrifice for you [1] and watch.
[4]‡For you are not a God who delights in wickedness;
    evil may not dwell with you.
[5]The boastful shall not stand before your eyes;
    you hate all evildoers.
[6]You destroy those who speak lies;
    the LORD abhors the bloodthirsty and deceitful man.
[7]†But I, through the abundance of your steadfast love,
    will enter your house.
I will bow down toward your holy temple
    in the fear of you.
[8]‡†Lead me, O LORD, in your righteousness
    because of my enemies;
    make your way straight before me.
[9]For there is no truth in their mouth;
    their inmost self is destruction;
their throat is an open grave;
    they flatter with their tongue.
[10]‡Make them bear their guilt, O God;
    let them fall by their own counsels;
because of the abundance of their transgressions cast them out,
    for they have rebelled against you.
[11]But let all who take refuge in you rejoice;
    let them ever sing for joy,
and spread your protection over them,
    that those who love your name may exult in you.
[12]For you bless the righteous, O LORD;
    you cover him with favor as with a shield.

O LORD, Deliver My Life

To the choirmaster: with stringed instruments; according to The Sheminith. [1] *A Psalm of David.*

PSALM **6** ‡†O LORD, rebuke me not in your anger,
nor discipline me in your wrath.
[2]‡Be gracious to me, O LORD, for I am languishing;
heal me, O LORD, for my bones are troubled.
[3]†My soul also is greatly troubled.
But you, O LORD—how long?
[4]†Turn, O LORD, deliver my life;
save me for the sake of your steadfast love.
[5]†For in death there is no remembrance of you;
in Sheol who will give you praise?
[6]‡I am weary with my moaning;
every night I flood my bed with tears;
I drench my couch with my weeping.
[7]My eye wastes away because of grief;
it grows weak because of all my foes.
[8]‡Depart from me, all you workers of evil,
for the LORD has heard the sound of my weeping.
[9]The LORD has heard my plea;
the LORD accepts my prayer.
[10]All my enemies shall be ashamed and greatly troubled;
they shall turn back and be put to shame in a moment.

In You Do I Take Refuge

A Shiggaion [1] of David, which he sang to the LORD concerning the words of Cush, a Benjaminite.

PSALM **7** ‡O LORD my God, in you do I take refuge;
save me from all my pursuers and deliver me,
[2]†lest like a lion they tear my soul apart,
rending it in pieces, with none to deliver.
[3]‡O LORD my God, if I have done this,
if there is wrong in my hands,
[4]if I have repaid my friend [2] with evil
or plundered my enemy without cause,
[5]let the enemy pursue my soul and overtake it,
and let him trample my life to the ground
and lay my glory in the dust. Selah
[6]†Arise, O LORD, in your anger;
lift yourself up against the fury of my enemies;
awake for me; you have appointed a judgment.
[7]Let the assembly of the peoples be gathered about you;
over it return on high.
[8]†The LORD judges the peoples;
judge me, O LORD, according to my righteousness
and according to the integrity that is in me.
[9]†Oh, let the evil of the wicked come to an end,
and may you establish the righteous—
you who test the minds and hearts, [3]
O righteous God!
[10]My shield is with God,
who saves the upright in heart.
[11]‡God is a righteous judge,
and a God who feels indignation every day.
[12]If a man [4] does not repent, God [5] will whet his sword;
he has bent and readied his bow;
[13]he has prepared for him his deadly weapons,
making his arrows fiery shafts.
[14]‡Behold, the wicked man conceives evil
and is pregnant with mischief

and gives birth to lies.
[15]He makes a pit, digging it out,
and falls into the hole that he has made.
[16]His mischief returns upon his own head,
and on his own skull his violence descends.
[17]I will give to the LORD the thanks due to his righteousness,
and I will sing praise to the name of the LORD, the Most High.

How Majestic Is Your Name

To the choirmaster: according to The Gittith. [1] *A Psalm of David.*

PSALM **8** ‡†O LORD, our Lord,
how majestic is your name in all the earth!
You have set your glory above the heavens.
[2]†Out of the mouth of babies and infants,
you have established strength because of your foes,
to still the enemy and the avenger.
[3]†When I look at your heavens, the work of your fingers,
the moon and the stars, which you have set in place,
[4]‡†what is man that you are mindful of him,
and the son of man that you care for him?
[5]‡Yet you have made him a little lower than the heavenly beings [2]
and crowned him with glory and honor.
[6]You have given him dominion over the works of your hands;
you have put all things under his feet,
[7]all sheep and oxen,
and also the beasts of the field,
[8]the birds of the heavens, and the fish of the sea,
whatever passes along the paths of the seas.
[9]O LORD, our Lord,
how majestic is your name in all the earth!

I Will Recount Your Wonderful Deeds

[1] To the choirmaster: according to Muth-labben. [2] A Psalm of David.

PSALM **9** ‡‡†I will give thanks to the Lord with my whole heart;
I will recount all of your wonderful deeds.
[2]I will be glad and exult in you;
I will sing praise to your name, O Most High.
[3]When my enemies turn back,
they stumble and perish before [3] your presence.
[4]†For you have maintained my just cause;
you have sat on the throne, giving righteous judgment.
[5]‡You have rebuked the nations; you have made the wicked perish;
you have blotted out their name forever and ever.
[6]The enemy came to an end in everlasting ruins;
their cities you rooted out;
the very memory of them has perished.
[7]But the Lord sits enthroned forever;
he has established his throne for justice,
[8]and he judges the world with righteousness;
he judges the peoples with uprightness.
[9]The Lord is a stronghold for the oppressed,
a stronghold in times of trouble.
[10]And those who know your name put their trust in you,
for you, O Lord, have not forsaken those who seek you.
[11]†Sing praises to the Lord, who sits enthroned in Zion!
Tell among the peoples his deeds!
[12]‡For he who avenges blood is mindful of them;
he does not forget the cry of the afflicted.
[13]Be gracious to me, O Lord!
See my affliction from those who hate me,
O you who lift me up from the gates of death,
[14]that I may recount all your praises,
that in the gates of the daughter of Zion
I may rejoice in your salvation.
[15]‡The nations have sunk in the pit that they made;

in the net that they hid, their own foot has been caught.
[16]The Lord has made himself known; he has executed judgment;
the wicked are snared in the work of their own hands.
Higgaion. [4] Selah
[17]‡The wicked shall return to Sheol,
all the nations that forget God.
[18]For the needy shall not always be forgotten,
and the hope of the poor shall not perish forever.
[19]Arise, O Lord! Let not man prevail;
let the nations be judged before you!
[20]Put them in fear, O Lord!
Let the nations know that they are but men! Selah

Why Do You Hide Yourself?

PSALM **10** ‡†Why, O LORD, do you stand far away?
Why do you hide yourself in times of trouble?
[2]In arrogance the wicked hotly pursue the poor;
let them be caught in the schemes that they have devised.
[3]†For the wicked boasts of the desires of his soul,
and the one greedy for gain curses [1] and renounces the LORD.
[4]In the pride of his face [2] the wicked does not seek him; [3]
all his thoughts are, “There is no God.”
[5]†His ways prosper at all times;
your judgments are on high, out of his sight;
as for all his foes, he puffs at them.
[6]He says in his heart, “I shall not be moved;
throughout all generations I shall not meet adversity.”
[7]‡His mouth is filled with cursing and deceit and oppression;
under his tongue are mischief and iniquity.
[8]He sits in ambush in the villages;
in hiding places he murders the innocent.
His eyes stealthily watch for the helpless;
[9]he lurks in ambush like a lion in his thicket;
he lurks that he may seize the poor;
he seizes the poor when he draws him into his net.
[10]The helpless are crushed, sink down,
and fall by his might.
[11]He says in his heart, “God has forgotten,
he has hidden his face, he will never see it.”
[12]†Arise, O LORD; O God, lift up your hand;
forget not the afflicted.
[13]Why does the wicked renounce God
and say in his heart, “You will not call to account”?
[14]†But you do see, for you note mischief and vexation,
that you may take it into your hands;
to you the helpless commits himself;
you have been the helper of the fatherless.

[15]†Break the arm of the wicked and evildoer;
call his wickedness to account till you find none.
[16]‡The LORD is king forever and ever;
the nations perish from his land.
[17]O LORD, you hear the desire of the afflicted;
you will strengthen their heart; you will incline your ear
[18]to do justice to the fatherless and the oppressed,
so that man who is of the earth may strike terror no more.

The LORD Is in His Holy Temple

To the choirmaster. Of David.

PSALM **11** ‡†In the LORD I take refuge;
how can you say to my soul,
“Flee like a bird to your mountain,
[2]for behold, the wicked bend the bow;
they have fitted their arrow to the string
to shoot in the dark at the upright in heart;
[3]‡if the foundations are destroyed,
what can the righteous do?” [1]
[4]‡†The LORD is in his holy temple;
the LORD's throne is in heaven;
his eyes see, his eyelids test the children of man.
[5]‡The LORD tests the righteous,
but his soul hates the wicked and the one who loves violence.
[6]Let him rain coals on the wicked;
fire and sulfur and a scorching wind shall be the portion of their cup.
[7]†For the LORD is righteous;
he loves righteous deeds;
the upright shall behold his face.

The Faithful Have Vanished

To the choirmaster: according to The Sheminith. [1] *A Psalm of David.*

PSALM **12** ‡‡Save, O LORD, for the godly one is gone;
for the faithful have vanished from among the children of man.
[2]‡Everyone utters lies to his neighbor;
with flattering lips and a double heart they speak.
[3]‡May the LORD cut off all flattering lips,
the tongue that makes great boasts,
[4]those who say, “With our tongue we will prevail,
our lips are with us; who is master over us?”
[5]“Because the poor are plundered, because the needy groan,
I will now arise,” says the LORD;
“I will place him in the safety for which he longs.”
[6]‡The words of the LORD are pure words,
like silver refined in a furnace on the ground,
purified seven times.
[7]‡You, O LORD, will keep them;
you will guard us [2] from this generation forever.
[8]On every side the wicked prowl,
as vileness is exalted among the children of man.

How Long, O LORD?

To the choirmaster. A Psalm of David.

PSALM **13** ‡‡How long, O LORD? Will you forget me forever?
How long will you hide your face from me?
[2]How long must I take counsel in my soul
and have sorrow in my heart all the day?
How long shall my enemy be exalted over me?
[3]Consider and answer me, O LORD my God;
light up my eyes, lest I sleep the sleep of death,
[4]‡lest my enemy say, “I have prevailed over him,”
lest my foes rejoice because I am shaken.
[5]But I have trusted in your steadfast love;
my heart shall rejoice in your salvation.
[6]I will sing to the LORD,
because he has dealt bountifully with me.

The Fool Says, There Is No God

To the choirmaster. Of David.

PSALM **14** ‡‡†The fool says in his heart, “There is no God.”
They are corrupt, they do abominable deeds,
there is none who does good.
[2]The LORD looks down from heaven on the children of man,
to see if there are any who understand, [1]
who seek after God.
[3]They have all turned aside; together they have become corrupt;
there is none who does good,
not even one.
[4]‡Have they no knowledge, all the evildoers
who eat up my people as they eat bread
and do not call upon the LORD?
[5]There they are in great terror,
for God is with the generation of the righteous.
[6]You would shame the plans of the poor,
but [2] the LORD is his refuge.
[7]†Oh, that salvation for Israel would come out of Zion!
When the LORD restores the fortunes of his people,
let Jacob rejoice, let Israel be glad.

Who Shall Dwell on Your Holy Hill?

A Psalm of David.

PSALM **15** ‡†O LORD, who shall sojourn in your tent?
Who shall dwell on your holy hill?
[2]‡He who walks blamelessly and does what is right
and speaks truth in his heart;
[3]who does not slander with his tongue
and does no evil to his neighbor,
nor takes up a reproach against his friend;
[4]†in whose eyes a vile person is despised,
but who honors those who fear the LORD;
who swears to his own hurt and does not change;
[5]†who does not put out his money at interest
and does not take a bribe against the innocent.
He who does these things shall never be moved.

You Will Not Abandon My Soul

A Miktam [1] *of David.*

PSALM **16** ‡‡Preserve me, O God, for in you I take refuge.
[2]‡I say to the LORD, “You are my Lord;
I have no good apart from you.”
[3]As for the saints in the land, they are the excellent ones,
in whom is all my delight. [2]
[4]‡The sorrows of those who run after [3] another god shall multiply;
their drink offerings of blood I will not pour out
or take their names on my lips.
[5]‡The LORD is my chosen portion and my cup;
you hold my lot.
[6]The lines have fallen for me in pleasant places;
indeed, I have a beautiful inheritance.
[7]I bless the LORD who gives me counsel;
in the night also my heart instructs me. [4]
[8]I have set the LORD always before me;
because he is at my right hand, I shall not be shaken.
[9]‡Therefore my heart is glad, and my whole being [5] rejoices;
my flesh also dwells secure.
[10]‡For you will not abandon my soul to Sheol,
or let your holy one see corruption. [6]
[11]You make known to me the path of life;
in your presence there is fullness of joy;
at your right hand are pleasures forevermore.

In the Shadow of Your Wings

A Prayer of David.

PSALM **17** ‡‡Hear a just cause, O LORD; attend to my cry!
Give ear to my prayer from lips free of deceit!
[2]From your presence let my vindication come!
Let your eyes behold the right!
[3]‡You have tried my heart, you have visited me by night,
you have tested me, and you will find nothing;
I have purposed that my mouth will not transgress.
[4]With regard to the works of man, by the word of your lips
I have avoided the ways of the violent.
[5]My steps have held fast to your paths;
my feet have not slipped.
[6]I call upon you, for you will answer me, O God;
incline your ear to me; hear my words.
[7]Wondrously show [1] your steadfast love,
O Savior of those who seek refuge
from their adversaries at your right hand.
[8]†Keep me as the apple of your eye;
hide me in the shadow of your wings,
[9]from the wicked who do me violence,
my deadly enemies who surround me.
[10]†They close their hearts to pity;
with their mouths they speak arrogantly.
[11]They have now surrounded our steps;
they set their eyes to cast us to the ground.
[12]He is like a lion eager to tear,
as a young lion lurking in ambush.
[13]†Arise, O LORD! Confront him, subdue him!
Deliver my soul from the wicked by your sword,
[14]‡from men by your hand, O LORD,
from men of the world whose portion is in this life. [2]
You fill their womb with treasure; [3]
they are satisfied with children,
and they leave their abundance to their infants.
[15]As for me, I shall behold your face in righteousness;
when I awake, I shall be satisfied with your likeness.

The LORD Is My Rock and My Fortress

To the choirmaster. A Psalm of David, the servant of the L*ORD, who addressed the words of this song to the* L*ORD on the day when the* L*ORD rescued him from the hand of all his enemies, and from the hand of Saul. He said:*

PSALM **18** ††I love you, O LORD, my strength.
[2]†The LORD is my rock and my fortress and my deliverer,
my God, my rock, in whom I take refuge,
my shield, and the horn of my salvation, my stronghold.
[3]I call upon the LORD, who is worthy to be praised,
and I am saved from my enemies.
[4]†The cords of death encompassed me;
the torrents of destruction assailed me; [1]
[5]the cords of Sheol entangled me;
the snares of death confronted me.
[6]In my distress I called upon the LORD;
to my God I cried for help.
From his temple he heard my voice,
and my cry to him reached his ears.
[7]†Then the earth reeled and rocked;
the foundations also of the mountains trembled
and quaked, because he was angry.
[8]Smoke went up from his nostrils, [2]
and devouring fire from his mouth;
glowing coals flamed forth from him.
[9]He bowed the heavens and came down;
thick darkness was under his feet.
[10]He rode on a cherub and flew;
he came swiftly on the wings of the wind.
[11]He made darkness his covering, his canopy around him,
thick clouds dark with water.
[12]Out of the brightness before him
hailstones and coals of fire broke through his clouds.
[13]The LORD also thundered in the heavens,
and the Most High uttered his voice,
hailstones and coals of fire.
[14]And he sent out his arrows and scattered them;
he flashed forth lightnings and routed them.
[15]Then the channels of the sea were seen,
and the foundations of the world were laid bare
at your rebuke, O LORD,
at the blast of the breath of your nostrils.

[16]‡He sent from on high, he took me;
he drew me out of many waters.
[17]He rescued me from my strong enemy
and from those who hated me,
for they were too mighty for me.
[18]They confronted me in the day of my calamity,
but the LORD was my support.
[19]He brought me out into a broad place;
he rescued me, because he delighted in me.
[20]‡The LORD dealt with me according to my righteousness;
according to the cleanness of my hands he rewarded me.
[21]For I have kept the ways of the LORD,
and have not wickedly departed from my God.
[22]For all his rules [3] were before me,
and his statutes I did not put away from me.
[23]I was blameless before him,
and I kept myself from my guilt.
[24]So the LORD has rewarded me according to my righteousness,
according to the cleanness of my hands in his sight.
[25]With the merciful you show yourself merciful;
with the blameless man you show yourself blameless;
[26]with the purified you show yourself pure;
and with the crooked you make yourself seem tortuous.
[27]For you save a humble people,
but the haughty eyes you bring down.
[28]For it is you who light my lamp;
the LORD my God lightens my darkness.
[29]For by you I can run against a troop,
and by my God I can leap over a wall.
[30]This God—his way is perfect; [4]
the word of the LORD proves true;
he is a shield for all those who take refuge in him.
[31]‡For who is God, but the LORD?
And who is a rock, except our God?—
[32]the God who equipped me with strength
and made my way blameless.
[33]He made my feet like the feet of a deer

and set me secure on the heights.
[34]He trains my hands for war,
so that my arms can bend a bow of bronze.
[35]You have given me the shield of your salvation,
and your right hand supported me,
and your gentleness made me great.
[36]You gave a wide place for my steps under me,
and my feet did not slip.
[37]I pursued my enemies and overtook them,
and did not turn back till they were consumed.
[38]I thrust them through, so that they were not able to rise;
they fell under my feet.
[39]For you equipped me with strength for the battle;
you made those who rise against me sink under me.
[40]You made my enemies turn their backs to me, [5]
and those who hated me I destroyed.
[41]They cried for help, but there was none to save;
they cried to the LORD, but he did not answer them.
[42]I beat them fine as dust before the wind;
I cast them out like the mire of the streets.
[43]You delivered me from strife with the people;
you made me the head of the nations;
people whom I had not known served me.
[44]As soon as they heard of me they obeyed me;
foreigners came cringing to me.
[45]Foreigners lost heart
and came trembling out of their fortresses.
[46]The LORD lives, and blessed be my rock,
and exalted be the God of my salvation—
[47]the God who gave me vengeance
and subdued peoples under me,
[48]who delivered me from my enemies;
yes, you exalted me above those who rose against me;
you rescued me from the man of violence.
[49]For this I will praise you, O LORD, among the nations,
and sing to your name.
[50]†Great salvation he brings to his king,

and shows steadfast love to his anointed,
to David and his offspring forever.

The Law of the LORD Is Perfect

To the choirmaster. A Psalm of David.

PSALM **19** ‡‡†The heavens declare the glory of God,
and the sky above [1] proclaims his handiwork.
[2]‡Day to day pours out speech,
and night to night reveals knowledge.
[3]There is no speech, nor are there words,
whose voice is not heard.
[4]‡†Their voice [2] goes out through all the earth,
and their words to the end of the world.
In them he has set a tent for the sun,
[5]which comes out like a bridegroom leaving his chamber,
and, like a strong man, runs its course with joy.
[6]Its rising is from the end of the heavens,
and its circuit to the end of them,
and there is nothing hidden from its heat.
[7]‡‡†The law of the LORD is perfect, [3]
reviving the soul;
the testimony of the LORD is sure,
making wise the simple;
[8]†the precepts of the LORD are right,
rejoicing the heart;
the commandment of the LORD is pure,
enlightening the eyes;
[9]†the fear of the LORD is clean,
enduring forever;
the rules [4] of the LORD are true,
and righteous altogether.
[10]More to be desired are they than gold,
even much fine gold;
sweeter also than honey
and drippings of the honeycomb.
[11]Moreover, by them is your servant warned;
in keeping them there is great reward.
[12]‡Who can discern his errors?
Declare me innocent from hidden faults.
[13]Keep back your servant also from presumptuous sins;
let them not have dominion over me!
Then I shall be blameless,

and innocent of great transgression.
[14][†]Let the words of my mouth and the meditation of my heart
be acceptable in your sight,
O LORD, my rock and my redeemer.

Trust in the Name of the LORD Our God

To the choirmaster. A Psalm of David.

PSALM **20** ‡†May the LORD answer you in the day of trouble!
May the name of the God of Jacob protect you!
[2]†May he send you help from the sanctuary
and give you support from Zion!
[3]May he remember all your offerings
and regard with favor your burnt sacrifices! Selah
[4]May he grant you your heart's desire
and fulfill all your plans!
[5]†May we shout for joy over your salvation,
and in the name of our God set up our banners!
May the LORD fulfill all your petitions!
[6]Now I know that the LORD saves his anointed;
he will answer him from his holy heaven
with the saving might of his right hand.
[7]†Some trust in chariots and some in horses,
but we trust in the name of the LORD our God.
[8]They collapse and fall,
but we rise and stand upright.
[9]†O LORD, save the king!
May he answer us when we call.

The King Rejoices in the LORD's Strength

To the choirmaster. A Psalm of David.

PSALM **21** ‡O LORD, in your strength the king rejoices,
and in your salvation how greatly he exults!
[2]†You have given him his heart's desire
and have not withheld the request of his lips. Selah
[3]†For you meet him with rich blessings;
you set a crown of fine gold upon his head.
[4]†He asked life of you; you gave it to him,
length of days forever and ever.
[5]‡His glory is great through your salvation;
splendor and majesty you bestow on him.
[6]For you make him most blessed forever; [1]
you make him glad with the joy of your presence.
[7]†For the king trusts in the LORD,
and through the steadfast love of the Most High he shall not be moved.
[8]†Your hand will find out all your enemies;
your right hand will find out those who hate you.
[9]You will make them as a blazing oven
when you appear.
The LORD will swallow them up in his wrath,
and fire will consume them.
[10]You will destroy their descendants from the earth,
and their offspring from among the children of man.
[11]Though they plan evil against you,
though they devise mischief, they will not succeed.
[12]For you will put them to flight;
you will aim at their faces with your bows.
[13]Be exalted, O LORD, in your strength!
We will sing and praise your power.

Why Have You Forsaken Me?

To the choirmaster: according to The Doe of the Dawn. A Psalm of David.

PSALM **22** ‡‡My God, my God, why have you forsaken me?
Why are you so far from saving me, from the words of my groaning?
[2]‡O my God, I cry by day, but you do not answer,
and by night, but I find no rest.
[3]Yet you are holy,
enthroned on the praises [1] of Israel.
[4]In you our fathers trusted;
they trusted, and you delivered them.
[5]To you they cried and were rescued;
in you they trusted and were not put to shame.
[6]‡But I am a worm and not a man,
scorned by mankind and despised by the people.
[7]‡All who see me mock me;
they make mouths at me; they wag their heads;
[8]‡“He trusts in the Lord; let him deliver him;
let him rescue him, for he delights in him!”
[9]‡Yet you are he who took me from the womb;
you made me trust you at my mother's breasts.
[10]On you was I cast from my birth,
and from my mother's womb you have been my God.
[11]Be not far from me,
for trouble is near,
and there is none to help.
[12]‡Many bulls encompass me;
strong bulls of Bashan surround me;
[13]they open wide their mouths at me,
like a ravening and roaring lion.
[14]‡I am poured out like water,
and all my bones are out of joint;
my heart is like wax;
it is melted within my breast;
[15]my strength is dried up like a potsherd,
and my tongue sticks to my jaws;
you lay me in the dust of death.
[16]‡For dogs encompass me;
a company of evildoers encircles me;

they have pierced my hands and feet [2]—
[17]†I can count all my bones—
they stare and gloat over me;
[18]†they divide my garments among them,
and for my clothing they cast lots.
[19]But you, O LORD, do not be far off!
O you my help, come quickly to my aid!
[20]Deliver my soul from the sword,
my precious life from the power of the dog!
[21]†Save me from the mouth of the lion!
You have rescued [3] me from the horns of the wild oxen!
[22]†I will tell of your name to my brothers;
in the midst of the congregation I will praise you:
[23]You who fear the LORD, praise him!
All you offspring of Jacob, glorify him,
and stand in awe of him, all you offspring of Israel!
[24]For he has not despised or abhorred
the affliction of the afflicted,
and he has not hidden his face from him,
but has heard, when he cried to him.
[25]From you comes my praise in the great congregation;
my vows I will perform before those who fear him.
[26]The afflicted [4] shall eat and be satisfied;
those who seek him shall praise the LORD!
May your hearts live forever!
[27]†All the ends of the earth shall remember
and turn to the LORD,
and all the families of the nations
shall worship before you.
[28]For kingship belongs to the LORD,
and he rules over the nations.
[29]All the prosperous of the earth eat and worship;
before him shall bow all who go down to the dust,
even the one who could not keep himself alive.
[30]Posterity shall serve him;
it shall be told of the Lord to the coming generation;

[31]they shall come and proclaim his righteousness to a people yet unborn,
that he has done it.

The LORD Is My Shepherd

A Psalm of David.

PSALM **23** ‡†The Lord is my shepherd; I shall not want.
[2]‡He makes me lie down in green pastures.
He leads me beside still waters. [1]
[3]He restores my soul.
He leads me in paths of righteousness [2]
for his name's sake.
[4]‡Even though I walk through the valley of the shadow of death, [3]
I will fear no evil,
for you are with me;
your rod and your staff,
they comfort me.
[5]‡†You prepare a table before me
in the presence of my enemies;
you anoint my head with oil;
my cup overflows.
[6]‡Surely [4] goodness and mercy [5] shall follow me
all the days of my life,
and I shall dwell [6] in the house of the Lord
forever. [7]

The King of Glory

A Psalm of David.

PSALM **24** ‡†The earth is the LORD's and the fullness thereof, [1]
the world and those who dwell therein,
[2]†for he has founded it upon the seas
and established it upon the rivers.
[3]†Who shall ascend the hill of the LORD?
And who shall stand in his holy place?
[4]†He who has clean hands and a pure heart,
who does not lift up his soul to what is false
and does not swear deceitfully.
[5]He will receive blessing from the LORD
and righteousness from the God of his salvation.
[6]Such is the generation of those who seek him,
who seek the face of the God of Jacob. [2] Selah
[7]‡Lift up your heads, O gates!
And be lifted up, O ancient doors,
that the King of glory may come in.
[8]Who is this King of glory?
The LORD, strong and mighty,
the LORD, mighty in battle!
[9]Lift up your heads, O gates!
And lift them up, O ancient doors,
that the King of glory may come in.
[10]†Who is this King of glory?
The LORD of hosts,
he is the King of glory! Selah

Teach Me Your Paths

[1] *Of David.*

PSALM **25** ‡‡To you, O LORD, I lift up my soul.
[2]‡O my God, in you I trust;
let me not be put to shame;
let not my enemies exult over me.
[3]Indeed, none who wait for you shall be put to shame;
they shall be ashamed who are wantonly treacherous.
[4]‡Make me to know your ways, O LORD;
teach me your paths.
[5]Lead me in your truth and teach me,
for you are the God of my salvation;
for you I wait all the day long.
[6]‡Remember your mercy, O LORD, and your steadfast love,
for they have been from of old.
[7]Remember not the sins of my youth or my transgressions;
according to your steadfast love remember me,
for the sake of your goodness, O LORD!
[8]‡Good and upright is the LORD;
therefore he instructs sinners in the way.
[9]He leads the humble in what is right,
and teaches the humble his way.
[10]All the paths of the LORD are steadfast love and faithfulness,
for those who keep his covenant and his testimonies.
[11]†For your name's sake, O LORD,
pardon my guilt, for it is great.
[12]†Who is the man who fears the LORD?
Him will he instruct in the way that he should choose.
[13]His soul shall abide in well-being,
and his offspring shall inherit the land.
[14]†The friendship [2] of the LORD is for those who fear him,
and he makes known to them his covenant.
[15]†My eyes are ever toward the LORD,
for he will pluck my feet out of the net.

[16]‡†Turn to me and be gracious to me,
for I am lonely and afflicted.
[17]The troubles of my heart are enlarged;
bring me out of my distresses.
[18]Consider my affliction and my trouble,
and forgive all my sins.
[19]Consider how many are my foes,
and with what violent hatred they hate me.
[20]Oh, guard my soul, and deliver me!
Let me not be put to shame, for I take refuge in you.
[21]May integrity and uprightness preserve me,
for I wait for you.
[22]†Redeem Israel, O God,
out of all his troubles.

I Will Bless the LORD

Of David.

PSALM **26** ‡†Vindicate me, O LORD,
for I have walked in my integrity,
and I have trusted in the LORD without wavering.
[2]†Prove me, O LORD, and try me;
test my heart and my mind. [1]
[3]For your steadfast love is before my eyes,
and I walk in your faithfulness.
[4]‡I do not sit with men of falsehood,
nor do I consort with hypocrites.
[5]I hate the assembly of evildoers,
and I will not sit with the wicked.
[6]†I wash my hands in innocence
and go around your altar, O LORD,
[7]†proclaiming thanksgiving aloud,
and telling all your wondrous deeds.
[8]†O LORD, I love the habitation of your house
and the place where your glory dwells.
[9]‡Do not sweep my soul away with sinners,
nor my life with bloodthirsty men,
[10]in whose hands are evil devices,
and whose right hands are full of bribes.
[11]But as for me, I shall walk in my integrity;
redeem me, and be gracious to me.
[12]†My foot stands on level ground;
in the great assembly I will bless the LORD.

The LORD Is My Light and My Salvation

Of David.

PSALM **27** ‡†The LORD is my light and my salvation;
whom shall I fear?
The LORD is the stronghold [1] of my life;
of whom shall I be afraid?
[2]†When evildoers assail me
to eat up my flesh,
my adversaries and foes,
it is they who stumble and fall.
[3]Though an army encamp against me,
my heart shall not fear;
though war arise against me,
yet [2] I will be confident.
[4]†One thing have I asked of the LORD,
that will I seek after:
that I may dwell in the house of the LORD
all the days of my life,
to gaze upon the beauty of the LORD
and to inquire [3] in his temple.
[5]†For he will hide me in his shelter
in the day of trouble;
he will conceal me under the cover of his tent;
he will lift me high upon a rock.
[6]And now my head shall be lifted up
above my enemies all around me,
and I will offer in his tent
sacrifices with shouts of joy;
I will sing and make melody to the LORD.
[7]Hear, O LORD, when I cry aloud;
be gracious to me and answer me!
[8]‡You have said, “Seek [4] my face.”
My heart says to you,
“Your face, LORD, do I seek.” [5]
[9]Hide not your face from me.
Turn not your servant away in anger,
O you who have been my help.
Cast me not off; forsake me not,
O God of my salvation!

[10]†For my father and my mother have forsaken me,
but the LORD will take me in.
[11]Teach me your way, O LORD,
and lead me on a level path
because of my enemies.
[12]Give me not up to the will of my adversaries;
for false witnesses have risen against me,
and they breathe out violence.
[13]I believe [6] that I shall look upon the goodness of the LORD
in the land of the living!
[14]†Wait for the LORD;
be strong, and let your heart take courage;
wait for the LORD!

The LORD Is My Strength and My Shield

Of David.

PSALM **28** ‡†To you, O LORD, I call;
my rock, be not deaf to me,
lest, if you be silent to me,
I become like those who go down to the pit.
[2]†Hear the voice of my pleas for mercy,
when I cry to you for help,
when I lift up my hands
toward your most holy sanctuary. [1]
[3]‡Do not drag me off with the wicked,
with the workers of evil,
who speak peace with their neighbors
while evil is in their hearts.
[4]Give to them according to their work
and according to the evil of their deeds;
give to them according to the work of their hands;
render them their due reward.
[5]Because they do not regard the works of the LORD
or the work of his hands,
he will tear them down and build them up no more.
[6]†Blessed be the LORD!
For he has heard the voice of my pleas for mercy.
[7]The LORD is my strength and my shield;
in him my heart trusts, and I am helped;
my heart exults,
and with my song I give thanks to him.
[8]†The LORD is the strength of his people; [2]
he is the saving refuge of his anointed.
[9]†Oh, save your people and bless your heritage!
Be their shepherd and carry them forever.

Ascribe to the LORD Glory

A Psalm of David.

PSALM **29** ‡†Ascribe to the LORD, O heavenly beings, [1]
ascribe to the LORD glory and strength.
[2]Ascribe to the LORD the glory due his name;
worship the LORD in the splendor of holiness. [2]
[3]‡†The voice of the LORD is over the waters;
the God of glory thunders,
the LORD, over many waters.
[4]The voice of the LORD is powerful;
the voice of the LORD is full of majesty.
[5]†The voice of the LORD breaks the cedars;
the LORD breaks the cedars of Lebanon.
[6]†He makes Lebanon to skip like a calf,
and Sirion like a young wild ox.
[7]The voice of the LORD flashes forth flames of fire.
[8]†The voice of the LORD shakes the wilderness;
the LORD shakes the wilderness of Kadesh.
[9]The voice of the LORD makes the deer give birth [3]
and strips the forests bare,
and in his temple all cry, “Glory!”
[10]†The LORD sits enthroned over the flood;
the LORD sits enthroned as king forever.
[11]May the LORD give strength to his people!
May the LORD bless [4] his people with peace!

Joy Comes with the Morning

A Psalm of David. A song at the dedication of the temple.

PSALM **30** ‡I will extol you, O LORD, for you have drawn me up
and have not let my foes rejoice over me.
[2]‡O LORD my God, I cried to you for help,
and you have healed me.
[3]O LORD, you have brought up my soul from Sheol;
you restored me to life from among those who go down to the pit. [1]
[4]Sing praises to the LORD, O you his saints,
and give thanks to his holy name. [2]
[5]†For his anger is but for a moment,
and his favor is for a lifetime. [3]
Weeping may tarry for the night,
but joy comes with the morning.
[6]†As for me, I said in my prosperity,
“I shall never be moved.”
[7]By your favor, O LORD,
you made my mountain stand strong;
you hid your face;
I was dismayed.
[8]‡To you, O LORD, I cry,
and to the Lord I plead for mercy:
[9]“What profit is there in my death, [4]
if I go down to the pit? [5]
Will the dust praise you?
Will it tell of your faithfulness?
[10]Hear, O LORD, and be merciful to me!
O LORD, be my helper!”
[11]You have turned for me my mourning into dancing;
you have loosed my sackcloth
and clothed me with gladness,
[12]†that my glory may sing your praise and not be silent.
O LORD my God, I will give thanks to you forever!

Into Your Hand I Commit My Spirit

To the choirmaster. A Psalm of David.

PSALM **31** ‡In you, O LORD, do I take refuge;
let me never be put to shame;
in your righteousness deliver me!
[2]†Incline your ear to me;
rescue me speedily!
Be a rock of refuge for me,
a strong fortress to save me!
[3]†For you are my rock and my fortress;
and for your name's sake you lead me and guide me;
[4]you take me out of the net they have hidden for me,
for you are my refuge.
[5]†Into your hand I commit my spirit;
you have redeemed me, O LORD, faithful God.
[6]†I hate [1] those who pay regard to worthless idols,
but I trust in the LORD.
[7]I will rejoice and be glad in your steadfast love,
because you have seen my affliction;
you have known the distress of my soul,
[8]and you have not delivered me into the hand of the enemy;
you have set my feet in a broad place.
[9]‡Be gracious to me, O LORD, for I am in distress;
my eye is wasted from grief;
my soul and my body also.
[10]For my life is spent with sorrow,
and my years with sighing;
my strength fails because of my iniquity,
and my bones waste away.
[11]†Because of all my adversaries I have become a reproach,
especially to my neighbors,
and an object of dread to my acquaintances;
those who see me in the street flee from me.
[12]I have been forgotten like one who is dead;
I have become like a broken vessel.
[13]†For I hear the whispering of many—
terror on every side!—
as they scheme together against me,
as they plot to take my life.

[14]But I trust in you, O LORD;
I say, “You are my God.”
[15]My times are in your hand;
rescue me from the hand of my enemies and from my persecutors!
[16]†Make your face shine on your servant;
save me in your steadfast love!
[17]†O LORD, let me not be put to shame,
for I call upon you;
let the wicked be put to shame;
let them go silently to Sheol.
[18]†Let the lying lips be mute,
which speak insolently against the righteous
in pride and contempt.
[19]†Oh, how abundant is your goodness,
which you have stored up for those who fear you
and worked for those who take refuge in you,
in the sight of the children of mankind!
[20]In the cover of your presence you hide them
from the plots of men;
you store them in your shelter
from the strife of tongues.
[21]Blessed be the LORD,
for he has wondrously shown his steadfast love to me
when I was in a besieged city.
[22]I had said in my alarm, [2]
“I am cut off from your sight.”
But you heard the voice of my pleas for mercy
when I cried to you for help.
[23]†Love the LORD, all you his saints!
The LORD preserves the faithful
but abundantly repays the one who acts in pride.
[24]†Be strong, and let your heart take courage,
all you who wait for the LORD!

Blessed Are the Forgiven

A Maskil [1] of David.

PSALM **32** ‡‡Blessed is the one whose transgression is forgiven,
whose sin is covered.
[2]Blessed is the man against whom the LORD counts no iniquity,
and in whose spirit there is no deceit.
[3]‡For when I kept silent, my bones wasted away
through my groaning all day long.
[4]For day and night your hand was heavy upon me;
my strength was dried up [2] as by the heat of summer. Selah
[5]†I acknowledged my sin to you,
and I did not cover my iniquity;
I said, “I will confess my transgressions to the LORD,”
and you forgave the iniquity of my sin. Selah
[6]†Therefore let everyone who is godly
offer prayer to you at a time when you may be found;
surely in the rush of great waters,
they shall not reach him.
[7]You are a hiding place for me;
you preserve me from trouble;
you surround me with shouts of deliverance. Selah
[8]†I will instruct you and teach you in the way you should go;
I will counsel you with my eye upon you.
[9]†Be not like a horse or a mule, without understanding,
which must be curbed with bit and bridle,
or it will not stay near you.
[10]Many are the sorrows of the wicked,
but steadfast love surrounds the one who trusts in the LORD.
[11]Be glad in the LORD, and rejoice, O righteous,
and shout for joy, all you upright in heart!

The Steadfast Love of the LORD

PSALM **33** ‡†Shout for joy in the LORD, O you righteous!
Praise befits the upright.
[2]Give thanks to the LORD with the lyre;
make melody to him with the harp of ten strings!
[3]†Sing to him a new song;
play skillfully on the strings, with loud shouts.
[4]For the word of the LORD is upright,
and all his work is done in faithfulness.
[5]He loves righteousness and justice;
the earth is full of the steadfast love of the LORD.
[6]‡†By the word of the LORD the heavens were made,
and by the breath of his mouth all their host.
[7]†He gathers the waters of the sea as a heap;
he puts the deeps in storehouses.
[8]Let all the earth fear the LORD;
let all the inhabitants of the world stand in awe of him!
[9]For he spoke, and it came to be;
he commanded, and it stood firm.
[10]‡The LORD brings the counsel of the nations to nothing;
he frustrates the plans of the peoples.
[11]The counsel of the LORD stands forever,
the plans of his heart to all generations.
[12]Blessed is the nation whose God is the LORD,
the people whom he has chosen as his heritage!
[13]The LORD looks down from heaven;
he sees all the children of man;
[14]from where he sits enthroned he looks out
on all the inhabitants of the earth,
[15]†he who fashions the hearts of them all
and observes all their deeds.
[16]‡The king is not saved by his great army;
a warrior is not delivered by his great strength.
[17]The war horse is a false hope for salvation,

and by its great might it cannot rescue.
18Behold, the eye of the LORD is on those who fear him,
on those who hope in his steadfast love,
19that he may deliver their soul from death
and keep them alive in famine.
20Our soul waits for the LORD;
he is our help and our shield.
21For our heart is glad in him,
because we trust in his holy name.
22Let your steadfast love, O LORD, be upon us,
even as we hope in you.

Taste and See That the LORD Is Good

[1] *Of David, when he changed his behavior before Abimelech, so that he drove him out, and he went away.*

PSALM **34** ‡‡I will bless the LORD at all times;
his praise shall continually be in my mouth.
[2]†My soul makes its boast in the LORD;
let the humble hear and be glad.
[3]Oh, magnify the LORD with me,
and let us exalt his name together!
[4]I sought the LORD, and he answered me
and delivered me from all my fears.
[5]Those who look to him are radiant,
and their faces shall never be ashamed.
[6]This poor man cried, and the LORD heard him
and saved him out of all his troubles.
[7]†The angel of the LORD encamps
around those who fear him, and delivers them.
[8]Oh, taste and see that the LORD is good!
Blessed is the man who takes refuge in him!
[9]Oh, fear the LORD, you his saints,
for those who fear him have no lack!
[10]The young lions suffer want and hunger;
but those who seek the LORD lack no good thing.
[11]†Come, O children, listen to me;
I will teach you the fear of the LORD.
[12]‡What man is there who desires life
and loves many days, that he may see good?
[13]Keep your tongue from evil
and your lips from speaking deceit.
[14]†Turn away from evil and do good;
seek peace and pursue it.
[15]The eyes of the LORD are toward the righteous
and his ears toward their cry.
[16]The face of the LORD is against those who do evil,

to cut off the memory of them from the earth.
[17]When the righteous cry for help, the LORD hears
and delivers them out of all their troubles.
[18]†The LORD is near to the brokenhearted
and saves the crushed in spirit.
[19]‡Many are the afflictions of the righteous,
but the LORD delivers him out of them all.
[20]He keeps all his bones;
not one of them is broken.
[21]Affliction will slay the wicked,
and those who hate the righteous will be condemned.
[22]The LORD redeems the life of his servants;
none of those who take refuge in him will be condemned.

Great Is the LORD

Of David.

PSALM **35** ‡†Contend, O LORD, with those who contend with me;
fight against those who fight against me!
[2]Take hold of shield and buckler
and rise for my help!
[3]†Draw the spear and javelin [1]
against my pursuers!
Say to my soul,
“I am your salvation!”
[4]‡Let them be put to shame and dishonor
who seek after my life!
Let them be turned back and disappointed
who devise evil against me!
[5]Let them be like chaff before the wind,
with the angel of the LORD driving them away!
[6]Let their way be dark and slippery,
with the angel of the LORD pursuing them!
[7]†For without cause they hid their net for me;
without cause they dug a pit for my life. [2]
[8]Let destruction come upon him when he does not know it!
And let the net that he hid ensnare him;
let him fall into it—to his destruction!
[9]Then my soul will rejoice in the LORD,
exulting in his salvation.
[10]†All my bones shall say,
“O LORD, who is like you,
delivering the poor
from him who is too strong for him,
the poor and needy from him who robs him?”
[11]‡Malicious [3] witnesses rise up;
they ask me of things that I do not know.
[12]They repay me evil for good;
my soul is bereft. [4]
[13]But I, when they were sick—
I wore sackcloth;
I afflicted myself with fasting;
I prayed with head bowed [5] on my chest.
[14]I went about as though I grieved for my friend or my brother;

as one who laments his mother,
I bowed down in mourning.
[15]But at my stumbling they rejoiced and gathered;
they gathered together against me;
wretches whom I did not know
tore at me without ceasing;
[16]†like profane mockers at a feast, [6]
they gnash at me with their teeth.
[17]†How long, O Lord, will you look on?
Rescue me from their destruction,
my precious life from the lions!
[18]I will thank you in the great congregation;
in the mighty throng I will praise you.
[19]†Let not those rejoice over me
who are wrongfully my foes,
and let not those wink the eye
who hate me without cause.
[20]For they do not speak peace,
but against those who are quiet in the land
they devise words of deceit.
[21]‡†They open wide their mouths against me;
they say, “Aha, Aha!
Our eyes have seen it!”
[22]You have seen, O LORD; be not silent!
O Lord, be not far from me!
[23]†Awake and rouse yourself for my vindication,
for my cause, my God and my Lord!
[24]Vindicate me, O LORD, my God,
according to your righteousness,
and let them not rejoice over me!
[25]Let them not say in their hearts,
“Aha, our heart's desire!”
Let them not say, “We have swallowed him up.”
[26]Let them be put to shame and disappointed altogether
who rejoice at my calamity!
Let them be clothed with shame and dishonor
who magnify themselves against me!

[27][†]Let those who delight in my righteousness
shout for joy and be glad
and say evermore,
“Great is the LORD,
who delights in the welfare of his servant!”
[28]Then my tongue shall tell of your righteousness
and of your praise all the day long.

How Precious Is Your Steadfast Love

To the choirmaster. Of David, the servant of the LORD.

PSALM **36** ‡†Transgression speaks to the wicked
deep in his heart; [1]
there is no fear of God
before his eyes.
[2]†For he flatters himself in his own eyes
that his iniquity cannot be found out and hated.
[3]‡The words of his mouth are trouble and deceit;
he has ceased to act wisely and do good.
[4]He plots trouble while on his bed;
he sets himself in a way that is not good;
he does not reject evil.
[5]‡Your steadfast love, O LORD, extends to the heavens,
your faithfulness to the clouds.
[6]Your righteousness is like the mountains of God;
your judgments are like the great deep;
man and beast you save, O LORD.
[7]†How precious is your steadfast love, O God!
The children of mankind take refuge in the shadow of your wings.
[8]They feast on the abundance of your house,
and you give them drink from the river of your delights.
[9]†For with you is the fountain of life;
in your light do we see light.
[10]Oh, continue your steadfast love to those who know you,
and your righteousness to the upright of heart!
[11]†Let not the foot of arrogance come upon me,
nor the hand of the wicked drive me away.
[12]†There the evildoers lie fallen;
they are thrust down, unable to rise.

He Will Not Forsake His Saints

[1] *Of David.*

PSALM 37 ‡Fret not yourself because of evildoers;
be not envious of wrongdoers!
[2]†For they will soon fade like the grass
and wither like the green herb.
[3]Trust in the LORD, and do good;
dwell in the land and befriend faithfulness. [2]
[4]Delight yourself in the LORD,
and he will give you the desires of your heart.
[5]Commit your way to the LORD;
trust in him, and he will act.
[6]He will bring forth your righteousness as the light,
and your justice as the noonday.
[7]‡Be still before the LORD and wait patiently for him;
fret not yourself over the one who prospers in his way,
over the man who carries out evil devices!
[8]Refrain from anger, and forsake wrath!
Fret not yourself; it tends only to evil.
[9]For the evildoers shall be cut off,
but those who wait for the LORD shall inherit the land.
[10]†In just a little while, the wicked will be no more;
though you look carefully at his place, he will not be there.
[11]But the meek shall inherit the land
and delight themselves in abundant peace.
[12]The wicked plots against the righteous
and gnashes his teeth at him,
[13]but the Lord laughs at the wicked,
for he sees that his day is coming.
[14]The wicked draw the sword and bend their bows
to bring down the poor and needy,
to slay those whose way is upright;
[15]their sword shall enter their own heart,
and their bows shall be broken.

[16]Better is the little that the righteous has
than the abundance of many wicked.
[17]‡For the arms of the wicked shall be broken,
but the LORD upholds the righteous.
[18]‡The LORD knows the days of the blameless,
and their heritage will remain forever;
[19]they are not put to shame in evil times;
in the days of famine they have abundance.
[20]But the wicked will perish;
the enemies of the LORD are like the glory of the pastures;
they vanish—like smoke they vanish away.
[21]‡The wicked borrows but does not pay back,
but the righteous is generous and gives;
[22]for those blessed by the LORD [3] shall inherit the land,
but those cursed by him shall be cut off.
[23]The steps of a man are established by the LORD,
when he delights in his way;
[24]‡though he fall, he shall not be cast headlong,
for the LORD upholds his hand.
[25]I have been young, and now am old,
yet I have not seen the righteous forsaken
or his children begging for bread.
[26]He is ever lending generously,
and his children become a blessing.
[27]Turn away from evil and do good;
so shall you dwell forever.
[28]For the LORD loves justice;
he will not forsake his saints.
They are preserved forever,
but the children of the wicked shall be cut off.
[29]The righteous shall inherit the land
and dwell upon it forever.
[30]The mouth of the righteous utters wisdom,
and his tongue speaks justice.
[31]‡The law of his God is in his heart;
his steps do not slip.
[32]The wicked watches for the righteous

and seeks to put him to death.
[33]The LORD will not abandon him to his power
or let him be condemned when he is brought to trial.
[34]Wait for the LORD and keep his way,
and he will exalt you to inherit the land;
you will look on when the wicked are cut off.
[35]I have seen a wicked, ruthless man,
spreading himself like a green laurel tree. [4]
[36]But he passed away, [5] and behold, he was no more;
though I sought him, he could not be found.
[37]Mark the blameless and behold the upright,
for there is a future for the man of peace.
[38]†But transgressors shall be altogether destroyed;
the future of the wicked shall be cut off.
[39]†The salvation of the righteous is from the LORD;
he is their stronghold in the time of trouble.
[40]The LORD helps them and delivers them;
he delivers them from the wicked and saves them,
because they take refuge in him.

Do Not Forsake Me, O LORD

A Psalm of David, for the memorial offering.

PSALM **38** ‡†O LORD, rebuke me not in your anger,
nor discipline me in your wrath!
[2]†For your arrows have sunk into me,
and your hand has come down on me.
[3]There is no soundness in my flesh
because of your indignation;
there is no health in my bones
because of my sin.
[4]For my iniquities have gone over my head;
like a heavy burden, they are too heavy for me.
[5]†My wounds stink and fester
because of my foolishness,
[6]I am utterly bowed down and prostrate;
all the day I go about mourning.
[7]For my sides are filled with burning,
and there is no soundness in my flesh.
[8]I am feeble and crushed;
I groan because of the tumult of my heart.
[9]O Lord, all my longing is before you;
my sighing is not hidden from you.
[10]My heart throbs; my strength fails me,
and the light of my eyes—it also has gone from me.
[11]†My friends and companions stand aloof from my plague,
and my nearest kin stand far off.
[12]Those who seek my life lay their snares;
those who seek my hurt speak of ruin
and meditate treachery all day long.
[13]‡But I am like a deaf man; I do not hear,
like a mute man who does not open his mouth.
[14]I have become like a man who does not hear,
and in whose mouth are no rebukes.
[15]But for you, O LORD, do I wait;
it is you, O Lord my God, who will answer.
[16]For I said, “Only let them not rejoice over me,
who boast against me when my foot slips!”
[17]For I am ready to fall,
and my pain is ever before me.

[18]I confess my iniquity;
I am sorry for my sin.
[19]‡But my foes are vigorous, they are mighty,
and many are those who hate me wrongfully.
[20]Those who render me evil for good
accuse me because I follow after good.
[21]Do not forsake me, O LORD!
O my God, be not far from me!
[22]Make haste to help me,
O Lord, my salvation!

What Is the Measure of My Days?

To the choirmaster: to Jeduthun. A Psalm of David.

PSALM **39** ‡†I said, “I will guard my ways,
that I may not sin with my tongue;
I will guard my mouth with a muzzle,
so long as the wicked are in my presence.”
[2]†I was mute and silent;
I held my peace to no avail,
and my distress grew worse.
[3]†My heart became hot within me.
As I mused, the fire burned;
then I spoke with my tongue:
[4]†“O LORD, make me know my end
and what is the measure of my days;
let me know how fleeting I am!
[5]†Behold, you have made my days a few handbreadths,
and my lifetime is as nothing before you.
Surely all mankind stands as a mere breath! Selah
[6]†Surely a man goes about as a shadow!
Surely for nothing [1] they are in turmoil;
man heaps up wealth and does not know who will gather!
[7]“And now, O Lord, for what do I wait?
My hope is in you.
[8]Deliver me from all my transgressions.
Do not make me the scorn of the fool!
[9]†I am mute; I do not open my mouth,
for it is you who have done it.
[10]Remove your stroke from me;
I am spent by the hostility of your hand.
[11]†When you discipline a man
with rebukes for sin,
you consume like a moth what is dear to him;
surely all mankind is a mere breath! Selah
[12]†“Hear my prayer, O LORD,
and give ear to my cry;
hold not your peace at my tears!
For I am a sojourner with you,
a guest, like all my fathers.
[13]†Look away from me, that I may smile again,

before I depart and am no more!”

My Help and My Deliverer

To the choirmaster. A Psalm of David.

PSALM **40** ‡I waited patiently for the LORD;
he inclined to me and heard my cry.
[2]†He drew me up from the pit of destruction,
out of the miry bog,
and set my feet upon a rock,
making my steps secure.
[3]‡†He put a new song in my mouth,
a song of praise to our God.
Many will see and fear,
and put their trust in the LORD.
[4]Blessed is the man who makes
the LORD his trust,
who does not turn to the proud,
to those who go astray after a lie!
[5]†You have multiplied, O LORD my God,
your wondrous deeds and your thoughts toward us;
none can compare with you!
I will proclaim and tell of them,
yet they are more than can be told.
[6]‡†In sacrifice and offering you have not delighted,
but you have given me an open ear. [1]
Burnt offering and sin offering
you have not required.
[7]†Then I said, “Behold, I have come;
in the scroll of the book it is written of me:
[8]I delight to do your will, O my God;
your law is within my heart.”
[9]†I have told the glad news of deliverance [2]
in the great congregation;
behold, I have not restrained my lips,
as you know, O LORD.
[10]†I have not hidden your deliverance within my heart;
I have spoken of your faithfulness and your salvation;
I have not concealed your steadfast love and your faithfulness
from the great congregation.
[11]As for you, O LORD, you will not restrain
your mercy from me;

your steadfast love and your faithfulness will
ever preserve me!
[12]†For evils have encompassed me
beyond number;
my iniquities have overtaken me,
and I cannot see;
they are more than the hairs of my head;
my heart fails me.
[13]†Be pleased, O LORD, to deliver me!
O LORD, make haste to help me!
[14]Let those be put to shame and disappointed altogether
who seek to snatch away my life;
let those be turned back and brought to dishonor
who delight in my hurt!
[15]Let those be appalled because of their shame
who say to me, “Aha, Aha!”
[16]But may all who seek you
rejoice and be glad in you;
may those who love your salvation
say continually, “Great is the LORD!”
[17]As for me, I am poor and needy,
but the Lord takes thought for me.
You are my help and my deliverer;
do not delay, O my God!

O LORD, Be Gracious to Me

To the choirmaster. A Psalm of David.

PSALM **41** ‡†Blessed is the one who considers the poor! [1]
In the day of trouble the LORD delivers him;
[2]†the LORD protects him and keeps him alive;
he is called blessed in the land;
you do not give him up to the will of his enemies.
[3]†The LORD sustains him on his sickbed;
in his illness you restore him to full health. [2]
[4]†As for me, I said, “O LORD, be gracious to me;
heal me, [3] for I have sinned against you!”
[5]My enemies say of me in malice,
“When will he die, and his name perish?”
[6]†And when one comes to see me, he utters empty words,
while his heart gathers iniquity;
when he goes out, he tells it abroad.
[7]All who hate me whisper together about me;
they imagine the worst for me. [4]
[8]They say, “A deadly thing is poured out [5] on him;
he will not rise again from where he lies.”
[9]†Even my close friend in whom I trusted,
who ate my bread, has lifted his heel against me.
[10]But you, O LORD, be gracious to me,
and raise me up, that I may repay them!
[11]By this I know that you delight in me:
my enemy will not shout in triumph over me.
[12]But you have upheld me because of my integrity,
and set me in your presence forever.
[13]†Blessed be the LORD, the God of Israel,
from everlasting to everlasting!
Amen and Amen.

Book Two

Why Are You Cast Down, O My Soul?

To the choirmaster. A Maskil [1] of the Sons of Korah.

PSALM **42** ‡†As a deer pants for flowing streams,
so pants my soul for you, O God.
[2]†My soul thirsts for God,
for the living God.
When shall I come and appear before God? [2]
[3]My tears have been my food
day and night,
while they say to me all the day long,
“Where is your God?”
[4]†These things I remember,
as I pour out my soul:
how I would go with the throng
and lead them in procession to the house of God
with glad shouts and songs of praise,
a multitude keeping festival.
[5]†Why are you cast down, O my soul,
and why are you in turmoil within me?
Hope in God; for I shall again praise him,
my salvation [3] [6]†and my God.
My soul is cast down within me;
therefore I remember you
from the land of Jordan and of Hermon,
from Mount Mizar.
[7]†Deep calls to deep
at the roar of your waterfalls;
all your breakers and your waves
have gone over me.
[8]†By day the Lord commands his steadfast love,
and at night his song is with me,
a prayer to the God of my life.
[9]I say to God, my rock:
“Why have you forgotten me?

Why do I go mourning
        because of the oppression of the enemy?”
10As with a deadly wound in my bones,
        my adversaries taunt me,
while they say to me all the day long,
        “Where is your God?”
11Why are you cast down, O my soul,
        and why are you in turmoil within me?
Hope in God; for I shall again praise him,
        my salvation and my God.

Send Out Your Light and Your Truth

PSALM **43** ‡†Vindicate me, O God, and defend my cause
against an ungodly people,
from the deceitful and unjust man
deliver me!
[2]†For you are the God in whom I take refuge;
why have you rejected me?
Why do I go about mourning
because of the oppression of the enemy?
[3]†Send out your light and your truth;
let them lead me;
let them bring me to your holy hill
and to your dwelling!
[4]Then I will go to the altar of God,
to God my exceeding joy,
and I will praise you with the lyre,
O God, my God.
[5]†Why are you cast down, O my soul,
and why are you in turmoil within me?
Hope in God; for I shall again praise him,
my salvation and my God.

Come to Our Help

To the choirmaster. A Maskil [1] of the Sons of Korah.

PSALM **44** ‡†O God, we have heard with our ears,
our fathers have told us,
what deeds you performed in their days,
in the days of old:
[2]†you with your own hand drove out the nations,
but them you planted;
you afflicted the peoples,
but them you set free;
[3]†for not by their own sword did they win the land,
nor did their own arm save them,
but your right hand and your arm,
and the light of your face,
for you delighted in them.
[4]†You are my King, O God;
ordain salvation for Jacob!
[5]‡Through you we push down our foes;
through your name we tread down those who rise up against us.
[6]For not in my bow do I trust,
nor can my sword save me.
[7]But you have saved us from our foes
and have put to shame those who hate us.
[8]In God we have boasted continually,
and we will give thanks to your name forever. Selah
[9]†But you have rejected us and disgraced us
and have not gone out with our armies.
[10]You have made us turn back from the foe,
and those who hate us have gotten spoil.
[11]‡You have made us like sheep for slaughter
and have scattered us among the nations.
[12]You have sold your people for a trifle,
demanding no high price for them.
[13]You have made us the taunt of our neighbors,

the derision and scorn of those around us.
[14]You have made us a byword among the nations,
a laughingstock [2] among the peoples.
[15]All day long my disgrace is before me,
and shame has covered my face
[16]at the sound of the taunter and reviler,
at the sight of the enemy and the avenger.
[17]‡All this has come upon us,
though we have not forgotten you,
and we have not been false to your covenant.
[18]Our heart has not turned back,
nor have our steps departed from your way;
[19]yet you have broken us in the place of jackals
and covered us with the shadow of death.
[20]If we had forgotten the name of our God
or spread out our hands to a foreign god,
[21]would not God discover this?
For he knows the secrets of the heart.
[22]†Yet for your sake we are killed all the day long;
we are regarded as sheep to be slaughtered.
[23]†Awake! Why are you sleeping, O Lord?
Rouse yourself! Do not reject us forever!
[24]Why do you hide your face?
Why do you forget our affliction and oppression?
[25]For our soul is bowed down to the dust;
our belly clings to the ground.
[26]†Rise up; come to our help!
Redeem us for the sake of your steadfast love!

Your Throne, O God, Is Forever

To the choirmaster: according to Lilies. A Maskil [1] of the Sons of Korah; a love song.

PSALM **45** ‡†My heart overflows with a pleasing theme;
I address my verses to the king;
my tongue is like the pen of a ready scribe.
[2]†You are the most handsome of the sons of men;
grace is poured upon your lips;
therefore God has blessed you forever.
[3]‡Gird your sword on your thigh, O mighty one,
in your splendor and majesty!
[4]In your majesty ride out victoriously
for the cause of truth and meekness and righteousness;
let your right hand teach you awesome deeds!
[5]Your arrows are sharp
in the heart of the king's enemies;
the peoples fall under you.
[6]‡Your throne, O God, is forever and ever.
The scepter of your kingdom is a scepter of uprightness;
[7]you have loved righteousness and hated wickedness.
Therefore God, your God, has anointed you
with the oil of gladness beyond your companions;
[8]your robes are all fragrant with myrrh and aloes and cassia.
From ivory palaces stringed instruments make you glad;
[9]†daughters of kings are among your ladies of honor;
at your right hand stands the queen in gold of Ophir.
[10]‡Hear, O daughter, and consider, and incline your ear:
forget your people and your father's house,
[11]and the king will desire your beauty.
Since he is your lord, bow to him.
[12]The people [2] of Tyre will seek your favor with gifts,
the richest of the people. [3]
[13]All glorious is the princess in her chamber, with robes interwoven with gold.

[14]In many-colored robes she is led to the king,
with her virgin companions following behind her.
[15]With joy and gladness they are led along
as they enter the palace of the king.
[16]†In place of your fathers shall be your sons;
you will make them princes in all the earth.
[17]I will cause your name to be remembered in all generations;
therefore nations will praise you forever and ever.

God Is Our Fortress

To the choirmaster. Of the Sons of Korah. According to Alamoth. [1] *A Song.*

PSALM **46** ‡God is our refuge and strength,
a very present [2] help in trouble.
[2]†Therefore we will not fear though the earth gives way,
though the mountains be moved into the heart of the sea,
[3]†though its waters roar and foam,
though the mountains tremble at its swelling. Selah
[4]†There is a river whose streams make glad the city of God,
the holy habitation of the Most High.
[5]‡God is in the midst of her; she shall not be moved;
God will help her when morning dawns.
[6]The nations rage, the kingdoms totter;
he utters his voice, the earth melts.
[7]†The LORD of hosts is with us;
the God of Jacob is our fortress. Selah
[8]†Come, behold the works of the LORD,
how he has brought desolations on the earth.
[9]He makes wars cease to the end of the earth;
he breaks the bow and shatters the spear;
he burns the chariots with fire.
[10]†“Be still, and know that I am God.
I will be exalted among the nations,
I will be exalted in the earth!”
[11]The LORD of hosts is with us;
the God of Jacob is our fortress. Selah

God Is King over All the Earth

To the choirmaster. A Psalm of the Sons of Korah.

PSALM **47** ‡†Clap your hands, all peoples!
Shout to God with loud songs of joy!
[2]For the LORD, the Most High, is to be feared,
a great king over all the earth.
[3]†He subdued peoples under us,
and nations under our feet.
[4]†He chose our heritage for us,
the pride of Jacob whom he loves. Selah
[5]†God has gone up with a shout,
the LORD with the sound of a trumpet.
[6]Sing praises to God, sing praises!
Sing praises to our King, sing praises!
[7]For God is the King of all the earth;
sing praises with a psalm! [1]
[8]God reigns over the nations;
God sits on his holy throne.
[9]†The princes of the peoples gather
as the people of the God of Abraham.
For the shields of the earth belong to God;
he is highly exalted!

Zion, the City of Our God

A Song. A Psalm of the Sons of Korah.

PSALM **48** ‡Great is the LORD and greatly to be praised
in the city of our God!
His holy mountain, [2]†beautiful in elevation,
is the joy of all the earth,
Mount Zion, in the far north,
the city of the great King.
[3]†Within her citadels God
has made himself known as a fortress.
[4]‡For behold, the kings assembled;
they came on together.
[5]As soon as they saw it, they were astounded;
they were in panic; they took to flight.
[6]Trembling took hold of them there,
anguish as of a woman in labor.
[7]†By the east wind you shattered
the ships of Tarshish.
[8]†As we have heard, so have we seen
in the city of the LORD of hosts,
in the city of our God,
which God will establish forever. Selah
[9]We have thought on your steadfast love, O God,
in the midst of your temple.
[10]As your name, O God,
so your praise reaches to the ends of the earth.
Your right hand is filled with righteousness.
[11]†Let Mount Zion be glad!
Let the daughters of Judah rejoice
because of your judgments!
[12]Walk about Zion, go around her,
number her towers,
[13]consider well her ramparts,
go through her citadels,
that you may tell the next generation
[14]†that this is God,
our God forever and ever.
He will guide us forever. [1]

Why Should I Fear in Times of Trouble?

To the choirmaster. A Psalm of the Sons of Korah.

PSALM **49** ‡†Hear this, all peoples!
Give ear, all inhabitants of the world,
[2]†both low and high,
rich and poor together!
[3]‡My mouth shall speak wisdom;
the meditation of my heart shall be understanding.
[4]I will incline my ear to a proverb;
I will solve my riddle to the music of the lyre.
[5]†Why should I fear in times of trouble,
when the iniquity of those who cheat me surrounds me,
[6]†those who trust in their wealth
and boast of the abundance of their riches?
[7]‡Truly no man can ransom another,
or give to God the price of his life,
[8]for the ransom of their life is costly
and can never suffice,
[9]‡that he should live on forever
and never see the pit.
[10]For he sees that even the wise die;
the fool and the stupid alike must perish
and leave their wealth to others.
[11]Their graves are their homes forever, [1]
their dwelling places to all generations,
though they called lands by their own names.
[12]†Man in his pomp will not remain;
he is like the beasts that perish.
[13]This is the path of those who have foolish confidence;
yet after them people approve of their boasts. [2] Selah
[14]†Like sheep they are appointed for Sheol;
death shall be their shepherd,
and the upright shall rule over them in the morning.
Their form shall be consumed in Sheol, with no place to dwell.
[15]†But God will ransom my soul from the power of Sheol,
for he will receive me. Selah
[16]Be not afraid when a man becomes rich,
when the glory of his house increases.
[17]†For when he dies he will carry nothing away;

his glory will not go down after him.
[18]For though, while he lives, he counts himself blessed
—and though you get praise when you do well for yourself—
[19]his soul will go to the generation of his fathers,
who will never again see light.
[20]†Man in his pomp yet without understanding is like the beasts that perish.

God Himself Is Judge

A Psalm of Asaph.

PSALM **50** ‡†The Mighty One, God the LORD,
speaks and summons the earth
from the rising of the sun to its setting.
[2]‡Out of Zion, the perfection of beauty,
God shines forth.
[3]Our God comes; he does not keep silence; [1]
before him is a devouring fire,
around him a mighty tempest.
[4]‡He calls to the heavens above
and to the earth, that he may judge his people:
[5]†“Gather to me my faithful ones,
who made a covenant with me by sacrifice!”
[6]The heavens declare his righteousness,
for God himself is judge! Selah
[7]“Hear, O my people, and I will speak;
O Israel, I will testify against you.
I am God, your God.
[8]†Not for your sacrifices do I rebuke you;
your burnt offerings are continually before me.
[9]‡I will not accept a bull from your house
or goats from your folds.
[10]For every beast of the forest is mine,
the cattle on a thousand hills.
[11]I know all the birds of the hills,
and all that moves in the field is mine.
[12]“If I were hungry, I would not tell you,
for the world and its fullness are mine.
[13]Do I eat the flesh of bulls
or drink the blood of goats?
[14]†Offer to God a sacrifice of thanksgiving, [2]
and perform your vows to the Most High,
[15]and call upon me in the day of trouble;
I will deliver you, and you shall glorify me.”
[16]‡But to the wicked God says:
“What right have you to recite my statutes
or take my covenant on your lips?
[17]For you hate discipline,

and you cast my words behind you.
[18]If you see a thief, you are pleased with him,
and you keep company with adulterers.
[19]“You give your mouth free rein for evil,
and your tongue frames deceit.
[20]You sit and speak against your brother;
you slander your own mother's son.
[21]†These things you have done, and I have been silent;
you thought that I [3] was one like yourself.
But now I rebuke you and lay the charge before you.
[22]†“Mark this, then, you who forget God,
lest I tear you apart, and there be none to deliver!
[23]†The one who offers thanksgiving as his sacrifice glorifies me;
to one who orders his way rightly
I will show the salvation of God!”

Create in Me a Clean Heart, O God

To the choirmaster. A Psalm of David, when Nathan the prophet went to him, after he had gone in to Bathsheba.

PSALM **51** ‡†Have mercy on me, [1] O God,
according to your steadfast love;
according to your abundant mercy
blot out my transgressions.
[2]Wash me thoroughly from my iniquity,
and cleanse me from my sin!
[3]For I know my transgressions,
and my sin is ever before me.
[4]†Against you, you only, have I sinned
and done what is evil in your sight,
so that you may be justified in your words
and blameless in your judgment.
[5]†Behold, I was brought forth in iniquity,
and in sin did my mother conceive me.
[6]Behold, you delight in truth in the inward being,
and you teach me wisdom in the secret heart.
[7]†Purge me with hyssop, and I shall be clean;
wash me, and I shall be whiter than snow.
[8]†Let me hear joy and gladness;
let the bones that you have broken rejoice.
[9]Hide your face from my sins,
and blot out all my iniquities.
[10]Create in me a clean heart, O God,
and renew a right [2] spirit within me.
[11]†Cast me not away from your presence,
and take not your Holy Spirit from me.
[12]†Restore to me the joy of your salvation,
and uphold me with a willing spirit.
[13]Then I will teach transgressors your ways,
and sinners will return to you.
[14]Deliver me from bloodguiltiness, O God,
O God of my salvation,
and my tongue will sing aloud of your righteousness.
[15]O Lord, open my lips,
and my mouth will declare your praise.
[16]†For you will not delight in sacrifice, or I would give it;
you will not be pleased with a burnt offering.

[17]The sacrifices of God are a broken spirit;
a broken and contrite heart, O God, you will not despise.
[18]Do good to Zion in your good pleasure;
build up the walls of Jerusalem;
[19]then will you delight in right sacrifices,
in burnt offerings and whole burnt offerings;
then bulls will be offered on your altar.

The Steadfast Love of God Endures

To the choirmaster. A Maskil [1] *of David, when Doeg, the Edomite, came and told Saul, "David has come to the house of Ahimelech."*

PSALM **52** ‡†Why do you boast of evil, O mighty man?
The steadfast love of God endures all the day.
[2]Your tongue plots destruction,
like a sharp razor, you worker of deceit.
[3]You love evil more than good,
and lying more than speaking what is right. Selah
[4]You love all words that devour,
O deceitful tongue.
[5]†But God will break you down forever;
he will snatch and tear you from your tent;
he will uproot you from the land of the living. Selah
[6]†The righteous shall see and fear,
and shall laugh at him, saying,
[7]"See the man who would not make
God his refuge,
but trusted in the abundance of his riches
and sought refuge in his own destruction!" [2]
[8]†But I am like a green olive tree
in the house of God.
I trust in the steadfast love of God
forever and ever.
[9]I will thank you forever,
because you have done it.
I will wait for your name, for it is good,
in the presence of the godly.

There Is None Who Does Good

To the choirmaster: according to Mahalath. A Maskil [1] of David.

PSALM **53** ‡‡The fool says in his heart, “There is no God.”
They are corrupt, doing abominable iniquity;
there is none who does good.
[2]†God looks down from heaven
on the children of man
to see if there are any who understand, [2]
who seek after God.
[3]They have all fallen away;
together they have become corrupt;
there is none who does good,
not even one.
[4]Have those who work evil no knowledge,
who eat up my people as they eat bread,
and do not call upon God?
[5]†There they are, in great terror,
where there is no terror!
For God scatters the bones of him who encamps against you;
you put them to shame, for God has rejected them.
[6]Oh, that salvation for Israel would come out of Zion!
When God restores the fortunes of his people,
let Jacob rejoice, let Israel be glad.

The Lord Upholds My Life

To the choirmaster: with stringed instruments. A Maskil [1] of David, when the Ziphites went and told Saul, “Is not David hiding among us?”

PSALM **54** ‡†O God, save me by your name,
and vindicate me by your might.
[2]†O God, hear my prayer;
give ear to the words of my mouth.
[3]†For strangers [2] have risen against me;
ruthless men seek my life;
they do not set God before themselves. Selah
[4]Behold, God is my helper;
the Lord is the upholder of my life.
[5]†He will return the evil to my enemies;
in your faithfulness put an end to them.
[6]With a freewill offering I will sacrifice to you;
I will give thanks to your name, O LORD, for it is good.
[7]†For he has delivered me from every trouble,
and my eye has looked in triumph on my enemies.

Cast Your Burden on the LORD

To the choirmaster: with stringed instruments. A Maskil [1] of David.

PSALM **55** ‡Give ear to my prayer, O God,
and hide not yourself from my plea for mercy!
[2]Attend to me, and answer me;
I am restless in my complaint and I moan,
[3]†because of the noise of the enemy,
because of the oppression of the wicked.
For they drop trouble upon me,
and in anger they bear a grudge against me.
[4]My heart is in anguish within me;
the terrors of death have fallen upon me.
[5]Fear and trembling come upon me,
and horror overwhelms me.
[6]†And I say, “Oh, that I had wings like a dove!
I would fly away and be at rest;
[7]yes, I would wander far away;
I would lodge in the wilderness; Selah
[8]I would hurry to find a shelter
from the raging wind and tempest.”
[9]†Destroy, O Lord, divide their tongues;
for I see violence and strife in the city.
[10]Day and night they go around it
on its walls,
and iniquity and trouble are within it;
[11]ruin is in its midst;
oppression and fraud
do not depart from its marketplace.
[12]For it is not an enemy who taunts me—
then I could bear it;
it is not an adversary who deals insolently with me—
then I could hide from him.
[13]But it is you, a man, my equal,
my companion, my familiar friend.

[14]We used to take sweet counsel together;
within God's house we walked in the throng.
[15]†Let death steal over them;
let them go down to Sheol alive;
for evil is in their dwelling place and in their heart.
[16]But I call to God,
and the LORD will save me.
[17]Evening and morning and at noon
I utter my complaint and moan,
and he hears my voice.
[18]He redeems my soul in safety
from the battle that I wage,
for many are arrayed against me.
[19]†God will give ear and humble them,
he who is enthroned from of old, Selah
because they do not change
and do not fear God.
[20]†My companion [2] stretched out his hand against his friends;
he violated his covenant.
[21]†His speech was smooth as butter,
yet war was in his heart;
his words were softer than oil,
yet they were drawn swords.
[22]†Cast your burden on the LORD,
and he will sustain you;
he will never permit
the righteous to be moved.
[23]†But you, O God, will cast them down
into the pit of destruction;
men of blood and treachery
shall not live out half their days.
But I will trust in you.

In God I Trust

To the choirmaster: according to The Dove on Far-off Terebinths. A Miktam [1] of David, when the Philistines seized him in Gath.

PSALM **56** ‡Be gracious to me, O God, for man tramples on me;
all day long an attacker oppresses me;
[2]my enemies trample on me all day long,
for many attack me proudly.
[3]†When I am afraid,
I put my trust in you.
[4]In God, whose word I praise,
in God I trust; I shall not be afraid.
What can flesh do to me?
[5]†All day long they injure my cause; [2]
all their thoughts are against me for evil.
[6]They stir up strife, they lurk;
they watch my steps,
as they have waited for my life.
[7]†For their crime will they escape?
In wrath cast down the peoples, O God!
[8]†You have kept count of my tossings; [3]
put my tears in your bottle.
Are they not in your book?
[9]Then my enemies will turn back
in the day when I call.
This I know, that [4] God is for me.
[10]In God, whose word I praise,
in the LORD, whose word I praise,
[11]†in God I trust; I shall not be afraid.
What can man do to me?
[12]†I must perform my vows to you, O God;
I will render thank offerings to you.
[13]For you have delivered my soul from death,
yes, my feet from falling,
that I may walk before God

in the light of life.

Let Your Glory Be over All the Earth

To the choirmaster: according to Do Not Destroy. A Miktam [1] of David, when he fled from Saul, in the cave.

PSALM **57** ‡†Be merciful to me, O God, be merciful to me,
for in you my soul takes refuge;
in the shadow of your wings I will take refuge,
till the storms of destruction pass by.
[2]†I cry out to God Most High,
to God who fulfills his purpose for me.
[3]He will send from heaven and save me;
he will put to shame him who tramples on me. Selah
God will send out his steadfast love and his faithfulness!
[4]†My soul is in the midst of lions;
I lie down amid fiery beasts—
the children of man, whose teeth are spears and arrows,
whose tongues are sharp swords.
[5]†Be exalted, O God, above the heavens!
Let your glory be over all the earth!
[6]†They set a net for my steps;
my soul was bowed down.
They dug a pit in my way,
but they have fallen into it themselves. Selah
[7]‡My heart is steadfast, O God,
my heart is steadfast!
I will sing and make melody!
[8]†Awake, my glory! [2]
Awake, O harp and lyre!
I will awake the dawn!
[9]†I will give thanks to you, O Lord, among the peoples;
I will sing praises to you among the nations.
[10]†For your steadfast love is great to the heavens,
your faithfulness to the clouds.
[11]Be exalted, O God, above the heavens!
Let your glory be over all the earth!

God Who Judges the Earth

To the choirmaster: according to Do Not Destroy. A Miktam [1] of David.

PSALM **58** ‡†Do you indeed decree what is right, you gods? [2]
Do you judge the children of man uprightly?
[2]†No, in your hearts you devise wrongs;
your hands deal out violence on earth.
[3]†The wicked are estranged from the womb;
they go astray from birth, speaking lies.
[4]†They have venom like the venom of a serpent,
like the deaf adder that stops its ear,
[5]so that it does not hear the voice of charmers
or of the cunning enchanter.
[6]†O God, break the teeth in their mouths;
tear out the fangs of the young lions, O LORD!
[7]†Let them vanish like water that runs away;
when he aims his arrows, let them be blunted.
[8]†Let them be like the snail that dissolves into slime,
like the stillborn child who never sees the sun.
[9]†Sooner than your pots can feel the heat of thorns,
whether green or ablaze, may he sweep them away! [3]
[10]†The righteous will rejoice when he sees the vengeance;
he will bathe his feet in the blood of the wicked.
[11]†Mankind will say, “Surely there is a reward for the righteous;
surely there is a God who judges on earth.”

Deliver Me from My Enemies

To the choirmaster: according to Do Not Destroy. A Miktam [1] of David, when Saul sent men to watch his house in order to kill him.

PSALM **59** ‡Deliver me from my enemies, O my God;
protect me from those who rise up against me;
[2]deliver me from those who work evil,
and save me from bloodthirsty men.
[3]For behold, they lie in wait for my life;
fierce men stir up strife against me.
For no transgression or sin of mine, O LORD,
[4]for no fault of mine, they run and make ready.
Awake, come to meet me, and see!
[5]†You, LORD God of hosts, are God of Israel.
Rouse yourself to punish all the nations;
spare none of those who treacherously plot evil. Selah
[6]†Each evening they come back,
howling like dogs
and prowling about the city.
[7]†There they are, bellowing with their mouths
with swords in their lips—
for "Who," they think, [2] "will hear us?"
[8]†But you, O LORD, laugh at them;
you hold all the nations in derision.
[9]O my Strength, I will watch for you,
for you, O God, are my fortress.
[10]My God in his steadfast love [3] will meet me;
God will let me look in triumph on my enemies.
[11]†Kill them not, lest my people forget;
make them totter [4] by your power and bring them down,
O Lord, our shield!
[12]For the sin of their mouths, the words of their lips,
let them be trapped in their pride.
For the cursing and lies that they utter,
[13]consume them in wrath;

consume them till they are no more,
that they may know that God rules over Jacob
to the ends of the earth. Selah
[14]Each evening they come back,
howling like dogs
and prowling about the city.
[15]They wander about for food
and growl if they do not get their fill.
[16]But I will sing of your strength;
I will sing aloud of your steadfast love in the morning.
For you have been to me a fortress
and a refuge in the day of my distress.
[17]O my Strength, I will sing praises to you,
for you, O God, are my fortress,
the God who shows me steadfast love.

He Will Tread Down Our Foes

To the choirmaster: according to Shushan Eduth. A Miktam [1] of David; for instruction; when he strove with Aram-naharaim and with Aram-zobah, and when Joab on his return struck down twelve thousand of Edom in the Valley of Salt.

PSALM **60** ‡O God, you have rejected us, broken our defenses;
you have been angry; oh, restore us.
[2]†You have made the land to quake; you have torn it open;
repair its breaches, for it totters.
[3]†You have made your people see hard things;
you have given us wine to drink that made us stagger.
[4]†You have set up a banner for those who fear you,
that they may flee to it from the bow. [2] Selah
[5]†That your beloved ones may be delivered,
give salvation by your right hand and answer us!
[6]†God has spoken in his holiness: [3]
“With exultation I will divide up Shechem
and portion out the Vale of Succoth.
[7]†Gilead is mine; Manasseh is mine;
Ephraim is my helmet;
Judah is my scepter.
[8]†Moab is my washbasin;
upon Edom I cast my shoe;
over Philistia I shout in triumph.” [4]
[9]Who will bring me to the fortified city?
Who will lead me to Edom?
[10]Have you not rejected us, O God?
You do not go forth, O God, with our armies.
[11]Oh, grant us help against the foe,
for vain is the salvation of man!
[12]†With God we shall do valiantly;
it is he who will tread down our foes.

Lead Me to the Rock

To the choirmaster: with stringed instruments. Of David.

PSALM **61** ‡Hear my cry, O God,
listen to my prayer;
[2]†from the end of the earth I call to you
when my heart is faint.
Lead me to the rock
that is higher than I,
[3]†for you have been my refuge,
a strong tower against the enemy.
[4]Let me dwell in your tent forever!
Let me take refuge under the shelter of your wings! Selah
[5]†For you, O God, have heard my vows;
you have given me the heritage of those who fear your name.
[6]†Prolong the life of the king;
may his years endure to all generations!
[7]†May he be enthroned forever before God;
appoint steadfast love and faithfulness to watch over him!
[8]†So will I ever sing praises to your name,
as I perform my vows day after day.

My Soul Waits for God Alone

To the choirmaster: according to Jeduthun. A Psalm of David.

PSALM **62** ††For God alone my soul waits in silence;
from him comes my salvation.
[2]†He only is my rock and my salvation,
my fortress; I shall not be greatly shaken.
[3]†How long will all of you attack a man
to batter him,
like a leaning wall, a tottering fence?
[4]They only plan to thrust him down from his high position.
They take pleasure in falsehood.
They bless with their mouths,
but inwardly they curse. Selah
[5]For God alone, O my soul, wait in silence,
for my hope is from him.
[6]†He only is my rock and my salvation,
my fortress; I shall not be shaken.
[7]On God rests my salvation and my glory;
my mighty rock, my refuge is God.
[8]Trust in him at all times, O people;
pour out your heart before him;
God is a refuge for us. Selah
[9]†Those of low estate are but a breath;
those of high estate are a delusion;
in the balances they go up;
they are together lighter than a breath.
[10]Put no trust in extortion;
set no vain hopes on robbery;
if riches increase, set not your heart on them.
[11]Once God has spoken;
twice have I heard this:
that power belongs to God,
[12]and that to you, O Lord, belongs steadfast love.
For you will render to a man
according to his work.

My Soul Thirsts for You

A Psalm of David, when he was in the wilderness of Judah.

PSALM **63** ‡†O God, you are my God; earnestly I seek you;
my soul thirsts for you;
my flesh faints for you,
as in a dry and weary land where there is no water.
[2]So I have looked upon you in the sanctuary,
beholding your power and glory.
[3]†Because your steadfast love is better than life,
my lips will praise you.
[4]†So I will bless you as long as I live;
in your name I will lift up my hands.
[5]†My soul will be satisfied as with fat and rich food,
and my mouth will praise you with joyful lips,
[6]when I remember you upon my bed,
and meditate on you in the watches of the night;
[7]for you have been my help,
and in the shadow of your wings I will sing for joy.
[8]†My soul clings to you;
your right hand upholds me.
[9]†But those who seek to destroy my life
shall go down into the depths of the earth;
[10]†they shall be given over to the power of the sword;
they shall be a portion for jackals.
[11]†But the king shall rejoice in God;
all who swear by him shall exult,
for the mouths of liars will be stopped.

Hide Me from the Wicked

To the choirmaster. A Psalm of David.

PSALM **64** ††Hear my voice, O God, in my complaint;
preserve my life from dread of the enemy.
[2]Hide me from the secret plots of the wicked,
from the throng of evildoers,
[3]†who whet their tongues like swords,
who aim bitter words like arrows,
[4]†shooting from ambush at the blameless,
shooting at him suddenly and without fear.
[5]†They hold fast to their evil purpose;
they talk of laying snares secretly,
thinking, “Who can see them?”
[6]†They search out injustice,
saying, “We have accomplished a diligent search.”
For the inward mind and heart of a man are deep!
[7]†But God shoots his arrow at them;
they are wounded suddenly.
[8]†They are brought to ruin, with their own tongues turned against them;
all who see them will wag their heads.
[9]†Then all mankind fears;
they tell what God has brought about
and ponder what he has done.
[10]Let the righteous one rejoice in the LORD
and take refuge in him!
Let all the upright in heart exult!

O God of Our Salvation

To the choirmaster. A Psalm of David. A Song.

PSALM **65** ‡†Praise is due to you, [1] O God, in Zion,
and to you shall vows be performed.
[2]†O you who hear prayer,
to you shall all flesh come.
[3]†When iniquities prevail against me,
you atone for our transgressions.
[4]Blessed is the one you choose and bring near,
to dwell in your courts!
We shall be satisfied with the goodness of your house,
the holiness of your temple!
[5]†By awesome deeds you answer us with righteousness,
O God of our salvation,
the hope of all the ends of the earth
and of the farthest seas;
[6]the one who by his strength established the mountains,
being girded with might;
[7]who stills the roaring of the seas,
the roaring of their waves,
the tumult of the peoples,
[8]†so that those who dwell at the ends of the earth are in awe at your signs.
You make the going out of the morning and the evening to shout for joy.
[9]You visit the earth and water it; [2]
you greatly enrich it;
the river of God is full of water;
you provide their grain,
for so you have prepared it.
[10]You water its furrows abundantly,
settling its ridges,
softening it with showers,
and blessing its growth.
[11]†You crown the year with your bounty;
your wagon tracks overflow with abundance.
[12]The pastures of the wilderness overflow,
the hills gird themselves with joy,
[13]the meadows clothe themselves with flocks,

the valleys deck themselves with grain,
they shout and sing together for joy.

How Awesome Are Your Deeds

To the choirmaster. A Song. A Psalm.

PSALM **66** ‡†Shout for joy to God, all the earth;
[2]sing the glory of his name;
give to him glorious praise!
[3]Say to God, “How awesome are your deeds!
So great is your power that your enemies come cringing to you.
[4]†All the earth worships you
and sings praises to you;
they sing praises to your name.” Selah
[5]Come and see what God has done:
he is awesome in his deeds toward the children of man.
[6]†He turned the sea into dry land;
they passed through the river on foot.
There did we rejoice in him,
[7]who rules by his might forever,
whose eyes keep watch on the nations—
let not the rebellious exalt themselves. Selah
[8]Bless our God, O peoples;
let the sound of his praise be heard,
[9]†who has kept our soul among the living
and has not let our feet slip.
[10]†For you, O God, have tested us;
you have tried us as silver is tried.
[11]†You brought us into the net;
you laid a crushing burden on our backs;
[12]†you let men ride over our heads;
we went through fire and through water;
yet you have brought us out to a place of abundance.
[13]†I will come into your house with burnt offerings;
I will perform my vows to you,
[14]that which my lips uttered
and my mouth promised when I was in trouble.
[15]I will offer to you burnt offerings of fattened animals,
with the smoke of the sacrifice of rams;
I will make an offering of bulls and goats. Selah
[16]Come and hear, all you who fear God,
and I will tell what he has done for my soul.
[17]I cried to him with my mouth,

and high praise was on [1] my tongue. [2]
[18]If I had cherished iniquity in my heart,
the Lord would not have listened.
[19]But truly God has listened;
he has attended to the voice of my prayer.
[20]Blessed be God,
because he has not rejected my prayer
or removed his steadfast love from me!

Make Your Face Shine upon Us

To the choirmaster: with stringed instruments. A Psalm. A Song.

PSALM **67** ‡†May God be gracious to us and bless us
and make his face to shine upon us, Selah
[2]that your way may be known on earth,
your saving power among all nations.
[3]†Let the peoples praise you, O God;
let all the peoples praise you!
[4]Let the nations be glad and sing for joy,
for you judge the peoples with equity
and guide the nations upon earth. Selah
[5]Let the peoples praise you, O God;
let all the peoples praise you!
[6]The earth has yielded its increase;
God, our God, shall bless us.
[7]God shall bless us;
let all the ends of the earth fear him!

God Shall Scatter His Enemies

To the choirmaster. A Psalm of David. A Song.

PSALM **68** ‡†God shall arise, his enemies shall be scattered;
and those who hate him shall flee before him!
[2]As smoke is driven away, so you shall drive them away;
as wax melts before fire,
so the wicked shall perish before God!
[3]But the righteous shall be glad;
they shall exult before God;
they shall be jubilant with joy!
[4]†Sing to God, sing praises to his name;
lift up a song to him who rides through the deserts;
his name is the LORD;
exult before him!
[5]Father of the fatherless and protector of widows
is God in his holy habitation.
[6]†God settles the solitary in a home;
he leads out the prisoners to prosperity,
but the rebellious dwell in a parched land.
[7]O God, when you went out before your people,
when you marched through the wilderness, Selah
[8]the earth quaked, the heavens poured down rain,
before God, the One of Sinai,
before God, the God of Israel.
[9]†Rain in abundance, O God, you shed abroad;
you restored your inheritance as it languished;
[10]your flock [1] found a dwelling in it;
in your goodness, O God, you provided for the needy.
[11]The Lord gives the word;
the women who announce the news are a great host:
[12]"The kings of the armies—they flee, they flee!"
The women at home divide the spoil—
[13]though you men lie among the sheepfolds—
the wings of a dove covered with silver,
its pinions with shimmering gold.
[14]†When the Almighty scatters kings there,
let snow fall on Zalmon.
[15]†O mountain of God, mountain of Bashan;
O many-peaked [2] mountain, mountain of Bashan!

[16]Why do you look with hatred, O many-peaked mountain,
at the mount that God desired for his abode,
yes, where the LORD will dwell forever?
[17]†The chariots of God are twice ten thousand,
thousands upon thousands;
the Lord is among them; Sinai is now in the sanctuary.
[18]†You ascended on high,
leading a host of captives in your train
and receiving gifts among men,
even among the rebellious, that the LORD God may dwell there.
[19]Blessed be the Lord,
who daily bears us up;
God is our salvation. Selah
[20]Our God is a God of salvation,
and to GOD, the Lord, belong deliverances from death.
[21]But God will strike the heads of his enemies,
the hairy crown of him who walks in his guilty ways.
[22]†The Lord said,
“I will bring them back from Bashan,
I will bring them back from the depths of the sea,
[23]that you may strike your feet in their blood,
that the tongues of your dogs may have their portion from the foe.”
[24]†Your procession is [3] seen, O God,
the procession of my God, my King, into the sanctuary—
[25]the singers in front, the musicians last,
between them virgins playing tambourines:
[26]“Bless God in the great congregation,
the LORD, O you [4] who are of Israel's fountain!”
[27]†There is Benjamin, the least of them, in the lead,
the princes of Judah in their throng,
the princes of Zebulun, the princes of Naphtali.
[28]Summon your power, O God, [5]
the power, O God, by which you have worked for us.
[29]†Because of your temple at Jerusalem
kings shall bear gifts to you.
[30]†Rebuke the beasts that dwell among the reeds,

the herd of bulls with the calves of the peoples.
Trample underfoot those who lust after tribute;
scatter the peoples who delight in war. [6]
[31]Nobles shall come from Egypt;
Cush shall hasten to stretch out her hands to God.
[32]O kingdoms of the earth, sing to God;
sing praises to the Lord, Selah
[33]to him who rides in the heavens, the ancient heavens;
behold, he sends out his voice, his mighty voice.
[34]Ascribe power to God,
whose majesty is over Israel,
and whose power is in the skies.
[35]Awesome is God from his [7] sanctuary;
the God of Israel—he is the one who gives power and strength to his people.
Blessed be God!

Save Me, O God

To the choirmaster: according to Lilies. Of David.

PSALM **69** ‡Save me, O God!
For the waters have come up to my neck. [1]
[2]I sink in deep mire,
where there is no foothold;
I have come into deep waters,
and the flood sweeps over me.
[3]I am weary with my crying out;
my throat is parched.
My eyes grow dim
with waiting for my God.
[4]†More in number than the hairs of my head
are those who hate me without cause;
mighty are those who would destroy me,
those who attack me with lies.
What I did not steal
must I now restore?
[5]O God, you know my folly;
the wrongs I have done are not hidden from you.
[6]†Let not those who hope in you be put to shame through me,
O Lord GOD of hosts;
let not those who seek you be brought to dishonor through me,
O God of Israel.
[7]For it is for your sake that I have borne reproach,
that dishonor has covered my face.
[8]†I have become a stranger to my brothers,
an alien to my mother's sons.
[9]†For zeal for your house has consumed me,
and the reproaches of those who reproach you have fallen on me.
[10]When I wept and humbled [2] my soul with fasting,
it became my reproach.
[11]†When I made sackcloth my clothing,
I became a byword to them.
[12]†I am the talk of those who sit in the gate,
and the drunkards make songs about me.
[13]But as for me, my prayer is to you, O LORD.
At an acceptable time, O God,

in the abundance of your steadfast love answer me in your saving faithfulness.
[14]Deliver me
from sinking in the mire;
let me be delivered from my enemies
and from the deep waters.
[15]†Let not the flood sweep over me,
or the deep swallow me up,
or the pit close its mouth over me.
[16]Answer me, O LORD, for your steadfast love is good;
according to your abundant mercy, turn to me.
[17]Hide not your face from your servant;
for I am in distress; make haste to answer me.
[18]Draw near to my soul, redeem me;
ransom me because of my enemies!
[19]You know my reproach,
and my shame and my dishonor;
my foes are all known to you.
[20]Reproaches have broken my heart,
so that I am in despair.
I looked for pity, but there was none,
and for comforters, but I found none.
[21]†They gave me poison for food,
and for my thirst they gave me sour wine to drink.
[22]††Let their own table before them become a snare;
and when they are at peace, let it become a trap. [3]
[23]Let their eyes be darkened, so that they cannot see,
and make their loins tremble continually.
[24]Pour out your indignation upon them,
and let your burning anger overtake them.
[25]†May their camp be a desolation;
let no one dwell in their tents.
[26]†For they persecute him whom you have struck down,
and they recount the pain of those you have wounded.
[27]Add to them punishment upon punishment;
may they have no acquittal from you. [4]
[28]Let them be blotted out of the book of the living;

let them not be enrolled among the righteous.
[29]But I am afflicted and in pain;
let your salvation, O God, set me on high!
[30]I will praise the name of God with a song;
I will magnify him with thanksgiving.
[31]†This will please the LORD more than an ox
or a bull with horns and hoofs.
[32]When the humble see it they will be glad;
you who seek God, let your hearts revive.
[33]For the LORD hears the needy
and does not despise his own people who are prisoners.
[34]Let heaven and earth praise him,
the seas and everything that moves in them.
[35]For God will save Zion
and build up the cities of Judah,
and people shall dwell there and possess it;
[36]the offspring of his servants shall inherit it,
and those who love his name shall dwell in it.

O LORD, Do Not Delay

To the choirmaster. Of David, for the memorial offering.

PSALM **70** ‡Make haste, O God, to deliver me!
O LORD, make haste to help me!
[2]Let them be put to shame and confusion
who seek my life!
Let them be turned back and brought to dishonor
who delight in my hurt!
[3]Let them turn back because of their shame
who say, “Aha, Aha!”
[4]May all who seek you
rejoice and be glad in you!
May those who love your salvation
say evermore, “God is great!”
[5]But I am poor and needy;
hasten to me, O God!
You are my help and my deliverer;
O LORD, do not delay!

Forsake Me Not When My Strength Is Spent

PSALM **71** ‡In you, O LORD, do I take refuge;
let me never be put to shame!
[2]In your righteousness deliver me and rescue me;
incline your ear to me, and save me!
[3]†Be to me a rock of refuge,
to which I may continually come;
you have given the command to save me,
for you are my rock and my fortress.
[4]Rescue me, O my God, from the hand of the wicked,
from the grasp of the unjust and cruel man.
[5]For you, O Lord, are my hope,
my trust, O LORD, from my youth.
[6]Upon you I have leaned from before my birth;
you are he who took me from my mother's womb.
My praise is continually of you.
[7]†I have been as a portent to many,
but you are my strong refuge.
[8]My mouth is filled with your praise,
and with your glory all the day.
[9]Do not cast me off in the time of old age;
forsake me not when my strength is spent.
[10]For my enemies speak concerning me;
those who watch for my life consult together
[11]and say, "God has forsaken him;
pursue and seize him,
for there is none to deliver him."
[12]O God, be not far from me;
O my God, make haste to help me!
[13]May my accusers be put to shame and consumed;
with scorn and disgrace may they be covered
who seek my hurt.
[14]But I will hope continually
and will praise you yet more and more.

[15]†My mouth will tell of your righteous acts,
of your deeds of salvation all the day,
for their number is past my knowledge.
[16]With the mighty deeds of the Lord GOD I will come;
I will remind them of your righteousness, yours alone.
[17]O God, from my youth you have taught me,
and I still proclaim your wondrous deeds.
[18]So even to old age and gray hairs,
O God, do not forsake me,
until I proclaim your might to another generation,
your power to all those to come.
[19]Your righteousness, O God,
reaches the high heavens.
You who have done great things,
O God, who is like you?
[20]†You who have made me see many troubles and calamities
will revive me again;
from the depths of the earth
you will bring me up again.
[21]You will increase my greatness
and comfort me again.
[22]I will also praise you with the harp
for your faithfulness, O my God;
I will sing praises to you with the lyre,
O Holy One of Israel.
[23]My lips will shout for joy,
when I sing praises to you;
my soul also, which you have redeemed.
[24]And my tongue will talk of your righteous help all the day long,
for they have been put to shame and disappointed
who sought to do me hurt.

Give the King Your Justice

Of Solomon.

PSALM **72** ‡†Give the king your justice, O God,
and your righteousness to the royal son!
[2]May he judge your people with righteousness,
and your poor with justice!
[3]†Let the mountains bear prosperity for the people,
and the hills, in righteousness!
[4]May he defend the cause of the poor of the people,
give deliverance to the children of the needy,
and crush the oppressor!
[5]May they fear you [1] while the sun endures,
and as long as the moon, throughout all generations!
[6]May he be like rain that falls on the mown grass,
like showers that water the earth!
[7]†In his days may the righteous flourish,
and peace abound, till the moon be no more!
[8]†May he have dominion from sea to sea,
and from the River [2] to the ends of the earth!
[9]May desert tribes bow down before him,
and his enemies lick the dust!
[10]†May the kings of Tarshish and of the coastlands
render him tribute;
may the kings of Sheba and Seba
bring gifts!
[11]May all kings fall down before him,
all nations serve him!
[12]For he delivers the needy when he calls,
the poor and him who has no helper.
[13]He has pity on the weak and the needy,
and saves the lives of the needy.
[14]From oppression and violence he redeems their life,
and precious is their blood in his sight.
[15]Long may he live;
may gold of Sheba be given to him!
May prayer be made for him continually,
and blessings invoked for him all the day!
[16]May there be abundance of grain in the land;
on the tops of the mountains may it wave;

may its fruit be like Lebanon;
and may people blossom in the cities
like the grass of the field!
[17]May his name endure forever,
his fame continue as long as the sun!
May people be blessed in him,
all nations call him blessed!
[18]Blessed be the LORD, the God of Israel,
who alone does wondrous things.
[19]Blessed be his glorious name forever;
may the whole earth be filled with his glory!
Amen and Amen!
[20]†The prayers of David, the son of Jesse, are ended.

Book Three

God Is My Strength and Portion Forever

A Psalm of Asaph.

PSALM **73** ‡Truly God is good to Israel,
to those who are pure in heart.
[2]But as for me, my feet had almost stumbled,
my steps had nearly slipped.
[3]For I was envious of the arrogant
when I saw the prosperity of the wicked.
[4]†For they have no pangs until death;
their bodies are fat and sleek.
[5]They are not in trouble as others are;
they are not stricken like the rest of mankind.
[6]Therefore pride is their necklace;
violence covers them as a garment.
[7]Their eyes swell out through fatness;
their hearts overflow with follies.
[8]They scoff and speak with malice;
loftily they threaten oppression.
[9]†They set their mouths against the heavens,
and their tongue struts through the earth.
[10]†Therefore his people turn back to them,
and find no fault in them. [1]
[11]†And they say, “How can God know?
Is there knowledge in the Most High?”
[12]Behold, these are the wicked;
always at ease, they increase in riches.
[13]All in vain have I kept my heart clean
and washed my hands in innocence.
[14]For all the day long I have been stricken
and rebuked every morning.
[15]If I had said, “I will speak thus,”
I would have betrayed the generation of your children.
[16]But when I thought how to understand this,
it seemed to me a wearisome task,
[17]†until I went into the sanctuary of God;
then I discerned their end.
[18]Truly you set them in slippery places;
you make them fall to ruin.
[19]How they are destroyed in a moment,

swept away utterly by terrors!
[20]†Like a dream when one awakes,
O Lord, when you rouse yourself, you despise them as phantoms.
[21]When my soul was embittered,
when I was pricked in heart,
[22]†I was brutish and ignorant;
I was like a beast toward you.
[23]Nevertheless, I am continually with you;
you hold my right hand.
[24]You guide me with your counsel,
and afterward you will receive me to glory.
[25]Whom have I in heaven but you?
And there is nothing on earth that I desire besides you.
[26]My flesh and my heart may fail,
but God is the strength [2] of my heart and my portion forever.
[27]†For behold, those who are far from you shall perish;
you put an end to everyone who is unfaithful to you.
[28]But for me it is good to be near God;
I have made the Lord GOD my refuge,
that I may tell of all your works.

Arise, O God, Defend Your Cause

A Maskil [1] *of Asaph.*

PSALM **74** ‡O God, why do you cast us off forever?
Why does your anger smoke against the sheep of your pasture?
[2]†Remember your congregation, which you have purchased of old,
which you have redeemed to be the tribe of your heritage!
Remember Mount Zion, where you have dwelt.
[3]†Direct your steps to the perpetual ruins;
the enemy has destroyed everything in the sanctuary!
[4]†Your foes have roared in the midst of your meeting place;
they set up their own signs for signs.
[5]†They were like those who swing axes
in a forest of trees. [2]
[6]And all its carved wood
they broke down with hatchets and hammers.
[7]They set your sanctuary on fire;
they profaned the dwelling place of your name,
bringing it down to the ground.
[8]†They said to themselves, "We will utterly subdue them";
they burned all the meeting places of God in the land.
[9]†We do not see our signs;
there is no longer any prophet,
and there is none among us who knows how long.
[10]How long, O God, is the foe to scoff?
Is the enemy to revile your name forever?
[11]Why do you hold back your hand, your right hand?
Take it from the fold of your garment [3] and destroy them!
[12]Yet God my King is from of old,
working salvation in the midst of the earth.
[13]†You divided the sea by your might;
you broke the heads of the sea monsters [4] on the waters.
[14]†You crushed the heads of Leviathan;
you gave him as food for the creatures of the wilderness.
[15]†You split open springs and brooks;

you dried up ever-flowing streams.
[16]Yours is the day, yours also the night;
you have established the heavenly lights and the sun.
[17]†You have fixed all the boundaries of the earth;
you have made summer and winter.
[18]Remember this, O Lord, how the enemy scoffs,
and a foolish people reviles your name.
[19]Do not deliver the soul of your dove to the wild beasts;
do not forget the life of your poor forever.
[20]†Have regard for the covenant,
for the dark places of the land are full of the habitations of violence.
[21]Let not the downtrodden turn back in shame;
let the poor and needy praise your name.
[22]Arise, O God, defend your cause;
remember how the foolish scoff at you all the day!
[23]Do not forget the clamor of your foes,
the uproar of those who rise against you, which goes up continually!

God Will Judge with Equity

To the choirmaster: according to Do Not Destroy. A Psalm of Asaph. A Song.

PSALM 75 ‡†We give thanks to you, O God;
we give thanks, for your name is near.
We [1] recount your wondrous deeds.
[2]“At the set time that I appoint
I will judge with equity.
[3]†When the earth totters, and all its inhabitants,
it is I who keep steady its pillars. Selah
[4]†I say to the boastful, ‘Do not boast,’
and to the wicked, ‘Do not lift up your horn;
[5]do not lift up your horn on high,
or speak with haughty neck.’”
[6]For not from the east or from the west
and not from the wilderness comes lifting up,
[7]but it is God who executes judgment,
putting down one and lifting up another.
[8]†For in the hand of the LORD there is a cup
with foaming wine, well mixed,
and he pours out from it,
and all the wicked of the earth
shall drain it down to the dregs.
[9]But I will declare it forever;
I will sing praises to the God of Jacob.
[10]†All the horns of the wicked I will cut off,
but the horns of the righteous shall be lifted up.

Who Can Stand Before You?

To the choirmaster: with stringed instruments. A Psalm of Asaph. A Song.

PSALM **76** ‡In Judah God is known;
his name is great in Israel.
[2]His abode has been established in Salem,
his dwelling place in Zion.
[3]‡There he broke the flashing arrows,
the shield, the sword, and the weapons of war. Selah
[4]‡Glorious are you, more majestic
than the mountains of prey.
[5]‡The stouthearted were stripped of their spoil;
they sank into sleep;
all the men of war
were unable to use their hands.
[6]At your rebuke, O God of Jacob,
both rider and horse lay stunned.
[7]But you, you are to be feared!
Who can stand before you
when once your anger is roused?
[8]From the heavens you uttered judgment;
the earth feared and was still,
[9]when God arose to establish judgment,
to save all the humble of the earth. Selah
[10]‡Surely the wrath of man shall praise you;
the remnant [1] of wrath you will put on like a belt.
[11]Make your vows to the LORD your God and perform them;
let all around him bring gifts
to him who is to be feared,
[12]‡who cuts off the spirit of princes,
who is to be feared by the kings of the earth.

In the Day of Trouble I Seek the Lord

To the choirmaster: according to Jeduthun. A Psalm of Asaph.

PSALM **77** ‡I cry aloud to God,
aloud to God, and he will hear me.
[2]†In the day of my trouble I seek the Lord;
in the night my hand is stretched out without wearying;
my soul refuses to be comforted.
[3]When I remember God, I moan;
when I meditate, my spirit faints. Selah
[4]†You hold my eyelids open;
I am so troubled that I cannot speak.
[5]I consider the days of old,
the years long ago.
[6]†I said, [1] “Let me remember my song in the night;
let me meditate in my heart.”
Then my spirit made a diligent search:
[7]“Will the Lord spurn forever,
and never again be favorable?
[8]Has his steadfast love forever ceased?
Are his promises at an end for all time?
[9]Has God forgotten to be gracious?
Has he in anger shut up his compassion?” Selah
[10]†Then I said, “I will appeal to this,
to the years of the right hand of the Most High.” [2]
[11]I will remember the deeds of the LORD;
yes, I will remember your wonders of old.
[12]I will ponder all your work,
and meditate on your mighty deeds.
[13]Your way, O God, is holy.
What god is great like our God?
[14]You are the God who works wonders;
you have made known your might among the peoples.
[15]You with your arm redeemed your people,
the children of Jacob and Joseph. Selah
[16]†When the waters saw you, O God,
when the waters saw you, they were afraid;
indeed, the deep trembled.
[17]†The clouds poured out water;
the skies gave forth thunder;

your arrows flashed on every side.
[18]The crash of your thunder was in the whirlwind;
your lightnings lighted up the world;
the earth trembled and shook.
[19]Your way was through the sea,
your path through the great waters;
yet your footprints were unseen. [3]
[20]You led your people like a flock
by the hand of Moses and Aaron.

Tell the Coming Generation

A Maskil [1] of Asaph.

PSALM **78** ‡Give ear, O my people, to my teaching;
incline your ears to the words of my mouth!
[2]†I will open my mouth in a parable;
I will utter dark sayings from of old,
[3]things that we have heard and known,
that our fathers have told us.
[4]We will not hide them from their children,
but tell to the coming generation
the glorious deeds of the LORD, and his might,
and the wonders that he has done.
[5]He established a testimony in Jacob
and appointed a law in Israel,
which he commanded our fathers
to teach to their children,
[6]that the next generation might know them,
the children yet unborn,
and arise and tell them to their children,
[7]so that they should set their hope in God
and not forget the works of God,
but keep his commandments;
[8]and that they should not be like their fathers,
a stubborn and rebellious generation,
a generation whose heart was not steadfast,
whose spirit was not faithful to God.
[9]†The Ephraimites, armed with [2] the bow,
turned back on the day of battle.
[10]They did not keep God's covenant,
but refused to walk according to his law.
[11]They forgot his works
and the wonders that he had shown them.
[12]†In the sight of their fathers he performed wonders
in the land of Egypt, in the fields of Zoan.

[13]†He divided the sea and let them pass through it,
and made the waters stand like a heap.
[14]In the daytime he led them with a cloud,
and all the night with a fiery light.
[15]†He split rocks in the wilderness
and gave them drink abundantly as from the deep.
[16]He made streams come out of the rock
and caused waters to flow down like rivers.
[17]Yet they sinned still more against him,
rebelling against the Most High in the desert.
[18]†They tested God in their heart
by demanding the food they craved.
[19]†They spoke against God, saying,
“Can God spread a table in the wilderness?
[20]He struck the rock so that water gushed out
and streams overflowed.
Can he also give bread
or provide meat for his people?”
[21]Therefore, when the LORD heard, he was full of wrath;
a fire was kindled against Jacob;
his anger rose against Israel,
[22]because they did not believe in God
and did not trust his saving power.
[23]Yet he commanded the skies above
and opened the doors of heaven,
[24]and he rained down on them manna to eat
and gave them the grain of heaven.
[25]Man ate of the bread of the angels;
he sent them food in abundance.
[26]He caused the east wind to blow in the heavens,
and by his power he led out the south wind;
[27]†he rained meat on them like dust,
winged birds like the sand of the seas;
[28]he let them fall in the midst of their camp,
all around their dwellings.
[29]And they ate and were well filled,
for he gave them what they craved.

[30]But before they had satisfied their craving,
while the food was still in their mouths,
[31]the anger of God rose against them,
and he killed the strongest of them
and laid low the young men of Israel.
[32]In spite of all this, they still sinned;
despite his wonders, they did not believe.
[33]So he made their days vanish like [3] a breath, [4]
and their years in terror.
[34]When he killed them, they sought him;
they repented and sought God earnestly.
[35]They remembered that God was their rock,
the Most High God their redeemer.
[36]But they flattered him with their mouths;
they lied to him with their tongues.
[37]Their heart was not steadfast toward him;
they were not faithful to his covenant.
[38]Yet he, being compassionate,
atoned for their iniquity
and did not destroy them;
he restrained his anger often
and did not stir up all his wrath.
[39]He remembered that they were but flesh,
a wind that passes and comes not again.
[40]How often they rebelled against him in the wilderness
and grieved him in the desert!
[41]†They tested God again and again
and provoked the Holy One of Israel.
[42]†They did not remember his power [5]
or the day when he redeemed them from the foe,
[43]when he performed his signs in Egypt
and his marvels in the fields of Zoan.
[44]He turned their rivers to blood,
so that they could not drink of their streams.
[45]He sent among them swarms of flies, which devoured them,
and frogs, which destroyed them.
[46]He gave their crops to the destroying locust

and the fruit of their labor to the locust.
[47]He destroyed their vines with hail
and their sycamores with frost.
[48]He gave over their cattle to the hail
and their flocks to thunderbolts.
[49]He let loose on them his burning anger,
wrath, indignation, and distress,
a company of destroying angels.
[50]He made a path for his anger;
he did not spare them from death,
but gave their lives over to the plague.
[51]He struck down every firstborn in Egypt,
the firstfruits of their strength in the tents of Ham.
[52]Then he led out his people like sheep
and guided them in the wilderness like a flock.
[53]He led them in safety, so that they were not afraid,
but the sea overwhelmed their enemies.
[54]And he brought them to his holy land,
to the mountain which his right hand had won.
[55]He drove out nations before them;
he apportioned them for a possession
and settled the tribes of Israel in their tents.
[56]Yet they tested and rebelled against the Most High God
and did not keep his testimonies,
[57]†but turned away and acted treacherously like their fathers;
they twisted like a deceitful bow.
[58]For they provoked him to anger with their high places;
they moved him to jealousy with their idols.
[59]When God heard, he was full of wrath,
and he utterly rejected Israel.
[60]†He forsook his dwelling at Shiloh,
the tent where he dwelt among mankind,
[61]and delivered his power to captivity,
his glory to the hand of the foe.
[62]He gave his people over to the sword
and vented his wrath on his heritage.
[63]Fire devoured their young men,

and their young women had no marriage song.
[64]Their priests fell by the sword,
and their widows made no lamentation.
[65]†Then the Lord awoke as from sleep,
like a strong man shouting because of wine.
[66]And he put his adversaries to rout;
he put them to everlasting shame.
[67]He rejected the tent of Joseph;
he did not choose the tribe of Ephraim,
[68]†but he chose the tribe of Judah,
Mount Zion, which he loves.
[69]He built his sanctuary like the high heavens,
like the earth, which he has founded forever.
[70]He chose David his servant
and took him from the sheepfolds;
[71]from following the nursing ewes he brought him
to shepherd Jacob his people,
Israel his inheritance.
[72]With upright heart he shepherded them
and guided them with his skillful hand.

How Long, O LORD?

A Psalm of Asaph.

PSALM **79** ‡†O God, the nations have come into your inheritance;
they have defiled your holy temple;
they have laid Jerusalem in ruins.
[2]They have given the bodies of your servants
to the birds of the heavens for food,
the flesh of your faithful to the beasts of the earth.
[3]They have poured out their blood like water
all around Jerusalem,
and there was no one to bury them.
[4]We have become a taunt to our neighbors,
mocked and derided by those around us.
[5]How long, O LORD? Will you be angry forever?
Will your jealousy burn like fire?
[6]Pour out your anger on the nations
that do not know you,
and on the kingdoms
that do not call upon your name!
[7]For they have devoured Jacob
and laid waste his habitation.
[8]Do not remember against us our former iniquities; [1]
let your compassion come speedily to meet us,
for we are brought very low.
[9]†Help us, O God of our salvation,
for the glory of your name;
deliver us, and atone for our sins,
for your name's sake!
[10]†Why should the nations say,
“Where is their God?”
Let the avenging of the outpoured blood of your servants
be known among the nations before our eyes!
[11]†Let the groans of the prisoners come before you;
according to your great power, preserve those doomed to die!
[12]†Return sevenfold into the lap of our neighbors
the taunts with which they have taunted you, O Lord!
[13]But we your people, the sheep of your pasture,
will give thanks to you forever;
from generation to generation we will recount your praise.

Restore Us, O God

To the choirmaster: according to Lilies. A Testimony. Of Asaph, a Psalm.

PSALM **80** ‡†Give ear, O Shepherd of Israel,
you who lead Joseph like a flock!
You who are enthroned upon the cherubim, shine forth.
[2]Before Ephraim and Benjamin and Manasseh,
stir up your might
and come to save us!
[3]†Restore us, [1] O God;
let your face shine, that we may be saved!
[4]†O LORD God of hosts,
how long will you be angry with your people's prayers?
[5]You have fed them with the bread of tears
and given them tears to drink in full measure.
[6]You make us an object of contention for our neighbors,
and our enemies laugh among themselves.
[7]Restore us, O God of hosts;
let your face shine, that we may be saved!
[8]†You brought a vine out of Egypt;
you drove out the nations and planted it.
[9]You cleared the ground for it;
it took deep root and filled the land.
[10]The mountains were covered with its shade,
the mighty cedars with its branches.
[11]It sent out its branches to the sea
and its shoots to the River. [2]
[12]Why then have you broken down its walls,
so that all who pass along the way pluck its fruit?
[13]The boar from the forest ravages it,
and all that move in the field feed on it.
[14]Turn again, O God of hosts!
Look down from heaven, and see;
have regard for this vine,
[15]the stock that your right hand planted,
and for the son whom you made strong for yourself.
[16]They have burned it with fire; they have cut it down;
may they perish at the rebuke of your face!
[17]†But let your hand be on the man of your right hand,
the son of man whom you have made strong for yourself!

[18]Then we shall not turn back from you;
give us life, and we will call upon your name!
[19]Restore us, O LORD God of hosts!
Let your face shine, that we may be saved!

Oh, That My People Would Listen to Me

To the choirmaster: according to The Gittith. [1] *Of Asaph.*

PSALM **81** ‡Sing aloud to God our strength;
shout for joy to the God of Jacob!
[2]†Raise a song; sound the tambourine,
the sweet lyre with the harp.
[3]†Blow the trumpet at the new moon,
at the full moon, on our feast day.
[4]For it is a statute for Israel,
a rule [2] of the God of Jacob.
[5]†He made it a decree in Joseph
when he went out over [3] the land of Egypt.
I hear a language I had not known:
[6]†"I relieved your [4] shoulder of the burden;
your hands were freed from the basket.
[7]†In distress you called, and I delivered you;
I answered you in the secret place of thunder;
I tested you at the waters of Meribah. Selah
[8]Hear, O my people, while I admonish you!
O Israel, if you would but listen to me!
[9]There shall be no strange god among you;
you shall not bow down to a foreign god.
[10]I am the LORD your God,
who brought you up out of the land of Egypt.
Open your mouth wide, and I will fill it.
[11]"But my people did not listen to my voice;
Israel would not submit to me.
[12]So I gave them over to their stubborn hearts,
to follow their own counsels.
[13]Oh, that my people would listen to me,
that Israel would walk in my ways!
[14]†I would soon subdue their enemies
and turn my hand against their foes.
[15]Those who hate the LORD would cringe toward him,

and their fate would last forever.
16 [†]But he would feed you [5] with the finest of the wheat,
and with honey from the rock I would satisfy you."

Rescue the Weak and Needy

A Psalm of Asaph.

PSALM **82** ‡†God has taken his place in the divine council;
in the midst of the gods he holds judgment:
[2]‡“How long will you judge unjustly
and show partiality to the wicked? Selah
[3]Give justice to the weak and the fatherless;
maintain the right of the afflicted and the destitute.
[4]Rescue the weak and the needy;
deliver them from the hand of the wicked.”
[5]†They have neither knowledge nor understanding,
they walk about in darkness;
all the foundations of the earth are shaken.
[6]†I said, “You are gods,
sons of the Most High, all of you;
[7]†nevertheless, like men you shall die,
and fall like any prince.” [1]
[8]†Arise, O God, judge the earth;
for you shall inherit all the nations!

O God, Do Not Keep Silence

A Song. A Psalm of Asaph.

PSALM **83** ‡O God, do not keep silence;
do not hold your peace or be still, O God!
[2]†For behold, your enemies make an uproar;
those who hate you have raised their heads.
[3]They lay crafty plans against your people;
they consult together against your treasured ones.
[4]†They say, “Come, let us wipe them out as a nation;
let the name of Israel be remembered no more!”
[5]For they conspire with one accord;
against you they make a covenant—
[6]†the tents of Edom and the Ishmaelites,
Moab and the Hagrites,
[7]†Gebal and Ammon and Amalek,
Philistia with the inhabitants of Tyre;
[8]†Asshur also has joined them;
they are the strong arm of the children of Lot. Selah
[9]†Do to them as you did to Midian,
as to Sisera and Jabin at the river Kishon,
[10]who were destroyed at En-dor,
who became dung for the ground.
[11]†Make their nobles like Oreb and Zeeb,
all their princes like Zebah and Zalmunna,
[12]who said, “Let us take possession for ourselves
of the pastures of God.”
[13]‡O my God, make them like whirling dust, [1]
like chaff before the wind.
[14]As fire consumes the forest,
as the flame sets the mountains ablaze,
[15]so may you pursue them with your tempest
and terrify them with your hurricane!
[16]Fill their faces with shame,
that they may seek your name, O LORD.
[17]Let them be put to shame and dismayed forever;
let them perish in disgrace,
[18]†that they may know that you alone,
whose name is the LORD,
are the Most High over all the earth.

My Soul Longs for the Courts of the LORD

To the choirmaster: according to The Gittith. [1] *A Psalm of the Sons of Korah.*

PSALM **84** ‡†How lovely is your dwelling place,
O LORD of hosts!
[2]†My soul longs, yes, faints
for the courts of the LORD;
my heart and flesh sing for joy
to the living God.
[3]†Even the sparrow finds a home,
and the swallow a nest for herself,
where she may lay her young,
at your altars, O LORD of hosts,
my King and my God.
[4]†Blessed are those who dwell in your house,
ever singing your praise! Selah
[5]Blessed are those whose strength is in you,
in whose heart are the highways to Zion. [2]
[6]†As they go through the Valley of Baca
they make it a place of springs;
the early rain also covers it with pools.
[7]†They go from strength to strength;
each one appears before God in Zion.
[8]O LORD God of hosts, hear my prayer;
give ear, O God of Jacob! Selah
[9]†Behold our shield, O God;
look on the face of your anointed!
[10]†For a day in your courts is better
than a thousand elsewhere.
I would rather be a doorkeeper in the house of my God
than dwell in the tents of wickedness.
[11]†For the LORD God is a sun and shield;
the LORD bestows favor and honor.
No good thing does he withhold

from those who walk uprightly.
[12]O Lord of hosts,
blessed is the one who trusts in you!

Revive Us Again

To the choirmaster. A Psalm of the Sons of Korah.

PSALM **85** ‡†Lord, you were favorable to your land;
you restored the fortunes of Jacob.
[2]You forgave the iniquity of your people;
you covered all their sin. Selah
[3]†You withdrew all your wrath;
you turned from your hot anger.
[4]Restore us again, O God of our salvation,
and put away your indignation toward us!
[5]Will you be angry with us forever?
Will you prolong your anger to all generations?
[6]Will you not revive us again,
that your people may rejoice in you?
[7]†Show us your steadfast love, O Lord,
and grant us your salvation.
[8]†Let me hear what God the Lord will speak,
for he will speak peace to his people, to his saints;
but let them not turn back to folly.
[9]†Surely his salvation is near to those who fear him,
that glory may dwell in our land.
[10]†Steadfast love and faithfulness meet;
righteousness and peace kiss each other.
[11]Faithfulness springs up from the ground,
and righteousness looks down from the sky.
[12]†Yes, the Lord will give what is good,
and our land will yield its increase.
[13]Righteousness will go before him
and make his footsteps a way.

Great Is Your Steadfast Love

A Prayer of David.

PSALM **86** ‡Incline your ear, O LORD, and answer me,
for I am poor and needy.
[2]†Preserve my life, for I am godly;
save your servant, who trusts in you—you are my God.
[3]Be gracious to me, O Lord,
for to you do I cry all the day.
[4]†Gladden the soul of your servant,
for to you, O Lord, do I lift up my soul.
[5]For you, O Lord, are good and forgiving,
abounding in steadfast love to all who call upon you.
[6]Give ear, O LORD, to my prayer;
listen to my plea for grace.
[7]In the day of my trouble I call upon you,
for you answer me.
[8]†There is none like you among the gods, O Lord,
nor are there any works like yours.
[9]†All the nations you have made shall come
and worship before you, O Lord,
and shall glorify your name.
[10]For you are great and do wondrous things;
you alone are God.
[11]†Teach me your way, O LORD,
that I may walk in your truth;
unite my heart to fear your name.
[12]I give thanks to you, O Lord my God, with my whole heart,
and I will glorify your name forever.
[13]For great is your steadfast love toward me;
you have delivered my soul from the depths of Sheol.
[14]†O God, insolent men have risen up against me;
a band of ruthless men seeks my life,
and they do not set you before them.
[15]But you, O Lord, are a God merciful and gracious,
slow to anger and abounding in steadfast love and faithfulness.
[16]†Turn to me and be gracious to me;
give your strength to your servant,
and save the son of your maidservant.
[17]†Show me a sign of your favor,

that those who hate me may see and be put to shame
because you, LORD, have helped me and comforted me.

Glorious Things of You Are Spoken

A Psalm of the Sons of Korah. A Song.

PSALM **87** ‡†On the holy mount stands the city he founded;
[2]†the LORD loves the gates of Zion
more than all the dwelling places of Jacob.
[3]†Glorious things of you are spoken,
O city of God. Selah
[4]†Among those who know me I mention Rahab and Babylon;
behold, Philistia and Tyre, with Cush [1]—
“This one was born there,” they say.
[5]And of Zion it shall be said,
“This one and that one were born in her”;
for the Most High himself will establish her.
[6]The LORD records as he registers the peoples,
“This one was born there.” Selah
[7]†Singers and dancers alike say,
“All my springs are in you.”

I Cry Out Day and Night Before You

A Song. A Psalm of the Sons of Korah. To the choirmaster: according to Mahalath Leannoth. A Maskil [1] of Heman the Ezrahite.

PSALM **88** ‡O LORD, God of my salvation;
I cry out day and night before you.
[2]Let my prayer come before you;
incline your ear to my cry!
[3]For my soul is full of troubles,
and my life draws near to Sheol.
[4]†I am counted among those who go down to the pit;
I am a man who has no strength,
[5]†like one set loose among the dead,
like the slain that lie in the grave,
like those whom you remember no more,
for they are cut off from your hand.
[6]You have put me in the depths of the pit,
in the regions dark and deep.
[7]†Your wrath lies heavy upon me,
and you overwhelm me with all your waves. Selah
[8]†You have caused my companions to shun me;
you have made me a horror [2] to them.
I am shut in so that I cannot escape;
[9]†my eye grows dim through sorrow.
Every day I call upon you, O LORD;
I spread out my hands to you.
[10]†Do you work wonders for the dead?
Do the departed rise up to praise you? Selah
[11]Is your steadfast love declared in the grave,
or your faithfulness in Abaddon?
[12]Are your wonders known in the darkness,
or your righteousness in the land of forgetfulness?
[13]But I, O LORD, cry to you;
in the morning my prayer comes before you.
[14]†O LORD, why do you cast my soul away?

Why do you hide your face from me?
[15]†Afflicted and close to death from my youth up,
I suffer your terrors; I am helpless. [3]
[16]Your wrath has swept over me;
your dreadful assaults destroy me.
[17]They surround me like a flood all day long;
they close in on me together.
[18]†You have caused my beloved and my friend to shun me;
my companions have become darkness. [4]

I Will Sing of the Steadfast Love of the LORD

A Maskil [1] of Ethan the Ezrahite.

PSALM **89** ‡†I will sing of the steadfast love of the LORD, forever;
with my mouth I will make known your faithfulness to all generations.
[2]†For I said, “Steadfast love will be built up forever;
in the heavens you will establish your faithfulness.”
[3]†You have said, “I have made a covenant with my chosen one;
I have sworn to David my servant:
[4]†‘I will establish your offspring forever,
and build your throne for all generations.’” Selah
[5]†Let the heavens praise your wonders, O LORD,
your faithfulness in the assembly of the holy ones!
[6]†For who in the skies can be compared to the LORD?
Who among the heavenly beings [2] is like the LORD,
[7]†a God greatly to be feared in the council of the holy ones,
and awesome above all who are around him?
[8]O LORD God of hosts,
who is mighty as you are, O LORD,
with your faithfulness all around you?
[9]You rule the raging of the sea;
when its waves rise, you still them.
[10]†You crushed Rahab like a carcass;
you scattered your enemies with your mighty arm.
[11]The heavens are yours; the earth also is yours;
the world and all that is in it, you have founded them.
[12]†The north and the south, you have created them;
Tabor and Hermon joyously praise your name.
[13]You have a mighty arm;
strong is your hand, high your right hand.
[14]Righteousness and justice are the foundation of your throne;
steadfast love and faithfulness go before you.
[15]†Blessed are the people who know the festal shout,
who walk, O LORD, in the light of your face,

[16]who exult in your name all the day
and in your righteousness are exalted.
[17]†For you are the glory of their strength;
by your favor our horn is exalted.
[18]†For our shield belongs to the LORD,
our king to the Holy One of Israel.
[19]†Of old you spoke in a vision to your godly one, [3] and said:
“I have granted help to one who is mighty;
I have exalted one chosen from the people.
[20]I have found David, my servant;
with my holy oil I have anointed him,
[21]so that my hand shall be established with him;
my arm also shall strengthen him.
[22]The enemy shall not outwit him;
the wicked shall not humble him.
[23]I will crush his foes before him
and strike down those who hate him.
[24]My faithfulness and my steadfast love shall be with him,
and in my name shall his horn be exalted.
[25]†I will set his hand on the sea
and his right hand on the rivers.
[26]He shall cry to me, ‘You are my Father,
my God, and the Rock of my salvation.’
[27]†And I will make him the firstborn,
the highest of the kings of the earth.
[28]My steadfast love I will keep for him forever,
and my covenant will stand firm [4] for him.
[29]I will establish his offspring forever
and his throne as the days of the heavens.
[30]If his children forsake my law
and do not walk according to my rules, [5]
[31]if they violate my statutes
and do not keep my commandments,
[32]†then I will punish their transgression with the rod
and their iniquity with stripes,
[33]†but I will not remove from him my steadfast love
or be false to my faithfulness.

[34]I will not violate my covenant
or alter the word that went forth from my lips.
[35]Once for all I have sworn by my holiness;
I will not lie to David.
[36]His offspring shall endure forever,
his throne as long as the sun before me.
[37]†Like the moon it shall be established forever,
a faithful witness in the skies.” Selah
[38]But now you have cast off and rejected;
you are full of wrath against your anointed.
[39]†You have renounced the covenant with your servant;
you have defiled his crown in the dust.
[40]‡You have breached all his walls;
you have laid his strongholds in ruins.
[41]All who pass by plunder him;
he has become the scorn of his neighbors.
[42]You have exalted the right hand of his foes;
you have made all his enemies rejoice.
[43]You have also turned back the edge of his sword,
and you have not made him stand in battle.
[44]You have made his splendor to cease
and cast his throne to the ground.
[45]†You have cut short the days of his youth;
you have covered him with shame. Selah
[46]†How long, O LORD? Will you hide yourself forever?
How long will your wrath burn like fire?
[47]†Remember how short my time is!
For what vanity you have created all the children of man!
[48]What man can live and never see death?
Who can deliver his soul from the power of Sheol? Selah
[49]‡Lord, where is your steadfast love of old,
which by your faithfulness you swore to David?
[50]Remember, O Lord, how your servants are mocked,
and how I bear in my heart the insults [6] of all the many nations,
[51]with which your enemies mock, O LORD,
with which they mock the footsteps of your anointed.
[52]†Blessed be the LORD forever!

Amen and Amen.

Book Four

From Everlasting to Everlasting

A Prayer of Moses, the man of God.

PSALM **90** ‡†Lord, you have been our dwelling place [1]
in all generations.
[2]†Before the mountains were brought forth,
or ever you had formed the earth and the world,
from everlasting to everlasting you are God.
[3]†You return man to dust
and say, “Return, O children of man!” [2]
[4]†For a thousand years in your sight
are but as yesterday when it is past,
or as a watch in the night.
[5]†You sweep them away as with a flood; they are like a dream,
like grass that is renewed in the morning:
[6]in the morning it flourishes and is renewed;
in the evening it fades and withers.
[7]†For we are brought to an end by your anger;
by your wrath we are dismayed.
[8]†You have set our iniquities before you,
our secret sins in the light of your presence.
[9]†For all our days pass away under your wrath;
we bring our years to an end like a sigh.
[10]†The years of our life are seventy,
or even by reason of strength eighty;
yet their span [3] is but toil and trouble;
they are soon gone, and we fly away.
[11]†Who considers the power of your anger,
and your wrath according to the fear of you?
[12]†So teach us to number our days
that we may get a heart of wisdom.
[13]Return, O LORD! How long?
Have pity on your servants!
[14]†Satisfy us in the morning with your steadfast love,
that we may rejoice and be glad all our days.
[15]†Make us glad for as many days as you have afflicted us,
and for as many years as we have seen evil.
[16]Let your work be shown to your servants,
and your glorious power to their children.
[17]†Let the favor [4] of the Lord our God be upon us,

and establish the work of our hands upon us;
yes, establish the work of our hands!

My Refuge and My Fortress

PSALM **91** ‡†He who dwells in the shelter of the Most High
will abide in the shadow of the Almighty.
[2]I will say [1] to the Lord, “My refuge and my fortress,
my God, in whom I trust.”
[3]†For he will deliver you from the snare of the fowler
and from the deadly pestilence.
[4]†He will cover you with his pinions,
and under his wings you will find refuge;
his faithfulness is a shield and buckler.
[5]You will not fear the terror of the night,
nor the arrow that flies by day,
[6]nor the pestilence that stalks in darkness,
nor the destruction that wastes at noonday.
[7]A thousand may fall at your side,
ten thousand at your right hand,
but it will not come near you.
[8]†You will only look with your eyes
and see the recompense of the wicked.
[9]Because you have made the Lord your dwelling place—
the Most High, who is my refuge [2]—
[10]no evil shall be allowed to befall you,
no plague come near your tent.
[11]‡For he will command his angels concerning you
to guard you in all your ways.
[12]On their hands they will bear you up,
lest you strike your foot against a stone.
[13]†You will tread on the lion and the adder;
the young lion and the serpent you will trample underfoot.
[14]†“Because he holds fast to me in love, I will deliver him;
I will protect him, because he knows my name.
[15]When he calls to me, I will answer him;
I will be with him in trouble;
I will rescue him and honor him.

[16]†With long life I will satisfy him
and show him my salvation.”

How Great Are Your Works

A Psalm. A Song for the Sabbath.

PSALM **92** ‡It is good to give thanks to the LORD,
to sing praises to your name, O Most High;
[2]†to declare your steadfast love in the morning,
and your faithfulness by night,
[3]†to the music of the lute and the harp,
to the melody of the lyre.
[4]For you, O LORD, have made me glad by your work;
at the works of your hands I sing for joy.
[5]How great are your works, O LORD!
Your thoughts are very deep!
[6]The stupid man cannot know;
the fool cannot understand this:
[7]that though the wicked sprout like grass
and all evildoers flourish,
they are doomed to destruction forever;
[8]but you, O LORD, are on high forever.
[9]For behold, your enemies, O LORD,
for behold, your enemies shall perish;
all evildoers shall be scattered.
[10]†But you have exalted my horn like that of the wild ox;
you have poured over me [1] fresh oil.
[11]†My eyes have seen the downfall of my enemies;
my ears have heard the doom of my evil assailants.
[12]†The righteous flourish like the palm tree
and grow like a cedar in Lebanon.
[13]†They are planted in the house of the LORD;
they flourish in the courts of our God.
[14]They still bear fruit in old age;
they are ever full of sap and green,
[15]to declare that the LORD is upright;
he is my rock, and there is no unrighteousness in him.

The LORD Reigns

PSALM **93** ‡†The Lord reigns; he is robed in majesty;
the Lord is robed; he has put on strength as his belt.
Yes, the world is established; it shall never be moved.
[2]Your throne is established from of old;
you are from everlasting.
[3]‡The floods have lifted up, O Lord,
the floods have lifted up their voice;
the floods lift up their roaring.
[4]Mightier than the thunders of many waters,
mightier than the waves of the sea,
the Lord on high is mighty!
[5]†Your decrees are very trustworthy;
holiness befits your house,
O Lord, forevermore.

The LORD Will Not Forsake His People

PSALM **94** ‡†O LORD, God of vengeance,
O God of vengeance, shine forth!
[2]Rise up, O judge of the earth;
repay to the proud what they deserve!
[3]O LORD, how long shall the wicked,
how long shall the wicked exult?
[4]They pour out their arrogant words;
all the evildoers boast.
[5]They crush your people, O LORD,
and afflict your heritage.
[6]They kill the widow and the sojourner,
and murder the fatherless;
[7]†and they say, “The LORD does not see;
the God of Jacob does not perceive.”
[8]Understand, O dullest of the people!
Fools, when will you be wise?
[9]He who planted the ear, does he not hear?
He who formed the eye, does he not see?
[10]He who disciplines the nations, does he not rebuke?
He who teaches man knowledge—
[11]†the LORD—knows the thoughts of man,
that they are but a breath. [1]
[12]†Blessed is the man whom you discipline, O LORD,
and whom you teach out of your law,
[13]to give him rest from days of trouble,
until a pit is dug for the wicked.
[14]†For the LORD will not forsake his people;
he will not abandon his heritage;
[15]for justice will return to the righteous,
and all the upright in heart will follow it.
[16]Who rises up for me against the wicked?
Who stands up for me against evildoers?
[17]†If the LORD had not been my help,

my soul would soon have lived in the land of silence.
[18]†When I thought, “My foot slips,”
your steadfast love, O LORD, held me up.
[19]When the cares of my heart are many,
your consolations cheer my soul.
[20]†Can wicked rulers be allied with you,
those who frame injustice by statute?
[21]They band together against the life of the righteous
and condemn the innocent to death. [2]
[22]But the LORD has become my stronghold,
and my God the rock of my refuge.
[23]†He will bring back on them their iniquity
and wipe them out for their wickedness;
the LORD our God will wipe them out.

Let Us Sing Songs of Praise

PSALM **95** ‡†Oh come, let us sing to the LORD;
let us make a joyful noise to the rock of our salvation!
[2]Let us come into his presence with thanksgiving;
let us make a joyful noise to him with songs of praise!
[3]†For the LORD is a great God,
and a great King above all gods.
[4]†In his hand are the depths of the earth;
the heights of the mountains are his also.
[5]The sea is his, for he made it,
and his hands formed the dry land.
[6]Oh come, let us worship and bow down;
let us kneel before the LORD, our Maker!
[7]For he is our God,
and we are the people of his pasture,
and the sheep of his hand.
Today, if you hear his voice,
[8]†do not harden your hearts, as at Meribah,
as on the day at Massah in the wilderness,
[9]†when your fathers put me to the test
and put me to the proof, though they had seen my work.
[10]†For forty years I loathed that generation
and said, “They are a people who go astray in their heart,
and they have not known my ways.”
[11]†Therefore I swore in my wrath,
“They shall not enter my rest.”

Worship in the Splendor of Holiness

PSALM **96** ‡†Oh sing to the LORD a new song;
sing to the LORD, all the earth!
[2]†Sing to the LORD, bless his name;
tell of his salvation from day to day.
[3]†Declare his glory among the nations,
his marvelous works among all the peoples!
[4]†For great is the LORD, and greatly to be praised;
he is to be feared above all gods.
[5]For all the gods of the peoples are worthless idols,
but the LORD made the heavens.
[6]Splendor and majesty are before him;
strength and beauty are in his sanctuary.
[7]Ascribe to the LORD, O families of the peoples,
ascribe to the LORD glory and strength!
[8]†Ascribe to the LORD the glory due his name;
bring an offering, and come into his courts!
[9]†Worship the LORD in the splendor of holiness; [1]
tremble before him, all the earth!
[10]†Say among the nations, “The LORD reigns!
Yes, the world is established; it shall never be moved;
he will judge the peoples with equity.”
[11]‡Let the heavens be glad, and let the earth rejoice;
let the sea roar, and all that fills it;
[12]let the field exult, and everything in it!
Then shall all the trees of the forest sing for joy
[13]†before the LORD, for he comes,
for he comes to judge the earth.
He will judge the world in righteousness,
and the peoples in his faithfulness.

The LORD Reigns

PSALM **97** ‡†The LORD reigns, let the earth rejoice;
let the many coastlands be glad!
[2]†Clouds and thick darkness are all around him;
righteousness and justice are the foundation of his throne.
[3]†Fire goes before him
and burns up his adversaries all around.
[4]†His lightnings light up the world;
the earth sees and trembles.
[5]†The mountains melt like wax before the LORD,
before the Lord of all the earth.
[6]†The heavens proclaim his righteousness,
and all the peoples see his glory.
[7]†All worshipers of images are put to shame,
who make their boast in worthless idols;
worship him, all you gods!
[8]†Zion hears and is glad,
and the daughters of Judah rejoice,
because of your judgments, O LORD.
[9]For you, O LORD, are most high over all the earth;
you are exalted far above all gods.
[10]†O you who love the LORD, hate evil!
He preserves the lives of his saints;
he delivers them from the hand of the wicked.
[11]†Light is sown [1] for the righteous,
and joy for the upright in heart.
[12]Rejoice in the LORD, O you righteous,
and give thanks to his holy name!

Make a Joyful Noise to the LORD

A Psalm.

PSALM **98** ‡†Oh sing to the LORD a new song,
for he has done marvelous things!
His right hand and his holy arm
have worked salvation for him.
[2]†The LORD has made known his salvation;
he has revealed his righteousness in the sight of the nations.
[3]†He has remembered his steadfast love and faithfulness
to the house of Israel.
All the ends of the earth have seen
the salvation of our God.
[4]†Make a joyful noise to the LORD, all the earth;
break forth into joyous song and sing praises!
[5]‡Sing praises to the LORD with the lyre,
with the lyre and the sound of melody!
[6]With trumpets and the sound of the horn
make a joyful noise before the King, the LORD!
[7]Let the sea roar, and all that fills it;
the world and those who dwell in it!
[8]†Let the rivers clap their hands;
let the hills sing for joy together
[9]†before the LORD, for he comes
to judge the earth.
He will judge the world with righteousness,
and the peoples with equity.

The LORD Our God Is Holy

PSALM **99** ‡†The LORD reigns; let the peoples tremble!
He sits enthroned upon the cherubim; let the earth quake!
[2]†The LORD is great in Zion;
he is exalted over all the peoples.
[3]Let them praise your great and awesome name!
Holy is he!
[4]†The King in his might loves justice. [1]
You have established equity;
you have executed justice
and righteousness in Jacob.
[5]†Exalt the LORD our God;
worship at his footstool!
Holy is he!
[6]†Moses and Aaron were among his priests,
Samuel also was among those who called upon his name.
They called to the LORD, and he answered them.
[7]†In the pillar of the cloud he spoke to them;
they kept his testimonies
and the statute that he gave them.
[8]O LORD our God, you answered them;
you were a forgiving God to them,
but an avenger of their wrongdoings.
[9]†Exalt the LORD our God,
and worship at his holy mountain;
for the LORD our God is holy!

His Steadfast Love Endures Forever

A Psalm for giving thanks.

PSALM **100** ‡†Make a joyful noise to the LORD, all the earth!
[2]Serve the LORD with gladness!
Come into his presence with singing!
[3]†Know that the LORD, he is God!
It is he who made us, and we are his; [1]
we are his people, and the sheep of his pasture.
[4]†Enter his gates with thanksgiving,
and his courts with praise!
Give thanks to him; bless his name!
[5]†For the LORD is good;
his steadfast love endures forever,
and his faithfulness to all generations.

I Will Walk with Integrity

A Psalm of David.

PSALM **101** ‡I will sing of steadfast love and justice;
to you, O LORD, I will make music.
[2]†I will ponder the way that is blameless.
Oh when will you come to me?
I will walk with integrity of heart
within my house;
[3]‡†I will not set before my eyes
anything that is worthless.
I hate the work of those who fall away;
it shall not cling to me.
[4]†A perverse heart shall be far from me;
I will know nothing of evil.
[5]†Whoever slanders his neighbor secretly
I will destroy.
Whoever has a haughty look and an arrogant heart
I will not endure.
[6]†I will look with favor on the faithful in the land,
that they may dwell with me;
he who walks in the way that is blameless
shall minister to me.
[7]†No one who practices deceit
shall dwell in my house;
no one who utters lies
shall continue before my eyes.
[8]†Morning by morning I will destroy
all the wicked in the land,
cutting off all the evildoers
from the city of the LORD.

Do Not Hide Your Face from Me

A Prayer of one afflicted, when he is faint and pours out his complaint before the LORD.

PSALM **102** ‡‡Hear my prayer, O LORD;
let my cry come to you!
[2]‡Do not hide your face from me
in the day of my distress!
Incline your ear to me;
answer me speedily in the day when I call!
[3]‡For my days pass away like smoke,
and my bones burn like a furnace.
[4]My heart is struck down like grass and has withered;
I forget to eat my bread.
[5]Because of my loud groaning
my bones cling to my flesh.
[6]‡I am like a desert owl of the wilderness,
like an owl [1] of the waste places;
[7]‡I lie awake;
I am like a lonely sparrow on the housetop.
[8]All the day my enemies taunt me;
those who deride me use my name for a curse.
[9]For I eat ashes like bread
and mingle tears with my drink,
[10]‡because of your indignation and anger;
for you have taken me up and thrown me down.
[11]My days are like an evening shadow;
I wither away like grass.
[12]‡But you, O LORD, are enthroned forever;
you are remembered throughout all generations.
[13]‡You will arise and have pity on Zion;
it is the time to favor her;
the appointed time has come.
[14]For your servants hold her stones dear
and have pity on her dust.
[15]Nations will fear the name of the LORD,
and all the kings of the earth will fear your glory.
[16]For the LORD builds up Zion;
he appears in his glory;
[17]he regards the prayer of the destitute
and does not despise their prayer.

[18]†Let this be recorded for a generation to come,
so that a people yet to be created may praise the LORD:
[19]†that he looked down from his holy height;
from heaven the LORD looked at the earth,
[20]to hear the groans of the prisoners,
to set free those who were doomed to die,
[21]that they may declare in Zion the name of the LORD,
and in Jerusalem his praise,
[22]†when peoples gather together,
and kingdoms, to worship the LORD.
[23]‡He has broken my strength in midcourse;
he has shortened my days.
[24]†“O my God,” I say, “take me not away
in the midst of my days—
you whose years endure
throughout all generations!”
[25]‡Of old you laid the foundation of the earth,
and the heavens are the work of your hands.
[26]They will perish, but you will remain;
they will all wear out like a garment.
You will change them like a robe, and they will pass away,
[27]but you are the same, and your years have no end.
[28]†The children of your servants shall dwell secure;
their offspring shall be established before you.

Bless the LORD, O My Soul

Of David.

PSALM **103** ‡†Bless the Lord, O my soul,
and all that is within me,
bless his holy name!
[2]†Bless the Lord, O my soul,
and forget not all his benefits,
[3]†who forgives all your iniquity,
who heals all your diseases,
[4]who redeems your life from the pit,
who crowns you with steadfast love and mercy,
[5]†who satisfies you with good
so that your youth is renewed like the eagle's.
[6]‡The Lord works righteousness
and justice for all who are oppressed.
[7]‡He made known his ways to Moses,
his acts to the people of Israel.
[8]The Lord is merciful and gracious,
slow to anger and abounding in steadfast love.
[9]†He will not always chide,
nor will he keep his anger forever.
[10]†He does not deal with us according to our sins,
nor repay us according to our iniquities.
[11]For as high as the heavens are above the earth,
so great is his steadfast love toward those who fear him;
[12]as far as the east is from the west,
so far does he remove our transgressions from us.
[13]†As a father shows compassion to his children,
so the Lord shows compassion to those who fear him.
[14]†For he knows our frame; [1]
he remembers that we are dust.
[15]‡As for man, his days are like grass;
he flourishes like a flower of the field;
[16]for the wind passes over it, and it is gone,
and its place knows it no more.
[17]‡But the steadfast love of the Lord is from everlasting to everlasting
on those who fear him,
and his righteousness to children's children,
[18]to those who keep his covenant

and remember to do his commandments.
[19]†The LORD has established his throne in the heavens,
and his kingdom rules over all.
[20]†Bless the LORD, O you his angels,
you mighty ones who do his word,
obeying the voice of his word!
[21]Bless the LORD, all his hosts,
his ministers, who do his will!
[22]†Bless the LORD, all his works,
in all places of his dominion.
Bless the LORD, O my soul!

O LORD My God, You Are Very Great

PSALM **104** ‡‡†Bless the LORD, O my soul!
O LORD my God, you are very great!
You are clothed with splendor and majesty,
[2]covering yourself with light as with a garment,
stretching out the heavens like a tent.
[3]†He lays the beams of his chambers on the waters;
he makes the clouds his chariot;
he rides on the wings of the wind;
[4]†he makes his messengers winds,
his ministers a flaming fire.
[5]†He set the earth on its foundations,
so that it should never be moved.
[6]‡You covered it with the deep as with a garment;
the waters stood above the mountains.
[7]At your rebuke they fled;
at the sound of your thunder they took to flight.
[8]The mountains rose, the valleys sank down
to the place that you appointed for them.
[9]You set a boundary that they may not pass,
so that they might not again cover the earth.
[10]‡You make springs gush forth in the valleys;
they flow between the hills;
[11]they give drink to every beast of the field;
the wild donkeys quench their thirst.
[12]Beside them the birds of the heavens dwell;
they sing among the branches.
[13]†From your lofty abode you water the mountains;
the earth is satisfied with the fruit of your work.
[14]You cause the grass to grow for the livestock
and plants for man to cultivate,
that he may bring forth food from the earth
[15]and wine to gladden the heart of man,
oil to make his face shine

and bread to strengthen man's heart.
[16]The trees of the LORD are watered abundantly,
the cedars of Lebanon that he planted.
[17]In them the birds build their nests;
the stork has her home in the fir trees.
[18]The high mountains are for the wild goats;
the rocks are a refuge for the rock badgers.
[19]‡He made the moon to mark the seasons; [1]
the sun knows its time for setting.
[20]You make darkness, and it is night,
when all the beasts of the forest creep about.
[21]The young lions roar for their prey,
seeking their food from God.
[22]When the sun rises, they steal away
and lie down in their dens.
[23]Man goes out to his work
and to his labor until the evening.
[24]‡O LORD, how manifold are your works!
In wisdom have you made them all;
the earth is full of your creatures.
[25]Here is the sea, great and wide,
which teems with creatures innumerable,
living things both small and great.
[26]†There go the ships,
and Leviathan, which you formed to play in it. [2]
[27]‡These all look to you,
to give them their food in due season.
[28]When you give it to them, they gather it up;
when you open your hand, they are filled with good things.
[29]When you hide your face, they are dismayed;
when you take away their breath, they die
and return to their dust.
[30]†When you send forth your Spirit, [3] they are created,
and you renew the face of the ground.
[31]‡May the glory of the LORD endure forever;
may the LORD rejoice in his works,
[32]†who looks on the earth and it trembles,

who touches the mountains and they smoke!
[33]I will sing to the LORD as long as I live;
I will sing praise to my God while I have being.
[34]May my meditation be pleasing to him,
for I rejoice in the LORD.
[35]†Let sinners be consumed from the earth,
and let the wicked be no more!
Bless the LORD, O my soul!
Praise the LORD!

Tell of All His Wonderful Works

PSALM **105** ‡‡Oh give thanks to the LORD; call upon his name;
make known his deeds among the peoples!
[2]Sing to him, sing praises to him;
tell of all his wondrous works!
[3]Glory in his holy name;
let the hearts of those who seek the LORD rejoice!
[4]Seek the LORD and his strength;
seek his presence continually!
[5]Remember the wondrous works that he has done,
his miracles, and the judgments he uttered,
[6]†O offspring of Abraham, his servant,
children of Jacob, his chosen ones!
[7]‡He is the LORD our God;
his judgments are in all the earth.
[8]†He remembers his covenant forever,
the word that he commanded, for a thousand generations,
[9]‡the covenant that he made with Abraham,
his sworn promise to Isaac,
[10]†which he confirmed to Jacob as a statute,
to Israel as an everlasting covenant,
[11]†saying, “To you I will give the land of Canaan
as your portion for an inheritance.”
[12]†When they were few in number,
of little account, and sojourners in it,
[13]†wandering from nation to nation,
from one kingdom to another people,
[14]†he allowed no one to oppress them;
he rebuked kings on their account,
[15]†saying, “Touch not my anointed ones,
do my prophets no harm!”
[16]‡When he summoned a famine on the land
and broke all supply [1] of bread,
[17]he had sent a man ahead of them,

Joseph, who was sold as a slave.
[18]His feet were hurt with fetters;
his neck was put in a collar of iron;
[19]until what he had said came to pass,
the word of the LORD tested him.
[20]The king sent and released him;
the ruler of the peoples set him free;
[21]he made him lord of his house
and ruler of all his possessions,
[22]to bind [2] his princes at his pleasure
and to teach his elders wisdom.
[23]‡†Then Israel came to Egypt;
Jacob sojourned in the land of Ham.
[24]And the LORD made his people very fruitful
and made them stronger than their foes.
[25]He turned their hearts to hate his people,
to deal craftily with his servants.
[26]‡He sent Moses, his servant,
and Aaron, whom he had chosen.
[27]They performed his signs among them
and miracles in the land of Ham.
[28]†He sent darkness, and made the land dark;
they did not rebel [3] against his words.
[29]†He turned their waters into blood
and caused their fish to die.
[30]†Their land swarmed with frogs,
even in the chambers of their kings.
[31]†He spoke, and there came swarms of flies,
and gnats throughout their country.
[32]‡He gave them hail for rain,
and fiery lightning bolts through their land.
[33]He struck down their vines and fig trees,
and shattered the trees of their country.
[34]‡He spoke, and the locusts came,
young locusts without number,
[35]which devoured all the vegetation in their land
and ate up the fruit of their ground.

[36]†He struck down all the firstborn in their land,
the firstfruits of all their strength.
[37]‡Then he brought out Israel with silver and gold,
and there was none among his tribes who stumbled.
[38]Egypt was glad when they departed,
for dread of them had fallen upon it.
[39]He spread a cloud for a covering,
and fire to give light by night.
[40]They asked, and he brought quail,
and gave them bread from heaven in abundance.
[41]He opened the rock, and water gushed out;
it flowed through the desert like a river.
[42]‡†For he remembered his holy promise,
and Abraham, his servant.
[43]So he brought his people out with joy,
his chosen ones with singing.
[44]And he gave them the lands of the nations,
and they took possession of the fruit of the peoples' toil,
[45]†that they might keep his statutes
and observe his laws.
Praise the LORD!

Give Thanks to the LORD, for He Is Good

PSALM **106** ‡†Praise the LORD!
Oh give thanks to the LORD, for he is good,
for his steadfast love endures forever!
[2]‡Who can utter the mighty deeds of the LORD,
or declare all his praise?
[3]Blessed are they who observe justice,
who do righteousness at all times!
[4]‡Remember me, O LORD, when you show favor to your people;
help me when you save them, [1]
[5]that I may look upon the prosperity of your chosen ones,
that I may rejoice in the gladness of your nation,
that I may glory with your inheritance.
[6]†Both we and our fathers have sinned;
we have committed iniquity; we have done wickedness.
[7]‡†Our fathers, when they were in Egypt,
did not consider your wondrous works;
they did not remember the abundance of your steadfast love,
but rebelled by the sea, at the Red Sea.
[8]†Yet he saved them for his name's sake,
that he might make known his mighty power.
[9]†He rebuked the Red Sea, and it became dry,
and he led them through the deep as through a desert.
[10]†So he saved them from the hand of the foe
and redeemed them from the power of the enemy.
[11]†And the waters covered their adversaries;
not one of them was left.
[12]†Then they believed his words;
they sang his praise.
[13]‡†But they soon forgot his works;
they did not wait for his counsel.
[14]†But they had a wanton craving in the wilderness,
and put God to the test in the desert;
[15]he gave them what they asked,

but sent a wasting disease among them.
[16]‡When men in the camp were jealous of Moses
and Aaron, the holy one of the Lord,
[17]the earth opened and swallowed up Dathan,
and covered the company of Abiram.
[18]Fire also broke out in their company;
the flame burned up the wicked.
[19]‡†They made a calf in Horeb
and worshiped a metal image.
[20]They exchanged the glory of God
for the image of an ox that eats grass.
[21]†They forgot God, their Savior,
who had done great things in Egypt,
[22]†wondrous works in the land of Ham,
and awesome deeds by the Red Sea.
[23]†Therefore he said he would destroy them—
had not Moses, his chosen one,
stood in the breach before him,
to turn away his wrath from destroying them.
[24]‡†Then they despised the pleasant land,
having no faith in his promise.
[25]They murmured in their tents,
and did not obey the voice of the Lord.
[26]Therefore he raised his hand and swore to them
that he would make them fall in the wilderness,
[27]and would make their offspring fall among the nations,
scattering them among the lands.
[28]‡†Then they yoked themselves to the Baal of Peor,
and ate sacrifices offered to the dead;
[29]they provoked the Lord to anger with their deeds,
and a plague broke out among them.
[30]†Then Phinehas stood up and intervened,
and the plague was stayed.
[31]†And that was counted to him as righteousness
from generation to generation forever.
[32]‡†They angered him at the waters of Meribah,
and it went ill with Moses on their account,

[33]‡for they made his spirit bitter, [2]
and he spoke rashly with his lips.
[34]‡They did not destroy the peoples,
as the LORD commanded them,
[35]but they mixed with the nations
and learned to do as they did.
[36]‡They served their idols,
which became a snare to them.
[37]They sacrificed their sons
and their daughters to the demons;
[38]they poured out innocent blood,
the blood of their sons and daughters,
whom they sacrificed to the idols of Canaan,
and the land was polluted with blood.
[39]‡Thus they became unclean by their acts,
and played the whore in their deeds.
[40]‡Then the anger of the LORD was kindled against his people,
and he abhorred his heritage;
[41]he gave them into the hand of the nations,
so that those who hated them ruled over them.
[42]Their enemies oppressed them,
and they were brought into subjection under their power.
[43]Many times he delivered them,
but they were rebellious in their purposes
and were brought low through their iniquity.
[44]‡Nevertheless, he looked upon their distress,
when he heard their cry.
[45]‡For their sake he remembered his covenant,
and relented according to the abundance of his steadfast love.
[46]He caused them to be pitied
by all those who held them captive.
[47]‡Save us, O LORD our God,
and gather us from among the nations,
that we may give thanks to your holy name
and glory in your praise.
[48]‡Blessed be the LORD, the God of Israel,
from everlasting to everlasting!

And let all the people say, “Amen!”
Praise the LORD!

Book Five

Let the Redeemed of the LORD Say So

PSALM **107** ‡‡Oh give thanks to the LORD, for he is good,
for his steadfast love endures forever!
[2]Let the redeemed of the LORD say so,
whom he has redeemed from trouble [1]
[3]and gathered in from the lands,
from the east and from the west,
from the north and from the south.
[4]‡‡Some wandered in desert wastes,
finding no way to a city to dwell in;
[5]hungry and thirsty,
their soul fainted within them.
[6]Then they cried to the LORD in their trouble,
and he delivered them from their distress.
[7]He led them by a straight way
till they reached a city to dwell in.
[8]Let them thank the LORD for his steadfast love,
for his wondrous works to the children of man!
[9]For he satisfies the longing soul,
and the hungry soul he fills with good things.
[10]‡Some sat in darkness and in the shadow of death,
prisoners in affliction and in irons,
[11]for they had rebelled against the words of God,
and spurned the counsel of the Most High.
[12]So he bowed their hearts down with hard labor;
they fell down, with none to help.
[13]Then they cried to the LORD in their trouble,
and he delivered them from their distress.
[14]He brought them out of darkness and the shadow of death,
and burst their bonds apart.
[15]Let them thank the LORD for his steadfast love,
for his wondrous works to the children of man!
[16]For he shatters the doors of bronze
and cuts in two the bars of iron.
[17]‡Some were fools through their sinful ways,
and because of their iniquities suffered affliction;
[18]they loathed any kind of food,
and they drew near to the gates of death.

[19]Then they cried to the LORD in their trouble,
and he delivered them from their distress.
[20]He sent out his word and healed them,
and delivered them from their destruction.
[21]Let them thank the LORD for his steadfast love,
for his wondrous works to the children of man!
[22]And let them offer sacrifices of thanksgiving,
and tell of his deeds in songs of joy!
[23]‡Some went down to the sea in ships,
doing business on the great waters;
[24]they saw the deeds of the LORD,
his wondrous works in the deep.
[25]For he commanded and raised the stormy wind,
which lifted up the waves of the sea.
[26]They mounted up to heaven; they went down to the depths;
their courage melted away in their evil plight;
[27]they reeled and staggered like drunken men
and were at their wits' end. [2]
[28]Then they cried to the LORD in their trouble,
and he delivered them from their distress.
[29]He made the storm be still,
and the waves of the sea were hushed.
[30]Then they were glad that the waters [3] were quiet,
and he brought them to their desired haven.
[31]Let them thank the LORD for his steadfast love,
for his wondrous works to the children of man!
[32]Let them extol him in the congregation of the people,
and praise him in the assembly of the elders.
[33]‡‡He turns rivers into a desert,
springs of water into thirsty ground,
[34]a fruitful land into a salty waste,
because of the evil of its inhabitants.
[35]‡He turns a desert into pools of water,
a parched land into springs of water.
[36]And there he lets the hungry dwell,
and they establish a city to live in;
[37]they sow fields and plant vineyards

and get a fruitful yield.
[38]By his blessing they multiply greatly,
and he does not let their livestock diminish.
[39]‡When they are diminished and brought low
through oppression, evil, and sorrow,
[40]he pours contempt on princes
and makes them wander in trackless wastes;
[41]‡but he raises up the needy out of affliction
and makes their families like flocks.
[42]The upright see it and are glad,
and all wickedness shuts its mouth.
[43]†Whoever is wise, let him attend to these things;
let them consider the steadfast love of the LORD.

With God We Shall Do Valiantly

A Song. A Psalm of David.

PSALM **108** ‡My heart is steadfast, O God!
I will sing and make melody with all my being! [1]
[2]Awake, O harp and lyre!
I will awake the dawn!
[3]I will give thanks to you, O LORD, among the peoples;
I will sing praises to you among the nations.
[4]For your steadfast love is great above the heavens;
your faithfulness reaches to the clouds.
[5]Be exalted, O God, above the heavens!
Let your glory be over all the earth!
[6]That your beloved ones may be delivered,
give salvation by your right hand and answer me!
[7]God has promised in his holiness: [2]
“With exultation I will divide up Shechem
and portion out the Valley of Succoth.
[8]Gilead is mine; Manasseh is mine;
Ephraim is my helmet,
Judah my scepter.
[9]Moab is my washbasin;
upon Edom I cast my shoe;
over Philistia I shout in triumph.”
[10]Who will bring me to the fortified city?
Who will lead me to Edom?
[11]Have you not rejected us, O God?
You do not go out, O God, with our armies.
[12]Oh grant us help against the foe,
for vain is the salvation of man!
[13]With God we shall do valiantly;
it is he who will tread down our foes.

Help Me, O LORD My God

To the choirmaster. A Psalm of David.

PSALM **109** ‡†Be not silent, O God of my praise!
[2]‡†For wicked and deceitful mouths are opened against me,
speaking against me with lying tongues.
[3]They encircle me with words of hate,
and attack me without cause.
[4]In return for my love they accuse me,
but I give myself to prayer. [1]
[5]So they reward me evil for good,
and hatred for my love.
[6]‡Appoint a wicked man against him;
let an accuser stand at his right hand.
[7]When he is tried, let him come forth guilty;
let his prayer be counted as sin!
[8]‡May his days be few;
may another take his office!
[9]May his children be fatherless
and his wife a widow!
[10]May his children wander about and beg,
seeking food far from the ruins they inhabit!
[11]May the creditor seize all that he has;
may strangers plunder the fruits of his toil!
[12]Let there be none to extend kindness to him,
nor any to pity his fatherless children!
[13]May his posterity be cut off;
may his name be blotted out in the second generation!
[14]May the iniquity of his fathers be remembered before the LORD,
and let not the sin of his mother be blotted out!
[15]Let them be before the LORD continually,
that he may cut off the memory of them from the earth!
[16]For he did not remember to show kindness,
but pursued the poor and needy
and the brokenhearted, to put them to death.
[17]He loved to curse; let curses come [2] upon him!
He did not delight in blessing; may it be far [3] from him!
[18]He clothed himself with cursing as his coat;
may it soak [4] into his body like water,
like oil into his bones!

[19]May it be like a garment that he wraps around him,
like a belt that he puts on every day!
[20]May this be the reward of my accusers from the LORD,
of those who speak evil against my life!
[21]†But you, O GOD my Lord,
deal on my behalf for your name's sake;
because your steadfast love is good, deliver me!
[22]For I am poor and needy,
and my heart is stricken within me.
[23]I am gone like a shadow at evening;
I am shaken off like a locust.
[24]My knees are weak through fasting;
my body has become gaunt, with no fat.
[25]I am an object of scorn to my accusers;
when they see me, they wag their heads.
[26]Help me, O LORD my God!
Save me according to your steadfast love!
[27]Let them know that this is your hand;
you, O LORD, have done it!
[28]Let them curse, but you will bless!
They arise and are put to shame, but your servant will be glad!
[29]May my accusers be clothed with dishonor;
may they be wrapped in their own shame as in a cloak!
[30]†With my mouth I will give great thanks to the LORD;
I will praise him in the midst of the throng.
[31]For he stands at the right hand of the needy one,
to save him from those who condemn his soul to death.

Sit at My Right Hand

A Psalm of David.

PSALM **110** ‡†The LORD says to my Lord:
        “Sit at my right hand,
until I make your enemies your footstool.”
[2]†The LORD sends forth from Zion
        your mighty scepter.
        Rule in the midst of your enemies!
[3]†Your people will offer themselves freely
        on the day of your power, [1]
        in holy garments; [2]
from the womb of the morning,
        the dew of your youth will be yours. [3]
[4]†The LORD has sworn
        and will not change his mind,
“You are a priest forever
        after the order of Melchizedek.”
[5]†The Lord is at your right hand;
        he will shatter kings on the day of his wrath.
[6]†He will execute judgment among the nations,
        filling them with corpses;
he will shatter chiefs [4]
        over the wide earth.
[7]†He will drink from the brook by the way;
        therefore he will lift up his head.

Great Are the LORD's Works

PSALM **111** ‡† [1] Praise the LORD!
I will give thanks to the LORD with my whole heart,
in the company of the upright, in the congregation.
[2]‡Great are the works of the LORD,
studied by all who delight in them.
[3]Full of splendor and majesty is his work,
and his righteousness endures forever.
[4]He has caused his wondrous works to be remembered;
the LORD is gracious and merciful.
[5]†He provides food for those who fear him;
he remembers his covenant forever.
[6]†He has shown his people the power of his works,
in giving them the inheritance of the nations.
[7]The works of his hands are faithful and just;
all his precepts are trustworthy;
[8]they are established forever and ever,
to be performed with faithfulness and uprightness.
[9]†He sent redemption to his people;
he has commanded his covenant forever.
Holy and awesome is his name!
[10]†The fear of the LORD is the beginning of wisdom;
all those who practice it have a good understanding.
His praise endures forever!

The Righteous Will Never Be Moved

PSALM **112** ‡† [1] Praise the LORD!
Blessed is the man who fears the LORD,
who greatly delights in his commandments!
[2]‡His offspring will be mighty in the land;
the generation of the upright will be blessed.
[3]Wealth and riches are in his house,
and his righteousness endures forever.
[4]Light dawns in the darkness for the upright;
he is gracious, merciful, and righteous.
[5]It is well with the man who deals generously and lends;
who conducts his affairs with justice.
[6]For the righteous will never be moved;
he will be remembered forever.
[7]He is not afraid of bad news;
his heart is firm, trusting in the LORD.
[8]His heart is steady; he will not be afraid,
until he looks in triumph on his adversaries.
[9]†He has distributed freely; he has given to the poor;
his righteousness endures forever;
his horn is exalted in honor.
[10]†The wicked man sees it and is angry;
he gnashes his teeth and melts away;
the desire of the wicked will perish!

Who Is like the LORD Our God?

PSALM **113** ‡†Praise the LORD!
Praise, O servants of the LORD,
praise the name of the LORD!
[2]†Blessed be the name of the LORD
from this time forth and forevermore!
[3]†From the rising of the sun to its setting,
the name of the LORD is to be praised!
[4]‡The LORD is high above all nations,
and his glory above the heavens!
[5]Who is like the LORD our God,
who is seated on high,
[6]‡who looks far down
on the heavens and the earth?
[7]‡He raises the poor from the dust
and lifts the needy from the ash heap,
[8]to make them sit with princes,
with the princes of his people.
[9]†He gives the barren woman a home,
making her the joyous mother of children.
Praise the LORD!

Tremble at the Presence of the Lord

PSALM **114** ‡When Israel went out from Egypt,
the house of Jacob from a people of strange language,
[2]†Judah became his sanctuary,
Israel his dominion.
[3]†The sea looked and fled;
Jordan turned back.
[4]†The mountains skipped like rams,
the hills like lambs.
[5]‡What ails you, O sea, that you flee?
O Jordan, that you turn back?
[6]O mountains, that you skip like rams?
O hills, like lambs?
[7]†Tremble, O earth, at the presence of the Lord,
at the presence of the God of Jacob,
[8]†who turns the rock into a pool of water,
the flint into a spring of water.

To Your Name Give Glory

PSALM **115** ‡†Not to us, O LORD, not to us, but to your name give glory,
for the sake of your steadfast love and your faithfulness!
[2]†Why should the nations say,
“Where is their God?”
[3]†Our God is in the heavens;
he does all that he pleases.
[4]‡Their idols are silver and gold,
the work of human hands.
[5]They have mouths, but do not speak;
eyes, but do not see.
[6]They have ears, but do not hear;
noses, but do not smell.
[7]They have hands, but do not feel;
feet, but do not walk;
and they do not make a sound in their throat.
[8]Those who make them become like them;
so do all who trust in them.
[9]‡O Israel, [1] trust in the LORD!
He is their help and their shield.
[10]O house of Aaron, trust in the LORD!
He is their help and their shield.
[11]You who fear the LORD, trust in the LORD!
He is their help and their shield.
[12]The LORD has remembered us; he will bless us;
he will bless the house of Israel;
he will bless the house of Aaron;
[13]he will bless those who fear the LORD,
both the small and the great.
[14]May the LORD give you increase,
you and your children!
[15]May you be blessed by the LORD,
who made heaven and earth!

[16][†]The heavens are the LORD's heavens,
but the earth he has given to the children of man.
[17]The dead do not praise the LORD,
nor do any who go down into silence.
[18]But we will bless the LORD
from this time forth and forevermore.
Praise the LORD!

I Love the LORD

PSALM **116** ‡I love the LORD, because he has heard
my voice and my pleas for mercy.
[2]Because he inclined his ear to me,
therefore I will call on him as long as I live.
[3]†The snares of death encompassed me;
the pangs of Sheol laid hold on me;
I suffered distress and anguish.
[4]Then I called on the name of the LORD:
“O LORD, I pray, deliver my soul!”
[5]Gracious is the LORD, and righteous;
our God is merciful.
[6]The LORD preserves the simple;
when I was brought low, he saved me.
[7]Return, O my soul, to your rest;
for the LORD has dealt bountifully with you.
[8]For you have delivered my soul from death,
my eyes from tears,
my feet from stumbling;
[9]†I will walk before the LORD
in the land of the living.
[10]†I believed, even when [1] I spoke,
“I am greatly afflicted”;
[11]†I said in my alarm,
“All mankind are liars.”
[12]†What shall I render to the LORD
for all his benefits to me?
[13]†I will lift up the cup of salvation
and call on the name of the LORD,
[14]†I will pay my vows to the LORD
in the presence of all his people.
[15]‡Precious in the sight of the LORD
is the death of his saints.
[16]O LORD, I am your servant;

I am your servant, the son of your maidservant.
You have loosed my bonds.
[17]‡†I will offer to you the sacrifice of thanksgiving
and call on the name of the LORD.
[18]I will pay my vows to the LORD
in the presence of all his people,
[19]†in the courts of the house of the LORD,
in your midst, O Jerusalem.
Praise the LORD!

The LORD's Faithfulness Endures Forever

PSALM **117** ‡†Praise the LORD, all nations!
Extol him, all peoples!
[2] †For great is his steadfast love toward us,
and the faithfulness of the LORD endures forever.
Praise the LORD!

His Steadfast Love Endures Forever

PSALM **118** ‡†Oh give thanks to the LORD, for he is good;
for his steadfast love endures forever!
[2]‡Let Israel say,
“His steadfast love endures forever.”
[3]Let the house of Aaron say,
“His steadfast love endures forever.”
[4]Let those who fear the LORD say,
“His steadfast love endures forever.”
[5]‡‡Out of my distress I called on the LORD;
the LORD answered me and set me free.
[6]†The LORD is on my side; I will not fear.
What can man do to me?
[7]The LORD is on my side as my helper;
I shall look in triumph on those who hate me.
[8]It is better to take refuge in the LORD
than to trust in man.
[9]It is better to take refuge in the LORD
than to trust in princes.
[10]‡All nations surrounded me;
in the name of the LORD I cut them off!
[11]They surrounded me, surrounded me on every side;
in the name of the LORD I cut them off!
[12]†They surrounded me like bees;
they went out like a fire among thorns;
in the name of the LORD I cut them off!
[13]†I was pushed hard, [1] so that I was falling,
but the LORD helped me.
[14]†The LORD is my strength and my song;
he has become my salvation.
[15]‡‡Glad songs of salvation
are in the tents of the righteous:
“The right hand of the LORD does valiantly,
[16]the right hand of the LORD exalts,

the right hand of the LORD does valiantly!”
[17]I shall not die, but I shall live,
and recount the deeds of the LORD.
[18]†The LORD has disciplined me severely,
but he has not given me over to death.
[19]‡†Open to me the gates of righteousness,
that I may enter through them
and give thanks to the LORD.
[20]†This is the gate of the LORD;
the righteous shall enter through it.
[21]†I thank you that you have answered me
and have become my salvation.
[22]‡†The stone that the builders rejected
has become the cornerstone. [2]
[23]This is the LORD's doing;
it is marvelous in our eyes.
[24]†This is the day that the LORD has made;
let us rejoice and be glad in it.
[25]†Save us, we pray, O LORD!
O LORD, we pray, give us success!
[26]†Blessed is he who comes in the name of the LORD!
We bless you from the house of the LORD.
[27]†The LORD is God,
and he has made his light to shine upon us.
Bind the festal sacrifice with cords,
up to the horns of the altar!
[28]†You are my God, and I will give thanks to you;
you are my God; I will extol you.
[29]†Oh give thanks to the LORD, for he is good;
for his steadfast love endures forever!

Your Word Is a Lamp to My Feet

Aleph

PSALM **119** ‡‡† [1] Blessed are those whose way is blameless,
who walk in the law of the LORD!
[2]†Blessed are those who keep his testimonies,
who seek him with their whole heart,
[3]who also do no wrong,
but walk in his ways!
[4]†You have commanded your precepts
to be kept diligently.
[5]‡Oh that my ways may be steadfast
in keeping your statutes!
[6]Then I shall not be put to shame,
having my eyes fixed on all your commandments.
[7]†I will praise you with an upright heart,
when I learn your righteous rules. [2]
[8]I will keep your statutes;
do not utterly forsake me!

Beth

[9]‡How can a young man keep his way pure?
By guarding it according to your word.
[10]With my whole heart I seek you;
let me not wander from your commandments!
[11]I have stored up your word in my heart,
that I might not sin against you.
[12]†Blessed are you, O LORD;
teach me your statutes!
[13]With my lips I declare
all the rules [3] of your mouth.
[14]†In the way of your testimonies I delight
as much as in all riches.
[15]†I will meditate on your precepts
and fix my eyes on your ways.
[16]†I will delight in your statutes;
I will not forget your word.

Gimel

[17]Deal bountifully with your servant,
that I may live and keep your word.
[18]†Open my eyes, that I may behold
wondrous things out of your law.
[19]†I am a sojourner on the earth;
hide not your commandments from me!
[20]†My soul is consumed with longing
for your rules [4] at all times.
[21]†You rebuke the insolent, accursed ones,
who wander from your commandments.
[22]Take away from me scorn and contempt,
for I have kept your testimonies.
[23]Even though princes sit plotting against me,
your servant will meditate on your statutes.
[24]†Your testimonies are my delight;
they are my counselors.

Daleth

[25]†My soul clings to the dust;
give me life according to your word!
[26]When I told of my ways, you answered me;
teach me your statutes!
[27]†Make me understand the way of your precepts,
and I will meditate on your wondrous works.
[28]†My soul melts away for sorrow;
strengthen me according to your word!
[29]†Put false ways far from me
and graciously teach me your law!
[30]I have chosen the way of faithfulness;
I set your rules before me.
[31]I cling to your testimonies, O Lord;
let me not be put to shame!
[32]†I will run in the way of your commandments
when you enlarge my heart! [5]

He

[33]Teach me, O LORD, the way of your statutes;
and I will keep it to the end. [6]
[34]Give me understanding, that I may keep your law
and observe it with my whole heart.
[35]Lead me in the path of your commandments,
for I delight in it.
[36]Incline my heart to your testimonies,
and not to selfish gain!
[37]†Turn my eyes from looking at worthless things;
and give me life in your ways.
[38]Confirm to your servant your promise,
that you may be feared.
[39]†Turn away the reproach that I dread,
for your rules are good.
[40]Behold, I long for your precepts;
in your righteousness give me life!

Waw

[41]†Let your steadfast love come to me, O LORD,
your salvation according to your promise;
[42]then shall I have an answer for him who taunts me,
for I trust in your word.
[43]†And take not the word of truth utterly out of my mouth,
for my hope is in your rules.
[44]I will keep your law continually,
forever and ever,
[45]and I shall walk in a wide place,
for I have sought your precepts.
[46]I will also speak of your testimonies before kings
and shall not be put to shame,
[47]‡for I find my delight in your commandments,
which I love.
[48]I will lift up my hands toward your commandments, which I love,
and I will meditate on your statutes.

Zayin

[49]Remember your word to your servant,
in which you have made me hope.
[50]†This is my comfort in my affliction,
that your promise gives me life.
[51]The insolent utterly deride me,
but I do not turn away from your law.
[52]When I think of your rules from of old,
I take comfort, O LORD.
[53]Hot indignation seizes me because of the wicked,
who forsake your law.
[54]Your statutes have been my songs
in the house of my sojourning.
[55]I remember your name in the night, O LORD,
and keep your law.
[56]This blessing has fallen to me,
that I have kept your precepts.

Heth

[57]The LORD is my portion;
I promise to keep your words.
[58]I entreat your favor with all my heart;
be gracious to me according to your promise.
[59]When I think on my ways,
I turn my feet to your testimonies;
[60]I hasten and do not delay
to keep your commandments.
[61]Though the cords of the wicked ensnare me,
I do not forget your law.
[62]At midnight I rise to praise you,
because of your righteous rules.
[63]I am a companion of all who fear you,
of those who keep your precepts.
[64]The earth, O LORD, is full of your steadfast love;
teach me your statutes!

Teth

[65]You have dealt well with your servant,
O LORD, according to your word.
[66]Teach me good judgment and knowledge,
for I believe in your commandments.
[67]Before I was afflicted I went astray,
but now I keep your word.
[68]†You are good and do good;
teach me your statutes.
[69]The insolent smear me with lies,
but with my whole heart I keep your precepts;
[70]†their heart is unfeeling like fat,
but I delight in your law.
[71]It is good for me that I was afflicted,
that I might learn your statutes.
[72]The law of your mouth is better to me
than thousands of gold and silver pieces.

Yodh

[73]†Your hands have made and fashioned me;
give me understanding that I may learn your commandments.
[74]Those who fear you shall see me and rejoice,
because I have hoped in your word.
[75]†I know, O LORD, that your rules are righteous,
and that in faithfulness you have afflicted me.
[76]Let your steadfast love comfort me
according to your promise to your servant.
[77]Let your mercy come to me, that I may live;
for your law is my delight.
[78]Let the insolent be put to shame,
because they have wronged me with falsehood;
as for me, I will meditate on your precepts.
[79]Let those who fear you turn to me,
that they may know your testimonies.
[80]May my heart be blameless in your statutes,
that I may not be put to shame!

Kaph

[81]My soul longs for your salvation;
I hope in your word.
[82]My eyes long for your promise;
I ask, “When will you comfort me?”
[83]†For I have become like a wineskin in the smoke,
yet I have not forgotten your statutes.
[84]How long must your servant endure? [7]
When will you judge those who persecute me?
[85]The insolent have dug pitfalls for me;
they do not live according to your law.
[86]All your commandments are sure;
they persecute me with falsehood; help me!
[87]They have almost made an end of me on earth,
but I have not forsaken your precepts.
[88]In your steadfast love give me life,
that I may keep the testimonies of your mouth.

Lamedh

[89]†Forever, O LORD, your word
is firmly fixed in the heavens.
[90]Your faithfulness endures to all generations;
you have established the earth, and it stands fast.
[91]By your appointment they stand this day,
for all things are your servants.
[92]If your law had not been my delight,
I would have perished in my affliction.
[93]I will never forget your precepts,
for by them you have given me life.
[94]I am yours; save me,
for I have sought your precepts.
[95]The wicked lie in wait to destroy me,
but I consider your testimonies.
[96]I have seen a limit to all perfection,
but your commandment is exceedingly broad.

Mem

[97]Oh how I love your law!
It is my meditation all the day.
[98]‡Your commandment makes me wiser than my enemies,
for it is ever with me.
[99]I have more understanding than all my teachers,
for your testimonies are my meditation.
[100]I understand more than the aged, [8]
for I keep your precepts.
[101]I hold back my feet from every evil way,
in order to keep your word.
[102]I do not turn aside from your rules,
for you have taught me.
[103]How sweet are your words to my taste,
sweeter than honey to my mouth!
[104]Through your precepts I get understanding;
therefore I hate every false way.

Nun

[105]†Your word is a lamp to my feet
and a light to my path.
[106]I have sworn an oath and confirmed it,
to keep your righteous rules.
[107]I am severely afflicted;
give me life, O LORD, according to your word!
[108]Accept my freewill offerings of praise, O LORD,
and teach me your rules.
[109]I hold my life in my hand continually,
but I do not forget your law.
[110]The wicked have laid a snare for me,
but I do not stray from your precepts.
[111]†Your testimonies are my heritage forever,
for they are the joy of my heart.
[112]I incline my heart to perform your statutes
forever, to the end. [9]

Samekh

[113]I hate the double-minded,
but I love your law.
[114]You are my hiding place and my shield;
I hope in your word.
[115]Depart from me, you evildoers,
that I may keep the commandments of my God.
[116]Uphold me according to your promise, that I may live,
and let me not be put to shame in my hope!
[117]Hold me up, that I may be safe
and have regard for your statutes continually!
[118]‡You spurn all who go astray from your statutes,
for their cunning is in vain.
[119]All the wicked of the earth you discard like dross,
therefore I love your testimonies.
[120]My flesh trembles for fear of you,
and I am afraid of your judgments.

Ayin

[121]I have done what is just and right;
do not leave me to my oppressors.
[122]Give your servant a pledge of good;
let not the insolent oppress me.
[123]My eyes long for your salvation
and for the fulfillment of your righteous promise.
[124]Deal with your servant according to your steadfast love,
and teach me your statutes.
[125]I am your servant; give me understanding,
that I may know your testimonies!
[126]It is time for the LORD to act,
for your law has been broken.
[127]Therefore I love your commandments
above gold, above fine gold.
[128]†Therefore I consider all your precepts to be right;
I hate every false way.

Pe

[129]Your testimonies are wonderful;
therefore my soul keeps them.
[130]†The unfolding of your words gives light;
it imparts understanding to the simple.
[131]†I open my mouth and pant,
because I long for your commandments.
[132]Turn to me and be gracious to me,
as is your way with those who love your name.
[133]Keep steady my steps according to your promise,
and let no iniquity get dominion over me.
[134]Redeem me from man's oppression,
that I may keep your precepts.
[135]Make your face shine upon your servant,
and teach me your statutes.
[136]†My eyes shed streams of tears,
because people do not keep your law.

Tsadhe

[137]Righteous are you, O LORD,
and right are your rules.
[138]You have appointed your testimonies in righteousness
and in all faithfulness.
[139]My zeal consumes me,
because my foes forget your words.
[140]†Your promise is well tried,
and your servant loves it.
[141]I am small and despised,
yet I do not forget your precepts.
[142]Your righteousness is righteous forever,
and your law is true.
[143]Trouble and anguish have found me out,
but your commandments are my delight.
[144]Your testimonies are righteous forever;
give me understanding that I may live.

Qoph

[145]With my whole heart I cry; answer me, O LORD!
I will keep your statutes.
[146]I call to you; save me,
that I may observe your testimonies.
[147]I rise before dawn and cry for help;
I hope in your words.
[148]My eyes are awake before the watches of the night,
that I may meditate on your promise.
[149]Hear my voice according to your steadfast love;
O LORD, according to your justice give me life.
[150]They draw near who persecute me with evil purpose;
they are far from your law.
[151]But you are near, O LORD,
and all your commandments are true.
[152]Long have I known from your testimonies
that you have founded them forever.

Resh

[153]Look on my affliction and deliver me,
for I do not forget your law.
[154]Plead my cause and redeem me;
give me life according to your promise!
[155]†Salvation is far from the wicked,
for they do not seek your statutes.
[156]Great is your mercy, O LORD;
give me life according to your rules.
[157]Many are my persecutors and my adversaries,
but I do not swerve from your testimonies.
[158]I look at the faithless with disgust,
because they do not keep your commands.
[159]Consider how I love your precepts!
Give me life according to your steadfast love.
[160]†The sum of your word is truth,
and every one of your righteous rules endures forever.

Sin and Shin

[161]†Princes persecute me without cause,
but my heart stands in awe of your words.
[162]I rejoice at your word
like one who finds great spoil.
[163]†I hate and abhor falsehood,
but I love your law.
[164]†Seven times a day I praise you
for your righteous rules.
[165]Great peace have those who love your law;
nothing can make them stumble.
[166]I hope for your salvation, O LORD,
and I do your commandments.
[167]My soul keeps your testimonies;
I love them exceedingly.
[168]I keep your precepts and testimonies,
for all my ways are before you.

Taw

[169]Let my cry come before you, O LORD;
give me understanding according to your word!
[170]Let my plea come before you;
deliver me according to your word.
[171]My lips will pour forth praise,
for you teach me your statutes.
[172]My tongue will sing of your word,
for all your commandments are right.
[173]†Let your hand be ready to help me,
for I have chosen your precepts.
[174]I long for your salvation, O LORD,
and your law is my delight.
[175]Let my soul live and praise you,
and let your rules help me.
[176]†I have gone astray like a lost sheep; seek your servant,
for I do not forget your commandments.

Deliver Me, O LORD

A Song of Ascents.

PSALM **120** ‡In my distress I called to the LORD,
and he answered me.
[2]†Deliver me, O LORD,
from lying lips,
from a deceitful tongue.
[3]What shall be given to you,
and what more shall be done to you,
you deceitful tongue?
[4]†A warrior's sharp arrows,
with glowing coals of the broom tree!
[5]‡†Woe to me, that I sojourn in Meshech,
that I dwell among the tents of Kedar!
[6]Too long have I had my dwelling
among those who hate peace.
[7]I am for peace,
but when I speak, they are for war!

My Help Comes from the LORD

A Song of Ascents.

PSALM **121** ‡†I lift up my eyes to the hills.
From where does my help come?
[2]†My help comes from the Lord,
who made heaven and earth.
[3]‡†He will not let your foot be moved;
he who keeps you will not slumber.
[4]Behold, he who keeps Israel
will neither slumber nor sleep.
[5]†The Lord is your keeper;
the Lord is your shade on your right hand.
[6]†The sun shall not strike you by day,
nor the moon by night.
[7]‡The Lord will keep you from all evil;
he will keep your life.
[8]The Lord will keep
your going out and your coming in
from this time forth and forevermore.

Let Us Go to the House of the LORD

A Song of Ascents. Of David.

PSALM **122** ††I was glad when they said to me,
“Let us go to the house of the LORD!”
[2]†Our feet have been standing
within your gates, O Jerusalem!
[3]†Jerusalem—built as a city
that is bound firmly together,
[4]†to which the tribes go up,
the tribes of the LORD,
as was decreed for [1] Israel,
to give thanks to the name of the LORD.
[5]There thrones for judgment were set,
the thrones of the house of David.
[6]†Pray for the peace of Jerusalem!
“May they be secure who love you!
[7]Peace be within your walls
and security within your towers!”
[8]For my brothers and companions' sake
I will say, “Peace be within you!”
[9]For the sake of the house of the LORD our God,
I will seek your good.

Our Eyes Look to the LORD Our God

A Song of Ascents.

PSALM **123** ††To you I lift up my eyes,
O you who are enthroned in the heavens!
[2]†Behold, as the eyes of servants
look to the hand of their master,
as the eyes of a maidservant
to the hand of her mistress,
so our eyes look to the LORD our God,
till he has mercy upon us.
[3]†Have mercy upon us, O LORD, have mercy upon us,
for we have had more than enough of contempt.
[4]Our soul has had more than enough
of the scorn of those who are at ease,
of the contempt of the proud.

Our Help Is in the Name of the LORD

A Song of Ascents. Of David.

PSALM **124** ‡‡If it had not been the LORD who was on our side—
let Israel now say—
[2]†if it had not been the LORD who was on our side
when people rose up against us,
[3]then they would have swallowed us up alive,
when their anger was kindled against us;
[4]‡then the flood would have swept us away,
the torrent would have gone over us;
[5]then over us would have gone
the raging waters.
[6]Blessed be the LORD,
who has not given us
as prey to their teeth!
[7]We have escaped like a bird
from the snare of the fowlers;
the snare is broken,
and we have escaped!
[8]†Our help is in the name of the LORD,
who made heaven and earth.

The LORD Surrounds His People

A Song of Ascents.

PSALM **125** ‡‡†Those who trust in the LORD are like Mount Zion,
which cannot be moved, but abides forever.
[2]†As the mountains surround Jerusalem,
so the LORD surrounds his people,
from this time forth and forevermore.
[3]†For the scepter of wickedness shall not rest
on the land allotted to the righteous,
lest the righteous stretch out
their hands to do wrong.
[4]‡Do good, O LORD, to those who are good,
and to those who are upright in their hearts!
[5]†But those who turn aside to their crooked ways
the LORD will lead away with evildoers!
Peace be upon Israel!

Restore Our Fortunes, O LORD

A Song of Ascents.

PSALM **126** ‡†When the LORD restored the fortunes of Zion,
we were like those who dream.
[2]‡Then our mouth was filled with laughter,
and our tongue with shouts of joy;
then they said among the nations,
“The LORD has done great things for them.”
[3]The LORD has done great things for us;
we are glad.
[4]†Restore our fortunes, O LORD,
like streams in the Negeb!
[5]‡Those who sow in tears
shall reap with shouts of joy!
[6]He who goes out weeping,
bearing the seed for sowing,
shall come home with shouts of joy,
bringing his sheaves with him.

Unless the LORD Builds the House

A Song of Ascents. Of Solomon.

PSALM **127** ‡‡Unless the LORD builds the house,
those who build it labor in vain.
Unless the LORD watches over the city,
the watchman stays awake in vain.
[2]‡It is in vain that you rise up early
and go late to rest,
eating the bread of anxious toil;
for he gives to his beloved sleep.
[3]‡‡Behold, children are a heritage from the LORD,
the fruit of the womb a reward.
[4]‡Like arrows in the hand of a warrior
are the children [1] of one's youth.
[5]Blessed is the man
who fills his quiver with them!
He shall not be put to shame
when he speaks with his enemies in the gate. [2]

Blessed Is Everyone Who Fears the LORD

A Song of Ascents.

PSALM **128** ‡†Blessed is everyone who fears the LORD,
who walks in his ways!
[2]‡You shall eat the fruit of the labor of your hands;
you shall be blessed, and it shall be well with you.
[3]†Your wife will be like a fruitful vine
within your house;
your children will be like olive shoots
around your table.
[4]Behold, thus shall the man be blessed
who fears the LORD.
[5]‡The LORD bless you from Zion!
May you see the prosperity of Jerusalem
all the days of your life!
[6]†May you see your children's children!
Peace be upon Israel!

They Have Afflicted Me from My Youth

A Song of Ascents.

PSALM **129** ‡†“Greatly [1] have they afflicted me from my youth”—
let Israel now say—
[2]†“Greatly have they afflicted me from my youth,
yet they have not prevailed against me.
[3]†The plowers plowed upon my back;
they made long their furrows.”
[4]†The LORD is righteous;
he has cut the cords of the wicked.
[5]‡May all who hate Zion
be put to shame and turned backward!
[6]†Let them be like the grass on the housetops,
which withers before it grows up,
[7]with which the reaper does not fill his hand
nor the binder of sheaves his arms,
[8]nor do those who pass by say,
“The blessing of the LORD be upon you!
We bless you in the name of the LORD!”

My Soul Waits for the Lord

A Song of Ascents.

PSALM **130** ‡†Out of the depths I cry to you, O LORD!
[2]O Lord, hear my voice!
Let your ears be attentive
to the voice of my pleas for mercy!
[3]‡If you, O LORD, should mark iniquities,
O Lord, who could stand?
[4]But with you there is forgiveness,
that you may be feared.
[5]†I wait for the LORD, my soul waits,
and in his word I hope;
[6]†my soul waits for the Lord
more than watchmen for the morning,
more than watchmen for the morning.
[7]†O Israel, hope in the LORD!
For with the LORD there is steadfast love,
and with him is plentiful redemption.
[8]†And he will redeem Israel
from all his iniquities.

I Have Calmed and Quieted My Soul

A Song of Ascents. Of David.

PSALM **131** ‡†O LORD, my heart is not lifted up;
my eyes are not raised too high;
I do not occupy myself with things
too great and too marvelous for me.
[2]†But I have calmed and quieted my soul,
like a weaned child with its mother;
like a weaned child is my soul within me.
[3]†O Israel, hope in the LORD
from this time forth and forevermore.

The LORD Has Chosen Zion

A Song of Ascents.

PSALM **132** ‡‡†Remember, O LORD, in David's favor,
all the hardships he endured,
[2]‡†how he swore to the LORD
and vowed to the Mighty One of Jacob,
[3]“I will not enter my house
or get into my bed,
[4]I will not give sleep to my eyes
or slumber to my eyelids,
[5]until I find a place for the LORD,
a dwelling place for the Mighty One of Jacob.”
[6]‡†Behold, we heard of it in Ephrathah;
we found it in the fields of Jaar.
[7]†“Let us go to his dwelling place;
let us worship at his footstool!”
[8]†Arise, O LORD, and go to your resting place,
you and the ark of your might.
[9]†Let your priests be clothed with righteousness,
and let your saints shout for joy.
[10]‡†For the sake of your servant David,
do not turn away the face of your anointed one.
[11]‡The LORD swore to David a sure oath
from which he will not turn back:
“One of the sons of your body [1]
I will set on your throne.
[12]†If your sons keep my covenant
and my testimonies that I shall teach them,
their sons also forever
shall sit on your throne.”
[13]‡†For the LORD has chosen Zion;
he has desired it for his dwelling place:
[14]“This is my resting place forever;
here I will dwell, for I have desired it.
[15]I will abundantly bless her provisions;
I will satisfy her poor with bread.
[16]Her priests I will clothe with salvation,
and her saints will shout for joy.
[17]There I will make a horn to sprout for David;

I have prepared a lamp for my anointed.
[18] His enemies I will clothe with shame,
but on him his crown will shine."

When Brothers Dwell in Unity

A Song of Ascents. Of David.

PSALM **133** ‡†Behold, how good and pleasant it is
when brothers dwell in unity! [1]
[2]†It is like the precious oil on the head,
running down on the beard,
on the beard of Aaron,
running down on the collar of his robes!
[3]†It is like the dew of Hermon,
which falls on the mountains of Zion!
For there the LORD has commanded the blessing,
life forevermore.

Come, Bless the LORD

A Song of Ascents.

PSALM **134** ‡†Come, bless the LORD, all you servants of the LORD,
who stand by night in the house of the LORD!
[2]†Lift up your hands to the holy place
and bless the LORD!
[3]†May the LORD bless you from Zion,
he who made heaven and earth!

Your Name, O LORD, Endures Forever

PSALM **135** ‡‡Praise the LORD!
Praise the name of the LORD,
give praise, O servants of the LORD,
[2]who stand in the house of the LORD,
in the courts of the house of our God!
[3]‡Praise the LORD, for the LORD is good;
sing to his name, for it is pleasant! [1]
[4]‡For the LORD has chosen Jacob for himself,
Israel as his own possession.
[5]‡For I know that the LORD is great,
and that our Lord is above all gods.
[6]Whatever the LORD pleases, he does,
in heaven and on earth,
in the seas and all deeps.
[7]‡He it is who makes the clouds rise at the end of the earth,
who makes lightnings for the rain
and brings forth the wind from his storehouses.
[8]‡‡He it was who struck down the firstborn of Egypt,
both of man and of beast;
[9]‡who in your midst, O Egypt,
sent signs and wonders
against Pharaoh and all his servants;
[10]who struck down many nations
and killed mighty kings,
[11]‡Sihon, king of the Amorites,
and Og, king of Bashan,
and all the kingdoms of Canaan,
[12]‡and gave their land as a heritage,
a heritage to his people Israel.
[13]‡Your name, O LORD, endures forever,
your renown, [2] O LORD, throughout all ages.
[14]For the LORD will vindicate his people
and have compassion on his servants.

[15]The idols of the nations are silver and gold,
the work of human hands.
[16]They have mouths, but do not speak;
they have eyes, but do not see;
[17]they have ears, but do not hear,
nor is there any breath in their mouths.
[18]†Those who make them become like them,
so do all who trust in them!
[19]‡O house of Israel, bless the LORD!
O house of Aaron, bless the LORD!
[20]O house of Levi, bless the LORD!
You who fear the LORD, bless the LORD!
[21]Blessed be the LORD from Zion,
he who dwells in Jerusalem!
Praise the LORD!

His Steadfast Love Endures Forever

PSALM **136** ‡†Give thanks to the LORD, for he is good,
for his steadfast love endures forever.
[2]Give thanks to the God of gods,
for his steadfast love endures forever.
[3]Give thanks to the Lord of lords,
for his steadfast love endures forever;
[4]‡to him who alone does great wonders,
for his steadfast love endures forever;
[5]to him who by understanding made the heavens,
for his steadfast love endures forever;
[6]to him who spread out the earth above the waters,
for his steadfast love endures forever;
[7]to him who made the great lights,
for his steadfast love endures forever;
[8]the sun to rule over the day,
for his steadfast love endures forever;
[9]the moon and stars to rule over the night,
for his steadfast love endures forever;
[10]‡to him who struck down the firstborn of Egypt,
for his steadfast love endures forever;
[11]and brought Israel out from among them,
for his steadfast love endures forever;
[12]with a strong hand and an outstretched arm,
for his steadfast love endures forever;
[13]to him who divided the Red Sea in two,
for his steadfast love endures forever;
[14]and made Israel pass through the midst of it,
for his steadfast love endures forever;
[15]but overthrew [1] Pharaoh and his host in the Red Sea,
for his steadfast love endures forever;
[16]‡to him who led his people through the wilderness,
for his steadfast love endures forever;
[17]to him who struck down great kings,

for his steadfast love endures forever;
[18]and killed mighty kings,
for his steadfast love endures forever;
[19]†Sihon, king of the Amorites,
for his steadfast love endures forever;
[20]†and Og, king of Bashan,
for his steadfast love endures forever;
[21]and gave their land as a heritage,
for his steadfast love endures forever;
[22]a heritage to Israel his servant,
for his steadfast love endures forever.
[23]†It is he who remembered us in our low estate,
for his steadfast love endures forever;
[24]and rescued us from our foes,
for his steadfast love endures forever;
[25]he who gives food to all flesh,
for his steadfast love endures forever.
[26]Give thanks to the God of heaven,
for his steadfast love endures forever.

How Shall We Sing the LORD's Song?

PSALM **137** ‡†By the waters of Babylon,
there we sat down and wept,
when we remembered Zion.
[2]†On the willows [1] there
we hung up our lyres.
[3]†For there our captors
required of us songs,
and our tormentors, mirth, saying,
“Sing us one of the songs of Zion!”
[4]†How shall we sing the LORD's song
in a foreign land?
[5]‡If I forget you, O Jerusalem,
let my right hand forget its skill!
[6]Let my tongue stick to the roof of my mouth,
if I do not remember you,
if I do not set Jerusalem
above my highest joy!
[7]†Remember, O LORD, against the Edomites
the day of Jerusalem,
how they said, “Lay it bare, lay it bare,
down to its foundations!”
[8]‡†O daughter of Babylon, doomed to be destroyed,
blessed shall he be who repays you
with what you have done to us!
[9]Blessed shall he be who takes your little ones
and dashes them against the rock!

Give Thanks to the LORD

Of David.

PSALM **138** ‡†I give you thanks, O Lord, with my whole heart;
before the gods I sing your praise;
[2]†I bow down toward your holy temple
and give thanks to your name for your steadfast love and your faithfulness,
for you have exalted above all things
your name and your word. [1]
[3]On the day I called, you answered me;
my strength of soul you increased. [2]
[4]†All the kings of the earth shall give you thanks, O Lord,
for they have heard the words of your mouth,
[5]and they shall sing of the ways of the Lord,
for great is the glory of the Lord.
[6]‡For though the Lord is high, he regards the lowly,
but the haughty he knows from afar.
[7]Though I walk in the midst of trouble,
you preserve my life;
you stretch out your hand against the wrath of my enemies,
and your right hand delivers me.
[8]†The Lord will fulfill his purpose for me;
your steadfast love, O Lord, endures forever.
Do not forsake the work of your hands.

Search Me, O God, and Know My Heart

To the choirmaster. A Psalm of David.

PSALM **139** ‡‡†O LORD, you have searched me and known me!
[2]You know when I sit down and when I rise up;
you discern my thoughts from afar.
[3]You search out my path and my lying down
and are acquainted with all my ways.
[4]Even before a word is on my tongue,
behold, O LORD, you know it altogether.
[5]†You hem me in, behind and before,
and lay your hand upon me.
[6]†Such knowledge is too wonderful for me;
it is high; I cannot attain it.
[7]‡†Where shall I go from your Spirit?
Or where shall I flee from your presence?
[8]If I ascend to heaven, you are there!
If I make my bed in Sheol, you are there!
[9]†If I take the wings of the morning
and dwell in the uttermost parts of the sea,
[10]even there your hand shall lead me,
and your right hand shall hold me.
[11]If I say, “Surely the darkness shall cover me,
and the light about me be night,”
[12]even the darkness is not dark to you;
the night is bright as the day,
for darkness is as light with you.
[13]‡†For you formed my inward parts;
you knitted me together in my mother's womb.
[14]I praise you, for I am fearfully and wonderfully made. [1]
Wonderful are your works;
my soul knows it very well.
[15]†My frame was not hidden from you,
when I was being made in secret,
intricately woven in the depths of the earth.
[16]†Your eyes saw my unformed substance;
in your book were written, every one of them,
the days that were formed for me,
when as yet there was none of them.
[17]‡How precious to me are your thoughts, O God!

How vast is the sum of them!
[18]If I would count them, they are more than the sand.
I awake, and I am still with you.
[19]Oh that you would slay the wicked, O God!
O men of blood, depart from me!
[20]They speak against you with malicious intent;
your enemies take your name in vain! [2]
[21]Do I not hate those who hate you, O Lord?
And do I not loathe those who rise up against you?
[22]†I hate them with complete hatred;
I count them my enemies.
[23]†Search me, O God, and know my heart!
Try me and know my thoughts! [3]
[24]†And see if there be any grievous way in me,
and lead me in the way everlasting! [4]

Deliver Me, O LORD, from Evil Men

To the choirmaster. A Psalm of David.

PSALM **140** ‡‡Deliver me, O LORD, from evil men;
preserve me from violent men,
[2]who plan evil things in their heart
and stir up wars continually.
[3]†They make their tongue sharp as a serpent's,
and under their lips is the venom of asps. Selah
[4]‡Guard me, O LORD, from the hands of the wicked;
preserve me from violent men,
who have planned to trip up my feet.
[5]The arrogant have hidden a trap for me,
and with cords they have spread a net; [1]
beside the way they have set snares for me. Selah
[6]‡I say to the LORD, You are my God;
give ear to the voice of my pleas for mercy, O LORD!
[7]†O LORD, my Lord, the strength of my salvation,
you have covered my head in the day of battle.
[8]Grant not, O LORD, the desires of the wicked;
do not further their [2] evil plot, or they will be exalted! Selah
[9]‡As for the head of those who surround me,
let the mischief of their lips overwhelm them!
[10]Let burning coals fall upon them!
Let them be cast into fire,
into miry pits, no more to rise!
[11]Let not the slanderer be established in the land;
let evil hunt down the violent man speedily!
[12]‡I know that the LORD will maintain the cause of the afflicted,
and will execute justice for the needy.
[13]Surely the righteous shall give thanks to your name;
the upright shall dwell in your presence.

Give Ear to My Voice

A Psalm of David.

PSALM **141** ‡O LORD, I call upon you; hasten to me!
Give ear to my voice when I call to you!
[2]†Let my prayer be counted as incense before you,
and the lifting up of my hands as the evening sacrifice!
[3]‡Set a guard, O LORD, over my mouth;
keep watch over the door of my lips!
[4]Do not let my heart incline to any evil,
to busy myself with wicked deeds
in company with men who work iniquity,
and let me not eat of their delicacies!
[5]†Let a righteous man strike me—it is a kindness;
let him rebuke me—it is oil for my head;
let my head not refuse it.
Yet my prayer is continually against their evil deeds.
[6]†When their judges are thrown over the cliff, [1]
then they shall hear my words, for they are pleasant.
[7]†As when one plows and breaks up the earth,
so shall our bones be scattered at the mouth of Sheol. [2]
[8]But my eyes are toward you, O GOD, my Lord;
in you I seek refuge; leave me not defenseless! [3]
[9]Keep me from the trap that they have laid for me
and from the snares of evildoers!
[10]†Let the wicked fall into their own nets,
while I pass by safely.

You Are My Refuge

A Maskil [1] of David, when he was in the cave. A Prayer.

PSALM **142** ‡With my voice I cry out to the LORD;
with my voice I plead for mercy to the LORD.
[2]I pour out my complaint before him;
I tell my trouble before him.
[3]When my spirit faints within me,
you know my way!
In the path where I walk
they have hidden a trap for me.
[4]†Look to the right and see:
there is none who takes notice of me;
no refuge remains to me;
no one cares for my soul.
[5]†I cry to you, O LORD;
I say, “You are my refuge,
my portion in the land of the living.”
[6]Attend to my cry,
for I am brought very low!
Deliver me from my persecutors,
for they are too strong for me!
[7]†Bring me out of prison,
that I may give thanks to your name!
The righteous will surround me,
for you will deal bountifully with me.

My Soul Thirsts for You

A Psalm of David.

PSALM **143** ‡†Hear my prayer, O LORD;
give ear to my pleas for mercy!
In your faithfulness answer me, in your righteousness!
[2]†Enter not into judgment with your servant,
for no one living is righteous before you.
[3]For the enemy has pursued my soul;
he has crushed my life to the ground;
he has made me sit in darkness like those long dead.
[4]Therefore my spirit faints within me;
my heart within me is appalled.
[5]I remember the days of old;
I meditate on all that you have done;
I ponder the work of your hands.
[6]†I stretch out my hands to you;
my soul thirsts for you like a parched land. Selah
[7]†Answer me quickly, O LORD!
My spirit fails!
Hide not your face from me,
lest I be like those who go down to the pit.
[8]Let me hear in the morning of your steadfast love,
for in you I trust.
Make me know the way I should go,
for to you I lift up my soul.
[9]Deliver me from my enemies, O LORD!
I have fled to you for refuge! [1]
[10]†Teach me to do your will,
for you are my God!
Let your good Spirit lead me
on level ground!
[11]†For your name's sake, O LORD, preserve my life!
In your righteousness bring my soul out of trouble!
[12]†And in your steadfast love you will cut off my enemies,
and you will destroy all the adversaries of my soul,
for I am your servant.

My Rock and My Fortress

Of David.

PSALM **144** ‡†Blessed be the Lord, my rock,
who trains my hands for war,
and my fingers for battle;
[2]†he is my steadfast love and my fortress,
my stronghold and my deliverer,
my shield and he in whom I take refuge,
who subdues peoples [1] under me.
[3]‡O Lord, what is man that you regard him,
or the son of man that you think of him?
[4]Man is like a breath;
his days are like a passing shadow.
[5]‡Bow your heavens, O Lord, and come down!
Touch the mountains so that they smoke!
[6]Flash forth the lightning and scatter them;
send out your arrows and rout them!
[7]Stretch out your hand from on high;
rescue me and deliver me from the many waters,
from the hand of foreigners,
[8]whose mouths speak lies
and whose right hand is a right hand of falsehood.
[9]†I will sing a new song to you, O God;
upon a ten-stringed harp I will play to you,
[10]who gives victory to kings,
who rescues David his servant from the cruel sword.
[11]†Rescue me and deliver me
from the hand of foreigners,
whose mouths speak lies
and whose right hand is a right hand of falsehood.
[12]†May our sons in their youth
be like plants full grown,
our daughters like corner pillars
cut for the structure of a palace;
[13]‡may our granaries be full,
providing all kinds of produce;
may our sheep bring forth thousands
and ten thousands in our fields;
[14]†may our cattle be heavy with young,

suffering no mishap or failure in bearing; [2]
may there be no cry of distress in our streets!
[15]Blessed are the people to whom such blessings fall!
Blessed are the people whose God is the LORD!

Great Is the LORD

[1] *A Song of Praise. Of David.*

PSALM **145** ‡‡I will extol you, my God and King,
and bless your name forever and ever.
[2]Every day I will bless you
and praise your name forever and ever.
[3]Great is the LORD, and greatly to be praised,
and his greatness is unsearchable.
[4]One generation shall commend your works to another,
and shall declare your mighty acts.
[5]On the glorious splendor of your majesty,
and on your wondrous works, I will meditate.
[6]They shall speak of the might of your awesome deeds,
and I will declare your greatness.
[7]They shall pour forth the fame of your abundant goodness
and shall sing aloud of your righteousness.
[8]The LORD is gracious and merciful,
slow to anger and abounding in steadfast love.
[9]The LORD is good to all,
and his mercy is over all that he has made.
[10]All your works shall give thanks to you, O LORD,
and all your saints shall bless you!
[11]‡They shall speak of the glory of your kingdom
and tell of your power,
[12]to make known to the children of man your [2] mighty deeds,
and the glorious splendor of your kingdom.
[13]Your kingdom is an everlasting kingdom,
and your dominion endures throughout all generations.
[The LORD is faithful in all his words
and kind in all his works.] [3]
[14]‡The LORD upholds all who are falling
and raises up all who are bowed down.
[15]The eyes of all look to you,
and you give them their food in due season.

[16]You open your hand;
    you satisfy the desire of every living thing.
[17]The LORD is righteous in all his ways
    and kind in all his works.
[18]The LORD is near to all who call on him,
    to all who call on him in truth.
[19]He fulfills the desire of those who fear him;
    he also hears their cry and saves them.
[20]†The LORD preserves all who love him,
    but all the wicked he will destroy.
[21]My mouth will speak the praise of the LORD,
    and let all flesh bless his holy name forever and ever.

Put Not Your Trust in Princes

PSALM **146** ‡†Praise the LORD!
Praise the LORD, O my soul!
[2]I will praise the LORD as long as I live;
I will sing praises to my God while I have my being.
[3]‡Put not your trust in princes,
in a son of man, in whom there is no salvation.
[4]When his breath departs, he returns to the earth;
on that very day his plans perish.
[5]†Blessed is he whose help is the God of Jacob,
whose hope is in the LORD his God,
[6]†who made heaven and earth,
the sea, and all that is in them,
who keeps faith forever;
[7]‡who executes justice for the oppressed,
who gives food to the hungry.
The LORD sets the prisoners free;
[8]the LORD opens the eyes of the blind.
The LORD lifts up those who are bowed down;
the LORD loves the righteous.
[9]†The LORD watches over the sojourners;
he upholds the widow and the fatherless,
but the way of the wicked he brings to ruin.
[10]†The LORD will reign forever,
your God, O Zion, to all generations.
Praise the LORD!

He Heals the Brokenhearted

PSALM **147** ‡Praise the LORD!
For it is good to sing praises to our God;
  for it is pleasant, [1] and a song of praise is fitting.
[2]†The LORD builds up Jerusalem;
  he gathers the outcasts of Israel.
[3]†He heals the brokenhearted
  and binds up their wounds.
[4]He determines the number of the stars;
  he gives to all of them their names.
[5]Great is our Lord, and abundant in power;
  his understanding is beyond measure.
[6]†The LORD lifts up the humble; [2]
  he casts the wicked to the ground.
[7]Sing to the LORD with thanksgiving;
  make melody to our God on the lyre!
[8]He covers the heavens with clouds;
  he prepares rain for the earth;
  he makes grass grow on the hills.
[9]He gives to the beasts their food,
  and to the young ravens that cry.
[10]His delight is not in the strength of the horse,
  nor his pleasure in the legs of a man,
[11]but the LORD takes pleasure in those who fear him,
  in those who hope in his steadfast love.
[12]Praise the LORD, O Jerusalem!
  Praise your God, O Zion!
[13]†For he strengthens the bars of your gates;
  he blesses your children within you.
[14]He makes peace in your borders;
  he fills you with the finest of the wheat.
[15]‡He sends out his command to the earth;
  his word runs swiftly.
[16]He gives snow like wool;

he scatters hoarfrost like ashes.
[17]He hurls down his crystals of ice like crumbs;
who can stand before his cold?
[18]He sends out his word, and melts them;
he makes his wind blow and the waters flow.
[19]‡He declares his word to Jacob,
his statutes and rules [3] to Israel.
[20]He has not dealt thus with any other nation;
they do not know his rules. [4]
Praise the Lord!

Praise the Name of the LORD

PSALM **148** ‡‡Praise the LORD!
Praise the LORD from the heavens;
praise him in the heights!
[2]†Praise him, all his angels;
praise him, all his hosts!
[3]Praise him, sun and moon,
praise him, all you shining stars!
[4]†Praise him, you highest heavens,
and you waters above the heavens!
[5]‡Let them praise the name of the LORD!
For he commanded and they were created.
[6]†And he established them forever and ever;
he gave a decree, and it shall not pass away. [1]
[7]Praise the LORD from the earth,
you great sea creatures and all deeps,
[8]†fire and hail, snow and mist,
stormy wind fulfilling his word!
[9]Mountains and all hills,
fruit trees and all cedars!
[10]Beasts and all livestock,
creeping things and flying birds!
[11]Kings of the earth and all peoples,
princes and all rulers of the earth!
[12]Young men and maidens together,
old men and children!
[13]‡Let them praise the name of the LORD,
for his name alone is exalted;
his majesty is above earth and heaven.
[14]†He has raised up a horn for his people,
praise for all his saints,
for the people of Israel who are near to him.
Praise the LORD!

Sing to the LORD a New Song

PSALM **149** ‡†Praise the LORD!
Sing to the LORD a new song,
his praise in the assembly of the godly!
[2]Let Israel be glad in his Maker;
let the children of Zion rejoice in their King!
[3]†Let them praise his name with dancing,
making melody to him with tambourine and lyre!
[4]For the LORD takes pleasure in his people;
he adorns the humble with salvation.
[5]Let the godly exult in glory;
let them sing for joy on their beds.
[6]‡Let the high praises of God be in their throats
and two-edged swords in their hands,
[7]to execute vengeance on the nations
and punishments on the peoples,
[8]to bind their kings with chains
and their nobles with fetters of iron,
[9]†to execute on them the judgment written!
This is honor for all his godly ones.
Praise the LORD!

Let Everything Praise the LORD

PSALM **150** ‡†Praise the LORD!
Praise God in his sanctuary;
praise him in his mighty heavens! [1]
[2]†Praise him for his mighty deeds;
praise him according to his excellent greatness!
[3]†Praise him with trumpet sound;
praise him with lute and harp!
[4]†Praise him with tambourine and dance;
praise him with strings and pipe!
[5]Praise him with sounding cymbals;
praise him with loud clashing cymbals!
[6]†Let everything that has breath praise the LORD!
Praise the LORD!

Footnotes

Footnotes for Psalms, Chapter 1

[1] 1:1 The singular Hebrew word for *man* (*ish*) is used here to portray a representative example of a godly person; see preface

[2] 1:2 Or *instruction*

Footnotes for Psalms, Chapter 2

[1] 2:1 Or *nations noisily assemble*

[2] 2:9 Revocalization yields (compare Septuagint) *You shall rule*

Footnotes for Psalms, Chapter 3

[1] 3:2 The meaning of the Hebrew word *Selah*, used frequently in the Psalms, is uncertain. It may be a musical or liturgical direction

Footnotes for Psalms, Chapter 4

[1] 4:2 Or *O men of rank*

[2] 4:4 Or *Be agitated*

Footnotes for Psalms, Chapter 5

[1] 5:3 Or *I direct my prayer to you*

Footnotes for Psalms, Chapter 6

[1] 6:1 Probably a musical or liturgical term

Footnotes for Psalms, Chapter 7

[1] 7:1 Probably a musical or liturgical term

[2] 7:4 Hebrew *the one at peace with me*

[3] 7:9 Hebrew *the hearts and kidneys*

[4] 7:12 Hebrew *he*

[5] 7:12 Hebrew *he*

Footnotes for Psalms, Chapter 8

[1] 8:1 Probably a musical or liturgical term

[2] 8:5 Or *than God*; Septuagint *than the angels*

Footnotes for Psalms, Chapter 9

[1] 9:1 Psalms 9 and 10 together follow an acrostic pattern, each stanza beginning with the successive letters of the Hebrew alphabet. In the Septuagint they form one psalm

[2] 9:1 Probably a musical or liturgical term

[3] 9:3 Or *because of*

[4] 9:16 Probably a musical or liturgical term

Footnotes for Psalms, Chapter 10

[1] 10:3 Or *and he blesses the one greedy for gain*

[2] 10:4 Or *of his anger*

[3] 10:4 Or *the wicked says, “He will not call to account”*

Footnotes for Psalms, Chapter 11

[1] 11:3 Or *for the foundations will be destroyed; what has the righteous done?*

Footnotes for Psalms, Chapter 12

[1] 12:1 Probably a musical or liturgical term

[2] 12:7 Or *guard him*

Footnotes for Psalms, Chapter 14

[1] 14:2 Or *that act wisely*

[2] 14:6 Or *for*

Footnotes for Psalms, Chapter 16

[1] 16:1 Probably a musical or liturgical term

[2] 16:3 Or *To the saints in the land, the excellent in whom is all my delight, I say:*

[3] 16:4 Or *who acquire*

[4] 16:7 Hebrew *my kidneys instruct me*

[5] 16:9 Hebrew *my glory*

[6] 16:10 Or *see the pit*

Footnotes for Psalms, Chapter 17

[1] 17:7 Or *Distinguish me by*

[2] 17:14 Or *from men whose portion in life is of the world*

[3] 17:14 Or *As for your treasured ones, you fill their womb*

Footnotes for Psalms, Chapter 18

[1] 18:4 Or *terrified me*

[2] 18:8 Or *in his wrath*

[3] 18:22 Or *just decrees*

[4] 18:30 Or *blameless*

[5] 18:40 Or *You gave me my enemies' necks*

Footnotes for Psalms, Chapter 19

[1] 19:1 Hebrew *the expanse*; compare Genesis 1:6-8

[2] 19:4 Or *Their measuring line*

[3] 19:7 Or *blameless*

[4] 19:9 Or *just decrees*

Footnotes for Psalms, Chapter 21

[1] 21:6 Or *make him a source of blessing forever*

Footnotes for Psalms, Chapter 22

[1] 22:3 Or *dwelling in the praises*

[2] 22:16 Some Hebrew manuscripts, Septuagint, Vulgate, Syriac; most Hebrew manuscripts *like a lion* [they are at] *my hands and feet*

[3] 22:21 Hebrew *answered*

[4] 22:26 Or *The meek*

Footnotes for Psalms, Chapter 23

[1] 23:2 Hebrew *beside waters of rest*

[2] 23:3 Or *in right paths*

[3] 23:4 Or *the valley of deep darkness*

[4] 23:6 Or *Only*

[5] 23:6 Or *steadfast love*

[6] 23:6 Or *shall return to dwell*

[7] 23:6 Hebrew *for length of days*

Footnotes for Psalms, Chapter 24

[1] 24:1 Or *and all that fills it*

[2] 24:6 Septuagint, Syriac, and two Hebrew manuscripts; Masoretic Text *Jacob, who seek your face*

Footnotes for Psalms, Chapter 25

[1] 25:1 This psalm is an acrostic poem, each verse beginning with the successive letters of the Hebrew alphabet

[2] 25:14 Or *The secret counsel*

Footnotes for Psalms, Chapter 26

[1] 26:2 Hebrew *test my kidneys and my heart*

Footnotes for Psalms, Chapter 27

[1] 27:1 Or *refuge*

[2] 27:3 Or *in this*

[3] 27:4 Or *meditate*

[4] 27:8 The command (*seek*) is addressed to more than one person

[5] 27:8 The meaning of the Hebrew verse is uncertain

[6] 27:13 Other Hebrew manuscripts *Oh! Had I not believed*

Footnotes for Psalms, Chapter 28

[1] 28:2 Hebrew *your innermost sanctuary*

[2] 28:8 Some Hebrew manuscripts, Septuagint, Syriac; most Hebrew manuscripts *is their strength*

Footnotes for Psalms, Chapter 29

[1] 29:1 Hebrew *sons of God*, or *sons of might*

[2] 29:2 Or *in holy attire*

[3] 29:9 Revocalization yields *makes the oaks to shake*

[4] 29:11 Or *The LORD will give . . . The LORD will bless*

Footnotes for Psalms, Chapter 30

[1] 30:3 Or *to life, that I should not go down to the pit*

[2] 30:4 Hebrew *to the memorial of his holiness* (see Exodus 3:15)

[3] 30:5 Or *and in his favor is life*

[4] 30:9 Hebrew *in my blood*

[5] 30:9 Or *to corruption*

Footnotes for Psalms, Chapter 31

[1] 31:6 Masoretic Text; one Hebrew manuscript, Septuagint, Syriac, Jerome *You hate*

[2] 31:22 Or *in my haste*

Footnotes for Psalms, Chapter 32

[1] 32:1 Probably a musical or liturgical term

[2] 32:4 Hebrew *my vitality was changed*

Footnotes for Psalms, Chapter 34

[1] 34:1 This psalm is an acrostic poem, each verse beginning with the successive letters of the Hebrew alphabet

Footnotes for Psalms, Chapter 35

[1] 35:3 Or *and close the way*

[2] 35:7 The word *pit* is transposed from the preceding line; Hebrew *For without cause they hid the pit of their net for me; without cause they dug for my life*

[3] 35:11 Or *Violent*

[4] 35:12 Hebrew *it is bereavement to my soul*

[5] 35:13 Or *my prayer shall turn back*

[6] 35:16 The meaning of the Hebrew phrase is uncertain

Footnotes for Psalms, Chapter 36

[1] 36:1 Some Hebrew manuscripts, Syriac, Jerome (compare Septuagint); most Hebrew manuscripts *in my heart*

Footnotes for Psalms, Chapter 37

[1] 37:1 This psalm is an acrostic poem, each stanza beginning with the successive letters of the Hebrew alphabet

[2] 37:3 Or *and feed on faithfulness*, or *and find safe pasture*

[3] 37:22 Hebrew *by him*

[4] 37:35 The identity of this tree is uncertain

[5] 37:36 Or *But one passed by*

Footnotes for Psalms, Chapter 39

[1] 39:6 Hebrew *Surely as a breath*

Footnotes for Psalms, Chapter 40

[1] 40:6 Hebrew *ears you have dug for me*

[2] 40:9 Hebrew *righteousness*; also verse 10

Footnotes for Psalms, Chapter 41

[1] 41:1 Or *weak*

[2] 41:3 Hebrew *you turn all his bed*

[3] 41:4 Hebrew *my soul*

[4] 41:7 Or *they devise evil against me*

[5] 41:8 Or *has fastened*

Footnotes for Psalms, Chapter 42

[1] 42:1 Probably a musical or liturgical term

[2] 42:2 Revocalization yields *and see the face of God*

[3] 42:5 Hebrew *the salvation of my face*; also verse 11 and 43:5

Footnotes for Psalms, Chapter 44

[1] 44:1 Probably a musical or liturgical term

[2] 44:14 Hebrew *a shaking of the head*

Footnotes for Psalms, Chapter 45

[1] 45:1 Probably a musical or liturgical term

[2] 45:12 Hebrew *daughter*

[3] 45:12 Or *The daughter of Tyre is here with gifts, the richest of people seek your favor*

Footnotes for Psalms, Chapter 46

[1] 46:1 Probably a musical or liturgical term

[2] 46:1 Or *well proved*

Footnotes for Psalms, Chapter 47

[1] 47:7 Hebrew *maskil*

Footnotes for Psalms, Chapter 48

[1] 48:14 Septuagint; another reading is (compare Jerome, Syriac) *He will guide us beyond death*

Footnotes for Psalms, Chapter 49

[1] 49:11 Septuagint, Syriac, Targum; Hebrew *Their inward thought was that their homes were forever*

[2] 49:13 Or *and of those after them who approve of their boasts*

Footnotes for Psalms, Chapter 50

[1] 50:3 Or *May our God come, and not keep silence*

[2] 50:14 Or *Make thanksgiving your sacrifice to God*

[3] 50:21 Or *that the I AM*

Footnotes for Psalms, Chapter 51

[1] 51:1 Or *Be gracious to me*

[2] 51:10 Or *steadfast*

Footnotes for Psalms, Chapter 52

[1] 52:1 Probably a musical or liturgical term

[2] 52:7 Or *in his work of destruction*

Footnotes for Psalms, Chapter 53

[1] 53:1 Probably musical or liturgical terms

[2] 53:2 Or *who act wisely*

Footnotes for Psalms, Chapter 54

[1] 54:1 Probably a musical or liturgical term

[2] 54:3 Some Hebrew manuscripts and Targum *insolent men* (compare Psalm 86:14)

Footnotes for Psalms, Chapter 55

[1] 55:1 Probably a musical or liturgical term

[2] 55:20 Hebrew *He*

Footnotes for Psalms, Chapter 56

[1] 56:1 Probably a musical or liturgical term

[2] 56:5 Or *they twist my words*

[3] 56:8 Or *wanderings*

[4] 56:9 Or *because*

Footnotes for Psalms, Chapter 57

[1] 57:1 Probably a musical or liturgical term

[2] 57:8 Or *my whole being*

Footnotes for Psalms, Chapter 58

[1] 58:1 Probably a musical or liturgical term

[2] 58:1 Or *mighty lords* (by revocalization; Hebrew *in silence*)

[3] 58:9 The meaning of the Hebrew verse is uncertain

Footnotes for Psalms, Chapter 59

[1] 59:1 Probably a musical or liturgical term

[2] 59:7 Hebrew lacks *they think*

[3] 59:10 Or *The God who shows me steadfast love*

[4] 59:11 Or *wander*

Footnotes for Psalms, Chapter 60

[1] 60:1 Probably musical or liturgical terms

[2] 60:4 Or *that it may be displayed because of truth*

[3] 60:6 Or *sanctuary*

[4] 60:8 Revocalization (compare Psalm 108:10); Masoretic Text *over me, O Philistia, shout in triumph*

Footnotes for Psalms, Chapter 65

[1] 65:1 Or *Praise waits for you in silence*

[2] 65:9 Or *and make it overflow*

Footnotes for Psalms, Chapter 66

[1] 66:17 Hebrew *under*

[2] 66:17 Or *and he was exalted with my tongue*

Footnotes for Psalms, Chapter 68

[1] 68:10 Or *your congregation*

[2] 68:15 Or *hunch-backed*; also verse 16

[3] 68:24 Or *has been*

[4] 68:26 The Hebrew for *you* is plural here

[5] 68:28 Probable reading; Hebrew *Your God has summoned your power*

[6] 68:30 The meaning of the Hebrew verse is uncertain

[7] 68:35 Septuagint; Hebrew *your*

Footnotes for Psalms, Chapter 69

[1] 69:1 Or *waters threaten my life*

[2] 69:10 Hebrew lacks *and humbled*

[3] 69:22 Hebrew; a slight revocalization yields (compare Septuagint, Syriac, Jerome) *a snare, and retribution and a trap*

[4] 69:27 Hebrew *may they not come into your righteousness*

Footnotes for Psalms, Chapter 72

[1] 72:5 Septuagint *He shall endure*

[2] 72:8 That is, the Euphrates

Footnotes for Psalms, Chapter 73

[1] 73:10 Probable reading; Hebrew *the waters of a full cup are drained by them*

[2] 73:26 Hebrew *rock*

Footnotes for Psalms, Chapter 74

[1] 74:1 Probably a musical or liturgical term

[2] 74:5 The meaning of the Hebrew is uncertain

[3] 74:11 Hebrew *from your bosom*

[4] 74:13 Or *the great sea creatures*

Footnotes for Psalms, Chapter 75

[1] 75:1 Hebrew *They*

Footnotes for Psalms, Chapter 76

[1] 76:10 Or *extremity*

Footnotes for Psalms, Chapter 77

[1] 77:6 Hebrew lacks *I said*

[2] 77:10 Or *This is my grief: that the right hand of the Most High has changed*

[3] 77:19 Hebrew *unknown*

Footnotes for Psalms, Chapter 78

[1] 78:1 Probably a musical or liturgical term

[2] 78:9 Hebrew *armed and shooting*

[3] 78:33 Hebrew *in*

[4] 78:33 Or *vapor*

[5] 78:42 Hebrew *hand*

Footnotes for Psalms, Chapter 79

[1] 79:8 Or *the iniquities of former generations*

Footnotes for Psalms, Chapter 80

[1] 80:3 Or *Turn us again*; also verses 7, 19

[2] 80:11 That is, the Euphrates

Footnotes for Psalms, Chapter 81

[1] 81:1 Probably a musical or liturgical term

[2] 81:4 Or *just decree*

[3] 81:5 Or *against*

[4] 81:6 Hebrew *his*; also next line

[5] 81:16 That is, Israel; Hebrew *him*

Footnotes for Psalms, Chapter 82

[1] 82:7 Or *fall as one man, O princes*

Footnotes for Psalms, Chapter 83

[1] 83:13 Or *like a tumbleweed*

Footnotes for Psalms, Chapter 84

[1] 84:1 Probably a musical or liturgical term

[2] 84:5 Hebrew lacks *to Zion*

Footnotes for Psalms, Chapter 87

[1] 87:4 Probably *Nubia*

Footnotes for Psalms, Chapter 88

[1] 88:1 Probably musical or liturgical terms

[2] 88:8 Or *an abomination*

[3] 88:15 The meaning of the Hebrew word is uncertain

[4] 88:18 Or *darkness has become my only companion*

Footnotes for Psalms, Chapter 89

[1] 89:1 Probably a musical or liturgical term

[2] 89:6 Hebrew *the sons of God*, or *the sons of might*

[3] 89:19 Some Hebrew manuscripts *godly ones*

[4] 89:28 Or *will remain faithful*

[5] 89:30 Or *my just decrees*

[6] 89:50 Hebrew lacks *the insults*

Footnotes for Psalms, Chapter 90

[1] 90:1 Some Hebrew manuscripts (compare Septuagint) *our refuge*

[2] 90:3 Or *of Adam*

[3] 90:10 Or *pride*

[4] 90:17 Or *beauty*

Footnotes for Psalms, Chapter 91

[1] 91:2 Septuagint *He will say*

[2] 91:9 Or *For you, O LORD, are my refuge! You have made the Most High your dwelling place*

Footnotes for Psalms, Chapter 92

[1] 92:10 Compare Syriac; the meaning of the Hebrew is uncertain

Footnotes for Psalms, Chapter 94

[1] 94:11 Septuagint *they are futile*

[2] 94:21 Hebrew *condemn innocent blood*

Footnotes for Psalms, Chapter 96

[1] 96:9 Or *in holy attire*

Footnotes for Psalms, Chapter 97

[1] 97:11 Most Hebrew manuscripts; one Hebrew manuscript, Septuagint, Syriac, Jerome *Light dawns*

Footnotes for Psalms, Chapter 99

[1] 99:4 Or *The might of the King loves justice*

Footnotes for Psalms, Chapter 100

[1] 100:3 Or *and not we ourselves*

Footnotes for Psalms, Chapter 102

[1] 102:6 The precise identity of these birds is uncertain

Footnotes for Psalms, Chapter 103

[1] 103:14 Or *knows how we are formed*

Footnotes for Psalms, Chapter 104

[1] 104:19 Or *the appointed times* (compare Genesis 1:14)

[2] 104:26 Or *you formed to play with*

[3] 104:30 Or *breath*

Footnotes for Psalms, Chapter 105

[1] 105:16 Hebrew *staff*

[2] 105:22 Septuagint, Syriac, Jerome *instruct*

[3] 105:28 Septuagint, Syriac omit *not*

Footnotes for Psalms, Chapter 106

[1] 106:4 Or *Remember me, O LORD, with the favor you show to your people; help me with your salvation*

[2] 106:33 Or *they rebelled against God's Spirit*

Footnotes for Psalms, Chapter 107

[1] 107:2 Or *from the hand of the foe*

[2] 107:27 Hebrew *and all their wisdom was swallowed up*

[3] 107:30 Hebrew *they*

Footnotes for Psalms, Chapter 108

[1] 108:1 Hebrew *with my glory*

[2] 108:7 Or *sanctuary*

Footnotes for Psalms, Chapter 109

[1] 109:4 Hebrew *but I am prayer*

[2] 109:17 Revocalization; Masoretic Text *curses have come*

[3] 109:17 Revocalization; Masoretic Text *it is far*

[4] 109:18 Revocalization; Masoretic Text *it has soaked*

Footnotes for Psalms, Chapter 110

[1] 110:3 Or *on the day you lead your forces*

[2] 110:3 Masoretic Text; some Hebrew manuscripts and Jerome *on the holy mountains*

[3] 110:3 The meaning of the Hebrew is uncertain

[4] 110:6 Or *the head*

Footnotes for Psalms, Chapter 111

[1] 111:1 This psalm is an acrostic poem, each line beginning with the successive letters of the Hebrew alphabet

Footnotes for Psalms, Chapter 112

[1] 112:1 This psalm is an acrostic poem, each line beginning with the successive letters of the Hebrew alphabet

Footnotes for Psalms, Chapter 115

[1] 115:9 Masoretic Text; many Hebrew manuscripts, Septuagint, Syriac *O house of Israel*

Footnotes for Psalms, Chapter 116

[1] 116:10 Or *believed, indeed*; Septuagint *believed, therefore*

Footnotes for Psalms, Chapter 118

[1] 118:13 Hebrew *You* (that is, the enemy) *pushed me hard*

[2] 118:22 Hebrew *the head of the corner*

Footnotes for Psalms, Chapter 119

[1] 119:1 This psalm is an acrostic poem of twenty-two stanzas, following the letters of the Hebrew alphabet; within a stanza, each verse begins with the same Hebrew letter

[2] 119:7 Or *your just and righteous decrees*; also verses 62, 106, 160, 164

[3] 119:13 Or *all the just decrees*

[4] 119:20 Or *your just decrees*; also verses 30, 39, 43, 52, 75, 102, 108, 137, 156, 175

[5] 119:32 Or *for you set my heart free*

[6] 119:33 Or *keep it as my reward*

[7] 119:84 Hebrew *How many are the days of your servant*?

[8] 119:100 Or *the elders*

[9] 119:112 Or *statutes; the reward is eternal*

Footnotes for Psalms, Chapter 122

[1] 122:4 Or *as a testimony for*

Footnotes for Psalms, Chapter 127

[1] 127:4 Or *sons*

[2] 127:5 Or *They shall not be put to shame when they speak with their enemies in the gate*

Footnotes for Psalms, Chapter 129

[1] 129:1 Or *Often*; also verse 2

Footnotes for Psalms, Chapter 132

[1] 132:11 Hebrew *of your fruit of the womb*

Footnotes for Psalms, Chapter 133

[1] 133:1 Or *dwell together*

Footnotes for Psalms, Chapter 135

[1] 135:3 Or *for he is beautiful*

[2] 135:13 Or *remembrance*

Footnotes for Psalms, Chapter 136

[1] 136:15 Hebrew *shook off*

Footnotes for Psalms, Chapter 137

[1] 137:2 Or *poplars*

Footnotes for Psalms, Chapter 138

[1] 138:2 Or *you have exalted your word above all your name*

[2] 138:3 Hebrew *you made me bold in my soul with strength*

Footnotes for Psalms, Chapter 139

[1] 139:14 Or *for I am fearfully set apart*

[2] 139:20 Hebrew lacks *your name*

[3] 139:23 Or *cares*

[4] 139:24 Or *in the ancient way* (compare Jeremiah 6:16)

Footnotes for Psalms, Chapter 140

[1] 140:5 Or *they have spread cords as a net*

[2] 140:8 Hebrew *his*

Footnotes for Psalms, Chapter 141

[1] 141:6 Or *When their judges fall into the hands of the Rock*

[2] 141:7 The meaning of the Hebrew in verses 6, 7 is uncertain

[3] 141:8 Hebrew *refuge; do not pour out my life!*

Footnotes for Psalms, Chapter 142

[1] 142:1 Probably a musical or liturgical term

Footnotes for Psalms, Chapter 143

[1] 143:9 One Hebrew manuscript, Septuagint; most Hebrew manuscripts *To you I have covered*

Footnotes for Psalms, Chapter 144

[1] 144:2 Many Hebrew manuscripts, Dead Sea Scroll, Jerome, Syriac, Aquila; most Hebrew manuscripts *subdues my people*

[2] 144:14 Hebrew *with no breaking in or going out*

Footnotes for Psalms, Chapter 145

[1] 145:1 This psalm is an acrostic poem, each verse beginning with the successive letters of the Hebrew alphabet

[2] 145:12 Hebrew *his*; also next line

[3] 145:13 These two lines are supplied by one Hebrew manuscript, Septuagint, Syriac (compare Dead Sea Scroll)

Footnotes for Psalms, Chapter 147

[1] 147:1 Or *for he is beautiful*

[2] 147:6 Or *afflicted*

[3] 147:19 Or *and just decrees*

[4] 147:20 Or *his just decrees*

Footnotes for Psalms, Chapter 148

[1] 148:6 Or *it shall not be transgressed*

Footnotes for Psalms, Chapter 150

[1] 150:1 Hebrew *expanse* (compare Genesis 1:6-8)

Study Notes

PSALMS—NOTE ON 1:1–6 This wisdom psalm basically functions as an introduction to the entire book of Psalms. Its theme is as big as the whole Bible because it tells of people, paths, and ultimate destinations (for a significant parallel see Jer. 17:5–8). By two cycles of contrast, Ps. 1 separates all people into their respective spiritual categories:

- I. By observation, all people are separated ethically (1:1–4)
    - A. A Picture of the Godly (1:1–3)
    - B. A Picture of the Ungodly (1:4)
- II. By outcome, all people are separated judicially (1:5–6)
    - A. The Failure of Ungodly People (1:5)
    - B. The Fruition of Lifestyles (1:6)
        - 1. Recognition of the godly (1:6a)
        - 2. Ruination of the ungodly (1:6b)

PSALMS—NOTE ON 1:1 Blessed. From the perspective of the individual, this is a deep-seated joy and contentment in God; from the perspective of the believing community, it refers to redemptive favor (cf. the blessings and cursings of Deut. 27:11–28:6). **walks not . . . nor stands . . . nor sits.** The "beatitude" man (cf. Matt. 5:3–11) is first described as one who avoids such associations as these, which exemplify sin's sequential downward drag.

PSALMS—NOTE ON 1:2 his delight is in the law. Switching to a positive description, the spiritually "happy" man is characterized by the consistent contemplation and internalization of God's word for ethical direction and obedience.

PSALMS—NOTE ON 1:3 like a tree. Because of the mostly arid terrain of Israel, a lush tree served as a fitting symbol of blessing in the OT. **planted.** Lit., "transplanted." Trees do not plant themselves; neither do sinful people transport themselves into God's kingdom. Salvation is his marvelous work of grace (cf. Isa. 61:3; Matt. 15:13). Yet, there is genuine responsibility in appropriating the abundant resources of God (cf. Jer. 17:8), which lead to eventual productivity.

PSALMS—NOTE ON 1:4 **The wicked are not so.** This is an abrupt contrast, lit., “Not so the wicked!” **chaff.** A frequent OT word picture from harvest time for what is unsubstantial, without value, and worthy only to be discarded.

PSALMS—NOTE ON 1:5 **Therefore . . . not stand.** “Therefore” introduces the strong conclusion that the ungodly will not be approved by God’s judgment.

Types of Psalms

Types of Psalms		
Type	**Psalms**	**Act of Worship**
Individual and Communal Lament	3–7; 12; 13; 22; 25–28; 35; 38–40; 42–44; 51; 54–57; 59–61; 63; 64; 69–71; 74; 79; 80; 83; 85; 86; 88; 90; 102; 109; 120; 123; 130; 140–143	Express need for God’s deliverance
Thanksgiving	8; 18; 19; 29; 30; 32–34; 36; 40; 41; 66; 103–106; 111; 113; 116; 117; 124; 129; 135; 136; 138; 139; 146–148; 150	Make aware of God’s blessings Express thanks
Enthronement	47; 93; 96–99	Describe God’s sovereign rule
Pilgrimage	43; 46; 48; 76; 84; 87; 120–134	Establish a mood of worship
Royal	2; 18; 20; 21; 45; 72; 89; 101; 110; 132; 144	Portray Christ the sovereign ruler
Wisdom	1; 37; 119	Instruct as to God’s will
Imprecatory	7; 35; 40; 55; 58; 59; 69; 79; 109; 137; 139; 144	Invoke God’s wrath and judgment against his enemies
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PSALMS—NOTE ON 1:6 **the Lord knows.** This is far more than recognition; the Lord “knows” everything. In this context, the reference is to personal intimacy and involvement with his righteous ones (contra. Matt. 7:23; cf. 2 Tim. 2:19). **the way of.** The repetition of this phrase picks up on the “path” imagery so characteristic of this psalm. It refers to one’s total course of life, i.e., lifestyle. Here these two courses arrive at the ways of life and death, as in Deut. 30:19; Jer. 21:8; cf. Matt. 7:13–14. **will perish.** One day the wicked person's way will end in ruin; a new order is coming and it will be a righteous order. So Ps. 1 begins with the "blessed" and ends with those who "perish" (cf. Ps. 9:5–6; 112:10).

PSALMS—NOTE ON 2:1–12 Sometimes Ps. 2 is said to share with Ps. 1 in the role of introducing the Psalter (cf. "blessed" in 1:1 and 2:12). Also, it seems that, while the function of Ps. 1 is to disclose the two different "ways" for individuals, Ps. 2 follows up with its application to nations. This psalm is normally termed "royal" and has had a long history of messianic interpretation. Although it has no title, it seems to bear the imprint of David's hand. As such, it fluidly moves from the lesser David through the Davidic dynasty to the Greater David—Jesus Christ. Psalm 2 progressively shines its poetic spotlight on four vivid scenes relating to the mutiny of mankind against God:

I. Scene One: Human Rebellion (2:1–3)
II. Scene Two: Divine Reaction (2:4–6)
III. Scene Three: Divine Rule (2:7–9)
IV. Scene Four: Human Responsibility (2:10–12)

PSALMS—NOTE ON 2:1 plot in vain. This is the irony of man's depravity—devising, conspiring, and scheming emptiness (cf. Ps. 38:12; Prov. 24:2; Isa. 59:3, 13).

PSALMS—NOTE ON 2:2 against . . . against. The nations and peoples, led by their kings and rulers (v. 1), direct their hostility toward the Lord and his anointed one. The consecrated and commissioned mediatorial representative referred to David in a near sense and Messiah, i.e., Christ, in the ultimate sense (cf. Acts 4:25–26).

PSALMS—NOTE ON 2:3 their bonds . . . their cords. Mutinous mankind, instead of understanding that these are God's love-bonds (Hos. 11:4), view them as yoke-bonds (Jer. 5:5).

PSALMS—NOTE ON 2:5 Then. After mocking them with the laughter of divine contempt, God speaks and acts from his perfectly balanced anger.

PSALMS—NOTE ON 2:6 I have set. Their puny challenge (v. 3) is answered by this powerful pronouncement. It's as good as done: his king will be enthroned on Jerusalem's most prominent hill.

PSALMS—NOTE ON 2:7 I will tell of the decree. The installed mediator now recites the Lord's previously issued enthronement ordinance. **You are my Son.** This recalls 2 Sam. 7:8–16 as the basis for the Davidic king. It is also the only OT reference to the Father/Son relationship in the Trinity, a relationship decreed in eternity past and demonstrated in the incarnation, thus a major part of the NT. **today I have begotten you.** This expresses the privileges of relationship, with its prophetic application to the Son—Messiah. This verse is quoted in the NT with reference to the birth of Jesus (Heb. 1:5–6) and also to his resurrection (Acts 13:33–34) as the earthly affirmations.

PSALMS—NOTE ON 2:9 You shall. The supreme sovereignty of "the King of kings" is pictured in its subjugating might. The shepherd's "rod" and the king's "scepter" are the same word in the original. Shepherding and kingly imagery often merged in ancient Near Eastern thought (cf. Mic. 7:14).

PSALMS—NOTE ON 2:10–12 The tone of these verses is surprising. Instead of immediate judgment, the Lord and his Anointed mercifully provide an opportunity for repentance. Five commands place responsibility on mutinous mankind.

PSALMS—NOTE ON 2:12 Kiss the Son. This symbolic act would indicate allegiance and submission (cf. 1 Sam. 10:1; 1 Kings 19:18). The word for "Son" here is not the Hebrew word for "son" that was used in Ps. 2:7, but rather its Aramaic counterpart (cf. Dan. 7:13), which is a term that would especially be suitable for these commands being addressed to "nations" (Ps. 2:1). **perish in the way.** These words pick up the major burden of Ps. 1.

PSALMS—NOTE ON 3:1–8 This psalm intermingles both lament and confidence. In its sweeping scope, it becomes a pattern for praise, peace, and prayer amidst pressure. As it unfolds through three interrelated historical phenomena, David shares his theological "secret" of having assurance in the face of adversity.

I. The Psalmist’s Predicament (3:1–2)
II. The Psalmist’s Peace (3:3–6)
III. The Psalmist’s Prayer (3:7–8)

PSALMS—NOTE ON 3:Title The first of 73 psalms attributed to David by superscription. Further information connects its occasion with the Absalom episode (2 Sam. 15–18), although many of its features are more descriptive of persecution in general.

PSALMS—NOTE ON 3:1–2 many . . . Many . . . many. The psalmist begins on a low note with his multiplied miseries.

PSALMS—NOTE ON 3:2–3 no salvation for him . . . But you . . . a shield about me. There is a strong contrast between the allegation and the psalmist’s assurance. David’s attitude and outlook embraces the theology that Paul summarized in Rom. 8:31. Psalm 3 also introduces Divine Warrior language (cf. Ex. 15 as a background).

PSALMS—NOTE ON 3:5 I lay down and slept. Since God is known for his sustaining protection, David could relax in the most trying of circumstances.

PSALMS—NOTE ON 3:7 Arise, O Lord! This is a battle cry for God to engage the enemy and defend his soldiers (cf. Num. 10:35; Ps. 68:1).

PSALMS—NOTE ON 3:8 Salvation belongs to the Lord. This is a broad-sweeping, all-inclusive deliverance, whether in the temporal or eternal realm.

PSALMS—NOTE ON 4:1–8 There are certain similarities between Ps. 3 and 4. For example, the former is sometimes labeled a morning psalm (cf. 3:5), while the latter has been called an evening psalm (cf. 4:8). In both, David is besieged with suffering, injustice, and oppression. Additionally, Ps. 4 also exhibits the changing attitudes of the worshiper in his most difficult circumstances. David’s movement will be from anxiety to assurance, as he travels down the road of prayer and trust in God. At the end of yet another day of pressure, pain, and persecution, David engages in three conversations that ultimately lead to a point of blessed relaxation:

I. Praying to God for Preservation (4:1)
II. Reasoning with His Enemies about Repentance (4:2–5)
III. Praising God for True Perspective (4:6–8)

PSALMS—NOTE ON **4:Title** Psalm 4 introduces the first of 55 assignments to the master, director, or chief overseer of worship services in its title. Further instruction is given in the direction “with stringed instruments.” The chief musician, therefore, was to lead the great choir and the string portion of the orchestra in this celebration of worship.

Historical Background to Psalms by David

Historical Background to Psalms by David		
Psalm	**Historical Background**	**OT Text**
Ps. 3	when David fled from Absalom his son	2 Sam. 15:13–17
Ps. 7	concerning the words of Cush a Benjamite	2 Sam. 16:5; 19:16
Ps. 18	the day the Lord delivered David from his enemies/Saul	2 Sam. 22:1–51
Ps. 30	at the dedication of the house of the Temple	2 Sam. 5:11–12; 6:17
Ps. 34	when David pretended madness before Abimelech	1 Sam. 21:10–15
Ps. 51	when Nathan confronted David over sin with Bathsheba	2 Sam. 12:1–14
Ps. 52	when Doeg the Edomite warned Saul about David	1 Sam. 22:9–10
Ps. 54	when the Ziphites warned Saul about David	1 Sam. 23:19
Ps. 56	when the Philistines captured David in Gath	1 Sam. 21:10–11
Ps. 57	when David fled from Saul into the cave	1 Sam. 22:1; 24:3
Ps. 59	when Saul sent men to watch the house in order to kill David	1 Sam. 19:11
Ps. 60	when David fought against Syria	2 Sam. 8:3, 13
Ps. 63	when David was in the wilderness of Judea	1 Sam. 23:14; or 2 Sam. 15:23–28
Ps. 142	when David was in a cave	1 Sam. 22:1; 24:3
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PSALMS—NOTE ON **4:1** **O God of my righteousness!** The ultimate basis for divine intervention resides in God, not in the psalmist. On union with God’s righteousness based on his mercy, see Jer. 23:6 (cf. 1 Cor. 1:30). **distress.** This is an important word for trying circumstances in the psalms. It pictures the psalmist’s plight as being in straits, i.e., painfully restricted. Here his testimony to God’s historical salvation, “You have given me relief,” conveys the picture that his Lord had provided space or room for him.

PSALMS—NOTE ON 4:2–3 God’s agenda for David (v. 3) is radically contrasted with that of his enemies (v. 2). The term for “godly” or “pious” in the OT is above all else indicating a person blessed by God’s grace.

PSALMS—NOTE ON 4:4 **Be angry, and do not sin.** In this context, the admonition means to tremble or shake in the fear of the Lord so as not to sin (cf. Isa. 32:10–11; Hab. 3:16).

PSALMS—NOTE ON 4:5 **trust.** This command reflects the primary word group in the OT for faith-commitment.

PSALMS—NOTE ON 4:6–8 The taunting skeptics are cut off by the testimony of the psalmist to his rest because of God’s personal blessings.

PSALMS—NOTE ON 4:8 **dwell in safety.** The word “safety” introduces a play on words by going back to the term “trust” in v. 5. David evidences a total confidence in God amidst his crisis.

PSALMS—NOTE ON 5:1–12 Psalm 5 is basically a lament with elements of declarations of innocence and confidence and prayers for protection. David was standing in the presence of the Lord when he put his enemies before his God. His prayers have two major concerns: “Help me and harm them!” Therefore, David releases his respective prayers for divine intervention and imprecation upon two rounds of contrast that differentiate the enemies of God from the children of God.

I. Round One: Theological Contrast of Retribution with Reconciliation (5:1–8)
    A. David’s Prayer for Intervention Expressed (5:1–3)
    B. David’s Prayer for Intervention Explained (5:4–8)
II. Round Two: Practical Contrast of the Wayward with the Worshipful (5:9–12)
    A. David’s Prayer of Imprecation Expressed (5:10a–c)
    B. David’s Prayer of Imprecation Explained (5:9, 10d–12)

PSALMS—NOTE ON 5:Title Whereas the instructions to the worship leader in Ps. 4 pertain to a stringed accompaniment, Ps. 5 is to be celebrated in community worship with flute accompaniment (cf. 1 Sam. 10:5; 1 Kings 1:40; Isa. 30:29).

PSALMS—NOTE ON 5:1 Give ear. This command is built upon the word for "ear." It takes its place alongside of parallel requests that God would pay careful attention to the supplicant and his sufferings (17:1; 55:1–2).

PSALMS—NOTE ON 5:2 my King and my God. David may have been the anointed theocratic king on earth, but he fully understood that the ultimate King of all Israel and of the whole earth is God (for God's conditional allowance for mediatorial kingship, see 1 Sam. 8:19ff.).

PSALMS—NOTE ON 5:3 in the morning . . . in the morning. These words have led many to label this a morning psalm (cf. 3:5).

PSALMS—NOTE ON 5:4–6 not . . . not . . . not . . . hate . . . destroy . . . abhors. These three negatively phrased descriptions follow three directly stated affirmations. This reveals God's perfect standard of justice both in principle and in practice.

PSALMS—NOTE ON 5:7 But I. The psalmist starkly contrasts himself with his enemies. They are haughty; he is humble.

PSALMS—NOTE ON 5:8–9 To man's "hoof" problem, David exposes man's "mouth" problem, with special application to his slick-talking enemies. Proverbs is especially given to exposing the deadliness of mankind's spiritual "hoof" and "mouth" disease, i.e., one's walk and talk. Paul includes these assessments from Ps. 5:9 in his list of 14 terrible indictments of all mankind in Rom. 3:13.

PSALMS—NOTE ON 5:8 Lead me . . . make your way straight. Disciples are to walk in God's way(s), being obedient to his direction(s) for their lives, yet they are fully dependent upon his grace for responsible progress (cf. 119:1–5, 26–27, 30, 32–33).

PSALMS—NOTE ON 5:10–12 He prays for the just ends of the wicked according to God’s revealed standard of justice (Deut. 25:1), and contrastingly urges those who are regarded as righteous by the Lord’s grace to joyfully celebrate his blessings.

PSALMS—NOTE ON 6:1–10 This lament seems to be quite intensive, for apparently David is sleepless. His circumstances seem hopeless and helpless. The early Christian church regarded this psalm as the first among the “penitential psalms” (cf. Ps. 32; 38; 51; 102; 130; 143). David’s cries, coming up from the depths of his personal pit of persecution, indicate a radical change in his frame of mind as he addresses two different audiences.

I. Pouring out His Soul before God: A Defeatist Frame of Mind (6:1–7)
  A. A Tone of Helplessness (6:1–4)
  B. A Tone of Hopelessness (6:5–7)
II. Turning His Attention to His Enemies: A Defiant Frame of Mind (6:8–10)
  A. His Boldness about It (6:8a)
  B. His Basis for It (6:8b–10)

PSALMS—NOTE ON 6:Title A new musical direction appears (Hebrew *Sheminith*), lit., “upon an eight,” indicating either “upon an eight-stringed lyre” or “upon the octave” (i.e., a lower bass melody to accompany these lyrics of intense lament).

PSALMS—NOTE ON 6:1 in your anger . . . in your wrath. He does not ask for immunity from judgment, but for the tempering of God’s discipline with mercy.

PSALMS—NOTE ON 6:2, 7bones . . . eye. Many assume that because the psalmist mentions bodily “parts” his affliction was a grave physical illness. Obviously, his circumstances would have had an effect on his physical dimension. However, in OT anthropology such references are picturesque metaphors for an affliction of his total being (cf. all the parallel, personal references, e.g., “me,” “my soul,” i.e., my being or person, “I,” etc.).

PSALMS—NOTE ON 6:3 **how long?** This is a common exclamation of intense lament (cf. 90:13; Hab. 2:6; Rev. 6:10).

PSALMS—NOTE ON 6:4 **deliver my life . . . your steadfast love.** This introduces a new synonym for salvation, connoting an action of drawing off or out. He desires the Lord to graciously extricate him (cf. Job 36:15; Ps. 18:19; 116:8).

PSALMS—NOTE ON 6:5 **no remembrance of you.** There is much about "death" and "the grave," i.e., Sheol, in Psalms. Such language as that of v. 5 does not imply annihilation, but inability to participate temporally in public praise offerings (cf. Hezekiah's reasoning in Isa. 38:18).

PSALMS—NOTE ON 6:6–7 Sleep has eluded him because of his severe sorrow.

PSALMS—NOTE ON 6:8–10 Out of his dire straits, boldness surprisingly breaks through as he addresses his enemies. This boldness also has only one basis, that the psalmist's confidence is wholly grounded upon his Lord's attention and ultimate intervention.

PSALMS—NOTE ON 7:1–17 This psalm is basically a plea for divine vindication in the light of the oppressor's allegations and actions. David's confidence in the Divine Judge is the backbone of Ps. 7 (cf. Abraham in Gen. 18:25). As this truth grips him more and more, he will move from a tense anxiety to a transcendent assurance. This psalm follows David through three progressively calming stages of expression in response to the painfully false accusations that were being hurled against him.

I. Stage One: David's Concern as He Passionately Begs the Attention of the Divine Judge (7:1–5)
II. Stage Two: David's Court Appearance as He Painstakingly Argues His Case before the Divine Judge (7:6–16)
III. Stage Three: David's Composure as He Patiently Waits for the Verdict of the Divine Judge (7:17)

PSALMS—NOTE ON 7:Title This title introduces one of the more enigmatic terms found in superscriptions of the psalms—"a Shiggaion (Hebrew) of David." It is probably related to the idea of wondering, reeling, veering, or weaving. Consequently, the term may also indicate the song's irregularity in rhythm (cf. Hab. 3:1). "He sang" also indicates that this was a vocal solo. The occasion, "concerning the words of Cush, a Benjaminite," cannot be readily identified from the historical books; however, whoever this was or whatever the name represented, some enemy had obviously been falsely charging David (cf. Shimei—2 Sam. 16:5; 19:16).

PSALMS—NOTE ON 7:2 like a lion they tear my soul. Often the psalmist's enemies are symbolized by vicious, attacking animals, with "the king of beasts" occurring frequently (10:9; 17:12; 22:13, 16, 21).

PSALMS—NOTE ON 7:3–5 Such self-pronounced curses are powerful protestations of innocence (not sinlessness) in the context of being falsely charged (cf. the boldness of Job in 31:5ff.).

PSALMS—NOTE ON 7:6 Arise. The battle cry relating back to Num. 10:35 recurs (cf. Ps. 9:19; 10:12; 17:13; 44:26; 102:13).

PSALMS—NOTE ON 7:8 my righteousness . . . the integrity. These are not declarations of sinlessness but of innocence in this "court case."

PSALMS—NOTE ON 7:9 you who test the minds and hearts, O righteous God! The Just Judge has perfect insight (cf. God examining the heart and mind in Jer. 17:10; also cf. Acts 1:24; 15:8).

PSALMS—NOTE ON 7:11–13 This shows yet another blending of the Divine Warrior and Divine Judge themes.

PSALMS—NOTE ON 7:14–16 Often the principle of exact retribution surfaces in the psalms (cf. the maxim of Prov. 26:27 and the judgment of Hab. 2:15–18).

PSALMS—NOTE ON 8:1–9 The beginning and ending of the psalm suggest that it is essentially a hymn of praise. Yet, a major portion qualifies it as a so-called nature psalm, i.e., a psalm of creation. Furthermore, there is a significant focus on the created dignity of man. Through this vehicle, the important subject of Adamic theology comes to the forefront, making this psalm ultimately suitable to the important association of the "One," the Last

Adam, i.e., Christ and the “many” (cf. Heb. 2:6–8). Structurally, Psalm 8’s beginning and concluding bursts of praise are driven by David’s contemplation of two pairs of radical contrasts.

- I. Introductory Praise (8:1)
- II. Two Pairs of Radical Contrasts (8:2–8)
  - A. Between the Nature of “Infants” and Infidels (8:2)
  - B. Between Unaided General Revelation and Unveiled Special Revelation (8:3–8)
- III. Concluding Praise (8:9)

PSALMS—NOTE ON 8:Title Another instrument is referenced in this title, most probably a guitar-like harp associated with Gath in Philistia.

PSALMS—NOTE ON 8:1 **Lord . . . Lord.** Of these twin nouns of direct address to God, the first is his specially revealed name Yahweh (Ex. 3:14), and the second puts an emphasis on his sovereignty. **your name.** The name of God refers to the revealed Person of God, encompassing all of his attributes.

PSALMS—NOTE ON 8:2 The introductory irony about infants sets the stage for a contrast between the dependent and the foolishly self-sufficient.

PSALMS—NOTE ON 8:3 **your heavens, the work of your fingers.** The heavens are created by God (33:6, 9; 102:25; 136:5). The anthropomorphism “your fingers” miniaturizes the magnitude of the universe in the presence of the Creator.

PSALMS—NOTE ON 8:4–6 Quoted in the NT at 1 Cor. 15:27–28; Eph. 1:22; Heb. 2:5–10.

PSALMS—NOTE ON 8:4 **what is man.** If the whole universe is diminutive in the sight of the Divine Creator, how much less is the significance of mankind! Even the word for “man” used in v. 4 alludes to his weakness (cf. 9:19–20; 90:3a; 103:15, etc.). **and the son of man.** This phrase also looks upon man as insignificant and transitory (e.g., Ps. 90:3b). Yet, the Aramaic counterpart of this phrase is found in Dan. 7:13, which has profound messianic overtones (cf. also Jesus’ favorite self-designation in the NT, Son of Man).

PSALMS—NOTE ON 8:5–8 These verses consistently emphasize the significance of man, who was created in the image and likeness of God to exercise dominion over the rest of creation (Gen. 1:26–28).

PSALMS—NOTE ON 9:1–20 Psalms 9 and 10 go together, so much so that early Greek and Latin versions treat and number them as one. However, Ps. 9 and 10 evidence two different forms: the first is an individual hymn while the second is an individual lament. In the first part (9:1–12) praise is prominent, and in the second part (vv. 13–20) prayer is prominent. Many subtle patterns weave the thoughts of its verses and lines together. Shifting back and forth between the individual and corporate perspectives is characteristic, as are introverted (i.e., chiastic) structures. Basically, David's hymn in Ps. 9 ebbs and flows through two respective tides of prayer and praise.

I. First Tide: Divine Justice and Praise (9:1–12)
    A. Individual Praise and Divine Justice (9:1–4)
    B. Divine Justice and Corporate Praise (9:5–12)
II. Second Tide: Divine Justice and Prayer (9:13–20)
    A. Individual Prayer and Divine Justice (9:13–16)
    B. Divine Justice and Corporate Prayer (9:17–20)

PSALMS—NOTE ON 9:Title The new element of this title lit. reads "Death to the Son." Many conjectures have arisen about this puzzling phrase, but it is safest to regard these words as designating a particular tune.

PSALMS—NOTE ON 9:1–2 I will . . . I will . . . I will . . . I will. These four "I wills" launch Ps. 9 with David's dedication to exuberant worship of the Lord.

PSALMS—NOTE ON 9:1 your wonderful deeds. This especially references God's extraordinary interventions into history on behalf of his people (cf. the exodus events).

PSALMS—NOTE ON 9:4 you have maintained my just cause. This is exactly what God is known to do (cf. Deut. 10:18; 1 Kings 8:45, 49).

PSALMS—NOTE ON 9:5–10 Verses 5 and 6 reveal the Just Judge's dealings with the godless, vv. 7–8, his dealings with all men in general, and vv. 9–10, his gracious dealings with dependent disciples.

PSALMS—NOTE ON 9:11 the Lord, who sits enthroned in Zion! There is a both/and tension running throughout the OT, i.e., God is enthroned in and above the heavens, and also, he symbolically dwells locally in his tabernacle (cf. 1 Kings 8; Ps. 11:4).

PSALMS—NOTE ON 9:12, 18 the afflicted . . . the needy . . . the poor. These designations often stand for the individual psalmist and/or the corporate community of disciples he represents. The terms all point to those who are afflicted, vulnerable, and therefore totally dependent upon the Lord.

PSALMS—NOTE ON 9:15–16 The "boomerang" principle of exact retribution returns.

PSALMS—NOTE ON 9:17–20 Prominent theological themes from Ps. 1 and 2 also return as the psalmist draws this great hymn to a climax.

PSALMS—NOTE ON 90:1–17 The thrust of this magnificent prayer is to ask God to have mercy on frail human beings living in a sin-cursed universe. Moses begins the psalm with a reflection on God's eternality, then expresses his somber thoughts about the sorrows and brevity of life in their relationship to God's anger, and concludes with a plea that God would enable his people to live a significant life. The psalm seems to have been composed as the older generation of Israelites who had left Egypt were dying off in the wilderness (Num. 14).

I. The Praise of God's Eternality (90:1–2)
II. The Perception of Man's Frailty (90:3–12)
III. The Plea for God's Mercy (90:13–17)

PSALMS—NOTE ON 90:Title **Moses, the man of God.** Moses the prophet (Deut. 18:15–22) was unique in that the Lord knew him "face to face" (Deut. 34:10–12). "Man of God" (Deut. 33:1) is a technical term used over 70 times in the OT, always referring to one who spoke for God. It is used of Timothy in the NT (1 Tim. 6:11; 2 Tim. 3:17).

PSALMS—NOTE ON 90:1 **our dwelling place.** God is our sanctuary for protection, sustenance, and stability (cf. Deut. 33:27; Ps. 91:9).

PSALMS—NOTE ON 90:2 **from everlasting to everlasting.** God's nature is without beginning or end, free from all succession of time, and contains in itself the cause of time (cf. 102:27; Isa. 41:4; 1 Cor. 2:7; Eph. 1:4; 1 Tim. 6:16; Rev. 1:8).

PSALMS—NOTE ON 90:3 **You return man to dust.** Though different from the "dust" of Gen. 3:19, this phrase is no doubt a reference to that passage. Humanity lives under a sovereign decree of death and cannot escape it.

PSALMS—NOTE ON 90:4 **a watch in the night.** A "watch" was a four-hour period of time (cf. Ex. 14:24; Lam. 2:19; 2 Pet. 3:8).

PSALMS—NOTE ON 90:5 **with a flood.** Humankind is snatched from the earth as though it were being swept away by floodwaters. **like a dream.**

Humanity lives its existence as though asleep or in a coma. People are insensitive to the brevity of life and the reality of God's wrath.

PSALMS—NOTE ON 90:7 **brought to an end by your anger.** The physical bodies of the human race wear out by the effects of God's judgment on sin in the universe (cf. Deut. 4:25–28; 11:16–17). Death is by sin (Rom. 5:12).

PSALMS—NOTE ON 90:8 **the light of your presence.** All sin is in clear view to the "face" of God.

PSALMS—NOTE ON 90:9 **like a sigh.** After struggling through his life of afflictions and troubles, a man's life ends with a moan of woe and weariness.

PSALMS—NOTE ON 90:10 **seventy . . . eighty.** Though Moses lived to be 120 years old, and his "eye was undimmed, and his vigor unabated" (Deut. 34:7), human life was usually more brief and lived under the anger of God. Because of this certain and speedy end, life is sad.

PSALMS—NOTE ON 90:11 **your wrath . . . fear of you?** Instead of explaining away life's curses, a wise person will recognize God's wrath toward sin as the ultimate cause of all afflictions and consequently learn to fear God.

PSALMS—NOTE ON 90:12 **number our days.** Evaluate the use of time in light of the brevity of life. **heart of wisdom.** Wisdom repudiates autonomy and focuses on the Lord's sovereignty and revelation.

PSALMS—NOTE ON 90:14 **your steadfast love.** *See note on Ps. 85:7*.

PSALMS—NOTE ON 90:15 **glad . . . afflicted us.** A prayer that one's days of joy would equal his days of distress.

PSALMS—NOTE ON 90:17 **the favor of the Lord.** The Lord's favor implies his delight and approval. **establish the work of our hands.** By God's mercy and grace, one's life can have value, significance, and meaning (cf. 1 Cor. 15:58).

PSALMS—NOTE ON 91:1–16 This psalm describes God's ongoing sovereign protection of his people from the ever-present dangers and terrors that surround humanity. The original setting may be that of an army about to go to battle. Most of the terrors mentioned in this psalm are left undefined, no doubt intentionally, so that no kind of danger is omitted from application. Believers in every age can read this psalm to learn that nothing can harm a child of God unless the Lord permits it. However, in light of the many references in the Psalms to the future messianic kingdom (cf. especially Ps. 96–100), this psalm must be read as being literally fulfilled then.

- I. The Lord's Protection (91:1–13)
    - A. The Confidence (91:1–2)
    - B. The Dangers (91:3–6)
    - C. The Examples (91:7–13)
- II. The Lord's Pledge (91:14–16)

PSALMS—NOTE ON 91:1 shelter of the Most High. An intimate place of divine protection. The use of "Most High" for God emphasizes that no threat can ever overpower him. **shadow of the Almighty.** In a land where the sun can be oppressive and dangerous, a "shadow" was understood as a metaphor for care and protection.

PSALMS—NOTE ON 91:3 snare of the fowler. This metaphor represents any plots against the believer intended to endanger his life. **deadly pestilence.** The reference here and in v. 6 is specifically to dreaded diseases, plagues, and epidemics (cf. Jer. 14:12; Ezek. 5:12; 14:19).

PSALMS—NOTE ON 91:4 under his wings. Pictures the protection of a parent bird (*see note on Ps. 57:1*).

PSALMS—NOTE ON 91:8 only . . . with your eyes. The righteous are so safe in disaster all around them, that they are only spectators.

PSALMS—NOTE ON 91:11–12 This promise of angelic protection was misquoted by Satan in his temptation of the Messiah (see Matt. 4:6).

PSALMS—NOTE ON 91:13 tread . . . lion and the adder. In general, a metaphor for God's protection from all deadly attacks (*see notes on Ps.*

58:4ff.).

PSALMS—NOTE ON 91:14 he holds fast to me in love. God himself is the speaker in this section (vv. 14–16) and he describes the blessing he gives to those who know and love him. The word for "love" means a "deep longing" for God, or a "clinging" to God.

PSALMS—NOTE ON 91:16 long life. Long life was a specific promise to the OT saint for obedience to the law (e.g., Ex. 20:12; Prov. 3:2). The prophets also promise it to God's people in the future messianic kingdom (cf. Isa. 65:17–23).

PSALMS—NOTE ON 92:1–15 This psalm expresses the exuberance of the psalmist as he recognizes that God is merciful in salvation, great in his works of creation, just in his dealings with the wicked, and faithful in prospering his children.

I. An Expression of Theistic Optimism (92:1–5)
II. An Observation Concerning Righteous Sovereignty (92:6–9)
III. A Testimony to God's Goodness (92:10–15)

PSALMS—NOTE ON 92:Title for the Sabbath. In the postexilic community, some psalms were sung throughout the week in connection with the morning and evening sacrifice; others were designated especially for Sabbath worship.

PSALMS—NOTE ON 92:2 steadfast love . . . faithfulness. These attributes are constant themes of the psalms (*see notes on Ps. 85:7; 89:5;* see also Luke 10:2).

PSALMS—NOTE ON 92:3 harp. *See note on Ps. 81:2*.

PSALMS—NOTE ON 92:10 my horn. *See note on Ps. 75:4*. **poured over me fresh oil.** This figure is based on a practice of making an animal's horns gleam by rubbing oil on them. Thus God, in effect, had invigorated the psalmist (cf. 23:5; 133:2).

PSALMS—NOTE ON **92:11** **My eyes . . . of my enemies.** God gratified the psalmist's desire by bringing his enemies to ruin.

PSALMS—NOTE ON **92:12** **flourish like the palm tree.** The palm tree and the cedar symbolized permanence and strength (cf. v. 14). They are in contrast to the transience of the wicked, who are pictured as temporary as grass (v. 7). *See notes on Psalm 1*.

PSALMS—NOTE ON **92:13** **planted in the house of the Lord.** A tree planted in the courtyard of the temple symbolized the thriving conditions of those who maintain a close relationship with the Lord (*see note on Ps. 52:8*).

PSALMS—NOTE ON **93:1–5** Psalms 93 and 95–100 (cf. Ps. 47) are dedicated to celebrating God's sovereign kingship over the world. Psalm 93 glorifies God's eternal, universal kingdom, which is providentially administered through his Son (Col. 1:17). Nothing is more powerful than the Lord; nothing is more steadfast than his reign, nothing is more sure than his revelation.

I. The Lord's Universal Kingdom (93:1–4)
  A. Over the Earth (93:1–2)
  B. Over the Sea (93:3–4)
II. The Lord's Authoritative Revelation (93:5)

PSALMS—NOTE ON **93:1** **The Lord reigns.** An exclamation of the Lord's universal reign over the earth from the time of creation (v. 2; cf. 103:19; 145:13) and forever.

PSALMS—NOTE ON **93:3–4** The sea with all its power is nothing in comparison to the power of God. The doubling and tripling of expressions throughout this psalm (vv. 1, 3–4) are poetic means of generating literary energy and emphasis.

PSALMS—NOTE ON **93:5** **decrees are very trustworthy.** As God's rule over the earth is stable, so his revelation given through Scripture is trustworthy (cf. 19:7).

PSALMS—NOTE ON 94:1–23 The psalmist's urgent concern in this psalm is that the righteous are being oppressed, the wicked are prospering, and it does not look as though God cares. The psalmist thus pleads with God to punish the wicked (cf. Ps. 73; 82).

I. Address to God (94:1–2)
II. Arrogance of the Wicked (94:3–7)
III. Admonition to the Foolish (94:8–11)
IV. Assurance for the Righteous (94:12–15)
V. Advocacy from God (94:16–23)

PSALMS—NOTE ON 94:1 **God of vengeance.** Vengeance from God is not in the sense of uncontrolled vindictiveness, but in the sense of just retribution by the eternal Judge for trespasses against his law. **shine forth!** Make an appearance; he may even be asking for a theophany (cf. 50:2; 80:1).

PSALMS—NOTE ON 94:7 **The Lord does not see.** An autonomous and atheistic attitude (*see note on Ps. 59:7*).

PSALMS—NOTE ON 94:11 **thoughts of man . . . but a breath.** The wicked designs of the human mind amount to nothing (cf. 92:5; 1 Cor. 3:20).

PSALMS—NOTE ON 94:12 **Blessed.** To be blessed was to be wise and prosperous in life, as a result of the instruction of God (cf. 84:5, 12).

PSALMS—NOTE ON 94:14 **will not forsake his people.** God has a permanent commitment to his people, Israel, established through a covenant based on his abiding love (Gen. 15; Jer. 12:15; Mic. 7:18). This important truth serves as a doctrinal basis for Ps. 93–100 and was intended to encourage the nation during difficult times. Paul refers to this in Rom. 11:1 as he assures the future salvation of Israel.

PSALMS—NOTE ON 94:17 **soul . . . lived in . . . silence.** "Silence" here is another term for Sheol, the realm of the dead (cf. 31:17).

PSALMS—NOTE ON 94:18 **your steadfast love.** *See note on Ps. 85:7.*

PSALMS—NOTE ON 94:20 frame injustice by statute? Corrupt judges and rulers counter the very divine moral order of the universe by using law for wickedness rather than for good.

PSALMS—NOTE ON 94:23 wipe them out for their wickedness. Portrays destruction while they are sinning.

PSALMS—NOTE ON 95:1–11 This psalm, with its references to the wilderness wanderings, may have been composed by David (Heb. 4:7) for the Feast of the Booths, or Tabernacles (cf. Ps. 81). During this feast, the people of Israel lived in booths, remembering God's provisions for them in the wilderness. After a call to worship (95:1–7a), a prophecy in the voice of the Holy Spirit himself (cf. Heb. 3:7) breaks in and reminds the people of the dangers of rebellion and tempting God. Psalm 95:7b–11 is quoted verbatim in Heb. 3:7–11 (cf. Heb. 3:15; 4:3–7) with the warning that those vacillating Jews also were in danger of missing the promised "rest" (i.e., salvation).

I. Positive Call to Worship (95:1–7a)
II. Negative Warning of Wrath (95:7b–11)

PSALMS—NOTE ON 95:1 rock of our salvation. This metaphor for God was especially appropriate in this psalm, which refers (vv. 8–9) to the water that came from the rock in the wilderness (cf. Ex. 17:1–7; Num. 20:1–13; 1 Cor. 10:4).

PSALMS—NOTE ON 95:3 a great King above all gods. This is a poetic way of denying the existence of other gods (cf. 96:5), which existed only as statues, not persons (cf. Jer. 10:1–10).

PSALMS—NOTE ON 95:4 depths of the earth. This refers to the depths of the seas, valleys, and caverns, and contrasts with the hills. The point (cf. v. 5) is that God was not a local god like the imaginary gods of the heathens, usually put up in high places, but the universal Creator and Ruler of the whole earth (*see note on Ps. 65:5*).

PSALMS—NOTE ON 95:8 at Meribah. Meribah (translated "rebellion") was the place in the wilderness where the Israelites rebelled against the Lord.

Their complaint about lack of water demonstrated their lack of faith in the Lord (Ex. 17:1–7; Num. 20:1–13; Ps. 81:7).

PSALMS—NOTE ON 95:9 put me to the test. This is a reference to the same event (v. 8), also called “Massah” (translated “testing”), when God brought water out of the rock (Ex. 17:7; cf. Deut. 6:16; 9:22; 33:8). The writer to the Hebrews applies the principle of this event to his readers, suggesting that their inclination to doubt the Lord and return to Judaism was parallel with their fathers’ inclination to doubt the Lord and go back to Egypt.

PSALMS—NOTE ON 95:10 astray in their heart. Their wanderings in the desert were the outworking of straying hearts.

PSALMS—NOTE ON 95:11 my rest. The “rest” was originally the Promised Land (i.e., Canaan), where the people came at the end of Israel’s 40-year journey in the wilderness. It was analogously applied in the book of Hebrews to salvation by grace (Heb. 3:7–4:10; cf. Heb. 2:3).

PSALMS—NOTE ON 96:1–13 The substance of this psalm, and portions of Ps. 97; 98; and 100 are found in 1 Chron. 16, which was used by David’s direction in the dedication of the tabernacle on Mount Zion. The psalm has importance beyond that historical occasion, however, because it anticipates kingdom praise for the Lord from all the nations of the world (Ps. 96:3–4, 7, 9–13; cf. Isa. 2:2–4; Zech. 14:16–19), and even from nature itself. It also expresses the intense joy that will saturate the earth when the Messiah is ruling from Jerusalem (cf. Isa. 25:9; 40:9–10).

I. The Proclamation of Praise (96:1–6)
    A. The Invitation to Praise (96:1–3)
    B. The Recipient of Praise (96:4–6)
II. The Exhortation to Worship (96:7–13)
    A. Worship from the Gentile Nations (96:7–10)
    B. Worship from Personified Nature (96:11–13)

PSALMS—NOTE ON 96:1 a new song. This new song was intended for the future inauguration of the millennial rule of the Lord over the earth (cf. 144:9; 149:1; Rev. 5:9; 14:3).

PSALMS—NOTE ON 96:2 tell of his salvation. Genuine praise includes a testimony to others of God's plan of redemption.

PSALMS—NOTE ON 96:3 his glory . . . nations. The glory of the Lord is more than just his majestic splendor. It includes all of the reasons for admiring and praising him, such as his acts of creation (cf. 19:2) and redemption (96:2). **all the peoples!** *See note on Ps. 67:3*.

PSALMS—NOTE ON 96:4 feared above all gods. *See note on Ps. 95:3*.

PSALMS—NOTE ON 96:8 an offering. According to the psalmists and prophets, offerings and sacrifices will be presented to the Lord in the millennial kingdom (cf. Ps. 45:12; Ezek. 40–46).

PSALMS—NOTE ON 96:9 splendor of holiness. That is, "worship the Lord because of the splendor of his holiness" (cf. 29:2; 99; 110:3; also 1 Chron. 16:29). *See note on 2 Chron. 20:21*.

PSALMS—NOTE ON 96:10 established. Instead of the continuance of international chaos in human history, the world will be settled and efficiently managed by the Messiah in the millennial kingdom (cf. Ps. 2; Mic. 4:1–5). **judge the peoples with equity.** Not only will the Lord establish international peace and stability in the future messianic kingdom, but he will also rule the world with impeccable justice (cf. Ps. 96:13; Isa. 11:1–5).

PSALMS—NOTE ON 96:11–12 This is what even inanimate creation awaits (cf. Rom. 8:19–22).

PSALMS—NOTE ON 96:13 he comes. The rule of the Lord described in this psalm is not the present universal kingdom (Ps. 93), but one which will be established when Christ returns to earth.

PSALMS—NOTE ON 97:1–12 The psalmist, though recognizing the Lord's universal rule at the present (v. 9), anticipates a new coming of the Lord to judge the earth. The imagery of the Lord's presence may, in fact, be the basis of some NT passages' descriptions of the second coming (cf. Matt. 24; Rev. 19). Special emphasis is also placed on the Lord's totally righteous judgments on the world in his kingdom, as well as his obliteration of false religions.

- I. The Announcement of the Reign of the Lord (97:1–2)
- II. The Effect of the Reign of the Lord (97:3–12)
    - A. On His Foes (97:3–9)
    - B. On His Friends (97:10–12)

PSALMS—NOTE ON 97:1 **many coastlands.** Refers to all the continents, as well as islands of the world (cf. Isa. 42:10; Dan. 2:34–35, 44; Zech. 14:9).

PSALMS—NOTE ON 97:2 **Clouds and thick darkness.** Such a description emphasizes the terrifying effect of the Lord's presence, both in the past (Ex. 19:16–18), and in the future Day of the Lord (Joel 2:2; Zeph. 1:15; Matt. 24:29–30).

PSALMS—NOTE ON 97:3 **burns up his adversaries.** The Lord will utterly destroy his enemies in the future Day of the Lord (cf. Zech. 14:12).

PSALMS—NOTE ON 97:4 **His lightnings.** This is perhaps a reference to the Lord's awesome and public coming to rule the world (Matt. 24:26–30).

PSALMS—NOTE ON 97:5 **mountains melt.** At the coming of the Lord, the mountains will fade away (cf. Isa. 40:3–5; Zech. 14:4, 10).

PSALMS—NOTE ON 97:6 **heavens proclaim his righteousness.** See the parallel description of Christ's coming in glory in Isa. 40:5 and Matt. 24:29–31 (cf. Rev. 19:11–15).

PSALMS—NOTE ON 97:7 **all you gods!** No false gods or religions will be allowed in the messianic kingdom (cf. Zech. 13:2–3).

PSALMS—NOTE ON 97:8 **Zion.** *See note on Ps. 87:2*. **because of your judgments.** A major reason for joy and well-being in the messianic kingdom will be the perfectly righteous judgments of Christ on the peoples of the world (cf. 97:1–3; 48:11; Isa. 11:1–5; Zech. 8:3).

PSALMS—NOTE ON 97:10 **preserves the lives of his saints.** Here the doctrine of eternal security is stated. Gratitude for such grace should motivate believers to holiness.

PSALMS—NOTE ON 97:11 **Light is sown.** This is a poetic way of describing the ultimate triumph of righteousness and the righteous (cf. Isa. 58:8, 10; 60:19–20; Mal. 4:2).

PSALMS—NOTE ON 98:1–9 Like the surrounding psalms, this psalm proclaims the excitement and joy of the whole earth over the rule of the Lord in the kingdom. This psalm is given over entirely to praise, with only a brief mention of the wicked.

- I. Celebration of the Lord’s Victorious Reign (98:1–6)
  - A. Triumphs of the Lord (98:1–3)
  - B. Praise to the Lord (98:4–6)
- II. Exaltation of the Lord’s Righteous Judgments (98:7–9)

PSALMS—NOTE ON 98:1 **a new song.** *See note on Ps. 96:1*. **right hand . . . holy arm.** These are symbols of power. **salvation.** The Lord is often pictured in the OT as a divine warrior (Ex. 15:2–3; Ps. 18; 68:1–8; Isa. 59:15ff.). According to the prophets, Christ will begin his millennial reign following his victory over the nations of the world that will gather against Israel in the end times (cf. Zech. 14:1–15; Rev. 19:11–21).

PSALMS—NOTE ON 98:2 **the nations.** *See notes on Ps. 57:9; 67:3; 82:8*.

PSALMS—NOTE ON 98:3 **his steadfast love and faithfulness.** *See notes on Ps. 85:7 and 89:5*. **salvation.** These words are a metaphor for the Lord’s establishment of his righteous kingdom on earth (cf. Isa. 46:13; 51:5–8).

PSALMS—NOTE ON 98:4 **Make a joyful noise.** A great cheer, greeting and welcoming a king (cf. Zech. 9:9; Matt. 21:4–9). **break forth.** The idea is that of an eruption of praise that could not be contained (cf. Isa. 14:7; 44:23; 55:12).

PSALMS—NOTE ON 98:5–6 **lyre . . . trumpets . . . horn.** Instruments normally used in temple worship (cf. 1 Chron. 16:5–6; 2 Chron. 5:12–13;

29:25–30; Ezra 3:10–13).

PSALMS—NOTE ON 98:8 rivers clap their hands. Different parts of nature are pictured as rejoicing in this universal scene of joy (cf. Isa. 35:1–2; Rom. 8:19–21).

PSALMS—NOTE ON 98:9 he comes. *See note on Ps. 96:13*.

PSALMS—NOTE ON 99:1–9 The theme of this psalm is summed up in its last phrase: "the Lord our God is holy" (v. 9). The psalmist encourages praise to the king for his holiness (vv. 3, 5, 9), which is the utter separateness of God's being from all other creatures and things, as well as his moral separateness from sin. The psalmist also exults in the truth that such a holy God has had an intimate saving relationship with Israel throughout her history (vv. 6–9).

I. Exaltation of the King's Holiness (99:1–5)
II. Examples of the King's Holiness (99:6–9)

PSALMS—NOTE ON 99:1 upon the cherubim. *See note on Ps. 80:1*; cf. 18:6–19; Ezek. 10:1ff.

PSALMS—NOTE ON 99:2 Zion. *See note on Ps. 87:2*; cf. Heb. 12:22–24. **peoples.** *See notes on Ps. 57:9 and 67:3*.

PSALMS—NOTE ON 99:4 The King in his might loves justice. "King in his might" may be a kind of epithet for God; or (combining this phrase with v. 3) the psalmist may be saying that a holy name is the strength of a just king. **equity.** That is, fairness (cf. Isa. 11:1–5).

PSALMS—NOTE ON 99:5 his footstool. In general, this is a metaphor for the temple in Jerusalem (cf. Isa. 60:13; Lam. 2:1); but more specifically, for the ark of the covenant (1 Chron. 28:2). Footstools were included with the thrones of the kings of Israel (2 Chron. 9:18).

PSALMS—NOTE ON 99:6 Moses . . . Aaron . . . Samuel. Using three of the nation's famous heroes for examples, the psalmist demonstrates that a holy God has had an enduring, intimate, and saving relationship with Israel.

PSALMS—NOTE ON 99:7 **pillar of the cloud.** This was a medium of divine direction (cf. Ex. 13:21–22; 33:9–10; Num. 12:5; Deut. 31:15ff.). **testimonies . . . statute.** Terms in Psalms for God's word (see Ps. 119).

PSALMS—NOTE ON 99:9 **his holy mountain.** This is the hill in Jerusalem where the temple was (cf. 15:1; 24:3), and where it will be located in the future messianic kingdom (cf. Isa. 24:23).

PSALMS—NOTE ON 100:1–5 This well-known psalm, emphasizing the universal nature of God's kingship, is a benediction to the series of psalms that are occupied with the Lord's kingdom rule (Ps. 93; 95–100). Most of it is a call to praise and thanksgiving, while 100:3, 5 fix the reasons for that worship.

I. A Call to Praise the Lord (100:1–3)
II. A Call to Thank the Lord (100:4–5)

PSALMS—NOTE ON 100:1 Make a joyful noise. *See note on Ps. 66:1*.

PSALMS—NOTE ON 100:3 Know. In the sense of experiencing and being completely assured of the truth. **the Lord he is God!** A confession that Israel's covenant God, Jehovah, is the only true God. **made us.** Though God's actual creation of every human being is understood here, this phrase seems to refer to God's making and blessing Israel as a nation (cf. Deut. 32:6, 15; Ps. 95:6; Isa. 29:22–23; 44:2). **his people . . . his pasture.** The shepherd image is often ascribed to the king of Israel, as well as to the Lord (cf. Ps. 78:70–72; Isa. 44:28; Jer. 10:21; Zech. 10:3; 11:4–17; also Ps. 23:1; 28:9; 74:1; 77:20; 78:52–53; 80:1; 95:7). The figure suggests intimate care (cf. Luke 15:3–6). According to the NT, the Lord is also the Shepherd of saints in the church age (John 10:16).

PSALMS—NOTE ON 100:4 his gates . . . courts. The gates and courts were those of the temple.

PSALMS—NOTE ON 100:5 the Lord is good. God is the source and perfect example of goodness. **his steadfast love.** *See note on Ps. 85:7*. **his faithfulness.** God's faithfulness in the sense of keeping his promises.

PSALMS—NOTE ON 101:1–8 This Davidic psalm expresses the righteous commitments of the mediatorial king (David) to his eternal king (the Lord) in regard to 1) his own personal life and 2) the lives of those who inhabit the kingdom. Possibly, this psalm was used later at the coronations of future kings over Israel. Ultimately, only King Jesus would perfectly fulfill these holy resolutions (cf. Isa. 9:6–7; 11:1–5).

- I. Personal Life of the King (101:1–4)
- II. Personal Outcome of Kingdom Inhabitants (101:5–8)
  - A. The Just (101:6)
  - B. The Unjust (101:5, 7, 8)

PSALMS—NOTE ON 101:2 blameless. As the king goes, so go his followers (cf. v. 6). **when will you come to me?** This is not an eschatological expectation, but rather a personal expression of David’s need for God’s immanent involvement in his earthly kingship. **my house.** The king first starts with his own personal life (cf. v. 7), and then looks beyond to his kingdom (cf. vv. 5, 8).

PSALMS—NOTE ON 101:3–4 Similar to the “blessed man” in 1:1.

PSALMS—NOTE ON 101:3 my eyes. The king desires to look at nothing but that which is righteous (cf. v. 6).

PSALMS—NOTE ON 101:4 evil. The king will not engage in wickedness (cf. v. 8).

PSALMS—NOTE ON 101:5 slanders . . . haughty look . . . arrogant heart. Neither character assassination nor pride will be tolerated in the kingdom.

PSALMS—NOTE ON 101:6 the faithful in the land. Compare to “the wicked in the land” in v. 8.

PSALMS—NOTE ON 101:7 deceit . . . lies. A premium is put on truth as foundational for a kingdom associated with the God of truth (cf. John 14:6).

PSALMS—NOTE ON 101:8 the land . . . the city of the Lord. Israel and Jerusalem respectively.

PSALMS—NOTE ON 102:1–28 The non-specific superscription is unique to this psalm that highlights the thoughts of one who is afflicted (cf. Ps. 22; 69; 79; 102; 130; 142), perhaps expressing exilic lament (cf. Ps. 42; 43; 74; 79; 137). Like Job, whose troubles were not the result of God’s judgment for personal sin, the psalmist cries out in pain. His only relief comes from refocusing on sovereign God and his eternal purposes. Messianic overtones are present as Heb. 1:10–12 quotes Ps. 102:25–26.

I. A Plea for Immediate Divine Help (102:1–11)
II. A Perspective of God’s Sovereignty and Eternality (102:12–22)
III. A Prayer for Longer Life (102:23–28)

PSALMS—NOTE ON 102:1–2 Frequently the Psalms begin with a cry for God’s sovereign intervention when human resources have proved insufficient, e.g., 77:1 and 142:1.

PSALMS—NOTE ON 102:2 **your face . . . your ear.** Anthropomorphic language (i.e., a figure of speech that attributes human features to God) that points to God’s attention and response, respectively.

PSALMS—NOTE ON 102:3–5 **bones . . . heart . . . bones.** These terms describe the emotional and physical toll of the psalmist’s ordeal.

PSALMS—NOTE ON 102:6 **desert owl.** The verse describes a desolate situation, extreme loneliness (cf. Isa. 34:8–15; Zeph. 2:13–15). **owl.** Owls were unclean animals, cf. Lev. 11:16–18.

PSALMS—NOTE ON 102:7 **lonely sparrow.** Feeling like a solitary bird, the psalmist expresses his perceived abandonment by both God and man.

PSALMS—NOTE ON 102:10–11 **an evening shadow.** The time of sunset is used to describe the psalmist’s desperate sense that his life will end shortly because God has punished him by withdrawing his presence and strength.

PSALMS—NOTE ON 102:12–22 The psalmist radically shifts his focus from earth to heaven—from his dilemma to God—and basks in the eternal nature of God and the eternal outworking of God’s redemptive plan.

PSALMS—NOTE ON 102:13–16 **Zion.** Earthly Zion or Jerusalem is in view (cf. vv. 16, 21–22). Perhaps this points to the time of restoration after the Babylonian exile (c. 605–536 B.C.).

PSALMS—NOTE ON 102:18 recorded. The psalmist had a sense of the perpetuation of his literary effort.

PSALMS—NOTE ON 102:19 looked down . . . looked. The transcendent omniscience of God is in view.

PSALMS—NOTE ON 102:22 peoples . . . kingdoms. This will ultimately be fulfilled in Christ's messianic reign over the world (cf. Ps. 2).

PSALMS—NOTE ON 102:23–24 The psalmist desires to live longer but acknowledges his mortality compared to God's eternality.

PSALMS—NOTE ON 102:24 the midst of my days. Lit., at the halfway point of life.

PSALMS—NOTE ON 102:25–27 Eternal God created the heavens and earth, which will one day perish (v. 26). Hebrews 1:10–12 applies this passage to the Lord Jesus Christ, who is superior to the angels because: 1) he is eternal, while they had a beginning; and 2) he created, but they were created. This passage clearly affirms the eternality and deity of Christ. The unchangeable God will outlast his creation, even into the new creation (cf. Mal. 3:6; James 1:17; 2 Pet. 3; Rev. 21–22).

PSALMS—NOTE ON 102:28 The realistic hope of one who perceives that though he is about to die, God's purposes on earth will be accomplished in future generations.

PSALMS—NOTE ON 103:1–22 Psalms 103 and 104 appear as an intentional pair designed to promote the blessing and exaltation of God. This psalm represents a soliloquy in which David surveys God's goodness and encourages the angels and the works of God's creation to join him in divine praise.

I. A Call for Human Praise (103:1–19)
    A. Personally (103:1–5)
    B. Corporately (103:6–19)
II. A Call for Creation's Praise (103:20–22b)
    A. Angels (103:20–21)

B. Works of Creation (103:22a–b)

III. A Refrain of Personal Praise (103:22c)

PSALMS—NOTE ON 103:1 Bless the Lord. Cf. 103:2, 22; 104:1, 35

PSALMS—NOTE ON 103:2 forget not all his benefits. These earthly gifts from God included: 1) forgiveness of sin (v. 3), 2) recovery from sickness (v. 3), 3) deliverance from death (v. 4), 4) abundant love and mercy (v. 4), and 5) food to sustain life (v. 5).

PSALMS—NOTE ON 103:3 diseases. This is not a promise, but rather a testimony that should be understood in the light of Deut. 32:39.

PSALMS—NOTE ON 103:5 youth is renewed like the eagle's. The mysterious way of the long-lived eagle symbolized strength and speed (cf. Ex. 19:4; Jer. 48:40), which also characterizes human youth. As a general rule, a person blessed of God will grow weak and slow down less rapidly than otherwise (cf. Isa. 40:29–31, which uses the same language).

PSALMS—NOTE ON 103:6–19 The psalmist rehearses the attributes of God with which he blesses the saints.

PSALMS—NOTE ON 103:7–8 his ways to Moses. Cf. Moses' request (Ex. 33:13) with God's answer (Ex. 34:6–7).

PSALMS—NOTE ON 103:9 not always chide. There will be a final day of accountability, both at death (Luke 16:19–31) and the great white throne (Rev. 20:11–15). The Genesis flood served as a stark preview of this truth (cf. Gen. 6:3).

PSALMS—NOTE ON 103:10 not deal. God's great mercy (v. 11) and irreversible, complete justification (v. 12) have redemptively accomplished for us, by the death of Christ (cf. 2 Cor. 5:21; Phil. 3:9), what we ourselves could not do.

PSALMS—NOTE ON 103:13 As a father. Unlike the pagan gods, who are apathetic or hostile.

PSALMS—NOTE ON 103:14 dust. Physically speaking, as Adam was created of dust (Gen. 2:7), so mankind at death decomposes back into dust (Gen. 3:19).

PSALMS—NOTE ON 103:15–16 days . . . like grass. Man's life is short and transitory (cf. Isa. 40:8).

PSALMS—NOTE ON 103:17–18 the steadfast love of the Lord. Those who appeal to God's mercy by proper fear (v. 17) and obedience (v. 18) will overcome the shortness of physical life with eternal life. Luke 1:50 quotes Ps. 103:17.

PSALMS—NOTE ON 103:19 his throne in the heavens. From everlasting to everlasting God has always ruled over all things (cf. 11:4; 47:1–9; 148:8–13). This universal kingdom is to be distinguished from God's mediatorial kingdom on earth.

PSALMS—NOTE ON 103:20–21 his angels . . . his hosts. Unfallen, righteous angels who serve God night and day (cf. 148:2; Rev. 5:11–13).

PSALMS—NOTE ON 103:22 all his works. Refers to God's creation, which is also to his praise (cf. Ps. 148–150, also 1 Chron. 29:10–13).

PSALMS—NOTE ON 104:1–35 In vivid poetic detail, the psalmist sings of the Lord's glory in creation (cf. Gen. 1–2; Job 38–41; Ps. 19:1–6; 148:1–6; Prov. 30:4; Isa. 40:1–6; John 1:1–3; Rom. 1:18–25; Col. 1:16–17). He refers to the original creation (cf. Ps. 104:5) without forgetting the fall of man and the cursed earth (104:23, 29, 35). He alternates reciting God's greatness by 1) personal praise to the Creator (vv. 1–2, 5–9, 20–30), and 2) declaring God's handiwork to his human audience (vv. 3–4, 10–19, 31–35). The flow of the psalm loosely follows the order of creation as first reported in Gen. 1:1–31 but closes (Ps. 104:35) with an allusion to the end-time events recorded in Rev. 20–22.

I. The Heavens and Earth Created (104:1–9)
II. The Needs of Creatures Met (104:10–18)
III. The Sun and Moon (104:19–23)
IV. The Sea and Its Inhabitants (104:24–26)

V. God’s Providential Care (104:27–30)
VI. Benediction to the Creator (104:31–35)

PSALMS—NOTE ON 104:1–9 This section approximates the first two days of creation (cf. Gen. 1:1–8).

PSALMS—NOTE ON 104:1 very great. The Creator is greater than his creation. Therefore, the Creator is to be worshiped, not the creation (cf. Ex. 20:3–4; Rom. 1:29).

PSALMS—NOTE ON 104:3 the waters. Refers to the original creation with the waters above the heaven (cf. Gen. 1:7–8).

PSALMS—NOTE ON 104:4 winds . . . flaming fire. Hebrews 1:7 attributes these characteristics to angels, describing their swiftness and destructiveness as God’s instruments of judgment.

PSALMS—NOTE ON 104:5 foundations. Cf. Job 38:4.

PSALMS—NOTE ON 104:6–9 While this might sound like the worldwide flood of Gen. 6–9, it continues to refer to the creation, especially Gen. 1:9–10 regarding the third day of creation.

PSALMS—NOTE ON 104:10–18 With water (vv. 10–13), vegetation (v. 14), food-producing vines, trees, and grain (v. 15), trees (vv. 16–17), and cliffs (v. 18), the Creator provides for the basic needs of his creation. This corresponds to the third day of creation (cf. Gen. 1:11–13).

PSALMS—NOTE ON 104:13 lofty abode. Refers to rain clouds.

PSALMS—NOTE ON 104:19–23 This section corresponds to the fourth day of creation in Gen. 1:14–19. The work period of predators (the night) is contrasted with the work time of humans (the day).

PSALMS—NOTE ON 104:24–26 This portion corresponds to the fifth day of creation in Gen. 1:20–23.

PSALMS—NOTE ON 104:26 **Leviathan.** This term appears in four other OT passages (Job 3:8; 41:1; Ps. 74:14; Isa. 27:1). In each case, Leviathan refers to some mighty creature who can overwhelm man but who is no match for God. Some form of sea monster, probably a dinosaur, is in view. *See note on Job 41:1*.

PSALMS—NOTE ON 104:27–30 All of creation waits upon God for his providential care. These verses allude to the sixth day of creation (cf. Gen. 1:24–31).

PSALMS—NOTE ON 104:30 **your Spirit.** This most likely should be translated "your breath," which corresponds to "the breath of life" in Gen. 2:7.

PSALMS—NOTE ON 104:31–35 The psalmist closes with a benediction to the Creator in which he prays that the ungodly might no longer spiritually pollute God's universe (v. 35). This prayer anticipates the new heaven and new earth (cf. Rev. 21–22).

PSALMS—NOTE ON 104:32 **trembles . . . smoke.** Earthquakes and fires caused by lightning are in view.

PSALMS—NOTE ON 104:35 **sinners . . . wicked.** Although God has been merciful to let his fallen human creation live on (cf. Gen. 3:1–24), those who bless and praise the Lord desire to see the day when 1) sinful men have been abolished from the earth (cf. Rev. 20:11–15), and 2) the curse of the earth is reversed (cf. Rev. 22:3).

PSALMS—NOTE ON 105:1–45 Just as Ps. 103 and 104 were matched pairs; so are Ps. 105 and 106, as they look at Israel's history from God's perspective and then Israel's vantage respectively. This psalm possibly originated by command of David to Asaph on the occasion when the ark of the covenant was first brought to Jerusalem (2 Sam. 6:12–19; 1 Chron. 16:1–7). Psalm 105:1–15 repeats 1 Chron. 16:8–22.

I. Rejoicing in God's Works for Israel (105:1–3)
II. Remembering God's Works for Israel (105:4–6)
III. Recounting the Work of God for Israel (105:7–45)
    A. Abraham to Joseph (105:7–25)

B. Moses to Joshua (105:26–45)

PSALMS—NOTE ON 105:1–5 Ten imperatives call Israel to a time of remembering, celebrating, and spreading the report abroad of the work of God on Israel's behalf as a result of God's covenant with Abraham.

PSALMS—NOTE ON 105:6 offspring of Abraham . . . children of Jacob. Those who were to obey the commands of vv. 1–5, i.e., the nation of Israel.

PSALMS—NOTE ON 105:7–12 This section rehearses the Abrahamic Covenant.

PSALMS—NOTE ON 105:8 a thousand generations. A reference to an exceedingly long time (a generation is normally 40 years) which would encompass the remainder of human history, i.e., forever (cf. Deut. 7:9; 1 Chron. 16:15).

PSALMS—NOTE ON 105:9–10 The original covenant that God had made with Abraham. He later renewed it with Isaac and then Jacob (cf. Abraham—Gen. 12:1–3; 13:14–18; 15:18–21; 17:1–21; 22:15–19; Isaac—26:23–25; and Jacob—35:9–12).

PSALMS—NOTE ON 105:10 an everlasting covenant. From the time of the covenant until the end. Five OT covenants are spoken of as "everlasting": 1) the Noahic Covenant, Gen. 9:16; 2) the Abrahamic Covenant, Gen. 17:7, 13, 19; 3) the Priestly Covenant, Lev. 24:8; 4) the Davidic Covenant, 2 Sam. 23:5; and 5) the New Covenant, Jer. 32:40.

PSALMS—NOTE ON 105:11 saying. This probably has God's promise to Abraham at Gen. 17:8 in view.

PSALMS—NOTE ON 105:12 few. God promised Abraham that he would multiply his small number of descendants to be as numerous as the stars of heaven and the sand of the seashore (cf. Gen. 13:16; 15:5; 17:2, 6; 22:17).

PSALMS—NOTE ON 105:13 nation to nation. Abraham had migrated from Ur of the Chaldeans to Haran and finally to Canaan (Gen. 11:31). Later, he visited Egypt (Gen. 12:10–13:1).

PSALMS—NOTE ON 105:14 **he rebuked.** The Lord struck Pharaoh and his house with great plagues when Sarai was taken to his quarters (Gen. 12:17). Abimelech, king of Gerar, was also rebuked by God (Gen. 20:3–7).

PSALMS—NOTE ON 105:15 **Touch not . . . no harm.** No one passage in the OT records this exact statement. The psalmist most likely is summarizing several occasions, such as Gen. 20:7 and 26:11. **my anointed ones . . . my prophets.** With poetic parallelism, God's prophets are termed those whom he chose to represent him on earth. In Gen. 20:7, Abraham is called a prophet. This title could also apply to Isaac and Jacob.

PSALMS—NOTE ON 105:16–25 The history recorded in Gen. 37–50 is in view. Psalm 105:16–22 refers to Joseph's experience in Egypt (cf. Gen. 37–41), while Ps. 105:23 looks to Jacob's trek to Egypt that resulted in a 430-year stay (Gen. 42–50; cf. Gen. 15:13–14; Ex. 12:40). Psalm 105:24–25 gives an overall summary of Israel's experience in Egypt (cf. Ex. 1:7–14).

PSALMS—NOTE ON 105:23 **the land of Ham.** Another name for the area in Egypt where part of the descendants of Ham, the youngest son of Noah, settled (cf. Gen. 9:24; Ps. 78:51).

PSALMS—NOTE ON 105:23–25 God sovereignly used Egypt to judge Israel (cf. Gen. 15:13).

PSALMS—NOTE ON 105:26–36 God's deliverance of Israel from Egypt through the leadership of Moses and Aaron is rehearsed with a special emphasis on the 10 plagues, ending with the Passover (cf. Ex. 5–12).

PSALMS—NOTE ON 105:28 **darkness.** The ninth plague (cf. Ex. 10:21–29).

PSALMS—NOTE ON 105:29 **waters into blood.** The first plague (cf. Ex. 7:14–25).

PSALMS—NOTE ON 105:30 **frogs.** The second plague (cf. Ex. 8:1–15).

PSALMS—NOTE ON 105:31 **swarms of flies . . . gnats.** The fourth and third plagues respectively (cf. Ex. 8:16–32). The fifth plague of pestilence (Ex. 9:1–7) and the sixth plague of boils (Ex. 9:8–12) are not mentioned.

PSALMS—NOTE ON 105:32–33 hail . . . fiery lightning bolts. The seventh plague (cf. Ex. 9:13–35).

PSALMS—NOTE ON 105:34–35 locusts. The eighth plague (cf. Ex. 10:1–20).

PSALMS—NOTE ON 105:36 struck down . . . the firstborn. The tenth and final plague, which was death to the firstborn of man and beast (cf. Ex. 11:1–12:51).

PSALMS—NOTE ON 105:37–41 The psalmist summarizes Israel's exodus from Egypt. God provided for their financial and physical needs (cf. Ex. 11:2–3; 12:35 and Ex. 15:26); protection by day and night (cf. Ex. 14:19–20); food needs (Ex. 16:1–36); and water needs (cf. Ex. 17:6; Num. 20:1–11).

PSALMS—NOTE ON 105:42–45 The psalmist concludes with a summary that alludes to Joshua's leading the nation back into the land, first promised to Abraham (Josh. 1–12), and then distributed to the 12 tribes of Israel (Josh. 13–24). What God promised (cf. Ps. 105:7–12) he delivered.

PSALMS—NOTE ON 105:42 he remembered. As promised in v. 8.

PSALMS—NOTE ON 105:45 keep . . . observe. This theme of obedience begins (Josh. 1:6–9) and ends (Josh. 24:14–16, 18, 21, 24) the book of Joshua.

PSALMS—NOTE ON 106:1–48 Psalm 106 rehearses God's mercy during Israel's history in spite of Israel's sinfulness (cf. Neh. 9:1–38; Ps. 78; Isa. 63:7–64:12; Ezek. 20:1–44; Dan. 9:1–19; Acts 7:2–53; 1 Cor. 10:1–13). The occasion for this psalm is most likely the repentance (Ps. 106:6) of postexilic Jews who had returned to Jerusalem (vv. 46–47). Verses 1, 47–48 seem to be borrowed from 1 Chron. 16:34–36, which was sung on the occasion of the ark's first being brought to Jerusalem by David (cf. 2 Sam. 6:12–19; 1 Chron. 16:1–7). True revival appears to be the psalmist's intention.

I. The Invocation (106:1–5)
II. The Identification with Israel's Sins (106:6)

III. The Confession of Israel's Sins (106:7–46)
    A. During Moses' Time (106:7–33)
    B. From Joshua to Jeremiah (106:34–46)
IV. The Plea for Salvation (106:47)
V. The Benediction (106:48)

PSALMS—NOTE ON 106:1 good . . . steadfast love. These attributes of God are especially praiseworthy to the psalmist in light of Israel's historical sin pattern (cf. vv. 6–46).

PSALMS—NOTE ON 106:2–3 Verse 2 asks the question answered in v. 3.

PSALMS—NOTE ON 106:4–5 The psalmist has the benefits of the Abrahamic Covenant in mind (*see note on Ps. 105:9–10*). He prays here for personal deliverance (106:4) and later for national deliverance (v. 47).

PSALMS—NOTE ON 106:6 we . . . fathers. The psalmist acknowledges the perpetual sinfulness of Israel, including that of his own generation.

PSALMS—NOTE ON 106:7–12 This section recalls the crossing of the Red Sea during the exodus by the nation, when Pharaoh and his army were in pursuit (cf. Ex. 14:1–31).

PSALMS—NOTE ON 106:7 Red Sea. *See note on Ex. 13:18*.

PSALMS—NOTE ON 106:8 name's sake. The glory and reputation of God provide the highest motive for his actions. This frequent OT phrase appears six other places in the Psalms (cf. 23:3; 25:11; 31:3; 79:9; 109:21; 143:11).

PSALMS—NOTE ON 106:9 He rebuked the Red Sea. This reliable historical account recalls a true supernatural miracle of God (cf. Ex. 14:21–22) just as he would later provide a way for the nation to cross the Jordan into the land (cf. Josh. 3:14–17).

PSALMS—NOTE ON 106:10 Quoted in Luke 1:71.

PSALMS—NOTE ON 106:11 not one of them was left. As recorded in Ex. 14:28 (cf. Ps. 78:53).

PSALMS—NOTE ON 106:12 they sang his praise. The Song of Moses is in view (cf. Ex. 15:1–21).

PSALMS—NOTE ON 106:13–33 This section remembers the nation's wanderings in the wilderness (cf. Num. 14–Deut. 34).

PSALMS—NOTE ON 106:13–15 The Jews forgot what God had most recently done on their behalf, but 1) remembered the basics of life that Egypt provided, and 2) doubted that they would have water (cf. Ex. 15:24) or food (cf. Ex. 16:2–3) in the future.

PSALMS—NOTE ON 106:14 put God to the test. According to Num. 14:22, the nation tempted, or tested, God at least 10 times (cf. Ex. 5:21; 6:9; 14:11–12; 15:24; 16:2–3; 17:2–3; 32:1–6; Num. 11:1–6; 12:1–2; 14:2–3).

PSALMS—NOTE ON 106:16–18 Korah, who is not named here, led the rebellion that is recounted (cf. Num. 16:1–35). God's judgment concluded with fire that consumed 250 men (cf. Num. 16:35).

PSALMS—NOTE ON 106:19–23 This section remembers when the nation convinced Aaron to make a golden calf for idol worship while Moses was on the mountain receiving the commandments of God (cf. Ex. 32:1–14; Deut. 9:7–21).

PSALMS—NOTE ON 106:19 Horeb. Most likely another name for Mount Sinai (cf. Ex. 19:11). This special place, called "the mountain of God" (cf. Ex. 3:1; 1 Kings 19:8), is where Moses received the commandments of God (Deut. 1:6; 5:2; 29:1; Mal. 4:4).

PSALMS—NOTE ON 106:21 God, their Savior. This title, common in the Pastoral Epistles, is seldom used in the OT outside of Isaiah (Isa. 19:20; 43:3, 11; 45:15, 21; 49:26; 60:16; 63:8). Here it refers to physical deliverance. It looks forward to Jesus Christ as spiritual redeemer (Luke 2:11).

PSALMS—NOTE ON 106:22 Ham. Another name for the part of Egypt that was settled by descendants of Ham, the youngest son of Noah (cf. Gen. 9:24; 10:6–20).

PSALMS—NOTE ON 106:23 Moses . . . in the breach. Moses pleaded with God, based on the Abrahamic Covenant promises, not to destroy the nation in spite of their idolatry and immoral behavior (cf. Ex. 32:11–14).

PSALMS—NOTE ON 106:24–27 This portion recounts 1) the nation's rejection of Joshua's and Caleb's positive report from the land, and 2) their desire to return to Egypt (cf. Num. 14:1–4). God responded with judgment (Num. 14:11–38).

PSALMS—NOTE ON 106:24 the pleasant land. A term used of the land God promised to Abraham for the nation Israel (cf. Jer. 3:19, Zech. 7:14).

PSALMS—NOTE ON 106:28–31 This scene recounts Israel's encounter with the prophet Balaam who, on behalf of Balak, King of Moab, tried to curse Israel but was prevented from doing so by God (cf. Num. 22–24; Deut. 23:4; Josh. 24:9–10; Neh. 13:2). Having failed, Balaam advised Balak to entice Israel with immorality and idolatry (cf. Num. 31:16 25:1; 2 Pet. 2:15; Jude 11; Rev. 2:14). Israel sinned and God judged (Num. 25:1–13). Balaam was later slain by Israel (cf. Josh. 13:22).

PSALMS—NOTE ON 106:28 Baal of Peor. Refers to Baal, a god of the Moabites, whose worship occurred at the location of the mountain called Peor (cf. Num. 23:28). **sacrifices offered to the dead.** This most likely refers to sacrifices made to lifeless idols (cf. 1 Thess. 1:9). Israel should have been worshiping "the living God" (cf. Deut. 5:26; 1 Sam. 17:26, 36; Ps. 42:2; 84:2; Jer. 10:3–10; Dan. 6:20, 26).

PSALMS—NOTE ON 106:30 Phinehas. The son of Eleazar, son of Aaron (cf. Num. 25:7).

PSALMS—NOTE ON 106:31 counted to him as righteousness. This was a just and rewardable action, evidencing faith in God. As with Abraham (cf. Gen. 15:6 and Rom. 4:3; Gal. 3:6; James 2:23), so it was also with Phinehas. The everlasting covenant of perpetual priesthood through Aaron, from the house of Levi, was first made by God in Lev. 24:8–9 (cf. Jer. 33:17–22; Mal. 2:4–8). This covenant was reaffirmed in Num. 18:8, 19. In this text, the covenant is further specified to be through the line of faithful Phinehas.

PSALMS—NOTE ON 106:32–33 This scene looks back to Num. 20:1–13 when Moses, provoked by the continuing rebellion of Israel, nonetheless wrongly struck the rock in anger (cf. Ex. 11:8; 16:20) and thus offended God (cf. Num. 20:12). As a result, both Aaron (cf. Num. 20:22–29) and Moses (Deut. 34:1–8) died prematurely without entering the Promised Land.

PSALMS—NOTE ON 106:32 the waters of Meribah. Cf. Num. 20:13.

PSALMS—NOTE ON 106:33 his spirit. This most likely refers to the Holy Spirit of God. The Spirit of God had an extensive ministry in the OT (cf. Gen. 1:2; 6:3; 2 Sam. 23:2; Neh. 9:30; Ps. 139:7; Isa. 48:16; Ezek. 2:2; 3:12–14; 8:3; 11:1, 5, 24; Hag. 2:5, Zech. 7:12). Both Isa. 63:10–11 and Acts 7:51 point to this particular event.

PSALMS—NOTE ON 106:34–39 This section describes the general sins of Israel from the time they entered the land (Josh. 3–4) until they were exiled to Assyria (2 Kings 17) and Babylon (2 Kings 24–25). They failed to expel the heathen and sadly conformed to their idolatry.

PSALMS—NOTE ON 106:36–38 idols . . . demons . . . idols. Demons impersonate idols and encourage idol worship (cf. Deut. 32:17; 2 Chron. 33:5–7; 1 Cor. 10:14–21; Rev. 9:20). The sacrifice of children was not uncommon (cf. Deut. 12:31; 2 Kings 17:17; Ezek. 16:20–21).

PSALMS—NOTE ON 106:39 their acts . . . deeds. God held Israel directly responsible for their sin without excuse.

PSALMS—NOTE ON 106:40–43 From the time of the judges until the Assyrian and Babylonian exiles, God used the hand of his enemies to discipline Israel for their sin.

PSALMS—NOTE ON 106:44–46 This emphasizes the unconditional nature of God’s covenant with Abraham.

PSALMS—NOTE ON 106:45 he remembered his covenant. This answers the psalmist’s prayer of vv. 4–5 with regard to the Abrahamic Covenant that 1) the descendants of Abraham would multiply, and 2) they would possess the land (*see note on Ps. 105:9–10*; cf. Luke 1:72–75). **For their sake.** A secondary complement to God, who was primarily acting for his name's sake (cf. Ps. 106:8).

PSALMS—NOTE ON 106:47 The psalmist pleads, on behalf of the nation and in light of the Abrahamic Covenant, for the nation to be regathered in Israel. He remembers what the men of Moses' day forgot, i.e., God as their Savior (cf. v. 21). Even though the tribes of Judah and Benjamin returned to Israel in Ezra and Nehemiah, this text looks ahead to the regathering of Israel at the time when the Lord Jesus Christ returns to rule over the promised Davidic (2 Sam. 7) millennial kingdom (Rev. 20) on earth (cf. Ezek. 37:11–28; Hos. 14:4–8; Joel 3:18–21; Amos 9:7–15; Mic. 7:14–20; Zeph. 3:8–20; Zech. 12–14).

PSALMS—NOTE ON 106:48 from everlasting to everlasting! With the hopeful prayer of v. 47 on his lips, the psalmist closes the fourth book of the Psalms (Ps. 90–106) with a grand benediction focusing on the eternal character of God, Israel's Savior (cf. 1 Chron. 16:36; Ps. 41:13; 90:2).

PSALMS—NOTE ON 107:1–43 The opening line of Ps. 105–107, "Oh give thanks to the Lord," links together this trilogy of songs that praise God for his goodness and mercy to Israel. Most likely this psalm has a postexilic origin (cf. 107:3). The psalm develops two main themes: 1) praising God for his continual deliverance (vv. 4–32), and 2) remembering God's response to man's obedience/disobedience (vv. 33–42).

I. The Call to Praise (107:1–3)
II. The Cause of Rejoicing—Deliverance (107:4–32)
III. The Consequences of Obedience/Disobedience (107:33–42)
IV. The Commentary on Wisdom/Understanding (107:43)

PSALMS—NOTE ON 107:1–3 All of those who have been delivered (redeemed) from the hand of Israel's enemy focus on God's goodness and everlasting mercy. They had been delivered through the centuries from Egypt to the south (cf. Ex. 12–14), Syria and Assyria to the north (cf. 2 Kings 19:29–37), the Philistines to the west (cf. 2 Sam. 8:1; 2 Kings 18:8), and Babylon to the east (cf. Ezra 1). Compare the psalmist's prayer in Ps. 106:47 with 107:3.

PSALMS—NOTE ON 107:4–32 This portion contains four pictures or actual situations that illustrate the disastrous end of sin in the nation: 1) wandering in the wilderness (vv. 4–9), 2) languishing in prison (vv. 10–16); 3) enduring sickness (vv. 17–22); and 4) tossing on a stormy sea (vv. 23–32). Each picture follows the same sequence of four events: 1) man's predicament (vv. 4–5, 10–12, 17–18, 23–27); 2) man's petition (vv. 6a, 13a, 19a, 28a); 3) God's pardon (vv. 6b–7, 13b–14, 19b–20, 28b–30); and 4) man's praise (vv. 8–9, 15–16, 21–22, 31–32).

PSALMS—NOTE ON 107:4–9 Possibly the psalmist looked back at the desert wanderings of ungrateful, faithless Israel after the miraculous exodus (Num. 14–Josh. 2).

PSALMS—NOTE ON 107:10–16 Possibly the psalmist thought of the capture and imprisonment of King Zedekiah c. 586 B.C. (cf. 2 Kings 25:4–7; Jer. 39:4–8; 52:1–11).

PSALMS—NOTE ON 107:17–22 Possibly the psalmist recalled the mass affliction and subsequent mass healing in Num. 21:4–9.

PSALMS—NOTE ON 107:23–32 Possibly the psalmist had Jonah and the sailors bound for Tarshish in mind (cf. Jonah 1).

PSALMS—NOTE ON 107:33–42 This section contrasts God's blessing in response to man's obedience with God's judgment on man's sin. The psalmist makes his point with four illustrations: 1) descending from prosperity to poverty (vv. 33–34); 2) being lifted up from barrenness to blessedness (vv. 35–38); 3) falling from the top to the bottom (vv. 39–40); and 4) being elevated from low to high (vv. 41–42).

PSALMS—NOTE ON 107:33–34 Perhaps the three years of drought from Ahab's and Jezebel's sins are in view (cf. 1 Kings 17:1; 18:18).

PSALMS—NOTE ON 107:35–38 Perhaps the time of Abraham (Gen. 24:1, 34–35) or Joshua (Josh. 24:13) is in view.

PSALMS—NOTE ON 107:39–40 Perhaps the Assyrian exile (2 Kings 17:4–6) or the Babylonian captivity (2 Kings 24:14–15) is in view.

PSALMS—NOTE ON **107:41–42** Perhaps the impoverished Jews in Egypt who were made rich with Egyptian gold and other treasures are in view (cf. Ex. 1:13–14 with 3:21–22; 11:2; 12:35–36).

PSALMS—NOTE ON **107:43** Perhaps the psalmist has Prov. 8:1–36, Eccles. 12:13–14, or Hos. 14:9 in mind as he pens these concluding words.

PSALMS—NOTE ON **108:1–13** David combines portions of his own previously written Ps. 57 and 60 to make up this psalm commemorating God's victories (108:1–5 is from 57:7–11; 108:6–13 is from 60:5–12). He deleted the laments that began each psalm (57:1–6 and 60:1–4) while combining his own words of exaltation and confidence in God with only slight word variation. No specific historical occasion behind this psalm is given. *See notes on Ps. 57:7–11 and Ps. 60:5–12*.

I. Personal Exaltation of God (108:1–5)
II. Personal Confidence in God (108:6–13)

PSALMS—NOTE ON **109:1–31** This imprecatory psalm of David cannot be conclusively connected by the psalm's general details with any particular incident/person in the king's life as chronicled in 1 and 2 Samuel; 1 Kings; and 1 Chronicles. David responds here to those who have launched a vicious verbal assault of false accusations against him (cf. Ps. 109:2–3, 20). This psalm is considered messianic in nature, since Acts 1:20 quotes Ps. 109:8 in reference to Judas's punishment for betraying Christ (cf. 41:9; 69:25). David reverses roles with his enemies by moving from being the accused in man's court to being the accuser/prosecutor before the bar of God.

I. The Plaintiff's Plea (109:1–5)
II. The Punishment Desired (109:6–20)
III. The Petition for Justice (109:21–29)
IV. The Praise of the Judge (109:30–31)

PSALMS—NOTE ON **109:1** **O God of my praise!** David begins and ends (cf. v. 30) with praise for the Chief Justice of the universe. At v. 21, David addresses the Judge as "O God, my Lord" and at v. 26 as "O Lord my God."

PSALMS—NOTE ON 109:2–5 David's complaint was that the innocent were being accused by the guilty. He asserted that the charges were without cause (v. 3). While Doeg the Edomite has been identified by some (cf. 1 Sam. 21–22; Ps. 52), the far more likely candidate would be Saul (cf. 1 Sam. 18–27). Eight of the 14 historical superscriptions in other psalms refer to the sufferings of David related to Saul's pursuits for the purpose of killing David (cf. Ps. 18; 34; 54; 56; 57; 59; 63; 142).

PSALMS—NOTE ON 109:2 In vv. 2–5, 20, 25, 27–29, David refers to a group of accusers, in contrast to vv. 6–19 where an individual is mentioned. Most likely, the individual is the group leader.

PSALMS—NOTE ON 109:6–20 The Mosaic law had anticipated false accusations and malicious witnesses (cf. Deut. 19:16–21) by decreeing that the false accuser was to be given the punishment intended for the accused. It would appear that David had this law in mind here and Ps. 109:26–29. Thus, his imprecations are not malicious maledictions, but rather a call for justice according to the law. These severe words have respect not to the penitent, but to the impenitent and hard-hearted foes of God and his cause, whose inevitable fate is set.

PSALMS—NOTE ON 109:8 The apostle Peter cited this verse as justification for replacing Judas the betrayer with another apostle (cf. Acts 1:20).

PSALMS—NOTE ON 109:21–29 David petitioned the court for justice by asking for deliverance for the judge's sake (v. 21) and then for his own sake (vv. 22–25). Afterward, he requested that his enemies be rightfully punished (vv. 26–29).

PSALMS—NOTE ON 109:30–31 David's praise for the Divine Magistrate (v. 30) was based on his confidence in the compassion and mercy of the judge (v. 31). Second Samuel 22 and Ps. 18 record the general outcome to David's case, which was tried in God's courtroom.

PSALMS—NOTE ON 110:1–7 This psalm contains one of the most exalted prophetic portions of Scripture presenting Jesus Christ as both a holy king and a royal high priest—something that no human monarch of Israel ever experienced. It, along with Ps. 118, is by far the most quoted psalm in the NT (Matt. 22:44; 26:64; Mark 12:36; 14:62; Luke 20:42–43; 22:69; Acts 2:34–35; Heb. 1:13; 5:6; 7:17, 21; 10:13). While portraying the perfect king, the perfect high priest, and the perfect government, Ps. 110 declares Christ's current role in heaven as the resurrected Savior (v. 1) and his future role on earth as the reigning Monarch (vv. 2–7). This psalm is decidedly messianic and millennial in content. Jesus Christ (Matt. 22:43–44) verifies the Davidic authorship. The exact occasion of this psalm is unknown, but it could easily have been associated with God's declaration of the Davidic Covenant in 2 Sam. 7:4–17.

I. Christ the King (110:1–3)
II. Christ the High Priest (110:4–7)

PSALMS—NOTE ON 110:1 my Lord. Refers to the divine/human King of Israel—the Lord Jesus Christ. Christ's humanity descended from David, which is demanded by the Davidic promise of 2 Sam. 7:12. Using this passage, Christ also declared his deity in the gospels (Matt. 22:44; Mark 12:36; Luke 20:42–43) by arguing that only God could have been lord to King David. **my right hand.** God the Father invited God the Son in his ascension to sit at the place of honor in the heavenly throne room (cf. Acts 2:22–36; Heb. 10:10–12). **your enemies your footstool.** Footstool was an ancient Near Eastern picture of absolute victory portraying the idea that one's enemy was now underfoot (cf. Ps. 8:6–7; 47:3; Isa. 66:1; 1 Cor. 15:27). This anticipates Christ's second advent (cf. Rev. 19:11–21) as a conquering king (cf. Heb. 10:13).

PSALMS—NOTE ON 110:2 your mighty scepter. From the human side, the ancestral staff of Judah is in view (cf. Gen. 49:10). From the divine side, the rod of iron by which King Jesus will subdue the earth is intended (cf. Ps. 2:9). **Zion.** God intends to install his ultimate earthly king in Jerusalem (the southwest side is Zion; cf. 132:13–18). The earthly Zion (cf. 2:6; Isa. 59:20) is in view, not the heavenly Zion because 1) there are no enemies in heaven, and 2) none of the activities in Ps. 110:5–7 will take place in heaven. **Rule.**

Christ will rule on the earthly throne of his father David (cf. Luke 1:32), in fulfillment of Isa. 9:6 and Zech. 14:9.

PSALMS—NOTE ON **110:3** **offer themselves freely.** The redeemed inhabitants of earth will willingly serve the King of kings and Lord of lords. **the day of your power.** Refers to the power displayed during the millennial reign of Jesus Christ (cf. Zech. 14:1–21; Rev. 19:11–20:6). **holy garments . . . womb . . . dew.** This seems to apply to the King and to represent him as in the constant vigor of youth, a period distinguished by strength and activity, or it may refer to his holiness, eternality, and deity.

PSALMS—NOTE ON **110:4** **You are a priest.** The first time in the history of Israel when a king simultaneously served as high priest. Christ (a.k.a. “Branch,” cf. Isa. 4:2; Jer. 23:5–6; Zech. 3:8; 6:12–13) will build the temple at which the world will worship God (cf. 2 Sam. 7:13; Isa. 2:2–4; Ezekiel 40–48). **forever.** Christ represents the final and foremost high priest in the history of Israel. **the order of Melchizedek.** This high priest could not be of Aaron’s lineage in that he would not be eternal, not be of Judah, not be a king, and not be of the New Covenant (Jer. 31:31–33; Heb. 8–9). Melchizedek, which means “king of righteousness,” served as the human priest/king of Salem in Gen. 14:17–20 and provides a picture of the order of Christ’s priesthood (cf. Heb. 5:6; 7:17, 21). The sons of Zadok will serve with Christ in the Millennium as his human priestly associates (cf. Ezek. 44:15; 48:11).

PSALMS—NOTE ON **110:5** **your right hand.** The roles have here reversed—the Father now stands at the right hand of the Son. This pictures the Father supplying the needs of the Son (cf. Ps. 16:8; 109:31; Isa. 41:13). The Father provides the defeat of his enemies on earth so that his Son can fulfill God’s land and nation promises to Abraham (Gen. 12:1–2) and kingship promise to David (2 Sam. 7:12, 13, 16). **the day of his wrath.** This refers to the “Day of the Lord” (cf. Ps. 110:3 “the day of your power”), which finds its global expression at the end of Daniel’s seventieth week (cf. Dan. 9:24–27). This term exclusively speaks of God’s wrath, which will be poured out on an unrepentant world in order to set up Christ’s 1,000-year (millennial) reign (cf. Joel 2:1, 11, 31; 3:14; Rev. 6:16–17; 14:19; 19:15).

Christ in the Psalms

Christ in the Psalms (Luke 24:44)		
Psalms	**NT Quote**	**Significance**
2:1–12	Acts 4:25–26; 13:33; Heb. 1:5; 5:5	Incarnation, Crucifixion, Resurrection
8:3–8	1 Cor. 15:27–28; Eph. 1:22; Heb. 2:5–10	Creation
16:8–11	Acts 2:24–31; 13:35–37	Death, Resurrection
22:1–31	Matt. 27:35–46; John 19:23–24; Heb. 2:12; 5:5	Incarnation, Crucifixion, Resurrection
40:6–8	Heb. 10:5–9	Incarnation
41:9	John 13:18, 21	Betrayal
45:6–7	Heb. 1:8–9	Deity
68:18	Eph. 4:8	Ascension, Enthronement
69:20–21, 25	Matt. 27:34, 48; Acts 1:15–20	Betrayal, Crucifixion
72:6–17	———	Millennial Kingship
78:1–2, 15	Matt. 13:35; 1 Cor. 10:4	Theophany, Earthly teaching ministry
89:3–37	Acts 2:30	Millennial Kingship
102:25–27	Heb. 1:10–12	Creation, Eternality
109:6–19	Acts 1:15–20	Betrayal
110:1–7	Matt. 22:43–45; Acts 2:33–35; Heb. 1:13; 5:6–10; 6:20; 7:24	Deity, Ascension, Heavenly Priesthood, Millennial Kingship
118:22–23	Matt. 21:42; Mark 12:10–11; Luke 20:17; Acts 4:8–12; 1 Pet. 2:7	Rejection as Savior
132:12–18	Acts 2:30	Millennial Kingship
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PSALMS—NOTE ON **110:6** **judgment . . . filling . . . shatter.** Cf. 2:8–9; 50:1–6; Isa. 2:4; 9:6–7; Dan. 2:44–45; 7:26–27; Joel 3:2, 12; Mic. 4:3; Matt. 25:32; Rev. 6:15–17; 14:20; 16:14; 19:19–21.

PSALMS—NOTE ON **110:7** **He will drink.** This pictures a refreshed conqueror who has kingly access to the whole world. This could anticipate the east-west flow of fresh water out of Jerusalem as recorded in Zech. 14:8. **he will lift up.** The lifted head pictures Christ's strength in victory (cf. Ps. 3:3; 27:6; 75:10). As 22:28 reports, "For kingship belongs to the Lord, and he rules over the nations" (cf. Zech. 14:9).

PSALMS—NOTE ON 111:1–10 Psalms 111 and 112 are alike in that 1) they both begin with, “Praise the Lord!” (as does Ps. 113), and 2) they both are acrostics with 22 lines corresponding to the 22 letters of the Hebrew alphabet. Psalm 111 exalts the works of God, while Ps. 112 extols the man who fears God. The author(s) and occasion(s) are unknown.

I. A Word of Praise (111:1)
II. Words about God’s Works (111:2–9)
III. A Word of Wisdom (111:10)

PSALMS—NOTE ON 111:1 with my whole heart. Jesus might have had this passage in mind when he stated that the greatest commandment was, “You shall love the Lord your God with all your heart . . . ” (Matt. 22:37).

PSALMS—NOTE ON 111:2–9 God’s work(s) are mentioned five times (vv. 2, 3, 4, 6, 7). Overall, the greater work of redemption seems to be in view (v. 9) without excluding lesser works of a temporal nature (vv. 5–6).

PSALMS—NOTE ON 111:5 food . . . his covenant. It is quite possible that the psalmist has alluded to God’s faithfulness in providing food for Jacob through Joseph (Gen. 37–50) in fulfillment of the Abrahamic Covenant to make the nation like the stars of the sky (Gen. 15:5).

PSALMS—NOTE ON 111:6 the inheritance of the nations. It seems even more sure that the psalmist has the Abrahamic Covenant in view (cf. Gen. 15:18–21; 17:1–8), specifically the exodus (Exodus–Deuteronomy) and the conquering/dividing of the land (Joshua). *See notes on Deut. 7:1–2*.

PSALMS—NOTE ON 111:9 commanded his covenant forever. In light of vv. 5–6 and Gal. 3:6–9, this appears to look at the redemption aspects of the Abrahamic Covenant, which was declared frequently to be an “everlasting” or “forever” covenant (cf. Gen. 17:7, 13, 19; 1 Chron. 16:15, 17; Ps. 105:8, 10; Isa. 24:5).

PSALMS—NOTE ON 111:10 The fear of the Lord. *See note on Prov. 1:7*.

PSALMS—NOTE ON 112:1–10 *See note on Ps. 111:1–10*.

I. The Blessing of Obedience (112:1–9)
II. The Emptiness of Sin (112:10)

PSALMS—NOTE ON 112:1 who fears the Lord. This psalm begins where 111:10 ended and links the two together.

PSALMS—NOTE ON 112:2–9 The desire of every human for prosperity can only come through obedience to the commands of God (cf. 1:1–3).

PSALMS—NOTE ON 112:9 his horn. Horns on an animal were an indication of strength and prosperity. This is applied figuratively to the righteous.

PSALMS—NOTE ON 112:10 In utter contrast to the righteous man of vv. 2–9, the wicked man lives a worthless existence without strength (cf. 1:4–6).

PSALMS—NOTE ON 113:1–9 Psalms 113–118 comprise a rich six-psalm praise to God commonly called the “Egyptian Hallel” (*hallel* meaning praise in Hebrew). These were sung at Passover, Pentecost, and Tabernacles, but had the greatest significance at Passover, which celebrated the Jews’ deliverance from Egypt (cf. Ex. 12–14). Traditionally Ps. 113–114 were sung before the Passover meal and Ps. 115–118 afterwards. Psalm 118 would most likely be what Christ and the disciples sang before they left the Upper Room the night Christ was betrayed (cf. Matt. 26:30; Mark 14:26). There are two other notable sets of praise in the Psalter: 1) The Great Hallel (Ps. 120–136) and 2) The Final Hallel (Ps. 145–150).

I. The Call to Praise (113:1–3)
II. The Cause for Praise (113:4–9)
    A. God’s Transcendence (113:4, 5)
    B. God’s Immanence (113:6–9)

PSALMS—NOTE ON 113:1 servants. Refers to the redeemed, all of whom should serve God with obedience. **the name.** The name of God represents all his attributes.

PSALMS—NOTE ON 113:2 this time . . . forevermore! Praise is to be rendered always (cf. Eph. 5:20; 1 Thess. 5:18).

PSALMS—NOTE ON 113:3 **rising . . . setting.** From the first moment of consciousness in the morning to the last waking moment before sleep.

PSALMS—NOTE ON 113:4–5 Believers are to praise the only One worthy of praise for his transcendent sovereignty.

PSALMS—NOTE ON 113:6–9 **looks far down.** In appearance, God must figuratively lean over from the faraway heavens to examine the earth (cf. Isa. 40:12–17). In a far greater way Christ humbled himself in the incarnation (cf. Phil. 2:5–11).

PSALMS—NOTE ON 113:7–8 **the poor.** This is borrowed almost exactly from Hannah's song in 1 Sam. 2:8. God is responsible for both the rich and the poor (Prov. 22:2). God's compassion reaches out to the poor and needy (cf. Ps. 72:12–13). Ultimately, Christ came to save those who are poor in spirit (cf. Isa. 61:2; Luke 4:18).

PSALMS—NOTE ON 113:9 **the barren woman.** Sarah (Gen. 21:2), Rebekah (Gen. 25:21), and Rachel (Gen. 30:23) would be the most significant since the outcome of the Abrahamic Covenant depended on these childless women being blessed by God to be mothers.

PSALMS—NOTE ON 114:1–8 *See note on Ps. 113:1–9*. This psalm is the one most explicitly related to the exodus (Ex. 12–14). It recounts God's response to a captive nation (Israel in Egypt) in order to honor his promises in the Abrahamic Covenant (Gen. 28:13–17) given to Jacob (cf. Ps. 114:1, "the house of Jacob"; 114:7, "the God of Jacob").

I. God Inhabits Israel (114:1–2)
II. God Intimidates Nature (114:3–6)
III. God Invites Trembling (114:7–8)

PSALMS—NOTE ON 114:2 **Judah . . . Israel.** Judah/Benjamin and the northern ten tribes respectively. **sanctuary . . . dominion.** God dwelt among the peoples as a pillar of cloud by day and a pillar of fire by night (cf. Ex. 13:21–22; 14:19).

PSALMS—NOTE ON 114:3 The sea . . . Jordan. Two miracles of God, i.e., separating the waters began and ended the exodus. On the way out of Egypt, God parted the Red Sea (Ex. 14:15–31) and 40 years later he parted the Jordan River in order for the Jews to enter the Promised Land (Josh. 3:1–17).

PSALMS—NOTE ON 114:4 mountains . . . hills. Refers to the violent appearance of God to Israel at Sinai (cf. Ex. 19:18; Judg. 5:4–5; Ps. 68:17–18).

PSALMS—NOTE ON 114:5–6 In poetic imagery, God questioned why the most fixed of geographical features, i.e., water and mountains, could not resist his power and will.

PSALMS—NOTE ON 114:7 Tremble. The only proper response of helpless nature before omnipotent God.

PSALMS—NOTE ON 114:8 the rock. Refers to the first incident at Massah/Meribah (Ex. 17:5–6) and/or the second (Num. 20:8–11).

PSALMS—NOTE ON 115:1–18 *See note on Ps. 113:1–9*. This praise psalm appears to be antiphonal in nature, following this outline and pattern: 1) the people (115:1–8); 2) the priests (vv. 9–11); 3) the people (vv. 12–13); 4) the priests (vv. 14–15); and 5) the people (vv. 16–18). Verses 4–11 are very similar to 135:15–20. It has been suggested that this psalm is postexilic (cf. 115:2) and could have first been sung at the dedication of the second temple (cf. Ezra 6:16).

PSALMS—NOTE ON 115:1 to your name give glory. God declared he would share his glory with no one (Isa. 42:8; 48:11).

PSALMS—NOTE ON 115:2 Where is their God? (cf. 42:3, 10; 79:10; Joel 2:17; Mic. 7:10). The Jews despised this Gentile taunt.

PSALMS—NOTE ON 115:3 Israel’s God is alive and rules the earth from his throne room above.

PSALMS—NOTE ON 115:4–8 In contrast, Gentiles worship dead gods of their own making, fashioned in the image of the fallen creature (cf. Isa. 44:9–20; 46:5–7; Jer. 10:3–16; Rom. 1:21–25). The idol worshiper becomes like the idol—spiritually useless.

PSALMS—NOTE ON 115:9–11 These three verses of priestly admonition (cf. 118:2–4; 135:19–20) could apply to three different groups: 1) the nation Israel (115:9); 2) the Levitical priests from the house of Aaron (115:10); and 3) proselytes to Judaism who are God fearers (115:11). To all three groups, God is their help and shield.

PSALMS—NOTE ON 115:16 **the earth.** Strong implications that planet earth alone is the dwelling place of life.

PSALMS—NOTE ON 116:1–19 *See note on Ps. 113:1–9*. This is an intensely personal "thank you" psalm to the Lord for saving the psalmist from death (116:3, 8). The occasion and author remain unknown, although the language used by Jonah in his prayer from the fish's stomach is remarkably similar. While this appears to deal with physical death, the same song could be sung by those who have been saved from spiritual death.

I. The Lord's Response to the Psalmist's Prayer for Deliverance from Death (116:1–11)
II. The Psalmist's Reaction to God's Deliverance of Him from Death (116:12–19)

PSALMS—NOTE ON 116:3 **Sheol.** Another term for grave/death.

PSALMS—NOTE ON 116:9 **I will walk.** A vow of obedience.

PSALMS—NOTE ON 116:10 **I believed.** Faith in God and his ability to deliver preceded the psalmist's prayer for deliverance. This verse is quoted by the apostle Paul in 2 Cor. 4:13. It rehearses the principle of walking by faith, not by sight.

PSALMS—NOTE ON 116:11 **All mankind are liars.** Either the psalmist is reacting to his false accusers or to men who say that they can deliver him but have not.

PSALMS—NOTE ON 116:12 **What shall I render.** God needs nothing and puts no price on his free mercy and grace. The psalmist renders the only acceptable gift—obedience and thanksgiving.

PSALMS—NOTE ON 116:13 **the cup of salvation.** This is the only place in the OT where this exact phrase is used. It probably has the meaning of the cup in 16:5 and 23:5; i.e., the redeemed life circumstances provided by God, in contrast to 75:8, which speaks about the cup of God’s wrath.

PSALMS—NOTE ON 116:14 **I will pay my vows.** Most likely this refers to the vows made during the time of duress (cf. 116:18–19).

PSALMS—NOTE ON 116:15–16 The psalmist realized what a special blessing his deliverance (“loosed my bonds”) was in light of v. 15. Therefore, he reemphasized his role as a servant of God following the example of his mother.

PSALMS—NOTE ON 116:17–19 These verses parallel vv. 13–14. Jonah made an almost identical statement (Jonah 2:9).

PSALMS—NOTE ON 116:17 **the sacrifice of thanksgiving.** Probably not a Mosaic sacrifice, but rather actual praise and thanksgiving rendered from the heart in the spirit of Ps. 136 and 138 (cf. 50:23; 100:4; 119:108).

PSALMS—NOTE ON 116:19 **the house of the Lord.** Refers to 1) the tabernacle in Jerusalem if written by David or before, or 2) the temple in Jerusalem if written by Solomon or later.

PSALMS—NOTE ON 117:1–2 *See note on Ps. 113:1–9*. The seal of redemptive truth is bound up in this diminutive but seminal psalm—its profundity far outdistances its size. This pivotal psalm exhibits three distinguishing features: 1) it is the shortest psalm; 2) it is the shortest chapter in the Bible; and 3) it is the middle chapter of the Bible. That God looked redemptively beyond the borders of Israel in the OT is made clear here. The psalm looks back to God’s intent for Adam and Eve in Eden (Gen. 1–2) and looks ahead to the ultimate fulfillment in the new heavens and earth (Rev. 21–22).

I. A Global Invitation (117:1)

II. A Grand Explanation (117:2)

PSALMS—NOTE ON 117:1 nations . . . peoples! Paul quoted this verse in Rom. 15:11 to make the point that from the very beginning of time God has pursued a worldwide redemptive purpose (cf. Rom. 15:7–13). Other passages quoted by Paul in Romans 15 to make this point include: Deut. 32:43; 2 Sam. 22:50; and Isa. 11:10. While not as obvious in the OT, the NT makes this point unmistakably clear (cf. Acts 10:34–35; Rom. 1:16; 1 Cor. 12:13; Gal. 3:1–29, esp. 28; Col. 3:11).

PSALMS—NOTE ON 117:2 The reasons for such exalted praise as that commanded in v. 1 are: 1) because of God's redemptive kindness, and 2) because of God's eternal truth. Therefore, what God has promised, he will provide (cf. John 6:37–40).

PSALMS—NOTE ON 118:1–29 *See note on Ps. 113:1–9*. This psalm, along with Ps. 110, is intensely messianic and thus the most quoted by the NT (Matt. 21:9, 42; 23:39; Mark 11:9–10; 12:10–11; Luke 13:35; 19:38; 20:17; John 12:13; Acts 4:11; Heb. 13:6; 1 Pet. 2:7). Neither the author nor the specific circumstances of the psalm are identified. Two reasonable possibilities could be entertained: 1) it was written during Moses' day in the exodus, or 2) it was written sometime after the Jews returned to Jerusalem from exile. Probably it was the former, given 1) the nature of the Egyptian Hallel (esp. Ps. 114); 2) its use by the Jewish community especially at Passover; 3) the close similarity to Moses' experience in the exodus; 4) the striking similarity in language (Ps. 118:14 with Ex. 15:2; Ps. 118:15–16 with Ex. 15:6, 12; Ps. 118:28 with Ex. 15:2); and 5) the particularly pointed messianic significance as it relates to the redemption provided by Christ our Passover (1 Cor. 5:7). It seems reasonable to propose that Moses possibly wrote this beautiful psalm to look back in worship at the historical Passover and look ahead in wonder to the spiritual Passover in Christ.

I. Call to Worship (118:1–4)
II. Personal Praise (118:5–21)
III. Corporate Praise (118:22–24)
IV. Commitment to Worship (118:25–29)

PSALMS—NOTE ON **118:1** **give thanks.** Cf. Ps. 105–107; 136. The psalm ends in 118:29 as it began here.

PSALMS—NOTE ON **118:2–4** **Israel . . . Aaron . . . those who fear the Lord.** *See note on Ps. 115:9–11*. The phrase “his steadfast love endures forever” is repeated in all 26 verses of Ps. 136 (cf. 118:1, 29).

PSALMS—NOTE ON **118:5–21** This section contains individual praise by the psalmist, possibly Moses.

PSALMS—NOTE ON **118:5–9** The psalmist focuses intensely on the Lord.

PSALMS—NOTE ON **118:6** Hebrews 13:6 quotes this verse; cf. Ps. 56:4, 11.

PSALMS—NOTE ON **118:10–14** It seems obvious that the leader of the nation is speaking here.

PSALMS—NOTE ON **118:12** **a fire among thorns.** Dried thorns burn easily and quickly.

PSALMS—NOTE ON **118:13** **I was pushed.** Refers to the psalmist’s enemy.

PSALMS—NOTE ON **118:14** These words are identical to Moses’ words in Ex. 15:2.

PSALMS—NOTE ON **118:15–18** A declaration of victory.

PSALMS—NOTE ON **118:15–16** **The right hand.** Very similar to Moses’ words in Ex. 15:6, 12.

PSALMS—NOTE ON **118:18** This possibly refers to the incident at Meribah where Moses struck the rock (cf. Num. 20:8–13).

PSALMS—NOTE ON **118:19–21** The victory against overwhelming odds elicits from the psalmist a great desire to praise God.

PSALMS—NOTE ON **118:19** **gates of righteousness.** Most likely a figurative reference, i.e., spiritual gates through which the righteous pass (cf. 100:4), rather than to the gates of the temple, e.g., 1 Chron. 9:23.

PSALMS—NOTE ON 118:20 the gate. This points to the entryway that leads to the presence of the Lord. Jesus may have had this psalm in mind when he taught about “the narrow gate” in Matt. 7:13–14.

PSALMS—NOTE ON 118:21 my salvation. The Lord has delivered the psalmist from otherwise certain defeat and death (cf. 118:14–15).

PSALMS—NOTE ON 118:22–26 The NT quotes of vv. 22–23 and vv. 25–26 lend strong messianic significance here. If Moses is the author, then the NT writers use a perfect analogy in connecting this passage to Christ. For example, Moses said that God would raise up another prophet like himself (Deut. 18:15). Peter identified this other prophet as the Lord Jesus Christ (cf. Acts 3:11–26). So Moses is a legitimate, biblically recognized type of Christ.

PSALMS—NOTE ON 118:22 stone . . . builders rejected . . . cornerstone. Peter identified the chief cornerstone in the NT as Christ (Acts 4:11; 1 Pet. 2:7). In the parable of the vineyard (Matt. 21:42; Mark 12:10–11; Luke 20:17), the rejected son of the vineyard owner is likened to the rejected stone that became the chief cornerstone. Christ was that rejected stone. Jewish leaders were pictured as builders of the nation. Now, this passage in Ps. 118:22 has a historical basis that is paralleled in its major features by analogy with the rejection of Christ who came to deliver/save the nation. Moses’ experience, as a type of Christ, pictured Christ’s rejection. On at least three occasions Moses (“stone”) was rejected by the Jews (“builders”) as their God sent the deliverer (“cornerstone”). For examples see Ex. 2:11–15, cf. Acts 7:35; Ex. 14:10–14; 16:1–3, 11–12, 20.

PSALMS—NOTE ON 118:24 the day. Probably refers to 1) the day of deliverance and/or 2) the day the stone was made the cornerstone, which they now celebrate.

PSALMS—NOTE ON 118:25 Lord, we pray, give us success! Transliterated from Hebrew, this becomes “Hosanna.” These words were shouted by the crowd to Christ at the time of his triumphal entry to Jerusalem (Matt. 21:9; Mark 11:9–10; John 12:13). Days later they rejected him because he did not provide military/political deliverance.

PSALMS—NOTE ON 118:26 **Blessed.** Christ taught that the nation of Israel would not see him again after his departure (ascension to heaven) until they could genuinely offer these words to him at his second coming (cf. Matt. 23:39; Luke 13:35). In this historical text, it could have easily been sung by the Jews of Moses' day, especially at the end of the 40 years but prior to Moses' death (cf. Deut. 1–33). **the house of the Lord.** A phrase used in reference to the tabernacle of Moses (cf. Ex. 23:19; 34:26; Deut. 23:18) and later the temple (cf. 1 Kings 6:1).

PSALMS—NOTE ON 118:27 **light.** Similar to the Mosaic benediction of Num. 6:25. **the altar.** The altar of burnt offerings, which stood on the east in the court outside of the Holy Place (cf. Ex. 27:1–8; 38:1–7).

PSALMS—NOTE ON 118:28 This bears a striking resemblance to Ex. 15:2.

PSALMS—NOTE ON 118:29 A repetition of 118:1.

PSALMS—NOTE ON 119:1–176 This longest of psalms and chapters in the Bible stands as the "Mount Everest" of the Psalter. It joins Ps. 1 and 19 in exalting God's word. The author is unknown for certain, although David, Daniel, or Ezra have reasonably been suggested. The psalmist apparently wrote while under some sort of serious duress (cf. 119:23, 42, 51, 61, 67, 71, 78, 86–87, 95, 110, 121, 134, 139, 143, 146, 153–154, 157, 161, 169). This is an acrostic psalm (cf. 9; 10; 25; 34; 37; 111; 112; 145) composed of 22 sections, each containing eight lines. All eight lines of the first section start with the first letter of the Hebrew alphabet; thus the psalm continues until all 22 letters have been used in order. The eight different terms referring to Scripture occurring throughout the psalm are: 1) law, 2) testimonies, 3) precepts, 4) statutes, 5) commandments, 6) judgments, 7) word, and 8) ordinances. From before sunrise to beyond sunset, the word of God dominated the psalmist's life, e.g., 1) before dawn (119:147), 2) all the day (v. 97), 3) seven times a day (v. 164), 4) nightly (vv. 55, 148), and 5) at midnight (v. 62). Other than the acrostic form, Ps. 119 does not have an outline. Rather, there are many frequently recurring themes that will be delineated in the notes.

PSALMS—NOTE ON 119:1–2 **Blessed . . . Blessed.** Similar to 1:1–3. Elsewhere, the psalmist declares that Scripture is more valuable than money

(119:14, 72, 127, 162) and brings more pleasure than the sweetness of honey (v. 103; cf. Prov. 13:13; 16:20; 19:16).

PSALMS—NOTE ON 119:1 walk. A habitual pattern of living.

PSALMS—NOTE ON 119:2 their whole heart. “Heart” refers to intellect, volition, and emotion (cf. vv. 7, 10–11, 32, 34, 36, 58, 69–70, 80, 111–112, 145, 161). Complete commitment or “whole heart” appears six times (vv. 2, 10, 34, 58, 69, 145).

PSALMS—NOTE ON 119:4 kept diligently. The psalmist passionately desired to obey God’s word (cf. vv. 4, 8, 30–32, 44–45, 51, 55, 57, 59–61, 63, 67–68, 74, 83, 87, 101–102, 106, 110, 112, 129, 141, 157, 167, 168).

PSALMS—NOTE ON 119:5–6 Oh. It is hard at times to distinguish where the psalmist’s testimony ends and prayer begins (cf. vv. 29, 36, 58, 133).

PSALMS—NOTE ON 119:7 will praise you. The Scriptures provoke singing, thanksgiving, rejoicing, and praise (cf. vv. 13–14, 54, 62, 108, 151–152, 160, 164, 171–172, 175). **righteous.** God’s word reflects the character of God, especially righteousness (cf. vv. 7, 62, 75, 106, 123, 138, 144, 160, 164, 172).

PSALMS—NOTE ON 119:9–11 Internalizing the word is a believer’s best weapon to defend against encroaching sin.

PSALMS—NOTE ON 119:12 teach me. The student/psalmist invites the Divine Author to be his instructor (cf. vv. 26, 33, 64, 66, 68, 108, 124, 135) with the result that the psalmist did not turn aside from the word (v. 102).

PSALMS—NOTE ON 119:14 all riches. Cf. vv. 72 and 127.

PSALMS—NOTE ON 119:15 meditate . . . fix. The psalmist reflected frequently on the Scriptures (cf. vv. 23, 27, 48, 78, 97, 99, 148).

PSALMS—NOTE ON 119:16 I will delight. (cf. vv. 24, 35, 47, 70, 77, 92, 143, 174). **I will not forget.** (cf. vv. 93, 176).

PSALMS—NOTE ON 119:18 **Open my eyes.** Perhaps this is the supreme prayer that a student of Scripture could speak since it confesses the student's inadequacy and the Divine Author's sufficiency (cf. vv. 98–99, 105, 130).

PSALMS—NOTE ON 119:19 **a sojourner.** As a citizen of God's kingdom, the psalmist was a mere sojourner in the kingdom of men.

PSALMS—NOTE ON 119:20 **consumed with longing.** This expresses the psalmist's deep passion for the word (cf. vv. 40, 131).

PSALMS—NOTE ON 119:21 **the insolent, accursed ones.** The psalmist identified with God's rebuke of those who disobey his word (cf. vv. 53, 104, 113, 115, 118, 126).

PSALMS—NOTE ON 119:24 **my counselors.** The chief means of biblical counseling is the application of God's word by God's Spirit to the heart of a believer (cf. vv. 98–100).

PSALMS—NOTE ON 119:25 **give me life.** Revival is greatly desired by the psalmist, who realizes that God and God's word alone are sufficient (cf. vv. 37, 40, 50, 88, 93, 107, 149, 154, 156, 159).

PSALMS—NOTE ON 119:27 **Make me understand.** Philip asked the Ethiopian eunuch who was reading Isa. 53, "Do you understand what you are reading?" (Acts 8:30). The psalmist understood God to be the best source of instruction (cf. vv. 34, 73, 100, 125, 144, 169).

PSALMS—NOTE ON 119:28 **melts away for sorrow.** Refers to grief or sorrow over sin.

PSALMS—NOTE ON 119:29–30 **false ways . . . way of faithfulness.** The psalmist desired to emulate the true character of God in contrast to the lying ways of Satan (cf. v. 163).

PSALMS—NOTE ON 119:32 **run in the way.** Reflects the energetic response of the psalmist to God's word.

PSALMS—NOTE ON 119:37 looking at worthless things. The psalmist desires to examine the things of greatest value, i.e., God’s word (cf. vv. 14, 72, 127).

PSALMS—NOTE ON 119:39 good. The very attributes of God (cf. v. 68) become the characteristics of Scripture: 1) trustworthy (v. 42); 2) true (vv. 43, 142, 151, 160); 3) faithful (v. 86); 4) unchangeable (v. 89); 5) eternal (vv. 90, 152); 6) light (v. 105); and 7) pure (v. 140).

PSALMS—NOTE ON 119:41 your salvation. This reflects a repeated desire (cf. vv. 64, 76, 81, 88, 94, 109, 123, 134, 146, 149, 153–154, 159, 166).

PSALMS—NOTE ON 119:43 hope. The psalmist waits patiently for the working of God’s word (cf. vv. 49, 74, 81, 114, 147).

PSALMS—NOTE ON 119:47–48 which I love. The psalmist expresses his great affection for the word (cf. vv. 97, 113, 127, 140, 159, 163, 165, 167).

PSALMS—NOTE ON 119:50 comfort. What the psalmist found in God’s word (cf. vv. 52, 76, 82).

PSALMS—NOTE ON 119:68 You are good. The psalmist frequently appeals to the character of God: 1) his faithfulness (vv. 75, 90); 2) his compassion (v. 77); 3) his righteousness (vv. 137, 142); and 4) his mercy (v. 156).

PSALMS—NOTE ON 119:70 like fat. Refers to the proud of v. 69 whose hearts are thick and thus the word is unable to penetrate.

PSALMS—NOTE ON 119:73 Your hands. Figuratively refers to God’s involvement in human life (139:13–16).

PSALMS—NOTE ON 119:75 you have afflicted me. The psalmist expresses his confidence in God’s sovereignty over human affliction referred to in vv. 67, 71 (cf. Deut. 32:39; Isa. 45:7; Lam. 3:37–38).

PSALMS—NOTE ON 119:83 a wineskin in the smoke. Just as smoke will dry out, stiffen, and crack a wineskin thus making it useless, so the psalmist’s affliction has debilitated him.

PSALMS—NOTE ON 119:89 **Forever . . . fixed in the heavens.** God's word will not change and is always spiritually relevant.

PSALMS—NOTE ON 119:98–100 The wisdom of God always far surpasses the wisdom of man.

PSALMS—NOTE ON 119:105 **lamp . . . light.** God's word provides illumination to walk without stumbling.

PSALMS—NOTE ON 119:111 **joy.** Cf. v. 162.

PSALMS—NOTE ON 119:118–119 **spurn . . . discard.** God righteously judges the wicked by his word.

PSALMS—NOTE ON 119:128 *See note on v. 21*.

PSALMS—NOTE ON 119:130 **light . . . understanding.** Refers to illumination in comprehending the meaning of Scripture.

PSALMS—NOTE ON 119:131 **pant.** As after God himself (cf. 42:1–2).

PSALMS—NOTE ON 119:136 **streams of tears.** The psalmist is brought to sobbing over the sin of others.

PSALMS—NOTE ON 119:140 **well tried.** Like silver refined seven times (cf. 12:6), the word is without impurity, i.e., it is inerrant in all that it declares.

PSALMS—NOTE ON 119:155 **Salvation is far.** Salvation is clearly revealed in the Scripture and nowhere else with such perspicuity.

PSALMS—NOTE ON 119:160 **The sum . . . truth.** There is not a speck of untruth in Scripture.

PSALMS—NOTE ON 119:161 **in awe.** Just as one stands in awe of God himself.

PSALMS—NOTE ON 119:163 **I hate . . . falsehood.** Cf. vv. 29–30.

PSALMS—NOTE ON **119:164** **Seven times.** Seven is perhaps used in the sense of perfection/completion meaning here that a continual attitude of praise characterizes the psalmist's life.

PSALMS—NOTE ON **119:173** **your hand.** An anthropomorphic figure of speech.

PSALMS—NOTE ON **119:176** **I have gone astray.** In spite of all that he has affirmed regarding Scripture's power in his life, the psalmist confesses that sin has not yet been eliminated from his life (cf. Rom. 7:15–25). Any decrease of sin in his life should be attributed to the suppression of unrighteousness by the working of God's word (cf. Ps. 119:9–11).

PSALMS—NOTE ON 120:1–7 Psalms 120–136 comprise “The Great Hallel”; cf. “The Egyptian Hallel” (Ps. 113–118) and “The Final Hallel” (Ps. 145–150). Almost all these psalms (15 of 17) are “Songs of Ascent” (Ps. 120–134), which the Jewish pilgrims sang on their way up to Jerusalem (about 2,700 feet in elevation) on three prescribed annual occasions. These feasts included: 1) Unleavened Bread; 2) Weeks/Pentecost/Harvest; and 3) Ingathering/Tabernacles/Booths. Cf. Ex. 23:14–17; 34:22–23; Deut. 16:16. David authored four of these songs (Ps. 122; 124; 131; 133), Solomon one (Ps. 127), while 10 remain anonymous. When these psalms were assembled in this way is unknown. It appears that these songs begin far away from Jerusalem (cf. Meschech and Kedar in Ps. 120:5) and progressively move toward Jerusalem until the pilgrims have actually reached the temple and finished their worship (cf. 134:1–2). With regard to Ps. 120, the author and circumstances are unknown, although it seems as if the worshiper lives at a distance among unbelieving people (cf. v. 5).

I. Petition (120:1–2)
II. Indictment (120:3–4)
III. Lament (120:5–7)

PSALMS—NOTE ON 120:2 lying lips . . . deceitful tongue. Cf. 52:2–4; 109:2; Rom. 3:9–18.

PSALMS—NOTE ON 120:4 sharp arrows . . . coals. Lies and false accusations are likened to 1) the pain/injury inflicted in battle by arrows, and 2) the pain of being burned with charcoal made from the wood of a broom tree (a desert bush that grows 10 to 15 feet high).

PSALMS—NOTE ON 120:5–7 The psalmist actually lives among pagans who do not embrace his desire for peace.

PSALMS—NOTE ON 120:5 Meshech . . . Kedar! In Asia Minor (cf. Gen. 10:2) and Arabia (Isa. 21:16) respectively.

PSALMS—NOTE ON 121:1–8 *See note on Ps. 120:1–7*. The author and circumstances are unknown. This song strikes a strong note of assurance in four stages that God is help and protection to keep both Israel and individual believers safe from harm.

I. God—Helper (121:1–2)
II. God—Keeper (121:3–4)
III. God—Protector (121:5–6)
IV. God—Preserver (121:7–8)

PSALMS—NOTE ON 121:1 hills. Most likely those in the distance as the pilgrim looks to Jerusalem, especially the temple.

PSALMS—NOTE ON 121:2 My help. The psalmist does not look to the creation, but rather the Creator for his help.

PSALMS—NOTE ON 121:3 moved. Cf. 37:23–24.

PSALMS—NOTE ON 121:3–4 slumber. Cf. the appearance of sleep, 44:23. The living God is totally unlike the pagan gods/dead idols (cf. 1 Kings 18:27).

PSALMS—NOTE ON 121:5 your right hand. This represents the place of human need.

PSALMS—NOTE ON 121:6 by day . . . by night. Around-the-clock protection.

PSALMS—NOTE ON 121:7–8 While this seems to have a temporal sense at first glance, there are indications that it looks beyond to eternal life, e.g., all evil (v. 7) and forevermore (v. 8).

PSALMS—NOTE ON 122:1–9 *See note on Ps. 120:1–7*. David expressed his great joy over Jerusalem, which he had settled by defeating the Jebusites (cf. 2 Sam. 5) and bringing the tabernacle and ark for permanent residency (cf. 2 Sam. 6). David’s desire/prayer was temporarily fulfilled in Solomon’s reign (cf. 1 Kings 4:24–25). It is ironic that Jerusalem, which means “city of peace,” has been fought over through history more than any other city in the world. Prophetically, David’s desire will not be experienced in its fullness until the Prince of Peace (Isa. 9:6) comes to rule permanently

(Zech. 14:9, 11) as the promised Davidic King (cf. 2 Sam. 7:12–13, 16; Ezek. 37:24–28).

I. Joy Over Worship (122:1–5)
II. Prayer Over Jerusalem (122:6–9)

PSALMS—NOTE ON 122:1 the house of the Lord. A term used of the tabernacle (cf. Ex. 23:19; 34:26; 2 Sam. 12:20), not the temple that would be built later by Solomon.

PSALMS—NOTE ON 122:2 standing within your gates. Sometime after the tabernacle and ark of the covenant had arrived in the city of David (2 Sam. 6). David's joy is that the ark has found its proper location.

PSALMS—NOTE ON 122:3 bound firmly together. The Jerusalem of David's day (Zion) was smaller than the enlargement by Solomon.

PSALMS—NOTE ON 122:4 decreed for Israel. Refers to God's command to go up to Jerusalem three times annually (*see note on Ps. 120:1–7*).

PSALMS—NOTE ON 122:6–9 A most appropriate prayer for a city whose name means peace and is the residency of the God of peace (Isa. 9:6; Rom. 15:33; Heb. 13:20). Compare prayers for the peace of Israel (Ps. 125:5; 128:6) and other psalms that exalt Jerusalem (Ps. 128; 132; 147). History would prove that bad times had to come (Ps. 79; 137) before the best of times (Rev. 21–22).

PSALMS—NOTE ON 123:1–4 *See note on Ps. 120:1–7*. The author and situation are unknown

I. Exalting God (123:1–2)
II. Enlisting God's Mercy (123:3–4)

PSALMS—NOTE ON 123:1 my eyes. The progression from 121:1. **enthroned in the heavens.** Cf. 11:4; 103:19; 113:5.

PSALMS—NOTE ON 123:2 servants . . . master. The psalmist reasons from the lesser to the greater (human to the divine; earthly to the heavenly).

One’s eyes should be on the Lord to mercifully meet one’s needs.

PSALMS—NOTE ON 123:3–4 **contempt . . . scorn.** From unbelieving pagans, perhaps the Samaritans (cf. Neh. 1:3; 2:19).

PSALMS—NOTE ON 124:1–8 *See note on Ps. 120:1–7*. A Davidic psalm that generically recalls past deliverances, possibly the exodus (124:5).

I. God’s Protection (124:1–5)
II. God’s Provision (124:6–8)

PSALMS—NOTE ON 124:1–2 God has preserved Israel from extinction.

PSALMS—NOTE ON 124:2 **when people rose up.** A general statement that could cover the history of Israel from Abraham to David.

PSALMS—NOTE ON 124:4–5 **flood . . . torrent . . . raging waters.** The Red Sea crossing (Ex. 14) and/or the Jordan crossing (Josh. 3) are pictured.

PSALMS—NOTE ON 124:8 **Our help.** Cf. 121:1–2.

PSALMS—NOTE ON 125:1–5 *See note on Ps. 120:1–7*. The author and circumstances are unknown, although the times of Hezekiah (2 Kings 18:27–35) or Nehemiah (Neh. 6:1–19) have been suggested.

I. The Security of Jerusalem (125:1–3)
II. The Spiritual Purity of Jerusalem (125:4–5)

PSALMS—NOTE ON 125:1 **Mount Zion.** The southwest mount representing Jerusalem and an emblem of permanence, supported by God’s covenant promise.

PSALMS—NOTE ON 125:1–2 **forever.** More than a temporal promise is involved here.

PSALMS—NOTE ON 125:2 **his people.** Those who trust in the Lord (cf. v. 1).

PSALMS—NOTE ON 125:3 **scepter of wickedness.** Assyrian rule if in Hezekiah’s time, or Medo-Persian rule if in Nehemiah’s day. **the land.** This would be the land promised to Abraham (Gen. 15:18–21).

PSALMS—NOTE ON 125:4–5 The outcome of the upright (v. 4) is contrasted with the crooked (v. 5). The true Israel is distinguished from the false (cf. Rom. 2:28–29; 9:6–7).

PSALMS—NOTE ON 125:5 **lead away.** Eternal rather than temporal judgment seems to be in view. **Peace.** God will one day institute a lasting covenant of peace (cf. Ezek. 37:26).

PSALMS—NOTE ON 126:1–6 *See note on Ps. 120:1–7*. The author and occasion are not named in the psalm. However, 126:1 points to a time of return from captivity. Most likely this refers to the Babylonian captivity, from which there were three separate returns: 1) under Zerubbabel in Ezra 1–6 (c. 538 B.C.); 2) under Ezra in Ezra 7–10 (c. 458 B.C.); and 3) under Nehemiah in Neh. 1–2 (c. 445 B.C.). The occasion could be 1) when the foundation for the second temple had been laid (cf. Ezra 3:8–10), or 2) when the Feast of Booths, or Tabernacles, was reinstated (cf. Neh. 8:13–14). This psalm is similar to Ps. 85, which rejoices over Israel’s return from exile, but contrasts with Ps. 137, which laments the pain of the Babylonian captivity.

I. The Testimony of Restoration (126:1–3)
II. The Prayer for Riches (126:4)
III. The Wisdom of Righteousness (126:5–6)

PSALMS—NOTE ON 126:1 **those who dream.** The actual experience of liberation, so unexpected, seemed more like a dream than reality.

PSALMS—NOTE ON 126:2–3 **The Lord has done.** First recognized by the surrounding nations (v. 2) and then the returning remnant (v. 3).

PSALMS—NOTE ON 126:4 **Restore.** A prayer to restore the nation’s fortunes at their best. **streams in the Negeb!** The arid region south of Beersheba, which is utterly dry in the summer, but whose streams quickly fill and flood with the rains of spring. In this manner, the psalmist prays that Israel’s fortunes will rapidly change from nothing to everything.

PSALMS—NOTE ON 126:5–6 sow . . . reap. By sowing tears of repentance over sin, the nation reaped the harvest of a joyful return to the land of Israel.

PSALMS—NOTE ON 127:1–5 *See note on Ps. 120:1–7*. The author is Solomon (cf. Eccles. 12:10), but the occasion is unknown. The major message of God being central to and sovereign in life sounds much like portions of Solomon's Ecclesiastes (cf. Eccles. 2:24–25; 5:18–20; 7:13–14; 9:1). Psalms 112 and 128 also develop a strong message on the family.

I. God's Sovereignty in Everyday Life (127:1–2)
II. God's Sovereignty in Family Life (127:3–5)

PSALMS—NOTE ON 127:1–2 God's sovereignty is seen in three realms: 1) building a house, 2) protecting a city, and 3) earning a living. In all three instances, the sovereign intention of God is far more crucial to the outcome than man's efforts. Otherwise, a man's endeavor is in vain (cf. Eccles. 1:2; 12:8).

PSALMS—NOTE ON 127:2 the bread of anxious toil. Food earned with painful labor.

PSALMS—NOTE ON 127:3–5 The same principle of God's sovereignty applies to raising a family.

PSALMS—NOTE ON 127:3 heritage . . . reward. Children are a blessing from the Lord. There are overtones of God's promise to Abraham to make his offspring like the dust of the earth and the stars of heaven (Gen. 13:16; 15:5).

PSALMS—NOTE ON 127:4–5 As arrows are indispensable for a warrior to succeed in battle, so children are invaluable as defenders of their father and mother in time of war or litigation. The more such defenders, the better.

PSALMS—NOTE ON 128:1–6 *See note on Ps. 120:1–7*. The author and occasion are unknown. Psalms 112 and 127 also address issues of the home.

I. The Basics of Fearing the Lord (128:1, 4)
II. The Blessings of Fearing the Lord (128:2–3, 5–6)

- A. In the Present (128:2–3)
- B. In the Future (128:5–6)

PSALMS—NOTE ON 128:1 who fears the Lord. *See note on Prov. 1:7*. Psalm 112:1–6 also develops this theme. A good working definition is provided by the parallel line, "who walks in his ways." Fathers (128:1, 4), mothers (Prov. 31:30), and children (Ps. 34:11) are to fear the Lord. This psalm may have been the basis for Jesus' illustration of the two builders (cf. Matt. 7:24–27).

PSALMS—NOTE ON 128:2–3 Four blessings are recounted: 1) provisions, 2) prosperity, 3) reproducing partner, and 4) flourishing progeny.

PSALMS—NOTE ON 128:3 olive shoots. Shoots grow off of the main root of an olive tree to reproduce.

PSALMS—NOTE ON 128:5–6 Two realms of blessing are mentioned: 1) personal blessing and 2) national blessing.

PSALMS—NOTE ON 128:6 children's children! Cf. 103:17; 112:2; Prov. 13:22; 17:6 on grandchildren. This is a prayer for prosperity for God's people.

PSALMS—NOTE ON 129:1–8 *See note on Ps. 120:1–7*. The author and occasion are not specified. However, 129:4 indicates a release from captivity, likely the Babylonian captivity.

- I. Israel's Freedom Celebrated (129:1–4)
- II. Israel's Foe Imprecated (129:5–8)

PSALMS—NOTE ON 129:1 afflicted. From living in Egypt (c. 1875–1445 B.C.), to enduring the Babylonian captivity (c. 605–538 B.C.), Israel had enjoyed little rest from her enemies.

PSALMS—NOTE ON 129:2 prevailed. As the Lord had promised Abraham (cf. Gen. 12:1–3).

PSALMS—NOTE ON 129:3 **plowed upon my back.** A farming analogy used to describe the deep, but nonfatal, wounds inflicted on Israel by her enemies.

PSALMS—NOTE ON 129:4 **cut the cords.** These cords tied the ox to the plow, and refer to God ending the persecution (cf. Ps. 121; 124).

PSALMS—NOTE ON 129:5–8 A three-part imprecatory prayer: 1) be put to shame and defeat (v. 5), 2) be few and short lived (vv. 6–7), and 3) be without God's blessing (v. 8).

PSALMS—NOTE ON 129:6 **grass on the housetops.** Grass with shallow roots, which quickly dies with the first heat, depicts the wicked.

PSALMS—NOTE ON 130:1–8 *See note on Ps. 120:1–7*. The author and occasion are not mentioned. This is the sixth of seven penitential psalms (cf. Ps. 6; 32; 38; 51; 102; 143).

I. Urgent Prayer of the Psalmist (130:1–2)
II. Magnified Forgiveness of God (130:3–4)
III. Waiting Patience of the Psalmist (130:5–6)
IV. Unique Hope of Israel (130:7–8)

PSALMS—NOTE ON 130:1 **Out of the depths.** A figurative expression of severe distress.

PSALMS—NOTE ON 130:3–4 The psalmist basks in the glow of God's never-ending forgiveness (cf. 143:2).

PSALMS—NOTE ON 130:5 **in his word I hope.** The psalmist expresses a certain hope since God's word cannot fail (cf. Matt. 5:18; Luke 16:17; John 10:35).

PSALMS—NOTE ON 130:6 **watchmen for the morning.** Probably refers to shepherds with a night watch, which ends with the sun's rising.

PSALMS—NOTE ON 130:7 **hope in the Lord!** The psalmist's hope in God's word (v. 5) parallels Israel's hope in the Lord.

PSALMS—NOTE ON 130:8 **he will redeem Israel.** This can be taken in both a historical and a soteriological sense (cf. Matt. 1:21; Luke 1:68; Rom. 9–11).

PSALMS—NOTE ON 131:1–3 *See note on Ps. 120:1–7*. David is the author, but the circumstances are not apparent.

I. A Personal Testimony (131:1–2)
II. A National Exhortation (131:3)

PSALMS—NOTE ON 131:1 **lifted up . . . raised too high.** God gives grace to the humble (cf. Prov. 3:34; 16:5; James 4:6). David expresses the greatest of God's ways (cf. Ps. 139:6; Rom. 11:33–36).

PSALMS—NOTE ON 131:2 **like a weaned child.** David has been trained to trust God to supply his needs as a weaned child trusts his mother.

PSALMS—NOTE ON 131:3 David exhorts the nation to forever embrace his own personal hope in the Lord.

PSALMS—NOTE ON 132:1–18 *See note on Ps. 120:1–7*. The author and occasion are not specifically mentioned. However, the bringing of the tabernacle to Jerusalem in David's time seems likely (cf. 2 Sam. 6:12–19 with Ps. 132:6–9). Further, Solomon's quote of vv. 8–10 in his dedication of the temple (2 Chron. 6:41–42) makes that time probable. Psalm 132 has strong historical implications with regard to the Davidic Covenant (cf. 2 Sam. 7:10–14, 16; Ps. 89; 132:10–11) and pronounced messianic and millennial overtones (132:12–18). Essentially, this psalm contains the nation's prayers for David's royal descendants that look ahead, even to Messiah.

I. Israel's First Prayer (132:1)
II. David's Vow to God (132:2–9)
III. Israel's Second Prayer (132:10)
IV. God's Vow to David (132:11–18)

PSALMS—NOTE ON 132:1–9 This section focuses on David fulfilling his vow to God to bring the tabernacle to rest in Jerusalem and thus his descendants are to be remembered by the Lord.

PSALMS—NOTE ON 132:1 **hardships.** This seems to be inclusive from the times of being pursued by Saul (cf. 1 Sam. 18–26) through God's judgment because David numbered the people (cf. 2 Sam. 24). Perhaps it focuses on David's greatest affliction, which came from not having the ark in Jerusalem.

PSALMS—NOTE ON 132:2–5 Although this specific vow is not recorded elsewhere in Scripture, the historical circumstances can be found in 2 Sam. 6; 1 Chron. 13–16.

PSALMS—NOTE ON 132:2 **the Mighty One of Jacob.** A title last used by Jacob in Gen. 49:24.

PSALMS—NOTE ON 132:6–9 The ark was brought from Kiriath-jearim to Jerusalem (cf. 2 Sam. 6; 1 Chron. 13, 15).

PSALMS—NOTE ON 132:6 **heard of it in Ephrathah.** Probably referring to David's younger days in Ephrathah, which was an earlier name for Bethlehem (cf. Ruth 1:1–2; 4:11), when he and his family had heard of the ark but had not seen it. **found it in the fields of Jaar.** After the ark of the covenant was returned by the Philistines in the days of Saul (cf. 1 Sam. 7:1–2), it rested at the house of Abinadab in Kiriath-jearim until David decided to move to Jerusalem (cf. 2 Sam. 6; 1 Chron. 13–16).

PSALMS—NOTE ON 132:7 **his footstool!** God's throne is in heaven (cf. Isa. 66:1) and his footstool is on earth (cf. Ps. 99:5), figuratively speaking. Thus to worship at the ark of the covenant on earth would be, so to speak, at God's footstool.

PSALMS—NOTE ON 132:8 **Arise, O Lord.** Since the Holy Place contained the bread of the presence (Ex. 25:30; 1 Sam. 21:6), the psalmist refers to moving the ark to Jerusalem.

PSALMS—NOTE ON 132:9 Describes the proper inward attire for the priests who would oversee the move.

PSALMS—NOTE ON 132:10–18 This section focuses on God's fulfilling his vow to David to perpetuate the Davidic throne and thus his descendants are to be remembered by the Lord.

PSALMS—NOTE ON 132:10 A prayer that God's promise and favor would not be withheld from David's descendants on the throne of Judah. **your anointed.** As David had been anointed king (1 Sam. 16:13), so a greater King had been anointed, namely Christ, but not yet seated on the throne (cf. Isa. 61:1; Luke 4:18–19).

PSALMS—NOTE ON 132:11–12 God's covenant with David (2 Sam. 23:5) is summarized here from 2 Sam. 7:11–16 and 1 Kings 9:1–9.

PSALMS—NOTE ON 132:12 This conditional aspect could interrupt the occupation of the throne, but it would not invalidate God's promise to one day seat the Messiah as king forever (cf. Ezek. 37:24–28).

PSALMS—NOTE ON 132:13–18 This section looks forward prophetically to the day that Jesus Christ, the son of David and the son of Abraham (Matt. 1:1), will be installed by God on the throne of David in the city of God to rule and bring peace on earth, especially Israel (cf. Ps. 2; 89; 110; Isa. 25; 26; Jer. 23:5–6; 33:14–18; Ezek. 37; Dan. 2:44–45; Zech. 14:1–11).

PSALMS—NOTE ON 132:13 **Zion.** Refers to earthly Jerusalem.

PSALMS—NOTE ON 133:1–3 *See note on Ps. 120:1–7*. The occasion for this Davidic psalm is unknown. Perhaps it was prompted by the nation's coming together in unity at his coronation (cf. 2 Sam. 5:1–3; 1 Chron. 11:1–3). Its teaching on fraternal unity would have been instructive to David's sons, who were antagonistic toward one another, e.g., Absalom murdered Amnon (2 Sam. 13:28–33) and Adonijah tried to preempt Solomon's right to the throne (1 Kings 1:5–53).

I. Praise of Unity (133:1)
II. Pictures of Unity (133:2–3)
    A. Oil on Aaron's head (133:2)
    B. Dew on Mount Zion (133:3)

PSALMS—NOTE ON 133:1 **brothers.** Those whose lineage can be traced to Abraham, Isaac, and Jacob. **unity.** While national unity might be on the surface, the foundation must always be spiritual unity. This would be the emphasis here, since these songs were sung by Jewish pilgrims traveling to the three great feasts.

PSALMS—NOTE ON 133:2 **oil on.** Most likely refers to the anointing of Aaron as high priest of the nation (cf. Ex. 29:7; 30:30), which would picture a rich spiritual blessing as a first priority.

PSALMS—NOTE ON 133:3 **the dew of Hermon.** Mount Hermon, a 9,200-foot peak at the extreme northern portion of Palestine, provided the major water supply for the Jordan River by its melting snow. This reference could be to the Jordan water supply or figuratively to the actual prevalent dew of Hermon being hypothetically transported to Zion. Either way, this pictures a refreshing material blessing as a second, lesser priority. **there.** Seems to refer to Zion. **life forevermore.** Cf. 21:4–6.

PSALMS—NOTE ON 134:1–3 *See note on Ps. 120:1–7*. This final song in the "songs of ascent" seems to picture the worshipers exhorting the priests to continued faithfulness (134:1–2) while the priests bestow a final blessing on the faithful as the feast ends and the pilgrims depart Zion for home (134:3).

I. Exhortation to Faithfulness (134:1–2)
II. Solicitation of Blessing (134:3)

PSALMS—NOTE ON 134:1 **servants.** Levites who ministered to God's people. **by night.** The burnt offerings continued day and night (cf. Lev. 6:8–13), as did the Levitical service (cf. 1 Chron. 9:33). **house of the Lord!** Refers to the tabernacle up to the time of David (Ex. 23:19; 2 Sam. 12:20) and to the temple from Solomon on (1 Kings 9:10).

PSALMS—NOTE ON 134:2 **Lift up your hands.** A common OT praise practice (cf. 28:2; 63:4; 119:48; 141:2; Lam. 2:19), which was understood figuratively in the NT (1 Tim. 2:8).

PSALMS—NOTE ON 134:3 **the Lord.** The Creator blesses his human creation. **bless you from Zion.** Since God's presence resided in the tabernacle/temple on Zion, from a human perspective it would be the source of divine blessing.

PSALMS—NOTE ON 135:1–21 Psalms 135 and 136 conclude the "Great Hallel." The composer and occasion of Ps. 135 are unknown but likely postexilic. Psalm 135:15–20 is strikingly similar to 115:4–11.

I. Call to Praise (135:1–2)
II. Causes for Praise (135:3–18)
    A. God's Character (135:3)
    B. God's Choice of Jacob (135:4)
    C. God's Sovereignty in Creation (135:5–7)
    D. God's Deliverance of Israel (135:8–12)
    E. God's Unique Nature (135:13–18)

III. Concluding Praise (135:19–21)

PSALMS—NOTE ON 135:1–2 servants . . . stand . . . in the courts. Addressed to the priests and Levites (cf. 134:1).

PSALMS—NOTE ON 135:3 the Lord is good. A consistent theme in the psalms (cf. 16:2; 25:8; 34:8; 73:1; 86:5; 100:5; 106:1; 107:1; 118:1; 136:1; 145:9).

PSALMS—NOTE ON 135:4 the Lord has chosen. Refers to God's unique selection of the offspring of Abraham, Isaac, and Jacob to enjoy God's covenant blessing (cf. Deut. 7:6–8; 14:2; Ps. 105:6; Isa. 41:8–9; 43:20; 44:1; 49:7). **his own possession.** Cf. Deut. 26:18–19. *See note on Ps. 148:14*.

PSALMS—NOTE ON 135:5 the Lord is great. A common superlative to distinguish the true God of Israel from the false gods of the other nations (cf. Deut. 7:21; Ps. 48:1; 77:13; 86:10; 95:3; 104:1; 145:3; 147:5).

PSALMS—NOTE ON 135:7 clouds rise. Refers to the water cycle of earthly evaporation and condensation in the clouds.

PSALMS—NOTE ON 135:8–12 In reference to God's deliverance of Israel from Egypt to the Promised Land.

PSALMS—NOTE ON 135:8 struck down. The final plague in Egypt (cf. Ex. 11).

PSALMS—NOTE ON 135:9 signs and wonders. Cf. Deut. 26:8; 29:3; 34:11.

PSALMS—NOTE ON 135:11 Sihon. Cf. Num. 21:21–32, which recounts Israel's defeat of Sihon, king of the Amorites. **Og.** Cf. Num. 21:33–35, which recounts Israel's defeat of Og, king of Bashan. **kingdoms of Canaan.** Joshua 6–12 recounts Joshua's conquest of the land.

PSALMS—NOTE ON 135:12 gave their land . . . to his people Israel. As promised to Abraham (cf. Gen. 15:18–21).

PSALMS—NOTE ON 135:13–18 The living God of Israel (vv. 13–14) stands decidedly superior to the imaginary gods of the nations (vv. 15–18).

PSALMS—NOTE ON 135:18 **make them . . . like them.** Both are worthless and will know nothing of eternal life.

PSALMS—NOTE ON 135:19–20 The categories 1) Israel, 2) Aaron, 3) Levi, and 4) you who fear the Lord, refer to the nation as a whole (Israel), the priesthood (Aaron and Levi), and the true believers (who fear the Lord).

PSALMS—NOTE ON 136:1–26 This psalm, extremely similar to Ps. 135, closes the Great Hallel. Unique to all the psalms, Ps. 136 uses the antiphonal refrain “for his steadfast love endures forever” after each stanza, perhaps spoken by the people in responsive worship. The author and occasion remain unknown.

I. Call to Praise (136:1–3)
II. Causes for Praise (136:4–22)
    A. God’s Creation (136:4–9)
    B. God’s Deliverance (136:10–15)
    C. God’s Care and Gift (136:16–22)
III. Concluding Praise (136:23–26)

PSALMS—NOTE ON 136:1 **he is good.** *See note on Ps. 135:3*.

PSALMS—NOTE ON 136:4–9 Cf. Gen. 1.

PSALMS—NOTE ON 136:10–15 Cf. Ex. 11–14.

PSALMS—NOTE ON 136:16–22 Cf. Num. 14–36.

PSALMS—NOTE ON 136:19 **Sihon.** *See note on Ps. 135:11*.

PSALMS—NOTE ON 136:20 **Og.** *See note on Ps. 135:11*.

PSALMS—NOTE ON 136:23 **low estate.** Cf. Deut. 7:7; 9:4–5; Ezek. 16:1–5.

PSALMS—NOTE ON 137:1–9 A psalm, explicitly about the Babylonian captivity of Judah. Its author and date are unknown.

I. Lamentations (137:1–4)
II. Conditions (137:5–6)
III. Imprecations (137:7–9)

PSALMS—NOTE ON 137:1 **the waters of Babylon.** The Tigris and Euphrates Rivers. **we . . . wept.** They even wept when the exile was over and the second temple was being built (cf. Ezra 3:12), so deep was their sorrow. **Zion.** The dwelling place of God on earth (Ps. 9:11; 76:2) which was destroyed by the Babylonians (2 Chron. 36:19; Ps. 74:6–8; 79:1; Isa. 64:10–11; Jer. 52:12–16; Lam. 2:4, 6–9; Mic. 3:12).

PSALMS—NOTE ON 137:2 **hung up our lyres.** In captivity, there was no use for an instrument of joy (cf. Isa. 24:8).

PSALMS—NOTE ON 137:3 **our captors.** The Babylonians taunted the Jews to sing of their once beautiful, but now destroyed, Zion. **the songs of Zion!** Cf. Ps. 46; 48; 76; 84; 87; 122.

PSALMS—NOTE ON 137:4 **How shall we sing.** A rhetorical question whose answer is, “We can’t!” **the Lord’s song.** A unique way to refer to divine inspiration of the psalms.

PSALMS—NOTE ON 137:5–6 Their refusal to sing was not caused by either of two unthinkable situations: 1) they forgot Jerusalem; 2) they did not have Jerusalem as their chief joy. The worst of punishments should be imposed if any one or a combination of these factors were to become true.

PSALMS—NOTE ON 137:7 **the Edomites.** Edomites had been allied with the Babylonians in the fall and destruction of Jerusalem (cf. Isa. 21:11–12; Jer. 49:7–12; Lam. 4:21; Ezek. 25:12–14; 35:1–15; Obad. 11–14). The psalmist only prayed for that which the Lord had always promised. **the day of Jerusalem.** The day Jerusalem was destroyed. *See notes on Ps. 137:1*.

PSALMS—NOTE ON 137:8 **destroyed.** Cf. Isa. 13:1–14:23, 46–47; Jer. 50–51; Hab. 1:11; 2:6–17.

PSALMS—NOTE ON 137:8–9 **blessed . . . he.** For these will be God's human instruments used to carry out his prophesied will for the destruction of Babylon.

PSALMS—NOTE ON 138:1–8 The next eight psalms were written by David (Ps. 138–145) and are his last in the Psalter. The occasion is unknown, although it's possible that David wrote them in response to the Davidic Covenant (cf. 2 Sam. 7:12–16).

I. Individual Praise (138:1–3)
II. International Praise (138:4–5)
III. Invincible Praise (138:6–8)

PSALMS—NOTE ON 138:1 **the gods.** This can refer to either pagan royalty (cf. 82:1) and/or to the idols they worship.

PSALMS—NOTE ON 138:2 **holy temple.** Refers to the tabernacle since Solomon's temple has not yet been built. **your name . . . your word.** Most likely this means that God's latest revelation ("your word") exceeded all previous revelation about God. This would be in concert with David's prayer (2 Sam. 7:18–29) after he received the Davidic promise (2 Sam. 7:12–16).

PSALMS—NOTE ON 138:4 **All the kings.** In contrast to 2:1–3, cf. 68:32; 72:11–12; 96:1, 3, 7–8; 97:1; 98:4; 100:1; 102:15; 148:11.

PSALMS—NOTE ON 138:6–7 David sees himself as "the lowly" and his enemies as "the haughty."

PSALMS—NOTE ON 138:8 **fulfill.** Refers to God's work in David's life, especially the Davidic Covenant (cf. 2 Sam. 7:12–16).

PSALMS—NOTE ON 139:1–24 This intensely personal Davidic psalm expresses the psalmist's awe that God knew him, even to the minutest detail. David might have remembered the Lord's words, "the Lord looks on the heart" (1 Sam. 16:7). The exact occasion is unknown.

I. God's Omniscience (139:1–6)

II. God’s Omnipresence (139:7–12)
III. God’s Omnipotence (139:13–18)
IV. David’s Obeisance (139:19–24)

PSALMS—NOTE ON 139:1–6 God knows everything about David.

PSALMS—NOTE ON 139:1 searched me. As it has been in David’s life, he prays later that it will continue to be (cf. vv. 23–24). David understands that nothing inside of him can be hidden from God.

PSALMS—NOTE ON 139:5 hem me. God used circumstances to limit David’s actions.

PSALMS—NOTE ON 139:6 too wonderful. Cf. 131:1 and Rom. 11:33–36.

PSALMS—NOTE ON 139:7–12 God was always watching over David and thus it was impossible to do anything over which God is not a spectator.

PSALMS—NOTE ON 139:7 your Spirit. A reference to the Holy Spirit (cf. 51:11; 143:10). See “The Anointing of the Holy Spirit in the OT” at Ps. 50.

PSALMS—NOTE ON 139:9 the wings of the morning. In conjunction with “the uttermost parts of the sea,” David uses this literary figure to express distance.

PSALMS—NOTE ON 139:13–18 God’s power is magnified in the development of human life before birth.

PSALMS—NOTE ON 139:13 formed . . . knitted. By virtue of the divinely designed period of pregnancy, God providentially watches over the development of the child while yet in the mother’s womb.

PSALMS—NOTE ON 139:15 secret . . . depths of the earth. Used figuratively of the womb.

PSALMS—NOTE ON 139:16 your book. This figure of speech likens God’s mind to a book of remembrance. **there was none of them.** God sovereignly ordained David’s life before he was conceived.

PSALMS—NOTE ON 139:17–18 David expresses his amazement at the infinite mind of God compared to the limited mind of man, especially as it relates to the physiology of human life (cf. vv. 13–16).

PSALMS—NOTE ON 139:22 **complete hatred.** David has no other response to God's enemies than that of hatred, i.e., he is not neutral toward them nor will he ever ally himself with them.

PSALMS—NOTE ON 139:23–24 In light of vv. 19–22, David invites God to continue searching his heart to root out any unrighteousness, even when it is expressed against God's enemies.

PSALMS—NOTE ON 139:24 **the way everlasting.** David expresses his desire/expectation of eternal life (*see notes on Phil. 1:6*).

PSALMS—NOTE ON 140:1–13 Davidic authorship is stated here, but the circumstances are unknown. It is like the psalms earlier in the Psalter that feature the usual complaint, prayer, and confident hope of relief.

- I. Concerning David (140:1–5)
  - A. “Deliver Me” (140:1–3)
  - B. “Protect Me” (140:4–5)
- II. Concerning David’s Enemies (140:6–11)
  - A. “Thwart Them” (140:6–8)
  - B. “Punish Them” (140:9–11)
- III. Concerning the Lord (140:12–13)

PSALMS—NOTE ON 140:1–3 The emphasis here is deliverance from evil plans.

PSALMS—NOTE ON 140:3 asps. A type of snake (cf. Rom. 3:13), signifying cunning and venom.

PSALMS—NOTE ON 140:4–5 The emphasis here is protection from being captured.

PSALMS—NOTE ON 140:6–8 The emphasis here is upon God’s thwarting the plans of David’s enemy.

PSALMS—NOTE ON 140:7 covered my head. God has figuratively been David’s helmet in battle.

PSALMS—NOTE ON 140:9–11 The emphasis here is upon God’s turning their evil plans back on them in judgment.

PSALMS—NOTE ON 140:12–13 David expresses unshakeable confidence in the character of God and the outcome for the righteous (cf. 10:17–18; 74:21; 82:3–4).

PSALMS—NOTE ON 141:1–10 Another psalm of lament by David whose occasion is unknown. This psalm is comprised of four prayers that have been combined into one.

I. Prayer for God’s Haste (141:1–2)
II. Prayer for Personal Righteousness (141:3–5)
III. Prayer for Justice (141:6–7)
IV. Prayer for Deliverance (141:8–10)

PSALMS—NOTE ON 141:2 incense . . . evening sacrifice. David desired that his prayers and stretching forth for God’s help (68:31; 77:2) be as disciplined and regular as the offering of incense (Ex. 30:7–8) and burnt offerings (Ex. 29:38–39) in the tabernacle.

PSALMS—NOTE ON 141:3–4 David prayed that God would protect him from the kind of evil that characterized his own enemy.

PSALMS—NOTE ON 141:5 David acknowledged that God would use other righteous men to answer his prayer in vv. 3–4 (cf. Prov. 9:8; 19:25; 27:6; 27:17).

PSALMS—NOTE ON 141:6 judges . . . thrown over. That the leaders of the wicked would be punished by being thrown over a cliff (cf. Luke 4:28–29) is at the heart of David’s prayer (cf. Ps. 141:5). **my words . . . pleasant.** In the sense that David’s words were true.

PSALMS—NOTE ON 141:7 our bones. The basis on which the judges were thrown over the cliff—they had first done this to the righteous (cf. v. 10).

PSALMS—NOTE ON 141:10 fall into their own nets. David prays that the wicked will be destroyed by their own devices.

PSALMS—NOTE ON 142:1–7 Under the same circumstances as Ps. 57 (according to the superscription), David recounted his desperate days hiding in the cave of Adullam (1 Sam. 22:1) while Saul sought him to take his life (1 Sam. 18–24). It appears that David’s situation, for the moment at least, seems hopeless without God’s intervention. Psalm 91 provides the truths that bring the solution.

I. Cry of David (142:1–2)
II. Circumstances of David (142:3–4)
III. Confidence of David (142:5–7)

PSALMS—NOTE ON 142:4 no one. It appears to David that he has been totally abandoned.

PSALMS—NOTE ON 142:5 You are my refuge. A frequent claim in the psalms (cf. 7:1; 11:1; 16:1; 18:2; 25:20; 31:1; 46:1; 57:1; 61:3; 62:7; 91:2; 94:22; 141:8; 143:9; 144:2).

PSALMS—NOTE ON 142:7 prison. The cave in which David was hidden.

PSALMS—NOTE ON 143:1–12 No specific background is known for this Davidic psalm, which is the final penitential psalm (cf. Ps. 6; 32; 38; 51; 102; 130).

I. David's Passion (143:1–2)
II. David's Predicament (143:3–6)
III. David's Plea (143:7–12)

PSALMS—NOTE ON 143:1 faithfulness . . . righteousness! David fervently appeals to God's character.

PSALMS—NOTE ON 143:2 no one living is righteous. David admits his own unrighteousness and realizes that if he is to be delivered for righteousness' sake (cf. v. 11), it will be because of God's righteousness, not his own.

PSALMS—NOTE ON 143:6 a parched land. As a drought-struck land yearns for life-giving water, so persecuted David longs for his life-giving Deliverer.

PSALMS—NOTE ON 143:7 your face. An anthropomorphism picturing God's attention to the psalmist's plight.

PSALMS—NOTE ON 143:10 your . . . Spirit. Refers to the Holy Spirit (cf. 51:11; 139:7). *See note on Ps. 51:11*.

PSALMS—NOTE ON 143:11 your name's sake. David appeals to God's benefit and honor, not his own (cf. 23:3; 31:3; 79:9).

PSALMS—NOTE ON 143:12 your servant. To attack God’s servant is to attack God, thus bringing God to the rescue.

PSALMS—NOTE ON 144:1–15 This Davidic psalm, in part (vv. 1–8), is very similar to 18:1–15. It could be that this psalm was written under the same kind of circumstances as the former, i.e., on the day that the Lord delivered him from the hand of all his enemies and from the hand of Saul (cf. 2 Sam. 22:1–18).

I. God’s Greatness (144:1–2)
II. Man’s Insignificance (144:3–4)
III. God’s Power (144:5–8)
IV. Man’s Praise (144:9–10)
V. God’s Blessing (144:11–15)

PSALMS—NOTE ON 144:1 my rock. David’s foundation is God—solid and unshakeable (cf. 19:14; 31:3; 42:9; 62:2; 71:3; 89:26; 92:15; 95:1). **trains my hands for war.** David lived in the days of Israel’s theocracy, not the NT church. God empowered the king to subdue his enemies.

PSALMS—NOTE ON 144:2 God provided six benefits: 1) steadfast love, 2) a fortress, 3) a stronghold, 4) a deliverer, 5) a shield, and 6) a refuge.

PSALMS—NOTE ON 144:3–4 Eternal God is contrasted with short-lived man (cf. 8:4).

PSALMS—NOTE ON 144:5–8 Highly figurative language is used to portray God as the heavenly warrior who comes to fight on earth on behalf of David against God’s enemies.

PSALMS—NOTE ON 144:9 a new song. A song of victory that celebrates deliverance/salvation (cf. 33:3; 40:3; 96:1; 98:1; 144:9; 149:1; Rev. 5:9; 14:3).

PSALMS—NOTE ON 144:11 Cf. vv. 7–8.

PSALMS—NOTE ON 144:12 sons . . . daughters. God’s rescue of David’s kingdom from foreigners would bring blessing on families.

PSALMS—NOTE ON 144:13–14 granaries . . . sheep . . . cattle. Blessing would also come to the agricultural efforts.

PSALMS—NOTE ON 144:14 no mishap . . . failure . . . cry of distress. Peace, not strife, would characterize the land.

PSALMS—NOTE ON 145:1–21 David penned this most exquisite conclusion to his 73 psalms in the Psalter. Here, the king of Israel extols and celebrates the King of Eternity for who he is, what he has done, and what he has promised. Not only rich in content, this psalm also duplicates a majestic acrostic design using the 22 letters of the Hebrew alphabet. Psalm 145 begins the great crescendo of praise that completes the psalter and might be called “The Final Hallel” (Ps. 145–150).

I. Commitment to Praise (145:1–2)
II. God’s Awesome Greatness (145:3–7)
III. God’s Great Grace (145:8–13)
IV. God’s Unfailing Faithfulness (145:14–16)
V. God’s Unblemished Righteousness (145:17–20)
VI. Recommitment/Exhortation to Praise (145:21)

PSALMS—NOTE ON 145:1 my God and King. David, king of Israel, recognized God as his sovereign (cf. 5:2; 84:3).

PSALMS—NOTE ON 145:11–13 kingdom. David refers here to the broadest use of kingdom in Scripture—i.e., God the eternal king ruling over all from before creation and eternally thereafter (cf. 10:16; Dan. 4:3; 7:27).

PSALMS—NOTE ON 145:14–16 The emphasis is on God’s common grace to all of humanity (cf. Matt. 5:45; Luke 6:35; Acts 14:17; 17:25).

PSALMS—NOTE ON 145:20 the wicked . . . destroy. The wicked await an eternity of living forever, away from the presence of God in the lake of fire (cf. 2 Thess. 1:9; Rev. 20:11–15).

PSALMS—NOTE ON 146:1–10 From this psalm to the conclusion of the Psalter, each psalm begins and ends with “Praise the Lord!” (Ps. 146–150).

Neither the composer nor the occasions are known. Psalm 146 appears similar in content to Ps. 113; 145.

- I. Commitment to Praise (146:1–2)
- II. Misplaced Trust (146:3–4)
- III. Blessed Hope (146:5–10)

PSALMS—NOTE ON 146:1 O my soul! Cf. the beginnings and ends of Ps. 103–104.

PSALMS—NOTE ON 146:3–4 Put not your trust. This could be 1) a general principle, 2) a reference to the people wanting a human king like the nations (1 Sam. 8:5), or 3) Judah’s later dependence on foreign kings for protection (2 Kings 16:7–9).

PSALMS—NOTE ON 146:5 the God of Jacob. Also the God of Abraham and Isaac, thus the recipients of God’s blessing through the Abrahamic Covenant (cf. Gen. 12:1–3; Ps. 144:15).

PSALMS—NOTE ON 146:6 Man’s trust is best placed in the Creator of heaven and earth and the Revealer of all truth.

PSALMS—NOTE ON 146:7–9b God righteously and mercifully reaches out to those in need.

PSALMS—NOTE ON 146:9c the way of the wicked. Cf. 1:4–6 and 145:20.

PSALMS—NOTE ON 146:10 will reign forever. In contrast to man who perishes (cf. v. 4), the truths of vv. 5–9 are not faddish or temporal but rather eternal (cf. Rev. 22:5).

PSALMS—NOTE ON 147:1–20 *See note on Ps. 146:1–10*. This seems to be a postexilic psalm (cf. 147:2–3) that might have been used to celebrate the rebuilt walls of Jerusalem (cf. vv. 2, 13; Neh. 12:27, 43). The hard questions that God posed to Job (Job 38–41) and Israel (Isa. 40), the psalmist here turns into declarations worthy of praise. Psalm 147:1, 7, and 12 each introduce a stanza of praise in this three-part hymn. Verses 2–3, 19–20 specifically speak of God’s involvement with Israel.

I. Praise the Lord—Part 1 (147:1–6)
II. Praise the Lord—Part 2 (147:7–11)
III. Praise the Lord—Part 3 (147:12–20)

PSALMS—NOTE ON 147:2 builds up Jerusalem. Ezra and Nehemiah chronicle this portion of Israel's history.

PSALMS—NOTE ON 147:3 heals the brokenhearted. Cf. Ps. 137 (brokenhearted) with Ps. 126 (healed).

PSALMS—NOTE ON 147:6 Each part of the psalm ends with a contrast—here the humble and the wicked (cf. vv. 10–11, 19–20).

PSALMS—NOTE ON 147:13 he strengthens. Refers to a means of defense, most likely in reference to the rebuilding of Jerusalem's walls in Nehemiah's time.

PSALMS—NOTE ON 147:15–18 Describes the cold weather that Jerusalem can experience. God sovereignly oversees the normal and the extraordinary.

PSALMS—NOTE ON 147:19–20 The psalmist acknowledges God's unique election of Israel from among all the nations (cf. Gen. 12:1–3; Ex. 19:5–6; Deut. 7:6–8; 14:2; 26:18–19; 2 Sam. 7:23–24; Ezek. 16:1–7).

PSALMS—NOTE ON 148:1–14 *See note on Ps. 146:1–10*. The author and background for this psalm, which calls for all of God's creation to praise him, is unknown. There is a connection between the creation praising God and his involvement with Israel.

I. Heaven's Praise (148:1–6)
    A. Who? (148:1–4)
    B. Why? (148:5–6)
II. Earth's Praise (148:7–14)
    A. Who? (148:7–12)
    B. Why? (148:13–14)

PSALMS—NOTE ON 148:1–4 A representative sample of God's creation in the skies and heavens.

PSALMS—NOTE ON 148:2 all his hosts! Another term for angels.

PSALMS—NOTE ON 148:4 waters above the heavens! Cf. Gen. 1:7.

PSALMS—NOTE ON 148:5–6 He emphatically ascribes creation to God alone.

PSALMS—NOTE ON 148:6 Jeremiah 31:35–37 and 33:20–22 might be in mind in the sense that the certain, fixed order of creation was a witness to God's unbreakable covenants with Abraham and David.

PSALMS—NOTE ON 148:8 fulfilling his word! Another way of saying that God sovereignly oversees weather.

PSALMS—NOTE ON 148:13–14 Two reasons are given for earth's praise: 1) his name alone is exalted in heaven (148:13) and 2) he has exalted Israel on earth (148:14).

PSALMS—NOTE ON 148:14 a horn. Refers in general to the strength and prosperity of the nation, which became the cause of praise for Israel. This suggests that Israel will enjoy better times than in the past, e.g., during David's and Solomon's reigns or after returning from the Babylonian captivity. **people . . . near to him.** Cf. also "my chosen people" (Isa. 43:20) and "his own possession" (Ps. 135:4).

PSALMS—NOTE ON 149:1–9 *See note on Ps. 146:1–10*. The composer and occasion for this psalm are unknown.

I. Israel's Praise of God (149:1–5)
II. Israel's Punishment of the Nations (149:6–9)

PSALMS—NOTE ON 149:1 a new song. A song of testimony concerning salvation (cf. v. 4). **the assembly.** The gathering of the nation for worship.

PSALMS—NOTE ON 149:3 dancing. Either individual or group, perhaps like David when he brought the ark to Jerusalem (2 Sam. 6:15–16). **tambourine.** An instrument that accompanied dancing and singing (cf. Ex. 15:20; 1 Sam. 18:6). *See note on 2 Sam. 6:14*.

PSALMS—NOTE ON 149:6–9 It would appear that this section is eschatological in nature and looks 1) to the millennium when all nations and peoples will acknowledge Christ as king and 2) to Jerusalem as his royal capital (cf. Ezek. 28:25–26; Joel 3:9–17; Mic. 5:4–15).

PSALMS—NOTE ON 149:9 **the judgment written!** Another way of saying “according to the Scriptures,” as God has prophesied the subjection of the nations. **This . . . honor.** The privilege of carrying out God’s will.

PSALMS—NOTE ON 150:1–6 *See note on Ps. 146:1–10*. This concluding psalm fitly caps the Psalter and the Final Hallel (Ps. 145–150) by raising and then answering some strategic questions about praise: 1) where? (150:1); 2) what for? (v. 2); 3) with what? (vv. 3–5); and 4) who? (v. 6). The author and occasion are unknown.

I. Place of Praise (150:1)
II. Points of Praise (150:2)
III. Proper Means of Praise (150:3–5)
IV. Practitioners of Praise (150:6)

PSALMS—NOTE ON 150:1 sanctuary . . . mighty heavens! “Sanctuary” most likely refers to the temple in Jerusalem, so the sense would be “Praise God on earth and in heaven.”

PSALMS—NOTE ON 150:2 Praise should be for 1) what God has done and 2) who God is.

PSALMS—NOTE ON 150:3 harp. A smaller, portable version of the harp, most likely played with a plectrum (pick).

PSALMS—NOTE ON 150:4 tambourine and dance. *See note on Ps. 149:3*.

PSALMS—NOTE ON 150:6 everything. All of God’s living creation. This is the fitting conclusion to Book Five of the Psalms (Ps. 107–150) and to the entire Psalter.

PSALMS—NOTE ON 10:1–18 Whereas Ps. 9 started out with praise, Ps. 10 begins in despair. In Ps. 9 the psalmist was confident of the sure coming of Divine justice; in Ps. 10 injustice is rampant and God seems disinterested. However, the psalmist's walking more by sight than by faith will slowly turn around as he shifts his focus from empirical observations to theological facts. This is not an easy turnaround, especially since he is surrounded by so many practical atheists (cf. 10:4, 11, 13). But hope will begin to dawn for the helpless (e.g., v. 12). In view of such kinds of general observations, the psalmist's expressions in Ps. 10 exemplify how true believers seem to live in two different worlds at the same time.

I. From His World of Hostility, Discouragement (10:1–11)
II. From His World of Hope, Encouragement (10:12–18)

PSALMS—NOTE ON 10:1 **Why . . . ? Why . . . ?** Two "whys" of lament boldly blurt out the psalmist's question: "God, why do you remain aloof?" (cf. 13:1; 22:11; 38:21; 44:24; 71:12; 88:14).

PSALMS—NOTE ON 10:3 **curses . . . renounces.** The wicked's *modus operandi* is the opposite of what God demands (Deut. 25:1).

PSALMS—NOTE ON 10:5 **His ways prosper at all times.** God seems to be rewarding the ruthless. The psalmist's questioning insinuation is, "Has God also abandoned his own standards for retribution and reward?" Cf. other why-do-the-wicked-prosper inquiries in Job 20:2ff. and Jer. 12:1.

PSALMS—NOTE ON 10:7–11 Evidences of "hoof" and "mouth" disease (walk/talk) return in application to the wicked. These are enhanced by a return also of the ungodly being described as stalking, rapacious beasts.

PSALMS—NOTE ON 10:12 **Arise.** The battle cry of Num. 10:35 also comes back again (cf. Ps. 7:6; 9:19). **lift up your hand.** This is an idiom for God's strength and power, especially as it is used in the context of retaliation.

PSALMS—NOTE ON 10:14 **helper of the fatherless.** God is pictured as Helper or Advocate again, but this time in association with orphans. He is the

Defender par excellence of the defenseless (on the imagery, cf. Ex. 22:21ff.; Deut. 10:18ff.; 1 Sam. 1:17; Jer. 7:6).

PSALMS—NOTE ON 10:15 Break the arm of the wicked. The "hand" of God (vv. 12, 14) is more than sufficiently strong to shatter the arm (another figure for power) of ungodly men.

PSALMS—NOTE ON 10:16–18 The confident mood of this great climax outshines the psalm's introductory protestations. The psalmist's great Lord listens (v. 17) and acts (v. 18).

PSALMS—NOTE ON 11:1–7 The panic that launched this psalm was not David's but that of his apparently well-meaning counselors. Their mood is panic, but David's is peace. In view of David's attitude, this psalm can be listed with the psalms of confidence (Ps. 4; 16; 23; 27; 62; 125; 131). Also, the solidarity of the theocratic king and the theocratic people is obvious, as indicated by the shifts back and forth between singular and plural phrasings. The developing verses and lines of this psalm reveal that, although two different "voices" were speaking to David in yet another context of personal and national crisis, he had made up his mind to trust only in the Lord.

I. Introductory Affirmation (11:1a)
II. The Two Voices
    A. The Voice Urging Flight (11:1b–3)
    B. The Voice Urging Faith (11:4–7)

PSALMS—NOTE ON 11:1 In the Lord I take refuge. God is the exclusive refuge for his persecuted children (cf. 16:1; 36:7).

PSALMS—NOTE ON 11:3 These are the words of a committed but confused saint. His philosophical problem is, "In view of the crumbling of the theocratic society, what can one righteous person, out of a shrinking remnant, do?"

PSALMS—NOTE ON 11:4a in his holy temple . . . in heaven. This emphasizes the transcendent throne room of God, yet God has sovereign sway over all the affairs of earth (cf. Hab. 2:20).

PSALMS—NOTE ON 11:4b–5a his eyes see, his eyelids test. His transcendence previously depicted does not negate his eminence here presented from the perspective of the divine scrutiny of all men, including the righteous (cf. Jer. 6:27–30; 17:10).

PSALMS—NOTE ON 11:5b–6 his soul hates. This is undiluted, perfect retribution.

PSALMS—NOTE ON 11:7a For the Lord is righteous. He loves righteousness. He himself is the perfect norm or standard for all spiritual integrity.

PSALMS—NOTE ON 11:7b his face. Cf. 17:15; 27:4; 63:2; 1 John 3:2.

PSALMS—NOTE ON 12:1–8 Men's words do hurt, but the Lord's words heal. These thoughts preoccupy David in Ps. 12. The psalm begins and ends with the reality of the current reign of the wicked. Yet amidst this very black setting, the gemstone truth of v. 5 shines all the more brightly. These eight verses are characterized by subtle repetitions and bold contrasts. In the development of Ps. 12, David provides a model for passing a spiritual hearing test, in that genuine disciples listen to and properly respond to two radically different sources of speech.

I. Surviving the Propaganda of Depraved Speech (12:1–4)
    A. By Prayer (12:1–2)
    B. By Petition (12:3–4)
II. Security in the Protection of Divine Speech (12:5–8)
    A. Its Divine Promises (12:5)
    B. Its Divine Purity (12:6)
    C. Its Divine Perseverance (12:7–8)

PSALMS—NOTE ON 12:1 for the godly one is gone. His words and phraseology are deliberately hyperbolic, yet David's perception indeed was that the pious have perished!

PSALMS—NOTE ON 12:2–4 These smooth-talking sinners verbally abuse the remnant (vv. 2–3) and verbally defy their Sovereign (v. 4).

PSALMS—NOTE ON 12:3a May the Lord cut off all flattering lips. Here is a call for death in the light of sin. On the obnoxious sin of lying lips, cf. 5:9; Isa. 30:10; Dan. 11:32; Rom. 3:13.

PSALMS—NOTE ON 12:6 pure . . . refined. The Lord's perfect words present a most radical contrast with the profane words of arrogant sinners. The purity of God's Person assures the purity of his promises (cf. 19:7–10).

PSALMS—NOTE ON 12:7–8 The hostile realities of v. 8 call for the heavenly resources of v. 7.

PSALMS—NOTE ON 13:1–6 Psalm 13 launches with an explosion of four "How longs?" indicating another lament is about to begin. But David will shift radically from turmoil to tranquility in the space of six short verses through three levels of attitude.

I. Below "Sea Level" Expressions of Despair (13:1–2)
II. "Sea Level" Expressions of Desires (13:3–4)
III. "Mountaintop Level" Expressions of Delight (13:5–6)

PSALMS—NOTE ON 13:1–2 These lines reintroduce the familiar triangle of the psalmist, his God, and his enemies. This three-way relationship produces perplexity and pain. In view of God's apparent absence (v. 1), he seems left to his own resources, which are unable to deal with the reality of his enemies (v. 2).

PSALMS—NOTE ON 13:4b–5b rejoice . . . rejoice. Using the same verb, he deliberately contrasts his enemy's celebration with his own confidence in divine deliverance.

PSALMS—NOTE ON 14:1–7 Psalm 14, a wisdom poem, along with its nearly identical twin Ps. 53, contains profound deliberations on human depravity. David's representative desire for deliverance (14:7) provides the chorus to his two preceding dirges on depravity.

I. The Dirges on Depravity (14:1–6)
    A. The First Dirge: In the Form of a Round, Addresses the Universality of Depravity (14:1–3)

        B. The Second Dirge: In the Form of a Ballad, Addresses the Futility of Depravity (14:4–6)
    II. The Chorus on Deliverance (14:7)
        A. The Wish for It (14:7a)
        B. The Worship Attending It (14:7b–c)

PSALMS—NOTE ON 14:1 **The fool.** In the Bible, this designation carries moral rather than intellectual meaning (Isa. 32:6).

PSALMS—NOTE ON 14:1–3 The "alls" and "nones" of these lines make the indictments universally applicable. No wonder Paul included these indictments in Rom. 3:10–12. There is also a common scriptural association of doing with thinking.

PSALMS—NOTE ON 14:4–6 The shift from third person affirmations about the wicked (vv. 4–5) to the second person (v. 6a) intensifies this confrontation with divine judgment.

PSALMS—NOTE ON 14:7 **Zion.** The place on earth where God was pleased to reveal his presence, protection, and power (cf. 3:4; 20:2; 128:5; 132:13; 134:3).

PSALMS—NOTE ON 15:1–5 Whereas Ps. 14 focused on the way of the wicked, Ps. 15 concentrates on the way of the righteous (cf. Ps. 1). The saved sinner is described as exhibiting indications of ethical integrity. These characteristics alternate in triplets of positive and negative descriptions. The whole psalm unfolds through a question-and-answer vehicle, and indeed it may be regarded as the ultimate question-and-answer session. With its focus on moral responsibility, the psalm offers a sequence of responses to the question of acceptable worship.

    I. A Two-Part Question (15:1)
    II. A Twelve-Part Response (15:2–5b)
        A. Three Positively Phrased Ethical Characteristics (15:2)
            1. His lifestyle exhibits integrity
            2. His deeds exhibit justice

        3. His speech exhibits reliability
    B. Three Negatively Cast Ethical Characteristics (15:3)
        1. He does not tread over people with his tongue
        2. He does not harm his fellow man
        3. He does not dump reproach upon family or friend
    C. Three Positively Phrased Ethical Characteristics (15:4a–c)
        1. He views the reprobate as rejected
        2. He respects the people of God
        3. He holds himself accountable
    D. Three Negatively Cast Ethical Characteristics (15:4d–5b)
        1. He is not fickle
        2. He is not greedy
        3. He cannot be bought
    E. A One-Part Guarantee (15:5c)

PSALMS—NOTE ON 15:1 **your tent.** Cf. 61:4; for possible background see 2 Sam. 6:12–17.

PSALMS—NOTE ON 15:2–5 Notice the focus on life-and-lip qualities.

PSALMS—NOTE ON 15:4 **despised . . . honors.** Whom God rejects, the psalmist rejects; whom God loves, he loves.

PSALMS—NOTE ON 15:5 **interest.** Interest rates ran as high as 50 percent, but God’s law put strict regulations on borrowing and lending (*see notes on Deut. 23:19–20; 24:10–13*). **He . . . shall never be moved.** This is an important promise in the light of its usage in Psalms and Proverbs (cf. Ps. 10:6; 13:4; 16:8; 46:5; 62:2, 6; Prov. 10:30).

PSALMS—NOTE ON 16:1–11 The only prayer of Ps. 16 comes in the first line. The rest of the psalm consists of David’s weaving together his personal testimonies of trust in the Lord. In view of this, David’s opening prayer is bolstered by two cycles of testimony.

I. David’s Introductory Prayer (16:1)
II. David’s Testimony (16:2–11)
    A. His Testimony of Communion (16:2–4)
        1. Its divine dimension (16:2)
        2. Its human dimension (16:3–4)
    B. His Testimony of Confidence (16:5–11)
        1. Its past and present dimensions (16:5–8)
        2. Its present and future dimensions (16:9–11)

PSALMS—NOTE ON 16:Title A Miktam of David. Cf. Ps. 56; 57; 58; 59; 60. In spite of many conjectures, this designation remains obscure.

Messianic Prophecies in the Psalms

Messianic Prophecies in the Psalms		
Prophecy	**Psalm**	**Fulfillment**
1. God will announce Christ to be his Son	2:7	Matt. 3:17; Acts 13:33; Heb. 1:5
2. All things will be put under Christ’s feet	8:6	1 Cor. 15:27; Heb. 2:8
3. Christ will be resurrected from the grave	16:10	Mark 16:6–7; Acts 13:35
4. God will forsake Christ in his moment of agony	22:1	Matt. 27:46; Mark 15:34
5. Christ will be scorned and ridiculed	22:7–8	Matt. 27:39–43; Luke 23:35
6. Christ’s hands and feet will be pierced	22:16	John 20:25, 27; Acts 2:23
7. Others will gamble for Christ’s clothes	22:18	Matt. 27:35–36
8. Not one of Christ’s bones will be broken	34:20	John 19:32, 33, 36
9. Christ will be hated unjustly	35:19	John 15:25
10. Christ will come to do God’s will	40:7–8	Heb. 10:7
11. Christ will be betrayed by a friend	41:9	John 13:18
12. Christ’s throne will be eternal	45:6	Heb. 1:8
13. Christ will ascend to heaven	68:18	Eph. 4:8
14. Zeal for God’s temple will consume Christ	69:9	John 2:17
15. Christ will be given vinegar and gall	69:21	Matt. 27:34; John 19:28–30
16. Christ’s betrayer will be replaced	109:8	Acts 1:20
17. Christ’s enemies will bow down to him	110:1	Acts 2:34–35
18. Christ will be a priest like Melchizedek	110:4	Heb. 5:6; 6:20; 7:17
19. Christ will be the chief cornerstone	118:22	Matt. 21:42; Acts 4:11
20. Christ will come in the name of the Lord	118:26	Matt. 21:9
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PSALMS—NOTE ON 16:1 Preserve me. This is a frequent request begging God to protect the psalmist (cf. 17:8; 140:4; 141:9).

PSALMS—NOTE ON 16:2 I have no good apart from you. I.e., “My well-being is entirely dependent upon you.”

PSALMS—NOTE ON 16:4 He will have nothing to do with false gods or the people pursuing them.

PSALMS—NOTE ON 16:5–6 These lines use OT metaphors to describe the blessing of God.

PSALMS—NOTE ON 16:9 my whole being. Starting back at v. 7, the psalmist referred to his core of being as “my heart,” now “my whole being” (or “my glory,” esv footnote) and next “my flesh” and “my soul.” The anthropological terms stand for the whole person, so it is best to consider “my whole being” or “my glory” as referring to that distinctive way in which man is created in the image of God, i.e., his intelligence and ability to speak.

PSALMS—NOTE ON 16:10 These words expressed the confidence of the lesser David, but were applied messianically to the resurrection of the Greater David (the Lord Jesus Christ) both by Peter (Acts 2:25–28) and Paul (Acts 13:35).

PSALMS—NOTE ON 17:1–15 This “prayer” of David brims with petitions, as many as seventeen of them depending upon the translation of certain Hebrew verb forms. There are many literary parallels with Ps. 16. Although the psalm shows indications of mixed forms, it is essentially a prayer for protection. David is fond of using themes and phrases from the exodus narrative (cf. Ex. 15; Deut. 32). A logical chiastic development is detected in its verses, with the focus shifting from the psalmist (Ps. 17:1–8) to his enemies (vv. 9–12), remaining on his enemies in vv. 13–14, then shifting back to David (v. 15). Or viewing its development from another angle, David approaches the divine court with three clusters of appeals in seeking justice.

I. Appeals Dealing with Response and Recognition (17:1–5)

- II. Appeals Dealing with Rescue and Relief (17:6–12)
    - A. His Need for Rescue Is Presented (17:6–8)
    - B. His Need for Relief Is Documented (17:9–12)
- III. Appeals Dealing with Retribution and Rest (17:13–15)
    - A. His Anticipation of Their Retribution (17:13–14)
    - B. His Assurance of His Own Rest (17:15)

PSALMS—NOTE ON 17:Title This is the first psalm simply entitled “A Prayer” (cf. Ps. 86; 90; 102; 142).

PSALMS—NOTE ON 17:1–2 The introductory language is that of the law court, and David stands before the ultimate Chief Justice to present his case.

PSALMS—NOTE ON 17:3–5 His basic integrity (vv. 3–4) especially in view of the present case, was, is, and shall be dependent upon the grace of God (v. 5).

PSALMS—NOTE ON 17:8 **the apple of your eye.** An expression meaning the pupil of the human eye. As a person protects that vital organ of vision, so God protects his people.

PSALMS—NOTE ON 17:10 **They close their hearts to pity.** Lit., “They have closed their fat.” This was a common OT idiom for insensitivity (cf. Deut. 32:15; Job 15:27; Ps. 73:7; Jer. 5:28).

PSALMS—NOTE ON 17:13 Divine Warrior language.

PSALMS—NOTE ON 17:14–15 The common grace of God is overlooked by those who are satisfied with temporal prosperities (v. 14), but David brings back the proper perspective on true satisfaction in v. 15. Cf. Jesus’ teaching on these vital issues in Matt. 6:19–34.

PSALMS—NOTE ON 18:1–50 Psalm 18 is clearly an individual psalm of thanksgiving, also bearing royal characteristics. Its poetry and themes resemble other ancient testimonies to God’s great historical deliverances (e.g., Ex. 15; Judg. 5). Between David’s opening (Ps. 18:1–3) and closing (vv. 46–50) praises to God, his life with the Lord is described in three stages.

- I. Prelude: His Opening Praises (18:1–3)
- II. The Stages of His Life (18:4–45)
  - A. In the Pit of Peril (18:4–19)
    - 1. His desperation (18:4–5)
    - 2. His defender (18:6–15)
    - 3. His deliverance (18:16–19)
  - B. On a Course of Ethical Integrity (18:20–28)
    - 1. The principles of the Lord's direction (18:20–26)
    - 2. The privileges of the Lord's direction (18:27–28)
  - C. In the Turbulent Atmosphere of Leadership (18:29–45)
    - 1. Military leadership (18:29–42)
    - 2. Theocratic leadership (18:43–45)
  - D. Postscript: His Closing Praises (18:46–50)

PSALMS—NOTE ON 18:Title This large psalm bears a large title. Although the title seems to refer to only one specific occasion (e.g., "on the day"), it does state that God's deliverance was "from the hand of all his enemies, and from the hand of Saul." Therefore, it is preferable that the language of this superscription be understood to summarize the testimony of David's whole life in retrospect.

PSALMS—NOTE ON 18:1 love. This is not the normal word for love that often bears covenant meaning (e.g., Deut. 7:8; Ps. 119:97), but it is a rare verb form of a word group that expresses tender intimacy. David's choice of words intended to express very strong devotion, like Peter's in John 21:15–17.

PSALMS—NOTE ON 18:2 Military metaphors for the Divine Warrior multiply in this verse. Both defensively and offensively, the Lord was all David needed in life's tough battles.

PSALMS—NOTE ON 18:4 cords of death. Cf. Jonah 2:2–9.

PSALMS—NOTE ON 18:7–15 This theophany, a vivid poetic picture of God's presence, rivals other biblical presentations (cf. Ex. 19:16ff.; Deut. 33:2ff.; Judg. 4–5; Ps. 68:7–8; Mic. 1:3–4; Hab. 3; Rev. 19). His presence is largely described by various catastrophic responses by all creation.

PSALMS—NOTE ON 18:16–19 His sheer power, exhibited so dramatically in vv. 7–15, is now amazingly attested as coming to rescue the psalmist personally.

PSALMS—NOTE ON 18:20–24, 37–38 These verses should not be taken out of context, making David look like an arrogant boaster. As in vv. 25–36 and 39–50, both David and the community, although responsible for living with integrity within the covenant relationship, are fully dependent on the resources of God to do so. Therefore, his "boasting" is biblical, since it is ultimately in the Lord (Jer. 9:23–4).

PSALMS—NOTE ON 18:31 a rock. Cf. vv. 2 and 46. Moses, at the beginning of his great song about the Lord in Deut. 32, called God "The Rock" (v. 4). The Lord is indeed a massive, unshakable foundation and source of protection.

PSALMS—NOTE ON 18:50 This concluding verse is another royal messianic affirmation of the Davidic Covenant in 2 Sam. 7.

PSALMS—NOTE ON 19:1–14 Because of its two distinct parts and two different names for God, some have tried to argue that Ps. 19 was really two compositions, one ancient and one more recent. However, the shorter form of the name "God" (cf. the longer form in Gen. 1:1) speaks of his power, especially power exhibited as Creator, while "Lord" fits the relational focus. Consequently, David depicted the Lord God as author of both his world and word in a unified hymn. God has revealed himself to mankind through these two avenues. The human race stands accountable to him because of his non-verbal and verbal communications. In the light of these intentions, Ps. 19 eloquently summarizes two prominent vehicles of God's self-disclosure.

I. God's General Self-Disclosure in the World (19:1–6)
  A. The Publication of the Skies (19:1–4b)
  B. The Prominence of the Sun (19:4c–6)

II. God’s Special Self-Disclosure in the Word (19:7–14)
A. The Attributes of the Word (19:7–9)
B. An Appreciation for the Word (19:10–11)
C. The Application of the Word (19:12–14)

PSALMS—NOTE ON 19:1–6 The testimony of the universe comes forth consistently and clearly, but sinful mankind persistently resists it. For this reason, general revelation cannot convert sinners, but it does make them highly accountable (cf. Rom. 1:18ff.). Salvation comes ultimately only through special revelation, i.e., as the word of God is effectually applied by the Spirit of God.

PSALMS—NOTE ON 19:1 heavens . . . sky. Both are crucial elements of the creation in Gen. 1 (cf. vv. 1, 8). **declare . . . proclaims.** Both verbs emphasize the continuity of these respective disclosures. **his handiwork.** An anthropomorphism illustrating God’s great power (cf. the “work of your fingers” in Ps. 8:3).

PSALMS—NOTE ON 19:2–3 speech . . . no speech. This is not a contradiction, but shows that the constant communication of the heavens is not with words of a literal nature.

PSALMS—NOTE ON 19:4 The message of the created world extends to everywhere.

PSALMS—NOTE ON 19:4c–6 Neither the sun nor the heavens are deified as was the case in many pagan religions. In the Bible, God is the Creator and Ruler over all creation.

PSALMS—NOTE ON 19:7–14 The scene shifts from God’s world to God’s word.

PSALMS—NOTE ON 19:7–8 Each of four parallel lines contains a word (a synonym) for God’s word; each describes what his word is; and each pronounces what it effectually accomplishes.

PSALMS—NOTE ON 19:7 law. This might better be translated, “his teaching,” “a direction,” or “instruction” (cf. Ps. 1:2). **testimony.** This word for the word derives from the root “to bear witness.” It, so to speak, bears testimony to its Divine Author.

PSALMS—NOTE ON 19:8 **precepts.** This synonym looks upon God’s word as orders, charges, statutes, etc. They are viewed as the Governor’s governings. **commandment.** This word is related to the verb “to command” or “order.” The word is therefore also perceived as divine orders.

PSALMS—NOTE ON 19:9 **fear.** This is not technically a word for the word, but it does reflect the reality that Scripture is the manual for worship of God. **rules.** This term looks upon God’s word as conveying his judicial decisions.

PSALMS—NOTE ON 19:12–13 The psalmist deals respectively with unintentional sins and high-handed infractions (cf. Lev. 4:1ff.; Num. 15:22ff.). David’s concerns reflect the attitude of a maturing disciple who, by God’s grace and provisions, deals with his sins and does not deny them.

PSALMS—NOTE ON 19:14 **be acceptable.** Using a term often associated with God’s acceptance of properly offered, literal sacrifices, he asks for grace and enablement as he lays his “lip-and-life” sacrifices on the “altar” (cf. Josh. 1:8).

PSALMS—NOTE ON 20:1–9 Psalms 20 and 21 are twin warfare events—Ps. 20 is mostly ceremony before a battle, while Ps. 21 is mostly celebration after a battle. In the theocracy, these were to be considered holy wars with the chain of command being as follows: the Lord is Commander-in-Chief over the anointed king-general and the theocratic people—soldiers. All holy convocations, both before and after battles, involved prayer and praise assemblies dedicated to God, who grants victories through the theocratic king-general. Psalm 20, in anticipation of a military campaign, commemorates a three-phase ceremony regularly conducted by the people in the presence of the Commander-in-Chief on behalf of the king-general.

I. An Offering of Their Prayers (20:1–5)
II. A Confirmation of Their Confidence (20:6–8)
III. A Reaffirmation of Their Dependence (20:9)

PSALMS—NOTE ON 20:1 May the Lord answer you in the day of trouble! This is the prayer of God’s people for their king-general (cf. “his anointed,” v. 6).

PSALMS—NOTE ON 20:2 from the sanctuary . . . from Zion! These are designations about the place of God’s symbolic presence in the ark, which David had recaptured and installed in a tabernacle on Mount Zion. The people’s wish was that the Lord himself would uphold, support, and sustain the king-general with his extending, powerful presence throughout the military campaign.

PSALMS—NOTE ON 20:5 your salvation. Here, by contrast, God’s salvation is victory in battle.

PSALMS—NOTE ON 20:7 Some trust in. Trust, boast, and praise must not be directed to the wrong objects but only to God himself (cf., e.g., Deut. 17:16; 20:1–4; Lev. 26:7–8; Ps. 33:16–17; Isa. 31:1–3; Jer. 9:23–24; Zech. 4:6).

PSALMS—NOTE ON 20:9 This verse could also be rendered: “Lord, grant victory to the king! Answer us when we call!”

PSALMS—NOTE ON 21:1–13 The first part of Ps. 21 is a thanksgiving for victory; the last part is an anticipation of future victories in the Lord through the king-general. Two scenarios of victory provide a context for praise and prayer to the Commander-in-Chief of Israel's king-general.

- I. A Present-Past Scenario of Praise: Grounded upon Victories Accomplished in the Lord (21:1–6)
- II. A Present-Future Scenario of Prayer and Praise: Grounded upon Victories Anticipated in the Lord (21:7–13)

PSALMS—NOTE ON 21:2 Cf. Ps. 20:4, the before; Ps. 21:2, the after.

PSALMS—NOTE ON 21:3 **you set a crown of fine gold upon his head.** This is symbolic of superlative blessing (note the reversal in Ezek. 21:25–27).

PSALMS—NOTE ON 21:4 The first part of the verse most likely pertains to preservation of life in battle, and the second part to perpetuation of the dynasty (cf. 2 Sam. 7:13, 16, 29; Ps. 89:4; 132:12).

PSALMS—NOTE ON 21:5–6 The King had given great prominence to the king-general.

PSALMS—NOTE ON 21:7 **For the king.** The human responsibility dimension of the previous divine blessings is identified as the king-general's dependent trust in God. But the sovereign grace of God provides the ultimate basis for one not being moved or "shaken" (cf. Ps. 15:5; 16:8; 17:5; Prov. 10:30).

PSALMS—NOTE ON 21:8 **Your . . . you.** Without denying the mediatorship of the king-general, these delineations obviously put the spotlight upon the Commander-in-Chief.

PSALMS—NOTE ON 22:1–31 This psalm presents the reader with a great contrast in mood. Lament characterizes the first 21 verses, while praise and thanksgiving describe the last 10 verses. Prayer accounts for this dramatic shift from lament to praise. It is the story of first being God-forsaken and then God-found and filled. It was applied immediately to David and ultimately to the Greater David, Messiah. The NT contains 15 messianic quotations of or allusions to this psalm, leading some in the early church to label it “the fifth gospel.”

- I. The Psalmist’s Hopelessness (22:1–10)
  - A. His Hopelessness and National History (22:1–5)
  - B. His Hopelessness and Natal History (22:6–10)
- II. The Psalmist’s Prayer (22:11–21)
  - A. A No-Help Outlook (22:11–18)
  - B. A Divine-Help Outlook (22:19–21)
- III. The Psalmist’s Testimonies and Worship (22:22–31)
  - A. An Individual Precipitation of Praise (22:22–25)
  - B. A Corporate Perpetuation of Praise (22:26–31)

PSALMS—NOTE ON 22:Title The Doe of the Dawn. This unique phrase in the superscription is probably best taken as a tune designation.

PSALMS—NOTE ON 22:1 This heavy lament rivals Job 3; Ps. 69; Jer. 20:14–18. **My God, my God, why have you forsaken me?** The repeated noun of direct address to God reflects a personal molecule of hope in a seemingly hopeless situation. “Forsaken” is a strong expression for personal abandonment, intensely felt by David and supremely experienced by Christ on the cross (Matt. 27:46).

PSALMS—NOTE ON 22:2–5 The thrust of these verses is “even though you have not responded to me, you remain the Holy One of Israel who has demonstrated his gracious attention time and time again to your people.”

PSALMS—NOTE ON 22:6–8 Reproach and ridicule were overwhelming the psalmist. For messianic applications, cf. Matt. 27:39–44 and Luke 23:35.

PSALMS—NOTE ON 22:7 they make mouths at me. An idiom for sneering (cf. Job 16:10; Ps. 35:21; Heb. 5:5).

PSALMS—NOTE ON 22:8 trusts in the Lord. Lit., “he rolled to the Lord.” The idea is that he turned his burden over to the Lord (cf. 37:5; Prov. 16:3).

PSALMS—NOTE ON 22:9–10 The psalmist had a long history of reliance upon God.

PSALMS—NOTE ON 22:12–13 This imagery of enemies as rapacious beasts returns (cf. vv. 16, 20–21).

PSALMS—NOTE ON 22:14–15 These are graphic images showing that his vitality and courage had left him.

PSALMS—NOTE ON 22:16 they have pierced my hands and feet. The Hebrew text reads “like a lion,” i.e., these vicious attacking enemies, like animals, have torn me. Likely, a messianic prediction with reference to crucifixion (cf. Isa. 53:5; Zech. 12:10).

PSALMS—NOTE ON 22:17 This is a graphic picture of emaciation and exhaustion (cf. Job 33:21; Ps. 102:5).

PSALMS—NOTE ON 22:18 they divide . . . they cast. All four gospel writers appeal to this imagery in describing Christ’s crucifixion (Matt. 27:35; Mark 15:24; Luke 23:34; John 19:24).

PSALMS—NOTE ON 22:21 You have rescued. A welcomed breaking of God’s silence finally arrives. This is fully in keeping with his character (cf. 20:6; 28:6; 31:22; 118:5).

PSALMS—NOTE ON 22:22 The psalmist cannot contain himself; he must testify loudly in the great assembly of God’s great mercies. His exuberance is meant to be contagious (cf. Heb. 2:12).

PSALMS—NOTE ON 22:27 His testimony expands by soliciting universal praises for universal divine blessings (cf. 67:7; 98:3).

Images of God in the Psalms

Images of God in the Psalms	
Images of God as	**Reference in Psalms**
Shield	3:3; 28:7; 119:114

Rock	18:2; 42:9; 95:1
King	5:2; 44:4; 74:12
Shepherd	23:1; 80:1
Judge	7:11
Refuge	46:1; 62:7
Fortress	31:3; 71:3
Vindicator	26:1
Creator	8:1, 6
Deliverer	37:39–40
Healer	30:2
Protector	5:11
Provider	78:23–29
Redeemer	107:2
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PSALMS—NOTE ON 23:1–6 This psalm is probably the best known passage of the OT. It is a testimony by David to the Lord's faithfulness throughout his life. As a hymn of confidence, it pictures the Lord as a disciple's Shepherd-King-Host. David, by using some common ancient Near Eastern images in Ps. 23, progressively unveils his personal relationship with the Lord in three stages.

I. David's Exclamation: "The Lord Is My Shepherd" (23:1a)
II. David's Expectations (23:1b–5b)
    A. "I Shall Not Want" (23:1b–3)
    B. "I Will Fear No Evil" (23:4–5b)
III. David's Exultation: "My Cup Overflows" (23:5c–6)

PSALMS—NOTE ON 23:1 **The Lord is my shepherd.** Cf. Gen. 48:15; 49:24; Deut. 32:6–12; Ps. 28:9; 74:1; 77:20; 78:52; 79:13; 80:1; 95:7; 100:3; Isa. 40:11; Jer. 23:3; Ezek. 34; Hos. 4:16; Mic. 5:4; 7:14; Zech. 9:16 on the image of the Lord as a Shepherd. This imagery was used commonly in kingly applications and is frequently applied to Jesus in the NT (e.g., John 10; Heb. 13:20; 1 Pet. 2:25; 5:4).

PSALMS—NOTE ON 23:2–3 Four characterizing activities of the Lord as Shepherd (i.e., emphasizing his grace and guidance) are followed by the ultimate basis for his goodness, i.e., “his name’s sake” (cf. 25:11; 31:3; 106:8; Isa. 43:25; 48:9; Ezek. 36:22–32).

PSALMS—NOTE ON 23:4 the valley of the shadow of death. Phraseology used to convey a perilously threatening environment (cf. Job 10:21–22; 38:17; Ps. 44:19; 107:10; Jer. 2:6; Luke 1:79). **your rod and your staff.** The shepherd’s club and crook are viewed as comforting instruments of protection and direction, respectively.

PSALMS—NOTE ON 23:5–6 The able Protector (v. 4) is also the abundant Provider.

PSALMS—NOTE ON 23:5 you anoint. The biblical imagery of anointing is frequently associated with blessing (45:7; 92:10; 104:15; 133:2; Eccles. 9:8; Amos 6:6; Luke 7:46).

PSALMS—NOTE ON 23:6 and I shall dwell. There is some question concerning the form in the Hebrew text (cf. also 27:4). Should it be rendered “I shall return” or “I shall dwell”? Whichever way it is taken, by the grace of his Lord, David is expecting ongoing opportunities of intimate fellowship.

PSALMS—NOTE ON 24:1–10 The form of Ps. 24 has been disputed. For example, it has been labeled by some as an entrance ceremony (cf. Ps. 15), by others, a hymn of praise, and yet by others, a mixture of both elements. Its occasion has also been contended; however, the view that it might have been used at the time of the bringing of the ark to Jerusalem (2 Sam. 6:12–19; 1 Chron. 13) still has credible appeal. The early church designated it messianically as an ascension psalm (cf. Ps. 24:3). The movement of the psalm seems to follow the movement of the people. It traces the community’s worship procession, both spatially and spiritually, through three progressive stages.

I. Stage One: Worship of the Creator through Contemplation (24:1–2)
II. Stage Two: Worship of the Savior through Consecration (24:3–6)
    A. The Probing Questions Inviting Consecration (24:3)

B. The Proper Qualities Indicating Consecration (24:4–6)

III. Stage Three: Worship of the King through Commemoration (24:7–10)

PSALMS—NOTE ON 24:1 the Lord’s. On his universal ownership, cf. Ex. 19:5; Deut. 10:14; Ps. 50:12; 89:11; in the NT, cf. 1 Cor. 3:21, 23.

PSALMS—NOTE ON 24:2 This is a poetic, not a scientific, picture of creation (cf. Gen. 1:9–10; 7:11; 49:25; Ex. 20:4; Deut. 33:13; Job 26:10; Ps. 74:13; 136:6; 2 Pet. 3:5).

PSALMS—NOTE ON 24:3 In the liturgy, the questions were most likely asked by the priest. The worshipers would have then responded antiphonally with the “answers.” On the form, cf. Ps. 15 and Isa. 33:14–16.

PSALMS—NOTE ON 24:4 These sample qualities do not signify sinless perfection, but rather basic integrity of inward motive and outward manner.

PSALMS—NOTE ON 24:7–9 These are bold personifications indicating that the city gates need to stretch themselves to make way for the awesome entrance of the Great King. By so doing, they too participate in worshiping him.

PSALMS—NOTE ON 24:10 The Lord of hosts. The Divine Warrior possibly comes back into consideration; he, the Commander-in-Chief, is “the God of the armies” (cf. 1 Sam. 17:45).

PSALMS—NOTE ON 25:1–22 David grapples with the heavy issues of life, avoiding denial and affirming dependence. He must trust God in the face of his troubles and troublemakers. These 22 verses follow an acrostic development. On a larger scale, the psalm develops chiastically: Verses 1–7 and 16–22 are parallel sections of prayers for protection and/or deliverance, while the core, vv. 8–15, contains affirmations about God and about his dealings with believers.

I. Prayers in Times of Trial (25:1–7)

II. Praise in Periods of Confidence (25:8–15)

III. Petition for Help in Trouble (25:16–22)

PSALMS—NOTE ON 25:1 **I lift up my soul.** This is a vivid picture of David’s dependence (cf. 86:4; 143:8).

PSALMS—NOTE ON 25:2–3 **put to shame.** The important phenomenon of shame for the wicked and no shame for the righteous returns (cf. a millennial expression of this great principle in Isa. 49:23).

PSALMS—NOTE ON 25:4–5 The noun and verb metaphors speak of direction for life’s pathways (cf. the thrust of Ps. 1).

PSALMS—NOTE ON 25:6–7 **Remember . . . Remember not . . . remember.** These are not concerns about God forgetting something, but the psalmist’s prayer reminds the readers about God’s gracious covenant promises and provisions, all of which are grounded upon his “goodness’ sake” (cf. v. 11, “your name’s sake”).

PSALMS—NOTE ON 25:8–10 More metaphors for life’s paths are used for the purpose of begging divine direction (cf. vv. 4–5). The last line of v. 10 emphasizes covenant responsibilities on the human side (cf. the divine side in vv. 6–7).

PSALMS—NOTE ON 25:11 **pardon my guilt, for it is great.** A maturing disciple develops an increasing sensitivity to sin, which drives him more consistently to an appropriation of the promises of God’s pardoning grace (cf. v. 18b).

PSALMS—NOTE ON 25:12 **Who . . . ?** This interrogative device (cf. Ps. 15; 24) serves as an introductory vehicle to the hallmarks of genuine discipleship.

PSALMS—NOTE ON 25:14 **The friendship.** This could well be rendered the “counsel” or intimate personal communion (cf. Job 29:4; Ps. 55:14; Prov. 3:32).

PSALMS—NOTE ON 25:15 **net.** The snare of the hunter or fowler (cf. 31:4).

PSALMS—NOTE ON 25:16–21 Ten rapid-fire prayer requests, asking for relief and encouragement, lie at the heart of these six verses.

PSALMS—NOTE ON 25:16 **lonely and afflicted.** These terms speak of isolation and humiliation.

PSALMS—NOTE ON 25:22 The shift from the individual to the community is really not surprising, since the welfare of the theocratic people is inextricably connected to the covenant individual (cf. Ps. 51:18–19).

PSALMS—NOTE ON 26:1–12 Psalms 26; 27; and 28 mention the house, or sanctuary, of the Lord because public worship is the central interest. The form of Ps. 26 is mixed, i.e., containing elements of declarations of innocence, prayer, and confidence (cf. v. 1 as a paradigm). Structurally, four intermingling prayers and proofs reveal the psalmist's passion to worship the Lord in spirit and in truth.

I. His Situation (26:1)
    A. His Prayer for Justice (26:1a)
    B. His Proofs of Commitment (26:1b)
II. His Transparency (26:2–8)
    A. His Prayer for Scrutiny (26:2)
    B. His Proofs of Loyalty (26:3–8)
III. His Eschatological Outlook (26:9–11a)
    A. His Prayers for Final Favor (26:9)
    B. His Proofs of Measurable Difference (26:10–11a)
IV. His Confidence (26:11b–12)
    A. His Prayers Show Confidence in the Person of God (26:11b)
    B. His Proofs Show Confidence in the Provision of God (26:12)

PSALMS—NOTE ON 26:1 **Vindicate me.** Lit., "Judge me!" This refers to exoneration of some false accusations and/or charges under the protection of the covenant stipulations of the theocratic law (cf. 7:8; 35:24; 43:1). **my integrity.** Again, this is not a claim to perfection, but of innocence, particularly as viewed within the context of ungrounded "legal" charges (cf.

7:8; Prov. 10:9; 19:1; 20:7; 28:6). **without wavering.** Cf. Ps. 18:36; 37:31; contrast 73:18–20.

PSALMS—NOTE ON 26:2 **Prove . . . try . . . test.** These three invitations to divine scrutiny are essentially synonymous ways of testing, refining, and purifying (cf. 11:4–5; 12:6; 17:3; 66:10; Jer. 17:9–10).

PSALMS—NOTE ON 26:4–5 This language suggests that David is making a personal application of the characteristics of 1:1.

PSALMS—NOTE ON 26:6 Personal cleansing is a necessary prerequisite for acceptable worship (cf. 24:3–4).

PSALMS—NOTE ON 26:7 **proclaiming.** The Hebrew text reads “to hear the sound of praise and to proclaim . . . ,” a reference to the enjoyment of and participation in public worship.

PSALMS—NOTE ON 26:8 **your glory.** God’s “glory” most frequently refers to his self-manifestation, e.g., his attributes revealed and exhibited. *See note on Lev. 9:23*.

PSALMS—NOTE ON 26:9–11 This is another sharp contrast between the injurious and the innocent.

PSALMS—NOTE ON 26:12 **My foot stands.** Cf. v. 1, “without wavering.”

PSALMS—NOTE ON 27:1–14 This psalm is characterized by strong contrasts such as lament and laud; persecution and praise; plus warfare and worship. In Ps. 27, the psalmist, in the presence of his Lord, engages in three conversations that help him balance the ups and downs of real life.

I. He Converses with Himself about Privileges (27:1–6)
II. He Converses with the Lord about Problems (27:7–12)
III. He Converses with Himself about Perseverance (27:13–14)

PSALMS—NOTE ON 27:1 **light.** This important biblical word picture with exclusively positive connotations pictures the light of redemption in contrast to the darkness of condemnation (cf. 18:28; 36:9; 43:3; Isa. 60:1, 19–20; Mic. 7:8; John 8:12; 12:46; 1 John 1:5).

PSALMS—NOTE ON 27:2 eat up my flesh. An allusion to the psalmist's enemies being like vicious beasts (cf. 7:2; 14:4; 17:12; Job 19:22; Jer. 30:16; 50:7). This wording was also employed to describe slander and defamation (cf. a close Aramaic parallel in Dan. 3:8; 6:24). **they who stumble and fall.** This doublet conveys thorough defeat (cf. Isa. 3:8; 8:15; 31:3; Jer. 46:6).

PSALMS—NOTE ON 27:4 One thing. The primary issue in David's life was to live in God's presence and by his purpose (cf. 15:1; 23:6; cf. Paul's "one thing" in Phil. 3:13).

PSALMS—NOTE ON 27:5 his shelter. David portrays the privileges of divine protection as being hidden in God's "booth" or "shelter," a term in parallelism with "tabernacle" or "tent."

PSALMS—NOTE ON 27:8–9 Seek my face . . . Your face . . . your face. God's "face" indicates his personal presence or simply his being (24:6; 105:4); and seeking his face is a primary characteristic of true believers who desire fellowship with God (cf. Deut. 4:29; 2 Chron. 11:16; 20:4; Ps. 40:16; Jer. 50:4; Hos. 3:5; Zech. 8:22).

PSALMS—NOTE ON 27:10 Even though those nearest and dearest to David might abandon him, his Lord would always be concerned about and care for him (cf. Deut. 31:6, 8; Isa. 49:14–15; Heb. 13:5).

PSALMS—NOTE ON 27:14 Wait . . . wait. This particular word for waiting connotes either a tense or eager and patient anticipation of the Lord (cf. 37:34; 40:1).

PSALMS—NOTE ON 28:1–9 We encounter a radical shift from lamentation and prayer to thanksgiving. The psalmist, without regard for his unchanged circumstances, shows confidence in crisis. David, moving through two cycles of crisis and confidence, magnifies the justice of God.

- I. First Cycle: Individual in Outlook, and Terminates in Praise (28:1–7)
    - A. His Personal Crisis (28:1-5b)
    - B. His Personal Confidence (28:5c–7)
- II. Second Cycle: Corporate in Outlook, and Terminates in Prayer (28:8–9)
    - A. His Reassurance in the Light of Corporate Confidence (28:8)
    - B. His Request in the Face of Corporate Crisis (28:9)

PSALMS—NOTE ON 28:1 deaf . . . silent. On the striking picture of God being deaf and dumb regarding his situation, cf. 35:22; 83:1; 109:1; Isa. 57:11; 64:12; 65:6; Hab. 1:13.

PSALMS—NOTE ON 28:2 when I lift up my hands. On this symbolic "posture" representing the heart's attitude in dependent prayer, see Ex. 9:29; 17:11–12; Ps. 63:4; 1 Tim. 2:8.

PSALMS—NOTE ON 28:3–5 The iniquities of the psalmist's (really God's) enemies bring forth sharp imprecations.

PSALMS—NOTE ON 28:6 For he has heard the voice of my pleas for mercy. Contrast vv. 1–2. Through faith, the psalmist will live his life as though God has already intervened.

PSALMS—NOTE ON 28:8 his anointed. This is most likely a corporate reference to the people of God being anointed, not to an individual (cf. Hab. 3:13).

PSALMS—NOTE ON 28:9 your heritage. God amazingly considers his people a most precious possession (cf. Deut. 7:6–16; 9:29; 1 Sam. 10:1; Ps. 33:12; 94:5; Eph. 1:18).

PSALMS—NOTE ON 29:1–11 This psalm has all the earmarks of the earliest Hebrew poetry (cf. Ex. 15; Judg. 5). As to its general form, it is a hymn. Many of its images appear in parallel literature, especially in referencing pagan gods by various "forces of nature." However, the Lord is the unique Creator and supreme Sovereign over all these phenomena. He alone is "the

God of gods” (Dan. 11:36). In view of these realities, three representative realms of the supremacy of God bring forth praise to Yahweh (Jehovah) alone.

I. The Lord’s Supremacy over Heavenly Beings (29:1–2)
II. The Lord’s Supremacy over the “Forces of Nature” (29:3–9)
III. The Lord’s Supremacy over Humanity (29:10–11)

PSALMS—NOTE ON 29:1 heavenly beings. Lit “sons of God” (cf. 89:6 in its context of 89:5–10; cf. the plural form of “gods” in Ex. 15:11). The reference here in Ps. 29 is most likely to Yahweh’s mighty angels.

PSALMS—NOTE ON 29:3–9 This is an awesome theophany, depicting dramatic movements in the powerful manifestations of the Lord God, which function to establish his supremacy as the only true God in comparison with any of the so-called gods of Israel’s pagan neighbors.

PSALMS—NOTE ON 29:3 The voice of the Lord. His voice is frequently associated with the thunder (cf., e.g., 1 Sam. 7:10; Job 37:4–5; Ps. 18:13; Isa. 30:30–31).

PSALMS—NOTE ON 29:5 the cedars . . . the cedars of Lebanon. These are the grandest of forest trees, and those of Lebanon were especially impressive.

PSALMS—NOTE ON 29:6 Sirion. This is the Phoenician name for Mount Hermon to the north of Dan (cf. Deut. 3:9).

PSALMS—NOTE ON 29:8 the wilderness of Kadesh. Kadesh-barnea is in the southern desert country. For its importance in the history of Israel, *see note on Num. 20:1*.

PSALMS—NOTE ON 29:10 the flood. This refers to the universal flood of Gen. 6–8 (esp., Gen. 7:17).

PSALMS—NOTE ON 30:1–12 A mixture of forms characterize Ps. 30. David speaks out of a cycle of life (i.e., lamentation and laud), especially moving through prayer to praise. In spite of great variety, the psalm is bonded together by praise emphases (cf. vv. 4, 9, 12). The psalmist's beginning and ending pledges to praise provide structure for his prayers and testimonies.

I. His Beginning Pledge of Praise (30:1a)
II. His Look Back upon Historic Prayers and Testimonies (30:1b–9)
    A. His Individual Remembrance (30:1b–3)
    B. His Public Reminders (30:4–5)
    C. His Individual Reflections (30:6–9)
III. His Look Ahead to Continuing Prayers and Testimonies (30:10–12a)
IV. His Concluding Pledge of Praise (30:12b)

PSALMS—NOTE ON 30:Title The first part of this title, i.e., "A Psalm of David," is a common notation in the superscriptions of many psalms. However, the middle words, "a song at the dedication of the temple," were probably added later, although they could have referenced David's temporary tent for the ark erected on Mount Zion (2 Sam. 6:17) or his own house (2 Sam. 5:11–12).

PSALMS—NOTE ON 30:2–3 **you have healed me.** God alone is the unique healer (cf. Ex. 15:26; Deut. 32:39; Ps. 107:20). David is extolling God for bringing him back from a near-death experience.

PSALMS—NOTE ON 30:5 This stark contrast constitutes one of the most worshipful testimonies from the Scriptures (cf. the principle in Isa. 54:7–8; John 16:20–22; 2 Cor. 4:17).

PSALMS—NOTE ON 30:6 David recalls his previous independent attitude and arrogant talk. God had warned the nation and its leaders about such sinfully myopic outlooks (cf. Deut. 8:11–20; note sample failures in Deut. 32:15; 2 Chron. 32:25; Jer. 22:21; Hos. 13:6; Dan. 4:28–37). By the grace of God, David woke up to the fact that he was acting like his arrogant adversaries (cf. Ps. 10:6).

PSALMS—NOTE ON 30:8–10 A familiar argument for preservation of life (cf. 6:5; 28:1; 88:10–12; 115:17; Isa. 38:18–19).

PSALMS—NOTE ON 30:12 my glory. Now with renewed perspective (contrast v. 6), he recognizes that all he is and has is due to God's unmerited grace (cf. v. 7a).

PSALMS—NOTE ON 31:1–24 This psalm contains more of David's problems, prayers, and praises. David will again walk a road that takes him from anguish to assurance. Within the two settings of Ps. 31, the psalmist's testimonies passionately celebrate the sufficiencies of God.

- I. The Originally Private Setting (31:1–18)
    - A. His Testimony about Security and Salvation (31:1–5)
    - B. His Testimony about Discernment and Deliverance (31:6–8)
    - C. His Testimony about Reproach and Relief (31:9–18)
- II. The Ultimately Public Setting (31:19–24)
    - A. His Testimonies and Divine Exaltation (31:19–22)
    - B. His Testimonies and Human Exhortation (31:23–24)

PSALMS—NOTE ON 31:2 Incline your ear to me. This is a bold pay-attention-to-my-prayer demand (cf. 102:2).

PSALMS—NOTE ON 31:3 The language resembles that of 23:1–3, except it now comes packaged in prayer requests.

PSALMS—NOTE ON 31:5 Into your hand. This is applied to both the lesser David and the Greater David (Luke 23:46); here it involves the common denominator of trust. This is a metaphor depicting God's power and control (cf. Ps. 31:15a; contrast vv. 8, 15b).

PSALMS—NOTE ON 31:6 I hate. Cf. 26:5 on the proper basis for such hatred (cf. 139:21). **worthless idols.** This is a common designation for false gods (cf. Deut. 32:21; 1 Kings 16:13; Jer. 10:15; 14:22; 16:19; 18:15; Jonah 2:8). On the "idiocy" of idolatry, see Hab. 2:18–20.

PSALMS—NOTE ON 31:9–10 These terms quite frequently are employed metaphysically to convey the nonphysical impact of trials and tribulations.

PSALMS—NOTE ON 31:11 He was a reproach to adversaries and personal acquaintances alike, a very painful alienation (cf. 88:8, 18).

PSALMS—NOTE ON 31:13 **terror on every side!** (Cf. Jer. 6:25; 20:3, 10; 46:5; 49:29; Lam. 2:22.) **they scheme.** On such wicked plotting, cf. Jer. 11:19 and 18:23.

PSALMS—NOTE ON 31:16 This is a request for a personal application of the blessing of Num. 6:25 (cf. Ps. 4:6; 67:1; 80:3, 7, 19; 119:135).

PSALMS—NOTE ON 31:17 On their shame but not his, cf. 25:2–3, 20; Jer. 17:18.

PSALMS—NOTE ON 31:18, 20 His enemies exhibit signs of "mouth" disease.

PSALMS—NOTE ON 31:19 **your goodness.** As in the case of his other attributes, God being perfectly good is the ground for his doing good things (cf. 119:68).

PSALMS—NOTE ON 31:23 **Love the Lord.** Biblical love includes an attitudinal response and demonstrated obedience (cf. Deut. 6:4–5; 10:12; John 14:15, 21; 15:10; 2 John 6). The assurance of both reward and retribution is a biblical maxim (e.g., Deut. 7:9–10).

PSALMS—NOTE ON 31:24 **Be strong . . . take courage.** A singular form of this plural imperative was addressed to Joshua in Josh. 1:7. It is used nearly 20 times in the OT, particularly in anticipation of battle.

PSALMS—NOTE ON 32:1–11 This psalm has been classified by the early church as one of seven penitential psalms (cf. Ps. 6; 38; 51; 102; 130; 143). Among these, Ps. 32 and 51 stand out as confessional giants. As historically related to the life of David and especially in connection with the Bathsheba episode (cf. 2 Sam. 11–12), Ps. 51 would have preceded Ps. 32. The overall thrust, intent, and development of Ps. 32 may be summarized as follows:

Life's most important lessons about sin, confession, and forgiveness are skillfully shared by David through two avenues of approach.

- I. First Avenue: Remembering These Lessons (32:1–5)
    - A. Lessons about Results (32:1–2)
    - B. Lessons about Resistance (32:3–4)
    - C. Lessons about Responses (32:5)
- II. Second Avenue: Relaying These Lessons (32:6–11)
    - A. Lessons about Responses (32:6–7)
    - B. Lessons about Resistance (32:8–9)
    - C. Lessons about Results (32:10–11)

PSALMS—NOTE ON 32:Title "A Maskil" in the heading introduces a new technical term. It could indicate that Ps. 32 was a "contemplative poem," or a "psalm of understanding," or a "skillful psalm."

PSALMS—NOTE ON 32:1–2 transgression . . . sin . . . iniquity. Three key OT words for sin occur, viewing it respectively as rebellion, failure, and perversion.

PSALMS—NOTE ON 32:3–4 These are vivid descriptions of the physical effects of his impenitent state.

PSALMS—NOTE ON 32:5 David picks up the key terms that he had used to describe sin in vv. 1–2, but now, in a context of personal confession, he identifies those heinous affronts to the person of God as his own. On the priority of confession, cf. Prov. 28:13 and 1 John 1:8–10.

PSALMS—NOTE ON 32:6 David slips right back into teaching mode in this verse, emphasizing that every person who knows the grace of God should not presume upon that grace by putting off confession.

PSALMS—NOTE ON 32:8 instruct . . . teach . . . counsel. This terminology applies to biblical wisdom.

PSALMS—NOTE ON 32:9 horse . . . mule. I.e., Don't be stubborn. Such animals are used as pointed illustrations of this sin (cf. Prov. 26:3; Isa. 1:3; James 3:3).

PSALMS—NOTE ON 33:1–22 This psalm is a general hymn of praise. Its two primary themes are: 1) Yahweh is the Lord of nature, and 2) he is Lord of history. In biblical thought, these realms are always related; the Creator sovereignly rules over his total creation, over all creatures throughout time.

I. A Praise Prelude (33:1–3)
II. The Rationale for Praise (33:4–5)
  A. The Lord's Sovereign Power in Natural History (33:4)
  B. The Lord's Sovereign Providence over Human History (33:5)
III. The Response of Praise (33:6–19)
  A. The Creator's Sovereign Power (33:6–9)
  B. The Creator's Sovereign Providence (33:10–19)
IV. A Prayer Finale (33:20–22)

PSALMS—NOTE ON 33:1 befits. This means that praise to him is proper, suitable, and fitting. On the propriety of praise, cf. 147:1.

PSALMS—NOTE ON 33:3 a new song. I.e., a new occasion and impulse for expressing fresh praise to God (cf. 96:1; 98:1; 149:1).

PSALMS—NOTE ON 33:6, 9 God's utterances created a universe out of nothing (cf. "God said" in Gen. 1:3, 6, 9, 11, 14, 20, 24, 26).

PSALMS—NOTE ON 33:6 host. This designation refers to stellar and planetary bodies (cf. Isa. 40:26; 45:12) and/or heaven's complement of angels (cf. Ps. 103:20–22). The former emphasis is more prominent in the immediate context.

PSALMS—NOTE ON 33:7 He gathers. On this picturesque language of God's "heaping up" waters as a "pile" of dirt or sand, cf. Ex. 15:8; Josh. 3:13–16; Ps. 78:13.

PSALMS—NOTE ON 33:10–11 A sharp contrast is drawn between mankind's shaky plans and the Lord's sovereign plans.

PSALMS—NOTE ON 33:15 he who fashions the hearts. This is the potter's word (cf. Gen. 2:7); for the significance of this statement, see Isa. 29:15–16.

PSALMS—NOTE ON 33:16–19 On the teaching of these verses, cf. the maxim of Zech. 4:6.

PSALMS—NOTE ON 34:1–22 This acrostic psalm is quite similar to Ps. 25, not just in form, but also in major themes (e.g., the emphasis on redemption that brings each psalm to a close in 25:22 and 34:22). Individual and corporate applications of the Lord's deliverance are found throughout. This psalm unfolds with a praise mode followed by teaching.

I. Personal Testimony (34:1–10)
II. Personal Teaching (34:11–22)

PSALMS—NOTE ON 34:Title The historical occasion to which this heading alludes is found in 1 Sam. 21:10–15; however, there is nothing obvious in the context of Ps. 34 to make such a specific connection. Abimelech, like Pharaoh, was a dynastic designation, not a proper name.

PSALMS—NOTE ON 34:1–3 This is one of the greatest invitations in the Psalms to all the people to join together in praise.

PSALMS—NOTE ON 34:2 This is proper boasting because of the only proper object, God himself (cf. Jer. 9:23–24).

PSALMS—NOTE ON 34:7 The angel of the Lord. A special manifestation of Yahweh himself at strategic historical junctures (cf. Gen. 16:7ff.; 18; 19; 31:11ff.; Josh. 5; Judg. 6; 13). A strong case can be made that these were preincarnate appearances of the Lord Jesus Christ. *See note on Ex. 3:2*.

PSALMS—NOTE ON 34:11 This solicitation to wisdom compares with Prov. 1–9.

PSALMS—NOTE ON 34:12–14 This introduces some crucial character qualities of God's true people; cf. 15:1–5.

PSALMS—NOTE ON 34:14 The pathway theme of Ps. 1; here the emphasis is on leaving the evil and doing good (cf. Job 28:28; Prov. 3:7; 16:6, 17; Isa. 1:16–17; etc.).

PSALMS—NOTE ON 34:18 brokenhearted . . . crushed in spirit. These are graphic idioms that describe dependent disciples (cf. 51:17; 147:3; Isa. 57:15; 61:1; 66:2; Matt. 5:3).

PSALMS—NOTE ON 34:19–22 The side-by-side realities of human persecution and divine preservation once again vividly depict real life in the real world.

PSALMS—NOTE ON 35:1–28 Psalm 35, as to its form, is an individual lament. Its context of literal and legal warfare suggests a scenario of the theocratic king being accused, and about to be attacked, by a foreign power with whom he had previously entered into a covenant. David presents his "case" before the Divine Judge, moving from a complaint about the situation, to prayer about the situation, and finally, when the Lord would justly respond to the situation, praise for his righteous intervention. So, three cycles of exasperation and expectation in Ps. 35 convey the psalmist's prayers about his opponents to God.

I. First Cycle: The Attacks He Was Experiencing (35:1–10)
II. Second Cycle: The Perjury He Was Experiencing (35:11–18)
    A. He Prays that God Would Examine the Evidence (35:11–16)
    B. He Prays that God Would Act without Delay (35:17)
    C. He Pledges Praise (35:18)
III. Third Cycle: The Mockery He Was Anticipating (35:19–28)
    A. He Prays for Judgment Concerning Them (35:19–21)
    B. He Prays for Justice Concerning Himself (35:22–26)
    C. He Pledges Praise (35:27–28)

PSALMS—NOTE ON 35:1 Contend . . . fight. The first bold prayer solicits the legal advocacy of God (cf. Prov. 25:8–9; Isa. 3:13), while the second asks the Divine Warrior to fight his battles for him (e.g., Ex. 15:3; Deut. 32:41ff.).

PSALMS—NOTE ON 35:3 **Say to my soul, "I am your salvation!"** David is longing for reassurance (cf. 3:8a).

PSALMS—NOTE ON 35:4–8 Cf. the imprecations of Ps. 7; 69; 109.

PSALMS—NOTE ON 35:7 **without cause . . . without cause.** This adds to his defense; all their attacks, from a covenant or legal standpoint, have been unjustified.

PSALMS—NOTE ON 35:10 **Lord, who is like you.** This had become a canonized expression of awe at the uniqueness of Israel's great God (cf. Ex. 15:11; Mic. 7:18).

PSALMS—NOTE ON 35:11–14 A strong contrast is drawn between the psalmist's attitude about the covenant agreement and that of his treaty partner.

PSALMS—NOTE ON 35:16 On the painful maimings of mockery, cf. Job 16:9; Ps. 37:12; 112:10; Lam. 2:16.

PSALMS—NOTE ON 35:17 **How long . . . ?** On laments, cf. 13:1 and Hab. 1:2.

PSALMS—NOTE ON 35:19 **wrongfully.** Cf. "without cause" twice in v. 7.

PSALMS—NOTE ON 35:21 **Aha, Aha!** This taunting chorus will return in v. 25.

PSALMS—NOTE ON 35:21–22 **Our eyes have seen it! You have seen, O Lord.** What David's enemy allegedly saw, the Lord has seen perfectly. David knew that his God would vindicate him based upon the true evidence, all in his favor.

PSALMS—NOTE ON 35:23 **for my cause.** He brings back the advocacy theme of v. 1.

PSALMS—NOTE ON 35:27 Cf. 40:16. **his servant.** Besides being a polite third-person reference to the psalmist, the terminology was also used of an OT disciple regarding himself as bound to the Lord.

PSALMS—NOTE ON 36:1–12 At least three themes may be detected in this psalm: 1) wisdom, vv. 1–4; 2) praise, vv. 5–9; and 3) prayer, vv. 10–12. Psalm 36 resembles Ps. 14 in its description of human depravity; it also brings to mind David's personal confession found in Ps. 32. Paul used Ps. 36:1 to summarize his list of 14 indictments against the whole race in Rom. 3:10–18. As to its overall structure, David's two different moods in Ps. 36 exemplify his continuing quest for balance concerning the realities of human wickedness and divine benevolence.

- I. Mood of Deliberation (36:1–9)
  - A. His Deliberations on Human Infidelity (36:1–4)
  - B. His Deliberations on Divine Fidelity (36:5–9)
- II. Mood of Dependence (36:10–12)
  - A. Implemented through Prayer (36:10–11)
  - B. Intimated through Perspective (36:12)

PSALMS—NOTE ON 36:Title The term "servant," found in 35:27, appears in this title. It carries an association with covenant relationship emphasizing submission to and service for God. For its application to David within the texts of Psalms, cf. 78:70 and 89:3.

PSALMS—NOTE ON 36:1 no fear of God. This is the opposite of the attitude that characterizes true disciples. The word here is actually "dread" or "terror" (cf. Deut. 2:25; Ps. 119:120; Isa. 2:10, 19, 21; etc.).

PSALMS—NOTE ON 36:2 I.e., he flatters himself so much that he is unable to understand enough to hate his own iniquity.

PSALMS—NOTE ON 36:3–4 Although Paul cites only Ps. 36:1b in Rom. 3, the same categories of characteristic sinfulness also show up in that context; cf. character: Ps. 36:2 with Rom. 3:10–12; communications: Ps. 36:3a with Rom. 3:13–14; and conduct: Ps. 36:3b–4 with Rom. 3:15–17.

PSALMS—NOTE ON 36:5–6 These attributes of God are immeasurable.

PSALMS—NOTE ON 36:7 the shadow of your wings. Although some would take this as referring to wings of the cherubim over the ark, it is probably more generally a reference to the protective care of a parent bird for its young (Deut. 32:11; Ps. 17:8; 91:4; Ruth 2:12; cf. Jesus' allusion to the word picture in Matt. 23:37).

PSALMS—NOTE ON 36:9 **In your light do we see light.** It is likely that this phraseology bears both literal and figurative significance, i.e., God is the source of physical life and also of spiritual life. The Lord is the Source and Sustainer of all light and life.

PSALMS—NOTE ON 36:11 **the foot of arrogance.** This is likely military imagery referring to the practice of a victorious king-general symbolically placing his foot upon the neck of a prostrated, defeated king-general.

PSALMS—NOTE ON 36:12 Cf. 14:5a; 18:38; Prov. 24:16.

PSALMS—NOTE ON 37:1–40 Psalm 37, an irregular acrostic, is a wisdom poem addressed to man, not God. Verses 12–24 sound very much like the maxims of Proverbs. The covenant promises of the "land" for Israel are prominent in its verses (cf. Ps. 37:3, 9, 11, 22, 29, 34). Its basic theme deals with the age-old question "Why do the ungodly prosper while the godly painfully struggle through life?" An intricate arrangement puts forth David's answer. In Psalm 37, David mixes and matches six thoughts in order to advance his major message on the eventual arrival of divine justice.

I. An Introductory Overview (37:1–2)
II. An Initial Expansion (37:3–11)
III. Some Proverbial Perspectives (37:12–24)
IV. An Initial Testimony (37:25–26)
V. A Final Expansion (cf. vv. 3–11) (37:27–34)
VI. A Final Testimony (cf. vv. 25–26) (37:35–40)

PSALMS—NOTE ON 37:2 Here-today-gone-tomorrow illustrations about the wicked characterize this psalm. On this theme, cf. Job 14:1–2; Ps. 90:5–6; 103:15–16; Isa. 40:6–8; Matt. 6:30; James 1:10–11; 1 John 2:17.

PSALMS—NOTE ON 37:7–8 The message of "Relax! Don't react!" returns (cf. v. 1).

PSALMS—NOTE ON 37:10 **In just a little while.** Cf. similar terminology in Jer. 51:33 and Hos. 1:4. The Lord's intervention is imminent.

PSALMS—NOTE ON 37:17 **the arms of the wicked shall be broken.** Their members will be shattered for grabbing and getting wealth (v. 16b). Cf. Job 38:15; Ps. 10:15; Jer. 48:25; Ezek. 30:21.

PSALMS—NOTE ON 37:18 Cf. 1:6.

PSALMS—NOTE ON 37:21 The OT contains both precepts and proverbs about borrowing and lending; cf. Deut. 15:6; 28:12, 44; Ps. 112:1–6; Prov. 22:7.

PSALMS—NOTE ON 37:24 For corroborations of such divine comfort, cf. 145:14; Prov. 24:16; Mic. 7:8.

PSALMS—NOTE ON 37:31 **The law of his God is in his heart.** On God's internalized instruction, cf. Deut. 6:6; Ps. 40:8; 119 (throughout); Jer. 31:33; Isa. 51:7.

PSALMS—NOTE ON 37:38 **cut off.** On this truth of judgment, cf. vv. 9, 22, 28, 34, and 109:13. For a positive presentation in reference to the faithful, cf. Prov. 23:18; 24:14, 20.

PSALMS—NOTE ON 37:39 **salvation . . . from the Lord.** Since salvation belongs to him (3:8), he is the perennial Source of it (cf. 62:1–2).

PSALMS—NOTE ON 38:1–22 Prayers surround a core of intense lament (vv. 2–20). In many ways David's laments parallel those of Job. David's perspective is that his painful plight is due, at least in part, to his personal sin. Organizationally, David's opening and closing prayers in Ps. 38 relate to two onslaughts by enemies.

I. Introductory Prayer (38:1–2)
II. First Onslaught: The Enemy Within (38:3–10)
III. Second Onslaught: Enemies Without (38:11–20)
IV. Concluding Prayers (38:21–22)

PSALMS—NOTE ON 38:Title for the memorial. Lit., “To cause to remember” (cf. the title to Ps. 70). The psalmist either 1) reminds God of his plight so that he might act, or 2) reminds himself and the community of his historic predicament so that both he and they would fervently pray in similar contexts of acute suffering.

PSALMS—NOTE ON 38:1 Cf. 6:1; 39:11; Jer. 31:18.

PSALMS—NOTE ON 38:2 your arrows. The language relates to the Divine Warrior motif; on God as Archer, cf. Deut. 32:23; Job 6:4; 16:13; Ps. 7:12; Lam. 3:12–13; etc.

PSALMS—NOTE ON 38:5 my foolishness. On culpable ethical folly, cf. 69:5. David views this as the reason for the divine chastisements of 38:3ff.

PSALMS—NOTE ON 38:11 friends . . . companions . . . kin. Those near and dear to him had abandoned him to his adversity, adding insult to injury.

PSALMS—NOTE ON 38:13–14 The ultimate example of non-response to tauntings and torturings may be seen in the Suffering Servant of Isa. 53:7; cf. 1 Pet. 2:23.

PSALMS—NOTE ON 38:19–20 Although he had confessed personal sins, he remained legally innocent in comparison with his persecutors.

PSALMS—NOTE ON 39:1–13 Psalm 39 is an exceptionally heavy lament, which compares with Job 7 and much of Ecclesiastes. It also carries on the here-today-gone-tomorrow emphasis of Ps. 37 with a new twist, an application to all men, especially the psalmist. In this intense lament, David will break his initial silence with two rounds of requests and reflections about the brevity and burdens of life.

I. Introduction: David’s Silence (39:1–3)
II. Round One: The Brevity and Burdens of Life (39:4–6)
    A. His Request for Perspective (39:4)
    B. His Reflections on Perspective (39:5–6)
III. Round Two: The Brevity and Burdens of Life (39:7–13)
    A. His Reflection on Hope (39:7)

B. His Requests and Reflections on Providence (39:8–11)
C. His Requests for Relief (39:12–13)

PSALMS—NOTE ON 39:Title to Jeduthun. This is most likely a specifically designated worship director (cf. 1 Chron. 9:16; 16:37ff.; 25:1–3; Neh. 11:17).

PSALMS—NOTE ON 39:1 I will . . . I will. The form of these expressions intimates strong volitional commitments. **not sin with my tongue.** This sinning could have been in one or both of two ways: 1) directly, by criticizing God for not bringing retribution on the wicked, and 2) indirectly, by complaining in the hearing of the wicked.

PSALMS—NOTE ON 39:2 His silence did not ease his pain; it seemed to make it all the worse.

PSALMS—NOTE ON 39:3 Cf. Jeremiah's predicament in Jer. 20:9. **then I spoke with my tongue.** Contrast the silence of Ps. 39:1. Yet, he did not violate the conditions of his original commitment, since he did not vent before men, but unloaded his burdens before God (cf. vv. 4ff.)

PSALMS—NOTE ON 39:4 For similar prayers about the brevity and burdens of life, cf. Job 6:11; 7:7; 14:13; 16:21–22; Ps. 90:12; Eccles. 2:3.

PSALMS—NOTE ON 39:5 handbreadths. He measures the length of his life with the smallest popular measuring unit of ancient times (1 Kings 7:26); cf. "four fingers" (i.e., about 2.9 in.) in Jer. 52:21. **and my lifetime is as nothing before you.** On "measuring" God's age, cf. Ps. 90:2. **breath.** For the same Hebrew word, cf. Eccles. 1:2ff., " vanity " (a total of 31 occurrences of this term are in Ecclesiastes); Ps. 144:4. On the concept in the NT, cf. James 4:14.

PSALMS—NOTE ON 39:6 Surely for nothing they are in turmoil. On the futility and irony of this phenomenon, cf. Job 27:16 in context; Eccles. 2:18–23 and Luke 12:16–20.

PSALMS—NOTE ON 39:9 In this verse, the terminology of 38:13 and 39:2 reappears, accompanied by the theology of Job 42.

PSALMS—NOTE ON 39:11 like a moth. The moth normally represented one of the most destructive creatures, but here the delicacy of the moth is intended (cf. Job 13:28; Isa. 50:9; 51:8; Matt. 6:19ff.).

PSALMS—NOTE ON 39:12 sojourner . . . guest. He considers himself to be a temporary guest and squatter in the presence of God; on the terminology, cf. Lev. 25:23; Deut. 24:19ff.; 1 Chron. 29:15; Ps. 119:19; and for the concept in the NT, cf. Heb. 11:13 and 1 Pet. 2:11.

PSALMS—NOTE ON 39:13 This stark request is parallel in its intention with v. 10.

PSALMS—NOTE ON 40:1–17 Psalm 40 begins with a high flight of thanksgiving and ends with a mixture of prayer and lament (cf. the movement of Ps. 27). Furthermore, the last five verses of Ps. 40 are nearly identical to Ps. 70. Crucial associations surface throughout this psalm. The first is between the theocratic king as an individual and the community of the theocratic people. Beyond this, from the vantage point of NT revelation, an association with the Greater David is contained in seed form in 40:6–8 (cf. Heb. 10:5–7). Historical precedent and prayers for a present plight move the psalm along from beginning to end. Attitudinally, David understood the importance of what would be explicitly commanded through Paul in Rom. 12:1–2. These elements constitute only a part of the richness of Ps. 40. The following notes will help to follow David's mental movements through these 17 verses: Two situations constitute the framework for the psalmist's publicized expressions of worship in Ps. 40.

I. Precedent from a Past Situation (40:1–10)
    A. The Merciful Rescue by God (40:1–3)
    B. The Multiple Resources in God (40:4–5)
    C. The Motivational Responses to God (40:6–10)
II. Prayers for a Present Situation (40:11–17)

PSALMS—NOTE ON 40:2 the pit of destruction . . . the miry bog. The imagery describes his past hopeless and helpless situation; cf. the language of 69:2, 14; Jer. 38:6ff. God by his grace had taken him from no footing to sure footing.

PSALMS—NOTE ON 40:3 a new song. *See note on Ps. 33:3*.

PSALMS—NOTE ON 40:3–4 trust in the Lord . . . the Lord his trust. The verb and the noun forms of this important Hebrew root connote a faith of confident commitment, here in the right object, God alone (cf. the teaching of Jer. 17:7). David's desire was always to make such commitment contagious.

PSALMS—NOTE ON 40:5 Cf. the psalmist's pleasant "frustration" in 139:12–18.

PSALMS—NOTE ON 40:6–8 The author of Hebrews dramatically applies these verses to the Greater David (Heb. 10:5–7).

PSALMS—NOTE ON 40:6 sacrifice and offering you have not delighted. He is not negating the commandment to offer sacrifices, but is emphasizing their being offered with the right attitude of heart (contra. Saul, 1 Sam. 15:22–23; note the emphases on proper spiritual prerequisites for sacrifices in Ps. 19:14; 50:7–15; 51:15–17; 69:30–31; Isa. 1:10–15; Jer. 7:21–26; Hos. 6:6; Amos 5:21–24; Mic. 6:6–8; Matt. 23:23). **you have given me an open ear.** Lit., "ears" or "two ears you have dug for me." This pictures obedience and dedication.

PSALMS—NOTE ON 40:7 in the scroll of the book it is written of me. Deuteronomy 17:14–20 would apply to the lesser David; cf. likely applications regarding the Greater David in passages like Luke 24:27 and John 5:39, 46.

PSALMS—NOTE ON 40:9 glad news of deliverance. This word for "good news" in Hebrew (cf. the root in Isa. 40:9; 41:27; 52:7; 60:6; 61:1) is the precursor of the NT terminology for the "gospel" and "preaching the gospel," i.e., "announcing the good news." The word translated "deliverance" here is "righteousness" in the Hebrew (see esv footnote), and this "righteousness" is identified as God's righteousness in the next verse (Ps. 40:10).

PSALMS—NOTE ON 40:10 David's spirit here was encountered previously in 22:22–23.

PSALMS—NOTE ON 40:12 Cf. both external persecution and internal perversity in Ps. 38.

PSALMS—NOTE ON 40:13–17 *See notes on Psalm 70*.

PSALMS—NOTE ON 41:1–13 The words of this psalm are general and apply to anyone who might be considered "down." The most painful and specific factor addressed here is the insult that is being added to the psalmist's injury (cf. Ps. 6; 38; and portions of Job and Jeremiah). While the form and structure of Ps. 41 are quite complex, "blessed" serves as bookends in 41:1,

13. Within these, other elements include 1) confidence (vv. 1b–3; 11–12), 2) prayers (vv. 4, 10), and 3) lament (vv. 5–9), with moments of wisdom and praise. David’s message in Ps. 41 speaks of God’s tender, loving care in the critical care unit of life.

I. Recognizes Human Compassion (41:1a)
II. Revels in God’s Care for the Compassionate (41:1b–3)
III. Requests Grace, Health, and Forgiveness (41:4)
IV. Rehearses the Meanness that He Has Experienced (41:5–9)
V. Requests Grace, Health, and Retribution (41:10)
VI. Revels in God’s Care for Him Personally (41:11, 12)
VII. Recognizes Divine Compassion (41:13)

PSALMS—NOTE ON 41:1 Blessed. On this “blessed,” cf. 1:1 and 2:12.

PSALMS—NOTE ON 41:2 called blessed in the land. The verb “blessed” is from the same Hebrew root as the exclamatory description “blessed” of v. 1 (on other occurrences of the verb, cf. Prov. 3:18; 31:28; Song 6:9).

PSALMS—NOTE ON 41:3 The Lord sustains him on his sickbed. This pictures God as Physician dispensing his tender, loving care

PSALMS—NOTE ON 41:4 for I have sinned against you! The ancient Near Eastern association of sin and sickness returns (cf. 31:10; 32:5; 38:3–4, 18; 40:12; etc.). On the explicit combination of “sinning against,” cf. Ps. 51:4. This perspective of the psalmist does not negate the reference to his basic “integrity” in 41:12.

PSALMS—NOTE ON 41:6 And when one comes . . . he goes out. This hypocritical “sick call” really adds insult to injury. The visitor lies to the sick one and gathers “information” for more slander.

PSALMS—NOTE ON 41:9 Even my close friend . . . lifted his heel against me. David’s close companion betrayed him; he kicked him while he was “down.” The Greater David’s experience and the employment of this reference in John 13:18 was to Judas (cf. Matt. 26:21ff.).

PSALMS—NOTE ON 41:13 **Blessed be.** The essence of the Hebrew root of "amen" is "it is true," i.e., reliable, confirmed, verified. Notice that Book I of the Psalms (Ps. 1–41) closes with a doxology; cf. the endings of the other four books (Ps. 72:18–19; 89:52; 106:48; 150:6).

PSALMS—NOTE ON 42:1–11 As in the case of Ps. 9 and 10, Ps. 42 and 43 were originally probably one. Some ancient manuscripts put them together; Ps. 43 has no title while the rest around it do. In form, Ps. 42 may be considered an individual lament. This psalm also exemplifies a primary characteristic of Book II of the Psalms, the preference of the ascription "God" (or parallels to it) for the Deity. The occasion and situation of Ps. 42 are historically unspecified; however, what is obvious is that the psalmist's situation was intense and greatly aggravated by his surrounding mockers. Consequently, Ps. 42 is a dirge of two stanzas.

I. Stanza One: The Psalmist Sings of His Drought (42:1–5)
    A. The Content of This Stanza (42:1–4)
    B. The Chorus of This Dirge (cf. v. 11) (42:5)
II. Stanza Two: The Psalmist Sings of His Drowning (42:6–11)
    A. The Content of This Stanza (42:6–10)
    B. The Chorus of This Dirge (cf. v. 5) (42:11)

PSALMS—NOTE ON 42:Title The references to "the choirmaster," i.e., the worship director, and Maskil, a "contemplation" or lesson (see esv footnote; cf. 32:1) are not new, but the reference to "the Sons of Korah" is. On the ancestry of "the Sons of Korah," cf. Num. 26:10ff.; 1 Chron. 6:16ff.; 2 Chron. 20:19. A total of 11 psalms are associated with this group, and seven of them are found in Book II (Ps. 42; 44; 45; 46; 47; 48; 49). These people are probably better regarded as the Levitical performers, rather than the authors of these psalms (i.e., "For the Sons of Korah").

PSALMS—NOTE ON 42:1 **As a deer pants . . . pants my soul.** On this simile from nature, cf. Joel 1:20. In the psalmist's estimation, he is facing a severe divine drought.

PSALMS—NOTE ON 42:2 **My soul thirsts for God.** On this desire for the water of God, cf. 36:8–9; Isa. 41:17; 55:1; Jer. 2:13; 14:1–9; 17:13; John

4:10; 7:37–38; Rev. 7:17; 21:6; 22:1, 17.

PSALMS—NOTE ON 42:4 These things I remember as I pour out my soul. Such language also characterizes Jeremiah’s Lamentations, indicating a heavy dirge. On “pouring out one’s soul” or “heart,” cf. 1 Sam. 1:15; Ps. 62:8; Lam. 2:19. These are attempts at trying to unburden oneself from intolerable pain, grief, and agony.

PSALMS—NOTE ON 42:5 cast down . . . turmoil. In this active introspection the psalmist rebukes himself for his despondency.

PSALMS—NOTE ON 42:6 the land of Jordan . . . of Hermon . . . Mount Mizar. The Jordan and Mount Hermon notations refer to a location in northern Palestine, an area of head waters that flow southward. These locations signal that a sharp contrast in the word pictures describing the psalmist’s change in condition is imminent. He is about to move from drought to drowning (cf. vv. 7ff.). The location and significance of Mount Mizar is not known.

PSALMS—NOTE ON 42:7 Deep . . . your waterfalls . . . your waves. He alleges that God is ultimately responsible for the oceans of trial in which he seems to be drowning.

PSALMS—NOTE ON 42:8 the Lord commands his steadfast love. This statement of confidence interrupts his laments (cf. their continuance in vv. 9–10), providing a few gracious gulps of divine “air” under the cascading inundations of his trials and tormentors.

PSALMS—NOTE ON 43:1–5 Psalm 43 might be conceived of as an epilogue to Ps. 42. The psalmist moves away from introspection toward invocation. However, as 43:5 will indicate, the psalmist’s problems had not ended, at least not fully and finally. Nevertheless, spiritual progress is evident. By interrelating the psalmist’s two modes of communication in Ps. 43 and then by comparing them with the laments of Ps. 42, one observes indications of that progress as he continued to deal with his despondency.

- I. Prayers to God (43:1–4)
    - A. Righting Wrongs (43:1–2)

        - B. Restoring "Rights" (i.e., proper or appropriate things) (43:3–4)
    - II. "Pep-talks" to Oneself (43:5)
        - A. Exhortation (43:5a–b)
        - B. Encouragement (43:5c–d)

PSALMS—NOTE ON 43:1 Vindicate me . . . defend my cause. Lit., "Judge me, O God, and argue my case." This combination of legal terms demonstrates respectively that the psalmist was requesting God to be both his Divine Judge (cf. Judg. 11:27; 1 Sam. 24:12; Ps. 7:8; 26:1) and Defense Attorney (cf. 119:154; Prov. 22:23; 23:11; Jer. 50:34; Lam. 3:58). On both concepts together, as here, cf. 1 Sam. 24:15; Ps. 35:1, 24; Mic. 7:9.

PSALMS—NOTE ON 43:2 why . . . ? Why . . . ? Since God was his refuge of strength, the psalmist questioned, why this divine rejection and why his dejection?

PSALMS—NOTE ON 43:3 your light and your truth; let them lead me. These are bold personifications for divine guidance. He desired that these "messenger-attributes" divinely direct (cf. such "leading" and "guiding" in Gen. 24:48; Ps. 78:14, 53, 72; 107:30; Isa. 57:18) so as to bring him successfully to his destination, i.e., Israel's designated place for worship.

PSALMS—NOTE ON 43:5 Why . . . why . . . Hope. Cf. 42:5, 11.

PSALMS—NOTE ON 44:1–26 Psalm 44 is a national lament following some great but historically unidentifiable defeat in battle. Throughout this psalm there are subtle shifts between speakers of the first person plural (i.e., "We" and "us"; cf. vv. 1–3, 5, 7–14, 17–22) and the first person singular (i.e., "I" or "my"; cf. vv. 4, 6, 15–16). This may indicate that the psalm was originally sung antiphonally with alterations coming from both the beaten king-general and his defeated nation. The prayers of vv. 23–26 may have been offered in unison as a climax. By employing three historical centers in Ps. 44, the psalmist tries to understand and deal with a national tragedy.

- I. Focus on Past History: The Shock of This National Tragedy (44:1–8)

II. Focus on Current History: The Inscrutability of This National Tragedy (44:9–22)
III. Focus on Future History: A Prayer for an End to This National Tragedy (44:23–26)

PSALMS—NOTE ON 44:Title The words of this title are the same as those in the title of Ps. 42; however, in the Hebrew text their order is slightly different.

PSALMS—NOTE ON 44:1 we have heard. There was a rich tradition about God's great acts, which the nation's fathers had passed on. Indeed the rehearsal of holy history was commanded (cf. Ex. 10:1–2; 12:26ff.; 13:14ff.; Deut. 6:20ff.; Josh. 4:6ff.; Ps. 78:3).

PSALMS—NOTE ON 44:2 you planted. On the imagery of God's planting his people, cf. 2 Sam. 7:10; Isa. 5:1ff.; Jer. 12:2; also cf. their being planted and taking root in Ps. 80:8–11.

PSALMS—NOTE ON 44:3 not . . . but your right hand. This is a brief historical summary of the theology of divine grace, intervention, and enablement (cf. Josh. 24:17–18).

PSALMS—NOTE ON 44:4 ordain salvation for Jacob! If the division of the Hebrew consonants is taken at a different point (as it is in some early versions) this line would better fit into the immediate context, reading: "You are my King, my God, who commands (or, orders) victories for Jacob." "Jacob," the original name of the ancient patriarch, is often used to designate the nation of Israel, especially in poetry.

PSALMS—NOTE ON 44:5–8 Through you . . . For not in my bow do I trust . . . But you have saved us. The defeated king-general picks up the theology of v. 3 and adds his personal commitment to it.

PSALMS—NOTE ON 44:9 But you . . . not gone out with our armies. The Lord God is viewed here as having resigned his commission as the nation's Divine Warrior.

PSALMS—NOTE ON 44:11–16 You have made . . . You have sold. These are graphic descriptions of God superintending the defeat and utter humiliation of the nation.

PSALMS—NOTE ON 44:17–21 though we have not forgotten you . . . If we had forgotten the name of our God. The nation’s recent defeat was painfully perplexing in view of their basic loyalty to God.

PSALMS—NOTE ON 44:22 Yet for your sake. They had no specific answers; only this inescapable conclusion that, by God’s sovereign will, they were allowed to be destroyed by their enemies. Cf. Paul’s quote of this verse in Rom. 8:36 and its general principle in Matt. 5:10–12; 1 Pet. 3:13–17; 4:12–16.

PSALMS—NOTE ON 44:23 Awake . . . Rouse yourself! Cf. 35:23. God does not actually sleep. This is only in appearance to man’s perception.

PSALMS—NOTE ON 44:26 Rise up. Cf. Num. 10:35; Ps. 3:7; 7:6. **Redeem us for . . . your steadfast love!** The psalm therefore comes full circle from the history of God’s gracious redemption (44:1–3) to the hope for the same in the near future (v. 26).

PSALMS—NOTE ON 45:1–17 Some portions of Ps. 45 convey a secular emphasis, while others suggest a sacred extension. Upon the occasion of a royal wedding, the psalmist offers a three-part song of celebration.

I. Poetic Preface (45:1)
II. Song of Celebration (45:2–16)
    A. The King-Groom (45:2–9)
        1. Endowments of the king-groom (45:2)
        2. Exploits of the king-groom (45:3–5)
        3. Elevation of the king-groom (45:6–7)
        4. Eminence of the king-groom (45:8–9)
    B. The Princess-Bride (45:10–15)
        1. A challenge to the princess-bride (45:10–12)

        - 2. The procession of the princess-bride (45:13–15)
    - C. Future Children from This Union (45:16)
- III. Poetic Postscript (45:17)

PSALMS—NOTE ON 45:Title Two new notations are found, “according to Lilies” and “a love song.” The first most likely had to do with the tune used in accompaniment with its words. The second notation referring to its content probably indicated that this psalm was a wedding song, and even more specifically, a royal wedding composition.

PSALMS—NOTE ON 45:1 My heart overflows . . . my tongue. The psalmist is overwhelmed with emotion upon the occasion of the king’s marriage; consequently, he puts his stirred-up mind and feelings into words. In v. 2ff. his tongue is the brush that he uses to paint vivid word pictures.

PSALMS—NOTE ON 45:2 You are the most handsome. I.e., you are “more beautiful than,” or, “most handsome among” (cf. an ancient prerequisite for kingship; in the Bible note the comments, e.g., in 1 Sam. 9:2; 10:23; 16:12; 2 Sam. 14:25; 1 Kings 1:6; Song 5:10; Isa. 33:17). **grace is poured upon your lips.** The implication is that God has anointed the king’s words (cf. Eccles. 10:12; Luke 4:22).

PSALMS—NOTE ON 45:3–5 Gird your sword. In these verses the psalmist wishes the king future victories in battle.

PSALMS—NOTE ON 45:6–7 Your throne, O God. Since this king-groom was likely a member of the Davidic dynasty (e.g., 2 Sam. 7), there was a near and immediate application (cf. 1 Chron. 28:5; 29:23). Through progressive revelation (i.e., Heb. 1:8–9), we learn of the ultimate application to “a greater than Solomon” who is God—the Lord Jesus Christ.

PSALMS—NOTE ON 45:9 daughters of kings . . . ladies of honor. . . the queen. This court picture could refer to royal female guests, but also includes the other wives and concubines of the king-groom (cf. the situation with Solomon in 1 Kings 11:1). Such polygamy of course was prohibited by God’s word; unfortunately, it was still common among the kings of Israel.

gold of Ophir. Although its geographical location is not known, “Ophir” was well known as the location of the purest gold.

PSALMS—NOTE ON 45:10–15 O daughter. The major emphasis of this portion is “Here comes the bride!” However, even in this section the focus still concentrates, according to ancient Near Eastern precedent, upon the royal groom.

PSALMS—NOTE ON 45:16 In place of your fathers shall be your sons. The loyal and joyful poet now speaks of the blessings of anticipated children from this union.

PSALMS—NOTE ON 46:1–11 Psalm 46 was the scriptural catalyst for Martin Luther’s great hymn, “A Mighty Fortress Is Our God.” This psalm also launches a trilogy of psalms (i.e., 46; 47; 48); they are all songs of triumph. Furthermore, it has also been grouped among the so-called “songs of Zion” (cf. Psalm 48; 76; 84; 87; 122). Psalm 46 extols the adequacy of God in facing threats from nature and the nations. God indeed protects (cf. 46:1, 7, 11) his people upon the earth (cf. vv. 2, 6, 8, 9, 10). The major burden of Ps. 46 is that God provides stability for his people who live in two exceedingly unstable environments.

I. The Unstable Environment of Nature (46:1–3)
    A. The Affirmation of His Stability (46:1)
    B. The Application of His Stability (46:2–3)
II. The Unstable Environment of the Nations (46:4–11)
    A. The First Chorus (46:4–7)
    B. The Follow-Up Chorus (46:8–11)

PSALMS—NOTE ON 46:Title The new element in this title is “Alamoth.” The early Greek translation (LXX) interprets this technical term as “hidden things.” However, the Hebrew word normally has to do with “girls” or “young maidens.” Consequently, the most likely conjecture about this phrase is that it is a technical musical notation, possibly indicating a song which was to be sung with female voices at a higher range.

PSALMS—NOTE ON 46:2 **though the earth gives way.** I.e., "When earth changes and when mountains move (or) shake (or) totter (or) slip . . . " (cf. the language of Isa. 24:19–20; 54:10; Hag. 2:6). These are poetic allusions to earthquakes. Since "the earth" and "mountains" are regarded by men as symbols of stability, when they "dance" great terror normally ensues. But when the most stable becomes unstable, there should be "no fear" because of the transcendent stability of God.

PSALMS—NOTE ON 46:3 **though its waters roar.** This is an illustration of powerfully surging and potentially destructive floods of waters. These will not erode God's protective fortifications.

PSALMS—NOTE ON 46:4 **There is a river whose streams.** These words about refreshing waters contrast with those about the threatening torrents of v. 3. Cf. the garden of paradise concept often mentioned in ancient Near Eastern literature, but most important, cf. the biblical revelation, noting especially the "bookends" of Gen. 2:10 and Rev. 22:1–2. **the city of God.** These words in their present setting refer to Jerusalem, God's chosen earthly residence (cf. Ps. 48:1–2; Isa. 60:14).

PSALMS—NOTE ON 46:5–6 **she shall not be moved.** These verses pick up some of the key terms about moving, slipping, tottering, sliding, and roaring from vv. 1–3; however, here, because of the presence of God, the forces of nature and the nations are no longer a threat to the people of God who dwell with him.

PSALMS—NOTE ON 46:7 **The Lord of hosts is with us.** The precious personal presence (cf. "God with us" in Isa. 7:14; 8:8, 10) of the Divine Warrior (cf. "Lord of hosts" or "armies," e.g., Ps. 24:10; 48:8; 59:5) secures the safety of his people.

PSALMS—NOTE ON 46:8 **desolations.** This word not only characterizes God's past exploits but it is also employed in various "Day of the Lord" contexts (e.g., Isa. 13:9; Hos. 5:9; Zeph. 2:15).

PSALMS—NOTE ON 46:10 **Be still, and know that I am God.** These twin commands to not panic and to recognize his sovereignty are probably directed to both his nation for comfort and all other nations for warning.

PSALMS—NOTE ON 47:1–9 The main concepts of Ps. 47 develop around key words and phrases, e.g., “peoples” and “nations” (vv. 1, 3, 8, 9); “earth” and “all the earth” (vv. 2, 7, 9); and “king” or “reigning (as king)” (vv. 2, 6, 7, 8). The major message of this psalm is that God is the unique Sovereign over all. Structurally, there are two choruses of worship in Ps. 47, which celebrate this universal kingship of the Lord God Most High.

I. First Chorus: God as the Victorious King-Warrior (47:1–5)
  A. Its Call to Worship (47:1)
  B. Its Causes for Worship (47:2–5)
II. Second Chorus: God as the Sovereign King-Governor (47:6–9)
  A. Its Call to Worship (47:6)
  B. Its Causes for Worship (47:7–9b)
  C. Its Code of Worship (47:9c)

PSALMS—NOTE ON 47:1 **all peoples.** The call to worship is universal.

PSALMS—NOTE ON 47:3 **He subdued.** An axiomatic truth about the past, present, and future.

PSALMS—NOTE ON 47:4 **He chose.** Again, “he chose” serves as a timeless truth. Cf. the election of Israel in Deut. 7:6ff. and Ps. 135:4. On the land of promise as “heritage,” cf. Deut. 32:8–9 and Ps. 105:11. *See notes on Eph. 1:4 and 1 Pet. 1:2* for a discussion of the doctrine of divine election. t**he pride of Jacob whom he loves.** The “glory” or “pride” of Jacob also refers to the land of Canaan (cf. the term illustratively in Isa. 13:19; then in Isa. 60:15; Nah. 2:2; etc.). “Whom he loves” is signal terminology for God’s special, elective, covenantal “love” (cf., e.g., Mal. 1:2ff.). This special focus on God’s covenant with Israel does not negate the bigger picture involving blessing to all nations sketched out in the original Abrahamic Covenant of Gen. 12:1–3.

PSALMS—NOTE ON 47:5 **God has gone up with a shout.** The imagery likely refers to God’s presence, after having gone into battle with his people, now ascending victoriously to his immanent “residence” on Mount Zion and to his transcendent residence in heaven. This procession with the ark of God was accompanied by great shouts and blasts of celebration in vv. 5–6.

PSALMS—NOTE ON 47:9 the shields of the earth. This imagery stands parallel with “the princes of the people.” Illustratively, there may be a loose analogy to God’s sovereignly appointed human governors (cf. Rom. 13:1–7) as protectors for the masses.

PSALMS—NOTE ON 48:1–14 In Ps. 48, it often appears that Zion itself is the object of praise. While referring to Zion, this hymn of confidence (cf. Ps. 46; 47) contains several checks and balances showing that it is ultimately God, who dwells in Zion, who is to be praised. Therefore, this perspective must be kept in mind as the lines of Ps. 48 flow back and forth with respective emphases on the city and the great God of that city. This psalm, sung with orchestral accompaniment, therefore contrasts two different responses to the God of Zion and the Zion of God.

I. Introduction (48:1–3)
II. The Panic-Response of the Provokers of God (48:4–7)
    A. The Chronicling of It (48:4–6)
    B. The Cause of It (48:7)
III. The Praise-Response of the People of God (48:8–14)
    A. Their Celebration (48:8–13)
    B. Their Conclusion (48:14)

PSALMS—NOTE ON 48:2 the joy of all the earth. Cf. the judgment context of Lam. 2:15. **the far north.** “North” is an interpretive translation of a word term that occurs as a Semitic place name, i.e., “Zaphon.” In Canaanite mythology Zaphon was an ancient Near Eastern equivalent to Mount Olympus, the dwelling place of pagan gods. If this was the psalmist’s intention in Ps. 48:2, the reference becomes a polemical description of the Lord; he is not only King of kings but also is God of all so-called gods. **the city of the great King.** Cf. Ps. 47:2 and Matt. 5:34–35. God himself has always been the King of kings.

PSALMS—NOTE ON 48:3 Within her citadels God. God is in Mount Zion’s citadels, or fortresses. The context points to the military connotation of this word.

PSALMS—NOTE ON 48:4–7 This dramatic, poetic rapid-fire, historical rehearsal of events chronicles some serious threat to Jerusalem from a hostile coalition of forces. They had come arrogantly to destroy Jerusalem, the Zion of God; but the God of Zion surprisingly and powerfully devastated them.

PSALMS—NOTE ON 48:7 the ships of Tarshish. A notable Mediterranean port of uncertain location (cf. Jonah 1:3), possibly Spain.

PSALMS—NOTE ON 48:8 As we have heard, so have we seen. Cf. the personal, individual testimony of Job (i.e., Job 42:5). The historical tradition of Ps. 48:1–3 had been proven true once again in the events of vv. 4–7.

PSALMS—NOTE ON 48:11 the daughters of Judah. This phrase would refer to the surrounding cities and villages.

PSALMS—NOTE ON 48:14 that this is God. Other options for translating the Hebrew text of this line are: 1) "For this God is our God," or 2) "For this is God, our God."

PSALMS—NOTE ON 49:1–20 Psalm 49 deals with the most real thing about life—the certainty of death. One of its major lessons is that "you really can't take it with you." Containing these kinds of very practical lessons about life and death, it falls neatly into the category of a didactic or wisdom poem. At places it sounds very much like portions of Job, Proverbs, and Ecclesiastes. It contains warnings to the rich and famous and words of comfort for the poor. These timeless OT messages undergird many NT passages, such as the accounts about the rich fool in Luke 12:13–21 or the rich man and Lazarus in Luke 16. After a fairly lengthy introduction the body of the psalm falls into two parts as indicated by the climaxing refrain in Ps. 49:12 and 20. The wisdom poet of Ps. 49 developed his somber theme in two stages, focusing on death as the universal experience of all men.

I. Introduction (49:1–4)
II. Stage One: The Common Experience of Death (49:5–12)

    - A. Applying His Teaching through an Important Reflection (49:5–6)
    - B. Explaining His Teaching through Important Reminders (49:7–12)
- III. Stage Two: The Contrasting Experience in Death (49:13–20)
    - A. The Assurance of This Contrasting Experience in Death (49:13–15)
    - B. The Application of This Contrasting Experience in Death (49:16–20)

PSALMS—NOTE ON 49:1 all peoples . . . all inhabitants. The scope of his message is geographically universal.

PSALMS—NOTE ON 49:2 low and high, rich and poor. Note the chiastic order (i.e., A-B-B-A) of these descriptives. The scope of his message is also socially universal.

PSALMS—NOTE ON 49:3–4 wisdom . . . understanding . . . proverb . . . riddle. All these are wisdom terms (cf. respectively, Prov. 1:20; 9:1; 14:1; 24:7; then Prov. 2:3; 3:13; 5:1; 14:29; 18:2; 19:8; next Prov. 1:6; Ezek. 17:2; and finally, Judg. 14:12ff.).

PSALMS—NOTE ON 49:5 the iniquity of those who cheat me. This indicates evil chasing him.

PSALMS—NOTE ON 49:6 those who trust in their wealth. Mankind's propensity to trust in his own material goods is well attested in Scripture (e.g., 52:7; Jer. 17:5). Biblically this is exposed as the epitome of stupidity (cf., e.g., Prov. 23:4–5; Luke 12:16ff.).

PSALMS—NOTE ON 49:7–9 no man can. No person, regardless of his means, is able to escape death; it is inevitable (Heb. 9:27). This passage anticipates the second death of hell (cf. Rev. 20:11–15), except for those who by faith have repented of their sin and embraced the only adequate ransom—the one paid by the Lord Jesus Christ with his death on the cross (cf. Matt. 20:28; 1 Pet. 1:18–19).

PSALMS—NOTE ON 49:9b–10a **never see the pit. For he sees.** The irony is obvious; the wealthy person somehow hopes to get around death, yet he witnesses people constantly dying all around him, from the wise to the foolish.

PSALMS—NOTE ON 49:12 **Man . . . will not remain.** This refrain (cf. v. 20) is the main point of the psalm. Cf. this concept in Eccles. 3:19. While man and beast both die, man’s spirit lives on eternally but beasts have no life after death.

PSALMS—NOTE ON 49:14 **Like sheep they are appointed for Sheol; death shall be their shepherd.** More irony; they are considered as sheep once noted for their grazing; now death shall graze on them. **the upright shall rule . . . in the morning.** This harbinger of good news to come (cf. v. 15) interrupts this long series of confirmations of the condemnation of the self-reliant.

PSALMS—NOTE ON 49:15 **But God will ransom my soul . . . he will receive me.** This is one of the greatest affirmations of confidence in God in the Psalms. Although the faithless person cannot buy his way out of death (v. 7ff.), the faithful one is redeemed by the only Redeemer, God himself. On the significance of the word “receive,” cf. Gen. 5:24; 2 Kings 2:10; Ps. 73:24; Heb. 11:5. So in Ps. 49:15 the psalmist expresses his confidence in God, that he would raise him to eternal life.

PSALMS—NOTE ON 49:17 **he will carry nothing away.** An explicit you-can’t-take-it-with-you attestation (cf. Job 1:21; Eccles. 5:15; 1 Tim. 6:6–7).

PSALMS—NOTE ON 49:20 **Man . . . yet without understanding.** The refrain is similar to that of v. 12.

PSALMS—NOTE ON 50:1–23 God himself is quoted throughout the psalm. Consequently, its form resembles the prophetic writings that specialized in delivering divine oracles. Its major burden is to delineate the nature of true worship (i.e., “worship in spirit and truth,” cf. John 4:24). The psalmist skillfully develops this burden in a polemical fashion with its exposures of externalism and hypocrisy. The Lord God, the Supreme Judge, levels two felony charges against his professing people.

- I. Introduction: The Supreme Judge Enters to Preside (50:1–6)
- II. The Supreme Judge Levels Two Charges (50:7–21)
  - A. First Charge: Ritualism (50:7–15)
  - B. Second Charge: Rebellion (50:16–21)
- III. The Supreme Judge Offers a Solution (50:22–23)

PSALMS—NOTE ON 50:Title This is the first psalm entitled “A Psalm of Asaph” (cf. Ps. 73–83 in Book III of Psalms). For references to “Asaph,” cf. 1 Chron. 6:39; 15:16ff.; 16:5ff.; 25:1ff.; 2 Chron. 5:12; 29:30; Ezra 2:40; Neh. 12:46. Sometimes the simple “Asaph” may stand for the longer expression “the sons of Asaph.” Each occasion needs to be examined to see what the relationship between a given psalm and “Asaph” might be, i.e., composed by, handed down by, sung by this special Levitical choir. Many older commentators feel that Ps. 50 was authored by the original “Asaph.”

PSALMS—NOTE ON 50:1 The Mighty One, God the Lord. The Divine Judge is introduced with three significant OT names. The first two are the short and longer forms of the most common word for “God” in the OT, and the third is the name for Israel’s God par excellence, i.e., Yahweh (cf. its historical origin in Ex. 3:14). **from the rising of the sun to its setting.** A common OT idiom conveying from east to west, i.e., all over the planet.

PSALMS—NOTE ON 50:2–3 God shines forth. These verses utilize the language of theophany (cf. Ex. 19:16–19).

PSALMS—NOTE ON 50:4–5 He calls to the heavens above . . . the earth . . . his people . . . my faithful ones. He summons the heavens and the earth as personified witnesses for these charges he is about to level concerning his professing people (cf., e.g., Deut. 32:1ff.; Isa. 1:2ff.).

PSALMS—NOTE ON 50:5 a covenant with me by sacrifice! Such a ratification of covenant is serious, sacred business (cf. Ex. 24:3–8). This reference to "sacrifice" will set the stage for his first felony charge in Ps. 50:7ff.

PSALMS—NOTE ON 50:8 Not for your sacrifices do I rebuke you. The Divine Judge's condemnations are directed not at the act of sacrifice but at the people's attitude in sacrificing (cf. 1 Sam. 15:22; Ps. 40:6–8; 51:17; 69:30; Isa. 1:12; Jer. 7:21–26; Hos. 6:6; Mic. 6:6–8).

PSALMS—NOTE ON 50:9–13 I will not accept a bull from your house. God refuses mere ritual; it is an abomination to him. He, unlike the pagan deities, needs nothing; he created everything and owns everything.

PSALMS—NOTE ON 50:14 Offer to God . . . thanksgiving. Here is the sacrifice that always pleases him (cf. 51:17; Heb. 13:15).

PSALMS—NOTE ON 50:16–20 the wicked. Whereas the first charge dealt with a vertical relationship (cf. the first tablet of the Ten Commandments), this one in v. 16ff. focuses on evidences of horizontal violations of covenant (i.e., rebellion against God in the context of man-to-fellow-man offenses; cf. the second half of the Ten Commandments).

Anointing of the Holy Spirit in the Old Testament

Old Testament Israel had mediators who stood between God and his people. To empower the OT mediators, the Holy Spirit gave special administrative ability to carry out the management of the nation and military skills that enabled them to defeat the theocracy's enemies. The Lord first anointed Moses with this ministry of the Spirit, and then in a truly dramatic scene, took some of this ministry of the Spirit and shared it with the 70 elders. Thus they were enabled to help Moses administer Israel (Num. 11:17–25).

Also Joshua (Deut. 34:9), the judges (Judg. 3:10; 6:34), and the kings of united Israel and the southern kingdom were anointed with this special ministry of the Spirit. When the Spirit of the Lord came upon King Saul, for example, he was in effect given "another heart" (1 Sam. 10:6–10). This does not mean that he was regenerated at this point in his life, but that he was given skills to be a king. Later the theocratic anointing was taken from Saul and given to David (1 Sam. 16:1–14). Saul, from that time on, became a totally incapable leader.

King David no doubt had this special ministry of the Spirit in mind in his prayer of repentance in Psalm 51. He was not afraid of losing his salvation when he prayed, "take not your Holy Spirit from me" (Ps. 51:11), but rather was concerned that God would remove this spiritual wisdom and administrative skill from him. David had earlier seen such a tragedy in the life of Saul when that king of Israel lost the anointing of the Holy Spirit. David was thus pleading with God not to remove his hand of guidance.

King Solomon also perceived his youthful inabilities at the beginning of his reign and requested God to give him special wisdom in administering Israel. God was greatly pleased with this request and granted an extra measure to the young man (1 Kings 3:7–12, 28; 4:29–34). Although the OT is silent in this regard about the kings who succeeded Solomon, the theocratic anointing of the Spirit likely came on all of the descendants of David in connection with the Davidic Covenant.

When the theocracy went out of existence as Judah was carried away into captivity, and the last Davidic king was disempowered, the theocratic anointing was no longer given (Ezek. 8–11). The kings of the northern tribes, on the other hand, being essentially apostate and not in the Davidic line, never had the benefit of this special ministry of the Spirit.

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PSALMS—NOTE ON 50:21 I have been silent . . . I rebuke you. God’s longsuffering grace must never be looked upon as laxity (cf. 2 Pet. 3:3–10) nor abused. His reckoning for rebellion will indeed be manifested.

PSALMS—NOTE ON 50:22 Mark this. Before destruction mercifully comes an opportunity for deliberation and repentance.

PSALMS—NOTE ON 50:23 one who offers thanksgiving . . . glorifies me. Cf. v. 14. This remains the remedy for mere ritualism. The conclusions of vv. 22 and 23 came in chiastic order, heightening the total impact of the psalm’s two felony charges (i.e., the recounting of ritualism, vv. 7–15; the recounting of rebellion, vv. 16–21; the remedy of repentance for rebellion, v. 22; the remedy of repentance for ritualism, v. 23).

PSALMS—NOTE ON 51:1–19 This is the classic passage in the OT on man’s repentance and God’s forgiveness of sin. Along with Ps. 32, it was written by David after his affair with Bathsheba and his murder of Uriah, her husband (2 Sam. 11–12). It is one of seven poems called penitential psalms (Ps. 6; 32; 38; 51; 102; 130; 143). To David’s credit, he recognized fully how horrendous his sin was against God, blamed no one but himself, and begged for divine forgiveness.

I. Plea for Forgiveness (51:1–2)
II. Proffer of Confession (51:3–6)
III. Prayer for Moral Cleanness (51:7–12)
IV. Promise of Renewed Service (51:13–17)
V. Petition for National Restoration (51:18–19)

PSALMS—NOTE ON **51:1** **steadfast love.** Even though he had sinned horribly, David knew that forgiveness was available, based on God’s covenant love.

PSALMS—NOTE ON **51:4** **Against you, you only.** David realized what every believer seeking forgiveness must, that even though he had tragically wronged Bathsheba and Uriah, his ultimate crime was against God and his holy law (cf. 2 Sam. 11:27). Romans 3:4 quotes Ps. 51:4.

PSALMS—NOTE ON **51:5** **brought forth in iniquity.** David also acknowledged that his sin was not God’s fault in any way (vv. 4b, 6), nor was it some aberration. Rather, the source of David’s sin was a fallen, sinful disposition, his since conception.

PSALMS—NOTE ON **51:7** **hyssop.** Old Testament priests used hyssop, a leafy plant, to sprinkle blood or water on a person being ceremonially cleansed from defilements such as leprosy or touching a dead body (cf. Lev. 14:6ff.; Num. 19:16–19). Here hyssop is a figure for David’s longing to be spiritually cleansed from his moral defilement. In forgiveness, God washes away sin (cf. Ps. 103:12; Isa. 1:16; Mic. 7:19).

PSALMS—NOTE ON **51:8** **bones.** A figure of speech for the framework of the entire person. He was experiencing personal collapse under guilt (cf. 32:3–4).

PSALMS—NOTE ON **51:11** **your Holy Spirit from me.** This is a reference to the special Holy Spirit anointing on theocratic mediators.

PSALMS—NOTE ON **51:12** **willing spirit.** God is generous, willing, and eager to uphold the believer. This mention of spirit possibly refers to the Holy Spirit.

PSALMS—NOTE ON **51:16** **you will not delight in sacrifice.** Ritual without genuine repentance is useless. However, with a right heart attitude, sacrifices were acceptable (see v. 19).

PSALMS—NOTE ON **52:1–9** This psalm is a poetic lesson about the futility of evil, the final triumph of righteousness, and the sovereign control of God over the moral events of history. The event in David’s life that motivated him to write this psalm is recorded in 1 Sam. 21–22.

I. The Rashness of the Wicked (52:1–5)
II. The Reaction of the Righteous (52:6–7)
III. The Rejoicing of the Godly (52:8–9)

PSALMS—NOTE ON 52:1 mighty man. A reference to Doeg, the chief of Saul’s shepherds, who reported to Saul that the priests of Nob had aided David when he was a fugitive (cf. 1 Sam. 22:9, 18–19).

PSALMS—NOTE ON 52:5 God will break you down. Ultimately, the wicked are in the hands of a holy God (cf. Heb. 9:27).

PSALMS—NOTE ON 52:6 see and fear. God’s punishment of the wicked serves as a reinforcement to the righteous to obey God. **shall laugh at him.** In the end, the wicked become a laughingstock in a universe controlled by God.

PSALMS—NOTE ON 52:8 green olive tree. The psalmist exults (through this simile) that the one who trusts in the mercy of God is productive and secure.

PSALMS—NOTE ON 53:1–6 This psalm is nearly identical to Ps. 14 (Ps. 53:1–5a is from 14:1–5a; 53:6 is from 4:7). The major difference is 53:5, in which the psalmist celebrates a military victory over an enemy. Apparently Ps. 14 is here rephrased to apply to a specified war event, earning it a distinct place in the canon.

I. The Description of Those Who Reject God and His People (53:1–4)
II. The Danger to Those Who Reject God and His People (53:5)
III. The Deliverance of His People (53:6)

PSALMS—NOTE ON 53:Title Mahalath. The name of a tune or an instrument.

PSALMS—NOTE ON 53:1–4 *See notes on Psalm 14*. Romans 3:10–12 quotes Ps. 53:1–3.

PSALMS—NOTE ON 53:2 **God.** The reference to "God" rather than "Lord" is another difference between Ps. 14 and 53. "Elohim" is used three times in Ps. 14, but seven times in Ps. 53.

PSALMS—NOTE ON 53:5 **in great terror.** The verse describes a sudden reversal in the fortunes of war. The haughty enemy besieging Israel was suddenly terrified and utterly defeated. Historical examples of such unexpected terrors to Israel's enemy are recorded in 2 Chron. 20 and Isa. 37. **scatters the bones.** Perhaps nothing was more disgraceful to a nation at war than to have the bones of its dead army scattered over the land rather than buried.

PSALMS—NOTE ON 54:1–7 This psalm apparently comes from the same period of David's life as does Ps. 52. Even though David had recently rescued an Israelite border town from the Philistines, he was still considered a traitor to Saul (1 Sam. 23 and 26). In the wake of this emotional devastation, David prayed to God for vindication. The psalm provides encouragement to any believer who has been maligned.

I. The Prayer for Deliverance (54:1–3)
II. The Anticipation of Deliverance (54:4–5)
III. The Thanksgiving for Deliverance (54:6–7)

PSALMS—NOTE ON 54:1 **by your name.** In the ancient world, a person's name was essentially the person himself. Here, God's name includes his covenant protection. **vindicate.** David requests that God will execute justice for him, as in a court trial when a defendant is declared not guilty.

PSALMS—NOTE ON 54:2 **give ear.** An anthropomorphism meaning "listen," "pay attention."

PSALMS—NOTE ON 54:3 **strangers.** Either non-Israelites or Israelites who had broken the covenant with God might be called strangers. Since in this case Saul and the Ziphites are the oppressors, the strangers are apostate Israelites (cf. 1 Sam. 23:19; 26:1).

PSALMS—NOTE ON 54:5 **in your faithfulness.** Since God is omniscient, he can execute perfect justice against the wicked.

PSALMS—NOTE ON 54:7 looked in triumph. David anticipates with confidence that which he has seen in the past—the defeat of his enemies.

PSALMS—NOTE ON 55:1–23 In this individual lament, David pours out his heart to his Lord because a former close friend has betrayed him (vv. 12–14). There is a strong possibility that this psalm was occasioned by the betrayal of Absalom and/or Ahithophel (cf. 2 Sam. 15–18). Most of the psalm alternates between prayers for his enemy's ruin (Ps. 55:9, 15, 19, 23) and praises for God's blessings (vv. 16, 18, 22). The high point of the psalm for Christians who have been "stabbed in the back" by a confidant is v. 22. Though despairing, David expresses ultimate confidence in God.

I. The Prayer of Distress (55:1–8)
II. The Prayer for Justice (55:9–15)
III. The Prayer of Assurance (55:16–23)

PSALMS—NOTE ON 55:3 drop trouble. The verb pictures something being tipped over, crashing down on the victim.

PSALMS—NOTE ON 55:6 wings like a dove! David expresses his escapist feelings.

PSALMS—NOTE ON 55:9 divide their tongues. Perhaps this is an allusion to the Tower of Babel, where God destroyed the force of the movement against him by multiplying languages (cf. Gen. 11:5–9).

PSALMS—NOTE ON 55:15 go down to Sheol alive. Since God had done this once with the enemies of Moses (Num. 16:30), David asks him to perform the same judgment on his enemies.

PSALMS—NOTE ON 55:19 they do not change. David's enemies were too set in their ways and too secure to pay any attention to God.

PSALMS—NOTE ON 55:20 violated his covenant. This enemy had broken a treaty in his treachery, even against his allies.

PSALMS—NOTE ON 55:21 war was in his heart. Though the traitor talked peace, his intention was war.

PSALMS—NOTE ON 55:22 **Cast your burden on the Lord.** The word for “burden” implies one’s circumstances, one’s lot. The psalmist promises that the Lord will uphold the believer in the struggles of life.

PSALMS—NOTE ON 55:23 **the pit of destruction.** Compare the unusual death of Absalom (2 Sam. 18:9–15) and the suicide of Ahithophel (2 Sam. 17:23).

PSALMS—NOTE ON 56:1–13 This psalm, apparently written when David had been endangered by the Philistines (1 Sam. 21:10–15), expresses the kind of confidence in the Lord that believers should exude when they find themselves in terrifying circumstances. David’s natural reaction was to panic (Ps. 56:3, 4, 11). But he demonstrates in this psalm that the believer can replace potential terror with the composure of trust.

I. Fear and Faith (56:1–4)
II. Destroyer and Deliverer (56:5–9)
III. Trust and Thanksgiving (56:10–13)

PSALMS—NOTE ON 56:Title **according to The Dove.** Possibly a tune name which links Ps. 56 with Ps. 55 (cf. 55:6ff.). *See note on Psalm 16:Title.*

PSALMS—NOTE ON 56:3 **I put my trust in you.** Confidence in the Lord is a purposeful decision, replacing an emotional reaction to one’s circumstances.

PSALMS—NOTE ON 56:5 **All day.** Anguish is intensified by unceasing harassment.

PSALMS—NOTE ON 56:7 **In wrath.** The anger of God is not an emotional loss of temper, but a judicial outrage resulting from God’s holy nature reacting to wickedness and ungodliness.

PSALMS—NOTE ON 56:8 **my tears . . . your bottle.** David asked God to keep a remembrance of all of his sufferings, so that God would eventually vindicate him.

PSALMS—NOTE ON 56:11 **What can man do to me?** No human has the power to overcome God’s providential control.

PSALMS—NOTE ON 56:12 vows. Confident that the Lord would deliver him, David had already vowed to present a thank offering to God (cf. Lev. 7:12; Ps. 50:14).

PSALMS—NOTE ON 57:1–11 This is another lament expressing supreme confidence in the Lord in the midst of calamitous circumstances. Though David finds himself hiding from Saul (see Title), he knows that his real refuge is not in the walls of the cave (cf. 1 Sam. 22:1; 24:3), but in the shadow of God's wings.

I. The Plea for Protection (57:1–6)
II. The Proffering of Praise (57:7–11)

PSALMS—NOTE ON 57:Title Do Not Destroy. Possibly the opening words of a known song, implying that this psalm should be sung to the same tune. *See note on Psalm 16:Title.*

PSALMS—NOTE ON 57:1 the shadow of your wings. Metaphorically, God cares for his own as a mother bird protects its young. Symbolically, there may be a reference here to the cherubim wings on the ark of the covenant where God was specifically present (cf. Ex. 37:1–16; Ps. 17:8; 36:7; 61:4; 63:7; 91:1, 4). **I will take refuge.** When life becomes bizarre, only one's relationship with his God calms the soul.

PSALMS—NOTE ON 57:2 God Most High. God is transcendent, elevated far above his creation and all powerful. **fulfills his purpose for me.** God's transcendence (v. 2a) never removes him from intimate involvement in his peoples' lives.

PSALMS—NOTE ON 57:4 lions. The wicked are pictured as menacing animals, ready to destroy their prey with their razor-edged teeth (cf. 7:2; 10:9; 17:12; 22:13). **fiery.** The wicked are like a consuming fire.

PSALMS—NOTE ON 57:5 Be exalted, O God. A truly godly person wants God's glory to be exhibited more than he wants his own personal problems to be solved.

PSALMS—NOTE ON 57:6 a net . . . a pit. Set a trap, as a hunter might entangle an animal's feet with a net.

PSALMS—NOTE ON 57:7–11 These verses were borrowed by David for 108:1–5.

PSALMS—NOTE ON 57:8 my glory! The mind, that rational, intellectual, emotional part of a person that interacts with and praises God. *See note on 16:9*. **I will awake the dawn.** He cannot wait until morning to praise the Lord for all of his blessings. He must wake up the personified dawn so that he can praise the Lord.

PSALMS—NOTE ON 57:9 the peoples . . . nations. References to Gentiles, nations that would not normally know Jehovah God.

PSALMS—NOTE ON 57:10 to the heavens. David is thinking as broadly (v. 9) and as highly (vv. 10–11) as he can. God's mercy, truth, and glory are immense and unfathomable (cf. Rom. 11:33; Eph. 3:17–18).

PSALMS—NOTE ON 58:1–11 As a lament against tyranny, the first half of the psalm rehearses a series of charges against wicked leaders and judges; and the second half is an imprecatory prayer that they be obliterated. In the end, the psalmist is certain that God will act with ultimate justice.

I. The Indictment of Unjust Leaders (58:1–5)
II. The Imprecation Against Unjust Leaders (58:6–11)

PSALMS—NOTE ON 58:Title Do Not Destroy. *See note on Psalm 57:Title. See note on Psalm 16:Title.*

PSALMS—NOTE ON 58:1 gods. The leaders were silent when they should have spoken up for righteousness.

PSALMS—NOTE ON 58:2 devise. These wicked rulers meditate on the strategy for wicked schemes.

PSALMS—NOTE ON 58:3 go astray from birth. All people are born totally depraved. Without being made new creatures in Christ by God's power, they are prevented by their wicked nature from pleasing God (cf. 51:5; Rom. 3:9–18; 2 Cor. 5:17).

PSALMS—NOTE ON 58:4 They have venom. The words and actions of these tyrants are like poisonous venom in a serpent's fangs. **deaf adder.** Like a cobra that cannot hear its charmer are these stubborn rulers, who ignore all encouragements to righteousness.

PSALMS—NOTE ON 58:6 break the teeth . . . fangs. The psalmist prays that the means of doing evil would be destroyed.

PSALMS—NOTE ON 58:7 vanish like water. An imprecatory prayer that the tyrants would disappear like water seeping into sand in a dry wadi. **arrows . . . blunted.** Apparently a prayer that the intentions of evil would be rendered as ineffective as broken arrows.

PSALMS—NOTE ON 58:8 snail that dissolves. A simile for that which is transitive, perhaps based facetiously on the idea that a snail depletes itself in its own trail as it moves along.

PSALMS—NOTE ON 58:9 Sooner than your pots . . . thorns. An obscure metaphor implying swiftness. The Lord will quickly destroy the wicked rulers.

PSALMS—NOTE ON 58:10 bathe his feet in the blood. The point of the figure is that the wicked will eventually be defeated and the righteous will share with the Lord in his victory.

PSALMS—NOTE ON 58:11 God who judges on earth. In the end, the righteous will see that Jehovah is not indifferent to injustices.

PSALMS—NOTE ON 59:1–17 This is another in a series of laments in which the psalmist pleads for God to defend him against his oppressors. The psalm is a mixture of prayers, unfavorable descriptions of the adversary, imprecations, and praise to God. Though written when David was king of Israel, the psalm recalls an earlier time of anguish when Saul sought to kill David (1 Sam. 19:11). Ultimately David's strong confidence in God's sovereignty transforms the lament into a song of assurance.

I. A Plea for God’s Deliverance (59:1–15)
II. Praise for God’s Defense (59:16–17)

PSALMS—NOTE ON 59:Title Do Not Destroy. *See note on Psalm 57:Title.* **Miktam.** *See note on Psalm 16:Title.* **Saul sent men . . . to kill him.** The setting for the psalm is 1 Sam. 19:11. David’s wife (Saul’s daughter) helped David escape through a window in the middle of the night.

PSALMS—NOTE ON 59:5 God of hosts. “Hosts” represent God’s angels as his army.

PSALMS—NOTE ON 59:6 howling like dogs. Dogs of the ancient world were often wild scavengers. Here, they serve as a simile for the messengers of Saul outside David’s house setting an ambush.

PSALMS—NOTE ON 59:7 bellowing with their mouths. Pictures the coarse, uncouth character of Saul’s henchmen (cf. v. 12). **swords in their lips.** Their conversation was dedicated to the assassination of David. **“Who . . will hear . . . ?”** A blasphemy implying that God either doesn’t exist or doesn’t know what happens in the affairs of mankind.

PSALMS—NOTE ON 59:8 all the nations. Gentiles (*see note on Ps. 57:9*). This phrase and “my people” in v. 11 imply that this psalm was written several years after the event when David was king and involved in international affairs. David wrote his psalms as a prophet under the superintendence of the Holy Spirit (2 Sam. 23:2).

PSALMS—NOTE ON 59:11 my people forget. The psalmist thinks that if the Lord were to destroy the wicked too quickly, the lesson of God’s hatred of evil might not be impressed on the minds of the people.

PSALMS—NOTE ON 60:1–12 This psalm is a national lament written after the unexpected military setback alluded to in 2 Sam. 8:13 and 1 Chron. 18:12. While David and the main part of his army were fighting in the northern part of the country, one of Israel's other neighboring enemies, Edom, successfully attacked the southern part of Judah. David ultimately prevailed in victory. The psalm expresses the feelings of a people shocked and confused by a tragedy that suggested that God had abandoned them. Psalm 60:5–12 is essentially repeated in 108:6–13.

I. The People's Contemplation of Abandonment (60:1–5)
II. The Lord's Control over the Nations (60:6–8)
III. The People's Confidence in God (60:9–12)

PSALMS—NOTE ON 60:Title Joab . . . struck down twelve thousand. The Lord soon rewarded their confidence in him, enabling the armies of Israel to slaughter the Edomites.

PSALMS—NOTE ON 60:2 land to quake. Earthquake imagery is used to illustrate that what appears secure sometimes is not.

PSALMS—NOTE ON 60:3 wine . . . that made us stagger. This metaphor compares the impact of wine on the mind with the confusion that comes from a bewildering event in life.

PSALMS—NOTE ON 60:4 banner. God and his truth serve as a rallying point for the perplexed people.

PSALMS—NOTE ON 60:5 beloved. Beloved refers to God's beloved people ruled over by David.

PSALMS—NOTE ON 60:6 Shechem . . . Succoth. These are two territories on opposite sides of the Jordan, occupied by Israel. Jacob had settled in Succoth (east of the Jordan) when he returned from his sojourn with Laban (cf. Gen. 33:17).

PSALMS—NOTE ON 60:7 Gilead . . . Ephraim. All of these key geographical locations in Israel ultimately belonged to God, who was more interested in their welfare than anyone else. **helmet.** Ephraim was the primary source of defense to the north of Israel. **scepter.** Judah was the tribe that was to govern Israel, and from which David and his descendants came.

PSALMS—NOTE ON 60:8 Moab . . . Edom . . . Philistia. The three principal enemies surrounding Israel to the northeast, southeast, and west, respectively. **Moab is my washbasin.** The psalmist pictures Moab as a humble, menial servant to God, either being or bringing a washbasin for his use. **upon Edom . . . shoe.** The picture is that of a man entering his house and throwing his shoes to his servant. Edom, like Moab, was a servant under God's sovereign control. **Philistia I shout.** Here is a victorious battle shout from the pagans, who must realize God's power is behind Israel's victory.

PSALMS—NOTE ON 60:12 With God . . . valiantly. The nation relearned the truth that only God gives victory.

PSALMS—NOTE ON 61:1–8 David may have written this wonderful psalm when his own son, Absalom, temporarily drove him away from his throne in Israel (2 Sam. 15–18). The psalm is rich in metaphors and references to God's covenants with Israel. David once again demonstrates a godly response to overwhelming and depressing developments in life.

I. The Cry for Help (61:1–2)
II. The Confidence in God (61:3–7)
III. The Commitment to Loyalty (61:8)

PSALMS—NOTE ON 61:2 from the end of the earth. David's absence from his homeland compounds his feelings of discouragement and exhaustion. The phrase also hints at feelings of estrangement from God. **my heart is faint.** David's hope and courage were failing. **the rock that is higher.** David expresses his disregard of personal autonomy and his reliance on his God in this metaphor for refuge.

PSALMS—NOTE ON 61:3 strong tower. One of four figures of speech in vv. 3–4 for security; the strong towers stabilized the city walls and served as places of defense and refuge.

PSALMS—NOTE ON 61:5 heritage. Refers to the benefits, including life in the Promised Land (cf. Deut. 28–30), of participating in a covenant with God.

PSALMS—NOTE ON 61:6 Prolong the life of the king. In the immediate context, David prays for himself in his struggle with Absalom. Beyond this, here is a prayer for the continuity of the divinely established monarchy. Because he realized that one of his descendants would be the Messiah, David sometimes does not distinguish himself from the messianic dynasty.

PSALMS—NOTE ON 61:7 forever. The Davidic Covenant guaranteed that on the basis of God's merciful and faithful dealings with David and the nation, David's descendants would rule on the throne of Israel forever (cf. 2 Sam. 7; Ps. 40:11; 89:4, 33–37).

PSALMS—NOTE ON 61:8 perform my vows day after day. As a regular means of expressing thanksgiving for prayers answered, the psalmist promised daily obedience to his Lord (cf. 56:12).

PSALMS—NOTE ON 62:1–12 Whether Absalom's rebellion is the setting or not (2 Sam. 15–18), David writes this psalm while facing treason from someone. David faces the problem of his adversaries forthrightly (Ps. 62:3–4), but his thoughts focus primarily on God (cf. Phil. 4:4–13).

I. Affirming God's Covenant Relationship (62:1, 2, 5, 6)
II. Confronting One's Treasonous Adversaries (62:3–4)
III. Trusting God's Sovereignty (62:7–10)
IV. Praising God's Power and Mercy (62:11–12)

PSALMS—NOTE ON 62:Title according to Jeduthun. An official temple musician. *See note on Psalm 39:Title.*

PSALMS—NOTE ON 62:1 For God . . . waits in silence. Silence indicates trust that is both patient and uncomplaining (cf. v. 5).

PSALMS—NOTE ON 62:2 greatly shaken. Means "demoralized."

PSALMS—NOTE ON 62:3 leaning wall . . . tottering fence. A metaphor for imminent collapse. Some apply it to the victim, but as translated here it refers to the attacker.

PSALMS—NOTE ON 62:6 I shall not be shaken. David demonstrates his increased confidence in the Lord.

PSALMS—NOTE ON 62:9 low estate . . . high estate. All men, regardless of social status, are woefully inadequate objects of trust.

PSALMS—NOTE ON 63:1–11 In deepest words of devotion, this psalm expresses David's intense love for his Lord. The psalm was written while David was in the Judean wilderness, either during his flight from Saul (1 Sam. 23), or more likely from Absalom (2 Sam. 15; cf. Ps. 63:11 "the king"). David writes from the perspective of these tenses:

I. Present—Seeking God's Presence (63:1–5)
II. Past—Remembering God's Power (63:6–8)
III. Future—Anticipating God's Judgment (63:9–11)

PSALMS—NOTE ON 63:1 earnestly I seek you. Eagerness to be with the Lord in every situation is more in view than the time of day. **my soul thirsts.** David longs for God's presence as a wanderer in a desert longs for water. **in a dry and weary land.** David writes this psalm while hiding in the wilderness of Judea, but longing to be back worshiping in Jerusalem.

PSALMS—NOTE ON 63:3 better than life. God's covenant love is more valuable to David than life itself (cf. Phil. 1:21; Acts 20:24).

PSALMS—NOTE ON 63:4 lift up my hands. As an OT posture of prayer, the upheld hands pictured both the ascent of prayer and the readiness to receive every good gift that comes from God (cf. James 1:17). It was thus a posture of trust in God alone.

PSALMS—NOTE ON 63:5 fat and rich food. A metaphor comparing the spiritual and emotional satisfaction of the divine presence with the satisfaction of rich banquet food.

PSALMS—NOTE ON 63:8 My soul clings to you. In response to God's repeated invitation to "hold fast" to him (Deut. 4:4; 10:20; 13:4), the psalmist clings to God. This signifies David’s unfailing commitment to his Lord.

PSALMS—NOTE ON 63:9 into the depths of the earth. A reference to the realm of the dead. *See note on Eph. 4:9*.

PSALMS—NOTE ON 63:10 jackals. Scavengers, feasting on unburied bodies (*see note on Ps. 53:5*).

PSALMS—NOTE ON 63:11 who swear by him. The Mosaic Covenant instructed this practice expressing loyalty to the true God alone (cf. Deut. 6:13; 10:20; 1 Kings 8:31; Jer. 12:16).

PSALMS—NOTE ON 64:1–10 This psalm begins with a vivid description of the devious ways of the wicked, especially their speech (vv. 3–5, 8). Still, the psalmist does not fear that God will lose control of the situation. After seeing his justice at work, the righteous will be glad and trust all the more in him (v. 10).

I. The Malevolent Ingenuity of the Wicked (64:1–6)
II. The Memorable Reciprocation by the Lord (64:7–10)

PSALMS—NOTE ON 64:1 preserve . . . from dread. The psalmist recognized that the fear of an enemy can be as destructive as an actual assault.

PSALMS—NOTE ON 64:3 whet their tongues. Their intent was to slander with their speech (cf. 59:7).

PSALMS—NOTE ON 64:4 from ambush. Anonymously.

PSALMS—NOTE ON 64:5 Who can see them? This was a question of brazen autonomy. They mock the omniscience of God (cf. 59:7).

PSALMS—NOTE ON 64:6 inward mind . . . heart . . . deep. The evil intent of the unrighteous flows from inward depravity.

PSALMS—NOTE ON 64:7 God shoots . . . arrow. The arrows of God, as OT history demonstrates, include natural judgments such as deadly disease, defeat, and calamity.

PSALMS—NOTE ON 64:8 brought to ruin . . . own tongues. God providentially steers the plots of the wicked to their own demise.

PSALMS—NOTE ON 64:9 tell. Believers should glorify God, not only for his love and mercy, but also for his marvelous acts of judgment on the wicked.

PSALMS—NOTE ON 65:1–13 This is a praise psalm, full of hopeful, confident, even enthusiastic feelings in response to God's goodness with no complaints or curses. The setting is a celebration at the tabernacle, perhaps at Passover and the Feast of Unleavened Bread in the spring, or the Feast of Booths, or Tabernacles, in the fall.

I. Praise for Spiritual Blessings (65:1–5)
II. Praise for Natural Blessings (65:6–13)

PSALMS—NOTE ON 65:1 Zion. Specifically the hill in Jerusalem where Israel worshiped Jehovah, but also synonymous with the Promised Land (cf. 48:2; also 3:4; 9:12; 24:3; 68:5; 87). **vows . . . performed.** This is likely a reference to vows made by the farmers because of an abundant harvest (cf. 56:12; 61:8).

PSALMS—NOTE ON 65:2 all flesh come. Reference to the future millennial kingdom when all the world will worship the Lord (cf. Zech. 14:16–19).

PSALMS—NOTE ON 65:3 atone. The word, found three times in the Psalms (78:38; 79:9), means to cover sin and its effects. In the OT, atonement was symbolized in sacrificial ritual (cf. Ex. 30:10; Lev. 16:10–11), though actual forgiveness of sin was ultimately based on the death of Christ applied to the penitent sinner (cf. Heb. 9).

PSALMS—NOTE ON 65:5 hope . . . earth . . . seas. Unlike local heathen gods, Jehovah God is not just the God of a single locality. The universal worship of the Lord is required of all men (cf. Rom. 1:18–32) and will be a reality in the messianic era when the kingdom of God will cover the earth (cf. Isa. 2:1–4; Zech. 14:9).

PSALMS—NOTE ON 65:8 morning . . . evening. The nations who live in the east where the sun first makes its morning appearance, and those who live in the west where the sun disappears into darkness rejoice in the Lord.

PSALMS—NOTE ON 65:11 wagon tracks overflow with abundance. Like a farm wagon dropping its overflow along the cart path.

PSALMS—NOTE ON 66:1–20 This joyful psalm begins with group praise and then focuses on the individual worship. The psalmist rehearses some of the major miracles in Israel's history and testifies that God has always been faithful in the midst of serious troubles.

I. Communal Hymn of Praise to God (66:1–12)
    A. For Future Glory (66:1–4)
    B. For Previous Faithfulness (66:5–7)
    C. For Continual Protection (66:8–12)
II. An Individual Hymn of Praise to God (66:13–20)
    A. Through Fulfilled Vows (66:13–15)
    B. For Answered Prayer (66:16–20)

PSALMS—NOTE ON 66:1 Shout for joy. A shout of loyalty and homage, as in 1 Sam. 10:24.

PSALMS—NOTE ON 66:4 All the earth worships you. This praise is not only an acknowledgment of God's universal Lordship, but also an intimation of the people's belief in a future worldwide kingdom where God will be worshiped (cf. Isa. 66:23; Zech. 14:16; Phil. 2:10–11).

PSALMS—NOTE ON 66:6 sea . . . river. A reference to the crossing of the Red Sea and possibly the Jordan River. The OT writers considered the Red Sea crossing the ultimate demonstration of God's power, as well as his care for Israel.

PSALMS—NOTE ON 66:9 feet slip. God had prevented them from prematurely slipping into the realm of the dead.

PSALMS—NOTE ON 66:10 tried us as silver. God had brought the nation through purifying trials.

PSALMS—NOTE ON 66:11 brought us into the net. The psalmist speaks of a hunter's net or snare as a metaphor for some extremely difficult situations into which God had brought Israel.

PSALMS—NOTE ON 66:12 ride over our heads. A picture of a hostile army riding in victory over Israel's defeated troops.

PSALMS—NOTE ON 66:13 perform my vows to you. Paying the vows is spelled out in the following verses as offering sacrifices of dedication that had been previously promised God (cf. Lev. 1; 22:18, 21; Ps. 56:12; 61:8; 65:1).

PSALMS—NOTE ON 67:1–7 This brief psalm develops two optimistic themes: the need and result of God's mercy, and the future universal worship of God. The psalm reflects the promise to Abraham that God would bless his descendants, and in Abraham, "all the families of the earth" (Gen. 12:1–3).

I. The Prayer for Divine Mercy (67:1–2)
II. The Plea for Universal Worship (67:3–5)
III. The Prospect of Divine Blessings (67:6–7)

PSALMS—NOTE ON 67:1 face to shine. When a king smiled on a supplicant with pleasure, the petitioner was likely to receive his request (cf. Num. 6:24–26; Ps. 31:16; 44:3; 80:3, 7, 19; 119:135; Prov. 16:15).

PSALMS—NOTE ON 67:3 peoples. A reference to the inclusion of the Gentile nations in the millennial kingdom (cf. Isa. 56:3–8; 60:1–14; Zech. 14:16–19; Matt. 8:11; 25:31–46; Rev. 20:1–10).

PSALMS—NOTE ON 68:1–35 This exuberant psalm includes prayer, praise, thanksgiving, historical reminder, and imprecation. It expresses a pride in Jehovah God for his care over his people and his majesty in the universe. The writing of this psalm may have come out of David's jubilant restoration of the ark of the covenant to Jerusalem (cf. 2 Sam. 6:12–15).

I. A Fanfare of Commendation (68:1–6)
II. A Reflection on Faithfulness (68:7–18)
III. An Acclamation of Majesty (68:19–31)

IV. An Invitation to Praise (68:32–35)

PSALMS—NOTE ON 68:1 God shall arise. The first sentence in this psalm is essentially the same as Num. 10:35. It was perhaps a fanfare of words announcing the movement of the ark of the covenant (cf. Ps. 68:24–27; also 2 Sam. 6:12–15).

PSALMS—NOTE ON 68:4 name is the Lord. Other names for God in this psalm include God (Elohim, v. 1), Lord (Adonai, v. 11), Almighty (v. 14), Lord God (v. 18), God the Lord (v. 20), and King (v. 24).

PSALMS—NOTE ON 68:6 solitary in a home. God cares for those who have lost families, especially the orphans and widows (v. 5; cf. Ex. 22:22–24; Ps. 10:14; James 1:27). **leads out the prisoners.** Speaks of God’s liberating prisoners of war.

PSALMS—NOTE ON 68:9 restored your inheritance. God sustains his covenant people.

PSALMS—NOTE ON 68:14 snow fall on Zalmon. “Zalmon” means “black” or “dark mountain.” The “snow” pictures the contrast of corpses or bones scattered over the mountain.

PSALMS—NOTE ON 68:15 mountain of Bashan. A mountain across the Jordan to the east, here figuratively described as jealous of Mount Zion (cf. v. 16), the place which had been chosen for the special presence of God (cf. Jer. 22:20–21).

PSALMS—NOTE ON 68:17 Sinai . . . in the sanctuary. God’s presence had been with the armies in the same way it had been on Mount Sinai at the giving of the law (cf. Ex. 19).

PSALMS—NOTE ON 68:18 ascended on high. Paul quotes this text in Eph. 4:8 where he applies it to Christ’s ascending to the heavens in triumph.

PSALMS—NOTE ON 68:22 Bashan . . . sea. Whether the enemy tries to escape by land (Bashan) or by sea, God will bring them back to be destroyed by his people (cf. Amos 9:2–4).

PSALMS—NOTE ON 68:24 procession . . . sanctuary. A description of the celebration when the ark of the covenant, a symbol of God's presence, was brought to Mount Zion (cf. 1 Chron. 15:16–28).

PSALMS—NOTE ON 68:27 Benjamin . . . Naphtali. Representative tribes of Israel, two from the south (Benjamin and Judah) and two from the north (Zebulun and Naphtali).

PSALMS—NOTE ON 68:29 kings . . . gifts. This section of praise (vv. 28–35) looks forward to the Messiah's reign when the world will universally worship God in the temple in Jerusalem (cf. Isa. 2:2–4; 18:7; 45:14; 60:3–7; Ezek. 40–48; Hag. 2:7; Zech. 2:11–13; 6:15; 8:21–22; 14:16–19).

PSALMS—NOTE ON 68:30 tribute. Tribute money, signifying subservience to God.

PSALMS—NOTE ON 69:1–36 This psalm is a prayer of desperation. David realizes that because he is hated by others, he may shortly be killed. Though he begs for rescue, and calls down curses on his enemies, he concludes the psalm with a high note of praise, with inferences concerning the coming messianic kingdom when all enemies of God's people are dealt with swiftly and severely (cf. Rev. 2:27). Much of this psalm was applied to Christ by the NT writers. This psalm expresses the feelings of any believer who is being horribly ridiculed, but it uniquely refers to Christ.

I. The Prayer of Desperation (69:1–28)
  A. The Description of His Situation (69:1–3)
  B. The Reason for His Situation (69:4–12)
  C. The Hope for His Situation (69:13–18)
  D. The Reproach of His Situation (69:19–21)
  E. The Revenge for His Situation (69:22–28)
II. The Promise of Salvation (69:29–36)

PSALMS—NOTE ON 69:Title according to Lilies. The name of a tune. *See note on Psalm 45:Title.*

PSALMS—NOTE ON 69:4 hate me. Quoted in John 15:25.

PSALMS—NOTE ON 69:6 put to shame. The psalmist fears that his dismal situation may be a stumbling block to other believers.

PSALMS—NOTE ON 69:8 alien . . . sons. Even his family rejected him (cf. Matt. 12:46–50; John 7:3–5).

PSALMS—NOTE ON 69:9 has consumed me. The psalmist has brought hatred and hostility on himself by his unyielding insistence that the behavior of the people measure up to their outward claim of devotion to God. Whenever God was dishonored he felt the pain, because he loved God so greatly. Jesus claimed for himself this attitude, as indicated in John 2:17 and Rom. 15:3.

PSALMS—NOTE ON 69:11 sackcloth. David's wearing of sackcloth, a symbol of grief, brought even more ridicule.

PSALMS—NOTE ON 69:12 sit in the gate. The highest in society, those who sat in the gate of a city, were usually governmental officials. Even there city leaders were gossiping about the psalmist. **drunkards make songs.** The dregs of society, the drunkards, ridiculed David in their raucous songs.

PSALMS—NOTE ON 69:15 pit close its mouth. The "pit" was another word for Sheol, the realm of the dead. The psalmist felt that death was imminent.

PSALMS—NOTE ON 69:21 poison . . . sour wine. The "poison" was probably gall, a poisonous herb. Here it serves as a metaphor for betrayal. Friends who should provide sustenance to the psalmist had turned against him. Gall in wine was actually offered to Christ while he was on the cross (Matt. 27:34).

PSALMS—NOTE ON 69:22 table . . . become a snare. A snare was a trap for birds. The psalmist prays that the plots of the wicked against him would backfire and destroy them instead.

PSALMS—NOTE ON 69:22–23 Quoted in Rom. 11:9–10.

PSALMS—NOTE ON 69:25 Quoted in Acts 1:20 with reference to Judas.

PSALMS—NOTE ON 69:26 him whom you have struck down. Those hostile to the psalmist were ridiculing him as one suffering from God’s chastisement. In its messianic application, the suffering of the Messiah was a part of God’s plan from eternity past (cf. Isa. 53:10).

PSALMS—NOTE ON 69:31 more than an ox . . . bull. See 51:16; also Heb. 9:11–12; 10:9–12. **horns and hoofs.** Implies a grown animal, one that would be especially valuable.

PSALMS—NOTE ON 70:1–5 This prayer for deliverance from one's enemies is nearly identical to 40:13–17. It substitutes "God" for "Lord" in 70:1, 4, 5.

PSALMS—NOTE ON 71:1–24 One of the features of the psalms is that they meet the circumstances of life. This psalm to God expresses the concerns of old age. At a time in his life when he thinks he should be exempt from certain kinds of troubles, he once again is personally attacked. Though his enemies conclude that God has abandoned him, the psalmist is confident that God will remain faithful.

I. Confidence in God Stated (71:1–8)
II. Confidence in God Practiced in Prayer (71:9–13)
III. Confidence in God Vindicated (71:14–24)

PSALMS—NOTE ON 71:3 continually. Psalm 71:1–3 is almost the same as 31:1–3a. One difference, however, is the word "continually," which the elderly person writing this psalm wants to emphasize. God has "continually" been faithful (cf. 71:6, 14).

PSALMS—NOTE ON 71:7 a portent. A reference to his trials. People are amazed at this person's life, some interpreting his trials as God's care, and others as God's punishment.

PSALMS—NOTE ON 71:15 their number. The blessings of God's salvation and righteousness are innumerable.

PSALMS—NOTE ON 71:20 from the depths of the earth. Not actual resurrection, but rescue from near-death conditions and renewal of life's strength and meaning.

PSALMS—NOTE ON 72:1–20 This is a Coronation Psalm, dedicated to the prosperity of Solomon at the beginning of his reign (1 Kings 2). No NT writer applies any of the psalm to Christ. Still, since the Davidic kings and the Messiah's rule occasionally merge into each other in the OT literature, the messianic inferences here ought not to be missed (Ps. 72:7, 17; cf. Isa. 11:1–5; 60–62). This psalm describes a reign when God, the king, nature, all classes of society, and foreign nations all live together in harmony.

I. A Just Reign (72:1–4)
II. A Universal Reign (72:5–11)
III. A Compassionate Reign (72:12–14)
IV. A Prosperous Reign (72:15–17)
V. A Glorious Reign (72:18–20)

PSALMS—NOTE ON 72:1 your justice. A prayer that the king would faithfully mediate God's justice on the nation (cf. Deut. 17:18–20). **the royal son.** A reference primarily to Solomon, emphasizing his bond with the Davidic dynasty; but it also anticipates Messiah's reign as the culmination of the Davidic Covenant (cf. 2 Sam. 7:12–13; Ps. 2:1–12).

PSALMS—NOTE ON 72:3 mountains . . . prosperity. When the king rules with justice and compassion, the earth itself radiates well-being.

PSALMS—NOTE ON 72:7 till the moon be no more. Primarily referring to the length of the Davidic dynasty, and possibly also specifically to the messianic reign (2 Sam. 7:16; Ps. 89:3–4, 29, 36–37; Luke 1:30–33). Jeremiah also makes the same kind of observation (cf. Jer. 33:23–26).

PSALMS—NOTE ON 72:8 the River. Israel's boundaries were to extend to the River Euphrates (cf. Ex. 23:31; 1 Kings 4:21; Ps. 89:25).

PSALMS—NOTE ON 72:10 Tarshish . . . Seba. Countries near and far that brought tribute to Solomon (cf. 1 Kings 4:21; 10:1, 23–24; Isa. 60:4–7; Jer. 6:20). Tarshish is probably in Spain; Sheba, a kingdom in southern Arabia (modern Yemen); and Seba, a north African nation.

PSALMS—NOTE ON 72:20 are ended. Asaph's psalms immediately follow after this (Ps. 73–83), though David did author some of the psalms included later in the collection (e.g., Ps. 86; 101; 103). This closes Book II (Ps. 42–72) of the Psalms.

PSALMS—NOTE ON 73:1–28 This psalm illustrates the results of allowing one's faith in God to be buried under self-pity. The psalmist became depressed when he contrasted the seeming prosperity of the wicked with the difficulties of living a righteous life. Beginning in v. 15, however, his attitude changes completely. He looks at life from the perspective of being under the control of a sovereign, holy God, and concludes that it is the wicked, not the righteous, who have blundered.

- I. Perplexity Over the Prosperity of the Wicked (73:1–14)
    - A. Their Prosperity (73:1–5)
    - B. Their Pride (73:6–9)
    - C. Their Presumption (73:10–14)
- II. Proclamation of the Justice of God (73:15–28)
    - A. His Perspective (73:15–17)
    - B. His Judgments (73:18–20)
    - C. His Guidance (73:21–28)

PSALMS—NOTE ON 73:Title Asaph. Asaph was a Levite who led one of the temple choirs (1 Chron. 15:19; 25:1–2). His name is identified with Ps. 73–83, and also Ps. 50 (*see note on 50:Title*). He either wrote these psalms, or his choir sang them, or later choirs in the tradition of Asaph sang them.

PSALMS—NOTE ON 73:4 no pangs until death. The wicked seem to go through life in good health, without pain until they die. The Hebrew text could also be translated in the sense of dying a painless death.

PSALMS—NOTE ON 73:9 tongue struts through the earth. The insolent speech of the wicked can be heard anywhere one goes.

PSALMS—NOTE ON 73:10 find no fault in them. The Hebrew reads, “the waters of a full cup are drained by them” (see esv footnote). In this case, those who associate with the wicked person “drink in” everything he declares (cf. Ps. 1).

PSALMS—NOTE ON 73:11 Is there knowledge in the Most High? The wicked insist on living as if God is not omniscient and does not know what happens on earth.

PSALMS—NOTE ON 73:17 sanctuary of God. As the psalmist worshiped God at the worship center, he began to understand God’s perspective on the fate of the wicked. This is the turning point of the psalm.

PSALMS—NOTE ON 73:20 despise them as phantoms. The wicked are like a bad dream that one forgets as soon as he awakens. Their well-being is fleeting.

PSALMS—NOTE ON 73:22 like a beast toward you. The psalmist confesses his sin of evaluating life secularly and faithlessly.

PSALMS—NOTE ON 73:27 perish; you put an end. The psalmist concludes that those who abandon God and attempt to live an autonomous life based on self-chosen idols will eventually endure eternal death.

PSALMS—NOTE ON 74:1–23 This community lament expresses the agony of the people in the midst of the most excruciating of circumstances. It was bad enough that Israel's enemies had destroyed the temple (cf. 2 Kings 25). But even worse, it seemed to the psalmist that God had abandoned them. In this prayer he reminds God of his bond with Israel, his past supernatural deeds in the protection of Israel, and begs God to save his covenant nation now (cf. Ps. 137 and Lamentations).

I. The Terror of Abandonment (74:1–11)
II. The Remembrance of Omnipotence (74:12–17)
III. The Plea for Help (74:18–23)

PSALMS—NOTE ON 74:Title Asaph. If this psalm reflects the destruction of the temple by Nebuchadnezzar in 586 B.C., Asaph would have been dead by then. Thus this title may mean that this psalm was written by or sung by a later Asaph choir (*see notes on Psalm 50; 73:Title*).

PSALMS—NOTE ON 74:2 tribe of your heritage. The psalmist laments that even though God possessed Israel, he had not protected it.

PSALMS—NOTE ON 74:3 Direct your steps. An anthropomorphism meaning to hurry to come to examine the rubble.

PSALMS—NOTE ON 74:4 they set up their own signs for signs. The ravagers had set up their military and pagan religious banners in God's temple.

PSALMS—NOTE ON 74:5 swing axes. Like lumberjacks surrounded by trees, the enemy had furiously destroyed everything in sight in the temple of God.

PSALMS—NOTE ON 74:8 the meeting places. God allowed only one sanctuary, and during Josiah's revival, the high places had been destroyed (cf. 2 Kings 22–23). This may be a reference to the several rooms of the temple, or to nonsacrificial religious sites throughout the land.

PSALMS—NOTE ON 74:9 our signs. While hostile and pagan signs were everywhere, signs of true Jehovah worship, such as the altars for sacrifice, were missing.

PSALMS—NOTE ON 74:13 divided the sea. Most likely a reference to God's creation activity, rather than to the parting of the Red Sea (cf. Gen. 1:6–8; Ex. 14:26–31). **sea monsters.** This identifies whales, sharks, and other large sea creatures, including dinosaurs.

PSALMS—NOTE ON 74:14 Leviathan. *See note on Job 41:1*.

PSALMS—NOTE ON 74:15 split open springs and brooks. This may be a reference to the universal flood (cf. Gen. 7:11), or it may describe creation (Gen. 1:6–8).

PSALMS—NOTE ON 74:17 fixed all the boundaries. As Creator, God made day and night and the seasons (v. 16); he divided the land from the sea; and he even established national boundaries.

PSALMS—NOTE ON 74:20 the covenant. The people had apostatized (cf. Ex. 16:3–8). God, however, was still in an eternal covenant (the Abrahamic Covenant) with the nation (cf. Gen. 17:1–8).

PSALMS—NOTE ON 75:1–10 In this psalm, the believing community asserts that, in spite of physical, moral, and societal turmoil, God never loses control of the universe. He gives stability to earthly life, and he will judge the wicked at the appropriate time. Structurally, the psalm revolves around three metaphors: pillars of the earth (v. 3); horns (vv. 5–6, 10); and God's cup of wrath (v. 8).

I. Divine Stability of the Universe (75:1–3)
II. Divine Justice over the World (75:4–10)

PSALMS—NOTE ON **75:Title** **Do Not Destroy.** *See note on Ps. 57:Title.*

PSALMS—NOTE ON **75:1** **your name is near.** God's name represents his presence. The history of God's supernatural interventions on behalf of his people demonstrated that God was personally immanent. But OT saints did not have the fullness from permanent, personal indwelling of the Holy Spirit (cf. John 14:1, 16–17; 1 Cor. 3:16; 6:19).

PSALMS—NOTE ON **75:3** **I . . . keep steady its pillars.** In uncertain times, God stabilizes societies through his common grace.

PSALMS—NOTE ON **75:4** **Do not lift up your horn.** The horn symbolized an animal's or human's strength and majesty (cf. Deut. 33:17; Amos 6:13; Zech. 1:18–21). Lifting up the horn apparently described a stubborn animal who kept itself from entering a yoke by holding its head up as high as possible. The phrase thus symbolized insolence or rebellion.

PSALMS—NOTE ON **75:8** **cup.** The cup of wrath describes God's judgment, which he forces down the throats of the wicked (cf. Job 21:20; Isa. 51:17; Jer. 25:15–29; Matt. 20:22; 26:39).

PSALMS—NOTE ON **75:10** **horns . . . cut off.** To cut off the horns of the wicked would be to humble them (cf. v. 4).

PSALMS—NOTE ON **76:1–12** This psalm teaches that God is willing to use his great power for his people. Some commentators, including the editors of the LXX, have suggested that this psalm was written to celebrate the destruction of Sennacherib's Assyrian army in 701 B.C., as well as the subsequent assassination of Sennacherib himself (vv. 5–6; cf. 2 Kings 18–19; Isa. 36–37). The psalm also includes eschatological overtones (especially Ps. 76:8–12), when Jehovah will defeat his enemies and bring them into judgment.

I. God's Nearness to His People (76:1–3)
II. God's Deliverance of His People (76:4–9)

III. God’s Majesty to His People (76:10–12)

PSALMS—NOTE ON 76:Title Asaph. *See notes on Psalm 50; 73; 74:Title.*

PSALMS—NOTE ON 76:3 broke the . . . arrows . . . shield . . . sword. God destroyed the enemy’s weapons.

PSALMS—NOTE ON 76:4 mountains of prey. Probably a poetic description of the attackers.

PSALMS—NOTE ON 76:5 use their hands. God had crippled the enemy soldiers.

PSALMS—NOTE ON 76:10 wrath of man shall praise you. The railings against God and his people are turned into praise to God when God providentially brings the wicked down (cf. Isa. 36:4–20; Acts 2:23; Rom. 8:28).

PSALMS—NOTE ON 76:12 cuts off the spirit of princes. God shatters the attitude of proud governmental leaders who rebel against him.

PSALMS—NOTE ON 77:1–20 This psalm illustrates one cure for depression. The psalmist does not explain the cause of his despair, but he was definitely locked into gloom. When he thought about God, it only caused him to complain bitterly. But beginning in v. 10, the psalmist’s mood starts to change because he commits himself to focusing on God’s goodness and past acts of deliverance. His lament then changes into a hymn of praise.

I. The Irritations of a Depressed Soul (77:1–9)
II. The Intention to Refocus the Mind (77:10–15)
III. The Illustrations of God’s Past Blessings (77:16–20)

PSALMS—NOTE ON 77:Title Jeduthun. *See note on Psalm 39:Title.*

PSALMS—NOTE ON 77:2 hand is stretched out. This was the posture for prayer. The psalmist prayed throughout the night.

PSALMS—NOTE ON 77:4 **hold my eyelids open.** The psalmist was so upset that he could neither sleep nor talk rationally.

PSALMS—NOTE ON 77:6 **my song in the night.** The remembrance of happier times only deepened his depression. **meditate in my heart.** His spirit continually meditated on possible solutions to his problems.

PSALMS—NOTE ON 77:10 **right hand of the Most High.** The psalmist began to remember the times when God used his right hand (power) to strengthen and protect him.

PSALMS—NOTE ON 77:16 **waters . . . afraid.** A dramatic picture of God's parting the waters of the Red Sea (cf. v. 19; also Ex. 14:21–31; 15:1–19).

PSALMS—NOTE ON 77:17 **your arrows.** A metaphor for lightning flashes.

PSALMS—NOTE ON 78:1–72 This didactic psalm was written to teach the children how gracious God had been in the past in spite of their ancestors' rebellion and ingratitude. If the children learn well the theological interpretation of their nation's history, hopefully they would "not be like their fathers" (v. 8). The psalmist especially focuses on the history of the exodus.

I. Exhortation on the Instruction of Children (78:1–11)
II. Lecture on the Graciousness of God (78:12–72)
    A. Rehearsal of Israel's History (78:12–39)
    B. Reiteration of Historical Lessons (78:40–72)

PSALMS—NOTE ON 78:2 **parable.** The word is used here in the broader sense of a story with moral and spiritual applications. **dark sayings.** Puzzling, ambiguous information. The lessons of history are not easily discerned correctly. For an infallible interpretation of history, there must be a prophet. The specific puzzle in Israel's history is the nation's rebellious spirit in spite of God's grace.

PSALMS—NOTE ON 78:9 **Ephraimites.** The act of treachery or apostasy of this largest of the northern tribes is not specifically identified in Israel's history.

PSALMS—NOTE ON 78:12 fields of Zoan. The regions of Zoan, an Egyptian city.

PSALMS—NOTE ON 78:13 waters stand like a heap. The parting of the Red Sea at the beginning of the exodus, which allowed Israel to escape from the Egyptian armies, was always considered by the OT saints to be the most spectacular miracle of their history (cf. Ex. 14).

PSALMS—NOTE ON 78:15 split rocks. Twice in the wilderness, when Israel desperately needed a great water supply, God brought water out of rocks (cf. Ex. 17:6; Num. 20:11).

PSALMS—NOTE ON 78:18 food they craved. Instead of being grateful for God's marvelous provisions of manna, the Israelites complained against God and Moses. God sent them meat, but also judged them (Num. 11).

PSALMS—NOTE ON 78:19 spread a table in the wilderness? The answer was "yes," but the question implied a sarcastic lack of faith.

PSALMS—NOTE ON 78:27 rained meat. A poetic description of the quail that dropped into Israel's camp in the wilderness (Num. 11:31–35).

PSALMS—NOTE ON 78:41 provoked the Holy One. The Israelites did this by doubting God's power.

PSALMS—NOTE ON 78:42 did not remember his power. The generations of Israelites who left Egypt and eventually died in the wilderness were characterized by ignoring God's previous acts of power and faithfulness. The following verses (vv. 42–55) rehearse the plagues and miracles of the exodus from Egypt, which marvelously demonstrated God's omnipotence and covenant love.

PSALMS—NOTE ON 78:57 deceitful bow. This is a useless bow.

PSALMS—NOTE ON 78:60 dwelling at Shiloh. Shiloh was an early location of Jehovah worship in the Promised Land. The capture and removal of the ark from Shiloh by the Philistines symbolized God's judgment (cf. Josh. 18:1; 1 Sam. 1:9; 3:1; 4:1–22).

PSALMS—NOTE ON 78:65 strong man . . . wine. The picture is that of a furious, raging warrior entering the battle on Israel's side.

PSALMS—NOTE ON 78:68 the tribe of Judah. Instead of the prestigious tribes, God chose Judah. In Judah was Mount Zion where the central worship center of Jehovah was located. Also, David their king, as well as his royal descendants, were from this tribe.

PSALMS—NOTE ON 79:1–13 The historical basis for this lament psalm was probably Nebuchadnezzar's destruction of the temple in 586 B.C. (cf. Ps. 74; 2 Kings 25:8–21; Lam. 1–5). The psalm contains prayer for the nation's spiritual needs, curses against the enemies of God's people, and praises in anticipation of God's actions. The psalm helps the believer express his anguish in a disaster when it seems as though God is aloof.

I. The Lamentation Over the National Disaster (79:1–4)
II. The Supplication for Divine Intervention (79:5–13)
    A. The Prayer for Vindication (79:5–7)
    B. The Prayer for Forgiveness (79:8–9)
    C. The Prayer for Reprisal (79:10–12)
    D. The Praise for Response (79:13)

PSALMS—NOTE ON 79:1 nations. In this context, the word refers to heathen, pagan people. **inheritance.** The inheritance of God was national Israel, and specifically its capital city, Jerusalem, where the temple was located.

PSALMS—NOTE ON 79:9 atone. See 65:3. **for your name's sake.** A defeat of a nation was believed to be a defeat of its god. A mark of spiritual maturity is one's concern for the reputation of God.

PSALMS—NOTE ON 79:10 Where is their God? The heathen were mocking Israel's God by saying that the destruction of the nation implied that its God was nonexistent.

PSALMS—NOTE ON 79:11 doomed to die! A prayer for the preservation of the prisoners awaiting execution in the enemy's dungeon.

PSALMS—NOTE ON 79:12 sevenfold into the lap. A petition that God would restore his reputation by bringing a destruction of the enemies much worse than what had happened to Israel.

PSALMS—NOTE ON 80:1–19 This psalm was probably written from Jerusalem in astonishment at the captivity of the 10 northern tribes in 722 B.C. The psalmist recognized that God's people had removed themselves through apostasy from the blessings of the Mosaic Covenant. So he begs God to act and to restore his people into covenant blessings (vv. 3, 7, 14, 19).

I. Prayer for Divine Restoration (80:1–3)
II. Despair over God's Anger (80:4–7)
III. Description of God's Vine (80:8–16a)
IV. Prayer for Divine Restoration (80:16b–19)

PSALMS—NOTE ON 80:Title according to Lilies. The name of a tune. *See note on Psalm 45:Title*.

PSALMS—NOTE ON 80:1 enthroned upon the cherubim. A reference to the ark of the covenant, a symbol for God's presence. The images of two cherubim sat on top of the ark, facing each other (cf. Ex. 37:1–9).

PSALMS—NOTE ON 80:3 face shine. *See note on Ps. 67:1*; cf. 80:7, 19.

PSALMS—NOTE ON 80:4 God of hosts. *See note on Ps. 59:5*; cf. 80:7, 14.

PSALMS—NOTE ON 80:8 vine out of Egypt. The vine is a metaphor for Israel, whom God delivered out of Egypt and nurtured into a powerful nation (cf. Isa. 5:1–7; 27:2–6; Matt. 21:33–40).

PSALMS—NOTE ON 80:17 son of man. In this context, this phrase is primarily a reference to Israel. In a secondary sense, the "son of man" may allude to the Davidic dynasty and even extend to the Messiah, since he is so frequently called by that title in the NT.

PSALMS—NOTE ON 81:1–16 This psalm was intended to be used in the celebration of one of the feasts of Israel, most likely the Feast of Booths, or Tabernacles. After the call to worship (vv. 1–5), the psalm presents a message from God in the first person (vv. 6–16). This oracle pleads with

Israel to “listen” to him (v. 13), so that he might pour out on the nation the blessings of the covenant.

I. A Call to Joyful Worship (81:1–5)
II. A Call to Godly Obedience (81:6–16)

PSALMS—NOTE ON 81:Title to The Gittith. *See note on Psalm 8:Title.*

PSALMS—NOTE ON 81:2 harp. A musical instrument with a long and narrow neck resembling a guitar. This word is rendered as lute by some translations.

PSALMS—NOTE ON 81:3 new moon . . . full moon. The seventh month of Israel’s year (Tishri; September/October) culminated the festival year with a succession of celebrations. The month began with the blowing of the trumpets, continued with the Day of Atonement on the tenth day, and celebrated the Feast of Booths, or Tabernacles, on the fifteenth day when the moon was full. The Feast of Tabernacles praised God for his care in the wilderness wanderings, and also pointed to the coming kingdom (Matt. 17:1–4).

PSALMS—NOTE ON 81:5 language . . . had not known. Either the psalmist heard a message, the meaning of which he did not grasp, in which case this message is presented as an oracle in the following verses; or, the psalmist is referring to the Egyptian language, which the Jews did not know.

PSALMS—NOTE ON 81:6 hands . . . freed . . . basket. The Israelites in Egypt were forced to carry bricks and clay in baskets.

PSALMS—NOTE ON 81:7 secret place of thunder. Probably a reference to God’s presence on Mount Sinai at the giving of the law (cf. Ex. 19:16ff.; 20:18ff.). **waters of Meribah.** Meribah, which means “strife” or “dispute,” marked places where Israel tempted God (cf. Ex. 17:1–7; Num. 20:1–13; Ps. 95:8; 106:32).

PSALMS—NOTE ON 81:14 soon subdue their enemies. One of the blessings of obedience promised to Israel in the Mosaic Covenant was victory over its enemies (cf. Num. 33:52–56; Deut. 6:16–19; 7:16–24).

PSALMS—NOTE ON 81:16 honey from the rock. This phrase was first used by Moses in his song of praise (Deut. 32:13). Though honey is sometimes found in the clefts of rocks, the intent of the figure here is more likely to valuable food provided from unlikely places.

PSALMS—NOTE ON 82:1–8 This psalm, like Ps. 2 and 58, focuses on the injustices of tyranny. The psalmist pictures God standing in the assembly of earthly leaders, to whom he has delegated authority, and condemning their injustices. The final prayer of the psalmist (82:8) is that God hyimself will take direct control of the affairs of this world.

I. The Assembly of World Leaders Before God (82:1)
II. The Evaluation of World Leaders by God (82:2–7)
III. The Replacement of World Leaders with God (82:8)

PSALMS—NOTE ON 82:1 divine council. The scene opens with God having called the world leaders together. **midst of the gods.** The best interpretation is that these are human leaders, such as judges, kings, legislators, and presidents (cf. Ex. 22:8–9, 28; Judg. 5:8–9). God the Great Judge presides over these lesser judges.

PSALMS—NOTE ON 82:2–4 judge unjustly. God accuses the lesser human judges of social injustices that violate the Mosaic law (e.g., Deut. 24).

PSALMS—NOTE ON 82:5 darkness. Signifies both intellectual ignorance and moral iniquity. **foundations of the earth are shaken.** When leaders rule unjustly, the divinely established moral order that undergirds human existence is undermined.

PSALMS—NOTE ON 82:6 I said. Kings and judges are set up ultimately by the decree of God (2:6). God, in effect, invests his authority in human leaders for the stability of the universe (cf. Rom. 13:1–7). But God may revoke this authority (Ps. 82:7). **You are gods.** Jesus, in quoting this phrase in John 10:34, supported the interpretation that the “gods” were human beings. In a play on words, he claims that if human leaders can be called “gods,” certainly the Messiah can be called God. **sons of the Most High.** Created by God for noble life.

PSALMS—NOTE ON 82:7 like men you shall die. In spite of being made in God's image, they were mortal and would die like human beings. **fall like . . . prince.** The unjust rulers would become vulnerable to the violent deaths that often accompanied tyranny.

PSALMS—NOTE ON 82:8 you shall inherit all the nations. The psalmist prayerfully anticipates the future when God will set up his kingdom and restore order and perfect justice to a sin-cursed world (cf. Ps. 96–97; Isa. 11:1–5).

PSALMS—NOTE ON 83:1–18 This psalm, a national lament that includes prayer and imprecations, may be best studied with a map since several individual national enemies of Israel are noted. Second Chronicles 20:1–30 may record the specific historical event prompting this psalm, though some Bible students believe that the nations mentioned are only symbolic of all of Israel's enemies. The psalmist begs God to rescue Israel from its enemies as he had done so many times in the past.

I. A Plea for Help (83:1)
II. A Protest Against Israel's Enemies (83:2–8)
III. A Petition for Divine Judgment (83:9–18)

PSALMS—NOTE ON 83:2 your enemies. Throughout this psalm, the hostile nations are described as God's enemies.

PSALMS—NOTE ON 83:4 wipe them out. The hostile nations, under Satan's influence, repudiated God's promise to preserve forever the nation of Israel (cf. Gen. 17:7–8; Ps. 89:34–37).

PSALMS—NOTE ON 83:6 Edom . . . Hagrites. The list of nations represents Israel's enemies throughout its history. Edom descended from Esau and lived southeast of Israel. The Ishmaelites, descendants from Abraham and Hagar, were Bedouin tribes. The Moabites descended from Lot (cf. v. 8) and were tribal people living east of the Jordan (cf. Judg. 11:17–18; Isa. 15–16). The Hagrites were a nomadic tribe living east of the Jordan (1 Chron. 5:10, 19–20).

PSALMS—NOTE ON 83:7 **Gebal . . . Tyre.** Gebal was probably a community south of the Dead Sea, near Petra in Edom. Ammon, a nation descending from Lot, was located east of the Jordan River. The Amalekites, nomads living southeast of the Jordan River, were descendants of Esau (cf. Gen. 36:12, 16; Ex. 17:8–13; Num. 24:20; Judg. 6:3; 1 Sam. 15:1–8). Philistia was located southwest of Israel (Judg. 14–16). Tyre was northwest of Israel (cf. Ezek. 27).

PSALMS—NOTE ON 83:8 **Asshur.** Probably a reference to Assyria, the dominant nation of the eighth century B.C. that took captive the northern 10 tribes of Israel in 722 B.C. Assyria used smaller nations, like Moab and Ammon (the children of Lot; cf. Gen. 19:36–38), to accomplish its military goals.

PSALMS—NOTE ON 83:9 **Midian . . . Jabin.** The psalmist reminded God of famous past victories. Gideon had defeated the Midianites (Judg. 7:19–25). Barak and Deborah defeated Jabin and his army commander, Sisera, near the Brook Kishon (Judg. 4–5).

PSALMS—NOTE ON 83:11 **Oreb . . . Zalmunna.** These men were chiefs of the Midianites when they were defeated by Gideon (cf. Judg. 6–8).

PSALMS—NOTE ON 83:13–15 The psalmist uses several dramatic similes in his prayer for the destruction of Israel’s enemies.

PSALMS—NOTE ON 83:18 **know . . . Most High.** The purpose of the maledictions against the hostile nations is neither personal nor national, but spiritual: that the nations may know and glorify God. **you alone . . . the Lord.** The Gentile nations need to know that the God of the Bible is the only God.

PSALMS—NOTE ON 84:1–12 This psalm, like other psalms of ascent (Ps. 120–134), expresses the joy of a pilgrim traveling up to Jerusalem, then up into the temple to celebrate one of the feasts. The pilgrim focuses his attention especially on the thought of being in the very presence of the Lord God. The NT believer-priest, in an even greater way, can come into the presence of the Lord (cf. Heb. 4:16; 10:19–22).

I. The Expectation of Worshiping God (84:1–4)
II. The Expedition to Worship God (84:5–7)
III. The Elation at Worshiping God (84:8–12)

PSALMS—NOTE ON **84:Title** **to The Gittith.** *See note on Psalm 8:Title*. **Sons of Korah.** These descendants of Levi through Kohath were the gatekeepers and musicians in the temple at Jerusalem (1 Chron. 6:22; 9:17–32; 26:1; see all Ps. 42–49; 84; 85; 87; 88).

PSALMS—NOTE ON **84:1** **lovely is your dwelling place.** The temple worship center was “lovely” because it enabled the OT saint to come into the presence of God (cf. Ps. 27; 42:1–2; 61:4; 63:1–2). **Lord of hosts!** “Hosts” represent God’s angelic armies, thus God’s omnipotence over all powers in heaven and on earth (cf. 84:3, 8, 12).

PSALMS—NOTE ON **84:2** **longs . . . faints . . . sing for.** The psalmist is consumed with his happy, but intense desire to worship God in the temple.

PSALMS—NOTE ON **84:3** **sparrow . . . swallow.** The psalmist admires these birds who were able to build their nests in the temple courtyards, near the altars of God.

PSALMS—NOTE ON **84:4** **Blessed.** This word is used three times (vv. 4, 5, 12) to describe the happiness of those who, like the Sons of Korah, “lodged around the house of God” (1 Chron. 9:27).

PSALMS—NOTE ON **84:6** **Valley of Baca.** “Baca” can be translated as “weeping” or “balsam tree.” The valley was an arid place on the way to Jerusalem. **they make it a place of springs.** The pilgrims traveling to a festival of worship at Jerusalem turn an arid valley into a place of joy.

PSALMS—NOTE ON **84:7** **from strength to strength.** Anticipation of joyous worship of God in Jerusalem overcame the pilgrims’ natural weariness in their difficult journey. **Zion.** *See note on Ps. 87:2*.

PSALMS—NOTE ON **84:9** **Behold our shield.** A metaphor for the king, who also would have participated in a festival at the temple (cf. 47:9; Hos. 4:18). **the face of your anointed.** The king is regularly described as God’s “anointed” (Ps. 2:2; 18:50; 20:6; 28:8; 89:38, 51). The psalmist thus prays that God would look upon the king with favor, blessing his reign with prosperity.

PSALMS—NOTE ON 84:10 doorkeeper. One day standing at the door of the temple, or just being near even if not inside, was better than a thousand days fellowshiping with the wicked.

PSALMS—NOTE ON 84:11 sun and shield. This pictures God’s overall provision and protection.

PSALMS—NOTE ON 85:1–13 The psalmist pledges that God will again demonstrate his covenant love to Israel. God has been merciful in the past; he is angry presently; but he will restore Israel in the future (cf. Deut. 30; Hos. 3:4–5). Though God judges, he is faithful to his promises. The feelings expressed in this psalm may describe those of the Jews returning from exile in Babylon. Though they were grateful for restoration to their land, they were disappointed that the conditions did not measure up to the glory of the preexilic life there (cf. Ezra 3:12–13).

I. Review of God’s Past Mercies (85:1–3)
II. Recognition of God’s Present Anger (85:4–7)
III. Revelation of God’s Future Salvation (85:8–13)

PSALMS—NOTE ON 85:Title Sons of Korah. *See note on Psalm 84:Title.*

PSALMS—NOTE ON 85:1 favorable to your land. In the past, God deemed his nation, Israel, to be acceptable.

PSALMS—NOTE ON 85:3 your hot anger. *See note on Ps. 56:7.*

PSALMS—NOTE ON 85:7 steadfast love. The word means “loyal love” or “unfailing love,” and specifies God’s faithfulness to his people through his covenant relationship.

PSALMS—NOTE ON 85:8 peace. Ultimately this comes in the Messiah’s kingdom (cf. Matt. 10:34; Luke 2:14).

PSALMS—NOTE ON 85:9 salvation . . . who fear him. Only those who renounce their sinful autonomy and put their complete trust in the living God will participate in the blessings of salvation and the future kingdom (cf. John 3:3–5). **glory may dwell in our land.** The departure of the glory of God, which signified his presence, is described in Ezek. 10–11. He withdrew his glory because of the apostasy of the nation immediately preceding the Babylonian exile (cf. Ezek. 8–11). The return of the glory of the Lord in the future millennial temple is foretold in Ezek. 43:1–4 (cf. Ps. 26:8; 63:2; Isa. 40:3–5; 60:1–3; 62:1–5). *See note on Lev. 9:23*.

PSALMS—NOTE ON 85:10 Steadfast love . . . faithfulness . . . righteousness . . . peace. These four spiritual qualities characterizing the atmosphere of the future kingdom of Christ, will relate to each other in perfect harmony and will saturate kingdom life (cf. vv. 10, 13).

PSALMS—NOTE ON 85:12 our land . . . increase. Increase in the fertility and productivity of the land will also characterize the future kingdom of Christ (cf. Isa. 4:2; 30:23–26; 32:15; Jer. 31:12; Ezek. 36:8–11; Amos 9:13–15; Zech. 8:11–12).

PSALMS—NOTE ON 86:1–17 This psalm is an individual lament (cf. Ps. 56) in which David expresses his distress and overcomes that distress through praise and worship. There is a sense of urgency demonstrated by some 14 prayer requests. Undergirding the requests is the covenant relationship (86:2, 5, 13).

I. The Request for God’s Attention (86:1–7)
II. The Testimony to God’s Uniqueness (86:8–13)
III. The Plea for God’s Deliverance (86:14–17)

PSALMS—NOTE ON 86:2 I am godly. David, though recognizing his sinfulness (v. 1), insisted that by the grace of God he had not broken his covenant with the Lord.

PSALMS—NOTE ON 86:4 soul . . . soul. The psalmist requests that his inner person would be preserved according to the covenant agreements (cf. Deut. 7–8; 20).

PSALMS—NOTE ON 86:8 among the gods. David is here contrasting the true God with the imaginary deities of the heathen nations (cf. v. 10; also Ex. 15:11; Ps. 89:6; Isa. 46:5–11).

PSALMS—NOTE ON 86:9 All the nations . . . worship. The psalmists and prophets often look into the future messianic age when all the nations of the world will worship the Lord (cf. 22:27; Isa. 2:3; Zech. 8:21–22; 14:16–19; Rev. 15:4).

PSALMS—NOTE ON 86:11 unite my heart. The psalmist prays that he would have an undivided heart, single-heartedly loyal to his Lord (cf. Rom. 7:15; James 1:8).

PSALMS—NOTE ON 86:14 insolent men. The insolent (i.e., proud, arrogant) are those who act independently from God, rebelling against him and his people (cf. 119:21, 51, 69, 78, 85, 122).

PSALMS—NOTE ON 86:16 the son of your maidservant. David asks for special favor from God just as a servant born in the household would receive more than a servant brought in from outside the household (cf. 116:16).

PSALMS—NOTE ON 86:17 a sign. A request for a favorable indication that would demonstrate that God was truly on David's side.

PSALMS—NOTE ON 87:1–7 This psalm describes the Lord's love for Jerusalem and exalts this city as the religious center of the world in the coming messianic kingdom (cf. Ps. 48). Though the nations of the world (even including some of Israel's former enemies) will worship the Lord then, Israel will still be the favored nation (cf. Isa. 2:2–4; 19:23–25; 45:22–25; 56:6–8; Zech. 8:20–23; 14:16–19).

I. The Lord's Love for Zion (87:1–3)
II. The Lord's Favor of Israel (87:4–6)
III. The Musicians' Exultation over Jerusalem (87:7)

PSALMS—NOTE ON 87:Title Sons of Korah. *See note on Psalm 84:Title.*

PSALMS—NOTE ON 87:1 **holy mount . . . he founded.** The city founded by the Lord was Jerusalem, located in the hill country of Judea.

PSALMS—NOTE ON 87:2 **gates of Zion.** Zion is a poetic description of Jerusalem, seemingly used by the OT writers when special spiritual and religious significance was being attached to the city. Though God certainly loved other cities in Israel, he did not choose any of them to be his worship center (cf. Ps. 122; 125; 132; 133). The gates represent the access of the potential worshiper into the city where he could come into a special worshiping relationship with God. **more than all the dwelling places of Jacob.** The other cities in Israel were not chosen by God to be the place of his special dwelling.

PSALMS—NOTE ON 87:3 **O city of God.** Jerusalem was God's city because there God met his people in praise and offerings.

PSALMS—NOTE ON 87:4 **Rahab and Babylon.** Rahab was a monster of ancient pagan mythology and symbolized Egypt in the OT (cf. 89:10; Isa. 30:7; 51:9). Two of the superpowers of the ancient world, fierce enemies of Israel, will one day worship the Lord in Zion (cf. Isa. 19:19–25). **Philistia . . . Tyre . . . Cush.** Three more Gentile nations, ancient enemies of Israel, whose descendants will worship the Lord in Jerusalem (cf. Isa. 14:28–32; 18:1–7). This multinational worship is pictured as a great joy to the Lord himself. **This one was born there.** To be born in Jerusalem will be noted as a special honor in the messianic kingdom (cf. Ps. 87:5–6; also Zech. 8:20–23).

PSALMS—NOTE ON 87:7 **All my springs are in you.** "Springs" is a metaphor for the source of joyful blessings. Eternal salvation, including the death and resurrection of Christ, is rooted in Jerusalem. The prophets also tell of a literal fountain flowing from the temple in Jerusalem that will water the surrounding land (cf. Joel 3:18; Ezek. 47:1–12).

PSALMS—NOTE ON 88:1–18 This lament is unusual in that it does not end on a happy note. The psalmist has been ill or injured since the days of his youth (v. 15) and bemoans God's failure to hear his prayer for good health. He assumes that God is angry with him, but like Job, he knows of no cause for that anger. But though he does not understand God's ways, the psalmist does turn to God, thus indicating an underlying trust.

I. Complaints Against God's Action (88:1–9)
II. Challenges to God's Wisdom (88:10–12)
III. Charges Against God's Conduct (88:13–18)

PSALMS—NOTE ON 88:Title Sons of Korah. *See note on Psalm 84:Title.* **Mahalath Leannoth.** "Mahalath" is either the name of a tune or an instrument, possibly a reed pipe that was played on sad occasions. "Leannoth" may mean "to afflict" and describes the despair that permeates this psalm. **Maskil.** *See note on Psalm 32:Title.* **Heman the Ezrahite.** Heman was a musician from the family of the Kohathites, who founded the Korahite choir (cf. 1 Chron. 6:33; 2 Chron. 5:12; 35:15). He may be the same person who was one of the wise men during Solomon's reign (1 Kings 4:31). "Ezrahite" may mean "native born," or may be the name of a family clan (cf. 1 Chron. 2:6).

PSALMS—NOTE ON 88:4 go down to the pit. "Pit" is one of several references to the grave in this psalm (cf. the dead, vv. 5, 10; Sheol, or the grave, vv. 3, 5, 11; Abaddon, v. 11).

PSALMS—NOTE ON 88:5 set loose among the dead. Expresses the idea that death cuts off all ties to friends and family as well as to God.

PSALMS—NOTE ON 88:7 all your waves. Like the waves rolling onto the seashore, so God has directed trouble after trouble on the psalmist (cf. v. 17).

PSALMS—NOTE ON 88:8 companions to shun me. The psalmist claims that the Lord has turned his friends against him. Some see this as a quarantine experience, as from leprosy (cf. v. 18; also Job 19:13–20).

PSALMS—NOTE ON 88:9 eye grows dim. This could be a description of the psalmist's tears, used as a figure for his entire collapse under this distress.

PSALMS—NOTE ON 88:10 wonders for the dead? The psalmist reminds God, through a series of rhetorical questions, that the dead cannot testify to

God’s goodness.

PSALMS—NOTE ON 88:14 hide your face. That is, not answer prayer.

PSALMS—NOTE ON 88:15 death from my youth The psalmist has had some serious illness or injury from the time of his youth.

PSALMS—NOTE ON 88:18 beloved . . . friend . . . companions. *See note on v. 8*.

PSALMS—NOTE ON 89:1–52 This psalm describes the author’s attempt to reconcile the seeming contradictions between his theology and the reality of his nation’s conditions. Through the first 37 verses, he rehearses what he knows to be theologically accurate: God has sovereignly chosen Israel to be his nation, and David’s descendants to rule. The last third of the psalm reflects the psalmist’s chagrin that the nation had been ravaged and the Davidic monarchy had apparently come to a disgraceful end. To his credit, the psalmist refuses to explain away his theology, but instead keeps the tension, hopefully to be resolved at a later time with the promised reestablishment of an earthly kingdom under one of David’s descendants (cf. Ps. 110; 132).

I. God’s Manifest Faithfulness to the Davidic Covenant (89:1–37)
    A. God’s Covenant Love (89:1–4)
    B. God’s Praiseworthiness (89:5–18)
    C. God’s Covenant with David (89:19–37)
II. God’s Apparent Neglect of the Davidic Covenant (89:38–52)
    A. The Psalmist’s Lament (89:38–45)
    B. The Psalmist’s Consternation (89:46–51)
    C. The Doxology (89:52)

PSALMS—NOTE ON 89:Title Ethan the Ezrahite. Possibly the Levitical singer mentioned in 1 Chron. 6:42 and 15:17, 19 (*see note on Psalm 88:Title*).

PSALMS—NOTE ON 89:1 steadfast love. *See note on Ps. 85:7* (cf. Ps. 89:2, 14, 24, 28, 33, 49).

PSALMS—NOTE ON 89:2 you will establish . . . faithfulness. The psalmist exults that the Lord himself will guarantee the eternality of the Davidic dynasty (cf. 2 Sam. 23:5).

PSALMS—NOTE ON 89:3 covenant with my chosen. The Davidic Covenant, culminating in Messiah's reign, was established in 2 Sam. 7 (cf. 1 Kings 8:23; 1 Chron. 17; 2 Chron. 21:7; Ps. 110; 132). The covenant was in the form of a royal grant covenant as God, the Great King, chose David as his servant king. In this type of covenant, the person with whom the Lord established the covenant could violate the terms of the covenant and the Lord would still be obligated to maintain the covenant.

PSALMS—NOTE ON 89:4 offspring forever . . . throne. The covenant with David was extended to his descendants. The throne promise guaranteed that the rightful heir to the throne would always be a descendant of David (cf. vv. 29, 36; see also 2 Sam. 7:13, 16, 18; Luke 1:31–33). The genealogies of Jesus qualify him for the throne (cf. Matt. 1:1–17; Luke 3:23–38).

PSALMS—NOTE ON 89:5 faithfulness. The word suggests constant and habitual actions, meaning here that God was reliable. For God to violate this consistency of actions would be to violate his very nature (cf. vv. 1–2, 8, 24, 33, 49).

PSALMS—NOTE ON 89:6 heavenly beings. Lit., "sons of God," i.e., angels.

PSALMS—NOTE ON 89:7 council of the holy ones. This pictures a gathering of the angels around their sovereign Lord.

PSALMS—NOTE ON 89:10 Rahab. A figurative term for Egypt. *See note on Ps. 87:4*.

PSALMS—NOTE ON 89:12 Tabor and Hermon. Mountains in Israel pictured joining in praise with the rest of creation.

PSALMS—NOTE ON 89:15 festal shout. Refers to a cheer, a shout of joyful homage to God (cf. 33:3; 47:5; 95:1; 98:4; 100:1. *See note on Ps. 66:1*).

PSALMS—NOTE ON 89:17 our horn is exalted. *See note on Ps. 75:4* (cf. 89:24).

PSALMS—NOTE ON 89:18 shield belongs to the Lord. The “shield” was a metaphor for the king (*see note on Ps. 84:9*).

PSALMS—NOTE ON 89:19 your godly one. The “godly ones” (cf. esv footnote) were people like the prophet, Nathan, whom the Lord used to tell David about his covenant with David (2 Sam. 7:4ff.).

PSALMS—NOTE ON 89:25 hand . . . sea . . . rivers. A reference to the promise of Ex. 23:31 that the Lord would give Israel the land between the Red Sea and the Euphrates River.

PSALMS—NOTE ON 89:27 the firstborn. The firstborn child was given a place of special honor and a double portion of the inheritance (Gen. 27; 2 Kings 2:9). However, in a royal grant covenant, a chosen person could be elevated to the level of firstborn sonship and thus have title to a perpetual gift involving dynastic succession (cf. Ps. 2:7). Though not actually the first, Israel was considered the firstborn among nations (Ex. 4:22); Ephraim the younger was treated as the firstborn (Gen. 48:13–20); and David was the firstborn among kings. In this latter sense of prominent favor, Christ can be called the firstborn over all creation (Col. 1:15), in that he is given the preeminence over all created beings.

PSALMS—NOTE ON 89:32 rod . . . stripes. The rod was an instrument for inflicting wounds, and the stripes were marks left by such a flogging. God’s warning reflects his knowledge of the evident potential for disobedience among the descendants of David (cf. 2 Sam. 7:14). In the lifetime of David’s grandsons, for example, the kingdom was split with the 10 northern tribes leaving the rulership of the Davidic line (cf. Jer. 31:31 and Ezek. 37:16–17 for the future reunification of the 12 tribes).

PSALMS—NOTE ON 89:33 my steadfast love. Though the Lord might have to severely discipline David’s descendants, he would never remove his covenant from this family (cf. 2 Sam. 7:15). Thus the covenant could be conditional in any one or more generations and yet be unconditional in its final outcome (cf. Ezek. 37:24–28).

PSALMS—NOTE ON 89:37 faithful witness in the skies. God's covenant with David regarding his descendants was as certain as the establishment of the sun (v. 36) and the moon in the heavens (cf. Jer. 33:14–26). The promise involved a kingdom "in the land" (Jer. 33:15).

PSALMS—NOTE ON 89:39 renounced the covenant. The Hebrew word behind "renounced" is rare, and it may better be translated "disdained." It seemed to the psalmist that the condition of Israel indicated that God was neglecting his covenant with David (cf. Ezek. 37:1–14). **defiled his crown.** This depicts a serious insult to the dynasty because it is of divine origin.

PSALMS—NOTE ON 89:40–45 The ruin is depicted in several images: left with broken hedges, thus defenseless; a stronghold whose ruins invite invaders; a weakling plundered by all his enemies; a soldier with a useless sword; and a youth prematurely old.

PSALMS—NOTE ON 89:45 cut short the days of his youth. This is a figure for the relative brevity of the Davidic dynasty. The dynasty was cut off in its youth.

PSALMS—NOTE ON 89:46 hide yourself forever? By God's seeming refusal to answer prayer and restore the Davidic kingship, it seemed as though God was hiding himself. Of course, the discipline of disobedient kings had been foretold (v. 32). According to the prophets, God would eventually restore Israel and the Davidic throne in an earthly kingdom (cf. Hos. 3:4–5). Never in the OT is there a sense that this Davidic promise would be fulfilled by Christ with a spiritual and heavenly reign.

PSALMS—NOTE ON 89:47 The prosperity of the Davidic kingdom is linked to the welfare of all people (cf. 72:17; Isa. 9:7; 11:1–10). If the kingdom fails, who can survive? (Ps. 89:48).

PSALMS—NOTE ON 89:49–51 Here is a final plea for God to come to the help of his people, so as to avoid reproach (cf. Isa. 37:17–35).

PSALMS—NOTE ON 89:52 Blessed be the Lord. This blessing, indicating returning confidence, closes not only Ps. 89, but all of Book III (Ps. 73–89) of the Psalms.

Proverbs

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Introduction to Proverbs
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Introduction to Proverbs

Title

The title in the Hebrew Bible is “The Proverbs of Solomon” (1:1), as also in the Greek Septuagint (LXX). Proverbs pulls together the most important 513 of the over 3,000 proverbs pondered by Solomon (1 Kings 4:32; Eccles. 12:9), along with some proverbs of others whom Solomon likely influenced. The word “proverb” means “to be like,” thus Proverbs is a book of comparisons between common, concrete images and life’s most profound truths. Proverbs are simple, moral statements (or illustrations) that highlight and teach fundamental realities about life. Solomon sought God’s wisdom (2 Chron. 1:8–12) and offered “pithy sayings” designed to make men contemplate 1) the fear of God and 2) living by his wisdom (Prov. 1:7; 9:10). The sum of this wisdom is personified in the Lord Jesus Christ (1 Cor. 1:30).

Author and Date

The phrase "Proverbs of Solomon" is more a title than an absolute statement of authorship (Prov. 1:1). While King Solomon, who ruled Israel from 971–931 B.C. and was granted great wisdom by God (see 1 Kings 4:29–34), is the author of the didactic section (Prov. 1–9) and the proverbs of 10:1–22:16, he is likely only the compiler of the "sayings of the wise" in 22:17–24:34, which are of an uncertain date before Solomon's reign. The collection in chs. 25–29 was originally composed by Solomon (25:1) but copied and included later by Judah's king Hezekiah (c. 715–686 B.C.). Chapter 30 reflects the words of Agur and ch. 31 the words of Lemuel, who perhaps was Solomon. Proverbs was not assembled in its final form until Hezekiah's day or after. Solomon authored his proverbs before his heart was turned away from God (1 Kings 11:1–11), since the book reveals a godly perspective and is addressed to the "naive" and "young" who need to learn the fear of God. Solomon also wrote Psalms 72 and 127, Ecclesiastes, and Song of Solomon. See Introduction: Author and Date for Ecclesiastes and Song of Solomon.

Background and Setting

The book reflects a threefold setting as: 1) general Wisdom literature; 2) insights from the royal court; and 3) instruction offered in the tender relationship of a father and mother with their children, all designed to produce meditation on God. Since Proverbs is Wisdom literature, by nature it is sometimes difficult to understand (1:6). Wisdom literature is part of the whole of OT truth; the Priest gave the Law, the Prophet gave a Word from the Lord, and the Sage (or wise man) gave his wise Counsel (Jer. 18:18; Ezek. 7:26). In Proverbs, Solomon the Sage gives insight into the "knotty" issues of life (Prov. 1:6) that are not directly addressed in the Law or the Prophets. Though it is practical, Proverbs is not superficial or external because it contains moral and ethical elements stressing upright living that flow out of a right relationship with God. In 4:1–4, Solomon connected three generations as he entrusted to his son Rehoboam what he learned at the feet of David and Bathsheba. Proverbs is both a pattern for the tender impartation of truth from generation to generation, as well as a vast resource for the content of the truth to be imparted. Proverbs contains the principles and applications of Scripture that the godly characters of the Bible illustrate in their lives.

Historical and Theological Themes

Solomon came to the throne with great promise, privilege, and opportunity. God had granted his request for understanding (1 Kings 3:9–12; 2 Chron. 1:10–12), and his wisdom exceeded all others (1 Kings 4:29–31). However, the shocking reality is that he failed to live out the truth that he knew and even taught his son Rehoboam (1 Kings 11:1, 4, 6–11), who subsequently rejected his father’s teaching (1 Kings 12:6–11).

Proverbs contains a gold mine of biblical theology, reflecting themes of Scripture brought to the level of practical righteousness (Prov. 1:3), by addressing man’s ethical choices, calling into question how he thinks, lives, and manages his daily life in light of divine truth. More specifically, Proverbs calls man to live as the Creator intended him to live when he made man (Ps. 90:1–2, 12).

The recurring promise of Proverbs is that generally the wise (the righteous who obey God) live longer (Prov. 9:11), prosper (2:20–22), experience joy (3:13–18) and the goodness of God temporally (12:21), while fools suffer shame (3:35) and death (10:21). On the other hand, it must be remembered that this general principle is balanced by the reality that the wicked sometimes prosper (Ps. 73:3, 12), though only temporarily (Ps. 73:17–19). Job illustrates that there are occasions when the godly wise are struck with disaster and suffering.

There are a number of important themes addressed in Proverbs, which are offered in random order and address different topics, so that it is helpful to study the proverbs thematically as illustrated.

I. Man’s Relationship to God	
A. His Trust	Prov. 22:19
B. His Humility	Prov. 3:34
C. His Fear of God	Prov. 1:7
D. His Righteousness	Prov. 10:25
E. His Sin	Prov. 28:13
F. His Obedience	Prov. 6:23
G. Facing Reward	Prov. 12:28

H. Facing Tests	Prov. 17:3
I. Facing Blessing	Prov. 10:22
J. Facing Death	Prov. 15:11
II. Man’s Relationship to Himself	
A. His Character	Prov. 20:11
B. His Wisdom	Prov. 1:5
C. His Foolishness	Prov. 26:10–11
D. His Speech	Prov. 18:21
E. His Self Control	Prov. 6:9–11
F. His Kindness	Prov. 3:3
G. His Wealth	Prov. 11:4
H. His Pride	Prov. 27:1
I. His Anger	Prov. 29:11
J. His Laziness	Prov. 13:4
III. Man’s Relationship to Others	
A. His Love	Prov. 8:17
B. His Friends	Prov. 17:17
C. His Enemies	Prov. 16:7
D. His Truthfulness	Prov. 23:23
E. His Gossip	Prov. 20:19
F. As a Father	Prov. 20:7; 31:2–9
G. As a Mother	Prov. 31:10–31
H. As Children	Prov. 3:1–3
I. In Educating Children	Prov. 4:1–4
J. In Disciplining Children	Prov. 22:6

The two major themes that are interwoven and overlapping throughout Proverbs are wisdom and folly. Wisdom, which includes knowledge, understanding, instruction, discretion, and obedience, is built on the fear of the Lord and the word of God. Folly is everything opposite to wisdom.

Interpretive Challenges

The first challenge is the generally elusive nature of Wisdom literature itself. Like the parables, the intended truths are often veiled from understanding if given only a cursory glance, and thus must be pondered in the heart (1:6; 2:1–4; 4:4–9).

Another challenge is the extensive use of parallelism, which is the placing of truths side by side so that the second line expands, completes, defines, emphasizes, or reaches the logical conclusion, the ultimate end, or, in some cases, the contrasting point of view. Often the actual parallel is only implied. For example, 12:13 contains an unstated, but clearly implied parallel, in that the righteous one comes through trouble because of his virtuous speech (cf. 28:7). In interpreting the Proverbs, one must: 1) determine the parallelism and often complete what is assumed and not stated by the author; 2) identify the figures of speech and rephrase the thought without those figures; 3) summarize the lesson or principle of the proverb in a few words; 4) describe the behavior that is taught; and 5) find examples inside Scripture.

Challenges are also found in the various contexts of Proverbs, all of which affect interpretation and understanding. First, there is the setting in which they were spoken; this is largely the context of the young men in the royal court of the king. Second, there is the setting of the book as a whole and how its teachings are to be understood in light of the rest of Scripture. For example, there is much to be gained by comparing the wisdom Solomon taught with the wisdom Christ personified. Third, there is the historical context in which the principles and truths draw on illustrations from their own day.

A final area of challenge comes in understanding that proverbs are divine guidelines and wise observations, i.e., teaching underlying principles (24:3–4) which are not always inflexible laws or absolute promises. These expressions of general truth (cf. 10:27; 22:4) generally do have “exceptions,” due to the uncertainty of life and unpredictable behavior of fallen men. God does not guarantee uniform outcome or application for each proverb, but in studying them and applying them, one comes to contemplate the mind of God, his character, his attributes, his works, and his blessings. All of the treasures of wisdom and knowledge expressed in Proverbs are hidden in Christ (Col. 2:3).

Outline

- I. Prologue (1:1–7)
    - A. Title (1:1)
    - B. Purpose (1:2–6)
    - C. Theme (1:7)
- II. Praise and Wisdom to the Young (1:8–9:18)
- III. Proverbs for Everyone (10:1–29:27)
    - A. From Solomon (10:1–22:16)
    - B. From Wise Men (22:17–24:34)
    - C. From Solomon Collected by Hezekiah (25:1–29:27)
- IV. Personal Notes (30:1–31:31)
    - A. From Agur (30:1–33)
    - B. From Lemuel (31:1–31)

Proverbs

The Beginning of Knowledge

PROVERBS **1** ‡†The proverbs of Solomon, son of David, king of Israel:

[2]‡†To know wisdom and instruction,
to understand words of insight,
[3]†to receive instruction in wise dealing,
in righteousness, justice, and equity;
[4]†to give prudence to the simple,
knowledge and discretion to the youth—
[5]†Let the wise hear and increase in learning,
and the one who understands obtain guidance,
[6]†to understand a proverb and a saying,
the words of the wise and their riddles.
[7]†The fear of the LORD is the beginning of knowledge;
fools despise wisdom and instruction.

The Enticement of Sinners

[8]‡Hear, my son, your father's instruction,
and forsake not your mother's teaching,
[9]for they are a graceful garland for your head
and pendants for your neck.
[10]‡†My son, if sinners entice you,
do not consent.
[11]†If they say, “Come with us, let us lie in wait for blood;
let us ambush the innocent without reason;
[12]†like Sheol let us swallow them alive,
and whole, like those who go down to the pit;
[13]†we shall find all precious goods,
we shall fill our houses with plunder;
[14]throw in your lot among us;

we will all have one purse”—
[15]‡my son, do not walk in the way with them;
hold back your foot from their paths,
[16]for their feet run to evil,
and they make haste to shed blood.
[17]‡For in vain is a net spread
in the sight of any bird,
[18]but these men lie in wait for their own blood;
they set an ambush for their own lives.
[19]Such are the ways of everyone who is greedy for unjust gain;
it takes away the life of its possessors.

The Call of Wisdom

[20]‡Wisdom cries aloud in the street,
in the markets she raises her voice;
[21]‡at the head of the noisy streets she cries out;
at the entrance of the city gates she speaks:
[22]‡“How long, O simple ones, will you love being simple?
How long will scoffers delight in their scoffing
and fools hate knowledge?
[23]‡If you turn at my reproof, [1]
behold, I will pour out my spirit to you;
I will make my words known to you.
[24]‡Because I have called and you refused to listen,
have stretched out my hand and no one has heeded,
[25]because you have ignored all my counsel
and would have none of my reproof,
[26]‡I also will laugh at your calamity;
I will mock when terror strikes you,
[27]when terror strikes you like a storm
and your calamity comes like a whirlwind,
when distress and anguish come upon you.
[28]‡‡Then they will call upon me, but I will not answer;
they will seek me diligently but will not find me.
[29]Because they hated knowledge
and did not choose the fear of the Lord,

[30]would have none of my counsel
and despised all my reproof,
[31]†therefore they shall eat the fruit of their way,
and have their fill of their own devices.
[32]†For the simple are killed by their turning away,
and the complacency of fools destroys them;
[33]but whoever listens to me will dwell secure
and will be at ease, without dread of disaster.”

The Value of Wisdom

PROVERBS **2** ‡My son, if you receive my words
and treasure up my commandments with you,
[2]‡making your ear attentive to wisdom
and inclining your heart to understanding;
[3]‡yes, if you call out for insight
and raise your voice for understanding,
[4]‡if you seek it like silver
and search for it as for hidden treasures,
[5]then you will understand the fear of the LORD
and find the knowledge of God.
[6]‡For the LORD gives wisdom;
from his mouth come knowledge and understanding;
[7]‡he stores up sound wisdom for the upright;
he is a shield to those who walk in integrity,
[8]guarding the paths of justice
and watching over the way of his saints.
[9]‡Then you will understand righteousness and justice
and equity, every good path;
[10]‡for wisdom will come into your heart,
and knowledge will be pleasant to your soul;
[11]‡discretion will watch over you,
understanding will guard you,
[12]‡delivering you from the way of evil,
from men of perverted speech,
[13]who forsake the paths of uprightness
to walk in the ways of darkness,
[14]‡who rejoice in doing evil
and delight in the perverseness of evil,
[15]men whose paths are crooked,
and who are devious in their ways.
[16]‡So you will be delivered from the forbidden [1] woman,
from the adulteress [2] with her smooth words,
[17]‡who forsakes the companion of her youth

and forgets the covenant of her God;
[18]†for her house sinks down to death,
and her paths to the departed; [3]
[19]†none who go to her come back,
nor do they regain the paths of life.
[20]So you will walk in the way of the good
and keep to the paths of the righteous.
[21]†For the upright will inhabit the land,
and those with integrity will remain in it,
[22]but the wicked will be cut off from the land,
and the treacherous will be rooted out of it.

Trust in the LORD with All Your Heart

PROVERBS **3** ‡‡†My son, do not forget my teaching,
but let your heart keep my commandments,
[2]for length of days and years of life
and peace they will add to you.
[3]†Let not steadfast love and faithfulness forsake you;
bind them around your neck;
write them on the tablet of your heart.
[4]†So you will find favor and good success [1]
in the sight of God and man.
[5]Trust in the LORD with all your heart,
and do not lean on your own understanding.
[6]In all your ways acknowledge him,
and he will make straight your paths.
[7]†Be not wise in your own eyes;
fear the LORD, and turn away from evil.
[8]†It will be healing to your flesh [2]
and refreshment [3] to your bones.
[9]‡Honor the LORD with your wealth
and with the firstfruits of all your produce;
[10]then your barns will be filled with plenty,
and your vats will be bursting with wine.
[11]‡My son, do not despise the LORD's discipline
or be weary of his reproof,
[12]for the LORD reproves him whom he loves,
as a father the son in whom he delights.

Blessed Is the One Who Finds Wisdom

[13]Blessed is the one who finds wisdom,
and the one who gets understanding,
[14]‡for the gain from her is better than gain from silver
and her profit better than gold.
[15]She is more precious than jewels,

and nothing you desire can compare with her.
[16]Long life is in her right hand;
in her left hand are riches and honor.
[17]Her ways are ways of pleasantness,
and all her paths are peace.
[18]†She is a tree of life to those who lay hold of her;
those who hold her fast are called blessed.
[19]‡The LORD by wisdom founded the earth;
by understanding he established the heavens;
[20]by his knowledge the deeps broke open,
and the clouds drop down the dew.
[21]My son, do not lose sight of these—
keep sound wisdom and discretion,
[22]†and they will be life for your soul
and adornment for your neck.
[23]Then you will walk on your way securely,
and your foot will not stumble.
[24]If you lie down, you will not be afraid;
when you lie down, your sleep will be sweet.
[25]‡Do not be afraid of sudden terror
or of the ruin [4] of the wicked, when it comes,
[26]for the LORD will be your confidence
and will keep your foot from being caught.
[27]Do not withhold good from those to whom it is due, [5]
when it is in your power to do it.
[28]†Do not say to your neighbor, “Go, and come again,
tomorrow I will give it”—when you have it with you.
[29]†Do not plan evil against your neighbor,
who dwells trustingly beside you.
[30]†Do not contend with a man for no reason,
when he has done you no harm.
[31]†Do not envy a man of violence
and do not choose any of his ways,
[32]†for the devious person is an abomination to the LORD,
but the upright are in his confidence.
[33]The LORD's curse is on the house of the wicked,
but he blesses the dwelling of the righteous.

[34]†Toward the scorners he is scornful,
but to the humble he gives favor. [6]
[35]The wise will inherit honor,
but fools get [7] disgrace.

A Father's Wise Instruction

PROVERBS **4** Hear, O sons, a father's instruction,
    and be attentive, that you may gain [1] insight,
[2]†for I give you good precepts;
    do not forsake my teaching.
[3]‡When I was a son with my father,
    tender, the only one in the sight of my mother,
[4]he taught me and said to me,
“Let your heart hold fast my words;
    keep my commandments, and live.
[5]Get wisdom; get insight;
    do not forget, and do not turn away from the words of my mouth.
[6]Do not forsake her, and she will keep you;
    love her, and she will guard you.
[7]The beginning of wisdom is this: Get wisdom,
    and whatever you get, get insight.
[8]†Prize her highly, and she will exalt you;
    she will honor you if you embrace her.
[9]†She will place on your head a graceful garland;
    she will bestow on you a beautiful crown.”
[10]Hear, my son, and accept my words,
    that the years of your life may be many.
[11]I have taught you the way of wisdom;
    I have led you in the paths of uprightness.
[12]When you walk, your step will not be hampered,
    and if you run, you will not stumble.
[13]†Keep hold of instruction; do not let go;
    guard her, for she is your life.
[14]†Do not enter the path of the wicked,
    and do not walk in the way of the evil.
[15]†Avoid it; do not go on it;
    turn away from it and pass on.
[16]‡For they cannot sleep unless they have done wrong;
    they are robbed of sleep unless they have made someone stumble.

[17]For they eat the bread of wickedness
and drink the wine of violence.
[18]†But the path of the righteous is like the light of dawn,
which shines brighter and brighter until full day.
[19]The way of the wicked is like deep darkness;
they do not know over what they stumble.
[20]My son, be attentive to my words;
incline your ear to my sayings.
[21]‡Let them not escape from your sight;
keep them within your heart.
[22]For they are life to those who find them,
and healing to all their [2] flesh.
[23]Keep your heart with all vigilance,
for from it flow the springs of life.
[24]Put away from you crooked speech,
and put devious talk far from you.
[25]Let your eyes look directly forward,
and your gaze be straight before you.
[26]Ponder [3] the path of your feet;
then all your ways will be sure.
[27]Do not swerve to the right or to the left;
turn your foot away from evil.

Warning Against Adultery

PROVERBS **5** ‡My son, be attentive to my wisdom;
incline your ear to my understanding,
[2]that you may keep discretion,
and your lips may guard knowledge.
[3]†For the lips of a forbidden [1] woman drip honey,
and her speech [2] is smoother than oil,
[4]‡but in the end she is bitter as wormwood,
sharp as a two-edged sword.
[5]†Her feet go down to death;
her steps follow the path to [3] Sheol;
[6]†she does not ponder the path of life;
her ways wander, and she does not know it.
[7]‡And now, O sons, listen to me,
and do not depart from the words of my mouth.
[8]Keep your way far from her,
and do not go near the door of her house,
[9]‡lest you give your honor to others
and your years to the merciless,
[10]lest strangers take their fill of your strength,
and your labors go to the house of a foreigner,
[11]†and at the end of your life you groan,
when your flesh and body are consumed,
[12]and you say, “How I hated discipline,
and my heart despised reproof!
[13]I did not listen to the voice of my teachers
or incline my ear to my instructors.
[14]†I am at the brink of utter ruin
in the assembled congregation.”
[15]‡Drink water from your own cistern,
flowing water from your own well.
[16]‡Should your springs be scattered abroad,
streams of water in the streets?
[17]Let them be for yourself alone,

and not for strangers with you.
[18]†Let your fountain be blessed,
and rejoice in the wife of your youth,
[19]†a lovely deer, a graceful doe.
Let her breasts fill you at all times with delight;
be intoxicated [4] always in her love.
[20]†Why should you be intoxicated, my son, with a forbidden woman
and embrace the bosom of an adulteress? [5]
[21]‡For a man's ways are before the eyes of the LORD,
and he ponders [6] all his paths.
[22]The iniquities of the wicked ensnare him,
and he is held fast in the cords of his sin.
[23]†He dies for lack of discipline,
and because of his great folly he is led astray.

Practical Warnings

PROVERBS **6** ‡My son, if you have put up security for your neighbor,
have given your pledge for a stranger,
[2]‡if you are snared in the words of your mouth,
caught in the words of your mouth,
[3]then do this, my son, and save yourself,
for you have come into the hand of your neighbor:
go, hasten, [1] and plead urgently with your neighbor.
[4]Give your eyes no sleep
and your eyelids no slumber;
[5]save yourself like a gazelle from the hand of the hunter, [2]
like a bird from the hand of the fowler.
[6]‡‡Go to the ant, O sluggard;
consider her ways, and be wise.
[7]Without having any chief,
officer, or ruler,
[8]she prepares her bread in summer
and gathers her food in harvest.
[9]How long will you lie there, O sluggard?
When will you arise from your sleep?
[10]A little sleep, a little slumber,
a little folding of the hands to rest,
[11]‡and poverty will come upon you like a robber,
and want like an armed man.
[12]‡A worthless person, a wicked man,
goes about with crooked speech,
[13]‡winks with his eyes, signals [3] with his feet,
points with his finger,
[14]‡with perverted heart devises evil,
continually sowing discord;
[15]‡therefore calamity will come upon him suddenly;
in a moment he will be broken beyond healing.
[16]‡There are six things that the LORD hates,
seven that are an abomination to him:

[17]haughty eyes, a lying tongue,
and hands that shed innocent blood,
[18]a heart that devises wicked plans,
feet that make haste to run to evil,
[19]a false witness who breathes out lies,
and one who sows discord among brothers.

Warnings Against Adultery

[20]‡My son, keep your father's commandment,
and forsake not your mother's teaching.
[21]Bind them on your heart always;
tie them around your neck.
[22]‡When you walk, they [4] will lead you;
when you lie down, they will watch over you;
and when you awake, they will talk with you.
[23]‡For the commandment is a lamp and the teaching a light,
and the reproofs of discipline are the way of life,
[24]‡to preserve you from the evil woman, [5]
from the smooth tongue of the adulteress. [6]
[25]‡Do not desire her beauty in your heart,
and do not let her capture you with her eyelashes;
[26]‡for the price of a prostitute is only a loaf of bread, [7]
but a married woman [8] hunts down a precious life.
[27]‡Can a man carry fire next to his chest
and his clothes not be burned?
[28]Or can one walk on hot coals
and his feet not be scorched?
[29]‡So is he who goes in to his neighbor's wife;
none who touches her will go unpunished.
[30]‡People do not despise a thief if he steals
to satisfy his appetite when he is hungry,
[31]‡but if he is caught, he will pay sevenfold;
he will give all the goods of his house.
[32]He who commits adultery lacks sense;
he who does it destroys himself.
[33]He will get wounds and dishonor,

and his disgrace will not be wiped away.
[34]For jealousy makes a man furious,
and he will not spare when he takes revenge.
[35]He will accept no compensation;
he will refuse though you multiply gifts.

Warning Against the Adulteress

PROVERBS **7** ‡My son, keep my words
and treasure up my commandments with you;
[2]†keep my commandments and live;
keep my teaching as the apple of your eye;
[3]†bind them on your fingers;
write them on the tablet of your heart.
[4]Say to wisdom, “You are my sister,”
and call insight your intimate friend,
[5]to keep you from the forbidden [1] woman,
from the adulteress [2] with her smooth words.
[6]†For at the window of my house
I have looked out through my lattice,
[7]†and I have seen among the simple,
I have perceived among the youths,
a young man lacking sense,
[8]†passing along the street near her corner,
taking the road to her house
[9]in the twilight, in the evening,
at the time of night and darkness.
[10]†And behold, the woman meets him,
dressed as a prostitute, wily of heart. [3]
[11]‡She is loud and wayward;
her feet do not stay at home;
[12]now in the street, now in the market,
and at every corner she lies in wait.
[13]She seizes him and kisses him,
and with bold face she says to him,
[14]†“I had to offer sacrifices, [4]
and today I have paid my vows;
[15]†so now I have come out to meet you,
to seek you eagerly, and I have found you.
[16]‡I have spread my couch with coverings,
colored linens from Egyptian linen;

[17]I have perfumed my bed with myrrh,
aloes, and cinnamon.
[18]†Come, let us take our fill of love till morning;
let us delight ourselves with love.
[19]‡For my husband is not at home;
he has gone on a long journey;
[20]he took a bag of money with him;
at full moon he will come home.”
[21]†With much seductive speech she persuades him;
with her smooth talk she compels him.
[22]†All at once he follows her,
as an ox goes to the slaughter,
or as a stag is caught fast [5]
[23]†till an arrow pierces its liver;
as a bird rushes into a snare;
he does not know that it will cost him his life.
[24]†And now, O sons, listen to me,
and be attentive to the words of my mouth.
[25]Let not your heart turn aside to her ways;
do not stray into her paths,
[26]†for many a victim has she laid low,
and all her slain are a mighty throng.
[27]†Her house is the way to Sheol,
going down to the chambers of death.

The Blessings of Wisdom

PROVERBS **8** ‡Does not wisdom call?
Does not understanding raise her voice?
[2]On the heights beside the way,
at the crossroads she takes her stand;
[3]beside the gates in front of the town,
at the entrance of the portals she cries aloud:
[4]‡“To you, O men, I call,
and my cry is to the children of man.
[5]O simple ones, learn prudence;
O fools, learn sense.
[6]‡Hear, for I will speak noble things,
and from my lips will come what is right,
[7]for my mouth will utter truth;
wickedness is an abomination to my lips.
[8]All the words of my mouth are righteous;
there is nothing twisted or crooked in them.
[9]‡They are all straight to him who understands,
and right to those who find knowledge.
[10]‡Take my instruction instead of silver,
and knowledge rather than choice gold,
[11]for wisdom is better than jewels,
and all that you may desire cannot compare with her.
[12]“I, wisdom, dwell with prudence,
and I find knowledge and discretion.
[13]‡The fear of the LORD is hatred of evil.
Pride and arrogance and the way of evil
and perverted speech I hate.
[14]I have counsel and sound wisdom;
I have insight; I have strength.
[15]‡By me kings reign,
and rulers decree what is just;
[16]by me princes rule,
and nobles, all who govern justly. [1]

[17]†I love those who love me,
and those who seek me diligently find me.
[18]‡Riches and honor are with me,
enduring wealth and righteousness.
[19]My fruit is better than gold, even fine gold,
and my yield than choice silver.
[20]I walk in the way of righteousness,
in the paths of justice,
[21]granting an inheritance to those who love me,
and filling their treasuries.
[22]‡"The LORD possessed [2] me at the beginning of his work, [3]
the first of his acts of old.
[23]Ages ago I was set up,
at the first, before the beginning of the earth.
[24]‡When there were no depths I was brought forth,
when there were no springs abounding with water.
[25]Before the mountains had been shaped,
before the hills, I was brought forth,
[26]before he had made the earth with its fields,
or the first of the dust of the world.
[27]†When he established the heavens, I was there;
when he drew a circle on the face of the deep,
[28]when he made firm the skies above,
when he established [4] the fountains of the deep,
[29]†when he assigned to the sea its limit,
so that the waters might not transgress his command,
when he marked out the foundations of the earth,
[30]†then I was beside him, like a master workman,
and I was daily his [5] delight,
rejoicing before him always,
[31]†rejoicing in his inhabited world
and delighting in the children of man.
[32]"And now, O sons, listen to me:
blessed are those who keep my ways.
[33]Hear instruction and be wise,
and do not neglect it.
[34]Blessed is the one who listens to me,

watching daily at my gates,
waiting beside my doors.
[35]For whoever finds me finds life
and obtains favor from the LORD,
[36]†but he who fails to find me injures himself;
all who hate me love death.”

The Way of Wisdom

PROVERBS **9** †Wisdom has built her house;
she has hewn her seven pillars.
[2]†She has slaughtered her beasts; she has mixed her wine;
she has also set her table.
[3]‡She has sent out her young women to call
from the highest places in the town,
[4]“Whoever is simple, let him turn in here!”
To him who lacks sense she says,
[5]†“Come, eat of my bread
and drink of the wine I have mixed.
[6]Leave your simple ways, [1] and live,
and walk in the way of insight.”
[7]‡Whoever corrects a scoffer gets himself abuse,
and he who reproves a wicked man incurs injury.
[8]Do not reprove a scoffer, or he will hate you;
reprove a wise man, and he will love you.
[9]Give instruction [2] to a wise man, and he will be still wiser;
teach a righteous man, and he will increase in learning.
[10]†The fear of the LORD is the beginning of wisdom,
and the knowledge of the Holy One is insight.
[11]†For by me your days will be multiplied,
and years will be added to your life.
[12]†If you are wise, you are wise for yourself;
if you scoff, you alone will bear it.

The Way of Folly

[13]‡†The woman Folly is loud;
she is seductive [3] and knows nothing.
[14]She sits at the door of her house;
she takes a seat on the highest places of the town,
[15]calling to those who pass by,
who are going straight on their way,

[16]“Whoever is simple, let him turn in here!”
And to him who lacks sense she says,
[17]†“Stolen water is sweet,
and bread eaten in secret is pleasant.”
[18]†But he does not know that the dead [4] are there,
that her guests are in the depths of Sheol.

The Proverbs of Solomon

PROVERBS **10** ‡†The proverbs of Solomon.

A wise son makes a glad father,
but a foolish son is a sorrow to his mother.
[2]†Treasures gained by wickedness do not profit,
but righteousness delivers from death.
[3]†The LORD does not let the righteous go hungry,
but he thwarts the craving of the wicked.
[4]†A slack hand causes poverty,
but the hand of the diligent makes rich.
[5]†He who gathers in summer is a prudent son,
but he who sleeps in harvest is a son who brings shame.
[6]†Blessings are on the head of the righteous,
but the mouth of the wicked conceals violence.
[7]†The memory of the righteous is a blessing,
but the name of the wicked will rot.
[8]†The wise of heart will receive commandments,
but a babbling fool will come to ruin.
[9]†Whoever walks in integrity walks securely,
but he who makes his ways crooked will be found out.
[10]†Whoever winks the eye causes trouble,
but a babbling fool will come to ruin.
[11]†The mouth of the righteous is a fountain of life,
but the mouth of the wicked conceals violence.
[12]†Hatred stirs up strife,
but love covers all offenses.
[13]†On the lips of him who has understanding, wisdom is found,
but a rod is for the back of him who lacks sense.
[14]†The wise lay up knowledge,
but the mouth of a fool brings ruin near.
[15]†A rich man's wealth is his strong city;
the poverty of the poor is their ruin.
[16]†The wage of the righteous leads to life,
the gain of the wicked to sin.

[17]Whoever heeds instruction is on the path to life,
but he who rejects reproof leads others astray.
[18]†The one who conceals hatred has lying lips,
and whoever utters slander is a fool.
[19]†When words are many, transgression is not lacking,
but whoever restrains his lips is prudent.
[20]†The tongue of the righteous is choice silver;
the heart of the wicked is of little worth.
[21]†The lips of the righteous feed many,
but fools die for lack of sense.
[22]†The blessing of the LORD makes rich,
and he adds no sorrow with it. [1]
[23]Doing wrong is like a joke to a fool,
but wisdom is pleasure to a man of understanding.
[24]†What the wicked dreads will come upon him,
but the desire of the righteous will be granted.
[25]†When the tempest passes, the wicked is no more,
but the righteous is established forever.
[26]Like vinegar to the teeth and smoke to the eyes,
so is the sluggard to those who send him.
[27]†The fear of the LORD prolongs life,
but the years of the wicked will be short.
[28]The hope of the righteous brings joy,
but the expectation of the wicked will perish.
[29]†The way of the LORD is a stronghold to the blameless,
but destruction to evildoers.
[30]†The righteous will never be removed,
but the wicked will not dwell in the land.
[31]The mouth of the righteous brings forth wisdom,
but the perverse tongue will be cut off.
[32]The lips of the righteous know what is acceptable,
but the mouth of the wicked, what is perverse.

PROVERBS **11** †A false balance is an abomination to the LORD,
but a just weight is his delight.
[2]†When pride comes, then comes disgrace,
but with the humble is wisdom.
[3]The integrity of the upright guides them,
but the crookedness of the treacherous destroys them.
[4]†Riches do not profit in the day of wrath,
but righteousness delivers from death.
[5]The righteousness of the blameless keeps his way straight,
but the wicked falls by his own wickedness.
[6]The righteousness of the upright delivers them,
but the treacherous are taken captive by their lust.
[7]When the wicked dies, his hope will perish,
and the expectation of wealth [1] perishes too.
[8]The righteous is delivered from trouble,
and the wicked walks into it instead.
[9]With his mouth the godless man would destroy his neighbor,
but by knowledge the righteous are delivered.
[10]When it goes well with the righteous, the city rejoices,
and when the wicked perish there are shouts of gladness.
[11]†By the blessing of the upright a city is exalted,
but by the mouth of the wicked it is overthrown.
[12]†Whoever belittles his neighbor lacks sense,
but a man of understanding remains silent.
[13]†Whoever goes about slandering reveals secrets,
but he who is trustworthy in spirit keeps a thing covered.
[14]†Where there is no guidance, a people falls,
but in an abundance of counselors there is safety.
[15]†Whoever puts up security for a stranger will surely suffer harm,
but he who hates striking hands in pledge is secure.
[16]†A gracious woman gets honor,
and violent men get riches.
[17]A man who is kind benefits himself,
but a cruel man hurts himself.
[18]†The wicked earns deceptive wages,
but one who sows righteousness gets a sure reward.
[19]Whoever is steadfast in righteousness will live,

but he who pursues evil will die.
[20]†Those of crooked heart are an abomination to the LORD,
but those of blameless ways are his delight.
[21]†Be assured, an evil person will not go unpunished,
but the offspring of the righteous will be delivered.
[22]†Like a gold ring in a pig's snout
is a beautiful woman without discretion.
[23]†The desire of the righteous ends only in good;
the expectation of the wicked in wrath.
[24]‡One gives freely, yet grows all the richer;
another withholds what he should give, and only suffers want.
[25]Whoever brings blessing will be enriched,
and one who waters will himself be watered.
[26]The people curse him who holds back grain,
but a blessing is on the head of him who sells it.
[27]Whoever diligently seeks good seeks favor, [2]
but evil comes to him who searches for it.
[28]†Whoever trusts in his riches will fall,
but the righteous will flourish like a green leaf.
[29]†Whoever troubles his own household will inherit the wind,
and the fool will be servant to the wise of heart.
[30]†The fruit of the righteous is a tree of life,
and whoever captures souls is wise.
[31]†If the righteous is repaid on earth,
how much more the wicked and the sinner!

PROVERBS **12** †Whoever loves discipline loves knowledge,
but he who hates reproof is stupid.
[2]A good man obtains favor from the LORD,
but a man of evil devices he condemns.
[3]†No one is established by wickedness,
but the root of the righteous will never be moved.
[4]†An excellent wife is the crown of her husband,
but she who brings shame is like rottenness in his bones.
[5]The thoughts of the righteous are just;
the counsels of the wicked are deceitful.
[6]†The words of the wicked lie in wait for blood,
but the mouth of the upright delivers them.
[7]†The wicked are overthrown and are no more,
but the house of the righteous will stand.
[8]A man is commended according to his good sense,
but one of twisted mind is despised.
[9]†Better to be lowly and have a servant
than to play the great man and lack bread.
[10]†Whoever is righteous has regard for the life of his beast,
but the mercy of the wicked is cruel.
[11]†Whoever works his land will have plenty of bread,
but he who follows worthless pursuits lacks sense.
[12]†Whoever is wicked covets the spoil of evildoers,
but the root of the righteous bears fruit.
[13]An evil man is ensnared by the transgression of his lips,
but the righteous escapes from trouble.
[14]†From the fruit of his mouth a man is satisfied with good,
and the work of a man's hand comes back to him.
[15]The way of a fool is right in his own eyes,
but a wise man listens to advice.
[16]†The vexation of a fool is known at once,
but the prudent ignores an insult.
[17]†Whoever speaks [1] the truth gives honest evidence,
but a false witness utters deceit.
[18]†There is one whose rash words are like sword thrusts,
but the tongue of the wise brings healing.
[19]Truthful lips endure forever,

but a lying tongue is but for a moment.
[20]†Deceit is in the heart of those who devise evil,
but those who plan peace have joy.
[21]No ill befalls the righteous,
but the wicked are filled with trouble.
[22]Lying lips are an abomination to the LORD,
but those who act faithfully are his delight.
[23]†A prudent man conceals knowledge,
but the heart of fools proclaims folly.
[24]†The hand of the diligent will rule,
while the slothful will be put to forced labor.
[25]Anxiety in a man's heart weighs him down,
but a good word makes him glad.
[26]†One who is righteous is a guide to his neighbor, [2]
but the way of the wicked leads them astray.
[27]†Whoever is slothful will not roast his game,
but the diligent man will get precious wealth. [3]
[28]In the path of righteousness is life,
and in its pathway there is no death.

PROVERBS **13** A wise son hears his father's instruction,
but a scoffer does not listen to rebuke.
[2]‡From the fruit of his mouth a man eats what is good,
but the desire of the treacherous is for violence.
[3]Whoever guards his mouth preserves his life;
he who opens wide his lips comes to ruin.
[4]†The soul of the sluggard craves and gets nothing,
while the soul of the diligent is richly supplied.
[5]The righteous hates falsehood,
but the wicked brings shame [1] and disgrace.
[6]Righteousness guards him whose way is blameless,
but sin overthrows the wicked.
[7]†One pretends to be rich, yet has nothing;
another pretends to be poor, yet has great wealth.
[8]†The ransom of a man's life is his wealth,
but a poor man hears no threat.
[9]†The light of the righteous rejoices,
but the lamp of the wicked will be put out.
[10]†By insolence comes nothing but strife,
but with those who take advice is wisdom.
[11]†Wealth gained hastily [2] will dwindle,
but whoever gathers little by little will increase it.
[12]†Hope deferred makes the heart sick,
but a desire fulfilled is a tree of life.
[13]†Whoever despises the word brings destruction on himself,
but he who reveres the commandment will be rewarded.
[14]†The teaching of the wise is a fountain of life,
that one may turn away from the snares of death.
[15]Good sense wins favor,
but the way of the treacherous is their ruin. [3]
[16]†In everything the prudent acts with knowledge,
but a fool flaunts his folly.
[17]A wicked messenger falls into trouble,
but a faithful envoy brings healing.
[18]Poverty and disgrace come to him who ignores instruction,
but whoever heeds reproof is honored.
[19]†A desire fulfilled is sweet to the soul,

but to turn away from evil is an abomination to fools.
[20]†Whoever walks with the wise becomes wise,
but the companion of fools will suffer harm.
[21]†Disaster [4] pursues sinners,
but the righteous are rewarded with good.
[22]†A good man leaves an inheritance to his children's children,
but the sinner's wealth is laid up for the righteous.
[23]†The fallow ground of the poor would yield much food,
but it is swept away through injustice.
[24]†Whoever spares the rod hates his son,
but he who loves him is diligent to discipline him. [5]
[25]†The righteous has enough to satisfy his appetite,
but the belly of the wicked suffers want.

PROVERBS **14** †The wisest of women builds her house,
but folly with her own hands tears it down.
[2]Whoever walks in uprightness fears the LORD,
but he who is devious in his ways despises him.
[3]†By the mouth of a fool comes a rod for his back, [1]
but the lips of the wise will preserve them.
[4]Where there are no oxen, the manger is clean,
but abundant crops come by the strength of the ox.
[5]A faithful witness does not lie,
but a false witness breathes out lies.
[6]A scoffer seeks wisdom in vain,
but knowledge is easy for a man of understanding.
[7]†Leave the presence of a fool,
for there you do not meet words of knowledge.
[8]The wisdom of the prudent is to discern his way,
but the folly of fools is deceiving.
[9]†Fools mock at the guilt offering,
but the upright enjoy acceptance. [2]
[10]†The heart knows its own bitterness,
and no stranger shares its joy.
[11]The house of the wicked will be destroyed,
but the tent of the upright will flourish.
[12]†There is a way that seems right to a man,
but its end is the way to death. [3]
[13]Even in laughter the heart may ache,
and the end of joy may be grief.
[14]†The backslider in heart will be filled with the fruit of his ways,
and a good man will be filled with the fruit of his ways.
[15]The simple believes everything,
but the prudent gives thought to his steps.
[16]One who is wise is cautious [4] and turns away from evil,
but a fool is reckless and careless.
[17]†A man of quick temper acts foolishly,
and a man of evil devices is hated.
[18]The simple inherit folly,
but the prudent are crowned with knowledge.
[19]†The evil bow down before the good,

the wicked at the gates of the righteous.
[20]†The poor is disliked even by his neighbor,
but the rich has many friends.
[21]Whoever despises his neighbor is a sinner,
but blessed is he who is generous to the poor.
[22]Do they not go astray who devise evil?
Those who devise good meet [5] steadfast love and faithfulness.
[23]In all toil there is profit,
but mere talk tends only to poverty.
[24]†The crown of the wise is their wealth,
but the folly of fools brings folly.
[25]†A truthful witness saves lives,
but one who breathes out lies is deceitful.
[26]†In the fear of the LORD one has strong confidence,
and his children will have a refuge.
[27]†The fear of the LORD is a fountain of life,
that one may turn away from the snares of death.
[28]†In a multitude of people is the glory of a king,
but without people a prince is ruined.
[29]†Whoever is slow to anger has great understanding,
but he who has a hasty temper exalts folly.
[30]†A tranquil [6] heart gives life to the flesh,
but envy [7] makes the bones rot.
[31]†Whoever oppresses a poor man insults his Maker,
but he who is generous to the needy honors him.
[32]†The wicked is overthrown through his evildoing,
but the righteous finds refuge in his death.
[33]†Wisdom rests in the heart of a man of understanding,
but it makes itself known even in the midst of fools. [8]
[34]†Righteousness exalts a nation,
but sin is a reproach to any people.
[35]†A servant who deals wisely has the king's favor,
but his wrath falls on one who acts shamefully.

PROVERBS **15** A soft answer turns away wrath,
but a harsh word stirs up anger.
[2]†The tongue of the wise commends knowledge,
but the mouths of fools pour out folly.
[3]†The eyes of the LORD are in every place,
keeping watch on the evil and the good.
[4]†A gentle [1] tongue is a tree of life,
but perverseness in it breaks the spirit.
[5]A fool despises his father's instruction,
but whoever heeds reproof is prudent.
[6]In the house of the righteous there is much treasure,
but trouble befalls the income of the wicked.
[7]The lips of the wise spread knowledge;
not so the hearts of fools. [2]
[8]†The sacrifice of the wicked is an abomination to the LORD,
but the prayer of the upright is acceptable to him.
[9]The way of the wicked is an abomination to the LORD,
but he loves him who pursues righteousness.
[10]†There is severe discipline for him who forsakes the way;
whoever hates reproof will die.
[11]†Sheol and Abaddon lie open before the LORD;
how much more the hearts of the children of man!
[12]A scoffer does not like to be reproved;
he will not go to the wise.
[13]†A glad heart makes a cheerful face,
but by sorrow of heart the spirit is crushed.
[14]The heart of him who has understanding seeks knowledge,
but the mouths of fools feed on folly.
[15]†All the days of the afflicted are evil,
but the cheerful of heart has a continual feast.
[16]††Better is a little with the fear of the LORD
than great treasure and trouble with it.
[17]†Better is a dinner of herbs where love is
than a fattened ox and hatred with it.
[18]†A hot-tempered man stirs up strife,
but he who is slow to anger quiets contention.
[19]†The way of a sluggard is like a hedge of thorns,

but the path of the upright is a level highway.
[20]A wise son makes a glad father,
but a foolish man despises his mother.
[21]Folly is a joy to him who lacks sense,
but a man of understanding walks straight ahead.
[22]†Without counsel plans fail,
but with many advisers they succeed.
[23]To make an apt answer is a joy to a man,
and a word in season, how good it is!
[24]†The path of life leads upward for the prudent,
that he may turn away from Sheol beneath.
[25]†The LORD tears down the house of the proud
but maintains the widow's boundaries.
[26]The thoughts of the wicked are an abomination to the LORD,
but gracious words are pure.
[27]†Whoever is greedy for unjust gain troubles his own household,
but he who hates bribes will live.
[28]†The heart of the righteous ponders how to answer,
but the mouth of the wicked pours out evil things.
[29]The LORD is far from the wicked,
but he hears the prayer of the righteous.
[30]†The light of the eyes rejoices the heart,
and good news refreshes [3] the bones.
[31]†The ear that listens to life-giving reproof
will dwell among the wise.
[32]Whoever ignores instruction despises himself,
but he who listens to reproof gains intelligence.
[33]†The fear of the LORD is instruction in wisdom,
and humility comes before honor.

PROVERBS **16** †The plans of the heart belong to man,
but the answer of the tongue is from the LORD.
[2]†All the ways of a man are pure in his own eyes,
but the LORD weighs the spirit.
[3]†Commit your work to the LORD,
and your plans will be established.
[4]†The LORD has made everything for its purpose,
even the wicked for the day of trouble.
[5]Everyone who is arrogant in heart is an abomination to the LORD;
be assured, he will not go unpunished.
[6]†By steadfast love and faithfulness iniquity is atoned for,
and by the fear of the LORD one turns away from evil.
[7]†When a man's ways please the LORD,
he makes even his enemies to be at peace with him.
[8]Better is a little with righteousness
than great revenues with injustice.
[9]†The heart of man plans his way,
but the LORD establishes his steps.
[10]†An oracle is on the lips of a king;
his mouth does not sin in judgment.
[11]†A just balance and scales are the LORD's;
all the weights in the bag are his work.
[12]†It is an abomination to kings to do evil,
for the throne is established by righteousness.
[13]Righteous lips are the delight of a king,
and he loves him who speaks what is right.
[14]†A king's wrath is a messenger of death,
and a wise man will appease it.
[15]†In the light of a king's face there is life,
and his favor is like the clouds that bring the spring rain.
[16]†How much better to get wisdom than gold!
To get understanding is to be chosen rather than silver.
[17]†The highway of the upright turns aside from evil;
whoever guards his way preserves his life.
[18]Pride goes before destruction,
and a haughty spirit before a fall.
[19]†It is better to be of a lowly spirit with the poor

than to divide the spoil with the proud.
[20]Whoever gives thought to the word [1] will discover good,
and blessed is he who trusts in the LORD.
[21]†The wise of heart is called discerning,
and sweetness of speech increases persuasiveness.
[22]†Good sense is a fountain of life to him who has it,
but the instruction of fools is folly.
[23]†The heart of the wise makes his speech judicious
and adds persuasiveness to his lips.
[24]†Gracious words are like a honeycomb,
sweetness to the soul and health to the body.
[25]†There is a way that seems right to a man,
but its end is the way to death. [2]
[26]†A worker's appetite works for him;
his mouth urges him on.
[27]†A worthless man plots evil,
and his speech [3] is like a scorching fire.
[28]†A dishonest man spreads strife,
and a whisperer separates close friends.
[29]A man of violence entices his neighbor
and leads him in a way that is not good.
[30]†Whoever winks his eyes plans [4] dishonest things;
he who purses his lips brings evil to pass.
[31]†Gray hair is a crown of glory;
it is gained in a righteous life.
[32]†Whoever is slow to anger is better than the mighty,
and he who rules his spirit than he who takes a city.
[33]†The lot is cast into the lap,
but its every decision is from the LORD.

PROVERBS **17** †Better is a dry morsel with quiet
than a house full of feasting [1] with strife.
[2]†A servant who deals wisely will rule over a son who acts shamefully
and will share the inheritance as one of the brothers.
[3]†The crucible is for silver, and the furnace is for gold,
and the LORD tests hearts.
[4]An evildoer listens to wicked lips,
and a liar gives ear to a mischievous tongue.
[5]†Whoever mocks the poor insults his Maker;
he who is glad at calamity will not go unpunished.
[6]†Grandchildren are the crown of the aged,
and the glory of children is their fathers.
[7]Fine speech is not becoming to a fool;
still less is false speech to a prince.
[8]†A bribe is like a magic stone in the eyes of the one who gives it;
wherever he turns he prospers.
[9]†Whoever covers an offense seeks love,
but he who repeats a matter separates close friends.
[10]†A rebuke goes deeper into a man of understanding
than a hundred blows into a fool.
[11]†An evil man seeks only rebellion,
and a cruel messenger will be sent against him.
[12]†Let a man meet a she-bear robbed of her cubs
rather than a fool in his folly.
[13]†If anyone returns evil for good,
evil will not depart from his house.
[14]†The beginning of strife is like letting out water,
so quit before the quarrel breaks out.
[15]†He who justifies the wicked and he who condemns the righteous
are both alike an abomination to the LORD.
[16]†Why should a fool have money in his hand to buy wisdom
when he has no sense?
[17]†A friend loves at all times,
and a brother is born for adversity.
[18]†One who lacks sense gives a pledge
and puts up security in the presence of his neighbor.
[19]†Whoever loves transgression loves strife;

he who makes his door high seeks destruction.
20†A man of crooked heart does not discover good,
and one with a dishonest tongue falls into calamity.
21†He who sires a fool gets himself sorrow,
and the father of a fool has no joy.
22†A joyful heart is good medicine,
but a crushed spirit dries up the bones.
23†The wicked accepts a bribe in secret [2]
to pervert the ways of justice.
24†The discerning sets his face toward wisdom,
but the eyes of a fool are on the ends of the earth.
25†A foolish son is a grief to his father
and bitterness to her who bore him.
26†To impose a fine on a righteous man is not good,
nor to strike the noble for their uprightness.
27†Whoever restrains his words has knowledge,
and he who has a cool spirit is a man of understanding.
28†Even a fool who keeps silent is considered wise;
when he closes his lips, he is deemed intelligent.

PROVERBS **18** †Whoever isolates himself seeks his own desire;
he breaks out against all sound judgment.
[2]†A fool takes no pleasure in understanding,
but only in expressing his opinion.
[3]†When wickedness comes, contempt comes also,
and with dishonor comes disgrace.
[4]†The words of a man's mouth are deep waters;
the fountain of wisdom is a bubbling brook.
[5]†It is not good to be partial to [1] the wicked
or to deprive the righteous of justice.
[6]†A fool's lips walk into a fight,
and his mouth invites a beating.
[7]A fool's mouth is his ruin,
and his lips are a snare to his soul.
[8]†The words of a whisperer are like delicious morsels;
they go down into the inner parts of the body.
[9]†Whoever is slack in his work
is a brother to him who destroys.
[10]†The name of the Lord is a strong tower;
the righteous man runs into it and is safe.
[11]†A rich man's wealth is his strong city,
and like a high wall in his imagination.
[12]†Before destruction a man's heart is haughty,
but humility comes before honor.
[13]If one gives an answer before he hears,
it is his folly and shame.
[14]†A man's spirit will endure sickness,
but a crushed spirit who can bear?
[15]An intelligent heart acquires knowledge,
and the ear of the wise seeks knowledge.
[16]†A man's gift makes room for him
and brings him before the great.
[17]†The one who states his case first seems right,
until the other comes and examines him.
[18]†The lot puts an end to quarrels
and decides between powerful contenders.
[19]†A brother offended is more unyielding than a strong city,

and quarreling is like the bars of a castle.
[20]†From the fruit of a man's mouth his stomach is satisfied;
he is satisfied by the yield of his lips.
[21]†Death and life are in the power of the tongue,
and those who love it will eat its fruits.
[22]†He who finds a wife finds a good thing
and obtains favor from the LORD.
[23]†The poor use entreaties,
but the rich answer roughly.
[24]†A man of many companions may come to ruin,
but there is a friend who sticks closer than a brother.

PROVERBS **19** †Better is a poor person who walks in his integrity
than one who is crooked in speech and is a fool.
[2]†Desire [1] without knowledge is not good,
and whoever makes haste with his feet misses his way.
[3]†When a man's folly brings his way to ruin,
his heart rages against the LORD.
[4]†Wealth brings many new friends,
but a poor man is deserted by his friend.
[5]†A false witness will not go unpunished,
and he who breathes out lies will not escape.
[6]†Many seek the favor of a generous man, [2]
and everyone is a friend to a man who gives gifts.
[7]†All a poor man's brothers hate him;
how much more do his friends go far from him!
He pursues them with words, but does not have them. [3]
[8]Whoever gets sense loves his own soul;
he who keeps understanding will discover good.
[9]A false witness will not go unpunished,
and he who breathes out lies will perish.
[10]†It is not fitting for a fool to live in luxury,
much less for a slave to rule over princes.
[11]†Good sense makes one slow to anger,
and it is his glory to overlook an offense.
[12]†A king's wrath is like the growling of a lion,
but his favor is like dew on the grass.
[13]†A foolish son is ruin to his father,
and a wife's quarreling is a continual dripping of rain.
[14]†House and wealth are inherited from fathers,
but a prudent wife is from the LORD.
[15]†Slothfulness casts into a deep sleep,
and an idle person will suffer hunger.
[16]†Whoever keeps the commandment keeps his life;
he who despises his ways will die.
[17]†Whoever is generous to the poor lends to the LORD,
and he will repay him for his deed.
[18]†Discipline your son, for there is hope;
do not set your heart on putting him to death.

[19]†A man of great wrath will pay the penalty,
for if you deliver him, you will only have to do it again.
[20]Listen to advice and accept instruction,
that you may gain wisdom in the future.
[21]†Many are the plans in the mind of a man,
but it is the purpose of the Lord that will stand.
[22]†What is desired in a man is steadfast love,
and a poor man is better than a liar.
[23]†The fear of the Lord leads to life,
and whoever has it rests satisfied;
he will not be visited by harm.
[24]†The sluggard buries his hand in the dish
and will not even bring it back to his mouth.
[25]†Strike a scoffer, and the simple will learn prudence;
reprove a man of understanding, and he will gain knowledge.
[26]†He who does violence to his father and chases away his mother
is a son who brings shame and reproach.
[27]Cease to hear instruction, my son,
and you will stray from the words of knowledge.
[28]†A worthless witness mocks at justice,
and the mouth of the wicked devours iniquity.
[29]†Condemnation is ready for scoffers,
and beating for the backs of fools.

PROVERBS **20** †Wine is a mocker, strong drink a brawler,
and whoever is led astray by it is not wise. [1]
[2]†The terror of a king is like the growling of a lion;
whoever provokes him to anger forfeits his life.
[3]†It is an honor for a man to keep aloof from strife,
but every fool will be quarreling.
[4]†The sluggard does not plow in the autumn;
he will seek at harvest and have nothing.
[5]†The purpose in a man's heart is like deep water,
but a man of understanding will draw it out.
[6]†Many a man proclaims his own steadfast love,
but a faithful man who can find?
[7]†The righteous who walks in his integrity—
blessed are his children after him!
[8]†A king who sits on the throne of judgment
winnows all evil with his eyes.
[9]†Who can say, “I have made my heart pure;
I am clean from my sin”?
[10]†Unequal [2] weights and unequal measures
are both alike an abomination to the LORD.
[11]Even a child makes himself known by his acts,
by whether his conduct is pure and upright. [3]
[12]†The hearing ear and the seeing eye,
the LORD has made them both.
[13]†Love not sleep, lest you come to poverty;
open your eyes, and you will have plenty of bread.
[14]†“Bad, bad,” says the buyer,
but when he goes away, then he boasts.
[15]†There is gold and abundance of costly stones,
but the lips of knowledge are a precious jewel.
[16]†Take a man's garment when he has put up security for a stranger,
and hold it in pledge when he puts up security for foreigners. [4]
[17]Bread gained by deceit is sweet to a man,
but afterward his mouth will be full of gravel.
[18]†Plans are established by counsel;
by wise guidance wage war.
[19]†Whoever goes about slandering reveals secrets;

therefore do not associate with a simple babbler. [5]
[20]†If one curses his father or his mother,
his lamp will be put out in utter darkness.
[21]†An inheritance gained hastily in the beginning
will not be blessed in the end.
[22]†Do not say, “I will repay evil”;
wait for the LORD, and he will deliver you.
[23]†Unequal weights are an abomination to the LORD,
and false scales are not good.
[24]†A man's steps are from the LORD;
how then can man understand his way?
[25]†It is a snare to say rashly, “It is holy,”
and to reflect only after making vows.
[26]†A wise king winnows the wicked
and drives the wheel over them.
[27]†The spirit [6] of man is the lamp of the LORD,
searching all his innermost parts.
[28]†Steadfast love and faithfulness preserve the king,
and by steadfast love his throne is upheld.
[29]The glory of young men is their strength,
but the splendor of old men is their gray hair.
[30]†Blows that wound cleanse away evil;
strokes make clean the innermost parts.

PROVERBS **21** †The king's heart is a stream of water in the hand of the LORD;
he turns it wherever he will.
[2]†Every way of a man is right in his own eyes,
but the LORD weighs the heart.
[3]†To do righteousness and justice
is more acceptable to the LORD than sacrifice.
[4]†Haughty eyes and a proud heart,
the lamp [1] of the wicked, are sin.
[5]†The plans of the diligent lead surely to abundance,
but everyone who is hasty comes only to poverty.
[6]The getting of treasures by a lying tongue
is a fleeting vapor and a snare of death. [2]
[7]†The violence of the wicked will sweep them away,
because they refuse to do what is just.
[8]The way of the guilty is crooked,
but the conduct of the pure is upright.
[9]†It is better to live in a corner of the housetop
than in a house shared with a quarrelsome wife.
[10]†The soul of the wicked desires evil;
his neighbor finds no mercy in his eyes.
[11]†When a scoffer is punished, the simple becomes wise;
when a wise man is instructed, he gains knowledge.
[12]†The Righteous One observes the house of the wicked;
he throws the wicked down to ruin.
[13]†Whoever closes his ear to the cry of the poor
will himself call out and not be answered.
[14]†A gift in secret averts anger,
and a concealed bribe, [3] strong wrath.
[15]When justice is done, it is a joy to the righteous
but terror to evildoers.
[16]†One who wanders from the way of good sense
will rest in the assembly of the dead.
[17]†Whoever loves pleasure will be a poor man;
he who loves wine and oil will not be rich.
[18]†The wicked is a ransom for the righteous,
and the traitor for the upright.

[19]†It is better to live in a desert land
    than with a quarrelsome and fretful woman.
[20]Precious treasure and oil are in a wise man's dwelling,
    but a foolish man devours it.
[21]†Whoever pursues righteousness and kindness
    will find life, righteousness, and honor.
[22]†A wise man scales the city of the mighty
    and brings down the stronghold in which they trust.
[23]Whoever keeps his mouth and his tongue
    keeps himself out of trouble.
[24]“Scoffer” is the name of the arrogant, haughty man
    who acts with arrogant pride.
[25]The desire of the sluggard kills him,
    for his hands refuse to labor.
[26]†All day long he craves and craves,
    but the righteous gives and does not hold back.
[27]†The sacrifice of the wicked is an abomination;
    how much more when he brings it with evil intent.
[28]†A false witness will perish,
    but the word of a man who hears will endure.
[29]†A wicked man puts on a bold face,
    but the upright gives thought to [4] his ways.
[30]No wisdom, no understanding, no counsel
    can avail against the LORD.
[31]†The horse is made ready for the day of battle,
    but the victory belongs to the LORD.

PROVERBS **22** A good name is to be chosen rather than great riches,
and favor is better than silver or gold.
[2]The rich and the poor meet together;
the LORD is the maker of them all.
[3]†The prudent sees danger and hides himself,
but the simple go on and suffer for it.
[4]†The reward for humility and fear of the LORD
is riches and honor and life. [1]
[5]Thorns and snares are in the way of the crooked;
whoever guards his soul will keep far from them.
[6]†Train up a child in the way he should go;
even when he is old he will not depart from it.
[7]†The rich rules over the poor,
and the borrower is the slave of the lender.
[8]‡Whoever sows injustice will reap calamity,
and the rod of his fury will fail.
[9]Whoever has a bountiful [2] eye will be blessed,
for he shares his bread with the poor.
[10]Drive out a scoffer, and strife will go out,
and quarreling and abuse will cease.
[11]†He who loves purity of heart,
and whose speech is gracious, will have the king as his friend.
[12]†The eyes of the LORD keep watch over knowledge,
but he overthrows the words of the traitor.
[13]†The sluggard says, “There is a lion outside!
I shall be killed in the streets!”
[14]†The mouth of forbidden [3] women is a deep pit;
he with whom the LORD is angry will fall into it.
[15]†Folly is bound up in the heart of a child,
but the rod of discipline drives it far from him.
[16]†Whoever oppresses the poor to increase his own wealth,
or gives to the rich, will only come to poverty.

Words of the Wise

[17]‡‡Incline your ear, and hear the words of the wise,

and apply your heart to my knowledge,
[18]for it will be pleasant if you keep them within you,
if all of them are ready on your lips.
[19]That your trust may be in the LORD,
I have made them known to you today, even to you.
[20]‡Have I not written for you thirty sayings
of counsel and knowledge,
[21]‡to make you know what is right and true,
that you may give a true answer to those who sent you?
[22]‡‡‡Do not rob the poor, because he is poor,
or crush the afflicted at the gate,
[23]for the LORD will plead their cause
and rob of life those who rob them.
[24]‡Make no friendship with a man given to anger,
nor go with a wrathful man,
[25]lest you learn his ways
and entangle yourself in a snare.
[26]‡Be not one of those who give pledges,
who put up security for debts.
[27]If you have nothing with which to pay,
why should your bed be taken from under you?
[28]‡Do not move the ancient landmark
that your fathers have set.
[29]Do you see a man skillful in his work?
He will stand before kings;
he will not stand before obscure men.

PROVERBS **23** ‡When you sit down to eat with a ruler,
observe carefully what [1] is before you,
[2]and put a knife to your throat
if you are given to appetite.
[3]Do not desire his delicacies,
for they are deceptive food.
[4]‡Do not toil to acquire wealth;
be discerning enough to desist.
[5]When your eyes light on it, it is gone,
for suddenly it sprouts wings,
flying like an eagle toward heaven.
[6]‡Do not eat the bread of a man who is stingy; [2]
do not desire his delicacies,
[7]for he is like one who is inwardly calculating. [3]
“Eat and drink!” he says to you,
but his heart is not with you.
[8]You will vomit up the morsels that you have eaten,
and waste your pleasant words.
[9]‡Do not speak in the hearing of a fool,
for he will despise the good sense of your words.
[10]‡Do not move an ancient landmark
or enter the fields of the fatherless,
[11]‡for their Redeemer is strong;
he will plead their cause against you.
[12]Apply your heart to instruction
and your ear to words of knowledge.
[13]‡Do not withhold discipline from a child;
if you strike him with a rod, he will not die.
[14]‡If you strike him with the rod,
you will save his soul from Sheol.
[15]‡My son, if your heart is wise,
my heart too will be glad.
[16]‡My inmost being [4] will exult
when your lips speak what is right.
[17]‡Let not your heart envy sinners,
but continue in the fear of the LORD all the day.
[18]‡Surely there is a future,

and your hope will not be cut off.
[19]‡Hear, my son, and be wise,
and direct your heart in the way.
[20]‡Be not among drunkards [5]
or among gluttonous eaters of meat,
[21]for the drunkard and the glutton will come to poverty,
and slumber will clothe them with rags.
[22]‡Listen to your father who gave you life,
and do not despise your mother when she is old.
[23]‡Buy truth, and do not sell it;
buy wisdom, instruction, and understanding.
[24]‡The father of the righteous will greatly rejoice;
he who fathers a wise son will be glad in him.
[25]Let your father and mother be glad;
let her who bore you rejoice.
[26]My son, give me your heart,
and let your eyes observe [6] my ways.
[27]‡For a prostitute is a deep pit;
an adulteress [7] is a narrow well.
[28]She lies in wait like a robber
and increases the traitors among mankind.
[29]‡Who has woe? Who has sorrow?
Who has strife? Who has complaining?
Who has wounds without cause?
Who has redness of eyes?
[30]‡Those who tarry long over wine;
those who go to try mixed wine.
[31]‡Do not look at wine when it is red,
when it sparkles in the cup
and goes down smoothly.
[32]‡In the end it bites like a serpent
and stings like an adder.
[33]‡Your eyes will see strange things,
and your heart utter perverse things.
[34]‡You will be like one who lies down in the midst of the sea,
like one who lies on the top of a mast. [8]
[35]‡“They struck me,” you will say, [9] “but I was not hurt;

they beat me, but I did not feel it.
When shall I awake?
I must have another drink."

PROVERBS **24** ‡Be not envious of evil men,
nor desire to be with them,
[2]for their hearts devise violence,
and their lips talk of trouble.
[3]‡By wisdom a house is built,
and by understanding it is established;
[4]by knowledge the rooms are filled
with all precious and pleasant riches.
[5]‡A wise man is full of strength,
and a man of knowledge enhances his might,
[6]for by wise guidance you can wage your war,
and in abundance of counselors there is victory.
[7]‡Wisdom is too high for a fool;
in the gate he does not open his mouth.
[8]Whoever plans to do evil
will be called a schemer.
[9]The devising [1] of folly is sin,
and the scoffer is an abomination to mankind.
[10]If you faint in the day of adversity,
your strength is small.
[11]‡Rescue those who are being taken away to death;
hold back those who are stumbling to the slaughter.
[12]‡If you say, “Behold, we did not know this,”
does not he who weighs the heart perceive it?
Does not he who keeps watch over your soul know it,
and will he not repay man according to his work?
[13]‡My son, eat honey, for it is good,
and the drippings of the honeycomb are sweet to your taste.
[14]‡Know that wisdom is such to your soul;
if you find it, there will be a future,
and your hope will not be cut off.
[15]‡Lie not in wait as a wicked man against the dwelling of the righteous;
do no violence to his home;
[16]for the righteous falls seven times and rises again,
but the wicked stumble in times of calamity.
[17]‡Do not rejoice when your enemy falls,

and let not your heart be glad when he stumbles,
[18]lest the Lord see it and be displeased,
and turn away his anger from him.
[19]‡Fret not yourself because of evildoers,
and be not envious of the wicked,
[20]‡for the evil man has no future;
the lamp of the wicked will be put out.
[21]‡My son, fear the Lord and the king,
and do not join with those who do otherwise,
[22]‡for disaster will arise suddenly from them,
and who knows the ruin that will come from them both?

More Sayings of the Wise

[23]‡‡These also are sayings of the wise.

Partiality in judging is not good.
[24]Whoever says to the wicked, “You are in the right,”
will be cursed by peoples, abhorred by nations,
[25]but those who rebuke the wicked will have delight,
and a good blessing will come upon them.
[26]‡Whoever gives an honest answer
kisses the lips.
[27]‡Prepare your work outside;
get everything ready for yourself in the field,
and after that build your house.
[28]‡Be not a witness against your neighbor without cause,
and do not deceive with your lips.
[29]Do not say, “I will do to him as he has done to me;
I will pay the man back for what he has done.”
[30]‡I passed by the field of a sluggard,
by the vineyard of a man lacking sense,
[31]and behold, it was all overgrown with thorns;
the ground was covered with nettles,
and its stone wall was broken down.
[32]Then I saw and considered it;
I looked and received instruction.

[33]A little sleep, a little slumber,
a little folding of the hands to rest,
[34]and poverty will come upon you like a robber,
and want like an armed man.

More Proverbs of Solomon

PROVERBS **25** ‡†These also are proverbs of Solomon which the men of Hezekiah king of Judah copied.

[2]‡It is the glory of God to conceal things,
but the glory of kings is to search things out.
[3]As the heavens for height, and the earth for depth,
so the heart of kings is unsearchable.
[4]‡Take away the dross from the silver,
and the smith has material for a vessel;
[5]take away the wicked from the presence of the king,
and his throne will be established in righteousness.
[6]‡Do not put yourself forward in the king's presence
or stand in the place of the great,
[7]for it is better to be told, “Come up here,”
than to be put lower in the presence of a noble.
What your eyes have seen
[8]‡do not hastily bring into court,
for [1] what will you do in the end,
when your neighbor puts you to shame?
[9]Argue your case with your neighbor himself,
and do not reveal another's secret,
[10]lest he who hears you bring shame upon you,
and your ill repute have no end.
[11]‡A word fitly spoken
is like apples of gold in a setting of silver.
[12]Like a gold ring or an ornament of gold
is a wise reprover to a listening ear.
[13]†Like the cold of snow in the time of harvest
is a faithful messenger to those who send him;
he refreshes the soul of his masters.
[14]Like clouds and wind without rain
is a man who boasts of a gift he does not give.
[15]†With patience a ruler may be persuaded,
and a soft tongue will break a bone.

[16]†If you have found honey, eat only enough for you,
lest you have your fill of it and vomit it.
[17]Let your foot be seldom in your neighbor's house,
lest he have his fill of you and hate you.
[18]†A man who bears false witness against his neighbor
is like a war club, or a sword, or a sharp arrow.
[19]Trusting in a treacherous man in time of trouble
is like a bad tooth or a foot that slips.
[20]†Whoever sings songs to a heavy heart
is like one who takes off a garment on a cold day,
and like vinegar on soda.
[21]†If your enemy is hungry, give him bread to eat,
and if he is thirsty, give him water to drink,
[22]for you will heap burning coals on his head,
and the LORD will reward you.
[23]†The north wind brings forth rain,
and a backbiting tongue, angry looks.
[24]†It is better to live in a corner of the housetop
than in a house shared with a quarrelsome wife.
[25]†Like cold water to a thirsty soul,
so is good news from a far country.
[26]†Like a muddied spring or a polluted fountain
is a righteous man who gives way before the wicked.
[27]†It is not good to eat much honey,
nor is it glorious to seek one's own glory. [2]
[28]†A man without self-control
is like a city broken into and left without walls.

PROVERBS **26** ‡†Like snow in summer or rain in harvest,
so honor is not fitting for a fool.
[2]†Like a sparrow in its flitting, like a swallow in its flying,
a curse that is causeless does not alight.
[3]A whip for the horse, a bridle for the donkey,
and a rod for the back of fools.
[4]‡Answer not a fool according to his folly,
lest you be like him yourself.
[5]Answer a fool according to his folly,
lest he be wise in his own eyes.
[6]†Whoever sends a message by the hand of a fool
cuts off his own feet and drinks violence.
[7]†Like a lame man's legs, which hang useless,
is a proverb in the mouth of fools.
[8]†Like one who binds the stone in the sling
is one who gives honor to a fool.
[9]Like a thorn that goes up into the hand of a drunkard
is a proverb in the mouth of fools.
[10]†Like an archer who wounds everyone
is one who hires a passing fool or drunkard. [1]
[11]†Like a dog that returns to his vomit
is a fool who repeats his folly.
[12]†Do you see a man who is wise in his own eyes?
There is more hope for a fool than for him.
[13]‡The sluggard says, “There is a lion in the road!
There is a lion in the streets!”
[14]As a door turns on its hinges,
so does a sluggard on his bed.
[15]The sluggard buries his hand in the dish;
it wears him out to bring it back to his mouth.
[16]†The sluggard is wiser in his own eyes
than seven men who can answer sensibly.
[17]‡†Whoever meddles in a quarrel not his own
is like one who takes a passing dog by the ears.
[18]‡Like a madman who throws firebrands, arrows, and death
[19]is the man who deceives his neighbor
and says, “I am only joking!”

[20]‡For lack of wood the fire goes out,
and where there is no whisperer, quarreling ceases.
[21]As charcoal to hot embers and wood to fire,
so is a quarrelsome man for kindling strife.
[22]‡The words of a whisperer are like delicious morsels;
they go down into the inner parts of the body.
[23]‡Like the glaze [2] covering an earthen vessel
are fervent lips with an evil heart.
[24]Whoever hates disguises himself with his lips
and harbors deceit in his heart;
[25]when he speaks graciously, believe him not,
for there are seven abominations in his heart;
[26]though his hatred be covered with deception,
his wickedness will be exposed in the assembly.
[27]‡Whoever digs a pit will fall into it,
and a stone will come back on him who starts it rolling.
[28]A lying tongue hates its victims,
and a flattering mouth works ruin.

PROVERBS **27** †Do not boast about tomorrow,
for you do not know what a day may bring.
[2]Let another praise you, and not your own mouth;
a stranger, and not your own lips.
[3]A stone is heavy, and sand is weighty,
but a fool's provocation is heavier than both.
[4]†Wrath is cruel, anger is overwhelming,
but who can stand before jealousy?
[5]†Better is open rebuke
than hidden love.
[6]†Faithful are the wounds of a friend;
profuse are the kisses of an enemy.
[7]†One who is full loathes honey,
but to one who is hungry everything bitter is sweet.
[8]†Like a bird that strays from its nest
is a man who strays from his home.
[9]Oil and perfume make the heart glad,
and the sweetness of a friend comes from his earnest counsel. [1]
[10]†Do not forsake your friend and your father's friend,
and do not go to your brother's house in the day of your calamity.
Better is a neighbor who is near
than a brother who is far away.
[11]†Be wise, my son, and make my heart glad,
that I may answer him who reproaches me.
[12]†The prudent sees danger and hides himself,
but the simple go on and suffer for it.
[13]†Take a man's garment when he has put up security for a stranger,
and hold it in pledge when he puts up security for an adulteress. [2]
[14]†Whoever blesses his neighbor with a loud voice,
rising early in the morning,
will be counted as cursing.
[15]†A continual dripping on a rainy day
and a quarrelsome wife are alike;
[16]to restrain her is to restrain the wind
or to grasp [3] oil in one's right hand.
[17]†Iron sharpens iron,

and one man sharpens another. [4]
[18]Whoever tends a fig tree will eat its fruit,
and he who guards his master will be honored.
[19]As in water face reflects face,
so the heart of man reflects the man.
[20]†Sheol and Abaddon are never satisfied,
and never satisfied are the eyes of man.
[21]†The crucible is for silver, and the furnace is for gold,
and a man is tested by his praise.
[22]†Crush a fool in a mortar with a pestle
along with crushed grain,
yet his folly will not depart from him.
[23]‡Know well the condition of your flocks,
and give attention to your herds,
[24]for riches do not last forever;
and does a crown endure to all generations?
[25]When the grass is gone and the new growth appears
and the vegetation of the mountains is gathered,
[26]the lambs will provide your clothing,
and the goats the price of a field.
[27]There will be enough goats' milk for your food,
for the food of your household
and maintenance for your girls.

PROVERBS **28** †The wicked flee when no one pursues,
but the righteous are bold as a lion.
[2]†When a land transgresses, it has many rulers,
but with a man of understanding and knowledge,
its stability will long continue.
[3]†A poor man who oppresses the poor
is a beating rain that leaves no food.
[4]Those who forsake the law praise the wicked,
but those who keep the law strive against them.
[5]Evil men do not understand justice,
but those who seek the LORD understand it completely.
[6]Better is a poor man who walks in his integrity
than a rich man who is crooked in his ways.
[7]†The one who keeps the law is a son with understanding,
but a companion of gluttons shames his father.
[8]†Whoever multiplies his wealth by interest and profit [1]
gathers it for him who is generous to the poor.
[9]†If one turns away his ear from hearing the law,
even his prayer is an abomination.
[10]†Whoever misleads the upright into an evil way
will fall into his own pit,
but the blameless will have a goodly inheritance.
[11]†A rich man is wise in his own eyes,
but a poor man who has understanding will find him out.
[12]†When the righteous triumph, there is great glory,
but when the wicked rise, people hide themselves.
[13]†Whoever conceals his transgressions will not prosper,
but he who confesses and forsakes them will obtain mercy.
[14]†Blessed is the one who fears the LORD always,
but whoever hardens his heart will fall into calamity.
[15]Like a roaring lion or a charging bear
is a wicked ruler over a poor people.
[16]†A ruler who lacks understanding is a cruel oppressor,
but he who hates unjust gain will prolong his days.
[17]†If one is burdened with the blood of another,
he will be a fugitive until death; [2]
let no one help him.

[18]Whoever walks in integrity will be delivered,
but he who is crooked in his ways will suddenly fall.
[19]Whoever works his land will have plenty of bread,
but he who follows worthless pursuits will have plenty of poverty.
[20]†A faithful man will abound with blessings,
but whoever hastens to be rich will not go unpunished.
[21]†To show partiality is not good,
but for a piece of bread a man will do wrong.
[22]†A stingy man [3] hastens after wealth
and does not know that poverty will come upon him.
[23]†Whoever rebukes a man will afterward find more favor
than he who flatters with his tongue.
[24]†Whoever robs his father or his mother
and says, “That is no transgression,”
is a companion to a man who destroys.
[25]†A greedy man stirs up strife,
but the one who trusts in the LORD will be enriched.
[26]Whoever trusts in his own mind is a fool,
but he who walks in wisdom will be delivered.
[27]†Whoever gives to the poor will not want,
but he who hides his eyes will get many a curse.
[28]†When the wicked rise, people hide themselves,
but when they perish, the righteous increase.

PROVERBS **29** †He who is often reproved, yet stiffens his neck,
will suddenly be broken beyond healing.
[2]†When the righteous increase, the people rejoice,
but when the wicked rule, the people groan.
[3]He who loves wisdom makes his father glad,
but a companion of prostitutes squanders his wealth.
[4]†By justice a king builds up the land,
but he who exacts gifts [1] tears it down.
[5]†A man who flatters his neighbor
spreads a net for his feet.
[6]An evil man is ensnared in his transgression,
but a righteous man sings and rejoices.
[7]A righteous man knows the rights of the poor;
a wicked man does not understand such knowledge.
[8]†Scoffers set a city aflame,
but the wise turn away wrath.
[9]†If a wise man has an argument with a fool,
the fool only rages and laughs, and there is no quiet.
[10]Bloodthirsty men hate one who is blameless
and seek the life of the upright. [2]
[11]A fool gives full vent to his spirit,
but a wise man quietly holds it back.
[12]†If a ruler listens to falsehood,
all his officials will be wicked.
[13]†The poor man and the oppressor meet together;
the LORD gives light to the eyes of both.
[14]If a king faithfully judges the poor,
his throne will be established forever.
[15]†The rod and reproof give wisdom,
but a child left to himself brings shame to his mother.
[16]When the wicked increase, transgression increases,
but the righteous will look upon their downfall.
[17]†Discipline your son, and he will give you rest;
he will give delight to your heart.
[18]†Where there is no prophetic vision the people cast off restraint, [3]
but blessed is he who keeps the law.
[19]†By mere words a servant is not disciplined,

for though he understands, he will not respond.
[20]†Do you see a man who is hasty in his words?
There is more hope for a fool than for him.
[21]†Whoever pampers his servant from childhood
will in the end find him his heir. [4]
[22]†A man of wrath stirs up strife,
and one given to anger causes much transgression.
[23]†One's pride will bring him low,
but he who is lowly in spirit will obtain honor.
[24]†The partner of a thief hates his own life;
he hears the curse, but discloses nothing.
[25]The fear of man lays a snare,
but whoever trusts in the LORD is safe.
[26]†Many seek the face of a ruler,
but it is from the LORD that a man gets justice.
[27]An unjust man is an abomination to the righteous,
but one whose way is straight is an abomination to the wicked.

The Words of Agur

PROVERBS **30** ‡†The words of Agur son of Jakeh. The oracle. [1]

The man declares, I am weary, O God;
I am weary, O God, and worn out. [2]
[2]‡Surely I am too stupid to be a man.
I have not the understanding of a man.
[3]†I have not learned wisdom,
nor have I knowledge of the Holy One.
[4]†Who has ascended to heaven and come down?
Who has gathered the wind in his fists?
Who has wrapped up the waters in a garment?
Who has established all the ends of the earth?
What is his name, and what is his son's name?
Surely you know!
[5]‡†Every word of God proves true;
he is a shield to those who take refuge in him.
[6]†Do not add to his words,
lest he rebuke you and you be found a liar.
[7]‡Two things I ask of you;
deny them not to me before I die:
[8]Remove far from me falsehood and lying;
give me neither poverty nor riches;
feed me with the food that is needful for me,
[9]†lest I be full and deny you
and say, “Who is the LORD?”
or lest I be poor and steal
and profane the name of my God.
[10]Do not slander a servant to his master,
lest he curse you, and you be held guilty.
[11]‡†There are those [3] who curse their fathers
and do not bless their mothers.
[12]†There are those who are clean in their own eyes
but are not washed of their filth.
[13]†There are those—how lofty are their eyes,

how high their eyelids lift!
[14]†There are those whose teeth are swords,
whose fangs are knives,
to devour the poor from off the earth,
the needy from among mankind.
[15]†The leech has two daughters:
Give and Give. [4]
Three things are never satisfied;
four never say, “Enough”:
[16]†Sheol, the barren womb,
the land never satisfied with water,
and the fire that never says, “Enough.”
[17]†The eye that mocks a father
and scorns to obey a mother
will be picked out by the ravens of the valley
and eaten by the vultures.
[18]†Three things are too wonderful for me;
four I do not understand:
[19]the way of an eagle in the sky,
the way of a serpent on a rock,
the way of a ship on the high seas,
and the way of a man with a virgin.
[20]This is the way of an adulteress:
she eats and wipes her mouth
and says, “I have done no wrong.”
[21]†Under three things the earth trembles;
under four it cannot bear up:
[22]a slave when he becomes king,
and a fool when he is filled with food;
[23]an unloved woman when she gets a husband,
and a maidservant when she displaces her mistress.
[24]†Four things on earth are small,
but they are exceedingly wise:
[25]†the ants are a people not strong,
yet they provide their food in the summer;
[26]†the rock badgers are a people not mighty,
yet they make their homes in the cliffs;

[27]†the locusts have no king,
yet all of them march in rank;
[28]†the lizard you can take in your hands,
yet it is in kings' palaces.
[29]‡Three things are stately in their tread;
four are stately in their stride:
[30]the lion, which is mightiest among beasts
and does not turn back before any;
[31]†the strutting rooster, [5] the he-goat,
and a king whose army is with him. [6]
[32]†If you have been foolish, exalting yourself,
or if you have been devising evil,
put your hand on your mouth.
[33]†For pressing milk produces curds,
pressing the nose produces blood,
and pressing anger produces strife.

The Words of King Lemuel

PROVERBS **31** ‡†The words of King Lemuel. An oracle that his mother taught him:

[2]‡†What are you doing, my son? [1] What are you doing, son of my womb?
What are you doing, son of my vows?
[3]†Do not give your strength to women,
your ways to those who destroy kings.
[4]‡It is not for kings, O Lemuel,
it is not for kings to drink wine,
or for rulers to take strong drink,
[5]lest they drink and forget what has been decreed
and pervert the rights of all the afflicted.
[6]‡Give strong drink to the one who is perishing,
and wine to those in bitter distress; [2]
[7]let them drink and forget their poverty
and remember their misery no more.
[8]‡Open your mouth for the mute,
for the rights of all who are destitute. [3]
[9]Open your mouth, judge righteously,
defend the rights of the poor and needy.

The Woman Who Fears the LORD

[10]‡‡† [4] An excellent wife who can find?
She is far more precious than jewels.
[11]†The heart of her husband trusts in her,
and he will have no lack of gain.
[12]She does him good, and not harm,
all the days of her life.
[13]‡†She seeks wool and flax,
and works with willing hands.
[14]†She is like the ships of the merchant;

she brings her food from afar.
[15]†She rises while it is yet night
and provides food for her household
and portions for her maidens.
[16]†She considers a field and buys it;
with the fruit of her hands she plants a vineyard.
[17]†She dresses herself [5] with strength
and makes her arms strong.
[18]†She perceives that her merchandise is profitable.
Her lamp does not go out at night.
[19]†She puts her hands to the distaff,
and her hands hold the spindle.
[20]‡She opens her hand to the poor
and reaches out her hands to the needy.
[21]†She is not afraid of snow for her household,
for all her household are clothed in scarlet. [6]
[22]†She makes bed coverings for herself;
her clothing is fine linen and purple.
[23]†Her husband is known in the gates
when he sits among the elders of the land.
[24]†She makes linen garments and sells them;
she delivers sashes to the merchant.
[25]‡†Strength and dignity are her clothing,
and she laughs at the time to come.
[26]†She opens her mouth with wisdom,
and the teaching of kindness is on her tongue.
[27]†She looks well to the ways of her household
and does not eat the bread of idleness.
[28]‡†Her children rise up and call her blessed;
her husband also, and he praises her:
[29]‡“Many women have done excellently,
but you surpass them all.”
[30]‡†Charm is deceitful, and beauty is vain,
but a woman who fears the Lord is to be praised.
[31]†Give her of the fruit of her hands,
and let her works praise her in the gates.

Footnotes

Footnotes for Proverbs, Chapter 1

[1] 1:23 Or *Will you turn away at my reproof?*

Footnotes for Proverbs, Chapter 2

[1] 2:16 Hebrew *strange*

[2] 2:16 Hebrew *foreign woman*

[3] 2:18 Hebrew *to the Rephaim*

Footnotes for Proverbs, Chapter 3

[1] 3:4 Or *repute*

[2] 3:8 Hebrew *navel*

[3] 3:8 Or *medicine*

[4] 3:25 Hebrew *storm*

[5] 3:27 Hebrew *Do not withhold good from its owners*

[6] 3:34 Or *grace*

[7] 3:35 The meaning of the Hebrew word is uncertain

Footnotes for Proverbs, Chapter 4

[1] 4:1 Hebrew *know*

[2] 4:22 Hebrew *his*

[3] 4:26 Or *Make level*

Footnotes for Proverbs, Chapter 5

[1] 5:3 Hebrew *strange*; also verse 20

[2] 5:3 Hebrew *palate*

[3] 5:5 Hebrew *lay hold of*

[4] 5:19 Hebrew *be led astray*; also verse 20

[5] 5:20 Hebrew *a foreign woman*

[6] 5:21 Or *makes level*

Footnotes for Proverbs, Chapter 6

[1] 6:3 Or *humble yourself*

[2] 6:5 Hebrew lacks *of the hunter*

[3] 6:13 Hebrew *scrapes*

[4] 6:22 Hebrew *it*; three times in this verse

[5] 6:24 Revocalization (compare Septuagint) yields *from the wife of a neighbor*

[6] 6:24 Hebrew *the foreign woman*

[7] 6:26 Or (compare Septuagint, Syriac, Vulgate) *for a prostitute leaves a man with nothing but a loaf of bread*

[8] 6:26 Hebrew *a man's wife*

Footnotes for Proverbs, Chapter 7

[1] 7:5 Hebrew *strange*

[2] 7:5 Hebrew *the foreign woman*

[3] 7:10 Hebrew *guarded in heart*

[4] 7:14 Hebrew *peace offerings*

[5] 7:22 Probable reading (compare Septuagint, Vulgate, Syriac); Hebrew *as an anklet for the discipline of a fool*

Footnotes for Proverbs, Chapter 8

[1] 8:16 Most Hebrew manuscripts; many Hebrew manuscripts, Septuagint *govern the earth*

[2] 8:22 Or *fathered*; Septuagint *created*

[3] 8:22 Hebrew *way*

[4] 8:28 The meaning of the Hebrew is uncertain

[5] 8:30 Or *daily filled with*

Footnotes for Proverbs, Chapter 9

[1] 9:6 Or *Leave the company of the simple*

[2] 9:9 Hebrew lacks *instruction*

[3] 9:13 Or *full of simpleness*

[4] 9:18 Hebrew *Rephaim*

Footnotes for Proverbs, Chapter 10

[1] 10:22 Or *and toil adds nothing to it*

Footnotes for Proverbs, Chapter 11

[1] 11:7 Or *of his strength*, or *of iniquity*

[2] 11:27 Or *acceptance*

Footnotes for Proverbs, Chapter 12

[1] 12:17 Hebrew *breathes out*

[2] 12:26 Or *The righteous chooses his friends carefully*

[3] 12:27 Or *but diligence is precious wealth*

Footnotes for Proverbs, Chapter 13

[1] 13:5 Or *stench*

[2] 13:11 Or *by fraud*

[3] 13:15 Probable reading (compare Septuagint, Syriac, Vulgate); Hebrew *is rugged*, or *is an enduring rut*

[4] 13:21 Or *Evil*

[5] 13:24 Or *who loves him disciplines him early*

Footnotes for Proverbs, Chapter 14

[1] 14:3 Or *In the mouth of a fool is a rod of pride*

[2] 14:9 Hebrew *but among the upright is acceptance*

[3] 14:12 Hebrew *ways of death*

[4] 14:16 Or *fears* [the LORD]

[5] 14:22 Or *show*

[6] 14:30 Or *healing*

[7] 14:30 Or *jealousy*

[8] 14:33 Or *Wisdom rests quietly in the heart of a man of understanding, but makes itself known in the midst of fools*

Footnotes for Proverbs, Chapter 15

[1] 15:4 Or *healing*

[2] 15:7 Or *the hearts of fools are not steadfast*

[3] 15:30 Hebrew *makes fat*

Footnotes for Proverbs, Chapter 16

[1] 16:20 Or *to a matter*

[2] 16:25 Hebrew *ways of death*

[3] 16:27 Hebrew *what is on his lips*

[4] 16:30 Hebrew *to plan*

Footnotes for Proverbs, Chapter 17

[1] 17:1 Hebrew *sacrifices*

[2] 17:23 Hebrew *a bribe from the bosom*

Footnotes for Proverbs, Chapter 18

[1] 18:5 Hebrew *to lift the face of*

Footnotes for Proverbs, Chapter 19

[1] 19:2 Or *A soul*

[2] 19:6 Or *of a noble*

[3] 19:7 The meaning of the Hebrew sentence is uncertain

Footnotes for Proverbs, Chapter 20

[1] 20:1 Or *will not become wise*

[2] 20:10 Or *Two kinds of*; also verse 23

[3] 20:11 Or *Even a child can dissemble in his actions, though his conduct seems pure and upright*

[4] 20:16 Or *for an adulteress* (compare 27:13)

[5] 20:19 Hebrew *with one who is simple in his lips*

[6] 20:27 Hebrew *breath*

Footnotes for Proverbs, Chapter 21

[1] 21:4 Or *the plowing*

[2] 21:6 Some Hebrew manuscripts, Septuagint, Latin; most Hebrew manuscripts *vapor for those who seek death*

[3] 21:14 Hebrew *a bribe in the bosom*

[4] 21:29 Or *establishes*

Footnotes for Proverbs, Chapter 22

[1] 22:4 Or *The reward for humility is the fear of the LORD, riches and honor and life*

[2] 22:9 Hebrew *good*

[3] 22:14 Hebrew *strange*

Footnotes for Proverbs, Chapter 23

[1] 23:1 Or *who*

[2] 23:6 Hebrew *whose eye is evil*

[3] 23:7 Or *for as he calculates in his soul, so is he*

[4] 23:16 Hebrew *My kidneys*

[5] 23:20 Hebrew *those who drink too much wine*

[6] 23:26 Or *delight in*

[7] 23:27 Hebrew *a foreign woman*

[8] 23:34 Or *of the rigging*

[9] 23:35 Hebrew lacks *you will say*

Footnotes for Proverbs, Chapter 24

[1] 24:9 Or *scheming*

Footnotes for Proverbs, Chapter 25

[1] 25:8 Hebrew *or else*

[2] 25:27 The meaning of the Hebrew line is uncertain

Footnotes for Proverbs, Chapter 26

[1] 26:10 Or *hires a fool or passersby*

[2] 26:23 By revocalization; Hebrew *silver of dross*

Footnotes for Proverbs, Chapter 27

[1] 27:9 Or *and so does the sweetness of a friend that comes from his earnest counsel*

[2] 27:13 Hebrew *a foreign woman*; a slight emendation yields (compare Vulgate; see also 20:16) *foreigners*

[3] 27:16 Hebrew *to meet with*

[4] 27:17 Hebrew *sharpens the face of another*

Footnotes for Proverbs, Chapter 28

[1] 28:8 That is, profit that comes from charging interest to the poor

[2] 28:17 Hebrew *until the pit*

[3] 28:22 Hebrew *A man whose eye is evil*

Footnotes for Proverbs, Chapter 29

[1] 29:4 Or *who taxes heavily*

[2] 29:10 Or *but the upright seek his soul*

[3] 29:18 Or *the people are discouraged*

[4] 29:21 The meaning of the Hebrew word rendered *his heir* is uncertain

Footnotes for Proverbs, Chapter 30

[1] 30:1 Or *Jakeh, the man of Massa*

[2] 30:1 Revocalization; Hebrew *The man declares to Ithiel, to Ithiel and Ucal*

[3] 30:11 Hebrew *There is a generation*; also verses 12, 13, 14

[4] 30:15 Or *“Give, give,” they cry*

[5] 30:31 Or *the magpie*, or *the greyhound*; Hebrew *girt-of-loins*

[6] 30:31 Or *against whom there is no rising up*

Footnotes for Proverbs, Chapter 31

[1] 31:2 Hebrew *What, my son?*

[2] 31:6 Hebrew *those bitter in soul*

[3] 31:8 Hebrew *are sons of passing away*

[4] 31:10 Verses 10-31 are an acrostic poem, each verse beginning with the successive letters of the Hebrew alphabet

[5] 31:17 Hebrew *She girds her loins*

[6] 31:21 Or *in double thickness*

Study Notes

PROVERBS—NOTE ON 1:1–7 These verses form the prologue, where the reader is called to serious study for his own benefit. In a few brief words, he is introduced to: 1) the genre of this literature (v. 1); 2) a clear twofold purpose (vv. 2–6); and 3) an all-important motto (v. 7).

PROVERBS—NOTE ON 1:1 proverbs. See Introduction: Title. The proverbs are short, pithy sayings that express timeless truth and wisdom. They arrest one's thoughts, causing the reader to reflect on how one might apply divine principles to life situations (e.g., 2:12). Proverbs contains insights both in poetry and prose; yet, at the same time, it includes commands to be obeyed. God's proverbs are not limited to this book alone (see Gen. 10:9; 1 Sam. 10:12; 24:13; Jer. 31:29; Ezek. 12:22; 18:2). **Solomon.** See Introduction: Author and Date. As Solomon became king of Israel, he sought and received wisdom and knowledge from the Lord (2 Chron. 1:7–12), which led him to wealth, honor, and fame.

PROVERBS—NOTE ON 1:2–6 The twofold purpose of the book is 1) to produce the skill of godly living by wisdom and instruction (v. 2a; expanded in vv. 3–4), and 2) to develop discernment (v. 2b, expanded in v. 5).

PROVERBS—NOTE ON 1:2 wisdom. See Introduction: Historical and Theological Themes. To the Hebrew mind, wisdom was not knowledge alone, but the skill of living a godly life as God intended man to live (cf. Deut. 4:5–8). **instruction.** This refers to the discipline of the moral nature. **understand.** This word looks at the mental discipline that matures one for spiritual discernment.

PROVERBS—NOTE ON 1:3 wise dealing, in righteousness, justice, and equity. Expanding the purpose and terms of v. 2a, Proverbs engages in a process of schooling a son in the disciplines of: 1) wise behavior (a different Hebrew word from that in v. 2) which means discreet counsel or the ability to govern oneself by choice; 2) righteousness, the application of God's standards in dealing with others; 3) justice, the ability to conform to the will and standard of God; a practical righteousness that matches one's positional righteousness; and 4) equity, the living of life in a fair, pleasing way.

PROVERBS—NOTE ON 1:4 prudence . . . simple. The purpose is to impart discernment to the naive and the ignorant. The root of "simple" is a word meaning "an open door," an apt description of the undiscerning, who do not know what to keep in or out of their minds. **knowledge and discretion to the youth.** To make one ponder before sinning, thus to make a responsible choice.

PROVERBS—NOTE ON 1:5 guidance. The wise believer will have the ability to guide or govern others with truth.

PROVERBS—NOTE ON 1:6 understand a proverb . . . saying. Proverbs seeks to sharpen the mind by schooling one in "parabolic speech" and "dark sayings" that need reflection and interpretation. **riddles.** Study of the Scriptures is sufficient to provide the wisdom for the perplexities of life.

PROVERBS—NOTE ON 1:7 The fear of the Lord. The overarching theme of this book and particularly the first nine chapters is introduced—reverence for God (see v. 29; 2:5; 3:7; 8:13; 9:10; 14:26–27; cf. also Job 28:28; Ps. 34:11; Acts 9:31). See Introduction: Historical and Theological Themes. This reverential awe and admiring, submissive fear is foundational for all spiritual knowledge and wisdom (cf. Prov. 2:4–6; 9:10; 15:33; Job 28:28; Ps. 111:10; Eccles. 12:13). While the unbeliever may make statements about life and truth, he does not have true or ultimate knowledge until he is in a redemptive relationship of reverential awe with God. Notice the progression here: 1) teaching about God; 2) learning about God; 3) fearing God; 4) knowing God; and 5) imitating God's wisdom. The fear of the Lord is a state of mind in which one's own attitudes, will, feelings, deeds, and goals are exchanged for God's (cf. Ps. 42:1).

PROVERBS—NOTE ON 1:8–9:18 This lengthy section features parental praise of wisdom in the form of didactic addresses. These chapters prepare the reader for the actual proverbs that begin in 10:1ff.

PROVERBS—NOTE ON 1:10–19 Here is a warning against enticement by sinners, who will succeed if his son fails to embrace wisdom (v. 8).

PROVERBS—NOTE ON 1:10 sinners. This term is reserved in Scripture to describe unbelievers for whom sin is continual and who endeavor to persuade even believers to sin with them (*see note on James 4:8*). The sins of murder and robbery are used as illustrations of such folly.

PROVERBS—NOTE ON 1:11 Come with us. The intimidating force of peer pressure is often the way to entice those who lack wisdom.

PROVERBS—NOTE ON 1:12 swallow. The wicked devise a plot of deception in which the innocent are captured and victimized like one who is taken by death itself—as with Joseph (Gen. 37:20ff.), Jeremiah (Jer. 38:6–13), and Daniel (Dan. 6:16–17). “Pit” is the place of death. For the wicked it is a place of no return (Job 7:9), darkness (Ps. 143:3), and torment (Isa. 14:11).

PROVERBS—NOTE ON 1:13 we . . . plunder. This is the enlisting of the innocent without full disclosure of intent. Abundant spoil is promised by this outright robbery, which is made to appear easy and safe for the thieves and murderers.

PROVERBS—NOTE ON 1:15 do not walk. This directly confronts the invitation of v. 11. Sin must be rejected at the first temptation (cf. Ps. 119:114–115; James 1:15) by refusing even the association that can lead to sin (cf. Ps. 1:1–6). Avoid the beginnings of sin (see Prov. 4:14).

PROVERBS—NOTE ON 1:17 net spread. It would be ineffective to set up a net for catching a bird in full view of the bird. Taken with v. 18, this analogy means that the sinner sets up his trap for the innocent in secret, but in the end the trap is sprung on him (v. 19). This greed entraps him (cf. 1 Tim. 6:9–11). Stupid sinners rush to their own ruin.

PROVERBS—NOTE ON 1:20–33 In this section, wisdom is personified and speaks in the first person, emphasizing the serious consequences that come to those who reject it. Similar personifications of wisdom occur in 3:14–18; 8:1–36; 9:1–12.

PROVERBS—NOTE ON 1:21 **cries out . . . the city.** While enticement is covert and secret (v. 10), wisdom, with nothing to hide, is available to everyone, being found in the most prominent of public places.

PROVERBS—NOTE ON 1:22 **How long.** Three questions reveal three classes of those needing wisdom, and the downward progression of sin: 1) the naive or simple-minded, who are ignorant; 2) scoffers or mockers, who commit more serious, determined acts; and 3) fools or obstinate unbelievers, who will not listen to the truth. Proverbs aims its wisdom primarily at the first group.

PROVERBS—NOTE ON 1:23 **reproof.** God's wisdom brings to bear against the sinner indictments for sin that demand repentance. To the one who does repent, God promises the spirit or essence of true wisdom linked to divine revelation.

PROVERBS—NOTE ON 1:24–26 Sinners who respond with indifference and mockery at God's indictments increase their guilt (cf. Rom. 2:5) and bring upon themselves the wrath of God's mockery and indifference (Prov. 1:26–27). Some wait to seek God until it is too late. See Deut. 1:45; 1 Sam. 28:6; Ps. 18:41.

PROVERBS—NOTE ON 1:26–27 **calamity . . . terror . . . distress and anguish.** All these terms describe the severe troubles of divine judgment. When sinners who have rejected wisdom call on God in the day of judgment, God will respond to their distress with derision.

PROVERBS—NOTE ON 1:28–32 God's rejection of sinners is carefully detailed. This is the aspect of God's wrath expressed in his abandonment of sinners. *See notes on Rom. 1:24–28*. No prayers or diligent seeking will help them (cf. Prov. 8:17).

PROVERBS—NOTE ON 1:28–30 **I will not answer.** God will withdraw his invitation to sinners because they have rejected him. Notice the rejection of wisdom (v. 7), knowledge (v. 22), reproof (vv. 23–24), and counsel (v. 25).

PROVERBS—NOTE ON 1:31 **eat the fruit of their way.** The ultimate punishment is God's giving a people up to the result of their wickedness.

Cf. Rom. 1:24–28.

PROVERBS—NOTE ON 1:32 complacency. Willful carelessness or lack of appropriate care is intended.

PROVERBS—NOTE ON 2:1 my words. Solomon has taken God's law and made it his own by faith and obedience, as well as teaching. The wisdom of these words is available to those who, first of all, understand the rich value ("treasure") that wisdom possesses. Appropriating wisdom begins when one values it above all else.

PROVERBS—NOTE ON 2:2 ear . . . heart. *See note on 4:21–23*. Once wisdom is properly valued, both the ear and mind are captivated by it.

PROVERBS—NOTE ON 2:3 call out for insight. This shows the passionate pleading of one who is desperate to know and apply the truth of God. The least bit of indifference will leave one bereft of the fullness of wisdom.

PROVERBS—NOTE ON 2:4 seek . . . search. A desiring search, the most intensive of a lifetime. Cf. Job 28:1–28 for a parallel.

PROVERBS—NOTE ON 2:6 his mouth. The words of his mouth are contained in Scripture. It is there that God speaks (cf. Heb. 1:1–2; 2 Pet. 1:20–21). Wisdom comes only by revelation.

PROVERBS—NOTE ON 2:7–8 the upright. This identifies those who are true believers, who seek to know, love, and obey God and to live righteously. These covenant keepers alone can know wisdom and experience God's protection.

PROVERBS—NOTE ON 2:9 righteousness and justice and equity. The ethical triad of 1:3.

PROVERBS—NOTE ON 2:10 wisdom will come into your heart. *See note on 4:21–23*.

PROVERBS—NOTE ON 2:11 discretion . . . understanding. Truth is the protector from all evil (see Ps. 119:11, 97–104).

PROVERBS—NOTE ON 2:12 perverted speech. Twisted speech is typical of those who reject wisdom (cf. 8:13; 10:31–32).

PROVERBS—NOTE ON 2:14 Fools love most what is worst.

PROVERBS—NOTE ON 2:16 forbidden woman. She is the harlot repeatedly condemned in Proverbs (cf. 5:1–23; 6:20–29; 7:1–27; 22:14; 23:27), as in the rest of Scripture (Ex. 20:14; Lev. 20:10). She is "foreign" or "strange" because such women were at first from outside Israel, but came to include any prostitute or adulteress. Her words are the flattering or smooth words of Prov. 7:14–20.

PROVERBS—NOTE ON 2:17 forsakes the companion. She leaves the guidance and friendship of her husband (cf. 16:28; 17:9). **forgets the covenant.** In a wide sense this could be the covenant of Sinai (Ex. 20:14), but specifically looks to the marriage covenant of Gen. 2:24, with its commitment to fidelity.

PROVERBS—NOTE ON 2:18 sinks down to death. The destructive nature of this blinding sin leads one to walk alongside death (see vv. 8–9, 12, 15). Death in Proverbs is presented as both a gradual descent (5:23) and a sudden end (29:1).

PROVERBS—NOTE ON 2:19 none who go . . . come back. The irreversible nature of continuing in this sin points to its devastating consequences. It leads to physical death, as expressed in the Hebrew euphemisms of v. 22 ("cut off" and "rooted out"). After that comes the reality of eternal death.

PROVERBS—NOTE ON 2:21 inhabit the land . . . remain. Exactly opposite to those who live in sexual sin and are headed for death, those who belong to the Lord will live. *See note on 8:18–21*.

PROVERBS—NOTE ON 3:1–35 Here the study of truth leading to wisdom is commended to all. This is enforced by a contrast of the destinies of the wise and wicked.

PROVERBS—NOTE ON 3:1–20 Solomon instructs that wisdom is: 1) rooted in sound teaching (vv. 1–4); 2) rests in trust in God (vv. 5–6), and 3) rewards those who obey (vv. 7–10). While wisdom demands chastening, it brings profound benefits (vv. 13–18), and its importance is clear since it undergirded God’s creation (vv. 19–20).

PROVERBS—NOTE ON 3:1 my teaching. Hebrew “Torah,” from the verb “to throw, distribute, or teach,” hence “teaching.” It is used of God’s law (29:18), but here, as in 2:1, it is used of the commands and principles that God gave through Solomon. **heart.** *See note on 4:21–23*.

PROVERBS—NOTE ON 3:3 neck . . . heart. The virtues of mercy (the Hebrew word for lovingkindness and loyal love) and truth that come from God are to become part of us—outwardly in our behavior for all to see as an adornment of spiritual beauty, and inwardly as the subject of our meditation (cf. Deut. 6:4–9). Such inward and outward mercy and truth is evidence of New Covenant salvation (cf. Jer. 31:33–34).

PROVERBS—NOTE ON 3:4 God and man. Cf. Christ in Luke 2:52.

PROVERBS—NOTE ON 3:7 This is alluded to by Paul in Rom. 12:16.

PROVERBS—NOTE ON 3:8 healing . . . refreshment. The renewal here is in the marrow, the inner parts (Job 21:24). God is promising physical well-being for those who live wisely according to his will. Such physical well-being is what David forfeited before he confessed that he had sinned against Bathsheba and Uriah (see Ps. 32:3–4; 51:8).

PROVERBS—NOTE ON 3:9–10 Honor the Lord . . . wealth. A biblical view of wealth demands using possessions for honoring God. This is accomplished by trusting God (v. 5); by giving the best to God (“first”; cf. Ex. 22:29; 23:19; Deut. 18:4); by being fair (Prov. 3:27–28); by giving generously (11:25); and by expressing gratitude for all he gives (Deut. 6:10–12). The result of such faithfulness to honor him is prosperity and satisfaction.

PROVERBS—NOTE ON 3:11–12 not despise . . . discipline. Since even the wisest of God’s children are subject to sin, there is necessity of God’s fatherly discipline to increase wisdom and blessing. Such correction should not be resisted. *See notes on Heb. 12:5–11*.

PROVERBS—NOTE ON 3:14–15 Cf. Ps. 19:10–11. Divine wisdom yields the richest treasures, described in Prov. 3:14–18 as "gain," "long life," "riches," "honor," "pleasantness," "peace," "life," and "blessed."

PROVERBS—NOTE ON 3:18 **tree of life.** This expression is a metaphor referring to temporal and spiritual renewal and refreshment (cf. 11:30; 13:12; 15:4).

PROVERBS—NOTE ON 3:19–20 Solomon is indicating that wisdom is basic to all of life, for by it God created everything. Since God used it to create the universe, how eager must we be to use it to live in this universe.

PROVERBS—NOTE ON 3:22 **life for your soul.** The association of wisdom with the inner spiritual life (cf. vv. 2, 16) unfolds throughout the book (cf. 4:10, 22; 7:2; 8:35; 9:11; 10:11, 16–17; 11:19, 30; 12:28; 13:14; 14:27; 15:4, 24; 16:22; 19:23; 21:21; 22:4). **adornment for your neck.** The wisdom of God will adorn one's life for all to see its beauty (cf. 1:9).

PROVERBS—NOTE ON 3:25–26 **afraid . . . confidence.** Living in God's wisdom provides the basis for the believer's peace of mind (v. 24) and removes fear (v. 25).

PROVERBS—NOTE ON 3:28 **neighbor.** A neighbor is anyone in need whom God brings across one's path. See Luke 10:29–37.

PROVERBS—NOTE ON 3:29 **plan . . . dwells.** Do not plan evil against one trusting in your protection.

PROVERBS—NOTE ON 3:30 **contend.** This can mean "come to hand blows," or, with legal overtones, "accuse a man."

PROVERBS—NOTE ON 3:31 **envy.** Many law keepers wish they were lawbreakers (Ps. 37:1–7). They would like to be oppressors rather than the oppressed.

PROVERBS—NOTE ON 3:32 **abomination.** Specifically, an abomination is an attitude or act that is incompatible with God's nature and intolerable to him, leading to his anger and judgment. This is an important theme in Proverbs (*see note on 6:16–19*). **in his confidence.** This means that God discloses himself and his truth to the upright (cf. Ps. 25:14).

PROVERBS—NOTE ON **3:34** **humble.** Lit., “he who bends himself” (James 4:6; 1 Pet. 5:5).

PROVERBS—NOTE ON **4:2** **good precepts . . . my teaching.** There is no wisdom but that which is linked to sound teaching, which should be the focal point of all instruction (cf. 1 Tim. 1:10; 4:13, 16; 5:17; 2 Tim. 3:10, 16; 4:2; Titus 1:9; 2:1, 10).

PROVERBS—NOTE ON **4:3–5** **son with my father . . . my mother.** This is Solomon’s reference to David and Bathsheba (2 Sam. 12:24).

PROVERBS—NOTE ON **4:8** **Prize . . . exalt . . . honor . . . embrace.** The more highly one esteems wisdom, the more highly wisdom lifts that person.

PROVERBS—NOTE ON **4:9** **head.** *See note on 3:22*.

PROVERBS—NOTE ON **4:13** **Keep . . . do not let go; guard.** The father commanded his son in v. 5 to “get wisdom”; here he commands him to hold on to it.

PROVERBS—NOTE ON **4:14** **Do not enter the path of the wicked.** Sin is best dealt with at its beginning by the application of necessary wisdom to suit the initial temptation (cf. Ps. 1:1).

PROVERBS—NOTE ON **4:15** Four verbs identify aspects necessary in urgently dealing with sin at its start (v. 14): 1) avoid the sinful situation; 2) pass as far from it as possible; 3) turn away from the sin; and 4) pass beyond or escape the sin. The plan here fits exactly with the pattern of sin’s enticement outlined in James 1:13–15.

PROVERBS—NOTE ON **4:16–17** **they cannot sleep.** Cf. 3:24. They have to sin before they can sleep, and they view their sin as food for their hungry, wicked souls.

PROVERBS—NOTE ON 4:18 path of the . . . light of dawn. The path of the believer is one of increasing light, just as a sunrise begins with the faint glow of dawn and proceeds to the splendor of noonday.

PROVERBS—NOTE ON 4:21–23 heart. The "heart" commonly refers to the mind as the center of thinking and reason (3:3; 6:21; 7:3), but also includes the emotions (15:15, 30), the will (11:20; 14:14), and thus, the whole inner being (3:5). The heart is the depository of all wisdom and the source of whatever affects speech (4:24), sight (v. 25), and conduct (vv. 26–27).

PROVERBS—NOTE ON 5:1–2 be attentive. The wise father marshals all the essential terms to sum up his call to wisdom (cf. 1:2; 2:2; 3:13; 4:5).

PROVERBS—NOTE ON 5:3 lips . . . speech. Seduction begins with deceptive flattery (cf. 2:16). Lips of honey should be part of true love in marriage (Song 4:11).

PROVERBS—NOTE ON 5:4–5 in the end. Lit., "the future" of tasting her lips is like "wormwood," a symbol of suffering (cf. Deut. 29:18), and a "sword," the symbol of death. She travels on the road to death and hell (cf. Prov. 2:18).

PROVERBS—NOTE ON 5:5 Sheol. *See note on 1:12*.

PROVERBS—NOTE ON 5:6 her ways wander. Her steps willfully and predictably stagger here and there as she has no concern for the abyss ahead.

PROVERBS—NOTE ON 5:7–14 These verses describe the high price of infidelity. The focus here is on the guilty suffering of the one who yields to lust rather than obeying God's law. Contrast the proper response to such temptation in the case of Joseph (Gen. 39:1–12).

PROVERBS—NOTE ON 5:9–10 take their fill of your strength. The consequences of this sin may include slavery, as a commuted punishment, instead of death that should have come for adultery (Deut. 22:22). In that case, "the merciless" was the judge and the "others" were the masters to whom all the energy of youth was directed in slavery. All personal wealth was lost to outsiders, and one served in a stranger's house helping him to prosper.

PROVERBS—NOTE ON 5:11 flesh and body. This could be a reference to venereal disease (cf. 1 Cor. 6:18), or to the natural end of life. At that point, filled with an irreversible regret (Prov. 5:12), the ruined sinner vainly laments his neglect of warning and his sad disgrace.

PROVERBS—NOTE ON 5:14 in the assembled congregation. A most painful loss in such a situation is public disgrace in the community. There can be public confession, discipline, and forgiveness, but not restoration to one's former place of honor and service. See 6:33.

PROVERBS—NOTE ON 5:15–19 Using the imagery of water, the joy of a faithful marriage is contrasted with the disaster of infidelity (vv. 9–14). "Cistern" and "well" refer to the wife from whom the husband is to draw all his satisfying refreshment, sexually and affectionately (v. 19; cf. 9:17–18; Song 4:9–11).

PROVERBS—NOTE ON 5:16–17 springs . . . streams. The euphemism refers to the male procreation capacity with the idea of the foolish as a fountain ("spring") scattering precious water—a picture of the wastefulness of sexual promiscuity. The result of such indiscriminate sin is called "streams of waters in the streets," a graphic description of the illegitimate street children of harlotry. Rather, says Solomon, "let them be for yourself alone" and not the children of such immoral strangers.

PROVERBS—NOTE ON 5:18 fountain be blessed. God offers to bless male procreation when it is confined to one's wife. It should be noted that, in spite of the sinful polygamy of David and Solomon, as well as the disastrous polygamy of Rehoboam (cf. 2 Chron. 11:21), the instruction here identifies God's ideal as one wife from youth on.

PROVERBS—NOTE ON 5:19 graceful doe. The doe has graceful beauty in her face and form and is often used in the poetry of Bible times for the beauty of a woman. **breasts.** This is imagery of affection (cf. Song 1:13; 4:1–7; 7:7–8).

PROVERBS—NOTE ON 5:20 Such behavior is presented as having no benefit; thus, to justify such folly is senseless.

PROVERBS—NOTE ON 5:21–22 before the eyes . . . held. The Lord sees all that man does and in mercy withholds immediate judgment, allowing the sinner time to repent or to be caught in his own sin (cf. Num. 32:23; Ps. 7:15–16; 57:6; Prov. 1:17; Gal. 6:7–8). Notice the example of Haman (Est. 5:9–14; 7:1–10).

PROVERBS—NOTE ON 5:23 He dies. *See note on 2:18*.

PROVERBS—NOTE ON 6:1 security . . . pledge. The foolishness here is making one's self responsible for another's debt and pledging to pay if the other defaults (cf. 11:15; 17:18; 20:16; 22:26). While there is precedent for such a practice, it is far better to give to those in need (see 19:17; Deut. 15:1–15) or lend without interest (see Prov. 28:8; Lev. 25:35–38).

PROVERBS—NOTE ON 6:2–4 snared . . . come into the hand. Cf. 22:26–27. Anyone who becomes responsible for another person's debt is trapped and controlled because he has yielded control of what God has given him as a stewardship. The situation is so serious that it is imperative to take control of one's own God-given resources and get out of such an intolerable arrangement immediately ("save yourself," 6:5) before coming to poverty or slavery. Cf. Gen. 43:9 and 44:32–33.

PROVERBS—NOTE ON 6:6–11 A warning against laziness is appropriate after the discussion on the folly of guaranteeing someone else's debt, since it is often lazy people who want sureties.

PROVERBS—NOTE ON 6:6 ant . . . sluggard. Cf. 30:25. The ant is an example of industry, diligence, and planning (6:7–8) and serves as a rebuke to a sluggard (a lazy person who lacks self-control). Wisdom sends a lazy man to learn from an ant (see 10:4, 26; 12:24; 13:4; 15:19; 19:15; 20:4; 26:14–16).

PROVERBS—NOTE ON 6:11 robber . . . armed man. The lazy man, with his inordinate devotion to sleep rather than work (vv. 9–10), learns too late, thus coming to inescapable poverty just as a victim is overpowered by a robber (see 24:33–34). While laziness leads to poverty (cf. 10:4–5; 13:4; 20:4, 13), laziness is not always the cause of poverty (cf. 14:31; 17:5; 19:1, 17, 22; 21:12; 28:3, 11).

PROVERBS—NOTE ON **6:12** **A worthless person.** A scoundrel (1 Sam. 25:25; Job 34:18), lit., a "man of Belial" (useless; cf. 1 Sam. 2:12; 30:22), a term that came to be used of the devil himself (see 2 Cor. 6:15).

PROVERBS—NOTE ON **6:13** **winks . . . signals . . . points.** Apparently this was common in the East. Fearing detection, and to hide his intention, the deceiver spoke lies to the victim while giving signals with his eyes, hands, and feet to someone else who was in on the deception to carry out the intrigue.

PROVERBS—NOTE ON **6:14** **discord.** The sin of discord, dissent, or creating conflict intentionally recurs in Proverbs (15:18; 16:28; 17:14; 18:19; 21:9, 19; 22:10; 23:29; 25:24; 26:21; 27:15; 28:25; 29:22).

PROVERBS—NOTE ON **6:15** **beyond healing.** The results of iniquity can be irreversible. His punishment will fit his crime when God judges.

PROVERBS—NOTE ON **6:16–19** **six . . . seven.** The sequence of these two numbers was used both to represent totality and as a means of arresting attention (cf. 30:15, 18; Job 5:19; Amos 1:3). These seven detestable sins provide a profound glimpse into the sinfulness of man. These verses act as a summary of the previous warnings: 1) haughty eyes (v. 13a, "winks"); 2) lying tongue (v. 12b, "crooked speech"); 3) hands (v. 13c, "finger"); 4) heart (v. 14a); 5) feet (v. 13b); 6) false witness (v. 12b); and 7) discord (v. 14c).

Symbols for the Bible

Symbols for the Bible		
Symbol	**Reality**	**Texts**
1. Jesus Christ	Personification of the Word	John 1:1; Rev. 19:13

2. Valuable Metals	Incalculable worth	Ps. 12:6 (silver); Ps. 19:10, 119:127 (gold)
3. Seed	Source of new life	Matt. 13:10–23; James 1:18; 1 Pet. 1:23
4. Water	Cleansing from sin	Eph. 5:25–27; Rev. 21:6; 22:17
5. Mirror	Self-examination	James 1:22–25
6. Food	Nourishment to the soul	1 Cor. 3:2, 1 Pet. 2:1–3 (milk); Deut. 8:3, Matt. 4:4 (bread); 1 Cor. 3:3, Heb 5:12–14 (meat); Ps. 19:10 (honey)
7. Clothing	A life dressed in truth	Titus 2:10; 1 Pet. 3:5
8. Lamp	Light for direction	Ps. 119:105; Prov. 6:23; 2 Pet. 1:19
9. Sword	Spiritual weapon	Eph. 6:17 (outwardly); Heb. 4:12 (inwardly)
10. Plumb Line	Benchmark of spiritual reality	Amos 7:8
11. Hammer	Powerful judgment	Jer. 23:29
12. Fire	Painful judgment	Jer. 5:14; 20:9; 23:29
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PROVERBS—NOTE ON 6:20–21 *See notes on 3:1–3.*

PROVERBS—NOTE ON 6:22 walk . . . lie down . . . awake. Cf. 3:23–24. This parallels the three circumstances of life in Deut. 6:6–9 and 11:18–20, for which wisdom provides direction, protection, and meditation. The biblical instruction for parents prevents the entrance of evil by supplying good and true thoughts, even when sleeping.

PROVERBS—NOTE ON 6:23 the commandment . . . the teaching . . . discipline. These all identify the word of God, which provides the wisdom leading to abundant and eternal life.

PROVERBS—NOTE ON 6:24 *See notes on 2:16 and 5:3.* Parental instruction in wisdom is crucial to strengthen a person against the strong attraction of sexual sin. By loving truth and being elevated to wisdom, men are not seduced by lying flattery.

PROVERBS—NOTE ON 6:25 desire. Sexual sin is rooted in desire (imagination of the sinful act), as implied in Ex. 20:17 and addressed by Christ in Matt. 5:28. This initial attraction must be consistently rejected (James 1:14–15).

PROVERBS—NOTE ON 6:26 loaf of bread. Here a loaf of bread demonstrates how the prostitute reduces the life of a man to insignificance, including the loss of his wealth (see 29:3), freedom, family, purity, dignity, and even his soul (6:32).

PROVERBS—NOTE ON 6:27–29 Powerful metaphors are given here to describe the obvious danger and destructive consequences of adultery, showing that punishment is a natural and expected consequence.

PROVERBS—NOTE ON 6:29 **touches her.** This refers to a touch intended to inflame sexual passion. Paul uses the same expression with the same meaning in 1 Cor. 7:1.

PROVERBS—NOTE ON 6:30–35 Adultery is compared to a thief. Unlike the pity extended to a starving thief, who, though it may cost all he has, can make restitution and put the crime behind him permanently (vv. 30–31), for the adulterer there is no restitution as he destroys his soul (v. 32; cf. Deut. 22:22). If he lives, he is disgraced for life (Prov. 6:33) with a reproach that will never go away. The jealous husband will have no mercy on him either (vv. 34–35; cf. 27:4; Song 8:6).

PROVERBS—NOTE ON 6:31 **sevenfold.** Varying measures of restitution occur in Scripture (cf. Ex. 22:1ff.; Lev. 6:5; Num. 5:7; 2 Sam. 12:6; Luke 19:8), but none are so severe as for the thief.

PROVERBS—NOTE ON 7:1–4 Cf. 2:1–4; 3:1–3; 4:10.

PROVERBS—NOTE ON 7:2 **apple of your eye.** This expression refers to the pupil of the eye which, because it is the source of sight, is carefully protected (see Deut. 32:10; Ps. 17:8; Zech. 2:8). The son is to guard and protect his father’s teachings because they give him spiritual and moral sight.

PROVERBS—NOTE ON 7:3 **bind.** This is a call to give the truth of divine wisdom a permanent place in the mind and in conduct. Cf. 3:3; 6:21; Deut. 6:8.

PROVERBS—NOTE ON 7:6 The drama of seduction by the adulteress, introduced in v. 5 and unfolding to v. 23, is described from the viewpoint of one who is watching from his window.

PROVERBS—NOTE ON 7:7 simple . . . lacking sense. *See notes on 1:2–4*.

PROVERBS—NOTE ON 7:8 taking the road. Against the advice of 4:14–15, he put himself right in the harlot's place. "Fleeing from sexual immorality" (1 Cor. 6:18) starts by not being in the harlot's neighborhood at night. Cf. Prov. 7:25.

PROVERBS—NOTE ON 7:10 wily of heart. Lit., "hidden." This is an unfair contest between the naive young man, who lacks wisdom and is void of the truth, and the evil woman, who knows her goal, but hides her true intentions. *See notes on 6:26 and 23:27–28*.

PROVERBS—NOTE ON 7:11–12 These verses break the narrative to describe the woman's modes of operation leading to her successful seduction of the naive man.

PROVERBS—NOTE ON 7:14 offer sacrifices. According to the law of peace offerings (Lev. 7:11–18), the meat left over after the sacrifice was to be eaten before the end of the day. She appears very religious in making the invitation that the man join her because she had made her offering and is bringing home the meat that must be eaten.

PROVERBS—NOTE ON 7:15 It is already night (v. 9) and the meal must be consumed. It cannot be left for morning. Such hypocrisy is concerned about the ceremonial law while aggressively seducing someone to violate God's moral law.

PROVERBS—NOTE ON 7:16–17 Egyptian linen. Fine linen was a sign of wealth (31:22; Isa. 19:9; Ezek. 27:7). Here the solicitation is direct, as she describes the comfort of her bed with its aromatic spices (cf. Song 1:13; 3:6).

PROVERBS—NOTE ON 7:18 fill of love. Adultery is not true love, but mere physical gratification.

PROVERBS—NOTE ON 7:19–20 She gives the naive man the assurance that there is no fear of discovery of their act, since her husband has taken a large sum of cash, needed because he will be away for a long time (lit., “at full moon”), returning at a set time and not before.

PROVERBS—NOTE ON 7:21 When the location, time, and setting were allowed, the seduction was easy (cf. v. 26).

PROVERBS—NOTE ON 7:22 **slaughter . . . fast.** Ignorant of the real danger and incapable of resistance, he quickly succumbs like a beast to be butchered or a criminal put in chains.

PROVERBS—NOTE ON 7:23 **arrow . . . bird.** This refers to a mortal wound, as the liver represents the seat of life (Lam. 2:11) and the bird is snared to be eaten (cf. Prov. 6:26).

PROVERBS—NOTE ON 7:24 The appropriate application of this drama is made in the admonition of these verses to avoid her deadly seduction.

PROVERBS—NOTE ON 7:26 It is not just weak men who fall, but strong men in the wrong place at the wrong time with the wrong thoughts for the wrong reasons.

PROVERBS—NOTE ON 7:27 Cf. 5:5.

PROVERBS—NOTE ON 8:1–3 **wisdom.** *See note on 1:21*. The openness and public exposure of wisdom contrasts with the secrecy and intrigues of the wicked adulterers in ch. 7.

PROVERBS—NOTE ON 8:4–5 **simple ones.** *See note on 1:4*.

PROVERBS—NOTE ON 8:6–8 The virtues of wisdom are summarized in all that is noble, right, true, and righteous.

PROVERBS—NOTE ON 8:9 **straight.** Lit., “clear.” The one who applies his mind to the wisdom of God will understand and gain moral knowledge and the insight to recognize truth. Cf. 1 Cor. 1:18–25.

PROVERBS—NOTE ON 8:10–11 The most valuable reality a young person can attain is the insight to order his life by the standard of truth (*see notes on 3:14–15; 8:18–21*; also Job 28:12–28; Ps. 19:10).

PROVERBS—NOTE ON 8:13 The fear of the Lord. *See note on 1:7*. **arrogance . . . hate.** Wisdom hates what God hates (cf. 6:16–19; Ps. 5:5). The highest virtue is humility (submission to God), and thus wisdom hates pride and self-exaltation above all.

PROVERBS—NOTE ON 8:15–16 kings . . . rulers . . . princes . . . nobles. In this royal court setting, Solomon addresses his son as a future king. All these leaders should do their work by God's wisdom and justice.

PROVERBS—NOTE ON 8:17 love. Wisdom's love for the one who receives it is proven by the benefits mentioned in vv. 18–21.

PROVERBS—NOTE ON 8:18–21 Riches and honor. Cf. 3:16 and 22:4. Solomon, who was given great wisdom, experienced its wealth of benefits firsthand as a young king (cf. 1 Kings 3:12–14; 10:14–29).

PROVERBS—NOTE ON 8:22–31 The Lord possessed me. Cf. 3:19–20. Wisdom personified claims credit for everything that God created, so that wisdom was first, as God was eternally first. Christ used his eternal wisdom in creation (John 1:1–3; 1 Cor. 1:24, 30).

PROVERBS—NOTE ON 8:24–26 Notice how these verses parallel the creation account. The earth (v. 23) with day one in Gen. 1:1–5; water (Prov. 8:24) with day two in Gen. 1:6–8; and land (Prov. 8:25–26) with day three in Gen. 1:9–13.

PROVERBS—NOTE ON 8:27 circle on the face of the deep. The Hebrew word for circle indicates that the earth is a globe; therefore the horizon is circular (cf. Isa. 40:22). This "deep" that surrounds the earth was the original world ocean that covered the surface of the earth before it was fully formed and given life (cf. Gen. 1:2).

PROVERBS—NOTE ON 8:29 sea its limit. In creation, God limited the waters on the earth (cf. Gen. 1:9; 7:11; 8:2), commanding into existence shorelines beyond which the oceans cannot go. **foundations.** This figuratively denotes the solid structure of the earth (cf. Job 38:4; Ps. 24:2).

PROVERBS—NOTE ON 8:30 **master workman.** As translated in Song 7:1 and Jer. 52:15, this term describes wisdom as competent and experienced in the craft of creation.

PROVERBS—NOTE ON 8:31 **delighting.** When God rejoiced over his creation (Gen. 1:31; Job 38:7), wisdom was also rejoicing, especially in the creation of mankind, who alone in the physical creation has the capacity to appreciate wisdom and truth.

PROVERBS—NOTE ON 8:36 **hate me love death.** Since wisdom is the source of life (see 3:18), anyone hating wisdom, so as to spurn it, is acting as if he loves death.

PROVERBS—NOTE ON 9:1 **seven pillars.** The significance of seven is to convey the sufficiency of this house as full in size and fit for a banquet.

PROVERBS—NOTE ON 9:2 **mixed her wine.** Cf. 23:29–30. Wine was diluted with water as much as one to eight, to reduce its power to intoxicate. It was also mixed with spices for flavor (Song 8:2). Unmixed wine is called strong drink (cf. Prov. 20:1; 31:6; Lev. 10:9; Isa. 28:7; Luke 1:15).

PROVERBS—NOTE ON 9:3–5 The call of wisdom is not secret, but public. *See note on 1:21*.

PROVERBS—NOTE ON 9:5 **Come, eat . . . drink.** Cf. God’s banquet call (Isa. 55:1–3; Luke 14:16–24; Rev. 22:17).

PROVERBS—NOTE ON 9:7–9 Wise people receive reproof and rebuke with appreciation; fools do not.

PROVERBS—NOTE ON 9:10 **The fear of the Lord.** *See note on 1:7*.

PROVERBS—NOTE ON 9:11 See Introduction: Historical and Theological Themes.

PROVERBS—NOTE ON 9:12 Every individual is responsible for his own conduct, so that the choices we make affect our own lives.

PROVERBS—NOTE ON 9:13–18 The feast of folly is described as offered by the foolish hostess. Note the contrast with lady wisdom in vv. 1–6 and similarities to the immoral woman in 7:6–23.

PROVERBS—NOTE ON 9:13 **loud.** Cf. 7:11–12.

PROVERBS—NOTE ON 9:17 Forbidden delights sometimes seem sweeter and more pleasant because of their risk and danger.

PROVERBS—NOTE ON 9:18 **Sheol.** *See note on 1:12*. Like the adulterer, the flattering words of folly lead to death (see 2:18–19; 5:5; 7:21–23, 26–27).

PROVERBS—NOTE ON 10:1–22:16 This large section contains 375 of Solomon's individual proverbs. They are in no apparent order, with only occasional grouping by subject, and are often without a context to qualify their application. They are based on Solomon's inspired knowledge of the law and the Prophets. The parallel, two-line proverbs of chs. 10–15 are mostly contrasts or opposites (antithetical), while those of chs. 16–22 are mostly similarities or comparisons (synthetical).

PROVERBS—NOTE ON 10:1 sorrow to his mother. *See note on 23:15–16*. This parental grief is most deeply felt by the mother, who plays a more intimate role in raising a child.

PROVERBS—NOTE ON 10:2 death. The greatest of all treasures, life, is gained by righteousness.

PROVERBS—NOTE ON 10:3 craving of the wicked. For a while, the wicked may seem to realize their desires; in the end, God removes their accomplishments because they are evil (cf. Ps. 37:16–20).

PROVERBS—NOTE ON 10:4 diligent. This is in contrast to the sluggard (*see notes on 6:6–11*). Poverty by itself is not evil, unless it is the product of laziness.

PROVERBS—NOTE ON 10:5 gathers . . . sleeps. Cf. 6:6–11; 13:4; 15:19; 24:30–34; 28:19–20. The timing necessary in agriculture can be applied to the general laying hold of life's opportunities.

PROVERBS—NOTE ON 10:6 violence. See 10:13; 12:13; 14:3; 18:6–7. The violence that has gone forth from the wicked, later falls back upon his foul mouth (cf. Hab. 2:17; Mal. 2:16).

PROVERBS—NOTE ON 10:7 memory . . . name. This refers to the way a righteous person is remembered by man and God after his death.

PROVERBS—NOTE ON 10:8 receive commandments. To finish the parallelism, the wise listens and is teachable and, therefore, will be lifted up. The fool, always talking, falls because he rejects God's commands.

PROVERBS—NOTE ON 10:9 Those who have integrity (who live what they believe) exist without fear of some evil being discovered, while those who are perverse and have secret wickedness will not be able to hide it. Cf. 11:3; 19:1; 20:7.

PROVERBS—NOTE ON 10:10 **winks the eye.** See 6:13–14.

PROVERBS—NOTE ON 10:11 **fountain of life.** The Lord is the source of this fountain (Ps. 36:9), which then springs up in the wise man as wise speech (Prov. 10:11), wise laws (13:14), the fear of the Lord (14:27), and understanding (16:22). *See notes on 3:18; Ezek. 47:1–12; John 4:10; 7:38–39*. **violence.** *See note on Prov. 10:6*.

PROVERBS—NOTE ON 10:12 **love.** True love seeks the highest good for another (cf. 1 Cor. 13:4–7). First Peter 4:8 quotes this verse.

PROVERBS—NOTE ON 10:13 **rod.** This first reference to corporal punishment applied to the backside (cf. 19:29; 26:3) recommends it as the most effective way of dealing with children and fools. See also 13:24; 18:6; 19:29; 22:15; 23:13–14; 26:3; 29:15.

PROVERBS—NOTE ON 10:14 **mouth of a fool.** The loose tongue of the fool is a recurring subject in Proverbs (cf. vv. 6, 8, 13, 18–19, 31–32; 12:23; 13:3; 15:1–2, 23, 26, 28, 31–33; 17:28; 18:2, 6–8). James parallels this emphasis concerning the tongue (James 1:26; 3:1–12).

PROVERBS—NOTE ON 10:15 **rich man's . . . poor.** While the rich man thinks he has his walled city for protection (cf. 18:11; 28:11), the poor man knows he has nothing. Both should trust in the Lord as their only protection (cf. 3:5–6; 11:4, 28; 18:10–11; Ps. 20:7; Eccles. 9:11–18; James 5:1–6).

PROVERBS—NOTE ON 10:16 **wage.** The industry alone of the righteous makes him truly successful, while the earnings of the wicked provide more opportunities for sinning.

PROVERBS—NOTE ON 10:18 **hatred . . . slander.** Both the harboring and venting of hatred are wrong and will be punished. Slander (gossip or lies) is forbidden (cf. 25:10; also 16:28; 18:8; 20:19; 26:20, 22).

PROVERBS—NOTE ON 10:19 Wisdom is to restrain the tongue, since much speech risks sin. Cf. Ps. 39:1; James 1:26; 3:2–8.

PROVERBS—NOTE ON 10:20 **tongue . . . heart.** These words are used as parallel terms because they are inseparably linked. Cf. Matt. 15:18–19. **choice silver.** Good words are scarce, precious, and valuable (cf. Prov. 15:23; Isa. 50:4).

PROVERBS—NOTE ON 10:21 **feed . . . die.** Sound teaching benefits many; the fool starves himself to death spiritually by his lack of wise teaching (cf. Hos. 4:6).

PROVERBS—NOTE ON 10:22 **rich.** While having more than what one needs is not the object of wisdom, it is generally the result (cf. Deut. 6:11–15; 1 Kings 3:10–14). See Introduction: Historical and Theological Themes. **no sorrow.** None of the sorrow that is associated with ill-gotten wealth (cf. Prov. 13:11; 15:6; 16:19; 21:6; 28:6) is associated with wealth provided by the Lord.

PROVERBS—NOTE ON 10:24 **What the wicked dreads.** The righteous receive what they desire, while the wicked receive what they fear (cf. Heb. 10:26–29).

PROVERBS—NOTE ON 10:25 **tempest.** See 1:27; 6:15; 29:1.

PROVERBS—NOTE ON 10:27 **fear of the Lord.** *See note on 1:7*.

PROVERBS—NOTE ON 10:29 **The way of the Lord.** This is the spiritual path in which God directs man to walk (*see note on Acts 18:25*).

PROVERBS—NOTE ON 10:30 Cf. Ps. 37:9–11.

PROVERBS—NOTE ON 11:1 **A false balance.** Cf. 16:11; 20:10, 23. As indicated in Lev. 19:35–36; Deut. 25:13–16; Ezek. 45:10; Amos 8:5; Mic. 6:10, God detests dishonesty.

PROVERBS—NOTE ON 11:2 **pride.** From a root meaning “to boil,” or “to run over,” indicating an overwhelmingly arrogant attitude or behavior. It is used of ordinary men (Deut. 17:12–13); kings (Neh. 9:10); Israel (Neh. 9:16, 29); false prophets (Deut. 18:20); and murderers (Ex. 21:14). **the humble.** A rare word, which appears in Mic. 6:8: "walk humbly with your God." This humble and teachable spirit is first of all directed toward God (cf. Prov. 15:33; 16:18–19; 18:12; 22:4).

PROVERBS—NOTE ON 11:4 **day of wrath.** Money buys no escape from death in the day of final accounting to God, the divine Judge (cf. Isa. 10:3; Ezek. 7:19; Zeph. 1:18; Luke 12:16–21).

PROVERBS—NOTE ON 11:11 Social influence for good or bad is in view.

PROVERBS—NOTE ON 11:12 **belittles.** Lit., one who gossips, slanders, or destroys with words, in contrast to the silence of the wise. *See notes on 10:14, 18*.

PROVERBS—NOTE ON 11:13 **slandering.** This depicts someone who is a peddler in scandal, who speaks words deliberately intended to harm rather than merely unguarded speech (cf. Lev. 19:16).

PROVERBS—NOTE ON 11:14 **abundance of counselors.** As in 15:22; 20:18; 24:6, a good decision is made with multiple wise advisers. The more crucial the decision, the more appropriate is corporate wisdom. Note the example of David (2 Sam. 15:30–17:23).

PROVERBS—NOTE ON 11:15 *See note on 6:1*.

PROVERBS—NOTE ON 11:16 **gracious woman . . . violent men.** While evil men may grasp at wealth, they will never attain the honor due a gracious woman (cf. 31:30).

PROVERBS—NOTE ON 11:18 **deceptive wages.** The efforts of the wicked deceiver do not yield the riches his deception seeks, but the righteous receive a reward from God.

PROVERBS—NOTE ON 11:20 **abomination.** Defined throughout Scripture as attitudes, this involves words and behaviors that God hates (see 6:16).

PROVERBS—NOTE ON 11:21 Individually or in collaboration, the power of the wicked cannot free them from just punishment, while the unaided children of the righteous find deliverance by reason of their relationship with God.

PROVERBS—NOTE ON 11:22 gold ring. A nose ring was an ornament intended to beautify a woman in OT times (cf. Gen. 24:47; Isa. 3:21; Ezek. 16:12). It was as out of place in a pig's nose as the lack of discretion was in a lovely lady.

PROVERBS—NOTE ON 11:23 desire . . . expectation. These terms refer to outcomes from God's perspective.

PROVERBS—NOTE ON 11:24–26 gives freely, yet grows all the richer. The principle here is that generosity, by God's blessing, secures increase, while stinginess leads to poverty instead of expected gain. The one who gives receives far more in return (Ps. 112:9; Eccles. 11:1; John 12:24–25; Acts 20:35; 2 Cor. 9:6–9).

PROVERBS—NOTE ON 11:28 trusts in his riches. Cf. 23:4–5; *see notes on 1 Tim. 6:17, 19*.

PROVERBS—NOTE ON 11:29 inherit the wind. The one who mismanages his house will see all he has blown away, and he will have nothing left in the end. He will serve the one who manages well (15:27).

PROVERBS—NOTE ON 11:30 tree of life. *See note on 3:18*. **captures souls.** Lit., "to take lives," in the sense of doing them good or influencing them with wisdom's ways (cf. Luke 5:10). The word is also used for capturing people for evil purposes as in Prov. 6:25; Ps. 31:13; Ezek. 13:18.

PROVERBS—NOTE ON 11:31 repaid. God's final blessing and reward to the "righteous," and his judgment and punishment of the "wicked" and "sinners" come after life on this earth has ended. But there are foretastes of both during life on the earth, as the righteous experience God's personal care and goodness, while the wicked are void of it.

PROVERBS—NOTE ON 12:1 stupid. From the Hebrew “to graze”; he is as stupid as the brute cattle (cf. Ps. 49:20; 73:22).

PROVERBS—NOTE ON 12:3 root. The familiar image is of the righteous being firm like a flourishing tree (Ps. 1; Jer. 17:7–8).

PROVERBS—NOTE ON 12:4 excellent wife. *See notes on 31:10 and Ruth 3:11*. For the opposite see Prov. 19:13; 21:9, 19; 25:24; 27:15. **rottenness in his bones.** This speaks of suffering that is like a painful and incurable condition.

PROVERBS—NOTE ON 12:6 lie in wait. *See notes on 1:11–12*.

PROVERBS—NOTE ON 12:7 house. The rewards of wise living are not only to individuals, but extend to one’s household or family.

PROVERBS—NOTE ON 12:9 Better . . . than. This is one of several proverbs which makes a distinct comparison using “Better . . . than” (cf. 15:16–17; 16:8, 19, 32; 17:1; 19:1; 21:9, 19; 25:7, 24; 27:5, 10; 28:6). **lowly . . . play the great man.** The obscure person of lowly rank, who can at least afford to hire a servant because of his honest gain is better than the one who falsely boasts about his prominence but is really poor.

PROVERBS—NOTE ON 12:10 has regard . . . cruel. Lit., he has concern for the condition of his beast, while the wicked has no concern for people.

PROVERBS—NOTE ON 12:11 worthless pursuits. Energy expended in worthless pursuits and fantasies is as useless as outright laziness. *See notes on 6:6–11; 20:4; 24:30–34*.

PROVERBS—NOTE ON 12:12 covets the spoil. This refers to the desire for spoils gained by the schemes of the wicked, contrasted with a simple life of obedience that produces blessing.

PROVERBS—NOTE ON 12:14 fruit of his mouth. This deals with the power of words; the reward of wise words is like the reward for physical labor (cf. 10:11; 15:4; 18:4).

PROVERBS—NOTE ON 12:16 **ignores an insult.** A model of self-control, the prudent man ignores an insult (cf. 9:7; 10:12).

PROVERBS—NOTE ON 12:17 **speaks the truth.** In the court, the truthful witness promotes justice.

PROVERBS—NOTE ON 12:18 **words . . . thrusts.** The contrast here is between cutting words that are spoken "rashly" (Ps. 106:33) and thoughtful words that bring health. Cf. Eph. 4:29–30.

PROVERBS—NOTE ON 12:20 **Deceit.** The contrasting parallel is implied, not stated. Those who plan evil by deceit have no joy because of the risks and dangers in their plan, but the righteous who lead by peace fear nothing, and thus have joy.

PROVERBS—NOTE ON 12:23 **conceals.** Unlike the fool who makes all hear his folly, the wise person is a model of restraint and humility, speaking what he knows at an appropriate time (cf. 29:11). *See notes on 1:4 and 10:14*.

PROVERBS—NOTE ON 12:24 **forced labor.** Unlike the hardworking people who have charge over their work, the lazy are eventually forced to go to work for the diligent to survive.

PROVERBS—NOTE ON 12:26 **astray.** Cf. 1 Cor. 15:33. This verse could be understood as saying that the righteous "guides" his friends carefully, unlike the wicked who leads his companions astray.

PROVERBS—NOTE ON 12:27 **will not roast.** The sluggard lacks commitment to make something of his opportunities (cf. vv. 11, 25).

PROVERBS—NOTE ON 13:2–3 The parallels here are implied. A man of good words prospers, but a man of evil words (thus unfruitful to God) provokes violence against himself.

PROVERBS—NOTE ON 13:4 *See notes on 6:6, 11*.

PROVERBS—NOTE ON 13:7 **pretends to be rich . . . pretends to be poor.** The same pretense is presented in two contrasting weaknesses; one pretends to be rich while the other pretends to be poor. In contrast, men should be honest and unpretentious (cf. 11:24; 2 Cor. 6:10).

PROVERBS—NOTE ON 13:8 ransom . . . wealth . . . poor . . . threat. Riches deliver some people from punishment, while others suffer, because they will not heed the rebuke of laziness, which keeps them poor.

PROVERBS—NOTE ON 13:9 light . . . lamp. This image of life, prosperity, and joy is contrasted with adversity and death (cf. Job 3:20).

PROVERBS—NOTE ON 13:10 The proud spurn advice from others; the wise accept it.

PROVERBS—NOTE ON 13:11 Cf. 20:21.

PROVERBS—NOTE ON 13:12 tree of life. *See note on 3:18*.

PROVERBS—NOTE ON 13:13 word . . . commandment. These terms refer to divine revelation.

PROVERBS—NOTE ON 13:14 fountain of life. *See note on 10:11*.

PROVERBS—NOTE ON 13:16 flaunts. The language vividly shows that a fool displays folly, as a peddler openly spreads out his wares for others to gaze upon. Cf. 12:23 and 15:2.

PROVERBS—NOTE ON 13:19 The fool’s relentless pursuit of evil and hatred of good does not ever let him taste the sweet blessings of obedience.

PROVERBS—NOTE ON 13:20 walks . . . companion. This speaks of the power of association to shape character. Cf. 1:10, 18; 2:12; 4:14; 16:29; 22:24–25; 23:20; 28:7, 19; Ps. 1.

PROVERBS—NOTE ON 13:21 This is a basic theme/general principle throughout Proverbs and is illustrated throughout the OT, which establishes that righteousness brings divine blessing and evil brings divine cursing.

PROVERBS—NOTE ON 13:22 leaves an inheritance. While good men’s estates remain with their families, the wealth of the wicked does not. In the providence of God, it will ultimately belong to the righteous. Cf. 28:8 and Job 27:16–17.

PROVERBS—NOTE ON 13:23 injustice. The contrast here is between the poor, but industrious, man who will be rewarded with provision from his efforts, and the rich man whose efforts are brought to ruin by his deeds of injustice (cf. James 5:1–6).

PROVERBS—NOTE ON 13:24 rod . . . diligent . . . discipline. Early childhood teaching (*see note on 22:6*) requires both parental discipline, including corporal punishment (cf. 10:13; 19:18; 22:15; 29:15, 17), and balanced kindness and love. There is great hope that the use of the "divine ordinance" of the rod will produce godly virtue (cf. 23:13–14) and parental joy (cf. 10:1; 15:20; 17:21; 23:15–16, 24–25; 28:7; 29:1, 15, 17). Such discipline must have the right motivation (Heb. 12:5–11) and appropriate severity (Eph. 6:4). One who has genuine affection for his child, but withholds corporal punishment, will produce the same kind of child as a parent who hates his offspring.

PROVERBS—NOTE ON 13:25 This states more directly the teaching of vv. 13, 18, 21.

PROVERBS—NOTE ON 14:1 builds her house. Cf. the wise woman building her house (31:10–31) with lady wisdom building her house (9:1–6).

PROVERBS—NOTE ON 14:3 rod. A rare Hebrew word that refers to a small shoot (see Isa. 11:1). Here it is metaphoric for the proud, inflicting tongue in a fool's mouth, which destroys the fool and others (cf. 11:2; 16:18; 29:23).

PROVERBS—NOTE ON 14:7 Leave. Avoid association with all who cannot teach you wisdom. Cf. 1 Tim 4:6–7 and 6:3–5.

PROVERBS—NOTE ON 14:9 Fools mock at the guilt. While fools ridicule their impending judgment (cf. 1:26), the wise are promised favor with God (cf. Isa. 1:11–20) and man (cf. Prov. 10:32; 11:27). Cf. 1 Sam. 2:26 and Luke 2:40, 52.

PROVERBS—NOTE ON 14:10 At its depth, suffering and rejoicing are personal and private. No one is able to communicate them fully (1 Sam. 1:10; 1 Kings 8:38; Matt. 2:18; 26:39–42, 75).

PROVERBS—NOTE ON 14:12 **way to death.** *See notes on Matt. 7:13–14*.

PROVERBS—NOTE ON 14:14 **backslider in heart.** This term, so often used by the prophets (Isa. 57:17; Jer. 3:6, 8, 11–12, 14, 22; 8:5; 31:22; 49:4; Hos. 11:7; 14:4), is here used in such a way as to clarify who is a backslider. He belongs in the category of the fool, the wicked, and the disobedient and he is contrasted with the godly wise. It is a word that the prophets used of apostate unbelievers.

PROVERBS—NOTE ON 14:17 **quick temper . . . evil devices.** The contrast is between the hasty anger that is labeled as folly and the deliberate malice that produces hatred (Ps. 37:7).

PROVERBS—NOTE ON 14:19 **evil bow.** The ancient custom was for the inferior to prostrate himself before the superior or wait humbly before the great one’s gate seeking favor. Good will humble evil.

PROVERBS—NOTE ON 14:20 This sad-but-true picture of human nature is not given approvingly, but only as a fact.

PROVERBS—NOTE ON 14:24 **folly of fools brings folly.** This is emphatic language, playing on the word “fool” and showing that the only reward for fools is more folly.

PROVERBS—NOTE ON 14:25 The truth produces justice, on which the lives of people may depend.

PROVERBS—NOTE ON 14:26 **fear of the Lord.** *See note on 1:7*.

PROVERBS—NOTE ON 14:27 **fountain of life.** *See note on 10:11*.

PROVERBS—NOTE ON 14:28 **multitude of people.** This is a truism stating that a king’s honor comes from the support of his people as they increase and prosper (cf. 30:29–31).

PROVERBS—NOTE ON 14:29 Cf. v. 17.

PROVERBS—NOTE ON 14:30 **tranquil heart . . . flesh.** A healthy mind filled with wisdom is associated with a healthy body (cf. 3:5–8; 17:22). **bones rot.** *See note on 12:4*.

PROVERBS—NOTE ON 14:31 **oppresses a poor . . . Maker.** It offends the Creator when one neglects the poor, who are part of his creation (cf. 14:21; 17:5; 19:17; 21:13; 22:2, 7; 28:8; 29:13).

PROVERBS—NOTE ON 14:32 **righteous . . . death.** Cf. 23:18. Hope in death for the righteous is a central OT theme (cf. Job 19:25–26; Ps. 31:5; 49:14–15; 73:24; Eccles. 11:9; Isa. 26:19; Dan. 12:1–2).

PROVERBS—NOTE ON 14:33 **makes itself known.** Wisdom is quietly preserved in the heart of the wise for the time of proper use, while fools are eager to blurt out their folly (cf. 12:23; 13:16; 15:2, 14).

PROVERBS—NOTE ON 14:34 **exalts.** While just principles and actions preserve and even exalt a society, their absence shames a society (cf. 11:11).

PROVERBS—NOTE ON 14:35 **acts shamefully.** Cf. 10:5 and 12:4.

PROVERBS—NOTE ON 15:2 *See note on 14:33*.

PROVERBS—NOTE ON 15:3 **eyes of the Lord.** Cf. 5:21. This refers to God’s omniscience. Cf. 1 Sam 16:7; 2 Chron. 16:9; Job 24:23; Ps. 33:13–15; 139:1–16; Jer. 17:10.

PROVERBS—NOTE ON 15:4 **tree of life.** *See note on 3:18*. **breaks the spirit.** To break or wound, thus to destroy one’s morale (cf. Isa. 65:14).

PROVERBS—NOTE ON 15:8 External acts of worship, though according to biblical prescription, are repulsive to God when the heart of the worshiper is wicked (cf. Isa. 1:12–15; Amos 5:21; Mal. 1:11–14; Heb. 11:4, 6).

PROVERBS—NOTE ON 15:10 **the way.** The way of truth and righteousness (see 2:13; 10:17).

PROVERBS—NOTE ON 15:11 **Sheol and Abaddon.** Cf. 27:20. Hell or Sheol is the place of the dead (*see note on 1:12*). “Abaddon” or destruction refers to the experience of eternal punishment. Cf. Job 26:6.

PROVERBS—NOTE ON 15:13 Cf. v. 4.

PROVERBS—NOTE ON 15:15 **continual feast.** The joyous, inward condition of the wise man’s heart (14:21) is described as a perpetual feast. Real happiness is always determined by the state of the heart (cf. Hab. 3:17–18; 1 Tim. 4:6–8).

PROVERBS—NOTE ON 15:16–17 *See note on 12:9* for other “Better . . . than” references.

PROVERBS—NOTE ON 15:16 **fear of the Lord.** *See note on 1:7*.

PROVERBS—NOTE ON 15:17 **dinner of herbs.** The typical dinner of the poor.

PROVERBS—NOTE ON 15:18 “Hotheads” are contrasted with “peacemakers” (cf. 14:17, 29; 15:1; 28:25; 29:11, 22).

PROVERBS—NOTE ON 15:19 **thorns.** He is too lazy to remove them. *See notes on 6:6, 11*.

PROVERBS—NOTE ON 15:22 *See note on 11:14*.

PROVERBS—NOTE ON 15:24 **Sheol beneath.** *See note on 1:12*.

PROVERBS—NOTE ON 15:25 When evil men try to take the property of widows, God will intervene (cf. 22:28; 23:10–11). The most desolate (widows) who have God’s help possess a more permanent dwelling place than the prosperous and self-reliant sinners.

PROVERBS—NOTE ON 15:27 **bribes.** Cf. 18:5; 24:23; 29:4; Ex. 23:8; Deut. 16:19; Eccles. 7:7; Isa. 1:23.

PROVERBS—NOTE ON 15:28 **mouth of the wicked pours out.** Wicked people don’t guard their words. *See note on 12:23*; cf. Eph. 4:29.

PROVERBS—NOTE ON 15:30 light of the eyes. This is a comparison, so that the "good news" defines this term. Whatever is good, sound truth and wisdom stirs the heart by relieving anxiety and producing a cheerful face (cf. 14:30; 15:13; 17:22).

PROVERBS—NOTE ON 15:31 ear that listens . . . wise. The acquiring of wisdom demands a teachable spirit.

PROVERBS—NOTE ON 15:33 fear of the Lord. *See note on 1:7*.

PROVERBS—NOTE ON 16:1 plans . . . answer. Human responsibility is always subject to God's absolute sovereignty (cf. 3:6; 16:2, 9, 33; 19:21; 20:24; 21:1, 30–31).

PROVERBS—NOTE ON 16:2 spirit. While man can be self-deceived, God determines his true motives (cf. 21:2; 24:12; 1 Sam. 16:7; 1 Cor. 4:4).

PROVERBS—NOTE ON 16:3 Commit. Lit., "roll upon" in the sense of both total trust (3:5–6) and submission to the will of God (Ps. 22:8; 37:5; 119:133); he will fulfill your righteous plans.

PROVERBS—NOTE ON 16:4 The wicked will bring glory to God in the day of their judgment and eternal punishment. *See notes on Rom. 9:17–23*.

PROVERBS—NOTE ON 16:6 By God's "steadfast love and faithfulness," he affects the atonement or covering of sin, which for the believing sinner inclines him to keep away from evil. *See notes on Lev. 16:1–34 and 17:11* for explanation of atonement. **fear of the Lord.** *See note on Prov. 1:7*.

PROVERBS—NOTE ON 16:7 This general rule does not preclude persecution from some. *See note on 2 Tim. 3:12*.

PROVERBS—NOTE ON 16:9 *See notes on vv. 1–2*. Sovereign God overrules the plans of men to fulfill his purposes. See Gen. 50:20; 1 Kings 12:15; Ps. 119:133; Jer. 10:23; Dan. 5:23–30; 1 Cor. 3:19–20.

PROVERBS—NOTE ON 16:10 oracle. This does not imply any occultic practice forbidden in Lev. 19:26, but is literally a decision from divine wisdom, in the words of the king who represented God. The king was under mandate (Deut. 17:18–20) to seek out and speak God's wisdom (cf. David in 2 Sam. 14:17–20; Solomon in 1 Kings 3:9–12; and Christ as King in Isa. 11:2).

PROVERBS—NOTE ON 16:11 *See note on 11:1*.

PROVERBS—NOTE ON 16:12 *See note on 14:34*.

PROVERBS—NOTE ON 16:14 This points to the king's power of "life or death," which can be abused (cf. 1 Sam. 22:16–18; Est. 7–10; Dan. 2:5) or used for good (cf. 2 Sam. 1:1–16; 4:5–12).

PROVERBS—NOTE ON 16:15 **clouds that bring the spring rain.** The late spring rain, which matured the crop, fell before the harvest (cf. 2 Sam. 23:3–4; Ps. 72:6) and is here compared to the king's power to grace his subjects with encouragement.

PROVERBS—NOTE ON 16:16 **better.** Cf. 3:13–16; 8:10–11, 18–19.

PROVERBS—NOTE ON 16:17 A plain road represents the habitual course of the righteous in departing from evil. As long as he stays on it, he is safe.

PROVERBS—NOTE ON 16:19 The proud are those who have plundered the poor.

PROVERBS—NOTE ON 16:21 **sweetness of speech.** "Honeyed words," which reflect intelligence, judiciousness, and discernment in speech. This refers to eloquent discourse from the wise (cf. v. 24).

PROVERBS—NOTE ON 16:22 **fountain of life.** *See note on 10:11*. The advice of the understanding person brings blessing, while the correction offered by a fool is useless.

PROVERBS—NOTE ON 16:23 **heart.** *See note on 4:21–23*.

PROVERBS—NOTE ON 16:24 **Gracious words.** *See note on v. 21*; cf. 24:13–14 and Ps. 19:10.

PROVERBS—NOTE ON 16:25 way to death. Cf. 14:12.

PROVERBS—NOTE ON 16:26 works for him. Labor is hard and often grievous, but necessary, even for the lazy (cf. Eccles. 6:7; Eph. 4:28; 6:7; 2 Thess. 3:10–12).

PROVERBS—NOTE ON 16:27 worthless man. *See note on 6:12*. He literally digs a pit for his neighbor as a hunter would for prey (cf. Ps. 7:15; 62:6), and his speech is incendiary (cf. James 3:6).

PROVERBS—NOTE ON 16:28 spreads. The same root word is used for the release of flaming foxes in the grain fields of the Philistines (Judg. 15:4–5; cf. 17:9). **whisperer.** Or gossip. *See note on Prov. 6:14*; cf. 8:8; 26:20, 22 for the same Hebrew term.

PROVERBS—NOTE ON 16:30 purses. The idea of winking or squinting the eyes and compressing one's lips was to express the posture connoting deep thought and determined purpose.

PROVERBS—NOTE ON 16:31 This calls for respecting elders. Cf. 20:29.

PROVERBS—NOTE ON 16:32 slow to anger. *See notes on 14:17 and 25:28*. Cf. Eccles. 9:17–18; James 1:19–20.

PROVERBS—NOTE ON 16:33 lot. *See note on 16:1*. Casting lots was a method often used to reveal God's purposes in a matter (cf. Josh. 14:1–2; 1 Sam. 14:38–43; 1 Chron. 25:8–31; Jonah 1:7; Acts 1:26). The high priest may have carried lots in his sacred vest, along with the Urim and Thummim (*see note on Ex. 28:30*).

PROVERBS—NOTE ON 17:1 Cf. 15:17.

PROVERBS—NOTE ON 17:2 servant who deals wisely . . . inheritance. A faithful servant will rise above an unworthy son and receive an inheritance (cf. 11:29; 1 Kings 11:26, 28–38; Matt. 8:11–12).

PROVERBS—NOTE ON 17:3 crucible. This was a heated crucible used to test and refine precious metal. Cf. Ps. 66:10; Isa. 1:25; 48:10; Jer. 6:29; Ezek.

22:17–22; Dan. 12:10; Mal. 3:3.

PROVERBS—NOTE ON 17:5 Cf. 14:21, 31.

PROVERBS—NOTE ON 17:6 **Grandchildren.** Godly influence generates mutual love and respect in a family, which extends from generation to generation (cf. Ps. 90 with Ex. 20:12).

PROVERBS—NOTE ON 17:8 **bribe.** This refers to a bribe that brings prosperity to its recipient (v. 23; 15:27).

PROVERBS—NOTE ON 17:9 Cf. 16:28 and 18:8.

PROVERBS—NOTE ON 17:10 For the theme of a teachable spirit, cf. 9:7–8 and 15:31–33.

PROVERBS—NOTE ON 17:11 Just retribution comes against people who rebel, and thus the king's messenger will have no mercy (cf. 16:14; 2 Sam. 20:1–22; 1 Kings 2:25, 29, 34, 46).

PROVERBS—NOTE ON 17:12 Fools are less rational in anger than wild bears.

PROVERBS—NOTE ON 17:13 **evil for good.** Solomon knew this proverb well, since his father mistreated Uriah (cf. 2 Sam. 12:10–31). Contrast this with the man who repays evil with good (cf. Prov. 20:22; Matt. 5:43–48; 1 Pet. 3:9).

PROVERBS—NOTE ON 17:14 **letting out water.** The smallest break in the dam sets loose an uncontrollable flood force.

PROVERBS—NOTE ON 17:15 The unjust judge is controlled by his pride, prejudice, bribes, and passions. *See note on 24:23b–25*; cf. Ex. 23:7 and Isa. 5:23.

PROVERBS—NOTE ON 17:16 Even wealth cannot buy wisdom for those who do not love it. Cf. 4:7.

PROVERBS—NOTE ON 17:17 The difference between a friend and brother is noted here. A true friend is a constant source of love, while a brother in one’s family may not be close, but is drawn near to help in trouble. Friends are closer than brothers because they are available all the time, not just in the crisis. Cf. 18:24.

PROVERBS—NOTE ON 17:18 *See notes on 6:1, 2–4.*

PROVERBS—NOTE ON 17:19 **makes his door high.** The image here is of the proud person who flaunts his wealth with a huge house having a large front door and who thus invites death (cf. Jer. 22:13–19).

PROVERBS—NOTE ON 17:20 **crooked.** Cf. 10:31.

PROVERBS—NOTE ON 17:21 Cf. 10:1; 15:20; 17:25; 19:26.

PROVERBS—NOTE ON 17:22 Cf. 14:30; 15:13, 30; 16:14; Job 29:24.

PROVERBS—NOTE ON 17:23 *See note on v. 8.*

PROVERBS—NOTE ON 17:24 **ends of the earth.** This refers to the fool’s roving fixations in the absence of wisdom.

PROVERBS—NOTE ON 17:25 Cf. v. 21.

PROVERBS—NOTE ON 17:26 **fine . . . strike.** Here is a clear statement on political and religious injustice, focusing on the equally bad mistreatment of the innocent and the noble.

PROVERBS—NOTE ON 17:27 **restrains.** Cf. 10:19; 14:29; 15:18; 16:27, 32; 29:20.

PROVERBS—NOTE ON 17:28 **fool . . . is considered wise.** This is not saying that fools show wisdom in their silence, but that silence conceals their folly.

PROVERBS—NOTE ON 18:1 **isolates himself.** This man seeks selfish gratification and accepts advice from no one.

PROVERBS—NOTE ON 18:2 Cf. Eccles. 10:12–14.

PROVERBS—NOTE ON 18:3 Sin and punishment are inseparably connected, as evil produces both the feeling of contempt in others and its manifestation, scorn.

PROVERBS—NOTE ON 18:4 **words . . . deep waters.** Wise speech is like a deep, inexhaustible stream of blessing.

PROVERBS—NOTE ON 18:5 Cf. 17:26 and 28:21.

PROVERBS—NOTE ON 18:6–7 The fool self-destructs. Cf. 12:13; 17:14, 19, 28; 19:29; 20:3.

PROVERBS—NOTE ON 18:8 **delicious morsels.** This comes from a Hebrew word, meaning “to swallow greedily.” The proverb is repeated in 26:22.

PROVERBS—NOTE ON 18:9 **slack . . . destroys.** To leave a work half done or poorly done is to destroy it. *See notes on 6:1, 11*.

PROVERBS—NOTE ON 18:10 **The name of the Lord.** This expression, found only here in Proverbs, stands for the manifest perfections of God such as faithfulness, power, mercy, and wisdom, on which the righteous rely for security (cf. Ex. 3:15; 15:1–3; Ps. 27:4–5)

PROVERBS—NOTE ON 18:11 This proverb repeats 10:15 and contrasts with 18:10.

PROVERBS—NOTE ON 18:12 Cf. 16:18.

PROVERBS—NOTE ON 18:14 **crushed spirit.** Cf. 12:25 and 15:13. When the spirit is broken, people lose hope.

PROVERBS—NOTE ON 18:16 **man’s gift.** This is not the word for a bribe (cf. 17:23), but rather the word for a present given to someone (cf. Jacob’s gift, Gen. 32:20–21; Joseph’s gift, Gen. 43:11; David’s gift, 1 Sam. 17:17–18; and Abigail’s gift, 1 Sam. 25:27).

PROVERBS—NOTE ON 18:17 See v. 13. Cross-examination avoids hasty judgment.

PROVERBS—NOTE ON 18:18 **lot.** *See note on 16:33*.

PROVERBS—NOTE ON 18:19 There are no feuds as difficult to resolve as those with relatives; no barriers are so hard to bring down. Hence, great care should be taken to avoid such conflicts. **bars of a castle.** Cf. Judg. 16:3; 1 Kings 4:13; Neh. 3:3; Isa. 45:2.

PROVERBS—NOTE ON 18:20 **yield of his lips.** *See notes on 12:14 and 13:2–3*. The consequences of one's words should produce satisfaction and fulfillment.

PROVERBS—NOTE ON 18:21 **Death and life.** The greatest good and the greatest harm are in the power of the tongue (cf. James 3:6–10).

PROVERBS—NOTE ON 18:22 Cf. 12:4; 19:14; 31:10–31.

PROVERBS—NOTE ON 18:23 The rich do not need favors from others, so they do not care how they treat people.

PROVERBS—NOTE ON 18:24 **come to ruin.** The person who makes friends too easily and indiscriminately does so to his own destruction. On the other hand, a friend chosen wisely is more loyal than a brother. **friend.** This is a strong word meaning "one who loves" and was used of Abraham, God's friend (2 Chron. 20:7; Isa. 41:8; cf. 1 Sam. 18:1; 2 Sam. 1:26).

PROVERBS—NOTE ON 19:1 Integrity is better than wealth. Cf. 15:16–17 and 16:8.

PROVERBS—NOTE ON 19:2 **haste with his feet.** Rashness, the result of ignorance, brings trouble. **misses.** Lit., "to miss the mark."

PROVERBS—NOTE ON 19:3 **his heart rages.** The fool blames God for his troubles and failures (cf. Gen. 4:5; Isa. 8:21; Lam. 3:39–41).

PROVERBS—NOTE ON 19:4 **Wealth brings.** Cf. v. 7 and 14:20. Lit., wealth adds new friends while poverty alienates existing friends who grow weary of the demands of the poor.

PROVERBS—NOTE ON 19:5, 9 For the sin of perjury, cf. 6:19; 12:17; 14:5, 25; 19:9; Deut. 19:18–21.

PROVERBS—NOTE ON 19:6 Generosity or bribery could be the issue.

PROVERBS—NOTE ON 19:7 *See note on v. 4*.

PROVERBS—NOTE ON 19:10 Neither are suited for possessions or responsibilities beyond their capabilities of managing wisely (cf. 30:21–23).

PROVERBS—NOTE ON 19:11 **slow to anger.** *See note on 14:17*.

PROVERBS—NOTE ON 19:12 This is a call to submit to governmental authority. Cf. Rom. 13:1–4 and 1 Pet. 2:13–17.

PROVERBS—NOTE ON 19:13 **continual dripping.** An obstinate, argumentative woman is literally like a leak so unrelenting that one has to run from it or go mad. Here are two ways to devastate a man: an ungodly son and an irritating wife.

PROVERBS—NOTE ON 19:14 One receives inheritance as a family blessing (a result of human birth), but a wise wife (cf. 31:10–31) is a result of divine blessing. Cf. 12:4; 18:22; 31:10–31.

PROVERBS—NOTE ON 19:15 *See notes on 6:6, 11*.

PROVERBS—NOTE ON 19:16 **commandment.** Wisdom is equated with God’s commandments. In a sense, Proverbs contains the applications and implications of all that is in God’s moral law.

PROVERBS—NOTE ON 19:17 *See note on 14:31*.

PROVERBS—NOTE ON 19:18 **Discipline.** *See notes on 3:11–12; 13:24; 22:6*.

PROVERBS—NOTE ON 19:19 Repeated acts of kindness are wasted on ill-natured people.

PROVERBS—NOTE ON 19:21 *See note on 16:1*.

PROVERBS—NOTE ON 19:22 Rich liars are not kind since their lies bring harm; a kind poor man is more desirable.

PROVERBS—NOTE ON 19:23 **fear of the Lord.** *See note on 1:7*.

PROVERBS—NOTE ON 19:24 The lazy man’s lack of action to move his hand from the flat, metal food saucer up to his mouth is because he is too lazy, as explained in 26:15.

PROVERBS—NOTE ON 19:25 **scoffer . . . simple . . . understanding.** Three classes of people are noted: 1) scoffers are rebuked for learning nothing; 2) simple people are warned by observing the rebuke of the scoffer; and 3) the understanding deepen their wisdom from any reproof.

PROVERBS—NOTE ON 19:26 **violence.** Cf. 10:1; 15:20; 17:21, 25; 28:24. The son appears to come into possession of his father’s property during his parents’ lifetime, but rather than caring for them, he drives them out (cf. Ex. 20:12; 21:15, 17).

PROVERBS—NOTE ON 19:28 **worthless witness.** *See note on 12:17*.

PROVERBS—NOTE ON 19:29 *See note on 10:13*.

PROVERBS—NOTE ON 20:1 **Wine . . . strong drink.** This begins a new theme of temperance (see 23:20–21, 29–35; 31:4–5). Wine was grape juice mixed with water to dilute it, but strong drink was unmixed (*see note on Eph. 5:18*). While the use of these beverages is not specifically condemned (Deut. 14:26), being intoxicated always is (Isa. 28:7). Rulers were not to drink, so their judgment would not be clouded nor their behavior less than exemplary (see Prov. 31:4–5). *See note on 1 Tim. 3:3*. **mocker . . . brawler.** "Mocker" is the same word as "scoffer" in 19:25, 29; a brawler is violent, loud, and uncontrolled. Both words describe the personality of the drunkard.

PROVERBS—NOTE ON 20:2 *See notes on 16:14 and 19:12*. Men who resist governmental authority injure themselves. *See notes on Rom. 13:1–5*.

PROVERBS—NOTE ON 20:3 Cf. 15:18; 17:14; 19:11.

PROVERBS—NOTE ON 20:4 **sluggard** *See notes on 6:6, 11*.

PROVERBS—NOTE ON 20:5 **deep water.** The wise man has keen discernment reaching to the deepest intentions of the heart to grasp wise counsel (cf. 18:4; Heb. 4:12).

PROVERBS—NOTE ON 20:6 There are a lot more people who are eager to brag about themselves than there are those who are truly faithful to testify of God's goodness.

PROVERBS—NOTE ON 20:7 **integrity.** *See note on 10:9*.

PROVERBS—NOTE ON 20:8 **winnows.** The king as judge lit., "sifts" (as in v. 26) data as he discerns evil and good (cf. Isa. 11:3–4).

PROVERBS—NOTE ON 20:9 No one can make himself sinless. Cf. Job 14:4; Rom. 3:10, 23; 1 John 1:8. Those whose sin has been forgiven are pure before God (Ps. 51:1–2, 9–10).

PROVERBS—NOTE ON 20:10 *See note on 11:1*; cf. 20:23.

PROVERBS—NOTE ON 20:12 Because God has given man the ability to hear and see, it should be obvious that he hears and sees everything (see Ps. 94:9).

PROVERBS—NOTE ON 20:13 *See notes on 6:6, 11*.

PROVERBS—NOTE ON 20:14 The buyer purposely undervalues the thing he is negotiating to purchase, in order to bring down the price. Afterward, he brags about his cleverness.

PROVERBS—NOTE ON 20:15 Wealth is a blessing when honestly gained, but wisdom is more desirable. *See notes on 3:14–15; 8:10–11, 18–21; 16:16*.

PROVERBS—NOTE ON 20:16 *See note on 6:1*. Garments were common security for a loan but they always had to be returned by sundown (Ex. 22:26–27; Deut. 24:10–13). Anyone who foolishly has taken on the responsibility for the debt of a stranger will likely never be paid back, so he will never pay his creditor unless his own garment is taken as security.

PROVERBS—NOTE ON 20:18 **wise guidance.** Cf. 11:14; 15:22; Luke 14:28–32.

PROVERBS—NOTE ON 20:19 **slandering.** Those who love to spread secrets will flatter to learn them.

PROVERBS—NOTE ON 20:20 **lamp will be put out.** Cf. 13:9. This grievous sin (cf. 30:11, 17; Ex. 21:17; Lev. 20:9) will result in death.

PROVERBS—NOTE ON 20:21 **gained hastily.** This implies an unjust method in gaining the inheritance, so that it will be lost by the same unjust ways or by punishment (cf. 13:11; 21:5–6; 28:20, 22).

PROVERBS—NOTE ON 20:22 **I will repay evil.** God, not man, avenges evil (cf. Deut. 32:35; Rom. 12:17, 19; Heb. 10:30) and delivers from the wicked.

PROVERBS—NOTE ON 20:23 Cf. v. 10; *see note on 11:1*.

PROVERBS—NOTE ON 20:24 *See notes on 16:1, 9, 33*. Since a man cannot comprehend the unfolding purposes of God's providence in his life, he has to walk in faith.

PROVERBS—NOTE ON 20:25 to say rashly. To declare something sacred, i.e., promising it to God in consecration as an offering, was irreversible and, therefore, serious. See Eccles. 5:4–6; cf. Num. 30:2; Deut. 23:21–23; Ps. 50:14; 78:11.

PROVERBS—NOTE ON 20:26 *See note on v. 8*.

PROVERBS—NOTE ON 20:27 the lamp of the Lord. The "spirit" represents the conscience of man which searches every secret place. Cf. Rom. 2:15; *see note on 2 Cor. 1:12*.

PROVERBS—NOTE ON 20:28 Steadfast love and faithfulness. *See note on 3:3*.

PROVERBS—NOTE ON 20:30 Wise use of corporal punishment deters evil behavior. *See note on 10:13*.

PROVERBS—NOTE ON 21:1 he turns it. *See notes on 16:1, 9, 33*; cf. 19:21; 20:24. Note the examples of the divine hand of God in the cases of Artaxerxes (Ezra 7:21–23), Tiglath-pileser (Isa. 10:5–7), Cyrus (Isa. 45:1–4), and Nebuchadnezzar (Dan. 4:34) and Belshazzar (Dan. 5:23–25).

PROVERBS—NOTE ON 21:2 *See note on 16:2*.

PROVERBS—NOTE ON 21:3 *See note on 15:8* (cf. 1 Sam. 15:22; Isa. 1:10–20; Hos. 6:6; Mic. 6:6–8).

PROVERBS—NOTE ON 21:4 lamp of the wicked. Cf. 6:17; 30:13; Ps. 18:27; 131:1. "Lamp" is used as a symbol for the eyes, which conveys their pride.

PROVERBS—NOTE ON 21:5–7 These verses address the evils of ill-gotten gain. They show three major defects in the way this gain is acquired: 1) hastily (v. 5; cf. 19:2; 28:20); 2) deceitfully (21:6; cf. 13:11); and 3) violently (21:7; cf. 12:6).

PROVERBS—NOTE ON 21:7 Cf. 1:18–19.

PROVERBS—NOTE ON 21:9 **corner of the housetop.** Since roofs were open like patios (cf. Deut. 22:8; 1 Sam. 9:25; 2 Kings 4:10), a small arbor or enclosure in the corner of a flat roof was a very inconvenient place to live. **quarrelsome wife.** Cf. Prov. 19:13; 21:19; 25:24; 27:15–16; *see note on 19:13*.

PROVERBS—NOTE ON 21:10 **wicked desires evil.** So strongly does he seek to do evil (cf. Eccles. 8:11) that he will not even spare his neighbor if he gets in his way.

PROVERBS—NOTE ON 21:11 *See note on 19:25*.

PROVERBS—NOTE ON 21:12 *See note on 20:22*; cf. 10:25 and 14:11.

PROVERBS—NOTE ON 21:13 **poor.** *See note on 14:31*.

PROVERBS—NOTE ON 21:14 Cf. 17:8; 18:16; 19:6.

PROVERBS—NOTE ON 21:16 This is proven in the account of the simple man who was seduced (2:18; 7:22–23; 9:18).

PROVERBS—NOTE ON 21:17 **wine and oil.** These are associated with unbridled luxury in feasting (Deut. 14:26; Neh. 8:12; Ps. 104:15; Amos 6:6; John 12:5). Costly indulgences impoverish.

PROVERBS—NOTE ON 21:18 By suffering the very thing they had devised for the righteous, or brought on them, the wicked became their ransom, in the sense of being a substitute in judgment.

PROVERBS—NOTE ON 21:19 *See note on 19:13*.

PROVERBS—NOTE ON 21:21 Those who pursue “righteousness” and “kindness” receive more than they seek (see Matt. 5:6–7; 6:33).

PROVERBS—NOTE ON 21:22 Cf. 24:5. Wisdom is better than strength (cf. Eccles. 7:19; 9:15).

PROVERBS—NOTE ON 21:26 The sin of covetousness marks the lazy man as the virtue of benevolence marks the righteous.

PROVERBS—NOTE ON 21:27 *See note on 15:8*; cf. v. 3; Isa. 1:13–15.

PROVERBS—NOTE ON 21:28 **false witness.** *See note on 12:17*.

PROVERBS—NOTE ON 21:29 The wicked become obstinate, maintaining what suits them without regard for others or the truth, while good people proceed with integrity.

PROVERBS—NOTE ON 21:31 **made ready . . . victory.** This is not a condemnation of adequate preparation but rather of reliance on it for victory, instead of on the Lord (cf. Ezra 8:22; Ps. 20:7; Isa. 31:1–3; Hos. 1:7).

PROVERBS—NOTE ON 22:3 Wise people see the approach of sin and remove themselves from it, while naive people walk right into it and suffer the consequences.

PROVERBS—NOTE ON 22:4 **fear of the Lord.** *See note on 1:7*.

PROVERBS—NOTE ON 22:6 **way he should go.** There is only one right way, God's way, the way of life. That way is specified in great detail in Proverbs. Since it is axiomatic that early training secures lifelong habits, parents must insist upon this way, teaching God's word and enforcing it with loving discipline consistently throughout the child's upbringing. *See note on 13:24*. Cf. Deut. 4:9; 6:6–8; 11:18–21; Josh. 24:15; Eph. 6:4.

PROVERBS—NOTE ON 22:7 **rich rules.** While this is naturally true, the law and Prophets condemned those who were oppressive (cf. 22:22–23; Deut. 24:14–18; Isa. 5:8; Jer. 34:13, 17; Mic. 2:2).

PROVERBS—NOTE ON 22:8–9 **bountiful.** The principle of sowing and reaping is emphasized. Cf. Job 4:8; Hos. 8:7; 10:13; 2 Cor. 9:6; Gal. 6:7–9.

PROVERBS—NOTE ON 22:11 Even the most powerful are drawn to the wise (cf. Eccles. 10:12).

PROVERBS—NOTE ON 22:12 **The eyes of the Lord.** *See note on 15:3*. God's sovereign omniscience protects the principles and possessors of divine knowledge.

PROVERBS—NOTE ON 22:13 **a lion outside.** Cf. 26:13. The lazy give lame excuses for not leaving the house to work. *See notes on 6:6, 11*.

PROVERBS—NOTE ON 22:14 The flattering seductions of such a woman lure men into a pit as God makes their sin its own punishment. *See note on 2:16*; cf. 5:3 and 7:5.

PROVERBS—NOTE ON 22:15 *See note on 13:24*.

PROVERBS—NOTE ON 22:16 These two vices reflect the same selfish attitude: withholding from the poor to keep what one has, and giving to the rich to induce them to give one more. Both are unacceptable to God and incur punishment.

PROVERBS—NOTE ON 22:17–24:34 Solomon did not author, but did compile, this collection containing 77 proverbs that were most likely spoken by godly men prior to Solomon's reign. The section begins with an introduction (22:17–21), followed by a collection of proverbs in random order, one, two or three verses each (as opposed to the one-verse, two-line proverbs in the previous section). This is followed by two collections of additional proverbs (22:22–24:22 and 24:23–34), which continue and enlarge upon the wisdom themes of this book.

PROVERBS—NOTE ON 22:17–21 This introductory section offers an exhortation, reminiscent of 2:1–5 and 5:1–2, to be alert to hear and speak the wisdom of God.

PROVERBS—NOTE ON 22:20 **thirty sayings.** This term is lit. "chief proverbs" (cf. 8:6).

PROVERBS—NOTE ON 22:21 **true answer.** Solomon is especially concerned about accuracy so that his reader can teach others.

PROVERBS—NOTE ON 22:22–24:22 The first collection of words for wise men is recorded.

PROVERBS—NOTE ON 22:22–23 *See note on 14:31*.

PROVERBS—NOTE ON 22:22 **gate.** Beggars typically sat at the gate because of the large number of people passing by. The gate was also the place for civic and legal issues to be settled (cf. 31:23). The "afflicted" were there begging or seeking justice or mercy and were to be fairly treated.

PROVERBS—NOTE ON 22:24–25 Cf. 12:26.

PROVERBS—NOTE ON 22:26–27 *See note on 6:1*.

PROVERBS—NOTE ON 22:28 **landmark.** This refers to stealing land by moving the boundaries. *See note on 15:25*; cf. Lev. 25:23 and Deut. 19:14.

PROVERBS—NOTE ON 23:1–3 Here is a warning to exercise restraint when confronted with the luxuries of a wealthy ruler who seeks to lure you into his schemes and intrigues. Daniel is the classic illustration of one who lived by this proverb, refusing the allurements of the pagan monarch, which he knew could corrupt him (see Dan. 1:8ff.).

PROVERBS—NOTE ON 23:4–5 Cf. 11:28; 28:22; 1 Tim. 6:9–10, 17. Rather than wearing one's self out pursuing wealth, pursue the wisdom of God and what glorifies him, and he will bless with prosperity as he chooses. See Prov. 2:1–11 and 3:5–10.

PROVERBS—NOTE ON 23:6–8 **stingy.** This is the greedy one who, to be rich, hoards his riches, withholding from the poor and needy to keep and increase his own wealth. He invites someone to enjoy his courtesies, feigning generosity, while really being sickeningly hypocritical, as his real goal is to take advantage in some way so as to increase his wealth at his guest's expense. Cf. 26:24–26.

PROVERBS—NOTE ON 23:9 This is true because fools hate wisdom (cf. 1:22; 9:8; 12:1).

PROVERBS—NOTE ON 23:10–11 ancient landmark. *See note on 15:25*; cf. 22:22–23.

PROVERBS—NOTE ON 23:11 Redeemer. In a normal situation the near kinsman would rescue the one who had fallen upon hard times (cf. Lev. 25:25; Ruth 2:20; 3:12–13; 4:1–12) or avenge in the case of a murder (Num. 35:19). “Redeemer” is applied to God as the Savior of his people (e.g., Gen. 48:16; Ex. 6:6; Job 19:25; Ps. 19:14; Isa. 41:14; 43:14; 44:24) since the helpless had no voice.

PROVERBS—NOTE ON 23:13–14 discipline. *See notes on 13:24 and 22:6*. The child will survive the punishment and thus avoid an untimely or premature death due to sinful conduct (cf. Deut. 21:18–21).

PROVERBS—NOTE ON 23:14 Sheol. *See note on 1:12*.

PROVERBS—NOTE ON 23:15–16 son . . . wise. The result of discipline (vv. 13–14) is the child’s wise choices, bringing the parents joy (cf. vv. 24–25; 10:1; 15:20; 17:21; 28:7; 29:3).

PROVERBS—NOTE ON 23:16 inmost being. Lit., “the kidney,” along with the heart (cf. 3:5; 4:21–23), are figurative expressions for the inner man or the seat of one’s thoughts and feelings.

PROVERBS—NOTE ON 23:17 fear of the Lord. *See note on 1:7*.

PROVERBS—NOTE ON 23:18 there is a future. Cf. v. 24. Anyone who might envy sinners needs to know that their prosperity is brief. They will die (“be cut off ”); then there will be a time when all iniquities will be dealt with and divine justice will prevail (cf. Ps. 37:28–38). The righteous will live forever (*see note on Prov. 14:32*).

PROVERBS—NOTE ON 23:19 the way. The way of wisdom is the only right way (4:10–11).

PROVERBS—NOTE ON 23:20 drunkards. Cf. vv. 29–35 and Deut. 21:20.

PROVERBS—NOTE ON 23:22 Cf. 1:8; 2:1; 3:1; 4:1; 5:1; Eph. 6:1.

PROVERBS—NOTE ON **23:23** **Buy truth.** Obtain the truth at all costs. Cf. 4:5–7 and Matt. 13:44–46. Then never relinquish it at any price (see Dan. 1:8ff.).

PROVERBS—NOTE ON **23:24–25** *See notes on vv. 15–16 and 13:24.*

PROVERBS—NOTE ON **23:27–28** **prostitute . . . adulteress.** Cf. 22:14. The terms refer to any immoral woman. *See notes on 2:16; 5:3–5; 7:6–27; 9:13–18*. Falling into her clutches should be as frightening as the prospect of falling into a deep pit or well, from which there is no escape.

PROVERBS—NOTE ON **23:29–35** This passage offers a powerful warning against drunkenness, presented as a riddle (v. 29) with its answer (v. 30). Following the riddle, come exhortations (vv. 31–32) and descriptions of the drunkard's delirious thoughts (vv. 33, 35).

PROVERBS—NOTE ON **23:30** **mixed wine.** *See note on 20:1*. Lingering long at the wine is indicative of constant drinking, so as to induce drunkenness (cf. 1 Tim. 3:3; Titus 1:7). Searching for more to drink indicates the same pursuit.

PROVERBS—NOTE ON **23:31** **wine when it is red.** This describes wine when it is especially desirable and when it is most intoxicating, perhaps as "strong drink" or mixed with spices only and not water, as opposed to the "new wine" (3:10), which was fresh and unfermented or less fermented (cf. Hos. 4:11).

PROVERBS—NOTE ON **23:32** **bites . . . stings.** This recounts the hangover, but also the more than likely destructive consequences (cf. Isa. 59:5; Jer. 8:17).

PROVERBS—NOTE ON **23:33** The delirium and distortion of reality are part of the drunkard's miserable experience (*see note on 1 Cor. 6:12*).

PROVERBS—NOTE ON **23:34** Here is the warning about the dizziness, sickness, and confusion of the drunkard, like being seasick at the top of the mast, the most agitated point on a ship in strong seas.

PROVERBS—NOTE ON 23:35 The drunkard's lack of sense is so severe that his first waking thought is to repeat his debauchery and dangerous sin.

PROVERBS—NOTE ON 24:1–2 Cf. 23:3, 17.

PROVERBS—NOTE ON 24:3–4 **house is built.** House can refer to a physical structure (cf. 14:1), a family (see Josh. 24:15), or even a dynasty (see 2 Sam. 7:11–12; 1 Kings 11:38; 1 Chron. 17:10).

PROVERBS—NOTE ON 24:5–6 Wisdom and wise counsel are associated with strength. *See notes on 11:14 and 13:20*; cf. Eccles. 9:16–18.

PROVERBS—NOTE ON 24:7 **the gate.** *See note on 22:22*. Since the leading minds were there debating the issues of life, it was no place for fools.

PROVERBS—NOTE ON 24:11 The danger here may be from unjust treatment or violence. Deliverance can either be by giving a true testimony on their behalf, by providing what they need to survive, or by rescuing them from a fatal course.

PROVERBS—NOTE ON 24:12 **who weighs the heart.** *See note on 16:2*. God is the One who knows the truth about the motives of the heart and the excuses for failing to do what is right (cf. James 4:17). **repay man according to his work?** Cf. Prov. 24:29; Job 34:11; Jer. 25:14; 50:29.

PROVERBS—NOTE ON 24:13–14 This is not a command to eat honey, but an analogy to seek the sweetness of wisdom's rewards. Cf. Ps. 19:10.

PROVERBS—NOTE ON 24:14 **hope . . . cut off.** *See note on 23:18*.

PROVERBS—NOTE ON 24:15–16 **seven times.** This stands for "often" or "many" (see 26:16; Job 5:19). The plots of the wicked against the righteous, though partially and temporarily successful, shall not be ultimately successful; while the wicked will fall under God's eternal judgment and find no help or deliverance.

PROVERBS—NOTE ON 24:17–18 **when your enemy falls.** *See note on 25:21–22*. Gloating over a fallen enemy can be more serious than the sin the enemy committed.

PROVERBS—NOTE ON 24:19 **Fret not.** Do not become angrily excited or envious at the apparent prosperity of the wicked. Cf. 3:31; 23:17–18; 24:1.

PROVERBS—NOTE ON 24:20 **lamp of the wicked.** *See note on 13:9*.

PROVERBS—NOTE ON 24:21 **fear the Lord.** *See note on 1:7*. **the king.** Loyalty to the king is proper because he is the agent of the Lord's wisdom (cf. Deut. 17:14–20; Rom. 13:1–7). That loyalty includes having no part with rebels who seek to subvert or overthrow him ("do otherwise"). Peter draws on this verse in his call to good citizenship in 1 Pet. 1:17 and 2:17.

PROVERBS—NOTE ON 24:22 **the ruin that will come from them both.** A reference to the retributive power of the king and the Lord (cf. Job 31:23).

PROVERBS—NOTE ON 24:23a These words introduce a brief section forming an appendix of further wise sayings (vv. 23b–34) that finish the first group of proverbs compiled by Solomon to add to his own. *See note on 22:17–24:34*.

PROVERBS—NOTE ON 24:23b–25 **Partiality in judging.** Injustice is evil and destabilizes society. *See note on 17:15*.

PROVERBS—NOTE ON 24:26 **kisses the lips.** A just and righteous response is as desirable as this most intimate expression of friendship.

PROVERBS—NOTE ON 24:27 First, secure by diligent work and planning a good living in your fields, then build. In other words, provide a financial base so that all the necessities and contingencies are secured, then move from the tents (which were acceptable) to a house (which was desirable).

PROVERBS—NOTE ON 24:28–29 Avenging the evil done by one's neighbor by offering false witness (cf. 14:5; 19:5) against him is forbidden. *See notes on 6:16–19 and 20:22*.

PROVERBS—NOTE ON 24:30–34 *See notes on 6:6, 11*. Thorns also appear in his life in 15:19 (*see note there*.

PROVERBS—NOTE ON 25:1–29:27 Hezekiah’s collection of Solomon’s proverbs.

PROVERBS—NOTE ON 25:1 men of Hezekiah . . . copied. This collection of 137 proverbs was spoken by Solomon and most likely copied into a collection during the reign of Judah’s king, Hezekiah (c. 715–686 B.C.) over 200 years later. See Introduction: Author and Date. This is consistent with Hezekiah’s efforts to bring revival to Judah (2 Chron. 29:30; 32:26), as he elevated the forgotten wisdom of David and Solomon (cf. 2 Chron. 29:31; 30:26).

PROVERBS—NOTE ON 25:2–3 God . . . kings. The roles of God and the king are compared. God, whose knowledge is above all human knowledge (cf. Ps. 92:5; Eccles. 3:11; Isa. 46:10; Acts 15:18; Heb. 4:13), and whose ways are unsearchable (cf. Job 5:9; Ps. 145:3; Isa. 40:28), keeps things to himself because he needs no counsel (see Rom. 11:34). On the contrary, kings should rightly seek to know what they must know in order to rule righteously.

PROVERBS—NOTE ON 25:4–5 A nation is established as wisdom replaces and purifies wickedness (cf. 14:34; 16:12).

PROVERBS—NOTE ON 25:6–7 In the royal court as in all of life, self-seeking and pride bring a person down. Do not intrude into such a place, for the elevating of the humble is honorable, but the humbling of the proud is disgraceful (cf. Luke 14:8–10; James 4:7–10).

PROVERBS—NOTE ON 25:8–10 hastily bring into court. When conflict arises, the man with a contentious spirit is quick to go to court, but he is better off to talk it over with his neighbor than to expose himself to public shame in court, where everything will be told.

PROVERBS—NOTE ON 25:11–12 The imagery of beauty describes well-chosen words, including words of rebuke. Cf. 15:23 and 24:26.

PROVERBS—NOTE ON 25:13 cold of snow. A faithful messenger (cf. v. 25; 26:6) was as refreshing as snow would be in the heat of the summer harvest.

PROVERBS—NOTE ON 25:15 **patience.** Patience is a mighty weapon. See 15:1 and 16:32.

PROVERBS—NOTE ON 25:16 This may be a parable that goes with v. 17, instructing the wise not to overdo anything that may lead to disgust and rejection, including overstaying or being overbearing with a friend who may begin to resent him.

PROVERBS—NOTE ON 25:18 He is as destructive to reputation as those weapons are to the body.

PROVERBS—NOTE ON 25:20 **vinegar on soda.** Pouring vinegar on an alkali (e.g., baking soda) produces a reaction like boiling or turning tranquility into agitation. So is the effect of singing joyful songs without sympathy to the sorrowful. Cf. Ps. 137:3–4.

PROVERBS—NOTE ON 25:21–22 As metals are melted by placing fiery coals on them, so is the heart of an enemy softened by such kindness. Contrast the coals of judgment in Ps. 140:10. Paul quotes this proverb in Rom. 12:20. Cf. Matt. 5:43–48.

PROVERBS—NOTE ON 25:23 The theme is cause and effect; as surely as a rain cloud brings the rain, slander, or “a backbiting tongue,” produces anger.

PROVERBS—NOTE ON 25:24 *See notes on 19:13 and 21:9*.

PROVERBS—NOTE ON 25:25 *See note on v. 13*.

PROVERBS—NOTE ON 25:26 **muddied spring.** The righteous one who sins muddies the water for the wicked who see him and for whom he should serve as an example of righteousness (cf. Ps. 17:5).

PROVERBS—NOTE ON 25:27 Eating honey is analogous to enjoying the sweetness of your own self-glory. *See notes on vv. 6–7, 16*.

PROVERBS—NOTE ON 25:28 **city broken into.** Such are exposed and vulnerable to the incursion of evil thoughts and successful temptations. For the opposite, *see note on 16:32*.

PROVERBS—NOTE ON 26:1–12 The fool is described in every verse. Most verses compare aspects of natural order that are violated with the behavior of a fool. The deteriorating nature of foolishness is seen as the description progresses from drink (v. 6) to vomit (v. 11).

PROVERBS—NOTE ON 26:1 These damaging incongruities of nature illustrate those in the moral realm. Cf. 17:7 and 19:10.

PROVERBS—NOTE ON 26:2 **curse that is causeless.** A bird's aimless motion without landing is compared to a fool who utters an undeserved curse—it does not land either.

PROVERBS—NOTE ON 26:4–5 **Answer not a fool.** Taken together, these verses teach the appropriate way to answer a fool (e.g., an unbeliever who rejects truth). He should not be answered with agreement to his own ideas and presuppositions, or he will think he is right (v. 4), but rather he should be rebuked on the basis of his folly and shown the truth so he sees how foolish he is (v. 5).

PROVERBS—NOTE ON 26:6 Self-inflicted wounds come to the person who chooses to depend upon a fool (cf. 25:13).

PROVERBS—NOTE ON 26:7 Awkward and useless.

PROVERBS—NOTE ON 26:8 **binds the stone.** As it is nonsense to fasten a stone to a slingshot so that it will not release, so it is nonsense to honor a fool.

PROVERBS—NOTE ON 26:10 The Hebrew language is obscure here, so as to produce many interpretations of what this is saying. Since it is impossible to know exactly what it said in the original, it is impossible to know exactly what it means. The translation might be: "Much brings forth from itself all; but the reward and the wages of the fool pass away." This could mean, reasonably, that although he who possesses much and has great ability may be able to accomplish all he wants, that is not the case when he makes use of the work of fools, who not only do not accomplish anything, but destroy everything.

PROVERBS—NOTE ON 26:11 Peter quotes this disgusting proverb in 2 Pet. 2:22.

PROVERBS—NOTE ON 26:12 **wise in his own eyes.** There are degrees of foolishness, with intellectual conceit being the most stupid and hard to remedy. This is applied to the lazy man in v. 16 and the rich in 28:11.

PROVERBS—NOTE ON 26:13–16 **The sluggard** *See notes on 6:6, 11 and 22:13*.

PROVERBS—NOTE ON 26:16 The ignorant are ignorant of their ignorance. **seven.** *See note on 24:15–16*.

PROVERBS—NOTE ON 26:17–28 Here is a picturesque discourse on the evil speaking of fools and lazy people and its harmful effects.

PROVERBS—NOTE ON 26:17 **dog by the ears.** The dog was not domesticated in Palestine and thus to grab any dog was dangerous. The aggressor deserved to be bitten for his unprovoked act.

PROVERBS—NOTE ON 26:18–19 The serious damage done by deceit cannot be dismissed as a joke (cf. Isa. 50:11).

PROVERBS—NOTE ON 26:20–22 **whisperer.** *See notes on 6:14 and 16:28*. Slander fuels this fire.

PROVERBS—NOTE ON 26:22 **morsels.** *See note on 18:8*.

PROVERBS—NOTE ON 26:23 **covering an earthen vessel.** A cheap veneer of silver over a common clay pot hiding its commonness and fragility, is like the deception spoken by evil people. This thought is expanded in vv. 24–28.

PROVERBS—NOTE ON 26:27 The ruin intended for others will come back on the person who spoke it.

PROVERBS—NOTE ON 27:1 **boast about tomorrow.** Fools think they know the future or can affect its outcome, but the future rests with sovereign God. *See notes on 16:1–9*; cf. Ps. 37; James 4:13–16.

PROVERBS—NOTE ON 27:4 jealousy. Cf. 6:34; Song 8:6. The most uncontrollable sin.

PROVERBS—NOTE ON 27:5–6 open rebuke. To genuinely love is to manifest the truth, even if it means to rebuke (cf. 28:23; Ps. 141:5; Gal. 4:16).

PROVERBS—NOTE ON 27:6 the kisses of an enemy. Cf. 5:3–5 and 26:23–24.

PROVERBS—NOTE ON 27:7 The luxury and indolence of wealth make the best things tasteless, while the hard-working person who hungers finds every bitter thing sweet. This proverb extends beyond food to things in general, which means so much more to those with little.

PROVERBS—NOTE ON 27:8 man who strays. Such are not only out of place, but off duty and in danger. Stay close to home.

PROVERBS—NOTE ON 27:10 Adhere to tried and true friends. The ties of blood may be less reliable than those of genuine friendship. *See notes on 17:17 and 18:24*.

PROVERBS—NOTE ON 27:11 A wise son accredits his father and also aides him in difficulty with appropriate answers (cf. 10:1; 15:20). This proverb is true in reverse as well (cf. 17:25; 19:13; 22:21; 23:15).

PROVERBS—NOTE ON 27:12 Cf. 22:3.

PROVERBS—NOTE ON 27:13 *See note on 20:16*.

PROVERBS—NOTE ON 27:14 blesses his neighbor. Excessive flattery all day raises suspicion of selfishness.

PROVERBS—NOTE ON 27:15–16 *See notes on 19:13 and 21:9*. This kind of woman is impossible to restrain or tame.

PROVERBS—NOTE ON 27:17 Iron sharpens iron. The benefits of intellectual and theological discussion encourage joy through a keener mind and the improvement of good character, which the face will reveal.

PROVERBS—NOTE ON 27:20 Sheol and Abaddon. Man's desires are never filled up. They are as insatiable as the place of eternal punishment, which never overfills (cf. 30:15–16).

PROVERBS—NOTE ON 27:21 crucible . . . tested by his praise. Popularity and praise "test" personal character. *See note on 17:3*.

PROVERBS—NOTE ON 27:22 mortar . . . pestle. A bowl and rod of stone that were used to crush solid grain into powder.

PROVERBS—NOTE ON 27:23–27 This portion contrasts the common shepherd's labor and God's provision with the fleeting nature of uncertain riches and power (v. 24). Since all lands reverted to the original owners every 50 years, flocks were the staple wealth. Only by care and diligence could they be perpetuated and profitable. God's providence aids this effort (cf. Ps. 65:9–13) to properly use the blessings of the land (Prov. 27:25–27).

PROVERBS—NOTE ON 28:1 A guilty conscience imagines accusers everywhere (cf. Num. 32:23; Ps. 53:5), while a clear conscience has boldness to face everyone.

PROVERBS—NOTE ON 28:2 many rulers. Unrighteousness in a nation produces political instability, with many vying for power, thus the tenure of each leader is shortened. Wisdom promotes social order and long rule.

PROVERBS—NOTE ON 28:3 oppresses the poor. When the poor come to power and oppress their own, it is as bad as a destructive storm washing the fields clean instead of watering the crop.

PROVERBS—NOTE ON 28:7 The son who obeyed God's law would not be a glutton and shame his father. Cf. 23:19–25.

PROVERBS—NOTE ON 28:8 interest and profit. The law forbade the charging of interest to fellow Jews (see Deut. 23:19–20), but this was often violated (cf. Neh. 5:7, 11; Ezek. 22:12). **gathers it for him.** In the providence and justice of God, such wealth will be forfeited to someone who treats the poor fairly. *See notes on Prov. 13:22 and 14:31*.

PROVERBS—NOTE ON 28:9 *See note on 15:8*.

PROVERBS—NOTE ON 28:10 The attempted corruption of the righteous is a wicked sin (Matt. 5:19; 18:6; 23:15). **fall into his own pit.** *See note on Prov. 26:27*.

PROVERBS—NOTE ON 28:11 rich man is wise in his own eyes. This contrasts the discerning poor with the rich man, who is deceived by his self-confidence. Riches are not always possessed by the unrighteous and wisdom by the poor, but, more often than not, this is the case due to the blinding nature of wealth (cf. 11:28; 18:23; Matt. 19:23–24).

PROVERBS—NOTE ON 28:12 When wicked people come into power, the righteous "shout" (11:10), "groan" (29:2), and "hide" (28:28).

PROVERBS—NOTE ON 28:13 conceals . . . confesses. Sin must not be hidden but confessed. *See notes on Ps. 32:1–9 and 1 John 1:6–9*.

PROVERBS—NOTE ON 28:14 hardens his heart. Cf. Ex. 7:13; 17:7; Ps. 95:8; Rom. 2:5.

PROVERBS—NOTE ON 28:16 cruel oppressor. The tyrannical leader who is covetous (implied) is foolish and short-lived.

PROVERBS—NOTE ON 28:17 Whoever is inwardly tormented by the murder of someone takes to ceaseless flight to escape the avenger of blood and the punishment of his crime. He flees and finds no rest until the grave receives him. The exhortation is to avoid helping a murderer with any support, refuge, or security against the vengeance that pursues him from the arm of justice.

PROVERBS—NOTE ON 28:20 abound with blessings. Blessings are the product of honest labor. *See notes on 10:22; 11:24–26*; cf. Gen. 49:25; Mal. 3:10. **hastens to be rich.** *See note on Prov. 20:21*; cf. 1 Tim. 6:9.

PROVERBS—NOTE ON 28:21 piece of bread. A small bribe. Cf. 15:27; 18:5; 24:23.

PROVERBS—NOTE ON 28:22 **stingy man.** A miser is motivated by greed. *See notes on 21:5–7*.

PROVERBS—NOTE ON 28:23 Flattery has no value but reproof does, so it leads to gratitude. Cf. 16:13 and 27:5–6.

PROVERBS—NOTE ON 28:24 **robs his father . . . mother.** *See note on 19:26*. To plunder one's own family is an unthinkable crime, but it is worse yet when denied.

PROVERBS—NOTE ON 28:25 **greedy man . . . strife.** This is arrogance that satisfies itself at the expense of conflict with others and never knows the prosperity of humble trust in God.

PROVERBS—NOTE ON 28:27 **hides his eyes.** This refers to one who does not respond to the needs of the poor. *See note on 14:31*; cf. 1 John 3:16–18.

PROVERBS—NOTE ON 28:28 *See note on v. 12*.

PROVERBS—NOTE ON 29:1 **stiffens his neck.** This refers to a state of increasing obstinance, along with an unteachable spirit. *See note on 28:14*.

PROVERBS—NOTE ON 29:2 **righteous . . . wicked.** *See note on 28:12*. This could describe the political turmoil of the northern kingdom of Israel in the time of Hezekiah, who collected these proverbs (*see note on 25:1*).

PROVERBS—NOTE ON 29:4 **gifts.** *See note on 15:27*.

PROVERBS—NOTE ON 29:5 Flattery is a trap. Cf. 26:28 and 28:23.

PROVERBS—NOTE ON 29:8 These angry, arrogant men fan the flames of strife that trap a city as if engulfed in flames (cf. 26:21).

PROVERBS—NOTE ON 29:9 **argument.** A fool may respond to wisdom with anger or laughter, but in either case, no agreement can be reached. Cf. 26:4–5.

PROVERBS—NOTE ON 29:12 **ruler listens to falsehood.** A corrupt leader will draw around him corrupt people. Allow lies and you will be surrounded by liars.

PROVERBS—NOTE ON 29:13 gives light to the eyes. This phrase means to sustain life. God gives life to both the poor and the rich oppressor, and he holds each responsible for his truth. Cf. 22:1.

PROVERBS—NOTE ON 29:15 *See notes on 13:24 and 22:6*.

PROVERBS—NOTE ON 29:17 Discipline your son. *See notes on 13:24 and 22:6*.

PROVERBS—NOTE ON 29:18 no . . . vision. This proverb looks both to the lack of the word (i.e., 1 Sam. 3:1) and the lack of hearing the word (Amos 8:11–12), which lead to lawless rebellion (cf. Ex. 32:25; Lev. 13:45; Num. 5:18). The proverb then contrasts the joy and glory of a lawful society (Prov. 28:14; Mal. 4:4).

PROVERBS—NOTE ON 29:19 will not respond. This verse views the mind-set of an unprincipled and foolish slave who is unresponsive and irresponsible.

PROVERBS—NOTE ON 29:20 hasty in his words? *See note on 10:19*.

PROVERBS—NOTE ON 29:21 The idea is of overindulging a servant, so that the servant will ultimately want to be cared for like a son, rather than one who serves the master.

PROVERBS—NOTE ON 29:22 Cf. 15:18.

PROVERBS—NOTE ON 29:23 Cf. 16:18–19.

PROVERBS—NOTE ON 29:24 partner of a thief. By refusing to testify with full disclosure to avoid incrimination, one commits perjury, which leads to punishment. *See note on Matt. 26:63*.

PROVERBS—NOTE ON 29:26 face of a ruler. The moral is to seek the Lord’s favor, since he alone can and will exact justice.

PROVERBS—NOTE ON 30:1–33 **The words of Agur.** This is a collection of proverbs written by an unknown sage who was likely a student of wisdom at the time of Solomon (cf. 1 Kings 4:30–31). Agur reflects humility (Prov. 30:1–4), a deep hatred for arrogance (vv. 7–9), and a keen theological mind (vv. 5–6).

PROVERBS—NOTE ON 30:1 **oracle.** This word is often used of a prophet (cf. Zech. 9:1; Mal. 1:1) and can be translated "burden" for its weighty character as a divine word or prophecy (cf. Mal. 1:1). As the esv footnote indicates, instead of **weary** and **worn out**, the Hebrew could also be vocalized to read, "to Ithiel and Ucal." If so, then Agur addressed his wisdom perhaps to his favorite pupils, as Luke to Theophilus (Luke 1:1–4; Acts 1:1–2).

PROVERBS—NOTE ON 30:2–3 **too stupid . . . nor have I knowledge.** This is a statement of humility and a recognition of the reality that, apart from divine revelation, there would be no true wisdom at all (*see notes on 1:7; 9:10*). This is illustrated in the pursuits of Job (Job 3:3–26) and Solomon (Eccles. 3:1–15). Agur was wise because he first admitted what he could not know (1 Cor. 2:6–16).

PROVERBS—NOTE ON 30:3 **knowledge of the Holy One.** Agur knew that he could not gain wisdom through human searching alone. Understanding is here associated with the holiness of God. Cf. 9:10 and 1 Cor. 8:2.

PROVERBS—NOTE ON 30:4 **Who . . . ? What . . . ?** These questions can be answered only by revelation from God. A man can know the "what" about creative wisdom through observation of the physical world and its inner workings, but cannot know the "who." The "who" can be known only when God reveals himself, which he has in Scripture. This is the testimony and conclusion of Job (Job 42:1–6), Solomon (Eccles. 12:1–14), Isaiah (Isa. 40:12–17; 46:8–11; 66:18–19), and Paul (Rom. 8:18–39). **his son's name.** Jesus Christ. Cf. John 1:1–18.

PROVERBS—NOTE ON 30:5–6 These verses move from the uncertainty of human speculation to the certainty of divine revelation. Agur quotes from David (2 Sam. 22:31; Ps. 18:30).

PROVERBS—NOTE ON 30:5 proves. Lit., "tried," and found to be without dross or error. Cf. Ps. 12:6.

PROVERBS—NOTE ON 30:6 Do not add. A powerful statement on the inspired nature of God's canonical word to Israel. To add to God's word is to deny God as the standard of truth (cf. Gen. 2:16–17 with 3:2–3). *See notes on Deut. 4:2 and Rev. 22:18–19*.

PROVERBS—NOTE ON 30:7–9 The prayer of a true wisdom-seeker. He seeks from the Lord honesty in heart and sufficiency in him (away from the dangers posed by the extremes of poverty or wealth). If he has too much, he could cease depending on God (see Deut. 8:11–20; 10:15; 18:11), and if he has too little, he could be tempted to be as the sluggard (Prov. 6:6–11).

PROVERBS—NOTE ON 30:9 Who is the Lord? This is a question reflecting extreme arrogance, e.g., "What is the Almighty, that we should serve him?" (Job 21:14–16). Cf. Deut. 8:10–18; Luke 12:16–21.

PROVERBS—NOTE ON 30:11–14 There are those. These proverbs condemn various forms of unwise behavior and are connected with this common phrase that points to the fact that certain sins can uniquely permeate a whole society or time period.

PROVERBS—NOTE ON 30:11 *See note on 20:20*. Cf. Ex. 21:17; Ps. 14:5; 24:6.

PROVERBS—NOTE ON 30:12 *See notes on 16:2; 20:9*; cf. Matt. 23:23–26.

PROVERBS—NOTE ON 30:13 *See note on 21:4*.

PROVERBS—NOTE ON 30:14 *See note on 14:31*.

PROVERBS—NOTE ON 30:15–16 leech . . . Give and Give. These two blood-sucking mouths of the horse leech, which lived off the blood of its victim, are used to picture the insatiably greedy.

PROVERBS—NOTE ON 30:16 Sheol . . . fire. Four illustrations of the greedy are given, all of which are parasitic in nature and characterize the heart of human greed. Cf. Gen. 16:2; 20:18; 30:1.

PROVERBS—NOTE ON 30:17 **eye that mocks.** This proverb vividly speaks to the tragic results of disregarding parental respect and authority and the destruction it brings. *See notes on 10:1; 17:21; 29:15, 17*; cf. Ex. 20:12. **ravens . . . vultures.** These birds scavenge the unburied corpse of a child who dies prematurely because of rebellion. Cf. 1 Sam. 17:44; 1 Kings 14:11; Jer. 16:4; Ezek. 29:5; 39:7.

PROVERBS—NOTE ON 30:18–20 Hypocrisy is illustrated by four natural analogies of concealment: 1) an eagle leaves no trail in the air; 2) a slithering snake leaves no trail on the rock; 3) a ship leaves no trail in the sea; 4) a man leaves no marks after he has slept with a virgin. These actions are all concealed and thus serve to illustrate the hypocrisy of the adulterous woman who hides the evidences of her shame while professing innocence.

PROVERBS—NOTE ON 30:21–23 **earth trembles.** *See notes on 19:10 and 28:3*. Society is greatly agitated when normal roles are overturned, e.g., servants reigning, fools made rich, hated women married, and maidservants becoming wives (cf. Gen. 16:1–6).

PROVERBS—NOTE ON 30:24–28 **Four things . . . are small.** These verses picture four creatures that survive due to natural instinct. The wisdom seen in each of these reveals the beauty of the wise Creator and his creation (cf. Ps. 8:3–9) and becomes a model for the principle that labor, diligence, organization, planning, and resourcefulness are better than strength, thus implying the superiority of wisdom over might.

PROVERBS—NOTE ON 30:25 **ants.** These survive through planning and labor. *See note on 6:6*.

PROVERBS—NOTE ON 30:26 **rock badgers.** Though weak, these animals survive by being diligent enough to climb and find sanctuary in high places. Cf. Lev. 11:5; Ps. 104:18.

PROVERBS—NOTE ON 30:27 **locusts.** These survive through careful organization.

PROVERBS—NOTE ON 30:28 **lizard.** These creatures are resourceful and can make their home in inaccessible places—even in a palace.

PROVERBS—NOTE ON 30:29–31 Three things are stately in their tread; four. The three creatures and the king all picture wise, stately, and orderly deportment. Each offers a glimpse of the Creator's power and wisdom (cf. Job 38:1–42:6) and illustrates the dignity and confidence of those who walk wisely.

PROVERBS—NOTE ON 30:31 strutting rooster. The meaning in Hebrew is uncertain. Other possibilities are 1) a greyhound or 2) a war-horse ready for battle. Cf. Job 39:19–25. **he-goat.** This is the he-goat that was the leader of the flock. Cf. Dan. 8:5.

PROVERBS—NOTE ON 30:32 put your hand on your mouth. Lit., "stop your scheming and talking"—a gesture of awestruck, self-imposed silence. Cf. Job 21:5; 29:9; 40:4.

PROVERBS—NOTE ON 30:33 produces . . . produces . . . produces. The verb is the same in all three instances. These are natural causes and effects to show that anger pressed beyond certain limits produces conflict.

PROVERBS—NOTE ON 31:1–31 This concluding chapter contains two poems: 1) The Wise King (31:2–9) and 2) The Excellent Wife (31:10–31). Both are the teachings of a godly mother (v. 1) to King Lemuel, whom ancient Jewish tradition identified as King Solomon, but who is otherwise unknown.

PROVERBS—NOTE ON 31:1 oracle. *See note on 30:1*. **mother taught him.** See 1:8.

PROVERBS—NOTE ON 31:2–9 The godly king is addressed (v. 2) and told that his reign should be characterized by: 1) holiness (v. 3); 2) sobriety (vv. 4–7); and 3) compassion (vv. 8–9). This section is filled with succinct and solemn warnings against vices to which kings are particularly susceptible—immorality, overindulgence, unrighteous rule, and indifference to those in need.

PROVERBS—NOTE ON 31:2 my son. The phrase is repeated three times to indicate the serious passion of a mother's heart. **son of my vows.** Like Hannah, she had dedicated her child to the Lord (cf. 1 Sam. 1:11, 27–28).

PROVERBS—NOTE ON 31:3 **Do not give your strength to women.** Multiplying foreign wives destroys a king as it did Solomon (cf. Deut. 17:17; 1 Kings 11:1–4). *See notes on Prov. 5:9–11*.

PROVERBS—NOTE ON 31:4–5 *See notes on 20:1 and 23:29–35*. Intoxicating drinks can weaken reason and judgment, loosen convictions, or pervert the heart. They do not suit rulers who need clear, steady minds and keen judgment.

PROVERBS—NOTE ON 31:6–7 **Give strong drink.** Such extreme situations, possibly relating to a criminal on death row or someone agonizing in pain with a terminal illness or tragic circumstance, are in utter contrast to that of the king (cf. Ps. 104:15).

PROVERBS—NOTE ON 31:8–9 **Open your mouth.** Plead for those who cannot plead their own case, namely those who are otherwise ruined by their condition of weakness. The king's duty was to righteously uphold the case of the helpless in both physical (v. 6) and material (v. 9) crises. The monarch thus mediates the compassion of God. *See note on 14:31*.

PROVERBS—NOTE ON 31:10–31 This poem offers a beautiful description of the excellent wife as defined by a wife and mother (v. 1). Spiritual and practical wisdom plus moral virtues mark the character of this woman in contrast to the immoral women of v. 3. While the scene here is of a wealthy home and the customs of the ancient Near East, the principles apply to every family. They are set forth as the prayer of every mother for the future wife of her son, and literarily arranged with each of the 22 verses beginning with the 22 letters of the Hebrew alphabet in consecutive order.

PROVERBS—NOTE ON 31:10–12 This section describes her marriage.

PROVERBS—NOTE ON 31:10 **excellent.** *See note on 12:4*; cf. Ruth 3:11. **who can find?** She does exist, but is very hard to find. Cf. Prov. 18:22.

PROVERBS—NOTE ON 31:11 **trusts in her.** He does not maintain jealous guard over her or keep his valuables locked up so that she cannot access them as was a common ancient practice in a house of distrust. She demonstrates impeccable loyalty to her husband, and her thrift and industry will add to his wealth.

PROVERBS—NOTE ON 31:13–24 This section describes her behavior.

PROVERBS—NOTE ON 31:13 **seeks wool and flax.** Excellent women gathered the material for making clothes (v. 19).

PROVERBS—NOTE ON 31:14 **like the ships.** Excellent women would go far to secure the best food for their families.

PROVERBS—NOTE ON 31:15 **rises while it is yet night.** In order to have the food prepared for the family each day, she had to rise before dawn to begin the work, which she would do gladly.

PROVERBS—NOTE ON 31:16 **considers a field.** She was resourceful and entrepreneurial in her investing and reinvesting.

PROVERBS—NOTE ON 31:17 Such women were not soft, but by virtue of rigorous work, strong.

PROVERBS—NOTE ON 31:18 **profitable.** That which she produced for the family of clothing, food, and wealth was good and profitable. **lamp . . . night.** Lamp is to be understood literally (cf. v. 15). She planted the vineyard during the day (v. 16), and wove late at night (v. 19). She rose early before dawn to prepare the food (v. 15), thus keeping a before-sunrise to after-dark schedule to care for her household, which was the foremost priority of her life (cf. Titus 2:5).

PROVERBS—NOTE ON 31:19 **distaff . . . spindle.** These tools are used to turn wool into thread for making clothing. Cf. Ex. 35:25.

PROVERBS—NOTE ON 31:20–24 Her activities, driven by the priority of caring for her family, resulted in multiplied fruitfulness for: 1) the poor and needy (v. 20); 2) her own household (v. 21); 3) herself (v. 22); 4) her husband (v. 23); and 5) the tradesmen (v. 24).

PROVERBS—NOTE ON 31:21 **snow.** Snow indicates the cold that occurs in the high altitudes of Palestine. Her labors anticipated her family's need for warm clothing in such cold places and seasons.

PROVERBS—NOTE ON 31:22 **fine linen and purple.** The efforts she makes to honor others are rewarded to her. These silk and purple garments are expensive evidences of the blessings returned to her by God's grace.

PROVERBS—NOTE ON 31:23 **known in the gates.** This woman made a significant contribution to her husband's position in the community and to his success (vv. 10–12). His domestic comfort promoted his advancement in public honor. A man's good reputation begins with his home and thus the virtue of his wife (cf 18:22).

PROVERBS—NOTE ON 31:24 **makes . . . sells them.** With all her other responsibilities faithfully discharged, she took time to make items of clothing for the purposes of trade.

PROVERBS—NOTE ON 31:25–27 This section emphasizes her character.

PROVERBS—NOTE ON 31:25 **Strength and dignity.** These words describe the character of the woman who fears the Lord. Her inward clothing displays divine wisdom, giving her confidence to face the future with its unexpected challenges.

PROVERBS—NOTE ON 31:26 **opens her mouth . . . teaching of kindness.** Her teaching of wisdom and the law is tempered with mercy.

PROVERBS—NOTE ON 31:27 She was a skilled manager of the home. *See note on Titus 2:4–5*. **bread of idleness.** Lit., "eyes looking everywhere" as in the lazy man (cf. Prov. 6:6, 9) of whom the same root word is used.

PROVERBS—NOTE ON 31:28–29 This section describes her family life.

PROVERBS—NOTE ON 31:28 **rise up and call her blessed.** She was greatly respected because she has earned the praise of her family. *See note on 29:17*. There can be no higher joy for a mother than for her children to grow up to praise her as the source of the wisdom that made them godly. *See note on 1 Tim. 2:15*.

PROVERBS—NOTE ON **31:29–30** **you surpass them all.** This was her husband’s superlative praise (v. 28) which was well-deserved, in which he used the same word for “excellent” found in v. 10.

PROVERBS—NOTE ON **31:30–31** This portion summarizes her spiritual life.

PROVERBS—NOTE ON **31:30** **Charm . . . beauty.** True holiness and virtue command permanent respect and affection, far more than charm and beauty of face and form. Cf. 1 Tim. 2:9–10 and 1 Pet. 3:1–6. **a woman who fears the Lord.** Proverbs ends where it began with a reference to the fear of the Lord. *See note on Prov. 1:7*.

PROVERBS—NOTE ON **31:31** **fruit . . . works.** See vv. 10–29. While she receives material reward (v. 22), the praise and success she labored to bring to her family and community will be her praise. The result of all her efforts is her best eulogy.

Ecclesiastes

Ecclesiastes 1 • Ecclesiastes 2 • Ecclesiastes 3 • Ecclesiastes 4 • Ecclesiastes 5 • Ecclesiastes 6 • Ecclesiastes 7 • Ecclesiastes 8 • Ecclesiastes 9 • Ecclesiastes 10 • Ecclesiastes 11 • Ecclesiastes 12

- Introduction to Ecclesiastes
  - Title
  - Author and Date
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  - Interpretive Challenges
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Introduction to Ecclesiastes

Title

The English title, Ecclesiastes, comes from the Greek and Latin translations of Solomon’s book. The LXX used the Greek term ekkleēsiasteēs for its title. It means “preacher,” derived from the word ekklēsia, translated “assembly” or “congregation” in the NT. Both the Greek and Latin versions derive their titles from the Hebrew title, Qoheleth, which means “one who calls or gathers” the people. It refers to the one who addresses the assembly; hence, the preacher (cf. 1:1–2, 12; 7:27; 12:8–10). Along with Ruth, Song of Solomon, Esther, and Lamentations, Ecclesiastes stands with the OT books of the Megilloth, or “five scrolls.” Later rabbis read these books in the synagogue on five special occasions during the year—Ecclesiastes being read on Pentecost.

Author and Date

The autobiographical profile of the book’s writer unmistakably points to Solomon. Evidence abounds such as: 1) the titles fit Solomon, “son of David, king in Jerusalem” (1:1) and “king over Israel in Jerusalem” (1:12); 2) the author’s moral odyssey chronicles Solomon’s life (1 Kings 2–11); and 3) the role of one who “taught the people knowledge” and wrote “many proverbs” (Eccles. 12:9) corresponds to his life. All point to Solomon, the son of David, as the author.

Once Solomon is accepted as the author, the date and occasion become clear. Solomon was writing, probably in his latter years (no later than c. 931 B.C.), primarily to warn the young people of his kingdom, without omitting others. He warned them to avoid walking through life on the path of human wisdom; he exhorted them to live by the revealed wisdom of God (12:9–14).

Background and Setting

Solomon’s reputation for possessing extraordinary wisdom fits the Ecclesiastes profile. David recognized his son’s wisdom (1 Kings 2:6, 9) before God gave Solomon an additional measure. After he received a “wise and discerning mind” from the Lord (1 Kings 3:7–12), Solomon gained renown for being exceedingly wise by rendering insightful decisions (1 Kings 3:16–28), a reputation that attracted “all the kings of the earth” to his courts (1 Kings 4:34). In addition, he composed songs and proverbs (1 Kings 4:32; cf. Eccles. 12:9), activity befitting only the ablest of sages. Solomon’s wisdom, like Job’s wealth, surpassed the wisdom of “the people of the east” (1 Kings 4:30; Job 1:3).

The book is applicable to all who would listen and benefit, not so much from Solomon’s experiences, but from the principles he drew as a result. Its aim is to answer some of life’s most challenging questions, particularly where they seem contrary to Solomon’s expectations. This has led some unwisely to take the view that Ecclesiastes is a book of skepticism. But in spite of amazingly unwise behavior and thinking, Solomon never let go of his faith in God (Eccles. 12:13–14).

Historical and Theological Themes

As is true with most biblical Wisdom literature, little historical narrative occurs in Ecclesiastes, apart from Solomon’s own personal pilgrimage. The kingly sage studied life with high expectations but repeatedly bemoaned its shortcomings, which he acknowledged were due to the curse (Gen. 3:14–19). Ecclesiastes represents the painful autobiography of Solomon who, for much of his life, squandered God’s blessings on his own personal pleasure rather than God’s glory. He wrote to warn subsequent generations not to make the same tragic error, in much the same manner as Paul wrote to the Corinthians (cf. 1 Cor. 1:18–31; 2:13–16).

The Hebrew word translated “vanity,” “vanities,” and “vain life” expresses the futile attempt to be satisfied apart from God. This word is used 38 times expressing the many things hard to understand about life. All earthly goals and ambitions when pursued as ends in themselves produce only emptiness. Paul was probably echoing Solomon’s dissatisfaction when he wrote, “ . . . the creation was subjected to futility” (Solomon’s “vanity”; Rom. 8:19–21). Solomon’s experience with the effects of the curse (see Gen. 3:17–19) led him to view life as “chasing after the wind.”

Solomon asked, “What does man gain by all the toil . . . ?” (Eccles. 1:3), a question he repeated in 2:22 and 3:9. The wise king gave over a considerable portion of the book to addressing this dilemma. The impossibility of discovering both the inner workings of God’s creation and the personal providence of God in Solomon’s life were also deeply troubling to the king, as they were to Job. But the reality of judgment for all, despite many unknowns, emerged as the great certainty. In light of this judgment by God, the only fulfilled life is one lived in proper recognition of God and service to him. Any other kind of life is frustrating and pointless.

A proper balance of the prominent “enjoy life” theme with that of “divine judgment” tethers the reader to Solomon’s God with the sure chord of faith. For a time, Solomon suffered from the imbalance of trying to enjoy life without regard for the fear of Yahweh’s judgment holding him on the path of obedience. In the end, he came to grasp the importance of obedience. The tragic results of Solomon’s personal experience, coupled with the insight of extraordinary wisdom, make Ecclesiastes a book from which all believers can be warned and grow in their faith (cf. 2:1–26). This book shows that if one perceives each day of existence, labor, and basic provision as a gift from God, and accepts whatever God gives, then that person lives an abundant life (cf. John 10:10). However, one who looks to be satisfied apart from God will live with futility regardless of his or her accumulations.

Interpretive Challenges

The author's declaration that "all is vanity" envelops the primary message of the book (cf. 1:2; 12:8). The word translated "vanity" is used in at least three ways throughout the book. In each case, it looks at the nature of man's activity "under the sun" as: 1) "fleeting," which has in view the vapor-like (cf. James 4:14) or transitory nature of life; 2) "futile" or "meaningless," which focuses on the cursed condition of the universe and the debilitating effects it has on man's earthly experience; or 3) "incomprehensible" or "enigmatic," which gives consideration to life's unanswerable questions. Solomon draws upon all three meanings in Ecclesiastes.

While the context in each case will determine which meaning Solomon is focusing upon, the most recurring meaning of vanity is "incomprehensible" or "unknowable," referring to the mysteries of God's purposes. Solomon's conclusion to "fear God and keep his commandments" (12:13–14) is more than the book's summary; it is the only hope of the good life and the only reasonable response of faith and obedience to sovereign God. He precisely works out all activities under the sun, each in its time according to his perfect plan, but also discloses only as much as his perfect wisdom dictates and holds all men accountable. Those who refuse to take God and his word seriously are doomed to lives of the severest vanity.

Outline

The book chronicles Solomon’s investigations and conclusions regarding man’s lifework, which combines all of his activity and its potential outcomes including limited satisfaction. The role of wisdom in experiencing success surfaces repeatedly, particularly when Solomon must acknowledge that God has not revealed all of the details. This leads Solomon to the conclusion that the primary issues of life after the Edenic fall involve divine blessings to be enjoyed and the divine judgment for which all must prepare.

I. Introduction (1:1–11)
  A. Title (1:1)
  B. Poem—A Life of Activity That Appears Wearisome (1:2–11)
II. Solomon’s Investigation (1:12–6:9)
  A. Introduction—The King and His Investigation (1:12–18)
  B. Investigation of Pleasure-Seeking (2:1–11)
  C. Investigation of Wisdom and Folly (2:12–17)
  D. Investigation of Labor and Rewards (2:18–6:9)
    1. One has to leave them to another (2:18–26)
    2. One cannot find the right time to act (3:1–4:6)
    3. One often must work alone (4:7–16)
    4. One can easily lose all he acquires (5:1–6:9)
III. Solomon’s Conclusions (6:10–12:8)
  A. Introduction—The Problem of Not Knowing (6:10–12)
  B. Man Cannot Always Find Out Which Route Is the Most Successful for Him to Take Because His Wisdom Is Limited (7:1–8:17)
    1. On prosperity and adversity (7:1–14)
    2. On justice and wickedness (7:15–24)

        3. On women and folly (7:25–29)
        4. On the wise man and the king (8:1–17)
    C. Man Does Not Know What Will Come After Him (9:1–11:6)
        1. He knows he will die (9:1–4)
        2. He has no knowledge in the grave (9:5–10)
        3. He does not know his time of death (9:11, 12)
        4. He does not know what will happen (9:13–10:15)
        5. He does not know what evil will come (10:16–11:2)
        6. He does not know what good will come (11:3–6)
    D. Man Should Enjoy Life, But Not Sin, Because Judgment Will Come to All (11:7–12:8)
IV. Solomon’s Final Advice (12:9–14)

Ecclesiastes

All Is Vanity

ECCLESIASTES **1** †The words of the Preacher, [1] the son of David, king in Jerusalem.

[2]†Vanity [2] of vanities, says the Preacher,
vanity of vanities! All is vanity.
[3]†What does man gain by all the toil
at which he toils under the sun?
[4]‡†A generation goes, and a generation comes,
but the earth remains forever.
[5]The sun rises, and the sun goes down,
and hastens [3] to the place where it rises.
[6]The wind blows to the south
and goes around to the north;
around and around goes the wind,
and on its circuits the wind returns.
[7]All streams run to the sea,
but the sea is not full;
to the place where the streams flow,
there they flow again.
[8]‡All things are full of weariness;
a man cannot utter it;
the eye is not satisfied with seeing,
nor the ear filled with hearing.
[9]What has been is what will be,
and what has been done is what will be done,
and there is nothing new under the sun.
[10]Is there a thing of which it is said,
“See, this is new”?
It has been already
in the ages before us.
[11]†There is no remembrance of former things, [4]

nor will there be any remembrance
of later things [5] yet to be
among those who come after.

The Vanity of Wisdom

[12]‡†I the Preacher have been king over Israel in Jerusalem. [13]†And I applied my heart [6] to seek and to search out by wisdom all that is done under heaven. It is an unhappy business that God has given to the children of man to be busy with. [14]†I have seen everything that is done under the sun, and behold, all is vanity and a striving after wind. [7]

[15]†What is crooked cannot be made straight,
and what is lacking cannot be counted.

[16]†I said in my heart, “I have acquired great wisdom, surpassing all who were over Jerusalem before me, and my heart has had great experience of wisdom and knowledge.” [17]†And I applied my heart to know wisdom and to know madness and folly. I perceived that this also is but a striving after wind.

[18]†For in much wisdom is much vexation,
and he who increases knowledge increases sorrow.

The Vanity of Self-Indulgence

ECCLESIASTES **2** ‡‡I said in my heart, “Come now, I will test you with pleasure; enjoy yourself.” But behold, this also was vanity. [2]I said of laughter, “It is mad,” and of pleasure, “What use is it?” [3]†I searched with my heart how to cheer my body with wine—my heart still guiding me with wisdom—and how to lay hold on folly, till I might see what was good for the children of man to do under heaven during the few days of their life. [4]‡I made great works. I built houses and planted vineyards for myself. [5]I made myself gardens and parks, and planted in them all kinds of fruit trees. [6]I made myself pools from which to water the forest of growing trees. [7]I bought male and female slaves, and had slaves who were born in my house. I had also great possessions of herds and flocks, more than any who had been before me in Jerusalem. [8]†I also gathered for myself silver and gold and the treasure of kings and provinces. I got singers, both men and women, and many concubines, [1] the delight of the children of man.

[9]So I became great and surpassed all who were before me in Jerusalem. Also my wisdom remained with me. [10]†And whatever my eyes desired I did not keep from them. I kept my heart from no pleasure, for my heart found pleasure in all my toil, and this was my reward for all my toil. [11]†Then I considered all that my hands had done and the toil I had expended in doing it, and behold, all was vanity and a striving after wind, and there was nothing to be gained under the sun.

The Vanity of Living Wisely

[12]‡So I turned to consider wisdom and madness and folly. For what can the man do who comes after the king? Only what has already been done. [13]Then I saw that there is more gain in wisdom than in folly, as there is more gain in light than in darkness. [14]†The wise person has his eyes in his head, but the fool walks in darkness. And yet I perceived that the same event happens to all of them. [15]Then I said in my heart, “What happens to the fool will happen to me also. Why then have I been so very wise?” And I said in my heart that this also is vanity. [16]For of the wise as of the fool there is no

enduring remembrance, seeing that in the days to come all will have been long forgotten. How the wise dies just like the fool! [17]†So I hated life, because what is done under the sun was grievous to me, for all is vanity and a striving after wind.

The Vanity of Toil

[18]‡†I hated all my toil in which I toil under the sun, seeing that I must leave it to the man who will come after me, [19]and who knows whether he will be wise or a fool? Yet he will be master of all for which I toiled and used my wisdom under the sun. This also is vanity. [20]So I turned about and gave my heart up to despair over all the toil of my labors under the sun, [21]†because sometimes a person who has toiled with wisdom and knowledge and skill must leave everything to be enjoyed by someone who did not toil for it. This also is vanity and a great evil. [22]What has a man from all the toil and striving of heart with which he toils beneath the sun? [23]For all his days are full of sorrow, and his work is a vexation. Even in the night his heart does not rest. This also is vanity.

[24]†There is nothing better for a person than that he should eat and drink and find enjoyment [2] in his toil. This also, I saw, is from the hand of God, [25]†for apart from him [3] who can eat or who can have enjoyment? [26]†For to the one who pleases him God has given wisdom and knowledge and joy, but to the sinner he has given the business of gathering and collecting, only to give to one who pleases God. This also is vanity and a striving after wind.

A Time for Everything

ECCLESIASTES **3** ‡For everything there is a season, and a time for every matter under heaven:

> [2]a time to be born, and a time to die;
> a time to plant, and a time to pluck up what is planted;
> [3]a time to kill, and a time to heal;
> a time to break down, and a time to build up;
> [4]a time to weep, and a time to laugh;
> a time to mourn, and a time to dance;
> [5]a time to cast away stones, and a time to gather stones together;
> a time to embrace, and a time to refrain from embracing;
> [6]a time to seek, and a time to lose;
> a time to keep, and a time to cast away;
> [7]a time to tear, and a time to sew;
> a time to keep silence, and a time to speak;
> [8]a time to love, and a time to hate;
> a time for war, and a time for peace.

The God-Given Task

[9]‡What gain has the worker from his toil? [10]I have seen the business that God has given to the children of man to be busy with. [11]‡He has made everything beautiful in its time. Also, he has put eternity into man's heart, yet so that he cannot find out what God has done from the beginning to the end. [12]‡I perceived that there is nothing better for them than to be joyful and to do good as long as they live; [13]‡also that everyone should eat and drink and take pleasure in all his toil—this is God's gift to man.

[14]‡I perceived that whatever God does endures forever; nothing can be added to it, nor anything taken from it. God has done it, so that people fear before him. [15]That which is, already has been; that which is to be, already has been; and God seeks what has been driven away. [1]

From Dust to Dust

[16]Moreover, I saw under the sun that in the place of justice, even there was
wickedness, and in the place of righteousness, even there was wickedness.
[17]†I said in my heart, God will judge the righteous and the wicked, for there
is a time for every matter and for every work. [18]†I said in my heart with
regard to the children of man that God is testing them that they may see that
they themselves are but beasts. [19]For what happens to the children of man
and what happens to the beasts is the same; as one dies, so dies the other.
They all have the same breath, and man has no advantage over the beasts,
for all is vanity. [20]†All go to one place. All are from the dust, and to dust all
return. [21]†Who knows whether the spirit of man goes upward and the spirit
of the beast goes down into the earth? [22]†So I saw that there is nothing
better than that a man should rejoice in his work, for that is his lot. Who can
bring him to see what will be after him?

Evil Under the Sun

ECCLESIASTES **4** ‡Again I saw all the oppressions that are done under the sun. And behold, the tears of the oppressed, and they had no one to comfort them! On the side of their oppressors there was power, and there was no one to comfort them. [2]And I thought the dead who are already dead more fortunate than the living who are still alive. [3]†But better than both is he who has not yet been and has not seen the evil deeds that are done under the sun.

[4]†Then I saw that all toil and all skill in work come from a man's envy of his neighbor. This also is vanity and a striving after wind.

[5]†The fool folds his hands and eats his own flesh.

[6]Better is a handful of quietness than two hands full of toil and a striving after wind.

[7]‡Again, I saw vanity under the sun: [8]one person who has no other, either son or brother, yet there is no end to all his toil, and his eyes are never satisfied with riches, so that he never asks, “For whom am I toiling and depriving myself of pleasure?” This also is vanity and an unhappy business.

[9]Two are better than one, because they have a good reward for their toil. [10]For if they fall, one will lift up his fellow. But woe to him who is alone when he falls and has not another to lift him up! [11]Again, if two lie together, they keep warm, but how can one keep warm alone? [12]And though a man might prevail against one who is alone, two will withstand him—a threefold cord is not quickly broken.

[13]‡Better was a poor and wise youth than an old and foolish king who no longer knew how to take advice. [14]For he went from prison to the throne, though in his own kingdom he had been born poor. [15]†I saw all the living who move about under the sun, along with that [1] youth who was to stand in the king's [2] place. [16]There was no end of all the people, all of whom he led. Yet those who come later will not rejoice in him. Surely this also is vanity and a striving after wind.

Fear God

ECCLESIASTES 5 ‡† [1] Guard your steps when you go to the house of God. To draw near to listen is better than to offer the sacrifice of fools, for they do not know that they are doing evil. [2]† [2] Be not rash with your mouth, nor let your heart be hasty to utter a word before God, for God is in heaven and you are on earth. Therefore let your words be few. [3]For a dream comes with much business, and a fool's voice with many words.

[4]‡When you vow a vow to God, do not delay paying it, for he has no pleasure in fools. Pay what you vow. [5]It is better that you should not vow than that you should vow and not pay. [6]†Let not your mouth lead you [3] into sin, and do not say before the messenger [4] that it was a mistake. Why should God be angry at your voice and destroy the work of your hands? [7]†For when dreams increase and words grow many, there is vanity; [5] but God is the one you must fear.

The Vanity of Wealth and Honor

[8]‡If you see in a province the oppression of the poor and the violation of justice and righteousness, do not be amazed at the matter, for the high official is watched by a higher, and there are yet higher ones over them. [9]But this is gain for a land in every way: a king committed to cultivated fields. [6]

[10]†He who loves money will not be satisfied with money, nor he who loves wealth with his income; this also is vanity. [11]†When goods increase, they increase who eat them, and what advantage has their owner but to see them with his eyes? [12]‡Sweet is the sleep of a laborer, whether he eats little or much, but the full stomach of the rich will not let him sleep.

[13]There is a grievous evil that I have seen under the sun: riches were kept by their owner to his hurt, [14]and those riches were lost in a bad venture. And he is father of a son, but he has nothing in his hand. [15]As he came from his mother's womb he shall go again, naked as he came, and shall take nothing

for his toil that he may carry away in his hand. [16]This also is a grievous evil: just as he came, so shall he go, and what gain is there to him who toils for the wind? [17]Moreover, all his days he eats in darkness in much vexation and sickness and anger.

[18]‡†Behold, what I have seen to be good and fitting is to eat and drink and find enjoyment [7] in all the toil with which one toils under the sun the few days of his life that God has given him, for this is his lot. [19]†Everyone also to whom God has given wealth and possessions and power to enjoy them, and to accept his lot and rejoice in his toil—this is the gift of God. [20]†For he will not much remember the days of his life because God keeps him occupied with joy in his heart.

ECCLESIASTES **6** There is an evil that I have seen under the sun, and it lies heavy on mankind: [2]‡a man to whom God gives wealth, possessions, and honor, so that he lacks nothing of all that he desires, yet God does not give him power to enjoy them, but a stranger enjoys them. This is vanity; it is a grievous evil. [3]‡‡If a man fathers a hundred children and lives many years, so that the days of his years are many, but his soul is not satisfied with life's good things, and he also has no burial, I say that a stillborn child is better off than he. [4]For it comes in vanity and goes in darkness, and in darkness its name is covered. [5]Moreover, it has not seen the sun or known anything, yet it finds rest rather than he. [6]Even though he should live a thousand years twice over, yet enjoy [1] no good—do not all go to the one place?

[7]‡All the toil of man is for his mouth, yet his appetite is not satisfied. [2] [8]For what advantage has the wise man over the fool? And what does the poor man have who knows how to conduct himself before the living? [9]Better is the sight of the eyes than the wandering of the appetite: this also is vanity and a striving after wind.

[10]Whatever has come to be has already been named, and it is known what man is, and that he is not able to dispute with one stronger than he. [11]The more words, the more vanity, and what is the advantage to man? [12]For who knows what is good for man while he lives the few days of his vain life, which he passes like a shadow? For who can tell man what will be after him under the sun?

The Contrast of Wisdom and Folly

ECCLESIASTES **7** ‡A good name is better than precious ointment,
and the day of death than the day of birth.
[2]‡It is better to go to the house of mourning
than to go to the house of feasting,
for this is the end of all mankind,
and the living will lay it to heart.
[3]Sorrow is better than laughter,
for by sadness of face the heart is made glad.
[4]The heart of the wise is in the house of mourning,
but the heart of fools is in the house of mirth.
[5]It is better for a man to hear the rebuke of the wise
than to hear the song of fools.
[6]For as the crackling of thorns under a pot,
so is the laughter of the fools;
this also is vanity.
[7]Surely oppression drives the wise into madness,
and a bribe corrupts the heart.
[8]Better is the end of a thing than its beginning,
and the patient in spirit is better than the proud in spirit.
[9]Be not quick in your spirit to become angry,
for anger lodges in the bosom of fools.
[10]‡Say not, "Why were the former days better than these?"
For it is not from wisdom that you ask this.
[11]Wisdom is good with an inheritance,
an advantage to those who see the sun.
[12]‡For the protection of wisdom is like the protection of money,
and the advantage of knowledge is that wisdom preserves the life
of him who has it.
[13]‡Consider the work of God:
who can make straight what he has made crooked?

[14]‡In the day of prosperity be joyful, and in the day of adversity consider: God has made the one as well as the other, so that man may not find out anything that will be after him.

[15]‡†In my vain life I have seen everything. There is a righteous man who perishes in his righteousness, and there is a wicked man who prolongs his life in his evildoing. [16]†Be not overly righteous, and do not make yourself too wise. Why should you destroy yourself? [17]Be not overly wicked, neither be a fool. Why should you die before your time? [18]It is good that you should take hold of this, and from that withhold not your hand, for the one who fears God shall come out from both of them.

[19]†Wisdom gives strength to the wise man more than ten rulers who are in a city.

[20]†Surely there is not a righteous man on earth who does good and never sins.

[21]‡Do not take to heart all the things that people say, lest you hear your servant cursing you. [22]Your heart knows that many times you yourself have cursed others.

[23]‡All this I have tested by wisdom. I said, “I will be wise,” but it was far from me. [24]That which has been is far off, and deep, very deep; who can find it out?

[25]I turned my heart to know and to search out and to seek wisdom and the scheme of things, and to know the wickedness of folly and the foolishness that is madness. [26]†And I find something more bitter than death: the woman whose heart is snares and nets, and whose hands are fetters. He who pleases God escapes her, but the sinner is taken by her. [27]‡Behold, this is what I found, says the Preacher, while adding one thing to another to find the scheme of things— [28]which my soul has sought repeatedly, but I have not found. One man among a thousand I found, but a woman among all these I have not found. [29]†See, this alone I found, that God made man upright, but they have sought out many schemes.

Keep the King's Command

ECCLESIASTES **8** Who is like the wise?
And who knows the interpretation of a thing?
A man's wisdom makes his face shine,
and the hardness of his face is changed.

[2]‡I say: [1] Keep the king's command, because of God's oath to him. [2] [3]Be not hasty to go from his presence. Do not take your stand in an evil cause, for he does whatever he pleases. [4]For the word of the king is supreme, and who may say to him, “What are you doing?” [5]‡Whoever keeps a command will know no evil thing, and the wise heart will know the proper time and the just way. [6]For there is a time and a way for everything, although man's trouble [3] lies heavy on him. [7]‡For he does not know what is to be, for who can tell him how it will be? [8]‡No man has power to retain the spirit, or power over the day of death. There is no discharge from war, nor will wickedness deliver those who are given to it. [9]All this I observed while applying my heart to all that is done under the sun, when man had power over man to his hurt.

Those Who Fear God Will Do Well

[10]‡Then I saw the wicked buried. They used to go in and out of the holy place and were praised [4] in the city where they had done such things. This also is vanity. [11]‡Because the sentence against an evil deed is not executed speedily, the heart of the children of man is fully set to do evil. [12]‡Though a sinner does evil a hundred times and prolongs his life, yet I know that it will be well with those who fear God, because they fear before him. [13]But it will not be well with the wicked, neither will he prolong his days like a shadow, because he does not fear before God.

Man Cannot Know God's Ways

[14]‡There is a vanity that takes place on earth, that there are righteous people to whom it happens according to the deeds of the wicked, and there are

wicked people to whom it happens according to the deeds of the righteous. I said that this also is vanity. [15]‡And I commend joy, for man has no good thing under the sun but to eat and drink and be joyful, for this will go with him in his toil through the days of his life that God has given him under the sun.

[16]‡When I applied my heart to know wisdom, and to see the business that is done on earth, how neither day nor night do one's eyes see sleep, [17]then I saw all the work of God, that man cannot find out the work that is done under the sun. However much man may toil in seeking, he will not find it out. Even though a wise man claims to know, he cannot find it out.

Death Comes to All

ECCLESIASTES **9** ‡But all this I laid to heart, examining it all, how the righteous and the wise and their deeds are in the hand of God. Whether it is love or hate, man does not know; both are before him. [2]‡It is the same for all, since the same event happens to the righteous and the wicked, to the good and the evil, [1] to the clean and the unclean, to him who sacrifices and him who does not sacrifice. As the good one is, so is the sinner, and he who swears is as he who shuns an oath. [3]This is an evil in all that is done under the sun, that the same event happens to all. Also, the hearts of the children of man are full of evil, and madness is in their hearts while they live, and after that they go to the dead. [4]But he who is joined with all the living has hope, for a living dog is better than a dead lion. [5]For the living know that they will die, but the dead know nothing, and they have no more reward, for the memory of them is forgotten. [6]Their love and their hate and their envy have already perished, and forever they have no more share in all that is done under the sun.

Enjoy Life with the One You Love

[7]‡Go, eat your bread with joy, and drink your wine with a merry heart, for God has already approved what you do.

[8]Let your garments be always white. Let not oil be lacking on your head.

[9]‡Enjoy life with the wife whom you love, all the days of your vain life that he has given you under the sun, because that is your portion in life and in your toil at which you toil under the sun. [10]Whatever your hand finds to do, do it with your might, [2] for there is no work or thought or knowledge or wisdom in Sheol, to which you are going.

Wisdom Better than Folly

[11]‡Again I saw that under the sun the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the intelligent, nor favor to

those with knowledge, but time and chance happen to them all. [12]†For man does not know his time. Like fish that are taken in an evil net, and like birds that are caught in a snare, so the children of man are snared at an evil time, when it suddenly falls upon them.

[13]‡I have also seen this example of wisdom under the sun, and it seemed great to me. [14]There was a little city with few men in it, and a great king came against it and besieged it, building great siegeworks against it. [15]But there was found in it a poor, wise man, and he by his wisdom delivered the city. Yet no one remembered that poor man. [16]†But I say that wisdom is better than might, though the poor man's wisdom is despised and his words are not heard.

[17]The words of the wise heard in quiet are better than the shouting of a ruler among fools. [18]Wisdom is better than weapons of war, but one sinner destroys much good.

ECCLESIASTES **10** ‡Dead flies make the perfumer's ointment give off a stench;
so a little folly outweighs wisdom and honor.
[2]‡A wise man's heart inclines him to the right,
but a fool's heart to the left.
[3]‡Even when the fool walks on the road, he lacks sense,
and he says to everyone that he is a fool.
[4]If the anger of the ruler rises against you, do not leave your place,
for calmness [1] will lay great offenses to rest.

[5]‡There is an evil that I have seen under the sun, as it were an error proceeding from the ruler: [6]‡folly is set in many high places, and the rich sit in a low place. [7]I have seen slaves on horses, and princes walking on the ground like slaves.

[8]‡He who digs a pit will fall into it,
and a serpent will bite him who breaks through a wall.
[9]He who quarries stones is hurt by them,
and he who splits logs is endangered by them.
[10]‡If the iron is blunt, and one does not sharpen the edge,
he must use more strength,
but wisdom helps one to succeed. [2]
[11]If the serpent bites before it is charmed,
there is no advantage to the charmer.
[12]‡The words of a wise man's mouth win him favor, [3]
but the lips of a fool consume him.
[13]The beginning of the words of his mouth is foolishness,
and the end of his talk is evil madness.
[14]A fool multiplies words,
though no man knows what is to be,
and who can tell him what will be after him?
[15]‡The toil of a fool wearies him,
for he does not know the way to the city.
[16]Woe to you, O land, when your king is a child,
and your princes feast in the morning!
[17]Happy are you, O land, when your king is the son of the nobility,
and your princes feast at the proper time,

for strength, and not for drunkenness!
[18]†Through sloth the roof sinks in,
and through indolence the house leaks.
[19]†Bread is made for laughter,
and wine gladdens life,
and money answers everything.
[20]Even in your thoughts, do not curse the king,
nor in your bedroom curse the rich,
for a bird of the air will carry your voice,
or some winged creature tell the matter.

Cast Your Bread upon the Waters

ECCLESIASTES **11** †Cast your bread upon the waters,
for you will find it after many days.
[2]†Give a portion to seven, or even to eight,
for you know not what disaster may happen on earth.
[3]‡If the clouds are full of rain,
they empty themselves on the earth,
and if a tree falls to the south or to the north,
in the place where the tree falls, there it will lie.
[4]He who observes the wind will not sow,
and he who regards the clouds will not reap.

[5]As you do not know the way the spirit comes to the bones in the womb [1] of a woman with child, so you do not know the work of God who makes everything.

[6]In the morning sow your seed, and at evening withhold not your hand, for you do not know which will prosper, this or that, or whether both alike will be good.

[7]‡†Light is sweet, and it is pleasant for the eyes to see the sun.

[8]So if a person lives many years, let him rejoice in them all; but let him remember that the days of darkness will be many. All that comes is vanity.

[9]†Rejoice, O young man, in your youth, and let your heart cheer you in the days of your youth. Walk in the ways of your heart and the sight of your eyes. But know that for all these things God will bring you into judgment.

[10]†Remove vexation from your heart, and put away pain [2] from your body, for youth and the dawn of life are vanity.

Remember Your Creator in Your Youth

ECCLESIASTES **12** †Remember also your Creator in the days of your youth, before the evil days come and the years draw near of which you will say, “I have no pleasure in them”; [2]‡†before the sun and the light and the moon and the stars are darkened and the clouds return after the rain, [3]†in the day when the keepers of the house tremble, and the strong men are bent, and the grinders cease because they are few, and those who look through the windows are dimmed, [4]†and the doors on the street are shut—when the sound of the grinding is low, and one rises up at the sound of a bird, and all the daughters of song are brought low— [5]†they are afraid also of what is high, and terrors are in the way; the almond tree blossoms, the grasshopper drags itself along, [1] and desire fails, because man is going to his eternal home, and the mourners go about the streets— [6]‡†before the silver cord is snapped, or the golden bowl is broken, or the pitcher is shattered at the fountain, or the wheel broken at the cistern, [7]‡†and the dust returns to the earth as it was, and the spirit returns to God who gave it. [8]Vanity of vanities, says the Preacher; all is vanity.

Fear God and Keep His Commandments

[9]‡Besides being wise, the Preacher also taught the people knowledge, weighing and studying and arranging many proverbs with great care. [10]The Preacher sought to find words of delight, and uprightly he wrote words of truth.

[11]†The words of the wise are like goads, and like nails firmly fixed are the collected sayings; they are given by one Shepherd. [12]†My son, beware of anything beyond these. Of making many books there is no end, and much study is a weariness of the flesh.

[13]‡The end of the matter; all has been heard. Fear God and keep his commandments, for this is the whole duty of man. [2] [14]For God will bring every deed into judgment, with [3] every secret thing, whether good or evil.

Footnotes

Footnotes for Ecclesiastes, Chapter 1

[1] 1:1 Or *Convener*, or *Collector*; Hebrew *Qoheleth* (so throughout Ecclesiastes)

[2] 1:2 Hebrew *vapor* (so throughout Ecclesiastes)

[3] 1:5 Or *and returns panting*

[4] 1:11 Or *former people*

[5] 1:11 Or *later people*

[6] 1:13 The Hebrew term denotes the center of one's inner life, including mind, will, and emotions

[7] 1:14 Or *a feeding on wind*; compare Hosea 12:1 (so throughout Ecclesiastes)

Footnotes for Ecclesiastes, Chapter 2

[1] 2:8 The meaning of the Hebrew word is uncertain

[2] 2:24 Or *and make his soul see good*

[3] 2:25 Some Hebrew manuscripts, Septuagint, Syriac; most Hebrew manuscripts *apart from me*

Footnotes for Ecclesiastes, Chapter 3

[1] 3:15 Hebrew *what has been pursued*

Footnotes for Ecclesiastes, Chapter 4

[1] 4:15 Hebrew *the second*

[2] 4:15 Hebrew *his*

Footnotes for Ecclesiastes, Chapter 5

[1] 5:1 Ch 4:17 in Hebrew

[2] 5:2 Ch 5:1 in Hebrew

[3] 5:6 Hebrew *your flesh*

[4] 5:6 Or *angel*

[5] 5:7 Or *For when dreams and vanities increase, words also grow many*

[6] 5:9 The meaning of the Hebrew verse is uncertain

[7] 5:18 Or *and see good*

Footnotes for Ecclesiastes, Chapter 6

[1] 6:6 Or *see*

[2] 6:7 Hebrew *filled*

Footnotes for Ecclesiastes, Chapter 8

[1] 8:2 Hebrew lacks *say*

[2] 8:2 Or *because of your oath to God*

[3] 8:6 Or *evil*

[4] 8:10 Some Hebrew manuscripts, Septuagint, Vulgate; most Hebrew manuscripts *forgotten*

Footnotes for Ecclesiastes, Chapter 9

[1] 9:2 Septuagint, Syriac, Vulgate; Hebrew lacks *and the evil*

[2] 9:10 Or *finds to do with your might, do it*

Footnotes for Ecclesiastes, Chapter 10

[1] 10:4 Hebrew *healing*

[2] 10:10 Or *wisdom is an advantage for success*

[3] 10:12 Or *are gracious*

Footnotes for Ecclesiastes, Chapter 11

[1] 11:5 Some Hebrew manuscripts, Targum; most Hebrew manuscripts *As you do not know the way of the wind, or how the bones grow in the womb*

[2] 11:10 Or *evil*

Footnotes for Ecclesiastes, Chapter 12

[1] 12:5 Or *is a burden*

[2] 12:13 Or *the duty of all mankind*

[3] 12:14 Or *into the judgment on*

Study Notes

ECCLESIASTES—NOTE ON 1:1 The words. The matters of the book are the crucial issues for Solomon’s faith. They resemble the subject matter of Ps. 39 and 49. **the Preacher.** The title of one who gathers the assembly together for instruction. See Introduction: Title.

ECCLESIASTES—NOTE ON 1:2 Vanity of vanities. Solomon’s way of saying “the greatest vanity.” Cf. the discussion of “vanity” in Introduction: Interpretive Challenges.

ECCLESIASTES—NOTE ON 1:3 gain. Advantage to or gain from one’s labor. A very important and repeated word for Solomon (cf. 3:19; 5:9, 11, 16; 6:7, 11; 7:11–12; 10:10). Solomon looks at the fleeting moments of life and the seemingly small gain for man’s activity under the sun. The only lasting efforts are those designed to accomplish God’s purposes for eternity. **toil.** Work is not just one’s livelihood, but all of man’s activity in life. **under the sun.** The phrase appears about 30 times to describe daily life.

ECCLESIASTES—NOTE ON 1:4–7 These pictures from God’s creation illustrate and underscore the futile repetition of human activity.

The “Vanities” of Ecclesiastes

The “Vanities” of Ecclesiastes (1:2; 12:8)	
1. Human wisdom	2:14–16
2. Human effort	2:18–23
3. Human achievement	2:26
4. Human life	3:18–22
5. Human rivalry	4:4
6. Human selfish sacrifice	4:7–8
7. Human power	4:16
8. Human greed	5:10
9. Human accumulation	6:1–12
10. Human religion	8:10–14

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ECCLESIASTES—NOTE ON 1:4 generation . . . earth. The essence of this comparison is permanence/impermanence without profit or "advantage." The observer perceives life as an endless cycle of activity which, by itself, does not bring security or meaning to man's experience.

ECCLESIASTES—NOTE ON 1:8–11 This is a summary of sorts. Solomon looks at the effect of repetitious, enduring activity in God's creation over many generations as compared to the brief, comparatively profitless activity of one man that fails to produce an enduring satisfaction, and he concludes that it is wearisome. Another harsh reality comes with the realization that nothing is new and nothing will be remembered.

ECCLESIASTES—NOTE ON 1:11 no remembrance. A written record or some other object which serves as a reminder of these events, people, and things will be short-lived.

ECCLESIASTES—NOTE ON 1:12–6:9 This section records Solomon's ill-advised quest for greater wisdom.

ECCLESIASTES—NOTE ON 1:12 king over Israel. See Introduction: Author and Date.

ECCLESIASTES—NOTE ON 1:13 wisdom. Solomon's use of the term, in typical Hebrew fashion, is more practical than philosophical and implies more than knowledge. It carries notions of ability for proper behavior, success, common sense, and wit. **unhappy business.** Man's search to understand is at times difficult, yet God-given (cf. 2:26; 3:10; 5:16–19; 6:2; 8:11, 15; 9:9; 12:11). **God.** The covenant name, Lord, is never used in Ecclesiastes. However, "God" is found almost 40 times. The emphasis is more on God's sovereignty in creation and providence than his covenant relationship through redemption.

ECCLESIASTES—NOTE ON 1:14 striving after wind. One aspect of life's vanity is its fleeting character. Like the wind, much of what is desirable in life cannot be held in one's hand (cf. 1:14, 17; 2:11, 17, 26; 4:4, 6, 16; 5:16; 6:9).

ECCLESIASTES—NOTE ON 1:15 **crooked . . . lacking.** With no necessarily moral implications being made, these words measure wisdom as the ability to resolve issues in life. In spite of man’s grandest efforts, some crooked matters will remain unstraightened.

ECCLESIASTES—NOTE ON 1:16 **wisdom.** Cf. Introduction: Background and Setting.

ECCLESIASTES—NOTE ON 1:17 **I applied my heart to know.** When Solomon depended on empirical research rather than divine revelation to understand life, he found it to be an empty experience.

ECCLESIASTES—NOTE ON 1:18 **wisdom . . . much vexation.** The expected outcome of wisdom is success. Success, in turn, should bring happiness. But Solomon concluded that there were no guarantees. This grieves the one who places his hope in human achievement alone.

ECCLESIASTES—NOTE ON 2:1–11 Pleasure, although not necessarily evil, has its shortcomings, much like human wisdom. Solomon reflected upon his tragic experiences in attempting to draw satisfaction purely out of pleasure.

ECCLESIASTES—NOTE ON 2:1–2 **test.** The investigation or test was crucial for Solomon. But the test was not scientific; rather it was a practical experiment to see what worked. He was interested in what a given act accomplished.

ECCLESIASTES—NOTE ON 2:3 **cheer.** In further tests on the human level, Solomon overemphasized human gratification at the expense of God’s glory.

ECCLESIASTES—NOTE ON 2:4–8 Cf. 1 Kings 4–10 for an amplified account of Solomon’s riches.

ECCLESIASTES—NOTE ON 2:8 **many concubines.** This fits Solomon’s 700 wives and 300 concubines (1 Kings 11:3). Most likely this should be translated “harem,” which would refer to Solomon’s many women (cf. 1 Kings 11:3).

ECCLESIASTES—NOTE ON 2:10 **reward.** Solomon's portion in life. This was what he received for all his activity and effort.

ECCLESIASTES—NOTE ON 2:11 **nothing to be gained.** "Vanity" is defined in this context. The futility of the labor process is that Solomon had nothing of enduring and satisfying substance to show for it. Wisdom is no guarantee that one will achieve satisfaction, even in accomplishments comparable to Solomon's. To expend God-given resources for human accomplishment alone is empty.

ECCLESIASTES—NOTE ON 2:12–17 Human wisdom suffers another crucial shortcoming—it leaves both the wise and the fool empty-handed at the threshold of death.

ECCLESIASTES—NOTE ON 2:14 **fool walks in darkness.** The fool is not one who is mentally deficient, but is morally bankrupt. It is not that he cannot learn wisdom, but that he won't. He refuses to know, fear, and obey God.

ECCLESIASTES—NOTE ON 2:17 **because what is done.** Since it had no more lasting value than the folly of a fool, Solomon viewed even the great reward of his labor as a source of pain.

ECCLESIASTES—NOTE ON 2:18–22 Cf. 4:7–8.

ECCLESIASTES—NOTE ON 2:18 **hated all my toil.** Solomon left the kingdom divided to Jeroboam and his son Rehoboam, both of whom squandered their opportunities (1 Kings 12–14).

ECCLESIASTES—NOTE ON 2:21 **leave everything.** The portion of one's life that he must leave behind at death.

ECCLESIASTES—NOTE ON 2:24 **nothing better.** Even with the limitations of this present life (cf. 3:12–13, 22; 5:18–19; 8:15; 9:7), humanity should rejoice in its temporal goodness. **from the hand of God.** Solomon's strong view of God's sovereignty brings comfort after an honest critique of what life in a cursed world entails.

ECCLESIASTES—NOTE ON 2:25 **apart from him.** Lit., “outside of him” (i.e., God).

ECCLESIASTES—NOTE ON 2:26 **to the one who pleases him God has given.** The qualifier “who pleases him” makes God’s prerogative the standard.

ECCLESIASTES—NOTE ON 3:1–8 **a time for every matter.** Not only does God fix the standard and withhold or dispense satisfaction (2:26), but he also appoints “times.” Earthly pursuits are good in their proper place and time, but unprofitable when pursued as the chief goal (cf. 3:9–10).

ECCLESIASTES—NOTE ON 3:9–10 Earthly pursuits (vv. 1–8) are unprofitable when considered as life’s chief good, which was never intended by God.

ECCLESIASTES—NOTE ON 3:11 **everything.** Every activity or event for which a culmination point may be fixed. **beautiful.** The phrase echoes “God saw . . . it was very good” (Gen. 1:31). Even in a cursed universe, activity should not be meaningless. Its futility lies in the fickle satisfaction of man and his failure to trust the wisdom of sovereign God. **put eternity into man’s heart.** God made men for his eternal purpose, and nothing in post-fall time can bring them complete satisfaction.

ECCLESIASTES—NOTE ON 3:12 **to be joyful and to do good.** These words capture the goal of Solomon’s message, which he echoes and elaborates on in 11:9–10 and again in 12:13–14.

ECCLESIASTES—NOTE ON 3:13 **take pleasure in all his toil.** In accepting everything as a gift of his Creator, even in a cursed world, man is enabled to see “good” in all his work (cf. 2:24–25; 5:19).

ECCLESIASTES—NOTE ON 3:14 **fear before him.** Acknowledging God’s enduring and perfect work becomes grounds for reverence, worship, and meaning. Apart from God, man’s works are pitifully inadequate. The theme, “fear God,” also appears in 5:7; 8:12–13; 12:13.

ECCLESIASTES—NOTE ON 3:17 **God will judge . . . for there is a time.** The culminating issue of Solomon’s “appointed time” discussion is that there is a time for judgment (cf. John 5:28–29). God’s judgment is a central theme in Solomon’s message for this book (cf. Eccles. 11:9; 12:14). Even where the word “judgment” is absent, the greater issue of divine retribution is often pervasive.

ECCLESIASTES—NOTE ON 3:18–19 what happens. The ultimate fate of man and beast is to die. Solomon isn’t looking at eternal destinies, but rather at what all earthly flesh shares in common.

ECCLESIASTES—NOTE ON 3:20 from the dust . . . to dust. Genesis 3:19 is alluded to in the broadest sense, i.e., all of living creation will die and go to the grave. Neither heaven nor hell is considered here.

ECCLESIASTES—NOTE ON 3:21 the spirit. Man’s breath or physical life appears on the surface to be little different from that of an animal. In reality, man’s soul differs in that God has made him eternal (cf. v. 11).

ECCLESIASTES—NOTE ON 3:22 after him. Once again, death becomes the overshadowing reality.

ECCLESIASTES—NOTE ON 4:1–3 The oppressiveness of some lives renders death more appealing.

ECCLESIASTES—NOTE ON 4:3 evil deeds. Earthly life can be so disheartening as to make nonexistence preferable.

ECCLESIASTES—NOTE ON 4:4 man’s envy. The lack of satisfaction with life leads some to conclude that everyone else has it better.

ECCLESIASTES—NOTE ON 4:5 folds his hands . . . eats his own flesh. Even the man who settles into idleness, living on what he takes from others, is self-tormented and never satisfied (cf. Isa. 9:20; 44:20).

ECCLESIASTES—NOTE ON 4:7–12 The futility of labor alone without satisfaction and without any heir to experience its value is addressed (cf. 2:18–22, a complementary message). Life is better with companionship.

Solomon Reflects on Genesis

Solomon Reflects on Genesis

Toward the end of his life, the penitent King Solomon pondered life in the wake of the fall and the outworking of man’s sin.
Solomon drew the following conclusions, possibly from his own study of Genesis:

1. God created the heavens and earth with laws of design and regularity (Eccles. 1:2–7; 3:1–8; cf. Gen. 1:1–31; 8:22).
2. Man is created from dust and returns to dust (Eccles. 3:20; 12:7; cf. Gen. 2:7; 3:19).
3. God placed in man his life-giving breath (Eccles. 12:7; cf. Gen. 2:7).
4. As God ordained it, marriage is one of life’s most enjoyable blessings (Eccles. 9:9; cf. Gen. 2:18–25).
5. Divine judgment results from the fall (Eccles. 3:14–22; 11:9; 12:14; cf. Gen. 2:17; 3:1–19).
6. The effect of the curse on creation is “vanity,” i.e., futility (Eccles. 1:5–8; cf. Gen. 3:17–19).
7. Labor after the fall is difficult and yields little profit (Eccles. 1:3, 13; 2:3; 3:9–11; cf. Gen. 3:17–19).
8. Death overcomes all creatures after the fall (Eccles. 8:8; 9:4–5; cf. Gen. 2:17; 3:19).
9. After the fall, man’s heart is desperately wicked (Eccles. 7:20, 29; 8:11; 9:3; cf. Gen. 3:22; 6:5; 8:21).
10. God withholds certain knowledge and wisdom from man for his wise, but unspoken, reasons (Eccles. 6:12; 8:17; cf. Gen. 3:22).

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ECCLESIASTES—NOTE ON 4:13–16 The cherished popularity of kings is precarious and short-lived.

ECCLESIASTES—NOTE ON 4:15 youth. This refers to the legitimate successor to the “old and foolish king,” as opposed to the “poor and wise youth” (cf. v. 13) who rises on his ability to reign.

ECCLESIASTES—NOTE ON 5:1–7 A prelude to the book’s concluding admonition to approach God with reverence.

ECCLESIASTES—NOTE ON 5:1 the house of God. The temple Solomon built in Jerusalem (cf. 1 Kings 8:15–21).

ECCLESIASTES—NOTE ON 5:2 heaven . . . earth. Because God is in heaven and man is on earth, rash promises and arguments before him are foolish.

ECCLESIASTES—NOTE ON 5:4–5 Pay what you vow. Promises made to God have serious implications. The OT background for this admonition is found in Deut. 23:21–23 and Judg. 11:35. Ananias and Sapphira learned the hard way (cf. Acts 5:1–11).

ECCLESIASTES—NOTE ON 5:6 mouth lead you into sin. Don’t vow something that your fleshly desire will cause you to break. **messenger.** The priest in the house of God (cf. Mal. 2:7). Both priests and prophets are called messengers, commissaries who deliver and report back messages for the Heavenly King (cf. Isa. 6:1–13). Don’t tell them your broken vow was a small thing.

ECCLESIASTES—NOTE ON 5:7 God . . . fear. Cf. 3:14; 8:12–13; 12:13.

ECCLESIASTES—NOTE ON 5:8–9 Officials have an unfair advantage to attain wealth.

ECCLESIASTES—NOTE ON 5:10 The love of money is never satisfied (cf. 1 Tim. 6:9–10).

ECCLESIASTES—NOTE ON 5:11 they increase who eat them. This refers to the rich man’s dependents.

ECCLESIASTES—NOTE ON 5:12–17 Earthly treasures are precarious and bring disadvantages; they produce anxiety (v. 12) and pain (v. 13). They disappear through bad business (v. 14) and are left at death (v. 15). They can even produce fear (v. 17).

ECCLESIASTES—NOTE ON 5:18–20 In contrast to the anxiety of those just described (vv. 12–17), for those who consider God as the source of wealth, there are pleasures, riches, and the ability to enjoy them (see 2:24).

ECCLESIASTES—NOTE ON 5:18 fitting. The same word translated in 3:11 “beautiful.” Once again, Solomon uses an admonition to enjoy the richness of life that God gives.

ECCLESIASTES—NOTE ON 5:19 the gift of God. To understand this is to enjoy the satisfaction of his good gifts.

ECCLESIASTES—NOTE ON 5:20 **God keeps him occupied.** When a person recognizes the goodness of God, he rejoices and does not dwell unduly on the troubles detailed in the previous context.

ECCLESIASTES—NOTE ON 6:2 **God does not give him power to enjoy them.** The Lord gives and takes away for his own purposes. So, the blessings of God cannot be assumed or taken for granted. But they should be enjoyed with thankfulness while they are available.

ECCLESIASTES—NOTE ON 6:3–6 Not having a burial, as in the case of King Jehoiakim (Jer. 22:18–19), indicated complete disrespect and disregard for one's life. To die without mourners or honors was considered worse than being born dead, even if one had many children and a full life.

ECCLESIASTES—NOTE ON 6:3 This is hyperbole.

ECCLESIASTES—NOTE ON 6:7–12 Lack of soul satisfaction comes from working only for what is consumed (v. 7), seeing little difference in the end between the wise and foolish (v. 8), not knowing the future (v. 9), realizing that God alone controls everything (v. 10), and true understanding of the present and future is limited (vv. 11–12).

ECCLESIASTES—NOTE ON 7:1 **good name.** Where a man has so lived to earn a good reputation, the day of his death can be a time of honor.

ECCLESIASTES—NOTE ON 7:2–6 The point of this section is to emphasize that more is learned from adversity than from pleasure. True wisdom is developed in the crucible of life's trials, though the preacher wishes that were not the case when he writes "this also is vanity" (v. 6).

ECCLESIASTES—NOTE ON 7:10 **former days.** In the midst of trouble and discontent, it is easy to lose touch with reality.

ECCLESIASTES—NOTE ON 7:12 **wisdom is like the protection.** Wisdom is better than money because it provides the fulfilled life.

ECCLESIASTES—NOTE ON 7:13 **straight what he has made crooked?** Man should consider God's activity because God is sovereign, decreeing and controlling everything under the sun (cf. 1:15).

ECCLESIASTES—NOTE ON 7:14 **prosperity . . . adversity.** God ordains both kinds of days and withholds knowledge of the future.

ECCLESIASTES—NOTE ON 7:15–18 The focus on the nature of righteousness is made clear in the statement “for the one who fears God shall come out from both of them” (v. 18).

ECCLESIASTES—NOTE ON 7:15 **perishes . . . prolongs.** The fact that some righteous men die young and some wicked men live long is enigmatic (cf. 8:11–12).

ECCLESIASTES—NOTE ON 7:16 **overly righteous . . . too wise.** Solomon has already exhorted his readers to be righteous and wise (cf. v. 19). The warning here is against being self-righteous or pharisaical.

ECCLESIASTES—NOTE ON 7:19 **Wisdom gives strength.** The measure of wisdom is its ability to bring good outcomes in life.

ECCLESIASTES—NOTE ON 7:20 **does good and never sins.** Solomon gave great emphasis to the general effects of sin (cf. Gen. 3:1–24) and also pointed out the universality of personal transgressions. Paul may have recalled this passage when he wrote Rom. 3:10.

ECCLESIASTES—NOTE ON 7:21–22 **all the things that people say.** Since you have many offensive words to be forgiven, don’t keep strict accounts of other’s offensive words against you.

ECCLESIASTES—NOTE ON 7:23–24 **“I will be wise” . . . who can find it out?** The already wise king resolves to be even wiser. But upon further investigation, the limitations of wisdom become apparent. Some things are unknowable. This realization quickly dampens his enthusiasm.

ECCLESIASTES—NOTE ON 7:26 **the woman.** This is the seductress about whom Solomon warns young men in Proverbs (Prov. 2:16–19; 5:1–14; 6:24–29; 7:1–27). Elsewhere, Solomon exalts the virtues of man’s lifetime companion (Eccles. 9:9; cf. Prov. 5:15–23; 31:10–31).

ECCLESIASTES—NOTE ON 7:27–29 Empirical acquisition of knowledge, that is man seeking righteousness through his many schemes, fails. Only God can make man upright.

ECCLESIASTES—NOTE ON 7:29 **many schemes.** The same word is translated "intent" and reflects the evil imaginations of all human beings since Adam and Eve.

ECCLESIASTES—NOTE ON 8:2–3 **God's oath to him.** This refers to Israel's promises to serve King Solomon (1 Chron. 29:24).

ECCLESIASTES—NOTE ON 8:5–6 **proper time and the just way.** A wise man knows when to apply the proper course of action for the best outcome, whether in an earthly sense before the king (8:2) or an eternal sense before God (cf. 12:13–14).

ECCLESIASTES—NOTE ON 8:7 **what . . . how.** God has appointed a time for everything but man knows neither the time nor the outcome. These uncertainties can increase his misery.

ECCLESIASTES—NOTE ON 8:8 **spirit.** Death is as precarious and uncontrollable as the wind.

ECCLESIASTES—NOTE ON 8:10 **the holy place.** This refers to the temple at Jerusalem (cf. 5:1). **vanity.** Lessons that should be gained from the death of the hypocritically wicked are quickly forgotten.

ECCLESIASTES—NOTE ON 8:11 **the sentence.** The gracious delay of God's retribution leads to further disobedience. This delay, in actuality, in no way diminishes the certainty of final judgment.

ECCLESIASTES—NOTE ON 8:12–13 **those who fear God . . . the wicked.** There is no real advantage for the wicked, although at times it might seem so (cf. 5:7; 12:13–14). Temporal patience does not eliminate eternal judgment.

ECCLESIASTES—NOTE ON 8:14 **vanity.** Temporally speaking, God generally rewards obedience and punishes disobedience. Solomon regards the exceptions to this principle as enigmatic and discouraging (see Ps. 73).

ECCLESIASTES—NOTE ON 8:15 joy. In no way does Solomon commend unbridled, rampant indulgence in sin, which is implied in Christ's account of the man whose barns were full. That man may have justified his sin by quoting this passage (cf. Luke 12:19). His focus here is on the resolve to enjoy life in the face of the injustice that surrounded him (see Eccles. 2:24).

ECCLESIASTES—NOTE ON 8:16–17 all the work of God. God's work is wonderful, but at times incomprehensible.

ECCLESIASTES—NOTE ON 9:1 in the hand of God. There will be no inequities in the final judgment of the righteous or the wicked, because God remembers both in perfect detail.

ECCLESIASTES—NOTE ON 9:2–3 the same event happens to all. Death because of universal depravity.

ECCLESIASTES—NOTE ON 9:7 eat . . . drink. *See notes on 2:24*.

ECCLESIASTES—NOTE ON 9:9 the wife. Cf. Prov. 5:15–19 and Solomon's Song.

ECCLESIASTES—NOTE ON 9:11 time and chance. Wisdom cannot guarantee good outcomes because of what appear to be so many unpredictable contingencies.

ECCLESIASTES—NOTE ON 9:12 his time. The time of his misfortune, especially death (cf. 11:8, "days of darkness"; 12:1, "evil days").

ECCLESIASTES—NOTE ON 9:13–15 Wisdom may not receive its due in this life.

ECCLESIASTES—NOTE ON 9:16 This is true because he lacks status and position.

ECCLESIASTES—NOTE ON 10:1–20 Solomon draws together assorted examples of the wisdom he has both scrutinized and touted.

ECCLESIASTES—NOTE ON 10:2 **right . . . left.** This proverb is based on the fact that, commonly, the right hand is more deft than the left.

ECCLESIASTES—NOTE ON 10:3 **fool.** *See note on 2:14*. **walks.** A person lacking wisdom will manifest that in daily conduct.

ECCLESIASTES—NOTE ON 10:5 It is a great and far-reaching evil when leaders make bad judgments.

ECCLESIASTES—NOTE ON 10:6–7 **rich . . . princes.** Life presents some strange ironies and is not, in this world, always fair.

ECCLESIASTES—NOTE ON 10:8–10 **digs . . . does not sharpen.** Dangers and uncertainties abound in life.

ECCLESIASTES—NOTE ON 10:10 **wisdom . . . to succeed.** A little wisdom will ease the efforts of life. Even though life’s experiences often don’t turn out the way one would have hoped, wise living usually produces a good outcome. This is a very important conclusion for Solomon’s testing of wisdom.

ECCLESIASTES—NOTE ON 10:12–14 **words.** Man demonstrates wisdom in words as well as works. Foolish words yield unfavorable outcomes.

ECCLESIASTES—NOTE ON 10:15 **to the city.** A proverb for ignorance with regard to the most ordinary matters, which extends even to spiritual realities. If a fool can’t find a town, how could he possibly locate God?

ECCLESIASTES—NOTE ON 10:18 **roof sinks in . . . house leaks.** This is likely an analogy for the kingdom of a lazy monarch.

ECCLESIASTES—NOTE ON 10:19 **money answers everything.** The partying king of v. 18 thinks he can fix all the disasters of his inept reign by raising taxes.

ECCLESIASTES—NOTE ON 11:1 **Cast your bread.** Take a calculated and wise step forward in life, like a farmer who throws his seed on the wet or marshy ground and waits for it to grow (cf. Isa. 32:20).

ECCLESIASTES—NOTE ON 11:2 **Give a portion.** Be generous while there is plenty, and make friends while time remains, because one never knows when he might need them to return the favor.

ECCLESIASTES—NOTE ON 11:7–12:8 Solomon crystallizes the book's message. Death is imminent and with it comes retribution. Enjoyment and judgment, though strange partners, come together in this section because both clamor for man's deepest commitment. Surprisingly, one does not win out over the other. In a world created for enjoyment but damaged by sin, judgment and enjoyment/pleasure are held in tension. With too much pleasure, judgment stands as a threatening force; with too much judgment, enjoyment suffers. In the final analysis, both are prominent themes of life that are resolved in our relationship to God, the primary issue of life and this book.

ECCLESIASTES—NOTE ON 11:3–6 The world is full of things over which one has no control including the purposes of God. There is no virtue in wishful wondering, but there is hope for those who get busy and do their work.

ECCLESIASTES—NOTE ON 11:7 **Light.** Good times in contrast to "darkness" (v. 8), meaning bad times. Cf. 12:1.

ECCLESIASTES—NOTE ON 11:9 **Rejoice . . . judgment.** The two terms seem to cancel out the other. How can this be explained? Enjoy life but do not commit iniquity. The balance that is called for insures that enjoyment is not reckless, sinful abandonment. Pleasure is experienced in faith and obedience, for as Solomon has said repeatedly, one can only receive true satisfaction as a gift from God.

ECCLESIASTES—NOTE ON 11:10 **vanity.** Enjoy childhood and youth while you can because they are soon gone.

ECCLESIASTES—NOTE ON 12:1 **Remember . . . your Creator . . . evil days.** Remember you are God's property, so serve him from the start of your years, not the end of your years, when service is very limited.

ECCLESIASTES—NOTE ON 12:2–6 Solomon uses the imagery of aging, incorporating elements of a dilapidated house, nature, and a funeral procession to heighten the emphasis of 11:7–12:1.

ECCLESIASTES—NOTE ON 12:2 **sun . . . moon . . . clouds.** Youth is typically the time of dawning light, old age the time of twilight's gloom.

ECCLESIASTES—NOTE ON 12:3 **keepers of the house tremble.** The hands and arms that protect the body, as guards do a palace, shake in old age. **strong men are bent.** The legs, like supporting pillars, weaken. **grinders**. Teeth. **those who look through the windows.** Eyes.

ECCLESIASTES—NOTE ON 12:4 **doors.** Lips that do not have much to say. **sound of the grinding.** This refers to little eating, when the sound of masticating is low. **rises up.** Light sleep. **daughters of song.** The ear and voice that once loved music.

ECCLESIASTES—NOTE ON 12:5 **afraid . . . of what is high.** For fear of falling. **almond tree blossoms.** A white blossoming tree among dark trees speaks of hair. **mourners.** The funeral is near.

ECCLESIASTES—NOTE ON 12:6–7 Here are the images of death.

ECCLESIASTES—NOTE ON 12:6 **silver cord is snapped.** Perhaps this pictures a lamp hanging from a silver chain, which breaks with age, smashing the lamp. Some suggest this refers to the spinal cord. **golden bowl.** Possibly this refers to the brain. **pitcher . . . wheel . . . cistern.** Wells required a wheel with a rope attached in order to lower the pitcher for water. Perhaps this pictures the fountain of blood, the heart. **snapped . . . broken . . . shattered . . . broken.** All of these actions portray death as tragic and irreversible.

ECCLESIASTES—NOTE ON 12:7 **dust . . . spirit.** Solomon recalls Gen. 2:7 and 3:19 as he contemplates the end of the aging process. **spirit returns to . . . who gave it.** The sage ends his message with the culmination of a human life. "The Lord gave, and the Lord has taken away" (Job 1:21; 1 Tim. 6:7).

ECCLESIASTES—NOTE ON 12:7–8 This gloomy picture of old age does not negate the truth that old age can be blessed for the godly (Prov. 16:31), but it does remind the young that they will not have the ability to enjoy that blessing of a godly old age and a life of strong service to God if they do not remember their Creator while young (Eccles. 12:1).

ECCLESIASTES—NOTE ON 12:9–14 Solomon’s final words of advice.

ECCLESIASTES—NOTE ON 12:11 **goads . . . nails firmly fixed.** Two shepherd’s tools are in view: one used to motivate reluctant animals, the other to secure those who might otherwise wander into dangerous territory. Both goads and nails picture aspects of applied wisdom. **one Shepherd.** True wisdom has its source in God alone.

ECCLESIASTES—NOTE ON 12:12 **books.** Books written on any other subject than God’s revealed wisdom will only proliferate the uselessness of man’s thinking.

ECCLESIASTES—NOTE ON 12:13–14 **Fear God.** Solomon’s final word on the issues raised in this book, as well as life itself, focus on one’s relationship to God. All of the concern for a life under the sun, with its pleasures and uncertainties, was behind Solomon. Such things seemed comparatively irrelevant to him as he faced the end of his life. But death, in spite of the focused attention he had given to it in Ecclesiastes, was not the greatest equalizer. Judgment/retribution is the real equalizer as Solomon saw it, for God will bring every person’s every act to judgment. Unbelievers will stand at the great white throne judgment (cf. Rev. 20:11–15) and believers before Christ at the Bema judgment (cf. 1 Cor. 3:10–15; 2 Cor. 5:9–10). When all is said and done, the certainty and finality of retribution give life the meaning for which David’s oft-times foolish son had been searching. Whatever may be one’s portion in life, accountability to God, whose ways are often mysterious, is both eternal and irrevocable.

Song of Solomon

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Introduction to Song of Solomon

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Introduction to Song of Solomon

Title

The Greek Septuagint (LXX) and Latin Vulgate (Vulgate) versions follow the Hebrew (Masoretic Text) with literal translations of the first two words in 1:1—“The Song of Songs.” This is followed by “which is Solomon’s,” giving the fuller sense. The superlative, “Song of Songs” (cf. Most Holy Place in Ex. 26:33–34 and “King of kings” in Rev. 19:16), indicates that this song is the best among Solomon’s 1,005 musical works (1 Kings 4:32). The word translated “song” frequently refers to music that honors the Lord (cf. 1 Chron. 6:31–32; Ps. 33:3; 40:3; 144:9).

Author and Date

Solomon, who reigned over the united kingdom 40 years (971–931 B.C.), appears seven times by name in this book (1:1, 5; 3:7, 9, 11; 8:11–12). In view of his writing skills, musical giftedness (1 Kings 4:32), and the authorial, not dedicatory, sense of Song 1:1, this piece of Scripture could have been penned at any time during Solomon's reign. Since cities to the north and to the south are spoken of in Solomon's descriptions and travels, both the period depicted and the time of actual writing point to the united kingdom before it divided after Solomon's reign ended. Knowing that this portion of Scripture comprises one song by one author, it is best taken as a unified piece of poetic, Wisdom literature rather than a series of love poems without a common theme or author.

Background and Setting

Two people dominate this true-life, dramatic love song. Solomon, whose kingship is mentioned five times (1:4, 12; 3:9, 11; 7:5), appears as “the beloved.” The Shulammite maiden (6:13) remains obscure; most likely she was a resident of Shunem, three miles north of Jezreel in lower Galilee. Some suggest she is Pharaoh’s daughter (1 Kings 3:1), although the Song provides no evidence for this conclusion. Others favor Abishag, the Shunammite who cared for King David (1 Kings 1:1–4, 15). An unknown maiden from Shunem, whose family had possibly been employed by Solomon (Song 8:11), seems most reasonable. She would have been Solomon’s first wife (Eccles. 9:9), before he sinned by adding 699 other wives and 300 concubines (1 Kings 11:3).

Minor roles feature several different groups in this book. First, note the not-infrequent commentary by “the daughters of Jerusalem” (Song 1:4b, 8, 11; 3:6–11; 5:9; 6:1, 10, 13a; 7:1–5; 8:5a), who might be part of Solomon’s household staff (cf. 3:10). Second, the affirmation of 5:1b would most likely be God’s blessing on the couple’s union. Third, the Shulamite’s brothers speak (8:8–9).

The setting combines both rural and urban scenes. Portions take place in the hill country north of Jerusalem, where the Shulammite lived (6:13) and where Solomon enjoyed prominence as a vinegrower and shepherd (Eccles. 2:4–7). The city section includes the wedding and time afterward at Solomon’s abode in Jerusalem (Song 3:6–7:13).

The first spring appears in 2:11–13 and the second in 7:12. Assuming a chronology without gaps, the Song of Solomon took place over a period of time at least one year in length, but probably no longer than two years.

Historical and Theological Themes

All 117 verses in Solomon’s Song have been recognized by the Jews as a part of their sacred writings. Along with Ruth, Esther, Ecclesiastes, and Lamentations, it is included among the OT books of the Megilloth, or “five scrolls.” The Jews read this song at Passover, calling it “the Holy of Holies.” Surprisingly, God is not mentioned explicitly except possibly in Song 8:6. No formal theological themes emerge. The NT never quotes Solomon’s Song directly (nor Esther, Obadiah, and Nahum).

In contrast to the two distorted extremes of ascetic abstinence and lustful perversion outside of marriage, Solomon’s ancient love song exalts the purity of marital affection and romance. It parallels and enhances other portions of Scripture that portray God’s plan for marriage, including the beauty and sanctity of sexual intimacy between husband and wife. The Song rightfully stands alongside other classic Scripture passages that expand on this theme, e.g., Gen. 2:24; Ps. 45; Prov. 5:15–23; 1 Cor. 7:1–5; 13:1–8; Eph. 5:18–33; Col. 3:18–19; and 1 Pet. 3:1–7. Hebrews 13:4 captures the heart of this song, “Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous.”

Interpretive Challenges

The Song has suffered strained interpretations over the centuries by those who use the “allegorical” method of interpretation, claiming that this song has no actual historical basis, but rather that it depicts God’s love for Israel and/or Christ’s love for the church. The misleading idea from hymnology that Christ is the rose of Sharon and the lily of the valleys results from this method (2:1). The “typological” variation admits the historical reality, but concludes that it ultimately pictures Christ’s bridegroom love for his bride the church.

A more satisfying way to approach Solomon’s Song is to take it at face value and interpret it in the normal historical sense, understanding the frequent use of poetic imagery to depict reality. To do so understands that Solomon recounts 1) his own days of courtship, 2) the early days of his first marriage, followed by 3) the maturing of this royal couple through the good and bad days of life. The Song of Solomon expands on the ancient marriage instructions of Gen. 2:24, thus providing spiritual music for a lifetime of marital harmony. It is given by God to demonstrate his intention for the romance and loveliness of marriage, the most precious of human relations and “the grace of life” (1 Pet. 3:7).

The metaphoric and euphemistic nature of this book is designed by God to veil the private intimacy of marriage. Its beautiful expressions of romantic love are purposefully shrouded in poetic language—intended only to give general insight into the joys of passion, desire, and romance. In this way, the Song expresses the wonders of marital love while distancing itself from anything crass or explicitly sensual. Interpreters of this book must be careful to maintain the dignified character of the book, and must not read anything into it that is not actually there.

Outline

- I. The Courtship: “Leaving” (1:2–3:5)
    - A. The Lovers’ Remembrances (1:2–2:7)
    - B. The Lovers’ Expression of Reciprocal Love (2:8–3:5)
- II. The Wedding: “Cleaving” (3:6–5:1)
    - A. The Kingly Bridegroom (3:6–11)
    - B. The Wedding and First Night Together (4:1–5:1a)
    - C. God’s Approval (5:1b)
- III. The Marriage: “Weaving” (5:2–8:14)
    - A. The First Major Disagreement (5:2–6:3)
    - B. The Restoration (6:4–8:4)
    - C. Growing in Grace (8:5–14)

The Song of Solomon

SONG OF SOLOMON **1** †The Song of Songs, which is Solomon's.

The Bride Confesses Her Love

She [1]

[2]††Let him kiss me with the kisses of his mouth!
For your love is better than wine;
[3]†your anointing oils are fragrant;
your name is oil poured out;
therefore virgins love you.
[4]†Draw me after you; let us run.
The king has brought me into his chambers.

Others

We will exult and rejoice in you;
we will extol your love more than wine;
rightly do they love you.

She

[5]†I am very dark, but lovely,
O daughters of Jerusalem,
like the tents of Kedar,
like the curtains of Solomon.
[6]†Do not gaze at me because I am dark,
because the sun has looked upon me.
My mother's sons were angry with me;
they made me keeper of the vineyards,
but my own vineyard I have not kept!
[7]†Tell me, you whom my soul loves,
where you pasture your flock,
where you make it lie down at noon;

for why should I be like one who veils herself
beside the flocks of your companions?

Solomon and His Bride Delight in Each Other

He

[8]†If you do not know,
O most beautiful among women,
follow in the tracks of the flock,
and pasture your young goats
beside the shepherds' tents.
[9]†I compare you, my love,
to a mare among Pharaoh's chariots.
[10]Your cheeks are lovely with ornaments,
your neck with strings of jewels.

Others

[11]We will make for you [2] ornaments of gold,
studded with silver.

She

[12]While the king was on his couch,
my nard gave forth its fragrance.
[13]†My beloved is to me a sachet of myrrh
that lies between my breasts.
[14]My beloved is to me a cluster of henna blossoms
in the vineyards of Engedi.

He

[15]†Behold, you are beautiful, my love;
behold, you are beautiful;
your eyes are doves.

She

[16]‡Behold, you are beautiful, my beloved, truly delightful.
Our couch is green;
[17]the beams of our house are cedar;
our rafters are pine.

SONG OF SOLOMON **2** I am a rose [1] of Sharon,
a lily of the valleys.

He

[2]As a lily among brambles,
so is my love among the young women.

She

[3]‡As an apple tree among the trees of the forest,
so is my beloved among the young men.
With great delight I sat in his shadow,
and his fruit was sweet to my taste.
[4]‡He brought me to the banqueting house, [2]
and his banner over me was love.
[5]Sustain me with raisins;
refresh me with apples,
for I am sick with love.
[6]His left hand is under my head,
and his right hand embraces me!
[7]‡I adjure you, [3] O daughters of Jerusalem,
by the gazelles or the does of the field,
that you not stir up or awaken love
until it pleases.

The Bride Adores Her Beloved

[8]The voice of my beloved!
Behold, he comes,
leaping over the mountains,
bounding over the hills.
[9]My beloved is like a gazelle
or a young stag.
Behold, there he stands
behind our wall,
gazing through the windows,
looking through the lattice.

[10]My beloved speaks and says to me:
“Arise, my love, my beautiful one,
and come away,
[11]‡for behold, the winter is past;
the rain is over and gone.
[12]The flowers appear on the earth,
the time of singing [4] has come,
and the voice of the turtledove
is heard in our land.
[13]The fig tree ripens its figs,
and the vines are in blossom;
they give forth fragrance.
Arise, my love, my beautiful one,
and come away.
[14]‡O my dove, in the clefts of the rock,
in the crannies of the cliff,
let me see your face,
let me hear your voice,
for your voice is sweet,
and your face is lovely.
[15]‡Catch the foxes [5] for us,
the little foxes
that spoil the vineyards,
for our vineyards are in blossom.”
[16]‡My beloved is mine, and I am his;
he grazes [6] among the lilies.
[17]Until the day breathes
and the shadows flee,
turn, my beloved, be like a gazelle
or a young stag on cleft mountains. [7]

The Bride's Dream

SONG OF SOLOMON 3 ‡†On my bed by night
I sought him whom my soul loves;
I sought him, but found him not.
[2]I will rise now and go about the city,
in the streets and in the squares;
I will seek him whom my soul loves.
I sought him, but found him not.
[3]†The watchmen found me
as they went about in the city.
“Have you seen him whom my soul loves?”
[4]†Scarcely had I passed them
when I found him whom my soul loves.
I held him, and would not let him go
until I had brought him into my mother's house,
and into the chamber of her who conceived me.
[5]†I adjure you, O daughters of Jerusalem,
by the gazelles or the does of the field,
that you not stir up or awaken love
until it pleases.

Solomon Arrives for the Wedding

[6]‡‡What is that coming up from the wilderness
like columns of smoke,
perfumed with myrrh and frankincense,
with all the fragrant powders of a merchant?
[7]Behold, it is the litter [1] of Solomon!
Around it are sixty mighty men,
some of the mighty men of Israel,
[8]all of them wearing swords
and expert in war,
each with his sword at his thigh,
against terror by night.

[9]King Solomon made himself a carriage [2]
from the wood of Lebanon.
[10]He made its posts of silver,
its back of gold, its seat of purple;
its interior was inlaid with love
by the daughters of Jerusalem.
[11]Go out, O daughters of Zion,
and look upon King Solomon,
with the crown with which his mother crowned him
on the day of his wedding,
on the day of the gladness of his heart.

Solomon Admires His Bride's Beauty

He

SONG OF SOLOMON **4** ‡‡‡‡Behold, you are beautiful, my love,
behold, you are beautiful!
Your eyes are doves
behind your veil.
Your hair is like a flock of goats
leaping down the slopes of Gilead.
[2]Your teeth are like a flock of shorn ewes
that have come up from the washing,
all of which bear twins,
and not one among them has lost its young.
[3]Your lips are like a scarlet thread,
and your mouth is lovely.
Your cheeks are like halves of a pomegranate
behind your veil.
[4]Your neck is like the tower of David,
built in rows of stone; [1]
on it hang a thousand shields,
all of them shields of warriors.
[5]Your two breasts are like two fawns,
twins of a gazelle,
that graze among the lilies.
[6]Until the day breathes
and the shadows flee,
I will go away to the mountain of myrrh
and the hill of frankincense.
[7]You are altogether beautiful, my love;
there is no flaw in you.
[8]†Come with me from Lebanon, my bride;
come with me from Lebanon.
Depart [2] from the peak of Amana,
from the peak of Senir and Hermon,
from the dens of lions,
from the mountains of leopards.
[9]†You have captivated my heart, my sister, my bride;
you have captivated my heart with one glance of your eyes,
with one jewel of your necklace.
[10]How beautiful is your love, my sister, my bride!

How much better is your love than wine,
and the fragrance of your oils than any spice!
[11]Your lips drip nectar, my bride;
honey and milk are under your tongue;
the fragrance of your garments is like the fragrance of Lebanon.
[12]A garden locked is my sister, my bride,
a spring locked, a fountain sealed.
[13]Your shoots are an orchard of pomegranates
with all choicest fruits,
henna with nard,
[14]nard and saffron, calamus and cinnamon,
with all trees of frankincense,
myrrh and aloes,
with all choice spices—
[15]†a garden fountain, a well of living water,
and flowing streams from Lebanon.
[16]†Awake, O north wind,
and come, O south wind!
Blow upon my garden,
let its spices flow.

Together in the Garden of Love

She

Let my beloved come to his garden,
and eat its choicest fruits.

He

SONG OF SOLOMON **5** †I came to my garden, my sister, my bride,
I gathered my myrrh with my spice,
I ate my honeycomb with my honey,
I drank my wine with my milk.

Others

Eat, friends, drink,
and be drunk with love!

The Bride Searches for Her Beloved

She

[2]†††I slept, but my heart was awake.
A sound! My beloved is knocking.
“Open to me, my sister, my love,
my dove, my perfect one,
for my head is wet with dew,
my locks with the drops of the night.”
[3]†I had put off my garment;
how could I put it on?
I had bathed my feet;
how could I soil them?
[4]†My beloved put his hand to the latch,
and my heart was thrilled within me.
[5]I arose to open to my beloved,
and my hands dripped with myrrh,
my fingers with liquid myrrh,
on the handles of the bolt.
[6]I opened to my beloved,
but my beloved had turned and gone.
My soul failed me when he spoke.
I sought him, but found him not;
I called him, but he gave no answer.
[7]†The watchmen found me
as they went about in the city;

they beat me, they bruised me,
they took away my veil,
those watchmen of the walls.
[8]I adjure you, O daughters of Jerusalem,
if you find my beloved,
that you tell him
I am sick with love.

Others

[9]‡What is your beloved more than another beloved,
O most beautiful among women?
What is your beloved more than another beloved,
that you thus adjure us?

The Bride Praises Her Beloved

She

[10]‡My beloved is radiant and ruddy,
distinguished among ten thousand.
[11]His head is the finest gold;
his locks are wavy,
black as a raven.
[12]His eyes are like doves
beside streams of water,
bathed in milk,
sitting beside a full pool. [1]
[13]His cheeks are like beds of spices,
mounds of sweet-smelling herbs.
His lips are lilies,
dripping liquid myrrh.
[14]His arms are rods of gold,
set with jewels.
His body is polished ivory, [2]
bedecked with sapphires. [3]
[15]His legs are alabaster columns,

set on bases of gold.
His appearance is like Lebanon,
choice as the cedars.
[16]His mouth [4] is most sweet,
and he is altogether desirable.
This is my beloved and this is my friend,
O daughters of Jerusalem.

Others

SONG OF SOLOMON **6** †Where has your beloved gone,
O most beautiful among women?
Where has your beloved turned,
that we may seek him with you?

Together in the Garden of Love

She

[2]‡My beloved has gone down to his garden
to the beds of spices,
to graze [1] in the gardens
and to gather lilies.
[3]I am my beloved's and my beloved is mine;
he grazes among the lilies.

Solomon and His Bride Delight in Each Other

He

[4]‡‡†You are beautiful as Tirzah, my love,
lovely as Jerusalem,
awesome as an army with banners.
[5]Turn away your eyes from me,
for they overwhelm me—
Your hair is like a flock of goats
leaping down the slopes of Gilead.
[6]Your teeth are like a flock of ewes
that have come up from the washing;
all of them bear twins;
not one among them has lost its young.
[7]Your cheeks are like halves of a pomegranate
behind your veil.
[8]‡†There are sixty queens and eighty concubines,
and virgins without number.
[9]My dove, my perfect one, is the only one,

the only one of her mother,
pure to her who bore her.
The young women saw her and called her blessed;
the queens and concubines also, and they praised her.
[10]†“Who is this who looks down like the dawn,
beautiful as the moon, bright as the sun,
awesome as an army with banners?”

She

[11]††I went down to the nut orchard
to look at the blossoms of the valley,
to see whether the vines had budded,
whether the pomegranates were in bloom.
[12]Before I was aware, my desire set me
among the chariots of my kinsman, a prince. [2]

Others

[13]† [3] Return, return, O Shulammite,
return, return, that we may look upon you.

He

Why should you look upon the Shulammite,
as upon a dance before two armies? [4]

SONG OF SOLOMON **7** ‡†How beautiful are your feet in sandals,
O noble daughter!
Your rounded thighs are like jewels,
the work of a master hand.
[2]Your navel is a rounded bowl
that never lacks mixed wine.
Your belly is a heap of wheat,
encircled with lilies.
[3]Your two breasts are like two fawns,
twins of a gazelle.
[4]Your neck is like an ivory tower.
Your eyes are pools in Heshbon,
by the gate of Bath-rabbim.
Your nose is like a tower of Lebanon,
which looks toward Damascus.
[5]Your head crowns you like Carmel,
and your flowing locks are like purple;
a king is held captive in the tresses.
[6]‡How beautiful and pleasant you are,
O loved one, with all your delights! [1]
[7]Your stature is like a palm tree,
and your breasts are like its clusters.
[8]I say I will climb the palm tree
and lay hold of its fruit.
Oh may your breasts be like clusters of the vine,
and the scent of your breath like apples,
[9]‡and your mouth [2] like the best wine.

She

It goes down smoothly for my beloved,
gliding over lips and teeth. [3]
[10]†I am my beloved's,
and his desire is for me.

The Bride Gives Her Love

[11]Come, my beloved,
let us go out into the fields
and lodge in the villages; [4]
[12]let us go out early to the vineyards
and see whether the vines have budded,
whether the grape blossoms have opened
and the pomegranates are in bloom.
There I will give you my love.
[13]The mandrakes give forth fragrance,
and beside our doors are all choice fruits,
new as well as old,
which I have laid up for you, O my beloved.

Longing for Her Beloved

SONG OF SOLOMON **8** †Oh that you were like a brother to me
who nursed at my mother's breasts!
If I found you outside, I would kiss you,
and none would despise me.
[2]I would lead you and bring you
into the house of my mother—
she who used to teach me.
I would give you spiced wine to drink,
the juice of my pomegranate.
[3]‡His left hand is under my head,
and his right hand embraces me!
[4]I adjure you, O daughters of Jerusalem,
that you not stir up or awaken love
until it pleases.
[5]‡†Who is that coming up from the wilderness,
leaning on her beloved?
Under the apple tree I awakened you.
There your mother was in labor with you;
there she who bore you was in labor.
[6]‡†Set me as a seal upon your heart,
as a seal upon your arm,
for love is strong as death,
jealousy [1] is fierce as the grave. [2]
Its flashes are flashes of fire,
the very flame of the LORD.
[7]Many waters cannot quench love,
neither can floods drown it.
If a man offered for love
all the wealth of his house,
he [3] would be utterly despised.

Final Advice

Others

[8]†We have a little sister,
and she has no breasts.
What shall we do for our sister
on the day when she is spoken for?
[9]†If she is a wall,
we will build on her a battlement of silver,
but if she is a door,
we will enclose her with boards of cedar.

She

[10]†I was a wall,
and my breasts were like towers;
then I was in his eyes
as one who finds [4] peace.
[11]†Solomon had a vineyard at Baal-hamon;
he let out the vineyard to keepers;
each one was to bring for its fruit a thousand pieces of silver.
[12]My vineyard, my very own, is before me;
you, O Solomon, may have the thousand,
and the keepers of the fruit two hundred.

He

[13]†O you who dwell in the gardens,
with companions listening for your voice;
let me hear it.

She

[14]Make haste, my beloved,
and be like a gazelle
or a young stag
on the mountains of spices.

Footnotes

Footnotes for The Song of Solomon, Chapter 1

[1] 1:2 The translators have added speaker identifications based on the gender and number of the Hebrew words

[2] 1:11 The Hebrew for *you* is feminine singular

Footnotes for The Song of Solomon, Chapter 2

[1] 2:1 Probably a bulb, such as a crocus, asphodel, or narcissus

[2] 2:4 Hebrew *the house of wine*

[3] 2:7 That is, I put you on oath; so throughout the Song

[4] 2:12 Or *pruning*

[5] 2:15 Or *jackals*

[6] 2:16 Or *he pastures his flock*

[7] 2:17 Or *mountains of Bether*

Footnotes for The Song of Solomon, Chapter 3

[1] 3:7 That is, the couch on which servants carry a king

[2] 3:9 Or *sedan chair*

Footnotes for The Song of Solomon, Chapter 4

[1] 4:4 The meaning of the Hebrew word is uncertain

[2] 4:8 Or *Look*

Footnotes for The Song of Solomon, Chapter 5

[1] 5:12 The meaning of the Hebrew is uncertain

[2] 5:14 The meaning of the Hebrew word is uncertain

[3] 5:14 Hebrew *lapis lazuli*

[4] 5:16 Hebrew *palate*

Footnotes for The Song of Solomon, Chapter 6

[1] 6:2 Or *to pasture his flock*; also verse 3

[2] 6:12 Or *chariots of Ammi-Nadib*

[3] 6:13 Ch 7:1 in Hebrew

[4] 6:13 Or *dance of Mahanaim*

Footnotes for The Song of Solomon, Chapter 7

[1] 7:6 Or *among delights*

[2] 7:9 Hebrew *palate*

[3] 7:9 Septuagint, Syriac, Vulgate; Hebrew *causing the lips of sleepers to speak*

[4] 7:11 Or *among the henna plants*

Footnotes for The Song of Solomon, Chapter 8

[1] 8:6 Or *ardor*

[2] 8:6 Hebrew *as Sheol*

[3] 8:7 Or *it*

[4] 8:10 Or *brings out*

Study Notes

SONG OF SOLOMON—NOTE ON 1:1 See Introduction: Title; Author and Date.

SONG OF SOLOMON—NOTE ON 1:2–3:5 In this first of three major sections to the Song, 32 out of 39 verses are spoken by the Shulammite, with brief interludes by her beloved and the daughters of Jerusalem. This portion most likely represents her remembrances of past events combined with the desires of her heart to marry the king, as she anticipates his arrival to take her to Jerusalem for the wedding in 3:6ff.

SONG OF SOLOMON—NOTE ON 1:2–3 Four features of Solomon attracted the beloved: 1) his lips, 2) his love, 3) his lotion, and 4) his pure lifestyle. Later Solomon noticed these same features in her (4:9–11).

SONG OF SOLOMON—NOTE ON 1:3 **virgins.** The daughters of Jerusalem (v. 5).

SONG OF SOLOMON—NOTE ON 1:4 **let us run.** This is better understood as spoken by the Shulammite, rather than the daughters of Jerusalem, in the sense of "let us hurry." **The king has brought me.** This is better understood as the desire of her heart—"Let the king bring me into his chambers"—rather than a statement of fact. **we will extol your love.** The daughters of Jerusalem affirmed the Shulammite's praise in v. 2.

SONG OF SOLOMON—NOTE ON 1:5–6 **I am very dark.** The Shulammite was concerned that the sun (from working outdoors) had marred her complexion (cf. vineyard, 7:12; 8:11).

SONG OF SOLOMON—NOTE ON 1:6 **my own vineyard.** Speaks of herself (cf. 8:12).

SONG OF SOLOMON—NOTE ON 1:7 **veils herself.** Valuing purity, she disclaimed the veil of the prostitute, unlike Tamar (Gen. 38:14–16). Rather, she would go as a shepherdess to a shepherd.

SONG OF SOLOMON—NOTE ON 1:8 This could have been spoken by the daughters of Jerusalem. **most beautiful among women.** The Shulammite received accolades as the best (cf. 5:9; 6:1). This is reminiscent of the Prov. 31 woman (Prov. 31:29).

SONG OF SOLOMON—NOTE ON 1:9 **my love.** The first of nine uses (1:15; 2:2, 10, 13; 4:1, 7; 5:2; 6:4) **a mare.** Coming from an accomplished horseman (1 Kings 10:26–29), this speech figure makes perfect sense as a striking compliment of her dazzling beauty.

Local Color in the Song of Solomon

Local Color in the Song of Solomon		
1:5	“tents of Kedar”	nomadic tribal tents made of dark goat hair
1:5	“curtains of Solomon”	most likely the beautiful curtains of Solomon’s palace
1:9	“a mare”	a young, female horse
1:12; 4:13–14	“nard”	an aromatic oil taken from an Indian herb
1:13; 3:6; 4:6, 14; 5:1, 5, 13	“myrrh”	an aromatic gum from the bark of a balsam tree made into perfume in either liquid or solid form
1:14; 4:13	“henna blossoms”	a common shrub whose white, spring blossoms give off a fragrant scent
1:14	“Engedi”	a lush oasis just west of the Dead Sea
1:15; 4:1; 5:12	“eyes are doves”	beautiful, deep, smoke gray eyes of the dove
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SONG OF SOLOMON—NOTE ON 1:13 **My beloved.** The first of 24 appearances.

SONG OF SOLOMON—NOTE ON 1:15 **you are beautiful.** Verbal affirmation fueled this romance. He used “beautiful” at least 10 times (1:15; 2:10, 13; 4:1, 7; 6:4, 10; 7:6). **eyes are doves.** She returned the compliment in 5:12, which is best understood as beautiful eyes representing a beautiful personality.

SONG OF SOLOMON—NOTE ON 1:16–17 Actually an outdoor setting in the forest.

SONG OF SOLOMON—NOTE ON 2:3–6 This scene pictures the loving desire of the Shulammite rather than her actual experience.

SONG OF SOLOMON—NOTE ON 2:4 **banqueting house.** The scene continues in the outdoors. This "house of wine" symbolizes the vineyard, just as the beams and rafters of 1:17 refer to the forest. **his banner.** As a military flag indicates location or possession, so Solomon's love flew over his beloved one (cf. Num. 1:52; Ps. 20:5).

SONG OF SOLOMON—NOTE ON 2:7 **I adjure you.** This refrain, which is repeated before the wedding (3:5) and also afterward (8:4), explicitly expresses her commitment to a chaste life before and during marriage. She invites accountability to the daughters of Jerusalem.

Local Color in the Song of Solomon

Local Color in the Song of Solomon		
2:1	"rose of Sharon"	probably a bulb flower like crocus, narcissus, iris, or daffodil growing in the low country (plain of Sharon), south of Mount Carmel
2:1, 16	"lily of the valleys"	possibly a six petaled flower that grew in the fertile, watered areas
2:3, 5; 7:8; 8:5	"apple"	an aromatic, sweet fruit—possibly an apricot
2:5	"raisins"	a food associated with religious festivals, having possible erotic significance (cf. 2 Sam. 6:19; Hos. 3:1)
2:7, 9, 17; 3:5; 8:14	"gazelles"	graceful members of the antelope family
2:7; 3:5	"does"	female deer
2:9, 17; 8:14	"stag"	a male deer
2:14; 5:2; 6:9	"dove"	a common symbol of love
2:17	"cleft mountains"	a ravine or rugged hills in an unidentifiable location in Israel
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SONG OF SOLOMON—NOTE ON 2:11–13 Winter past, rains over, flowers appearing, and vines blooming use springtime as a picture of their robust, growing love for one another.

SONG OF SOLOMON—NOTE ON 2:14 This is best taken as a continuation of what Solomon said as quoted by the Shulammite (vv. 10–15).

SONG OF SOLOMON—NOTE ON 2:15 **Catch the foxes.** Perhaps, as she literally did in the vineyards, Solomon wanted her to do by analogy in their relationship, i.e., to remove those things in their relationship that would spoil their blossoming love. It could also be thought of as “Let us . . . .”

SONG OF SOLOMON—NOTE ON 2:16 **My beloved is mine, and I am his.** This clearly expresses the sanctity of a monogamous relationship that is built on mutual love (cf. 6:3; 7:10).

SONG OF SOLOMON—NOTE ON 3:1–4 As the wedding time approaches, the Shulammite’s expectations grew more intense. It’s best to understand this as her dream, rather than a historical remembrance.

SONG OF SOLOMON—NOTE ON 3:1 **whom my soul loves.** She repeated this phrase once in each of the first four verses, expressing her exclusive love for Solomon.

SONG OF SOLOMON—NOTE ON 3:3 **watchmen.** This imagined encounter resembles a later real experience (cf. 5:6–8).

SONG OF SOLOMON—NOTE ON 3:4 The Shulammite finds Solomon in her dreams and brings him to where she actually resides—her mother’s house.

SONG OF SOLOMON—NOTE ON 3:5 As in 2:7, the beloved knows that the intensity of her love for Solomon cannot yet be experienced until the wedding, so she invites the daughters of Jerusalem to keep her accountable regarding sexual purity. Up to this point, the escalating desire of the Shulammite for Solomon has been expressed in veiled and delicate ways as compared to the explicit and open expressions that follow, as would be totally appropriate for a married couple (cf. 4:1ff.).

Local Color in the Song of Solomon

Local Color in the Song of Solomon

3:6; 4:6, 14	“frankincense”	amber resin extracted from trees and used for incense/spice
3:6	“fragrant powders”	various spices
3:7, 9	“litter, carriage”	a chair that transported the king and his bride
3:9; 4:8, 11, 15; 5:15	“Lebanon”	a beautiful country, north of Israel on the coast, with rich natural resources
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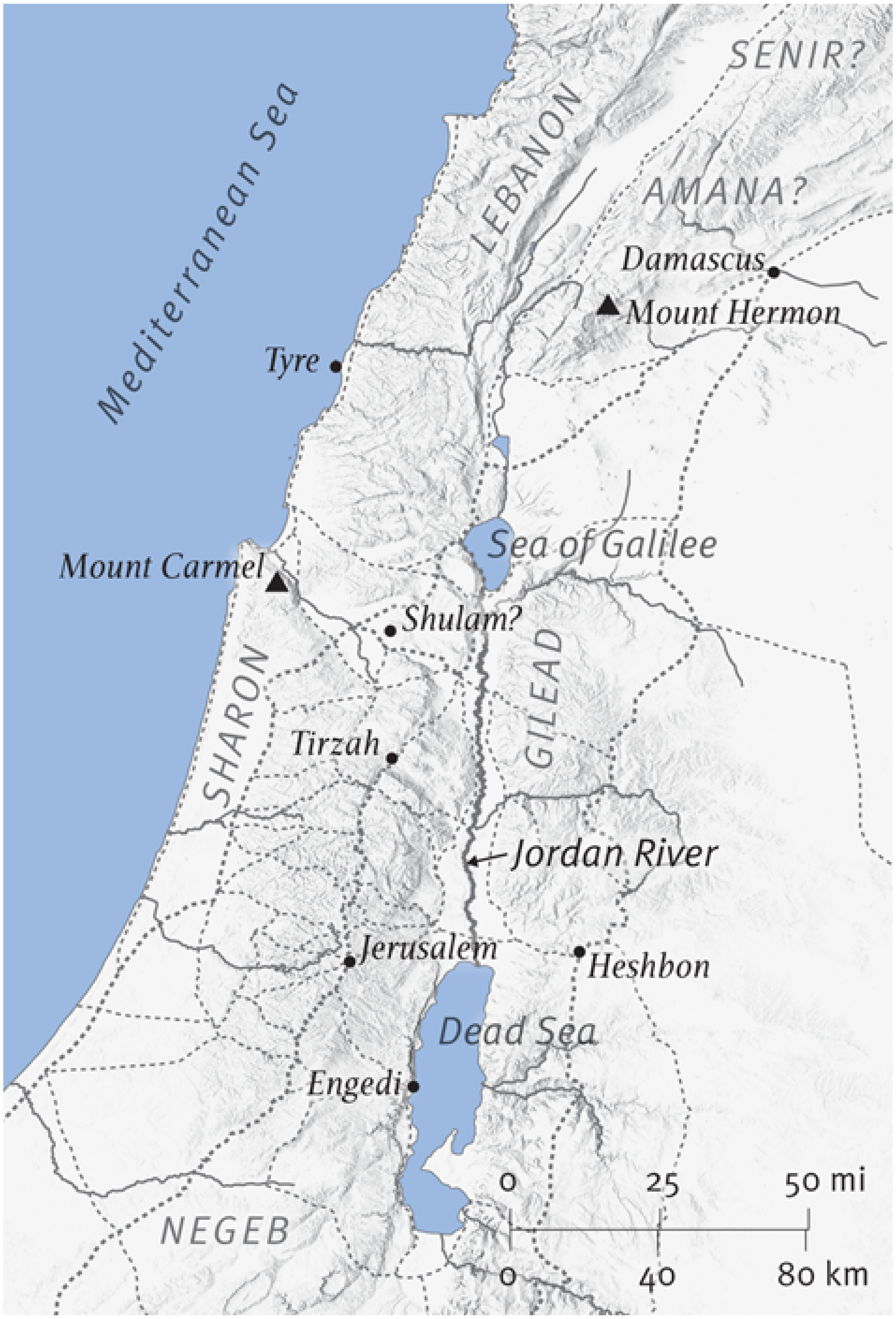
SONG OF SOLOMON—NOTE ON 3:6–5:1 This second major section portrays the king actually coming for his bride and their return to Jerusalem (3:6–11), the wedding (4:1–7), and the couple’s consummation of their union (4:8–5:1). Unlike the previous section, Solomon does a majority of the speaking (15 of 23 verses).

SONG OF SOLOMON—NOTE ON 3:6–11 This narrative would be better understood as spoken by the daughters of Jerusalem who are also called the “daughters of Zion” (v. 11).

The Geography of Solomon’s Song

c. 960 B.C.

The Song of Solomon draws richly upon the diverse and beautiful geographical setting of Israel and Lebanon, mentioning various cities, peaks, and regions within this general area.


SENIR?
LEBANON
AMANA?
Mediterranean Sea
Damascus
Mount Hermon
Tyre
Sea of Galilee
Mount Carmel
Shulam?
GILEAD
SHARON
Tirzah
Jordan River
Jerusalem
Heshbon
Dead Sea
Engedi
NEGEB
0
25
50 mi
0
40
80 km

SONG OF SOLOMON—NOTE ON 4:1–5:1 Until 3:11, there has been no hint of a wedding or marriage; thus the scenario of events support the idea that 1:2–3:5 refers to premarital days, while 4:1ff. rehearses the wedding and their love life that followed. Several reasons support this explanation: 1) "wedding" is not mentioned before 3:11; 2) "bride" does not appear until

4:8, and then it is mentioned six times from 4:8 to 5:1; and 3) prior to 4:1 the beloved has a holy preoccupation with sexual restraint (cf. 2:7; 3:5), but not afterward in the holy bonds of matrimony.

SONG OF SOLOMON—NOTE ON 4:1–15 Possibly Solomon speaks vv. 1–7 in public and the far more intimate words of vv. 8–15 in private as they prepare to consummate their marriage in v. 16 and 5:1.

SONG OF SOLOMON—NOTE ON 4:1–7 For other specific descriptions of the Shulammite's beauty, see 6:4–9 and 7:1–7. He begins 4:1 and closes v. 7 with the same refrain, "you are beautiful, my love."

SONG OF SOLOMON—NOTE ON 4:1, 3 veil. Not the veil of a prostitute (1:7), but rather the bride.

SONG OF SOLOMON—NOTE ON 4:8 from Lebanon. This figuratively describes the distance that the couple had kept sexually, which is further described in v. 12 as a locked garden and a sealed spring.

SONG OF SOLOMON—NOTE ON 4:9 my sister. A common ancient Near Eastern term of endearment by a husband for his wife, which expresses closeness and permanence of relationship (cf. 4:10, 12; 5:1–2).

SONG OF SOLOMON—NOTE ON 4:15 a well of living water. Solomon testified that whereas she was closed to his physical love before marriage (vv. 8, 12), now she is appropriately open to it (cf. Prov. 5:15–20).

SONG OF SOLOMON—NOTE ON 4:16 The Shulammite then portrays herself as an open garden, whereas before she was closed (4:12). She describes herself as "his garden" signifying voluntary sexual surrender (cf. 1 Cor. 7:3–5).

Local Color in the Song of Solomon

Local Color in the Song of Solomon		
4:1; 6:5	"slopes of Gilead"	the high plateau east of Galilee and Samaria
4:4	"tower of David"	probably the armory tower of Neh. 3:19, 25
4:8	"peak of Amana"	the hill in which the Amana River has its source in Syria

4:8	“peak of Senir and Hermon”	the Amorite and Hebrew names for the tallest summit in northern Israel (over 9,200 ft., cf. Deut. 3:9)
4:10, 14, 16; 5:1, 13; 6:2; 8:14	“spices”	the sweet smelling oil from the balsam
4:14	“saffron”	the dried, powdered pistils and stamens of a small crocus
4:14	“calamus”	a wild grass with a gingery scent
4:14	“cinnamon”	a spice taken from the bark of a tree
4:14	“aloes”	a spicy drug with a strong scent

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SONG OF SOLOMON—NOTE ON **5:1** **I came.** While the guests feasted, the couple consummated their marriage (cf. Gen. 29:23; Deut. 22:13–21) and Solomon announced the blessing (cf. Gen. 2:25). **Eat, friends.** Given the intimate and private nature of sexual union, it seems difficult to understand anyone but God speaking these words (cf. Prov. 5:21). This is the divine affirmation of sexual love between husband and wife as holy and beautiful.

SONG OF SOLOMON—NOTE ON **5:2–8:14** This third major section features the couple’s first argument (5:2–6:3) and their reconciliation (6:4–8:14).

SONG OF SOLOMON—NOTE ON **5:2–6:3** Inevitable discord comes to even the most idyllic marriage. The “little foxes” of 2:15 have visited the home in this segment.

SONG OF SOLOMON—NOTE ON **5:2** **I slept, but my heart was awake.** Some have suggested the beloved dreams here, as in 3:1–4. However, she acknowledges “my heart was awake,” indicating that she was not sound asleep. To make this a dream would make the rest of the book a dream, which is highly unlikely. **Open to me.** It appears that Solomon returned home earlier than expected and wanted to give his bride a romantic surprise.

SONG OF SOLOMON—NOTE ON **5:3** **how could I . . . ?** Her groggy response to Solomon.

SONG OF SOLOMON—NOTE ON **5:4–6** By the time she awakens fully and opens the door, Solomon has departed.

SONG OF SOLOMON—NOTE ON **5:7** Unlike what happened in her dream (3:3), the watchmen treat her badly. Between the darkness and the unfamiliar features of the new bride, this could easily have happened.

SONG OF SOLOMON—NOTE ON 5:9 The wise daughters of Jerusalem twice ask a question that prompts this bride to recall the superlative features of her new husband in vv. 10–16.

SONG OF SOLOMON—NOTE ON 5:10–16 She responds that he is "distinguished among ten thousand" which is another way to say "he is the best of the best."

SONG OF SOLOMON—NOTE ON 6:1 Having established why they should look (5:9), the daughters ask where they should look.

SONG OF SOLOMON—NOTE ON 6:2–3 She believed Solomon had gone back to the garden and reaffirmed her exclusive love (cf. 2:16; 7:10).

SONG OF SOLOMON—NOTE ON 6:4–8:4 The couple works through their difficulties and rekindles their love.

SONG OF SOLOMON—NOTE ON 6:4–9 Apparently a reunion has occurred, and Solomon once again assured her of his love.

SONG OF SOLOMON—NOTE ON 6:4 lovely as Jerusalem. The nation's capital city was known as "the perfection of beauty, the joy of all the earth" (cf. Lam. 2:15; Ps. 48:1–2).

SONG OF SOLOMON—NOTE ON 6:8–9 Solomon reaches new heights in telling his bride she remains the best of the best (cf. 2:2; 4:7; 5:2).

SONG OF SOLOMON—NOTE ON 6:8 queens . . . concubines . . . virgins. Are these Solomon's other women? There is no language of ownership or relationship. The numerical progression from 60 to 80 to "without number" points to the use of various categories for effect only. Solomon tells his beloved that she stands above all women.

SONG OF SOLOMON—NOTE ON 6:10 This is better understood as being said by the daughters of Jerusalem as the third question in a series of three (cf. 5:9;

6:1). This time they exalt the Shulammite as one who ranks with the great beauties of God's creation.

SONG OF SOLOMON—NOTE ON 6:11–13 This represents the most difficult portion to interpret in the entire song.

SONG OF SOLOMON—NOTE ON 6:11–12 This is best understood as being spoken by the beloved. Solomon acknowledges that when he left home hastily (cf. 5:2–6), he returned to agricultural (6:11) and military (v. 12) matters.

Local Color in the Song of Solomon

Local Color in the Song of Solomon		
5:14	"ivory"	possibly a yellowish or greenish stone such as topaz
5:14	"sapphires"	the azure-blue lapis lazuli which was abundant in the East
6:4	"Tirzah"	a site known for its natural beauty and gardens located seven miles northeast of Shechem in Samaria
6:13	"a dance before two armies"	possibly a dance of unknown origin associated with the place of Mahanaim (cf. Gen. 32:2)
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SONG OF SOLOMON—NOTE ON 6:13 **Return, return.** This is best understood as being spoken by the daughters of Jerusalem. In effect, they beckon the bride back to the royal palace. **Shulammite.** A resident of Shunem, a part of the land allotted to Issachar (cf. Josh. 19:18). **Why should you look.** This is best understood as being spoken by the beloved. This probably refers to some form of marital dance associated with the city of Mahanaim which would be inappropriate for anyone other than Solomon to witness.

SONG OF SOLOMON—NOTE ON 7:1–5 It is better to understand this as the friends answering Solomon. Verses 1 and 5 fit far better this way.

SONG OF SOLOMON—NOTE ON 7:1 **O noble daughter!** She appeared by beauty and dress to be of royal lineage, although she really came from a humble background.

SONG OF SOLOMON—NOTE ON 7:6–9a Solomon and his bride start all over again. He picked up where he left off at 5:2.

SONG OF SOLOMON—NOTE ON 7:9b–8:4 Unlike the response in 5:3, this time Solomon's beloved one responded with reciprocal love.

SONG OF SOLOMON—NOTE ON 7:10 **I am my beloved's.** She expressed her loyal love for the third time (cf. 2:16; 6:3).

Local Color in the Song of Solomon

Local Color in the Song of Solomon		
7:4	"pools in Heshbon"	water reservoirs in the Moabite city of Heshbon near modern Amman
7:4	"the gate of Bath-rabbim"	possibly a gate name in Heshbon
7:4	"a tower of Lebanon"	most likely refers to the white color of the mountain rather than its elevation of 10,000 feet
7:4	"Damascus"	the capital city of Syria to the east of the Lebanon mountains
7:5	"Carmel"	a prominent wooded mountain in northern Israel
7:13	"mandrakes"	a pungently fragrant herb considered to be an aphrodisiac (cf. Gen. 30:14)
8:11	"Baal-hamon"	an unknown location in the hill country north of Jerusalem
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SONG OF SOLOMON—NOTE ON 8:1 **like a brother to me.** This way she could have publicly bestowed her affection without embarrassment.

SONG OF SOLOMON—NOTE ON 8:3–4 It will be just like it was when they courted (cf. 2:6–7). This time the restraint involves waiting for lovemaking until they are in private circumstances rather than public.

SONG OF SOLOMON—NOTE ON 8:5–14 This final scene portrays the original "marriage encounter" where they reaffirm their love for one another.

SONG OF SOLOMON—NOTE ON 8:5b **I awakened you.** This is better understood as being spoken by Solomon. The Shulammite's dream of 3:4 has actually been realized now in their marriage. **mother.** This is the sixth reference to the Shulammite's mother (cf. 1:6; 3:4; 6:9; 8:1; 8:2). In contrast, Solomon's mother Bathsheba is mentioned only once (cf. 3:11).

SONG OF SOLOMON—NOTE ON 8:6 seal. The Shulammite is the seal and Solomon would do the sealing. This represents their publicly declared mutual love for one another.

SONG OF SOLOMON—NOTE ON 8:6–7 for love. This represents the 1 Cor. 13:1–8 of the OT. Four qualities of love appear: 1) love is unyielding in marriage, as death is to life; 2) love is intense like the brightest flame, perhaps as bright as the glory of the Lord; 3) love is invincible or unquenchable, even when flooded by difficulty; and 4) love is so priceless that it cannot be bought, only given away.

SONG OF SOLOMON—NOTE ON 8:8–9 The bride's brothers reminded everyone that they did their brotherly duty of keeping their sister pure before marriage (cf. the brothers of Rebekah in Gen. 24:50–60; Dinah in Gen. 34:13–27; and Tamar in 2 Sam. 13:1–22). The same standard of purity is taught in the NT (cf. 1 Thess. 4:1–8).

SONG OF SOLOMON—NOTE ON 8:9 wall . . . door. Wall represents sexual purity; door portrays an openness to immorality.

SONG OF SOLOMON—NOTE ON 8:10 wall. She reaffirmed that she lived a premarital life of a wall, successfully rebuffing all attempts on her honor. Thus her husband took great delight and contentment in her moral purity.

SONG OF SOLOMON—NOTE ON 8:11–12 While Solomon might have leased out his real vineyard for profit, she gave the vineyard of her love to Solomon.

SONG OF SOLOMON—NOTE ON 8:13 companions. These could be 1) Solomon's shepherd companions (cf. 1:7), 2) the daughters of Jerusalem (cf. 6:13), or 3) those who escorted the bride to Jerusalem (cf. 3:7).

Isaiah

Isaiah 1 • Isaiah 2 • Isaiah 3 • Isaiah 4 • Isaiah 5 • Isaiah 6 • Isaiah 7 • Isaiah 8 • Isaiah 9 • Isaiah 10 • Isaiah 11 • Isaiah 12 • Isaiah 13 • Isaiah 14 • Isaiah 15 • Isaiah 16 • Isaiah 17 • Isaiah 18 • Isaiah 19 • Isaiah 20 • Isaiah 21 • Isaiah 22 • Isaiah 23 • Isaiah 24 • Isaiah 25 • Isaiah 26 • Isaiah 27 • Isaiah 28 • Isaiah 29 • Isaiah 30 • Isaiah 31 • Isaiah 32 • Isaiah 33 • Isaiah 34 • Isaiah 35 • Isaiah 36 • Isaiah 37 • Isaiah 38 • Isaiah 39 • Isaiah 40 • Isaiah 41 • Isaiah 42 • Isaiah 43 • Isaiah 44 • Isaiah 45 • Isaiah 46 • Isaiah 47 • Isaiah 48 • Isaiah 49 • Isaiah 50 • Isaiah 51 • Isaiah 52 • Isaiah 53 • Isaiah 54 • Isaiah 55 • Isaiah 56 • Isaiah 57 • Isaiah 58 • Isaiah 59 • Isaiah 60 • Isaiah 61 • Isaiah 62 • Isaiah 63 • Isaiah 64 • Isaiah 65 • Isaiah 66

Introduction to Isaiah
  Title
  Author and Date
  Background and Setting
  Historical and Theological Themes
  Interpretive Challenges
  Outline

Footnotes

Study Notes

Introduction to Isaiah

Title

The book derives its title from the author, whose name means “The Lord is salvation,” and is similar to the names Joshua, Elisha, and Jesus. Isaiah is quoted directly in the NT over 65 times, far more than any other OT prophet, and mentioned by name over 20 times.

Author and Date

Isaiah, the son of Amoz, ministered in and around Jerusalem as a prophet to Judah during the reigns of four kings of Judah: Uzziah (called “Azariah” in 2 Kings), Jotham, Ahaz, and Hezekiah (Isa. 1:1), from c. 739–686 B.C. He evidently came from a family of some rank, because he had easy access to the king (7:3). He was married and had two sons who bore symbolic names: “Shear-jashub” (“a remnant shall return,” 7:3) and “Maher-shalal-hash-baz” (“the spoil speeds, the prey hastens,” 8:3). When called by God to prophesy, in the year of King Uzziah’s death (c. 739 B.C.), he responded with a cheerful readiness, though he knew from the beginning that his ministry would be one of fruitless warning and exhortation (6:9–13). Having been reared in Jerusalem, he was an appropriate choice as a political and religious counselor to the nation.

Isaiah was a contemporary of Hosea and Micah. His writing style has no rival in its versatility of expression, brilliance of imagery, and richness of vocabulary. The early church father Jerome likened him to Demosthenes, the legendary Greek orator. His writing features a range of 2,186 different words, compared to 1,535 in Ezekiel, 1,653 in Jeremiah, and 2,170 in the Psalms. Second Chronicles 32:32 records that he wrote a biography of King Hezekiah also. The prophet lived until at least 681 B.C. when he penned the account of Sennacherib’s death (cf. 37:38). Tradition has it that he met his death under King Manasseh (c. 695–642 B.C.) by being cut in two with a wooden saw (cf. Heb. 11:37).

Background and Setting

During Uzziah's prosperous 52-year reign (c. 790–739 B.C.), Judah developed into a strong commercial and military state with a port for commerce on the Red Sea and the construction of walls, towers, and fortifications (2 Chron. 26:3–5, 8–10, 13–15). Yet the period witnessed a decline in Judah's spiritual status. Uzziah's downfall resulted from his attempt to assume the privileges of a priest and burn incense on the altar (2 Kings 15:3–4; 2 Chron. 26:16–19). He was judged with leprosy, from which he never recovered (2 Kings 15:5; 2 Chron. 26:20–21).

His son Jotham (c. 750–731 B.C.) had to take over the duties of king before his father's death. Assyria began to emerge as a new international power under Tiglath-pileser (c. 745–727 B.C.) while Jotham was king (2 Kings 15:19). Judah also began to incur opposition from Israel and Syria to her north during his reign (2 Kings 15:37). Jotham was a builder and a fighter like his father, but spiritual corruption still existed in the land (2 Kings 15:34–35; 2 Chron. 27:1–2).

Ahaz was 25 when he began to reign in Judah, and he reigned until age 41 (2 Chron. 28:1, 8; c. 735–715 B.C.). Israel and Syria formed an alliance to combat the rising Assyrian threat from the east, but Ahaz refused to bring Judah into the alliance (2 Kings 16:5; Isa. 7:6). For this, the northern neighbors threatened to dethrone him, and war resulted (734 B.C.). In panic, Ahaz sent to the Assyrian king for help (2 Kings 16:7) and the Assyrian king gladly responded, sacking Gaza, carrying all of Galilee and Gilead into captivity, and finally capturing Damascus (732 B.C.). Ahaz's alliance with Assyria led to his introduction of a heathen altar, which he set up in Solomon's temple (2 Kings 16:10–16; 2 Chron. 28:3). During his reign (722 B.C.), Assyria captured Samaria, capital of the northern kingdom, and carried many of Israel's most capable people into captivity (2 Kings 17:6, 24).

Hezekiah began his reign over Judah in 715 B.C. and continued for 29 years to c. 686 B.C. (2 Kings 18:1–2). Reformation was a priority when he became king (2 Kings 18:4, 22; 2 Chron. 30:1). The threat of an Assyrian invasion forced Judah to promise heavy tribute to that eastern power. In 701 B.C. Hezekiah became very ill with a life-threatening disease, but he prayed and God graciously extended his life for 15 years (2 Kings 20; Isa. 38) until 686 B.C. The ruler of Babylon used the opportunity of his illness and recovery to send congratulations to him, probably seeking to form an alliance with Judah against Assyria at the same time (2 Kings 20:12ff.; Isa. 39). When Assyria became weak through internal strife, Hezekiah refused to pay any further tribute to that power (2 Kings 18:7). So in 701 B.C. Sennacherib, the Assyrian king, invaded the coastal areas of Israel, marching toward Egypt on Israel's southern flank. In the process he overran many Judean towns, looting and carrying many people back to Assyria. While besieging Lachish, he sent a contingent of forces to besiege Jerusalem (2 Kings 18:17–19:8; Isa. 36:2–37:8). The side-expedition failed, however, so in a second attempt he sent messengers to Jerusalem demanding an immediate surrender of the city (2 Kings 19:9ff.; Isa. 37:9ff.). With Isaiah's encouragement, Hezekiah refused to surrender, and when Sennacherib's army fell prey to a sudden disaster, he returned to Nineveh and never threatened Judah again.

Historical and Theological Themes

Isaiah prophesied during the period of the divided kingdom, directing the major thrust of his message to the southern kingdom of Judah. He condemned the empty ritualism of his day (e.g., 1:10–15) and the idolatry into which so many of the people had fallen (e.g., 40:18–20). He foresaw the coming Babylonian captivity of Judah because of this departure from the Lord (39:6–7).

Fulfillment of some of his prophecies in his own lifetime provided his credentials for the prophetic office. Sennacherib's effort to take Jerusalem failed, just as Isaiah had said it would (37:6–7, 36–38). The Lord healed Hezekiah's critical illness, as Isaiah had predicted (38:5; 2 Kings 20:7). Long before Cyrus, king of Persia appeared on the scene, Isaiah named him as Judah's deliverer from the Babylonian captivity (Isa. 44:28; 45:1). Fulfillment of his prophecies of Christ's first coming have given Isaiah further vindication (e.g., 7:14). The pattern of literal fulfillment of his already-fulfilled prophecies gives assurance that prophecies of Christ's second coming will also see literal fulfillment.

Isaiah provides data on the future day of the Lord and the time following. He details numerous aspects of Israel's future kingdom on earth not found elsewhere in the OT or NT, including changes in nature, the animal world, Jerusalem's status among the nations, the Suffering Servant's leadership, and others.

Through a literary device called "prophetic foreshortening," Isaiah predicted future events without delineating exact sequences of the events or time intervals separating them. For example, nothing in Isaiah reveals the extended period separating the two comings of the Messiah. Also, he does not provide as clear a distinction between the future temporal kingdom and the eternal kingdom as John does in Rev. 20:1–10; 21:1–22:5. In God's program of progressive revelation, details of these relationships awaited a prophetic spokesman of a later time.

Also known as the “evangelical Prophet,” Isaiah spoke much about the grace of God toward Israel, particularly in his last 27 chapters. The centerpiece is Isaiah’s unrivaled ch. 53, portraying Christ as the slain Lamb of God.

Interpretive Challenges

Interpretive challenges in a long and significant book such as Isaiah are numerous. The most critical of them focuses on whether Isaiah's prophecies will receive literal fulfillment or not, and on whether the Lord, in his program, has abandoned national Israel and permanently replaced the nation with the church, so that there is no future for national Israel.

On the latter issue, numerous portions of Isaiah support the position that God has not replaced ethnic Israel with an alleged "new Israel." Isaiah has too much to say about God's faithfulness to Israel, that he would not reject the people whom he has created and chosen (43:1). The nation is on the palms of his hands, and Jerusalem's walls are ever before his eyes (49:16). He is bound by his own word to fulfill the promises he has made to bring them back to himself and bless them in that future day (55:10–12).

On the former issue, literal fulfillment of many of Isaiah's prophecies has already occurred, as illustrated in Introduction: Historical and Theological Themes. To contend that those yet unfulfilled will see non-literal fulfillment is biblically groundless. This fact disqualifies the case for proposing that the church receives some of the promises made originally to Israel. The kingdom promised to David belongs to Israel, not the church. The future exaltation of Jerusalem will be on earth, not in heaven. Christ will reign personally on this earth as we know it, as well as in the new heavens and new earth (Rev. 22:1, 3).

Outline

- I. Judgment (1:1–35:10)
  - A. Prophecies Concerning Judah and Jerusalem (1:1–12:6)
    - 1. Judah’s social sins (1:1–6:13)
    - 2. Judah’s political entanglements (7:1–12:6)
  - B. Oracles of Judgment and Salvation (13:1–23:18)
    - 1. Babylon and Assyria (13:1–14:27)
    - 2. Philistia (14:28–32)
    - 3. Moab (15:1–16:14)
    - 4. Syria and Israel (17:1–14)
    - 5. Ethiopia (18:1–7)
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Isaiah

ISAIAH **1** †The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

The Wickedness of Judah

[2]††Hear, O heavens, and give ear, O earth;
for the LORD has spoken:
“Children [1] have I reared and brought up,
but they have rebelled against me.
[3]†The ox knows its owner,
and the donkey its master's crib,
but Israel does not know,
my people do not understand.”
[4]†Ah, sinful nation,
a people laden with iniquity,
offspring of evildoers,
children who deal corruptly!
They have forsaken the LORD,
they have despised the Holy One of Israel,
they are utterly estranged.
[5]†Why will you still be struck down?
Why will you continue to rebel?
The whole head is sick,
and the whole heart faint.
[6]From the sole of the foot even to the head,
there is no soundness in it,
but bruises and sores
and raw wounds;
they are not pressed out or bound up
or softened with oil.
[7]Your country lies desolate;
your cities are burned with fire;

in your very presence
foreigners devour your land;
it is desolate, as overthrown by foreigners.
[8]†And the daughter of Zion is left
like a booth in a vineyard,
like a lodge in a cucumber field,
like a besieged city.
[9]†If the LORD of hosts
had not left us a few survivors,
we should have been like Sodom,
and become like Gomorrah.
[10]‡Hear the word of the LORD,
you rulers of Sodom!
Give ear to the teaching [2] of our God,
you people of Gomorrah!
[11]†“What to me is the multitude of your sacrifices?
says the LORD;
I have had enough of burnt offerings of rams
and the fat of well-fed beasts;
I do not delight in the blood of bulls,
or of lambs, or of goats.
[12]“When you come to appear before me,
who has required of you
this trampling of my courts?
[13]‡Bring no more vain offerings;
incense is an abomination to me.
New moon and Sabbath and the calling of convocations—
I cannot endure iniquity and solemn assembly.
[14]†Your new moons and your appointed feasts
my soul hates;
they have become a burden to me;
I am weary of bearing them.
[15]When you spread out your hands,
I will hide my eyes from you;
even though you make many prayers,
I will not listen;
your hands are full of blood.

[16]‡Wash yourselves; make yourselves clean;
remove the evil of your deeds from before my eyes;
cease to do evil,
[17]†learn to do good;
seek justice,
correct oppression;
bring justice to the fatherless,
plead the widow's cause.
[18]‡†“Come now, let us reason [3] together, says the LORD:
though your sins are like scarlet,
they shall be as white as snow;
though they are red like crimson,
they shall become like wool.
[19]‡If you are willing and obedient,
you shall eat the good of the land;
[20]but if you refuse and rebel,
you shall be eaten by the sword;
for the mouth of the LORD has spoken.”

The Unfaithful City

[21]‡†How the faithful city
has become a whore, [4]
she who was full of justice!
Righteousness lodged in her,
but now murderers.
[22]Your silver has become dross,
your best wine mixed with water.
[23]Your princes are rebels
and companions of thieves.
Everyone loves a bribe
and runs after gifts.
They do not bring justice to the fatherless,
and the widow's cause does not come to them.
[24]†Therefore the Lord declares,
the LORD of hosts,
the Mighty One of Israel:

“Ah, I will get relief from my enemies
    and avenge myself on my foes.
[25]†I will turn my hand against you
    and will smelt away your dross as with lye
    and remove all your alloy.
[26]And I will restore your judges as at the first,
    and your counselors as at the beginning.
Afterward you shall be called the city of righteousness,
    the faithful city.”
[27]†Zion shall be redeemed by justice,
    and those in her who repent, by righteousness.
[28]†But rebels and sinners shall be broken together,
    and those who forsake the LORD shall be consumed.
[29]†For they [5] shall be ashamed of the oaks
    that you desired;
and you shall blush for the gardens
    that you have chosen.
[30]For you shall be like an oak
    whose leaf withers,
    and like a garden without water.
[31]†And the strong shall become tinder,
    and his work a spark,
and both of them shall burn together,
    with none to quench them.

The Mountain of the LORD

ISAIAH **2** ‡‡The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

[2]‡†It shall come to pass in the latter days
that the mountain of the house of the LORD
shall be established as the highest of the mountains,
and shall be lifted up above the hills;
and all the nations shall flow to it,
[3]†and many peoples shall come, and say:
“Come, let us go up to the mountain of the LORD,
to the house of the God of Jacob,
that he may teach us his ways
and that we may walk in his paths.”
For out of Zion shall go the law, [1]
and the word of the LORD from Jerusalem.
[4]†He shall judge between the nations,
and shall decide disputes for many peoples;
and they shall beat their swords into plowshares,
and their spears into pruning hooks;
nation shall not lift up sword against nation,
neither shall they learn war anymore.
[5]O house of Jacob,
come, let us walk
in the light of the LORD.

The Day of the LORD

[6]‡‡†For you have rejected your people,
the house of Jacob,
because they are full of things from the east
and of fortune-tellers like the Philistines,
and they strike hands with the children of foreigners.
[7]Their land is filled with silver and gold,

and there is no end to their treasures;
their land is filled with horses,
and there is no end to their chariots.
[8]†Their land is filled with idols;
they bow down to the work of their hands,
to what their own fingers have made.
[9]So man is humbled,
and each one is brought low—
do not forgive them!
[10]‡Enter into the rock
and hide in the dust
from before the terror of the LORD,
and from the splendor of his majesty.
[11]The haughty looks of man shall be brought low,
and the lofty pride of men shall be humbled,
and the LORD alone will be exalted in that day.
[12]†For the LORD of hosts has a day
against all that is proud and lofty,
against all that is lifted up—and it shall be brought low;
[13]†against all the cedars of Lebanon,
lofty and lifted up;
and against all the oaks of Bashan;
[14]against all the lofty mountains,
and against all the uplifted hills;
[15]against every high tower,
and against every fortified wall;
[16]against all the ships of Tarshish,
and against all the beautiful craft.
[17]And the haughtiness of man shall be humbled,
and the lofty pride of men shall be brought low,
and the LORD alone will be exalted in that day.
[18]And the idols shall utterly pass away.
[19]†And people shall enter the caves of the rocks
and the holes of the ground, [2]
from before the terror of the LORD,
and from the splendor of his majesty,
when he rises to terrify the earth.

[20]In that day mankind will cast away
their idols of silver and their idols of gold,
which they made for themselves to worship,
to the moles and to the bats,
[21]to enter the caverns of the rocks
and the clefts of the cliffs,
from before the terror of the LORD,
and from the splendor of his majesty,
when he rises to terrify the earth.
[22]†Stop regarding man
in whose nostrils is breath,
for of what account is he?

Judgment on Judah and Jerusalem

ISAIAH **3** ‡‡†For behold, the Lord GOD of hosts
is taking away from Jerusalem and from Judah
support and supply, [1]
all support of bread,
and all support of water;
[2]the mighty man and the soldier,
the judge and the prophet,
the diviner and the elder,
[3]the captain of fifty
and the man of rank,
the counselor and the skillful magician
and the expert in charms.
[4]‡And I will make boys their princes,
and infants [2] shall rule over them.
[5]And the people will oppress one another,
every one his fellow
and every one his neighbor;
the youth will be insolent to the elder,
and the despised to the honorable.
[6]‡For a man will take hold of his brother
in the house of his father, saying:
“You have a cloak;
you shall be our leader,
and this heap of ruins
shall be under your rule”;
[7]in that day he will speak out, saying:
“I will not be a healer; [3]
in my house there is neither bread nor cloak;
you shall not make me
leader of the people.”
[8]†For Jerusalem has stumbled,
and Judah has fallen,
because their speech and their deeds are against the LORD,

defying his glorious presence. [4]
[9]For the look on their faces bears witness against them;
they proclaim their sin like Sodom;
they do not hide it.
Woe to them!
For they have brought evil on themselves.
[10]Tell the righteous that it shall be well with them,
for they shall eat the fruit of their deeds.
[11]Woe to the wicked! It shall be ill with him,
for what his hands have dealt out shall be done to him.
[12]†My people—infants are their oppressors,
and women rule over them.
O my people, your guides mislead you
and they have swallowed up [5] the course of your paths.
[13]The LORD has taken his place to contend;
he stands to judge peoples.
[14]†The LORD will enter into judgment
with the elders and princes of his people:
"It is you who have devoured [6] the vineyard,
the spoil of the poor is in your houses.
[15]What do you mean by crushing my people,
by grinding the face of the poor?"
declares the Lord GOD of hosts.
[16]†The LORD said:
Because the daughters of Zion are haughty
and walk with outstretched necks,
glancing wantonly with their eyes,
mincing along as they go,
tinkling with their feet,
[17]therefore the Lord will strike with a scab
the heads of the daughters of Zion,
and the LORD will lay bare their secret parts.

[18]In that day the Lord will take away the finery of the anklets, the headbands, and the crescents; [19]the pendants, the bracelets, and the scarves; [20]the headdresses, the armlets, the sashes, the perfume boxes, and the amulets; [21]the signet rings and nose rings; [22]the festal robes, the mantles, the

cloaks, and the handbags; [23]the mirrors, the linen garments, the turbans, and the veils.

[24]Instead of perfume there will be rottenness;
    and instead of a belt, a rope;
and instead of well-set hair, baldness;
    and instead of a rich robe, a skirt of sackcloth;
    and branding instead of beauty.
[25]Your men shall fall by the sword
    and your mighty men in battle.
[26]And her gates shall lament and mourn;
    empty, she shall sit on the ground.

ISAIAH **4** †And seven women shall take hold of one man in that day, saying, “We will eat our own bread and wear our own clothes, only let us be called by your name; take away our reproach.”

The Branch of the LORD Glorified

[2]††In that day the branch of the LORD shall be beautiful and glorious, and the fruit of the land shall be the pride and honor of the survivors of Israel. [3]†And he who is left in Zion and remains in Jerusalem will be called holy, everyone who has been recorded for life in Jerusalem, [4]†when the Lord shall have washed away the filth of the daughters of Zion and cleansed the bloodstains of Jerusalem from its midst by a spirit of judgment and by a spirit of burning. [1] [5]†Then the LORD will create over the whole site of Mount Zion and over her assemblies a cloud by day, and smoke and the shining of a flaming fire by night; for over all the glory there will be a canopy. [6]There will be a booth for shade by day from the heat, and for a refuge and a shelter from the storm and rain.

The Vineyard of the LORD Destroyed

ISAIAH **5** ‡†Let me sing for my beloved
my love song concerning his vineyard:
My beloved had a vineyard
on a very fertile hill.
[2]†He dug it and cleared it of stones,
and planted it with choice vines;
he built a watchtower in the midst of it,
and hewed out a wine vat in it;
and he looked for it to yield grapes,
but it yielded wild grapes.
[3]And now, O inhabitants of Jerusalem
and men of Judah,
judge between me and my vineyard.
[4]What more was there to do for my vineyard,
that I have not done in it?
When I looked for it to yield grapes,
why did it yield wild grapes?
[5]†And now I will tell you
what I will do to my vineyard.
I will remove its hedge,
and it shall be devoured; [1]
I will break down its wall,
and it shall be trampled down.
[6]I will make it a waste;
it shall not be pruned or hoed,
and briers and thorns shall grow up;
I will also command the clouds
that they rain no rain upon it.
[7]†For the vineyard of the LORD of hosts
is the house of Israel,
and the men of Judah
are his pleasant planting;
and he looked for justice,

but behold, bloodshed; [2]
for righteousness,
but behold, an outcry! [3]

Woe to the Wicked

[8]‡‡†Woe to those who join house to house,
who add field to field,
until there is no more room,
and you are made to dwell alone
in the midst of the land.
[9]The LORD of hosts has sworn in my hearing:
“Surely many houses shall be desolate,
large and beautiful houses, without inhabitant.
[10]†For ten acres [4] of vineyard shall yield but one bath,
and a homer of seed shall yield but an ephah.” [5]
[11]‡Woe to those who rise early in the morning,
that they may run after strong drink,
who tarry late into the evening
as wine inflames them!
[12]They have lyre and harp,
tambourine and flute and wine at their feasts,
but they do not regard the deeds of the LORD,
or see the work of his hands.
[13]Therefore my people go into exile
for lack of knowledge; [6]
their honored men go hungry, [7]
and their multitude is parched with thirst.
[14]†Therefore Sheol has enlarged its appetite
and opened its mouth beyond measure,
and the nobility of Jerusalem [8] and her multitude will go down,
her revelers and he who exults in her.
[15]Man is humbled, and each one is brought low,
and the eyes of the haughty [9] are brought low.
[16]But the LORD of hosts is exalted [10] in justice,
and the Holy God shows himself holy in righteousness.
[17]Then shall the lambs graze as in their pasture,

and nomads shall eat among the ruins of the rich.
[18]‡Woe to those who draw iniquity with cords of falsehood,
who draw sin as with cart ropes,
[19]†who say: “Let him be quick,
let him speed his work
that we may see it;
let the counsel of the Holy One of Israel draw near,
and let it come, that we may know it!”
[20]†Woe to those who call evil good
and good evil,
who put darkness for light
and light for darkness,
who put bitter for sweet
and sweet for bitter!
[21]†Woe to those who are wise in their own eyes,
and shrewd in their own sight!
[22]‡Woe to those who are heroes at drinking wine,
and valiant men in mixing strong drink,
[23]who acquit the guilty for a bribe,
and deprive the innocent of his right!
[24]‡Therefore, as the tongue of fire devours the stubble,
and as dry grass sinks down in the flame,
so their root will be as rottenness,
and their blossom go up like dust;
for they have rejected the law of the LORD of hosts,
and have despised the word of the Holy One of Israel.
[25]Therefore the anger of the LORD was kindled against his people,
and he stretched out his hand against them and struck them,
and the mountains quaked;
and their corpses were as refuse
in the midst of the streets.
For all this his anger has not turned away,
and his hand is stretched out still.
[26]†He will raise a signal for nations far away,
and whistle for them from the ends of the earth;
and behold, quickly, speedily they come!
[27]None is weary, none stumbles,

none slumbers or sleeps,
not a waistband is loose,
not a sandal strap broken;
[28]their arrows are sharp,
all their bows bent,
their horses' hoofs seem like flint,
and their wheels like the whirlwind.
[29]Their roaring is like a lion,
like young lions they roar;
they growl and seize their prey;
they carry it off, and none can rescue.
[30][†]They will growl over it on that day,
like the growling of the sea.
And if one looks to the land,
behold, darkness and distress;
and the light is darkened by its clouds.

Isaiah's Vision of the Lord

ISAIAH **6** ‡†In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train [1] of his robe filled the temple. [2]†Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. [3]†And one called to another and said:

> “Holy, holy, holy is the LORD of hosts;
> the whole earth is full of his glory!” [2]

[4]†And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. [5]†And I said: “Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!”

[6]‡†Then one of the seraphim flew to me, having in his hand a burning coal that he had taken with tongs from the altar. [7]†And he touched my mouth and said: “Behold, this has touched your lips; your guilt is taken away, and your sin atoned for.”

Isaiah's Commission from the LORD

[8]†And I heard the voice of the Lord saying, “Whom shall I send, and who will go for us?” Then I said, “Here am I! Send me.” [9]‡And he said, “Go, and say to this people:

> “‘Keep on hearing, [3] but do not understand;
> keep on seeing, [4] but do not perceive.’
> [10]Make the heart of this people dull, [5]
> and their ears heavy,
> and blind their eyes;
> lest they see with their eyes,
> and hear with their ears,
> and understand with their hearts,
> and turn and be healed.”

[11]‡Then I said, “How long, O Lord?”
And he said:
“Until cities lie waste
without inhabitant,
and houses without people,
and the land is a desolate waste,
[12]and the LORD removes people far away,
and the forsaken places are many in the midst of the land.
[13]†And though a tenth remain in it,
it will be burned [6] again,
like a terebinth or an oak,
whose stump remains
when it is felled.”
The holy seed [7] is its stump.

Isaiah Sent to King Ahaz

ISAIAH **7** ‡In the days of Ahaz the son of Jotham, son of Uzziah, king of Judah, Rezin the king of Syria and Pekah the son of Remaliah the king of Israel came up to Jerusalem to wage war against it, but could not yet mount an attack against it. [2]†When the house of David was told, “Syria is in league with [1] Ephraim,” the heart of Ahaz [2] and the heart of his people shook as the trees of the forest shake before the wind.

[3]†And the LORD said to Isaiah, “Go out to meet Ahaz, you and Shear-jashub [3] your son, at the end of the conduit of the upper pool on the highway to the Washer's Field. [4]†And say to him, ‘Be careful, be quiet, do not fear, and do not let your heart be faint because of these two smoldering stumps of firebrands, at the fierce anger of Rezin and Syria and the son of Remaliah. [5]Because Syria, with Ephraim and the son of Remaliah, has devised evil against you, saying, [6]“‘Let us go up against Judah and terrify it, and let us conquer it [4] for ourselves, and set up the son of Tabeel as king in the midst of it,” [7]thus says the Lord GOD:

“‘It shall not stand,
    and it shall not come to pass.
[8]†For the head of Syria is Damascus,
    and the head of Damascus is Rezin.
And within sixty-five years
    Ephraim will be shattered from being a people.
[9]†And the head of Ephraim is Samaria,
    and the head of Samaria is the son of Remaliah.
If you [5] are not firm in faith,
    you will not be firm at all.’”

The Sign of Immanuel

[10]Again the LORD spoke to Ahaz, [11]†“Ask a sign of the LORD your [6] God; let it be deep as Sheol or high as heaven.” [12]But Ahaz said, “I will not ask, and I will not put the LORD to the test.” [13]†And he [7] said, “Hear then, O house of David! Is it too little for you to weary men, that you weary my

God also? [14]†Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel. [8] [15]†He shall eat curds and honey when he knows how to refuse the evil and choose the good. [16]†For before the boy knows how to refuse the evil and choose the good, the land whose two kings you dread will be deserted. [17]†The LORD will bring upon you and upon your people and upon your father's house such days as have not come since the day that Ephraim departed from Judah—the king of Assyria.”

[18]‡†In that day the LORD will whistle for the fly that is at the end of the streams of Egypt, and for the bee that is in the land of Assyria. [19]†And they will all come and settle in the steep ravines, and in the clefts of the rocks, and on all the thornbushes, and on all the pastures. [9]

[20]†In that day the Lord will shave with a razor that is hired beyond the River—with the king of Assyria—the head and the hair of the feet, and it will sweep away the beard also.

[21]‡In that day a man will keep alive a young cow and two sheep, [22]and because of the abundance of milk that they give, he will eat curds, for everyone who is left in the land will eat curds and honey.

[23]‡In that day every place where there used to be a thousand vines, worth a thousand shekels [10] of silver, will become briers and thorns. [24]With bow and arrows a man will come there, for all the land will be briers and thorns. [25]And as for all the hills that used to be hoed with a hoe, you will not come there for fear of briers and thorns, but they will become a place where cattle are let loose and where sheep tread.

The Coming Assyrian Invasion

ISAIAH **8** †Then the LORD said to me, “Take a large tablet and write on it in common characters, [1] ‘Belonging to Maher-shalal-hash-baz.’ [2] [2]†And I will get reliable witnesses, Uriah the priest and Zechariah the son of Jeberechiah, to attest for me.”

[3]†And I went to the prophetess, and she conceived and bore a son. Then the LORD said to me, “Call his name Maher-shalal-hash-baz; [4]†for before the boy knows how to cry ‘My father’ or ‘My mother,’ the wealth of Damascus and the spoil of Samaria will be carried away before the king of Assyria.”

[5]The LORD spoke to me again: [6]†“Because this people has refused the waters of Shiloah that flow gently, and rejoice over Rezin and the son of Remaliah, [7]†therefore, behold, the Lord is bringing up against them the waters of the River, mighty and many, the king of Assyria and all his glory. And it will rise over all its channels and go over all its banks, [8]†and it will sweep on into Judah, it will overflow and pass on, reaching even to the neck, and its outspread wings will fill the breadth of your land, O Immanuel.”

[9]†Be broken, [3] you peoples, and be shattered; [4]
give ear, all you far countries;
strap on your armor and be shattered;
strap on your armor and be shattered.
[10]†Take counsel together, but it will come to nothing;
speak a word, but it will not stand,
for God is with us. [5]

Fear God, Wait for the LORD

[11]†For the LORD spoke thus to me with his strong hand upon me, and warned me not to walk in the way of this people, saying: [12]†“Do not call conspiracy all that this people calls conspiracy, and do not fear what they fear, nor be in dread. [13]But the LORD of hosts, him you shall honor as holy. Let him be your fear, and let him be your dread. [14]†And he will become a

sanctuary and a stone of offense and a rock of stumbling to both houses of Israel, a trap and a snare to the inhabitants of Jerusalem. [15]†And many shall stumble on it. They shall fall and be broken; they shall be snared and taken.”

[16]†Bind up the testimony; seal the teaching [6] among my disciples. [17]†I will wait for the LORD, who is hiding his face from the house of Jacob, and I will hope in him. [18]†Behold, I and the children whom the LORD has given me are signs and portents in Israel from the LORD of hosts, who dwells on Mount Zion. [19]†And when they say to you, “Inquire of the mediums and the necromancers who chirp and mutter,” should not a people inquire of their God? Should they inquire of the dead on behalf of the living? [20]†To the teaching and to the testimony! If they will not speak according to this word, it is because they have no dawn. [21]‡They will pass through the land, [7] greatly distressed and hungry. And when they are hungry, they will be enraged and will speak contemptuously against [8] their king and their God, and turn their faces upward. [22]And they will look to the earth, but behold, distress and darkness, the gloom of anguish. And they will be thrust into thick darkness.

For to Us a Child Is Born

ISAIAH **9** † [1] But there will be no gloom for her who was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he has made glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. [2]

[2]† [3] The people who walked in darkness
have seen a great light;
those who dwelt in a land of deep darkness,
on them has light shined.
[3]†You have multiplied the nation;
you have increased its joy;
they rejoice before you
as with joy at the harvest,
as they are glad when they divide the spoil.
[4]†For the yoke of his burden,
and the staff for his shoulder,
the rod of his oppressor,
you have broken as on the day of Midian.
[5]†For every boot of the tramping warrior in battle tumult
and every garment rolled in blood
will be burned as fuel for the fire.
[6]†For to us a child is born,
to us a son is given;
and the government shall be upon [4] his shoulder,
and his name shall be called [5]
Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace.
[7]†Of the increase of his government and of peace
there will be no end,
on the throne of David and over his kingdom,
to establish it and to uphold it
with justice and with righteousness
from this time forth and forevermore.
The zeal of the LORD of hosts will do this.

Judgment on Arrogance and Oppression

[8]†The Lord has sent a word against Jacob,
and it will fall on Israel;
[9]†and all the people will know,
Ephraim and the inhabitants of Samaria,
who say in pride and in arrogance of heart:
[10]“The bricks have fallen,
but we will build with dressed stones;
the sycamores have been cut down,
but we will put cedars in their place.”
[11]†But the LORD raises the adversaries of Rezin against him,
and stirs up his enemies.
[12]†The Syrians on the east and the Philistines on the west
devour Israel with open mouth.
For all this his anger has not turned away,
and his hand is stretched out still.
[13]The people did not turn to him who struck them,
nor inquire of the LORD of hosts.
[14]So the LORD cut off from Israel head and tail,
palm branch and reed in one day—
[15]the elder and honored man is the head,
and the prophet who teaches lies is the tail;
[16]†for those who guide this people have been leading them astray,
and those who are guided by them are swallowed up.
[17]Therefore the Lord does not rejoice over their young men,
and has no compassion on their fatherless and widows;
for everyone is godless and an evildoer,
and every mouth speaks folly. [6]
For all this his anger has not turned away,
and his hand is stretched out still.
[18]For wickedness burns like a fire;
it consumes briers and thorns;
it kindles the thickets of the forest,
and they roll upward in a column of smoke.
[19]†Through the wrath of the LORD of hosts

the land is scorched,
and the people are like fuel for the fire;
no one spares another.
[20]They slice meat on the right, but are still hungry,
and they devour on the left, but are not satisfied;
each devours the flesh of his own arm,
[21][†]Manasseh devours Ephraim, and Ephraim devours Manasseh;
together they are against Judah.
For all this his anger has not turned away,
and his hand is stretched out still.

ISAIAH **10** ‡Woe to those who decree iniquitous decrees,
and the writers who keep writing oppression,
[2]‡to turn aside the needy from justice
and to rob the poor of my people of their right,
that widows may be their spoil,
and that they may make the fatherless their prey!
[3]‡What will you do on the day of punishment,
in the ruin that will come from afar?
To whom will you flee for help,
and where will you leave your wealth?
[4]Nothing remains but to crouch among the prisoners
or fall among the slain.
For all this his anger has not turned away,
and his hand is stretched out still.

Judgment on Arrogant Assyria

[5]‡Ah, Assyria, the rod of my anger;
the staff in their hands is my fury!
[6]‡Against a godless nation I send him,
and against the people of my wrath I command him,
to take spoil and seize plunder,
and to tread them down like the mire of the streets.
[7]‡But he does not so intend,
and his heart does not so think;
but it is in his heart to destroy,
and to cut off nations not a few;
[8]for he says:
“Are not my commanders all kings?
[9]‡Is not Calno like Carchemish?
Is not Hamath like Arpad?
Is not Samaria like Damascus?
[10]‡As my hand has reached to the kingdoms of the idols,
whose carved images were greater than those of Jerusalem and Samaria,
[11]shall I not do to Jerusalem and her idols

as I have done to Samaria and her images?”

[12]‡When the Lord has finished all his work on Mount Zion and on Jerusalem, he [1] will punish the speech of the arrogant heart of the king of Assyria and the boastful look in his eyes. [13]‡For he says:

“By the strength of my hand I have done it,
and by my wisdom, for I have understanding;
I remove the boundaries of peoples,
and plunder their treasures;
like a bull I bring down those who sit on thrones.
[14]My hand has found like a nest
the wealth of the peoples;
and as one gathers eggs that have been forsaken,
so I have gathered all the earth;
and there was none that moved a wing
or opened the mouth or chirped.”
[15]‡Shall the axe boast over him who hews with it,
or the saw magnify itself against him who wields it?
As if a rod should wield him who lifts it,
or as if a staff should lift him who is not wood!
[16]‡Therefore the Lord GOD of hosts
will send wasting sickness among his stout warriors,
and under his glory a burning will be kindled,
like the burning of fire.
[17]The light of Israel will become a fire,
and his Holy One a flame,
and it will burn and devour
his thorns and briers in one day.
[18]The glory of his forest and of his fruitful land
the LORD will destroy, both soul and body,
and it will be as when a sick man wastes away.
[19]The remnant of the trees of his forest will be so few
that a child can write them down.

The Remnant of Israel Will Return

[20]†In that day the remnant of Israel and the survivors of the house of Jacob will no more lean on him who struck them, but will lean on the LORD, the Holy One of Israel, in truth. [21]A remnant will return, the remnant of Jacob, to the mighty God. [22]†For though your people Israel be as the sand of the sea, only a remnant of them will return. Destruction is decreed, overflowing with righteousness. [23]†For the Lord GOD of hosts will make a full end, as decreed, in the midst of all the earth.

[24]Therefore thus says the Lord GOD of hosts: “O my people, who dwell in Zion, be not afraid of the Assyrians when they strike with the rod and lift up their staff against you as the Egyptians did. [25]†For in a very little while my fury will come to an end, and my anger will be directed to their destruction. [26]†And the LORD of hosts will wield against them a whip, as when he struck Midian at the rock of Oreb. And his staff will be over the sea, and he will lift it as he did in Egypt. [27]†And in that day his burden will depart from your shoulder, and his yoke from your neck; and the yoke will be broken because of the fat.” [2]

[28]†He has come to Aiath;
he has passed through Migron;
at Michmash he stores his baggage;
[29]they have crossed over the pass;
at Geba they lodge for the night;
Ramah trembles;
Gibeah of Saul has fled.
[30]Cry aloud, O daughter of Gallim!
Give attention, O Laishah!
O poor Anathoth!
[31]Madmenah is in flight;
the inhabitants of Gebim flee for safety.
[32]This very day he will halt at Nob;
he will shake his fist
at the mount of the daughter of Zion,
the hill of Jerusalem.
[33]†Behold, the Lord GOD of hosts
will lop the boughs with terrifying power;
the great in height will be hewn down,

and the lofty will be brought low.
[34][†]He will cut down the thickets of the forest with an axe,
and Lebanon will fall by the Majestic One.

The Righteous Reign of the Branch

ISAIAH **11** †There shall come forth a shoot from the stump of Jesse,
and a branch from his roots shall bear fruit.
[2]†And the Spirit of the LORD shall rest upon him,
the Spirit of wisdom and understanding,
the Spirit of counsel and might,
the Spirit of knowledge and the fear of the LORD.
[3]†And his delight shall be in the fear of the LORD.
He shall not judge by what his eyes see,
or decide disputes by what his ears hear,
[4]†but with righteousness he shall judge the poor,
and decide with equity for the meek of the earth;
and he shall strike the earth with the rod of his mouth,
and with the breath of his lips he shall kill the wicked.
[5]†Righteousness shall be the belt of his waist,
and faithfulness the belt of his loins.
[6]†The wolf shall dwell with the lamb,
and the leopard shall lie down with the young goat,
and the calf and the lion and the fattened calf together;
and a little child shall lead them.
[7]The cow and the bear shall graze;
their young shall lie down together;
and the lion shall eat straw like the ox.
[8]The nursing child shall play over the hole of the cobra,
and the weaned child shall put his hand on the adder's den.
[9]†They shall not hurt or destroy
in all my holy mountain;
for the earth shall be full of the knowledge of the LORD
as the waters cover the sea.

[10]†In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious.

[11]†In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people, from Assyria, from Egypt, from

Pathros, from Cush, [1] from Elam, from Shinar, from Hamath, and from the coastlands of the sea.

[12]†He will raise a signal for the nations
and will assemble the banished of Israel,
and gather the dispersed of Judah
from the four corners of the earth.
[13]†The jealousy of Ephraim shall depart,
and those who harass Judah shall be cut off;
Ephraim shall not be jealous of Judah,
and Judah shall not harass Ephraim.
[14]†But they shall swoop down on the shoulder of the Philistines in the west,
and together they shall plunder the people of the east.
They shall put out their hand against Edom and Moab,
and the Ammonites shall obey them.
[15]†And the LORD will utterly destroy [2]
the tongue of the Sea of Egypt,
and will wave his hand over the River
with his scorching breath, [3]
and strike it into seven channels,
and he will lead people across in sandals.
[16]†And there will be a highway from Assyria
for the remnant that remains of his people,
as there was for Israel
when they came up from the land of Egypt.

The LORD Is My Strength and My Song

ISAIAH **12** ‡†You [1] will say in that day:
“I will give thanks to you, O LORD,
    for though you were angry with me,
your anger turned away,
    that you might comfort me.
[2]†“Behold, God is my salvation;
    I will trust, and will not be afraid;
for the LORD GOD [2] is my strength and my song,
    and he has become my salvation.”

[3]†With joy you [3] will draw water from the wells of salvation. [4]‡And you will say in that day:

“Give thanks to the LORD,
    call upon his name,
make known his deeds among the peoples,
    proclaim that his name is exalted.
[5]“Sing praises to the LORD, for he has done gloriously;
    let this be made known [4] in all the earth.
[6]†Shout, and sing for joy, O inhabitant of Zion,
    for great in your [5] midst is the Holy One of Israel.”

The Judgment of Babylon

ISAIAH **13** ‡‡‡The oracle concerning Babylon which Isaiah the son of Amoz saw.

[2]†On a bare hill raise a signal;
    cry aloud to them;
wave the hand for them to enter
    the gates of the nobles.
[3]†I myself have commanded my consecrated ones,
    and have summoned my mighty men to execute my anger,
    my proudly exulting ones. [1]
[4]†The sound of a tumult is on the mountains
    as of a great multitude!
The sound of an uproar of kingdoms,
    of nations gathering together!
The LORD of hosts is mustering
    a host for battle.
[5]†They come from a distant land,
    from the end of the heavens,
the LORD and the weapons of his indignation,
    to destroy the whole land. [2]
[6]†Wail, for the day of the LORD is near;
    as destruction from the Almighty [3] it will come!
[7]†Therefore all hands will be feeble,
    and every human heart will melt.
[8]†They will be dismayed:
    pangs and agony will seize them;
    they will be in anguish like a woman in labor.
They will look aghast at one another;
    their faces will be aflame.
[9]†Behold, the day of the LORD comes,
    cruel, with wrath and fierce anger,
to make the land a desolation
    and to destroy its sinners from it.
[10]†For the stars of the heavens and their constellations

will not give their light;
the sun will be dark at its rising,
and the moon will not shed its light.
[11]†I will punish the world for its evil,
and the wicked for their iniquity;
I will put an end to the pomp of the arrogant,
and lay low the pompous pride of the ruthless.
[12]†I will make people more rare than fine gold,
and mankind than the gold of Ophir.
[13]†Therefore I will make the heavens tremble,
and the earth will be shaken out of its place,
at the wrath of the LORD of hosts
in the day of his fierce anger.
[14]†And like a hunted gazelle,
or like sheep with none to gather them,
each will turn to his own people,
and each will flee to his own land.
[15]‡Whoever is found will be thrust through,
and whoever is caught will fall by the sword.
[16]Their infants will be dashed in pieces
before their eyes;
their houses will be plundered
and their wives ravished.
[17]†Behold, I am stirring up the Medes against them,
who have no regard for silver
and do not delight in gold.
[18]Their bows will slaughter [4] the young men;
they will have no mercy on the fruit of the womb;
their eyes will not pity children.
[19]‡†And Babylon, the glory of kingdoms,
the splendor and pomp of the Chaldeans,
will be like Sodom and Gomorrah
when God overthrew them.
[20]†It will never be inhabited
or lived in for all generations;
no Arab will pitch his tent there;
no shepherds will make their flocks lie down there.

[21]‡But wild animals will lie down there,
and their houses will be full of howling creatures;
there ostriches [5] will dwell,
and there wild goats will dance.
[22]†Hyenas [6] will cry in its towers,
and jackals in the pleasant palaces;
its time is close at hand
and its days will not be prolonged.

The Restoration of Jacob

ISAIAH **14** ‡†For the LORD will have compassion on Jacob and will again choose Israel, and will set them in their own land, and sojourners will join them and will attach themselves to the house of Jacob. [2]†And the peoples will take them and bring them to their place, and the house of Israel will possess them in the LORD's land as male and female slaves. They will take captive those who were their captors, and rule over those who oppressed them.

Israel's Remnant Taunts Babylon

[3]†When the LORD has given you rest from your pain and turmoil and the hard service with which you were made to serve, [4]†you will take up this taunt against the king of Babylon:

> “How the oppressor has ceased,
> the insolent fury [1] ceased!
> [5]The LORD has broken the staff of the wicked,
> the scepter of rulers,
> [6]†that struck the peoples in wrath
> with unceasing blows,
> that ruled the nations in anger
> with unrelenting persecution.
> [7]†The whole earth is at rest and quiet;
> they break forth into singing.
> [8]The cypresses rejoice at you,
> the cedars of Lebanon, saying,
> ‘Since you were laid low,
> no woodcutter comes up against us.’
> [9]‡Sheol beneath is stirred up
> to meet you when you come;
> it rouses the shades to greet you,
> all who were leaders of the earth;
> it raises from their thrones

all who were kings of the nations.
[10]†All of them will answer
and say to you:
‘You too have become as weak as we!
You have become like us!’
[11]†Your pomp is brought down to Sheol,
the sound of your harps;
maggots are laid as a bed beneath you,
and worms are your covers.
[12]‡†“How you are fallen from heaven,
O Day Star, son of Dawn!
How you are cut down to the ground,
you who laid the nations low!
[13]‡†You said in your heart,
‘I will ascend to heaven;
above the stars of God
I will set my throne on high;
I will sit on the mount of assembly
in the far reaches of the north; [2]
[14]I will ascend above the heights of the clouds;
I will make myself like the Most High.’
[15]†But you are brought down to Sheol,
to the far reaches of the pit.
[16]‡†Those who see you will stare at you
and ponder over you:
‘Is this the man who made the earth tremble,
who shook kingdoms,
[17]who made the world like a desert
and overthrew its cities,
who did not let his prisoners go home?’
[18]†All the kings of the nations lie in glory,
each in his own tomb; [3]
[19]†but you are cast out, away from your grave,
like a loathed branch,
clothed with the slain, those pierced by the sword,
who go down to the stones of the pit,
like a dead body trampled underfoot.

[20]†You will not be joined with them in burial,
because you have destroyed your land,
you have slain your people.
“May the offspring of evildoers
nevermore be named!
[21]Prepare slaughter for his sons
because of the guilt of their fathers,
lest they rise and possess the earth,
and fill the face of the world with cities.”

[22]†“I will rise up against them,” declares the LORD of hosts, “and will cut off from Babylon name and remnant, descendants and posterity,” declares the LORD. [23]“And I will make it a possession of the hedgehog, [4] and pools of water, and I will sweep it with the broom of destruction,” declares the LORD of hosts.

An Oracle Concerning Assyria

[24]The LORD of hosts has sworn:
“As I have planned,
so shall it be,
and as I have purposed,
so shall it stand,
[25]that I will break the Assyrian in my land,
and on my mountains trample him underfoot;
and his yoke shall depart from them,
and his burden from their shoulder.”
[26]†This is the purpose that is purposed
concerning the whole earth,
and this is the hand that is stretched out
over all the nations.
[27]For the LORD of hosts has purposed,
and who will annul it?
His hand is stretched out,
and who will turn it back?

An Oracle Concerning Philistia

[28][†]In the year that King Ahaz died came this oracle:

[29][†]Rejoice not, O Philistia, all of you,
that the rod that struck you is broken,
for from the serpent's root will come forth an adder,
and its fruit will be a flying fiery serpent.
[30][‡]And the firstborn of the poor will graze,
and the needy lie down in safety;
but I will kill your root with famine,
and your remnant it will slay.
[31]Wail, O gate; cry out, O city;
melt in fear, O Philistia, all of you!
For smoke comes out of the north,
and there is no straggler in his ranks.
[32][†]What will one answer the messengers of the nation?
“The LORD has founded Zion,
and in her the afflicted of his people find refuge.”

An Oracle Concerning Moab

ISAIAH **15** ‡†An oracle concerning Moab.

Because Ar of Moab is laid waste in a night,
    Moab is undone;
because Kir of Moab is laid waste in a night,
    Moab is undone.
[2]†He has gone up to the temple, [1] and to Dibon,
    to the high places [2] to weep;
over Nebo and over Medeba
    Moab wails.
On every head is baldness;
    every beard is shorn;
[3]†in the streets they wear sackcloth;
    on the housetops and in the squares
    everyone wails and melts in tears.
[4]†Heshbon and Elealeh cry out;
    their voice is heard as far as Jahaz;
therefore the armed men of Moab cry aloud;
    his soul trembles.
[5]†My heart cries out for Moab;
    her fugitives flee to Zoar,
    to Eglath-shelishiyah.
For at the ascent of Luhith
    they go up weeping;
on the road to Horonaim
    they raise a cry of destruction;
[6]†the waters of Nimrim
    are a desolation;
the grass is withered, the vegetation fails,
    the greenery is no more.
[7]†Therefore the abundance they have gained
    and what they have laid up
they carry away
    over the Brook of the Willows.

[8]†For a cry has gone
around the land of Moab;
her wailing reaches to Eglaim;
her wailing reaches to Beer-elim.
[9]†For the waters of Dibon [3] are full of blood;
for I will bring upon Dibon even more,
a lion for those of Moab who escape,
for the remnant of the land.

ISAIAH **16** †Send the lamb to the ruler of the land,
from Sela, by way of the desert,
to the mount of the daughter of Zion.
[2]†Like fleeing birds,
like a scattered nest,
so are the daughters of Moab
at the fords of the Arnon.
[3]†“Give counsel;
grant justice;
make your shade like night
at the height of noon;
shelter the outcasts;
do not reveal the fugitive;
[4]†let the outcasts of Moab
sojourn among you;
be a shelter to them [1]
from the destroyer.
When the oppressor is no more,
and destruction has ceased,
and he who tramples underfoot has vanished from the land,
[5]†then a throne will be established in steadfast love,
and on it will sit in faithfulness
in the tent of David
one who judges and seeks justice
and is swift to do righteousness.”
[6]†We have heard of the pride of Moab—
how proud he is!—
of his arrogance, his pride, and his insolence;
in his idle boasting he is not right.
[7]†Therefore let Moab wail for Moab,
let everyone wail.
Mourn, utterly stricken,
for the raisin cakes of Kir-hareseth.
[8]†For the fields of Heshbon languish,
and the vine of Sibmah;
the lords of the nations
have struck down its branches,

which reached to Jazer
    and strayed to the desert;
its shoots spread abroad
    and passed over the sea.
[9]†Therefore I weep with the weeping of Jazer
    for the vine of Sibmah;
I drench you with my tears,
    O Heshbon and Elealeh;
for over your summer fruit and your harvest
    the shout has ceased.
[10]†And joy and gladness are taken away from the fruitful field,
and in the vineyards no songs are sung,
    no cheers are raised;
no treader treads out wine in the presses;
    I have put an end to the shouting.
[11]†Therefore my inner parts moan like a lyre for Moab,
    and my inmost self for Kir-hareseth.

[12]†And when Moab presents himself, when he wearies himself on the high place, when he comes to his sanctuary to pray, he will not prevail.

[13]This is the word that the LORD spoke concerning Moab in the past. [14]†But now the LORD has spoken, saying, “In three years, like the years of a hired worker, the glory of Moab will be brought into contempt, in spite of all his great multitude, and those who remain will be very few and feeble.”

An Oracle Concerning Damascus

ISAIAH **17** †An oracle concerning Damascus.

Behold, Damascus will cease to be a city
and will become a heap of ruins.
[2]†The cities of Aroer are deserted;
they will be for flocks,
which will lie down, and none will make them afraid.
[3]†The fortress will disappear from Ephraim,
and the kingdom from Damascus;
and the remnant of Syria will be
like the glory of the children of Israel,
declares the LORD of hosts.
[4]†And in that day the glory of Jacob will be brought low,
and the fat of his flesh will grow lean.
[5]†And it shall be as when the reaper gathers standing grain
and his arm harvests the ears,
and as when one gleans the ears of grain
in the Valley of Rephaim.
[6]†Gleanings will be left in it,
as when an olive tree is beaten—
two or three berries
in the top of the highest bough,
four or five
on the branches of a fruit tree,
declares the LORD God of Israel.

[7]†In that day man will look to his Maker, and his eyes will look on the Holy One of Israel. [8]†He will not look to the altars, the work of his hands, and he will not look on what his own fingers have made, either the Asherim or the altars of incense.

[9]In that day their strong cities will be like the deserted places of the wooded heights and the hilltops, which they deserted because of the children of Israel, and there will be desolation.

[10]†For you have forgotten the God of your salvation
and have not remembered the Rock of your refuge;
therefore, though you plant pleasant plants
and sow the vine-branch of a stranger,
[11]†though you make them grow [1] on the day that you plant them,
and make them blossom in the morning that you sow,
yet the harvest will flee away [2]
in a day of grief and incurable pain.
[12]†Ah, the thunder of many peoples;
they thunder like the thundering of the sea!
Ah, the roar of nations;
they roar like the roaring of mighty waters!
[13]†The nations roar like the roaring of many waters,
but he will rebuke them, and they will flee far away,
chased like chaff on the mountains before the wind
and whirling dust before the storm.
[14]†At evening time, behold, terror!
Before morning, they are no more!
This is the portion of those who loot us,
and the lot of those who plunder us.

An Oracle Concerning Cush

ISAIAH **18** †Ah, land of whirring wings
that is beyond the rivers of Cush, [1]
[2]†which sends ambassadors by the sea,
in vessels of papyrus on the waters!
Go, you swift messengers,
to a nation, tall and smooth,
to a people feared near and far,
a nation mighty and conquering,
whose land the rivers divide.
[3]†All you inhabitants of the world,
you who dwell on the earth,
when a signal is raised on the mountains, look!
When a trumpet is blown, hear!
[4]†For thus the LORD said to me:
"I will quietly look from my dwelling
like clear heat in sunshine,
like a cloud of dew in the heat of harvest."
[5]†For before the harvest, when the blossom is over,
and the flower becomes a ripening grape,
he cuts off the shoots with pruning hooks,
and the spreading branches he lops off and clears away.
[6]†They shall all of them be left
to the birds of prey of the mountains
and to the beasts of the earth.
And the birds of prey will summer on them,
and all the beasts of the earth will winter on them.

[7]†At that time tribute will be brought to the LORD of hosts

from a people tall and smooth,
from a people feared near and far,
a nation mighty and conquering,
whose land the rivers divide,

to Mount Zion, the place of the name of the LORD of hosts.

An Oracle Concerning Egypt

ISAIAH **19** ‡†An oracle concerning Egypt.

Behold, the LORD is riding on a swift cloud
and comes to Egypt;
and the idols of Egypt will tremble at his presence,
and the heart of the Egyptians will melt within them.
[2]†And I will stir up Egyptians against Egyptians,
and they will fight, each against another
and each against his neighbor,
city against city, kingdom against kingdom;
[3]†and the spirit of the Egyptians within them will be emptied out,
and I will confound [1] their counsel;
and they will inquire of the idols and the sorcerers,
and the mediums and the necromancers;
[4]†and I will give over the Egyptians
into the hand of a hard master,
and a fierce king will rule over them,
declares the Lord GOD of hosts.
[5]‡†And the waters of the sea will be dried up,
and the river will be dry and parched,
[6]and its canals will become foul,
and the branches of Egypt's Nile will diminish and dry up,
reeds and rushes will rot away.
[7]†There will be bare places by the Nile,
on the brink of the Nile,
and all that is sown by the Nile will be parched,
will be driven away, and will be no more.
[8]†The fishermen will mourn and lament,
all who cast a hook in the Nile;
and they will languish
who spread nets on the water.
[9]†The workers in combed flax will be in despair,
and the weavers of white cotton.
[10]†Those who are the pillars of the land will be crushed,

and all who work for pay will be grieved.
[11]‡‡†The princes of Zoan are utterly foolish;
the wisest counselors of Pharaoh give stupid counsel.
How can you say to Pharaoh,
“I am a son of the wise,
a son of ancient kings”?
[12]Where then are your wise men?
Let them tell you
that they might know what the LORD of hosts has purposed
against Egypt.
[13]†The princes of Zoan have become fools,
and the princes of Memphis are deluded;
those who are the cornerstones of her tribes
have made Egypt stagger.
[14]‡The LORD has mingled within her a spirit of confusion,
and they will make Egypt stagger in all its deeds,
as a drunken man staggers in his vomit.
[15]And there will be nothing for Egypt
that head or tail, palm branch or reed, may do.

Egypt, Assyria, Israel Blessed

[16]‡†In that day the Egyptians will be like women, and tremble with fear before the hand that the LORD of hosts shakes over them. [17]†And the land of Judah will become a terror to the Egyptians. Everyone to whom it is mentioned will fear because of the purpose that the LORD of hosts has purposed against them.

[18]†In that day there will be five cities in the land of Egypt that speak the language of Canaan and swear allegiance to the LORD of hosts. One of these will be called the City of Destruction. [2]

[19]†In that day there will be an altar to the LORD in the midst of the land of Egypt, and a pillar to the LORD at its border. [20]†It will be a sign and a witness to the LORD of hosts in the land of Egypt. When they cry to the LORD because of oppressors, he will send them a savior and defender, and deliver them. [21]†And the LORD will make himself known to the Egyptians,

and the Egyptians will know the LORD in that day and worship with sacrifice and offering, and they will make vows to the LORD and perform them. [22]†And the LORD will strike Egypt, striking and healing, and they will return to the LORD, and he will listen to their pleas for mercy and heal them.

[23]†In that day there will be a highway from Egypt to Assyria, and Assyria will come into Egypt, and Egypt into Assyria, and the Egyptians will worship with the Assyrians.

[24]†In that day Israel will be the third with Egypt and Assyria, a blessing in the midst of the earth, [25]†whom the LORD of hosts has blessed, saying, “Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance.”

A Sign Against Egypt and Cush

ISAIAH **20** †In the year that the commander in chief, who was sent by Sargon the king of Assyria, came to Ashdod and fought against it and captured it— [2]†at that time the LORD spoke by Isaiah the son of Amoz, saying, “Go, and loose the sackcloth from your waist and take off your sandals from your feet,” and he did so, walking naked and barefoot.

[3]†Then the LORD said, “As my servant Isaiah has walked naked and barefoot for three years as a sign and a portent against Egypt and Cush, [1] [4]†so shall the king of Assyria lead away the Egyptian captives and the Cushite exiles, both the young and the old, naked and barefoot, with buttocks uncovered, the nakedness of Egypt. [5]Then they shall be dismayed and ashamed because of Cush their hope and of Egypt their boast. [6]†And the inhabitants of this coastland will say in that day, ‘Behold, this is what has happened to those in whom we hoped and to whom we fled for help to be delivered from the king of Assyria! And we, how shall we escape?’”

Fallen, Fallen Is Babylon

ISAIAH **21** ‡The oracle concerning the wilderness of the sea.

As whirlwinds in the Negeb sweep on,
    it comes from the wilderness,
    from a terrible land.
[2]‡A stern vision is told to me;
    the traitor betrays,
    and the destroyer destroys.
Go up, O Elam;
    lay siege, O Media;
all the sighing she has caused
    I bring to an end.
[3]‡Therefore my loins are filled with anguish;
    pangs have seized me,
    like the pangs of a woman in labor;
I am bowed down so that I cannot hear;
    I am dismayed so that I cannot see.
[4]My heart staggers; horror has appalled me;
    the twilight I longed for
    has been turned for me into trembling.
[5]‡They prepare the table,
    they spread the rugs, [1]
    they eat, they drink.
Arise, O princes;
    oil the shield!
[6]‡For thus the Lord said to me:
“Go, set a watchman;
    let him announce what he sees.
[7]‡When he sees riders, horsemen in pairs,
    riders on donkeys, riders on camels,
let him listen diligently,
    very diligently.”
[8]‡Then he who saw cried out: [2]
“Upon a watchtower I stand, O Lord,

continually by day,
and at my post I am stationed
whole nights.
[9]†And behold, here come riders,
horsemen in pairs!”
And he answered,
“Fallen, fallen is Babylon;
and all the carved images of her gods
he has shattered to the ground.”
[10]†O my threshed and winnowed one,
what I have heard from the LORD of hosts,
the God of Israel, I announce to you.

[11]†The oracle concerning Dumah.

One is calling to me from Seir,
“Watchman, what time of the night?
Watchman, what time of the night?”
[12]†The watchman says:
“Morning comes, and also the night.
If you will inquire, inquire;
come back again.”

[13]†The oracle concerning Arabia.

In the thickets in Arabia you will lodge,
O caravans of Dedanites.
[14]†To the thirsty bring water;
meet the fugitive with bread,
O inhabitants of the land of Tema.
[15]†For they have fled from the swords,
from the drawn sword,
from the bent bow,
and from the press of battle.

[16]†For thus the Lord said to me, “Within a year, according to the years of a hired worker, all the glory of Kedar will come to an end. [17]And the remainder of the archers of the mighty men of the sons of Kedar will be few, for the LORD, the God of Israel, has spoken.”

An Oracle Concerning Jerusalem

ISAIAH **22** †The oracle concerning the valley of vision.

What do you mean that you have gone up,
all of you, to the housetops,
[2]†you who are full of shoutings,
tumultuous city, exultant town?
Your slain are not slain with the sword
or dead in battle.
[3]†All your leaders have fled together;
without the bow they were captured.
All of you who were found were captured,
though they had fled far away.
[4]†Therefore I said:
“Look away from me;
let me weep bitter tears;
do not labor to comfort me
concerning the destruction of the daughter of my people.”
[5]†For the Lord GOD of hosts has a day
of tumult and trampling and confusion
in the valley of vision,
a battering down of walls
and a shouting to the mountains.
[6]†And Elam bore the quiver
with chariots and horsemen,
and Kir uncovered the shield.
[7]†Your choicest valleys were full of chariots,
and the horsemen took their stand at the gates.
[8]†He has taken away the covering of Judah.

In that day you looked to the weapons of the House of the Forest, [9]†and you saw that the breaches of the city of David were many. You collected the waters of the lower pool, [10]†and you counted the houses of Jerusalem, and you broke down the houses to fortify the wall. [11]†You made a reservoir between the two walls for the water of the old pool. But you did not look to him who did it, or see him who planned it long ago.

[12]†In that day the Lord GOD of hosts
called for weeping and mourning,
for baldness and wearing sackcloth;
[13]†and behold, joy and gladness,
killing oxen and slaughtering sheep,
eating flesh and drinking wine.
“Let us eat and drink,
for tomorrow we die.”
[14]†The LORD of hosts has revealed himself in my ears:
“Surely this iniquity will not be atoned for you until you die,”
says the Lord GOD of hosts.

[15]†Thus says the Lord GOD of hosts, “Come, go to this steward, to Shebna, who is over the household, and say to him: [16]†What have you to do here, and whom have you here, that you have cut out here a tomb for yourself, you who cut out a tomb on the height and carve a dwelling for yourself in the rock? [17]†Behold, the LORD will hurl you away violently, O you strong man. He will seize firm hold on you [18]†and whirl you around and around, and throw you like a ball into a wide land. There you shall die, and there shall be your glorious chariots, you shame of your master's house. [19]†I will thrust you from your office, and you will be pulled down from your station. [20]†In that day I will call my servant Eliakim the son of Hilkiah, [21]†and I will clothe him with your robe, and will bind your sash on him, and will commit your authority to his hand. And he shall be a father to the inhabitants of Jerusalem and to the house of Judah. [22]†And I will place on his shoulder the key of the house of David. He shall open, and none shall shut; and he shall shut, and none shall open. [23]†And I will fasten him like a peg in a secure place, and he will become a throne of honor to his father's house. [24]†And they will hang on him the whole honor of his father's house, the offspring and issue, every small vessel, from the cups to all the flagons. [25]†In that day, declares the LORD of hosts, the peg that was fastened in a secure place will give way, and it will be cut down and fall, and the load that was on it will be cut off, for the LORD has spoken.”

An Oracle Concerning Tyre and Sidon

ISAIAH **23** †The oracle concerning Tyre.

Wail, O ships of Tarshish,
for Tyre is laid waste, without house or harbor!
From the land of Cyprus [1]
it is revealed to them.
[2]†Be still, O inhabitants of the coast;
the merchants of Sidon, who cross the sea, have filled you.
[3]†And on many waters
your revenue was the grain of Shihor,
the harvest of the Nile;
you were the merchant of the nations.
[4]†Be ashamed, O Sidon, for the sea has spoken,
the stronghold of the sea, saying:
“I have neither labored nor given birth,
I have neither reared young men
nor brought up young women.”
[5]When the report comes to Egypt,
they will be in anguish [2] over the report about Tyre.
[6]‡Cross over to Tarshish;
wail, O inhabitants of the coast!
[7]†Is this your exultant city
whose origin is from days of old,
whose feet carried her
to settle far away?
[8]†Who has purposed this
against Tyre, the bestower of crowns,
whose merchants were princes,
whose traders were the honored of the earth?
[9]†The Lord of hosts has purposed it,
to defile the pompous pride of all glory, [3]
to dishonor all the honored of the earth.
[10]†Cross over your land like the Nile,
O daughter of Tarshish;

there is no restraint anymore.
[11]†He has stretched out his hand over the sea;
he has shaken the kingdoms;
the LORD has given command concerning Canaan
to destroy its strongholds.
[12]†And he said:
“You will no more exult,
O oppressed virgin daughter of Sidon;
arise, cross over to Cyprus,
even there you will have no rest.”

[13]†Behold the land of the Chaldeans! This is the people that was not; [4] Assyria destined it for wild beasts. They erected their siege towers, they stripped her palaces bare, they made her a ruin.

[14]Wail, O ships of Tarshish,
for your stronghold is laid waste.

[15]‡†In that day Tyre will be forgotten for seventy years, like the days [5] of one king. At the end of seventy years, it will happen to Tyre as in the song of the prostitute:

[16]“Take a harp;
go about the city,
O forgotten prostitute!
Make sweet melody;
sing many songs,
that you may be remembered.”

[17]†At the end of seventy years, the LORD will visit Tyre, and she will return to her wages and will prostitute herself with all the kingdoms of the world on the face of the earth. [18]†Her merchandise and her wages will be holy to the LORD. It will not be stored or hoarded, but her merchandise will supply abundant food and fine clothing for those who dwell before the LORD.

Judgment on the Whole Earth

ISAIAH **24** ‡†Behold, the LORD will empty the earth [1] and make it desolate,
and he will twist its surface and scatter its inhabitants.
[2]†And it shall be, as with the people, so with the priest;
as with the slave, so with his master;
as with the maid, so with her mistress;
as with the buyer, so with the seller;
as with the lender, so with the borrower;
as with the creditor, so with the debtor.
[3]†The earth shall be utterly empty and utterly plundered;
for the LORD has spoken this word.
[4]†The earth mourns and withers;
the world languishes and withers;
the highest people of the earth languish.
[5]†The earth lies defiled
under its inhabitants;
for they have transgressed the laws,
violated the statutes,
broken the everlasting covenant.
[6]†Therefore a curse devours the earth,
and its inhabitants suffer for their guilt;
therefore the inhabitants of the earth are scorched,
and few men are left.
[7]‡The wine mourns,
the vine languishes,
all the merry-hearted sigh.
[8]The mirth of the tambourines is stilled,
the noise of the jubilant has ceased,
the mirth of the lyre is stilled.
[9]No more do they drink wine with singing;
strong drink is bitter to those who drink it.
[10]†The wasted city is broken down;
every house is shut up so that none can enter.

[11]There is an outcry in the streets for lack of wine;
all joy has grown dark;
the gladness of the earth is banished.
[12]Desolation is left in the city;
the gates are battered into ruins.
[13]†For thus it shall be in the midst of the earth
among the nations,
as when an olive tree is beaten,
as at the gleaning when the grape harvest is done.
[14]†They lift up their voices, they sing for joy;
over the majesty of the LORD they shout from the west. [2]
[15]†Therefore in the east [3] give glory to the LORD;
in the coastlands of the sea, give glory to the name of the LORD,
the God of Israel.
[16]†From the ends of the earth we hear songs of praise,
of glory to the Righteous One.
But I say, “I waste away,
I waste away. Woe is me!
For the traitors have betrayed,
with betrayal the traitors have betrayed.”
[17]‡Terror and the pit and the snare [4]
are upon you, O inhabitant of the earth!
[18]†He who flees at the sound of the terror
shall fall into the pit,
and he who climbs out of the pit
shall be caught in the snare.
For the windows of heaven are opened,
and the foundations of the earth tremble.
[19]The earth is utterly broken,
the earth is split apart,
the earth is violently shaken.
[20]†The earth staggers like a drunken man;
it sways like a hut;
its transgression lies heavy upon it,
and it falls, and will not rise again.
[21]†On that day the LORD will punish
the host of heaven, in heaven,

and the kings of the earth, on the earth.
[22]†They will be gathered together
as prisoners in a pit;
they will be shut up in a prison,
and after many days they will be punished.
[23]†Then the moon will be confounded
and the sun ashamed,
for the LORD of hosts reigns
on Mount Zion and in Jerusalem,
and his glory will be before his elders.

God Will Swallow Up Death Forever

ISAIAH **25** †O LORD, you are my God;
I will exalt you; I will praise your name,
for you have done wonderful things,
plans formed of old, faithful and sure.
[2]†For you have made the city a heap,
the fortified city a ruin;
the foreigners' palace is a city no more;
it will never be rebuilt.
[3]†Therefore strong peoples will glorify you;
cities of ruthless nations will fear you.
[4]††For you have been a stronghold to the poor,
a stronghold to the needy in his distress,
a shelter from the storm and a shade from the heat;
for the breath of the ruthless is like a storm against a wall,
[5]like heat in a dry place.
You subdue the noise of the foreigners;
as heat by the shade of a cloud,
so the song of the ruthless is put down.
[6]†On this mountain the LORD of hosts will make for all peoples
a feast of rich food, a feast of well-aged wine,
of rich food full of marrow, of aged wine well refined.
[7]†And he will swallow up on this mountain
the covering that is cast over all peoples,
the veil that is spread over all nations.
[8]†He will swallow up death forever;
and the Lord GOD will wipe away tears from all faces,
and the reproach of his people he will take away from all the earth,
for the LORD has spoken.
[9]†It will be said on that day,
“Behold, this is our God; we have waited for him, that he might save us.
This is the LORD; we have waited for him;

let us be glad and rejoice in his salvation."
[10]†For the hand of the LORD will rest on this mountain,
and Moab shall be trampled down in his place,
as straw is trampled down in a dunghill. [1]
[11]And he will spread out his hands in the midst of it
as a swimmer spreads his hands out to swim,
but the LORD will lay low his pompous pride together with the skill [2] of his hands.
[12]†And the high fortifications of his walls he will bring down,
lay low, and cast to the ground, to the dust.

You Keep Him in Perfect Peace

ISAIAH **26** ‡†In that day this song will be sung in the land of Judah:

“We have a strong city;
he sets up salvation
as walls and bulwarks.
[2]†Open the gates,
that the righteous nation that keeps faith may enter in.
[3]†You keep him in perfect peace
whose mind is stayed on you,
because he trusts in you.
[4]†Trust in the LORD forever,
for the LORD GOD is an everlasting rock.
[5]‡For he has humbled
the inhabitants of the height,
the lofty city.
He lays it low, lays it low to the ground,
casts it to the dust.
[6]The foot tramples it,
the feet of the poor,
the steps of the needy.”
[7]†The path of the righteous is level;
you make level the way of the righteous.
[8]†In the path of your judgments,
O LORD, we wait for you;
your name and remembrance
are the desire of our soul.
[9]†My soul yearns for you in the night;
my spirit within me earnestly seeks you.
For when your judgments are in the earth,
the inhabitants of the world learn righteousness.
[10]†If favor is shown to the wicked,
he does not learn righteousness;
in the land of uprightness he deals corruptly
and does not see the majesty of the LORD.

[11]†O LORD, your hand is lifted up,
but they do not see it.
Let them see your zeal for your people, and be ashamed.
Let the fire for your adversaries consume them.
[12]†O LORD, you will ordain peace for us,
for you have indeed done for us all our works.
[13]†O LORD our God,
other lords besides you have ruled over us,
but your name alone we bring to remembrance.
[14]†They are dead, they will not live;
they are shades, they will not arise;
to that end you have visited them with destruction
and wiped out all remembrance of them.
[15]†But you have increased the nation, O LORD,
you have increased the nation; you are glorified;
you have enlarged all the borders of the land.
[16]†O LORD, in distress they sought you;
they poured out a whispered prayer
when your discipline was upon them.
[17]†Like a pregnant woman
who writhes and cries out in her pangs
when she is near to giving birth,
so were we because of you, O LORD;
[18]†we were pregnant, we writhed,
but we have given birth to wind.
We have accomplished no deliverance in the earth,
and the inhabitants of the world have not fallen.
[19]†Your dead shall live; their bodies shall rise.
You who dwell in the dust, awake and sing for joy!
For your dew is a dew of light,
and the earth will give birth to the dead.
[20]†Come, my people, enter your chambers,
and shut your doors behind you;
hide yourselves for a little while
until the fury has passed by.
[21]†For behold, the LORD is coming out from his place
to punish the inhabitants of the earth for their iniquity,

and the earth will disclose the blood shed on it,
    and will no more cover its slain.

The Redemption of Israel

ISAIAH **27** ‡In that day the LORD with his hard and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea.

[2]‡‡In that day,
“A pleasant vineyard, [1] sing of it!
[3]‡I, the LORD, am its keeper;
every moment I water it.
Lest anyone punish it,
I keep it night and day;
[4]‡I have no wrath.
Would that I had thorns and briers to battle!
I would march against them,
I would burn them up together.
[5]‡Or let them lay hold of my protection,
let them make peace with me,
let them make peace with me.”
[6]‡In days to come [2] Jacob shall take root,
Israel shall blossom and put forth shoots
and fill the whole world with fruit.
[7]‡Has he struck them as he struck those who struck them?
Or have they been slain as their slayers were slain?
[8]‡Measure by measure, [3] by exile you contended with them;
he removed them with his fierce breath [4] in the day of the east wind.
[9]‡Therefore by this the guilt of Jacob will be atoned for,
and this will be the full fruit of the removal of his sin: [5]
when he makes all the stones of the altars
like chalkstones crushed to pieces,
no Asherim or incense altars will remain standing.
[10]‡For the fortified city is solitary,
a habitation deserted and forsaken, like the wilderness;
there the calf grazes;
there it lies down and strips its branches.

[11]†When its boughs are dry, they are broken;
women come and make a fire of them.
For this is a people without discernment;
therefore he who made them will not have compassion on them;
he who formed them will show them no favor.

[12]†In that day from the river Euphrates to the Brook of Egypt the LORD will thresh out the grain, and you will be gleaned one by one, O people of Israel. [13]†And in that day a great trumpet will be blown, and those who were lost in the land of Assyria and those who were driven out to the land of Egypt will come and worship the LORD on the holy mountain at Jerusalem.

Judgment on Ephraim and Jerusalem

ISAIAH **28** ‡Ah, the proud crown of the drunkards of Ephraim,
and the fading flower of its glorious beauty,
which is on the head of the rich valley of those overcome with wine!
[2]‡Behold, the Lord has one who is mighty and strong;
like a storm of hail, a destroying tempest,
like a storm of mighty, overflowing waters,
he casts down to the earth with his hand.
[3]The proud crown of the drunkards of Ephraim
will be trodden underfoot;
[4]‡and the fading flower of its glorious beauty,
which is on the head of the rich valley,
will be like a first-ripe fig before the summer:
when someone sees it, he swallows it
as soon as it is in his hand.
[5]‡In that day the LORD of hosts will be a crown of glory, [1]
and a diadem of beauty, to the remnant of his people,
[6]‡and a spirit of justice to him who sits in judgment,
and strength to those who turn back the battle at the gate.
[7]‡These also reel with wine
and stagger with strong drink;
the priest and the prophet reel with strong drink,
they are swallowed by [2] wine,
they stagger with strong drink,
they reel in vision,
they stumble in giving judgment.
[8]‡For all tables are full of filthy vomit,
with no space left.
[9]‡“To whom will he teach knowledge,
and to whom will he explain the message?
Those who are weaned from the milk,
those taken from the breast?
[10]‡For it is precept upon precept, precept upon precept,

line upon line, line upon line,
here a little, there a little.”
[11]†For by people of strange lips
and with a foreign tongue
the LORD will speak to this people,
[12]†to whom he has said,
“This is rest;
give rest to the weary;
and this is repose”;
yet they would not hear.
[13]†And the word of the LORD will be to them
precept upon precept, precept upon precept,
line upon line, line upon line,
here a little, there a little,
that they may go, and fall backward,
and be broken, and snared, and taken.

A Cornerstone in Zion

[14]†Therefore hear the word of the LORD, you scoffers,
who rule this people in Jerusalem!
[15]†Because you have said, “We have made a covenant with death,
and with Sheol we have an agreement,
when the overwhelming whip passes through
it will not come to us,
for we have made lies our refuge,
and in falsehood we have taken shelter”;
[16]†therefore thus says the Lord GOD,
“Behold, I am the one who has laid [3] as a foundation in Zion,
a stone, a tested stone,
a precious cornerstone, of a sure foundation:
‘Whoever believes will not be in haste.’
[17]†And I will make justice the line,
and righteousness the plumb line;
and hail will sweep away the refuge of lies,
and waters will overwhelm the shelter.”
[18]†Then your covenant with death will be annulled,

and your agreement with Sheol will not stand;
when the overwhelming scourge passes through,
you will be beaten down by it.
[19]†As often as it passes through it will take you;
for morning by morning it will pass through,
by day and by night;
and it will be sheer terror to understand the message.
[20]†For the bed is too short to stretch oneself on,
and the covering too narrow to wrap oneself in.
[21]†For the LORD will rise up as on Mount Perazim;
as in the Valley of Gibeon he will be roused;
to do his deed—strange is his deed!
and to work his work—alien is his work!
[22]†Now therefore do not scoff,
lest your bonds be made strong;
for I have heard a decree of destruction
from the Lord GOD of hosts against the whole land.
[23]†Give ear, and hear my voice;
give attention, and hear my speech.
[24]†Does he who plows for sowing plow continually?
Does he continually open and harrow his ground?
[25]†When he has leveled its surface,
does he not scatter dill, sow cumin,
and put in wheat in rows
and barley in its proper place,
and emmer [4] as the border?
[26]†For he is rightly instructed;
his God teaches him.
[27]†Dill is not threshed with a threshing sledge,
nor is a cart wheel rolled over cumin,
but dill is beaten out with a stick,
and cumin with a rod.
[28]Does one crush grain for bread?
No, he does not thresh it forever; [5]
when he drives his cart wheel over it
with his horses, he does not crush it.
[29]†This also comes from the LORD of hosts;

he is wonderful in counsel
and excellent in wisdom.

The Siege of Jerusalem

ISAIAH **29** †Ah, Ariel, Ariel,
the city where David encamped!
Add year to year;
let the feasts run their round.
[2]Yet I will distress Ariel,
and there shall be moaning and lamentation,
and she shall be to me like an Ariel. [1]
[3]†And I will encamp against you all around,
and will besiege you with towers
and I will raise siegeworks against you.
[4]†And you will be brought low; from the earth you shall speak,
and from the dust your speech will be bowed down;
your voice shall come from the ground like the voice of a ghost,
and from the dust your speech shall whisper.
[5]‡†But the multitude of your foreign foes shall be like small dust,
and the multitude of the ruthless like passing chaff.
And in an instant, suddenly,
[6]†you will be visited by the LORD of hosts
with thunder and with earthquake and great noise,
with whirlwind and tempest, and the flame of a devouring fire.
[7]†And the multitude of all the nations that fight against Ariel,
all that fight against her and her stronghold and distress her,
shall be like a dream, a vision of the night.
[8]†As when a hungry man dreams he is eating
and awakes with his hunger not satisfied,
or as when a thirsty man dreams he is drinking
and awakes faint, with his thirst not quenched,
so shall the multitude of all the nations be
that fight against Mount Zion.
[9]‡†Astonish yourselves [2] and be astonished;
blind yourselves and be blind!
Be drunk, but not with wine;
stagger, but not with strong drink!

[10]†For the LORD has poured out upon you
a spirit of deep sleep,
and has closed your eyes (the prophets),
and covered your heads (the seers).

[11]†And the vision of all this has become to you like the words of a book that is sealed. When men give it to one who can read, saying, “Read this,” he says, “I cannot, for it is sealed.” [12]†And when they give the book to one who cannot read, saying, “Read this,” he says, “I cannot read.”

[13]†And the Lord said:
“Because this people draw near with their mouth
and honor me with their lips,
while their hearts are far from me,
and their fear of me is a commandment taught by men,
[14]†therefore, behold, I will again
do wonderful things with this people,
with wonder upon wonder;
and the wisdom of their wise men shall perish,
and the discernment of their discerning men shall be hidden.”
[15]†Ah, you who hide deep from the LORD your counsel,
whose deeds are in the dark,
and who say, “Who sees us? Who knows us?”
[16]†You turn things upside down!
Shall the potter be regarded as the clay,
that the thing made should say of its maker,
“He did not make me”;
or the thing formed say of him who formed it,
“He has no understanding”?
[17]†Is it not yet a very little while
until Lebanon shall be turned into a fruitful field,
and the fruitful field shall be regarded as a forest?
[18]†In that day the deaf shall hear
the words of a book,
and out of their gloom and darkness
the eyes of the blind shall see.
[19]†The meek shall obtain fresh joy in the LORD,

and the poor among mankind shall exult in the Holy One of Israel.
[20]For the ruthless shall come to nothing
and the scoffer cease,
and all who watch to do evil shall be cut off,
[21]†who by a word make a man out to be an offender,
and lay a snare for him who reproves in the gate,
and with an empty plea turn aside him who is in the right.

[22]†Therefore thus says the Lord, who redeemed Abraham, concerning the house of Jacob:

“Jacob shall no more be ashamed,
no more shall his face grow pale.
[23]†For when he sees his children,
the work of my hands, in his midst,
they will sanctify my name;
they will sanctify the Holy One of Jacob
and will stand in awe of the God of Israel.
[24]†And those who go astray in spirit will come to understanding,
and those who murmur will accept instruction.”

Do Not Go Down to Egypt

ISAIAH **30** †“Ah, stubborn children,” declares the LORD,
“who carry out a plan, but not mine,
and who make an alliance, [1] but not of my Spirit,
that they may add sin to sin;
[2]†who set out to go down to Egypt,
without asking for my direction,
to take refuge in the protection of Pharaoh
and to seek shelter in the shadow of Egypt!
[3]†Therefore shall the protection of Pharaoh turn to your shame,
and the shelter in the shadow of Egypt to your humiliation.
[4]†For though his officials are at Zoan
and his envoys reach Hanes,
[5]everyone comes to shame
through a people that cannot profit them,
that brings neither help nor profit,
but shame and disgrace.”

[6]†An oracle on the beasts of the Negeb.

Through a land of trouble and anguish,
from where come the lioness and the lion,
the adder and the flying fiery serpent,
they carry their riches on the backs of donkeys,
and their treasures on the humps of camels,
to a people that cannot profit them.
[7]†Egypt's help is worthless and empty;
therefore I have called her
“Rahab who sits still.”

A Rebellious People

[8]†And now, go, write it before them on a tablet
and inscribe it in a book,
that it may be for the time to come

as a witness forever. [2]
[9]†For they are a rebellious people,
lying children,
children unwilling to hear
the instruction of the LORD;
[10]‡who say to the seers, “Do not see,”
and to the prophets, “Do not prophesy to us what is right;
speak to us smooth things,
prophesy illusions,
[11]leave the way, turn aside from the path,
let us hear no more about the Holy One of Israel.”
[12]‡†Therefore thus says the Holy One of Israel,
“Because you despise this word
and trust in oppression and perverseness
and rely on them,
[13]‡therefore this iniquity shall be to you
like a breach in a high wall, bulging out, and about to collapse,
whose breaking comes suddenly, in an instant;
[14]and its breaking is like that of a potter's vessel
that is smashed so ruthlessly
that among its fragments not a shard is found
with which to take fire from the hearth,
or to dip up water out of the cistern.”
[15]†For thus said the Lord GOD, the Holy One of Israel,
“In returning [3] and rest you shall be saved;
in quietness and in trust shall be your strength.”
But you were unwilling, [16]†and you said,
“No! We will flee upon horses”;
therefore you shall flee away;
and, “We will ride upon swift steeds”;
therefore your pursuers shall be swift.
[17]†A thousand shall flee at the threat of one;
at the threat of five you shall flee,
till you are left
like a flagstaff on the top of a mountain,
like a signal on a hill.

The LORD Will Be Gracious

[18]‡Therefore the LORD waits to be gracious to you,
 and therefore he exalts himself to show mercy to you.
For the LORD is a God of justice;
 blessed are all those who wait for him.

[19]‡For a people shall dwell in Zion, in Jerusalem; you shall weep no more. He will surely be gracious to you at the sound of your cry. As soon as he hears it, he answers you. [20]‡And though the Lord give you the bread of adversity and the water of affliction, yet your Teacher will not hide himself anymore, but your eyes shall see your Teacher. [21]‡And your ears shall hear a word behind you, saying, “This is the way, walk in it,” when you turn to the right or when you turn to the left. [22]‡Then you will defile your carved idols overlaid with silver and your gold-plated metal images. You will scatter them as unclean things. You will say to them, “Be gone!”

[23]‡And he will give rain for the seed with which you sow the ground, and bread, the produce of the ground, which will be rich and plenteous. In that day your livestock will graze in large pastures, [24]and the oxen and the donkeys that work the ground will eat seasoned fodder, which has been winnowed with shovel and fork. [25]‡And on every lofty mountain and every high hill there will be brooks running with water, in the day of the great slaughter, when the towers fall. [26]‡Moreover, the light of the moon will be as the light of the sun, and the light of the sun will be sevenfold, as the light of seven days, in the day when the LORD binds up the brokenness of his people, and heals the wounds inflicted by his blow.

[27]‡‡‡Behold, the name of the LORD comes from afar,
 burning with his anger, and in thick rising smoke; [4]
his lips are full of fury,
 and his tongue is like a devouring fire;
[28]his breath is like an overflowing stream
 that reaches up to the neck;
to sift the nations with the sieve of destruction,
 and to place on the jaws of the peoples a bridle that leads astray.

[29]†You shall have a song as in the night when a holy feast is kept, and gladness of heart, as when one sets out to the sound of the flute to go to the mountain of the LORD, to the Rock of Israel. [30]‡And the LORD will cause his majestic voice to be heard and the descending blow of his arm to be seen, in furious anger and a flame of devouring fire, with a cloudburst and storm and hailstones. [31]The Assyrians will be terror-stricken at the voice of the LORD, when he strikes with his rod. [32]†And every stroke of the appointed staff that the LORD lays on them will be to the sound of tambourines and lyres. Battling with brandished arm, he will fight with them. [33]†For a burning place [5] has long been prepared; indeed, for the king it is made ready, its pyre made deep and wide, with fire and wood in abundance; the breath of the LORD, like a stream of sulfur, kindles it.

Woe to Those Who Go Down to Egypt

ISAIAH **31** †Woe to those who go down to Egypt for help
and rely on horses,
who trust in chariots because they are many
and in horsemen because they are very strong,
but do not look to the Holy One of Israel
or consult the LORD!
[2]†And yet he is wise and brings disaster;
he does not call back his words,
but will arise against the house of the evildoers
and against the helpers of those who work iniquity.
[3]†The Egyptians are man, and not God,
and their horses are flesh, and not spirit.
When the LORD stretches out his hand,
the helper will stumble, and he who is helped will fall,
and they will all perish together.
[4]†For thus the LORD said to me,
“As a lion or a young lion growls over his prey,
and when a band of shepherds is called out against him
he is not terrified by their shouting
or daunted at their noise,
so the LORD of hosts will come down
to fight [1] on Mount Zion and on its hill.
[5]†Like birds hovering, so the LORD of hosts
will protect Jerusalem;
he will protect and deliver it;
he will spare and rescue it.”

[6]†Turn to him from whom people [2] have deeply revolted, O children of Israel. [7]†For in that day everyone shall cast away his idols of silver and his idols of gold, which your hands have sinfully made for you.

[8]†“And the Assyrian shall fall by a sword, not of man;
and a sword, not of man, shall devour him;
and he shall flee from the sword,

and his young men shall be put to forced labor.
[9]†His rock shall pass away in terror,
and his officers desert the standard in panic,”
declares the LORD, whose fire is in Zion,
and whose furnace is in Jerusalem.

A King Will Reign in Righteousness

ISAIAH **32** †Behold, a king will reign in righteousness,
and princes will rule in justice.
[2]†Each will be like a hiding place from the wind,
a shelter from the storm,
like streams of water in a dry place,
like the shade of a great rock in a weary land.
[3]†Then the eyes of those who see will not be closed,
and the ears of those who hear will give attention.
[4]†The heart of the hasty will understand and know,
and the tongue of the stammerers will hasten to speak distinctly.
[5]†The fool will no more be called noble,
nor the scoundrel said to be honorable.
[6]‡For the fool speaks folly,
and his heart is busy with iniquity,
to practice ungodliness,
to utter error concerning the LORD,
to leave the craving of the hungry unsatisfied,
and to deprive the thirsty of drink.
[7]As for the scoundrel—his devices are evil;
he plans wicked schemes
to ruin the poor with lying words,
even when the plea of the needy is right.
[8]But he who is noble plans noble things,
and on noble things he stands.

Complacent Women Warned of Disaster

[9]‡†Rise up, you women who are at ease, hear my voice;
you complacent daughters, give ear to my speech.
[10]†In little more than a year
you will shudder, you complacent women;
for the grape harvest fails,
the fruit harvest will not come.

[11]‡Tremble, you women who are at ease,
shudder, you complacent ones;
strip, and make yourselves bare,
and tie sackcloth around your waist.
[12]Beat your breasts for the pleasant fields,
for the fruitful vine,
[13]†for the soil of my people
growing up in thorns and briers,
yes, for all the joyous houses
in the exultant city.
[14]†For the palace is forsaken,
the populous city deserted;
the hill and the watchtower
will become dens forever,
a joy of wild donkeys,
a pasture of flocks;
[15]‡†until the Spirit is poured upon us from on high,
and the wilderness becomes a fruitful field,
and the fruitful field is deemed a forest.
[16]†Then justice will dwell in the wilderness,
and righteousness abide in the fruitful field.
[17]And the effect of righteousness will be peace,
and the result of righteousness, quietness and trust [1] forever.
[18]†My people will abide in a peaceful habitation,
in secure dwellings, and in quiet resting places.
[19]†And it will hail when the forest falls down,
and the city will be utterly laid low.
[20]†Happy are you who sow beside all waters,
who let the feet of the ox and the donkey range free.

O LORD, Be Gracious to Us

ISAIAH **33** †Ah, you destroyer,
who yourself have not been destroyed,
you traitor,
whom none has betrayed!
When you have ceased to destroy,
you will be destroyed;
and when you have finished betraying,
they will betray you.
[2]†O LORD, be gracious to us; we wait for you.
Be our arm every morning,
our salvation in the time of trouble.
[3]‡At the tumultuous noise peoples flee;
when you lift yourself up, nations are scattered,
[4]and your spoil is gathered as the caterpillar gathers;
as locusts leap, it is leapt upon.
[5]The LORD is exalted, for he dwells on high;
he will fill Zion with justice and righteousness,
[6]†and he will be the stability of your times,
abundance of salvation, wisdom, and knowledge;
the fear of the LORD is Zion's [1] treasure.
[7]‡†Behold, their heroes cry in the streets;
the envoys of peace weep bitterly.
[8]†The highways lie waste;
the traveler ceases.
Covenants are broken;
cities [2] are despised;
there is no regard for man.
[9]†The land mourns and languishes;
Lebanon is confounded and withers away;
Sharon is like a desert,
and Bashan and Carmel shake off their leaves.
[10]†“Now I will arise,” says the LORD,
“now I will lift myself up;

now I will be exalted.
[11]†You conceive chaff; you give birth to stubble;
your breath is a fire that will consume you.
[12]†And the peoples will be as if burned to lime,
like thorns cut down, that are burned in the fire.”
[13]†Hear, you who are far off, what I have done;
and you who are near, acknowledge my might.
[14]†The sinners in Zion are afraid;
trembling has seized the godless:
“Who among us can dwell with the consuming fire?
Who among us can dwell with everlasting burnings?”
[15]†He who walks righteously and speaks uprightly,
who despises the gain of oppressions,
who shakes his hands, lest they hold a bribe,
who stops his ears from hearing of bloodshed
and shuts his eyes from looking on evil,
[16]†he will dwell on the heights;
his place of defense will be the fortresses of rocks;
his bread will be given him; his water will be sure.
[17]†Your eyes will behold the king in his beauty;
they will see a land that stretches afar.
[18]†Your heart will muse on the terror:
“Where is he who counted, where is he who weighed the tribute?
Where is he who counted the towers?”
[19]You will see no more the insolent people,
the people of an obscure speech that you cannot comprehend,
stammering in a tongue that you cannot understand.
[20]†Behold Zion, the city of our appointed feasts!
Your eyes will see Jerusalem,
an untroubled habitation, an immovable tent,
whose stakes will never be plucked up,
nor will any of its cords be broken.
[21]†But there the LORD in majesty will be for us
a place of broad rivers and streams,
where no galley with oars can go,
nor majestic ship can pass.
[22]†For the LORD is our judge; the LORD is our lawgiver;

the LORD is our king; he will save us.
[23]†Your cords hang loose;
they cannot hold the mast firm in its place
or keep the sail spread out.
Then prey and spoil in abundance will be divided;
even the lame will take the prey.
[24]†And no inhabitant will say, “I am sick”;
the people who dwell there will be forgiven their iniquity.

Judgment on the Nations

ISAIAH **34** †Draw near, O nations, to hear,
and give attention, O peoples!
Let the earth hear, and all that fills it;
the world, and all that comes from it.
[2]For the LORD is enraged against all the nations,
and furious against all their host;
he has devoted them to destruction, [1] has given them over for slaughter.
[3]†Their slain shall be cast out,
and the stench of their corpses shall rise;
the mountains shall flow with their blood.
[4]†All the host of heaven shall rot away,
and the skies roll up like a scroll.
All their host shall fall,
as leaves fall from the vine,
like leaves falling from the fig tree.
[5]†For my sword has drunk its fill in the heavens;
behold, it descends for judgment upon Edom,
upon the people I have devoted to destruction.
[6]‡†The LORD has a sword; it is sated with blood;
it is gorged with fat,
with the blood of lambs and goats,
with the fat of the kidneys of rams.
For the LORD has a sacrifice in Bozrah,
a great slaughter in the land of Edom.
[7]Wild oxen shall fall with them,
and young steers with the mighty bulls.
Their land shall drink its fill of blood,
and their soil shall be gorged with fat.
[8]†For the LORD has a day of vengeance,
a year of recompense for the cause of Zion.
[9]‡†And the streams of Edom [2] shall be turned into pitch,
and her soil into sulfur;

her land shall become burning pitch.
[10]‡Night and day it shall not be quenched;
its smoke shall go up forever.
From generation to generation it shall lie waste;
none shall pass through it forever and ever.
[11]‡‡But the hawk and the porcupine [3] shall possess it,
the owl and the raven shall dwell in it.
He shall stretch the line of confusion [4] over it,
and the plumb line of emptiness.
[12]Its nobles—there is no one there to call it a kingdom,
and all its princes shall be nothing.
[13]Thorns shall grow over its strongholds,
nettles and thistles in its fortresses.
It shall be the haunt of jackals,
an abode for ostriches. [5]
[14]And wild animals shall meet with hyenas;
the wild goat shall cry to his fellow;
indeed, there the night bird [6] settles
and finds for herself a resting place.
[15]There the owl nests and lays
and hatches and gathers her young in her shadow;
indeed, there the hawks are gathered,
each one with her mate.
[16]‡Seek and read from the book of the Lord:
Not one of these shall be missing;
none shall be without her mate.
For the mouth of the Lord has commanded,
and his Spirit has gathered them.
[17]‡He has cast the lot for them;
his hand has portioned it out to them with the line;
they shall possess it forever;
from generation to generation they shall dwell in it.

The Ransomed Shall Return

ISAIAH **35** ‡†The wilderness and the dry land shall be glad;
the desert shall rejoice and blossom like the crocus;
[2]†it shall blossom abundantly
and rejoice with joy and singing.
The glory of Lebanon shall be given to it,
the majesty of Carmel and Sharon.
They shall see the glory of the Lord,
the majesty of our God.
[3]†Strengthen the weak hands,
and make firm the feeble knees.
[4]†Say to those who have an anxious heart,
“Be strong; fear not!
Behold, your God
will come with vengeance,
with the recompense of God.
He will come and save you.”
[5]†Then the eyes of the blind shall be opened,
and the ears of the deaf unstopped;
[6]‡†then shall the lame man leap like a deer,
and the tongue of the mute sing for joy.
For waters break forth in the wilderness,
and streams in the desert;
[7]†the burning sand shall become a pool,
and the thirsty ground springs of water;
in the haunt of jackals, where they lie down,
the grass shall become reeds and rushes.
[8]†And a highway shall be there,
and it shall be called the Way of Holiness;
the unclean shall not pass over it.
It shall belong to those who walk on the way;
even if they are fools, they shall not go astray. [1]
[9]†No lion shall be there,
nor shall any ravenous beast come up on it;

they shall not be found there,
    but the redeemed shall walk there.
[10] †And the ransomed of the LORD shall return
    and come to Zion with singing;
everlasting joy shall be upon their heads;
    they shall obtain gladness and joy,
    and sorrow and sighing shall flee away.

Sennacherib Invades Judah

ISAIAH **36** ‡†In the fourteenth year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and took them. [2]†And the king of Assyria sent the Rabshakeh [1] from Lachish to King Hezekiah at Jerusalem, with a great army. And he stood by the conduit of the upper pool on the highway to the Washer's Field. [3]†And there came out to him Eliakim the son of Hilkiah, who was over the household, and Shebna the secretary, and Joah the son of Asaph, the recorder.

[4]‡†And the Rabshakeh said to them, “Say to Hezekiah, ‘Thus says the great king, the king of Assyria: On what do you rest this trust of yours? [5]†Do you think that mere words are strategy and power for war? In whom do you now trust, that you have rebelled against me? [6]†Behold, you are trusting in Egypt, that broken reed of a staff, which will pierce the hand of any man who leans on it. Such is Pharaoh king of Egypt to all who trust in him. [7]†But if you say to me, “We trust in the Lord our God,” is it not he whose high places and altars Hezekiah has removed, saying to Judah and to Jerusalem, “You shall worship before this altar”? [8]‡Come now, make a wager with my master the king of Assyria: I will give you two thousand horses, if you are able on your part to set riders on them. [9]How then can you repulse a single captain among the least of my master's servants, when you trust in Egypt for chariots and for horsemen? [10]†Moreover, is it without the Lord that I have come up against this land to destroy it? The Lord said to me, Go up against this land and destroy it.’”

[11]†Then Eliakim, Shebna, and Joah said to the Rabshakeh, “Please speak to your servants in Aramaic, for we understand it. Do not speak to us in the language of Judah within the hearing of the people who are on the wall.” [12]†But the Rabshakeh said, “Has my master sent me to speak these words to your master and to you, and not to the men sitting on the wall, who are doomed with you to eat their own dung and drink their own urine?”

[13]‡Then the Rabshakeh stood and called out in a loud voice in the language of Judah: “Hear the words of the great king, the king of Assyria! [14]Thus says the king: ‘Do not let Hezekiah deceive you, for he will not be able to

deliver you. [15]Do not let Hezekiah make you trust in the LORD by saying, “The LORD will surely deliver us. This city will not be given into the hand of the king of Assyria.” [16]†Do not listen to Hezekiah. For thus says the king of Assyria: Make your peace with me [2] and come out to me. Then each one of you will eat of his own vine, and each one of his own fig tree, and each one of you will drink the water of his own cistern, [17]†until I come and take you away to a land like your own land, a land of grain and wine, a land of bread and vineyards. [18]‡Beware lest Hezekiah mislead you by saying, “The LORD will deliver us.” Has any of the gods of the nations delivered his land out of the hand of the king of Assyria? [19]Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? Have they delivered Samaria out of my hand? [20]Who among all the gods of these lands have delivered their lands out of my hand, that the LORD should deliver Jerusalem out of my hand?’”

[21]†But they were silent and answered him not a word, for the king's command was, “Do not answer him.” [22]†Then Eliakim the son of Hilkiah, who was over the household, and Shebna the secretary, and Joah the son of Asaph, the recorder, came to Hezekiah with their clothes torn, and told him the words of the Rabshakeh.

Hezekiah Seeks Isaiah's Help

ISAIAH **37** ‡As soon as King Hezekiah heard it, he tore his clothes and covered himself with sackcloth and went into the house of the LORD. [2]‡And he sent Eliakim, who was over the household, and Shebna the secretary, and the senior priests, covered with sackcloth, to the prophet Isaiah the son of Amoz. [3]‡They said to him, “Thus says Hezekiah, ‘This day is a day of distress, of rebuke, and of disgrace; children have come to the point of birth, and there is no strength to bring them forth. [4]‡It may be that the LORD your God will hear the words of the Rabshakeh, whom his master the king of Assyria has sent to mock the living God, and will rebuke the words that the LORD your God has heard; therefore lift up your prayer for the remnant that is left.’”

[5]When the servants of King Hezekiah came to Isaiah, [6]‡Isaiah said to them, “Say to your master, ‘Thus says the LORD: Do not be afraid because of the words that you have heard, with which the young men of the king of Assyria have reviled me. [7]‡Behold, I will put a spirit in him, so that he shall hear a rumor and return to his own land, and I will make him fall by the sword in his own land.’”

[8]‡The Rabshakeh returned, and found the king of Assyria fighting against Libnah, for he had heard that the king had left Lachish. [9]‡Now the king heard concerning Tirhakah king of Cush, [1] “He has set out to fight against you.” And when he heard it, he sent messengers to Hezekiah, saying, [10]‡‡“Thus shall you speak to Hezekiah king of Judah: ‘Do not let your God in whom you trust deceive you by promising that Jerusalem will not be given into the hand of the king of Assyria. [11]‡Behold, you have heard what the kings of Assyria have done to all lands, devoting them to destruction. And shall you be delivered? [12]‡Have the gods of the nations delivered them, the nations that my fathers destroyed, Gozan, Haran, Rezeph, and the people of Eden who were in Telassar? [13]‡Where is the king of Hamath, the king of Arpad, the king of the city of Sepharvaim, the king of Hena, or the king of Ivvah?’”

Hezekiah's Prayer for Deliverance

[14]†Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up to the house of the LORD, and spread it before the LORD. [15]And Hezekiah prayed to the LORD: [16]†“O LORD of hosts, God of Israel, enthroned above the cherubim, you are the God, you alone, of all the kingdoms of the earth; you have made heaven and earth. [17]†Incline your ear, O LORD, and hear; open your eyes, O LORD, and see; and hear all the words of Sennacherib, which he has sent to mock the living God. [18]‡Truly, O LORD, the kings of Assyria have laid waste all the nations and their lands, [19]and have cast their gods into the fire. For they were no gods, but the work of men's hands, wood and stone. Therefore they were destroyed. [20]†So now, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that you alone are the LORD.”

Sennacherib's Fall

[21]†Then Isaiah the son of Amoz sent to Hezekiah, saying, “Thus says the LORD, the God of Israel: Because you have prayed to me concerning Sennacherib king of Assyria, [22]†this is the word that the LORD has spoken concerning him:

“‘She despises you, she scorns you—
the virgin daughter of Zion;
she wags her head behind you—
the daughter of Jerusalem.
[23]†“‘Whom have you mocked and reviled?
Against whom have you raised your voice
and lifted your eyes to the heights?
Against the Holy One of Israel!
[24]‡By your servants you have mocked the Lord,
and you have said, With my many chariots
I have gone up the heights of the mountains,
to the far recesses of Lebanon,
to cut down its tallest cedars,
its choicest cypresses,

to come to its remotest height,
its most fruitful forest.
[25]I dug wells
and drank waters,
to dry up with the sole of my foot
all the streams of Egypt.
[26]†“‘Have you not heard
that I determined it long ago?
I planned from days of old
what now I bring to pass,
that you should make fortified cities
crash into heaps of ruins,
[27]†while their inhabitants, shorn of strength,
are dismayed and confounded,
and have become like plants of the field
and like tender grass,
like grass on the housetops,
blighted [2] before it is grown.
[28]†“‘I know your sitting down
and your going out and coming in,
and your raging against me.
[29]†Because you have raged against me
and your complacency has come to my ears,
I will put my hook in your nose
and my bit in your mouth,
and I will turn you back on the way
by which you came.’

[30]†“And this shall be the sign for you: this year you shall eat what grows of itself, and in the second year what springs from that. Then in the third year sow and reap, and plant vineyards, and eat their fruit. [31]‡And the surviving remnant of the house of Judah shall again take root downward and bear fruit upward. [32]†For out of Jerusalem shall go a remnant, and out of Mount Zion a band of survivors. The zeal of the LORD of hosts will do this.

[33]†“Therefore thus says the LORD concerning the king of Assyria: He shall not come into this city or shoot an arrow there or come before it with a shield or cast up a siege mound against it. [34]†By the way that he came, by

the same he shall return, and he shall not come into this city, declares the LORD. [35]†For I will defend this city to save it, for my own sake and for the sake of my servant David.”

[36]†And the angel of the LORD went out and struck down a hundred and eighty-five thousand in the camp of the Assyrians. And when people arose early in the morning, behold, these were all dead bodies. [37]†Then Sennacherib king of Assyria departed and returned home and lived at Nineveh. [38]†And as he was worshiping in the house of Nisroch his god, Adrammelech and Sharezer, his sons, struck him down with the sword. And after they escaped into the land of Ararat, Esarhaddon his son reigned in his place.

Hezekiah's Sickness and Recovery

ISAIAH **38** ‡In those days Hezekiah became sick and was at the point of death. And Isaiah the prophet the son of Amoz came to him, and said to him, “Thus says the LORD: Set your house in order, for you shall die, you shall not recover.” [1] [2]‡Then Hezekiah turned his face to the wall and prayed to the LORD, [3]‡and said, “Please, O LORD, remember how I have walked before you in faithfulness and with a whole heart, and have done what is good in your sight.” And Hezekiah wept bitterly.

[4]Then the word of the LORD came to Isaiah: [5]‡“Go and say to Hezekiah, Thus says the LORD, the God of David your father: I have heard your prayer; I have seen your tears. Behold, I will add fifteen years to your life. [2] [6]‡I will deliver you and this city out of the hand of the king of Assyria, and will defend this city.

[7]‡“This shall be the sign to you from the LORD, that the LORD will do this thing that he has promised: [8]Behold, I will make the shadow cast by the declining sun on the dial of Ahaz turn back ten steps.” So the sun turned back on the dial the ten steps by which it had declined. [3]

[9]‡A writing of Hezekiah king of Judah, after he had been sick and had recovered from his sickness:

[10]‡I said, In the middle [4] of my days
    I must depart;
I am consigned to the gates of Sheol
    for the rest of my years.
[11]‡I said, I shall not see the LORD,
    the LORD in the land of the living;
I shall look on man no more
    among the inhabitants of the world.
[12]‡My dwelling is plucked up and removed from me
    like a shepherd's tent;
like a weaver I have rolled up my life;
    he cuts me off from the loom;

from day to night you bring me to an end;
[13]I calmed myself [5] until morning;
like a lion he breaks all my bones;
from day to night you bring me to an end.
[14]†Like a swallow or a crane I chirp;
I moan like a dove.
My eyes are weary with looking upward.
O Lord, I am oppressed; be my pledge of safety!
[15]†What shall I say? For he has spoken to me,
and he himself has done it.
I walk slowly all my years
because of the bitterness of my soul.
[16]†O Lord, by these things men live,
and in all these is the life of my spirit.
Oh restore me to health and make me live!
[17]†Behold, it was for my welfare
that I had great bitterness;
but in love you have delivered my life
from the pit of destruction,
for you have cast all my sins
behind your back.
[18]†For Sheol does not thank you;
death does not praise you;
those who go down to the pit do not hope
for your faithfulness.
[19]†The living, the living, he thanks you,
as I do this day;
the father makes known to the children
your faithfulness.
[20]†The LORD will save me,
and we will play my music on stringed instruments
all the days of our lives,
at the house of the LORD.

[21]††Now Isaiah had said, “Let them take a cake of figs and apply it to the boil, that he may recover.” [22]†Hezekiah also had said, “What is the sign that I shall go up to the house of the LORD?”

Envoys from Babylon

ISAIAH **39** †At that time Merodach-baladan the son of Baladan, king of Babylon, sent envoys with letters and a present to Hezekiah, for he heard that he had been sick and had recovered. [2]†And Hezekiah welcomed them gladly. And he showed them his treasure house, the silver, the gold, the spices, the precious oil, his whole armory, all that was found in his storehouses. There was nothing in his house or in all his realm that Hezekiah did not show them. [3]†Then Isaiah the prophet came to King Hezekiah, and said to him, “What did these men say? And from where did they come to you?” Hezekiah said, “They have come to me from a far country, from Babylon.” [4]He said, “What have they seen in your house?” Hezekiah answered, “They have seen all that is in my house. There is nothing in my storehouses that I did not show them.”

[5]†Then Isaiah said to Hezekiah, “Hear the word of the LORD of hosts: [6]†Behold, the days are coming, when all that is in your house, and that which your fathers have stored up till this day, shall be carried to Babylon. Nothing shall be left, says the LORD. [7]†And some of your own sons, who will come from you, whom you will father, shall be taken away, and they shall be eunuchs in the palace of the king of Babylon.” [8]†Then said Hezekiah to Isaiah, “The word of the LORD that you have spoken is good.” For he thought, “There will be peace and security in my days.”

Comfort for God's People

ISAIAH **40** ‡‡‡Comfort, comfort my people, says your God.
[2]‡Speak tenderly to Jerusalem,
and cry to her
that her warfare [1] is ended,
that her iniquity is pardoned,
that she has received from the LORD's hand
double for all her sins.
[3]‡‡A voice cries: [2]
“In the wilderness prepare the way of the LORD;
make straight in the desert a highway for our God.
[4]Every valley shall be lifted up,
and every mountain and hill be made low;
the uneven ground shall become level,
and the rough places a plain.
[5]‡And the glory of the LORD shall be revealed,
and all flesh shall see it together,
for the mouth of the LORD has spoken.”

The Word of God Stands Forever

[6]‡A voice says, “Cry!”
And I said, [3] “What shall I cry?”
All flesh is grass,
and all its beauty [4] is like the flower of the field.
[7]The grass withers, the flower fades
when the breath of the LORD blows on it;
surely the people are grass.
[8]‡The grass withers, the flower fades,
but the word of our God will stand forever.

The Greatness of God

[9]‡Get you up to a high mountain,

O Zion, herald of good news; [5]
lift up your voice with strength,
O Jerusalem, herald of good news; [6]
lift it up, fear not;
say to the cities of Judah,
“Behold your God!”
[10]†Behold, the Lord GOD comes with might,
and his arm rules for him;
behold, his reward is with him,
and his recompense before him.
[11]‡He will tend his flock like a shepherd;
he will gather the lambs in his arms;
he will carry them in his bosom,
and gently lead those that are with young.
[12]‡†Who has measured the waters in the hollow of his hand
and marked off the heavens with a span,
enclosed the dust of the earth in a measure
and weighed the mountains in scales
and the hills in a balance?
[13]‡Who has measured [7] the Spirit of the LORD,
or what man shows him his counsel?
[14]Whom did he consult,
and who made him understand?
Who taught him the path of justice,
and taught him knowledge,
and showed him the way of understanding?
[15]‡Behold, the nations are like a drop from a bucket,
and are accounted as the dust on the scales;
behold, he takes up the coastlands like fine dust.
[16]†Lebanon would not suffice for fuel,
nor are its beasts enough for a burnt offering.
[17]All the nations are as nothing before him,
they are accounted by him as less than nothing and emptiness.
[18]‡To whom then will you liken God,
or what likeness compare with him?
[19]An idol! A craftsman casts it,
and a goldsmith overlays it with gold

and casts for it silver chains.
[20]He who is too impoverished for an offering
chooses wood [8] that will not rot;
he seeks out a skillful craftsman
to set up an idol that will not move.
[21]‡†Do you not know? Do you not hear?
Has it not been told you from the beginning?
Have you not understood from the foundations of the earth?
[22]†It is he who sits above the circle of the earth,
and its inhabitants are like grasshoppers;
who stretches out the heavens like a curtain,
and spreads them like a tent to dwell in;
[23]†who brings princes to nothing,
and makes the rulers of the earth as emptiness.
[24]Scarcely are they planted, scarcely sown,
scarcely has their stem taken root in the earth,
when he blows on them, and they wither,
and the tempest carries them off like stubble.
[25]†To whom then will you compare me,
that I should be like him? says the Holy One.
[26]†Lift up your eyes on high and see:
who created these?
He who brings out their host by number,
calling them all by name,
by the greatness of his might,
and because he is strong in power
not one is missing.
[27]‡†Why do you say, O Jacob,
and speak, O Israel,
“My way is hidden from the LORD,
and my right is disregarded by my God”?
[28]†Have you not known? Have you not heard?
The LORD is the everlasting God,
the Creator of the ends of the earth.
He does not faint or grow weary;
his understanding is unsearchable.
[29]He gives power to the faint,

and to him who has no might he increases strength.
[30]Even youths shall faint and be weary,
and young men shall fall exhausted;
[31]†but they who wait for the LORD shall renew their strength;
they shall mount up with wings like eagles;
they shall run and not be weary;
they shall walk and not faint.

Fear Not, For I Am with You

ISAIAH **41** †Listen to me in silence,
O coastlands;
let the peoples renew their strength;
let them approach, then let them speak;
let us together draw near for judgment.
[2]†Who stirred up one from the east
whom victory meets at every step? [1]
He gives up nations before him,
so that he tramples kings underfoot;
he makes them like dust with his sword,
like driven stubble with his bow.
[3]†He pursues them and passes on safely,
by paths his feet have not trod.
[4]†Who has performed and done this,
calling the generations from the beginning?
I, the LORD, the first,
and with the last; I am he.
[5]†The coastlands have seen and are afraid;
the ends of the earth tremble;
they have drawn near and come.
[6]Everyone helps his neighbor
and says to his brother, "Be strong!"
[7]The craftsman strengthens the goldsmith,
and he who smooths with the hammer him who strikes the anvil,
saying of the soldering, "It is good";
and they strengthen it with nails so that it cannot be moved.
[8]†But you, Israel, my servant,
Jacob, whom I have chosen,
the offspring of Abraham, my friend;
[9]†you whom I took from the ends of the earth,
and called from its farthest corners,
saying to you, "You are my servant,
I have chosen you and not cast you off";

[10]†fear not, for I am with you;
be not dismayed, for I am your God;
I will strengthen you, I will help you,
I will uphold you with my righteous right hand.
[11]‡Behold, all who are incensed against you
shall be put to shame and confounded;
those who strive against you
shall be as nothing and shall perish.
[12]You shall seek those who contend with you,
but you shall not find them;
those who war against you
shall be as nothing at all.
[13]For I, the LORD your God,
hold your right hand;
it is I who say to you, “Fear not,
I am the one who helps you.”
[14]†Fear not, you worm Jacob,
you men of Israel!
I am the one who helps you, declares the LORD;
your Redeemer is the Holy One of Israel.
[15]‡Behold, I make of you a threshing sledge,
new, sharp, and having teeth;
you shall thresh the mountains and crush them,
and you shall make the hills like chaff;
[16]you shall winnow them, and the wind shall carry them away,
and the tempest shall scatter them.
And you shall rejoice in the LORD;
in the Holy One of Israel you shall glory.
[17]‡When the poor and needy seek water,
and there is none,
and their tongue is parched with thirst,
I the LORD will answer them;
I the God of Israel will not forsake them.
[18]I will open rivers on the bare heights,
and fountains in the midst of the valleys.
I will make the wilderness a pool of water,
and the dry land springs of water.

[19]†I will put in the wilderness the cedar,
the acacia, the myrtle, and the olive.
I will set in the desert the cypress,
the plane and the pine together,
[20]that they may see and know,
may consider and understand together,
that the hand of the LORD has done this,
the Holy One of Israel has created it.

The Futility of Idols

[21]Set forth your case, says the LORD;
bring your proofs, says the King of Jacob.
[22]‡Let them bring them, and tell us
what is to happen.
Tell us the former things, what they are,
that we may consider them,
that we may know their outcome;
or declare to us the things to come.
[23]†Tell us what is to come hereafter,
that we may know that you are gods;
do good, or do harm,
that we may be dismayed and terrified. [2]
[24]†Behold, you are nothing,
and your work is less than nothing;
an abomination is he who chooses you.
[25]†I stirred up one from the north, and he has come,
from the rising of the sun, and he shall call upon my name;
he shall trample on rulers as on mortar,
as the potter treads clay.
[26]†Who declared it from the beginning, that we might know,
and beforehand, that we might say, “He is right”?
There was none who declared it, none who proclaimed,
none who heard your words.
[27]‡I was the first to say [3] to Zion, “Behold, here they are!”
and I give to Jerusalem a herald of good news.
[28]But when I look, there is no one;

among these there is no counselor
who, when I ask, gives an answer.
[29]Behold, they are all a delusion;
their works are nothing;
their metal images are empty wind.

The LORD's Chosen Servant

ISAIAH **42** ‡†Behold my servant, whom I uphold,
my chosen, in whom my soul delights;
I have put my Spirit upon him;
he will bring forth justice to the nations.
[2]†He will not cry aloud or lift up his voice,
or make it heard in the street;
[3]†a bruised reed he will not break,
and a faintly burning wick he will not quench;
he will faithfully bring forth justice.
[4]†He will not grow faint or be discouraged [1]
till he has established justice in the earth;
and the coastlands wait for his law.
[5]†Thus says God, the LORD,
who created the heavens and stretched them out,
who spread out the earth and what comes from it,
who gives breath to the people on it
and spirit to those who walk in it:
[6]†“I am the LORD; I have called you in righteousness;
I will take you by the hand and keep you;
I will give you as a covenant for the people,
a light for the nations,
[7]†to open the eyes that are blind,
to bring out the prisoners from the dungeon,
from the prison those who sit in darkness.
[8]I am the LORD; that is my name;
my glory I give to no other,
nor my praise to carved idols.
[9]†Behold, the former things have come to pass,
and new things I now declare;
before they spring forth
I tell you of them.”

Sing to the LORD a New Song

[10]†Sing to the LORD a new song,
his praise from the end of the earth,
you who go down to the sea, and all that fills it,
the coastlands and their inhabitants.
[11]†Let the desert and its cities lift up their voice,
the villages that Kedar inhabits;
let the habitants of Sela sing for joy,
let them shout from the top of the mountains.
[12]Let them give glory to the LORD,
and declare his praise in the coastlands.
[13]†The LORD goes out like a mighty man,
like a man of war he stirs up his zeal;
he cries out, he shouts aloud,
he shows himself mighty against his foes.
[14]†For a long time I have held my peace;
I have kept still and restrained myself;
now I will cry out like a woman in labor;
I will gasp and pant.
[15]†I will lay waste mountains and hills,
and dry up all their vegetation;
I will turn the rivers into islands, [2]
and dry up the pools.
[16]†And I will lead the blind
in a way that they do not know,
in paths that they have not known
I will guide them.
I will turn the darkness before them into light,
the rough places into level ground.
These are the things I do,
and I do not forsake them.
[17]†They are turned back and utterly put to shame,
who trust in carved idols,
who say to metal images,
“You are our gods.”

Israel's Failure to Hear and See

[18]‡‡Hear, you deaf,
and look, you blind, that you may see!
[19]Who is blind but my servant,
or deaf as my messenger whom I send?
Who is blind as my dedicated one, [3]
or blind as the servant of the LORD?
[20]He sees many things, but does not observe them;
his ears are open, but he does not hear.
[21]†The LORD was pleased, for his righteousness' sake,
to magnify his law and make it glorious.
[22]†But this is a people plundered and looted;
they are all of them trapped in holes
and hidden in prisons;
they have become plunder with none to rescue,
spoil with none to say, “Restore!”
[23]Who among you will give ear to this,
will attend and listen for the time to come?
[24]†Who gave up Jacob to the looter,
and Israel to the plunderers?
Was it not the LORD, against whom we have sinned,
in whose ways they would not walk,
and whose law they would not obey?
[25]†So he poured on him the heat of his anger
and the might of battle;
it set him on fire all around, but he did not understand;
it burned him up, but he did not take it to heart.

Israel's Only Savior

ISAIAH **43** †But now thus says the Lord,
he who created you, O Jacob,
    he who formed you, O Israel:
“Fear not, for I have redeemed you;
    I have called you by name, you are mine.
[2]†When you pass through the waters, I will be with you;
    and through the rivers, they shall not overwhelm you;
when you walk through fire you shall not be burned,
    and the flame shall not consume you.
[3]†For I am the Lord your God,
    the Holy One of Israel, your Savior.
I give Egypt as your ransom,
    Cush and Seba in exchange for you.
[4]Because you are precious in my eyes,
    and honored, and I love you,
I give men in return for you,
    peoples in exchange for your life.
[5]†Fear not, for I am with you;
    I will bring your offspring from the east,
    and from the west I will gather you.
[6]I will say to the north, Give up,
    and to the south, Do not withhold;
bring my sons from afar
    and my daughters from the end of the earth,
[7]†everyone who is called by my name,
    whom I created for my glory,
    whom I formed and made.”
[8]†Bring out the people who are blind, yet have eyes,
    who are deaf, yet have ears!
[9]†All the nations gather together,
    and the peoples assemble.
Who among them can declare this,
    and show us the former things?

Let them bring their witnesses to prove them right,
and let them hear and say, It is true.
[10]†“You are my witnesses,” declares the LORD,
“and my servant whom I have chosen,
that you may know and believe me
and understand that I am he.
Before me no god was formed,
nor shall there be any after me.
[11]I, I am the LORD,
and besides me there is no savior.
[12]†I declared and saved and proclaimed,
when there was no strange god among you;
and you are my witnesses,” declares the LORD, “and I am God.
[13]†Also henceforth I am he;
there is none who can deliver from my hand;
I work, and who can turn it back?”
[14]†Thus says the LORD,
your Redeemer, the Holy One of Israel:
“For your sake I send to Babylon
and bring them all down as fugitives,
even the Chaldeans, in the ships in which they rejoice.
[15]†I am the LORD, your Holy One,
the Creator of Israel, your King.”
[16]‡Thus says the LORD,
who makes a way in the sea,
a path in the mighty waters,
[17]who brings forth chariot and horse,
army and warrior;
they lie down, they cannot rise,
they are extinguished, quenched like a wick:
[18]‡“Remember not the former things,
nor consider the things of old.
[19]‡Behold, I am doing a new thing;
now it springs forth, do you not perceive it?
I will make a way in the wilderness
and rivers in the desert.
[20]The wild beasts will honor me,

the jackals and the ostriches,
for I give water in the wilderness,
rivers in the desert,
to give drink to my chosen people,
[21]†the people whom I formed for myself
that they might declare my praise.
[22]†“Yet you did not call upon me, O Jacob;
but you have been weary of me, O Israel!
[23]You have not brought me your sheep for burnt offerings,
or honored me with your sacrifices.
I have not burdened you with offerings,
or wearied you with frankincense.
[24]You have not bought me sweet cane with money,
or satisfied me with the fat of your sacrifices.
But you have burdened me with your sins;
you have wearied me with your iniquities.
[25]†“I, I am he
who blots out your transgressions for my own sake,
and I will not remember your sins.
[26]†Put me in remembrance; let us argue together;
set forth your case, that you may be proved right.
[27]†Your first father sinned,
and your mediators transgressed against me.
[28]†Therefore I will profane the princes of the sanctuary,
and deliver Jacob to utter destruction
and Israel to reviling.

Israel the LORD's Chosen

ISAIAH **44** ‡‡“But now hear, O Jacob my servant,
Israel whom I have chosen!
[2]†Thus says the LORD who made you,
who formed you from the womb and will help you:
Fear not, O Jacob my servant,
Jeshurun whom I have chosen.
[3]†For I will pour water on the thirsty land,
and streams on the dry ground;
I will pour my Spirit upon your offspring,
and my blessing on your descendants.
[4]They shall spring up among the grass
like willows by flowing streams.
[5]†This one will say, ‘I am the LORD's,’
another will call on the name of Jacob,
and another will write on his hand, ‘The LORD's,’
and name himself by the name of Israel.”

Besides Me There Is No God

[6]†Thus says the LORD, the King of Israel
and his Redeemer, the LORD of hosts:
“I am the first and I am the last;
besides me there is no god.
[7]†Who is like me? Let him proclaim it. [1]
Let him declare and set it before me,
since I appointed an ancient people.
Let them declare what is to come, and what will happen.
[8]Fear not, nor be afraid;
have I not told you from of old and declared it?
And you are my witnesses!
Is there a God besides me?
There is no Rock; I know not any.”

The Folly of Idolatry

[9]‡All who fashion idols are nothing, and the things they delight in do not profit. Their witnesses neither see nor know, that they may be put to shame. [10]Who fashions a god or casts an idol that is profitable for nothing? [11]Behold, all his companions shall be put to shame, and the craftsmen are only human. Let them all assemble, let them stand forth. They shall be terrified; they shall be put to shame together.

[12]‡The ironsmith takes a cutting tool and works it over the coals. He fashions it with hammers and works it with his strong arm. He becomes hungry, and his strength fails; he drinks no water and is faint. [13]The carpenter stretches a line; he marks it out with a pencil. He shapes it with planes and marks it with a compass. He shapes it into the figure of a man, with the beauty of a man, to dwell in a house. [14]He cuts down cedars, or he chooses a cypress tree or an oak and lets it grow strong among the trees of the forest. He plants a cedar and the rain nourishes it. [15]Then it becomes fuel for a man. He takes a part of it and warms himself; he kindles a fire and bakes bread. Also he makes a god and worships it; he makes it an idol and falls down before it. [16]Half of it he burns in the fire. Over the half he eats meat; he roasts it and is satisfied. Also he warms himself and says, “Aha, I am warm, I have seen the fire!” [17]And the rest of it he makes into a god, his idol, and falls down to it and worships it. He prays to it and says, “Deliver me, for you are my god!”

[18]They know not, nor do they discern, for he has shut their eyes, so that they cannot see, and their hearts, so that they cannot understand. [19]No one considers, nor is there knowledge or discernment to say, “Half of it I burned in the fire; I also baked bread on its coals; I roasted meat and have eaten. And shall I make the rest of it an abomination? Shall I fall down before a block of wood?” [20]†He feeds on ashes; a deluded heart has led him astray, and he cannot deliver himself or say, “Is there not a lie in my right hand?”

The LORD Redeems Israel

[21]Remember these things, O Jacob,

and Israel, for you are my servant;
I formed you; you are my servant;
O Israel, you will not be forgotten by me.
[22]†I have blotted out your transgressions like a cloud
and your sins like mist;
return to me, for I have redeemed you.
[23]†Sing, O heavens, for the LORD has done it;
shout, O depths of the earth;
break forth into singing, O mountains,
O forest, and every tree in it!
For the LORD has redeemed Jacob,
and will be glorified [2] in Israel.
[24]Thus says the LORD, your Redeemer,
who formed you from the womb:
“I am the LORD, who made all things,
who alone stretched out the heavens,
who spread out the earth by myself,
[25]†who frustrates the signs of liars
and makes fools of diviners,
who turns wise men back
and makes their knowledge foolish,
[26]†who confirms the word of his servant
and fulfills the counsel of his messengers,
who says of Jerusalem, ‘She shall be inhabited,’
and of the cities of Judah, ‘They shall be built,
and I will raise up their ruins’;
[27]†who says to the deep, ‘Be dry;
I will dry up your rivers’;
[28]†who says of Cyrus, ‘He is my shepherd,
and he shall fulfill all my purpose’;
saying of Jerusalem, ‘She shall be built,’
and of the temple, ‘Your foundation shall be laid.’”

Cyrus, God's Instrument

ISAIAH **45** ‡†Thus says the LORD to his anointed, to Cyrus,
whose right hand I have grasped,
to subdue nations before him
and to loose the belts of kings,
to open doors before him
that gates may not be closed:
[2]"I will go before you
and level the exalted places, [1]
I will break in pieces the doors of bronze
and cut through the bars of iron,
[3]†I will give you the treasures of darkness
and the hoards in secret places,
that you may know that it is I, the LORD,
the God of Israel, who call you by your name.
[4]†For the sake of my servant Jacob,
and Israel my chosen,
I call you by your name,
I name you, though you do not know me.
[5]I am the LORD, and there is no other,
besides me there is no God;
I equip you, though you do not know me,
[6]†that people may know, from the rising of the sun
and from the west, that there is none besides me;
I am the LORD, and there is no other.
[7]I form light and create darkness,
I make well-being and create calamity,
I am the LORD, who does all these things.
[8]†"Shower, O heavens, from above,
and let the clouds rain down righteousness;
let the earth open, that salvation and righteousness may bear fruit;
let the earth cause them both to sprout;
I the LORD have created it.
[9]‡"Woe to him who strives with him who formed him,

a pot among earthen pots!
Does the clay say to him who forms it, ‘What are you making?’
or ‘Your work has no handles’?
[10]Woe to him who says to a father, ‘What are you begetting?’
or to a woman, ‘With what are you in labor?’”
[11]†Thus says the LORD,
the Holy One of Israel, and the one who formed him:
“Ask me of things to come;
will you command me concerning my children and the work of my hands? [2]
[12]‡I made the earth
and created man on it;
it was my hands that stretched out the heavens,
and I commanded all their host.
[13]I have stirred him up in righteousness,
and I will make all his ways level;
he shall build my city
and set my exiles free,
not for price or reward,”
says the LORD of hosts.

The LORD, the Only Savior

[14]†Thus says the LORD:
“The wealth of Egypt and the merchandise of Cush,
and the Sabeans, men of stature,
shall come over to you and be yours;
they shall follow you;
they shall come over in chains and bow down to you.
They will plead with you, saying:
‘Surely God is in you, and there is no other,
no god besides him.’”
[15]†Truly, you are a God who hides himself,
O God of Israel, the Savior.
[16]‡All of them are put to shame and confounded;
the makers of idols go in confusion together.
[17]But Israel is saved by the LORD

with everlasting salvation;
you shall not be put to shame or confounded
to all eternity.
[18]For thus says the LORD,
who created the heavens
(he is God!),
who formed the earth and made it
(he established it;
he did not create it empty,
he formed it to be inhabited!):
“I am the LORD, and there is no other.
[19]†I did not speak in secret,
in a land of darkness;
I did not say to the offspring of Jacob,
‘Seek me in vain.’ [3]
I the LORD speak the truth;
I declare what is right.
[20]“Assemble yourselves and come;
draw near together,
you survivors of the nations!
They have no knowledge
who carry about their wooden idols,
and keep on praying to a god
that cannot save.
[21]†Declare and present your case;
let them take counsel together!
Who told this long ago?
Who declared it of old?
Was it not I, the LORD?
And there is no other god besides me,
a righteous God and a Savior;
there is none besides me.
[22]†“Turn to me and be saved,
all the ends of the earth!
For I am God, and there is no other.
[23]†By myself I have sworn;
from my mouth has gone out in righteousness

a word that shall not return:
‘To me every knee shall bow,
every tongue shall swear allegiance.’ [4]
[24]“Only in the LORD, it shall be said of me,
are righteousness and strength;
to him shall come and be ashamed
all who were incensed against him.
[25]†In the LORD all the offspring of Israel
shall be justified and shall glory.”

The Idols of Babylon and the One True God

ISAIAH **46** †Bel bows down; Nebo stoops;
    their idols are on beasts and livestock;
these things you carry are borne
    as burdens on weary beasts.
[2]†They stoop; they bow down together;
    they cannot save the burden,
    but themselves go into captivity.
[3]†“Listen to me, O house of Jacob,
    all the remnant of the house of Israel,
who have been borne by me from before your birth,
    carried from the womb;
[4]even to your old age I am he,
    and to gray hairs I will carry you.
I have made, and I will bear;
    I will carry and will save.
[5]†“To whom will you liken me and make me equal,
    and compare me, that we may be alike?
[6]Those who lavish gold from the purse,
    and weigh out silver in the scales,
hire a goldsmith, and he makes it into a god;
    then they fall down and worship!
[7]They lift it to their shoulders, they carry it,
    they set it in its place, and it stands there;
    it cannot move from its place.
If one cries to it, it does not answer
    or save him from his trouble.
[8]“Remember this and stand firm,
    recall it to mind, you transgressors,
    [9]†remember the former things of old;
for I am God, and there is no other;
    I am God, and there is none like me,
[10]declaring the end from the beginning
    and from ancient times things not yet done,

saying, ‘My counsel shall stand,
  and I will accomplish all my purpose,’
[11]†calling a bird of prey from the east,
  the man of my counsel from a far country.
I have spoken, and I will bring it to pass;
  I have purposed, and I will do it.
[12]“Listen to me, you stubborn of heart,
  you who are far from righteousness:
[13]†I bring near my righteousness; it is not far off,
  and my salvation will not delay;
I will put salvation in Zion,
  for Israel my glory.”

The Humiliation of Babylon

ISAIAH **47** ‡Come down and sit in the dust,
O virgin daughter of Babylon;
sit on the ground without a throne,
O daughter of the Chaldeans!
For you shall no more be called
tender and delicate.
[2]Take the millstones and grind flour,
put off your veil,
strip off your robe, uncover your legs,
pass through the rivers.
[3]Your nakedness shall be uncovered,
and your disgrace shall be seen.
I will take vengeance,
and I will spare no one.
[4]Our Redeemer—the LORD of hosts is his name—
is the Holy One of Israel.
[5]†Sit in silence, and go into darkness,
O daughter of the Chaldeans;
for you shall no more be called
the mistress of kingdoms.
[6]†I was angry with my people;
I profaned my heritage;
I gave them into your hand;
you showed them no mercy;
on the aged you made your yoke exceedingly heavy.
[7]‡You said, “I shall be mistress forever,”
so that you did not lay these things to heart
or remember their end.
[8]†Now therefore hear this, you lover of pleasures,
who sit securely,
who say in your heart,
“I am, and there is no one besides me;
I shall not sit as a widow

or know the loss of children”:
[9]†These two things shall come to you
in a moment, in one day;
the loss of children and widowhood
shall come upon you in full measure,
in spite of your many sorceries
and the great power of your enchantments.
[10]†You felt secure in your wickedness,
you said, “No one sees me”;
your wisdom and your knowledge led you astray,
and you said in your heart,
“I am, and there is no one besides me.”
[11]†But evil shall come upon you,
which you will not know how to charm away;
disaster shall fall upon you,
for which you will not be able to atone;
and ruin shall come upon you suddenly,
of which you know nothing.
[12]†Stand fast in your enchantments
and your many sorceries,
with which you have labored from your youth;
perhaps you may be able to succeed;
perhaps you may inspire terror.
[13]†You are wearied with your many counsels;
let them stand forth and save you,
those who divide the heavens,
who gaze at the stars,
who at the new moons make known
what shall come upon you.
[14]†Behold, they are like stubble;
the fire consumes them;
they cannot deliver themselves
from the power of the flame.
No coal for warming oneself is this,
no fire to sit before!
[15]†Such to you are those with whom you have labored,
who have done business with you from your youth;

they wander about, each in his own direction;
    there is no one to save you.

Israel Refined for God's Glory

ISAIAH **48** ‡Hear this, O house of Jacob,
who are called by the name of Israel,
and who came from the waters of Judah,
who swear by the name of the Lord
and confess the God of Israel,
but not in truth or right.
[2]For they call themselves after the holy city,
and stay themselves on the God of Israel;
the Lord of hosts is his name.
[3]‡†“The former things I declared of old;
they went out from my mouth, and I announced them;
then suddenly I did them, and they came to pass.
[4]Because I know that you are obstinate,
and your neck is an iron sinew
and your forehead brass,
[5]I declared them to you from of old,
before they came to pass I announced them to you,
lest you should say, ‘My idol did them,
my carved image and my metal image commanded them.’
[6]†“You have heard; now see all this;
and will you not declare it?
From this time forth I announce to you new things,
hidden things that you have not known.
[7]They are created now, not long ago;
before today you have never heard of them,
lest you should say, ‘Behold, I knew them.’
[8]You have never heard, you have never known,
from of old your ear has not been opened.
For I knew that you would surely deal treacherously,
and that from before birth you were called a rebel.
[9]†“For my name's sake I defer my anger,
for the sake of my praise I restrain it for you,
that I may not cut you off.

[10]‡Behold, I have refined you, but not as silver;
I have tried [1] you in the furnace of affliction.
[11]For my own sake, for my own sake, I do it,
for how should my name [2] be profaned?
My glory I will not give to another.

The LORD's Call to Israel

[12]“Listen to me, O Jacob,
and Israel, whom I called!
I am he; I am the first,
and I am the last.
[13]My hand laid the foundation of the earth,
and my right hand spread out the heavens;
when I call to them,
they stand forth together.
[14]‡“Assemble, all of you, and listen!
Who among them has declared these things?
The LORD loves him;
he shall perform his purpose on Babylon,
and his arm shall be against the Chaldeans.
[15]I, even I, have spoken and called him;
I have brought him, and he will prosper in his way.
[16]‡Draw near to me, hear this:
from the beginning I have not spoken in secret,
from the time it came to be I have been there.”
And now the Lord GOD has sent me, and his Spirit.
[17]‡Thus says the LORD,
your Redeemer, the Holy One of Israel:
“I am the LORD your God,
who teaches you to profit,
who leads you in the way you should go.
[18]Oh that you had paid attention to my commandments!
Then your peace would have been like a river,
and your righteousness like the waves of the sea;
[19]‡your offspring would have been like the sand,
and your descendants like its grains;

their name would never be cut off
or destroyed from before me.”
[20]†Go out from Babylon, flee from Chaldea,
declare this with a shout of joy, proclaim it,
send it out to the end of the earth;
say, “The LORD has redeemed his servant Jacob!”
[21]†They did not thirst when he led them through the deserts;
he made water flow for them from the rock;
he split the rock and the water gushed out.
[22]†“There is no peace,” says the LORD, “for the wicked.”

The Servant of the LORD

ISAIAH **49** ‡‡†Listen to me, O coastlands,
and give attention, you peoples from afar.
The LORD called me from the womb,
from the body of my mother he named my name.
[2]†He made my mouth like a sharp sword;
in the shadow of his hand he hid me;
he made me a polished arrow;
in his quiver he hid me away.
[3]†And he said to me, “You are my servant,
Israel, in whom I will be glorified.” [1]
[4]†But I said, “I have labored in vain;
I have spent my strength for nothing and vanity;
yet surely my right is with the LORD,
and my recompense with my God.”
[5]†And now the LORD says,
he who formed me from the womb to be his servant,
to bring Jacob back to him;
and that Israel might be gathered to him—
for I am honored in the eyes of the LORD,
and my God has become my strength—
[6]†he says:
“It is too light a thing that you should be my servant
to raise up the tribes of Jacob
and to bring back the preserved of Israel;
I will make you as a light for the nations,
that my salvation may reach to the end of the earth.”
[7]†Thus says the LORD,
the Redeemer of Israel and his Holy One,
to one deeply despised, abhorred by the nation,
the servant of rulers:
“Kings shall see and arise;
princes, and they shall prostrate themselves;
because of the LORD, who is faithful,

the Holy One of Israel, who has chosen you.”

The Restoration of Israel

[8]†Thus says the LORD:
“In a time of favor I have answered you;
in a day of salvation I have helped you;
I will keep you and give you
as a covenant to the people,
to establish the land,
to apportion the desolate heritages,
[9]‡saying to the prisoners, ‘Come out,’
to those who are in darkness, ‘Appear.’
They shall feed along the ways;
on all bare heights shall be their pasture;
[10]they shall not hunger or thirst,
neither scorching wind nor sun shall strike them,
for he who has pity on them will lead them,
and by springs of water will guide them.
[11]And I will make all my mountains a road,
and my highways shall be raised up.
[12]†Behold, these shall come from afar,
and behold, these from the north and from the west, [2]
and these from the land of Syene.” [3]
[13]†Sing for joy, O heavens, and exult, O earth;
break forth, O mountains, into singing!
For the LORD has comforted his people
and will have compassion on his afflicted.
[14]†But Zion said, “The LORD has forsaken me;
my Lord has forgotten me.”
[15]“Can a woman forget her nursing child,
that she should have no compassion on the son of her womb?
Even these may forget,
yet I will not forget you.
[16]†Behold, I have engraved you on the palms of my hands;
your walls are continually before me.
[17]‡Your builders make haste; [4]

your destroyers and those who laid you waste go out from you.
[18]Lift up your eyes around and see;
they all gather, they come to you.
As I live, declares the LORD,
you shall put them all on as an ornament;
you shall bind them on as a bride does.
[19]†“Surely your waste and your desolate places
and your devastated land—
surely now you will be too narrow for your inhabitants,
and those who swallowed you up will be far away.
[20]The children of your bereavement
will yet say in your ears:
‘The place is too narrow for me;
make room for me to dwell in.’
[21]Then you will say in your heart:
‘Who has borne me these?
I was bereaved and barren,
exiled and put away,
but who has brought up these?
Behold, I was left alone;
from where have these come?’”
[22]†Thus says the Lord GOD:
“Behold, I will lift up my hand to the nations,
and raise my signal to the peoples;
and they shall bring your sons in their bosom,
and your daughters shall be carried on their shoulders.
[23]Kings shall be your foster fathers,
and their queens your nursing mothers.
With their faces to the ground they shall bow down to you,
and lick the dust of your feet.
Then you will know that I am the LORD;
those who wait for me shall not be put to shame.”
[24]†Can the prey be taken from the mighty,
or the captives of a tyrant [5] be rescued?
[25]†For thus says the LORD:
“Even the captives of the mighty shall be taken,
and the prey of the tyrant be rescued,

for I will contend with those who contend with you,
and I will save your children.
[26]†I will make your oppressors eat their own flesh,
and they shall be drunk with their own blood as with wine.
Then all flesh shall know
that I am the LORD your Savior,
and your Redeemer, the Mighty One of Jacob.”

Israel's Sin and the Servant's Obedience

ISAIAH **50** ‡Thus says the LORD:
“Where is your mother's certificate of divorce,
with which I sent her away?
Or which of my creditors is it
to whom I have sold you?
Behold, for your iniquities you were sold,
and for your transgressions your mother was sent away.
[2]‡Why, when I came, was there no man;
why, when I called, was there no one to answer?
Is my hand shortened, that it cannot redeem?
Or have I no power to deliver?
Behold, by my rebuke I dry up the sea,
I make the rivers a desert;
their fish stink for lack of water
and die of thirst.
[3]I clothe the heavens with blackness
and make sackcloth their covering.”
[4]‡The Lord GOD has given me
the tongue of those who are taught,
that I may know how to sustain with a word
him who is weary.
Morning by morning he awakens;
he awakens my ear
to hear as those who are taught.
[5]The Lord GOD has opened my ear,
and I was not rebellious;
I turned not backward.
[6]‡I gave my back to those who strike,
and my cheeks to those who pull out the beard;
I hid not my face
from disgrace and spitting.
[7]‡But the Lord GOD helps me;
therefore I have not been disgraced;

therefore I have set my face like a flint,
and I know that I shall not be put to shame.
[8]‡He who vindicates me is near.
Who will contend with me?
Let us stand up together.
Who is my adversary?
Let him come near to me.
[9]Behold, the Lord GOD helps me;
who will declare me guilty?
Behold, all of them will wear out like a garment;
the moth will eat them up.
[10]‡Who among you fears the LORD
and obeys the voice of his servant?
Let him who walks in darkness
and has no light
trust in the name of the LORD
and rely on his God.
[11]Behold, all you who kindle a fire,
who equip yourselves with burning torches!
Walk by the light of your fire,
and by the torches that you have kindled!
This you have from my hand:
you shall lie down in torment.

The LORD's Comfort for Zion

ISAIAH **51** ‡“Listen to me, you who pursue righteousness,
you who seek the LORD:
look to the rock from which you were hewn,
and to the quarry from which you were dug.
[2]Look to Abraham your father
and to Sarah who bore you;
for he was but one when I called him,
that I might bless him and multiply him.
[3]†For the LORD comforts Zion;
he comforts all her waste places
and makes her wilderness like Eden,
her desert like the garden of the LORD;
joy and gladness will be found in her,
thanksgiving and the voice of song.
[4]‡“Give attention to me, my people,
and give ear to me, my nation;
for a law [1] will go out from me,
and I will set my justice for a light to the peoples.
[5]†My righteousness draws near,
my salvation has gone out,
and my arms will judge the peoples;
the coastlands hope for me,
and for my arm they wait.
[6]†Lift up your eyes to the heavens,
and look at the earth beneath;
for the heavens vanish like smoke,
the earth will wear out like a garment,
and they who dwell in it will die in like manner; [2]
but my salvation will be forever,
and my righteousness will never be dismayed.
[7]‡“Listen to me, you who know righteousness,
the people in whose heart is my law;
fear not the reproach of man,

nor be dismayed at their revilings.
[8]For the moth will eat them up like a garment,
and the worm will eat them like wool;
but my righteousness will be forever,
and my salvation to all generations.”
[9]‡Awake, awake, put on strength,
O arm of the LORD;
awake, as in days of old,
the generations of long ago.
Was it not you who cut Rahab in pieces,
who pierced the dragon?
[10]Was it not you who dried up the sea,
the waters of the great deep,
who made the depths of the sea a way
for the redeemed to pass over?
[11]‡And the ransomed of the LORD shall return
and come to Zion with singing;
everlasting joy shall be upon their heads;
they shall obtain gladness and joy,
and sorrow and sighing shall flee away.
[12]“I, I am he who comforts you;
who are you that you are afraid of man who dies,
of the son of man who is made like grass,
[13]and have forgotten the LORD, your Maker,
who stretched out the heavens
and laid the foundations of the earth,
and you fear continually all the day
because of the wrath of the oppressor,
when he sets himself to destroy?
And where is the wrath of the oppressor?
[14]He who is bowed down shall speedily be released;
he shall not die and go down to the pit,
neither shall his bread be lacking.
[15]I am the LORD your God,
who stirs up the sea so that its waves roar—
the LORD of hosts is his name.
[16]‡And I have put my words in your mouth

and covered you in the shadow of my hand,
establishing [3] the heavens
and laying the foundations of the earth,
and saying to Zion, ‘You are my people.’”
[17]‡Wake yourself, wake yourself,
stand up, O Jerusalem,
you who have drunk from the hand of the LORD
the cup of his wrath,
who have drunk to the dregs
the bowl, the cup of staggering.
[18]There is none to guide her
among all the sons she has borne;
there is none to take her by the hand
among all the sons she has brought up.
[19]†These two things have happened to you—
who will console you?—
devastation and destruction, famine and sword;
who will comfort you? [4]
[20]†Your sons have fainted;
they lie at the head of every street
like an antelope in a net;
they are full of the wrath of the LORD,
the rebuke of your God.
[21]‡Therefore hear this, you who are afflicted,
who are drunk, but not with wine:
[22]Thus says your Lord, the LORD,
your God who pleads the cause of his people:
“Behold, I have taken from your hand the cup of staggering;
the bowl of my wrath you shall drink no more;
[23]and I will put it into the hand of your tormentors,
who have said to you,
‘Bow down, that we may pass over’;
and you have made your back like the ground
and like the street for them to pass over.”

The LORD's Coming Salvation

ISAIAH **52** ‡Awake, awake,
put on your strength, O Zion;
put on your beautiful garments,
O Jerusalem, the holy city;
for there shall no more come into you
the uncircumcised and the unclean.
[2]Shake yourself from the dust and arise;
be seated, O Jerusalem;
loose the bonds from your neck,
O captive daughter of Zion.

[3]†For thus says the LORD: “You were sold for nothing, and you shall be redeemed without money.” [4]For thus says the Lord GOD: “My people went down at the first into Egypt to sojourn there, and the Assyrian oppressed them for nothing. [5]†Now therefore what have I here,” declares the LORD, “seeing that my people are taken away for nothing? Their rulers wail,” declares the LORD, “and continually all the day my name is despised. [6]†Therefore my people shall know my name. Therefore in that day they shall know that it is I who speak; here am I.”

[7]†How beautiful upon the mountains
are the feet of him who brings good news,
who publishes peace, who brings good news of happiness,
who publishes salvation,
who says to Zion, “Your God reigns.”
[8]†The voice of your watchmen—they lift up their voice;
together they sing for joy;
for eye to eye they see
the return of the LORD to Zion.
[9]‡Break forth together into singing,
you waste places of Jerusalem,
for the LORD has comforted his people;
he has redeemed Jerusalem.
[10]The LORD has bared his holy arm

before the eyes of all the nations,
and all the ends of the earth shall see
the salvation of our God.
[11]†Depart, depart, go out from there;
touch no unclean thing;
go out from the midst of her; purify yourselves,
you who bear the vessels of the LORD.
[12]†For you shall not go out in haste,
and you shall not go in flight,
for the LORD will go before you,
and the God of Israel will be your rear guard.

He Was Wounded for Our Transgressions

[13]‡‡†Behold, my servant shall act wisely; [1]
he shall be high and lifted up,
and shall be exalted.
[14]†As many were astonished at you—
his appearance was so marred, beyond human semblance,
and his form beyond that of the children of mankind—
[15]†so shall he sprinkle [2] many nations;
kings shall shut their mouths because of him;
for that which has not been told them they see,
and that which they have not heard they understand.

ISAIAH **53** †Who has believed what he has heard from us? [1]
And to whom has the arm of the LORD been revealed?
[2]†For he grew up before him like a young plant,
and like a root out of dry ground;
he had no form or majesty that we should look at him,
and no beauty that we should desire him.
[3]†He was despised and rejected [2] by men;
a man of sorrows, [3] and acquainted with [4] grief; [5]
and as one from whom men hide their faces [6]
he was despised, and we esteemed him not.
[4]†Surely he has borne our griefs
and carried our sorrows;
yet we esteemed him stricken,
smitten by God, and afflicted.
[5]†But he was wounded for our transgressions;
he was crushed for our iniquities;
upon him was the chastisement that brought us peace,
and with his stripes we are healed.
[6]†All we like sheep have gone astray;
we have turned—every one—to his own way;
and the LORD has laid on him
the iniquity of us all.
[7]††He was oppressed, and he was afflicted,
yet he opened not his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he opened not his mouth.
[8]†By oppression and judgment he was taken away;
and as for his generation, who considered
that he was cut off out of the land of the living,
stricken for the transgression of my people?
[9]†And they made his grave with the wicked
and with a rich man in his death,
although he had done no violence,
and there was no deceit in his mouth.
[10]†Yet it was the will of the LORD to crush him;
he has put him to grief; [7]

when his soul makes [8] an offering for guilt,
he shall see his offspring; he shall prolong his days;
the will of the LORD shall prosper in his hand.
11 †Out of the anguish of his soul he shall see [9] and be satisfied;
by his knowledge shall the righteous one, my servant,
make many to be accounted righteous,
and he shall bear their iniquities.
12 †Therefore I will divide him a portion with the many, [10]
and he shall divide the spoil with the strong, [11]
because he poured out his soul to death
and was numbered with the transgressors;
yet he bore the sin of many,
and makes intercession for the transgressors.

The Eternal Covenant of Peace

ISAIAH **54** ‡“Sing, O barren one, who did not bear;
break forth into singing and cry aloud,
you who have not been in labor!
For the children of the desolate one will be more
than the children of her who is married,” says the Lord.
[2]‡“Enlarge the place of your tent,
and let the curtains of your habitations be stretched out;
do not hold back; lengthen your cords
and strengthen your stakes.
[3]‡For you will spread abroad to the right and to the left,
and your offspring will possess the nations
and will people the desolate cities.
[4]‡“Fear not, for you will not be ashamed;
be not confounded, for you will not be disgraced;
for you will forget the shame of your youth,
and the reproach of your widowhood you will remember no more.
[5]‡For your Maker is your husband,
the Lord of hosts is his name;
and the Holy One of Israel is your Redeemer,
the God of the whole earth he is called.
[6]‡For the Lord has called you
like a wife deserted and grieved in spirit,
like a wife of youth when she is cast off,
says your God.
[7]For a brief moment I deserted you,
but with great compassion I will gather you.
[8]In overflowing anger for a moment
I hid my face from you,
but with everlasting love I will have compassion on you,”
says the Lord, your Redeemer.
[9]‡“This is like the days of Noah [1] to me:
as I swore that the waters of Noah
should no more go over the earth,

so I have sworn that I will not be angry with you,
and will not rebuke you.
[10]‡For the mountains may depart
and the hills be removed,
but my steadfast love shall not depart from you,
and my covenant of peace shall not be removed,”
says the LORD, who has compassion on you.
[11]‡“O afflicted one, storm-tossed and not comforted,
behold, I will set your stones in antimony,
and lay your foundations with sapphires. [2]
[12]I will make your pinnacles of agate, [3]
your gates of carbuncles, [4]
and all your wall of precious stones.
[13]All your children shall be taught by the LORD,
and great shall be the peace of your children.
[14]In righteousness you shall be established;
you shall be far from oppression, for you shall not fear;
and from terror, for it shall not come near you.
[15]‡If anyone stirs up strife,
it is not from me;
whoever stirs up strife with you
shall fall because of you.
[16]Behold, I have created the smith
who blows the fire of coals
and produces a weapon for its purpose.
I have also created the ravager to destroy;
[17]no weapon that is fashioned against you shall succeed,
and you shall confute every tongue that rises against you in judgment.
This is the heritage of the servants of the LORD
and their vindication [5] from me, declares the LORD.”

The Compassion of the LORD

ISAIAH **55** ‡“Come, everyone who thirsts,
come to the waters;
and he who has no money,
come, buy and eat!
Come, buy wine and milk
without money and without price.
[2]‡Why do you spend your money for that which is not bread,
and your labor for that which does not satisfy?
Listen diligently to me, and eat what is good,
and delight yourselves in rich food.
[3]‡Incline your ear, and come to me;
hear, that your soul may live;
and I will make with you an everlasting covenant,
my steadfast, sure love for David.
[4]Behold, I made him a witness to the peoples,
a leader and commander for the peoples.
[5]Behold, you shall call a nation that you do not know,
and a nation that did not know you shall run to you,
because of the LORD your God, and of the Holy One of Israel,
for he has glorified you.
[6]‡“Seek the LORD while he may be found;
call upon him while he is near;
[7]‡let the wicked forsake his way,
and the unrighteous man his thoughts;
let him return to the LORD, that he may have compassion on him,
and to our God, for he will abundantly pardon.
[8]‡For my thoughts are not your thoughts,
neither are your ways my ways, declares the LORD.
[9]For as the heavens are higher than the earth,
so are my ways higher than your ways
and my thoughts than your thoughts.
[10]‡“For as the rain and the snow come down from heaven
and do not return there but water the earth,

making it bring forth and sprout,
giving seed to the sower and bread to the eater,
[11]so shall my word be that goes out from my mouth;
it shall not return to me empty,
but it shall accomplish that which I purpose,
and shall succeed in the thing for which I sent it.
[12]†“For you shall go out in joy
and be led forth in peace;
the mountains and the hills before you
shall break forth into singing,
and all the trees of the field shall clap their hands.
[13]†Instead of the thorn shall come up the cypress;
instead of the brier shall come up the myrtle;
and it shall make a name for the LORD,
an everlasting sign that shall not be cut off.”

Salvation for Foreigners

ISAIAH **56** †Thus says the LORD:
“Keep justice, and do righteousness,
for soon my salvation will come,
and my deliverance be revealed.
[2]†Blessed is the man who does this,
and the son of man who holds it fast,
who keeps the Sabbath, not profaning it,
and keeps his hand from doing any evil.”
[3]†Let not the foreigner who has joined himself to the LORD say,
“The LORD will surely separate me from his people”;
and let not the eunuch say,
“Behold, I am a dry tree.”
[4]‡For thus says the LORD:
“To the eunuchs who keep my Sabbaths,
who choose the things that please me
and hold fast my covenant,
[5]I will give in my house and within my walls
a monument and a name
better than sons and daughters;
I will give them an everlasting name
that shall not be cut off.
[6]‡“And the foreigners who join themselves to the LORD,
to minister to him, to love the name of the LORD,
and to be his servants,
everyone who keeps the Sabbath and does not profane it,
and holds fast my covenant—
[7]†these I will bring to my holy mountain,
and make them joyful in my house of prayer;
their burnt offerings and their sacrifices
will be accepted on my altar;
for my house shall be called a house of prayer
for all peoples.”
[8]†The Lord GOD,

who gathers the outcasts of Israel, declares,
“I will gather yet others to him
besides those already gathered.”

Israel's Irresponsible Leaders

[9]‡‡All you beasts of the field, come to devour—
all you beasts in the forest.
[10]His watchmen are blind;
they are all without knowledge;
they are all silent dogs;
they cannot bark,
dreaming, lying down,
loving to slumber.
[11]The dogs have a mighty appetite;
they never have enough.
But they are shepherds who have no understanding;
they have all turned to their own way,
each to his own gain, one and all.
[12]‡“Come,” they say, “let me get wine;
let us fill ourselves with strong drink;
and tomorrow will be like this day,
great beyond measure.”

Israel's Futile Idolatry

ISAIAH **57** ‡The righteous man perishes,
and no one lays it to heart;
devout men are taken away,
while no one understands.
For the righteous man is taken away from calamity;
[2]he enters into peace;
they rest in their beds
who walk in their uprightness.
[3]†But you, draw near,
sons of the sorceress,
offspring of the adulterer and the loose woman.
[4]†Whom are you mocking?
Against whom do you open your mouth wide
and stick out your tongue?
Are you not children of transgression,
the offspring of deceit,
[5]‡you who burn with lust among the oaks, [1]
under every green tree,
who slaughter your children in the valleys,
under the clefts of the rocks?
[6]Among the smooth stones of the valley is your portion;
they, they, are your lot;
to them you have poured out a drink offering,
you have brought a grain offering.
Shall I relent for these things?
[7]‡On a high and lofty mountain
you have set your bed,
and there you went up to offer sacrifice.
[8]Behind the door and the doorpost
you have set up your memorial;
for, deserting me, you have uncovered your bed,
you have gone up to it,
you have made it wide;

and you have made a covenant for yourself with them,
you have loved their bed,
you have looked on nakedness. [2]
[9]†You journeyed to the king with oil
and multiplied your perfumes;
you sent your envoys far off,
and sent down even to Sheol.
[10]†You were wearied with the length of your way,
but you did not say, “It is hopeless”;
you found new life for your strength,
and so you were not faint. [3]
[11]†Whom did you dread and fear,
so that you lied,
and did not remember me,
did not lay it to heart?
Have I not held my peace, even for a long time,
and you do not fear me?
[12]‡I will declare your righteousness and your deeds,
but they will not profit you.
[13]When you cry out, let your collection of idols deliver you!
The wind will carry them off,
a breath will take them away.
But he who takes refuge in me shall possess the land
and shall inherit my holy mountain.

Comfort for the Contrite

[14]‡†And it shall be said,
“Build up, build up, prepare the way,
remove every obstruction from my people's way.”
[15]‡For thus says the One who is high and lifted up,
who inhabits eternity, whose name is Holy:
“I dwell in the high and holy place,
and also with him who is of a contrite and lowly spirit,
to revive the spirit of the lowly,
and to revive the heart of the contrite.
[16]For I will not contend forever,

nor will I always be angry;
for the spirit would grow faint before me,
and the breath of life that I made.
[17]†Because of the iniquity of his unjust gain I was angry,
I struck him; I hid my face and was angry,
but he went on backsliding in the way of his own heart.
[18]I have seen his ways, but I will heal him;
I will lead him and restore comfort to him and his mourners,
[19]†creating the fruit of the lips.
Peace, peace, to the far and to the near,” says the LORD,
“and I will heal him.
[20]†But the wicked are like the tossing sea;
for it cannot be quiet,
and its waters toss up mire and dirt.
[21]There is no peace,” says my God, “for the wicked.”

True and False Fasting

ISAIAH **58** ‡‡†“Cry aloud; do not hold back;
lift up your voice like a trumpet;
declare to my people their transgression,
to the house of Jacob their sins.
[2]†Yet they seek me daily
and delight to know my ways,
as if they were a nation that did righteousness
and did not forsake the judgment of their God;
they ask of me righteous judgments;
they delight to draw near to God.
[3]‡‘Why have we fasted, and you see it not?
Why have we humbled ourselves, and you take no knowledge of it?’
Behold, in the day of your fast you seek your own pleasure, [1]
and oppress all your workers.
[4]Behold, you fast only to quarrel and to fight
and to hit with a wicked fist.
Fasting like yours this day
will not make your voice to be heard on high.
[5]Is such the fast that I choose,
a day for a person to humble himself?
Is it to bow down his head like a reed,
and to spread sackcloth and ashes under him?
Will you call this a fast,
and a day acceptable to the LORD?
[6]“Is not this the fast that I choose:
to loose the bonds of wickedness,
to undo the straps of the yoke,
to let the oppressed [2] go free,
and to break every yoke?
[7]Is it not to share your bread with the hungry
and bring the homeless poor into your house;
when you see the naked, to cover him,

and not to hide yourself from your own flesh?
[8]†Then shall your light break forth like the dawn,
and your healing shall spring up speedily;
your righteousness shall go before you;
the glory of the LORD shall be your rear guard.
[9]†Then you shall call, and the LORD will answer;
you shall cry, and he will say, ‘Here I am.’
If you take away the yoke from your midst,
the pointing of the finger, and speaking wickedness,
[10]if you pour yourself out for the hungry
and satisfy the desire of the afflicted,
then shall your light rise in the darkness
and your gloom be as the noonday.
[11]And the LORD will guide you continually
and satisfy your desire in scorched places
and make your bones strong;
and you shall be like a watered garden,
like a spring of water,
whose waters do not fail.
[12]†And your ancient ruins shall be rebuilt;
you shall raise up the foundations of many generations;
you shall be called the repairer of the breach,
the restorer of streets to dwell in.
[13]†“If you turn back your foot from the Sabbath,
from doing your pleasure [3] on my holy day,
and call the Sabbath a delight
and the holy day of the LORD honorable;
if you honor it, not going your own ways,
or seeking your own pleasure, [4] or talking idly; [5]
[14]†then you shall take delight in the LORD,
and I will make you ride on the heights of the earth; [6]
I will feed you with the heritage of Jacob your father,
for the mouth of the LORD has spoken.”

Evil and Oppression

ISAIAH **59** ‡Behold, the LORD's hand is not shortened, that it cannot save,
or his ear dull, that it cannot hear;
[2]‡but your iniquities have made a separation
between you and your God,
and your sins have hidden his face from you
so that he does not hear.
[3]For your hands are defiled with blood
and your fingers with iniquity;
your lips have spoken lies;
your tongue mutters wickedness.
[4]No one enters suit justly;
no one goes to law honestly;
they rely on empty pleas, they speak lies,
they conceive mischief and give birth to iniquity.
[5]‡They hatch adders' eggs;
they weave the spider's web;
he who eats their eggs dies,
and from one that is crushed a viper is hatched.
[6]‡Their webs will not serve as clothing;
men will not cover themselves with what they make.
Their works are works of iniquity,
and deeds of violence are in their hands.
[7]‡Their feet run to evil,
and they are swift to shed innocent blood;
their thoughts are thoughts of iniquity;
desolation and destruction are in their highways.
[8]The way of peace they do not know,
and there is no justice in their paths;
they have made their roads crooked;
no one who treads on them knows peace.
[9]Therefore justice is far from us,
and righteousness does not overtake us;

we hope for light, and behold, darkness,
and for brightness, but we walk in gloom.
[10]‡We grope for the wall like the blind;
we grope like those who have no eyes;
we stumble at noon as in the twilight,
among those in full vigor we are like dead men.
[11]We all growl like bears;
we moan and moan like doves;
we hope for justice, but there is none;
for salvation, but it is far from us.
[12]‡For our transgressions are multiplied before you,
and our sins testify against us;
for our transgressions are with us,
and we know our iniquities:
[13]transgressing, and denying the LORD,
and turning back from following our God,
speaking oppression and revolt,
conceiving and uttering from the heart lying words.
[14]Justice is turned back,
and righteousness stands far away;
for truth has stumbled in the public squares,
and uprightness cannot enter.
[15]‡†Truth is lacking,
and he who departs from evil makes himself a prey.

Judgment and Redemption

The LORD saw it, and it displeased him [1]
that there was no justice.
[16]He saw that there was no man,
and wondered that there was no one to intercede;
then his own arm brought him salvation,
and his righteousness upheld him.
[17]‡†He put on righteousness as a breastplate,
and a helmet of salvation on his head;
he put on garments of vengeance for clothing,
and wrapped himself in zeal as a cloak.

[18]According to their deeds, so will he repay,
wrath to his adversaries, repayment to his enemies;
to the coastlands he will render repayment.
[19]†So they shall fear the name of the Lord from the west,
and his glory from the rising of the sun;
for he will come like a rushing stream, [2]
which the wind of the Lord drives.
[20]‡“And a Redeemer will come to Zion,
to those in Jacob who turn from transgression,” declares the Lord.

[21]†“And as for me, this is my covenant with them,” says the Lord: “My Spirit that is upon you, and my words that I have put in your mouth, shall not depart out of your mouth, or out of the mouth of your offspring, or out of the mouth of your children's offspring,” says the Lord, “from this time forth and forevermore.”

The Future Glory of Israel

ISAIAH **60** ‡Arise, shine, for your light has come,
and the glory of the LORD has risen upon you.
[2]For behold, darkness shall cover the earth,
and thick darkness the peoples;
but the LORD will arise upon you,
and his glory will be seen upon you.
[3]†And nations shall come to your light,
and kings to the brightness of your rising.
[4]†Lift up your eyes all around, and see;
they all gather together, they come to you;
your sons shall come from afar,
and your daughters shall be carried on the hip.
[5]†Then you shall see and be radiant;
your heart shall thrill and exult, [1]
because the abundance of the sea shall be turned to you,
the wealth of the nations shall come to you.
[6]†A multitude of camels shall cover you,
the young camels of Midian and Ephah;
all those from Sheba shall come.
They shall bring gold and frankincense,
and shall bring good news, the praises of the LORD.
[7]†All the flocks of Kedar shall be gathered to you;
the rams of Nebaioth shall minister to you;
they shall come up with acceptance on my altar,
and I will beautify my beautiful house.
[8]†Who are these that fly like a cloud,
and like doves to their windows?
[9]†For the coastlands shall hope for me,
the ships of Tarshish first,
to bring your children from afar,
their silver and gold with them,
for the name of the LORD your God,
and for the Holy One of Israel,

because he has made you beautiful.
[10]†Foreigners shall build up your walls,
and their kings shall minister to you;
for in my wrath I struck you,
but in my favor I have had mercy on you.
[11]†Your gates shall be open continually;
day and night they shall not be shut,
that people may bring to you the wealth of the nations,
with their kings led in procession.
[12]†For the nation and kingdom
that will not serve you shall perish;
those nations shall be utterly laid waste.
[13]†The glory of Lebanon shall come to you,
the cypress, the plane, and the pine,
to beautify the place of my sanctuary,
and I will make the place of my feet glorious.
[14]†The sons of those who afflicted you
shall come bending low to you,
and all who despised you
shall bow down at your feet;
they shall call you the City of the LORD,
the Zion of the Holy One of Israel.
[15]†Whereas you have been forsaken and hated,
with no one passing through,
I will make you majestic forever,
a joy from age to age.
[16]†You shall suck the milk of nations;
you shall nurse at the breast of kings;
and you shall know that I, the LORD, am your Savior
and your Redeemer, the Mighty One of Jacob.
[17]†Instead of bronze I will bring gold,
and instead of iron I will bring silver;
instead of wood, bronze,
instead of stones, iron.
I will make your overseers peace
and your taskmasters righteousness.
[18]†Violence shall no more be heard in your land,

devastation or destruction within your borders;
you shall call your walls Salvation,
and your gates Praise.
[19]†The sun shall be no more
your light by day,
nor for brightness shall the moon
give you light; [2]
but the LORD will be your everlasting light,
and your God will be your glory. [3]
[20]†Your sun shall no more go down,
nor your moon withdraw itself;
for the LORD will be your everlasting light,
and your days of mourning shall be ended.
[21]†Your people shall all be righteous;
they shall possess the land forever,
the branch of my planting, the work of my hands,
that I might be glorified. [4]
[22]†The least one shall become a clan,
and the smallest one a mighty nation;
I am the LORD;
in its time I will hasten it.

The Year of the LORD's Favor

ISAIAH **61** ‡†The Spirit of the Lord GOD is upon me,
because the LORD has anointed me
to bring good news to the poor; [1]
he has sent me to bind up the brokenhearted,
to proclaim liberty to the captives,
and the opening of the prison to those who are bound; [2]
2 †to proclaim the year of the LORD's favor,
and the day of vengeance of our God;
to comfort all who mourn;
3 †to grant to those who mourn in Zion—
to give them a beautiful headdress instead of ashes,
the oil of gladness instead of mourning,
the garment of praise instead of a faint spirit;
that they may be called oaks of righteousness,
the planting of the LORD, that he may be glorified. [3]
4 †They shall build up the ancient ruins;
they shall raise up the former devastations;
they shall repair the ruined cities,
the devastations of many generations.
5 Strangers shall stand and tend your flocks;
foreigners shall be your plowmen and vinedressers;
6 †but you shall be called the priests of the LORD;
they shall speak of you as the ministers of our God;
you shall eat the wealth of the nations,
and in their glory you shall boast.
7 †Instead of your shame there shall be a double portion;
instead of dishonor they shall rejoice in their lot;
therefore in their land they shall possess a double portion;
they shall have everlasting joy.
8 †For I the LORD love justice;
I hate robbery and wrong; [4]
I will faithfully give them their recompense,
and I will make an everlasting covenant with them.

[9]Their offspring shall be known among the nations,
and their descendants in the midst of the peoples;
all who see them shall acknowledge them,
that they are an offspring the LORD has blessed.
[10]†I will greatly rejoice in the LORD;
my soul shall exult in my God,
for he has clothed me with the garments of salvation;
he has covered me with the robe of righteousness,
as a bridegroom decks himself like a priest with a beautiful headdress,
and as a bride adorns herself with her jewels.
[11]For as the earth brings forth its sprouts,
and as a garden causes what is sown in it to sprout up,
so the Lord GOD will cause righteousness and praise
to sprout up before all the nations.

Zion's Coming Salvation

ISAIAH **62** ‡For Zion's sake I will not keep silent,
and for Jerusalem's sake I will not be quiet,
until her righteousness goes forth as brightness,
and her salvation as a burning torch.
[2]‡The nations shall see your righteousness,
and all the kings your glory,
and you shall be called by a new name
that the mouth of the LORD will give.
[3]You shall be a crown of beauty in the hand of the LORD,
and a royal diadem in the hand of your God.
[4]‡You shall no more be termed Forsaken, [1]
and your land shall no more be termed Desolate, [2]
but you shall be called My Delight Is in Her, [3]
and your land Married; [4]
for the LORD delights in you,
and your land shall be married.
[5]‡For as a young man marries a young woman,
so shall your sons marry you,
and as the bridegroom rejoices over the bride,
so shall your God rejoice over you.
[6]‡On your walls, O Jerusalem,
I have set watchmen;
all the day and all the night
they shall never be silent.
You who put the LORD in remembrance,
take no rest,
[7]and give him no rest
until he establishes Jerusalem
and makes it a praise in the earth.
[8]‡The LORD has sworn by his right hand
and by his mighty arm:
“I will not again give your grain
to be food for your enemies,

and foreigners shall not drink your wine
for which you have labored;
[9]†but those who garner it shall eat it
and praise the LORD,
and those who gather it shall drink it
in the courts of my sanctuary.” [5]
[10]†Go through, go through the gates;
prepare the way for the people;
build up, build up the highway;
clear it of stones;
lift up a signal over the peoples.
[11]†Behold, the LORD has proclaimed
to the end of the earth:
Say to the daughter of Zion,
“Behold, your salvation comes;
behold, his reward is with him,
and his recompense before him.”
[12]†And they shall be called The Holy People,
The Redeemed of the LORD;
and you shall be called Sought Out,
A City Not Forsaken.

The LORD's Day of Vengeance

ISAIAH **63** ‡Who is this who comes from Edom,
in crimsoned garments from Bozrah,
he who is splendid in his apparel,
marching in the greatness of his strength?
“It is I, speaking in righteousness,
mighty to save.”
[2]Why is your apparel red,
and your garments like his who treads in the winepress?
[3]‡“I have trodden the winepress alone,
and from the peoples no one was with me;
I trod them in my anger
and trampled them in my wrath;
their lifeblood [1] spattered on my garments,
and stained all my apparel.
[4]‡For the day of vengeance was in my heart,
and my year of redemption [2] had come.
[5]‡I looked, but there was no one to help;
I was appalled, but there was no one to uphold;
so my own arm brought me salvation,
and my wrath upheld me.
[6]‡I trampled down the peoples in my anger;
I made them drunk in my wrath,
and I poured out their lifeblood on the earth.”

The LORD's Mercy Remembered

[7]‡‡‡I will recount the steadfast love of the LORD,
the praises of the LORD,
according to all that the LORD has granted us,
and the great goodness to the house of Israel
that he has granted them according to his compassion,
according to the abundance of his steadfast love.
[8]For he said, “Surely they are my people,

children who will not deal falsely.”
And he became their Savior.
[9]†In all their affliction he was afflicted, [3]
and the angel of his presence saved them;
in his love and in his pity he redeemed them;
he lifted them up and carried them all the days of old.
[10]†But they rebelled
and grieved his Holy Spirit;
therefore he turned to be their enemy,
and himself fought against them.
[11]‡Then he remembered the days of old,
of Moses and his people. [4]
Where is he who brought them up out of the sea
with the shepherds of his flock?
Where is he who put in the midst of them
his Holy Spirit,
[12]who caused his glorious arm
to go at the right hand of Moses,
who divided the waters before them
to make for himself an everlasting name,
[13]who led them through the depths?
Like a horse in the desert,
they did not stumble.
[14]†Like livestock that go down into the valley,
the Spirit of the Lord gave them rest.
So you led your people,
to make for yourself a glorious name.

Prayer for Mercy

[15]‡†Look down from heaven and see,
from your holy and beautiful [5] habitation.
Where are your zeal and your might?
The stirring of your inner parts and your compassion
are held back from me.
[16]†For you are our Father,
though Abraham does not know us,

and Israel does not acknowledge us;
you, O LORD, are our Father,
our Redeemer from of old is your name.
17 †O LORD, why do you make us wander from your ways
and harden our heart, so that we fear you not?
Return for the sake of your servants,
the tribes of your heritage.
18 †Your holy people held possession for a little while; [6]
our adversaries have trampled down your sanctuary.
19 †We have become like those over whom you have never ruled,
like those who are not called by your name.

ISAIAH **64** ‡‡Oh that you would rend the heavens and come down,
that the mountains might quake at your presence—
2 [1] as when fire kindles brushwood
and the fire causes water to boil—
to make your name known to your adversaries,
and that the nations might tremble at your presence!
3†When you did awesome things that we did not look for,
you came down, the mountains quaked at your presence.
4†From of old no one has heard
or perceived by the ear,
no eye has seen a God besides you,
who acts for those who wait for him.
5†You meet him who joyfully works righteousness,
those who remember you in your ways.
Behold, you were angry, and we sinned;
in our sins we have been a long time, and shall we be saved? [2]
6†We have all become like one who is unclean,
and all our righteous deeds are like a polluted garment.
We all fade like a leaf,
and our iniquities, like the wind, take us away.
7‡There is no one who calls upon your name,
who rouses himself to take hold of you;
for you have hidden your face from us,
and have made us melt in [3] the hand of our iniquities.
8But now, O LORD, you are our Father;
we are the clay, and you are our potter;
we are all the work of your hand.
9Be not so terribly angry, O LORD,
and remember not iniquity forever.
Behold, please look, we are all your people.
10Your holy cities have become a wilderness;
Zion has become a wilderness,
Jerusalem a desolation.
11†Our holy and beautiful [4] house,
where our fathers praised you,
has been burned by fire,
and all our pleasant places have become ruins.

[12]Will you restrain yourself at these things, O LORD?
Will you keep silent, and afflict us so terribly?

Judgment and Salvation

ISAIAH **65** ‡†I was ready to be sought by those who did not ask for me;
I was ready to be found by those who did not seek me.
I said, “Here am I, here am I,”
to a nation that was not called by [1] my name.
[2]†I spread out my hands all the day
to a rebellious people,
who walk in a way that is not good,
following their own devices;
[3]‡a people who provoke me
to my face continually,
sacrificing in gardens
and making offerings on bricks;
[4]who sit in tombs,
and spend the night in secret places;
who eat pig's flesh,
and broth of tainted meat is in their vessels;
[5]†who say, “Keep to yourself,
do not come near me, for I am too holy for you.”
These are a smoke in my nostrils,
a fire that burns all the day.
[6]†Behold, it is written before me:
“I will not keep silent, but I will repay;
I will indeed repay into their bosom
[7]both your iniquities and your fathers' iniquities together,
says the LORD;
because they made offerings on the mountains
and insulted me on the hills,
I will measure into their bosom
payment for their former deeds.” [2]
[8]‡Thus says the LORD:
“As the new wine is found in the cluster,
and they say, ‘Do not destroy it,

for there is a blessing in it,’
so I will do for my servants' sake,
and not destroy them all.
[9]I will bring forth offspring from Jacob,
and from Judah possessors of my mountains;
my chosen shall possess it,
and my servants shall dwell there.
[10]†Sharon shall become a pasture for flocks,
and the Valley of Achor a place for herds to lie down,
for my people who have sought me.
[11]‡But you who forsake the LORD,
who forget my holy mountain,
who set a table for Fortune
and fill cups of mixed wine for Destiny,
[12]I will destine you to the sword,
and all of you shall bow down to the slaughter,
because, when I called, you did not answer;
when I spoke, you did not listen,
but you did what was evil in my eyes
and chose what I did not delight in.”
[13]‡Therefore thus says the Lord GOD:
“Behold, my servants shall eat,
but you shall be hungry;
behold, my servants shall drink,
but you shall be thirsty;
behold, my servants shall rejoice,
but you shall be put to shame;
[14]behold, my servants shall sing for gladness of heart,
but you shall cry out for pain of heart
and shall wail for breaking of spirit.
[15]†You shall leave your name to my chosen for a curse,
and the Lord GOD will put you to death,
but his servants he will call by another name.
[16]†So that he who blesses himself in the land
shall bless himself by the God of truth,
and he who takes an oath in the land
shall swear by the God of truth;

because the former troubles are forgotten
and are hidden from my eyes.

New Heavens and a New Earth

[17]††“For behold, I create new heavens
and a new earth,
and the former things shall not be remembered
or come into mind.
[18]But be glad and rejoice forever
in that which I create;
for behold, I create Jerusalem to be a joy,
and her people to be a gladness.
[19]I will rejoice in Jerusalem
and be glad in my people;
no more shall be heard in it the sound of weeping
and the cry of distress.
[20]†No more shall there be in it
an infant who lives but a few days,
or an old man who does not fill out his days,
for the young man shall die a hundred years old,
and the sinner a hundred years old shall be accursed.
[21]†They shall build houses and inhabit them;
they shall plant vineyards and eat their fruit.
[22]They shall not build and another inhabit;
they shall not plant and another eat;
for like the days of a tree shall the days of my people be,
and my chosen shall long enjoy [3] the work of their hands.
[23]†They shall not labor in vain
or bear children for calamity, [4]
for they shall be the offspring of the blessed of the LORD,
and their descendants with them.
[24]†Before they call I will answer;
while they are yet speaking I will hear.
[25]†The wolf and the lamb shall graze together;
the lion shall eat straw like the ox,
and dust shall be the serpent's food.

They shall not hurt or destroy
        in all my holy mountain,”
says the LORD.

The Humble and Contrite in Spirit

ISAIAH **66** ‡Thus says the LORD:
“Heaven is my throne,
and the earth is my footstool;
what is the house that you would build for me,
and what is the place of my rest?
[2]All these things my hand has made,
and so all these things came to be,
declares the LORD.
But this is the one to whom I will look:
he who is humble and contrite in spirit
and trembles at my word.
[3]†“He who slaughters an ox is like one who kills a man;
he who sacrifices a lamb, like one who breaks a dog's neck;
he who presents a grain offering, like one who offers pig's blood;
he who makes a memorial offering of frankincense, like one who blesses an idol.
These have chosen their own ways,
and their soul delights in their abominations;
[4]I also will choose harsh treatment for them
and bring their fears upon them,
because when I called, no one answered,
when I spoke, they did not listen;
but they did what was evil in my eyes
and chose that in which I did not delight.”
[5]†Hear the word of the LORD,
you who tremble at his word:
“Your brothers who hate you
and cast you out for my name's sake
have said, ‘Let the LORD be glorified,
that we may see your joy’;
but it is they who shall be put to shame.
[6]“The sound of an uproar from the city!
A sound from the temple!

The sound of the LORD,
rendering recompense to his enemies!

Rejoice with Jerusalem

[7]†“Before she was in labor
she gave birth;
before her pain came upon her
she delivered a son.
[8]Who has heard such a thing?
Who has seen such things?
Shall a land be born in one day?
Shall a nation be brought forth in one moment?
For as soon as Zion was in labor
she brought forth her children.
[9]Shall I bring to the point of birth and not cause to bring forth?”
says the LORD;
“shall I, who cause to bring forth, shut the womb?”
says your God.
[10]“Rejoice with Jerusalem, and be glad for her,
all you who love her;
rejoice with her in joy,
all you who mourn over her;
[11]†that you may nurse and be satisfied
from her consoling breast;
that you may drink deeply with delight
from her glorious abundance.” [1]
[12]†For thus says the LORD:
“Behold, I will extend peace to her like a river,
and the glory of the nations like an overflowing stream;
and you shall nurse, you shall be carried upon her hip,
and bounced upon her knees.
[13]As one whom his mother comforts,
so I will comfort you;
you shall be comforted in Jerusalem.
[14]†You shall see, and your heart shall rejoice;
your bones shall flourish like the grass;

and the hand of the LORD shall be known to his servants,
and he shall show his indignation against his enemies.

Final Judgment and Glory of the LORD

[15]†“For behold, the LORD will come in fire,
and his chariots like the whirlwind,
to render his anger in fury,
and his rebuke with flames of fire.
[16]†For by fire will the LORD enter into judgment,
and by his sword, with all flesh;
and those slain by the LORD shall be many.

[17]†“Those who sanctify and purify themselves to go into the gardens, following one in the midst, eating pig's flesh and the abomination and mice, shall come to an end together, declares the LORD.

[18]†“For I know [2] their works and their thoughts, and the time is coming [3] to gather all nations and tongues. And they shall come and shall see my glory, [19]†and I will set a sign among them. And from them I will send survivors to the nations, to Tarshish, Pul, and Lud, who draw the bow, to Tubal and Javan, to the coastlands far away, that have not heard my fame or seen my glory. And they shall declare my glory among the nations. [20]†And they shall bring all your brothers from all the nations as an offering to the LORD, on horses and in chariots and in litters and on mules and on dromedaries, to my holy mountain Jerusalem, says the LORD, just as the Israelites bring their grain offering in a clean vessel to the house of the LORD. [21]†And some of them also I will take for priests and for Levites, says the LORD.

[22]†“For as the new heavens and the new earth
that I make
shall remain before me, says the LORD,
so shall your offspring and your name remain.
[23]†From new moon to new moon,
and from Sabbath to Sabbath,
all flesh shall come to worship before me,
declares the LORD.

[24] [†]“And they shall go out and look on the dead bodies of the men who have rebelled against me. For their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all flesh.”

Footnotes

Footnotes for Isaiah, Chapter 1

[1] 1:2 Or *Sons*; also verse 4

[2] 1:10 Or *law*

[3] 1:18 Or *dispute*

[4] 1:21 Or *become unchaste*

[5] 1:29 Some Hebrew manuscripts *you*

Footnotes for Isaiah, Chapter 2

[1] 2:3 Or *teaching*

[2] 2:19 Hebrew *dust*

Footnotes for Isaiah, Chapter 3

[1] 3:1 Hebrew *staff*

[2] 3:4 Or *caprice*

[3] 3:7 Hebrew *binder of wounds*

[4] 3:8 Hebrew *the eyes of his glory*

[5] 3:12 Or *they have confused*

[6] 3:14 Or *grazed over*; compare Exodus 22:5

Footnotes for Isaiah, Chapter 4

[1] 4:4 Or *purging*

Footnotes for Isaiah, Chapter 5

[1] 5:5 Or *grazed over*; compare Exodus 22:5

[2] 5:7 The Hebrew words for *justice* and *bloodshed* sound alike

[3] 5:7 The Hebrew words for *righteous* and *outcry* sound alike

[4] 5:10 Hebrew *ten yoke*, the area ten yoke of oxen can plow in a day

[5] 5:10 A *bath* was about 6 gallons or 22 liters; a *homer* was about 6 bushels or 220 liters; an *ephah* was about 3/5 bushel or 22 liters

[6] 5:13 Or *without their knowledge*

[7] 5:13 Or *die of hunger*

[8] 5:14 Hebrew *her nobility*

[9] 5:15 Hebrew *high*

[10] 5:16 Hebrew *high*

Footnotes for Isaiah, Chapter 6

[1] 6:1 Or *hem*

[2] 6:3 Or *may his glory fill the whole earth*

[3] 6:9 Or *Hear indeed*

[4] 6:9 Or *see indeed*

[5] 6:10 Hebrew *fat*

[6] 6:13 Or *purged*

[7] 6:13 Or *offspring*

Footnotes for Isaiah, Chapter 7

[1] 7:2 Hebrew *Syria has rested upon*

[2] 7:2 Hebrew *his heart*

[3] 7:3 *Shear-jashub* means *A remnant shall return*

[4] 7:6 Hebrew *let us split it open*

[5] 7:9 The Hebrew for *you* is plural in verses 9, 13, 14

[6] 7:11 The Hebrew for *you* and *your* is singular in verses 11, 16, 17

[7] 7:13 That is, Isaiah

[8] 7:14 *Immanuel* means *God is with us*

[9] 7:19 Or *watering holes*, or *brambles*

[10] 7:23 A *shekel* was about 2/5 ounce or 11 grams

Footnotes for Isaiah, Chapter 8

[1] 8:1 Hebrew *with a man's stylus*

[2] 8:1 *Maher-shalal-hash-baz* means *The spoil speeds, the prey hastens*

[3] 8:9 Or *Be evil*

[4] 8:9 Or *dismayed*

[5] 8:10 The Hebrew for *God is with us* is *Immanuel*

[6] 8:16 Or *law*; also verse 20

[7] 8:21 Hebrew *it*

[8] 8:21 Or *speak contemptuously by*

Footnotes for Isaiah, Chapter 9

[1] 9:1 Ch 8:23 in Hebrew

[2] 9:1 Or *of the Gentiles*

[3] 9:2 Ch 9:1 in Hebrew

[4] 9:6 Or *is upon*

[5] 9:6 Or *is called*

[6] 9:17 Or *speaks disgraceful things*

Footnotes for Isaiah, Chapter 10

[1] 10:12 Hebrew *I*

[2] 10:27 The meaning of the Hebrew is uncertain

Footnotes for Isaiah, Chapter 11

[1] 11:11 Probably *Nubia*

[2] 11:15 Hebrew *devote to destruction*

[3] 11:15 Or *wind*

Footnotes for Isaiah, Chapter 12

[1] 12:1 The Hebrew for *you* is singular in verse 1

[2] 12:2 Hebrew *for Yah, the LORD*

[3] 12:3 The Hebrew for *you* is plural in verses 3, 4

[4] 12:5 Or *this is made known*

[5] 12:6 The Hebrew for *your* in verse 6 is singular, referring to the *inhabitant of Zion*

Footnotes for Isaiah, Chapter 13

[1] 13:3 Or *those who exult in my majesty*

[2] 13:5 Or *earth*; also verse 9

[3] 13:6 The Hebrew words for *destruction* and *almighty* sound alike

[4] 13:18 Hebrew *dash in pieces*

[5] 13:21 Or *owls*

[6] 13:22 Or *foxes*

Footnotes for Isaiah, Chapter 14

[1] 14:4 Dead Sea Scroll (compare Septuagint, Syriac, Vulgate); the meaning of the word in the Masoretic Text is uncertain

[2] 14:13 Or *in the remote parts of Zaphon*

[3] 14:18 Hebrew *house*

[4] 14:23 Possibly *porcupine*, or *owl*

Footnotes for Isaiah, Chapter 15

[1] 15:2 Hebrew *the house*

[2] 15:2 Or *temple, even Dibon to the high places*

[3] 15:9 Dead Sea Scroll, Vulgate (compare Syriac); Masoretic Text *Dimon* (twice in this verse)

Footnotes for Isaiah, Chapter 16

[1] 16:4 Some Hebrew manuscripts, Septuagint, Syriac; Masoretic Text *let my outcasts sojourn among you; as for Moab, be a shelter to them*

Footnotes for Isaiah, Chapter 17

[1] 17:11 Or *though you carefully fence them*

[2] 17:11 Or *will be a heap*

Footnotes for Isaiah, Chapter 18

[1] 18:1 Probably *Nubia*

Footnotes for Isaiah, Chapter 19

[1] 19:3 Or *I will swallow up*

[2] 19:18 Dead Sea Scroll and some other manuscripts *City of the Sun*

Footnotes for Isaiah, Chapter 20

[1] 20:3 Probably *Nubia*

Footnotes for Isaiah, Chapter 21

[1] 21:5 Or *they set the watchman*

[2] 21:8 Dead Sea Scroll, Syriac; Masoretic Text *Then a lion cried out*, or *Then he cried out like a lion*

Footnotes for Isaiah, Chapter 23

[1] 23:1 Hebrew *Kittim*; also verse 12

[2] 23:5 Hebrew *they will have labor pains*

[3] 23:9 The Hebrew words for *glory* and *hosts* sound alike

[4] 23:13 Or *that has become nothing*

[5] 23:15 Or *lifetime*

Footnotes for Isaiah, Chapter 24

[1] 24:1 Or *land*; also throughout this chapter

[2] 24:14 Hebrew *from the sea*

[3] 24:15 Hebrew *in the realm of light*

[4] 24:17 The Hebrew words for *terror*, *pit*, and *snare* sound alike

Footnotes for Isaiah, Chapter 25

[1] 25:10 The Hebrew words for *dunghill* and for the Moabite town *Madmen* (Jeremiah 48:2) sound alike

[2] 25:11 Or *in spite of the skill*

Footnotes for Isaiah, Chapter 27

[1] 27:2 Many Hebrew manuscripts *A vineyard of wine*

[2] 27:6 Hebrew *In those to come*

[3] 27:8 Or *By driving her away*; the meaning of the Hebrew word is uncertain

[4] 27:8 Or *wind*

[5] 27:9 Septuagint *and this is the blessing when I take away his sin*

Footnotes for Isaiah, Chapter 28

[1] 28:5 The Hebrew words for *glory* and *hosts* sound alike

[2] 28:7 Or *confused by*

[3] 28:16 Dead Sea Scroll *I am laying*

[4] 28:25 A type of wheat

[5] 28:28 Or *Grain is crushed for bread; he will surely thresh it, but not forever*

Footnotes for Isaiah, Chapter 29

[1] 29:2 *Ariel* could mean *lion of God*, or *hero* (2 Samuel 23:20), or *altar hearth* (Ezekiel 43:15-16)

[2] 29:9 Or *Linger awhile*

Footnotes for Isaiah, Chapter 30

[1] 30:1 Hebrew *who weave a web*

[2] 30:8 Some Hebrew manuscripts, Syriac, Targum, Vulgate, and Greek versions; Masoretic Text *forever and ever*

[3] 30:15 Or *repentance*

[4] 30:27 Hebrew *in weight of uplifted clouds*

[5] 30:33 Or *For Topheth*

Footnotes for Isaiah, Chapter 31

[1] 31:4 The Hebrew words for *hosts* and *to fight* sound alike

[2] 31:6 Hebrew *they*

Footnotes for Isaiah, Chapter 32

[1] 32:17 Or *security*

Footnotes for Isaiah, Chapter 33

[1] 33:6 Hebrew *his*

[2] 33:8 Masoretic Text; Dead Sea Scroll *witnesses*

Footnotes for Isaiah, Chapter 34

[1] 34:2 That is, set apart (devoted) as an offering to the Lord (for destruction); also verse 5

[2] 34:9 Hebrew *her streams*

[3] 34:11 The identity of the animals rendered *hawk* and *porcupine* is uncertain

[4] 34:11 Hebrew *formlessness*

[5] 34:13 Or *owls*

[6] 34:14 Identity uncertain

Footnotes for Isaiah, Chapter 35

[1] 35:8 Or *if they are fools, they shall not wander in it*

Footnotes for Isaiah, Chapter 36

[1] 36:2 *Rabshakeh* is the title of a high-ranking Assyrian military officer

[2] 36:16 Hebrew *Make a blessing with me*

Footnotes for Isaiah, Chapter 37

[1] 37:9 Probably *Nubia*

[2] 37:27 Some Hebrew manuscripts and 2 Kings 19:26; most Hebrew manuscripts *like a field*

Footnotes for Isaiah, Chapter 38

[1] 38:1 Or *live*; also verses 9, 21

[2] 38:5 Hebrew *to your days*

[3] 38:8 The meaning of the Hebrew verse is uncertain

[4] 38:10 Or *In the quiet*

[5] 38:13 Or (with Targum) *I cried for help*

Footnotes for Isaiah, Chapter 40

[1] 40:2 Or *time of service*

[2] 40:3 Or *A voice of one crying*

[3] 40:6 Revocalization based on Dead Sea Scroll, Septuagint, Vulgate; Masoretic Text *And someone says*

[4] 40:6 Or *all its constancy*

[5] 40:9 Or *O herald of good news to Zion*

[6] 40:9 Or *O herald of good news to Jerusalem*

[7] 40:13 Or *has directed*

[8] 40:20 Or *He chooses valuable wood*

Footnotes for Isaiah, Chapter 41

[1] 41:2 Or *whom righteousness calls to follow?*

[2] 41:23 Or *that we may both be dismayed and see*

[3] 41:27 Or *Formerly I said*

Footnotes for Isaiah, Chapter 42

[1] 42:4 Or *bruised*

[2] 42:15 Or *into coastlands*

[3] 42:19 Or *as the one at peace with me*

Footnotes for Isaiah, Chapter 44

[1] 44:7 Or *Who like me can proclaim it?*

[2] 44:23 Or *will display his beauty*

Footnotes for Isaiah, Chapter 45

[1] 45:2 Masoretic Text; Dead Sea Scroll, Septuagint *level the mountains*

[2] 45:11 A slight emendation yields *will you question me about my children, or command me concerning the work of my hands*?

[3] 45:19 Hebrew *in emptiness*

[4] 45:23 Septuagint *every tongue shall confess to God*

Footnotes for Isaiah, Chapter 48

[1] 48:10 Or *I have chosen*

[2] 48:11 Hebrew lacks *my name*

Footnotes for Isaiah, Chapter 49

[1] 49:3 Or *I will display my beauty*

[2] 49:12 Hebrew *from the sea*

[3] 49:12 Dead Sea Scroll; Masoretic Text *Sinim*

[4] 49:17 Dead Sea Scroll; Masoretic Text *Your children make haste*

[5] 49:24 Dead Sea Scroll, Syriac, Vulgate (see also verse 25); Masoretic Text *of a righteous man*

Footnotes for Isaiah, Chapter 51

[1] 51:4 Or *for teaching*; also verse 7

[2] 51:6 Or *will die like gnats*

[3] 51:16 Or *planting*

[4] 51:19 Dead Sea Scroll, Septuagint, Syriac, Vulgate; Masoretic Text *how shall I comfort you*

Footnotes for Isaiah, Chapter 52

[1] 52:13 Or *shall prosper*

[2] 52:15 Or *startle*

Footnotes for Isaiah, Chapter 53

[1] 53:1 Or *Who has believed what we have heard?*

[2] 53:3 Or *forsaken*

[3] 53:3 Or *pains*; also verse 4

[4] 53:3 Or *and knowing*

[5] 53:3 Or *sickness*; also verse 4

[6] 53:3 Or *as one who hides his face from us*

[7] 53:10 Or *he has made him sick*

[8] 53:10 Or *when you make his soul*

[9] 53:11 Masoretic Text; Dead Sea Scroll *he shall see light*

[10] 53:12 Or *with the great*

[11] 53:12 Or *with the numerous*

Footnotes for Isaiah, Chapter 54

[1] 54:9 Some manuscripts *For this is as the waters of Noah*

[2] 54:11 Or *lapis lazuli*

[3] 54:12 Or *jasper*, or *ruby*

[4] 54:12 Or *crystal*

[5] 54:17 Or *righteousness*

Footnotes for Isaiah, Chapter 57

[1] 57:5 Or *among the terebinths*

[2] 57:8 Or *on a monument* (see 56:5); Hebrew *on a hand*

[3] 57:10 Hebrew *and so you were not sick*

Footnotes for Isaiah, Chapter 58

[1] 58:3 Or *pursue your own business*

[2] 58:6 Or *bruised*

[3] 58:13 Or *business*

[4] 58:13 Or *pursuing your own business*

[5] 58:13 Hebrew *or speaking a word*

[6] 58:14 Or *of the land*

Footnotes for Isaiah, Chapter 59

[1] 59:15 Hebrew *and it was evil in his eyes*

[2] 59:19 Hebrew *a narrow river*

Footnotes for Isaiah, Chapter 60

[1] 60:5 Hebrew *your heart shall tremble and grow wide*

[2] 60:19 Masoretic Text; Dead Sea Scroll, Septuagint, Targum add *by night*

[3] 60:19 Or *your beauty*

[4] 60:21 Or *that I might display my beauty*

Footnotes for Isaiah, Chapter 61

[1] 61:1 Or *afflicted*

[2] 61:1 Or *the opening* [of the eyes] *to those who are blind*; Septuagint *and recovery of sight to the blind*

[3] 61:3 Or *that he may display his beauty*

[4] 61:8 Or *robbery with a burnt offering*

Footnotes for Isaiah, Chapter 62

[1] 62:4 Hebrew *Azubah*

[2] 62:4 Hebrew *Shemamah*

[3] 62:4 Hebrew *Hephzibah*

[4] 62:4 Hebrew *Beulah*

[5] 62:9 Or *in my holy courts*

Footnotes for Isaiah, Chapter 63

[1] 63:3 Or *their juice*; also verse 6

[2] 63:4 Or *the year of my redeemed*

[3] 63:9 Or *he did not afflict*

[4] 63:11 Or *Then his people remembered the days of old, of Moses*

[5] 63:15 Or *holy and glorious*

[6] 63:18 Or *They have dispossessed your holy people for a little while*

Footnotes for Isaiah, Chapter 64

[1] 64:2 Ch 64:1 in Hebrew

[2] 64:5 Or *in your ways is continuance, that we might be saved*

[3] 64:7 Masoretic Text; Septuagint, Syriac, Targum *have delivered us into*

[4] 64:11 Or *holy and glorious*

Footnotes for Isaiah, Chapter 65

[1] 65:1 Or *that did not call upon*

[2] 65:7 Or *I will first measure their payment into their bosom*

[3] 65:22 Hebrew *shall wear out*

[4] 65:23 Or *for sudden terror*

Footnotes for Isaiah, Chapter 66

[1] 66:11 Or *breast*

[2] 66:18 Septuagint, Syriac; Hebrew lacks *know*

[3] 66:18 Hebrew *and it is coming*

Study Notes

ISAIAH—NOTE ON 1:1 See Introduction: Title; Author and Date.

ISAIAH—NOTE ON 1:2–9 This is a courtroom scene in which the Lord is the plaintiff and the nation of Israel is the defendant. Instead of responding to God's ultimate care and provision for them, these people have failed to give him the loving obedience that is his due.

ISAIAH—NOTE ON 1:2 **heavens . . . earth.** God intended Israel to be a channel of blessing to the nations (19:24–25; 42:6; Gen. 12:2–3), but instead he must call the nations to look on Israel's shame. **Children.** The physical descendants of Abraham are God's chosen people, in spite of their disobedience (cf. Gen. 18:18–19).

ISAIAH—NOTE ON 1:3 **ox . . . donkey.** Animals appear to have more powers of reason than God's people who break fellowship with him.

ISAIAH—NOTE ON 1:4 **the Holy One of Israel.** This is Isaiah's special title for God, found 25 times in this book (1:4; 5:19, 24; 10:20; 12:6; 17:7; 29:19; 30:11, 12, 15; 31:1; 37:23; 41:14, 16, 20; 43:3, 14; 45:11; 47:4; 48:17; 49:7; 54:5; 55:5; 60:9, 14), but only six times in the rest of the OT (2 Kings 19:22; Ps. 71:22; 78:41; 89:18; Jer. 50:29; 51:5). Isaiah also uses "Holy One" as a title four times (10:17; 40:25; 43:15; 49:7) and "Holy One of Jacob" once (29:23). In many contexts the name contrasts the holiness of God with the sinfulness of Israel.

ISAIAH—NOTE ON 1:5 **Why . . . struck down?** Already in ruins because of rebellion against God (vv. 7–8), the nation behaved irrationally by continuing their rebellion.

ISAIAH—NOTE ON 1:8 **daughter of Zion.** The phrase occurs 28 times in the OT, six of which are in Isaiah (1:8; 10:32; 16:1; 37:22; 52:2; 62:11). It is a personification of Jerusalem, standing in this case for all of Judah.

ISAIAH—NOTE ON 1:9 **Lord of hosts.** Isaiah used this title or the similar "Lord God of hosts" 60 times. It pictured God as a mighty warrior, a leader of armies, capable of conquering all of Israel's enemies and providing for her survival. **survivors.** Sometimes rendered "remnant," this term designated the faithful among the Israelites. Paul cited this verse to prove the ongoing existence of faithful Israelites even in his day (Rom. 9:29). Such a remnant will constitute the nucleus of returning Israelites in the nation's regathering when the Messiah returns to earth. See Isa. 10:20–22; Hos. 1:10–11. **Sodom . . . Gomorrah.** In destroying them, God rained brimstone and fire on these two Canaanite cities because of their aggravated sinfulness (Gen. 18:20; 19:24–28). The two thereby became a proverbial expression for the ultimate in God's temporal judgment against any people (e.g., Isa. 13:19; Deut. 29:23; Jer. 23:14; 49:18; 50:40; Amos 4:11; Zeph. 2:9; Matt. 10:15; 2 Pet. 2:6; Jude 7). Had God's grace not intervened, he would have judged Israel in the same way.

ISAIAH—NOTE ON 1:10–17 The prophet applied the names of the sinful cities, Sodom and Gomorrah, to Judah and Jerusalem in decrying their empty formalism in worship. God found their activities utterly repulsive when they engaged in the rituals prescribed by Moses, because when doing so they persisted in iniquity.

ISAIAH—NOTE ON 1:11 **I have had enough . . . I do not delight.** Cf. 1 Sam. 15:22–23. God found all sacrifices meaningless and even abhorrent if the offerer failed in obedience to his laws. Rebellion is equated to the sin of witchcraft and stubbornness to iniquity and idolatry.

ISAIAH—NOTE ON 1:13–14 **New moon and Sabbath and the calling of convocations . . . appointed feasts.** These were all occasions prescribed by the law of Moses (cf. Ex. 12:16; Lev. 23; Num. 10:10; 28:11–29:40; Deut. 16:1–17).

ISAIAH—NOTE ON 1:14 **my soul hates.** It is impossible to doubt the Lord's total aversion toward hypocritical religion. Other practices God hates include robbery for burnt offering (61:8), serving other gods (Jer. 44:4), harboring evil against a neighbor and love for a false oath (Zech. 8:16), divorce (Mal. 2:16), and the one who loves violence (Ps. 11:5).

ISAIAH—NOTE ON 1:16–17 **remove the evil . . . seek justice.** The outward evidence of the emptiness of Jerusalem's ritualism was the presence of evil works and the absence of good works.

ISAIAH—NOTE ON 1:17 **the fatherless . . . the widow's.** Illustrative of good works are deeds done on behalf of those in need (v. 23; Deut. 10:17–18; 14:29; 24:17–21; 26:12–13; 27:19; James 1:27).

ISAIAH—NOTE ON 1:18–20 In developing his call for cleanliness in v. 16, the Lord pardoned the guilty who desire forgiveness and obedience. This section previews the last 27 chapters of Isaiah, which focus more on grace and forgiveness than on judgment.

ISAIAH—NOTE ON 1:18 **scarlet . . . crimson.** The two colors speak of the guilt of those whose hands were "full of blood" (v. 15). Being covered with blood speaks of extreme iniquity and perversity (cf. 59:3; Ezek. 9:9–10; 23:37, 45). **white as snow . . . like wool.** Snow and wool are substances that are naturally white, and therefore portray what is clean, the blood-guilt (Isa. 1:15) having been removed (cf. Ps. 51:7). Isaiah was a prophet of grace, but forgiveness is not unconditional. It comes through repentance as Isa. 1:19 indicates.

ISAIAH—NOTE ON 1:19–20 **willing and obedient . . . refuse and rebel.** The prophet offered his readers the same choice God gave Moses in Deut. 28, a choice between a blessing and a curse. They may choose repentance and obedience and reap the benefits of the land or refuse to do so and become victims of foreign oppressors. **eat . . . be eaten.** To accentuate the opposite outcomes, the Lord used the same Hebrew word to depict both destinies. On one hand, they may eat the fruit of the land; on the other, they may be eaten by conquering powers.

ISAIAH—NOTE ON 1:21–31 Verses 21–23 recount Jerusalem's current disobedience, with an account of God's actions to purge her in vv. 24–31.

ISAIAH—NOTE ON 1:21 **whore.** Often in the OT, spiritual harlotry pictured the idolatry of God's people (e.g., Jer. 2:20; 3:1; Hos. 2:2; 3:1; Ezek. 16:22–37). In this instance, however, Jerusalem's unfaithfulness incorporated a wider range of wrongs, including murders and general corruption (Isa.

1:21–23). **justice . . . Righteousness.** As Isaiah prophesied, ethical depravity had replaced the city’s former virtues.

ISAIAH—NOTE ON 1:24 **the Lord of hosts, the Mighty One of Israel.** These titles of God emphasized his role as the rightful judge of his sinful people. “The Mighty One of Israel” occurs only here in the Bible, though “the Mighty One of Jacob” appears five times (49:26; 60:16; Gen. 49:24; Ps. 132:2, 5).

ISAIAH—NOTE ON 1:25–26 **I will . . . smelt away . . . I will restore.** God’s judgment of his people has future restoration as its goal. They were subsequently restored from the Babylonian captivity (Jer. 29:10), but this promise has in view a greater and more lasting restoration. It anticipates a complete and permanent restoration, which will make Jerusalem supreme among the nations (Jer. 3:17; Ezek. 5:5; Mic. 4:2; Zech. 8:22; 14:16). The only such purging and restoration in Scripture is that spoken of in conjunction with the yet-future “time of distress for Jacob” (Jer. 30:6–7; i.e., Daniel’s seventieth week, cf. Dan. 9:24–27) and the second advent of the Messiah (Zech. 14:4).

ISAIAH—NOTE ON 1:27 **Zion.** Originally a designation for the hill Ophel, this name became a synonym for the entire city of Jerusalem. Isaiah always uses it that way. **be redeemed . . . those . . . who repent.** That remnant of the city who repented of their sins would find redemption in conjunction with God’s future restoration of Israel’s prosperity (cf. 59:20).

ISAIAH—NOTE ON 1:28 **rebels . . . sinners . . . those who forsake.** Concurrent with the future blessing of the faithful remnant, the Lord will relegate the unrepentant to destruction. This is the only way Zion can become pure.

ISAIAH—NOTE ON 1:29 **oaks . . . gardens.** These were settings where Israel practiced idolatrous worship. It is ironic that the Lord had chosen Israel while some citizens of Jerusalem have chosen the “gardens.” When God calls them to account for their rebellious choice, they will be ashamed and embarrassed.

ISAIAH—NOTE ON 1:31 burn together . . . none to quench. Both the rebel and his works will perish. This is final judgment, not merely another captivity.

ISAIAH—NOTE ON 2:1–5:30 Chapters 2–5 comprise a single connected discourse.

ISAIAH—NOTE ON 2:1–5 The first of three pictures of Zion (Jerusalem) in this discourse that depicts her future exaltation.

ISAIAH—NOTE ON 2:2–4 The book of Micah contains this portion of Isaiah's prophecy almost word for word (Mic. 4:1–3), indicating that the younger contemporary of Isaiah may have obtained the words from him. Both passages present a prophetic picture of Zion in the future messianic kingdom when all people will recognize Jerusalem as the capital of the world.

ISAIAH—NOTE ON 2:2 in the latter days. The "latter days" is a time designation looking forward to the messianic era (Ezek. 38:16; Hos. 3:5; Mic. 4:1). The NT applied the expression to the period beginning with the first advent of Jesus Christ (Acts 2:17; 2 Tim. 3:1; Heb. 1:2; James 5:3; 2 Pet. 3:3). Old Testament prophets, being without a clear word regarding the time between the Messiah's two advents, linked the expression to the Messiah's return to establish his earthly kingdom, i.e., the millennial kingdom spoken about in Rev. 20:1–10. **the mountain of the house of the Lord.** The reference is to Mount Zion, the location of the temple in Jerusalem. The expression occurs two other times in the OT (2 Chron. 33:15; Mic. 4:1).

ISAIAH—NOTE ON 2:3 mountain of the Lord. Isaiah frequently calls Mount Zion the "holy mountain" (11:9; 27:13; 56:7; 57:13; 65:11, 25; 66:20).

ISAIAH—NOTE ON 2:4 swords into plowshares . . . spears into pruning hooks. With the Messiah on his throne in Jerusalem, the world will enjoy uninterrupted peaceful conditions. Warfare will continue to characterize human history until the Prince of Peace (9:6) returns to earth to put an end to it.

ISAIAH—NOTE ON 2:6–4:1 After a glimpse of Judah's glorious future (2:1–5), the prophet returned to the present for a scathing rebuke of her idolatry and the judgment of God it evokes.

ISAIAH—NOTE ON 2:6–9 Isaiah stated the Lord's formal charge against the people of Jerusalem.

ISAIAH—NOTE ON 2:6 **things from the east.** Through caravans from the east, an influx of religious superstitions had filled Jerusalem and its environs.

ISAIAH—NOTE ON 2:8 **filled with idols.** Jotham and Ahaz, two of the kings under whom Isaiah prophesied, failed to remove the idolatrous high places from the land (2 Kings 15:35; 16:4).

ISAIAH—NOTE ON 2:10–22 This section pictures conditions during the future day of the Lord. Though some elements of the description could fit what Judah experienced in the Babylonian captivity, the intensity of judgment predicted here could not have found fulfillment at that time. The tribulation period before Christ's return will be the time for these judgmental horrors.

ISAIAH—NOTE ON 2:12 **Lord of hosts has a day.** The phrase "day [of reckoning]" or "day of the Lord" appears 19 times in the OT (Obad. 15; Joel 1:15; 2:1, 11, 31; 3:14; Amos 5:18, 20; Isa. 2:12; 13:6, 9; Zeph. 1:7, 14; Ezek. 13:5; 30:3; Zech. 14:1; Mal. 4:5) and four times in the NT (Acts 2:20; 1 Thess. 5:2; 2 Thess. 2:2; 2 Pet. 3:10) to express the time of God's extreme wrath. The "day" (of reckoning) can refer to a near future judgment (Ezek. 13:5; 30:3) or a far future judgment (Zech. 14:1; 2 Thess. 2:2). Two "day of the Lord" expressions remain to be fulfilled: 1) at the end of Daniel's seventieth week (see Joel 3:14; Mal. 4:5; 1 Thess. 5:2) and 2) at the end of the millennium (see 2 Pet. 3:10). The day of reckoning can occur through providential means (Ezek. 30:3) or directly at the hand of God (2 Pet. 3:10). At times, the near fulfillment (Joel 1:15) prefigures the far fulfillment (Joel 3:14); on other occasions, both kinds of fulfillment are included in one passage (Isa. 13:6, 9; Zeph. 1:7, 14). Here Isaiah looks to the far fulfillment at the end of the time of Jacob's trouble (Jer. 30:7).

ISAIAH—NOTE ON 2:13 **cedars of Lebanon . . . oaks of Bashan.** The cedars and oaks were objects of great admiration to people of OT times (Ps. 92:12; 104:16; Ezek. 27:6; 31:3). Yet even these impressive created objects would face destruction because of human rebellion.

ISAIAH—NOTE ON 2:19 **caves of the rocks . . . holes of the ground.** Revelation 6:12, 15, 16 uses this passage and Isa. 2:21 to describe man’s flight from the terrors of tribulation during the period before Christ’s personal return to earth. This shows that the final fulfillment of this prophecy will be during Daniel’s seventieth week.

ISAIAH—NOTE ON 2:22 **Stop regarding man.** This calls readers to stop depending on other humans and to trust only in God, who alone is worthy.

ISAIAH—NOTE ON 3:1–4:1 The Lord’s indictment against and judgment of Jerusalem and Judah continued.

ISAIAH—NOTE ON 3:1 **the Lord God of hosts.** Emphasizing his ultimate authority, God refers to himself by the title Adonai (“the Lord”), the sovereign Lord of all, and by the mighty and warlike “God of hosts.”

ISAIAH—NOTE ON 3:1–3 **taking away . . . diviner.** God’s judgment was to include a removal of the people’s leadership.

ISAIAH—NOTE ON 3:4–5 **infants . . . honorable.** Inexperience in government was to lead to degeneration and irresponsibility at every level of national life.

ISAIAH—NOTE ON 3:6–7 **this heap of ruins . . . leader of the people.** Conditions of anarchy were to be so bad that no one would accept a position of authority over the people.

ISAIAH—NOTE ON 3:8 **Jerusalem . . . Judah.** The fall of Jerusalem in 586 B.C. was only a partial fulfillment of this prophecy. The final fulfillment awaits the times just prior to Christ’s second coming. **against the Lord.** The root of Zion’s problem surfaces: overt rebellion against the Lord. The people sinned shamelessly; they made no effort to conceal it (3:9).

ISAIAH—NOTE ON 3:12 infants . . . women. Children and women were considered ill-suited for governmental leadership, so they figuratively depicted the incompetent rulers.

ISAIAH—NOTE ON 3:14 vineyard. The spoiling of the vineyard by the leaders amounts to their inequities in ruling the nation. Isaiah gave a more detailed comparison of God’s people to a vineyard in 5:1–7.

ISAIAH—NOTE ON 3:16 daughters of Zion. When women cultivate beauty for beauty’s sake, they thereby reflect the moral decay of the nations and detract from the glory of God. Rather than emphasizing outward apparel and activities (vv. 16–24), ladies should cultivate the beauty of the inner person (1 Tim. 2:9–10; 1 Pet. 3:3–4). **mincing along.** Ornamental chains about the ankles necessitated shorter steps and produced tinkling sounds to attract attention.

ISAIAH—NOTE ON 4:1 seven women . . . one man. In the day of reckoning, or the day of the Lord (*see note on 2:12*), he will judge wicked women indirectly by allowing a slaughtering of males, thereby producing a shortage of husbands.

ISAIAH—NOTE ON 4:2–6 The third picture of Zion resembles the first (2:1–5): an eventual purification and prosperity in the land.

ISAIAH—NOTE ON 4:2 branch. This messianic title occurs also in Jer. 23:5; 33:15; Zech. 3:8; 6:12. The thought behind the title relates to 2 Sam. 23:5, that of growth. The life of the branch will bear spiritual fruit (cf. John 15:4–5).

ISAIAH—NOTE ON 4:3 he who is left . . . holy. “Holy” or “set apart” is another way of describing the remnant who will inherit God’s prosperity in that day (cf. 1:9, 27; 3:10).

ISAIAH—NOTE ON 4:4 spirit of burning. For other instances of purging by burning, see 1:25 and 6:6–7.

ISAIAH—NOTE ON 4:5–6 canopy . . . shelter. The future inhabitants of Jerusalem will enjoy the Lord’s protective covering over the glory on

Mount Zion. This recalls Ezekiel’s prophecy of the return of the Shekinah to the temple (Ezek. 43:2–5).

ISAIAH—NOTE ON 5:1–30 The conclusion of the extended discourse begun at 2:1 comes by way of a comparison of God’s people to a vineyard that he cultivated, but that did not bear fruit.

ISAIAH—NOTE ON 5:1 **beloved.** The Lord is the friend who is beloved by Isaiah. The vineyard belongs to him (v. 7).

ISAIAH—NOTE ON 5:2 **grapes . . . wild grapes.** The owner made every conceivable provision for the vine’s productivity and protection, illustrating the Lord’s purely gracious choice of Israel. Justifiably, he expected a good yield from his investment, but the vine’s produce was “sour berries,” inedible and fit only for dumping.

ISAIAH—NOTE ON 5:5 **devoured . . . trampled down.** As punishment for her unfruitfulness, Israel became desolate and accessible to any nation wishing to invade her, such as happened in the Babylonian invasion of 586 B.C., and will happen repeatedly until her national repentance at the second coming of the Messiah.

ISAIAH—NOTE ON 5:7 **justice . . . bloodshed . . . righteousness . . . outcry.** The English words “equity . . . iniquity . . . right . . . riot” illustrate the effective play on words in the underlying Hebrew behind v. 7.

ISAIAH—NOTE ON 5:8–23 The prophet pronounced six woes (judgments) against the unresponsive people of Israel.

ISAIAH—NOTE ON 5:8–10 The first woe was against real estate owners because of their greedy materialism.

ISAIAH—NOTE ON 5:8 **house to house . . . field to field.** God gave the land to the Israelites with the intention that the original allocation remain with each family (Lev. 25:23–25). By Isaiah’s time, land speculators had begun putting together huge estates (Mic. 2:2, 9), and the powerful rich used legal processes to deprive the poor of what was rightfully theirs (Amos 2:6–7).

ISAIAH—NOTE ON 5:10 one bath . . . an ephah. God judged the greedy rich by reducing the productivity of their land to a small fraction of what it would have been normally. One bath was roughly equivalent to 6 gallons. About one-half bushel would be produced from about 6 bushels of planted seed. Such amounts indicate famine conditions.

ISAIAH—NOTE ON 5:11–12 The second woe addressed the drunkards for their neglect of the Lord's work of judgment and redemption, and their devotion to pleasure.

ISAIAH—NOTE ON 5:14 Sheol. This term in this context pictures death as a great monster with wide-open jaws, ready to receive its victims. Such was to be the fate of those who perish in the captivity God will send to punish the people's sinfulness.

ISAIAH—NOTE ON 5:18–19 The third woe was against those who defied the Lord and ridiculed his prophet.

ISAIAH—NOTE ON 5:19 Let him be quick. The taunting unbelievers said, "Where is the judgment of which you have spoken, Isaiah? Bring it on. We will believe it when we see it." This challenge for God to hasten his judgment represented their disbelief that the Holy One of Israel would judge the people. See Isaiah's response in the naming of his son: "the spoil speeds, the prey hastens" (8:1; cf. 5:26).

ISAIAH—NOTE ON 5:20 evil good and good evil. The fourth woe condemned the reversal of morality that dominated the nation. They utterly confused all moral distinctions.

ISAIAH—NOTE ON 5:21 wise in their own eyes. The object of the fifth woe was the people's arrogance. "Pride goes before destruction . . . " (Prov. 16:18).

ISAIAH—NOTE ON 5:22–23 acquit the guilty. The sixth woe pointed to the unjust sentences passed by drunken and bribed judges.

ISAIAH—NOTE ON 5:24–30 The conclusion of the discourse announced God's action in sending a mighty army against Judah to conquer and leave the land in darkness and distress.

ISAIAH—NOTE ON 5:26 **nations far away.** Principal among the nations God would bring against Israel were: 1) Assyria, which conquered the northern kingdom in 722 B.C., and 2) Babylon, which completed its invasion of Jerusalem in 586 B.C. and destroyed the temple.

ISAIAH—NOTE ON 5:30 **darkness.** God's wrath against the people was to eliminate light (8:22; 42:7), but his promised deliverance of the remnant will ultimately turn that darkness into light at the coming of the Messiah (9:2; 42:16; 58:10; 60:2).

ISAIAH—NOTE ON 6:1–5 In preparation for calling Isaiah to be the prophet who would proclaim the coming judgment, God gave him a vision of his majestic holiness so overwhelming that it devastated him and made him realize his own sinfulness.

ISAIAH—NOTE ON 6:1 **King Uzziah died.** After his 52 years of reigning, leprosy caused the death of Uzziah in 739 B.C. (cf. 2 Chron. 26:16–23). Isaiah began his prophetic ministry that year. He received the prophecies of the first five chapters after his call, but at 6:1 he returns to authenticate what he has already written by describing how he was called. **I saw.** The prophet became unconscious of the outside world and with his inner eye saw what God revealed to him. This experience recalls the experience of John's prophetic vision in Rev. 4:1–11. **high and lifted up.** The throne was greatly elevated, emphasizing the Most High God. **train.** This refers to the hem or fringe of the Lord's glorious robe that filled the temple. **temple.** Though Isaiah may have been at the earthly temple, this describes a vision that transcends the earthly. The throne of God is in the heavenly temple (Rev. 4:1–6; 5:1–7; 11:19; 15:5–8).

ISAIAH—NOTE ON 6:2 **seraphim.** The seraphim are an order of angelic creatures who bear a similarity to the four living creatures of Rev. 4:6, which in turn resemble the cherubim of Ezek. 10:1ff. **six wings.** Two wings covered the faces of the seraphim because they dared not gaze directly at God's glory. Two covered their feet, acknowledging their lowliness even though engaged in divine service. With two they flew in serving the One on the throne. Thus, four wings related to worship, emphasizing the priority of praise.

ISAIAH—NOTE ON **6:3** **called to another.** The seraphs were speaking to each other in antiphonal praise. **Holy, holy, holy.** The primary thrust of the threefold repetition of God's holiness (called the trihagion) is to emphasize God's separateness from and independence of his fallen creation, though it implies secondarily that God is three Persons. See Rev. 4:8, where the four living creatures utter the trihagion. **full of his glory.** The earth is the worldwide display of his immeasurable glory, perfections, and attributes as seen in creation (see Rom. 1:20). Fallen man has nevertheless refused to glorify him as God (Rom. 1:23).

ISAIAH—NOTE ON **6:4** **shook . . . smoke.** The trembling and smoke symbolize God's holiness as it relates to his wrath and judgment (cf. Ex. 19:16–20; Rev. 15:8).

ISAIAH—NOTE ON **6:5** **unclean lips.** If the lips are unclean, so is the heart. This vision of God's holiness vividly reminded the prophet of his own unworthiness, which deserved judgment. Job (Job 42:6) and Peter (Luke 5:8) came to the same realization about themselves when confronted with the presence of the Lord (cf. Ezek. 1:28–2:7; Rev. 1:17).

ISAIAH—NOTE ON **6:6–13** Isaiah's vision has made him painfully aware of his sin and has broken him (cf. 66:2, 5); in this way God has prepared him for his cleansing and his commission.

ISAIAH—NOTE ON **6:6** **coal . . . altar.** The hot coal taken from the altar of incense in heaven (cf. Rev. 8:3–5) is emblematic of God's purifying work. Repentance is painful.

ISAIAH—NOTE ON **6:7** **taken away . . . atoned for.** Spiritual cleansing for special service to the Lord, not salvation, is in view.

ISAIAH—NOTE ON **6:8** **us.** This plural pronoun does not prove the doctrine of the Trinity, but does strongly imply it (see Gen. 1:26). **Here am I! Send me.** This response evidenced the humble readiness of complete trust. Though profoundly aware of his sin, he was available.

ISAIAH—NOTE ON 6:9–10 do not understand . . . do not perceive. Isaiah’s message was to be God’s instrument for hiding the truth from an unreceptive people. Centuries later, Jesus’ parables were to do the same (Matt. 13:14–15; Mark 4:12; Luke 8:10; cf. Isa. 29:9–10; 42:18; 43:8; Deut. 29:4; John 12:40; Acts 28:26–27; Rom. 11:8).

ISAIAH—NOTE ON 6:11–12 How long. Because of such rejection from his people, the prophet asked how long he should preach this message of divine judgment. God replied that it must continue until the cities are desolate (v. 11) and the people have gone into exile (v. 12).

ISAIAH—NOTE ON 6:13 a tenth. Though most will reject God, the tenth, also called “stump” and “holy seed,” represents the faithful remnant in Israel who will be the nucleus who hear and believe.

Isaiah Fulfilled at Christ’s First Advent

Isaiah Fulfilled at Christ’s First Advent		
Reference	**Fulfilled Literally**	**Fulfilled Typically**
7:14	The virgin birth of Christ (Matt. 1:23)	
8:14–15		A stone of stumbling and a rock of offense (Rom. 9:33; 1 Pet. 2:8)
8:17		Christ’s hope and trust in God (Heb. 2:13a)
8:18		The Son of God and the sons of God (Heb. 2:13b)
9:1–2		The arrival of Jesus in the area of Zebulun and Naphtali (Matt. 4:12–16)
9:6a	The birth of Immanuel (Matt. 1:23; Luke 1:31–33; 2:7, 11)	
11:1	Revival of the Davidic dynasty (Matt. 1:6, 16; Acts 13:23; Rev. 5:5; 22:16)	
12:3		Water from the wells of salvation (John 4:10, 14)
25:8		The swallowing up of death (1 Cor. 15:54)
28:11		The gift of tongues as an authenticating sign of God’s messengers (1 Cor. 14:21–22)
28:16	Incarnation of Jesus Christ (Matt. 21:42)	

29:18; 35:5	Jesus’ healing of the physically deaf and blind (Matt. 11:5)	
40:3–5	Preaching of John the Baptist (Matt. 3:3; Mark 1:3; Luke 3:4–6; John 1:23)	
42:1a–3	Christ at his baptism (Matt. 3:16–17) and transfiguration (Matt. 17:5) and his general demeanor throughout his first advent	
42:6		Christ extended the benefits of the New Covenant to the church (Heb. 8:6, 10–12)
42:7		Jesus healed physical blindness and provided liberty for the spiritual captives (Matt. 11:5; Luke 4:18)
42:7		Jesus removed spiritual darkness at his first coming (Matt. 4:16)
50:6	Jesus beaten and spat upon (Matt. 26:67; 27:26, 30; Mark 14:65; 15:19; Luke 22:63; John 18:22)	
50:7	Jesus resolutely setting his face to go to Jerusalem (Luke 9:51)	
53:1	Israel failed to recognize her Messiah (John 12:38)	
53:4		Jesus healed sick people as a symbol of his bearing of sin (Matt. 8:16–17)
53:7–8	Philip identifies Jesus as the one about whom the prophet wrote (Acts 8:32–33)	
53:7	Jesus remained silent at all phases of his trial (Matt. 26:63; 27:12–14; Mark 14:61; 15:5; Luke 23:9; John 19:9; 1 Pet. 2:23)	
53:7	Jesus was the Lamb of God who takes away the sin of the world (John 1:29; 1 Pet. 1:18–19; Rev. 5:6)	
53:9	Jesus was completely innocent of all charges against him (1 Pet. 2:22)	
53:11	Jesus saw the need to be crucified between two criminals (Luke 22:37)	
54:13		Jesus saw those who came to him at his first advent as taught by God (John 6:45)
55:3	Christ’s resurrection was prerequisite to his some day occupying David’s throne on earth (Acts 13:34)	
61:1–2a		Jesus saw his first-advent ministry as a spiritual counterpart of his second-advent deliverance of Israel (Luke 4:18–19)
62:11	Jesus fulfilled the call to the daughter of Zion in his triumphal entry (Matt. 21:5)	

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ISAIAH—NOTE ON 7:1–2 An unsuccessful invasion of Judah by Aram, or Syria, and Israel (i.e., the northern 10 tribes) led to a continued presence of King Tiglath-pileser's Assyrian forces in Israel. Shortly after Ahaz assumed the throne (c. 735 B.C.), this threat to Judah's security brought great fear to the king and the people of Judah. See 2 Chron. 28:5–8, 17–19.

ISAIAH—NOTE ON 7:2 **house of David.** This expression refers to the Davidic dynasty, personified in the current king, Ahaz.

ISAIAH—NOTE ON 7:3 **Shear-jashub.** The name means "a remnant shall return." The presence of Isaiah's son is an object lesson of God's faithfulness to believers among the people.

ISAIAH—NOTE ON 7:4 **do not fear.** Isaiah's message to Ahaz is one of reassurance. The two invading kings will not prevail.

ISAIAH—NOTE ON 7:8 **Ephraim will be shattered.** This tribe represented all the northern 10 tribes. The prophet predicted the coming demise because of idolatry (cf. Hos. 4:17). In 65 years they would cease to be a people, first through the captivity of most of them in 722 B.C. (2 Kings 17:6) and then with the importation of foreign settlers into the land in c. 670 B.C. (2 Kings 17:24; 2 Chron. 33:11; Ezra 4:2).

ISAIAH—NOTE ON 7:9 **not firm in faith . . . not be firm at all.** The choice belonged to Ahaz. He could trust the Lord's word or fall into the enemy's hands or, even worse, experience a final heart-hardening (6:9–10).

ISAIAH—NOTE ON 7:11 **a sign.** To encourage his faith, the Lord offered Ahaz a sign, but Ahaz feigned humility in refusing the sign (v. 12).

ISAIAH—NOTE ON 7:13 **house of David.** Upon hearing Ahaz's refusal, the prophet broadened his audience beyond Ahaz (see v. 2) to include the whole faithless house of David. The nation was guilty of wearying God (1:14).

ISAIAH—NOTE ON 7:14 **a sign.** Since Ahaz refused to choose a sign (vv. 11–12), the Lord chose his own sign, whose implementation would occur far beyond Ahaz's lifetime. **the virgin.** This prophecy reached forward to the virgin birth of the Messiah, as the NT notes (Matt. 1:23). The Hebrew word refers to an unmarried woman and means “virgin” (Gen. 24:43; Prov. 30:19; Song 1:3; 6:8), so the birth of Isaiah’s own son (Isa. 8:3) could not have fully satisified the prophecy. Cf. Gen. 3:15. **Immanuel.** The title, applied to Jesus in Matt. 1:23, means “God with us.”

ISAIAH—NOTE ON **7:15** **curds and honey.** Curds result from coagulated milk, something like cottage cheese. This diet indicated the scarcity of provisions that characterized the period after foreign invaders had decimated the land.

ISAIAH—NOTE ON **7:16** **refuse the evil.** Before the promised son of Isaiah was old enough to make moral choices, the kings of Aram, or Syria, and Ephraim were to meet their doom at the hands of the Assyrians.

ISAIAH—NOTE ON **7:17** **bring upon you . . . the king of Assyria.** Not only did the Lord use the Assyrians to judge the northern kingdom, he also used them to invade Ahaz’s domain of Judah. This coming of the Assyrian king was the beginning of the end for the nation and eventually led to her captivity in Babylon.

ISAIAH—NOTE ON **7:18–25** The desolation prophesied in this section began in the days of Ahaz and reached its climax when the Babylonians conquered Judah. Its results continue to the time when the Messiah will return to deliver Israel and establish his kingdom on earth.

ISAIAH—NOTE ON **7:18** **fly . . . bee.** Egypt was full of flies, and Assyria was a country noted for beekeeping. These insects represented the armies from the powerful countries that the Lord would summon to overrun Judah and take the people into exile.

ISAIAH—NOTE ON **7:19** **steep ravines . . . clefts of the rocks.** Not even inaccessible areas of the land were free from the invading armies.

ISAIAH—NOTE ON **7:20** **razor . . . hired.** The Assyrians were the Lord’s hired blade to shave and disgrace the entire body of Judah (cf. 1:6).

ISAIAH—NOTE ON 7:21–22 a young cow and two sheep. The foreign invasion would cause a change from an agricultural economy to a pastoral one. Not enough men would remain in the land to farm. It was to be a time of great poverty.

ISAIAH—NOTE ON 7:23–25 briers and thorns. The presence of these uncultivated growths was a sign of desolation, as in 5:6.

ISAIAH—NOTE ON 8:1 large tablet. Isaiah was to prepare a large placard for public display. That placard reiterated, from another perspective, the prophecies just concluded in 7:18–25.

ISAIAH—NOTE ON 8:2 reliable witnesses. After the prophecy's fulfillment, the respected leaders Uriah and Zechariah verified to the people that Isaiah had spoken it on a given date before the Assyrian invasion. This verification accredited the Lord's word and upheld his honor (Deut. 18:21–22; Jer. 28:9).

ISAIAH—NOTE ON 8:3 prophetess. Isaiah's wife was called a prophetess because the son to whom she gave birth was prophetic of the Assyrian conquest. **Maher-shalal-hash-baz.** Maher-shalal ("the spoil speeds") told the Assyrian invaders with no doubt as to who was to win the battle. Hash-baz ("the prey hastens") told them to reap the benefits of the conquered land quickly (5:26).

ISAIAH—NOTE ON 8:4 before the boy. The time before the plunder of Aram, or Syria, and the northern kingdom of Israel began was very short. The Assyrians initiated their invasion before Isaiah's child learned to talk. That prophetic limit resembled the one set in 7:16, but there the prophecy was more far-reaching. Fulfillment of the closer prophecy verified the one relating to the distant future.

ISAIAH—NOTE ON 8:6 this people. These were the people of Judah (cf. 6:9), but perhaps secondarily the whole nation of Israel. Ahaz had called on Assyria for help rather than relying on the Lord. **waters of Shiloah.** This was the stream from the Gihon Spring outside Jerusalem's city wall flowing to the Pool of Siloam inside the city, which supplied the city's water (see 7:3). It symbolized the city's dependence on the Lord and his defense of the city, if they were to survive. First, the northern 10 tribes refused that dependence; later, King Ahaz of Judah in the south did the same.

ISAIAH—NOTE ON 8:7 waters of the River. In place of the waters of Shiloah, the waters of the River Euphrates were to overflow its banks and flood all the way to and including Judah. In other words, the King of Assyria was to sweep through the land with his devastating destruction. Though outwardly Ahaz's submission to the Assyrians brought peace to Judah (2 Kings 16:7–18), Isaiah saw the reality that David's throne was merely a hollow sham.

ISAIAH—NOTE ON 8:8 O Immanuel. Because of the Assyrian onslaught, the land of Immanuel (7:14) was to be stripped of all its earthly glory. What a pity that he who owns and will someday possess the land must see it in such a devastated condition!

ISAIAH—NOTE ON 8:9 Be broken. Lest Assyria and other foreign powers think they conquered in their own strength, the prophet reminded them that they were only instruments for the Lord's use and would eventually come to nothing.

ISAIAH—NOTE ON 8:10 God is with us. The Hebrew is *Immanuel*. The name of the virgin's child (7:14) guaranteed the eventual triumph of the faithful remnant of Israel.

ISAIAH—NOTE ON 8:11 with his strong hand. God inspired Isaiah with compelling power to speak a message that by its nature distanced him from the people he ministered to.

ISAIAH—NOTE ON 8:12 conspiracy. Many in Israel considered Isaiah, Jeremiah, and other prophets to be servants of the enemy when they advocated a policy of nonreliance on foreign powers and complete dependence on the Lord alone (see Jer. 37:13–15).

ISAIAH—NOTE ON 8:14 sanctuary . . . rock of stumbling. Isaiah found encouragement in the Lord as his holy place of protection from his accusers. The NT applies this verse to corporate Israel in her ongoing rejection of Jesus as Messiah (Luke 2:34; Rom. 9:32–33; 1 Pet. 2:8). **both**

houses of Israel. They will be collapsed until the return of the Messiah to the earth restores them.

ISAIAH—NOTE ON **8:15** **many shall stumble.** Another prediction anticipated the stumbling of Israel, which included her rejection of her Messiah at his first advent (Luke 20:18; Rom. 9:32; cf. Isa. 28:16).

ISAIAH—NOTE ON **8:16** **my disciples.** These were God's faithful remnant, and hence disciples of Isaiah in a secondary sense. They had the responsibility of maintaining written records of his prophecies so that they could become public after the prophesied Assyrian invasion (see 8:2).

ISAIAH—NOTE ON **8:17** **I will wait . . . hope in him.** The speaker is Isaiah, whose disposition was to await the Lord's deliverance, the national salvation promised to the faithful remnant (40:31; 49:23). *See note on Heb. 2:13*.

ISAIAH—NOTE ON **8:18** **I and the children.** In their historical setting, the words refer to Isaiah and his two sons, whose names had prophetic significance (i.e., as "signs and wonders"). *See note on Heb. 2:13*.

ISAIAH—NOTE ON **8:19** **inquire of the dead.** People of Isaiah's day were using spiritualists to communicate with the dead as King Saul did through the medium at En-dor (1 Sam. 28:8–19). The law strictly forbade such consultations (Lev. 19:26; Deut. 18:10–11).

ISAIAH—NOTE ON **8:20** **teaching . . . testimony!** See v. 16. Light came through the prophecies of God's spokesman, Isaiah.

ISAIAH—NOTE ON **8:21–22** This is a dismal picture of those who were frustrated, desperate, and angry even to the point of cursing God, all because they refused to accept the truthfulness of what Isaiah had predicted regarding the nation's future hardships.

ISAIAH—NOTE ON **9:1** **Zebulun . . . Naphtali . . . Galilee.** Zebulun and Naphtali on the northern border in northeast Galilee west of the Jordan River were the first to suffer from the invasion by the Assyrian king (2 Kings 15:29), marking the beginning of dark days for Israel. **has made**

glorious. "In the former time" the days were to be full of gloom, but "in the latter time" God would transform that gloom into honor. The NT applies this prophecy of Galilee's honor to the time of Jesus Christ's first advent (Matt. 4:12–16). Matthew 4:15–16 quotes Isa. 9:1–2 directly. Ultimately, its fulfillment will come at his second advent when the area is freed from the yoke of foreign invaders.

ISAIAH—NOTE ON **9:2** **a great light . . . light.** The coming of the Messiah is synonymous with the coming of light to remove the darkness of captivity (42:16; 49:6; 58:8; 60:1, 19–20).

ISAIAH—NOTE ON **9:3** **multiplied the nation.** Once again the Lord confirmed his covenant with Abraham to multiply his physical descendants as the sands of the seashore (Gen. 22:17).

ISAIAH—NOTE ON **9:4** **the yoke . . . you have broken.** Eventually the Lord will free national Israel from bondage to Assyria, Babylon, and every other foreign power that has oppressed her.

ISAIAH—NOTE ON **9:5** **burned as fuel for the fire.** The world will no longer need the accessories of warfare because a time of universal peace will follow the return of Christ.

ISAIAH—NOTE ON **9:6** **child . . . son.** These terms elaborate further on Immanuel, the child to be born to the virgin (7:14). The virgin's child will also be the royal Son of David, with rights to the Davidic throne (9:7; cf. Matt. 1:21; Luke 1:31–33; 2:7, 11). **government.** In fulfillment of this verse and Ps. 2:9, the Son will rule the nations of the world (Rev. 2:27; 19:15). **Wonderful Counselor.** In contrast to Ahaz, this King will implement supernatural wisdom in discharging his office (cf. 2 Sam. 16:23; 1 Kings 3:28). **Mighty God.** As a powerful warrior, the Messiah will accomplish the military exploits mentioned in Isa. 9:3–5 (cf. 10:21; Deut. 10:17; Neh. 9:32). **Everlasting Father.** The Messiah will be a Father to his people eternally. As Davidic King, he will compassionately care for and discipline them (Isa. 40:11; 63:16; 64:8; Ps. 68:5–6; 103:13; Prov. 3:12). **Prince of Peace.** The government of Immanuel will procure and perpetuate peace among the nations of the world (Isa. 2:4; 11:6–9; Mic. 4:3).

ISAIAH—NOTE ON 9:7 **throne of David.** The virgin's Son will be the rightful heir to David's throne and will inherit the promises of the Davidic Covenant (2 Sam. 7:12–16; cf. Ps. 89:1–37; Matt. 1:1).

ISAIAH—NOTE ON 9:8–10:4 This poem tells of great warning calamities sent by the Lord that have gone unheeded by Israel. The same refrain recurs four times (9:12, 17, 21; 10:4), dividing it into four strophes.

ISAIAH—NOTE ON 9:9 **pride and in arrogance.** Israel's downfall was her feeling of self-sufficiency whereby she thought she could handle any eventuality (v. 10).

ISAIAH—NOTE ON 9:11 **adversaries of Rezin.** The Aramean, or Syrian, king's enemies were the Assyrians.

ISAIAH—NOTE ON 9:12 **his hand is stretched out still.** The outstretched hand will punish (cf. 5:25) beyond what the people had already experienced.

ISAIAH—NOTE ON 9:16 **those who guide . . . those who are guided.** The aggravated wickedness of Israel extended to all classes, even the fatherless and widows (v. 17) who often were the objects of special mercy (1:17).

ISAIAH—NOTE ON 9:19 **no one spares another.** God's wrath allowed wickedness to cause the society to self-destruct. A senseless mutual exploitation resulted in anarchy and confusion (v. 20).

ISAIAH—NOTE ON 9:21 **Manasseh . . . Ephraim . . . Judah.** Descendants of Joseph's two sons (Manasseh and Ephraim) had engaged in civil war with one another before (see Judg. 12:4) and unite only in their opposition to Judah.

ISAIAH—NOTE ON 10:1–2 **iniquitous decrees . . . turn aside the needy.** The prophet returned to assign reasons for God’s wrath again: 1) inequities in administering the laws, and 2) harsh treatment of those in need.

ISAIAH—NOTE ON 10:2 **widows . . . fatherless.** See 1:17.

ISAIAH—NOTE ON 10:3 **day of punishment.** The Assyrians were the first to invade, then Babylon and other foreign powers followed.

ISAIAH—NOTE ON 10:5 **rod of my anger.** God used Assyria as his instrument of judgment against Israel and Judah. He did the same with Babylon against Judah later on (Hab. 1:6).

ISAIAH—NOTE ON 10:6 **a godless nation.** “My people” (v. 2), the people of Israel and Judah.

ISAIAH—NOTE ON 10:7 **he does not so intend.** Assyria did not realize that she was the Lord’s instrument, but thought her conquests were the result of her own power.

ISAIAH—NOTE ON 10:9 **Calno . . . Damascus.** These cities and territories all capitulated to the Assyrian invaders.

ISAIAH—NOTE ON 10:10–11 **shall I not do to Jerusalem.** Proud Assyria warned Jerusalem that she would overcome that city just as she had been the instrument used by God against other nations.

ISAIAH—NOTE ON 10:12 **punish . . . the king of Assyria.** The Lord expressed his intention of punishing proud Assyria after he had finished using that nation to punish Jerusalem.

ISAIAH—NOTE ON 10:13–14 The prophet proved the Assyrian king’s pride by reiterating his boast (cf. vv. 8–11).

ISAIAH—NOTE ON 10:15 **axe . . . saw . . . rod . . . staff.** Nothing more than an instrument of the Lord (vv. 5, 24), Assyria had no power or wisdom of her own.

ISAIAH—NOTE ON 10:16–19 burning . . . fire . . . flame . . . burn . . . devour. When he had finished using Assyria as his instrument, the Lord terminated the kingdom's existence (see v. 12).

ISAIAH—NOTE ON 10:20 the remnant of Israel. Cf. 1:9. A small nucleus of God's people, preserved by his sovereign grace, form this righteous remnant in the midst of national apostasy. There were always the obedient few who preserved, obeyed, and passed on God's law. There will always be a remnant because God will never forsake the Abrahamic Covenant (cf. Mic. 2:12–13; Rom. 9:27; 11:5).

ISAIAH—NOTE ON 10:22 sand of the sea. Cf. Gen. 22:17.

ISAIAH—NOTE ON 10:23 will make a full end. They must face the wrath of God. See Paul's use of this verse in Rom. 9:28.

ISAIAH—NOTE ON 10:25 my fury. The indignation covers the entire period of Israel's exile (26:20; Dan. 11:36). Here is the promise that it will end with the return of the Messiah (Isa. 11:1–16).

ISAIAH—NOTE ON 10:26 Midian . . . Egypt. Isaiah selected two examples from the past to illustrate the Lord's future deliverance of Israel: Gideon's victory over the Midianites (Judg. 7:25) and the slaughter of the Egyptians who pursued the Israelites through the Red Sea (Ex. 14:16, 26–27).

ISAIAH—NOTE ON 10:27 burden . . . yoke. The removal of this yoke speaks of the future freeing of Israel from compulsion to render service to foreign oppressors.

ISAIAH—NOTE ON 10:28–32 Isaiah visualized the Assyrian army approaching Jerusalem from the north. The place names grew closer to Jerusalem as his vision progressed.

ISAIAH—NOTE ON 10:33 lop . . . hewn down . . . brought low. Though the Assyrian army reached the walls of Jerusalem, the sovereign Lord, the Lord of hosts, intervened and sent them away in defeat. Later Isaiah recorded the literal fulfillment of this prophecy (37:24, 36–38; cf. 2 Kings 19:35–37; 2 Chron. 32:21).

ISAIAH—NOTE ON 10:34 **Lebanon.** The OT equates Assyria to Lebanon (Ezek. 31:3; cf. Isa. 2:13; 37:24).

ISAIAH—NOTE ON 11:1 **stump . . . roots.** With the Babylonian captivity of 586 B.C., the Davidic dynasty appeared as decimated as the Assyrian army. A major difference between the two was the life remaining in the stump and roots of the Davidic line. That life was to manifest itself in new growth in the form of the rod and branch. **Jesse.** Jesse was David's father through whose line the messianic king was to come (Ruth 4:22; 1 Sam. 16:1, 12–13). **branch.** This is a title for the Messiah (see Isa. 4:2).

ISAIAH—NOTE ON 11:2 **the Spirit of the Lord.** As the Spirit of the Lord came upon David when he was anointed king (1 Sam. 16:13; Ps. 51:11), so he will rest upon David's descendant, Christ, who will rule the world. **Spirit . . . the Lord . . . him.** This verse refers to the three persons of the Holy Trinity (see Isa. 6:3). **wisdom and understanding . . . counsel and might . . . knowledge . . . fear of the Lord.** These are Spirit-imparted qualifications that will enable the Messiah to rule justly and effectively. Compare the sevenfold Spirit in Rev. 1:4.

ISAIAH—NOTE ON 11:3 **what his eyes see . . . what his ears hear.** These are ordinary avenues for a king to obtain information needed to govern, but the future King will have supernatural perception beyond these usual sources.

ISAIAH—NOTE ON 11:4 **poor . . . meek.** The Messiah will reverse Israel's earlier dealings with the underprivileged (3:14–15; 10:2). **rod of his mouth.** The Branch's rule over the nations will be forceful. The NT uses equivalent terminology to describe the Warrior-King at his triumphant return to earth (Rev. 19:15; cf. Isa. 49:2; Ps. 2:9). **breath of his lips.** This is another figure for the Messiah's means of inflicting physical harm. Paul draws upon this to tell of the destruction of the man of lawlessness at Christ's second advent (2 Thess. 2:8).

ISAIAH—NOTE ON 11:5 **belt . . . belt.** The belt, which gathered the loose garments together, is figurative for the Messiah's readiness for conflict. Righteousness and faithfulness are his preparation. Cf. Eph. 6:14.

ISAIAH—NOTE ON 11:6–9 Conditions of peace will prevail to the extent that all enmity among men, among animals—rapacious or otherwise—and between men and animals will disappear. Such will characterize the future millennial kingdom in which the Prince of Peace (9:6) will reign.

ISAIAH—NOTE ON 11:9 **full of the knowledge of the Lord.** Everyone will know the Lord when he returns to fulfill his New Covenant with Israel (Jer. 31:34).

ISAIAH—NOTE ON 11:10 **In that day.** The time of universal peace will come in the future reign of the Lord. **a signal for the peoples.** The root of Jesse will also attract non-Jews who inhabit the future kingdom (49:6; 52:10; 60:3; 66:18). Paul saw God's ministry to Gentiles during the church age as an additional implication of this verse (Rom. 15:12).

ISAIAH—NOTE ON 11:11 **second time.** The first return of Israel to her land was from Egyptian captivity (Ex. 14:26–29). The second will be from her worldwide dispersion (Isa. 51:9–11; *see note on 10:20*).

ISAIAH—NOTE ON 11:12 **four corners of the earth.** This figurative expression depicts the whole world (Rev. 20:8). The faithful remnant of Israel will return from a worldwide dispersion to their land.

ISAIAH—NOTE ON 11:13 **Ephraim . . . Judah.** These were the two major divisions of Israel after the schism under Jeroboam (1 Kings 12:16–20). Ephraim was the name representing the northern 10 tribes, and Judah the southern two. When the Messiah returns, they will reunite in a lasting peace.

ISAIAH—NOTE ON 11:14 **west . . . east.** In that day Israel will be free from all foreign oppression and will be the dominant political force.

ISAIAH—NOTE ON 11:15 **the River.** Just as he dried up the Red Sea in the deliverance from Egypt, the Lord will in the future dry up the Euphrates in connection with the final deliverance of his people. *See note on Rev. 16:12*.

ISAIAH—NOTE ON 11:16 **highway.** Isaiah has much to say about a way for the remnant returning to Jerusalem (35:8–9; 42:16; 43:19; 48:21; 49:11;

57:14; 62:10).

ISAIAH—NOTE ON 12:1–6 Two brief songs of praise (vv. 1–3, 4–6) that redeemed Israel will sing at the outset of the millennial kingdom. They are the earthly counterpart to the heavenly doxology in Rev. 19:6–7.

ISAIAH—NOTE ON 12:1 **your anger turned away.** For the future remnant who will recognize the substitutionary death of Christ for their sins, Christ bore God's anger in their place. Otherwise, that anger against them would remain.

ISAIAH—NOTE ON 12:2 **God is my salvation.** God will deliver the faithful of Israel from both their political opponents and the spiritual consequences of their sins. **Lord God.** The doubling of the personal name of God serves to emphasize his role as the covenant-keeping One. **my strength and my song . . . my salvation.** Moses and the Israelites sang a similar song to celebrate their deliverance from the Egyptians (Ex. 15:2; cf. Ps. 118:14).

ISAIAH—NOTE ON 12:3 **water . . . wells.** Isaiah's readers doubtless thought of how God satisfied the physical thirst of their ancestors in the Wilderness of Sin (Ex. 17:1–7). The same provision will apply for their descendants when the Messiah comes to deliver the nation (Isa. 41:17–18; cf. 30:25; 35:6–7; 43:19; Ps. 107:35). The NT amplifies this provision to include the supply of spiritual water for the thirsty soul (John 4:10, 14; 7:37; Rev. 7:16–17; 21:6; 22:17).

ISAIAH—NOTE ON 12:4–5 **among the peoples . . . all the earth.** Following the future day of the Lord, Israel will testify to the rest of the world about his greatness and majesty. This was his purpose for his earthly people from the beginning.

ISAIAH—NOTE ON 12:6 **O inhabitant of Zion.** The Hebrew of this verse personifies Zion as a woman by commanding her to "cry aloud and shout" in celebration of the Lord's greatness.

ISAIAH—NOTE ON 13:1–23:18 These 11 chapters group together prophecies against foreign nations, much the same as those in Jer. 46–51 and Ezek. 25–32.

ISAIAH—NOTE ON 13:1–14:27 The section 13:1–14:24 deals specifically with Babylon and 14:25–27 with Assyria, though Babylon was not yet a world power at the time of this prophecy. Isaiah foresaw a time when Babylon would overthrow the current dominant nation Assyria and be an international force.

ISAIAH—NOTE ON 13:1 **oracle.** In the sense of his having heavy responsibility to deliver the message. It is used 15 other times in the OT in superscriptions like this (14:28; 15:1; 17:1; 19:1; 21:1, 11, 13; 22:1; 23:1; Lam. 2:14; Nah. 1:1; Hab. 1:1; Zech. 9:1; 12:1; Mal. 1:1). **Babylon . . . Isaiah . . . saw.** This chapter foretold the city's destruction. Even during the Assyrian Empire the city of Babylon was formidable and stood at the head in the list of Israel's enemies to be conquered.

ISAIAH—NOTE ON 13:2 **raise a signal.** As in 5:26, the Lord summoned foreign armies to conquer Babylon in all her greatness.

ISAIAH—NOTE ON 13:3 **I myself have commanded . . . summoned.** The Lord told of his gathering of armies to overcome Babylon. **my anger.** God's anger had turned away from Israel (12:1) and toward this oppressive foreign power.

ISAIAH—NOTE ON 13:4 **The Lord of hosts is mustering a host.** Lit., "the Lord of armies musters the army." *See note at 1:9*. This anticipated the end-time coming of the Lord to crush the final Babylon and to dash his enemies in pieces and establish a kingdom over all nations (Rev. 19:11–16).

ISAIAH—NOTE ON 13:5 **from the end of the heavens.** The fall of Babylon to the Medes was merely a short-term glimpse of the ultimate fall of Babylon at the hands of the universal forces of God (Rev. 18:2).

ISAIAH—NOTE ON 13:6 **the day of the Lord is near.** The prophecy looked beyond the more immediate conquest of the city by the Medes to a greater day of the Lord and anticipated the final destruction of Babylon by the personal intervention of the Messiah. *See note on 2:12*.

ISAIAH—NOTE ON 13:7 **heart will melt.** Courage was to vanish (19:1; Ezek. 21:7; Nah. 2:10).

ISAIAH—NOTE ON 13:8 like a woman in labor. The comparison of labor pains is often a figure to describe human sufferings in the period just before the final deliverance of Israel (21:3; 26:17–18; 66:7ff.; Jer. 4:31; 13:21; 22:23; Hos. 13:13; Mic. 4:10; 5:2–3; Matt. 24:8; 1 Thess. 5:3). Usually, it was the suffering of Israel, but here it pictured the misery of Babylon.

ISAIAH—NOTE ON 13:9 destroy its sinners. This occurs when Messiah returns in judgment of all living on earth. In this case the prophet moves forward to the Babylon that is the final evil world city to be destroyed with all its inhabitants (see Rev. 17–18).

ISAIAH—NOTE ON 13:10 stars . . . sun . . . moon. Scripture frequently associates cosmic upheavals with the period of tribulation just before Christ's return (24:23; Ezek. 32:7–8; Joel 2:10, 30–31; Amos 8:9; Matt. 24:29; Mark 13:24–25; Luke 21:25; Rev. 6:12–14).

ISAIAH—NOTE ON 13:11 arrogant. The same sin of pride that led to Israel's judgment (5:21; 9:9) will cause Babylon's downfall (47:5–8; Rev. 18:7).

ISAIAH—NOTE ON 13:12 more rare. Because of this visitation human mortality will be extremely high, but not complete. God will spare a faithful remnant.

ISAIAH—NOTE ON 13:13 make the heavens tremble . . . earth will be shaken. These upheavals are associated with the ones in v. 10 (Joel 2:10; Hag. 2:6; Rev. 6:12–14; cf. Isa. 2:19, 21; 24:1, 19–20; 34:4; 51:6).

ISAIAH—NOTE ON 13:14 gazelle . . . sheep. Humans are frightening to the shy gazelle, but indispensable to the helpless sheep. The Babylonians will find the Lord as their enemy and lose him as their shepherd. All they can do is flee the land.

ISAIAH—NOTE ON 13:15–16 thrust through . . . caught . . . dashed in pieces . . . plundered . . . ravished. The prophet for the moment returned to the immediate future, when the Medes committed all those cruel atrocities in captured Babylon. For more brutal acts, see v. 18.

God’s Judgment on the Nations

God’s Judgment on the Nations

	Obadiah	Amos	Isaiah	Jeremiah	Habakkuk	Ezekiel
Ammon		1:13–15 Judgment		49:1–6 Judgment; Restoration		25:1–7 Judgment
Babylon			13:1–14:23 Judgment	50–51 Judgment	2:6–17 Judgment	
Damascus		1:3–5 Judgment	17:1–3 Judgment; Remnant	49:23–27 Judgment		
Edom	Judgment	1:11–12 Judgment	21:11–12 Judgment	49:7–22 Judgment		25:12–14 Judgment
Egypt			19 Judgment; Restoration	46:1–26 Judgment		29–32 Judgment
Moab		2:1–3 Judgment	15–16 Judgment; Remnant	48 Judgment; Restoration		25:8–11 Judgment
Philistia		1:6–8 Judgment	14:29–32 Judgment	47 Judgment; Remnant		25:15–17 Judgment
Tyre		1:9–10 Judgment	23 Judgment; Restoration			26–28 Judgment

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ISAIAH—NOTE ON 13:17 **Medes.** This people from an area southwest of the Caspian Sea, north of Persia, east of Assyria, and northeast of Babylon later allied themselves with the Babylonians to conquer Assyria c. 610 B.C. and later with the Persians to cause the fall of Babylon (539 B.C.).

ISAIAH—NOTE ON 13:19–22 From the near future, Isaiah returned to the distant future. The ultimate fulfillment of these prophecies of Babylon’s desolation will come in conjunction with Babylon’s rebuilding and utter destruction when Christ returns (Rev. 14:8; 18:2). Obviously, Isaiah was unable to see the many centuries that separated Babylon’s fall to the Medes from the destruction of the final Babylon by God (see Rev. 17–18).

ISAIAH—NOTE ON 13:19 Sodom and Gomorrah. God will overthrow rebuilt Babylon in the same supernatural way he did these two ancient cities (Gen. 19:24; Rev. 18:8).

ISAIAH—NOTE ON 13:20 never be inhabited. Though nothing like its glorious past, the site of Babylon has never been void of inhabitants. A city or town of one type or another has always existed there, so this prophecy must point toward a yet future desolation.

ISAIAH—NOTE ON 13:21–22 wild animals . . . jackals. This is the utter devastation referred to in 21:9 and further described in Rev. 18:2 (cf. Isa. 34:11–17; Jer. 51:37).

ISAIAH—NOTE ON 13:22 time is close at hand. As already noted in v. 6, once Babylon becomes great, her days are numbered.

ISAIAH—NOTE ON 14:1–3 While having some reference to the release from Babylonian captivity, the primary view in this chapter is identified in these opening verses. The prophet looked at the final Babylon at the end of the tribulation. The language is that which characterizes conditions during the millennial kingdom after the judgment of the final Babylon. The destruction of future Babylon is integrally connected with the deliverance of Israel from bondage. Babylon must perish so that the Lord may exalt his people. God's compassion for physical Israel receives fuller development in chs. 40–46.

ISAIAH—NOTE ON 14:1 sojourners. These are Jewish proselytes who join themselves to the nation in the final earthly kingdom of Christ.

ISAIAH—NOTE ON 14:2 take captive those who were their captors. Here is the great role reversal. Instead of their miserable state of captivity, endured in the tribulation under Antichrist, the Israelites will be the rulers of those nations that once dominated them.

ISAIAH—NOTE ON 14:3 rest. The future earthly kingdom of Messiah is in view. Cf. Acts 3:19–21.

ISAIAH—NOTE ON 14:4 you will take up this taunt. The prophet instructed the delivered nation to sing the song of vv. 4–21, celebrating the downfall of the king of Babylon. **the king of Babylon.** This could refer to the final Antichrist, who will rule Babylon, which will rule the earth (cf. Rev. 17:17–18) **oppressor has ceased.** The nation that made life bitter for God's people disappeared.

ISAIAH—NOTE ON 14:6 struck the peoples . . . ruled the nations. These picture the tyranny of the Babylonian king.

ISAIAH—NOTE ON 14:7 The whole earth is at rest and quiet. With the tyrant off the throne, the whole world will have peace. This has to be millennial.

ISAIAH—NOTE ON 14:9–11 Sheol. Those kings of the nations already in the place of the dead stage a welcome party for the arriving king of Babylon.

ISAIAH—NOTE ON 14:10 You have become like us! The kings mock the king of Babylon, reminding him that human distinctions are meaningless among the dead.

ISAIAH—NOTE ON 14:11 maggots. Human pride vanishes for a rotting corpse covered with worms.

ISAIAH—NOTE ON 14:12–14 fallen from heaven . . . make myself like the Most High. Jesus' use of v. 12 to describe Satan's fall (Luke 10:18; cf. Rev. 12:8–10) has led many to see more than a reference to the king of Babylon. Just as the Lord addressed Satan in his words to the serpent (Gen. 3:14–15), this inspired dirge speaks to the king of Babylon and to the devil who energized him. See Ezek. 28:12–17 for similar language to the king of Tyre and Satan behind him.

ISAIAH—NOTE ON 14:12 heaven. The scene suddenly shifts from the underworld to heaven to emphasize the unbridled pride of the king and Satan energizing him. **O Day Star.** Tradition of the time saw the stars as representing gods battling among themselves for places of preeminence.

ISAIAH—NOTE ON 14:13–14 I will. Five "I wills" emphasize the arrogance of the king of Babylon, and of Satan, from whom he takes his cue.

ISAIAH—NOTE ON 14:13 **mount of assembly.** This was a mountain in northern Syria, according to local tradition, where the Canaanite gods assembled. The human king aspired to kingship over those gods.

ISAIAH—NOTE ON 14:15 **Sheol . . . the pit.** Death awaits those who try to be like God (cf. vv. 9, 11; Gen. 3:5, 22).

ISAIAH—NOTE ON 14:16–21 The final section of the dirge elaborates on the disgrace of the king, on display before all as an unburied corpse.

ISAIAH—NOTE ON 14:16 **Is this the man . . . ?** The complete role reversal from the most powerful to utter humiliation will provoke universal amazement.

ISAIAH—NOTE ON 14:18 **All the kings . . . lie in glory.** The king of Babylon is the sole exception. The rest of the kings received honorable burials.

ISAIAH—NOTE ON 14:19 **dead body trampled.** Among the ancients, this was the deepest degradation. *See note on Eccles. 6:3–6*.

ISAIAH—NOTE ON 14:20 **nevermore be named!** Because the king of Babylon was an evildoer, he had no monument or posterity to keep his memory alive.

ISAIAH—NOTE ON 14:22 **cut off.** Israel will have a remnant, but not Babylon, according to the Lord’s promise in vv. 22–23. Cf. Rev. 18:2, 21.

ISAIAH—NOTE ON 14:26 **purpose that is purposed.** The scope of this judgment against the whole earth represents God’s final wrath against the ungodly in Israel (5:25; 9:17) and the nations (23:11).

ISAIAH—NOTE ON 14:28 **Ahaz died.** The year of Ahaz’s death is uncertain. It came when Hezekiah began his reign, either 727 B.C. (2 Kings 18:1, 9–10) or 716/15 B.C. (2 Kings 18:13).

ISAIAH—NOTE ON 14:29 **Philistia.** Israel need not think an alliance with the Philistines would save them from the Assyrians, since Assyria would conquer this neighbor of Israel too. **rod . . . broken.** The prophet pictured the Assyrian weakness, their conquest of Philistia notwithstanding.

ISAIAH—NOTE ON 14:30–32 **needy.** The poor of Judah who depend on the Lord are to find him to be a refuge, but the Philistine oppressors are to meet their doom.

ISAIAH—NOTE ON 14:32 **messengers.** These were the Philistine envoys who sought an alliance with Israel. Isaiah's answer saw the Lord as Zion's only security.

ISAIAH—NOTE ON 15:1–16:14 The demise of Moab taught Israel not to depend on that nation any more than others, but to depend on the Lord.

ISAIAH—NOTE ON 15:1 **Moab.** Moab was a country about 30 miles square, east of the Dead Sea, south of the Arnon River, and north of the Zered River. **Ar . . . Kir.** These were the two major cities of Moab.

ISAIAH—NOTE ON 15:2 **Dibon.** Moab chose the temple of the Moabite god Chemosh—3 miles north of the Arnon—as the place of weeping because that god had failed to deliver the nation. **Nebo . . . Medeba.** Nebo is the mountain at the north end of the Dead Sea where the Lord took Moses to view the Promised Land (Deut. 34:1). Medeba is 5 miles southeast of Nebo. **baldness . . . every beard.** Shaving heads and beards expressed disgrace and humiliation (Isa. 22:12; Lev. 21:5; Jer. 41:5; 48:37).

ISAIAH—NOTE ON 15:3 **sackcloth.** Wearing of sackcloth occurs 46 times in the Bible as a sign of mourning.

ISAIAH—NOTE ON 15:4 **Heshbon . . . Elealeh . . . Jahaz.** The city Heshbon was just under 20 miles east of the northern end of the Dead Sea in a territory claimed by both Israel and Moab (Deut. 2:32–33). Elealeh was about a mile away from Heshbon. The location of Jahaz was over 10 miles south of Heshbon.

ISAIAH—NOTE ON 15:5 **My heart cries out.** The prophecy expresses much greater sympathy for Moab's plight than for the other nations to be judged, even allowing for a surviving remnant (16:11, 14). **Eglath-shelishiyah.** A city of unknown location. **Luhith . . . Horonaim.** These are two more cities whose locations are unknown.

ISAIAH—NOTE ON 15:6 **Nimrim.** This is possibly the Wadi Numeira, the drying up of whose waters, along with the dead grass, pictures widespread devastation in Moab.

ISAIAH—NOTE ON 15:7 **Brook of the Willows.** Probably the Zered River; the refugees from Moab had to cross this to pass over into Edom to escape their invaders.

ISAIAH—NOTE ON 15:8 **Eglaim . . . Beer-elim.** The shouts of the fugitives reached all the way from the northern part of Edom (Eglaim) to its southern extremity (Beer-elim).

ISAIAH—NOTE ON 15:9 **Dibon.** This religious center of heathendom is appropriate as a closing representation of the whole land of Moab. **lion.** Flight from invading armies would not bring security, but new dangers from the beasts of the wilderness.

ISAIAH—NOTE ON 16:1 **Send the lamb.** This was an action showing submission to an overlord, as Mesha did to Omri, king of Israel (2 Kings 3:4). **Sela.** This was a place in Edom not far from Petra (2 Kings 14:7), from which fugitives of Moab were to send to Judah for help. **mount of the daughter of Zion.** This speaks figuratively of Jerusalem and her inhabitants.

ISAIAH—NOTE ON 16:2 **fords of the Arnon.** The fugitives fled to the south to escape the Assyrians entering Moab from the north.

ISAIAH—NOTE ON 16:3 **night at the height of noon.** Moab asked Judah for shade from the wilting noonday sun, i.e., from their invaders.

ISAIAH—NOTE ON 16:4 **a shelter.** Moab continued its plea to Judah for refuge. **destruction has ceased.** The prophet anticipated the day when the oppression by the Assyrians would be no more.

ISAIAH—NOTE ON 16:5 throne . . . tent of David. The Davidic king will some day sit on his throne in Zion (Amos 9:11–12), ending all injustices such as those committed by the Assyrians.

ISAIAH—NOTE ON 16:6 pride of Moab . . . pride. Though a small nation, Moab's pride was well known (25:10–11; Jer. 48:29, 42).

ISAIAH—NOTE ON 16:7 Kir-hareseth. This is probably the same city called Kir in 15:1.

ISAIAH—NOTE ON 16:8 Sibmah. Sibmah was a suburb of Heshbon (cf. Jer. 48:32). **Jazer . . . sea.** Moab's vines, rather than being on stakes, ran along the ground to Moab's extreme northern border, stretching from the desert on the east to the Dead Sea on the west. This perhaps signified the export of raisins and wine to Judah.

ISAIAH—NOTE ON 16:9 I weep with the weeping. Isaiah displayed genuine emotion over the destruction of so rich an agricultural resource. This reflected the Lord's response too.

ISAIAH—NOTE ON 16:10 joy and gladness. The normal celebration at harvest time is not to take place.

ISAIAH—NOTE ON 16:11 my inner parts . . . my inmost self. The prophet and the Lord reflected deeply felt sorrow over this necessary judgment of Moab.

ISAIAH—NOTE ON 16:12 wearies himself on the high place. Moab's religion had utterly failed. Rather than deliverance, the nation found weariness in their repeated rituals to their national god.

ISAIAH—NOTE ON 16:14 In three years. Moab had three more years of "glory," perhaps till c. 715 B.C., when the Assyrian king, Sargon, overran the country. **those who remain.** Assyria was not to completely obliterate Moab. Babylon received no such promise.

ISAIAH—NOTE ON 17:1 Damascus. This city served as the capital of Aram, or Syria. Its location northeast of Mount Hermon on the main land route between Mesopotamia and Egypt made it very influential. Its destruction by the Assyrians in 732 B.C. is the subject of this chapter.

ISAIAH—NOTE ON 17:2 **Aroer.** Aram's, or Syria's, domain extended as far south as Aroer east of the Dead Sea, on the Arnon River (2 Kings 10:32–33).

ISAIAH—NOTE ON 17:3 **Ephraim.** The northern 10 tribes, also known as "Israel," joined with Syria as objects of this oracle. They formed an alliance with Syria to combat the Assyrians, but many of their cites fell victim to the campaign in which Syria fell (see v. 1). **remnant of Syria.** Syria, or Aram, was to have a remnant, but not a kingdom, left after the Assyrian onslaught.

ISAIAH—NOTE ON 17:4 **glory of Jacob.** The waning of this glory pictured the judgment of God against the northern 10 tribes, descendants of Jacob.

ISAIAH—NOTE ON 17:5 **Valley of Rephaim.** As harvesters stripped bare that fertile valley west of Jerusalem, so God's judgment would leave nothing fruitful in the northern kingdom.

ISAIAH—NOTE ON 17:6 **two or three . . . four or five.** God's judgment against Ephraim was to leave only sparse pieces of her original abundance of olives.

ISAIAH—NOTE ON 17:7 **look to his Maker.** In the future, severe judgments are to awaken a remnant of Ephraim to their failure to depend on the Lord. Then they will repent.

ISAIAH—NOTE ON 17:8 **work of his hands.** Repentance is to lead to the forsaking of idolatry, which for so long beset the nation (see 2:6–22; 44:9–18).

ISAIAH—NOTE ON 17:10 **forgotten the God of your salvation.** Failure to remember God had left Israel unprotected.

ISAIAH—NOTE ON 17:11 **that you plant.** The prophet reminded his readers of the futility of trying to meet their needs without the Lord's help.

ISAIAH—NOTE ON 17:12 many peoples. The prophet turned his attention to the coming armies of Judah's enemies and pronounced a "woe" upon them.

ISAIAH—NOTE ON 17:13 he will rebuke them. God's rebuke put those enemies to flight.

ISAIAH—NOTE ON 17:14 they are no more! When morning came, the invading force had disappeared. God protects his people.

ISAIAH—NOTE ON 18:1 whirring wings. These may speak of Ethiopia's strong armada of ships. **Cush.** The Hebrew word for Ethiopia. The country was south of Egypt, including territory belonging to modern Ethiopia.

ISAIAH—NOTE ON 18:2 sea . . . waters . . . rivers. These all apparently refer to the Nile River and its tributaries.

ISAIAH—NOTE ON 18:3 All you inhabitants . . . you who dwell. The prophet calls upon the whole human race to be alert for the signals that God is at work in the world.

ISAIAH—NOTE ON 18:4 I will quietly look from my dwelling. The Lord will wait patiently until the appropriate time to intervene in human affairs, until sunshine and dew have built to an opportune climactic moment.

ISAIAH—NOTE ON 18:5 cuts off . . . lops off and clears away. As an all-wise farmer, God's pruning activity (i.e., his direct intervention) will be neither too early nor too late.

ISAIAH—NOTE ON 18:6 birds of prey. Dropping his metaphorical language, Isaiah describes in grotesque language the fallen carcasses of the victims of God's judgment.

ISAIAH—NOTE ON 18:7 place of the name of the Lord of hosts. Jerusalem was and remains the location on earth where the Lord has chosen to dwell (Deut. 12:5). Isaiah's prediction here extends to the future bringing of tribute to Jerusalem in the Messiah's kingdom.

ISAIAH—NOTE ON 19:1–4 Disunity and internal strife because of idolatry are to spell the end of Egypt’s greatness.

ISAIAH—NOTE ON 19:1 **riding on a swift cloud.** Clouds are vehicles for the Lord’s coming to execute judgment elsewhere (Ps. 18:10–11; 104:3; Dan. 7:13).

ISAIAH—NOTE ON 19:2 **Egyptians against Egyptians.** Noted for its internal strife through the centuries, the nation will experience even worse under God’s judgment.

ISAIAH—NOTE ON 19:3 **mediums and the necromancers.** Internal strife will lead to disorientation and depression. With nowhere else to turn, the Egyptians will consult spiritists. Israelites of Isaiah’s day did the same (8:19).

ISAIAH—NOTE ON 19:4 **fierce king.** Egypt was subject to foreign rule beginning with the Assyrian conquest of the middle-seventh century B.C.

ISAIAH—NOTE ON 19:5–10 A disruption of the Nile River will wreak havoc in Egypt.

ISAIAH—NOTE ON 19:5–6 **dry and parched . . . dry up.** God will act to take away the country’s only water resource, the Nile and its tributaries.

ISAIAH—NOTE ON 19:7 **sown by the Nile.** The alluvial deposits left by the flooding of the Nile yielded rich agricultural crops, permitting Egypt to export grain to the rest of the world.

ISAIAH—NOTE ON 19:8 **cast a hook . . . spread nets.** The loss of the Nile’s important fishing business would mean a great loss to Egypt’s population.

ISAIAH—NOTE ON 19:9 **combed flax . . . white cotton.** Egypt was famous for its production of linen from flax. Both the growth of the plant and the manufacture of the cloth depended on water.

ISAIAH—NOTE ON 19:10 **pillars.** God was to remove the foundations, or “pillars,” on which the working class depended. The word refers either generally to the economic structure of the society or specifically to the upper class, which organized the businesses of the land.

ISAIAH—NOTE ON 19:11–15 God’s judgment was to confound Egypt’s famed wisdom (cf. 1 Kings 4:30).

ISAIAH—NOTE ON 19:11 **Zoan.** This major city of northern Egypt east of the Nile Delta region was the first large city a Semite would encounter in traveling toward the Nile. “Tanis” was also a name of this city that was a capital of northern Egypt at one point when the country split into two parts.

ISAIAH—NOTE ON 19:11–12 **counselors . . . stupid.** Whatever wisdom Egypt’s experts may have possessed formerly, they were helpless to deal with the crisis because they were ignorant of the Lord’s judgment against the land.

ISAIAH—NOTE ON 19:13 **Memphis.** The capital of northern Egypt at one time. This city had leaders who were in a state of confusion regarding a true perspective on Egypt’s crisis. **cornerstones of her tribes.** If the cornerstones of a society suffer from delusion, they can do nothing else than delude the people they lead.

ISAIAH—NOTE ON 19:14–15 **The Lord has mingled.** The Lord had caused dizziness that resulted in a complete loss of productivity, when the invaders came.

ISAIAH—NOTE ON 19:16–24 Turning from Egypt’s destitution just described in vv. 1–15, the prophet proceeds to describe Egypt’s eventual turning to the true God, “in that day” (v. 16), referring to the time of the millennial rule of Christ. These features have not been true of Egypt yet.

ISAIAH—NOTE ON 19:16 **women . . . tremble with fear.** God’s judgment will immobilize mighty Egypt to the point that the nation realizes it is defenseless and helpless.

ISAIAH—NOTE ON 19:17 **Judah . . . a terror to the Egyptians.** Instead of Judah fearing Egypt, the reverse will be true. God’s great power on behalf of Israel will cause this to happen (cf. Ex. 10:7; 12:33). Such will occur at Christ's second advent.

ISAIAH—NOTE ON 19:18 five cities. Humanly speaking, the chances of even one Egyptian city turning to the Lord were remote, but divinely speaking, there will be five times that many. **language of Canaan.** Egypt is to speak the language of Judah. Not only are they to fear Judah (v. 17), they are also to convert to Judah's form of worship. **swear allegiance to the Lord of hosts.** Egypt will "in that day" turn to God in a dramatic way. This prophecy anticipates the personal reign of the Davidic King on earth. **City of Destruction.** More probably this was the "City of the Sun," i.e., Heliopolis, which was the home of the Egyptian sun-god (Jer. 43:12–13).

ISAIAH—NOTE ON 19:19 altar . . . pillar. These speak figuratively of Egypt's conversion to the Lord "in that day" of the Messiah's reign on earth (cf. Gen. 28:22).

ISAIAH—NOTE ON 19:20 savior. God is to act on behalf of Egypt as he did earlier in delivering Israel (Judg. 2:18; 3:9, 15; 6:7–9; 10:11–12).

ISAIAH—NOTE ON 19:21 know the Lord in that day. The future kingdom will be a time when everyone will know the Lord, because the New Covenant will dominate (Jer. 31:31–34: Heb. 8:11; cf. Isa. 11:9; Hab. 2:14).

ISAIAH—NOTE ON 19:22 striking . . . healing. Just as a parent disciplines a child for purposes of betterment, so the Lord had dealt and would deal with Egypt (cf. Hos. 6:1).

ISAIAH—NOTE ON 19:23 a highway from Egypt to Assyria. The two great warring nations of Isaiah's time are to reach a lasting peace with each other during "that day" of Christ's reign (27:13; cf. 2:2–4).

ISAIAH—NOTE ON 19:24 a blessing in the midst of the earth. Israel "in that day" will become what God intended her to be—a blessing to the rest of the world (Gen. 12:3; 42:6; contra Isa. 1:2).

ISAIAH—NOTE ON 19:25 my people . . . the work of my hands. Elsewhere Scripture uses these epithets to speak only of Israel (10:24; 29:23; 43:6–7;

45:11; 60:21; 64:8; Ps. 100:3; 110:3; 138:8; Jer. 11:4; Hos. 1:10; 2:23). In the future kingdom, Israel is to be God’s instrument for drawing other nations into his fold.

ISAIAH—NOTE ON 20:1 **Sargon . . . Ashdod.** Ashdod was one of the five largest Philistine cities, all located southwest of Jerusalem. Sargon, mentioned only here in the Bible, was Sargon II, king of Assyria from c. 722–705 B.C. **captured it.** The Assyrians captured Ashdod in 711 B.C., and so frightened the Egyptians that they backed away, thus teaching Judah the folly of reliance on a foreign power such as Egypt for protection.

ISAIAH—NOTE ON 20:2 **at that time.** Isaiah began his object lesson three years (v. 3) before his speech in vv. 3–6, which came just prior to the Assyrian attack in 711 B.C. **sackcloth.** This apparel may denote Isaiah's mourning (Gen. 37:34; 2 Kings 6:30) or it may signify his prophetic office (2 Kings 1:8; Matt. 3:4). **naked and barefoot.** The Lord commanded stripping off all of his outer garments as an act denoting disgrace and humiliation.

ISAIAH—NOTE ON 20:3 **my servant.** This designation places Isaiah among a select group: Others include: Abraham (Gen. 26:24); Moses (Num. 12:7–8; Josh. 1:2, 7; 2 Kings 21:8; Mal. 4:4); Caleb (Num. 14:24); David (2 Sam. 3:18; 7:5, 8; 1 Kings 11:32, 34, 36, 38; 14:8; 2 Kings 19:34; 20:6; 1 Chron. 17:4, 7; Ps. 89:3; Isa. 37:35; Jer. 33:21–22, 26; Ezek. 34:23–24; 37:24–25); Job (Job 1:8; 2:3; 42:7–8); Eliakim (Isa. 22:20); the Servant of the Lord (42:1; 49:5–7; 52:13; 53:11; Zech. 3:8; Matt. 12:18); Israel (Isa. 41:8–9; 42:19; 43:10; 44:1–2, 21, 26; 44:21; 45:4; 48:20; 50:10; Jer. 30:10; 46:27–28; Ezek. 28:25; 37:25); Nebuchadnezzar (Jer. 25:9; 27:6; 43:10); Zerubbabel (Hag. 2:23); and Christ's follower (John 12:26). **sign . . . portent.** Isaiah's nakedness and bare feet symbolized the coming desolation and shame of Egypt and Ethiopia at the hands of the Assyrians (cf. Isa. 19:4).

ISAIAH—NOTE ON 20:4 **captives . . . exiles.** Esarhaddon, king of Assyria, fulfilled this prophecy in 671 B.C. (cf. 37:38; 2 Kings 19:37; Ezra 4:2). Far from being a suitable object of Judah's trust, mighty Egypt will go off in shame.

ISAIAH—NOTE ON 20:6 **how shall we escape?** "We" refers to the people of Judah. Trust in Egypt has proven itself misplaced. Is there any adequate source of help?

ISAIAH—NOTE ON 21:1 **wilderness of the sea.** The prophet referred to an area of southern Babylon near the Persian Gulf known for its fertility. **As whirlwinds in the Negeb.** The simile drew from the suddenness with which storm winds come from the Negeb and sweep through the land of Israel. So sudden is to be Babylon's overthrow.

ISAIAH—NOTE ON 21:2 **Elam . . . Media.** The Elamites and Medes were part of the Persian army that defeated Babylon in 539 B.C.

ISAIAH—NOTE ON 21:3–4 **anguish . . . pangs . . . bowed down . . . dismayed.** The severity of the violence about which Isaiah must prophesy caused him extreme agitation.

ISAIAH—NOTE ON 21:5 **eat . . . drink . . . oil the shield!** This part of the oracle recalled Belshazzar's feast in Dan. 5, when amid the celebration came a call to fight the attacking enemy invading the city.

ISAIAH—NOTE ON 21:6 **Go, set a watchman.** Isaiah stationed a watchman on the city walls.

ISAIAH—NOTE ON 21:7 **horsemen . . . donkeys . . . camels.** Isaiah heard the watchman warn of an approaching military force.

ISAIAH—NOTE ON 21:8 **he who saw cried out . . . "O Lord."** The Dead Sea Scrolls correctly read, "the watchman cried, my Lord." The watchman whom Isaiah had stationed (v. 6) continued his report.

ISAIAH—NOTE ON 21:9 **Fallen, fallen is Babylon.** The watchman proclaimed the tragic end of mighty Babylon, which initially fell to the Assyrians in 689 B.C. and again to the Persians in 539 B.C. Yet Isaiah's prediction looked forward to the ultimate fall of the great enemy of God, as verified by John's citation of this verse in Rev. 14:8; 18:2 (cf. Jer. 50:2; 51:8, 49).

ISAIAH—NOTE ON 21:10 **my threshed . . . winnowed one.** The violent threshing of grain portrayed Babylon's oppression of Israel, and the resultant grain was Israel's deliverance by God. The concise saying offered God's people hope.

ISAIAH—NOTE ON 21:11 **Seir.** Another name for Edom—located south of the Dead Sea and the home of Esau's descendants—this is the source of an inquiry directed to Isaiah. **what time of the night?** How long was the Assyrian oppression to last?

ISAIAH—NOTE ON 21:12 **Morning . . . night.** The prophet promises a short-lived deliverance from Assyrian oppression, but quickly added the threat of Babylonian domination to follow soon.

ISAIAH—NOTE ON 21:13 **Dedanites.** Dedan was on the route to the Red Sea about 290 miles southeast of Dumah, in the northwestern part of the Arabian desert.

ISAIAH—NOTE ON 21:14 **water . . . bread.** The prophet indicated that those fleeing the Assyrian army will need supplies. **Tema.** Tema was on the Red Sea route about 200 miles southeast of Dumah, in the northwestern part of the Arabian desert.

ISAIAH—NOTE ON 21:15 **they have fled.** The interior area of Arabia was a place of refuge for fugitives fleeing from the sophisticated armament of the Assyrians.

ISAIAH—NOTE ON 21:16 **Kedar.** Kedar covers the area in the northwestern part of the Arabian desert. **glory of Kedar will come to an end.** This prophecy anticipated the conquest of the region by Nebuchadnezzar, king of Babylon (Jer. 49:28).

ISAIAH—NOTE ON 22:1 **valley of vision.** This referred to Israel, since God often revealed himself to Jerusalem in visions. However, the unrepentant inhabitants displayed a marked lack of vision in their oblivion to the destruction that awaited them. **What do you mean . . . ?** The prophet reproached the people for celebrating with wild parties when they should have been in deep repentance because of their sins. Apparently he anticipated a condition that arose in conjunction with Jerusalem's fall to the Babylonians in 586 B.C. But similar incursions by the Assyrians in either 711 or 701 B.C., from which the Lord delivered the city, had prompted the revelry among the people.

ISAIAH—NOTE ON 22:2 sword . . . battle. Death came through starvation or disease as the Babylonians besieged the city.

ISAIAH—NOTE ON 22:3 leaders have fled. Rather than defend the city the way they ought, the leaders fled to save their own necks and in doing so, were captured (2 Kings 25:4–7).

ISAIAH—NOTE ON 22:4 weep bitter tears. Isaiah's pain was deep. He could not participate in the revelry because he saw the reality of the spiritual issues.

ISAIAH—NOTE ON 22:5 Lord God of hosts has a day. On a former occasion when the city was about to fall, terror had reigned among the citizens. It was to occur again, leaving no room for merriment.

ISAIAH—NOTE ON 22:6 Elam . . . Kir. These lands had representatives in the Assyrian army that besieged Jerusalem.

ISAIAH—NOTE ON 22:7 choicest valleys. Valleys lying both in and around Jerusalem are to be full of enemy troops.

ISAIAH—NOTE ON 22:8 House of the Forest. Constructed by Solomon out of cedars (1 Kings 7:2–6), the structure housed weaponry (1 Kings 10:17) and other valuables (2 Chron. 9:20; Isa. 39:2).

ISAIAH—NOTE ON 22:9 city of David. Jerusalem bore this name (2 Sam. 5:6–7, 9). *See note on Jer. 29:1*. **lower pool.** The pool of Siloam furnished the city's water supply. Hezekiah's lengthy underground conduit fed the pool from the Gihon Spring.

ISAIAH—NOTE ON 22:10 fortify the wall. Hezekiah rebuilt the damaged wall (2 Chron. 32:5), but did so while trusting God. His faith contrasts with that of the people Isaiah currently addresses (Isa. 22:11b).

ISAIAH—NOTE ON 22:11 old pool. This refers to the Gihon Spring, which the prophet sometimes referred to as the "upper pool" (7:3; 36:2; cf. 2 Kings 18:17). **did not look to him who did it.** Preparations for the city's defense were purely external. The people gave no thought to the Creator of the city, the pool, or the present crisis (cf. Isa. 31:1), against whom their physical defenses were useless.

ISAIAH—NOTE ON 22:12–13 **sackcloth . . . joy and gladness.** In the face of a crisis that required genuine repentance, the people responded with hilarity and self-indulgence. Contrast this spirit with the legitimate joy and gladness of God’s people in 35:10 and 51:11.

ISAIAH—NOTE ON 22:13 **Let us eat and drink, for tomorrow we die.** Paul cites the same philosophy (1 Cor. 15:32): If there is no resurrection, enjoyment in this life is all that matters. It utterly disregards God’s eternal values.

ISAIAH—NOTE ON 22:14 **will not be atoned for.** The Lord’s prediction about the outcome of Isaiah’s ministry (6:9–10) found fulfillment.

ISAIAH—NOTE ON 22:15 **Shebna, who is over the household.** Possibly of Egyptian extraction, this man was second in authority only to the king. Other OT references to Shebna refer to him as a “secretary” (36:22; 37:2; 2 Kings 18:37; 19:2), his position after his demotion from steward as prophesied by Isaiah (see Isa. 22:19).

ISAIAH—NOTE ON 22:16 **cut out a tomb.** Shebna arranged construction of a tomb fit for a king as a memorial for himself, when he should have been attending to the spiritual affairs of Judah. The prophet condemns his arrogance.

ISAIAH—NOTE ON 22:17 **O you strong man.** Lit., mighty or valiant man. Isaiah referred to Shebna’s glorious estimate of himself.

ISAIAH—NOTE ON 22:18 **wide land . . . die . . . shame.** Far from receiving a luxurious burial in Jerusalem, Shebna died a shameful death in a foreign country.

ISAIAH—NOTE ON 22:19 **thrust you from your office.** Arrogance caused Shebna’s demotion from steward to secretary some time later in Hezekiah’s reign but before 701 B.C. (36:1–2).

ISAIAH—NOTE ON 22:20 my servant Eliakim. Eliakim, who replaced Shebna as steward or prime minister, was highly honored in being called "my servant" (*see note on 20:3*).

ISAIAH—NOTE ON 22:21 father . . . Judah. The steward had supreme authority under the king's oversight.

ISAIAH—NOTE ON 22:22 key of the house of David. This authority to admit or refuse admittance into the king's presence evidenced the king's great confidence in Eliakim. Jesus applied this terminology to himself as one who could determine who would enter his future Davidic kingdom (Rev. 3:7).

ISAIAH—NOTE ON 22:23 throne of honor. The "throne" symbolized the honor Eliakim was to bring to his family.

ISAIAH—NOTE ON 22:24 hang on him. Returning to the figure of a peg (v. 23), Isaiah noted how Eliakim's posterity will use him to gain glory for themselves.

ISAIAH—NOTE ON 22:25 peg . . . give way. After a time of faithful service, Eliakim faltered and fell, and all "hanging" on him fell as well.

ISAIAH—NOTE ON 23:1 Tyre. A Phoenician seaport on the Mediterranean Sea, located about 35 miles north of Mount Carmel and 28 miles west of Mount Hermon, Tyre supplied lumber for King Solomon's temple (1 Kings 5:1, 7–12) and sailors for his navy (1 Kings 9:26–27). **ships of Tarshish.** Tarshish was most likely in Spain, so "ships of Tarshish" were large trading vessels capable of making distant voyages on the open sea all the way to the port of Tyre. The OT refers to them frequently (Isa. 2:16; 60:9; 1 Kings 10:22; 22:48; Ps. 48:7; Ezek. 27:25; Jonah 1:3). **laid waste.** Tyre was under siege five times between this prophecy and 332 B.C. Only the last of these attacks (in 332 B.C., by Alexander the Great) completely leveled and subdued the city. Ezekiel prophesied this destruction in Ezek. 26:3–27:36. **without house or harbor!** Weary from their long, difficult journey, sailors would find no customary haven of rest upon arrival at their destination, Tyre. **Cyprus.** Upon reaching this island in the eastern Mediterranean, the seamen would learn of Tyre's overthrow.

ISAIAH—NOTE ON 23:2 **Sidon.** Sidon was the other important Phoenician seaport, along with Tyre. Here it represented the rest of Phoenicia as reflecting the country's response to Tyre's overthrow.

ISAIAH—NOTE ON 23:3 **harvest of the Nile.** Phoenicians carried much grain grown in Egypt aboard their ships. They also bought and sold much of the commodity.

ISAIAH—NOTE ON 23:4 **neither labored nor given birth.** Isaiah spoke of barrenness, labor, and childbirth frequently (7:14; 8:3; 9:6; 26:16–18; 37:3; 44:3–5; 45:10–11; 47:8; 49:21; 54:1–3; 66:9). Here the figure described Tyre, "the stronghold of the sea," bemoaning her desolate condition.

ISAIAH—NOTE ON 23:6–7 **Tarshish . . . far away.** Tyre's refugees had traveled throughout the Mediterranean world (see v. 1). They too lamented the city's fall.

ISAIAH—NOTE ON 23:7 **from days of old.** Tyre was a very old city, dating from about two millennia before Christ.

ISAIAH—NOTE ON 23:8 **bestower of crowns . . . princes . . . honored.** Tyre had very high international prestige.

ISAIAH—NOTE ON 23:9 **pride of all glory.** This furnished the reason the Lord of hosts brought the overthrow of Tyre—their arrogance stemming from the city's prestige. They were foolish to rely on human glory.

ISAIAH—NOTE ON 23:10 **no restraint.** The oracle invited the colonies of Tyre to exercise their freedom in taking advantage of the city's fall.

ISAIAH—NOTE ON 23:11 **the Lord has given command concerning Canaan.** The Lord had caused the downfall of the territory of Canaan, which included Tyre and Sidon.

ISAIAH—NOTE ON 23:12 **virgin daughter of Sidon.** A city once noted for its freshness and revelry (cf. v. 7) will become like a used-up old woman, piecing together what is left. God used the Assyrians to crush her (contrast the virgin daughter of Zion in 37:22).

ISAIAH—NOTE ON 23:13 **Chaldeans . . . Assyria.** The example of the Chaldeans, another name for the Babylonians, reminded Tyre of their hopelessness against Assyria. Assyria ravaged Babylon in 689 B.C.

ISAIAH—NOTE ON 23:15 **seventy years.** The devastation of Tyre was not permanent. A little village remains on the site of the ancient city to the present day. The time frame of the 70 years is obscure.

ISAIAH—NOTE ON 23:15–16 **song of the prostitute . . . forgotten . . . remembered.** Harlots sang to draw attention to themselves, attention not so hard to obtain in ancient days. Like those harlots, the people of Tyre were invited to sing songs drawing attention to their earlier prosperity.

ISAIAH—NOTE ON 23:17 **the Lord will visit.** With God's help, the city was to return.

ISAIAH—NOTE ON 23:18 **be holy to the Lord.** Even Tyre's sinful gain was to support Judah as her colonies once supported her.

ISAIAH—NOTE ON 24:1–27:13 These four chapters give praise to God for his future victory over all enemies and the final deliverance of Israel in the day of the Lord. The judgments in this chapter (ch. 24) look forward to the tribulation as described in Rev. 6ff.

ISAIAH—NOTE ON 24:1 **desolate . . . twist . . . scatter.** The prophet generalized and broadened the destruction about which he had written more specifically in chs. 13–23. The Lord is to deal with the whole earth more severely than he did at the tower of Babel or through the Noahic flood.

ISAIAH—NOTE ON 24:2 **people . . . priest . . . creditor . . . debtor.** Neither rank, wealth, nor power were able to deliver from God's judgment.

ISAIAH—NOTE ON 24:3 **the Lord has spoken.** Isaiah used this expression or a comparable one nine other times to emphasize the certainty of his predictions (1:20; 21:17; 22:25; 25:8; 37:22; 38:7; 38:15; 40:5; 58:14).

ISAIAH—NOTE ON 24:4 **highest people.** The prophet again called attention to pride as the reason for God's judgment (cf. 23:9).

ISAIAH—NOTE ON 24:5 everlasting covenant. Likely, this referred to the Abrahamic Covenant, frequently referred to as "everlasting" (cf. Gen. 17:7, 13, 19; 1 Chron. 16:15, 17; Ps. 105:8, 10; 111:5, 9), which contained devotion to God's moral law and salvation by faith in him.

ISAIAH—NOTE ON 24:6 few men are left. This Gentile remnant differed from that of Israel. Presumably they will join in support of Israel when the Messiah returns.

ISAIAH—NOTE ON 24:7–9 merry-hearted sigh. The future day of judgment will terminate all merriment derived from natural sources. Cf. Rev. 18:22.

ISAIAH—NOTE ON 24:10 every house. Houses normally provided security from outside harm, but they became inaccessible.

ISAIAH—NOTE ON 24:13 an olive tree is beaten. The same figure spoke of leanness in the judgment against Ephraim in 17:6.

ISAIAH—NOTE ON 24:14 lift up their voices . . . shout. The songs of the godly remnant (cf. v. 6), celebrating God's righteous judgment, replace the drunken music (cf. v. 9).

ISAIAH—NOTE ON 24:15 give glory to the Lord. This call summoned all people worldwide to attribute to the Lord what was due him.

ISAIAH—NOTE ON 24:16 glory to the Righteous One. This refers to God. **But I.** Isaiah could not yet join in the celebration of God's glory because he pondered the grief and corruption in the world before that final celebration of God's victory.

ISAIAH—NOTE ON 24:17–18 pit . . . snare. The figure of an animal caught in a trap set by humans frequently symbolized the principle that life is a series of inescapable traps (2 Sam. 22:6; Job 18:8–10; 22:10; Ps. 18:5; 64:5; 106:36; 124:7; Jer. 48:43–44; Lam. 3:47; Amos 5:19).

ISAIAH—NOTE ON 24:18 windows of heaven. In Noah's day, God judged with a flood (Gen. 7:11). He will judge again from heaven, but not with a flood. Cf. Rev. 6:13–14; 8:3–13; 16:1–21. **foundations of the earth.**

Unparalleled earthquakes will mark the future visitation during and after the fulfillment of Daniel’s 70-week prophecy (*see note on Isa. 13:13*; cf. Matt. 24:7; Rev. 6:12, 14; 8:5; 11:19; 16:18).

ISAIAH—NOTE ON 24:20 drunken man . . . hut. Two more comparisons picture the ultimate collapse of the presumably strong and dependable planet earth: a staggering drunkard and a flimsy lean-to shack.

ISAIAH—NOTE ON 24:21 the host of heaven, in heaven . . . kings. In the climactic phase of the day of the Lord, he will strike against rebelling forces, both angelic (Eph. 6:12) and human. *See note on Isa. 2:12*.

ISAIAH—NOTE ON 24:22 shut up in a prison. The NT teaches more about the imprisonment of fallen angels before their final assignment to the lake of fire (2 Pet. 2:4; Jude 6; Rev. 9:2–3, 11; 11:7; 17:8; 20:1–10). It does the same regarding unbelieving humans (Luke 16:19–31; Rev. 20:11–15).

ISAIAH—NOTE ON 24:23 moon . . . confounded . . . sun ashamed. In the eternal state after Christ’s millennial reign, the glory of God and of the Lamb will replace the sun and moon as sources of light (Rev. 21:23). **reigns . . . in Jerusalem.** In Rev. 11:15–17; 19:6, 16 (cf. Luke 1:31–33), John confirmed this clear prophecy of Messiah’s future earthly reign in Jerusalem.

ISAIAH—NOTE ON 25:1 wonderful things, plans formed of old. Isaiah responded to God’s final judgment of the world (ch. 24) with praise to him for planning his actions long before their implementation.

ISAIAH—NOTE ON 25:2 city a heap . . . never be rebuilt. The prophet did not stipulate which city, but a prophecy of Babylon’s final destruction is in keeping with the context (21:9; cf. Jer. 51:37; Rev. 18).

ISAIAH—NOTE ON 25:3 strong peoples . . . ruthless nations. When Christ reigns on earth, nations from the whole world will glorify and fear him (see 24:14–16).

ISAIAH—NOTE ON 25:4 poor . . . needy. Another indicator of God’s worthiness to be glorified is his upholding of the oppressed (cf. 11:4;

14:32).

ISAIAH—NOTE ON 25:4–5 storm . . . heat. Two weather extremes of Judah's climate illustrate how God will harbor the poor and needy: the sudden thunderstorm and the relentless heat.

ISAIAH—NOTE ON 25:6 this mountain. In the kingdom the Lord will host his great banquet on Mount Zion for the faithful remnant (*see notes on 1:27; 2:2*).

ISAIAH—NOTE ON 25:7 covering . . . veil. God will remove the death shrouds from those in attendance at his banquet.

ISAIAH—NOTE ON 25:8 swallow up death. God will swallow up death, which itself functions as a swallower of human beings (5:14; Prov. 1:12). Paul notes the fulfillment of this promise in the resurrection of believers (1 Cor. 15:54). **wipe away tears.** The Lord God will remove the sorrow associated with death (cf. Isa. 65:19). Revelation alludes to the tender action of this verse twice—once in 7:17 to describe the bliss of the redeemed in heaven, and once in 21:4 to describe ideal conditions in the new Jerusalem. **the reproach . . . he will take away.** Israel will be the head of the nations and no longer the tail (Deut. 28:13).

ISAIAH—NOTE ON 25:9 Lordwe have waited for him. To wait for God entails an ultimate trust in him, not becoming impatient when his timetable for final salvation differs from ours (cf. 26:8; 33:2; 40:31).

ISAIAH—NOTE ON 25:10 Moab. Moab represented the rest of the nations as does Edom elsewhere (34:5–15; 63:1–6; Obad. 1–9).

ISAIAH—NOTE ON 25:12 fortifications . . . walls. Moabite cities had highly fortified and elevated walls. Even these will not withstand God's judgment.

ISAIAH—NOTE ON 26:1–4 The redeemed remnant will sing praise to God over their impregnable city, Jerusalem.

ISAIAH—NOTE ON 26:1 strong city. In contrast to the typical city of confusion (24:10; 25:2; 26:5) that was doomed, God has a future city of prominence, the millennial Jerusalem (Zech. 14:11).

ISAIAH—NOTE ON 26:2 Open the gates. Isaiah envisions the future Jerusalem, where only righteous Israel may enter. The redeemed remnant from other nations will come periodically to worship (Zech. 14:16–19).

ISAIAH—NOTE ON 26:3 perfect peace . . . trusts in you. A fixed disposition of trust in the Lord brings a peace that the wicked can never know (48:22; 57:21). Such reliance precludes double mindedness (James 1:6–8) and serving two masters (Matt. 6:24).

ISAIAH—NOTE ON 26:4 everlasting rock. Lit., the expression is “Rock of Ages,” a rocky cliff where the trusting one may find shelter from attackers (cf. 12:2).

ISAIAH—NOTE ON 26:5–6 the inhabitants of the height . . . lays it low. The arrogant inhabit the lofty city during its overthrow; the humble inhabit the strong city (v. 1) in its exaltation (cf. James 1:9–10; 1 Pet. 5:5).

ISAIAH—NOTE ON 26:7 path of the righteous is level. In a land of hilly, twisting roads, Isaiah spoke of a straight and level path for the feet of the poor and needy (cf. 40:3–4; 42:16; 45:13).

ISAIAH—NOTE ON 26:8 we wait for you. The future remnant divulges the key to its redemption—their complete dependence on the Lord, not humanly devised schemes.

ISAIAH—NOTE ON 26:9 in the night. The pious long for God at all times. **judgments . . . learn righteousness.** God’s punishing hand benefits sinners in leading them to repentance.

ISAIAH—NOTE ON 26:10 not learn righteousness. God evidences his love and mercy toward other wicked ones, but they turn their back on it.

ISAIAH—NOTE ON 26:11 they do not see . . . Let them see. The wicked, who are blind to God’s authority and imminent judgment upon them, will be conscious of his compassion for his people Israel, to their own shame.

ISAIAH—NOTE ON 26:12 will ordain peace. Though Israel's immediate future looks bleak, Isaiah expresses strong confidence that the nation will ultimately prosper.

ISAIAH—NOTE ON 26:13 lords besides you. Israel's history was replete with periods of foreign domination by the likes of Egypt and Assyria.

ISAIAH—NOTE ON 26:14 shades, they will not arise. These foreign overlords are to be a thing of the past; they are not to appear again on the earthly scene.

ISAIAH—NOTE ON 26:15 have increased the nation. With prophetic certainty from the perspective of Israel's future restoration, Isaiah saw the expansion of Israel's borders as an accomplished fact.

ISAIAH—NOTE ON 26:16 distress . . . discipline. The hard experiences of Israel's history drove her to call on God.

ISAIAH—NOTE ON 26:17–18 pregnant woman. Israel's tumultuous history is compared to a pregnant woman in labor.

ISAIAH—NOTE ON 26:18 accomplished no deliverance. All the nation's effort was to no avail because they did not depend on the Lord.

ISAIAH—NOTE ON 26:19 dead shall live. This speaks of the raising of corporate Israel to participate in the great future banquet (cf. Ezek. 37). Daniel 12:2 speaks of the resurrection of individual OT saints.

ISAIAH—NOTE ON 26:20 for a little while. Israel's final restoration was not immediately at hand. Hence she had to continue praying in solitude for that restoration until the time of God's indignation would pass.

ISAIAH—NOTE ON 26:21 disclose the blood shed. The innocent killed by their oppressors are to come to life (cf. v. 19) and testify against their murderers.

ISAIAH—NOTE ON 27:1 Leviathan. *See note on Job 41:1*.

ISAIAH—NOTE ON 27:2–6 This vineyard of the Lord contrasts sharply with the one in 5:1–7. Far from a disappointment to the vinekeeper, this one bore abundant fruit (27:6).

ISAIAH—NOTE ON 27:2 **vineyard.** Verse 6 identifies this vineyard as Israel.

ISAIAH—NOTE ON 27:3 **I keep it night and day.** God's future provisions for restored Israel will be complete.

ISAIAH—NOTE ON 27:4 **I have no wrath.** The time for Israel's punishment by God will pass. **thorns and briers . . . burn them.** I.e., the enemies of his people.

ISAIAH—NOTE ON 27:5 **make peace with me.** The enemies of Israel may make peace with God.

ISAIAH—NOTE ON 27:6 **fill the whole world.** In the future kingdom of the Messiah, restored Israel will rule with him and fill the earth with the fruit of righteousness and peace.

ISAIAH—NOTE ON 27:7 **struck . . . struck.** God has tempered his dealings with Israel, but not so with those he used to punish Israel. His compassion for the other nations has come to an end.

ISAIAH—NOTE ON 27:8 **removed them.** The Lord sent Judah into captivity to awaken the nation to trust in him.

ISAIAH—NOTE ON 27:9 **guilt . . . will be atoned for.** Jacob atoned for his iniquity by undergoing punishment from God.

ISAIAH—NOTE ON 27:10 **fortified city.** The city symbolized Judah's oppressors (cf. 24:10; 25:2; 26:5).

ISAIAH—NOTE ON 27:11 **will not have compassion on them.** In contrast with his dealings with Israel, the Creator will deal a fatal blow to her enemies.

ISAIAH—NOTE ON 27:12 **gleaned one by one.** After the judgment of her enemies at the end of Daniel's seventieth week, the faithful remnant of

Israelites will return to their land (Matt. 24:31).

ISAIAH—NOTE ON **27:13** **worship the Lord . . . at Jerusalem.** The prophet reiterates one of his great themes: future worship of regathered Israel on Mount Zion (24:23; 25:6–7, 10).

ISAIAH—NOTE ON **28:1** **Ah.** The prominent thought in this word is impending disaster. **crown.** The walls of Samaria were the "crown" of a beautiful hill overlooking a lush valley leading toward the Mediterranean coast. **Ephraim.** The northern kingdom of Israel had fallen to the Assyrians, leaving a lesson for Jerusalem under similar circumstances to learn about foreign alliances. **overcome with wine!** Licentious living prevailed in Ephraim before her fall (vv. 3, 7; Amos 4:1; 6:1, 6).

ISAIAH—NOTE ON **28:2** **a storm of mighty . . . waters.** Isaiah drew on forceful figures of speech to wake his readers from their lethargy in the face of the awfulness of an impending Assyrian invasion.

ISAIAH—NOTE ON **28:4** **first-ripe fig before the summer.** Figs ripened before the end-of-summer harvest were devoured immediately. So the Assyrian conquest of Ephraim would be rapid.

ISAIAH—NOTE ON **28:5** **crown of glory.** The true crown will replace the fraudulent "proud crown" (v. 1). **remnant of his people.** Isaiah again sounded the note of a faithful remnant in the day of the Lord (cf. 10:20–22; 11:11, 16; 37:31–32; 46:3).

ISAIAH—NOTE ON **28:6** **spirit of justice.** In that day of Messiah's reign, the empowering Spirit will prevail in bringing justice to the world (cf. 11:2).

ISAIAH—NOTE ON **28:7** **priest . . . prophet . . . stagger.** Drunkenness had infected even the religious leadership of the nation, resulting in false spiritual guidance of the people.

ISAIAH—NOTE ON **28:8** **with no space left.** When leaders wallowed in filth, what hope did the nation have?

ISAIAH—NOTE ON 28:9 **weaned from the milk.** The drunken leaders resented it when Isaiah and other true prophets treated them as toddlers, by reminding them of elementary truths of right and wrong.

ISAIAH—NOTE ON 28:10 **precept upon precept . . . there a little.** This is the drunkard's sarcastically mocking response to corrective advice from the prophet. Transliterated, the Hebrew monosyllables are *Sav lasav, sav lasav, Kav lakav, kav lakav, Ze'er sham, ze'er sham*. These imitations of a young child's babbling ridicule Isaiah's preaching.

ISAIAH—NOTE ON 28:11 **foreign tongue.** Since the drunkards would not listen to God's prophet, he responded to them by predicting their subservience to Assyrian taskmasters, who would give them instructions in a foreign language. The NT divulges an additional meaning of this verse that anticipates God's use of the miraculous gift of tongues as a credential of his NT messengers (*see notes on 1 Cor. 14:21–22*; cf. Deut. 28:49; Jer. 5:15; 1 Cor. 14:21).

ISAIAH—NOTE ON 28:12 **This is rest . . . repose . . . not hear.** In simple language they could understand, God offered them relief from their oppressors, but they would not listen.

ISAIAH—NOTE ON 28:13 **precept upon precept . . . there a little.** In light of their rejection, the Lord imitated the mockery of the drunkards in jabber they could not understand (see v. 10).

ISAIAH—NOTE ON 28:14 **Therefore.** In light of the tragedies that had befallen Ephraim (vv. 1–13), the scornful leaders in Jerusalem needed to steer a course different from relying on foreign powers for deliverance.

ISAIAH—NOTE ON 28:15 **covenant with death.** Scornful leaders in Jerusalem had made an agreement with Egypt to help defend themselves against the Assyrians. **overwhelming whip.** Combining images of an overflowing river and a whip, the people bragged about their invincibility to foreign invasion. **lies . . . falsehood.** Jerusalem's leaders yielded to expediency for the sake of security. Without directly admitting it, they had taken refuge in deceit and falsehood.

ISAIAH—NOTE ON 28:16 cornerstone, of a sure foundation. The Lord God contrasted the only sure refuge with the false refuge of relying on foreigners (v. 15). This directly prophesied the coming of the Messiah (Matt. 21:42; Mark 12:10; Luke 20:17; Acts 4:11; Rom. 9:33; Eph. 2:20; 1 Pet. 2:6–8; cf. Isa. 8:14–15; Ps. 118:22). **haste.** The Hebrew word is “hurry.” The Greek OT interprets this Hebrew verb for “hurry” in the sense of “put to shame,” furnishing the basis of the NT citations of this verse (Rom. 9:33; 10:11; 1 Pet. 2:6).

ISAIAH—NOTE ON 28:17 justice the line. When the Messiah rules his kingdom, the system of justice will contrast strongly with the refuge of lies in which Jerusalem’s leaders engaged (see v. 15).

ISAIAH—NOTE ON 28:18 covenant with death . . . will not stand. Trusting in foreign deliverers will utterly fail (see. v. 15).

ISAIAH—NOTE ON 28:19 morning by morning. The Assyrians repeatedly plundered the area around Jerusalem, provoking great terror among the city’s inhabitants.

ISAIAH—NOTE ON 28:20 bed is too short . . . covering too narrow. A proverbial expression about short beds and narrow sheets, telling Jerusalem that foreign alliances are inadequate preparations for the defense of the city.

ISAIAH—NOTE ON 28:21 Mount Perazim . . . Valley of Gibeon. Just as the Lord defeated the Philistines at Mount Perazim (2 Sam. 5:19–20; 1 Chron. 14:10–11) and the Canaanites in the Valley of Gibeon (Josh. 10:6–11), he will do so against any who mock him, even Jerusalemites.

ISAIAH—NOTE ON 28:22 decree of destruction. God had decreed something unusual (v. 21), the destruction of his own wicked people. Yet, they could escape if they repented.

ISAIAH—NOTE ON 28:23 Give ear. The parable of a farmer underlined the lessons of judgment threats in vv. 18–22. As the farmer does his different tasks, each in the right season and proportion, so God adopts his measures to his purposes: now mercy, then judgment; punishing sooner, then later, his purpose was not to destroy his people, any more than the farmer's object in his threshing or plowing is to destroy his crop.

ISAIAH—NOTE ON 28:24 **plow continually . . . continually open.** No ordinary farmer plows and turns the soil endlessly. He sows also in accord with what is proper.

ISAIAH—NOTE ON 28:25 **scatter . . . sow . . . put.** After preparing the soil, the farmer carefully plants the seed.

ISAIAH—NOTE ON 28:26 **God teaches him.** Farming intelligently is a God-given instinct.

ISAIAH—NOTE ON 28:27–28 God-given understanding prevails in the threshing of various types of grain.

ISAIAH—NOTE ON 28:29 **wonderful in counsel.** If God's way in the physical realm of farming is best, why did Jerusalem persist in refusing to accept his spiritual guidance?

ISAIAH—NOTE ON 29:1 **Ariel.** The word means "lion of God," referring to the city's strength, and perhaps "hearth of God," referring to the place where the altar of God always burns. Verses 7–8 show this to be a name for Jerusalem, and the chapter looks to the invasion of Jerusalem because of unbelief. **where David encamped!** David named Jerusalem "the city of David" (22:9; 2 Sam. 5:7, 9; cf. 2 Sam. 6:10, 12, 16; 1 Kings 2:10; 3:1; 8:1; 9:24; 14:31; 15:8; 2 Kings 8:24; 9:28; 12:21; 14:20; 15:7, 38; 16:20; 1 Chron. 11:5, 7; 13:13; 15:1, 29; 2 Chron. 5:2; 8:11; 12:16; 14:1; 16:14; 21:1, 20; 24:16, 25; 27:9; 32:5, 30; 33:14; Neh. 3:15; 12:37; Luke 2:4, 11). **feasts.** Jerusalem's cycle of religious ceremonies was meaningless to God.

ISAIAH—NOTE ON 29:3 **raise siegeworks.** God encamped against Jerusalem through his instruments, first the Assyrians (701 B.C.) and then the Babylonians (586 B.C.).

ISAIAH—NOTE ON 29:4 **from the earth . . . from the dust.** Jerusalem will be like a captive, humbled to the dust. Her voice will come from the earth like that of a medium spirit, like the voice of the dead was supposed to be. This would be fitting for her sins of necromancy.

ISAIAH—NOTE ON 29:5–8 In God’s time, after Jerusalem’s punishment, those who fought against the city will themselves come under God’s judgment.

ISAIAH—NOTE ON 29:5 **instant, suddenly.** God’s demolition of Israel’s enemies will be very abrupt, as was the repulsion of the Assyrians from Jerusalem in 701 B.C.

ISAIAH—NOTE ON 29:6 **thunder and with earthquake and great noise.** This terminology points to the storm theophany marking the termination of the seals, trumpets, and bowls in Revelation (Rev. 8:5; 11:19; 16:18).

ISAIAH—NOTE ON 29:7 **dream.** All the threat to the city from enemy nations will fade like a bad dream when one awakens.

ISAIAH—NOTE ON 29:8 **not satisfied . . . faint.** Jerusalem’s attackers will frustrate themselves, as a dreamer who has the illusion that he eats and drinks, but awakens to find himself still hungry and thirsty.

ISAIAH—NOTE ON 29:9–14 The prophet returned to the theme of the blindness of mechanical religion.

ISAIAH—NOTE ON 29:9 **blind . . . drunk.** The blindness and drunkenness came from the people’s inability to comprehend Isaiah’s message about trusting God instead of Egypt.

ISAIAH—NOTE ON 29:10 **spirit of deep sleep.** Because Israel refused to hear her true prophets initially, their ability to hear has been impaired. God gave them up judicially to their own hardness of heart. Paul applied this verse specifically to the general condition of Israel’s blindness during the age of the church (Rom. 11:8). **prophets . . . seers.** False prophets and seers have blinded their listeners with their false prophecies.

ISAIAH—NOTE ON 29:11 **one who can read.** Those with ability to read could not do so because they had surrendered their spiritual sensitivity (cf. 6:9–10; Matt. 13:10–17).

ISAIAH—NOTE ON 29:12 one who cannot read. The uneducated had two reasons for not knowing the book's contents: 1) the book was sealed, and 2) he could not read it even if it were not. It is deplorable when no one is capable of receiving God's rich revelation.

ISAIAH—NOTE ON 29:13 hearts are far from me. Empty ritualism does not bring closeness to God. Jesus used this verse to describe the Judaism of his day (Matt. 15:7–9; Mark 7:6–7).

ISAIAH—NOTE ON 29:14 wisdom . . . perish . . . discernment . . . hidden. The principle of resorting to human wisdom rather than divine wisdom was the spiritual plague of Jerusalem. The same principle was the downfall of the Greek world in Paul's day (1 Cor. 1:19).

ISAIAH—NOTE ON 29:15 hide . . . from the Lord. The prophet probably referred to a secret plan of the leaders to join with Egypt to combat the Assyrians. The Lord had counseled otherwise, so they hid their strategy from him.

ISAIAH—NOTE ON 29:16 He did not make me. For man to make plans on his own without God is a rejection of God as Creator. Paul reasons that it is also a questioning of the sovereignty of God (Rom. 9:19–21). Does the clay think itself equal to the potter?

ISAIAH—NOTE ON 29:17 fruitful field . . . a forest. In the future, a reversal of roles between the mighty and the weak will transpire, when God intervenes to bless Jerusalem. The moral change in the Jewish nation will be as great as if the usually forested Lebanon were turned into a field and vice versa.

ISAIAH—NOTE ON 29:18 deaf shall hear . . . blind shall see. The spiritual blindness of Israel will no longer exist. Jesus gives the words an additional meaning, applying it to his ministry of physical healing for the deaf and blind (Matt. 11:5; cf. Isa. 35:5).

ISAIAH—NOTE ON 29:19–20 obtain fresh joy . . . cut off. The future messianic age will bring a reversal of status. Rejoicing will replace the hardships of the oppressed; the oppressors' dominance will end.

ISAIAH—NOTE ON 29:21 **by a word . . . empty plea.** Those with political and judicial authority are no longer to misuse their power to oppress.

ISAIAH—NOTE ON 29:22 **redeemed Abraham.** God delivered Abraham from his pagan background when he brought him from beyond the Euphrates River into the land of Canaan (Josh. 24:2–3). Paul elaborates on this theme in Rom. 4:1–22. **no more be ashamed.** Israel in her history had frequently suffered disgrace, but the personal presence of the Messiah is to change that (Isa. 45:17; 49:23; 50:7; 54:4). After the salvation of Israel in the end time, the children of Jacob will no longer cause their forefathers to blush over their wickedness.

ISAIAH—NOTE ON 29:23 **sanctify . . . stand in awe.** Jacob's descendants will marvel at the strong deliverance of the Lord and set him apart as the only one worthy of utmost respect. God will cleanse Israel (cf. 54:13–14).

ISAIAH—NOTE ON 29:24 **go astray . . . murmur.** With their newfound respect for God, the formerly wayward ones were to gain the capacity for spiritual perception.

ISAIAH—NOTE ON 30:1 not mine . . . not of my Spirit. Hezekiah's advisers urged him to turn to the Egyptians, not to God, for help against the invading Assyrians. Isaiah denounced this reliance on Egypt rather than God, who had forbidden such alliances.

ISAIAH—NOTE ON 30:2 without asking for my direction. They had failed to consult God's prophet. **Egypt . . . Pharaoh . . . Egypt!** The Lord had warned Israel against returning to Egypt (Deut. 17:16). Now he warns them against an alliance with Egypt (Isa. 31:1). Note the similar advice from the Assyrian Rabshakeh, while laying siege to Jerusalem (36:9).

ISAIAH—NOTE ON 30:3 shame . . . humiliation. The Assyrians had already defeated the Egyptian army only 100 miles from the Egyptian border.

ISAIAH—NOTE ON 30:4 Zoan . . . Hanes. Judah's emissaries had penetrated from Zoan in the northeast of Egypt to Hanes 50 miles south of Memphis.

ISAIAH—NOTE ON 30:6 land of trouble and anguish . . . humps of camels. Isaiah pictured a rich caravan, trudging slowly through rugged territory fraught with dangers, on its way to Egypt to purchase assistance.

ISAIAH—NOTE ON 30:7 help is worthless . . . Rahab. Egypt was unwilling to help so the prophet calls the powerful Egypt "Rahab," meaning "strength," or "sitting idle" (Hebrew). "Rahab" is used of Egypt in Ps. 87:4 and 89:10.

ISAIAH—NOTE ON 30:8 time to come. The Lord's instruction to Isaiah was to make a permanent written record so that future generations could learn Israel's folly of trusting in Egypt instead of in the Lord.

ISAIAH—NOTE ON 30:9 rebellious people, lying children. The people's unwillingness to obey the Lord necessitated the keeping of a permanent record of their misdeeds.

ISAIAH—NOTE ON 30:10–11 prophesy illusions . . . turn aside from the path. Isaiah's listeners tired of hearing counsel that was contrary to the path they desired to follow and wanted him to change his message to accommodate them.

ISAIAH—NOTE ON 30:12–14 Since the people opted not to hear the word of the Lord's prophet, they will hear from the Lord's judgment.

ISAIAH—NOTE ON 30:12 this word. The reference is to the instruction of the Lord through Isaiah.

ISAIAH—NOTE ON 30:13–14 high wall . . . potter's vessel. Two comparisons portrayed the coming sudden disaster to befall the rebels, a high wall that collapses suddenly and a clay jar that shatters into many pieces when dropped.

ISAIAH—NOTE ON 30:15 rest . . . trust. The Israelite rebels refused the true avenue of salvation and strength, i.e., resting and confidence in the Lord.

ISAIAH—NOTE ON 30:16 horses . . . swift steeds. The people put their trust in Egypt's horses instead of the Lord. No horse could deliver them from their God-appointed oppressors (cf. Deut. 17:16; Ps. 33:17; 147:10).

ISAIAH—NOTE ON 30:17 A thousand . . . one. Similar figures elsewhere describe Israel's victories (Lev. 26:36; Josh. 23:10) and defeats (Deut. 32:30).

ISAIAH—NOTE ON 30:18 the Lord waits. Since Judah would not wait on the Lord to deliver (25:9; 26:8; 33:2; cf. 30:15), he must wait to be gracious to the nation.

ISAIAH—NOTE ON 30:19 dwell . . . in Jerusalem. The prophet emphatically pointed to a result of God's grace toward Israel—the survival of the city of Jerusalem as the center of her domain (65:9; Ezek. 37:25, 28).

ISAIAH—NOTE ON 30:20 eyes shall see. After their period of judgment because of disobedience, God is to open Israel's eyes to the soundness of the message of his prophets (29:24).

ISAIAH—NOTE ON 30:21 **a word behind you.** The teachers will be near and the pupils sensitive to the Lord’s prophets, in strong contrast to the callousness formerly manifest (29:10–11).

ISAIAH—NOTE ON 30:22 **scatter them.** The Babylonian captivity rid Israel of her idolatry in fulfillment of this prophecy.

ISAIAH—NOTE ON 30:23–25 In the messianic kingdom of that future day, agriculture, cattle raising, food production, and water resources will prosper. The prophet predicted the redemption of nature (cf. Rom. 8:19–21).

ISAIAH—NOTE ON 30:25 **towers fall.** Powerful nations that oppress Israel will come to an end (contra. 29:17).

ISAIAH—NOTE ON 30:26 **light of the moon . . . light of the sun.** The benefits from the natural bodies of light will be much greater. Increase in the intensity of their light will work to people’s advantage (60:19–20), not to their detriment as in Rev. 16:8–9.

ISAIAH—NOTE ON 30:27–33 Isaiah followed the promise of Judah’s redemption (vv. 19–26) with a promise of Assyria’s destruction.

ISAIAH—NOTE ON 30:27 **the name of the Lord.** His name focuses particularly on his revealed character as Sovereign and Savior (Deut. 12:5).

ISAIAH—NOTE ON 30:27–28 **comes from afar . . . overflowing stream.** The Lord will come suddenly upon his enemies as a great storm with its accompanying flood, to overwhelm them.

ISAIAH—NOTE ON 30:29 **song . . . feast.** While God’s judgment devastated the Assyrians, the people of Jerusalem conducted a time of joyful celebration as at one of their feasts, perhaps a Passover.

ISAIAH—NOTE ON 30:30–31 **Assyrians . . . terror-stricken.** Assyria in particular, but in the long range, any enemy of God’s people will fall victim to divine storm and flood (vv. 27–28).

ISAIAH—NOTE ON 30:32 **appointed staff . . . tambourines and lyres.** With each blow of punishment against the Assyrians will come joyful celebration in Jerusalem.

ISAIAH—NOTE ON 30:33 **burning place.** Lit., a place of abomination. Idolatrous Israel had burned to death human victims in this valley just south of Jerusalem, an area sometimes called the Valley of Hinnom (2 Kings 23:10; *see note on Jer. 19:6*). Later it became known as Gehenna, the place of refuse for the city, with constantly burning fires, symbolizing hell. The defeat was to be so complete that the fire burns continually.

ISAIAH—NOTE ON 31:1 **horses . . . chariots.** Egypt's horses and chariots were numerous (1 Kings 10:28–29). Its flat topography was well suited for chariotry. They would be useful to Israel against the Assyrian cavalry. **or consult the Lord!** What made Israel's turning to Egypt most despicable was her accompanying turning away from the Lord.

ISAIAH—NOTE ON 31:2 **yet he is wise.** Sarcastically, Isaiah countered the unwise royal counselors who had advised dependence on Egypt. **does not call back his words.** The implied exception is, of course, when the sinful nation repented, as in the case of Nineveh (Jonah 3:5–10).

ISAIAH—NOTE ON 31:3 **flesh . . . spirit.** For example, Hezekiah wisely chose to rely on the Lord, not on the arm of flesh (2 Chron. 32:8).

ISAIAH—NOTE ON 31:4 **not terrified . . . or daunted.** In his defense of Jerusalem, the Lord is to be like a strong and determined lion, unafraid of shepherds summoned against him.

ISAIAH—NOTE ON 31:5 **birds hovering.** The Lord is like a hovering mother bird with a strong attachment to her little ones and a willingness to do whatever is necessary for their safety.

ISAIAH—NOTE ON 31:6 **Turn to him.** The prophet called rebellious Israel to repent in light of God's gracious dealings with them (vv. 4–5; cf. 30:18–19).

ISAIAH—NOTE ON 31:7 **cast away his idols.** The obvious helplessness of the idols to deliver rendered them completely useless.

ISAIAH—NOTE ON 31:8 Assyrian shall fall. The defeat of Assyria by other-than-human means matched this prophecy well (see 37:36–37), but other such foreign oppressors meet the same fate in the distant future of Israel, during the time of Jacob's trouble (cf. Jer. 30:7).

ISAIAH—NOTE ON 31:9 fire is in Zion . . . furnace is in Jerusalem. Both in Isaiah's near future and in the distant future, Jerusalem will be God's headquarters for bringing judgment on foreign nations. God himself is the fire, waiting for all the enemies who attack Jerusalem.

ISAIAH—NOTE ON 32:1 a king . . . princes. In contrast to bad leaders already discussed (e.g., 28:14–15; 29:15), the prophet turned to the messianic king and his governmental assistants during the future day of righteousness. These will be the apostles (Luke 22:30) and the saints (1 Cor. 6:2; 2 Tim. 2:12; Rev. 2:26–27; 3:21).

ISAIAH—NOTE ON 32:2 shade . . . land. During the millennial reign of Christ, leaders will provide protection like "the shade of a great rock in a weary land," instead of posing threats to the people's well-being.

ISAIAH—NOTE ON 32:3 eyes . . . not be closed . . . ears . . . give attention. A future generation of Israelites will experience a reversal of receptivity compared to Isaiah's generation (6:9–10; cf. 29:18, 24; 30:20).

ISAIAH—NOTE ON 32:4 stammerers. The stammerers were former drunkards who uttered nonsense in their drunken stupor (28:7–8; 29:9).

ISAIAH—NOTE ON 32:5 fool . . . noble . . . scoundrel . . . honorable. In the future earthly kingdom envisioned by Isaiah, false appraisals of leadership qualities will be impossible, because everyone will see and speak clearly.

ISAIAH—NOTE ON 32:6–8 fool . . . noble. An unwillingness to care for the needy reflects the character of a fool, but the noble person in dependence on God provides for the poor. These qualities will be evident to all in the age to come.

ISAIAH—NOTE ON 32:9–14 The prophet warns the women of Judah against complacency (cf. 3:16–4:1). God's eventual blessing on their nation gave no excuse for business as usual, i.e., dependence on Egypt instead of God.

ISAIAH—NOTE ON 32:9 at ease . . . complacent. “At ease” translates the word rendered “quiet” and “complacent” the word rendered “secure” in v. 18. The difference between the bad senses here and the good senses in v. 18 is the object of trust, Egypt or God. Ease and security in God are proper.

ISAIAH—NOTE ON 32:10 little more than a year. Perhaps specifying a time when the Assyrian army came and pillaged the land, the prophet warned of how God’s coming judgment was to spoil agricultural production.

ISAIAH—NOTE ON 32:11–12 Tremble . . . Beat your breasts. Present satisfaction with the status quo shortly gave way to an entirely different set of emotions.

ISAIAH—NOTE ON 32:13 thorns . . . briers. Without harmony with God, the land of God’s people became just as desolate as any other forsaken territory (1:7; 5:6; 7:23).

ISAIAH—NOTE ON 32:14 populous city. Jerusalem too was to become desolate through the Lord’s purging judgments of the nation (Luke 21:24).

ISAIAH—NOTE ON 32:15–20 The promised kingdom was to eventually come to Israel with its accompanying fruitfulness, peace, and security.

ISAIAH—NOTE ON 32:15 the Spirit is poured upon us. The infusion of God’s Spirit was to transform the land into productive fruitfulness (Joel 2:28–3:1).

ISAIAH—NOTE ON 32:16 justice . . . righteousness. Noble spiritual values were to thrive in the future messianic reign.

ISAIAH—NOTE ON 32:18 My people . . . peaceful . . . secure . . . quiet. The people of Israel will enjoy lasting security with the Messiah personally present to ensure peace.

ISAIAH—NOTE ON 32:19 city . . . laid low. Jerusalem must learn humility before the prophesied ideal conditions can become reality.

ISAIAH—NOTE ON 32:20 **Happy.** As with the beatitudes of Christ (Matt. 5:3–12), Isaiah pronounced the blessedness of those who participate in the future glory of Christ's kingdom.

ISAIAH—NOTE ON 33:1 **destroyer.** Though the immediate reference is to Assyria (2 Kings 18:13–16; 19:32–37), the prophecy looks beyond Assyria to any power that sets itself against Israel.

ISAIAH—NOTE ON 33:2 **we wait for you.** Israel refused to do this earlier (30:15; 31:6), but had repented (25:9; 26:8; 33:2).

ISAIAH—NOTE ON 33:3–4 Just as Sennacherib took flight suddenly (cf. 37:37; 2 Chron. 32:21), so the nations will scatter before the Lord, leaving their spoils behind.

ISAIAH—NOTE ON 33:6 **fear of the Lord.** The same Spirit-imparted qualification possessed by the Messiah (11:2) will belong to his people when he returns.

ISAIAH—NOTE ON 33:7–9 From the vision of future glory, Isaiah returns to the disastrous present. Jerusalem's situation was hopeless when in 701 B.C. the Assyrian army had the city surrounded and was ready to move in.

ISAIAH—NOTE ON 33:7 **heroes . . . envoys.** Both men of war and diplomats had failed in their attempts to thwart the invaders.

ISAIAH—NOTE ON 33:8 **highways lie waste.** The enemy surrounding the city had cut off all travel and trade with the outside world.

ISAIAH—NOTE ON 33:9 **Lebanon . . . Sharon . . . Bashan . . . Carmel.** The enemy had spoiled places renowned for their lush fertility.

ISAIAH—NOTE ON 33:10 **Now I will arise.** When the oppressor's power had reached its zenith, the time had arrived for the Lord to assert himself in judging the plunderer, in Isaiah's case the Assyrian troops.

ISAIAH—NOTE ON 33:11 **chaff . . . stubble.** References to Assyria reaffirm that the plunderer is to be plundered (v. 1).

ISAIAH—NOTE ON 33:12 **lime . . . thorns.** Burned limestone became dust; thorn bushes burned rapidly.

ISAIAH—NOTE ON 33:13 **far off . . . near.** When God puts down the final enemies of Israel, he will receive worldwide acknowledgment of his might.

ISAIAH—NOTE ON 33:14 **afraid.** When sinners (false professors among the elect) comprehend the might of God, fear takes hold of their lives (Acts 5:11; Heb. 12:29).

ISAIAH—NOTE ON 33:15 **walks righteously and speaks uprightly.** The only survivors in the presence of mighty God will be the righteous (Ps. 15:1–5; 24:3–4).

ISAIAH—NOTE ON 33:16 **fortresses . . . bread . . . water.** Those who are right with God will enjoy perfect security and ample provisions (32:15, 17–18).

ISAIAH—NOTE ON 33:17 **king in his beauty.** The prophecy moves beyond Hezekiah in his sackcloth, oppressed by his enemy, to Messiah in his beauty. Seeing him in glory is another reward of the righteous. The near-future deliverance from Sennacherib anticipates a more distant wonder when the Messiah will sit on his throne.

ISAIAH—NOTE ON 33:18–19 In that future day God’s people will remember past hardships under foreign domination.

ISAIAH—NOTE ON 33:20 **immovable tent.** God’s presence is to permanently inhabit restored Jerusalem in the millennial kingdom.

ISAIAH—NOTE ON 33:21 **rivers and streams.** God is to restore wide rivers and streams as a means of defending the city.

ISAIAH—NOTE ON 33:22 **he will save us.** In explicit language, God, not the surrounding nations, is to deliver Israel.

ISAIAH—NOTE ON 33:23 **cords hang loose.** In her own strength, Jerusalem is as helpless to defend herself as a ship deprived of its ropes and pulleys, that cannot sail. **lame will take the prey.** The weak city defeats the invaders with the Lord's enablement.

ISAIAH—NOTE ON **33:24** **forgiven their iniquity.** When Christ returns to rule, Jerusalem will be free of physical and spiritual problems.

ISAIAH—NOTE ON **34:1** **Draw near.** Isaiah invited the nations to approach to hear God's sentence of judgment against them.

ISAIAH—NOTE ON **34:3** **the stench.** Prolonged exposure of dead corpses was and is repulsive and disgraceful (see 14:19).

ISAIAH—NOTE ON **34:4** **heaven . . . scroll.** Not even the heavens are to escape the effects of God's wrath. Revelation 6:14 affirms the future fulfillment of this prophecy during Daniel's seventieth week (see Isa. 2:19; 13:10).

ISAIAH—NOTE ON **34:5** **Edom.** The prophet selects Edom as a representative of the rest of the nations (cf. 63:1; Gen. 25:23; Num. 20:14–21; Ezek. 35:1–15; Obad. 1–14; Mal. 1:2–3; cf. Isa. 25:10). **people . . . devoted to destruction.** The expression's negative connotation stems from their involuntary devotion to God.

ISAIAH—NOTE ON **34:6–7** **lambs . . . goats . . . rams . . . Wild oxen . . . bulls.** Since the nations had not repented and obeyed God's way of sacrifice for sins, they became the sacrificial penalty for their own sins.

ISAIAH—NOTE ON **34:6** **Bozrah.** A chief city of Edom located about 20 miles southeast of the southern end of the Dead Sea.

ISAIAH—NOTE ON **34:8** **the Lord has a day of vengeance.** *See note on 2:10–22*. God's day of vengeance on Edom (63:4) will be the same as on the rest of the nations (59:17–18; 61:2).

ISAIAH—NOTE ON **34:9–10** God's judgment is to reduce the nations to a state of perpetual volcanic waste.

ISAIAH—NOTE ON 34:9 sulfur . . . burning pitch. Genesis 19:24, 28 describes Sodom in similar terms (cf. 30:33; Deut. 29:23; Ps. 11:6; Jer. 49:18; Ezek. 38:22).

ISAIAH—NOTE ON 34:10 smoke shall go up forever. Revelation forecasts this destiny for final Babylon, the great end-time world empire (Rev. 14:10–11; 18:18; 19:3).

ISAIAH—NOTE ON 34:11–15 Various forms of animal and bird life symbolize the depopulated condition into which the nations fall after God's judgment upon them (13:21–22; 14:23).

ISAIAH—NOTE ON 34:11, 13 hawk . . . owl . . . raven . . . ostriches. The presence of unclean birds was a sign of desolation and wilderness. Similar symbolism portrays the final state of Babylon in the future (Rev. 18:2; cf. Isa. 13:21; Jer. 50:39; Zeph. 2:13–14).

ISAIAH—NOTE ON 34:16 the mouth . . . has commanded. The prophecies against the nation in vv. 1–15 were just as certain as God's sovereign command through his prophet.

ISAIAH—NOTE ON 34:17 portioned it . . . with the line. God had partitioned off Edom just as he once did Canaan (Num. 26:55–56; Josh. 18:4–6) and allotted it to the wild animals listed in Isa. 34:11–15.

ISAIAH—NOTE ON 35:1–4 In contrast to luxuriant Edom that is to become a desert (34:1–17), during Messiah's reign on earth the whole world is to become a flourishing garden, and this will offer encouragement to the weak.

ISAIAH—NOTE ON 35:1 desert . . . like the crocus. Dramatic changes in the land are to come during the messianic age (see 30:23–25; 32:15–20).

ISAIAH—NOTE ON 35:2 Lebanon . . . Carmel and Sharon. Areas near the sea noted for their agricultural fertility. **They shall see.** Israel is to recognize the earth's newfound fruitfulness as coming from the Lord and attribute to him the appropriate credit.

ISAIAH—NOTE ON 35:3 weak . . . feeble. The future change in Israel's international role is to serve to encourage the discouraged among the people. The writer of Hebrews gave an additional application of this verse to strengthen endurance among Christians suffering persecution for their faith (Heb. 12:12).

ISAIAH—NOTE ON 35:4 vengeance . . . save you. The vengeance of God (34:8) is to furnish the means to redeem his long-oppressed people of Israel.

ISAIAH—NOTE ON 35:5 eyes . . . opened . . . ears . . . unstopped. This is to reverse the spiritual condition of the immediate objects of Isaiah's ministry (see 29:18; 32:3).

ISAIAH—NOTE ON 35:6 lame . . . sing. God's restoration in the millennial age is to include physical restoration to the afflicted. Jesus' first coming gave a foretaste of that future day (Matt. 11:5; 12:22; Mark 7:37; Luke 7:21; Acts 3:8).

ISAIAH—NOTE ON 35:6–7 streams in the desert . . . springs of water. Water was and is a precious commodity in Israel (41:18). In the millennium, there will be no scarcity.

ISAIAH—NOTE ON 35:7 haunt of jackals. The rocky crags normally inhabited by jackals (34:13) are to become splashy meadows.

ISAIAH—NOTE ON 35:8 Way of Holiness. This refers to the way leading the redeemed back to Jerusalem, the throne of Messiah, literally and spiritually. Christ himself is to be the leader on that way, called in 40:3, the "way of the Lord."

ISAIAH—NOTE ON 35:9 lion . . . ravenous beast. No ferocious beasts are to threaten the safety of those traveling the Way of Holiness. **the redeemed.** Mentioned only rarely in chs. 1–39 (1:27; 29:22) whose theme is judgment; terms for redemption occur frequently in chs. 40–66.

ISAIAH—NOTE ON 35:10 the ransomed . . . flee away. See 51:11 where the words occur again. Gladness is to replace sadness across the board in the day of Israel's restoration.

ISAIAH—NOTE ON 36:1–39:8 The four chapters duplicate almost verbatim 2 Kings 18:13–20:19 (cf. 2 Chron. 32:1–23). *See 2 Kings notes* for amplification. Isaiah added this material to make the references to Assyria more understandable. It is most probable that Isaiah is the author of this section, since 2 Chron. 32:32 says Isaiah also wrote the acts of Hezekiah. Isaiah's record was incorporated into 2 Kings by the author of that record. These chapters form the transition closing the first division of Isaiah's prophecy. Isaiah 36–37 are the historical consummation of chs. 1–35—Jerusalem's deliverance from Assyria—and chs. 38–39 the historical basis for chs. 40–66—a preview of the Babylonian captivity.

ISAIAH—NOTE ON 36:1 **fourteenth year of King Hezekiah.** Since Sennacherib's attack came in 701 B.C., this places the beginning of Hezekiah's reign in 715 B.C. But since 2 Kings 18:1 says he began to reign in the third year of Hoshea, c. 729 B.C., Hezekiah served as co-regent with Ahaz (c. 729–716 B.C.) before assuming the throne exclusively. It was customary for the later kings of Israel to assume their sons into partnership in the government during their lives. **Sennacherib.** The king of Assyria (c. 705 to 681 B.C.). **fortified cities.** The discovery of the ancient *Annals of Sennacherib* reveals the cities he conquered in his campaign southward from Sidon on the Mediterranean coast.

ISAIAH—NOTE ON 36:2 **Rabshakeh.** The spokesman for Sennacherib's three highest officials, who represented the king against Jerusalem on this occasion, according to 2 Kings 18:17. **great army.** This was a token force of the main army (Isa. 37:36), with which Sennacherib hoped to bluff Judah into submitting. **Lachish.** A city about 25 miles southwest of Jerusalem. Sennacherib's conquest of this city was in its closing phase when he sent the messengers. **conduit of the upper pool.** Isaiah met Ahaz at the same spot to try unsuccessfully to dissuade him from trusting in foreign powers (7:3).

ISAIAH—NOTE ON 36:3 **Eliakim . . . Shebna.** *See notes on 22:19–22*. **Joah . . . the recorder.** The position was that of an intermediary between the king and the people.

ISAIAH—NOTE ON 36:4–10 Rabshakeh's logic was twofold: 1) Egypt was unable to deliver Jerusalem (vv. 4–6, 8–9), and 2) the Lord had called on the Assyrians to destroy Judah (vv. 7, 10).

ISAIAH—NOTE ON 36:4 the great king, the king of Assyria. The self-appropriated title of Assyrian kings. In contrast, Rabshakeh rudely omitted any title for Hezekiah (vv. 4, 14–16).

ISAIAH—NOTE ON 36:5 mere words. Words amounted to nothing when it came to warfare. In other words, Judah was defenseless.

ISAIAH—NOTE ON 36:6 broken reed . . . Egypt. The Assyrian's advice strongly resembled that of Isaiah (19:14–16; 30:7; 31:3).

ISAIAH—NOTE ON 36:7 he whose high places and altars. Rabshakeh mistakenly thought Hezekiah's reforms in removing idols (2 Kings 18:4; 2 Chron. 31:1) had removed opportunities to worship the Lord. **this altar.** That all worship should center in Solomon's temple was utterly foreign to the polytheistic Assyrians.

ISAIAH—NOTE ON 36:8–9 Rabshakeh taunted and minimized Judah's best defensive efforts, even with Egypt's help.

ISAIAH—NOTE ON 36:10 The Lord said. Rabshakeh's boastful claim of the authority from Judah's God for his mission may have been a ploy on his part to get a surrender, but it aligned with Isaiah's prophecy that the Assyrians would be his instrument to punish his people (8:7–8; 10:5–6). The Assyrians may have heard this from partisans or may not have known this, but Judah did.

ISAIAH—NOTE ON 36:11 Aramaic . . . Judah. Hezekiah's representatives, aware of the alarm created by the suggestion that the Lord was on the Assyrian side, asked Rabshakeh to change from Hebrew, or Judean, to Aramaic, the language of diplomacy, so the people on the wall could not understand his words and be terrified.

ISAIAH—NOTE ON 36:12 men . . . on the wall. The foreign emissary continued his efforts to damage the city's morale by speaking of the horrors of famine that a long siege would entail.

ISAIAH—NOTE ON 36:13–17 Rabshakeh spoke longer and louder, suggesting that Hezekiah could not save the city, but the great king, the king of Assyria, would fill the people with abundance (vv. 16–17).

ISAIAH—NOTE ON 36:16 **Make your peace.** Lit., “Make a blessing with me.” The official invited the people to make a covenant with Assyria by surrendering.

ISAIAH—NOTE ON 36:17 **take you away.** Rabshakeh did not hide Assyria’s well-known practice of deporting conquered peoples to distant places.

ISAIAH—NOTE ON 36:18–20 In Rabshakeh’s eyes, the Lord was one of the many gods worshiped by nations conquered by the Assyrians (cf. 10:8–11).

ISAIAH—NOTE ON 36:21 **were silent.** Hezekiah had apparently anticipated the ultimatum of the Assyrians and had told his representatives and the men on the wall not to respond.

ISAIAH—NOTE ON 36:22 **clothes torn.** The king’s representatives reported to him in a state of grief and shock at the blasphemy they thought they had heard.

ISAIAH—NOTE ON 37:1 **tore . . . sackcloth.** A reaction that symbolized Hezekiah’s grief, repentance and contrition. The nation was to repent and the king was to lead the way. **house of the Lord.** God designated the temple as his “house of prayer” (56:7; Matt. 21:13; Mark 11:17; Luke 19:46), so it was the proper place to go to confess sins and seek forgiveness (cf. Ps. 73:16–17).

ISAIAH—NOTE ON 37:2 **senior priests.** Senior religious leaders in Israel.

ISAIAH—NOTE ON 37:3 **come to the point of birth . . . no strength.** Hezekiah compared his dilemma with a mother in labor unable to deliver her child. Jerusalem had to be delivered, but he was helpless to make it happen.

ISAIAH—NOTE ON 37:4 **mock the living God.** Hezekiah received a report of Rabshakeh’s belittling of the Lord by equating him with other gods and points out the distinction between God who is living and gods who are lifeless and helpless (40:18–20; 46:5–7). **remnant that is left.** Only Jerusalem remained unconquered. Hezekiah asked Isaiah's prayer for the city.

ISAIAH—NOTE ON 37:6 Do not be afraid. The same assurance Isaiah had given Ahaz (7:4).

ISAIAH—NOTE ON 37:7 spirit. The Lord promised to incline Sennacherib's attitude in such a way that he would leave Jerusalem unharmed and return home.

ISAIAH—NOTE ON 37:8 Libnah. After conquering Lachish, Sennacherib moved on to this smaller town to the north of Lachish.

ISAIAH—NOTE ON 37:9 Tirhakah king of Cush. Tirhakah did not become king of Cush, or Ethiopia (and Egypt), until 11 years after the 701 B.C. siege, so Isaiah's use of "king" anticipates his future title. At that moment, however, he represented a threat to Sennacherib from the south that caused him to renew his call for Jerusalem's surrender to the north.

ISAIAH—NOTE ON 37:10–13 The king of Assyria sent messengers to summarize the arguments given in Rabshakeh's ultimatum of 36:4–19.

ISAIAH—NOTE ON 37:10 deceive. The accusation of deception was first against Hezekiah (36:14), then against the Lord.

ISAIAH—NOTE ON 37:11–13 The threat repeats the thrust of 36:18–20.

ISAIAH—NOTE ON 37:12 The conquered cities mentioned here lay between the Tigris and Euphrates Rivers in Mesopotamia.

ISAIAH—NOTE ON 37:13 These were cities of Syria that had fallen to the Assyrians recently.

ISAIAH—NOTE ON 37:14 house of the Lord. Godly Hezekiah returned to the house of the Lord (cf. v. 1) as he should have, in contrast to Ahaz, who in a similar crisis refused even to ask a sign from the Lord (7:11–12).

ISAIAH—NOTE ON 37:16 **enthroned . . . made heaven and earth.** The basis for Hezekiah's plea was God's role as the Sovereign and Creator of the universe, not Judah's worthiness to be delivered.

ISAIAH—NOTE ON 37:17 **hear . . . see . . . hear.** In contrast to the gods of other nations (Ps. 115:4–7), the God of Israel heard and saw all.

ISAIAH—NOTE ON 37:18–19 Hezekiah exploded the Assyrian theory that the Lord was no different from gods of the other nations that could not deliver their worshipers.

ISAIAH—NOTE ON 37:20 **you alone.** Hezekiah displayed the highest motivation of all in requesting the salvation of Jerusalem: that the world may know that the Lord alone is God (cf. Dan. 9:16–19).

ISAIAH—NOTE ON 37:21 **Isaiah the son of Amoz.** Immediately upon the conclusion of Hezekiah's prayer, Isaiah had a response from the Lord.

ISAIAH—NOTE ON 37:22 **scorns you.** Jerusalem, portrayed as a virgin helpless before a would-be rapist, had the "last laugh" against Sennacherib.

ISAIAH—NOTE ON 37:23 **you mocked and reviled.** The Lord had heard Sennacherib's reproach against him (v. 17).

ISAIAH—NOTE ON 37:24–25 Even the servants of Sennacherib had bragged about Assyria's being unstoppable.

ISAIAH—NOTE ON 37:26 **I bring to pass.** God corrected Sennacherib's vanity; he conquered nothing on his own, but was a mere instrument in the Lord's hand.

ISAIAH—NOTE ON 37:27 **dismayed.** Assyria had utterly overwhelmed populations included in their conquests.

ISAIAH—NOTE ON 37:28 **your raging against me.** Sennacherib's ignorance of being a mere tool in the Lord's hand was bad, but his belittling of God, the source of his life, was far worse.

ISAIAH—NOTE ON **37:29** **hook in your nose . . . bit in your mouth.** In judging Sennacherib, the Lord treated him as an obstinate animal with a ring in his nose and/or a bit in his mouth. Some ancient sources indicate that captives were led before a king by a cord attached to a hook or ring through the upper lip and nose. Thus, he was to be brought back to his own country.

ISAIAH—NOTE ON **37:30** **sign.** The two years in which they were sustained by the growth of the crops were the two in which Sennacherib ravaged them (cf. 32:10). He left immediately after the deliverance (37:37), so in the third year, the people left could plant again.

ISAIAH—NOTE ON **37:31–32** **remnant . . . remnant.** From the remnant of survivors in Jerusalem came descendants who covered the land once again (1:9, 27; 3:10; 4:3; 6:13; 8:16–17; 10:20, 22; 11:12, 16; 26:1–4, 8; 27:12; 28:5; 37:4).

ISAIAH—NOTE ON **37:32** **zeal of the Lord of hosts.** The same confirmation of God's promise in 9:7 assured the future establishment of the messianic kingdom. Deliverance from Sennacherib in Hezekiah's day was a down payment on the literal, final restoration of Israel.

ISAIAH—NOTE ON **37:33** **shall not come . . . cast up a siege mound.** God promised that the Assyrians would not even pose a physical threat to Jerusalem. They came near, but never engaged in a true siege of the city.

ISAIAH—NOTE ON **37:34** **he shall return.** In contrast with his arrival in Judah as an overbearing, invincible monarch, he returned to Assyria as a defeated, dejected "has been." In his own *Annals* he claimed only to have "shut up" Jerusalem, not to have conquered it.

ISAIAH—NOTE ON **37:35** **for my own sake.** Since Sennacherib had directly challenged the Lord's faithfulness to his word (v. 10), the faithfulness of God was at stake in this contest with the Assyrians (cf. Ezek. 36:22–23). **for the sake of my servant David.** God pledged to perpetuate David's line on his throne (2 Sam. 7:16; cf. Isa. 9:6–7; 11:1; 55:3).

ISAIAH—NOTE ON **37:36** **the angel of the Lord.** This was Isaiah's only use of a title that is frequent in the OT, one referring to the Lord himself. For identification, *see note on Ex. 3:2*. **struck.** Secular records also mention this massive slaughter of Assyrian troops, without noting its supernatural nature, of course (cf. Ex. 12:12, 29).

ISAIAH—NOTE ON 37:37 Nineveh. The capital of Assyria.

ISAIAH—NOTE ON 37:38 his god. The place of Sennacherib's death (c. 681 B.C.) recalled the impotence of his god, Nisroch, compared with the omnipotence of Hezekiah's God. **struck him.** Sennacherib's pitiful death came 20 years after his confrontation with the Lord regarding the fate of Jerusalem. **Ararat.** Mountain region north of Israel, west of Assyria (cf. Gen. 8:4; 2 Kings 19:37; Jer. 51:27). **Esarhaddon.** Successor to Sennacherib (c. 681–669 B.C.).

ISAIAH—NOTE ON 38:1 In those days . . . sick. Hezekiah's sickness occurred before the Assyrian siege of Jerusalem described in chs. 36–37. Isaiah placed the description of that illness here, along with ch. 39, to introduce chs. 40–66. *See note on 2 Kings 20:1*. **Set your house in order.** An instruction telling Hezekiah to make his final will known to his family (cf. 2 Sam. 17:23; 1 Kings 2:1–9). **you shall die, you shall not recover.** The prediction sounded final, but Hezekiah knew God was willing to hear his appeal (cf. Ex. 32:7–14).

ISAIAH—NOTE ON 38:2–3 prayed . . . wept bitterly. *See note on 2 Kings 20:2–3*.

ISAIAH—NOTE ON 38:3 whole heart. Hezekiah based his implied request for an extension of his life on an undivided desire to please the Lord.

ISAIAH—NOTE ON 38:5 fifteen years. The Lord's immediate (2 Kings 20:4) response granted the king's request. Having to reverse a prophecy so quickly did not alarm Isaiah as it did Jonah later on (Jonah 4:2–3). Isaiah resembled Nathan in this respect (2 Sam. 7:3–6).

ISAIAH—NOTE ON 38:6 I will deliver . . . this city. The deliverance described in the previous chapter.

ISAIAH—NOTE ON 38:7–8 sign . . . back ten steps. Here is the first biblical mention of any means of marking time. According to 2 Kings 20:8–10, Hezekiah requested this sign to confirm the Lord's promise of healing.

ISAIAH—NOTE ON 38:9 writing of Hezekiah. In response to his healing, Hezekiah wrote the record of his helplessness when facing death (vv. 10–14) and told of God's response to his condition (vv. 15–20). This poetry is missing from the parallel account in 2 Kings.

ISAIAH—NOTE ON 38:10 In the middle of my days. The king was probably in his thirties or forties when he fell sick.

ISAIAH—NOTE ON 38:11 I shall not see. Hezekiah feared that death would terminate his fellowship with the Lord. **Lord, the Lord.** The Hebrew repeats the name: *Yah, Yah*. The KJV rendered it, "Lord, even the Lord." See 12:2 and 26:4 for other such repetitions.

ISAIAH—NOTE ON 38:12 shepherd's tent . . . a weaver. Two comparisons with transient articles illustrate how death removes in a moment what may have seemed so permanent.

ISAIAH—NOTE ON 38:14 I moan . . . be my pledge of safety! In his helplessness, Hezekiah pleaded with God to deliver him from impending death.

ISAIAH—NOTE ON 38:15 he himself has done it. The king had complete confidence in God.

ISAIAH—NOTE ON 38:16 restore me . . . make me live! The king's survival was God's accomplishment.

ISAIAH—NOTE ON 38:17 my sins behind your back. Hezekiah felt his sickness was somehow related to his sinfulness. To be rid of the latter was to be rid of the former also.

ISAIAH—NOTE ON 38:18 do not hope. Hezekiah's understanding of the resurrection of believers was incomplete. The same was true of others throughout much of the OT. But he was right in recognizing that death ended his opportunity for earthly praise and worship in the presence of men.

ISAIAH—NOTE ON **38:19** **father . . . children.** Word about God's faithfulness passed from generation to generation (Deut. 4:9; 6:7; Ps. 78:3–4). If Hezekiah at this point had no heir, he had another reason for frustration over dying in the prime of life.

ISAIAH—NOTE ON **38:20** **play my music . . . at the house of the Lord.** Hezekiah was so overwhelmed with gratitude to God that he felt compelled to express it appropriately throughout the 15 years he had left on earth.

ISAIAH—NOTE ON **38:21–22** These two verses furnish background details of the account in vv. 1–8.

ISAIAH—NOTE ON **38:21** **cake of figs.** The medicine for healing the king's sickness (2 Kings 20:7).

ISAIAH—NOTE ON **38:22** **sign.** Hezekiah's request explained why the Lord gave him a sign that he would be healed (v. 7; cf. 2 Kings 20:8). **the house of the Lord?** Hezekiah went to the temple (Isa. 38:20) as Isaiah had instructed him to do (2 Kings 20:5, 8).

ISAIAH—NOTE ON **39:1** **At that time.** Just after Hezekiah's sickness and recovery. **Merodach-baladan.** *See note on 2 Kings 20:12*.

ISAIAH—NOTE ON **39:2** **Hezekiah welcomed.** The text does not say whether it was because of flattery or of a desire for help against the increasing Assyrian threat. Cf. 2 Kings 20:13. **treasure house . . . storehouses.** Doubtless to try and impress his visitors (2 Chron. 32:25), Hezekiah showed all he could contribute in an alliance against the Assyrians.

ISAIAH—NOTE ON **39:3** **Isaiah the prophet came.** God's spokesman showed up without being invited to confront the king, as often happened (e.g., 7:3; 2 Sam. 12:1; 1 Kings 13:1; 18:16–17).

ISAIAH—NOTE ON **39:5–6** **word of the Lord . . . carried to Babylon.** Isaiah predicted the Babylonian captivity that would come over a century later

(586 B.C.), another prophecy historically fulfilled in all of its expected detail.

ISAIAH—NOTE ON 39:6 Nothing shall be left. Hezekiah’s sin of parading his wealth before the visitors backfired, though this sin was only symptomatic of the ultimate reason for the captivity. The major cause was the corrupt leadership of Manasseh, Hezekiah’s son (2 Kings 21:11–15).

ISAIAH—NOTE ON 39:7 sons, who will come from you. To a king without an heir, this was good news (that he would have one some day) and bad news (that his sons must go into captivity). See 2 Kings 24:12–16; 2 Chron. 33:11; Dan. 1:3–4, 6 for the prophecy’s fulfillment.

ISAIAH—NOTE ON 39:8 word of the Lord . . . is good. A surprising response to the negative prophecy of vv. 5–7! It perhaps acknowledged Isaiah as God’s faithful messenger. **peace and security in my days.** Hezekiah perhaps reacted selfishly, or perhaps he looked for a bright spot to lighten the gloomy fate of his descendants.

ISAIAH—NOTE ON 40:1–66:24 The prophecies of chs. 1–39 addressed Judah in her situation during Isaiah’s ministry (739 B.C. until c. 686 B.C.). The prophecies of chs. 40–66 address Judah as though the prophesied Babylonian captivity (39:5–7) were already a present reality, though that captivity did not begin until 605–586 B.C. The words “There is no peace . . . for the wicked” (48:22; 57:21) signal the divisions of this section into three parts: chs. 40–48; chs. 49–57; and chs. 58–66.

ISAIAH—NOTE ON 40:1–48:22 This section looks at the hope and comfort of a blessed future subsequent to God’s judgment in the forthcoming Babylonian captivity.

ISAIAH—NOTE ON 40:1–2 **Comfort, comfort.** The prophecy addressed God’s prophets, instructing them to emphasize the theme of comfort to a captive people in a foreign land many miles from their home city of Jerusalem. God has good plans for great blessing to Israel in the future because they are his covenant people, who are never to be permanently cast away (cf. Rom. 11:2).

ISAIAH—NOTE ON 40:2 **iniquity is pardoned . . . double for all her sins.** Cruel slaughter and captivity at the hands of the Babylonians were sufficient payment for past sins; so someday after worldwide dispersion, Israel will return to her land in peace and in the glory of Messiah’s kingdom.

ISAIAH—NOTE ON 40:3–5 A prophetic exhortation told Israel to prepare for the revelation of the Lord’s glory at the arrival of Messiah. Scripture sees John the Baptist in this role (Matt. 3:3; Mark 1:3; Luke 3:4–6; John 1:23). It likewise sees the future forerunner who is to be like Elijah preparing for Christ’s second coming (Mal. 3:1; 4:5–6).

ISAIAH—NOTE ON 40:3–4 **prepare the way.** The remnant of Israel could remove obstacles from the coming Messiah’s path through repentance from their sins. John the Baptist reminded his listeners of this necessity (Matt. 3:2), as did Jesus (Matt. 4:17; Mark 1:15). These verses reflect the custom of some eastern monarchs to send heralds before them to clear away obstacles, make causeways, straighten crooked roads and valleys, and level hills (cf. Isa. 45:1–2). John had the task of getting people ready for Messiah's arrival.

ISAIAH—NOTE ON **40:5** **glory of the Lord . . . revealed.** Jerusalem's misery is to end and the Lord's glory to replace it, so comfort will come to the city (v. 2), and every person will see God's glorious salvation (cf. 52:10) in Messiah's future kingdom (Hab. 2:14; Rev. 21:23; cf. Isa. 11:9). **mouth of the Lord has spoken.** Used for confirmations also in 1:20; 58:14; 62:2.

ISAIAH—NOTE ON **40:6–8** **All flesh . . . flower fades.** Isaiah elaborated on how transitory humanity is: here today, gone tomorrow. People pass away like plants under the hot breath of the withering east wind. James used this illustration to teach the folly of trusting in material wealth (James 1:10–11). Peter used it to illustrate the passing nature of everything related to humanity (1 Pet. 1:24–25).

ISAIAH—NOTE ON **40:8** **the word of our God will stand forever.** The permanence of God's word guarantees against any deviation from the divine plan (55:11). He has promised Jerusalem's deliverance (40:2) through his coming (vv. 3–5), so it must happen that way (cf. Matt. 5:18; Luke 16:17).

ISAIAH—NOTE ON **40:9** **Zion . . . good news . . . Jerusalem . . . good news.** Like a messenger on a mountain, to be seen and heard by all, the prophet called on the city to proclaim loudly to the rest of Judah's cities the good news of God's presence there (cf. 2:3). **Behold your God!** The restoration of Israel to the land is to include the resumption of God's presence in Jerusalem after many centuries (Ezek. 43:1–7; Rev. 21:22–23; cf. Ezek. 11:22–23).

ISAIAH—NOTE ON **40:10** **the Lord God comes with might.** At his second coming, Christ returns with power to defeat his enemies and gather the dispersed of Israel to their land (Matt. 24:31; Rev. 19:11–21).

ISAIAH—NOTE ON **40:11** **his arms.** A picture of God's omnipotence. The same arm that powerfully scatters the Jews all over the earth in judgment is to overcome Israel's oppressors (v. 10) and to tenderly feed and lead his flock (Ps. 23:1–2; Jer. 31:10; Ezek. 34:11–16; Mic. 2:12).

ISAIAH—NOTE ON 40:12–14 By a series of questions, to which the implied answer is "no one," the prophet emphasized the omnipotence and omniscience of God, the God whose coming is to bring comfort to Israel according to vv. 1–11.

ISAIAH—NOTE ON 40:12 **Who has measured . . . in a balance?** God alone has power to create the physical universe and the earth in perfect balance, weighing mountains and seas perfectly, so that the earth moves perfectly in space. This matter of the amazing balance of our planet is called the science of isostasy.

ISAIAH—NOTE ON 40:13–14 **measured the Spirit of the Lord.** Isaiah pointed to the incomparable wisdom of God. Paul alluded to this verse in connection with God's wisdom in dealing with Jews and Gentiles (Rom. 11:34) and with God's impartation of wisdom to the spiritual believer (1 Cor. 2:16).

ISAIAH—NOTE ON 40:15–17 Since the surrounding nations who had oppressed Israel were utterly insignificant in comparison to the Lord's greatness and power, they could not prevent his purposes from being accomplished. His deliverance of Israel was certain.

ISAIAH—NOTE ON 40:16 **fuel . . . burnt offering.** God is so great and worthy of so much worship, that even the large wood and animal resources of Lebanon were insufficient for appropriate offerings to him.

ISAIAH—NOTE ON 40:18–20 The prophet sarcastically indicated the futility of trying to portray the immensity of God—his power, wisdom, and resources—in the form of a man-made idol, no matter how ornate, durable, and immovable.

ISAIAH—NOTE ON 40:21–31 Isaiah extolled God as Creator, in whom the Jews were to put their full trust.

ISAIAH—NOTE ON 40:21 **told you . . . understood.** Throughout human history people had heard by special revelation from God that the Lord, not idols, created all things. They had also understood it from natural revelation as reason looks at creation (cf. Rom. 1:20).

ISAIAH—NOTE ON 40:22 sits above the circle of the earth. The word "circle" is applicable to the spherical form of the earth, above which he sits. This implies that God upholds and maintains his creation on a continuing basis (Col. 1:17; Heb. 1:3). As he looks down, men seem like insects to the One who has stretched and spread out the universal heavens.

ISAIAH—NOTE ON 40:23 princes . . . rulers. God disposes of human leaders according to his will (34:12; Job 12:17–21; Ps. 107:40; Dan. 2:21). Isaiah 40:24 expands on how suddenly God removes them.

ISAIAH—NOTE ON 40:25 compare me . . . like him. Israel was foolish to compare such a sovereign, almighty Lord with the gods of their Babylonian captors (see v. 18).

ISAIAH—NOTE ON 40:26 created these. Rather than worshiping the stars (47:13; Deut. 4:19; Jer. 7:18; 8:2; 44:17), Israel should have seen in them the evidence of God's creatorship (Ps. 19:1). As innumerable as the stars are, he knows every one and named each. Not one of the stars runs astray, but all are held by the forces with which he has endowed the universe to keep them in their orbit and place.

ISAIAH—NOTE ON 40:27–31 The prophet applied the comforting truths in vv. 1–26 about God to Israel's situation in Babylon during the coming captivity.

ISAIAH—NOTE ON 40:27 Why do you say . . . ? In light of who God is, how could his people in exile have thought he had forgotten them or was ignorant of their condition?

ISAIAH—NOTE ON 40:28 does not faint or grow weary. God was not too weak to act on their behalf, nor was fatigue an obstacle for the Creator in caring for his people (cf. vv. 29–30). Though even the young and strong become tired and fall, the Ancient of Days never does. **unsearchable.** To the human mind, God's wisdom is not fully comprehensible in how he chooses to fulfill his promises to deliver Israel. Paul saw a further illustration of this truth in God's plan for the final restoration of Israel (Rom. 11:33; see Isa. 40:13).

ISAIAH—NOTE ON 40:31 wait for the Lord. See 8:17 and 49:23. There is a general principle here that patient, praying believers are blessed by God with strength in their trials (cf. 2 Cor. 12:8–10). The Lord also expected his people to be patient and await his coming in glory at the end to fulfill the promises of national deliverance, when believing Israel would become stronger than they had ever been.

ISAIAH—NOTE ON 41:1 coastlands. The coasts of lands around the Mediterranean Sea and the islands represent the nations. **renew their strength.** The Lord challenged the nations that refused to wait on him to be silent in awe and then move to renew their strength (cf. 40:31), meaning to collect their best arguments to plead their cause before him.

ISAIAH—NOTE ON 41:2 one from the east. The Lord anointed Cyrus the Great, king of Persia, to accomplish his righteous will by conquering Babylon in 539 B.C. and allowing some of the Jewish exiles to return to Jerusalem (cf. 41:25; 44:28; 45:1). He founded the Persian Empire and ruled from c. 550 to 530 B.C.

ISAIAH—NOTE ON 41:3 pursues . . . paths his feet. Cyrus accomplished his conquests with great ease in territories he had never before visited.

ISAIAH—NOTE ON 41:4 first . . . last. He existed before history and will exist after it (cf. 44:6; 48:12; Rev. 1:17; 2:8; 22:13). **I am he.** It is legitimate to translate the two Hebrew words thus represented by "I am" (see also Isa. 42:8; 43:10, 13; 46:4), a messianic title appropriated by Jesus frequently as explicit testimony to his deity (e.g., Mark 13:6; 14:62; Luke 21:8; John 8:28, 58; 13:19). The title comes originally from the Lord's self-revelation to Moses in Ex. 3:14.

ISAIAH—NOTE ON 41:5–7 Instead of turning to the Lord when they saw his anointed one, Cyrus, approaching, the nations turned to one another for help and made more idols. See 40:18–20 regarding Isaiah's description of idols and their makers.

ISAIAH—NOTE ON 41:8 Israel, my servant. The faithful of the nation receive the honored corporate designation as the servant of the Lord (*see note on 20:3*). As his servant, they stood in bold contrast to the rest of the nations (41:5–7). Cf. Israel as the servant in 42:18–25. **Abraham, my friend.** “Friend” is an even higher designation than “servant” (John 15:14–15; cf. 2 Chron. 20:7; James 2:23) and speaks of a greater faithfulness.

ISAIAH—NOTE ON 41:9 took from the ends of the earth. In the last days, God will regather Israel from her worldwide dispersion as he did from Egypt and Babylon because Israel is God’s chosen nation (cf. 45:4; Amos 3:2).

ISAIAH—NOTE ON 41:10 fear not. Israel need not fear God’s destructive judgment, as the rest of the nations do (vv. 5, 13–14; 43:1, 5), because he is their God and faithful to his promise to restore the nation.

ISAIAH—NOTE ON 41:11–13 Through the Lord’s help, the enemies of Israel were to be weakened and vanish (60:12; Zech. 12:3) while God strengthened Israel.

ISAIAH—NOTE ON 41:14 worm. This refers to the contempt of Israel by the ungodly nations, and the same term is used similarly of the Messiah on the cross (Ps. 22:6). **Redeemer is the Holy One of Israel.** The Hebrew for “Redeemer” refers to a near relative who has the opportunity and responsibility to buy back what a relative has lost (*see note on Ruth 2:20*). The term occurs five more times in connection with the title “Holy One of Israel.” *See notes on 43:14; 48:17–19; 49:7; 54:5*. As the Lord purchased his people from the bondage of Egypt by the blood of the Passover lamb, he is to do the same from their worldwide exile by the blood of the true Lamb, Jesus Christ, when they turn to him in faith (cf. Zech. 12:10–13:1).

ISAIAH—NOTE ON 41:15–16 mountains . . . hills. Figurative representations of foreign nations, whom Israel is to grind into nothingness in the time of her kingdom, when the Lord Jesus sets himself up as King in Jerusalem.

ISAIAH—NOTE ON 41:17–18 poor and needy. Israel in her deprived state as a captive of foreign nations is spoken of as thirsty for blessing and joy. In the Messiah’s future kingdom, the land of Israel will be well-watered (cf. 12:2–3; 35:6–7; 43:19–20; 44:3–4; 48:20–21), a real physical blessing, but symbolizing here the spiritual quenching that will be Israel’s in the millennium.

ISAIAH—NOTE ON 41:19 cedar . . . acacia . . . myrtle . . . olive . . . cypress. Luxuriant vegetation will enrich the land when God redeems his creation (35:1–2, 7; Rom. 8:19–21).

ISAIAH—NOTE ON 41:22–23 what is to happen . . . to come. God challenged the idols to prove their competence by predicting future events, as the Lord has done regarding "the former things," i.e., the raising of Cyrus (v. 2), the repulsion of the Assyrians from Jerusalem (chs. 36–37), and the healing of Hezekiah (ch. 38).

ISAIAH—NOTE ON 41:23 do good, or do harm. God invited the idols to proclaim and execute either deliverance or judgment, as he had done.

ISAIAH—NOTE ON 41:24 nothing . . . nothing. The idols were not what humans claimed they were, because they could not predict the future, nor could they judge or deliver. They were useless (44:9; Ps. 115:2–8; 1 Cor. 8:4; 10:19; Gal. 4:8).

ISAIAH—NOTE ON 41:25 from the north . . . from the rising of the sun. Cyrus, king of Persia, a land east of Babylon, approached Babylon from the north where he had conquered Media before coming to Babylon. **call upon my name.** Apparently fulfilled by Cyrus' proclamation in Ezra 1:1–4.

ISAIAH—NOTE ON 41:26 none. No soothsayer had predicted future happenings as the Lord had.

ISAIAH—NOTE ON 41:27–29 Idols were helpless in giving "good news" of future events (v. 27) and counsel to people (v. 28), and thus were useless.

ISAIAH—NOTE ON 42:1–9 This is the first of four Servant-songs referring to Messiah (cf. 49:1–13; 50:4–11; 52:13–53:12). They speak of the Servant's gentle manner and worldwide mission. Isaiah 42:1–3 is applied to Jesus Christ at his first coming in Matt. 12:18–20.

ISAIAH—NOTE ON 42:1 my servant. Others deserve the title "my servant" (*see note on 20:3*), but this personal Servant of the Lord is the Messiah, who was chosen (Luke 9:35; 1 Pet. 1:20; Rev. 13:8) because the Lord delights in him (Matt. 3:17; 17:5) and puts his Spirit upon him (Isa. 11:2;

59:21; Matt. 3:16; Luke 4:18). **justice to the nations.** At his second coming, Christ will rule over a kingdom in which justice prevails throughout the world. The millennial kingdom is not for Israel alone, though the Messiah will reign on the throne of David in Jerusalem, and Israel will be the glorious people. In fact, all the nations of the world will experience the righteousness and justice of the Messiah King.

ISAIAH—NOTE ON 42:2 not cry aloud . . . in the street. The quiet and submissive demeanor of Christ at his first advent fulfilled this prophecy (Matt. 11:28–30; 1 Pet. 2:23).

ISAIAH—NOTE ON 42:3 bruised reed . . . burning wick. The Servant will bring comfort and encouragement to the weak and oppressed. Cf. 40:11; 50:4; 61:1 and *see notes on Matt. 12:18–20*.

ISAIAH—NOTE ON 42:4 justice in the earth. Isaiah looked beyond the first coming of Christ to his second coming. Jesus fulfilled vv. 1a, 2–3 at his first coming and will fulfill vv. 1b, and 4 at his second coming, when he rules the earth in perfect justice with "a rod of iron" (Ps. 2:8–9; Rev. 2:27).

ISAIAH—NOTE ON 42:5 Thus says God, the Lord, who created . . . walk in it. Here God spoke directly to the Messiah, identified as "you" (v. 6). God's role as Creator of the universe (cf. 40:21–22) is the basis of certainty for the fulfilling of his will by his Servant the Messiah.

ISAIAH—NOTE ON 42:6 I am the Lord. Beginning with 41:13, the Lord's self-identification is frequent (41:13; 42:6, 8; 43:3, 11, 15; 45:5–7, 18; 48:17; 49:23; 51:15). His personal name is the one he explained to Moses as specially symbolic of the unique relationship he bore to Israel (Ex. 3:15; 6:3). Here that covenant name guarantees his ministry through the Messiah-Servant. **covenant for the people.** The Servant is a covenant in that he personifies and provides the blessings of salvation to God's people Israel. He is the Mediator of a better covenant than the one with Moses, i.e., the New Covenant (Jer. 31:31–34; Heb. 8:6, 10–12). *See note on Isa. 49:8*. **light for the nations.** Simeon saw the beginning of this fulfillment at Christ's first coming (Luke 2:32). He came as the Messiah of Israel, yet the Savior of the world, who revealed himself to a non-Jewish immoral woman by the well in Samaria (cf. John 4:25–26) and commanded his followers to preach the gospel of salvation to everyone in the world (Matt. 28:19–20). Certainly the church, made up mostly of Gentiles grafted into the trunk of blessing (cf. Rom. 9:24–30; 11:11–24), fulfills this promise, as does the future kingdom on earth when the Servant will use Israel to shine and enlighten all the nations of the earth (Isa. 49:6; cf. 19:24).

ISAIAH—NOTE ON 42:7 open the eyes that are blind . . . bring out the prisoners. Jesus fulfilled these words (9:1–2; Matt. 4:13–16) when he applied them to miracles of physical healing and freedom from spiritual bondage during his incarnation (Matt. 11:5; Luke 4:18). Under the Servant's millennial reign on earth, spiritual perception will replace Israel's spiritual blindness and her captives will receive their freedom (Isa. 29:18; 32:3; 35:5; 61:1).

ISAIAH—NOTE ON 42:9 former things . . . new things. The "former things" are already fulfilled or about to be fulfilled prophecies of Isaiah (cf. 41:22). The "new things" pertain to the future accomplishments of the Lord through his Messiah-Servant when he comes.

ISAIAH—NOTE ON 42:10 Sing . . . a new song, his praise. This "new song" never before sung, called for by new manifestations of God's grace, will match the newness of conditions created by the Servant's work of redemption in the kingdom, for which earth's inhabitants will also sing "his praise." Cf. 2:2; 26:1; Rev. 4:11; 5:9.

ISAIAH—NOTE ON 42:11 Kedar . . . Sela. See 16:1 and 21:16.

ISAIAH—NOTE ON 42:13 mighty man . . . man of war. As a mighty warrior, the Lord will work through his Servant to overcome all enemies (40:10; cf. 9:7; 37:32; 59:17).

ISAIAH—NOTE ON 42:14 held my peace . . . kept still and restrained myself. From the beginning of creation God remained silent, until the time was ripe to intervene in human affairs. He has not been indifferent to wickedness in the world, but will send his Servant in "the fullness of time" (Gal. 4:4).

ISAIAH—NOTE ON **42:15** **lay waste . . . dry up . . . dry up.** God's judgment through his Servant will wreak devastation on the earth (cf. Rev. 6–19). The reverse of that will be his blessing through the same Messiah subsequently in the millennial kingdom (see Isa. 35:1–4; 41:18).

ISAIAH—NOTE ON **42:16** **I will lead . . . guide . . . turn . . . do.** God's sovereignty will be evident to all as he guides the blind over previously uncharted courses (cf. Ex. 13:21–22). The spiritually blind (Isa. 9:1–2) will see the way (see 42:7). Cf. Eph. 5:8.

ISAIAH—NOTE ON **42:17** **idols . . . metal images.** God will utterly repudiate idolaters (cf. Ex. 32:4).

ISAIAH—NOTE ON **42:18–24** The Lord charged Israel, his servant, with unfaithfulness. In an important comparison, positive qualities of the Servant (vv. 1–7) are personified into an individual, the Messiah, but terms of reproach toward God's servant (vv. 18–19, 22–24) are personified in the nation, Israel.

ISAIAH—NOTE ON **42:18–20** **deaf . . . blind.** Though they are called "my servant" (41:8; 42:19; 44:21) and "my messenger" and were perfectly fitted with the truth, Isaiah's commission to prophesy highlighted the spiritual deafness and blindness of Israel (6:9–10; cf. 22:14; 29:11; 32:3). They were deaf to the voice of God and blind to spiritual reality and duty.

ISAIAH—NOTE ON **42:21** **his righteousness' sake.** In spite of Israel's deafness, blindness, and defective righteousness (v. 24), God will staunchly uphold his principles of righteousness. Cf. 59:14–17.

ISAIAH—NOTE ON **42:22** **plundered and looted . . . trapped . . . hidden.** Exiled and dispersed, Israel was like a caravan in the desert, attacked unmercifully by bandits and imprisoned in caves or dungeons, so that no human deliverer could restore them (cf. 63:5).

ISAIAH—NOTE ON **42:24** **Was it not the Lord . . . ?** The nation went into Babylonian exile and worldwide dispersion as punishment by God for their rebellion against him (30:15; 57:17; 65:2).

ISAIAH—NOTE ON 42:25 **the heat of his anger.** The fall of Jerusalem to Babylon in 586 B.C. did not result from the strength of Babylon. Rather, Israel had to taste the wrath of God because they paid no attention to the Lord (1:3; 5:13; 29:13; 47:7; 51:1; Hos. 7:9). **set him on fire.** Nebuchadnezzar, king of Babylon, burned Jerusalem when he conquered the city (2 Kings 25:8–9).

ISAIAH—NOTE ON 43:1 **formed.** The only explanation for the ongoing existence of the nation of Israel is God's sovereign grace, which brought her into existence from nothing (cf. Deut. 7:6–11) and sustains her. Since she was God's creation, she could find comfort in knowing that no one or nothing can destroy her, not even her own wickedness (cf. Isa. 43:18–25; Rom. 11:1–2, 25–27). **Jacob . . . Israel.** This double designation (cf. Gen. 32:28) for God's chosen nation is used by Isaiah 21 times, 16 of them in Isa. 40–49 (9:8; 10:20; 14:1; 27:6; 29:23; 40:27; 41:8, 14; 42:24; 43:1, 22, 28; 44:1, 21, 23; 45:4; 46:3; 48:1, 12; 49:5, 6). This speaks of the Lord's special attachment to Abraham's physical seed. **Fear not.** The Lord repeated his word, relieving Israel's fear (35:4; 41:10, 13–14; cf. 7:4). **redeemed.** God's redemption of his people from exile is not to be complete until his Servant returns to reign over the faithful remnant in the land of Israel who have believed on Jesus Christ (cf. Zech. 12:10–13:1; Rom. 11:25–27; Rev. 11:13). The limited return from Babylon only typified the final return. *See note on Isa. 43:14*.

ISAIAH—NOTE ON 43:2 **waters . . . rivers . . . fire . . . flame.** Many perils symbolized by these words have confronted the Israelites through the centuries and will continue to do so until the nation's final redemption, but the Lord promises the nation survival through them all. The passage of Moses' and Joshua's generations through the Red Sea (Ex. 14:21–22) and the Jordan River (Josh. 3:14–17) and the preservation of Shadrach, Meshach, and Abednego in the fiery furnace illustrate his care for Israel.

ISAIAH—NOTE ON 43:3 **your Savior.** God is by nature a Savior (v. 11; 45:21), both temporally and eternally (*see note on 1 Tim. 4:10*; cf. Titus 1:3; 2:10; 3:4). God delivered Israel from Egypt and will deliver her from Babylon and all future exiles, as well as bring her to spiritual salvation (Zech. 12:10–13:1; Rom. 11:25–27). **Cush.** See Isa. 18:1. **Seba.** A country either in southern Arabia or across the Red Sea in northeast Africa, near Cush, or Ethiopia. Egypt, Cush, and Seba became a vicarious compensation so that God could spare Israel. “Sabeans” is another name for the inhabitants of Seba (cf. 45:14).

ISAIAH—NOTE ON 43:5–6 east . . . west . . . north . . . south . . . end of the earth. The Lord will regather to the land of Israel the faithful remnant of his people from their worldwide dispersion in conjunction with the institution of the Messiah’s kingdom on earth (cf. 11:12).

ISAIAH—NOTE ON 43:7 called by my name . . . created for my glory. The faithful remnant of Israel will bear the Lord’s name and exist for one primary purpose: to glorify him (44:23).

ISAIAH—NOTE ON 43:8 blind . . . have eyes . . . deaf . . . have ears! Restored Israel (vv. 5–7) will have their spiritual eyesight and hearing restored (29:18; contra. 42:18–19).

ISAIAH—NOTE ON 43:9 their witnesses. Who among the idolatrous soothsayers could predict Cyrus would deliver Israel from Babylon, or make prophecies of any kind that already were fulfilled? The gods of the nations showed no ability to reveal accurately “the former things” (41:21–23) as the Lord had. So the nations had no witnesses to accredit that their gods could speak prophetic truth.

ISAIAH—NOTE ON 43:10 You are my witnesses . . . my servant. Israel’s God repeatedly predicted the future accurately, enabling Israel to witness to his truthful accuracy (v. 13), and thus the reality that he was the only eternal, living God. This witnessing they will do again in the millennial kingdom (cf. Joel 2:28–32).

ISAIAH—NOTE ON 43:12 declared and saved and proclaimed. As in the deliverance from Egypt (Ex. 3–4), God declared in advance how he would redeem Israel from their captivity. Then came the actual events of the saving process, followed by the Lord’s proclamation of that deliverance by way of reminder. The people, on the basis of such omniscience and omnipotence, gave testimony to the true and only living God.

ISAIAH—NOTE ON 43:13 henceforth. Before the first day of creation when time began and throughout all periods of history, God exists and manifests his will and purpose. **none . . . my hand.** The Hebrew behind this clause is identical with the comparable clause in Deut. 32:39. God's actions are irreversible and can never end in frustration.

ISAIAH—NOTE ON 43:14 Redeemer, the Holy One of Israel. The former title characterizes the Lord's role in the salvation of his people in chs. 40–66 (41:14; 43:14; 44:6, 24; 47:4; 48:17; 49:7, 26; 54:5, 8; 59:20; 60:16; 63:16). The latter title represents his holiness throughout the book (*see note on 1:4*). The Lord's Servant retains his holiness in implementing his redemption of Israel. **Chaldeans . . . the ships.** When God sent a conqueror against Babylon (i.e., Cyrus, 45:1), the proud Babylonian fleet provided a means of flight for the country's fugitives. Babylon was accessible by ship through the Persian Gulf and the Tigris and Euphrates Rivers.

ISAIAH—NOTE ON 43:15 your King. The Lord was King over Israel from her inception, but the people asked for a human king instead (1 Sam. 8:4–7). The restoration will put him back on the throne in the person of his Servant the Messiah (Luke 1:31–33; cf. Isa. 6:1; 41:21).

ISAIAH—NOTE ON 43:16–17 sea . . . mighty waters . . . chariot and horse. To bring assurance of the greater future deliverance he will bring through his Servant, the Lord reminded Isaiah's readers of his deliverance of their ancestors from Egypt (Ex. 14:16, 21, 26–28; Josh. 3:13).

ISAIAH—NOTE ON 43:18–19 former things . . . things of old . . . new thing. Deliverances of the nation in the past will pale into insignificance in comparison with the future deliverance the Lord will give his people (42:9; 48:6; Jer. 16:14–15).

ISAIAH—NOTE ON 43:19–20 springs . . . way . . . rivers. In the Messiah's future kingdom, the barren places of Israel will be well-watered (41:18) and will supply refreshment for God's chosen people (43:1).

ISAIAH—NOTE ON 43:21 declare my praise. In the messianic age, Israel will finally give the Lord the credit that is due him (contrast Jer. 13:11).

ISAIAH—NOTE ON 43:22–24 Even though the Lord has chosen Israel, Israel throughout her history has not chosen him. Rather, they have wearied him with their iniquities and empty ritualism (1:11–15).

ISAIAH—NOTE ON 43:25 **I, I . . . will not remember your sins.** This verse is probably the high point of grace in the OT. In spite of Israel’s utter unworthiness, the Lord in his grace has devised a way that he can forgive their sins and grant righteousness (*see note on 61:10*), without compromising his holiness. This he would accomplish through the work of his Servant (53:6). In spite of her failures, Israel will always be God’s chosen people.

ISAIAH—NOTE ON 43:26 **set forth your case.** God gives the nation opportunity to come into the court and plead her case. The strongest plea is not to claim personal worthiness, but to confess their sin and repent, thus pleading for mercy and forgiveness based on God’s gracious promise in v. 25 and based on what Jesus Christ would do on the cross (cf. 55:6–7; Rom. 3:21–26).

ISAIAH—NOTE ON 43:27 **first father . . . mediators.** Sins of even the respected patriarchal ancestors of the Jewish race, like Abraham, kept them from claiming personal merit (e.g., Gen. 12:11–13; 20:2). Even such honored intermediaries between God and Israel as the priests needed cleansing from sin (Isa. 6:5–7).

ISAIAH—NOTE ON 43:28 **Jacob to utter destruction . . . Israel to reviling.** Even though God will forgive the nation in the messianic age, she still must suffer in the intervening interval.

ISAIAH—NOTE ON 44:1–5 Under the shadow of more punishment to come (43:26–28), the prophet spoke of abundant blessing that was to be the nation’s portion during the millennium.

ISAIAH—NOTE ON 44:1–2 **my servant . . . whom I have chosen . . . made you . . . formed you.** God has chosen his servant Israel to be his own eternally (43:1, 21, 25), and they need not fear abandonment.

ISAIAH—NOTE ON **44:2** **Jeshurun.** An honored name for Israel whose root meaning is “right” or “straight,” in contrast to the root of “Jacob” which means “over-reacher” or “deceiver” (cf. Deut. 32:15).

ISAIAH—NOTE ON **44:3** **water . . . streams.** The extensive blessing of physical conditions will favor the nation in the coming kingdom age (43:19–20); they were also symbolic of spiritual refreshment from the Holy Spirit and God himself (32:15; Joel 2:28–29).

ISAIAH—NOTE ON **44:5** **the Lord’s . . . name of Jacob . . . name of Israel.** In the future golden age of Israel, belonging to the Lord and belonging to God’s chosen people will be synonymous, and it will be a badge of honor gladly worn without fear.

ISAIAH—NOTE ON **44:6** **King . . . Redeemer . . . Lord of hosts . . . first . . . last.** The Lord identified himself as Israel’s King (43:15), Redeemer (43:14), and Eternal One (41:4; cf. 48:12). Jesus, in a direct affirmation of his deity, called himself the first and the last (cf. Rev. 1:17; 2:8; 22:13). **besides me there is no god.** God’s exclusive claim to deity prepared the way for another challenge to false gods in Isa. 44:7–20 (cf. 43:10).

ISAIAH—NOTE ON **44:7** **Let them declare.** If idols can foretell “the things that are coming,” let them predict accurately, as the Lord has. Since the Jews have had predictions of the future ever since God chose them as his people, they are qualified to be his witnesses (v. 8).

ISAIAH—NOTE ON **44:9–11** **shame . . . shame . . . shame.** The workmen who manufactured idols were mere men and could make nothing as good as or greater than man. They and others who put their trust in idols had ample reason to fear and be ashamed of such folly (v. 11; contra. v. 8).

ISAIAH—NOTE ON **44:12–19** Human workers expended all their energy to produce a beautiful idol, but the best they could make was the likeness of a man (Deut. 4:15–18; Rom. 1:23), and that could not renew their strength. Yet they who wait on the Lord will renew their strength (Isa. 40:28–31). The same humanly nurtured trees used as fuel for fires to furnish warmth and to cook also provides wood for people to make idols, which they worship and to which they entrust their prayers and themselves. Nothing could be more foolish than worshiping as deity a piece of wood, while burning the same wood in a fire to keep warm. Idol-makers cannot comprehend the idiocy of creating gods from materials used for the most trivial domestic purposes. Cf. 6:9–10; Deut. 27:15.

ISAIAH—NOTE ON **44:20** **deluded heart . . . lie.** Like eating ashes, which provide no nourishment, idolatry is a deception, from which the sinner gets nothing but judgment (cf. Prov. 15:14; Hos. 12:1).

ISAIAH—NOTE ON **44:22** **blotted out . . . your sins.** Further reassurances of God's sovereign grace at work on behalf of Israel were given (43:25). God had blotted out their sins written in his book against them (cf. Rev. 20:12). As a person can't see what is ahead because it is blocked by a "cloud," so God obliterated the sins of those he redeemed. **return to me.** God has already provided for redemption, even before the cross, but based on it alone. For those who turn from sin and return to him, there is redemption (because the purchase price for the sinner was paid by the sacrifice of Christ). The Lord calls on his people to repent so they may receive the promised redemption (cf. Neh. 1:9; Jer. 4:1; 24:7; Joel 2:12; Zech. 1:3; Mal. 3:7; Matt. 3:2; 4:17; Rom. 3:25–26; Heb. 9:15).

ISAIAH—NOTE ON **44:23** **heavens . . . every tree . . . redeemed Jacob.** The national redemption of Israel at Christ's second coming entails also the redemption of all nature (Rom. 8:19–22), so the prophet calls on the whole creation to rejoice.

ISAIAH—NOTE ON **44:25** **liars . . . diviners.** False prophets must suffer the consequences of their deceptive counsel (47:12–14; Deut. 13:1–5; Josh. 13:22; Jer. 27:9; 29:8; 50:36; Mic. 3:7).

ISAIAH—NOTE ON **44:26** **his servant . . . his messengers.** In contrast with his breaking the word of false prophets (v. 25), the Lord confirmed the word of his true prophets such as of Isaiah (Zech. 1:6). Most specially, God confirmed the word of the Messiah, who is the consummate embodiment of all the prophets and messengers of God (Mal. 3:1; Matt. 21:34, 36–37). **raise up their ruins.** The fall of Jerusalem came in 586 B.C. when the Babylonians invaded the land. God promised to restore the land to prosperity, the foretaste of restoration coming after 70 years with the help of the Persians (Isa. 41:2), but the greater restoration to come in Messiah’s kingdom.

ISAIAH—NOTE ON 44:27 Be dry. The Lord demonstrated his power by drying up the Red Sea and the Jordan River when delivering his people from Egypt (43:2).

ISAIAH—NOTE ON 44:28 Cyrus . . . my shepherd. The prophecy—given a century and a half before Cyrus lived and became king of Persia—predicted God’s use of the Persian king to gather the faithful remnant of Israel back to the land. In this role, Cyrus prefigured the Lord’s Servant, who will shepherd the sheep of Israel in their final regathering (Mic. 5:4). The title “shepherd” applied to kings as leaders of God’s people (2 Sam. 5:2; Jer. 3:15). In Acts 13:22, Paul compares David to the standard of Cyrus’ obedience. **Jerusalem . . . the temple.** In 538 B.C. Cyrus decreed the rebuilding of the temple (Ezra 1:1–2; 6:3), thus fulfilling Isaiah’s prophecy. The returning Jews completed the work in 516 B.C. (Ezra 6:15).

ISAIAH—NOTE ON 45:1–2 doors . . . gates . . . doors of bronze. Probably this was a reference to the many gates in the city wall of Babylon that Cyrus entered with relative ease. The inner gates leading from the river to the city were left open, as were the palace doors. Herodotus, the Greek historian, reported that the openness of the city was so great that the Persians were taking prisoners as they moved to the palace in the center.

ISAIAH—NOTE ON 45:1 his anointed. This word is the one translated from the Hebrew by the transliteration—“Messiah.” It is the word used for the messianic Redeemer King in Ps. 2:2 and Dan. 9:25–26, but here refers to Cyrus, as the king set apart by God’s providence for divine purposes. Though not a worshiper of the Lord, the Persian monarch played an unusual role as Israel’s shepherd (Isa. 44:28) and God’s anointed judge on nations.

ISAIAH—NOTE ON 45:3 that you may know. God intended Cyrus to be aware that the God of the Jews was giving him victorious conquests. According to Josephus, the Jewish historian, who indicated that Daniel influenced Cyrus with the prophecy of Isaiah, the king did know that the God of Israel was with him.

ISAIAH—NOTE ON 45:4 Jacob . . . do not know me. For his servant Israel's sake, the Lord raised up Cyrus, calling him by name, even though Cyrus did not have a personal relationship to him. At some point, Cyrus certainly became aware of the true God and his sovereign control over human affairs, perhaps through the influence of Daniel (cf. Ezra 1:1–4).

ISAIAH—NOTE ON 45:6 from the rising of the sun and from the west. This expression, meaning the whole earth, points to the fact that through the eventual, final regathering of Israel (of which Cyrus' exploits were a foretaste), the whole earth will know the Lord alone is God (cf. 43:10; 44:6).

ISAIAH—NOTE ON 45:8 righteousness . . . salvation . . . righteousness. Eventually the Lord will cause righteous goodness to prevail throughout the world, just as he has promised Israel that it would (v. 13; Hos. 10:12).

ISAIAH—NOTE ON 45:9–10 Woe . . . Woe. Figures of the potter and the clay and of parent and child show how absurd it is to contend with God over his plans for the future. This anticipated the objections by the Jews against 1) their captivity and restoration by a pagan king, and 2) ultimately God's sovereign plan to redeem Gentiles as well as Jews worldwide (cf. Rom. 9:20–24).

ISAIAH—NOTE ON 45:11 Ask me of things to come. The Lord commands Israel to seek information about what he will do for the nation in the future, for he will reveal it.

ISAIAH—NOTE ON 45:12–13 I made . . . he shall build my city. As the omnipotent Creator, God can save the nation through Cyrus as he has promised.

ISAIAH—NOTE ON 45:14 Egypt . . . Cush . . . Sabeans. Three countries to the south (cf. 43:3) illustrate the worldwide submission to Israel that will prevail during the messianic kingdom age. **Surely God is in you.** All nations will acknowledge the presence of the one true God among his people Israel (49:23; 60:14). Paul the apostle found a fuller sense in these words when he advised the Corinthians on exercising prophecy rather than tongues in their meetings. This brought an acknowledgment from visitors of God's presence among them (1 Cor. 14:25).

ISAIAH—NOTE ON 45:15 **hides himself.** The contemporary situation hid God's purposes of mercy toward Israel, i.e., that they would repent and he would eventually regather them and make Jerusalem the center of world attention (cf. 8:17; 54:8; 57:17; Ps. 44:24).

ISAIAH—NOTE ON 45:16–17 **Israel is saved.** Makers of idols are to find disillusionment because of the failure of their gods to deliver, but Israel is to find eternal salvation in the Lord (44:9–11; Rom. 11:25–27).

ISAIAH—NOTE ON 45:19 **not speak in secret.** Unlike mysterious utterances of the false gods (8:19; 29:4), God's revelations through his true prophets are open and accessible.

ISAIAH—NOTE ON 45:21 **Who told this long ago?** The Lord's case to prove he is the only true God is unanswerable; only he foretold the captivity of Judah and the deliverance from that captivity, as well as other future events that happened just as he had predicted. **there is no other . . . there is none.** The Lord restated the truth expressed by Moses in Deut. 4:35 (cf. Isa. 43:10; 44:6; 45:6). The scribe who asked Jesus about the greatest commandment cited this same principle in agreeing with Jesus' answer to his question (Mark 12:32).

ISAIAH—NOTE ON 45:22 **be saved, all the ends of the earth!** When the Messiah sits on his throne in Jerusalem, all people will enjoy his temporal salvation in the physical blessings of the millennial earth and will have opportunity for spiritual salvation (49:6).

ISAIAH—NOTE ON 45:23 **every knee shall bow.** In the kingdom age, all nations will worship the one true God of Israel. A further meaning, justified by the NT, applies this verse to believers' accountability to God when he evaluates their works (Rom. 14:11). In assigning the words another meaning, Paul relates the words to the coming universal acknowledgment that "Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10–11).

ISAIAH—NOTE ON 45:25 **all the offspring of Israel.** Physical descent from Abraham alone cannot bring justification. Only the faithful remnant of Israel will be saved (v. 17; Rom. 11:25–27). “Justified” means to be declared righteous, to be treated as if one is not sinful, but holy through the application of Christ’s righteousness to the one who believes (cf. Isa. 61:10; 2 Cor. 5:21).

ISAIAH—NOTE ON 46:1 **Bel . . . Nebo.** The two most prominent gods in Babylon. “Bel” is another spelling for “Baal,” the Phoenician chief god of Babylon. That “Nebo” was extensively worshiped is shown by the proper names compounded from his: Nebuchadnezzar, Nabopolassar, and Nebuzaradan.

ISAIAH—NOTE ON 46:2 **go into captivity.** When Cyrus came, even the gods were taken into exile. These idols couldn’t save themselves from being laid down on the backs of beasts and hauled away, let alone save the people who worshiped them.

ISAIAH—NOTE ON 46:3–4 **all the remnant of the house of Israel.** The God of Israel is not helpless like idols. In his strength he has sustained and will sustain helpless Israel through every circumstance. In v. 4, the Lord uses the first person pronoun six times to emphasize his personal involvement in delivering Israel.

ISAIAH—NOTE ON 46:5–8 The human origin and utter impotence of idols renders them unfit for comparison with the God of Israel (40:18–20). In 46:8, the prophet calls on the readers to recall the impotence of the idols they worship in transgression of God’s law.

ISAIAH—NOTE ON 46:9 **remember the former things of old.** The readers are to recall: 1) all the past history of fulfilled prophecies, as well as 2) miraculous deliverances such as that from Egypt, and 3) providential blessings Israel has experienced. All of these are ample evidence that he alone is God.

ISAIAH—NOTE ON 46:11 **man . . . from a far country.** Cyrus was this man whom God summoned to conquer Babylon and return a remnant of Israel to end the 70-year captivity a century and a half after Isaiah wrote this prophecy (44:28; 45:1).

ISAIAH—NOTE ON **46:13** **righteousness . . . salvation in Zion.** At God’s appointed time, the salvation of Israel will become reality and result in the Messiah’s righteous kingdom (61:3; 62:11; Joel 3:17; Zech. 12:10–13:1; Rom. 11:25–27).

ISAIAH—NOTE ON **47:1–3** **O virgin daughter of Babylon.** The prophet depicted Babylon as a virgin in the sense of never before having been captured. Babylon sat like a royal virgin in the dust, experiencing complete humiliation. The “throne” was gone, taken by Persian power, and the empire never recovered from being robbed of its power, its people, and its name. The former royal virgin is depicted as a slave woman forced to exchange royal garments for working clothes, who must lift her garment to wade through the water as she serves like a slave traversing the river in her duties. Such duties in the east belonged to women of low rank, fitting imagery for Babylon’s fall into degradation.

ISAIAH—NOTE ON **47:5** **mistress of kingdoms.** The title continues the analogy of v. 1 and speaks of the exalted position from which Babylon was to fall. She was mistress of the world, but would later become a slave woman (cf. v. 7), degraded by pride and false security (v. 8).

ISAIAH—NOTE ON **47:6** **showed them no mercy.** Though God was punishing Israel in captivity, Babylon’s cruel oppression of the captive Israelites was cause for the kingdom’s overthrow. Cf. Jer. 50:17–18; 51:33–40; Zech. 1:15.

ISAIAH—NOTE ON **47:7–9** In Rev. 18:7–8, 10, 16, 19, John alludes to these verses in describing the downfall of Babylon just before Christ’s return. Compare “mistress forever” with Rev. 18:7, “not sit as a widow” with Rev. 18:7, and “in one day” with Rev. 18:8.

ISAIAH—NOTE ON **47:8** **no one besides me.** This pinnacle of Babylon’s pride was mockery of the true God in its frivolous presumption of deity (v. 10; cf. 44:6).

ISAIAH—NOTE ON 47:9 **in a moment, in one day.** Babylon did not decay slowly, but went from being the wealthy lady, the unconquered virgin, the proud, invincible mother of many to a degraded, slave woman in the dust who lost her throne, her children, and her life. It happened in one night, suddenly and unexpectedly, when Cyrus and the Persian army entered the city (cf. Dan. 5:28, 30). **loss of children and widowhood.** Babylon did lose its inhabitants, many of whom were killed and taken captive under Cyrus. This prophecy was fulfilled again when Babylon revolted against Darius; and in order to hold out in the siege, each man chose one woman of his family and strangled the rest to save provisions. Darius impaled 3,000 of the revolters.

ISAIAH—NOTE ON 47:10 Sinners foolishly think they are safe, and there is none to judge them. Cf. Ps. 10:11 and 94:7.

ISAIAH—NOTE ON 47:11 **evil . . . disaster . . . ruin.** The Persians under Cyrus suddenly initiated (cf. v. 9) the visitation that ultimately obliterated Babylon. Its culmination is to come in conjunction with the destruction of a revived Babylon, the world headquarters of evil at the second coming of Christ (51:8; Rev. 18:2–24).

ISAIAH—NOTE ON 47:12 **enchantments . . . sorceries.** The magical practices of Babylon, designed to aid against enemies (also v. 9), will characterize the Babylon of the future also (Rev. 18:23).

ISAIAH—NOTE ON 47:13 **let them . . . save you, those who divide the heavens.** Babylon relied heavily on those who looked for combinations of stars, who watched conjunctions of heavenly bodies, who made much of months of birth, and who relied on the movements of stars to predict the future (Dan. 2:2, 10). The prophet sarcastically points out the futility of such trust. This ancient deception is still popular today in the widespread use of horoscopes.

ISAIAH—NOTE ON 47:14 **they cannot deliver themselves.** The astrologers were helpless to save themselves, much less the Babylonians who depended on them, or anyone else. The divine fire that came was not to be a fire to warm them, but to consume them.

ISAIAH—NOTE ON 47:15 **no one to save you.** When judgment comes, the astrologers with whom the people trafficked and spent their money, will run to their homes, unable to save themselves or anyone else.

ISAIAH—NOTE ON 48:1–2 **swear by the name of the Lord . . . not in truth.** The people were nominally Israelites, but their hearts were far from God. This hypocrisy was common all through Israel's history, even to the time of the Lord Jesus. Cf. Matt. 23:3, 13–39.

ISAIAH—NOTE ON 48:3–5 The Lord predicted events that have happened as he predicted them (41:2–4; 46:10), so the people would not ascribe these events to other gods.

ISAIAH—NOTE ON 48:3 **former things.** *See note on 46:9*.

ISAIAH—NOTE ON 48:6 **new things.** From this point onward, the prophecies of Messiah's first and second coming and the restoration of Israel have a new distinctiveness. Babylon becomes the Babylon of Revelation (v. 20), and God uses Isaiah to communicate truths about the messianic kingdom on earth and the new heavens and new earth that follow it (e.g., 11:1–5; 65:17). Verse 7 of ch. 48 indicates that God had never before revealed these features about the future.

ISAIAH—NOTE ON 48:9 **For my name's sake.** The nation Israel had no merit to prompt God's favor toward them (v. 8). They deserved wrath and death, but his mercy toward them originates in his desire to be glorified and his desire to display the integrity of his own name.

ISAIAH—NOTE ON 48:10–11 **refined . . . tried.** Since Isaiah's time, Israel's testings have included the Babylonian captivity and present worldwide dispersion from her land; unlike silver purged in the furnace, the purging of Israel is not complete, and they are not refined. But God keeps up the afflictions until they are, so his name is not defamed through the destruction of Israel. The nation will be purged (cf. Zech. 13:1). God's plan is such that he alone, not man or man-made idols, will receive credit for Israel's salvation (Isa. 42:8; cf. Rom. 11:25–27, 33–36). The adversaries of God are never to be given legitimate reasons for scoffing at God and his work.

ISAIAH—NOTE ON **48:14–15** **him . . . he . . . his arm . . . him . . . him . . . his way.** Beginning with v. 6, the prophet began to write of the new things. Babylon is the final one of Rev. 18, and the instrument of God's judgment is Messiah. The pronouns refer to Jesus Christ whom the Lord will anoint to defeat the final Babylon at his second coming and bring Israel to her land and kingdom. That it is not Cyrus is also clear from the statement, "The Lord loves him," which is too strong to apply to the pagan king—but not to God's Beloved, the Lord Jesus.

ISAIAH—NOTE ON **48:16** **sent me.** Here it was not the prophet who spoke, but the Messiah, the Servant of the Lord whom the Lord God and the Holy Spirit will send for the final regathering of Israel and establishment of his kingdom as described in 61:1–7.

ISAIAH—NOTE ON **48:17–19** Chastisements of Israel by the Redeemer and Holy One of Israel are for discipline (42:18–43:13; cf. Heb. 12:10). Some day they will end, when Israel heeds the Lord's commandments and God's punishments will turn to prosperity. A future generation will do so and enjoy the refreshment of a continuous stream of God's peace and righteousness that rolls over them like the relentless sea (Isa. 65:18).

ISAIAH—NOTE ON **48:19** **like the sand . . . like its grains.** Because of Israel's disobedience, God's promise to Abraham to multiply his descendants (Gen. 22:17) has not yet been finally fulfilled. Even though the nation was temporarily set aside during the Babylonian captivity and during the dispersion before A.D. 1948, and will suffer deadly assaults in the coming time of Jacob's trouble (cf. Jer. 30:7), God will be true to his promise.

ISAIAH—NOTE ON **48:20** **Go out from Babylon.** The worldwide proclamation of deliverance, along with the statement that "the Lord has redeemed . . . Jacob" shows that it is not the return of a meager 50,000 Jews from historic Babylon while most stayed in that pagan land, but the final redemption of the nation as Zechariah spoke of it in Zech. 12:10–13:1 and Paul in Rom. 11:1–2, 25–27. A redeemed Israel is to make a complete separation from the final Babylon and its wicked system, and proclaim to the world the Lord's grace toward the nation. John repeats this command in Rev. 18:4.

ISAIAH—NOTE ON **48:21** **They did not thirst.** Isaiah pointed to the way that God miraculously provided for Moses' generation, after he delivered them from Egypt (Ex. 17:6; cf. Isa. 41:17–18), as an illustration of how he will provide for redeemed Israel when they escape the final world empire of Babylon.

ISAIAH—NOTE ON **48:22** **no peace . . . for the wicked.** Cf. 57:21. Not every Israelite will enjoy the Lord's salvation, but only the faithful remnant who have turned from their wicked ways. The wicked will be purged out before the kingdom of peace is established (cf. Zech. 13:7–9).

ISAIAH—NOTE ON **49:1–57:21** This section defines the Messiah/Servant's prophetic and priestly functions, his equipment for his task, his sufferings and humiliation, and his final exaltation. The word "servant" occurs about 20 times in this portion, which magnifies Jesus Christ as the Lamb of God who was slain to redeem God's elect.

ISAIAH—NOTE ON **49:1–13** The second of four Servant-songs (cf. 42:1–9; 50:4–11; 52:13–53:12). This one tells of the Servant's mission and spiritual success.

ISAIAH—NOTE ON **49:1** **from the womb . . . the body of my mother.** The whole world, including Gentiles ("coastlands," "peoples from afar") are called to recognize two significant points: 1) the Messiah/Servant will be a human being, born as others are of a woman, yet virgin born (cf. 7:14; Luke 1:30–33), and 2) he will be an individual as distinct from a personified group such as the nation of Israel, which has also been called the Lord's servant (Isa. 41:8–9; 42:19; 43:10; 44:1–2, 21, 26; 45:4; 48:20; 50:10).

ISAIAH—NOTE ON **49:2** **my mouth like a sharp sword.** The Lord has given power to his Servant to speak effectively and thereby to conquer his enemies (11:4; cf. Ps. 2:9; Rev. 1:16; 2:12, 16; 19:15). His word is always effective (Isa. 55:11; Eph. 6:17; Heb. 4:12) **hid me.** Messiah, before his appearing, was hidden with God, ready to be drawn out at the precise moment (cf. Gal. 4:4–5).

ISAIAH—NOTE ON **49:3** **You are my servant, Israel.** That the Lord's use of the name Israel refers here to Messiah (42:1; 49:5–7; 52:13; 53:11) is explainable through the intimate relationship that exists between the nation and her King.

ISAIAH—NOTE ON 49:4 in vain . . . for nothing and vanity. At his first coming, the Servant met with rejection by his nation. It may have appeared to some that his mission was a failure because of the suffering and rejection he endured (cf. John 1:9–11). The last two Servant-songs also emphasize the Servant's suffering (Isa. 50:4–11; 52:13–53:12). But, though rejected by men, the Servant expresses his strong assurance that he is doing God's work and will be rewarded with complete success.

ISAIAH—NOTE ON 49:5 back to him . . . gathered to him. The Servant's mission will include the priority of bringing Israel to the Lord. Cf. Matt. 10:5–6; 15:24; Rom. 1:16; 11:25–27. He will complete this at his second advent (cf. Zech. 12:10–13:1).

ISAIAH—NOTE ON 49:6 raise up the tribes of Jacob . . . my salvation may reach to the end of the earth. The Servant's goal is the salvation and restoration of Israel for the fulfillment of the covenant promise. But not limited to Israel, he is to function as a light bringing salvation to the Gentiles. Israel's mission had always been to bring the nations to God (19:24; 42:6). This she will finally do very effectively in the tribulation after the conversion of the 144,000 witnesses (Rev. 7:1–10; 14:1–5) and when she is restored to her land at the Servant's return to earth. Cf. Isa. 9:2; 11:10; 42:6; 45:22; Luke 2:32. Paul applied this verse to his ministry to the Gentiles on his first missionary journey (Acts 13:47).

ISAIAH—NOTE ON 49:7 despised, abhorred. This speaks to the humiliating treatment of the Servant at his first advent, a theme emphasized by Isaiah (50:6–9; 52:14–15; 53:3). The "nation" is used collectively for all who reject him, particularly Gentiles, who are the rulers, kings, and princes referred to as someday giving exalted treatment to the Servant at his second advent. Former oppressors will bow down to him as in 52:15, because of the salvation of Israel.

ISAIAH—NOTE ON 49:8 time of favor. . . day of salvation. Messiah is represented as asking for the grace of God to be given to sinners. God gives his favorable answer in a time of grace (cf. 61:1) when salvation's day comes to the world (cf. Gal. 4:4–5; Heb. 4:7). At his appointed time in the future, the Lord will, by his Servant, accomplish the final deliverance of Israel. Paul applied these words to his ministry of proclaiming the gospel of God’s grace to all people (2 Cor. 6:2). **a covenant to the people.** *See note on Isa. 42:6*. When the Lord saves and regathers Israel, they will return to the land, to which Joshua brought their ancestors after their exit from Egypt, now restored and glorious (44:26; Josh. 13:1–8).

ISAIAH—NOTE ON 49:9–10 prisoners . . . darkness . . . feed . . . pasture. At the Messiah’s second advent, Israel’s condition will change from captivity and oppression to contentment and prosperity such as that enjoyed by a well-fed, protected, and watered flock of sheep. These ideal conditions will be enjoyed by the faithful remnant returning for their kingdom in Israel. John reveals that this condition is a foretaste of heaven (Rev. 7:16–17).

ISAIAH—NOTE ON 49:12 come from afar. Israel’s regathering will be from a worldwide exile (43:5–6), even far away places like Sinim, probably an ancient name for what is China.

ISAIAH—NOTE ON 49:13 Cf. Rev. 12:12.

ISAIAH—NOTE ON 49:14 Here is the summary of the history of lament by the nation during its long period of suffering. Verses 15–23 follow with words of assurance responding to the despondency.

ISAIAH—NOTE ON 49:16 The Lord is referring here to the Jews’ custom, perhaps drawn from Ex. 13:9, of puncturing their hands with a symbol of their city and temple, as a sign of devotion (cf. Song 8:6).

ISAIAH—NOTE ON 49:17–18 Your builders . . . put them all on . . . ornament. Zion’s inhabitants will return as the city’s destroyers depart and will adorn the city. Israel will be the means of the conversion of the nations in the end (cf. Rom 11:11–12, 15).

ISAIAH—NOTE ON 49:19–21 After the faithful remnant is regathered in salvation, and Gentiles come to faith in the kingdom through Jewish witnesses, millennial Jerusalem will not be large enough to contain all her inhabitants.

ISAIAH—NOTE ON 49:22 nations . . . shall bring your sons . . . your daughters. The promise will find literal fulfillment as the nations of the world assist the faithful remnant of Israel to their land (14:2; 43:6; 60:4; 66:20). At the outset of the kingdom, when this regathering takes place, all the Gentiles will be believers in Jesus Christ who, by faith, escaped the wrath of the Lamb on the day of the Lord and entered the kingdom (*see notes on Matt. 25:31–46*). Nations and leaders, that in history oppressed Israel, will humble themselves before the redeemed people of God's covenant, and Israel will know that waiting on the Lord will not disappoint (Isa. 8:17; 40:31).

ISAIAH—NOTE ON 49:24 prey be taken . . . captives . . . be rescued. As in v. 14, Isaiah speaks of Zion again expressing her despondency over her captivity and wondering about deliverance. The Lord replies again with encouraging words in vv. 25–26.

ISAIAH—NOTE ON 49:25–26 eat their own flesh . . . drunk with their own blood. Strong language against Israel's enemies reassures her of eventual deliverance from her exile. The angel of the waters draws on this terminology in celebrating the third bowl judgment in Rev. 16:6. The destruction of Israel's enemies, led by Satan in the tribulation (cf. Rev. 12:15–16), also fulfills this pledge.

ISAIAH—NOTE ON 49:26 all flesh shall know. God's deliverance of Israel will be so dramatic that the world will recognize that the Lord, the Savior, Redeemer, and Mighty One of Israel is the true God (11:9; 45:6; Ezek. 39:7; Hab. 2:14).

ISAIAH—NOTE ON **50:1** **certificate of divorce . . . my creditors.** Though the sufferings of Judah were the necessary result of sin, no certificate of divorce or sale to creditors occurred because Zion's separation from the Lord was only temporary. In fact, God gave the non-Davidic northern kingdom a certificate of divorce (*see note on Jer. 3:8*). However, the unconditional promises of the Davidic Covenant (2 Sam. 7) precluded such a divorce for Judah, although there would be a time of separation (cf. Isa. 54:6–7).

ISAIAH—NOTE ON **50:2** **Why . . . ?** God asked why no one was willing to believe and obey him, even after all had seen his redemptive power in Egypt, when he dried up the Red Sea (Ex. 14:21), opened the river Jordan by turning it into dry land (Josh. 4:23), and killed the fish in Egypt (Ex. 7:18–21). The Lord's power to redeem was indisputable (Isa. 59:1). He proved it by his deliverance from Egypt (43:16–17; 44:27; 46:9; 48:3, 21).

ISAIAH—NOTE ON **50:4–11** This is the third of four Servant-songs (cf. 42:1–9; 49:1–13; 52:13–53:12), and it is Messiah's soliloquy about being perfected through obedience (50:4–5) and sufferings (v. 6). The apostle John writes much about Jesus' obedience to God in fulfilling his will (cf. John 5:19, 36; 6:38; 7:16, 29; 12:49–50). Cf. Phil. 2:8; Heb. 5:8; 10:7.

ISAIAH—NOTE ON **50:6** **my back . . . my cheeks . . . my face.** The Servant remained obedient though provoked to rebel by excessively vile treatment. Jesus fulfilled this prophecy by remaining submissive to the Father's will (Matt. 26:67; 27:26, 30; Mark 14:65; 15:19; Luke 22:63; John 18:22).

ISAIAH—NOTE ON **50:7** **set my face like a flint.** So sure was he of the Lord God's help that he resolutely determined to remain unswayed by whatever hardship might await him (cf. Ezek. 3:8–9). Jesus demonstrated this determination in setting his face to go to Jerusalem to be crucified (Luke 9:51).

ISAIAH—NOTE ON **50:8–9** No matter how he was mistreated, mocked, and repudiated, the Servant had full confidence of the Lord God's support, so he welcomed an adversary to come.

ISAIAH—NOTE ON 50:10–11 Here was a call to the unconverted to believe and be saved, along with a warning that those who tried to escape moral, spiritual darkness by lighting their own fire (man-made religion, works righteousness) were to end up in eternal torment.

ISAIAH—NOTE ON 51:1–2 The prophet assured the nation of deliverance by pointing to God's past covenant with Abraham (Gen. 12:1–3), who was the rock in the quarry from which they were hewn as a people. Originally, Abraham was only one person, but God multiplied his descendants as he had promised (Gen. 13:16; 15:5; 17:5; 22:17).

ISAIAH—NOTE ON 51:3 **waste places . . . Eden . . . desert . . . garden of the Lord.** The same God whose power fulfilled his promises to Abraham is to transform Israel's desolation into a primeval paradise, both nationally and spiritually, causing joy and songs of thanksgiving to ring from it.

ISAIAH—NOTE ON 51:4 **law . . . justice . . . light to the peoples.** The Servant's rule over Israel's earthly kingdom is to cause righteousness to prevail for the benefit of all nations.

ISAIAH—NOTE ON 51:5 **near . . . gone out.** The Servant's power to restore his people and bring justice, righteousness, and salvation to the world was at work, but God's perspective differs from man's reckoning of time. Though near by God's reckoning in timeless eternity, the fruition of his deliverance was still many centuries from Isaiah's day. The nations who survive judgment will trust in him and enter his kingdom.

ISAIAH—NOTE ON 51:6 **heavens vanish . . . earth will wear out.** This begins to take place in the time of tribulation (cf. Rev. 6:12–14; 8:12–13; 16:8–10, 21), setting the stage, along with the earthly judgments on land, sea, and fresh water (cf. Rev. 6:14; 8:6–11; 16:3–5), for a renewed earth during the Millennium. The actual "uncreation" or destruction of the present universe, of which Peter wrote (2 Pet. 3:10–13), occurs at the end of Christ's millennial reign on the earth, when a new heaven and a new earth will replace the present creation (2 Pet. 3:10; Rev. 21:1).

ISAIAH—NOTE ON 51:7–8 Israel's enemies will perish, but the Servant's salvation will be permanent.

ISAIAH—NOTE ON 51:9–10 This prayer for deliverance in the future was based on times past when the Lord overcame Rahab, which was a term widely used to refer to things that wreak havoc, often, as in this case, Egypt (see Ps. 87:4).

ISAIAH—NOTE ON 51:11–16 Again, Isaiah summarized a constant theme, that instead of hearing dying men (v. 12), Israel should trust the Creator of all things. He had delivered Israel in the past and is to do so permanently in the future before the nations can be destroyed (v. 14), so they have no need to fear oppressors. The blessing of restored Israel will be evidenced in the joy of v. 11.

ISAIAH—NOTE ON 51:16 my words in your mouth. Israel had been the unfaithful depository of divine revelation (cf. Rom. 9:1–5), but the time is coming when God will put words into the mouths of his future faithful remnant (Isa. 59:21) when he sets up the kingdom of Messiah in Zion on a renewed earth. Cf. 51:6; 65:17; 66:22.

ISAIAH—NOTE ON 51:17–18 Jerusalem . . . drunk . . . cup of his wrath. Jerusalem experienced the Lord’s anger through her extended subservience to foreign powers with no human to deliver her (v. 18), but the punishment will end (v. 22; 40:1–2; cf. 29:9). On the other hand, Babylon will drink from the cup of his anger forever (Rev. 14:8–11; 16:19).

ISAIAH—NOTE ON 51:19 two things. The city of Jerusalem (v. 17) had suffered the twofold loss of property (“devastation and destruction”) and human life (“famine and sword”).

ISAIAH—NOTE ON 51:20 Your sons have fainted. The city’s inhabitants lay helpless in the streets, having expended all their strength in fighting unsuccessfully against the Lord’s fury (40:30).

ISAIAH—NOTE ON 51:21–22 drunk, but not with wine. Jerusalem was drunk through drinking the cup of God’s wrath (63:6). But, in contrast to Babylon, which drank the fury of God’s wrath to the last drop (51:17; Rev. 18:6), Israel will have the cup removed before all the wrath is consumed. It will be handed to Israel’s oppressors for them to drink the full fury (Isa. 49:26; Jer. 25:15, 26, 28; Zech. 12:2).

ISAIAH—NOTE ON 52:1–2 your strength . . . beautiful garments. A call is given for Zion to awake from drunkenness and clothe herself in garments of honor and dignity provided by the Lord. Foreign invaders will no longer control the city at the time of her final restoration.

ISAIAH—NOTE ON 52:3 sold for nothing . . . redeemed without money. The Jews became the servants of their foreign conquerors, who paid nothing for Israel, so the Lord will redeem Israel gratuitously from sin (45:13; 55:1).

ISAIAH—NOTE ON 52:5 Their rulers. A reference to the Babylonians and their cruelty to captive Israelites. **my name is despised.** Foreign rulers despised the God of Israel as long as his people were in bondage. God delivered his people, not for their goodness, but for the sake of his holy name—to prove he was truthful, faithful, and powerful (Ezek. 20:9, 14). Paul cited the blasphemy to Israel's God that resulted from the hypocrisy of first-century Jews not applying to themselves the standards of God that they knew and taught others (Rom. 2:24).

ISAIAH—NOTE ON 52:6 in that day . . . it is I. After the day of the Lord, when Israel experiences deliverance from her worldwide dispersion, she will recognize the fulfillment of prophecies through Isaiah and others and enjoy full assurance that the Lord had spoken and fulfilled his promises of deliverance. They will connect these events with the great "I am" (43:11; Ex. 3:13–15).

ISAIAH—NOTE ON 52:7 How beautiful . . . good news. Messengers will traverse the mountains around Jerusalem to spread the good news of the return of redeemed Israel to the land (40:9; 61:1; Nah. 1:15). Paul broadened this millennial reference to the preaching of the gospel in the kingdom to include spreading the gospel of God's grace from the time of Jesus Christ on (Rom. 10:15; cf. Eph. 6:15). **happiness . . . salvation . . . "Your God reigns."** The good news pertains to the ideal conditions of Israel's golden age, during which Christ will reign personally over his kingdom (Isa. 24:23; Ps. 93:1).

ISAIAH—NOTE ON 52:8 eye to eye. See Num. 14:14. This Hebrew expression portrayed two people so close to each other that they can look into one another's eyes. The point is that the messengers of the truth ("watchmen") will see the Lord return to Zion as vividly as they see each other looking eye to eye.

ISAIAH—NOTE ON 52:9–10 **comforted . . . redeemed.** The ruined city will respond to the call to sing for joy because the Lord has provided comfort (40:1–2; 49:13; 51:12) and redemption (41:14; 43:1, 12, 14; 44:6, 23–24; 47:4).

ISAIAH—NOTE ON 52:11 **Depart, depart.** The prophet commands the Israelites to leave the lands of their exiles to return to Jerusalem (48:20; Jer. 50:8; Zech. 2:6–7; Rev. 18:4). Under Cyrus there was only a limited return (50,000), but the final fulfillment in view here is in the future. **touch no unclean thing . . . purify yourselves.** Returning exiles were not to defile themselves by taking property home from their exile (cf. Josh. 6:18; 7:1). The NT gave these prophetic words an application in principle by using them as an exhortation forbidding Christians to involve themselves with spiritual ties to forces of heathendom (2 Cor. 6:17).

ISAIAH—NOTE ON 52:12 **not go out in haste.** Delivered captives will not have to hurry in their return to Jerusalem, as their ancestors did when delivered from Egypt (Ex. 12:11, 33, 39; Deut. 16:3). They can move deliberately and safely, with the Messiah in front and God in back. Cf. Isa. 58:8.

ISAIAH—NOTE ON 52:13–53:12 This is the last and most memorable of the four Messiah/Servant-songs (cf. 42:1–9; 49:1–13; 50:4–11). This section contains unarguable, incontrovertible proof that God is the author of Scripture and Jesus is the fulfillment of messianic prophecy. The details are so minute that no human could have predicted them by accident and no imposter fulfilled them by cunning. Clearly this refers to Messiah Jesus, as the NT attests (cf. Matt. 8:17; Mark 15:28; Luke 22:37; John 12:38; Acts 8:28–35; Rom. 10:16; 1 Pet. 2:21–25). It is often alluded to without being quoted (cf. Mark 9:12; Rom. 4:25; 1 Cor. 15:3; 2 Cor. 5:21; 1 Pet. 1:19; 1 John 3:5).

ISAIAH—NOTE ON 52:13–15 Here is a summary and preview of the humiliation and exaltation of the Servant, described in more detail in 53:1–12. The details cover the work of Christ in his substitutionary death, his burial, his resurrection, his saving of sinners, his intercession, and his kingdom.

ISAIAH—NOTE ON 52:13 high . . . lifted up . . . exalted. Ultimately, when the Servant rules over his kingdom, he will receive international recognition for the effectiveness of his reign (cf. Phil. 2:9).

ISAIAH—NOTE ON 52:14 his appearance was so marred. The Servant must undergo inhuman cruelty to the point that he no longer looks like a human being. His appearance is so awful that people look at him in astonishment (53:2–3; Ps. 22:6; Matt. 26:67; 27:30; John 19:3).

ISAIAH—NOTE ON 52:15 sprinkle many nations. In his disfigured state, the Servant will perform a priestly work of cleansing not just Israel, but many outside the nation (Ex. 29:21; Lev. 4:6; 8:11; 14:7; Num. 8:7; 19:18–19; Heb. 9:13). **shut their mouths.** At his exaltation, human leaders in the highest places will be speechless and in awe before the once-despised Servant (cf. Ps. 2). When he takes his throne, they will see the unfolding of power and glory such as they have never heard. Paul applied the principle in this verse to his apostolic mission of preaching the gospel of Christ where Christ was yet unknown (Rom. 15:21).

ISAIAH—NOTE ON 53:1 Who has believed what he has heard from us? The question implied that, in spite of these and other prophecies, only a few would recognize the Servant when he appeared. This anticipation found literal fulfillment at Christ’s first advent. Israel did not welcome him at his first advent (John 1:9–11; 12:38). Paul applied the same prophecy to the world at large (Rom. 10:16). **the arm of the Lord.** At his first coming, the nation did not recognize the mighty, incarnate power of God in the person of Jesus, their Deliverer.

ISAIAH—NOTE ON 53:2 before him. Though unrecognized by the world (v. 1), Messiah Jesus was observed carefully by God, who ordered every minute circumstance of his life. **dry ground . . . no beauty that we should desire him.** The Servant will arise in lowly conditions and wear none of the usual emblems of royalty, making his true identity visible only to the discerning eye of faith.

ISAIAH—NOTE ON 53:3 **despised . . . rejected . . . despised.** The prophet foresees the hatred and rejection by mankind toward the Messiah/Servant, who suffered not only external abuse, but also internal grief over the lack of response from those he came to save (e.g., Matt. 23:37; Luke 13:34). **hide their faces . . . esteemed him not.** By using the first person, the prophet spoke for his unbelieving nation's aversion to a crucified Messiah and their lack of respect for the incarnate Son of God.

ISAIAH—NOTE ON 53:4 **borne . . . carried.** Cf. vv. 11–12. Even though the verbs are past tense, they predict happenings future to Isaiah's time, i.e., "prophetic perfects" in Hebrew here and elsewhere in this Servant-song. Isaiah was saying that the Messiah would bear the consequences of the sins of men, namely the griefs and sorrows of life, though incredibly the Jews who watched him die thought he was being punished by God for his own sins. Matthew found an analogical fulfillment of these words in Jesus' healing ministry (*see notes on Matt. 8:16–17*), because sickness results from sin for which the Servant paid with his life (Isa. 53:7–8; cf. 1 Pet. 2:24). In eternity, all sickness will be removed, so ultimately it is included in the benefits of the atonement.

ISAIAH—NOTE ON 53:5 **wounded for our transgressions . . . crushed for our iniquities.** This verse is filled with the language of substitution. The Servant suffered not for his own sin, since he was sinless (cf. Heb. 4:15; 7:26), but as the substitute for sinners. The emphasis here is on Christ being the substitute recipient of God's wrath on sinners (cf. 2 Cor. 5:21; Gal. 1:3–4; Heb. 10:9–10). **chastisement that brought us peace.** He suffered the chastisement of God in order to procure our peace with God. **with his stripes we are healed.** The stripe (the Hebrew noun is singular) that caused his death has brought salvation to those for whose sins he died. Peter confirms this in 1 Pet. 2:24.

ISAIAH—NOTE ON 53:6 **All we . . . every one . . . us all.** Every person has sinned (Rom. 3:9, 23), but the Servant has sufficiently shouldered the consequences of sin and the righteous wrath deserved by sinners (cf. 1 Tim. 2:5–6; 4:10; 1 John 2:2). The manner in which God laid our iniquity on him was that God treated him as if he had committed every sin ever committed by every person who would ever believe, though he was perfectly innocent of any sin. God did so to him, so that wrath being spent and justice satisfied, God could then give to the account of sinners who believe, the righteousness of Christ, treating them as if they had done only the righteous acts of Christ. In both cases, this is substitution. *See notes on 2 Cor. 5:21*.

ISAIAH—NOTE ON **53:7–8** This is the portion of Scripture read by the Ethiopian eunuch and subsequently explained to him by Philip as referring to Jesus (Acts 8:32–33).

ISAIAH—NOTE ON **53:7** **opened not his mouth.** The Servant will utter no protest and will be utterly submissive to those who oppress him. Jesus fulfilled this (Matt. 26:63; 27:12–14; Mark 14:61; 15:5; Luke 23:9; John 19:9; 1 Pet. 2:23). **lamb . . . led to the slaughter.** The Servant was to assume the role of a sacrificial lamb (Ex. 12:3, 6). Jesus fulfilled this figurative role literally (John 1:29; 1 Pet. 1:18–19; Rev. 5:6).

ISAIAH—NOTE ON **53:8** **cut off . . . for the transgression of my people?** The Servant lost his life to be the substitute object of wrath in the place of the Jews, who by that substitution will receive salvation and the righteousness of God imputed to them. Similar terminology applies to the Messiah in Dan. 9:26.

ISAIAH—NOTE ON **53:9** **with the wicked . . . with a rich man.** Because of his disgraceful death, the Jews intended the Servant to have a disgraceful burial along with the thieves (cf. John 19:31), but instead he was buried with “a rich man” in an honorable burial through the donated tomb of Joseph of Arimathea (Matt. 27:57–60; Mark 15:42–46; Luke 23:50–53; John 19:38–40). **no violence . . . deceit.** The Servant’s innocence meant that his execution was totally undeserved. Peter notes the fulfillment of this in 1 Pet. 2:22.

ISAIAH—NOTE ON **53:10** **it was the will of the Lord.** Though the Servant did not deserve to die, it was the Lord’s will for him to do so (Matt. 26:39; Luke 22:42; John 12:27; Acts 2:23). **an offering for guilt.** Fulfilled by the Servant as the Lamb of God (Isa. 53:7; John 1:29). Christ is the Christian’s Passover (1 Cor. 5:7). This conclusively eliminates the error that Christ’s atonement provides present-day healing for those who pray in faith. His death was an atonement for sin, not sickness. *See note on Isa. 53:4*. **see his**

offspring . . . prolong his days. To see his offspring, the Servant must rise from the dead. He will do this and live to reign forever (2 Sam. 7:13, 16; Ps. 21:4; 89:4; 132:12).

ISAIAH—NOTE ON 53:11 he shall . . . be satisfied. The one sacrifice of the Servant will provide complete satisfaction in settling the sin issue (1 John 2:2; cf. Isa. 1:11). **by his knowledge.** The Servant knew exactly what needed to be done to solve the sin problem. **many to be accounted righteous.** Through the divine "knowledge" of how to justify sinners, the plan was accomplished that by his one sacrifice he declared many righteous before God (Rom. 5:19; 2 Cor. 5:21).

ISAIAH—NOTE ON 53:12 portion with the many . . . spoil with the strong. The Servant's reward for his work will be to enjoy the "booty" of his spiritual victories during his millennial reign. **numbered with the transgressors.** The Servant assumes a role among sinful human beings, fulfilled by Jesus when he was crucified between two criminals (Luke 22:37). **makes intercession for the transgressors.** This speaks of the office of intercessory high priest, which began on the cross (Luke 23:34) and continues in heaven (cf. Heb. 7:25; 9:24).

ISAIAH—NOTE ON 54:1 barren . . . did not bear . . . have not been in labor . . . desolate. In her exile and dispersion, Israel has been destitute, disgraced as a woman who had borne no children (49:21). The prophet calls for singing, however, because of the Lord's promise of future fruitfulness for the nation (49:19–20). The NT supplies an additional application of the principle in this verse, citing it as evidence that the Jerusalem above, mother of the children of promise through Sarah, will enjoy great fruitfulness (Gal. 4:27).

ISAIAH—NOTE ON 54:2 Enlarge . . . be stretched out . . . lengthen. The prophet commanded barren Israel to prepare for the day when her numerous inhabitants will require larger space to dwell in (26:15; 49:19–20).

ISAIAH—NOTE ON 54:3 spread abroad . . . possess the nations. The Messiah's future kingdom is to be worldwide, far greater in extent than the former kingdoms of David and Solomon.

ISAIAH—NOTE ON 54:4 shame of your youth . . . reproach of your widowhood. Israel's sins brought on the Egyptian captivity, the Babylonian exile, and her current dispersion, but the glories of the future kingdom will be so great that they will overshadow past failures.

ISAIAH—NOTE ON 54:5 husband . . . Redeemer. The basis for forgetting past failures is Israel's relationship to the Lord as her husband (62:4–5) and Redeemer (41:14).

ISAIAH—NOTE ON 54:6–8 deserted . . . grieved . . . cast off. Israel in exile and dispersion has been like a wife whose husband has rejected her. But this is only for a brief time compared to the everlasting kindness she will enjoy when the Messiah returns to gather the woeful wife (26:20).

ISAIAH—NOTE ON 54:9 waters of Noah. Just as God swore he would never again judge the whole earth with a flood (Gen. 8:21; 9:11), so he has taken an oath never to be angry with his people again. He will fulfill this promise after their final restoration.

ISAIAH—NOTE ON 54:10 mountains . . . hills . . . my steadfast love . . . my covenant. In the millennium (48:6–7; 51:6, 16) topography will change (see Ezek. 38:20; Mic. 1:4; Zech. 14:4, 10), but not God's pledge of well-being for Israel as a result of the New Covenant (Isa. 55:3; 59:21; 61:8).

ISAIAH—NOTE ON 54:11–12 antimony . . . sapphires . . . agate . . . carbuncles . . . precious stones. The elaborate ornamentation will outfit Jerusalem to be the center of the future, eternal messianic reign following the millennium (Rev. 21:18–21). As magnificent as this is, it is not as important as the spiritual richness of the kingdom, when truth and peace (Isa. 54:13) prevail along with righteousness (v. 14). The Lord himself will teach everyone during the messianic kingdom, so everyone will know his righteousness (11:9; Jer. 31:34). Jesus gave this verse an additional focus, applying it to those with spiritual insight to come to him during his first advent (John 6:45).

ISAIAH—NOTE ON 54:15–17 whoever stirs up strife . . . shall fall. In the millennial kingdom this will occur, as prophesied by John in Rev. 20:7–9. The Lord will burn up all Israel's enemies. The heritage of the Lord's servants in the Messiah’s kingdom will include his protection from would-be conquerors. It should be noted that after the Servant-song of Isa. 53, Israel is always referrred to as God’s “servants” (plural) rather than his servant (54:17; 56:6; 63:17; 65:8–9, 13–15; 66:14).

ISAIAH—NOTE ON **55:1** **everyone.** The Servant’s redemptive work and glorious kingdom are for the benefit of all who are willing to come (53:6). The prophet invites his readers to participate in the benefits obtained by the suffering of the Servant in ch. 53 and described in ch. 54. **no money . . . without money . . . without price.** Benefits in the Servant’s kingdom will be free because of his redemptive work (53:6, 8, 11; Eph. 2:8–9). **wine and milk.** Symbols for abundance, satisfaction, and prosperity (Song 5:1; Joel 3:18).

ISAIAH—NOTE ON **55:2** **not bread.** This is the “bread gained by deceit” (Prov. 20:17) and not the “bread of life” (John 6:32–35).

ISAIAH—NOTE ON **55:3** **everlasting covenant.** The New Covenant that God will give to Israel (54:8; 61:8; Jer. 31:31–34; 32:40; 50:5; Ezek. 16:60; 37:26; Heb. 13:20). **my steadfast, sure love for David.** The Davidic Covenant promised David that his seed would be ruler over Israel in an everlasting kingdom (2 Sam. 7:8, 16; Ps. 89:27–29). Paul connected the resurrection of Christ with this promise (Acts 13:34), since it was an essential event in fulfilling this promise. If he had not fully satisfied God by his atoning death, he would not have risen; if he had not risen from the dead, he could not eventually sit on David’s earthly throne. But he did rise and will fulfill the kingly role (Isa. 55:4). Cf. Jer. 30:9; Ezek. 34:23–24; 37:24–25; Dan. 9:25; Hos. 3:5; Mic. 5:2. The whole world will come to him as the Great King (Isa. 55:5).

ISAIAH—NOTE ON **55:6–7** Here is one of the clearest OT invitations to salvation now and kingdom blessing later. It gives an excellent example of how people were saved during the OT period. Salvation grace and mercy were available to the soul that was willing to 1) seek the Lord (Deut. 4:29; 2 Chron. 15:4) and 2) call on him while he is still available (Isa. 65:1; Ps. 32:6; Prov. 8:17; Matt. 25:1–13; John 7:34; 8:21; 2 Cor. 6:2; Heb. 2:3; 3:13, 15). Such true seeking in faith is accompanied by repentance, which is described as forsaking ways and thoughts and turning from sinful living to the Lord. A sinner must come, believing in God, recognizing his sin and desiring forgiveness and deliverance from that sin. At the same time he must recognize his own inability to be righteous or to satisfy God and cast himself on God's mercy. It is then that he receives a complete pardon. His sin has been covered by the substitution of the Messiah in his place (Isa. 53). This OT pattern of salvation is illustrated in Luke 18:9–14.

ISAIAH—NOTE ON **55:7** **forsake.** An integral part of seeking the Lord (v. 6) is a turning from sin (1:16).

ISAIAH—NOTE ON **55:8–9** **my thoughts . . . my ways.** Some may doubt such willingness as is described in v. 7, but God's grace is far beyond human comprehension, especially as manifested toward Israel.

ISAIAH—NOTE ON **55:10–11** **rain . . . snow . . . my word.** Moisture from heaven invariably accomplishes its intended purpose in helping meet human physical needs. The word of God will likewise produce its intended results in fulfilling God's spiritual purposes, especially the establishment of the Davidic kingdom on earth (vv. 1–5).

ISAIAH—NOTE ON **55:12** **go out in joy . . . led forth in peace.** Exiled Israel will return from her dispersion rejoicing in her deliverance and unbothered by her enemies.

ISAIAH—NOTE ON **55:13** **Instead of the thorn . . . myrtle.** In the Davidic kingdom positive changes in nature, including the reverse of the curse (Gen. 3:17), will be an ongoing testimony to the Lord's redemption of his people (Isa. 44:23; Rom. 8:19–23).

ISAIAH—NOTE ON **56:1** **will come . . . revealed.** Incentives to comply with 55:6–7 include the nearness of God's kingdom of salvation and righteousness (51:5).

ISAIAH—NOTE ON **56:2** **keeps the Sabbath, not profaning it.** Sabbath observance, established after the deliverance from Egypt (Ex. 20:8–11), became a sign of fulfilling the covenant God made with Moses (Ex. 31:13–17).

ISAIAH—NOTE ON 56:3 **foreigner . . . eunuch.** Such individuals, excluded from Israel by the law (Ex. 12:43; Deut. 23:1, 3, 7–8), will find in the coming of the messianic kingdom the removal of such exclusions.

ISAIAH—NOTE ON 56:4–5 **hold fast my covenant . . . an everlasting name.** Eunuchs with hearts inclined to comply with the Mosaic Covenant may anticipate an endless posterity. It is never works that save (cf. Rom. 3:20; Eph. 2:8–9); rather, obeying God's law, doing what pleases him or desiring to keep the promises of obedience are the evidences that one has been saved, and will thus enjoy all salvation blessings.

ISAIAH—NOTE ON 56:6–7 **holds fast my covenant . . . will be accepted on my altar.** The sacrifices of a foreigner who loves God, whose heart is inclined to serve him and obey the Mosaic law, will find his sacrifices welcome, in the coming kingdom as well.

ISAIAH—NOTE ON 56:7 **my house . . . for all peoples.** In the kingdom of the Messiah, the Jerusalem temple will be the focal point for worship of the Lord by people of all ethnic backgrounds. Jesus cited a violation of this anticipation by his contemporaries in his second cleansing of the temple: Jewish leaders had made the temple a commercial venture (Matt. 21:13; Mark 11:17; Luke 19:46).

ISAIAH—NOTE ON 56:8 **others . . . those already gathered.** Besides gathering Israel's exiles into his kingdom, the Lord will bring in non-Jews also (49:6).

ISAIAH—NOTE ON 56:9–12 A commentary on Israel's false prophets and irresponsible leaders who led them astray.

ISAIAH—NOTE ON 56:9–11 **beasts . . . watchmen . . . shepherds.** These titles identify the wicked; other prophets refer to Israel's enemies as beasts (Jer. 12:9; Ezek. 34:5, 8). Prophets, who should have been watchmen and warned Israel to repent, ignored their responsibility (cf. Ezek. 3:17). Priests also failed to lead Israel in paths of righteousness (Ezek. 34:1–6; Zech. 11:15–17).

ISAIAH—NOTE ON 56:12 wine . . . strong drink. This is indicative of the self-indulgent irresponsibility of the leaders. Drunkenness completely obliterated any concern that leaders had for their people. *See notes on Prov. 31:4–7*.

ISAIAH—NOTE ON 57:1–2 In contrast to the evil leaders, who were engaged in debauchery and self-indulgence, were the righteous who were removed from impending divine judgments. The righteous do suffer by oppression and distress at what is going on around them, but they die in faith and enjoy their eternal reward.

ISAIAH—NOTE ON 57:3 sorceress . . . adulterer . . . loose woman. Sorcery and adultery were figurative designations for idolatry. God summoned the wicked to give an account.

ISAIAH—NOTE ON 57:4 stick out your tongue. The ungodly blatantly ridiculed God’s messengers (e.g., 28:9–10).

ISAIAH—NOTE ON 57:5–6 These verses feature elements of idolatry such as child sacrifice, which were a part of worshiping the Ammonite god Molech (Jer. 32:35; Ezek. 20:26, 31). In response to Israel’s offerings to idols, what was the Lord’s appropriate response—to be satisfied or to take vengeance? Jeremiah had the answer (Jer. 5:9, 29; 9:9).

ISAIAH—NOTE ON 57:7–8 The location of idol altars where Israel committed spiritual adultery in offering sacrifices (Jer. 3:6; Ezek. 16:16) to Baal and Astarte.

ISAIAH—NOTE ON 57:9 journeyed to the king. An example of this was Ahaz, who called on the king of Assyria for help and spared no expense in copying the idolatry of Assyria (2 Kings 16:7–18).

ISAIAH—NOTE ON 57:10 found new life for your strength. Rather than recognizing the hopelessness of idolatry, and in spite of the weariness of idol worship, the Israelites found renewed strength to pursue their idolatrous course.

ISAIAH—NOTE ON 57:11 you lied. These wicked people feared false gods more than the true God to whom they played the hypocrite, trading on God’s patience.

ISAIAH—NOTE ON 57:12–13 I will declare your righteousness. God will break his silence by elaborating on Israel’s sham righteousness, a sarcastic way of saying they have no real righteousness. The folly of such devotion to non-existent gods will show up when judgment comes and they all are blown away, while the worshipers of the true God enjoy the blessings of the kingdom. See Ps. 37:11 and Matt. 5:5.

ISAIAH—NOTE ON 57:14–20 In contrast with the threats of judgment for idolatry (vv. 3–13), vv. 14–20 give promises of blessing.

ISAIAH—NOTE ON 57:14 remove every obstruction. The command is to remove all barriers to prepare the way for God’s people to return to him (62:10).

ISAIAH—NOTE ON 57:15, 18 revive the spirit . . . revive the heart. The Lord sends true revival, which comes to the humble and contrite (61:1–3; contra. 57:10). After all the years of Israel’s sin and backsliding, and of Israel’s punishment, God’s grace will prevail (43:25) and spiritual healing and restoration will come.

ISAIAH—NOTE ON 57:17 backsliding. *See note on Prov. 14:14*.

ISAIAH—NOTE ON 57:19 fruit of the lips. According to Heb. 13:15, this phrase refers to praising and thanking God. Cf. Hos. 14:2. In this context, it is the voice crying “peace, peace” in a call to people far and near to come to the Lord and receive spiritual healing.

ISAIAH—NOTE ON 57:20–21 like the tossing sea. In contrast to those in v. 19, the wicked enjoy anything but peace (Jude 13). Cf. Isa. 48:22.

ISAIAH—NOTE ON 58:1–66:24 This section describes the future glory for God’s people Israel.

ISAIAH—NOTE ON 58:1–5 A description of religious formalism that manifests itself in improper fasting.

ISAIAH—NOTE ON 58:1 **Cry aloud.** The prophet was to tell the people of Israel in plain language those areas of their behavior with which the Lord was displeased.

ISAIAH—NOTE ON 58:2 **delight to draw near to God.** Israel was merely “going through the motions.” Their appearance of righteousness was mere pretense (1:11).

ISAIAH—NOTE ON 58:3–7 **Why . . . ?** The people complained when God did not recognize their religious actions, but God responded that their fastings had been only half-hearted. Hypocritical fasting resulted in contention, quarreling, and pretense, excluding the possibility of genuine prayer to God. Fasting consisted of more than just an outward ritual and a mock repentance, it involved penitence over sin and consequent humility, disconnecting from sin and oppression of others, feeding the hungry, and acting humanely toward those in need.

ISAIAH—NOTE ON 58:8 **your righteousness . . . rear guard.** When Israel learned the proper way to fast, she would enjoy the blessings of salvation and the Messiah’s kingdom (52:12).

ISAIAH—NOTE ON 58:9 **Here I am.** See 65:1. In contrast with the complaint of 58:3, a time will come when the Lord will be completely responsive to the prayers of his people (65:24). This will be done when they are converted and giving evidence of the transformation in the kind of works that reflect a truly repentant heart (58:9–10). At the time of Christ’s return, Israel will demonstrate true repentance and the fullness of blessing will be poured out (vv. 10b–11).

ISAIAH—NOTE ON 58:12 **ancient ruins shall be rebuilt.** In view here is the final restoration of the millennial Jerusalem, of which Nehemiah’s rebuilding of the walls (Neh. 2:17) was only a foretaste (Isa. 61:4; Amos 9:11).

ISAIAH—NOTE ON 58:13 **turn back your foot . . . the Sabbath.** The Sabbath was holy ground on which no one should walk. Keeping the Sabbath was symbolic of obedience to all the law of Moses (56:2). For the setting aside of Sabbath law in the NT, *see notes on Rom. 14:5–6 and Col. 2:16–17*.

ISAIAH—NOTE ON 58:14 **take delight in the Lord.** Repentant people walking in fellowship with the Lord experience satisfaction of soul (Ps. 37:4). Their satisfaction will not come from material goods (contra. Isa. 55:2).

ISAIAH—NOTE ON 59:1 **Lord's hand . . . his ear.** The Lord's strength is more than adequate to bring deliverance to captive Israel (50:2). His ear is attuned to the call of his repentant people (58:9; 65:24).

ISAIAH—NOTE ON 59:2 **iniquities . . . sins.** Abraham's physical lineage had not yet experienced the Lord's deliverance because of the barrier created by their wrongdoing. This is a universal truth applying to all men—sin separates people from God (cf. Rom. 3:23).

ISAIAH—NOTE ON 59:5 **adders' eggs . . . spider's web.** It is sad when people do evil, but even sadder when they delight in poisoning or ensnaring others with their evil habits (Rom. 1:32). Israel had reached this latter state.

ISAIAH—NOTE ON 59:6 **webs . . . works.** Just as spiders' webs are too flimsy to serve as clothing, so were Israel's evil works. Spiritually, they did not suffice.

ISAIAH—NOTE ON 59:7–8 **Their feet . . . peace they do not know.** From Isaiah's pen, the words focused on the national depravity of Israel that stood in the way of God's deliverance. Paul showed that what was true of sinful Israel is indicative of the depravity of all mankind (Rom. 3:15–17).

ISAIAH—NOTE ON 59:10–11 **grope . . . stumble.** Here is a picture of men seeking unsuccessfully to escape their depraved condition through their own strength. They wind up growling and lamenting their inability to gain salvation (Deut. 28:29).

ISAIAH—NOTE ON 59:12–14 **transgressions . . . sins.** The prophet supplies the answer to the nation's frustrations: their sins and transgressions remain as an obstacle to God's deliverance. Though their external rituals may be proper, the hindrance of impure motives remains between God and his people (Matt. 12:34; Mark 7:21–22). The presence of iniquity eliminates righteousness.

ISAIAH—NOTE ON 59:15 **makes himself a prey.** In an environment where evil prevailed, anyone who departed from it became a victim of his environment because he did not fit in.

ISAIAH—NOTE ON 59:15–16 **The Lord saw . . . no one to intercede.** The Lord was aware of Israel's tragic condition and of the absence of anyone to intervene on his behalf. The Lord took it on himself to change Israel's condition through the intervention of his Suffering Servant (53:12).

ISAIAH—NOTE ON 59:17 **righteousness as a breastplate . . . helmet of salvation.** Figuratively speaking, the Lord armed himself for the deliverance of his people and for taking vengeance on enemies who would seek his destruction. Paul drew on this terminology in describing a believer's spiritual preparation for warding off the attacks of Satan (Eph. 6:14, 17; 1 Thess. 5:8).

ISAIAH—NOTE ON 59:17–18 **garments of vengeance . . . repayment to his enemies.** In the process of delivering the faithful remnant of Israel, the Lord executes decisive judgment against all rebellious nations ("coastlands") as well as the wicked Israelites (63:1–6).

ISAIAH—NOTE ON 59:19 **they shall fear.** All surviving peoples throughout the world are to have added reason to worship the Lord, seeing how he defeated all enemies by the power of his Spirit in bringing salvation to his people Israel. All over the earth, submission to him is to be the only path to survival in the coming kingdom.

ISAIAH—NOTE ON 59:20–21 **a Redeemer will come.** The Messiah, the Suffering Servant, will redeem Zion and all faithful Israelites. This unalterable promise to the nation was the basis for Paul's reassurance of the future salvation of Israel (Rom. 11:26–27).

ISAIAH—NOTE ON 59:21 my covenant . . . forevermore. Because God's New Covenant with Israel is "everlasting" (55:3; cf. Jer. 31:31–34), God's Spirit and his words are to remain objects of their attention continually.

ISAIAH—NOTE ON 60:1–2 **glory of the Lord . . . darkness . . . thick darkness . . . his glory.** Addressing Zion (59:20; 60:14), Isaiah told the city and thus the nation Israel that her light has come, putting her in contrast with the rest of the darkened world. This expressed the glory of Jerusalem during the millennial kingdom.

ISAIAH—NOTE ON 60:3 **nations shall come.** Jerusalem's light will attract other nations seeking relief from their darkness (2:3). Only believing Jews and Gentiles will enter the earthly kingdom after the day of the Lord, but as the 1,000 years goes along children will be born and nations will become populated by those who reject Jesus Christ. The glory of the King in Jerusalem, and his mighty power will draw those Gentiles to his light.

ISAIAH—NOTE ON 60:4 **gather . . . sons . . . daughters.** Another promise of the regathering of Israel's faithful remnant (49:18, 22).

ISAIAH—NOTE ON 60:5 **be radiant . . . wealth.** Two more benefits of Israel's future kingdom will be rejoicing and an abundance of material possessions as symbolized in vv. 6–7 (23:18; 24:14; 61:6).

ISAIAH—NOTE ON 60:6 **Midian . . . Ephah . . . Sheba.** The descendants of Midian, Abraham's son through Keturah (Gen. 25:1–2), inhabited the desert areas east of the Jordan River. Ephah was one of the sons of Midian (Gen. 25:4) whose descendants settled on the east coast of the Elanitic Gulf. Sheba was a district in Arabia noted for its wealth (1 Kings 10:1–2).

ISAIAH—NOTE ON 60:7 **Kedar . . . Nebaioth.** The descendants of Kedar, a son of Ishmael (Gen. 25:13), lived in the desert between Syria and Mesopotamia. The Nabateans, inhabitants of the Arabian city Petra, were probably the descendants of Nebaioth, the oldest son of Ishmael (Gen. 25:13). **acceptance on my altar.** Animal sacrifices brought by other nations during the millennial kingdom will glorify the house of God's glory even more (Isa. 60:13). *See notes on Ezek. 40–48* for the description of the operation of sacrifices in the millennial temple.

ISAIAH—NOTE ON 60:8 **fly like a cloud . . . doves.** Figurative language to describe the rapid influx of Gentiles into Jerusalem.

ISAIAH—NOTE ON 60:9 **coastlands . . . ships of Tarshish . . . your children . . . silver and gold.** Because of the Lord's favor toward Zion, the city will attract worldwide attention (23:1; 41:1). Trading vessels will return Israel's faithful remnant as they bring rich treasures to Jerusalem.

ISAIAH—NOTE ON 60:10 **build up your walls.** The rebuilding of Jerusalem's walls, helped by Persian kings, was merely a foretaste of the final rebuilding of the city assisted by Gentiles when Christ returns to earth. **in my wrath . . . in my favor.** God's past dealings with Israel have been largely in wrath, but his future merciful work will demonstrate his favor.

ISAIAH—NOTE ON 60:11 **gates . . . open continually.** Unrestricted access to Jerusalem will prevail in the future kingdom (26:2; 62:10; Rev. 21:25–26).

ISAIAH—NOTE ON 60:12 **nation . . . perish.** Survival in the future kingdom will be impossible for those nations who do not come to terms with Israel (11:13–14; 14:2; 49:23). The Lord will rule the nations with a rod of iron (cf. Ps. 2:7–12).

ISAIAH—NOTE ON 60:13 **glory of Lebanon.** Timber was Lebanon's claim to fame. As in Solomon's temple (1 Kings 5:10, 18), but even more so, the timber taken from Lebanon's forests will enrich the Lord's temple in Jerusalem.

ISAIAH—NOTE ON 60:14 **the City of the Lord.** Nations that formerly were oppressors of Israel will acknowledge Zion's supremacy as the city that belongs to the Lord.

ISAIAH—NOTE ON 60:15 **forsaken and hated . . . majestic forever.** Jerusalem will switch roles from having been despised to being exalted forever.

ISAIAH—NOTE ON 60:16 **milk . . . breast.** As a mother feeds her infant, so Gentiles and kings will provide wealth and power to Zion. The city will recognize the Lord as her Savior and Redeemer, "the Mighty One of Jacob," as will "all flesh" (49:26).

ISAIAH—NOTE ON 60:17 gold . . . silver . . . peace . . . righteousness. Jerusalem in the future kingdom will be a place of beauty and peace where right will prevail.

ISAIAH—NOTE ON 60:18 Salvation . . . Praise. The walls and gates of the city that will take on those names refer to the divine protection the Lord provides from any form of violence or destruction.

ISAIAH—NOTE ON 60:19 The sun shall be no more . . . everlasting light. Isaiah, looking beyond the millennial kingdom, sees a view of the new Jerusalem following the millennium (Rev. 21:23; 22:5). His prophetic perspective did not allow him to distinguish the eternal phase of the future kingdom from the temporal one, just as the OT prophets could not distinguish between the first and second advent of Christ (cf. 1 Pet. 1:10–11).

ISAIAH—NOTE ON 60:20 mourning shall be ended. In the eternal kingdom of the new creation, subjects will shed no more tears (Rev. 21:4).

ISAIAH—NOTE ON 60:21 possess the land forever. Israel will inherit the land promised to Abraham (Gen. 12:1, 7; 13:15; 15:18). During the millennial kingdom, that will be the land of Israel as we know it today. In the eternal kingdom, it will be the new Jerusalem, capital of the new creation. **I might be glorified.** The ultimate mission of Israel is to glorify the Lord (Isa. 49:3; 61:3).

ISAIAH—NOTE ON 60:22 smallest one . . . mighty nation. Israel's great increase in numbers and power resulting from the Lord's working will bring them into never-before-experienced world prominence.

ISAIAH—NOTE ON 61:1–2a The Spirit . . . year of the Lord's favor. The Servant of the Lord (42:1) will be the ultimate Preacher and the Redeemer of Israel who rescues them. Jesus speaks of the initial fulfillment of this promise, referring it to his ministry of providing salvation's comfort to the spiritually oppressed (Luke 4:18–19). He says specifically, "Today this Scripture has been fulfilled in your hearing" (Luke 4:21). The Jews that were saved during Christ's ministry, and those being saved during this church age, still do not fulfill the promise of the salvation of the nation to come in the end time (cf. Zech. 12:10–13:1; Rom. 11:25–27).

ISAIAH—NOTE ON 61:1 **Spirit . . . Lord God . . . me.** The three persons of the Holy Trinity function together in this verse (6:8; cf. Matt. 3:16–17). **liberty to the captives.** The "captives" are Israelites remaining in the dispersion following the Babylonian captivity (Isa. 42:7).

ISAIAH—NOTE ON 61:2 **year . . . favor.** The same as "a day of salvation" (49:8) and "my year of redemption" (63:4). This is where Jesus stopped reading in the synagogue (Luke 4:19), indicating that the subsequent writing in the rest of the chapter (Isa. 61:2b–11) awaited the second coming of Christ. **day of vengeance.** As part of his deliverance of Israel, the Lord will pour out wrath on all who oppose him (59:17–18). Cf. Rev. 6–19.

ISAIAH—NOTE ON 61:3 **grant . . . glorified.** The purpose of the Lord's consolation of the mourners after centuries of suffering (60:20) will be to glorify himself (60:21).

ISAIAH—NOTE ON 61:4 **build.** The rebuilding of Israel's cities is part of God's future plan for the nation (49:8; 58:12; 60:10).

ISAIAH—NOTE ON 61:6 **priests of the Lord.** In fulfillment of Ex. 19:6, Israel will be a kingdom of priests when Christ establishes his kingdom. In the meantime, Peter applied the same terminology to the church (1 Pet. 2:9).

ISAIAH—NOTE ON 61:7 **double portion.** Israel will receive double portions of blessing to replace the double punishment of her exile (40:2).

ISAIAH—NOTE ON 61:8 **everlasting covenant.** This refers to the New Covenant. *See note on 55:3*.

ISAIAH—NOTE ON 61:10 **clothed me . . . covered me.** Here is the OT picture of imputed righteousness, the essential heart of the New Covenant. When a penitent sinner recognizes he can't achieve his own righteousness by works (*see notes on Rom. 3:19–22; 2 Cor. 5:21; Phil. 3:8–9*), and repents and calls on the mercy of God, the Lord covers him with his own divine righteousness by grace through his faith.

ISAIAH—NOTE ON 62:1 **not keep silent . . . not be quiet.** The Lord expresses his determination to make Jerusalem a lighthouse for the world (58:8; 60:1–3).

ISAIAH—NOTE ON 62:2 **new name.** Jerusalem's new name will reflect Israel's new favored status (vv. 4, 12; 65:15).

ISAIAH—NOTE ON 62:4 **My Delight Is in Her . . . Married.** These terms reflect a full restored relationship with the Lord.

ISAIAH—NOTE ON 62:5 **sons marry you.** "Marry" in the sense of occupying and possessing the city.

ISAIAH—NOTE ON 62:6–7 **never be silent . . . give him no rest.** The prophets of Israel issued constant warnings about lurking enemies and prayed for Jerusalem to be "Praise" (60:18; 61:11). There will be more prophets in the kingdom who continually proclaim the honor of the Lord.

ISAIAH—NOTE ON 62:8–9 **The Lord has sworn.** The end of foreign domination over Jerusalem is as certain as the oath of God.

ISAIAH—NOTE ON 62:9 **courts of my sanctuary.** This refers to the millennial temple (cf. Ezek. 40–46).

ISAIAH—NOTE ON 62:10 **prepare the way.** This and the accompanying commands prepare the people for the exaltation of Zion and the manifestation of her salvation (11:12; 40:3; 57:14).

ISAIAH—NOTE ON 62:11 **Say to the daughter . . . Behold.** Matthew may also have alluded to these words when he was quoting from Zech. 9:9 as it related to Jesus' triumphal entry into Jerusalem (see Matt. 21:5). **his reward . . . his recompense.** See Isa. 40:9–10.

ISAIAH—NOTE ON 62:12 **A City Not Forsaken.** See v. 4 and cf. Zion's complaint in 49:14.

ISAIAH—NOTE ON 63:1 **Edom . . . Bozrah.** Edom represents a God-hating world (34:5). Bozrah was a capital city in Edom at one time (34:6).

Messiah, coming as the avenger approaching Jerusalem to reign after having avenged his people on his and their enemies, is presented in imagery taken from the destruction of Edom, the representative in this picture of the last and most bitter foes of God and his people. He alone is "mighty to save."

ISAIAH—NOTE ON **63:3** **anger . . . wrath . . . lifeblood.** The Savior explains the red coloring of his clothing (v. 2) as resulting from his judgmental activity against Israel's enemies (61:2). The splattered grape juice staining his clothing is, in reality, "blood" from those destroyed in judgment. John alludes to 63:1–3 in describing the second coming of Christ, the Warrior-King. *See notes on Rev. 19:13, 15*.

ISAIAH—NOTE ON **63:4** **day of vengeance . . . my year of redemption.** The Messiah's future reckoning with the wicked will coincide with his redemption of Israel (61:2).

ISAIAH—NOTE ON **63:5** **no one to help . . . my own arm.** The future salvation of Israel will be a singlehanded accomplishment of the Lord (v. 3; 59:15–16).

ISAIAH—NOTE ON **63:6** **made them drunk.** See 51:17, 21–23. Revelation compares God's wrath to wine several times (e.g., Rev. 14:10, 19; 16:19; 19:15).

ISAIAH—NOTE ON **63:7–64:12** As one of Israel's watchmen, Isaiah, on behalf of the faithful remnant, prays this penitential confession and prayer for Israel's restoration (cf. 62:6–7).

ISAIAH—NOTE ON **63:7–14** The prayer reviews God's compassionate acts toward his people in spite of their unfaithfulness to him.

ISAIAH—NOTE ON **63:7–8** **steadfast love . . . steadfast love.** All the plurals in this verse imply that language is inadequate to recite all the goodness and undeserved mercies God has showered on the nation time after time because of his everlasting covenant with them. By his elective choice, they became his people and he their Savior (43:1, 3); this guarantees that they will not always be false, but someday true and faithful to God because of his sovereign election of them. Cf. Eph. 1:3–4.

ISAIAH—NOTE ON **63:9** **angel of his presence.** The angel, who delivered the Israelites from Egypt, was none other than the Lord himself (Ex. 14:19; 23:20–23; 33:12, 14, 15; Num. 20:16). He is sometimes identified as the angel of the Lord. He was close enough to his people that he felt their afflictions as if they were his own. *See note on Ex. 3:2*.

ISAIAH—NOTE ON **63:10** **rebelled . . . grieved his Holy Spirit.** In spite of the Lord's loving choice and sympathy, Israel continually turned their backs on him and spurned his lovingkindnesses toward them (Num. 20:10; Ps. 78:40; 106:33; Acts 7:51; cf. Eph. 4:30). Here is an illustration of the reality that the Holy Spirit is a Person, since only a person can be grieved.

ISAIAH—NOTE ON **63:11–13** **remembered . . . his people . . . did not stumble.** The Lord, in spite of their perversity, did not forget his covenant nor fully forsake them (Lev. 26:40–45; Ps. 106:45–46). In contrasting their present state of destitution with that of blessing experienced by Moses' generation, the people of Israel lamented the loss of God's mighty works on their behalf and pleaded with the Lord that he would not forsake them. **brought them up out of the sea . . . put in the midst of them his Holy Spirit . . . divided the waters.** Letting the people pass through the sea on dry ground was a typical mighty work of God (Ex. 14:29–30), and the Holy Spirit ministered among them (Num. 11:17, 25, 29). Another reference is made to the miracle of the Red Sea (Ex. 14:21–22).

ISAIAH—NOTE ON **63:14** **make for yourself a glorious name.** The Lord's purpose for Israel was and is to make them great so as to magnify his name in the world. Cf. v. 12.

ISAIAH—NOTE ON **63:15–19** After having extolled God's goodness (vv. 7–9) and rehearsed God's past faithfulness to Israel for the sake of his glory (vv. 11–13), the prophet offered a prayer of repentance by the nation in its desolate condition.

ISAIAH—NOTE ON **63:15** **your compassion . . . from me.** On behalf of the people, Isaiah asked if God had changed how he felt about Israel and prayed for new mercies such as he had exhibited toward the nation in the past.

ISAIAH—NOTE ON **63:16** **Abraham . . . Israel.** The nation's physical ancestors, Abraham and Jacob (Israel) played a crucial role in Jewish thinking. It had been the besetting temptation and sin of the Jews to rest on the mere privilege of descent from Abraham and Jacob (cf. Matt. 3:9; John 4:12; 8:39), but at last they renounce that to trust God alone as Father.

ISAIAH—NOTE ON **63:17** **make us wander . . . harden our heart.** The sense is that God allowed them to stray and be burdened in their hearts. They were not denying their own guilt, but confessing that because of it, God gave them up to the consequences of their iniquitous choices. Cf. 6:9–10; Ps. 81:11–12; Hos. 4:17; Rom. 1:24–28.

ISAIAH—NOTE ON **63:18** **trampled down your sanctuary.** The Babylonians, among others, had possessed the land given to Israel and desecrated God's sanctuary (Ps. 74:3–7).

ISAIAH—NOTE ON **63:19** **never . . . not called.** Israel's complaint was that her desolate condition was comparable to that of nations who had no unique relationship with the Lord.

ISAIAH—NOTE ON **64:1–5** A plea for the Lord to demonstrate his power as he did in earlier days.

ISAIAH—NOTE ON **64:1–2** **rend the heavens . . . quake at your presence.** Israel's response to her own complaint (63:19) was a plea that God would burst forth to execute vengeance suddenly on his people's foes (cf. Ps. 18:7–9; 144:5; Hab. 3:5–6), manifesting himself in judgment again as he did at Mount Sinai (Ex. 19:18; Judg. 5:5; Ps. 68:8; Heb. 12:18–20). As God's name is to receive glory through his redemption of Israel (Isa. 63:14), it also is to have widespread recognition because of his judgment against Israel's enemies (Ps. 99:1).

ISAIAH—NOTE ON **64:3** **awesome things.** Another reference to God's acts at Sinai (Deut. 10:21).

ISAIAH—NOTE ON **64:4** **ear . . . eye.** God's judgmental manifestations are unique. No one has witnessed the likes of his awesome works on behalf of his own. Paul adapts words from this verse to speak of direct revelation of God imparted to his apostles and prophets and pertaining to mysteries hidden from mankind before the birth of the church (1 Cor. 2:9).

ISAIAH—NOTE ON **64:5** **shall we be saved?** Direct exposure to the awesome character of God's judgment brings a realization of sinners' need of salvation (cf. Acts 16:26–30).

ISAIAH—NOTE ON **64:6** **unclean . . . polluted garment.** As in 53:6, the prophet included himself among those confessing their utter unworthiness to be in God's presence. Isaiah employed the imagery of menstrual cloths used during a woman's period to picture uncleanness (cf. Lev. 15:19–24). This is true of the best behavior of unbelievers (cf. Phil. 3:5–8).

ISAIAH—NOTE ON **64:7–9** **no one who calls.** The prophet finds no exception among a people whose iniquities had separated them from God. *See notes on Rom. 3:10–18*. Such seeking and calling on the Lord as Isaiah describes in Isa. 55:6–7 cannot occur apart from the powerful conviction and awakening of the sinful heart by the Holy Spirit. Thus the prayer recognizes God as a potter in control of clay and pleads for him to do a saving work (64:8). Cf. 45:9–10; 60:21; 63:16. Such a work is what God promised to end his fury (54:7–8) and his memory of sin (64:9; 43:25).

ISAIAH—NOTE ON **64:11** **burned by fire . . . become ruins.** Through prophetic revelation Isaiah uttered these words many years before the fall of Jerusalem and the destruction of the temple in 586 B.C. Yet, he lamented over the fallen state as though it had already occurred. God's people were in desperate straits and their prayers urgent and persistent: "How can you stand by when your people and your land are so barren?"

ISAIAH—NOTE ON **65:1–7** In response to the prayer of 63:7–64:12, the Lord repeated the warnings of his judgment.

ISAIAH—NOTE ON **65:1** **not ask . . . not seek . . . not called.** Though Israel sought the Lord, they did so only superficially. They did not genuinely seek him. The NT assigns an additional sense to the words in Rom. 10:20, applying them to Gentiles who find him through the work of his sovereign grace.

ISAIAH—NOTE ON 65:2 I spread out . . . rebellious people. God had continually taken the initiative in inviting his people Israel to walk in his ways, but time after time they rebuffed him. Using this verse, Paul concurred in citing the rebelliousness of his fellow Jews (Rom. 10:21).

ISAIAH—NOTE ON 65:3–4 Here Isaiah gave more references to Israel's sin, such as defiance in practicing idolatry, communing with the spirits of the dead (a forbidden practice according to Deut. 18:10–11), eating in ways forbidden by the Mosaic law (Lev. 11:7–8), consuming food connected with idol sacrifices, and the arrogance of self-righteousness (cf. Matt. 9:11; Luke 5:30; 18:11).

ISAIAH—NOTE ON 65:5 smoke in my nostrils. This alluded to the smoke of their self-righteous sacrifices, an endless irritation to God who responds in judgment.

ISAIAH—NOTE ON 65:6 I will not keep silent. The Lord's response to the prayer asking him not to restrain himself in granting deliverance (64:12) was that he will act in judgment, not deliverance, to punish sin (65:7).

ISAIAH—NOTE ON 65:8–10 In the midst of the final fury of judgment when the time of Jacob's trouble comes (cf. Jer. 30:7) and God purges out the rebels in Israel (cf. Ezek. 20:38), there will also be the restoration of the faithful remnant to the land. Though judgment comes to the nation as a whole, God will spare and save (cf. Zech. 12:10–13:1; Rom. 11:25–27) the faithful remnant, "survivors" (Isa. 1:9), in the future kingdom. This will include a physical return of God's elect, believing Jews, to the land of Israel (57:13).

Isaiah's Description of Israel's Future Kingdom

Isaiah's Description of Israel's Future Kingdom	
Description	**Isaiah passages**

1. The Lord will restore the faithful remnant of Israel to the land to inhabit the kingdom at its beginning.	1:9, 25–27; 3:10; 4:3; 6:13; 8:10; 9:1; 10:20, 22, 25, 27; 11:11–12, 16; 14:1–2, 22, 26; 26:1–4; 27:12; 28:5; 35:9; 37:4, 31–32; 40:2–3; 41:9; 43:5–6; 46:3–4; 49:5, 8, 12, 22; 51:11; 54:7–10; 55:12; 57:13, 18; 60:4, 9; 61:1–4, 7; 65:8–10; 66:8–9, 19
2. As the Lord defeats Israel’s enemies, he will provide protection for his people.	4:5–6; 9:1, 4; 12:1–6; 13:4; 14:2; 21:9; 26:4–5; 27:1–4; 30:30–31; 32:2; 33:16, 22; 35:4; 49:8–9, 17–18; 52:6; 54:9–10; 55:10–11; 58:12; 60:10, 12, 18; 62:9; 66:16
3. In her kingdom, Israel will enjoy great prosperity of many kinds.	22:22–23; 26:15, 19; 27:2, 13; 29:18–20; 30:20; 32:3, 15–20; 33:6, 24; 35:3, 5–6, 8–10; 40:11; 42:6–7, 16; 43:5–6, 8, 10, 21; 44:5, 14; 46:13; 48:6; 49:10; 52:9; 54:2–3; 55:1, 12; 58:9, 14; 60:5, 16, 21; 61:4, 6–10; 62:5; 65:13–15, 18, 24; 66:21–22
4. The city of Jerusalem will rise to world preeminence in the kingdom.	2:2–4; 18:7; 25:6; 40:5, 9; 49:19–21; 60:1–5, 13–15, 17; 62:3–4
5. Israel will be the center of world attention in the kingdom.	23:18; 54:1–3; 55:5; 56:6–8; 60:5–9; 66:18–21
6. Israel’s mission in the kingdom will be to glorify the Lord.	60:21; 61:3
7. Gentiles in the kingdom will receive blessing through the channel of faithful Israel.	11:10; 19:18, 24–25; 42:6; 45:22–23; 49:6; 51:5; 56:3, 6–8; 60:3, 7–8; 61:5; 66:19
8. Worldwide peace will prevail in the kingdom under the rule of the Prince of Peace.	2:4; 9:5–6; 11:10; 19:23; 26:12; 32:18; 54:14; 57:19; 66:12
9. Moral and spiritual conditions in the kingdom will reach their highest plane since the fall of Adam.	27:6; 28:6, 17; 32:16; 42:7; 44:3; 45:8; 51:4; 61:11; 65:21–22
10. Governmental leadership in the kingdom will be superlative with the Messiah heading it up.	9:6–7; 11:2–3; 16:5; 24:23; 25:3; 32:1, 5; 33:22; 42:1, 4; 43:15; 52:13; 53:12; 55:3–5
11. Humans will enjoy long life in the kingdom.	65:20, 22
12. Knowledge of the Lord will be universal in the kingdom.	11:9; 19:21; 33:13; 40:5; 41:20; 45:6, 14; 49:26; 52:10, 13, 15; 54:13; 66:23
13. The world of nature will enjoy a great renewal in the kingdom.	12:3; 30:23–26; 32:15; 35:1–4, 6–7; 41:18–19; 43:19–20; 44:3, 23; 55:1–2, 13; 58:10–11
14. “Wild” animals will be tame in the kingdom.	11:6–9; 35:9; 65:25
15. Sorrow and mourning will not exist in the kingdom.	25:8; 60:20
16. An eternal kingdom, as a part of God’s new creation, will follow the millennial kingdom.	24:23; 51:6, 16; 54:11–12; 60:11, 19; 65:17
17. The King will judge overt sin in the kingdom.	66:24

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ISAIAH—NOTE ON 65:10 **Sharon . . . Valley of Achor.** Sharon was the western fertile territory on the Mediterranean coast, south of Mount Carmel (35:2). The eastern Valley of Achor was near Jericho and the Jordan River (Josh. 7:24–26). Together they represented the whole land.

ISAIAH—NOTE ON 65:11–12 Another pronouncement of judgment was given on the rebellious Israelites, who resorted to the worship of pagan gods, like Fortune (Hebrew *Gad*) and Destiny (Hebrew *Meni*), and had no one to blame but themselves for the sword of damnation that fell on them.

ISAIAH—NOTE ON 65:13–14 Continuing to address the rebel idolaters, the Lord himself gave contrasts between the faithful and unfaithful of Israel.

ISAIAH—NOTE ON 65:15 **your name . . . for a curse . . . another name.** Israel's new name was to reflect her favored status among the nations (62:2–4). Delinquent Israelites, on the other hand, were to endure the reproach of men, so that the very name "Jew" would be disclaimed.

ISAIAH—NOTE ON 65:16 **God of truth.** Lit., this is "God of Amen," referring to the very God, the true God, who will honor his promises to Israel, thus vindicating himself in the eyes of all people. Someday the rebels will be purged out and the redeemed remnant will be left. In that time, all blessing and swearing will be by the one and only true God, because all idols will be vanquished and forgotten in the glory of the kingdom of Messiah.

ISAIAH—NOTE ON 65:17–25 The blessings of faithful Israel in the coming kingdom are described.

ISAIAH—NOTE ON 65:17 **new heavens and a new earth.** Israel's future kingdom will include a temporal kingdom of a thousand years (*see notes on Rev. 20:1–10*) and an eternal kingdom in God's new creation (Isa. 51:6, 16; 54:10; 66:22; cf. Rev. 21:1–8). The prophet uses the eternal kingdom here as a reference point for both. Isaiah's prophecy does not make clear the relationship between the kingdom's two aspects as does later prophecy (Rev. 20:1–21:8). This is similar to the compression of Christ's first and second advents, so that in places they are indistinguishable (cf. Isa. 61:1–2).

ISAIAH—NOTE ON 65:20 No more shall . . . an infant . . . or an old man. Long life will prevail in the millennial kingdom. In the temporal phase of the kingdom, death will happen, but not nearly so early as in the time of Isaiah. **accursed.** In the millennial phase of Israel's kingdom, a sinful person may die at age 100, but will be considered a mere youth at the time of his premature death. Having died an untimely death at such a youthful time, it will be assumed that God has taken his life for sin. The curse will be reversed in the millennium, but it will not be removed until the eternal state (cf. Rev. 22:3).

ISAIAH—NOTE ON 65:21–22 build . . . inhabit . . . plant . . . eat. Social justice will prevail in Israel's kingdom. No enemies will deprive people of what is rightfully theirs (contra. Deut. 28:30).

ISAIAH—NOTE ON 65:23 for calamity. Lit., this means "for sudden death." Subjects in the kingdom will enjoy freedom from ordinary misfortunes related to the premature death of infants. There will be the lowest infant mortality rate ever. Along with longer life (v. 20), this means the earth will be greatly populated at an exponential rate of reproduction. Cf. Rev. 20:7–9 for the massive collection of people at the end of the kingdom who come against Christ.

ISAIAH—NOTE ON 65:24 Before they call . . . while they are yet speaking. Relationship with the Lord will be so close that he will anticipate and provide for every need (58:9).

ISAIAH—NOTE ON 65:25 wolf . . . lamb . . . lion . . . ox . . . serpent's. Dangers from the animal world will be nonexistent during the reign of the Servant of the Lord (11:6–9).

ISAIAH—NOTE ON 66:1–2 Isaiah began the final summary of his prophecy with a reminder that God is not looking for a temple of stone, since as Creator of all things, the whole universe is his dwelling place. Stephen cited this passage before the Sanhedrin to point out their error in limiting God to a temple made with hands (Acts 7:49–50). On the contrary, God is looking for a heart to dwell in, a heart that is tender and broken, not one concerned with the externalities of religion (cf. Matt. 5:3–9). God is looking to dwell in the heart of a person who takes his word seriously (cf. Isa. 66:5; John 14:23).

ISAIAH—NOTE ON 66:3 like one who kills a man. God loathes even the sacrifices of the wicked (cf. Prov. 15:8; 28:9). They often killed children to offer in sacrifice (cf. Ezek. 23:39). Some of the Jews were offering bulls as sacrifices with the same empty heartedness as the pagans offering “a man” on the altar. **breaks a dog’s neck.** This refers to offering dogs in sacrifice, which, as unclean (Jer. 15:3; cf. 56:10–11), are associated with swine (Matt. 7:6; 2 Pet. 2:22). To sacrifice a lamb with an attitude no different than if it were a dog betrayed the empty heartedness of the offerer. All of these images are meant to illustrate the shallow hypocrisy of one who makes an offering to God, but with no more heartbrokenness than a pagan who kills a child, offers a dog, sacrifices pig’s blood, blesses an idol, and loves such abominations. God will judge such (Isa. 66:4).

ISAIAH—NOTE ON 66:5 Your brothers who hate you. The apostate Israelites intensified their rivalry with the faithful remnant (65:11–15) and blasphemously said, “Let the Lord be glorified,” words uttered in the sarcastic spirit of 5:19 by these apostates. In the end, “it is they who shall be put to shame” because God’s judgment will fall.

ISAIAH—NOTE ON 66:7–9 Here is another comparison with the human birth process (see 13:8), this time to teach two lessons: 1) no birth can come until labor pains have occurred (66:7–8); and 2) when labor occurs, birth will surely follow (v. 9). Cf. Jer. 30:6–7; Matt. 24:8; 1 Thess. 5:3. The point is that Israel’s suffering will end with a delivery! The Lord will not impose travail on the remnant without bringing them to the kingdom (Isa. 66:10).

ISAIAH—NOTE ON 66:11 nurse and be satisfied. The prophet compares Jerusalem to a nursing mother.

ISAIAH—NOTE ON 66:12 peace . . . like a river. The picture is of abundant peace that compares to a wadi filled with a rushing torrent of water.

ISAIAH—NOTE ON 66:14 to his servants . . . against his enemies. Prosperity will belong to the faithful remnant, but wrath to those who oppose the Lord.

ISAIAH—NOTE ON 66:15 **whirlwind . . . flames of fire.** That the wrath of God will come to the rebels is expressed in language describing the end-time judgment (cf. 29:6).

ISAIAH—NOTE ON 66:16 **slain . . . shall be many.** The many who fight against the Lord when he comes to establish his kingdom will die (34:6–7; Rev. 19:21).

ISAIAH—NOTE ON 66:17 **sanctify and purify themselves.** Sanctification and purification for right purposes are right, but when done for purposes of idol worship, will draw judgment from the one true God.

ISAIAH—NOTE ON 66:18 **their works and their thoughts.** The Lord was aware of the motivations behind the actions of apostate Israelites (v. 17). **gather all nations and tongues.** See 2:2–4. Jerusalem will be the center of world attention because of the presence of the Messiah there.

ISAIAH—NOTE ON 66:19 **survivors.** The faithful remnant of Israel are in view, who had escaped both the persecutions of their enemies and the judgment of God against those enemies (v. 16). **Tarshish, Pul, and Lud . . . Tubal and Javan.** Tarshish was possibly in Spain, Pul and Lud in North Africa, Tubal in northeast Asia Minor, and Javan in Greece. These were representative Gentile populations that will hear of God’s glory through the faithful remnant.

ISAIAH—NOTE ON 66:20 **bring all your brothers.** As their offering to the Lord, the Gentiles who hear of God’s glory will expedite the return of Israel’s faithful remnant (43:6; 49:22).

ISAIAH—NOTE ON 66:21 **for priests and for Levites.** Some of the returning remnant will function in these specialized roles in the services of the millennial temple and memorial sacrifices (cf. Ezek. 44–46).

ISAIAH—NOTE ON 66:22 **your offspring . . . remain.** National Israel will have a never-ending existence through the millennium, and on into the new heavens and the new earth throughout eternity.

ISAIAH—NOTE ON 66:23 all flesh . . . worship before me. All humanity will participate in worshiping the Lord at stipulated times during the temporal phase of the messianic kingdom.

ISAIAH—NOTE ON 66:24 worm shall not die . . . fire shall not be quenched. The corpses of those enduring everlasting torment will serve as a vivid reminder to all of the grievous nature and terrible consequences of rebellion against God. In referring to this verse, Jesus referred to the Valley of Hinnom—i.e., Gehenna—where a continually burning trash-heap pictured the never-ending pain of the lost (Mark 9:47–48). *See note on Jer. 19:6*.

Jeremiah

Jeremiah 1 • Jeremiah 2 • Jeremiah 3 • Jeremiah 4 • Jeremiah 5 •
Jeremiah 6 • Jeremiah 7 • Jeremiah 8 • Jeremiah 9 •
Jeremiah 10 • Jeremiah 11 • Jeremiah 12 • Jeremiah 13 •
Jeremiah 14 • Jeremiah 15 • Jeremiah 16 • Jeremiah 17 •
Jeremiah 18 • Jeremiah 19 • Jeremiah 20 • Jeremiah 21 •
Jeremiah 22 • Jeremiah 23 • Jeremiah 24 • Jeremiah 25 •
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Introduction to Jeremiah
    Title
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Study Notes

Introduction to Jeremiah

Title

This book gains its title from the human author, who begins with “the words of Jeremiah . . . ” (1:1). Jeremiah recounts more of his own life than any other prophet, telling of his ministry, the reactions of his audiences, testings, and his personal feelings. His name means “Jehovah throws,” in the sense of laying down a foundation, or “Jehovah establishes, appoints, or sends.”

Seven other Jeremiahs appear in Scripture (2 Kings 23:31; 1 Chron. 5:24; 12:4, 10, 13; Neh. 10:2; 12:1), and Jeremiah the prophet is named at least nine times outside of his book (cf. 2 Chron. 35:25; 36:12, 21–22; Ezra 1:1; Dan. 9:2; Matt. 2:17; 16:14; 27:9). The Old and New Testaments quote Jeremiah at least seven times: 1) Dan. 9:2 (Jer. 25:11–12; 29:10); 2) Matt. 2:18 (Jer. 31:15); 3) Matt. 27:9 (Jer. 18:2; 19:2, 11; 32:6–9); 4) 1 Cor. 1:31 (Jer. 9:24); 5) 2 Cor. 10:17 (Jer. 9:24); 6) Heb. 8:8–12 (Jer. 31:31–34); and 7) Heb. 10:16–17 (Jer. 31:33–34).

Author and Date

Jeremiah, who served as both a priest and a prophet, was the son of a priest named Hilkiah (not the high priest of 2 Kings 22:8 who discovered the book of the law). He was from the small village of Anathoth (Jer. 1:1), today called Anata, about 3 miles northeast of Jerusalem in Benjamin's tribal inheritance. As an object lesson to Judah, Jeremiah remained unmarried (16:1–4). He was assisted in ministry by a scribe, named Baruch, to whom Jeremiah dictated and who copied and had custody over the writings compiled from the prophet's messages (36:4, 32; 45:1). Jeremiah has been known as "the weeping prophet" (cf. 9:1; 13:17; 14:17), living a life of conflict because of his predictions of judgment by the invading Babylonians. He was threatened, tried for his life, put in stocks, forced to flee from Jehoiakim, publicly humiliated by a false prophet, and thrown into a pit.

Jeremiah carried out a ministry directed mostly to his own people in Judah, but which expanded to other nations at times. He appealed to his countrymen to repent and avoid God's judgment via an invader (chs. 7; 26). Once invasion was certain after Judah refused to repent, he pled with them not to resist the Babylonian conqueror in order to prevent total destruction (ch. 27). He also called on delegates of other nations to heed his counsel and submit to Babylon (ch. 27), and he predicted judgments from God on various nations (25:12–38; chs. 46–51).

The dates of his ministry, which spanned five decades, are from the Judean king Josiah's thirteenth year, noted in 1:2 (627 B.C.), to beyond the fall of Jerusalem to Babylon in 586 B.C. (Jer. 39; 40; 52). After 586 B.C., Jeremiah was forced to go with a fleeing remnant of Judah to Egypt (Jer. 43–44). He was possibly still ministering in 570 B.C. (see note on 44:29–30). A rabbinic note claims that when Babylon invaded Egypt in 568/67 B.C. Jeremiah was taken captive to Babylon. He could have lived even to pen the book's closing scene c. 561 B.C. in Babylon, when Judah's king Jehoiachin, captive in Babylon since 597 B.C., was allowed liberties in his last days (52:31–34). Jeremiah, if still alive at that time, was between 85 and 90 years old.

Background and Setting

Background details of Jeremiah’s times are portrayed in 2 Kings 22–25 and 2 Chron. 34–36. Jeremiah’s messages paint pictures of: 1) his people’s sin; 2) the invader God would send; 3) the rigors of siege; and 4) calamities of destruction. Jeremiah’s message of impending judgment for idolatry and other sins was preached over a period of 40 years (c. 627–586 B.C. and beyond). His prophecy took place during the reigns of Judah’s final five kings (Josiah 640–609 B.C., Jehoahaz 609 B.C., Jehoiakim 609–598 B.C., Jehoiachin 598–597 B.C., and Zedekiah 597–586 B.C.).

The spiritual condition of Judah was one of flagrant idol worship (cf. Jer. 2). King Ahaz, preceding his son Hezekiah long before Jeremiah in Isaiah’s day, had set up a system of sacrificing children to the god Molech in the Valley of Hinnom just outside Jerusalem (735–715 B.C.). Hezekiah led in reforms and clean-up (Isa. 36:7), but his son Manasseh continued to foster child sacrifice along with gross idolatry, which continued into Jeremiah’s time (Jer. 7:31; 19:5; 32:35). Many also worshiped the “queen of heaven” (7:18; 44:19). Josiah’s reforms, reaching their apex in 622 B.C., forced a repressing of the worst practices outwardly, but the deadly cancer of sin was deep and flourished quickly again after a shallow revival. Religious insincerity, dishonesty, adultery, injustice, tyranny against the helpless, and slander prevailed as the norm not the exception.

Politically momentous events occurred in Jeremiah’s day. Assyria saw its power wane gradually; then Ashurbanipal died in 626 B.C. Assyria grew so feeble that in 612 B.C. her seemingly invincible capital, Nineveh, was destroyed (cf. the book of Nahum). The Neo-Babylonian empire under Nabopolassar (625–605 B.C.) became dominant militarily with victories against Assyria (612 B.C.), Egypt (609–605 B.C.), and Israel in three phases (605 B.C., as in Dan. 1; 597 B.C., as in 2 Kings 24:10–16; and 586 B.C., as in Jer. 39; 40; 52).

While Joel and Micah had earlier prophesied of Judah’s judgment, during Josiah’s reign, God’s leading prophets were Jeremiah, Habakkuk, and

Zephaniah. Later, Jeremiah’s contemporaries, Ezekiel and Daniel, played prominent prophetic roles.

Historical and Theological Themes

The main theme of Jeremiah is judgment upon Judah (chs. 1–29) with restoration in the future messianic kingdom (23:3–8; 30–33). Whereas Isaiah devoted many chapters to a future glory for Israel (Isa. 40–66), Jeremiah gave far less space to this subject. Since God's judgment was imminent he concentrated on current problems as he sought to turn the nation back from the point of no return.

A secondary theme is God's willingness to spare and bless the nation only if the people repent. Though this is a frequent emphasis, it is most graphically portrayed at the potter's shop (Jer. 18:1–11). A further focus is God's plan for Jeremiah's life, both in his proclamation of God's message and in his commitment to fulfill all of his will (1:5–19; 15:19–21). Other themes include: 1) God's longing for Israel to be tender toward him, as in the days of first love (2:1–3); 2) Jeremiah's servant tears, as "the weeping prophet" (9:1; 14:17); 3) the close, intimate relationship God had with Israel and that he yearned to keep (13:11); 4) suffering, as in Jeremiah's trials (11:18–23; 20:1–18) and God's sufficiency in all trouble (20:11–13); 5) the vital role that God's word can play in life (15:16); 6) the place of faith in expecting restoration from the God for whom nothing is too difficult (ch. 32, especially vv. 17, 27); and 7) prayer for the coordination of God's will with God's action in restoring Israel to its land (33:3, 6–18).

Interpretive Challenges

A number of questions arise, such as: 1) How can one explain God’s forbidding prayer for the Jews (7:16) and saying that even Moses’ and Samuel’s advocacy could not avert judgment (15:1)? 2) Did Jeremiah make an actual trek of several hundred miles to the Euphrates River, or did he bury his loin cloth nearby (13:4–7)? 3) How could he utter such severe things about the man who announced his birth (20:14–18)? 4) Does the curse on Jeconiah’s kingly line relate to Christ (22:30)? 5) How is one to interpret the promises of Israel’s return to its ancient land (chs. 30–33)? and 6) How will God fulfill the New Covenant in relation to Israel and the church (31:31–34)? The answers to these will be included in the study notes at the appropriate passages.

A frequent challenge is to understand the prophet’s messages in their right time setting, since the book of Jeremiah is not always chronological, but loosely arranged, moving back and forth in time for thematic effect. Ezekiel, by contrast, usually places his material in chronological order.

Outline

- I. Preparation of Jeremiah (1:1–19)
    - A. The Context of Jeremiah (1:1–3)
    - B. The Choice of Jeremiah (1:4–10)
    - C. The Charge to Jeremiah (1:11–19)
- II. Proclamations to Judah (2:1–45:5)
    - A. Condemnation of Judah (2:1–29:32)
        - 1. First message (2:1–3:5)
        - 2. Second message (3:6–6:30)
        - 3. Third message (7:1–10:25)
        - 4. Fourth message (11:1–13:27)
        - 5. Fifth message (14:1–17:18)
        - 6. Sixth message (17:19–27)
        - 7. Seventh message (18:1–20:18)
        - 8. Eighth message (21:1–14)
        - 9. Ninth message (22:1–23:40)
        - 10. Tenth message (24:1–10)
        - 11. Eleventh message (25:1–38)
        - 12. Twelfth message (26:1–24)
        - 13. Thirteenth message (27:1–28:17)
        - 14. Fourteenth message (29:1–32)
    - B. Consolation to Judah—New Covenant (30:1–33:26)
        - 1. The forecast of restoration (30:1–31:40)
        - 2. The faith in restoration (32:1–44)
        - 3. The forecast of restoration—part 2 (33:1–26)
    - C. Calamity on Judah (34:1–45:5)
        - 1. Before Judah’s fall (34:1–38:28)
        - 2. During Judah’s fall (39:1–18)
        - 3. After Judah’s fall (40:1–45:5)
- III. Proclamations of Judgment on the Nations (46:1–51:64)
    - A. Introduction (46:1; cf. 25:15–26)

- B. Against Egypt (46:2–28)
    - C. Against Philistia (47:1–7)
    - D. Against Moab (48:1–47)
    - E. Against Ammon (49:1–6)
    - F. Against Edom (49:7–22)
    - G. Against Damascus (49:23–27)
    - H. Against Kedar and Hazor [Arabia] (49:28–33)
    - I. Against Elam (49:34–39)
    - J. Against Babylon (50:1–51:64)
- IV. The Fall of Jerusalem (52:1–34)
    - A. The Destruction of Jerusalem (52:1–23)
    - B. The Deportation of Jews (52:24–30)
    - C. The Deliverance of Jehoiachin (52:31–34)

Jeremiah

JEREMIAH **1** †The words of Jeremiah, the son of Hilkiah, one of the priests who were in Anathoth in the land of Benjamin, [2]†to whom the word of the LORD came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign. [3]†It came also in the days of Jehoiakim the son of Josiah, king of Judah, and until the end of the eleventh year of Zedekiah, the son of Josiah, king of Judah, until the captivity of Jerusalem in the fifth month.

The Call of Jeremiah

[4]Now the word of the LORD came to me, saying,

> [5]†"Before I formed you in the womb I knew you,
> and before you were born I consecrated you;
> I appointed you a prophet to the nations."

[6]†Then I said, "Ah, Lord GOD! Behold, I do not know how to speak, for I am only a youth." [7]†But the LORD said to me,

> "Do not say, 'I am only a youth';
> for to all to whom I send you, you shall go,
> and whatever I command you, you shall speak.
> [8]Do not be afraid of them,
> for I am with you to deliver you,
> declares the LORD."

[9]†Then the LORD put out his hand and touched my mouth. And the LORD said to me,

> "Behold, I have put my words in your mouth.
> [10]†See, I have set you this day over nations and over kingdoms,
> to pluck up and to break down,
> to destroy and to overthrow,
> to build and to plant."

[11]‡And the word of the LORD came to me, saying, “Jeremiah, what do you see?” And I said, “I see an almond [1] branch.” [12]Then the LORD said to me, “You have seen well, for I am watching over my word to perform it.”

[13]The word of the LORD came to me a second time, saying, “What do you see?” And I said, “I see a boiling pot, facing away from the north.” [14]Then the LORD said to me, “Out of the north disaster [2] shall be let loose upon all the inhabitants of the land. [15]For behold, I am calling all the tribes of the kingdoms of the north, declares the LORD, and they shall come, and every one shall set his throne at the entrance of the gates of Jerusalem, against all its walls all around and against all the cities of Judah. [16]And I will declare my judgments against them, for all their evil in forsaking me. They have made offerings to other gods and worshiped the works of their own hands. [17]‡But you, dress yourself for work; [3] arise, and say to them everything that I command you. Do not be dismayed by them, lest I dismay you before them. [18]And I, behold, I make you this day a fortified city, an iron pillar, and bronze walls, against the whole land, against the kings of Judah, its officials, its priests, and the people of the land. [19]They will fight against you, but they shall not prevail against you, for I am with you, declares the LORD, to deliver you.”

Israel Forsakes the LORD

JEREMIAH **2** ‡The word of the LORD came to me, saying, [2]“Go and proclaim in the hearing of Jerusalem, Thus says the LORD,

“I remember the devotion of your youth,
your love as a bride,
how you followed me in the wilderness,
in a land not sown.
[3]†Israel was holy to the LORD,
the firstfruits of his harvest.
All who ate of it incurred guilt;
disaster came upon them,
declares the LORD.”

[4]Hear the word of the LORD, O house of Jacob, and all the clans of the house of Israel. [5]Thus says the LORD:

“What wrong did your fathers find in me
that they went far from me,
and went after worthlessness, and became worthless?
[6]They did not say, ‘Where is the LORD
who brought us up from the land of Egypt,
who led us in the wilderness,
in a land of deserts and pits,
in a land of drought and deep darkness,
in a land that none passes through,
where no man dwells?’
[7]And I brought you into a plentiful land
to enjoy its fruits and its good things.
But when you came in, you defiled my land
and made my heritage an abomination.
[8]†The priests did not say, ‘Where is the LORD?’
Those who handle the law did not know me;
the shepherds [1] transgressed against me;
the prophets prophesied by Baal

and went after things that do not profit.
[9]“Therefore I still contend with you,
declares the LORD,
and with your children's children I will contend.
[10]For cross to the coasts of Cyprus and see,
or send to Kedar and examine with care;
see if there has been such a thing.
[11]Has a nation changed its gods,
even though they are no gods?
But my people have changed their glory
for that which does not profit.
[12]Be appalled, O heavens, at this;
be shocked, be utterly desolate,
declares the LORD,
[13]†for my people have committed two evils:
they have forsaken me,
the fountain of living waters,
and hewed out cisterns for themselves,
broken cisterns that can hold no water.
[14]†“Is Israel a slave? Is he a homeborn servant?
Why then has he become a prey?
[15]†The lions have roared against him;
they have roared loudly.
They have made his land a waste;
his cities are in ruins, without inhabitant.
[16]†Moreover, the men of Memphis and Tahpanhes
have shaved [2] the crown of your head.
[17]Have you not brought this upon yourself
by forsaking the LORD your God,
when he led you in the way?
[18]†And now what do you gain by going to Egypt
to drink the waters of the Nile?
Or what do you gain by going to Assyria
to drink the waters of the Euphrates?
[19]†Your evil will chastise you,
and your apostasy will reprove you.
Know and see that it is evil and bitter

for you to forsake the LORD your God;
the fear of me is not in you,
declares the Lord GOD of hosts.
[20]“For long ago I broke your yoke
and burst your bonds;
but you said, ‘I will not serve.’
Yes, on every high hill
and under every green tree
you bowed down like a whore.
[21]Yet I planted you a choice vine,
wholly of pure seed.
How then have you turned degenerate
and become a wild vine?
[22]Though you wash yourself with lye
and use much soap,
the stain of your guilt is still before me,
declares the Lord GOD.
[23]†How can you say, ‘I am not unclean,
I have not gone after the Baals’?
Look at your way in the valley;
know what you have done—
a restless young camel running here and there,
[24]a wild donkey used to the wilderness,
in her heat sniffing the wind!
Who can restrain her lust?
None who seek her need weary themselves;
in her month they will find her.
[25]Keep your feet from going unshod
and your throat from thirst.
But you said, ‘It is hopeless,
for I have loved foreigners,
and after them I will go.’
[26]“As a thief is shamed when caught,
so the house of Israel shall be shamed:
they, their kings, their officials,
their priests, and their prophets,
[27]who say to a tree, ‘You are my father,’

and to a stone, ‘You gave me birth.’
For they have turned their back to me,
and not their face.
But in the time of their trouble they say,
‘Arise and save us!’
[28]But where are your gods
that you made for yourself?
Let them arise, if they can save you,
in your time of trouble;
for as many as your cities
are your gods, O Judah.
[29]“Why do you contend with me?
You have all transgressed against me,
declares the LORD.
[30]In vain have I struck your children;
they took no correction;
your own sword devoured your prophets
like a ravening lion.
[31]And you, O generation, behold the word of the LORD.
Have I been a wilderness to Israel,
or a land of thick darkness?
Why then do my people say, ‘We are free,
we will come no more to you’?
[32]Can a virgin forget her ornaments,
or a bride her attire?
Yet my people have forgotten me
days without number.
[33]“How well you direct your course
to seek love!
So that even to wicked women
you have taught your ways.
[34]Also on your skirts is found
the lifeblood of the guiltless poor;
you did not find them breaking in.
Yet in spite of all these things
[35]you say, ‘I am innocent;
surely his anger has turned from me.’

Behold, I will bring you to judgment
for saying, ‘I have not sinned.’
[36]How much you go about,
changing your way!
You shall be put to shame by Egypt
as you were put to shame by Assyria.
[37]From it too you will come away
with your hands on your head,
for the LORD has rejected those in whom you trust,
and you will not prosper by them.

JEREMIAH **3** †“If [1] a man divorces his wife
    and she goes from him
and becomes another man's wife,
    will he return to her?
Would not that land be greatly polluted?
You have played the whore with many lovers;
    and would you return to me?
declares the LORD.
[2]Lift up your eyes to the bare heights, and see!
    Where have you not been ravished?
By the waysides you have sat awaiting lovers
    like an Arab in the wilderness.
You have polluted the land
    with your vile whoredom.
[3]Therefore the showers have been withheld,
    and the spring rain has not come;
yet you have the forehead of a whore;
    you refuse to be ashamed.
[4]Have you not just now called to me,
    ‘My father, you are the friend of my youth—
[5]will he be angry forever,
    will he be indignant to the end?’
Behold, you have spoken,
    but you have done all the evil that you could.”

Faithless Israel Called to Repentance

[6]†The LORD said to me in the days of King Josiah: “Have you seen what she did, that faithless one, Israel, how she went up on every high hill and under every green tree, and there played the whore? [7]And I thought, ‘After she has done all this she will return to me,’ but she did not return, and her treacherous sister Judah saw it. [8]†She saw that for all the adulteries of that faithless one, Israel, I had sent her away with a decree of divorce. Yet her treacherous sister Judah did not fear, but she too went and played the whore. [9]Because she took her whoredom lightly, she polluted the land, committing adultery with stone and tree. [10]Yet for all this her treacherous sister Judah

did not return to me with her whole heart, but in pretense, declares the LORD.”

[11]And the LORD said to me, “Faithless Israel has shown herself more righteous than treacherous Judah. [12]Go, and proclaim these words toward the north, and say,

“‘Return, faithless Israel,
declares the LORD.
I will not look on you in anger,
for I am merciful,
declares the LORD;
I will not be angry forever.
[13]Only acknowledge your guilt,
that you rebelled against the LORD your God
and scattered your favors among foreigners under every green tree,
and that you have not obeyed my voice,
declares the LORD.
[14]†Return, O faithless children,
declares the LORD;
for I am your master;
I will take you, one from a city and two from a family,
and I will bring you to Zion.

[15]†“‘And I will give you shepherds after my own heart, who will feed you with knowledge and understanding. [16]And when you have multiplied and increased in the land, in those days, declares the LORD, they shall no more say, “The ark of the covenant of the LORD.” It shall not come to mind or be remembered or missed; it shall not be made again. [17]At that time Jerusalem shall be called the throne of the LORD, and all nations shall gather to it, to the presence of the LORD in Jerusalem, and they shall no more stubbornly follow their own evil heart. [18]In those days the house of Judah shall join the house of Israel, and together they shall come from the land of the north to the land that I gave your fathers for a heritage.

[19]†“‘I said,
How I would set you among my sons,
and give you a pleasant land,

a heritage most beautiful of all nations.
And I thought you would call me, My Father,
and would not turn from following me.
[20]†Surely, as a treacherous wife leaves her husband,
so have you been treacherous to me, O house of Israel,
declares the LORD.'"
[21]A voice on the bare heights is heard,
the weeping and pleading of Israel's sons
because they have perverted their way;
they have forgotten the LORD their God.
[22]"Return, O faithless sons;
I will heal your faithlessness."
"Behold, we come to you,
for you are the LORD our God.
[23]Truly the hills are a delusion,
the orgies [2] on the mountains.
Truly in the LORD our God
is the salvation of Israel.

[24]"But from our youth the shameful thing has devoured all for which our fathers labored, their flocks and their herds, their sons and their daughters. [25]Let us lie down in our shame, and let our dishonor cover us. For we have sinned against the LORD our God, we and our fathers, from our youth even to this day, and we have not obeyed the voice of the LORD our God."

JEREMIAH **4** “If you return, O Israel,
declares the LORD,
to me you should return.
If you remove your detestable things from my presence,
and do not waver,
[2]and if you swear, ‘As the LORD lives,’
in truth, in justice, and in righteousness,
then nations shall bless themselves in him,
and in him shall they glory.”

[3]‡For thus says the LORD to the men of Judah and Jerusalem:

“Break up your fallow ground,
and sow not among thorns.
[4]‡Circumcise yourselves to the LORD;
remove the foreskin of your hearts,
O men of Judah and inhabitants of Jerusalem;
lest my wrath go forth like fire,
and burn with none to quench it,
because of the evil of your deeds.”

Disaster from the North

[5]Declare in Judah, and proclaim in Jerusalem, and say,

“Blow the trumpet through the land;
cry aloud and say,
‘Assemble, and let us go
into the fortified cities!’
[6]‡Raise a standard toward Zion,
flee for safety, stay not,
for I bring disaster from the north,
and great destruction.
[7]A lion has gone up from his thicket,
a destroyer of nations has set out;
he has gone out from his place
to make your land a waste;

your cities will be ruins
without inhabitant.
[8]For this put on sackcloth,
lament and wail,
for the fierce anger of the LORD
has not turned back from us."

[9]"In that day, declares the LORD, courage shall fail both king and officials. The priests shall be appalled and the prophets astounded." [10]†Then I said, "Ah, Lord GOD, surely you have utterly deceived this people and Jerusalem, saying, 'It shall be well with you,' whereas the sword has reached their very life."

[11]At that time it will be said to this people and to Jerusalem, "A hot wind from the bare heights in the desert toward the daughter of my people, not to winnow or cleanse, [12]a wind too full for this comes for me. Now it is I who speak in judgment upon them."

[13]Behold, he comes up like clouds;
his chariots like the whirlwind;
his horses are swifter than eagles—
woe to us, for we are ruined!
[14]†O Jerusalem, wash your heart from evil,
that you may be saved.
How long shall your wicked thoughts
lodge within you?
[15]For a voice declares from Dan
and proclaims trouble from Mount Ephraim.
[16]Warn the nations that he is coming;
announce to Jerusalem,
"Besiegers come from a distant land;
they shout against the cities of Judah.
[17]Like keepers of a field are they against her all around,
because she has rebelled against me,
declares the LORD.
[18]Your ways and your deeds
have brought this upon you.
This is your doom, and it is bitter;

it has reached your very heart.”

Anguish over Judah's Desolation

[19]My anguish, my anguish! I writhe in pain!
Oh the walls of my heart!
My heart is beating wildly;
I cannot keep silent,
for I hear the sound of the trumpet,
the alarm of war.
[20]Crash follows hard on crash;
the whole land is laid waste.
Suddenly my tents are laid waste,
my curtains in a moment.
[21]How long must I see the standard
and hear the sound of the trumpet?
[22]†“For my people are foolish;
they know me not;
they are stupid children;
they have no understanding.
They are ‘wise’—in doing evil!
But how to do good they know not.”
[23]†I looked on the earth, and behold, it was without form and void;
and to the heavens, and they had no light.
[24]I looked on the mountains, and behold, they were quaking,
and all the hills moved to and fro.
[25]I looked, and behold, there was no man,
and all the birds of the air had fled.
[26]I looked, and behold, the fruitful land was a desert,
and all its cities were laid in ruins
before the Lord, before his fierce anger.

[27]For thus says the Lord, “The whole land shall be a desolation; yet I will not make a full end.

[28]“For this the earth shall mourn,
and the heavens above be dark;
for I have spoken; I have purposed;

I have not relented, nor will I turn back.”
[29]At the noise of horseman and archer
every city takes to flight;
they enter thickets; they climb among rocks;
all the cities are forsaken,
and no man dwells in them.
[30]And you, O desolate one,
what do you mean that you dress in scarlet,
that you adorn yourself with ornaments of gold,
that you enlarge your eyes with paint?
In vain you beautify yourself.
Your lovers despise you;
they seek your life.
[31]For I heard a cry as of a woman in labor,
anguish as of one giving birth to her first child,
the cry of the daughter of Zion gasping for breath,
stretching out her hands,
“Woe is me! I am fainting before murderers.”

Jerusalem Refused to Repent

JEREMIAH **5** †Run to and fro through the streets of Jerusalem,
look and take note!
Search her squares to see
if you can find a man,
one who does justice
and seeks truth,
that I may pardon her.
[2]Though they say, “As the LORD lives,”
yet they swear falsely.
[3]O LORD, do not your eyes look for truth?
You have struck them down,
but they felt no anguish;
you have consumed them,
but they refused to take correction.
They have made their faces harder than rock;
they have refused to repent.
[4]Then I said, “These are only the poor;
they have no sense;
for they do not know the way of the LORD,
the justice of their God.
[5]I will go to the great
and will speak to them,
for they know the way of the LORD,
the justice of their God.”
But they all alike had broken the yoke;
they had burst the bonds.
[6]†Therefore a lion from the forest shall strike them down;
a wolf from the desert shall devastate them.
A leopard is watching their cities;
everyone who goes out of them shall be torn in pieces,
because their transgressions are many,
their apostasies are great.
[7]†“How can I pardon you?

Your children have forsaken me
and have sworn by those who are no gods.
When I fed them to the full,
they committed adultery
and trooped to the houses of whores.
[8]They were well-fed, lusty stallions,
each neighing for his neighbor's wife.
[9]Shall I not punish them for these things?
declares the LORD;
and shall I not avenge myself
on a nation such as this?
[10]†“Go up through her vine rows and destroy,
but make not a full end;
strip away her branches,
for they are not the LORD's.
[11]For the house of Israel and the house of Judah
have been utterly treacherous to me,
declares the LORD.
[12]They have spoken falsely of the LORD
and have said, ‘He will do nothing;
no disaster will come upon us,
nor shall we see sword or famine.
[13]The prophets will become wind;
the word is not in them.
Thus shall it be done to them!’”

The LORD Proclaims Judgment

[14]†Therefore thus says the LORD, the God of hosts:
“Because you have spoken this word,
behold, I am making my words in your mouth a fire,
and this people wood, and the fire shall consume them.
[15]Behold, I am bringing against you
a nation from afar, O house of Israel,
declares the LORD.
It is an enduring nation;
it is an ancient nation,

a nation whose language you do not know,
nor can you understand what they say.
[16]Their quiver is like an open tomb;
they are all mighty warriors.
[17]They shall eat up your harvest and your food;
they shall eat up your sons and your daughters;
they shall eat up your flocks and your herds;
they shall eat up your vines and your fig trees;
your fortified cities in which you trust
they shall beat down with the sword.”

[18]“But even in those days, declares the LORD, I will not make a full end of you. [19]And when your people say, ‘Why has the LORD our God done all these things to us?’ you shall say to them, ‘As you have forsaken me and served foreign gods in your land, so you shall serve foreigners in a land that is not yours.’”

[20]Declare this in the house of Jacob;
proclaim it in Judah:
[21]“Hear this, O foolish and senseless people,
who have eyes, but see not,
who have ears, but hear not.
[22][†]Do you not fear me? declares the LORD.
Do you not tremble before me?
I placed the sand as the boundary for the sea,
a perpetual barrier that it cannot pass;
though the waves toss, they cannot prevail;
though they roar, they cannot pass over it.
[23]But this people has a stubborn and rebellious heart;
they have turned aside and gone away.
[24]They do not say in their hearts,
‘Let us fear the LORD our God,
who gives the rain in its season,
the autumn rain and the spring rain,
and keeps for us
the weeks appointed for the harvest.’
[25]Your iniquities have turned these away,
and your sins have kept good from you.

[26]For wicked men are found among my people;
they lurk like fowlers lying in wait. [1]
They set a trap;
they catch men.
[27]Like a cage full of birds,
their houses are full of deceit;
therefore they have become great and rich;
[28]they have grown fat and sleek.
They know no bounds in deeds of evil;
they judge not with justice
the cause of the fatherless, to make it prosper,
and they do not defend the rights of the needy.
[29]Shall I not punish them for these things?
declares the LORD,
and shall I not avenge myself
on a nation such as this?”
[30]An appalling and horrible thing
has happened in the land:
[31]†the prophets prophesy falsely,
and the priests rule at their direction;
my people love to have it so,
but what will you do when the end comes?

Impending Disaster for Jerusalem

JEREMIAH **6** †Flee for safety, O people of Benjamin,
from the midst of Jerusalem!
Blow the trumpet in Tekoa,
and raise a signal on Beth-haccherem,
for disaster looms out of the north,
and great destruction.
[2]The lovely and delicately bred I will destroy,
the daughter of Zion. [1]
[3]†Shepherds with their flocks shall come against her;
they shall pitch their tents around her;
they shall pasture, each in his place.
[4]"Prepare war against her;
arise, and let us attack at noon!
Woe to us, for the day declines,
for the shadows of evening lengthen!
[5]Arise, and let us attack by night
and destroy her palaces!"
[6]†For thus says the LORD of hosts:
"Cut down her trees;
cast up a siege mound against Jerusalem.
This is the city that must be punished;
there is nothing but oppression within her.
[7]As a well keeps its water fresh,
so she keeps fresh her evil;
violence and destruction are heard within her;
sickness and wounds are ever before me.
[8]Be warned, O Jerusalem,
lest I turn from you in disgust,
lest I make you a desolation,
an uninhabited land."
[9]†Thus says the LORD of hosts:
"They shall glean thoroughly as a vine
the remnant of Israel;

like a grape-gatherer pass your hand again
over its branches.”
[10]To whom shall I speak and give warning,
that they may hear?
Behold, their ears are uncircumcised,
they cannot listen;
behold, the word of the LORD is to them an object of scorn;
they take no pleasure in it.
[11]Therefore I am full of the wrath of the LORD;
I am weary of holding it in.
“Pour it out upon the children in the street,
and upon the gatherings of young men, also;
both husband and wife shall be taken,
the elderly and the very aged.
[12]Their houses shall be turned over to others,
their fields and wives together,
for I will stretch out my hand
against the inhabitants of the land,”
declares the LORD.
[13]“For from the least to the greatest of them,
everyone is greedy for unjust gain;
and from prophet to priest,
everyone deals falsely.
[14]†They have healed the wound of my people lightly,
saying, ‘Peace, peace,’
when there is no peace.
[15]Were they ashamed when they committed abomination?
No, they were not at all ashamed;
they did not know how to blush.
Therefore they shall fall among those who fall;
at the time that I punish them, they shall be overthrown,”
says the LORD.
[16]†Thus says the LORD:
“Stand by the roads, and look,
and ask for the ancient paths,
where the good way is; and walk in it,
and find rest for your souls.

But they said, ‘We will not walk in it.’
[17]‡I set watchmen over you, saying,
  ‘Pay attention to the sound of the trumpet!’
But they said, ‘We will not pay attention.’
[18]Therefore hear, O nations,
  and know, O congregation, what will happen to them.
[19]Hear, O earth; behold, I am bringing disaster upon this people,
  the fruit of their devices,
because they have not paid attention to my words;
  and as for my law, they have rejected it.
[20]‡What use to me is frankincense that comes from Sheba,
  or sweet cane from a distant land?
Your burnt offerings are not acceptable,
  nor your sacrifices pleasing to me.
[21]‡Therefore thus says the LORD:
‘Behold, I will lay before this people
  stumbling blocks against which they shall stumble;
fathers and sons together,
  neighbor and friend shall perish.’”
[22]‡Thus says the LORD:
“Behold, a people is coming from the north country,
  a great nation is stirring from the farthest parts of the earth.
[23]They lay hold on bow and javelin;
  they are cruel and have no mercy;
  the sound of them is like the roaring sea;
they ride on horses,
  set in array as a man for battle,
  against you, O daughter of Zion!”
[24]We have heard the report of it;
  our hands fall helpless;
anguish has taken hold of us,
  pain as of a woman in labor.
[25]Go not out into the field,
  nor walk on the road,
for the enemy has a sword;
  terror is on every side.
[26]O daughter of my people, put on sackcloth,

and roll in ashes;
make mourning as for an only son,
most bitter lamentation,
for suddenly the destroyer
will come upon us.
[27]‡“I have made you a tester of metals among my people,
that you may know and test their ways.
[28]They are all stubbornly rebellious,
going about with slanders;
they are bronze and iron;
all of them act corruptly.
[29]The bellows blow fiercely;
the lead is consumed by the fire;
in vain the refining goes on,
for the wicked are not removed.
[30]Rejected silver they are called,
for the LORD has rejected them.”

Evil in the Land

JEREMIAH **7** ‡The word that came to Jeremiah from the LORD: [2]“Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all you men of Judah who enter these gates to worship the LORD. [3]Thus says the LORD of hosts, the God of Israel: Amend your ways and your deeds, and I will let you dwell in this place. [4]Do not trust in these deceptive words: ‘This is the temple of the LORD, the temple of the LORD, the temple of the LORD.’

[5]“For if you truly amend your ways and your deeds, if you truly execute justice one with another, [6]if you do not oppress the sojourner, the fatherless, or the widow, or shed innocent blood in this place, and if you do not go after other gods to your own harm, [7]‡then I will let you dwell in this place, in the land that I gave of old to your fathers forever.

[8]“Behold, you trust in deceptive words to no avail. [9]Will you steal, murder, commit adultery, swear falsely, make offerings to Baal, and go after other gods that you have not known, [10]and then come and stand before me in this house, which is called by my name, and say, ‘We are delivered!’—only to go on doing all these abominations? [11]Has this house, which is called by my name, become a den of robbers in your eyes? Behold, I myself have seen it, declares the LORD. [12]‡Go now to my place that was in Shiloh, where I made my name dwell at first, and see what I did to it because of the evil of my people Israel. [13]‡And now, because you have done all these things, declares the LORD, and when I spoke to you persistently you did not listen, and when I called you, you did not answer, [14]therefore I will do to the house that is called by my name, and in which you trust, and to the place that I gave to you and to your fathers, as I did to Shiloh. [15]‡And I will cast you out of my sight, as I cast out all your kinsmen, all the offspring of Ephraim.

[16]‡“As for you, do not pray for this people, or lift up a cry or prayer for them, and do not intercede with me, for I will not hear you. [17]Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem? [18]‡The children gather wood, the fathers kindle fire, and the women knead dough, to make cakes for the queen of heaven. And they pour

out drink offerings to other gods, to provoke me to anger. [19]Is it I whom they provoke? declares the LORD. Is it not themselves, to their own shame? [20]Therefore thus says the Lord GOD: behold, my anger and my wrath will be poured out on this place, upon man and beast, upon the trees of the field and the fruit of the ground; it will burn and not be quenched.”

[21]Thus says the LORD of hosts, the God of Israel: “Add your burnt offerings to your sacrifices, and eat the flesh. [22]‡†For in the day that I brought them out of the land of Egypt, I did not speak to your fathers or command them concerning burnt offerings and sacrifices. [23]But this command I gave them: ‘Obey my voice, and I will be your God, and you shall be my people. And walk in all the way that I command you, that it may be well with you.’ [24]But they did not obey or incline their ear, but walked in their own counsels and the stubbornness of their evil hearts, and went backward and not forward. [25]†From the day that your fathers came out of the land of Egypt to this day, I have persistently sent all my servants the prophets to them, day after day. [26]Yet they did not listen to me or incline their ear, but stiffened their neck. They did worse than their fathers.

[27]“So you shall speak all these words to them, but they will not listen to you. You shall call to them, but they will not answer you. [28]And you shall say to them, ‘This is the nation that did not obey the voice of the LORD their God, and did not accept discipline; truth has perished; it is cut off from their lips.

> [29]†“‘Cut off your hair and cast it away;
> raise a lamentation on the bare heights,
> for the LORD has rejected and forsaken
> the generation of his wrath.’

The Valley of Slaughter

[30]“For the sons of Judah have done evil in my sight, declares the LORD. They have set their detestable things in the house that is called by my name, to defile it. [31]†And they have built the high places of Topheth, which is in the Valley of the Son of Hinnom, to burn their sons and their daughters in the fire, which I did not command, nor did it come into my mind.

[32][†]Therefore, behold, the days are coming, declares the LORD, when it will no more be called Topheth, or the Valley of the Son of Hinnom, but the Valley of Slaughter; for they will bury in Topheth, because there is no room elsewhere. [33]And the dead bodies of this people will be food for the birds of the air, and for the beasts of the earth, and none will frighten them away. [34]And I will silence in the cities of Judah and in the streets of Jerusalem the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, for the land shall become a waste.

JEREMIAH **8** †“At that time, declares the LORD, the bones of the kings of Judah, the bones of its officials, the bones of the priests, the bones of the prophets, and the bones of the inhabitants of Jerusalem shall be brought out of their tombs. [2]And they shall be spread before the sun and the moon and all the host of heaven, which they have loved and served, which they have gone after, and which they have sought and worshiped. And they shall not be gathered or buried. They shall be as dung on the surface of the ground. [3]Death shall be preferred to life by all the remnant that remains of this evil family in all the places where I have driven them, declares the LORD of hosts.

Sin and Treachery

[4]†“You shall say to them, Thus says the LORD:
When men fall, do they not rise again?
If one turns away, does he not return?
[5]†Why then has this people turned away
in perpetual backsliding?
They hold fast to deceit;
they refuse to return.
[6]I have paid attention and listened,
but they have not spoken rightly;
no man relents of his evil,
saying, ‘What have I done?’
Everyone turns to his own course,
like a horse plunging headlong into battle.
[7]†Even the stork in the heavens
knows her times,
and the turtledove, swallow, and crane [1]
keep the time of their coming,
but my people know not
the rules [2] of the LORD.
[8]“How can you say, ‘We are wise,
and the law of the LORD is with us’?
But behold, the lying pen of the scribes

has made it into a lie.
[9]The wise men shall be put to shame;
they shall be dismayed and taken;
behold, they have rejected the word of the LORD,
so what wisdom is in them?
[10]Therefore I will give their wives to others
and their fields to conquerors,
because from the least to the greatest
everyone is greedy for unjust gain;
from prophet to priest,
everyone deals falsely.
[11]†They have healed the wound of my people lightly,
saying, ‘Peace, peace,’
when there is no peace.
[12]Were they ashamed when they committed abomination?
No, they were not at all ashamed;
they did not know how to blush.
Therefore they shall fall among the fallen;
when I punish them, they shall be overthrown,
says the LORD.
[13]When I would gather them, declares the LORD,
there are no grapes on the vine,
nor figs on the fig tree;
even the leaves are withered,
and what I gave them has passed away from them.” [3]
[14]Why do we sit still?
Gather together; let us go into the fortified cities
and perish there,
for the LORD our God has doomed us to perish
and has given us poisoned water to drink,
because we have sinned against the LORD.
[15]We looked for peace, but no good came;
for a time of healing, but behold, terror.
[16]†“The snorting of their horses is heard from Dan;
at the sound of the neighing of their stallions
the whole land quakes.
They come and devour the land and all that fills it,

the city and those who dwell in it.
[17]†For behold, I am sending among you serpents,
adders that cannot be charmed,
and they shall bite you,”
declares the LORD.

Jeremiah Grieves for His People

[18]My joy is gone; grief is upon me; [4]
my heart is sick within me.
[19]†Behold, the cry of the daughter of my people
from the length and breadth of the land:
“Is the LORD not in Zion?
Is her King not in her?”
“Why have they provoked me to anger with their carved images
and with their foreign idols?”
[20]†“The harvest is past, the summer is ended,
and we are not saved.”
[21]For the wound of the daughter of my people is my heart wounded;
I mourn, and dismay has taken hold on me.
[22]Is there no balm in Gilead?
Is there no physician there?
Why then has the health of the daughter of my people
not been restored?

JEREMIAH **9** † [1] Oh that my head were waters,
and my eyes a fountain of tears,
that I might weep day and night
for the slain of the daughter of my people!
[2]† [2] Oh that I had in the desert
a travelers' lodging place,
that I might leave my people
and go away from them!
For they are all adulterers,
a company of treacherous men.
[3]†They bend their tongue like a bow;
falsehood and not truth has grown strong [3] in the land;
for they proceed from evil to evil,
and they do not know me, declares the LORD.
[4]Let everyone beware of his neighbor,
and put no trust in any brother,
for every brother is a deceiver,
and every neighbor goes about as a slanderer.
[5]Everyone deceives his neighbor,
and no one speaks the truth;
they have taught their tongue to speak lies;
they weary themselves committing iniquity.
[6]Heaping oppression upon oppression, and deceit upon deceit,
they refuse to know me, declares the LORD.
[7]Therefore thus says the LORD of hosts:
“Behold, I will refine them and test them,
for what else can I do, because of my people?
[8]Their tongue is a deadly arrow;
it speaks deceitfully;
with his mouth each speaks peace to his neighbor,
but in his heart he plans an ambush for him.
[9]Shall I not punish them for these things? declares the LORD,
and shall I not avenge myself
on a nation such as this?
[10]“I will take up weeping and wailing for the mountains,
and a lamentation for the pastures of the wilderness,
because they are laid waste so that no one passes through,

    and the lowing of cattle is not heard;
both the birds of the air and the beasts
    have fled and are gone.
[11]I will make Jerusalem a heap of ruins,
    a lair of jackals,
and I will make the cities of Judah a desolation,
    without inhabitant.”

[12]Who is the man so wise that he can understand this? To whom has the mouth of the LORD spoken, that he may declare it? Why is the land ruined and laid waste like a wilderness, so that no one passes through? [13]And the LORD says: “Because they have forsaken my law that I set before them, and have not obeyed my voice or walked in accord with it, [14]but have stubbornly followed their own hearts and have gone after the Baals, as their fathers taught them. [15]‡Therefore thus says the LORD of hosts, the God of Israel: Behold, I will feed this people with bitter food, and give them poisonous water to drink. [16]I will scatter them among the nations whom neither they nor their fathers have known, and I will send the sword after them, until I have consumed them.”

[17]Thus says the LORD of hosts:
“Consider, and call for the mourning women to come;
    send for the skillful women to come;
[18]let them make haste and raise a wailing over us,
    that our eyes may run down with tears
    and our eyelids flow with water.
[19]For a sound of wailing is heard from Zion:
    ‘How we are ruined!
    We are utterly shamed,
because we have left the land,
    because they have cast down our dwellings.’”
[20]Hear, O women, the word of the LORD,
    and let your ear receive the word of his mouth;
teach to your daughters a lament,
    and each to her neighbor a dirge.
[21]For death has come up into our windows;
    it has entered our palaces,
cutting off the children from the streets

and the young men from the squares.
[22]†Speak, “Thus declares the LORD:
‘The dead bodies of men shall fall
like dung upon the open field,
like sheaves after the reaper,
and none shall gather them.’”

[23]Thus says the LORD: “Let not the wise man boast in his wisdom, let not the mighty man boast in his might, let not the rich man boast in his riches, [24]†but let him who boasts boast in this, that he understands and knows me, that I am the LORD who practices steadfast love, justice, and righteousness in the earth. For in these things I delight, declares the LORD.”

[25]“Behold, the days are coming, declares the LORD, when I will punish all those who are circumcised merely in the flesh— [26]†Egypt, Judah, Edom, the sons of Ammon, Moab, and all who dwell in the desert who cut the corners of their hair, for all these nations are uncircumcised, and all the house of Israel are uncircumcised in heart.”

Idols and the Living God

JEREMIAH **10** Hear the word that the LORD speaks to you, O house of Israel.
[2]†Thus says the LORD:

“Learn not the way of the nations,
nor be dismayed at the signs of the heavens
because the nations are dismayed at them,
[3]for the customs of the peoples are vanity. [1]
A tree from the forest is cut down
and worked with an axe by the hands of a craftsman.
[4]†They decorate it with silver and gold;
they fasten it with hammer and nails
so that it cannot move.
[5]Their idols [2] are like scarecrows in a cucumber field,
and they cannot speak;
they have to be carried,
for they cannot walk.
Do not be afraid of them,
for they cannot do evil,
neither is it in them to do good.”
[6]There is none like you, O LORD;
you are great, and your name is great in might.
[7]†Who would not fear you, O King of the nations?
For this is your due;
for among all the wise ones of the nations
and in all their kingdoms
there is none like you.
[8]They are both stupid and foolish;
the instruction of idols is but wood!
[9]†Beaten silver is brought from Tarshish,
and gold from Uphaz.
They are the work of the craftsman and of the hands of the goldsmith;
their clothing is violet and purple;
they are all the work of skilled men.
[10]But the LORD is the true God;

he is the living God and the everlasting King.
At his wrath the earth quakes,
and the nations cannot endure his indignation.

[11]‡Thus shall you say to them: “The gods who did not make the heavens and the earth shall perish from the earth and from under the heavens.” [3]

[12]It is he who made the earth by his power,
who established the world by his wisdom,
and by his understanding stretched out the heavens.
[13]When he utters his voice, there is a tumult of waters in the heavens,
and he makes the mist rise from the ends of the earth.
He makes lightning for the rain,
and he brings forth the wind from his storehouses.
[14]Every man is stupid and without knowledge;
every goldsmith is put to shame by his idols,
for his images are false,
and there is no breath in them.
[15]They are worthless, a work of delusion;
at the time of their punishment they shall perish.
[16]‡Not like these is he who is the portion of Jacob,
for he is the one who formed all things,
and Israel is the tribe of his inheritance;
the LORD of hosts is his name.
[17]Gather up your bundle from the ground,
O you who dwell under siege!
[18]For thus says the LORD:
“Behold, I am slinging out the inhabitants of the land
at this time,
and I will bring distress on them,
that they may feel it.”
[19]Woe is me because of my hurt!
My wound is grievous.
But I said, “Truly this is an affliction,
and I must bear it.”
[20]‡My tent is destroyed,
and all my cords are broken;
my children have gone from me,

and they are not;
there is no one to spread my tent again
and to set up my curtains.
[21]For the shepherds are stupid
and do not inquire of the LORD;
therefore they have not prospered,
and all their flock is scattered.
[22]A voice, a rumor! Behold, it comes!—
a great commotion out of the north country
to make the cities of Judah a desolation,
a lair of jackals.
[23]†I know, O LORD, that the way of man is not in himself,
that it is not in man who walks to direct his steps.
[24]‡Correct me, O LORD, but in justice;
not in your anger, lest you bring me to nothing.
[25]Pour out your wrath on the nations that know you not,
and on the peoples that call not on your name,
for they have devoured Jacob;
they have devoured him and consumed him,
and have laid waste his habitation.

The Broken Covenant

JEREMIAH **11** The word that came to Jeremiah from the LORD: [2]†“Hear the words of this covenant, and speak to the men of Judah and the inhabitants of Jerusalem. [3]You shall say to them, Thus says the LORD, the God of Israel: Cursed be the man who does not hear the words of this covenant [4]†that I commanded your fathers when I brought them out of the land of Egypt, from the iron furnace, saying, Listen to my voice, and do all that I command you. So shall you be my people, and I will be your God, [5]that I may confirm the oath that I swore to your fathers, to give them a land flowing with milk and honey, as at this day.” Then I answered, “So be it, LORD.”

[6]And the LORD said to me, “Proclaim all these words in the cities of Judah and in the streets of Jerusalem: Hear the words of this covenant and do them. [7]For I solemnly warned your fathers when I brought them up out of the land of Egypt, warning them persistently, even to this day, saying, Obey my voice. [8]Yet they did not obey or incline their ear, but everyone walked in the stubbornness of his evil heart. Therefore I brought upon them all the words of this covenant, which I commanded them to do, but they did not.”

[9]†Again the LORD said to me, “A conspiracy exists among the men of Judah and the inhabitants of Jerusalem. [10]They have turned back to the iniquities of their forefathers, who refused to hear my words. They have gone after other gods to serve them. The house of Israel and the house of Judah have broken my covenant that I made with their fathers. [11]Therefore, thus says the LORD, Behold, I am bringing disaster upon them that they cannot escape. Though they cry to me, I will not listen to them. [12]Then the cities of Judah and the inhabitants of Jerusalem will go and cry to the gods to whom they make offerings, but they cannot save them in the time of their trouble. [13]†For your gods have become as many as your cities, O Judah, and as many as the streets of Jerusalem are the altars you have set up to shame, altars to make offerings to Baal.

[14]†“Therefore do not pray for this people, or lift up a cry or prayer on their behalf, for I will not listen when they call to me in the time of their trouble.

[15]‡What right has my beloved in my house, when she has done many vile deeds? Can even sacrificial flesh avert your doom? Can you then exult? [16]‡The LORD once called you ‘a green olive tree, beautiful with good fruit.’ But with the roar of a great tempest he will set fire to it, and its branches will be consumed. [17]The LORD of hosts, who planted you, has decreed disaster against you, because of the evil that the house of Israel and the house of Judah have done, provoking me to anger by making offerings to Baal.”

[18]‡The LORD made it known to me and I knew;
then you showed me their deeds.
[19]But I was like a gentle lamb
led to the slaughter.
I did not know it was against me
they devised schemes, saying,
“Let us destroy the tree with its fruit,
let us cut him off from the land of the living,
that his name be remembered no more.”
[20]‡But, O LORD of hosts, who judges righteously,
who tests the heart and the mind,
let me see your vengeance upon them,
for to you have I committed my cause.

[21]Therefore thus says the LORD concerning the men of Anathoth, who seek your life, and say, “Do not prophesy in the name of the LORD, or you will die by our hand”— [22]therefore thus says the LORD of hosts: “Behold, I will punish them. The young men shall die by the sword, their sons and their daughters shall die by famine, [23]and none of them shall be left. For I will bring disaster upon the men of Anathoth, the year of their punishment.”

Jeremiah's Complaint

JEREMIAH **12** †Righteous are you, O LORD,
when I complain to you;
yet I would plead my case before you.
Why does the way of the wicked prosper?
Why do all who are treacherous thrive?
[2]You plant them, and they take root;
they grow and produce fruit;
you are near in their mouth
and far from their heart.
[3]†But you, O LORD, know me;
you see me, and test my heart toward you.
Pull them out like sheep for the slaughter,
and set them apart for the day of slaughter.
[4]†How long will the land mourn
and the grass of every field wither?
For the evil of those who dwell in it
the beasts and the birds are swept away,
because they said, “He will not see our latter end.”

The LORD Answers Jeremiah

[5]†“If you have raced with men on foot, and they have wearied you,
how will you compete with horses?
And if in a safe land you are so trusting,
what will you do in the thicket of the Jordan?
[6]†For even your brothers and the house of your father,
even they have dealt treacherously with you;
they are in full cry after you;
do not believe them,
though they speak friendly words to you.”
[7]“I have forsaken my house;
I have abandoned my heritage;
I have given the beloved of my soul

into the hands of her enemies.
[8]†My heritage has become to me
like a lion in the forest;
she has lifted up her voice against me;
therefore I hate her.
[9]†Is my heritage to me like a hyena's lair?
Are the birds of prey against her all around?
Go, assemble all the wild beasts;
bring them to devour.
[10]Many shepherds have destroyed my vineyard;
they have trampled down my portion;
they have made my pleasant portion
a desolate wilderness.
[11]They have made it a desolation;
desolate, it mourns to me.
The whole land is made desolate,
but no man lays it to heart.
[12]†Upon all the bare heights in the desert
destroyers have come,
for the sword of the LORD devours
from one end of the land to the other;
no flesh has peace.
[13]They have sown wheat and have reaped thorns;
they have tired themselves out but profit nothing.
They shall be ashamed of their [1] harvests
because of the fierce anger of the LORD.”

[14]†Thus says the LORD concerning all my evil neighbors who touch the heritage that I have given my people Israel to inherit: “Behold, I will pluck them up from their land, and I will pluck up the house of Judah from among them. [15]†And after I have plucked them up, I will again have compassion on them, and I will bring them again each to his heritage and each to his land. [16]And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, ‘As the LORD lives,’ even as they taught my people to swear by Baal, then they shall be built up in the midst of my people. [17]But if any nation will not listen, then I will utterly pluck it up and destroy it, declares the LORD.”

The Ruined Loincloth

JEREMIAH **13** ‡Thus says the LORD to me, “Go and buy a linen loincloth and put it around your waist, and do not dip it in water.” [2]So I bought a loincloth according to the word of the LORD, and put it around my waist. [3]And the word of the LORD came to me a second time, [4]‡“Take the loincloth that you have bought, which is around your waist, and arise, go to the Euphrates and hide it there in a cleft of the rock.” [5]So I went and hid it by the Euphrates, as the LORD commanded me. [6]And after many days the LORD said to me, “Arise, go to the Euphrates, and take from there the loincloth that I commanded you to hide there.” [7]Then I went to the Euphrates, and dug, and I took the loincloth from the place where I had hidden it. And behold, the loincloth was spoiled; it was good for nothing.

[8]Then the word of the LORD came to me: [9]“Thus says the LORD: Even so will I spoil the pride of Judah and the great pride of Jerusalem. [10]This evil people, who refuse to hear my words, who stubbornly follow their own heart and have gone after other gods to serve them and worship them, shall be like this loincloth, which is good for nothing. [11]For as the loincloth clings to the waist of a man, so I made the whole house of Israel and the whole house of Judah cling to me, declares the LORD, that they might be for me a people, a name, a praise, and a glory, but they would not listen.

The Jars Filled with Wine

[12]‡“You shall speak to them this word: ‘Thus says the LORD, the God of Israel, “Every jar shall be filled with wine.”’ And they will say to you, ‘Do we not indeed know that every jar will be filled with wine?’ [13]Then you shall say to them, ‘Thus says the LORD: Behold, I will fill with drunkenness all the inhabitants of this land: the kings who sit on David's throne, the priests, the prophets, and all the inhabitants of Jerusalem. [14]And I will dash them one against another, fathers and sons together, declares the LORD. I will not pity or spare or have compassion, that I should not destroy them.’”

Exile Threatened

[15]Hear and give ear; be not proud,
for the LORD has spoken.
[16]†Give glory to the LORD your God
before he brings darkness,
before your feet stumble
on the twilight mountains,
and while you look for light
he turns it into gloom
and makes it deep darkness.
[17]But if you will not listen,
my soul will weep in secret for your pride;
my eyes will weep bitterly and run down with tears,
because the LORD's flock has been taken captive.
[18]†Say to the king and the queen mother:
“Take a lowly seat,
for your beautiful crown
has come down from your head.”
[19]†The cities of the Negeb are shut up,
with none to open them;
all Judah is taken into exile,
wholly taken into exile.
[20]“Lift up your eyes and see
those who come from the north.
Where is the flock that was given you,
your beautiful flock?
[21]What will you say when they set as head over you
those whom you yourself have taught to be friends to you?
Will not pangs take hold of you
like those of a woman in labor?
[22]And if you say in your heart,
‘Why have these things come upon me?’
it is for the greatness of your iniquity
that your skirts are lifted up
and you suffer violence.
[23]†Can the Ethiopian change his skin
or the leopard his spots?
Then also you can do good

who are accustomed to do evil.
[24]I will scatter you [1] like chaff
driven by the wind from the desert.
[25]This is your lot,
the portion I have measured out to you, declares the LORD,
because you have forgotten me
and trusted in lies.
[26]†I myself will lift up your skirts over your face,
and your shame will be seen.
[27]†I have seen your abominations,
your adulteries and neighings, your lewd whorings,
on the hills in the field.
Woe to you, O Jerusalem!
How long will it be before you are made clean?”

Famine, Sword, and Pestilence

JEREMIAH **14** †The word of the LORD that came to Jeremiah concerning the drought:

[2]†“Judah mourns,
and her gates languish;
her people lament on the ground,
and the cry of Jerusalem goes up.
[3]Her nobles send their servants for water;
they come to the cisterns;
they find no water;
they return with their vessels empty;
they are ashamed and confounded
and cover their heads.
[4]Because of the ground that is dismayed,
since there is no rain on the land,
the farmers are ashamed;
they cover their heads.
[5]Even the doe in the field forsakes her newborn fawn
because there is no grass.
[6]The wild donkeys stand on the bare heights;
they pant for air like jackals;
their eyes fail
because there is no vegetation.
[7]‡†“Though our iniquities testify against us,
act, O LORD, for your name's sake;
for our backslidings are many;
we have sinned against you.
[8]O you hope of Israel,
its savior in time of trouble,
why should you be like a stranger in the land,
like a traveler who turns aside to tarry for a night?
[9]Why should you be like a man confused,
like a mighty warrior who cannot save?
Yet you, O LORD, are in the midst of us,

and we are called by your name;
do not leave us.”
[10]‡Thus says the LORD concerning this people:
“They have loved to wander thus;
they have not restrained their feet;
therefore the LORD does not accept them;
now he will remember their iniquity
and punish their sins.”

[11]The LORD said to me: “Do not pray for the welfare of this people. [12]Though they fast, I will not hear their cry, and though they offer burnt offering and grain offering, I will not accept them. But I will consume them by the sword, by famine, and by pestilence.”

Lying Prophets

[13]†Then I said: “Ah, Lord GOD, behold, the prophets say to them, ‘You shall not see the sword, nor shall you have famine, but I will give you assured peace in this place.’” [14]‡And the LORD said to me: “The prophets are prophesying lies in my name. I did not send them, nor did I command them or speak to them. They are prophesying to you a lying vision, worthless divination, and the deceit of their own minds. [15]Therefore thus says the LORD concerning the prophets who prophesy in my name although I did not send them, and who say, ‘Sword and famine shall not come upon this land’: By sword and famine those prophets shall be consumed. [16]And the people to whom they prophesy shall be cast out in the streets of Jerusalem, victims of famine and sword, with none to bury them—them, their wives, their sons, and their daughters. For I will pour out their evil upon them.

[17]†“You shall say to them this word:
‘Let my eyes run down with tears night and day,
and let them not cease,
for the virgin daughter of my people is shattered with a great wound,
with a very grievous blow.
[18]†If I go out into the field,
behold, those pierced by the sword!
And if I enter the city,

behold, the diseases of famine!
For both prophet and priest ply their trade through the land
and have no knowledge.'"
[19]†Have you utterly rejected Judah?
Does your soul loathe Zion?
Why have you struck us down
so that there is no healing for us?
We looked for peace, but no good came;
for a time of healing, but behold, terror.
[20]We acknowledge our wickedness, O LORD,
and the iniquity of our fathers,
for we have sinned against you.
[21]†Do not spurn us, for your name's sake;
do not dishonor your glorious throne;
remember and do not break your covenant with us.
[22]Are there any among the false gods of the nations that can bring rain?
Or can the heavens give showers?
Are you not he, O LORD our God?
We set our hope on you,
for you do all these things.

The LORD Will Not Relent

JEREMIAH **15** ‡Then the LORD said to me, “Though Moses and Samuel stood before me, yet my heart would not turn toward this people. Send them out of my sight, and let them go! [2]And when they ask you, ‘Where shall we go?’ you shall say to them, ‘Thus says the LORD:

“‘Those who are for pestilence, to pestilence,
and those who are for the sword, to the sword;
those who are for famine, to famine,
and those who are for captivity, to captivity.’

[3]I will appoint over them four kinds of destroyers, declares the LORD: the sword to kill, the dogs to tear, and the birds of the air and the beasts of the earth to devour and destroy. [4]And I will make them a horror to all the kingdoms of the earth because of what Manasseh the son of Hezekiah, king of Judah, did in Jerusalem.

[5]“Who will have pity on you, O Jerusalem,
or who will grieve for you?
Who will turn aside
to ask about your welfare?
[6]†You have rejected me, declares the LORD;
you keep going backward,
so I have stretched out my hand against you and destroyed you—
I am weary of relenting.
[7]I have winnowed them with a winnowing fork
in the gates of the land;
I have bereaved them; I have destroyed my people;
they did not turn from their ways.
[8]I have made their widows more in number
than the sand of the seas;
I have brought against the mothers of young men
a destroyer at noonday;
I have made anguish and terror
fall upon them suddenly.

[9]†She who bore seven has grown feeble;
  she has fainted away;
her sun went down while it was yet day;
  she has been shamed and disgraced.
And the rest of them I will give to the sword
  before their enemies,
declares the LORD.”

Jeremiah's Complaint

[10]†Woe is me, my mother, that you bore me, a man of strife and contention to the whole land! I have not lent, nor have I borrowed, yet all of them curse me. [11]‡The LORD said, “Have I not [1] set you free for their good? Have I not pleaded for you before the enemy in the time of trouble and in the time of distress? [12]Can one break iron, iron from the north, and bronze?

[13]“Your wealth and your treasures I will give as spoil, without price, for all your sins, throughout all your territory. [14]I will make you serve your enemies in a land that you do not know, for in my anger a fire is kindled that shall burn forever.”

[15]‡O LORD, you know;
  remember me and visit me,
  and take vengeance for me on my persecutors.
In your forbearance take me not away;
  know that for your sake I bear reproach.
[16]Your words were found, and I ate them,
  and your words became to me a joy
  and the delight of my heart,
for I am called by your name,
  O LORD, God of hosts.
[17]I did not sit in the company of revelers,
  nor did I rejoice;
I sat alone, because your hand was upon me,
  for you had filled me with indignation.
[18]†Why is my pain unceasing,
  my wound incurable,

refusing to be healed?
Will you be to me like a deceitful brook,
like waters that fail?
[19]†Therefore thus says the Lord:
“If you return, I will restore you,
and you shall stand before me.
If you utter what is precious, and not what is worthless,
you shall be as my mouth.
They shall turn to you,
but you shall not turn to them.
[20]‡And I will make you to this people
a fortified wall of bronze;
they will fight against you,
but they shall not prevail over you,
for I am with you
to save you and deliver you,
declares the Lord.
[21]I will deliver you out of the hand of the wicked,
and redeem you from the grasp of the ruthless.”

Famine, Sword, and Death

JEREMIAH **16** The word of the LORD came to me: [2]†“You shall not take a wife, nor shall you have sons or daughters in this place. [3]For thus says the LORD concerning the sons and daughters who are born in this place, and concerning the mothers who bore them and the fathers who fathered them in this land: [4]They shall die of deadly diseases. They shall not be lamented, nor shall they be buried. They shall be as dung on the surface of the ground. They shall perish by the sword and by famine, and their dead bodies shall be food for the birds of the air and for the beasts of the earth.

[5]†“For thus says the LORD: Do not enter the house of mourning, or go to lament or grieve for them, for I have taken away my peace from this people, my steadfast love and mercy, declares the LORD. [6]†Both great and small shall die in this land. They shall not be buried, and no one shall lament for them or cut himself or make himself bald for them. [7]No one shall break bread for the mourner, to comfort him for the dead, nor shall anyone give him the cup of consolation to drink for his father or his mother. [8]You shall not go into the house of feasting to sit with them, to eat and drink. [9]For thus says the LORD of hosts, the God of Israel: Behold, I will silence in this place, before your eyes and in your days, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride.

[10]‡“And when you tell this people all these words, and they say to you, ‘Why has the LORD pronounced all this great evil against us? What is our iniquity? What is the sin that we have committed against the LORD our God?’ [11]then you shall say to them: ‘Because your fathers have forsaken me, declares the LORD, and have gone after other gods and have served and worshiped them, and have forsaken me and have not kept my law, [12]and because you have done worse than your fathers, for behold, every one of you follows his stubborn, evil will, refusing to listen to me. [13]Therefore I will hurl you out of this land into a land that neither you nor your fathers have known, and there you shall serve other gods day and night, for I will show you no favor.’

The LORD Will Restore Israel

[14]†“Therefore, behold, the days are coming, declares the LORD, when it shall no longer be said, ‘As the LORD lives who brought up the people of Israel out of the land of Egypt,’ [15]†but ‘As the LORD lives who brought up the people of Israel out of the north country and out of all the countries where he had driven them.’ For I will bring them back to their own land that I gave to their fathers.

[16]†“Behold, I am sending for many fishers, declares the LORD, and they shall catch them. And afterward I will send for many hunters, and they shall hunt them from every mountain and every hill, and out of the clefts of the rocks. [17]For my eyes are on all their ways. They are not hidden from me, nor is their iniquity concealed from my eyes. [18]†But first I will doubly repay their iniquity and their sin, because they have polluted my land with the carcasses of their detestable idols, and have filled my inheritance with their abominations.”

[19]†O LORD, my strength and my stronghold,
my refuge in the day of trouble,
to you shall the nations come
from the ends of the earth and say:
“Our fathers have inherited nothing but lies,
worthless things in which there is no profit.
[20]Can man make for himself gods?
Such are not gods!”

[21]“Therefore, behold, I will make them know, this once I will make them know my power and my might, and they shall know that my name is the LORD.”

The Sin of Judah

JEREMIAH **17** †“The sin of Judah is written with a pen of iron; with a point of diamond it is engraved on the tablet of their heart, and on the horns of their altars, [2]while their children remember their altars and their Asherim, beside every green tree and on the high hills, [3]†on the mountains in the open country. Your wealth and all your treasures I will give for spoil as the price of your high places for sin throughout all your territory. [4]†You shall loosen your hand from your heritage that I gave to you, and I will make you serve your enemies in a land that you do not know, for in my anger a fire is kindled that shall burn forever.”

[5]†Thus says the LORD:
“Cursed is the man who trusts in man
and makes flesh his strength, [1]
whose heart turns away from the LORD.
[6]He is like a shrub in the desert,
and shall not see any good come.
He shall dwell in the parched places of the wilderness,
in an uninhabited salt land.
[7]“Blessed is the man who trusts in the LORD,
whose trust is the LORD.
[8]He is like a tree planted by water,
that sends out its roots by the stream,
and does not fear when heat comes,
for its leaves remain green,
and is not anxious in the year of drought,
for it does not cease to bear fruit.”
[9]The heart is deceitful above all things,
and desperately sick;
who can understand it?
[10]†“I the LORD search the heart
and test the mind, [2]
to give every man according to his ways,
according to the fruit of his deeds.”
[11]†Like the partridge that gathers a brood that she did not hatch,

so is he who gets riches but not by justice;
in the midst of his days they will leave him,
and at his end he will be a fool.
[12]A glorious throne set on high from the beginning
is the place of our sanctuary.
[13]O LORD, the hope of Israel,
all who forsake you shall be put to shame;
those who turn away from you [3] shall be written in the earth,
for they have forsaken the LORD, the fountain of living water.

Jeremiah Prays for Deliverance

[14]‡Heal me, O LORD, and I shall be healed;
save me, and I shall be saved,
for you are my praise.
[15]Behold, they say to me,
“Where is the word of the LORD?
Let it come!”
[16]I have not run away from being your shepherd,
nor have I desired the day of sickness.
You know what came out of my lips;
it was before your face.
[17]Be not a terror to me;
you are my refuge in the day of disaster.
[18]Let those be put to shame who persecute me,
but let me not be put to shame;
let them be dismayed,
but let me not be dismayed;
bring upon them the day of disaster;
destroy them with double destruction!

Keep the Sabbath Holy

[19]Thus said the LORD to me: “Go and stand in the People's Gate, by which the kings of Judah enter and by which they go out, and in all the gates of Jerusalem, [20]and say: ‘Hear the word of the LORD, you kings of Judah, and all Judah, and all the inhabitants of Jerusalem, who enter by these gates.

[21]‡Thus says the LORD: Take care for the sake of your lives, and do not bear a burden on the Sabbath day or bring it in by the gates of Jerusalem. [22]And do not carry a burden out of your houses on the Sabbath or do any work, but keep the Sabbath day holy, as I commanded your fathers. [23]Yet they did not listen or incline their ear, but stiffened their neck, that they might not hear and receive instruction.

[24]“‘But if you listen to me, declares the LORD, and bring in no burden by the gates of this city on the Sabbath day, but keep the Sabbath day holy and do no work on it, [25]‡then there shall enter by the gates of this city kings and princes who sit on the throne of David, riding in chariots and on horses, they and their officials, the men of Judah and the inhabitants of Jerusalem. And this city shall be inhabited forever. [26]And people shall come from the cities of Judah and the places around Jerusalem, from the land of Benjamin, from the Shephelah, from the hill country, and from the Negeb, bringing burnt offerings and sacrifices, grain offerings and frankincense, and bringing thank offerings to the house of the LORD. [27]But if you do not listen to me, to keep the Sabbath day holy, and not to bear a burden and enter by the gates of Jerusalem on the Sabbath day, then I will kindle a fire in its gates, and it shall devour the palaces of Jerusalem and shall not be quenched.’”

The Potter and the Clay

JEREMIAH **18** ‡The word that came to Jeremiah from the LORD: [2]‡“Arise, and go down to the potter's house, and there I will let you hear my words.” [3]So I went down to the potter's house, and there he was working at his wheel. [4]And the vessel he was making of clay was spoiled in the potter's hand, and he reworked it into another vessel, as it seemed good to the potter to do.

[5]Then the word of the LORD came to me: [6]“O house of Israel, can I not do with you as this potter has done? declares the LORD. Behold, like the clay in the potter's hand, so are you in my hand, O house of Israel. [7]If at any time I declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it, [8]‡and if that nation, concerning which I have spoken, turns from its evil, I will relent of the disaster that I intended to do to it. [9]And if at any time I declare concerning a nation or a kingdom that I will build and plant it, [10]and if it does evil in my sight, not listening to my voice, then I will relent of the good that I had intended to do to it. [11]Now, therefore, say to the men of Judah and the inhabitants of Jerusalem: ‘Thus says the LORD, Behold, I am shaping disaster against you and devising a plan against you. Return, every one from his evil way, and amend your ways and your deeds.’

[12]†“But they say, ‘That is in vain! We will follow our own plans, and will every one act according to the stubbornness of his evil heart.’

[13]†“Therefore thus says the LORD:
Ask among the nations,
Who has heard the like of this?
The virgin Israel
has done a very horrible thing.
[14]†Does the snow of Lebanon leave
the crags of Sirion? [1]
Do the mountain waters run dry, [2]
the cold flowing streams?
[15]But my people have forgotten me;

they make offerings to false gods;
they made them stumble in their ways,
in the ancient roads,
and to walk into side roads,
not the highway,
[16]making their land a horror,
a thing to be hissed at forever.
Everyone who passes by it is horrified
and shakes his head.
[17]Like the east wind I will scatter them
before the enemy.
I will show them my back, not my face,
in the day of their calamity.”

[18]†Then they said, “Come, let us make plots against Jeremiah, for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, let us strike him with the tongue, and let us not pay attention to any of his words.”

[19]‡Hear me, O LORD,
and listen to the voice of my adversaries.
[20]Should good be repaid with evil?
Yet they have dug a pit for my life.
Remember how I stood before you
to speak good for them,
to turn away your wrath from them.
[21]Therefore deliver up their children to famine;
give them over to the power of the sword;
let their wives become childless and widowed.
May their men meet death by pestilence,
their youths be struck down by the sword in battle.
[22]†May a cry be heard from their houses,
when you bring the plunderer suddenly upon them!
For they have dug a pit to take me
and laid snares for my feet.
[23]Yet you, O LORD, know
all their plotting to kill me.
Forgive not their iniquity,

nor blot out their sin from your sight.
Let them be overthrown before you;
deal with them in the time of your anger.

The Broken Flask

JEREMIAH **19** ‡Thus says the LORD, “Go, buy a potter's earthenware flask, and take some of the elders of the people and some of the elders of the priests, [2]‡and go out to the Valley of the Son of Hinnom at the entry of the Potsherd Gate, and proclaim there the words that I tell you. [3]You shall say, ‘Hear the word of the LORD, O kings of Judah and inhabitants of Jerusalem. Thus says the LORD of hosts, the God of Israel: Behold, I am bringing such disaster upon this place that the ears of everyone who hears of it will tingle. [4]Because the people have forsaken me and have profaned this place by making offerings in it to other gods whom neither they nor their fathers nor the kings of Judah have known; and because they have filled this place with the blood of innocents, [5]and have built the high places of Baal to burn their sons in the fire as burnt offerings to Baal, which I did not command or decree, nor did it come into my mind— [6]‡therefore, behold, days are coming, declares the LORD, when this place shall no more be called Topheth, or the Valley of the Son of Hinnom, but the Valley of Slaughter. [7]And in this place I will make void the plans of Judah and Jerusalem, and will cause their people to fall by the sword before their enemies, and by the hand of those who seek their life. I will give their dead bodies for food to the birds of the air and to the beasts of the earth. [8]And I will make this city a horror, a thing to be hissed at. Everyone who passes by it will be horrified and will hiss because of all its wounds. [9]‡And I will make them eat the flesh of their sons and their daughters, and everyone shall eat the flesh of his neighbor in the siege and in the distress, with which their enemies and those who seek their life afflict them.’

[10]‡“Then you shall break the flask in the sight of the men who go with you, [11]and shall say to them, ‘Thus says the LORD of hosts: So will I break this people and this city, as one breaks a potter's vessel, so that it can never be mended. Men shall bury in Topheth because there will be no place else to bury. [12]Thus will I do to this place, declares the LORD, and to its inhabitants, making this city like Topheth. [13]‡The houses of Jerusalem and the houses of the kings of Judah—all the houses on whose roofs offerings have been offered to all the host of heaven, and drink offerings have been poured out to other gods—shall be defiled like the place of Topheth.’”

[14]Then Jeremiah came from Topheth, where the LORD had sent him to prophesy, and he stood in the court of the LORD's house and said to all the people: **[15]**“Thus says the LORD of hosts, the God of Israel, behold, I am bringing upon this city and upon all its towns all the disaster that I have pronounced against it, because they have stiffened their neck, refusing to hear my words.”

Jeremiah Persecuted by Pashhur

JEREMIAH **20** †Now Pashhur the priest, the son of Immer, who was chief officer in the house of the LORD, heard Jeremiah prophesying these things. [2]†Then Pashhur beat Jeremiah the prophet, and put him in the stocks that were in the upper Benjamin Gate of the house of the LORD. [3]†The next day, when Pashhur released Jeremiah from the stocks, Jeremiah said to him, “The LORD does not call your name Pashhur, but Terror On Every Side. [4]†For thus says the LORD: Behold, I will make you a terror to yourself and to all your friends. They shall fall by the sword of their enemies while you look on. And I will give all Judah into the hand of the king of Babylon. He shall carry them captive to Babylon, and shall strike them down with the sword. [5]Moreover, I will give all the wealth of the city, all its gains, all its prized belongings, and all the treasures of the kings of Judah into the hand of their enemies, who shall plunder them and seize them and carry them to Babylon. [6]And you, Pashhur, and all who dwell in your house, shall go into captivity. To Babylon you shall go, and there you shall die, and there you shall be buried, you and all your friends, to whom you have prophesied falsely.”

[7]O LORD, you have deceived me,
  and I was deceived;
you are stronger than I,
  and you have prevailed.
I have become a laughingstock all the day;
  everyone mocks me.
[8]†For whenever I speak, I cry out,
  I shout, “Violence and destruction!”
For the word of the LORD has become for me
  a reproach and derision all day long.
[9]†If I say, “I will not mention him,
  or speak any more in his name,”
there is in my heart as it were a burning fire
  shut up in my bones,
and I am weary with holding it in,
  and I cannot.

[10]For I hear many whispering.
Terror is on every side!
“Denounce him! Let us denounce him!”
say all my close friends,
watching for my fall.
“Perhaps he will be deceived;
then we can overcome him
and take our revenge on him.”
[11]But the LORD is with me as a dread warrior;
therefore my persecutors will stumble;
they will not overcome me.
They will be greatly shamed,
for they will not succeed.
Their eternal dishonor
will never be forgotten.
[12]O LORD of hosts, who tests the righteous,
who sees the heart and the mind, [1]
let me see your vengeance upon them,
for to you have I committed my cause.
[13]Sing to the LORD;
praise the LORD!
For he has delivered the life of the needy
from the hand of evildoers.
[14]†Cursed be the day
on which I was born!
The day when my mother bore me,
let it not be blessed!
[15]†Cursed be the man who brought the news to my father,
“A son is born to you,”
making him very glad.
[16]†Let that man be like the cities
that the LORD overthrew without pity;
let him hear a cry in the morning
and an alarm at noon,
[17]because he did not kill me in the womb;
so my mother would have been my grave,
and her womb forever great.

[18]Why did I come out from the womb
to see toil and sorrow,
and spend my days in shame?

Jerusalem Will Fall to Nebuchadnezzar

JEREMIAH **21** †This is the word that came to Jeremiah from the LORD, when King Zedekiah sent to him Pashhur the son of Malchiah and Zephaniah the priest, the son of Maaseiah, saying, [2]†“Inquire of the LORD for us, for Nebuchadnezzar [1] king of Babylon is making war against us. Perhaps the LORD will deal with us according to all his wonderful deeds and will make him withdraw from us.”

[3]Then Jeremiah said to them: [4]†“Thus you shall say to Zedekiah, ‘Thus says the LORD, the God of Israel: Behold, I will turn back the weapons of war that are in your hands and with which you are fighting against the king of Babylon and against the Chaldeans who are besieging you outside the walls. And I will bring them together into the midst of this city. [5]†I myself will fight against you with outstretched hand and strong arm, in anger and in fury and in great wrath. [6]And I will strike down the inhabitants of this city, both man and beast. They shall die of a great pestilence. [7]†Afterward, declares the LORD, I will give Zedekiah king of Judah and his servants and the people in this city who survive the pestilence, sword, and famine into the hand of Nebuchadnezzar king of Babylon and into the hand of their enemies, into the hand of those who seek their lives. He shall strike them down with the edge of the sword. He shall not pity them or spare them or have compassion.’

[8]†“And to this people you shall say: ‘Thus says the LORD: Behold, I set before you the way of life and the way of death. [9]He who stays in this city shall die by the sword, by famine, and by pestilence, but he who goes out and surrenders to the Chaldeans who are besieging you shall live and shall have his life as a prize of war. [10]For I have set my face against this city for harm and not for good, declares the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.’

Message to the House of David

[11]“And to the house of the king of Judah say, ‘Hear the word of the LORD,
[12]†O house of David! Thus says the LORD:

“‘Execute justice in the morning,
    and deliver from the hand of the oppressor
    him who has been robbed,
lest my wrath go forth like fire,
    and burn with none to quench it,
    because of your evil deeds.’”
[13]†“Behold, I am against you, O inhabitant of the valley,
    O rock of the plain,
declares the LORD;
you who say, ‘Who shall come down against us,
    or who shall enter our habitations?’
[14]†I will punish you according to the fruit of your deeds,
declares the LORD;
    I will kindle a fire in her forest,
    and it shall devour all that is around her.”

JEREMIAH **22** Thus says the LORD: “Go down to the house of the king of Judah and speak there this word, [2]‡and say, ‘Hear the word of the LORD, O king of Judah, who sits on the throne of David, you, and your servants, and your people who enter these gates. [3]Thus says the LORD: Do justice and righteousness, and deliver from the hand of the oppressor him who has been robbed. And do no wrong or violence to the resident alien, the fatherless, and the widow, nor shed innocent blood in this place. [4]For if you will indeed obey this word, then there shall enter the gates of this house kings who sit on the throne of David, riding in chariots and on horses, they and their servants and their people. [5]But if you will not obey these words, I swear by myself, declares the LORD, that this house shall become a desolation. [6]†For thus says the LORD concerning the house of the king of Judah:

“‘You are like Gilead to me,
    like the summit of Lebanon,
yet surely I will make you a desert,
    an uninhabited city. [1]
[7]†I will prepare destroyers against you,
    each with his weapons,
and they shall cut down your choicest cedars
    and cast them into the fire.

[8]“‘And many nations will pass by this city, and every man will say to his neighbor, “Why has the LORD dealt thus with this great city?” [9]And they will answer, “Because they have forsaken the covenant of the LORD their God and worshiped other gods and served them.”’”

[10]†Weep not for him who is dead,
    nor grieve for him,
but weep bitterly for him who goes away,
    for he shall return no more
    to see his native land.

Message to the Sons of Josiah

[11]‡For thus says the LORD concerning Shallum the son of Josiah, king of Judah, who reigned instead of Josiah his father, and who went away from this place: “He shall return here no more, [12]but in the place where they have carried him captive, there shall he die, and he shall never see this land again.”

[13]‡“Woe to him who builds his house by unrighteousness,
and his upper rooms by injustice,
who makes his neighbor serve him for nothing
and does not give him his wages,
[14]who says, ‘I will build myself a great house
with spacious upper rooms,’
who cuts out windows for it,
paneling it with cedar
and painting it with vermilion.
[15]Do you think you are a king
because you compete in cedar?
Did not your father eat and drink
and do justice and righteousness?
Then it was well with him.
[16]He judged the cause of the poor and needy;
then it was well.
Is not this to know me?
declares the LORD.
[17]But you have eyes and heart
only for your dishonest gain,
for shedding innocent blood,
and for practicing oppression and violence.”

[18]‡Therefore thus says the LORD concerning Jehoiakim the son of Josiah, king of Judah:

“They shall not lament for him, saying,
‘Ah, my brother!’ or ‘Ah, sister!’
They shall not lament for him, saying,
‘Ah, lord!’ or ‘Ah, his majesty!’
[19]With the burial of a donkey he shall be buried,
dragged and dumped beyond the gates of Jerusalem.”

[20]†“Go up to Lebanon, and cry out,
and lift up your voice in Bashan;
cry out from Abarim,
for all your lovers are destroyed.
[21]I spoke to you in your prosperity,
but you said, ‘I will not listen.’
This has been your way from your youth,
that you have not obeyed my voice.
[22]The wind shall shepherd all your shepherds,
and your lovers shall go into captivity;
then you will be ashamed and confounded
because of all your evil.
[23]O inhabitant of Lebanon,
nested among the cedars,
how you will be pitied when pangs come upon you,
pain as of a woman in labor!”

[24]‡†“As I live, declares the LORD, though Coniah the son of Jehoiakim, king of Judah, were the signet ring on my right hand, yet I would tear you off [25]and give you into the hand of those who seek your life, into the hand of those of whom you are afraid, even into the hand of Nebuchadnezzar king of Babylon and into the hand of the Chaldeans. [26]I will hurl you and the mother who bore you into another country, where you were not born, and there you shall die. [27]But to the land to which they will long to return, there they shall not return.”

[28]†Is this man Coniah a despised, broken pot,
a vessel no one cares for?
Why are he and his children hurled and cast
into a land that they do not know?
[29]O land, land, land,
hear the word of the LORD!
[30]†Thus says the LORD:
“Write this man down as childless,
a man who shall not succeed in his days,
for none of his offspring shall succeed
in sitting on the throne of David
and ruling again in Judah.”

The Righteous Branch

JEREMIAH **23** ‡“Woe to the shepherds who destroy and scatter the sheep of my pasture!” declares the LORD. [2]Therefore thus says the LORD, the God of Israel, concerning the shepherds who care for my people: “You have scattered my flock and have driven them away, and you have not attended to them. Behold, I will attend to you for your evil deeds, declares the LORD. [3]‡Then I will gather the remnant of my flock out of all the countries where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. [4]‡I will set shepherds over them who will care for them, and they shall fear no more, nor be dismayed, neither shall any be missing, declares the LORD.

[5]‡“Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. [6]‡In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: ‘The LORD is our righteousness.’

[7]‡“Therefore, behold, the days are coming, declares the LORD, when they shall no longer say, ‘As the LORD lives who brought up the people of Israel out of the land of Egypt,’ [8]but ‘As the LORD lives who brought up and led the offspring of the house of Israel out of the north country and out of all the countries where he [1] had driven them.’ Then they shall dwell in their own land.”

Lying Prophets

[9]Concerning the prophets:

My heart is broken within me;
  all my bones shake;
I am like a drunken man,
  like a man overcome by wine,
because of the LORD

and because of his holy words.
[10]For the land is full of adulterers;
because of the curse the land mourns,
and the pastures of the wilderness are dried up.
Their course is evil,
and their might is not right.
[11]“Both prophet and priest are ungodly;
even in my house I have found their evil,
declares the LORD.
[12]Therefore their way shall be to them
like slippery paths in the darkness,
into which they shall be driven and fall,
for I will bring disaster upon them
in the year of their punishment,
declares the LORD.
[13]‡In the prophets of Samaria
I saw an unsavory thing:
they prophesied by Baal
and led my people Israel astray.
[14]†But in the prophets of Jerusalem
I have seen a horrible thing:
they commit adultery and walk in lies;
they strengthen the hands of evildoers,
so that no one turns from his evil;
all of them have become like Sodom to me,
and its inhabitants like Gomorrah.”
[15]Therefore thus says the LORD of hosts concerning the prophets:
“Behold, I will feed them with bitter food
and give them poisoned water to drink,
for from the prophets of Jerusalem
ungodliness has gone out into all the land.”

[16]Thus says the LORD of hosts: “Do not listen to the words of the prophets who prophesy to you, filling you with vain hopes. They speak visions of their own minds, not from the mouth of the LORD. [17]They say continually to those who despise the word of the LORD, ‘It shall be well with you’; and to everyone who stubbornly follows his own heart, they say, ‘No disaster shall come upon you.’”

[18]‡For who among them has stood in the council of the LORD
to see and to hear his word,
or who has paid attention to his word and listened?
[19]Behold, the storm of the LORD!
Wrath has gone forth,
a whirling tempest;
it will burst upon the head of the wicked.
[20]‡The anger of the LORD will not turn back
until he has executed and accomplished
the intents of his heart.
In the latter days you will understand it clearly.
[21]‡“I did not send the prophets,
yet they ran;
I did not speak to them,
yet they prophesied.
[22]But if they had stood in my council,
then they would have proclaimed my words to my people,
and they would have turned them from their evil way,
and from the evil of their deeds.

[23]‡“Am I a God at hand, declares the LORD, and not a God far away? [24]Can a man hide himself in secret places so that I cannot see him? declares the LORD. Do I not fill heaven and earth? declares the LORD. [25]‡I have heard what the prophets have said who prophesy lies in my name, saying, ‘I have dreamed, I have dreamed!’ [26]How long shall there be lies in the heart of the prophets who prophesy lies, and who prophesy the deceit of their own heart, [27]who think to make my people forget my name by their dreams that they tell one another, even as their fathers forgot my name for Baal? [28]Let the prophet who has a dream tell the dream, but let him who has my word speak my word faithfully. What has straw in common with wheat? declares the LORD. [29]‡Is not my word like fire, declares the LORD, and like a hammer that breaks the rock in pieces? [30]Therefore, behold, I am against the prophets, declares the LORD, who steal my words from one another. [31]Behold, I am against the prophets, declares the LORD, who use their tongues and declare, ‘declares the LORD.’ [32]Behold, I am against those who prophesy lying dreams, declares the LORD, and who tell them and lead my people astray by their lies and their recklessness, when I did not send them or charge them. So they do not profit this people at all, declares the LORD.

[33]†“When one of this people, or a prophet or a priest asks you, ‘What is the burden of the LORD?’ you shall say to them, ‘You are the burden, [2] and I will cast you off, declares the LORD.’ [34]‡And as for the prophet, priest, or one of the people who says, ‘The burden of the LORD,’ I will punish that man and his household. [35]Thus shall you say, every one to his neighbor and every one to his brother, ‘What has the LORD answered?’ or ‘What has the LORD spoken?’ [36]But ‘the burden of the LORD’ you shall mention no more, for the burden is every man's own word, and you pervert the words of the living God, the LORD of hosts, our God. [37]Thus you shall say to the prophet, ‘What has the LORD answered you?’ or ‘What has the LORD spoken?’ [38]But if you say, ‘The burden of the LORD,’ thus says the LORD, ‘Because you have said these words, “The burden of the LORD,” when I sent to you, saying, “You shall not say, ‘The burden of the LORD,’” [39]therefore, behold, I will surely lift you up and cast you away from my presence, you and the city that I gave to you and your fathers. [40]And I will bring upon you everlasting reproach and perpetual shame, which shall not be forgotten.’”

The Good Figs and the Bad Figs

JEREMIAH **24** ‡After Nebuchadnezzar king of Babylon had taken into exile from Jerusalem Jeconiah the son of Jehoiakim, king of Judah, together with the officials of Judah, the craftsmen, and the metal workers, and had brought them to Babylon, the LORD showed me this vision: behold, two baskets of figs placed before the temple of the LORD. [2]One basket had very good figs, like first-ripe figs, but the other basket had very bad figs, so bad that they could not be eaten. [3]And the LORD said to me, “What do you see, Jeremiah?” I said, “Figs, the good figs very good, and the bad figs very bad, so bad that they cannot be eaten.”

[4]Then the word of the LORD came to me: [5]‡“Thus says the LORD, the God of Israel: Like these good figs, so I will regard as good the exiles from Judah, whom I have sent away from this place to the land of the Chaldeans. [6]‡I will set my eyes on them for good, and I will bring them back to this land. I will build them up, and not tear them down; I will plant them, and not uproot them. [7]I will give them a heart to know that I am the LORD, and they shall be my people and I will be their God, for they shall return to me with their whole heart.

[8]‡“But thus says the LORD: Like the bad figs that are so bad they cannot be eaten, so will I treat Zedekiah the king of Judah, his officials, the remnant of Jerusalem who remain in this land, and those who dwell in the land of Egypt. [9]I will make them a horror [1] to all the kingdoms of the earth, to be a reproach, a byword, a taunt, and a curse in all the places where I shall drive them. [10]And I will send sword, famine, and pestilence upon them, until they shall be utterly destroyed from the land that I gave to them and their fathers.”

Seventy Years of Captivity

JEREMIAH **25** ‡The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah (that was the first year of Nebuchadnezzar king of Babylon), [2]which Jeremiah the prophet spoke to all the people of Judah and all the inhabitants of Jerusalem: [3]‡“For twenty-three years, from the thirteenth year of Josiah the son of Amon, king of Judah, to this day, the word of the LORD has come to me, and I have spoken persistently to you, but you have not listened. [4]You have neither listened nor inclined your ears to hear, although the LORD persistently sent to you all his servants the prophets, [5]saying, ‘Turn now, every one of you, from his evil way and evil deeds, and dwell upon the land that the LORD has given to you and your fathers from of old and forever. [6]Do not go after other gods to serve and worship them, or provoke me to anger with the work of your hands. Then I will do you no harm.’ [7]Yet you have not listened to me, declares the LORD, that you might provoke me to anger with the work of your hands to your own harm.

[8]“Therefore thus says the LORD of hosts: Because you have not obeyed my words, [9]‡behold, I will send for all the tribes of the north, declares the LORD, and for Nebuchadnezzar the king of Babylon, my servant, and I will bring them against this land and its inhabitants, and against all these surrounding nations. I will devote them to destruction, and make them a horror, a hissing, and an everlasting desolation. [10]‡Moreover, I will banish from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the grinding of the millstones and the light of the lamp. [11]‡This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon seventy years. [12]Then after seventy years are completed, I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity, declares the LORD, making the land an everlasting waste. [13]‡I will bring upon that land all the words that I have uttered against it, everything written in this book, which Jeremiah prophesied against all the nations. [14]‡For many nations and great kings shall make slaves even of them, and I will recompense them according to their deeds and the work of their hands.”

The Cup of the LORD's Wrath

[15]†Thus the LORD, the God of Israel, said to me: “Take from my hand this cup of the wine of wrath, and make all the nations to whom I send you drink it. [16]They shall drink and stagger and be crazed because of the sword that I am sending among them.”

[17]†So I took the cup from the LORD's hand, and made all the nations to whom the LORD sent me drink it: [18]Jerusalem and the cities of Judah, its kings and officials, to make them a desolation and a waste, a hissing and a curse, as at this day; [19]Pharaoh king of Egypt, his servants, his officials, all his people, [20]and all the mixed tribes among them; all the kings of the land of Uz and all the kings of the land of the Philistines (Ashkelon, Gaza, Ekron, and the remnant of Ashdod); [21]Edom, Moab, and the sons of Ammon; [22]all the kings of Tyre, all the kings of Sidon, and the kings of the coastland across the sea; [23]Dedan, Tema, Buz, and all who cut the corners of their hair; [24]all the kings of Arabia and all the kings of the mixed tribes who dwell in the desert; [25]all the kings of Zimri, all the kings of Elam, and all the kings of Media; [26]all the kings of the north, far and near, one after another, and all the kingdoms of the world that are on the face of the earth. And after them the king of Babylon [1] shall drink.

[27]“Then you shall say to them, ‘Thus says the LORD of hosts, the God of Israel: Drink, be drunk and vomit, fall and rise no more, because of the sword that I am sending among you.’

[28]“And if they refuse to accept the cup from your hand to drink, then you shall say to them, ‘Thus says the LORD of hosts: You must drink! [29]†For behold, I begin to work disaster at the city that is called by my name, and shall you go unpunished? You shall not go unpunished, for I am summoning a sword against all the inhabitants of the earth, declares the LORD of hosts.’

[30]†“You, therefore, shall prophesy against them all these words, and say to them:

> “‘The LORD will roar from on high,
>   and from his holy habitation utter his voice;

he will roar mightily against his fold,
and shout, like those who tread grapes,
against all the inhabitants of the earth.
[31]The clamor will resound to the ends of the earth,
for the LORD has an indictment against the nations;
he is entering into judgment with all flesh,
and the wicked he will put to the sword,
declares the LORD.'
[32]"Thus says the LORD of hosts:
Behold, disaster is going forth
from nation to nation,
and a great tempest is stirring
from the farthest parts of the earth!

[33]"And those pierced by the LORD on that day shall extend from one end of the earth to the other. They shall not be lamented, or gathered, or buried; they shall be dung on the surface of the ground.

[34]"Wail, you shepherds, and cry out,
and roll in ashes, you lords of the flock,
for the days of your slaughter and dispersion have come,
and you shall fall like a choice vessel.
[35]No refuge will remain for the shepherds,
nor escape for the lords of the flock.
[36]A voice—the cry of the shepherds,
and the wail of the lords of the flock!
For the LORD is laying waste their pasture,
[37]and the peaceful folds are devastated
because of the fierce anger of the LORD.
[38]Like a lion he has left his lair,
for their land has become a waste
because of the sword of the oppressor,
and because of his fierce anger."

Jeremiah Threatened with Death

JEREMIAH **26** †In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, this word came from the LORD: [2]†“Thus says the LORD: Stand in the court of the LORD's house, and speak to all the cities of Judah that come to worship in the house of the LORD all the words that I command you to speak to them; do not hold back a word. [3]It may be they will listen, and every one turn from his evil way, that I may relent of the disaster that I intend to do to them because of their evil deeds. [4]You shall say to them, ‘Thus says the LORD: If you will not listen to me, to walk in my law that I have set before you, [5]and to listen to the words of my servants the prophets whom I send to you urgently, though you have not listened, [6]†then I will make this house like Shiloh, and I will make this city a curse for all the nations of the earth.’”

[7]The priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD. [8]And when Jeremiah had finished speaking all that the LORD had commanded him to speak to all the people, then the priests and the prophets and all the people laid hold of him, saying, “You shall die! [9]Why have you prophesied in the name of the LORD, saying, ‘This house shall be like Shiloh, and this city shall be desolate, without inhabitant’?” And all the people gathered around Jeremiah in the house of the LORD.

[10]When the officials of Judah heard these things, they came up from the king's house to the house of the LORD and took their seat in the entry of the New Gate of the house of the LORD. [11]†Then the priests and the prophets said to the officials and to all the people, “This man deserves the sentence of death, because he has prophesied against this city, as you have heard with your own ears.”

[12]†Then Jeremiah spoke to all the officials and all the people, saying, “The LORD sent me to prophesy against this house and this city all the words you have heard. [13]Now therefore mend your ways and your deeds, and obey the voice of the LORD your God, and the LORD will relent of the disaster that he has pronounced against you. [14]But as for me, behold, I am in your hands.

Do with me as seems good and right to you. [15]†Only know for certain that if you put me to death, you will bring innocent blood upon yourselves and upon this city and its inhabitants, for in truth the LORD sent me to you to speak all these words in your ears.”

Jeremiah Spared from Death

[16]Then the officials and all the people said to the priests and the prophets, “This man does not deserve the sentence of death, for he has spoken to us in the name of the LORD our God.” [17]†And certain of the elders of the land arose and spoke to all the assembled people, saying, [18]“Micah of Moresheth prophesied in the days of Hezekiah king of Judah, and said to all the people of Judah: ‘Thus says the LORD of hosts,

> “‘Zion shall be plowed as a field;
>   Jerusalem shall become a heap of ruins,
>   and the mountain of the house a wooded height.’

[19]Did Hezekiah king of Judah and all Judah put him to death? Did he not fear the LORD and entreat the favor of the LORD, and did not the LORD relent of the disaster that he had pronounced against them? But we are about to bring great disaster upon ourselves.”

[20]†There was another man who prophesied in the name of the LORD, Uriah the son of Shemaiah from Kiriath-jearim. He prophesied against this city and against this land in words like those of Jeremiah. [21]And when King Jehoiakim, with all his warriors and all the officials, heard his words, the king sought to put him to death. But when Uriah heard of it, he was afraid and fled and escaped to Egypt. [22]†Then King Jehoiakim sent to Egypt certain men, Elnathan the son of Achbor and others with him, [23]†and they took Uriah from Egypt and brought him to King Jehoiakim, who struck him down with the sword and dumped his dead body into the burial place of the common people.

[24]†But the hand of Ahikam the son of Shaphan was with Jeremiah so that he was not given over to the people to be put to death.

The Yoke of Nebuchadnezzar

JEREMIAH **27** †In the beginning of the reign of Zedekiah [1] the son of Josiah, king of Judah, this word came to Jeremiah from the LORD. [2]†Thus the LORD said to me: “Make yourself straps and yoke-bars, and put them on your neck. [3]Send word [2] to the king of Edom, the king of Moab, the king of the sons of Ammon, the king of Tyre, and the king of Sidon by the hand of the envoys who have come to Jerusalem to Zedekiah king of Judah. [4]Give them this charge for their masters: ‘Thus says the LORD of hosts, the God of Israel: This is what you shall say to your masters: [5]“It is I who by my great power and my outstretched arm have made the earth, with the men and animals that are on the earth, and I give it to whomever it seems right to me. [6]Now I have given all these lands into the hand of Nebuchadnezzar, the king of Babylon, my servant, and I have given him also the beasts of the field to serve him. [7]†All the nations shall serve him and his son and his grandson, until the time of his own land comes. Then many nations and great kings shall make him their slave.

[8]†“““But if any nation or kingdom will not serve this Nebuchadnezzar king of Babylon, and put its neck under the yoke of the king of Babylon, I will punish that nation with the sword, with famine, and with pestilence, declares the LORD, until I have consumed it by his hand. [9]So do not listen to your prophets, your diviners, your dreamers, your fortune-tellers, or your sorcerers, who are saying to you, ‘You shall not serve the king of Babylon.’ [10]For it is a lie that they are prophesying to you, with the result that you will be removed far from your land, and I will drive you out, and you will perish. [11]But any nation that will bring its neck under the yoke of the king of Babylon and serve him, I will leave on its own land, to work it and dwell there, declares the LORD.”””

[12]To Zedekiah king of Judah I spoke in like manner: “Bring your necks under the yoke of the king of Babylon, and serve him and his people and live. [13]Why will you and your people die by the sword, by famine, and by pestilence, as the LORD has spoken concerning any nation that will not serve the king of Babylon? [14]Do not listen to the words of the prophets who are saying to you, ‘You shall not serve the king of Babylon,’ for it is a lie that

they are prophesying to you. [15]I have not sent them, declares the LORD, but they are prophesying falsely in my name, with the result that I will drive you out and you will perish, you and the prophets who are prophesying to you.”

[16]Then I spoke to the priests and to all this people, saying, “Thus says the LORD: Do not listen to the words of your prophets who are prophesying to you, saying, ‘Behold, the vessels of the LORD's house will now shortly be brought back from Babylon,’ for it is a lie that they are prophesying to you. [17]Do not listen to them; serve the king of Babylon and live. Why should this city become a desolation? [18]†If they are prophets, and if the word of the LORD is with them, then let them intercede with the LORD of hosts, that the vessels that are left in the house of the LORD, in the house of the king of Judah, and in Jerusalem may not go to Babylon. [19]For thus says the LORD of hosts concerning the pillars, the sea, the stands, and the rest of the vessels that are left in this city, [20]†which Nebuchadnezzar king of Babylon did not take away, when he took into exile from Jerusalem to Babylon Jeconiah the son of Jehoiakim, king of Judah, and all the nobles of Judah and Jerusalem — [21]†thus says the LORD of hosts, the God of Israel, concerning the vessels that are left in the house of the LORD, in the house of the king of Judah, and in Jerusalem: [22]They shall be carried to Babylon and remain there until the day when I visit them, declares the LORD. Then I will bring them back and restore them to this place.”

Hananiah the False Prophet

JEREMIAH **28** †In that same year, at the beginning of the reign of Zedekiah king of Judah, in the fifth month of the fourth year, Hananiah the son of Azzur, the prophet from Gibeon, spoke to me in the house of the LORD, in the presence of the priests and all the people, saying, [2]†"Thus says the LORD of hosts, the God of Israel: I have broken the yoke of the king of Babylon. [3]Within two years I will bring back to this place all the vessels of the LORD's house, which Nebuchadnezzar king of Babylon took away from this place and carried to Babylon. [4]†I will also bring back to this place Jeconiah the son of Jehoiakim, king of Judah, and all the exiles from Judah who went to Babylon, declares the LORD, for I will break the yoke of the king of Babylon."

[5]Then the prophet Jeremiah spoke to Hananiah the prophet in the presence of the priests and all the people who were standing in the house of the LORD, [6]and the prophet Jeremiah said, "Amen! May the LORD do so; may the LORD make the words that you have prophesied come true, and bring back to this place from Babylon the vessels of the house of the LORD, and all the exiles. [7]Yet hear now this word that I speak in your hearing and in the hearing of all the people. [8]The prophets who preceded you and me from ancient times prophesied war, famine, and pestilence against many countries and great kingdoms. [9]As for the prophet who prophesies peace, when the word of that prophet comes to pass, then it will be known that the LORD has truly sent the prophet."

[10]†Then the prophet Hananiah took the yoke-bars from the neck of Jeremiah the prophet and broke them. [11]And Hananiah spoke in the presence of all the people, saying, "Thus says the LORD: Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all the nations within two years." But Jeremiah the prophet went his way.

[12]Sometime after the prophet Hananiah had broken the yoke-bars from off the neck of Jeremiah the prophet, the word of the LORD came to Jeremiah: [13]†"Go, tell Hananiah, 'Thus says the LORD: You have broken wooden bars, but you have made in their place bars of iron. [14]For thus says the LORD of

hosts, the God of Israel: I have put upon the neck of all these nations an iron yoke to serve Nebuchadnezzar king of Babylon, and they shall serve him, for I have given to him even the beasts of the field.’” [15]‡And Jeremiah the prophet said to the prophet Hananiah, “Listen, Hananiah, the LORD has not sent you, and you have made this people trust in a lie. [16]Therefore thus says the LORD: ‘Behold, I will remove you from the face of the earth. This year you shall die, because you have uttered rebellion against the LORD.’”

[17]In that same year, in the seventh month, the prophet Hananiah died.

Jeremiah's Letter to the Exiles

JEREMIAH **29** ‡These are the words of the letter that Jeremiah the prophet sent from Jerusalem to the surviving elders of the exiles, and to the priests, the prophets, and all the people, whom Nebuchadnezzar had taken into exile from Jerusalem to Babylon. [2]This was after King Jeconiah and the queen mother, the eunuchs, the officials of Judah and Jerusalem, the craftsmen, and the metal workers had departed from Jerusalem. [3]The letter was sent by the hand of Elasah the son of Shaphan and Gemariah the son of Hilkiah, whom Zedekiah king of Judah sent to Babylon to Nebuchadnezzar king of Babylon. It said: [4]‡"Thus says the LORD of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: [5]Build houses and live in them; plant gardens and eat their produce. [6]Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. [7]But seek the welfare of the city where I have sent you into exile, and pray to the LORD on its behalf, for in its welfare you will find your welfare. [8]For thus says the LORD of hosts, the God of Israel: Do not let your prophets and your diviners who are among you deceive you, and do not listen to the dreams that they dream, [1] [9]for it is a lie that they are prophesying to you in my name; I did not send them, declares the LORD.

[10]"For thus says the LORD: When seventy years are completed for Babylon, I will visit you, and I will fulfill to you my promise and bring you back to this place. [11]‡For I know the plans I have for you, declares the LORD, plans for welfare [2] and not for evil, to give you a future and a hope. [12]‡Then you will call upon me and come and pray to me, and I will hear you. [13]You will seek me and find me, when you seek me with all your heart. [14]‡I will be found by you, declares the LORD, and I will restore your fortunes and gather you from all the nations and all the places where I have driven you, declares the LORD, and I will bring you back to the place from which I sent you into exile.

[15]‡"Because you have said, 'The LORD has raised up prophets for us in Babylon,' [16]thus says the LORD concerning the king who sits on the throne of David, and concerning all the people who dwell in this city, your

kinsmen who did not go out with you into exile: [17]†‘Thus says the Lord of hosts, behold, I am sending on them sword, famine, and pestilence, and I will make them like vile figs that are so rotten they cannot be eaten. [18]I will pursue them with sword, famine, and pestilence, and will make them a horror to all the kingdoms of the earth, to be a curse, a terror, a hissing, and a reproach among all the nations where I have driven them, [19]because they did not pay attention to my words, declares the Lord, that I persistently sent to you by my servants the prophets, but you would not listen, declares the Lord.’ [20]Hear the word of the Lord, all you exiles whom I sent away from Jerusalem to Babylon: [21]‡‘Thus says the Lord of hosts, the God of Israel, concerning Ahab the son of Kolaiah and Zedekiah the son of Maaseiah, who are prophesying a lie to you in my name: Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon, and he shall strike them down before your eyes. [22]Because of them this curse shall be used by all the exiles from Judah in Babylon: “The Lord make you like Zedekiah and Ahab, whom the king of Babylon roasted in the fire,” [23]because they have done an outrageous thing in Israel, they have committed adultery with their neighbors' wives, and they have spoken in my name lying words that I did not command them. I am the one who knows, and I am witness, declares the Lord.’”

Shemaiah's False Prophecy

[24]‡To Shemaiah of Nehelam you shall say: [25]“Thus says the Lord of hosts, the God of Israel: You have sent letters in your name to all the people who are in Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying, [26]‘The Lord has made you priest instead of Jehoiada the priest, to have charge in the house of the Lord over every madman who prophesies, to put him in the stocks and neck irons. [27]Now why have you not rebuked Jeremiah of Anathoth who is prophesying to you? [28]†For he has sent to us in Babylon, saying, “Your exile will be long; build houses and live in them, and plant gardens and eat their produce.”’”

[29]Zephaniah the priest read this letter in the hearing of Jeremiah the prophet. [30]Then the word of the Lord came to Jeremiah: [31]“Send to all the exiles, saying, ‘Thus says the Lord concerning Shemaiah of Nehelam: Because Shemaiah had prophesied to you when I did not send him, and has made

you trust in a lie, [32]therefore thus says the LORD: Behold, I will punish Shemaiah of Nehelam and his descendants. He shall not have anyone living among this people, and he shall not see the good that I will do to my people, declares the LORD, for he has spoken rebellion against the LORD.’”

Restoration for Israel and Judah

JEREMIAH **30** The word that came to Jeremiah from the LORD: [2]“Thus says the LORD, the God of Israel: Write in a book all the words that I have spoken to you. [3]†For behold, days are coming, declares the LORD, when I will restore the fortunes of my people, Israel and Judah, says the LORD, and I will bring them back to the land that I gave to their fathers, and they shall take possession of it.”

[4]These are the words that the LORD spoke concerning Israel and Judah:

[5]“Thus says the LORD:
We have heard a cry of panic,
of terror, and no peace.
[6]Ask now, and see,
can a man bear a child?
Why then do I see every man
with his hands on his stomach like a woman in labor?
Why has every face turned pale?
[7]†Alas! That day is so great
there is none like it;
it is a time of distress for Jacob;
yet he shall be saved out of it.

[8]“And it shall come to pass in that day, declares the LORD of hosts, that I will break his yoke from off your neck, and I will burst your bonds, and foreigners shall no more make a servant of him. [1] [9]†But they shall serve the LORD their God and David their king, whom I will raise up for them.

[10]“Then fear not, O Jacob my servant, declares the LORD,
nor be dismayed, O Israel;
for behold, I will save you from far away,
and your offspring from the land of their captivity.
Jacob shall return and have quiet and ease,
and none shall make him afraid.
[11]†For I am with you to save you,

declares the LORD;
I will make a full end of all the nations
among whom I scattered you,
but of you I will not make a full end.
I will discipline you in just measure,
and I will by no means leave you unpunished.
[12]‡“For thus says the LORD:
Your hurt is incurable,
and your wound is grievous.
[13]There is none to uphold your cause,
no medicine for your wound,
no healing for you.
[14]All your lovers have forgotten you;
they care nothing for you;
for I have dealt you the blow of an enemy,
the punishment of a merciless foe,
because your guilt is great,
because your sins are flagrant.
[15]Why do you cry out over your hurt?
Your pain is incurable.
Because your guilt is great,
because your sins are flagrant,
I have done these things to you.
[16]‡Therefore all who devour you shall be devoured,
and all your foes, every one of them, shall go into captivity;
those who plunder you shall be plundered,
and all who prey on you I will make a prey.
[17]For I will restore health to you,
and your wounds I will heal,
declares the LORD,
because they have called you an outcast:
‘It is Zion, for whom no one cares!’
[18]“Thus says the LORD:
Behold, I will restore the fortunes of the tents of Jacob
and have compassion on his dwellings;
the city shall be rebuilt on its mound,
and the palace shall stand where it used to be.

[19]Out of them shall come songs of thanksgiving,
    and the voices of those who celebrate.
I will multiply them, and they shall not be few;
    I will make them honored, and they shall not be small.
[20]Their children shall be as they were of old,
    and their congregation shall be established before me,
    and I will punish all who oppress them.
[21][†]Their prince shall be one of themselves;
    their ruler shall come out from their midst;
I will make him draw near, and he shall approach me,
    for who would dare of himself to approach me?
declares the LORD.
[22]And you shall be my people,
    and I will be your God."
[23]Behold the storm of the LORD!
    Wrath has gone forth,
a whirling tempest;
    it will burst upon the head of the wicked.
[24]The fierce anger of the LORD will not turn back
    until he has executed and accomplished
    the intentions of his mind.
In the latter days you will understand this.

The LORD Will Turn Mourning to Joy

JEREMIAH **31** ‡“At that time, declares the LORD, I will be the God of all the clans of Israel, and they shall be my people.”

[2]‡Thus says the LORD:
“The people who survived the sword
found grace in the wilderness;
when Israel sought for rest,
[3]the LORD appeared to him [1] from far away.
I have loved you with an everlasting love;
therefore I have continued my faithfulness to you.
[4]Again I will build you, and you shall be built,
O virgin Israel!
Again you shall adorn yourself with tambourines
and shall go forth in the dance of the merrymakers.
[5]Again you shall plant vineyards
on the mountains of Samaria;
the planters shall plant
and shall enjoy the fruit.
[6]For there shall be a day when watchmen will call
in the hill country of Ephraim:
‘Arise, and let us go up to Zion,
to the LORD our God.’”
[7]For thus says the LORD:
“Sing aloud with gladness for Jacob,
and raise shouts for the chief of the nations;
proclaim, give praise, and say,
‘O LORD, save your people,
the remnant of Israel.’
[8]Behold, I will bring them from the north country
and gather them from the farthest parts of the earth,
among them the blind and the lame,
the pregnant woman and she who is in labor, together;
a great company, they shall return here.
[9]With weeping they shall come,

and with pleas for mercy I will lead them back,
I will make them walk by brooks of water,
in a straight path in which they shall not stumble,
for I am a father to Israel,
and Ephraim is my firstborn.
[10]“Hear the word of the LORD, O nations,
and declare it in the coastlands far away;
say, ‘He who scattered Israel will gather him,
and will keep him as a shepherd keeps his flock.’
[11]For the LORD has ransomed Jacob
and has redeemed him from hands too strong for him.
[12]They shall come and sing aloud on the height of Zion,
and they shall be radiant over the goodness of the LORD,
over the grain, the wine, and the oil,
and over the young of the flock and the herd;
their life shall be like a watered garden,
and they shall languish no more.
[13]Then shall the young women rejoice in the dance,
and the young men and the old shall be merry.
I will turn their mourning into joy;
I will comfort them, and give them gladness for sorrow.
[14]I will feast the soul of the priests with abundance,
and my people shall be satisfied with my goodness,
declares the LORD.”
[15]†Thus says the LORD:
“A voice is heard in Ramah,
lamentation and bitter weeping.
Rachel is weeping for her children;
she refuses to be comforted for her children,
because they are no more.”
[16]Thus says the LORD:
“Keep your voice from weeping,
and your eyes from tears,
for there is a reward for your work,
declares the LORD,
and they shall come back from the land of the enemy.
[17]There is hope for your future,

declares the LORD,
and your children shall come back to their own country.
[18]‡I have heard Ephraim grieving,
‘You have disciplined me, and I was disciplined,
like an untrained calf;
bring me back that I may be restored,
for you are the LORD my God.
[19]For after I had turned away, I relented,
and after I was instructed, I struck my thigh;
I was ashamed, and I was confounded,
because I bore the disgrace of my youth.’
[20]Is Ephraim my dear son?
Is he my darling child?
For as often as I speak against him,
I do remember him still.
Therefore my heart [2] yearns for him;
I will surely have mercy on him,
declares the LORD.
[21]“Set up road markers for yourself;
make yourself guideposts;
consider well the highway,
the road by which you went.
Return, O virgin Israel,
return to these your cities.
[22]†How long will you waver,
O faithless daughter?
For the LORD has created a new thing on the earth:
a woman encircles a man.”

[23]Thus says the LORD of hosts, the God of Israel: “Once more they shall use these words in the land of Judah and in its cities, when I restore their fortunes:

“‘The LORD bless you, O habitation of righteousness,
O holy hill!’

[24]And Judah and all its cities shall dwell there together, and the farmers and those who wander with their flocks. [25]For I will satisfy the weary soul, and

every languishing soul I will replenish.”

[26]†At this I awoke and looked, and my sleep was pleasant to me.

[27]“Behold, the days are coming, declares the LORD, when I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast. [28]†And it shall come to pass that as I have watched over them to pluck up and break down, to overthrow, destroy, and bring harm, so I will watch over them to build and to plant, declares the LORD. [29]†In those days they shall no longer say:

> “‘The fathers have eaten sour grapes,
> and the children's teeth are set on edge.’

[30]But everyone shall die for his own sin. Each man who eats sour grapes, his teeth shall be set on edge.

The New Covenant

[31]†“Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, [32]not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. [33]But this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. [34]And no longer shall each one teach his neighbor and each his brother, saying, ‘Know the LORD,’ for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more.”

> [35]†Thus says the LORD,
> who gives the sun for light by day
> and the fixed order of the moon and the stars for light by night,
> who stirs up the sea so that its waves roar—
> the LORD of hosts is his name:
> [36]“If this fixed order departs
> from before me, declares the LORD,

then shall the offspring of Israel cease
from being a nation before me forever.”
[37]Thus says the LORD:
“If the heavens above can be measured,
and the foundations of the earth below can be explored,
then I will cast off all the offspring of Israel
for all that they have done,
declares the LORD.”

[38]‡“Behold, the days are coming, declares the LORD, when the city shall be rebuilt for the LORD from the Tower of Hananel to the Corner Gate. [39]And the measuring line shall go out farther, straight to the hill Gareb, and shall then turn to Goah. [40]The whole valley of the dead bodies and the ashes, and all the fields as far as the brook Kidron, to the corner of the Horse Gate toward the east, shall be sacred to the LORD. It shall not be uprooted or overthrown anymore forever.”

Jeremiah Buys a Field During the Siege

JEREMIAH **32** †The word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar. [2]‡†At that time the army of the king of Babylon was besieging Jerusalem, and Jeremiah the prophet was shut up in the court of the guard that was in the palace of the king of Judah. [3]For Zedekiah king of Judah had imprisoned him, saying, “Why do you prophesy and say, ‘Thus says the LORD: Behold, I am giving this city into the hand of the king of Babylon, and he shall capture it; [4]Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be given into the hand of the king of Babylon, and shall speak with him face to face and see him eye to eye. [5]And he shall take Zedekiah to Babylon, and there he shall remain until I visit him, declares the LORD. Though you fight against the Chaldeans, you shall not succeed’?”

[6]Jeremiah said, “The word of the LORD came to me: [7]Behold, Hanamel the son of Shallum your uncle will come to you and say, ‘Buy my field that is at Anathoth, for the right of redemption by purchase is yours.’ [8]†Then Hanamel my cousin came to me in the court of the guard, in accordance with the word of the LORD, and said to me, ‘Buy my field that is at Anathoth in the land of Benjamin, for the right of possession and redemption is yours; buy it for yourself.’ Then I knew that this was the word of the LORD.

[9]“And I bought the field at Anathoth from Hanamel my cousin, and weighed out the money to him, seventeen shekels of silver. [10]I signed the deed, sealed it, got witnesses, and weighed the money on scales. [11]Then I took the sealed deed of purchase, containing the terms and conditions and the open copy. [12]And I gave the deed of purchase to Baruch the son of Neriah son of Mahseiah, in the presence of Hanamel my cousin, in the presence of the witnesses who signed the deed of purchase, and in the presence of all the Judeans who were sitting in the court of the guard. [13]I charged Baruch in their presence, saying, [14]†‘Thus says the LORD of hosts, the God of Israel: Take these deeds, both this sealed deed of purchase and this open deed, and put them in an earthenware vessel, that they may last for a long time. [15]For

thus says the LORD of hosts, the God of Israel: Houses and fields and vineyards shall again be bought in this land.’

Jeremiah Prays for Understanding

[16]‡“After I had given the deed of purchase to Baruch the son of Neriah, I prayed to the LORD, saying: [17]‘Ah, Lord GOD! It is you who have made the heavens and the earth by your great power and by your outstretched arm! Nothing is too hard for you. [18]You show steadfast love to thousands, but you repay the guilt of fathers to their children after them, O great and mighty God, whose name is the LORD of hosts, [19]great in counsel and mighty in deed, whose eyes are open to all the ways of the children of man, rewarding each one according to his ways and according to the fruit of his deeds. [20]You have shown signs and wonders in the land of Egypt, and to this day in Israel and among all mankind, and have made a name for yourself, as at this day. [21]You brought your people Israel out of the land of Egypt with signs and wonders, with a strong hand and outstretched arm, and with great terror. [22]And you gave them this land, which you swore to their fathers to give them, a land flowing with milk and honey. [23]And they entered and took possession of it. But they did not obey your voice or walk in your law. They did nothing of all you commanded them to do. Therefore you have made all this disaster come upon them. [24]Behold, the siege mounds have come up to the city to take it, and because of sword and famine and pestilence the city is given into the hands of the Chaldeans who are fighting against it. What you spoke has come to pass, and behold, you see it. [25]Yet you, O Lord GOD, have said to me, “Buy the field for money and get witnesses”—though the city is given into the hands of the Chaldeans.’”

[26]‡The word of the LORD came to Jeremiah: [27]“Behold, I am the LORD, the God of all flesh. Is anything too hard for me? [28]Therefore, thus says the LORD: Behold, I am giving this city into the hands of the Chaldeans and into the hand of Nebuchadnezzar king of Babylon, and he shall capture it. [29]The Chaldeans who are fighting against this city shall come and set this city on fire and burn it, with the houses on whose roofs offerings have been made to Baal and drink offerings have been poured out to other gods, to provoke me to anger. [30]For the children of Israel and the children of Judah have done nothing but evil in my sight from their youth. The children of Israel have

done nothing but provoke me to anger by the work of their hands, declares the LORD. [31]This city has aroused my anger and wrath, from the day it was built to this day, so that I will remove it from my sight [32]because of all the evil of the children of Israel and the children of Judah that they did to provoke me to anger—their kings and their officials, their priests and their prophets, the men of Judah and the inhabitants of Jerusalem. [33]They have turned to me their back and not their face. And though I have taught them persistently, they have not listened to receive instruction. [34]They set up their abominations in the house that is called by my name, to defile it. [35]They built the high places of Baal in the Valley of the Son of Hinnom, to offer up their sons and daughters to Molech, though I did not command them, nor did it enter into my mind, that they should do this abomination, to cause Judah to sin.

They Shall Be My People; I Will Be Their God

[36]‡“Now therefore thus says the LORD, the God of Israel, concerning this city of which you say, ‘It is given into the hand of the king of Babylon by sword, by famine, and by pestilence’: [37]‡Behold, I will gather them from all the countries to which I drove them in my anger and my wrath and in great indignation. I will bring them back to this place, and I will make them dwell in safety. [38]‡And they shall be my people, and I will be their God. [39]I will give them one heart and one way, that they may fear me forever, for their own good and the good of their children after them. [40]‡I will make with them an everlasting covenant, that I will not turn away from doing good to them. And I will put the fear of me in their hearts, that they may not turn from me. [41]I will rejoice in doing them good, and I will plant them in this land in faithfulness, with all my heart and all my soul.

[42]‡“For thus says the LORD: Just as I have brought all this great disaster upon this people, so I will bring upon them all the good that I promise them. [43]Fields shall be bought in this land of which you are saying, ‘It is a desolation, without man or beast; it is given into the hand of the Chaldeans.’ [44]Fields shall be bought for money, and deeds shall be signed and sealed and witnessed, in the land of Benjamin, in the places about Jerusalem, and in the cities of Judah, in the cities of the hill country, in the cities of the

Shephelah, and in the cities of the Negeb; for I will restore their fortunes, declares the LORD.”

The LORD Promises Peace

JEREMIAH **33** The word of the LORD came to Jeremiah a second time, while he was still shut up in the court of the guard: [2]“Thus says the LORD who made the earth, [1] the LORD who formed it to establish it—the LORD is his name: [3]†Call to me and I will answer you, and will tell you great and hidden things that you have not known. [4]For thus says the LORD, the God of Israel, concerning the houses of this city and the houses of the kings of Judah that were torn down to make a defense against the siege mounds and against the sword: [5]They are coming in to fight against the Chaldeans and to fill them [2] with the dead bodies of men whom I shall strike down in my anger and my wrath, for I have hidden my face from this city because of all their evil. [6]Behold, I will bring to it health and healing, and I will heal them and reveal to them abundance of prosperity and security. [7]I will restore the fortunes of Judah and the fortunes of Israel, and rebuild them as they were at first. [8]†I will cleanse them from all the guilt of their sin against me, and I will forgive all the guilt of their sin and rebellion against me. [9]And this city [3] shall be to me a name of joy, a praise and a glory before all the nations of the earth who shall hear of all the good that I do for them. They shall fear and tremble because of all the good and all the prosperity I provide for it.

[10]“Thus says the LORD: In this place of which you say, ‘It is a waste without man or beast,’ in the cities of Judah and the streets of Jerusalem that are desolate, without man or inhabitant or beast, there shall be heard again [11]†the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voices of those who sing, as they bring thank offerings to the house of the LORD:

> “‘Give thanks to the LORD of hosts,
>   for the LORD is good,
>   for his steadfast love endures forever!’

For I will restore the fortunes of the land as at first, says the LORD.

[12]“Thus says the LORD of hosts: In this place that is waste, without man or beast, and in all of its cities, there shall again be habitations of shepherds resting their flocks. [13]In the cities of the hill country, in the cities of the Shephelah, and in the cities of the Negeb, in the land of Benjamin, the places about Jerusalem, and in the cities of Judah, flocks shall again pass under the hands of the one who counts them, says the LORD.

The LORD's Eternal Covenant with David

[14]“Behold, the days are coming, declares the LORD, when I will fulfill the promise I made to the house of Israel and the house of Judah. [15]‡In those days and at that time I will cause a righteous Branch to spring up for David, and he shall execute justice and righteousness in the land. [16]In those days Judah will be saved, and Jerusalem will dwell securely. And this is the name by which it will be called: ‘The LORD is our righteousness.’

[17]‡“For thus says the LORD: David shall never lack a man to sit on the throne of the house of Israel, [18]and the Levitical priests shall never lack a man in my presence to offer burnt offerings, to burn grain offerings, and to make sacrifices forever.”

[19]The word of the LORD came to Jeremiah: [20]“Thus says the LORD: If you can break my covenant with the day and my covenant with the night, so that day and night will not come at their appointed time, [21]then also my covenant with David my servant may be broken, so that he shall not have a son to reign on his throne, and my covenant with the Levitical priests my ministers. [22]As the host of heaven cannot be numbered and the sands of the sea cannot be measured, so I will multiply the offspring of David my servant, and the Levitical priests who minister to me.”

[23]The word of the LORD came to Jeremiah: [24]‡“Have you not observed that these people are saying, ‘The LORD has rejected the two clans that he chose’? Thus they have despised my people so that they are no longer a nation in their sight. [25]Thus says the LORD: If I have not established my covenant with day and night and the fixed order of heaven and earth, [26]then I will reject the offspring of Jacob and David my servant and will not

choose one of his offspring to rule over the offspring of Abraham, Isaac, and Jacob. For I will restore their fortunes and will have mercy on them.”

Zedekiah to Die in Babylon

JEREMIAH **34** †The word that came to Jeremiah from the LORD, when Nebuchadnezzar king of Babylon and all his army and all the kingdoms of the earth under his dominion and all the peoples were fighting against Jerusalem and all of its cities: [2]“Thus says the LORD, the God of Israel: Go and speak to Zedekiah king of Judah and say to him, ‘Thus says the LORD: Behold, I am giving this city into the hand of the king of Babylon, and he shall burn it with fire. [3]†You shall not escape from his hand but shall surely be captured and delivered into his hand. You shall see the king of Babylon eye to eye and speak with him face to face. And you shall go to Babylon.’ [4]Yet hear the word of the LORD, O Zedekiah king of Judah! Thus says the LORD concerning you: ‘You shall not die by the sword. [5]You shall die in peace. And as spices were burned for your fathers, the former kings who were before you, so people shall burn spices for you and lament for you, saying, “Alas, lord!”’ For I have spoken the word, declares the LORD.”

[6]Then Jeremiah the prophet spoke all these words to Zedekiah king of Judah, in Jerusalem, [7]when the army of the king of Babylon was fighting against Jerusalem and against all the cities of Judah that were left, Lachish and Azekah, for these were the only fortified cities of Judah that remained.

[8]‡The word that came to Jeremiah from the LORD, after King Zedekiah had made a covenant with all the people in Jerusalem to make a proclamation of liberty to them, [9]that everyone should set free his Hebrew slaves, male and female, so that no one should enslave a Jew, his brother. [10]And they obeyed, all the officials and all the people who had entered into the covenant that everyone would set free his slave, male or female, so that they would not be enslaved again. They obeyed and set them free. [11]†But afterward they turned around and took back the male and female slaves they had set free, and brought them into subjection as slaves. [12]‡The word of the LORD came to Jeremiah from the LORD: [13]“Thus says the LORD, the God of Israel: I myself made a covenant with your fathers when I brought them out of the land of Egypt, out of the house of bondage, saying, [14]‘At the end of seven years each of you must set free the fellow Hebrew who has been sold to you and has served you six years; you must set him free from your service.’ But

your fathers did not listen to me or incline their ears to me. [15]You recently repented and did what was right in my eyes by proclaiming liberty, each to his neighbor, and you made a covenant before me in the house that is called by my name, [16]but then you turned around and profaned my name when each of you took back his male and female slaves, whom you had set free according to their desire, and you brought them into subjection to be your slaves.

[17]‡“Therefore, thus says the LORD: You have not obeyed me by proclaiming liberty, every one to his brother and to his neighbor; behold, I proclaim to you liberty to the sword, to pestilence, and to famine, declares the LORD. I will make you a horror to all the kingdoms of the earth. [18]‡And the men who transgressed my covenant and did not keep the terms of the covenant that they made before me, I will make them like [1] the calf that they cut in two and passed between its parts— [19]the officials of Judah, the officials of Jerusalem, the eunuchs, the priests, and all the people of the land who passed between the parts of the calf. [20]And I will give them into the hand of their enemies and into the hand of those who seek their lives. Their dead bodies shall be food for the birds of the air and the beasts of the earth. [21]And Zedekiah king of Judah and his officials I will give into the hand of their enemies and into the hand of those who seek their lives, into the hand of the army of the king of Babylon which has withdrawn from you. [22]Behold, I will command, declares the LORD, and will bring them back to this city. And they will fight against it and take it and burn it with fire. I will make the cities of Judah a desolation without inhabitant.”

The Obedience of the Rechabites

JEREMIAH **35** ‡†The word that came to Jeremiah from the LORD in the days of Jehoiakim the son of Josiah, king of Judah: [2]†“Go to the house of the Rechabites and speak with them and bring them to the house of the LORD, into one of the chambers; then offer them wine to drink.” [3]So I took Jaazaniah the son of Jeremiah, son of Habazziniah and his brothers and all his sons and the whole house of the Rechabites. [4]I brought them to the house of the LORD into the chamber of the sons of Hanan the son of Igdaliah, the man of God, which was near the chamber of the officials, above the chamber of Maaseiah the son of Shallum, keeper of the threshold. [5]Then I set before the Rechabites pitchers full of wine, and cups, and I said to them, “Drink wine.” [6]But they answered, “We will drink no wine, for Jonadab the son of Rechab, our father, commanded us, ‘You shall not drink wine, neither you nor your sons forever. [7]You shall not build a house; you shall not sow seed; you shall not plant or have a vineyard; but you shall live in tents all your days, that you may live many days in the land where you sojourn.’ [8]†We have obeyed the voice of Jonadab the son of Rechab, our father, in all that he commanded us, to drink no wine all our days, ourselves, our wives, our sons, or our daughters, [9]and not to build houses to dwell in. We have no vineyard or field or seed, [10]but we have lived in tents and have obeyed and done all that Jonadab our father commanded us. [11]But when Nebuchadnezzar king of Babylon came up against the land, we said, ‘Come, and let us go to Jerusalem for fear of the army of the Chaldeans and the army of the Syrians.’ So we are living in Jerusalem.”

[12]Then the word of the LORD came to Jeremiah: [13]‡“Thus says the LORD of hosts, the God of Israel: Go and say to the people of Judah and the inhabitants of Jerusalem, Will you not receive instruction and listen to my words? declares the LORD. [14]The command that Jonadab the son of Rechab gave to his sons, to drink no wine, has been kept, and they drink none to this day, for they have obeyed their father's command. I have spoken to you persistently, but you have not listened to me. [15]I have sent to you all my servants the prophets, sending them persistently, saying, ‘Turn now every one of you from his evil way, and amend your deeds, and do not go after other gods to serve them, and then you shall dwell in the land that I gave to

you and your fathers.’ But you did not incline your ear or listen to me. [16]The sons of Jonadab the son of Rechab have kept the command that their father gave them, but this people has not obeyed me. [17]Therefore, thus says the LORD, the God of hosts, the God of Israel: Behold, I am bringing upon Judah and all the inhabitants of Jerusalem all the disaster that I have pronounced against them, because I have spoken to them and they have not listened, I have called to them and they have not answered.”

[18]‡But to the house of the Rechabites Jeremiah said, “Thus says the LORD of hosts, the God of Israel: Because you have obeyed the command of Jonadab your father and kept all his precepts and done all that he commanded you, [19]therefore thus says the LORD of hosts, the God of Israel: Jonadab the son of Rechab shall never lack a man to stand before me.”

Jehoiakim Burns Jeremiah's Scroll

JEREMIAH **36** †In the fourth year of Jehoiakim the son of Josiah, king of Judah, this word came to Jeremiah from the LORD: [2]†"Take a scroll and write on it all the words that I have spoken to you against Israel and Judah and all the nations, from the day I spoke to you, from the days of Josiah until today. [3]It may be that the house of Judah will hear all the disaster that I intend to do to them, so that every one may turn from his evil way, and that I may forgive their iniquity and their sin."

[4]†Then Jeremiah called Baruch the son of Neriah, and Baruch wrote on a scroll at the dictation of Jeremiah all the words of the LORD that he had spoken to him. [5]†And Jeremiah ordered Baruch, saying, "I am banned from going to the house of the LORD, [6]†so you are to go, and on a day of fasting in the hearing of all the people in the LORD's house you shall read the words of the LORD from the scroll that you have written at my dictation. You shall read them also in the hearing of all the men of Judah who come out of their cities. [7]It may be that their plea for mercy will come before the LORD, and that every one will turn from his evil way, for great is the anger and wrath that the LORD has pronounced against this people." [8]And Baruch the son of Neriah did all that Jeremiah the prophet ordered him about reading from the scroll the words of the LORD in the LORD's house.

[9]†In the fifth year of Jehoiakim the son of Josiah, king of Judah, in the ninth month, all the people in Jerusalem and all the people who came from the cities of Judah to Jerusalem proclaimed a fast before the LORD. [10]†Then, in the hearing of all the people, Baruch read the words of Jeremiah from the scroll, in the house of the LORD, in the chamber of Gemariah the son of Shaphan the secretary, which was in the upper court, at the entry of the New Gate of the LORD's house.

[11]When Micaiah the son of Gemariah, son of Shaphan, heard all the words of the LORD from the scroll, [12]he went down to the king's house, into the secretary's chamber, and all the officials were sitting there: Elishama the secretary, Delaiah the son of Shemaiah, Elnathan the son of Achbor, Gemariah the son of Shaphan, Zedekiah the son of Hananiah, and all the

officials. [13]And Micaiah told them all the words that he had heard, when Baruch read the scroll in the hearing of the people. [14]Then all the officials sent Jehudi the son of Nethaniah, son of Shelemiah, son of Cushi, to say to Baruch, “Take in your hand the scroll that you read in the hearing of the people, and come.” So Baruch the son of Neriah took the scroll in his hand and came to them. [15]And they said to him, “Sit down and read it.” So Baruch read it to them. [16]When they heard all the words, they turned one to another in fear. And they said to Baruch, “We must report all these words to the king.” [17]‡Then they asked Baruch, “Tell us, please, how did you write all these words? Was it at his dictation?” [18]Baruch answered them, “He dictated all these words to me, while I wrote them with ink on the scroll.” [19]Then the officials said to Baruch, “Go and hide, you and Jeremiah, and let no one know where you are.”

[20]So they went into the court to the king, having put the scroll in the chamber of Elishama the secretary, and they reported all the words to the king. [21]Then the king sent Jehudi to get the scroll, and he took it from the chamber of Elishama the secretary. And Jehudi read it to the king and all the officials who stood beside the king. [22]It was the ninth month, and the king was sitting in the winter house, and there was a fire burning in the fire pot before him. [23]†As Jehudi read three or four columns, the king would cut them off with a knife and throw them into the fire in the fire pot, until the entire scroll was consumed in the fire that was in the fire pot. [24]†Yet neither the king nor any of his servants who heard all these words was afraid, nor did they tear their garments. [25]Even when Elnathan and Delaiah and Gemariah urged the king not to burn the scroll, he would not listen to them. [26]†And the king commanded Jerahmeel the king's son and Seraiah the son of Azriel and Shelemiah the son of Abdeel to seize Baruch the secretary and Jeremiah the prophet, but the LORD hid them.

[27]†Now after the king had burned the scroll with the words that Baruch wrote at Jeremiah's dictation, the word of the LORD came to Jeremiah: [28]“Take another scroll and write on it all the former words that were in the first scroll, which Jehoiakim the king of Judah has burned. [29]And concerning Jehoiakim king of Judah you shall say, ‘Thus says the LORD, You have burned this scroll, saying, “Why have you written in it that the king of Babylon will certainly come and destroy this land, and will cut off

from it man and beast?” [30]Therefore thus says the LORD concerning Jehoiakim king of Judah: He shall have none to sit on the throne of David, and his dead body shall be cast out to the heat by day and the frost by night. [31]†And I will punish him and his offspring and his servants for their iniquity. I will bring upon them and upon the inhabitants of Jerusalem and upon the people of Judah all the disaster that I have pronounced against them, but they would not hear.’”

[32]Then Jeremiah took another scroll and gave it to Baruch the scribe, the son of Neriah, who wrote on it at the dictation of Jeremiah all the words of the scroll that Jehoiakim king of Judah had burned in the fire. And many similar words were added to them.

Jeremiah Warns Zedekiah

JEREMIAH **37** ‡Zedekiah the son of Josiah, whom Nebuchadnezzar king of Babylon made king in the land of Judah, reigned instead of Coniah the son of Jehoiakim. [2]But neither he nor his servants nor the people of the land listened to the words of the LORD that he spoke through Jeremiah the prophet.

[3]King Zedekiah sent Jehucal the son of Shelemiah, and Zephaniah the priest, the son of Maaseiah, to Jeremiah the prophet, saying, “Please pray for us to the LORD our God.” [4]‡Now Jeremiah was still going in and out among the people, for he had not yet been put in prison. [5]The army of Pharaoh had come out of Egypt. And when the Chaldeans who were besieging Jerusalem heard news about them, they withdrew from Jerusalem.

[6]Then the word of the LORD came to Jeremiah the prophet: [7]‡“Thus says the LORD, God of Israel: Thus shall you say to the king of Judah who sent you to me to inquire of me, ‘Behold, Pharaoh's army that came to help you is about to return to Egypt, to its own land. [8]And the Chaldeans shall come back and fight against this city. They shall capture it and burn it with fire. [9]Thus says the LORD, Do not deceive yourselves, saying, “The Chaldeans will surely go away from us,” for they will not go away. [10]For even if you should defeat the whole army of Chaldeans who are fighting against you, and there remained of them only wounded men, every man in his tent, they would rise up and burn this city with fire.’”

Jeremiah Imprisoned

[11]Now when the Chaldean army had withdrawn from Jerusalem at the approach of Pharaoh's army, [12]‡Jeremiah set out from Jerusalem to go to the land of Benjamin to receive his portion there among the people. [13]‡When he was at the Benjamin Gate, a sentry there named Irijah the son of Shelemiah, son of Hananiah, seized Jeremiah the prophet, saying, “You are deserting to the Chaldeans.” [14]And Jeremiah said, “It is a lie; I am not deserting to the Chaldeans.” But Irijah would not listen to him, and seized Jeremiah and

brought him to the officials. [15]†And the officials were enraged at Jeremiah, and they beat him and imprisoned him in the house of Jonathan the secretary, for it had been made a prison.

[16]When Jeremiah had come to the dungeon cells and remained there many days, [17]†King Zedekiah sent for him and received him. The king questioned him secretly in his house and said, “Is there any word from the LORD?” Jeremiah said, “There is.” Then he said, “You shall be delivered into the hand of the king of Babylon.” [18]Jeremiah also said to King Zedekiah, “What wrong have I done to you or your servants or this people, that you have put me in prison? [19]†Where are your prophets who prophesied to you, saying, ‘The king of Babylon will not come against you and against this land’? [20]Now hear, please, O my lord the king: let my humble plea come before you and do not send me back to the house of Jonathan the secretary, lest I die there.” [21]†So King Zedekiah gave orders, and they committed Jeremiah to the court of the guard. And a loaf of bread was given him daily from the bakers' street, until all the bread of the city was gone. So Jeremiah remained in the court of the guard.

Jeremiah Cast into the Cistern

JEREMIAH **38** Now Shephatiah the son of Mattan, Gedaliah the son of Pashhur, Jucal the son of Shelemiah, and Pashhur the son of Malchiah heard the words that Jeremiah was saying to all the people, [2]"Thus says the LORD: He who stays in this city shall die by the sword, by famine, and by pestilence, but he who goes out to the Chaldeans shall live. He shall have his life as a prize of war, and live. [3]Thus says the LORD: This city shall surely be given into the hand of the army of the king of Babylon and be taken." [4]†Then the officials said to the king, "Let this man be put to death, for he is weakening the hands of the soldiers who are left in this city, and the hands of all the people, by speaking such words to them. For this man is not seeking the welfare of this people, but their harm." [5]†King Zedekiah said, "Behold, he is in your hands, for the king can do nothing against you." [6]†So they took Jeremiah and cast him into the cistern of Malchiah, the king's son, which was in the court of the guard, letting Jeremiah down by ropes. And there was no water in the cistern, but only mud, and Jeremiah sank in the mud.

Jeremiah Rescued from the Cistern

[7]‡When Ebed-melech the Ethiopian, a eunuch who was in the king's house, heard that they had put Jeremiah into the cistern—the king was sitting in the Benjamin Gate— [8]Ebed-melech went from the king's house and said to the king, [9]"My lord the king, these men have done evil in all that they did to Jeremiah the prophet by casting him into the cistern, and he will die there of hunger, for there is no bread left in the city." [10]Then the king commanded Ebed-melech the Ethiopian, "Take thirty men with you from here, and lift Jeremiah the prophet out of the cistern before he dies." [11]So Ebed-melech took the men with him and went to the house of the king, to a wardrobe in the storehouse, and took from there old rags and worn-out clothes, which he let down to Jeremiah in the cistern by ropes. [12]Then Ebed-melech the Ethiopian said to Jeremiah, "Put the rags and clothes between your armpits and the ropes." Jeremiah did so. [13]Then they drew Jeremiah up with ropes

and lifted him out of the cistern. And Jeremiah remained in the court of the guard.

Jeremiah Warns Zedekiah Again

[14]‡King Zedekiah sent for Jeremiah the prophet and received him at the third entrance of the temple of the LORD. The king said to Jeremiah, “I will ask you a question; hide nothing from me.” [15]Jeremiah said to Zedekiah, “If I tell you, will you not surely put me to death? And if I give you counsel, you will not listen to me.” [16]Then King Zedekiah swore secretly to Jeremiah, “As the LORD lives, who made our souls, I will not put you to death or deliver you into the hand of these men who seek your life.”

[17]Then Jeremiah said to Zedekiah, “Thus says the LORD, the God of hosts, the God of Israel: If you will surrender to the officials of the king of Babylon, then your life shall be spared, and this city shall not be burned with fire, and you and your house shall live. [18]But if you do not surrender to the officials of the king of Babylon, then this city shall be given into the hand of the Chaldeans, and they shall burn it with fire, and you shall not escape from their hand.” [19]King Zedekiah said to Jeremiah, “I am afraid of the Judeans who have deserted to the Chaldeans, lest I be handed over to them and they deal cruelly with me.” [20]Jeremiah said, “You shall not be given to them. Obey now the voice of the LORD in what I say to you, and it shall be well with you, and your life shall be spared. [21]But if you refuse to surrender, this is the vision which the LORD has shown to me: [22]‡Behold, all the women left in the house of the king of Judah were being led out to the officials of the king of Babylon and were saying,

“‘Your trusted friends have deceived you
    and prevailed against you;
now that your feet are sunk in the mud,
    they turn away from you.’

[23]All your wives and your sons shall be led out to the Chaldeans, and you yourself shall not escape from their hand, but shall be seized by the king of Babylon, and this city shall be burned with fire.”

[24]Then Zedekiah said to Jeremiah, “Let no one know of these words, and you shall not die. [25]If the officials hear that I have spoken with you and come to you and say to you, ‘Tell us what you said to the king and what the king said to you; hide nothing from us and we will not put you to death,’ [26]then you shall say to them, ‘I made a humble plea to the king that he would not send me back to the house of Jonathan to die there.’” [27]†Then all the officials came to Jeremiah and asked him, and he answered them as the king had instructed him. So they stopped speaking with him, for the conversation had not been overheard. [28]And Jeremiah remained in the court of the guard until the day that Jerusalem was taken.

The Fall of Jerusalem

JEREMIAH **39** ‡In the ninth year of Zedekiah king of Judah, in the tenth month, Nebuchadnezzar king of Babylon and all his army came against Jerusalem and besieged it. [2]In the eleventh year of Zedekiah, in the fourth month, on the ninth day of the month, a breach was made in the city. [3]†Then all the officials of the king of Babylon came and sat in the middle gate: Nergal-sar-ezer, Samgar-nebu, Sar-sekim the Rab-saris, Nergal-sar-ezer the Rab-mag, with all the rest of the officers of the king of Babylon. [4]When Zedekiah king of Judah and all the soldiers saw them, they fled, going out of the city at night by way of the king's garden through the gate between the two walls; and they went toward the Arabah. [5]†But the army of the Chaldeans pursued them and overtook Zedekiah in the plains of Jericho. And when they had taken him, they brought him up to Nebuchadnezzar king of Babylon, at Riblah, in the land of Hamath; and he passed sentence on him. [6]‡The king of Babylon slaughtered the sons of Zedekiah at Riblah before his eyes, and the king of Babylon slaughtered all the nobles of Judah. [7]†He put out the eyes of Zedekiah and bound him in chains to take him to Babylon. [8]The Chaldeans burned the king's house and the house of the people, and broke down the walls of Jerusalem. [9]Then Nebuzaradan, the captain of the guard, carried into exile to Babylon the rest of the people who were left in the city, those who had deserted to him, and the people who remained. [10]Nebuzaradan, the captain of the guard, left in the land of Judah some of the poor people who owned nothing, and gave them vineyards and fields at the same time.

The LORD Delivers Jeremiah

[11]‡Nebuchadnezzar king of Babylon gave command concerning Jeremiah through Nebuzaradan, the captain of the guard, saying, [12]"Take him, look after him well, and do him no harm, but deal with him as he tells you." [13]So Nebuzaradan the captain of the guard, Nebushazban the Rab-saris, Nergal-sar-ezer the Rab-mag, and all the chief officers of the king of Babylon [14]†sent and took Jeremiah from the court of the guard. They entrusted him

to Gedaliah the son of Ahikam, son of Shaphan, that he should take him home. So he lived among the people.

[15]‡The word of the LORD came to Jeremiah while he was shut up in the court of the guard: [16]“Go, and say to Ebed-melech the Ethiopian, ‘Thus says the LORD of hosts, the God of Israel: Behold, I will fulfill my words against this city for harm and not for good, and they shall be accomplished before you on that day. [17]But I will deliver you on that day, declares the LORD, and you shall not be given into the hand of the men of whom you are afraid. [18]For I will surely save you, and you shall not fall by the sword, but you shall have your life as a prize of war, because you have put your trust in me, declares the LORD.’”

Jeremiah Remains in Judah

JEREMIAH **40** The word that came to Jeremiah from the LORD after Nebuzaradan the captain of the guard had let him go from Ramah, when he took him bound in chains along with all the captives of Jerusalem and Judah who were being exiled to Babylon. [2]‡The captain of the guard took Jeremiah and said to him, “The LORD your God pronounced this disaster against this place. [3]The LORD has brought it about, and has done as he said. Because you sinned against the LORD and did not obey his voice, this thing has come upon you. [4]‡Now, behold, I release you today from the chains on your hands. If it seems good to you to come with me to Babylon, come, and I will look after you well, but if it seems wrong to you to come with me to Babylon, do not come. See, the whole land is before you; go wherever you think it good and right to go. [5]‡If you remain, [1] then return to Gedaliah the son of Ahikam, son of Shaphan, whom the king of Babylon appointed governor of the cities of Judah, and dwell with him among the people. Or go wherever you think it right to go.” So the captain of the guard gave him an allowance of food and a present, and let him go. [6]Then Jeremiah went to Gedaliah the son of Ahikam, at Mizpah, and lived with him among the people who were left in the land.

[7]‡When all the captains of the forces in the open country and their men heard that the king of Babylon had appointed Gedaliah the son of Ahikam governor in the land and had committed to him men, women, and children, those of the poorest of the land who had not been taken into exile to Babylon, [8]they went to Gedaliah at Mizpah—Ishmael the son of Nethaniah, Johanan the son of Kareah, Seraiah the son of Tanhumeth, the sons of Ephai the Netophathite, Jezaniah the son of the Maacathite, they and their men. [9]‡Gedaliah the son of Ahikam, son of Shaphan, swore to them and their men, saying, “Do not be afraid to serve the Chaldeans. Dwell in the land and serve the king of Babylon, and it shall be well with you. [10]As for me, I will dwell at Mizpah, to represent you before the Chaldeans who will come to us. But as for you, gather wine and summer fruits and oil, and store them in your vessels, and dwell in your cities that you have taken.” [11]Likewise, when all the Judeans who were in Moab and among the Ammonites and in Edom and in other lands heard that the king of Babylon had left a remnant

in Judah and had appointed Gedaliah the son of Ahikam, son of Shaphan, as governor over them, [12]then all the Judeans returned from all the places to which they had been driven and came to the land of Judah, to Gedaliah at Mizpah. And they gathered wine and summer fruits in great abundance.

[13]‡Now Johanan the son of Kareah and all the leaders of the forces in the open country came to Gedaliah at Mizpah [14]and said to him, “Do you know that Baalis the king of the Ammonites has sent Ishmael the son of Nethaniah to take your life?” But Gedaliah the son of Ahikam would not believe them. [15]Then Johanan the son of Kareah spoke secretly to Gedaliah at Mizpah, “Please let me go and strike down Ishmael the son of Nethaniah, and no one will know it. Why should he take your life, so that all the Judeans who are gathered about you would be scattered, and the remnant of Judah would perish?” [16]But Gedaliah the son of Ahikam said to Johanan the son of Kareah, “You shall not do this thing, for you are speaking falsely of Ishmael.”

Gedaliah Murdered

JEREMIAH **41** ‡In the seventh month, Ishmael the son of Nethaniah, son of Elishama, of the royal family, one of the chief officers of the king, came with ten men to Gedaliah the son of Ahikam, at Mizpah. As they ate bread together there at Mizpah, [2]Ishmael the son of Nethaniah and the ten men with him rose up and struck down Gedaliah the son of Ahikam, son of Shaphan, with the sword, and killed him, whom the king of Babylon had appointed governor in the land. [3]Ishmael also struck down all the Judeans who were with Gedaliah at Mizpah, and the Chaldean soldiers who happened to be there.

[4]On the day after the murder of Gedaliah, before anyone knew of it, [5]†eighty men arrived from Shechem and Shiloh and Samaria, with their beards shaved and their clothes torn, and their bodies gashed, bringing grain offerings and incense to present at the temple of the LORD. [6]And Ishmael the son of Nethaniah came out from Mizpah to meet them, weeping as he came. As he met them, he said to them, “Come in to Gedaliah the son of Ahikam.” [7]When they came into the city, Ishmael the son of Nethaniah and the men with him slaughtered them and cast them into a cistern. [8]But there were ten men among them who said to Ishmael, “Do not put us to death, for we have stores of wheat, barley, oil, and honey hidden in the fields.” So he refrained and did not put them to death with their companions.

[9]†Now the cistern into which Ishmael had thrown all the bodies of the men whom he had struck down along with [1] Gedaliah was the large cistern that King Asa had made for defense against Baasha king of Israel; Ishmael the son of Nethaniah filled it with the slain. [10]Then Ishmael took captive all the rest of the people who were in Mizpah, the king's daughters and all the people who were left at Mizpah, whom Nebuzaradan, the captain of the guard, had committed to Gedaliah the son of Ahikam. Ishmael the son of Nethaniah took them captive and set out to cross over to the Ammonites.

[11]But when Johanan the son of Kareah and all the leaders of the forces with him heard of all the evil that Ishmael the son of Nethaniah had done, [12]‡†they took all their men and went to fight against Ishmael the son of

Nethaniah. They came upon him at the great pool that is in Gibeon. [13]And when all the people who were with Ishmael saw Johanan the son of Kareah and all the leaders of the forces with him, they rejoiced. [14]So all the people whom Ishmael had carried away captive from Mizpah turned around and came back, and went to Johanan the son of Kareah. [15]But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites. [16]Then Johanan the son of Kareah and all the leaders of the forces with him took from Mizpah all the rest of the people whom he had recovered from Ishmael the son of Nethaniah, after he had struck down Gedaliah the son of Ahikam—soldiers, women, children, and eunuchs, whom Johanan brought back from Gibeon. [17]And they went and stayed at Geruth Chimham near Bethlehem, intending to go to Egypt [18]because of the Chaldeans. For they were afraid of them, because Ishmael the son of Nethaniah had struck down Gedaliah the son of Ahikam, whom the king of Babylon had made governor over the land.

Warning Against Going to Egypt

JEREMIAH **42** ‡‡Then all the commanders of the forces, and Johanan the son of Kareah and Jezaniah the son of Hoshaiah, and all the people from the least to the greatest, came near [2]and said to Jeremiah the prophet, “Let our plea for mercy come before you, and pray to the LORD your God for us, for all this remnant—because we are left with but a few, as your eyes see us—[3]that the LORD your God may show us the way we should go, and the thing that we should do.” [4]Jeremiah the prophet said to them, “I have heard you. Behold, I will pray to the LORD your God according to your request, and whatever the LORD answers you I will tell you. I will keep nothing back from you.” [5]Then they said to Jeremiah, “May the LORD be a true and faithful witness against us if we do not act according to all the word with which the LORD your God sends you to us. [6]Whether it is good or bad, we will obey the voice of the LORD our God to whom we are sending you, that it may be well with us when we obey the voice of the LORD our God.”

[7]‡At the end of ten days the word of the LORD came to Jeremiah. [8]Then he summoned Johanan the son of Kareah and all the commanders of the forces who were with him, and all the people from the least to the greatest, [9]and said to them, “Thus says the LORD, the God of Israel, to whom you sent me to present your plea for mercy before him: [10]†If you will remain in this land, then I will build you up and not pull you down; I will plant you, and not pluck you up; for I relent of the disaster that I did to you. [11]Do not fear the king of Babylon, of whom you are afraid. Do not fear him, declares the LORD, for I am with you, to save you and to deliver you from his hand. [12]I will grant you mercy, that he may have mercy on you and let you remain in your own land. [13]‡But if you say, ‘We will not remain in this land,’ disobeying the voice of the LORD your God [14]and saying, ‘No, we will go to the land of Egypt, where we shall not see war or hear the sound of the trumpet or be hungry for bread, and we will dwell there,’ [15]then hear the word of the LORD, O remnant of Judah. Thus says the LORD of hosts, the God of Israel: If you set your faces to enter Egypt and go to live there, [16]then the sword that you fear shall overtake you there in the land of Egypt, and the famine of which you are afraid shall follow close after you to Egypt, and there you shall die. [17]All the men who set their faces to go to

Egypt to live there shall die by the sword, by famine, and by pestilence. They shall have no remnant or survivor from the disaster that I will bring upon them.

[18]"For thus says the LORD of hosts, the God of Israel: As my anger and my wrath were poured out on the inhabitants of Jerusalem, so my wrath will be poured out on you when you go to Egypt. You shall become an execration, a horror, a curse, and a taunt. You shall see this place no more. [19]The LORD has said to you, O remnant of Judah, 'Do not go to Egypt.' Know for a certainty that I have warned you this day [20][†]that you have gone astray at the cost of your lives. For you sent me to the LORD your God, saying, 'Pray for us to the LORD our God, and whatever the LORD our God says declare to us and we will do it.' [21]And I have this day declared it to you, but you have not obeyed the voice of the LORD your God in anything that he sent me to tell you. [22]Now therefore know for a certainty that you shall die by the sword, by famine, and by pestilence in the place where you desire to go to live."

Jeremiah Taken to Egypt

JEREMIAH **43** ‡When Jeremiah finished speaking to all the people all these words of the LORD their God, with which the LORD their God had sent him to them, [2]Azariah the son of Hoshaiah and Johanan the son of Kareah and all the insolent men said to Jeremiah, “You are telling a lie. The LORD our God did not send you to say, ‘Do not go to Egypt to live there,’ [3]‡but Baruch the son of Neriah has set you against us, to deliver us into the hand of the Chaldeans, that they may kill us or take us into exile in Babylon.” [4]So Johanan the son of Kareah and all the commanders of the forces and all the people did not obey the voice of the LORD, to remain in the land of Judah. [5]But Johanan the son of Kareah and all the commanders of the forces took all the remnant of Judah who had returned to live in the land of Judah from all the nations to which they had been driven— [6]the men, the women, the children, the princesses, and every person whom Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam, son of Shaphan; also Jeremiah the prophet and Baruch the son of Neriah. [7]†And they came into the land of Egypt, for they did not obey the voice of the LORD. And they arrived at Tahpanhes.

[8]Then the word of the LORD came to Jeremiah in Tahpanhes: [9]‡“Take in your hands large stones and hide them in the mortar in the pavement that is at the entrance to Pharaoh's palace in Tahpanhes, in the sight of the men of Judah, [10]and say to them, ‘Thus says the LORD of hosts, the God of Israel: Behold, I will send and take Nebuchadnezzar the king of Babylon, my servant, and I will set his throne above these stones that I have hidden, and he will spread his royal canopy over them. [11]He shall come and strike the land of Egypt, giving over to the pestilence those who are doomed to the pestilence, to captivity those who are doomed to captivity, and to the sword those who are doomed to the sword. [12]†I shall kindle a fire in the temples of the gods of Egypt, and he shall burn them and carry them away captive. And he shall clean the land of Egypt as a shepherd cleans his cloak of vermin, and he shall go away from there in peace. [13]†He shall break the obelisks of Heliopolis, which is in the land of Egypt, and the temples of the gods of Egypt he shall burn with fire.’”

Judgment for Idolatry

JEREMIAH **44** ‡The word that came to Jeremiah concerning all the Judeans who lived in the land of Egypt, at Migdol, at Tahpanhes, at Memphis, and in the land of Pathros, [2]‡“Thus says the LORD of hosts, the God of Israel: You have seen all the disaster that I brought upon Jerusalem and upon all the cities of Judah. Behold, this day they are a desolation, and no one dwells in them, [3]because of the evil that they committed, provoking me to anger, in that they went to make offerings and serve other gods that they knew not, neither they, nor you, nor your fathers. [4]Yet I persistently sent to you all my servants the prophets, saying, ‘Oh, do not do this abomination that I hate!’ [5]But they did not listen or incline their ear, to turn from their evil and make no offerings to other gods. [6]Therefore my wrath and my anger were poured out and kindled in the cities of Judah and in the streets of Jerusalem, and they became a waste and a desolation, as at this day. [7]‡And now thus says the LORD God of hosts, the God of Israel: Why do you commit this great evil against yourselves, to cut off from you man and woman, infant and child, from the midst of Judah, leaving you no remnant? [8]Why do you provoke me to anger with the works of your hands, making offerings to other gods in the land of Egypt where you have come to live, so that you may be cut off and become a curse and a taunt among all the nations of the earth? [9]Have you forgotten the evil of your fathers, the evil of the kings of Judah, the evil of their [1] wives, your own evil, and the evil of your wives, which they committed in the land of Judah and in the streets of Jerusalem? [10]They have not humbled themselves even to this day, nor have they feared, nor walked in my law and my statutes that I set before you and before your fathers.

[11]‡“Therefore thus says the LORD of hosts, the God of Israel: Behold, I will set my face against you for harm, to cut off all Judah. [12]I will take the remnant of Judah who have set their faces to come to the land of Egypt to live, and they shall all be consumed. In the land of Egypt they shall fall; by the sword and by famine they shall be consumed. From the least to the greatest, they shall die by the sword and by famine, and they shall become an oath, a horror, a curse, and a taunt. [13]I will punish those who dwell in the land of Egypt, as I have punished Jerusalem, with the sword, with famine,

and with pestilence, [14]‡so that none of the remnant of Judah who have come to live in the land of Egypt shall escape or survive or return to the land of Judah, to which they desire to return to dwell there. For they shall not return, except some fugitives.”

[15]‡Then all the men who knew that their wives had made offerings to other gods, and all the women who stood by, a great assembly, all the people who lived in Pathros in the land of Egypt, answered Jeremiah: [16]“As for the word that you have spoken to us in the name of the LORD, we will not listen to you. [17]‡But we will do everything that we have vowed, make offerings to the queen of heaven and pour out drink offerings to her, as we did, both we and our fathers, our kings and our officials, in the cities of Judah and in the streets of Jerusalem. For then we had plenty of food, and prospered, and saw no disaster. [18]But since we left off making offerings to the queen of heaven and pouring out drink offerings to her, we have lacked everything and have been consumed by the sword and by famine.” [19]And the women said, [2] “When we made offerings to the queen of heaven and poured out drink offerings to her, was it without our husbands' approval that we made cakes for her bearing her image and poured out drink offerings to her?”

[20]‡Then Jeremiah said to all the people, men and women, all the people who had given him this answer: [21]“As for the offerings that you offered in the cities of Judah and in the streets of Jerusalem, you and your fathers, your kings and your officials, and the people of the land, did not the LORD remember them? Did it not come into his mind? [22]The LORD could no longer bear your evil deeds and the abominations that you committed. Therefore your land has become a desolation and a waste and a curse, without inhabitant, as it is this day. [23]It is because you made offerings and because you sinned against the LORD and did not obey the voice of the LORD or walk in his law and in his statutes and in his testimonies that this disaster has happened to you, as at this day.”

[24]‡Jeremiah said to all the people and all the women, “Hear the word of the LORD, all you of Judah who are in the land of Egypt. [25]Thus says the LORD of hosts, the God of Israel: You and your wives have declared with your mouths, and have fulfilled it with your hands, saying, ‘We will surely perform our vows that we have made, to make offerings to the queen of

heaven and to pour out drink offerings to her.’ Then confirm your vows and perform your vows! [26]Therefore hear the word of the LORD, all you of Judah who dwell in the land of Egypt: Behold, I have sworn by my great name, says the LORD, that my name shall no more be invoked by the mouth of any man of Judah in all the land of Egypt, saying, ‘As the Lord GOD lives.’ [27]Behold, I am watching over them for disaster and not for good. All the men of Judah who are in the land of Egypt shall be consumed by the sword and by famine, until there is an end of them. [28]And those who escape the sword shall return from the land of Egypt to the land of Judah, few in number; and all the remnant of Judah, who came to the land of Egypt to live, shall know whose word will stand, mine or theirs. [29]‡This shall be the sign to you, declares the LORD, that I will punish you in this place, in order that you may know that my words will surely stand against you for harm: [30]Thus says the LORD, Behold, I will give Pharaoh Hophra king of Egypt into the hand of his enemies and into the hand of those who seek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, who was his enemy and sought his life.”

Message to Baruch

JEREMIAH **45** †The word that Jeremiah the prophet spoke to Baruch the son of Neriah, when he wrote these words in a book at the dictation of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, king of Judah: [2]“Thus says the LORD, the God of Israel, to you, O Baruch: [3]†You said, ‘Woe is me! For the LORD has added sorrow to my pain. I am weary with my groaning, and I find no rest.’ [4]†Thus shall you say to him, Thus says the LORD: Behold, what I have built I am breaking down, and what I have planted I am plucking up—that is, the whole land. [5]†And do you seek great things for yourself? Seek them not, for behold, I am bringing disaster upon all flesh, declares the LORD. But I will give you your life as a prize of war in all places to which you may go.”

Judgment on Egypt

JEREMIAH **46** ‡The word of the LORD that came to Jeremiah the prophet concerning the nations.

[2]‡About Egypt. Concerning the army of Pharaoh Neco, king of Egypt, which was by the river Euphrates at Carchemish and which Nebuchadnezzar king of Babylon defeated in the fourth year of Jehoiakim the son of Josiah, king of Judah:

[3]‡“Prepare buckler and shield,
and advance for battle!
[4]Harness the horses;
mount, O horsemen!
Take your stations with your helmets,
polish your spears,
put on your armor!
[5]Why have I seen it?
They are dismayed
and have turned backward.
Their warriors are beaten down
and have fled in haste;
they look not back—
terror on every side!
declares the LORD.
[6]“The swift cannot flee away,
nor the warrior escape;
in the north by the river Euphrates
they have stumbled and fallen.
[7]“Who is this, rising like the Nile,
like rivers whose waters surge?
[8]Egypt rises like the Nile,
like rivers whose waters surge.
He said, ‘I will rise, I will cover the earth,
I will destroy cities and their inhabitants.’
[9]Advance, O horses,

and rage, O chariots!
Let the warriors go out:
men of Cush and Put who handle the shield,
men of Lud, skilled in handling the bow.
[10]‡That day is the day of the Lord GOD of hosts,
a day of vengeance,
to avenge himself on his foes.
The sword shall devour and be sated
and drink its fill of their blood.
For the Lord GOD of hosts holds a sacrifice
in the north country by the river Euphrates.
[11]‡Go up to Gilead, and take balm,
O virgin daughter of Egypt!
In vain you have used many medicines;
there is no healing for you.
[12]The nations have heard of your shame,
and the earth is full of your cry;
for warrior has stumbled against warrior;
they have both fallen together.”

[13]‡The word that the LORD spoke to Jeremiah the prophet about the coming of Nebuchadnezzar king of Babylon to strike the land of Egypt:

[14]“Declare in Egypt, and proclaim in Migdol;
proclaim in Memphis and Tahpanhes;
say, ‘Stand ready and be prepared,
for the sword shall devour around you.’
[15]Why are your mighty ones face down?
They do not stand [1]
because the LORD thrust them down.
[16]He made many stumble, and they fell,
and they said one to another,
‘Arise, and let us go back to our own people
and to the land of our birth,
because of the sword of the oppressor.’
[17]Call the name of Pharaoh, king of Egypt,
‘Noisy one who lets the hour go by.’
[18]‡“As I live, declares the King,

whose name is the LORD of hosts,
like Tabor among the mountains
and like Carmel by the sea, shall one come.
[19]Prepare yourselves baggage for exile,
O inhabitants of Egypt!
For Memphis shall become a waste,
a ruin, without inhabitant.
[20]‡“A beautiful heifer is Egypt,
but a biting fly from the north has come upon her.
[21]Even her hired soldiers in her midst
are like fattened calves;
yes, they have turned and fled together;
they did not stand,
for the day of their calamity has come upon them,
the time of their punishment.
[22]“She makes a sound like a serpent gliding away;
for her enemies march in force
and come against her with axes
like those who fell trees.
[23]They shall cut down her forest,
declares the LORD,
though it is impenetrable,
because they are more numerous than locusts;
they are without number.
[24]The daughter of Egypt shall be put to shame;
she shall be delivered into the hand of a people from the north.”

[25]The LORD of hosts, the God of Israel, said: “Behold, I am bringing punishment upon Amon of Thebes, and Pharaoh and Egypt and her gods and her kings, upon Pharaoh and those who trust in him. [26]‡I will deliver them into the hand of those who seek their life, into the hand of Nebuchadnezzar king of Babylon and his officers. Afterward Egypt shall be inhabited as in the days of old, declares the LORD.

[27]‡“But fear not, O Jacob my servant,
nor be dismayed, O Israel,
for behold, I will save you from far away,
and your offspring from the land of their captivity.

Jacob shall return and have quiet and ease,
    and none shall make him afraid.
[28]Fear not, O Jacob my servant,
declares the LORD,
    for I am with you.
I will make a full end of all the nations
    to which I have driven you,
    but of you I will not make a full end.
I will discipline you in just measure,
    and I will by no means leave you unpunished.”

Judgment on the Philistines

JEREMIAH **47** ‡The word of the LORD that came to Jeremiah the prophet concerning the Philistines, before Pharaoh struck down Gaza.

[2]“Thus says the LORD:
Behold, waters are rising out of the north,
and shall become an overflowing torrent;
they shall overflow the land and all that fills it,
the city and those who dwell in it.
Men shall cry out,
and every inhabitant of the land shall wail.
[3]At the noise of the stamping of the hoofs of his stallions,
at the rushing of his chariots, at the rumbling of their wheels,
the fathers look not back to their children,
so feeble are their hands,
[4]because of the day that is coming to destroy
all the Philistines,
to cut off from Tyre and Sidon
every helper that remains.
For the LORD is destroying the Philistines,
the remnant of the coastland of Caphtor.
[5]Baldness has come upon Gaza;
Ashkelon has perished.
O remnant of their valley,
how long will you gash yourselves?
[6]‡Ah, sword of the LORD!
How long till you are quiet?
Put yourself into your scabbard;
rest and be still!
[7]How can it [1] be quiet
when the LORD has given it a charge?
Against Ashkelon and against the seashore
he has appointed it.”

Judgment on Moab

JEREMIAH **48** †Concerning Moab.

Thus says the Lord of hosts, the God of Israel:

“Woe to Nebo, for it is laid waste!
Kiriathaim is put to shame, it is taken;
the fortress is put to shame and broken down;
[2]the renown of Moab is no more.
In Heshbon they planned disaster against her:
‘Come, let us cut her off from being a nation!’
You also, O Madmen, shall be brought to silence;
the sword shall pursue you.
[3]“A voice! A cry from Horonaim,
‘Desolation and great destruction!’
[4]Moab is destroyed;
her little ones have made a cry.
[5]For at the ascent of Luhith
they go up weeping; [1]
for at the descent of Horonaim
they have heard the distressed cry [2] of destruction.
[6]Flee! Save yourselves!
You will be like a juniper in the desert!
[7]†For, because you trusted in your works and your treasures,
you also shall be taken;
and Chemosh shall go into exile
with his priests and his officials.
[8]The destroyer shall come upon every city,
and no city shall escape;
the valley shall perish,
and the plain shall be destroyed,
as the Lord has spoken.
[9]“Give wings to Moab,
for she would fly away;
her cities shall become a desolation,

with no inhabitant in them.

[10]†“Cursed is he who does the work of the LORD with slackness, and cursed is he who keeps back his sword from bloodshed.

[11]‡“Moab has been at ease from his youth
and has settled on his dregs;
he has not been emptied from vessel to vessel,
nor has he gone into exile;
so his taste remains in him,
and his scent is not changed.

[12]“Therefore, behold, the days are coming, declares the LORD, when I shall send to him pourers who will pour him, and empty his vessels and break his [3] jars in pieces. [13]Then Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel, their confidence.

[14]“How do you say, ‘We are heroes
and mighty men of war’?
[15]The destroyer of Moab and his cities has come up,
and the choicest of his young men have gone down to slaughter,
declares the King, whose name is the LORD of hosts.
[16]The calamity of Moab is near at hand,
and his affliction hastens swiftly.
[17]Grieve for him, all you who are around him,
and all who know his name;
say, ‘How the mighty scepter is broken,
the glorious staff.’
[18]‡“Come down from your glory,
and sit on the parched ground,
O inhabitant of Dibon!
For the destroyer of Moab has come up against you;
he has destroyed your strongholds.
[19]Stand by the way and watch,
O inhabitant of Aroer!
Ask him who flees and her who escapes;
say, ‘What has happened?’
[20]Moab is put to shame, for it is broken;

wail and cry!
Tell it beside the Arnon,
that Moab is laid waste.

[21]“Judgment has come upon the tableland, upon Holon, and Jahzah, and Mephaath, [22]and Dibon, and Nebo, and Beth-diblathaim, [23]and Kiriathaim, and Beth-gamul, and Beth-meon, [24]†and Kerioth, and Bozrah, and all the cities of the land of Moab, far and near. [25]†The horn of Moab is cut off, and his arm is broken, declares the LORD.

[26]†“Make him drunk, because he magnified himself against the LORD, so that Moab shall wallow in his vomit, and he too shall be held in derision. [27]Was not Israel a derision to you? Was he found among thieves, that whenever you spoke of him you wagged your head?

[28]“Leave the cities, and dwell in the rock,
O inhabitants of Moab!
Be like the dove that nests
in the sides of the mouth of a gorge.
[29]†We have heard of the pride of Moab—
he is very proud—
of his loftiness, his pride, and his arrogance,
and the haughtiness of his heart.
[30]I know his insolence, declares the LORD;
his boasts are false,
his deeds are false.
[31]Therefore I wail for Moab;
I cry out for all Moab;
for the men of Kir-hareseth I mourn.
[32]More than for Jazer I weep for you,
O vine of Sibmah!
Your branches passed over the sea,
reached to the Sea of Jazer;
on your summer fruits and your grapes
the destroyer has fallen.
[33]Gladness and joy have been taken away
from the fruitful land of Moab;
I have made the wine cease from the winepresses;

no one treads them with shouts of joy;
the shouting is not the shout of joy.

[34]“From the outcry at Heshbon even to Elealeh, as far as Jahaz they utter their voice, from Zoar to Horonaim and Eglath-shelishiyah. For the waters of Nimrim also have become desolate. [35]And I will bring to an end in Moab, declares the LORD, him who offers sacrifice in the high place and makes offerings to his god. [36]Therefore my heart moans for Moab like a flute, and my heart moans like a flute for the men of Kir-hareseth. Therefore the riches they gained have perished.

[37]“For every head is shaved and every beard cut off. On all the hands are gashes, and around the waist is sackcloth. [38]On all the housetops of Moab and in the squares there is nothing but lamentation, for I have broken Moab like a vessel for which no one cares, declares the LORD. [39]How it is broken! How they wail! How Moab has turned his back in shame! So Moab has become a derision and a horror to all that are around him.”

[40]For thus says the LORD:
“Behold, one shall fly swiftly like an eagle
and spread his wings against Moab;
[41]the cities shall be taken
and the strongholds seized.
The heart of the warriors of Moab shall be in that day
like the heart of a woman in her birth pains;
[42]Moab shall be destroyed and be no longer a people,
because he magnified himself against the LORD.
[43]Terror, pit, and snare
are before you, O inhabitant of Moab!
declares the LORD.
[44]He who flees from the terror
shall fall into the pit,
and he who climbs out of the pit
shall be caught in the snare.
For I will bring these things upon Moab,
the year of their punishment,
declares the LORD.
[45]“In the shadow of Heshbon

fugitives stop without strength,
for fire came out from Heshbon,
flame from the house of Sihon;
it has destroyed the forehead of Moab,
the crown of the sons of tumult.
46Woe to you, O Moab!
The people of Chemosh are undone,
for your sons have been taken captive,
and your daughters into captivity.
47†Yet I will restore the fortunes of Moab
in the latter days, declares the LORD.”
Thus far is the judgment on Moab.

Judgment on Ammon

JEREMIAH **49** †Concerning the Ammonites.

Thus says the LORD:

“Has Israel no sons?
Has he no heir?
Why then has Milcom dispossessed Gad,
and his people settled in its cities?
[2]†Therefore, behold, the days are coming,
declares the LORD,
when I will cause the battle cry to be heard
against Rabbah of the Ammonites;
it shall become a desolate mound,
and its villages shall be burned with fire;
then Israel shall dispossess those who dispossessed him,
says the LORD.
[3]“Wail, O Heshbon, for Ai is laid waste!
Cry out, O daughters of Rabbah!
Put on sackcloth,
lament, and run to and fro among the hedges!
For Milcom shall go into exile,
with his priests and his officials.
[4]†Why do you boast of your valleys, [1]
O faithless daughter,
who trusted in her treasures, saying,
‘Who will come against me?’
[5]Behold, I will bring terror upon you,
declares the Lord GOD of hosts,
from all who are around you,
and you shall be driven out, every man straight before him,
with none to gather the fugitives.

[6]†“But afterward I will restore the fortunes of the Ammonites, declares the LORD.”

Judgment on Edom

[7]†Concerning Edom.

Thus says the LORD of hosts:

“Is wisdom no more in Teman?
Has counsel perished from the prudent?
Has their wisdom vanished?
[8]†Flee, turn back, dwell in the depths,
O inhabitants of Dedan!
For I will bring the calamity of Esau upon him,
the time when I punish him.
[9]†If grape-gatherers came to you,
would they not leave gleanings?
If thieves came by night,
would they not destroy only enough for themselves?
[10]†But I have stripped Esau bare;
I have uncovered his hiding places,
and he is not able to conceal himself.
His children are destroyed, and his brothers,
and his neighbors; and he is no more.
[11]†Leave your fatherless children; I will keep them alive;
and let your widows trust in me.”

[12]†For thus says the LORD: “If those who did not deserve to drink the cup must drink it, will you go unpunished? You shall not go unpunished, but you must drink. [13]For I have sworn by myself, declares the LORD, that Bozrah shall become a horror, a taunt, a waste, and a curse, and all her cities shall be perpetual wastes.”

[14]I have heard a message from the LORD,
and an envoy has been sent among the nations:
“Gather yourselves together and come against her,
and rise up for battle!
[15]For behold, I will make you small among the nations,
despised among mankind.

[16]‡The horror you inspire has deceived you,
and the pride of your heart,
you who live in the clefts of the rock, [2]
who hold the height of the hill.
Though you make your nest as high as the eagle's,
I will bring you down from there,
declares the Lord.

[17]“Edom shall become a horror. Everyone who passes by it will be horrified and will hiss because of all its disasters. [18]As when Sodom and Gomorrah and their neighboring cities were overthrown, says the Lord, no man shall dwell there, no man shall sojourn in her. [19]‡Behold, like a lion coming up from the jungle of the Jordan against a perennial pasture, I will suddenly make him [3] run away from her. And I will appoint over her whomever I choose. For who is like me? Who will summon me? What shepherd can stand before me? [20]‡Therefore hear the plan that the Lord has made against Edom and the purposes that he has formed against the inhabitants of Teman: Even the little ones of the flock shall be dragged away. Surely their fold shall be appalled at their fate. [21]At the sound of their fall the earth shall tremble; the sound of their cry shall be heard at the Red Sea. [22]Behold, one shall mount up and fly swiftly like an eagle and spread his wings against Bozrah, and the heart of the warriors of Edom shall be in that day like the heart of a woman in her birth pains.”

Judgment on Damascus

[23]‡Concerning Damascus:

“Hamath and Arpad are confounded,
for they have heard bad news;
they melt in fear,
they are troubled like the sea that cannot be quiet.
[24]Damascus has become feeble, she turned to flee,
and panic seized her;
anguish and sorrows have taken hold of her,
as of a woman in labor.
[25]‡How is the famous city not forsaken,

the city of my joy?
[26]Therefore her young men shall fall in her squares,
and all her soldiers shall be destroyed in that day,
declares the LORD of hosts.
[27]†And I will kindle a fire in the wall of Damascus,
and it shall devour the strongholds of Ben-hadad.”

Judgment on Kedar and Hazor

[28]‡Concerning Kedar and the kingdoms of Hazor that Nebuchadnezzar king of Babylon struck down.

Thus says the LORD:
“Rise up, advance against Kedar!
Destroy the people of the east!
[29]Their tents and their flocks shall be taken,
their curtains and all their goods;
their camels shall be led away from them,
and men shall cry to them: ‘Terror on every side!’
[30]Flee, wander far away, dwell in the depths,
O inhabitants of Hazor!
declares the LORD.
For Nebuchadnezzar king of Babylon
has made a plan against you
and formed a purpose against you.
[31]†“Rise up, advance against a nation at ease,
that dwells securely,
declares the LORD,
that has no gates or bars,
that dwells alone.
[32]Their camels shall become plunder,
their herds of livestock a spoil.
I will scatter to every wind
those who cut the corners of their hair,
and I will bring their calamity
from every side of them,
declares the LORD.

[33]Hazor shall become a haunt of jackals,
    an everlasting waste;
no man shall dwell there;
    no man shall sojourn in her.”

Judgment on Elam

[34]††The word of the LORD that came to Jeremiah the prophet concerning Elam, in the beginning of the reign of Zedekiah king of Judah.

[35]†Thus says the LORD of hosts: “Behold, I will break the bow of Elam, the mainstay of their might. [36]And I will bring upon Elam the four winds from the four quarters of heaven. And I will scatter them to all those winds, and there shall be no nation to which those driven out of Elam shall not come. [37]I will terrify Elam before their enemies and before those who seek their life. I will bring disaster upon them, my fierce anger, declares the LORD. I will send the sword after them, until I have consumed them, [38]and I will set my throne in Elam and destroy their king and officials, declares the LORD.

[39]†“But in the latter days I will restore the fortunes of Elam, declares the LORD.”

Judgment on Babylon

JEREMIAH **50** ‡The word that the LORD spoke concerning Babylon, concerning the land of the Chaldeans, by Jeremiah the prophet:

[2]‡“Declare among the nations and proclaim,
set up a banner and proclaim,
conceal it not, and say:
‘Babylon is taken,
Bel is put to shame,
Merodach is dismayed.
Her images are put to shame,
her idols are dismayed.’

[3]‡“For out of the north a nation has come up against her, which shall make her land a desolation, and none shall dwell in it; both man and beast shall flee away.

[4]‡“In those days and in that time, declares the LORD, the people of Israel and the people of Judah shall come together, weeping as they come, and they shall seek the LORD their God. [5]‡They shall ask the way to Zion, with faces turned toward it, saying, ‘Come, let us join ourselves to the LORD in an everlasting covenant that will never be forgotten.’

[6]“My people have been lost sheep. Their shepherds have led them astray, turning them away on the mountains. From mountain to hill they have gone. They have forgotten their fold. [7]All who found them have devoured them, and their enemies have said, ‘We are not guilty, for they have sinned against the LORD, their habitation of righteousness, the LORD, the hope of their fathers.’

[8]“Flee from the midst of Babylon, and go out of the land of the Chaldeans, and be as male goats before the flock. [9]For behold, I am stirring up and bringing against Babylon a gathering of great nations, from the north country. And they shall array themselves against her. From there she shall be taken. Their arrows are like a skilled warrior who does not return empty-

handed. [10]Chaldea shall be plundered; all who plunder her shall be sated, declares the LORD.

[11]‡“Though you rejoice, though you exult,
O plunderers of my heritage,
though you frolic like a heifer in the pasture,
and neigh like stallions,
[12]your mother shall be utterly shamed,
and she who bore you shall be disgraced.
Behold, she shall be the last of the nations,
a wilderness, a dry land, and a desert.
[13]Because of the wrath of the LORD she shall not be inhabited
but shall be an utter desolation;
everyone who passes by Babylon shall be appalled,
and hiss because of all her wounds.
[14]Set yourselves in array against Babylon all around,
all you who bend the bow;
shoot at her, spare no arrows,
for she has sinned against the LORD.
[15]Raise a shout against her all around;
she has surrendered;
her bulwarks have fallen;
her walls are thrown down.
For this is the vengeance of the LORD:
take vengeance on her;
do to her as she has done.
[16]Cut off from Babylon the sower,
and the one who handles the sickle in time of harvest;
because of the sword of the oppressor,
every one shall turn to his own people,
and every one shall flee to his own land.

[17]‡“Israel is a hunted sheep driven away by lions. First the king of Assyria devoured him, and now at last Nebuchadnezzar king of Babylon has gnawed his bones. [18]Therefore, thus says the LORD of hosts, the God of Israel: Behold, I am bringing punishment on the king of Babylon and his land, as I punished the king of Assyria. [19]I will restore Israel to his pasture, and he shall feed on Carmel and in Bashan, and his desire shall be satisfied

on the hills of Ephraim and in Gilead. [20]In those days and in that time, declares the LORD, iniquity shall be sought in Israel, and there shall be none, and sin in Judah, and none shall be found, for I will pardon those whom I leave as a remnant.

[21]†“Go up against the land of Merathaim, [1]
    and against the inhabitants of Pekod. [2]
Kill, and devote them to destruction, [3]
declares the LORD,
    and do all that I have commanded you.
[22]The noise of battle is in the land,
    and great destruction!
[23]†How the hammer of the whole earth
    is cut down and broken!
How Babylon has become
    a horror among the nations!
[24]I set a snare for you and you were taken, O Babylon,
    and you did not know it;
you were found and caught,
    because you opposed the LORD.
[25]The LORD has opened his armory
    and brought out the weapons of his wrath,
for the Lord GOD of hosts has a work to do
    in the land of the Chaldeans.
[26]Come against her from every quarter;
    open her granaries;
pile her up like heaps of grain, and devote her to destruction;
    let nothing be left of her.
[27]Kill all her bulls;
    let them go down to the slaughter.
Woe to them, for their day has come,
    the time of their punishment.

[28]†“A voice! They flee and escape from the land of Babylon, to declare in Zion the vengeance of the LORD our God, vengeance for his temple.

[29]†“Summon archers against Babylon, all those who bend the bow. Encamp around her; let no one escape. Repay her according to her deeds; do to her

according to all that she has done. For she has proudly defied the LORD, the Holy One of Israel. [30]Therefore her young men shall fall in her squares, and all her soldiers shall be destroyed on that day, declares the LORD.

[31]“Behold, I am against you, O proud one,
declares the Lord GOD of hosts,
for your day has come,
the time when I will punish you.
[32]The proud one shall stumble and fall,
with none to raise him up,
and I will kindle a fire in his cities,
and it will devour all that is around him.

[33]“Thus says the LORD of hosts: The people of Israel are oppressed, and the people of Judah with them. All who took them captive have held them fast; they refuse to let them go. [34]‡Their Redeemer is strong; the LORD of hosts is his name. He will surely plead their cause, that he may give rest to the earth, but unrest to the inhabitants of Babylon.

[35]‡“A sword against the Chaldeans, declares the LORD,
and against the inhabitants of Babylon,
and against her officials and her wise men!
[36]A sword against the diviners,
that they may become fools!
A sword against her warriors,
that they may be destroyed!
[37]A sword against her horses and against her chariots,
and against all the foreign troops in her midst,
that they may become women!
A sword against all her treasures,
that they may be plundered!
[38]A drought against her waters,
that they may be dried up!
For it is a land of images,
and they are mad over idols.

[39]“Therefore wild beasts shall dwell with hyenas in Babylon, and ostriches shall dwell in her. She shall never again have people, nor be inhabited for

all generations. [40]†As when God overthrew Sodom and Gomorrah and their neighboring cities, declares the LORD, so no man shall dwell there, and no son of man shall sojourn in her.

[41]‡†“Behold, a people comes from the north;
a mighty nation and many kings
are stirring from the farthest parts of the earth.
[42]They lay hold of bow and spear;
they are cruel and have no mercy.
The sound of them is like the roaring of the sea;
they ride on horses,
arrayed as a man for battle
against you, O daughter of Babylon!
[43]“The king of Babylon heard the report of them,
and his hands fell helpless;
anguish seized him,
pain as of a woman in labor.

[44]“Behold, like a lion coming up from the thicket of the Jordan against a perennial pasture, I will suddenly make them run away from her, and I will appoint over her whomever I choose. For who is like me? Who will summon me? What shepherd can stand before me? [45]Therefore hear the plan that the LORD has made against Babylon, and the purposes that he has formed against the land of the Chaldeans: Surely the little ones of their flock shall be dragged away; surely their fold shall be appalled at their fate. [46]At the sound of the capture of Babylon the earth shall tremble, and her cry shall be heard among the nations.”

The Utter Destruction of Babylon

JEREMIAH **51** ‡Thus says the Lord:
“Behold, I will stir up the spirit of a destroyer
against Babylon,
against the inhabitants of Leb-kamai, [1]
[2]and I will send to Babylon winnowers,
and they shall winnow her,
and they shall empty her land,
when they come against her from every side
on the day of trouble.
[3]Let not the archer bend his bow,
and let him not stand up in his armor.
Spare not her young men;
devote to destruction [2] all her army.
[4]They shall fall down slain in the land of the Chaldeans,
and wounded in her streets.
[5]†For Israel and Judah have not been forsaken
by their God, the Lord of hosts,
but the land of the Chaldeans [3] is full of guilt
against the Holy One of Israel.
[6]“Flee from the midst of Babylon;
let every one save his life!
Be not cut off in her punishment,
for this is the time of the Lord's vengeance,
the repayment he is rendering her.
[7]Babylon was a golden cup in the Lord's hand,
making all the earth drunken;
the nations drank of her wine;
therefore the nations went mad.
[8]†Suddenly Babylon has fallen and been broken;
wail for her!
Take balm for her pain;
perhaps she may be healed.
[9]We would have healed Babylon,

but she was not healed.
Forsake her, and let us go
each to his own country,
for her judgment has reached up to heaven
and has been lifted up even to the skies.
[10]The LORD has brought about our vindication;
come, let us declare in Zion
the work of the LORD our God.
[11]†“Sharpen the arrows!
Take up the shields!

The LORD has stirred up the spirit of the kings of the Medes, because his purpose concerning Babylon is to destroy it, for that is the vengeance of the LORD, the vengeance for his temple.

[12]“Set up a standard against the walls of Babylon;
make the watch strong;
set up watchmen;
prepare the ambushes;
for the LORD has both planned and done
what he spoke concerning the inhabitants of Babylon.
[13]O you who dwell by many waters,
rich in treasures,
your end has come;
the thread of your life is cut.
[14]The LORD of hosts has sworn by himself:
Surely I will fill you with men, as many as locusts,
and they shall raise the shout of victory over you.
[15]†“It is he who made the earth by his power,
who established the world by his wisdom,
and by his understanding stretched out the heavens.
[16]When he utters his voice there is a tumult of waters in the heavens,
and he makes the mist rise from the ends of the earth.
He makes lightning for the rain,
and he brings forth the wind from his storehouses.
[17]Every man is stupid and without knowledge;
every goldsmith is put to shame by his idols,
for his images are false,

and there is no breath in them.
[18]They are worthless, a work of delusion;
at the time of their punishment they shall perish.
[19]Not like these is he who is the portion of Jacob,
for he is the one who formed all things,
and Israel is the tribe of his inheritance;
the LORD of hosts is his name.
[20]‡“You are my hammer and weapon of war:
with you I break nations in pieces;
with you I destroy kingdoms;
[21]with you I break in pieces the horse and his rider;
with you I break in pieces the chariot and the charioteer;
[22]with you I break in pieces man and woman;
with you I break in pieces the old man and the youth;
with you I break in pieces the young man and the young woman;
[23]with you I break in pieces the shepherd and his flock;
with you I break in pieces the farmer and his team;
with you I break in pieces governors and commanders.

[24]“I will repay Babylon and all the inhabitants of Chaldea before your very eyes for all the evil that they have done in Zion, declares the LORD.

[25]†“Behold, I am against you, O destroying mountain,
declares the LORD,
which destroys the whole earth;
I will stretch out my hand against you,
and roll you down from the crags,
and make you a burnt mountain.
[26]No stone shall be taken from you for a corner
and no stone for a foundation,
but you shall be a perpetual waste,
declares the LORD.
[27]†“Set up a standard on the earth;
blow the trumpet among the nations;
prepare the nations for war against her;
summon against her the kingdoms,
Ararat, Minni, and Ashkenaz;
appoint a marshal against her;

bring up horses like bristling locusts.
[28]Prepare the nations for war against her,
the kings of the Medes, with their governors and deputies,
and every land under their dominion.
[29]The land trembles and writhes in pain,
for the LORD's purposes against Babylon stand,
to make the land of Babylon a desolation,
without inhabitant.
[30]The warriors of Babylon have ceased fighting;
they remain in their strongholds;
their strength has failed;
they have become women;
her dwellings are on fire;
her bars are broken.
[31][†]One runner runs to meet another,
and one messenger to meet another,
to tell the king of Babylon
that his city is taken on every side;
[32][†]the fords have been seized,
the marshes are burned with fire,
and the soldiers are in panic.
[33]For thus says the LORD of hosts, the God of Israel:
The daughter of Babylon is like a threshing floor
at the time when it is trodden;
yet a little while
and the time of her harvest will come.”
[34]“Nebuchadnezzar the king of Babylon has devoured me;
he has crushed me;
he has made me an empty vessel;
he has swallowed me like a monster;
he has filled his stomach with my delicacies;
he has rinsed me out. [4]
[35]The violence done to me and to my kinsmen be upon Babylon,”
let the inhabitant of Zion say.
“My blood be upon the inhabitants of Chaldea,”
let Jerusalem say.
[36]Therefore thus says the LORD:

“Behold, I will plead your cause
and take vengeance for you.
I will dry up her sea
and make her fountain dry,
[37]and Babylon shall become a heap of ruins,
the haunt of jackals,
a horror and a hissing,
without inhabitant.
[38]“They shall roar together like lions;
they shall growl like lions' cubs.
[39]†While they are inflamed I will prepare them a feast
and make them drunk, that they may become merry,
then sleep a perpetual sleep
and not wake, declares the LORD.
[40]I will bring them down like lambs to the slaughter,
like rams and male goats.
[41]“How Babylon [5] is taken,
the praise of the whole earth seized!
How Babylon has become
a horror among the nations!
[42]The sea has come up on Babylon;
she is covered with its tumultuous waves.
[43]Her cities have become a horror,
a land of drought and a desert,
a land in which no one dwells,
and through which no son of man passes.
[44]And I will punish Bel in Babylon,
and take out of his mouth what he has swallowed.
The nations shall no longer flow to him;
the wall of Babylon has fallen.
[45]‡“Go out of the midst of her, my people!
Let every one save his life
from the fierce anger of the LORD!
[46]Let not your heart faint, and be not fearful
at the report heard in the land,
when a report comes in one year
and afterward a report in another year,

and violence is in the land,
    and ruler is against ruler.
[47]“Therefore, behold, the days are coming
    when I will punish the images of Babylon;
her whole land shall be put to shame,
    and all her slain shall fall in the midst of her.
[48]Then the heavens and the earth,
    and all that is in them,
shall sing for joy over Babylon,
    for the destroyers shall come against them out of the north,
declares the LORD.
[49]Babylon must fall for the slain of Israel,
    just as for Babylon have fallen the slain of all the earth.
[50]“You who have escaped from the sword,
    go, do not stand still!
Remember the LORD from far away,
    and let Jerusalem come into your mind:
[51]‘We are put to shame, for we have heard reproach;
    dishonor has covered our face,
for foreigners have come
    into the holy places of the LORD's house.’
[52]“Therefore, behold, the days are coming, declares the LORD,
    when I will execute judgment upon her images,
and through all her land
    the wounded shall groan.
[53]Though Babylon should mount up to heaven,
    and though she should fortify her strong height,
yet destroyers would come from me against her,
    declares the LORD.
[54]“A voice! A cry from Babylon!
    The noise of great destruction from the land of the Chaldeans!
[55]For the LORD is laying Babylon waste
    and stilling her mighty voice.
Their waves roar like many waters;
    the noise of their voice is raised,
[56]for a destroyer has come upon her,
    upon Babylon;

her warriors are taken;
their bows are broken in pieces,
for the LORD is a God of recompense;
he will surely repay.
[57]I will make drunk her officials and her wise men,
her governors, her commanders, and her warriors;
they shall sleep a perpetual sleep and not wake,
declares the King, whose name is the LORD of hosts.
[58]†“Thus says the LORD of hosts:
The broad wall of Babylon
shall be leveled to the ground,
and her high gates
shall be burned with fire.
The peoples labor for nothing,
and the nations weary themselves only for fire.”

[59]†The word that Jeremiah the prophet commanded Seraiah the son of Neriah, son of Mahseiah, when he went with Zedekiah king of Judah to Babylon, in the fourth year of his reign. Seraiah was the quartermaster. [60]‡Jeremiah wrote in a book all the disaster that should come upon Babylon, all these words that are written concerning Babylon. [61]And Jeremiah said to Seraiah: “When you come to Babylon, see that you read all these words, [62]and say, ‘O LORD, you have said concerning this place that you will cut it off, so that nothing shall dwell in it, neither man nor beast, and it shall be desolate forever.’ [63]When you finish reading this book, tie a stone to it and cast it into the midst of the Euphrates, [64]and say, ‘Thus shall Babylon sink, to rise no more, because of the disaster that I am bringing upon her, and they shall become exhausted.’”

Thus far are the words of Jeremiah.

The Fall of Jerusalem Recounted

JEREMIAH **52** ‡†Zedekiah was twenty-one years old when he became king; and he reigned eleven years in Jerusalem. His mother's name was Hamutal the daughter of Jeremiah of Libnah. [2]And he did what was evil in the sight of the LORD, according to all that Jehoiakim had done. [3]For because of the anger of the LORD things came to the point in Jerusalem and Judah that he cast them out from his presence.

And Zedekiah rebelled against the king of Babylon. [4]‡†And in the ninth year of his reign, in the tenth month, on the tenth day of the month, Nebuchadnezzar king of Babylon came with all his army against Jerusalem, and laid siege to it. And they built siegeworks all around it. [5]So the city was besieged till the eleventh year of King Zedekiah. [6]On the ninth day of the fourth month the famine was so severe in the city that there was no food for the people of the land. [7]Then a breach was made in the city, and all the men of war fled and went out from the city by night by the way of a gate between the two walls, by the king's garden, while the Chaldeans were around the city. And they went in the direction of the Arabah. [8]But the army of the Chaldeans pursued the king and overtook Zedekiah in the plains of Jericho. And all his army was scattered from him. [9]Then they captured the king and brought him up to the king of Babylon at Riblah in the land of Hamath, and he passed sentence on him. [10]The king of Babylon slaughtered the sons of Zedekiah before his eyes, and also slaughtered all the officials of Judah at Riblah. [11]He put out the eyes of Zedekiah, and bound him in chains, and the king of Babylon took him to Babylon, and put him in prison till the day of his death.

The Temple Burned

[12]†In the fifth month, on the tenth day of the month—that was the nineteenth year of King Nebuchadnezzar, king of Babylon—Nebuzaradan the captain of the bodyguard, who served the king of Babylon, entered Jerusalem. [13]And he burned the house of the LORD, and the king's house and all the houses of Jerusalem; every great house he burned down. [14]And all

the army of the Chaldeans, who were with the captain of the guard, broke down all the walls around Jerusalem. [15]And Nebuzaradan the captain of the guard carried away captive some of the poorest of the people and the rest of the people who were left in the city and the deserters who had deserted to the king of Babylon, together with the rest of the artisans. [16]But Nebuzaradan the captain of the guard left some of the poorest of the land to be vinedressers and plowmen.

[17]And the pillars of bronze that were in the house of the LORD, and the stands and the bronze sea that were in the house of the LORD, the Chaldeans broke in pieces, and carried all the bronze to Babylon. [18]‡And they took away the pots and the shovels and the snuffers and the basins and the dishes for incense and all the vessels of bronze used in the temple service; [19]also the small bowls and the fire pans and the basins and the pots and the lampstands and the dishes for incense and the bowls for drink offerings. What was of gold the captain of the guard took away as gold, and what was of silver, as silver. [20]As for the two pillars, the one sea, the twelve bronze bulls that were under the sea, [1] and the stands, which Solomon the king had made for the house of the LORD, the bronze of all these things was beyond weight. [21]As for the pillars, the height of the one pillar was eighteen cubits, [2] its circumference was twelve cubits, and its thickness was four fingers, and it was hollow. [22]†On it was a capital of bronze. The height of the one capital was five cubits. A network and pomegranates, all of bronze, were around the capital. And the second pillar had the same, with pomegranates. [23]There were ninety-six pomegranates on the sides; all the pomegranates were a hundred upon the network all around.

The People Exiled to Babylon

[24]‡And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the threshold; [25]†and from the city he took an officer who had been in command of the men of war, and seven men of the king's council, who were found in the city; and the secretary of the commander of the army who mustered the people of the land; and sixty men of the people of the land, who were found in the midst of the city. [26]And Nebuzaradan the captain of the guard took them and brought them to the king of Babylon at Riblah. [27]And the king of Babylon

struck them down, and put them to death at Riblah in the land of Hamath. So Judah was taken into exile out of its land.

[28]‡This is the number of the people whom Nebuchadnezzar carried away captive: in the seventh year, 3,023 Judeans; [29]in the eighteenth year of Nebuchadnezzar he carried away captive from Jerusalem 832 persons; [30]in the twenty-third year of Nebuchadnezzar, Nebuzaradan the captain of the guard carried away captive of the Judeans 745 persons; all the persons were 4,600.

Jehoiachin Released from Prison

[31]‡†And in the thirty-seventh year of the exile of Jehoiachin king of Judah, in the twelfth month, on the twenty-fifth day of the month, Evil-merodach king of Babylon, in the year that he became king, graciously freed [3] Jehoiachin king of Judah and brought him out of prison. [32]And he spoke kindly to him, and gave him a seat above the seats of the kings who were with him in Babylon. [33]So Jehoiachin put off his prison garments. And every day of his life he dined regularly at the king's table, [34]and for his allowance, a regular allowance was given him by the king according to his daily need, until the day of his death, as long as he lived.

Footnotes

Footnotes for Jeremiah, Chapter 1

[1] 1:11 *Almond* sounds like the Hebrew for *watching* (compare verse 12)

[2] 1:14 The Hebrew word can mean *evil*, *harm*, or *disaster*, depending on the context; so throughout Jeremiah

[3] 1:17 Hebrew *gird up your loins*

Footnotes for Jeremiah, Chapter 2

[1] 2:8 Or *rulers*

[2] 2:16 Hebrew *grazed*

Footnotes for Jeremiah, Chapter 3

[1] 3:1 Septuagint, Syriac; Hebrew *Saying, "If*

[2] 3:23 Hebrew *commotion*

Footnotes for Jeremiah, Chapter 5

[1] 5:26 The meaning of the Hebrew is uncertain

Footnotes for Jeremiah, Chapter 6

[1] 6:2 Or *I have likened the daughter of Zion to the loveliest pasture*

Footnotes for Jeremiah, Chapter 8

[1] 8:7 The meaning of the Hebrew word is uncertain

[2] 8:7 Or *just decrees*

[3] 8:13 The meaning of the Hebrew is uncertain

[4] 8:18 Compare Septuagint; the meaning of the Hebrew is uncertain

Footnotes for Jeremiah, Chapter 9

[1] 9:1 Ch 8:23 in Hebrew

[2] 9:2 Ch 9:1 in Hebrew

[3] 9:3 Septuagint; Hebrew *and not for truth they have grown strong*

Footnotes for Jeremiah, Chapter 10

[1] 10:3 Or *vapor*, or *mist*

[2] 10:5 Hebrew *They*

[3] 10:11 This verse is in Aramaic

Footnotes for Jeremiah, Chapter 12

[1] 12:13 Hebrew *your*

Footnotes for Jeremiah, Chapter 13

[1] 13:24 Hebrew *them*

Footnotes for Jeremiah, Chapter 15

[1] 15:11 The meaning of the Hebrew is uncertain

Footnotes for Jeremiah, Chapter 17

[1] 17:5 Hebrew *arm*

[2] 17:10 Hebrew *kidneys*

[3] 17:13 Hebrew *me*

Footnotes for Jeremiah, Chapter 18

[1] 18:14 Hebrew *of the field*

[2] 18:14 Hebrew *Are foreign waters plucked up*

Footnotes for Jeremiah, Chapter 20

[1] 20:12 Hebrew *kidneys*

Footnotes for Jeremiah, Chapter 21

[1] 21:2 Hebrew *Nebuchadrezzar*, another spelling for *Nebuchadnezzar* (king of Babylon) occurring frequently from Jeremiah 21–52; this latter spelling is used throughout Jeremiah for consistency

Footnotes for Jeremiah, Chapter 22

[1] 22:6 Hebrew *cities*

Footnotes for Jeremiah, Chapter 23

[1] 23:8 Septuagint; Hebrew *I*

[2] 23:33 Septuagint, Vulgate; Hebrew *What burden?*

Footnotes for Jeremiah, Chapter 24

[1] 24:9 Compare Septuagint; Hebrew *horror for evil*

Footnotes for Jeremiah, Chapter 25

[1] 25:26 Hebrew *Sheshach*, a code name for Babylon

Footnotes for Jeremiah, Chapter 27

[1] 27:1 Or *Jehoiakim*

[2] 27:3 Hebrew *Send them*

Footnotes for Jeremiah, Chapter 29

[1] 29:8 Hebrew *your dreams, which you cause to dream*

[2] 29:11 Or *peace*

Footnotes for Jeremiah, Chapter 30

[1] 30:8 Or *serve him*

Footnotes for Jeremiah, Chapter 31

[1] 31:3 Septuagint; Hebrew *me*

[2] 31:20 Hebrew *bowels*

Footnotes for Jeremiah, Chapter 33

[1] 33:2 Septuagint; Hebrew *it*

[2] 33:5 That is, the torn-down houses

[3] 33:9 Hebrew *And it*

Footnotes for Jeremiah, Chapter 34

[1] 34:18 Hebrew lacks *them like*

Footnotes for Jeremiah, Chapter 40

[1] 40:5 Syriac; the meaning of the Hebrew phrase is uncertain

Footnotes for Jeremiah, Chapter 41

[1] 41:9 Hebrew *by the hand of*

Footnotes for Jeremiah, Chapter 44

[1] 44:9 Hebrew *his*

[2] 44:19 Compare Syriac; Hebrew lacks *And the women said*

Footnotes for Jeremiah, Chapter 46

[1] 46:15 Hebrew *He does not stand*

Footnotes for Jeremiah, Chapter 47

[1] 47:7 Septuagint, Vulgate; Hebrew *you*

Footnotes for Jeremiah, Chapter 48

[1] 48:5 Hebrew *weeping goes up with weeping*

[2] 48:5 Septuagint (compare Isaiah 15:5) *heard the cry*

[3] 48:12 Septuagint, Aquila; Hebrew *their*

Footnotes for Jeremiah, Chapter 49

[1] 49:4 Hebrew *boast of your valleys, your valley flows*

[2] 49:16 Or *of Sela*

[3] 49:19 Septuagint, Syriac *them*

Footnotes for Jeremiah, Chapter 50

[1] 50:21 *Merathaim* means *double rebellion*

[2] 50:21 *Pekod* means *punishment*

[3] 50:21 That is, set apart (devote) as an offering to the Lord (for destruction)

Footnotes for Jeremiah, Chapter 51

[1] 51:1 A code name for Chaldea

[2] 51:3 That is, set apart (devote) as an offering to the Lord (for destruction)

[3] 51:5 Hebrew *their land*

[4] 51:34 Or *he has expelled me*

[5] 51:41 Hebrew *Sheshach*, a code name for Babylon

Footnotes for Jeremiah, Chapter 52

[1] 52:20 Hebrew lacks *the sea*

[2] 52:21 A *cubit* was about 18 inches or 45 centimeters

[3] 52:31 Hebrew *king, lifted up the head of*

Study Notes

Illustrations of God’s Judgment

Illustrations of God’s Judgment	
An Almond Branch (1:11–12)	Uprooting (12:17)
A Boiling Pot (1:13–16)	Linen Loincloth Ruined (13:1–11)
Lions (2:15; 4:7; 5:6; 50:17)	Jars Filled with Wine and Dashed Against One Another (13:12–14)
A Hot Wind (4:11–12; 18:17; 23:19; 25:32)	A Potter’s Vessel Shattered (19:10–11; cf. 22:28)
Wolf (5:6)	A Hammer [God’s Word] Crushing a Rock (23:29)
Leopard (5:6)	A Cup of Wrath (25:15)
Stripping Away Judah’s Branches (5:10)	Zion Plowed as a Field (26:18)
Fire (5:14)	Wearing Yokes of Wood and Iron (27:2; 28:13)
Making the House (Worship Center) like Shiloh (7:14)	A Hammer [Babylon] (50:23)
Serpents, Adders (8:17)	A Destroying Mountain [Babylon] (51:25)
Consuming Olive Branches (11:16–17)	
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JEREMIAH—NOTE ON 1:1 Anathoth. A town in the territory of Benjamin, 3 miles north of Jerusalem, assigned to the Levites (cf. Josh. 21:18) where Abiathar had once lived (1 Kings 2:26).

JEREMIAH—NOTE ON 1:2 in the days of. Jeremiah’s ministry spanned at least five decades—from Judah’s king Josiah (thirteenth year, 627 B.C.) to the final king, Zedekiah, in his last year (586 B.C.).

JEREMIAH—NOTE ON 1:3 fifth month. Babylonian conquerors began deporting Judeans into captivity in the Hebrew month Ab (July/August) in 586 B.C. (52:12; 2 Kings 25:8–11), shortly after breaking into Jerusalem on the fourth month and ninth day (Jer. 39:2; 52:6).

JEREMIAH—NOTE ON 1:5 Before I formed you. This is not reincarnation; it is God’s all-knowing cognizance of Jeremiah and sovereign plan for him before he was conceived (cf. Paul's similar realization, Gal. 1:15).

JEREMIAH—NOTE ON 1:6 Jeremiah's response points out his inability and his inexperience. If as a young man he was 20–25 years old in 626 B.C., he was 60–65 in 586 B.C. when Jerusalem fell (ch. 39), and 85–90 if he lived to the time of 52:31–34 (c. 561 B.C.).

JEREMIAH—NOTE ON 1:7–10 The power backing Jeremiah's service was God's presence and provision (cf. 2 Cor. 3:5).

JEREMIAH—NOTE ON 1:9 **my words in your mouth.** God used him as his mouthpiece, speaking his message (15:19); thus, Jeremiah's fitting response was to receive God's word (15:16).

JEREMIAH—NOTE ON 1:10 **set you . . . over.** Because God spoke through Jeremiah, the message has divine authority.

JEREMIAH—NOTE ON 1:11–16 Illustrations of God's charge were twofold. First, there was the sign of the almond rod. The almond tree was literally "the wakeful tree," because it awakened from the sleep of winter earlier than the other trees, blooming in January. It was a symbol of God's early judgment, as Jeremiah announced (605–586 B.C.). Second, the boiling pot pictured the Babylonian invaders bringing judgment on Judah (cf. 20:4).

JEREMIAH—NOTE ON 1:17–19 Jeremiah's part was proclamation, as God's mouthpiece (v. 17); God's part was preservation in defending the prophet (vv. 18–19). God did protect him often, e.g., 11:18–23; 20:1ff.; and 38:7–13.

JEREMIAH—NOTE ON 2:1–3 **Jerusalem . . . Israel.** Jeremiah pointed to the sensitivity of the Lord and his care for them in the early history (v. 21). After centuries, many were: 1) far from God, whom they had forsaken (vv. 5, 31); 2) deep in idolatry (vv. 11, 27–28); and 3) without true salvation (v. 8; 5:10a).

JEREMIAH—NOTE ON 2:3 **firstfruits of his harvest.** Israel was first to worship the true God (Ex. 19:5–6) through his covenant with Abraham

(Gen. 12:1–3), which also assured his intent to bless peoples from all nations (Jer. 16:19–21; Dan. 7:27).

JEREMIAH—NOTE ON 2:8 priests . . . prophets. Leaders, who did not really know the Lord, set the idolatrous pattern for others (cf. Hos. 4:6).

JEREMIAH—NOTE ON 2:13 two evils. First, Israel had abandoned the Lord, the source of spiritual salvation and sustenance (cf. 17:8; Ps. 36:9; John 4:14). Second, Israel turned to idolatrous objects of trust; Jeremiah compared these with underground water storage devices for rainwater, which were broken and let water seep out, thus proving useless.

JEREMIAH—NOTE ON 2:14 How is it that a people under God’s special care are left at the mercy of an enemy, like a worthless slave?

JEREMIAH—NOTE ON 2:15 lions. The figure represents invading soldiers that burned cities (cf. 4:7), perhaps a reference to the disaster from the Babylonians during Jehoiakim’s fourth year, and again three years later when he relied on Egypt (cf. 20:4; 46:2; 2 Kings 24:1–2).

JEREMIAH—NOTE ON 2:16 Memphis . . . Tahpanhes. These two cities in Egypt stood for the country itself.

Major Trials of Jeremiah

Major Trials of Jeremiah
1. Trial By Death Threats (11:18–23)
2. Trial By Isolation (15:15–21)
3. Trial By Stocks (19:14–20:18)
4. Trial By Arrest (26:7–24)
5. Trial By Challenge (28:10–16)
6. Trial By Destruction (36:1–32)
7. Trial By Violence and Imprisonment (37:15)
8. Trial By Starvation (38:1–6)
9. Trial By Chains (40:1)
10. Trial By Rejection (42:1–43:4)
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JEREMIAH—NOTE ON 2:18 Dependence on alliances with Egypt and Assyria was part of national undoing, a source of shame (vv. 36–37).

JEREMIAH—NOTE ON 2:19 **apostasy.** Cf. 3:6, 8, 11–12, 14, 22; 8:5; 31:22; 49:4; Isa. 57:17; Hos. 11:7; 14:4. For clarification of the meaning, *see note on Prov. 14:14*.

JEREMIAH—NOTE ON 2:23 **the Baals.** An inclusive term referring collectively to false deities. **camel.** The nation, in chasing other idols, is depicted as a female camel pursuing its instinct, and as a wild donkey in heat sniffing the wind to find a mate, craving to attract others of its kind. Other pictures of Israel are that of a thief, who is ashamed when exposed (v. 26), and that of a virgin or a bride who forgets what beautifies her (v. 32).

JEREMIAH—NOTE ON 3:1 **If a man divorces.** Such a man was not to take that woman as his wife again, for this would defile her (Deut. 24:4) and be a scandal. Jeremiah used this analogy to picture Israel as a harlot in the spiritual realm, with many lovers, i.e., nations (Jer. 2:18, 25) and idols (2:23–25; 3:2, 6–9). Yet, the Lord would graciously receive Israel or Judah back as his wife if she would repent (3:12–14).

JEREMIAH—NOTE ON 3:6 **faithless.** Also vv. 8, 11–12, 14. *See note on Prov. 14:14*.

JEREMIAH—NOTE ON 3:8 **I had sent her away with a decree of divorce.** Though God hates divorce (Mal. 2:16), it is tolerated for unrepentant adultery (*see notes on Matt. 5:32; 19:8–9*), as indicated by this analogy of God's divorcing Israel for that continual sin in the spiritual realm. God had divorced Israel but not yet Judah (cf. Isa. 50:1). Cf. Ezra 10:3, where divorce is the right action of God's people to separate from idolatrous wives.

JEREMIAH—NOTE ON 3:14 **I am your master.** God pictured his covenant relationship with Israel as a marriage, and pleaded with mercy for Judah to repent and return. He will take her back. Cf. Hosea's restoration of Gomer as a picture of God taking back his wicked, adulterous people.

JEREMIAH—NOTE ON 3:15–18 In those days. When Israel repents (vv. 13–14, 22), which has not happened, but will in the millennial era of God's restoration that the prophets often describe (23:5–6; 30–33; Ezek. 36), God will bring these blessings: 1) shepherds to teach them the truth; 2) his own immediate presence on the throne in Jerusalem, not just the ark of his covenant; 3) allegiance even of Gentile nations; 4) righteousness; 5) genuineness in worship; 6) unity of Israel (north) and Judah (south) into one kingdom; and 7) reestablishment in their own Promised Land.

JEREMIAH—NOTE ON 3:19 set you among my sons. Here is a reference to adoption into God's family, when the people turn back from idols to acknowledge him as "Father."

JEREMIAH—NOTE ON 3:20 a treacherous wife leaves. Hosea had earlier used this same imagery (c. 755–710 B.C.). Thus God had given the divorce because the spiritual adultery was unrepentant. But when repentance comes, he will take Israel back (cf. 3:1). **O . . . Israel.** Since the irretrievable dispersion of Israel in the north (722 B.C.) Judah alone was left to be called by the name Israel, as Jeremiah sometimes chose to do (e.g., 3:20–23).

JEREMIAH—NOTE ON 4:3 Break up. Jeremiah appealed for a spiritual turnabout from sinful, wasteful lives. He pictured this as the plowing of ground, formerly hard and unproductive due to weeds, in order to make it useful for sowing (cf. Matt. 13:18–23).

JEREMIAH—NOTE ON 4:4 Circumcise. This surgery (Gen. 17:10–14) was to cut away flesh that could hold disease in its folds and could pass the disease on to wives. It was important for the preservation of God's people physically. But it was also a symbol of the need for the heart to be cleansed from sin's deadly disease. The really essential surgery needed to happen on the inside, where God calls for taking away fleshly things that keep the heart from being spiritually devoted to him and from true faith in him and his will. Jeremiah later expanded on this theme (Jer. 31:31–34; cf. Deut. 10:16; 30:6; Rom. 2:29). God selected the reproductive organ as the location of the symbol for man's need of cleansing for sin, because it is the instrument most indicative of his depravity, since by it he reproduces generations of sinners.

JEREMIAH—NOTE ON 4:6–7 disaster from the north. This evil is Babylon's army, which would invade from that direction. The "lion" on the prowl fit Babylon because of its conquering power, and Babylon was symbolized by the winged lions guarding its royal court. Babylon is later identified in 20:4. Many details in ch. 4 graphically depict warriors in conquest (vv. 7, 13, 29).

JEREMIAH—NOTE ON 4:10 deceived. Like Habakkuk (1:12–17), Jeremiah was horrified at these words of judgment, contrasting the prevailing hope of peace. God is sometimes described as if doing a thing he merely permits, such as allowing false prophets who delude themselves to also deceive a sinful people into thinking peace would follow (cf. Jer. 6:14; 8:11; 1 Kings 22:21–24). God sees how people insist on their delusions, and lets it happen.

JEREMIAH—NOTE ON 4:14 wash. Jeremiah continued to appeal for a dealing with sin so that national destruction might be averted (v. 20), while there was still time to repent (cf. chs. 7; 26).

JEREMIAH—NOTE ON 4:22 'wise'—in doing evil! Israelites were wise or clever in doing evil but were dull in knowing to do the good, i.e., God's will. Paul, applying the principle but turning it to the positive, wanted the believers at Rome to be wise to do good but unlearned in the skill of doing evil (Rom. 16:19).

JEREMIAH—NOTE ON 4:23 without form. Jeremiah may be borrowing the language, but the description in its context is not of creation in Gen. 1:2, but of judgment on the land of Israel and its cities (Jer. 4:20). The invader left it desolate of the previous form and void of inhabitants due to slaying and flight (v. 25). The heavens gave no light, possibly due to smoke from fires that were destroying cities (vv. 7, 20).

JEREMIAH—NOTE ON 5:1 find a man. The city was too sinful to have even one man who, by truth and justice, could qualify to be an advocate to secure pardon for Judah. Refusal to repent was the norm (v. 3) for the common people (v. 4) and for the leaders (v. 5).

JEREMIAH—NOTE ON 5:6 lion. Three animals that tear and eat their victims represented the invader: the lion (*see note on 4:6–7*), the wolf, and the leopard, picturing vicious judgment on both poor (5:4) and great (v. 5).

JEREMIAH—NOTE ON 5:7 adultery. Often the idea of adultery is figurative for idolatry or political alliances (*see note on 3:1*), but the language here refers to physical adultery by men seeking out a prostitute or going to neighbors' wives (5:8), thus violating the seventh commandment (Ex. 20:14).

JEREMIAH—NOTE ON 5:10 not the Lord's. The people, depicted as vine branches to be destroyed (cf. 11:16–17), did not genuinely know the Lord in a saving relationship, but had forsaken him and given allegiance to other gods. The description of having eyes but not seeing, and ears but not hearing (5:21) is used by Isaiah (Isa. 6:9) and Jesus Christ (Matt. 13:13) for such false professors as these branches. Jesus also referred to false branches in John 15:2, 6 which were burned.

JEREMIAH—NOTE ON 5:14 my words . . . fire. The judgment of Judah prophesied in God's word by Jeremiah will bring destruction, but not elimination (v. 18), to the nation, cf. 23:29.

JEREMIAH—NOTE ON 5:22 sand . . . for the sea. God's providential acts in the natural world such as 1) creating the seashore to prevent flooding, 2) giving rain at the appropriate times (v. 24), and 3) providing time for harvest (v. 24) are witness enough to the Lord's reality and grace. As the nation turns away from God, he will take these unappreciated gifts away (v. 25).

JEREMIAH—NOTE ON 5:31 prophesy falsely. These included prophets with bogus messages, priests who asserted their own authority, and also followers who indulged such falseness. All are guilty before God.

JEREMIAH—NOTE ON 6:1 Tekoa . . . Beth-haccherem. Tekoa, the home of Amos, is 6 miles south of Bethlehem. The location of Beth-haccherem ("vineyard house") is unknown, but probably near Tekoa. As the enemy came from the north, the people would flee south. **north.** *See note on 4:6–7*.

JEREMIAH—NOTE ON 6:3 Shepherds. These were hostile leaders of the invading Babylonians, whose soldiers were compared with flocks.

JEREMIAH—NOTE ON 6:6 **Cut down her trees.** A besieging tactic is described in which trees were used to build up ramps against the city walls.

JEREMIAH—NOTE ON 6:9 **glean thoroughly.** Unlike the benevolent practice of leaving food in the field for the poor to glean (Lev. 19:9–10; Ruth 2:5–18), the Babylonians will leave no one when they "harvest" Judah.

JEREMIAH—NOTE ON 6:14 **Peace, peace.** Wicked leaders among the prophets and priests (v. 13) proclaimed peace falsely and gave weak and brief comfort. They provided no true healing from the spiritual wound, not having discernment to deal with the sin and its effects (v. 15). The need was to return to obedience (v. 16). Cf. 8:11.

JEREMIAH—NOTE ON 6:16 Here is the image of travelers who are lost, stopping to inquire about the right way they once knew before they wandered so far off it.

JEREMIAH—NOTE ON 6:17 **watchmen.** Prophets.

JEREMIAH—NOTE ON 6:20 **not acceptable.** Using imported fragrances in their offerings did not make them sweetly acceptable to God when the worshipers rejected his word (v. 19).

JEREMIAH—NOTE ON 6:21 **stumbling blocks.** Cf. Isa. 8:14; Matt. 21:44; 1 Pet. 2:8.

JEREMIAH—NOTE ON 6:22–23 A description of the Babylonians.

JEREMIAH—NOTE ON 6:27–30 **I have made you.** God placed Jeremiah as a kind of assayer to test the people's obedience. He also was a "tester" who works with metals. Their sin prevented them from being pure silver, but rather they were bronze, iron, lead, even impure silver, so that they failed the test.

JEREMIAH—NOTE ON 7:1 **The word that came.** This was Jeremiah's first temple sermon (v. 2); another is found in ch. 26. God was aroused against the sins he names (7:6, 19), especially at his temple becoming a den of robbers (v. 11). The point of this message, however, was that if Israel would repent, even at this late hour, God would still keep the conqueror from coming (vv. 3, 7). They must reject lies such as the false hope that peace is certain, based on the reasoning that the Lord would never bring calamity on his own temple (v. 4). They must turn from their sins (v. 3, 5, 9), and end their hypocrisy (v. 10).

JEREMIAH—NOTE ON 7:7 the land that I gave . . . forever. God refers to the unconditional element of the land promise in the Abrahamic Covenant (Gen. 12; 15; 17; 22).

JEREMIAH—NOTE ON 7:12 Go . . . to . . . Shiloh. God calls them to return to Shiloh where the tabernacle dwelt along with the ark of the covenant. He permitted the Philistines to devastate that place (1 Sam. 4), and he is ready to do similarly with Jerusalem, the place of his temple (Jer. 7:13–14).

JEREMIAH—NOTE ON 7:13 persistently. This describes the daily ministry of the prophets (cf. v. 25) through whom God spoke.

JEREMIAH—NOTE ON 7:15 as I cast out . . . Ephraim. Ephraim represents the northern kingdom of Israel, since it was the leading tribe (cf. 2 Kings 17:23). As God exiled them to Assyria (c. 722 B.C.), though they were more in number and power, so he will do to the southern kingdom.

JEREMIAH—NOTE ON 7:16 do not pray. God told his spokesman not to pray for the people (cf. 11:14). He did not find Judah inclined to repent. Instead, he found the glib use of self-deluding slogans, such as in 7:4, and flagrant idol worship in v. 18 from a people insistent on not hearing (v. 27; 19:15). Cf. 1 John 5:16.

JEREMIAH—NOTE ON 7:18 the queen of heaven. Cf. 44:17–19, 25. The Jews were worshiping Ishtar, an Assyrian and Babylonian goddess also called Ashtoreth and Astarte, the wife of Baal or Molech. Because these deities symbolized generative power, their worship involved prostitution.

JEREMIAH—NOTE ON 7:22 I did not . . . command. Bible writers sometimes use apparent negation to make a comparative emphasis. What God commanded his people at the exodus was not so much the offerings, as it was the heart obedience that prompted the offerings. See this comparative sense used elsewhere (Deut. 5:3; Hos. 6:6; 1 John 3:18).

JEREMIAH—NOTE ON **7:22–23** **offerings . . . sacrifices . . . Obey.** Here is a crucial emphasis on internal obedience. Cf. Josh. 1:8; 1 Sam. 15:22; Prov. 15:8; 21:3; Isa. 1:11–17; Hos. 6:6; Matt. 9:13.

JEREMIAH—NOTE ON **7:25** Cf. v. 13.

JEREMIAH—NOTE ON **7:29** **Cut off your hair.** This is a sign depicting God's cutting the nation off and casting them into exile. Ezekiel used a similar illustration by cutting his hair (Ezek. 5:1–4). God never casts away the genuinely saved from spiritual salvation (John 6:37; 10:28–29).

JEREMIAH—NOTE ON **7:31** **burn their sons.** Though God forbade this atrocity (Lev. 18:21; 20:2–5; Deut. 12:31), Israelites still offered babies as sacrifices at the high places of idol worship (Topheth) in the Valley of Hinnom (south end of Jerusalem). They offered them to the fire god Molech, under the delusion that this god would reward them. *See note on Jer. 19:6*.

JEREMIAH—NOTE ON **7:32** **Valley of Slaughter.** God renamed the place because great carnage would be forthcoming in the Babylonian invasion.

JEREMIAH—NOTE ON **8:1** **bones . . . shall be brought out.** Conquerors would ransack all the tombs to gain treasures and then humiliate the Jews by scattering the bones of the rich and honored in open spaces as a tribute to the superiority of their gods (v. 2).

JEREMIAH—NOTE ON **8:4** Jeremiah spoke of the natural instinct of one who falls, to get up, and one who leaves, to return, but Judah did not possess this instinct.

JEREMIAH—NOTE ON **8:5** **backsliding.** *See note on 2:19*.

JEREMIAH—NOTE ON **8:7** The instinct of the migratory birds leads them with unfailing regularity to return every spring from their winter homes. But God's people will not return, though the winter of divine wrath is arriving.

JEREMIAH—NOTE ON 8:11 Cf. 4:10 and 6:14.

JEREMIAH—NOTE ON 8:16 Dan. The territory of this tribe was on the northern border of the land, where the invasion would begin and sweep south.

JEREMIAH—NOTE ON 8:17 sending . . . serpents. This is a figurative picture of the Babylonian victors.

JEREMIAH—NOTE ON 8:19 from the length and breadth of the land. This is the cry of the exiled Jews that will come after they are taken captive into Babylon. They will wonder why God would let this happen to his land and people.

JEREMIAH—NOTE ON 8:20–22 we are not saved. The coming devastation is compared with the hopeless anguish when harvest time has passed but people are still in desperate need. Jeremiah identified with his people's suffering (v. 21) as a man of tears (cf. 9:1), but saw a doom so pronounced that there was no remedy to soothe. There was no healing balm, the kind in abundance in Gilead (east of the Sea of Galilee), and no physician to cure (cf. Gen. 37:25; 43:11).

JEREMIAH—NOTE ON 9:1 waters . . . tears. Jeremiah cared so deeply that he longed for the relief of flooding tears or a place of retreat to be free of the burden of Judah's sins for a while.

JEREMIAH—NOTE ON 9:2 a travelers' lodging place. Simple square buildings with an open court were built in remote areas to accommodate caravans. Though it would be lonely and filthy in the wilderness, Jeremiah preferred it to Jerusalem so as to be removed from the moral pollution of the people, which he described in vv. 3–8.

JEREMIAH—NOTE ON 9:3 do not know me. *See note on 5:10*.

JEREMIAH—NOTE ON 9:15 bitter food . . . poisonous water. The Lord pictured the awful suffering of the judgment as wormwood, which had very bitter leaves. Their food would be bitterness, and their water as foul as gall, a poisonous herb.

JEREMIAH—NOTE ON 9:22 How galling to the Jews to hear that their corpses will be trampled contemptuously.

JEREMIAH—NOTE ON 9:24 **understands and knows me.** Nothing but a true knowledge of God can save the nation. Paul refers to this passage twice (cf. 1 Cor. 1:31; 2 Cor. 10:17).

JEREMIAH—NOTE ON 9:26 **Egypt . . . desert.** A preview of God's judgment of the nations detailed in chs. 46–51. **uncircumcised in heart.** *See note on 4:4*.

JEREMIAH—NOTE ON 10:2 signs of the heavens. Gentiles worshiped celestial bodies, including the sun, moon, and stars.

JEREMIAH—NOTE ON 10:4 decorate. Idols were often carved from wood (v. 3) and ornamented with gold or silver (cf. v. 9). Some were molded from clay (Judg. 18:17; Isa. 42:17). The context points out the impossibility (Jer. 10:3–5) of such non-existent gods punishing or rewarding humans.

JEREMIAH—NOTE ON 10:7 King. God, who sovereignly created and controls all things (cf. vv. 12, 16; Deut. 4:35), is alone the eternal, living God (cf. Ps. 47; 145) worthy of trust. By contrast, earthly idols have to be fashioned by men (Jer. 10:9), and will perish (v. 15).

JEREMIAH—NOTE ON 10:9 Tarshish. Possibly a commercial port in southern Spain or on the island of Sardinia. Cf. Jonah 1:3. **Uphaz.** Location is uncertain.

JEREMIAH—NOTE ON 10:11–16 The true and living Creator God is again contrasted with dead idols.

JEREMIAH—NOTE ON 10:16 portion of Jacob. God is the all-sufficient source for his people (Num. 18:20), and he will not fail them as idols do (Jer. 11:12). **Israel is the tribe of his inheritance.** To this nation, God gave his inheritance in covenant love.

JEREMIAH—NOTE ON 10:20 My tent is destroyed. Jeremiah, using a nomadic metaphor, shifted into words that Israelites will speak when the invaders attack. They will feel despair and cry out over their homes being plundered and their children being killed or scattered to exile.

JEREMIAH—NOTE ON 10:23 the way of man is not in himself. Man is incapable of guiding his own life adequately. This prayer shifts to his need of God (Prov. 3:5–6; 16:9), who had a plan for Jeremiah before he was even born (Jer. 1:5).

JEREMIAH—NOTE ON 10:24–25 Jeremiah saw himself (“Correct me”) in solidarity with his people (cf. Dan. 9:1ff.) and understood the nation must be punished, but desired some mercy and moderation; he prayed that God's full fury would be poured on the nations that induced the Jews into idolatry.

JEREMIAH—NOTE ON 11:2 this covenant. The reference is to God's covenant, summarized in vv. 3–5, which promised curses for disobeying and blessings for obeying (cf. Deut. 27:26–28:68).

JEREMIAH—NOTE ON 11:4 the iron furnace. A metaphor for the hardship of Egyptian bondage hundreds of years earlier (cf. Ex. 1:8–14).

JEREMIAH—NOTE ON 11:9 A conspiracy. This refers to a deliberate resisting of God's appeals for repentance and an insistence upon trusting their own "peace" message and idols.

JEREMIAH—NOTE ON 11:13 Judah was so filled with idolatry that there were false deities for every city and a polluted altar on every street.

JEREMIAH—NOTE ON 11:14 do not pray. Cf. 7:16 and *see note there*. Their own prayers, as long as they rejected God, could not gain the answer they desired (11:11; Ps. 66:18), and the same was true of another's prayers for them.

JEREMIAH—NOTE ON 11:15 my beloved. A phrase showing God's sensitive regard for his relationship to Israel as a nation (cf. 2:2; 12:7). It does not carry the assumption, however, that every individual is spiritually saved (cf. 5:10a). **vile deeds.** Shameful idolatry that defiled all that befits true temple worship, such as the examples in Ezek. 8:6–13. These were gross violations of the first three commandments (cf. Ex. 20:2–7). **sacrificial flesh.** In some way, they corrupted the animal sacrifices by committing sin, which they enjoyed (cf. Jer. 7:10).

JEREMIAH—NOTE ON 11:16–17 green olive tree. Israel was pictured as a grapevine (2:21), then an olive tree meant to bear good fruit. However, they produced fruit that calls only for the fire of judgment (5:10).

JEREMIAH—NOTE ON 11:18–23 you showed me. Jeremiah's fellow townsmen from Anathoth, one of the 48 cities throughout the land dedicated to the Levites, plotted his death. Their words, “Let us destroy the tree,” indicate their desire to silence Jeremiah by murder.

JEREMIAH—NOTE ON 11:20 let me see your vengeance. Jeremiah pleaded for God’s defense on his behalf, actually guaranteed in 1:8, 18–19.

JEREMIAH—NOTE ON 12:1 Why . . . ? The issue of why the wicked escape for a time unscathed has often been raised by God’s people (cf. Ps. 73; Hab. 1:2–4).

JEREMIAH—NOTE ON 12:3 Pull them out . . . for the slaughter. The prophet here turned from the sadness of pleading for his people to calling on God to punish them. Such imprecatory prayers are similar to prayers throughout the Psalms.

JEREMIAH—NOTE ON 12:4 He will not see our latter end. Here is the foolish idea that Jeremiah was wrong and didn’t know how things would happen.

JEREMIAH—NOTE ON 12:5 If you have raced. The Lord replied to Jeremiah telling him that if he grew faint with lesser trials and felt like quitting, what would he do when the battle got even harder? **thicket of the Jordan.** The river in flood stage overflowed its banks into a plain that grew up as a thicket. The point is that Jeremiah needed to be ready to deal with tougher testings, pictured by the invader’s overwhelming the land like a flood, or posing high danger as in the Jordan thicket where concealed wild animals could terrify a person.

JEREMIAH—NOTE ON 12:6 even your brothers. Jeremiah met antagonism not only from fellow townsmen (cf. 11:18–23 and *see note there*), but from his own family! He was separated from them (12:7).

JEREMIAH—NOTE ON 12:8 like a lion. Jeremiah’s own people collectively are like a lion acting ferociously against him.

JEREMIAH—NOTE ON 12:9 birds of prey. God’s people, speckled with sin and compromise, are opposed by other birds of prey, i.e., enemy nations.

JEREMIAH—NOTE ON 12:12 sword of the Lord. God's strength can be for defending (cf. 47:6; Judg. 7:20) or in this case, condemning. The Babylonians were God's sword doing his will.

JEREMIAH—NOTE ON 12:14 evil neighbors. Other nations that hurt Israel will, in their turn, also receive judgment from the Lord (cf. 9:26; 25:14–32; chs. 46–51).

JEREMIAH—NOTE ON 12:15 bring them again. God will restore his people to the land of Israel in a future millennial day, as indicated in chs. 30–33.

JEREMIAH—NOTE ON 13:1 a linen loincloth. One of several signs Jeremiah enacted to illustrate God's message (cf. Introduction involved putting on a linen waistband (generally the inner garment against the skin). This depicted Israel's close intimacy with God in the covenant, so that they could glorify him (v. 11). **do not dip it in water.** Signified the moral filth of the nation. Buried and allowed time to rot (v. 7), the waistband pictured Israel as useless to God because of sin (v. 10). Hiding it by the Euphrates (v. 6) pointed to the land of Babylon, where God would exile Israel to deal with her pride (cf. v. 9).

JEREMIAH—NOTE ON 13:4 Euphrates. This refers literally to a site on the Euphrates River because: 1) the Euphrates is the area of exile (20:4); 2) "many days" fits the round trip of well over 1,000 miles (13:6); and 3) the ruining of the nation's pride (v. 9) relates to judgment by Babylon (vv. 10–11).

JEREMIAH—NOTE ON 13:12–14 Every jar. God pictured inhabitants of Israel in Babylon's invasion as jugs or skins of wine. As wine causes drunkenness, they will be dazed, stumbling in darkness (cf. v. 16), out of control, and victims of destruction (v. 14).

JEREMIAH—NOTE ON 13:16 Give glory to the Lord. Show by repentance and obedience to God that you respect his majesty.

JEREMIAH—NOTE ON 13:18 king . . . queen mother. Jehoiachin and Nehushta, c. 597 B.C. (cf. 22:24–26; 29:2; 2 Kings 24:8–17). Because the king was only 18 years old, she held the real power.

JEREMIAH—NOTE ON 13:19 wholly taken into exile. “All” and “wholly” do not require absolutely every individual, for Jeremiah elsewhere explains that some were to be slain and a remnant left in the land or fleeing to Egypt (chs. 39–44).

JEREMIAH—NOTE ON 13:23 Ethiopian . . . leopard. The vivid analogy assumes that sinners cannot change their sinful natures. Only God can change the heart (31:18, 31–34).

JEREMIAH—NOTE ON 13:26 lift up your skirts. This was done to shame captive women and prostitutes (cf. Nah. 3:5).

JEREMIAH—NOTE ON 13:27 adulteries and neighings. Refers to desire at an animal level, without conscience.

Object Lessons

Object Lessons
The Linen Waistband (13:1–11)
The Vessel Marred and Remade (18:1–11)
The Vessel Dashed upon the Rocks (19:10–11)
Two Baskets of Figs (24:1–10)
The Wooden and Iron Yokes (chs. 27–28)
The Purchase of Land (32:6–44)
The Stones in Egypt (43:8–10)
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JEREMIAH—NOTE ON 14:1 drought. Jeremiah seems to actually give the prophecy of this chapter during a drought in Judah (vv. 2–6).

JEREMIAH—NOTE ON 14:2 gates languish. The “gates” were the place of public concourse, which during drought and consequent famine were empty or occupied by mourners.

JEREMIAH—NOTE ON 14:7 O Lord. Jeremiah from 14:7–15:21 pursues a series of prayers in which he dialogues with the Lord, who hears and responds (as 1:7; 12:5–17, etc.). Five rounds or exchanges occur (14:7–12; 14:13–18; 14:19–15:9; 15:10–14; 15:15–21).

JEREMIAH—NOTE ON 14:7–9 our backslidings. The prophet confesses Judah's guilt but reminds God that his reputation is tied up with what happens to his people (vv. 7, 9). He asks that the Lord be not indifferent as a stranger or overnight visitor (v. 8).

JEREMIAH—NOTE ON 14:10–12 God responded in this first exchange that 1) he must judge Judah for chronic sinfulness, and 2) Jeremiah is not to pray for the sparing of Judah nor will he respond to their prayers since unrepentance must be punished (cf. 11:14, and *see note there*).

JEREMIAH—NOTE ON 14:13 the prophets say to them. Jeremiah seemed to put forth the excuse that the people cannot help it since the false prophets deluded them with lying assurances of peace.

JEREMIAH—NOTE ON 14:14–18 The excuse was not valid. These were deceits spawned from the prophets' lying hearts. The prophets would suffer for their own sins (vv. 14–15), but so would the people for their "wickedness" (vv. 16–18; 5:31).

JEREMIAH—NOTE ON 14:17 virgin daughter. Judah is so called, having never before been under foreign bondage.

JEREMIAH—NOTE ON 14:18 the land and have no knowledge. Babylon.

JEREMIAH—NOTE ON 14:19–20 Have you utterly rejected Judah? Lest the Lord be casting Judah off forever, the prophet in deep contrition confesses the nation's sin (cf. Dan. 9:4ff.).

JEREMIAH—NOTE ON 14:21 your glorious throne. Jerusalem, place of the temple.

JEREMIAH—NOTE ON 15:1–9 It was ineffective at this point to intercede for the nation. Even prayers by Moses (cf. Num. 14:11–25) and Samuel (cf. 1 Sam. 12:19–25), eminent in intercession, would not defer judgment, where unrepentance persists (cf. Jer. 18:8; 26:3). Chief among things provoking judgment was the intense sin of King Manasseh (695–642 B.C.). Noted in Jer. 15:4., this provocation is recounted in 2 Kings 21:1–18, cf. 2 Kings 23:26, which says the Lord did not relent from his anger because of this (see also 2 Kings 24:3–4).

JEREMIAH—NOTE ON 15:6 I am weary of relenting. God often withholds the judgment he threatens (cf. 26:19; Ex. 32:14; 1 Chron. 21:15), sparing men so that his patience might lead them to repentance (cf. Rom. 2:4–5; 3:25).

JEREMIAH—NOTE ON 15:9 sun went down while it was yet day. Young mothers die in youth and their children are killed.

JEREMIAH—NOTE ON 15:10 Woe is me. Overcome by grief (cf. 9:1), Jeremiah wished that he had not been born (as 20:14–18). He had not been a bad or disagreeable creditor or debtor, either of whom kindle hatred. Yet his people cursed him, and he felt the sting.

JEREMIAH—NOTE ON 15:11–14 In the midst of judgment, the Lord promised protection for the obedient remnant in Judah (cf. Mal. 3:16–17). The Babylonians permitted some to stay in the land when they departed (Jer. 40:5–7). Jeremiah personally received kind treatment from the invader (40:1–6), and his enemies in Judah would later appeal to him (21:1–6; 37:3; 42:1–6). Ultimately, a band of renegade Judeans took Jeremiah to Egypt against God's will (cf. 43:1–7).

JEREMIAH—NOTE ON 15:15–18 O Lord you know. Jeremiah, in a mood of self-pity, reminded the Lord of his faithfulness in bearing reproach, his love for his word, and his separation from evil men to stand alone.

JEREMIAH—NOTE ON 15:18 a deceitful brook. He asked that the Lord not fail him like a wadi that has dried up (v. 18). The answer to this concern is in 2:13 (the Lord is his fountain), 15:19–21, and 17:5–8.

JEREMIAH—NOTE ON 15:19 The Lord reprimanded Jeremiah for self-pity and impatience. He had to have the proper posture before God and repent. If he did so, he would discern true values ("utter what is precious," a figure drawn from removing pure metal from dross), and have the further privilege of being God’s mouthpiece. Let sinners change to his values, but let him never compromise to theirs. As a man who is to assay and test others (6:27–30), he must first assay himself (cf. Moses, in Ex. 4:22–26).

JEREMIAH—NOTE ON 15:20–21 When Jeremiah repents, God will protect him (vv. 20–21, as 1:18–19).

JEREMIAH—NOTE ON 16:2 **You shall not take a wife.** Since destruction and exile are soon to fall on Judah, the prophet must not have a wife and family. God’s kindness will keep him from anxiety over them in the awful situation of suffering and death (v. 4). Cf. 15:9 and 1 Cor. 7:26.

JEREMIAH—NOTE ON 16:5 **house of mourning.** This was a home where friends prepared a meal for a bereaved family. Don’t mourn with them or rejoice, he is told (cf. v. 8).

JEREMIAH—NOTE ON 16:6 **cut . . . make himself bald.** These acts indicated extreme grief.

JEREMIAH—NOTE ON 16:10–13 **Why . . . ?** Jeremiah was to explain the reason for the judgment, i.e., their forsaking God and worshiping false gods (v. 11; 2:13). They would get their fill of idols in Babylon (16:13).

JEREMIAH—NOTE ON 16:14–15 **no longer be said.** In view of the Lord’s promise of restoration from Babylon, the proof of God’s redemptive power and faithfulness in the deliverance from Egypt would give way to a greater demonstration in the deliverance of his people from Babylon. That bondage was to be so severe that deliverance from Babylon was a greater relief than from Egypt.

JEREMIAH—NOTE ON 16:15 **all the countries.** This reference is extensive enough to be fully realized only in the final gathering into Messiah’s earthly kingdom.

JEREMIAH—NOTE ON 16:16 **many fishers . . . hunters.** These are references to Babylonian soldiers, who were doing God’s judgment work (v. 17).

JEREMIAH—NOTE ON 16:18 **doubly repay.** The word for “doubly” signified “full or complete,” a fitting punishment for such severe sins.

JEREMIAH—NOTE ON 16:19–21 The result of God’s judgment on the Jews will be the end of idolatry; even some Gentiles, witnessing the severity, will renounce idols. After the return from Babylon, this was partly fulfilled as the Jews entirely and permanently renounced idols, and many Gentiles turned from their idols to Jehovah. However, the complete fulfillment will come in the final restoration of Israel (cf. Isa. 2:1–4; 49:6; 60:3).

JEREMIAH—NOTE ON 17:1 **The sin of Judah.** Reasons for the judgment (ch. 16) continue here: 1) idolatry (17:1–4), 2) relying on the flesh (v. 5), and 3) dishonesty in amassing wealth (v. 11). **pen of iron.** The names of idols were engraved on the horns of their altars with such a tool. The idea is that Judah’s sin was permanent, etched in them as if into stone. How much different to have God’s word written on the heart (31:33).

JEREMIAH—NOTE ON 17:3 **mountains in the open country.** Jerusalem in Judah.

JEREMIAH—NOTE ON 17:4 **land . . . you do not know.** Babylon.

JEREMIAH—NOTE ON 17:5–8 **Cursed is the man.** Jeremiah contrasted the person who experiences barrenness (vv. 5–6) with the one who receives blessing (vv. 7–8). The difference in attitude is in “trust” placed in man or “trust” vested in the Lord (vv. 5, 7). And the contrast in vitality is between being like a parched dwarf juniper in the desert (v. 6) or a tree drawing sustenance from a stream to bear fruit (v. 8; cf. Ps. 1:1–3).

JEREMIAH—NOTE ON 17:10 **I . . . search the heart.** For the sin of man (vv. 1–4), for the barren man (vv. 5–6), or the blessed man (vv. 7–8), God is the final Judge and renders his judgment for their works (cf. Rev. 20:11–15). By him, actions are weighed (1 Sam. 2:3).

JEREMIAH—NOTE ON 17:11 **the partridge.** This referred to a sand grouse that invaded and brooded over a nest not its own, but was forced to leave before the eggs hatched. It depicted a person who unjustly took possession of things he had no right to take and couldn't enjoy the benefits, despite all the effort.

JEREMIAH—NOTE ON 17:14–18 Jeremiah voiced the prayerful cry that God would deliver him from his enemies (v. 14). Surrounded by ungodly people (vv. 1–6, 11, 13), he showed qualities of godliness: 1) God was his praise (v. 14); 2) he had a shepherd's heart to follow God (v. 16); 3) he was a man of prayer open to God's examination (v. 16); 4) God was his hope (v. 17); and 5) he trusted God's delivering faithfulness even in judgment (v. 18).

JEREMIAH—NOTE ON 17:21–24 Sabbath day. Not only had the Jews failed to observe Sabbath days, but also the required Sabbath year of rest for the land (Lev. 25:1–7) was regularly violated. God had warned that such disobedience would bring judgment (Lev. 26:34–35, 43; 2 Chron. 36:20–21). The 70-year captivity was correlated to the 490 years from Saul to the captivity, which included 70 Sabbath years. When the Jews were restored from captivity, special stress was placed on Sabbath faithfulness (cf. Neh. 13:19).

JEREMIAH—NOTE ON 17:25–27 For obedience, God would assure the dynasty of David perpetual rule in Jerusalem, safety for the city, and worship at the temple (vv. 25–26). Continued disobedience would meet with destruction of the city (v. 27).

JEREMIAH—NOTE ON 18:1–20:18 A close link exists between ch. 17 and chs. 18–20. Destruction is in view (ch. 17), but repentance can yet prevent that (18:7–8). However, repentance was not present (18:12), so Jeremiah's shattered jar illustrated God's dashing Israel in judgment (ch. 19). Then the rejection spirit (cf. 19:15) led to persecution against God's mouthpiece (ch. 20).

JEREMIAH—NOTE ON 18:2–6 potter's house. God sent Jeremiah to a potter, who gave him an illustration by shaping a vessel. The prophet secured a vessel and used it for his own illustration (19:1ff.). Jeremiah watched the potter at his wheel. The soft clay became misshapen, but the potter shaped it back into a good vessel. God will so do with Judah if she repents.

JEREMIAH—NOTE ON 18:8–10 Though he had announced impending judgment, the "spoiled" nation can be restored as a good vessel by God, who will hold off the judgment (vv. 8, 11). By contrast, if the nation followed sin, he would not bring the blessing desired (vv. 9–10).

JEREMIAH—NOTE ON 18:12 **That is in vain!** Jeremiah brought them to the point where they actually stated their condition honestly. The prophet's threats were useless because they were so far gone—abandoned to their sins and the penalty. All hypocrisy was abandoned in favor of honesty, without repentance. Repentance was not in Israel (as v. 18; 19:15). This explains a seeming paradox, that Israel can repent and avert judgment, yet Jeremiah is not to pray for Israel (7:16; 11:14). It would do no good to pray for their change since they steeled themselves against any change.

JEREMIAH—NOTE ON 18:13 **virgin Israel.** It enhanced their guilt that Israel was the virgin whom God had chosen (cf. 2 Kings 19:21).

JEREMIAH—NOTE ON 18:14 **snow of Lebanon . . . cold flowing streams.** No reasonable man would forsake such for "the crags of Sirion," perhaps a poetic term for Mount Lebanon, from which the high mountain streams flowed. Yet Israel forsook God, the fountain of living waters, for broken foreign cisterns (cf. 2:13).

JEREMIAH—NOTE ON 18:18 **plots against Jeremiah.** Plans to indict the prophet with their "tongues" and then to slay him (v. 23) were based on the premise that his message of doom was not true. The business of the priests, the wise, and the prophets continued as usual since God made them lasting institutions (cf. Lev. 6:18; 10:11).

JEREMIAH—NOTE ON 18:19–23 **Hear me.** This is one of many examples of prayer aligning with God's will as Jeremiah prays for God's work of judgment to be done (vv. 11, 15–17).

JEREMIAH—NOTE ON 18:22 **dug a pit.** Cf. 38:6.

JEREMIAH—NOTE ON 19:1 **elders of the people . . . the elders of the priests.** These were chosen to be credible witnesses of the symbolic action with the "earthenware flask," so no one could plead ignorance of the prophesy. The 72 elders who made up the Sanhedrin were partly from the "priests" and the other tribes ("people").

JEREMIAH—NOTE ON 19:2 **Valley of the Son of Hinnom.** *See note on 19:6*. **Potsherd Gate.** The gate of "broken pottery" was on the south wall of Jerusalem where the potters formed pottery for use in the temple nearby.

JEREMIAH—NOTE ON 19:6 **Topheth.** Hebrew uses the word *toph* for "drum." This was another name for the Valley of Hinnom, an east-west valley at the south end of Jerusalem where, when children were burned in sacrifice to idols (cf. vv. 4–5), drums were beaten to drown their cries. Rubbish from Jerusalem was dumped there and continually burned. The place became a symbol for the burning fires of hell, called Gehenna (Matt. 5:22). Cf. Jer. 7:30–32 and Isa. 30:33. It was to become a place of massacre.

JEREMIAH—NOTE ON 19:9 **eat the flesh.** Desperate for food during a long siege, some would resort to cannibalism, eating family members and friends (Lam. 4:10).

JEREMIAH—NOTE ON 19:10 Cf. v. 1.

JEREMIAH—NOTE ON 19:13 **defiled.** Their houses were desecrated by idolatrous worship. **offered to . . . host of heaven.** Refers to worship of the sun, planets, and stars from flat housetops (cf. 32:29; 2 Kings 23:11–12; Zeph. 1:5).

JEREMIAH—NOTE ON 20:1 **Pashhur.** The meaning is either “ease,” or “deliverance is round about,” both in contrast to the new name God assigns him in v. 3. He was one of several men so named (cf. 21:1; 38:1). **Immer.** He was one of the original “governors of the sanctuary” (cf. 1 Chron. 24:14). **chief officer.** He was not the high priest, but the chief official in charge of temple police, who were to maintain order.

JEREMIAH—NOTE ON 20:2 **beat Jeremiah.** He or others acting on his authority, delivered 40 lashes (see Deut. 25:3) to the prophet. **put him in the stocks.** Hands, feet, and neck were fastened in holes, bending the body to a distorted posture, causing excruciating pain. **upper Benjamin Gate.** The northern gate of the upper temple court.

JEREMIAH—NOTE ON 20:3 **Terror On Every Side.** “Terror on every side” is the fitting name that the Lord reckons for the leader. The details of that terror are in vv. 4, 6 (cf. 6:25).

JEREMIAH—NOTE ON 20:4 **Babylon.** This was Jeremiah’s direct identification of the conqueror who would come out of the “north” (1:13), from “a distant land” (4:16).

JEREMIAH—NOTE ON 20:8 **derision all day long.** In vv. 7–18, Jeremiah prayerfully lamented the ridicule he was experiencing because of God’s role for his life. His feelings wavered between quitting (v. 9a), being encouraged (vv. 9c, 11), petitioning for help (v. 12), praise (v. 13), and waves of depression (vv. 14–18; cf. 11:18–23; 15:10, 15–18).

JEREMIAH—NOTE ON 20:9 **I will not . . . speak any more.** A surge of dejection swept over Jeremiah, making him long to say no more. But he was compelled inside (cf. Job 32:18–19; Ps. 39:3; Acts 18:5; 1 Cor. 9:16–17) because he did not want his enemies to see him fail (Jer. 20:10), he felt the powerful presence of the Lord (v. 11), and he remembered God’s previous deliverances (v. 13).

JEREMIAH—NOTE ON 20:14 **Cursed be the day.** Another tide of depression engulfed the prophet, perhaps when he was in the painful stocks (v. 2). His words are like Job’s (Job 3:3, 10–11).

JEREMIAH—NOTE ON 20:15 **Cursed be the man.** The servant of God fell into sinful despair, and he questioned the wisdom and purpose of God, for which he should have been thankful.

JEREMIAH—NOTE ON 20:16 **the cities . . . the Lord overthrew.** Sodom and Gomorrah (Gen. 19:25).

JEREMIAH—NOTE ON 21:1 **King Zedekiah.** Cf. 2 Kings 24:17–25:7 for details of his reign c. 597–586 B.C. **Pashhur.** This priest was different from the man by this name in Jer. 20:1–6. Cf. 38:1.

JEREMIAH—NOTE ON 21:2 **making war against us.** This was during the last siege by Babylon (v. 4), c. 587/86 B.C., resulting in the third deportation of Jews. Zedekiah hoped for God's intervention, such as Hezekiah received against Sennacherib (2 Kings 19:35–36).

JEREMIAH—NOTE ON 21:4 **turn back the weapons.** The Jews were already fighting the invaders by going outside the walls of the city to battle them on the hillsides and in the valleys as they approached. However, they would soon be driven back into the city where the enemy would collect all their weapons and execute many with those very weapons.

JEREMIAH—NOTE ON 21:5 **I myself will fight.** God used an invader as his judging instrument (v. 7). The Jews have not only the Babylonians as their enemy, but God.

JEREMIAH—NOTE ON 21:7 **strike them . . . sword.** This was the fate of Zedekiah's son and many nobles. Zedekiah died of grief (cf. 34:4; 2 Kings 25:6–8).

JEREMIAH—NOTE ON 21:8–9 **life and . . . death.** Since a persistent lack of repentance had led to the conquest, Jeremiah urged the Jews to submit and surrender to the besieger so as to be treated as captives of war and live rather than be killed.

JEREMIAH—NOTE ON 21:12 **O house of David!** The royal family and all connected were called to enact justice and righteousness promptly (“morning”). There was still time for them to escape the destruction if there was repentance.

JEREMIAH—NOTE ON **21:13** **O inhabitant of the valley, O rock of the plain.** Jerusalem personified, situated among rocks, hills, and valleys.

JEREMIAH—NOTE ON **21:14** **I will punish.** During the siege Jerusalem will be burned (v. 10), as will the land in general.

JEREMIAH—NOTE ON **22:2, 4** **throne of David.** Refers to the Davidic Covenant of 2 Sam. 7:3–17, in which God promised David that his heirs will rule over Israel.

JEREMIAH—NOTE ON **22:6** **Gilead . . . Lebanon.** The beautiful high mountains of the land.

JEREMIAH—NOTE ON **22:7** **cut down . . . choicest cedars.** This could primarily refer to the palaces and great houses built from such timber (cf. Song 1:17).

JEREMIAH—NOTE ON **22:10** **dead.** Probably a reference to Josiah, who died before the destruction (2 Kings 22:20; Isa. 57:1). Dying saints are to be envied, living sinners pitied. When Josiah died, and on each anniversary of his death, there was open public weeping in which Jeremiah participated (2 Chron. 35:24–25).

JEREMIAH—NOTE ON **22:11–12** **Shallum.** This is another name for King Jehoahaz (three-month reign, 609 B.C., 2 Kings 23:31) the fourth son of Josiah (cf. 1 Chron. 3:15). It was given to him in irony, because the people called him Shalom (“peace”), but Shallum means “retribution.”

JEREMIAH—NOTE ON **22:13–17** **Woe to him.** This message indicted Jehoahaz (vv. 13–14, 17), who was unlike his father, the good king, Josiah (vv. 15–16).

JEREMIAH—NOTE ON **22:18–19** **Jehoiakim.** Ruling from 609 to 598 B.C., he was also wicked in taxing the people (2 Kings 23:35) and making them build his splendid palace without pay, violating God’s law in Lev. 19:13 and

Deut. 24:14–15 (cf. Mic. 3:10; Hab. 2:9; James 5:4). He was slain in Babylon’s second siege and his corpse dishonored, being left like a dead donkey on the ground for scavengers to feed on.

JEREMIAH—NOTE ON **22:20** **Go up to Lebanon.** Sinners dwelling in the northwest in Lebanon’s cedar land and others to the northeast beyond the Sea of Galilee in Bashan will suffer in the invasion. The entirety of the land will come under judgment as Abarim in the southeast.

JEREMIAH—NOTE ON **22:24–26** **Coniah.** A short form of Jeconiah, perhaps used in contempt, who was also called Jehoiachin. He ruled only three months and 10 days (2 Chron. 36:9) in 598–597 B.C., and was taken into captivity, where he lived out his life.

JEREMIAH—NOTE ON **22:24** **signet.** A ring with a personal insignia on it (cf. Hag. 2:23).

JEREMIAH—NOTE ON **22:28** Questions the people who idolized Jeconiah were asking.

JEREMIAH—NOTE ON **22:30** **Write . . . childless.** Jeconiah did have offspring (1 Chron. 3:17–18), but he was reckoned childless in the sense that he had no sons who would reign (“sitting on the throne . . . ”). The curse continued in his descendants down to Joseph, the husband of Mary. How could Jesus then be the Messiah when his father was under this curse? It was because Joseph was not involved in the blood line of Jesus since Jesus was virgin born (Matt. 1:12). Jesus’ blood right to the throne of David came through Mary from Nathan, Solomon’s brother, not Solomon (Jeconiah’s line) thus bypassing this curse (Luke 3:31–32). Cf. Jer. 36:30.

JEREMIAH—NOTE ON **23:1–2** **Woe to the shepherds.** These were false leaders who failed in their duty to assure the people’s welfare (as v. 2), starting with the kings in ch. 22 and other civil heads, as well as prophets and priests (cf. 23:11). They stood in utter contrast to the shepherds God would later give the nation (v. 4; 3:15). Other significant chapters that condemn evil shepherds and false prophets include chs. 14; 27; 28; Isa. 28; Ezek. 13; 34; Mic. 3; Zech. 11.

JEREMIAH—NOTE ON 23:3–4 **I will gather.** God pledged to restore exiled Israelites to their ancient soil. Cf. similar promises in chs. 30–33, and 16:14–15. The land in view was lit. Palestine, being contrasted with all the other countries (23:3), thus assuring that the regathering would be as literal as the scattering. The restoration of Judah from Babylon is referred to in language that in its fullness can only refer to the final restoration of God’s people (“out of all the countries” and v. 8), under Messiah. “Neither shall any be missing” indicates that no one will be missing or detached. These are prophecies not yet fulfilled. Cf. 32:37–38; Isa. 60:21; Ezek. 34:11–16.

JEREMIAH—NOTE ON 23:4 **shepherds . . . will care for them.** Cf. Ezek. 34:23–31. Zerubbabel, Ezra, Nehemiah, and others were small fulfillments compared to the consummate shepherding of the Messiah Jesus.

JEREMIAH—NOTE ON 23:5 **Branch.** The Messiah is pictured as a branch (lit., “shoot”) out of David’s family tree (cf. 33:15–16; Isa. 4:2; 11:1–5; Zech. 3:8; 6:12–13), who will rule over God’s people in the future. Cf. Jer. 33:14–17 where the same promise is repeated.

JEREMIAH—NOTE ON 23:6 **The Lord is our righteousness.** This emphasis is stated three times in vv. 5–6. Messiah’s shepherding is contrasted with that of the false shepherds (vv. 1–2, 11, 14). Judah and Israel will be reunited (cf. Ezek. 37:15–23).

JEREMIAH—NOTE ON 23:7–8 *See note on 16:14–15*.

JEREMIAH—NOTE ON 23:13–14 Jerusalem and Judah were worse than Samaria and Israel.

JEREMIAH—NOTE ON 23:14 **in the prophets . . . a horrible thing.** The false shepherds told lies, committed adultery, and declared vain dreams (vv. 25, 27). They became like chaff rather than grain (v. 28), while promising peace (v. 17) to those whose sins provoke God to bring calamity, not comfort. The scene was like Sodom and Gomorrah, whose sin so grieved God that he destroyed them by fire (cf. Gen. 19:13, 24–25).

JEREMIAH—NOTE ON 23:18 Here was the reason not to listen to the false prophets (cf. v. 16)—they didn’t speak God’s word.

JEREMIAH—NOTE ON 23:20 latter days. They wouldn't listen, but the day would come (v. 12) when the judgment would fall and then they would "understand."

JEREMIAH—NOTE ON 23:21–22 According to the Mosaic law, these false prophets should have been stoned (cf. Deut. 13:1–5; 18:20–22).

JEREMIAH—NOTE ON 23:23–24 God at hand . . . God far away. Let not false prophets think they can hide their devices from God, who declares himself omnipresent and omniscient, in both an immanent and transcendent sense.

JEREMIAH—NOTE ON 23:25 I have dreamed. Here was a claim to divine revelation through dreams (cf. Num. 12:6). But such claims were a deception (Jer. 23:26–27), utterly unequal in power to God's word (vv. 28–29).

JEREMIAH—NOTE ON 23:29 like fire . . . hammer. God's word has irresistible qualities to prevail over the deception in the shepherds' false messages.

JEREMIAH—NOTE ON 23:33 the burden of the Lord? The people asked, in mockery, for Jeremiah to give them his latest prophecy ("burden"). This ridicule of Jeremiah's faithful preaching demanded a response, and God told the prophet to repeat the question and reply simply "I will cast you off," meaning judgment from God was coming.

JEREMIAH—NOTE ON 23:34–40 The burden of the Lord. When a person falsely claimed to have a word from God, he would be punished for perverting God's truth. Claiming to have prophecies from God, when not true, is dangerous.

JEREMIAH—NOTE ON 24:1 After Nebuchadnezzar . . . had taken. Babylon's second deportation of Judeans in 597 B.C. (cf. 2 Kings 24:10–17).

JEREMIAH—NOTE ON 24:5 Like these good figs. The object lesson of v. 2 is explained. Deported Judeans, captive in Babylon, will have good treatment, not death as shown in 29:5–7, 10. They will be granted privileges as colonists rather than being enslaved as captives.

JEREMIAH—NOTE ON **24:6–7** While it is true that a remnant returned to Judah in 538 B.C., this promise had greater overtones in regard to the ultimate fulfillment of the Abrahamic (Gen. 12), Davidic (2 Sam. 7), and New (Jer. 31) Covenants in the day of Messiah's coming and kingdom (cf. 32:41; 33:7). Their conversion (24:7) from idolatry to the one true God is expressed in language which, in its fullness, applies to the complete conversion in the final Kingdom after the present dispersion (cf. Rom. 11:1–5, 25–27).

JEREMIAH—NOTE ON **24:8–10** **Like the bad figs.** Those remaining at Jerusalem during the 11 years (597–586 B.C.) of Zedekiah's vassal reign would soon face hardship from further scattering to other countries, violent death, famine, and disease; cf. 29:17. See 25:9 and *note there.* These verses quote the curses of Deut. 28:25, 37 (cf. Jer. 29:18, 22; Ps. 44:13–14) and are also fulfilled in the history of the long dispersion until Messiah returns.

JEREMIAH—NOTE ON **25:1** **fourth year.** The date is 605/604 B.C., as Jehoiakim reigned in 609–598 B.C. **first year.** Nebuchadnezzar reigned 605–562 B.C.

JEREMIAH—NOTE ON **25:3** **thirteenth year.** The time is c. 627/626 B.C. Josiah ruled in 640–609 B.C. **twenty-three years.** Jeremiah began his ministry in the thirteenth year of Josiah (cf. 1:2) and had been faithful to preach repentance and judgment for 23 years (c. 605/604 B.C.).

JEREMIAH—NOTE ON **25:9** **my servant.** God used a pagan king, Nebuchadnezzar, to accomplish his will (cf. Cyrus in Isa. 45:1).

JEREMIAH—NOTE ON **25:10** Cf. 7:34 and Rev. 18:23.

JEREMIAH—NOTE ON **25:11** **seventy years.** Here is the first specific statement on the length of the exile (cf. 29:10). This period probably began in the fourth year of Jehoiakim, when Jerusalem was first captured and the temple treasures were taken. It ends with the decree of Cyrus to let the Jews return, spanning from c. 605/604 B.C. to 536/535 B.C. The exact number of

Sabbath years is 490 years, the period from Saul to the Babylonian captivity. This was retribution for their violation of the Sabbath law (cf. Lev. 26:34–35; 2 Chron. 36:21).

JEREMIAH—NOTE ON 25:13 **all the nations.** Jeremiah prophesied judgments on surrounding nations (cf. chs. 46–49), while Babylon is the focus of judgment in chs. 50–51.

JEREMIAH—NOTE ON 25:14 **make slaves even of them.** The Babylonians, who made other nations their slaves, would become the servants of nations.

JEREMIAH—NOTE ON 25:15 **cup of the wine.** A symbol for stupefying judgments (v. 16).

JEREMIAH—NOTE ON 25:17 **made all the nations . . . drink.** Obviously Jeremiah could not visit all the places listed from vv. 18–26, but in this vision he acted as if representatives from all those nations were present so he could make them drink in the message of wrath (v. 27), and understand there was no escape (vv. 28–29).

JEREMIAH—NOTE ON 25:29 **city . . . called by my name.** Jerusalem (cf. Dan. 9:18).

JEREMIAH—NOTE ON 25:30–33 While embracing the judgments soon to come to Judah and other nations, this has end-time language ("from the farthest parts of the earth") and must be ultimately fulfilled in the time of tribulation described in Rev. 6–19.

JEREMIAH—NOTE ON 26:1 **In the beginning.** The time was 609 B.C. The message is about four years earlier than that in 25:1 and about 11 years before 24:1.

JEREMIAH—NOTE ON 26:2 **Stand in the court.** This was the largest public gathering place at the temple.

JEREMIAH—NOTE ON 26:6 **like Shiloh.** The former dwelling place of God before Jerusalem. Cf. 7:12 and *see note there*.

JEREMIAH—NOTE ON 26:11 Jeremiah was accused of treason. Cf. Paul’s arrest in Acts 21:27–28.

JEREMIAH—NOTE ON 26:12 **Jeremiah spoke.** Leaders and people threatened to kill him (v. 8). The prophet defended himself while in extreme danger. He did not compromise, but displayed tremendous spiritual courage. He was ready to die (v. 14), yet warned the crowd that God would hold the guilty accountable (v. 15).

JEREMIAH—NOTE ON 26:15 **put me to death.** Cf. Matt. 23:31–37.

JEREMIAH—NOTE ON 26:17–19 **elders . . . spoke.** These spokesmen cited the prophet Micah (cf. Mic. 3:12), who before and during Hezekiah’s reign (c. 715–686 B.C.) prophesied the destruction of Jerusalem and its temple. They reasoned that because they didn’t kill Micah, God rescinded the judgment. They must not kill Jeremiah so God might change his mind. Micah’s prophecy and Jeremiah’s would come true in time.

JEREMIAH—NOTE ON 26:20–22 **another man who prophesied.** Uriah, like Micah and Jeremiah, had warned of doom on Jerusalem, speaking in Jehoiakim’s day only a bit earlier than Jeremiah’s present warning (609 B.C.). He was executed. The decision could have gone either way since there was precedent for killing and for sparing.

JEREMIAH—NOTE ON 26:22 **Elnathan.** A high-ranking official who on another occasion sided with Jeremiah (cf. 36:12, 25).

JEREMIAH—NOTE ON 26:23 **the burial place.** In the Kidron Valley, to the east of the temple (cf. 2 Kings 23:6).

JEREMIAH—NOTE ON 26:24 **Ahikam.** He used his strategic influence to spring Jeremiah free of the death threat. This civil leader under King Josiah (cf. 2 Kings 22:12, 14) and father of Gedaliah, was appointed governor over Judah by the Babylonians after Jerusalem’s final fall in 586 B.C. (39:14; 40:13–41:3).

JEREMIAH—NOTE ON 27:1 **reign of Zedekiah.** This may refer to Jehoiakim around 609/608 B.C. (as ch. 26; see esv footnote). Or, possibly, the correct reading is "Zedekiah" as in 27:3, 12, and 28:1, which would put the date at the outset of his 597–586 B.C. reign.

JEREMIAH—NOTE ON 27:2 Make . . . straps and yoke-bars. This object lesson symbolized bondage to Babylon. The yoke was bound on Jeremiah's neck to picture Judah's captivity (v. 12), then sent to six kings of nearby nations who would also be under Babylon's power (v. 3). Cf. Jer. 28:10–12.

JEREMIAH—NOTE ON 27:7 Cf. 25:13–14.

JEREMIAH—NOTE ON 27:8 yoke of . . . Babylon. The point of the object lesson is simple. Any nation that will serve Babylon willingly may stay in their own land, but nations that will not submit voluntarily to Babylon will suffer destruction. Consequently, Judah should submit and not be removed from the land (vv. 9–18).

JEREMIAH—NOTE ON 27:18 intercede with the Lord. God would not answer such a prayer, as proven by vv. 19–22. This revealed his indifference to the prayers of these false prophets.

JEREMIAH—NOTE ON 27:20 C. 597 B.C.

JEREMIAH—NOTE ON 27:21–22 vessels. Jeremiah revealed that Judah's temple vessels taken to Babylon (cf. 2 Kings 24:13; Dan. 1:1–2) would be restored to the temple. Fulfillment around 536 B.C. was spoken of in Ezra 5:13–15. About 516/515 B.C. these articles were placed in the rebuilt temple (Ezra 6:15).

JEREMIAH—NOTE ON 28:1 reign of Zedekiah. Cf. 27:1 and *see note there*. The fourth year would be about 593 B.C. **Hananiah.** This man was one of several by this name in Scripture, in this case a foe of God's true prophet, distinct from the loyal Hananiah of Dan. 1:6.

JEREMIAH—NOTE ON 28:2–3 I have broken the yoke. The false prophet, of the kind Jeremiah warned of in 27:14–16, boldly predicted victory over Babylon and the return of the temple vessels within two years. In actuality, Babylon achieved its third and final step in conquering Judah 11 years later (586 B.C.) as in chs. 39; 40; 52. As to the vessels, *see note on 27:21–22*.

JEREMIAH—NOTE ON 28:4 bring back . . . Jeconiah. This rash, false claim fell into ignominy. Jeconiah, soon taken to Babylon in 597 B.C., would live out his years there and not return to Jerusalem (52:31–34). Other captives either died in captivity, or didn't return until 61 years later. Cf. 22:24–26.

JEREMIAH—NOTE ON 28:10 took the yoke-bars . . . broke them. The phony prophet, in foolishness, removed the object lesson from the true spokesman and broke it as a sign of his own prediction coming true (cf. vv. 2–4, 11).

JEREMIAH—NOTE ON 28:13 Go, tell Hananiah. Jeremiah apparently left the meeting, and later God sent him back to confront the liar, likely wearing yokes of iron (which Hananiah could not break!) to replace the wooden ones (v. 14) and to illustrate his message.

JEREMIAH—NOTE ON 28:15–17 the Lord has not sent you. Jeremiah told Hananiah that 1) God had not approved his message; 2) he was guilty of encouraging the people to trust in a lie, even rebellion; and 3) God would require his life that very year, 597 B.C. The true prophet's word was authenticated by Hananiah's death in two months (cf. v. 17).

JEREMIAH—NOTE ON 29:1 the letter. Jeremiah, shortly after the 597 B.C. deportation of many countrymen (cf. v. 2), wrote to comfort them in exile.

JEREMIAH—NOTE ON 29:4–10 Jeremiah's counsel to Israelites in Babylon was to take all the steps in living as colonists planning to be there for a long time (70 years, 29:10, as 25:11). Further, they were to seek Babylon's peace and intercede in prayer for it, their own welfare being bound with it (29:7; cf. Ezra 6:10; 7:23).

JEREMIAH—NOTE ON 29:11 plans for welfare. This assured God's intentions to bring about blessing in Israel's future (cf. chs. 30–33).

JEREMIAH—NOTE ON 29:12–14 you will call. What God planned, he also gave the people opportunity to participate in by sincere (v. 13) prayer. Cf. 1 John 5:14–15.

JEREMIAH—NOTE ON 29:14 I will be found by you. The Lord would answer their prayer, by returning the Jews to their land, cf. Daniel's example and

God’s response (Dan. 9:4–27). Fulfillment would occur in the era of Ezra and Nehemiah, and beyond this in even fuller measure after the second advent of their Messiah (cf. Dan. 2:35, 45; 7:13–14, 27; 12:1–3, 13).

JEREMIAH—NOTE ON 29:15–19 **Because you have said.** Amazingly still rejecting God’s true message, Jewish captives listened to false prophets among them (cf. vv. 8–9, 21–23). This was the very sin that would cause God to send a further deportation to those still in Judah (586 B.C.).

JEREMIAH—NOTE ON 29:17 **like vile figs.** Cf. the principle of Jer. 24.

JEREMIAH—NOTE ON 29:21–23 **Ahab . . . Zedekiah.** Two captive, false Israelite prophets, who had been misleading exiles in Babylon (v. 15), will stir up the wrath of their captor king, who will cast them into a furnace (as in Dan. 3). They aroused not only the Babylonian potentate’s enmity, but God’s also, because of prophecies against his word and physical adultery (cf. Jer. 5:7).

JEREMIAH—NOTE ON 29:24–32 The judgment against Shemaiah, the otherwise unknown prophet, who opposed Jeremiah, was similar to that experienced by Hananiah (cf. 28:15–17).

JEREMIAH—NOTE ON 29:28 This referred to Jeremiah’s letter mentioned in v. 5.

JEREMIAH—NOTE ON **30:3** **I will bring them back.** This theme verse gives in capsule form the pledge of chs. 30–33. God's restoration of the whole nation to their own land (cf. 29:10; Amos 9:14–15; Rom. 11:26) has in view a final regathering never to be removed again (*see note on Jer. 16:15*) and not just a return in the time of Ezra and Nehemiah (Jer. 30:8–9; 31:31ff.; 32:39–40; 33:8–9, 15–16). This verse is a summary of the prophecy given in Jer. 30:4–9.

JEREMIAH—NOTE ON **30:7** **time of distress for Jacob.** This period of unprecedented difficulty for Israel, as the verse defines, is set in a context of Israel's final restoration. It is best equated with the time of tribulation (cf. vv. 8–9) just before Christ's second advent, mentioned elsewhere (Dan. 12:1; Matt. 24:21–22) and described in detail by Rev. 6–19.

JEREMIAH—NOTE ON **30:9** **David their king.** The Messiah, the greater David in David's dynasty, ultimately fulfills this promise (2 Sam. 7:16). He is the great king often promised as Israel's hope (Jer. 23:5–6; Isa. 9:7; Ezek. 37:24–25; Dan. 2:35, 45; 7:13–14, 27; Matt. 25:34; 26:64; Luke 1:32; Rev. 17:14; 19:16). No king of David's seed has held the scepter since the captivity. Zerubbabel, of David's line, never claimed the title of king (cf. Hag. 2:2).

JEREMIAH—NOTE ON **30:11** **not make a full end.** Israel will endure as a people until Messiah's kingdom (cf. Rom. 11:1–29).

JEREMIAH—NOTE ON **30:12–15** Judah had no reason to complain.

JEREMIAH—NOTE ON **30:16–24** These absolute and extensive promises have yet to be fulfilled in history; they look forward to the reign of Christ, the greater David, in the millennial kingdom of the "latter days."

JEREMIAH—NOTE ON **30:21** **their ruler.** This refers to the Messiah, the king of v. 9 and 23:5–6, springing up from within Israel (cf. Isa. 11:1), able to approach God as a priest.

JEREMIAH—NOTE ON **31:1** **At that time.** Equated with the latter days in 30:24. In this chapter, prophecies of the restoration of the nation are continued.

JEREMIAH—NOTE ON **31:2–14** Here are messianic kingdom conditions.

JEREMIAH—NOTE ON **31:15** **A voice . . . in Ramah.** The reflection, for a moment, is on the distress of an Israelite mother for her children slain in the Babylonian invasion. This was a backdrop for the many contrasting promises of restoration to a joyful time (as vv. 12–14, 16–17) in the messianic day. Matthew saw the same description of sadness as apt, in principle, to depict something of the similar weeping of Jewish mothers when King Herod had babies slain at Bethlehem in a bid to kill the Messiah as a child (Matt. 2:17–18).

JEREMIAH—NOTE ON **31:18–20** **I may be restored.** Jeremiah wrote of Israel (the 10 tribes called Ephraim) as finally recognizing, in humility, the need for the Lord to move them to repentance and forgiveness. Cf. Ps. 102:13–17 for the relation of Israel's restoration to their prayers; see also Jer. 24:6–7; Lam. 5:21; cf. John 6:44, 65.

JEREMIAH—NOTE ON **31:22** **faithless.** *See note on 2:19*. **a woman encircles a man.** Here is one of the most puzzling statements in Jeremiah. Some see the virgin birth of Christ (but "woman" means a woman, not a virgin, and "encircle" or "surround" does not suggest conceiving). Possibly it refers to the formerly virgin Israel (31:21), who is now a disgraced, divorced wife (v. 22; 3:8). She will one day in the future re-embrace her former husband, the Lord, and he will receive her back, fully forgiven. That would be "a new thing on the earth."

JEREMIAH—NOTE ON **31:26** **my sleep was pleasant.** The hope of Israel's restoration brought a moment of peace in Jeremiah's otherwise tumultuous ministry.

JEREMIAH—NOTE ON **31:28** **build and to plant.** The Lord repeated what he at first told Jeremiah in 1:10 regarding his two works of judging and blessing. The latter is in two images, architectural (building) and agricultural (planting).

JEREMIAH—NOTE ON 31:29 eaten sour grapes. This was apparently a proverb among the exiles' children born in Babylon, to express that they suffered the consequences of their fathers' sins rather than their own (Lam. 5:7; Ezek. 18:2–3).

JEREMIAH—NOTE ON 31:31–34 a new covenant. In contrast to the Mosaic Covenant under which Israel failed, God promised a New Covenant with a spiritual, divine dynamic by which those who know him would participate in the blessings of salvation. The fulfillment was to individuals, yet also to Israel as a nation (v. 36; Rom. 11:16–27). It is set 1) in the framework of a reestablishment in their land (e.g., Jer. 30–33 and in 31:38–40) and 2) in the time after the ultimate difficulty (30:7). In principle, this covenant, also announced by Jesus Christ (Luke 22:20), begins to be exercised with spiritual aspects realized for Jewish and Gentile believers in the church era (1 Cor. 11:25; Heb. 8:7–13; 9:15; 10:14–17; 12:24; 13:20). It has already begun to take effect with "a remnant, chosen by grace" (Rom. 11:5). It will be also realized by the people of Israel in the last days, including the regathering to their ancient land, Palestine (Jer. 30–33). The streams of the Abrahamic, Davidic, and New Covenants find their confluence in the millennial kingdom ruled over by the Messiah.

JEREMIAH—NOTE ON 31:35–37 These verses emphasize the certainty with which Israel can expect God to fulfill the New Covenant (cf. 33:17–22, 25–26).

JEREMIAH—NOTE ON 31:38–40 The tower was in the northeast corner of the city (cf. Neh. 3:1; 12:39). When New Covenant promises are ultimately fulfilled to Israel in its regathering to its land, rebuilt Jerusalem will meet certain specifications. The "Corner Gate" is at the northwest corner (2 Kings 14:13; 2 Chron. 26:9). The "measuring line" marks out the area for rebuilding. It will point over the hill Gareb and then toward Goah; both places are impossible to identify today. The "valley of the dead bodies" is the Valley of Hinnom, a place of refuse and burning fires (cf. Jer. 7:31, and *see note there*). The "Horse Gate" was at the southeast corner of the temple courts (2 Kings 11:16; Neh. 3:28).

JEREMIAH—NOTE ON 32:1 tenth year. The time is 587 B.C., the tenth year in Zedekiah's reign (597–586 B.C.), the eighteenth of Nebuchadnezzar's rule, during Babylon’s siege of Jerusalem.

JEREMIAH—NOTE ON 32:2 army of . . . Babylon was beseiging. The siege, set up in the tenth month (January) of 588 B.C., lasted at least 30 months to the fourth month (July) of 586 B.C. (39:1–2). Cf. 34:1 and *see note there*. The events of the chapter occurred in this setting of Judah’s imminent loss of its land, only about a year before Babylon’s final takeover detailed in chs. 39; 40; 52.

JEREMIAH—NOTE ON 32:2–5 shut up in the court of the guard. Judah’s final king put Jeremiah into prison on the charge of preaching treason, against nation and king, whereas Zedekiah savored positive talk to spark new morale to hold out.

JEREMIAH—NOTE ON 32:8 the right of . . . redemption. A man facing hardship could sell property, and the right to redeem it until the jubilee year belonged to the closest blood relative. If a stranger had taken it due to unpaid debt, the relative could redeem it as a family possession (Lev. 25:25). Levite land could be sold only to a Levite (Lev. 25:32–34), such as Jeremiah. He did as the Lord told him (Jer. 32:9–12).

JEREMIAH—NOTE ON 32:14 Take these deeds. Title deeds to the land, kept for security reasons in a pottery jar, would attest in a future day to one’s claim of possession. Men of Anathoth did return to Jerusalem from Babylon (Ezra 2:23). Also, some of the poor of the land, left by the Babylonians (Jer. 39), could have included certain inhabitants of Anathoth. In a still future day, God will be able (32:17, 27) to make this land good to a resurrected Jeremiah and confirm to the right people that they are the prophet/priest’s descendants.

JEREMIAH—NOTE ON 32:16–25 With the immense sovereign power God possesses to do whatever he wishes in the present captivity and the future return, Jeremiah wondered why God had him redeem the field.

JEREMIAH—NOTE ON 32:26–35 God reviewed Judah’s sins and affirmed to Jeremiah that the Babylonians would prevail over Jerusalem (“this city” in v. 28, etc.).

JEREMIAH—NOTE ON 32:36–41 However, one day God will restore Israel to the land and provide the blessing of salvation.

JEREMIAH—NOTE ON 32:37 I will bring them back to this place. God pledged to restore Israelites to the very land of Israel (cf. v. 44). It is natural to expect his fulfillment of this blessing to be just as literal as the reverse—his scattering from the land (cf. v. 42).

JEREMIAH—NOTE ON 32:38–39 This speaks of spiritual salvation, i.e., the true knowledge and worship of God.

JEREMIAH—NOTE ON 32:40 an everlasting covenant. The ultimate fulfillment of a future in the land was not fulfilled in the Ezra/Nehemiah return. This occurs in the time when God gives the people of Israel a new heart in eternal salvation along with their return to the ancient land (cf. 33:8–9 and Ezek. 36:26).

JEREMIAH—NOTE ON 32:42–44 In the millennial kingdom, land will again be bought and sold in Israel.

JEREMIAH—NOTE ON 33:3 Call . . . I will answer. God invited Jeremiah’s prayer, which appeals to him to fulfill the aspects of his promises that he guarantees he will attend to (as in 29:11–14; Dan. 9:4–19; cf. John 15:7). His answer to the prayer was assured in Jer. 33:4–26 (cf. v. 14).

JEREMIAH—NOTE ON 33:8 Again the Lord emphasized the individual spiritual salvation associated with the New Covenant restoration to the land.

JEREMIAH—NOTE ON 33:11 bring thank offerings to the house of the Lord. These are the words of Ps. 136:1, actually used by the Jews at their return from Babylon (Ezra 3:11).

JEREMIAH—NOTE ON 33:15 a righteous Branch. This is the Messiah King in David’s lineage, as in 23:5–6. He is the King whose reign immediately follows the second coming when he appears in power (Dan. 2:35, 45; 7:13–14, 27; Matt. 16:27–28; 24:30; 26:64).

JEREMIAH—NOTE ON 33:17–22 God promised to fulfill the Davidic (2 Sam. 17) and Priestly/Levitical (Num. 25:10–13) Covenants without exception. The promise was as certain as the sure appearance of night and day and the incalculable number of stars or sand grains (cf. Jer. 31:35–37; 33:25–26).

JEREMIAH—NOTE ON 33:24 **two clans.** Judah and Israel. **The Lord has rejected.** Many, even today, believe Israel as a nation has no future. In vv. 25–26 God emphatically denies that notion (cf. 31:35–36; Ps. 74:16–17; Rom. 11:1–2).

JEREMIAH—NOTE ON 34:1 **Nebuchadnezzar . . . fighting.** The siege began c. January 15, 588 B.C. (39:1), and ended c. July 18, 586 (39:2; 52:5–6). This chapter was set in Zedekiah's reign, during the siege of 588–586 B.C., and was an amplification of 32:1–5, the message that resulted in Jeremiah's incarceration. **against Jerusalem.** Babylon's destruction of Jerusalem began August 14, 586 (2 Kings 25:8–9).

JEREMIAH—NOTE ON 34:3 This prophecy about Zedekiah (cf. 32:1–5) was fulfilled as reported in 2 Kings 25:6–7; Jer. 52:7–11.

JEREMIAH—NOTE ON 34:8–10 **a covenant . . . to make a proclamation of liberty.** Zedekiah's pact to free slaves or servants met with initial compliance. The covenant followed the law of release in Lev. 25:39–55; Deut. 15:12–18 in hopes of courting God's favor and ending his judgment.

JEREMIAH—NOTE ON 34:11 **they turned around . . . took back.** Former slave masters treacherously went back on their agreement and recalled their servants. Some suggest that this treachery came when the Egyptian army approached and Babylon's forces withdrew temporarily (37:5, 11) and the inhabitants believed that danger was past.

JEREMIAH—NOTE ON 34:12–16 **The word . . . came.** God reminded the unfaithful Jews of his own covenant, when he freed Israelites from Egyptian bondage (cf. Ex. 21:2; Deut. 15:12–15). He had commanded that Hebrew slaves should serve only six years, then be set free in the seventh (Jer. 34:13–14).

JEREMIAH—NOTE ON 34:17–22 **You have not obeyed.** Due to recent duplicity (v. 16), God promised only one kind of liberty to the offenders, liberty to judgment by sword, pestilence, and famine (v. 17).

JEREMIAH—NOTE ON 34:18, 21 **calf that they cut in two.** God will give the guilty over to death before the conqueror, for they denied the covenant ratified by blood (v. 21). In this custom, as in Gen. 15:8–17, two parties laid out parts of a sacrifice on two sides, then walked between the parts. By that symbolic action each pledged to fulfill his promise, agreeing in effect, “May my life (represented by the blood) be poured out if I fail to honor my part.”

JEREMIAH—NOTE ON 35:1–19 This chapter provided a description of the commitment to obedience by a group of people to their father, in contrast to the Jews’ disobedience to God.

JEREMIAH—NOTE ON 35:1 **days of Jehoiakim.** 609–597 B.C. This backed up to several years before 34:1, possibly for a thematic reason—to cite a case of obedience after the episode of treachery in ch. 34.

JEREMIAH—NOTE ON 35:2 **the Rechabites.** These were a semi-nomadic Kenite group, related to Moses’ father-in-law (Judg. 1:16; 4:11), descended from those in 1 Chron. 2:55. The originator of their rules was Jonadab (Jer. 35:6, 14; 2 Kings 10:15, 23). They derived their name from Rechab (Jer. 35:8) and were not of Jacob’s seed, but “strangers” in Israel.

JEREMIAH—NOTE ON 35:8 **obeyed.** What was commended here was not the father’s specific commands about nomadic life, but the steadfast obedience of the sons. Their obedience was unreserved in all aspects, at all times, on the part of all, without exception; in all these respects Israel was lacking (v. 14).

JEREMIAH—NOTE ON 35:13–17 The prophet indicted the Jews for flagrant disobedience.

JEREMIAH—NOTE ON 35:18–19 **Because you have obeyed.** God will bless the Rechabites not in spiritually saving them all, but in preserving a posterity in which some can have a place in his service. A Rechabite still has a role in Neh. 3:14. Also, the title over Ps. 71 in the lxx (Greek translation of the OT) was addressed for use by the sons of Jonadab and the earliest captives.

JEREMIAH—NOTE ON 36:1 fourth year of Jehoiakim. This chapter, like ch. 35, goes back several years earlier than chs. 32–34, before or shortly after the first of three deportations from Jerusalem to Babylon in 605 B.C.

JEREMIAH—NOTE ON 36:2 write on it. The command was to record in one volume all the messages since the outset of Jeremiah's ministry in 627 B.C. (1:2) up to 605/604 B.C., to be read to the people in the temple (36:6).

JEREMIAH—NOTE ON 36:4 Baruch wrote. Jeremiah's recording secretary (cf. 32:12) wrote the prophet's messages (cf. 45:1), and penned them a second time after the first scroll was burned (cf. 36:32). He also read the messages in the temple (v. 10) and in the palace (v. 15). Later, Jehudi read a small part of the first scroll before King Jehoiakim (vv. 21–23).

JEREMIAH—NOTE ON 36:5 banned. The word means "confined, hindered, shut up," and is the same term used for imprisonment in 33:1 and 39:15. The fact that princes allowed Jeremiah to depart into hiding (36:19) may indicate that he was curtailed in some ways without being in prison. There is no record of his being imprisoned in Jehoiakim's rule.

JEREMIAH—NOTE ON 36:6 a day of fasting. Cf. v. 9. Here was a special fast day, appointed to avert the impending calamity, which would make the Jews more open to the message of the prophet (v. 7).

JEREMIAH—NOTE ON 36:9 fifth year. This year (604 B.C.) was the next year after that of v. 1, which may suggest that it took some part of a year to repeat and record the long series of messages so far given (cf. v. 18). **ninth month.** November/ December (cf. vv. 22–23).

JEREMIAH—NOTE ON 36:10 chamber. On the north side, above the wall overlooking the temple court, where the people gathered, Baruch read from a window or balcony.

JEREMIAH—NOTE ON 36:17–18 They asked if Baruch had written these words from memory or actual dictation from the inspired prophet. The latter was true. They were concerned it might be God’s word (cf. vv. 16, 25).

JEREMIAH—NOTE ON 36:23 **cut them off.** As often as Jehudi read “three or four columns,” the king cut it up, doing so all the way through the whole scroll because he rejected the message (cf. v. 29). Jehoiakim is the king who sent men to Egypt (ch. 26) to bring back God’s faithful prophet, Uriah, so that he could execute him.

JEREMIAH—NOTE ON 36:24 **neither . . . afraid.** The king’s servants were more hardened than the princes (v. 16).

JEREMIAH—NOTE ON 36:26 **the Lord hid them.** God, who guides (cf. 1:8, 19; 10:23), gave Jeremiah and Baruch safety (cf. 36:19; Ps. 32:8; Prov. 3:5–6).

JEREMIAH—NOTE ON 36:27 Cf. Isa. 40:18; 55:11; Matt. 5:18.

JEREMIAH—NOTE ON 36:31 **I will punish him.** Consequences followed Jehoiakim’s defiance. In 598 B.C. he met his own death (22:18–19; 2 Kings 23:36; 2 Chron. 36:5). He had none to occupy the throne (Jer. 36:30). Jehoiachin or Jeconiah (Coniah in 22:24), his son, did succeed him, but with virtually no rule at all, lasting only three months and 10 days in 597 B.C. (22:24–30; 2 Chron. 36:9–10). Babylon deported him for the rest of his life (cf. Jer. 52:31–34) and none of his descendants ruled (cf. 22:30, and *see note there*).

JEREMIAH—NOTE ON 37:1 **Zedekiah . . . reigned.** Zedekiah, an uncle of Jeconiah, was raised to the throne by Nebuchadnezzar in contempt for Jehoiakim and Jeconiah. His 11-year vassal rule was from 597–586 B.C. The message of the king to Jeremiah in this chapter is somewhat earlier than that in ch. 21, when Zedekiah was afraid of the Chaldean’s (Babylonian’s) defeating Egypt and returning to besiege Jerusalem (37:3, 5).

JEREMIAH—NOTE ON 37:4 The prophet was no longer in the prison court as he had been (32:2; 33:1).

JEREMIAH—NOTE ON **37:7–10** **say to the king.** Babylon, which temporarily ended the siege to deal with an Egyptian advance, would return and destroy Jerusalem.

JEREMIAH—NOTE ON **37:12** **Jeremiah set out.** He returned to his hometown to claim the property he had purchased in 32:6–12.

JEREMIAH—NOTE ON **37:13** **Hananiah.** Jeremiah had predicted his death (28:16), and thus the grandson took revenge with a false accusation (cf. 38:19; 52:15).

JEREMIAH—NOTE ON **37:15** **beat him.** Jeremiah often absorbed blows, threats, or other mistreatment for proclaiming the truth from God (11:21; 20:2; 26:8; 36:26; 38:6, 25).

JEREMIAH—NOTE ON **37:17** This showed Zedekiah's willful rejection. He knew Jeremiah spoke for God.

JEREMIAH—NOTE ON **37:19** **prophets.** They were shown to be liars who said the "king of Babylon" would not come. He had come and would return.

JEREMIAH—NOTE ON **37:21** **bread.** The king showed a measure of kindness by returning Jeremiah to "the court of the guard" (cf. 32:2; 33:1), promising "bread" as long as it lasted in the siege (cf. 38:9). He remained there until Jerusalem was taken soon after the food was gone (38:28), with only a brief trip to a pit (38:6–13).

JEREMIAH—NOTE ON **38:4** **Let this man be put to death.** Cf. 26:11 and *see note there*. **he is weakening the hands of the soldiers.** They charged that Jeremiah's urging to submit to Babylon (38:2) undermined the defenders' morale and will. By proclaiming Babylon's victory, he was viewed as a traitor to Judah.

JEREMIAH—NOTE ON **38:5** **the king can do nothing.** This is a spineless evasion of courage and decency by a leader who rejected God's word.

JEREMIAH—NOTE ON **38:6** **no water . . . but only mud.** The murderous princes (cf. v. 4) would let God's spokesman die of thirst, hunger, hypothermia, or suffocation if he sank too deeply into the bottom of the cistern. Cf. Ps. 69:2, 14, a reference to Messiah.

JEREMIAH—NOTE ON 38:7–13 **Ebed-melech.** An Ethiopian, Gentile stranger acted decisively to deliver Jeremiah from his own people who were seeking to kill him. Perhaps a keeper of the royal harem ("eunuch"), this man later received God's deliverance of his own life and his tribute for his faith (39:15–18).

JEREMIAH—NOTE ON 38:14–23 **I will ask you a question.** This is one of several queries as Zedekiah wanted to hear God's word but rejected it. God's word was surrender, and his answer for rejection was calamity for Jerusalem, capture of the king, and tragedy for his family plus others of the palace. For the fulfillment to Zedekiah, cf. 39:4–8.

JEREMIAH—NOTE ON 38:22 **trusted friends have deceived you.** Palace women, taken over by Babylonians, heaped cutting ridicule on Zedekiah for listening to friends whose counsel failed him, who left him helpless as one with his feet stuck in mire.

JEREMIAH—NOTE ON 38:27 **answered . . . the king . . . instructed.** Jeremiah did not fall into lying deception here. What he said was true though he did not divulge all details of the conversation, to which the princes had no right.

JEREMIAH—NOTE ON 39:1–2 **In the ninth year . . . the eleventh year.** Cf. 34:1, and *see note there*. Cf. 52:1–7; 2 Kings 25:1–4. This siege of 30 months involved the enemy's surrounding the city walls, cutting off all entrances and exits, all food supplies, and as much water as possible, so that famine, thirst, and disease would eventually weaken the beleaguered city dwellers and they could be easily conquered.

JEREMIAH—NOTE ON 39:3 **sat in the middle gate.** This expressed full military occupation of the city, since this gate was between the upper city (Mount Zion) and the lower city to the north.

JEREMIAH—NOTE ON 39:5 **Riblah, in . . . Hamath.** Nebuchadnezzar's command headquarters were 230 miles to the north of Jerusalem. **passed**

sentence. He dealt with the king as a common criminal. The king had violated his oath (cf. 2 Chron. 36:13; Ezek. 17:13–19).

JEREMIAH—NOTE ON 39:6–10 Cf. 52:12–16 and 2 Kings 25:8–12.

JEREMIAH—NOTE ON 39:7 put out the eyes of Zedekiah. This reconciles 32:4 with Ezek. 12:13.

JEREMIAH—NOTE ON 39:11–12 Jeremiah's prophecies were known to Nebuchadnezzar through defectors (v. 9; 38:19), and also through Jews taken to Babylon with Jeconiah (cf. 40:2).

JEREMIAH—NOTE ON 39:14 took Jeremiah from the court. This was given as a general summary, whereas 40:1–6 gave more detail concerning the prophet who was first carried to Ramah (40:1) with the other captives before being released (40:2–5). "Gedaliah" was a former supporter of Jeremiah (26:24) and chief among the defectors, loyal to Nebuchadnezzar, so was made governor (40:5) over the remnant left in the land.

JEREMIAH—NOTE ON 39:15–18 Cf. 38:7–13, and *see note there*.

JEREMIAH—NOTE ON 40:2–3 The pagan captain understood the judgment of God better than the leaders of Judah.

JEREMIAH—NOTE ON 40:4–5 The captain did exactly as Nebuchadnezzar had told him in 39:12.

JEREMIAH—NOTE ON 40:5–6 Jeremiah chose to go to Gedaliah, the newly appointed governor at Mizpah several miles north of Jerusalem. Gedaliah was soon to be assassinated (cf. 41:1–3).

JEREMIAH—NOTE ON 40:7 **captains . . . in the open country.** The leaders of Judah's army scattered in fear.

JEREMIAH—NOTE ON 40:9–12 God had tempered the severity of judgment by allowing a remnant to prosper.

JEREMIAH—NOTE ON 40:13–16 **Johanan.** This man's fair warning to Gedaliah of Ishmael's death plot went unheeded.

JEREMIAH—NOTE ON 41:1–4 In the second month after the city of Jerusalem had been burned, the careless governor entertained Ishmael's group and invited a massacre.

JEREMIAH—NOTE ON 41:5 **eighty men.** Most likely, this group had come in mourning over the destruction of Jerusalem, and so were led to slaughter. Ishmael did amazing damage with only 10 men (v. 1). Eventually they must have acquired more to do what is described in v. 10.

JEREMIAH—NOTE ON 41:9 **Asa.** He ruled Judah (c. 911–873 B.C.). Cf. 1 Kings 15:16–22.

JEREMIAH—NOTE ON 41:12–15 **went to fight against Ishmael.** Johanan heard of Ishmael's murders and taking people captive, and brought men to stop him. They freed the captives (vv. 13–14), but Ishmael and his men escaped (v. 15).

JEREMIAH—NOTE ON 41:12 **pool . . . Gibeon.** Cf. 2 Sam. 2:13.

JEREMIAH—NOTE ON 42:1–2 **Jeremiah.** He probably was one carried off from Mizpah, freed, and dwelt with Johanan (41:16).

JEREMIAH—NOTE ON 42:1–6 **pray . . . for us.** The remnant in Judah asked Jeremiah to pray to God and find his will on what they should do. They promised to obey (v. 6).

JEREMIAH—NOTE ON 42:7–12 After 10 days of prayer Jeremiah reported God's word, telling them to remain in the land under God's protection (v. 10).

JEREMIAH—NOTE ON 42:10 **I relent.** By this God means "I am satisfied with the punishment inflicted if you do not add new offenses."

JEREMIAH—NOTE ON 42:13–19 The prophet gave explicit warning (v. 19) not to go to Egypt, where they would be exposed to corrupting paganism.

JEREMIAH—NOTE ON 42:20 They were hypocrites who already desired Egypt.

JEREMIAH—NOTE ON 43:1–7 **When Jeremiah finished speaking.** The incorrigible, disobedient leaders accused him of deceit and forced Jeremiah and the remnant to go to Egypt, despite the fact that all his prophecies regarding Babylon had come to pass. In so doing, they went out of God's protection into his judgment, as all who are disobedient to his word do.

JEREMIAH—NOTE ON 43:3, 6 **Baruch.** The faithful recorder of ch. 36 was still with Jeremiah, kept safe as God promised him at least 20 years earlier (45:5; cf. 605 B.C. in v. 1).

JEREMIAH—NOTE ON 43:7 **Tahpanhes.** A location in the eastern delta region of Egypt.

JEREMIAH—NOTE ON 43:9–13 **Take . . . large stones.** Stones, placed in the mortar of the brick pavement in the courtyard entrance of the Pharaoh's house, signaled the place where the conquering king of Babylon would bring devastation on Egypt and establish his throne. This was fulfilled in an invasion c. 568/67 B.C.

JEREMIAH—NOTE ON 43:12 as a shepherd cleans his cloak. A very simple and easy task describes how quickly and easily Nebuchadnezzar will conquer Egypt.

JEREMIAH—NOTE ON 43:13 obelisks of Heliopolis. Hebrew “house of the sun.” This refers to a temple for the worship of the sun. Located north of Memphis, east of the Nile, these obelisks were said to be 60–100 feet high.

JEREMIAH—NOTE ON 44:1 The word that came. The unrelenting iniquity of the Jews called for yet another prophecy of judgment on them in Egypt.

JEREMIAH—NOTE ON 44:2–6 The prophet summarized what had occurred in Judah as a basis for what he predicted coming on the refugees in Egypt.

JEREMIAH—NOTE ON 44:7, 9–10 Incredibly, after being spared death in Judah, they pursued it by their sin in Egypt.

JEREMIAH—NOTE ON 44:11–14 Ironically, the Jews taken to Babylon were weaned from idolatry and restored to their land; those taken to Egypt for their obstinate idolatry, perished there.

JEREMIAH—NOTE ON 44:14 except some fugitives. A small number (v. 28) who fled before the arrival of Babylonian armies were spared.

JEREMIAH—NOTE ON 44:15 wives. The idolatry apparently began with the women.

JEREMIAH—NOTE ON 44:17–19 queen of heaven. *See note on 7:18*. This is a title Roman Catholicism erroneously attributes to Mary, the mother of Jesus, in a blending of Christianity with paganism. The Jews’ twisted thinking credits the idol with the prosperity of pre-captivity Judah, further mocking the goodness of God.

JEREMIAH—NOTE ON 44:20–23 Jeremiah set the record straight, saying the idol was not the source of their prosperity, but it was the cause of their calamity.

JEREMIAH—NOTE ON 44:24–28 Jeremiah repeated the doom stated in vv. 11–14.

JEREMIAH—NOTE ON 44:29–30 sign. The "sign" of punishment was described in v. 30 as the strangulation of Pharaoh Hophra in 570 B.C. by Amasis, which paved the way for Nebuchadnezzar's invasion in the twenty-third year of his reign (568/67 B.C.).

JEREMIAH—NOTE ON 45:1 fourth year of Jehoiakim. The year was 605 B.C. (ch. 36), when the recording of God's messages to Jeremiah was in view.

JEREMIAH—NOTE ON 45:3 Woe is me! Baruch felt anxiety as his own cherished plans of a bright future were apparently dashed; even death became a darkening peril (cf. v. 5). Also, he was possibly pressed by human questionings about God carrying through with such calamity (cf. v. 4). Jeremiah spoke to encourage him (v. 2).

JEREMIAH—NOTE ON 45:4 say to him. God will judge this whole nation (the Jews).

JEREMIAH—NOTE ON 45:5 do you seek great things . . . ? Baruch had his expectations far too high, and that made the disasters harder to bear. It is enough that he be content just to live. Jeremiah, who once also complained, learned by his own suffering to encourage complainers.

JEREMIAH—NOTE ON 46:1 concerning the nations. Jeremiah had already proclaimed that all the nations at some time are to "drink the cup" of God's wrath (25:15–26). In chs. 46–51 God selected certain nations and forecast their doom. Likely given to Jeremiah at different times, the prophecies were collected according to the nations, not the chronology.

JEREMIAH—NOTE ON 46:2–26 About Egypt. Cf. Isa. 19–20; Ezek. 29–32. Jeremiah 46:2–12 depicts Pharaoh Neco's overthrow by the Babylonians at Carchemish by the Euphrates River in 605 B.C., in which Egypt lost all its territory west of the river.

JEREMIAH—NOTE ON 46:3–6 Here was a derisive call to Egypt to ready itself for defeat.

JEREMIAH—NOTE ON **46:10** **day is the day of the Lord.** While this phrase often refers to an eschatological judgment on earth (such as in Zeph. 1:7; Mal. 4:5; 1 Thess. 5:2; 2 Pet. 3:10), it also may refer to a historical day. In this case it refers to the Egyptian defeat (cf. Lam. 2:22). *See note on Isa. 2:12*.

JEREMIAH—NOTE ON **46:11** **Gilead.** *See note on 8:20–22*.

JEREMIAH—NOTE ON **46:13–26** Babylon's invasion of Egypt, 15 or 16 years before the destruction of Jerusalem, is here detailed (601 B.C.; cf. v. 13). Having spent 13 years in a siege of Tyre, Nebuchadnezzar was promised Egypt as a reward for humbling Tyre (cf. Ezek. 29:17–20).

JEREMIAH—NOTE ON **46:18** **Tabor . . . Carmel.** As those two mountains rise above the hills of Palestine, so Nebuchadnezzar will be superior.

JEREMIAH—NOTE ON **46:20–21** **A beautiful heifer . . . fattened calves.** Fat and untamed, ready to kill.

JEREMIAH—NOTE ON **46:26** **Afterward.** Forty years after Nebuchadnezzar's conquest of Egypt, it threw off the Babylonian yoke but never regained its former glory (Ezek. 29:11–15).

JEREMIAH—NOTE ON **46:27–28** **fear not . . . Jacob.** Though Israel has been scattered to the nations, the nations will receive their judgments, and the Lord will restore Israel (repeated from 30:10–11) from dispersion to its own land (as in 23:5–8; 30–33). No matter what judgments fall on Israel, they will not be destroyed, as Paul reiterates in Rom. 11:1–2, 15, 25–27.

JEREMIAH—NOTE ON **47:1–5** **concerning the Philistines.** Cf. Isa. 14:29–32; Ezek. 25:15–17; Amos 1:6–8; Zeph. 2:4–7. Although Egypt's Pharaoh Hophra conquered the Philistines (who lived on the coastal plain of Palestine) in Gaza and Phoenicia around 587 B.C. (Jer. 47:1), Babylon appears to be the conqueror in this scene ("out of the north"), at the same time as the invasion of Judah (588–586 B.C.; cf. 39:1–2).

JEREMIAH—NOTE ON **47:6–7** **sword of the Lord!** Cf. Judg. 7:18, 20.

JEREMIAH—NOTE ON 48:1 **Concerning Moab.** Various sites of unknown location in Moab are to be destroyed (vv. 1–5). The judgment is framed in similar words or some of the same words as in other passages (Isa. 15:1–9; 16:6–14; 25:10–12; Ezek. 25:8–11; Amos 2:1–3; Zeph. 2:8–11). Desolation overtook different parts of Moab at various times, but Babylon in 588–586 B.C. or 582–581 B.C. is likely the main destroyer (cf. Jer. 48:40). The Moabites were Lot's descendants (cf. Gen. 19:37), who lived east of the Dead Sea and often fought with Israel.

JEREMIAH—NOTE ON 48:7 **Chemosh.** He was the leading god of Moab (cf. Num. 21:29; Judg. 11:24; 1 Kings 11:7; 2 Kings 23:13).

JEREMIAH—NOTE ON 48:10 **Cursed is he.** God's aim to judge Moab was so intense that he pronounced a curse on whatever instrument (army) he would use should they carry it out "with slackness," i.e., "carelessly," or "negligently."

JEREMIAH—NOTE ON 48:11–12 This wine-making imagery is vivid. In the production of sweet wine, the juice was left in a wineskin until the sediment or dregs settled onto the bottom. Then it was poured into another skin until more dregs were separated. This process continued until the dregs were all removed and a pure, sweet wine obtained. Moab was not taken from suffering to suffering so that her bitter dregs would be removed through the purging of pain. Thus the nation was settled into the thickness and bitterness of its own sin. Judgment from God was coming to smash them.

JEREMIAH—NOTE ON 48:18–20 **Dibon . . . Aroer!** These places were on the Arnon River, but would be thirsty.

JEREMIAH—NOTE ON 48:24 **Kerioth.** Likely the city of Judas Iscariot. Cf. Josh. 15:25.

JEREMIAH—NOTE ON 48:25 **horn . . . is cut off.** An example of the OT use of "horn" as a symbol of military power, as an animal uses horns to hook, gouge, or ram. Moab is to be dehorned.

JEREMIAH—NOTE ON 48:26 Here is a vivid picture of humiliation.

JEREMIAH—NOTE ON 48:29 Suffering didn’t come to humble Moab (*see note on vv. 11–12*), so she remained proud.

JEREMIAH—NOTE ON 48:47 **I will restore.** God will allow a remnant of Moab to return to the land (cf. 12:14–17; 46:26; 48:47; 49:6, 39), through their descendants in the messianic era (“the latter days”).

JEREMIAH—NOTE ON 49:1–6 **Concerning the Ammonites.** Cf. Ezek. 25:1–7; Amos 1:13–15; Zeph. 2:8–11. These people descended from Lot (cf. Gen. 19:38) and lived north of Moab. Though Israel had people who were heirs to Transjordan, i.e., Gad, Reuben, and one half of Manasseh (cf. Josh. 22:1–9), the Ammonites, whose god was Milcham or Molech, were chided for having usurped the area (Jer. 49:1), when the northern kingdom was taken captive by Shalmaneser.

JEREMIAH—NOTE ON 49:2 **battle cry.** Nebuchadnezzar defeated Ammon in the fifth year after the destruction of Jerusalem, around 582/81 B.C.

JEREMIAH—NOTE ON 49:4 **valleys.** The Hebrew (see esv footnote) adds, “your valley flows,” i.e., with the blood of the slain. **faithless.** *See note on Prov. 14:14*.

JEREMIAH—NOTE ON 49:6 **I will restore.** As with Moab (cf. 48:47 and *see note there*), God promised that captives would have an opportunity to return. This was partially fulfilled under Cyrus, but will be more fully in the coming kingdom of Messiah (cf. 48:47).

JEREMIAH—NOTE ON 49:7–22 **Concerning Edom.** Cf. Isa. 21:11–12; Ezek. 25:12–14; Amos 1:11–12; Obad. 1. This prophecy is closely related to Obadiah. These people descended from Esau (cf. Gen. 36:1–19) and lived south of the Dead Sea. Perpetual desolation is ahead for Edom (Jer. 49:13). God will make it bare (vv. 10, 18). The destroyer is probably Babylon in 588–586 B.C. or 582–581 B.C. as v. 19 has descriptions used of Babylon against Judah (lion, 4:7; thicket of the Jordan, 12:5). Also “swiftly like an eagle” (49:22) is used of Babylon (Hab. 1:8). There is no prophecy of a future restoration.

JEREMIAH—NOTE ON 49:8 **Esau.** He was cursed for his godlessness and his punishment was perpetuated in his descendants (cf. Heb. 12:11, 17).

JEREMIAH—NOTE ON 49:9 *See note on Obad. 5–6*.

JEREMIAH—NOTE ON 49:10 **he is no more.** Edom was politically extinct after the Roman conquest.

JEREMIAH—NOTE ON 49:11 This was because no adult men will be left to care for them.

JEREMIAH—NOTE ON 49:12 **those . . . not deserve to drink . . . must drink it.** This refers to the Jews who had a covenant relation to God. What will happen to a nation that has no such pledge?

JEREMIAH—NOTE ON 49:16–17 Edom was situated in high and rugged mountains and thus convinced it was invincible. But the ruin will come and be irreversible.

JEREMIAH—NOTE ON 49:19–21 These words are repeated in 50:44–46, where they refer to Babylon.

JEREMIAH—NOTE ON 49:20 **the little ones of the flock.** The weakest of the Chaldeans shall drag them away captive.

JEREMIAH—NOTE ON 49:23–27 **Concerning Damascus.** Cf. Isa. 17:1–3 and Amos 1:3–5. Hamath, a city on the Orontes River that marked the northern limit of Solomon’s rule (2 Chron. 8:4), 110 miles north of Damascus in southern Syria, and Arpad, 105 miles southwest of modern Aleppo in Northern Syria, were to fall, as well as Damascus, Syria’s capital. Nebuchadnezzar conquered them in 605 B.C.

JEREMIAH—NOTE ON 49:25 **famous city . . . my joy.** Could be translated, “the city of renown,” famous due to its situation in a spacious oasis and its trade, as in Ezek. 27:18.

JEREMIAH—NOTE ON 49:27 **strongholds of Ben-hadad.** Here was the place where so many cruel evils against Israel were devised, thus the reason for its overthrow. The name is common among Syrian kings, meaning Son of Hadad, an idol, so it does not refer to the Ben-hadad of 2 Kings 13:3 and Amos 1:4.

JEREMIAH—NOTE ON **49:28–33** **Concerning Kedar . . . Hazor.** Cf. Isa. 21:13–17. These areas in the Arabian desert east of Judah were to be laid waste (as a different Hazor was a few miles northwest of the Sea of Galilee). Kedar was an Ishmaelite tribe (cf. Gen. 25:13; Ezek. 27:21). The conqueror was Nebuchadnezzar in 599/98 B.C. as recounted in an ancient record, the Babylonian Chronicle. It was shortly after this that Babylon seized Jerusalem in 598/97 B.C.

JEREMIAH—NOTE ON **49:31** **no gates or bars.** These nomads were out of the way of contending powers in Asia and Africa.

JEREMIAH—NOTE ON **49:34–39** **concerning Elam.** As in 25:25, Elam (200 miles east of Babylon and west of the Tigris River) was to be subjugated. Babylon fulfilled this in 596 B.C. Later, Cyrus of Persia conquered Elam and incorporated Elamites into the Persian forces that conquered Babylon in 539 B.C. Its capital, Susa, was the residence of Darius and became the center of the Persian Empire (Neh. 1:1; Dan. 8:2).

JEREMIAH—NOTE ON **49:34** **reign of Zedekiah.** Jeremiah speaks of this judgment in 597 B.C.

JEREMIAH—NOTE ON **49:35** **break the bow.** Elamites were famous archers (cf. Isa. 22:6).

JEREMIAH—NOTE ON **49:39** **I will restore.** As with certain other peoples in this section of nations, God would allow Elamites to return to their homeland. In Acts 2:9, Elamites were among the group present at the Pentecost event. This has eschatological implications as well.

JEREMIAH—NOTE ON 50:1 concerning Babylon. The subject of chs. 50 and 51 (cf. Isa. 13:1–14:23; Hab. 2:6–17). Judgment focuses on Media Persia's conquest of Babylon in 539 B.C. The prediction of elements of violent overthrow, which was not the case when Cyrus conquered since there was not even a battle, points to greater fulfillment near the coming of Messiah in glory when events more fully satisfy the description (cf. Rev. 17–18).

JEREMIAH—NOTE ON 50:2 idols. First the idols of Babylon are discredited by Jeremiah's using an unusual word for idols, meaning in Hebrew "dung pellets."

JEREMIAH—NOTE ON 50:3 none shall dwell. The far view in the v. 1 note cites this as not yet fulfilled in a sudden way (cf. 51:8). Media Persia came down from the north in 539 B.C. and armies in the years that followed, but only gradually brought the past Babylon to complete desolation (cf. 50:12–13).

JEREMIAH—NOTE ON 50:4–10 people of Israel . . . shall come. Jeremiah predicted a return for exiled Israel and Judah (vv. 17–20, as chs. 30–33) as the scattered and penitent people were given opportunity to escape Babylon's doom and return to Jerusalem and to the Lord in an eternal covenant (50:5).

JEREMIAH—NOTE ON 50:5 in an everlasting covenant. This is the New Covenant summarized in 31:31.

JEREMIAH—NOTE ON 50:11–16 Judgment on Babylon is the vengeance of God (v. 15) for her treatment of his people.

JEREMIAH—NOTE ON 50:17–20 This section summarized the divine interpretation of Israel's history: 1) suffering and judgment on her (v. 17); 2) judgment on those who afflicted Israel (v. 18); 3) her return in peace and plenty (v. 19); and 4) the pardon of her iniquity (v. 20) under Messiah.

JEREMIAH—NOTE ON 50:21 Merathaim . . . Pekod. This was a dramatic play on words emphasizing cause and effect. The first means "double rebellion" and named a region in southern Babylon near the Persian Gulf;

the latter, meaning “punishment,” was also in southern Babylon on the east bank of the Tigris River.

JEREMIAH—NOTE ON 50:23 **hammer of the whole earth.** The description was of Babylon’s former conquering force, and God’s breaking the “hammer” he had once used. The fact that God used Babylon as his executioner was no commendation of that nation (cf. Hab. 1:6–7).

JEREMIAH—NOTE ON 50:28 **vengeance for his temple.** This refers to their burning the temple in the destruction of Jerusalem (cf. 51:11).

JEREMIAH—NOTE ON 50:29 **Repay her.** God aimed to bless Israel and curse all who curse her (cf. Gen. 12:1–3, Abrahamic Covenant). The judgment on Babylon, as in Hab. 2, was a repayment in view of Babylon’s wrongs as God defends Israel’s case (Jer. 50:34; 51:36, 56), particularly God’s vengeance on her arrogance (“proud one” cf. 50:31–32).

JEREMIAH—NOTE ON 50:34 **Redeemer.** The OT concept of kinsmen redeemer included the protection of a relative’s person and property, the avenging of a relative’s murder, the purchase of alienated property, and even the marriage of his widow (cf. Lev. 25:25; Num. 35:21; Ruth 4:4).

JEREMIAH—NOTE ON 50:35–38 The “sword” is mentioned five times (cf. Ezek. 21).

JEREMIAH—NOTE ON 50:40 **As when God overthrew Sodom.** Cf. 50:1. What befell Sodom (cf. Gen. 19) was sudden and total destruction, not like the Media Persia takeover, but like an example for the future devastation that will overtake the final Babylon (cf. Rev. 17–18).

JEREMIAH—NOTE ON 50:41 **from the north.** Media Persia in 539 B.C.

JEREMIAH—NOTE ON 50:41–46 Cf. 6:22–24 and 49:19–21. The “lion” is Cyrus.

JEREMIAH—NOTE ON 51:1–4 **the day of trouble.** The coming of the northern invader is in view.

JEREMIAH—NOTE ON 51:5 Here is a reminder that God will not utterly forget or destroy his people. Cf. Rom. 11:1–2, 29.

JEREMIAH—NOTE ON 51:8 **Suddenly . . . fallen.** The focus was first on Babylon's sudden fall on one night in 539 B.C. (Dan. 5:30). The far view looks at the destruction of the final Babylon near the second advent when it will be absolutely sudden (Rev. 18).

JEREMIAH—NOTE ON 51:11 **kings of the Medes.** The aggressor was specifically identified (cf. v. 28) as the leader of the Medes, assisted by Persia (539 B.C.).

JEREMIAH—NOTE ON 51:15–19 **he who made the earth.** God's almighty power and wisdom in creation are evidences of his superiority to all idols (vv. 17–18), who along with their worshipers will all be destroyed by his mighty power (vv. 15–16, 19), as in Babylon's case.

JEREMIAH—NOTE ON 51:20–23 **You are my hammer.** Cyrus of Persia was God's war club. Ten times the phrase "with you" hits with the force of a hammer.

JEREMIAH—NOTE ON 51:25 **destroying mountain.** Though Babylon existed on a plain, this phrase was meant as a portrayal of Babylon's looming greatness and power in devastating nations (cf. also 50:23, and *see note there*). **a burnt mountain.** Babylon will be like a volcano that is extinct, never to be rebuilt (51:26).

JEREMIAH—NOTE ON 51:27 Here are listed the people north of Babylon who were conquered by the Medes early in the sixth century B.C. They assisted the Medes against Babylon.

JEREMIAH—NOTE ON 51:31 **to tell the king of Babylon.** Couriers brought the report of the city's fall. Since Belshazzar was slain in the city on the night of the fall (Dan. 5:30), reference may be to runners speeding the news to his co-ruler Nabonidus, who was away from Babylon or possibly to Daniel, the third ruler in the kingdom (Dan. 5:29).

JEREMIAH—NOTE ON 51:32 The method of capturing the city was to block off the Euphrates River and dry up the river bed under the city wall, then march in. The “fire” was set to frighten and it did.

JEREMIAH—NOTE ON 51:39 **drunk.** The allusion is possibly to Belshazzar’s drunken feast, recorded in Dan. 5:1–4 (cf. Jer. 51:57).

JEREMIAH—NOTE ON 51:45–50 Again the Lord’s people were warned to flee.

JEREMIAH—NOTE ON 51:58 **labor for nothing.** People from many nations enslaved in Babylon had built the wall for nothing.

JEREMIAH—NOTE ON 51:59 **Seraiah was the quartermaster.** This man looked after the comfort of the king. He may have been the brother of Baruch, Jeremiah’s secretary (cf. 32:12).

JEREMIAH—NOTE ON 51:60–63 This royal official carried the scroll (v. 60) to read (v. 61) in Babylon and then dramatically illustrated the coming destruction.

JEREMIAH—NOTE ON 52:1–34 This chapter is almost identical to 2 Kings 24:18–25:30, and it is a historical supplement detailing Jerusalem’s fall (as Jer. 39). It fittingly opens with her last king and his sin (597–586 B.C.). The purpose of this chapter is to show how accurate Jeremiah’s prophecies were concerning Jerusalem and Judah.

JEREMIAH—NOTE ON 52:1 **Jeremiah.** A different man from the author (cf. 1:1).

JEREMIAH—NOTE ON 52:4–11 *See note on 34:1*. This narrative rehearses the account of the fall of Jerusalem. So crucial was this event that the OT records it four times (see also 39:1–14; 2 Kings 25; 2 Chron. 36:11–21).

JEREMIAH—NOTE ON 52:4 **ninth year . . . tenth month.** For vv. 4–6, *see notes on 34:1 and 39:1–2*.

JEREMIAH—NOTE ON 52:12 tenth day. The parallel phrase in 2 Kings 25:8 reads “seventh day.” Nebuzaradan (v. 12), “captain of the bodyguard,” started from Riblah on the seventh day and arrived in Jerusalem on the tenth day. **nineteenth year.** 586 B.C.

JEREMIAH—NOTE ON 52:18–19 they took. The conquerors plundered the magnificent Solomonic temple and took the articles to Babylon. First Kings 6–8 describes these articles. Later, Belshazzar would use some of these at his immoral banquet, gloating over victory he wrongly attributed to his gods (Dan. 5; cf. Dan. 1:2).

JEREMIAH—NOTE ON 52:22 five. Second Kings 25:17 reads “three.” There may have been two parts to the capitals, the lower part of two cubits and the upper part, carved ornately, of three cubits. The lower may be omitted in 2 Kings 25:17 as belonging to the shaft of the pillar.

JEREMIAH—NOTE ON 52:24–27 Babylon executed some Judean leaders as an act of power, of resentment over the 18-month resistance (cf. 52:4–6), and of intimidation to prevent future plots.

JEREMIAH—NOTE ON 52:25 seven. Second Kings 25:19 reads “five.”

JEREMIAH—NOTE ON 52:28–30 carried away. The stages of deportation to Babylon are: 1) in 605 B.C. under Jehoiakim, which marked the beginning of the 70 years of exile, 2) in 597 B.C. under Jehoiachin, 3) in 586 B.C. under Zedekiah, and 4) a mopping up campaign in 582–81 B.C. The number may include only males.

JEREMIAH—NOTE ON 52:31–34 exile of Jehoiachin. A captive since 597 B.C., he appears here in 561 B.C., after Nebuchadnezzar’s death when Evil-merodach ruled Babylon. Though detained, the former king was kindly freed to enjoy previously denied privileges. The Lord did not forget the Davidic line even in exile.

JEREMIAH—NOTE ON 52:31 twenty-fifth. Second Kings 25:27 reads “twenty-seventh.” Probably the decree was on the twenty-fifth day and carried out on the twenty-seventh.

Lamentations

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Introduction to Lamentations

Title

“Lamentations” was derived from a translation of the title as found in the Latin Vulgate (Vulgate) translation of the Greek OT, the Septuagint (lxx), and conveys the idea of “loud cries.” The Hebrew exclamation ‘*ekah* (“How,” which expresses “dismay”), used in 1:1; 2:1; 4:1, gives the book its Hebrew title. However, the rabbis began early to call the book “loud cries” or “lamentations” (cf. Jer. 7:29). No other entire OT book contains only laments, as does this distressful dirge, marking the funeral of the once beautiful city of Jerusalem (cf. Lam. 2:15). This book keeps alive the memory of that fall and teaches all believers how to deal with suffering.

Author and Date

The author of Lamentations is not named within the book, but there are internal and historical indications that it was Jeremiah. The lxx introduces Lam. 1:1, “And it came to pass, after Israel had been carried away captive . . . Jeremiah sat weeping [cf. 3:48–49, etc.] . . . lamented . . . and said . . . .” God had told Jeremiah to have Judah lament (Jer. 7:29), and Jeremiah also wrote laments for Josiah (2 Chron. 35:25).

Jeremiah wrote Lamentations as an eyewitness (cf. Lam. 1:13–15; 2:6, 9; 4:1–12), possibly with Baruch’s secretarial help (cf. Jer. 36:4; 45:1), during or soon after Jerusalem’s fall in 586 B.C. It was mid-July when the city fell and mid-August when the temple was burned. Likely, Jeremiah saw the destruction of walls, towers, homes, palace, and temple; he wrote while the event remained painfully fresh in his memory, but before his forced departure to Egypt c. 583 B.C. (cf. Jer. 43:1–7). The language used in Lamentations closely parallels that used by Jeremiah in his much larger prophetic book (cf. Lam. 1:2 with Jer. 30:14; Lam. 1:15 with Jer. 8:21; Lam. 1:6 and 2:11 with Jer. 9:1, 18; Lam. 2:22 with Jer. 6:25; Lam. 4:21 with Jer. 49:12).

Background and Setting

The prophetic seeds of Jerusalem’s destruction were sown through Joshua 800 years in advance (Josh. 23:15–16). Now, for over 40 years, Jeremiah had prophesied of coming judgment and been scorned by the people for preaching doom (c. 645–605 B.C.). When that judgment came on the disbelieving people from Nebuchadnezzar and the Babylonian army, Jeremiah still responded with great sorrow and compassion toward his suffering and obstinate people. Lamentations relates closely to the book of Jeremiah, describing the anguish over Jerusalem’s receiving God’s judgment for unrepentant sins. In the book that bears his name, Jeremiah had predicted the calamity in Jer. 1–29. In Lamentations, he concentrates in more detail on the bitter suffering and heartbreak that was felt over Jerusalem’s devastation (cf. Ps. 46:4–5). So critical was Jerusalem’s destruction, that the facts are recorded in four separate OT chapters: 2 Kings 25; Jer. 39:1–11; 52; and 2 Chron. 36:11–21.

All 154 verses have been recognized by the Jews as a part of their sacred canon. Along with Ruth, Esther, Song of Solomon, and Ecclesiastes, Lamentations is included among the OT books of the Megilloth, or “five scrolls,” which were read in the synagogue on special occasions. Lamentations is read on the ninth of Ab (July/August) to remember the date of Jerusalem’s destruction by Nebuchadnezzar. Interestingly, this same date later marked the destruction of Herod’s temple by the Romans in A.D. 70.

Historical and Theological Themes

The chief focus of Lamentations is on God's judgment in response to Judah's sin. This theme can be traced throughout the book (1:5, 8, 18, 20; 3:42; 4:6, 13, 22; 5:16). A second theme that surfaces is the hope found in God's compassion (as in 3:22–24, 31–33; cf. Ps. 30:3–5). Though the book deals with disgrace, it turns to God's great faithfulness (Lam. 3:22–25) and closes with grace as Jeremiah moves from lamentation to consolation (5:19–22).

God's sovereign judgment represents a third current in the book. His holiness was so offended by Judah's sin that he ultimately brought the destructive calamity. Babylon was chosen to be his human instrument of wrath (1:5, 12, 15; 2:1, 17; 3:37–38; cf. Jer. 50:23). Jeremiah mentions Babylon more than 150 times from Jer. 20:4 to 52:34, but in Lamentations he never once explicitly names Babylon or its king, Nebuchadnezzar. Only the Lord is identified as the One who dealt with Judah's sin.

Fourth, because the sweeping judgment seemed to be the end of every hope of Israel's salvation and the fulfillment of God's promises (cf. Lam. 3:18), much of the book appears in the mode of prayer: 1) 1:11, which represents a wailing confession of sin (cf. 1:18); 2) 3:8, with its anguish when God "shuts out my prayer" (cf. 3:43–54; Jer. 7:16); 3) Lam. 3:55–59, where Jeremiah cries to God for relief, or 3:60–66, where he seeks for recompense to the enemies (which Jer. 50–51 guarantees); and 4) Lam. 5:1–22, with its appeal to heaven for restored mercy (which Jer. 30–33 assures), based on the confidence that God is faithful (Lam. 3:23).

A fifth feature relates to Christ. Jeremiah's tears (3:48–49) compare with Jesus' weeping over the same city of Jerusalem (Matt. 23:37–39; Luke 19:41–44). Though God was the judge and executioner, it was a grief to him to bring this destruction. The statement "In all their affliction he [God] was afflicted" (Isa. 63:9) was true in principle. God will one day wipe away all tears (Isa. 25:8; Rev. 7:17; 21:4) when sin shall be no more.

A sixth theme is an implied warning to all who read this book. If God did not hesitate to judge his beloved people (Deut. 32:10), what will he do to the nations of the world who reject his word?

Interpretive Challenges

Certain details pose initial difficulties. Among them are: 1) imprecatory prayers for judgment on other sinners (1:21–22; 3:64–66); 2) the reason for God shutting out prayer (3:8); and 3) the necessity of judgment that is so severe (cf. 1:1, 14; 3:8).

Outline

In the first four chapters, each verse begins in an acrostic pattern, i.e., using the 22 letters of the Hebrew alphabet in sequence. Chapters 1; 2; and 4 have 22 verses corresponding to 22 letters, while ch. 3 employs each letter for three consecutive verses until there are 22 trios, or 66 verses. Chapter 5 is not written alphabetically, although it simulates the pattern in that it has 22 verses. An acrostic order, such as in Ps. 119 (where all 22 Hebrew letters are used in series of eight verses each), was used to aid memorization. The structure of the book ascends and descends from the great confession in Lam. 3:22–24, “great is your faithfulness,” which is the literary center of the book.

- I. The First Lament: Jerusalem’s Devastation (1:1–22)
  - A. Jeremiah’s Sorrow (1:1–11)
  - B. Jerusalem’s Sorrow (1:12–22)
- II. The Second Lament: The Lord’s Anger Explained (2:1–22)
  - A. The Lord’s Perspective (2:1–10)
  - B. A Human Perspective (2:11–19)
  - C. Jeremiah’s Prayer (2:20–22)
- III. The Third Lament: Jeremiah’s Griefs Expressed (3:1–66)
  - A. His Distress (3:1–20)
  - B. His Hope (3:21–38)
  - C. His Counsel/Prayer (3:39–66)
- IV. The Fourth Lament: God’s Wrath Detailed (4:1–22)
  - A. For Jerusalem (4:1–20)
  - B. For Edom (4:21–22)
- V. The Fifth Lament: The Remnant’s Prayers (5:1–22)
  - A. To Be Remembered by the Lord (5:1–18)
  - B. To Be Restored by the Lord (5:19–22)

Lamentations

How Lonely Sits the City

LAMENTATIONS **1** ‡†How lonely sits the city
that was full of people!
How like a widow has she become,
she who was great among the nations!
She who was a princess among the provinces
has become a slave.
[2]†She weeps bitterly in the night,
with tears on her cheeks;
among all her lovers
she has none to comfort her;
all her friends have dealt treacherously with her;
they have become her enemies.
[3]†Judah has gone into exile because of affliction
and hard servitude;
she dwells now among the nations,
but finds no resting place;
her pursuers have all overtaken her
in the midst of her distress. [1]
[4]†The roads to Zion mourn,
for none come to the festival;
all her gates are desolate;
her priests groan;
her virgins have been afflicted, [2]
and she herself suffers bitterly.
[5]†Her foes have become the head;
her enemies prosper,
because the LORD has afflicted her
for the multitude of her transgressions;
her children have gone away,
captives before the foe.

[6]From the daughter of Zion
all her majesty has departed.
Her princes have become like deer
that find no pasture;
they fled without strength
before the pursuer.
[7]Jerusalem remembers
in the days of her affliction and wandering
all the precious things
that were hers from days of old.
When her people fell into the hand of the foe,
and there was none to help her,
her foes gloated over her;
they mocked at her downfall.
[8]†Jerusalem sinned grievously;
therefore she became filthy;
all who honored her despise her,
for they have seen her nakedness;
she herself groans
and turns her face away.
[9]†Her uncleanness was in her skirts;
she took no thought of her future; [3]
therefore her fall is terrible;
she has no comforter.
“O Lord, behold my affliction,
for the enemy has triumphed!”
[10]†The enemy has stretched out his hands
over all her precious things;
for she has seen the nations
enter her sanctuary,
those whom you forbade
to enter your congregation.
[11]†All her people groan
as they search for bread;
they trade their treasures for food
to revive their strength.
“Look, O Lord, and see,

for I am despised.”
12†“Is it nothing to you, all you who pass by?
Look and see
if there is any sorrow like my sorrow,
which was brought upon me,
which the LORD inflicted
on the day of his fierce anger.
13†“From on high he sent fire;
into my bones [4] he made it descend;
he spread a net for my feet;
he turned me back;
he has left me stunned,
faint all the day long.
14†“My transgressions were bound [5] into a yoke;
by his hand they were fastened together;
they were set upon my neck;
he caused my strength to fail;
the Lord gave me into the hands
of those whom I cannot withstand.
15†“The Lord rejected
all my mighty men in my midst;
he summoned an assembly against me
to crush my young men;
the Lord has trodden as in a winepress
the virgin daughter of Judah.
16“For these things I weep;
my eyes flow with tears;
for a comforter is far from me,
one to revive my spirit;
my children are desolate,
for the enemy has prevailed.”
17†Zion stretches out her hands,
but there is none to comfort her;
the LORD has commanded against Jacob
that his neighbors should be his foes;
Jerusalem has become
a filthy thing among them.

[18]†“The LORD is in the right,
for I have rebelled against his word;
but hear, all you peoples,
and see my suffering;
my young women and my young men
have gone into captivity.
[19]“I called to my lovers,
but they deceived me;
my priests and elders
perished in the city,
while they sought food
to revive their strength.
[20]“Look, O LORD, for I am in distress;
my stomach churns;
my heart is wrung within me,
because I have been very rebellious.
In the street the sword bereaves;
in the house it is like death.
[21]‡“They heard [6] my groaning,
yet there is no one to comfort me.
All my enemies have heard of my trouble;
they are glad that you have done it.
You have brought [7] the day you announced;
now let them be as I am.
[22]†“Let all their evildoing come before you,
and deal with them
as you have dealt with me
because of all my transgressions;
for my groans are many,
and my heart is faint.”

The Lord Has Destroyed Without Pity

LAMENTATIONS **2** †How the Lord in his anger
has set the daughter of Zion under a cloud!
He has cast down from heaven to earth
the splendor of Israel;
he has not remembered his footstool
in the day of his anger.
[2]†The Lord has swallowed up without mercy
all the habitations of Jacob;
in his wrath he has broken down
the strongholds of the daughter of Judah;
he has brought down to the ground in dishonor
the kingdom and its rulers.
[3]He has cut down in fierce anger
all the might of Israel;
he has withdrawn from them his right hand
in the face of the enemy;
he has burned like a flaming fire in Jacob,
consuming all around.
[4]He has bent his bow like an enemy,
with his right hand set like a foe;
and he has killed all who were delightful in our eyes
in the tent of the daughter of Zion;
he has poured out his fury like fire.
[5]The Lord has become like an enemy;
he has swallowed up Israel;
he has swallowed up all its palaces;
he has laid in ruins its strongholds,
and he has multiplied in the daughter of Judah
mourning and lamentation.
[6]‡‡He has laid waste his booth like a garden,
laid in ruins his meeting place;
the LORD has made Zion forget
festival and Sabbath,

and in his fierce indignation has spurned king and priest.
[7]‡The Lord has scorned his altar,
disowned his sanctuary;
he has delivered into the hand of the enemy
the walls of her palaces;
they raised a clamor in the house of the LORD
as on the day of festival.
[8]The LORD determined to lay in ruins
the wall of the daughter of Zion;
he stretched out the measuring line;
he did not restrain his hand from destroying;
he caused rampart and wall to lament;
they languished together.
[9]Her gates have sunk into the ground;
he has ruined and broken her bars;
her king and princes are among the nations;
the law is no more,
and her prophets find
no vision from the LORD.
[10]The elders of the daughter of Zion
sit on the ground in silence;
they have thrown dust on their heads
and put on sackcloth;
the young women of Jerusalem
have bowed their heads to the ground.
[11]‡My eyes are spent with weeping;
my stomach churns;
my bile is poured out to the ground
because of the destruction of the daughter of my people,
because infants and babies faint
in the streets of the city.
[12]They cry to their mothers,
“Where is bread and wine?”
as they faint like a wounded man
in the streets of the city,
as their life is poured out
on their mothers' bosom.

[13]What can I say for you, to what compare you,
O daughter of Jerusalem?
What can I liken to you, that I may comfort you,
O virgin daughter of Zion?
For your ruin is vast as the sea;
who can heal you?
[14]†Your prophets have seen for you
false and deceptive visions;
they have not exposed your iniquity
to restore your fortunes,
but have seen for you oracles
that are false and misleading.
[15]All who pass along the way
clap their hands at you;
they hiss and wag their heads
at the daughter of Jerusalem:
“Is this the city that was called
the perfection of beauty,
the joy of all the earth?”
[16]All your enemies
rail against you;
they hiss, they gnash their teeth,
they cry: “We have swallowed her!
Ah, this is the day we longed for;
now we have it; we see it!”
[17]†The LORD has done what he purposed;
he has carried out his word,
which he commanded long ago;
he has thrown down without pity;
he has made the enemy rejoice over you
and exalted the might of your foes.
[18]†Their heart cried to the Lord.
O wall of the daughter of Zion,
let tears stream down like a torrent
day and night!
Give yourself no rest,
your eyes no respite!

[19]“Arise, cry out in the night,
at the beginning of the night watches!
Pour out your heart like water
before the presence of the Lord!
Lift your hands to him
for the lives of your children,
who faint for hunger
at the head of every street.”
[20]†Look, O LORD, and see!
With whom have you dealt thus?
Should women eat the fruit of their womb,
the children of their tender care?
Should priest and prophet be killed
in the sanctuary of the Lord?
[21]†In the dust of the streets
lie the young and the old;
my young women and my young men
have fallen by the sword;
you have killed them in the day of your anger,
slaughtering without pity.
[22]You summoned as if to a festival day
my terrors on every side,
and on the day of the anger of the LORD
no one escaped or survived;
those whom I held and raised
my enemy destroyed.

Great Is Your Faithfulness

LAMENTATIONS **3** ‡I am the man who has seen affliction
under the rod of his wrath;
[2]he has driven and brought me
into darkness without any light;
[3]surely against me he turns his hand
again and again the whole day long.
[4]He has made my flesh and my skin waste away;
he has broken my bones;
[5]he has besieged and enveloped me
with bitterness and tribulation;
[6]he has made me dwell in darkness
like the dead of long ago.
[7]He has walled me about so that I cannot escape;
he has made my chains heavy;
[8]†though I call and cry for help,
he shuts out my prayer;
[9]he has blocked my ways with blocks of stones;
he has made my paths crooked.
[10]He is a bear lying in wait for me,
a lion in hiding;
[11]he turned aside my steps and tore me to pieces;
he has made me desolate;
[12]he bent his bow and set me
as a target for his arrow.
[13]He drove into my kidneys
the arrows of his quiver;
[14]I have become the laughingstock of all peoples,
the object of their taunts all day long.
[15]He has filled me with bitterness;
he has sated me with wormwood.
[16]†He has made my teeth grind on gravel,
and made me cower in ashes;
[17]my soul is bereft of peace;

I have forgotten what happiness [1] is;
[18]so I say, “My endurance has perished;
so has my hope from the LORD.”
[19]Remember my affliction and my wanderings,
the wormwood and the gall!
[20]My soul continually remembers it
and is bowed down within me.
[21]‡†But this I call to mind,
and therefore I have hope:
[22]‡†The steadfast love of the LORD never ceases; [2]
his mercies never come to an end;
[23]†they are new every morning;
great is your faithfulness.
[24]“The LORD is my portion,” says my soul,
“therefore I will hope in him.”
[25]The LORD is good to those who wait for him,
to the soul who seeks him.
[26]It is good that one should wait quietly
for the salvation of the LORD.
[27]†It is good for a man that he bear
the yoke in his youth.
[28]Let him sit alone in silence
when it is laid on him;
[29]†let him put his mouth in the dust—
there may yet be hope;
[30]†let him give his cheek to the one who strikes,
and let him be filled with insults.
[31]For the Lord will not
cast off forever,
[32]but, though he cause grief, he will have compassion
according to the abundance of his steadfast love;
[33]‡for he does not willingly afflict
or grieve the children of men.
[34]To crush underfoot
all the prisoners of the earth,
[35]to deny a man justice
in the presence of the Most High,

[36]to subvert a man in his lawsuit,
the Lord does not approve.
[37]Who has spoken and it came to pass,
unless the Lord has commanded it?
[38]‡Is it not from the mouth of the Most High
that good and bad come?
[39]Why should a living man complain,
a man, about the punishment of his sins?
[40]‡Let us test and examine our ways,
and return to the LORD!
[41]Let us lift up our hearts and hands
to God in heaven:
[42]‡“We have transgressed and rebelled,
and you have not forgiven.
[43]“You have wrapped yourself with anger and pursued us,
killing without pity;
[44]you have wrapped yourself with a cloud
so that no prayer can pass through.
[45]You have made us scum and garbage
among the peoples.
[46]“All our enemies
open their mouths against us;
[47]panic and pitfall have come upon us,
devastation and destruction;
[48]‡my eyes flow with rivers of tears
because of the destruction of the daughter of my people.
[49]“My eyes will flow without ceasing,
without respite,
[50]until the LORD from heaven
looks down and sees;
[51]my eyes cause me grief
at the fate of all the daughters of my city.
[52]‡“I have been hunted like a bird
by those who were my enemies without cause;
[53]they flung me alive into the pit
and cast stones on me;
[54]water closed over my head;

I said, ‘I am lost.’
[55]“I called on your name, O Lord,
from the depths of the pit;
[56]you heard my plea, ‘Do not close
your ear to my cry for help!’
[57]You came near when I called on you;
you said, ‘Do not fear!’
[58]†“You have taken up my cause, O Lord;
you have redeemed my life.
[59]You have seen the wrong done to me, O Lord;
judge my cause.
[60]You have seen all their vengeance,
all their plots against me.
[61]“You have heard their taunts, O Lord,
all their plots against me.
[62]The lips and thoughts of my assailants
are against me all the day long.
[63]Behold their sitting and their rising;
I am the object of their taunts.
[64]‡“You will repay them, [3] O Lord,
according to the work of their hands.
[65]You will give them [4] dullness of heart;
your curse will be [5] on them.
[66]You will pursue them [6] in anger and destroy them
from under your heavens, O Lord.” [7]

The Holy Stones Lie Scattered

LAMENTATIONS **4** †How the gold has grown dim,
how the pure gold is changed!
The holy stones lie scattered
at the head of every street.
[2]The precious sons of Zion,
worth their weight in fine gold,
how they are regarded as earthen pots,
the work of a potter's hands!
[3]†Even jackals offer the breast;
they nurse their young,
but the daughter of my people has become cruel,
like the ostriches in the wilderness.
[4]The tongue of the nursing infant sticks
to the roof of its mouth for thirst;
the children beg for food,
but no one gives to them.
[5]Those who once feasted on delicacies
perish in the streets;
those who were brought up in purple
embrace ash heaps.
[6]†For the chastisement [1] of the daughter of my people has been greater
than the punishment [2] of Sodom,
which was overthrown in a moment,
and no hands were wrung for her. [3]
[7]†Her princes were purer than snow,
whiter than milk;
their bodies were more ruddy than coral,
the beauty of their form [4] was like sapphire. [5]
[8]Now their face is blacker than soot;
they are not recognized in the streets;
their skin has shriveled on their bones;
it has become as dry as wood.

[9]Happier were the victims of the sword
than the victims of hunger,
who wasted away, pierced
by lack of the fruits of the field.
[10]‡The hands of compassionate women
have boiled their own children;
they became their food
during the destruction of the daughter of my people.
[11]The LORD gave full vent to his wrath;
he poured out his hot anger,
and he kindled a fire in Zion
that consumed its foundations.
[12]The kings of the earth did not believe,
nor any of the inhabitants of the world,
that foe or enemy could enter
the gates of Jerusalem.
[13]This was for the sins of her prophets
and the iniquities of her priests,
who shed in the midst of her
the blood of the righteous.
[14]They wandered, blind, through the streets;
they were so defiled with blood
that no one was able to touch
their garments.
[15]‡“Away! Unclean!” people cried at them.
“Away! Away! Do not touch!”
So they became fugitives and wanderers;
people said among the nations,
“They shall stay with us no longer.”
[16]‡The LORD himself [6] has scattered them;
he will regard them no more;
no honor was shown to the priests,
no favor to the elders.
[17]Our eyes failed, ever watching
vainly for help;
in our watching we watched
for a nation which could not save.

[18]They dogged our steps
so that we could not walk in our streets;
our end drew near; our days were numbered,
for our end had come.
[19]Our pursuers were swifter
than the eagles in the heavens;
they chased us on the mountains;
they lay in wait for us in the wilderness.
[20]†The breath of our nostrils, the LORD's anointed,
was captured in their pits,
of whom we said, “Under his shadow
we shall live among the nations.”
[21]‡Rejoice and be glad, O daughter of Edom,
you who dwell in the land of Uz;
but to you also the cup shall pass;
you shall become drunk and strip yourself bare.
[22]The punishment of your iniquity, O daughter of Zion, is accomplished;
he will keep you in exile no longer; [7]
but your iniquity, O daughter of Edom, he will punish;
he will uncover your sins.

Restore Us to Yourself, O LORD

LAMENTATIONS **5** †Remember, O LORD, what has befallen us;
look, and see our disgrace!
[2]Our inheritance has been turned over to strangers,
our homes to foreigners.
[3]We have become orphans, fatherless;
our mothers are like widows.
[4]We must pay for the water we drink;
the wood we get must be bought.
[5]Our pursuers are at our necks; [1]
we are weary; we are given no rest.
[6]†We have given the hand to Egypt, and to Assyria,
to get bread enough.
[7]†Our fathers sinned, and are no more;
and we bear their iniquities.
[8]‡Slaves rule over us;
there is none to deliver us from their hand.
[9]We get our bread at the peril of our lives,
because of the sword in the wilderness.
[10]Our skin is hot as an oven
with the burning heat of famine.
[11]Women are raped in Zion,
young women in the towns of Judah.
[12]Princes are hung up by their hands;
no respect is shown to the elders.
[13]Young men are compelled to grind at the mill,
and boys stagger under loads of wood.
[14]The old men have left the city gate,
the young men their music.
[15]The joy of our hearts has ceased;
our dancing has been turned to mourning.
[16]†The crown has fallen from our head;
woe to us, for we have sinned!
[17]For this our heart has become sick,

for these things our eyes have grown dim,
[18]for Mount Zion which lies desolate;
jackals prowl over it.
[19]†But you, O LORD, reign forever;
your throne endures to all generations.
[20]Why do you forget us forever,
why do you forsake us for so many days?
[21]‡†Restore us to yourself, O LORD, that we may be restored!
Renew our days as of old—
[22]unless you have utterly rejected us,
and you remain exceedingly angry with us.

Footnotes

Footnotes for Lamentations, Chapter 1

[1] 1:3 Or *in the narrow passes*

[2] 1:4 Septuagint, Old Latin *dragged away*

[3] 1:9 Or *end*

[4] 1:13 Septuagint; Hebrew *bones and*

[5] 1:14 The meaning of the Hebrew is uncertain

[6] 1:21 Septuagint, Syriac *Hear*

[7] 1:21 Syriac *Bring*

Footnotes for Lamentations, Chapter 3

[1] 3:17 Hebrew *good*

[2] 3:22 Syriac, Targum; Hebrew *Because of the steadfast love of the LORD, we are not cut off*

[3] 3:64 Or *Repay them*

[4] 3:65 Or *Give them*

[5] 3:65 Or *place your curse*

[6] 3:66 Or *Pursue them*

[7] 3:66 Syriac (compare Septuagint, Vulgate); Hebrew *the heavens of the LORD*

Footnotes for Lamentations, Chapter 4

[1] 4:6 Or *iniquity*

[2] 4:6 Or *sin*

[3] 4:6 The meaning of the Hebrew is uncertain

[4] 4:7 The meaning of the Hebrew is uncertain

[5] 4:7 Hebrew *lapis lazuli*

[6] 4:16 Hebrew *The face of the LORD*

[7] 4:22 Or *he will not exile you again*

Footnotes for Lamentations, Chapter 5

[1] 5:5 Symmachus *With a yoke on our necks*

Study Notes

Second Kings, Jeremiah, and Lamentations Compared

Second Kings, Jeremiah, and Lamentations Compared			
	2 Kings 25 (See also 2 Chron. 36:11–21)	**Jeremiah**	**Lamentations**
1. The siege of Jerusalem	1–2	39:1–3; 52:4–5	2:20–22; 3:5, 7
2. The famine in the city	3	37:21; 52:6	1:11, 19; 2:11–12, 19–20; 4:4–5, 9–10; 5:9–10
3. The flight of the army and the king	4–7	39:4–7; 52:8–11	1:3, 6; 2:2; 4:19–20
4. The burning of the palace, temple, and city	8–9	39:8; 52:13	2:3–5; 4:11; 5:18
5. The breaching of the city walls	10	33:4–5; 52:7	2:7–9
6. The exile of the populace	11–12	28:3–4, 14; 39:9–10	1:1, 4–5, 18; 2:9, 14; 3:2, 19; 4:22; 5:2
7. The looting of the temple	13–15	51:51	1:10; 2:6–7
8. The execution of the leaders	18–21	39:6	1:15; 2:2, 20
9. The vassal status of Judah	22–25	40:9	1:1; 5:8–9
10. The collapse of the expected foreign help	24:7	27:1–11; 37:5–10	4:17; 5:6

LAMENTATIONS—NOTE ON 1:1–22 How lonely sits the city. Jerusalem was lonely, its people mourning (v. 2), forsaken by formerly friendly nations (v. 2), in captivity (v. 3), uprooted from their land (v. 3), their temple violated (v. 10). The multitude of sins (vv. 5, 8) had brought this judgment from the righteous God (v. 18).

LAMENTATIONS—NOTE ON 1:1 like a widow. Verses 1–11 vividly portray the city like a bereft and desolate woman, as often in other Scriptures (cf. Ezek.

16; 23; Mic. 4:10, 13). **a slave.** Judah was taken captive to serve as slaves in Babylon.

LAMENTATIONS—NOTE ON 1:2 she has none to comfort her. This ominous theme is mentioned four other times (vv. 9, 16–17, 21). **lovers . . . friends . . . have become her enemies.** This refers to the heathen nations allied to Judah, and their idols whom Judah "loved" (Jer. 2:20–25). Some later joined as enemies against her (2 Kings 24:2, 7; Ps. 137:7).

LAMENTATIONS—NOTE ON 1:3 exile. C. 586 B.C. as in Jer. 39; 40; 52. There had been two deportations earlier, in 605 B.C. and 597 B.C. (cf. Introduction: Author and Date).

LAMENTATIONS—NOTE ON 1:4 Zion. This represents the place where Jehovah dwells, the mount on which the temple was built. **festival.** Passover, Pentecost (Feast of Weeks), and Booths, or Tabernacles (cf. Ex. 23; Lev. 23). **priests groan.** These were among those left in Judah before fleeing to Egypt (Jer. 43), or possibly exiles in Babylon who mourned from afar (cf. Lam. 1:3).

LAMENTATIONS—NOTE ON 1:5 the multitude of her transgressions. This was the cause of the judgment (cf. Jer. 40:3; Dan. 9:7, 16).

LAMENTATIONS—NOTE ON 1:8 became filthy. This could refer to either the vile, wretched estate of continued sin and its ruinous consequences through judgment, or to being "moved, removed," as the lxx and Vulgate translate it. Probably the former is correct, as befits the third and fourth lines, i.e., a despised, shameful, naked condition in contrast to her former splendor (cf. v. 6b).

LAMENTATIONS—NOTE ON 1:9 Her uncleanness was in her skirts. A graphic description of the flow of spiritual uncleanness reaching the bottom of her dress (cf. Lev. 15:19–33).

LAMENTATIONS—NOTE ON 1:10 enter her sanctuary. This was true of the Ammonites and Moabites (Deut. 23:3; Neh. 13:1–2). If the heathen were not allowed to enter for worship, much less were they tolerated to loot and destroy. On a future day, the nations will come to worship (Zech. 14:16).

LAMENTATIONS—NOTE ON 1:11 **Look, O Lord.** The description of the devastated widow ends with a plea for God's mercy.

LAMENTATIONS—NOTE ON 1:12 **all you who pass by?** Here was the pathetic appeal of Jerusalem for some compassion even from strangers!

LAMENTATIONS—NOTE ON 1:13 **fire; into my bones.** This emphasizes the penetrating depth of the judgment. **turned me back.** God's purpose was to bring repentance.

LAMENTATIONS—NOTE ON 1:14 **My transgressions were bound into a yoke; by his hand.** Once the farmer had put the yoke on the animal's neck, he would control it with the reins in his hands. So God, who has brought Jerusalem under yoke-bondage to Babylon, still controlled his people.

LAMENTATIONS—NOTE ON 1:15 **an assembly against me.** Not the usual assembly for a solemn feast; rather the army of Babylon for destruction. **in a winepress.** Speaks of forcing blood to burst forth like juice from crushed grapes. Comparable language is used in Rev. 14:20 and 19:15 in regard to God's final wrath.

LAMENTATIONS—NOTE ON 1:17 **filthy thing.** This refers to a menstruous woman, shamed, separated from her husband and the temple (cf. vv. 8–9 and Lev. 15:19ff.).

LAMENTATIONS—NOTE ON 1:18 **The Lord is in the right . . . I have rebelled.** The true sign of repentance was to justify God and condemn oneself.

LAMENTATIONS—NOTE ON 1:21–22 **brought the day.** A prayer that God will likewise bring other ungodly people into judgment, especially Babylon (3:64–66; 4:21–22). Such prayers are acceptable against the enemies of God (cf. Ps. 109:14–15).

LAMENTATIONS—NOTE ON 1:22 **come before you.** Cf. Rev. 16:19.

LAMENTATIONS—NOTE ON 2:1 **How the Lord.** Much in ch. 2 depicts God's judgment in vivid portrayals. He covered the Judeans with a cloud (v. 1), withdrew his hand of protection (v. 3), bent his bow and had slain with his arrows (v. 4), and stretched out a surveyor's line to mark walls to be destroyed (v. 8). He will work a rebuilding of Jerusalem in the future kingdom (Zech. 2:1–13). **the splendor of Israel.** Likely refers to Mount Zion and the temple (cf. Ps. 48:2; 50:2; Isa. 60:13; 64:11; Ezek. 16:14; Dan. 11:45). **his footstool.** Refers to the ark of the covenant as indicated by 1 Chron. 28:2 and Ps. 99:5; 132:7.

LAMENTATIONS—NOTE ON 2:2 he has broken down. The Lord had cast down the bastions of Judah's defense, as he told Jeremiah he would do from the outset of his ministry (Jer. 1:10).

LAMENTATIONS—NOTE ON 2:6–11 Tragedy comes to everything and everyone through sin. The account mentions the temple or tabernacle where Israelites came to worship (v. 6), feasts and Sabbaths (v. 6), leaders such as the king and priests (v. 6), his altar and holy places (v. 7), city walls (v. 8), the law (v. 9), and children in the family (v. 11).

LAMENTATIONS—NOTE ON 2:6–7 Cf. 1:4.

LAMENTATIONS—NOTE ON 2:7 clamor in the house of the Lord . . . day of festival. A shout of triumph in the captured temple resembled the joyous celebrations in the same place at the solemn feasts.

LAMENTATIONS—NOTE ON 2:11–12 This description of Babylon's invasion depicted the reality of a hungry child dying in its mother's arms as a result.

LAMENTATIONS—NOTE ON 2:14 false and deceptive visions. As Jer. 23:16–17 indicates, these lies spoke of peace and comfort, not judgment. Cf. Jer. 23:30–40 to see how such lying led to destruction.

LAMENTATIONS—NOTE ON 2:17 he has carried out his word. The enemy that gloats in vv. 15–16 should recognize that the destruction was the work of a sovereign God. This verse is the focal point of the chapter (cf. Jer. 51:12).

LAMENTATIONS—NOTE ON 2:18 wall of the daughter of Zion. The penetrated walls of Jerusalem cried out in anguish that they had been broached by the Babylonians.

LAMENTATIONS—NOTE ON **2:20 Look, O Lord, and see!** The chapter closes by placing the issue before God. **women eat the fruit of their womb.** Hunger became so desperate in the 18-month siege that women resorted to the unbelievable—even eating their children (cf. 4:10; Lev. 26:29; Deut. 28:53, 56–57; Jer. 19:9).

LAMENTATIONS—NOTE ON **2:21 the day of your anger.** This describes the complete slaughter, as does 2 Chron. 36:17.

LAMENTATIONS—NOTE ON **3:1–20 the man who has seen affliction.** Jeremiah's distress in such tragedy comes from God, referred to as "he" throughout this section. Even the righteous experience "the rod of his wrath."

LAMENTATIONS—NOTE ON **3:8 he shuts out my prayer.** Cf. v. 44. God's non-response to Jeremiah's prayers was not because Jeremiah was guilty of personal sin (cf. Ps. 66:18); rather, it was due to Israel's perpetual sin without repentance (Jer. 19:15). God's righteousness to judge that sin must pursue its course (Jer. 7:16, and *see note there;* 11:14). Jeremiah knew that, yet prayed, wept (Lam. 3:48–51), and longed to see repentance.

LAMENTATIONS—NOTE ON **3:16 my teeth grind on gravel.** This refers to the grit that often mixed with bread baked in ashes as was common in the east (cf. Prov. 20:17).

Other Laments

Other Laments
Job 3:3–26; 7:1–21; 10:1–22
Psalms (over 40) e.g. Psalms 3; 120
Jeremiah 15:15–18; 17:14–18; 18:19–23
Ezekiel 19:1–14; 27:1–36; 32:1–21
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LAMENTATIONS—NOTE ON 3:21–33 The relentless sorrow over Judah’s judgment drove Jeremiah to consider the grace, mercy, and compassion of God. The tone of his thinking changed dramatically.

LAMENTATIONS—NOTE ON 3:21 **this I call.** The prophet referred to what followed as he reviewed God’s character.

LAMENTATIONS—NOTE ON 3:22 **steadfast love.** This Hebrew word, used about 250 times in the OT, refers to God’s gracious love. It is a comprehensive term that encompasses love, grace, mercy, goodness, forgiveness, truth, compassion, and faithfulness.

LAMENTATIONS—NOTE ON 3:22–24 **his mercies never come to an end.** As bleak as the situation of judgment had become, God’s covenant lovingkindness was always present (cf. vv. 31–32), and his incredible faithfulness always endured so that Judah would not be destroyed forever (cf. Mal. 3:6).

LAMENTATIONS—NOTE ON 3:23 **great is your faithfulness.** The bedrock of faith is the reality that God keeps all his promises according to his truthful, faithful character.

LAMENTATIONS—NOTE ON 3:27 **the yoke in his youth.** This speaks of the duty from God, including disciplinary training, that Jeremiah received in his youth (cf. Jer. 1:6–7).

LAMENTATIONS—NOTE ON 3:29 **mouth in the dust.** A term that pictures submission.

LAMENTATIONS—NOTE ON 3:30 **give his cheek.** The Lord Jesus did this (cf. Isa. 50:6; 1 Pet. 2:23).

LAMENTATIONS—NOTE ON 3:33–47 God had a just basis for judgment.

LAMENTATIONS—NOTE ON 3:38 This contrasted God’s sovereign bestowal of judgment with blessing.

LAMENTATIONS—NOTE ON 3:40–41 return to the Lord! The solution to Judah's judgment was to repent, looking to God for relief and restoration.

LAMENTATIONS—NOTE ON 3:42 not forgiven. God judged their sin righteously.

LAMENTATIONS—NOTE ON 3:48–51 My eyes. The summary of Jeremiah's sorrow.

LAMENTATIONS—NOTE ON 3:52–63 my enemies. Jeremiah's description of persecution sounded much like the time when his enemies at the palace had cast him into a cistern (cf. v. 53; Jer. 38:4–6). God reassured him in answer to prayer (Lam. 3:57), and redeemed him (v. 58) by sending Ebed-melech to rescue him (cf. Jer. 38:7–13). Jeremiah pleads for justice to be rendered on those enemies (Lam. 3:59–63).

LAMENTATIONS—NOTE ON 3:58 you have redeemed my life. Jeremiah said this to encourage others to trust God.

LAMENTATIONS—NOTE ON 3:64–66 repay them. This imprecatory prayer for divine vengeance would be answered in Babylon's fall (cf. Isa. 46–47; Jer. 50–51; Dan. 5). It would also have its ultimate answer at the great white throne (Rev. 20:11–15).

LAMENTATIONS—NOTE ON 4:1 How the gold has grown dim. The gold adornment of the temple, looted by the conquerors, lost its luster with a coating of dust where they scattered the remains.

LAMENTATIONS—NOTE ON 4:3 nurse their young. Even worthless jackals by nature nurse their young, but under the severities of conquest, Israelite women were unable to nurse their babies (cf. v. 4). **like the ostriches.** Birds that are notable for ignoring their young (cf. Job 39:14–16).

LAMENTATIONS—NOTE ON 4:6 the punishment of Sodom. Their sin was homosexuality. The fact that the suffering of Jerusalem was prolonged, while that of even Sodom was swift, marks it as the greater punishment (cf. 1 Pet. 4:17).

LAMENTATIONS—NOTE ON 4:7–8 princes. Those who were the purest, most devout (cf. Num. 6), strong, healthy, and noble of the people became dirty, weak, and ignoble.

LAMENTATIONS—NOTE ON 4:10 boiled . . . children. Cf. 2:20, and *see note there*.

LAMENTATIONS—NOTE ON 4:15 Away! The people chased the false leaders away.

LAMENTATIONS—NOTE ON 4:16 The Lordhimself. This was symbolic of divine anger. The Jews had to face up to God.

LAMENTATIONS—NOTE ON 4:20 The breath of our nostrils. This was a term for God, the life-giver.

LAMENTATIONS—NOTE ON 4:21–22 Edom . . . land of Uz. In effect God said, “Laugh all you want now. Your judgment will come” (cf. Jer. 25:15–29).

LAMENTATIONS—NOTE ON 5:1 Remember, O Lord. Jeremiah prayed for mercy on his people. He summed up the nation’s wounds and woes (vv. 1–10), recalled woes of specific groups (vv. 11–14), showed why God judged (vv. 15–18), and interceded for the renewal of Israel (vv. 19–22; cf. Mic. 7:18–20).

LAMENTATIONS—NOTE ON 5:6 Egypt . . . Assyria. The Jews submitted to unholy alliances, thus expressing trust in men for protection and goods (cf. Jer. 2:18, 36).

LAMENTATIONS—NOTE ON 5:7 This is a cynical proverb from Jer. 31:29 and Ezek. 18:2.

LAMENTATIONS—NOTE ON 5:8–18 A list of horrors that had befallen Judah.

LAMENTATIONS—NOTE ON 5:16 The crown has fallen. Israel lost its line of kings wearing the crown. The Davidic monarchy was temporarily over and will not be resumed until Christ comes as King (Jer. 23:5–8; Ezek. 37:24–28; Rev. 19:1–21).

Beyond Lamentations: Hope of Restoration

Beyond Lamentations: Hope of Restoration
1. Isaiah 35:1–10
2. Jeremiah 30:1–31:40
3. Ezekiel 37:1–28
4. Hosea 3:5; 14:1–9
5. Joel 3:18–21
6. Amos 9:11–15
7. Micah 7:14–20
8. Zephaniah 3:14–20
9. Zechariah 14:1–11
10. Malachi 4:1–6
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LAMENTATIONS—NOTE ON 5:19 your throne endures to all generations. Here is the high point of this chapter. Jeremiah was consoled by the fact that God always sits on his sovereign throne ruling over the universe from heaven (Ps. 45:6; 93:2; 102:12; 103:19; Dan. 4:3, 34–35).

LAMENTATIONS—NOTE ON 5:21 Restore us to yourself. God must himself initiate and enable any return to him (cf. Ps. 80:3, 7, 19; Jer. 24:7; 31:18; John 6:44, 65). **Renew our days.** The intercessions of Lam. 5:19–22 will yet be fulfilled in the New Covenant restoration of Israel (cf. Jer. 30–33, and *see notes there*).

LAMENTATIONS—NOTE ON 5:21–22 This plea was not made with anger. The humble closing prayer sought God, who can never reject his people forever, to be faithful in restoring them (cf. Jer. 31:35–37; 33:25–26). In fact, their godly sorrow over sin was the beginning of that restoration, which would be completed by turning to God in faith and obedience.

Ezekiel

Ezekiel 1 • Ezekiel 2 • Ezekiel 3 • Ezekiel 4 • Ezekiel 5 • Ezekiel 6 •
Ezekiel 7 • Ezekiel 8 • Ezekiel 9 • Ezekiel 10 • Ezekiel 11 •
Ezekiel 12 • Ezekiel 13 • Ezekiel 14 • Ezekiel 15 •
Ezekiel 16 • Ezekiel 17 • Ezekiel 18 • Ezekiel 19 •
Ezekiel 20 • Ezekiel 21 • Ezekiel 22 • Ezekiel 23 •
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Introduction to Ezekiel
- Title
- Author and Date
- Background and Setting
- Historical and Theological Themes
- Interpretive Challenges
- Outline

Footnotes

Study Notes

Introduction to Ezekiel

Title

The book has always been named for its author, Ezekiel (1:3; 24:24), who is nowhere else mentioned in Scripture. His name means “strengthened by God,” which, indeed, he was for the prophetic ministry to which God called him (3:8–9). Ezekiel uses visions, prophecies, parables, signs, and symbols to proclaim and dramatize the message of God to his exiled people.

Author and Date

If the "thirtieth year" of 1:1 refers to Ezekiel's age, he was 25 when taken captive and 30 when called into ministry. Thirty was the age when priests commenced their office, so it was a notable year for Ezekiel. His ministry began in 593/92 B.C. and extended at least 22 years until 571/70 B.C. (cf. 25:17). He was a contemporary of both Jeremiah (who was about 20 years older) and Daniel (who was the same age), whom he names in 14:14, 20; 28:3 as an already well-known prophet. Like Jeremiah (Jer. 1:1) and Zechariah (cf. Zech. 1:1 with Neh. 12:16), Ezekiel was both a prophet and a priest (Ezek. 1:3). Because of his priestly background, he was particularly interested in and familiar with the temple details; so God used him to write much about them (8:1–11:25; 40:1–47:12).

Ezekiel and his wife (who is mentioned in 24:15–27) were among 10,000 Jews taken captive to Babylon in 597 B.C. (2 Kings 24:11–18). They lived in Tel-abib (Ezek. 3:15) on the bank of the Chebar River, probably southeast of Babylon. Ezekiel writes of his wife's death in exile (Ezek. 24:18), but the book does not mention Ezekiel's death, which rabbinical tradition suggests occurred at the hands of an Israelite prince whose idolatry he rebuked around 560 B.C.

The author received his call to prophesy in 593 B.C. (1:2), in Babylon ("the land of the Chaldeans"), during the fifth year of King Jehoiachin's captivity, which began in 597 B.C. Frequently, Ezekiel dates his prophecies from 597 B.C. (8:1; 20:1; 24:1; 26:1; 29:1; 30:20; 31:1; 32:1, 17; 33:21; 40:1). He also dates the message in 40:1 as 573/72, the fourteenth year after 586 B.C., i.e., Jerusalem's final fall. The last dated utterance of Ezekiel was in 571/70 B.C. (29:17).

Prophecies in chs. 1–28 are in chronological order. In 29:1, the prophet regresses to a year earlier than in 26:1. But from 30:1 on (cf. 31:1; 32:1, 17), he is close to being strictly chronological.

Background and Setting

From the historical perspective, Israel's united kingdom lasted more than 110 years (c. 1043–931 B.C.), through the reigns of Saul, David, and Solomon. Then the divided kingdom, Israel (north) and Judah (south), extended from 931 B.C. to 722/21 B.C. Israel fell to Assyria in 722/21 B.C. leaving Judah, the surviving kingdom for 135 years, which fell to Babylon in 605–586 B.C.

In the more immediate setting, several features were strategic. Politically, Assyria's vaunted military might crumbled after 626 B.C., and the capital, Nineveh, was destroyed in 612 B.C. by the Babylonians and Medes (cf. Nahum). The neo-Babylonian empire had flexed its muscles since Nabopolassar took the throne in 625 B.C., and Egypt, under Pharaoh Neco II, was determined to conquer what she could. Babylon smashed Assyria in 612–605 B.C., and registered a decisive victory against Egypt in 605 B.C. at Carchemish, leaving, according to the Babylonian Chronicle, no survivors. Also in 605 B.C., Babylon, led by Nebuchadnezzar, began the conquest of Jerusalem and the deportation of captives, among them Daniel (Dan. 1:2). In December, 598 B.C., he again besieged Jerusalem, and on March 16, 597 B.C. took possession. This time, he took captive Jehoiachin and a group of 10,000, including Ezekiel (2 Kings 24:11–18). The final destruction of Jerusalem and the conquest of Judah, including the third deportation, came in 586 B.C.

Religiously, King Josiah (c. 640–609 B.C.) had instituted reforms in Judah (cf. 2 Chron. 34). Tragically, despite his effort, idolatry had so dulled the Judeans that their awakening was only "skin deep" overall. The Egyptian army killed Josiah as it crossed Palestine in 609 B.C., and the Jews plunged on in sin toward judgment under Jehoahaz (609 B.C.), Jehoiakim [Eliakim] (609–598 B.C.), Jehoiachin (598–597 B.C.), and Zedekiah (597–586 B.C.).

Domestically, Ezekiel and the 10,000 lived in exile in Babylon (2 Kings 24:14), more as colonists than captives, being permitted to farm tracts of land under somewhat favorable conditions (Jer. 29). Ezekiel even had his own house (Ezek. 3:24; 20:1).

Prophetically, false prophets deceived the exiles with assurances of a speedy return to Judah (13:3, 16; Jer. 29:1). From 593–585 B.C., Ezekiel warned that their beloved Jerusalem would be destroyed and their exile prolonged, so there was no hope of immediate return. In 585 B.C., an escapee from Jerusalem, who had evaded the Babylonians, reached Ezekiel with the first news that the city had fallen in 586 B.C., about six months earlier (Ezek. 33:21). That dashed the false hopes of any immediate deliverance for the exiles, so the remainder of Ezekiel's prophecies related to Israel's future restoration to its homeland and the final blessings of the messianic kingdom.

Historical and Theological Themes

The "glory of the Lord" is central to Ezekiel, appearing in 1:28; 3:12, 23; 10:4, 18; 11:23; 43:4–5; 44:4. The book includes graphic descriptions of the disobedience of Israel and Judah, despite God's kindness (ch. 23; cf. ch. 16). It shows God's desire for Israel to bear fruit which he can bless; however, selfish indulgence had left Judah ready for judgment, like a torched vine (ch. 15). References are plentiful to Israel's idolatry and its consequences, such as Pelatiah dropping dead (11:13), a symbolic illustration of overall disaster for the people.

Many picturesque scenes illustrate spiritual principles. Among these are Ezekiel eating a scroll (ch. 2); the faces on four angels representing aspects of creation over which God rules (1:10); a "barbershop" scene (5:1–4); graffiti on temple walls reminding readers of what God really wants in his dwelling place, namely holiness and not ugliness (8:10); and sprinkled hot coals depicting judgment (10:2, 7).

Chief among the theological themes are God's holiness and sovereignty. These are conveyed by frequent contrast of his bright glory against the despicable backdrop of Judah's sins (1:26–28; often in chs. 8–11; and 43:1–7). Closely related is God's purpose of glorious triumph so that all may "know that I am the Lord." This divine monogram, God's signature authenticating his acts, is mentioned more than 60 times, usually with a judgment (6:7; 7:4), but occasionally after the promised restoration (34:27; 36:11, 38; 39:28).

Another feature involves God's angels carrying out his program behind the scenes (1:5–25; 10:1–22). A further important theme is God's holding each individual accountable for pursuing righteousness (18:3–32).

Ezekiel also stresses sinfulness in Israel (2:3–7; 8:9–10) and other nations (throughout chs. 25–32). He deals with the necessity of God's wrath to deal with sin (7:1–8; 15:8); God's frustration of man's devices to escape from besieged Jerusalem (12:1–13; cf. Jer. 39:4–7); and God's grace pledged in the Abrahamic Covenant (Gen. 12:1–3) being fulfilled by restoring

Abraham’s people to the land of the covenant (Ezek. 34; 36–48; cf. Gen. 12:7). God promises to preserve a remnant of Israelites through whom he will fulfill his restoration promises and keep his inviolate word.

Interpretive Challenges

Ezekiel uses extensive symbolic language, as did Isaiah and Jeremiah. This raises the question as to whether certain portions of Ezekiel's writings are to be taken literally or figuratively, e.g., being bound with ropes, 3:25; whether the prophet was taken bodily to Jerusalem, 8:1–3; how individual judgment can be worked out in ch. 18 when the wicked elude death in 14:22–23 and some of the godly die in an invasion, 21:3–4; how God would permit a faithful prophet's wife to die (24:15–27); when some of the judgments on other nations will occur (chs. 25–32); whether the temple in chs. 40–46 will be a literal one and in what form; and how promises of Israel's future relate to God's program with the church. These issues will be treated in the study notes.

Outline

The book can be largely divided into sections about condemnation/retribution and then consolation/restoration. A more detailed look divides the book into four sections. First, are prophecies on the ruin of Jerusalem (chs. 1–24). Second, are prophecies of retribution on nearby nations (chs. 25–32), with a glimpse at God's future restoration of Israel (28:25–26). Third, there is a transition chapter (ch. 33), which gives instruction concerning a last call for Israel to repent. Finally, the fourth division includes rich expectations involving God's future restoration of Israel (chs. 34–48).

I. Prophecies of Jerusalem's Ruin (1:1–24:27)
    A. Preparation and Commission of Ezekiel (1:1–3:27)
        1. Divine appearance to Ezekiel (1:1–28)
        2. Divine assignment to Ezekiel (2:1–3:27)
    B. Proclamation of Jerusalem's Condemnation (4:1–24:27)
        1. Signs of coming judgment (4:1–5:4)
        2. Messages concerning judgment (5:5–7:27)
        3. Visions concerning abomination in the city and temple (8:1–11:25)
        4. Explanations of judgment (12:1–24:27)
II. Prophecies of Retribution to the Nations (25:1–32:32)
    A. Ammon (25:1–7)
    B. Moab (25:8–11)
    C. Edom (25:12–14)
    D. Philistia (25:15–17)
    E. Tyre (26:1–28:19)
    F. Sidon (28:20–24)
    G. Excursus: The Restoration of Israel (28:25–26)
    H. Egypt (29:1–32:32)
III. Provision for Israel's Repentance (33:1–33)
IV. Prophecies of Israel's Restoration (34:1–48:35)

A. Regathering of Israel to the Land (34:1–37:28)
    1. Promise of a true Shepherd (34:1–31)
    2. Punishment of the nations (35:1–36:7)
    3. Purposes of restoration (36:8–38)
    4. Pictures of restoration—dry bones and two sticks (37:1–28)

B. Removal of Israel’s Enemies from the Land (38:1–39:29)
    1. Invasion of Gog to plunder Israel (38:1–16)
    2. Intervention of God to protect Israel (38:17–39:29)

C. Reinstatement of True Worship in Israel (40:1–46:24)
    1. New temple (40:1–43:12)
    2. New worship (43:13–46:24)

D. Redistribution of the Land in Israel (47:1–48:35)
    1. Position of the river (47:1–12)
    2. Portions for the tribes (47:13–48:35)

Ezekiel

Ezekiel in Babylon

EZEKIEL **1** †In the thirtieth year, in the fourth month, on the fifth day of the month, as I was among the exiles by the Chebar canal, the heavens were opened, and I saw visions of God. [1] [2]†On the fifth day of the month (it was the fifth year of the exile of King Jehoiachin), [3]†the word of the LORD came to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the Chebar canal, and the hand of the LORD was upon him there.

The Glory of the LORD

[4]††As I looked, behold, a stormy wind came out of the north, and a great cloud, with brightness around it, and fire flashing forth continually, and in the midst of the fire, as it were gleaming metal. [2] [5]†And from the midst of it came the likeness of four living creatures. And this was their appearance: they had a human likeness, [6]†but each had four faces, and each of them had four wings. [7]†Their legs were straight, and the soles of their feet were like the sole of a calf's foot. And they sparkled like burnished bronze. [8]†Under their wings on their four sides they had human hands. And the four had their faces and their wings thus: [9]†their wings touched one another. Each one of them went straight forward, without turning as they went. [10]†As for the likeness of their faces, each had a human face. The four had the face of a lion on the right side, the four had the face of an ox on the left side, and the four had the face of an eagle. [11]Such were their faces. And their wings were spread out above. Each creature had two wings, each of which touched the wing of another, while two covered their bodies. [12]†And each went straight forward. Wherever the spirit would go, they went, without turning as they went. [13]†As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches moving to and fro among the living creatures. And the fire was bright, and out of the fire went forth lightning. [14]†And the living creatures darted to and fro, like the appearance of a flash of lightning.

[15]‡†Now as I looked at the living creatures, I saw a wheel on the earth beside the living creatures, one for each of the four of them. [3] [16]†As for the appearance of the wheels and their construction: their appearance was like the gleaming of beryl. And the four had the same likeness, their appearance and construction being as it were a wheel within a wheel. [17]†When they went, they went in any of their four directions [4] without turning as they went. [18]†And their rims were tall and awesome, and the rims of all four were full of eyes all around. [19]And when the living creatures went, the wheels went beside them; and when the living creatures rose from the earth, the wheels rose. [20]†Wherever the spirit wanted to go, they went, and the wheels rose along with them, for the spirit of the living creatures [5] was in the wheels. [21]When those went, these went; and when those stood, these stood; and when those rose from the earth, the wheels rose along with them, for the spirit of the living creatures was in the wheels.

[22]Over the heads of the living creatures there was the likeness of an expanse, shining like awe-inspiring crystal, spread out above their heads. [23]And under the expanse their wings were stretched out straight, one toward another. And each creature had two wings covering its body. [24]†And when they went, I heard the sound of their wings like the sound of many waters, like the sound of the Almighty, a sound of tumult like the sound of an army. When they stood still, they let down their wings. [25]†And there came a voice from above the expanse over their heads. When they stood still, they let down their wings.

[26]†And above the expanse over their heads there was the likeness of a throne, in appearance like sapphire; [6] and seated above the likeness of a throne was a likeness with a human appearance. [27]And upward from what had the appearance of his waist I saw as it were gleaming metal, like the appearance of fire enclosed all around. And downward from what had the appearance of his waist I saw as it were the appearance of fire, and there was brightness around him. [7] [28]†Like the appearance of the bow that is in the cloud on the day of rain, so was the appearance of the brightness all around.

Such was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell on my face, and I heard the voice of one speaking.

Ezekiel's Call

EZEKIEL **2** †And he said to me, “Son of man, [1] stand on your feet, and I will speak with you.” [2]†And as he spoke to me, the Spirit entered into me and set me on my feet, and I heard him speaking to me. [3]And he said to me, “Son of man, I send you to the people of Israel, to nations of rebels, who have rebelled against me. They and their fathers have transgressed against me to this very day. [4]The descendants also are impudent and stubborn: I send you to them, and you shall say to them, ‘Thus says the Lord GOD.’ [5]†And whether they hear or refuse to hear (for they are a rebellious house) they will know that a prophet has been among them. [6]†And you, son of man, be not afraid of them, nor be afraid of their words, though briers and thorns are with you and you sit on scorpions. [2] Be not afraid of their words, nor be dismayed at their looks, for they are a rebellious house. [7]And you shall speak my words to them, whether they hear or refuse to hear, for they are a rebellious house.

[8]†“But you, son of man, hear what I say to you. Be not rebellious like that rebellious house; open your mouth and eat what I give you.” [9]And when I looked, behold, a hand was stretched out to me, and behold, a scroll of a book was in it. [10]†And he spread it before me. And it had writing on the front and on the back, and there were written on it words of lamentation and mourning and woe.

EZEKIEL **3** ‡And he said to me, “Son of man, eat whatever you find here. Eat this scroll, and go, speak to the house of Israel.” [2]So I opened my mouth, and he gave me this scroll to eat. [3]‡And he said to me, “Son of man, feed your belly with this scroll that I give you and fill your stomach with it.” Then I ate it, and it was in my mouth as sweet as honey.

[4]And he said to me, “Son of man, go to the house of Israel and speak with my words to them. [5]For you are not sent to a people of foreign speech and a hard language, but to the house of Israel— [6]not to many peoples of foreign speech and a hard language, whose words you cannot understand. Surely, if I sent you to such, they would listen to you. [7]‡But the house of Israel will not be willing to listen to you, for they are not willing to listen to me: because all the house of Israel have a hard forehead and a stubborn heart. [8]‡Behold, I have made your face as hard as their faces, and your forehead as hard as their foreheads. [9]‡Like emery harder than flint have I made your forehead. Fear them not, nor be dismayed at their looks, for they are a rebellious house.” [10]Moreover, he said to me, “Son of man, all my words that I shall speak to you receive in your heart, and hear with your ears. [11]And go to the exiles, to your people, and speak to them and say to them, ‘Thus says the Lord GOD,’ whether they hear or refuse to hear.”

[12]‡Then the Spirit [1] lifted me up, and I heard behind me the voice [2] of a great earthquake: “Blessed be the glory of the LORD from its place!” [13]It was the sound of the wings of the living creatures as they touched one another, and the sound of the wheels beside them, and the sound of a great earthquake. [14]‡The Spirit lifted me up and took me away, and I went in bitterness in the heat of my spirit, the hand of the LORD being strong upon me. [15]‡And I came to the exiles at Tel-abib, who were dwelling by the Chebar canal, and I sat where they were dwelling. [3] And I sat there overwhelmed among them seven days.

A Watchman for Israel

[16]And at the end of seven days, the word of the LORD came to me: [17]‡“Son of man, I have made you a watchman for the house of Israel. Whenever you hear a word from my mouth, you shall give them warning from me. [18]‡‡‡If

I say to the wicked, ‘You shall surely die,’ and you give him no warning, nor speak to warn the wicked from his wicked way, in order to save his life, that wicked person shall die for [4] his iniquity, but his blood I will require at your hand. [19]But if you warn the wicked, and he does not turn from his wickedness, or from his wicked way, he shall die for his iniquity, but you will have delivered your soul. [20]†Again, if a righteous person turns from his righteousness and commits injustice, and I lay a stumbling block before him, he shall die. Because you have not warned him, he shall die for his sin, and his righteous deeds that he has done shall not be remembered, but his blood I will require at your hand. [21]†But if you warn the righteous person not to sin, and he does not sin, he shall surely live, because he took warning, and you will have delivered your soul.”

[22]And the hand of the LORD was upon me there. And he said to me, “Arise, go out into the valley, [5] and there I will speak with you.” [23]†So I arose and went out into the valley, and behold, the glory of the LORD stood there, like the glory that I had seen by the Chebar canal, and I fell on my face. [24]†But the Spirit entered into me and set me on my feet, and he spoke with me and said to me, “Go, shut yourself within your house. [25]†And you, O son of man, behold, cords will be placed upon you, and you shall be bound with them, so that you cannot go out among the people. [26]†And I will make your tongue cling to the roof of your mouth, so that you shall be mute and unable to reprove them, for they are a rebellious house. [27]But when I speak with you, I will open your mouth, and you shall say to them, ‘Thus says the Lord GOD.’ He who will hear, let him hear; and he who will refuse to hear, let him refuse, for they are a rebellious house.

The Siege of Jerusalem Symbolized

EZEKIEL **4** ‡‡“And you, son of man, take a brick and lay it before you, and engrave on it a city, even Jerusalem. [2]And put siegeworks against it, and build a siege wall against it, and cast up a mound against it. Set camps also against it, and plant battering rams against it all around. [3]And you, take an iron griddle, and place it as an iron wall between you and the city; and set your face toward it, and let it be in a state of siege, and press the siege against it. This is a sign for the house of Israel.

[4]‡†“Then lie on your left side, and place the punishment [1] of the house of Israel upon it. For the number of the days that you lie on it, you shall bear their punishment. [5]†For I assign to you a number of days, 390 days, equal to the number of the years of their punishment. So long shall you bear the punishment of the house of Israel. [6]†And when you have completed these, you shall lie down a second time, but on your right side, and bear the punishment of the house of Judah. Forty days I assign you, a day for each year. [7]†And you shall set your face toward the siege of Jerusalem, with your arm bared, and you shall prophesy against the city. [8]†And behold, I will place cords upon you, so that you cannot turn from one side to the other, till you have completed the days of your siege.

[9]‡“And you, take wheat and barley, beans and lentils, millet and emmer, [2] and put them into a single vessel and make your bread from them. During the number of days that you lie on your side, 390 days, you shall eat it. [10]And your food that you eat shall be by weight, twenty shekels [3] a day; from day to day [4] you shall eat it. [11]And water you shall drink by measure, the sixth part of a hin; [5] from day to day you shall drink. [12]And you shall eat it as a barley cake, baking it in their sight on human dung.” [13]And the LORD said, “Thus shall the people of Israel eat their bread unclean, among the nations where I will drive them.” [14]‡Then I said, “Ah, Lord GOD! Behold, I have never defiled myself. [6] From my youth up till now I have never eaten what died of itself or was torn by beasts, nor has tainted meat come into my mouth.” [15]Then he said to me, “See, I assign to you cow's dung instead of human dung, on which you may prepare your bread.” [16]‡Moreover, he said to me, “Son of man, behold, I will break the supply [7]

of bread in Jerusalem. They shall eat bread by weight and with anxiety, and they shall drink water by measure and in dismay. [17]I will do this that they may lack bread and water, and look at one another in dismay, and rot away because of their punishment.

Jerusalem Will Be Destroyed

EZEKIEL **5** ‡“And you, O son of man, take a sharp sword. Use it as a barber's razor and pass it over your head and your beard. Then take balances for weighing and divide the hair. [2]A third part you shall burn in the fire in the midst of the city, when the days of the siege are completed. And a third part you shall take and strike with the sword all around the city. And a third part you shall scatter to the wind, and I will unsheathe the sword after them. [3]And you shall take from these a small number and bind them in the skirts of your robe. [4]And of these again you shall take some and cast them into the midst of the fire and burn them in the fire. From there a fire will come out into all the house of Israel.

[5]†“Thus says the Lord GOD: This is Jerusalem. I have set her in the center of the nations, with countries all around her. [6]And she has rebelled against my rules by doing wickedness more than the nations, and against my statutes more than the countries all around her; for they have rejected my rules and have not walked in my statutes. [7]†Therefore thus says the Lord GOD: Because you are more turbulent than the nations that are all around you, and have not walked in my statutes or obeyed my rules, and have not [1] even acted according to the rules of the nations that are all around you, [8]‡therefore thus says the Lord GOD: Behold, I, even I, am against you. And I will execute judgments [2] in your midst in the sight of the nations. [9]And because of all your abominations I will do with you what I have never yet done, and the like of which I will never do again. [10]Therefore fathers shall eat their sons in your midst, and sons shall eat their fathers. And I will execute judgments on you, and any of you who survive I will scatter to all the winds. [11]†Therefore, as I live, declares the Lord GOD, surely, because you have defiled my sanctuary with all your detestable things and with all your abominations, therefore I will withdraw. [3] My eye will not spare, and I will have no pity. [12]†A third part of you shall die of pestilence and be consumed with famine in your midst; a third part shall fall by the sword all around you; and a third part I will scatter to all the winds and will unsheathe the sword after them.

[13]‡“Thus shall my anger spend itself, and I will vent my fury upon them and satisfy myself. And they shall know that I am the LORD—that I have spoken in my jealousy—when I spend my fury upon them. [14]Moreover, I will make you a desolation and an object of reproach among the nations all around you and in the sight of all who pass by. [15]You shall be [4] a reproach and a taunt, a warning and a horror, to the nations all around you, when I execute judgments on you in anger and fury, and with furious rebukes—I am the LORD; I have spoken— [16]‡when I send against you [5] the deadly arrows of famine, arrows for destruction, which I will send to destroy you, and when I bring more and more famine upon you and break your supply [6] of bread. [17]‡I will send famine and wild beasts against you, and they will rob you of your children. Pestilence and blood shall pass through you, and I will bring the sword upon you. I am the LORD; I have spoken.”

Judgment Against Idolatry

EZEKIEL **6** The word of the LORD came to me: [2]“Son of man, set your face toward the mountains of Israel, and prophesy against them, [3]†and say, You mountains of Israel, hear the word of the Lord GOD! Thus says the Lord GOD to the mountains and the hills, to the ravines and the valleys: Behold, I, even I, will bring a sword upon you, and I will destroy your high places. [4]Your altars shall become desolate, and your incense altars shall be broken, and I will cast down your slain before your idols. [5]And I will lay the dead bodies of the people of Israel before their idols, and I will scatter your bones around your altars. [6]Wherever you dwell, the cities shall be waste and the high places ruined, so that your altars will be waste and ruined, [1] your idols broken and destroyed, your incense altars cut down, and your works wiped out. [7]†And the slain shall fall in your midst, and you shall know that I am the LORD.

[8]†“Yet I will leave some of you alive. When you have among the nations some who escape the sword, and when you are scattered through the countries, [9]then those of you who escape will remember me among the nations where they are carried captive, how I have been broken over their whoring heart that has departed from me and over their eyes that go whoring after their idols. And they will be loathsome in their own sight for the evils that they have committed, for all their abominations. [10]And they shall know that I am the LORD. I have not said in vain that I would do this evil to them.”

[11]Thus says the Lord GOD: “Clap your hands and stamp your foot and say, Alas, because of all the evil abominations of the house of Israel, for they shall fall by the sword, by famine, and by pestilence. [12]He who is far off shall die of pestilence, and he who is near shall fall by the sword, and he who is left and is preserved shall die of famine. Thus I will spend my fury upon them. [13]And you shall know that I am the LORD, when their slain lie among their idols around their altars, on every high hill, on all the mountaintops, under every green tree, and under every leafy oak, wherever they offered pleasing aroma to all their idols. [14]†And I will stretch out my hand against them and make the land desolate and waste, in all their

dwelling places, from the wilderness to Riblah. [2] Then they will know that I am the LORD.”

The Day of the Wrath of the LORD

EZEKIEL **7** ‡The word of the LORD came to me: [2]"And you, O son of man, thus says the Lord GOD to the land of Israel: An end! The end has come upon the four corners of the land. [1] [3]Now the end is upon you, and I will send my anger upon you; I will judge you according to your ways, and I will punish you for all your abominations. [4]And my eye will not spare you, nor will I have pity, but I will punish you for your ways, while your abominations are in your midst. Then you will know that I am the LORD.

[5]"Thus says the Lord GOD: Disaster after disaster! [2] Behold, it comes. [6]An end has come; the end has come; it has awakened against you. Behold, it comes. [7]Your doom [3] has come to you, O inhabitant of the land. The time has come; the day is near, a day of tumult, and not of joyful shouting on the mountains. [8]Now I will soon pour out my wrath upon you, and spend my anger against you, and judge you according to your ways, and I will punish you for all your abominations. [9]And my eye will not spare, nor will I have pity. I will punish you according to your ways, while your abominations are in your midst. Then you will know that I am the LORD, who strikes.

[10]‡"Behold, the day! Behold, it comes! Your doom has come; the rod has blossomed; pride has budded. [11]Violence has grown up into a rod of wickedness. None of them shall remain, nor their abundance, nor their wealth; neither shall there be preeminence among them. [4] [12]‡The time has come; the day has arrived. Let not the buyer rejoice, nor the seller mourn, for wrath is upon all their multitude. [5] [13]‡For the seller shall not return to what he has sold, while they live. For the vision concerns all their multitude; it shall not turn back; and because of his iniquity, none can maintain his life. [6]

[14]"They have blown the trumpet and made everything ready, but none goes to battle, for my wrath is upon all their multitude. [15]The sword is without; pestilence and famine are within. He who is in the field dies by the sword, and him who is in the city famine and pestilence devour. [16]And if any survivors escape, they will be on the mountains, like doves of the valleys, all of them moaning, each one over his iniquity. [17]‡All hands are feeble, and

all knees turn to water. [18]They put on sackcloth, and horror covers them. Shame is on all faces, and baldness on all their heads. [19]They cast their silver into the streets, and their gold is like an unclean thing. Their silver and gold are not able to deliver them in the day of the wrath of the LORD. They cannot satisfy their hunger or fill their stomachs with it. For it was the stumbling block of their iniquity. [20]His beautiful ornament they used for pride, and they made their abominable images and their detestable things of it. Therefore I make it an unclean thing to them. [21]And I will give it into the hands of foreigners for prey, and to the wicked of the earth for spoil, and they shall profane it. [22]‡I will turn my face from them, and they shall profane my treasured [7] place. Robbers shall enter and profane it.

[23]‡“Forge a chain! [8] For the land is full of bloody crimes and the city is full of violence. [24]‡I will bring the worst of the nations to take possession of their houses. I will put an end to the pride of the strong, and their holy places [9] shall be profaned. [25]When anguish comes, they will seek peace, but there shall be none. [26]Disaster comes upon disaster; rumor follows rumor. They seek a vision from the prophet, while the law [10] perishes from the priest and counsel from the elders. [27]‡The king mourns, the prince is wrapped in despair, and the hands of the people of the land are paralyzed by terror. According to their way I will do to them, and according to their judgments I will judge them, and they shall know that I am the LORD.”

Abominations in the Temple

EZEKIEL **8** ‡In the sixth year, in the sixth month, on the fifth day of the month, as I sat in my house, with the elders of Judah sitting before me, the hand of the Lord GOD fell upon me there. [2]‡Then I looked, and behold, a form that had the appearance of a man. [1] Below what appeared to be his waist was fire, and above his waist was something like the appearance of brightness, like gleaming metal. [2] [3]‡He put out the form of a hand and took me by a lock of my head, and the Spirit lifted me up between earth and heaven and brought me in visions of God to Jerusalem, to the entrance of the gateway of the inner court that faces north, where was the seat of the image of jealousy, which provokes to jealousy. [4]‡And behold, the glory of the God of Israel was there, like the vision that I saw in the valley.

[5]Then he said to me, “Son of man, lift up your eyes now toward the north.” So I lifted up my eyes toward the north, and behold, north of the altar gate, in the entrance, was this image of jealousy. [6]‡And he said to me, “Son of man, do you see what they are doing, the great abominations that the house of Israel are committing here, to drive me far from my sanctuary? But you will see still greater abominations.”

[7]‡And he brought me to the entrance of the court, and when I looked, behold, there was a hole in the wall. [8]‡Then he said to me, “Son of man, dig in the wall.” So I dug in the wall, and behold, there was an entrance. [9]And he said to me, “Go in, and see the vile abominations that they are committing here.” [10]‡So I went in and saw. And there, engraved on the wall all around, was every form of creeping things and loathsome beasts, and all the idols of the house of Israel. [11]‡And before them stood seventy men of the elders of the house of Israel, with Jaazaniah the son of Shaphan standing among them. Each had his censer in his hand, and the smoke of the cloud of incense went up. [12]Then he said to me, “Son of man, have you seen what the elders of the house of Israel are doing in the dark, each in his room of pictures? For they say, ‘The LORD does not see us, the LORD has forsaken the land.’” [13]He said also to me, “You will see still greater abominations that they commit.”

[14]†Then he brought me to the entrance of the north gate of the house of the LORD, and behold, there sat women weeping for Tammuz. [15]Then he said to me, “Have you seen this, O son of man? You will see still greater abominations than these.”

[16]†And he brought me into the inner court of the house of the LORD. And behold, at the entrance of the temple of the LORD, between the porch and the altar, were about twenty-five men, with their backs to the temple of the LORD, and their faces toward the east, worshiping the sun toward the east. [17]†Then he said to me, “Have you seen this, O son of man? Is it too light a thing for the house of Judah to commit the abominations that they commit here, that they should fill the land with violence and provoke me still further to anger? Behold, they put the branch to their [3] nose. [18]†Therefore I will act in wrath. My eye will not spare, nor will I have pity. And though they cry in my ears with a loud voice, I will not hear them.”

Idolaters Killed

EZEKIEL **9** †Then he cried in my ears with a loud voice, saying, “Bring near the executioners of the city, each with his destroying weapon in his hand.” [2]†And behold, six men came from the direction of the upper gate, which faces north, each with his weapon for slaughter in his hand, and with them was a man clothed in linen, with a writing case at his waist. And they went in and stood beside the bronze altar.

[3]†Now the glory of the God of Israel had gone up from the cherub on which it rested to the threshold of the house. And he called to the man clothed in linen, who had the writing case at his waist. [4]†And the LORD said to him, “Pass through the city, through Jerusalem, and put a mark on the foreheads of the men who sigh and groan over all the abominations that are committed in it.” [5]And to the others he said in my hearing, “Pass through the city after him, and strike. Your eye shall not spare, and you shall show no pity. [6]Kill old men outright, young men and maidens, little children and women, but touch no one on whom is the mark. And begin at my sanctuary.” So they began with the elders who were before the house. [7]Then he said to them, “Defile the house, and fill the courts with the slain. Go out.” So they went out and struck in the city. [8]†And while they were striking, and I was left alone, I fell upon my face, and cried, “Ah, Lord GOD! Will you destroy all the remnant of Israel in the outpouring of your wrath on Jerusalem?”

[9]Then he said to me, “The guilt of the house of Israel and Judah is exceedingly great. The land is full of blood, and the city full of injustice. For they say, ‘The LORD has forsaken the land, and the LORD does not see.’ [10]As for me, my eye will not spare, nor will I have pity; I will bring their deeds upon their heads.”

[11]And behold, the man clothed in linen, with the writing case at his waist, brought back word, saying, “I have done as you commanded me.”

The Glory of the LORD Leaves the Temple

EZEKIEL **10** ‡Then I looked, and behold, on the expanse that was over the heads of the cherubim there appeared above them something like a sapphire, [1] in appearance like a throne. [2]‡And he said to the man clothed in linen, “Go in among the whirling wheels underneath the cherubim. Fill your hands with burning coals from between the cherubim, and scatter them over the city.”

And he went in before my eyes. [3]‡Now the cherubim were standing on the south side of the house, when the man went in, and a cloud filled the inner court. [4]‡And the glory of the LORD went up from the cherub to the threshold of the house, and the house was filled with the cloud, and the court was filled with the brightness of the glory of the LORD. [5]And the sound of the wings of the cherubim was heard as far as the outer court, like the voice of God Almighty when he speaks.

[6]‡And when he commanded the man clothed in linen, “Take fire from between the whirling wheels, from between the cherubim,” he went in and stood beside a wheel. [7]‡And a cherub stretched out his hand from between the cherubim to the fire that was between the cherubim, and took some of it and put it into the hands of the man clothed in linen, who took it and went out. [8]The cherubim appeared to have the form of a human hand under their wings.

[9]‡And I looked, and behold, there were four wheels beside the cherubim, one beside each cherub, and the appearance of the wheels was like sparkling beryl. [10]And as for their appearance, the four had the same likeness, as if a wheel were within a wheel. [11]When they went, they went in any of their four directions [2] without turning as they went, but in whatever direction the front wheel [3] faced, the others followed without turning as they went. [12]And their whole body, their rims, and their spokes, their wings, [4] and the wheels were full of eyes all around—the wheels that the four of them had. [13]As for the wheels, they were called in my hearing “the whirling wheels.” [14]‡And every one had four faces: the first

face was the face of the cherub, and the second face was a human face, and the third the face of a lion, and the fourth the face of an eagle.

[15]‡And the cherubim mounted up. These were the living creatures that I saw by the Chebar canal. [16]And when the cherubim went, the wheels went beside them. And when the cherubim lifted up their wings to mount up from the earth, the wheels did not turn from beside them. [17]When they stood still, these stood still, and when they mounted up, these mounted up with them, for the spirit of the living creatures [5] was in them.

[18]‡Then the glory of the LORD went out from the threshold of the house, and stood over the cherubim. [19]And the cherubim lifted up their wings and mounted up from the earth before my eyes as they went out, with the wheels beside them. And they stood at the entrance of the east gate of the house of the LORD, and the glory of the God of Israel was over them.

[20]These were the living creatures that I saw underneath the God of Israel by the Chebar canal; and I knew that they were cherubim. [21]Each had four faces, and each four wings, and underneath their wings the likeness of human hands. [22]And as for the likeness of their faces, they were the same faces whose appearance I had seen by the Chebar canal. Each one of them went straight forward.

Judgment on Wicked Counselors

EZEKIEL **11** †The Spirit lifted me up and brought me to the east gate of the house of the LORD, which faces east. And behold, at the entrance of the gateway there were twenty-five men. And I saw among them Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, princes of the people. [2]And he said to me, "Son of man, these are the men who devise iniquity and who give wicked counsel in this city; [3]†who say, 'The time is not near [1] to build houses. This city is the cauldron, and we are the meat.' [4]Therefore prophesy against them, prophesy, O son of man."

[5]And the Spirit of the LORD fell upon me, and he said to me, "Say, Thus says the LORD: So you think, O house of Israel. For I know the things that come into your mind. [6]†You have multiplied your slain in this city and have filled its streets with the slain. [7]†Therefore thus says the Lord GOD: Your slain whom you have laid in the midst of it, they are the meat, and this city is the cauldron, but you shall be brought out of the midst of it. [8]You have feared the sword, and I will bring the sword upon you, declares the Lord GOD. [9]And I will bring you out of the midst of it, and give you into the hands of foreigners, and execute judgments upon you. [10]You shall fall by the sword. I will judge you at the border of Israel, and you shall know that I am the LORD. [11]This city shall not be your cauldron, nor shall you be the meat in the midst of it. I will judge you at the border of Israel, [12]and you shall know that I am the LORD. For you have not walked in my statutes, nor obeyed my rules, but have acted according to the rules of the nations that are around you."

[13]†And it came to pass, while I was prophesying, that Pelatiah the son of Benaiah died. Then I fell down on my face and cried out with a loud voice and said, "Ah, Lord GOD! Will you make a full end of the remnant of Israel?"

Israel's New Heart and Spirit

[14]‡And the word of the LORD came to me: [15]‡“Son of man, your brothers, even your brothers, your kinsmen, [2] the whole house of Israel, all of them, are those of whom the inhabitants of Jerusalem have said, ‘Go far from the LORD; to us this land is given for a possession.’ [16]‡Therefore say, ‘Thus says the Lord GOD: Though I removed them far off among the nations, and though I scattered them among the countries, yet I have been a sanctuary to them for a while [3] in the countries where they have gone.’ [17]Therefore say, ‘Thus says the Lord GOD: I will gather you from the peoples and assemble you out of the countries where you have been scattered, and I will give you the land of Israel.’ [18]And when they come there, they will remove from it all its detestable things and all its abominations. [19]‡And I will give them one heart, and a new spirit I will put within them. I will remove the heart of stone from their flesh and give them a heart of flesh, [20]that they may walk in my statutes and keep my rules and obey them. And they shall be my people, and I will be their God. [21]But as for those whose heart goes after their detestable things and their abominations, I will [4] bring their deeds upon their own heads, declares the Lord GOD.”

[22]Then the cherubim lifted up their wings, with the wheels beside them, and the glory of the God of Israel was over them. [23]‡And the glory of the LORD went up from the midst of the city and stood on the mountain that is on the east side of the city. [24]‡And the Spirit lifted me up and brought me in the vision by the Spirit of God into Chaldea, to the exiles. Then the vision that I had seen went up from me. [25]And I told the exiles all the things that the LORD had shown me.

Judah's Captivity Symbolized

EZEKIEL **12** The word of the LORD came to me: [2]†“Son of man, you dwell in the midst of a rebellious house, who have eyes to see, but see not, who have ears to hear, but hear not, for they are a rebellious house. [3]†As for you, son of man, prepare for yourself an exile's baggage, and go into exile by day in their sight. You shall go like an exile from your place to another place in their sight. Perhaps they will understand, though [1] they are a rebellious house. [4]You shall bring out your baggage by day in their sight, as baggage for exile, and you shall go out yourself at evening in their sight, as those do who must go into exile. [5]†In their sight dig through the wall, and bring your baggage out through it. [6]†In their sight you shall lift the baggage upon your shoulder and carry it out at dusk. You shall cover your face that you may not see the land, for I have made you a sign for the house of Israel.”

[7]And I did as I was commanded. I brought out my baggage by day, as baggage for exile, and in the evening I dug through the wall with my own hands. I brought out my baggage at dusk, carrying it on my shoulder in their sight.

[8]In the morning the word of the LORD came to me: [9]“Son of man, has not the house of Israel, the rebellious house, said to you, ‘What are you doing?’ [10]‡Say to them, ‘Thus says the Lord GOD: This oracle concerns [2] the prince in Jerusalem and all the house of Israel who are in it.’ [3] [11]Say, ‘I am a sign for you: as I have done, so shall it be done to them. They shall go into exile, into captivity.’ [12]And the prince who is among them shall lift his baggage upon his shoulder at dusk, and shall go out. They shall dig through the wall to bring him out through it. He shall cover his face, that he may not see the land with his eyes. [13]And I will spread my net over him, and he shall be taken in my snare. And I will bring him to Babylon, the land of the Chaldeans, yet he shall not see it, and he shall die there. [14]‡And I will scatter toward every wind all who are around him, his helpers and all his troops, and I will unsheathe the sword after them. [15]And they shall know that I am the LORD, when I disperse them among the nations and scatter them among the countries. [16]But I will let a few of them escape from the

sword, from famine and pestilence, that they may declare all their abominations among the nations where they go, and may know that I am the LORD.”

[17]And the word of the LORD came to me: [18]“Son of man, eat your bread with quaking, and drink water with trembling and with anxiety. [19]And say to the people of the land, Thus says the Lord GOD concerning the inhabitants of Jerusalem in the land of Israel: They shall eat their bread with anxiety, and drink water in dismay. In this way her land will be stripped of all it contains, on account of the violence of all those who dwell in it. [20]And the inhabited cities shall be laid waste, and the land shall become a desolation; and you shall know that I am the LORD.”

[21]And the word of the LORD came to me: [22]†“Son of man, what is this proverb that you [4] have about the land of Israel, saying, ‘The days grow long, and every vision comes to nothing’? [23]Tell them therefore, ‘Thus says the Lord GOD: I will put an end to this proverb, and they shall no more use it as a proverb in Israel.’ But say to them, The days are near, and the fulfillment [5] of every vision. [24]For there shall be no more any false vision or flattering divination within the house of Israel. [25]†For I am the LORD; I will speak the word that I will speak, and it will be performed. It will no longer be delayed, but in your days, O rebellious house, I will speak the word and perform it, declares the Lord GOD.”

[26]And the word of the LORD came to me: [27]“Son of man, behold, they of the house of Israel say, ‘The vision that he sees is for many days from now, and he prophesies of times far off.’ [28]Therefore say to them, Thus says the Lord GOD: None of my words will be delayed any longer, but the word that I speak will be performed, declares the Lord GOD.”

False Prophets Condemned

EZEKIEL **13** The word of the LORD came to me: [2]‡†“Son of man, prophesy against the prophets of Israel, who are prophesying, and say to those who prophesy from their own hearts: ‘Hear the word of the LORD!’ [3]Thus says the Lord GOD, Woe to the foolish prophets who follow their own spirit, and have seen nothing! [4]†Your prophets have been like jackals among ruins, O Israel. [5]†You have not gone up into the breaches, or built up a wall for the house of Israel, that it might stand in battle in the day of the LORD. [6]They have seen false visions and lying divinations. They say, ‘Declares the LORD,’ when the LORD has not sent them, and yet they expect him to fulfill their word. [7]Have you not seen a false vision and uttered a lying divination, whenever you have said, ‘Declares the LORD,’ although I have not spoken?”

[8]Therefore thus says the Lord GOD: “Because you have uttered falsehood and seen lying visions, therefore behold, I am against you, declares the Lord GOD. [9]†My hand will be against the prophets who see false visions and who give lying divinations. They shall not be in the council of my people, nor be enrolled in the register of the house of Israel, nor shall they enter the land of Israel. And you shall know that I am the Lord GOD. [10]‡Precisely because they have misled my people, saying, ‘Peace,’ when there is no peace, and because, when the people build a wall, these prophets smear it with whitewash, [1] [11]‡say to those who smear it with whitewash that it shall fall! There will be a deluge of rain, and you, O great hailstones, will fall, and a stormy wind break out. [12]And when the wall falls, will it not be said to you, ‘Where is the coating with which you smeared it?’ [13]Therefore thus says the Lord GOD: I will make a stormy wind break out in my wrath, and there shall be a deluge of rain in my anger, and great hailstones in wrath to make a full end. [14]And I will break down the wall that you have smeared with whitewash, and bring it down to the ground, so that its foundation will be laid bare. When it falls, you shall perish in the midst of it, and you shall know that I am the LORD. [15]Thus will I spend my wrath upon the wall and upon those who have smeared it with whitewash, and I will say to you, The wall is no more, nor those who smeared it, [16]the prophets of Israel who prophesied concerning Jerusalem and saw visions of peace for her, when there was no peace, declares the Lord GOD.

[17]†“And you, son of man, set your face against the daughters of your
people, who prophesy out of their own minds. Prophesy against them [18]†and
say, Thus says the Lord GOD: Woe to the women who sew magic bands
upon all wrists, and make veils for the heads of persons of every stature, in
the hunt for souls! Will you hunt down souls belonging to my people and
keep your own souls alive? [19]You have profaned me among my people for
handfuls of barley and for pieces of bread, putting to death souls who
should not die and keeping alive souls who should not live, by your lying to
my people, who listen to lies.

[20]“Therefore thus says the Lord GOD: Behold, I am against your magic
bands with which you hunt the souls like birds, and I will tear them from
your arms, and I will let the souls whom you hunt go free, the souls like
birds. [21]Your veils also I will tear off and deliver my people out of your
hand, and they shall be no more in your hand as prey, and you shall know
that I am the LORD. [22]†Because you have disheartened the righteous falsely,
although I have not grieved him, and you have encouraged the wicked, that
he should not turn from his evil way to save his life, [23]†therefore you shall
no more see false visions nor practice divination. I will deliver my people
out of your hand. And you shall know that I am the LORD.”

Idolatrous Elders Condemned

EZEKIEL **14** ‡Then certain of the elders of Israel came to me and sat before me. [2]And the word of the LORD came to me: [3]“Son of man, these men have taken their idols into their hearts, and set the stumbling block of their iniquity before their faces. Should I indeed let myself be consulted by them? [4]†Therefore speak to them and say to them, Thus says the Lord GOD: Any one of the house of Israel who takes his idols into his heart and sets the stumbling block of his iniquity before his face, and yet comes to the prophet, I the LORD will answer him as he comes with the multitude of his idols, [5]that I may lay hold of the hearts of the house of Israel, who are all estranged from me through their idols.

[6]†“Therefore say to the house of Israel, Thus says the Lord GOD: Repent and turn away from your idols, and turn away your faces from all your abominations. [7]For any one of the house of Israel, or of the strangers who sojourn in Israel, who separates himself from me, taking his idols into his heart and putting the stumbling block of his iniquity before his face, and yet comes to a prophet to consult me through him, I the LORD will answer him myself. [8]†And I will set my face against that man; I will make him a sign and a byword and cut him off from the midst of my people, and you shall know that I am the LORD. [9]†And if the prophet is deceived and speaks a word, I, the LORD, have deceived that prophet, and I will stretch out my hand against him and will destroy him from the midst of my people Israel. [10]And they shall bear their punishment [1]—the punishment of the prophet and the punishment of the inquirer shall be alike— [11]that the house of Israel may no more go astray from me, nor defile themselves anymore with all their transgressions, but that they may be my people and I may be their God, declares the Lord GOD.”

Jerusalem Will Not Be Spared

[12]†And the word of the LORD came to me: [13]‡“Son of man, when a land sins against me by acting faithlessly, and I stretch out my hand against it and break its supply [2] of bread and send famine upon it, and cut off from it

man and beast, [14]‡even if these three men, Noah, Daniel, and Job, were in it, they would deliver but their own lives by their righteousness, declares the Lord GOD.

[15]“If I cause wild beasts to pass through the land, and they ravage it, and it be made desolate, so that no one may pass through because of the beasts, [16]even if these three men were in it, as I live, declares the Lord GOD, they would deliver neither sons nor daughters. They alone would be delivered, but the land would be desolate.

[17]“Or if I bring a sword upon that land and say, Let a sword pass through the land, and I cut off from it man and beast, [18]though these three men were in it, as I live, declares the Lord GOD, they would deliver neither sons nor daughters, but they alone would be delivered.

[19]“Or if I send a pestilence into that land and pour out my wrath upon it with blood, to cut off from it man and beast, [20]even if Noah, Daniel, and Job were in it, as I live, declares the Lord GOD, they would deliver neither son nor daughter. They would deliver but their own lives by their righteousness.

[21]“For thus says the Lord GOD: How much more when I send upon Jerusalem my four disastrous acts of judgment, sword, famine, wild beasts, and pestilence, to cut off from it man and beast! [22]‡But behold, some survivors will be left in it, sons and daughters who will be brought out; behold, when they come out to you, and you see their ways and their deeds, you will be consoled for the disaster that I have brought upon Jerusalem, for all that I have brought upon it. [23]They will console you, when you see their ways and their deeds, and you shall know that I have not done without cause all that I have done in it, declares the Lord GOD.”

Jerusalem, a Useless Vine

EZEKIEL **15** ‡And the word of the LORD came to me: [2]“Son of man, how does the wood of the vine surpass any wood, the vine branch that is among the trees of the forest? [3]Is wood taken from it to make anything? Do people take a peg from it to hang any vessel on it? [4]‡Behold, it is given to the fire for fuel. When the fire has consumed both ends of it, and the middle of it is charred, is it useful for anything? [5]Behold, when it was whole, it was used for nothing. How much less, when the fire has consumed it and it is charred, can it ever be used for anything! [6]‡Therefore thus says the Lord GOD: Like the wood of the vine among the trees of the forest, which I have given to the fire for fuel, so have I given up the inhabitants of Jerusalem. [7]And I will set my face against them. Though they escape from the fire, the fire shall yet consume them, and you will know that I am the LORD, when I set my face against them. [8]And I will make the land desolate, because they have acted faithlessly, declares the Lord GOD.”

The LORD's Faithless Bride

EZEKIEL **16** ‡†Again the word of the LORD came to me: [2]“Son of man, make known to Jerusalem her abominations, [3]‡†and say, Thus says the Lord GOD to Jerusalem: Your origin and your birth are of the land of the Canaanites; your father was an Amorite and your mother a Hittite. [4]‡And as for your birth, on the day you were born your cord was not cut, nor were you washed with water to cleanse you, nor rubbed with salt, nor wrapped in swaddling cloths. [5]No eye pitied you, to do any of these things to you out of compassion for you, but you were cast out on the open field, for you were abhorred, on the day that you were born.

[6]†“And when I passed by you and saw you wallowing in your blood, I said to you in your blood, ‘Live!’ I said to you in your blood, ‘Live!’ [7]†I made you flourish like a plant of the field. And you grew up and became tall and arrived at full adornment. Your breasts were formed, and your hair had grown; yet you were naked and bare.

[8]‡†“When I passed by you again and saw you, behold, you were at the age for love, and I spread the corner of my garment over you and covered your nakedness; I made my vow to you and entered into a covenant with you, declares the Lord GOD, and you became mine. [9]‡Then I bathed you with water and washed off your blood from you and anointed you with oil. [10]I clothed you also with embroidered cloth and shod you with fine leather. I wrapped you in fine linen and covered you with silk. [1] [11]And I adorned you with ornaments and put bracelets on your wrists and a chain on your neck. [12]And I put a ring on your nose and earrings in your ears and a beautiful crown on your head. [13]Thus you were adorned with gold and silver, and your clothing was of fine linen and silk and embroidered cloth. You ate fine flour and honey and oil. You grew exceedingly beautiful and advanced to royalty. [14]†And your renown went forth among the nations because of your beauty, for it was perfect through the splendor that I had bestowed on you, declares the Lord GOD.

[15]‡‡“But you trusted in your beauty and played the whore [2] because of your renown and lavished your whorings [3] on any passerby; your

beauty [4] became his. [16]You took some of your garments and made for yourself colorful shrines, and on them played the whore. The like has never been, nor ever shall be. [5] [17]You also took your beautiful jewels of my gold and of my silver, which I had given you, and made for yourself images of men, and with them played the whore. [18]And you took your embroidered garments to cover them, and set my oil and my incense before them. [19]Also my bread that I gave you—I fed you with fine flour and oil and honey—you set before them for a pleasing aroma; and so it was, declares the Lord GOD. [20]‡And you took your sons and your daughters, whom you had borne to me, and these you sacrificed to them to be devoured. Were your whorings so small a matter [21]that you slaughtered my children and delivered them up as an offering by fire to them? [22]And in all your abominations and your whorings you did not remember the days of your youth, when you were naked and bare, wallowing in your blood.

[23]‡“And after all your wickedness (woe, woe to you! declares the Lord GOD), [24]you built yourself a vaulted chamber and made yourself a lofty place in every square. [25]At the head of every street you built your lofty place and made your beauty an abomination, offering yourself [6] to any passerby and multiplying your whoring. [26]You also played the whore with the Egyptians, your lustful neighbors, multiplying your whoring, to provoke me to anger. [27]‡Behold, therefore, I stretched out my hand against you and diminished your allotted portion and delivered you to the greed of your enemies, the daughters of the Philistines, who were ashamed of your lewd behavior. [28]You played the whore also with the Assyrians, because you were not satisfied; yes, you played the whore with them, and still you were not satisfied. [29]‡You multiplied your whoring also with the trading land of Chaldea, and even with this you were not satisfied.

[30]“How sick is your heart, [7] declares the Lord GOD, because you did all these things, the deeds of a brazen prostitute, [31]‡building your vaulted chamber at the head of every street, and making your lofty place in every square. Yet you were not like a prostitute, because you scorned payment. [32]Adulterous wife, who receives strangers instead of her husband! [33]Men give gifts to all prostitutes, but you gave your gifts to all your lovers, bribing them to come to you from every side with your whorings. [34]So you were different from other women in your whorings. No one solicited you to

play the whore, and you gave payment, while no payment was given to you; therefore you were different.

[35]‡“Therefore, O prostitute, hear the word of the LORD: [36]Thus says the Lord GOD, Because your lust was poured out and your nakedness uncovered in your whorings with your lovers, and with all your abominable idols, and because of the blood of your children that you gave to them, [37]therefore, behold, I will gather all your lovers with whom you took pleasure, all those you loved and all those you hated. I will gather them against you from every side and will uncover your nakedness to them, that they may see all your nakedness. [38]And I will judge you as women who commit adultery and shed blood are judged, and bring upon you the blood of wrath and jealousy. [39]And I will give you into their hands, and they shall throw down your vaulted chamber and break down your lofty places. They shall strip you of your clothes and take your beautiful jewels and leave you naked and bare. [40]They shall bring up a crowd against you, and they shall stone you and cut you to pieces with their swords. [41]And they shall burn your houses and execute judgments upon you in the sight of many women. I will make you stop playing the whore, and you shall also give payment no more. [42]‡So will I satisfy my wrath on you, and my jealousy shall depart from you. I will be calm and will no more be angry. [43]Because you have not remembered the days of your youth, but have enraged me with all these things, therefore, behold, I have returned your deeds upon your head, declares the Lord GOD. Have you not committed lewdness in addition to all your abominations?

[44]‡“Behold, everyone who uses proverbs will use this proverb about you: ‘Like mother, like daughter.’ [45]You are the daughter of your mother, who loathed her husband and her children; and you are the sister of your sisters, who loathed their husbands and their children. Your mother was a Hittite and your father an Amorite. [46]‡And your elder sister is Samaria, who lived with her daughters to the north of you; and your younger sister, who lived to the south of you, is Sodom with her daughters. [47]Not only did you walk in their ways and do according to their abominations; within a very little time you were more corrupt than they in all your ways. [48]As I live, declares the Lord GOD, your sister Sodom and her daughters have not done as you and your daughters have done. [49]Behold, this was the guilt of your sister Sodom: she and her daughters had pride, excess of food, and prosperous

ease, but did not aid the poor and needy. [50]They were haughty and did an abomination before me. So I removed them, when I saw it. [51]Samaria has not committed half your sins. You have committed more abominations than they, and have made your sisters appear righteous by all the abominations that you have committed. [52]Bear your disgrace, you also, for you have intervened on behalf of your sisters. Because of your sins in which you acted more abominably than they, they are more in the right than you. So be ashamed, you also, and bear your disgrace, for you have made your sisters appear righteous.

[53]"I will restore their fortunes, both the fortunes of Sodom and her daughters, and the fortunes of Samaria and her daughters, and I will restore your own fortunes in their midst, [54]that you may bear your disgrace and be ashamed of all that you have done, becoming a consolation to them. [55]As for your sisters, Sodom and her daughters shall return to their former state, and Samaria and her daughters shall return to their former state, and you and your daughters shall return to your former state. [56]Was not your sister Sodom a byword in your mouth in the day of your pride, [57]before your wickedness was uncovered? Now you have become an object of reproach for the daughters of Syria [8] and all those around her, and for the daughters of the Philistines, those all around who despise you. [58]You bear the penalty of your lewdness and your abominations, declares the LORD.

The LORD's Everlasting Covenant

[59]"For thus says the Lord GOD: I will deal with you as you have done, you who have despised the oath in breaking the covenant, [60]‡yet I will remember my covenant with you in the days of your youth, and I will establish for you an everlasting covenant. [61]Then you will remember your ways and be ashamed when you take your sisters, both your elder and your younger, and I give them to you as daughters, but not on account of [9] the covenant with you. [62]I will establish my covenant with you, and you shall know that I am the LORD, [63]‡that you may remember and be confounded, and never open your mouth again because of your shame, when I atone for you for all that you have done, declares the Lord GOD."

Parable of Two Eagles and a Vine

EZEKIEL **17** ‡The word of the LORD came to me: [2]“Son of man, propound a riddle, and speak a parable to the house of Israel; [3]‡say, Thus says the Lord GOD: A great eagle with great wings and long pinions, rich in plumage of many colors, came to Lebanon and took the top of the cedar. [4]‡He broke off the topmost of its young twigs and carried it to a land of trade and set it in a city of merchants. [5]‡Then he took of the seed of the land and planted it in fertile soil. [1] He placed it beside abundant waters. He set it like a willow twig, [6]‡and it sprouted and became a low spreading vine, and its branches turned toward him, and its roots remained where it stood. So it became a vine and produced branches and put out boughs.

[7]‡“And there was another great eagle with great wings and much plumage, and behold, this vine bent its roots toward him and shot forth its branches toward him from the bed where it was planted, that he might water it. [8]It had been planted on good soil by abundant waters, that it might produce branches and bear fruit and become a noble vine.

[9]‡“Say, Thus says the Lord GOD: Will it thrive? Will he not pull up its roots and cut off its fruit, so that it withers, so that all its fresh sprouting leaves wither? It will not take a strong arm or many people to pull it from its roots. [10]Behold, it is planted; will it thrive? Will it not utterly wither when the east wind strikes it—wither away on the bed where it sprouted?”

[11]‡Then the word of the LORD came to me: [12]“Say now to the rebellious house, Do you not know what these things mean? Tell them, behold, the king of Babylon came to Jerusalem, and took her king and her princes and brought them to him to Babylon. [13]And he took one of the royal offspring [2] and made a covenant with him, putting him under oath (the chief men of the land he had taken away), [14]that the kingdom might be humble and not lift itself up, and keep his covenant that it might stand. [15]But he rebelled against him by sending his ambassadors to Egypt, that they might give him horses and a large army. Will he thrive? Can one escape who does such things? Can he break the covenant and yet escape?

[16]“As I live, declares the Lord GOD, surely in the place where the king dwells who made him king, whose oath he despised, and whose covenant with him he broke, in Babylon he shall die. [17]Pharaoh with his mighty army and great company will not help him in war, when mounds are cast up and siege walls built to cut off many lives. [18]He despised the oath in breaking the covenant, and behold, he gave his hand and did all these things; he shall not escape. [19]Therefore thus says the Lord GOD: As I live, surely it is my oath that he despised, and my covenant that he broke. I will return it upon his head. [20]I will spread my net over him, and he shall be taken in my snare, and I will bring him to Babylon and enter into judgment with him there for the treachery he has committed against me. [21]And all the pick [3] of his troops shall fall by the sword, and the survivors shall be scattered to every wind, and you shall know that I am the LORD; I have spoken.”

[22]‡Thus says the Lord GOD: “I myself will take a sprig from the lofty top of the cedar and will set it out. I will break off from the topmost of its young twigs a tender one, and I myself will plant it on a high and lofty mountain. [23]On the mountain height of Israel will I plant it, that it may bear branches and produce fruit and become a noble cedar. And under it will dwell every kind of bird; in the shade of its branches birds of every sort will nest. [24]†And all the trees of the field shall know that I am the LORD; I bring low the high tree, and make high the low tree, dry up the green tree, and make the dry tree flourish. I am the LORD; I have spoken, and I will do it.”

The Soul Who Sins Shall Die

EZEKIEL **18** ‡The word of the LORD came to me: [2]†“What do you [1] mean by repeating this proverb concerning the land of Israel, ‘The fathers have eaten sour grapes, and the children's teeth are set on edge’? [3]†As I live, declares the Lord GOD, this proverb shall no more be used by you in Israel. [4]†Behold, all souls are mine; the soul of the father as well as the soul of the son is mine: the soul who sins shall die.

[5]‡†“If a man is righteous and does what is just and right— [6]if he does not eat upon the mountains or lift up his eyes to the idols of the house of Israel, does not defile his neighbor's wife or approach a woman in her time of menstrual impurity, [7]does not oppress anyone, but restores to the debtor his pledge, commits no robbery, gives his bread to the hungry and covers the naked with a garment, [8]†does not lend at interest or take any profit, [2] withholds his hand from injustice, executes true justice between man and man, [9]†walks in my statutes, and keeps my rules by acting faithfully—he is righteous; he shall surely live, declares the Lord GOD.

[10]‡“If he fathers a son who is violent, a shedder of blood, who does any of these things [11](though he himself did none of these things), who even eats upon the mountains, defiles his neighbor's wife, [12]oppresses the poor and needy, commits robbery, does not restore the pledge, lifts up his eyes to the idols, commits abomination, [13]lends at interest, and takes profit; shall he then live? He shall not live. He has done all these abominations; he shall surely die; his blood shall be upon himself.

[14]‡“Now suppose this man fathers a son who sees all the sins that his father has done; he sees, and does not do likewise: [15]he does not eat upon the mountains or lift up his eyes to the idols of the house of Israel, does not defile his neighbor's wife, [16]does not oppress anyone, exacts no pledge, commits no robbery, but gives his bread to the hungry and covers the naked with a garment, [17]withholds his hand from iniquity, [3] takes no interest or profit, obeys my rules, and walks in my statutes; he shall not die for his father's iniquity; he shall surely live. [18]As for his father, because he

practiced extortion, robbed his brother, and did what is not good among his people, behold, he shall die for his iniquity.

[19]‡‡“Yet you say, ‘Why should not the son suffer for the iniquity of the father?’ When the son has done what is just and right, and has been careful to observe all my statutes, he shall surely live. [20]The soul who sins shall die. The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.

[21]‡“But if a wicked person turns away from all his sins that he has committed and keeps all my statutes and does what is just and right, he shall surely live; he shall not die. [22]None of the transgressions that he has committed shall be remembered against him; for the righteousness that he has done he shall live. [23]‡Have I any pleasure in the death of the wicked, declares the Lord GOD, and not rather that he should turn from his way and live? [24]‡But when a righteous person turns away from his righteousness and does injustice and does the same abominations that the wicked person does, shall he live? None of the righteous deeds that he has done shall be remembered; for the treachery of which he is guilty and the sin he has committed, for them he shall die.

[25]‡“Yet you say, ‘The way of the Lord is not just.’ Hear now, O house of Israel: Is my way not just? Is it not your ways that are not just? [26]When a righteous person turns away from his righteousness and does injustice, he shall die for it; for the injustice that he has done he shall die. [27]Again, when a wicked person turns away from the wickedness he has committed and does what is just and right, he shall save his life. [28]Because he considered and turned away from all the transgressions that he had committed, he shall surely live; he shall not die. [29]Yet the house of Israel says, ‘The way of the Lord is not just.’ O house of Israel, are my ways not just? Is it not your ways that are not just?

[30]‡“Therefore I will judge you, O house of Israel, every one according to his ways, declares the Lord GOD. Repent and turn from all your transgressions, lest iniquity be your ruin. [4] [31]‡Cast away from you all the transgressions that you have committed, and make yourselves a new heart and a new

spirit! Why will you die, O house of Israel? [32] †For I have no pleasure in the death of anyone, declares the Lord GOD; so turn, and live.”

A Lament for the Princes of Israel

EZEKIEL **19** ‡‡‡And you, take up a lamentation for the princes of Israel,
[2]and say:

What was your mother? A lioness!
Among lions she crouched;
in the midst of young lions
she reared her cubs.
[3]‡And she brought up one of her cubs;
he became a young lion,
and he learned to catch prey;
he devoured men.
[4]The nations heard about him;
he was caught in their pit,
and they brought him with hooks
to the land of Egypt.
[5]‡When she saw that she waited in vain,
that her hope was lost,
she took another of her cubs
and made him a young lion.
[6]He prowled among the lions;
he became a young lion,
and he learned to catch prey;
he devoured men,
[7]and seized [1] their widows.
He laid waste their cities,
and the land was appalled and all who were in it
at the sound of his roaring.
[8]Then the nations set against him
from provinces on every side;
they spread their net over him;
he was taken in their pit.
[9]With hooks they put him in a cage [2]
and brought him to the king of Babylon;
they brought him into custody,

that his voice should no more be heard
on the mountains of Israel.
[10]‡Your mother was like a vine in a vineyard [3]
planted by the water,
fruitful and full of branches
by reason of abundant water.
[11]Its strong stems became
rulers' scepters;
it towered aloft
among the thick boughs; [4]
it was seen in its height
with the mass of its branches.
[12]But the vine was plucked up in fury,
cast down to the ground;
the east wind dried up its fruit;
they were stripped off and withered.
As for its strong stem,
fire consumed it.
[13]Now it is planted in the wilderness,
in a dry and thirsty land.
[14]†And fire has gone out from the stem of its shoots,
has consumed its fruit,
so that there remains in it no strong stem,
no scepter for ruling.

This is a lamentation and has become a lamentation.

Israel's Continuing Rebellion

EZEKIEL **20** ‡In the seventh year, in the fifth month, on the tenth day of the month, certain of the elders of Israel came to inquire of the LORD, and sat before me. [2]And the word of the LORD came to me: [3]‡“Son of man, speak to the elders of Israel, and say to them, Thus says the Lord GOD, Is it to inquire of me that you come? As I live, declares the Lord GOD, I will not be inquired of by you. [4]Will you judge them, son of man, will you judge them? Let them know the abominations of their fathers, [5]‡and say to them, Thus says the Lord GOD: On the day when I chose Israel, I swore [1] to the offspring of the house of Jacob, making myself known to them in the land of Egypt; I swore to them, saying, I am the LORD your God. [6]On that day I swore to them that I would bring them out of the land of Egypt into a land that I had searched out for them, a land flowing with milk and honey, the most glorious of all lands. [7]And I said to them, Cast away the detestable things your eyes feast on, every one of you, and do not defile yourselves with the idols of Egypt; I am the LORD your God. [8]But they rebelled against me and were not willing to listen to me. None of them cast away the detestable things their eyes feasted on, nor did they forsake the idols of Egypt.

“Then I said I would pour out my wrath upon them and spend my anger against them in the midst of the land of Egypt. [9]But I acted for the sake of my name, that it should not be profaned in the sight of the nations among whom they lived, in whose sight I made myself known to them in bringing them out of the land of Egypt. [10]So I led them out of the land of Egypt and brought them into the wilderness. [11]I gave them my statutes and made known to them my rules, by which, if a person does them, he shall live. [12]Moreover, I gave them my Sabbaths, as a sign between me and them, that they might know that I am the LORD who sanctifies them. [13]But the house of Israel rebelled against me in the wilderness. They did not walk in my statutes but rejected my rules, by which, if a person does them, he shall live; and my Sabbaths they greatly profaned.

“Then I said I would pour out my wrath upon them in the wilderness, to make a full end of them. [14]But I acted for the sake of my name, that it should not be profaned in the sight of the nations, in whose sight I had brought them out. [15]Moreover, I swore to them in the wilderness that I would not bring them into the land that I had given them, a land flowing with milk and honey, the most glorious of all lands, [16]because they rejected my rules and did not walk in my statutes, and profaned my Sabbaths; for their heart went after their idols. [17]Nevertheless, my eye spared them, and I did not destroy them or make a full end of them in the wilderness.

[18]“And I said to their children in the wilderness, Do not walk in the statutes of your fathers, nor keep their rules, nor defile yourselves with their idols. [19]I am the LORD your God; walk in my statutes, and be careful to obey my rules, [20]and keep my Sabbaths holy that they may be a sign between me and you, that you may know that I am the LORD your God. [21]But the children rebelled against me. They did not walk in my statutes and were not careful to obey my rules, by which, if a person does them, he shall live; they profaned my Sabbaths.

“Then I said I would pour out my wrath upon them and spend my anger against them in the wilderness. [22]But I withheld my hand and acted for the sake of my name, that it should not be profaned in the sight of the nations, in whose sight I had brought them out. [23]Moreover, I swore to them in the wilderness that I would scatter them among the nations and disperse them through the countries, [24]because they had not obeyed my rules, but had rejected my statutes and profaned my Sabbaths, and their eyes were set on their fathers' idols. [25]‡Moreover, I gave them statutes that were not good and rules by which they could not have life, [26]and I defiled them through their very gifts in their offering up all their firstborn, that I might devastate them. I did it that they might know that I am the LORD.

[27]“Therefore, son of man, speak to the house of Israel and say to them, Thus says the Lord GOD: In this also your fathers blasphemed me, by dealing treacherously with me. [28]For when I had brought them into the land that I swore to give them, then wherever they saw any high hill or any leafy tree, there they offered their sacrifices and there they presented the provocation of their offering; there they sent up their pleasing aromas, and there they poured out their drink offerings. [29](I said to them, What is the high place to which you go? So its name is called Bamah [2] to this day.)

[30]“Therefore say to the house of Israel, Thus says the Lord GOD: Will you defile yourselves after the manner of your fathers and go whoring after their detestable things? [31]When you present your gifts and offer up your children in fire, [3] you defile yourselves with all your idols to this day. And shall I be inquired of by you, O house of Israel? As I live, declares the Lord GOD, I will not be inquired of by you.

[32]“What is in your mind shall never happen—the thought, ‘Let us be like the nations, like the tribes of the countries, and worship wood and stone.’

The LORD Will Restore Israel

[33]“As I live, declares the Lord GOD, surely with a mighty hand and an outstretched arm and with wrath poured out I will be king over you. [34]†I will bring you out from the peoples and gather you out of the countries where you are scattered, with a mighty hand and an outstretched arm, and with wrath poured out. [35]†And I will bring you into the wilderness of the peoples, and there I will enter into judgment with you face to face. [36]As I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you, declares the Lord GOD. [37]†I will make you pass under the rod, and I will bring you into the bond of the covenant. [38]†I will purge out the rebels from among you, and those who transgress against me. I will bring them out of the land where they sojourn, but they shall not enter the land of Israel. Then you will know that I am the LORD.

[39]†“As for you, O house of Israel, thus says the Lord GOD: Go serve every one of you his idols, now and hereafter, if you will not listen to me; but my holy name you shall no more profane with your gifts and your idols.

[40]†“For on my holy mountain, the mountain height of Israel, declares the Lord GOD, there all the house of Israel, all of them, shall serve me in the land. There I will accept them, and there I will require your contributions and the choicest of your gifts, with all your sacred offerings. [41]As a pleasing aroma I will accept you, when I bring you out from the peoples and gather you out of the countries where you have been scattered. And I will manifest my holiness among you in the sight of the nations. [42]And you shall know

that I am the LORD, when I bring you into the land of Israel, the country that I swore to give to your fathers. [43]And there you shall remember your ways and all your deeds with which you have defiled yourselves, and you shall loathe yourselves for all the evils that you have committed. [44]‡And you shall know that I am the LORD, when I deal with you for my name's sake, not according to your evil ways, nor according to your corrupt deeds, O house of Israel, declares the Lord GOD."

[45] [4] And the word of the LORD came to me: [46]‡"Son of man, set your face toward the southland; [5] preach against the south, and prophesy against the forest land in the Negeb. [47]Say to the forest of the Negeb, Hear the word of the LORD: Thus says the Lord GOD, Behold, I will kindle a fire in you, and it shall devour every green tree in you and every dry tree. The blazing flame shall not be quenched, and all faces from south to north shall be scorched by it. [48]All flesh shall see that I the LORD have kindled it; it shall not be quenched." [49]‡Then I said, "Ah, Lord GOD! They are saying of me, 'Is he not a maker of parables?'"

The LORD Has Drawn His Sword

EZEKIEL **21** ‡ [1] The word of the LORD came to me: [2]"Son of man, set your face toward Jerusalem and preach against the sanctuaries. [2] Prophesy against the land of Israel [3]‡and say to the land of Israel, Thus says the LORD: Behold, I am against you and will draw my sword from its sheath and will cut off from you both righteous and wicked. [4]Because I will cut off from you both righteous and wicked, therefore my sword shall be drawn from its sheath against all flesh from south to north. [5]And all flesh shall know that I am the LORD. I have drawn my sword from its sheath; it shall not be sheathed again.

[6]"As for you, son of man, groan; with breaking heart and bitter grief, groan before their eyes. [7]And when they say to you, 'Why do you groan?' you shall say, 'Because of the news that it is coming. Every heart will melt, and all hands will be feeble; every spirit will faint, and all knees will be weak as water. Behold, it is coming, and it will be fulfilled,'" declares the Lord GOD.

[8]‡And the word of the LORD came to me: [9]"Son of man, prophesy and say, Thus says the Lord, say:

"A sword, a sword is sharpened
    and also polished,
[10]‡sharpened for slaughter,
    polished to flash like lightning!

(Or shall we rejoice? You have despised the rod, my son, with everything of wood.) [3] [11]‡So the sword is given to be polished, that it may be grasped in the hand. It is sharpened and polished to be given into the hand of the slayer. [12]‡Cry out and wail, son of man, for it is against my people. It is against all the princes of Israel. They are delivered over to the sword with my people. Strike therefore upon your thigh. [13]For it will not be a testing—what could it do if you despise the rod?" [4] declares the Lord GOD.

[14]"As for you, son of man, prophesy. Clap your hands and let the sword come down twice, yes, three times, [5] the sword for those to be slain. It is the sword for the great slaughter, which surrounds them, [15]that their hearts

may melt, and many stumble. [6] At all their gates I have given the glittering sword. Ah, it is made like lightning; it is taken up [7] for slaughter. [16]Cut sharply to the right; set yourself to the left, wherever your face is directed. [17]I also will clap my hands, and I will satisfy my fury; I the LORD have spoken."

[18]†The word of the LORD came to me again: [19]"As for you, son of man, mark two ways for the sword of the king of Babylon to come. Both of them shall come from the same land. And make a signpost; make it at the head of the way to a city. [20]Mark a way for the sword to come to Rabbah of the Ammonites and to Judah, into Jerusalem the fortified. [21]†For the king of Babylon stands at the parting of the way, at the head of the two ways, to use divination. He shakes the arrows; he consults the teraphim; [8] he looks at the liver. [22]†Into his right hand comes the divination for Jerusalem, to set battering rams, to open the mouth with murder, to lift up the voice with shouting, to set battering rams against the gates, to cast up mounds, to build siege towers. [23]†But to them it will seem like a false divination. They have sworn solemn oaths, but he brings their guilt to remembrance, that they may be taken.

[24]"Therefore thus says the Lord GOD: Because you have made your guilt to be remembered, in that your transgressions are uncovered, so that in all your deeds your sins appear—because you have come to remembrance, you shall be taken in hand. [25]†And you, O profane [9] wicked one, prince of Israel, whose day has come, the time of your final punishment, [26]†thus says the Lord GOD: Remove the turban and take off the crown. Things shall not remain as they are. Exalt that which is low, and bring low that which is exalted. [27]†A ruin, ruin, ruin I will make it. This also shall not be, until he comes, the one to whom judgment belongs, and I will give it to him.

[28]†"And you, son of man, prophesy, and say, Thus says the Lord GOD concerning the Ammonites and concerning their reproach; say, A sword, a sword is drawn for the slaughter. It is polished to consume and to flash like lightning— [29]while they see for you false visions, while they divine lies for you—to place you on the necks of the profane wicked, whose day has come, the time of their final punishment. [30]†Return it to its sheath. In the place where you were created, in the land of your origin, I will judge you.

[31]And I will pour out my indignation upon you; I will blow upon you with the fire of my wrath, and I will deliver you into the hands of brutish men, skillful to destroy. [32]†You shall be fuel for the fire. Your blood shall be in the midst of the land. You shall be no more remembered, for I the LORD have spoken.”

Israel's Shedding of Blood

EZEKIEL **22** And the word of the LORD came to me, saying, [2]‡“And you, son of man, will you judge, will you judge the bloody city? Then declare to her all her abominations. [3]You shall say, Thus says the Lord GOD: A city that sheds blood in her midst, so that her time may come, and that makes idols to defile herself! [4]‡You have become guilty by the blood that you have shed, and defiled by the idols that you have made, and you have brought your days near, the appointed time of [1] your years has come. Therefore I have made you a reproach to the nations, and a mockery to all the countries. [5]‡Those who are near and those who are far from you will mock you; your name is defiled; you are full of tumult.

[6]“Behold, the princes of Israel in you, every one according to his power, have been bent on shedding blood. [7]Father and mother are treated with contempt in you; the sojourner suffers extortion in your midst; the fatherless and the widow are wronged in you. [8]You have despised my holy things and profaned my Sabbaths. [9]‡There are men in you who slander to shed blood, and people in you who eat on the mountains; they commit lewdness in your midst. [10]In you men uncover their fathers' nakedness; in you they violate women who are unclean in their menstrual impurity. [11]One commits abomination with his neighbor's wife; another lewdly defiles his daughter-in-law; another in you violates his sister, his father's daughter. [12]In you they take bribes to shed blood; you take interest and profit [2] and make gain of your neighbors by extortion; but me you have forgotten, declares the Lord GOD.

[13]“Behold, I strike my hand at the dishonest gain that you have made, and at the blood that has been in your midst. [14]‡Can your courage endure, or can your hands be strong, in the days that I shall deal with you? I the LORD have spoken, and I will do it. [15]I will scatter you among the nations and disperse you through the countries, and I will consume your uncleanness out of you. [16]‡And you shall be profaned by your own doing in the sight of the nations, and you shall know that I am the LORD.”

[17]‡And the word of the LORD came to me: [18]“Son of man, the house of Israel has become dross to me; all of them are bronze and tin and iron and lead in the furnace; they are dross of silver. [19]Therefore thus says the Lord GOD: Because you have all become dross, therefore, behold, I will gather you into the midst of Jerusalem. [20]As one gathers silver and bronze and iron and lead and tin into a furnace, to blow the fire on it in order to melt it, so I will gather you in my anger and in my wrath, and I will put you in and melt you. [21]I will gather you and blow on you with the fire of my wrath, and you shall be melted in the midst of it. [22]As silver is melted in a furnace, so you shall be melted in the midst of it, and you shall know that I am the LORD; I have poured out my wrath upon you.”

[23]And the word of the LORD came to me: [24]“Son of man, say to her, You are a land that is not cleansed or rained upon in the day of indignation. [25]‡The conspiracy of her prophets in her midst is like a roaring lion tearing the prey; they have devoured human lives; they have taken treasure and precious things; they have made many widows in her midst. [26]Her priests have done violence to my law and have profaned my holy things. They have made no distinction between the holy and the common, neither have they taught the difference between the unclean and the clean, and they have disregarded my Sabbaths, so that I am profaned among them. [27]Her princes in her midst are like wolves tearing the prey, shedding blood, destroying lives to get dishonest gain. [28]And her prophets have smeared whitewash for them, seeing false visions and divining lies for them, saying, ‘Thus says the Lord GOD,’ when the LORD has not spoken. [29]The people of the land have practiced extortion and committed robbery. They have oppressed the poor and needy, and have extorted from the sojourner without justice. [30]†And I sought for a man among them who should build up the wall and stand in the breach before me for the land, that I should not destroy it, but I found none. [31]Therefore I have poured out my indignation upon them. I have consumed them with the fire of my wrath. I have returned their way upon their heads, declares the Lord GOD.”

Oholah and Oholibah

EZEKIEL **23** The word of the LORD came to me: [2]‡“Son of man, there were two women, the daughters of one mother. [3]They played the whore in Egypt; they played the whore in their youth; there their breasts were pressed and their virgin bosoms [1] handled. [4]Oholah was the name of the elder and Oholibah the name of her sister. They became mine, and they bore sons and daughters. As for their names, Oholah is Samaria, and Oholibah is Jerusalem.

[5]‡“Oholah played the whore while she was mine, and she lusted after her lovers the Assyrians, warriors [6]clothed in purple, governors and commanders, all of them desirable young men, horsemen riding on horses. [7]She bestowed her whoring upon them, the choicest men of Assyria all of them, and she defiled herself with all the idols of everyone after whom she lusted. [8]She did not give up her whoring that she had begun in Egypt; for in her youth men had lain with her and handled her virgin bosom and poured out their whoring lust upon her. [9]Therefore I delivered her into the hands of her lovers, into the hands of the Assyrians, after whom she lusted. [10]These uncovered her nakedness; they seized her sons and her daughters; and as for her, they killed her with the sword; and she became a byword among women, when judgment had been executed on her.

[11]‡“Her sister Oholibah saw this, and she became more corrupt than her sister [2] in her lust and in her whoring, which was worse than that of her sister. [12]†She lusted after the Assyrians, governors and commanders, warriors clothed in full armor, horsemen riding on horses, all of them desirable young men. [13]And I saw that she was defiled; they both took the same way. [14]‡But she carried her whoring further. She saw men portrayed on the wall, the images of the Chaldeans portrayed in vermilion, [15]wearing belts on their waists, with flowing turbans on their heads, all of them having the appearance of officers, a likeness of Babylonians whose native land was Chaldea. [16]When she saw them, she lusted after them and sent messengers to them in Chaldea. [17]†And the Babylonians came to her into the bed of love, and they defiled her with their whoring lust. And after she was defiled by them, she turned from them in disgust. [18]When she carried on her

whoring so openly and flaunted her nakedness, I turned in disgust from her, as I had turned in disgust from her sister. [19]†Yet she increased her whoring, remembering the days of her youth, when she played the whore in the land of Egypt [20]and lusted after her paramours there, whose members were like those of donkeys, and whose issue was like that of horses. [21]Thus you longed for the lewdness of your youth, when the Egyptians handled your bosom and pressed [3] your young breasts.”

[22]‡Therefore, O Oholibah, thus says the Lord GOD: “Behold, I will stir up against you your lovers from whom you turned in disgust, and I will bring them against you from every side: [23]†the Babylonians and all the Chaldeans, Pekod and Shoa and Koa, and all the Assyrians with them, desirable young men, governors and commanders all of them, officers and men of renown, all of them riding on horses. [24]And they shall come against you from the north [4] with chariots and wagons and a host of peoples. They shall set themselves against you on every side with buckler, shield, and helmet; and I will commit the judgment to them, and they shall judge you according to their judgments. [25]†And I will direct my jealousy against you, that they may deal with you in fury. They shall cut off your nose and your ears, and your survivors shall fall by the sword. They shall seize your sons and your daughters, and your survivors shall be devoured by fire. [26]They shall also strip you of your clothes and take away your beautiful jewels. [27]Thus I will put an end to your lewdness and your whoring begun in the land of Egypt, so that you shall not lift up your eyes to them or remember Egypt anymore.

[28]“For thus says the Lord GOD: Behold, I will deliver you into the hands of those whom you hate, into the hands of those from whom you turned in disgust, [29]and they shall deal with you in hatred and take away all the fruit of your labor and leave you naked and bare, and the nakedness of your whoring shall be uncovered. Your lewdness and your whoring [30]have brought this upon you, because you played the whore with the nations and defiled yourself with their idols. [31]You have gone the way of your sister; therefore I will give her cup into your hand. [32]‡Thus says the Lord GOD:

“You shall drink your sister's cup
    that is deep and large;
you shall be laughed at and held in derision,

for it contains much;
[33]you will be filled with drunkenness and sorrow.
A cup of horror and desolation,
the cup of your sister Samaria;
[34]you shall drink it and drain it out,
and gnaw its shards,
and tear your breasts;

for I have spoken, declares the Lord GOD. [35]Therefore thus says the Lord GOD: Because you have forgotten me and cast me behind your back, you yourself must bear the consequences of your lewdness and whoring."

[36]‡The LORD said to me: "Son of man, will you judge Oholah and Oholibah? Declare to them their abominations. [37]For they have committed adultery, and blood is on their hands. With their idols they have committed adultery, and they have even offered up [5] to them for food the children whom they had borne to me. [38]Moreover, this they have done to me: they have defiled my sanctuary on the same day and profaned my Sabbaths. [39]For when they had slaughtered their children in sacrifice to their idols, on the same day they came into my sanctuary to profane it. And behold, this is what they did in my house. [40]They even sent for men to come from afar, to whom a messenger was sent; and behold, they came. For them you bathed yourself, painted your eyes, and adorned yourself with ornaments. [41]You sat on a stately couch, with a table spread before it on which you had placed my incense and my oil. [42]The sound of a carefree multitude was with her; and with men of the common sort, drunkards [6] were brought from the wilderness; and they put bracelets on the hands of the women, and beautiful crowns on their heads.

[43]"Then I said of her who was worn out by adultery, Now they will continue to use her for a whore, even her! [7] [44]For they have gone in to her, as men go in to a prostitute. Thus they went in to Oholah and to Oholibah, lewd women! [45]‡But righteous men shall pass judgment on them with the sentence of adulteresses, and with the sentence of women who shed blood, because they are adulteresses, and blood is on their hands."

[46]For thus says the Lord GOD: "Bring up a vast host against them, and make them an object of terror and a plunder. [47]And the host shall stone them and

cut them down with their swords. They shall kill their sons and their daughters, and burn up their houses. [48]Thus will I put an end to lewdness in the land, that all women may take warning and not commit lewdness as you have done. [49]And they shall return your lewdness upon you, and you shall bear the penalty for your sinful idolatry, and you shall know that I am the Lord GOD.”

The Siege of Jerusalem

EZEKIEL **24** ‡In the ninth year, in the tenth month, on the tenth day of the month, the word of the LORD came to me: [2]“Son of man, write down the name of this day, this very day. The king of Babylon has laid siege to Jerusalem this very day. [3]‡And utter a parable to the rebellious house and say to them, Thus says the Lord GOD:

> “Set on the pot, set it on;
> pour in water also;
> [4]put in it the pieces of meat,
> all the good pieces, the thigh and the shoulder;
> fill it with choice bones.
> [5]Take the choicest one of the flock;
> pile the logs [1] under it;
> boil it well;
> seethe also its bones in it.

[6]†“Therefore thus says the Lord GOD: Woe to the bloody city, to the pot whose corrosion is in it, and whose corrosion has not gone out of it! Take out of it piece after piece, without making any choice. [2] [7]†For the blood she has shed is in her midst; she put it on the bare rock; she did not pour it out on the ground to cover it with dust. [8]To rouse my wrath, to take vengeance, I have set on the bare rock the blood she has shed, that it may not be covered. [9]‡Therefore thus says the Lord GOD: Woe to the bloody city! I also will make the pile great. [10]Heap on the logs, kindle the fire, boil the meat well, mix in the spices, [3] and let the bones be burned up. [11]‡Then set it empty upon the coals, that it may become hot, and its copper may burn, that its uncleanness may be melted in it, its corrosion consumed. [12]She has wearied herself with toil; [4] its abundant corrosion does not go out of it. Into the fire with its corrosion! [13]On account of your unclean lewdness, because I would have cleansed you and you were not cleansed from your uncleanness, you shall not be cleansed anymore till I have satisfied my fury upon you. [14]I am the LORD. I have spoken; it shall come to pass; I will do it. I will not go back; I will not spare; I will not relent; according to your ways and your deeds you will be judged, declares the Lord GOD.”

Ezekiel's Wife Dies

[15]The word of the LORD came to me: [16]‡“Son of man, behold, I am about to take the delight of your eyes away from you at a stroke; yet you shall not mourn or weep, nor shall your tears run down. [17]Sigh, but not aloud; make no mourning for the dead. Bind on your turban, and put your shoes on your feet; do not cover your lips, nor eat the bread of men.” [18]So I spoke to the people in the morning, and at evening my wife died. And on the next morning I did as I was commanded.

[19]And the people said to me, “Will you not tell us what these things mean for us, that you are acting thus?” [20]Then I said to them, “The word of the LORD came to me: [21]‘Say to the house of Israel, Thus says the Lord GOD: Behold, I will profane my sanctuary, the pride of your power, the delight of your eyes, and the yearning of your soul, and your sons and your daughters whom you left behind shall fall by the sword. [22]And you shall do as I have done; you shall not cover your lips, nor eat the bread of men. [23]Your turbans shall be on your heads and your shoes on your feet; you shall not mourn or weep, but you shall rot away in your iniquities and groan to one another. [24]Thus shall Ezekiel be to you a sign; according to all that he has done you shall do. When this comes, then you will know that I am the Lord GOD.’

[25]†“As for you, son of man, surely on the day when I take from them their stronghold, their joy and glory, the delight of their eyes and their soul's desire, and also their sons and daughters, [26]‡on that day a fugitive will come to you to report to you the news. [27]On that day your mouth will be opened to the fugitive, and you shall speak and be no longer mute. So you will be a sign to them, and they will know that I am the LORD.”

Prophecy Against Ammon

EZEKIEL **25** †The word of the LORD came to me: [2]‡“Son of man, set your face toward the Ammonites and prophesy against them. [3]Say to the Ammonites, Hear the word of the Lord GOD: Thus says the Lord GOD, Because you said, ‘Aha!’ over my sanctuary when it was profaned, and over the land of Israel when it was made desolate, and over the house of Judah when they went into exile, [4]†therefore behold, I am handing you over to the people of the East for a possession, and they shall set their encampments among you and make their dwellings in your midst. They shall eat your fruit, and they shall drink your milk. [5]†I will make Rabbah a pasture for camels and Ammon [1] a fold for flocks. Then you will know that I am the LORD. [6]For thus says the Lord GOD: Because you have clapped your hands and stamped your feet and rejoiced with all the malice within your soul against the land of Israel, [7]†therefore, behold, I have stretched out my hand against you, and will hand you over as plunder to the nations. And I will cut you off from the peoples and will make you perish out of the countries; I will destroy you. Then you will know that I am the LORD.

Prophecy Against Moab and Seir

[8]‡†“Thus says the Lord GOD: Because Moab and Seir [2] said, ‘Behold, the house of Judah is like all the other nations,’ [9]therefore I will lay open the flank of Moab from the cities, from its cities on its frontier, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim. [10]I will give it along with the Ammonites to the people of the East as a possession, that the Ammonites may be remembered no more among the nations, [11]and I will execute judgments upon Moab. Then they will know that I am the LORD.

Prophecy Against Edom

[12]†“Thus says the Lord GOD: Because Edom acted revengefully against the house of Judah and has grievously offended in taking vengeance on them, [13]‡†therefore thus says the Lord GOD, I will stretch out my hand against

Edom and cut off from it man and beast. And I will make it desolate; from Teman even to Dedan they shall fall by the sword. [14]And I will lay my vengeance upon Edom by the hand of my people Israel, and they shall do in Edom according to my anger and according to my wrath, and they shall know my vengeance, declares the Lord GOD.

Prophecy Against Philistia

[15]‡“Thus says the Lord GOD: Because the Philistines acted revengefully and took vengeance with malice of soul to destroy in never-ending enmity, [16]‡therefore thus says the Lord GOD, Behold, I will stretch out my hand against the Philistines, and I will cut off the Cherethites and destroy the rest of the seacoast. [17]‡I will execute great vengeance on them with wrathful rebukes. Then they will know that I am the LORD, when I lay my vengeance upon them.”

Prophecy Against Tyre

EZEKIEL **26** †In the eleventh year, on the first day of the month, the word of the LORD came to me: [2]“Son of man, because Tyre said concerning Jerusalem, ‘Aha, the gate of the peoples is broken; it has swung open to me. I shall be replenished, now that she is laid waste,’ [3]‡therefore thus says the Lord GOD: Behold, I am against you, O Tyre, and will bring up many nations against you, as the sea brings up its waves. [4]They shall destroy the walls of Tyre and break down her towers, and I will scrape her soil from her and make her a bare rock. [5]‡She shall be in the midst of the sea a place for the spreading of nets, for I have spoken, declares the Lord GOD. And she shall become plunder for the nations, [6]and her daughters on the mainland shall be killed by the sword. Then they will know that I am the LORD.

[7]‡“For thus says the Lord GOD: Behold, I will bring against Tyre from the north Nebuchadnezzar [1] king of Babylon, king of kings, with horses and chariots, and with horsemen and a host of many soldiers. [8]He will kill with the sword your daughters on the mainland. He will set up a siege wall against you and throw up a mound against you, and raise a roof of shields against you. [9]He will direct the shock of his battering rams against your walls, and with his axes he will break down your towers. [10]His horses will be so many that their dust will cover you. Your walls will shake at the noise of the horsemen and wagons and chariots, when he enters your gates as men enter a city that has been breached. [11]With the hoofs of his horses he will trample all your streets. He will kill your people with the sword, and your mighty pillars will fall to the ground. [12]†They will plunder your riches and loot your merchandise. They will break down your walls and destroy your pleasant houses. Your stones and timber and soil they will cast into the midst of the waters. [13]†And I will stop the music of your songs, and the sound of your lyres shall be heard no more. [14]I will make you a bare rock. You shall be a place for the spreading of nets. You shall never be rebuilt, for I am the LORD; I have spoken, declares the Lord GOD.

[15]‡“Thus says the Lord GOD to Tyre: Will not the coastlands shake at the sound of your fall, when the wounded groan, when slaughter is made in your midst? [16]Then all the princes of the sea will step down from their

thrones and remove their robes and strip off their embroidered garments. They will clothe themselves with trembling; they will sit on the ground and tremble every moment and be appalled at you. [17]And they will raise a lamentation over you and say to you,

“‘How you have perished,
you who were inhabited from the seas,
O city renowned,
who was mighty on the sea;
she and her inhabitants imposed their terror
on all her inhabitants!
[18]Now the coastlands tremble
on the day of your fall,
and the coastlands that are on the sea
are dismayed at your passing.’

[19]‡“For thus says the Lord GOD: When I make you a city laid waste, like the cities that are not inhabited, when I bring up the deep over you, and the great waters cover you, [20]then I will make you go down with those who go down to the pit, to the people of old, and I will make you to dwell in the world below, among ruins from of old, with those who go down to the pit, so that you will not be inhabited; but I will set beauty in the land of the living. [21]I will bring you to a dreadful end, and you shall be no more. Though you be sought for, you will never be found again, declares the Lord GOD.”

A Lament for Tyre

EZEKIEL **27** ‡The word of the LORD came to me: [2]“Now you, son of man, raise a lamentation over Tyre, [3]and say to Tyre, who dwells at the entrances to the sea, merchant of the peoples to many coastlands, thus says the Lord GOD:

“O Tyre, you have said,
‘I am perfect in beauty.’
[4]Your borders are in the heart of the seas;
your builders made perfect your beauty.
[5]‡They made all your planks
of fir trees from Senir;
they took a cedar from Lebanon
to make a mast for you.
[6]Of oaks of Bashan
they made your oars;
they made your deck of pines
from the coasts of Cyprus,
inlaid with ivory.
[7]Of fine embroidered linen from Egypt
was your sail,
serving as your banner;
blue and purple from the coasts of Elishah
was your awning.
[8]The inhabitants of Sidon and Arvad
were your rowers;
your skilled men, O Tyre, were in you;
they were your pilots.
[9]The elders of Gebal and her skilled men were in you,
caulking your seams;
all the ships of the sea with their mariners were in you
to barter for your wares.

[10]‡“Persia and Lud and Put were in your army as your men of war. They hung the shield and helmet in you; they gave you splendor. [11]‡Men of Arvad

and Helech were on your walls all around, and men of Gamad were in your towers. They hung their shields on your walls all around; they made perfect your beauty.

[12]‡“Tarshish did business with you because of your great wealth of every kind; silver, iron, tin, and lead they exchanged for your wares. [13]‡Javan, Tubal, and Meshech traded with you; they exchanged human beings and vessels of bronze for your merchandise. [14]‡From Beth-togarmah they exchanged horses, war horses, and mules for your wares. [15]‡The men of Dedan [1] traded with you. Many coastlands were your own special markets; they brought you in payment ivory tusks and ebony. [16]Syria did business with you because of your abundant goods; they exchanged for your wares emeralds, purple, embroidered work, fine linen, coral, and ruby. [17]‡Judah and the land of Israel traded with you; they exchanged for your merchandise wheat of Minnith, meal, [2] honey, oil, and balm. [18]‡Damascus did business with you for your abundant goods, because of your great wealth of every kind; wine of Helbon and wool of Sahar [19]‡and casks of wine [3] from Uzal they exchanged for your wares; wrought iron, cassia, and calamus were bartered for your merchandise. [20]Dedan traded with you in saddlecloths for riding. [21]‡Arabia and all the princes of Kedar were your favored dealers in lambs, rams, and goats; in these they did business with you. [22]‡The traders of Sheba and Raamah traded with you; they exchanged for your wares the best of all kinds of spices and all precious stones and gold. [23]‡Haran, Canneh, Eden, traders of Sheba, Asshur, and Chilmad traded with you. [24]In your market these traded with you in choice garments, in clothes of blue and embroidered work, and in carpets of colored material, bound with cords and made secure. [25]‡The ships of Tarshish traveled for you with your merchandise. So you were filled and heavily laden in the heart of the seas.

[26]‡“Your rowers have brought you out
    into the high seas.
The east wind has wrecked you
    in the heart of the seas.
[27]Your riches, your wares, your merchandise,
    your mariners and your pilots,
your caulkers, your dealers in merchandise,

and all your men of war who are in you,
with all your crew
that is in your midst,
sink into the heart of the seas
on the day of your fall.
[28]‡At the sound of the cry of your pilots
the countryside shakes,
[29]and down from their ships
come all who handle the oar.
The mariners and all the pilots of the sea
stand on the land
[30]and shout aloud over you
and cry out bitterly.
They cast dust on their heads
and wallow in ashes;
[31]they make themselves bald for you
and put sackcloth on their waist,
and they weep over you in bitterness of soul,
with bitter mourning.
[32]In their wailing they raise a lamentation for you
and lament over you:
‘Who is like Tyre,
like one destroyed in the midst of the sea?
[33]When your wares came from the seas,
you satisfied many peoples;
with your abundant wealth and merchandise
you enriched the kings of the earth.
[34]Now you are wrecked by the seas,
in the depths of the waters;
your merchandise and all your crew in your midst
have sunk with you.
[35]All the inhabitants of the coastlands
are appalled at you,
and the hair of their kings bristles with horror;
their faces are convulsed.
[36]‡The merchants among the peoples hiss at you;
you have come to a dreadful end

and shall be no more forever.’”

Prophecy Against the Prince of Tyre

EZEKIEL **28** ‡The word of the LORD came to me: [2]‡“Son of man, say to the prince of Tyre, Thus says the Lord GOD:

“Because your heart is proud,
and you have said, ‘I am a god,
I sit in the seat of the gods,
in the heart of the seas,’
yet you are but a man, and no god,
though you make your heart like the heart of a god—
[3]‡you are indeed wiser than Daniel;
no secret is hidden from you;
[4]by your wisdom and your understanding
you have made wealth for yourself,
and have gathered gold and silver
into your treasuries;
[5]by your great wisdom in your trade
you have increased your wealth,
and your heart has become proud in your wealth—
[6]‡therefore thus says the Lord GOD:
Because you make your heart
like the heart of a god,
[7]therefore, behold, I will bring foreigners upon you,
the most ruthless of the nations;
and they shall draw their swords against the beauty of your wisdom
and defile your splendor.
[8]They shall thrust you down into the pit,
and you shall die the death of the slain
in the heart of the seas.
[9]Will you still say, ‘I am a god,’
in the presence of those who kill you,
though you are but a man, and no god,
in the hands of those who slay you?
[10]You shall die the death of the uncircumcised
by the hand of foreigners;

for I have spoken, declares the Lord GOD.”

A Lament over the King of Tyre

[11]‡Moreover, the word of the LORD came to me: [12]†“Son of man, raise a lamentation over the king of Tyre, and say to him, Thus says the Lord GOD:

“You were the signet of perfection, [1]
full of wisdom and perfect in beauty.
[13]†You were in Eden, the garden of God;
every precious stone was your covering,
sardius, topaz, and diamond,
beryl, onyx, and jasper,
sapphire, [2] emerald, and carbuncle;
and crafted in gold were your settings
and your engravings. [3]
On the day that you were created
they were prepared.
[14]†You were an anointed guardian cherub.
I placed you; [4] you were on the holy mountain of God;
in the midst of the stones of fire you walked.
[15]†You were blameless in your ways
from the day you were created,
till unrighteousness was found in you.
[16]†In the abundance of your trade
you were filled with violence in your midst, and you sinned;
so I cast you as a profane thing from the mountain of God,
and I destroyed you, [5] O guardian cherub,
from the midst of the stones of fire.
[17]‡Your heart was proud because of your beauty;
you corrupted your wisdom for the sake of your splendor.
I cast you to the ground;
I exposed you before kings,
to feast their eyes on you.
[18]By the multitude of your iniquities,
in the unrighteousness of your trade
you profaned your sanctuaries;

so I brought fire out from your midst;
it consumed you,
and I turned you to ashes on the earth
in the sight of all who saw you.
[19]All who know you among the peoples
are appalled at you;
you have come to a dreadful end
and shall be no more forever.”

Prophecy Against Sidon

[20]The word of the LORD came to me: [21]“Son of man, set your face toward Sidon, and prophesy against her [22]and say, Thus says the Lord GOD:

“Behold, I am against you, O Sidon,
and I will manifest my glory in your midst.
And they shall know that I am the LORD
when I execute judgments in her
and manifest my holiness in her;
[23]for I will send pestilence into her,
and blood into her streets;
and the slain shall fall in her midst,
by the sword that is against her on every side.
Then they will know that I am the LORD.

[24]“And for the house of Israel there shall be no more a brier to prick or a thorn to hurt them among all their neighbors who have treated them with contempt. Then they will know that I am the Lord GOD.

Israel Gathered in Security

[25]“Thus says the Lord GOD: When I gather the house of Israel from the peoples among whom they are scattered, and manifest my holiness in them in the sight of the nations, then they shall dwell in their own land that I gave to my servant Jacob. [26]And they shall dwell securely in it, and they shall build houses and plant vineyards. They shall dwell securely, when I execute

judgments upon all their neighbors who have treated them with contempt. Then they will know that I am the LORD their God.”

Prophecy Against Egypt

EZEKIEL **29** †In the tenth year, in the tenth month, on the twelfth day of the month, the word of the LORD came to me: [2]†“Son of man, set your face against Pharaoh king of Egypt, and prophesy against him and against all Egypt; [3]†speak, and say, Thus says the Lord GOD:

“Behold, I am against you,
    Pharaoh king of Egypt,
the great dragon that lies
    in the midst of his streams,
that says, ‘My Nile is my own;
    I made it for myself.’
[4]†I will put hooks in your jaws,
    and make the fish of your streams stick to your scales;
and I will draw you up out of the midst of your streams,
    with all the fish of your streams
    that stick to your scales.
[5]And I will cast you out into the wilderness,
    you and all the fish of your streams;
you shall fall on the open field,
    and not be brought together or gathered.
To the beasts of the earth and to the birds of the heavens
    I give you as food.

[6]†Then all the inhabitants of Egypt shall know that I am the LORD.

“Because you [1] have been a staff of reed to the house of Israel, [7]when they grasped you with the hand, you broke and tore all their shoulders; and when they leaned on you, you broke and made all their loins to shake. [2] [8]Therefore thus says the Lord GOD: Behold, I will bring a sword upon you, and will cut off from you man and beast, [9]†and the land of Egypt shall be a desolation and a waste. Then they will know that I am the LORD.

“Because you [3] said, ‘The Nile is mine, and I made it,’ [10]†therefore, behold, I am against you and against your streams, and I will make the land of Egypt an utter waste and desolation, from Migdol to Syene, as far as the border of Cush. [11]‡No foot of man shall pass through it, and no foot of beast shall pass through it; it shall be uninhabited forty years. [12]And I will make the land of Egypt a desolation in the midst of desolated countries, and her cities shall be a desolation forty years among cities that are laid waste. I will scatter the Egyptians among the nations, and disperse them through the countries.

[13]‡“For thus says the Lord GOD: At the end of forty years I will gather the Egyptians from the peoples among whom they were scattered, [14]and I will restore the fortunes of Egypt and bring them back to the land of Pathros, the land of their origin, and there they shall be a lowly kingdom. [15]It shall be the most lowly of the kingdoms, and never again exalt itself above the nations. And I will make them so small that they will never again rule over the nations. [16]And it shall never again be the reliance of the house of Israel, recalling their iniquity, when they turn to them for aid. Then they will know that I am the Lord GOD.”

[17]†In the twenty-seventh year, in the first month, on the first day of the month, the word of the LORD came to me: [18]†“Son of man, Nebuchadnezzar king of Babylon made his army labor hard against Tyre. Every head was made bald, and every shoulder was rubbed bare, yet neither he nor his army got anything from Tyre to pay for the labor that he had performed against her. [19]†Therefore thus says the Lord GOD: Behold, I will give the land of Egypt to Nebuchadnezzar king of Babylon; and he shall carry off its wealth [4] and despoil it and plunder it; and it shall be the wages for his army. [20]I have given him the land of Egypt as his payment for which he labored, because they worked for me, declares the Lord GOD.

[21]†“On that day I will cause a horn to spring up for the house of Israel, and I will open your lips among them. Then they will know that I am the LORD.”

A Lament for Egypt

EZEKIEL **30** The word of the LORD came to me: [2]"Son of man, prophesy, and say, Thus says the Lord GOD:

"Wail, 'Alas for the day!'
    [3]†For the day is near,
    the day of the LORD is near;
it will be a day of clouds,
    a time of doom for [1] the nations.
[4]A sword shall come upon Egypt,
    and anguish shall be in Cush,
when the slain fall in Egypt,
    and her wealth [2] is carried away,
    and her foundations are torn down.

[5]†Cush, and Put, and Lud, and all Arabia, and Libya, [3] and the people of the land that is in league, [4] shall fall with them by the sword.

[6]†"Thus says the LORD:
Those who support Egypt shall fall,
    and her proud might shall come down;
from Migdol to Syene
    they shall fall within her by the sword,
declares the Lord GOD.
[7]And they shall be desolated in the midst of desolated countries,
    and their cities shall be in the midst of cities that are laid waste.
[8]†Then they will know that I am the LORD,
    when I have set fire to Egypt,
    and all her helpers are broken.

[9]†"On that day messengers shall go out from me in ships to terrify the unsuspecting people of Cush, and anguish shall come upon them on the day of Egypt's doom; [5] for, behold, it comes!

[10]†"Thus says the Lord GOD:

“I will put an end to the wealth of Egypt,
by the hand of Nebuchadnezzar king of Babylon.
[11]He and his people with him, the most ruthless of nations,
shall be brought in to destroy the land,
and they shall draw their swords against Egypt
and fill the land with the slain.
[12]†And I will dry up the Nile
and will sell the land into the hand of evildoers;
I will bring desolation upon the land and everything in it,
by the hand of foreigners;
I am the LORD; I have spoken.

[13]“Thus says the Lord GOD:

“I will destroy the idols
and put an end to the images in Memphis;
there shall no longer be a prince from the land of Egypt;
so I will put fear in the land of Egypt.
[14]†I will make Pathros a desolation
and will set fire to Zoan
and will execute judgments on Thebes.
[15]†And I will pour out my wrath on Pelusium,
the stronghold of Egypt,
and cut off the multitude [6] of Thebes.
[16]And I will set fire to Egypt;
Pelusium shall be in great agony;
Thebes shall be breached,
and Memphis shall face enemies [7] by day.
[17]†The young men of On and of Pi-beseth shall fall by the sword,
and the women [8] shall go into captivity.
[18]†At Tehaphnehes the day shall be dark,
when I break there the yoke bars of Egypt,
and her proud might shall come to an end in her;
she shall be covered by a cloud,
and her daughters shall go into captivity.
[19]Thus I will execute judgments on Egypt.
Then they will know that I am the LORD.”

Egypt Shall Fall to Babylon

[20]†In the eleventh year, in the first month, on the seventh day of the month, the word of the LORD came to me: [21]†“Son of man, I have broken the arm of Pharaoh king of Egypt, and behold, it has not been bound up, to heal it by binding it with a bandage, so that it may become strong to wield the sword. [22]†Therefore thus says the Lord GOD: Behold, I am against Pharaoh king of Egypt and will break his arms, both the strong arm and the one that was broken, and I will make the sword fall from his hand. [23]I will scatter the Egyptians among the nations and disperse them through the countries. [24]And I will strengthen the arms of the king of Babylon and put my sword in his hand, but I will break the arms of Pharaoh, and he will groan before him like a man mortally wounded. [25]I will strengthen the arms of the king of Babylon, but the arms of Pharaoh shall fall. Then they shall know that I am the LORD, when I put my sword into the hand of the king of Babylon and he stretches it out against the land of Egypt. [26]†And I will scatter the Egyptians among the nations and disperse them throughout the countries. Then they will know that I am the LORD.”

Pharaoh to Be Slain

EZEKIEL **31** †In the eleventh year, in the third month, on the first day of the month, the word of the LORD came to me: [2]‡“Son of man, say to Pharaoh king of Egypt and to his multitude:

“Whom are you like in your greatness?
[3]†Behold, Assyria was a cedar in Lebanon,
with beautiful branches and forest shade,
and of towering height,
its top among the clouds. [1]
[4]The waters nourished it;
the deep made it grow tall,
making its rivers flow
around the place of its planting,
sending forth its streams
to all the trees of the field.
[5]So it towered high
above all the trees of the field;
its boughs grew large
and its branches long
from abundant water in its shoots.
[6]All the birds of the heavens
made their nests in its boughs;
under its branches all the beasts of the field
gave birth to their young,
and under its shadow
lived all great nations.
[7]It was beautiful in its greatness,
in the length of its branches;
for its roots went down
to abundant waters.
[8]‡The cedars in the garden of God could not rival it,
nor the fir trees equal its boughs;
neither were the plane trees
like its branches;

no tree in the garden of God
    was its equal in beauty.
[9]I made it beautiful
    in the mass of its branches,
and all the trees of Eden envied it,
    that were in the garden of God.

[10]‡“Therefore thus says the Lord GOD: Because it [2] towered high and set its top among the clouds, and its heart was proud of its height, [11]I will give it into the hand of a mighty one of the nations. He shall surely deal with it as its wickedness deserves. I have cast it out. [12]Foreigners, the most ruthless of nations, have cut it down and left it. On the mountains and in all the valleys its branches have fallen, and its boughs have been broken in all the ravines of the land, and all the peoples of the earth have gone away from its shadow and left it. [13]On its fallen trunk dwell all the birds of the heavens, and on its branches are all the beasts of the field. [14]‡All this is in order that no trees by the waters may grow to towering height or set their tops among the clouds, and that no trees that drink water may reach up to them in height. For they are all given over to death, to the world below, among the children of man, [3] with those who go down to the pit.

[15]“Thus says the Lord GOD: On the day the cedar [4] went down to Sheol I caused mourning; I closed the deep over it, and restrained its rivers, and many waters were stopped. I clothed Lebanon in gloom for it, and all the trees of the field fainted because of it. [16]I made the nations quake at the sound of its fall, when I cast it down to Sheol with those who go down to the pit. And all the trees of Eden, the choice and best of Lebanon, all that drink water, were comforted in the world below. [17]They also went down to Sheol with it, to those who are slain by the sword; yes, those who were its arm, who lived under its shadow among the nations.

[18]‡“Whom are you thus like in glory and in greatness among the trees of Eden? You shall be brought down with the trees of Eden to the world below. You shall lie among the uncircumcised, with those who are slain by the sword.

“This is Pharaoh and all his multitude, declares the Lord GOD.”

A Lament over Pharaoh and Egypt

EZEKIEL **32** ‡In the twelfth year, in the twelfth month, on the first day of the month, the word of the LORD came to me: [2]‡“Son of man, raise a lamentation over Pharaoh king of Egypt and say to him:

“You consider yourself a lion of the nations,
but you are like a dragon in the seas;
you burst forth in your rivers,
trouble the waters with your feet,
and foul their rivers.
[3]‡Thus says the Lord GOD:
I will throw my net over you
with a host of many peoples,
and they will haul you up in my dragnet.
[4]And I will cast you on the ground;
on the open field I will fling you,
and will cause all the birds of the heavens to settle on you,
and I will gorge the beasts of the whole earth with you.
[5]I will strew your flesh upon the mountains
and fill the valleys with your carcass. [1]
[6]I will drench the land even to the mountains
with your flowing blood,
and the ravines will be full of you.
[7]‡When I blot you out, I will cover the heavens
and make their stars dark;
I will cover the sun with a cloud,
and the moon shall not give its light.
[8]All the bright lights of heaven
will I make dark over you,
and put darkness on your land,
declares the Lord GOD.

[9]“I will trouble the hearts of many peoples, when I bring your destruction among the nations, into the countries that you have not known. [10]I will make many peoples appalled at you, and the hair of their kings shall bristle

with horror because of you, when I brandish my sword before them. They shall tremble every moment, every one for his own life, on the day of your downfall.

[11]†“For thus says the Lord GOD: The sword of the king of Babylon shall come upon you. [12]I will cause your multitude to fall by the swords of mighty ones, all of them most ruthless of nations.

“They shall bring to ruin the pride of Egypt,
and all its multitude [2] shall perish.
[13]†I will destroy all its beasts
from beside many waters;
and no foot of man shall trouble them anymore,
nor shall the hoofs of beasts trouble them.
[14]Then I will make their waters clear,
and cause their rivers to run like oil,
declares the Lord GOD.
[15]When I make the land of Egypt desolate,
and when the land is desolate of all that fills it,
when I strike down all who dwell in it,
then they will know that I am the LORD.

[16]This is a lamentation that shall be chanted; the daughters of the nations shall chant it; over Egypt, and over all her multitude, shall they chant it, declares the Lord GOD.”

[17]†In the twelfth year, in the twelfth month, [3] on the fifteenth day of the month, the word of the LORD came to me: [18]†“Son of man, wail over the multitude of Egypt, and send them down, her and the daughters of majestic nations, to the world below, to those who have gone down to the pit:

[19]†‘Whom do you surpass in beauty?
Go down and be laid to rest with the uncircumcised.’

[20]They shall fall amid those who are slain by the sword. Egypt [4] is delivered to the sword; drag her away, and all her multitudes. [21]The mighty chiefs shall speak of them, with their helpers, out of the midst of Sheol: ‘They have come down, they lie still, the uncircumcised, slain by the sword.’

[22]†“Assyria is there, and all her company, its graves all around it, all of them slain, fallen by the sword, [23]whose graves are set in the uttermost parts of the pit; and her company is all around her grave, all of them slain, fallen by the sword, who spread terror in the land of the living.

[24]“Elam is there, and all her multitude around her grave; all of them slain, fallen by the sword, who went down uncircumcised into the world below, who spread their terror in the land of the living; and they bear their shame with those who go down to the pit. [25]They have made her a bed among the slain with all her multitude, her graves all around it, all of them uncircumcised, slain by the sword; for terror of them was spread in the land of the living, and they bear their shame with those who go down to the pit; they are placed among the slain.

[26]“Meshech-Tubal is there, and all her multitude, her graves all around it, all of them uncircumcised, slain by the sword; for they spread their terror in the land of the living. [27]And they do not lie with the mighty, the fallen from among the uncircumcised, who went down to Sheol with their weapons of war, whose swords were laid under their heads, and whose iniquities are upon their bones; for the terror of the mighty men was in the land of the living. [28]But as for you, you shall be broken and lie among the uncircumcised, with those who are slain by the sword.

[29]“Edom is there, her kings and all her princes, who for all their might are laid with those who are killed by the sword; they lie with the uncircumcised, with those who go down to the pit.

[30]“The princes of the north are there, all of them, and all the Sidonians, who have gone down in shame with the slain, for all the terror that they caused by their might; they lie uncircumcised with those who are slain by the sword, and bear their shame with those who go down to the pit.

[31]†“When Pharaoh sees them, he will be comforted for all his multitude, Pharaoh and all his army, slain by the sword, declares the Lord GOD. [32]For I spread terror in the land of the living; and he shall be laid to rest among the uncircumcised, with those who are slain by the sword, Pharaoh and all his multitude, declares the Lord GOD.”

Ezekiel Is Israel's Watchman

EZEKIEL **33** ‡The word of the LORD came to me: [2]‡‡“Son of man, speak to your people and say to them, If I bring the sword upon a land, and the people of the land take a man from among them, and make him their watchman, [3]and if he sees the sword coming upon the land and blows the trumpet and warns the people, [4]‡then if anyone who hears the sound of the trumpet does not take warning, and the sword comes and takes him away, his blood shall be upon his own head. [5]He heard the sound of the trumpet and did not take warning; his blood shall be upon himself. But if he had taken warning, he would have saved his life. [6]But if the watchman sees the sword coming and does not blow the trumpet, so that the people are not warned, and the sword comes and takes any one of them, that person is taken away in his iniquity, but his blood I will require at the watchman's hand.

[7]“So you, son of man, I have made a watchman for the house of Israel. Whenever you hear a word from my mouth, you shall give them warning from me. [8]‡If I say to the wicked, O wicked one, you shall surely die, and you do not speak to warn the wicked to turn from his way, that wicked person shall die in his iniquity, but his blood I will require at your hand. [9]But if you warn the wicked to turn from his way, and he does not turn from his way, that person shall die in his iniquity, but you will have delivered your soul.

Why Will You Die, Israel?

[10]‡“And you, son of man, say to the house of Israel, Thus have you said: ‘Surely our transgressions and our sins are upon us, and we rot away because of them. How then can we live?’ [11]Say to them, As I live, declares the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn back, turn back from your evil ways, for why will you die, O house of Israel?

[12]‡“And you, son of man, say to your people, The righteousness of the righteous shall not deliver him when he transgresses, and as for the wickedness of the wicked, he shall not fall by it when he turns from his wickedness, and the righteous shall not be able to live by his righteousness [1] when he sins. [13]Though I say to the righteous that he shall surely live, yet if he trusts in his righteousness and does injustice, none of his righteous deeds shall be remembered, but in his injustice that he has done he shall die. [14]Again, though I say to the wicked, ‘You shall surely die,’ yet if he turns from his sin and does what is just and right, [15]if the wicked restores the pledge, gives back what he has taken by robbery, and walks in the statutes of life, not doing injustice, he shall surely live; he shall not die. [16]None of the sins that he has committed shall be remembered against him. He has done what is just and right; he shall surely live.

[17]‡“Yet your people say, ‘The way of the Lord is not just,’ when it is their own way that is not just. [18]When the righteous turns from his righteousness and does injustice, he shall die for it. [19]And when the wicked turns from his wickedness and does what is just and right, he shall live by this. [20]Yet you say, ‘The way of the Lord is not just.’ O house of Israel, I will judge each of you according to his ways.”

Jerusalem Struck Down

[21]‡In the twelfth year of our exile, in the tenth month, on the fifth day of the month, a fugitive from Jerusalem came to me and said, “The city has been struck down.” [22]‡Now the hand of the LORD had been upon me the evening before the fugitive came; and he had opened my mouth by the time the man came to me in the morning, so my mouth was opened, and I was no longer mute.

[23]‡The word of the LORD came to me: [24]“Son of man, the inhabitants of these waste places in the land of Israel keep saying, ‘Abraham was only one man, yet he got possession of the land; but we are many; the land is surely given us to possess.’ [25]Therefore say to them, Thus says the Lord GOD: You eat flesh with the blood and lift up your eyes to your idols and shed blood; shall you then possess the land? [26]You rely on the sword, you commit abominations, and each of you defiles his neighbor's wife; shall you then

possess the land? [27]Say this to them, Thus says the Lord GOD: As I live, surely those who are in the waste places shall fall by the sword, and whoever is in the open field I will give to the beasts to be devoured, and those who are in strongholds and in caves shall die by pestilence. [28]And I will make the land a desolation and a waste, and her proud might shall come to an end, and the mountains of Israel shall be so desolate that none will pass through. [29]Then they will know that I am the LORD, when I have made the land a desolation and a waste because of all their abominations that they have committed.

[30]‡“As for you, son of man, your people who talk together about you by the walls and at the doors of the houses, say to one another, each to his brother, ‘Come, and hear what the word is that comes from the LORD.’ [31]And they come to you as people come, and they sit before you as my people, and they hear what you say but they will not do it; for with lustful talk in their mouths they act; their heart is set on their gain. [32]And behold, you are to them like one who sings lustful songs with a beautiful voice and plays [2] well on an instrument, for they hear what you say, but they will not do it. [33]When this comes—and come it will!—then they will know that a prophet has been among them.”

Prophecy Against the Shepherds of Israel

EZEKIEL **34** †The word of the LORD came to me: [2]†“Son of man, prophesy against the shepherds of Israel; prophesy, and say to them, even to the shepherds, Thus says the Lord GOD: Ah, shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep? [3]You eat the fat, you clothe yourselves with the wool, you slaughter the fat ones, but you do not feed the sheep. [4]The weak you have not strengthened, the sick you have not healed, the injured you have not bound up, the strayed you have not brought back, the lost you have not sought, and with force and harshness you have ruled them. [5]†So they were scattered, because there was no shepherd, and they became food for all the wild beasts. [6]My sheep were scattered; they wandered over all the mountains and on every high hill. My sheep were scattered over all the face of the earth, with none to search or seek for them.

[7]“Therefore, you shepherds, hear the word of the LORD: [8]As I live, declares the Lord GOD, surely because my sheep have become a prey, and my sheep have become food for all the wild beasts, since there was no shepherd, and because my shepherds have not searched for my sheep, but the shepherds have fed themselves, and have not fed my sheep, [9]‡therefore, you shepherds, hear the word of the LORD: [10]Thus says the Lord GOD, Behold, I am against the shepherds, and I will require my sheep at their hand and put a stop to their feeding the sheep. No longer shall the shepherds feed themselves. I will rescue my sheep from their mouths, that they may not be food for them.

The Lord God Will Seek Them Out

[11]†“For thus says the Lord GOD: Behold, I, I myself will search for my sheep and will seek them out. [12]‡†As a shepherd seeks out his flock when he is among his sheep that have been scattered, so will I seek out my sheep, and I will rescue them from all places where they have been scattered on a day of clouds and thick darkness. [13]And I will bring them out from the peoples and gather them from the countries, and will bring them into their own land.

And I will feed them on the mountains of Israel, by the ravines, and in all the inhabited places of the country. [14]I will feed them with good pasture, and on the mountain heights of Israel shall be their grazing land. There they shall lie down in good grazing land, and on rich pasture they shall feed on the mountains of Israel. [15]‡I myself will be the shepherd of my sheep, and I myself will make them lie down, declares the Lord GOD. [16]I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, and the fat and the strong I will destroy. [1] I will feed them in justice.

[17]‡“As for you, my flock, thus says the Lord GOD: Behold, I judge between sheep and sheep, between rams and male goats. [18]Is it not enough for you to feed on the good pasture, that you must tread down with your feet the rest of your pasture; and to drink of clear water, that you must muddy the rest of the water with your feet? [19]And must my sheep eat what you have trodden with your feet, and drink what you have muddied with your feet?

[20]“Therefore, thus says the Lord GOD to them: Behold, I, I myself will judge between the fat sheep and the lean sheep. [21]Because you push with side and shoulder, and thrust at all the weak with your horns, till you have scattered them abroad, [22]I will rescue [2] my flock; they shall no longer be a prey. And I will judge between sheep and sheep. [23]†And I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. [24]†And I, the LORD, will be their God, and my servant David shall be prince among them. I am the LORD; I have spoken.

The LORD's Covenant of Peace

[25]†“I will make with them a covenant of peace and banish wild beasts from the land, so that they may dwell securely in the wilderness and sleep in the woods. [26]†And I will make them and the places all around my hill a blessing, and I will send down the showers in their season; they shall be showers of blessing. [27]†And the trees of the field shall yield their fruit, and the earth shall yield its increase, and they shall be secure in their land. And they shall know that I am the LORD, when I break the bars of their yoke, and deliver them from the hand of those who enslaved them. [28]‡They shall no more be a prey to the nations, nor shall the beasts of the land devour them.

They shall dwell securely, and none shall make them afraid. [29]And I will provide for them renowned plantations so that they shall no more be consumed with hunger in the land, and no longer suffer the reproach of the nations. [30]†And they shall know that I am the LORD their God with them, and that they, the house of Israel, are my people, declares the Lord GOD. [31]And you are my sheep, human sheep of my pasture, and I am your God, declares the Lord GOD.”

Prophecy Against Mount Seir

EZEKIEL **35** The word of the LORD came to me: [2]†“Son of man, set your face against Mount Seir, and prophesy against it, [3]‡and say to it, Thus says the Lord GOD: Behold, I am against you, Mount Seir, and I will stretch out my hand against you, and I will make you a desolation and a waste. [4]I will lay your cities waste, and you shall become a desolation, and you shall know that I am the LORD. [5]†Because you cherished perpetual enmity and gave over the people of Israel to the power of the sword at the time of their calamity, at the time of their final punishment, [6]therefore, as I live, declares the Lord GOD, I will prepare you for blood, and blood shall pursue you; because you did not hate bloodshed, therefore blood shall pursue you. [7]I will make Mount Seir a waste and a desolation, and I will cut off from it all who come and go. [8]And I will fill its mountains with the slain. On your hills and in your valleys and in all your ravines those slain with the sword shall fall. [9]I will make you a perpetual desolation, and your cities shall not be inhabited. Then you will know that I am the LORD.

[10]†“Because you said, ‘These two nations and these two countries shall be mine, and we will take possession of them’—although the LORD was there — [11]‡therefore, as I live, declares the Lord GOD, I will deal with you according to the anger and envy that you showed because of your hatred against them. And I will make myself known among them, when I judge you. [12]And you shall know that I am the LORD.

“I have heard all the revilings that you uttered against the mountains of Israel, saying, ‘They are laid desolate; they are given us to devour.’ [13]†And you magnified yourselves against me with your mouth, and multiplied your words against me; I heard it. [14]Thus says the Lord GOD: While the whole earth rejoices, I will make you desolate. [15]†As you rejoiced over the inheritance of the house of Israel, because it was desolate, so I will deal with you; you shall be desolate, Mount Seir, and all Edom, all of it. Then they will know that I am the LORD.

Prophecy to the Mountains of Israel

EZEKIEL **36** †“And you, son of man, prophesy to the mountains of Israel, and say, O mountains of Israel, hear the word of the LORD. [2]‡†Thus says the Lord GOD: Because the enemy said of you, ‘Aha!’ and, ‘The ancient heights have become our possession,’ [3]therefore prophesy, and say, Thus says the Lord GOD: Precisely because they made you desolate and crushed you from all sides, so that you became the possession of the rest of the nations, and you became the talk and evil gossip of the people, [4]therefore, O mountains of Israel, hear the word of the Lord GOD: Thus says the Lord GOD to the mountains and the hills, the ravines and the valleys, the desolate wastes and the deserted cities, which have become a prey and derision to the rest of the nations all around, [5]therefore thus says the Lord GOD: Surely I have spoken in my hot jealousy against the rest of the nations and against all Edom, who gave my land to themselves as a possession with wholehearted joy and utter contempt, that they might make its pasturelands a prey. [6]Therefore prophesy concerning the land of Israel, and say to the mountains and hills, to the ravines and valleys, Thus says the Lord GOD: Behold, I have spoken in my jealous wrath, because you have suffered the reproach of the nations. [7]†Therefore thus says the Lord GOD: I swear that the nations that are all around you shall themselves suffer reproach.

[8]‡“But you, O mountains of Israel, shall shoot forth your branches and yield your fruit to my people Israel, for they will soon come home. [9]For behold, I am for you, and I will turn to you, and you shall be tilled and sown. [10]And I will multiply people on you, the whole house of Israel, all of it. The cities shall be inhabited and the waste places rebuilt. [11]And I will multiply on you man and beast, and they shall multiply and be fruitful. And I will cause you to be inhabited as in your former times, and will do more good to you than ever before. Then you will know that I am the LORD. [12]I will let people walk on you, even my people Israel. And they shall possess you, and you shall be their inheritance, and you shall no longer bereave them of children. [13]Thus says the Lord GOD: Because they say to you, ‘You devour people, and you bereave your nation of children,’ [14]therefore you shall no longer devour people and no longer bereave your nation of children, declares the Lord GOD. [15]And I will not let you hear anymore the reproach of the nations, and

you shall no longer bear the disgrace of the peoples and no longer cause your nation to stumble, declares the Lord GOD.”

The LORD's Concern for His Holy Name

[16]‡The word of the LORD came to me: [17]“Son of man, when the house of Israel lived in their own land, they defiled it by their ways and their deeds. Their ways before me were like the uncleanness of a woman in her menstrual impurity. [18]So I poured out my wrath upon them for the blood that they had shed in the land, for the idols with which they had defiled it. [19]I scattered them among the nations, and they were dispersed through the countries. In accordance with their ways and their deeds I judged them. [20]†But when they came to the nations, wherever they came, they profaned my holy name, in that people said of them, ‘These are the people of the LORD, and yet they had to go out of his land.’ [21]‡But I had concern for my holy name, which the house of Israel had profaned among the nations to which they came.

I Will Put My Spirit Within You

[22]“Therefore say to the house of Israel, Thus says the Lord GOD: It is not for your sake, O house of Israel, that I am about to act, but for the sake of my holy name, which you have profaned among the nations to which you came. [23]And I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them. And the nations will know that I am the LORD, declares the Lord GOD, when through you I vindicate my holiness before their eyes. [24]†I will take you from the nations and gather you from all the countries and bring you into your own land. [25]‡‡I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. [26]And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. [27]And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules. [1] [28]You shall dwell in the land that I gave to your fathers, and you shall be my people, and I will be your God. [29]And I will deliver you from all your uncleannesses. And I will

summon the grain and make it abundant and lay no famine upon you. [30]I will make the fruit of the tree and the increase of the field abundant, that you may never again suffer the disgrace of famine among the nations. [31]Then you will remember your evil ways, and your deeds that were not good, and you will loathe yourselves for your iniquities and your abominations. [32]†It is not for your sake that I will act, declares the Lord GOD; let that be known to you. Be ashamed and confounded for your ways, O house of Israel.

[33]“Thus says the Lord GOD: On the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places shall be rebuilt. [34]And the land that was desolate shall be tilled, instead of being the desolation that it was in the sight of all who passed by. [35]†And they will say, ‘This land that was desolate has become like the garden of Eden, and the waste and desolate and ruined cities are now fortified and inhabited.’ [36]Then the nations that are left all around you shall know that I am the LORD; I have rebuilt the ruined places and replanted that which was desolate. I am the LORD; I have spoken, and I will do it.

[37]‡†“Thus says the Lord GOD: This also I will let the house of Israel ask me to do for them: to increase their people like a flock. [38]Like the flock for sacrifices, [2] like the flock at Jerusalem during her appointed feasts, so shall the waste cities be filled with flocks of people. Then they will know that I am the LORD.”

The Valley of Dry Bones

EZEKIEL **37** ‡The hand of the LORD was upon me, and he brought me out in the Spirit of the LORD and set me down in the middle of the valley; [1] it was full of bones. [2]‡And he led me around among them, and behold, there were very many on the surface of the valley, and behold, they were very dry. [3]‡And he said to me, “Son of man, can these bones live?” And I answered, “O Lord GOD, you know.” [4]‡Then he said to me, “Prophesy over these bones, and say to them, O dry bones, hear the word of the LORD. [5]Thus says the Lord GOD to these bones: Behold, I will cause breath [2] to enter you, and you shall live. [6]And I will lay sinews upon you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live, and you shall know that I am the LORD.”

[7]‡So I prophesied as I was commanded. And as I prophesied, there was a sound, and behold, a rattling, [3] and the bones came together, bone to its bone. [8]And I looked, and behold, there were sinews on them, and flesh had come upon them, and skin had covered them. But there was no breath in them. [9]Then he said to me, “Prophesy to the breath; prophesy, son of man, and say to the breath, Thus says the Lord GOD: Come from the four winds, O breath, and breathe on these slain, that they may live.” [10]So I prophesied as he commanded me, and the breath came into them, and they lived and stood on their feet, an exceedingly great army.

[11]‡Then he said to me, “Son of man, these bones are the whole house of Israel. Behold, they say, ‘Our bones are dried up, and our hope is lost; we are indeed cut off.’ [12]Therefore prophesy, and say to them, Thus says the Lord GOD: Behold, I will open your graves and raise you from your graves, O my people. And I will bring you into the land of Israel. [13]And you shall know that I am the LORD, when I open your graves, and raise you from your graves, O my people. [14]‡And I will put my Spirit within you, and you shall live, and I will place you in your own land. Then you shall know that I am the LORD; I have spoken, and I will do it, declares the LORD.”

I Will Be Their God, They Shall Be My People

[15]‡The word of the LORD came to me: [16]“Son of man, take a stick [4] and write on it, ‘For Judah, and the people of Israel associated with him’; then take another stick and write on it, ‘For Joseph (the stick of Ephraim) and all the house of Israel associated with him.’ [17]And join them one to another into one stick, that they may become one in your hand. [18]And when your people say to you, ‘Will you not tell us what you mean by these?’ [19]say to them, Thus says the Lord GOD: Behold, I am about to take the stick of Joseph (that is in the hand of Ephraim) and the tribes of Israel associated with him. And I will join with it the stick of Judah, [5] and make them one stick, that they may be one in my hand. [20]When the sticks on which you write are in your hand before their eyes, [21]‡then say to them, Thus says the Lord GOD: Behold, I will take the people of Israel from the nations among which they have gone, and will gather them from all around, and bring them to their own land. [22]†And I will make them one nation in the land, on the mountains of Israel. And one king shall be king over them all, and they shall be no longer two nations, and no longer divided into two kingdoms. [23]†They shall not defile themselves anymore with their idols and their detestable things, or with any of their transgressions. But I will save them from all the backslidings [6] in which they have sinned, and will cleanse them; and they shall be my people, and I will be their God.

[24]‡“My servant David shall be king over them, and they shall all have one shepherd. They shall walk in my rules and be careful to obey my statutes. [25]†They shall dwell in the land that I gave to my servant Jacob, where your fathers lived. They and their children and their children's children shall dwell there forever, and David my servant shall be their prince forever. [26]†I will make a covenant of peace with them. It shall be an everlasting covenant with them. And I will set them in their land [7] and multiply them, and will set my sanctuary in their midst forevermore. [27]†My dwelling place shall be with them, and I will be their God, and they shall be my people. [28]Then the nations will know that I am the LORD who sanctifies Israel, when my sanctuary is in their midst forevermore.”

Prophecy Against Gog

EZEKIEL **38** ‡The word of the LORD came to me: [2]†“Son of man, set your face toward Gog, of the land of Magog, the chief prince of Meshech [1] and Tubal, and prophesy against him [3]and say, Thus says the Lord GOD: Behold, I am against you, O Gog, chief prince of Meshech [2] and Tubal. [4]†And I will turn you about and put hooks into your jaws, and I will bring you out, and all your army, horses and horsemen, all of them clothed in full armor, a great host, all of them with buckler and shield, wielding swords. [5]†Persia, Cush, and Put are with them, all of them with shield and helmet; [6]†Gomer and all his hordes; Beth-togarmah from the uttermost parts of the north with all his hordes—many peoples are with you.

[7]‡“Be ready and keep ready, you and all your hosts that are assembled about you, and be a guard for them. [8]†After many days you will be mustered. In the latter years you will go against the land that is restored from war, the land whose people were gathered from many peoples upon the mountains of Israel, which had been a continual waste. Its people were brought out from the peoples and now dwell securely, all of them. [9]†You will advance, coming on like a storm. You will be like a cloud covering the land, you and all your hordes, and many peoples with you.

[10]‡“Thus says the Lord GOD: On that day, thoughts will come into your mind, and you will devise an evil scheme [11]and say, ‘I will go up against the land of unwalled villages. I will fall upon the quiet people who dwell securely, all of them dwelling without walls, and having no bars or gates,’ [12]†to seize spoil and carry off plunder, to turn your hand against the waste places that are now inhabited, and the people who were gathered from the nations, who have acquired livestock and goods, who dwell at the center of the earth. [13]†Sheba and Dedan and the merchants of Tarshish and all its leaders [3] will say to you, ‘Have you come to seize spoil? Have you assembled your hosts to carry off plunder, to carry away silver and gold, to take away livestock and goods, to seize great spoil?’

[14]“Therefore, son of man, prophesy, and say to Gog, Thus says the Lord GOD: On that day when my people Israel are dwelling securely, will you not

know it? [15]†You will come from your place out of the uttermost parts of the north, you and many peoples with you, all of them riding on horses, a great host, a mighty army. [16]†You will come up against my people Israel, like a cloud covering the land. In the latter days I will bring you against my land, that the nations may know me, when through you, O Gog, I vindicate my holiness before their eyes.

[17]†“Thus says the Lord GOD: Are you he of whom I spoke in former days by my servants the prophets of Israel, who in those days prophesied for years that I would bring you against them? [18]‡But on that day, the day that Gog shall come against the land of Israel, declares the Lord GOD, my wrath will be roused in my anger. [19]For in my jealousy and in my blazing wrath I declare, On that day there shall be a great earthquake in the land of Israel. [20]The fish of the sea and the birds of the heavens and the beasts of the field and all creeping things that creep on the ground, and all the people who are on the face of the earth, shall quake at my presence. And the mountains shall be thrown down, and the cliffs shall fall, and every wall shall tumble to the ground. [21]I will summon a sword against Gog [4] on all my mountains, declares the Lord GOD. Every man's sword will be against his brother. [22]With pestilence and bloodshed I will enter into judgment with him, and I will rain upon him and his hordes and the many peoples who are with him torrential rains and hailstones, fire and sulfur. [23]So I will show my greatness and my holiness and make myself known in the eyes of many nations. Then they will know that I am the LORD.

EZEKIEL **39** ‡“And you, son of man, prophesy against Gog and say, Thus says the Lord GOD: Behold, I am against you, O Gog, chief prince of Meshech [1] and Tubal. [2]And I will turn you about and drive you forward, and bring you up from the uttermost parts of the north, and lead you against the mountains of Israel. [3]Then I will strike your bow from your left hand, and will make your arrows drop out of your right hand. [4]You shall fall on the mountains of Israel, you and all your hordes and the peoples who are with you. I will give you to birds of prey of every sort and to the beasts of the field to be devoured. [5]You shall fall in the open field, for I have spoken, declares the Lord GOD. [6]I will send fire on Magog and on those who dwell securely in the coastlands, and they shall know that I am the LORD.

[7]“And my holy name I will make known in the midst of my people Israel, and I will not let my holy name be profaned anymore. And the nations shall know that I am the LORD, the Holy One in Israel. [8]Behold, it is coming and it will be brought about, declares the Lord GOD. That is the day of which I have spoken.

[9]‡‡“Then those who dwell in the cities of Israel will go out and make fires of the weapons and burn them, shields and bucklers, bow and arrows, clubs [2] and spears; and they will make fires of them for seven years, [10]so that they will not need to take wood out of the field or cut down any out of the forests, for they will make their fires of the weapons. They will seize the spoil of those who despoiled them, and plunder those who plundered them, declares the Lord GOD.

[11]‡“On that day I will give to Gog a place for burial in Israel, the Valley of the Travelers, east of the sea. It will block the travelers, for there Gog and all his multitude will be buried. It will be called the Valley of Hamon-gog. [3] [12]For seven months the house of Israel will be burying them, in order to cleanse the land. [13]All the people of the land will bury them, and it will bring them renown on the day that I show my glory, declares the Lord GOD. [14]They will set apart men to travel through the land regularly and bury those travelers remaining on the face of the land, so as to cleanse it. At [4] the end of seven months they will make their search. [15]And when these travel through the land and anyone sees a human bone, then he shall set up

a sign by it, till the buriers have buried it in the Valley of Hamon-gog. [16](Hamonah [5] is also the name of the city.) Thus shall they cleanse the land.

[17]‡‡“As for you, son of man, thus says the Lord GOD: Speak to the birds of every sort and to all beasts of the field, ‘Assemble and come, gather from all around to the sacrificial feast that I am preparing for you, a great sacrificial feast on the mountains of Israel, and you shall eat flesh and drink blood. [18]You shall eat the flesh of the mighty, and drink the blood of the princes of the earth—of rams, of lambs, and of he-goats, of bulls, all of them fat beasts of Bashan. [19]And you shall eat fat till you are filled, and drink blood till you are drunk, at the sacrificial feast that I am preparing for you. [20]And you shall be filled at my table with horses and charioteers, with mighty men and all kinds of warriors,’ declares the Lord GOD.

[21]‡“And I will set my glory among the nations, and all the nations shall see my judgment that I have executed, and my hand that I have laid on them. [22]The house of Israel shall know that I am the LORD their God, from that day forward. [23]And the nations shall know that the house of Israel went into captivity for their iniquity, because they dealt so treacherously with me that I hid my face from them and gave them into the hand of their adversaries, and they all fell by the sword. [24]I dealt with them according to their uncleanness and their transgressions, and hid my face from them.

The LORD Will Restore Israel

[25]“Therefore thus says the Lord GOD: Now I will restore the fortunes of Jacob and have mercy on the whole house of Israel, and I will be jealous for my holy name. [26]They shall forget their shame and all the treachery they have practiced against me, when they dwell securely in their land with none to make them afraid, [27]when I have brought them back from the peoples and gathered them from their enemies' lands, and through them have vindicated my holiness in the sight of many nations. [28]Then they shall know that I am the LORD their God, because I sent them into exile among the nations and then assembled them into their own land. I will leave none of them remaining among the nations anymore. [29]‡And I will not hide my face

anymore from them, when I pour out my Spirit upon the house of Israel, declares the Lord GOD.”

Vision of the New Temple

EZEKIEL **40** ‡†In the twenty-fifth year of our exile, at the beginning of the year, on the tenth day of the month, in the fourteenth year after the city was struck down, on that very day, the hand of the LORD was upon me, and he brought me to the city. [1] [2]†In visions of God he brought me to the land of Israel, and set me down on a very high mountain, on which was a structure like a city to the south. [3]†When he brought me there, behold, there was a man whose appearance was like bronze, with a linen cord and a measuring reed in his hand. And he was standing in the gateway. [4]‡And the man said to me, “Son of man, look with your eyes, and hear with your ears, and set your heart upon all that I shall show you, for you were brought here in order that I might show it to you. Declare all that you see to the house of Israel.”

The East Gate to the Outer Court

[5]†And behold, there was a wall all around the outside of the temple area, and the length of the measuring reed in the man's hand was six long cubits, each being a cubit and a handbreadth [2] in length. So he measured the thickness of the wall, one reed; and the height, one reed. [6]‡Then he went into the gateway facing east, going up its steps, and measured the threshold of the gate, one reed deep. [3] [7]And the side rooms, one reed long and one reed broad; and the space between the side rooms, five cubits; and the threshold of the gate by the vestibule of the gate at the inner end, one reed. [8]‡Then he measured the vestibule of the gateway, on the inside, one reed. [9]Then he measured the vestibule of the gateway, eight cubits; and its jambs, two cubits; and the vestibule of the gate was at the inner end. [10]And there were three side rooms on either side of the east gate. The three were of the same size, and the jambs on either side were of the same size. [11]Then he measured the width of the opening of the gateway, ten cubits; and the length of the gateway, thirteen cubits. [12]There was a barrier before the side rooms, one cubit on either side. And the side rooms were six cubits on either side. [13]Then he measured the gate from the ceiling of the one side room to the ceiling of the other, a breadth of twenty-five cubits; the openings faced each other. [14]He measured also the vestibule, twenty cubits. And around the

vestibule of the gateway was the court. [4] [15]From the front of the gate at the entrance to the front of the inner vestibule of the gate was fifty cubits. [16]‡And the gateway had windows all around, narrowing inwards toward the side rooms and toward their jambs, and likewise the vestibule had windows all around inside, and on the jambs were palm trees.

The Outer Court

[17]‡†Then he brought me into the outer court. And behold, there were chambers and a pavement, all around the court. Thirty chambers faced the pavement. [18]And the pavement ran along the side of the gates, corresponding to the length of the gates. This was the lower pavement. [19]Then he measured the distance from the inner front of the lower gate to the outer front of the inner court, [5] a hundred cubits on the east side and on the north side. [6]

The North Gate

[20]As for the gate that faced toward the north, belonging to the outer court, he measured its length and its breadth. [21]Its side rooms, three on either side, and its jambs and its vestibule were of the same size as those of the first gate. Its length was fifty cubits, and its breadth twenty-five cubits. [22]And its windows, its vestibule, and its palm trees were of the same size as those of the gate that faced toward the east. And by seven steps people would go up to it, and find its vestibule before them. [23]And opposite the gate on the north, as on the east, was a gate to the inner court. And he measured from gate to gate, a hundred cubits.

The South Gate

[24]And he led me toward the south, and behold, there was a gate on the south. And he measured its jambs and its vestibule; they had the same size as the others. [25]Both it and its vestibule had windows all around, like the windows of the others. Its length was fifty cubits, and its breadth twenty-five cubits. [26]And there were seven steps leading up to it, and its vestibule

was before them, and it had palm trees on its jambs, one on either side. [27]And there was a gate on the south of the inner court. And he measured from gate to gate toward the south, a hundred cubits.

The Inner Court

[28]Then he brought me to the inner court through the south gate, and he measured the south gate. It was of the same size as the others. [29]Its side rooms, its jambs, and its vestibule were of the same size as the others, and both it and its vestibule had windows all around. Its length was fifty cubits, and its breadth twenty-five cubits. [30]And there were vestibules all around, twenty-five cubits long and five cubits broad. [31]Its vestibule faced the outer court, and palm trees were on its jambs, and its stairway had eight steps.

[32]Then he brought me to the inner court on the east side, and he measured the gate. It was of the same size as the others. [33]Its side rooms, its jambs, and its vestibule were of the same size as the others, and both it and its vestibule had windows all around. Its length was fifty cubits, and its breadth twenty-five cubits. [34]Its vestibule faced the outer court, and it had palm trees on its jambs, on either side, and its stairway had eight steps.

[35]Then he brought me to the north gate, and he measured it. It had the same size as the others. [36]Its side rooms, its jambs, and its vestibule were of the same size as the others, [7] and it had windows all around. Its length was fifty cubits, and its breadth twenty-five cubits. [37]Its vestibule [8] faced the outer court, and it had palm trees on its jambs, on either side, and its stairway had eight steps.

[38]‡There was a chamber with its door in the vestibule of the gate, [9] where the burnt offering was to be washed. [39]†And in the vestibule of the gate were two tables on either side, on which the burnt offering and the sin offering and the guilt offering were to be slaughtered. [40]And off to the side, on the outside as one goes up to the entrance of the north gate, were two tables; and off to the other side of the vestibule of the gate were two tables. [41]†Four tables were on either side of the gate, eight tables, on which to slaughter. [42]And there were four tables of hewn stone for the burnt offering, a cubit and a half long, and a cubit and a half broad, and one cubit high, on

which the instruments were to be laid with which the burnt offerings and the sacrifices were slaughtered. [43]And hooks, [10] a handbreadth long, were fastened all around within. And on the tables the flesh of the offering was to be laid.

Chambers for the Priests

[44]‡On the outside of the inner gateway there were two chambers [11] in the inner court, one [12] at the side of the north gate facing south, the other at the side of the south [13] gate facing north. [45]And he said to me, This chamber that faces south is for the priests who have charge of the temple, [46]‡and the chamber that faces north is for the priests who have charge of the altar. These are the sons of Zadok, who alone [14] among the sons of Levi may come near to the LORD to minister to him. [47]‡And he measured the court, a hundred cubits long and a hundred cubits broad, a square. And the altar was in front of the temple.

The Vestibule of the Temple

[48]‡Then he brought me to the vestibule of the temple and measured the jambs of the vestibule, five cubits on either side. And the breadth of the gate was fourteen cubits, and the sidewalls of the gate [15] were three cubits on either side. [49]The length of the vestibule was twenty cubits, and the breadth twelve [16] cubits, and people would go up to it by ten steps. [17] And there were pillars beside the jambs, one on either side.

The Inner Temple

EZEKIEL **41** †Then he brought me to the nave and measured the jambs. On each side six cubits [1] was the breadth of the jambs. [2] [2]And the breadth of the entrance was ten cubits, and the sidewalls of the entrance were five cubits on either side. And he measured the length of the nave, [3] forty cubits, and its breadth, twenty cubits. [3]Then he went into the inner room and measured the jambs of the entrance, two cubits; and the entrance, six cubits; and the sidewalls on either side [4] of the entrance, seven cubits. [4]†And he measured the length of the room, twenty cubits, and its breadth, twenty cubits, across the nave. And he said to me, "This is the Most Holy Place."

[5]†Then he measured the wall of the temple, six cubits thick, and the breadth of the side chambers, four cubits, all around the temple. [6]And the side chambers were in three stories, one over another, thirty in each story. There were offsets [5] all around the wall of the temple to serve as supports for the side chambers, so that they should not be supported by the wall of the temple. [7]And it became broader as it wound upward to the side chambers, because the temple was enclosed upward all around the temple. Thus the temple had a broad area upward, and so one went up from the lowest story to the top story through the middle story. [8]I saw also that the temple had a raised platform all around; the foundations of the side chambers measured a full reed of six long cubits. [9]The thickness of the outer wall of the side chambers was five cubits. The free space between the side chambers of the temple and the [10]other chambers was a breadth of twenty cubits all around the temple on every side. [11]And the doors of the side chambers opened on the free space, one door toward the north, and another door toward the south. And the breadth of the free space was five cubits all around.

[12]†The building that was facing the separate yard on the west side was seventy cubits broad, and the wall of the building was five cubits thick all around, and its length ninety cubits.

[13]†Then he measured the temple, a hundred cubits long; and the yard and the building with its walls, a hundred cubits long; [14]also the breadth of the east front of the temple and the yard, a hundred cubits.

[15]†Then he measured the length of the building facing the yard that was at the back and its galleries [6] on either side, a hundred cubits.

The inside of the nave and the vestibules of the court, [16]the thresholds and the narrow windows and the galleries all around the three of them, opposite the threshold, were paneled with wood all around, from the floor up to the windows (now the windows were covered), [17]to the space above the door, even to the inner room, and on the outside. And on all the walls all around, inside and outside, was a measured pattern. [7] [18]†It was carved of cherubim and palm trees, a palm tree between cherub and cherub. Every cherub had two faces: [19]a human face toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side. They were carved on the whole temple all around. [20]From the floor to above the door, cherubim and palm trees were carved; similarly the wall of the nave.

[21]The doorposts of the nave were squared, and in front of the Holy Place was something resembling [22]†an altar of wood, three cubits high, two cubits long, and two cubits broad. [8] Its corners, its base, [9] and its walls were of wood. He said to me, “This is the table that is before the Lord.” [23]The nave and the Holy Place had each a double door. [24]The double doors had two leaves apiece, two swinging leaves for each door. [25]And on the doors of the nave were carved cherubim and palm trees, such as were carved on the walls. And there was a canopy [10] of wood in front of the vestibule outside. [26]And there were narrow windows and palm trees on either side, on the sidewalls of the vestibule, the side chambers of the temple, and the canopies.

The Temple's Chambers

EZEKIEL **42** Then he led me out into the outer court, toward the north, and he brought me to the chambers that were opposite the separate yard and opposite the building on the north. [2]The length of the building whose door faced north was a hundred cubits, [1] and the breadth fifty cubits. [3]†Facing the twenty cubits that belonged to the inner court, and facing the pavement that belonged to the outer court, was gallery [2] against gallery in three stories. [4]And before the chambers was a passage inward, ten cubits wide and a hundred cubits long, [3] and their doors were on the north. [5]Now the upper chambers were narrower, for the galleries took more away from them than from the lower and middle chambers of the building. [6]For they were in three stories, and they had no pillars like the pillars of the courts. Thus the upper chambers were set back from the ground more than the lower and the middle ones. [7]And there was a wall outside parallel to the chambers, toward the outer court, opposite the chambers, fifty cubits long. [8]For the chambers on the outer court were fifty cubits long, while those opposite the nave [4] were a hundred cubits long. [9]Below these chambers was an entrance on the east side, as one enters them from the outer court.

[10]In the thickness of the wall of the court, on the south [5] also, opposite the yard and opposite the building, there were chambers [11]with a passage in front of them. They were similar to the chambers on the north, of the same length and breadth, with the same exits [6] and arrangements and doors, [12]as were the entrances of the chambers on the south. There was an entrance at the beginning of the passage, the passage before the corresponding wall on the east as one enters them. [7]

[13]Then he said to me, “The north chambers and the south chambers opposite the yard are the holy chambers, where the priests who approach the LORD shall eat the most holy offerings. There they shall put the most holy offerings—the grain offering, the sin offering, and the guilt offering—for the place is holy. [14]When the priests enter the Holy Place, they shall not go out of it into the outer court without laying there the garments in which they minister, for these are holy. They shall put on other garments before they go near to that which is for the people.”

[15]‡Now when he had finished measuring the interior of the temple area, he led me out by the gate that faced east, and measured the temple area all around. [16]He measured the east side with the measuring reed, 500 cubits by the measuring reed all around. [17]He measured the north side, 500 cubits by the measuring reed all around. [18]He measured the south side, 500 cubits by the measuring reed. [19]Then he turned to the west side and measured, 500 cubits by the measuring reed. [20]He measured it on the four sides. It had a wall around it, 500 cubits long and 500 cubits broad, to make a separation between the holy and the common.

The Glory of the LORD Fills the Temple

EZEKIEL **43** Then he led me to the gate, the gate facing east. [2]†And behold, the glory of the God of Israel was coming from the east. And the sound of his coming was like the sound of many waters, and the earth shone with his glory. [3]†And the vision I saw was just like the vision that I had seen when he [1] came to destroy the city, and just like the vision that I had seen by the Chebar canal. And I fell on my face. [4]As the glory of the Lord entered the temple by the gate facing east, [5]†the Spirit lifted me up and brought me into the inner court; and behold, the glory of the Lord filled the temple.

[6]While the man was standing beside me, I heard one speaking to me out of the temple, [7]†and he said to me, “Son of man, this is the place of my throne and the place of the soles of my feet, where I will dwell in the midst of the people of Israel forever. And the house of Israel shall no more defile my holy name, neither they, nor their kings, by their whoring and by the dead bodies [2] of their kings at their high places, [3] [8]‡by setting their threshold by my threshold and their doorposts beside my doorposts, with only a wall between me and them. They have defiled my holy name by their abominations that they have committed, so I have consumed them in my anger. [9]Now let them put away their whoring and the dead bodies of their kings far from me, and I will dwell in their midst forever.

[10]‡“As for you, son of man, describe to the house of Israel the temple, that they may be ashamed of their iniquities; and they shall measure the plan. [11]And if they are ashamed of all that they have done, make known to them the design of the temple, its arrangement, its exits and its entrances, that is, its whole design; and make known to them as well all its statutes and its whole design and all its laws, and write it down in their sight, so that they may observe all its laws and all its statutes and carry them out. [12]This is the law of the temple: the whole territory on the top of the mountain all around shall be most holy. Behold, this is the law of the temple.

The Altar

[13]‡“These are the measurements of the altar by cubits (the cubit being a cubit and a handbreadth): [4] its base shall be one cubit high [5] and one cubit broad, with a rim of one span [6] around its edge. And this shall be the height of the altar: [14]from the base on the ground to the lower ledge, two cubits, with a breadth of one cubit; and from the smaller ledge to the larger ledge, four cubits, with a breadth of one cubit; [15]and the altar hearth, four cubits; and from the altar hearth projecting upward, four horns. [16]The altar hearth shall be square, twelve cubits long by twelve broad. [17]The ledge also shall be square, fourteen cubits long by fourteen broad, with a rim around it half a cubit broad, and its base one cubit all around. The steps of the altar shall face east.”

[18]And he said to me, “Son of man, thus says the Lord GOD: These are the ordinances for the altar: On the day when it is erected for offering burnt offerings upon it and for throwing blood against it, [19]‡you shall give to the Levitical priests of the family of Zadok, who draw near to me to minister to me, declares the Lord GOD, a bull from the herd for a sin offering. [20]And you shall take some of its blood and put it on the four horns of the altar and on the four corners of the ledge and upon the rim all around. Thus you shall purify the altar and make atonement for it. [21]You shall also take the bull of the sin offering, and it shall be burned in the appointed place belonging to the temple, outside the sacred area. [22]And on the second day you shall offer a male goat without blemish for a sin offering; and the altar shall be purified, as it was purified with the bull. [23]When you have finished purifying it, you shall offer a bull from the herd without blemish and a ram from the flock without blemish. [24]‡You shall present them before the LORD, and the priests shall sprinkle salt on them and offer them up as a burnt offering to the LORD. [25]‡For seven days you shall provide daily a male goat for a sin offering; also, a bull from the herd and a ram from the flock, without blemish, shall be provided. [26]Seven days shall they make atonement for the altar and cleanse it, and so consecrate it. [7] [27]And when they have completed these days, then from the eighth day onward the priests shall offer on the altar your burnt offerings and your peace offerings, and I will accept you, declares the Lord GOD.”

The Gate for the Prince

EZEKIEL **44** ‡Then he brought me back to the outer gate of the sanctuary, which faces east. And it was shut. [2]And the LORD said to me, “This gate shall remain shut; it shall not be opened, and no one shall enter by it, for the LORD, the God of Israel, has entered by it. Therefore it shall remain shut. [3]†Only the prince may sit in it to eat bread before the LORD. He shall enter by way of the vestibule of the gate, and shall go out by the same way.”

[4]Then he brought me by way of the north gate to the front of the temple, and I looked, and behold, the glory of the LORD filled the temple of the LORD. And I fell on my face. [5]‡And the LORD said to me, “Son of man, mark well, see with your eyes, and hear with your ears all that I shall tell you concerning all the statutes of the temple of the LORD and all its laws. And mark well the entrance to the temple and all the exits from the sanctuary. [6]And say to the rebellious house, [1] to the house of Israel, Thus says the Lord GOD: O house of Israel, enough of all your abominations, [7]in admitting foreigners, uncircumcised in heart and flesh, to be in my sanctuary, profaning my temple, when you offer to me my food, the fat and the blood. You [2] have broken my covenant, in addition to all your abominations. [8]And you have not kept charge of my holy things, but you have set others to keep my charge for you in my sanctuary.

[9]“Thus says the Lord GOD: No foreigner, uncircumcised in heart and flesh, of all the foreigners who are among the people of Israel, shall enter my sanctuary. [10]†But the Levites who went far from me, going astray from me after their idols when Israel went astray, shall bear their punishment. [3] [11]They shall be ministers in my sanctuary, having oversight at the gates of the temple and ministering in the temple. They shall slaughter the burnt offering and the sacrifice for the people, and they shall stand before the people, to minister to them. [12]Because they ministered to them before their idols and became a stumbling block of iniquity to the house of Israel, therefore I have sworn concerning them, declares the Lord GOD, and they shall bear their punishment. [13]They shall not come near to me, to serve me as priest, nor come near any of my holy things and the things that are most holy, but they shall bear their shame and the abominations that they have

committed. [14]Yet I will appoint them to keep charge of the temple, to do all its service and all that is to be done in it.

Rules for Levitical Priests

[15]"But the Levitical priests, the sons of Zadok, who kept the charge of my sanctuary when the people of Israel went astray from me, shall come near to me to minister to me. And they shall stand before me to offer me the fat and the blood, declares the Lord GOD. [16]†They shall enter my sanctuary, and they shall approach my table, to minister to me, and they shall keep my charge. [17]‡When they enter the gates of the inner court, they shall wear linen garments. They shall have nothing of wool on them, while they minister at the gates of the inner court, and within. [18]They shall have linen turbans on their heads, and linen undergarments around their waists. They shall not bind themselves with anything that causes sweat. [19]And when they go out into the outer court to the people, they shall put off the garments in which they have been ministering and lay them in the holy chambers. And they shall put on other garments, lest they transmit holiness to the people with their garments. [20]They shall not shave their heads or let their locks grow long; they shall surely trim the hair of their heads. [21]No priest shall drink wine when he enters the inner court. [22]They shall not marry a widow or a divorced woman, but only virgins of the offspring of the house of Israel, or a widow who is the widow of a priest. [23]They shall teach my people the difference between the holy and the common, and show them how to distinguish between the unclean and the clean. [24]In a dispute, they shall act as judges, and they shall judge it according to my judgments. They shall keep my laws and my statutes in all my appointed feasts, and they shall keep my Sabbaths holy. [25]They shall not defile themselves by going near to a dead person. However, for father or mother, for son or daughter, for brother or unmarried sister they may defile themselves. [26]After he has become clean, they shall count seven days for him. [27]And on the day that he goes into the Holy Place, into the inner court, to minister in the Holy Place, he shall offer his sin offering, declares the Lord GOD.

[28]‡"This shall be their inheritance: I am their inheritance: and you shall give them no possession in Israel; I am their possession. [29]They shall eat the grain offering, the sin offering, and the guilt offering, and every devoted

thing in Israel shall be theirs. [30]And the first of all the firstfruits of all kinds, and every offering of all kinds from all your offerings, shall belong to the priests. You shall also give to the priests the first of your dough, that a blessing may rest on your house. [31]The priests shall not eat of anything, whether bird or beast, that has died of itself or is torn by wild animals.

The Holy District

EZEKIEL **45** ‡“When you allot the land as an inheritance, you shall set apart for the LORD a portion of the land as a holy district, 25,000 cubits [1] long and 20,000 [2] cubits broad. It shall be holy throughout its whole extent. [2]†Of this a square plot of 500 by 500 cubits shall be for the sanctuary, with fifty cubits for an open space around it. [3]And from this measured district you shall measure off a section 25,000 cubits long and 10,000 broad, in which shall be the sanctuary, the Most Holy Place. [4]It shall be the holy portion of the land. It shall be for the priests, who minister in the sanctuary and approach the LORD to minister to him, and it shall be a place for their houses and a holy place for the sanctuary. [5]†Another section, 25,000 cubits long and 10,000 cubits broad, shall be for the Levites who minister at the temple, as their possession for cities to live in. [3]

[6]†“Alongside the portion set apart as the holy district you shall assign for the property of the city an area 5,000 cubits broad and 25,000 cubits long. It shall belong to the whole house of Israel.

The Portion for the Prince

[7]†“And to the prince shall belong the land on both sides of the holy district and the property of the city, alongside the holy district and the property of the city, on the west and on the east, corresponding in length to one of the tribal portions, and extending from the western to the eastern boundary [8]†of the land. It is to be his property in Israel. And my princes shall no more oppress my people, but they shall let the house of Israel have the land according to their tribes.

[9]‡“Thus says the Lord GOD: Enough, O princes of Israel! Put away violence and oppression, and execute justice and righteousness. Cease your evictions of my people, declares the Lord GOD.

[10]†“You shall have just balances, a just ephah, and a just bath. [4] [11]†The ephah and the bath shall be of the same measure, the bath containing one

tenth of a homer, [5] and the ephah one tenth of a homer; the homer shall be the standard measure. [12]†The shekel shall be twenty gerahs; [6] twenty shekels plus twenty-five shekels plus fifteen shekels shall be your mina. [7]

[13]‡†“This is the offering that you shall make: one sixth of an ephah from each homer of wheat, and one sixth of an ephah from each homer of barley, [14]†and as the fixed portion of oil, measured in baths, one tenth of a bath from each cor [8] (the cor, like the homer, contains ten baths). [9] [15]†And one sheep from every flock of two hundred, from the watering places of Israel for grain offering, burnt offering, and peace offerings, to make atonement for them, declares the Lord GOD. [16]‡All the people of the land shall be obliged to give this offering to the prince in Israel. [17]†It shall be the prince's duty to furnish the burnt offerings, grain offerings, and drink offerings, at the feasts, the new moons, and the Sabbaths, all the appointed feasts of the house of Israel: he shall provide the sin offerings, grain offerings, burnt offerings, and peace offerings, to make atonement on behalf of the house of Israel.

[18]‡‡“Thus says the Lord GOD: In the first month, on the first day of the month, you shall take a bull from the herd without blemish, and purify the sanctuary. [19]The priest shall take some of the blood of the sin offering and put it on the doorposts of the temple, the four corners of the ledge of the altar, and the posts of the gate of the inner court. [20]You shall do the same on the seventh day of the month for anyone who has sinned through error or ignorance; so you shall make atonement for the temple.

[21]‡“In the first month, on the fourteenth day of the month, you shall celebrate the Feast of the Passover, and for seven days unleavened bread shall be eaten. [22]‡On that day the prince shall provide for himself and all the people of the land a young bull for a sin offering. [23]And on the seven days of the festival he shall provide as a burnt offering to the LORD seven young bulls and seven rams without blemish, on each of the seven days; and a male goat daily for a sin offering. [24]†And he shall provide as a grain offering an ephah for each bull, an ephah for each ram, and a hin [10] of oil to each ephah. [25]†In the seventh month, on the fifteenth day of the month and for the seven days of the feast, he shall make the same provision for sin offerings, burnt offerings, and grain offerings, and for the oil.

The Prince and the Feasts

EZEKIEL **46** ‡†“Thus says the Lord GOD: The gate of the inner court that faces east shall be shut on the six working days, but on the Sabbath day it shall be opened, and on the day of the new moon it shall be opened. [2]†The prince shall enter by the vestibule of the gate from outside, and shall take his stand by the post of the gate. The priests shall offer his burnt offering and his peace offerings, and he shall worship at the threshold of the gate. Then he shall go out, but the gate shall not be shut until evening. [3]The people of the land shall bow down at the entrance of that gate before the LORD on the Sabbaths and on the new moons. [4]The burnt offering that the prince offers to the LORD on the Sabbath day shall be six lambs without blemish and a ram without blemish. [5]And the grain offering with the ram shall be an ephah, [1] and the grain offering with the lambs shall be as much as he is able, together with a hin [2] of oil to each ephah. [6]‡On the day of the new moon he shall offer a bull from the herd without blemish, and six lambs and a ram, which shall be without blemish. [7]As a grain offering he shall provide an ephah with the bull and an ephah with the ram, and with the lambs as much as he is able, together with a hin of oil to each ephah. [8]†When the prince enters, he shall enter by the vestibule of the gate, and he shall go out by the same way.

[9]†“When the people of the land come before the LORD at the appointed feasts, he who enters by the north gate to worship shall go out by the south gate, and he who enters by the south gate shall go out by the north gate: no one shall return by way of the gate by which he entered, but each shall go out straight ahead. [10]‡When they enter, the prince shall enter with them, and when they go out, he shall go out.

[11]“At the feasts and the appointed festivals, the grain offering with a young bull shall be an ephah, and with a ram an ephah, and with the lambs as much as one is able to give, together with a hin of oil to an ephah. [12]When the prince provides a freewill offering, either a burnt offering or peace offerings as a freewill offering to the LORD, the gate facing east shall be opened for him. And he shall offer his burnt offering or his peace offerings

as he does on the Sabbath day. Then he shall go out, and after he has gone out the gate shall be shut.

[13]‡“You shall provide a lamb a year old without blemish for a burnt offering to the LORD daily; morning by morning you shall provide it. [14]And you shall provide a grain offering with it morning by morning, one sixth of an ephah, and one third of a hin of oil to moisten the flour, as a grain offering to the LORD. This is a perpetual statute. [15]Thus the lamb and the meal offering and the oil shall be provided, morning by morning, for a regular burnt offering.

[16]‡“Thus says the Lord GOD: If the prince makes a gift to any of his sons as his inheritance, it shall belong to his sons. It is their property by inheritance. [17]‡But if he makes a gift out of his inheritance to one of his servants, it shall be his to the year of liberty. Then it shall revert to the prince; surely it is his inheritance—it shall belong to his sons. [18]‡The prince shall not take any of the inheritance of the people, thrusting them out of their property. He shall give his sons their inheritance out of his own property, so that none of my people shall be scattered from his property.”

Boiling Places for Offerings

[19]‡Then he brought me through the entrance, which was at the side of the gate, to the north row of the holy chambers for the priests, and behold, a place was there at the extreme western end of them. [20]And he said to me, “This is the place where the priests shall boil the guilt offering and the sin offering, and where they shall bake the grain offering, in order not to bring them out into the outer court and so transmit holiness to the people.”

[21]Then he brought me out to the outer court and led me around to the four corners of the court. And behold, in each corner of the court there was another court— [22]in the four corners of the court were small [3] courts, forty cubits [4] long and thirty broad; the four were of the same size. [23]On the inside, around each of the four courts was a row of masonry, with hearths made at the bottom of the rows all around. [24]Then he said to me, “These are the kitchens where those who minister at the temple shall boil the sacrifices of the people.”

Water Flowing from the Temple

EZEKIEL **47** ‡‡Then he brought me back to the door of the temple, and behold, water was issuing from below the threshold of the temple toward the east (for the temple faced east). The water was flowing down from below the south end of the threshold of the temple, south of the altar. [2]Then he brought me out by way of the north gate and led me around on the outside to the outer gate that faces toward the east; and behold, the water was trickling out on the south side.

[3]‡Going on eastward with a measuring line in his hand, the man measured a thousand cubits, [1] and then led me through the water, and it was ankle-deep. [4]Again he measured a thousand, and led me through the water, and it was knee-deep. Again he measured a thousand, and led me through the water, and it was waist-deep. [5]Again he measured a thousand, and it was a river that I could not pass through, for the water had risen. It was deep enough to swim in, a river that could not be passed through. [6]And he said to me, “Son of man, have you seen this?”

Then he led me back to the bank of the river. [7]†As I went back, I saw on the bank of the river very many trees on the one side and on the other. [8]†And he said to me, “This water flows toward the eastern region and goes down into the Arabah, and enters the sea; [2] when the water flows into the sea, the water will become fresh. [3] [9]†And wherever the river goes, [4] every living creature that swarms will live, and there will be very many fish. For this water goes there, that the waters of the sea [5] may become fresh; so everything will live where the river goes. [10]†Fishermen will stand beside the sea. From Engedi to Eneglaim it will be a place for the spreading of nets. Its fish will be of very many kinds, like the fish of the Great Sea. [6] [11]†But its swamps and marshes will not become fresh; they are to be left for salt. [12]†And on the banks, on both sides of the river, there will grow all kinds of trees for food. Their leaves will not wither, nor their fruit fail, but they will bear fresh fruit every month, because the water for them flows from the sanctuary. Their fruit will be for food, and their leaves for healing.”

Division of the Land

[13]‡†Thus says the Lord GOD: “This is the boundary [7] by which you shall divide the land for inheritance among the twelve tribes of Israel. Joseph shall have two portions. [14]And you shall divide equally what I swore to give to your fathers. This land shall fall to you as your inheritance.

[15]‡“This shall be the boundary of the land: On the north side, from the Great Sea by way of Hethlon to Lebo-hamath, and on to Zedad, [8] [16]Berothah, Sibraim (which lies on the border between Damascus and Hamath), as far as Hazer-hatticon, which is on the border of Hauran. [17]So the boundary shall run from the sea to Hazar-enan, which is on the northern border of Damascus, with the border of Hamath to the north. [9] This shall be the north side. [10]

[18]“On the east side, the boundary shall run between Hauran and Damascus; along the Jordan between Gilead and the land of Israel; to the eastern sea and as far as Tamar. [11] This shall be the east side.

[19]“On the south side, it shall run from Tamar as far as the waters of Meribah-kadesh, from there along the Brook of Egypt [12] to the Great Sea. This shall be the south side.

[20]“On the west side, the Great Sea shall be the boundary to a point opposite Lebo-hamath. This shall be the west side.

[21]“So you shall divide this land among you according to the tribes of Israel. [22]†You shall allot it as an inheritance for yourselves and for the sojourners who reside among you and have had children among you. They shall be to you as native-born children of Israel. With you they shall be allotted an inheritance among the tribes of Israel. [23]†In whatever tribe the sojourner resides, there you shall assign him his inheritance, declares the Lord GOD.

EZEKIEL **48** ‡“These are the names of the tribes: Beginning at the northern extreme, beside the way of Hethlon to Lebo-hamath, as far as Hazar-enan (which is on the northern border of Damascus over against Hamath), and [1] extending from the east side to the west, [2] Dan, one portion. [2]Adjoining the territory of Dan, from the east side to the west, Asher, one portion. [3]Adjoining the territory of Asher, from the east side to the west, Naphtali, one portion. [4]Adjoining the territory of Naphtali, from the east side to the west, Manasseh, one portion. [5]Adjoining the territory of Manasseh, from the east side to the west, Ephraim, one portion. [6]Adjoining the territory of Ephraim, from the east side to the west, Reuben, one portion. [7]Adjoining the territory of Reuben, from the east side to the west, Judah, one portion.

[8]‡“Adjoining the territory of Judah, from the east side to the west, shall be the portion which you shall set apart, 25,000 cubits [3] in breadth, and in length equal to one of the tribal portions, from the east side to the west, with the sanctuary in the midst of it. [9]The portion that you shall set apart for the LORD shall be 25,000 cubits in length, and 20,000 [4] in breadth. [10]These shall be the allotments of the holy portion: the priests shall have an allotment measuring 25,000 cubits on the northern side, 10,000 cubits in breadth on the western side, 10,000 in breadth on the eastern side, and 25,000 in length on the southern side, with the sanctuary of the LORD in the midst of it. [11]This shall be for the consecrated priests, the sons of Zadok, who kept my charge, who did not go astray when the people of Israel went astray, as the Levites did. [12]And it shall belong to them as a special portion from the holy portion of the land, a most holy place, adjoining the territory of the Levites. [13]And alongside the territory of the priests, the Levites shall have an allotment 25,000 cubits in length and 10,000 in breadth. The whole length shall be 25,000 cubits and the breadth 20,000. [5] [14]They shall not sell or exchange any of it. They shall not alienate this choice portion of the land, for it is holy to the LORD.

[15]“The remainder, 5,000 cubits in breadth and 25,000 in length, shall be for common use for the city, for dwellings and for open country. In the midst of it shall be the city, [16]and these shall be its measurements: the north side 4,500 cubits, the south side 4,500, the east side 4,500, and the west side

4,500. [17]And the city shall have open land: on the north 250 cubits, on the south 250, on the east 250, and on the west 250. [18]The remainder of the length alongside the holy portion shall be 10,000 cubits to the east, and 10,000 to the west, and it shall be alongside the holy portion. Its produce shall be food for the workers of the city. [19]And the workers of the city, from all the tribes of Israel, shall till it. [20]The whole portion that you shall set apart shall be 25,000 cubits square, that is, the holy portion together with the property of the city.

[21]“What remains on both sides of the holy portion and of the property of the city shall belong to the prince. Extending from the 25,000 cubits of the holy portion to the east border, and westward from the 25,000 cubits to the west border, parallel to the tribal portions, it shall belong to the prince. The holy portion with the sanctuary of the temple shall be in its midst. [22]It shall be separate from the property of the Levites and the property of the city, which are in the midst of that which belongs to the prince. The portion of the prince shall lie between the territory of Judah and the territory of Benjamin.

[23]“As for the rest of the tribes: from the east side to the west, Benjamin, one portion. [24]Adjoining the territory of Benjamin, from the east side to the west, Simeon, one portion. [25]Adjoining the territory of Simeon, from the east side to the west, Issachar, one portion. [26]Adjoining the territory of Issachar, from the east side to the west, Zebulun, one portion. [27]Adjoining the territory of Zebulun, from the east side to the west, Gad, one portion. [28]And adjoining the territory of Gad to the south, the boundary shall run from Tamar to the waters of Meribah-kadesh, from there along the Brook of Egypt [6] to the Great Sea. [7] [29]This is the land that you shall allot as an inheritance among the tribes of Israel, and these are their portions, declares the Lord GOD.

The Gates of the City

[30]‡†“These shall be the exits of the city: On the north side, which is to be 4,500 cubits by measure, [31]three gates, the gate of Reuben, the gate of Judah, and the gate of Levi, the gates of the city being named after the tribes of Israel. [32]On the east side, which is to be 4,500 cubits, three gates, the gate of Joseph, the gate of Benjamin, and the gate of Dan. [33]On the

south side, which is to be 4,500 cubits by measure, three gates, the gate of Simeon, the gate of Issachar, and the gate of Zebulun. [34]On the west side, which is to be 4,500 cubits, three gates, [8] the gate of Gad, the gate of Asher, and the gate of Naphtali. [35]†The circumference of the city shall be 18,000 cubits. And the name of the city from that time on shall be, The LORD Is There.”

Footnotes

Footnotes for Ezekiel, Chapter 1

[1] 1:1 Or *from God*

[2] 1:4 Or *amber*; also verse 27

[3] 1:15 Hebrew *of their faces*

[4] 1:17 Hebrew *on their four sides*

[5] 1:20 Or *the spirit of life*; also verse 21

[6] 1:26 Or *lapis lazuli*

[7] 1:27 Or *it*

Footnotes for Ezekiel, Chapter 2

[1] 2:1 Or *Son of Adam*; so throughout Ezekiel

[2] 2:6 Or *on scorpion plants*

Footnotes for Ezekiel, Chapter 3

[1] 3:12 Or *the wind*; also verse 14

[2] 3:12 Or *sound*

[3] 3:15 Or *Chebar, and to where they dwelt*

[4] 3:18 Or *in*; also verses 19, 20

[5] 3:22 Or *plain*; also verse 23

Footnotes for Ezekiel, Chapter 4

[1] 4:4 Or *iniquity*; also verses 5, 6, 17

[2] 4:9 A type of wheat

[3] 4:10 A *shekel* was about 2/5 ounce or 11 grams

[4] 4:10 Or *at a set time daily*; also verse 11

[5] 4:11 A *hin* was about 4 quarts or 3.5 liters

[6] 4:14 Hebrew *my soul* (or *throat*) *has never been made unclean*

[7] 4:16 Hebrew *staff*

Footnotes for Ezekiel, Chapter 5

[1] 5:7 Some Hebrew manuscripts and Syriac lack *not*

[2] 5:8 The same Hebrew expression can mean *obey rules*, or *execute judgments*, depending on the context

[3] 5:11 Some Hebrew manuscripts *I will cut you down*

[4] 5:15 Dead Sea Scroll, Septuagint, Syriac, Vulgate, Targum; Masoretic Text *And it shall be*

[5] 5:16 Hebrew *them*

[6] 5:16 Hebrew *staff*

Footnotes for Ezekiel, Chapter 6

[1] 6:6 Or *and punished*

[2] 6:14 Some Hebrew manuscripts; most Hebrew manuscripts *Diblah*

Footnotes for Ezekiel, Chapter 7

[1] 7:2 Or *earth*

[2] 7:5 Some Hebrew manuscripts (compare Syriac, Targum); most Hebrew manuscripts *Disaster! A unique disaster!*

[3] 7:7 The meaning of the Hebrew word is uncertain; also verse 10

[4] 7:11 The meaning of this last Hebrew sentence is uncertain

[5] 7:12 Or *abundance*; also verses 13, 14

[6] 7:13 The meaning of this last Hebrew sentence is uncertain

[7] 7:22 Or *secret*

[8] 7:23 Probably refers to an instrument of captivity

[9] 7:24 By revocalization (compare Septuagint); Hebrew *and those who sanctify them*

[10] 7:26 Or *instruction*

Footnotes for Ezekiel, Chapter 8

[1] 8:2 By revocalization (compare Septuagint); Hebrew *of fire*

[2] 8:2 Or *amber*

[3] 8:17 Or *my*

Footnotes for Ezekiel, Chapter 10

[1] 10:1 Or *lapis lazuli*

[2] 10:11 Hebrew *to their four sides*

[3] 10:11 Hebrew *the head*

[4] 10:12 Or *their whole body, their backs, their hands, and their wings*

[5] 10:17 Or *spirit of life*

Footnotes for Ezekiel, Chapter 11

[1] 11:3 Or *Is not the time near . . . ?*

[2] 11:15 Hebrew *the men of your redemption*

[3] 11:16 Or *in small measure*

[4] 11:21 Hebrew *To the heart of their detestable things and their abominations their heart goes; I will*

Footnotes for Ezekiel, Chapter 12

[1] 12:3 Or *will see that*

[2] 12:10 Or *This burden is*

[3] 12:10 Hebrew *in the midst of them*

[4] 12:22 The Hebrew for *you* is plural

[5] 12:23 Hebrew *word*

Footnotes for Ezekiel, Chapter 13

[1] 13:10 Or *plaster*; also verses 11, 14, 15

Footnotes for Ezekiel, Chapter 14

[1] 14:10 Or *iniquity*; three times in this verse

[2] 14:13 Hebrew *staff*

Footnotes for Ezekiel, Chapter 16

[1] 16:10 Or *with rich fabric*

[2] 16:15 Or *were unfaithful*; also verses 16, 17, 26, 28

[3] 16:15 Or *unfaithfulness*; also verses 20, 22, 25, 26, 29, 33, 34, 36

[4] 16:15 Hebrew *it*

[5] 16:16 The meaning of this Hebrew sentence is uncertain

[6] 16:25 Hebrew *spreading your legs*

[7] 16:30 Revocalization yields *How I am filled with anger against you*

[8] 16:57 Some manuscripts (compare Syriac) *of Edom*

[9] 16:61 Or *not apart from*

Footnotes for Ezekiel, Chapter 17

[1] 17:5 Hebrew *in a field of seed*

[2] 17:13 Hebrew *seed*

[3] 17:21 Some Hebrew manuscripts, Syriac, Targum; most Hebrew manuscripts *all the fugitives*

Footnotes for Ezekiel, Chapter 18

[1] 18:2 The Hebrew for *you* is plural

[2] 18:8 That is, profit that comes from charging interest to the poor; also verses 13, 17 (compare Leviticus 25:36)

[3] 18:17 Septuagint; Hebrew *from the poor*

[4] 18:30 Or *lest iniquity be your stumbling block*

Footnotes for Ezekiel, Chapter 19

[1] 19:7 Hebrew *knew*

[2] 19:9 Or *in a wooden collar*

[3] 19:10 Some Hebrew manuscripts; most Hebrew manuscripts *in your blood*

[4] 19:11 Or *the clouds*

Footnotes for Ezekiel, Chapter 20

[1] 20:5 Hebrew *I lifted my hand*; twice in this verse; also verses 6, 15, 23, 28, 42

[2] 20:29 *Bamah* means *high place*

[3] 20:31 Hebrew *and make your children pass through the fire*

[4] 20:45 Ch 21:1 in Hebrew

[5] 20:46 Or *toward Teman*

Footnotes for Ezekiel, Chapter 21

[1] 21:1 Ch 21:6 in Hebrew

[2] 21:2 Some Hebrew manuscripts, compare Septuagint, Syriac *against their sanctuary*

[3] 21:10 Probable reading; Hebrew *The rod of my son despises everything of wood*

[4] 21:13 Or *For it is a testing; and what if even the rod despises? It shall not be!*

[5] 21:14 Hebrew *its third*

[6] 21:15 Hebrew *many stumbling blocks*

[7] 21:15 The meaning of the Hebrew word rendered *taken up* is uncertain

[8] 21:21 Or *household idols*

[9] 21:25 Or *slain*; also verse 29

Footnotes for Ezekiel, Chapter 22

[1] 22:4 Some Hebrew manuscripts, Septuagint, Syriac, Vulgate, Targum; most Hebrew manuscripts *until*

[2] 22:12 That is, profit that comes from charging interest to the poor (compare Leviticus 25:36)

Footnotes for Ezekiel, Chapter 23

[1] 23:3 Hebrew *nipples*; also verses 8, 21

[2] 23:11 Hebrew *than she*

[3] 23:21 Vulgate, Syriac; Hebrew *bosom for the sake of*

[4] 23:24 Septuagint; the meaning of the Hebrew word is unknown

[5] 23:37 Or *have even made pass through the fire*

[6] 23:42 Or *Sabeans*

[7] 23:43 The meaning of the Hebrew verse is uncertain

Footnotes for Ezekiel, Chapter 24

[1] 24:5 Compare verse 10; Hebrew *the bones*

[2] 24:6 Hebrew *no lot has fallen upon it*

[3] 24:10 Or *empty out the broth*

[4] 24:12 The meaning of the Hebrew is uncertain

Footnotes for Ezekiel, Chapter 25

[1] 25:5 Hebrew *and the Ammonites*

[2] 25:8 Septuagint lacks *and Seir*

Footnotes for Ezekiel, Chapter 26

[1] 26:7 Hebrew *Nebuchadrezzar*; so throughout Ezekiel

Footnotes for Ezekiel, Chapter 27

[1] 27:15 Hebrew; Septuagint *Rhodes*

[2] 27:17 The meaning of the Hebrew word is unknown

[3] 27:19 Probable reading; Hebrew *wool of Sahar, Vedan, and Javan*

Footnotes for Ezekiel, Chapter 28

[1] 28:12 The meaning of the Hebrew phrase is uncertain

[2] 28:13 Or *lapis lazuli*

[3] 28:13 The meaning of the Hebrew phrase is uncertain

[4] 28:14 The meaning of the Hebrew phrase is uncertain

[5] 28:16 Or *banished you*

Footnotes for Ezekiel, Chapter 29

[1] 29:6 Hebrew *they*

[2] 29:7 Syriac (compare Psalm 69:23); Hebrew *to stand*

[3] 29:9 Hebrew *he*

[4] 29:19 Or *multitude*

Footnotes for Ezekiel, Chapter 30

[1] 30:3 Hebrew lacks *doom for*

[2] 30:4 Or *multitude*; also verse 10

[3] 30:5 With Septuagint; Hebrew *Cub*

[4] 30:5 Hebrew *and the sons of the land of the covenant*

[5] 30:9 Hebrew *the day of Egypt*

[6] 30:15 Or *wealth*

[7] 30:16 Or *distress*

[8] 30:17 Or *the cities*; Hebrew *they*

Footnotes for Ezekiel, Chapter 31

[1] 31:3 Or *its top went through the thick boughs*; also verses 10, 14

[2] 31:10 Syriac, Vulgate; Hebrew *you*

[3] 31:14 Or *of Adam*

[4] 31:15 Hebrew *it*

Footnotes for Ezekiel, Chapter 32

[1] 32:5 Hebrew *your height*

[2] 32:12 Or *wealth*

[3] 32:17 Hebrew lacks *in the twelfth month*

[4] 32:20 Hebrew *She*

Footnotes for Ezekiel, Chapter 33

[1] 33:12 Hebrew *by it*

[2] 33:32 Hebrew *like the singing of lustful songs with a beautiful voice and one who plays*

Footnotes for Ezekiel, Chapter 34

[1] 34:16 Septuagint, Syriac, Vulgate *I will watch over*

[2] 34:22 Or *save*

Footnotes for Ezekiel, Chapter 36

[1] 36:27 Or *my just decrees*

[2] 36:38 Hebrew *flock of holy things*

Footnotes for Ezekiel, Chapter 37

[1] 37:1 Or *plain*; also verse 2

[2] 37:5 Or *spirit*; also verses 6, 9, 10

[3] 37:7 Or *an earthquake* (compare 3:12, 13)

[4] 37:16 Or *one piece of wood*; also verses 17, 19, 20

[5] 37:19 Hebrew *And I will place them on it, the stick of Judah*

[6] 37:23 Many Hebrew manuscripts; other Hebrew manuscripts *dwellings*

[7] 37:26 Hebrew lacks *in their land*

Footnotes for Ezekiel, Chapter 38

[1] 38:2 Or *Magog, the prince of Rosh, Meshech*

[2] 38:3 Or *Gog, prince of Rosh, Meshech*

[3] 38:13 Hebrew *young lions*

[4] 38:21 Hebrew *against him*

Footnotes for Ezekiel, Chapter 39

[1] 39:1 Or *Gog, prince of Rosh, Meshech*

[2] 39:9 Or *javelins*

[3] 39:11 *Hamon-gog* means *the multitude of Gog*

[4] 39:14 Or *Until*

[5] 39:16 *Hamonah* means *multitude*

Footnotes for Ezekiel, Chapter 40

[1] 40:1 Hebrew *brought me there*

[2] 40:5 A *cubit* was about 18 inches or 45 centimeters; a *handbreadth* was about 3 inches or 7.5 centimeters

[3] 40:6 Hebrew *deep, and one threshold, one reed deep*

[4] 40:14 Text uncertain; Hebrew *And he made the jambs sixty cubits, and to the jamb of the court was the gateway all around*

[5] 40:19 Hebrew *distance from before the low gate before the inner court to the outside*

[6] 40:19 Or *cubits. So far the eastern gate; now to the northern gate*.

[7] 40:36 One manuscript (compare verses 29 and 33); most manuscripts lack *were of the same size as the others*

[8] 40:37 Septuagint, Vulgate (compare verses 26, 31, 34); Hebrew *jambs*

[9] 40:38 Hebrew *at the jambs, the gates*

[10] 40:43 Or *shelves*

[11] 40:44 Septuagint; Hebrew *were chambers for singers*

[12] 40:44 Hebrew lacks *one*

[13] 40:44 Septuagint; Hebrew *east*

[14] 40:46 Hebrew lacks *alone*

[15] 40:48 Septuagint; Hebrew lacks *was fourteen cubits, and the sidewalls of the gate*

[16] 40:49 Septuagint; Hebrew *eleven*

[17] 40:49 Septuagint; Hebrew *and by steps that would go up to it*

Footnotes for Ezekiel, Chapter 41

[1] 41:1 A *cubit* was about 18 inches or 45 centimeters

[2] 41:1 Compare Septuagint; Hebrew *tent*

[3] 41:2 Hebrew *its length*

[4] 41:3 Septuagint; Hebrew *and the breadth*

[5] 41:6 Septuagint, compare 1 Kings 6:6; the meaning of the Hebrew word is uncertain

[6] 41:15 The meaning of the Hebrew term is unknown; also verse 16

[7] 41:17 Hebrew *were measurements*

[8] 41:22 Septuagint; Hebrew lacks *two cubits broad*

[9] 41:22 Septuagint; Hebrew *length*

[10] 41:25 The meaning of the Hebrew word is unknown; also verse 26

Footnotes for Ezekiel, Chapter 42

[1] 42:2 A *cubit* was about 18 inches or 45 centimeters

[2] 42:3 The meaning of the Hebrew word is unknown; also verse 5

[3] 42:4 Septuagint, Syriac; Hebrew *and a way of one cubit*

[4] 42:8 Or *temple*

[5] 42:10 Septuagint; Hebrew *east*

[6] 42:11 Hebrew *and all their exits*

[7] 42:12 The meaning of the Hebrew verse is uncertain

Footnotes for Ezekiel, Chapter 43

[1] 43:3 Some Hebrew manuscripts and Vulgate; most Hebrew manuscripts *when I*

[2] 43:7 Or *the monuments*; also verse 9

[3] 43:7 Or *at their deaths*

[4] 43:13 A *cubit* was about 18 inches or 45 centimeters; a *handbreadth* was about 3 inches or 7.5 centimeters

[5] 43:13 Or *its gutter shall be one cubit deep*

[6] 43:13 A *span* was about 9 inches or 22 centimeters

[7] 43:26 Hebrew *fill its hand*

Footnotes for Ezekiel, Chapter 44

[1] 44:6 Septuagint; Hebrew lacks *house*

[2] 44:7 Septuagint, Syriac, Vulgate; Hebrew *They*

[3] 44:10 Or *iniquity*; also verse 12

Footnotes for Ezekiel, Chapter 45

[1] 45:1 A *cubit* was about 18 inches or 45 centimeters

[2] 45:1 Septuagint; Hebrew *ten*

[3] 45:5 Septuagint; Hebrew *as their possession, twenty chambers*

[4] 45:10 An *ephah* was about 3/5 of a bushel or 22 liters; a *bath* was about 6 gallons or 22 liters

[5] 45:11 A *homer* was about 6 bushels or 220 liters

[6] 45:12 A *shekel* was about 2/5 ounce or 11 grams; a *gerah* was about 1/50 ounce or 0.6 gram

[7] 45:12 A *mina* was about 1 1/4 pounds or 0.6 kilogram

[8] 45:14 A *cor* was about 6 bushels or 220 liters

[9] 45:14 See Vulgate; Hebrew *(ten baths are a homer, for ten baths are a homer)*

[10] 45:24 A *hin* was about 4 quarts or 3.5 liters

Footnotes for Ezekiel, Chapter 46

[1] 46:5 An *ephah* was about 3/5 bushel or 22 liters

[2] 46:5 A *hin* was about 4 quarts or 3.5 liters

[3] 46:22 Septuagint, Syriac, Vulgate; the meaning of the Hebrew word is uncertain

[4] 46:22 A *cubit* was about 18 inches or 45 centimeters

Footnotes for Ezekiel, Chapter 47

[1] 47:3 A *cubit* was about 18 inches or 45 centimeters

[2] 47:8 That is, the Dead Sea

[3] 47:8 Hebrew *will be healed*; also verses 9, 11

[4] 47:9 Septuagint, Syriac, Vulgate, Targum; Hebrew *the two rivers go*

[5] 47:9 Hebrew lacks *the waters of the sea*

[6] 47:10 That is, the Mediterranean Sea; also verses 15, 19, 20

[7] 47:13 Probable reading; Hebrew *The valley of the boundary*

[8] 47:15 Septuagint; Hebrew *the entrance of Zedad, Hamath*

[9] 47:17 The meaning of the Hebrew is uncertain

[10] 47:17 Probable reading; Hebrew *and as for the north side*

[11] 47:18 Compare Syriac; Hebrew *to the eastern sea you shall measure*

[12] 47:19 Hebrew lacks *of Egypt*

Footnotes for Ezekiel, Chapter 48

[1] 48:1 Probable reading; Hebrew *and they shall be his*

[2] 48:1 Septuagint (compare verses 2-8); Hebrew *the east side the west*

[3] 48:8 A *cubit* was about 18 inches or 45 centimeters

[4] 48:9 Compare 45:1; Hebrew *ten*

[5] 48:13 Septuagint; Hebrew *10,000*

[6] 48:28 Hebrew lacks *of Egypt*

[7] 48:28 That is, the Mediterranean Sea

[8] 48:34 One Hebrew manuscript, Syriac (compare Septuagint); most Hebrew manuscripts *their gates three*

Study Notes

EZEKIEL—NOTE ON 1:1 **thirtieth year.** Most likely this was Ezekiel's age, since the date relative to the king's reign is given in 1:2. Thirty was the age when a priest (cf. v. 3 with Num. 4) began his priestly duties. **Chebar canal.** A major canal off of the Euphrates River, south of Babylon. **visions of God.** This scene has similarities to the visions of God's throne in Rev. 4–5, where the emphasis is also on a glimpse of that throne just before judgment is released in Rev. 6–19.

EZEKIEL—NOTE ON 1:2 **fifth year.** This is 593 B.C. The king, Ezekiel, and 10,000 others (2 Kings 24:14) had been deported to Babylon in 597 B.C., Ezekiel at the age of 25.

EZEKIEL—NOTE ON 1:3 **word of the Lord . . . hand of the Lord.** As God prepared Isaiah (Isa. 6:5–13) and Jeremiah (Jer. 1:4–19), so the Lord prepares Ezekiel to receive revelation and strengthens him for his high and arduous task to speak as his prophet. **Ezekiel the priest.** *See note on Ezek. 1:1*.

EZEKIEL—NOTE ON 1:4–14 The opening vision focuses on angels surrounding God's presence.

EZEKIEL—NOTE ON 1:4 **stormy wind . . . fire.** Judgment on Judah in a further and totally devastating phase (beyond the 597 B.C. deportation) is to come out of the north, and did come from Babylon in 588–586 (as Jer. 39–40). Its terror is depicted by a fiery "stormy wind" emblematic of God's judgments and the golden brightness signifying dazzling glory.

EZEKIEL—NOTE ON 1:5 **four living creatures.** Four angels, most likely the cherubs in 10:1–22, appearing in the erect posture and figure of man (note face, legs, feet, hands in 1:6–8) emerge to serve God who judges. The number four may have respect to the four corners of the earth, implying that God's angels execute his commands everywhere.

EZEKIEL—NOTE ON 1:6 **four faces.** *See note on v. 10*. **four wings.** Four wings instead of two symbolize speed in performing God's will (cf. v. 14).

EZEKIEL—NOTE ON 1:7 **legs.** They were not bent like an animal's, but "straight" like pillars, showing strength. **calf's foot.** This points to their stability and firm stance.

EZEKIEL—NOTE ON 1:8 **human hands.** This is a symbol of their skillful service.

EZEKIEL—NOTE ON 1:9 **without turning.** They were able to move in any direction without needing to turn, giving swift access to do God's will. Apparently all were in harmony as to the way they moved (v. 12).

EZEKIEL—NOTE ON 1:10 **faces.** These symbols identify the angels as intelligent ("human"), powerful ("lion"), servile ("ox"), and swift ("eagle").

EZEKIEL—NOTE ON 1:12 **the spirit.** This refers to the divine impulse by which God moved them to do his will (cf. v. 20).

EZEKIEL—NOTE ON 1:13 **like . . . fire . . . torches.** Their appearance conveyed God's glory and pure, burning justice (cf. Isa. 6) which they assisted in carrying out even on Israel, who had for so long hardened themselves against his patience.

EZEKIEL—NOTE ON 1:14 Intense, relentless motion signifies God's constant work of judgment.

EZEKIEL—NOTE ON 1:15–25 This section looks at the glory of God's throne in heaven.

EZEKIEL—NOTE ON 1:15 **a wheel.** This depicts God's judgment as a war machine (like a massive chariot) moving where he is to judge. The cherubim above the ark are called chariots in 1 Chron. 28:18.

EZEKIEL—NOTE ON 1:16 **as it were a wheel within a wheel.** This depicted the gigantic (v. 15, "on the earth" and "tall," v. 18) energy of the complicated revolutions of God’s massive judgment machinery bringing about his purposes with unerring certainty.

EZEKIEL—NOTE ON 1:17 **without turning.** Cf. vv. 9, 12. The judgment machine moved where the angels went (cf. vv. 19–20).

EZEKIEL—NOTE ON 1:18 **eyes.** These may picture God’s omniscience, i.e., perfect knowledge, given to these angelic servants so that they can act in judgment unerringly. God does nothing by blind impulse.

EZEKIEL—NOTE ON 1:20 **spirit.** *See note on 1:12*.

EZEKIEL—NOTE ON 1:24 **sound of many waters.** This imagery could have in mind a thunderous rush of heavy rain or the washing of surf on rocks (cf. 43:2; Rev. 1:15; 14:2; 19:6).

EZEKIEL—NOTE ON 1:25 **voice.** No doubt this is the “sound of the Almighty” (v. 24), since God’s throne (v. 25) was “over their heads.”

EZEKIEL—NOTE ON 1:26 **a throne.** Cf. Ps. 103:19 and Rev. 4:2–8. **a human.** The Godhead appears in the likeness of humanity, though God is a spirit (John 4:24). The Messiah, God incarnate, is the representative of the “fullness of deity” (Col. 2:9), so this can be a prelude to the incarnation of Messiah in his character as Savior and Judge (cf. Rev. 19:11–16).

EZEKIEL—NOTE ON 1:28 **the glory of the Lord.** That glory shines fully in the person of Jesus Christ (cf. 2 Cor. 4:6), which is a constant theme in Ezekiel. **fell on my face.** John, in Rev. 1:17, had the same reaction (“fell at his feet”) to seeing the glory of the Lord.

EZEKIEL—NOTE ON 2:1 **Son of man.** A term used over 90 times by Ezekiel to indicate his humanness.

EZEKIEL—NOTE ON 2:2 **the Spirit entered into me.** What God commands a servant to do (v. 1), he gives power to fulfill by his Spirit (cf. 3:14; Zech. 4:6). This pictures the selective empowering by the Holy Spirit to enable an individual for special service to the Lord, which occurred frequently in the

OT. For examples see Ezek. 11:5; 37:1; Num. 24:2; Judg. 3:10; 6:34; 11:29; 13:25; 1 Sam. 10:10; 16:13–14; 19:20; 2 Chron. 15:1; Luke 4:18.

Dates in Ezekiel

Dates in Ezekiel

	Event/Verse	Year	Month/Day	Date	Year
1.	Call (1:2)	5	4/5	July 31	593
2.	Temple tour (8:1)	6	6/5	September 17	592
3.	Elders’ visit (20:1)	7	5/10	August 17	591
4.	Siege begins (24:1)	9	10/10	January 15	588
5.	Against Tyre (26:1)	11	?/1	?	587/586
6.	Against Egypt (29:1)	10	10/12	January 7	587
7.	Against Tyre, Egypt (29:17)	27	1/1	April 26	571
8.	Against Pharaoh (30:20)	11	1/7	April 29	587
9.	Against Pharaoh (31:1)	11	3/1	June 21	587
10.	Lament for Pharaoh (32:1)	12	12/1	March 3	585
11.	Pharaoh to Sheol (32:17)	12	?/15	?	586/585
12.	Refugee report on Fall of Jerusalem (33:21)	12	10/5	January 8	585
13.	Vision of Future Temple Begins (40:1)	25	1/10	April 28	573

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EZEKIEL—NOTE ON 2:5 The people cannot plead ignorance.

EZEKIEL—NOTE ON 2:6 briers and thorns . . . scorpions. Cf. 3:7, 9; 22:29. These are figures of speech God used to describe the people of Judah whose obstinate rejection of his word was like the barbs of thorns and stings of scorpions to Ezekiel. The wicked were often so called (cf. 2 Sam. 23:6; Song 2:2; Isa. 9:18).

EZEKIEL—NOTE ON 2:8 open your mouth and eat. Ezekiel was to obey the command, not literally eating a scroll (vv. 9–10), but in a spiritual sense by receiving God’s message so that it became an inward passion. Cf. also 3:1–3, 10 and Jer. 15:16.

EZEKIEL—NOTE ON 2:10 writing on the front and on the back. Scrolls were normally written on one side only, but this judgment message was so full it required all the available space (cf. Zech. 5:3; Rev. 5:1) to chronicle the suffering and sorrow that sin had brought, as recorded in Ezek. 2–32.

EZEKIEL—NOTE ON **3:1–3** **Eat this scroll . . . Then I ate.** God's messenger must first internalize God's truth for himself, then preach it.

EZEKIEL—NOTE ON **3:3** **as honey.** Even though the message was judgment on Israel, the scroll was sweet because it was God's word (cf. Ps. 19:10; 119:103) and because it vindicated God in holiness, righteousness, glory, and faithfulness, in which Jeremiah also delighted (Jer. 15:16). Bitterness also was experienced by the prophet (Ezek. 3:14) in this message of judgment confronting Judah's rebellion (v. 9). The apostle John records a similar bittersweet experience with the word of God in Rev. 10:9–10.

EZEKIEL—NOTE ON **3:7** Cf. John 15:20.

EZEKIEL—NOTE ON **3:8–9** **I have made your face . . . hard.** What God commands ("Fear them not") he gives sufficiency to do ("I have made"), so God will enable the prophet to live up to his name (which means "strengthened by God"). Cf. 2:2; 3:14, 24; Isa. 41:10; Jer. 1:8, 17.

EZEKIEL—NOTE ON **3:9** **rebellious.** It is sad to observe that the exile and affliction did not make the Jews more responsive to God; rather, they were hardened by their sufferings. God gave Ezekiel a "hardness" to surpass the people and sustain his ministry as prophet to the exiles.

EZEKIEL—NOTE ON **3:12, 14** **the Spirit lifted me up.** This is a phrase used to describe the prophet being elevated to a heavenly vision, as in the experiences of 8:3 and 11:1.

EZEKIEL—NOTE ON **3:14** **bitterness.** *See note on 3:3.*

EZEKIEL—NOTE ON **3:15** **the exiles.** Tel-abib was the main city for the Jewish captives, who may have included some of the 10 tribes taken long before in the conquering of the northern kingdom of Israel in 722 B.C., as 2 Kings 17:6 may indicate ("Habor" is the same river as Chebar). **sat there . . . seven days.** Ezekiel sat with the sorrowing people for seven days, the usual period for manifesting deep grief (cf. Job 2:13). He identified with them in their suffering (cf. Ps. 137:1), thus trying to win their trust when he spoke God's word.

EZEKIEL—NOTE ON 3:17 a watchman. This role was spiritually analogous to the role of watchmen on a city wall, vigilant to spot the approach of an enemy and warn the residents to muster a defense. The prophet gave timely warnings of approaching judgment. The work of a watchman is vividly set forth in 2 Sam. 18:24–27 and 2 Kings 9:17–20. *See notes on Ezek. 33:1–20.*

EZEKIEL—NOTE ON 3:18–21 Cf. ch. 18, and *see notes there.*

EZEKIEL—NOTE ON 3:18 the wicked . . . him . . . his. The emphasis of singular pronouns was on individuals. The ministries of Habakkuk (Hab. 2:1), Jeremiah (Jer. 6:17), and Isaiah (Isa. 56:10) were more national than individual. Ezekiel's ministry was more personal, focused on individual responsibility to trust and obey God. Disobedience or obedience to God's messages was a matter of life or death; Ezek. 18:1–20 is particularly devoted to this emphasis. **no warning . . . die.** Men are not to assume that ignorance, even owing to the negligence of preachers, will be any excuse to save them from divine punishment. Cf. Rom. 2:12. **to save his life.** This refers to physical death, not eternal damnation, though that would be a consequence for many. In the Pentateuch, God had commanded death for many violations of his law and warned that it could be a consequence of any kind of consistent sin (cf. Josh. 1:16–18). The people of Israel had long abandoned that severe standard of purification, so God took execution back into his own hands, as in the destruction of Israel, Judah, and Jerusalem. On the other hand, God had also promised special protection and life to the obedient. Cf. Ezek. 18:9–32; 33:11–16; Prov. 4:4; 7:2; Amos 5:4, 6.

EZEKIEL—NOTE ON 3:18, 20 his blood I will require. Though each sinner is responsible for his own sin (cf. 18:1–20), the prophet who is negligent in his duty to proclaim the warning message becomes, in God's sight, a manslayer when God takes that person's life. The responsibility of the prophet is serious (cf. James 3:1), and he is responsible for that person's death in the sense of Gen. 9:5. The apostle Paul had this passage (and Ezek. 33:6, 8) in view in Acts 18:6 and 20:26. Even for preachers today, there is such a warning in Heb. 13:17. Certainly the consequence for such unfaithfulness on the preacher's part includes divine chastening and loss of eternal reward (cf. 1 Cor. 4:1–5).

EZEKIEL—NOTE ON 3:20 a righteous person. Here is a person who was obeying God by doing what was right, but fell into sin and God took his life in chastisement. The "stumbling block" was a stone of judgment that kills. Psalms 119:165 says: "Great peace have those who love your law; nothing can make them stumble." The crushing stone always falls on the disobedient. Hebrews 12:9 says it is better to obey and "live." Cf. 1 Cor. 11:30; James 1:21; 1 John 5:16.

Ezekiel's Sign Experiences

Ezekiel's Sign Experiences (cf. Ezek. 24:24, 27)
1. Ezekiel was housebound, tied up, and mute (3:23–27).
2. Ezekiel used a brick and an iron plate as illustrations in his preaching (4:1–3).
3. Ezekiel had to lie on his left side for 390 days and his right side for 40 days (4:4–8).
4. Ezekiel had to eat in an unclean manner (4:9–17).
5. Ezekiel had to shave his head and beard (5:1–4).
6. Ezekiel had to pack his bags and dig through the wall of Jerusalem (12:1–14).
7. Ezekiel had to eat his bread with trembling and drink water with quivering (12:17–20).
8. Ezekiel brandished a sharp sword and struck his hands together (21:8–17).
9. Ezekiel portrayed Israel in the smelting furnace (22:17–22).
10. Ezekiel had to cook a pot of stew (24:1–14).
11. Ezekiel could not mourn at the death of his wife (24:15–24).
12. Ezekiel was mute for a season (24:25–27).
13. Ezekiel put two sticks together and they became one (37:15–28).
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EZEKIEL—NOTE ON 3:21 delivered your soul. The prophet had done his duty.

EZEKIEL—NOTE ON 3:23 the glory of the Lord. See Introduction: Historical and Theological Themes.

EZEKIEL—NOTE ON 3:24 shut yourself within your house. He was to fulfill much of his ministry at home (8:1; 12:1–7), thereby limiting it to those who came to hear him there.

EZEKIEL—NOTE ON **3:25** **cords will be placed upon you.** These were not literal, but spiritual. On one hand, they could be the inner ropes of depressing influence which the rebellious Jews exerted on his spirit. Their perversity, like ropes, would repress his freedom in preaching. More likely, they imply the restraint that God placed on him by supernatural power, so that he could only go and speak where and when God chose (cf. vv. 26–27).

EZEKIEL—NOTE ON **3:26–27** **you shall be mute.** He was not to speak primarily, but to act out God's message. The prohibition was only partial, for on any occasion (v. 27) when God did open his mouth, as he often did in chs. 5–7, he was to speak (3:22; 11:25; 12:10, 19, 23, 28). The end of such intermittent dumbness with regard to his own people closely synchronized with Ezekiel's receiving a refugee's report of Jerusalem's fall (24:25–27; 33:21–22). He also spoke with regard to judgments on other nations (chs. 25–32).

EZEKIEL—NOTE ON **4:1–7:27** Here is the first series of prophecies given over a year's time, of Jerusalem's conquest by the Babylonians in 586 B.C.

EZEKIEL—NOTE ON **4:1–3** **engrave . . . Jerusalem.** Ezekiel's object lesson was to use a soft tile to create a miniature city layout of Jerusalem with walls and siege objects to illustrate Babylon's final coming siege of Jerusalem (588–586 B.C.).

EZEKIEL—NOTE ON **4:4–6** **lie on your left side . . . right side.** Lying on his side, likely facing north, illustrated God's applying judgment to Israel, and facing south pointed to judgment on Judah. It is not necessary to assume that Ezekiel was in the prone position all the time. It was doubtless part of each day, as his need for preparing food (v. 9) indicates.

EZEKIEL—NOTE ON **4:4** **you shall bear their punishment.** Ezekiel's action was to represent the time of Israel's punishment.

EZEKIEL—NOTE ON **4:5** **390.** Each day symbolized a year (v. 6). Israel in the north was accountable during this span of time whose beginning and end is uncertain.

EZEKIEL—NOTE ON 4:6 Forty. Judah was also guilty, but the 40 cannot represent less guilt (cf. 23:11). It may extend the time beyond the 390 to 430 or they may run concurrently, but the exact timing is uncertain.

EZEKIEL—NOTE ON 4:7 arm bared. A symbol for being ready for action, as a soldier would do (cf. Isa. 52:10).

EZEKIEL—NOTE ON 4:8 I will place cords upon you. This was to symbolize the impossibility of the Jews being able to shake off their punishment.

EZEKIEL—NOTE ON 4:9–13 make . . . bread. Scarcity of food in the 18-month siege especially made necessary the mixing of all kinds of grain for bread. The “twenty shekels” would be about 8 ounces, while “the sixth part of a hin” would be less than a quart. There would be minimums for daily rations. It must be noted that the command of v. 12 regarding “human dung” relates only to the fuel used to prepare the food. Bread was baked on hot stones (cf. 1 Kings 19:6) heated by human waste because no other fuel was available. This was repulsive and polluting (cf. Deut. 23:12–14) and the Lord calls it “bread unclean” (Ezek. 4:13).

EZEKIEL—NOTE ON 4:14–15 never defiled. Ezekiel, like Daniel, had convictions to be undefiled even in his food (cf. Dan. 1:8 and *see note there*). God permitted fuel of dried cow chips for cooking his food in gracious deference to his spokesman’s sensitivity (cf. Ezek. 44:31).

EZEKIEL—NOTE ON 4:16–17 They were soon to have neither bread nor water in any amount, and they were to grieve over the famine and their iniquity (cf. Lev. 26:21–26).

EZEKIEL—NOTE ON 5:1–4 a barber’s razor. The sign in shaving his hair illustrated the severe humiliation to come at the hand of enemies, emphasizing calamities to three segments of Jerusalem due to the Babylonian conquest. Some were punished by fire, i.e., plague and famine (v. 12), others died by the enemy’s sword, and some were dispersed and pursued by death (cf. v. 12). A small part of his hair clinging to his garment (v. 3) depicted a remaining remnant, some of whom were subject to further calamity (v. 4; cf. 6:8; Jer. 41–44).

EZEKIEL—NOTE ON 5:5 **Jerusalem.** Here the great city alone was not meant, but was used as a representative of the whole land which, despite its strategic opportunity and responsibility, rejected God (vv. 6–7).

EZEKIEL—NOTE ON 5:7 Instead of being a witness to the heathen nations, Israel had exceeded them in idolatrous practices. The nations maintained their familiar idols, while Israel defected from their true and living God. God's people were worse than the pagans in proportion to spiritual knowledge and privileges. The judgments of God are always relative to light and privilege granted. Since Ezekiel's people were unique in their disobedience, they were to be outstanding in their punishment.

EZEKIEL—NOTE ON 5:8–10 The book of Lamentations reveals how literally these promises were realized when parents ate their children and sons ate their fathers in the times of starvation. Down through the centuries had come the threats of Lev. 26:29 and Deut. 28:53, taken up by Jeremiah (Jer. 19:9; Lam. 2:22; 4:10; cf. Isa. 9:20), and sealed in the life of the disobedient nation. Even the remnant would be scattered and suffer.

EZEKIEL—NOTE ON 5:11 **as I live.** Here was a solemn oath pledging the very existence of God for the fulfillment of the prophecy. It is found 14 times in this book. Their greatest sin was defiling the sanctuary, showing the height of their wickedness.

EZEKIEL—NOTE ON 5:12 The four well-known judgments (cf. vv. 2–4) of plague, famine, sword, and scattering were their judgment. They had no place to offer atoning blood, thus bearing their sins without relief.

EZEKIEL—NOTE ON 5:13–15 Ezekiel's purpose was to impress on Israel's conscience God's intense hatred of idolatry and apostasy. "Anger" and "fury" are repeated several times.

EZEKIEL—NOTE ON 5:16 **deadly arrows of famine.** The evil arrows included hail, rain, mice, locusts, and mildew (cf. Deut. 32:23–24).

EZEKIEL—NOTE ON 5:17 **I am the Lord; I have spoken.** Cf. vv. 13, 15 for the same expression, which was God's personal signature on their doom.

EZEKIEL—NOTE ON 6:3 **says the Lord God to the mountains.** God had the prophet do this because the people worshiped at idol altars in the “high places” (cf. Lev. 26:30–33; Isa. 65:7; Jer. 3:6; Hos. 4:13; Mic. 6:1–2).

EZEKIEL—NOTE ON 6:7 **you shall know that I am the Lord.** This clause recurs in vv. 10, 13, 14 and 60 times elsewhere in the book. It shows that the essential reason for judgment is the violation of the character of God. This is repeatedly acknowledged in Lev. 18–26, where the motive for all obedience to God’s law is the fact that he is the Lord God.

EZEKIEL—NOTE ON 6:8–10 The mass of people was rejected, but grace and mercy were given to a godly group in the nation. There never has been nor ever will be a complete end to Israel. The doctrine of the remnant can be studied in Isa. 1:9; 10:20; Jer. 43:5; Zeph. 2:7; 3:13; Zech. 10:9; Rom. 9:6–13; 11:5.

EZEKIEL—NOTE ON 6:14 **Riblah.** A reference to Diblathaim, a city on the eastern edge of Moab (Num. 33:46; Jer. 48:22), near the desert east and south of the Dead Sea.

EZEKIEL—NOTE ON 7:1–9 This lament declared that the entire land of Israel was ripe for judgment. God’s patience had ended. The final destruction of Jerusalem by Nebuchadnezzar was in view (586 B.C.).

EZEKIEL—NOTE ON 7:10 **rod has blossomed.** Verse 11 explains this. Violence had grown up into a rod of wickedness, which likely refers to Nebuchadnezzar, the instrument of God’s vengeance (cf. Isa. 10:5; Jer. 51:20).

EZEKIEL—NOTE ON 7:12 **buyer rejoice . . . seller mourn.** Such matters of business were meaningless because the Chaldeans (Babylonians) took all the land and killed those they didn’t take captive (v. 15) and the rest escaped (v. 16). Wealth was useless (vv. 19–20).

EZEKIEL—NOTE ON 7:13 **seller shall not return to what he has sold.** There was to be no jubilee year in which all lands were returned to their original owners (cf. Lev. 25).

EZEKIEL—NOTE ON 7:17–22 This section described the mourning of the helpless and frightened people. In distress, they recognized the uselessness of the things in which they trusted. Their wealth provided nothing. Their “silver . . . gold” (v. 19), their “ornament” (v. 20) were as useless as the idols they made with them.

EZEKIEL—NOTE ON 7:22 **my treasured place.** The Most Holy Place in the temple will be desecrated by pagans, that place where only once a year the high priest could enter to make atonement in God’s presence.

EZEKIEL—NOTE ON 7:23 **Forge a chain!** Ezekiel is to perform another emblematic act of captivity (cf. Jer. 27:2; Nah. 3:10).

EZEKIEL—NOTE ON 7:24 **the worst of the nations.** Babylonian pagans.

EZEKIEL—NOTE ON 7:27 **According to their way.** Cf. Gen. 18:25.

EZEKIEL—NOTE ON 8:1 **the sixth year.** 592 B.C. (cf. 1:2) in August/September, a year and two months after the first vision (1:1). **the hand of the Lord.** This ushered the prophet into a series of visions (8:3) stretching to the end of ch. 11.

EZEKIEL—NOTE ON 8:2 **the appearance.** He saw the glory of the Lord (v. 4) as in 1:26–28.

EZEKIEL—NOTE ON 8:3 **visions of God.** Ezekiel 8–11 deals with details conveyed only to Ezekiel in visions. Ezekiel’s trip to Jerusalem was in spirit only, while his body physically remained in his house. In visions, he went to Jerusalem and in visions he returned to Babylon (11:24). After God finished the visions, Ezekiel told his home audience what he had seen. The visions are not a description of deeds done in the past in Israel, but a survey of Israel’s current condition, as they existed at that very time. **the seat . . . image of jealousy.** God represents to Ezekiel the image of an idol (cf. Deut. 4:16) in the entrance to the inner court of the temple. It is called “the image of jealousy” because it provoked the Lord to jealousy (Ezek. 5:13; 16:38; 36:6; 38:19; Ex. 20:5).

EZEKIEL—NOTE ON 8:4 the glory of . . . God. God was also there in glory, but was ignored while the people worshiped the idol (v. 6).

EZEKIEL—NOTE ON 8:6 to drive me far. Sin would expel the people from their land and God from his sanctuary.

EZEKIEL—NOTE ON 8:7–12 This section describes "greater abominations" (v. 6) of idolatry, namely a secret cult of idolatrous elders.

EZEKIEL—NOTE ON 8:8 dug in the wall . . . an entrance. This indicates the clandestine (cf. v. 12) secrecy of these idolaters, practicing their cult in hiding.

EZEKIEL—NOTE ON 8:10 engraved on the wall. The temple's walls are ugly with graffiti featuring creatures linked with Egyptian animal cults (cf. Rom. 1:23) and other idols. Leaders of Israel, who should be worshiping the God of the temple, are offering incense to them (Ezek. 8:11).

EZEKIEL—NOTE ON 8:11 seventy men of the elders. Obviously not the Sanhedrin, since it was not formed until after the restoration from Babylon, though the pattern had been suggested much earlier (cf. Ex. 24:9–10; Num. 11:16). These men were appointed to guard against idolatry! **Jaazaniah the son of Shaphan.** If he was the son of the Shaphan who read God's word to Josiah (2 Kings 22:8–11), we have some concept of the depth of sin to which the leaders had fallen. He is not to be confused with the man in Ezek. 11:1, who had a different father.

EZEKIEL—NOTE ON 8:14 weeping for Tammuz. Yet a greater abomination than the secret cult was Israel's engaging in the Babylonian worship of Tammuz or Dumuzi (Duzu), beloved of Ishtar, the god of spring vegetation. Vegetation burned in the summer, died in the winter, and came to life in the spring. The women mourned over the god's demise in July and longed for his revival. The fourth month of the Hebrew calendar still bears the name Tammuz. With the worship of this idol were connected the basest immoralities.

EZEKIEL—NOTE ON 8:16 worshiping the sun. In the most sacred inner court where only priests could go (Joel 2:17), there was the crowning insult to

God. Twenty-five men were worshiping the sun as an idol (cf. Deut. 4:19; 2 Kings 23:5, 11; Job 31:26; Jer. 44:17). These 25 represent the 24 orders of priests plus the high priest.

EZEKIEL—NOTE ON 8:17 **put the branch to their nose.** The meaning is uncertain, but it seems to have been some act of contempt toward God. The Greek OT translators rendered it, “they are as mockers.”

EZEKIEL—NOTE ON 8:18 **I will act in wrath.** God must judge intensely due to such horrible sins (cf. 24:9–10).

EZEKIEL—NOTE ON 9:1 **executioners of the city.** God summoned his servant angels to carry out his judgments. These angelic executioners (cf. Dan. 4:13, 17, 23) came equipped with weapons of destruction.

EZEKIEL—NOTE ON 9:2 **six men.** Angels can appear like men when ministering on earth (cf. Gen. 18:1; Dan. 9:20–23). **a man.** He was superior to the others. Linen indicates high rank (cf. Dan. 10:5; 12:6). Perhaps this was the angel of the Lord, the preincarnate Christ (*see note on Ex. 3:2*). He had all the instruments of an oriental scribe to carry out his task (Ezek. 9:4, 11).

EZEKIEL—NOTE ON 9:3 **the glory . . . gone up.** The glory of God departs before the destruction of the city and temple. The gradual departure of God from his temple is depicted in stages: the glory resides in the temple’s Most Holy Place, between the wings of the cherubs on each side of the ark of the covenant over the mercy seat, then leaves to the front door (9:3; 10:4), later to the east gate by the outer wall (10:18–19), and finally to the Mount of Olives to the east, having fully departed (11:22–23). The glory will return in the future kingdom of Messiah (43:2–7).

EZEKIEL—NOTE ON 9:4 **a mark on the foreheads.** Since God’s departure removed all protection and gave the people over to destruction, it was necessary for the angelic scribe (angel of the Lord) to mark for God’s preservation the righteous who had been faithful to him. Those left unmarked were subject to death in Babylon’s siege (v. 5). The mark was the indication of God’s elect, identified personally by the preincarnate Christ. He was marking the elect (cf. Ex. 12:7). Malachi 3:16–18 indicates a similar idea. Cf. Rev. 7:3 and 9:4. The marked ones were penitent and were identified for protection. Here was a respite of grace for the remnant. The rest were to be killed (Ezek. 9:5–7).

EZEKIEL—NOTE ON 9:8 **Will you destroy . . . ?** Ezekiel is fearfully aroused in prayer because the judgment on Jerusalem and Israel is so vast. God replies that pervasive sin demands thorough judgment (vv. 9–10), yet comforts him by the report that the faithful had been marked to be spared (v. 11). Cf. Rom. 11:1–2, 25–27.

EZEKIEL—NOTE ON 10:1 a throne. It rises above God's angelic servants, the same four as in ch. 1 (10:20, 22), and is the throne of 1:26–28 on which God sits (cf. 10:20). From it, he directs the operation of his war machine ("wheels," *see notes on 1:15–16*) on Jerusalem (10:2). The throne is like a sapphire shining forth representing God's glory and holiness (11:22).

EZEKIEL—NOTE ON 10:2 Fill . . . with burning coals. God specifies that the marking angel (9:2, 11) reach into the war machine and fill his hands with fiery coals in the presence of the angels of ch. 1. These coals picture the fires of judgment that God's angels are to "scatter" on Jerusalem. In Isaiah 6, "a coal" was used for the purification of the prophet; here coals were for the destruction of the wicked (cf. Heb. 12:29). Fire did destroy Jerusalem in 586 B.C.

EZEKIEL—NOTE ON 10:3 cherubim. These were different from the cherubim of ch. 1 and here in 10:4.

EZEKIEL—NOTE ON 10:4 This verse explains how "the court was filled" with the "cloud" of v. 3. It repeats what is first described in 9:3.

EZEKIEL—NOTE ON 10:6–7 These verses picked up the action of the angelic scribe from v. 2.

EZEKIEL—NOTE ON 10:7 cherub . . . put it into the hands. One of the four cherubim of 1:5ff. and 10:1 puts the fiery coals into the marking angel's hand.

EZEKIEL—NOTE ON 10:9–17 wheels beside the cherubim. This whole section is similar to 1:4–21. Four wheels on God's chariot mingled with the four angels (cf. 1:15–21) coordinated with each other in precision, and each with a different one of the cherubim. All looked so much alike that it was as if one wheel blended entirely with another (10:10). As their appearance was so unified, their action was in unison, and instant (v. 11). The cherubim had bodies like men and their chariot wheels were full of eyes denoting full perception both to see the sinners and their fitting judgment. The color beryl is a sparkling yellow or gold.

EZEKIEL—NOTE ON 10:14 the face of the cherub. This description of one cherub in 1:10 indicates this was the face of an ox.

EZEKIEL—NOTE ON 10:15 mounted up. They were all ready to move in unison (vv. 16–17) as the Shekinah glory of God departed (v. 18).

EZEKIEL—NOTE ON 10:18–19 glory . . . mounted up. There were several stages: 9:3; 10:1, 3–4; 10:18–19; 11:22–23. There was thus written over the entire structure, as well as Israel's spiritual life, "Ichabod" (the glory has departed). Cf. 1 Sam. 4:21 and 10:18–19.

EZEKIEL—NOTE ON 11:1 twenty-five men. Ezekiel, though at the temple only in the vision (cf. 8:3, and *see note there*), saw because God, who was everywhere present and all-knowing, impressed specific details on him in the vision. The wicked leaders (cf. 11:2) were part of God's reason for the judgment (vv. 8, 10). Ezekiel was taken in spirit to the very place that the glory of God had left in 10:19 and was given a vision of "twenty-five men," who represented, not priests, but influential leaders among the people, who gave fatal advice to the people (11:2). **Jaazaniah the son of Azzur.** *See note on 8:11*.

EZEKIEL—NOTE ON 11:3 cauldron . . . meat. Though this is obscure, it may be that the bad advice these leaders were giving was that the people should not be engaged in business as usual, "to build houses" or to take care of their comfort and futures, when they were about to be cooked like flesh in a pot over a blazing fire. The idea must have been that the people should get ready for battle, and be prepared to fight, not focusing on comfort, but survival. Jeremiah had told the people to surrender to the Babylonians and save their lives, rather than fight and be killed (cf. Jer. 27:9–17). These false leaders, like the prophets and priests whom Jeremiah confronted for telling the people not to submit, scorned Jeremiah's words from God and would pay for it (Ezek. 11:4). Cf. 24:1–14.

EZEKIEL—NOTE ON 11:6 multiplied your slain. Leaders who misled Israel by inciting false expectations of a victorious defense, rather than peaceful surrender, were responsible for the deadly results. Many people died in resisting Babylon.

EZEKIEL—NOTE ON 11:7 you shall be brought out. The false leaders thought that unless they fought, they would all be in a boiling pot, i.e., the city. But here the Lord promised that some would be delivered from the city, only to die on Israel's border in the wilderness (vv. 8–11). This was literally fulfilled at Riblah (cf. 2 Kings 25:18–21; Jer. 52:24–27).

EZEKIEL—NOTE ON 11:13 Pelatiah . . . died. The death of one leader from v. 1 was a sign that God would indeed carry out his word. Apparently this leader did die suddenly at the time Ezekiel was shown the vision, so that the prophet feared that this death meant death for all Israelites (9:8).

EZEKIEL—NOTE ON 11:14–15 Ezekiel was told he had a new family, not the priests at Jerusalem to whom he was tied by blood, but his fellow exiles in Babylon, identified as those who were treated as outcasts. The priesthood was about to be ended and he was to have a new family.

EZEKIEL—NOTE ON 11:15 Go far from. The contemptuous words of those still left in Jerusalem at the carrying away of Jeconiah and the exiles indicated that they felt smugly secure and believed the land was their possession.

EZEKIEL—NOTE ON 11:16 sanctuary. God was to be the protection and provision for those who had been scattered through all the 70 years until they were restored. The exiles may have cast off the Jews, but God had not (Isa. 8:14). This holds true for the future restoration of the Jews (Ezek. 11:17–18).

EZEKIEL—NOTE ON 11:19–20 a new spirit. God pledged not only to restore Ezekiel's people to their ancient land, but to bring the New Covenant with its blessings. Cf. 36:25–28, and *see note on Jer. 31:31–34*.

EZEKIEL—NOTE ON 11:23 the mountain . . . east. The glory of God moved to the Mount of Olives to which the glorious Son of God will return at the second advent (cf. 43:1–5; Zech. 14:4).

EZEKIEL—NOTE ON 11:24 brought me in the vision. Again, Ezekiel has remained bodily in his Babylonian house, seen by his visitors (v. 25; 8:1). God, who supernaturally showed him a vision in Jerusalem, caused his sense of awareness to return to Chaldea, thus ending the vision state. Once the vision was completed, Ezekiel was able to tell his exiled countrymen what God had shown him (11:25).

EZEKIEL—NOTE ON 12:2 rebellious house. The message of Ezekiel was addressed to his fellow exiles who were as hardened as those still in Jerusalem. They were so intent on a quick return to Jerusalem, that they would not accept his message of Jerusalem's destruction. Their rebellion is described in familiar terms (Deut. 29:1–4; Isa. 6:9–10; Jer. 5:21; cf. Matt. 13:13–15; Acts 28:26–27).

EZEKIEL—NOTE ON 12:3 prepare for . . . exile. This dramatic object lesson by the prophet called for carrying belongings out in a stealthy way as an act that depicted baggage for exile, just the bare necessities. His countrymen carried out such baggage when they went into captivity, or sought to escape during Babylon's takeover of Jerusalem (vv. 7, 11). Some attempting to escape were caught as in a net, like King Zedekiah who was overtaken, blinded, and forced into exile (vv. 12–13; 2 Kings 24:18–25:7; Jer. 39:4–7; 52:1–11). Ezekiel 12:7 indicates that Ezekiel actually did what he was told.

EZEKIEL—NOTE ON 12:5 This section depicts those in desperation trying to escape from their sun-dried brick homes.

EZEKIEL—NOTE ON 12:6 cover your face. This was to avoid recognition.

EZEKIEL—NOTE ON 12:10–13 the prince. This is a reference to King Zedekiah, who was always referred to by Ezekiel as prince, never king. Jehoiachin was regarded as the true king (cf. 17:13), because the Babylonians never deposed him formally. All the house of Israel, however, shared the calamity to fall on Zedekiah. How literally these prophecies were fulfilled can be seen from the account in 2 Kings 25:1–7. The "net" and "snare" (Ezek. 12:13) were the Babylonian army. He was taken captive to Babylon, but he never saw it because his eyes had been put out at Riblah.

EZEKIEL—NOTE ON 12:14–16 God's hand was to be with the enemy as his rod of correction, with only a few left.

EZEKIEL—NOTE ON 12:22 this proverb. Delay had given the people the false impression that the stroke of judgment would never come. In fact, a saying had become popular, no doubt developed by false prophets who caused the people to reject Ezekiel's visions and prophecies (cf. v. 27) and gave "false vision or flattering divination" (vv. 23–24).

EZEKIEL—NOTE ON 12:25 in your days. The prophet is explicit about the present time for fulfillment, i.e., in their lifetime.

EZEKIEL—NOTE ON 13:2 against the prophets. False prophets had long flourished in Judah and had been transported to Babylon as well. Here God directs Ezekiel to indict those false prophets for futile assurances of peace (as Jer. 23) in Ezek. 13:1–16. Then his attention turns to lying prophetesses in vv. 17–23. The test of a prophet is found in Deut. 13:1–5 and 18:21–22.

EZEKIEL—NOTE ON 13:2–3 prophesy . . . spirit. Spurious spokesmen prophesy subjectively out of their minds while claiming to have revelation and authority from the Lord (cf. v. 7).

EZEKIEL—NOTE ON 13:4 like jackals. False prophets did not do anything helpful. Rather, like foxes, they were mischievous and destructive.

EZEKIEL—NOTE ON 13:5 built up a wall. The false prophets did nothing to shore up the spiritual defenses the people so needed in the face of judgment. The enemy had made "breaches" but the false prophets never encouraged the people to repent and return to the Lord. Those who would were called for in 22:30. The "day of the Lord" came in 586 B.C. when the theocracy fell. *See note on Isa. 2:12*.

EZEKIEL—NOTE ON 13:9 A threefold judgment is given to the false prophets: 1) they would not be in the council of God's people; 2) their names would be wiped from the register of Israel (Ezra 2:62); and 3) they would never return to the land (cf. Ezek. 20:38).

EZEKIEL—NOTE ON 13:10–11 build a wall. False prophets had lulled the people into false security. Phony "peace" promises, while sin continued on the brink of God's judgment, was a way, so to speak, of erecting a defective "wall" and whitewashing it to make it look good. Such an unsafe "wall" was doomed to collapse (v. 11) when God would bring his storm, picturing the invaders' assault (v. 11).

EZEKIEL—NOTE ON 13:11–16 These descriptions are all images belonging to the illustration of the wall, not meant to convey real wind, flood, and hail. The Babylonians were the actual destroyers of Israel's hypocritical false spirituality.

EZEKIEL—NOTE ON 13:17–23 Although women are rebuked by Isaiah (3:16–4:1; 32:9–13) and Amos (4:1–3), this is the only OT text where false prophetesses are mentioned. Sorcery was practiced mainly by women. Jezebel is called a false prophetess in Rev. 2:20.

EZEKIEL—NOTE ON 13:18–19 bands . . . veils . . . handfuls of barley . . . bread. Apparently these sorceresses employed all these things in their divinations, hunting down souls for their advantage (v. 20).

EZEKIEL—NOTE ON 13:22 falsely. Predators had saddened the righteous by a false message leading to calamity that involved great loss even for them (cf. 21:3–4). They had encouraged the wicked to expect a bright future, and saw no need to repent to avoid death.

EZEKIEL—NOTE ON 13:23 I will deliver my people. Certainly this was true in the restoration after the 70 years in Babylon, but will be fully true in Messiah's kingdom. God's true promise will bring an end to sorcery and false prophecy (cf. Mic. 3:6–7; Zech. 13:1–6).

EZEKIEL—NOTE ON 14:1–3 elders . . . came. These leaders came insincerely seeking God's counsel (v. 3; cf. Ps. 66:18), as God reveals to the prophet, who thus saw through their facade and indicted them for determining to pursue their evil way and defy God's will. False prophets of Ezek. 13 were thriving, as the civil leaders and populace whom they represented set a welcoming climate and inclination for the delusions.

EZEKIEL—NOTE ON 14:4 I the Lord will answer. They received no verbal answer, but an answer directly from the Lord in the action of judgment.

EZEKIEL—NOTE ON 14:6 turn away. The Lord answered the two-faced inquiry in only one way, by a call to repent. The seekers were turned away from him to idols (v. 6b), and he must be turned away from them (v. 8a). The guilty, including both those back at Jerusalem and the exiles tolerating the same things, were to repent, turning away from idols to God.

EZEKIEL—NOTE ON 14:8 The punishment echoed the warnings of Lev. 20:3, 5–6 and Deut. 28:27.

EZEKIEL—NOTE ON 14:9 stretch out my hand. God will deceive (entice) a false prophet only in a qualified sense. When one willfully rejects his word, he places a resulting cloud of darkness, or permits it to continue, hiding the truth so that the person is deceived by his own obstinate self-will. This fits with the same principle as when God gives up Israel to evil statutes (20:25–26), counsel that they insist on as they spurn his word (20:24, 26). When people refuse the truth, he lets them seek after their own inclinations and gives them over to falsehood (20:39). This is the wrath of abandonment noted in Rom. 1:18–32 (cf. 1 Kings 22:20–23; 2 Thess. 2:11).

EZEKIEL—NOTE ON 14:12 the word . . . came. Ezekiel answered a deception that God would never judge the people of Judah, since some righteous were among them. God would honor the presence of the godly (vv. 14, 20).

EZEKIEL—NOTE ON 14:13–20 my hand against. God promised four acts in his drama of judgment (cf. summary, v. 21). In none could the three heroes avert tragedy as advocates. These were: 1) famine; 2) wild beasts; 3) the sword; and 4) plague.

EZEKIEL—NOTE ON 14:14–20 Noah, Daniel, and Job. Jeremiah 7:16 and 15:1–4 provide a close parallel to this passage. According to Jeremiah, even Moses and Samuel, well known for their power in intercessory prayer, would not prevail to deliver Jerusalem and the people. The three OT heroes mentioned in this section exhibited power in intercession on behalf of others (cf. Gen. 6:18; Job 42:7–10; Dan. 1–2) at strategic points in redemptive history, and even they could not deliver anyone but themselves if they were there praying earnestly. Even the presence and prayers of the godly could not stop the coming judgment. Genesis 18:22–32 and Jer. 5:1–4 provide rare exceptions to the principle that one man’s righteousness is no protection for others.

EZEKIEL—NOTE ON 14:22–23 their deeds. An ungodly Jerusalem remnant, brought as captives to join exiled Jews in Babylon, were to be very wicked. Exiles already there, repulsed by this evil, were to realize God’s justness in his severe judgment on Jerusalem.

EZEKIEL—NOTE ON 15:1–3 And the word . . . came. Israel, often symbolized by a vine (17:6–10; Gen. 49:22; Jer. 2:21), had become useful for nothing. Failing to do the very thing God set her apart to do—bear fruit—she no longer served any purpose and was useless (Ezek. 15:2). Other trees can be used for construction of certain things, but a fruitless vine is useless (v. 3). It has no value. In every age the people of God have their value in their fruitfulness.

EZEKIEL—NOTE ON 15:4–5 fire for fuel. The burning of the fruitless vine symbolized judgment in the deportations of 605 B.C. and 597 B.C. leading up to the final conquest in 586 B.C. Isaiah made the same analogy in his prophecy (Isa. 5:1–7), saying Israel produced only useless sour berries.

EZEKIEL—NOTE ON 15:6–8 Therefore. The prophet applies the symbol to Israel and predicts the desolation of the city and the land. In the time of the great tribulation, it will be so again (cf. Rev. 14:18).

EZEKIEL—NOTE ON 16:1–7 This section covers the period from Abraham entering Canaan (cf. Gen. 12) through the exile in Egypt (cf. Ex. 12).

EZEKIEL—NOTE ON 16:1 the word. This longest chapter in Ezekiel is similar to ch. 23, in that both indict Judah as spiritually immoral (16:2). The story of Israel’s sin and unfaithfulness to the love of God is told in all its sordid, vile character. The chapter is so sad and indicting that some of the ancient rabbis did not allow it to be read in public.

EZEKIEL—NOTE ON 16:3–5 Israel was like an abandoned child. In 16:4–14 we see the history of Israel from her conception to her glory under Solomon.

EZEKIEL—NOTE ON 16:3 birth . . . Amorite . . . Hittite. Cf. v. 45. These names identify the residents of Canaan who occupied the land when Abraham migrated there (cf. Gen. 12:5–6). Jerusalem had the same moral character as the rest of Canaan.

EZEKIEL—NOTE ON 16:4–5 Israel, in the day of its birth, was unwanted and uncared for.

EZEKIEL—NOTE ON 16:6 Live! The time intended here is probably the patriarchal period of Abraham, Isaac, and Jacob, when God formed his people.

EZEKIEL—NOTE ON 16:7 flourish. This refers more to the people than to the land. It seems to refer to the time of Israel's growth during the 430-year stay in Egypt; wild but flourishing and beautiful Israel was "naked," without the benefits of culture and civilization (Gen. 46–Ex. 12; cf. Ex. 1:7, 9, 12).

EZEKIEL—NOTE ON 16:8–14 This is best taken as the time from the exodus (Ex. 12ff.) through David's reign (1 Kings 2).

EZEKIEL—NOTE ON 16:8 age for love. This refers to the marriageable state. Spreading his "garment" was a custom of espousal (cf. Ruth 3:9) and indicates that God entered into a covenant with the young nation at Mount Sinai (cf. Ex. 19:5–8). Making a covenant signifies marriage, the figure of God's relation to Israel (cf. Jer. 2:2; 3:1ff.; Hos. 2:2–23).

EZEKIEL—NOTE ON 16:9–14 These gifts were marriage gifts customarily presented to a queen. The crowning may refer to the reigns of David and Solomon, when Jerusalem became the royal city. Israel was actually a small kingdom but with a great reputation (cf. 1 Kings 10). This refers to the time from Joshua's conquest of Canaan (Josh. 3ff.) through David's reign (cf. 1 Kings 2) and into Solomon's time (before 1 Kings 11).

EZEKIEL—NOTE ON 16:14 splendor. The nation was truly a trophy of God's grace (cf. Deut. 7:6–8). The presence and glory of the Lord provided Jerusalem with her beauty and prominence.

EZEKIEL—NOTE ON 16:15–34 Continuing the marriage metaphor, this section describes the spiritual harlotry of Israel from Solomon (cf. 1 Kings 11:1) all the way to Ezekiel's time.

EZEKIEL—NOTE ON 16:15–19 A general summary of the nation's idolatry as she gave herself to the religious practices of the Canaanites. Every gracious gift from God was devoted to idols.

EZEKIEL—NOTE ON 16:20–22 **sons and your daughters.** This refers to the sacrifices of children to pagan gods (cf. 20:25–26, 31; 2 Kings 16:3; 21:6; 23:10; 24:4). God had expressly forbidden this (cf. Deut. 12:31; 18:10). Still, the children were first slain, then burned (cf. Jer. 7:31; 19:5; 32:35; Mic. 6:7) until Josiah's abolition of it. It had been reinstated in Ezekiel's day.

EZEKIEL—NOTE ON 16:23–30 This section, partly woe and partly lament, spoke to Judah's obsession with idolatry and her being influenced by Egypt (v. 26), the Philistines (v. 27), Assyria (v. 28), and Chaldea, or Babylon (v. 29).

EZEKIEL—NOTE ON 16:27 **ashamed.** The wickedness and gross evil of the Jews even scandalized pagan Philistines.

EZEKIEL—NOTE ON 16:29 **Chaldea.** They even prostituted themselves with the Babylonians (cf. 2 Kings 20:12–19).

EZEKIEL—NOTE ON 16:31–34 It is wicked to solicit and then be paid for immorality. Israel engaged in far worse behavior—she solicited and even paid her idol consorts. This refers to the heavy tribute Israel had to pay to the godless nations.

EZEKIEL—NOTE ON 16:35–40 **I will . . . uncover your nakedness.** Public exposure of profligate women and the stoning of them were well-known customs in ancient Israel, making them a shameful spectacle.

EZEKIEL—NOTE ON 16:42 By exacting the full penalty on Israel's sins in the destruction by Babylon, God's wrath was to be satisfied.

EZEKIEL—NOTE ON 16:44–45 **Like mother, like daughter.** Judah has followed in the pagan footsteps of her beginnings (cf. v. 3).

EZEKIEL—NOTE ON 16:46–59 Judah is compared to Samaria and Sodom, whose judgment for sin was great. Judah was more corrupt (v. 47), multiplied Samaria's and Sodom's sin (v. 51), and committed more abominable sin (v. 52).

EZEKIEL—NOTE ON 16:60 **I will remember my covenant.** God is gracious and he always finds a covenant basis on which he can exercise his grace. The Lord will remember the Abrahamic Covenant (cf. Gen. 12:1ff.) made with Israel in her youth. Restoration will be by grace, not merit. **an everlasting covenant.** This is the New Covenant, which is unconditional, saving, and everlasting (cf. Ezek. 37:26; Isa. 59:21; 61:8; Jer. 31:31–34; Heb. 8:6–13). The basis of God's grace will not be the Mosaic Covenant, which the Jews could never fulfill, even with the best intentions (cf. Ex. 24:1ff.). When God establishes his eternal covenant, Israel will know that God is the Lord because of his grace.

EZEKIEL—NOTE ON 16:63 **I atone.** This looks to the cross of Christ (cf. Isa. 53), by which God's just wrath on sin was satisfied so that he could grant grace to all who believe (cf. 2 Cor. 5:21).

EZEKIEL—NOTE ON 17:1 This chapter is dated about 588 B.C. (two years before the destruction of Jerusalem). The history of the period is in 2 Kings 24; 2 Chron. 36; Jer. 36; 37; 52.

EZEKIEL—NOTE ON 17:3 **A great eagle.** The king of Babylon, in view here, took royal captives and others (vv. 4, 12–13). **the cedar.** The kingdom of Judah.

EZEKIEL—NOTE ON 17:4 **topmost of its young twigs.** This is Jehoiachin, the king, exiled in 597 B.C. (2 Kings 24:11–16). Babylon is the "trading land" (Ezek. 16:29).

EZEKIEL—NOTE ON 17:5–6 **seed.** Those whom Babylon left in Judah in 597 B.C., who could prosper as a tributary to the conqueror, turned toward him (v. 6).

EZEKIEL—NOTE ON 17:6 spreading vine. Refers to Zedekiah (c. 597–586 B.C.), the youngest son of Josiah whom Nebuchadnezzar appointed king in Judah. The benevolent attitude of Nebuchadnezzar helped Zedekiah to prosper, and if he had remained faithful to his pledge to Nebuchadnezzar, Judah would have continued as a tributary kingdom. Instead, he began courting help from Egypt (2 Chron. 36:13), which Jeremiah protested (Jer. 37:5–7).

EZEKIEL—NOTE ON 17:7 another great eagle. Egypt is meant (v. 15), specifically Pharaoh Apries, a.k.a. Hophra (588–568 B.C.). Zedekiah turned to him to help revolt against Babylon.

EZEKIEL—NOTE ON 17:9–10 wither? Zedekiah's treachery would not prosper. The king was captured in the plains of Jericho (Jer. 52:8). The dependence on Egypt would fail, and Judah would wither as the east wind (a picture of Babylon, cf. Ezek. 13:11–13) blasted her.

EZEKIEL—NOTE ON 17:11–21 putting him under oath. The parable is explained in detail. Babylon (v. 12) made Zedekiah a vassal subject to her, took captives, and left Judah weak (vv. 13–14). Zedekiah broke the agreement (v. 15) in which he swore by the Lord to submit to Babylon (2 Chron. 36:13), and sought Egypt's help, thus he was taken to Babylon to live out his life (Ezek. 17:16, 19; Jer. 39:4–7). Egypt was to be no help to him (Ezek. 17:17) or any protector of his army (v. 21).

EZEKIEL—NOTE ON 17:22–23 a sprig from the lofty top. This is messianic prophecy stating that God will provide the Messiah from the royal line of David ("the cedar") and establish him in his kingdom (like a "mountain," cf. Dan. 2:35, 44–45). He will be "a sprig" reigning in the height of success. "Sprig," or "branch," is a name for Messiah (cf. Ezek. 34:23–24; 37:24–25; Isa. 4:2; Jer. 23:5; 33:15; Zech. 3:8; 6:12). Messiah will be "a tender one" (Ezek. 17:22) growing into a "noble cedar" (v. 23). Under his kingdom rule, all nations will be blessed and Israel restored.

EZEKIEL—NOTE ON 17:24 make the dry tree flourish. The Messiah would grow out of the dry tree left after humbling judgment, i.e., Judah's remnant from which he came of a lowly family (cf. Isa. 6:13), yet would prosper.

EZEKIEL—NOTE ON 18:1–32 One of the foundational principles of Scripture is presented in this chapter (also taught in Deut. 24:16; 2 Kings 14:6): Judgment is according to individual faith and conduct. He had foretold national punishment, but the reason was individual sin (cf. Ezek. 3:16–21; 14:12–20; 33:1–20).

EZEKIEL—NOTE ON 18:2 eaten sour grapes. The people of Judah would not acknowledge their guilt worthy of judgment. Though they were themselves wicked and idolatrous, they blamed their forefathers for their state (cf. 2 Kings 21:15). The rationalizing is expressed in a current proverb (cf. Jer. 31:29) which means, in effect, "They sinned (eaten sour grapes); we inherit the bitterness" (teeth are set on edge).

EZEKIEL—NOTE ON 18:3 this proverb shall no more be used. God rejected their blame-shifting and evasion of responsibility.

EZEKIEL—NOTE ON 18:4 the soul who sins shall die. God played no favorites, but was fair in holding each individual accountable for his own sin. The death is physical death which, for many, results in eternal death.

EZEKIEL—NOTE ON 18:5–18 Two scenarios are proposed to clarify the matter of personal guilt: 1) a righteous father of an unrighteous son (vv. 5–13); and 2) an unrighteous father of a righteous son (vv. 14–18).

EZEKIEL—NOTE ON 18:5 If a man is righteous. The definition of "righteous" is given in specifics in vv. 6–9. Such behavior could only characterize a genuine believer who was "faithful" from the heart.

EZEKIEL—NOTE ON 18:8 not lend at interest. This refers to interest on loans (*see notes on Deut. 23:19–20; 24:10–13*).

EZEKIEL—NOTE ON 18:9 he shall surely live. The righteous do die physically for many reasons that do not contradict this principle, e.g., old age, martyrdom, or death in battle. While there are exceptions to "surely live" as to temporal life (cf. 21:3–4), and sometimes the ungodly survive, unlike 18:13 (cf. 14:22–23), there can be absolutely no exceptions in God's ultimate spiritual reckoning. In every case, the just die to live eternally and the unjust, who never possessed spiritual life, shall perish physically and eternally (John 5:28–29; Rev. 20:11–15). The just will live no matter what the character of his parents or children. For an explanation of Ex. 20:5–6, *see the note there.*

EZEKIEL—NOTE ON 18:10–13 son who is violent. Could such a sinful son claim the merits of his father's righteousness and live? No! Each person is responsible for his own personal sin.

EZEKIEL—NOTE ON 18:14–18 he shall die for his iniquity. This part features an unrighteous father and a righteous son to make the same point. The righteous son shall "surely live" (v. 17).

EZEKIEL—NOTE ON 18:19–20 The prophet restated the principle of personal accountability.

EZEKIEL—NOTE ON 18:19–29 Cf. 33:12–20.

EZEKIEL—NOTE ON 18:21–22 if a wicked person turns. The next case involves an unrighteous person turning to righteousness. He received a clean slate in forgiveness (v. 22), and spiritual life forever.

EZEKIEL—NOTE ON 18:23 Have I . . . pleasure. God takes no willful pleasure in the death of the unrighteous (cf. John 5:40; 1 Tim. 2:4; 2 Pet. 3:9).

EZEKIEL—NOTE ON 18:24 a righteous person turns. The next scenario is a righteous man turning to a life of sin. His former, apparent righteousness was not genuine (cf. 1 John 2:19), and God did not remember it as a valid expression of faith.

EZEKIEL—NOTE ON 18:25–29 Yet you say. God applied the principle in summary to Israel's sin problem (cf. vv. 2–4). They, not he, must acknowledge their lack of equity (cf. vv. 25, 29).

EZEKIEL—NOTE ON 18:30 Therefore I will judge. The conclusion is that the just God must judge each person for his own life. But he invites repentance, so that hope may replace ruin (cf. 33:10–11).

EZEKIEL—NOTE ON 18:31 make . . . a new heart. The key to life eternal and triumph over death is conversion. This involves repentance from sin (vv. 30–31a) and receiving the new heart that God gives with a new spirit, wrought by the Holy Spirit (36:24–27; Jer. 31:34; John 3:5–8).

EZEKIEL—NOTE ON 18:32 I have no pleasure. The death of his saints is precious to God (Ps. 116:15). By contrast, he has no such pleasure when a person dies without repentance. While God is sovereign in salvation, man is responsible for his own sin. **turn, and live.** This was a call to repent and avoid physical and eternal death (cf. Ps. 23:6; 73:24; Isa. 26:19–21; Dan. 12:2–3, 13). Ezekiel was a preacher of repentance and of God's offer of mercy to the penitent.

EZEKIEL—NOTE ON 19:1–14 lamentation. This is an elegy in typical lamentation meter (v. 14b), dealing with the captivity of Kings Jehoahaz (609 B.C.) and Jehoiachin (597 B.C.), and the collapse of the Davidic dynasty under Zedekiah (586 B.C.).

EZEKIEL—NOTE ON 19:1 the princes of Israel. This refers to the kings of Judah just mentioned.

EZEKIEL—NOTE ON 19:1–9 What was your mother? Judah is the "lioness," just as in v. 10 she is the "vine." Her cubs symbolize kings who were descendants of David exposed to the corrupting influences of heathen kings ("young lions").

EZEKIEL—NOTE ON 19:3–4 one of her cubs. This refers to Jehoahaz (Shallum), who ruled in 609 B.C. and was deposed by Egypt's Pharaoh Neco after reigning only three months (v. 4; 2 Kings 23:32–34; 2 Chron. 36:2).

EZEKIEL—NOTE ON 19:5–9 another of her cubs. This refers to Jehoiachin, who in 597 B.C. was carried to Babylon in a cage as in v. 9 (2 Kings 24:6–15). Though he reigned only three months, he was oppressive and unjust. God used the pagan nations of Egypt and Babylon to judge these wicked kings. The Babylonians kept Jehoiachin imprisoned for 37 years, releasing him at the age of 55 (2 Kings 25:27–30; Jer. 52:31–32).

EZEKIEL—NOTE ON 19:10–14 **Your mother was like a vine.** Judah prospered as a luxuriant vine (v. 10), with strong power and eminence (v. 11). God plucked up the vine in judgment, desolating her (v. 12; cf. 13:11–13), exiling her (19:13), and leaving no strong king (v. 14).

EZEKIEL—NOTE ON 19:14 The blame for the catastrophe that came to Judah is laid on one ruler, King Zedekiah who was responsible for the burning of Jerusalem because of his treachery (cf. Jer. 38:20–23). The house of David ended in shame and, for nearly 2,600 years since, Israel has had no king of David’s line. When Messiah came, they rejected him and preferred Caesar. Messiah still became their Savior and will return as their King.

EZEKIEL—NOTE ON 20:1 the seventh year. C. 591 B.C.

EZEKIEL—NOTE ON 20:3–44 elders . . . to inquire. Cf. the similarity in 14:1–3. The prophet responds with a message from the Lord that gives a historical survey of Israel, featuring its uniform pattern of sin. Israel rebelled in Egypt (20:5–9), then in the wilderness trek (vv. 10–26), and the entry into the Land of Promise (vv. 27–32). Through all this, God kept delivering them to save his reputation (vv. 9, 14, 22). Yet sinful obstinacy finally led to his judging them (vv. 45–49). Verses 33–44 speak of his regathering Israel to their land in the future time of Christ's second advent.

EZEKIEL—NOTE ON 20:5 I swore. Cf. vv. 5–6, 15, 23, 28, 42. God promised Israel deliverance from Egypt (cf. Ex. 6:2–8).

EZEKIEL—NOTE ON 20:25–26 I gave them. God allowed the Jews to live in sin. Cf. v. 32, "Let us be like the nations . . . ." Cf. Ps. 81:11–12; Rom. 1:24–28. Like all human beings, the story of the Jews is one long history of rebellion.

EZEKIEL—NOTE ON 20:34 Paul alludes to this in 2 Cor. 6:17. God will someday rule over Israel in the glorious kingdom of Messiah, after the people have repented and been saved (cf. Zech. 12–14).

EZEKIEL—NOTE ON 20:35 wilderness of the peoples. Other lands where the scattered people of Israel live are pictured as a wilderness in which the Jews will suffer. This is analogous to God's bringing his people from Egypt through the wilderness long ago, before thrusting them into the Promised Land (v. 36).

EZEKIEL—NOTE ON 20:37 pass under the rod. God used a shepherd figure here, apt since he was their great shepherd (34:11–13; Jer. 23:5–8). As a shepherd, God brings his sheep home to their fold (cf. Jer. 33:13), has them file in, separating sheep from goats (cf. Matt. 25), passing under his shepherd's rod to be noted and checked for injury. He will bring them into the bond of the New Covenant by giving them his Spirit with life (Ezek. 36:24–27; 37:14; 39:29). This is Israel's final salvation (Rom. 11:26–33).

EZEKIEL—NOTE ON 20:38 I will purge out the rebels. God will see that no rebel, no one without the renewing by his Spirit in salvation, will come back to Palestine to have a part in the messianic kingdom. All whom he permits to return will serve him (v. 40), in contrast to those who serve idols (v. 39). The purging takes place during the "time of distress for Jacob" (Jer. 30:7), during the great tribulation (Matt. 24:21).

EZEKIEL—NOTE ON 20:39 If they persist in their stubborn idolatry, God will allow them to follow it to their doom. He would also rather have them as out-and-out idolaters than hypocritical patronizers of his worship like they had been (cf. Amos 5:21–26).

EZEKIEL—NOTE ON 20:40–42 all . . . in the land. The promised regathering in Messiah's earthly kingdom is to the very same land—literal Palestine—from which they were scattered (v. 41), expressly the land given to their fathers (36:28; Gen. 12:7). They will "all" be there, repentant (Ezek. 40:43) and saved (Rom. 11:26–27), serving the Lord wholeheartedly, a united nation engaged in purified worship (cf. Ezek. 27:22–23; Isa. 11:13).

EZEKIEL—NOTE ON 20:44 you shall know. God purposed all of this great restoration so that repentant, renewed Israel knew that he is the Lord, a key theme, as in v. 38. Also, those of other nations will know by this who he is and render him due reverence (v. 41; 36:23–36).

EZEKIEL—NOTE ON 20:46–48 preach against the south. The south is Palestine, particularly Judah, usually invaded from the north. Though Babylon was to the east (19:12), its army would swing west toward the Mediterranean Sea and then come south out of the north to invade Judah. The invader (Nebuchadnezzar in 586 B.C.) will overwhelm the land as a sweeping fire (cf. 15:1–8; 19:12; Zech. 11:1–3), devouring trees indiscriminately, green or dry (cf. Ezek. 21:3–4). Palestine had much more "forest" in biblical times.

EZEKIEL—NOTE ON 20:49 This demonstrates the elders' (v. 1) refusal to comprehend Ezekiel's clear message. To the unwilling heart, there was no understanding.

EZEKIEL—NOTE ON 21:1–7 The word . . . came. This is the sign of the sword against Jerusalem (vv. 1–17). God depicts his judgment in terms of a man unsheathing his polished sword for deadly thrusts. God is the swordsman (vv. 3–4), but Babylon is his sword (v. 19). The historical background for this prophecy is Nebuchadnezzar's 588 B.C. campaign to quell revolts in Judah, as well as Tyre and Ammon.

EZEKIEL—NOTE ON 21:3–4 righteous and wicked. In Babylon's indiscrimination as an invader, people in the army's path die, whether righteous or wicked. This occurs from north to south, through the whole span of Israel's land, tying in with the judgment pictured by fire (20:45–49). Trees green or dry (20:47) probably depict people whether righteous or wicked (21:3–4; cf. Luke 23:31).

EZEKIEL—NOTE ON 21:8–17 The sword (Babylon) was "sharpened."

EZEKIEL—NOTE ON 21:10 despised the rod. Cf. also v. 13. Possibly this affirmed that God's sword, so overwhelming in v. 10a, was to despise the Judean royal scepter (cf. Gen. 49:9–10), which was powerless to stop it and would soon pass away (Ezek. 21:25–27). God's judgment was too strong for this object made of (or partly of) wood, as it holds in contempt all such items of wood. "My son" may refer to Judah (cf. Ex. 4:22–23), or to the king as God's "son," such as was Solomon (1 Chron. 28:6).

EZEKIEL—NOTE ON 21:11 the slayer. God is always the judge and executioner, no matter what he uses.

EZEKIEL—NOTE ON 21:12 Strike . . . your thigh. Or it can be translated, "beat your breast." In either wording, it is an emphatic gesture of grief that the prophet acts out. This accompanies further symbols of grief in his "cry out and wail" (v. 12) and "clap" of hands (vv. 14, 17).

EZEKIEL—NOTE ON 21:18–20 This imagery sees Babylon's army on the march coming to a crossroads. The sword is the king of Babylon, Nebuchadnezzar, who is faced with a decision. One sign points to Jerusalem and Judah, the other to Rabbah, the capital of Ammon. In 593 B.C. Ammon had conspired with Judah against Babylon. The king had to decide which place to attack, so he sought his gods through divination (v. 21).

EZEKIEL—NOTE ON 21:21 the king . . . stands . . . to use divination. This means to "seek an omen," to gain guidance from superstitious devices (cf. Isa. 47:8–15). Three methods are available to Babylon's leader. He shook arrows and let them fall, then read a conclusion from the pattern. He looked at Teraphim (idols), or examined an animal liver to gain help from his gods. Actually, the true God controlled this superstition to achieve his will, the attack on Jerusalem and Judah. Later, Nebuchadnezzar attacked Rabbah in Ammon east of the Jordan (Ezek. 21:28–32).

EZEKIEL—NOTE ON 21:22 All the paraphernalia of war were prepared.

EZEKIEL—NOTE ON 21:23 false divination. The people of Jerusalem thought this superstitious decision was not a true divination and would fail. They were wrong (vv. 24–25).

EZEKIEL—NOTE ON 21:25 wicked . . . prince. Zedekiah.

EZEKIEL—NOTE ON 21:26 Remove . . . turban . . . crown. God, in the coming judgment on Judah in 588–586 B.C., removed the turban representing the priestly leadership, and the crown picturing the succession of kings. Neither office was fully restored after the captivity. This marked the commencement of "the times of the Gentiles" (Luke 21:24).

EZEKIEL—NOTE ON 21:27 until he comes. The threefold mention of "ruin" expresses the severest degree of unsettled and chaotic conditions. Israel was to experience severe instability and even the kingly privilege will not be Israel's again until the coming of the Messiah, "tribute comes to him" (cf. Gen. 49:10). God will give the kingship to him (cf. Jer. 23:5–8), the greater "David" (Ezek. 37:24). His "right" is that perfect combination of priestly and royal offices (cf. Heb. 5–7).

EZEKIEL—NOTE ON 21:28–32 concerning the Ammonites. The Babylonian armies also were to conquer this people in 582/81 B.C. (cf. 25:1–7). Their "reproach" was the gleeful disdain they heaped on Jerusalem when the city fell, the temple was profaned, and Judeans were taken captive (25:3).

EZEKIEL—NOTE ON 21:30 Return it to its sheath. This called for the Ammonites not to resist Babylon, which would be useless, for they would be slaughtered in their own land.

EZEKIEL—NOTE ON 21:32 **You shall be no more remembered.** Israel had a future (v. 27), but God would not give Ammon mercy at the time and let the devastation occur. After this, they were further devastated by Judas Maccabeus' army, according to an ancient source (*1 Macc.* 5:6–7). Later, according to Jer. 49:6, God permitted exiles to return to their land. Finally, they disappeared from the family of nations altogether.

EZEKIEL—NOTE ON 22:2 **the bloody city?** Cf. vv. 3–4, 6, 9, 12–13. This refers to Jerusalem because of her judicial murders (vv. 6, 9, 23–27), her sacrifice of children, and her rebellion against Babylon (cf. 24:6).

EZEKIEL—NOTE ON 22:4–13 **become guilty.** At least 17 kinds of sin appear in this indictment of Jerusalem's blood guiltiness, and more in vv. 25–29. The only restraint on their evil was their ability. They did all the evil they could, and shedding blood seemed to be the most popular.

EZEKIEL—NOTE ON 22:5 Cf. Rom. 2:24. God links his honor to the behavior of his people.

EZEKIEL—NOTE ON 22:9 **eat on the mountains.** This meant idol worship, which the passage clarifies (v. 4), i.e., eating meals at idol shrines, accompanied by sexual sins, such as those described in vv. 10–11.

EZEKIEL—NOTE ON 22:14–16 Ezekiel saw not only the punishment in the immediate future, but the worldwide dispersion of the Jews still going on today, which continues for the purging of Israel's sins.

EZEKIEL—NOTE ON 22:16 **you shall know.** After the defiling dispersion, when the sin has been purged, Israel will come to know the Lord. Many Jews do know him now, but the nation will be saved in the future (cf. Zech. 12–14; Rom. 11:25–27).

EZEKIEL—NOTE ON 22:17–22 **bronze and tin and iron and lead.** This pictures God's judgment of Jerusalem as a smelting furnace (cf. Isa. 1:22; Jer. 6:28–30; Zech. 13:9; Mal. 3:2–3) that burns away dross and impurities, resulting in purified metal. His wrath was the fire (Ezek. 22:21; an apt term for Babylon's fiery destruction of the city), and his people were to be refined

(v. 20), with the sinful ones removed (cf. 21:13–22). Even in the ultimate day, God will follow this principle in purging his creation of sin (2 Pet. 3:9–14).

EZEKIEL—NOTE ON 22:25–29 conspiracy. The whole nation was wicked. First, all leaders are indicted for their vicious sin: prophets, priests, princes, then the people in general.

EZEKIEL—NOTE ON 22:30 I sought for a man. Ezekiel and Jeremiah were faithful, but apart from them God sought a man capable of advocacy for Israel when its sin had gone so far. But no one could lead the people to repentance and draw the nation back from the brink of the judgment that came in 586 B.C. (Jer. 7:26, 34; 19:15). Only God's Messiah, God himself, will have the character and the credentials sufficient to do what no man can do, intercede for Israel (cf. Isa. 59:16–19; 63:5; Rev. 5). He was rejected by them in his earthly ministry, so the effects of this judgment continue today, until they turn to him in faith (cf. Zech. 12:10; 13:1).

EZEKIEL—NOTE ON 23:2–4 two women. This chapter describes the spiritual infidelity of Israel and Judah, pictured as two sisters, to convey the gravity of sin in Judah. "One mother" refers to the united kingdom, while "two women" refers to the divided kingdom. Oholah, meaning "Her own tabernacle," as she had her separate dwelling-place apart from the temple, represents Samaria. In the northern kingdom, Jeroboam had set up worship, which God rejected. Oholibah, "My tabernacle is in her," represents Jerusalem, where God did establish worship.

EZEKIEL—NOTE ON 23:5–10 Oholah played the whore. The northern kingdom of Israel was a harlot, in a spiritual sense, by seeking union for fulfillment and security with idolatrous, young, wealthy, attractive Assyria. Assyria turned on her (v. 10), conquered her, and deported Israel in 722 B.C. (2 Kings 17).

EZEKIEL—NOTE ON 23:11–21 more corrupt. Cf. 16:47. The focus is Judah's (the southern kingdom) craving for Babylonian idolatry that alienated her from God. Judah learned nothing from Israel's punishment (23:13).

EZEKIEL—NOTE ON **23:12** **Assyrians.** Ahaz placed Judah under the protection of Assyria (2 Kings 16:7–10), a political move denounced by Isaiah (Isa. 7:13–17).

EZEKIEL—NOTE ON **23:14–16** **Chaldeans.** Judah was drawn to portraits of Babylonian men, done in brilliant colors, lusting for the Chaldean lifestyle. Social and political alliance led to spiritual defection.

EZEKIEL—NOTE ON **23:17** **into the bed of love.** The description portrays spiritual unfaithfulness graphically (v. 30).

EZEKIEL—NOTE ON **23:19** Judah renewed her old sins from the days of Egypt, returning to her first degradation.

EZEKIEL—NOTE ON **23:22–35** **stir up . . . your lovers.** God's anger at Judah's sin prompted his bringing Babylonians and others to deal severely with her. The passage sets forth how Judah's companion nations were the instruments of her judgment.

EZEKIEL—NOTE ON **23:23** **Pekod and Shoa and Koa.** Three different Aramean tribes.

EZEKIEL—NOTE ON **23:25** **cut off your nose and your ears.** Atrocities by Babylonians would include facial dismemberment, ancient punishment for an adulteress practiced in Egypt, Chaldea, and elsewhere.

EZEKIEL—NOTE ON **23:32–34** **drink your sister's cup.** Judah was to experience the "cup" of God's judgment as Samaria had in 722 B.C. (cf. 23:46–49). Often the idea of "drinking a cup" is symbolic of receiving God's wrath (cf. Ps. 75:8; Isa. 51:17–22; Jer. 25:15–29; Matt. 20:22).

EZEKIEL—NOTE ON **23:36–42** The prophet detailed a shameful summary of God's case against the nation—a double arraignment calling for judgment.

EZEKIEL—NOTE ON **23:45** **righteous men.** This likely refers to the remnant of godly people in the nation who would affirm the justice of judgment.

EZEKIEL—NOTE ON **24:1–2** **this very day.** The time was January 15, 588 B.C. (dating from 597 as in 1:2). The Babylonians began the 18-month siege of

Jerusalem (Jer. 39:1–2; 52:4–12).

EZEKIEL—NOTE ON **24:3–5** **utter a parable.** The choice cuts of lamb picture God's flock being boiled in a pot, symbolizing Jerusalem in the heat of the siege. Cf. 11:3. Animal bones were frequently used for fuel.

EZEKIEL—NOTE ON **24:6** **Woe to the bloody city.** Jerusalem's populace was guilty of bloody corruption, which was pictured by the boiled scum or rust in the pot (cf. 22:2).

EZEKIEL—NOTE ON **24:7** **the blood.** The city's blood (a general symbol of sin) was blatantly open, not hidden, as depicted by exposure on top of a rock. When blood was not covered with dust, the law was violated (Lev. 17:13). God's vengeance would come by Babylon's army.

EZEKIEL—NOTE ON **24:9–10** **the pile great . . . bones be burned.** Intensely provoked by sin, God wanted Ezekiel to picture the fire as furious judgment that kills the people.

EZEKIEL—NOTE ON **24:11–12** **set it empty.** After all pieces (people) were burned up, then the pot was heated empty. This portrayed the Lord's thorough follow-through by the besieger to totally destroy the city and the temple, with all its residue (cf. the treatment of a leprous house in Lev. 14:34–45).

EZEKIEL—NOTE ON **24:16–27** Ezekiel's wife died as a sign to Israel. All personal sorrow was eclipsed in the universal calamity. Just as Ezekiel was not to mourn the death of his wife (v. 17), so Israel was not to mourn the death of her families (vv. 19–24). Though the text emphasizes how precious his wife was, the "delight of your eyes" (vv. 16, 21), his "pride" and "yearning" (v. 21), he was obedient and submitted to God's will. He became a heartbreaking sign to his people.

EZEKIEL—NOTE ON **24:25** **on the day.** This refers to the destruction of the temple.

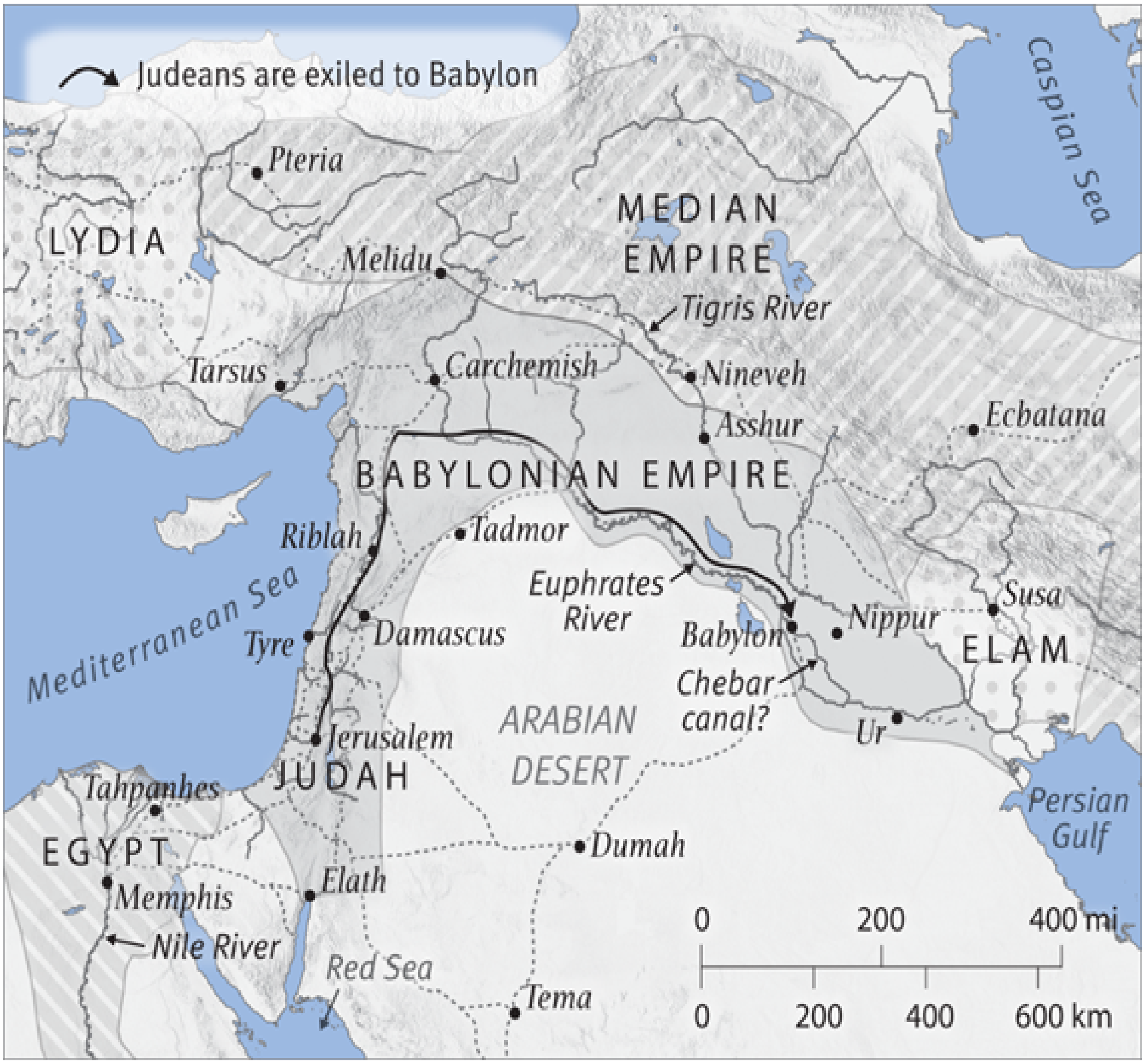
EZEKIEL—NOTE ON **24:26–27** **on that day.** One who escaped the destruction of Jerusalem (586 B.C.) would come to Ezekiel in Babylon and report the story. From that day forward, he was to be silent until the captives arrived;

then he could speak of Judah (cf. 3:26–27). This was about a two-year period (cf. 33:21; Jer. 52:5–7), when there was no need to preach judgment because it had come. He did speak of other nations (as recorded beginning in Ezek. 25).

The Near East at the Time of Ezekiel

c. 593 B.C.

Ezekiel recorded his visions and prophecies while living in the vicinity of Babylon, where he had been exiled years earlier. By Ezekiel’s time, the Babylonian Empire had engulfed virtually all of the area along the eastern coast of the Mediterranean Sea and would eventually subdue even the land of Egypt, where many other Judeans had fled.


Judeans are exiled to Babylon
Pteria
LYDIA
Melidu
MEDIAN EMPIRE
Tigris River
Caspian Sea
Tarsus
Carchemish
Nineveh
Asshur
Ecbatana
BABYLONIAN EMPIRE
Riblah
Tadmor
Mediterranean Sea
Euphrates River
Susa
Tyre
Damascus
Babylon
Nippur
ELAM
Chebar canal?
Jerusalem
ARABIAN DESERT
Ur
Tahpanhes
JUDAH
Persian Gulf
EGYPT
Dumah
Memphis
Elath
Nile River
Red Sea
Tema
0
200
400 mi
0
200
400
600 km

EZEKIEL—NOTE ON 25:1 The word of the Lord came. Ezekiel 25:1–32:32 proclaims judgments on seven other nations, similar to the series in Jer. 46–51. Four of them are singled out in this chapter for vindictive jealousy and hate toward Israel. It is fitting, after devoting Ezek. 1–24 to calamity on his chosen nation, that God should reveal his impartiality toward all sinners and give the prophet judgments to proclaim on Gentiles. Israel's sinful failure had profaned God's honor in the eyes of these peoples (36:21–23), but these nations had falsely assumed that, when Israel was exiled, their God was defeated.

EZEKIEL—NOTE ON 25:2–3 toward the Ammonites. These people lived on the edge of the desert east of the Jordan River and north of Moab. They had joined Babylon against Judah about 600 B.C. (2 Kings 24:2ff.). In 594 B.C., together with other nations, they tried to influence Judah to ally with them against Babylon (Jer. 27:2ff.). Ezekiel 21:18–20 indicates that Babylon came after them. There is no record of an attack, so they must have surrendered (21:28; Zeph. 2:8–11). They were of incestuous origin (cf. Gen. 19:37–38) and often hostile toward Judah (cf. Judg. 10; 1 Sam. 11; 2 Sam. 10; 12; Jer. 49:1–6; Lam. 2:15; Amos 1:13–15). God judged this people because of their enmity against Israel (Ezek. 25:3, 6). They expressed malicious pleasure at the dishonoring of the temple, desolation of the land, and dispersion of the inhabitants.

EZEKIEL—NOTE ON 25:4 handing you over to the people of the East. Perhaps this meant the coming of Babylon from the east that would devastate Ammon in either 588–86 B.C. or 582/81 B.C. Or it could refer to their land being occupied by the various nomadic tribes living beyond the Jordan.

EZEKIEL—NOTE ON 25:5 Rabbah. This important Ammonite capitol (cf. Amos 1:14), now called Amman, is about 25 miles northeast of the upper tip of the Dead Sea, east of the Jordan River.

EZEKIEL—NOTE ON 25:7 make you perish. Ammonites would be destroyed and eliminated from their land. Yet, Jer. 49:6 assures a later return of a remnant of these scattered people.

EZEKIEL—NOTE ON 25:8–11 Moab and Seir. The origin of these people is given in Gen. 19:37–38. Their land was the area south of the Arnon River along the lower region of the Dead Sea. Cf. Isa. 15–16; Jer. 48; Amos 2:1–3. The Babylonians destroyed cities there in 582/81 B.C. The reason for judgment (Ezek. 25:8) also included their gloating over Israel’s fall, as well as their scorn in saying Israel was like all other people with no privileged position before God. Both Ammonites and Moabites became absorbed into the Arabian peoples.

EZEKIEL—NOTE ON 25:8 Seir. Another name for the adjacent Edomite area (Gen. 32:3; 36:20–21, 30), dominated by Mount Seir and a mountainous, extremely rugged, rocky country. Her judgments are given in Ezek. 25:12–14.

EZEKIEL—NOTE ON 25:12 Edom. Cf. ch. 35; Isa. 21:11–12; Jer. 49:7–22; Amos 1:11–12; Obadiah; Mal. 1:3–5. These people lived south of Moab from the Dead Sea to the Gulf of Aqabah. These people had been almost annihilated by David (2 Sam. 8:14), but won back independence during the reign of Ahaz (c. 735–715 B.C.). Their revenge was hostility to Israel constantly (cf. Gen. 27:27–41; Isa. 34:5–7). The reason for judgment is Edom's disdain when the Israelites were devastated in 588–86 B.C. They acted like a cheering section for Babylon, "Raze it, raze it" (Ps. 137:7; Lam. 4:21–22).

EZEKIEL—NOTE ON 25:13–14 against Edom . . . by the hand of my people Israel. The Arab tribe called Nabateans invaded Edom in 325 B.C.; but it was the Jewish forces of Judas Maccabeus in 164 B.C. and John Hyrcanus in 126 B.C. that fully subjugated Edom. Jews even compelled Edomites to submit to their religion. All three of these nations (Ammon, Moab, and Edom) have disappeared as separate nations into the Arab peoples.

EZEKIEL—NOTE ON 25:13 Teman . . . Dedan. Reference is to key Edomite towns. Teman (Teima) was possibly 200 miles east of the Dead Sea in the Arabian Desert in the northern expanse of Edom's territory. Dedan was maybe located 100 miles south of Teman, yet far east of the Red Sea.

EZEKIEL—NOTE ON 25:15–17 the Philistines. Cf. Isa. 14:29–32; Jer. 47; Joel 3:4; Amos 1:6–8; Obad. 19; Zeph. 2:4–7; Zech. 9:5. The reason for their judgment was perpetual enmity, and vengefulness against Israel, which perpetuated the "old hatred" from as far back as Judg. 13–16. They constantly harassed and oppressed Israel until David broke their power during Saul's reign (1 Sam. 17). They repeatedly rose up and were subdued by Israel. Nebuchadnezzar invaded their land (Jer. 47).

EZEKIEL—NOTE ON 25:16 Cherethites. They originated in Crete and became part of the Philistine nation (*see note on 1 Sam. 30:14*), with some serving in David's bodyguard (2 Sam. 8:18; 15:18).

EZEKIEL—NOTE ON 25:17 great vengeance. This was fulfilled at the time of Babylon's invasion of 588–86 B.C. or 582/81 B.C. (cf. Jer. 25:20; 47:1–7).

EZEKIEL—NOTE ON 26:1 the eleventh year. In 586 B.C., the eleventh year of Jehoiachin's captivity, on the tenth day of the fifth month, Jerusalem was captured.

EZEKIEL—NOTE ON 26:3–4 I am against you, O Tyre. The judgment of this city covers three chs. (26–28), indicating its importance to God. Cf. Isa. 23; Amos 1:9–10. Tyre was an ancient city of the Phoenicians, appearing for the first time in Josh. 19:29. During the reigns of David and Solomon it had great influence. Hiram, its king, was a friend to David (2 Sam. 5:11), who helped him and Solomon in building operations (cf. 1 Kings 5:1–12; 1 Chron. 14:1; 2 Chron. 2:3, 11). Later, Tyrians sold Jews into slavery (cf. Joel 3:4–8; Amos 1:9–10). God would move "many nations" to invade Tyre, the commercial center of the Mediterranean (cf. Ezek. 27:3), in successive attacks pictured by wave following wave. Babylon (26:7) besieged Tyre from 585–573 B.C.; later came Alexander's Grecian army in 332 B.C. Babylon had devastated the coastal city, but many Tyrians escaped to an island fortress, which withstood attack. The later Grecian attackers "scraped" all the remaining "debris" and rubble and dumped it into the sea, building a causeway to the island nearly a half mile out. They also brought ships and overcame the fortress defenders in a devastating assault on Tyre. The predictions in chs. 26–28 have been fulfilled with amazing literal accuracy.

EZEKIEL—NOTE ON 26:5, 14 for the spreading of nets. Tyre became a fishing city, a place to spread fishing nets for centuries, until the Saracens finally destroyed what was left in the fourth century. Since then the once great center of Mediterranean commerce has been a nondescript village.

EZEKIEL—NOTE ON 26:7–14 Here is a vivid description of the original devastation by Babylon's King Nebuchadnezzar called "king of kings" (v. 7) because so many other rulers were subject to him. God had given him universal rule (cf. Dan. 2:37). Ezekiel 26:8–9 describes the siege, vv. 10–14, the devastation.

EZEKIEL—NOTE ON 26:12 They will plunder. After Nebuchadnezzar in v. 7 and "he" and "his" in vv. 8–11, "they" in v. 12 appears to broaden the reference to others among the “many nations” (v. 3). At this point, “they” are not only Babylonians, but also Alexander’s army, which later heaped debris from the ruins into the sea to advance to the island stronghold (cf. Zech. 9:3–4).

EZEKIEL—NOTE ON 26:13 **songs . . . lyres.** According to Isa. 23:16, Tyre was famous for musicians.

EZEKIEL—NOTE ON 26:15–18 So important a center of commerce could not be destroyed without affecting all the nearby nations. All the nations around the Mediterranean would consider Tyre’s fall a calamity. According to customs of mourning, rulers would descend from their thrones and disrobe.

EZEKIEL—NOTE ON 26:19–21 Tyre’s destruction is compared to a dead person placed in the grave.

EZEKIEL—NOTE ON 27:1–11 **a lamentation over Tyre.** The whole chapter is a lamentation, describing Tyre as a great trade ship destroyed on the high seas. The proper names indicate the participants in commerce with Tyre.

EZEKIEL—NOTE ON 27:5–9 **fir trees from Senir.** The area is the Amorite designation for Mount Hermon, to the northeast from the northern tip of the Sea of Galilee. Lesser known places were: Elishah (v. 7), believed to be in Cyprus; Arvad (v. 8), an island city off the Mediterranean coast north of Byblos; and Gebal (v. 9), a name also used for Byblos, north of today’s Beirut.

EZEKIEL—NOTE ON 27:10–11 **men of war.** These places provided mercenary soldiers for the Phoenician army to defend Tyre.

EZEKIEL—NOTE ON 27:11 **Arvad.** *See note on vv. 5–9.* **men of Gamad.** People from a place often identified as northern Aram, or Syria.

EZEKIEL—NOTE ON 27:12 **Tarshish.** This verse begins the description of the commercial glory of Tyre. Most likely this place refers to Tarshishah in southern Spain, a Phoenician colony famous for silver (Jer. 10:9).

EZEKIEL—NOTE ON 27:13 **Javan, Tubal, and Meshech.** Javan was Ionia, a large area in Greece. The other two, in Asia Minor, may be the Tibarenoi and

Moschoi mentioned by the writer Herodotus, or slave-trading cities called Tabal and Mushku by the Assyrians.

EZEKIEL—NOTE ON 27:14 Beth-togarmah. Beth-togarmah is identified with Armenia in northeast Asia Minor, which is modern Turkey.

EZEKIEL—NOTE ON 27:15 Dedan. Probably Rhodes.

EZEKIEL—NOTE ON 27:17 Minnith. An Ammonite town (Judg. 11:33).

EZEKIEL—NOTE ON 27:18 Helbon. Today it is called Halbun, 13 miles north of Damascus.

EZEKIEL—NOTE ON 27:19 Uzal. A Danite area is not meant; but translators are not sure which areas are designated by this and Javan. **cassia.** A perfume.

EZEKIEL—NOTE ON 27:21 Kedar. Refers to nomadic Bedouin tribes.

EZEKIEL—NOTE ON 27:22 Sheba and Raamah. These were cities in the southwest extremity of Arabia (Gen. 10:7; 1 Chron. 1:9).

EZEKIEL—NOTE ON 27:23 Haran, Canneh, Eden. All were Mesopotamian towns; Canneh may have been in northern Syria, the Calneh of Amos 6:2, or the Caino of Isa. 10:9. **Asshur, and Chilmad.** These were also in Mesopotamia.

EZEKIEL—NOTE ON 27:25 ships of Tarshish. The large cargo carrying sea ships that sailed across the Mediterranean.

EZEKIEL—NOTE ON 27:26–27 The east wind has wrecked. This pictures Tyre’s fall aptly as a shipwreck on the seas. The sea, the place of her glory, will be her grave. “The east wind” is a picture of Babylon in its power from the east (cf. 13:11–13).

EZEKIEL—NOTE ON 27:28–35 the cry. This maintains the metaphor of Tyre as a ship and turns particularly to men lamenting her ruin, for their livelihood has been tied to the commerce she represents. Verses 30–32 describe common actions signifying mourning.

EZEKIEL—NOTE ON 27:36 There will be some who scorn with malicious joy.

EZEKIEL—NOTE ON 28:1–19 This section concerning the king of Tyre is similar to Isa. 14:3–23 referring to the king of Babylon. In both passages, some of the language best fits Satan. Most likely, both texts primarily describe the human king who is being used by Satan, much like Peter when Jesus said to him, “Get behind me, Satan!” (Matt. 16:23). The judgment can certainly apply to Satan also.

EZEKIEL—NOTE ON 28:2 **to the prince of Tyre.** Since “leader,” or “prince,” is sometimes used to mean “the king” (37:24–25), the “prince” in v. 2 is the “king” in v. 12, Itto-baal II. The prophet is dealing with the spirit of Tyre more than just the king. This prophecy is dated shortly before the siege of Tyre by Nebuchadnezzar (585–573 B.C.). **I am a god.** Many ancient kings claimed to be a god, and acted as if they were (v. 6). When this king claimed to be a god, he was displaying the same proud attitude as the serpent who promised Adam and Eve they could be like God (Gen. 3:5).

EZEKIEL—NOTE ON 28:3–5 **wiser than Daniel.** This is said in sarcastic derision of the leader’s own exaggerated claims. Here is an indicator that Daniel, who had been captive for years in Babylon, had become well known.

EZEKIEL—NOTE ON 28:6–10 **foreigners upon you . . . foreigners.** The reference is to invading Babylonians, and later the Greeks (cf. ch. 26). God was the true executioner.

EZEKIEL—NOTE ON 28:11–19 This lament over “the king of Tyre” reached behind to the real supernatural source of wickedness, Satan. Cf. Matt. 16:21–23, where Peter was rebuked by the Lord, as under satanic control and motivation.

EZEKIEL—NOTE ON 28:12 **the signet of perfection.** The Lord led Ezekiel to address the king as the one to be judged, but clearly the power behind him was Satan. This phrase must be associated with Satan as one perfect in angelic beauty before he rebelled against God. But, it can also relate to “perfection” in the same context of Tyre’s enterprise, topmost in its trade to the ancient world (27:3–4, 11), glorious in her seafaring efforts (27:24), and the crowning city (Isa. 23:8), i.e., “perfect” as Jerusalem also is said to be

(Ezek. 16:14; Lam. 2:15). **full of wisdom.** This referred to Satan's wisdom as an angel and to Tyre's wisdom (skill) in trade (cf. 27:8–9; 28:4).

EZEKIEL—NOTE ON 28:13 You were in Eden. This could be Satan in the Garden of Eden (Gen. 3:1–15), or it might refer to Tyre's king in a beautiful environment, a kind of Eden. **every precious stone.** This depicts Satan's rich investiture (Gen. 2:12), and/or Tyre's king possessing every beautiful stone as Solomon had (1 Kings 10:10). **crafted . . . were your settings.** This could refer both to Satan's once being in charge of heavenly praise and to Tyre's beautiful musical instruments used in celebration (Ezek. 26:13). **you were created.** Satan, however, is more likely to have such wealth and beauty, wisdom, and perfection at his creation than this earthly king would have at his birth.

EZEKIEL—NOTE ON 28:14 anointed guardian cherub. This refers to Satan in his exalted privilege as an angel guarding (i.e., covering) God's throne, as cherubim guarded Eden (Gen. 3:24). Satan originally had continuous and unrestricted access to the glorious presence of God. **I placed you.** This was true of both Satan, by God's sovereign permission, and Tyre's king. **you were on the holy mountain.** A high privilege is meant, whether referring to Satan before God in his kingdom (mountain, cf. Dan. 2:35), or Tyre's monarch described in a picturesque analogy, as Assyria can be described as a cedar in Lebanon (Ezek. 31:3) to convey a picture of towering height.

EZEKIEL—NOTE ON 28:15 blameless in your ways. This verse was not completely true of the king, but it was accurate of Satan before he sinned. **till unrighteousness was found in you.** Satan's sin of pride (cf. Isa. 14:14; 1 Tim. 3:6) is in view here.

EZEKIEL—NOTE ON 28:16 The description transitions to feature the king of Tyre, describing his demise, as he followed the pattern of Satan himself.

EZEKIEL—NOTE ON 28:17–19 I exposed you before kings. It would be difficult to relate this to Satan. The earthly king of Tyre, in his downfall, would be knocked or cast to the ground, cut down, and lie before the gaze of other kings. From Isa. 23:17 there is the implication of a revival under Persian rule (Neh. 13:16). Two hundred and fifty years after Nebuchadnezzar, Tyre was strong enough to hold off Alexander for seven years. The Romans made it a capital of the province. Gradually it disappeared, and its location is not prominent.

EZEKIEL—NOTE ON 28:21 **Sidon.** Sidon (vv. 20–24) is a sister seaport to Tyre in Phoenicia, 23 miles north. Even in the time of the judges (Judg. 10:6), the corrupting influence of this place had begun. It was the headquarters for Baal worship.

EZEKIEL—NOTE ON 28:22–23 **judgments in her.** God is to bring bloodshed and pestilence on people there, probably at the time he brings an invasion against Tyre.

EZEKIEL—NOTE ON 28:24 **no more a brier to prick.** This is a summary of the judgment scenarios so far revealed (chs. 25–28). The enemies of Israel would be so devastated by God that 1) they would no longer be pestering Israel, and 2) they would see that the God who judges them is the true God of Israel.

EZEKIEL—NOTE ON 28:25–26 **When I gather.** In this brief excursus of hope, God promised to restore Israel to the land of Palestine (cf. chs. 34; 36–39; Isa. 65:21; Jer. 30–33; Amos 9:14–15). This looks to Messiah’s earthly kingdom.

EZEKIEL—NOTE ON 29:1 **the tenth year.** 587 B.C. is the tenth year after Jehoiachin’s deportation. It is a year and two days after Nebuchadnezzar had come to Jerusalem (24:1–2; 2 Kings 25:1) and seven months before its destruction (2 Kings 25:3–8). This is the first of seven oracles against Egypt (cf. Ezek. 29:17; 30:1; 32:1, 17).

EZEKIEL—NOTE ON 29:2 **against all Egypt.** Cf. Isa. 19 and Jer. 46:1–26. Egypt was to fall, even though it could be pictured as a water monster (Ezek. 29:3–5), a towering tree like Assyria (31:3), a young lion (32:2), and a sea monster (32:2–8). The judgment looks ahead to 570 B.C. when the Greeks of Cyrene defeated Pharaoh (Apries) Hophra and 568/67 B.C. when Babylon conquered Egypt.

EZEKIEL—NOTE ON 29:3 **great dragon.** Most likely the crocodile is the figure used for the king. Crocodiles were worshiped by the Egyptians, and lived in their rivers. “Rahab” is a general term used for a monster that often symbolized Egypt. *See notes on Ps. 87:4; 89:10; Isa. 30:7.*

EZEKIEL—NOTE ON 29:4 fish of your streams. This figuratively represents the people who followed Pharaoh and who were a part of God’s judgment on Egypt as a whole (vv. 5–6a).

EZEKIEL—NOTE ON 29:6 a staff of reed. The Israelites had depended on Egyptians in military alliances as people lean on a staff that gives way, failing them. Egypt had betrayed the confidence of Israel as God said they would (cf. Jer. 17:5, 7). Because Israel never should have trusted Egypt does not lessen Egypt’s judgment.

EZEKIEL—NOTE ON 29:9 The Nile. The Nile River was the water supply for all Egypt’s crops. *See note on v. 19.*

EZEKIEL—NOTE ON 29:10 from Migdol to Syene. This covered the entirety of Egypt, since Migdol (Ex. 14:2) was in the north and Syene in the southern border of “Cush.”

EZEKIEL—NOTE ON 29:11–12 be uninhabited forty years. Although difficult to pinpoint, one possibility is that this period was when Babylon, under Nebuchadnezzar, reigned supreme in Egypt (vv. 19–20), from c. 568/67 B.C. to 525 B.C. until Cyrus gained Persian control.

EZEKIEL—NOTE ON 29:13–16 I will gather the Egyptians. Egypt regained normalcy as is currently true, but never again reached the pinnacle of international prominence she once enjoyed.

EZEKIEL—NOTE ON 29:17 the twenty-seventh year. This is 571/70 B.C. as counted from the captivity of Jehoiachin in 597 B.C., about 17 years after the prophecy in vv. 1–16.

EZEKIEL—NOTE ON 29:18 labor . . . against Tyre. In c. 585–573 B.C., Nebuchadnezzar besieged Tyre for 13 years before subduing the city (cf. 26:1–28:19). Tyrians retreated to an island bastion out in the sea and survived, not giving Babylon full satisfaction in spoils (“pay”) equal to such long struggle.

EZEKIEL—NOTE ON 29:19 **I will give the land of Egypt.** To make up for Babylon's lack of sufficient reward from Tyre, God allowed a Babylonian conquest of Egypt in 568/67 B.C. Babylon's army had worked as an instrument that God used to bring down Egypt.

EZEKIEL—NOTE ON 29:21 **I will cause a horn to spring.** Cf. 23:25–26. God caused Israel's power to return and restored her authority as the power in an animal's horn (cf. 1 Sam. 2:1). Though other nations subdued her, her latter end in messianic times will be blessed. **I will open your lips.** Most likely this refers to the day when Ezekiel's writings would be understood by looking back at their fulfillment. His muteness had already ceased in 586/585 B.C. when Jerusalem fell (cf. Ezek. 33:21–22).

EZEKIEL—NOTE ON 30:3 **the day of the Lord is near.** This is a common expression for God's judgment, especially his future judgment (cf. Joel 1:15; 2:1, 11; 3:14; Zech. 14:1; 1 Thess. 5:2; 2 Thess. 2:2; 2 Pet. 3:10). God's judgment "day" for Egypt embraces a near fulfillment in Babylon's 568/67 invasion (Ezek. 30:10; 32:11), as well as the distant day of the Lord in the future tribulation period when God calls all nations to judgment (Dan. 11:42–43). *See note on Isa. 2:12*.

EZEKIEL—NOTE ON 30:5 **Cush, and Put, and Lud.** *See notes on 27:10–11 and 29:10*. **Libya.** Or, Cub, an unidentified nation, along with the "people of the land that is in league." These also may have been mercenaries in Egypt's army, like the previous ones in this verse.

EZEKIEL—NOTE ON 30:6 **Migdol to Syene.** *See note on 29:10*.

EZEKIEL—NOTE ON 30:8 **helpers.** All Egypt's alliances and their arms will be useless in the day of God's judgment.

EZEKIEL—NOTE ON 30:9 Apparently, the Egyptians will flee the horrors to Ethiopia and increase that nation's fear of its own inevitable judgment.

EZEKIEL—NOTE ON 30:10–11 Nebuchadnezzar was God's instrument.

EZEKIEL—NOTE ON 30:12 **dry.** Apart from the Nile and its branches, Egypt was a barren desert. Her life depended on an annual inundation of the land by the flooding Nile.

EZEKIEL—NOTE ON 30:14 **Pathros.** The large region south of Memphis. **Zoan.** This key city of the Nile Delta's eastern portion was called Tanis by Greeks.

EZEKIEL—NOTE ON 30:15 **Pelusium.** Ancient Pelusium was a key city at the tip of the Nile's eastern arm near the Mediterranean Sea. Since **Thebes** and Pelusium were at opposite borders of Egypt and so many cities are named, the passage speaks of judgment on the entire land.

EZEKIEL—NOTE ON 30:17 **Pi-beseth.** The city was on the northeast branch of the Nile where cats were mummified in honor of the cat-headed goddess, Ugastet.

EZEKIEL—NOTE ON 30:18 **Tehaphnehes.** This city, named after the Egyptian queen, was a residence of the pharaohs.

EZEKIEL—NOTE ON 30:20 **the eleventh year.** C. 587 B.C., counted from the deportation of Judah in 597 B.C.

EZEKIEL—NOTE ON 30:21 **I have broken the arm.** God figuratively depicted his act of taking power from Egypt through Nebuchadnezzar, resulting in defeat and dispersion (vv. 23, 26).

EZEKIEL—NOTE ON 30:22 **break his arms.** Both the defeat of Pharaoh Hophra (cf. Jer. 37:5ff.) and the earlier defeat of Pharaoh Neco at Carchemish (cf. 2 Kings 24:7; Jer. 46:2) are in view.

EZEKIEL—NOTE ON 30:26 People often don’t learn that God is Lord until judgment falls.

EZEKIEL—NOTE ON 31:1 **the eleventh year.** 587 B.C. Two months after the oracle of 30:20–26.

EZEKIEL—NOTE ON 31:2–18 **Whom are you like . . . ?** Ezekiel filled this chapter with a metaphor/analogy comparing Egypt to a huge tree that dominates a forest to a king/nation that dominates the world (cf. 17:22–24; Dan. 4:1–12, 19–27). He reasoned that just as a strong tree like Assyria (Ezek. 31:3) fell (c. 609 B.C.), so will Egypt (c. 568 B.C.). If the Egyptians tend to be proud and feel invincible, let them remember how powerful Assyria had fallen already.

EZEKIEL—NOTE ON 31:3 **cedar in Lebanon.** The trees were as high as 80 feet and were an example of supreme power and domination, particularly the great cedars that grew in the mountains north of Israel.

EZEKIEL—NOTE ON 31:8–9 **garden of God . . . trees of Eden.** (36:35; Gen. 13:10; Isa. 51:3; Joel 2:3). Since Assyria was in the area of the Garden of Eden, Ezekiel used the ultimate of gardens as a point of relative reference by which to describe tree-like Assyria.

EZEKIEL—NOTE ON 31:10 **Because it towered high.** Ezekiel shifted from the historical illustration of Assyria's pride and fall to the reality of Egypt. God was using Assyria to teach the nations the folly of earthly power and might.

EZEKIEL—NOTE ON 31:14–16 **the pit.** The scene shifts from earth and the garden of God to the grave (cf. 32:18), as God again refers to the destruction of Assyria and all her allies ("all the trees . . . that drink water").

EZEKIEL—NOTE ON 31:18 **Whom are you thus like . . . ?** Egypt, like all the other great nations, including Assyria, will be felled by God.

EZEKIEL—NOTE ON 32:1 **the twelfth year.** 585 B.C., 12 years from the deportation of Judah in 597 B.C.

EZEKIEL—NOTE ON 32:2 **a lion.** The picture describes Egypt's deadly energetic stalking power in her dealings with other nations. She was also violent like the crocodile, or "great dragon" (cf. 29:3).

EZEKIEL—NOTE ON 32:3–6 **throw my net over you.** God will entrap Egypt as a net ensnares a lion or crocodile, using "many peoples" (soldiers). Egyptians will fall, their corpses gorge birds and beasts, and their blood soak the earth and waters.

EZEKIEL—NOTE ON 32:7–8 **blot you.** This is likely a reference to Pharaoh, whose life and power is extinguished, and all the rest of the leaders and people basking in his light are plunged into darkness.

EZEKIEL—NOTE ON 32:11–12 **The sword of . . . Babylon.** This is the definite identification of the conqueror, as in 30:10 when Nebuchadnezzar is actually named (cf. 21:19; 29:19; Jer. 46:26).

EZEKIEL—NOTE ON 32:13–14 With no men or beasts to stir up the mud in the Nile and its branches, the water will be clear and flow smoothly. Since the river was the center of all life, this pictures the devastation graphically.

EZEKIEL—NOTE ON 32:17 **the twelfth year.** 585 B.C. reckoned from 597 B.C.

EZEKIEL—NOTE ON 32:18 majestic nations. All other countries that have been conquered. **the pit.** Refers to Sheol/grave (cf. 31:14–16).

EZEKIEL—NOTE ON 32:19–21 The prophet followed Egypt and her people beyond the grave. The king of Egypt is addressed by the other nations in "Sheol," taunting him as he is on the same level with them. This shows that there is conscious existence and fixed destiny beyond death. See Luke 16:19–31.

EZEKIEL—NOTE ON 32:22 Assyria is there. The slain of several nations are pictured in the afterlife: Assyria (vv. 22–23), Elam (vv. 24–25), Meshech and Tubal (vv. 26–28; cf. 38:1–2, and *see notes there*), and Edom (32:29–30). Although mighty for a time on earth, the fallen lie as defeated equals in death, all conquered by God and consigned to eternal hell (v. 21).

EZEKIEL—NOTE ON 32:31–32 Pharaoh . . . comforted. A strange comfort coming from the recognition that he and his people were not alone in misery and doom.

EZEKIEL—NOTE ON 33:1–33 The word . . . came. This chapter is a transition between God's judgments against Jerusalem and the nations (chs. 1–32) and Israel's bright future when she is restored to her land (chs. 34–48). It provided God's instructions for national repentance, and is thus the preface to the prophecies of comfort and salvation that follow (chs. 34–39).

EZEKIEL—NOTE ON 33:2–20 speak to your people. This was given to prepare the exiles' minds to look on the awful calamity in Jerusalem as a just act by God (cf. 14:21–23). He had faithfully warned, but they did not pay heed. Ezekiel had been forbidden to speak to his people from 24:26–27, until Jerusalem was captured. Meanwhile, he had spoken to the foreign nations (chs. 25–32).

EZEKIEL—NOTE ON 33:2–9 watchman. Such men as Jeremiah and Ezekiel (cf. 3:16–21) were spiritual watchmen (33:7–9), warning that God would bring a sword on his people so that they had opportunity to prepare and be safe. This analogy came from the custom of putting guards on the city wall watching for the approach of danger, then trumpeting the warning. For the function of a watchman, cf. 2 Sam. 18:24–25; 2 Kings 9:17; Jer. 4:5; 6:1; Hos. 8:1; Amos 3:6; Hab. 2:1.

EZEKIEL—NOTE ON 33:4 his blood . . . upon his own head. Once the watchman did his duty, the responsibility passed to each person. *See the notes on ch. 18*, where each person is accountable for his own response to God's warnings, whether to die in judgment or to live as one who heeded and repented. Ezekiel had been a very faithful and obedient "watchman."

EZEKIEL—NOTE ON 33:8–9 his blood I will require. A prophet who sounded the warning of repentance for sin was not to be judged (v. 9), but the one who failed to deliver the message was held accountable (v. 8). This referred to unfaithfulness on the part of the prophet for which he bore responsibility and was chastened by God. *See the notes on ch. 18 and Acts 20:26*.

EZEKIEL—NOTE ON 33:10–11 How then can we live? The Israelites reasoned that if they were liable to death in judgment that was inevitable, they were in a hopeless condition and had no future. God replied that he had no pleasure in seeing the wicked go into death for their sin, but desired them to repent and live (cf. 2 Pet. 3:9). The divine answer to the human question is "Repent and be saved!" (cf. Ezek. 18:23, 30–32). Here was a blending of compassion with the demands of God's holiness. Repentance and forgiveness were offered to all.

EZEKIEL—NOTE ON 33:12–20 *See notes on 18:19–29*. One of the basic principles of God's dealing with his people is presented here: judgment is according to personal faith and conduct. The discussion is not about eternal salvation and eternal death, but physical death in judgment for sin which, for believers, could not result in eternal death. The righteous behavior in v. 15 could only characterize a true believer, who was faithful from the heart. There is no distinction made as to the matter of who is a true believer in God. There is only a discussion of the issue of behavior as a factor in physical death. For those who were apostate idolaters, physical death would lead to eternal death. For believers who were lovers of the true God, their sin would lead only to physical punishment (cf. 1 Cor. 11:28–31; 1 John 5:16–17). "Righteous" and "wicked" are terms describing behavior, not one's position before God. It is not the "righteousness of God" imputed as illustrated in the case of Abraham (Gen. 15:6; Rom. 4:3–5), but rather one's deeds that are in view (Ezek. 33:15–19).

EZEKIEL—NOTE ON 33:17, 20 not just. They blamed God for their calamities when actually they were being judged for their sins.

EZEKIEL—NOTE ON 33:21 The city has been struck down. A fugitive or fugitives (the Hebrew could be a collective noun) who escaped from Jerusalem reached Ezekiel with the report on January 8, 585 B.C., almost six months after the fall on July 18, 586 (Jer. 39:1–2; 52:5–7). Ezekiel 24:1–2 and 33:21 show a 36-month span from the outset of the siege on January 15, 588, to the report in 33:21.

EZEKIEL—NOTE ON 33:22 opened my mouth. God exercised control over the mouth of Ezekiel (*see note on 3:26–27*).

EZEKIEL—NOTE ON 33:23–29 There is no date attached to the prophecies from 33:23–39:29, but the first message after the fall of Jerusalem was a rebuke of Israel's carnal confidence. This prophecy was against the remnant of Judah who remained in the Land of Promise after the fall of Jerusalem. Ezekiel warns the survivors that more judgment will come on them if they do not obey God. By some strange reasoning, they thought that if God had given the land to Abraham when he was alone, it would be more securely theirs because they were many in number, a claim based on quantity rather than quality (33:24). But judgment will come if they turn and reject God again (vv. 25–29).

EZEKIEL—NOTE ON 33:30–33 Here was a message to exiles, who had no intention of obeying the prophet's messages. They liked to listen, but not apply the prophet's words. They finally knew by bitter experience that he had spoken the truth of God. The people appreciated the eloquence of Ezekiel, but not the reality of his message.

EZEKIEL—NOTE ON 34:1 From this chapter on, Ezekiel's messages are mostly comforting, telling of God's grace and faithfulness to his covenant promises.

EZEKIEL—NOTE ON 34:2 prophesy against the shepherds. The reference was to preexilic leaders such as kings, priests, and prophets, i.e., false ones who fleeced the flock for personal gain (vv. 3–4) rather than fed or led righteously (as 22:25–28; Jer. 14; 23; Zech. 11). This stands in contrast to the Lord as Shepherd in Ps. 23; 80:1; Isa. 40:11; Jer. 31:10; Luke 15:4–5; John 10:1ff.

EZEKIEL—NOTE ON 34:5 food for all the wild beasts. The beast pictured nations that prey on Israel (cf. Dan. 7:3–7), though it could possibly include actual wild beasts, as in Ezek. 14:21. Cf. 34:25–28 and *see notes there*.

EZEKIEL—NOTE ON 34:9–10 This was no idle threat, as proven by the case of King Zedekiah (cf. Jer. 52:10–11).

EZEKIEL—NOTE ON 34:11 I . . . will search. God, the true Shepherd, would search out and find his sheep in order to restore Israel to their land for the kingdom that the Messiah leads (vv. 12–14).

EZEKIEL—NOTE ON 34:12 a day of clouds and thick darkness. This refers to the “day of the Lord” judgment on Israel (cf. Jer. 30:4–7).

EZEKIEL—NOTE ON 34:12–14 Here is the promise of a literal regathering and restoration of the people of Israel to their own land from their worldwide dispersion. Since the scattering was literal, the regathering must also be literal. Once they are regathered in Messiah’s kingdom, they will no longer want (vv. 15–16).

EZEKIEL—NOTE ON 34:15–16 I will feed them. In contrast to self-indulgent leaders who took advantage of the sheep, God will meet the needs of his sheep (people). This is clearly reminiscent of Psa. 23 and will be fulfilled by the good shepherd (John 10:1ff.), who will reign as Israel’s Shepherd.

EZEKIEL—NOTE ON 34:17–22 judge between. Once he has judged the leaders, God will also judge the abusive members of the flock as to their true spiritual state. This passage anticipates the judgment of the people given by Jesus Christ in Matt. 25:31–46. The ungodly are known because they trample the poor. The Lord alone is able to sort out the true from the false (cf. parables of Matt. 13), and will do so in the final kingdom.

EZEKIEL—NOTE ON 34:23 one shepherd . . . David. This refers to the greater One in David's dynasty (cf. 2 Sam. 7:12–16), the Messiah, who will be Israel's ultimate king over the millennial kingdom (Ezek. 37:24–26; Jer. 30:9; Hos. 3:5; Zech. 14:9). The Lord in Ezek. 34:24 is God the Father.

EZEKIEL—NOTE ON 34:24 prince. The word can at times be used of the king himself (37:24–25; cf. 28:2, 12), as here.

EZEKIEL—NOTE ON 34:25 covenant of peace. Refers to the New Covenant of Jer. 31:31–34 (cf. Ezek. 37:26) in full operation during the millennial kingdom. **wild beasts.** This refers to actual animals that will be tamed in the kingdom, see Isa. 11:6–9; 35:9 and Hos. 2:18.

EZEKIEL—NOTE ON 34:26 my hill. A reference to Jerusalem and Zion in particular, where the Jews will come to worship the Lord. **showers of blessing.** Cf. the "times of refreshing" in Acts 3:19–20, when the curses of Deut. 28:15–68 are lifted.

EZEKIEL—NOTE ON 34:27 The faithfulness of the land is also indicated in Amos 9:13.

EZEKIEL—NOTE ON 34:28–29 no more be a prey. God will stop other nations from subjugating the people of Israel.

EZEKIEL—NOTE ON 34:30 I . . . their God. An oft-repeated OT theme (cf. Gen. 17:7–8). This speaks of the ultimate salvation of Israel as in Rom. 11:25–27.

EZEKIEL—NOTE ON 35:2 against Mount Seir. Cf. Isa. 21:11–12; Jer. 49:7–22; Amos 1:11–12; Obadiah. This is another name for Edom (cf. Ezek. 35:5; Gen. 32:3; 38:6), also threatened with judgment in Ezek. 25:12–14 (*see notes there*). Edom was considered Israel's most inveterate and bitter enemy (cf. Ps. 137:7; Mal. 1:2–5) and was located east of the Arabah from the Dead Sea to the Gulf of Aqabah. The main cities were Teman and Petra, now in ruins.

EZEKIEL—NOTE ON 35:3–4 This prediction (cf. vv. 6–9) came to pass literally, first by Nebuchadnezzar and later in 126 B.C. by John Hyrcanus.

There is no trace of Edomites now, though their desolate cities can be identified as predicted by Obadiah (Obad. 18) and Jeremiah (Jer. 49:13). Cf. Ezek. 35:6–9.

EZEKIEL—NOTE ON 35:5 **Because.** God will judge Edom because of 1) her perpetual enmity against Israel since Esau's hatred of Jacob (Gen. 25–28), and 2) Edom's spiteful bloodshed against the Israelites trying to escape the Babylonians in 586 B.C.

EZEKIEL—NOTE ON 35:10 **Because.** A further reason for Edom's doom is her design to snatch control of the territory occupied by "two nations," i.e., Israel (north) and Judah (south). They plotted to take over these nations for their own gain (v. 12), but were prevented and destroyed because "the Lord was there."

EZEKIEL—NOTE ON 35:11–12 **anger . . . envy . . . hatred.** Here were more reasons for Edom's destruction.

EZEKIEL—NOTE ON 35:13 **you magnified yourselves against me.** Still another reason for judgment was Edom's proud ambitions that were really against God (cf. v. 10, "although the Lord was there").

EZEKIEL—NOTE ON 35:15 **As you rejoiced.** This final reason for doom was Edom's joy over Israel's calamity. **they will know.** The ultimate aim in Edom's judgment is that "the whole earth" (v. 14) may know he is the Lord and see his glory. Sadly, sinners find this out only in their own destruction. Cf. Heb. 10:31.

EZEKIEL—NOTE ON 36:1 This chapter presents the prerequisite regeneration that Israel must experience before they can nationally enter into the promised blessings. This chapter must be understood to speak of a literal Israel, a literal land, and a literal regeneration, leading to a literal kingdom under Messiah. **prophesy to the mountains.** Cf. vv. 1, 4, 6, 8. Ezekiel addresses Israel's mountains, as symbolic of the whole nation. He promises: 1) to give these mountains again to dispersed Israel (v. 12); 2) to cause fruit to grow on them (v. 8); 3) to rebuild cities and to multiply people there (v. 10); and 4) to bless in a greater way than in the past (v. 11). This promise can only be fulfilled in future millennial blessing to Israel that she has not yet experienced, because it includes the salvation of the New Covenant (vv. 25–27, 29, 31, 33).

EZEKIEL—NOTE ON 36:2–15 This section continues the prophecy against Edom from ch. 35.

EZEKIEL—NOTE ON 36:2 **Because the enemy said.** God will restore these areas to Israel that their enemies claim to possess (cf. Gen. 12:7). They will pay for their spite against Israel.

EZEKIEL—NOTE ON 36:7 **I swear.** God testifies, as a formal pledge, that he will bring a turnabout in which the nations that seized the land will be shamed.

EZEKIEL—NOTE ON 36:8–15 Israel's land will be productive (vv. 8–9), populated (vv. 10–11), and peaceful (vv. 12–15). These features will be fully realized in the Messiah's kingdom. The return from Babylon was only a partial fulfillment and foreshadowing of the fullness to come in the future kingdom.

EZEKIEL—NOTE ON 36:16–19 Ezekiel gives a backward look to underscore why Israel had suffered the past judgments by the Lord. It was because the Jews had "defiled" their land by their sins that the Lord purged it. He likened such a defilement to a menstrual condition (v. 17).

EZEKIEL—NOTE ON 36:20 **they profaned my holy name.** Even in dispersion, Israelites tainted God's honor in the sight of the heathen, who concluded that the Lord of this exiled people was not powerful enough to keep them in their land.

EZEKIEL—NOTE ON 36:21–23 **for my holy name.** Restoring Israel to the land that God pledged in covenant (Gen. 12:7) will sanctify his great name, and move other peoples to "know that I am the Lord." This glory for God is the primary reason for Israel's restoration (cf. Ezek. 36:32).

EZEKIEL—NOTE ON 36:24 **bring you into your own land.** God assured Israel that he will bring them out of other lands back to the Promised Land (v. 24), the very land from which he scattered them (v. 20). It is the same "land that I gave to your fathers" (v. 28), a land distinct from those of other nations (v. 36), and a land whose cities will be inhabited by those who return (vv. 33, 36, 38). The establishment of the modern state of Israel indicates this has initially begun.

EZEKIEL—NOTE ON 36:25–27 **I will sprinkle clean water.** Along with the physical reality of a return to the land, God pledged spiritual renewal: 1) cleansing from sin; 2) a new heart of the New Covenant (cf. Jer. 31:31–34); 3) a new spirit or disposition inclined to worship him; and 4) his Spirit dwelling in them, enabling them to walk in obedience to his word. This has not happened, because Israel has not trusted Jesus Christ as Messiah and Savior, but it will before the kingdom of Messiah (cf. Zech. 12–14; Rom. 11:25–27; Rev. 11:13).

EZEKIEL—NOTE ON 36:25–31 This section is among the most glorious in all Scripture on the subject of Israel's restoration to the Lord and national salvation. This salvation is described in v. 25 as a cleansing that will wash away sin. Such washing was symbolized in the Mosaic rites of purification (cf. Num. 19:17–19; Ps. 119:9; Isa. 4:4; Zech. 13:1). For the concept of sprinkling in cleansing, see Ps. 51:7, 10; Heb. 9:13; 10:22. This is the washing Paul wrote of in Eph. 5:26 and Titus 3:5. Jesus had this very promise in mind in John 3:5.

What was figuratively described in Ezek. 36:25 is explained as literal in vv. 26–27. The gift of the "new heart" signifies the new birth, which is regeneration by the Holy Spirit (cf. 11:18–20). The "heart" stands for the whole nature. The "spirit" indicates the governing power of the mind, which directs thought and conduct. A "heart of stone" is stubborn and self-willed. A "heart of flesh" is pliable and responsive. The evil inclination is removed and a new nature replaces it. This is New Covenant character as in Jer. 31:31–34. The Lord will also give his "Spirit" to the faithful Jews (cf. Ezek. 39:29; Isa. 44:3; 59:21; Joel 2:28–29; Acts 2:16ff.). When Israel becomes the true people of God (Ezek. 36:28), the judgment promise of Hos. 1:9 is nullified. All nature will experience the blessings of Israel's salvation (Ezek. 36:29–30). When the Jews have experienced such grace, they will be even more repentant—a sign of true conversion (v. 31).

Ezekiel profoundly proclaims the doctrines of conversion and spiritual life. He includes forgiveness (v. 25), regeneration (v. 26), the indwelling Holy Spirit (v. 27), and the responsive obedience to God's law (v. 27). These are all clearly presented as he prophesies Israel's conversion. As a nation, they will truly know their God (v. 38), hate their sin (vv. 31–32), and glorify their Savior (v. 32).

EZEKIEL—NOTE ON 36:32 not for your sake. God's glory and reputation among the nations, not Israel's, causes this restoration to be promised (cf. Ps. 115:1; Acts 5:41; Rom. 1:5; 3 John 7).

EZEKIEL—NOTE ON 36:35 the garden. Millennial conditions will be similar (not identical) to those in Eden (cf. 47:1–12; Isa. 35:1–2; 55:13; Zech. 8:12).

EZEKIEL—NOTE ON 36:37 ask me to do for them. God will sovereignly work this return/renewal, yet give Israelites the human privilege of praying for it to be realized. This prophecy was to stir up the people's prayers.

EZEKIEL—NOTE ON 36:37–38 increase their people. There will be an increase in the population during the Millennium. When the male population came to Jerusalem, they brought vast numbers of animals for sacrifice. That was small compared to future kingdom conditions.

EZEKIEL—NOTE ON 37:1 brought me . . . in the Spirit. Verses 1–14 involves another vision. God does not change Ezekiel's location but gives him a vivid inward sense that he has been taken to a valley "full of bones." (For other visions, cf. 1:1–3:15; 8:1–11:24; 40:1–48:35.) This passage, part of a series of revelations received during the night before the messenger came with the news of the destruction of Jerusalem, was to ease the gloom of the people. **in the middle of the valley.** It no doubt represents the world area wherever Israelites were scattered (cf. 37:12).

EZEKIEL—NOTE ON 37:2 very dry. This pictures the dead nation lifeless, scattered, and bleached, just as a dry tree (17:24) pictures a dead nation, to which only God can give life.

EZEKIEL—NOTE ON 37:3 can these bones live? The many dry bones (v. 2) picture the nation Israel (v. 11) as apparently dead in their dispersion, and waiting for national resurrection. The people knew about the doctrine of individual resurrection, otherwise this prophecy would have had no meaning (cf. 1 Kings 17; 2 Kings 4; 13:21; Isa. 25:8; 26:19; Dan. 12:2; Hos. 13:14).

EZEKIEL—NOTE ON 37:4–6 Prophesy over these bones. Ezekiel is to proclaim God's pledge to reassemble Israelites from the world and restore the nation of Israel to life (v. 5) and give them his Spirit (v. 14) in true salvation and spiritual life. Clearly, God is promising the resurrection of the nation of Israel and its spiritual regeneration (cf. 36:25–27).

EZEKIEL—NOTE ON 37:7–10 In the vision, Ezekiel did as he was told and the dead bones became a living nation (v. 10).

EZEKIEL—NOTE ON 37:11–13 This is the key to the interpretation of the vision. It is the resurrection and salvation of Israel.

EZEKIEL—NOTE ON 37:14 I will put my Spirit within you. *See note on 36:25–27*. **do it.** God's reputation is at stake in the restoration and regeneration of Israel into the land. He must do what he promised so all will know that he is Lord.

EZEKIEL—NOTE ON 37:15–23 The vision ended and Ezekiel was given an object lesson that his people observed (vv. 18, 20). This drama of uniting two sticks offered a second illustration that God will not only regather Israelites to their land, but will for the first time since 931 B.C. (the end of Solomon's reign, 1 Kings 11:26–40) restore union between Israel and Judah (Ezek. 37:19, 21–22) in the messianic reign (cf. Isa. 11:12–13; Jer. 3:18; Hos. 1:11).

EZEKIEL—NOTE ON 37:21–23 God made three promises that summarized his future plans for Israel: 1) restoration, v. 21; 2) unification, v. 22; and 3) purification, v. 23. These promises bring to fulfillment: 1) the Abrahamic Covenant (cf. Gen. 12); 2) the Davidic Covenant (2 Sam. 7); and 3) the New Covenant (cf. Jer. 31), respectively.

EZEKIEL—NOTE ON 37:22 one king. This leader (cf. vv. 24–25) is the Messiah-King-Shepherd often promised for David's dynasty (34:23–24; Jer. 23:5–8; 30:9; Dan. 2:35, 45; 7:13–14, 27), who is the one king of Zech. 14:9 (cf. Matt. 25:31, 34, 40).

EZEKIEL—NOTE ON 37:23 cleanse them. This is provided by the provisions of the New Covenant (cf. 36:27; 37:14; Jer. 31:31–34).

EZEKIEL—NOTE ON 37:24–25 David. This is to be understood as Jesus Christ the Messiah, descendant of David (cf. 2 Sam. 7:8–17; Isa. 7:14; 9:6–7; Mic. 5:2; Matt. 1:1, 23; Luke 1:31–33).

EZEKIEL—NOTE ON 37:25 land that I gave to my servant Jacob. It is natural to see this physical land, so clarified, as the very land God gave to Abraham, Isaac, and Jacob (Gen. 12:7; 26:24; 35:12).

EZEKIEL—NOTE ON 37:26 covenant of peace. Cf. 34:25. This is the New Covenant in full force. Israel has never yet been in a state of perpetual salvation peace; this awaits fulfillment in the future kingdom of the Messiah who is the "Prince of Peace" (Isa. 9:6). **an everlasting covenant.** The everlasting nature of the Abrahamic (cf. Gen. 17:7), Davidic (2 Sam. 23:5), and New (Jer. 50:5) Covenants are joined together in the redeemed who experience the millennial kingdom "forever" (used four times in Ezek. 37:25–28). The Hebrew word for "everlasting" may refer to a long time or eternity. It is also true that these covenants will continue to be fulfilled after the Millennium in the eternal state. **my sanctuary.** The Spirit of God begins to prepare for the great reality that God will have a sanctuary in the midst of his people and will dwell with them (cf. Zech. 6:12–13). God promised to dwell with man on earth (Ezek. 47:1–12). This has been God's desire in all epochs: 1) before Moses (Gen. 17:7–8); 2) in the Mosaic era (Lev. 26:11–13); 3) in the church era (1 Cor. 3:16; 6:19); 4) in the millennium (Ezek. 37:26–28); and 5) in eternity future (Rev. 21:3).

EZEKIEL—NOTE ON 37:27 Paul quotes this in 2 Cor. 6:16.

EZEKIEL—NOTE ON 38:1–39:29 These chapters tell of a coming northern confederacy of nations who will invade the Promised Land.

EZEKIEL—NOTE ON 38:2 toward Gog. This name is found in 1 Chron. 5:4. The lxx used "Gog" to render names such as Agag (Num. 24:7) and Og (Deut. 3:1), possibly showing that though it was a proper name, it came to be used as a general title for an enemy of God's people. "Gog" most likely carries the idea "high" or "supreme one," based on the comparison in Num. 24:7. It refers to a person, described as a "prince" from the land of Magog, who is the final Antichrist. *See note on Rev. 20:8*, where Gog and Magog are referred to again. These titles are used there symbolically of the final world uprising against Jerusalem, its people and Messiah King. This attack comes not just from the north but the four corners of the world, as a world of sinners at the end of the 1,000-year kingdom come to fight the saints in the "beloved city" of Jerusalem. On that occasion, there is only one weapon used—divine fire. This is the climax to the last battle with Satan and his armies, whose eternal destiny is set. It is followed by the final judgment of all the ungodly before the Lord (Rev. 20:11–15) and the creation of the eternal, sinless state (Rev. 21:1). *See notes on Ezek. 39*. **Magog.** Some see this people as derived from Japheth (Gen. 10:2), later called the Scythians. Others propose a people in southeast Anatolia, later known as Asiatic people such as the Mongols and Huns. Others see Magog as an overall term for barbarians, north of Palestine, around the Caspian and Black Seas. **prince of Meshech and Tubal.** Should be translated "chief prince of Meshech and Tubal" (see alternative reading in esv foornote) because: 1) Rosh (more than 600 times) in the Hebrew OT is an adjective, "chief," often in references to the "chief priest" (2 Kings 25:18); 2) most ancient versions took it to mean "chief " or "head"; and 3) in all places other than Ezek. 38 and 39 where both Meshech and Tubal are mentioned, Rosh is not listed as a third people (27:13; 32:26; Gen. 10:2; 1 Chron. 1:5). This is also descriptive of the Antichrist, who rises to world dominance in the coming time of tribulation (cf. Dan. 9:24–27; 11:36–45; Rev. 13:1–17; 19:20). **Meshech and Tubal.** Two peoples were recognized in ancient Assyrian monuments: one called Mushki (Mushku) and the other Tubali (Tabal). Both were in Asia Minor, the area of Magog, modern-day Turkey. Summing up, a chief prince, who is the enemy of God's people, will lead a coalition of nations against Jerusalem. The details of this enemy force and its destruction are given by Ezekiel in the rest of Ezek. 38 and 39.

EZEKIEL—NOTE ON 38:4 **I will turn you about.** Just as God used Assyria (Isa. 8) and Babylon (Ezek. 21:19) as human invaders for his judgments, he aims to use this army. In this case, he brings the invader to Palestine so that he may visit judgment (38:8) on the invader itself (38:18–23; 39:1–10). He thus uses the language of hooks in the jaws, as in judging Egypt (29:4). From the aggressors' perspective, they think that it is their plan only to seize the spoil that draws them to Palestine (38:11–12).

EZEKIEL—NOTE ON 38:5 **Persia, Cush, and Put.** The invasion involves a coalition of powers from the east and south of Palestine. Persia is modern Iran, Put (Libya) is in north Africa, west of Egypt; and Cush (Ethiopia) is south of Egypt.

EZEKIEL—NOTE ON 38:6 **Gomer.** Today the area is Armenia, which also was known as Cappadocia, having a people called Gomer in Assyrian inscriptions. **Beth-togarmah.** Today's eastern Turkey (*see note on 27:14*).

EZEKIEL—NOTE ON 38:7–8 This is the great time of Israel's cleansing, salvation, and spiritual life (cf. 39:22, 27–28; Zech. 12:10–13:9), getting them ready for Messiah's return and kingdom (Zech. 14).

EZEKIEL—NOTE ON 38:8 **In the latter years.** In the context of Israel's restoration (Ezek. 34–39), the invader will make its final bid for the land. **restored from war.** This refers to Israelites who have been returned to their land, after the sword had killed or scattered many of their people. The Hebrew word for "restored" means "to return" (Gen. 40:13; 41:13). **gathered.** This word also frequently refers to God's final regathering of Israel (Ezek. 37:21; Isa. 11:12; 43:5; Jer. 32:37). It has begun historically and will continue until the latter days. In the final millennial kingdom, there will occur the full and spiritual regathering, when all Israel is saved to enter their promised kingdom (cf. Zech. 12–14; Rom. 11:25–27). **dwell securely.** This term occurs in several contexts devoted to the Israelites' blessed estate after God has brought them back to their land (Ezek. 28:26; 34:25, 28; 39:26; Jer. 32:37; Zech. 14:11).

EZEKIEL—NOTE ON 38:9 **You will advance.** The time of the invasion is best understood as the end of the future tribulation period of seven years. Israel will have been under a false peace in treaty with the Antichrist (Dan. 9:27;

11:22, 24), before he turns on them in the “abomination of desolation” (Matt. 24:15; cf. Dan. 9:27). The false peace will end in hostility lasting to the completion of the seven years (Zech. 14:1–3). When this final war occurs (cf. Rev. 16:12–16), Christ will ultimately conquer the beast, the false prophet, and all the ungodly forces (Rev. 19:11–21) in order to establish his millennial kingdom (Rev. 20:1–10).

EZEKIEL—NOTE ON 38:10–13 This describes the peace in Israel during the period of Antichrist’s short-lived treaty with them (Dan. 9:27) in the first half of Daniel’s seventieth week. References to “unwalled villages,” refer to that period of three and one-half years when Israel is secure under the protection of the world-ruling “prince that shall come,” called Antichrist (cf. Dan. 9:27). After Antichrist turns on Israel, there is an escalation of hostility until the end of the seven-year time when this great force comes to plunder Jerusalem and the Promised Land (Ezek. 38:12).

EZEKIEL—NOTE ON 38:12 to seize spoil . . . plunder. Antichrist takes over the world for his own power and possession. The wealth of his empire is described in Rev. 18.

EZEKIEL—NOTE ON 38:13 Dedan . . . Tarshish. *See note on Jonah 1:3*.

EZEKIEL—NOTE ON 38:15 riding on horses. These could be actual horses used in war, if tribulation judgments (seals, trumpets, vials) in Rev. 6–16 have dealt drastic blows to industries producing war vehicles and weaponry. Or, some see horses and weapons here (Ezek. 39:3, 9) being used symbolically to represent meaning that would be easy to grasp in Ezekiel’s day, but that would be fulfilled in the future time with different war forms suitable to that time.

EZEKIEL—NOTE ON 38:16 that the nations may know me. The phrase, frequent in Ezekiel, is part of the theme to glorify God and show his sovereign power (cf. Introduction: Historical and Theological Themes). God is the victor, who will be “vindicated” by fire (cf. v. 19).

EZEKIEL—NOTE ON 38:17 Are you he . . . ? *See notes on 38:2*. This refers to the general references to this time and the participants (cf. Joel 3:9–17; Amos 5:11–12; Zeph. 3:8). Even Daniel (Dan. 2:41–44) referred to this time at least three decades prior to Ezek. 38. The nature of the question presupposes that the previous generalities are now being particularized in the person of Gog.

EZEKIEL—NOTE ON 38:18–23 my wrath will be roused. God's patience will be exhausted with the repeated attempts to annihilate Israel since the "abomination" by Antichrist (Dan. 9:27; Matt. 24:15), and he will employ a great earthquake in Israel; panic will seize the invading soldiers (Ezek. 38:21) who will turn and use their weapons against one another (cf. 2 Chron. 20:22–23). He will further decimate the ranks by pestilence, a deluge of rain, large hailstones, plus fire and brimstone. The descriptions here are identical to that of the last half of the seven-year tribulation in Rev. 6:12–17; 11:19; 16:17–21; 19:11–21.

EZEKIEL—NOTE ON 39:1–10 I am against you. This scene of the army's ruin adds detail to 38:18–23 such as: 1) the disarming of soldiers (39:3); 2) their fall in death (vv. 4–5); 3) the gorging of birds and beasts on the corpses (v. 4); 4) fire sent also on others besides the army (v. 6); and 5) burning of weapons by Israelites (vv. 9–10).

EZEKIEL—NOTE ON 39:9–10 make fires of the weapons. There is enough equipment to provide fuel for seven years.

EZEKIEL—NOTE ON 39:9 seven years. A vast army (cf. "many," 38:15) would have much weaponry, requiring seven years to burn. Since this is likely at the end of the time of tribulation, synonymous with the battle of Armageddon (Rev. 16:16; 19:19–21), the burials would extend into the millennial kingdom.

EZEKIEL—NOTE ON 39:11–16 give to Gog a place for burial. Israelites moving east from the Mediterranean, with the sea to their backs and the Jezreel Valley before them, bury bodies. Further, people in the whole land help in the internment, which consumes seven months. The description fits the time after Christ's second advent extending into the millennial era as those who go into his kingdom do the work (cf. Rev. 20:1–10).

EZEKIEL—NOTE ON 39:11, 16 Hamon-gog. Lit., "the multitude of Gog." In v. 16, a city in the area will be named Hamonah, "multitude" (cf. a similar idea in Joel 3:14).

EZEKIEL—NOTE ON 39:17–20 Speak to the birds and . . . beasts. God's word summons carrion birds and carnivorous animals to consume the fallen flesh as described in Rev. 19:21.

EZEKIEL—NOTE ON 39:17–18 sacrificial feast. Since God describes the feast by the imagery of a sacrificial meal, the warriors who fell (v. 19) are described figuratively in words such as rams and other animals used in sacrifice.

EZEKIEL—NOTE ON 39:21–29 I will set my glory. God vanquishes Israel's foes to show his glory so that his enemies and Israel will all know that he is the Lord (vv. 6, 22). This is Israel's salvation spoken of in Zech. 12:10–13:9 and Rom. 11:25–27.

EZEKIEL—NOTE ON 39:29 pour out my Spirit. God's provision of his Spirit at the second advent complements the regathering (cf. 36:27; 37:14; Joel 2:28). The Gog and Magog assault in Rev. 20:7–9 at the end of the millennium is another assault on Jerusalem patterned after certain images of the invasion here (Ezek. 38–39), but it is a distinct event 1,000 years after the millennial kingdom begins. *See note on Rev. 20:8–9*.

EZEKIEL—NOTE ON 40:1–48:35 Following this great battle at the end of the time of tribulation, this section provides explicit details concerning Christ's millennial reign that follows, giving more detail about the 1,000-year kingdom than all other OT prophecies put together. It is the "holy of holies" among millennial forecasts. As has been done with the previous 39 chapters, this concluding portion will also be approached in a literal, historical manner, which best serves the interpreter in all Scripture. In many ways these chapters are the most important in the book since they form the crowning reality, the climax of Ezekiel's prophecy and Israel's restoration. The section includes: 1) the new temple (40:1–43:12); 2) the new worship (43:13–46:24); and 3) the new apportionment of the land (47:1–48:35).

EZEKIEL—NOTE ON 40:1 **the twenty-fifth year.** 573 B.C., in the first month of the ecclesiastical year, Nisan. The tenth day was the start of preparations for Passover.

EZEKIEL—NOTE ON 40:2 **In visions of God he brought me.** Ezekiel 40–48 narrates another vision, as did 1:1–3:27; 8–11; and 37:1–14. The characterization of the prophecy as a vision in no way detracts from its literal reality any more than Ezekiel's visions of Jerusalem's sins, idolatry, and destruction did. **to the land of Israel.** The vision pertains to Israel, as did chs. 1–24; 33; 34–39. **a very high mountain.** The mountain is not named; however, it is most likely Mount Zion (cf. 17:22; 20:40; Isa. 2:2; Mic. 4:1), lifted up from its surroundings by a great earthquake (Zech. 14:4–5, 10). **structure like a city.** God will be explaining details relating to Israel's spiritual future (Ezek. 40:2, 4), so this must be the temple in particular and Jerusalem in general. This new and glorious temple will stand in contrast to the desecration and destruction of Solomon's temple (chs. 8–11).

EZEKIEL—NOTE ON 40:3 **a man.** An angel conducted a tour of all the details shown to the prophet, appearing in the form of a man (e. g., Gen. 18; Ezek. 9), appearing like bright, gleaming bronze. He could be understood as the angel of the Lord since he is called "Lord" (44:2, 5; *see note on* Ex. 3:2). His "linen cord" was for larger measurements, the "reed" for shorter ones (cf. Rev. 11:1; 21:5). In each case God measured what belongs to him.

EZEKIEL—NOTE ON 40:4 Declare all that you see. Ezekiel 1–24 refers to Israel's historical removal from her land; chs. 25–32 to historical judgments against other nations; ch. 33 to a historical call to repentance and the fall of Jerusalem. So in chs. 34–39, Israel's literal, future return to the same land as a reversal of the historical dispersion is the most natural way to interpret the chapters. Ezekiel 38–39 describe a future, historical invasion of Israel and its aftermath during the time just before Messiah's return. Therefore, chs. 40–48 would then be thought to continue the historical, prophetic pattern, describing the millennial conditions after Messiah comes and destroys the ungodly (Rev. 19:11ff.), under which Israel will live and worship. Believing Gentiles will also be in the kingdom as sheep of the great shepherd (cf. Matt. 25:31–46), while all unbelievers are destroyed. Ezekiel is to write down all the details.

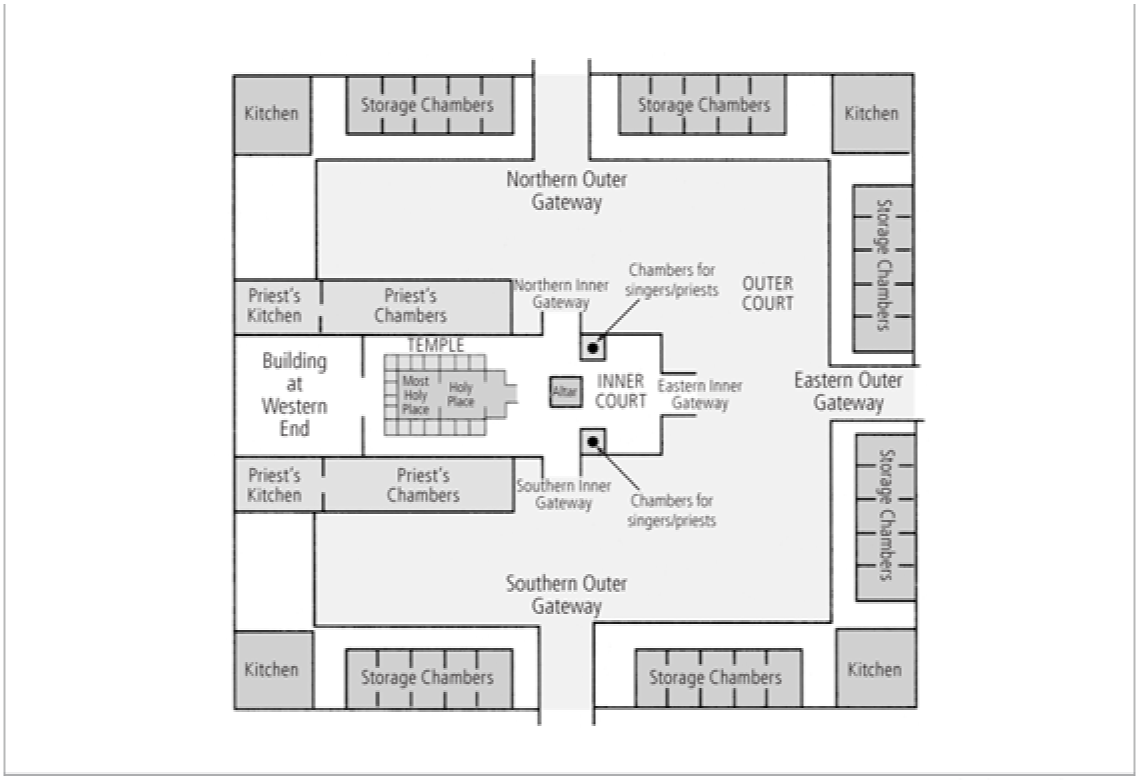
EZEKIEL—NOTE ON 40:5 a wall all around the outside. This outer wall is later described as a separation of the holy areas (42:20). **the temple.** See 1 Kings 6–7 to compare with details of Solomon's temple. This could not be the heavenly temple since Ezekiel was taken to Israel to see it (Ezek. 40:2). It could not be Zerubbabel's temple since the glory of God was not present then. It could not be the eternal temple since the Lord and the Lamb are its temple (cf. Rev. 21:22). Therefore, it must be the earthly millennial temple built with all of the exquisite details that are yet to be outlined. **measuring reed . . . six long cubits . . . a handbreadth.** The rod extended 6 royal (long) cubits of 21 inches for a total of 10.5 feet, each cubit being made up of a standard width of 18 inches and a handbreadth of 3 inches.

EZEKIEL—NOTE ON 40:6–7 the gateway . . . east. The buildings of the east gate are first because this will be in the direct line of approach to the temple. Each opening was 10.5 feet across. Chambers (rooms) in the wall are 10.5 x 10.5 feet. Precise measurements describe a literal temple, not a symbolic one.

EZEKIEL—NOTE ON 40:8–16 The chambers described here are accommodations for the ministering priests and temple officers who care for the temple.

EZEKIEL—NOTE ON 40:16 windows. Since they had no glass, these are lattices (cf. 41:16–26). **on the jambs were palm trees.** These depict God's desire for fruit in Israel. Palms are symbols of beauty, salvation, and triumph (cf. Zech. 14:16ff.; Rev. 7:9). Palms are on the inner court's side pillars as well (Ezek. 40:31).

Ezekiel's Temple


Kitchen
Storage Chambers
Storage Chambers
Kitchen
Northern Outer Gateway
Storage Chambers
Priest's Kitchen
Priest's Chambers
Northern Inner Gateway
Chambers for singers/priests
OUTER COURT
TEMPLE
Building at Western End
Most Holy Place
Holy Place
Altar
INNER COURT
Eastern Inner Gateway
Eastern Outer Gateway
Priest's Kitchen
Priest's Chambers
Southern Inner Gateway
Chambers for singers/priests
Storage Chambers
Southern Outer Gateway
Kitchen
Storage Chambers
Storage Chambers
Kitchen

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EZEKIEL—NOTE ON 40:17 the outer court. This court is farthest out from the temple proper and enclosed by the outer walls.

EZEKIEL—NOTE ON 40:17–37 Here is a further blueprint for the temple area, with more precise measurements. The numbers 5, 25, 50 and 100 are frequently used. The sanctuary formed a square of some 500 cubits.

EZEKIEL—NOTE ON 40:38–47 This section describes "chambers" for the priests, and raises the question of sacrifices in the millennial kingdom. They will exist as vv. 39–43 indicate, but will be no more efficacious then than they were in OT times. No sacrifice before or after Christ saves. They only point to him as the one true Lamb who takes away sin. The Lord's Supper is a memorial that looks back to Calvary and in no way diminishes the cross. Israel rejected their Messiah, but when they have received him and are in his kingdom, they will have a memorial of sacrifices that point to him. They will have missed the memorial of the Lord's Supper, but will then have their own memorial sacrifices for 1,000 years.

EZEKIEL—NOTE ON **40:39** **burnt . . . sin . . . guilt offering.** For OT background see 1) Lev. 1:1–17; 6:8–13; 2) Lev. 4:1–35; 6:24–30; and 3) Lev. 5:1–6:7; 7:1–10 respectively. Cf. Ezek. 43:18–27; 45:13–25; 46:1–15, 19–24.

EZEKIEL—NOTE ON **40:41** **tables . . . on which to slaughter.** Four tables are on either side of the inner court's north gate, used for commemorating the death of Christ by slaying burnt, sin, and guilt offerings.

EZEKIEL—NOTE ON **40:44** **chambers.** See esv footnote, "chambers for singers." Provision is made for the praises of the redeemed in music.

EZEKIEL—NOTE ON **40:46** **sons of Zadok.** Proper names tie the vision to historical reality, calling for literal interpretation. This Levitical family descended from Levi, Aaron, Eleazar, and Phinehas (1 Chron. 6:3–8). In accord with God's covenant with Phinehas (Num. 25:10–13), and because of Eli's unfaithfulness (cf. 1 Sam. 1–2) and Zadok's faithfulness to David and Solomon (1 Kings 1:32–40), Zadok's sons serve as priests in the millennial temple. Other references to sons of Zadok are in Ezek. 43:19; 44:15, and 48:11.

Millennial Sacrifices

Millennial Sacrifices	
Levitical	**Millennial***
1. Burnt—Lev. 1:3–17	1. Burnt—Ezek. 40:39
2. Grain—Lev. 2:1–16	2. Grain—Ezek. 45:15
3. Peace—Lev. 3:1–17	3. Peace—Ezek. 45:15
4. Sin—Lev. 4:1–35	4. Sin—Ezek. 40:39
5. Guilt—Lev. 5:1–6:7	5. Guilt—Ezek. 40:39

6. Drink—Lev. 23:13, 37	6. Drink—Ezek. 45:17
* Isa. 56:7; 66:20–23; Jer. 33:18 further confirm the burnt and grain offerings.	

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EZEKIEL—NOTE ON 40:47 measured the court. The court around the temple was a square, around the square temple (41:1). **the altar.** This is the bronze altar where offerings occur. Cf. 43:13–27.

EZEKIEL—NOTE ON 40:48–49 vestibule. This refers to the temple porch and is similar to that of Solomon’s temple.

EZEKIEL—NOTE ON 41:1 to the nave. Precise descriptions continue for the temple proper, its sanctuary or holy place (here called “nave”), and side chambers for priests’ quarters (vv. 5–11). This chapter can be studied in the light of 1 Kings 6–7 to note differences from Solomon’s temple.

EZEKIEL—NOTE ON 41:4 the Most Holy Place. The Most Holy Place, which the high priest entered annually on the Day of Atonement (cf. Lev. 16). These dimensions are identical to Solomon’s (1 Kings 6:20), and twice those of the tabernacle in the wilderness.

EZEKIEL—NOTE ON 41:5–11 This section describes the “wall” and “side chambers.”

EZEKIEL—NOTE ON 41:12 building . . . on the west. Beyond the western end of the temple proper was a distinct building with space that serves the temple, possibly housing supplies.

EZEKIEL—NOTE ON 41:13 measured the temple. Cf. 40:47. It was about 175 feet square.

EZEKIEL—NOTE ON 41:15 galleries on either side. These were terraced buildings with decorations (vv. 18–20).

EZEKIEL—NOTE ON 41:18 cherubim and palm trees. Figures of angels (cf. chs. 1; 10) with palms between them (possibly to depict life and fruitfulness of God’s servants) were on the walls of the temple proper and on the doors (41:25). Each cherub (unlike that of chs. 1; 10 that had four faces) had the face of a man and of a lion, possibly to represent the humanity and kingship of Messiah.

EZEKIEL—NOTE ON **41:22** This was the altar of incense (cf. Ex. 30:1–3; 1 Kings 7:48).

EZEKIEL—NOTE ON **42:3** **gallery against gallery.** Priestly rooms are described (vv. 3–12), situated along the south, north, and west walls of the sanctuary and Most Holy Place, in three stories. Priests eat the holy offerings (cf. Lev. 2:3, 10; 6:9–11; 10:12) and dress there (Ezek. 42:13–14).

EZEKIEL—NOTE ON **42:15–20** **out by the gate.** The angel measured the height and thickness of the outside wall (40:5); then the outer court (40:6–27); next the inner court with the chambers (40:28–42:14); finally, the extent of all the temple buildings outside. Measurements of the outer wall, 500 reeds each way, were approximately one mile on each of the four sides. Much too large for Mount Moriah, this scheme will require changes in the topography of Jerusalem, as Zechariah predicted (Zech. 14:9–11).

EZEKIEL—NOTE ON **43:2** **the glory of the God of Israel.** In earlier chapters of this prophecy, emphasis was given to the departure of God's glory from the temple (see chs. 8–11). Thus the Lord abandoned his people to destruction and dispersion. Here, in the millennial temple, the glory of God returns to dwell. His glory will be manifest in fullness in the future kingdom, after the Lord's second advent, which is also to be glorious (Matt. 16:27; 25:31). Ezekiel 43:1–12 describes God's glorious entrance into the sanctuary. **coming from the east.** The glory had been in the tabernacle (Ex. 40:34–35) and the temple (1 Kings 8:10–11), though not in Zerubbabel's temple. Here, the Lord returns to be Israel's King. The glory departed to the east from Israel (Ezek. 11:23) when God judged them, so the glory returns from the east when he has regathered them, and is restoring their worship.

EZEKIEL—NOTE ON **43:3** **like the vision.** This vision appearance of God to Ezekiel is glorious, just like the vision in chs. 8–11, which pictures his coming, by angels, to judge Jerusalem (cf. 9:3–11; 10:4–7). **like the vision . . . by the Chebar canal.** God's appearance is also glorious as in the vision of 1:3–28. **I fell on my face.** Just as in the other visions of God's glory (1:28; 9:8). Cf. Rev. 1:12–17.

EZEKIEL—NOTE ON 43:5 the glory . . . filled the temple. The future kingdom glory of God will fill his temple (Zech. 2:5), as he filled the tabernacle (Ex. 40:34) and later Solomon's temple (1 Kings 8:11; Ps. 29:9).

EZEKIEL—NOTE ON 43:7 the place of my throne. The King of glory (Ps. 24:7–10) claims the millennial temple as his place to dwell. Cf. 1 Chron. 29:23; Zech. 6:13. There will be human, unresurrected people in the kingdom, who entered when Christ returned and destroyed all the wicked. They will worship at this actual temple.

EZEKIEL—NOTE ON 43:8–9 The future temple will be most holy, protected from 1) harlotry such as the Israelites had engaged in (2 Kings 23:7) and 2) defiling tombs of kings that Israel had allowed in the sacred temple area (Ezek. 21:18).

EZEKIEL—NOTE ON 43:10–12 Here is the key to the entire vision of chs. 40–48. These glorious future plans show how much Israel forfeited by their sins. Every detail should produce repentance in Ezekiel's hearers and readers.

EZEKIEL—NOTE ON 43:13–27 the altar. The measurements of the altar of burnt offering are given in vv. 13–17, then the offerings are described (vv. 18–27). These offerings are not efficacious, nor were the OT sacrifices. They were all symbolic of death for sin. They do not take away sin (cf. Heb. 10:4). They were prospective; these will be retrospective.

EZEKIEL—NOTE ON 43:19 family of Zadok. Cf. 40:46 and 44:10, and *see notes there*. **a bull . . . for a sin offering.** Exact offerings, in language just as definitive as the literal descriptions in Moses' day, are also just as literal here. They are of a memorial nature; they are not efficacious any more than OT sacrifices were. As OT sacrifices pointed forward to Christ's death, so these are tangible expressions, not competing with, but pointing back to the value of Christ's completely effective sacrifice, once for all (Heb. 9:28; 10:10). God at that time endorsed OT offerings as tokens of forgiving and cleansing worshipers on the basis and credit of the great Lamb they pointed to, who alone could take away sins (John 1:29). The tangible expressions of worship, which the Israelites for so long failed to offer validly (cf. Isa. 1:11–15), will at last be offered acceptably, then with full understanding about the Lamb of God to whom they point. The bread and the cup, which believers today find meaningful, do not compete with Christ's cross but are tangible memorials of its glory. So will these sacrifices be.

EZEKIEL—NOTE ON 43:24 **salt.** Cf. Lev. 2:13. **burnt offering.** As the sin offering is a part of future millennial worship (Ezek. 43:19), so there are other offerings also (cf. Lev. 1–7). The burnt offering, denoting full consecration to God is one; the peace offering expressing gratitude for peace with God in covenant bonds is another (Ezek. 43:27).

EZEKIEL—NOTE ON 43:25 **without blemish.** Commemorative of Christ's unblemished perfection.

EZEKIEL—NOTE ON 44:1–2 **the outer gate . . . was shut.** The Lord has returned from the direction in which he departed (10:18–19). It is kept closed, in honor of the Lord's glory having returned through it for the millennial worship and indicating that the Lord will not depart again as in chs. 8–11 (cf. 43:1–5). This eastern gate of the temple should not be confused with the modern sealed eastern gate of the city (cf. 45:6–8).

EZEKIEL—NOTE ON 44:3 **the prince may sit in it.** The designation "prince" is used at least 14 times in chs. 44–47. He is not the Lord Jesus Christ, but someone distinct from him (cf. "eat bread before the Lord"); he has sins for which he offers sacrifice (45:22), and fathers sons (46:16–18). He cannot enter by the east gate that the Lord used, but he is allowed to come in and go out by the gate's vestibule, and eat bread by the gateway. He cannot perform priestly duties (45:19) as Messiah will (cf. Ps. 110:4; Zech. 6:12–13), and he must worship the Lord (Ezek. 46:2). Most likely "the prince" is one who is neither a priest nor the king, but rather one who administrates the kingdom, representing the King (the Lord Jesus Christ) on one hand, and also the princes (14:8–9) who individually lead the 12 tribes. Possibly, he will be a descendant of David.

EZEKIEL—NOTE ON 44:5–9 **mark well . . . the entrance.** Since the Lord's glory fills the temple, it is sanctified (v. 4), and God is particular about what kind of people worship there. Sins of the past, as in chs. 8–11, must not be repeated and if they are, will exclude their perpetrators from the temple. Only the circumcised in heart may enter (Deut. 30:6; Jer. 4:4; Rom. 2:25–

29), whether of Israel or another nation (Ezek. 44:7, 9). Many other peoples than Jews will go into the kingdom in unresurrected bodies, because they have believed in Jesus Christ and were ready for his coming. They will escape his deadly judgment and populate and reproduce in the 1,000-year kingdom. Such circumcision pertains to a heart that is sincere about removing sin and being devoted to the Lord (cf. Jer. 29:13). In the millennium, a Jew with an uncircumcised heart will be considered a foreigner (Ezek. 44:9). “Uncircumcised in heart and flesh” refers to sinners, and “foreigners” identifies rejecters of the true God.

EZEKIEL—NOTE ON **44:10** **Levites . . . shall bear their punishment.** God makes distinctions. Levites in the line of those unfaithful in days before the judgment can minister in temple services but they cannot make offerings or enter the Most Holy Place (vv. 11–14). Only Zadok’s line can fulfill these ministries (vv. 15–16). The reason for this is the value that God attaches to the faithfulness of Zadok in the past (1 Sam. 2:35; 2 Sam. 15:24ff.; 1 Kings 1:32–40; 2:26–35). *See note on Ezek. 40:46*.

EZEKIEL—NOTE ON **44:16** **my table.** This is the altar of burnt offering (cf. 40:46; 41:22).

EZEKIEL—NOTE ON **44:17–27** **They shall.** Various standards govern priestly service, such as moderation (v. 20) and sobriety (v. 21). They will model holy behavior as they teach the people to live their lives set apart to God (vv. 23–24). Minutia about dress (such as forbidding the uncleanness of sweat resulting from wearing wool), marriage (cf. Lev. 21:14), contact with dead bodies, etc. point more naturally to a literal fulfillment than to a generalized blurring of details in a symbolical interpretation.

EZEKIEL—NOTE ON **44:28–31** **I am their possession.** As the priests had no possession in the land when it was originally apportioned, so in the future God will be their portion.

EZEKIEL—NOTE ON **45:1–5** **set apart for the Lord.** This sacred land, set apart at the heart (center) of Palestine, is separate from allotments designated for various tribes, seven to the north and five to the south (cf. ch. 48). Though the whole earth is the Lord’s (Ps. 24:1), this area is meaningful to him in a special sense, as providing for special purposes that Ezek. 45:2–

8 goes on to define. This holy rectangle (8.5 miles by 3.3 miles) (45:1, 3) corresponds to 48:8–22, which describes this portion as between Judah to the north and Benjamin to the south extending from the Mediterranean east to the eastern border. It is the area for the priestly homes (45:4) particularly, but is also for the benefit of all worshipers.

EZEKIEL—NOTE ON 45:2 a square plot . . . for the sanctuary. At the heart of the special allotment is the temple area (48:10), which serves all Israelite tribes, and also is the worship center for those of the whole world who visit (Isa. 4:2–3; Zech. 14:16–19). It is one mile square (cf. Ezek. 42:15–20). As a center, not only for those in Palestine but for the world, the area is appropriately larger than past temples that served Israel.

EZEKIEL—NOTE ON 45:5 for the Levites. Distinct from the land devoted to temple and priestly homes is another portion for Levites, who assist in temple service. This portion is also about 8.5 x 3.3 miles and lies north of the temple/priest allotment. Cf. 48:13–14 for more details.

EZEKIEL—NOTE ON 45:6 the property of the city. On the south of the central sanctuary plot is the city of Jerusalem with an area of about 8.5 x 1.65 miles Cf. 48:15–20 for more details.

EZEKIEL—NOTE ON 45:7 to the prince shall belong the land. *See note on 44:3*. This administrator of the kingdom under Christ will have his territory in two parts, one to the west and the other to the east of the temple/priest and city portions in vv. 1–6. Cf. 48:21–22 for more details.

EZEKIEL—NOTE ON 45:8 my princes shall no more oppress. God pledges a kingdom era free from civil leaders selfishly taking advantage of the people, i.e., seizing their land (cf. 22:27; Num. 36:7–9; 1 Kings 21; Isa. 5:8; Hos. 5:10; Mic. 2:1–2). The princes most likely are the leaders of each tribe. No one will be deprived of his possession under Messiah’s rule.

EZEKIEL—NOTE ON 45:9–12 The leaders of the land are urged to be thoroughly honest in their commercial dealings. This warning shows that there will be sin in the millennium. The believing Jews who entered the 1,000-year reign of Christ on earth and inherited the promised kingdom will be fully human and capable of such sins. There also will be children who do not necessarily believe, as the final rebellion against King Messiah and his temple proves (cf. Rev. 20:7–9).

EZEKIEL—NOTE ON 45:10 **balances.** Relates to selling by weight. **ephah.** Relates to selling by dry volume. **bath.** Relates to selling by liquid volume.

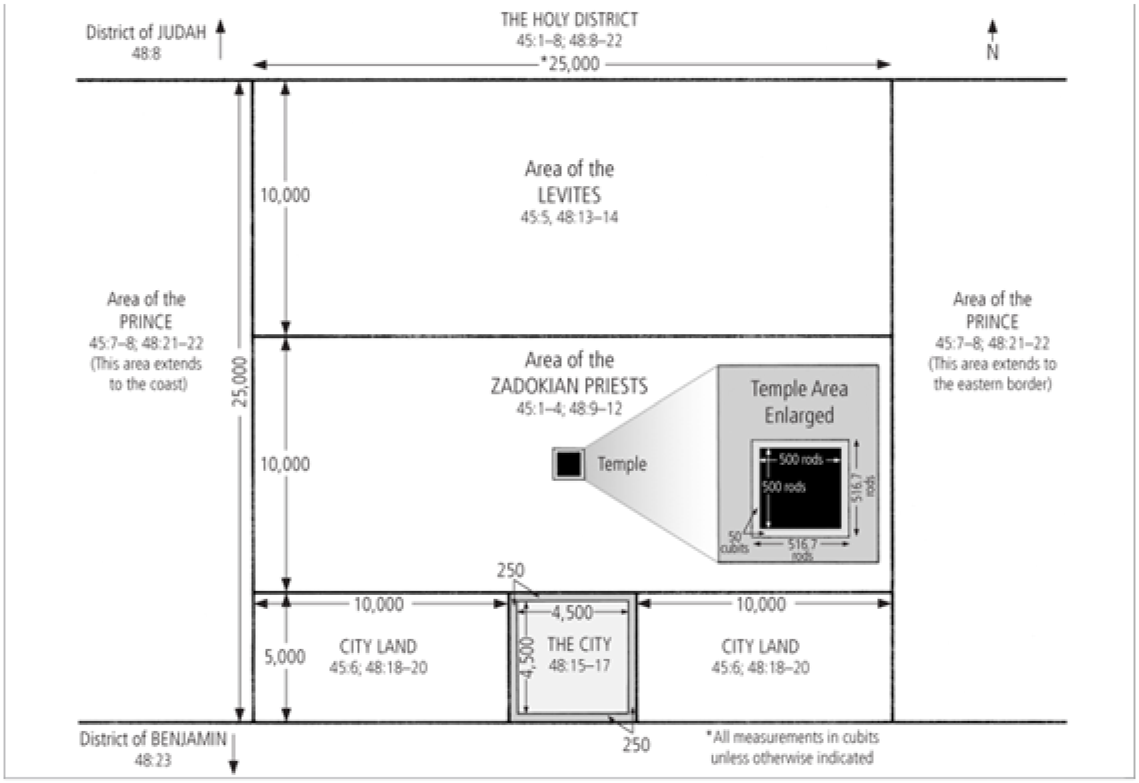
EZEKIEL—NOTE ON 45:11 **ephah.** About .75 bushels. **bath.** About 6 gallons. **homer.** In liquid volume about 60 gallons and in dry volume about 7.5 bushels.

EZEKIEL—NOTE ON 45:12 **shekels.** By weight about .4 ounces made up of 20 gerahs (.02 ounce/each). Sixty shekels (20+25+15) equal a "maneh," or "mina," or about 24 ounces (1.5 pounds).

EZEKIEL—NOTE ON 45:13–17 Here are the offerings for Israel's prince (v. 16). Because of what the people will give him, he will provide for public sacrifices (v. 17).

EZEKIEL—NOTE ON 45:13 They will give 1/60th of their grain.

The Holy District


District of JUDAH 48:8
THE HOLY DISTRICT 45:1–8; 48:8–22
*25,000
N
10,000
Area of the LEVITES 45:5, 48:13–14
Area of the PRINCE 45:7–8; 48:21–22 (This area extends to the coast)
25,000
Area of the ZADOKIAN PRIESTS 45:1–4; 48:9–12
10,000
Temple
Temple Area Enlarged
500 rods
500 rods
516.7 rods
50 cubits
516.7 rods
Area of the PRINCE 45:7–8; 48:21–22 (This area extends to the eastern border)
250
10,000
4,500
10,000
5,000
CITY LAND 45:6; 48:18–20
4,500
THE CITY 48:15–17
CITY LAND 45:6; 48:18–20
District of BENJAMIN 48:23
250
*All measurements in cubits unless otherwise indicated

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EZEKIEL—NOTE ON 45:14 cor. *See note on homer in 45:11*. They will give one percent of their oil.

EZEKIEL—NOTE ON 45:15 They will give one lamb for every 200 in the flocks or one-half of one percent.

EZEKIEL—NOTE ON 45:16–17 prince. *See note on 44:3*.

EZEKIEL—NOTE ON 45:17 feasts . . . new moons . . . Sabbaths . . . appointed feasts. These will be discussed in notes on 45:18–46:15.

EZEKIEL—NOTE ON 45:18–25 The annual feasts for the nations are outlined. The millennial feasts include three of the six Levitical feasts: 1) Passover; 2) Unleavened Bread; and 3) Booths, or Tabernacles. Three Levitical feasts are not celebrated: 1) Pentecost; 2) Trumpets; and 3) Atonement. Most likely they are excluded because what they had looked forward to prophetically has been fulfilled and now serve no significant remembrance purpose such as Passover and Booths, or Tabernacle, will continue to provide.

EZEKIEL—NOTE ON 45:18–20 atonement. The day of atonement is never mentioned, but God institutes a never-before-celebrated festival to start the “new year” with an emphasis on holiness in the temple. The first month, Abib, would be in March/April. The feast appears to last seven days (v. 20). It indicates that there will be sin in the kingdom, committed by those who entered alive and their offspring.

EZEKIEL—NOTE ON 45:21–24 Passover and Unleavened Bread are combined as in the NT and focus on remembering God’s deliverance of the nation from Egypt and Christ’s death providing deliverance from sin. They continue on into the millennium as a week-long feast of remembrance, which will serve much the same purpose then as the bread and cup do now (cf. Ex. 12–15 for details). The three annual pilgrimage feasts with required attendance under Mosaic legislation were: 1) Unleavened Bread, 2) Pentecost, and 3) Booths, or Tabernacles (cf. Ex. 23:14–17; Num. 28:16–29:40; Deut. 16:1–17). They have been modified with the three in Ezek. 45:18–25. Pentecost is replaced by the new feast of vv. 18–20. There are also portion differences from the Mosaic law (cf. Num. 28:19–21), plus the millennial offerings are richer and more abundant, in general.

EZEKIEL—NOTE ON 45:22–23 the prince. *See note on 44:3*. Here he sacrifices for his own sin.

EZEKIEL—NOTE ON 45:24 hin. About 1 gallon.

EZEKIEL—NOTE ON 45:25 The Feast of Booths, or Tabernacles, continues on into the millennium as confirmed by Zech. 14:16–21. This would be a remembrance of God’s sustaining provision in the wilderness. The seventh month, Tishri, would be in September/October, and this feast will last for one week, as do the previous two. The prince (“he,” v. 25) once again offers sacrifice.

Millennial Feasts

Millennial Feasts	
Levitical	**Millennial**
1. N/A	1. New Year—Ezek. 45:18–20

2. Passover—Lev. 23:5	2. Passover—Ezek. 45:21–24
3. Unleavened Bread—Lev. 23:6–8	3. Unleavened Bread—Ezek. 45:21–24
4. Pentecost—Lev. 23:9–22	4. N/A
5. Trumpets—Lev. 23:23–25	5. N/A
6. Atonement—Lev. 23:26–32	6. N/A
7. Booths— Lev. 23:33–44	7. Booths—Ezek. 45:25
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EZEKIEL—NOTE ON 46:1–15 This section further discusses offerings and deals with: 1) Sabbath and new moon (vv. 1–8); 2) appointed feast days (vv. 9–11); 3) voluntary offerings (v. 12); and 4) daily sacrifices (vv. 13–15). Cf. Num. 28:1–15 for a summary of former Mosaic details.

EZEKIEL—NOTE ON 46:1 The gate . . . shall be shut. Shutting the gate six days seems to serve the purpose of giving special distinction to the Sabbath and new moon, when it is open and in use. Israel largely failed and was judged in ancient times in regard to these days (Jer. 17:22–27; cf. 2 Chron. 36:21). The Sabbath will be reinstated for a restored and regenerated Israel. Note here that modern-day sabbatarians fail to realize that the Sabbath consisted of far more than just rest from labor, but included specific sacrifices. It is inconsistent to take one part of the Sabbath observance and discard the others.

EZEKIEL—NOTE ON 46:2 The prince. *See note on 44:3*. He appears five times (vv. 2, 4, 8, 10, 12) in regard to sacrifices. He is to be an example of spiritual integrity to the people (cf. v. 10).

EZEKIEL—NOTE ON 46:6–7 new moon. Israel’s calendar was lunar, so the feasts were reckoned according to the phases of the moon.

EZEKIEL—NOTE ON 46:8 When the prince enters. He does not normally use the eastern gate itself, which is for the Lord (44:2). Rather, he enters and exits by the gate’s vestibule. However, 46:12 permits his use of the gate for free-will offerings.

EZEKIEL—NOTE ON 46:9 the people. The people’s entering and exiting for temple worship are to be done in an orderly flow to prevent congestion, since all will be present (cf. Deut. 16:16).

EZEKIEL—NOTE ON 46:10–12 the prince. He sets the example of worship for the people.

EZEKIEL—NOTE ON 46:13–15 daily. The testimony of the OT is that to remove the continual burnt offering meant an abolition of public worship (cf. Dan. 8:11–13; 11:31; 12:11).

EZEKIEL—NOTE ON 46:16–17 a gift. This explains inheritance laws governing the prince. A gift to one of his sons is permanent (v. 16), but a gift to a servant lasts only to the year of jubilee, the fiftieth year (cf. Lev. 25:10–13), and then returns to him (Ezek. 46:17).

EZEKIEL—NOTE ON 46:17 the year of liberty. The year of jubilee.

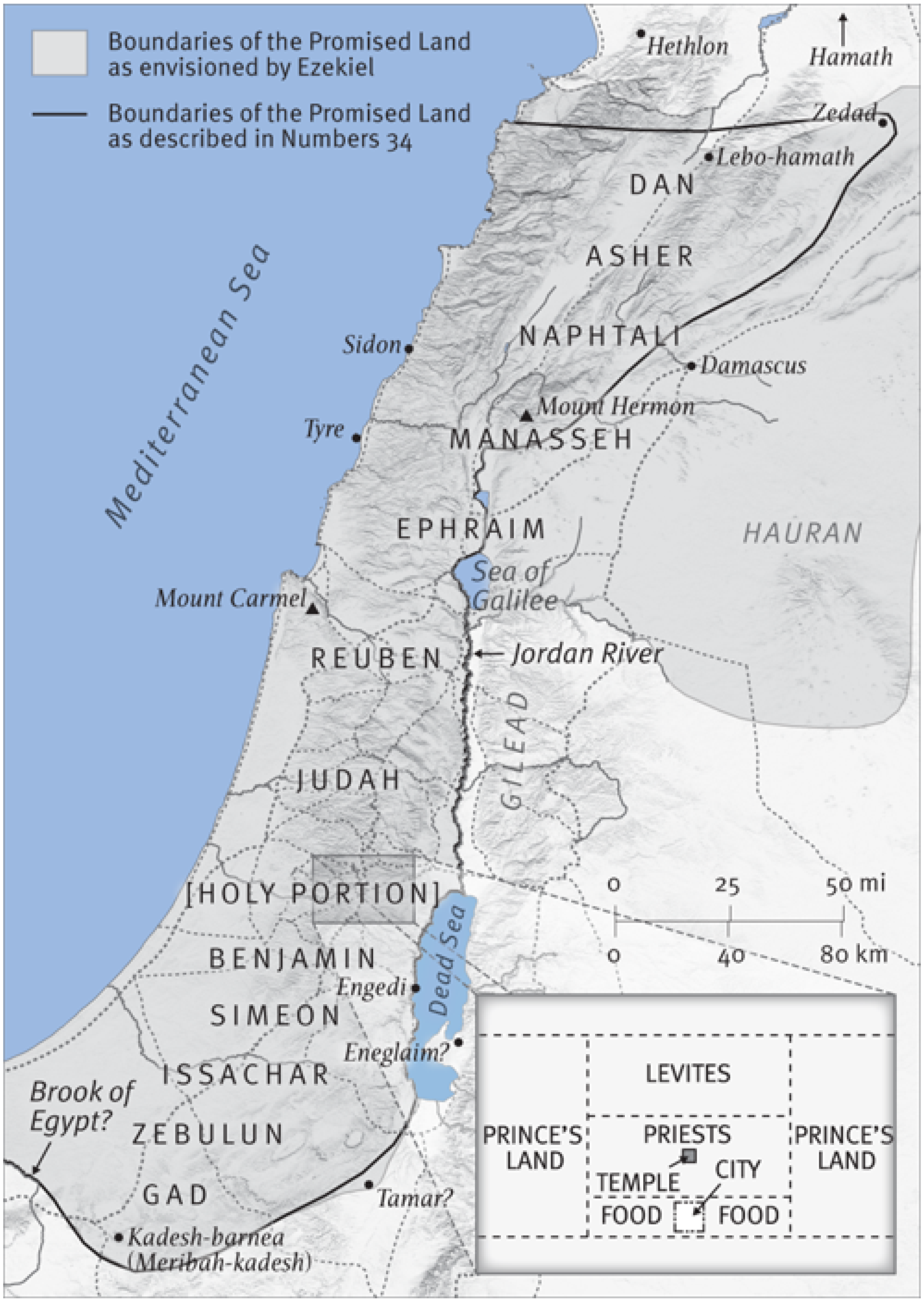
EZEKIEL—NOTE ON 46:18 The prince shall not take . . . inheritance. As in 45:8–9, the prince is not to confiscate others' property to enlarge his own holdings, as often occurred in Israel's history when rulers became rich by making others poor (cf. 1 Kings 21).

EZEKIEL—NOTE ON 46:19–24 chambers. The priests' kitchen chambers are convenient for managing their parts of the offerings and cooking sacrificial meals for worshipers, possibly close to the inner east gate. Those "who minister at the temple" (v. 24) are not the priests, but temple servants.

Ezekiel's Vision of Israel's New Boundaries

c. 571 B.C.

Ezekiel's final vision describes the boundaries of a restored Israel, including the allotment to each tribe and the temple. Rather than following the boundaries traditionally occupied by the Israelites, which included Gilead east of the Jordan River and excluded land north of Tyre, Ezekiel's new boundaries generally follow those described by Moses in Num. 34. Ezekiel's vision also departs from the traditional allotment of the land among the 12 tribes and reassigns the land in horizontal bands from north to south.


Boundaries of the Promised Land as envisioned by Ezekiel
Boundaries of the Promised Land as described in Numbers 34
Mediterranean Sea
Hethlon
Hamath
Zedad
Lebo-hamath
DAN
ASHER
NAPHTALI
Sidon
Damascus
Mount Hermon
Tyre
MANASSEH
EPHRAIM
HAURAN
Sea of Galilee
Mount Carmel
REUBEN
Jordan River
GILEAD
JUDAH
[HOLY PORTION]
0 25 50 mi
0 40 80 km
Dead Sea
BENJAMIN
Engedi
SIMEON
Eneglaim?
ISSACHAR
Brook of Egypt?
ZEBULUN
GAD
Tamar?
Kadesh-barnea (Meribah-kadesh)
LEVITES
PRINCE'S LAND
PRIESTS
TEMPLE
CITY
FOOD
FOOD
PRINCE'S LAND

EZEKIEL—NOTE ON 47:1–12 This section reinforces the constant emphasis of the prophets that in the final kingdom amazing physical and geographical changes will occur on the earth, and especially the land of Israel. This chapter deals mainly with changes in the water.

EZEKIEL—NOTE ON 47:1–2 water was issuing . . . east. A stream of water flows up from underneath the temple (cf. Joel 3:18), going east to the Jordan, then curving south through the Dead Sea area (Ezek. 47:7–8). Zechariah 14:8 refers to this stream as flowing from Jerusalem to the west (Mediterranean Sea) as well as to the east (Dead Sea). Its origin coincides with Christ's second advent arrival on the Mount of Olives (cf. Zech. 14:4; Acts 1:11), which will trigger a massive earthquake, thus creating a vast east-west valley running through Jerusalem and allowing for the water flow. *See note on Zech. 14:3–4*.

EZEKIEL—NOTE ON 47:3–5 the man measured. The escorting angel, wanting to reveal the size of the river, took Ezekiel, in the vision, to four different distances from the temple, where the stream was found to be at increasing depths until it was over his head. Cf. Isa. 35:1–7, where the prophet says "the desert shall . . . blossom . . . like the crocus."

EZEKIEL—NOTE ON 47:7 very many trees. Lush growth from the river.

EZEKIEL—NOTE ON 47:8 water . . . become fresh. The flow east, then south, runs into the Dead Sea and renders good the salty water (more than six times as salty as the sea) that formerly would not support life because of its high mineral content. The Dead Sea is transformed into a "living sea" of fresh water.

EZEKIEL—NOTE ON 47:9 very many fish. These fish are said to be the same kinds in the Mediterranean (v. 10), probably referring to volume rather than species, since the river and the Dead Sea are fresh water.

EZEKIEL—NOTE ON 47:10 Engedi. The site is on the Dead Sea's west bank, about halfway along its length, near Masada. **Eneglaim.** Possibly it is Ein-Feska near Qumran at the northwestern extremity of the sea. Some argue for a site on the east bank, so that fishermen on both sides are in view.

EZEKIEL—NOTE ON 47:11 swamps and marshes. This could supply salt for the temple offerings (cf. 43:24), as well as for food.

EZEKIEL—NOTE ON 47:12 all kinds of trees. Cf. v. 7. The scene describes the blessing of returning to Eden-like abundance (Gen. 2:8–9, 16). **leaves . .**

. **fruit.** Cf. Ezek. 47:7. The fruit is for food and the leaves serve a medicinal purpose, probably both in preventative and corrective senses. The fruit is perpetual, kept so by a continual and lavish supply of spring water from the temple.

EZEKIEL—NOTE ON 47:13–23 **This is the boundary.** The picture is that of an enlarged Canaan for all to inhabit. The boundaries are substantially larger than those given to Moses in Num. 34:1–15. Palestine, promised in God's covenant with Abraham (Ezek. 47:14; Gen. 12:7), has specific geographical limits within which Israel will finally occupy tribal areas that differ from the occupation in Joshua's day (cf. Josh. 13–22). This is the complete fulfillment of the promise of the land in the Abrahamic Covenant.

EZEKIEL—NOTE ON 47:13 **Joseph . . . two portions.** This is in keeping with the promise of Jacob to Joseph (Gen. 48:5–6, 22; 49:22–26).

EZEKIEL—NOTE ON 47:15–20 The borders of the millennial Promised Land are described 1) to the north (vv. 15–17); 2) to the east (v. 18); 3) to the south (v. 19); and 4) to the west (v. 20).

EZEKIEL—NOTE ON 47:22 **have had children.** This reminds us that children will be born all through the 1,000-year rule of Messiah. Not all will believe and be saved, as evidenced by the final rebellion (cf. Rev. 20:8–9).

EZEKIEL—NOTE ON 47:23 **sojourner.** This provision is in keeping with Lev. 19:34.

EZEKIEL—NOTE ON 48:1–7, 23–29 **the tribes.** The land pledged to each tribe within the total area described in 47:13–23 fulfills God's promises to actually restore Israel's people from around the world to the Promised Land just as they were actually scattered from it (28:25–26; 34–37; 39:21–29; Jer. 31:33). Dan is first mentioned. Though omitted from the 144,000 in Rev. 7, probably because of severe idolatry, Dan is restored in grace.

EZEKIEL—NOTE ON 48:8–22 **the portion.** Already described in 45:1–8, this unique area includes land allotment for the sentry and the Zadokian priests (48:8–12); the Levites (vv. 13–14); the city (vv. 15–20); and the prince (vv. 21–22).

EZEKIEL—NOTE ON 48:30–35 These shall be the exits. Twelve city gates, three in each cardinal direction, bear the names of Israel’s tribes, one on each gate.

EZEKIEL—NOTE ON 48:30 On the north side . . . 4,500 cubits. All four sides when added together equal 18,000 cubits (cf. v. 16), which is nearly 6 miles around. Josephus, a Jewish historian, reported in the first century A.D. that Jerusalem was approximately 4 miles in perimeter.

EZEKIEL—NOTE ON 48:35 the name. The city is called *YHWH* Shammah, “The Lord is there.” The departed glory of God (chs. 8–11) has returned (44:1–2), and his dwelling, the temple, is in the very center of the district given over to the Lord. With this final note, all of the unconditional promises that God had made to Israel in the Abrahamic Covenant (Gen. 12); the Priestly Covenant (Num. 25); the Davidic Covenant (2 Sam. 7); and the New Covenant (Jer. 31) have been fulfilled. So this final verse provides the consummation of Israel’s history—the returned presence of God!

Daniel

Daniel 1 • Daniel 2 • Daniel 3 • Daniel 4 • Daniel 5 • Daniel 6 • Daniel 7 • Daniel 8 • Daniel 9 • Daniel 10 • Daniel 11 • Daniel 12

Introduction to Daniel
- Title
- Author and Date
- Background and Setting
- Historical and Theological Themes
- Interpretive Challenges
- Outline

Footnotes

Study Notes

Introduction to Daniel

Title

According to Hebrew custom, the title is drawn from the prophet who throughout the book received revelations from God. Daniel bridges the entire 70 years of the Babylonian captivity (c. 605–536 B.C.; cf. 1:1 and 9:1–3). Nine of the 12 chapters relate revelation through dreams/visions. Daniel was God's mouthpiece to the Gentile and Jewish world, declaring God's current and future plans. What Revelation is to the NT prophetically and apocalyptically, Daniel is to the OT.

Author and Date

Several verses indicate that the writer is Daniel (8:15, 27; 9:2; 10:2, 7; 12:4–5), whose name means "God is my judge." He wrote in the autobiographical first person from 7:2 on, and is to be distinguished from the other three Daniels of the OT (cf. 1 Chron. 3:1; Ezra 8:2; Neh. 10:6). As a teenager, possibly about 15 years old, Daniel was kidnapped from his noble family in Judah and deported to Babylon to be brainwashed into Babylonian culture for the task of assisting in dealing with the imported Jews. There he spent the remainder of a long life (85 years or more). He made the most of the exile, successfully exalting God by his character and service. He quickly rose to the role of statesman by official royal appointment and served as a confidante of kings as well as a prophet in two world empires, i.e., the Babylonian (Dan. 2:48) and the Medo-Persian (6:1–2). Christ confirmed Daniel as the author of this book (cf. Matt. 24:15).

Daniel lived beyond the time described in Dan. 10:1 (c. 536 B.C.). It seems most probable that he wrote the book shortly after this date but before c. 530 B.C. Daniel 2:4b–7:28, which prophetically describes the course of Gentile world history, was originally and appropriately written in Aramaic, the contemporary language of international business. Ezekiel, Habakkuk, Jeremiah, and Zephaniah were Daniel's prophetic contemporaries.

Background and Setting

The book begins in 605 B.C. when Babylon conquered Jerusalem and exiled Daniel, his three friends, and others. It continues to the eventual demise of Babylonian supremacy in 539 B.C., when Medo-Persian besiegers conquered Babylon (5:30–31), and goes even beyond that to 536 B.C. (10:1). After Daniel was transported to Babylon, the Babylonian victors conquered Jerusalem in two further stages (597 B.C. and 586 B.C.). In both takeovers, they deported more Jewish captives. Daniel passionately remembered his home, particularly the temple at Jerusalem, almost 70 years after having been taken away from it (6:10).

Daniel's background is alluded to in part by Jeremiah, who names three of the last five kings in Judah before captivity (cf. Jer. 1:1–3): Josiah (c. 641–609 B.C.), Jehoiakim (c. 609–597 B.C.) and Zedekiah (597–586 B.C.). Jehoahaz (c. 609 B.C.) and Jehoiachin (c. 598–597 B.C.) are not mentioned (cf. Jeremiah Introduction: Background and Setting). Daniel is also mentioned by Ezekiel (cf. Ezek. 14:14, 20; 28:3) as being righteous and wise. He is alluded to by the writer of Hebrews as one of "the prophets—who through faith . . . stopped the mouths of lions" (Heb. 11:32–33).

The long-continued sin of the Judeans without national repentance eventually led to God's judgment for which Jeremiah, Habakkuk, and Zephaniah had given fair warning. Earlier, Isaiah and other faithful prophets of God had also trumpeted the danger. When Assyrian power had ebbed by 625 B.C., the Neo-Babylonians conquered: 1) Assyria with its capital Nineveh in 612 B.C.; 2) Egypt in the following years; and 3) Judah in 605 B.C. when they overthrew Jerusalem in the first of three steps (also 597 B.C., 586 B.C.). Daniel was one of the first groups of deportees, and Ezekiel followed in 597 B.C.

Israel of the northern kingdom had earlier fallen to Assyria in 722 B.C. With Judah's captivity, the judgment was complete. In Babylon, Daniel received God's word concerning successive stages of Gentile world domination through the centuries until the greatest Conqueror, Messiah, would put down all Gentile lordship. He then will defeat all foes and raise his covenant people to blessing in his glorious millennial kingdom.

Historical and Theological Themes

Daniel was written to encourage the exiled Jews by revealing God's program for them, both during and after the time of Gentile power in the world. Prominent above every other theme in the book is God's sovereign control over the affairs of all rulers and nations, and their final replacement with the true King. The key verses are 2:20–22, 44 (cf. 2:28, 37; 4:34–35; 6:25–27). God had not suffered defeat in allowing Israel's fall (Dan. 1), but was providentially working his sure purposes toward an eventual full display of his King, the exalted Christ. He sovereignly allowed Gentiles to dominate Israel, i.e., Babylon (605–539 B.C.), Medo-Persia (539–331 B.C.), Greece (331–146 B.C.), Rome (146 B.C.–A.D. 476), and all the way to the second advent of Christ. These stages in Gentile power are set forth in chs. 2 and 7. This same theme also embraces Israel's experience both in defeat and finally in her kingdom blessing in chs. 8–12 (cf. 2:35, 45; 7:27). A key aspect within the overarching theme of God's kingly control is Messiah's coming to rule the world in glory over all men (2:35, 45; 7:13–14, 27). He is like a stone in ch. 2, and like a son of man in ch. 7. In addition, he is the Anointed One (Messiah) in 9:26. Chapter 9 provides the chronological framework from Daniel's time to Christ's kingdom.

A second theme woven into the fabric of Daniel is the display of God's sovereign power through miracles. Daniel's era is one of six in the Bible with a major focus on miracles by which God accomplished his purposes. Other periods include: 1) the creation and flood (Gen. 1–11); 2) the patriarchs and Moses (Gen. 12–Deut.); 3) Elijah and Elisha (1 Kings 17–2 Kings 13); 4) Jesus and the apostles (Gospels, Acts); and 5) the time of the second advent (Revelation). God, who has everlasting dominion and ability to work according to his will (Dan. 4:34–35), is capable of miracles, all of which would be lesser displays of power than was exhibited when he acted as Creator in Gen. 1:1. Daniel chronicles the God-enabled recounting and interpreting of dreams that God used to reveal his will (Dan. 2; 4; 7). Other miracles included: 1) his writing on the wall and Daniel's interpreting it (ch. 5); 2) his protection of the three men in a blazing furnace (ch. 3); 3) his provision of safety for Daniel in a lions' den (ch. 6); and 4) supernatural prophecies (chs. 2; 7; 8; 9:24–12:13).

Interpretive Challenges

The main challenges center on interpreting passages about future tribulation and kingdom promises. Though the use of Imperial Aramaic and archeology have confirmed the early date of writing, some skeptical interpreters, unwilling to acknowledge supernatural prophecies that came to pass (there are over 100 in ch. 11 alone that were fulfilled), place these details in the intertestamental times. They see these prophecies, not as miraculously foretelling the future, but as simply the observations of a later writer, who is recording events of his own day. Thus, they date Daniel in the days of Antiochus IV Epiphanes (175–164 B.C., ch. 8; 11:21–45). According to this scheme, the expectation of the stone and son of man (chs. 2; 7) turned out to be a mistaken notion that did not actually come to pass, or the writer was being intentionally deceptive. Actually, a future seven-year judgment period (cf. 7:21–22; 11:36–45; 12:1) and a literal 1,000-year kingdom (cf. Rev. 20) after Christ's second coming when he will reign over Israelites and Gentiles (Dan. 7:27) are taught. This will be an era before and distinct from the final, absolutely perfect, ultimate state, i.e., the new heaven and the new earth with its capital, the new Jerusalem (Rev. 21–22). The literal interpretation of prophecy, including Daniel, leads to the premillennial perspective.

Many other aspects of interpretation challenge readers: e.g., interpreting numbers (1:12, 20; 3:19; 9:24–27); identifying the one like a son of man (7:13–14); determining whether to see Antiochus of the past or Antichrist of the far future in 8:19–23; explaining the "seventy weeks" in 9:24–27; and deciding whether Antiochus of 11:21–35 is still meant in 11:36–45, or whether it is the future Antichrist.

Outline

- I. The Personal Background of Daniel (1:1–21)
  - A. Conquest of Jerusalem (1:1–2)
  - B. Conscription of Jews for Training (1:3–7)
  - C. Courage of Four Men in Trial (1:8–16)
  - D. Choice of Four Men for Royal Positions (1:17–21)
- II. The Prophetic Course of Gentile Dominion (2:1–7:28)
  - A. Dilemmas of Nebuchadnezzar (2:1–4:37)
  - B. Debauchery and Demise of Belshazzar (5:1–31)
  - C. Deliverance of Daniel (6:1–28)
  - D. Dream of Daniel (7:1–28)
- III. The Prophetic Course of Israel’s Destiny (8:1–12:13)
  - A. Prophecy of the Ram and Male Goat (8:1–27)
  - B. Prophecy of the Seventy Weeks (9:1–27)
  - C. Prophecy of Israel’s Humiliation and Restoration (10:1–12:13)

Daniel

Daniel Taken to Babylon

DANIEL **1** †In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. [2]†And the Lord gave Jehoiakim king of Judah into his hand, with some of the vessels of the house of God. And he brought them to the land of Shinar, to the house of his god, and placed the vessels in the treasury of his god. [3]Then the king commanded Ashpenaz, his chief eunuch, to bring some of the people of Israel, both of the royal family [1] and of the nobility, [4]†youths without blemish, of good appearance and skillful in all wisdom, endowed with knowledge, understanding learning, and competent to stand in the king's palace, and to teach them the literature and language of the Chaldeans. [5]†The king assigned them a daily portion of the food that the king ate, and of the wine that he drank. They were to be educated for three years, and at the end of that time they were to stand before the king. [6]Among these were Daniel, Hananiah, Mishael, and Azariah of the tribe of Judah. [7]†And the chief of the eunuchs gave them names: Daniel he called Belteshazzar, Hananiah he called Shadrach, Mishael he called Meshach, and Azariah he called Abednego.

Daniel's Faithfulness

[8]†But Daniel resolved that he would not defile himself with the king's food, or with the wine that he drank. Therefore he asked the chief of the eunuchs to allow him not to defile himself. [9]†And God gave Daniel favor and compassion in the sight of the chief of the eunuchs, [10]and the chief of the eunuchs said to Daniel, “I fear my lord the king, who assigned your food and your drink; for why should he see that you were in worse condition than the youths who are of your own age? So you would endanger my head with the king.” [11]Then Daniel said to the steward whom the chief of the eunuchs had assigned over Daniel, Hananiah, Mishael, and Azariah, [12]†“Test your servants for ten days; let us be given vegetables to eat and

water to drink. [13]Then let our appearance and the appearance of the youths who eat the king's food be observed by you, and deal with your servants according to what you see.” [14]So he listened to them in this matter, and tested them for ten days. [15]†At the end of ten days it was seen that they were better in appearance and fatter in flesh than all the youths who ate the king's food. [16]So the steward took away their food and the wine they were to drink, and gave them vegetables.

[17]As for these four youths, God gave them learning and skill in all literature and wisdom, and Daniel had understanding in all visions and dreams. [18]At the end of the time, when the king had commanded that they should be brought in, the chief of the eunuchs brought them in before Nebuchadnezzar. [19]And the king spoke with them, and among all of them none was found like Daniel, Hananiah, Mishael, and Azariah. Therefore they stood before the king. [20]†And in every matter of wisdom and understanding about which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his kingdom. [21]†And Daniel was there until the first year of King Cyrus.

Nebuchadnezzar's Dream

DANIEL **2** †In the second year of the reign of Nebuchadnezzar, Nebuchadnezzar had dreams; his spirit was troubled, and his sleep left him. [2]†Then the king commanded that the magicians, the enchanters, the sorcerers, and the Chaldeans be summoned to tell the king his dreams. So they came in and stood before the king. [3]And the king said to them, “I had a dream, and my spirit is troubled to know the dream.” [4]†Then the Chaldeans said to the king in Aramaic, [1] “O king, live forever! Tell your servants the dream, and we will show the interpretation.” [5]†The king answered and said to the Chaldeans, “The word from me is firm: if you do not make known to me the dream and its interpretation, you shall be torn limb from limb, and your houses shall be laid in ruins. [6]But if you show the dream and its interpretation, you shall receive from me gifts and rewards and great honor. Therefore show me the dream and its interpretation.” [7]†They answered a second time and said, “Let the king tell his servants the dream, and we will show its interpretation.” [8]The king answered and said, “I know with certainty that you are trying to gain time, because you see that the word from me is firm— [9]if you do not make the dream known to me, there is but one sentence for you. You have agreed to speak lying and corrupt words before me till the times change. Therefore tell me the dream, and I shall know that you can show me its interpretation.” [10]The Chaldeans answered the king and said, “There is not a man on earth who can meet the king's demand, for no great and powerful king has asked such a thing of any magician or enchanter or Chaldean. [11]The thing that the king asks is difficult, and no one can show it to the king except the gods, whose dwelling is not with flesh.”

[12]Because of this the king was angry and very furious, and commanded that all the wise men of Babylon be destroyed. [13]So the decree went out, and the wise men were about to be killed; and they sought Daniel and his companions, to kill them. [14]Then Daniel replied with prudence and discretion to Arioch, the captain of the king's guard, who had gone out to kill the wise men of Babylon. [15]He declared [2] to Arioch, the king's captain, “Why is the decree of the king so urgent?” Then Arioch made the

matter known to Daniel. [16]And Daniel went in and requested the king to appoint him a time, that he might show the interpretation to the king.

God Reveals Nebuchadnezzar's Dream

[17]Then Daniel went to his house and made the matter known to Hananiah, Mishael, and Azariah, his companions, [18]and told them to seek mercy from the God of heaven concerning this mystery, so that Daniel and his companions might not be destroyed with the rest of the wise men of Babylon. [19]Then the mystery was revealed to Daniel in a vision of the night. Then Daniel blessed the God of heaven. [20]‡Daniel answered and said:

“Blessed be the name of God forever and ever,
to whom belong wisdom and might.
[21]He changes times and seasons;
he removes kings and sets up kings;
he gives wisdom to the wise
and knowledge to those who have understanding;
[22]he reveals deep and hidden things;
he knows what is in the darkness,
and the light dwells with him.
[23]To you, O God of my fathers,
I give thanks and praise,
for you have given me wisdom and might,
and have now made known to me what we asked of you,
for you have made known to us the king's matter.”

[24]Therefore Daniel went in to Arioch, whom the king had appointed to destroy the wise men of Babylon. He went and said thus to him: “Do not destroy the wise men of Babylon; bring me in before the king, and I will show the king the interpretation.”

[25]Then Arioch brought in Daniel before the king in haste and said thus to him: “I have found among the exiles from Judah a man who will make known to the king the interpretation.” [26]The king declared to Daniel, whose name was Belteshazzar, “Are you able to make known to me the dream that I have seen and its interpretation?” [27]Daniel answered the king and said,

“No wise men, enchanters, magicians, or astrologers can show to the king the mystery that the king has asked, [28]†but there is a God in heaven who reveals mysteries, and he has made known to King Nebuchadnezzar what will be in the latter days. Your dream and the visions of your head as you lay in bed are these: [29]To you, O king, as you lay in bed came thoughts of what would be after this, and he who reveals mysteries made known to you what is to be. [30]But as for me, this mystery has been revealed to me, not because of any wisdom that I have more than all the living, but in order that the interpretation may be made known to the king, and that you may know the thoughts of your mind.

Daniel Interprets the Dream

[31]“You saw, O king, and behold, a great image. This image, mighty and of exceeding brightness, stood before you, and its appearance was frightening. [32]The head of this image was of fine gold, its chest and arms of silver, its middle and thighs of bronze, [33]its legs of iron, its feet partly of iron and partly of clay. [34]As you looked, a stone was cut out by no human hand, and it struck the image on its feet of iron and clay, and broke them in pieces. [35]Then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But the stone that struck the image became a great mountain and filled the whole earth.

[36]†“This was the dream. Now we will tell the king its interpretation. [37]You, O king, the king of kings, to whom the God of heaven has given the kingdom, the power, and the might, and the glory, [38]and into whose hand he has given, wherever they dwell, the children of man, the beasts of the field, and the birds of the heavens, making you rule over them all—you are the head of gold. [39]†Another kingdom inferior to you shall arise after you, and yet a third kingdom of bronze, which shall rule over all the earth. [40]†And there shall be a fourth kingdom, strong as iron, because iron breaks to pieces and shatters all things. And like iron that crushes, it shall break and crush all these. [41]††And as you saw the feet and toes, partly of potter's clay and partly of iron, it shall be a divided kingdom, but some of the firmness of iron shall be in it, just as you saw iron mixed with the soft clay. [42]And as

the toes of the feet were partly iron and partly clay, so the kingdom shall be partly strong and partly brittle. [43]As you saw the iron mixed with soft clay, so they will mix with one another in marriage, [3] but they will not hold together, just as iron does not mix with clay. [44]†And in the days of those kings the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand forever, [45]†just as you saw that a stone was cut from a mountain by no human hand, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold. A great God has made known to the king what shall be after this. The dream is certain, and its interpretation sure."

Daniel Is Promoted

[46]Then King Nebuchadnezzar fell upon his face and paid homage to Daniel, and commanded that an offering and incense be offered up to him. [47]The king answered and said to Daniel, "Truly, your God is God of gods and Lord of kings, and a revealer of mysteries, for you have been able to reveal this mystery." [48]Then the king gave Daniel high honors and many great gifts, and made him ruler over the whole province of Babylon and chief prefect over all the wise men of Babylon. [49]Daniel made a request of the king, and he appointed Shadrach, Meshach, and Abednego over the affairs of the province of Babylon. But Daniel remained at the king's court.

Nebuchadnezzar's Golden Image

DANIEL **3** †King Nebuchadnezzar made an image of gold, whose height was sixty cubits [1] and its breadth six cubits. He set it up on the plain of Dura, in the province of Babylon. [2]†Then King Nebuchadnezzar sent to gather the satraps, the prefects, and the governors, the counselors, the treasurers, the justices, the magistrates, and all the officials of the provinces to come to the dedication of the image that King Nebuchadnezzar had set up. [3]Then the satraps, the prefects, and the governors, the counselors, the treasurers, the justices, the magistrates, and all the officials of the provinces gathered for the dedication of the image that King Nebuchadnezzar had set up. And they stood before the image that Nebuchadnezzar had set up. [4]And the herald proclaimed aloud, "You are commanded, O peoples, nations, and languages, [5]†that when you hear the sound of the horn, pipe, lyre, trigon, harp, bagpipe, and every kind of music, you are to fall down and worship the golden image that King Nebuchadnezzar has set up. [6]†And whoever does not fall down and worship shall immediately be cast into a burning fiery furnace." [7]Therefore, as soon as all the peoples heard the sound of the horn, pipe, lyre, trigon, harp, bagpipe, and every kind of music, all the peoples, nations, and languages fell down and worshiped the golden image that King Nebuchadnezzar had set up.

The Fiery Furnace

[8]†Therefore at that time certain Chaldeans came forward and maliciously accused the Jews. [9]They declared [2] to King Nebuchadnezzar, "O king, live forever! [10]You, O king, have made a decree, that every man who hears the sound of the horn, pipe, lyre, trigon, harp, bagpipe, and every kind of music, shall fall down and worship the golden image. [11]And whoever does not fall down and worship shall be cast into a burning fiery furnace. [12]†There are certain Jews whom you have appointed over the affairs of the province of Babylon: Shadrach, Meshach, and Abednego. These men, O king, pay no attention to you; they do not serve your gods or worship the golden image that you have set up."

[13]†Then Nebuchadnezzar in furious rage commanded that Shadrach, Meshach, and Abednego be brought. So they brought these men before the king. [14]Nebuchadnezzar answered and said to them, “Is it true, O Shadrach, Meshach, and Abednego, that you do not serve my gods or worship the golden image that I have set up? [15]†Now if you are ready when you hear the sound of the horn, pipe, lyre, trigon, harp, bagpipe, and every kind of music, to fall down and worship the image that I have made, well and good. [3] But if you do not worship, you shall immediately be cast into a burning fiery furnace. And who is the god who will deliver you out of my hands?”

[16]†Shadrach, Meshach, and Abednego answered and said to the king, “O Nebuchadnezzar, we have no need to answer you in this matter. [17]If this be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of your hand, O king. [4] [18]But if not, be it known to you, O king, that we will not serve your gods or worship the golden image that you have set up.”

[19]†Then Nebuchadnezzar was filled with fury, and the expression of his face was changed against Shadrach, Meshach, and Abednego. He ordered the furnace heated seven times more than it was usually heated. [20]And he ordered some of the mighty men of his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. [21]Then these men were bound in their cloaks, their tunics, [5] their hats, and their other garments, and they were thrown into the burning fiery furnace. [22]†Because the king's order was urgent and the furnace overheated, the flame of the fire killed those men who took up Shadrach, Meshach, and Abednego. [23]†And these three men, Shadrach, Meshach, and Abednego, fell bound into the burning fiery furnace.

[24]Then King Nebuchadnezzar was astonished and rose up in haste. He declared to his counselors, “Did we not cast three men bound into the fire?” They answered and said to the king, “True, O king.” [25]†He answered and said, “But I see four men unbound, walking in the midst of the fire, and they are not hurt; and the appearance of the fourth is like a son of the gods.”

[26]Then Nebuchadnezzar came near to the door of the burning fiery furnace; he declared, “Shadrach, Meshach, and Abednego, servants of the Most High

God, come out, and come here!” Then Shadrach, Meshach, and Abednego came out from the fire. [27]†And the satraps, the prefects, the governors, and the king's counselors gathered together and saw that the fire had not had any power over the bodies of those men. The hair of their heads was not singed, their cloaks were not harmed, and no smell of fire had come upon them. [28]‡Nebuchadnezzar answered and said, “Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel and delivered his servants, who trusted in him, and set aside [6] the king's command, and yielded up their bodies rather than serve and worship any god except their own God. [29]Therefore I make a decree: Any people, nation, or language that speaks anything against the God of Shadrach, Meshach, and Abednego shall be torn limb from limb, and their houses laid in ruins, for there is no other god who is able to rescue in this way.” [30]Then the king promoted Shadrach, Meshach, and Abednego in the province of Babylon.

Nebuchadnezzar Praises God

DANIEL **4** ‡ [1] King Nebuchadnezzar to all peoples, nations, and languages, that dwell in all the earth: Peace be multiplied to you! [2]It has seemed good to me to show the signs and wonders that the Most High God has done for me.

> [3]How great are his signs,
> how mighty his wonders!
> His kingdom is an everlasting kingdom,
> and his dominion endures from generation to generation.

Nebuchadnezzar's Second Dream

[4] [2] I, Nebuchadnezzar, was at ease in my house and prospering in my palace. [5]I saw a dream that made me afraid. As I lay in bed the fancies and the visions of my head alarmed me. [6]†So I made a decree that all the wise men of Babylon should be brought before me, that they might make known to me the interpretation of the dream. [7]Then the magicians, the enchanters, the Chaldeans, and the astrologers came in, and I told them the dream, but they could not make known to me its interpretation. [8]†At last Daniel came in before me—he who was named Belteshazzar after the name of my god, and in whom is the spirit of the holy gods [3]—and I told him the dream, saying, [9]†"O Belteshazzar, chief of the magicians, because I know that the spirit of the holy gods is in you and that no mystery is too difficult for you, tell me the visions of my dream that I saw and their interpretation. [10]‡The visions of my head as I lay in bed were these: I saw, and behold, a tree in the midst of the earth, and its height was great. [11]The tree grew and became strong, and its top reached to heaven, and it was visible to the end of the whole earth. [12]Its leaves were beautiful and its fruit abundant, and in it was food for all. The beasts of the field found shade under it, and the birds of the heavens lived in its branches, and all flesh was fed from it.

[13]†"I saw in the visions of my head as I lay in bed, and behold, a watcher, a holy one, came down from heaven. [14]He proclaimed aloud and said thus: 'Chop down the tree and lop off its branches, strip off its leaves and scatter

its fruit. Let the beasts flee from under it and the birds from its branches. [15]†But leave the stump of its roots in the earth, bound with a band of iron and bronze, amid the tender grass of the field. Let him be wet with the dew of heaven. Let his portion be with the beasts in the grass of the earth. [16]†Let his mind be changed from a man's, and let a beast's mind be given to him; and let seven periods of time pass over him. [17]The sentence is by the decree of the watchers, the decision by the word of the holy ones, to the end that the living may know that the Most High rules the kingdom of men and gives it to whom he will and sets over it the lowliest of men.’ [18]This dream I, King Nebuchadnezzar, saw. And you, O Belteshazzar, tell me the interpretation, because all the wise men of my kingdom are not able to make known to me the interpretation, but you are able, for the spirit of the holy gods is in you.”

Daniel Interprets the Second Dream

[19]†Then Daniel, whose name was Belteshazzar, was dismayed for a while, and his thoughts alarmed him. The king answered and said, “Belteshazzar, let not the dream or the interpretation alarm you.” Belteshazzar answered and said, “My lord, may the dream be for those who hate you and its interpretation for your enemies! [20]The tree you saw, which grew and became strong, so that its top reached to heaven, and it was visible to the end of the whole earth, [21]whose leaves were beautiful and its fruit abundant, and in which was food for all, under which beasts of the field found shade, and in whose branches the birds of the heavens lived— [22]it is you, O king, who have grown and become strong. Your greatness has grown and reaches to heaven, and your dominion to the ends of the earth. [23]And because the king saw a watcher, a holy one, coming down from heaven and saying, ‘Chop down the tree and destroy it, but leave the stump of its roots in the earth, bound with a band of iron and bronze, in the tender grass of the field, and let him be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven periods of time pass over him,’ [24]this is the interpretation, O king: It is a decree of the Most High, which has come upon my lord the king, [25]that you shall be driven from among men, and your dwelling shall be with the beasts of the field. You shall be made to eat grass like an ox, and you shall be wet with the dew of heaven, and seven periods

of time shall pass over you, till you know that the Most High rules the kingdom of men and gives it to whom he will. [26]†And as it was commanded to leave the stump of the roots of the tree, your kingdom shall be confirmed for you from the time that you know that Heaven rules. [27]†Therefore, O king, let my counsel be acceptable to you: break off your sins by practicing righteousness, and your iniquities by showing mercy to the oppressed, that there may perhaps be a lengthening of your prosperity."

Nebuchadnezzar's Humiliation

[28]All this came upon King Nebuchadnezzar. [29]At the end of twelve months he was walking on the roof of the royal palace of Babylon, [30]†and the king answered and said, "Is not this great Babylon, which I have built by my mighty power as a royal residence and for the glory of my majesty?" [31]While the words were still in the king's mouth, there fell a voice from heaven, "O King Nebuchadnezzar, to you it is spoken: The kingdom has departed from you, [32]and you shall be driven from among men, and your dwelling shall be with the beasts of the field. And you shall be made to eat grass like an ox, and seven periods of time shall pass over you, until you know that the Most High rules the kingdom of men and gives it to whom he will." [33]Immediately the word was fulfilled against Nebuchadnezzar. He was driven from among men and ate grass like an ox, and his body was wet with the dew of heaven till his hair grew as long as eagles' feathers, and his nails were like birds' claws.

Nebuchadnezzar Restored

[34]†At the end of the days I, Nebuchadnezzar, lifted my eyes to heaven, and my reason returned to me, and I blessed the Most High, and praised and honored him who lives forever,

for his dominion is an everlasting dominion,
and his kingdom endures from generation to generation;
[35]all the inhabitants of the earth are accounted as nothing,
and he does according to his will among the host of heaven
and among the inhabitants of the earth;

and none can stay his hand
  or say to him, “What have you done?”

[36]At the same time my reason returned to me, and for the glory of my kingdom, my majesty and splendor returned to me. My counselors and my lords sought me, and I was established in my kingdom, and still more greatness was added to me. [37]Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, for all his works are right and his ways are just; and those who walk in pride he is able to humble.

The Handwriting on the Wall

DANIEL **5** †King Belshazzar made a great feast for a thousand of his lords and drank wine in front of the thousand.

[2]†Belshazzar, when he tasted the wine, commanded that the vessels of gold and of silver that Nebuchadnezzar his father [1] had taken out of the temple in Jerusalem be brought, that the king and his lords, his wives, and his concubines might drink from them. [3]Then they brought in the golden vessels that had been taken out of the temple, the house of God in Jerusalem, and the king and his lords, his wives, and his concubines drank from them. [4]†They drank wine and praised the gods of gold and silver, bronze, iron, wood, and stone.

[5]†Immediately the fingers of a human hand appeared and wrote on the plaster of the wall of the king's palace, opposite the lampstand. And the king saw the hand as it wrote. [6]Then the king's color changed, and his thoughts alarmed him; his limbs gave way, and his knees knocked together. [7]†The king called loudly to bring in the enchanters, the Chaldeans, and the astrologers. The king declared [2] to the wise men of Babylon, “Whoever reads this writing, and shows me its interpretation, shall be clothed with purple and have a chain of gold around his neck and shall be the third ruler in the kingdom.” [8]Then all the king's wise men came in, but they could not read the writing or make known to the king the interpretation. [9]Then King Belshazzar was greatly alarmed, and his color changed, and his lords were perplexed.

[10]†The queen, [3] because of the words of the king and his lords, came into the banqueting hall, and the queen declared, “O king, live forever! Let not your thoughts alarm you or your color change. [11]There is a man in your kingdom in whom is the spirit of the holy gods. [4] In the days of your father, light and understanding and wisdom like the wisdom of the gods were found in him, and King Nebuchadnezzar, your father—your father the king—made him chief of the magicians, enchanters, Chaldeans, and astrologers, [12]because an excellent spirit, knowledge, and understanding to interpret dreams, explain riddles, and solve problems were found in this

Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will show the interpretation.”

Daniel Interprets the Handwriting

[13]†Then Daniel was brought in before the king. The king answered and said to Daniel, “You are that Daniel, one of the exiles of Judah, whom the king my father brought from Judah. [14]I have heard of you that the spirit of the gods [5] is in you, and that light and understanding and excellent wisdom are found in you. [15]Now the wise men, the enchanters, have been brought in before me to read this writing and make known to me its interpretation, but they could not show the interpretation of the matter. [16]†But I have heard that you can give interpretations and solve problems. Now if you can read the writing and make known to me its interpretation, you shall be clothed with purple and have a chain of gold around your neck and shall be the third ruler in the kingdom.”

[17]Then Daniel answered and said before the king, “Let your gifts be for yourself, and give your rewards to another. Nevertheless, I will read the writing to the king and make known to him the interpretation. [18]O king, the Most High God gave Nebuchadnezzar your father kingship and greatness and glory and majesty. [19]And because of the greatness that he gave him, all peoples, nations, and languages trembled and feared before him. Whom he would, he killed, and whom he would, he kept alive; whom he would, he raised up, and whom he would, he humbled. [20]But when his heart was lifted up and his spirit was hardened so that he dealt proudly, he was brought down from his kingly throne, and his glory was taken from him. [21]He was driven from among the children of mankind, and his mind was made like that of a beast, and his dwelling was with the wild donkeys. He was fed grass like an ox, and his body was wet with the dew of heaven, until he knew that the Most High God rules the kingdom of mankind and sets over it whom he will. [22]And you his son, [6] Belshazzar, have not humbled your heart, though you knew all this, [23]but you have lifted up yourself against the Lord of heaven. And the vessels of his house have been brought in before you, and you and your lords, your wives, and your concubines have drunk wine from them. And you have praised the gods of silver and gold, of bronze, iron, wood, and stone, which do not see or hear or know, but the

God in whose hand is your breath, and whose are all your ways, you have not honored.

[24]“Then from his presence the hand was sent, and this writing was inscribed. [25]‡And this is the writing that was inscribed: MENE, MENE, TEKEL, and PARSIN. [26]This is the interpretation of the matter: MENE, God has numbered [7] the days of your kingdom and brought it to an end; [27]TEKEL, you have been weighed [8] in the balances and found wanting; [28]PERES, your kingdom is divided and given to the Medes and Persians.” [9]

[29]Then Belshazzar gave the command, and Daniel was clothed with purple, a chain of gold was put around his neck, and a proclamation was made about him, that he should be the third ruler in the kingdom.

[30]‡That very night Belshazzar the Chaldean king was killed. [31]‡ [10] And Darius the Mede received the kingdom, being about sixty-two years old.

Daniel and the Lions' Den

DANIEL **6** †It pleased Darius to set over the kingdom 120 satraps, to be throughout the whole kingdom; [2]†and over them three presidents, of whom Daniel was one, to whom these satraps should give account, so that the king might suffer no loss. [3]†Then this Daniel became distinguished above all the other presidents and satraps, because an excellent spirit was in him. And the king planned to set him over the whole kingdom. [4]†Then the presidents and the satraps sought to find a ground for complaint against Daniel with regard to the kingdom, but they could find no ground for complaint or any fault, because he was faithful, and no error or fault was found in him. [5]Then these men said, “We shall not find any ground for complaint against this Daniel unless we find it in connection with the law of his God.”

[6]Then these presidents and satraps came by agreement [1] to the king and said to him, “O King Darius, live forever! [7]†All the presidents of the kingdom, the prefects and the satraps, the counselors and the governors are agreed that the king should establish an ordinance and enforce an injunction, that whoever makes petition to any god or man for thirty days, except to you, O king, shall be cast into the den of lions. [8]†Now, O king, establish the injunction and sign the document, so that it cannot be changed, according to the law of the Medes and the Persians, which cannot be revoked.” [9]Therefore King Darius signed the document and injunction.

[10]†When Daniel knew that the document had been signed, he went to his house where he had windows in his upper chamber open toward Jerusalem. He got down on his knees three times a day and prayed and gave thanks before his God, as he had done previously. [11]Then these men came by agreement and found Daniel making petition and plea before his God. [12]Then they came near and said before the king, concerning the injunction, “O king! Did you not sign an injunction, that anyone who makes petition to any god or man within thirty days except to you, O king, shall be cast into the den of lions?” The king answered and said, “The thing stands fast, according to the law of the Medes and Persians, which cannot be revoked.” [13]†Then they answered and said before the king, “Daniel, who is one of the

exiles from Judah, pays no attention to you, O king, or the injunction you have signed, but makes his petition three times a day.”

[14]†Then the king, when he heard these words, was much distressed and set his mind to deliver Daniel. And he labored till the sun went down to rescue him. [15]Then these men came by agreement to the king and said to the king, “Know, O king, that it is a law of the Medes and Persians that no injunction or ordinance that the king establishes can be changed.”

[16]†Then the king commanded, and Daniel was brought and cast into the den of lions. The king declared [2] to Daniel, “May your God, whom you serve continually, deliver you!” [17]And a stone was brought and laid on the mouth of the den, and the king sealed it with his own signet and with the signet of his lords, that nothing might be changed concerning Daniel. [18]Then the king went to his palace and spent the night fasting; no diversions were brought to him, and sleep fled from him.

[19]Then, at break of day, the king arose and went in haste to the den of lions. [20]As he came near to the den where Daniel was, he cried out in a tone of anguish. The king declared to Daniel, “O Daniel, servant of the living God, has your God, whom you serve continually, been able to deliver you from the lions?” [21]Then Daniel said to the king, “O king, live forever! [22]†My God sent his angel and shut the lions' mouths, and they have not harmed me, because I was found blameless before him; and also before you, O king, I have done no harm.” [23]†Then the king was exceedingly glad, and commanded that Daniel be taken up out of the den. So Daniel was taken up out of the den, and no kind of harm was found on him, because he had trusted in his God. [24]†And the king commanded, and those men who had maliciously accused Daniel were brought and cast into the den of lions—they, their children, and their wives. And before they reached the bottom of the den, the lions overpowered them and broke all their bones in pieces.

[25]†Then King Darius wrote to all the peoples, nations, and languages that dwell in all the earth: “Peace be multiplied to you. [26]I make a decree, that in all my royal dominion people are to tremble and fear before the God of Daniel,

for he is the living God,

enduring forever;
his kingdom shall never be destroyed,
and his dominion shall be to the end.
[27]He delivers and rescues;
he works signs and wonders
in heaven and on earth,
he who has saved Daniel
from the power of the lions."

[28]So this Daniel prospered during the reign of Darius and the reign of Cyrus the Persian.

Daniel's Vision of the Four Beasts

DANIEL **7** †In the first year of Belshazzar king of Babylon, Daniel saw a dream and visions of his head as he lay in his bed. Then he wrote down the dream and told the sum of the matter. [2]†Daniel declared, [1] “I saw in my vision by night, and behold, the four winds of heaven were stirring up the great sea. [3]†And four great beasts came up out of the sea, different from one another. [4]†The first was like a lion and had eagles' wings. Then as I looked its wings were plucked off, and it was lifted up from the ground and made to stand on two feet like a man, and the mind of a man was given to it. [5]†And behold, another beast, a second one, like a bear. It was raised up on one side. It had three ribs in its mouth between its teeth; and it was told, ‘Arise, devour much flesh.’ [6]†After this I looked, and behold, another, like a leopard, with four wings of a bird on its back. And the beast had four heads, and dominion was given to it. [7]†After this I saw in the night visions, and behold, a fourth beast, terrifying and dreadful and exceedingly strong. It had great iron teeth; it devoured and broke in pieces and stamped what was left with its feet. It was different from all the beasts that were before it, and it had ten horns. [8]†I considered the horns, and behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots. And behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

The Ancient of Days Reigns

[9]‡“As I looked,

thrones were placed,
  and the Ancient of Days took his seat;
his clothing was white as snow,
  and the hair of his head like pure wool;
his throne was fiery flames;
  its wheels were burning fire.
[10]A stream of fire issued
  and came out from before him;

a thousand thousands served him,
and ten thousand times ten thousand stood before him;
the court sat in judgment,
and the books were opened.

[11]‡“I looked then because of the sound of the great words that the horn was speaking. And as I looked, the beast was killed, and its body destroyed and given over to be burned with fire. [12]†As for the rest of the beasts, their dominion was taken away, but their lives were prolonged for a season and a time.

The Son of Man Is Given Dominion

[13]‡“I saw in the night visions,

and behold, with the clouds of heaven
there came one like a son of man,
and he came to the Ancient of Days
and was presented before him.
[14]†And to him was given dominion
and glory and a kingdom,
that all peoples, nations, and languages
should serve him;
his dominion is an everlasting dominion,
which shall not pass away,
and his kingdom one
that shall not be destroyed.

Daniel's Vision Interpreted

[15]†“As for me, Daniel, my spirit within me [2] was anxious, and the visions of my head alarmed me. [16]†I approached one of those who stood there and asked him the truth concerning all this. So he told me and made known to me the interpretation of the things. [17]†‘These four great beasts are four kings who shall arise out of the earth. [18]‡†But the saints of the Most High shall receive the kingdom and possess the kingdom forever, forever and ever.’

[19]†“Then I desired to know the truth about the fourth beast, which was different from all the rest, exceedingly terrifying, with its teeth of iron and claws of bronze, and which devoured and broke in pieces and stamped what was left with its feet, [20]†and about the ten horns that were on its head, and the other horn that came up and before which three of them fell, the horn that had eyes and a mouth that spoke great things, and that seemed greater than its companions. [21]†As I looked, this horn made war with the saints and prevailed over them, [22]†until the Ancient of Days came, and judgment was given for the saints of the Most High, and the time came when the saints possessed the kingdom.

[23]“Thus he said: ‘As for the fourth beast,

there shall be a fourth kingdom on earth,
which shall be different from all the kingdoms,
and it shall devour the whole earth,
and trample it down, and break it to pieces.
[24]†As for the ten horns,
out of this kingdom ten kings shall arise,
and another shall arise after them;
he shall be different from the former ones,
and shall put down three kings.
[25]†He shall speak words against the Most High,
and shall wear out the saints of the Most High,
and shall think to change the times and the law;
and they shall be given into his hand
for a time, times, and half a time.
[26]†But the court shall sit in judgment,
and his dominion shall be taken away,
to be consumed and destroyed to the end.
[27]†And the kingdom and the dominion
and the greatness of the kingdoms under the whole heaven
shall be given to the people of the saints of the Most High;
their kingdom shall be an everlasting kingdom,
and all dominions shall serve and obey them.’ [3]

[28]“Here is the end of the matter. As for me, Daniel, my thoughts greatly alarmed me, and my color changed, but I kept the matter in my heart.”

Daniel's Vision of the Ram and the Goat

DANIEL **8** †In the third year of the reign of King Belshazzar a vision appeared to me, Daniel, after that which appeared to me at the first. [2]†And I saw in the vision; and when I saw, I was in Susa the capital, [1] which is in the province of Elam. And I saw in the vision, and I was at the Ulai canal. [3]†I raised my eyes and saw, and behold, a ram standing on the bank of the canal. It had two horns, and both horns were high, but one was higher than the other, and the higher one came up last. [4]I saw the ram charging westward and northward and southward. No beast could stand before him, and there was no one who could rescue from his power. He did as he pleased and became great.

[5]As I was considering, behold, a male goat came from the west across the face of the whole earth, without touching the ground. And the goat had a conspicuous horn between his eyes. [6]He came to the ram with the two horns, which I had seen standing on the bank of the canal, and he ran at him in his powerful wrath. [7]I saw him come close to the ram, and he was enraged against him and struck the ram and broke his two horns. And the ram had no power to stand before him, but he cast him down to the ground and trampled on him. And there was no one who could rescue the ram from his power. [8]Then the goat became exceedingly great, but when he was strong, the great horn was broken, and instead of it there came up four conspicuous horns toward the four winds of heaven.

[9]†Out of one of them came a little horn, which grew exceedingly great toward the south, toward the east, and toward the glorious land. [10]†It grew great, even to the host of heaven. And some of the host and some [2] of the stars it threw down to the ground and trampled on them. [11]†It became great, even as great as the Prince of the host. And the regular burnt offering was taken away from him, and the place of his sanctuary was overthrown. [12]And a host will be given over to it together with the regular burnt offering because of transgression, [3] and it will throw truth to the ground, and it will act and prosper. [13]†Then I heard a holy one speaking, and another holy one said to the one who spoke, “For how long is the vision concerning the regular burnt offering, the transgression that makes desolate, and the giving

over of the sanctuary and host to be trampled underfoot?” [14]†And he said to me, [4] “For 2,300 evenings and mornings. Then the sanctuary shall be restored to its rightful state.”

The Interpretation of the Vision

[15]†When I, Daniel, had seen the vision, I sought to understand it. And behold, there stood before me one having the appearance of a man. [16]†And I heard a man's voice between the banks of the Ulai, and it called, “Gabriel, make this man understand the vision.” [17]†So he came near where I stood. And when he came, I was frightened and fell on my face. But he said to me, “Understand, O son of man, that the vision is for the time of the end.”

[18]And when he had spoken to me, I fell into a deep sleep with my face to the ground. But he touched me and made me stand up. [19]He said, “Behold, I will make known to you what shall be at the latter end of the indignation, for it refers to the appointed time of the end. [20]As for the ram that you saw with the two horns, these are the kings of Media and Persia. [21]†And the goat [5] is the king of Greece. And the great horn between his eyes is the first king. [22]†As for the horn that was broken, in place of which four others arose, four kingdoms shall arise from his [6] nation, but not with his power. [23]‡And at the latter end of their kingdom, when the transgressors have reached their limit, a king of bold face, one who understands riddles, shall arise. [24]His power shall be great—but not by his own power; and he shall cause fearful destruction and shall succeed in what he does, and destroy mighty men and the people who are the saints. [25]†By his cunning he shall make deceit prosper under his hand, and in his own mind he shall become great. Without warning he shall destroy many. And he shall even rise up against the Prince of princes, and he shall be broken—but by no human hand. [26]†The vision of the evenings and the mornings that has been told is true, but seal up the vision, for it refers to many days from now.”

[27]And I, Daniel, was overcome and lay sick for some days. Then I rose and went about the king's business, but I was appalled by the vision and did not understand it.

Daniel's Prayer for His People

DANIEL **9** †In the first year of Darius the son of Ahasuerus, by descent a Mede, who was made king over the realm of the Chaldeans— [2]†in the first year of his reign, I, Daniel, perceived in the books the number of years that, according to the word of the LORD to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem, namely, seventy years.

[3]Then I turned my face to the Lord God, seeking him by prayer and pleas for mercy with fasting and sackcloth and ashes. [4]‡I prayed to the LORD my God and made confession, saying, "O Lord, the great and awesome God, who keeps covenant and steadfast love with those who love him and keep his commandments, [5]we have sinned and done wrong and acted wickedly and rebelled, turning aside from your commandments and rules. [6]We have not listened to your servants the prophets, who spoke in your name to our kings, our princes, and our fathers, and to all the people of the land. [7]To you, O Lord, belongs righteousness, but to us open shame, as at this day, to the men of Judah, to the inhabitants of Jerusalem, and to all Israel, those who are near and those who are far away, in all the lands to which you have driven them, because of the treachery that they have committed against you. [8]To us, O LORD, belongs open shame, to our kings, to our princes, and to our fathers, because we have sinned against you. [9]To the Lord our God belong mercy and forgiveness, for we have rebelled against him [10]and have not obeyed the voice of the LORD our God by walking in his laws, which he set before us by his servants the prophets. [11]†All Israel has transgressed your law and turned aside, refusing to obey your voice. And the curse and oath that are written in the Law of Moses the servant of God have been poured out upon us, because we have sinned against him. [12]He has confirmed his words, which he spoke against us and against our rulers who ruled us, [1] by bringing upon us a great calamity. For under the whole heaven there has not been done anything like what has been done against Jerusalem. [13]As it is written in the Law of Moses, all this calamity has come upon us; yet we have not entreated the favor of the LORD our God, turning from our iniquities and gaining insight by your truth. [14]Therefore the LORD has kept ready the calamity and has brought it upon us, for the LORD our God is righteous in all the works that he has done, and we have not obeyed

his voice. [15]And now, O Lord our God, who brought your people out of the land of Egypt with a mighty hand, and have made a name for yourself, as at this day, we have sinned, we have done wickedly.

[16][†]“O Lord, according to all your righteous acts, let your anger and your wrath turn away from your city Jerusalem, your holy hill, because for our sins, and for the iniquities of our fathers, Jerusalem and your people have become a byword among all who are around us. [17]Now therefore, O our God, listen to the prayer of your servant and to his pleas for mercy, and for your own sake, O Lord, [2] make your face to shine upon your sanctuary, which is desolate. [18]O my God, incline your ear and hear. Open your eyes and see our desolations, and the city that is called by your name. For we do not present our pleas before you because of our righteousness, but because of your great mercy. [19]O Lord, hear; O Lord, forgive. O Lord, pay attention and act. Delay not, for your own sake, O my God, because your city and your people are called by your name.”

Gabriel Brings an Answer

[20]While I was speaking and praying, confessing my sin and the sin of my people Israel, and presenting my plea before the LORD my God for the holy hill of my God, [21][†]while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the first, came to me in swift flight at the time of the evening sacrifice. [22]He made me understand, speaking with me and saying, “O Daniel, I have now come out to give you insight and understanding. [23]At the beginning of your pleas for mercy a word went out, and I have come to tell it to you, for you are greatly loved. Therefore consider the word and understand the vision.

The Seventy Weeks

[24][‡][†]“Seventy weeks [3] are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place. [4] [25]Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an

anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time. **26**And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its [5] end shall come with a flood, and to the end there shall be war. Desolations are decreed. **27**†And he shall make a strong covenant with many for one week, [6] and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator.”

Daniel's Terrifying Vision of a Man

DANIEL **10** †In the third year of Cyrus king of Persia a word was revealed to Daniel, who was named Belteshazzar. And the word was true, and it was a great conflict. [1] And he understood the word and had understanding of the vision.

[2]In those days I, Daniel, was mourning for three weeks. [3]I ate no delicacies, no meat or wine entered my mouth, nor did I anoint myself at all, for the full three weeks. [4]On the twenty-fourth day of the first month, as I was standing on the bank of the great river (that is, the Tigris) [5]I lifted up my eyes and looked, and behold, a man clothed in linen, with a belt of fine gold from Uphaz around his waist. [6]†His body was like beryl, his face like the appearance of lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and the sound of his words like the sound of a multitude. [7]And I, Daniel, alone saw the vision, for the men who were with me did not see the vision, but a great trembling fell upon them, and they fled to hide themselves. [8]So I was left alone and saw this great vision, and no strength was left in me. My radiant appearance was fearfully changed, [2] and I retained no strength. [9]Then I heard the sound of his words, and as I heard the sound of his words, I fell on my face in deep sleep with my face to the ground.

[10]†And behold, a hand touched me and set me trembling on my hands and knees. [11]And he said to me, “O Daniel, man greatly loved, understand the words that I speak to you, and stand upright, for now I have been sent to you.” And when he had spoken this word to me, I stood up trembling. [12]†Then he said to me, “Fear not, Daniel, for from the first day that you set your heart to understand and humbled yourself before your God, your words have been heard, and I have come because of your words. [13]†The prince of the kingdom of Persia withstood me twenty-one days, but Michael, one of the chief princes, came to help me, for I was left there with the kings of Persia, [14]†and came to make you understand what is to happen to your people in the latter days. For the vision is for days yet to come.”

[15]When he had spoken to me according to these words, I turned my face toward the ground and was mute. [16]And behold, one in the likeness of the children of man touched my lips. Then I opened my mouth and spoke. I said to him who stood before me, “O my lord, by reason of the vision pains have come upon me, and I retain no strength. [17]How can my lord's servant talk with my lord? For now no strength remains in me, and no breath is left in me.”

[18]Again one having the appearance of a man touched me and strengthened me. [19]†And he said, “O man greatly loved, fear not, peace be with you; be strong and of good courage.” And as he spoke to me, I was strengthened and said, “Let my lord speak, for you have strengthened me.” [20]†Then he said, “Do you know why I have come to you? But now I will return to fight against the prince of Persia; and when I go out, behold, the prince of Greece will come. [21]†But I will tell you what is inscribed in the book of truth: there is none who contends by my side against these except Michael, your prince.

The Kings of the South and the North

DANIEL **11** †“And as for me, in the first year of Darius the Mede, I stood up to confirm and strengthen him.

[2]†††“And now I will show you the truth. Behold, three more kings shall arise in Persia, and a fourth shall be far richer than all of them. And when he has become strong through his riches, he shall stir up all against the kingdom of Greece. [3]†Then a mighty king shall arise, who shall rule with great dominion and do as he wills. [4]†And as soon as he has arisen, his kingdom shall be broken and divided toward the four winds of heaven, but not to his posterity, nor according to the authority with which he ruled, for his kingdom shall be plucked up and go to others besides these.

[5]†“Then the king of the south shall be strong, but one of his princes shall be stronger than he and shall rule, and his authority shall be a great authority. [6]†After some years they shall make an alliance, and the daughter of the king of the south shall come to the king of the north to make an agreement. But she shall not retain the strength of her arm, and he and his arm shall not endure, but she shall be given up, and her attendants, he who fathered her, and he who supported [1] her in those times.

[7]†“And from a branch from her roots one shall arise in his place. He shall come against the army and enter the fortress of the king of the north, and he shall deal with them and shall prevail. [8]He shall also carry off to Egypt their gods with their metal images and their precious vessels of silver and gold, and for some years he shall refrain from attacking the king of the north. [9]†Then the latter shall come into the realm of the king of the south but shall return to his own land.

[10]†“His sons shall wage war and assemble a multitude of great forces, which shall keep coming and overflow and pass through, and again shall carry the war as far as his fortress. [11]†Then the king of the south, moved with rage, shall come out and fight against the king of the north. And he shall raise a great multitude, but it shall be given into his hand. [12]And when the multitude is taken away, his heart shall be exalted, and he shall cast

down tens of thousands, but he shall not prevail. [13]†For the king of the north shall again raise a multitude, greater than the first. And after some years [2] he shall come on with a great army and abundant supplies.

[14]†“In those times many shall rise against the king of the south, and the violent among your own people shall lift themselves up in order to fulfill the vision, but they shall fail. [15]Then the king of the north shall come and throw up siegeworks and take a well-fortified city. And the forces of the south shall not stand, or even his best troops, for there shall be no strength to stand. [16]†But he who comes against him shall do as he wills, and none shall stand before him. And he shall stand in the glorious land, with destruction in his hand. [17]†He shall set his face to come with the strength of his whole kingdom, and he shall bring terms of an agreement and perform them. He shall give him the daughter of women to destroy the kingdom, [3] but it shall not stand or be to his advantage. [18]†Afterward he shall turn his face to the coastlands and shall capture many of them, but a commander shall put an end to his insolence. Indeed, [4] he shall turn his insolence back upon him. [19]†Then he shall turn his face back toward the fortresses of his own land, but he shall stumble and fall, and shall not be found.

[20]†“Then shall arise in his place one who shall send an exactor of tribute for the glory of the kingdom. But within a few days he shall be broken, neither in anger nor in battle. [21]†In his place shall arise a contemptible person to whom royal majesty has not been given. He shall come in without warning and obtain the kingdom by flatteries. [22]†Armies shall be utterly swept away before him and broken, even the prince of the covenant. [23]†And from the time that an alliance is made with him he shall act deceitfully, and he shall become strong with a small people. [24]†Without warning he shall come into the richest parts [5] of the province, and he shall do what neither his fathers nor his fathers' fathers have done, scattering among them plunder, spoil, and goods. He shall devise plans against strongholds, but only for a time. [25]†And he shall stir up his power and his heart against the king of the south with a great army. And the king of the south shall wage war with an exceedingly great and mighty army, but he shall not stand, for plots shall be devised against him. [26]†Even those who eat his food shall break him. His army shall be swept away, and many shall fall down slain. [27]†And as for the two kings, their hearts shall be bent on doing evil. They shall speak lies at

the same table, but to no avail, for the end is yet to be at the time appointed. [28]†And he shall return to his land with great wealth, but his heart shall be set against the holy covenant. And he shall work his will and return to his own land.

[29]†“At the time appointed he shall return and come into the south, but it shall not be this time as it was before. [30]†For ships of Kittim shall come against him, and he shall be afraid and withdraw, and shall turn back and be enraged and take action against the holy covenant. He shall turn back and pay attention to those who forsake the holy covenant. [31]†Forces from him shall appear and profane the temple and fortress, and shall take away the regular burnt offering. And they shall set up the abomination that makes desolate. [32]‡†He shall seduce with flattery those who violate the covenant, but the people who know their God shall stand firm and take action. [33]†And the wise among the people shall make many understand, though for some days they shall stumble by sword and flame, by captivity and plunder. [34]†When they stumble, they shall receive a little help. And many shall join themselves to them with flattery, [35]†and some of the wise shall stumble, so that they may be refined, purified, and made white, until the time of the end, for it still awaits the appointed time.

[36]‡†“And the king shall do as he wills. He shall exalt himself and magnify himself above every god, and shall speak astonishing things against the God of gods. He shall prosper till the indignation is accomplished; for what is decreed shall be done. [37]†He shall pay no attention to the gods of his fathers, or to the one beloved by women. He shall not pay attention to any other god, for he shall magnify himself above all. [38]†He shall honor the god of fortresses instead of these. A god whom his fathers did not know he shall honor with gold and silver, with precious stones and costly gifts. [39]He shall deal with the strongest fortresses with the help of a foreign god. Those who acknowledge him he shall load with honor. He shall make them rulers over many and shall divide the land for a price. [6]

[40]†“At the time of the end, the king of the south shall attack [7] him, but the king of the north shall rush upon him like a whirlwind, with chariots and horsemen, and with many ships. And he shall come into countries and shall overflow and pass through. [41]He shall come into the glorious land. And tens

of thousands shall fall, but these shall be delivered out of his hand: Edom and Moab and the main part of the Ammonites. [42]He shall stretch out his hand against the countries, and the land of Egypt shall not escape. [43]He shall become ruler of the treasures of gold and of silver, and all the precious things of Egypt, and the Libyans and the Cushites shall follow in his train. [44]†But news from the east and the north shall alarm him, and he shall go out with great fury to destroy and devote many to destruction. [45]†And he shall pitch his palatial tents between the sea and the glorious holy mountain. Yet he shall come to his end, with none to help him.

The Time of the End

DANIEL **12** †“At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time. But at that time your people shall be delivered, everyone whose name shall be found written in the book. [2]†And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. [3]†And those who are wise shall shine like the brightness of the sky above; [1] and those who turn many to righteousness, like the stars forever and ever. [4]†But you, Daniel, shut up the words and seal the book, until the time of the end. Many shall run to and fro, and knowledge shall increase.”

[5]†Then I, Daniel, looked, and behold, two others stood, one on this bank of the stream and one on that bank of the stream. [6]†And someone said to the man clothed in linen, who was above the waters of the stream, [2] “How long shall it be till the end of these wonders?” [7]†And I heard the man clothed in linen, who was above the waters of the stream; he raised his right hand and his left hand toward heaven and swore by him who lives forever that it would be for a time, times, and half a time, and that when the shattering of the power of the holy people comes to an end all these things would be finished. [8]I heard, but I did not understand. Then I said, “O my lord, what shall be the outcome of these things?” [9]He said, “Go your way, Daniel, for the words are shut up and sealed until the time of the end. [10]†Many shall purify themselves and make themselves white and be refined, but the wicked shall act wickedly. And none of the wicked shall understand, but those who are wise shall understand. [11]†And from the time that the regular burnt offering is taken away and the abomination that makes desolate is set up, there shall be 1,290 days. [12]†Blessed is he who waits and arrives at the 1,335 days. [13]†But go your way till the end. And you shall rest and shall stand in your allotted place at the end of the days.”

Footnotes

Footnotes for Daniel, Chapter 1

[1] 1:3 Hebrew *of the seed of the kingdom*

Footnotes for Daniel, Chapter 2

[1] 2:4 The text from this point to the end of chapter 7 is in Aramaic

[2] 2:15 Aramaic *answered and said*; also verse 26

[3] 2:43 Aramaic *by the seed of men*

Footnotes for Daniel, Chapter 3

[1] 3:1 A *cubit* was about 18 inches or 45 centimeters

[2] 3:9 Aramaic *answered and said*; also verses 24, 26

[3] 3:15 Aramaic lacks *well and good*

[4] 3:17 Or *If our God whom we serve is able to deliver us, he will deliver us from the burning fiery furnace and out of your hand, O king.*

[5] 3:21 The meaning of the Aramaic words rendered *cloaks* and *tunics* is uncertain; also verse 27

[6] 3:28 Aramaic *and changed*

Footnotes for Daniel, Chapter 4

[1] 4:1 Ch 3:31 in Aramaic

[2] 4:4 Ch 4:1 in Aramaic

[3] 4:8 Or *Spirit of the holy God*; also verses 9, 18

Footnotes for Daniel, Chapter 5

[1] 5:2 Or *predecessor*; also verses 11, 13, 18

[2] 5:7 Aramaic *answered and said*; also verse 10

[3] 5:10 Or *queen mother*; twice in this verse

[4] 5:11 Or *Spirit of the holy God*

[5] 5:14 Or *Spirit of God*

[6] 5:22 Or *successor*

[7] 5:26 *MENE* sounds like the Aramaic for *numbered*

[8] 5:27 *TEKEL* sounds like the Aramaic for *weighed*

[9] 5:28 *PERES* (the singular of *Parsin*) sounds like the Aramaic for *divided* and for *Persia*

[10] 5:31 Ch 6:1 in Aramaic

Footnotes for Daniel, Chapter 6

[1] 6:6 Or *came thronging*; also verses 11, 15

[2] 6:16 Aramaic *answered and said*; also verse 20

Footnotes for Daniel, Chapter 7

[1] 7:2 Aramaic *answered and said*

[2] 7:15 Aramaic *within its sheath*

[3] 7:27 Or *his kingdom shall be an everlasting kingdom, and all dominions shall serve and obey him*

Footnotes for Daniel, Chapter 8

[1] 8:2 Or *the fortified city*

[2] 8:10 Or *host, that is, some*

[3] 8:12 Or *in an act of rebellion*

[4] 8:14 Hebrew; Septuagint, Theodotion, Vulgate *to him*

[5] 8:21 Or *the shaggy goat*

[6] 8:22 Theodotion, Septuagint, Vulgate; Hebrew *the*

Footnotes for Daniel, Chapter 9

[1] 9:12 Or *our judges who judged us*

[2] 9:17 Hebrew *for the Lord's sake*

[3] 9:24 Or *sevens*; also twice in verse 25 and once in verse 26

[4] 9:24 Or *thing*, or *one*

[5] 9:26 Or *His*

[6] 9:27 Or *seven*; twice in this verse

Footnotes for Daniel, Chapter 10

[1] 10:1 Or *and it was about a great conflict*

[2] 10:8 Hebrew *My splendor was changed to ruin*

Footnotes for Daniel, Chapter 11

[1] 11:6 Or *obtained*

[2] 11:13 Hebrew *at the end of the times*

[3] 11:17 Hebrew *her*, or *it*

[4] 11:18 The meaning of the Hebrew is uncertain

[5] 11:24 Or *among the richest men*

[6] 11:39 Or *land as payment*

[7] 11:40 Hebrew *thrust at*

Footnotes for Daniel, Chapter 12

[1] 12:3 Hebrew *the expanse*; compare Genesis 1:6-8

[2] 12:6 Or *who was upstream*; also verse 7

Study Notes

DANIEL—NOTE ON 1:1 third year. 606–605 B.C. It was the third year by Babylonian dating, which did not count a king's initial (accession) year, but began with the following year. So the "third year" is in harmony with the same year labeled as "fourth" by the Judean system of dating (cf. Jer. 46:2). **Jehoiakim.** Son of Josiah who ruled (c. 609–597 B.C.) when Nebuchadnezzar first plundered Jerusalem. **Nebuchadnezzar.** Son of Nabopolassar who ruled Babylon (c. 605–562 B.C.).

DANIEL—NOTE ON 1:2 Shinar. A term for Babylon. **his god.** Bel or Marduk (same as Merodach). Babylonian religion recognized other gods too (cf. 1:7 and *see note there*). To conquer another nation's deities was thought to prove the superiority of the victor's god.

DANIEL—NOTE ON 1:4 Qualifications for Jews to be trained in affairs of state included being: 1) physically free from bodily defects or handicap and handsome, i.e., a pleasing appearance in the public eye; 2) mentally sharp; and 3) socially poised and polished for representing the leadership. The ages of the trainees was most likely 14–17.

DANIEL—NOTE ON 1:5 educated for three years. Cf. 2:1 and *see note there*.

DANIEL—NOTE ON 1:7 names. A key factor in the "brainwashing" process of the Babylonian training was a name switch. This was to link the inductees to local gods rather than to support their former religious loyalty. Daniel means "God is my judge," but became Belteshazzar, or "Bel protect the king." Hananiah, "the Lord is gracious," was changed to Shadrach, "command of Aku," another Babylonian god. Mishael, meaning "who is like the Lord?" was given the name Meshach, "who is what Aku is?" Finally, Azariah, "the Lord is my helper," became Abed-nego, "servant of Nego," also called Nebo, a god of vegetation (cf. Isa. 46:1).

DANIEL—NOTE ON 1:8 Daniel resolved. The pagan food and drink was devoted to idols. To indulge was to be understood as honoring these deities. Daniel "made up his mind" not to engage in compromise by being untrue to

God's call of commitment (cf. Ex. 34:14–15). Also, foods that God's law prohibited (Lev. 11) were items that pagans consumed; to partake entailed direct compromise (cf. Dan. 1:12). Moses took this stand (Heb. 11:24–26), as did the psalmist (Ps. 119:115), and Jesus (Heb. 7:26). Cf. 2 Cor. 6:14–18 and 2 Tim. 2:20.

DANIEL—NOTE ON 1:9 God honored Daniel's trust and allegiance by sovereignly working favorably for him among the heathen leaders. In this instance, it prevented persecution and led to respect, whereas later on God permitted opposition against Daniel, which also elevated him (Dan. 3; 6). One way or another, God honors those who honor him (1 Sam. 2:30; 2 Chron. 16:9).

DANIEL—NOTE ON 1:12 vegetables. This Hebrew word appears in a plural form in the OT, only here and in v. 16. It might refer to wheat or barley, or it could be fresh vegetables.

DANIEL—NOTE ON 1:15 fatter. Indicates healthiness.

DANIEL—NOTE ON 1:20 ten times better. This probably uses the number qualitatively to signify fullness or completeness, i.e., they displayed incredible skill in answering, beyond the performance of other men who spoke without God's help. Compare this with "ten days" (vv. 12–15) which is quantitative, since it refers to an actual passage of time.

DANIEL—NOTE ON 1:21 first year. Cyrus of Persia conquered Babylon in 539 B.C. His third year, in 10:1, is the latest historical year that Daniel mentions (cf. Ezra 1:1–2:1).

An Overview of Daniel's Kingdoms

An Overview of Daniel's Kingdoms			
I. Daniel 2/Daniel 7			
	A.	Babylon	2:32, 37–38; 7:4, 17
	B.	Medo-Persia	2:32, 39; 7:5, 17
	C.	Greece	2:32, 39; 7:6, 17
	D.	Rome	2:33, 40; 7:7, 17, 23

E.	Revived Rome	2:33, 41–43; 7:7–8, 11, 24–25
F.	Millennium	2:34–35, 44–45; 7:13–14, 26–27
II. Daniel 8/Daniel 11		
A.	Medo-Persia	8:3–8, 20–21; 10:20–21; 11:2–35
B.	Greece	8:3–8, 20–21; 10:20–21; 11:2–35
C.	Revived Rome	8:9–12, 23–26; 11:36–45.
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DANIEL—NOTE ON 2:1 second year. Promotion of the four Hebrews after three years (1:5, 18) agrees with the year of promotion after the dream in the “second year.” *See note on 1:1*. **dreams.** In the time of revelation, God spoke through the interpretation of dreams that he induced (cf. 2:29).

DANIEL—NOTE ON 2:2 Chaldeans. This could refer to all people native to Chaldea (1:4; 3:8), or, as here, to a special class of soothsayers who taught Chaldean culture.

DANIEL—NOTE ON 2:4 Aramaic. This language, to which Daniel suddenly switches in v. 4b and retains through 7:28, was written with an alphabet like Hebrew, yet had distinctive differences. Aramaic was the popular language of the Babylonian, Assyrian, and Persian areas, and was useful in governmental and trade relations. Daniel 1:1–2:4a and 8:1–12:13 were written in Hebrew, possibly because the focus was more directly on Hebrew matters. Daniel 2:4b–7:28 switches to Aramaic because the subject matter is centered more on other nations and matters largely involving them.

DANIEL—NOTE ON 2:5 The word . . . is firm. The king shrewdly withheld the dream, though he remembered it, to test his experts. He was anxious for a straight interpretation, with no deception.

DANIEL—NOTE ON 2:7 Let the king tell. The worldly men of human skill failed (cf. the magicians in Pharaoh’s court, Ex. 8:16–19, with Joseph, Gen. 41:1ff.). Daniel 2:8–13 show how impossible it is for humans to truly interpret dreams from God (cf. v. 27). But Daniel, who trusted God in prayer (v. 18), received his supernatural interpretation (vv. 19, 30). He gave credit to God in his prayer (vv. 20–23) and his testimony before Nebuchadnezzar (vv. 23, 45). Later the king, too, gave God the glory (v. 47).

DANIEL—NOTE ON 2:20–23 This praise to God sums up the theme of the whole book, namely that God is the One who controls all things and grants all wisdom and might.

DANIEL—NOTE ON 2:28 **God . . . reveals mysteries.** Just as he did during Joseph's time in Egypt (cf. Gen. 40:8; 41:16).

DANIEL—NOTE ON 2:36–45 **we will tell the king its interpretation.** Five empires in succession would rule over Israel, here pictured by parts of a statue (body). In Dan. 7, the same empires are represented by four great beasts. These empires are Babylon, Medo-Persia, Greece, Rome, and the later revived Rome (cf. Introduction: Background and Setting), each one differentiated from the previous as indicated by the declining quality of the metal. A stone picturing Christ (Luke 20:18) at his second coming (as the son of man also does in Dan. 7:13–14) will destroy the fourth empire in its final phase with catastrophic suddenness (2:34–35, 44–45). Christ's total shattering of Gentile power will result in the establishment of his millennial kingdom, the ultimate empire, and then continuing on eternally (2:44; 7:27).

DANIEL—NOTE ON 2:39 **inferior.** This probably means "lower" (lit., "earthward") on the image of a man as Daniel guides Nebuchadnezzar's thoughts downward on the body from his own empire (the head) to the one that would succeed it. Medo-Persia, though lacking the glory of Babylon (silver as compared to gold), was not inferior in strength to Babylon when its day of power came; it actually conquered Babylon (7:5). Also in the case of Greece, bronze is less glorious (valuable) than silver, but stronger. **rule over all the earth.** Alexander the Great became the ruler of the world, including Israel, from Europe to Egypt to India.

DANIEL—NOTE ON 2:40 **strong as iron.** This metal fittingly represents the Roman Empire, which would be characterized by the description predicted. It did have armies in iron armor known as the Iron Legions of Rome, and it had strength and invincibility.

DANIEL—NOTE ON 2:41 **toes.** Ten toes represent the same kings as the 10 horns in 7:24. They will rule in the final time of the Gentile empire, which Christ destroys in violent abruptness at his second coming.

DANIEL—NOTE ON 2:41–43 **clay and . . . iron.** The iron in the 10 toes (kings) represents the Roman Empire in its revived form, prior to the second coming of Christ, as having iron-like strength for conquest (cf. Rev. 13:4–5). But the clay mixed in depicts that the union (federation) of kings and nations would have fatal flaws of human weakness, so that it is inherently vulnerable.

DANIEL—NOTE ON 2:44 **stand forever.** God's kingdom ruled by Messiah is the final rule, never to be replaced. It has a millennial phase and an eternal future, but it is the same king who rules both.

DANIEL—NOTE ON 2:45 **stone . . . mountain.** The stone is Messiah (cf. Ps. 118:22–23; Isa. 28:16; Rom. 9:33; 1 Pet. 2:6; esp. Luke 20:18). The mountain pictures God's all-transcending government that looms over weak earthly powers (Dan. 4:17, 25; Ps. 47:8; 103:19; 145:13; Rev. 17:9). Messiah is "cut from" this sovereign realm by God, which accords with the son of man coming (Dan. 7:13–14); "by no human hand" denotes that the Messiah comes from God and is not of human origin or power (cf. the same idea in 8:25). The virgin birth and the resurrection, as well as the second coming, could be encompassed in this reference to supernatural origin.

DANIEL—NOTE ON 3:1 **image of gold.** The statue, which the king arrogantly made, represented himself as an expression of his greatness and glory and reflected the dream where he was the head of gold (2:38). It was not necessarily made of solid gold, but more likely would have been overlaid with gold, like many objects found in the ruins of Babylon. The word for "image" usually means a human form. The height of the figure was about 90 feet and the width 9 feet; it would have been comparable in height to date palms found in that area. The self-deifying statue of the king need not have been grotesquely thin in proportion to the height since a massive base could have contributed to the height. This established the worship of Nebuchadnezzar and the nation under his power, in addition to the other gods.

DANIEL—NOTE ON 3:2 Leaders attending the "summit conference" for Nebuchadnezzar's display are: satraps, or leaders over regions; prefects, or military chiefs; governors, or civil administrators; counselors, or lawyers; treasurers; judges, or government arbiters; magistrates, or judges in our sense today; and officials, or other civil leaders.

DANIEL—NOTE ON 3:5 **trigon.** A smaller, portable version of the harp, most likely played with a plectrum (pick), yielding high tones. **harp.** Possibly an instrument plucked with the fingers rather than a plectrum (pick), yielding low tones.

DANIEL—NOTE ON 3:6 **furnace.** Some ancient kilns were found to have been shaped like a vertical tunnel open only at the top, with a dome supported by columns. Charcoal normally served as fuel.

DANIEL—NOTE ON 3:8 **certain Chaldeans.** These are most likely the priests of Bel-merodach who were envious of these young Jews, and sought their death.

DANIEL—NOTE ON 3:12 **they do not serve your gods or worship the golden image.** Enemies of God’s servants witnessed such a clear-cut testimony that they were in no doubt about their rejection of idolatry and unshakeable allegiance to the God of Israel.

DANIEL—NOTE ON 3:13 **these men.** Daniel is not mentioned as being part of the refusal to worship witnessed by the Chaldeans. If present, he surely would have joined these others in faithfulness to God.

DANIEL—NOTE ON 3:15 **who is the god . . . ?** The king’s challenge would return to embarrass him. The true God was able to deliver, just as he was able to reveal a dream and its meaning. Nebuchadnezzar had earlier called him “God of gods” (2:47), but having let that fade from his attention, he soon would be shocked and humiliated when God took up his challenge (3:28–29).

DANIEL—NOTE ON 3:16 **we have no need to answer.** The three men meant no disrespect. They did not have any defense, nor did they need to reconsider their commitment, since they stood fast for their God as the only true and living God. Their lives were in his hands as they indicated in vv. 17–18 (cf. Isa. 43:1–2).

DANIEL—NOTE ON 3:19 **seven times more.** The king’s fury at being defied to his face led him to cry for an intensification of the heat. He was not literally requiring the fire to be seven times hotter as a gauge would indicate, or requiring seven times as long to heat, or seven times the amount of fuel (cf. v. 6, "immediately be cast"). The king in anger means "intensely hot," using "seven" figuratively to denote completeness (as Lev. 26:18–28; Prov. 6:31; 24:16), similar to "ten" in Dan. 1:20. Cf. "overheated" (3:22). A stone or brick furnace with an air draft could be made hotter by more fuel and air.

DANIEL—NOTE ON 3:22 took up. Refers to being taken upward on some kind of ramp to a spot near enough to the top to be thrown in (cf. v. 26). The fire was so hot it incinerated the king's men.

DANIEL—NOTE ON 3:23 fell bound into. A shaft directed them into the furnace bottom, on top of the fuel.

DANIEL—NOTE ON 3:25 four men unbound. The king seemed only to have known that the fourth person was a heavenly being. He called him a "son of the gods" (a pagan reference to one who appeared supernatural) and an "angel" (v. 28). The fourth person could possibly have been the second person of the Godhead (Jesus Christ) in a preincarnate appearance (*see notes on Josh. 5:13–15; Judg. 6:11*).

DANIEL—NOTE ON 3:27 the fire had not had any power. When God enacts a miracle, he supernaturally controls all details so that his power is unmistakable, and there is no other explanation.

DANIEL—NOTE ON 3:28–30 The king was convinced and eager to add the God of these men to his panoply of deities. Soon he learned that God was not one of many, but the only God (ch. 4).

DANIEL—NOTE ON 4:1–3 Nebuchadnezzar's praise of God in vv. 1–3 and 34b–37 is the theme that brackets the experience the king reiterates in the first person (vv. 4–34). He began and ended the narrative with praise, and in between told why he converted to such worship of the true God (cf. Rom. 11:33).

DANIEL—NOTE ON 4:6 wise men of Babylon. The king gave them another try (cf. 2:2–13) and they were again unable.

DANIEL—NOTE ON 4:8 At last Daniel came. Daniel alone interpreted the tree vision (v. 10), enabled by God. **my god.** As the story began, Nebuchadnezzar depicted himself still as a worshiper of Bel-merodach.

DANIEL—NOTE ON 4:9 chief of the magicians. Here was the title the pagans gave him (cf. 5:11). **spirit.** The meaning here and in v. 18 (as well as 5:11, 14) is rightly translated by some versions as “the Spirit of the Holy God.” Wording for the true God in the Hebrew of Josh. 24:19 is equivalent to the Aramaic here (*see note on Dan. 2:4*). Some translators believe he meant “a spirit of the holy gods.” This is unlikely, since no pagan worshipers claimed purity or holiness for their deities. In fact, just the opposite was believed. And since Nebuchadnezzar was rehearsing his conversion, he could genuinely identify the true Spirit of God.

DANIEL—NOTE ON 4:10–17 a tree. This pictures Nebuchadnezzar after 605 B.C. (cf. 4:20–22). The creatures in v. 12 represent people under his rule (v. 22). The fall of the tree represents the coming time of God’s judgment on him (cf. vv. 23–25).

DANIEL—NOTE ON 4:13 a watcher, a holy one. This was an angel (cf. v. 23), a servant of God, who controlled a nation’s rise or fall (cf. 10:13). Angels often have roles administering God’s judgment, as shown also in Gen. 18; Isa. 37; and Rev. 16.

DANIEL—NOTE ON 4:15 stump. The basis (nucleus) of the kingdom, still in existence in v. 26 (cf. Isa. 6:13), will later sprout as in nature (Job 14:7–9). The band is a guarantee that God will protect what remains intact and preserve the king’s rule (Dan. 4:26).

DANIEL—NOTE ON 4:16 a beast’s mind. Some form of the disease called lycanthropy, in which a person thinks he is an animal and lives wildly, caused him to eat grass, have thick and unkept nails, shaggy hair, and behave inhumanly. **seven periods of time.** (cf. also vv. 23, 25, 32). Probably “years” are meant, not “months,” which is used in v. 29. Daniel uses the same term clearly to mean “years” in 7:25.

DANIEL—NOTE ON 4:19 dismayed. Daniel’s compassionate alarm at the coming calamity.

DANIEL—NOTE ON 4:26 Heaven rules. God is synonymous with his abode.

DANIEL—NOTE ON 4:27 break off your sins. Daniel called for a recognition of sin and repentance (cf. Isa. 55:7). He was not presenting a works salvation, but treating the issue of sin exactly as Jesus did with the rich young ruler in Matt. 19:16–23. The king failed to repent at this point (Dan. 4:30).

DANIEL—NOTE ON 4:30 I have built. Nebuchadnezzar was known for his building projects, such as a 400-foot high mountain terraced with flowing water and hanging gardens for his wife (one of the seven wonders of the ancient world) as a place for cool refreshment. For such pride, judgment fell (vv. 31–33).

DANIEL—NOTE ON 4:34 lifted my eyes. God's grace enables a person to do this (John 6:44–65). "For those who honor me I will honor" (1 Sam. 2:30); and "Toward the scorners he is scornful, but to the humble he gives favor" (Prov. 3:34). The praise of Dan. 4:34b–37 and chs. 1–3 came as a result (cf. Jer. 9:23–24).

DANIEL—NOTE ON 5:1 Belshazzar. These events occurred in 539 B.C., over two decades after Nebuchadnezzar's death (c. 563/562 B.C.). This king, whose name (similar to Daniel's, cf. 4:8) means "Bel, protect the king," is about to be conquered by the Medo-Persian army.

DANIEL—NOTE ON 5:2 vessels. The celebration was designed to boost morale and break the feelings of doom, because at this very time, armies of Medo-Persia (cf. v. 30) had Babylon helplessly under siege.

DANIEL—NOTE ON 5:4 This exercise was a call for their deities to deliver them.

DANIEL—NOTE ON 5:5 human hand. Babylonian hands had taken God's vessels (mentioned twice) and held them in contempt to dishonor and challenge him. Now the hand that controls all men, and which none can restrain, challenged them (4:35). God's answer to their challenge was clear, as in 5:23–28.

DANIEL—NOTE ON 5:7–9 they could not. Without God's help, the experts again failed (cf. chs. 2; 4), but God's man Daniel would not.

DANIEL—NOTE ON 5:10 the queen declared. Possibly she was a surviving wife or a daughter of Nebuchadnezzar. If the latter, she was a wife of Nabonidus who co-ruled with Belshazzar (cf. "third ruler," v. 16). She, like Nebuchadnezzar in ch. 4, has confidence in Daniel (5:11–12).

DANIEL—NOTE ON 5:13 father. Used in the same sense of grandfather (cf. v. 18).

DANIEL—NOTE ON 5:16 the third ruler. This trio included Daniel, along with Belshazzar, Nebuchadnezzar's grandson (ruled 553–539 B.C.), and Nabonidus (ruled 556–539 B.C.). The prizes turned out to be non-existent in light of the city's conquest that very night (vv. 29–30).

DANIEL—NOTE ON 5:25–29 Mene, Mene. This means "counted," or "appointed," and is doubled for stronger emphasis. **Tekel** means "weighed" or "assessed," by the God who weighs actions (1 Sam. 2:3; Ps. 62:9). **Peres** denotes "divided," i.e., to the Medes and Persians. **Parsin** in Dan. 5:25 is the plural of **Peres**, possibly emphasizing the parts in the division.

DANIEL—NOTE ON 5:30 That very night. One ancient account alleged that Persia's General Ugbaru had troops dig a trench to divert and thus lower the waters of the Euphrates River. Since the river flowed through the city of Babylon, the lowered water enabled besiegers to unexpectedly invade via the waterway under the thick walls and reach the palace before the city was aware. The end then came quickly, as guards, Belshazzar, and others were slain on October 16, 539 B.C.

DANIEL—NOTE ON 5:31 Darius the Mede. Possibly Darius is not a name, but an honored title for Cyrus, who with his army entered Babylon October 29, 539 B.C. It is used in inscriptions for at least five Persian rulers. History mentions no specific man named Darius the Mede. In 6:28 it is possible to translate, "Darius even . . . Cyrus." A less likely possibility is that Darius is a second name for Gubaru, Cyrus' appointed king to head up the Babylonian sector of his empire. Gubaru (or Gobryas) is distinct from Ugbaru, the general, who died soon after conquering Babylon. As previously prophesied, Babylon met God's judgment (cf. Isa. 13; 47; Jer. 50–51; Hab. 2:5–19).

DANIEL—NOTE ON 6:1 **satraps.** Each is a provincial administrator under the king. Daniel's eminent appointment was to a post as "president" (v. 2), assisting the king as his vice-regent.

DANIEL—NOTE ON 6:2 **suffer no loss.** They were responsible to prevent loss from military revolts, tax evasion, or fraud.

DANIEL—NOTE ON 6:3 **an excellent spirit.** Daniel, over 80, had enjoyed God's blessing throughout his life (cf. 1:20–21; 2:49; 4:8; 5:12). **over the whole kingdom.** Daniel was the favorite of the king. He had experience, wisdom, a sense of history, leadership, a good reputation, ability, attitude, and revelation from the God of heaven. Apparently, God wanted him in the place of influence to encourage and assist in the Jews' return to Judah, since the return was made in Cyrus' first year (539–537 B.C.), right before the lions' den incident. From the record of Ezra 1 and 6, all the basic elements of the return appear: 1) the temple was to be rebuilt with the cost paid from Cyrus' treasury; 2) all Jews who visited could return, and those who stayed were urged to assist financially; and 3) the gold and silver vessels stolen from the temple by Nebuchadnezzar were to be taken back. To account for such favor toward the Jews, it is easy to think of Daniel not only influencing Cyrus to write such a decree, but even formulating it for him (cf. Prov. 21:1).

DANIEL—NOTE ON 6:4 **complaint against Daniel.** The jealous plot, not unlike the effort against Daniel's three friends in 3:8ff., was also similar to that by Joseph's brothers (cf. Gen. 37:18–24).

DANIEL—NOTE ON 6:7 **except to you, O king.** A deceptive stroke of the king's ego secured his injunction, which was designed to benefit Daniel's peers. Ancient kings were frequently worshiped as gods. Pagans had such inferior views of their gods that such homage was no problem.

DANIEL—NOTE ON 6:8 **law . . . which cannot be revoked.** Once enacted, Medo-Persian law could not be changed, even by the king (cf. 6:12, 15; Est. 1:19; 8:8).

DANIEL—NOTE ON 6:10 **toward Jerusalem.** Daniel's uncompromising pattern of prayer toward God's temple conformed to Solomon's prayer that the Lord’s people would do so (1 Kings 8:44–45). Three times a day was also the pattern established by David (Ps. 55:16–17).

DANIEL—NOTE ON 6:13 one of the exiles from Judah. Daniel had lived over 60 years in Babylon. His loyalty to the rulers was well known (5:13); in spite of that loyalty, his consistent faithfulness to God brought this threat.

DANIEL—NOTE ON 6:14 He went from a self-styled god to a fool in one day.

DANIEL—NOTE ON 6:16 den of lions. The word “den” is related to the Hebrew term meaning “to dig,” so it refers to an underground pit which likely had 1) a hole at the top from which to drop food into the pit, and 2) a door at the foot of a ramp or on a hillside through which the lions could enter.

DANIEL—NOTE ON 6:22 his angel. In this miracle, the angel was possibly the same person as the fourth person in the fiery furnace (cf. 3:25 and *see note there*). **blameless before him.** That is the supreme commendation of Daniel as blameless before God and unworthy of such a death.

DANIEL—NOTE ON 6:23 no kind of harm . . . on him. God openly honored Daniel’s faith for the purpose of showing his glory (cf. 3:26–27). That is not always the case, as God may choose to be glorified by permitting a trusted servant to be martyred (cf. Daniel in Heb. 11:33 with others in 11:35–38).

DANIEL—NOTE ON 6:24 the king commanded. Like the sin of Achan (Josh. 7:20–26), this sin against God, Darius, and Daniel cost the men and their families their lives. This judgment of God was also an important detail in the miracle, lest some critic suggest the lions were tame or toothless or not hungry.

DANIEL—NOTE ON 6:25–27 King Darius wrote. Impacted by Daniel and by the Lord, he expressed himself as if he had come to a point of personal trust in God for his salvation such as Nebuchadnezzar (cf. 4:1–3, 34–37). Daniel illustrated the evangelistic potency of a godly, uncompromising life. Cf. Matt. 5:48.

DANIEL—NOTE ON 7:1 first year. This represented a flashback to 553 B.C., 14 years before the feast of 5:1–3. Chapters 7–8 occur after ch. 4, but before ch.

5. The dream of Dan. 7 moves far beyond Daniel's day to the coming of Israel's king to end all Gentile kingdoms and to establish his eternal kingdom (7:13–14, 27; cf. 2:35, 45).

DANIEL—NOTE ON 7:2 great sea. This superlative refers to the Mediterranean, much greater in size than other bodies of water in that area of the world. Here this "sea" is used to represent nations and peoples (cf. vv. 3, 17; Rev. 13:1).

DANIEL—NOTE ON 7:3 four . . . beasts. These beasts represent the same empires as the individual parts of the image in ch. 2. Christ the King, the son of man from heaven (7:13–14), corresponds to the stone in 2:35, 45.

DANIEL—NOTE ON 7:4 lion . . . wings. The vicious, powerful, swift king of beasts represents Babylon. Winged lions guarded the gates of the royal palaces of Babylon. Daniel's contemporaries, Jeremiah, Ezekiel, and Habakkuk, used animals to describe Nebuchadnezzar.

DANIEL—NOTE ON 7:5 a bear. This is Medo-Persia, with the greater "side" being Persia and "ribs" referring to vanquished nations.

DANIEL—NOTE ON 7:6 a leopard. This represents Greece with its fleetness in conquest under Alexander the Great (born in 356 B.C.). He ruled from Europe to Africa to India. The "four heads" represent the four generals who divided the kingdom after Alexander's death at age 33 (323 B.C.). They ruled Macedonia, Asia Minor, Syria, and Egypt (cf. 8:8).

DANIEL—NOTE ON 7:7 fourth beast. No such animal exists; rather this is a unique beast pointing to the Roman Empire, already represented by iron in 2:40, devastating in conquest. Roman dominion fell apart in A.D. 476, yet it lived on in a divided status (Europe), but will be revived and return to great unified strength near Christ's second coming. Then it will be comprised of the 10 parts under kings (7:7, 24), as well as an eleventh king, the Antichrist (vv. 8, 24; 2 Thess. 2:3–10; Rev. 13:1–10).

DANIEL—NOTE ON 7:8 another horn. This describes the rise of Antichrist (cf. v. 20). This beast is human ("eyes like . . . a man" and a "mouth speaking great things") and is proud (cf. Rev. 13:5–6).

DANIEL—NOTE ON 7:9–10 As I looked. Daniel's vision flashes forward to the divine throne from which judgment will come on the fourth kingdom (cf. Rev. 20:11–15).

DANIEL—NOTE ON 7:11–12 the beast was killed. Reference is to the fourth beast (i.e., the Roman sphere), headed up by the "little horn" or Antichrist (vv. 7, 24). He will be destroyed at Christ's second coming (cf. Rev. 19:20; 20:10); cf. the smashing by the stone, Dan. 2:35, 45.

DANIEL—NOTE ON 7:12 rest of the beasts. These are the three earlier beasts (empires of chs. 2; 7). Each successively lost its chief dominance when it was conquered in history. Yet each was amalgamated into the empire that gained ascendancy, and survived in its descendants. As the second advent draws near, all three empires in their descendants will be a part of the Roman phase in its final form (Rev. 13:2). Survival will not be possible for the final and revived phase of the fourth empire after Christ's second coming, for catastrophic devastation (cf. Dan. 2:35) will utterly destroy it, and Christ's kingdom will replace it.

DANIEL—NOTE ON 7:13–14 son of man. The Messiah (cf. 9:26), Christ is meant; he often designated himself by this phrase (Matt. 16:27; 19:28; 26:64). "The clouds of heaven" are seen again in Rev. 1:7. Here he is distinct from the Ancient of Days, or Eternal One, the Father, who will coronate him for the kingdom (Dan. 2:44). The picture of old age is not that of being feeble, rather it highlights eternality and divine wisdom to judge (cf. 7:9–10).

DANIEL—NOTE ON 7:14 all peoples, nations, and languages. These distinctions are earthly and speak of the promise of an earthly kingdom, ruled by Christ, that merges into the eternal kingdom (cf. vv. 18, 27; Rev. 20:1–4; 21; 22).

DANIEL—NOTE ON 7:15 my spirit within me was anxious. Coming judgment made him sad, because it meant that history to its end would be a story of sin and judgment (cf. v. 28).

DANIEL—NOTE ON 7:16 those who stood there. Angels helped Daniel understand God's revelations (8:13–16; 9:22–27).

DANIEL—NOTE ON 7:17 beasts . . . four. These empires depicted by the lion, bear, leopard, and bizarre animal (vv. 3–7) are Babylon, Medo-Persia, Greece, and Rome. The “kings” are the most notable leaders over these empires, such as Nebuchadnezzar (2:37–38), Cyrus, Alexander the Great, and finally the “little horn” (Antichrist).

DANIEL—NOTE ON 7:18, 22, 27 saints. These who trusted God possess the kingdom headed up by the son of man, the Messiah, of vv. 13–14. All serve him in vv. 14 and 27, the latter verse clarifying that the one served is actually God the Most High. Just as the four Gentile empires have individuals as kings (cf. 2:38; 7:8; 8:8), so the final kingdom has Christ as King.

DANIEL—NOTE ON 7:18 the Most High. God is referred to in this book as above all gods (2:47; 3:29; 4:35), as he was for Melchizedek and Abraham (Gen. 14:19–20, 22) as well as Naaman (2 Kings 5:17).

DANIEL—NOTE ON 7:19 fourth beast . . . different. This may refer to the empire’s far greater diversity than previous empires, and its breadth of conquest (v. 24). It branches out into two great divisions (cf. “legs,” 2:33), then near the end into 10 horns (a confederacy of 10 nations), and even an eleventh horn (Antichrist’s kingdom) lasting until Christ’s second coming.

DANIEL—NOTE ON 7:20 the other horn. The eleventh horn (ruler and his realm) is small and less powerful before its big rise (v. 8). Early in the future tribulation period, it (he) grows to be “larger” or more powerful than any of the horns (rulers) in the group.

DANIEL—NOTE ON 7:21 war with the saints. The final Antichrist will lead a great persecution of believers, especially in Israel (cf. Matt. 24:15–22; 2 Thess. 2:4; Rev. 12:13–17; 13:6–7).

DANIEL—NOTE ON 7:22 Ancient of Days. Refers to God the Eternal One, who confers the messianic kingdom on the Son to rule at his second coming and following (7:13–14). Judgment is against the Antichrist, Satan who empowers him (Rev. 13:4; 20:1–3), and the unsaved who are not allowed into the kingdom at its outset, but are destroyed and await the final, great white throne resurrection and judgment (Rev. 20:11–15). **saints possessed the kingdom.** Believers enter the kingdom in its earthly, millennial phase

(Rev. 20:1–4) following Christ’s second coming (Matt. 25:34), having eternal life that continues into the eternal state (Rev. 21–22) after the thousand years.

DANIEL—NOTE ON 7:24 another . . . after them. The “little horn” (Antichrist) blasts his way to the zenith of world rule.

DANIEL—NOTE ON 7:25 time, times, and half a time. This obviously refers to the three and a half years that are the last half of the seven-year period of Antichrist’s power (cf. 9:27), continuing on to Christ’s second coming as the judgment stone (2:35, 45) and glorious son of man (7:13–14). Cf. Rev. 11:2–3; 12:14; 13:5 for reference to this same period.

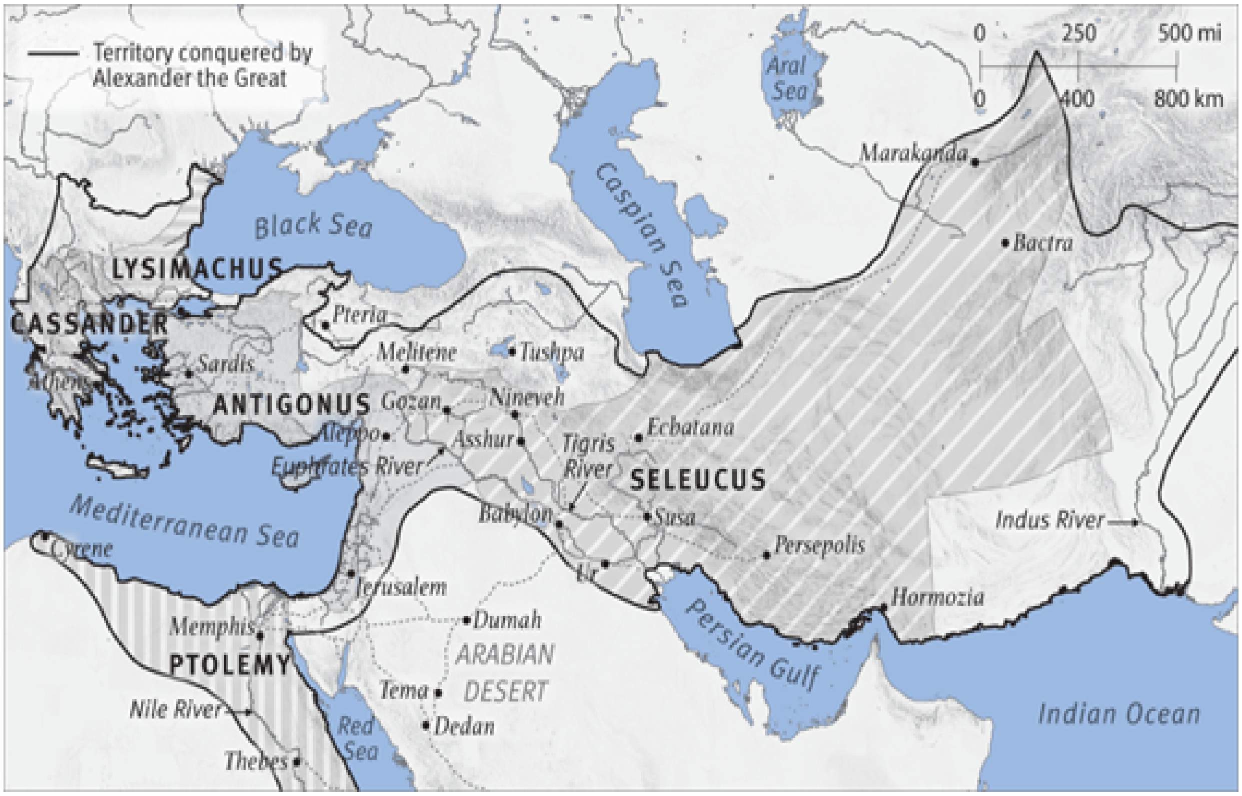
DANIEL—NOTE ON 7:26 the court. God will have his court session to judge sinners and sin (vv. 9–10). He will remove the Antichrist’s rule, and destroy him and his empire in eternal, conscious hell (Rev. 19:20; 20:10).

DANIEL—NOTE ON 7:27 the kingdom . . . given to . . . the saints. God’s kingdom in both earthly (Rev. 20:4) and heavenly phases (Rev. 21:27; 22:3–4, 14).

Alexander’s Greek Empire

c. 335–303 B.C.

The ascension of Alexander the Great to the throne of the Macedonian kingdom (in northern Greece) spelled the end for the mighty Persian Empire. After gaining the loyalty of the other city-states of Greece, Alexander’s astounding military prowess and success enabled him to systematically overtake virtually all of Persia’s former territory within 12 years. Soon after he died in Babylon at age 33 (323 B.C.), Alexander’s conquered territory was divided among his generals, who constantly vied for power among each other until their territories resembled those shown here (c. 303).


Territory conquered by Alexander the Great
0 250 500 mi
0 400 800 km
Aral Sea
Caspian Sea
Black Sea
Marakanda
Bactra
LYSIMACHUS
CASSANDER
Pteria
Melitene
Tushpa
Sardis
Athens
ANTIGONUS
Gozan
Nineveh
Aleppo
Asshur
Tigris River
Ecbatana
Euphrates River
SELEUCUS
Babylon
Susa
Persepolis
Indus River
Mediterranean Sea
Cyrene
Jerusalem
Ur
Hormozia
Dumah
Memphis
ARABIAN DESERT
PTOLEMY
Persian Gulf
Tema
Nile River
Red Sea
Dedan
Thebes
Indian Ocean

DANIEL—NOTE ON 8:1 **third year.** C. 551 B.C., two years after the dream of ch. 7 but before ch. 5. **at the first.** Looks back to ch. 7.

DANIEL—NOTE ON 8:2 **Susa.** This was a chief city of the Medo-Persian Empire, about 250 miles east of Babylon. Since Daniel saw himself in a vision, he may not have been bodily in that place (cf. Ezekiel's vision of being at the Jerusalem temple, though bodily still with the elders in Babylon, Ezek. 8–11).

DANIEL—NOTE ON 8:3–9 This imagery unfolded historically. The ram pictures the Medo-Persian Empire, as a whole, its two horns standing for the two entities (the Medes and the Persians) that merged into one. The history of this empire is briefly noted in v. 4, as it is seen conquering from the east to the west, south and north, under Cyrus, as predicted also by Isaiah 150 years earlier (Isa. 45:1–7). The longer horn, which appeared last, represents Persia. The goat (Dan. 8:5) represents Greece with its great horn Alexander, who with his army of 35,000, moved with such speed that he is pictured as not even touching the ground. The broken horn is Alexander in his death; the four horns are generals who became kings over four sectors of the Grecian empire after Alexander (cf. 7:6). The small horn is Antiochus Epiphanes, who rose from the third empire to rule the Syrian division in 175–164 B.C. and is the same king dominant in 11:21–35. Cf. 7:8, 24–26 where a similar "little horn" clearly represents the final Antichrist. The reason both are described as "little horns" is because one prefigures the other. A far more detailed summary will come later in 11:2–35.

DANIEL—NOTE ON 8:9 glorious land. Palestine. Cf. 11:16, 41.

DANIEL—NOTE ON 8:10 host of heaven. Picturesque language portrays Antiochus' persecution against Jewish people using the figure of stars (cf. Gen. 12:3; 15:5; 22:17; Ex. 12:41; Deut. 1:10). When defeated, the "stars" (Jewish people) will fall under the tyrant's domination.

DANIEL—NOTE ON 8:11 Prince. In addition to the desecration of the temple (cf. *1 Macc.* 1:20–24, 41–50), Antiochus blasphemed Christ to whom ultimately the host of Jewish people sacrifice and to whom the sanctuary belongs. He is later the "Prince of princes" (Dan. 8:25).

DANIEL—NOTE ON 8:13 holy one. Angels are in view here.

DANIEL—NOTE ON 8:14 For 2,300 evenings and mornings. This refers to 2,300 total units or days. Cf. Genesis 1:5: "evening and . . . morning, the first day." The period runs to about 6 1⁄3 years of sacrificing a lamb twice a day, morning and evening (Ex. 29:38–39). The prophecy was precise in identifying the time as that of Antiochus's persecution, c. September 6, 171 B.C. to December 25, 165/164 B.C. After his death, Jews celebrated the cleansing of their holy place in the Feast of Lights, or Hanukkah, in celebration of the restoration led by Judas Maccabeus.

DANIEL—NOTE ON 8:15 appearance of a man. The word for man meaning "a mighty man" is the linguistic framework for "Gabriel," which means "mighty one of God." This is the first mention of an angel by name in the Bible.

DANIEL—NOTE ON 8:16 man's voice. God spoke with a human voice. **Ulai.** A river east of the Persian city of Susa.

DANIEL—NOTE ON 8:17 frightened and fell. Loss of consciousness is a common reaction to heavenly visitation (cf. Ezek. 1; Isa. 6; Rev. 1). **time of the end.** This term likely has a double sense of fulfillment. First, the “end” (as Dan. 8:19), “final” or “latter end” (vv. 19, 23), and “appointed time” (v. 19) refer to time late in the specific span that the historical prophecy has in view. That time is the period defined by the empires in these verses, Persia (Ram) and Greece (Goat), when the Grecian sector will be divided into four parts (v. 8). One of these, the Syrian under Seleucus (*see note on v. 22*), will eventually lead to Antiochus Epiphanes (175–164 B.C.) as the “little horn” meant in v. 9, who persecutes the people of Israel (v. 10) and defies God (v. 11). Cf. 11:21–35 and *see notes there*. Second, this “little horn” in 8:9, the Antichrist in the last days at the time of the eschatological fulfillment, sees Antiochus as a pattern of the Antichrist, who in many ways will be like him, though far greater in power, and will exercise his career in the end of the age just before Christ’s return.

DANIEL—NOTE ON 8:21 goat . . . great horn. This is the third Gentile world power, the kingdom of Greece, and specifically Alexander the Great, the notable and “first king” after conquering Medo-Persia. Cf. 11:3.

DANIEL—NOTE ON 8:22 broken, in place of which four others. Alexander died at age 33 in 323 B.C., leaving no heir ready to reign. So four men, after 22 years of fighting, assumed rule over four Grecian sectors: 1) Cassander, Macedonia; 2) Lysimachus, Thrace and Asia Minor; 3) Seleucus, Syria, and Babylonia; 4) Ptolemy, Egypt, and Arabia. These are the four referred to in “toward the four winds” (v. 8). The phrase “not with his power” indicates they did not have Alexander’s power or direct family lineage.

DANIEL—NOTE ON 8:23–25 a king . . . shall arise. The near fulfillment views Antiochus as the historical persecutor as in vv. 9–14. His career down to 164 B.C. was “at the latter end of their kingdom,” that of the male goat in the Syrian territory. Rome conquered Greece by 146 B.C., only a few years later, and became the next dominant empire. Antiochus died, “broken—but by no human hand,” due to insanity and disease of the bowels. The far fulfillment sees Antiochus in vv. 23–25 as prophetically illustrating the final tribulation period and the Antichrist. In such a view, the king here is also the “little horn,” as in 7:7; 8:9 and the willful king in 11:36–45.

DANIEL—NOTE ON 8:25 **Prince of princes.** *See note on 8:11*.

DANIEL—NOTE ON 8:26 **seal up the vision.** Since he told it here, this did not mean to shut it up to secrecy but to preserve it as truth even if not to be fulfilled for a long time.

DANIEL—NOTE ON 9:1 **the first year.** C. 539 B.C. **made king.** This may mean that Darius (a title, not a proper name, *see note on 5:31*) refers to Cyrus who was made king by God's allowance (cf. Ps. 75:6–7). Since Cyrus was the first monarch of the Medo-Persian empire, this time note was also the first year after the death of Belshazzar, when Babylon fell.

DANIEL—NOTE ON 9:2 **seventy years.** Daniel's study of "the books" (OT scrolls) focused on the years prophesied for the captivity by Jeremiah in Jer. 25:11–12 and 29:10. Since the end of that span was near, he prayed for God's next move on behalf of Israel. Cf. 2 Chron. 36:21, where it is indicated that the 70 years of exile were intended to restore the Sabbath rests that Israel had ignored for so many years (cf. Lev. 25:4–5; 26:34–43).

DANIEL—NOTE ON 9:4–19 **I prayed.** Various aspects of the passage give rich instruction regarding prayer. True prayer is: in response to the word (v. 2), characterized by fervency and self-denial (v. 3), identified unselfishly with God's people (v. 5), strengthened by confession (vv. 5–15), dependent on God's character (vv. 4, 7, 9, 15), and has as its goal, God's glory (vv. 16–19).

DANIEL—NOTE ON 9:11 **the curse.** This refers to the judgment that God brought, as promised, for Israel's disobedience in the land (Lev. 26:21–42; Deut. 28:15–68). This is in contrast to the blessings associated with faith and obedience (Lev. 26:3–20; Deut. 28:1–14). God had given the promise that even in a time of judgment, if Israel would confess their sin, he would bring blessing again (Lev. 26:40–42).

DANIEL—NOTE ON 9:16 Daniel prayed for restoration in three aspects. In effect he asked God to bring back "your city" (vv. 16, 18), "your sanctuary, which is desolate (v. 17), and "your people" (v. 19). God's answer embraced all three (v. 24).

DANIEL—NOTE ON 9:21 **the man Gabriel.** This angel, called a “man” because he appeared in the form of a man, appeared also in 8:16. Cf. the angel Michael in 10:13, 21; 12:1. **the evening sacrifice.** This was the second lamb of two offered daily (cf. 8:14 and *see note there*), this one at 3 p.m., a common time for prayer (Ezra 9:5).

DANIEL—NOTE ON 9:24–26 **Seventy weeks.** These are weeks of years, whereas weeks of days are described in a different way (10:2–3). The time spans from the Persian Artaxerxes’ decree to rebuild Jerusalem, c. 445 B.C. (Neh. 2:1–8), to the Messiah’s kingdom. This panorama includes: 1) seven weeks or 49 years, possibly closing Nehemiah’s career in the rebuilding of Jerusalem as well as the end of the ministry of Malachi and the close of the OT; 2) 62 weeks or 434 more years for a total of 483 years to the first advent of Messiah. This was fulfilled at the triumphal entry on 10 Nisan, A.D. 30 (*see notes on Matt. 21:1–9*). The Messiah will be “cut off,” (a common reference to death); and 3) the final seven years or seventieth week of the time of Antichrist (cf. Dan. 9:27). Roman people, from whom the Antichrist will come, will “destroy the city” of Jerusalem and its temple in A.D. 70.

DANIEL—NOTE ON 9:24 This highly complex and startlingly accurate prophecy answers Daniel’s prayer, not with reference to near history, but by giving the future of Israel in the final end of the age. God promises two sets of three accomplishments each. First, those related to sin are: 1) **finish the transgression,** i.e., restrain sin and Israel’s in particular in its long trend of apostasy, as in v. 11; 2) **put an end to sin,** i.e., to judge it with finality (cf. Heb. 9:26); and 3) **atone for iniquity,** signifies to furnish the actual basis of covering sin by full atonement, the blood of the crucified Messiah who is “cut off” (Dan. 9:26), which affects the first two realities (cf. the fountain, Zech. 13:1). Second, those accomplishments related to righteousness are: 1) **bring in . . . righteousness,** the eternal righteousness of Daniel’s people in their great change from centuries of apostasy; 2) **seal both vision,** i.e., no more revelation is needed and God will bring these anticipations to completion by their fulfillment in Israel’s blessing as a nation; and 3) **anoint a most holy place,** consecrate the Holy Place in a temple of the future that will be the center of worship in the millennial kingdom (cf. Ezek. 40–48). Clearly this must be understood to sweep to the end of Gentile power and the time of Antichrist right before Christ’s return. Summing up, the first three are fulfilled in principle at Christ’s first coming, in full at his return. The last three complete the plan at his second advent.

DANIEL—NOTE ON 9:27 This is clearly the end of the age, the second advent judgment, because the bringing in of righteousness did not occur seven years after the death of the Messiah, nor did the destruction of Jerusalem fit the seven-year period (occurring 37 years later). This is the future seven-year period that ends with sin’s final judgment and Christ’s reign of righteousness; i.e., the return of Christ and the establishment of his rule. These seven years constitute the seventieth week of Daniel. **he shall make a strong covenant.** “He” is the last-mentioned prince (v. 26), leader of the Roman sphere (cf. chs. 2 and 7), the Antichrist who comes in the latter days. The time is in the future tribulation period of “one week,” i.e., the final seven years of 9:24. He confirms (lit., causes to prevail) a seven-year covenant, his own pact with Israel for what will turn out actually to be for a shorter time. The leader in this covenant is the “little horn” of 7:7–8, 20–21, 24–26, and the evil leader of NT prophecy (Mark 13:14; 2 Thess. 2:3–10; Rev. 13:1–10). That he is in the future, even after Christ’s first advent, is shown by 1) Matt. 24:15; 2) by the time references that match (Dan. 7:25; Rev. 11:2–3; 12:14; 13:5); and 3) by the end here extending to the second advent, matching the duration elsewhere mentioned in Daniel (Dan. 2:35, 45; 7:15ff.; 12:1–3) and Rev. 11:2; 12:14; 13:5. **half of the week.** This is the halfway point of the seventieth week of years, i.e., seven years leading to Christ’s second coming. The Antichrist will break his covenant with Israel (Dan. 9:27a), which has resumed its ancient sacrificial system. Three and a half years of tribulation remain, agreeing with the time in other Scriptures (7:25; Rev. 11:2–3; 12:14; 13:5; called “great tribulation,” cf. Matt. 24:21) as God’s wrath intensifies. **abominations . . . one who makes desolate.** The Antichrist will cause abomination against Jewish religion. This violation will desolate or ruin what Jews regard as sacred, namely their holy temple and the honoring of God’s presence there (cf. 1 Kings 9:3; 2 Thess. 2:4). Jesus refers directly to this text in his Olivet discourse (Matt. 24:15). *See note on Dan. 11:31*. **decreed end.** God permits this tribulation under the Antichrist’s persecutions and ultimately triumphs, achieving judgment of the sin and sinners in Israel (12:7) and in the world (cf. Jer. 25:31). This includes the Antichrist (Dan. 11:45; Rev. 19:20), and all who deserve judgment (Dan. 9:24; Matt. 13:41–43).

DANIEL—NOTE ON 10:1 third year. C. 536 B.C. Two years had passed since the first decree to let Israel return (cf. Ezra 1:1–2:1; 2:64–3:1).

DANIEL—NOTE ON 10:6 His body . . . like beryl. The messenger whom Daniel sees in a vision (vv. 1, 7) was distinct from the angel Michael, from whom he needed assistance (v. 13). The description of such glory has led some to see him as Christ in a preincarnate appearance (such as Josh. 5:13–15; 6:2; Judg. 6:11–23). He is described almost identically to Christ (Rev. 1:13–14) and Daniel's reaction is similar to John's (Rev. 1:17).

DANIEL—NOTE ON 10:10 a hand touched me. Most likely this was Gabriel, who interpreted other revelations to Daniel (cf. 8:16) and spoke similarly of Daniel's being beloved in 9:20–23.

DANIEL—NOTE ON 10:12 your words have been heard. This was a great encouragement from God, who was attentive to prayer and acted to answer it (cf. 9:20–27).

DANIEL—NOTE ON 10:13 prince of . . . Persia. The three-week delay was due to an evil angel opposing Gabriel in heavenly warfare (cf. Rev. 16:12–14). This angel was specially anointed with Persian power in an effort to thwart the work of God. This tells us that Satan engages in heavenly warfare to influence generations and nations against God and his people (cf. Eph. 6:10ff.). **Michael.** This is the chief angel of heaven (cf. Dan. 10:21; 12:1; Jude 9; Rev. 12:7). Michael remained to assure that the Jews would be free to return to their land.

DANIEL—NOTE ON 10:14 days yet to come. This refers to the future plan of God for his people, extending from Daniel's time to that of the Antichrist.

DANIEL—NOTE ON 10:19 I was strengthened. This was the third time (vv. 10, 16), showing the overwhelming trauma of divine presence and revelation.

DANIEL—NOTE ON 10:20 prince of Greece. An evil angel contesting for the kingdom of Greece.

DANIEL—NOTE ON 10:21 **book of truth.** God’s plan of certain and true designs for men and nations, which he can reveal according to his discretion (11:2; Isa. 46:9–11). **except Michael.** The angel with Michael intended to handle the demons of Persia and Greece. This actually forms the heavenly basis for the earthly unfolding of history in Dan. 11:2–35.

DANIEL—NOTE ON 11:1 **first year.** C. 539 B.C. (cf. 6:1ff.; 9:1). **confirm and strengthen him.** The messenger of 10:10ff. continues to speak of assisting Michael (even as Michael had strengthened him in the battle with demons in 10:21), confirming Darius in his purpose of kindness to Israel in decreeing their return.

DANIEL—NOTE ON 11:2–45 As in 8:3–26, this prophecy sweeps all the way from the history of spiritual conflict in Israel (11:2–35) to the tribulation (vv. 36–42) when Michael aids in fully delivering Israel (12:1). The detail of this history is so minute and accurate, so confirmed by history, that unbelieving critics have, without evidence, insisted that it was actually written 400 years later than Daniel, after it had happened, which would make the prophet a deceiver. The prophecy actually looks ahead from Daniel to the final Antichrist.

DANIEL—NOTE ON 11:2–35 This section unfolds the near fulfillment of the Persian kingdom and the reign of Greece through Antiochus Epiphanes.

DANIEL—NOTE ON 11:2 **three more kings . . . a fourth.** The three in the Persian sphere, after Cyrus (10:1), were Cambyses (c. 530–522 B.C.), Psuedo-Smerdis (c. 522 B.C.), and Darius I Hystaspes (c. 522–486 B.C.). The fourth is Xerxes I, called Ahasuerus in Esther (486–465 B.C.). Kings after Xerxes are not included, probably because Xerxes’ failed military campaign against the Greeks (481–479 B.C.) sounded the beginning of the end for Persia, which finally fell c. 331 B.C. to Alexander the Great.

DANIEL—NOTE ON 11:3 **a mighty king.** Alexander the Great (cf. 8:5).

DANIEL—NOTE ON 11:4 After Alexander’s death (c. 323 B.C.), four who were not of his posterity took sectors of his wide empire (*see notes on 7:6; 8:3–9*). The king of the south (Egypt) and king of the north (Aram, or Syria), receive emphasis in 11:5 and after. As time moved on, other leaders ruled, crossing and recrossing Palestine.

DANIEL—NOTE ON 11:5–6 king of the south . . . king of the north. King of the south represents the Ptolomies, the leaders of Egypt, contrasted often in vv. 5ff. with the king of the north, the Seleucids, leaders of Syria (v. 6). South and north are in relation to Palestine, for which the angel Gabriel, speaking in this passage, is so concerned. Verses 5–20 cover almost 200 years of wars between these bordering powers.

DANIEL—NOTE ON 11:6 make an alliance. Berenice, daughter of Egypt's Ptolemy II Philadelphus (285–246 B.C.), married Syria's King Antiochus II Theos (261–246 B.C.). The latter part of the verse refers to the political advantage they hoped the alliance would produce. Antiochus divorced his wife to marry Berenice. Later that divorced wife murdered Berenice, her baby son, and even Antiochus by poisoning him. Thus she brought her own son, Seleucus II Callinicus, to the throne.

DANIEL—NOTE ON 11:7 branch from her roots. The murdered Berenice's brother stood in his father's place. His name was Ptolemy III Euergetes of Egypt (246–222 B.C.), and in reverse he conquered Syria, sacking their great treasure (v. 8).

DANIEL—NOTE ON 11:9 the latter shall come. Syria's Callinicus attacked Egypt c. 240 B.C. but retreated, soundly beaten.

DANIEL—NOTE ON 11:10 His sons. Seleucus' sons (successors) kept up war against Egypt, as described in vv. 11–35.

DANIEL—NOTE ON 11:11 king of the south. Ptolemy IV Philopator (222–203 B.C.) devastated the Syrian army under Antiochus III the Great (223–187 B.C.). Egypt's advantage would be brief (v. 12).

DANIEL—NOTE ON 11:13–16 king of the north. Thirteen years later Antiochus returned with a great army, and in a series of strikes against Egypt brought Palestine ("the glorious land") into his control as far south as Gaza.

DANIEL—NOTE ON 11:14 violent among your own people. Violent Jews wanted Judean independence from Egypt, but failed in their revolt.

DANIEL—NOTE ON 11:16 he who comes against him. Antiochus III the Great took lasting dominion over Israel. **glorious land.** Palestine (cf. 8:9).

DANIEL—NOTE ON 11:17 give . . . the daughter. Antiochus, feeling pressure from Rome (fourth empire, 2:40; 7:7) to make peace with Egypt, offered his daughter Cleopatra to marry Ptolemy V Epiphanes (c. 192 B.C.). The Syrian thus hoped his daughter would spy to help him to “ruin” or weaken Egypt and bring it under his power. Cleopatra, instead of helping her father, favored her Egyptian mate.

DANIEL—NOTE ON 11:18 a commander. Antiochus had set his sights to conquer Greece, along the Mediterranean coastlands. But this brought him into conflict with Rome, so that a Roman, Lucius Scipio Asiaticus, repaid the Syrian aggression against Roman rights in the area with a resounding defeat (c. 191–190 B.C.).

DANIEL—NOTE ON 11:19 fall. Antiochus returned from defeat to his own land compelled by Rome to relinquish all his territory west of the Taurus and to repay the costs of war. He was likely killed by defenders of a Persian temple he tried to plunder at night in Elymais (to get money to pay reparations required by Rome).

DANIEL—NOTE ON 11:20 an exactor. Rome required Seleucus IV Philopator to render tribute, for Rome was increasingly powerful. The Syrian set out to tax his subjects heavily to raise the tribute. Soon, he died after being poisoned. The “glory of the kingdom” possibly refers to Israel (“the glorious land”) with its splendid temple.

DANIEL—NOTE ON 11:21 a contemptible person. In vv. 21–35, the most cruel king of the north was Seleucid, the Syrian persecutor of Israel named Antiochus IV Epiphanes (cf. 8:9–14, 23–25). He came to the throne when his brother Seleucus was murdered and a son of the dead king who might succeed him, Demetrius I Soter, was held hostage in Rome. In the vacuum, Antiochus seized power in Syria.

DANIEL—NOTE ON 11:22 **utterly swept away.** Egypt’s armies were swept away by Antiochus’ invading forces as by a flood (cf. “flood” for military onslaught, 9:26). Israel’s “prince of the covenant,” Onias III, was murdered by his own defecting brother Menelaus at the request of Antiochus (171 B.C.).

DANIEL—NOTE ON 11:23 **an alliance.** In an Egyptian struggle for the throne, Antiochus developed an alliance with Ptolemy VI Philometer over his rival Ptolemy VII Euergetes II (distinct from the leader in v. 7). By this alliance, Antiochus deceitfully plotted to gain greater power in Egypt. With a “small people,” he conquered Memphis and the rest of Egypt all the way to Alexandria.

DANIEL—NOTE ON 11:24 **Without warning he shall come into.** Antiochus, under the guise of friendship, plundered the richest Egyptian places he could strike. To gain support, he gave lavish gifts, possibly battle spoils. **devise plans against strongholds.** He formed a scheme to take over Egypt.

DANIEL—NOTE ON 11:25 **his power . . . against the . . . south.** Antiochus attacked Philometer, who had become an enemy. The latter fell due to treachery by trusted supporters (v. 26a), and became Antiochus’ captive.

DANIEL—NOTE ON 11:26 **those who eat.** Betraying counselors whom Philometer fed, led him to attack Syria to secure his defeat and death for him and his men.

DANIEL—NOTE ON 11:27 **shall speak lies.** Antiochus feigned help to reinstate Ptolemy Philometer to Egypt’s throne, occupied then by Ptolemy Euergetes. Both kings lied at the conference, and Antiochus set Philometer up as king at Memphis, whereas Euergetes reigned at Alexandria. The two Egyptians soon agreed on a joint rule, frustrating the Syrian.

DANIEL—NOTE ON 11:28 **against the holy covenant.** En route north through Israel to Syria with riches, Antiochus met a revolt, as sources outside Scripture mention. He struck Jerusalem’s temple, profaned the sacrificial system, massacred 80,000 men, took 40,000 prisoners, sold 40,000 as slaves, and squelched a Jewish bid to depose his own designated priest, Menelaus.

DANIEL—NOTE ON 11:29 come into the south. Antiochus, for the third time, invaded Egypt against the joint rulership (c. 168 B.C.); however, with much less success.

DANIEL—NOTE ON 11:30 ships . . . come against him. A Roman fleet from Cyprus sided with Egypt, thwarting Antiochus' attack. Backing down from engaging Rome in war, Antiochus left Egypt, taking out his rage on Israelites in his path. He opposed God's Mosaic Covenant that some Jews kept, despite Syrian policies and some Jewish compromise. Antiochus showed favors to Jewish apostates ("take action against the holy covenant") as nonbiblical writings attest.

DANIEL—NOTE ON 11:31 profane the temple. Antiochus' soldiers, no doubt working with apostate Jews, guarded the temple, halting all worship, while others attacked the city on the Sabbath slaughtering men, women, and children. Soldiers desecrated Israel's temple, banned circumcision and daily sacrifices (*1 Macc.* 1:44–54), and sacrificed a pig on the altar. The Syrians on Chislev (December 15, 167 B.C.), even imposed an idol statue in honor of the Olympian god Zeus into the temple. Jews called it "the abomination of desolation," i.e., emptying or ruining for Jewish worship. **abomination that makes desolate.** Antiochus' soldiers profaned God's temple by spreading sow's broth on the altar and banning daily sacrifices (cf. Dan. 8:14 and *see note there*) as described in *1 Macc.* 1:44–54. Both Daniel and Jesus said this atrocity was only a preview of the abomination that would happen later under the final Antichrist (Dan. 9:27; Matt. 24:15).

DANIEL—NOTE ON 11:32–34 those who violate the covenant. Compromisers (cf. v. 30) among the Jews were enticed by flattery to side with Antiochus and be corrupted (cf. *1 Macc.* 1:11–15).

DANIEL—NOTE ON 11:32 the people who know their God. Jews loyal to God (called Hasideans) stood on firm convictions, suffering death rather than compromising (v. 33; as also *1 Macc.* 1:62–63). Judas Maccabeus, helped by Rome, led them in a successful revolt.

DANIEL—NOTE ON 11:33 make many understand. Those who believe and know the truth will instruct others in the Scriptures, while also suffering continued persecution.

DANIEL—NOTE ON 11:34 **a little help.** Many would fall away, and Jews committed to the covenant would have little help, humanly speaking. Some, fearing the faithful remnant's dealing with apostates, pretended loyalty.

DANIEL—NOTE ON 11:35 **refined.** Faced by persecution, some who remained true to God's "wisdom" (any true believers, 12:3) were to fall as martyrs. The gracious design of such suffering was to sanctify them. The persecution pattern continues until the final "time of the end" that God appointed, at Christ's second coming. Reference to this "end time" prepares for a transition in 11:36 to final tribulation times when the Antichrist, whom Antiochus prefigures, will be in power. **time of the end . . . appointed time.** These two eschatological terms point to a forward leap across thousands of years of history from Antiochus to a future similar trial when the willful king (vv. 36–45) rules. The willful king is the "little horn," the Antichrist (7:7–8, 20–21, 24–26), the persecutor of 9:27 (*see note there*.

DANIEL—NOTE ON 11:36–45 This section is the far fulfillment of God's prophetic plan. It summarizes details of Daniel's seventieth week that are found nowhere else in Scripture. Antiochus Epiphanes, a type of Antichrist, is the perfect transition point to the actual Antichrist.

DANIEL—NOTE ON 11:36 **till the indignation.** This word points to the future "time of the end" mentioned in v. 35. Verses 36–45 discuss the career of the final Antichrist in the last seven years before Christ's millennial kingdom. This willful king is the final Antichrist (*see notes on 7:8, 11–12, 25; 9:27*; cf. Rev. 13:4–7).

DANIEL—NOTE ON 11:37 **gods of his fathers.** Pagan Gentiles have had traditional gods passed down from their fathers, but this king has no regard for any of them. His only god is power (v. 38, "god of fortresses"). **one beloved by women.** This could mean that Antichrist will be a homosexual; but it surely means he has no normal desire for, or interest in, women, e.g., as one who is celibate.

DANIEL—NOTE ON 11:38 **god of fortresses.** The term for fortress is used five other times in this chapter (vv. 7, 10, 19, 31, 39) and each time means "a strong place." Power is to be his god, and he spends all his treasures to become powerful and to finance wars. With this power, he will attack every stronghold (v. 39).

DANIEL—NOTE ON 11:40 king of . . . south . . . north. Here is the final north/south conflict. The south was Egypt in the earlier context. Here is the last great battle with the final army from the north retaliating against the attack of the final southern African power. Antichrist will not allow this without striking back and winning, defeating both as recorded in v. 41ff. The willful king, Antichrist, withstands onslaughts from both, and prevails, entering Israel ("the glorious land") and, perhaps, committing at that time the abomination of desolation (9:23; Matt. 24:15). With this victory, he will be established in power for a time.

DANIEL—NOTE ON 11:44 news from . . . east and . . . north. Military bulletins alert the willful king, in his victories, of other sectors of the world deploying troops to the Palestinian theater (cf. Rev. 9:16; 16:12).

DANIEL—NOTE ON 11:45 his end. To face the latest threats, the willful king sets up his command post between the Mediterranean Sea and the Dead Sea (and/or Sea of Galilee) and the holy mountain of Jerusalem, his troops filling the land (cf. Zech. 12:2–3; 14:2–3; Rev. 19:17–21). No one is able to help him against God, who, by the return of Christ, brings him to his end (cf. Rev. 19:20).

DANIEL—NOTE ON 12:1 that time. This points back to 11:36–45, the time of the ascendancy of Antichrist during the final tribulation period. During that period, Michael the archangel (cf. Jude 9) of Dan. 10:13, 21 ministers with special attention to protecting Israel during that Gentile time (cf. Isa. 26:20–21; Jer. 30:7; Matt. 24:21). "Your people" means Daniel's Israelite people, who can have hope, even in the distress of an unprecedented kind set for the great tribulation (Matt. 24:21; cf. Rev. 12:12–17; 13:7). "The book" is the book of the saved (Mal. 3:16–4:3; Luke 10:20; Rev. 13:8; 17:8; 20:12, 15; 21:27).

DANIEL—NOTE ON 12:2 many . . . those . . . some. Two groups will arise from death constituting the "many" meaning all, as in John 5:29. Those of faith will rise to eternal life, the rest of the unsaved to eternal torment. The souls of OT saints are already with the Lord; at that time, they will receive glorified bodies (cf. Rev. 20:4–6).

DANIEL—NOTE ON 12:3 wise. Those having true knowledge, by faith in God's word, not only leaders (as 11:33), but others (11:35; 12:10). To "shine" in glory is a privilege of all the saved (cf. the principle in 1 Thess. 2:12; 1 Pet. 5:10). Any who influence others for righteousness shine like stars in varying capacities of light as their reward (as in 1 Cor. 3:8). The faithfulness of the believer's witness will determine one's eternal capacity to reflect God's glory.

DANIEL—NOTE ON 12:4 the time of the end. Refers to the seventieth week of tribulation (cf. 11:35, 40). **run to and fro.** This Hebrew verb form always refers to the movement of a person searching for something. In the tribulation, people will search for answers to the devastation and discover increased knowledge through Daniel's preserved book.

DANIEL—NOTE ON 12:5 two others. Two angels.

DANIEL—NOTE ON 12:6 man . . . in linen. Cf. 10:5.

DANIEL—NOTE ON 12:7 a time, times, and half a time. This answers the question of v. 6. Adding these (one, two, and one-half) comes to the final three and a half years of Daniel's seventieth week (9:27), the time of trouble when the "little horn," or willful king, persecutes the saints (7:25; cf. 11:36–39 and Rev. 12:14; the same span is described by other phrases in Rev. 11:2–3; 13:5).

DANIEL—NOTE ON 12:10 Many . . . purify. Salvation will come to many Jews during the great tribulation (cf. Zech. 13:8–9, where the prophet speaks of one-third; Rom. 11:26; Rev. 11:13).The truly saved develop in godliness through trials. The unsaved pursue false values.

DANIEL—NOTE ON 12:11 the regular burnt offering. This reference is to the end of daily temple sacrifice, previously allowed under a covenant that the Antichrist formed with Israel, which he later causes to cease in the middle of the final seven years (9:27). Then, favorable relations give way to persecution. Even his abomination that desecrates the temple (as 9:27; Matt.

24:1; Mark 13:14; 2 Thess. 2:3–4) is accompanied with persecution. **shall be 1,290 days.** From the intrusion of the abomination, there follow 1,290 days, including 1,260 that make up the last three and a half years of the final seven years (*see note on Dan. 12:7*), then 30 days more, possibly to allow for the judgment of the living subsequent to Christ's return (cf. Matt. 24:29–31; 25:31–46), before millennial kingdom blessings begin.

DANIEL—NOTE ON 12:12 **Blessed.** This is in the kingdom (2:35, 45; 7:13, 14, 27) that gives blessedness after the subjugation to Gentile empires in chs. 2; 7; 8. **at the 1,335 days.** Forty-five more days, even beyond the 1,290 days, allows for transition between Israel's time of being shattered (12:7) and God's setting up of his kingdom (cf. 7:13–14, 27).

DANIEL—NOTE ON 12:13 **go.** Daniel's own career would soon involve death. **stand.** In resurrection (cf. 12:2; John 5:28–29). **at the end of the days.** The kingdom will ensue after the prophesied days of Dan. 9:24–27; 12:11–12.

Hosea

Hosea 1 • Hosea 2 • Hosea 3 • Hosea 4 • Hosea 5 • Hosea 6 • Hosea 7 • Hosea 8 • Hosea 9 • Hosea 10 • Hosea 11 • Hosea 12 • Hosea 13 • Hosea 14

Introduction to Hosea
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Study Notes

Introduction to Hosea

Title

The title is derived from the main character and author of the book. The meaning of his name, “salvation,” is the same as that of Joshua (cf. Num. 13:8, 16) and Jesus (Matt. 1:21). Hosea is the first of the 12 Minor Prophets. “Minor” refers to the brevity of the prophecies, as compared to the length of the works of Isaiah, Jeremiah, and Ezekiel.

Author and Date

The book of Hosea is the sole source of information about the author. Little is known about him, and even less about his father, Beeri (1:1). Hosea was probably a native of the northern kingdom of Israel, since he shows familiarity with the history, circumstances, and topography of the north (cf. 4:15; 5:1, 13; 6:8–9; 10:5; 12:11–12; 14:6). This would make him and Jonah the only writing prophets from the northern kingdom. Although he addressed both Israel (the northern kingdom) and Judah (the southern kingdom), he identified the king of Israel as “our king” (7:5).

Hosea had a lengthy period of ministry, prophesying c. 755–710 B.C., during the reigns of Uzziah (790–739 B.C.), Jotham (750–731 B.C.), Ahaz (735–715 B.C.), and Hezekiah (715–686 B.C.) in Judah, and Jeroboam II (793–753 B.C.) in Israel (1:1). His long career spanned the last six kings of Israel from Zechariah (753–752 B.C.) to Hoshea (732–722 B.C.). The overthrow of Zechariah (the last of the dynasty of Jehu) in 752 B.C. is depicted as yet future (1:4). Thus he followed Amos’ preaching in the north, and was a contemporary of Isaiah and Micah as well, both of whom prophesied in Judah. Second Kings 14–20 and 2 Chron. 26–32 record the historical period of Hosea’s ministry.

Background and Setting

Hosea began his ministry to Israel (also called Ephraim, after its largest tribe) during the final days of Jeroboam II, under whose guidance Israel was enjoying both political peace and material prosperity as well as undergoing moral corruption and spiritual bankruptcy. Upon Jeroboam II's death (753 B.C.), however, anarchy prevailed and Israel declined rapidly. Until her overthrow by Assyria 30 years later, four of Israel's six kings were assassinated by their successors. Prophesying during the days surrounding the fall of Samaria, Hosea focuses on Israel's moral waywardness (cf. the book of Amos) and her breach of the covenantal relationship with the Lord, announcing that judgment was imminent.

Circumstances were not much better in the southern kingdom. Usurping the priestly function, Uzziah had been struck with leprosy (2 Chron. 26:16–21); Jotham condoned idolatrous practices, opening the way for Ahaz to encourage Baal worship (2 Chron. 27:1–28:4). Hezekiah's revival served only to slow Judah's acceleration toward a fate similar to that of her northern sister. Weak kings on both sides of the border repeatedly sought out alliances with their heathen neighbors (Hos. 7:11; cf. 2 Kings 15:19; 16:7) rather than seeking the Lord's help.

Historical and Theological Themes

The theme of Hosea is God’s loyal love for his covenant people, Israel, in spite of their idolatry. Thus Hosea has been called the St. John (the apostle of love) of the OT. The Lord’s true love for his people is unending and will tolerate no rival. Hosea’s message contains much condemnation, both national and individual, but at the same time, he poignantly portrays the love of God toward his people with passionate emotion. Hosea was instructed by God to marry a certain woman, and experience with her a domestic life that was a dramatization of the sin and unfaithfulness of Israel. The marital life of Hosea and his wife, Gomer, provide the rich metaphor that clarifies the themes of the book: sin, judgment, and forgiving love.

Interpretive Challenges

That the faithless wife, Gomer, is symbolic of faithless Israel is without doubt; but questions remain. First, some suggest that the marital scenes in chs. 1–3 should be taken only as allegory. However, there is nothing in the narrative, presented in simple prose, which would even question its literal occurrence. Much of its impact would be lost if not literal. When nonliteral elements within the book are introduced, they are prefaced with “saw” (5:13; 9:10, 13), the normal Hebraic means of introducing nonliteral scenes. Furthermore, there is no account of a prophet ever making himself the subject of an allegory or parable.

Second, what are the moral implications of God’s command for Hosea to marry a prostitute? It appears best to see Gomer as chaste at the time of marriage to Hosea, only later having become an immoral woman. The words “take to yourself a wife of whoredom” are to be understood proleptically, i.e., looking to the future. An immoral woman could not serve as a picture of Israel coming out of Egypt (2:15; 9:10), who then later wandered away from God (11:1). Chapter 3 describes Hosea taking back his wife, who had been rejected because of adultery, a rejection that was unjustifiable if Hosea had married a prostitute with full knowledge of her character.

A third question arises concerning the relationship between ch. 1 and ch. 3 and whether the woman of ch. 3 is Gomer or another woman. There are a number of factors that suggest that the woman of ch. 3 is Gomer. In 1:2, God’s command is to “Go, take;” in 3:1, however, his command is to “Go again, love,” suggesting that Hosea’s love was to be renewed to the same woman. Furthermore, within the analogy of ch. 1, Gomer represents Israel. As God renews his love toward faithless Israel, so Hosea is to renew his love toward faithless Gomer. For Hos. 3 to denote a different woman would confuse the analogy.

Outline

- I. Adulterous Wife and Faithful Husband (1:1–3:5)
  - A. Hosea and Gomer (1:1–9)
  - B. God and Israel (1:10–2:23)
  - C. Both Parties Reconciled (3:1–5)
- II. Adulterous Israel and Faithful Lord (4:1–14:9)
  - A. Adulterous Israel Found Guilty (4:1–6:3)
  - B. Adulterous Israel Put Away (6:4–10:15)
  - C. Adulterous Israel Restored to the Lord (11:1–14:9)

Hosea

HOSEA **1** †The word of the LORD that came to Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

Hosea's Wife and Children

[2]†When the LORD first spoke through Hosea, the LORD said to Hosea, “Go, take to yourself a wife of whoredom and have children of whoredom, for the land commits great whoredom by forsaking the LORD.” [3]So he went and took Gomer, the daughter of Diblaim, and she conceived and bore him a son.

[4]†And the LORD said to him, “Call his name Jezreel, for in just a little while I will punish the house of Jehu for the blood of Jezreel, and I will put an end to the kingdom of the house of Israel. [5]†And on that day I will break the bow of Israel in the Valley of Jezreel.”

[6]†She conceived again and bore a daughter. And the LORD said to him, “Call her name No Mercy, [1] for I will no more have mercy on the house of Israel, to forgive them at all. [7]†But I will have mercy on the house of Judah, and I will save them by the LORD their God. I will not save them by bow or by sword or by war or by horses or by horsemen.”

[8]When she had weaned No Mercy, she conceived and bore a son. [9]†And the LORD said, “Call his name Not My People, [2] for you are not my people, and I am not your God.” [3]

[10]†† [4] Yet the number of the children of Israel shall be like the sand of the sea, which cannot be measured or numbered. And in the place where it was said to them, “You are not my people,” it shall be said to them, “Children [5] of the living God.” [11]†And the children of Judah and the children of Israel shall be gathered together, and they shall appoint for

themselves one head. And they shall go up from the land, for great shall be the day of Jezreel.

Israel's Unfaithfulness Punished

HOSEA **2** [1] Say to your brothers, “You are my people,” [2] and to your sisters, “You have received mercy.” [3]

[2]†“Plead with your mother, plead—
for she is not my wife,
and I am not her husband—
that she put away her whoring from her face,
and her adultery from between her breasts;
[3]lest I strip her naked
and make her as in the day she was born,
and make her like a wilderness,
and make her like a parched land,
and kill her with thirst.
[4]Upon her children also I will have no mercy,
because they are children of whoredom.
[5]†For their mother has played the whore;
she who conceived them has acted shamefully.
For she said, ‘I will go after my lovers,
who give me my bread and my water,
my wool and my flax, my oil and my drink.’
[6]Therefore I will hedge up her [4] way with thorns,
and I will build a wall against her,
so that she cannot find her paths.
[7]She shall pursue her lovers
but not overtake them,
and she shall seek them
but shall not find them.
Then she shall say,
‘I will go and return to my first husband,
for it was better for me then than now.’
[8]‡†And she did not know
that it was I who gave her
the grain, the wine, and the oil,
and who lavished on her silver and gold,

which they used for Baal.
[9]Therefore I will take back
my grain in its time,
and my wine in its season,
and I will take away my wool and my flax,
which were to cover her nakedness.
[10]†Now I will uncover her lewdness
in the sight of her lovers,
and no one shall rescue her out of my hand.
[11]†And I will put an end to all her mirth,
her feasts, her new moons, her Sabbaths,
and all her appointed feasts.
[12]And I will lay waste her vines and her fig trees,
of which she said,
‘These are my wages,
which my lovers have given me.’
I will make them a forest,
and the beasts of the field shall devour them.
[13]†And I will punish her for the feast days of the Baals
when she burned offerings to them
and adorned herself with her ring and jewelry,
and went after her lovers
and forgot me, declares the LORD.

The LORD's Mercy on Israel

[14]†“Therefore, behold, I will allure her,
and bring her into the wilderness,
and speak tenderly to her.
[15]†And there I will give her her vineyards
and make the Valley of Achor [5] a door of hope.
And there she shall answer as in the days of her youth,
as at the time when she came out of the land of Egypt.

[16]†“And in that day, declares the LORD, you will call me ‘My Husband,’ and no longer will you call me ‘My Baal.’ [17]†For I will remove the names of the Baals from her mouth, and they shall be remembered by name no more.

[18]†And I will make for them a covenant on that day with the beasts of the field, the birds of the heavens, and the creeping things of the ground. And I will abolish [6] the bow, the sword, and war from the land, and I will make you lie down in safety. [19]‡And I will betroth you to me forever. I will betroth you to me in righteousness and in justice, in steadfast love and in mercy. [20]I will betroth you to me in faithfulness. And you shall know the LORD.

[21]“And in that day I will answer, declares the LORD,
I will answer the heavens,
and they shall answer the earth,
[22]‡†and the earth shall answer the grain, the wine, and the oil,
and they shall answer Jezreel, [7]
[23]†and I will sow her for myself in the land.
And I will have mercy on No Mercy, [8]
and I will say to Not My People, [9] ‘You are my people’;
and he shall say, ‘You are my God.’”

Hosea Redeems His Wife

HOSEA **3** †And the LORD said to me, "Go again, love a woman who is loved by another man and is an adulteress, even as the LORD loves the children of Israel, though they turn to other gods and love cakes of raisins." [2]†So I bought her for fifteen shekels of silver and a homer and a lethech [1] of barley. [3]†And I said to her, "You must dwell as mine for many days. You shall not play the whore, or belong to another man; so will I also be to you." [4]†For the children of Israel shall dwell many days without king or prince, without sacrifice or pillar, without ephod or household gods. [5]†Afterward the children of Israel shall return and seek the LORD their God, and David their king, and they shall come in fear to the LORD and to his goodness in the latter days.

The LORD Accuses Israel

HOSEA **4** †Hear the word of the LORD, O children of Israel,
for the LORD has a controversy with the inhabitants of the land.
There is no faithfulness or steadfast love,
and no knowledge of God in the land;
[2]†there is swearing, lying, murder, stealing, and committing adultery;
they break all bounds, and bloodshed follows bloodshed.
[3]†Therefore the land mourns,
and all who dwell in it languish,
and also the beasts of the field
and the birds of the heavens,
and even the fish of the sea are taken away.
[4]†Yet let no one contend,
and let none accuse,
for with you is my contention, O priest. [1]
[5]†You shall stumble by day;
the prophet also shall stumble with you by night;
and I will destroy your mother.
[6]†My people are destroyed for lack of knowledge;
because you have rejected knowledge,
I reject you from being a priest to me.
And since you have forgotten the law of your God,
I also will forget your children.
[7]†The more they increased,
the more they sinned against me;
I will change their glory into shame.
[8]They feed on the sin [2] of my people;
they are greedy for their iniquity.
[9]And it shall be like people, like priest;
I will punish them for their ways
and repay them for their deeds.
[10]They shall eat, but not be satisfied;
they shall play the whore, but not multiply,
because they have forsaken the LORD

to cherish [11]†whoredom, wine, and new wine,
which take away the understanding.
[12]†My people inquire of a piece of wood,
and their walking staff gives them oracles.
For a spirit of whoredom has led them astray,
and they have left their God to play the whore.
[13]†They sacrifice on the tops of the mountains
and burn offerings on the hills,
under oak, poplar, and terebinth,
because their shade is good.
Therefore your daughters play the whore,
and your brides commit adultery.
[14]†I will not punish your daughters when they play the whore,
nor your brides when they commit adultery;
for the men themselves go aside with prostitutes
and sacrifice with cult prostitutes,
and a people without understanding shall come to ruin.
[15]†Though you play the whore, O Israel,
let not Judah become guilty.
Enter not into Gilgal,
nor go up to Beth-aven,
and swear not, “As the LORD lives.”
[16]†Like a stubborn heifer,
Israel is stubborn;
can the LORD now feed them
like a lamb in a broad pasture?
[17]†Ephraim is joined to idols;
leave him alone.
[18]When their drink is gone, they give themselves to whoring;
their rulers [3] dearly love shame.
[19]A wind has wrapped them [4] in its wings,
and they shall be ashamed because of their sacrifices.

Punishment Coming for Israel and Judah

HOSEA **5** ‡Hear this, O priests!
Pay attention, O house of Israel!
Give ear, O house of the king!
For the judgment is for you;
for you have been a snare at Mizpah
and a net spread upon Tabor.
[2]And the revolters have gone deep into slaughter,
but I will discipline all of them.
[3]I know Ephraim,
and Israel is not hidden from me;
for now, O Ephraim, you have played the whore;
Israel is defiled.
[4]Their deeds do not permit them
to return to their God.
For the spirit of whoredom is within them,
and they know not the LORD.
[5]‡The pride of Israel testifies to his face; [1]
Israel and Ephraim shall stumble in his guilt;
Judah also shall stumble with them.
[6]‡With their flocks and herds they shall go
to seek the LORD,
but they will not find him;
he has withdrawn from them.
[7]They have dealt faithlessly with the LORD;
for they have borne alien children.
Now the new moon shall devour them with their fields.
[8]‡Blow the horn in Gibeah,
the trumpet in Ramah.
Sound the alarm at Beth-aven;
we follow you, [2] O Benjamin!
[9]Ephraim shall become a desolation
in the day of punishment;
among the tribes of Israel

I make known what is sure.
[10]†The princes of Judah have become
like those who move the landmark;
upon them I will pour out
my wrath like water.
[11]Ephraim is oppressed, crushed in judgment,
because he was determined to go after filth. [3]
[12]†But I am like a moth to Ephraim,
and like dry rot to the house of Judah.
[13]†When Ephraim saw his sickness,
and Judah his wound,
then Ephraim went to Assyria,
and sent to the great king. [4]
But he is not able to cure you
or heal your wound.
[14]†For I will be like a lion to Ephraim,
and like a young lion to the house of Judah.
I, even I, will tear and go away;
I will carry off, and no one shall rescue.
[15]I will return again to my place,
until they acknowledge their guilt and seek my face,
and in their distress earnestly seek me.

Israel and Judah Are Unrepentant

HOSEA **6** ‡“Come, let us return to the LORD;
for he has torn us, that he may heal us;
he has struck us down, and he will bind us up.
[2]†After two days he will revive us;
on the third day he will raise us up,
that we may live before him.
[3]Let us know; let us press on to know the LORD;
his going out is sure as the dawn;
he will come to us as the showers,
as the spring rains that water the earth.”
[4]‡What shall I do with you, O Ephraim?
What shall I do with you, O Judah?
Your love is like a morning cloud,
like the dew that goes early away.
[5]Therefore I have hewn them by the prophets;
I have slain them by the words of my mouth,
and my judgment goes forth as the light.
[6]†For I desire steadfast love [1] and not sacrifice,
the knowledge of God rather than burnt offerings.
[7]†But like Adam they transgressed the covenant;
there they dealt faithlessly with me.
[8]Gilead is a city of evildoers,
tracked with blood.
[9]As robbers lie in wait for a man,
so the priests band together;
they murder on the way to Shechem;
they commit villainy.
[10]In the house of Israel I have seen a horrible thing;
Ephraim's whoredom is there; Israel is defiled.
[11]†For you also, O Judah, a harvest is appointed,
when I restore the fortunes of my people.

HOSEA **7** ‡When I would heal Israel,
the iniquity of Ephraim is revealed,
and the evil deeds of Samaria;
for they deal falsely;
the thief breaks in,
and the bandits raid outside.
[2]But they do not consider
that I remember all their evil.
Now their deeds surround them;
they are before my face.
[3]By their evil they make the king glad,
and the princes by their treachery.
[4]‡They are all adulterers;
they are like a heated oven
whose baker ceases to stir the fire,
from the kneading of the dough
until it is leavened.
[5]On the day of our king, the princes
became sick with the heat of wine;
he stretched out his hand with mockers.
[6]For with hearts like an oven they approach their intrigue;
all night their anger smolders;
in the morning it blazes like a flaming fire.
[7]‡All of them are hot as an oven,
and they devour their rulers.
All their kings have fallen,
and none of them calls upon me.
[8]‡Ephraim mixes himself with the peoples;
Ephraim is a cake not turned.
[9]Strangers devour his strength,
and he knows it not;
gray hairs are sprinkled upon him,
and he knows it not.
[10]The pride of Israel testifies to his face; [1]
yet they do not return to the LORD their God,
nor seek him, for all this.
[11]‡Ephraim is like a dove,

silly and without sense,
calling to Egypt, going to Assyria.
[12]As they go, I will spread over them my net;
I will bring them down like birds of the heavens;
I will discipline them according to the report made to their congregation.
[13]†Woe to them, for they have strayed from me!
Destruction to them, for they have rebelled against me!
I would redeem them,
but they speak lies against me.
[14]†They do not cry to me from the heart,
but they wail upon their beds;
for grain and wine they gash themselves;
they rebel against me.
[15]Although I trained and strengthened their arms,
yet they devise evil against me.
[16]They return, but not upward; [2]
they are like a treacherous bow;
their princes shall fall by the sword
because of the insolence of their tongue.
This shall be their derision in the land of Egypt.

Israel Will Reap the Whirlwind

HOSEA **8** ‡Set the trumpet to your lips!
One like a vulture is over the house of the LORD,
because they have transgressed my covenant
and rebelled against my law.
[2]‡To me they cry,
“My God, we—Israel—know you.”
[3]Israel has spurned the good;
the enemy shall pursue him.
[4]They made kings, but not through me.
They set up princes, but I knew it not.
With their silver and gold they made idols
for their own destruction.
[5]‡I have [1] spurned your calf, O Samaria.
My anger burns against them.
How long will they be incapable of innocence?
[6]For it is from Israel;
a craftsman made it;
it is not God.
The calf of Samaria
shall be broken to pieces. [2]
[7]‡For they sow the wind,
and they shall reap the whirlwind.
The standing grain has no heads;
it shall yield no flour;
if it were to yield,
strangers would devour it.
[8]Israel is swallowed up;
already they are among the nations
as a useless vessel.
[9]‡For they have gone up to Assyria,
a wild donkey wandering alone;
Ephraim has hired lovers.
[10]Though they hire allies among the nations,

I will soon gather them up.
And the king and princes shall soon writhe
because of the tribute.
[11]Because Ephraim has multiplied altars for sinning,
they have become to him altars for sinning.
[12]†Were I to write for him my laws by the ten thousands,
they would be regarded as a strange thing.
[13]†As for my sacrificial offerings,
they sacrifice meat and eat it,
but the LORD does not accept them.
Now he will remember their iniquity
and punish their sins;
they shall return to Egypt.
[14]†For Israel has forgotten his Maker
and built palaces,
and Judah has multiplied fortified cities;
so I will send a fire upon his cities,
and it shall devour her strongholds.

The LORD Will Punish Israel

HOSEA **9** ‡‡Rejoice not, O Israel!
Exult not like the peoples;
for you have played the whore, forsaking your God.
You have loved a prostitute's wages
on all threshing floors.
[2]Threshing floor and wine vat shall not feed them,
and the new wine shall fail them.
[3]†They shall not remain in the land of the LORD,
but Ephraim shall return to Egypt,
and they shall eat unclean food in Assyria.
[4]†They shall not pour drink offerings of wine to the LORD,
and their sacrifices shall not please him.
It shall be like mourners' bread to them;
all who eat of it shall be defiled;
for their bread shall be for their hunger only;
it shall not come to the house of the LORD.
[5]What will you do on the day of the appointed festival,
and on the day of the feast of the LORD?
[6]†For behold, they are going away from destruction;
but Egypt shall gather them;
Memphis shall bury them.
Nettles shall possess their precious things of silver;
thorns shall be in their tents.
[7]‡The days of punishment have come;
the days of recompense have come;
Israel shall know it.
The prophet is a fool;
the man of the spirit is mad,
because of your great iniquity
and great hatred.
[8]The prophet is the watchman of Ephraim with my God;
yet a fowler's snare is on all his ways,
and hatred in the house of his God.

[9]†They have deeply corrupted themselves
as in the days of Gibeah:
he will remember their iniquity;
he will punish their sins.
[10]†Like grapes in the wilderness,
I found Israel.
Like the first fruit on the fig tree
in its first season,
I saw your fathers.
But they came to Baal-peor
and consecrated themselves to the thing of shame,
and became detestable like the thing they loved.
[11]‡Ephraim's glory shall fly away like a bird—
no birth, no pregnancy, no conception!
[12]Even if they bring up children,
I will bereave them till none is left.
Woe to them
when I depart from them!
[13]Ephraim, as I have seen, was like a young palm [1] planted in a meadow;
but Ephraim must lead his children out to slaughter. [2]
[14]Give them, O LORD—
what will you give?
Give them a miscarrying womb
and dry breasts.
[15]†Every evil of theirs is in Gilgal;
there I began to hate them.
Because of the wickedness of their deeds
I will drive them out of my house.
I will love them no more;
all their princes are rebels.
[16]Ephraim is stricken;
their root is dried up;
they shall bear no fruit.
Even though they give birth,
I will put their beloved children to death.
[17]†My God will reject them

because they have not listened to him;
they shall be wanderers among the nations.

HOSEA **10** †Israel is a luxuriant vine
that yields its fruit.
The more his fruit increased,
the more altars he built;
as his country improved,
he improved his pillars.
[2]Their heart is false;
now they must bear their guilt.
The LORD [1] will break down their altars
and destroy their pillars.
[3]‡For now they will say:
“We have no king,
for we do not fear the LORD;
and a king—what could he do for us?”
[4]They utter mere words;
with empty oaths they make covenants;
so judgment springs up like poisonous weeds
in the furrows of the field.
[5]†The inhabitants of Samaria tremble
for the calf [2] of Beth-aven.
Its people mourn for it, and so do its idolatrous priests—
those who rejoiced over it and over its glory—
for it has departed [3] from them.
[6]The thing itself shall be carried to Assyria
as tribute to the great king. [4]
Ephraim shall be put to shame,
and Israel shall be ashamed of his idol. [5]
[7]Samaria's king shall perish
like a twig on the face of the waters.
[8]†The high places of Aven, the sin of Israel,
shall be destroyed.
Thorn and thistle shall grow up
on their altars,
and they shall say to the mountains, “Cover us,”
and to the hills, “Fall on us.”
[9]From the days of Gibeah, you have sinned, O Israel;
there they have continued.

Shall not the war against the unjust [6] overtake them in Gibeah?
[10]†When I please, I will discipline them,
and nations shall be gathered against them
when they are bound up for their double iniquity.
[11]†Ephraim was a trained calf
that loved to thresh,
and I spared her fair neck;
but I will put Ephraim to the yoke;
Judah must plow;
Jacob must harrow for himself.
[12]Sow for yourselves righteousness;
reap steadfast love;
break up your fallow ground,
for it is the time to seek the LORD,
that he may come and rain righteousness upon you.
[13]You have plowed iniquity;
you have reaped injustice;
you have eaten the fruit of lies.
Because you have trusted in your own way
and in the multitude of your warriors,
[14]†therefore the tumult of war shall arise among your people,
and all your fortresses shall be destroyed,
as Shalman destroyed Beth-arbel on the day of battle;
mothers were dashed in pieces with their children.
[15]†Thus it shall be done to you, O Bethel,
because of your great evil.
At dawn the king of Israel
shall be utterly cut off.

The LORD's Love for Israel

HOSEA **11** †When Israel was a child, I loved him,
and out of Egypt I called my son.
[2]The more they were called,
the more they went away;
they kept sacrificing to the Baals
and burning offerings to idols.
[3]†Yet it was I who taught Ephraim to walk;
I took them up by their arms,
but they did not know that I healed them.
[4]I led them with cords of kindness, [1]
with the bands of love,
and I became to them as one who eases the yoke on their jaws,
and I bent down to them and fed them.
[5]††They shall not [2] return to the land of Egypt,
but Assyria shall be their king,
because they have refused to return to me.
[6]The sword shall rage against their cities,
consume the bars of their gates,
and devour them because of their own counsels.
[7]†My people are bent on turning away from me,
and though they call out to the Most High,
he shall not raise them up at all.
[8]†How can I give you up, O Ephraim?
How can I hand you over, O Israel?
How can I make you like Admah?
How can I treat you like Zeboiim?
My heart recoils within me;
my compassion grows warm and tender.
[9]†I will not execute my burning anger;
I will not again destroy Ephraim;
for I am God and not a man,
the Holy One in your midst,
and I will not come in wrath. [3]

[10][†]They shall go after the LORD;
he will roar like a lion;
when he roars,
his children shall come trembling from the west;
[11]they shall come trembling like birds from Egypt,
and like doves from the land of Assyria,
and I will return them to their homes, declares the LORD.
[12] [4] Ephraim has surrounded me with lies,
and the house of Israel with deceit,
but Judah still walks with God
and is faithful to the Holy One.

HOSEA **12** ‡Ephraim feeds on the wind
    and pursues the east wind all day long;
they multiply falsehood and violence;
    they make a covenant with Assyria,
    and oil is carried to Egypt.

The LORD's Indictment of Israel and Judah

[2]†The LORD has an indictment against Judah
    and will punish Jacob according to his ways;
    he will repay him according to his deeds.
[3]‡In the womb he took his brother by the heel,
    and in his manhood he strove with God.
[4]He strove with the angel and prevailed;
    he wept and sought his favor.
He met God [1] at Bethel,
    and there God spoke with us—
[5]the LORD, the God of hosts,
    the LORD is his memorial name:
[6]“So you, by the help of your God, return,
    hold fast to love and justice,
    and wait continually for your God.”
[7]†A merchant, in whose hands are false balances,
    he loves to oppress.
[8]Ephraim has said, “Ah, but I am rich;
    I have found wealth for myself;
in all my labors they cannot find in me iniquity or sin.”
[9]†I am the LORD your God
    from the land of Egypt;
I will again make you dwell in tents,
    as in the days of the appointed feast.
[10]†I spoke to the prophets;
    it was I who multiplied visions,
    and through the prophets gave parables.
[11]†If there is iniquity in Gilead,
    they shall surely come to nothing:

in Gilgal they sacrifice bulls;
their altars also are like stone heaps
on the furrows of the field.
[12]‡Jacob fled to the land of Aram;
there Israel served for a wife,
and for a wife he guarded sheep.
[13]By a prophet the LORD brought Israel up from Egypt,
and by a prophet he was guarded.
[14]Ephraim has given bitter provocation;
so his Lord will leave his bloodguilt on him
and will repay him for his disgraceful deeds.

The LORD's Relentless Judgment on Israel

HOSEA 13 †When Ephraim spoke, there was trembling;
he was exalted in Israel,
but he incurred guilt through Baal and died.
[2]†And now they sin more and more,
and make for themselves metal images,
idols skillfully made of their silver,
all of them the work of craftsmen.
It is said of them,
“Those who offer human sacrifice kiss calves!”
[3]Therefore they shall be like the morning mist
or like the dew that goes early away,
like the chaff that swirls from the threshing floor
or like smoke from a window.
[4]‡But I am the LORD your God
from the land of Egypt;
you know no God but me,
and besides me there is no savior.
[5]It was I who knew you in the wilderness,
in the land of drought;
[6]but when they had grazed, [1] they became full,
they were filled, and their heart was lifted up;
therefore they forgot me.
[7]‡So I am to them like a lion;
like a leopard I will lurk beside the way.
[8]I will fall upon them like a bear robbed of her cubs;
I will tear open their breast,
and there I will devour them like a lion,
as a wild beast would rip them open.
[9]He destroys [2] you, O Israel,
for you are against me, against your helper.
[10]Where now is your king, to save you in all your cities?
Where are all your rulers—
those of whom you said,

“Give me a king and princes”?
[11]I gave you a king in my anger,
and I took him away in my wrath.
[12]†The iniquity of Ephraim is bound up;
his sin is kept in store.
[13]†The pangs of childbirth come for him,
but he is an unwise son,
for at the right time he does not present himself
at the opening of the womb.
[14]†Shall I ransom them from the power of Sheol?
Shall I redeem them from Death?
O Death, where are your plagues?
O Sheol, where is your sting?
Compassion is hidden from my eyes.
[15]†Though he may flourish among his brothers,
the east wind, the wind of the LORD, shall come,
rising from the wilderness,
and his fountain shall dry up;
his spring shall be parched;
it shall strip his treasury
of every precious thing.
[16]† [3] Samaria shall bear her guilt,
because she has rebelled against her God;
they shall fall by the sword;
their little ones shall be dashed in pieces,
and their pregnant women ripped open.

A Plea to Return to the LORD

HOSEA **14** ‡Return, O Israel, to the LORD your God,
for you have stumbled because of your iniquity.
[2]Take with you words
and return to the LORD;
say to him,
“Take away all iniquity;
accept what is good,
and we will pay with bulls
the vows [1] of our lips.
[3]†Assyria shall not save us;
we will not ride on horses;
and we will say no more, ‘Our God,’
to the work of our hands.
In you the orphan finds mercy.”
[4]‡†I will heal their apostasy;
I will love them freely,
for my anger has turned from them.
[5]I will be like the dew to Israel;
he shall blossom like the lily;
he shall take root like the trees of Lebanon;
[6]his shoots shall spread out;
his beauty shall be like the olive,
and his fragrance like Lebanon.
[7]†They shall return and dwell beneath my [2] shadow;
they shall flourish like the grain;
they shall blossom like the vine;
their fame shall be like the wine of Lebanon.
[8]†O Ephraim, what have I to do with idols?
It is I who answer and look after you. [3]
I am like an evergreen cypress;
from me comes your fruit.
[9]†Whoever is wise, let him understand these things;
whoever is discerning, let him know them;

for the ways of the LORD are right,
    and the upright walk in them,
    but transgressors stumble in them.

Footnotes

Footnotes for Hosea, Chapter 1

[1] 1:6 Hebrew *Lo-ruhama*, which means *she has not received mercy*

[2] 1:9 Hebrew *Lo-ammi*, which means *not my people*

[3] 1:9 Hebrew *I am not yours*

[4] 1:10 Ch 2:1 in Hebrew

[5] 1:10 Or *Sons*

Footnotes for Hosea, Chapter 2

[1] 2:1 Ch 2:3 in Hebrew

[2] 2:1 Hebrew *ammi*, which means *my people*

[3] 2:1 Hebrew *ruhama*, which means *she has received mercy*

[4] 2:6 Hebrew *your*

[5] 2:15 *Achor* means *trouble*; compare Joshua 7:26

[6] 2:18 Hebrew *break*

[7] 2:22 *Jezreel* means *God will sow*

[8] 2:23 Hebrew *Lo-ruhama*

[9] 2:23 Hebrew *Lo-ammi*

Footnotes for Hosea, Chapter 3

[1] 3:2 A *shekel* was about 2/5 ounce or 11 grams; a *homer* was about 6 bushels or 220 liters; a *lethech* was about 3 bushels or 110 liters

Footnotes for Hosea, Chapter 4

[1] 4:4 Or *for your people are like those who contend with the priest*

[2] 4:8 Or *sin offering*

[3] 4:18 Hebrew *shields*

[4] 4:19 Hebrew *her*

Footnotes for Hosea, Chapter 5

[1] 5:5 Or *in his presence*

[2] 5:8 Or *after you*

[3] 5:11 Or *to follow human precepts*

[4] 5:13 Or *to King Jareb*

Footnotes for Hosea, Chapter 6

[1] 6:6 Septuagint *mercy*

Footnotes for Hosea, Chapter 7

[1] 7:10 Or *in his presence*

[2] 7:16 Or *to the Most High*

Footnotes for Hosea, Chapter 8

[1] 8:5 Hebrew *He has*

[2] 8:6 Or *shall go up in flames*

Footnotes for Hosea, Chapter 9

[1] 9:13 Or *like Tyre*

[2] 9:13 Hebrew *to him who slaughters*

Footnotes for Hosea, Chapter 10

[1] 10:2 Hebrew *He*

[2] 10:5 Or *calves*

[3] 10:5 Or *has gone into exile*

[4] 10:6 Or *to King Jareb*

[5] 10:6 Or *counsel*

[6] 10:9 Hebrew *the children of injustice*

Footnotes for Hosea, Chapter 11

[1] 11:4 Or *humaneness*; Hebrew *man*

[2] 11:5 Or *surely*

[3] 11:9 Or *into the city*

[4] 11:12 Ch 12:1 in Hebrew

Footnotes for Hosea, Chapter 12

[1] 12:4 Hebrew *him*

Footnotes for Hosea, Chapter 13

[1] 13:6 Hebrew *according to their pasture*

[2] 13:9 Or *I will destroy*

[3] 13:16 Ch 14:1 in Hebrew

Footnotes for Hosea, Chapter 14

[1] 14:2 Septuagint, Syriac *pay the fruit*

[2] 14:7 Hebrew *his*

[3] 14:8 Hebrew *him*

Study Notes

HOSEA—NOTE ON 1:1 The word of the Lord. Cf. 6:5. This kind of introduction, expressing the prophet's divine authority and message source, appears also in Joel 1:1; Mic. 1:1; Zeph. 1:1; Zech. 1:1; Mal. 1:1. Similar statements appear in Amos 1:3; Obad. 1; Jonah 1:1; Hag. 1:2.

HOSEA—NOTE ON 1:2 wife of whoredom. See Introduction: Interpretive Challenges. **children of whoredom.** This points to the future unfaithfulness of their mother. The children were possibly not fathered by Hosea. That Hosea's marriage to Gomer was to depict God's marriage to Israel is clearly set forth and becomes the key to the theme of the book.

HOSEA—NOTE ON 1:4 Jezreel. Meaning "God will scatter" (cf. Zech. 10:9), the name is given to the child so named, as a prediction of judgment (cf. 2 Kings 9:7–10:28). **I will punish the house of Jehu for the blood of Jezreel.** It was at the city of Jezreel where Jehu slaughtered the house of Ahab (cf. 2 Kings 9:7–10:28). **put an end.** Looks forward to the exile of Israel to Assyria in 722 B.C., from which she never returned.

HOSEA—NOTE ON 1:5 break the bow. The bow was a common euphemism denoting military strength, the principal instrument of warfare in Israel. Fulfillment came in 722 B.C. when Assyria invaded. **the Valley of Jezreel.** Jezreel, called Esdraelon, extends 10 miles in breadth from the Jordan to the Mediterranean Sea, near Carmel; it was the great battlefield (see Rev. 16:14–16) adjoining the Valley of Megiddo, which will become an avenue of blessing (cf. Hos. 1:11) when Christ returns in triumph.

HOSEA—NOTE ON 1:6 No Mercy. Lit., "not pitied," this daughter is named to symbolize God bringing judgment on Israel, no longer extending his favor toward them.

HOSEA—NOTE ON 1:7 I will have mercy on . . . Judah. God chose to intervene on behalf of Hezekiah when Jerusalem was besieged at the hands of the Assyrians in 701 B.C. (cf. 2 Kings 19; Isa. 37).

HOSEA—NOTE ON 1:9 **Not My People.** The name symbolizes God’s rejection of Israel. **I am not your God.** Lit., “I am no longer ‘I am’ to you.” The phrase gives the breaking of the covenant, a kind of divorce formula, in contrast to the covenant or marriage formula “i am who i am” given in Ex. 3:14.

HOSEA—NOTE ON 1:10–2:1 In spite of the waywardness of Israel, God preserved a remnant for himself from both Israel and Judah. Speaking of millennial blessings, God promised national increase (cf. Isa. 54:1), national conversion and reunion (cf. Ezek. 37:15–23), national leadership (Hos. 3:5), and national restoration (2:23).

HOSEA—NOTE ON 1:10 **number.** A reaffirmation of the Abrahamic Covenant, not to be fulfilled in this generation but in the future (cf. Gen. 22:17). **not my people.** Quoted by Paul in Rom. 9:26.

HOSEA—NOTE ON 1:11 **one head.** Refers to Messiah (cf. 3:5). **day of Jezreel.** Here used positively in the sense of divine blessing (cf. 2:22).

God’s Lovingkindness to Israel

God’s Lovingkindness to Israel		
HOSEA and GOMER		**GOD and ISRAEL**
BETROTHAL	Hos. 1:2	Assumed; Jer. 2:2; Ezek. 16:8
ONE FLESH	Hos. 1:3	Assumed; Jer. 3:1; Ezek. 16:9–14
ADULTERY	Hos. 2:2; 3:1	Hos. 2:5; 4:12; Jer. 3:6; 5:7; Ezek. 16:15–34
DIVORCE	Hos. 3:1	Hos. 2:2; Jer. 3:8–10, 20; Ezek. 16:35–59
REMARRIAGE	Hos. 3:3–5	Hos. 1:10–11; 2:14–23; 14:4–9; Jer. 3:22–4:2; Ezek. 16:60–63
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HOSEA—NOTE ON 2:2 **Plead with your mother.** Although the language is applicable to Gomer, it depicts a courtroom scene in which the Lord, as the plaintiff, brings charges against the defendant. Individual Israelites, depicted as the children, are commanded to bring charges against their mother, Israel as a nation. The physical immorality of Gomer pictures the spiritual idolatry of Israel.

HOSEA—NOTE ON 2:5 **I will go.** Lit., “let me go,” it denotes strong desire and bent. Israel attributed her prosperity to the idols of her heathen neighbors, her “lovers” (cf. vv. 7, 10, 12). She would not be deterred from pursuing them.

HOSEA—NOTE ON 2:8–13 God withheld rain and productivity to show Israel that the Canaanite god Baal was not the god of rain and fertility.

HOSEA—NOTE ON 2:8 **used for Baal.** Baal (the Phoenician sun-god) worship, already present during the time of the judges (cf. Judg. 2:17; 3:3; 8:33), became established in Israel when King Ahab married Jezebel, who attempted to obliterate Israelite worship of the true God (cf. 1 Kings 19). Offerings to Baal actually came from God’s dowry to Israel (cf. Ezek. 16:10–14).

HOSEA—NOTE ON 2:10 **I will uncover her lewdness.** God pledged to expose Israel’s wickedness. The phrase is linked to being taken forcibly into captivity in Ezek. 16:37–40. **her lovers.** The idols were personified as if they could see, though they could offer no help.

HOSEA—NOTE ON 2:11 **feasts.** Ever since the exodus from Egypt, Israel had intermingled the worship of the Lord with the worship of false gods (cf. Amos 5:26; Acts 7:43).

HOSEA—NOTE ON 2:13 **forgot me.** Cf. 2 Kings 17:7–18 for a detailed description of what their abandonment of God involved.

HOSEA—NOTE ON 2:14 **speak tenderly to her.** The phrase was used of wooing (Gen. 34:3; Judg. 19:3; Ruth 2:13). God will restore Israel to himself.

HOSEA—NOTE ON 2:15 **Valley of Achor.** Lit., “valley of Trouble,” near Jericho where Achan and his family were judged (Josh. 7:24). This reference alerts Israel that her discipline and judgment would not last forever because there is a “door of hope.”

HOSEA—NOTE ON 2:16 **My Husband . . . My Baal.** The former (“husband”) denotes affection and intimacy, while the latter (lit., “master”) speaks of rulership.

HOSEA—NOTE ON 2:17 In v. 13, Israel forgot her true God; God said she would forget her false gods. What the outward conformity to the Mosaic Covenant could not do, God does through a new, regenerated heart in the New Covenant (Jer. 31:31–34; Zech. 13:1–2).

HOSEA—NOTE ON 2:18 **a covenant.** This depicts a millennial scene (cf. Isa. 2:4; 11:6–9; Mic. 4:3) when God's people become subject to God and creation becomes subject to them.

HOSEA—NOTE ON 2:19–20 **I will betroth you.** Repeated three times, the term emphasizes the intensity of God's restoring love for the nation. In that day, Israel will no longer be thought of as a prostitute. Israel brings nothing to the marriage; God makes all the promises and provides all the dowry. These verses are recited by every orthodox Jew as he places the phylacteries on his hand and forehead (cf. Deut. 11:18). The regeneration/conversion of the nation is much like that of an individual (cf. 2 Cor. 5:16–19).

HOSEA—NOTE ON 2:22–23 A reversal of circumstances (cf. 1:4, 6, 9).

HOSEA—NOTE ON 2:22 **Jezreel.** As in 1:11, used here in the positive sense of scattering seed to sow it.

HOSEA—NOTE ON 2:23 Quoted by Paul in Rom. 9:25.

HOSEA—NOTE ON 3:1 **Go again, love.** Having been previously separated, Hosea was commanded to pursue his estranged wife Gomer (cf. Introduction: Interpretive Challenges), thereby illustrating God's unquenchable love for faithless Israel. **cakes of raisins.** Eaten as a part of special occasions (cf. 2 Sam. 6:19), they may have been used in idolatrous ceremonies, possibly as an aphrodisiac (cf. Song 2:5).

HOSEA—NOTE ON 3:2 **bought her.** Probably from a slave auction, Hosea purchased Gomer for 15 shekels of silver and one and a half homers of barley. Together, the total may have equaled 30 pieces of silver, the price paid for a common slave (cf. Ex. 21:32). Barley was the offering of one accused of adultery (Num. 5:15).

HOSEA—NOTE ON 3:3–5 Gomer would not be allowed conjugal relations for "many days," with any man, including Hosea. As a further element of the picture of God's dealings with his covenant people during the present age, Israel would exist without her existing political and religious (both true and false) relations until Messiah returns at the second advent to set up his millennial reign (cf. Ezek. 40–48; Zech. 12–14).

HOSEA—NOTE ON 3:4 without ephod or household gods. Idolatrous items of priestly clothing and objects of worship.

HOSEA—NOTE ON 3:5 David. Cf. 1:11. This must refer to Messiah during the millennium, as "in the last days" specifies (cf. Isa. 55:3–4; Jer. 30:9; Ezek. 34:23–24; 37:24–25). The Jews did not seek after Christ at his first advent. This reference has the Davidic Covenant as its background (cf. 2 Sam. 7:12–17; Ps. 39; 132).

HOSEA—NOTE ON 4:1 the Lord has a controversy. Turning from the analogy of his own marriage, the prophet made the judicial charge in God's indictment against Israel.

HOSEA—NOTE ON 4:2 Notice the many infractions of the Ten Commandments (cf. Ex. 20:3–17).

HOSEA—NOTE ON 4:3 Sin plays havoc with lower creation and nature (cf. Joel 1:17–20; Rom. 8:19–22).

HOSEA—NOTE ON 4:4 let none accuse. Rationalizing and denying their wrongs, the people protested their innocence, like those who would not humbly accept the decision of the priests (cf. Deut. 17:8–13).

HOSEA—NOTE ON 4:5 your mother. The Israelite nation of which the people are the children (cf. 2:2).

HOSEA—NOTE ON 4:6 reject you from being a priest. Having rejected the Lord's instruction, Israel could no longer serve as his priest to the nations (cf. Ex. 19:6; James 3:1).

HOSEA—NOTE ON 4:7–10 Their position of power and glory, abused in succeeding generations by the eating of the sin offerings, would be turned to shame. Being no different from the people, the priests, who should have been faithful, would share their punishment (cf. Isa. 24:1–3).

HOSEA—NOTE ON 4:11 Here is a moral truth applicable to all people and times. Verses 12–13 are illustrations of the enslavement in Israel.

HOSEA—NOTE ON 4:12 **spirit of whoredom.** A prevailing mindset and inclination to worldly spiritual immorality, i.e., idolatry (cf. 5:4).

HOSEA—NOTE ON 4:13 Bereft of righteous teaching and understanding, they sacrificed to idols. Hilltops and groves of trees were favorite places for idolatrous worship (cf. Deut. 12:2; Jer. 2:20; Ezek. 6:13), including religious prostitution.

HOSEA—NOTE ON 4:14 Although all who sin will be judged, God forbade punishing the adulteresses alone and leaving the men who patronized them to go free. The heaviest punishment would not be on the women who sin, but the fathers and husbands who set such a bad example by their engagement with prostitutes. **without understanding.** Cf. 4:6.

HOSEA—NOTE ON 4:15 **Gilgal.** Between Jordan and Jericho in the area of Samaria, this was once a holy place to God (Josh. 5:10–15; 1 Sam. 10:8; 15:21), afterward desecrated by idol worship (cf. Hos. 9:15; 12:11; Amos 4:4; 5:5). **Beth-aven.** Judah was to stay away from Israel's centers of false worship, including Beth-aven ("house of wickedness/deceit"). This was a deliberate substitution for the name Bethel ("house of God"), once sacred to God (Gen. 28:17, 19), but made by Jeroboam a place to worship calves (cf.1 Kings 12:28–33; 13:1; Jer. 48:13; Amos 3:14; 7:13).

HOSEA—NOTE ON 4:16 Because Israel was like a stubborn calf, God no longer attempted to corral her, abandoning her as a lamb in a vast wilderness.

HOSEA—NOTE ON 4:17 **Ephraim . . . leave him alone.** As the largest and most influential of the northern 10 tribes, Ephraim's name was often used as representative of the northern nation. This was an expression of God's wrath of abandonment. When sinners reject him and are bent on fulfilling their wicked purposes, God removes restraining grace and turns them over to the results of their own perverse choices. This kind of wrath is that in Rom. 1:18–32 (cf. Judg. 10:13; 2 Chron. 15:2; 24:20; Ps. 81:11–12).

HOSEA—NOTE ON 5:1 Hosea addressed the priests, the people, and the royal family; the three imperatives demand attention. The religious and civil leaders had entrapped the people (cf. 6:9; 7:7). **Mizpah . . . Tabor.** Mizpah of Gilead, lying east of the Jordan (Judg. 10:17; 11:29), and Tabor, southwest of the Sea of Galilee, were likely places for false worship.

HOSEA—NOTE ON 5:5 **pride of Israel testifies to his face.** Israel's pride in idolatry provided self-incrimination (cf. 7:10).

HOSEA—NOTE ON 5:6–7 Her religious sacrifices and monthly festivals no longer brought divine favor, only judgment. God "has withdrawn from them." *See note on 4:17*.

HOSEA—NOTE ON 5:8 The enemy was already upon them and thus her watchmen were to sound the alarm (cf. Num. 10:9). **Gibeah . . . Ramah.** Located on Judah's northern border with Israel. **Beth-aven.** (Bethel) situated in southern Israel (cf. Hos. 4:15). All three were strategic defense cities. **Benjamin.** Used to refer to the whole southern kingdom.

HOSEA—NOTE ON 5:10 **move the landmark.** Boundaries, marked by stones, could be easily moved at night. Moving them was tantamount to stealing land from a neighbor (cf. Deut. 19:14; 27:17; Prov. 22:28; 23:10). Worse, Israel's leaders were moving spiritual lines established by God (cf. Hos. 5:11).

HOSEA—NOTE ON 5:12 **moth . . . dry rot.** God will be destructive to Israel.

HOSEA—NOTE ON 5:13 **great king.** "Jareb" (see esv footnote) means "warrior" and refers to the king of Assyria, to whom Israel (cf. 2 Kings 15:19–20) and later Judah (cf. 2 Kings 16:5–9) turned for help.

HOSEA—NOTE ON 5:14–15 Foreign assistance would be of no value, since the Lord was orchestrating punishment at the hands of the Assyrians. he would remove himself until “they acknowledge their guilt” and “seek my face” (cf. 3:5).

HOSEA—NOTE ON 6:1–3 Coming with the beginning of Christ’s millennial reign (cf. Zech. 12:10–13:1; Isa. 43:1–6), Hosea records Israel’s future words of repentance (cf. Hos. 5:15).

HOSEA—NOTE ON 6:2 **After two days . . . on the third day.** Not a reference to the resurrection of Christ (illness, not death, is in the context), but to the quickness of healing and restoration (cf. the quickness with which the dry bones of Ezek. 37 respond). Numbers are used similarly elsewhere (e.g., Job 5:19; Prov. 6:16; 30:15, 18; Amos 1:3).

HOSEA—NOTE ON 6:4–7 Because Israel’s commitment to the Lord was fleeting and superficial, he had to send prophets with stern words (vv. 4–5), calling for a covenantal loyalty befitting a marriage relationship (v. 6). But they violated the marriage vows (v. 7).

HOSEA—NOTE ON 6:6 **I desire steadfast love and not sacrifice.** Cf. Matt. 9:13 and 12:7.

HOSEA—NOTE ON 6:7 **Adam . . . covenant.** A reference to the Mosaic Covenant (cf. 8:1; Ex. 19:5–6).

HOSEA—NOTE ON 6:11 Lest Judah feel smug at her neighbor’s demise, the prophet reminds them that they have a day of reckoning awaiting them (cf. Jer. 51:13; Joel 2:1–3).

HOSEA—NOTE ON 7:1 **Samaria.** As the capital, Samaria represents the northern kingdom.

HOSEA—NOTE ON 7:4–7 The civil leaders’ evil lust burned so passionately all night, that the prophet repeatedly described it like a consuming oven (cf. vv. 4, 6–7), so hot that the baker could forego stirring the fire during the entire night and still have adequate heat for baking the next morning.

HOSEA—NOTE ON 7:7 All their kings have fallen. Four of Israel's final six kings were murdered by usurpers.

HOSEA—NOTE ON 7:8–9 At Israel's invitation, foreign nations made debilitating inroads into her national and religious life. This intrusion was making her like "a cake not turned," burned on one side and raw on the other. Payment for this foreign assistance would "devour" her strength (v. 9) and make her old and feeble without noticing it.

HOSEA—NOTE ON 7:11–12 Like a dove, reputed to lack good sense (cf. Matt. 10:16), so Israel had sought assistance from Egypt and Assyria, rather than from the Lord, who would ultimately trap her (cf. Hos. 8:9–10).

HOSEA—NOTE ON 7:13 would redeem them. From Egypt and their other enemies.

HOSEA—NOTE ON 7:14 wail upon their beds . . . gash themselves. The former phrase may speak of appeals to pagan fertility gods upon beds of sacred prostitution, while the latter harkens to Elijah's encounter with the prophets of Baal on Mount Carmel (cf. 1 Kings 18:28).

HOSEA—NOTE ON 8:1 like a vulture. Assyria was ready to descend quickly upon Israel to devour her (cf. Deut. 28:49). **transgressed my covenant.** *See note on Hos. 6:7.*

HOSEA—NOTE ON 8:2 we . . . know you. Israel's syncretistic worship wherein she practiced idolatry while crying out to God.

HOSEA—NOTE ON 8:5 I have spurned your calf. Calf worship was the national religion of the northern kingdom (cf. 1 Kings 12:25–33; Ex. 32).

HOSEA—NOTE ON 8:7 sow the wind . . . reap the whirlwind. This indicates the escalating uselessness of all their false religion.

HOSEA—NOTE ON 8:9 they have gone up to Assyria. As the context notes, this is not a reference to the captivity, but to the alliance she made with Assyria. "A wild donkey," Israel has stubbornly pursued foreign assistance rather than depending on the Lord.

HOSEA—NOTE ON 8:12 Israel has been duly warned; she is without excuse (cf. 6:7; 8:1).

HOSEA—NOTE ON 8:13 **shall return to Egypt.** Recalling the place of Israel's former bondage, Hosea reminds them that Assyria will be their future "Egypt" (cf. 9:3; 11:5; Deut. 28:68). A few Judean refugees actually did go to Egypt (cf. 2 Kings 25:26). Isaiah used "Sodom" in a similar representative fashion (Isa. 1:9–10).

HOSEA—NOTE ON 8:14 **Judah . . . fortified cities.** Though less idolatrous than Israel, Judah showed lack of trust in God by trusting more in fortifications. Instead of drawing near to God, Judah multiplied human defenses (cf. Isa. 22:8; Jer. 5:17).

HOSEA—NOTE ON 9:1–17 Hosea enumerates the features of the Lord's banishment to Assyria: loss of joy (vv. 1–2); exile (vv. 3–6); loss of spiritual discernment (vv. 7–9); declining birth rate (vv. 10–16); and abandonment by God (v. 17).

HOSEA—NOTE ON 9:1–2 **threshing floor . . . wine vat.** These were the very places where sacred prostitution took place in an attempt to cause Baal to bring prosperity.

HOSEA—NOTE ON 9:3 **the land of the Lord.** Cf. Lev. 25:23. **Egypt.** *See note on 8:13* (cf. 11:5).

HOSEA—NOTE ON 9:4 **mourners' bread . . . defiled.** Food eaten on the occasion of mourning was considered unclean, defiling anyone eating it (cf. Deut. 26:12–15).

HOSEA—NOTE ON 9:6 **Memphis.** An ancient capital of Egypt known for its tombs and pyramids.

HOSEA—NOTE ON 9:7–8 The prophets were God's inspired messengers and watchmen (cf. Ezek. 3:17; 33:1–7), yet Israel considered them fools and madmen.

HOSEA—NOTE ON 9:9 Gibeah. Cf. 10:9. Israel's sin is likened to the gross evil of the men of Gibeah, a reference to their heinous rape of the concubine (Judg. 19:22–25), an infamous and unforgettable crime (cf. Judg. 19:30).

HOSEA—NOTE ON 9:10 grapes in the wilderness. A rare and refreshing find (cf. Deut. 32:10). **Baal-peor.** Prior to entering the Promised Land, Israel fell into worship of Baal at Baal-peor (Num. 25:3–18).

HOSEA—NOTE ON 9:11–14 Reminiscent of the imprecatory psalms, Hosea prayed that God's blessing would be withdrawn, in the figure of withholding children, the ultimate earthly blessing.

HOSEA—NOTE ON 9:15 Gilgal. As a center of idol worship (cf. 4:15), the place was representative of Israel's spiritual adultery; therefore he had rejected them from intimate fellowship.

HOSEA—NOTE ON 9:17 wanderers. God promised global dispersion for disobedience (cf. Lev. 26:33; Deut. 28:64–65).

HOSEA—NOTE ON 10:1 Agricultural prosperity had resulted in spiritual corruption (cf. Ezek. 16:10–19).

HOSEA—NOTE ON 10:3–4 The last five kings of Israel were usurpers. Impotent and unworthy of respect, they were incapable of enforcing the laws of the land.

HOSEA—NOTE ON 10:5 the calf of Beth-aven. *See notes on 4:15 and 8:5.*

HOSEA—NOTE ON 10:8 Cover us . . . Fall on us. The captivity would be so severe that the people would pray for the mountains and hills to fall on them, similar to the last days (cf. Luke 23:30; Rev. 6:16).

HOSEA—NOTE ON 10:10 double iniquity. Israel would receive a double portion of judgment for her multiplied iniquity (cf. Isa. 40:2; Jer. 16:18).

HOSEA—NOTE ON 10:11 a trained calf that loved to thresh. This was a far easier work than plowing, since cattle were not bound together under a yoke, but tread on the grain singly and were free to eat some of it, as the law required that they be unmuzzled (Deut. 25:4; 1 Cor. 9:9).

HOSEA—NOTE ON 10:14 Shalman destroyed Beth-arbel. Shalman was probably Shalmaneser V, king of Assyria (727–722 B.C.), who played a role in Israel's demise (cf. 2 Kings 17:3–6). Although the location of Beth-arbel is uncertain, the memory of the heinous crimes committed there was vividly etched into their minds.

HOSEA—NOTE ON 10:15 king. Hoshea, c. 732–722 B.C.

HOSEA—NOTE ON 11:1 In tender words reminiscent of the exodus from Egypt (cf. Ex. 4:22–23), the Lord reassured Israel of his intense love for her. His compassion for her was aroused (cf. Isa. 12:1; 40:1–2; 49:13; Jer. 31:10–14; Zech. 1:12–17). See Matt. 2:15 for Matthew's analogical use of this verse in relationship to Jesus Christ.

HOSEA—NOTE ON 11:3–4 The Lord's endearing word pictures are reflected in Ezekiel's touching descriptions of Israel's early years (cf. Ezek. 16).

HOSEA—NOTE ON 11:5 shall not return to . . . Egypt. *See note on 8:13.*

HOSEA—NOTE ON 11:5–7 In spite of his tender care, Israel was ungrateful, demanding punishment (cf. Rom. 1:21).

HOSEA—NOTE ON 11:7 turning. *See note on Prov. 14:14.*

HOSEA—NOTE ON 11:8 Admah . . . Zeboiim. Because of the Lord's great love for Ephraim, it was painful to punish her as he did these two cities, which were destroyed with Sodom and Gomorrah (cf. Gen. 10:19; 19:23–25; Deut. 29:23).

HOSEA—NOTE ON 11:9 I will not again destroy Ephraim. The destruction referred to that inflicted by Assyrian King Tiglath-pileser, who deprived Israel of Gilead, Galilee, and Naphtali (2 Kings 15:29). Ultimately, it referred to the promise that after the long dispersion God would, in mercy, restore his people in the kingdom, never to be destroyed again.

HOSEA—NOTE ON 11:10 will roar like a lion. Though the Lord would, as a lion, roar against Israel in judgment (cf. Amos 1:2), he would also roar for the purpose of calling, protecting, and blessing (cf. Joel 3:16). **from the west.** Returns from Assyrian and Babylonian captivities were from the east. This undoubtedly has reference to his return at the second advent to set up the millennial kingdom (cf. Isa. 11:11–12), when he calls Israel from their dispersion and reverses the judgment of Hos. 9:17.

HOSEA—NOTE ON 12:1 Israel's attempted alliances with heathen neighbors were of no worth. This prophecy was delivered at about the time of Israel's seeking the aid of the Egyptian king.

HOSEA—NOTE ON 12:2 Jacob. Frequently used interchangeably with "Israel" (cf. 10:11; Gen. 32:28).

HOSEA—NOTE ON 12:3–6 He exhorted them to follow their father Jacob's persevering prayerfulness, which brought God's favor on him. As God is unchanging, he would show the same favor to Jacob's posterity as he did to Jacob, if, like him, they sought God.

HOSEA—NOTE ON 12:7 **merchant.** Because the Canaanites were known as traders, the word “merchant” came to be used synonymously with “Canaanite” (cf. Ezek. 16:29; 17:4; Zeph. 1:11). Though she denied it (Hos. 12:8), Israel had become materialistic, filled with greed, and fond of dishonest gain.

HOSEA—NOTE ON 12:9 At the annual Feast of Booths, or Tabernacles (Deut. 16:13–15; cf. Num. 29:12–38), Israel dwelt in tents to commemorate her 40 years of wilderness wanderings. In captivity, she would be forced to live in them permanently.

HOSEA—NOTE ON 12:10 **I spoke.** Here is an aggravation of their guilt, that it was not through ignorance that they sinned, but in defiance of God’s revealed word.

HOSEA—NOTE ON 12:11 **heaps on the furrows.** As gathered and piled stones would dot a farmer’s field, so Israel multiplied her stone altars across the land. “Gilgal” means “a heap of stones,” so this is a play on words.

HOSEA—NOTE ON 12:12–14 The reference to Jacob’s wanderings to Syria and Israel’s sojourn in Egypt should cause Ephraim to confess her pride, recognize her humble origins, and acknowledge that only by God’s gracious power were they made a nation.

HOSEA—NOTE ON 13:1 **trembling.** When Ephraim, the most powerful tribe, spoke early in Israel’s history, it was with authority and produced fear. **died.** Because of his sins and in spite of being feared, Ephraim died, spiritually and now nationally.

HOSEA—NOTE ON 13:2 **kiss calves!** An act of devotion to their idols (cf. 1 Kings 19:18).

HOSEA—NOTE ON 13:4–6 Having entered into a marriage covenant with the Lord, Israel was to remain faithful to him alone (cf. Ex. 20:2–3); yet she forgot him.

HOSEA—NOTE ON 13:7–8 The lion, leopard, and bear are all native to Israel. Her protector would now become to her as a wild beast, tearing and devouring (cf. Lev. 26:21–22; Deut. 32:24; Ezek. 14:21).

HOSEA—NOTE ON 13:12 bound up . . . kept in store. Israel's sins are all well-documented and safely preserved for the day of reckoning (cf. 7:2; Deut. 32:34–35; Job 14:17).

HOSEA—NOTE ON 13:13 at the opening of the womb. This refers to the birth canal. Employing this figure of giving birth, the Lord likens Ephraim to an unwise child, unwilling to move through to birth. By long deferring a "new birth" with repentance, the nation was like a child remaining in the canal dangerously long and risking death (cf. 2 Kings 19:3; Isa. 37:3; 66:9).

HOSEA—NOTE ON 13:14 Placing the strong affirmation of deliverance so abruptly after a denunciation intensified the wonder of his unrequited love (cf. 11:8–9; Lev. 26:44). This can apply to God's restoration of Israel from Assyria, and in future times from all the lands of the dispersion, preserving them and bringing them back to their land for the kingdom of Messiah (Ezek. 37). It also speaks of the time of personal resurrection as in Dan. 12:2–3. Repentant Israelites will be restored to the land and even raised from death to glory. Paul uses this text in 1 Cor. 15:55 (quoting the LXX) to celebrate the future resurrection of the church. The Messiah's great victory over death and the grave is the firstfruits of the full harvest to come, when all believers will likewise experience the power of his resurrection.

HOSEA—NOTE ON 13:15 east wind. Refers to Assyria.

HOSEA—NOTE ON 13:16 The shocking atrocities mentioned were in keeping with brutalities characteristic of the Assyrians (cf. 2 Kings 17:5; Isa. 13:6; Amos 1:13; Nah. 3:10).

HOSEA—NOTE ON 14:1–2 Israel was invited to return, bringing words of repentance accompanied with obedience, repaying God's gracious acceptance of them with "vows of our lips."

HOSEA—NOTE ON 14:3 orphan. God repeatedly demanded mercy for the orphan (cf. Ex. 22:22; Deut. 10:18); consequently, Israel could expect to receive his compassion (cf. Luke 15:17–20).

HOSEA—NOTE ON 14:4–8 The ultimate fulfillment of these blessings must be millennial, since Israel has not repented and will not do so in the manner of vv. 2–3 until the end of the great tribulation (cf. Zech. 12:10–13:1). The Lord's love is beautifully presented in metaphors taken from the lily, the cedars of Lebanon, and the olive tree.

HOSEA—NOTE ON 14:4 **apostasy.** *See note on Prov. 14:14*.

HOSEA—NOTE ON 14:7 **fame . . . like the wine of Lebanon.** Their "fame" (lit., "remembrance") denotes worldwide fame and admiration.

HOSEA—NOTE ON 14:8 The Lord, not idols, will care for Israel. He, not Israel, is the tree providing shelter and prosperity, the "evergreen cypress" from whom her fruitfulness would come.

HOSEA—NOTE ON 14:9 Representative of the theme of the book, Hosea's epilogue concludes the prophecy by presenting the reader with two ways of living (cf. Deut. 30:19–20; Ps. 1). He appeals to all readers to be wise, to choose the Lord's way, for his ways are right (cf. Ps. 107:43; Eccles. 12:13–14).

Joel

Joel 1 • Joel 2 • Joel 3

Introduction to Joel

- Title
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Introduction to Joel

Title

The Greek Septuagint (lxx) and Latin Vulgate (Vulgate) versions follow the Hebrew Masoretic Text (MT), titling this book after Joel the prophet, the recipient of the message from God (1:1). The name means “the Lord is God” and refers to at least a dozen men in the OT. Joel is referred to only once in the NT (Acts 2:16–21).

Author and Date

The author identified himself only as “Joel, the son of Pethuel” (1:1). The prophecy provides little else about the man. Even the name of his father is not mentioned elsewhere in the OT. Although he displayed a profound zeal for the temple sacrifices (1:9; 2:13–16), his familiarity with pastoral and agricultural life and his separation from the priests (1:13–14; 2:17) suggest he was not a Levite. Extrabiblical tradition records that he was from the tribe of Reuben, from the town of Bethom or Beth-haram, located northeast of the Dead Sea on the border of Reuben and Gad. The context of the prophecy, however, hints that he was a Judean from the Jerusalem vicinity, since the tone of a stranger is absent.

Dating the book relies solely on canonical position, historical allusions, and linguistic elements. Because of: 1) the lack of any mention of later world powers (Assyria, Babylon, or Persia); 2) the fact that Joel’s style is like that of Hosea and Amos rather than of the postexilic prophets; and 3) the verbal parallels with other early prophets (Joel 3:16/Amos 1:2; Joel 3:18/Amos 9:13), a late ninth-century-B.C. date, during the reign of Joash (c. 835–796 B.C.), seems most convincing. Nevertheless, while the date of the book cannot be known with certainty, the impact on its interpretation is minimal. The message of Joel is timeless, forming doctrine that could be repeated and applied in any age.

Background and Setting

Tyre, Sidon, and Philistia had made frequent military incursions into Israel (3:2ff.). An extended drought and massive invasion of locusts had stripped every green thing from the land and brought severe economic devastation (1:7–20), leaving the southern kingdom weak. This physical disaster gives Joel the illustration for God’s judgment. As the locusts were a judgment on sin, God’s future judgments during the day of the Lord will far exceed them. In that day, God will judge his enemies and bless the faithful. No mention is made of specific sins, nor is Judah rebuked for idolatry. Yet, possibly due to a calloused indifference, the prophet calls them to a bona fide repentance, admonishing them to “rend your hearts and not your garments” (2:13).

Historical and Theological Themes

The theme of Joel is the day of the Lord. It permeates all parts of Joel's message, making it the most sustained treatment in the entire OT (1:15; 2:1, 11, 31; 3:14). The phrase is employed 19 times by eight different OT authors (Isa. 2:12; 13:6–9; Ezek. 13:5; 30:3; Joel 1:15; 2:1, 11, 31; 3:14; Amos 5:18 [2x], 20; Obad. 15; Zeph. 1:7, 14 [2x]; Zech. 14:1; Mal. 4:5). The phrase does not have reference to a chronological time period, but to a general period of wrath and judgment uniquely belonging to the Lord. It is exclusively the day that unveils his character—mighty, powerful, and holy, thus terrifying his enemies. The day of the Lord does not always refer to an eschatological event; on occasion it has a near historical fulfillment, as seen in Ezek. 13:5, where it speaks of the Babylonian conquest and destruction of Jerusalem. As is common in prophecy, the near fulfillment is a historic event upon which to comprehend the more distant, eschatological fulfillment.

The day of the Lord is frequently associated with seismic disturbances (e.g., 2:1–11, 31; 3:16), violent weather (Ezek. 13:5ff.), clouds and thick darkness (e.g., Joel 2:2; Zeph. 1:7ff.), cosmic upheaval (Joel 2:3, 30), and as a "great and very awesome" (2:11) day that would come as "destruction from the Almighty" (1:15). The latter half of Joel depicts time immediately prior to and subsequent to the day of the Lord in terms of promise and hope. There will be a pouring out of the Spirit on all flesh, accompanied by prophetic utterances, dreams, visions (2:28–29), as well as the coming of Elijah, an epiphany bringing restoration and hope (Mal. 4:5–6). As a result of the day of the Lord there will be physical blessings, fruitfulness, and prosperity (Joel 2:21ff.; 3:16–21). It is a day when judgment is poured out on sinners that subsequently leads to blessings on the penitent, and reaffirmation of God's covenant with his people. *See note on 1 Thess. 5:2*.

Interpretive Challenges

It is preferable to view ch. 1 as describing an actual invasion of locusts that devastated the land. In ch. 2, a new level of description meets the interpreter. Here the prophet is projecting something beyond the locust plague of ch. 1, elevating the level of description to new heights, with increased intensity that is focused on the plague and the immediate necessity for true repentance. The prophet's choice of similes, such as "like the appearance of horses" (2:4) and "like warriors" (2:7), suggests that he is still using the actual locusts to illustrate an invasion that can only be the massive overtaking of the final day of the Lord.

A second issue confronting the interpreter is Peter's quotation from Joel 2:28–32 in Acts 2:16–21. Some have viewed the phenomena of Acts 2 and the destruction of Jerusalem in A.D. 70 as the fulfillment of the Joel passage, while others have reserved its fulfillment to the final day of the Lord only—but clearly Joel is referring to the final terrible day of the Lord. The pouring out of the Holy Spirit at Pentecost was not a fulfillment, but a preview and sample of the Spirit's power and work to be released fully and finally in the Messiah's kingdom after the day of the Lord. *See note on Acts 2:16–21*.

Outline

Following 1:1, the contents of the book are arranged under three basic categories. In the first section (1:2–20) the prophet describes the contemporary day of the Lord. The land is suffering massive devastation caused by a locust plague and drought. The details of the calamity (1:2–12) are followed by a summons to communal penitence and reformation (1:13–20).

The second section (2:1–17) provides a transition from the historical plague of locusts described in ch. 1 to the eschatological day of the Lord in 2:18–3:21. Employing the contemporary infestation of locusts as a backdrop, the prophet, with an increased level of intensity, paints a vivid and forceful picture of the impending visitation of the Lord (2:1–11) and, with powerful and explicit terminology, tenaciously renews the appeal for repentance (2:12–17).

In the third section (2:18–3:21), the Lord speaks directly, assuring his people of his presence among them (2:27; 3:17, 21). This portion of the book assumes that the repentance solicited (2:12–17) had occurred and describes the Lord's zealous response (2:18–19a) to their prayer. Joel 2:18–20 forms the transition in the message from lamentation and woe to divine assurances of God's presence and the reversal of the calamities, with 2:19b–20 introducing the essence and nature of that reversal. The Lord then gives three promises to assure the penitents of his presence: material restoration through the divine healing of their land (2:21–27), spiritual restoration through the divine outpouring of his Spirit (2:28–32), and national restoration through the divine judgment on the unrighteous (3:1–21).

- I. Day of the Lord Experienced: Historical (1:1–20)
    - A. Source of the Message (1:1)
    - B. Command to Contemplate the Devastation (1:2–4)
    - C. Completeness of the Devastation (1:5–12)
    - D. Call to Repent in Light of the Devastation (1:13–20)
- II. Day of the Lord Illustrated: Transitional (2:1–17)

  - A. Alarm Sounds (2:1)
  - B. Army Invades (2:2–11)
  - C. Admonition to Repent (2:12–17)
- III. Day of the Lord Described: Eschatological (2:18–3:21)
  - A. Introduction (2:18–20)
  - B. Material Restoration (2:21–27)
  - C. Spiritual Restoration (2:28–32)
  - D. National Restoration (3:1–21)

Joel

JOEL **1** †The word of the LORD that came to Joel, the son of Pethuel:

An Invasion of Locusts

[2]††Hear this, you elders;
give ear, all inhabitants of the land!
Has such a thing happened in your days,
or in the days of your fathers?
[3]†Tell your children of it,
and let your children tell their children,
and their children to another generation.
[4]†What the cutting locust left,
the swarming locust has eaten.
What the swarming locust left,
the hopping locust has eaten,
and what the hopping locust left,
the destroying locust has eaten.
[5]††Awake, you drunkards, and weep,
and wail, all you drinkers of wine,
because of the sweet wine,
for it is cut off from your mouth.
[6]††For a nation has come up against my land,
powerful and beyond number;
its teeth are lions' teeth,
and it has the fangs of a lioness.
[7]It has laid waste my vine
and splintered my fig tree;
it has stripped off their bark and thrown it down;
their branches are made white.
[8]††Lament like a virgin [1] wearing sackcloth
for the bridegroom of her youth.
[9]†The grain offering and the drink offering are cut off
from the house of the LORD.

The priests mourn,
the ministers of the LORD.
[10]The fields are destroyed,
the ground mourns,
because the grain is destroyed,
the wine dries up,
the oil languishes.
[11]†Be ashamed, [2] O tillers of the soil;
wail, O vinedressers,
for the wheat and the barley,
because the harvest of the field has perished.
[12]†The vine dries up;
the fig tree languishes.
Pomegranate, palm, and apple,
all the trees of the field are dried up,
and gladness dries up
from the children of man.

A Call to Repentance

[13]Put on sackcloth and lament, O priests;
wail, O ministers of the altar.
Go in, pass the night in sackcloth,
O ministers of my God!
Because grain offering and drink offering
are withheld from the house of your God.
[14]†Consecrate a fast;
call a solemn assembly.
Gather the elders
and all the inhabitants of the land
to the house of the LORD your God,
and cry out to the LORD.
[15]†Alas for the day!
For the day of the LORD is near,
and as destruction from the Almighty [3] it comes.
[16]Is not the food cut off
before our eyes,

joy and gladness
from the house of our God?
17‡The seed shrivels under the clods; [4]
the storehouses are desolate;
the granaries are torn down
because the grain has dried up.
18How the beasts groan!
The herds of cattle are perplexed
because there is no pasture for them;
even the flocks of sheep suffer. [5]
19†To you, O Lord, I call.
For fire has devoured
the pastures of the wilderness,
and flame has burned
all the trees of the field.
20Even the beasts of the field pant for you
because the water brooks are dried up,
and fire has devoured
the pastures of the wilderness.

The Day of the LORD

JOEL **2** ‡†Blow a trumpet in Zion;
sound an alarm on my holy mountain!
Let all the inhabitants of the land tremble,
for the day of the LORD is coming; it is near,
[2]‡†a day of darkness and gloom,
a day of clouds and thick darkness!
Like blackness there is spread upon the mountains
a great and powerful people;
their like has never been before,
nor will be again after them
through the years of all generations.
[3]Fire devours before them,
and behind them a flame burns.
The land is like the garden of Eden before them,
but behind them a desolate wilderness,
and nothing escapes them.
[4]‡Their appearance is like the appearance of horses,
and like war horses they run.
[5]As with the rumbling of chariots,
they leap on the tops of the mountains,
like the crackling of a flame of fire
devouring the stubble,
like a powerful army
drawn up for battle.
[6]Before them peoples are in anguish;
all faces grow pale.
[7]Like warriors they charge;
like soldiers they scale the wall.
They march each on his way;
they do not swerve from their paths.
[8]They do not jostle one another;
each marches in his path;
they burst through the weapons

and are not halted.
[9]They leap upon the city,
they run upon the walls,
they climb up into the houses,
they enter through the windows like a thief.
[10]†The earth quakes before them;
the heavens tremble.
The sun and the moon are darkened,
and the stars withdraw their shining.
[11]The LORD utters his voice
before his army,
for his camp is exceedingly great;
he who executes his word is powerful.
For the day of the LORD is great and very awesome;
who can endure it?

Return to the LORD

[12]†“Yet even now,” declares the LORD,
“return to me with all your heart,
with fasting, with weeping, and with mourning;
[13]and rend your hearts and not your garments.”
Return to the LORD your God,
for he is gracious and merciful,
slow to anger, and abounding in steadfast love;
and he relents over disaster.
[14]Who knows whether he will not turn and relent,
and leave a blessing behind him,
a grain offering and a drink offering
for the LORD your God?
[15]Blow the trumpet in Zion;
consecrate a fast;
call a solemn assembly;
[16]†gather the people.
Consecrate the congregation;
assemble the elders;
gather the children,

even nursing infants.
Let the bridegroom leave his room,
and the bride her chamber.
[17]Between the vestibule and the altar
let the priests, the ministers of the LORD, weep
and say, “Spare your people, O LORD,
and make not your heritage a reproach,
a byword among the nations. [1]
Why should they say among the peoples,
‘Where is their God?’”

The LORD Had Pity

[18]‡Then the LORD became jealous for his land
and had pity on his people.
[19]The LORD answered and said to his people,
“Behold, I am sending to you
grain, wine, and oil,
and you will be satisfied;
and I will no more make you
a reproach among the nations.
[20]‡“I will remove the northerner far from you,
and drive him into a parched and desolate land,
his vanguard [2] into the eastern sea,
and his rear guard [3] into the western sea;
the stench and foul smell of him will rise,
for he has done great things.
[21]‡“Fear not, O land;
be glad and rejoice,
for the LORD has done great things!
[22]Fear not, you beasts of the field,
for the pastures of the wilderness are green;
the tree bears its fruit;
the fig tree and vine give their full yield.
[23]‡“Be glad, O children of Zion,
and rejoice in the LORD your God,
for he has given the early rain for your vindication;

he has poured down for you abundant rain,
the early and the latter rain, as before.
[24]“The threshing floors shall be full of grain;
the vats shall overflow with wine and oil.
[25]I will restore to you the years
that the swarming locust has eaten,
the hopper, the destroyer, and the cutter,
my great army, which I sent among you.
[26]“You shall eat in plenty and be satisfied,
and praise the name of the LORD your God,
who has dealt wondrously with you.
And my people shall never again be put to shame.
[27]†You shall know that I am in the midst of Israel,
and that I am the LORD your God and there is none else.
And my people shall never again be put to shame.

The LORD Will Pour Out His Spirit

[28]‡† [4] “And it shall come to pass afterward,
that I will pour out my Spirit on all flesh;
your sons and your daughters shall prophesy,
your old men shall dream dreams,
and your young men shall see visions.
[29]Even on the male and female servants
in those days I will pour out my Spirit.

[30]‡“And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke. [31]The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the LORD comes. [32]†And it shall come to pass that everyone who calls on the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as the LORD has said, and among the survivors shall be those whom the LORD calls.

The LORD Judges the Nations

JOEL **3** ‡ [1] “For behold, in those days and at that time, when I restore the fortunes of Judah and Jerusalem, [2]‡I will gather all the nations and bring them down to the Valley of Jehoshaphat. And I will enter into judgment with them there, on behalf of my people and my heritage Israel, because they have scattered them among the nations and have divided up my land, [3]and have cast lots for my people, and have traded a boy for a prostitute, and have sold a girl for wine and have drunk it.

[4]“What are you to me, O Tyre and Sidon, and all the regions of Philistia? Are you paying me back for something? If you are paying me back, I will return your payment on your own head swiftly and speedily. [5]‡For you have taken my silver and my gold, and have carried my rich treasures into your temples. [2] [6]‡You have sold the people of Judah and Jerusalem to the Greeks in order to remove them far from their own border. [7]‡Behold, I will stir them up from the place to which you have sold them, and I will return your payment on your own head. [8]‡I will sell your sons and your daughters into the hand of the people of Judah, and they will sell them to the Sabeans, to a nation far away, for the LORD has spoken.”

[9]‡Proclaim this among the nations:
Consecrate for war; [3]
  stir up the mighty men.
Let all the men of war draw near;
  let them come up.
[10]Beat your plowshares into swords,
  and your pruning hooks into spears;
  let the weak say, “I am a warrior.”
[11]Hasten and come,
  all you surrounding nations,
  and gather yourselves there.
Bring down your warriors, O LORD.
[12]Let the nations stir themselves up
  and come up to the Valley of Jehoshaphat;
for there I will sit to judge

all the surrounding nations.
[13]Put in the sickle,
for the harvest is ripe.
Go in, tread,
for the winepress is full.
The vats overflow,
for their evil is great.
[14]†Multitudes, multitudes,
in the valley of decision!
For the day of the LORD is near
in the valley of decision.
[15]†The sun and the moon are darkened,
and the stars withdraw their shining.
[16]The LORD roars from Zion,
and utters his voice from Jerusalem,
and the heavens and the earth quake.
But the LORD is a refuge to his people,
a stronghold to the people of Israel.

The Glorious Future of Judah

[17]†“So you shall know that I am the LORD your God,
who dwells in Zion, my holy mountain.
And Jerusalem shall be holy,
and strangers shall never again pass through it.
[18]†“And in that day
the mountains shall drip sweet wine,
and the hills shall flow with milk,
and all the streambeds of Judah
shall flow with water;
and a fountain shall come forth from the house of the LORD
and water the Valley of Shittim.
[19]“Egypt shall become a desolation
and Edom a desolate wilderness,
for the violence done to the people of Judah,
because they have shed innocent blood in their land.
[20]†But Judah shall be inhabited forever,

and Jerusalem to all generations.
[21] I will avenge their blood,
blood I have not avenged, [4]
for the LORD dwells in Zion.”

Footnotes

Footnotes for Joel, Chapter 1

[1] 1:8 Or *young woman*

[2] 1:11 The Hebrew words for *dry up* and *be ashamed* in verses 10-12, 17 sound alike

[3] 1:15 *Destruction* sounds like the Hebrew for *Almighty*

[4] 1:17 The meaning of the Hebrew line is uncertain

[5] 1:18 Or *are made desolate*

Footnotes for Joel, Chapter 2

[1] 2:17 Or *reproach, that the nations should rule over them*

[2] 2:20 Hebrew *face*

[3] 2:20 Hebrew *his end*

[4] 2:28 Ch 3:1 in Hebrew

Footnotes for Joel, Chapter 3

[1] 3:1 Ch 4:1 in Hebrew

[2] 3:5 Or *palaces*

[3] 3:9 Or *Consecrate a war*

[4] 3:21 Or *I will acquit their bloodguilt that I have not acquitted*

Study Notes

JOEL—NOTE ON 1:1 The word of the Lord. This introductory phrase is commonly employed by the prophets to indicate that the message was divinely commissioned. Cf. Hos. 1:1; Mic. 1:1; Zeph. 1:1. Slightly varied forms are found in 1 Sam. 15:10; 2 Sam. 24:11; Jer. 1:2; Ezek. 1:3; Jonah 1:1; Zech. 1:1; Mal. 1:1. **Lord.** A distinctively Israelitish designation for God; the name speaks of intimacy and a relationship bonded metaphorically through the covenant likened to marriage and thus carries special significance to Israel (Ex. 3:14). **Joel.** His name means “the Lord is God.” **Pethuel.** His name means “openheartedness of/toward God” and is the only occurrence of this name in the Bible.

JOEL—NOTE ON 1:2–20 The prophet described the contemporary day of the Lord. The land was suffering massive devastation caused by a locust plague and drought. The details of the calamity (vv. 2–12) are followed by a summons to communal penitence and reformation (vv. 13–20).

JOEL—NOTE ON 1:2 Hear . . . give ear. The gravity of the situation demanded the undivided focus of their senses, emphasizing the need to make a conscious, purposeful decision in the matter. The terminology was commonly used in “lawsuit” passages (cf. Isa. 1:2; Hos. 4:1), intimating that Israel was found guilty and that the present judgment was her “sentence.” **elders . . . all inhabitants.** The former term refers to the civil and religious leaders, who, in light of their position, were exhorted to lead by example the entire population toward repentance.

JOEL—NOTE ON 1:3 Tell . . . children . . . another generation. The pedagogical importance of reciting the Lord’s mighty acts to subsequent generations is heavily underscored by the threefold injunction (cf. Ex. 10:1–6; Deut. 4:9; 6:6–7; 11:19; 32:7; Ps. 78:5–7; 145:4–7; Prov. 4:1ff.).

JOEL—NOTE ON 1:4 locust. The four kinds of locusts refer to their species or their stages of development. Cf. 2:25, where the writer mentions them in different order. The total destruction caused by their voracious appetites demands repentance (cf. Deut. 28:38; Isa. 33:4; Amos 7:1).

JOEL—NOTE ON 1:5–12 Total destruction affected all social and economic levels. Affected were the drunkards who delighted in the abundance of the vine (vv. 5–7), the priests who utilized the produce in the offerings (vv. 8–10), and the farmers who planted, cultivated, and reaped the harvest (vv. 11–12). As if building toward a crescendo, the prophet noted in the first stanza that the luxuries of life were withdrawn. In the second, the elements needed to worship were interrupted. In the third, the essentials for living were snatched away. To lose the enjoyment of wine was one thing; to no longer be able to outwardly worship God was another; but to have nothing to eat was the sentence of death!

JOEL—NOTE ON 1:5 Awake . . . weep . . . wail. The drunkards were to awaken to the realization that their wine would be no more. They were to weep bitterly and to wail. The severity of the devastation called for public, communal mourning. **sweet wine.** The term can denote either freshly squeezed grape juice or newly fermented wine (cf. Isa. 49:26).

JOEL—NOTE ON 1:6–7 my land . . . vine . . . fig tree. The possessive pronoun refers to the Lord. He is the owner of the land (cf. Lev. 25:23; Num. 36:2; Ezek. 38:16), the vine, and the fig tree (cf. Hos. 2:9). Instead of symbols of prosperity and peace (1 Kings 4:25; Mic. 4:4; Zech. 3:10), the vine and fig tree had become visual reminders of divine judgment.

JOEL—NOTE ON 1:6 a nation. A literal invasion of locusts pictured the kind of destruction and judgment inflicted by human armies. **lions' teeth.** Joel described these hostile, countless locusts as possessing the "fangs of a lioness," so able were they to devour anything in their path. They are occasionally used as symbolic of violence (Gen. 49:9; Num. 23:24) and of the violent, awesome nature of God's judgment (Isa. 30:6; Hos. 13:8).

JOEL—NOTE ON 1:8–9 The metaphor is significant because the OT speaks of the Lord as the husband of Israel, his wife (Isa. 54:5–8; Jer. 31:32). The covenantal offerings and libations could not be carried out; Israel, the wife of the Lord, was to repent, lest her relationship with the Lord became like that of the young widowed maiden.

JOEL—NOTE ON 1:8 Lament like a virgin. As with the drunkards, the religious leaders were to wail as a young maiden would upon the death of her youthful husband, wherein she exchanged the silky fabric of a wedding dress and the joy of a wedding feast for the scratchy, coarse clothing of goat's hair and the cry of a funeral dirge. The term "virgin" lacks the notion of virginity in many cases (e.g., Est. 2:17; Ezek. 23:3), and when coupled together with the term "bridegroom," points to a young maiden widowed shortly after marriage. **sackcloth.** Fabric generally made of goat's hair, usually black or dark in color (cf. Rev. 6:12), and usually placed on the bare body around the hips (Gen. 37:34; 1 Kings 21:27), leaving the chest free for "beating" (Isa. 32:11–12), was used in the ancient world to depict sorrow and penitence (Neh. 9:1; Isa. 37:1; Matt. 11:21). Because the prophets' message usually dealt with a call to repentance, it became the principal garment worn by prophets (Matt. 3:4; Rev. 11:3).

JOEL—NOTE ON 1:9 grain offering . . . drink offering are cut off. To cut off these offerings, sacrificed each morning and evening (Ex. 29:38–42; Lev. 23:13), was to cut off the people from the covenant. The gravity of the situation was deepened by the fact that it threatened the livelihood of the priests, who were given a portion of most sacrifices.

JOEL—NOTE ON 1:11 Be ashamed, O tillers of the soil. The primary emphasis of the Hebrew term connotes a public disgrace, a physical state to which the guilty party has been forcibly brought.

JOEL—NOTE ON 1:12 all the trees . . . dried up. The picture was bleak, for even the deep roots of the trees could not withstand the torturous treatment administered by the locusts, especially when accompanied by an extended drought. **gladness dries up.** Human joy and delight had departed from all segments of society; none had escaped the grasp of the locusts. The joy that normally accompanied the time of harvest had been replaced with despair.

JOEL—NOTE ON 1:14 Consecrate a fast. The prophet called the priests to take action, first by example (v. 13) and then by proclamation (v. 14). As the official leaders, it was their duty to proclaim a public fast so that the entire nation could repent and petition the Lord to forgive and restore. Here they were admonished to "consecrate" a fast, denoting its urgent, sacred character. **call a solemn assembly.** Directives for calling an assembly, generally for festive purposes (cf. 2 Chron. 7:9; Neh. 8:18), are given in

Num. 10:3. Parallel in thought to “consecrate a fast,” no work was permitted on such days (Lev. 23:36; Num. 29:35; Deut. 16:8).

JOEL—NOTE ON **1:15** **the day of the Lord is near.** See Introduction: Historical and Theological Themes. This is the first occurrence of the theme. Later in the book (2:18ff.; 3:1, 18–21), the day of the Lord (the occasion when God pours out his wrath on man) results in blessing and exoneration for God’s people and judgment toward Gentiles (Isa. 13:6; Ezek. 30:3), but here Joel directs the warning toward his own people. The day of the Lord is speedily approaching; unless sinners repent, dire consequences await them. **destruction from the Almighty.** The Hebrew term “destruction” forms a powerful play on words with the “Almighty.” The notion of invincible strength is foremost; destruction at the hand of omnipotent God is coming.

JOEL—NOTE ON **1:17–18** **seed shrivels . . . beasts groan.** From the spiritual realm to the physical realm, all was in shambles. Though innocent, in judgment even the animals suffered (cf. Rom. 8:18–22) the loss of food.

Day of the Lord

Day of the Lord			
SEVENTEEN EXPLICIT MENTIONS OF “DAY OF THE LORD” IN THE OLD TESTAMENT			
1. Obadiah 15	6. Joel 3:14	11. Isaiah 13:9	16. Ezekiel 30:3
2. Joel 1:15	7. Amos 5:18	12. Zephaniah 1:7	17. Malachi 4:5
3. Joel 2:1	8. Amos 5:18	13. Zephaniah 1:14	
4. Joel 2:11	9. Amos 5:20	14. Zephaniah 1:14	
5. Joel 2:31	10. Isaiah 13:6	15. Ezekiel 13:5	
FOUR EXPLICIT MENTIONS OF “DAY OF THE LORD” IN THE NEW TESTAMENT			
1. Acts 2:20	2. 1 Thessalonians 5:2	3. 2 Thessalonians 2:2	4. 2 Peter 3:10
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JOEL—NOTE ON **1:19** **To you, O Lord, I call.** As the first to call to repentance, the prophet had to be the first to heed the warning. He had to lead by example and motivate the people to respond. In the midst of proclaiming judgment, God’s prophets often led in intercessory prayer for mercy and forgiveness (cf. Ex. 32:11–14; Jer. 42:1–4; Dan. 9:1–19; Amos 7:1–6).

JOEL—NOTE ON 2:1–17 With an increased level of intensity, Joel utilized the metaphor of the locust plague and drought as a backdrop from which to launch an intensified call to repent in view of the coming invasion of Judah and the day of the Lord, present and future.

JOEL—NOTE ON 2:1 **Blow a trumpet.** In the ancient world, horns were used to gather people for special occasions or to warn of danger (Ex. 19:13, 16, 19; 20:18; Num. 10:1–10; Isa. 27:13; Amos 3:6; Zeph. 1:14–16; Zech. 9:14; 1 Thess. 4:16). The term here refers to a ram's horn. **day of the Lord.** *See note on Joel 1:15*.

JOEL—NOTE ON 2:2–11 In dramatic and vivid language, Joel compared the drought and locusts to fire, horses, and an invading army.

JOEL—NOTE ON 2:2 **darkness and gloom . . . clouds and thick darkness!** These features describe the blackness of a locust invasion, so thick that it blots out the sun with its deadly living cloud of insects. Such terms are also often common figures for misery and calamity in the OT (Isa. 8:22; 60:2; Jer. 13:16; Amos 5:18, 20; Zeph. 1:15) and past visitations of the Lord (Ex. 10:12ff.; 19:16–19; 24:16; Deut. 4:12; 5:22–23).

JOEL—NOTE ON 2:4 **Their appearance is like . . . horses.** The resemblance of the locust's head to that of a horse is striking, so much so that the prophet reiterates the word "appearance." Horses were not used for agricultural purposes in ancient times, but were the most feared military equipment (Ex. 15:1ff., 19; Deut. 20:1; Josh. 11:4). The simile continues with "chariots" (Joel 2:5); "like a powerful army" (v. 5); "like warriors" (v. 7); and "like soldiers" (v. 7).

JOEL—NOTE ON 2:10 **earth quakes . . . sun and the moon are darkened.** The ground trembles as dust flies along with the growing devastation. Earthquakes and cosmic disruptions are well attested elsewhere as signs accompanying divine appearances (Judg. 5:4; Ps. 18:7; Jer. 4:23–26; Nah. 1:5–6; Matt. 24:7). Joel later refers to these signs (cf. Joel 2:31; 3:15).

JOEL—NOTE ON 2:12–14 Even in the midst of judgment, opportunity to repent was given. If they would demonstrate genuine repentance, the Lord stood ready to forgive and bless.

JOEL—NOTE ON 2:16 From oldest to youngest they were to come. The situation is so grave that even the groom and bride were exhorted to assemble (cf. Deut. 24:5); consummation of the marriage could wait.

JOEL—NOTE ON 2:18–3:21 With the advent of v. 18, the text makes a decisive transition, devoting the remainder of the book to restoration. It assumes an interval of time between v. 17 and v. 18 during which Israel repented. As a result of her repentance, the three major concerns of 1:1–2:17 are answered by the Lord: physical restoration (2:21–27), spiritual restoration (2:28–32), and national restoration (3:1–21).

JOEL—NOTE ON 2:20 **northerner.** Although some have viewed this as a reference to the locusts, it is more likely referring to a military invasion by a country coming down from the north of Israel (cf. Ezek. 38:6, 15; 39:2). That future army will be driven into the eastern sea (Dead Sea) and the western sea (Mediterranean Sea).

JOEL—NOTE ON 2:21–24 Reminiscent of 1:18–20, the former situation had been reversed. The animals were admonished to be afraid no longer.

JOEL—NOTE ON 2:23–24 **early and the latter rain.** The early rains came in October-December to prepare the seed-bed and assist germination, while the latter rains came in March-May to provide ample moisture for the grain and fruit crops to be rich and full.

JOEL—NOTE ON 2:27 **I am in the midst of Israel.** This return promised a reversal of the Lord’s departure (cf. Ezek. 8–11).

JOEL—NOTE ON 2:28–32 See Introduction: Interpretive Challenges; *see notes on Acts 2:16–21*.

JOEL—NOTE ON 2:28 **afterward.** The abundance of material blessings would be followed by the outpouring of spiritual blessings. When coupled with the other temporal phrases within the passage (“in those days” [v. 29] and “before the great and awesome day of the Lord comes” [v. 31]), the term points to a second advent fulfillment time frame. **all flesh.** Since the context is “your sons and your daughters,” “all flesh” best refers to the house of Israel only. The nations are the recipients of God’s wrath, not the effusion of his Spirit (cf. 3:2, 9ff.).

JOEL—NOTE ON 2:30–31 before . . . day of the Lord. Unmistakable heavenly phenomena will signal the imminent arrival of God’s wrath in the day of the Lord (cf. v. 10; *see note on 1:15*).

JOEL—NOTE ON 2:32 everyone who calls. Quoted by Paul in Rom. 10:13. **survivors.** In spite of the nation’s sin, God promised to fulfill his unconditional covenants (Noahic, Abrahamic, Davidic, and New). A future remnant of Jews will inherit God’s promised blessings (cf. Isa. 10:20–22; 11:11, 16; Jer. 31:7; Mic. 2:12; Zeph. 3:13; Rom. 9:27).

JOEL—NOTE ON 3:1–21 Joel notes the national restoration of Israel, in which the people will be regathered to Palestine (Isa. 11:15–16; Matt. 24:31).

JOEL—NOTE ON 3:2 gather all the nations. The nations of the world will be gathered to Jerusalem to the battle of Armageddon (Zech. 12:3; 14:2; Rev. 16:16; 19:11–21). **Valley of Jehoshaphat.** The name means “Yahweh judges” (cf. Joel 3:12, 14) and although the exact location is unknown, other prophets spoke of this judgment as occurring near Jerusalem (Ezek. 38; 39; Dan. 11:45; Zech. 9:14ff.; 12:1ff.). This judgment of the nations includes the event of Matt. 25:31–46.

JOEL—NOTE ON 3:5–6 The exact historical event referred to here is uncertain. Slave trading was a common practice among the Phoenicians and Philistines.

JOEL—NOTE ON 3:6 the Greeks. Although not prominent militarily, the Greeks were active in commerce on the Mediterranean in the ninth century B.C.

JOEL—NOTE ON 3:7–8 The reversal of fortunes will be startling. The victims themselves will be called upon to be the instruments and avengers of the Lord’s wrath (cf. Isa. 11:12–14; Zech. 12:8).

JOEL—NOTE ON 3:8 **Sabeans.** Trading merchants who lived in Arabia (1 Kings 10; Jer. 6:20).

JOEL—NOTE ON 3:9–17 Joel resumes the theme of vv. 1–3, the gathering of the nations to the earthly courtroom, the Valley of Jehoshaphat. The sentence has been handed down and the Judge orders his agents to ready the scene for the execution.

JOEL—NOTE ON 3:14 **valley of decision!** This location is the same as the valley of Jehoshaphat where the sentence of judgment will be carried out (cf. 3:2, 12). *See note on* 3:2.

JOEL—NOTE ON 3:15–16 **sun . . . moon . . . stars.** Cf. 2:10, 30–31. These are signs that precede the coming eschatological day of the Lord at the end of the great tribulation (cf. Matt. 24:29–30).

JOEL—NOTE ON 3:17 **Zion, my holy mountain.** This will be the earthly location of God's presence in the millennial temple (cf. Ezekiel 40–48) at Jerusalem. **shall never again pass.** God has promised a future time when his glory in Judah will not be eclipsed. This time of ultimate peace and prosperity will be experienced after Christ conquers the world and sets up his millennial kingdom on earth (cf. Ezek. 37:24–28; Matt. 24–25; Rev. 19).

JOEL—NOTE ON 3:18 **Valley of Shittim.** Known for its acacia trees, the valley was situated on the northern shores of the Dead Sea and served as the final stopover for Israel prior to her entrance into the Promised Land (Num. 25:1; Josh. 2:1; 3:1). This valley is also the place to which the millennial river will flow (Ezek. 47:1–12; Zech. 14:8).

JOEL—NOTE ON 3:20 **Judah . . . forever.** This is in reference to Christ's millennial kingdom on earth, which is yet to be fulfilled.

Amos

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Study Notes

Introduction to Amos

Title

As with each of the Minor Prophets, the title comes from the name of the prophet to whom God gave his message (1:1). Amos's name means "burden" or "burden-bearer." He is not to be confused with Amoz ("stout, strong"), the father of Isaiah (Isa. 1:1).

Author and Date

Amos was from Tekoa, a small village 10 miles south of Jerusalem. He was the only prophet to give his occupation before declaring his divine commission. He was not of priestly or noble descent, but worked as a “shepherd” (1:1; cf. 2 Kings 3:4) and a “dresser of sycamore figs” (Amos 7:14) and was a contemporary of Jonah (2 Kings 14:25), Hosea (Hos. 1:1), and Isaiah (Isa. 1:1). The date of writing is mid-eighth century B.C., during the reigns of Uzziah, king of Judah (c. 790–739 B.C.) and Jeroboam II, king of Israel (c. 793–753 B.C.), two years before a memorable earthquake (Amos 1:1; cf. Zech. 14:5).

Background and Setting

Amos was a Judean prophet called to deliver a message primarily to the northern tribes of Israel (7:15). Politically, it was a time of prosperity under the long and secure reign of Jeroboam II who, following the example of his father Joash (2 Kings 13:25), significantly “restored the border of Israel” (2 Kings 14:25). It was also a time of peace with both Judah (cf. Amos 5:5) and her more distant neighbors; the ever-present menace of Assyria was subdued, possibly because of Nineveh’s repentance at the preaching of Jonah (Jonah 3:10). Spiritually, however, it was a time of rampant corruption and moral decay (Amos 4:1; 5:10–13; 2 Kings 14:24).

Historical and Theological Themes

Amos addresses Israel’s two primary sins: 1) an absence of true worship, and 2) a lack of justice. In the midst of their ritualistic performance of worship, they were not pursuing the Lord with their hearts (4:4–5; 5:4–6) nor following his standard of justice with their neighbors (5:10–13; 6:12). This apostasy, evidenced by continual, willful rejection of the prophetic message of Amos, is promised divine judgment. Because of his covenant, however, the Lord will not abandon Israel altogether, but will bring future restoration to the righteous remnant (9:7–15).

Interpretive Challenges

In 9:11, the Lord promised that he “will raise up the booth of David that is fallen.” At the Jerusalem Council, convened to discuss whether Gentiles should be allowed into the church without requiring circumcision, James quotes this passage (Acts 15:15–16) to support Peter’s report of how God had taken “from them a people for his name” (Acts 15:14). Some have thus concluded that the passage was fulfilled in Jesus, the greater Son of David, through whom the dynasty of David was reestablished. The Acts reference, however, is best seen as an illustration of Amos’s words and not the fulfillment. The temporal allusions to a future time (“In that day,” 9:11), when Israel will “possess the remnant of Edom and all the nations” (9:12), when the Lord will “plant them on their land, and they shall never again be uprooted out of the land that I have given them” (9:15), all make it clear that the prophet is speaking of Messiah’s return at the second advent to sit upon the throne of David (cf. Isa. 9:7), not the establishment of the church by the apostles.

Outline

- I. Judgments Against the Nations (1:1–2:16)
    - A. Introduction (1:1–2)
    - B. Against Israel’s Enemies (1:3–2:3)
    - C. Against Judah (2:4–5)
    - D. Against Israel (2:6–16)
- II. Condemnations Against Israel (3:1–6:14)
    - A. Sin of Irresponsibility (3:1–15)
    - B. Sin of Idolatry (4:1–13)
    - C. Sin of Moral/Ethical Decay (5:1–6:14)
- III. Visions of Judgment and Restoration (7:1–9:15)
    - A. The Lord Will Spare (7:1–6)
        - 1. Vision of locusts (7:1–3)
        - 2. Vision of fire (7:4–6)
    - B. The Lord Will No Longer Spare (7:7–9:10)
        - 1. Vision of the plumb line (7:7–9)
        - 2. Historical interlude (7:10–17)
        - 3. Vision of the fruit basket (8:1–14)
        - 4. Vision of the altar (9:1–10)
    - C. The Lord Will Restore (9:11–15)

Amos

AMOS **1** †The words of Amos, who was among the shepherds [1] of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah and in the days of Jeroboam the son of Joash, king of Israel, two years [2] before the earthquake.

Judgment on Israel's Neighbors

[2]†And he said:

“The LORD roars from Zion
and utters his voice from Jerusalem;
the pastures of the shepherds mourn,
and the top of Carmel withers.”

[3]‡†Thus says the LORD:

“For three transgressions of Damascus,
and for four, I will not revoke the punishment, [3]
because they have threshed Gilead
with threshing sledges of iron.
[4]†So I will send a fire upon the house of Hazael,
and it shall devour the strongholds of Ben-hadad.
[5]†I will break the gate-bar of Damascus,
and cut off the inhabitants from the Valley of Aven, [4]
and him who holds the scepter from Beth-eden;
and the people of Syria shall go into exile to Kir,”
says the LORD.

[6]†Thus says the LORD:

“For three transgressions of Gaza,
and for four, I will not revoke the punishment,
because they carried into exile a whole people
to deliver them up to Edom.

[7]†So I will send a fire upon the wall of Gaza,
and it shall devour her strongholds.
[8]I will cut off the inhabitants from Ashdod,
and him who holds the scepter from Ashkelon;
I will turn my hand against Ekron,
and the remnant of the Philistines shall perish,”
says the Lord GOD.

[9]†Thus says the LORD:

“For three transgressions of Tyre,
and for four, I will not revoke the punishment,
because they delivered up a whole people to Edom,
and did not remember the covenant of brotherhood.
[10]†So I will send a fire upon the wall of Tyre,
and it shall devour her strongholds.”

[11]†Thus says the LORD:

“For three transgressions of Edom,
and for four, I will not revoke the punishment,
because he pursued his brother with the sword
and cast off all pity,
and his anger tore perpetually,
and he kept his wrath forever.
[12]†So I will send a fire upon Teman,
and it shall devour the strongholds of Bozrah.”

[13]†Thus says the LORD:

“For three transgressions of the Ammonites,
and for four, I will not revoke the punishment,
because they have ripped open pregnant women in Gilead,
that they might enlarge their border.
[14]†So I will kindle a fire in the wall of Rabbah,
and it shall devour her strongholds,
with shouting on the day of battle,
with a tempest in the day of the whirlwind;
[15]and their king shall go into exile,

he and his princes [5] together,”
says the LORD.

AMOS **2** †Thus says the LORD:

“For three transgressions of Moab,
and for four, I will not revoke the punishment, [1]
because he burned to lime
the bones of the king of Edom.
[2]†So I will send a fire upon Moab,
and it shall devour the strongholds of Kerioth,
and Moab shall die amid uproar,
amid shouting and the sound of the trumpet;
[3]†I will cut off the ruler from its midst,
and will kill all its princes [2] with him,”
says the LORD.

Judgment on Judah

[4]†Thus says the LORD:

“For three transgressions of Judah,
and for four, I will not revoke the punishment,
because they have rejected the law of the LORD,
and have not kept his statutes,
but their lies have led them astray,
those after which their fathers walked.
[5]†So I will send a fire upon Judah,
and it shall devour the strongholds of Jerusalem.”

Judgment on Israel

[6]†Thus says the LORD:

“For three transgressions of Israel,
and for four, I will not revoke the punishment,
because they sell the righteous for silver,
and the needy for a pair of sandals—
[7]†those who trample the head of the poor into the dust of the earth

and turn aside the way of the afflicted;
a man and his father go in to the same girl,
so that my holy name is profaned;
[8]†they lay themselves down beside every altar
on garments taken in pledge,
and in the house of their God they drink
the wine of those who have been fined.
[9]†“Yet it was I who destroyed the Amorite before them,
whose height was like the height of the cedars
and who was as strong as the oaks;
I destroyed his fruit above
and his roots beneath.
[10]Also it was I who brought you up out of the land of Egypt
and led you forty years in the wilderness,
to possess the land of the Amorite.
[11]†And I raised up some of your sons for prophets,
and some of your young men for Nazirites.
Is it not indeed so, O people of Israel?”
declares the LORD.
[12]“But you made the Nazirites drink wine,
and commanded the prophets,
saying, ‘You shall not prophesy.’
[13]“Behold, I will press you down in your place,
as a cart full of sheaves presses down.
[14]‡Flight shall perish from the swift,
and the strong shall not retain his strength,
nor shall the mighty save his life;
[15]he who handles the bow shall not stand,
and he who is swift of foot shall not save himself,
nor shall he who rides the horse save his life;
[16]and he who is stout of heart among the mighty
shall flee away naked in that day,”
declares the LORD.

Israel's Guilt and Punishment

AMOS **3** †Hear this word that the LORD has spoken against you, O people of Israel, against the whole family that I brought up out of the land of Egypt:

[2]†“You only have I known
of all the families of the earth;
therefore I will punish you
for all your iniquities.
[3]‡“Do two walk together,
unless they have agreed to meet?
[4]Does a lion roar in the forest,
when he has no prey?
Does a young lion cry out from his den,
if he has taken nothing?
[5]Does a bird fall in a snare on the earth,
when there is no trap for it?
Does a snare spring up from the ground,
when it has taken nothing?
[6]Is a trumpet blown in a city,
and the people are not afraid?
Does disaster come to a city,
unless the LORD has done it?
[7]†“For the Lord GOD does nothing
without revealing his secret
to his servants the prophets.
[8]The lion has roared;
who will not fear?
The Lord GOD has spoken;
who can but prophesy?”
[9]†Proclaim to the strongholds in Ashdod
and to the strongholds in the land of Egypt,
and say, “Assemble yourselves on the mountains of Samaria,
and see the great tumults within her,
and the oppressed in her midst.”
[10]“They do not know how to do right,” declares the LORD,

“those who store up violence and robbery in their strongholds.”

[11]†Therefore thus says the Lord GOD:

“An adversary shall surround the land
and bring down [1] your defenses from you,
and your strongholds shall be plundered.”

[12]†Thus says the LORD: “As the shepherd rescues from the mouth of the lion two legs, or a piece of an ear, so shall the people of Israel who dwell in Samaria be rescued, with the corner of a couch and part [2] of a bed.

[13]†“Hear, and testify against the house of Jacob,”
declares the Lord GOD, the God of hosts,
[14]†“that on the day I punish Israel for his transgressions,
I will punish the altars of Bethel,
and the horns of the altar shall be cut off
and fall to the ground.
[15]I will strike the winter house along with the summer house,
and the houses of ivory shall perish,
and the great houses [3] shall come to an end,”
declares the LORD.

AMOS **4** †“Hear this word, you cows of Bashan,
who are on the mountain of Samaria,
who oppress the poor, who crush the needy,
who say to your husbands, ‘Bring, that we may drink!’
[2]‡The Lord GOD has sworn by his holiness
that, behold, the days are coming upon you,
when they shall take you away with hooks,
even the last of you with fishhooks.
[3]And you shall go out through the breaches,
each one straight ahead;
and you shall be cast out into Harmon,”
declares the LORD.
[4]‡†“Come to Bethel, and transgress;
to Gilgal, and multiply transgression;
bring your sacrifices every morning,
your tithes every three days;
[5]†offer a sacrifice of thanksgiving of that which is leavened,
and proclaim freewill offerings, publish them;
for so you love to do, O people of Israel!”
declares the Lord GOD.

Israel Has Not Returned to the LORD

[6]‡†“I gave you cleanness of teeth in all your cities,
and lack of bread in all your places,
yet you did not return to me,”
declares the LORD.
[7]“I also withheld the rain from you
when there were yet three months to the harvest;
I would send rain on one city,
and send no rain on another city;
one field would have rain,
and the field on which it did not rain would wither;
[8]so two or three cities would wander to another city
to drink water, and would not be satisfied;
yet you did not return to me,”

declares the LORD.
9“I struck you with blight and mildew;
your many gardens and your vineyards,
your fig trees and your olive trees the locust devoured;
yet you did not return to me,”
declares the LORD.
10“I sent among you a pestilence after the manner of Egypt;
I killed your young men with the sword,
and carried away your horses, [1]
and I made the stench of your camp go up into your nostrils;
yet you did not return to me,”
declares the LORD.
11†“I overthrew some of you,
as when God overthrew Sodom and Gomorrah,
and you were as a brand [2] plucked out of the burning;
yet you did not return to me,”
declares the LORD.
12†“Therefore thus I will do to you, O Israel;
because I will do this to you,
prepare to meet your God, O Israel!”
13†For behold, he who forms the mountains and creates the wind,
and declares to man what is his thought,
who makes the morning darkness,
and treads on the heights of the earth—
the LORD, the God of hosts, is his name!

Seek the LORD and Live

AMOS **5** ‡Hear this word that I take up over you in lamentation, O house of Israel:

[2]“Fallen, no more to rise,
is the virgin Israel;
forsaken on her land,
with none to raise her up.”

[3]†For thus says the Lord GOD:

“The city that went out a thousand
shall have a hundred left,
and that which went out a hundred
shall have ten left
to the house of Israel.”

[4]For thus says the LORD to the house of Israel:

“Seek me and live;
[5]†but do not seek Bethel,
and do not enter into Gilgal
or cross over to Beersheba;
for Gilgal shall surely go into exile,
and Bethel shall come to nothing.”
[6]†Seek the LORD and live,
lest he break out like fire in the house of Joseph,
and it devour, with none to quench it for Bethel,
[7]†O you who turn justice to wormwood [1]
and cast down righteousness to the earth!
[8]†He who made the Pleiades and Orion,
and turns deep darkness into the morning
and darkens the day into night,
who calls for the waters of the sea
and pours them out on the surface of the earth,
the LORD is his name;

[9]who makes destruction flash forth against the strong,
so that destruction comes upon the fortress.
[10]‡They hate him who reproves in the gate,
and they abhor him who speaks the truth.
[11]Therefore because you trample on [2] the poor
and you exact taxes of grain from him,
you have built houses of hewn stone,
but you shall not dwell in them;
you have planted pleasant vineyards,
but you shall not drink their wine.
[12]For I know how many are your transgressions
and how great are your sins—
you who afflict the righteous, who take a bribe,
and turn aside the needy in the gate.
[13]Therefore he who is prudent will keep silent in such a time,
for it is an evil time.
[14]Seek good, and not evil,
that you may live;
and so the LORD, the God of hosts, will be with you,
as you have said.
[15]Hate evil, and love good,
and establish justice in the gate;
it may be that the LORD, the God of hosts,
will be gracious to the remnant of Joseph.

[16]‡Therefore thus says the LORD, the God of hosts, the Lord:

“In all the squares there shall be wailing,
and in all the streets they shall say, ‘Alas! Alas!’
They shall call the farmers to mourning
and to wailing those who are skilled in lamentation,
[17]and in all vineyards there shall be wailing,
for I will pass through your midst,”
says the LORD.

Let Justice Roll Down

[18]‡Woe to you who desire the day of the LORD!

Why would you have the day of the LORD?
It is darkness, and not light,
[19]as if a man fled from a lion,
and a bear met him,
or went into the house and leaned his hand against the wall,
and a serpent bit him.
[20]Is not the day of the LORD darkness, and not light,
and gloom with no brightness in it?
[21]‡“I hate, I despise your feasts,
and I take no delight in your solemn assemblies.
[22]Even though you offer me your burnt offerings and grain offerings,
I will not accept them;
and the peace offerings of your fattened animals,
I will not look upon them.
[23]Take away from me the noise of your songs;
to the melody of your harps I will not listen.
[24]But let justice roll down like waters,
and righteousness like an ever-flowing stream.

[25]‡“Did you bring to me sacrifices and offerings during the forty years in the wilderness, O house of Israel? [26]You shall take up Sikkuth your king, and Kiyyun your star-god—your images that you made for yourselves, [27]‡and I will send you into exile beyond Damascus,” says the LORD, whose name is the God of hosts.

Woe to Those at Ease in Zion

AMOS **6** ‡“Woe to those who are at ease in Zion,
and to those who feel secure on the mountain of Samaria,
the notable men of the first of the nations,
to whom the house of Israel comes!
[2]Pass over to Calneh, and see,
and from there go to Hamath the great;
then go down to Gath of the Philistines.
Are you better than these kingdoms?
Or is their territory greater than your territory,
[3]O you who put far away the day of disaster
and bring near the seat of violence?
[4]“Woe to those who lie on beds of ivory
and stretch themselves out on their couches,
and eat lambs from the flock
and calves from the midst of the stall,
[5]who sing idle songs to the sound of the harp
and like David invent for themselves instruments of music,
[6]†who drink wine in bowls
and anoint themselves with the finest oils,
but are not grieved over the ruin of Joseph!
[7]Therefore they shall now be the first of those who go into exile,
and the revelry of those who stretch themselves out shall pass away.”

[8]†The Lord GOD has sworn by himself, declares the LORD, the God of hosts:

“I abhor the pride of Jacob
and hate his strongholds,
and I will deliver up the city and all that is in it.”

[9]‡And if ten men remain in one house, they shall die. [10]†And when one's relative, the one who anoints him for burial, shall take him up to bring the bones out of the house, and shall say to him who is in the innermost parts of the house, “Is there still anyone with you?” he shall say, “No”; and he shall say, “Silence! We must not mention the name of the LORD.”

[11]For behold, the Lord commands,
and the great house shall be struck down into fragments,
and the little house into bits.
[12]†Do horses run on rocks?
Does one plow there [1] with oxen?
But you have turned justice into poison
and the fruit of righteousness into wormwood [2]—
[13]†you who rejoice in Lo-debar, [3]
who say, “Have we not by our own strength
captured Karnaim [4] for ourselves?”
[14]†“For behold, I will raise up against you a nation,
O house of Israel,” declares the Lord, the God of hosts;
“and they shall oppress you from Lebo-hamath
to the Brook of the Arabah.”

Warning Visions

AMOS **7** ‡‡This is what the Lord GOD showed me: behold, he was forming locusts when the latter growth was just beginning to sprout, and behold, it was the latter growth after the king's mowings. [2]When they had finished eating the grass of the land, I said,

“O Lord GOD, please forgive!
How can Jacob stand?
He is so small!”
[3]‡The LORD relented concerning this:
“It shall not be,” said the LORD.

[4]‡This is what the Lord GOD showed me: behold, the Lord GOD was calling for a judgment by fire, and it devoured the great deep and was eating up the land. [5]Then I said,

“O Lord GOD, please cease!
How can Jacob stand?
He is so small!”
[6]The LORD relented concerning this:
“This also shall not be,” said the Lord GOD.

[7]‡This is what he showed me: behold, the Lord was standing beside a wall built with a plumb line, with a plumb line in his hand. [8]And the LORD said to me, “Amos, what do you see?” And I said, “A plumb line.” Then the Lord said,

“Behold, I am setting a plumb line
in the midst of my people Israel;
I will never again pass by them;
[9]the high places of Isaac shall be made desolate,
and the sanctuaries of Israel shall be laid waste,
and I will rise against the house of Jeroboam with the sword.”

Amos Accused

[10]‡Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, “Amos has conspired against you in the midst of the house of Israel. The land is not able to bear all his words. [11]‡For thus Amos has said,

“‘Jeroboam shall die by the sword,
and Israel must go into exile
away from his land.’”

[12]And Amaziah said to Amos, “O seer, go, flee away to the land of Judah, and eat bread there, and prophesy there, [13]but never again prophesy at Bethel, for it is the king's sanctuary, and it is a temple of the kingdom.”

[14]Then Amos answered and said to Amaziah, “I was [1] no prophet, nor a prophet's son, but I was a herdsman and a dresser of sycamore figs. [15]But the LORD took me from following the flock, and the LORD said to me, ‘Go, prophesy to my people Israel.’ [16]Now therefore hear the word of the LORD.

“You say, ‘Do not prophesy against Israel,
and do not preach against the house of Isaac.’

[17]‡Therefore thus says the LORD:

“‘Your wife shall be a prostitute in the city,
and your sons and your daughters shall fall by the sword,
and your land shall be divided up with a measuring line;
you yourself shall die in an unclean land,
and Israel shall surely go into exile away from its land.’”

The Coming Day of Bitter Mourning

AMOS **8** †This is what the Lord GOD showed me: behold, a basket of summer fruit. [2]And he said, "Amos, what do you see?" And I said, "A basket of summer fruit." Then the LORD said to me,

"The end [1] has come upon my people Israel;
I will never again pass by them.
[3]The songs of the temple [2] shall become wailings [3] in that day,"
declares the Lord GOD.
"So many dead bodies!"
"They are thrown everywhere!"
"Silence!"
[4]Hear this, you who trample on the needy
and bring the poor of the land to an end,
[5]†saying, "When will the new moon be over,
that we may sell grain?
And the Sabbath,
that we may offer wheat for sale,
that we may make the ephah small and the shekel [4] great
and deal deceitfully with false balances,
[6]†that we may buy the poor for silver
and the needy for a pair of sandals
and sell the chaff of the wheat?"
[7]†The LORD has sworn by the pride of Jacob:
"Surely I will never forget any of their deeds.
[8]†Shall not the land tremble on this account,
and everyone mourn who dwells in it,
and all of it rise like the Nile,
and be tossed about and sink again, like the Nile of Egypt?"
[9]†"And on that day," declares the Lord GOD,
"I will make the sun go down at noon
and darken the earth in broad daylight.
[10]†I will turn your feasts into mourning
and all your songs into lamentation;
I will bring sackcloth on every waist

and baldness on every head;
I will make it like the mourning for an only son
and the end of it like a bitter day.
[11]‡“Behold, the days are coming,” declares the Lord GOD,
“when I will send a famine on the land—
not a famine of bread, nor a thirst for water,
but of hearing the words of the LORD.
[12]They shall wander from sea to sea,
and from north to east;
they shall run to and fro, to seek the word of the LORD,
but they shall not find it.
[13]“In that day the lovely virgins and the young men
shall faint for thirst.
[14]†Those who swear by the Guilt of Samaria,
and say, ‘As your god lives, O Dan,’
and, ‘As the Way of Beersheba lives,’
they shall fall, and never rise again.”

The Destruction of Israel

AMOS **9** †I saw the Lord standing beside [1] the altar, and he said:

“Strike the capitals until the thresholds shake,
    and shatter them on the heads of all the people; [2]
and those who are left of them I will kill with the sword;
    not one of them shall flee away;
    not one of them shall escape.
[2]‡“If they dig into Sheol,
    from there shall my hand take them;
if they climb up to heaven,
    from there I will bring them down.
[3]†If they hide themselves on the top of Carmel,
    from there I will search them out and take them;
and if they hide from my sight at the bottom of the sea,
    there I will command the serpent, and it shall bite them.
[4]And if they go into captivity before their enemies,
    there I will command the sword, and it shall kill them;
and I will fix my eyes upon them
    for evil and not for good.”
[5]‡†The Lord GOD of hosts,
he who touches the earth and it melts,
    and all who dwell in it mourn,
and all of it rises like the Nile,
    and sinks again, like the Nile of Egypt;
[6]who builds his upper chambers in the heavens
    and founds his vault upon the earth;
who calls for the waters of the sea
    and pours them out upon the surface of the earth—
the LORD is his name.
[7]†“Are you not like the Cushites to me,
    O people of Israel?” declares the LORD.
“Did I not bring up Israel from the land of Egypt,
    and the Philistines from Caphtor and the Syrians from Kir?
[8]Behold, the eyes of the Lord GOD are upon the sinful kingdom,

and I will destroy it from the surface of the ground,
except that I will not utterly destroy the house of Jacob,”
declares the LORD.
[9]†“For behold, I will command,
and shake the house of Israel among all the nations
as one shakes with a sieve,
but no pebble shall fall to the earth.
[10]All the sinners of my people shall die by the sword,
who say, ‘Disaster shall not overtake or meet us.’

The Restoration of Israel

[11]††“In that day I will raise up
the booth of David that is fallen
and repair its breaches,
and raise up its ruins
and rebuild it as in the days of old,
[12]that they may possess the remnant of Edom
and all the nations who are called by my name,” [3]
declares the LORD who does this.
[13]†“Behold, the days are coming,” declares the LORD,
“when the plowman shall overtake the reaper
and the treader of grapes him who sows the seed;
the mountains shall drip sweet wine,
and all the hills shall flow with it.
[14]I will restore the fortunes of my people Israel,
and they shall rebuild the ruined cities and inhabit them;
they shall plant vineyards and drink their wine,
and they shall make gardens and eat their fruit.
[15]†I will plant them on their land,
and they shall never again be uprooted
out of the land that I have given them,”
says the LORD your God.

Footnotes

Footnotes for Amos, Chapter 1

[1] 1:1 Or *sheep breeders*

[2] 1:1 Or *during two years*

[3] 1:3 Hebrew *I will not turn it back*; also verses 6, 9, 11, 13

[4] 1:5 Or *On*

[5] 1:15 Or *officials*

Footnotes for Amos, Chapter 2

[1] 2:1 Hebrew *I will not turn it back*; also verses 4, 6

[2] 2:3 Or *officials*

Footnotes for Amos, Chapter 3

[1] 3:11 Hebrew *An adversary, one who surrounds the land—he shall bring down*

[2] 3:12 The meaning of the Hebrew word is uncertain

[3] 3:15 Or *and many houses*

Footnotes for Amos, Chapter 4

[1] 4:10 Hebrew *along with the captivity of your horses*

[2] 4:11 That is, a burning stick

Footnotes for Amos, Chapter 5

[1] 5:7 Or *to bitter fruit*

[2] 5:11 Or *you tax*

Footnotes for Amos, Chapter 6

[1] 6:12 Or *the sea*

[2] 6:12 Or *into bitter fruit*

[3] 6:13 *Lo-debar* means *nothing*

[4] 6:13 *Karnaim* means *horns* (a symbol of strength)

Footnotes for Amos, Chapter 7

[1] 7:14 Or *am*; twice in this verse

Footnotes for Amos, Chapter 8

[1] 8:2 The Hebrew words for *end* and *summer fruit* sound alike

[2] 8:3 Or *palace*

[3] 8:3 Or *The singing women of the palace shall wail*

[4] 8:5 An *ephah* was about 3/5 bushel or 22 liters; a *shekel* was about 2/5 ounce or 11 grams

Footnotes for Amos, Chapter 9

[1] 9:1 Or *on*

[2] 9:1 Hebrew *all of them*

[3] 9:12 Hebrew; Septuagint (compare Acts 15:17) *that the remnant of mankind and all the nations who are called by my name may seek the Lord*

Study Notes

AMOS—NOTE ON **1:1** **the earthquake.** Mentioned by Zechariah (Zech. 14:5), Josephus (*Antiquities*, 10:4) connects it with Uzziah's sin of usurping the role of a priest (2 Chron. 26:16–23). An earthquake of severe magnitude occurred c. 755 B.C.

AMOS—NOTE ON **1:2** **roars.** In Joel 3:16, the Lord "roars" against the nations; here his wrath was directed primarily toward Israel (cf. Jer. 25:30). Amos, a shepherd, courageously warned the flock of God's pasture that they were in imminent danger from a roaring lion who turned out to be the ultimate Shepherd of the flock (cf. Amos 3:8). **Carmel.** Known for its bountiful trees and lush gardens, "Carmel" means "fertility" or "garden land" and refers to the mountain range that runs east to west in northern Israel and juts out into the Mediterranean Sea (cf. 9:3).

AMOS—NOTE ON **1:3–2:3** Amos began with Israel's enemies, and thereby gained an initial hearing. When he turned to God's judgment on Israel, the leaders tried to silence him (cf. 7:10–17).

AMOS—NOTE ON **1:3** **For three transgressions . . . for four.** This rhetorical device is repeated in each of the eight messages, differing from a similar pattern used elsewhere. These are specific mathematical enumerations (e.g., Prov. 30:18, 21, 29), emphasizing that each nation was being visited for an incalculable number of infractions. With three, the cup of iniquity was full; with four it overflowed. This judgment was to fall on Syria, whose capital is Damascus. **threshed Gilead.** Large threshing sleds, when dragged over grain, would both thresh the grain and cut the straw. Gilead, located in the northeastern Golan Heights region of Israel, was vulnerable to Syria's cruel attacks (cf. 2 Kings 13:7; 18:12).

AMOS—NOTE ON **1:4** **Ben-hadad.** Apparently a throne name, meaning "son of (the god) Hadad." Ben-hadad II was a son of Syrian king Hazael (841–801 B.C.).

AMOS—NOTE ON 1:5 **Valley of Aven.** Meaning “valley of wickedness,” it may refer to Baalbek, the center of sun worship, located north of Damascus. **Beth-eden.** “House of pleasure.” It was located in eastern Syria across the Euphrates. **Kir.** Apparently the original home of the Syrians. It was a region to which they were later exiled (2 Kings 16:9). Its exact location is unknown.

AMOS—NOTE ON 1:6 **Gaza.** Philistia’s most prominent merchant city, ideally situated between Egypt and Israel, here used to refer to the Philistine nation. **exile a whole people.** Cf. Jer. 13:19. Possibly during the reign of Jehoram (2 Chron. 21:16–17; Joel 3:3), c. 853–841 B.C.

AMOS—NOTE ON 1:7–8 Four of the five major cities of Philistia. The fifth, Gath, was not mentioned because it had been destroyed earlier by Uzziah (2 Chron. 26:6).

AMOS—NOTE ON 1:9 **covenant of brotherhood.** A longstanding brotherly relationship existed between Phoenicia and Israel, beginning with King Hiram’s assistance to David in building his house and Solomon in the building of the temple (2 Sam. 5:11; 1 Kings 5:1–12; 9:11–14), and later cemented through the marriage of Jezebel to Ahab (1 Kings 16:31). No king of Israel ever made war against Phoenicia, especially the two major cities, Tyre and Sidon.

AMOS—NOTE ON 1:10 **Tyre.** Alexander the Great conquered this stronghold c. 330 B.C. (cf. Ezek. 26:1–18).

AMOS—NOTE ON 1:11 **pursued . . . cast off all pity.** More than mere fighting, Edom pursued his brother, stifling any feelings of compassion. *See notes on Obadiah* for a more complete description of Edom’s judgment.

AMOS—NOTE ON 1:12 **Teman.** The grandson of Esau (Gen. 36:11), after whom this town in northern Edom was named. **Bozrah.** A fortress city of northern Edom, about 35 miles north of Petra.

AMOS—NOTE ON 1:13 **Ammonites.** Descendants of Ben-ammi, the son of Lot and his younger daughter (Gen. 19:34–38). **ripped open pregnant**

women. Such inhumane treatment in wartime was not an uncommon practice (cf. 2 Kings 8:12; 15:16; Hos. 13:16).

AMOS—NOTE ON 1:14 **Rabbah.** Situated east of the Jordan River, this was the capital city.

AMOS—NOTE ON 2:1 **Moab.** Descendants of Lot and his elder daughter (Gen. 19:37). **burned . . . the bones.** This event, where vengeance didn't stop at death, is not recorded elsewhere in Scripture.

AMOS—NOTE ON 2:2 **Kerioth.** An important Moabite city, either as a capital or center of worship.

AMOS—NOTE ON 2:3 **ruler.** Possibly denoting the king, who was often so designated (2 Kings 15:5; Dan. 9:12).

AMOS—NOTE ON 2:4 **Judah.** With the judgments against the nations finished, the prophet proceeded to address Judah, moving ever closer to his ultimate target of Israel. **rejected the law of the Lord.** The nations were judged because they had sinned against the law of God, which was written in the heart and conscience (cf. Rom. 2:14–15). Judah and Israel were judged because they sinned against God's revealed, written law.

AMOS—NOTE ON 2:5 **fire upon Judah.** The Babylonian king Nebuchadnezzar fulfilled this judgment, c. 605–586 B.C. (cf. 2 Kings 24–25).

AMOS—NOTE ON 2:6–7 Greed, so all-consuming that for insignificant debts they would sell another into slavery (cf. Matt. 18:23–35), was accompanied by uncontained sexual passion. Care for the poor is a prominent OT theme (e.g., Prov. 14:31; 17:5) and sexual purity is mandated repeatedly. Violations of both are an affront to God's holy name.

AMOS—NOTE ON 2:7 **go in to the same girl.** In the context of oppressing the helpless, the reference was probably to a slave girl (cf. Ex. 21:7–11).

AMOS—NOTE ON 2:8 **garments taken in pledge.** Outer garments used to secure a loan were to be returned before sunset (Ex. 22:25–27; Deut. 24:12–

13); instead, they used them to engage in idolatrous acts.

AMOS—NOTE ON 2:9 **Amorite.** The pre-conquest inhabitants of Canaan, whom God defeated for the Jews (cf. Josh. 10:12–15). Their giant stature was said to make the spies look like grasshoppers (Num. 13:32–33).

AMOS—NOTE ON 2:11 **Nazirites.** See Num. 6:1–21.

AMOS—NOTE ON 2:14–16 Neither personal strength nor military armament was sufficient to prevent the Lord's hand of judgment by the Assyrians c. 722 B.C. (cf. 2 Kings 17).

AMOS—NOTE ON 3:1 **the whole family.** The primary recipient of these messages was Israel; Judah was not excluded.

AMOS—NOTE ON 3:2 **You only have I known.** God's sovereign choice of Israel did not exempt her from punishment for disobedience.

AMOS—NOTE ON 3:3–8 The Lord posed a series of questions to show that, as some things are certain in nature, surely nothing happens in Israel that is outside his sovereignty. Certain actions have certain results! The Lord had spoken a word, and therefore the prophet was to speak, and the people were to listen with trembling. Instead, they tried to silence the prophet (cf. 2:12; 7:12–13).

AMOS—NOTE ON 3:7 Judgment is coming, but the Lord graciously warned the nation in advance through his prophets (e.g., Noah, Gen. 6; Abraham, Gen. 18).

AMOS—NOTE ON 3:9 The heathen nations, such as the Philistines and Egyptians, were rhetorically summoned to witness God's judgment. If they condemn Israel, how much more will a righteous God?

AMOS—NOTE ON 3:11 **An adversary.** The Assyrians who captured and deported Israel in 722 B.C.

AMOS—NOTE ON 3:12 The Lord gives a vivid description of the small remnant left in Israel after the Assyrian invasion.

AMOS—NOTE ON 3:13 **Hear, and testify.** As in v. 9, the heathen nations were once again called upon to witness and testify.

AMOS—NOTE ON 3:14 **Bethel.** The principal place of idol worship in Israel (cf. 1 Kings 12:25–33).

AMOS—NOTE ON 4:1 **cows of Bashan.** A description of the women of Samaria who lived luxurious lives (cf. Isa. 3:16–26; 32:9–13; Jer. 4:30). Bashan was a fertile region below Mount Hermon east of the Jordan River known for its lush pastures. Under Jeroboam II, Israel was enjoying great prosperity.

AMOS—NOTE ON 4:2–3 **through the breaches . . . into Harmon.** Captives will be led out of the city through breaches in the walls, depicting massive overthrow. The location of Harmon is unknown.

AMOS—NOTE ON 4:4–5 With poignant sarcasm, Amos indicted Israel for idolatrous sacrifices and ritualistic religion.

AMOS—NOTE ON 4:4 **Bethel . . . Gilgal.** Bethel, the place of Jacob's dream (Gen. 28), and Gilgal, where Israel was circumcised before surrounding Jericho (Josh. 5:1–9), were sacred to Israel.

AMOS—NOTE ON 4:5 **sacrifice . . . leavened.** Though prohibited from most offerings, leaven was required as a part of the thank offering (Lev. 7:11–15).

AMOS—NOTE ON 4:6–11 Past warnings were futile, a fact repeatedly emphasized by "yet you did not return to me" (vv. 6, 8–11).

AMOS—NOTE ON 4:6 **cleanness of teeth.** Amos employed this euphemism to depict the absence of food during famine and drought sent by God to warn Israel, which he described in vv. 6–9 (cf. Deut. 28:22–24, 47–48; Lev. 26:18).

AMOS—NOTE ON 4:11 **brand plucked out of the burning.** Only because of God's mercy was Israel saved from extinction (cf. Zech. 3:2; Jude 23).

AMOS—NOTE ON **4:12** **prepare to meet your God.** The general concept was first used of Israel's preparation to receive the covenant at Sinai (Ex. 19:11, 15); here she was implored to prepare for his judgment.

AMOS—NOTE ON **4:13** This is the God whom they were to be prepared to face. He is the Lord God Almighty.

AMOS—NOTE ON **5:1–2** A funeral dirge was taken up for Israel, likened to a young woman who had died.

AMOS—NOTE ON **5:3** Many were to be killed in battle or taken captive; only a handful would return (cf. 3:12; Isa. 6:11–13).

AMOS—NOTE ON **5:5** **Bethel . . . Gilgal.** *See note on 4:4.* **Beersheba.** Located in southern Judah, 50 miles southwest of Jerusalem, Beersheba had a rich Israelite history (cf. Gen. 21:33; 26:23; 1 Sam. 8:1–3; 1 Kings 19:3–7). Apparently, people from the north crossed over the border to worship there (cf. Amos 8:14).

AMOS—NOTE ON **5:6** **house of Joseph.** Refers to the northern kingdom, since Ephraim and Manasseh, sons of Joseph, were two of its largest tribes.

AMOS—NOTE ON **5:7** **justice to wormwood.** Justice was so perverted that it was like wormwood, an herb known for its bitter taste (cf. Rev. 8:11).

AMOS—NOTE ON **5:8** **Pleiades and Orion.** Pleiades, part of the constellation Taurus, and Orion depict God's creative power and wisdom (cf. Job 9:9; 38:31–35). Israel was guilty of worshiping the stars (cf. Amos 5:26) instead of their Creator.

AMOS—NOTE ON **5:10–13** The fabric of justice had been destroyed, causing pervasive corruption "in the gate," the place where justice was administered (cf. v. 15; Deut. 21:19; Josh. 20:4).

AMOS—NOTE ON **5:16–17** Looking back at the accusations made earlier, Amos pictured the people mourning as the Lord passed through their midst, executing his sentence of judgment (cf. Ex. 11:3ff.).

AMOS—NOTE ON 5:18–20 Even the wicked wanted the day of the Lord to come, mistakenly thinking that it would bring victory instead of judgment (cf. Zeph. 1:14–18).

AMOS—NOTE ON 5:21–24 When performed with a corrupt heart, even the savored festivals and offerings were despised by the Lord (cf. Lev. 26:27, 31; Ps. 51:16–17, 19).

AMOS—NOTE ON 5:25–26 In addition to worshiping the Lord in the wilderness, Israel also worshiped other gods, carrying along “Sikkuth (or ‘tabernacle’) your king (or ‘Molech’) and Kiyyun, your star-god.” Molech worship included the astrological worship of Saturn and the host of heaven and the actual sacrificing of children (2 Kings 17:16–17). Warned against Molech worship (Deut. 18:9–13), Israel nevertheless pursued all facets of it, continuing with Solomon (1 Kings 11:7) and his descendants (1 Kings 12:28; 2 Kings 17:16–17; Jer. 32:35) until Josiah (2 Kings 23:10). Stephen recited Amos 5:25–27 when he recounted the sins of Israel in Acts 7:42–43.

AMOS—NOTE ON 5:27 Assyria conquered Damascus in 732 B.C., then overtook Israel in 722 B.C.

AMOS—NOTE ON 6:1–2 The two capitals of Judah and Israel, Zion and Samaria, were invited to look around. If Calneh (possibly the Calno of Isa. 10:9) and Hamath (Syria) and Gath (Philistia) could not put off judgment, how could they?

AMOS—NOTE ON 6:6 **drink wine in bowls.** These large bowls, usually used for sacrificial purposes, here typify the excesses of their lifestyle.

AMOS—NOTE ON 6:8 **sworn by himself.** Cf. Gen. 22:16 and Heb. 6:13–14.

AMOS—NOTE ON 6:9–10 The judgment was so comprehensive that even small remnants were sought out and killed.

AMOS—NOTE ON 6:10 **one who anoints him for burial.** Lit., “one who burns him.” This could refer to cremation, demanded by the excessive number killed and because of fear of epidemics. With rare exceptions (cf. 1 Sam. 31:12), corpses were buried in ancient Israel. **We must not mention**

the name of the Lord. Previously welcomed as a friend, the Lord came in judgment as a foe; survivors would not want to invoke his name out of fear.

AMOS—NOTE ON 6:12 Israel's exercise of justice was as absurd as running horses on rocks or plowing rocks with oxen.

AMOS—NOTE ON 6:13 **Lo-debar . . . Karnaim.** These were, apparently, two Syrian sites captured by Jeroboam II (cf. 2 Kings 14:25). "Lo-debar" means "nothing" and sarcastically points out that Israel's "great" gain will amount to nothing. "Karnaim" means "horns" which symbolizes the strength of an animal. Israel foolishly believed they had conquered in their own strength.

AMOS—NOTE ON 6:14 **a nation.** Assyria in 722 B.C. **from Lebo-hamath . . . Brook of the Arabah.** These represent the northern and southern perimeters of the kingdom as reestablished by Jeroboam II (cf. 2 Kings 14:25).

AMOS—NOTE ON 7:1–9:10 Amos introduced five visions, with a historical interlude (7:10–17). The first two depict the Lord's commitment to spare a remnant, while the last three announce the inevitability of judgment.

AMOS—NOTE ON 7:1–3 The first vision, symbolizing God's action, saw a swarm of locusts devouring the people's portion of the later cuttings, after the king had taken the first cutting (cf. Joel 1:2–12).

AMOS—NOTE ON 7:3 **The Lord relented.** Much as he did at Abraham's pleading over Sodom in Gen. 18:22–23.

AMOS—NOTE ON 7:4–6 Under the figure of fire, the second vision concerns a devastating drought, causing the underground water supplies to dry up and the fields to be consumed (cf. Deut. 32:22). Amos again pleaded Israel's cause (cf. Amos 7:2–3).

AMOS—NOTE ON 7:7–9 The true spiritual nature of Israel was here tested (and found wanting) by God's plumb line of righteousness in this third of five visions. The sword of judgment was to come from Assyria.

AMOS—NOTE ON **7:10–17** The words of Amos cut deep into the heart of Israel’s leadership, causing them to accuse him of conspiracy against the king (cf. Jer. 26:11; 37:11–13; 38:1–6).

AMOS—NOTE ON **7:11** **Amos has said.** This most likely refers to v. 9.

AMOS—NOTE ON **7:17** **go into exile.** To Assyria c. 722 B.C.

AMOS—NOTE ON **8:1** **summer fruit.** In this fourth vision, as fruit was fully ripened by the summer’s sun, so Israel was ripe for judgment

AMOS—NOTE ON **8:5** **new moon.** Based on a lunar calendar, Israel would celebrate the day with a festival. As on Sabbath, no work was to be done (1 Sam. 20:5–6; 2 Kings 4:23; Ezek. 46:3). The merchants’ eagerness for the day to end revealed their appetite for greed. **ephah small . . . shekel great.** By dishonest weighing, the merchant decreased the actual amount received and increased the cost of the merchandise. *See note on Prov. 11:1* for other passages on dishonest measures.

AMOS—NOTE ON **8:6** **chaff of the wheat.** This denotes the chaff, which was mixed into the good wheat to cheat the buyer.

AMOS—NOTE ON **8:7** **pride of Jacob.** As surely as the nation was filled with pride, so the Lord would not forget her works (cf. 6:8).

Five Visions of Amos

Five Visions of Amos
1. Vision of Locusts (7:1–3)
2. Vision of Fire (7:4–6)
3. Vision of the Plumb Line (7:7–9)
4. Vision of the Summer Fruit (8:1–14)
5. Vision of the Lord (9:1–10)
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AMOS—NOTE ON **8:8** **tossed about and sink again, like the Nile of Egypt.** Like the Nile, which annually provided water and rich soil deposits for farmers by greatly overflowing its banks, so judgment would overflow the land.

AMOS—NOTE ON **8:9** **the sun go down at noon.** Probably referring to the total eclipse of the sun c. 763 B.C. as a picture of God's coming judgment.

AMOS—NOTE ON **8:10** **sackcloth.** *See note on Joel 1:8*.

AMOS—NOTE ON **8:11–12** During prosperity, the nation rejected the prophets (cf. 7:10–17); in captivity no word from the Lord could be found (cf. 1 Sam. 28:6ff.).

AMOS—NOTE ON **8:14** **Samaria . . . Dan.** Jeroboam I built altars at both locations in an effort to keep Israel from going to Jerusalem to worship (1 Kings 12:26–29). **Beersheba.** *See note on Amos 5:5*.

AMOS—NOTE ON **9:1** The fifth vision opens with the Lord standing beside the altar in Bethel, commanding that the temple be torn down, thus falling upon the worshipers. He would spare none.

AMOS—NOTE ON **9:2–4** Desperate to escape, none will successfully hide from the hand of judgment. Righteous David found solace in the omnipresence of God (Ps. 139:7–10; cf. Jer. 23:23–24); the wicked find only his wrath (cf. Rev. 20:13).

AMOS—NOTE ON **9:3** **Carmel.** A mountainous region, rising 1,800 feet above the Mediterranean, known for its many caves and forests. *See note on 1:2*.

AMOS—NOTE ON **9:5–9** Lest anyone question the Lord's power, they are reminded of his omnipotence revealed in creation and in his sovereign rulership of the nations. Other nations have been transplanted from their homelands; why not Israel?

AMOS—NOTE ON **9:5** **the Nile.** *See note on 8:8*.

AMOS—NOTE ON **9:7** **Kir.** *See note on 1:5*.

AMOS—NOTE ON **9:9** **shake . . . among all the nations.** Only the chaff was to be punished; his remnant was to be preserved to inherit the blessings spoken of in the following verses.

AMOS—NOTE ON **9:11–15** Millennial blessings await the final faithful remnant, when Messiah personally reigns over all nations in Jerusalem upon the throne of David, and the Jews are never again pulled up from their divinely inherited land.

AMOS—NOTE ON **9:11** **booth of David.** A reference to the dynasty of David (cf. Introduction: Interpretive Challenges). God will "raise up" and "rebuild" this tabernacle on earth for Christ to rule in his millennial kingdom (cf. Zech. 14:9–11). The apostles used this passage to illustrate that Gentiles could thus be a part of God's redemption. *See notes on Acts 15:13–18*.

AMOS—NOTE ON **9:13–14** Prosperity, in hyperbolic fashion, is here described (cf. Lev. 26:5; Joel 3:18; contrast Isa. 5). Fruitfulness is so enormous that planting and reaping seasons overlap. This prosperity will encourage massive repatriation (cf. Isa. 11:15–16) and reconstruction (cf. Zech. 2:1–5).

AMOS—NOTE ON **9:15** **they shall never again be uprooted out of the land.** The ultimate fulfillment of God's land promise to Abraham (cf. Gen. 12:7; 15:7; 17:8) will occur during Christ's millennial reign on earth (cf. Joel 2:26–27).

The Ultimate Restoration of Israel

The Ultimate Restoration of Israel	
1. Isa. 27; 42–44; 65; 66	8. Obad. 17, 21
2. Jer. 30–33	9. Mic. 7:14–20
3. Ezek. 36; 37; 40–48	10. Zeph. 3:14–20
4. Dan. 9:20–27; 12:1–3	11. Hag. 2:20–23
5. Hos. 2:14–23; 14:4–7	12. Zech. 13–14
6. Joel 3:18–21	13. Mal. 4:1–3
7. Amos 9:11–15	
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Obadiah

Obadiah

- Introduction to Obadiah
  - Title
  - Author and Date
  - Background and Setting
  - Historical and Theological Themes
  - Interpretive Challenges
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- Footnotes
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Introduction to Obadiah

Title

The book is named after the prophet who received the vision (1:1). Obadiah means “servant of the Lord” and occurs 20 times in the OT, referring to many other OT individuals. Obadiah is the shortest book in the OT and is not quoted in the NT.

Author and Date

Nothing is known for certain about the author. Other OT references to men of this name do not appear to be referring to this prophet. His frequent mentions of Jerusalem, Judah, and Zion suggest that he belonged to the southern kingdom (cf. vv. 10–12, 17, 21). Obadiah was probably a contemporary of Elijah and Elisha.

The date of writing is equally difficult to determine, though we know it is tied to the Edomite assault on Jerusalem described in vv. 10–14. Obadiah apparently wrote shortly after the attack. There were four significant invasions of Jerusalem in OT history: 1) by Shishak, king of Egypt, c. 925 B.C. during the reign of Rehoboam (1 Kings 14:25–26; 2 Chron. 12); 2) by the Philistines and Arabians between 848–841 B.C. during the reign of Jehoram of Judah (2 Chron. 21:8–20); 3) by Jehoash, king of Israel, c. 790 B.C. (2 Kings 14; 2 Chron. 25); and 4) by Nebuchadnezzar, king of Babylon, in the fall of Jerusalem in 586 B.C. Of these four, only the second and the fourth are possible fits with historical data. Number two is preferable, since Obadiah's description does not indicate the total destruction of the city, which took place under Nebuchadnezzar's attack. Also, although the Edomites were involved in Nebuchadnezzar's destruction of Jerusalem (Ps. 137; Lam. 4:21), it is significant that Obadiah does not mention the Babylonians by name (as with all the other prophets who wrote about Jerusalem's fall), nor is there any reference to the destruction of the temple or the deportation of the people; in fact, the captives appear to have been taken to the southwest, not east to Babylon (cf. Obad. 20).

Background and Setting

The Edomites trace their origin to Esau, the firstborn (twin) son of Isaac and Rebekah (Gen. 25:24–26), who struggled with Jacob even while in the womb (Gen. 25:22). Esau's name means "hairy," because he was "like a hairy cloak" (Gen. 25:25). He is also called Edom, meaning "red," owing to the sale of his birthright in exchange for some red stew (Gen. 25:30). He showed a disregard for the covenant promises by marrying two Canaanite women (Gen. 26:34) and later the daughter of Ishmael (Gen. 28:9). He loved the out-of-doors and, after having his father's blessing stolen from him by Jacob, was destined to remain a man of the open spaces (Gen. 25:27; 27:38–40). Esau settled in a region of mostly rugged mountains south of the Dead Sea (Gen. 33:16; 36:8–9; Deut. 2:4–5) called Edom (Greek, *Idumea*), the 40-mile wide area that stretches approximately 100 miles south to the Gulf of Aqabah. The famed King's Highway, an essential caravan route linking North Africa with Europe and Asia, passes along the eastern plateau (Num. 20:17). The struggle and birth of Jacob and Esau (Gen. 25) form the ultimate background to the prophecy of Gen. 25:23, "two nations are in your womb." Their respective descendants, Israel and Edom, were perpetual enemies. When Israel came out from Egypt, Edom denied their brother Jacob passage through their land, located south of the Dead Sea (Num. 20:14–21). Nevertheless, Israel was instructed by God to be kind to Edom (Deut. 23:7–8). Obadiah, having received a vision from God, was sent to describe their crimes and to pronounce total destruction upon Edom because of their treatment of Israel.

The Edomites opposed Saul (c. 1043–1011 B.C.) and were subdued under David (c. 1011–971 B.C.) and Solomon (c. 971–931 B.C.). They fought against Jehoshaphat (c. 873–848 B.C.) and successfully rebelled against Jehoram (c. 853–841 B.C.). They were again conquered by Judah under Amaziah (c. 796–767 B.C.), but they regained their freedom during the reign of Ahaz (c. 735–715 B.C.). Edom was later controlled by Assyria and Babylon; and in the fifth century B.C. the Edomites were forced by the Nabateans to leave their territory. They moved to the area of southern Palestine and became known as Idumeans. Herod the Great, an Idumean, became king of Judea under Rome in 37 B.C. In a sense, the enmity between

Esau and Jacob was continued in Herod’s attempt to murder Jesus. The Idumeans participated in the rebellion of Jerusalem against Rome and were defeated along with the Jews by Titus in A.D. 70. Ironically, the Edomites applauded the destruction of Jerusalem in 586 B.C. (cf. Ps. 137:7) but died trying to defend it in A.D. 70. After that time they were never heard of again. As Obadiah predicted, they would be “cut off forever” (Obad. 10); and there would be “no survivor for the house of Esau” (v. 18).

Historical and Theological Themes

Obadiah is a case study of the curses/blessings in Gen. 12:1–3, with two interrelated themes: 1) the judgment of Edom by God for cursing Israel. This was apparently told to Judah, thereby providing reassurance that the Lord would bring judgment upon Edom for her pride and for her participation in Judah’s downfall; and 2) Judah’s restoration. This would even include the territory of the Edomites (Obad. 19–21; Isa. 11:14). Obadiah’s blessing for Judah includes the near fulfillment of Edom’s demise (Obad. 1–14) and the far fulfillment of the nations’ judgment and Israel’s final possession of Edom (vv. 15–21).

Interpretive Challenges

The striking similarity between Obad. 1–9 and Jer. 49:7–22 brings up the question: Who borrowed from whom? Assuming there was not a third common source, it appears that Jeremiah borrowed, where appropriate, from Obadiah, since the shared verses form one unit in Obadiah, while in Jeremiah they are scattered among other verses.

Outline

- I. God’s Judgment on Edom (1–14)
    - A. Edom’s Punishment (1–9)
    - B. Edom’s Crimes (10–14)
- II. God’s Judgment on the Nations (15–16)
- III. God’s Restoration of Israel (17–21)

Obadiah

OBADIAH **1** †The vision of Obadiah.

Edom Will Be Humbled

Thus says the Lord GOD concerning Edom:
We have heard a report from the LORD,
and a messenger has been sent among the nations:
“Rise up! Let us rise against her for battle!”
[2]Behold, I will make you small among the nations;
you shall be utterly despised. [1]
[3]‡†The pride of your heart has deceived you,
you who live in the clefts of the rock, [2]
in your lofty dwelling,
who say in your heart,
“Who will bring me down to the ground?”
[4]Though you soar aloft like the eagle,
though your nest is set among the stars,
from there I will bring you down,
declares the LORD.
[5]‡†If thieves came to you,
if plunderers came by night—
how you have been destroyed!—
would they not steal only enough for themselves?
If grape gatherers came to you,
would they not leave gleanings?
[6]How Esau has been pillaged,
his treasures sought out!
[7]†All your allies have driven you to your border;
those at peace with you have deceived you;
they have prevailed against you;
those who eat your bread [3] have set a trap beneath you—
you have [4] no understanding.
[8]†Will I not on that day, declares the LORD,

destroy the wise men out of Edom,
and understanding out of Mount Esau?
[9]†And your mighty men shall be dismayed, O Teman,
so that every man from Mount Esau will be cut off by slaughter.

Edom's Violence Against Jacob

[10]†Because of the violence done to your brother Jacob,
shame shall cover you,
and you shall be cut off forever.
[11]†On the day that you stood aloof,
on the day that strangers carried off his wealth
and foreigners entered his gates
and cast lots for Jerusalem,
you were like one of them.
[12]But do not gloat over the day of your brother
in the day of his misfortune;
do not rejoice over the people of Judah
in the day of their ruin;
do not boast [5]
in the day of distress.
[13]Do not enter the gate of my people
in the day of their calamity;
do not gloat over his disaster
in the day of his calamity;
do not loot his wealth
in the day of his calamity.
[14]Do not stand at the crossroads
to cut off his fugitives;
do not hand over his survivors
in the day of distress.

The Day of the LORD Is Near

[15]†For the day of the LORD is near upon all the nations.
As you have done, it shall be done to you;
your deeds shall return on your own head.

[16]†For as you have drunk on my holy mountain,
so all the nations shall drink continually;
they shall drink and swallow,
and shall be as though they had never been.
[17]†But in Mount Zion there shall be those who escape,
and it shall be holy,
and the house of Jacob shall possess their own possessions.
[18]‡†The house of Jacob shall be a fire,
and the house of Joseph a flame,
and the house of Esau stubble;
they shall burn them and consume them,
and there shall be no survivor for the house of Esau,
for the LORD has spoken.

The Kingdom of the LORD

[19]Those of the Negeb shall possess Mount Esau,
and those of the Shephelah shall possess the land of the Philistines;
they shall possess the land of Ephraim and the land of Samaria,
and Benjamin shall possess Gilead.
[20]†The exiles of this host of the people of Israel
shall possess the land of the Canaanites as far as Zarephath,
and the exiles of Jerusalem who are in Sepharad
shall possess the cities of the Negeb.
[21]†Saviors shall go up to Mount Zion
to rule Mount Esau,
and the kingdom shall be the LORD's.

Footnotes

Footnotes for Obadiah, Chapter 1

[1] 1:2 Or *Behold, I have made you small among the nations; you are utterly despised*

[2] 1:3 Or *Sela*

[3] 1:7 Hebrew lacks *those who eat*

[4] 1:7 Hebrew *he has*

[5] 1:12 Hebrew *do not enlarge your mouth*

Study Notes

OBADIAH—NOTE ON 1 **The vision.** The prophetic word often came from God in the form of a vision (cf. Hab. 1:1). **Thus says the Lord God.** Although the background of the prophet is obscure, the source of his message is not. It was supernaturally given by God, and was not motivated by unholy vengeance. **Edom.** Descendants of Esau (Gen. 25:30; 36:1ff.), the Edomites settled in the region south of the Dead Sea. See Introduction: Background and Setting. **Rise up . . . rise against her.** The prophet heard of a God-ordained international plot to overthrow Edom. The selfish motives of Edom's enemies were divinely controlled by the Lord's "messenger" to serve his sovereign purposes (cf. Ps. 104:4).

OBADIAH—NOTE ON 3 **the clefts of the rock.** Dwelling in difficult mountain terrain, Edom's imposing, impregnable capital city of Petra was virtually inaccessible, giving her a sense of security and self-sufficiency. Deep, terrifying gorges emanating from peaks reaching 5,700 feet surrounded her like a fortress, generating a proud, false sense of security.

OBADIAH—NOTE ON 3–4 **Who will bring me down . . . I will bring you down.** Edom's pride was answered decisively by the Sovereign Ruler (cf. Matt. 23:12). The calamity against Edom, though brought about by her enemies, was truly God's judgment of her pride (cf. Prov. 16:18; 1 Cor. 10:12).

OBADIAH—NOTE ON 5 **plunderers came by night.** Because of the rugged terrain and very narrow access through the gorges, predatory attack could only come at night.

OBADIAH—NOTE ON 5–6 Edom's attackers, by divine judgment, would not stop where normal thieves would when they have enough. Instead, they would leave nothing.

OBADIAH—NOTE ON 7 Those conspiring against Edom (v. 1) were her allies ("your allies"), her neighbors ("those at peace with you"), and even the outlying tribes who benefited from Edom’s prosperity (“those who eat your bread”).

OBADIAH—NOTE ON 8 wise men. Edom was known for her wise men and sages (Jer. 49:7). Her location on the King’s Highway provided her with intellectual stimulation with India, Europe, and North Africa.

OBADIAH—NOTE ON 9 Teman. A name derived from a descendant of Esau (Gen. 36:11), it refers to a region in the northern part of Edom that was the home of Job’s friend, Eliphaz (Job 4:1).

OBADIAH—NOTE ON 10 violence done to . . . Jacob. Edom’s opposition is in view, which began as Israel approached the land (cf. Num. 20:14–21) and continued to Habakkuk’s day. “Slaughter” (v. 9) and shame for Edom will be just retribution for Edom’s violence and slaughter against her brother’s people.

OBADIAH—NOTE ON 11–14 The charge of v. 10 is here amplified: 1) they “stood aloof,” withholding assistance (v. 11); 2) they rejoiced over Judah’s downfall (v. 12; cf. Ps. 83:4–6; 137:4–6); 3) they plundered the city (Obad. 13); and 4) they prevented the escape of her fugitives (v. 14).

OBADIAH—NOTE ON 15 day of the Lord. God’s near judgment of Edom in history (vv. 1–14) was a preview of his far judgment on all nations (vv. 15–16) who refuse to bow to his sovereignty (cf. discussion of “day of the Lord” in Introduction to Joel).

OBADIAH—NOTE ON 16 my holy mountain. Zion, referring to Jerusalem (cf. v. 17). **drink and swallow.** Compare Zech. 12:2, where the Lord will make his people as a “cup of staggering” from which his enemies will be made to drink. This refers to the cup of God’s wrath. Judah drank temporarily of judgment, Edom will drink “continually.”

OBADIAH—NOTE ON 17 A reversal of Judah’s plight in vv. 10–14 will come about when Messiah intercedes and establishes his millennial kingdom and holiness prevails.

OBADIAH—NOTE ON 18–20 Those of Judah who remain (v. 14) will be divinely empowered to “consume” (v. 18) and completely wipe out the “house of Esau” (cf. Isa. 11:14; 34:5–17). When Messiah sets up his kingdom, the boundaries of the Davidic and Solomonic kingdoms will once again expand to include that promised to Jacob in his dream at Bethel (Gen. 28:14), which reaffirmed God’s promise to Abraham (cf. Gen. 12). This would include the south (mountains of Esau); the west (Philistia); the north (Ephraim . . . Samaria); and the east (Gilead).

OBADIAH—NOTE ON 18 house of Jacob . . . house of Joseph. Representatives of Abraham’s descendants.

OBADIAH—NOTE ON 20 Canaanites. Those peoples who occupied the land before the exodus. **Zarephath.** Also known as Sarepta (cf. Luke 4:26), this town was located on the Phoenician coast between Tyre and Sidon. **Sepharad.** Not mentioned elsewhere in the Bible, the location is uncertain. Most rabbis identify it with Spain; others have suggested Sparta or Sardis.

OBADIAH—NOTE ON 21 Saviors shall go up . . . to rule. Just as the Lord raised up judges to deliver his people (cf. Neh. 9:27), so will he establish similar leaders to help rule in the millennial kingdom (cf. 1 Cor. 6:2; Rev. 20:4). **the kingdom shall be the Lord’s.** When the nations are judged in the day of the Lord, he will then set up his millennial kingdom, a theocracy in which he rules his people directly on earth (Zech. 14:4–9; Rev. 11:15).

God’s Judgment on Edom

God’s Judgment on Edom
More than any other nation mentioned in the OT, Edom is the supreme object of God’s wrath.
• Ps. 83:5–18; 137:7
• Isa. 11:14; 21:11–12; 34:5; 63:1–6
• Jer. 49:7–22
• Lam. 4:21–22
• Ezek. 25:12–14; 35:1–15
• Joel 3:19
• Amos 1:11–12; 9:11–12
• Mal. 1:2–5

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Jonah

Jonah 1 • Jonah 2 • Jonah 3 • Jonah 4

Introduction to Jonah

- Title
- Author and Date
- Background and Setting
- Historical and Theological Themes
- Interpretive Challenges
- Outline

Footnotes

Study Notes

Introduction to Jonah

Title

Following the lead of the Hebrew Masoretic text (MT), the title of the book is derived from the principal character, Jonah (meaning “dove”), the son of Amittai (1:1). Both the Septuagint (lxx) and the Latin Vulgate (Vulgate) ascribe the same name.

Author and Date

The book makes no direct claim regarding authorship. Throughout the book, Jonah is repeatedly referred to in the third person, causing some to search for another author. It was not an uncommon OT practice, however, to write in the third person (e.g., Ex. 11:3; 1 Sam. 12:11). Furthermore, the autobiographical information revealed within its pages clearly points to Jonah as the author. The firsthand accounts of such unusual events and experiences would be best recounted from the hand of Jonah himself. Nor should the introductory verse suggest otherwise, since other prophets such as Hosea, Joel, Micah, Zephaniah, Haggai, and Zechariah have similar openings.

According to 2 Kings 14:25, Jonah came from Gath-hepher near Nazareth. The context places him during the long and prosperous reign of Jeroboam II (c. 793–753 B.C.), making him a prophet to the northern tribes just prior to Amos during the first half of the eighth century B.C., c. 760 B.C. The Pharisees were wrong when they said “no prophet arises from Galilee” (John 7:52), because Jonah was a Galilean. An unverifiable Jewish tradition says Jonah was the son of the widow of Zarephath whom Elijah raised from the dead (1 Kings 17:8–24).

Background and Setting

As a prophet to the 10 northern tribes of Israel, Jonah shares a background and setting with Amos. The nation enjoyed a time of relative peace and prosperity. Both Syria and Assyria were weak, allowing Jeroboam II to enlarge the northern borders of Israel to where they had been in the days of David and Solomon (2 Kings 14:23–27). Spiritually, however, it was a time of poverty; religion was ritualistic and increasingly idolatrous, and justice had become perverted. Peacetime and wealth had made her bankrupt spiritually, morally, and ethically (cf. 2 Kings 14:24; Amos 4:1ff.; 5:10–13). As a result, God was to punish her by bringing destruction and captivity from the Assyrians in 722 B.C. Nineveh's repentance may have been aided by the two plagues (765 and 759 B.C.) and a solar eclipse (763 B.C.), preparing them for Jonah's judgment message.

Historical and Theological Themes

Jonah, though a prophet of Israel, is not remembered for his ministry in Israel, which could explain why the Pharisees erringly claimed in Jesus' day that no prophet had come from Galilee (cf. John 7:52). Rather, the book relates the account of his call to preach repentance to Nineveh and his refusal to go. Nineveh, the capital of Assyria and infamous for its cruelty, was a historical nemesis of Israel and Judah. The focus of this book is on that Gentile city, which was founded by Nimrod, great-grandson of Noah (Gen. 10:6–12). Perhaps the largest city in the ancient world (Jonah 1:2; 3:2–3; 4:11), it was nevertheless destroyed about 150 years after the repentance of the generation in the time of Jonah's visit (612 B.C.), as Nahum prophesied (Nah. 1:1ff.). Israel's political distaste for Assyria, coupled with a sense of spiritual superiority as the recipient of God's covenant blessing, produced a recalcitrant attitude in Jonah toward God's request for missionary service. Jonah was sent to Nineveh in part to shame Israel by the fact that a pagan city repented at the preaching of a stranger, whereas Israel would not repent though preached to by many prophets. He was soon to learn that God's love and mercy extends to all of his creatures (Jonah 4:2, 10–11), not just his covenant people (cf. Gen. 9:27; 12:3; Lev. 19:33–34; 1 Sam. 2:10; Isa. 2:2; Joel 2:28–32).

The book of Jonah reveals God's sovereign rule over man and all creation. Creation came into being through him (Jonah 1:9) and responds to his every command (1:4, 17; 2:10; 4:6–7; cf. Mark 4:41). Jesus employed the repentance of the Ninevites to rebuke the Pharisees, thereby illustrating the hardness of the Pharisees' hearts and their unwillingness to repent (Matt. 12:38–41; Luke 11:29–32). The heathen city of Nineveh repented at the preaching of a reluctant prophet, but the Pharisees would not repent at the preaching of the greatest of all prophets, in spite of overwhelming evidence that he was actually their Lord and Messiah. Jonah is a picture of Israel, who was chosen and commissioned by God to be his witness (Isa. 43:10–12; 44:8), who rebelled against his will (Ex. 32:1–4; Judg. 2:11–19; Ezek. 6:1–5; Mark 7:6–9), but who has been miraculously preserved by God through centuries of exile and dispersion to finally preach his truth (Jer. 30:11; 31:35–37; Hos. 3:3–5; Rev. 7:1–8; 14:1–3).

Interpretive Challenges

The primary challenge is whether the book is to be interpreted as historical narrative or as allegory/parable. The grand scale of the miracles, such as being kept alive three days and nights in a big fish, has led some skeptics and critics to deny their historical validity and substitute spiritual lessons, either to the constituent parts (allegory) or to the book as a whole (parable). But however grandiose and miraculous the events may have been, the narrative must be viewed as historical. Centered on a historically identifiable OT prophet who lived in the eighth century B.C., the account of whom has been recorded in narrative form, there is no alternative but to understand Jonah as historical. Furthermore, Jesus did not teach the story of Jonah as a parable but as an actual account firmly rooted in history (Matt. 12:38–41; 16:4; Luke 11:29–32).

Outline

- I. Running from God’s Will (1:1–17)
    - A. The Commission of Jonah (1:1–2)
    - B. The Flight of Jonah (1:3)
    - C. The Pursuit of Jonah (1:4–16)
    - D. The Preservation of Jonah (1:17)
- II. Submitting to God’s Will (2:1–10)
    - A. The Helplessness of Jonah (2:1–3)
    - B. The Prayer of Jonah (2:4–7)
    - C. The Repentance of Jonah (2:8–9)
    - D. The Deliverance of Jonah (2:10)
- III. Fulfilling God’s Will (3:1–10)
    - A. The Commission Renewed (3:1–2)
    - B. The Prophet Obeys (3:3–4)
    - C. The City Repents (3:5–9)
    - D. The Lord Relents (3:10)
- IV. Questioning God’s Will (4:1–11)
    - A. The Prophet Displeased (4:1–5)
    - B. The Prophet Rebuked (4:6–11)

Jonah

Jonah Flees the Presence of the LORD

JONAH **1** †Now the word of the LORD came to Jonah the son of Amittai, saying, [2]†“Arise, go to Nineveh, that great city, and call out against it, for their evil [1] has come up before me.” [3]†But Jonah rose to flee to Tarshish from the presence of the LORD. He went down to Joppa and found a ship going to Tarshish. So he paid the fare and went on board, to go with them to Tarshish, away from the presence of the LORD.

[4]†But the LORD hurled a great wind upon the sea, and there was a mighty tempest on the sea, so that the ship threatened to break up. [5]Then the mariners were afraid, and each cried out to his god. And they hurled the cargo that was in the ship into the sea to lighten it for them. But Jonah had gone down into the inner part of the ship and had lain down and was fast asleep. [6]So the captain came and said to him, “What do you mean, you sleeper? Arise, call out to your god! Perhaps the god will give a thought to us, that we may not perish.”

Jonah Is Thrown into the Sea

[7]†And they said to one another, “Come, let us cast lots, that we may know on whose account this evil has come upon us.” So they cast lots, and the lot fell on Jonah. [8]Then they said to him, “Tell us on whose account this evil has come upon us. What is your occupation? And where do you come from? What is your country? And of what people are you?” [9]†And he said to them, “I am a Hebrew, and I fear the LORD, the God of heaven, who made the sea and the dry land.” [10]Then the men were exceedingly afraid and said to him, “What is this that you have done!” For the men knew that he was fleeing from the presence of the LORD, because he had told them.

[11]†Then they said to him, “What shall we do to you, that the sea may quiet down for us?” For the sea grew more and more tempestuous. [12]He said to

them, “Pick me up and hurl me into the sea; then the sea will quiet down for you, for I know it is because of me that this great tempest has come upon you.” [13]†Nevertheless, the men rowed hard [2] to get back to dry land, but they could not, for the sea grew more and more tempestuous against them. [14]Therefore they called out to the LORD, “O LORD, let us not perish for this man's life, and lay not on us innocent blood, for you, O LORD, have done as it pleased you.” [15]†So they picked up Jonah and hurled him into the sea, and the sea ceased from its raging. [16]Then the men feared the LORD exceedingly, and they offered a sacrifice to the LORD and made vows.

A Great Fish Swallows Jonah

[17]† [3] And the LORD appointed [4] a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Jonah's Prayer

JONAH **2** ‡Then Jonah prayed to the LORD his God from the belly of the fish, [2]†saying,

“I called out to the LORD, out of my distress,
and he answered me;
out of the belly of Sheol I cried,
and you heard my voice.
[3]†For you cast me into the deep,
into the heart of the seas,
and the flood surrounded me;
all your waves and your billows
passed over me.
[4]†Then I said, ‘I am driven away
from your sight;
yet I shall again look
upon your holy temple.’
[5]†The waters closed in over me to take my life;
the deep surrounded me;
weeds were wrapped about my head
[6]at the roots of the mountains.
I went down to the land
whose bars closed upon me forever;
yet you brought up my life from the pit,
O LORD my God.
[7]When my life was fainting away,
I remembered the LORD,
and my prayer came to you,
into your holy temple.
[8]Those who pay regard to vain idols
forsake their hope of steadfast love.
[9]†But I with the voice of thanksgiving
will sacrifice to you;
what I have vowed I will pay.
Salvation belongs to the LORD!”

[10]†And the LORD spoke to the fish, and it vomited Jonah out upon the dry land.

Jonah Goes to Nineveh

JONAH **3** ‡Then the word of the LORD came to Jonah the second time, saying, [2]"Arise, go to Nineveh, that great city, and call out against it the message that I tell you." [3]†So Jonah arose and went to Nineveh, according to the word of the LORD. Now Nineveh was an exceedingly great city, [1] three days' journey in breadth. [2] [4]†Jonah began to go into the city, going a day's journey. And he called out, "Yet forty days, and Nineveh shall be overthrown!" [5]†And the people of Nineveh believed God. They called for a fast and put on sackcloth, from the greatest of them to the least of them.

The People of Nineveh Repent

[6]†The word reached [3] the king of Nineveh, and he arose from his throne, removed his robe, covered himself with sackcloth, and sat in ashes. [7]‡And he issued a proclamation and published through Nineveh, "By the decree of the king and his nobles: Let neither man nor beast, herd nor flock, taste anything. Let them not feed or drink water, [8]but let man and beast be covered with sackcloth, and let them call out mightily to God. Let everyone turn from his evil way and from the violence that is in his hands. [9]Who knows? God may turn and relent and turn from his fierce anger, so that we may not perish."

[10]†When God saw what they did, how they turned from their evil way, God relented of the disaster that he had said he would do to them, and he did not do it.

Jonah's Anger and the LORD's Compassion

JONAH **4** ‡But it displeased Jonah exceedingly, [1] and he was angry. [2]And he prayed to the LORD and said, “O LORD, is not this what I said when I was yet in my country? That is why I made haste to flee to Tarshish; for I knew that you are a gracious God and merciful, slow to anger and abounding in steadfast love, and relenting from disaster. [3]†Therefore now, O LORD, please take my life from me, for it is better for me to die than to live.” [4]And the LORD said, “Do you do well to be angry?”

[5]Jonah went out of the city and sat to the east of the city and made a booth for himself there. He sat under it in the shade, till he should see what would become of the city. [6]†Now the LORD God appointed a plant [2] and made it come up over Jonah, that it might be a shade over his head, to save him from his discomfort. [3] So Jonah was exceedingly glad because of the plant. [7]But when dawn came up the next day, God appointed a worm that attacked the plant, so that it withered. [8]†When the sun rose, God appointed a scorching east wind, and the sun beat down on the head of Jonah so that he was faint. And he asked that he might die and said, “It is better for me to die than to live.” [9]But God said to Jonah, “Do you do well to be angry for the plant?” And he said, “Yes, I do well to be angry, angry enough to die.” [10]‡And the LORD said, “You pity the plant, for which you did not labor, nor did you make it grow, which came into being in a night and perished in a night. [11]And should not I pity Nineveh, that great city, in which there are more than 120,000 persons who do not know their right hand from their left, and also much cattle?”

Footnotes

Footnotes for Jonah, Chapter 1

[1] 1:2 The same Hebrew word can mean *evil* or *disaster*, depending on the context; so throughout Jonah

[2] 1:13 Hebrew *the men dug in* [their oars]

[3] 1:17 Ch 2:1 in Hebrew

[4] 1:17 Or *had appointed*

Footnotes for Jonah, Chapter 3

[1] 3:3 Hebrew *a great city to God*

[2] 3:3 Or *a visit was a three days' journey*

[3] 3:6 Or *had reached*

Footnotes for Jonah, Chapter 4

[1] 4:1 Hebrew *it was exceedingly evil to Jonah*

[2] 4:6 Hebrew *qiqayon*, probably the castor oil plant; also verses 7, 9, 10

[3] 4:6 Or *his evil*

Study Notes

JONAH—NOTE ON 1:1 Jonah the son of Amittai. Jonah's name is Hebrew for "dove," while that of his father means "truthful" or "loyal."

JONAH—NOTE ON 1:2 Arise, go to Nineveh. While other prophets prophesied against Gentile nations, this is the only case of a prophet actually being sent to a foreign nation to deliver God's message against them. This was for the salvation of that city and for the shame and jealousy of Israel, as well as a rebuke to the reluctance of the Jews to bring Gentiles to the true God. Nineveh, which dates back to Nimrod (Gen. 10:11), was located on the banks of the Tigris River approximately 500 miles northeast of Israel. It was always one of Assyria's royal cities and for many years served as the capital. The name Nineveh is thought to derive from "ninus," i.e., Nimrod, and means the residence of Nimrod or "nunu" (Akkadian for "fish"). The people worshiped the fish goddess Nanshe (the daughter of Ea, the goddess of fresh water) and Dagon the fish god who was represented as half man and half fish. **that great city.** Nineveh was great both in size (Jonah 3:3) and in power, exerting significant influence over the Middle East until her destruction by Nebuchadnezzar in 612 B.C. It was possibly the largest city in the world at this time. According to historians, magnificent walls almost 8 miles long enveloped the inner city, with the rest of the city/district occupying an area with a circumference of some 60 miles. Its population could have approached 600,000 (cf. 4:11). **their evil has come up before me.** Nineveh was the center of idolatrous worship of Assur and Ishtar. A century later, Nahum pronounced doom upon Assyria for her evil ways and cruelty (Nah. 3), which was carried out by Nebuchadnezzar in 612 B.C.

Ten Miracles in Jonah

Ten Miracles in Jonah
1. 1:4 "the Lord hurled a great wind upon the sea"
2. 1:7 "the lot fell on Jonah"

3. 1:15 “the sea ceased from its raging”
4. 1:17 “the Lord appointed a great fish”
5. 1:17 “to swallow up Jonah (alive)”
6. 2:10 “the Lord spoke to the fish . . . it vomited Jonah out onto the dry land”
7. 3:10 “God saw what they did . . . they turned from their evil way”
8. 4:6 “the Lord God appointed a plant”
9. 4:7 “God appointed a worm”
10. 4:8 “God appointed a scorching east wind”
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JONAH—NOTE ON 1:3 But Jonah rose to flee to Tarshish. This is the only recorded instance of a prophet refusing God’s commission (cf. Jer. 20:7–9). The location of Tarshish, known for its wealth (Ps. 72:10; Jer. 10:9; Ezek. 27:12, 25), is uncertain. The Greek historian Herodotus identified it with Tartessus, a merchant city in southern Spain. The prophet went as far west in the opposite direction as possible, showing his reluctance to bring salvation blessing to Gentiles. **from the presence of the Lord.** While no one can escape from the Lord’s omnipresence (Ps. 139:7–12), it is thought that the prophet was attempting to flee his manifest presence in the temple at Jerusalem (cf. Gen. 4:16; Jonah 2:4). **Joppa.** Joppa (today Jaffa), located on the Mediterranean coast near the border of Judah and Samaria, was also the location of Peter’s vision in preparation for his visit to Cornelius, a Gentile (Acts 10).

JONAH—NOTE ON 1:4 a great wind. This is not an ordinary storm, but an extreme one sent (“hurled”) from God. Sailors, accustomed to storms, were afraid of this one (v. 5), a fear that served God’s purpose (cf. Ps. 104:4).

JONAH—NOTE ON 1:7 cast lots. The last resort is to ascertain whose guilt has caused such divine anger. God could reveal his will by controlling the lots, which he did. This method of discernment by casting lots, the exact procedure of which is not known, was not forbidden in Israel (cf. Prov. 16:33; Josh. 7:14ff.; 15:1; 1 Sam. 14:36–45; Acts 1:26).

JONAH—NOTE ON 1:9 I am a Hebrew. Jonah identified himself by the name that Israelites used among Gentiles (cf. 1 Sam. 4:6, 9; 14:11). **the Lord, the God of heaven.** This title, in use from earliest times (Gen. 24:3, 7), may have been specifically chosen by Jonah to express the sovereignty of the

Lord in contrast to Baal, who was a sky god (cf. 1 Kings 18:24). Spoken to sailors who were most likely from Phoenicia, the center of Baal worship, the title bears significant weight, especially when coupled with the phrase "who made the sea and the dry land." This was the appropriate identification when introducing the true and living God to pagans who didn't have Scripture, but whose reason led them to recognize the fact that there had to be a Creator (cf. Rom. 1:18–23). To begin with creation, as in Acts 14:14–17 and 17:23b–29, was the proper starting point. To evangelize Jews, one can begin with the OT Scripture.

JONAH—NOTE ON 1:11–12 Unwilling to go to Nineveh and feeling guilty, Jonah was willing to sacrifice himself in an effort to save the lives of others. Apparently, he would rather have died than go to Nineveh.

JONAH—NOTE ON 1:13–14 Heathen sailors had more concern for one man than Jonah had for tens of thousands in Nineveh. The storm, Jonah's words, and the lots all indicated to the sailors that the Lord was involved; thus they offered sacrifices to him and made vows, indicating Jonah had told them more about God than is recorded here.

JONAH—NOTE ON 1:15 **the sea ceased.** This was similar to Christ's quieting the storm on the Sea of Galilee (cf. Matt. 8:23–27).

JONAH—NOTE ON 1:17 **a great fish.** The species of fish is uncertain; the Hebrew word for whale is not here employed. God sovereignly prepared (lit., "appointed") a great fish to rescue Jonah. Apparently Jonah sank into the depth of the sea before the fish swallowed him (cf. 2:3, 5–6). **three days and three nights.** *See note on Matt. 12:40*.

JONAH—NOTE ON 2:1–9 Jonah acknowledged God's sovereignty (vv. 1–3) and submitted to it (vv. 4–9).

JONAH—NOTE ON 2:2 **the belly of Sheol.** The phrase does not necessarily indicate that Jonah actually died. "Sheol" frequently has a hyperbolic meaning in contexts where it denotes a catastrophic condition near death (Ps. 30:3). Later Jonah expressed praise for his deliverance "from the pit" (Jonah 2:6), speaking of his escape from certain death.

JONAH—NOTE ON 2:3 In describing his watery experience, Jonah acknowledged that his circumstances were judgment from the Lord.

JONAH—NOTE ON 2:4 I am driven away from your sight. In 1:3, Jonah ran from the Lord's presence; here he realizes that the Lord has temporarily expelled him.

JONAH—NOTE ON 2:5 take my life. Lit., "soul." This describes Jonah's total person—both physically and spiritually (cf. v. 7).

JONAH—NOTE ON 2:9 I have vowed. Jonah found himself in the same position as the mariners: offering sacrifices and making vows (cf. 1:16). In light of 3:1–4, Jonah's vow could well have been to carry out God's ministry will for him by preaching in Nineveh (Ps. 50:14; 66:13–14).

JONAH—NOTE ON 2:10 the Lord spoke. Just as God calls the stars by name (Isa. 40:26; cf. Ps. 147:4), so he speaks to his creation in the animal world (cf. Num. 22:28–30). Most likely, Jonah was vomited upon the shore near Joppa.

JONAH—NOTE ON 3:1–2 Gracious in giving Jonah a second chance, God again commissioned him to go to Nineveh. Jonah is the only prophet actually sent by God to preach repentance in a foreign land.

JONAH—NOTE ON 3:3 an exceedingly great city, three days' journey. Lit., "a great city to God," the text emphasizes not only its size (cf. 1:2) but its importance (cf. 4:11). A metropolitan city the size of Nineveh, with a circumference of about 60 miles, would require three days just to get around it. These dimensions are confirmed by historians. Stopping to preach would only add to the time requirement.

JONAH—NOTE ON 3:4 Yet forty days. The time frame may harken back to Moses' supplication for 40 days and nights at Sinai (Deut. 9:18, 25). Jonah's message, while short, accomplishes God's intended purpose.

JONAH—NOTE ON 3:5 the people . . . believed God. Jonah's experience with the fish (2:1–10), in light of the Ninevites' pagan beliefs (*see note on 1:2*), certainly gained him an instant hearing. From the divine side, this wholesale repentance was a miraculous work of God. Pagan sailors and a pagan city responded to the reluctant prophet, showing the power of God in spite of the weakness of his servant.

JONAH—NOTE ON 3:6 The king of Nineveh, thought to be either Adad-nirari III (c. 810–783) or Assurdan III (c. 772–755), exchanged his royal robes for sackcloth and ashes (cf. Job 42:6; Isa. 58:5). Reports of Jonah's miraculous fish experience may have preceded him to Nineveh, accounting for the swift and widespread receptivity of his message (cf. Jonah 1:2). It is generally believed that acid from the fish's stomach would have bleached Jonah's face, thus validating the experience.

JONAH—NOTE ON 3:7–9 man and beast. It was a Persian custom to use animals in mourning ceremonies.

JONAH—NOTE ON 3:10 God saw . . . God relented. *See notes on 2 Sam. 24:16; Jer. 42:10* (cf. Jer. 18:7–8). The Ninevites truly repented.

JONAH—NOTE ON 4:1–2 Jonah, because of his rejection of Gentiles and distaste for their participation in salvation, was displeased at God's demonstration of mercy towards the Ninevites, thereby displaying the real reason for his original flight to Tarshish. From the very beginning, Jonah had clearly understood the gracious character of God (cf. 1 Tim. 2:4; 2 Pet. 3:9). He had received pardon, but didn't want Nineveh to know God's mercy (cf. a similar attitude in Luke 15:25ff.).

JONAH—NOTE ON 4:3 it is better for me to die than to live. Perhaps Jonah was expressing the reality of breaking his vow (2:9) to God a second time (cf. Num. 30:2; Eccles. 5:1–6).

JONAH—NOTE ON 4:6 a plant. The identity is uncertain, but it possibly could be the fast-growing castor oil plant, which in hot climates grows rapidly to give shade with its large leaves.

JONAH—NOTE ON 4:8 scorching east wind. A hot, scorching wind, normally called "sirocco," blowing off the Arabian desert. The shelter Jonah made for himself (v. 5) would not exclude this agent of God's sovereignty.

JONAH—NOTE ON 4:10–11 God’s love for the people of Nineveh, whom he had created, is far different from Jonah’s indifference to their damnation and greater than Jonah’s warped concern for a wild plant for which he had done nothing. God was ready to spare Sodom for 10 righteous; how much more a city that includes 120,000 small children, identified as those who cannot discern the right hand from the left (cf. Gen. 18:22–23). With that many three- or four-year-old children, it is reasonable to expect a total population in excess of 600,000.

Micah

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    Title
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Introduction to Micah

Title

The name of the book is derived from the prophet who, having received the word of the Lord, was commissioned to proclaim it. Micah, whose name is shared by others in the OT (e.g., Judg. 17:1; 2 Chron. 13:2; Jer. 36:11), is a shortened form of Micaiah (or Michaiah) and means “Who is like the Lord?” In Mic. 7:18, Micah uses a play on his own name, saying “Who is a God like you?”

Author and Date

The first verse establishes Micah as the author. Beyond that, little is known about him. His parentage is not given, but his name suggests a godly heritage. He traces his roots to the town of Moresheth (1:1, 14), located in the foothills of Judah, approximately 25 miles southwest of Jerusalem, on the border of Judah and Philistia, near Gath. From a productive agricultural area, he was like Amos, a country resident removed from the national politics and religion, yet chosen by God (3:8) to deliver a message of judgment to the princes and people of Jerusalem.

Micah places his prophecy during the reigns of Jotham (750–731 B.C.), Ahaz (731–715 B.C.), and Hezekiah (715–686 B.C.). His indictments of social injustices and religious corruption renew the theme of Amos (mid-eighth century B.C.) and his contemporaries, Hosea in the north (c. 755–710 B.C.) and in the south Isaiah (c. 739–690 B.C.). This fits what is known about the character of Ahaz (2 Kings 16:10–18) and his son Hezekiah prior to his sweeping spiritual reformations (2 Chron. 29; 31:1). His references to the imminent fall of Samaria (Mic. 1:6) clearly position him before 722 B.C., at approximately 735–710 B.C.

Background and Setting

Because the northern kingdom was about to fall to Assyria during Micah's ministry in 722 B.C., Micah dates his message with the mention of Judean kings only. While Israel was an occasional recipient of his words (cf. 1:5–7), his primary attention was directed toward the southern kingdom in which he lived. The economic prosperity and the absence of international crises that marked the days of Jeroboam II (793–753 B.C.), during which the borders of Judah and Israel rivaled those of David and Solomon (cf. 2 Kings 14:23–27), were slipping away. Syria and Israel invaded Judah, taking the wicked Ahaz temporarily captive (cf. 2 Chron. 28:5–16; Isa. 7:1–2). After Assyria had overthrown Syria and Israel, the good king Hezekiah withdrew his allegiance to Assyria, causing Sennacherib to besiege Jerusalem in 701 B.C. (cf. 2 Kings 18–19; 2 Chron. 32). The Lord then sent his angel to deliver Judah (2 Chron. 32:21). Hezekiah was used by God to lead Judah back to true worship.

After the prosperous reign of Uzziah, who died in 739 B.C., his son Jotham continued the same policies, but failed to remove the centers of idolatry. Outward prosperity was only a facade masking rampant social corruption and religious syncretism. Worship of the Canaanite fertility god Baal was increasingly integrated with the OT sacrificial system, reaching epidemic proportions under the reign of Ahaz (cf. 2 Chron. 28:1–4). When Samaria fell, thousands of refugees swarmed into Judah, bringing their religious syncretism with them. But while Micah (like Hosea) addressed this issue, it was the disintegration of personal and social values to which he delivered his most stinging rebukes and stern warnings (e.g., Mic. 7:5–6). Assyria was the dominant power and a constant threat to Judah, so Micah's prediction that Babylon, then under Assyrian rule, would conquer Judah (4:10) seemed remote. Thus, as the prophet Amos was to Israel, Micah was to Judah.

Historical and Theological Themes

Primarily, Micah proclaimed a message of judgment to a people persistently pursuing evil. Similar to other prophets (cf. Hos. 4:1; Amos 3:1), Micah presented his message in lawsuit/courtroom terminology (Mic. 1:2; 6:1–2). The prophecy is arranged in three oracles or cycles, each beginning with the admonition to "hear" (1:2; 3:1; 6:1). Within each oracle, he moves from doom to hope—doom because they have broken God's law given at Sinai; hope because of God's unchanging covenant with their forefathers (7:20). One third of the book targets the sins of his people; another third looks at the punishment of God to come; and another third promises hope for the faithful after the judgment. Thus, the theme of the inevitability of divine judgment for sin is coupled together with God's immutable commitment to his covenant promises. The combination of God's 1) absolute consistency in judging sin and 2) unbending commitment to his covenant through the remnant of his people provides the hearers with a clear disclosure of the character of the Sovereign of the universe. Through divine intervention, he will bring about both judgment on sinners and blessing on those who repent.

Interpretive Challenges

The verbal similarity between Mic. 4:1–3 and Isa. 2:2–4 raises the question of who quoted whom. Interpreters are divided, with no clear-cut answers on either side. Because the two prophets lived in close proximity to each other, prophesying during the same period, this similarity is understandable. God gave the same message through two preachers. The introductory phrase, “in the latter days” (Mic. 4:1), removes these verses from any postexilic fulfillment and requires an eschatological timeframe surrounding the second advent of Christ and the beginning of the millennium.

Apart from Isa. 2:2–4, three other passages from Micah are quoted elsewhere in Scripture. Micah 3:12 is quoted in Jer. 26:18, thereby saving Jeremiah’s life from King Jehoiakim’s death sentence. Micah 5:2 is quoted by the chief priests and scribes (Matt. 2:6) in response to Herod’s query about the birthplace of the Messiah. Micah 7:6 is employed by Jesus in Matt. 10:35–36 when commissioning his disciples.

Outline

I. Superscription (1:1)
II. God Gathers to Judge and Deliver (1:2–2:13)
    A. Samaria and Judah Punished (1:2–16)
    B. Oppressors Judged (2:1–5)
    C. False Prophets Renounced (2:6–11)
    D. Promise of Deliverance (2:12–13)
III. God Judges Rulers and Comes to Deliver (3:1–5:15)
    A. The Contemporary Leaders are Guilty (3:1–12)
    B. The Coming Leader Will Deliver and Restore (4:1–5:15)
IV. God Brings Indictments and Ultimate Deliverance (6:1–7:20)
    A. Messages of Reproof and Lament (6:1–7:6)
    B. Messages of Confidence and Victory (7:7–20)

Micah

MICAH 1 †The word of the LORD that came to Micah of Moresheth in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

The Coming Destruction

[2]††Hear, you peoples, all of you; [1]
    pay attention, O earth, and all that is in it,
and let the Lord GOD be a witness against you,
    the Lord from his holy temple.
[3]††For behold, the LORD is coming out of his place,
    and will come down and tread upon the high places of the earth.
[4]And the mountains will melt under him,
    and the valleys will split open,
like wax before the fire,
    like waters poured down a steep place.
[5]†All this is for the transgression of Jacob
    and for the sins of the house of Israel.
What is the transgression of Jacob?
    Is it not Samaria?
And what is the high place of Judah?
    Is it not Jerusalem?
[6]†Therefore I will make Samaria a heap in the open country,
    a place for planting vineyards,
and I will pour down her stones into the valley
    and uncover her foundations.
[7]†All her carved images shall be beaten to pieces,
    all her wages shall be burned with fire,
    and all her idols I will lay waste,
for from the fee of a prostitute she gathered them,
    and to the fee of a prostitute they shall return.
[8]†For this I will lament and wail;
    I will go stripped and naked;

I will make lamentation like the jackals,
and mourning like the ostriches.
[9]†For her wound is incurable,
and it has come to Judah;
it has reached to the gate of my people,
to Jerusalem.
[10]‡†Tell it not in Gath;
weep not at all;
in Beth-le-aphrah
roll yourselves in the dust.
[11]†Pass on your way,
inhabitants of Shaphir,
in nakedness and shame;
the inhabitants of Zaanan
do not come out;
the lamentation of Beth-ezel
shall take away from you its standing place.
[12]†For the inhabitants of Maroth
wait anxiously for good,
because disaster has come down from the LORD
to the gate of Jerusalem.
[13]†Harness the steeds to the chariots,
inhabitants of Lachish;
it was the beginning of sin
to the daughter of Zion,
for in you were found
the transgressions of Israel.
[14]†Therefore you shall give parting gifts [2]
to Moresheth-gath;
the houses of Achzib shall be a deceitful thing
to the kings of Israel.
[15]†I will again bring a conqueror to you,
inhabitants of Mareshah;
the glory of Israel
shall come to Adullam.
[16]†Make yourselves bald and cut off your hair,
for the children of your delight;

make yourselves as bald as the eagle,
    for they shall go from you into exile.

Woe to the Oppressors

MICAH **2** ‡‡Woe to those who devise wickedness
and work evil on their beds!
When the morning dawns, they perform it,
because it is in the power of their hand.
[2]†They covet fields and seize them,
and houses, and take them away;
they oppress a man and his house,
a man and his inheritance.
[3]‡Therefore thus says the LORD:
behold, against this family I am devising disaster, [1]
from which you cannot remove your necks,
and you shall not walk haughtily,
for it will be a time of disaster.
[4]In that day they shall take up a taunt song against you
and moan bitterly,
and say, “We are utterly ruined;
he changes the portion of my people;
how he removes it from me!
To an apostate he allots our fields.”
[5]Therefore you will have none to cast the line by lot
in the assembly of the LORD.
[6]‡†“Do not preach”—thus they preach—
“one should not preach of such things;
disgrace will not overtake us.”
[7]†Should this be said, O house of Jacob?
Has the LORD grown impatient? [2]
Are these his deeds?
Do not my words do good
to him who walks uprightly?
[8]But lately my people have risen up as an enemy;
you strip the rich robe from those who pass by trustingly
with no thought of war. [3]
[9]†The women of my people you drive out

from their delightful houses;
from their young children you take away
my splendor forever.
[10]Arise and go,
for this is no place to rest,
because of uncleanness that destroys
with a grievous destruction.
[11]†If a man should go about and utter wind and lies,
saying, “I will preach to you of wine and strong drink,”
he would be the preacher for this people!
[12]‡†I will surely assemble all of you, O Jacob;
I will gather the remnant of Israel;
I will set them together
like sheep in a fold,
like a flock in its pasture,
a noisy multitude of men.
[13]He who opens the breach goes up before them;
they break through and pass the gate,
going out by it.
Their king passes on before them,
the LORD at their head.

Rulers and Prophets Denounced

MICAH **3** ‡And I said:
Hear, you heads of Jacob
and rulers of the house of Israel!
Is it not for you to know justice?—
[2]you who hate the good and love the evil,
who tear the skin from off my people [1]
and their flesh from off their bones,
[3]who eat the flesh of my people,
and flay their skin from off them,
and break their bones in pieces
and chop them up like meat in a pot,
like flesh in a cauldron.
[4]Then they will cry to the LORD,
but he will not answer them;
he will hide his face from them at that time,
because they have made their deeds evil.
[5]‡Thus says the LORD concerning the prophets
who lead my people astray,
who cry "Peace"
when they have something to eat,
but declare war against him
who puts nothing into their mouths.
[6]Therefore it shall be night to you, without vision,
and darkness to you, without divination.
The sun shall go down on the prophets,
and the day shall be black over them;
[7]the seers shall be disgraced,
and the diviners put to shame;
they shall all cover their lips,
for there is no answer from God.
[8]†But as for me, I am filled with power,
with the Spirit of the LORD,
and with justice and might,

to declare to Jacob his transgression
and to Israel his sin.
[9]‡Hear this, you heads of the house of Jacob
and rulers of the house of Israel,
who detest justice
and make crooked all that is straight,
[10]who build Zion with blood
and Jerusalem with iniquity.
[11]Its heads give judgment for a bribe;
its priests teach for a price;
its prophets practice divination for money;
yet they lean on the LORD and say,
“Is not the LORD in the midst of us?
No disaster shall come upon us.”
[12]†Therefore because of you
Zion shall be plowed as a field;
Jerusalem shall become a heap of ruins,
and the mountain of the house a wooded height.

The Mountain of the LORD

MICAH **4** ‡†It shall come to pass in the latter days
that the mountain of the house of the LORD
shall be established as the highest of the mountains,
and it shall be lifted up above the hills;
and peoples shall flow to it,
[2]†and many nations shall come, and say:
“Come, let us go up to the mountain of the LORD,
to the house of the God of Jacob,
that he may teach us his ways
and that we may walk in his paths.”
For out of Zion shall go forth the law, [1]
and the word of the LORD from Jerusalem.
[3]†He shall judge between many peoples,
and shall decide for strong nations far away;
and they shall beat their swords into plowshares,
and their spears into pruning hooks;
nation shall not lift up sword against nation,
neither shall they learn war anymore;
[4]†but they shall sit every man under his vine and under his fig tree,
and no one shall make them afraid,
for the mouth of the LORD of hosts has spoken.
[5]†For all the peoples walk
each in the name of its god,
but we will walk in the name of the LORD our God
forever and ever.

The LORD Shall Rescue Zion

[6]‡In that day, declares the LORD,
I will assemble the lame
and gather those who have been driven away
and those whom I have afflicted;
[7]†and the lame I will make the remnant,

and those who were cast off, a strong nation;
and the LORD will reign over them in Mount Zion
from this time forth and forevermore.
[8]And you, O tower of the flock,
hill of the daughter of Zion,
to you shall it come,
the former dominion shall come,
kingship for the daughter of Jerusalem.
[9]‡Now why do you cry aloud?
Is there no king in you?
Has your counselor perished,
that pain seized you like a woman in labor?
[10]Writhe and groan, [2] O daughter of Zion,
like a woman in labor,
for now you shall go out from the city
and dwell in the open country;
you shall go to Babylon.
There you shall be rescued;
there the LORD will redeem you
from the hand of your enemies.
[11]‡Now many nations
are assembled against you,
saying, “Let her be defiled,
and let our eyes gaze upon Zion.”
[12]But they do not know
the thoughts of the LORD;
they do not understand his plan,
that he has gathered them as sheaves to the threshing floor.
[13]†Arise and thresh,
O daughter of Zion,
for I will make your horn iron,
and I will make your hoofs bronze;
you shall beat in pieces many peoples;
and shall devote [3] their gain to the LORD,
their wealth to the Lord of the whole earth.

The Ruler to Be Born in Bethlehem

MICAH **5** † [1] Now muster your troops, O daughter [2] of troops;
siege is laid against us;
with a rod they strike the judge of Israel
on the cheek.
[2]‡† [3] But you, O Bethlehem Ephrathah,
who are too little to be among the clans of Judah,
from you shall come forth for me
one who is to be ruler in Israel,
whose coming forth is from of old,
from ancient days.
[3]†Therefore he shall give them up until the time
when she who is in labor has given birth;
then the rest of his brothers shall return
to the people of Israel.
[4]†And he shall stand and shepherd his flock in the strength of the LORD,
in the majesty of the name of the LORD his God.
And they shall dwell secure, for now he shall be great
to the ends of the earth.
[5]‡†And he shall be their peace.
When the Assyrian comes into our land
and treads in our palaces,
then we will raise against him seven shepherds
and eight princes of men;
[6]†they shall shepherd the land of Assyria with the sword,
and the land of Nimrod at its entrances;
and he shall deliver us from the Assyrian
when he comes into our land
and treads within our border.

A Remnant Shall Be Delivered

[7]‡Then the remnant of Jacob shall be

in the midst of many peoples
like dew from the LORD,
like showers on the grass,
which delay not for a man
nor wait for the children of man.
[8]And the remnant of Jacob shall be among the nations,
in the midst of many peoples,
like a lion among the beasts of the forest,
like a young lion among the flocks of sheep,
which, when it goes through, treads down
and tears in pieces, and there is none to deliver.
[9]†Your hand shall be lifted up over your adversaries,
and all your enemies shall be cut off.
[10]†And in that day, declares the LORD,
I will cut off your horses from among you
and will destroy your chariots;
[11]‡and I will cut off the cities of your land
and throw down all your strongholds;
[12]and I will cut off sorceries from your hand,
and you shall have no more tellers of fortunes;
[13]and I will cut off your carved images
and your pillars from among you,
and you shall bow down no more
to the work of your hands;
[14]and I will root out your Asherah images from among you
and destroy your cities.
[15]And in anger and wrath I will execute vengeance
on the nations that did not obey.

The Indictment of the LORD

MICAH **6** ‡‡Hear what the LORD says:
Arise, plead your case before the mountains,
and let the hills hear your voice.
[2]Hear, you mountains, the indictment of the LORD,
and you enduring foundations of the earth,
for the LORD has an indictment against his people,
and he will contend with Israel.
[3]‡“O my people, what have I done to you?
How have I wearied you? Answer me!
[4]For I brought you up from the land of Egypt
and redeemed you from the house of slavery,
and I sent before you Moses,
Aaron, and Miriam.
[5]O my people, remember what Balak king of Moab devised,
and what Balaam the son of Beor answered him,
and what happened from Shittim to Gilgal,
that you may know the saving acts of the LORD.”

What Does the LORD Require?

[6]‡“With what shall I come before the LORD,
and bow myself before God on high?
Shall I come before him with burnt offerings,
with calves a year old?
[7]Will the LORD be pleased with [1] thousands of rams,
with ten thousands of rivers of oil?
Shall I give my firstborn for my transgression,
the fruit of my body for the sin of my soul?”
[8]‡He has told you, O man, what is good;
and what does the LORD require of you
but to do justice, and to love kindness, [2]
and to walk humbly with your God?

Destruction of the Wicked

[9]‡†The voice of the LORD cries to the city—
and it is sound wisdom to fear your name:
“Hear of the rod and of him who appointed it! [3]
[10]Can I forget any longer the treasures [4] of wickedness in the house of the wicked,
and the scant measure that is accursed?
[11]Shall I acquit the man with wicked scales
and with a bag of deceitful weights?
[12]Your [5] rich men are full of violence;
your inhabitants speak lies,
and their tongue is deceitful in their mouth.
[13]Therefore I strike you with a grievous blow,
making you desolate because of your sins.
[14]You shall eat, but not be satisfied,
and there shall be hunger within you;
you shall put away, but not preserve,
and what you preserve I will give to the sword.
[15]You shall sow, but not reap;
you shall tread olives, but not anoint yourselves with oil;
you shall tread grapes, but not drink wine.
[16]†For you have kept the statutes of Omri, [6]
and all the works of the house of Ahab;
and you have walked in their counsels,
that I may make you a desolation, and your [7] inhabitants a hissing;
so you shall bear the scorn of my people.”

Wait for the God of Salvation

MICAH **7** ‡†Woe is me! For I have become
as when the summer fruit has been gathered,
as when the grapes have been gleaned:
there is no cluster to eat,
no first-ripe fig that my soul desires.
[2]The godly has perished from the earth,
and there is no one upright among mankind;
they all lie in wait for blood,
and each hunts the other with a net.
[3]Their hands are on what is evil, to do it well;
the prince and the judge ask for a bribe,
and the great man utters the evil desire of his soul;
thus they weave it together.
[4]The best of them is like a brier,
the most upright of them a thorn hedge.
The day of your watchmen, of your punishment, has come;
now their confusion is at hand.
[5]Put no trust in a neighbor;
have no confidence in a friend;
guard the doors of your mouth
from her who lies in your arms; [1]
[6]for the son treats the father with contempt,
the daughter rises up against her mother,
the daughter-in-law against her mother-in-law;
a man's enemies are the men of his own house.
[7]†But as for me, I will look to the LORD;
I will wait for the God of my salvation;
my God will hear me.
[8]‡Rejoice not over me, O my enemy;
when I fall, I shall rise;
when I sit in darkness,
the LORD will be a light to me.
[9]I will bear the indignation of the LORD

because I have sinned against him,
until he pleads my cause
and executes judgment for me.
He will bring me out to the light;
I shall look upon his vindication.
[10]†Then my enemy will see,
and shame will cover her who said to me,
“Where is the LORD your God?”
My eyes will look upon her;
now she will be trampled down
like the mire of the streets.
[11]‡A day for the building of your walls!
In that day the boundary shall be far extended.
[12]In that day they [2] will come to you,
from Assyria and the cities of Egypt,
and from Egypt to the River,
from sea to sea and from mountain to mountain.
[13]But the earth will be desolate
because of its inhabitants,
for the fruit of their deeds.
[14]‡Shepherd your people with your staff,
the flock of your inheritance,
who dwell alone in a forest
in the midst of a garden land; [3]
let them graze in Bashan and Gilead
as in the days of old.
[15]†As in the days when you came out of the land of Egypt,
I will show them [4] marvelous things.
[16]The nations shall see and be ashamed of all their might;
they shall lay their hands on their mouths;
their ears shall be deaf;
[17]they shall lick the dust like a serpent,
like the crawling things of the earth;
they shall come trembling out of their strongholds;
they shall turn in dread to the LORD our God,
and they shall be in fear of you.

God's Steadfast Love and Compassion

[18]‡†Who is a God like you, pardoning iniquity
and passing over transgression
for the remnant of his inheritance?
He does not retain his anger forever,
because he delights in steadfast love.
[19]He will again have compassion on us;
he will tread our iniquities underfoot.
You will cast all our [5] sins
into the depths of the sea.
[20]†You will show faithfulness to Jacob
and steadfast love to Abraham,
as you have sworn to our fathers
from the days of old.

Footnotes

Footnotes for Micah, Chapter 1

[1] 1:2 Hebrew *all of them*

[2] 1:14 Or *give dowry*

Footnotes for Micah, Chapter 2

[1] 2:3 The same Hebrew word can mean *evil* or *disaster*, depending on the context

[2] 2:7 Hebrew *Has the spirit of the LORD grown short?*

[3] 2:8 Or *returning from war*

Footnotes for Micah, Chapter 3

[1] 3:2 Hebrew *from off them*

Footnotes for Micah, Chapter 4

[1] 4:2 Or *teaching*

[2] 4:10 Or *push*

[3] 4:13 Hebrew *devote to destruction*

Footnotes for Micah, Chapter 5

[1] 5:1 Ch 4:14 in Hebrew

[2] 5:1 That is, city

[3] 5:2 Ch 5:1 in Hebrew

Footnotes for Micah, Chapter 6

[1] 6:7 Or *Will the* LORD *accept*

[2] 6:8 Or *steadfast love*

[3] 6:9 The meaning of the Hebrew is uncertain

[4] 6:10 Or *Are there still treasures*

[5] 6:12 Hebrew *whose*

[6] 6:16 Hebrew *For the statutes of Omri are kept*

[7] 6:16 Hebrew *its*

Footnotes for Micah, Chapter 7

[1] 7:5 Hebrew *bosom*

[2] 7:12 Hebrew *he*

[3] 7:14 Hebrew *of Carmel*

[4] 7:15 Hebrew *him*

[5] 7:19 Hebrew *their*

Study Notes

MICAH—NOTE ON 1:1 Moresheth. Located southwest of Jerusalem, near the Philistine city of Gath (cf. 1:14).

MICAH—NOTE ON 1:2–7 The prophet summons all the nations (v. 2) of the world into court to hear charges against Samaria and Judah (vv. 5–7; cf. Isa. 3:13–14). Their destruction was to be a warning example to the nations, prefiguring God's judgment on all who sin against him. As an omnipotent Conqueror, the Sovereign over all creation is assured of victory (Mic. 1:3–4).

MICAH—NOTE ON 1:2 his holy temple. Context points to God's heavenly throne (cf. Ps. 11:4; Isa. 6:1, 4).

MICAH—NOTE ON 1:3–4 high places . . . mountains. These could refer to key military positions, so crucial to Israel's defense, or to the pagan places of worship in the land (cf. v. 5). When fortifications disappeared like melted wax, people were gripped by the terrifying reality that they were to answer to the Judge of all the earth (Gen. 18:25; Amos 4:12–13).

MICAH—NOTE ON 1:3 the Lord is coming . . . down. A warning of impending divine judgment by One who sits in the ultimate High Place.

MICAH—NOTE ON 1:5 Samaria . . . Jerusalem. The two capitals of Israel and Judah, here representative of their respective nations.

MICAH—NOTE ON 1:6–7 The Lord spoke directly of the fall of Samaria at the hands of the Assyrians (c. 722 B.C.).

MICAH—NOTE ON 1:7 fee of a prostitute. Centers of idolatry were financed primarily through payments of money, food, and clothing (cf. Gen. 38:17–18; Ezek. 16:10–11; Hos. 2:8–9; 3:1) to cultic prostitutes, who were strictly forbidden in Israel (Deut. 23:17–18). Precious gold and silver, taken from Israel's temples, was used by the Assyrian invaders for their own idol worship.

MICAH—NOTE ON 1:8–16 The judgment was so grave that even the prophet lamented as he traced the enemy's irreversible (v. 9) invasion.

MICAH—NOTE ON 1:9 the gate of my people. Assyria, under Sennacherib, came close to toppling Judah in 701 B.C. (cf. 2 Kings 18:13–27). It is best to see "my" in reference to Micah, not God, contra. some translations.

MICAH—NOTE ON 1:10–15 Eleven towns west of Jerusalem are mentioned, some with a play on words.

MICAH—NOTE ON 1:10 Tell it not in Gath. Reflective of David's dirge at Saul's death (cf. 2 Sam. 1:20), Micah admonished them not to tell the Philistines, lest they would be glad and rejoice. Micah, because of the location of his upbringing, knew how they would react.

MICAH—NOTE ON 1:11 Zaanan do not come out. These inhabitants, in danger and fear, would not go out to console their neighbors who had been overrun.

MICAH—NOTE ON 1:12 disaster has come down. This points to the Lord as the source of judgment (cf. vv. 3–4).

MICAH—NOTE ON 1:13 Lachish . . . sin to the daughter of Zion. Located southwest of Jerusalem, Lachish was a key military fortress whose "sin" was dependence on military might.

MICAH—NOTE ON 1:14 give parting gifts. As parting gifts were given to brides (cf. 1 Kings 9:16), this was a symbol of the departure of Moresheth-gath into captivity.

MICAH—NOTE ON 1:15 glory of Israel . . . Adullam. The people of Israel (i.e., her "glory"; cf. Hos. 9:11–13) were to flee to the caves, as David did to the cave at Adullam (2 Sam. 23:13).

MICAH—NOTE ON 1:16 Make yourselves bald. Priests were forbidden to make themselves bald (Lev. 21:5), nor were the people to imitate the heathen practice of doing so (Deut. 14:1). But here it would be acceptable as a sign of deep mourning (Ezra 9:3; Job 1:20; Isa. 22:12; Ezek. 7:18).

MICAH—NOTE ON 2:1–11 As ch. 1 denounced sin against God; ch. 2 denounces sin against man. In 2:1–5, Micah decried the corrupt practices of the affluent; in vv. 6–11 he attacked the false prophets and those who would silence the true prophets.

MICAH—NOTE ON 2:1–2 The courtroom scene continues, with the accusations being read against the affluent: they had violated the tenth commandment (Ex. 20:17; cf. 22:26; 23:4–9). The poor, unable to defend themselves, were at the mercy of the wealthy.

MICAH—NOTE ON 2:2 **his inheritance.** Property in Israel was ultimately to be permanent (Lev. 25:10, 13; Num. 36:1–12; cf. 1 Kings 21).

MICAH—NOTE ON 2:3–5 As a result of sin, God would allow foreign invaders to divide their land; none of them would have the inheritance apportioned to them. As the rich took from the poor, so God would take back that which he gave as judgment on the nation.

MICAH—NOTE ON 2:6–11 False prophets, commanding Micah to cease prophesying, would certainly not prophesy against the people's evil doing; they would not confront them with the divine standard of holiness. Rather, their false message (v. 7) had stopped the mouths of the true prophets and had permitted the rulers to engage in social atrocities (vv. 8–9), leading the people to destruction (v. 10). They didn't want true prophecies; therefore, they got what they wanted (cf. Isa. 30:10). It is best to understand that Micah speaks in Mic. 2:6 and God in vv. 7–11.

MICAH—NOTE ON 2:6 **Do not preach.** The true prophet was accused of childish babbling, when the real babblers were the false prophets (cf. v. 11).

MICAH—NOTE ON 2:7 **Lord.** God responded to the evil prophets that their message affirming sin in the nation was inconsistent with the Holy Spirit and his true message to Micah (cf. 3:8). God's words do reward the righteous, but they also rebuke those engaging in evil deeds.

MICAH—NOTE ON 2:9 **women of my people.** Most likely a reference to widows.

MICAH—NOTE ON 2:11 The people accepted any “prophet” who would tailor his message to their greed, wealth, and prosperity.

MICAH—NOTE ON 2:12–13 Messiah will make ready the way, removing the obstacles that might hinder his remnant’s deliverance and return at the second advent (cf. Isa. 11:15–16; 52:12).

MICAH—NOTE ON 2:12 **remnant.** Cf. 4:7; 5:7–8; 7:18. *See note on Isa. 10:20*.

MICAH—NOTE ON 3:1–4 In beginning the second oracle, Micah first addressed Israel’s corrupt rulers, as in 2:1–2, who should be aware of injustice. Yet their conduct toward the poor was like the butchering of animals (3:2–3). Therefore, when judgment came and they cried for help, God didn’t answer (v. 4).

MICAH—NOTE ON 3:5–7 False prophets (cf. 2:6–11) also stood guilty before the Judge because they misled the people, prophesying peace when they were fed, but predicting war when they were not (3:5). Like the rulers, they too were motivated by greed. Therefore, having blinded others, they would be struck with blindness and silence (vv. 6–7).

MICAH—NOTE ON 3:8 Micah, in contrast to the false prophets, spoke by the power of God’s Holy Spirit (cf. 2:7). Therefore his message was authoritative and true.

MICAH—NOTE ON 3:9–12 All ruling classes are guilty: rulers judged for reward (vv. 9–11a), priests taught for hire (v. 11b), prophets divined for money (v. 11c). All the while, they were self-deceived into thinking the Lord would give them favor because they identified themselves with him. Consequently, the nation would be destroyed (fulfilled by Nebuchadnezzar in 586 B.C.).

MICAH—NOTE ON 3:12 Cf. Jer. 26:18.

MICAH—NOTE ON 4:1–3 Cf. Isa. 2:2–4.

MICAH—NOTE ON 4:1 In a reversal of 3:12, Micah shifted from impending judgment to prophecies of the future millennial kingdom ("the latter days") in which Mount Zion (4:2), the center of Messiah's coming earthly kingdom, shall be raised both spiritually and physically (cf. Zech. 14:9–10). This discussion continues to Mic. 5:15.

MICAH—NOTE ON 4:2 many nations. People throughout the earth, not just Israel, will come as a spontaneous "flow" (cf. v. 1) to worship the Lord in Jerusalem during the millennium (cf. Zech. 8:20–23).

MICAH—NOTE ON 4:3 beat their swords into plowshares. Because the Almighty One is ruling in Jerusalem with a rod of iron (cf. Rev. 2:27; 12:5; 19:15), and because of the unprecedented fruitfulness of the land (cf. Amos 9:13), military hardware will no longer be needed.

MICAH—NOTE ON 4:4 under his vine . . . fig tree. Once employed as a description of the peaceful era of Solomon (cf. 1 Kings 4:25), this phrase looks forward to greater peace and prosperity in the millennium (cf. Zech. 3:10).

MICAH—NOTE ON 4:5 Even if all others were walking after other gods at the present, the godly remnant of Israel would no longer pursue other gods but would walk after the true God in the millennial kingdom (cf. Josh. 24:15).

MICAH—NOTE ON 4:6–8 Micah continued to describe the wonderful conditions of the coming earthly kingdom of Messiah. Repeating the figure of sheep (cf. 2:12–13), the "tower of the flock" depicted the city of Jerusalem, the future dwelling place of Messiah, as watching over the people.

MICAH—NOTE ON 4:7 forevermore. The Hebrew term does not always mean "without end," but signifies a long, indefinite period of time, the length of which is always determined by the context. Here it refers to the 1,000-year reign of Messiah on earth (cf. Rev. 20).

MICAH—NOTE ON 4:9–10 Judah will be taken captive to Babylon (vv. 9–10a), but the Lord will release them from there (v. 10b), by the edict of

Persian king Cyrus (c. 538 B.C.), allowing them to return to Jerusalem (cf. Ezra 1:2–4).

MICAH—NOTE ON 4:11–13 Micah switched again to the time of the second advent. The gathering of "many nations" and "many peoples" depicts that future battle of Armageddon (Zech. 12; 14). In that day, the Lord will empower his people (cf. Mic. 5:7–9; Isa. 11:14; Zech. 14:14).

MICAH—NOTE ON 4:13 horn iron . . . hoofs bronze. Using the figurative language of an animal with metal features, the Lord looked to a day when Israel will permanently defeat their enemies.

MICAH—NOTE ON 5:1 strike the judge of Israel. A reference to the capture of King Zedekiah at the hands of Babylon in 586 B.C. (cf. 2 Kings 24–25).

MICAH—NOTE ON 5:2–4 This passage looked forward to Christ's first advent (5:2), an intervening time (5:3a), and beyond to the second advent (5:3b–4).

MICAH—NOTE ON 5:2 Bethlehem Ephrathah. The town south of Jerusalem that was the birthplace of David and later Jesus Christ (1 Samuel 16; Matt. 2:5; Luke 2:4–7). The name Bethlehem means "house of bread" because the area was a grain-producing region in OT times. The name Ephrathah ("fruitful") differentiates it from the Galilean town by the same name. The town, known for her many vineyards and olive orchards, was small in size but not in honor. **from of old, from ancient days.** This speaks of eternal God's incarnation in the person of Jesus Christ. It points to his millennial reign as King of kings (cf. Isa. 9:6).

MICAH—NOTE ON 5:3 give them up. A reference to the interval between Messiah's rejection at his first advent and his second advent, during the times of the Gentiles when Israel rejects Christ and is under the domination of enemies. Regathering of the "remainder of his brethren" did not occur at the first advent but is slated for the second advent (cf. Isa. 10:20–22; 11:11–16). Nor can "return" speak of Gentiles, since it cannot be said that they "returned" to the Lord. Rather, the context of Mic. 5:3–4 is millennial and cannot be made to fit the first advent. Thus, "she who is in labor" must denote the nation of Israel (cf. Rev. 12:1–6).

MICAH—NOTE ON 5:4 The millennial rule of Christ, sitting upon the throne of David (cf. Isa. 6:13).

MICAH—NOTE ON 5:5–6 Assyrian. Assyria, God's instrument against Israel (722 B.C.) and Judah (Sennacherib's siege in 701 B.C.) is here used as a representative of enemy nations in opposition to the Lord.

MICAH—NOTE ON 5:5 seven . . . eight. An idiom for a full and sufficient number of leaders, more than enough for the task (cf. Eccles. 11:2).

MICAH—NOTE ON 5:6 Nimrod. A reference to Assyria (cf. Gen. 10:11) that could possibly also include Babylon (cf. Gen. 10:10).

MICAH—NOTE ON 5:7–9 Israel's presence in the midst of many peoples would be to some a source of blessing (cf. Zech. 8:22–23); to others, she would be like a lion—a source of fear and destruction (cf. Isa. 11:14; Zech. 12:2–3, 6; 14:14).

MICAH—NOTE ON 5:9 all your enemies. This absolute and complete peace has never yet been experienced by Israel. This points to the millennial kingdom when the Prince of Peace shall reign, having conquered the nations (cf. v. 15).

MICAH—NOTE ON 5:10 in that day. The future kingdom is in view. Israel had been forbidden the use of cavalry (Deut. 17:16), lest they trust in earthly forces, rather than God (1 Kings 10:26, 28). God will remove all implements in which they trust so the people, stripped of all human resources, rest only on him. War instruments will have no place in that time of peace.

MICAH—NOTE ON 5:11–14 cut off the cities . . . strongholds. Continuing the thought from v. 10, fortified cities were designed for defense; their strength tempted people to put their trust in them rather than in God alone (cf. 1:13; Ps. 27:1; Hos. 10:13–14). People will live in peace in unwalled villages (Ezek. 38:11). The cities are also associated with centers of pagan worship (Mic. 5:14; cf. Deut. 16:21), the worship of Asherah (Canaanite goddess of fertility and war). All forms of self-reliance in war and idolatrous worship will be removed so that the nation must rely solely on Christ their King for deliverance and worship him alone.

MICAH—NOTE ON 6:1 Micah opens this third cycle of oracles (6:1–7:20) with a dramatic courtroom motif moving back and forth between three speakers: the Lord pleading his case, the people responding under conviction, and the prophet as the lawyer for the plaintiff.

MICAH—NOTE ON 6:1–2 The Lord commanded Micah (v. 1), as his advocate, to plead his case before the mountains and hills, which were to act as witnesses against his people (cf. Deut. 4:25–26; Isa. 1:2). The mountains and hills were present at Sinai when the Lord made his covenant with Israel and when the commandments were written and placed in the ark of the covenant as a permanent witness (cf. Deut. 31:26).

MICAH—NOTE ON 6:3–5 This was the Lord's appeal. With tenderness and emotion, the divine Plaintiff recalled his many gracious acts toward them, almost to the point of assuming the tone of a defendant. Noting their trek from bondage in Egypt to their own homeland, God had provided leadership (v. 4), reversed the attempts of Balaam to curse the people (v. 5a; cf. Num. 22–24), and miraculously parted the Jordan River (Mic. 6:5b) so they could cross over from Shittim, located east of the Jordan, to Gilgal on the west side near Jericho. God had faithfully kept all his promises to them.

MICAH—NOTE ON 6:6–7 Micah, as though speaking on behalf of the people, asked rhetorically how, in light of God's faithfulness toward them, they could continue their hypocrisy by being outwardly religious but inwardly sinful.

MICAH—NOTE ON 6:8 Micah's terse response (v. 8) indicated they should have known the answer to the rhetorical question. Spiritual blindness had led them to offer everything except the one thing he wanted—a spiritual commitment of the heart from which right behavior would ensue (cf. Deut. 10:12–19; Matt. 22:37–39). This theme is often represented in the OT (cf. 1 Sam. 15:22; Isa. 1:11–20; Jer. 7:21–23; Hos. 6:6; Amos 5:15).

MICAH—NOTE ON 6:9–16 The Lord was sending judgment; God himself had appointed the time and instrument to punish his people. The Lord spoke, noting that their corrupt deeds perpetrated on the poor were still continuing, in spite of his warnings and discipline (vv. 10–12). Therefore, a severe judgment was coming (vv. 13–15); it would happen to them just as it did to their northern neighbor, Israel (v. 16) when led by the counsel of wicked kings.

MICAH—NOTE ON 6:9 Hear. Listen for the description of the coming punishment (cf. vv. 13–15; Isa. 10:5, 24).

MICAH—NOTE ON 6:16 statutes of Omri. C. 885–874 B.C. He was the founder of Samaria and of Ahab's wicked house as well as a supporter of Jeroboam's superstitions (cf. 1 Kings 16:16–28). **works of the house of Ahab.** Cf. 1 Kings 21:25–26 (c. 874–853 B.C.).

MICAH—NOTE ON 7:1–6 Micah lamented the circumstances of his day. In his vain search for an upright person (cf. v. 2), he compared himself to the vinedresser who enters his vineyard late in the season and finds no fruit. The leaders conspired together to get what they wanted (v. 3). No one could be trusted (vv. 5–6). Christ used v. 6 as an illustration when he commissioned the twelve (Matt. 10:1, 35–36).

MICAH—NOTE ON 7:1 Woe is me! Micah sounded like Isaiah (cf. Isa. 6:5).

MICAH—NOTE ON 7:7 In spite of his dire circumstances, Micah, as a watchman (cf. v. 4), would intently look for evidence of God's working, trusting God to act in his own time and way (cf. Hab. 3:16–19).

MICAH—NOTE ON 7:8–10 Israel confessed her faith in the Lord, warning her enemies that she will rise again (vv. 8, 10). She confessed her sin, acknowledging the justice of God's punishment and anticipating his restoration.

God's Forgiveness of Sin

God's Forgiveness of Sin
1. God removes our sins as far as the east is from the west (Ps. 103:12)
2. God completely cleanses us from the stain of our sins (Isa. 1:18)

3. God throws our sins behind his back (Isa. 38:17)
4. God remembers our sins no more (Jer. 31:34)
5. God treads our sins underfoot (Mic. 7:19)
6. God casts our sins into the depths of the sea (Mic. 7:19)
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MICAH—NOTE ON 7:10 Where is the Lord your God? Cf. Ps. 42:3, 10; Matt. 27:43.

MICAH—NOTE ON 7:11–13 Micah again spoke, recounting the many blessings awaiting the faithful remnant in Messiah's millennial rule. It would include unprecedented expansion (cf. Zech. 2:1–5) and massive infusion of immigrants (cf. Isa. 11:15–16). For those who defied Messiah's millennial rulership, their land would become desolate (Mic. 7:13; cf. Zech. 14:16–19).

MICAH—NOTE ON 7:14–17 Micah petitioned the Lord (v. 14) to shepherd, feed, and protect his people like a flock (cf. Ps. 23). The Lord answered, reiterating that he would demonstrate his presence and power among them as he did in the exodus from Egypt (Mic.7:15). As a result (cf. v. 10), the vaunted pride and power of the nations would be rendered powerless (cf. Josh. 2:9–11) and, having been humbled (Mic. 7:17), they would no longer listen to or engage in the taunting of his people (v. 16b; cf. Gen. 12:3; Isa. 52:15).

MICAH—NOTE ON 7:15 marvelous things. These miracles will be fulfilled in God's judgment on the earth which precedes the second advent of Messiah (cf. Rev. 6–19).

MICAH—NOTE ON 7:18–20 In response to the gracious, forgiving character displayed toward Israel by their Master, the repentant remnant of the people extolled his incomparable grace and mercy (cf. Ps. 130:3–4).

MICAH—NOTE ON 7:18 Who is a God like you . . . ? Micah began this final section with a play on words involving his name. See Introduction: Title.

MICAH—NOTE ON 7:20 sworn to our fathers. In spite of Israel's unfaithfulness to God, the Lord intends to fulfill his unconditional promises in the Abrahamic Covenant made with Abraham and confirmed with Isaac and Jacob (cf. Gen. 12; 15; 17; 22; 26; 28; 35). When enacted in conjunction with the Davidic Covenant, Israel will again be restored as a people and a nation to the land originally promised to Abraham. Jesus Christ, the ultimate descendant of David, will rule from Jerusalem over the world as King of kings and Lord of lords (cf. Rev. 17:14; 19:16).

Nahum

Nahum 1 • Nahum 2 • Nahum 3

- Introduction to Nahum
  - Title
  - Author and Date
  - Background and Setting
  - Historical and Theological Themes
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Introduction to Nahum

Title

The book’s title is taken from the prophet of God’s oracle against Nineveh, the capital of Assyria. Nahum means “comfort” or “consolation” and is a short form of Nehemiah (“comfort of Yahweh”). Nahum is not quoted in the NT, although there may be an allusion to Nah. 1:15 in Rom. 10:15 (cf. Isa. 52:7).

Author and Date

The significance of the writing prophets was not their personal lives; it was their message. Thus, background information about the prophet from within the prophecy is rare. Occasionally one of the historical books will shed additional light. In the case of Nahum, nothing is provided except that he was an Elkoshite (1:1), referring either to his birthplace or his place of ministry. Attempts to identify the location of Elkosh have been unsuccessful. Suggestions include Al Qosh, situated in northern Iraq (thus Nahum would have been a descendant of the exiles taken to Assyria in 722 B.C.), Capernaum ("town of Nahum"), or a location in southern Judah (cf. 1:15). His birthplace or locale is not significant to the interpretation of the book.

With no mention of any kings in the introduction, the date of Nahum's prophecy must be implied by historical data. The message of judgment against Nineveh portrays a nation of strength, intimating a time not only prior to her fall in 612 B.C. but probably before the death of Ashurbanipal in 626 B.C., after which Assyria's power fell rapidly. Nahum's mention of the fall of Thebes (3:8–10), in 663 B.C. (at the hands of Ashurbanipal) appears to be fresh in their minds and there is no mention of the rekindling that occurred ten years later, suggesting a mid-seventh-century-B.C. date during the reign of Manasseh (c. 695–642 B.C.; cf. 2 Kings 21:1–18).

Background and Setting

A century after Nineveh repented at the preaching of Jonah, she returned to idolatry, violence, and arrogance (3:1–4). Assyria was at the height of her power, having recovered from Sennacherib's defeat (701 B.C.) at Jerusalem (cf. Isa. 37:36–38). Her borders extended all the way into Egypt. Esarhaddon had recently transplanted conquered peoples into Samaria and Galilee in 670 B.C. (cf. 2 Kings 17:24; Ezra 4:2), leaving Syria and Palestine very weak. But God brought Nineveh down under the rising power of Babylon's king Nabopolassar and his son, Nebuchadnezzar (c. 612 B.C.). Assyria's demise turned out just as God had prophesied.

Historical and Theological Themes

Nahum forms a sequel to the book of Jonah, who prophesied over a century earlier. Jonah recounts the remission of God’s promised judgment toward Nineveh, while Nahum depicts the later execution of God’s judgment. Nineveh was proud of her invulnerable city, with her walls reaching 100 feet high and with a moat 150 feet wide and 60 feet deep; but Nahum established the fact that the sovereign God (Nah. 1:2–5) would bring vengeance upon those who violated his law (1:8, 14; 3:5–7). The same God had a retributive judgment against evil which is also redemptive, bestowing his loving kindnesses upon the faithful (cf. 1:7, 12–13, 15; 2:2). The prophecy brought comfort to Judah and all who feared the cruel Assyrians. Nahum said Nineveh would end “with an overflowing flood” (1:8); and it happened when the Tigris River overflowed to destroy enough of the walls to let the Babylonians through. Nahum also predicted that the city would be hidden (3:11). After its destruction in 612 B.C., the site was not rediscovered until 1842 A.D.

Interpretive Challenges

Apart from the uncertain identity of Elkosh (cf. Introduction: Author and Date), the prophecy presents no real interpretive difficulties. The book is a straightforward prophetic announcement of judgment against Assyria and her capital Nineveh for cruel atrocities and idolatrous practices.

Outline

- I. Superscription (1:1)
- II. Destruction of Nineveh Declared (1:2–15)
    - A. God’s Power Illustrated (1:2–8)
    - B. God’s Punishment Stated (1:9–15)
- III. Destruction of Nineveh Detailed (2:1–13)
    - A. The City is Assaulted (2:1–10)
    - B. The City is Discredited (2:11–13)
- IV. Destruction of Nineveh Demanded (3:1–19)
    - A. The First Charge (3:1–3)
    - B. The Second Charge (3:4–7)
    - C. The Third Charge (3:8–19)

Nahum

NAHUM **1** †An oracle concerning Nineveh. The book of the vision of Nahum of Elkosh.

God's Wrath Against Nineveh

[2]‡‡†The LORD is a jealous and avenging God;
    the LORD is avenging and wrathful;
the LORD takes vengeance on his adversaries
    and keeps wrath for his enemies.
[3]†The LORD is slow to anger and great in power,
    and the LORD will by no means clear the guilty.
His way is in whirlwind and storm,
    and the clouds are the dust of his feet.
[4]†He rebukes the sea and makes it dry;
    he dries up all the rivers;
Bashan and Carmel wither;
    the bloom of Lebanon withers.
[5]†The mountains quake before him;
    the hills melt;
the earth heaves before him,
    the world and all who dwell in it.
[6]†Who can stand before his indignation?
    Who can endure the heat of his anger?
His wrath is poured out like fire,
    and the rocks are broken into pieces by him.
[7]†The LORD is good,
    a stronghold in the day of trouble;
he knows those who take refuge in him.
    [8]†But with an overflowing flood
he will make a complete end of the adversaries, [1]
    and will pursue his enemies into darkness.
[9]‡†What do you plot against the LORD?
    He will make a complete end;

trouble will not rise up a second time.
[10]For they are like entangled thorns,
like drunkards as they drink;
they are consumed like stubble fully dried.
[11]†From you came one
who plotted evil against the LORD,
a worthless counselor.
[12]††Thus says the LORD,
“Though they are at full strength and many,
they will be cut down and pass away.
Though I have afflicted you,
I will afflict you no more.
[13]And now I will break his yoke from off you
and will burst your bonds apart.”
[14]†The LORD has given commandment about you:
“No more shall your name be perpetuated;
from the house of your gods I will cut off
the carved image and the metal image.
I will make your grave, for you are vile.”
[15]† [2] Behold, upon the mountains, the feet of him
who brings good news,
who publishes peace!
Keep your feasts, O Judah;
fulfill your vows,
for never again shall the worthless pass through you;
he is utterly cut off.

The Destruction of Nineveh

NAHUM **2** ‡†The scatterer has come up against you.
Man the ramparts;
watch the road;
dress for battle; [1]
collect all your strength.
[2]†For the LORD is restoring the majesty of Jacob
as the majesty of Israel,
for plunderers have plundered them
and ruined their branches.
[3]†The shield of his mighty men is red;
his soldiers are clothed in scarlet.
The chariots come with flashing metal
on the day he musters them;
the cypress spears are brandished.
[4]†The chariots race madly through the streets;
they rush to and fro through the squares;
they gleam like torches;
they dart like lightning.
[5]†He remembers his officers;
they stumble as they go,
they hasten to the wall;
the siege tower [2] is set up.
[6]†The river gates are opened;
the palace melts away;
[7]†its mistress [3] is stripped; [4] she is carried off,
her slave girls lamenting,
moaning like doves
and beating their breasts.
[8]†Nineveh is like a pool
whose waters run away. [5]
“Halt! Halt!” they cry,
but none turns back.
[9]†Plunder the silver,

plunder the gold!
There is no end of the treasure
or of the wealth of all precious things.
[10]†Desolate! Desolation and ruin!
Hearts melt and knees tremble;
anguish is in all loins;
all faces grow pale!
[11]‡Where is the lions' den,
the feeding place of the young lions,
where the lion and lioness went,
where his cubs were, with none to disturb?
[12]The lion tore enough for his cubs
and strangled prey for his lionesses;
he filled his caves with prey
and his dens with torn flesh.

[13]†Behold, I am against you, declares the LORD of hosts, and I will burn your [6] chariots in smoke, and the sword shall devour your young lions. I will cut off your prey from the earth, and the voice of your messengers shall no longer be heard.

Woe to Nineveh

NAHUM **3** ‡†Woe to the bloody city,
all full of lies and plunder—
no end to the prey!
[2]‡The crack of the whip, and rumble of the wheel,
galloping horse and bounding chariot!
[3]Horsemen charging,
flashing sword and glittering spear,
hosts of slain,
heaps of corpses,
dead bodies without end—
they stumble over the bodies!
[4]†And all for the countless whorings of the prostitute,
graceful and of deadly charms,
who betrays nations with her whorings,
and peoples with her charms.
[5]‡Behold, I am against you,
declares the LORD of hosts,
and will lift up your skirts over your face;
and I will make nations look at your nakedness
and kingdoms at your shame.
[6]I will throw filth at you
and treat you with contempt
and make you a spectacle.
[7]†And all who look at you will shrink from you and say,
Wasted is Nineveh; who will grieve for her?
Where shall I seek comforters for you?
[8]‡Are you better than Thebes [1]
that sat by the Nile,
with water around her,
her rampart a sea,
and water her wall?
[9]†Cush was her strength;
Egypt too, and that without limit;

Put and the Libyans were her [2] helpers.
[10]Yet she became an exile;
she went into captivity;
her infants were dashed in pieces
at the head of every street;
for her honored men lots were cast,
and all her great men were bound in chains.
[11]†You also will be drunken;
you will go into hiding;
you will seek a refuge from the enemy.
[12]‡All your fortresses are like fig trees
with first-ripe figs—
if shaken they fall
into the mouth of the eater.
[13]Behold, your troops
are women in your midst.
The gates of your land
are wide open to your enemies;
fire has devoured your bars.
[14]‡Draw water for the siege;
strengthen your forts;
go into the clay;
tread the mortar;
take hold of the brick mold!
[15]There will the fire devour you;
the sword will cut you off.
It will devour you like the locust.
Multiply yourselves like the locust;
multiply like the grasshopper!
[16]†You increased your merchants
more than the stars of the heavens.
The locust spreads its wings and flies away.
[17]†Your princes are like grasshoppers,
your scribes [3] like clouds of locusts
settling on the fences
in a day of cold—
when the sun rises, they fly away;

no one knows where they are.
[18]‡†Your shepherds are asleep,
O king of Assyria;
your nobles slumber.
Your people are scattered on the mountains
with none to gather them.
[19]There is no easing your hurt;
your wound is grievous.
All who hear the news about you
clap their hands over you.
For upon whom has not come
your unceasing evil?

Footnotes

Footnotes for Nahum, Chapter 1

[1] 1:8 Hebrew *of her place*

[2] 1:15 Ch 2:1 in Hebrew

Footnotes for Nahum, Chapter 2

[1] 2:1 Hebrew *gird your loins*

[2] 2:5 Or *the mantelet*

[3] 2:7 The meaning of the Hebrew word rendered *its mistress* is uncertain

[4] 2:7 Or *exiled*

[5] 2:8 Compare Septuagint; the meaning of the Hebrew is uncertain

[6] 2:13 Hebrew *her*

Footnotes for Nahum, Chapter 3

[1] 3:8 Hebrew *No-amon*

[2] 3:9 Hebrew *your*

[3] 3:17 Or *marshals*

Study Notes

NAHUM—NOTE ON **1:1** **oracle.** The prophecy is a message of doom. Nahum was only the messenger of this divine oracle of judgment on Nineveh.

NAHUM—NOTE ON **1:2–15** The destruction of Nineveh was announced.

NAHUM—NOTE ON **1:2–8** Nahum, defining God's power in general, establishes the fact that he is omnipotent, a holy and jealous God who will punish the wicked and avenge his own.

NAHUM—NOTE ON **1:2** **jealous.** This attribute, often used of God's burning zeal for his wife, Israel, emphasizes his passionate reaction against anyone guilty of spiritual adultery. Possibly the captivity of the 10 northern tribes (722 B.C.) or the invasion of Sennacherib (701 B.C.) is in view here.

NAHUM—NOTE ON **1:3** **slow to anger.** The jealousy of v. 2 should not suggest that God is quick to anger; rather he is longsuffering (cf. Ex. 34:6; Num. 14:18). God had extended his forbearance to Nineveh at least a century earlier in response to their repentance at Jonah's preaching (cf. Jonah 3:10; 4:2). But although patient, his justice will eventually punish the wicked. **whirlwind . . . storm . . . clouds.** These figures frequently describe the Lord's appearances (theophanies), often in judgment (cf. Ex. 19:9, 16; Ps. 83:15; Isa. 29:6; Joel 2:2; 1 Thess. 4:17). Nature is the theater in which his power and majesty are showcased.

God's Judgment Against Assyria/Neneveh

God's Judgment Against Assyria/Nineveh	
IN RETROSPECT—Fulfilled	
1. Jer. 50:17–18	
2. Ezek. 32:22–23	
IN PROSPECT—Prophesied	
1. Isa. 10:5	6. Mic. 5:5–6
2. Isa. 10:24–27	7. Nah. 1:1

3. Isa. 14:24–25	8. Nah. 2:8
4. Isa. 30:31–33	9. Nah. 3:7, 18
5. Isa. 31:8–9	10. Zeph. 2:13–15
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NAHUM—NOTE ON 1:4 His mighty power is revealed when he rebukes the sea, as in the crossing of the Red Sea (Ex. 14:15–25) and when he withholds his rain from the fertile valleys and coastal highlands. **Bashan . . . Carmel . . . Lebanon.** Bashan, located below Mount Hermon, east of the Jordan was known for her lush pastures (Mic. 7:14). Carmel, along the coast of Canaan, became synonymous with fruitfulness (Song 7:5). Lebanon was renowned for her beautiful cedars (1 Kings 5:14–18). Yet, they too would wither before the infinite strength of the omnipotent Judge.

NAHUM—NOTE ON 1:5 The violent shaking of the earth provides another evidence of the Lord’s awesome power, as even that which seems to be most stable trembles.

NAHUM—NOTE ON 1:6 This series of rhetorical questions summarizes vv. 2–5; his power and resolve to spew his wrath on Nineveh is irresistible, melting all opposition before it.

NAHUM—NOTE ON 1:7 In contrast to v. 6, Nahum eased the fury by adding that God was compassionate, a stronghold or fortress (cf. Ps. 46:1) to those who put their hope in him (cf. Isa. 33:2–4; 37:3–7, 29–38). The verse foreshadowed the vindication of Judah in Nah. 1:12b–13, 15; 2:2.

NAHUM—NOTE ON 1:8 **flood . . . darkness.** Nahum described Nineveh’s judgment metaphorically as an engulfing flood and darkness from which none can escape.

NAHUM—NOTE ON 1:9–15 Having established God’s power and sovereign right to judge generally, Nahum announced specifically God’s judgment upon Nineveh, interweaving expressions of blessing and hope for Israel within the oracles of doom upon the wicked nation. The sovereign Judge not only punishes (vv. 9–12a, 14) but also saves (vv. 12b–13, 15).

NAHUM—NOTE ON 1:9 What do you plot. All Assyrian attempts to foil God's judgment would end in futility (cf. Ps. 2). Their affliction of his people would not be allowed to occur again (cf. Nah. 1:12). Their end was determined.

NAHUM—NOTE ON 1:11 worthless counselor. The phrase, lit., "counselor of Belial," suggests satanic influence on the leadership, identified as the king of Assyria (cf. 3:18). Specific reference could be to Ashurbanipal (669–633 B.C.) or more likely to Sennacherib (705–681 B.C.), who invaded Judah in 701 B.C. and of whom Isaiah speaks in similar language (Isa. 10:7).

NAHUM—NOTE ON 1:12 Thus says the Lord. Used as a common prophetic formula introducing God's unequivocal message, it occurs only here in the book. Verse 12a is related in the third person, denoting the enemy, while in v. 12b the chosen people of God are spoken of in the second person. The safety of a walled city and massive numbers ("many") would not be a sufficient defense. "Though" harkens back to vv. 7–10.

NAHUM—NOTE ON 1:12b–13 I will afflict you no more. Judah was to be no longer afflicted by Assyria.

NAHUM—NOTE ON 1:14 Three judgments were pronounced. First, the king of Assyria, representing the nation, would become destitute of descendants. Second, the gods by which they received their authority would be destroyed. Third, the king would be put to death (cf. the fall of Nineveh in 612 B.C.).

NAHUM—NOTE ON 1:15 mountains . . . feet. The verse echoes Isa. 52:7, where it refers to those who announced deliverance from Babylon. The theme of good tidings and peace reverberates throughout the message of the NT (cf. Luke 2:10; Isa. 61:1 with Luke 4:16–21; Rom. 10:15; Eph. 2:14–18). **feasts.** During a siege, people were prevented from going up to Jerusalem to celebrate her annual feasts (cf. Num. 28–29). With the destruction of Assyria, Judah was called upon to celebrate her feasts and to pay the vows made while under siege (cf. Ps. 116:14, 17–18).

NAHUM—NOTE ON 2:1–13 Nineveh's fall in 612 B.C. at the hands of Nebuchadnezzar of Babylon, though still future in Nahum's day, is described vividly in present tense terms.

NAHUM—NOTE ON 2:1 scatterer. Assyria had made a practice of dispersing captives to many nations; now she would receive similar judgment. **Man . . . watch . . . strength.** The prophet, with irony and satire, ordered the Assyrians to prepare for the coming invasion from Babylon.

NAHUM—NOTE ON 2:2 majesty of Jacob . . . Israel. This is not a reference to the southern and northern tribes, since the northern tribes had been overrun by Assyria almost a century earlier; but these are titles of honor for Judah, remembering the day when Jacob received God’s blessing at Peniel (Gen. 32:27–28) and had his name changed to Israel. Together, they signify the nation’s restoration to the promised position. **plunderers have plundered them.** Assyria had repeatedly “plundered” the land, destroying its fruitful vineyards and economic lifeblood.

NAHUM—NOTE ON 2:3 shield . . . is red. Shields were either overlaid with copper, whose reflections of sunshine would make the army appear larger and strike terror in the enemy, or they were covered with hide that was dyed red, so as to extinguish fiery arrows and to minimize the sight of blood. “Scarlet” clothing would have similar benefits. **spears are brandished.** Warriors, denoting their eagerness and readiness for battle, would wave their weapons.

NAHUM—NOTE ON 2:4 Confusion reigned in Nineveh, where battle preparations were hurriedly made.

NAHUM—NOTE ON 2:5 they hasten to the wall. This may continue the thought of v. 4, depicting Nineveh’s royalty and military leaders dashing to one of her many defense towers which, according to the Greek historian Diodorus Siculus, numbered 1,500 and reached a height of 200 feet. It is also possible that the latter part of the verse is a description of the attackers preparing to erect a “siege tower,” a small fortress type box in which soldiers rode for protection as they advanced to the wall.

NAHUM—NOTE ON 2:6 river gates. Nineveh, lying at the confluence of three rivers (the Tigris and two smaller rivers), constructed dams to minimize the damage of seasonal flooding to her walls. The latter part of v. 6 suggests that these dam gates were opened, causing the walls to be dissolved and the palace to be taken (cf. Introduction: Historical and Theological Themes; 1:8).

NAHUM—NOTE ON 2:7 she is carried off. The goddess of Nineveh, probably Ishtar, was taken by her attackers to demonstrate the superiority of their gods (cf. 1 Sam. 4:1–11). The temple prostitutes ("slave girls") mourned the fate of their goddess.

NAHUM—NOTE ON 2:8 pool. Though Nineveh was like an oasis in the desert that attracted many people, they fled from the devastation.

NAHUM—NOTE ON 2:9 Plunder. Spoils abounded in Nineveh, but it was her turn to be plundered.

NAHUM—NOTE ON 2:10 Hearts melt. The great city of Nineveh, lying in ruin, evoked fear and terror in those who observed it (cf. Dan. 5:6).

NAHUM—NOTE ON 2:11–13 Where is . . . ? Archeologists have found a carving from a palace showing an Assyrian king on a lion hunt. Nahum rhetorically asks where Nineveh has gone. No longer describing Nineveh's fall, the prophet taunted her, ridiculing her fall from power and glory. Like a pride of lions, with plenty to eat and in fear of no enemy, Nineveh ruthlessly "tore" her prey. She herself will become prey for another nation, under the sovereign direction of God. "I am against you" should be the most feared words a nation could receive from God.

NAHUM—NOTE ON 2:13 burn your chariots. Nineveh, known for burning the captured cities, would receive the same fate. **your messengers.** The voice of the messengers who carried the edicts of the mighty king of Assyria to the captured nations would become mute.

NAHUM—NOTE ON 3:1–19 The prophet Nahum, asserting that the destruction of Nineveh was justly deserved, makes three charges against her (vv. 1, 4, 8–10), followed by the consequences (vv. 2–3, 5–7, 11–19).

NAHUM—NOTE ON 3:1 bloody city. The first accusation was a charge well documented in history. Assyria proved to be an unusually cruel, bloodthirsty nation. **lies.** Assyria employed falsehood and treachery to subdue her enemies (cf. 2 Kings 18:28–32). **plunder.** See 2:11–12. Preying upon her victims, she filled her cities with the goods of other nations.

NAHUM—NOTE ON 3:2–3 These verses reach back to the scene portrayed in 2:3–5. Assyria was so overrun that she is filled with corpses, causing the defenders to stumble over them.

NAHUM—NOTE ON 3:4 The second charge against Nineveh was spiritual and moral harlotry. The nation was likened to a beautiful prostitute who seduced the nations with her illicit enticements.

NAHUM—NOTE ON 3:5–6 Nineveh would be publicly exposed, resulting in shame and humiliation.

NAHUM—NOTE ON 3:7 **Wasted is Nineveh.** Instead of mourning, there would be rejoicing at her fall. None would be found to comfort her; she would bear her misery alone.

NAHUM—NOTE ON 3:8–10 Nahum sets forth the third and final charge against Nineveh: they hadn’t learned from Thebes. Also known as No-amon, Thebes was the great capital of southern Egypt, 400 miles south of Cairo. One of the most magnificent ancient civilizations of the world, it was renowned for its 100 gates, a temple measuring 330 feet long and 170 feet wide, and its network of canals. It fell to Ashurbanipal of Assyria in 663 B.C. Like Thebes by the Nile, Nineveh was situated by the Tigris River, enjoying the security of conquered nations around her. However, her end would be like that of Thebes.

NAHUM—NOTE ON 3:9 **Cush . . . Egypt . . . Put . . . Libyans.** Thebes was well protected on all sides, nestled between lower Egypt on the north and Cush on the south. The location of Put is best identified in the general vicinity of North Africa. Josephus says that Put, the third son of Ham (Gen. 10:6), was the founder of Libya.

NAHUM—NOTE ON 3:11 **drunken.** As predicted (cf. 1:10), Nineveh would be made to drink of God’s wrath, making her drunk and defenseless to his judgment.

NAHUM—NOTE ON 3:12–13 Nahum employed a series of metaphors to emphasize that Nineveh's strong defenses would be easily overrun. Their walls would be like ripe fruit that falls at the slightest shaking and their battle forces like weak women.

NAHUM—NOTE ON 3:14–15 The prophet taunted the people with sarcasm, urging them to prepare for battle, to fortify the city's defenses, only to be destroyed. As the locust leaves nothing, stripping all the foliage, so there would be nothing left of Nineveh (cf. Amos 7:1).

NAHUM—NOTE ON 3:16 **increased your merchants.** Nineveh had increased her traders, or merchants, bringing immense wealth, which is just more to destroy.

NAHUM—NOTE ON 3:17 **locusts.** Not only was Nineveh's commercial strength gone (v. 16), but her governing resources disappeared as well. After camping for the night within the massive walls of this great citadel, the locusts, depicting Assyria's leadership, flew away with the first rays of warm sunshine in search of food.

NAHUM—NOTE ON 3:18–19 The destiny of Nineveh was certain. She had received the death blow; she would not recover. And all who hear of it would rejoice. Assyria had devastated the nations with her atrocities and cruelties; the news of her downfall brought happiness and mirth among the nations.

NAHUM—NOTE ON 3:18 **asleep . . . slumber.** The Assyrian leaders and army, described in terms of exhaustion and sleep, were dead; the people were scattered. There were none left to help against the invasion of the Babylonians, to whom they fell in 612 B.C.

Habakkuk

Habakkuk 1 • Habakkuk 2 • Habakkuk 3
Introduction to Habakkuk
    Title
    Author and Date
    Background and Setting
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Introduction to Habakkuk

Title

This prophetic book takes its name from its author and possibly means “one who embraces” (1:1; 3:1). By the end of the prophecy, this name becomes appropriate as the prophet clings to God regardless of his confusion about God’s plans for his people.

Author and Date

As with many of the Minor Prophets, nothing is known about the prophet except what can be inferred from the book. In the case of Habakkuk, internal information is virtually nonexistent, making conclusions about his identity and life conjectural. His simple introduction as “Habakkuk the prophet” may imply that he needed no introduction since he was a well-known prophet of his day. It is certain that he was a contemporary of Jeremiah, Ezekiel, Daniel, and Zephaniah.

The mention of the Chaldeans (1:6) suggests a late seventh-century-B.C. date, shortly before Nebuchadnezzar commenced his military march through Nineveh (612 B.C.), Haran (609 B.C.), and Carchemish (605 B.C.), on his way to Jerusalem (605 B.C.). Habakkuk’s bitter lament (1:2–4) may reflect a time period shortly after the death of Josiah (609 B.C.), days in which the godly king’s reforms (cf. 2 Kings 23) were quickly overturned by his successor, Jehoiakim (Jer. 22:13–19).

Background and Setting

Habakkuk prophesied during the final days of the Assyrian Empire and the beginning of Babylon world rulership under Nabopolassar and his son Nebuchadnezzar. When Nabopolassar ascended to power in 626 B.C., he immediately began to expand his influence to the north and west. Under the leadership of his son, the Babylonian army overthrew Nineveh in 612 B.C., forcing the Assyrian nobility to take refuge first in Haran and then Carchemish. Nebuchadnezzar pursued them, overrunning Haran in 609 B.C. and Carchemish in 605 B.C.

The Egyptian king Neco, traveling through Judah in 609 B.C. to assist the fleeing Assyrian king, was opposed by King Josiah at Megiddo (2 Chron. 35:20–24). Josiah was killed in the ensuing battle, leaving his throne to a succession of three sons and a grandson. Earlier, as a result of discovering the Book of the Law in the temple (622 B.C.), Josiah had instituted significant spiritual reforms in Judah (2 Kings 22–23), abolishing many of the idolatrous practices of his father Amon (2 Kings 21:20–22) and grandfather Manasseh (2 Kings 21:11–13). Upon his death, however, the nation quickly reverted to her evil ways (cf. Jer. 22:13–19), causing Habakkuk to question God's silence and apparent lack of punitive action (Hab. 1:2–4) to purge his covenant people.

Historical and Theological Themes

The opening verses reveal a historical situation similar to the days of Amos and Micah. Justice had essentially disappeared from the land; violence and wickedness were pervasive, existing unchecked. In the midst of these dark days, the prophet cried out for divine intervention (1:2–4). God's response, that he was sending the Chaldeans to judge Judah (1:5–11), creates an even greater theological dilemma for Habakkuk: Why didn't God purge his people and restore their righteousness? How could God use the Chaldeans to judge a people more righteous than they (1:12–2:1)? God's answer that he would judge the Chaldeans also (2:2–20), did not fully satisfy the prophet's theological quandary; in fact, it only intensified it. In Habakkuk's mind, the issue crying for resolution is no longer God's righteous response toward evil (or lack thereof), but the vindication of God's character and covenant with his people (1:13). As did Job, the prophet argued with God, and through that experience he achieved a deeper understanding of God's sovereign character and a firmer faith in him (cf. Job 42:5–6; Isa. 55:8–9). Ultimately, Habakkuk realized that God was not to be worshiped merely because of the temporal blessings he bestowed, but for his own sake (Hab. 3:17–19).

Interpretive Challenges

The queries of the prophet represent some of the most fundamental questions in all of life, with the answers providing crucial foundation stones on which to build a proper understanding of God’s character and his sovereign ways in history. The core of his message lies in the call to trust God (2:4), “the righteous shall live by his faith.” The NT references ascribe unusual importance theologically to Habakkuk. The writer of Hebrews quotes Hab. 2:4 to amplify the believer’s need to remain strong and faithful in the midst of affliction and trials (Heb. 10:38). The apostle Paul, on the other hand, employs the verse twice (Rom. 1:17; Gal. 3:11) to accentuate the doctrine of justification by faith. There need not be any interpretive conflict, however, for the emphasis in both Habakkuk and the NT references goes beyond the act of faith to include the continuity of faith. Faith is not a one-time act, but a way of life. The true believer, declared righteous by God, will habitually persevere in faith throughout all his life (cf. Col. 1:22–23; Heb. 3:12–14). He will trust the sovereign God, who only does what is right.

Outline

- I. Superscription (1:1)
- II. The Prophet’s Perplexities (1:2–2:20)
  - A. His First Complaint (1:2–4)
  - B. God’s First Response (1:5–11)
  - C. His Second Complaint (1:12–2:1)
  - D. God’s Second Response (2:2–20)
- III. The Prophet’s Prayer (3:1–19)
  - A. Petition for God’s Mercy (3:1–2)
  - B. Praise of God’s Power (3:3–15)
  - C. Promise of God’s Sufficiency (3:16–19)

Habakkuk

HABAKKUK **1** †The oracle that Habakkuk the prophet saw.

Habakkuk's Complaint

[2]†††O LORD, how long shall I cry for help,
and you will not hear?
Or cry to you “Violence!”
and you will not save?
[3]Why do you make me see iniquity,
and why do you idly look at wrong?
Destruction and violence are before me;
strife and contention arise.
[4]†So the law is paralyzed,
and justice never goes forth.
For the wicked surround the righteous;
so justice goes forth perverted.

The LORD's Answer

[5]††“Look among the nations, and see;
wonder and be astounded.
For I am doing a work in your days
that you would not believe if told.
[6]†For behold, I am raising up the Chaldeans,
that bitter and hasty nation,
who march through the breadth of the earth,
to seize dwellings not their own.
[7]They are dreaded and fearsome;
their justice and dignity go forth from themselves.
[8]†Their horses are swifter than leopards,
more fierce than the evening wolves;
their horsemen press proudly on.

Their horsemen come from afar;
    they fly like an eagle swift to devour.
[9]They all come for violence,
    all their faces forward.
    They gather captives like sand.
[10]†At kings they scoff,
    and at rulers they laugh.
They laugh at every fortress,
    for they pile up earth and take it.
[11]†Then they sweep by like the wind and go on,
    guilty men, whose own might is their god!”

Habakkuk's Second Complaint

[12]‡†Are you not from everlasting,
    O LORD my God, my Holy One?
    We shall not die.
O LORD, you have ordained them as a judgment,
    and you, O Rock, have established them for reproof.
[13]†You who are of purer eyes than to see evil
    and cannot look at wrong,
why do you idly look at traitors
    and remain silent when the wicked swallows up
    the man more righteous than he?
[14]‡You make mankind like the fish of the sea,
    like crawling things that have no ruler.
[15]He brings all of them up with a hook;
    he drags them out with his net;
he gathers them in his dragnet;
    so he rejoices and is glad.
[16]†Therefore he sacrifices to his net
    and makes offerings to his dragnet;
for by them he lives in luxury, [1]
    and his food is rich.
[17]†Is he then to keep on emptying his net
    and mercilessly killing nations forever?

HABAKKUK **2** †I will take my stand at my watchpost
and station myself on the tower,
and look out to see what he will say to me,
and what I will answer concerning my complaint.

The Righteous Shall Live by His Faith

[2]‡‡†And the LORD answered me:

“Write the vision;
make it plain on tablets,
so he may run who reads it.
[3]For still the vision awaits its appointed time;
it hastens to the end—it will not lie.
If it seems slow, wait for it;
it will surely come; it will not delay.
[4]†“Behold, his soul is puffed up; it is not upright within him,
but the righteous shall live by his faith. [1]
[5]†“Moreover, wine [2] is a traitor,
an arrogant man who is never at rest. [3]
His greed is as wide as Sheol;
like death he has never enough.
He gathers for himself all nations
and collects as his own all peoples.”

Woe to the Chaldeans

[6]‡‡†Shall not all these take up their taunt against him, with scoffing and riddles for him, and say,

“Woe to him who heaps up what is not his own—
for how long?—
and loads himself with pledges!”
[7]†Will not your debtors suddenly arise,
and those awake who will make you tremble?
Then you will be spoil for them.
[8]Because you have plundered many nations,

all the remnant of the peoples shall plunder you,
for the blood of man and violence to the earth,
to cities and all who dwell in them.
[9]††“Woe to him who gets evil gain for his house,
to set his nest on high,
to be safe from the reach of harm!
[10]†You have devised shame for your house
by cutting off many peoples;
you have forfeited your life.
[11]For the stone will cry out from the wall,
and the beam from the woodwork respond.
[12]†“Woe to him who builds a town with blood
and founds a city on iniquity!
[13]Behold, is it not from the LORD of hosts
that peoples labor merely for fire,
and nations weary themselves for nothing?
[14]†For the earth will be filled
with the knowledge of the glory of the LORD
as the waters cover the sea.
[15]†“Woe to him who makes his neighbors drink—
you pour out your wrath and make them drunk,
in order to gaze at their nakedness!
[16]†You will have your fill of shame instead of glory.
Drink, yourself, and show your uncircumcision!
The cup in the LORD's right hand
will come around to you,
and utter shame will come upon your glory!
[17]†The violence done to Lebanon will overwhelm you,
as will the destruction of the beasts that terrified them,
for the blood of man and violence to the earth,
to cities and all who dwell in them.
[18]†“What profit is an idol
when its maker has shaped it,
a metal image, a teacher of lies?
For its maker trusts in his own creation
when he makes speechless idols!
[19]†Woe to him who says to a wooden thing, Awake;

to a silent stone, Arise!
Can this teach?
Behold, it is overlaid with gold and silver,
and there is no breath at all in it.
[20] [†]But the LORD is in his holy temple;
let all the earth keep silence before him.”

Habakkuk's Prayer

HABAKKUK **3** ‡†A prayer of Habakkuk the prophet, according to Shigionoth.

[2]†O Lord, I have heard the report of you,
and your work, O Lord, do I fear.
In the midst of the years revive it;
in the midst of the years make it known;
in wrath remember mercy.
[3]‡‡†God came from Teman,
and the Holy One from Mount Paran.
His splendor covered the heavens,
and the earth was full of his praise. Selah
[4]His brightness was like the light;
rays flashed from his hand;
and there he veiled his power.
[5]†Before him went pestilence,
and plague followed at his heels. [1]
[6]‡He stood and measured the earth;
he looked and shook the nations;
then the eternal mountains were scattered;
the everlasting hills sank low.
His were the everlasting ways.
[7]†I saw the tents of Cushan in affliction;
the curtains of the land of Midian did tremble.
[8]‡†Was your wrath against the rivers, O Lord?
Was your anger against the rivers,
or your indignation against the sea,
when you rode on your horses,
on your chariot of salvation?
[9]†You stripped the sheath from your bow,
calling for many arrows. [2] Selah
You split the earth with rivers.
[10]The mountains saw you and writhed;
the raging waters swept on;

the deep gave forth its voice;
it lifted its hands on high.
[11]†The sun and moon stood still in their place
at the light of your arrows as they sped,
at the flash of your glittering spear.
[12]†You marched through the earth in fury;
you threshed the nations in anger.
[13]†You went out for the salvation of your people,
for the salvation of your anointed.
You crushed the head of the house of the wicked,
laying him bare from thigh to neck. [3] Selah
[14]†You pierced with his own arrows the heads of his warriors,
who came like a whirlwind to scatter me,
rejoicing as if to devour the poor in secret.
[15]†You trampled the sea with your horses,
the surging of mighty waters.
[16]‡†I hear, and my body trembles;
my lips quiver at the sound;
rottenness enters into my bones;
my legs tremble beneath me.
Yet I will quietly wait for the day of trouble
to come upon people who invade us.

Habakkuk Rejoices in the LORD

[17]‡Though the fig tree should not blossom,
nor fruit be on the vines,
the produce of the olive fail
and the fields yield no food,
the flock be cut off from the fold
and there be no herd in the stalls,
[18]yet I will rejoice in the LORD;
I will take joy in the God of my salvation.
[19]†GOD, the Lord, is my strength;
he makes my feet like the deer's;
he makes me tread on my high places.
To the choirmaster: with stringed [4] instruments.

Footnotes

Footnotes for Habakkuk, Chapter 1

[1] 1:16 Hebrew *his portion is fat*

Footnotes for Habakkuk, Chapter 2

[1] 2:4 Or *faithfulness*

[2] 2:5 Masoretic Text; Dead Sea Scroll *wealth*

[3] 2:5 The meaning of the Hebrew of these two lines is uncertain

Footnotes for Habakkuk, Chapter 3

[1] 3:5 Hebrew *feet*

[2] 3:9 The meaning of the Hebrew line is uncertain

[3] 3:13 The meaning of the Hebrew line is uncertain

[4] 3:19 Hebrew *my stringed*

Study Notes

HABAKKUK—NOTE ON 1:1 **oracle.** A weighty oracle of judgment (cf. 1:5–11; 2:2–20) is often depicted by this term when employed by the prophets to announce God’s wrath against sin (e.g., Isa. 13:1; 15:1; 17:1; 19:1; Nah. 1:1; Zech. 9:1; 12:1; Mal. 1:1). **saw.** God’s message to Habakkuk took the form of a vision.

Other Psalms

Other Psalms	
1. “The Song of Deliverance”	Exodus 15:1–18
2. “The Song of Moses”	Deuteronomy 32:1–43
3. “The Song of Deborah”	Judges 5:1–31
4. “The Song of Hannah”	1 Samuel 2:1–10
5. “The Song of the Women”	1 Samuel 18:6–7
6. “The Song of David”	2 Samuel 22:1–51
7. “The Song of Hezekiah”	Isaiah 38:9–20
8. “The Song of Jonah”	Jonah 2:1–9
9. “The Song of Habakkuk”	Habakkuk 3:1–19
10. “The Song of Mary”	Luke 1:46–55
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HABAKKUK—NOTE ON 1:2–4 In Habakkuk’s first complaint, he perceived that God appeared indifferent to Judah’s sin. Jealous for his righteousness and knowing that a breach of the covenant required judgment (cf. Deut. 28), Habakkuk questioned God’s wisdom, expressing bewilderment at his seeming inactivity in the face of blatant violation of his law. The Jews had sinned by violence and injustice and should have been punished by the same.

HABAKKUK—NOTE ON 1:2 **how long shall I cry.** The phrase, reflecting the prophet’s impatience, is frequently used by the psalmist to express similar thoughts of perplexity (cf. Ps. 13:1–2; 62:3; Jer. 14:9; Matt. 27:46).

HABAKKUK—NOTE ON 1:2–3 **Violence . . . iniquity . . . wrong . . . Destruction.** Judah’s society is defined with four terms denoting malicious wickedness by which one morally and ethically oppresses his neighbor, resulting in contention and strife.

HABAKKUK—NOTE ON 1:2 **you will not save.** The prophet wanted a cleansing, purging, chastening, and revival among the people that would return them to righteousness.

HABAKKUK—NOTE ON 1:4 **law is paralyzed.** Lit., the “law is chilled, numbed” (cf. Gen. 45:26; Ps. 77:2). It had no respect, was given no authority. As hands rendered useless by cold, the impact and effectiveness of the law was paralyzed by the corruption of Judah’s leaders (cf. Eccles. 8:11).

HABAKKUK—NOTE ON 1:5–11 In response to Habakkuk’s perplexity and pleading, God broke his silence, informing him that he was not indifferent to Judah’s sin; but rather than revival, he was sending the “dreaded and fearsome” judgment (v. 7).

HABAKKUK—NOTE ON 1:5 **Look . . . see . . . be astounded.** The series of commands is plural, indicating that the wider community of Judah and Jerusalem was to take note of this imminent invasion. Paul quotes this text in Acts 13:41.

HABAKKUK—NOTE ON 1:6–8 The Chaldeans (Babylonians) would come at the behest of the divine Commander. He is the Sovereign who brings this people of ruthless character and conduct to invade Judah. The Chaldeans are described as self-assured, self-sufficient, self-deified, and deadly (cf. Jer. 51:20).

HABAKKUK—NOTE ON 1:8 **evening wolves.** These were wolves who had suffered hunger all day long and were forced to prowl into the night for food. Like wolves, Babylon’s army displayed extraordinary stamina and an undaunted eagerness to attack for the purpose of devouring the spoils of victory.

HABAKKUK—NOTE ON 1:10 Whether it be royal authority or physical obstacles, the Babylonian army marched forward with nothing but scorn for those in their path. **pile up earth.** Rubble and dirt piled up against the fortress or city wall as a ramp to gain entry.

HABAKKUK—NOTE ON 1:11 **might is their god!** Though the Chaldeans were God's instruments of judgment, their self-sufficiency and self-adulation planted the seeds for their own destruction (described in 2:2–20), as they stood guilty of idolatry and blasphemy before the sovereign Lord.

HABAKKUK—NOTE ON 1:12–2:1 Habakkuk, in his reaction to the perplexing revelation (1:5–11), declared his confidence in the Lord (v. 12), then unveiled his second complaint, namely, how could the Lord use a wicked nation (the Chaldeans) to judge a nation (Judah) more righteous than they (vv. 13–17)? The prophet ended by expressing his determination to wait for an answer (2:1).

HABAKKUK—NOTE ON 1:12 **O Lord my God, my Holy One?** Although the prophet could not fully comprehend the sovereign workings of his righteous God, he expressed his complete faith and trust. As he rehearsed the unchangeable character of God as eternal, sovereign, and holy, he became assured that Judah would not be completely destroyed (cf. Jer. 31:35–40; 33:23–26). Under the faithful hand of God, he realized that the Chaldeans were coming to correct, not annihilate. **O Rock.** A title for God that expresses his immovable and unshakeable character (cf. Ps. 18:2, 31, 46; 31:2–3; 62:2, 6–7; 78:16, 20, 35).

HABAKKUK—NOTE ON 1:13 **purer eyes.** In spite of the prophet's expressions of faith and trust, he found himself in even further perplexity. The essence of Habakkuk's next quandary is expressed in this verse: If God is too pure to behold evil, then how can he use the wicked to devour a person more righteous than they? Would not God's use of the Chaldeans result in even greater damage to his righteous character?

HABAKKUK—NOTE ON 1:14–17 Lest God had forgotten just how wicked the Chaldeans were, Habakkuk drew attention to their evil character and behavior. Life was cheap to the Chaldeans. In the face of their ruthless tactics of war, other societies were "like the fish of the sea, like crawling things that have no ruler." In light of their reputation (vv. 6–10), how could God have unleashed this ruthless force upon another helpless people?

HABAKKUK—NOTE ON 1:16 sacrifices . . . makes offerings to his dragnet. If that is not enough, the prophet added that they attributed their gain to their own military might rather than to the true God.

HABAKKUK—NOTE ON 1:17 emptying his net. How long will the aggressor (the Chaldeans) be permitted to pursue injustice and engage in such wickedness? Can God tolerate it indefinitely?

HABAKKUK—NOTE ON 2:1 stand at my watchpost. Comparing himself to a watchman (cf. Ezek. 3; 33), standing as a sentinel upon the city walls, Habakkuk prepared to wait for God's answer and to ponder his reply.

HABAKKUK—NOTE ON 2:2–20 In response to Habakkuk's second complaint (1:12–2:1), the Lord announced that he would judge the Chaldeans as well for their wickedness. His reply included: 1) the instructions to write it down, as a reminder that it would surely occur (2:2–3); 2) a description of the character of the wicked in comparison to the righteous (vv. 4–5); and 3) the pronouncement of five woes describing the Chaldeans' demise (vv. 6–20).

HABAKKUK—NOTE ON 2:2–3 Write the vision. Habakkuk was to record the vision to preserve it for posterity, so that all who read it would know of the certainty of its fulfillment (cf. similar language in Dan. 12:4, 9). The prophecy had lasting relevance and thus had to be preserved. Although a period of time would occur before its fulfillment, all were to know that it would occur at God's "appointed time" (cf. Isa. 13; Jer. 50; 51). Babylon would fall to the Medo-Persian kingdom of Cyrus c. 539 B.C. (cf. Dan. 5).

HABAKKUK—NOTE ON 2:2 so he may run who reads it. Perhaps referring 1) to clarity of form, so even the one who runs by it may easily absorb its meaning, or 2) to clarity of content, so that the courier could easily transmit the message to others.

HABAKKUK—NOTE ON 2:4 his soul is puffed up. While the context makes this an obvious reference to the Chaldeans, the passage introduces the marks that distinguish all wicked from all righteous, regardless of ethnic origin. Two opposing characteristics are here contrasted. The proud trusts in himself; the just lives by his faith. **the righteous shall live by his faith.** In contrast to the proud, the righteous will be truly preserved through his faithfulness to God. This is the core of God's message to/through Habakkuk. Both the aspect of justification by faith, as noted by Paul's usage in Rom. 1:17 and Gal. 3:11, as well as the aspect of sanctification by faith, as employed by the writer of Hebrews (Heb. 10:38), reflect the essence of Habakkuk; no conflict exists. The emphasis in both Habakkuk and the NT references goes beyond the act of faith to include the continuity of faith. Faith is not a one-time act, but a way of life. The true believer, declared righteous by God, will persevere in faith as the pattern of his life (cf. Col. 1:22–23; Heb. 3:12–14).

HABAKKUK—NOTE ON 2:5 The diatribe against the Chaldeans served as the basis for the denunciations described in vv. 6–20. They were proud and greedy. Like Sheol and death (cf. Prov. 1:12; 27:20; 30:15–16), they were never satisfied but always wanted more.

HABAKKUK—NOTE ON 2:6–20 Five woes, in the form of a taunt song, were pronounced upon the Chaldeans in anticipation of their eventual judgment. Presented in five stanzas of three verses each, the five woes were directed at five different classes of evildoers.

HABAKKUK—NOTE ON 2:6–8 The first woe charged extortion, i.e., plundering nations under threat of great bodily harm for the purpose of making themselves rich. As a result, they were to become plunder for those nations who remained.

HABAKKUK—NOTE ON 2:6 **all these.** A reference to all the nations who suffered at the hands of the Babylonians. **Woe.** An interjection often used in prophetic literature to introduce a judicial indictment or a sentence of judgment (Isa. 5:8, 11, 18, 20–22; Jer. 22:13; 23:1; Amos 5:18; 6:1). **pledges!** The Babylonians exacted heavy taxation of conquered nations. Such action often accompanied loans with excessive interest made to the poor (cf. Deut. 24:10–13; 2 Kings 4:1–7; Neh. 5:1–13).

HABAKKUK—NOTE ON 2:7 your debtors. The survivor nations, from whom taxation was extorted (cf. v. 8).

HABAKKUK—NOTE ON 2:9–11 The second charge, of premeditated exploitation borne out of covetousness, was a continuation of vv. 6–8. The walls of their houses, built with stones and timbers taken from others, testified against them (v. 11).

HABAKKUK—NOTE ON 2:9 set his nest on high. Wanting to protect themselves from any recriminations their enemies might seek to shower upon them, the Chaldeans had sought to make their cities impregnable and inaccessible to the enemy (cf. Isa. 14:13–14).

HABAKKUK—NOTE ON 2:10 You have devised shame. The Chaldean leaders, by counseling to kill, shamed themselves and harmed their souls.

HABAKKUK—NOTE ON 2:12–14 The third woe accuses them of being ruthless despots, building luxurious palaces by means of bloodshed and forced labor. Like a fire that burns everything given to it, their labors would all be futile, having no lasting value (v. 13; cf. Mic. 3:10).

HABAKKUK—NOTE ON 2:14 filled. In contrast to the self-exaltation of the Chaldeans, whose efforts come to naught, God promised that the whole earth would recognize his glory at the establishment of his millennial kingdom (cf. Num. 14:21; Ps. 72:19; Isa. 6:3; 11:9).

HABAKKUK—NOTE ON 2:15–17 The fourth charge is debauchery, wherein Babylon forced others to become intoxicated and poisoned, making them behave shamefully and become easy prey. As a result, they too would be forced to drink the cup of God’s wrath and exposed to public shame (cf. Jer. 49:12).

HABAKKUK—NOTE ON 2:16 uncircumcision. This word refers to “foreskin,” expressing in Hebrew thought the greatest contempt, the sign of being an alien from God. *See note on Jer. 4:4*. **cup in the Lord’s right hand.** A metaphor referring to divine retribution, served up by his powerful right hand (cf. Ps. 21:8). What the Chaldeans did to others would also be done to them (Hab. 2:7–8). **utter shame will come upon your glory.** Carrying out the metaphor of drunkenness, here is a reference to the humiliation of “shameful spewing.” The very thing in which they gloried would become the object of their shame. While the Lord’s glory would be “as the waters cover the sea” (v. 14), Babylon’s glory would be covered with shame.

HABAKKUK—NOTE ON 2:17 violence. The reference may be to the ruthless exploitation of trees and animals, providing building materials, firewood, and food, which often accompanied military campaigns. Lebanon’s beautiful cedars were plundered for selfish purposes (cf. Isa. 14:7–8; 37:24). It also includes the slaughter of men. Habakkuk 2:17b suggests that it may symbolize Israel and her inhabitants, whom Nebuchadnezzar conquered (cf. 2 Kings 14:9; Jer. 22:6, 23; Ezek. 17:3).

HABAKKUK—NOTE ON 2:18–20 The fifth accusation is idolatry, exposing the folly of following other gods (cf. Isa. 41:24; 44:9). The destruction of the Chaldeans would demonstrate the superiority of the Lord over all gods.

HABAKKUK—NOTE ON 2:19 Awake . . . Arise! Compare the sarcasm with that of Elijah’s words to the prophets of Baal on Mount Carmel (1 Kings 18:27; cf. Jer. 2:27).

HABAKKUK—NOTE ON 2:20 holy temple. A reference to heaven, from where the Lord rules (Ps. 11:4) and answers the prayers of those who seek him (1 Kings 8:28–30; Ps. 73:17). **keep silence.** In contrast to the silence of the idols (Hab. 2:19), the living, Sovereign Ruler of the universe calls all the earth to be silent before him. None can assert his independence from him; all the earth must worship in humble submission (cf. Ps. 46:10; Isa. 52:15).

HABAKKUK—NOTE ON 3:1–19 The reference to “Habakkuk the prophet” (cf. 1:1) marks a transition. The argumentative tone of the previous chapters, in which he cried for divine interference, is transformed into a plea for God’s mercy (3:2), a review of God’s power (vv. 3–15), and a chorus of praise for God’s sustaining grace and sufficiency (vv. 16–19). But while the tone changes, a strong, thematic connection remains. Having been informed of God’s plan of judgment, Habakkuk returns to the matter of Judah’s judgment, pleading for mercy.

HABAKKUK—NOTE ON 3:1 **Shigionoth.** The precise meaning is unknown (its singular form occurs in the heading to Ps. 7). In light of the musical notation at the end of Hab. 3, it is thought that it has a musical-liturgical significance, and that this chapter was sung.

HABAKKUK—NOTE ON 3:2 **the report of you.** A reference back to 1:5–11 and 2:2–20, where the Lord informed Habakkuk of his plans for judging Judah and the Chaldeans. **revive it.** Knowledge of the severity of God's judgment struck Hab. with fear. As though God's power had not been used in a long time, the prophet asked the Lord to "revive" (lit., "to quicken"), to repeat his mighty saving works on behalf of his people, Israel. **in the midst of the years.** In the midst of his punishment of Judah at the hand of the Chaldeans, the prophet begged that God would remember mercy.

HABAKKUK—NOTE ON 3:3–15 Employing figures from God's past intervention on Israel's behalf, taken from the deliverance of his people from Egypt and the conquest of Canaan, Habakkuk painted a picture of their future redemption. The exodus from Egypt is often used as an analogy of the future redemption of Israel at the beginning of the millennium (cf. Isa. 11:16).

HABAKKUK—NOTE ON 3:3 **Teman . . . Mount Paran.** Teman, named after a grandson of Esau, was an Edomite city (Amos 1:12; Obad. 9). Mount Paran was located in the Sinai peninsula. Both allude to the theater in which God displayed great power when he brought Israel into the land of Canaan (cf. Deut. 33:2; Judg. 5:4).

HABAKKUK—NOTE ON 3:3–4 The Shekinah glory, which protected and led Israel from Egypt through the wilderness (cf. Ex. 40:34–38), was the physical manifestation of his presence. Like the sun, he spread his radiance throughout the heavens and the earth.

HABAKKUK—NOTE ON 3:5 **pestilence . . . plague.** Recalling the judgment attending Israel's disobedience to the covenant given at Sinai (Ex. 5:3; Num. 14:12; Deut. 28:21–22; 32:24), Habakkuk accentuated the sovereign agency of God's judgments. Both were a part of the divine entourage.

HABAKKUK—NOTE ON 3:6–7 The entire universe responds in fear at the approach of Almighty God (cf. Ex. 15:14). As at the creation (Isa. 40:12), the earth and its inhabitants are at his disposal.

HABAKKUK—NOTE ON 3:7 Cushan . . . Midian. Probably referring to one people living in the Sinai peninsula region (cf. Ex. 2:16–22; 18:1–5; Num. 12:1, where Moses' wife was identified as being both Midianite and Cushite).

HABAKKUK—NOTE ON 3:8–15 With rhetorical vividness, Habakkuk addressed the Lord directly, rehearsing his judicial actions against anything that opposes his will.

HABAKKUK—NOTE ON 3:8 your horses . . . your chariot. Symbolic descriptions of God defeating the enemy (cf. 3:11, 15).

HABAKKUK—NOTE ON 3:9 calling for many arrows. The Lord's arrows were commissioned under divine oaths (cf. Jer. 47:6–7).

HABAKKUK—NOTE ON 3:11 sun and moon stood still in their place. As prominent symbols of God's created order, the sun and moon are subservient to his beckoning. The imagery is reminiscent of Israel's victory over the Amorites at Gibeon (Josh. 10:12–14).

HABAKKUK—NOTE ON 3:12 threshed. The term is often used to depict military invasions and the execution of judgment (cf. Judg. 8:7; 2 Kings 13:7; Isa. 21:10; 25:10; Dan. 7:23; Amos 1:3).

HABAKKUK—NOTE ON 3:13 salvation of your anointed. Both the parallelism with v. 13a ("your people") and the numerous contextual allusions to the exodus make this a likely reference to Moses and the chosen people of Israel, who, as God's anointed, achieved victory over Pharaoh and the armies of Egypt (cf. Ps. 105:15). Ultimately, it foreshadows a subsequent, future deliverance in anticipation of the Messiah (cf. Ps. 132:10–12) promised in the Davidic Covenant (cf. 2 Sam. 7:11–16). **crushed the head of the house of the wicked.** Possible reference to either the pharaoh of the exodus, whose firstborn was slain, or to the king of the Chaldeans, whose house was built by unjust gain (Hab. 2:9–11).

HABAKKUK—NOTE ON 3:14 **came like a whirlwind to scatter.** A possible reference to the pursuit of fleeing Israel at the Red Sea by Pharaoh's army (Ex. 14:5–9). Like the poor, Israel appeared to be easy prey for the pursuing Egyptians.

HABAKKUK—NOTE ON 3:15 **You trampled the sea.** Another reference to God's miraculous, protective intervention on behalf of Israel at the Red Sea. The historical event demonstrates his sovereign rulership of the universe and provides assurance to the troubled prophet that the Lord could be counted on to save his people once more.

HABAKKUK—NOTE ON 3:16–19 Habakkuk ended the prophecy with renewed commitment and affirmation of faith, expressing unwavering confidence in God.

HABAKKUK—NOTE ON 3:16 **quietly wait.** The Lord had answered his prayer (v. 1); the Lord would vindicate his righteousness and ultimately restore a truly repentant people (cf. 2:4). While the answer satisfied Habakkuk, the thought of a Chaldean invasion of his people has also left him physically exhausted and overwhelmed (cf. Jer. 4:19). Nevertheless, the prophet could "quietly wait for the day of trouble" because he knew the Lord would judge righteously.

HABAKKUK—NOTE ON 3:17–18 **I will rejoice in the Lord.** If everything that was normal and predictable collapsed, the prophet would still rejoice. Obedience to the covenant was a requisite element to the enjoyment of agricultural and pastoral prosperity (Deut. 28:1–14). Though disobedience would initiate the covenant curses (Deut. 28:31–34, 49–51), the prophet affirmed his commitment to the Lord; his longing and joyful desire was for God himself.

HABAKKUK—NOTE ON 3:19 **God, the Lord, is my strength.** God's response to Habakkuk's perplexities not only promised divine wrath but also provided assurance of divine favor and hope. Security and hope were not based on temporal blessings but on the Lord Himself. This is the essence of 2:4: "the righteous shall live by his faith." **feet like the deer's.** As the sure-footed hind, or deer, scaled the precipitous mountain heights without slipping, so Habakkuk's faith in the Lord enabled him to endure the hardships of the imminent invasion, and all of his perplexing questions. **To the choirmaster.** Habakkuk 3 possibly served as a psalm for temple worship (cf. 3:1).

Zephaniah

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Introduction to Zephaniah

Title

As with each of the 12 Minor Prophets, the prophecy bears the name of its author, which is generally thought to mean “the Lord hides” (cf. 2:3).

Author and Date

Little is known about the author, Zephaniah. Three other OT individuals share his name. He traces his genealogy back four generations to King Hezekiah (c. 715–686 B.C.), standing alone among the prophets in being descended from royal blood (1:1). Royal genealogy would have given him the ear of Judah’s king, Josiah, during whose reign he preached.

The prophet himself dates his message during the reign of Josiah (640–609 B.C.). The moral and spiritual conditions detailed in the book (cf. 1:4–6; 3:1–7) seem to place the prophecy prior to Josiah’s reforms, when Judah was still languishing in idolatry and wickedness. It was in 628 B.C. that Josiah tore down all the altars to Baal, burned the bones of false prophets, and broke the carved idols (2 Chron. 34:3–7); and in 622 B.C. the Book of the Law was found (2 Chron. 34:8–35:19). Consequently, Zephaniah most likely prophesied from 635–625 B.C., and was a contemporary of Jeremiah.

Background and Setting

Politically, the imminent transfer of Assyrian world power to the Babylonians weakened Nineveh’s hold on Judah, bringing an element of independence to Judah for the first time in 50 years. King Josiah’s desire to retain this newfound freedom from taxation and subservience undoubtedly led him to interfere later with Egypt’s attempt to interdict the fleeing king of Nineveh in 609 B.C. (cf. 2 Chron. 35:20–27). Spiritually, the reigns of Hezekiah’s son Manasseh (c. 695–642 B.C.), extending over four decades, and his grandson Amon (c. 642–640 B.C.), lasting only two years, were marked by wickedness and apostasy (2 Kings 21; 2 Chron. 33). The early years of Josiah’s reign were also characterized by the evil from his father (2 Kings 23:4). In 622 B.C., however, while repairing the house of the Lord, Hilkiah the high priest found the Book of the Law (2 Kings 22:8). Upon reading it, Josiah initiated extensive reforms (2 Kings 23). It was during the early years of Josiah’s reign, prior to the great revival, that this eleventh-hour prophet, Zephaniah, prophesied and no doubt had an influence on the sweeping reforms Josiah brought to the nation. But the evil kings before Josiah (55 years) had had such an effect on Judah that it never recovered. Josiah’s reforms were too late and didn’t outlast his life.

Historical and Theological Themes

Zephaniah’s message on the day of the Lord warned Judah that the final days were near, through divine judgment at the hands of Nebuchadnezzar, c. 605–586 B.C. (1:4–13). Yet, it also looks beyond to the far fulfillment in the judgments of Daniel’s seventieth week (1:18; 3:8). The expression “day of the Lord” is described as a day that is near (1:7), and as a day of wrath, trouble, distress, devastation, desolation, darkness, gloominess, clouds, thick darkness, trumpet, and alarm (1:15–16, 18). Yet even within these oracles of divine wrath, the prophet exhorted the people to seek the Lord, offering a shelter in the midst of judgment (2:3), and proclaiming the promise of eventual salvation for his believing remnant (2:7; 3:9–20).

Interpretive Challenges

The book presents an unambiguous denunciation of sin and warning of imminent judgment on Judah. Some have referred the phrase “I will change the speech of the peoples to a pure speech” (3:9) to the restoration of a universal language, similar to the days prior to confusion of languages at the Tower of Babel (Gen. 11:1–9). They point out that the same Hebrew word translated “speech” is also used in Gen. 11:7. It is better, however, to understand the passage as pointing to a purification of heart and life. This is confirmed by the context (cf. Zeph. 3:13) and corroborated by the fact that the word “language” is most commonly translated “lip.” When combined with “pure,” the reference to speech speaks of inward cleansing from sin (Isa. 6:5) manifested in speech (cf. Matt. 12:34), including the removal of the names of false gods from their lips (Hos. 2:17). It does not imply a one-world language.

Outline

- I. Superscription (1:1)
- II. The Lord’s Judgment (1:2–3:8)
  - A. On the Whole Earth (1:2–3)
  - B. On Judah (1:4–2:3)
  - C. On the Surrounding Nations (2:4–15)
    - 1. Philistia (2:4–7)
    - 2. Moab/Ammon (2:8–11)
    - 3. Ethiopia (2:12)
    - 4. Assyria (2:13–15)
  - D. On Jerusalem (3:1–7)
  - E. On All Nations (3:8)
- III. The Lord’s Blessing (3:9–20)
  - A. For the Nations (3:9–10)
  - B. For Judah (3:11–20)

Zephaniah

ZEPHANIAH **1** †The word of the LORD that came to Zephaniah the son of Cushi, son of Gedaliah, son of Amariah, son of Hezekiah, in the days of Josiah the son of Amon, king of Judah.

The Coming Judgment on Judah

[2]‡†"I will utterly sweep away everything
from the face of the earth," declares the LORD.
[3]†"I will sweep away man and beast;
I will sweep away the birds of the heavens
and the fish of the sea,
and the rubble [1] with the wicked.
I will cut off mankind
from the face of the earth," declares the LORD.
[4]‡†"I will stretch out my hand against Judah
and against all the inhabitants of Jerusalem;
and I will cut off from this place the remnant of Baal
and the name of the idolatrous priests along with the priests,
[5]†those who bow down on the roofs
to the host of the heavens,
those who bow down and swear to the LORD
and yet swear by Milcom,
[6]†those who have turned back from following the LORD,
who do not seek the LORD or inquire of him."

The Day of the LORD Is Near

[7]†Be silent before the Lord GOD!
For the day of the LORD is near;
the LORD has prepared a sacrifice
and consecrated his guests.
[8]†And on the day of the LORD's sacrifice—

“I will punish the officials and the king's sons
and all who array themselves in foreign attire.
[9]†On that day I will punish
everyone who leaps over the threshold,
and those who fill their master's [2] house
with violence and fraud.
[10]†“On that day,” declares the LORD,
“a cry will be heard from the Fish Gate,
a wail from the Second Quarter,
a loud crash from the hills.
[11]Wail, O inhabitants of the Mortar!
For all the traders [3] are no more;
all who weigh out silver are cut off.
[12]†At that time I will search Jerusalem with lamps,
and I will punish the men
who are complacent, [4]
those who say in their hearts,
‘The LORD will not do good,
nor will he do ill.’
[13]Their goods shall be plundered,
and their houses laid waste.
Though they build houses,
they shall not inhabit them;
though they plant vineyards,
they shall not drink wine from them.”
[14]†The great day of the LORD is near,
near and hastening fast;
the sound of the day of the LORD is bitter;
the mighty man cries aloud there.
[15]A day of wrath is that day,
a day of distress and anguish,
a day of ruin and devastation,
a day of darkness and gloom,
a day of clouds and thick darkness,
[16]†a day of trumpet blast and battle cry
against the fortified cities
and against the lofty battlements.

[17]‡†I will bring distress on mankind,
so that they shall walk like the blind,
because they have sinned against the LORD;
their blood shall be poured out like dust,
and their flesh like dung.
[18]†Neither their silver nor their gold
shall be able to deliver them
on the day of the wrath of the LORD.
In the fire of his jealousy,
all the earth shall be consumed;
for a full and sudden end
he will make of all the inhabitants of the earth.

Judgment on Judah's Enemies

ZEPHANIAH **2** ††Gather together, yes, gather,
O shameless nation,
[2]before the decree takes effect [1]
—before the day passes away like chaff—
before there comes upon you
the burning anger of the LORD,
before there comes upon you
the day of the anger of the LORD.
[3]†Seek the LORD, all you humble of the land,
who do his just commands; [2]
seek righteousness; seek humility;
perhaps you may be hidden
on the day of the anger of the LORD.
[4]††For Gaza shall be deserted,
and Ashkelon shall become a desolation;
Ashdod's people shall be driven out at noon,
and Ekron shall be uprooted.
[5]†Woe to you inhabitants of the seacoast,
you nation of the Cherethites!
The word of the LORD is against you,
O Canaan, land of the Philistines;
and I will destroy you until no inhabitant is left.
[6]And you, O seacoast, shall be pastures,
with meadows [3] for shepherds
and folds for flocks.
[7]†The seacoast shall become the possession
of the remnant of the house of Judah,
on which they shall graze,
and in the houses of Ashkelon
they shall lie down at evening.
For the LORD their God will be mindful of them
and restore their fortunes.
[8]†“I have heard the taunts of Moab

and the revilings of the Ammonites,
how they have taunted my people
and made boasts against their territory.
[9]Therefore, as I live,” declares the LORD of hosts,
the God of Israel,
“Moab shall become like Sodom,
and the Ammonites like Gomorrah,
a land possessed by nettles and salt pits,
and a waste forever.
The remnant of my people shall plunder them,
and the survivors of my nation shall possess them.”
[10]This shall be their lot in return for their pride,
because they taunted and boasted
against the people of the LORD of hosts.
[11]†The LORD will be awesome against them;
for he will famish all the gods of the earth,
and to him shall bow down,
each in its place,
all the lands of the nations.
[12]†You also, O Cushites,
shall be slain by my sword.
[13]†And he will stretch out his hand against the north
and destroy Assyria,
and he will make Nineveh a desolation,
a dry waste like the desert.
[14]Herds shall lie down in her midst,
all kinds of beasts; [4]
even the owl and the hedgehog [5]
shall lodge in her capitals;
a voice shall hoot in the window;
devastation will be on the threshold;
for her cedar work will be laid bare.
[15]†This is the exultant city
that lived securely,
that said in her heart,
“I am, and there is no one else.”
What a desolation she has become,

a lair for wild beasts!
Everyone who passes by her
hisses and shakes his fist.

Judgment on Jerusalem and the Nations

ZEPHANIAH **3** ‡Woe to her who is rebellious and defiled,
the oppressing city!
[2]†She listens to no voice;
she accepts no correction.
She does not trust in the LORD;
she does not draw near to her God.
[3]‡Her officials within her
are roaring lions;
her judges are evening wolves
that leave nothing till the morning.
[4]Her prophets are fickle, treacherous men;
her priests profane what is holy;
they do violence to the law.
[5]The LORD within her is righteous;
he does no injustice;
every morning he shows forth his justice;
each dawn he does not fail;
but the unjust knows no shame.
[6]‡“I have cut off nations;
their battlements are in ruins;
I have laid waste their streets
so that no one walks in them;
their cities have been made desolate,
without a man, without an inhabitant.
[7]I said, ‘Surely you will fear me;
you will accept correction.
Then your [1] dwelling would not be cut off
according to all that I have appointed against you.’ [2]
But all the more they were eager
to make all their deeds corrupt.
[8]†“Therefore wait for me,” declares the LORD,
“for the day when I rise up to seize the prey.
For my decision is to gather nations,

    to assemble kingdoms,
to pour out upon them my indignation,
    all my burning anger;
for in the fire of my jealousy
    all the earth shall be consumed.

The Conversion of the Nations

[9]‡†“For at that time I will change the speech of the peoples
    to a pure speech,
that all of them may call upon the name of the LORD
    and serve him with one accord.
[10]†From beyond the rivers of Cush
    my worshipers, the daughter of my dispersed ones,
    shall bring my offering.
[11]‡“On that day you shall not be put to shame
    because of the deeds by which you have rebelled against me;
for then I will remove from your midst
    your proudly exultant ones,
and you shall no longer be haughty
    in my holy mountain.
[12]But I will leave in your midst
    a people humble and lowly.
They shall seek refuge in the name of the LORD,
    [13]those who are left in Israel;
they shall do no injustice
    and speak no lies,
nor shall there be found in their mouth
    a deceitful tongue.
For they shall graze and lie down,
    and none shall make them afraid.”

Israel's Joy and Restoration

[14]‡Sing aloud, O daughter of Zion;
    shout, O Israel!
Rejoice and exult with all your heart,

O daughter of Jerusalem!
[15]†The LORD has taken away the judgments against you;
he has cleared away your enemies.
The King of Israel, the LORD, is in your midst;
you shall never again fear evil.
[16]On that day it shall be said to Jerusalem:
“Fear not, O Zion;
let not your hands grow weak.
[17]†The LORD your God is in your midst,
a mighty one who will save;
he will rejoice over you with gladness;
he will quiet you by his love;
he will exult over you with loud singing.
[18]†I will gather those of you who mourn for the festival,
so that you will no longer suffer reproach. [3]
[19]†Behold, at that time I will deal
with all your oppressors.
And I will save the lame
and gather the outcast,
and I will change their shame into praise
and renown in all the earth.
[20]At that time I will bring you in,
at the time when I gather you together;
for I will make you renowned and praised
among all the peoples of the earth,
when I restore your fortunes
before your eyes,” says the LORD.

Footnotes

Footnotes for Zephaniah, Chapter 1

[1] 1:3 Or *stumbling blocks* (that is, idols)

[2] 1:9 Or *their Lord's*

[3] 1:11 Or *all the people of Canaan*

[4] 1:12 Hebrew *are thickening on the dregs* [of their wine]

Footnotes for Zephaniah, Chapter 2

[1] 2:2 Hebrew *gives birth*

[2] 2:3 Or *who carry out his judgment*

[3] 2:6 Or *caves*

[4] 2:14 Hebrew *beasts of every nation*

[5] 2:14 The identity of the animals rendered *owl* and *hedgehog* is uncertain

Footnotes for Zephaniah, Chapter 3

[1] 3:7 Hebrew *her*

[2] 3:7 Hebrew *her*

[3] 3:18 The meaning of the Hebrew is uncertain

Study Notes

ZEPHANIAH—NOTE ON 1:1 **Hezekiah . . . Josiah.** Zephaniah traced his royal lineage back to his great-great-grandfather Hezekiah (c. 715–686 B.C.) and placed his ministry contemporaneous with Josiah (c. 640–609 B.C.).

ZEPHANIAH—NOTE ON 1:2–3 The prophet began by noting the far fulfillment of the day of the Lord, when even animal and physical creation will be affected by his judgment of the earth (cf. Gen. 3:17–19; Ex. 12:29; Josh. 7:24–25; Rom. 8:22).

ZEPHANIAH—NOTE ON 1:2 **face of the earth.** Generally translated “ground,” the term is used in reference to the whole earth (1:18). The phraseology is reminiscent of the Noahic flood (Gen. 6:7, 17; 7:21–23).

ZEPHANIAH—NOTE ON 1:3 Comparisons with the Genesis flood continue with “man and beast” and “birds of the heavens” (Gen. 6:7; 7:23). The prophet also alluded to the creation, pairing man and beast (sixth day of creation) and birds with fish (fifth day of creation). **rubble.** An alternate translation is “stumbling blocks.” Whatever alienates man from God will be removed.

ZEPHANIAH—NOTE ON 1:4–9 The Lord narrowed his words of judgment to specifically focus on Judah, specifying the causes of judgment as apostasy and idolatry (vv. 4–6), as always coupled with moral and ethical corruption (vv. 7–9).

“Day of the Lord” Fulfillments

“Day of the Lord” Fulfillments	
Near	**Far**
Obadiah 1–14	Obadiah 15–21
Joel 1:15; 2:1, 11	Joel 2:31 (3:1); 3:14
Amos 5:18–20	———
———	Isaiah 2:12

Isaiah 13:6	Isaiah 13:9
Zephaniah 1:7	Zephaniah 1:14
Ezekiel 13:5; 20:3	———
———	Zechariah 14:1
———	Malachi 4:5

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ZEPHANIAH—NOTE ON 1:4 cut off . . . the remnant of Baal. The worship of Baal, the Canaanite god of fertility, was a constant source of temptation to Israel (cf. Num. 25:1–5; Judg. 2:13), as people tried worshiping him alongside the worship of the Lord (Jer. 7:9; 23:25–29). This mix became a primary cause for judgment (2 Kings 17:16–20; Jer. 11:13–17; Hos. 2:8) which would forever excise the worship of Baal from Israel.

ZEPHANIAH—NOTE ON 1:5 bow down . . . to the host of the heavens. Astrology was also a prominent part of Israel’s idolatrous practices; they worshiped the host of heaven from as early as the exodus (cf. Deut. 4:19; Amos 5:25–26; Acts 7:40–43). God warned them repeatedly, but they rebelled (2 Kings 23:5–6; Jer. 7:17–18; 8:2; 44:17–25). Altars were often erected on housetop roofs to provide a clear view of the sky (Jer. 8:2; 19:13; 32:29). **swear by Milcom.** Judah’s syncretistic worship was reflected in swearing by the Lord and, at the same time, by Milcom, who may be either the Ammonite deity of 1 Kings 11:5, 33, or Molech, the worship of whom included child sacrifice, astrology, and sacred prostitution (cf. Lev. 18:21; 2 Kings 17:16–17; Ezek. 23:37; Amos 5:25–26; Acts 7:40–43).

ZEPHANIAH—NOTE ON 1:6 Zephaniah lastly mentioned those who had at first heeded calls to repentance but later had willfully turned away.

ZEPHANIAH—NOTE ON 1:7 Be silent. In view of the just judgment, there was no defense to be spoken and in view of the devastation only shocked and mute wonder (cf. Hab. 2:20; Zech. 2:13). **day of the Lord.** *See notes on Joel 1:15*. **prepared a sacrifice . . . consecrated his guests.** God’s judgment on Israel was viewed as his sacrifice. The guests were the dreaded Babylonians, who as “priests” were invited to slay the sacrifice, i.e., Judah (cf. Isa. 13:3; 34:6; Jer. 46:10; Ezek. 39:17; Hab. 1:6; Rev. 19:17–18).

ZEPHANIAH—NOTE ON 1:8 **the officials . . . king's sons.** Judgment began with the royal house. Lacking commitment to God's covenant, they had adopted the customs and idolatrous practices of the heathen. Since Josiah was only eight years old when he assumed rulership (c. 640 B.C.), the reference would not be to his sons but to the princes of the royal house or to the children of the king who would be ruling when the prophecy was fulfilled (cf. 2 Kings 25:7; Jer. 39:6).

ZEPHANIAH—NOTE ON 1:9 **leaps over the threshold.** This describes the eagerness with which the rich hurried from the temple to plunder the poor.

ZEPHANIAH—NOTE ON 1:10–11 The merchants, made wealthy from dishonest gain (cf. v. 9), were singled out to depict the anguish of the coming judgment. The Fish Gate, known today as the Damascus Gate, is located on the north side. The Second Quarter was a district within the city walls. "Mortar" was a name applied to the Valley of Siloam from its shape; it was a district where merchants carried on business.

ZEPHANIAH—NOTE ON 1:12 **I will search.** None would escape the punishment of the Lord (Amos 9:1–4). **complacent.** See esv footnote. With this term referring to a thickened crust that forms on wine when left undisturbed for a long period of time, the prophet described the people's indifference and slothfulness toward God. Their indifference led them to regard God as morally indifferent.

ZEPHANIAH—NOTE ON 1:14–18 Zephaniah vividly described the day of the Lord in staccato fashion, rehearsing the ominous conditions characterizing that day. This section seems to point to the near fulfillment when Babylon subdued Judah (vv. 4–13), as well as a far fulfillment that will involve the whole earth (v. 18).

ZEPHANIAH—NOTE ON 1:16 **day of trumpet blast and battle cry.** In accordance with God's instructions, a trumpet was fashioned for sounding an alarm (Num. 10:1–10).

ZEPHANIAH—NOTE ON 1:17–18 As though worthless, their blood and flesh were discarded as dust. Their silver and gold, corruptly gained (cf. vv. 9–

13), would be of no avail to protect them from the wrath of Holy God (cf. Jer. 46:28).

ZEPHANIAH—NOTE ON **1:17** **walk like the blind.** As blind men, they would grope unsuccessfully for escape routes (Deut. 28:29).

ZEPHANIAH—NOTE ON **1:18** **all the inhabitants of the earth.** The discussion expands to include the whole earth as in vv. 2–3.

ZEPHANIAH—NOTE ON **2:1–3** With the announcement of coming judgment, God mercifully invited his people to repent. They were to assemble to entreat the favor of the Lord and avert his wrath (cf. Joel 2:16).

ZEPHANIAH—NOTE ON **2:1** **shameless nation.** No longer sensitive to God's call to repentance through his many prophets, Judah had sunk to shamelessness.

ZEPHANIAH—NOTE ON **2:3** **perhaps you may be hidden.** Even the humble, those who had followed the law of the Lord, were encouraged to continue to manifest fruits of repentance, so they would be sheltered in the day of his judgment (Isa. 26:20).

ZEPHANIAH—NOTE ON **2:4–15** God used the heathen nations to punish his people, but he would not permit those nations to go unpunished. To illustrate this, four representative nations were chosen from the four points of the compass.

ZEPHANIAH—NOTE ON **2:4–7** The first nation to be judged was Philistia, to the west of Israel. Judgment was to come swiftly and unexpectedly, even at noonday when it was least expected. Of the five Philistine cities, only Gath was omitted (cf. Amos 1:6–8).

ZEPHANIAH—NOTE ON **2:5** **Cherethites.** Occasionally a synonym for Philistia, this term represented a branch from Crete (*see note on Ezek. 25:16*). David's bodyguard was comprised of both Cherethites and Pelethites (2 Sam. 8:18; 1 Kings 1:38, 44). *See note on 1 Sam. 30:14*.

ZEPHANIAH—NOTE ON 2:7 **restore their fortunes.** The Lord would initiate the physical return of Israel's exiles to occupy the land vacated by judgment on Philistia.

ZEPHANIAH—NOTE ON 2:8–11 To the east, the descendants of Lot by his daughters through incest, Moab and Ammon (Gen. 19:30–38), are mentioned. They had reproached and reviled God's people, incurring divine wrath (cf. Gen. 12:3). Like Sodom and Gomorrah in the days of their ancestor Lot, they too would come to ruin and desolation.

ZEPHANIAH—NOTE ON 2:11 **to him shall bow down . . . all the lands of the nations.** The final fulfillment of these predictions is yet future, depicting the millennium when all the gods of the nations will be reduced to nothing and the Lord himself will be worshiped universally (Isa. 66:18–21; Zech. 14:16; Mal. 1:11).

ZEPHANIAH—NOTE ON 2:12 Ethiopia lay to the south of Israel. She would be judged by his sword, fulfilled in Nebuchadnezzar's invasion and conquest of Egypt (Ezek. 30:24–25).

ZEPHANIAH—NOTE ON 2:13–15 Assyria, located northeast of Israel, would be desolated as well. Nineveh fell, shortly after this prophecy, to the Babylonians in 612 B.C. Famed for her irrigation system, she would be left dry.

ZEPHANIAH—NOTE ON 2:15 In language similar to that of the king of Babylon (Isa. 14:13–14; 47:8) and the prince of Tyre (Ezek. 28:2), Assyria had claimed for herself divine attributes. For this she would be brought to ruin.

ZEPHANIAH—NOTE ON 3:1–7 After pronouncing judgment on the nations, the prophet returned to again pronounce woe upon Jerusalem. Because of that city's favored position among the nations (cf. Ex. 19:5), more was expected.

ZEPHANIAH—NOTE ON 3:2 **she accepts no correction.** Jerusalem was soon to learn that to reject God's correction leads to destruction (Prov. 5:23). **she does not draw near to her God.** The Lord had taken up residence in that city, making him easily accessible (Deut. 4:7), yet they had refused to draw near to him in proper worship.

ZEPHANIAH—NOTE ON 3:3–5 Four classes of leadership were singled out for condemnation: The political leaders, i.e., the 1) princes and 2) judges; who are both likened to ravenous wolves, endlessly searching for more prey (cf. 1:8–9). The spiritual leaders, i.e., the 3) prophets and 4) priests, were unfaithful to the Lord whom they claimed to represent. By contrast, the Lord never failed to manifest a faithful standard of justice and righteousness.

ZEPHANIAH—NOTE ON 3:6–7 The desolations brought by the Lord on surrounding nations were to serve as warnings to Judah, meant to turn his people back to him. But instead, enticed by the fruits of corruption, the people rose early to zealously and deliberately pursue the way of sin.

ZEPHANIAH—NOTE ON 3:8 The prophet transitions from the historical invasion of Judah by Babylon to the future day of the Lord. He speaks of the great tribulation, when the Lord will gather all the nations for judgment (cf. Joel 3:1–2, 12–17; Zech. 12:2–3; 14:2; Matt. 24:21). The faithful remnant, presumably the meek of Zeph. 2:1–3, are exhorted to wait in trust for him to carry out his judgment.

ZEPHANIAH—NOTE ON 3:9–20 The final section unveils the blessings of restoration for God’s people and the nations.

ZEPHANIAH—NOTE ON 3:9 **pure speech.** See Introduction: Interpretive Challenges. A remnant of the nations, converted to the Lord, will worship him in righteousness and truth (Zech. 8:20–23; 14:16). Pure speech will come from purified hearts (cf. Luke 6:45).

ZEPHANIAH—NOTE ON 3:10 They will return from distant places (cf. Isa. 11:11, 15–16; 27:13).

ZEPHANIAH—NOTE ON 3:11–13 The Lord will purge the proud and ungodly from among them (Zech. 13:1–6), leaving a meek and humble people. Material prosperity and peace will accompany them as well, allowing them to enjoy the rich blessings of God undisturbed (Joel 3:18–20; Mic. 4:4).

ZEPHANIAH—NOTE ON 3:14–20 The messianic era of millennial blessing and restoration is described.

ZEPHANIAH—NOTE ON 3:15–17 The basis for rejoicing in v. 14 is that Israel’s day of judgment is past and her King is residing in her midst. His departure just prior to Nebuchadnezzar’s destruction of the temple is graphically depicted in Ezek. 8–11; but he will return as Lord and Messiah, a fact so glorious that it is repeated in Zeph. 3:17.

ZEPHANIAH—NOTE ON 3:17 As a bridegroom rejoices over his bride (cf. Isa. 62:4), the Lord will exult over his people with gladness and song, resting in quiet ecstasy over his people in whom is all his delight (cf. Deut. 30:9; Isa. 54).

God’s “I Wills” of Restoration

God’s “I Wills” of Restoration	
Zephaniah 3:18–20	
1. I will gather	3:18
2. I will deal	3:19
3. I will save	3:19
4. I will change	3:19
5. I will bring you in	3:20
6. I will make you	3:20
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ZEPHANIAH—NOTE ON 3:18 those of you who mourn for the festival. Unable to celebrate the appointed feasts (cf. Ex. 23:14–17) while in exile, the godly remnant sorrowed. But the Lord will remove their sorrow, giving them praise and fame (Zeph. 3:19).

ZEPHANIAH—NOTE ON 3:19–20 at that time. The time of the return of the King, Messiah, when the Jews will be regathered and become a source of blessing to the world, fulfilling Israel’s original destiny (Deut. 26:18–19; Isa. 62:7).

Haggai

Haggai 1 • Haggai 2
Introduction to Haggai
    Title
    Author and Date
    Background and Setting
    Historical and Theological Themes
    Interpretive Challenges
    Outline
Footnotes
Study Notes

Introduction to Haggai

Title

The prophecy bears the name of its author. Because his name means “festal one,” it is suggested that Haggai was born on a feast day. Haggai is the second shortest book in the OT (Obadiah is shorter) and is quoted by the NT once (cf. Heb. 12:26).

Author and Date

Little is known about Haggai apart from this short prophecy. He is mentioned briefly in Ezra 5:1 and 6:14, on both occasions in conjunction with the prophet Zechariah. The lists of refugees in Ezra mention nothing of Haggai; there are no indications of his parentage or tribal ancestry. Nor does history provide any record of his occupation. He is the only person in the OT with the name, although similar names occur (cf. Gen. 46:16; Num. 26:15; 2 Sam. 3:4; 1 Chron. 6:30). Furthermore, Hag. 2:3 may suggest that he too had seen the glory of Solomon's temple before it was destroyed, making him at least 70 years of age when writing his prophecy.

There is no ambiguity or controversy about the date of the prophecy. The occasion of each of his four prophecies is clearly specified (Hag. 1:1; 2:1; 2:10; 2:20), occurring within a four-month span of time in the second year (c. 520 B.C.) of Persian king Darius Hystaspes (c. 521–486 B.C.). Haggai most likely had returned to Jerusalem from Babylon with Zerubbabel 18 years earlier in 538 B.C.

Background and Setting

In 538 B.C., as a result of the proclamation of Cyrus the Persian (cf. Ezra 1:1–4), Israel was allowed to return from Babylon to her homeland under the civil leadership of Zerubbabel and the spiritual guidance of Joshua the high priest (cf. Ezra 3:2). About 50,000 Jews returned. In 536 B.C., they began to rebuild the temple (cf. Ezra 3:1–4:5) but opposition from neighbors and indifference by the Jews caused the work to be abandoned (cf. Ezra 4:1–24). Sixteen years later Haggai and Zechariah were commissioned by the Lord to stir up the people to 1) not only rebuild the temple, but also to 2) reorder their spiritual priorities (cf. Ezra 5:1–6:22). As a result, the temple was completed four years later (c. 516 B.C.; cf. Ezra 6:15).

Historical and Theological Themes

The primary theme is the rebuilding of God’s temple, which had been lying in ruins since its destruction by Nebuchadnezzar in 586 B.C. By means of five messages from the Lord, Haggai exhorted the people to renew their efforts to build the house of the Lord. He motivated them by noting that the drought and crop failures were caused by misplaced spiritual priorities (1:9–11).

But to Haggai, the rebuilding of the temple was not an end in itself. The temple represented God’s dwelling place, his manifest presence with his chosen people. The destruction of the temple by Nebuchadnezzar followed the departure of God’s dwelling glory (cf. Ezek. 8–11); to the prophet, the rebuilding of the temple invited the return of God’s presence to their midst. Using the historical situation as a springboard, Haggai reveled in the supreme glory of the ultimate messianic temple yet to come (Hag. 2:7), encouraging them with the promise of even greater peace (2:9), prosperity (2:19), divine rulership (2:21–22), and national blessing (2:23) during the millennium.

Interpretive Challenges

The most prominent interpretive ambiguity within the prophecy is the phrase “the treasures of all nations” (2:7). Although many translations exist, there are essentially only two interpretations. Pointing to “The silver is mine, and the gold is mine” (2:8), as well as to Isa. 60:5 and Zech. 14:14, some contend that it refers to Jerusalem, to which the wealth of other nations will be brought during the millennium (cf. Isa. 60:11; 61:6). It seems preferable, however, to see a reference here to the Messiah, a Deliverer for whom all the nations ultimately long. Not only is this interpretation supported by the ancient rabbis and the early church, the mention of “glory” in the latter part of the verse suggests a personal reference to the Messiah (cf. Isa. 40:5; 60:1; Luke 2:32).

Outline

	Year	Month	Day
I. Rebuke for Disobedience (1:1–11)	2	6	1
II. Remnant Responds and Rebuilds (1:12–15)	2	6	24
III. Return of God’s Glory (2:1–9)	2	7	21
IV. Religious Questions (2:10–19)	2	9	24
V. Reign of the Lord (2:20–23)	2	9	24

Haggai

The Command to Rebuild the Temple

HAGGAI **1** ‡†In the second year of Darius the king, in the sixth month, on the first day of the month, the word of the Lord came by the hand of Haggai the prophet to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest: [2]†“Thus says the Lord of hosts: These people say the time has not yet come to rebuild the house of the Lord.” [3]Then the word of the Lord came by the hand of Haggai the prophet, [4]†“Is it a time for you yourselves to dwell in your paneled houses, while this house lies in ruins? [5]Now, therefore, thus says the Lord of hosts: Consider your ways. [6]†You have sown much, and harvested little. You eat, but you never have enough; you drink, but you never have your fill. You clothe yourselves, but no one is warm. And he who earns wages does so to put them into a bag with holes.

[7]“Thus says the Lord of hosts: Consider your ways. [8]†Go up to the hills and bring wood and build the house, that I may take pleasure in it and that I may be glorified, says the Lord. [9]†You looked for much, and behold, it came to little. And when you brought it home, I blew it away. Why? declares the Lord of hosts. Because of my house that lies in ruins, while each of you busies himself with his own house. [10]‡Therefore the heavens above you have withheld the dew, and the earth has withheld its produce. [11]And I have called for a drought on the land and the hills, on the grain, the new wine, the oil, on what the ground brings forth, on man and beast, and on all their labors.”

The People Obey the LORD

[12]‡‡Then Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him. And the people feared the Lord. [13]†Then Haggai, the

messenger of the LORD, spoke to the people with the LORD's message, “I am with you, declares the LORD.” [14][†]And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people. And they came and worked on the house of the LORD of hosts, their God, [15]on the twenty-fourth day of the month, in the sixth month, in the second year of Darius the king.

The Coming Glory of the Temple

HAGGAI **2** ‡‡In the seventh month, on the twenty-first day of the month, the word of the LORD came by the hand of Haggai the prophet, [2]‡“Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to all the remnant of the people, and say, [3]‡‘Who is left among you who saw this house in its former glory? How do you see it now? Is it not as nothing in your eyes? [4]‡Yet now be strong, O Zerubbabel, declares the LORD. Be strong, O Joshua, son of Jehozadak, the high priest. Be strong, all you people of the land, declares the LORD. Work, for I am with you, declares the LORD of hosts, [5]‡according to the covenant that I made with you when you came out of Egypt. My Spirit remains in your midst. Fear not. [6]‡For thus says the LORD of hosts: Yet once more, in a little while, I will shake the heavens and the earth and the sea and the dry land. [7]‡And I will shake all nations, so that the treasures of all nations shall come in, and I will fill this house with glory, says the LORD of hosts. [8]‡The silver is mine, and the gold is mine, declares the LORD of hosts. [9]‡The latter glory of this house shall be greater than the former, says the LORD of hosts. And in this place I will give peace, declares the LORD of hosts.’”

Blessings for a Defiled People

[10]‡On the twenty-fourth day of the ninth month, in the second year of Darius, the word of the LORD came by Haggai the prophet, [11]‡“Thus says the LORD of hosts: Ask the priests about the law: [12]‘If someone carries holy meat in the fold of his garment and touches with his fold bread or stew or wine or oil or any kind of food, does it become holy?’” The priests answered and said, “No.” [13]Then Haggai said, “If someone who is unclean by contact with a dead body touches any of these, does it become unclean?” The priests answered and said, “It does become unclean.” [14]Then Haggai answered and said, “So is it with this people, and with this nation before me, declares the LORD, and so with every work of their hands. And what they offer there is unclean. [15]‡Now then, consider from this day onward. [1] Before stone was placed upon stone in the temple of the LORD, [16]‡how did you fare? When [2] one came to a heap of twenty measures, there were but

ten. When one came to the wine vat to draw fifty measures, there were but twenty. [17]I struck you and all the products of your toil with blight and with mildew and with hail, yet you did not turn to me, declares the LORD. [18]Consider from this day onward, from the twenty-fourth day of the ninth month. Since the day that the foundation of the LORD's temple was laid, consider: [19]†Is the seed yet in the barn? Indeed, the vine, the fig tree, the pomegranate, and the olive tree have yielded nothing. But from this day on I will bless you.”

Zerubbabel Chosen as a Signet

[20]‡The word of the LORD came a second time to Haggai on the twenty-fourth day of the month, [21]“Speak to Zerubbabel, governor of Judah, saying, I am about to shake the heavens and the earth, [22]and to overthrow the throne of kingdoms. I am about to destroy the strength of the kingdoms of the nations, and overthrow the chariots and their riders. And the horses and their riders shall go down, every one by the sword of his brother. [23]†On that day, declares the LORD of hosts, I will take you, O Zerubbabel my servant, the son of Shealtiel, declares the LORD, and make you like a [3] signet ring, for I have chosen you, declares the LORD of hosts.”

Footnotes

Footnotes for Haggai, Chapter 2

[1] 2:15 Or *backward*; also verse 18

[2] 2:16 Probable reading (compare Septuagint); Hebrew *LORD, since they were. When*

[3] 2:23 Hebrew *the*

Study Notes

HAGGAI—NOTE ON 1:1–11 Discouraged by the opposition of her neighbors (Ezra 4:1–5, 24), the people had wrongly concluded that it was not yet time for them to rebuild the temple (Hag. 1:2). With a biting query, the Lord reminded them that it was not right for them to live in paneled houses while the temple lay in ruins (v. 4) and urged them to consider carefully the consequences of their indifference (vv. 5–11).

HAGGAI—NOTE ON 1:1 **second year of Darius the king.** Not to be confused with Darius the Mede (cf. Dan. 5:31), Darius I (Hystaspes) became king of Persia in 521 B.C., having ascended to the throne after the death of Cambyses. As an officer of Cambyses and the great-grandson of Cyrus the Great's brother, Darius retained the loyalty of the Persian army and thereby defeated other contenders for the throne. He reigned until his death in 486 B.C. **sixth month . . . first day**. The first day of the month of Elul corresponds to August 29, 520 B.C. **Zerubbabel.** Zerubbabel was the grandson of Jehoiachin (Jeconiah in Matt. 1:12; cf. 1 Chron. 3:17, 19) and thus he was in the Davidic line. Though it is highly questionable if he is to be identified with Sheshbazzar (Ezra 1:8, 11; 5:14, 16), his role as civil leader (Ezra 2:2) and overseer of the temple rebuilding project (Zech. 4:6–10) is certain. He reestablished the Davidic throne, even though it will not again be occupied until the time of Messiah (cf. Ps. 2; 110). **Joshua . . . the high priest.** Spelled Jeshua in Ezra 3:2, Joshua was a descendant of Zadok (1 Chron. 6:15) and the religious leader of the exilic community that returned to Jerusalem. He reestablished the high-priestly line of Aaron though Eleazar. **Jehozadak.** One of Nebuchadnezzar's captives (cf. 1 Chron. 6:15)

HAGGAI—NOTE ON 1:2 **These people say.** Haggai begins his message by quoting a popular expression of the people, saying it was not time to build the temple. Though propelled by the hostile opposition of their neighbors (Ezra 4:1–5, 24) and the lack of economic prosperity (cf. Hag. 1:9–11), the roots of their reluctance lay ultimately in their selfish indifference to the Lord. God's displeasure is noted in his reference to them as "these people" and not "my people." They wanted their wealth for themselves, not a temple.

HAGGAI—NOTE ON 1:4 **this house lies in ruins?** Cf. Ezra 3:1–13 for the start of the second temple. Selfish indulgence, revealed by the prophet’s rhetorical query, demonstrated their hypocrisy and misplaced priorities. Walls and ceilings overlaid with cedar were common in wealthy residences (cf. 1 Kings 7:3, 7; Jer. 22:14).

HAGGAI—NOTE ON 1:6 Using five pairs of poetic contrasts, each concluding essentially the same thing, Haggai painted a vivid picture of their economic and social distress. Their selfish lack of concern for God’s house had only caused them more hardship (cf. Matt. 6:33). This was Solomon’s message in Ecclesiastes, restated, “All is vanity.”

HAGGAI—NOTE ON 1:8 **Go up . . . bring wood . . . build.** Three imperatives give the remedy for their trouble. The long captivity of 70 years had let the forests grow, so there was ample wood. They were to use it to rebuild the house of the Lord, and therein he would be glorified. By putting God first, he would then be honored in their worship and they would be blessed in the secondary matters of life. Compare this pitiful project (Ezra 3:12; Hag. 2:3) to the opulence of Solomon’s first temple (cf. 1 Chron. 28–29; 2 Chron. 2–6).

HAGGAI—NOTE ON 1:9 **busies himself with his own house.** Because the Jews were zealous to pursue their own interests, the prophet drew a contrast between the one who eagerly ran to care for “his own house,” while disregarding God’s house (“my house”).

HAGGAI—NOTE ON 1:10–11 Economic catastrophe, resulting from God’s withholding of the summer dew, was the price for their disobedience (cf. Deut. 7:13). Grain, wine, and oil were the primary crops of the land. Cattle also languished because of the absence of spiritual health (cf. Joel 1:18–20).

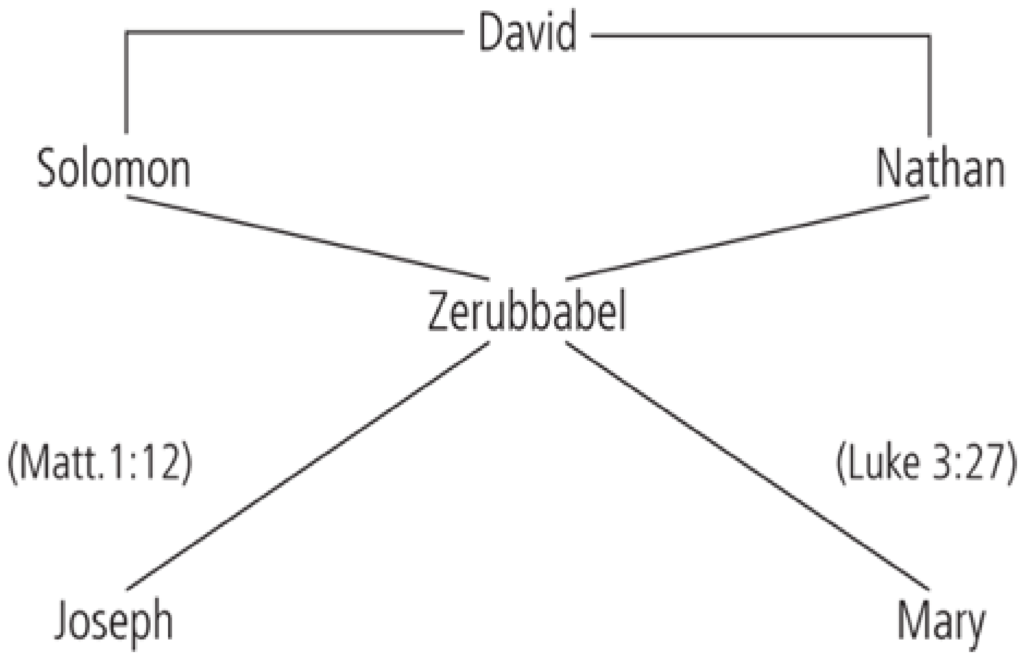
HAGGAI—NOTE ON 1:12–15 Haggai’s second message came 23 days after the first one (v. 15), around September 21, 520 B.C. The Lord’s call to “Consider your ways” (vv. 5, 7) caused the people to respond in repentance and obedience (v. 12). This new message “I am with you” further stirred the Jews to action (vv. 13–14).

HAGGAI—NOTE ON 1:12, 14 the remnant of the people. The exiles who returned from Babylon took the message to heart. Realizing that the words of the prophet were from the Lord, they “obeyed” and “showed reverence,” knowing that God was present.

HAGGAI—NOTE ON 1:13 I am with you. The people were oppressed by hostilities from without and famine from within. The Lord responded to their genuine repentance and obedience, assuring them of his presence with them. This should have evoked a memory of God’s word to Joshua and the returning people centuries before (cf. Josh. 1:5).

HAGGAI—NOTE ON 1:14 stirred up the spirit. The Lord energized the leaders and the people through his word to carry on the work of rebuilding the temple. God had sovereignly moved in the heart of Cyrus 18 years earlier (cf. 2 Chron. 36:22–23; Ezra 1:1–3). The people’s response of repentance and obedience allowed God’s Spirit to energize them for the task.

Zerubbabel



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HAGGAI—NOTE ON 2:1–9 With building operations in full swing, the Lord gave a strong message of encouragement, especially to the elderly among them who had seen Solomon’s temple. Though the temple of Solomon was of greater magnificence, the Lord urged the people to be courageous, assuring them of his presence (v. 4), his faithfulness to his covenant promises (v. 5), and promises of a greater, more glorious temple in the future (vv. 6–9).

HAGGAI—NOTE ON 2:1 seventh month . . . twenty-first. This day in the month of Tishri corresponds to October 17, 520 B.C. Leviticus 23:39–44 indicates that this was the final day of the Feast of Booths, or Tabernacles, a feast to celebrate God’s provision for Israel during her 40 years of wilderness wanderings and give thanks for a bountiful harvest. On this occasion the Lord gave Haggai the third message.

HAGGAI—NOTE ON 2:2 The first message was directed toward the leaders, Zerubbabel and Joshua (*see notes on 1:1*). Here the prophet includes the remainder of the exiles who returned from Babylon.

HAGGAI—NOTE ON 2:3 **you who saw.** Some remained, perhaps even Haggai, who had seen the temple of Solomon before its destruction (cf. Ezra 3:12–13). With three rhetorical questions, the Lord through his prophet Haggai drew attention to the fact that this temple was inferior to Solomon's temple (cf. Ezra 3:8–13), which caused many to be discouraged by its lack of splendor.

HAGGAI—NOTE ON 2:4 **Be strong.** To counteract the discouragement, the Lord repeated the command to "be strong" and to "work," assuring them of God's presence. This was the second reminder from the Lord, "I am with you" (cf. 1:13).

HAGGAI—NOTE ON 2:5 Spoken at the close of the feast commemorating God's provision during the wilderness wanderings, his covenant commitment and the promise that his Spirit would be with them as "when you came out of Egypt" would be most reassuring (c. 1445 B.C.). He had not forgotten them over the last nine centuries (Ex. 33:14). **My Spirit.** The third Person of the Triune Godhead (cf. Num. 11:16–17).

HAGGAI—NOTE ON 2:6–7 **I will shake.** The shaking of the cosmic bodies and the nations goes beyond the historical removal of kingdoms and the establishment of others, such as the defeat of Persia by Greece (Dan. 7). Rather, the text looks to the cataclysm in the universe described in Rev. 6–19, the subjugation of the nations by the Messiah, and the setting up of his kingdom that will never be destroyed (cf. Dan. 2:44; 7:27; Zech. 14:16–21; Matt. 25:32; Luke 21:26; Heb. 12:26; Rev. 19:19–21).

HAGGAI—NOTE ON 2:7 **treasures of all nations.** See Introduction: Interpretive Challenges. While some view the phrase as referring to Jerusalem (e.g., Ezra 6:3–9), it seems preferable to see a reference here to the Messiah, the Deliverer for whom all the nations ultimately long. **I will fill this house with glory.** There is no Scripture to indicate that God's glory ever did come to Zerubbabel's temple, as the first temple was filled with the Shekinah glory (cf. 1 Kings 8:10–11; 2 Chron. 5:13–14). However, his glory will fill the millennial temple (Ezek. 43:5). This glorification cannot refer to Christ's physical presence in Herod's temple, for the events of Hag. 2:6–9 cannot be accounted for historically. The context speaks of the establishment of his earthly, Davidic, millennial kingdom and his presence in the temple during that kingdom.

HAGGAI—NOTE ON 2:8 silver . . . gold. Economically destitute, the people were reassured that he is the possessor of all things (cf. Ps. 50:12).

HAGGAI—NOTE ON 2:9 The latter glory of this house. The Jews viewed the temple in Jerusalem as one temple existing in different forms at different times. The rebuilt temple was considered a continuation of Solomon's temple (cf. v. 3). However, the eschatological glory of the millennial temple, i.e., the latter temple, will far surpass even the grandeur of Solomon's temple (the former temple). Cf. Ezek. 40–48 for the detailed description of the millennial temple. **I will give peace.** This peace is not limited to that peace which he gives to believers (e.g., Rom. 5:1), but looks ahead to that ultimate peace when he returns to rule as the Prince of Peace upon the throne of David in Jerusalem (Isa. 9:6–7; Zech. 6:13; Acts 2:30).

HAGGAI—NOTE ON 2:10–19 The fourth message of Haggai occurred two months after the third, on the twenty-fourth day of the month of Chislev, corresponding to December 18, 520 B.C. Only one month earlier, Zechariah began his prophetic ministry (Zech. 1:1). The message sought to demonstrate that while their disobedience caused God's blessings to be withheld, their obedience would cause his blessings to be released.

HAGGAI—NOTE ON 2:11–14 To provide an analogy or object lesson for the people, two questions were asked of the priests relative to ceremonial law. The first question was intended to show that ceremonial cleanness cannot be transferred (v. 12), while the second question showed that ceremonial uncleanness can be transferred (v. 13). Haggai then applied the lesson (v. 14). Even though the people had been bringing their offerings while neglecting the rebuilding of the temple, their offerings had not been acceptable. Their sin had caused their sacrifices to be contaminated and ineffectual. And their good works, their offerings, could not transmit cleanness. In other words, sin is contagious, righteousness is not (cf. 1 Sam. 15:22; Hos. 6:6).

The Temples of the Bible

The Temples of the Bible

Identification	**Date**	**Description**	**References**
The Tabernacle (mobile Temple)	c. 1444 B.C.	Detailed plan received by Moses from the Lord Constructed by divinely appointed artisans Desecrated by Nadab and Abihu	Ex. 25–30; 35:30–40:38; Lev. 10:1–7
Solomon’s Temple	966–586 B.C.	Planned by David Constructed by Solomon Destroyed by Nebuchadnezzar	2 Sam. 7:1–29; 1 Kings 8:1–66; Jer. 32:28–44
Zerubbabel’s Temple	516–169 B.C.	Envisioned by Zerubbabel Constructed by Zerubbabel and the elders of the Jews Desecrated by Antiochus Epiphanes	Ezra 3:1–8; 4:1–14; 6:1–22
Herod’s Temple	19 B.C.–A.D. 70	Zerubbabel’s temple restored by Herod the Great Destroyed by the Romans	Mark 13:2, 14–23; Luke 1:11–20; 2:22–38; 2:42–51; 4:21–24; Acts 21:27–33
The Present Temple	Present Age	Found in the heart of the believer The body of the believer is the Lord’s only temple until the Messiah returns	1 Cor. 6:19–20; 2 Cor. 6:16–18
The Temple of Revelation 11	Tribulation Period	To be constructed during the tribulation by the Antichrist To be desecrated and destroyed	Dan. 9:2; Matt. 24:15; 2 Thess. 2:4; Rev. 17:18
Ezekiel’s (Millennial) Temple	Millennium	Envisioned by the prophet Ezekiel To be built by the Messiah during his millennial reign	Ezek. 40:1–42:20; Zech. 6:12–13
The Eternal Temple of His Presence	The Eternal Kingdom	The greatest temple of all (“Its temple is the Lord God the Almighty and the Lamb”) A spiritual temple	Rev. 21:22; 22:1–21

The temple (Greek *hieron*) is a place of worship, a sacred or holy space built primarily for the national worship of God.

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HAGGAI—NOTE ON 2:15–18 The Lord called the people to again consider their situation prior to the resumption of the temple building. In those days, the farmer found less than expected (cf. 1:6, 9–11).

HAGGAI—NOTE ON 2:16 **twenty . . . ten.** Between 50 to 60 percent of the expected harvest had been lost.

HAGGAI—NOTE ON 2:19 **But from this day on I will bless you.** As a result of their obedience, God promised to bless them from that day forth (cf. v. 10).

HAGGAI—NOTE ON 2:20–23 The fifth message to Zerubbabel the governor of Judah (v. 20) came on the same day as the fourth, and he returned to the theme of vv. 6–9 and the millennial reign of the Messiah. Once again, it depicted the overthrow of the kingdoms of the world and the establishment of the messianic kingdom (cf. Dan. 2:44; 7:27). As the events predicted did not transpire historically, the promise pertains to the royal line through whom the Messiah would come. It looked to the ultimate day when Messiah reigns on earth (cf. Ps. 2; Rev. 19–20).

HAGGAI—NOTE ON 2:23 **On that day.** The day of Messiah's triumph (cf. Zech. 12–14). **my servant.** A distinctly Davidic and messianic title (cf. 2 Sam. 3:18; 1 Kings 11:34; Isa. 42:1–9; Ezek. 37:24–25). **signet ring.** The signet ring was a symbol of honor, authority, and power (cf. Song 8:6). It corresponded to a king's scepter, which was used to seal letters and decrees (cf. 1 Kings 21:8; Est. 8:8; Dan. 6:17). Zerubbabel, as God's signet ring, stands as the official representative of the Davidic dynasty and represents the resumption of the messianic line interrupted by the exile. Just as Pharaoh gave Joseph his signet ring and made him second in the kingdom (Gen. 41:41–43), so God will do for the Davidic line of kings. The preexilic signet of Jehoiachin was removed by God (Jer. 22:24) and renewed here in his grandson, Zerubbabel, who reestablished the Davidic line of kings, which would culminate in the millennial reign of Christ. *See note on Ezra 2:2*.

Zechariah

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Introduction to Zechariah
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Study Notes

Introduction to Zechariah

Title

The universal tradition of both Jews and Christians endorses the prophet Zechariah as author. His name, common to more than 29 OT men, means “The Lord remembers.” This book is second only to Isaiah in the breadth of the prophets’ writings about Messiah.

Author and Date

Like Jeremiah and Ezekiel, Zechariah was also a priest (Neh. 12:12–16). According to tradition, he was a member of the Great Synagogue, a council of 120 originated by Nehemiah and presided over by Ezra. This council later developed into the ruling elders of the nation, called the Sanhedrin. He was born in Babylon and joined his grandfather, Iddo, in the group of exiles who first returned to Jerusalem under the leadership of Zerubbabel and Joshua the high priest (cf. Neh. 12:4). Because he is occasionally mentioned as the son of his grandfather (cf. Ezra 5:1; 6:14; Neh. 12:16), it is thought that his father, Berechiah, died at an early age before he could succeed his father into the priesthood.

Zechariah’s opening words are dated from 520 B.C., the second year of Darius I (cf. 1:1). The Persian emperor Cyrus had died and was succeeded by Cambyses (c. 530–521 B.C.) who conquered Egypt. He had no son, he killed himself, and Darius rose to the throne by quelling a revolution. He was a contemporary of Haggai, and began his prophesying two months after him (cf. Haggai Introduction). He is called a young man in Zech. 2:4, suggesting that Zechariah was younger than Haggai. The length of his ministry is uncertain; the last dated prophecy (7:1) came approximately two years after the first, making them identical in time with Haggai’s prophecy (520–518 B.C.). Chapters 9–14 are generally thought to come from a later period of his ministry. Differences in style and references to Greece indicate a date of c. 480–470 B.C., after Darius I (c. 521–486 B.C.) and during Xerxes’ reign (c. 486–464 B.C.), the king who made Esther queen of Persia. According to Matt. 23:35, he was murdered between the temple and the altar, a fate similar to an earlier Zechariah (cf. 2 Chron. 24:20–21), who had been stoned to death.

Background and Setting

The historical background and setting of Zechariah are the same as that of his contemporary, Haggai (cf. Haggai Introduction). In 538 B.C., Cyrus the Persian freed the captives from Israel to resettle their homeland (cf. Ezra 1:1–4) and about 50,000 returned from Babylon. They immediately began to rebuild the temple (cf. Ezra 3:1–4:5), but opposition from neighbors, followed by indifference from within, caused the work to be abandoned (cf. Ezra 4:24). Sixteen years later (cf. Ezra 5:1–2), Zechariah and Haggai were commissioned by the Lord to stir up the people to rebuild the temple. As a result, the temple was completed four years later in 516 B.C. (Ezra 6:15).

Historical and Theological Themes

Zechariah joined Haggai in rousing the people from their indifference, challenging them to resume the building of the temple. Haggai's primary purpose was to rebuild the temple; his preaching has a tone of rebuke for the people's indifference, sin, and lack of trust in God. He was used to start the revival, while Zechariah was used to keep it going strong with a more positive emphasis, calling the people to repentance and reassuring them regarding future blessings. Zechariah sought to encourage the people to build the temple in view of the promise that someday Messiah would come to inhabit it. The people were not just building for the present, but with the future hope of Messiah in mind. He encouraged the people, still downtrodden by the Gentile powers (1:8–12), with the reality that the Lord remembers his covenant promises to them and that He would restore and bless them. Thus the name of the book (which means "The Lord remembers") contains in seed form the theme of the prophecy.

This "apocalypse of the OT" as it is often called, relates both to Zechariah's immediate audience as well as to the future. This is borne out in the structure of the prophecy itself, since in each of the three major sections (chs. 1–6; 7–8; 9–14), the prophet begins historically and then moves forward to the time of the second advent, when Messiah returns to his temple to set up his earthly kingdom. The prophet reminded the people that Messiah had both an immediate and long-term commitment to his people. Thus the prophet's words were "gracious and comforting words" (1:13), both to the exiles of Zechariah's day as well as to the remnant of God's chosen people in that future day.

This book is the most messianic, apocalyptic, and eschatological in the OT. Primarily, it is a prophecy about Jesus Christ, focusing on his coming glory as a means to comfort Israel (cf. 1:13, 17). While the book is filled with visions, prophecies, signs, celestial visitors, and the voice of God, it is also practical, dealing with issues like repentance, divine care, salvation, and holy living. Prophecy was soon to be silent for more than 400 years until John the Baptist, so God used Zechariah to bring a rich, abundant outburst of promise for the future to sustain the faithful remnant through those silent years.

Interpretive Challenges

While there are numerous challenges to the reader, two passages within the prophecy present notable interpretive difficulty. In 11:8, the good shepherd "in one month . . . destroyed the three shepherds." The presence of the definite article points to familiarity, so that the Jews would have understood the identity of these shepherds without further reference. It is not so easy for modern readers to understand. Numerous alternatives concerning their identity have been suggested. One of the oldest, and probably the correct, view identifies them as three orders of leaders: the priests, elders, and scribes of Israel. During his earthly ministry, Jesus also confronted the hypocrisy of Israel's religious leaders (cf. Matt. 23), disowning them with scathing denunciations, followed by destruction of the whole nation in A.D. 70. Since his coming, the Jewish people have had no other prophet, priest, or king.

Considerable discussion also surrounds the identity of the individual who possessed "wounds on your back" (13:6). Some have identified him with Christ, the wounds supposedly referring to his crucifixion. But Christ could neither have denied that he was a prophet, nor could he have claimed that he was a farmer, or that he was wounded in the house of his friends. Obviously, it is a reference to a false prophet (cf. 13:4–5) who was wounded in his idolatrous worship. The zeal for the Lord will be so great in the kingdom of Messiah that idolaters will make every attempt to hide their true identity, but their scars will be the telltale evidence of their iniquity.

Outline

- I. Call to Repentance (1:1–6)
- II. Eight Night Visions of Zechariah (1:7–6:15)
  - A. Man Among the Myrtle Trees (1:7–17)
  - B. Four Horns and Four Craftsmen (1:18–21)
  - C. Man with Measuring Line (2:1–13)
  - D. Cleansing of High Priest (3:1–10)
  - E. Gold Lampstand and Two Olive Trees (4:1–14)
  - F. Flying Scroll (5:1–4)
  - G. Woman in Basket (5:5–11)
  - H. Four Chariots (6:1–8)
  - I. Appendix: Coronation of Joshua the High Priest (6:9–15)
- III. Four Messages of Zechariah (7:1–8:23)
  - A. Question about Fasting (7:1–3)
  - B. Four Responses (7:4–8:23)
    - 1. Rebuke for wrong motives (7:4–7)
    - 2. Repentance required (7:8–14)
    - 3. Restoration of favor (8:1–17)
    - 4. Fasts become feasts (8:18–23)
- IV. Two Burdens of Zechariah (9:1–14:21)
  - A. Messiah’s Rejection at First Advent (9:1–11:17)
  - B. Messiah’s Acceptance at Second Advent (12:1–14:21)

Zechariah

A Call to Return to the LORD

ZECHARIAH **1** ‡†In the eighth month, in the second year of Darius, the word of the LORD came to the prophet Zechariah, the son of Berechiah, son of Iddo, saying, [2]†“The LORD was very angry with your fathers. [3]†Therefore say to them, Thus declares the LORD of hosts: Return to me, says the LORD of hosts, and I will return to you, says the LORD of hosts. [4]†Do not be like your fathers, to whom the former prophets cried out, ‘Thus says the LORD of hosts, Return from your evil ways and from your evil deeds.’ But they did not hear or pay attention to me, declares the LORD. [5]†Your fathers, where are they? And the prophets, do they live forever? [6]†But my words and my statutes, which I commanded my servants the prophets, did they not overtake your fathers? So they repented and said, As the LORD of hosts purposed to deal with us for our ways and deeds, so has he dealt with us.”

A Vision of a Horseman

[7]‡‡†On the twenty-fourth day of the eleventh month, which is the month of Shebat, in the second year of Darius, the word of the LORD came to the prophet Zechariah, the son of Berechiah, son of Iddo, saying, [8]†“I saw in the night, and behold, a man riding on a red horse! He was standing among the myrtle trees in the glen, and behind him were red, sorrel, and white horses. [9]†Then I said, ‘What are these, my lord?’ The angel who talked with me said to me, ‘I will show you what they are.’ [10]†So the man who was standing among the myrtle trees answered, ‘These are they whom the LORD has sent to patrol the earth.’ [11]†And they answered the angel of the LORD who was standing among the myrtle trees, and said, ‘We have patrolled the earth, and behold, all the earth remains at rest.’ [12]†Then the angel of the LORD said, ‘O LORD of hosts, how long will you have no mercy on Jerusalem and the cities of Judah, against which you have been angry these seventy years?’ [13]†And the LORD answered gracious and comforting words to the angel who talked with me. [14]†So the angel who talked with me said to

me, ‘Cry out, Thus says the LORD of hosts: I am exceedingly jealous for Jerusalem and for Zion. [15]†And I am exceedingly angry with the nations that are at ease; for while I was angry but a little, they furthered the disaster. [16]‡Therefore, thus says the LORD, I have returned to Jerusalem with mercy; my house shall be built in it, declares the LORD of hosts, and the measuring line shall be stretched out over Jerusalem. [17]Cry out again, Thus says the LORD of hosts: My cities shall again overflow with prosperity, and the LORD will again comfort Zion and again choose Jerusalem.’”

A Vision of Horns and Craftsmen

[18]‡† [1] And I lifted my eyes and saw, and behold, four horns! [19]And I said to the angel who talked with me, “What are these?” And he said to me, “These are the horns that have scattered Judah, Israel, and Jerusalem.” [20]†Then the LORD showed me four craftsmen. [21]And I said, “What are these coming to do?” He said, “These are the horns that scattered Judah, so that no one raised his head. And these have come to terrify them, to cast down the horns of the nations who lifted up their horns against the land of Judah to scatter it.”

A Vision of a Man with a Measuring Line

ZECHARIAH **2** ‡† [1] And I lifted my eyes and saw, and behold, a man with a measuring line in his hand! [2]Then I said, “Where are you going?” And he said to me, “To measure Jerusalem, to see what is its width and what is its length.” [3]†And behold, the angel who talked with me came forward, and another angel came forward to meet him [4]†and said to him, “Run, say to that young man, ‘Jerusalem shall be inhabited as villages without walls, because of the multitude of people and livestock in it. [5]†And I will be to her a wall of fire all around, declares the Lord, and I will be the glory in her midst.’”

[6]‡†Up! Up! Flee from the land of the north, declares the Lord. For I have spread you abroad as the four winds of the heavens, declares the Lord. [7]Up! Escape to Zion, you who dwell with the daughter of Babylon. [8]†For thus said the Lord of hosts, after his glory sent me [2] to the nations who plundered you, for he who touches you touches the apple of his eye: [9]“Behold, I will shake my hand over them, and they shall become plunder for those who served them. Then you will know that the Lord of hosts has sent me. [10]‡Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst, declares the Lord. [11]‡And many nations shall join themselves to the Lord in that day, and shall be my people. And I will dwell in your midst, and you shall know that the Lord of hosts has sent me to you. [12]†And the Lord will inherit Judah as his portion in the holy land, and will again choose Jerusalem.”

[13]†Be silent, all flesh, before the Lord, for he has roused himself from his holy dwelling.

A Vision of Joshua the High Priest

ZECHARIAH **3** ‡†Then he showed me Joshua the high priest standing before the angel of the Lord, and Satan [1] standing at his right hand to accuse him. [2]†And the Lord said to Satan, “The Lord rebuke you, O Satan! The Lord who has chosen Jerusalem rebuke you! Is not this a brand [2] plucked from the fire?” [3]†Now Joshua was standing before the angel, clothed with filthy garments. [4]†And the angel said to those who were standing before him, “Remove the filthy garments from him.” And to him he said, “Behold, I have taken your iniquity away from you, and I will clothe you with pure vestments.” [5]†And I said, “Let them put a clean turban on his head.” So they put a clean turban on his head and clothed him with garments. And the angel of the Lord was standing by.

[6]†And the angel of the Lord solemnly assured Joshua, [7]“Thus says the Lord of hosts: If you will walk in my ways and keep my charge, then you shall rule my house and have charge of my courts, and I will give you the right of access among those who are standing here. [8]†Hear now, O Joshua the high priest, you and your friends who sit before you, for they are men who are a sign: behold, I will bring my servant the Branch. [9]†For behold, on the stone that I have set before Joshua, on a single stone with seven eyes, [3] I will engrave its inscription, declares the Lord of hosts, and I will remove the iniquity of this land in a single day. [10]†In that day, declares the Lord of hosts, every one of you will invite his neighbor to come under his vine and under his fig tree.”

A Vision of a Golden Lampstand

ZECHARIAH **4** ‡†And the angel who talked with me came again and woke me, like a man who is awakened out of his sleep. [2]†And he said to me, “What do you see?” I said, “I see, and behold, a lampstand all of gold, with a bowl on the top of it, and seven lamps on it, with seven lips on each of the lamps that are on the top of it. [3]†And there are two olive trees by it, one on the right of the bowl and the other on its left.” [4]†And I said to the angel who talked with me, “What are these, my lord?” [5]Then the angel who talked with me answered and said to me, “Do you not know what these are?” I said, “No, my lord.” [6]†Then he said to me, “This is the word of the LORD to Zerubbabel: Not by might, nor by power, but by my Spirit, says the LORD of hosts. [7]†Who are you, O great mountain? Before Zerubbabel you shall become a plain. And he shall bring forward the top stone amid shouts of ‘Grace, grace to it!’”

[8]Then the word of the LORD came to me, saying, [9]†“The hands of Zerubbabel have laid the foundation of this house; his hands shall also complete it. Then you will know that the LORD of hosts has sent me to you. [10]†For whoever has despised the day of small things shall rejoice, and shall see the plumb line in the hand of Zerubbabel.

“These seven are the eyes of the LORD, which range through the whole earth.” [11]Then I said to him, “What are these two olive trees on the right and the left of the lampstand?” [12]And a second time I answered and said to him, “What are these two branches of the olive trees, which are beside the two golden pipes from which the golden oil [1] is poured out?” [13]He said to me, “Do you not know what these are?” I said, “No, my lord.” [14]†Then he said, “These are the two anointed ones [2] who stand by the Lord of the whole earth.”

A Vision of a Flying Scroll

ZECHARIAH **5** ‡‡Again I lifted my eyes and saw, and behold, a flying scroll! [2]And he said to me, “What do you see?” I answered, “I see a flying scroll. Its length is twenty cubits, and its width ten cubits.” [1] [3]†Then he said to me, “This is the curse that goes out over the face of the whole land. For everyone who steals shall be cleaned out according to what is on one side, and everyone who swears falsely [2] shall be cleaned out according to what is on the other side. [4]†I will send it out, declares the LORD of hosts, and it shall enter the house of the thief, and the house of him who swears falsely by my name. And it shall remain in his house and consume it, both timber and stones.”

A Vision of a Woman in a Basket

[5]‡‡Then the angel who talked with me came forward and said to me, “Lift your eyes and see what this is that is going out.” [6]And I said, “What is it?” He said, “This is the basket [3] that is going out.” And he said, “This is their iniquity [4] in all the land.” [7]‡And behold, the leaden cover was lifted, and there was a woman sitting in the basket! [8]And he said, “This is Wickedness.” And he thrust her back into the basket, and thrust down the leaden weight on its opening.

[9]†Then I lifted my eyes and saw, and behold, two women coming forward! The wind was in their wings. They had wings like the wings of a stork, and they lifted up the basket between earth and heaven. [10]Then I said to the angel who talked with me, “Where are they taking the basket?” [11]†He said to me, “To the land of Shinar, to build a house for it. And when this is prepared, they will set the basket down there on its base.”

A Vision of Four Chariots

ZECHARIAH **6** ‡‡Again I lifted my eyes and saw, and behold, four chariots came out from between two mountains. And the mountains were mountains of bronze. [2]‡The first chariot had red horses, the second black horses, [3]the third white horses, and the fourth chariot dappled horses—all of them strong. [1] [4]Then I answered and said to the angel who talked with me, “What are these, my lord?” [5]‡And the angel answered and said to me, “These are going out to the four winds of heaven, after presenting themselves before the LORD of all the earth. [6]‡The chariot with the black horses goes toward the north country, the white ones go after them, and the dappled ones go toward the south country.” [7]When the strong horses came out, they were impatient to go and patrol the earth. And he said, “Go, patrol the earth.” So they patrolled the earth. [8]‡Then he cried to me, “Behold, those who go toward the north country have set my Spirit at rest in the north country.”

The Crown and the Temple

[9]‡And the word of the LORD came to me: [10]‡“Take from the exiles Heldai, Tobijah, and Jedaiah, who have arrived from Babylon, and go the same day to the house of Josiah, the son of Zephaniah. [11]‡Take from them silver and gold, and make a crown, and set it on the head of Joshua, the son of Jehozadak, the high priest. [12]‡‡‡And say to him, ‘Thus says the LORD of hosts, “Behold, the man whose name is the Branch: for he shall branch out from his place, and he shall build the temple of the LORD. [13]It is he who shall build the temple of the LORD and shall bear royal honor, and shall sit and rule on his throne. And there shall be a priest on his throne, and the counsel of peace shall be between them both.”’ [14]‡And the crown shall be in the temple of the LORD as a reminder to Helem, [2] Tobijah, Jedaiah, and Hen the son of Zephaniah.

[15]“And those who are far off shall come and help to build the temple of the LORD. And you shall know that the LORD of hosts has sent me to you. And

this shall come to pass, if you will diligently obey the voice of the LORD your God.”

A Call for Justice and Mercy

ZECHARIAH **7** ‡†In the fourth year of King Darius, the word of the LORD came to Zechariah on the fourth day of the ninth month, which is Chislev. [2]†Now the people of Bethel had sent Sharezer and Regem-melech and their men to entreat the favor of the LORD, [3]†saying to the priests of the house of the LORD of hosts and the prophets, "Should I weep and abstain in the fifth month, as I have done for so many years?"

[4]Then the word of the LORD of hosts came to me: [5]‡†"Say to all the people of the land and the priests, When you fasted and mourned in the fifth month and in the seventh, for these seventy years, was it for me that you fasted? [6]And when you eat and when you drink, do you not eat for yourselves and drink for yourselves? [7]†Were not these the words that the LORD proclaimed by the former prophets, when Jerusalem was inhabited and prosperous, with her cities around her, and the South and the lowland were inhabited?"

[8]†And the word of the LORD came to Zechariah, saying, [9]"Thus says the LORD of hosts, Render true judgments, show kindness and mercy to one another, [10]do not oppress the widow, the fatherless, the sojourner, or the poor, and let none of you devise evil against another in your heart." [11]But they refused to pay attention and turned a stubborn shoulder and stopped their ears that they might not hear. [1] [12]†They made their hearts diamond-hard lest they should hear the law and the words that the LORD of hosts had sent by his Spirit through the former prophets. Therefore great anger came from the LORD of hosts. [13]†"As I [2] called, and they would not hear, so they called, and I would not hear," says the LORD of hosts, [14]†"and I scattered them with a whirlwind among all the nations that they had not known. Thus the land they left was desolate, so that no one went to and fro, and the pleasant land was made desolate."

The Coming Peace and Prosperity of Zion

ZECHARIAH **8** ‡And the word of the LORD of hosts came, saying, [2]†“Thus says the LORD of hosts: I am jealous for Zion with great jealousy, and I am jealous for her with great wrath. [3]†Thus says the LORD: I have returned to Zion and will dwell in the midst of Jerusalem, and Jerusalem shall be called the faithful city, and the mountain of the LORD of hosts, the holy mountain. [4]‡Thus says the LORD of hosts: Old men and old women shall again sit in the streets of Jerusalem, each with staff in hand because of great age. [5]And the streets of the city shall be full of boys and girls playing in its streets. [6]†Thus says the LORD of hosts: If it is marvelous in the sight of the remnant of this people in those days, should it also be marvelous in my sight, declares the LORD of hosts? [7]‡Thus says the LORD of hosts: behold, I will save my people from the east country and from the west country, [8]†and I will bring them to dwell in the midst of Jerusalem. And they shall be my people, and I will be their God, in faithfulness and in righteousness.”

[9]‡†Thus says the LORD of hosts: “Let your hands be strong, you who in these days have been hearing these words from the mouth of the prophets who were present on the day that the foundation of the house of the LORD of hosts was laid, that the temple might be built. [10]‡For before those days there was no wage for man or any wage for beast, neither was there any safety from the foe for him who went out or came in, for I set every man against his neighbor. [11]But now I will not deal with the remnant of this people as in the former days, declares the LORD of hosts. [12]‡For there shall be a sowing of peace. The vine shall give its fruit, and the ground shall give its produce, and the heavens shall give their dew. And I will cause the remnant of this people to possess all these things. [13]And as you have been a byword of cursing among the nations, O house of Judah and house of Israel, so will I save you, and you shall be a blessing. Fear not, but let your hands be strong.”

[14]‡For thus says the LORD of hosts: “As I purposed to bring disaster to you when your fathers provoked me to wrath, and I did not relent, says the LORD of hosts, [15]so again have I purposed in these days to bring good to Jerusalem and to the house of Judah; fear not. [16]‡These are the things that you shall

do: Speak the truth to one another; render in your gates judgments that are true and make for peace; [17]do not devise evil in your hearts against one another, and love no false oath, for all these things I hate, declares the LORD.”

[18]†And the word of the LORD of hosts came to me, saying, [19]†“Thus says the LORD of hosts: The fast of the fourth month and the fast of the fifth and the fast of the seventh and the fast of the tenth shall be to the house of Judah seasons of joy and gladness and cheerful feasts. Therefore love truth and peace.

[20]†“Thus says the LORD of hosts: Peoples shall yet come, even the inhabitants of many cities. [21]The inhabitants of one city shall go to another, saying, ‘Let us go at once to entreat the favor of the LORD and to seek the LORD of hosts; I myself am going.’ [22]Many peoples and strong nations shall come to seek the LORD of hosts in Jerusalem and to entreat the favor of the LORD. [23]†Thus says the LORD of hosts: In those days ten men from the nations of every tongue shall take hold of the robe of a Jew, saying, ‘Let us go with you, for we have heard that God is with you.’”

Judgment on Israel's Enemies

ZECHARIAH **9** ‡‡†The burden of the word of the LORD is against the land of Hadrach
and Damascus is its resting place.
For the LORD has an eye on mankind
and on all the tribes of Israel, [1]
[2]†and on Hamath also, which borders on it,
Tyre and Sidon, though they are very wise.
[3]‡Tyre has built herself a rampart
and heaped up silver like dust,
and fine gold like the mud of the streets.
[4]But behold, the Lord will strip her of her possessions
and strike down her power on the sea,
and she shall be devoured by fire.
[5]‡Ashkelon shall see it, and be afraid;
Gaza too, and shall writhe in anguish;
Ekron also, because its hopes are confounded.
The king shall perish from Gaza;
Ashkelon shall be uninhabited;
[6]a mixed people [2] shall dwell in Ashdod,
and I will cut off the pride of Philistia.
[7]†I will take away its blood from its mouth,
and its abominations from between its teeth;
it too shall be a remnant for our God;
it shall be like a clan in Judah,
and Ekron shall be like the Jebusites.
[8]†Then I will encamp at my house as a guard,
so that none shall march to and fro;
no oppressor shall again march over them,
for now I see with my own eyes.

The Coming King of Zion

[9]‡†Rejoice greatly, O daughter of Zion!

Shout aloud, O daughter of Jerusalem!
Behold, your king is coming to you;
righteous and having salvation is he,
humble and mounted on a donkey,
on a colt, the foal of a donkey.
[10]‡†I will cut off the chariot from Ephraim
and the war horse from Jerusalem;
and the battle bow shall be cut off,
and he shall speak peace to the nations;
his rule shall be from sea to sea,
and from the River to the ends of the earth.
[11]†As for you also, because of the blood of my covenant with you,
I will set your prisoners free from the waterless pit.
[12]Return to your stronghold, O prisoners of hope;
today I declare that I will restore to you double.
[13]‡For I have bent Judah as my bow;
I have made Ephraim its arrow.
I will stir up your sons, O Zion,
against your sons, O Greece,
and wield you like a warrior's sword.

The LORD Will Save His People

[14]Then the LORD will appear over them,
and his arrow will go forth like lightning;
the Lord GOD will sound the trumpet
and will march forth in the whirlwinds of the south.
[15]†The LORD of hosts will protect them,
and they shall devour, and tread down the sling stones,
and they shall drink and roar as if drunk with wine,
and be full like a bowl,
drenched like the corners of the altar.
[16]‡On that day the LORD their God will save them,
as the flock of his people;
for like the jewels of a crown
they shall shine on his land.
[17]For how great is his goodness, and how great his beauty!

Grain shall make the young men flourish,
and new wine the young women.

The Restoration for Judah and Israel

ZECHARIAH **10** †Ask rain from the LORD
in the season of the spring rain,
from the LORD who makes the storm clouds,
and he will give them showers of rain,
to everyone the vegetation in the field.
[2]†For the household gods utter nonsense,
and the diviners see lies;
they tell false dreams
and give empty consolation.
Therefore the people wander like sheep;
they are afflicted for lack of a shepherd.
[3]†“My anger is hot against the shepherds,
and I will punish the leaders; [1]
for the LORD of hosts cares for his flock, the house of Judah,
and will make them like his majestic steed in battle.
[4]†From him shall come the cornerstone,
from him the tent peg,
from him the battle bow,
from him every ruler—all of them together.
[5]†They shall be like mighty men in battle,
trampling the foe in the mud of the streets;
they shall fight because the LORD is with them,
and they shall put to shame the riders on horses.
[6]†“I will strengthen the house of Judah,
and I will save the house of Joseph.
I will bring them back because I have compassion on them,
and they shall be as though I had not rejected them,
for I am the LORD their God and I will answer them.
[7]†Then Ephraim shall become like a mighty warrior,
and their hearts shall be glad as with wine.
Their children shall see it and be glad;
their hearts shall rejoice in the LORD.
[8]†“I will whistle for them and gather them in,

for I have redeemed them,
and they shall be as many as they were before.
[9]‡Though I scattered them among the nations,
yet in far countries they shall remember me,
and with their children they shall live and return.
[10]I will bring them home from the land of Egypt,
and gather them from Assyria,
and I will bring them to the land of Gilead and to Lebanon,
till there is no room for them.
[11]†He shall pass through the sea of troubles
and strike down the waves of the sea,
and all the depths of the Nile shall be dried up.
The pride of Assyria shall be laid low,
and the scepter of Egypt shall depart.
[12]†I will make them strong in the LORD,
and they shall walk in his name,”
declares the LORD.

The Flock Doomed to Slaughter

ZECHARIAH **11** ‡‡Open your doors, O Lebanon,
that the fire may devour your cedars!
[2]†Wail, O cypress, for the cedar has fallen,
for the glorious trees are ruined!
Wail, oaks of Bashan,
for the thick forest has been felled!
[3]†The sound of the wail of the shepherds,
for their glory is ruined!
The sound of the roar of the lions,
for the thicket of the Jordan is ruined!

[4]‡‡Thus said the LORD my God: “Become shepherd of the flock doomed to slaughter. [5]Those who buy them slaughter them and go unpunished, and those who sell them say, ‘Blessed be the LORD, I have become rich,’ and their own shepherds have no pity on them. [6]For I will no longer have pity on the inhabitants of this land, declares the LORD. Behold, I will cause each of them to fall into the hand of his neighbor, and each into the hand of his king, and they shall crush the land, and I will deliver none from their hand.”

[7]‡†So I became the shepherd of the flock doomed to be slaughtered by the sheep traders. And I took two staffs, one I named Favor, the other I named Union. And I tended the sheep. [8]†In one month I destroyed the three shepherds. But I became impatient with them, and they also detested me. [9]†So I said, “I will not be your shepherd. What is to die, let it die. What is to be destroyed, let it be destroyed. And let those who are left devour the flesh of one another.” [10]†And I took my staff Favor, and I broke it, annulling the covenant that I had made with all the peoples. [11]†So it was annulled on that day, and the sheep traders, who were watching me, knew that it was the word of the LORD. [12]†Then I said to them, “If it seems good to you, give me my wages; but if not, keep them.” And they weighed out as my wages thirty pieces of silver. [13]†Then the LORD said to me, “Throw it to the potter”—the lordly price at which I was priced by them. So I took the thirty pieces of silver and threw them into the house of the LORD, to the potter. [14]†Then I

broke my second staff Union, annulling the brotherhood between Judah and Israel.

[15]‡Then the LORD said to me, “Take once more the equipment of a foolish shepherd. [16]For behold, I am raising up in the land a shepherd who does not care for those being destroyed, or seek the young or heal the maimed or nourish the healthy, but devours the flesh of the fat ones, tearing off even their hoofs.

> [17]†“Woe to my worthless shepherd,
> who deserts the flock!
> May the sword strike his arm
> and his right eye!
> Let his arm be wholly withered,
> his right eye utterly blinded!”

The LORD Will Give Salvation

ZECHARIAH **12** ‡†The burden of the word of the LORD concerning Israel: Thus declares the LORD, who stretched out the heavens and founded the earth and formed the spirit of man within him: [2]†“Behold, I am about to make Jerusalem a cup of staggering to all the surrounding peoples. The siege of Jerusalem will also be against Judah. [3]†On that day I will make Jerusalem a heavy stone for all the peoples. All who lift it will surely hurt themselves. And all the nations of the earth will gather against it. [4]†On that day, declares the LORD, I will strike every horse with panic, and its rider with madness. But for the sake of the house of Judah I will keep my eyes open, when I strike every horse of the peoples with blindness. [5]†Then the clans of Judah shall say to themselves, ‘The inhabitants of Jerusalem have strength through the LORD of hosts, their God.’

[6]†“On that day I will make the clans of Judah like a blazing pot in the midst of wood, like a flaming torch among sheaves. And they shall devour to the right and to the left all the surrounding peoples, while Jerusalem shall again be inhabited in its place, in Jerusalem.

[7]†“And the LORD will give salvation to the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem may not surpass that of Judah. [8]†On that day the LORD will protect the inhabitants of Jerusalem, so that the feeblest among them on that day shall be like David, and the house of David shall be like God, like the angel of the LORD, going before them. [9]†And on that day I will seek to destroy all the nations that come against Jerusalem.

Him Whom They Have Pierced

[10]†“And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn. [11]†On that day the mourning in Jerusalem will be as great as the

mourning for Hadad-rimmon in the plain of Megiddo. [12]‡The land shall mourn, each family [1] by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves; [13]the family of the house of Levi by itself, and their wives by themselves; the family of the Shimeites by itself, and their wives by themselves; [14]and all the families that are left, each by itself, and their wives by themselves.

ZECHARIAH **13** †“On that day there shall be a fountain opened for the house
of David and the inhabitants of Jerusalem, to cleanse them from sin and
uncleanness.

Idolatry Cut Off

[2]††“And on that day, declares the LORD of hosts, I will cut off the names of
the idols from the land, so that they shall be remembered no more. And also
I will remove from the land the prophets and the spirit of uncleanness.
[3]†And if anyone again prophesies, his father and mother who bore him will
say to him, ‘You shall not live, for you speak lies in the name of the LORD.’
And his father and mother who bore him shall pierce him through when he
prophesies.

[4]†“On that day every prophet will be ashamed of his vision when he
prophesies. He will not put on a hairy cloak in order to deceive, [5]but he will
say, ‘I am no prophet, I am a worker of the soil, for a man sold me in my
youth.’ [1] [6]†And if one asks him, ‘What are these wounds on your
back?’ [2] he will say, ‘The wounds I received in the house of my friends.’

The Shepherd Struck

[7]††“Awake, O sword, against my shepherd,
  against the man who stands next to me,”
declares the LORD of hosts.
“Strike the shepherd, and the sheep will be scattered;
  I will turn my hand against the little ones.
[8]†In the whole land, declares the LORD,
  two thirds shall be cut off and perish,
  and one third shall be left alive.
[9]†And I will put this third into the fire,
  and refine them as one refines silver,
  and test them as gold is tested.
They will call upon my name,
  and I will answer them.

I will say, ‘They are my people’;
        and they will say, ‘The LORD is my God.’”

The Coming Day of the LORD

ZECHARIAH **14** ‡†Behold, a day is coming for the LORD, when the spoil taken from you will be divided in your midst. [2]†For I will gather all the nations against Jerusalem to battle, and the city shall be taken and the houses plundered and the women raped. Half of the city shall go out into exile, but the rest of the people shall not be cut off from the city. [3]‡Then the LORD will go out and fight against those nations as when he fights on a day of battle. [4]†On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall move northward, and the other half southward. [5]†And you shall flee to the valley of my mountains, for the valley of the mountains shall reach to Azal. And you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. Then the LORD my God will come, and all the holy ones with him.

[6]‡On that day there shall be no light, cold, or frost. [1] [7]And there shall be a unique [2] day, which is known to the LORD, neither day nor night, but at evening time there shall be light.

[8]†On that day living waters shall flow out from Jerusalem, half of them to the eastern sea [3] and half of them to the western sea. [4] It shall continue in summer as in winter.

[9]†And the LORD will be king over all the earth. On that day the LORD will be one and his name one.

[10]†The whole land shall be turned into a plain from Geba to Rimmon south of Jerusalem. But Jerusalem shall remain aloft on its site from the Gate of Benjamin to the place of the former gate, to the Corner Gate, and from the Tower of Hananel to the king's winepresses. [11]†And it shall be inhabited, for there shall never again be a decree of utter destruction. [5] Jerusalem shall dwell in security.

[12]‡And this shall be the plague with which the Lord will strike all the peoples that wage war against Jerusalem: their flesh will rot while they are still standing on their feet, their eyes will rot in their sockets, and their tongues will rot in their mouths.

[13]And on that day a great panic from the Lord shall fall on them, so that each will seize the hand of another, and the hand of the one will be raised against the hand of the other. [14]Even Judah will fight at Jerusalem. And the wealth of all the surrounding nations shall be collected, gold, silver, and garments in great abundance. [15]And a plague like this plague shall fall on the horses, the mules, the camels, the donkeys, and whatever beasts may be in those camps.

[16]‡†Then everyone who survives of all the nations that have come against Jerusalem shall go up year after year to worship the King, the Lord of hosts, and to keep the Feast of Booths. [17]†And if any of the families of the earth do not go up to Jerusalem to worship the King, the Lord of hosts, there will be no rain on them. [18]And if the family of Egypt does not go up and present themselves, then on them there shall be no rain; [6] there shall be the plague with which the Lord afflicts the nations that do not go up to keep the Feast of Booths. [19]This shall be the punishment to Egypt and the punishment to all the nations that do not go up to keep the Feast of Booths.

[20]‡And on that day there shall be inscribed on the bells of the horses, "Holy to the Lord." And the pots in the house of the Lord shall be as the bowls before the altar. [21]†And every pot in Jerusalem and Judah shall be holy to the Lord of hosts, so that all who sacrifice may come and take of them and boil the meat of the sacrifice in them. And there shall no longer be a trader [7] in the house of the Lord of hosts on that day.

Footnotes

Footnotes for Zechariah, Chapter 1

[1] 1:18 Ch 2:1 in Hebrew

Footnotes for Zechariah, Chapter 2

[1] 2:1 Ch 2:5 in Hebrew

[2] 2:8 Or *he sent me after glory*

Footnotes for Zechariah, Chapter 3

[1] 3:1 *Satan* means *the accuser*

[2] 3:2 That is, a burning stick

[3] 3:9 Or *facets*

Footnotes for Zechariah, Chapter 4

[1] 4:12 Hebrew lacks *oil*

[2] 4:14 Hebrew *two sons of new oil*

Footnotes for Zechariah, Chapter 5

[1] 5:2 A *cubit* was about 18 inches or 45 centimeters

[2] 5:3 Hebrew lacks *falsely* (supplied from verse 4)

[3] 5:6 Hebrew *ephah*; also verses 7-11. An *ephah* was about 3/5 bushel or 22 liters

[4] 5:6 One Hebrew manuscript, Septuagint, Syriac; most Hebrew manuscripts *eye*

Footnotes for Zechariah, Chapter 6

[1] 6:3 Or *and the fourth chariot strong dappled horses*

[2] 6:14 An alternate spelling of *Heldai* (verse 10)

Footnotes for Zechariah, Chapter 7

[1] 7:11 Hebrew *and made their ears too heavy to hear*

[2] 7:13 Hebrew *he*

Footnotes for Zechariah, Chapter 9

[1] 9:1 A slight emendation yields *For to the Lord belongs the capital of Syria and all the tribes of Israel*

[2] 9:6 Or *a foreign people*; Hebrew *a bastard*

Footnotes for Zechariah, Chapter 10

[1] 10:3 Hebrew *the male goats*

Footnotes for Zechariah, Chapter 12

[1] 12:12 Or *clan*; also verses 13, 14

Footnotes for Zechariah, Chapter 13

[1] 13:5 Or *for the land has been my possession since my youth*

[2] 13:6 Or *on your chest*; Hebrew *wounds between your hands*

Footnotes for Zechariah, Chapter 14

[1] 14:6 Compare Septuagint, Syriac, Vulgate, Targum; the meaning of the Hebrew is uncertain

[2] 14:7 Hebrew *one*

[3] 14:8 That is, the Dead Sea

[4] 14:8 That is, the Mediterranean Sea

[5] 14:11 The Hebrew term rendered *decree of utter destruction* refers to things devoted (or set apart) to the Lord (or by the Lord) for destruction

[6] 14:18 Hebrew lacks *rain*

[7] 14:21 Or *Canaanite*

Study Notes

ZECHARIAH—NOTE ON 1:1–6 The opening six verses provide an introduction to the entire prophecy in which the prophet calls upon the people to repent and never again repeat the past sins of their fathers (cf. 1 Cor. 10:11).

ZECHARIAH—NOTE ON 1:1 eighth month, in the second year of Darius. C. October/November 520 B.C. See Introduction: Author and Date. Zechariah began his ministry two months after the start of Haggai's ministry (cf. Hag. 1:1) and the resumption of the rebuilding of the temple (cf. Hag. 1:12–15). Most OT prophets who dated their prophecies did so according to the reign of a king in Israel, Judah, or both. Haggai and Zechariah date their prophecies according to the reign of the Gentile king, indicating that the times of the Gentiles (Luke 21:24) had begun. **Zechariah.** See Introduction: Author and Date.

ZECHARIAH—NOTE ON 1:2 The Lord was very angry. This actually means "to break out in long-controlled indignation," reminding the people of the severity of God's wrath and the necessity of his judgment on their past sins in preexilic times.

ZECHARIAH—NOTE ON 1:3 the Lord of hosts. This frequently used name for God shows his might as the commander of the hosts, whether they are the armies of Israel (cf. 2 Chron. 26:11), the armies of the heathen nations (cf. Judg. 4:2), or the heavenly inhabitants (cf. 1 Kings 22:19). **Return to me.** Though primarily a book of consolation, the prophet begins with a call to repentance, to preclude any false security on the part of Israel, i.e., thinking that God would bless his chosen people regardless of their spiritual condition. This expresses the ongoing desire of God (cf. Gen. 17:7; Lev. 26:12; Ezek. 37:27; 2 Cor. 6:16; James 4:8; Rev. 21:3), and the constant condition for blessing.

ZECHARIAH—NOTE ON 1:4 Do not be like your fathers. The disobedient, obstinate behavior of their fathers was not so much directed toward the prophets, but at God himself. The people were well aware of their fathers' sins (cf. Ezra 9:7) and could look around them and see the results. History should have taught them to repent. **the former prophets.** A reference to the preexilic prophets who all preached the same message of repentance before the exile, e.g., Isaiah and Jeremiah. Cf. “my servants” (Zech. 1:6).

ZECHARIAH—NOTE ON 1:5 While both their fathers and the former prophets were dead, the legacy of their fathers’ failure to heed the prophets’ warnings was vividly before them, exemplified by the city of Jerusalem and the temple lying in ruins, needing to be rebuilt.

ZECHARIAH—NOTE ON 1:6 God’s word accomplishes all that he designs (Isa. 55:10–11), in blessing and in judgment. His warnings, so precisely fulfilled, overtook and destroyed their fathers, who recognized God’s hand in the judgment (cf. Lam. 2:17; Ezra 9:6ff.). The exile was positive proof that God punishes those who sin and reject his warnings. **they repented.** Cf. Dan. 9:1–19.

ZECHARIAH—NOTE ON 1:7–6:15 God gave Zechariah these visions for the comfort of the postexilic remnant of Israel who had been commissioned to return from Persia to the land promised to Abraham (cf. Gen. 12). They were to rebuild the temple (cf. 1 and 2 Chronicles) and to anticipate the day of Messiah’s return, when all of God’s promises to Israel would finally, fully, and ultimately be fulfilled. Some portions of the visions have been fulfilled, but the large number await the second advent of Jesus Christ. The following summary will help to distinguish the contribution of individual visions and clarify the whole. Vision 1—Man among the myrtle trees (Zech. 1:7–17), God promises prosperity to Israel. Vision 2—Four horns and four craftsmen (1:18–21), God judges the nations who attacked Israel. Vision 3—Man with a measuring line (2:1–13), God rebuilds Jerusalem. Vision 4—Cleansing of the high priest (3:1–10), God purifies both high priest and people. Vision 5—Golden lampstand and two olive trees (4:1–14), God rebuilds the temple. Vision 6—Flying scroll (5:1–4), God removes imparted sin/idolatry. Vision 7—Woman in basket (5:5–11), God removes the system of false religion. Vision 8—Four chariots (6:1–8), God brings peace and rest to Israel. Appendix—Coronation of the high priest (6:9–15), Messiah assumes the office of both King and Priest.

ZECHARIAH—NOTE ON 1:7–17 This is the first of eight night visions that Zechariah saw in a single night. It summarized all the other seven by giving the general theme, leaving the details to the other visions. Reassuring words are provided to the exiles by revealing God's purpose for the future of his chosen people.

ZECHARIAH—NOTE ON 1:7 the twenty-fourth day of the eleventh month. C. January/February 519 B.C. Approximately three months after Zechariah's opening call to repentance.

ZECHARIAH—NOTE ON 1:8 I saw in the night. This is the first vision revealing God's plan for Jerusalem, which begins with the sight of "a man riding on a red horse." The man is identified as the angel of the Lord (cf. v. 11). The other riders report to him, indicating his authority over them. Because of the strength of horses, they became symbols of war. Red is often the symbol of blood, hence judgment (cf. Isa. 63:1–4; Rev. 6:3ff.). **among the myrtle trees in the glen.** Myrtle trees were associated with booth-making at the Feast of Booths, or Tabernacles (Lev. 23:33–44; Neh. 8:15), and with messianic blessing (cf. Isa. 41:19; 55:13), and thereby possibly speak of restoration and blessing. Their location in the ravine has been thought to refer to a low place where such shrubs would flourish. Because of the lowliness (these shrubs would never exceed eight feet in height), commonness, fragrance (from white blossoms), and abundance in flourishing places, it is best to see these as representing Israel, God's people. They are the lowly and yet enriched people. Their lowliness in the ravine could also refer to Israel's current humiliation. **red, sorrel, and white.** Presumably these other horses had riders as well. The colors may speak of the work of the riders: red speaking of bloodshed and judgment (cf. Isa. 63:1–2), white speaking of victory (cf. Rev. 19:11), and sorrel or a brownish color is possibly a combination of the others. A similar picture is found in Rev. 6:1–8. These horses are about to gain a victorious judgment. Since they are messengers of vengeance, they likely represent angels, so frequently employed as God's instruments of judgment.

ZECHARIAH—NOTE ON 1:9 The angel who talked with me. This interpreting angel (1:13–14, 19; 2:3; 3:1; 4:1) is to be distinguished from the angel of the Lord (1:11–12).

ZECHARIAH—NOTE ON 1:10 patrol. A symbolic military description of angelic movement patrolling and reconnoitering on a global scale. The purpose is to ascertain the state of the enemy and to respond to God’s will in engaging that enemy triumphantly.

ZECHARIAH—NOTE ON 1:11 **the angel of the Lord.** Elsewhere the angel of the Lord is frequently identified with the preincarnate Lord himself (e.g., Gen. 16:11, 13; 18:1–2, 13, 17; 22:11–18; Ex. 3:2, 4; Josh. 5:13; 6:2; Judg. 6:12, 14; 13:21–22). In Zech. 1:13, this angel is called Lord, and is the divine commander-in-chief of this angelic army. **all the earth remains at rest.** In contrast to the difficulties facing the exiles, without temple or city walls, the heathen nations were superficially at rest, occupied with their own selfish interests (cf. v. 15). This was generally the condition in the second year of Darius. The contrast makes the plight of Israel all the more distressing and the hope for the fulfillment of Hag. 2:7, 22 more intense.

ZECHARIAH—NOTE ON 1:12 The angel of the Lord interceded to God the Father on behalf of Israel, pleading for the withdrawal of God’s chastening hand. The “seventy years” refers to God’s words to Jeremiah concerning the length of Judah’s exile (Jer. 25:11–12; 29:10).

ZECHARIAH—NOTE ON 1:13 **gracious . . . comforting words.** The content of these words is given in vv. 14–17: God still loved Jerusalem (v. 14), he was angry with the nations who afflicted them (v. 15), and he will bring prosperity to Jerusalem (vv. 16–17).

ZECHARIAH—NOTE ON 1:14 **I am exceedingly jealous for Jerusalem.** God first described himself as jealous when making his covenant with Israel (Ex. 20:5; 34:14). This same jealousy had been experienced by Israel in punishment (cf. Deut. 29:18–28; Ezek. 5:13). That same jealous love is expressed emphatically in the city’s defense.

ZECHARIAH—NOTE ON 1:15 Moved by his great love for his people, the Lord acted in anger (cf. v. 2) against the nations that mistreated his people. Although they were his instrument of judgment against Israel, they had exceeded God’s instructions in meting out punishment. They did not understand that God’s intention was to punish for a time and then show compassion (cf. Isa. 54:7–8).

ZECHARIAH—NOTE ON 1:16–17 Not only would the temple be rebuilt, which at that time had only foundations (cf. Hag. 2:18), but the city itself would again expand due to the prosperity (cf. Isa. 40:9–10). The wall was completed 75 years later. God would again comfort Jerusalem (cf. Isa. 40:1–2; 51:3, 12) and would again choose it as the place of his earthly throne (cf. Ps. 132:13). This will be fulfilled in the millennial kingdom of Messiah (cf. Rev. 20). Given the fact that the returning Jews lost sight of their priorities (cf. Hag. 1:1–12), this message reaffirmed God's plan. It should be noted that the millennial kingdom will provide the presence of God in Jerusalem (Ezek. 48:35), a glorious temple (Ezek. 40–48), a rebuilt Jerusalem (Jer. 31:38–40), the nations punished (Matt. 25:31–46), the prosperity of Judah's cities (Isa. 60:4–9), the blessedness of the people (Zech. 9:17), and the comfort of Zion (Isa. 14:1).

ZECHARIAH—NOTE ON 1:18–21 The second of eight night visions adds details to the judgment of the nations who persecuted his Israel, building upon God's promise to comfort his people (1:13, 17).

ZECHARIAH—NOTE ON 1:18 four horns! Horns were symbols of power and pride (cf. Ps. 75:10; 89:17; 92:10; Dan. 7:24; 8:20–21; Mic. 4:13). In the context of judgment each symbolizes either a nation or the head of that nation (cf. Dan. 7:21, 24; 8:3; Rev. 17:12). Here the horns represent nations that attacked God's people (Zech. 1:19, 21), referring either to Egypt, Assyria, Babylon, and Medo-Persia or perhaps, more likely, to the four world empires of Dan. 2; 7: Babylon, Medo-Persia, Greece, and Rome, all of which oppressed Israel.

ZECHARIAH—NOTE ON 1:20 four craftsmen. The word is literally the term for stone workers, metal workers, and wood workers—those who shape material with hammers and chisels. These "hammers" represent the nations that overthrow the four horns (v. 18). As with the four beasts of Daniel 7, each empire is overthrown by the subsequent one, the last being replaced by Messiah's kingdom (cf. Dan. 2:44; 7:9–14, 21–22). Babylon was hammered in a night attack by the Medo-Persians (539 B.C.). With the victory of Alexander over Darius in 333 B.C. at Issus, the Greeks hammered the Medo-Persian "horn." In the second century B.C., the Roman hammer fell and one by one the nations fell (Israel in 63 B.C.). The Roman Empire, revived in the last days, according to Daniel, will be hammered by the returning Messiah (cf. Dan. 2:34–35, 45).

ZECHARIAH—NOTE ON 2:1–13 The third vision reveals a man with a measuring line. Like the second vision, it also builds on God’s promise to comfort his people (1:13, 17). The restoration of Jerusalem after the return from Babylon is only a foretaste of the future messianic kingdom, for the language of the vision cannot be fulfilled historically. Its scope extends beyond the time of Zechariah to the rule of the Messiah on earth.

ZECHARIAH—NOTE ON 2:1 **a man with a measuring line.** The restoration and rebuilding of Jerusalem is symbolized. It is very possible that the surveyor is the angel of the Lord (cf. 1:11; 6:12; Ezek. 40:2–3), who is laying out the future dimensions of the city.

ZECHARIAH—NOTE ON 2:3 **angel . . . talked with me.** This is the instructing angel of 1:9.

ZECHARIAH—NOTE ON 2:4 The news was so wonderful that it was to be heralded immediately. An angel arrived to explain that Jerusalem will become so large that it will extend beyond any walls (cf. Isa. 49:19–20; Ezek. 38:11). The conditions here described have at no time been true historically (cf. Neh. 7:4; 11:1–2); full realization must be assigned to a future earthly kingdom (cf. Isa. 49:19–20). A counterfeit of this unwalled safety will exist under Antichrist in the time of tribulation (*see notes on Ezek. 38:8–12*).

ZECHARIAH—NOTE ON 2:5 **a wall of fire all around.** Though without walls, Jerusalem will dwell securely because of divine protection. The phrase is reminiscent of the pillar of fire at the exodus (cf. Ex. 13:21; 2 Kings 6:15–17; Isa. 4:5–6). **I will be the glory in her midst.** More than protection, the glory depicts the Messiah’s blessing and personal presence in his earthly kingdom (cf. Isa. 4:2–6; 40:5; 60:17–18; Ezek. 42:1–7).

ZECHARIAH—NOTE ON 2:6–9 The prophet turned from the distant future (vv. 4–5) to the present, summoning those Israelites still in Babylon (referred to as the land of the north, cf. v. 7, because of the direction from which it invaded Israel) to flee before God poured out his judgment on it. This also implied a future call to leave a future Babylon (cf. Rev. 17:3–5; 18:1–8).

ZECHARIAH—NOTE ON **2:6** **I have spread you.** According to 2 Kings 17:6, they were scattered from the Gozan River, 200 miles west of Nineveh, to Media, 300 miles east. Some had even taken refuge in Moab, Ammon, Edom, and Egypt (cf. Jer. 40:11–12; 43:7).

ZECHARIAH—NOTE ON **2:8** **after his glory sent me.** The Messiah is sent by the "Lord of hosts" (v. 9) to procure his glory and to vindicate him in the nations who have spoiled Israel. **the apple of his eye.** *See note on Deut. 32:10*. Harming God's chosen people is like striking the pupil of God's eye.

ZECHARIAH—NOTE ON **2:10–13** The language is once again messianic, describing the personal presence of the Messiah, dwelling on the throne of David in Jerusalem during the millennium.

ZECHARIAH—NOTE ON **2:11–12** Echoing the promise to Abraham (Gen. 12:3), many nations will join themselves to the Lord (cf. Zech. 6:15; 8:20–23; Isa. 2:2–4; 56:6–7; 60:3). But this will not alter God's choice of his people, they will still be "the Lord's portion . . . his allotted heritage." (cf. Deut. 32:9).

ZECHARIAH—NOTE ON **2:12** **holy land.** Used only here, the expression is made not because it is the Promised Land but because it will be the site of Messiah's earthly throne when the land has been cleansed. A holy land is appropriate and expected for its holy Lord (Isa. 6:1–5).

ZECHARIAH—NOTE ON **2:13** **his holy dwelling.** God's dwelling in heaven (cf. Ps. 15:1; 24:3).

ZECHARIAH—NOTE ON **3:1–10** The fourth night vision emphasizes Israel's cleansing and restoration as a priestly nation. The vision itself is given in vv. 1–5, followed by the explanation and significance in vv. 6–10. The revealer was most likely God himself.

ZECHARIAH—NOTE ON **3:1** The scene is invested with a judicial character as Joshua, the high priest of the restoration who came back in the first group with Zerubbabel (cf. Ezra 3:2; 5:2; Hag. 1:1), was accused by Satan, who was standing at the right side, the place of accusation under the law (cf. Ps. 109:6). That Joshua was representative of the nation is evident from: 1) the emphasis on the nation in these visions; 2) the fact that the rebuke in Zech. 3:2 is based on God's choice of Jerusalem, not Joshua; 3) the identification in v. 8 of Joshua and his fellow priests as symbolic of future Israel; and 4) its application to the land in v. 9. **Satan.** This could also be translated "adversary" and thus the person's identity would be unknown. However, because the activity of accusation is so in keeping with Satan (cf. Job 1–2; Rev. 12:10), his identification is preferable. The malicious adversary stands in the presence of the Lord to proclaim Israel's sins and their unworthiness of God's favor. The situation is crucial: If Joshua is vindicated, Israel is accepted; if Joshua is rejected, Israel is rejected. The entire plan of God for the nation was revealed in the outcome. Israel's hopes would either be destroyed or confirmed.

ZECHARIAH—NOTE ON **3:2** **the Lord said.** The angel of the Lord is identified as the Lord, thus verifying this "messenger" as deity. *See notes on 1:11; Judg. 6:11*. And the message was crucial in confirming that 1) God had not cast off the Jews, but was consistent with his covenants with them in Abraham and David, and 2) his election takes their side against Satan's accusations. God will do this rebuking, as reported in Rev. 20:10. *See note on Jude 9*. **chosen Jerusalem.** God's favor rested on Israel above any nation on earth (cf. Deut. 7:6–11). He snatched them from potential disappearance in their captivity, like pulling a stick out of the fire just before it is torched (cf. Amos 4:11). Thus, God confirmed his purposes for Israel, sweeping from Zechariah's time to the consummation of human history (cf. Rev. 12:3–17).

ZECHARIAH—NOTE ON **3:3** **filthy garments.** Employing the most loathsome, vile term for filth, the phrase pictures the habitual condition of defilement of the priesthood and the people (cf. Isa. 4:4; 64:6), which became the basis of Satan's accusation that the nation is morally impure and unworthy of God's protection and blessing.

ZECHARIAH—NOTE ON **3:4** The removal of filthy garments by the angels ("who were standing before him") depicted the promised future forensic justification, the salvation of the nation (cf. v. 9; 12:10–13:1; Rom. 11:25–27). The high priest was symbolically clothed with rich robes, which spoke of righteousness imputed (cf. Isa. 61:10) and the restoration of Israel to her original calling (cf. Ex. 19:6; Isa. 61:6; Rom. 11:1–2).

ZECHARIAH—NOTE ON 3:5 a clean turban. The turban, part of the high priest's dress, was inscribed with the words: "Holy to the Lord" (Ex. 28:36–37; 39:30–31). Zechariah joined the scene, calling for this because it strongly symbolized that Israel's priestly place with God was restored.

ZECHARIAH—NOTE ON 3:6–7 Although God will keep his promise to justify Israel, reinstate the nation as his priestly people to serve in his house, keep his courts, and have complete access to his presence—all based on his sovereign, electing love and not by merit or works of man—that will not be fulfilled until Israel is faithful to the Lord. It awaits the fulfillment of 12:10–13:1.

ZECHARIAH—NOTE ON 3:8 men who are a sign. The companion priests sitting before Joshua were symbols of future Israel, foreshadowing the coming Messiah. **my servant the Branch.** Two messianic phrases are here combined. "My Servant" is used by earlier prophets to depict the Messiah (Isa. 42:1; 49:3, 5; 52:13; 53:11; Ezek. 34:23–24) and speaks of his complete obedience and his humble estate. "Branch" also points to the Messiah (cf. Zech. 6:12–13; Isa. 4:2; Jer. 23:5; 33:15) and denotes his rise from humble beginnings (Isa. 11:1; Jer. 23:5–6) and his fruitfulness (Zech. 6:12; Isa. 11:1).

ZECHARIAH—NOTE ON 3:9 the stone. Here is another reference to Messiah. In Ps. 118:22–23; Isa. 8:13–15; 28:16; Dan. 2:35, 45; Matt. 21:42; Eph. 2:19–22; 1 Pet. 2:6–8, he is a rejected stone, a stone of stumbling, a stone of refuge, a destroying stone, and a foundation stone. Here he is the precious foundation stone, with "seven eyes" symbolic of his omniscience and infinite intelligence (cf. Zech. 4:10; Isa. 11:2; Col. 2:3; Rev. 5:6). The engraving may be a reference to the cornerstone of the temple building, on which will be engraved an inscription attesting to the Divine Builder and the purpose for which the building was erected. As such, it is closely tied to the removal of "the iniquity of this land in a single day," symbolized by the removal of filthy garments in Zech. 3:4. The phrase looks to the future day when there will be cleansing and forgiveness for the nation as a whole (12:10–13:1; Rom. 11:25–27), made possible through Christ's redemptive provision at Calvary.

ZECHARIAH—NOTE ON 3:10 invite his neighbor to come under. A common expression in Israel for peace and prosperity (cf. 1 Kings 4:25; Mic. 4:4), here depicting the peace during the millennial rule of Messiah.

ZECHARIAH—NOTE ON 4:1–14 The fourth vision focused on Joshua the high priest and, by extension, the cleansing and restoration of the nation to her divinely appointed role as priest. This fifth vision focuses on the civil leader Zerubbabel, a descendant of David, to encourage him in the work of rebuilding the temple. The faithful completion of the work would then enable Israel to again bear light of God's grace (testimony) to the world.

ZECHARIAH—NOTE ON 4:1 like a man who is awakened. Once again the interpreting angel comes to awaken the prophet out of spiritual exhaustion from the holy trauma of the previous vision. Cf. Dan. 10:9.

ZECHARIAH—NOTE ON 4:2 seven lips on each of the lamps. The lampstand is the seven-branched kind used in the tabernacle, with the addition of a bowl on the top of it in order to maintain an abundant supply of oil and spouts to carry the oil to keep the seven lamps burning. The picture is of an abundant supply.

ZECHARIAH—NOTE ON 4:3 two olive trees. Olive oil was used in those days to fuel the lamps. The two olive trees supply oil to the bowl. The graphic picture is of limitless oil, supplied automatically without human agency, flowing from the trees down to the bowl, down to the lamps.

ZECHARIAH—NOTE ON 4:4 What are these. Zechariah wanted to know the meaning of the two olive trees. Because of Zechariah's priestly background, his query surprised the interpreting angel (v. 5). His question goes unanswered until later (v. 14).

ZECHARIAH—NOTE ON 4:6 This is the word of the Lord to Zerubbabel. The purpose of the vision was to encourage Zerubbabel to complete the temple rebuilding, to assure him of divine enablement for that venture and the endless supply for the future glory of Messiah's kingdom and temple. The lampstand pictured Israel fully supplied by God to be his light then and in the future. It must be noted that the church has temporarily taken this role presently (cf. Eph. 5:8–9; Rev. 1:12–13, 20), until Israel's salvation and restoration to covenant blessing and usefulness. Cf. Rom. 11:11–24. **Not by might . . . power, but by my Spirit.** Neither human might, wealth, or physical stamina would be sufficient to complete the work. Only an abundant supply of the power of the Holy Spirit, pictured by the "bowl" (Zech. 4:2) would enable him to carry out the task, and enable Israel in the Messiah's kingdom to be a light again to the world by the operation of the Spirit (cf. Ezek. 36:24).

ZECHARIAH—NOTE ON 4:7 **Who are you, O great mountain?** Because the outcome is guaranteed (vv. 6, 9), any mountain-like opposition will be leveled by God to become like a flat surface. No obstacle will be able to stop the completion of the temple in Zerubbabel's time or in the final kingdom of Messiah (cf. Ezek. 40–48). **the top stone.** The final stone of the building will be put into place, signifying its completion. **Grace, grace to it!** This blessing signifying shouts of joy and thanksgiving came to pass (cf. Ezra 3:11–13) over the completion of the temple. Contrast this attitude with that of the people seeing the unfinished temple (Hag. 2:3).

ZECHARIAH—NOTE ON 4:9 **me.** This is the angel of the Lord (*see note on 1:11*), the Protector, Deliverer, Defender of Israel, sent to bring this to fulfillment. In the future, he will come as Messiah to set up worship in the temple in his kingdom.

ZECHARIAH—NOTE ON 4:10 **the day of small things.** Though the rebuilding of a temple smaller than Solomon's may have been discouraging to some (cf. Ezra 3:12; Hag. 2:3), the Lord announced that his pleasure was upon this work, and that his omniscient care was watching over and taking pleasure in its completion. He said in effect, "Don't despise what God is pleased with." This was only a picture of the glorious restoration when Messiah comes to reign. That temple will make all others pale by comparison (cf. Ezek. 40–48).

ZECHARIAH—NOTE ON 4:14 **These are the two anointed ones.** The two olives trees (vv. 3, 11) represent the kingly and priestly offices in Israel through which the blessing of God was to flow. The two olive branches (v. 12) are the two men who occupied the supreme positions in those offices at that time: Zerubbabel, as a descendant of David, and Joshua, the high priest, a descendant of Eleazar. Together, they foreshadow the Messiah, in whom these two offices are combined (cf. 6:13; Ps. 110) and who is the true source of blessing to make Israel the light to the nations (cf. Isa. 60:1–3). They had positions of responsibility in service to “the Lord of the whole earth,” a millennial term that points to the final kingdom (cf. Mic. 5:4).

ZECHARIAH—NOTE ON 5:1–4 This sixth vision of the flying scroll depicts the word of God, which has been disobeyed by Israel and the entire world. It calls for God’s righteous judgment of the sinner according to his standard, clearly set forth in his word.

ZECHARIAH—NOTE ON 5:1–2 This flying scroll, unfurled for all to read both sides, measured 30 feet long and 15 feet wide (a cubit being 18 inches), exactly the size of the Holy Place in the tabernacle. The scroll represents, then, a divine standard, by which man is to be measured.

ZECHARIAH—NOTE ON 5:3 **curse.** The scroll, symbolizing the law of God, is a figure for a curse or punishment on all who disobeyed it and for blessing on all who obeyed it (cf. Deut. 27:26; 28:15–68). A similar picture is presented in Rev. 5:1–9 and 10:1–11. **everyone who steals . . . everyone who swears.** Written on both sides, the scroll probably contained the Ten Commandments, not just two. The two singled out, the third and eighth, are most likely representative of all commands of God’s law, for which Israel was guilty of violations (cf. James 2:10). It has an immediate message to those of Zechariah’s time that God will root out and destroy the sinners who reject his word; but it also has a future message for Israel and the world prior to Messiah’s kingdom (cf. Ezek. 20:33–38; Matt. 25:31–46).

ZECHARIAH—NOTE ON 5:4 There is no escape from the judgment of God. His word will enter the place of sinners and remain there until it has accomplished its purpose (Isa. 55:10–11), which will be particularly true in the kingdom. The promise of the land in Deut. 30:1–10 will be fulfilled in the future day, as will consuming judgment (cf. Rev. 6–19).

ZECHARIAH—NOTE ON 5:5–11 The previous vision dealt with the purging of sinners from the land. This seventh vision of a woman in a basket continues the theme, focusing on the removal of the whole sinful system from Israel, which will happen before the kingdom comes (cf. Ezek. 20:38).

ZECHARIAH—NOTE ON 5:5–6 The wicked system is represented as a basket with a woman held captive inside under a lead cover. An ephah (basket) was smaller than a bushel, holding about 5 gallons. Like the flying scroll (cf. vv. 1–4), this was obviously enlarged for the purpose of the vision. The people of Israel are seen as pieces of grain, perhaps indicating that the wickedness is particularly materialistic. This was a sin that Israel picked up in Babylon, and it has influenced them through the centuries until removed by the Messiah in the last days. This secular commercialism is central to the final world system (cf. Rev. 18).

ZECHARIAH—NOTE ON 5:7–8 **woman.** Inside the basket was sitting a woman, personifying this final wickedness (cf. Rev. 17:3–5), which is not dormant, since the lead cover is required to restrain it in the basket (cf. 2 Thess. 2:6–8).

ZECHARIAH—NOTE ON 5:9 **two women . . . wind was in their wings.** Since storks are unclean birds (Lev. 11:19; Deut. 14:18) these must be agents of evil, demonic forces, protective of the wicked secularism, who set up the final system of evil. God allows them to set up the world system that the Lord destroys when he returns (cf. Rev. 19:11–16).

ZECHARIAH—NOTE ON 5:11 **Shinar.** The destination of the women bearing the basket was Shinar, an older word designating Babylon (cf. Gen. 10:10). The older word is used possibly to recall the Tower of Babel as a symbol of opposition against God (cf. Gen. 11:2). There it will be placed in a “temple” and set on a base or pedestal as an idol. Again the vision is unmistakably looking forward to the final Babylon of Rev. 17–18 at the second coming of Christ (cf. Mal. 4:1–3).

ZECHARIAH—NOTE ON 6:1–8 The eighth and final vision completes the cycle and connects with the first vision. It pictures four chariots with the horses introduced in the first vision (1:8), symbolizing God’s angelic agents (cf. 6:5) swiftly carrying out his judgment on the nations just prior to the establishment of the messianic kingdom.

ZECHARIAH—NOTE ON 6:1 two mountains . . . bronze. Representing the reality of God's judgment on the nations who attack Israel, the two mountains are probably Mount Zion and the Mount of Olives, where the Lord will return and judge (cf. Joel 3:2, 12, 14; Zech. 14:4). This valley, called Jehoshaphat ("Jehovah judges") could refer to the Kidron Valley between these two mountains. Jews, Christians, and even Muslims have long taught that the last judgment will be there. The bronze has a symbolic relationship to judgment as in the case of the bronze serpent (Num. 21:9) and/or the bronze altar (Ex. 27:2), where sin was dealt with by God.

ZECHARIAH—NOTE ON 6:2–3 The judgment scene is further dramatized by these chariots and horses. For the significance of the horses' colors, *see note on 1:8*. The addition of "black" horses may represent famine and death. The "sorrel" horse has been replaced with "dappled" (i.e., spotted) horses. A similar picture is found in Rev. 6:1–8, where the horsemen of the apocalypse appear in judgment imagery, riding forth in vengeance on the nations.

ZECHARIAH—NOTE ON 6:5 four winds of heaven. This imagery represents divine angelic agents sent out to execute judgment on behalf of the "Lord of all the earth," a millennial title designating the universal rule of the Messiah in the kingdom age (cf. 4:14; Mic. 4:13).

ZECHARIAH—NOTE ON 6:6–7 Go, patrol the earth. These angelic judgment carriers unleash catastrophic judgment on the earth (cf. Rev. 6:1–19:16 for similarities). Nothing is said about going east and west because of the sea and the desert. Israel's enemies came from the north (Assyria, Babylon, Seleucids, and Romans) and the south (Egyptians). This north and south exit leads to a worldwide unleashing of judgment on the nations all over the earth (cf. Matt. 25:31–46).

ZECHARIAH—NOTE ON 6:8 set my Spirit at rest. As a result of God's judgment of his enemies, his wrath can rest. God has been avenged by this action, particularly in regard to the power from the north being judged finally. This likely refers to the final Babylon (cf. Rev. 17–18). Until this judgment is done and God’s wrath rests, the kingdom can’t be established (Rev. 19–20) with the Messiah on his throne.

ZECHARIAH—NOTE ON 6:9–15 Joshua served as an illustration of the Messiah in this passage in that Zechariah’s crowning of Joshua, the high priest, was a miniature, advance illustration of the future coronation of Messiah, the Branch, who will unite the two offices of priest and king (v. 13). This appendix supplements visions four and five (3:1–10; 4:1–14) and culminates the series of eight visions with the climax of history—the coronation of the Lord Jesus Christ.

ZECHARIAH—NOTE ON 6:10 **Take from the exiles.** Jewish exiles who remained in Babylon, but who had come bearing gifts for the building of the temple are identified. Zechariah was told to meet them that same day and receive their gifts.

ZECHARIAH—NOTE ON 6:11 **a crown.** Zechariah was to make not a high priest’s crown or turban, but an ornate crown, one constructed of many circlets, a majestic crown (like the one on the returning Messiah in Rev. 19:12). This crown was to be set on the head of the high priest, Joshua. In the OT, the kingly and priestly offices were kept rigidly distinct. The office of king belonged only to the house of David, while the office of priest was only for the house of Levi. Uzziah’s mingling of the two brought about his death (cf. 2 Chron. 26:16–23). But here this act is ordered by God to depict the coming King/Priest Messiah.

ZECHARIAH—NOTE ON 6:12 **name is the Branch.** Though the crown was placed on the head of Joshua, the high priest (v. 11), the act was a symbol of that future crowning of Messiah, the Branch (cf. 3:8). In Messiah, the offices of king and priest will be united.

ZECHARIAH—NOTE ON 6:12–15 In this brief section, eight facts are given about Messiah, the Branch: 1) he will come from Israel (v. 12); 2) he will build the millennial temple (vv. 12b–13a); 3) he will be glorious (v. 13); 4) he will be king and priest (v. 13); 5) he makes peace (v. 13); 6) he opens the kingdom to Gentiles (v. 15a); 7) he will corroborate God’s word (v. 15b); and 8) he demands obedience (v. 15c). This, as always, is the essential matter. After Israel believes, the Messiah will come to set up his kingdom (cf. 12:10–13:1; 14:9–21). Faith and cleansing must come first.

ZECHARIAH—NOTE ON **6:12–13** **he shall build the temple.** The building of the restoration temple was promised to Zerubbabel (cf. 4:9–10). The building of this temple, promised to Messiah, points to the construction of the millennial temple (cf. Isa. 2:2–4; Ezek. 40–43; Hag. 2:6–9).

ZECHARIAH—NOTE ON **6:14** The crown was not to be kept by Joshua, but was to serve as both a memorial to the devotion of the men who came from Babylon and, more important, as a reminder of the coming of Messiah and the ultimate hope of Israel. **Helem . . . Hen.** Helem is apparently another name of Heldai, and Hen another name for Josiah the son of Zephaniah (see v. 10).

ZECHARIAH—NOTE ON **7:1–8:23** As a result of the night visions which described the future of Israel, including the subjugation of her enemies, the final regathering to the land, her cleansing, restoration, and the coming of Messiah and his kingdom, the Jews were greatly encouraged and comforted. The temple was more than half done, all obstacles to the construction were removed by the decree of Darius confirming the decree of Cyrus (cf. Ezra 6:1–14), and all was going very well. This gave rise to a question by the delegation from Bethel. The question involved the continuation of a national fast to mourn the fall of Jerusalem and the destruction of the temple. Though Jerusalem had no walls yet and there were many ruins (cf. Hag. 1:4), now that the temple was being finished, they were sent to inquire of the Lord and the priests whether they needed to continue the fast. The question is answered negatively in Zech. 7 with two messages and positively in ch. 8 with two messages. Each of the four messages was given to impress upon the people the need to live righteously. As with chs. 1–6, the prophet began historically and then moved prophetically to the time of the second advent of Christ.

ZECHARIAH—NOTE ON **7:1** **the fourth year of King Darius.** November/December 518 B.C., two years after Zechariah’s first message (cf. 1:1) and the night visions (cf. 1:7), and two years before the temple was completed.

ZECHARIAH—NOTE ON 7:2 **Bethel.** The town of Bethel was 12 miles north of Jerusalem. Since the return from Babylon, the Jews had rebuilt and reinhabited Bethel (cf. Ezra 2:28; Neh. 7:32).

ZECHARIAH—NOTE ON 7:3 **weep and abstain in the fifth month.** The Day of Atonement was the only annual fast required by God's law (Lev. 23:27), and other occasional fasts were called for by God (cf. Joel 1:12, 14). The fall of Jerusalem was remembered by four fasts (cf. 2 Kings 25; Jer. 39:1–4; 41; 52:13), in the fourth, fifth, seventh, and tenth months (*see note on Zech. 8:19*). Because the temple was burned in the fifth month (July/August), that fast was considered the most serious and thus the delegation uses it as the test case (cf. 2 Kings 25:8; Jer. 52:12). They had kept this wailing and fasting for "many years," but it seemed only a wearisome ritual in light of the present prosperity.

ZECHARIAH—NOTE ON 7:5 **seventh.** This fast mourned the death of Gedaliah, the governor appointed by Nebuchadnezzar (2 Kings 25:22–26; Jer. 41) after the fall of Jerusalem in 586 B.C.

ZECHARIAH—NOTE ON 7:5–6 **was it for me that you fasted?** Zechariah pointed out that they were not fasting out of genuine sorrow and repentance, but out of self-pity (cf. Isa. 1:10–15; 58:3–9).

ZECHARIAH—NOTE ON 7:7 **words . . . the Lord proclaimed.** The important matter is not ritual, but obedience. It is obedience to God's word that brought in the past great joy, peace, and prosperity to Israel, and that covered the land during the time of David and Solomon. If the present generation in Zechariah's time substitutes ritual for obedience, they too will lose the joy, peace, and prosperity they were enjoying. **South . . . lowland.** A reference to the area south of Beersheba and the Mediterranean coastal plain, encompassing the land from south to west.

ZECHARIAH—NOTE ON 7:8–14 This is the second of the four messages in answer to the question (v. 3). Harkening back to his opening call (1:4) and to the warnings of earlier prophets (cf. Isa. 1:11–17; 58:1–7; Amos 5:10–15), the prophet alerts the delegation to produce the fruits of righteousness that demonstrate obedience to God's word (Zech. 7:9–10) and to revisit the actions of their fathers who deliberately rejected God's word (vv. 11–12a), which activated the fury of God against them (v. 12b). Cf. Deut. 28:15–68 and 2 Chron. 36:14–16.

ZECHARIAH—NOTE ON 7:12 **by his Spirit.** The Holy Spirit served a vital function in the revelation and inspiration of God's word through human authors (cf. 1 Cor. 2:10; 2 Pet. 1:21).

ZECHARIAH—NOTE ON 7:13 **I would not hear.** This reflects a severe form of God's wrath by which he abandons disobedient sinners. *See note on 11:9*; cf. Judg. 10:13–14; 16:18–21; Prov. 1:24–31; Hos. 4:17; Matt. 15:14; Rom. 1:18–32.

ZECHARIAH—NOTE ON 7:14 **I scattered them.** This refers to the captivity and dispersion of the people and the desolation of the land in their absence (cf. Deut. 30:3–10).

ZECHARIAH—NOTE ON 8:1–23 Continuing his response to the delegation from Bethel, Zechariah contrasted Israel's past judgment with the promised future restoration. In light of past captivity, the nation was to repent and live righteously; in light of promised future blessings, Israel is to repent and live righteously. The last two messages (vv. 1–17 and 18–23) look positively to the future, when Israel will be brought to a place of special blessing and fasts will become feasts.

ZECHARIAH—NOTE ON 8:2 **jealous.** *See note on 1:14*. This very strong language expresses the idea that God can't bear the estrangement from his chosen people brought about by their sin, nor can he always tolerate the enemies of Israel. His love for Israel is so great that he will come in full presence to Israel again and dwell with his people. Ezekiel had the vision of God leaving Jerusalem (Ezek. 8–11) and of his presence returning (Ezek. 43:1–5). **Zion.** The mountain on which ancient Jerusalem was built, which became a name for the city.

ZECHARIAH—NOTE ON 8:3 **the faithful city.** A city that is characterized by truth, both in word and in deed (vv. 8, 16) because it is ruled over by Messiah who is characterized by truth (John 14:6). **the holy mountain.** Zion is holy because the King who lives there is holy (Isa. 6:3).

ZECHARIAH—NOTE ON 8:4–5 The most defenseless of society will live in tranquility, peace, and security (cf. Isa. 65:20–22).

ZECHARIAH—NOTE ON 8:6 Men tend to limit God (cf. Ps. 78:19–20, 41), but nothing is too hard for the Lord (cf. Gen. 18:14; Jer. 32:17, 27). “Just because they seem too difficult for you,” the Lord asks, in effect, “must they be too hard for me?”

ZECHARIAH—NOTE ON 8:7–8 **east . . . west.** The context assures that this return speaks of a worldwide regathering at the second advent of Christ. The return from Babylon cannot be in view also, since Israel had not been scattered to the west until the diaspora engineered by the Romans in the first century A.D.

ZECHARIAH—NOTE ON 8:8 *See note on Zech. 1:3*. This refers to Israel’s national conversion, spoken of in 12:10–13:1, and by Jeremiah (Jer. 32:38–41) and Paul (Rom. 11:25–27).

ZECHARIAH—NOTE ON 8:9–17 The practical results of vv. 1–8 were laid out for the people. In view of such a glorious future, the people were exhorted to renew their energy toward the building of the temple and toward righteous living.

ZECHARIAH—NOTE ON 8:9 **the prophets.** This refers to Haggai and Zechariah for sure; possibly there were non-writing prophets also.

ZECHARIAH—NOTE ON 8:10–11 Zechariah recalled the immediate years prior to 520 B.C., described in Hag. 1:6–11, when their hassles and intrigues with the Samaritans and their love of ease and comfort developed their indifference toward building the temple, resulting in divine punishment. But, since they had begun again to build the temple, God would not treat the people as he had those described in Zech. 8:10.

ZECHARIAH—NOTE ON 8:12–13 The richness and comprehensiveness of these promises of prosperity look beyond the historical moment to the time when Messiah reigns in his millennial kingdom. This will be a reversal of Deut. 28:15–68 and Jer. 24:9; 25:18; 29:22.

ZECHARIAH—NOTE ON 8:14–15 The sorrows of past judgment became the pledges of future blessings (cf. Jer. 32:42).

ZECHARIAH—NOTE ON 8:16–17 As always, the promised blessings are connected with obedience to God’s righteous standards. Such obedience can only be brought about by the power of the Spirit in the life of one who has been transformed by God’s grace through faith. These standards are reminiscent of Ps. 15:1–5; 24:4; Prov. 6:20–22.

Other Names for Jerusalem

Other Names for Jerusalem
Lit., “The city of peace”
• The city of our God (Ps. 48:1)
• The city of the great King (Ps. 48:2)
• The city of the Lord of hosts (Ps. 48:8)
• Salem (Ps. 76:2)
• Zion (Ps. 76:2)
• The city of righteousness (Isa. 1:26)
• The faithful city (Isa. 1:26)
• Ariel, i.e., Lion of God (Isa. 29:1)
• The holy city (Isa. 52:1)
• City of the Lord (Isa. 60:14)
• “My Delight Is in Her” (Isa. 62:4)
• The throne of the Lord (Jer. 3:17)
• The Lord is our righteousness (Jer. 33:16)
• The perfection of beauty (Lam. 2:15)
• The joy of all the earth (Lam. 2:15)
• The Lord Is There [YHWH Shammah] (Ezek. 48:35)
• The holy mountain (Zech. 8:3)
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ZECHARIAH—NOTE ON 8:18–19 The fourth and final response to the delegation from Bethel notes how national days of fasting and mourning will be transformed into joyous feasts. This was really the answer to the original question in 7:3. Turn the fasts into feasts of joy in light of the promised blessings of God.

ZECHARIAH—NOTE ON 8:19 In addition to the fasts of the fifth and seventh months (*see notes on 7:3, 5*), two additional fasts were held. In the fourth month they commemorated the breaching of the wall of Jerusalem (2 Kings 25:3; Jer. 39:2–4) and in the tenth month they remembered the beginning of the final siege of Jerusalem, which began in 588 B.C. (2 Kings 25:1; Jer. 39:1).

ZECHARIAH—NOTE ON 8:20–22 Israel restored in millennial glory will be the means of blessing to all the world (cf. Isa. 2:2–4; Mic. 4:1–5). Gentiles from around the world will make a pilgrimage to Jerusalem to entreat the Lord. This signifies salvation of people from all over the world during the kingdom, fulfilling Ps. 122.

ZECHARIAH—NOTE ON 8:23 **In those days.** In the days in which the messianic kingdom on earth is inaugurated (*see note on Joel 3:18*), the Jews will truly be God’s messengers as originally intended, and will bring multitudes to Christ. The 10-to-1 ratio represents a vast number of Gentiles who will come (cf. Gen. 31:7; Lev. 26:26; Num. 14:22; 1 Sam. 1:8; Neh. 4:12). The Messiah, in the midst of millennial Israel, will be the attraction of the world. People, seeing the Jews so blessed in their kingdom, will demand to go and meet the Savior King.

ZECHARIAH—NOTE ON 9:1–14:21 Employing the phrase “in that day,” Zechariah places primary focus in his final two undated oracles on: 1) the downfall of the nation; 2) the salvation of Israel; and 3) the establishment of the Messiah as King. The first oracle (9:1–11:17) deals with the first and third features and ends with prophecies of the rejection of Christ at his first coming; the second oracle (12:1–14:21) deals with the second and third, culminating with the kingdom of Messiah Christ.

ZECHARIAH—NOTE ON 9:1–8 This oracle features a series of judgments announced against the nations surrounding Israel (vv. 1–7), with deliverance promised for his people (v. 8). Most understand this to be a prophecy of the famous Greek conqueror, Alexander the Great’s victories, given approximately 200 years before he marched through Palestine. He provides an analogy of Christ returning to judge the nations and save Israel at the end of the great tribulation (cf. Matt. 24:21).

ZECHARIAH—NOTE ON 9:1 **burden.** A heavy, burdensome message (i.e., oracle), the prediction of a threatening event, in this case the judgment of the nations. **Hadrach.** The location is uncertain. Possibly it is ancient Hatarika, a city mentioned in the annals of Assyrian Kings, in the vicinity of Hamath. The old Jewish tradition made it a compound name, *Had* meaning sharp and *rach* meaning soft. The sharp/soft land could be a reference to the dual Medo-Persian kingdom. Media was thought to be the sharp side because of its powerful conquerors like Cyrus, and Persia the soft side because of its debauchery. The cities in vv. 1–2 were major cities under Medo-Persian power. **Damascus.** This city was to be the main target of the judgment of God through Alexander upon the capital of Syria, one of Israel's worst enemies from c. 900–722 B.C. **the Lord has an eye on mankind.** God's judgment through Alexander the Great would be visible to all mankind, especially Israel.

ZECHARIAH—NOTE ON 9:2 **Hamath.** A major city, 125 miles north of Damascus on the Orontes River. Alexander conquered these cities of the Syrian interior under Medo-Persian control, then turned to the coast moving south, conquering the cities of the Phoenicians and Philistines on the way to Egypt. **Tyre and Sidon . . . are very wise.** These Phoenician cities on the Mediterranean coast were known for their skill and wisdom (cf. Ezek. 28:12–15) and satanic influence (Ezek. 28:11–19).

ZECHARIAH—NOTE ON 9:3–4 **Tyre.** This city was occupying an island one-half mile offshore, and thought itself to be invincible (cf. Isa. 23:1–4). With walls 150 feet high in some places, it was such an impregnable city that the Assyrian Shalmaneser besieged it for five years and failed to conquer it. Nebuchadnezzar tried for 13 years unsuccessfully. But Alexander, God's judgment instrument, using the rubble of the mainland city destroyed by Nebuchadnezzar, built a causeway out to the island and destroyed it in seven months (c. 334–332 B.C.).

ZECHARIAH—NOTE ON 9:5–6 The cities of Philistia were terrified at the swiftness with which Alexander the Great's army was able to conquer Tyre. Then, Alexander marched south, conquering all these Philistine cities and killing their national pride.

ZECHARIAH—NOTE ON 9:7 This judgment put an end to idolatry for many Philistines who turned to the God of Israel. In the imagery of this verse, the nation is seen as a man with blood in his mouth (from eating sacrifices to idols) and abominations (the other defiled food of idol worship) which are removed. The picture is of conversion to worship the true God. **like the Jebusites.** These ancient inhabitants of Jerusalem were conquered by David (cf. 2 Sam. 5:6–11) and amalgamated into Israel. So it will be with these Philistines.

ZECHARIAH—NOTE ON 9:8 This is the pledge of God's protection of Jerusalem from Alexander. It came true when, on his way south, Alexander treated Jerusalem with kindness. After having subjugated Egypt, he returned through Palestine again without doing Israel harm. **no oppressor shall again march over them.** The supernatural and lasting protection here promised must anticipate the second advent of Messiah, whose coming is the subject through the rest of this message. The transition from Alexander to Christ can be understood in this way: If God can use a pagan king to judge the nations and save Israel, how much more will he use his righteous Messiah? So v. 8 bridges to the final judgment and deliverance of Messiah.

ZECHARIAH—NOTE ON 9:9–10 The two advents of Christ are here compressed as though they were one as in Isa. 61:1–3 (cf. Luke 4:16, 21). Actually, Zech. 9:9 refers to his first coming and v. 10 is his second. OT prophets didn't see the great time period between the two comings. The church age was a "mystery" hidden from them (cf. Eph. 3:1–9; Col. 1:27).

ZECHARIAH—NOTE ON 9:9 **king . . . mounted on a donkey.** Unlike Alexander the Great, this King comes riding on a donkey (cf. Jer. 17:25). This was fulfilled at Christ's triumphal entry (Matt. 21:1–5; John 12:12–16). The Jews should have been looking for someone from the line of David (cf. 2 Sam. 7; 1 Chron. 17). Four elements in this verse describe Messiah's character: 1) he is King; 2) he is just; 3) he brings salvation; and 4) he is humble.

ZECHARIAH—NOTE ON 9:10–15 Zechariah moves to the second advent of Christ and the establishment of his universal kingdom (*see notes on 9:9–10; 11:15–16*). Not characterized by bloodshed, Messiah's rule will be a kingdom of peace in which weapons of warfare will be destroyed or converted to peaceful uses (cf. Isa. 2:4; 9:5–7; 11:1–10; Mic. 5:2, 10–15), and peace spreads from the Euphrates River (the terminus of civilization) to the world.

ZECHARIAH—NOTE ON 9:10 Ephraim. This is another name for Israel, used often in the OT for the northern kingdom and occasionally for the whole nation.

ZECHARIAH—NOTE ON 9:11 blood of my covenant. Why is Israel to be so blessed? It is not because of her faithfulness through the centuries, but because of God's unfailing devotion to his covenant of blood made with Abraham (Gen. 15:1–10), which is in force as long as God lives. **from the waterless pit.** Prisoners in ancient times were often kept in dry wells or pits, as Joseph was (Gen. 37:24, 28). The exiles of Israel, pictured as being in a dry well of captivity, suffering, and despair, will be freed because of his unbreakable covenant with them. They are thus called "prisoners of hope" (Zech. 9:12) who are to receive "double" blessing (cf. Isa. 61:7).

ZECHARIAH—NOTE ON 9:13–15 Reminiscent of the exodus (Ex. 19:16–19; Hab. 3:3–15), the Lord will protect and empower them (cf. Isa. 11:11–16; Zech. 12:6, 8). The initial historical fulfillment of this prophecy came when the Maccabees defeated the Greeks c. 167 B.C.; the final, complete fulfillment will occur at his Second advent. The Maccabean triumph is only a pledge and a preview of final triumph over all enemies.

ZECHARIAH—NOTE ON 9:15 tread down . . . sling stones. This may mean the Jews will easily subdue their enemies as David did Goliath (1 Sam. 17). Or better, it could mean they will contemptuously tread on the harmless missiles cast at them by their enemies. This could depict the futility of Armageddon when the armies of the God-hating world gather in Israel and are destroyed by the Messiah (cf. Rev. 16:12–16; 19:11–16). The bloodshed of the godless will be visible in that day, from one end of the land of Palestine to the other, like blood splattered on the corners of the altar of sacrifice from basins that caught it when the animal was slain (cf. Rev. 14:20). **drink . . . roar.** This describes Israel's excitement and exuberance over their victory.

ZECHARIAH—NOTE ON 9:16–17 Abundant prosperity, such as the world has never seen, results in excessive rejoicing and praise results from God “saving” his people, Israel (cf. Deut. 33:28; Ps. 4:7–8).

ZECHARIAH—NOTE ON 10:1 Ask rain from the Lord. In light of the promised blessings of 9:17, the prophet encourages the people to request these blessings from the Lord, with confidence. There will be literal rain and spring rain (April/May) in the kingdom (cf. Isa. 35:1–7) making the land flourish, but the promise here extends to refer to spiritual blessings (cf. Hos. 6:1–3). The "spring rain" of spiritual grace and goodness from God will bring refreshment to people's souls (cf. Isa. 44:3).

ZECHARIAH—NOTE ON 10:2 household gods . . . diviners. In contrast to God who provides abundance, idols or household gods (cf. Gen. 31:19, 34) and demonic fortunetellers left Israel as sheep without a shepherd (cf. Ezek. 34:6–10). God will judge them all for that false leadership (Zech. 10:3). The implication of these words is that a similar deception will occur in the end times. The NT confirms this (cf. Matt. 24:5, 11, 22–28; 2 Thess. 1:8–12).

ZECHARIAH—NOTE ON 10:3 majestic steed. Though like sheep, Israel will become like an invincible majestic war-horse when strengthened by the Lord to conquer his foes (12:8).

ZECHARIAH—NOTE ON 10:4 cornerstone. A frequently used messianic title (cf. Isa. 28:16; Eph. 2:20; 1 Pet. 2:6–8). Christ is the foundation on which his kingdom rests. **tent peg.** This may refer to a peg attached to the tent's center pole on which utensils and valuables were hung. Messiah is the peg in the midst of his kingdom, for all the glory of the kingdom will hang on him (cf. Zech. 6:13; Isa. 22:23–24). **battle bow . . . ruler.** Another reference to the Messiah (cf. Zech. 9:13; Rev. 19:11–16), under whose authority every ruler will be sanctioned.

ZECHARIAH—NOTE ON 10:5 the Lord is with them. The prophet pictured foot soldiers overpowering the cavalry (cf. 12:1–9) in battle. This analogy was to illustrate the power of God's people when he is "with them."

ZECHARIAH—NOTE ON 10:6 house of Judah . . . Joseph. Both the southern and northern kingdoms of Israel will be restored to a position of blessing, as the whole nation is restored in millennial blessing (cf. Jer. 32:37). **I am the Lord their God.** The reason for Israel's restoration was because of God, the covenant keeper, who gave a strong reiteration of his continuing, unconditional commitment to them. The curses of Deut. 28:15–68 expressed in the Assyrian and Babylonian deportations did not abrogate God’s promised blessings to Israel or transfer them to another people. Even after they had crucified the Messiah, Peter told them they were still able to receive the promise (cf. Acts 2:39) because the Abrahamic Covenant was still in place and they were the people of God’s promise (Acts 3:25).

ZECHARIAH—NOTE ON **10:7** The joy of the restored nation of Israel at the beginning of the millennium is likened to those who have been drinking wine (cf. Isa. 66:10–14; Zeph. 3:14–20).

ZECHARIAH—NOTE ON **10:8** **I will whistle for them.** The prophecy summarized what had been said, namely the Messiah’s call for Israel to be redeemed and for them to regather in his land (cf. Isa. 5:26). As in Egypt (cf. Ex. 1:8–22), those of Israel who are protected by God because of their faith in Messiah will survive the tribulation and enter the Millennium to multiply greatly (cf. Zech. 2:4; Isa. 54:1–3).

ZECHARIAH—NOTE ON **10:9–10** Another summary is given stating that, as God had previously scattered them all over the world (A.D. 70), he would bring them back to populate his messianic kingdom (cf. Isa. 11:11–12; 49:20–22).

ZECHARIAH—NOTE ON **10:11** Similar to Israel crossing the Red Sea, God will remove both geographical and political obstacles to Israel’s return for the Kingdom of Messiah. Assyria and Egypt, traditional enemies of Israel, symbolize any nation that would try to withstand God from fulfilling his will (cf. Isa. 11:11–12).

ZECHARIAH—NOTE ON **10:12** **they shall walk in his name.** The people of Israel will be the messengers of their Messiah in the millennial kingdom. This is the complete spiritual restoration spoken of by Ezekiel (cf. Ezek. 36:21–38; 37:1–14, 22–28).

ZECHARIAH—NOTE ON **11:1–17** In stark contrast to chs. 9–10, in which Messiah is pictured as a wonderful Shepherd, this passage presents an ugly picture of the rejection of the Messiah, the true Shepherd. The prophet turns from the glories of the accepted Messiah at his second coming to the national apostasy and rejection of Messiah at his first coming.

ZECHARIAH—NOTE ON 11:1–3 As a fire sweeping down to ravage the whole land of Israel, Zechariah described a fire of judgment that would consume the ungodly as a conflagration consumes trees. The devastation is not limited to spiritual judgment only, but includes the death of people as the land of Israel is judged. The language is the book's most poetic. "Lebanon," "Bashan," and "Jordan" represent the whole land as judgment sweeps from top to bottom covering the entire nation from the north, inland, and down the Jordan Valley to the southern border.

ZECHARIAH—NOTE ON 11:2 **Wail, O cypress.** If the mighty cedars have fallen, surely the more vulnerable smaller trees will be unable to stand. **oaks of Bashan.** The poem moves from Lebanon, on the northern border of Israel, to Bashan, east of the Sea of Galilee, known for its oaks and lush pastures (cf. Amos 4:1; Mic. 7:14).

ZECHARIAH—NOTE ON 11:3 **wail of the shepherds.** The shepherds lament the loss of their pastures, and the young lions their homes and food. Both are poetic figures of the misery that will occur in the land under the ravaging judgment. As the chapter unfolds, it becomes clear that this most likely prophesies the destruction of Jerusalem in A.D. 70 and the subsequent devastation of the whole land, which resulted in the dissolution of the Jewish state.

ZECHARIAH—NOTE ON 11:4–14 The cause for the calamity of vv. 1–3 is here given: the rejection of the true Shepherd. God used the prophet Zechariah as an actor playing the part of a shepherd to illustrate the true Shepherd, Jesus Christ, and the rejection he encountered. Instructions given in vv. 4–6 are enacted in vv. 7–14.

ZECHARIAH—NOTE ON 11:4–6 The Lord God said that his people were to be treated like sheep fattened for the slaughter, whose shepherds have no pity, but are only interested in money for the meat. Thus God will serve up his sheep for slaughter without pity. With God's pity (cf. Hos. 1:6) and protection withdrawn, they will be given over to their Roman "neighbors" and to their "king" Caesar (cf. John 19:14–15), who will ultimately lead them to their destruction in A.D. 70 by the Roman army (cf. John 11:47–50). Over one million Jews were slaughtered in that assault, and almost half a million in subsequent Roman attacks in Palestine.

ZECHARIAH—NOTE ON **11:7–14** Here is the record of Zechariah playing a dramatic role to act out the rejection of Christ that will lead to the judgment of Israel outlined in vv. 1–3.

ZECHARIAH—NOTE ON **11:7** **I tended the sheep.** The prophet did feed the truth of God to his people as a picture of what Messiah would do when he came. **the flock doomed to be slaughtered.** Only the poor responded when Jesus came to feed the flock (cf. Matt. 11:5; 1 Cor. 1:26). They were the lowly who would not follow the pride of the priest, scribes, and Pharisees, but believed on Jesus. **Favor . . . Union.** The prophet's symbolic act called for him to take "two staffs." Eastern shepherds often carried two sticks, a rod to ward off wild beasts and a staff to guide and retrieve wayward sheep (cf. Ps. 23:4). The staff speaks of Christ the good shepherd who expressed the love and grace of God by tenderly leading and protecting his people (Mark 6:34), while the rod speaks of his unifying ministry, binding together the scattered house of Israel into one fold (cf. Zech. 11:14; Matt. 15:24).

ZECHARIAH—NOTE ON **11:8** **destroyed the three shepherds.** Though difficult to identify, one of the oldest interpretations is that this refers to the priests, elders, and scribes of Israel (see Introduction: Interpretive Challenges). Jesus bestowed grace and unity upon the populace, but confronted the hypocrisy of these religious leaders, and because they rejected him all three offices were obliterated in a short time. God ended the traditional offices of the mediators and in their place brought a new priesthood of believers (cf. 1 Pet. 2:5, 9; Rev. 1:6; 5:10; 20:6). **I became impatient with them.** Lit., it means "My soul was short with them," referring to the limits of God's patience toward the unrepentant.

ZECHARIAH—NOTE ON **11:9** **flesh of one another.** *See note on 7:13*. In this drama, Zechariah played the unnatural role of a shepherd who abandons his sheep and stops teaching and protecting them. Those who refused to believe were to be given over to pursue their own desires and left exposed to deadly enemies. In the Roman siege of A.D. 70, some of the starving inhabitants did resort to cannibalism (cf. Jer. 19:9).

ZECHARIAH—NOTE ON 11:10 **annulling the covenant.** Apparently this refers to God's promise to restrain the nations from decimating Israel if she would consistently obey (Deut. 28:1–14). God set aside his kind and gracious protection and his providential care for his people, allowing Rome to invade and destroy Israel (cf. Luke 19:41–44; 21:24).

ZECHARIAH—NOTE ON 11:11 The believing remnant of Christ's day knew God's word was being fulfilled. They knew judgment was coming, but avoided the long-term consequences by faith in Christ.

ZECHARIAH—NOTE ON 11:12 **thirty pieces of silver.** Zechariah carried on the drama by symbolically picturing Jesus asking those he came to shepherd what they felt he was worth to them. In a mocking response, the leaders offered 30 silver pieces, which was the amount of compensation paid for a slave gored by an ox (cf. Ex. 21:32). This is exactly what Judas Iscariot was paid to betray the great shepherd (Matt. 26:14–16). The Jews of Jesus' day who offered that amount were saying he was worth no more than a common slave.

ZECHARIAH—NOTE ON 11:13 The prophet received further instruction in acting out the drama that pictures the rejection of Christ, namely to throw the 30 pieces into the temple. This was fulfilled when Judas Iscariot, laden with guilt, went back and threw the blood money on the temple floor. The priests gathered the money and used it to buy a field from a potter (cf. Matt. 27:3–10). **lordly price.** This ultimate sarcasm from God greeted the ultimate insult from humanity.

ZECHARIAH—NOTE ON 11:14 The breaking of the first staff (v. 10) preceded the Jews' rejection of the Shepherd, while the breaking of this rod once symbolizing the nation's unity (v. 7) followed his rejection, being fulfilled in the Roman breakup of the Jewish commonwealth. Josephus recorded that in the Roman conquering, the internal dissension among the people in their conflicting parties set Jew against Jew so that they struck each other as cruelly as the Romans struck them.

ZECHARIAH—NOTE ON 11:15–16 With the removal of the true Shepherd, the drama called for the prophet to play a foolish shepherd, who depicted the Antichrist of Daniel's seventieth week (cf. 2 Thess. 2:3; John 5:43; Dan.

9:27). Zechariah's prophecy jumped from the first century A.D. to the last days before the second coming, omitting the present mystery of the church age (*see notes on Zech. 9:9–10; 9:10–15*). This foolish (wicked) shepherd had a broken staff or club that he used to beat stubborn sheep into submission, something clearly inappropriate for a shepherd who thoughtfully and tenderly cared for his sheep. God permitted this wicked shepherd to arise, to destroy the sheep. Because they did not choose the good shepherd, Israel will receive a foolish one who will do absolutely the opposite of what is expected of shepherds, he will destroy the sheep (11:16). This is exactly what Antichrist does (cf. Dan. 9:27; Matt. 24:15–22).

ZECHARIAH—NOTE ON **11:17** **his arm . . . right eye.** Zechariah condemned the worthless shepherd, noting that his strength ("arm") and his intelligence ("eye") would be taken away from him (cf. Dan. 7:9–14, 24–27; 8:23–25; 2 Thess. 2:8; Rev. 19:20; 20:10).

ZECHARIAH—NOTE ON **12:1–14:21** The second and final burden of Zechariah presents the familiar theme of Israel's ultimate deliverance and salvation. In contrast to initial judgment, he now encourages God's covenant people with a description of her restoration and blessing in the millennial kingdom, as true to his character and Zechariah's name, "the Lord remembers."

ZECHARIAH—NOTE ON **12:1** **burden . . . concerning Israel.** *See note on 9:1*. The prophecy described a future siege against the nation, indicating that there would be significant devastation before there was repentance and conversion in Israel (cf. 14:1–2). **stretched . . . founded . . . formed.** The God who performed the work of creation will ultimately do the work of consummation.

ZECHARIAH—NOTE ON **12:2** **cup of staggering.** Jerusalem is pictured as a large basin from which the nations will figuratively drink with eagerness, only to find themselves becoming intoxicated, disoriented, and thus easy prey for divine judgment at the end of Daniel's seventieth week in the battle of Armageddon when nations gather to attack Jerusalem (cf. Ezek. 38:1–6, 14–16; Dan. 11:40–44; Rev. 9:13–16; 14:20; 16:12–16).

ZECHARIAH—NOTE ON 12:3 **surely hurt themselves.** Like lifting a heavy weight, Jerusalem will "surely hurt" any people that try to gain victory over it. This is due to divine intervention (cf. vv. 4–5).

ZECHARIAH—NOTE ON 12:4 Horses, ancient symbols of strength, emphasize God's superior power over Israel's enemies. Confusion, madness, and blindness are noted as curses on Israel in Deut. 28:28; here they are promised to Israel's enemies.

ZECHARIAH—NOTE ON 12:5 Knowing that God had chosen Jerusalem as the city of his special affection will give confidence to the "clans" (leaders) all over the land (cf. Ps. 46:5). This verse has overtones indicating the saving faith of the Jews in that day, since they are claiming to have trust in God.

ZECHARIAH—NOTE ON 12:6 Two similes describe the operation of God's power: a "blazing pot" used to carry hot coals to start a wood fire and a "torch" used to light dry grain. Thus will the power of God devour the armies that attack Israel in the latter days.

ZECHARIAH—NOTE ON 12:7 **Judah first.** God will first deliver the defenseless country people before the well-fortified capital, demonstrating that the battle was not won by military might or strategy.

ZECHARIAH—NOTE ON 12:8 The Lord will make the feeble like David, the greatest soldier in Israel's history (cf. 1 Sam. 18:7). The "house of David," like the "angel of the Lord," most likely refers to the Messiah himself, who will be the strength of his people.

ZECHARIAH—NOTE ON 12:9 *See note on 12:2* for important cross references.

ZECHARIAH—NOTE ON 12:10 **I will pour.** God, in his own perfect time and by his own power, will sovereignly act to save Israel. This was prophesied by other prophets (cf. Ezek. 39:29; Joel 2:28–32), and by the apostle Paul (cf. Rom. 11:25–27). **spirit of grace and pleas for mercy.** The Holy Spirit is so identified because he brings saving grace and because that grace produces sorrow that will result in repentant prayer to God for forgiveness (cf. Matt. 5:4; Heb. 10:29). **look on me, on him whom they have pierced.** Israel's repentance will come because they look to Jesus, the One whom they rejected and crucified (cf. Isa. 53:5; John 19:37), in faith at the second advent (Rom. 11:25–27). When God says they pierced "me," he is certainly affirming the incarnation of deity—Jesus was God. *See note on John 10:30*.

ZECHARIAH—NOTE ON **12:11** **Hadad-rimmon . . . Megiddo.** The bitter mourning of that day is likened to the death of righteous king Josiah at Hadad-rimmon in the Megiddo plain (cf. 2 Chron. 35:20–24), located northwest of Jerusalem (cf. James 4:8–9).

ZECHARIAH—NOTE ON **12:12–14** The royal (David and his son Nathan) and priestly (Levi and his grandson Shimei) lines, who in the past had set an evil example, were foremost in their contrition and mourning (cf. Num. 3:17–21; 2 Sam. 5:14). It is possible that Isa. 53:1–9 comprises the content of their confession. This mourning and deep penitence is not some corporate emotion, but each person individually is brought to sorrow and faith in the Lord Jesus Christ. *See note on Rev. 11:13*.

ZECHARIAH—NOTE ON **13:1** **house of David . . . inhabitants of Jerusalem.** The totality of cleansing is noted by its effect on both royalty and commoners. **a fountain . . . sin and uncleanness.** A symbolic reference to the means of cleansing and purification through the atoning death of the pierced One (cf. 1 John 1:7). This has direct reference to the New Covenant of Jer. 31:31–34; Ezek. 36:25–32; Rom. 11:26–29. So the storm that broke upon Israel for the crime of Calvary and has raged with unmitigated fury for long, tragic centuries, will suddenly end, and salvation will turn sin into righteousness in the gladness and glory of the kingdom of Messiah Jesus.

ZECHARIAH—NOTE ON **13:2–6** When Christ returns and cleanses Israel from her defilement, he is also going to cleanse the nation from the deception of false prophets and their demonic religion.

ZECHARIAH—NOTE ON **13:2** **spirit of uncleanness.** The agents of idolatry are false prophets, but the spiritual power behind it is demonic. The wicked spirits who energize false prophets are unclean because they hate God and holiness and drive their victims into moral impurities and false religion (cf. Deut. 32:17; 1 Kings 22:19–23; Ps. 106:34–39; 1 Cor. 10:20).

ZECHARIAH—NOTE ON 13:3 Because of the salvation of God that has cleansed God's people and made them love him and his truth, hatred of false prophecy will overrule normal human feelings, causing even a father and mother to put their own apostate child to death (cf. Deut. 13:6–9, 12–15; 18:18–22). This is a stern reminder of how God feels about and will eventually treat those preachers who misrepresent the truth.

ZECHARIAH—NOTE ON 13:4–5 a hairy cloak. Because of these stern measures, false prophets will cease wearing the traditional clothing of a prophet (cf. 2 Kings 1:8; Matt. 3:4). They will adopt a clandestine approach to propagating their demon-inspired lies (cf. Jer. 22:22; Mic. 3:7), and lie if they are asked whether they are prophets, claiming to be farmers.

ZECHARIAH—NOTE ON 13:6 wounds on your back. The phrase cannot refer to Messiah, but is a continuation of the false prophet's behavior in vv. 4–5. When the false prophet denies any association with pagan practices, others will challenge him to explain the suspicious wounds on his body. False prophets would cut themselves to arouse prophetic ecstasy in idolatrous rites (cf. Lev. 19:28; Deut. 14:1; 1 Kings 18:28; Jer. 16:6; 48:37), but they will claim the scars represent some attack they suffered from friends. See Introduction: Interpretive Challenges.

ZECHARIAH—NOTE ON 13:7–9 Zechariah turned from the false prophets wounded in "friends'" houses to the true prophet wounded in the house of his friends, Israel. He compressed events of both the first (13:7) and second (13:8–9) advents into this brief section. It spoke of Christ's crucifixion (v. 7) and the Jewish remnant at his second coming (vv. 8–9).

ZECHARIAH—NOTE ON 13:7 my shepherd . . . man who stands next to me. God spoke of the true Shepherd, that mighty man who is his intimate associate, thus he identified Christ as his co-equal, affirming the deity of Christ (cf. John 1:1; 10:30; 14:9). **Strike the shepherd.** In Zech. 11:17, it was the worthless shepherd who was to be struck; now it is the good shepherd (cf. 12:10) whose death was designed by God from before the foundation of the world (cf. Isa. 53:10; Acts 2:23; 1 Pet. 1:18–20). **sheep . . . scattered.** *See notes on Matt. 26:31; Mark 14:27*, where Jesus applies this prophecy to the disciples who defected from him after his arrest (Matt. 26:56; Mark 14:50), including Peter's denial (Matt. 26:33–35, 69–75). **the**

little ones. The same as the "flock doomed to be slaughtered" (Zech. 11:7). The reference is to the remnant of believers, among the Jews, who were faithful to the Messiah after his crucifixion. Turning God's hand "against" them could mean they would suffer persecution, which they did (cf. John 15:18, 20; 16:2; James 1:1), or it could be translated "upon" and refer to God's protection of the faithful.

ZECHARIAH—NOTE ON 13:8 **two thirds.** Only a portion of the people of Israel will remain faithful to Christ and be alive in the end. The spiritual survivors will be the remnant who look upon Christ in repentance at his return (cf. 12:10–13:1), which will include those who make up the 144,000 (cf. Rev. 7:4). These will be the sheep of the sheep-goat judgment after Christ's return who enter the kingdom alive (cf. Isa. 35:10; Jer. 30:11; Matt. 25:31–46).

ZECHARIAH—NOTE ON 13:9 **they will say.** From the midst of their fiery refinement, the elect remnant of Israel will see Jesus Christ, their Messiah, and call on him as their Savior and Lord. Israel will thus be saved and restored to covenant relationship with the Lord.

ZECHARIAH—NOTE ON 14:1–21 Chapter 14 is an amplification of 13:8–9. Prior to Israel's national conversion (cf. 12:10–13:1), the Jews will make a pact with a false messiah (cf. Dan. 9:27), known as the foolish shepherd (cf. Zech. 11:15–17) or Antichrist. In the middle of that seven-year covenant, Antichrist will break his treaty with Israel and require the worship of him alone (Dan. 9:24–27; Matt. 24:15; 2 Thess. 2:3, 4). When Israel refuses, the armies of the world will gather to do battle, climaxing in a great siege of Jerusalem and the battle of Armageddon (Rev. 19). Following the Lord's victory at that battle (cf. Rev. 19:11–16), will come the full restoration of Israel as anticipated in Hos. 14:4–7; Joel 3:18–21; Amos 9:13–15; Mic. 4:1–3; Zeph. 3:14–20.

ZECHARIAH—NOTE ON 14:1 **a day is coming for the Lord.** The "day of the Lord" is a technical term for God's wrath unleashed against sinners. Here, Zechariah is looking at the day of the Lord when his wrath is unleashed against the whole world of sinners, which results in the establishment of the Lord's millennial reign on earth. *See note on Isa. 2:12* and Introduction to Joel: Historical and Theological Themes. **spoil . . . divided in your midst.**

Jerusalem will be so overcome by the enemy that the spoil will be leisurely divided in the midst of the city, illustrating how completely Jerusalem will be overthrown. This atrocity then triggers the wrath of God against the world in the day of the Lord.

ZECHARIAH—NOTE ON **14:2** **I will gather all the nations.** God himself will gather the nations, using them to purge, refine, and judge (cf. Rev. 16:13–14, 16). Their presence results in an unprecedented time of national calamity. This is the climax of "the time of distress for Jacob" (Jer. 30:5–7).

ZECHARIAH—NOTE ON **14:3–4** **his feet shall stand on the Mount of Olives.** To prevent the eradication of his remnant, the Lord will personally intervene to fight against the gathered nations. Just as he fought for his people in the past, so he will do in the future as the ultimate Warrior-King. Jesus will literally return to the Mount of Olives, located east of the Kidron Valley, just as the angels announced at his ascension (cf. Acts 1:11). When he does, there will be a tremendous topographical upheaval (perhaps an earthquake), a phenomenon not uncommon when God announces his coming in judgment (cf. Mic. 1:2–4; Nah. 1:5; Rev. 16:18–21). The reaction of people is given in Rev. 6:15–17.

ZECHARIAH—NOTE ON **14:4** **the Mount of Olives shall be split in two.** A valley running east and west will be created as the mountain is pulled northward and southward (cf. Mic. 1:2–4; Nah. 1:5; Rev. 16:18–19).

ZECHARIAH—NOTE ON **14:5** **Azal.** It is best understood as a place east of Jerusalem, marking the eastern end of the newly created valley. Though exact identification is unknown, it is possibly the Valley of Jehoshaphat or Valley of Decision (cf. Joel 3:12–14), which will be for judgment of the nations and for the escape of the half who were not captured (Zech. 14:2). **all the holy ones with him.** This term could refer to angels, Jewish believers, or Gentile Christians together (cf. Rev. 19:14).

ZECHARIAH—NOTE ON **14:6–7** As these Jews are fleeing through this newly created valley, the lights in the world will go out (cf. Isa. 13:9–10; 24:23; Joel 2:10; 3:14–16; Matt. 24:29–30; Rev. 6:12–14) and be replaced by the light of Christ's glory (cf. Isa. 60:19–20). Only the Lord knows the fullness of the plan for that day—when the lights go out and are lit again in the millennial kingdom (cf. Isa. 30:26; Mal. 4:2).

ZECHARIAH—NOTE ON 14:8 The highest elevation of the temple mount in Jerusalem is more than 300 feet lower than the Mount of Olives, but the topographical alterations described in vv. 4, 10 will allow the spring to flow toward the Dead Sea (east) and the Mediterranean Sea (west) (*see notes on Ezek. 47:1–12*). It will not dry up in summer, as most Palestinian streams do, but will flow all year, making the desert "blossom like the crocus" (Isa. 35:1).

ZECHARIAH—NOTE ON 14:9 Lord will be one and his name one. Cf. Rev. 11:15. There will be only one religion in the entire world during the millennial reign of Christ. Ruling with a rod of iron (cf. Rev. 19:15), Christ will have done away with all false religions spawned by Satan. This will be the ultimate fulfillment of the Abrahamic Covenant providing a Jewish people, the nation of Israel, and the land given to Abraham; the Davidic Covenant, which promised a king from the tribe of Judah and the line of David; and the New Covenant, which held out the hope of spiritual redemption for Jew and Gentile. All of this will be fulfilled in and by the Lord Jesus Christ.

ZECHARIAH—NOTE ON 14:10 whole land . . . into a plain. The term "plain" pictures the Jordan Valley, extending from Mount Hermon (elevation 9,100 feet) to the Gulf of Aqabah. Here the entire land, from Geba 6 miles to the north to Rimmon in the south, would be leveled to become like the well-watered and fertile lowlands of the Jordan Valley (cf. Gen. 13:10), causing Jerusalem to be exalted above like a solitaire diamond on a ring. Jerusalem, having been rebuilt according to these dimensions, will be exalted in both place and purpose, the prominent royal city containing the temple of God and the throne of Jesus Christ (cf. Ezek. 40–48). The locations of these landmarks would be the equivalent of meaning "all Jerusalem, east to west and north to south."

ZECHARIAH—NOTE ON 14:11 dwell in security. Jerusalem, the city of peace, has been fought over more frequently than any other city on earth, and prayed for over the millennia (Ps. 122:6–9). As promised by God (2 Sam.

7:10–17; Ps. 2:6; Ezek. 37:24–28; Joel 3:16–17), she will know permanent righteousness and with it peace, rest, and safety.

ZECHARIAH—NOTE ON 14:12–15 The prophet, one final time, cycles back over the judgment that precedes the kingdom. God will strike the heathen forces gathered against Israel (vv. 1–3) with a supernatural plague similar to his judgment of the Assyrian army (Isa. 37:36), causing a panic so great that they begin to attack one another (cf. Judg. 7:22; 1 Sam. 14:15–20; 2 Chron. 20:23), aiding in the escape of the half (cf. Zech. 14:2, 5). God will enable his people to fight (cf. Isa. 11:13–14). Then he will send a widespread plague that even extends to their animals, preventing their use for military endeavors or escape. This depicts the thwarting of their efforts as God ultimately destroys them by the Messiah (Rev. 19:11–16).

ZECHARIAH—NOTE ON 14:16–19 This very important passage reveals that some Gentiles will go into the millennial kingdom alive along with the redeemed Jews. A converted remnant from those heathen nations will make annual pilgrimages to Jerusalem to worship the Lord and to celebrate the Feast of Booths, or Tabernacles, during the millennium. Commemorating the time when God "tabernacled" with Israel in the wilderness, the feast represented the last of the three major pilgrimage festivals (Lev. 23:34–36), marked the final harvest of the year's crops, and provided a time of rejoicing. In the millennium, it will celebrate Messiah's presence again dwelling among his people and the joyful restoration of Israel, including the ingathering of the nations. Those who refuse to go will experience drought and plague. Tragically, as the thousand years go on, there will be many people from all over the world who will reject Christ as Savior and King, joining in a final war against him, only to be destroyed and cast into hell forever (cf. Rev. 20:7–15).

ZECHARIAH—NOTE ON 14:16 Feast of Booths. The historical background can be found in Lev. 23:33–36; Num. 29:12–38; Deut. 16:13–17. In addition to the Feast of Booths, or Tabernacles, two other feasts will be celebrated in the millennium, i.e., 1) Feast of the New Year (Ezek. 45:18–20) and 2) Passover (Ezek. 45:21–25). These feasts are no more efficacious than were the feasts of the Mosaic era or the Lord's Supper in the church age. They all provided a symbolic anticipation or remembrance of Christ’s unique and once-for-all sacrifice at Calvary.

ZECHARIAH—NOTE ON 14:17 no rain. Drought is a dreaded punishment (cf. 1 Kings 17:1–7; 2 Chron. 7:13–14; James 5:17–18) since it deprives the people of life-sustaining water.

ZECHARIAH—NOTE ON 14:20–21 Just as the high priest, whose turban was engraved with the phrase “Holy to the Lord,” was set apart for the service of the Lord (cf. Zech. 3:5; also Ex. 28:36; 39:30), so even mundane and ordinary things like the bells that decorate horses and common pots and pans will be as holy as the high priest and the altar bowls used in sacrifices. There will be no need for distinctions between holy and secular. Everything will be set apart to the service of the Lord in the Messiah’s glorious kingdom.

ZECHARIAH—NOTE ON 14:21 trader. Or Canaanite (see esv footnote). This identification is used as a figure for the morally and spiritually unclean persons who will be excluded from entering the millennial temple. Before Israel conquered the Promised Land, the vile Canaanites inhabited it; thus the term became proverbial in Israel for a morally degenerate, ceremonially unclean person.

Malachi

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Introduction to Malachi

Title

The title is derived from the prophecy’s author, Malachi. With this last work in the Minor Prophets, God closes the OT canon historically and prophetically.

Author and Date

Some have suggested that the book was written anonymously, noting that the name, meaning “my messenger” or “the Lord’s messenger,” could be a title rather than a proper name. It is pointed out that the name occurs nowhere else in the OT, nor is any background material provided about the author. However, since all other prophetic books have historically identified their author in the introductory heading, this suggests that Malachi was indeed the name of the last OT writing prophet in Israel. Jewish tradition identifies him as a member of the Great Synagogue that collected and preserved the Scriptures.

Looking solely at internal evidence, the date of the prophecy points to the late fifth century B.C., most likely during Nehemiah’s return to Persia c. 433–424 B.C. (cf. Neh. 5:14; 13:6). Sacrifices were being made at the second temple (1:7–10; 3:8), which was finished in 516 B.C. (cf. Ezra 6:13–15). Many years had passed since then as the priests had increasingly become complacent and corrupt (Mal. 1:6–2:9). Malachi’s reference to “governor” (1:8) speaks of the time of Persian dominance in Judah when Nehemiah was revisiting Persia (Neh. 13:6), while his emphasis on the law (4:4) coincides with a similar focus by Ezra and Nehemiah (cf. Ezra 7:14, 25–26; Neh. 8:18). They shared other concerns as well, such as marriages to foreign wives (Mal. 2:11–15; cf. Ezra 9–10; Neh. 13:23–27), withholding of tithes (Mal. 3:8–10; cf. Neh. 13:10–14), and social injustice (Mal. 3:5; cf. Neh. 5:1–13). Nehemiah came to Jerusalem in 445 B.C. to rebuild the wall, and returned to Persia in 433 B.C. He later returned to Israel (c. 424 B.C.) to deal with the sins Malachi described (Neh. 13:6). So it is likely that Malachi was written during the period of Nehemiah’s absence, almost a century after Haggai and Zechariah began to prophesy. Similar to Rev. 2–3, in which Christ writes what he thinks about the conditions of the churches, here God writes through Malachi to impress upon Israel his thoughts about the nation.

Background and Setting

Only 50,000 exiles had returned to Judah from Babylon (538–536 B.C.). The temple had been rebuilt under the leadership of Zerubbabel (516 B.C.) and the sacrificial system renewed. Ezra had returned in 458 B.C., followed by Nehemiah in 445 B.C. After being back in the land of Palestine for only a century, the ritual of the Jews' religious routine led to hard-heartedness toward God's great love for them and to widespread departure from his law by both people and priest. Malachi rebuked and condemned these abuses, forcefully indicting the people and calling them to repentance. When Nehemiah returned from Persia the second time (c. 424 B.C.), he vigorously rebuked them for these abuses in the temple and priesthood, for the violation of the Sabbath rest, and for the unlawful divorce of their Jewish wives so they could marry Gentile women (cf. Neh. 13).

As over two millennia of OT history since Abraham concluded, none of the glorious promises of the Abrahamic, Davidic, and New Covenants had been fulfilled in their ultimate sense. Although there had been a few high points in Israel's history, e.g., Joshua, David, and Josiah, the Jews had seemingly lost all opportunity to receive God's favor since less than 100 years after returning from captivity, they had already sunk to a depth of sin that exceeded the former iniquities that brought on the Assyrian and Babylonian deportations. Beyond this, the long anticipated Messiah had not arrived and did not seem to be in sight.

So, Malachi wrote the capstone prophecy of the OT in which he delivered God's message of judgment on Israel for their continuing sin and God's promise that one day in the future, when the Jews would repent, Messiah would be revealed and God's covenant promises would be fulfilled. There were over 400 years of divine silence, with only Malachi's words ringing condemnation in their ears, before another prophet arrived with a message from God. That was John the Baptist preaching, "Repent, for the kingdom of heaven is at hand" (Matt. 3:2). Messiah had come.

Historical and Theological Themes

The Lord repeatedly referred to his covenant with Israel (cf. 2:4–5, 8, 10, 14; 3:1), reminding them, from his opening words, of their unfaithfulness to his love/marriage relationship with them (cf. 1:2–5). God's love for his people pervades the book. Apparently the promises by the former prophets of the coming Messiah who would bring final deliverance and age-long blessings, and the encouragement from the recent promises (c. 500 B.C.) of Haggai and Zechariah, had only made the people and their leaders more resolute in their complacency. They thought that this love relationship could be maintained by formal ritual alone, no matter how they lived. In a penetrating rebuke of both priests (1:6–2:9) and people (2:10–16), the prophet reminds them that the Lord's coming, which they were seeking (3:1), would be in judgment to refine, purify, and purge (3:2–3). The Lord not only wanted outward compliance with the law, but an inward acceptance as well (cf. Matt. 23:23). The prophet assaults the corruption, wickedness, and false security by directing his judgments at their hypocrisy, infidelity, compromise, divorce, false worship, and arrogance.

Malachi set forth his prophecy in the form of a dispute, employing the question-and-answer method. The Lord's accusations against his people were frequently met by cynical questions from the people (1:2, 6–7; 2:17; 3:7–8, 13). At other times, the prophet presented himself as God's advocate in a lawsuit, posing rhetorical questions to the people based on their defiant criticisms (1:6, 8–9; 2:10, 15; 3:2).

Malachi indicted the priests and the people on at least six counts of willful sin: 1) repudiating God's love (1:2–5); 2) refusing God his due honor (1:6–2:9); 3) rejecting God's faithfulness (2:10–16); 4) redefining God's righteousness (2:17–3:6); 5) robbing God's riches (3:7–12); and 6) reviling God's grace (3:13–15). There are three interludes in which Malachi rendered God's judgment: 1) to the priests (2:1–9); 2) to the nation (3:1–6); and 3) to the remnant (3:16–4:6).

Interpretive Challenges

The meaning of Elijah being sent “before the great and awesome day of the Lord comes” (4:5) has been debated. Was this fulfilled in John the Baptist or is it yet future? Will Elijah be reincarnated? It seems best to view Malachi’s prophecy as a reference to John the Baptist and not to a literally-returned Elijah. Not only did the angel announce that John the Baptist would go “before him in the spirit and power of Elijah” (Luke 1:17), but John the Baptist himself said he was not Elijah (John 1:21). Thus John was like Elijah, internally in “spirit and power” and externally in rugged independence and nonconformity. If the Jews would receive the Messiah, then he would be the Elijah spoken of (cf. Matt. 11:14; 17:9–13); if they refused the King, then another Elijah-like prophet would be sent in the future, perhaps as one of the two witnesses (cf. Rev. 11:1–19).

- I. The Denunciation of Israel’s Sins (1:1–2:16)
  - A. Reminder of God’s Love for Israel (1:1–5)
  - B. Rebuke of the Priests (1:6–2:9)
    - 1. Contempt for God’s altar (1:6–14)
    - 2. Contempt for God’s glory (2:1–3)
    - 3. Contempt for God’s law (2:4–9)
  - C. Rebuke of the People (2:10–16)
- II. The Declaration of Israel’s Judgment and Blessing (2:17–4:6)
  - A. Coming of a Messenger (2:17–3:5)
  - B. Challenge to Repent (3:6–12)
  - C. Criticism by Israel Against the Lord (3:13–15)
  - D. Consolation to the Faithful Remnant (3:16–4:6)

Malachi

MALACHI **1** ‡†The oracle of the word of the LORD to Israel by Malachi. [1]

The LORD's Love for Israel

[2]†“I have loved you,” says the LORD. But you say, “How have you loved us?” “Is not Esau Jacob's brother?” declares the LORD. “Yet I have loved Jacob [3]†but Esau I have hated. I have laid waste his hill country and left his heritage to jackals of the desert.” [4]‡If Edom says, “We are shattered but we will rebuild the ruins,” the LORD of hosts says, “They may build, but I will tear down, and they will be called ‘the wicked country,’ and ‘the people with whom the LORD is angry forever.’” [5]Your own eyes shall see this, and you shall say, “Great is the LORD beyond the border of Israel!”

The Priests' Polluted Offerings

[6]‡†“A son honors his father, and a servant his master. If then I am a father, where is my honor? And if I am a master, where is my fear? says the LORD of hosts to you, O priests, who despise my name. But you say, ‘How have we despised your name?’ [7]†By offering polluted food upon my altar. But you say, ‘How have we polluted you?’ By saying that the LORD's table may be despised. [8]†When you offer blind animals in sacrifice, is that not evil? And when you offer those that are lame or sick, is that not evil? Present that to your governor; will he accept you or show you favor? says the LORD of hosts. [9]†And now entreat the favor of God, that he may be gracious to us. With such a gift from your hand, will he show favor to any of you? says the LORD of hosts. [10]†Oh that there were one among you who would shut the doors, that you might not kindle fire on my altar in vain! I have no pleasure in you, says the LORD of hosts, and I will not accept an offering from your hand. [11]†For from the rising of the sun to its setting my name will be [2] great among the nations, and in every place incense will be offered to my name, and a pure offering. For my name will be great among the nations, says the LORD of hosts. [12]‡But you profane it when you say that the Lord's

table is polluted, and its fruit, that is, its food may be despised. [13]But you say, 'What a weariness this is,' and you snort at it, says the LORD of hosts. You bring what has been taken by violence or is lame or sick, and this you bring as your offering! Shall I accept that from your hand? says the LORD. [14]†Cursed be the cheat who has a male in his flock, and vows it, and yet sacrifices to the Lord what is blemished. For I am a great King, says the LORD of hosts, and my name will be feared among the nations.

The LORD Rebukes the Priests

MALACHI **2** “And now, O priests, this command is for you. [2]†If you will not listen, if you will not take it to heart to give honor to my name, says the Lord of hosts, then I will send the curse upon you and I will curse your blessings. Indeed, I have already cursed them, because you do not lay it to heart. [3]†Behold, I will rebuke your offspring, [1] and spread dung on your faces, the dung of your offerings, and you shall be taken away with it. [2] [4]‡†So shall you know that I have sent this command to you, that my covenant with Levi may stand, says the Lord of hosts. [5]My covenant with him was one of life and peace, and I gave them to him. It was a covenant of fear, and he feared me. He stood in awe of my name. [6]†True instruction [3] was in his mouth, and no wrong was found on his lips. He walked with me in peace and uprightness, and he turned many from iniquity. [7]†For the lips of a priest should guard knowledge, and people [4] should seek instruction from his mouth, for he is the messenger of the Lord of hosts. [8]‡But you have turned aside from the way. You have caused many to stumble by your instruction. You have corrupted the covenant of Levi, says the Lord of hosts, [9]and so I make you despised and abased before all the people, inasmuch as you do not keep my ways but show partiality in your instruction.”

Judah Profaned the Covenant

[10]‡‡†Have we not all one Father? Has not one God created us? Why then are we faithless to one another, profaning the covenant of our fathers? [11]†Judah has been faithless, and abomination has been committed in Israel and in Jerusalem. For Judah has profaned the sanctuary of the Lord, which he loves, and has married the daughter of a foreign god. [12]†May the Lord cut off from the tents of Jacob any descendant [5] of the man who does this, who brings an offering to the Lord of hosts!

[13]†And this second thing you do. You cover the Lord's altar with tears, with weeping and groaning because he no longer regards the offering or accepts it with favor from your hand. [14]†But you say, “Why does he not?” Because

the LORD was witness between you and the wife of your youth, to whom you have been faithless, though she is your companion and your wife by covenant. [15]†Did he not make them one, with a portion of the Spirit in their union? [6] And what was the one God [7] seeking? [8] Godly offspring. So guard yourselves [9] in your spirit, and let none of you be faithless to the wife of your youth. [16]†"For the man who does not love his wife but divorces her, [10] says the LORD, the God of Israel, covers [11] his garment with violence, says the LORD of hosts. So guard yourselves in your spirit, and do not be faithless."

The Messenger of the LORD

[17]‡†You have wearied the LORD with your words. But you say, "How have we wearied him?" By saying, "Everyone who does evil is good in the sight of the LORD, and he delights in them." Or by asking, "Where is the God of justice?"

MALACHI **3** †“Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts. [2]†But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap. [3]†He will sit as a refiner and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, and they will bring offerings in righteousness to the LORD. [1] [4]†Then the offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old and as in former years.

[5]†“Then I will draw near to you for judgment. I will be a swift witness against the sorcerers, against the adulterers, against those who swear falsely, against those who oppress the hired worker in his wages, the widow and the fatherless, against those who thrust aside the sojourner, and do not fear me, says the LORD of hosts.

Robbing God

[6]††“For I the LORD do not change; therefore you, O children of Jacob, are not consumed. [7]From the days of your fathers you have turned aside from my statutes and have not kept them. Return to me, and I will return to you, says the LORD of hosts. But you say, ‘How shall we return?’ [8]††Will man rob God? Yet you are robbing me. But you say, ‘How have we robbed you?’ In your tithes and contributions. [9]You are cursed with a curse, for you are robbing me, the whole nation of you. [10]††Bring the full tithe into the storehouse, that there may be food in my house. And thereby put me to the test, says the LORD of hosts, if I will not open the windows of heaven for you and pour down for you a blessing until there is no more need. [11]I will rebuke the devourer [2] for you, so that it will not destroy the fruits of your soil, and your vine in the field shall not fail to bear, says the LORD of hosts. [12]Then all nations will call you blessed, for you will be a land of delight, says the LORD of hosts.

[13]†“Your words have been hard against me, says the LORD. But you say, ‘How have we spoken against you?’ [14]†You have said, ‘It is vain to serve

God. What is the profit of our keeping his charge or of walking as in mourning before the LORD of hosts? [15]†And now we call the arrogant blessed. Evildoers not only prosper but they put God to the test and they escape.’”

The Book of Remembrance

[16]‡†Then those who feared the LORD spoke with one another. The LORD paid attention and heard them, and a book of remembrance was written before him of those who feared the LORD and esteemed his name. [17]†“They shall be mine, says the LORD of hosts, in the day when I make up my treasured possession, and I will spare them as a man spares his son who serves him. [18]†Then once more you shall see the distinction between the righteous and the wicked, between one who serves God and one who does not serve him.

The Great Day of the LORD

MALACHI **4** † [1] “For behold, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble. The day that is coming shall set them ablaze, says the Lord of hosts, so that it will leave them neither root nor branch. [2]†But for you who fear my name, the sun of righteousness shall rise with healing in its wings. You shall go out leaping like calves from the stall. [3]†And you shall tread down the wicked, for they will be ashes under the soles of your feet, on the day when I act, says the Lord of hosts.

[4]†“Remember the law of my servant Moses, the statutes and rules [2] that I commanded him at Horeb for all Israel.

[5]†“Behold, I will send you Elijah the prophet before the great and awesome day of the Lord comes. [6]†And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction.” [3]

Footnotes

Footnotes for Malachi, Chapter 1

[1] 1:1 *Malachi* means *my messenger*

[2] 1:11 Or *is* (three times in verse 11; also verse 14)

Footnotes for Malachi, Chapter 2

[1] 2:3 Hebrew *seed*

[2] 2:3 Or *to it*

[3] 2:6 Or *law*; also verses 7, 8, 9

[4] 2:7 Hebrew *they*

[5] 2:12 Hebrew *any who wakes and answers*

[6] 2:15 Hebrew *in it*

[7] 2:15 Hebrew *the one*

[8] 2:15 Or *And not one has done this who has a portion of the Spirit. And what was that one seeking?*

[9] 2:15 Or *So take care*; also verse 16

[10] 2:16 Hebrew *who hates and divorces*

[11] 2:16 Probable meaning (compare Septuagint and Deuteronomy 24:1-4); or *“The LORD, the God of Israel, says that he hates divorce, and him who covers*

Footnotes for Malachi, Chapter 3

[1] 3:3 Or *and they will belong to the* L*ORD*, *bringers of an offering in righteousness*

[2] 3:11 Probably a name for some crop-destroying pest or pests

Footnotes for Malachi, Chapter 4

[1] 4:1 Ch 4:1-6 is ch 3:19-24 in the Hebrew

[2] 4:4 Or *and just decrees*

[3] 4:6 The Hebrew term rendered *decree of utter destruction* refers to things devoted (or set apart) to the Lord (or by the Lord) for destruction

Study Notes

MALACHI—NOTE ON 1:1–2:16 In the first of two major sections (cf. 2:17–4:6), Malachi delivered God’s message that denounced sin among the people of Israel.

MALACHI—NOTE ON 1:1 **oracle.** This term refers to the sentence pronounced by the prophet. *See notes on Isa. 13:1; Nah. 1:1; Hab. 1:1; Zech. 9:1; 12:1*.

MALACHI—NOTE ON 1:2 **I have loved you.** The great privilege of Israel as God’s beloved people is forcefully presented by comparing the nation with Edom. In response to the affirmation of the Lord’s love for them, the people, looking only at what they had lost since the captivity and how feeble their nation was, incredulously expressed doubt about God’s love and insolently challenged it. Nevertheless, God reaffirmed his love to them, recalling his covenant choice of Jacob over Esau, father of the Edomites (cf. Gen. 25:23). In this closing book of the OT, God’s electing love toward Israel, sovereign, undeserved, and persistent (cf. Rom. 9:13), is boldly and explicitly reiterated by the Lord himself and illustrated by his choice of Jacob and his offspring. Unconditionally, and completely apart from any consideration of human merit, God elected Jacob and his descendants to become his heirs of promise (cf. Rom. 9:6–29). No one should conclude that God does not love his people because he afflicted them, but rather he loves them because he elected them.

MALACHI—NOTE ON 1:3 **Esau I have hated.** While Genesis mentions no divine hatred toward Esau, Obadiah’s prophecy over 1,000 years later (see Obadiah) indicated that the Lord’s hatred was against Esau’s idolatrous descendants. In the same way, the Lord’s love for Jacob refers to his descendants who were his sovereignly elected people through whom the world’s Redeemer would come. Nor does the love/hate language signify a comparative love in which he loved Jacob more and Esau less. Rather, the context here speaks of love as “choosing for intimate fellowship” and hate as “not choosing for intimate fellowship” in the realm of redemption. *See notes on Rom. 9:6–13*. **laid waste his hill country . . . heritage.** A reference to Edom’s (later called Idumea) destruction, first by Nebuchadnezzar and later by neighboring people, e.g., Egypt, Ammon, and Moab, as well as at the hands of the Nabateans. See Introduction to Obadiah: Background and Setting; Historical and Theological Themes.

MALACHI—NOTE ON 1:4–5 Though the Edomites would attempt to rebuild their ruins, God would negate their efforts. Israel, on the other hand, is restored; and though complete restoration has been delayed, it will come and the nation will bear witness to God's gracious rulership, both within as well as beyond her borders (cf. Gen. 12:3; Mal. 1:11).

MALACHI—NOTE ON 1:6–2:9 Affirming the unconditional love of the Lord (vv. 2–5) did not absolve guilt, thus Malachi delivered an opening indictment against the priests, the nation's spiritual leaders, pointing out how they were showing contempt for God's sacrifices (vv. 6–14), his glory (2:1–3), and his law (2:4–9).

MALACHI—NOTE ON 1:6 priests. He addressed the priests first because they should be leaders in righteous devotion to God, but were foremost in despising his name, though their question was tantamount to a denial of their wicked attitude toward God (cf. Luke 6:46).

MALACHI—NOTE ON 1:7 polluted food. That the reference here is to animal sacrifices is evident from v. 8. The priests were offering ceremonially unclean or blemished (cf. v. 13) sacrifices, strictly forbidden by the Lord (cf. Lev. 22:20–25; Deut. 15:21), and again hypocritically questioning such an indictment. They had only contempt for the Lord as indicated by the offerings brought to the Lord of "blind," "lame" and "sick" animals (Mal. 1:8). **the Lordtable.** This refers to the altar for sacrifices (cf. Ezek. 41:22).

MALACHI—NOTE ON 1:8 Present that to your governor. The priests had the audacity to offer God what their governor, as a form of taxation, would never have accepted from them. They were more fearful of the governor's rejection than of God's. This would have been during the time that Nehemiah was back in Persia (cf. Neh. 13:6), when he would have relinquished the office for some time.

MALACHI—NOTE ON 1:9 The invitation to repent is best taken as irony. How could they expect God to extend his grace when they were insulting him with unacceptable sacrifices?

MALACHI—NOTE ON 1:10 shut the doors. God, speaking in the first person, desired for someone to shut the temple doors, thereby preventing the useless, insincere presentation of sacrifices (cf. Isa. 1:11–15). It would be better to stop all sacrifices than to offer insincere offerings.

MALACHI—NOTE ON 1:11 from the rising of the sun to its setting. The phrase is a way of referring to the whole earth (cf. Ps. 50:1; 103:12; Isa. 45:6; 59:19; Zech. 8:7), as the subsequent phrase, “in every place,” indicates (cf. Mal. 1:5). Although no indication is given as to the time when such worship of God will fill the earth, this cannot be a reference to any historic Jewish worship outside the borders of Israel. Malachi’s zeal for Israel’s sacrifices, coupled with his negative attitude toward foreigners and their gods (vv. 2–5; 2:11), points to the millennial era, when they will worship in the rebuilt temple, and incense plus offerings will be present (cf. Ezek. 40–48). At that time, and not until then, the Lord will receive pure worship throughout the world and his name will be honored everywhere (cf. Isa. 2:2–4; 19:19–21; 24:14–16; 45:22–24; 66:18–21; Mic. 4:1–3; Zech. 8:20–23; 14:16–19).

MALACHI—NOTE ON 1:12–13 The reproof of vv. 7–8 is repeated. The exacting requirements of the sacrifices wearied the priests. They did not literally say the Lord’s table (the place of offerings) is contemptible, but they virtually said so by refusing to lead the people to reverence and to offer the Lord their best; thus their attitude and actions were profaning the altar and insulting to the Lord (cf. Isa. 43:22–24; Mic. 6:3), so he rejected their offerings.

MALACHI—NOTE ON 1:14 what is blemished. Instead of the unblemished male animal (cf. Lev. 22:19), which was considered more valuable and which he had vowed to voluntarily give, the offerer suddenly substituted a blemished female. The fact that it was voluntary makes it that much more incongruous (cf. Acts 5:1–5). **a great King.** If such presentations are unacceptable to their governor (Mal. 1:8), how much more to the King of the universe? Cf. Ps. 48:2 and Matt. 5:35.

MALACHI—NOTE ON 2:2 I will send the curse. Failing to render glory to God would result in a curse being sent upon them. This is a fundamental OT theme: blessing for obedience, cursing for disobedience (cf. 1:14; Deut. 27:15–26; 28:15–68). **your blessings.** These were not restricted to material blessings only (cf. Num. 18:21) but referred to all the benefits of God's gracious hand (cf. Mal. 1:5), including the blessings pronounced by the priests over the people (cf. Num. 6:23–27).

MALACHI—NOTE ON 2:3 dung. This very graphic language shows how God viewed unfaithful priests as worthy of the most unthinkable disgrace. As the internal waste of the sacrificial animal was normally carried outside the camp and burned (cf. Ex. 29:14; Lev. 4:11–12; 8:17; 16:27), so the priests would be discarded and suffer humiliation and loss of office. The Lord's purpose in such a warning was to shake them out of their complacency.

Old Testament Names for God

Old Testament Names for God	
1. Elohim, "God," i.e., His power and might	Gen. 1:1; Ps. 19:1
2. El-Elyon, "The God Most High"	Gen. 14:17–20; Isa. 14:13–14
3. El-Olam, "The everlasting God"	Isa. 40:28–31
4. El-Roi, "The God of seeing"	Gen. 16:13
5. El-Shaddai, "God Almighty"	Gen. 17:1; Ps. 91:1
6. Adonai, "master," i.e., the Lordship of God	Mal. 1:6
7. Jehovah (Yahweh), "The Lord," i.e., God's eternal nature	Gen. 2:4
8. Jehovah-Jireh, "The Lord will provide"	Gen. 22:13–14
9. Jehovah-Maccaddeshem, "The Lord, sanctify you"	Ex. 31:13
10. Jehovah-Nissi, "The Lord Is My Banner"	Ex. 17:15
11. Jehovah-Rapha, "The Lord, your healer"	Ex. 15:26
12. Jehovah-Rohi, "The Lord is my shepherd"	Ps. 23:1
13. Jehovah-Sabbaoth, "The Lord of hosts"	Isa. 6:1–3
14. Jehovah-Shalom, "The Lord Is Peace"	Judg. 6:24
15. Jehovah-Shammah, "The Lord Is There"	Ezek. 48:35
16. Jehovah-Tsidkenu, "The Lord is our righteousness"	Jer. 23:6
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MALACHI—NOTE ON 2:4–5 **my covenant with Levi.** The relationship of God to the priesthood was clearly set forth in the Levitic Covenant (Num. 3:44–48; 18:8–24; Deut. 33:8–11). The covenant was one of mutual responsibility, in which God expected reverence for himself in exchange for life and peace for the priests. Verbally similar to the covenant made with Phinehas relating to the lineage of the high priest (cf. Num. 25:10–13), this covenant was made with Aaron of Levi's line and his descendants. The Jewish priests of Malachi's day had deceived themselves by claiming the privileges of the covenant, while neglecting the conditions of it, as if God was bound to bless them even while they rejected the obligation to serve him.

MALACHI—NOTE ON 2:4 **So shall you know.** The priests will know the price of disobedience by bitter experience with the consequences.

MALACHI—NOTE ON 2:6 Aaron, unlike the priests of Malachi's time, feared and reverenced God. Aaron also fulfilled this responsibility and lived the godliness he taught (Lev. 8–9). *See note on Mal. 2:4–5*.

MALACHI—NOTE ON 2:7 The priests were the messengers of God in Israel. Not only were they to represent the people to God, but they were also responsible to represent God to the people by teaching the law of Moses to the nation (cf. Lev. 10:9–11; Deut. 33:10; Ezra 7:10; Hos. 4:6).

MALACHI—NOTE ON 2:8–9 The priests of Malachi's day had made a radical departure from God's standard, originally given to Levi, causing others to stumble by their bad example and false interpretation of the law. Consequently, the worst shame and degradation fell upon them (cf. v. 3; Neh. 13:29).

MALACHI—NOTE ON 2:10–16 Israel's spiritual leaders committed grievous sins (1:6–2:9), leading the people to do the same. They too were violating the requirements of God's law by profaning the institution of the Levitical priesthood, marrying foreign wives (2:10–12), and divorcing the wives of their youth (vv. 13–16).

MALACHI—NOTE ON 2:10 **one Father.** Though God is Father of all through creation (cf. Acts 17:29; Eph. 3:14–15), the primary focus is directed to God as the Father of Israel as his covenant people (see “father” in Mal. 1:6, where this indictment began; also cf. Jer. 2:27).

MALACHI—NOTE ON **2:10–11** **faithless.** This key phrase (vv. 10–11, 14–16) refers to the violation of God’s will by divorcing Jewish wives and marrying foreign women. God is the Father who gave life to Israel (cf. Isa. 43:1; 60:21), yet they had, through intermarriage with idol worshipers, introduced division by violating the covenant he made with their fathers to ensure the maintenance of a separated people (cf. Ex. 19:5; 24:8; 34:14–16; Lev. 20:24, 26; Deut. 7:1–4).

MALACHI—NOTE ON **2:11** **married the daughter of a foreign god.** A worshiper of an idol was considered to be its child (Jer. 2:27). The prophets often mixed the ideas of adultery and idolatry or physical and spiritual adultery. Unless they became true proselytes to Judaism, pagan women led their husbands into idolatry and thereby contaminated Israelite worship (cf. Judg. 3:5–7). Those Jews who married them profaned God’s temple and the covenant community. Solomon’s violation of this law had opened the door for idolatry to enter Judah (1 Kings 11:1–6). Both Ezra (Ezra 9:2–15) and Nehemiah (Neh. 13:23–29) faced this sinful problem.

MALACHI—NOTE ON **2:12** **cut off.** This common term was generally used for death. Their adulterous actions of divorce and intermarriage disqualified them from participation in the rights and privileges of the community of Israel, so their offerings to God would be rejected. **any descendant.** As the esv footnote indicates, the Hebrew says “any who wakes and answers.” This is a proverbial expression referring to two classes of people: “the active watcher” who “awakens” people to reality and “the passive hearer” who “answers.” This proverb apparently came from nomadic people who had guards around their tents to stay awake and make others aware of danger. This signified judgment so that everyone who sins in this gross, idolatrous way would be exterminated.

MALACHI—NOTE ON **2:13** **cover the Lord’s altar with tears.** Weeping and wailing would achieve nothing because sin had shut the door of access to God. They had violated their marriage vows and the separation from idols as God required. This double disloyalty made their offerings a hypocritical mockery. Since lay people had no access to the altars but the priests did, it was clearly their guilt that was foremost, and their hypocrisy so unacceptable to God.

MALACHI—NOTE ON 2:14 **your wife by covenant.** The prophet accentuated the iniquity by mentioning the legally binding nature of the marriage contract, a covenant made before God as witness (cf. Gen. 31:50; Prov. 2:17). Wives were married young, sometimes before 15 years of age (cf. Prov. 5:18; Isa. 54:6).

MALACHI—NOTE ON 2:15 Noting God's original institution of marriage (Gen. 2:24), in which he made two into one, Malachi reminded them that God provided only one woman for one man. Though he had the life-giving power of the Spirit, and could have made Adam a number of wives, he created only one—to raise up a "godly offspring." Polygamy, divorce, and marriage to idolatrous women are destructive to obtaining the godly remnant in the line of the promised Messiah. Only when both parents remain faithful to their marriage vows can the children be given the security that provides the basis for godly living. Because this foundational divine institution of marriage was being threatened, Malachi urged that no husband act in a treacherous way toward his wife. For polygamy *see note on 1 Kings 11:1–6*.

MALACHI—NOTE ON 2:16 As the esv footnote indicates, the translation of this passage is disputed. Instead of rendering it as the divorcing man hating his wife, it can also be translated as the Lord hating divorce. If so, then the Lord is emphasizing what he had been saying by this emphatic declaration. In fact, God sees this unwarranted divorce as a gross act of sin that, like blood splattered from a murder victim on the killer, leaves evidence of the evil deed. For discussion of divorce, which God actually commanded the Jews to do by separating from these idolatrous wives, *see notes on Ezra 10:9–18* and the Ezra Introduction: Interpretive Challenges. Though God hates divorce, there are times when it is the lesser of the evils and would prevent a future and even greater spiritual catastrophe. *See notes on Matt. 5:32; 19:3–12; 1 Cor. 7:10–16*.

MALACHI—NOTE ON 2:17–4:6 The denunciation of Israel's sins was followed by a declaration of judgment on the unrepentant and subsequent blessing on the faithful remnant. Verse 17 is the introduction to the rest of the book.

These faithless, disobedient priests and people had worn out God's patience by their skepticism and self-justification, so judgment is on the way.

MALACHI—NOTE ON 2:17 wearied the Lord. Disillusionment followed the rebuilding of the temple. presence of God had not come to the new temple. They began to live in indifference to God. Calloused and lacking in spiritual discernment, the people persisted in cynical expressions of innocence. They had rejected all intention of taking right and wrong seriously. So deeply gripped by complacent self-righteousness, they had the gall to insolently question the Lord, implying that he seemed to favor the wicked and was unconcerned about the righteous. The prophet faced them with imminent judgment, telling them God was coming, but to refine and purify (cf. 3:1, 5).

MALACHI—NOTE ON 3:1 my messenger. It was a custom of the Near Eastern kings to send messengers before them to remove obstacles to their visit. Employing a wordplay on the name of Malachi, ("the Lord's messenger"), the Lord himself announced he was sending one who would "prepare the way before me." This is the voice of one "calling" in the wilderness (Isa. 40:3) and the Elijah of Mal. 4:5 who comes before the Lord. The NT clearly identifies him as John the Baptist (cf. Matt. 3:3; 11:10, 14; 17:12ff.; Mark 1:2; Luke 1:17; 7:26–27; John 1:23). **will suddenly come.** To come "suddenly" does not mean immediately, but instantaneously and unannounced. It usually refers to a calamitous event (cf. Isa. 47:11; 48:3; Jer. 4:20, etc.). When all the preparations are completed, the Lord will come, not to Zerubbabel's temple, nor in partial fulfillment to Herod's temple (*see notes on John 2:13–24*), but finally to that millennial temple that Ezekiel describes in Ezek. 40–48. The unexpected coming of Christ, partially fulfilled at his first advent, will be accomplished in full at his second coming (cf. Matt. 24:40–42). **messenger of the covenant.** Probably not the messenger just mentioned. Rather, because this Messenger will "come to his temple," it is most likely a reference to the Lord himself, the One who has the authority to reward or judge his people on the basis of their faithfulness to his covenant with them. The title may reflect earlier OT references to his "angel," which is lit. "messenger" (cf. Ex. 23:20–23; 32:34; Isa. 63:9). **in whom you delight.** This is likely sarcastic. These sinful people were not delighting in God then, nor would they when he came in judgment on their hypocritical worship and cleansed the temple (cf. John 2:13–25). All the ungodly will be destroyed at his return (cf. Rev. 19:11ff.).

MALACHI—NOTE ON 3:2 **refiner's fire . . . fullers' soap.** Instead of bringing rewards, his coming is likened to two purifying agents—fire to burn off dross and alkali to whiten—an indication of the true condition of their hearts. The fire will burn off the dross of iniquity; the soap will wash out the stain of sin. His coming will be one in which he removes all impurities. No one will escape this cleansing. Significantly, he will come purifying and cleansing, but not necessarily destroying (cf. Isa. 1:25; 48:10; Jer. 6:29–30; Ezek. 22:17–22).

MALACHI—NOTE ON 3:3 **purify the sons of Levi.** Since the Levitical priests were instrumental in leading the nation astray and a new group of pure priests was required for the work of the millennial temple (cf. Ezek. 44–45:8), the cleansing of the nation would begin with them (cf. Ezek. 9:6). Then they can "present to the Lord" what is righteous as called for in the millennial sacrifices (cf. Ezek. 45:9–46:24). **offerings in righteousness.** Given from cleansed hearts in a right condition before God, their offerings will be "in righteousness." These millennial sacrifices will be a memorial for the redeemed nation of Israel, commemorating Christ's sacrifice at Calvary. *See notes on Ezek. 44–46*.

MALACHI—NOTE ON 3:4 **the days of old.** Only after the priesthood is purged and when the people are cleansed, will they be able to offer what pleases the Lord as in the days of Solomon (2 Chron. 7:8–10); Hezekiah (2 Chron. 30:26); Josiah (2 Chron. 35:18); and Ezra (Neh. 8:7).

MALACHI—NOTE ON 3:5 What is a refining process for the remnant of repentant Jews who acknowledge their Messiah (cf. Zech. 12–14; Rom. 11:25–27), preparing them to enter the kingdom and worship in the millennial temple, will be for others utter destruction. All the iniquitous behaviors in this verse are evidence that these are people who "do not fear" God. In Mal. 2:17, they asked a question, and here is the answer, "I will draw near to you for judgment." Occult practices were clearly forbidden (cf. Ex. 22:18; Deut. 18:10–12), but continued into NT times (cf. Acts 8:9). Adultery also violated God's law (Mal. 2:16), as did perjury (cf. Ex. 20:16; Lev. 19:12; Deut. 19:16–20), extortion, and oppression.

MALACHI—NOTE ON 3:6–12 These verses form a parenthesis between two messages concerning God's justice and judgment. What the Jews have labeled as God’s injustice is not God’s being unrighteous or unfair, but his being mercifully patient. A genuine call of repentance is then issued (v. 7) and the fruit of it described (v. 10).

MALACHI—NOTE ON 3:6–7 Contrary to God’s having become unjust and thus not acting on behalf of Israel, in light of their history of rebellion, Israel’s existence was due only to the Lord’s unchanging character and unswerving commitment to his covenant promise with the patriarchs (cf. Num. 23:19; 1 Sam. 15:29; James 1:17 in general; Jer. 31:35–37; 33:14–22 in particular). They may experience God’s goodness again, and be blessed—if they repent. In view of the Lord’s coming to refine and purify, Malachi presents a powerful challenge to repent (cf. Zech. 1:3). Yet, apparently unwilling to admit the sins on their part needing repentance (also cf. Mal. 3:8b), the invitation to return is met with another cynical query, asking how they can return when, from their perspective, they haven’t left—God has. The truth was, God hasn’t changed and neither have they; he was as righteous as ever and they as unrighteous.

MALACHI—NOTE ON 3:8–12 In answer to their query about how they have deviated from God’s way and need to return, the prophet picked an illustration of their spiritual defection that is very visible and undeniable. The Lord pointed out that they had not brought the required tithes and offerings, those used to fund the theocracy by sustaining the Levites (cf. Lev. 27:30–33; Num. 18:8–28; Deut. 12:18; Neh. 13:10), the national religious festivals (Deut. 12:6–17; 14:22–27), and the poor (Deut. 14:28–29). But in not paying their taxes, and so robbing God, they had robbed themselves, for God had withheld his blessing. On believers’ responsibility to pay taxes, *see notes on Matt. 22:21 and Rom. 13:1–7*. On NT freewill giving, see 1 Cor. 16:1–2 and 2 Cor. 8–9.

MALACHI—NOTE ON 3:8–9 you are robbing me. Here was a glaring, widespread sin; they had stolen from God what was rightfully his by divine law.

MALACHI—NOTE ON 3:10–12 put me to the test. Contrary to the normal biblical pattern, the people were invited to put God to the test (cf. Isa. 7:11–12; 1 Kings 18:20–46). If they would honor him by reversing their robbery and in a show of true repentance bring what he required, he would shower them with excessive abundance (cf. Prov. 11:24–25), protect them from locusts (“the devourer”), and they would be the delight of the nations (cf. Isa. 62:4). *See notes on Luke 6:38 and 2 Cor. 9:6–10*.

MALACHI—NOTE ON **3:10** **the full tithe.** *See note on vv. 8–12*. When tithes were unpaid, the priests were deprived and had to give up their ministry and to begin farming. The nation’s religious life was hindered and the poor and strangers suffered (cf. Neh. 13:10–11). But, the real iniquity was that such disobedience was robbing God, who was the true King of the theocracy of Israel. **storehouse.** A room in the temple to store the tithes of crops and animals brought by the people (cf. 2 Chron. 31:11; Neh. 10:38–39; 12:44; 13:12). This was the temple treasury. One of Nehemiah’s tasks was to ensure that the supplies needed for support of the temple ministry did not fail as it had during his absence (cf. Neh. 13:10–13).

MALACHI—NOTE ON **3:13** These sinful priests and people had not just questioned God (2:17), violated God’s covenant (2:11), disobeyed his laws (2:9), defiled his altar (1:7, 12) and despised his name (1:6), but had openly spoken against him. In spite of what was promised (3:10–12), the people complained that obedience to God’s law brought no rewards (v. 14). Only the proud and wicked prospered, they said (v. 15).

MALACHI—NOTE ON **3:14** **walking as in mourning.** The people pretended to grieve for their sins, walking around in sackcloth or even with blackened faces to convey apparent sorrow (cf. Isa. 58:5; Joel 2:13; Matt. 6:16–18), then complained that all that religious activity was useless.

MALACHI—NOTE ON **3:15** **put God to the test.** The proud and wicked, with apparent impunity, put God to the test by seeing how far they could go in doing evil (cf. Ps. 73:2–14). In Mal. 3:10, God invited his people to see how far he would go in blessing.

MALACHI—NOTE ON **3:16–4:6** Malachi ended with an encouraging word for the faithful remnant.

MALACHI—NOTE ON **3:16** **book of remembrance.** In the hearts of the true and righteous worshipers who loved and served God in Israel, all the talk of judgment produced fear that they, too, might be swept away when God’s wrath came. To encourage the godly remnant, Malachi noted how the Lord had not forgotten those “who feared the Lord and esteemed his name.” The book may be a reference to the “book of life” in which the names of God’s children are recorded (e.g., Ex. 32:32–34; Neh. 13:14; Ps. 69:28; Dan. 12:1). The Persians had a custom of recording in a book all acts of a person that should be rewarded in the future (e.g., Est. 6:1–2). The psalmist knew of such a book as well (Ps. 56:8).

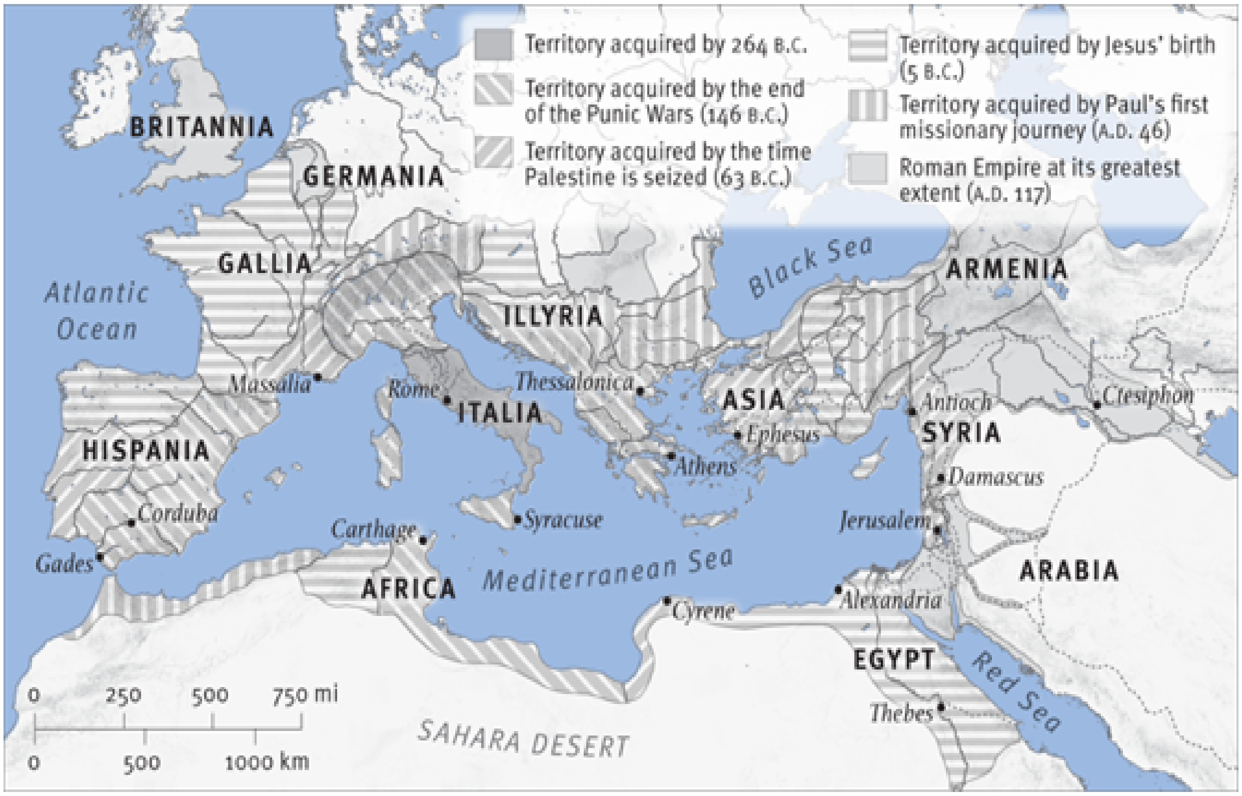
MALACHI—NOTE ON 3:17 mine . . . my treasured possession. “Mine” is emphatic in the Hebrew. The godly remnant will belong to him and will be his special treasure, or “possession” (cf. same word in Ex. 19:5; Deut. 7:6; 14:2; 26:18; Ps. 135:4). In the midst of judgment, he will spare them (cf. Ps. 103:13).

MALACHI—NOTE ON 3:18 The distinction between the godly and ungodly will be evident for all when the righteous Lord is present, ruling from the throne of David in Jerusalem.

The Rise of the Roman Empire

c. 753 B.C.–A.D. 117

From its earliest beginnings as a small kingdom centered in Rome, the Roman Empire eventually grew to become one of the most powerful empires the world has ever known. After solidifying control over the Italian peninsula, the Romans fought a series of wars (the Punic Wars) with the growing Carthaginian Empire and absorbed their territory in Africa and Hispania. Pushing eastward into Greece, Asia, and Syria, and westward into Gallia (Gaul) and western Hispania, the Romans continued to expand their territory until they ruled the entire Mediterranean region by A.D. 117.


Territory acquired by 264 B.C.
Territory acquired by the end of the Punic Wars (146 B.C.)
Territory acquired by the time Palestine is seized (63 B.C.)
Territory acquired by Jesus' birth (5 B.C.)
Territory acquired by Paul's first missionary journey (A.D. 46)
Roman Empire at its greatest extent (A.D. 117)
BRITANNIA
GERMANIA
GALLIA
Atlantic Ocean
ILLYRIA
Black Sea
ARMENIA
Massalia
Rome
ITALIA
Thessalonica
ASIA
Ephesus
Antioch
SYRIA
Ctesiphon
HISPANIA
Athens
Damascus
Corduba
Syracuse
Jerusalem
Gades
Carthage
AFRICA
Mediterranean Sea
ARABIA
Alexandria
Cyrene
EGYPT
Red Sea
Thebes
SAHARA DESERT
0 250 500 750 mi
0 500 1000 km

MALACHI—NOTE ON 4:1 the day is coming. The first three verses continue the thought of the closing verses of the previous chapter, elaborating on God's punishment of the wicked and his deliverance of the godly (cf. 3:1–5). This eschatological reference to the day of the Lord (cf. Isa. 13:6; Joel 2:11, 31; Zeph. 1:14) is injected four times into the prophet's final words (Mal. 3:17; 4:1, 3, 5). It anticipated the return of the Lord Jesus in judgment (cf. Rev. 19:11–21). **burning like an oven.** Adding to the imagery of a refining fire (Mal. 3:2), Malachi spoke of God's judgment as a destructive fire that swiftly and totally consumes with excessive heat (cf. with the proud of 3:15). The destruction of the roots, normally protected by their subsurface location, provides a vivid, proverbial picture of its totality. All who refuse to repent will be cast into the fire of hell (cf. Rev. 20:11–15).

MALACHI—NOTE ON 4:2 sun of righteousness. While the wicked will be devoured by the heat of his wrath, those who fear him will feel his warmth with healing in his "light" (cf. Isa. 30:26; 60:1, 3). The reference is to the Messiah, "the Lord our righteousness" (Ps. 84:11; Jer. 23:5–6; 1 Cor. 1:30). **healing.** The reference should not be limited to the physical recovery from the harm done by the wicked (cf. Mal. 3:5). This sickness is inextricably linked with sin, with healing coming only through the suffering of the Servant (cf. Ps. 103:3; Isa. 53:5; 57:18–19; 1 Pet. 2:24). **like calves from the stall.** Calves, when confined to a stall for extended periods of time, leap for sheer joy when turned loose into the sunlight. The picture is one of a joyful, vigorous, and carefree life.

MALACHI—NOTE ON **4:3** **ashes under . . . your feet.** The destruction of the wicked is appreciated by those who suffered at their hand. Ashes were often poured on foot trails to provide a more solid pathway during wet weather. Here the wicked are compared to ashes, which the righteous will tread down as a result of the fire of God's judgment (cf. v. 1). The prophet desires, as should all believers, that there be far-reaching repentance, and if not, destruction of the impenitent is inescapable.

MALACHI—NOTE ON **4:4** Both the law and the prophets play a part in preparing for the arrival of the day of the Lord. First, the people were to remember what was given at Sinai (Horeb), the law of Moses primarily focusing on the obligations to obedience at the time of entering into that covenant (Ex. 24:1ff.; Josh. 8:32; 23:6; 1 Kings 2:3).

MALACHI—NOTE ON **4:5** **Elijah.** The mention of Elijah was to announce the Messiah's arrival (see Introduction: Interpretive Challenges). John the Baptist was a type of Elijah at Christ's first advent (cf. Luke 1:17). Moses and Elijah appeared together at the Mount of Transfiguration (cf. Matt. 17:1–4) and may be the two witnesses in the great tribulation (cf. Rev. 11:1–3). Most likely, this will be an Elijah-like person, as John the Baptist was Elijah-like (*see note on Mal. 3:1*). In that day, his task will be to preach reconciliation to God so that souls can believe and be spared God's curse. He will be effective (4:6).

MALACHI—NOTE ON **4:6** **turn . . . hearts.** The very opposite of what occurred at Christ's first coming (cf. Matt. 10:34–36) anticipates a general societal repentance (cf. Matt. 25:31–46; Rev. 7:9–17; 20:4–6), so that complete destruction might be averted. The earth will be restored to Edenic wonder, the curse reversed, the kingdom established with Messiah reigning, and the righteous Jews and Gentiles entering it. **decree of utter destruction.** This term refers to the practice of devoting things or persons irrevocably to God, often by total destruction. Cities of Canaan were put under the decree of utter destruction, and thus the people were to be exterminated (cf. Deut. 13:12–18; 20:16ff.). Its use here suggests that God would make a whole burnt offering of the earth if there was not a repentant remnant.

The Intertestamental Period

Introduction to the Intertestamental Period

Over 400 years separated the final events (Neh. 13:4–30) and final prophecy (Mal. 1:1–4:6) recorded in the Old Testament (c. 424 B.C.) from the beginning actions (Luke 1:5–25) narrated in the New Testament (c. 6 B.C.). Because there was no prophetic word from God during this time, this period is sometimes called "the four hundred silent years." However, the history of these years followed the pattern predicted in Daniel (Dan. 2:24–45; 7:1–28; 8:1–27; 11:1–35) with exact precision. Though the voice of God was silent, the hand of God was actively directing the course of events during these centuries.

Jewish History

As predicted by Daniel, control of the land of Israel passed from the empire of Medo-Persia to Greece and then to Rome (Dan. 2:39–40; 7:5–7). For about 200 years, the Persian Empire ruled the Jews (539–332 B.C.). The Persians allowed the Jews to return, rebuild, and worship at the temple in Jerusalem (2 Chron. 36:22–23; Ezra 1:1–4). For about 100 years after the close of the Old Testament canon, Judea continued to be a Persian territory under the governor of Syria with the high priest exercising a measure of civil authority. The Jews were allowed to observe their religious tenets without any official governmental interference.

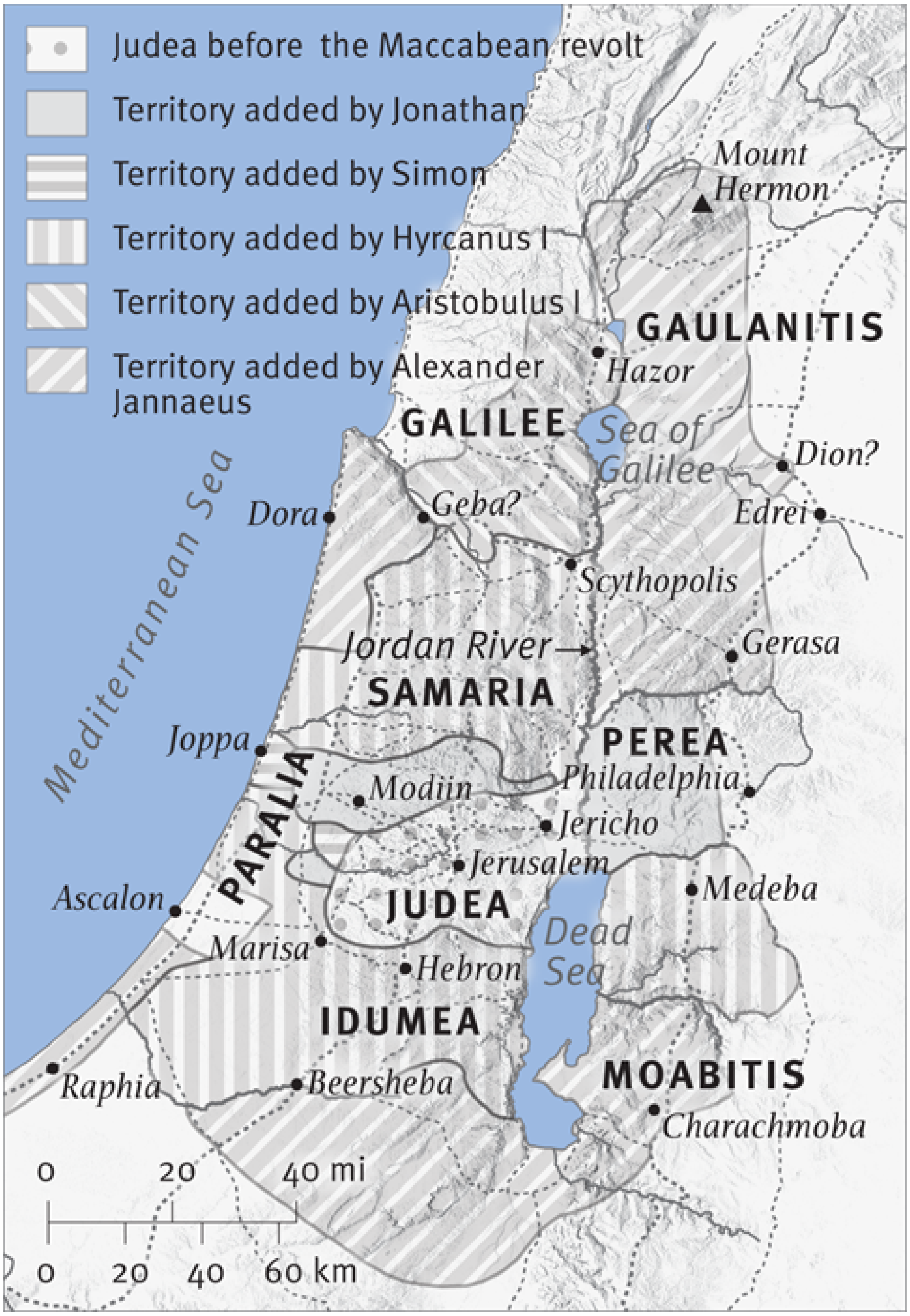
Between 334 B.C. and 331 B.C., Alexander the Great defeated the Persian king, Darius III, in three decisive battles that gave him control of the lands of the Persian Empire. The land of Israel thus passed into Greek control in 332 B.C. (Dan. 8:5–7, 20–21; 11:3). Alexander permitted the Jews in Judea to observe their laws and granted them an exemption from taxes during their sabbatical years. However, Alexander sought to bring Greek culture, called “Hellenism,” to the lands he had conquered. He wished to create a world united by Greek language and thinking. This policy, carried on by Alexander’s successors, was as dangerous to the religion of Israel as the cult of Baal had been, because the Greek way of life was attractive, sophisticated, and humanly appealing, but utterly ungodly.

Upon Alexander’s death in 323 B.C., a struggle ensued among his generals as his empire was divided (Dan. 8:22; 11:4). Ptolemy I Sater, founder of the Ptolemies of Egypt, took control of Israel, even though an agreement in 301 B.C. assigned it to Seleucus I Nicator, founder of the Seleucids of Syria. This caused continuing contention between the Seleucid and Ptolemaic dynasties (Dan. 11:5). The Ptolemies ruled Judea from 301 B.C. to 198 B.C. (Dan. 11:6–12). Under the Ptolemies, the Jews had comparative religious freedom in a setting of economic oppression.

Maccabean Kingdom

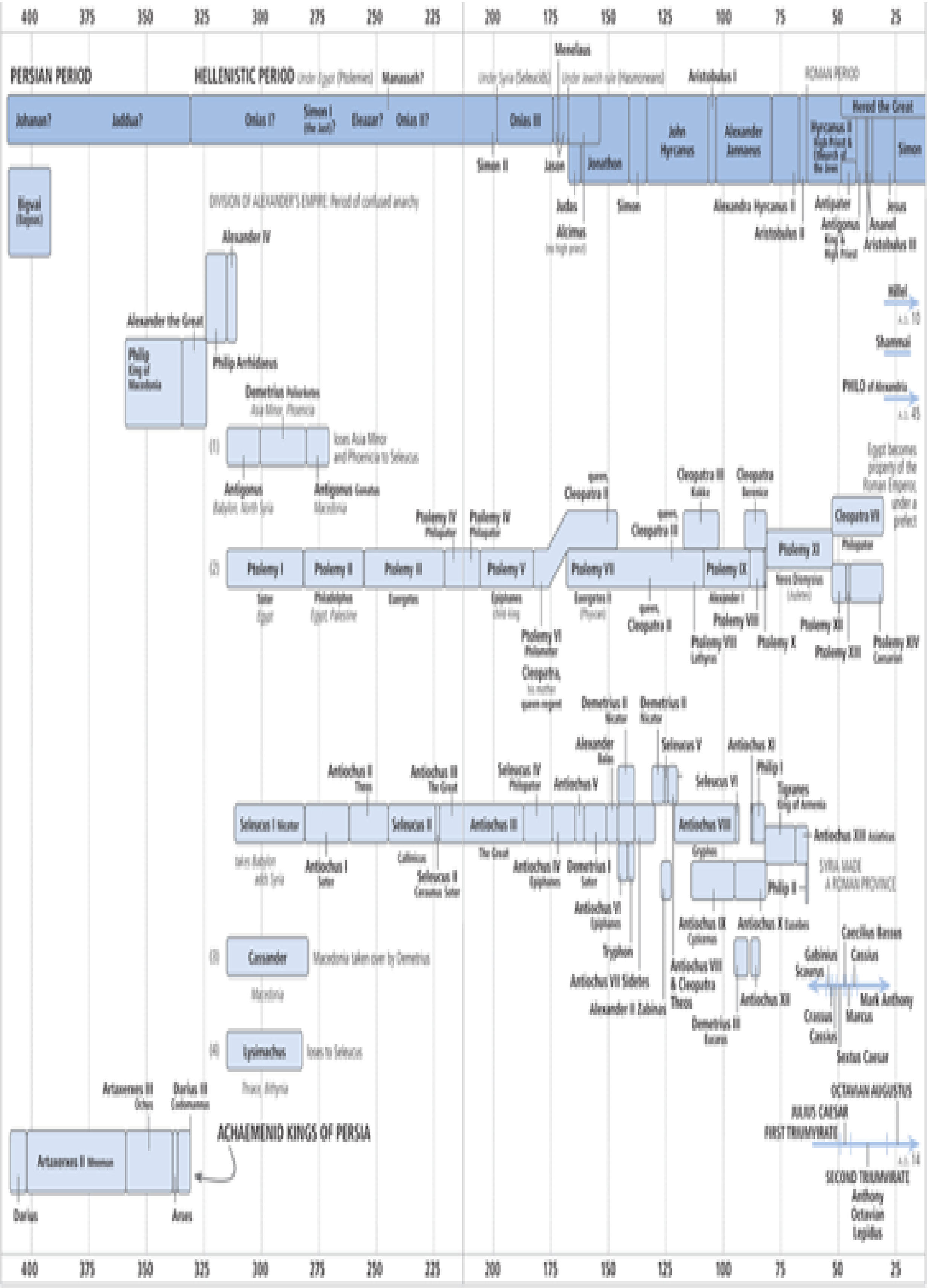
c. 167–63 B.C.

The Maccabean kingdom of Israel had its beginnings when the priest Mattathias and his family refused to obey the Seleucid rulers' order to sacrifice to the pagan god Zeus at Modein. They led a revolt that initially controlled only the territory of Judea in the vicinity of Jerusalem. Over the next hundred years, however, the Maccabean rulers slowly added portions of territory to the kingdom until it resembled the borders of the territory allotted to the Israelite tribes by Joshua.


Judea before the Maccabean revolt
Territory added by Jonathan
Territory added by Simon
Territory added by Hyrcanus I
Territory added by Aristobulus I
Territory added by Alexander Jannaeus
Mount Hermon
GAULANITIS
Hazor
GALILEE
Sea of Galilee
Dion?
Edrei
Mediterranean Sea
Dora
Geba?
Scythopolis
Jordan River
Gerasa
SAMARIA
PEREA
Joppa
PARALIA
Modiin
Philadelphia
Jericho
Jerusalem
Ascalon
JUDEA
Medeba
Marisa
Dead Sea
Hebron
IDUMEA
MOABITIS
Raphia
Beersheba
Charachmoba
0
20
40 mi
0
20
40
60 km

In 198 B.C., Antiochus III the Great defeated Ptolemy V Epiphanes and took control of Palestine (Dan. 11:13–16). Judea was under Seleucid rule until 143 B.C. (Dan. 11:17–35). Early Seleucid toleration of Jewish religious practices came to an end in the reign of Antiochus IV Epiphanes (175–164 B.C.). Antiochus desecrated and plundered the temple of Jerusalem in 170 B.C. In 167 B.C., Antiochus ordered Hellenization in Palestine and forbade the Jews from keeping their laws, observing the Sabbath, keeping festivals, offering sacrifices, and circumcising their children. Copies of the Torah were ordered destroyed, idolatrous altars were set up, plus the Jews were commanded by Antiochus to offer unclean sacrifices and to eat swine's flesh. Antiochus was the first pagan monarch to persecute the Jews for their faith (Dan. 8:9–14, 23–25; 11:21–35).

Chronology of the Intertestamental Period


400
375
350
325
300
275
250
225
200
175
150
125
100
75
50
25
PERSIAN PERIOD
HELLENISTIC PERIOD Under Egypt (Ptolemies)
Manasseh?
Under Syria (Seleucids)
Menelaus
Under Jewish rule (Hasmoneans)
Aristobulus I
ROMAN PERIOD
Johanan?
Jaddua?
Onias I?
Simon I (the Just?)
Eleazar?
Onias II?
Onias III
Herod the Great
John Hyrcanus
Alexander Jannaeus
Hyrcanus II High Priest & Ethnarch of the Jews
Simon
Simon II
Jason
Jonathan
Bigvai (Bagoas)
DIVISION OF ALEXANDER'S EMPIRE: Period of confused anarchy
Judas
Alcimus (no high priest)
Simon
Alexandra Hyrcanus II
Aristobulus II
Antipater
Antigonus King & High Priest
Ananel
Aristobulus III
Jesus
Alexander IV
Hillel
A.D. 10
Alexander the Great
Shammai
Philip King of Macedonia
Philip Arrhidaeus
PHILO of Alexandria
A.D. 45
Demetrius Poliorketes
Asia Minor, Phoenicia
(1)
loses Asia Minor and Phoenicia to Seleucus
Antigonus
Babylon, North Syria
Antigonus Gonatas
Macedonia
Egypt becomes property of the Roman Empire, under a prefect
queen Cleopatra II
Cleopatra III Kokke
Cleopatra Berenice
Ptolemy IV Philopator
Ptolemy IV Philopator
queen Cleopatra III
Cleopatra VII
Philopator
(2)
Ptolemy I
Ptolemy II
Ptolemy III
Ptolemy V
Ptolemy VII
Ptolemy IX
Ptolemy XI
Soter
Egypt
Philadelphus
Egypt, Palestine
Euergetes
Epiphanes (child king)
Euergetes II (Physcon)
Alexander I
Neos Dionysus (Auletes)
queen Cleopatra II
Ptolemy VIII
Ptolemy VI Philometor
Ptolemy VIII Lathyrus
Ptolemy X
Ptolemy XII
Ptolemy XIII
Ptolemy XIV Caesarion
Cleopatra, his mother queen regent
Demetrius II Nicator
Demetrius II Nicator
Alexander Balas
Seleucus V
Antiochus XI
Philip I
Antiochus II Theos
Antiochus III The Great
Seleucus IV Philopator
Antiochus V
Seleucus VI
Tigranes King of Armenia
Seleucus I Nicator
Seleucus II
Antiochus III
Antiochus VIII
Antiochus XIII Asiaticus
takes Babylon with Syria
Antiochus I Soter
Callinicus
Seleucus III Ceraunus Soter
The Great
Antiochus IV Epiphanes
Demetrius I Soter
Grypus
SYRIA MADE A ROMAN PROVINCE
Philip II
Antiochus VI Epiphanes
Antiochus IX Cyzicenus
Antiochus X Eusebes
Caecilius Bassus
Tryphon
Gabinius
Scaurus
Cassius
(3)
Cassander
Macedonia taken over by Demetrius
Macedonia
Antiochus VII Sidetes
Antiochus VIII & Cleopatra Theos
Antiochus XII
Mark Anthony
Alexander II Zabinas
Crassus
Cassius
Marcus
Demetrius III Eucarus
Sextus Caesar
(4)
Lysimachus
loses to Seleucus
Thrace, Bithynia
Artaxerxes III Ochus
Darius III Codomannus
OCTAVIAN AUGUSTUS
JULIUS CAESAR
FIRST TRIUMVIRATE
ACHAEMENID KINGS OF PERSIA
A.D. 14
Artaxerxes II Mnemon
SECOND TRIUMVIRATE
Anthony
Octavian
Lepidus
Darius
Arses
400
375
350
325
300
275
250
225
200
175
150
125
100
75
50
25

An aged priest, Mattathias, and his five sons led the Jewish resistance against Antiochus and his Seleucid successors. This was known as the Maccabean Revolt because Judas Maccabeus (lit., “Hammer”) was the first leader among the five sons. After a 24-year war (166–142 B.C.), the Jews were able to gain their independence from Syria because of the growing Roman pressure on the Seleucids. The descendants of Mattathias founded the Hasmonean dynasty, a name derived from Hashmon, an ancestor of the Maccabees.

The Hasmoneans took over the office of high priest, although they did not belong to the line of Zadok (Num. 25:10–13; Ezek. 40:46; 48:11). Quickly, the Hasmoneans began to follow Hellenistic ways, the very practices they had at first resisted. The Greek influence continued in Palestine from 142 B.C. to 63 B.C.through this native dynasty.

The Hasmonean dynasty ended in 63 B.C. when Pompey, a general of Rome, intervened in a clash between two claimants to the high priesthood, Aristobolus II and Hyrcanus II. The land thus passed into Roman control (Dan. 2:40; 7:7). Continuing unrest led the Romans to make Herod the Great king of Judea. He was an Idumean by birth, a Jewish proselyte, and thoroughly Greco-Roman in outlook. He ruled Palestine from 37 B.C. to 4 B.C. and was the “king of the Jews” when Jesus was born (Matt. 2:1–2).

Jewish Developments

Diaspora. The dispersion of Israel began in the two exiles, i.e., Israel in Assyria (2 Kings 17:23) and Judah in Babylon (2 Kings 25:21). The majority of Israelites did not return to Judea after the exile and so became colonists, no longer captives, in the Persian Empire. The geographical movement of Israelites continued in the Greek and Roman Empires so that by the first century A.D., Jews were found throughout the Mediterranean basin and Mesopotamia. The majority of Israelites lived outside of Palestine during the later Intertestamental Period.

Scribes and Rabbis. Believing the exile had come because of a lack of knowledge of and obedience to the Torah, the Israelite exiles devoted themselves to the study of the Old Testament. The scribes became experts in and were considered authorities on the interpretation of the Scriptures during the Intertestamental Period. The rabbis were the teachers who passed on the scribal understanding of the Scriptures to the people of Israel.

Synagogue. With the destruction of the temple in 586 B.C., the synagogue became the place of education and worship for the Jews in exile. Since the majority of Jews did not return to Palestine after the exile, synagogues continued to function in the Diaspora and also became established in Palestine, even after the reconstruction of the temple by Zerubbabel in 516 B.C.

Septuagint. With the emphasis placed on using the Greek language from c. 330 B.C. on, the Jews of the Diaspora became predominately Greek-speakers. According to Jewish legend, in c. 250 B.C., Ptolemy Philadelphus brought together 72 scholars who translated the Old Testament into Greek in 72 days. Thus, the Latin word for 70, “Septuagint” (LXX), was the name attached to this translation. Probably translated over the period from 250 B.C. to 125 B.C. in Alexandria, Egypt, the Septuagint was the most important and widely used Greek translation of the Old Testament.

Pharisees. This religious party probably began as the “holy ones” associated with the Maccabees in the endeavor to rid the land of Hellenistic elements. When the Maccabees turned themselves to Hellenism once it was in power, these holy ones “separated” (the possible source of the name, Pharisee) from the official religious establishment of Judea. The Pharisees interpreted the law strictly in accordance with a developing oral tradition and sought to make their understanding binding upon all Jews. Though few in number, the Pharisees enjoyed the favor of the majority of the people in Palestine.

Sadducees. Probably from the name “Zadok,” the high-priestly line, these Hellenized, aristocratic Jews became the guardians of the temple policy and practices. The Sadducees rejected the Old Testament as Scripture, except for the Torah, as well as any teaching they believed was not found in the Torah (the first five books of the OT), e.g., the resurrection from the dead (Acts 23:6–8).

Introduction to the Gospels

The English word “gospel” derives from the Anglo-Saxon word *godspell*, which can mean either “a story about God,” or “a good story.” The latter meaning is in harmony with the Greek word translated “gospel,” *euangellion*, which means “good news.” In secular Greek, *euangellion* referred to a good report about an important event. The four Gospels are the good news about the most significant events in all of history—the life, sacrificial death, and resurrection of Jesus of Nazareth.

The Gospels are not biographies in the modern sense of the word, since they do not intend to present a complete life of Jesus (cf. John 20:30; 21:25). Apart from the birth narratives, they give little information about the first 30 years of Jesus’ life. While Jesus’ public ministry lasted over three years, the Gospels focus much of their attention on the last week of his life (cf. John 12–20). Though they are completely accurate historically, and present important biographical details of Jesus’ life, the primary purposes of the Gospels are theological and apologetic (John 20:31). They provide authoritative answers to questions about Jesus’ life and ministry, and they strengthen believers’ assurance regarding the reality of their faith (Luke 1:4).

Although many spurious gospels were written, the church from earliest times has accepted only Matthew, Mark, Luke, and John as inspired Scripture. While each Gospel has its unique perspective (see the discussion of the “Synoptic Problem” in the Introduction to Mark: Interpretive Challenges), Matthew, Mark, and Luke, when compared to John, share a common point of view. Because of that, they are known as the synoptic (from a Greek word meaning “to see together,” or “to share a common point of view”) Gospels. Matthew, Mark, and Luke, for example, focus on Christ’s Galilean ministry, while John focuses on his ministry in Judea. The synoptic Gospels contain numerous parables, while John records none. John and the synoptic Gospels record only two common events (Jesus’ walking on the water, and the feeding of the 5,000) prior to Passion Week. These differences between John and the synoptic Gospels, however, are not contradictory, but complementary.

As already noted, each Gospel writer wrote from a unique perspective, for a different audience. As a result, each Gospel contains distinctive elements. Taken together, the four Gospels form a complete testimony about Jesus Christ.

Matthew wrote primarily to a Jewish audience, presenting Jesus of Nazareth as Israel's long-awaited Messiah and rightful King. His genealogy, unlike Luke's, focuses on Jesus' royal descent from Israel's greatest king, David. Interspersed throughout Matthew are OT quotes presenting various aspects of Jesus' life and ministry as the fulfillment of OT messianic prophecy. Matthew alone uses the phrase "kingdom of heaven," avoiding the parallel phrase "kingdom of God" because of the unbiblical connotations it had in first-century Jewish thought. Matthew wrote his Gospel, then, to strengthen the faith of Jewish Christians, and it provides a useful apologetic tool for Jewish evangelism.

Mark targeted a Gentile audience, especially a Roman one (see Introduction to Mark: Background and Setting). Mark is the Gospel of action; the frequent use of "immediately" and "then" keeps his narrative moving rapidly along. Jesus appears in Mark as the Servant (cf. Mark 10:45) who came to suffer for the sins of many. Mark's fast-paced approach would especially appeal to the practical, action-oriented Romans.

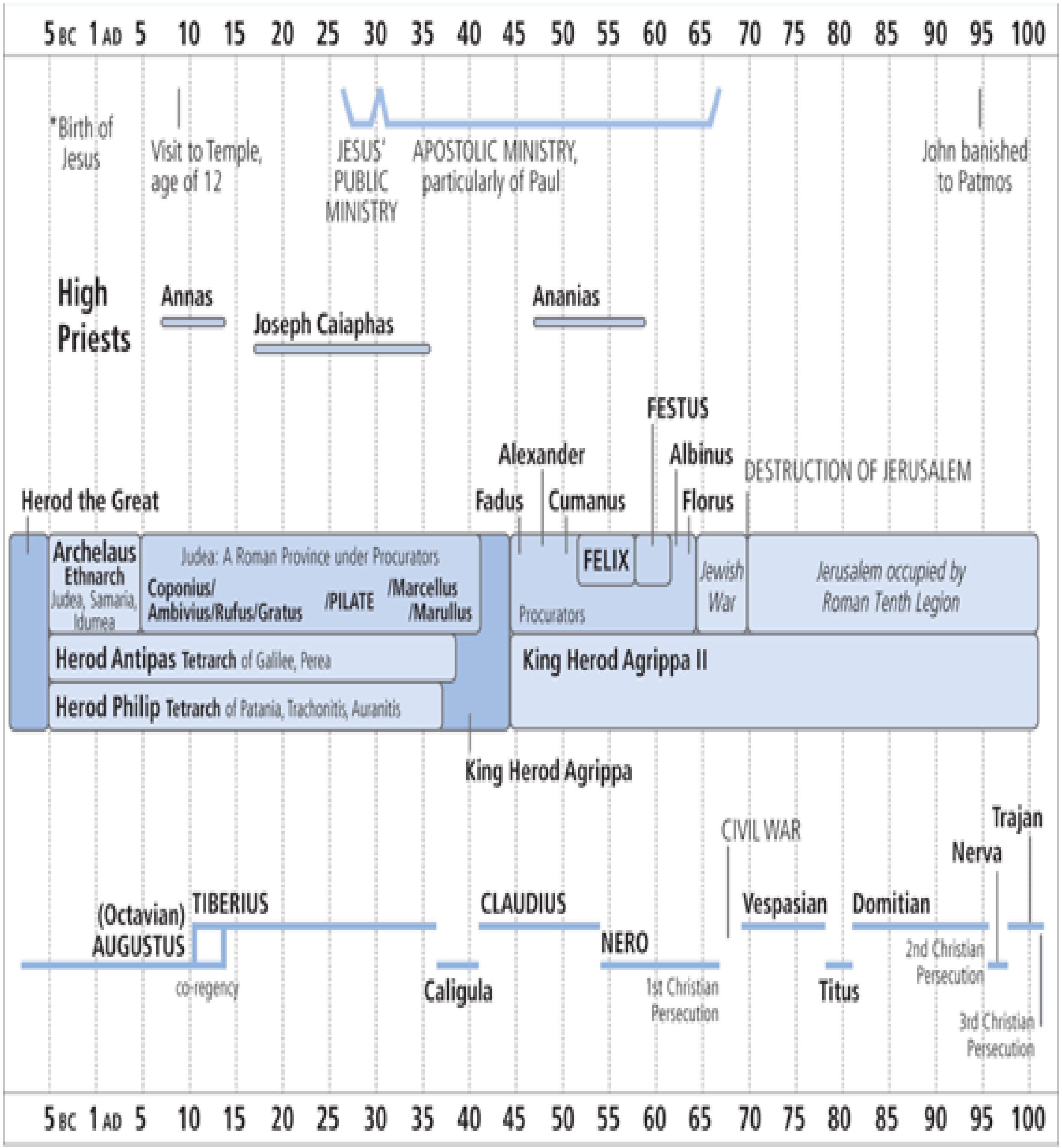
Luke addressed a broader Gentile audience. As an educated Greek (see Introduction to Luke: Author and Date), Luke wrote using the most sophisticated literary Greek of any NT writer. He was a careful researcher (Luke 1:1–4) and an accurate historian. Luke portrays Jesus as the Son of Man (a title appearing 26 times), the answer to the needs and hopes of the human race, who came to seek and save lost sinners (Luke 9:56; 19:10).

John, the last Gospel written, emphasizes the deity of Jesus Christ (e.g., 5:18; 8:58; 10:30–33; 14:9). John wrote to strengthen the faith of believers and to appeal to unbelievers to come to faith in Christ. The apostle clearly stated his purpose for writing in 20:31: ". . . these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.”

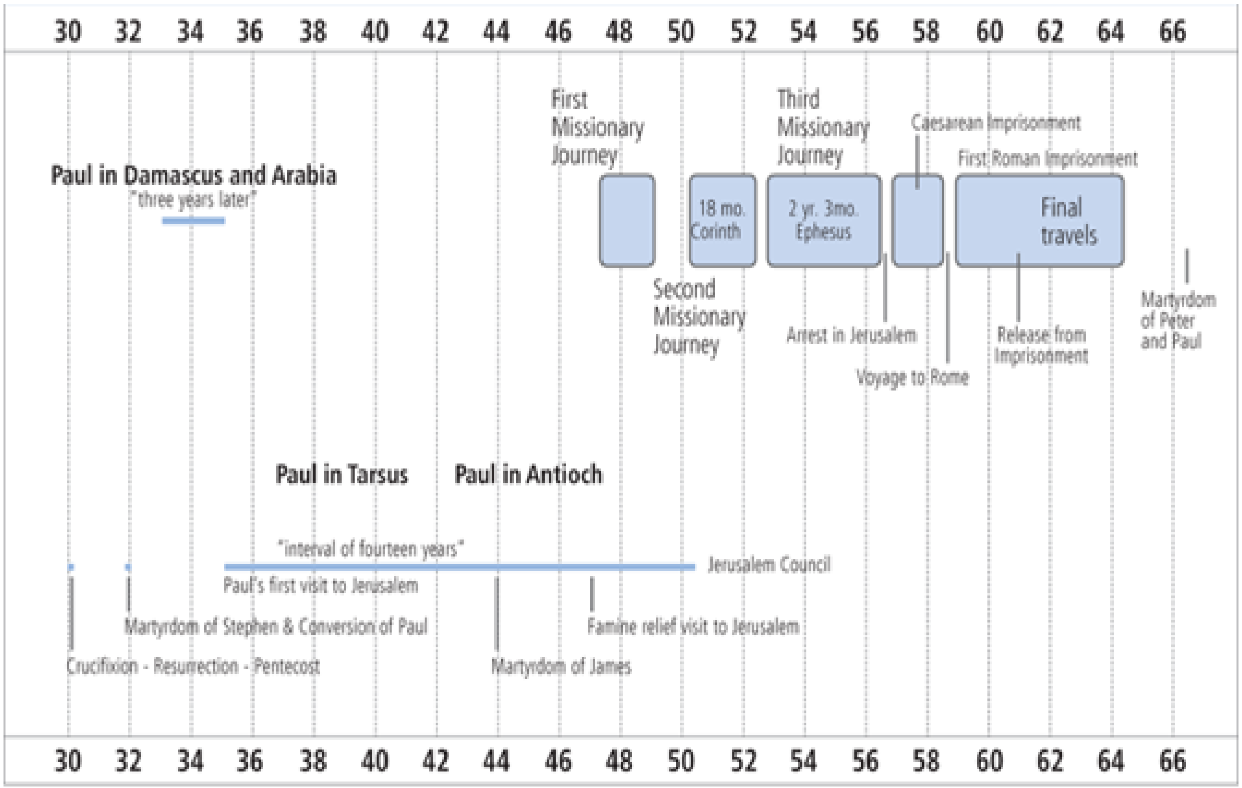
Taken together, the four Gospels weave a complete portrait of the God-Man, Jesus of Nazareth. In him were blended perfect humanity and deity, making him the only sacrifice for the sins of the world, and the worthy Lord of those who believe.

New Testament Chronology

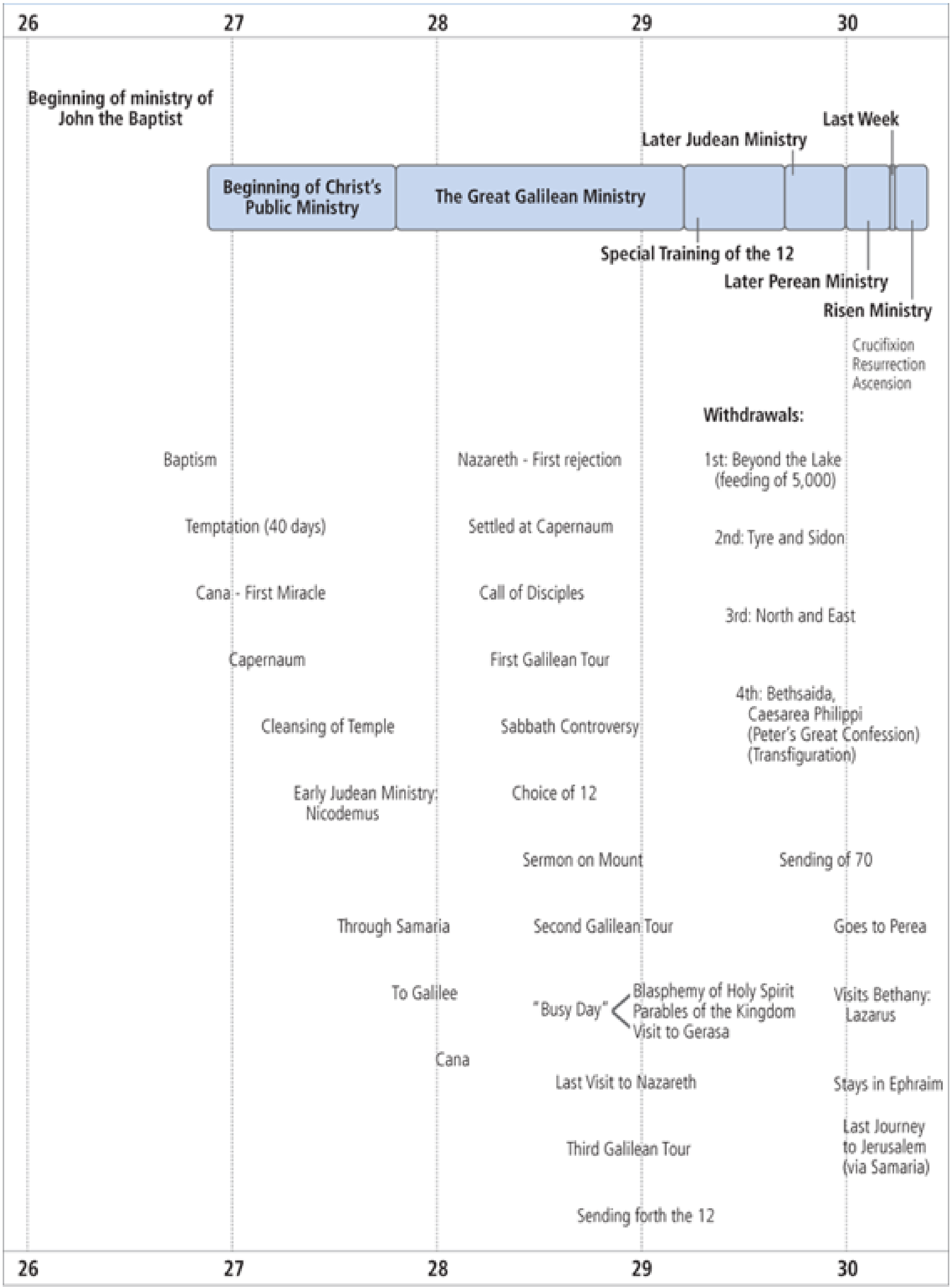
The Roman Empire in the New Testament Era



The Ministries of the Apostles



The Ministry of Jesus Christ


26
27
28
29
30
Beginning of ministry of John the Baptist
Last Week
Later Judean Ministry
Beginning of Christ's Public Ministry
The Great Galilean Ministry
Special Training of the 12
Later Perean Ministry
Risen Ministry
Crucifixion
Resurrection
Ascension
Withdrawals:
Baptism
Temptation (40 days)
Cana - First Miracle
Capernaum
Cleansing of Temple
Early Judean Ministry: Nicodemus
Through Samaria
To Galilee
Cana
Nazareth - First rejection
Settled at Capernaum
Call of Disciples
First Galilean Tour
Sabbath Controversy
Choice of 12
Sermon on Mount
Second Galilean Tour
"Busy Day"
Blasphemy of Holy Spirit
Parables of the Kingdom
Visit to Gerasa
Last Visit to Nazareth
Third Galilean Tour
Sending forth the 12
1st: Beyond the Lake (feeding of 5,000)
2nd: Tyre and Sidon
3rd: North and East
4th: Bethsaida, Caesarea Philippi (Peter's Great Confession) (Transfiguration)
Sending of 70
Goes to Perea
Visits Bethany: Lazarus
Stays in Ephraim
Last Journey to Jerusalem (via Samaria)
26
27
28
29
30

A Harmony of the Gospels

Matt.	Mark	Luke	John	
Introductions to Jesus Christ				
1. Luke’s Introduction			1:1–4	
2. Pre-fleshly state of Christ				1:1–18
3. Genealogy of Jesus Christ	1:1–17		3:23–38	
Birth, Infancy, and Adolescence of Jesus and John the Baptist				
1. Announcement of Birth of John			1:5–25	
2. Announcement of Birth of Jesus to the Virgin			1:26–38	
3. Song of Elizabeth to Mary			1:39–45	
4. Mary’s Song of Praise			1:46–56	
5. Birth, Infancy, and Purpose for Future of John the Baptist			1:57–80	
6. Announcement of Jesus’ Birth to Joseph	1:18–23			
7. Birth of Jesus Christ	1:24–25		2:1–7	
8. Proclamation by the Angels			2:8–14	
9. The Visit of Homage by Shepherds			2:15–20	
10. Jesus’ Circumcision			2:21	
11. First Temple Visit with Acknowledgments by Simeon and Anna			2:22–38	
12. Visit of the Wise Men	2:1–12			
13. Flight into Egypt and Massacre of Innocents	2:13–18			
14. From Egypt to Nazareth with Jesus	2:19–23		2:39	
15. Childhood of Jesus			2:40	
16. Jesus, 12 Years Old, Visits the Temple			2:41–50	
17. 18-Year Account of Jesus’ Adolescence and Adulthood			2:51–52	
Truths About John the Baptist				
1. John’s Ministry Begins	3:1	1:1–4	3:1–2	
2. Man and Message	3:2–12	1:2–8	3:3–14	
3. His Picture of Jesus	3:11–12	1:7–8	3:15–18	
4. His Courage	14:4–12		3:19–20	
Beginning of Jesus’ Ministry				
1. Jesus Baptized	3:13–17	1:9–11	3:21–22	
2. Jesus Tempted	4:1–11	1:12–13	4:1–13	
3. John’s Testimony				1:19–34
4. Calls First Disciples				1:35–51
5. The First Miracle				2:1–11

6. First Stay in Capernaum				2:12
7. First Cleansing of the Temple				2:13–22
8. Received at Jerusalem				2:23–25
9. Teaches Nicodemus about Second Birth				3:1–21
10. Co-Ministry with John				3:22–36
11. Leaves for Galilee	4:12	1:14	4:14	4:1–4
12. Samaritan Woman at Jacob’s Well				4:5–42
13. Returns to Galilee		1:15	4:15	4:43–45
The Galilean Ministry of Jesus				
1. Healing of the Official’s Son				4:46–54
2. Rejected at Nazareth			4:16–30	
3. Moved to Capernaum	4:13–17			
4. Four Become Fishers of Men	4:18–22	1:16–20	5:1–11	
5. Demoniac Healed on the Sabbath Day		1:21–28	4:31–37	
6. Peter’s Mother-in-Law Cured, Plus Others	8:14–17	1:29–34	4:38–41	
7. First Preaching Tour of Galilee	4:23–25	1:35–39	4:42–44	
8. Leper Healed and Response Recorded	8:1–4	1:40–45	5:12–16	
9. Paralytic Healed	9:1–8	2:1–12	5:17–26	
10. Matthew’s Call and Reception Held	9:9–13	2:13–17	5:27–32	
11. Disciples Defended via a Parable	9:14–17	2:18–22	5:33–39	
12. Goes to Jerusalem for Second Passover; Heals Lame Man				5:1–47
13. Plucked Grain Precipitates Sabbath Controversy	12:1–8	2:23–28	6:1–5	
14. Withered Hand Healed Causes Another Sabbath Controversy	12:9–14	3:1–6	6:6–11	
15. Multitudes Healed	12:15–21	3:7–12	6:17–19	
16. Twelve Apostles Selected After a Night of Prayer		3:13–19	6:12–16	
17. Sermon on the Mount	5:1–7:29		6:20–49	
18. Centurion’s Servant Healed	8:5–13		7:1–10	
19. Raises Widow’s Son from Dead			7:11–17	
20. Jesus Allays John’s Doubts	11:2–19		7:18–35	
21. Woes Upon the Privileged		11:20–30		
22. A Sinful Woman Anoints Jesus			7:36–50	
23. Another Tour of Galilee			8:1–3	
24. Jesus Accused of Blasphemy	12:22–37	3:20–30		
25. Jesus’ Answer to a Demand for a Sign	12:38–45			
26. Mother, Brothers Seek Audience	12:46–50	3:31–35	8:19–21	

27. Famous Parables of Sower, Seed, Weeds, Mustard Seed, Leaven, Treasure, Pearl, Net, Lamp Told	13:1–52	4:1–34	8:4–18	
28. Sea Made Serene	8:23–27	4:35–41	8:22–25	
29. Gadarene Demoniac Healed	8:28–34	5:1–20	8:26–39	
30. Jairus's Daughter Raised and Woman with Hemorrhage Healed	9:18–26	5:21–43	8:40–56	
31. Two Blind Men's Sight Restored	9:27–31			
32. Mute Demoniac Healed	9:32–34			
33. Nazareth's Second Rejection of Christ	13:53–58	6:1–6		
34. Twelve Sent Out	9:35–11:1	6:7–13	9:1–6	
35. Fearful Herod Beheads John	14:1–12	6:14–29	9:7–9	
36. Return of Twelve, Jesus Withdraws, Five Thousand Fed	14:13–21	6:30–44	9:10–17	6:1–14
37. Walks on the Water	14:22–33	6:45–52		6:15–21
38. Sick of Gennesaret Healed	14:34–36	6:53–56		
39. Peak of Popularity Passes in Galilee				6:22–7:1
40. Traditions Attacked	15:1–20	7:1–23		
41. Aborted Retirement in Phoenicia: Syrophoenician Healed	15:21–28	7:24–30		
42. Afflicted Healed	15:29–31	7:31–37		
43. Four Thousand Fed	15:32–39	8:1–9		
44. Pharisees Increase Attack	16:1–4	8:10–13		
45. Disciples' Carelessness Condemned; Blind Man Healed	16:5–12	8:14–26		
46. Peter Confesses Jesus Is the Christ	16:13–20	8:27–30	9:18–21	
47. Jesus Foretells His Death	16:21–26	8:31–38	9:22–25	
48. Kingdom Promised	16:27–28	9:1	9:26–27	
49. The Transfiguration	17:1–13	9:2–13	9:28–36	
50. Epileptic Healed	17:14–21	9:14–29	9:37–42	
51. Again Tells of Death, Resurrection	17:22–23	9:30–32	9:43–45	
52. Taxes Paid	17:24–27			

53. Disciples Contend About Greatness; Jesus Defines; also Patience, Loyalty, Forgiveness	18:1–35	9:33–50	9:46–50	
54. Jesus Rejects Brothers’ Advice				7:2–9
55. Galilee Departure and Samaritan Rejection	19:1		9:51–56	7:10
56. Cost of Discipleship	8:18–22		9:57–62	
Last Judean and Perean Ministry of Jesus				
1. Feast of Tabernacles				7:11–52
2. Forgiveness of Adulteress				7:53–8:11
3. Christ—the Light of the World				8:12–20
4. Pharisees Can’t Meet the Prophecy Thus Try to Destroy the Prophet				8:12–59
5. The Service of the Seventy			10:1–24	
6. Lawyer Hears the Story of the Good Samaritan			10:25–37	
7. The Hospitality of Martha and Mary			10:38–42	
8. Another Lesson on Prayer			11:1–13	
9. Accused of Connection with Beelzebub			11:14–36	
10. Judgment Against Lawyers and Pharisees			11:37–54	
11. Jesus Deals with Hypocrisy, Covetousness, Worry, and Alertness			12:1–59	
12. Repent or Perish			13:1–5	
13. Barren Fig Tree			13:6–9	
14. Crippled Woman Healed on Sabbath			13:10–17	
15. Parables of Mustard Seed and Leaven			13:18–21	
16. Man Born Blind Healed; Following Consequences				9:1–41
17. Parable of the Good Shepherd				10:1–21
18. Feast of Dedication				10:22–39
19. Withdrawal Beyond Jordan				10:40–42
20. Begins Teaching Return to Jerusalem with Special Words About Herod			13:22–35	
21. Meal with a Pharisee Ruler Occasions Healing Man with Dropsy; Parables of Ox, Best Places, and Great Supper			14:1–24	
22. Demands of Discipleship			14:25–35	
23. Parables of Lost Sheep, Coin, Son			15:1–32	
24. Parables of Dishonest Manager, Rich Man and Lazarus			16:1–31	
25. Lessons on Service, Faith, Influence			17:1–10	
26. Resurrection of Lazarus				11:1–44
27. Reaction to It: Withdrawal of Jesus				11:45–54
28. Begins Last Journey to Jerusalem via Samaria & Galilee			17:11	

29. Heals Ten Lepers			17:12–19	
30. Lessons on the Coming Kingdom			17:20–37	
31. Parables: Persistent Widow, Pharisee and Tax Collector			18:1–14	
32. Doctrine on Divorce	19:1–12	10:1–12		
33. Jesus Blesses Children: Objections	19:13–15	10:13–16	18:15–17	
34. Rich Ruler	19:16–30	10:17–31	18:18–30	
35. Laborers of the 11th Hour	20:1–16			
36. Foretells Death and Resurrection	20:17–19	10:32–34	18:31–34	
37. Ambition of James and John	20:20–28	10:35–45		
38. Blind Bartimaeus Healed	20:29–34	10:46–52	18:35–43	
39. Interview with Zacchaeus			19:1–10	
40. Parable: the Minas			19:11–27	
41. Returns to Home of Mary and Martha				11:55–12:1
42. Plot to Kill Lazarus				12:9–11
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2. Fig Tree Cursed and Temple Cleansed	21:10–19	11:12–18	19:45–48	
3. The Attraction of Sacrifice				12:20–50
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5. Sanhedrin Challenges Jesus, Answered by Parables: Two Sons, Wicked Tenants, and Marriage Feast	21:23–22:14	11:27–12:12	20:1–19	
6. Tribute to Caesar	22:15–22	12:13–17	20:20–26	
7. Sadducees Question the Resurrection	22:23–33	12:18–27	20:27–40	
8. Pharisees Question Commandments	22:34–40	12:28–34		
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10. Jesus’ Last Sermon	23:1–39	12:38–40	20:45–47	
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12. Jesus Tells of the Future	24:1–51	13:1–37	21:5–36	

13. Parables: Ten Virgins, Talents, The Day of Judgment	25:1–46			
14. Jesus Tells Date of Crucifixion	26:1–5	14:1–2	21:37–38; 22:1–2	
15. Anointing by Mary at Simon’s Feast	26:6–13	14:3–9		12:2–8
16. Judas Contracts the Betrayal	26:14–16	14:10–11	22:3–6	
17. Preparation for the Passover	26:17–19	14:12–16	22:7–13	
18. Passover Eaten, Jealousy Rebuked	26:20	14:17	22:14–16, 24–30	
19. Feet Washed				13:1–20
20. Judas Revealed, Defects	26:21–25	14:18–21	22:21–23	13:21–30
21. Jesus Warns About Further Desertion; Cries of Loyalty	26:31–35	14:27–31	22:31–38	13:31–38
22. Institution of the Lord’s Supper	26:26–29	14:22–25	22:17–20	
23. Last Speech to the Apostles and Intercessory Prayer				14:1–17:26
24. The Grief of Gethsemane	26:30, 36–46	14:26, 32–42	22:39–46	18:1
25. Betrayal, Arrest, Desertion	26:47–56	14:43–52	22:47–53	18:2–12
26. First Examined by Annas				18:13–14, 19–23
27. Trial by Caiaphas and Council; Following Indignities	26:57, 59–68	14:53, 55–65	22:54a, 63–65	18:24
28. Peter’s Triple Denial	26:58, 69–75	14:54, 66–72	22:54b–62	18:15–18, 25–27
29. Condemnation by the Council	27:1	15:1a	22:66–71	
30. Suicide of Judas	27:3–10			
31. First Appearance Before Pilate	27:2, 11–14	15:1b–5	23:1–7	18:28–38
32. Jesus Before Herod			23:6–12	
33. Second Appearance Before Pilate	27:15–26	15:6–15	23:13–25	18:39–19:16a
34. Mockery by Roman Soldiers	27:27–30	15:16–19		
35. Led to Golgotha	27:31–34	15:20–23	23:26–33a	19:16b–17
36. Six Events of First Three Hours on Cross	27:35–44	15:24–32	23:33b–43	19:18–27
37. Last Three Hours on Cross	27:45–50	15:33–37	23:44–46	19:28–30

38. Events Attending Jesus' Death	27:51–56	15:38–41	23:45, 47–49	
39. Burial of Jesus	27:57–60	15:42–46	23:50–54	19:31–42
40. Tomb Sealed and Women Watch	27:61–66	15:47	23:55–56	
The Resurrection Through the Ascension				
1. Women Visit the Tomb	28:1–8	16:1–8	24:1–11	
2. Peter and John See the Empty Tomb			24:12	20:1–10
3. Jesus' Appearance to Mary Magdalene		16:9–11		20:11–18
4. Jesus' Appearance to the Other Women	28:9–10			
5. Guards' Report of the Resurrection	28:11–15			
6. Jesus' Appearance to Two Disciples on Way to Emmaus		16:12–13	24:13–35	
7. Jesus' Appearance to Ten Disciples Without Thomas			24:36–43	20:19–25
8. Appearance to Disciples with Thomas				20:26–31
9. Jesus' Appearance to Seven Disciples by Sea of Galilee				21:1–25
10. Great Commission	28:16–20	16:14–18	24:44–49	
11. The Ascension		16:19–20	24:50–53	

Matthew

Matthew 1 • Matthew 2 • Matthew 3 • Matthew 4 • Matthew 5 • Matthew 6 • Matthew 7 • Matthew 8 • Matthew 9 • Matthew 10 • Matthew 11 • Matthew 12 • Matthew 13 • Matthew 14 • Matthew 15 • Matthew 16 • Matthew 17 • Matthew 18 • Matthew 19 • Matthew 20 • Matthew 21 • Matthew 22 • Matthew 23 • Matthew 24 • Matthew 25 • Matthew 26 • Matthew 27 • Matthew 28

Introduction to Matthew
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Introduction to Matthew

Title

Matthew, meaning “gift of the Lord,” was the other name of Levi (9:9), the tax collector who left everything to follow Christ (Luke 5:27–28). Matthew was one of the 12 apostles (Matt. 10:3; Mark 3:18; Luke 6:15; Acts 1:13). In his own list of the Twelve, he explicitly calls himself a “tax collector” (Matt. 10:3). Nowhere else in Scripture is the name Matthew associated with “tax collector”; the other evangelists always employ his former name, Levi, when speaking of his sinful past. This is evidence of humility on Matthew’s part. As with the other three Gospels, this work is known by the name of its author.

Author and Date

The canonicity and Matthean authorship of this Gospel were unchallenged in the early church. Eusebius (c. A.D. 265–339) quotes Origen (c. A.D. 185–254):

> Among the four Gospels, which are the only indisputable ones in the Church of God under heaven, I have learned by tradition that the first was written by Matthew, who was once a publican, but afterwards an apostle of Jesus Christ, and it was prepared for the converts from Judaism (*Ecclesiastical History*, 6:25).

It is clear that this Gospel was written at a relatively early date—prior to the destruction of the temple in A.D. 70. Some scholars have proposed a date as early as A.D. 50. For a further discussion of some of the issues related to the authorship and dating of this Gospel, especially "the Synoptic Problem," see Introduction to Mark: Interpretive Challenges.

Background and Setting

The Jewish flavor of Matthew's Gospel is remarkable. This is evident even in the opening genealogy, which Matthew traces back only as far as Abraham. In contrast, Luke, aiming to show Christ as the Redeemer of humanity, goes all the way back to Adam. Matthew's purpose is somewhat narrower: to demonstrate that Christ is the King and Messiah of Israel. This Gospel quotes more than 60 times from OT prophetic passages, emphasizing how Christ is the fulfillment of all those promises.

The probability that Matthew's audience was predominantly Jewish is further evident from several facts: Matthew usually cites Jewish custom without explaining it, in contrast to the other Gospels (cf. Mark 7:3; John 19:40). He constantly refers to Christ as "the Son of David" (Matt. 1:1; 9:27; 12:23; 15:22; 20:30; 21:9, 15; 22:42, 45). Matthew even guards Jewish sensibilities regarding the name of God, referring to "the kingdom of heaven" where the other evangelists speak of "the kingdom of God." All the book's major themes are rooted in the OT and set in light of Israel's messianic expectations.

Matthew's use of Greek may suggest that he was writing as a Palestinian Jew to Hellenistic Jews elsewhere. He wrote as an eyewitness of many of the events he described, giving firsthand testimony about the words and works of Jesus of Nazareth.

His purpose is clear: to demonstrate that Jesus is the Jewish nation's long-awaited Messiah. His voluminous quoting of the OT is specifically designed to show the tie between the Messiah of promise and the Christ of history. This purpose is never out of focus for Matthew, and he even adduces many incidental details from the OT prophecies as proofs of Jesus' messianic claims (e.g., 2:17–18; 4:13–15; 13:35; 21:4–5; 27:9–10).

Historical and Theological Themes

Since Matthew is concerned with setting forth Jesus as Messiah, the King of the Jews, an interest in the OT kingdom promises runs throughout this Gospel. Matthew's signature phrase "the kingdom of heaven" occurs 32 times in this book (and nowhere else in all of Scripture).

The opening genealogy is designed to document Christ's credentials as Israel's king, and the rest of the book completes this theme. Matthew shows that Christ is the heir of the kingly line. He demonstrates that he is the fulfillment of dozens of OT prophecies regarding the king who would come. He offers evidence after evidence to establish Christ's kingly prerogative. All other historical and theological themes in the book revolve around this one.

Matthew records five major discourses: the Sermon on the Mount (chs. 5–7); the commissioning of the apostles (ch. 10); the parables about the kingdom (ch. 13); a discourse about the childlikeness of the believer (ch. 18); and the discourse on his second coming (chs. 24–25). Each discourse ends with a variation of this phrase: "when Jesus had finished these sayings" (7:28; 11:1; 13:53; 19:1; 26:1). That becomes a motif signaling a new narrative portion. A long opening section (chs. 1–4) and a short conclusion (28:16–20), bracket the rest of the Gospel, which naturally divides into five sections, each with a discourse and a narrative section. Some have seen a parallel between these five sections and the five books of Moses in the OT.

The conflict between Christ and Pharisaism is another common theme in Matthew's Gospel. But Matthew is keen to show the error of the Pharisees for the benefit of his Jewish audience—not for personal or self-aggrandizing reasons. Matthew omits, for example, the parable of the Pharisee and the tax collector, even though that parable would have put him in a favorable light.

Matthew also mentions the Sadducees more than any of the other Gospels. Both Pharisees and Sadducees are regularly portrayed negatively, and held up as warning beacons. Their doctrine is a leaven that must be avoided (16:11–12). Although these groups were doctrinally at odds with one another, they were united in their hatred of Christ. To Matthew, they epitomized all in Israel who rejected Christ as King.

The rejection of Israel’s Messiah is another constant theme in this Gospel. In no other Gospel are the attacks against Jesus portrayed as strongly as here. From the flight into Egypt to the scene at the cross, Matthew paints a more vivid portrayal of Christ’s rejection than any of the other evangelists. In Matthew’s account of the crucifixion, for example, no thief repents, and no friends or loved ones are seen at the foot of the cross. In his death, he is forsaken even by God (27:46). The shadow of rejection is never lifted from the story.

Yet Matthew portrays him as a victorious King who will one day return “on the clouds of heaven with power and great glory” (24:30).

Interpretive Challenges

As noted above, Matthew groups his narrative material around five great discourses. He makes no attempt to follow a strict chronology, and a comparison of the Gospels reveals that Matthew freely places things out of order. He is dealing with themes and broad concepts, not laying out a timeline.

The prophetic passages present a particular interpretive challenge. Jesus' Olivet Discourse, for example, contains some details that evoke images of the violent destruction of Jerusalem in A.D. 70. Jesus' words in 24:34 have led some to conclude that all these things were fulfilled—albeit not literally—in the Roman conquest of that era. This is the view known as "preterism." But this is a serious interpretive blunder, forcing the interpreter to read into these passages spiritualized, allegorical meanings unwarranted by normal exegetical methods. The grammatical-historical hermeneutical approach to these passages is the approach to follow, and it yields a consistently futuristic interpretation of crucial prophecies.

For a discussion of the Synoptic Problem, see Introduction to Mark: Interpretive Challenges.

Outline

- I. (Prologue) The King's Advent (1:1–4:25)
  - A. His Birth (1:1–2:23)
    - 1. His ancestry (1:1–17)
    - 2. His arrival (1:18–25)
    - 3. His adoration (2:1–12)
    - 4. His adversaries (2:13–23)
  - B. His Entry into Public Ministry (3:1–4:25)
    - 1. His forerunner (3:1–12)
    - 2. His baptism (3:13–17)
    - 3. His temptation (4:1–11)
    - 4. His earliest ministry (4:12–25)
- II. The King's Authority (5:1–9:38)
  - A. Discourse 1: The Sermon on the Mount (5:1–7:29)
    - 1. Righteousness and happiness (5:1–12)
    - 2. Righteousness and discipleship (5:13–16)
    - 3. Righteousness and the Scriptures (5:17–20)
    - 4. Righteousness and morality (5:21–48)
    - 5. Righteousness and practical religion (6:1–18)
    - 6. Righteousness and mundane things (6:19–34)
    - 7. Righteousness and human relations (7:1–12)
    - 8. Righteousness and salvation (7:13–29)
  - B. Narrative 1: The Authenticating Miracles (8:1–9:38)
    - 1. A leper cleansed (8:1–4)
    - 2. The centurion's servant healed (8:5–13)
    - 3. Peter's mother-in-law healed (8:14–15)
    - 4. Multitudes healed (8:16–22)
    - 5. The winds and sea rebuked (8:23–27)

        6. Two demon-possessed men delivered (8:28–34)
        7. A paralytic pardoned and healed (9:1–8)
        8. A tax collector called (9:9–13)
        9. A question answered (9:14–17)
        10. A girl raised from the dead (9:18–26)
        11. Two blind men given sight (9:27–31)
        12. A mute speaks (9:32–34)
        13. Multitudes viewed with compassion (9:35–38)

III. The King’s Agenda (10:1–12:50)

    A. Discourse 2: The Commissioning of the Twelve (10:1–42)

        1. The Master’s men (10:1–4)
        2. The sending of the disciples (10:5–23)
        3. Hallmarks of discipleship (10:24–42)

    B. Narrative 2: The Mission of the King (11:1–12:50)

        1. Jesus’ identity affirmed for John’s disciples (11:1–19)
        2. Woes pronounced on the impenitent (11:20–24)
        3. Rest offered to the weary (11:25–30)
        4. Lordship asserted over the Sabbath (12:1–13)
        5. Opposition fomented by the Jewish leaders (12:14–45)
        6. Eternal relationships defined by spiritual ancestry (12:46–50)

IV. The King’s Adversaries (13:1–17:27)

    A. Discourse 3: The Kingdom Parables (13:1–52)

        1. The soils (13:1–23)
        2. The wheat and weeds (13:24–30, 34–43)
        3. The mustard seed (13:31–32)
        4. The leaven (13:33)
        5. The hidden treasure (13:44)

- 6. The pearl of great value (13:45–46)
- 7. The net (13:47–50)
- 8. The master of a house (13:51–52)

B. Narrative 3: The Kingdom Conflict (13:53–17:27)

1. Nazareth rejects the King (13:53–58)
2. Herod murders John the Baptist (14:1–12)
3. Jesus feeds the 5,000 (14:13–21)
4. Jesus walks on water (14:22–33)
5. Multitudes seek healing (14:34–36)
6. The scribes and Pharisees challenge Jesus (15:1–20)
7. A Canaanite woman believes (15:21–28)
8. Jesus heals the multitudes (15:29–31)
9. Jesus feeds the 4,000 (15:32–39)
10. The Pharisees and Sadducees seek a sign (16:1–12)
11. Peter confesses Christ (16:13–20)
12. Jesus predicts his death (16:21–28)
13. Jesus reveals his glory (17:1–13)
14. Jesus heals a child (17:14–21)
15. Jesus foretells his betrayal (17:22–23)
16. Jesus pays the temple tax (17:24–27)

V. The King’s Administration (18:1–23:39)

A. Discourse 4: The Childlikeness of the Believer (18:1–35)

1. A call for childlike faith (18:1–6)
2. A warning against offenses (18:7–9)
3. A parable about a lost sheep (18:10–14)
4. A pattern for church discipline (18:15–20)
5. A lesson about forgiveness (18:21–35)

B. Narrative 4: The Jerusalem Ministry (19:1–23:39)

1. Some kingly lessons (19:1–20:28)
    - a. On divorce (19:1–10)
    - b. On celibacy (19:11–12)

        - c. On children (19:13–15)
        - d. On surrender (19:16–22)
        - e. On who may be saved (19:23–30)
        - f. On equality in the kingdom (20:1–16)
        - g. On his death (20:17–19)
        - h. On true greatness (20:20–28)
    - 2. Some kingly deeds (20:29–21:27)
        - a. He heals two blind men (20:29–34)
        - b. He receives adoration (21:1–11)
        - c. He cleanses the temple (21:12–17)
        - d. He curses a fig tree (21:18–22)
        - e. He answers a challenge (21:23–27)
    - 3. Some kingly parables (21:28–22:14)
        - a. The two sons (21:28–32)
        - b. The wicked tenants (21:33–46)
        - c. The wedding feast (22:1–14)
    - 4. Some kingly answers (22:15–46)
        - a. The Herodians: on paying taxes (22:15–22)
        - b. The Sadducees: on the resurrection (22:23–33)
        - c. The Scribes: on the first and great commandment (22:34–40)
        - d. The Pharisees: on David’s greater Son (22:41–46)
    - 5. Some kingly pronouncements (23:1–39)
        - a. Woe to the scribes and Pharisees (23:1–36)
        - b. Woe to Jerusalem (23:37–39)
- VI. The King’s Atonement (24:1–28:15)

- A. Discourse 5: The Olivet Discourse (24:1–25:46)
    1. The destruction of the temple (24:1–2)
    2. The signs of the times (24:3–31)
    3. The parable of the fig tree (24:32–35)
    4. The lesson of Noah (24:36–44)
    5. The parable of the two servants (24:45–51)
    6. The parable of the 10 virgins (25:1–13)
    7. The parable of the talents (25:14–30)
    8. The judgment of the nations (25:31–46)
- B. Narrative 5: The Crucifixion and Resurrection (26:1–28:15)
    1. The plot to kill the King (26:1–5)
    2. Mary's anointing (26:6–13)
    3. Judas's betrayal (26:14–16)
    4. The Passover (26:17–30)
    5. The prophecy of Peter's denial (26:31–35)
    6. Jesus' agony (26:36–46)
    7. Jesus' arrest (26:47–56)
    8. The trial before the Sanhedrin (26:57–68)
    9. Peter's denial (26:69–75)
    10. Judas's suicide (27:1–10)
    11. The trial before Pilate (27:11–26)
    12. The soldiers' mocking (27:27–31)
    13. The crucifixion (27:32–56)
    14. The burial (27:57–66)
    15. The resurrection (28:1–15)

VII. (Epilogue) The King's Assignment (28:16–20)

THE GOSPEL ACCORDING TO

Matthew

The Genealogy of Jesus Christ

MATTHEW **1** †The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

[2]†Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, [3]†and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram, [1] [4]and Ram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, [5]†and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, [6]and Jesse the father of David the king.

And David was the father of Solomon by the wife of Uriah, [7]and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph, [2] [8]†and Asaph the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, [9]and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, [10]and Hezekiah the father of Manasseh, and Manasseh the father of Amos, [3] and Amos the father of Josiah, [11]†and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

[12]†And after the deportation to Babylon: Jechoniah was the father of Shealtiel, [4] and Shealtiel the father of Zerubbabel, [13]and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, [14]and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, [15]and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, [16]†and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

[17]†So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and

from the deportation to Babylon to the Christ fourteen generations.

The Birth of Jesus Christ

[18]†Now the birth of Jesus Christ [5] took place in this way. When his mother Mary had been betrothed [6] to Joseph, before they came together she was found to be with child from the Holy Spirit. [19]†And her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. [20]†But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit. [21]†She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.” [22]†All this took place to fulfill what the Lord had spoken by the prophet:

> [23]†“Behold, the virgin shall conceive and bear a son,
> and they shall call his name Immanuel”

(which means, God with us). [24]†When Joseph woke from sleep, he did as the angel of the Lord commanded him: he took his wife, [25]but knew her not until she had given birth to a son. And he called his name Jesus.

The Visit of the Wise Men

MATTHEW **2** ‡Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men [1] from the east came to Jerusalem, [2]†saying, “Where is he who has been born king of the Jews? For we saw his star when it rose [2] and have come to worship him.” [3]When Herod the king heard this, he was troubled, and all Jerusalem with him; [4]†and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. [5]They told him, “In Bethlehem of Judea, for so it is written by the prophet:

> [6]†“‘And you, O Bethlehem, in the land of Judah,
> are by no means least among the rulers of Judah;
> for from you shall come a ruler
> who will shepherd my people Israel.’”

[7]Then Herod summoned the wise men secretly and ascertained from them what time the star had appeared. [8]†And he sent them to Bethlehem, saying, “Go and search diligently for the child, and when you have found him, bring me word, that I too may come and worship him.” [9]After listening to the king, they went on their way. And behold, the star that they had seen when it rose went before them until it came to rest over the place where the child was. [10]When they saw the star, they rejoiced exceedingly with great joy. [11]†And going into the house they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh. [12]‡And being warned in a dream not to return to Herod, they departed to their own country by another way.

The Flight to Egypt

[13]Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, “Rise, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him.” [14]And he rose and took the child and his mother by night and departed to Egypt [15]†and remained there until the death of Herod.

This was to fulfill what the Lord had spoken by the prophet, “Out of Egypt I called my son.”

Herod Kills the Children

[16]†Then Herod, when he saw that he had been tricked by the wise men, became furious, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under, according to the time that he had ascertained from the wise men. [17]†Then was fulfilled what was spoken by the prophet Jeremiah:

> [18]“A voice was heard in Ramah,
>   weeping and loud lamentation,
> Rachel weeping for her children;
>   she refused to be comforted, because they are no more.”

The Return to Nazareth

[19]†But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, [20]saying, “Rise, take the child and his mother and go to the land of Israel, for those who sought the child's life are dead.” [21]And he rose and took the child and his mother and went to the land of Israel. [22]†But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream he withdrew to the district of Galilee. [23]†And he went and lived in a city called Nazareth, that what was spoken by the prophets might be fulfilled: “He shall be called a Nazarene.”

John the Baptist Prepares the Way

MATTHEW **3** †In those days John the Baptist came preaching in the wilderness of Judea, [2]†“Repent, for the kingdom of heaven is at hand.” [3]†For this is he who was spoken of by the prophet Isaiah when he said,

> “The voice of one crying in the wilderness:
> ‘Prepare [1] the way of the Lord;
> make his paths straight.’”

[4]†Now John wore a garment of camel's hair and a leather belt around his waist, and his food was locusts and wild honey. [5]Then Jerusalem and all Judea and all the region about the Jordan were going out to him, [6]†and they were baptized by him in the river Jordan, confessing their sins.

[7]†But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, “You brood of vipers! Who warned you to flee from the wrath to come? [8]†Bear fruit in keeping with repentance. [9]†And do not presume to say to yourselves, ‘We have Abraham as our father,’ for I tell you, God is able from these stones to raise up children for Abraham. [10]†Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire.

[11]†“I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. [12]†His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.”

The Baptism of Jesus

[13]Then Jesus came from Galilee to the Jordan to John, to be baptized by him. [14]†John would have prevented him, saying, “I need to be baptized by you, and do you come to me?” [15]†But Jesus answered him, “Let it be so now, for thus it is fitting for us to fulfill all righteousness.” Then he consented. [16]†And when Jesus was baptized, immediately he went up from

the water, and behold, the heavens were opened to him, [2] and he saw the Spirit of God descending like a dove and coming to rest on him; [17]†and behold, a voice from heaven said, “This is my beloved Son, [3] with whom I am well pleased.”

The Temptation of Jesus

MATTHEW **4** †Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. [2]†And after fasting forty days and forty nights, he was hungry. [3]†And the tempter came and said to him, “If you are the Son of God, command these stones to become loaves of bread.” [4]†But he answered, “It is written,

“‘Man shall not live by bread alone,
but by every word that comes from the mouth of God.’”

[5]†Then the devil took him to the holy city and set him on the pinnacle of the temple [6]†and said to him, “If you are the Son of God, throw yourself down, for it is written,

“‘He will command his angels concerning you,’

and

“‘On their hands they will bear you up,
lest you strike your foot against a stone.’”

[7]†Jesus said to him, “Again it is written, ‘You shall not put the Lord your God to the test.’” [8]Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory. [9]†And he said to him, “All these I will give you, if you will fall down and worship me.” [10]†Then Jesus said to him, “Be gone, Satan! For it is written,

“‘You shall worship the Lord your God
and him only shall you serve.’”

[11]†Then the devil left him, and behold, angels came and were ministering to him.

Jesus Begins His Ministry

[12]†Now when he heard that John had been arrested, he withdrew into Galilee. [13]†And leaving Nazareth he went and lived in Capernaum by the

sea, in the territory of Zebulun and Naphtali, [14]so that what was spoken by the prophet Isaiah might be fulfilled:

[15]†“The land of Zebulun and the land of Naphtali,
the way of the sea, beyond the Jordan, Galilee of the Gentiles—
[16]the people dwelling in darkness
have seen a great light,
and for those dwelling in the region and shadow of death,
on them a light has dawned.”

[17]†From that time Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand.”

Jesus Calls the First Disciples

[18]†While walking by the Sea of Galilee, he saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the sea, for they were fishermen. [19]And he said to them, “Follow me, and I will make you fishers of men.” [20]Immediately they left their nets and followed him. [21]†And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. [22]Immediately they left the boat and their father and followed him.

Jesus Ministers to Great Crowds

[23]†And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people. [24]†So his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, those oppressed by demons, epileptics, and paralytics, and he healed them. [25]†And great crowds followed him from Galilee and the Decapolis, and from Jerusalem and Judea, and from beyond the Jordan.

The Sermon on the Mount

MATTHEW **5** ‡†Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him.

The Beatitudes

[2]And he opened his mouth and taught them, saying:

[3]†“Blessed are the poor in spirit, for theirs is the kingdom of heaven.

[4]†“Blessed are those who mourn, for they shall be comforted.

[5]†“Blessed are the meek, for they shall inherit the earth.

[6]†“Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

[7]†“Blessed are the merciful, for they shall receive mercy.

[8]†“Blessed are the pure in heart, for they shall see God.

[9]†“Blessed are the peacemakers, for they shall be called sons [1] of God.

[10]†“Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

[11]“Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. [12]Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.

Salt and Light

[13]†“You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people's feet.

[14]“You are the light of the world. A city set on a hill cannot be hidden. [15]Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. [16]†In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.

Christ Came to Fulfill the Law

[17]†“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. [18]†For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. [19]†Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. [20]†For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

Anger

[21]†“You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to judgment.’ [22]†But I say to you that everyone who is angry with his brother [2] will be liable to judgment; whoever insults [3] his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the hell [4] of fire. [23]So if you are offering your gift at the altar and there remember that your brother has something against you, [24]leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. [25]†Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. [26]Truly, I say to you, you will never get out until you have paid the last penny. [5]

Lust

[27]†“You have heard that it was said, ‘You shall not commit adultery.’ [28]But I
say to you that everyone who looks at a woman with lustful intent has
already committed adultery with her in his heart. [29]†If your right eye causes
you to sin, tear it out and throw it away. For it is better that you lose one of
your members than that your whole body be thrown into hell. [30]And if your
right hand causes you to sin, cut it off and throw it away. For it is better that
you lose one of your members than that your whole body go into hell.

Divorce

[31]†“It was also said, ‘Whoever divorces his wife, let him give her a
certificate of divorce.’ [32]†But I say to you that everyone who divorces his
wife, except on the ground of sexual immorality, makes her commit
adultery, and whoever marries a divorced woman commits adultery.

Oaths

[33]†“Again you have heard that it was said to those of old, ‘You shall not
swear falsely, but shall perform to the Lord what you have sworn.’ [34]†But I
say to you, Do not take an oath at all, either by heaven, for it is the throne of
God, [35]or by the earth, for it is his footstool, or by Jerusalem, for it is the
city of the great King. [36]And do not take an oath by your head, for you
cannot make one hair white or black. [37]Let what you say be simply ‘Yes’ or
‘No’; anything more than this comes from evil. [6]

Retaliation

[38]†“You have heard that it was said, ‘An eye for an eye and a tooth for a
tooth.’ [39]†But I say to you, Do not resist the one who is evil. But if anyone
slaps you on the right cheek, turn to him the other also. [40]And if anyone
would sue you and take your tunic, [7] let him have your cloak as well.
[41]†And if anyone forces you to go one mile, go with him two miles. [42]Give

to the one who begs from you, and do not refuse the one who would borrow from you.

Love Your Enemies

[43]†“You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ [44]‡But I say to you, Love your enemies and pray for those who persecute you, [45]so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. [46]†For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? [47]And if you greet only your brothers, [8] what more are you doing than others? Do not even the Gentiles do the same? [48]†You therefore must be perfect, as your heavenly Father is perfect.

Giving to the Needy

MATTHEW **6** †“Beware of practicing your righteousness before other people in order to be seen by them, for then you will have no reward from your Father who is in heaven.

[2]†“Thus, when you give to the needy, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by others. Truly, I say to you, they have received their reward. [3]But when you give to the needy, do not let your left hand know what your right hand is doing, [4]†so that your giving may be in secret. And your Father who sees in secret will reward you.

The Lord's Prayer

[5]“And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward. [6]But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you.

[7]†“And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words. [8]Do not be like them, for your Father knows what you need before you ask him. [9]†Pray then like this:

> “Our Father in heaven,
> hallowed be your name. [1]
> [10]†Your kingdom come,
> your will be done, [2]
>   on earth as it is in heaven.
> [11]Give us this day our daily bread, [3]
> [12]†and forgive us our debts,
>   as we also have forgiven our debtors.
> [13]†And lead us not into temptation,

but deliver us from evil. [4]

[14]For if you forgive others their trespasses, your heavenly Father will also forgive you, [15]†but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.

Fasting

[16]‡“And when you fast, do not look gloomy like the hypocrites, for they disfigure their faces that their fasting may be seen by others. Truly, I say to you, they have received their reward. [17]But when you fast, anoint your head and wash your face, [18]that your fasting may not be seen by others but by your Father who is in secret. And your Father who sees in secret will reward you.

Lay Up Treasures in Heaven

[19]“Do not lay up for yourselves treasures on earth, where moth and rust [5] destroy and where thieves break in and steal, [20]†but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. [21]For where your treasure is, there your heart will be also.

[22]‡“The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light, [23]but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

[24]†“No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money. [6]

Do Not Be Anxious

[25]“Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not

life more than food, and the body more than clothing? [26]†Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? [27]And which of you by being anxious can add a single hour to his span of life? [7] [28]And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, [29]†yet I tell you, even Solomon in all his glory was not arrayed like one of these. [30]†But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? [31]Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ [32]†For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. [33]†But seek first the kingdom of God and his righteousness, and all these things will be added to you.

[34]“Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.

Judging Others

MATTHEW 7 †“Judge not, that you be not judged. [2]For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you. [3]Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? [4]Or how can you say to your brother, ‘Let me take the speck out of your eye,’ when there is the log in your own eye? [5]You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

[6]†“Do not give dogs what is holy, and do not throw your pearls before pigs, lest they trample them underfoot and turn to attack you.

Ask, and It Will Be Given

[7]“Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. [8]For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. [9]Or which one of you, if his son asks him for bread, will give him a stone? [10]Or if he asks for a fish, will give him a serpent? [11]†If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!

The Golden Rule

[12]†“So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets.

[13]‡‡“Enter by the narrow gate. For the gate is wide and the way is easy [1] that leads to destruction, and those who enter by it are many. [14]†For the gate is narrow and the way is hard that leads to life, and those who find it are few.

A Tree and Its Fruit

[15]†“Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. [16]†You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles? [17]So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. [18]A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. [19]Every tree that does not bear good fruit is cut down and thrown into the fire. [20]Thus you will recognize them by their fruits.

I Never Knew You

[21]†“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. [22]†On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ [23]†And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness.’

Build Your House on the Rock

[24]†“Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. [25]And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. [26]And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. [27]And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it.”

The Authority of Jesus

[28]And when Jesus finished these sayings, the crowds were astonished at his teaching, [29]†for he was teaching them as one who had authority, and not as their scribes.

Jesus Cleanses a Leper

MATTHEW **8** †When he came down from the mountain, great crowds followed him. [2]†And behold, a leper [1] came to him and knelt before him, saying, “Lord, if you will, you can make me clean.” [3]And Jesus [2] stretched out his hand and touched him, saying, “I will; be clean.” And immediately his leprosy was cleansed. [4]†And Jesus said to him, “See that you say nothing to anyone, but go, show yourself to the priest and offer the gift that Moses commanded, for a proof to them.”

The Faith of a Centurion

[5]†When he entered Capernaum, a centurion came forward to him, appealing to him, [6]“Lord, my servant is lying paralyzed at home, suffering terribly.” [7]And he said to him, “I will come and heal him.” [8]†But the centurion replied, “Lord, I am not worthy to have you come under my roof, but only say the word, and my servant will be healed. [9]For I too am a man under authority, with soldiers under me. And I say to one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my servant, [3] ‘Do this,’ and he does it.” [10]†When Jesus heard this, he marveled and said to those who followed him, “Truly, I tell you, with no one in Israel [4] have I found such faith. [11]†I tell you, many will come from east and west and recline at table with Abraham, Isaac, and Jacob in the kingdom of heaven, [12]†while the sons of the kingdom will be thrown into the outer darkness. In that place there will be weeping and gnashing of teeth.” [13]†And to the centurion Jesus said, “Go; let it be done for you as you have believed.” And the servant was healed at that very moment.

Jesus Heals Many

[14]And when Jesus entered Peter's house, he saw his mother-in-law lying sick with a fever. [15]He touched her hand, and the fever left her, and she rose and began to serve him. [16]†That evening they brought to him many who were oppressed by demons, and he cast out the spirits with a word and healed all

who were sick. [17]†This was to fulfill what was spoken by the prophet Isaiah: “He took our illnesses and bore our diseases.”

The Cost of Following Jesus

[18]†Now when Jesus saw a crowd around him, he gave orders to go over to the other side. [19]†And a scribe came up and said to him, “Teacher, I will follow you wherever you go.” [20]†And Jesus said to him, “Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head.” [21]†Another of the disciples said to him, “Lord, let me first go and bury my father.” [22]†And Jesus said to him, “Follow me, and leave the dead to bury their own dead.”

Jesus Calms a Storm

[23]And when he got into the boat, his disciples followed him. [24]†And behold, there arose a great storm on the sea, so that the boat was being swamped by the waves; but he was asleep. [25]And they went and woke him, saying, “Save us, Lord; we are perishing.” [26]†And he said to them, “Why are you afraid, O you of little faith?” Then he rose and rebuked the winds and the sea, and there was a great calm. [27]†And the men marveled, saying, “What sort of man is this, that even winds and sea obey him?”

Jesus Heals Two Men with Demons

[28]†And when he came to the other side, to the country of the Gadarenes, [5] two demon-possessed [6] men met him, coming out of the tombs, so fierce that no one could pass that way. [29]†And behold, they cried out, “What have you to do with us, O Son of God? Have you come here to torment us before the time?” [30]†Now a herd of many pigs was feeding at some distance from them. [31]†And the demons begged him, saying, “If you cast us out, send us away into the herd of pigs.” [32]And he said to them, “Go.” So they came out and went into the pigs, and behold, the whole herd rushed down the steep bank into the sea and drowned in the waters. [33]The herdsmen fled, and going into the city they told everything, especially what had happened to

the demon-possessed men. [34]†And behold, all the city came out to meet Jesus, and when they saw him, they begged him to leave their region.

Jesus Heals a Paralytic

MATTHEW **9** †And getting into a boat he crossed over and came to his own city. [2]†And behold, some people brought to him a paralytic, lying on a bed. And when Jesus saw their faith, he said to the paralytic, “Take heart, my son; your sins are forgiven.” [3]†And behold, some of the scribes said to themselves, “This man is blaspheming.” [4]†But Jesus, knowing [1] their thoughts, said, “Why do you think evil in your hearts? [5]†For which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Rise and walk’? [6]But that you may know that the Son of Man has authority on earth to forgive sins”—he then said to the paralytic—“Rise, pick up your bed and go home.” [7]And he rose and went home. [8]When the crowds saw it, they were afraid, and they glorified God, who had given such authority to men.

Jesus Calls Matthew

[9]†As Jesus passed on from there, he saw a man called Matthew sitting at the tax booth, and he said to him, “Follow me.” And he rose and followed him.

[10]And as Jesus [2] reclined at table in the house, behold, many tax collectors and sinners came and were reclining with Jesus and his disciples. [11]†And when the Pharisees saw this, they said to his disciples, “Why does your teacher eat with tax collectors and sinners?” [12]†But when he heard it, he said, “Those who are well have no need of a physician, but those who are sick. [13]†Go and learn what this means, ‘I desire mercy, and not sacrifice.’ For I came not to call the righteous, but sinners.”

A Question About Fasting

[14]†Then the disciples of John came to him, saying, “Why do we and the Pharisees fast, [3] but your disciples do not fast?” [15]†And Jesus said to them, “Can the wedding guests mourn as long as the bridegroom is with them? The days will come when the bridegroom is taken away from them, and then they will fast. [16]†No one puts a piece of unshrunk cloth on an old

garment, for the patch tears away from the garment, and a worse tear is made. [17]†Neither is new wine put into old wineskins. If it is, the skins burst and the wine is spilled and the skins are destroyed. But new wine is put into fresh wineskins, and so both are preserved.”

A Girl Restored to Life and a Woman Healed

[18]†While he was saying these things to them, behold, a ruler came in and knelt before him, saying, “My daughter has just died, but come and lay your hand on her, and she will live.” [19]And Jesus rose and followed him, with his disciples. [20]†And behold, a woman who had suffered from a discharge of blood for twelve years came up behind him and touched the fringe of his garment, [21]for she said to herself, “If I only touch his garment, I will be made well.” [22]†Jesus turned, and seeing her he said, “Take heart, daughter; your faith has made you well.” And instantly [4] the woman was made well. [23]†And when Jesus came to the ruler's house and saw the flute players and the crowd making a commotion, [24]†he said, “Go away, for the girl is not dead but sleeping.” And they laughed at him. [25]But when the crowd had been put outside, he went in and took her by the hand, and the girl arose. [26]And the report of this went through all that district.

Jesus Heals Two Blind Men

[27]†And as Jesus passed on from there, two blind men followed him, crying aloud, “Have mercy on us, Son of David.” [28]When he entered the house, the blind men came to him, and Jesus said to them, “Do you believe that I am able to do this?” They said to him, “Yes, Lord.” [29]†Then he touched their eyes, saying, “According to your faith be it done to you.” [30]†And their eyes were opened. And Jesus sternly warned them, “See that no one knows about it.” [31]But they went away and spread his fame through all that district.

Jesus Heals a Man Unable to Speak

[32]As they were going away, behold, a demon-oppressed man who was mute was brought to him. [33]And when the demon had been cast out, the mute man

spoke. And the crowds marveled, saying, “Never was anything like this seen in Israel.” [34]†But the Pharisees said, “He casts out demons by the prince of demons.”

The Harvest Is Plentiful, the Laborers Few

[35]†And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction. [36]†When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. [37]†Then he said to his disciples, “The harvest is plentiful, but the laborers are few; [38]†therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.”

The Twelve Apostles

MATTHEW **10** ‡†And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every affliction. [2]†The names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; [3]†Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; [1] [4]‡Simon the Cananaean, and Judas Iscariot, who betrayed him.

Jesus Sends Out the Twelve Apostles

[5]‡†These twelve Jesus sent out, instructing them, “Go nowhere among the Gentiles and enter no town of the Samaritans, [6]†but go rather to the lost sheep of the house of Israel. [7]†And proclaim as you go, saying, ‘The kingdom of heaven is at hand.’ [8]†Heal the sick, raise the dead, cleanse lepers, [2] cast out demons. You received without paying; give without pay. [9]‡Acquire no gold nor silver nor copper for your belts, [10]no bag for your journey, nor two tunics [3] nor sandals nor a staff, for the laborer deserves his food. [11]And whatever town or village you enter, find out who is worthy in it and stay there until you depart. [12]As you enter the house, greet it. [13]†And if the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you. [14]†And if anyone will not receive you or listen to your words, shake off the dust from your feet when you leave that house or town. [15]†Truly, I say to you, it will be more bearable on the day of judgment for the land of Sodom and Gomorrah than for that town.

Persecution Will Come

[16]†“Behold, I am sending you out as sheep in the midst of wolves, so be wise as serpents and innocent as doves. [17]†Beware of men, for they will deliver you over to courts and flog you in their synagogues, [18]and you will be dragged before governors and kings for my sake, to bear witness before them and the Gentiles. [19]†When they deliver you over, do not be anxious

how you are to speak or what you are to say, for what you are to say will be given to you in that hour. [20]For it is not you who speak, but the Spirit of your Father speaking through you. [21]‡Brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death, [22]†and you will be hated by all for my name's sake. But the one who endures to the end will be saved. [23]When they persecute you in one town, flee to the next, for truly, I say to you, you will not have gone through all the towns of Israel before the Son of Man comes.

[24]†"A disciple is not above his teacher, nor a servant [4] above his master. [25]†It is enough for the disciple to be like his teacher, and the servant like his master. If they have called the master of the house Beelzebul, how much more will they malign [5] those of his household.

Have No Fear

[26]"So have no fear of them, for nothing is covered that will not be revealed, or hidden that will not be known. [27]What I tell you in the dark, say in the light, and what you hear whispered, proclaim on the housetops. [28]†And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell. [6] [29]†Are not two sparrows sold for a penny? [7] And not one of them will fall to the ground apart from your Father. [30]But even the hairs of your head are all numbered. [31]Fear not, therefore; you are of more value than many sparrows. [32]†So everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven, [33]†but whoever denies me before men, I also will deny before my Father who is in heaven.

Not Peace, but a Sword

[34]†"Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword. [35]‡For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. [36]And a person's enemies will be those of his own household. [37]Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me.

[38]†And whoever does not take his cross and follow me is not worthy of me. [39]Whoever finds his life will lose it, and whoever loses his life for my sake will find it.

Rewards

[40]†“Whoever receives you receives me, and whoever receives me receives him who sent me. [41]†The one who receives a prophet because he is a prophet will receive a prophet's reward, and the one who receives a righteous person because he is a righteous person will receive a righteous person's reward. [42]†And whoever gives one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he will by no means lose his reward.”

Messengers from John the Baptist

MATTHEW **11** †When Jesus had finished instructing his twelve disciples, he went on from there to teach and preach in their cities.

[2]Now when John heard in prison about the deeds of the Christ, he sent word by his disciples [3]†and said to him, “Are you the one who is to come, or shall we look for another?” [4]†And Jesus answered them, “Go and tell John what you hear and see: [5]the blind receive their sight and the lame walk, lepers [1] are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. [6]And blessed is the one who is not offended by me.”

[7]As they went away, Jesus began to speak to the crowds concerning John: “What did you go out into the wilderness to see? A reed shaken by the wind? [8]What then did you go out to see? A man [2] dressed in soft clothing? Behold, those who wear soft clothing are in kings' houses. [9]What then did you go out to see? A prophet? [3] Yes, I tell you, and more than a prophet. [10]†This is he of whom it is written,

> “‘Behold, I send my messenger before your face,
> who will prepare your way before you.’

[11]†Truly, I say to you, among those born of women there has arisen no one greater than John the Baptist. Yet the one who is least in the kingdom of heaven is greater than he. [12]†From the days of John the Baptist until now the kingdom of heaven has suffered violence, [4] and the violent take it by force. [13]For all the Prophets and the Law prophesied until John, [14]†and if you are willing to accept it, he is Elijah who is to come. [15]He who has ears to hear, [5] let him hear.

[16]†“But to what shall I compare this generation? It is like children sitting in the marketplaces and calling to their playmates,

> [17]“‘We played the flute for you, and you did not dance;
> we sang a dirge, and you did not mourn.’

[18]For John came neither eating nor drinking, and they say, ‘He has a demon.’ [19]‡The Son of Man came eating and drinking, and they say, ‘Look at him! A glutton and a drunkard, a friend of tax collectors and sinners!’ Yet wisdom is justified by her deeds.” [6]

Woe to Unrepentant Cities

[20]Then he began to denounce the cities where most of his mighty works had been done, because they did not repent. [21]‡“Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. [22]‡But I tell you, it will be more bearable on the day of judgment for Tyre and Sidon than for you. [23]‡And you, Capernaum, will you be exalted to heaven? You will be brought down to Hades. For if the mighty works done in you had been done in Sodom, it would have remained until this day. [24]But I tell you that it will be more tolerable on the day of judgment for the land of Sodom than for you.”

Come to Me, and I Will Give You Rest

[25]‡At that time Jesus declared, “I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; [26]‡yes, Father, for such was your gracious will. [7] [27]All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. [28]‡Come to me, all who labor and are heavy laden, and I will give you rest. [29]‡Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. [30]For my yoke is easy, and my burden is light.”

Jesus Is Lord of the Sabbath

MATTHEW **12** At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry, and they began to pluck heads of grain and to eat. [2]†But when the Pharisees saw it, they said to him, “Look, your disciples are doing what is not lawful to do on the Sabbath.” [3]†He said to them, “Have you not read what David did when he was hungry, and those who were with him: [4]†how he entered the house of God and ate the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests? [5]†Or have you not read in the Law how on the Sabbath the priests in the temple profane the Sabbath and are guiltless? [6]†I tell you, something greater than the temple is here. [7]†And if you had known what this means, ‘I desire mercy, and not sacrifice,’ you would not have condemned the guiltless. [8]†For the Son of Man is lord of the Sabbath.”

A Man with a Withered Hand

[9]He went on from there and entered their synagogue. [10]†And a man was there with a withered hand. And they asked him, “Is it lawful to heal on the Sabbath?”—so that they might accuse him. [11]He said to them, “Which one of you who has a sheep, if it falls into a pit on the Sabbath, will not take hold of it and lift it out? [12]Of how much more value is a man than a sheep! So it is lawful to do good on the Sabbath.” [13]Then he said to the man, “Stretch out your hand.” And the man stretched it out, and it was restored, healthy like the other. [14]But the Pharisees went out and conspired against him, how to destroy him.

God's Chosen Servant

[15]†Jesus, aware of this, withdrew from there. And many followed him, and he healed them all [16]†and ordered them not to make him known. [17]This was to fulfill what was spoken by the prophet Isaiah:

[18]†“Behold, my servant whom I have chosen,
my beloved with whom my soul is well pleased.
I will put my Spirit upon him,
and he will proclaim justice to the Gentiles.
[19]†He will not quarrel or cry aloud,
nor will anyone hear his voice in the streets;
[20]†a bruised reed he will not break,
and a smoldering wick he will not quench,
until he brings justice to victory;
[21]and in his name the Gentiles will hope.”

Blasphemy Against the Holy Spirit

[22]Then a demon-oppressed man who was blind and mute was brought to him, and he healed him, so that the man spoke and saw. [23]†And all the people were amazed, and said, “Can this be the Son of David?” [24]†But when the Pharisees heard it, they said, “It is only by Beelzebul, the prince of demons, that this man casts out demons.” [25]Knowing their thoughts, he said to them, “Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand. [26]And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand? [27]And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges. [28]†But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you. [29]Or how can someone enter a strong man's house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house. [30]Whoever is not with me is against me, and whoever does not gather with me scatters. [31]†Therefore I tell you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven. [32]†And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.

A Tree Is Known by Its Fruit

[33]“Either make the tree good and its fruit good, or make the tree bad and its fruit bad, for the tree is known by its fruit. [34]You brood of vipers! How can you speak good, when you are evil? For out of the abundance of the heart the mouth speaks. [35]The good person out of his good treasure brings forth good, and the evil person out of his evil treasure brings forth evil. [36]†I tell you, on the day of judgment people will give account for every careless word they speak, [37]for by your words you will be justified, and by your words you will be condemned.”

The Sign of Jonah

[38]†Then some of the scribes and Pharisees answered him, saying, “Teacher, we wish to see a sign from you.” [39]†But he answered them, “An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of the prophet Jonah. [40]†For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. [41]†The men of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here. [42]†The queen of the South will rise up at the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.

Return of an Unclean Spirit

[43]“When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, but finds none. [44]Then it says, ‘I will return to my house from which I came.’ And when it comes, it finds the house empty, swept, and put in order. [45]†Then it goes and brings with it seven other spirits more evil than itself, and they enter and dwell there, and the last state of that person is worse than the first. So also will it be with this evil generation.”

Jesus' Mother and Brothers

[46]†While he was still speaking to the people, behold, his mother and his brothers stood outside, asking to speak to him. [1] [48]†But he replied to the man who told him, “Who is my mother, and who are my brothers?” [49]And stretching out his hand toward his disciples, he said, “Here are my mother and my brothers! [50]†For whoever does the will of my Father in heaven is my brother and sister and mother.”

The Parable of the Sower

MATTHEW **13** ‡That same day Jesus went out of the house and sat beside the sea. [2]And great crowds gathered about him, so that he got into a boat and sat down. And the whole crowd stood on the beach. [3]†And he told them many things in parables, saying: “A sower went out to sow. [4]†And as he sowed, some seeds fell along the path, and the birds came and devoured them. [5]†Other seeds fell on rocky ground, where they did not have much soil, and immediately they sprang up, since they had no depth of soil, [6]but when the sun rose they were scorched. And since they had no root, they withered away. [7]†Other seeds fell among thorns, and the thorns grew up and choked them. [8]Other seeds fell on good soil and produced grain, some a hundredfold, some sixty, some thirty. [9]He who has ears, [1] let him hear.”

The Purpose of the Parables

[10]Then the disciples came and said to him, “Why do you speak to them in parables?” [11]†And he answered them, “To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. [12]For to the one who has, more will be given, and he will have an abundance, but from the one who has not, even what he has will be taken away. [13]†This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. [14]‡Indeed, in their case the prophecy of Isaiah is fulfilled that says:

“‘You will indeed hear but never understand,
    and you will indeed see but never perceive.
[15]For this people's heart has grown dull,
    and with their ears they can barely hear,
    and their eyes they have closed,
lest they should see with their eyes
    and hear with their ears
and understand with their heart
    and turn, and I would heal them.’

[16]But blessed are your eyes, for they see, and your ears, for they hear. [17]†For truly, I say to you, many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.

The Parable of the Sower Explained

[18]“Hear then the parable of the sower: [19]†When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is what was sown along the path. [20]†As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy, [21]yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away. [2] [22]†As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and it proves unfruitful. [23]†As for what was sown on good soil, this is the one who hears the word and understands it. He indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.”

The Parable of the Weeds

[24]He put another parable before them, saying, “The kingdom of heaven may be compared to a man who sowed good seed in his field, [25]†but while his men were sleeping, his enemy came and sowed weeds [3] among the wheat and went away. [26]So when the plants came up and bore grain, then the weeds appeared also. [27]And the servants [4] of the master of the house came and said to him, ‘Master, did you not sow good seed in your field? How then does it have weeds?’ [28]He said to them, ‘An enemy has done this.’ So the servants said to him, ‘Then do you want us to go and gather them?’ [29]But he said, ‘No, lest in gathering the weeds you root up the wheat along with them. [30]Let both grow together until the harvest, and at harvest time I will tell the reapers, Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.’”

The Mustard Seed and the Leaven

[31]He put another parable before them, saying, “The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field. [32]†It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches.”

[33]†He told them another parable. “The kingdom of heaven is like leaven that a woman took and hid in three measures of flour, till it was all leavened.”

Prophecy and Parables

[34]†All these things Jesus said to the crowds in parables; indeed, he said nothing to them without a parable. [35]†This was to fulfill what was spoken by the prophet: [5]

> “I will open my mouth in parables;
> I will utter what has been hidden since the foundation of the world.”

The Parable of the Weeds Explained

[36]Then he left the crowds and went into the house. And his disciples came to him, saying, “Explain to us the parable of the weeds of the field.” [37]†He answered, “The one who sows the good seed is the Son of Man. [38]The field is the world, and the good seed is the sons of the kingdom. The weeds are the sons of the evil one, [39]and the enemy who sowed them is the devil. The harvest is the close of the age, and the reapers are angels. [40]Just as the weeds are gathered and burned with fire, so will it be at the close of the age. [41]The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all law-breakers, [42]and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth. [43]†Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.

The Parable of the Hidden Treasure

[44]‡“The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field.

The Parable of the Pearl of Great Value

[45]“Again, the kingdom of heaven is like a merchant in search of fine pearls, [46]who, on finding one pearl of great value, went and sold all that he had and bought it.

The Parable of the Net

[47]‡“Again, the kingdom of heaven is like a net that was thrown into the sea and gathered fish of every kind. [48]When it was full, men drew it ashore and sat down and sorted the good into containers but threw away the bad. [49]‡So it will be at the close of the age. The angels will come out and separate the evil from the righteous [50]and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth.

New and Old Treasures

[51]“Have you understood all these things?” They said to him, “Yes.” [52]‡And he said to them, “Therefore every scribe who has been trained for the kingdom of heaven is like a master of a house, who brings out of his treasure what is new and what is old.”

Jesus Rejected at Nazareth

[53]And when Jesus had finished these parables, he went away from there, [54]‡and coming to his hometown he taught them in their synagogue, so that they were astonished, and said, “Where did this man get this wisdom and these mighty works? [55]‡Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? [56]And are not all his sisters with us? Where then did this man get all these things?” [57]‡And they took offense at him. But Jesus said to them, “A

prophet is not without honor except in his hometown and in his own household.” [58]†And he did not do many mighty works there, because of their unbelief.

The Death of John the Baptist

MATTHEW **14** ‡†At that time Herod the tetrarch heard about the fame of Jesus, [2]and he said to his servants, “This is John the Baptist. He has been raised from the dead; that is why these miraculous powers are at work in him.” [3]†For Herod had seized John and bound him and put him in prison for the sake of Herodias, his brother Philip's wife, [1] [4]because John had been saying to him, “It is not lawful for you to have her.” [5]And though he wanted to put him to death, he feared the people, because they held him to be a prophet. [6]†But when Herod's birthday came, the daughter of Herodias danced before the company and pleased Herod, [7]so that he promised with an oath to give her whatever she might ask. [8]†Prompted by her mother, she said, “Give me the head of John the Baptist here on a platter.” [9]†And the king was sorry, but because of his oaths and his guests he commanded it to be given. [10]He sent and had John beheaded in the prison, [11]and his head was brought on a platter and given to the girl, and she brought it to her mother. [12]†And his disciples came and took the body and buried it, and they went and told Jesus.

Jesus Feeds the Five Thousand

[13]†Now when Jesus heard this, he withdrew from there in a boat to a desolate place by himself. But when the crowds heard it, they followed him on foot from the towns. [14]†When he went ashore he saw a great crowd, and he had compassion on them and healed their sick. [15]Now when it was evening, the disciples came to him and said, “This is a desolate place, and the day is now over; send the crowds away to go into the villages and buy food for themselves.” [16]†But Jesus said, “They need not go away; you give them something to eat.” [17]They said to him, “We have only five loaves here and two fish.” [18]And he said, “Bring them here to me.” [19]Then he ordered the crowds to sit down on the grass, and taking the five loaves and the two fish, he looked up to heaven and said a blessing. Then he broke the loaves and gave them to the disciples, and the disciples gave them to the crowds. [20]And they all ate and were satisfied. And they took up twelve baskets full

of the broken pieces left over. [21]And those who ate were about five thousand men, besides women and children.

Jesus Walks on the Water

[22]Immediately he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. [23]And after he had dismissed the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone, [24]†but the boat by this time was a long way [2] from the land, [3] beaten by the waves, for the wind was against them. [25]†And in the fourth watch of the night he came to them, walking on the sea. [26]But when the disciples saw him walking on the sea, they were terrified, and said, “It is a ghost!” and they cried out in fear. [27]But immediately Jesus spoke to them, saying, “Take heart; it is I. Do not be afraid.”

[28]And Peter answered him, “Lord, if it is you, command me to come to you on the water.” [29]He said, “Come.” So Peter got out of the boat and walked on the water and came to Jesus. [30]But when he saw the wind, [4] he was afraid, and beginning to sink he cried out, “Lord, save me.” [31]Jesus immediately reached out his hand and took hold of him, saying to him, “O you of little faith, why did you doubt?” [32]And when they got into the boat, the wind ceased. [33]†And those in the boat worshiped him, saying, “Truly you are the Son of God.”

Jesus Heals the Sick in Gennesaret

[34]†And when they had crossed over, they came to land at Gennesaret. [35]And when the men of that place recognized him, they sent around to all that region and brought to him all who were sick [36]†and implored him that they might only touch the fringe of his garment. And as many as touched it were made well.

Traditions and Commandments

MATTHEW **15** Then Pharisees and scribes came to Jesus from Jerusalem and said, [2]†“Why do your disciples break the tradition of the elders? For they do not wash their hands when they eat.” [3]†He answered them, “And why do you break the commandment of God for the sake of your tradition? [4]For God commanded, ‘Honor your father and your mother,’ and, ‘Whoever reviles father or mother must surely die.’ [5]But you say, ‘If anyone tells his father or his mother, “What you would have gained from me is given to God,” [1] [6]†he need not honor his father.’ So for the sake of your tradition you have made void the word [2] of God. [7]You hypocrites! Well did Isaiah prophesy of you, when he said:

> [8]†“‘This people honors me with their lips,
>   but their heart is far from me;
> [9]in vain do they worship me,
>   teaching as doctrines the commandments of men.’”

What Defiles a Person

[10]And he called the people to him and said to them, “Hear and understand: [11]†it is not what goes into the mouth that defiles a person, but what comes out of the mouth; this defiles a person.” [12]Then the disciples came and said to him, “Do you know that the Pharisees were offended when they heard this saying?” [13]He answered, “Every plant that my heavenly Father has not planted will be rooted up. [14]†Let them alone; they are blind guides. [3] And if the blind lead the blind, both will fall into a pit.” [15]†But Peter said to him, “Explain the parable to us.” [16]And he said, “Are you also still without understanding? [17]Do you not see that whatever goes into the mouth passes into the stomach and is expelled? [4] [18]But what comes out of the mouth proceeds from the heart, and this defiles a person. [19]For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander. [20]These are what defile a person. But to eat with unwashed hands does not defile anyone.”

The Faith of a Canaanite Woman

[21]And Jesus went away from there and withdrew to the district of Tyre and Sidon. [22]†And behold, a Canaanite woman from that region came out and was crying, “Have mercy on me, O Lord, Son of David; my daughter is severely oppressed by a demon.” [23]But he did not answer her a word. And his disciples came and begged him, saying, “Send her away, for she is crying out after us.” [24]†He answered, “I was sent only to the lost sheep of the house of Israel.” [25]But she came and knelt before him, saying, “Lord, help me.” [26]†And he answered, “It is not right to take the children's bread and throw it to the dogs.” [27]She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table.” [28]Then Jesus answered her, “O woman, great is your faith! Be it done for you as you desire.” And her daughter was healed instantly. [5]

Jesus Heals Many

[29]†Jesus went on from there and walked beside the Sea of Galilee. And he went up on the mountain and sat down there. [30]And great crowds came to him, bringing with them the lame, the blind, the crippled, the mute, and many others, and they put them at his feet, and he healed them, [31]so that the crowd wondered, when they saw the mute speaking, the crippled healthy, the lame walking, and the blind seeing. And they glorified the God of Israel.

Jesus Feeds the Four Thousand

[32]Then Jesus called his disciples to him and said, “I have compassion on the crowd because they have been with me now three days and have nothing to eat. And I am unwilling to send them away hungry, lest they faint on the way.” [33]†And the disciples said to him, “Where are we to get enough bread in such a desolate place to feed so great a crowd?” [34]†And Jesus said to them, “How many loaves do you have?” They said, “Seven, and a few small fish.” [35]And directing the crowd to sit down on the ground, [36]he took the seven loaves and the fish, and having given thanks he broke them and gave them to the disciples, and the disciples gave them to the crowds. [37]And they

all ate and were satisfied. And they took up seven baskets full of the broken pieces left over. [38]†Those who ate were four thousand men, besides women and children. [39]And after sending away the crowds, he got into the boat and went to the region of Magadan.

The Pharisees and Sadducees Demand Signs

MATTHEW **16** †And the Pharisees and Sadducees came, and to test him they asked him to show them a sign from heaven. [2]†He answered them, [1] “When it is evening, you say, ‘It will be fair weather, for the sky is red.’ [3]And in the morning, ‘It will be stormy today, for the sky is red and threatening.’ You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. [4]An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of Jonah.” So he left them and departed.

The Leaven of the Pharisees and Sadducees

[5]When the disciples reached the other side, they had forgotten to bring any bread. [6]†Jesus said to them, “Watch and beware of the leaven of the Pharisees and Sadducees.” [7]And they began discussing it among themselves, saying, “We brought no bread.” [8]But Jesus, aware of this, said, “O you of little faith, why are you discussing among yourselves the fact that you have no bread? [9]Do you not yet perceive? Do you not remember the five loaves for the five thousand, and how many baskets you gathered? [10]Or the seven loaves for the four thousand, and how many baskets you gathered? [11]How is it that you fail to understand that I did not speak about bread? Beware of the leaven of the Pharisees and Sadducees.” [12]†Then they understood that he did not tell them to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

Peter Confesses Jesus as the Christ

[13]†Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?” [14]And they said, “Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.” [15]He said to them, “But who do you say that I am?” [16]†Simon Peter replied, “You are the Christ, the Son of the living God.” [17]†And Jesus answered him, “Blessed are you, Simon Bar-Jonah! For flesh and blood has

not revealed this to you, but my Father who is in heaven. [18]†And I tell you, you are Peter, and on this rock [2] I will build my church, and the gates of hell [3] shall not prevail against it. [19]†I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed [4] in heaven." [20]†Then he strictly charged the disciples to tell no one that he was the Christ.

Jesus Foretells His Death and Resurrection

[21]†From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised. [22]And Peter took him aside and began to rebuke him, saying, "Far be it from you, Lord! [5] This shall never happen to you." [23]†But he turned and said to Peter, "Get behind me, Satan! You are a hindrance [6] to me. For you are not setting your mind on the things of God, but on the things of man."

Take Up Your Cross and Follow Jesus

[24]†Then Jesus told his disciples, "If anyone would come after me, let him deny himself and take up his cross and follow me. [25]For whoever would save his life [7] will lose it, but whoever loses his life for my sake will find it. [26]†For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul? [27]†For the Son of Man is going to come with his angels in the glory of his Father, and then he will repay each person according to what he has done. [28]†Truly, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in his kingdom."

The Transfiguration

MATTHEW **17** †And after six days Jesus took with him Peter and James, and John his brother, and led them up a high mountain by themselves. [2]†And he was transfigured before them, and his face shone like the sun, and his clothes became white as light. [3]†And behold, there appeared to them Moses and Elijah, talking with him. [4]†And Peter said to Jesus, “Lord, it is good that we are here. If you wish, I will make three tents here, one for you and one for Moses and one for Elijah.” [5]†He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, “This is my beloved Son, [1] with whom I am well pleased; listen to him.” [6]†When the disciples heard this, they fell on their faces and were terrified. [7]But Jesus came and touched them, saying, “Rise, and have no fear.” [8]And when they lifted up their eyes, they saw no one but Jesus only.

[9]†And as they were coming down the mountain, Jesus commanded them, “Tell no one the vision, until the Son of Man is raised from the dead.” [10]†And the disciples asked him, “Then why do the scribes say that first Elijah must come?” [11]He answered, “Elijah does come, and he will restore all things. [12]†But I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they pleased. So also the Son of Man will certainly suffer at their hands.” [13]Then the disciples understood that he was speaking to them of John the Baptist.

Jesus Heals a Boy with a Demon

[14]And when they came to the crowd, a man came up to him and, kneeling before him, [15]said, “Lord, have mercy on my son, for he is an epileptic and he suffers terribly. For often he falls into the fire, and often into the water. [16]And I brought him to your disciples, and they could not heal him.” [17]†And Jesus answered, “O faithless and twisted generation, how long am I to be with you? How long am I to bear with you? Bring him here to me.” [18]And Jesus rebuked the demon, [2] and it [3] came out of him, and the boy was healed instantly. [4] [19]†Then the disciples came to Jesus privately and said, “Why could we not cast it out?” [20]†He said to them, “Because of your little

faith. For truly, I say to you, if you have faith like a grain of mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move, and nothing will be impossible for you.” [5]

Jesus Again Foretells Death, Resurrection

[22]‡As they were gathering [6] in Galilee, Jesus said to them, “The Son of Man is about to be delivered into the hands of men, [23]and they will kill him, and he will be raised on the third day.” And they were greatly distressed.

The Temple Tax

[24]‡When they came to Capernaum, the collectors of the two-drachma tax went up to Peter and said, “Does your teacher not pay the tax?” [25]He said, “Yes.” And when he came into the house, Jesus spoke to him first, saying, “What do you think, Simon? From whom do kings of the earth take toll or tax? From their sons or from others?” [26]And when he said, “From others,” Jesus said to him, “Then the sons are free. [27]However, not to give offense to them, go to the sea and cast a hook and take the first fish that comes up, and when you open its mouth you will find a shekel. [7] Take that and give it to them for me and for yourself.”

Who Is the Greatest?

MATTHEW **18** ‡At that time the disciples came to Jesus, saying, “Who is the greatest in the kingdom of heaven?” [2]And calling to him a child, he put him in the midst of them [3]‡and said, “Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. [4]Whoever humbles himself like this child is the greatest in the kingdom of heaven.

[5]‡“Whoever receives one such child in my name receives me, [6]‡but whoever causes one of these little ones who believe in me to sin, [1] it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea.

Temptations to Sin

[7]‡“Woe to the world for temptations to sin! [2] For it is necessary that temptations come, but woe to the one by whom the temptation comes! [8]‡And if your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life crippled or lame than with two hands or two feet to be thrown into the eternal fire. [9]And if your eye causes you to sin, tear it out and throw it away. It is better for you to enter life with one eye than with two eyes to be thrown into the hell [3] of fire.

The Parable of the Lost Sheep

[10]‡“See that you do not despise one of these little ones. For I tell you that in heaven their angels always see the face of my Father who is in heaven. [4] [12]What do you think? If a man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? [13]And if he finds it, truly, I say to you, he rejoices over it more than over the ninety-nine that never went astray. [14]‡So it is not the will of my [5] Father who is in heaven that one of these little ones should perish.

If Your Brother Sins Against You

[15]†“If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. [16]†But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. [17]†If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. [18]†Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed [6] in heaven. [19]†Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. [20]†For where two or three are gathered in my name, there am I among them.”

The Parable of the Unforgiving Servant

[21]†Then Peter came up and said to him, “Lord, how often will my brother sin against me, and I forgive him? As many as seven times?” [22]†Jesus said to him, “I do not say to you seven times, but seventy times seven. [7]

[23]†“Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. [8] [24]†When he began to settle, one was brought to him who owed him ten thousand talents. [9] [25]†And since he could not pay, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made. [26]So the servant [10] fell on his knees, imploring him, ‘Have patience with me, and I will pay you everything.’ [27]†And out of pity for him, the master of that servant released him and forgave him the debt. [28]†But when that same servant went out, he found one of his fellow servants who owed him a hundred denarii, [11] and seizing him, he began to choke him, saying, ‘Pay what you owe.’ [29]†So his fellow servant fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ [30]He refused and went and put him in prison until he should pay the debt. [31]†When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their master all that had taken place. [32]Then his master summoned him and said to him, ‘You wicked servant! I forgave you all that debt because you

pleaded with me. [33]And should not you have had mercy on your fellow servant, as I had mercy on you?’ [34]†And in anger his master delivered him to the jailers, [12] until he should pay all his debt. [35]So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart.”

Teaching About Divorce

MATTHEW **19** †Now when Jesus had finished these sayings, he went away from Galilee and entered the region of Judea beyond the Jordan. [2]And large crowds followed him, and he healed them there.

[3]†And Pharisees came up to him and tested him by asking, “Is it lawful to divorce one's wife for any cause?” [4]†He answered, “Have you not read that he who created them from the beginning made them male and female, [5]†and said, ‘Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh’? [6]So they are no longer two but one flesh. What therefore God has joined together, let not man separate.” [7]†They said to him, “Why then did Moses command one to give a certificate of divorce and to send her away?” [8]†He said to them, “Because of your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so. [9]†And I say to you: whoever divorces his wife, except for sexual immorality, and marries another, commits adultery.” [1]

[10]†The disciples said to him, “If such is the case of a man with his wife, it is better not to marry.” [11]But he said to them, “Not everyone can receive this saying, but only those to whom it is given. [12]†For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let the one who is able to receive this receive it.”

Let the Children Come to Me

[13]Then children were brought to him that he might lay his hands on them and pray. The disciples rebuked the people, [14]†but Jesus said, “Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven.” [15]And he laid his hands on them and went away.

The Rich Young Man

[16]†And behold, a man came up to him, saying, “Teacher, what good deed must I do to have eternal life?” [17]†And he said to him, “Why do you ask me about what is good? There is only one who is good. If you would enter life, keep the commandments.” [18]†He said to him, “Which ones?” And Jesus said, “You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, [19]Honor your father and mother, and, You shall love your neighbor as yourself.” [20]†The young man said to him, “All these I have kept. What do I still lack?” [21]†Jesus said to him, “If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.” [22]When the young man heard this he went away sorrowful, for he had great possessions.

[23]And Jesus said to his disciples, “Truly, I say to you, only with difficulty will a rich person enter the kingdom of heaven. [24]†Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.” [25]†When the disciples heard this, they were greatly astonished, saying, “Who then can be saved?” [26]But Jesus looked at them and said, “With man this is impossible, but with God all things are possible.” [27]†Then Peter said in reply, “See, we have left everything and followed you. What then will we have?” [28]†Jesus said to them, “Truly, I say to you, in the new world, [2] when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. [29]And everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold [3] and will inherit eternal life. [30]†But many who are first will be last, and the last first.

Laborers in the Vineyard

MATTHEW **20** †“For the kingdom of heaven is like a master of a house who
went out early in the morning to hire laborers for his vineyard. [2]†After
agreeing with the laborers for a denarius [1] a day, he sent them into his
vineyard. [3]†And going out about the third hour he saw others standing idle
in the marketplace, [4]†and to them he said, ‘You go into the vineyard too,
and whatever is right I will give you.’ [5]So they went. Going out again about
the sixth hour and the ninth hour, he did the same. [6]†And about the eleventh
hour he went out and found others standing. And he said to them, ‘Why do
you stand here idle all day?’ [7]They said to him, ‘Because no one has hired
us.’ He said to them, ‘You go into the vineyard too.’ [8]†And when evening
came, the owner of the vineyard said to his foreman, ‘Call the laborers and
pay them their wages, beginning with the last, up to the first.’ [9]And when
those hired about the eleventh hour came, each of them received a denarius.
[10]Now when those hired first came, they thought they would receive more,
but each of them also received a denarius. [11]And on receiving it they
grumbled at the master of the house, [12]saying, ‘These last worked only one
hour, and you have made them equal to us who have borne the burden of
the day and the scorching heat.’ [13]†But he replied to one of them, ‘Friend, I
am doing you no wrong. Did you not agree with me for a denarius? [14]Take
what belongs to you and go. I choose to give to this last worker as I give to
you. [15]Am I not allowed to do what I choose with what belongs to me? Or
do you begrudge my generosity?’ [2] [16]†So the last will be first, and the first
last.”

Jesus Foretells His Death a Third Time

[17]†And as Jesus was going up to Jerusalem, he took the twelve disciples
aside, and on the way he said to them, [18]“See, we are going up to Jerusalem.
And the Son of Man will be delivered over to the chief priests and scribes,
and they will condemn him to death [19]†and deliver him over to the Gentiles
to be mocked and flogged and crucified, and he will be raised on the third
day.”

A Mother's Request

[20]†Then the mother of the sons of Zebedee came up to him with her sons, and kneeling before him she asked him for something. [21]†And he said to her, “What do you want?” She said to him, “Say that these two sons of mine are to sit, one at your right hand and one at your left, in your kingdom.” [22]†Jesus answered, “You do not know what you are asking. Are you able to drink the cup that I am to drink?” They said to him, “We are able.” [23]†He said to them, “You will drink my cup, but to sit at my right hand and at my left is not mine to grant, but it is for those for whom it has been prepared by my Father.” [24]†And when the ten heard it, they were indignant at the two brothers. [25]‡But Jesus called them to him and said, “You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. [26]It shall not be so among you. But whoever would be great among you must be your servant, [3] [27]and whoever would be first among you must be your slave, [4] [28]†even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many.”

Jesus Heals Two Blind Men

[29]†And as they went out of Jericho, a great crowd followed him. [30]†And behold, there were two blind men sitting by the roadside, and when they heard that Jesus was passing by, they cried out, “Lord, [5] have mercy on us, Son of David!” [31]The crowd rebuked them, telling them to be silent, but they cried out all the more, “Lord, have mercy on us, Son of David!” [32]And stopping, Jesus called them and said, “What do you want me to do for you?” [33]They said to him, “Lord, let our eyes be opened.” [34]And Jesus in pity touched their eyes, and immediately they recovered their sight and followed him.

The Triumphal Entry

MATTHEW **21** †Now when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, [2]saying to them, “Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me. [3]†If anyone says anything to you, you shall say, ‘The Lord needs them,’ and he will send them at once.” [4]This took place to fulfill what was spoken by the prophet, saying,

[5]†“Say to the daughter of Zion,
‘Behold, your king is coming to you,
humble, and mounted on a donkey,
and [1] on a colt, the foal of a beast of burden.’”

[6]The disciples went and did as Jesus had directed them. [7]†They brought the donkey and the colt and put on them their cloaks, and he sat on them. [8]†Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. [9]†And the crowds that went before him and that followed him were shouting, “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!” [10]And when he entered Jerusalem, the whole city was stirred up, saying, “Who is this?” [11]And the crowds said, “This is the prophet Jesus, from Nazareth of Galilee.”

Jesus Cleanses the Temple

[12]†And Jesus entered the temple [2] and drove out all who sold and bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. [13]†He said to them, “It is written, ‘My house shall be called a house of prayer,’ but you make it a den of robbers.”

[14]And the blind and the lame came to him in the temple, and he healed them. [15]†But when the chief priests and the scribes saw the wonderful things that he did, and the children crying out in the temple, “Hosanna to the Son of David!” they were indignant, [16]†and they said to him, “Do you

hear what these are saying?” And Jesus said to them, “Yes; have you never read,

> “‘Out of the mouth of infants and nursing babies
> you have prepared praise’?”

[17]And leaving them, he went out of the city to Bethany and lodged there.

Jesus Curses the Fig Tree

[18]In the morning, as he was returning to the city, he became hungry. [19]†And seeing a fig tree by the wayside, he went to it and found nothing on it but only leaves. And he said to it, “May no fruit ever come from you again!” And the fig tree withered at once.

[20]When the disciples saw it, they marveled, saying, “How did the fig tree wither at once?” [21]†And Jesus answered them, “Truly, I say to you, if you have faith and do not doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, ‘Be taken up and thrown into the sea,’ it will happen. [22]And whatever you ask in prayer, you will receive, if you have faith.”

The Authority of Jesus Challenged

[23]†And when he entered the temple, the chief priests and the elders of the people came up to him as he was teaching, and said, “By what authority are you doing these things, and who gave you this authority?” [24]Jesus answered them, “I also will ask you one question, and if you tell me the answer, then I also will tell you by what authority I do these things. [25]†The baptism of John, from where did it come? From heaven or from man?” And they discussed it among themselves, saying, “If we say, ‘From heaven,’ he will say to us, ‘Why then did you not believe him?’ [26]But if we say, ‘From man,’ we are afraid of the crowd, for they all hold that John was a prophet.” [27]So they answered Jesus, “We do not know.” And he said to them, “Neither will I tell you by what authority I do these things.

The Parable of the Two Sons

[28]“What do you think? A man had two sons. And he went to the first and said, ‘Son, go and work in the vineyard today.’ [29]And he answered, ‘I will not,’ but afterward he changed his mind and went. [30]And he went to the other son and said the same. And he answered, ‘I go, sir,’ but did not go. [31]†Which of the two did the will of his father?” They said, “The first.” Jesus said to them, “Truly, I say to you, the tax collectors and the prostitutes go into the kingdom of God before you. [32]†For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes believed him. And even when you saw it, you did not afterward change your minds and believe him.

The Parable of the Tenants

[33]†“Hear another parable. There was a master of a house who planted a vineyard and put a fence around it and dug a winepress in it and built a tower and leased it to tenants, and went into another country. [34]†When the season for fruit drew near, he sent his servants [3] to the tenants to get his fruit. [35]†And the tenants took his servants and beat one, killed another, and stoned another. [36]Again he sent other servants, more than the first. And they did the same to them. [37]†Finally he sent his son to them, saying, ‘They will respect my son.’ [38]But when the tenants saw the son, they said to themselves, ‘This is the heir. Come, let us kill him and have his inheritance.’ [39]And they took him and threw him out of the vineyard and killed him. [40]When therefore the owner of the vineyard comes, what will he do to those tenants?” [41]†They said to him, “He will put those wretches to a miserable death and let out the vineyard to other tenants who will give him the fruits in their seasons.”

[42]†Jesus said to them, “Have you never read in the Scriptures:

> “‘The stone that the builders rejected
>   has become the cornerstone; [4]
> this was the Lord's doing,
>   and it is marvelous in our eyes’?

[43]†Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits. [44]†And the one who falls on this stone will be broken to pieces; and when it falls on anyone, it will crush him.” [5]

[45]†When the chief priests and the Pharisees heard his parables, they perceived that he was speaking about them. [46]And although they were seeking to arrest him, they feared the crowds, because they held him to be a prophet.

The Parable of the Wedding Feast

MATTHEW **22** And again Jesus spoke to them in parables, saying, [2]†“The kingdom of heaven may be compared to a king who gave a wedding feast for his son, [3]and sent his servants [1] to call those who were invited to the wedding feast, but they would not come. [4]†Again he sent other servants, saying, ‘Tell those who are invited, See, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready. Come to the wedding feast.’ [5]But they paid no attention and went off, one to his farm, another to his business, [6]while the rest seized his servants, treated them shamefully, and killed them. [7]†The king was angry, and he sent his troops and destroyed those murderers and burned their city. [8]Then he said to his servants, ‘The wedding feast is ready, but those invited were not worthy. [9]†Go therefore to the main roads and invite to the wedding feast as many as you find.’ [10]And those servants went out into the roads and gathered all whom they found, both bad and good. So the wedding hall was filled with guests.

[11]†“But when the king came in to look at the guests, he saw there a man who had no wedding garment. [12]†And he said to him, ‘Friend, how did you get in here without a wedding garment?’ And he was speechless. [13]†Then the king said to the attendants, ‘Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.’ [14]†For many are called, but few are chosen.”

Paying Taxes to Caesar

[15]Then the Pharisees went and plotted how to entangle him in his words. [16]†And they sent their disciples to him, along with the Herodians, saying, “Teacher, we know that you are true and teach the way of God truthfully, and you do not care about anyone's opinion, for you are not swayed by appearances. [2] [17]†Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?” [18]But Jesus, aware of their malice, said, “Why put me to the test, you hypocrites? [19]†Show me the coin for the tax.” And they brought him a denarius. [3] [20]And Jesus said to them, “Whose likeness and

inscription is this?” [21]†They said, “Caesar's.” Then he said to them, “Therefore render to Caesar the things that are Caesar's, and to God the things that are God's.” [22]When they heard it, they marveled. And they left him and went away.

Sadducees Ask About the Resurrection

[23]†The same day Sadducees came to him, who say that there is no resurrection, and they asked him a question, [24]†saying, “Teacher, Moses said, ‘If a man dies having no children, his brother must marry the widow and raise up children for his brother.’ [25]Now there were seven brothers among us. The first married and died, and having no children left his wife to his brother. [26]So too the second and third, down to the seventh. [27]After them all, the woman died. [28]In the resurrection, therefore, of the seven, whose wife will she be? For they all had her.”

[29]But Jesus answered them, “You are wrong, because you know neither the Scriptures nor the power of God. [30]†For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. [31]And as for the resurrection of the dead, have you not read what was said to you by God: [32]†‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’? He is not God of the dead, but of the living.” [33]And when the crowd heard it, they were astonished at his teaching.

The Great Commandment

[34]But when the Pharisees heard that he had silenced the Sadducees, they gathered together. [35]†And one of them, a lawyer, asked him a question to test him. [36]†“Teacher, which is the great commandment in the Law?” [37]†And he said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind. [38]This is the great and first commandment. [39]†And a second is like it: You shall love your neighbor as yourself. [40]†On these two commandments depend all the Law and the Prophets.”

Whose Son Is the Christ?

[41]Now while the Pharisees were gathered together, Jesus asked them a question, [42]†saying, “What do you think about the Christ? Whose son is he?” They said to him, “The son of David.” [43]†He said to them, “How is it then that David, in the Spirit, calls him Lord, saying,

> [44]†“‘The Lord said to my Lord,
> Sit at my right hand,
> until I put your enemies under your feet’?

[45]†If then David calls him Lord, how is he his son?” [46]And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions.

Seven Woes to the Scribes and Pharisees

MATTHEW **23** Then Jesus said to the crowds and to his disciples, [2]‡“The scribes and the Pharisees sit on Moses' seat, [3]‡so practice and observe whatever they tell you—but not what they do. For they preach, but do not practice. [4]They tie up heavy burdens, hard to bear, [1] and lay them on people's shoulders, but they themselves are not willing to move them with their finger. [5]‡They do all their deeds to be seen by others. For they make their phylacteries broad and their fringes long, [6]and they love the place of honor at feasts and the best seats in the synagogues [7]and greetings in the marketplaces and being called rabbi [2] by others. [8]‡But you are not to be called rabbi, for you have one teacher, and you are all brothers. [3] [9]And call no man your father on earth, for you have one Father, who is in heaven. [10]Neither be called instructors, for you have one instructor, the Christ. [11]The greatest among you shall be your servant. [12]Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

[13]‡“But woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in people's faces. For you neither enter yourselves nor allow those who would enter to go in. [4] [15]‡Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell [5] as yourselves.

[16]‡“Woe to you, blind guides, who say, ‘If anyone swears by the temple, it is nothing, but if anyone swears by the gold of the temple, he is bound by his oath.’ [17]You blind fools! For which is greater, the gold or the temple that has made the gold sacred? [18]And you say, ‘If anyone swears by the altar, it is nothing, but if anyone swears by the gift that is on the altar, he is bound by his oath.’ [19]You blind men! For which is greater, the gift or the altar that makes the gift sacred? [20]So whoever swears by the altar swears by it and by everything on it. [21]And whoever swears by the temple swears by it and by him who dwells in it. [22]And whoever swears by heaven swears by the throne of God and by him who sits upon it.

[23]†“Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others. [24]†You blind guides, straining out a gnat and swallowing a camel!

[25]†“Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but inside they are full of greed and self-indulgence. [26]You blind Pharisee! First clean the inside of the cup and the plate, that the outside also may be clean.

[27]†“Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people's bones and all uncleanness. [28]So you also outwardly appear righteous to others, but within you are full of hypocrisy and lawlessness.

[29]“Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the monuments of the righteous, [30]†saying, ‘If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood of the prophets.’ [31]Thus you witness against yourselves that you are sons of those who murdered the prophets. [32]Fill up, then, the measure of your fathers. [33]You serpents, you brood of vipers, how are you to escape being sentenced to hell? [34]†Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town, [35]†so that on you may come all the righteous blood shed on earth, from the blood of innocent Abel to the blood of Zechariah the son of Barachiah, [6] whom you murdered between the sanctuary and the altar. [36]†Truly, I say to you, all these things will come upon this generation.

Lament over Jerusalem

[37]†“O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! [38]†See, your house is left to you desolate. [39]†For I tell you, you will not see me again, until you say, ‘Blessed is he who comes in the name of the Lord.’”

Jesus Foretells Destruction of the Temple

MATTHEW **24** ‡†Jesus left the temple and was going away, when his disciples came to point out to him the buildings of the temple. [2]†But he answered them, “You see all these, do you not? Truly, I say to you, there will not be left here one stone upon another that will not be thrown down.”

Signs of the Close of the Age

[3]†As he sat on the Mount of Olives, the disciples came to him privately, saying, “Tell us, when will these things be, and what will be the sign of your coming and of the close of the age?” [4]And Jesus answered them, “See that no one leads you astray. [5]For many will come in my name, saying, ‘I am the Christ,’ and they will lead many astray. [6]†And you will hear of wars and rumors of wars. See that you are not alarmed, for this must take place, but the end is not yet. [7]For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. [8]†All these are but the beginning of the birth pains.

[9]†“Then they will deliver you up to tribulation and put you to death, and you will be hated by all nations for my name's sake. [10]†And then many will fall away [1] and betray one another and hate one another. [11]And many false prophets will arise and lead many astray. [12]And because lawlessness will be increased, the love of many will grow cold. [13]†But the one who endures to the end will be saved. [14]†And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.

The Abomination of Desolation

[15]†“So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), [16]†then let those who are in Judea flee to the mountains. [17]Let the one who is on the housetop not go down to take what is in his house, [18]and let the one

who is in the field not turn back to take his cloak. [19]And alas for women who are pregnant and for those who are nursing infants in those days! [20]Pray that your flight may not be in winter or on a Sabbath. [21]†For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be. [22]†And if those days had not been cut short, no human being would be saved. But for the sake of the elect those days will be cut short. [23]Then if anyone says to you, ‘Look, here is the Christ!’ or ‘There he is!’ do not believe it. [24]†For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect. [25]See, I have told you beforehand. [26]†So, if they say to you, ‘Look, he is in the wilderness,’ do not go out. If they say, ‘Look, he is in the inner rooms,’ do not believe it. [27]For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man. [28]†Wherever the corpse is, there the vultures will gather.

The Coming of the Son of Man

[29]†“Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. [30]†Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. [31]†And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.

The Lesson of the Fig Tree

[32]†“From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. [33]So also, when you see all these things, you know that he is near, at the very gates. [34]†Truly, I say to you, this generation will not pass away until all these things take place. [35]†Heaven and earth will pass away, but my words will not pass away.

No One Knows That Day and Hour

[36]‡“But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, [2] but the Father only. [37]‡For as were the days of Noah, so will be the coming of the Son of Man. [38]For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, [39]and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man. [40]‡Then two men will be in the field; one will be taken and one left. [41]Two women will be grinding at the mill; one will be taken and one left. [42]Therefore, stay awake, for you do not know on what day your Lord is coming. [43]‡But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. [44]‡Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect.

[45]‡“Who then is the faithful and wise servant, [3] whom his master has set over his household, to give them their food at the proper time? [46]Blessed is that servant whom his master will find so doing when he comes. [47]Truly, I say to you, he will set him over all his possessions. [48]But if that wicked servant says to himself, ‘My master is delayed,’ [49]and begins to beat his fellow servants [4] and eats and drinks with drunkards, [50]the master of that servant will come on a day when he does not expect him and at an hour he does not know [51]‡and will cut him in pieces and put him with the hypocrites. In that place there will be weeping and gnashing of teeth.

The Parable of the Ten Virgins

MATTHEW **25** ‡†“Then the kingdom of heaven will be like ten virgins who took their lamps [1] and went to meet the bridegroom. [2] [2]Five of them were foolish, and five were wise. [3]For when the foolish took their lamps, they took no oil with them, [4]but the wise took flasks of oil with their lamps. [5]As the bridegroom was delayed, they all became drowsy and slept. [6]But at midnight there was a cry, ‘Here is the bridegroom! Come out to meet him.’ [7]Then all those virgins rose and trimmed their lamps. [8]And the foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ [9]But the wise answered, saying, ‘Since there will not be enough for us and for you, go rather to the dealers and buy for yourselves.’ [10]And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut. [11]Afterward the other virgins came also, saying, ‘Lord, lord, open to us.’ [12]But he answered, ‘Truly, I say to you, I do not know you.’ [13]Watch therefore, for you know neither the day nor the hour.

The Parable of the Talents

[14]‡“For it will be like a man going on a journey, who called his servants [3] and entrusted to them his property. [15]†To one he gave five talents, [4] to another two, to another one, to each according to his ability. Then he went away. [16]He who had received the five talents went at once and traded with them, and he made five talents more. [17]So also he who had the two talents made two talents more. [18]But he who had received the one talent went and dug in the ground and hid his master's money. [19]Now after a long time the master of those servants came and settled accounts with them. [20]And he who had received the five talents came forward, bringing five talents more, saying, ‘Master, you delivered to me five talents; here I have made five talents more.’ [21]His master said to him, ‘Well done, good and faithful servant. [5] You have been faithful over a little; I will set you over much. Enter into the joy of your master.’ [22]And he also who had the two talents came forward, saying, ‘Master, you delivered to me two talents; here I have made two talents more.’ [23]†His master said to him, ‘Well done, good and

faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.’ [24]†He also who had received the one talent came forward, saying, ‘Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed, [25]so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.’ [26]†But his master answered him, ‘You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed? [27]Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. [28]So take the talent from him and give it to him who has the ten talents. [29]†For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away. [30]†And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.’

The Final Judgment

[31]†“When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. [32]†Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. [33]And he will place the sheep on his right, but the goats on the left. [34]†Then the King will say to those on his right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. [35]For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, [36]I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’ [37]Then the righteous will answer him, saying, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink? [38]And when did we see you a stranger and welcome you, or naked and clothe you? [39]And when did we see you sick or in prison and visit you?’ [40]†And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brothers, [6] you did it to me.’

[41]“Then he will say to those on his left, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. [42]For I was hungry and you gave me no food, I was thirsty and you gave me no drink, [43]I was a

stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.’ [44]Then they also will answer, saying, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?’ [45]Then he will answer them, saying, ‘Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.’ [46]†And these will go away into eternal punishment, but the righteous into eternal life.”

The Plot to Kill Jesus

MATTHEW **26** When Jesus had finished all these sayings, he said to his disciples, [2]†“You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified.”

[3]†Then the chief priests and the elders of the people gathered in the palace of the high priest, whose name was Caiaphas, [4]and plotted together in order to arrest Jesus by stealth and kill him. [5]†But they said, “Not during the feast, lest there be an uproar among the people.”

Jesus Anointed at Bethany

[6]†Now when Jesus was at Bethany in the house of Simon the leper, [1] [7]†a woman came up to him with an alabaster flask of very expensive ointment, and she poured it on his head as he reclined at table. [8]†And when the disciples saw it, they were indignant, saying, “Why this waste? [9]For this could have been sold for a large sum and given to the poor.” [10]But Jesus, aware of this, said to them, “Why do you trouble the woman? For she has done a beautiful thing to me. [11]†For you always have the poor with you, but you will not always have me. [12]†In pouring this ointment on my body, she has done it to prepare me for burial. [13]†Truly, I say to you, wherever this gospel is proclaimed in the whole world, what she has done will also be told in memory of her.”

Judas to Betray Jesus

[14]Then one of the twelve, whose name was Judas Iscariot, went to the chief priests [15]†and said, “What will you give me if I deliver him over to you?” And they paid him thirty pieces of silver. [16]And from that moment he sought an opportunity to betray him.

The Passover with the Disciples

[17]†Now on the first day of Unleavened Bread the disciples came to Jesus, saying, “Where will you have us prepare for you to eat the Passover?” [18]†He said, “Go into the city to a certain man and say to him, ‘The Teacher says, My time is at hand. I will keep the Passover at your house with my disciples.’” [19]And the disciples did as Jesus had directed them, and they prepared the Passover.

[20]†When it was evening, he reclined at table with the twelve. [2] [21]And as they were eating, he said, “Truly, I say to you, one of you will betray me.” [22]And they were very sorrowful and began to say to him one after another, “Is it I, Lord?” [23]He answered, “He who has dipped his hand in the dish with me will betray me. [24]The Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born.” [25]Judas, who would betray him, answered, “Is it I, Rabbi?” He said to him, “You have said so.”

Institution of the Lord's Supper

[26]†Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, “Take, eat; this is my body.” [27]And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you, [28]†for this is my blood of the [3] covenant, which is poured out for many for the forgiveness of sins. [29]†I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.”

Jesus Foretells Peter's Denial

[30]†And when they had sung a hymn, they went out to the Mount of Olives. [31]†Then Jesus said to them, “You will all fall away because of me this night. For it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered.’ [32]†But after I am raised up, I will go before you to Galilee.” [33]Peter answered him, “Though they all fall away because of you, I will never fall away.” [34]†Jesus said to him, “Truly, I tell you, this very night, before the rooster crows, you will deny me three times.” [35]Peter said to him,

“Even if I must die with you, I will not deny you!” And all the disciples said the same.

Jesus Prays in Gethsemane

[36]†Then Jesus went with them to a place called Gethsemane, and he said to his disciples, “Sit here, while I go over there and pray.” [37]And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. [38]†Then he said to them, “My soul is very sorrowful, even to death; remain here, and watch [4] with me.” [39]†And going a little farther he fell on his face and prayed, saying, “My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.” [40]And he came to the disciples and found them sleeping. And he said to Peter, “So, could you not watch with me one hour? [41]†Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.” [42]Again, for the second time, he went away and prayed, “My Father, if this cannot pass unless I drink it, your will be done.” [43]And again he came and found them sleeping, for their eyes were heavy. [44]So, leaving them again, he went away and prayed for the third time, saying the same words again. [45]Then he came to the disciples and said to them, “Sleep and take your rest later on. [5] See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. [46]Rise, let us be going; see, my betrayer is at hand.”

Betrayal and Arrest of Jesus

[47]†While he was still speaking, Judas came, one of the twelve, and with him a great crowd with swords and clubs, from the chief priests and the elders of the people. [48]‡Now the betrayer had given them a sign, saying, “The one I will kiss is the man; seize him.” [49]And he came up to Jesus at once and said, “Greetings, Rabbi!” And he kissed him. [50]‡Jesus said to him, “Friend, do what you came to do.” [6] Then they came up and laid hands on Jesus and seized him. [51]‡And behold, one of those who were with Jesus stretched out his hand and drew his sword and struck the servant [7] of the high priest and cut off his ear. [52]‡Then Jesus said to him, “Put your sword back into its place. For all who take the sword will perish by the sword. [53]†Do you think that I cannot appeal to my Father, and he will at once send me more than

twelve legions of angels? [54]†But how then should the Scriptures be fulfilled, that it must be so?” [55]At that hour Jesus said to the crowds, “Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. [56]But all this has taken place that the Scriptures of the prophets might be fulfilled.” Then all the disciples left him and fled.

Jesus Before Caiaphas and the Council

[57]†Then those who had seized Jesus led him to Caiaphas the high priest, where the scribes and the elders had gathered. [58]And Peter was following him at a distance, as far as the courtyard of the high priest, and going inside he sat with the guards to see the end. [59]†Now the chief priests and the whole Council [8] were seeking false testimony against Jesus that they might put him to death, [60]†but they found none, though many false witnesses came forward. At last two came forward [61]†and said, “This man said, ‘I am able to destroy the temple of God, and to rebuild it in three days.’” [62]And the high priest stood up and said, “Have you no answer to make? What is it that these men testify against you?” [9] [63]†But Jesus remained silent. And the high priest said to him, “I adjure you by the living God, tell us if you are the Christ, the Son of God.” [64]†Jesus said to him, “You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.” [65]†Then the high priest tore his robes and said, “He has uttered blasphemy. What further witnesses do we need? You have now heard his blasphemy. [66]What is your judgment?” They answered, “He deserves death.” [67]Then they spit in his face and struck him. And some slapped him, [68]saying, “Prophesy to us, you Christ! Who is it that struck you?”

Peter Denies Jesus

[69]Now Peter was sitting outside in the courtyard. And a servant girl came up to him and said, “You also were with Jesus the Galilean.” [70]But he denied it before them all, saying, “I do not know what you mean.” [71]And when he went out to the entrance, another servant girl saw him, and she said to the bystanders, “This man was with Jesus of Nazareth.” [72]And again he denied

it with an oath: “I do not know the man.” [73]After a little while the bystanders came up and said to Peter, “Certainly you too are one of them, for your accent betrays you.” [74]†Then he began to invoke a curse on himself and to swear, “I do not know the man.” And immediately the rooster crowed. [75]†And Peter remembered the saying of Jesus, “Before the rooster crows, you will deny me three times.” And he went out and wept bitterly.

Jesus Delivered to Pilate

MATTHEW **27** †When morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death. [2]†And they bound him and led him away and delivered him over to Pilate the governor.

Judas Hangs Himself

[3]†Then when Judas, his betrayer, saw that Jesus [1] was condemned, he changed his mind and brought back the thirty pieces of silver to the chief priests and the elders, [4]saying, “I have sinned by betraying innocent blood.” They said, “What is that to us? See to it yourself.” [5]†And throwing down the pieces of silver into the temple, he departed, and he went and hanged himself. [6]But the chief priests, taking the pieces of silver, said, “It is not lawful to put them into the treasury, since it is blood money.” [7]So they took counsel and bought with them the potter's field as a burial place for strangers. [8]Therefore that field has been called the Field of Blood to this day. [9]†Then was fulfilled what had been spoken by the prophet Jeremiah, saying, “And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, [10]and they gave them for the potter's field, as the Lord directed me.”

Jesus Before Pilate

[11]†Now Jesus stood before the governor, and the governor asked him, “Are you the King of the Jews?” Jesus said, “You have said so.” [12]But when he was accused by the chief priests and elders, he gave no answer. [13]Then Pilate said to him, “Do you not hear how many things they testify against you?” [14]But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

The Crowd Chooses Barabbas

[15]Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. [16]And they had then a notorious prisoner called Barabbas. [17]So when they had gathered, Pilate said to them, “Whom do you want me to release for you: Barabbas, or Jesus who is called Christ?” [18]For he knew that it was out of envy that they had delivered him up. [19]Besides, while he was sitting on the judgment seat, his wife sent word to him, “Have nothing to do with that righteous man, for I have suffered much because of him today in a dream.” [20]Now the chief priests and the elders persuaded the crowd to ask for Barabbas and destroy Jesus. [21]The governor again said to them, “Which of the two do you want me to release for you?” And they said, “Barabbas.” [22]Pilate said to them, “Then what shall I do with Jesus who is called Christ?” They all said, “Let him be crucified!” [23]And he said, “Why, what evil has he done?” But they shouted all the more, “Let him be crucified!”

Pilate Delivers Jesus to Be Crucified

[24]So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, “I am innocent of this man's blood; [2] see to it yourselves.” [25]†And all the people answered, “His blood be on us and on our children!” [26]†Then he released for them Barabbas, and having scourged [3] Jesus, delivered him to be crucified.

Jesus Is Mocked

[27]†Then the soldiers of the governor took Jesus into the governor's headquarters, [4] and they gathered the whole battalion [5] before him. [28]†And they stripped him and put a scarlet robe on him, [29]†and twisting together a crown of thorns, they put it on his head and put a reed in his right hand. And kneeling before him, they mocked him, saying, “Hail, King of the Jews!” [30]†And they spit on him and took the reed and struck him on the head. [31]†And when they had mocked him, they stripped him of the robe and put his own clothes on him and led him away to crucify him.

The Crucifixion

[32]†As they went out, they found a man of Cyrene, Simon by name. They compelled this man to carry his cross. [33]†And when they came to a place called Golgotha (which means Place of a Skull), [34]†they offered him wine to drink, mixed with gall, but when he tasted it, he would not drink it. [35]†And when they had crucified him, they divided his garments among them by casting lots. [36]Then they sat down and kept watch over him there. [37]†And over his head they put the charge against him, which read, “This is Jesus, the King of the Jews.” [38]†Then two robbers were crucified with him, one on the right and one on the left. [39]And those who passed by derided him, wagging their heads [40]†and saying, “You who would destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross.” [41]So also the chief priests, with the scribes and elders, mocked him, saying, [42]†“He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. [43]He trusts in God; let God deliver him now, if he desires him. For he said, ‘I am the Son of God.’” [44]And the robbers who were crucified with him also reviled him in the same way.

The Death of Jesus

[45]†Now from the sixth hour [6] there was darkness over all the land [7] until the ninth hour. [8] [46]†And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?” [47]And some of the bystanders, hearing it, said, “This man is calling Elijah.” [48]And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink. [49]But the others said, “Wait, let us see whether Elijah will come to save him.” [50]†And Jesus cried out again with a loud voice and yielded up his spirit.

[51]†And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. [52]†The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, [53]and coming out of the tombs after his resurrection they went into the holy city and appeared to many. [54]†When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what

took place, they were filled with awe and said, “Truly this was the Son [9] of God!”

[55]There were also many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to him, [56]†among whom were Mary Magdalene and Mary the mother of James and Joseph and the mother of the sons of Zebedee.

Jesus Is Buried

[57]†When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. [58]He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. [59]And Joseph took the body and wrapped it in a clean linen shroud [60]and laid it in his own new tomb, which he had cut in the rock. And he rolled a great stone to the entrance of the tomb and went away. [61]Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The Guard at the Tomb

[62]†The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate [63]and said, “Sir, we remember how that impostor said, while he was still alive, ‘After three days I will rise.’ [64]Therefore order the tomb to be made secure until the third day, lest his disciples go and steal him away and tell the people, ‘He has risen from the dead,’ and the last fraud will be worse than the first.” [65]Pilate said to them, “You have a guard [10] of soldiers. Go, make it as secure as you can.” [66]So they went and made the tomb secure by sealing the stone and setting a guard.

The Resurrection

MATTHEW **28** ‡Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb. [2]‡And behold, there was a great earthquake, for an angel of the Lord descended from heaven and came and rolled back the stone and sat on it. [3]His appearance was like lightning, and his clothing white as snow. [4]‡And for fear of him the guards trembled and became like dead men. [5]But the angel said to the women, “Do not be afraid, for I know that you seek Jesus who was crucified. [6]‡He is not here, for he has risen, as he said. Come, see the place where he [1] lay. [7]‡Then go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. See, I have told you.” [8]So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples. [9]‡And behold, Jesus met them and said, “Greetings!” And they came up and took hold of his feet and worshiped him. [10]‡Then Jesus said to them, “Do not be afraid; go and tell my brothers to go to Galilee, and there they will see me.”

The Report of the Guard

[11]‡While they were going, behold, some of the guard went into the city and told the chief priests all that had taken place. [12]‡And when they had assembled with the elders and taken counsel, they gave a sufficient sum of money to the soldiers [13]‡and said, “Tell people, ‘His disciples came by night and stole him away while we were asleep.’ [14]And if this comes to the governor's ears, we will satisfy him and keep you out of trouble.” [15]So they took the money and did as they were directed. And this story has been spread among the Jews to this day.

The Great Commission

[16]‡Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. [17]‡And when they saw him they worshiped him, but some doubted. [18]‡And Jesus came and said to them, “All authority in

heaven and on earth has been given to me. [19]†Go therefore and make disciples of all nations, baptizing them in [2] the name of the Father and of the Son and of the Holy Spirit, [20]†teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

Footnotes

Footnotes for Matthew, Chapter 1

[1] 1:3 Greek *Aram*; also verse 4

[2] 1:7 *Asaph* is probably an alternate spelling for *Asa*; some manuscripts read *Asa*; also verse 8

[3] 1:10 *Amos* is probably an alternate spelling for *Amon*; some manuscripts read *Amon*; twice in this verse

[4] 1:12 Greek *Salathiel*; twice in this verse

[5] 1:18 Some manuscripts *of the Christ*

[6] 1:18 That is, legally pledged to be married

Footnotes for Matthew, Chapter 2

[1] 2:1 Greek *magi*; also verses 7, 16

[2] 2:2 Or *in the east*; also verse 9

Footnotes for Matthew, Chapter 3

[1] 3:3 Or *crying: Prepare in the wilderness*

[2] 3:16 Some manuscripts omit *to him*

[3] 3:17 Or *my Son, my* (or *the*) *Beloved*

Footnotes for Matthew, Chapter 5

[1] 5:9 Greek *huioi*; see preface

[2] 5:22 Some manuscripts insert *without cause*

[3] 5:22 Greek *says Raca to* (a term of abuse)

[4] 5:22 Greek *Gehenna*; also verses 29, 30

[5] 5:26 Greek *kodrantes*, Roman copper coin (Latin *quadrans*) worth about 1/64 of a *denarius* (which was a day's wage for a laborer)

[6] 5:37 Or *the evil one*

[7] 5:40 Greek *chiton*, a long garment worn under the cloak next to the skin

[8] 5:47 Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to *brothers* or to *brothers and sisters*

Footnotes for Matthew, Chapter 6

[1] 6:9 Or *Let your name be kept holy*, or *Let your name be treated with reverence*

[2] 6:10 Or *Let your kingdom come, let your will be done*

[3] 6:11 Or *our bread for tomorrow*

[4] 6:13 Or *the evil one*; some manuscripts add *For yours is the kingdom and the power and the glory, forever. Amen*

[5] 6:19 Or *worm*; also verse 20

[6] 6:24 Greek *mammon*, a Semitic word for money or possessions

[7] 6:27 Or *a single cubit to his stature*; a *cubit* was about 18 inches or 45 centimeters

Footnotes for Matthew, Chapter 7

[1] 7:13 Some manuscripts *For the way is wide and easy*

Footnotes for Matthew, Chapter 8

[1] 8:2 *Leprosy* was a term for several skin diseases; see Leviticus 13

[2] 8:3 Greek *he*

[3] 8:9 Greek *bondservant*

[4] 8:10 Some manuscripts *not even in Israel*

[5] 8:28 Some manuscripts *Gergesenes*; some *Gerasenes*

[6] 8:28 Greek *daimonizomai*; also verse 33; elsewhere rendered *oppressed by demons*

Footnotes for Matthew, Chapter 9

[1] 9:4 Some manuscripts *perceiving*

[2] 9:10 Greek *he*

[3] 9:14 Some manuscripts add *much*, or *often*

[4] 9:22 Greek *from that hour*

Footnotes for Matthew, Chapter 10

[1] 10:3 Some manuscripts *Lebbaeus*, or *Lebbaeus called Thaddaeus*

[2] 10:8 *Leprosy* was a term for several skin diseases; see Leviticus 13

[3] 10:10 Greek *chiton*, a long garment worn under the cloak next to the skin

[4] 10:24 Greek *bondservant*; also verse 25

[5] 10:25 Greek lacks *will they malign*

[6] 10:28 Greek *Gehenna*

[7] 10:29 Greek *assarion*, Roman copper coin (Latin *quadrans*) worth about 1/16 of a *denarius* (which was a day's wage for a laborer)

Footnotes for Matthew, Chapter 11

[1] 11:5 *Leprosy* was a term for several skin diseases; see Leviticus 13

[2] 11:8 Or *Why then did you go out? To see a man . . .*

[3] 11:9 Some manuscripts *Why then did you go out? To see a prophet?*

[4] 11:12 Or *has been coming violently*

[5] 11:15 Some manuscripts omit *to hear*

[6] 11:19 Some manuscripts *children* (compare Luke 7:35)

[7] 11:26 Or *for so it pleased you well*

Footnotes for Matthew, Chapter 12

[1] 12:46 Some manuscripts insert verse 47: *Someone told him, "Your mother and your brothers are standing outside, asking to speak to you"*

Footnotes for Matthew, Chapter 13

[1] 13:9 Some manuscripts add here and in verse 43 *to hear*

[2] 13:21 Or *stumbles*

[3] 13:25 Probably *darnel*, a wheat-like weed

[4] 13:27 Greek *bondservants*; also verse 28

[5] 13:35 Some manuscripts *Isaiah the prophet*

Footnotes for Matthew, Chapter 14

[1] 14:3 Some manuscripts *his brother's wife*

[2] 14:24 Greek *many stadia*, a *stadion* was about 607 feet or 185 meters

[3] 14:24 Some manuscripts *was out on the sea*

[4] 14:30 Some manuscripts *strong wind*

Footnotes for Matthew, Chapter 15

[1] 15:5 Or *is an offering*

[2] 15:6 Some manuscripts *law*

[3] 15:14 Some manuscripts add *of the blind*

[4] 15:17 Greek *is expelled into the latrine*

[5] 15:28 Greek *from that hour*

Footnotes for Matthew, Chapter 16

[1] 16:2 Some manuscripts omit the following words to the end of verse 3

[2] 16:18 The Greek words for *Peter* and *rock* sound similar

[3] 16:18 Greek *the gates of Hades*

[4] 16:19 Or *shall have been bound . . . shall have been loosed*

[5] 16:22 Or “[May God be] *merciful to you, Lord!”*

[6] 16:23 Greek *stumbling block*

[7] 16:25 The same Greek word can mean either *soul* or *life*, depending on the context; twice in this verse and twice in verse 26

Footnotes for Matthew, Chapter 17

[1] 17:5 Or *my Son, my* (or *the*) *Beloved*

[2] 17:18 Greek *it*

[3] 17:18 Greek *the demon*

[4] 17:18 Greek *from that hour*

[5] 17:20 Some manuscripts insert verse 21: *But this kind never comes out except by prayer and fasting*

[6] 17:22 Some manuscripts *remained*

[7] 17:27 Greek *stater*, a silver coin worth four drachmas or approximately one shekel

Footnotes for Matthew, Chapter 18

[1] 18:6 Greek *causes . . . to stumble*; also verses 8, 9

[2] 18:7 Greek *stumbling blocks*

[3] 18:9 Greek *Gehenna*

[4] 18:10 Some manuscripts add verse 11: *For the Son of Man came to save the lost*

[5] 18:14 Some manuscripts *your*

[6] 18:18 Or *shall have been bound . . . shall have been loosed*

[7] 18:22 Or *seventy-seven times*

[8] 18:23 Greek *bondservants*; also verses 28, 31

[9] 18:24 A *talent* was a monetary unit worth about twenty years' wages for a laborer

[10] 18:26 Greek *bondservant*; also verses 27, 28, 29, 32, 33

[11] 18:28 A *denarius* was a day's wage for a laborer

[12] 18:34 Greek *torturers*

Footnotes for Matthew, Chapter 19

[1] 19:9 Some manuscripts add *and whoever marries a divorced woman commits adultery*; other manuscripts *except for sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery*

[2] 19:28 Greek *in the regeneration*

[3] 19:29 Some manuscripts *manifold*

Footnotes for Matthew, Chapter 20

[1] 20:2 A *denarius* was a day's wage for a laborer

[2] 20:15 Or *is your eye bad because I am good?*

[3] 20:26 Greek *diakonos*

[4] 20:27 Greek *bondservant* (*doulos*)

[5] 20:30 Some manuscripts omit *Lord*

Footnotes for Matthew, Chapter 21

[1] 21:5 Or *even*

[2] 21:12 Some manuscripts add *of God*

[3] 21:34 Greek *bondservants*; also verses 35, 36

[4] 21:42 Greek *the head of the corner*

[5] 21:44 Some manuscripts omit verse 44

Footnotes for Matthew, Chapter 22

[1] 22:3 Greek *bondservants*; also verses 4, 6, 8, 10

[2] 22:16 Greek *for you do not look at people's faces*

[3] 22:19 A *denarius* was a day's wage for a laborer

Footnotes for Matthew, Chapter 23

[1] 23:4 Some manuscripts omit *hard to bear*

[2] 23:7 *Rabbi* means *my teacher*, or *my master*; also verse 8

[3] 23:8 Or *brothers and sisters*

[4] 23:13 Some manuscripts add here (or after verse 12) verse 14: *Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses and for a pretense you make long prayers; therefore you will receive the greater condemnation*

[5] 23:15 Greek *Gehenna*; also verse 33

[6] 23:35 Some manuscripts omit *the son of Barachiah*

Footnotes for Matthew, Chapter 24

[1] 24:10 Or *stumble*

[2] 24:36 Some manuscripts omit *nor the Son*

[3] 24:45 Greek *bondservant*; also verses 46, 48, 50

[4] 24:49 Greek *bondservants*

Footnotes for Matthew, Chapter 25

[1] 25:1 Or *torches*

[2] 25:1 Some manuscripts add *and the bride*

[3] 25:14 Greek *bondservants*; also verse 19

[4] 25:15 A *talent* was a monetary unit worth about twenty years' wages for a laborer

[5] 25:21 Greek *bondservant*; also verses 23, 26, 30

[6] 25:40 Or *brothers and sisters*

Footnotes for Matthew, Chapter 26

[1] 26:6 *Leprosy* was a term for several skin diseases; see Leviticus 13

[2] 26:20 Some manuscripts add *disciples*

[3] 26:28 Some manuscripts insert *new*

[4] 26:38 Or *keep awake*; also verses 40, 41

[5] 26:45 Or *Are you still sleeping and taking your rest?*

[6] 26:50 Or *Friend, why are you here?*

[7] 26:51 Greek *bondservant*

[8] 26:59 Greek *Sanhedrin*

[9] 26:62 Or *Have you no answer to what these men testify against you?*

Footnotes for Matthew, Chapter 27

[1] 27:3 Greek *he*

[2] 27:24 Some manuscripts *this righteous blood*, or *this righteous man's blood*

[3] 27:26 A Roman judicial penalty, consisting of a severe beating with a multi-lashed whip containing imbedded pieces of bone and metal

[4] 27:27 Greek *the praetorium*

[5] 27:27 Greek *cohort*; a tenth of a Roman legion, usually about 600 men

[6] 27:45 That is, noon

[7] 27:45 Or *earth*

[8] 27:45 That is, 3 P.M.

[9] 27:54 Or *a son*

[10] 27:65 Or *Take a guard*

Footnotes for Matthew, Chapter 28

[1] 28:6 Some manuscripts *the Lord*

[2] 28:19 Or *into*

Study Notes

MATTHEW—NOTE ON 1:1 **book of the genealogy of Jesus Christ.** This phrase is viewed by some as Matthew's title for the entire Gospel. The Greek phrase translated "book of the genealogy" is exactly the same phrase used in Gen. 5:1 in the LXX. **Jesus.** The Hebrew *Jeshua* means "the Lord is Salvation." **son of David.** A messianic title used as such in only the synoptic Gospels (*see notes on Matt. 22:42–45*). **son of Abraham.** Takes his royal lineage all the way back to the nation's inception in the Abrahamic Covenant (Gen. 12:1–3).

MATTHEW—NOTE ON 1:2 For a comparison of this genealogy and the one given by Luke, *see note on Luke 3:23–38*.

MATTHEW—NOTE ON 1:3 **Tamar.** It is unusual for women to be named in genealogies. Matthew names five: "Tamar" was a Canaanite woman who posed as a prostitute to seduce Judah (Gen. 38:13–30). "Rahab" (Matt. 1:5) was a Gentile and a prostitute (Josh. 2:1). "Ruth" (Matt. 1:5) was a Moabite woman (Ruth 1:3) and a worshiper of idols. "Bathsheba" ("wife of Uriah," Matt. 1:6) committed adultery with David (2 Sam. 11). And "Mary" (Matt. 1:16) bore the stigma of pregnancy outside of wedlock. Each of these women is an object lesson about the workings of divine grace.

MATTHEW—NOTE ON 1:5–6 **Salmon the father of Boaz by Rahab . . . Jesse the father of David the king.** This is not an exhaustive genealogy. Several additional generations must have elapsed between Rahab (in Joshua's time) and David (v. 6)—nearly four centuries later. Matthew's genealogy (like most of the biblical ones) sometimes skips over several generations between well known characters in order to abbreviate the listing.

MATTHEW—NOTE ON 1:8 **Joram the father of Uzziah.** Cf. 1 Chron. 3:10–12. Matthew skips over Ahaziah, Joash, and Amaziah, going directly from Joram to Uzziah (Azariah)—using a kind of genealogical shorthand. He seems to do this intentionally in order to make a symmetrical threefold division in Matt. 1:17.

MATTHEW—NOTE ON 1:11 Josiah the father of Jeconiah. Again, Matthew skips a generation between Josiah and Jeconiah (cf. 1 Chron. 3:14–16). Jeconiah is also called Jehoiachin (2 Kings 24:6; 2 Chron. 36:8) and sometimes Coniah (Jer. 22:24). Jeconiah's presence in this genealogy presents an interesting dilemma. A curse on him forbade any of his descendants from the throne of David forever (Jer. 22:30). Since Jesus was heir through Joseph to the royal line of descent, but not an actual son of Joseph and thus not a physical descendant through this line, the curse bypassed him.

MATTHEW—NOTE ON 1:12 Shealtiel the father of Zerubbabel. See 1 Chron. 3:17–19, where Zerubbabel is said to be the offspring of Pedaiah, Shealtiel's brother. Elsewhere in the OT, Zerubbabel is always called the son of Shealtiel (e.g., Hag. 1:1; Ezra 3:2; Neh. 12:1). Possibly Shealtiel adopted his nephew (*see note on Hag. 2:23*). Zerubbabel is the last character in Matthew's list who appears in any of the OT genealogies.

MATTHEW—NOTE ON 1:16 Joseph the husband of Mary, of whom Jesus was born. The pronoun "whom" is singular, referring to Mary alone. The unusual way in which this final entry is phrased underscores the fact that Jesus was not Joseph's literal offspring. The genealogy nonetheless establishes his claim to the throne of David as Joseph's legal heir.

MATTHEW—NOTE ON 1:17 fourteen generations. The significance of the number 14 is not clear, but Matthew's attention to numbers—a distinctly Hebrew characteristic—is evident throughout the Gospel. The systematic ordering may be an aid for memorization. Notice that Matthew counts Jeconiah in both the third and fourth groups, representing both the last generation before the Babylonian captivity and the first generation after.

MATTHEW—NOTE ON 1:18 betrothed. Jewish betrothal was as binding as modern marriage. A divorce was necessary to terminate the betrothal (v. 19) and the betrothed couple were regarded legally as husband and wife (v. 19)—although physical union had not yet taken place. *See note on Luke 2:5*. **with child from the Holy Spirit.** See Matt. 1:20, 23 and Luke 1:26–35.

MATTHEW—NOTE ON 1:19 Joseph . . . a just man . . . resolved to divorce her quietly. Stoning was the legal prescription for this sort of adultery

(Deut. 22:23–24). Joseph's righteousness meant he was also merciful; thus he did not intend to "disgrace" Mary. The phrase "a just man" is a Hebraism suggesting that he was a true believer in God who had thereby been declared righteous, and who carefully obeyed the law (see Gen. 6:9). To "divorce her" would be to obtain a legal divorce (Matt. 19:8–9; Deut. 24:1), which according to the Jewish custom was necessary in order to dissolve a betrothal (*see note on Matt. 1:18*).

MATTHEW—NOTE ON 1:20 an angel of the Lord. This is one of only a few such angelic visitations in the NT, most of which are associated with Christ's birth. For others, see 28:2; Acts 5:19; 8:26; 10:3; 12:7–10; 27:23; Rev. 1:1. **in a dream.** As if to underscore the supernatural character of Christ's advent, Matthew's narrative of the event describes five such revelatory dreams: Matt. 1:20; 2:12, 13, 19, 22. Here the angel told Joseph he was to take Mary into his own home.

MATTHEW—NOTE ON 1:21 Jesus. See v. 25; Luke 1:31. The name actually means "Savior" (*see note on Matt. 1:1*).

MATTHEW—NOTE ON 1:22 to fulfill. Matthew points out fulfillments of OT prophecies no less than a dozen times (cf. 2:15, 17, 23; 4:14; 8:17; 12:17; 13:14, 35; 21:4; 26:54–56; 27:9, 35). He quotes from the OT more than 60 times, more frequently than any other NT writer except Paul in Romans.

MATTHEW—NOTE ON 1:23 virgin. Scholars sometimes dispute whether the Hebrew term in Isa. 7:14 means "virgin" or "maiden." Matthew is quoting here from the LXX, which uses the unambiguous Greek term for "virgin" (*see note on Isa. 7:14*). Thus Matthew, writing under the Spirit's inspiration, ends all doubt about the meaning of the word in Isa. 7:14. **Immanuel.** Cf. Isa. 8:8, 10.

MATTHEW—NOTE ON 1:24 took his wife. *See note on Luke 2:5*.

MATTHEW—NOTE ON 2:1–2 Bethlehem. A small village on the southern outskirts of Jerusalem. Hebrew scholars in Jesus' day clearly expected Bethlehem to be the birthplace of the Messiah (cf. Mic. 5:2; John 7:42). **in the days of Herod the king.** This refers to Herod the Great, the first of several important rulers from the Herodian dynasty who are named in

Scripture. This Herod, founder of the famous line, ruled from 37–4 B.C. He is thought to have been Idumean, a descendant of the Edomites, offspring of Esau. Herod was ruthless and cunning. He loved opulence and grand building projects, and many of the most magnificent ruins that can be seen in modern Israel date back to the days of Herod the Great. His most famous project was the rebuilding of the temple at Jerusalem (*see note on Matt. 24:1*). That project alone took several decades and was not completed until long after Herod's death (cf. John 2:20). *See note on Matt. 2:22*. **wise men from the east.** The number of wise men is not given. The traditional notion that there were three stems from the number of gifts they brought. These were not kings, but Magi, magicians, or astrologers—possibly Zoroastrian wise men from Persia whose knowledge of the Hebrew Scriptures could be traced back to the time of Daniel (cf. Dan. 5:11). **saying.** This present participle conveys the idea of continuous action. It suggests they went around the city questioning everyone they met.

MATTHEW—NOTE ON 2:2 **star.** This could not have been a supernova or a conjunction of planets, as some modern theories suggest, because of the way the star moved and settled over one place (cf. v. 9). It is more likely a supernatural reality similar to the Shekinah that guided the Israelites in the days of Moses (Ex. 13:21).

MATTHEW—NOTE ON 2:4 **chief priests.** These were the temple hierarchy. They were mostly Sadducees (*see note on 3:7*). **scribes.** Primarily Pharisees, i.e., authorities on Jewish law. Sometimes they are referred to as "lawyers" (*see note on Luke 10:25*). They were professional scholars whose specialty was explaining the application of the law. They knew exactly where the Messiah was to be born (Matt. 2:5), but lacked the faith to accompany the Magi to the place where he was.

MATTHEW—NOTE ON 2:6 This ancient prophecy from Mic. 5:2 was written in the eighth century B.C. The original prophecy, not quoted in full by Matthew, declared the deity of Israel's Messiah: "from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from of old, from ancient days." **a ruler who will shepherd my people Israel.** This portion of Matthew's quote actually seems to be a reference to God's words to David when Israel's kingdom was originally established (2 Sam. 5:2; 1

Chron. 11:2). The Greek word for "ruler" evokes the image of strong, even stern, leadership. "Shepherd" emphasizes tender care. Christ's rule involves both (cf. Rev. 12:5).

MATTHEW—NOTE ON **2:8** **that I too may come and worship him.** Herod actually wanted to kill the child (vv. 13–18), whom he saw as a potential threat to his throne.

MATTHEW—NOTE ON **2:11** **into the house.** By the time the wise men arrived, Mary and Joseph were situated in a house, not a stable (cf. Luke 2:7). **the child with Mary his mother.** Whenever Matthew mentions Mary in connection with her child, Christ is always given first place (cf. Matt. 2:13–14, 20–21). **gold and frankincense and myrrh.** Gifts suitable for a king (cf. Isa. 60:6). The fact that Gentiles would offer such worship had prophetic significance as well (Ps. 72:10).

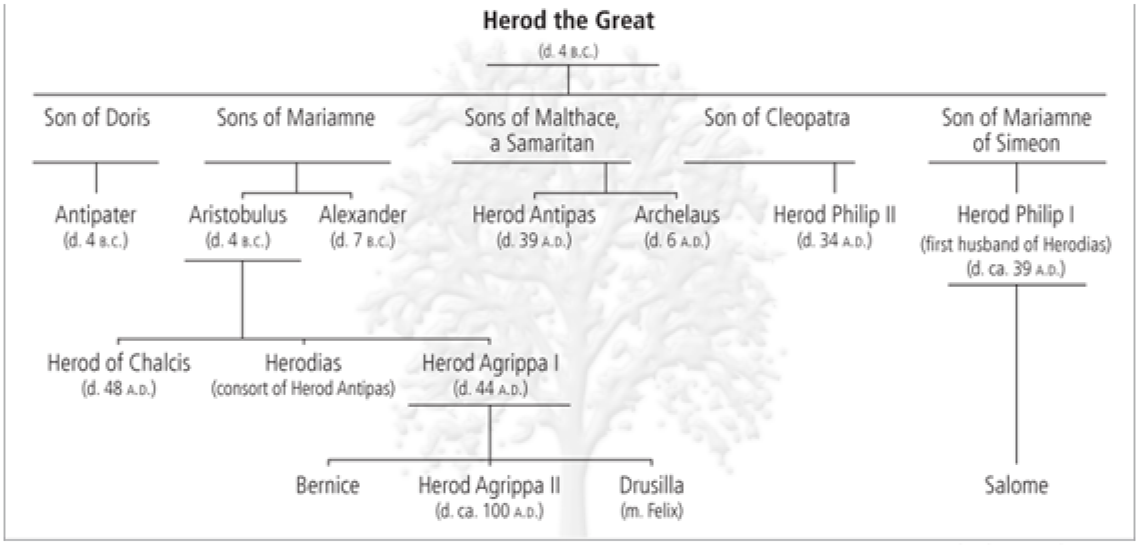
MATTHEW—NOTE ON **2:12–13** **in a dream.** *See note on 1:20*.

MATTHEW—NOTE ON **2:15** **the death of Herod.** Recent scholarship sets this date at 4 B.C. It is probable that the stay in Egypt was very brief—perhaps no more than a few weeks. **Out of Egypt.** This quotation is from Hos. 11:1 (*see note there*, which speaks of God's leading Israel out of Egypt in the exodus. Matthew suggests that Israel's sojourn in Egypt was a pictorial prophecy rather than a specific verbal one such as Matt. 2:6; cf. 1:23. These are called "types," and all are always fulfilled in Christ and identified clearly by the NT writers. Another example of a type is found in John 3:14. *See note on Matt. 2:17*.

MATTHEW—NOTE ON **2:16** **killed all the male children.** Herod's act is all the more heinous in light of his full knowledge that the Lord's Anointed One was the target of his murderous plot.

MATTHEW—NOTE ON **2:17** **fulfilled.** *See note on v. 15*. Again, this prophecy is in the form of a type. Verse 18 quotes Jer. 31:15 (*see note there*, which speaks of all Israel's mourning at the time of the Babylonian captivity (c. 586 B.C.). That wailing prefigured the wailing over Herod's massacre.

Family Tree of Herod


Herod the Great
(d. 4 B.C.)
Son of Doris
Sons of Mariamne
Sons of Malthace, a Samaritan
Son of Cleopatra
Son of Mariamne of Simeon
Antipater
(d. 4 B.C.)
Aristobulus
(d. 4 B.C.)
Alexander
(d. 7 B.C.)
Herod Antipas
(d. 39 A.D.)
Archelaus
(d. 6 A.D.)
Herod Philip II
(d. 34 A.D.)
Herod Philip I
(first husband of Herodias)
(d. ca. 39 A.D.)
Herod of Chalcis
(d. 48 A.D.)
Herodias
(consort of Herod Antipas)
Herod Agrippa I
(d. 44 A.D.)
Bernice
Herod Agrippa II
(d. ca. 100 A.D.)
Drusilla
(m. Felix)
Salome

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MATTHEW—NOTE ON 2:19 in a dream. *See note on 1:20*.

MATTHEW—NOTE ON 2:22 Archelaus. Herod’s kingdom was divided three ways and given to his sons: Archelaus ruled Judea, Samaria, and Idumea; Herod Philip II ruled the regions north of Galilee (Luke 3:1); and Herod Antipas ruled Galilee and Perea (Luke 3:1). History records that Archelaus was so brutal and ineffective that he was deposed by Rome after a short reign and replaced with a governor appointed by Rome. Pontius Pilate was the fifth governor of Judea. Herod Antipas is the main Herod in the Gospel accounts. He was the one who had John the Baptist put to death (Matt. 14:1–12) and examined Christ on the eve of the crucifixion (Luke 23:7–12).

MATTHEW—NOTE ON 2:23 He shall be called a Nazarene. Nazareth, an obscure town 70 miles north of Jerusalem, was a place of lowly reputation, and nowhere mentioned in the OT. Some have suggested that “Nazarene” is a reference to the Hebrew word for branch in Isa. 11:1. Others point out that Matthew’s statement that “prophets” had made this prediction may be a reference to verbal prophecies nowhere recorded in the OT. A still more likely explanation is that Matthew is using “Nazarene” as a synonym for someone who is despised or detestable—for that was how people from the region were often characterized (cf. John 1:46). If that is the case, the prophecies Matthew has in mind would include Ps. 22:6–8; Isa. 49:7; 53:3.

MATTHEW—NOTE ON **3:1** **John the Baptist.** Cf. Mark 1:2–14; Luke 1:5–25, 57–80; 3:3–20; John 1:6–8, 19–39. **the wilderness of Judea.** The region to the immediate west of the Dead Sea—an utterly barren desert. The Jewish sect of the Essenes had significant communities in this region. But there is no biblical evidence to suggest that John was in any way connected with that sect. John seems to have preached near the northern end of this region, close by where the Jordan flows into the Dead Sea (Matt. 3:6). This was a full day's journey from Jerusalem and seems an odd location to announce the arrival of a King. But it is perfectly in keeping with God's ways (1 Cor. 1:26–29).

MATTHEW—NOTE ON **3:2** **Repent.** This is no mere academic change of mind, nor mere regret or remorse. John the Baptist spoke of repentance as a radical turning from sin that inevitably became manifest in the fruit of righteousness (v. 8). Jesus' first sermon began with the same imperative (4:17). For a discussion of the nature of repentance, *see notes on 2 Cor. 7:8–11*. **the kingdom of heaven.** This is an expression unique to Matthew's Gospel. Matthew uses the word "heaven" as a euphemism for God's name —to accommodate his Jewish readers' sensitivities (cf. Matt. 23:22). Throughout the rest of Scripture, the kingdom is called "the kingdom of God." Both expressions refer to the sphere of God's dominion over those who belong to him. The kingdom is now manifest in heaven's spiritual rule over the hearts of believers (Luke 17:21); and one day it will be established in a literal earthly kingdom (Rev. 20:4–6). **is at hand.** In one sense the kingdom is a present reality, but in its fullest sense it awaits a yet-future fulfillment.

MATTHEW—NOTE ON **3:3** **spoken of by the prophet Isaiah.** John's mission had long ago been described in Isa. 40:3–5 (*see notes there*). All four of the Gospels cite this passage as a prophecy pointing to John the Baptist (*see note on Luke 3:6*).

MATTHEW—NOTE ON **3:4** **a garment of camel's hair and a leather belt.** Practical and long-wearing clothes, but far from comfortable or fashionable. John evokes the image of Elijah (2 Kings 1:8)—and the Israelites were expecting Elijah before the day of the Lord (Mal. 4:5). **locusts.** These were an allowed food (Lev. 11:22).

MATTHEW—NOTE ON 3:6 baptized. The symbolism of John's baptism likely had its roots in OT purification rituals (cf. Lev. 15:13). Baptism had also long been administered to Gentile proselytes coming into Judaism. The baptism of John thus powerfully and dramatically symbolized repentance. Jews accepting John's baptism were admitting they had been as Gentiles and needed to become the people of God genuinely, inwardly (an amazing admission, given their hatred of Gentiles). The people were repenting in anticipation of the Messiah's arrival. The meaning of John's baptism differs somewhat from Christian baptism (cf. Acts 18:25). Actually, Christian baptism altered the significance of the ritual, symbolizing the believer's identification with Christ in his death, burial, and resurrection (Rom. 6:3–5; Col. 2:12).

MATTHEW—NOTE ON 3:7 Pharisees and Sadducees. *See note on John 3:1*. The Pharisees were a small (about 6,000), legalistic sect of the Jews who were known for their rigid adherence to the ceremonial fine points of the law. Their name means "separated ones." Jesus' interaction with the Pharisees was usually adversarial. He rebuked them for using human tradition to nullify Scripture (Matt. 15:3–9), and especially for rank hypocrisy (15:7–8; 22:18; 23:13, 23, 25, 29; Luke 12:1). The Sadducees were known for their denial of things supernatural. They denied the resurrection of the dead (Matt. 22:23) and the existence of angels (Acts 23:8). Unlike the Pharisees, they rejected human tradition and scorned legalism. They accepted only the Pentateuch as authoritative. They tended to be wealthy, aristocratic members of the priestly tribe, and in the days of Herod their sect controlled the temple (*see note on Matt. 2:4*), though they were fewer in number than the Pharisees. Pharisees and Sadducees had little in common. Pharisees were ritualists; Sadducees were rationalists. Pharisees were legalists; Sadducees were liberals. Pharisees were separatists; Sadducees were compromisers and political opportunists. Yet they united together in their opposition to Christ (22:15–16, 23, 34–35). John publicly addressed them as deadly snakes. **the wrath to come.** *See note on Luke 3:7*. John's preaching echoed the familiar OT theme of promised wrath in the day of the Lord (e.g., Ezek. 7:19; Zeph. 1:18; see

Introduction to Joel: Historical and Theological Themes). This must have been a particularly stinging rebuke to the Jewish leaders, who imagined that divine wrath was reserved only for non-Jews.

MATTHEW—NOTE ON **3:8** **fruit in keeping with repentance.** *See note on v. 2*. Repentance itself is not a work, but works are its inevitable fruit. Repentance and faith are inextricably linked in Scripture. Repentance means turning from one's sin, and faith is turning to God (cf. 1 Thess. 1:9). They are like opposite sides of the same coin. That is why both are linked to conversion (Mark 1:15; Acts 3:19; 20:21). Notice that the works John demanded to see were "fruit" of repentance. But repentance itself is no more a "work" than faith is (*see note on 2 Tim. 2:25*).

MATTHEW—NOTE ON **3:9** **Abraham as our father.** See John 8:39–44. They believed that merely being descendants of Abraham, members of God's chosen race, made them spiritually secure. But Abraham's real descendants are those who share his faith (cf. Rom. 4:16). And "those of faith . . . are the sons of Abraham" (Gal. 3:7, 29). *See note on Luke 3:8*.

MATTHEW—NOTE ON **3:10** **the axe is laid to the root.** Irreversible judgment was imminent (*see note on 11:3*).

MATTHEW—NOTE ON **3:11** Three types of baptism are referred to here: 1) **with water for repentance.** John's baptism symbolized cleansing (*see note on 3:6*); 2) **with the Holy Spirit.** All believers in Christ are Spirit-baptized (1 Cor. 12:13); and 3) **with . . . fire.** Because fire is used throughout this context as a means of judgment (Matt. 3:10, 12), this must speak of a baptism of judgment upon the unrepentant.

MATTHEW—NOTE ON **3:12** **winnowing fork.** A tool for tossing grain into the wind so that the chaff is blown away.

MATTHEW—NOTE ON **3:14** **John would have prevented him.** John's baptism symbolized repentance, and John saw this as inappropriate for the One he knew was the spotless Lamb of God (cf. John 1:29).

MATTHEW—NOTE ON **3:15** **it is fitting for us to fulfill all righteousness.** Christ was here identifying himself with sinners. He will ultimately bear their sins; his perfect righteousness will be imputed to them (2 Cor. 5:21). This act of baptism was a necessary part of the righteousness he secured for sinners. This first public event of his ministry is also rich in meaning: 1) it pictured his death and resurrection (cf. Luke 12:50); 2) it therefore prefigured the significance of Christian baptism (*see note on Matt. 3:6*); 3) it marked his first public identification with those whose sins he would bear (Isa. 53:11; 1 Pet. 3:18); and 4) it was a public affirmation of his messiahship by testimony directly from heaven (*see note on Matt. 3:17*).

MATTHEW—NOTE ON 3:16–17 Jesus . . . the Spirit of God . . . a voice from heaven. Here all three Persons of the Trinity are clearly delineated. *See note on Luke 3:22*. The Father's command to hear his Son and the Spirit's vindication and empowerment (*see note on Matt. 12:31*) officially inaugurated Christ's ministry.

MATTHEW—NOTE ON 3:17 my beloved Son, with whom I am well pleased. This heavenly pronouncement combines language from Ps. 2:7 and Isa. 42:1—prophecies that would have been well known to those with messianic expectations. Cf. Matt. 17:5; Mark 1:11; 9:7; Luke 3:22; 9:35.

MATTHEW—NOTE ON 4:1 led up by the Spirit . . . to be tempted by the devil. God himself is never the agent of temptation (James 1:13), but here —as in the book of Job—God uses even satanic tempting to serve his sovereign purposes. Christ was tempted in all points (Heb. 4:15; 1 John 2:16); Satan tempted him with "the lust of the flesh" (Matt. 4:2–3); "the lust of the eyes" (vv. 8–9); and "the pride of life" (vv. 5–6).

MATTHEW—NOTE ON 4:2 forty days and forty nights. Similarly, Moses was without food or drink on Sinai for "forty days and forty nights" (Deut. 9:9), and Elijah also fasted that long (1 Kings 19:8). *See note on Matt. 12:40*.

MATTHEW—NOTE ON 4:3 If you are the Son of God. The conditional "if" carries the meaning of "since" in this context. There was no doubt in Satan's mind who Jesus was; but Satan's design was to get him to violate the plan of God and employ the divine power that he had set aside in his humiliation (cf. Phil. 2:7).

MATTHEW—NOTE ON 4:4 **It is written.** All three of Jesus' replies to the devil were taken from Deuteronomy. This one, from Deut. 8:3, states that God allowed Israel to hunger, so that he might feed them with manna and teach them to trust him to provide for them. So the verse is directly applicable to Jesus' circumstances and a fitting reply to Satan's temptation. **every word that comes from the mouth of God.** A more important source of sustenance than food, it nurtures our spiritual needs in a way that benefits us eternally, rather than merely providing temporal relief from physical hunger.

MATTHEW—NOTE ON 4:5 **pinnacle of the temple.** This was probably a roof with a portico at the southeast corner of the temple complex, where a massive retaining wall reached from a level well above the temple mount, deep into the Kidron Valley. According to the Jewish historian Josephus, this was a drop of nearly 450 feet.

MATTHEW—NOTE ON 4:6 **for it is written . . . lest you strike your foot against a stone.** Notice that Satan also quoted Scripture (Ps. 91:11–12)—but utterly twisted its meaning, employing a passage about trusting God to justify testing him.

MATTHEW—NOTE ON 4:7 **it is written.** Christ replied with another verse from Israel's wilderness experience (Deut. 6:16)—recalling the experience at Massah, where the grumbling Israelites put the Lord to the test, angrily demanding that Moses produce water where there was none (Ex. 17:2–7).

MATTHEW—NOTE ON 4:9 **I will give you.** Satan is the "ruler of this world" (John 12:31; 14:30; 16:11), and the "god of this world" (2 Cor. 4:4). The whole world lies in his power (1 John 5:19). This is illustrated in Dan. 10:13 (*see note there*, where demonic power controlled the kingdom of Persia, so that a demon is called the "prince of the kingdom of Persia."

MATTHEW—NOTE ON 4:10 **For it is written.** Here Christ was citing and paraphrasing Deut. 6:13–14. Again, these relate to the Israelites' wilderness experiences. Christ, like them, was led into the wilderness to be tested (cf. Deut. 8:2). Unlike them, he withstood every aspect of the test.

MATTHEW—NOTE ON 4:11 angels came and were ministering to him. Psalm 91:11–12—the verse Satan tried to twist—was thus fulfilled in God's way, and in God's perfect timing.

MATTHEW—NOTE ON 4:12 John had been arrested. John was imprisoned for his bold rebuke of Herod Antipas. See 14:3–4.

MATTHEW—NOTE ON 4:13 leaving Nazareth. Some time elapsed between vv. 12 and 13. Jesus' stay in Nazareth ended abruptly when he was violently rejected by the people of Nazareth, who tried to murder him (see Luke 4:16–30). **Capernaum.** He settled in this important town on the trade route at the north end of the Sea of Galilee. Capernaum was the home of Peter and Andrew (Matt. 4:18), James and John (v. 21), and Matthew (9:9). A comparison of the Gospels reveals that Christ had already ministered extensively in Capernaum (*see note on Luke 4:23*).

MATTHEW—NOTE ON 4:15 Galilee of the Gentiles. This name was used even in Isaiah's time because Galilee lay on the route through which all Gentiles passed in and out of Israel. In Jesus' time, the region of Galilee had become an important center of Roman occupation. The prophecy cited by Matthew is from Isa. 9:1–2. See Isa. 42:6–7.

MATTHEW—NOTE ON 4:17 From that time Jesus began to preach. This marks the beginning of his public ministry. Notice that his message was an exact echo of what John the Baptist preached. **Repent, for the kingdom of heaven is at hand.** *See note on 3:2*. The opening word of this first sermon sets the tone for Jesus' entire earthly ministry (cf. Luke 5:32). Repentance was a constant motif in all his public preaching. And in his closing charge to the apostles, he commanded them to preach repentance as well (Luke 24:47).

MATTHEW—NOTE ON 4:18 two brothers. Jesus had encountered Peter and Andrew before, near Bethabara, in the Jordan region, where Andrew (and perhaps Peter as well) had become a disciple of John the Baptist (John 1:35–42). They left John to follow Jesus for a time before returning to fishing in Capernaum. Perhaps they had returned to Capernaum during Jesus' earlier ministry here (*see note on Luke 4:23*). Here he called them to follow him in long-term discipleship.

MATTHEW—NOTE ON 4:21 **James the son of Zebedee.** This James is easy to distinguish from the other men named James in the NT, because he is never mentioned in Scripture apart from his brother John. His martyrdom by Herod Agrippa I marked the beginning of a time of severe persecution in the early church (Acts 12:2). For information on others named James, *see note on Matt. 10:2*; Introduction to James: Author and Date.

MATTHEW—NOTE ON 4:23 **teaching . . . proclaiming the gospel . . . healing.** The three main aspects of Christ's public ministry.

MATTHEW—NOTE ON 4:24 **Syria.** The area immediately northeast of Galilee.

MATTHEW—NOTE ON 4:25 **Decapolis.** A confederation of 10 Hellenized cities south of Galilee and mostly east of the Jordan. The league of cities was formed shortly after Pompey's invasion of Palestine (c. 64 B.C.) to preserve Greek culture in the Semitic region. These cities were naturally Gentile strongholds.

MATTHEW—NOTE ON 5:1–7:29 The Sermon on the Mount introduces a series of five important discourses recorded in Matthew (see Introduction: Historical and Theological Themes). This sermon is a masterful exposition of the law and a potent assault on Pharisaic legalism, closing with a call to true faith and salvation (7:13–29). Christ expounded the full meaning of the law, showing that its demands were humanly impossible (cf. 5:48). This is the proper use of the law with respect to salvation: it closes off every possible avenue of human merit and leaves sinners dependent on nothing but divine grace for salvation (cf. Rom. 3:19–20; Gal. 3:23–24). Christ plumbed the depth of the law, showing that its true demands went far beyond the surface meaning of the words (Matt. 5:28, 39, 44) and set a standard that is higher than the most diligent students of the law had heretofore realized (5:20). *See note on Luke 6:17–49*.

MATTHEW—NOTE ON 5:1 **he sat down.** This was the normal posture for rabbis while teaching (cf. 13:1–2; 26:55; Mark 4:1; 9:35; Luke 5:3; John 6:3; 8:2). *See note on Luke 4:20*.

MATTHEW—NOTE ON 5:3 **Blessed.** The word lit., means "happy, fortunate, blissful." Here it speaks of more than a surface emotion. Jesus was describing the divinely bestowed well-being that belongs only to the faithful. The Beatitudes demonstrate that the way to heavenly blessedness is antithetical to the worldly path normally followed in pursuit of happiness. The worldly idea is that happiness is found in riches, merriment, abundance, leisure, and such things. The real truth is the very opposite. The Beatitudes give Jesus' description of the character of true faith. **poor in spirit.** The opposite of self-sufficiency. This speaks of the deep humility of recognizing one's utter spiritual bankruptcy apart from God. It describes those who are acutely conscious of their own lostness and hopelessness apart from divine grace (cf. 9:12; Luke 18:13). *See note on Matt. 19:17*. **theirs is the kingdom of heaven.** *See note on 3:2*. Notice that the truth of salvation by grace is clearly presupposed in this opening verse of the Sermon on the Mount. Jesus was teaching that the kingdom is a gracious gift to those who sense their own poverty of spirit.

MATTHEW—NOTE ON 5:4 **those who mourn.** This speaks of mourning over sin, the godly sorrow that produces repentance leading to salvation without regret (2 Cor. 7:10). The "comfort" is the comfort of forgiveness and salvation (cf. Isa. 40:1–2).

MATTHEW—NOTE ON 5:5 **the meek.** Gentleness or meekness is the opposite of being out of control. It is not weakness, but supreme self-control empowered by the Spirit (cf. Gal. 5:23). The statement that the meek "shall inherit the earth" is quoted from Ps. 37:11.

MATTHEW—NOTE ON 5:6 **hunger and thirst for righteousness.** This is the opposite of the self-righteousness of the Pharisees. It speaks of those who seek God's righteousness rather than attempting to establish a righteousness of their own (Rom. 10:3; Phil. 3:9). What they seek will fill them, i.e., it will satisfy their hunger and thirst for a right relationship with God.

MATTHEW—NOTE ON 5:7 **they shall receive mercy.** The converse is also true. Cf. James 2:13.

MATTHEW—NOTE ON 5:8 **see God.** Not only with the perception of faith, but in the glory of heaven. Cf. Heb. 12:14 and Rev. 22:3–4.

MATTHEW—NOTE ON **5:9** **peacemakers.** See vv. 44–45 for more on this quality.

MATTHEW—NOTE ON **5:10** **persecuted.** Cf. James 5:10–11 and 1 Pet. 4:12–14. *See note on Luke 6:22*.

MATTHEW—NOTE ON **5:13** **salt . . . lost its taste, how shall its saltiness be restored?** Salt is both a preservative and a flavor enhancer. No doubt its use as a preservative is what Jesus had mostly in view here. Pure salt cannot lose its flavor or effectiveness, but the salt that is common in the Dead Sea area is contaminated with gypsum and other minerals and may have a flat taste or be ineffective as a preservative. Such mineral salts were useful for little more than keeping footpaths free of vegetation.

MATTHEW—NOTE ON **5:16** **light shine.** A godly life gives convincing testimony of the saving power of God. That brings him glory. Cf. 1 Pet. 2:12.

MATTHEW—NOTE ON **5:17** **Do not think . . . abolish the Law or the Prophets.** Jesus was neither giving a new law nor modifying the old, but rather explaining the true significance of the moral content of Moses' law and the rest of the OT. "The Law or the Prophets" speaks of the entirety of the OT Scriptures, not the rabbinical interpretations of them. **fulfill.** This speaks of fulfillment in the same sense that prophecy is fulfilled. Christ was indicating that he is the fulfillment of the law in all its aspects. He fulfilled the moral law by keeping it perfectly. He fulfilled the ceremonial law by being the embodiment of everything the law's types and symbols pointed to. And he fulfilled the judicial law by personifying God's perfect justice (cf. 12:18, 20).

MATTHEW—NOTE ON **5:18** **until heaven and earth pass away . . . until all is accomplished.** Here Christ was affirming the utter inerrancy and absolute authority of the OT as the word of God—down to the smallest stroke or letter. Again (*see note on v. 17*), this suggests that the NT should not be seen as supplanting and abrogating the OT, but as fulfilling and explicating it. For example, all the ceremonial requirements of the Mosaic law were fulfilled in Christ and are no longer to be observed by Christians (Col. 2:16–17). Yet not the smallest letter or stroke is thereby erased; the underlying truths of those Scriptures remain—and in fact the mysteries behind them are now revealed in the brighter light of the gospel. **not an iota, not a dot.** An "iota" refers to the smallest Hebrew letter, the *yohd*, which is a meager stroke of the pen, like an accent mark or an apostrophe. The "dot" is a tiny extension on a Hebrew letter, like the serif in modern typefaces.

MATTHEW—NOTE ON **5:19** **will be called least . . . will be called great.** The consequence of practicing or teaching disobedience of any of God's word is to be called least in the kingdom of heaven (*see note on James 2:10*). Determining rank in the kingdom of heaven is entirely God's prerogative (cf. Matt. 20:23), and Jesus declares that he will hold those in lowest esteem who hold his word in low esteem. There is no impunity for believers who disobey, discredit, or belittle God's law (*see note on 2 Cor. 5:10*). That Jesus does not refer to loss of salvation is clear from the fact that, though offenders will be called least, they will still be in the kingdom of heaven. The positive result is that whoever keeps and teaches God's word, he shall be called great in the kingdom of heaven. Here again Jesus mentions the two aspects of doing and teaching. Kingdom citizens are to uphold every part of God's law both in their living and in their teaching.

MATTHEW—NOTE ON **5:20** **unless your righteousness exceeds that of the scribes and Pharisees.** On the one hand, Jesus was calling his disciples to a deeper, more radical holiness than that of the Pharisees. Pharisaism had a tendency to soften the law's demands by focusing only on external obedience. In the verses that follow, Jesus unpacks the full moral significance of the law and shows that the righteousness the law calls for actually involves an internal conformity to the spirit of the law, rather than mere external compliance to the letter. **will never enter the kingdom of heaven.** On the other hand, this sets up an impossible barrier to works-salvation. Scripture teaches repeatedly that sinners are capable of nothing but a flawed and imperfect righteousness (e.g., Isa. 64:6). Therefore the only righteousness by which sinners may be justified is the perfect righteousness of God that is imputed to those who believe (Gen. 15:6; Rom. 4:5).

MATTHEW—NOTE ON 5:21–22 You have heard . . . But I say to you. See vv. 27, 31, 33, 38, 43. The quotes are from Ex. 20:13; Deut. 5:17. Jesus was not altering the terms of the law in any of these passages. Rather, he was correcting what they had “heard”—the rabbinical understanding of the law (*see note on Matt. 5:38*).

MATTHEW—NOTE ON 5:22 You fool! Lit., “empty-headed.” Jesus suggested here that the verbal abuse stems from the same sinful motives (anger and hatred) that ultimately lead to murder. The internal attitude is what the law actually prohibits, and therefore an abusive insult carries the same kind of moral guilt as an act of murder. **hell.** A reference to the Hinnom Valley, southwest of Jerusalem. Ahaz and Manasseh permitted human sacrifices there during their reigns (2 Chron. 28:3; 33:6), and therefore it was called “the Valley of Slaughter” (Jer. 19:6). In Jesus’ day, it was a garbage dump where fires burned continually and was thus an apt symbol of eternal fire.

MATTHEW—NOTE ON 5:25 Come to terms quickly. Jesus calls for reconciliation to be sought eagerly, aggressively, quickly—even if it involves self-sacrifice. It is better to be wronged than to allow a dispute between brethren to be a cause for dishonoring Christ (1 Cor. 6:7). **accuser.** This speaks of one’s adversary in a law case. **prison.** Debtor’s prison, where the person could work to earn back what he had defrauded.

MATTHEW—NOTE ON 5:27 Quoted from Ex. 20:14 and Deut. 5:18.

MATTHEW—NOTE ON 5:29 tear it out and throw it away. Jesus was not advocating self-mutilation (for this would not in fact cure lust, which is actually a problem of the heart). He was using this graphic hyperbole to demonstrate the seriousness of sins of lust and evil desire. The point is that it would be “better” (v. 30) to lose a member of one’s own body than to bear the eternal consequences of the guilt from such a sin. Sin must be dealt with drastically because of its deadly effects.

MATTHEW—NOTE ON 5:31 It was also said. *See note on Deut. 24:1–4*. The rabbis had taken liberty with what Scripture actually said. They referred to Deut. 24:1–4 as if it were given merely to regulate the paperwork when one sought divorce (*see note on Matt. 19:7*). Thus, they had wrongly concluded that men could divorce their wives for anything that displeased them, as long as they gave “a certificate of divorce.” But Moses provided this as a concession to protect the woman who was divorced (*see notes on 19:7–9*), not to justify or legalize divorce under all circumstances.

MATTHEW—NOTE ON **5:32** **except . . . sexual immorality.** *See note on 19:9*. Divorce was allowed in cases of adultery. Luke 16:18 must be understood in the light of this verse. **makes her commit adultery.** The assumption is that divorced people will remarry. If the divorce was not for sexual immorality, any remarriage is adultery, because God does not acknowledge the divorce. For more on divorce, *see note on 1 Cor. 7:15*.

MATTHEW—NOTE ON **5:33** **You shall not swear falsely.** This expresses teaching from Lev. 19:12; Num. 30:2; Deut. 23:21, 23.

MATTHEW—NOTE ON **5:34** **Do not take an oath at all.** Cf. James 5:12. This should not be taken as a universal condemnation of oaths in all circumstances. God himself confirmed a promise with an oath (Heb. 6:13–18; cf. Acts 2:30). Christ himself spoke under oath (Matt. 26:63–64). And the law prescribed oaths in certain circumstances (e.g., Num. 5:19, 21; 30:2–3). What Christ is forbidding here is the flippant, profane, or careless use of oaths in everyday speech. In that culture, such oaths were often employed for deceptive purposes. To make the person being victimized believe the truth was being told, the Jews would swear by “heaven,” “earth,” “Jerusalem,” or their own “heads” (Matt. 5:34–36), not by God, hoping to avoid divine judgment for their lie. But it all was in God’s creation, so it drew him in and produced guilt before him, exactly as if the oath were made in his name. Jesus suggested that all our speech should be as if we were under an oath to tell the truth (v. 37).

MATTHEW—NOTE ON **5:38** **An eye for an eye.** The law did establish this standard as a principle for limiting retribution to that which was just (Ex. 21:24; Lev. 24:20; Deut. 19:21). Its design was to ensure that the punishment in civil cases fit the crime. It was never meant to sanction acts of personal retaliation. So again (*see notes on Matt. 5:17–18*) Jesus made no alteration to the true meaning of the law. He was merely explaining and affirming the law’s true meaning.

MATTHEW—NOTE ON 5:39 Do not resist the one who is evil. Like v. 38, this deals only with matters of personal retaliation, not criminal offenses or acts of military aggression. Jesus applied this principle of non-retaliation to affronts against one's dignity (v. 39), lawsuits to gain one's personal assets (v. 40), infringements on one's liberty (v. 41), and violations of property rights (v. 42). He was calling for a full surrender of all personal rights.

MATTHEW—NOTE ON 5:41 forces. The word speaks of coercion. The NT picture of this is when Roman soldiers forced Simon the Cyrene to carry Jesus' cross (27:32).

MATTHEW—NOTE ON 5:43 love your neighbor and hate your enemy. The first half of this is found in Moses' law (Lev. 19:18). The second part was found in how the scribes and Pharisees explained and applied that OT command. Jesus' application was exactly the opposite, resulting in a much higher standard: love for one's neighbors should extend even to those neighbors who are enemies (Matt. 5:44). Again, this was no innovation, since even the OT taught that God's people should do good to their enemies (Prov. 25:21).

MATTHEW—NOTE ON 5:44–45 Love your enemies . . . that you may be sons of your Father. This plainly teaches that God's love extends even to his enemies. This universal love of God is manifest in blessings which God bestows on all indiscriminately. Theologians refer to this as common grace. This must be distinguished from the everlasting love God has for the elect (Jer. 31:3), but it is a sincere goodwill nonetheless (cf. Ps. 145:9).

MATTHEW—NOTE ON 5:46 tax collectors. Disloyal Israelites hired by the Romans to tax other Jews for personal profit. They became symbols for the worst kind of people. Cf. 9:10–11; 11:19; 18:17; 21:31; Mark 2:14–16; Luke 5:30; 7:25, 29, 34; 18:11–13. Matthew had been one of them (*see notes on Matt. 9:9; Mark 2:15*).

MATTHEW—NOTE ON 5:48 You therefore must be perfect. Christ sets an unattainable standard. This sums up what the law itself demanded (James 2:10). Though this standard is impossible to meet, God could not lower it without compromising his own perfection. He who is perfect could not set an imperfect standard of righteousness. The marvelous truth of the gospel is that Christ has met this standard on our behalf (*see note on 2 Cor. 5:21*).

MATTHEW—NOTE ON **6:1–18** Here Christ expands the thought of 5:20, showing how the Pharisees' righteousness was deficient by exposing their hypocrisy in the matters of giving to the poor (6:1–4); prayer (vv. 5–15); and fasting (vv. 16–18). All of these acts are supposed to be worship rendered to God, never displays of self-righteousness to gain the admiration of others.

MATTHEW—NOTE ON **6:2** **hypocrites.** This word had its origins in Greek theater, describing a character who wore a mask. The term, as used in the NT, normally described an unregenerate person who was self-deceived. **they have received their reward.** Cf. vv. 5 and 16. Their reward is that they were seen by men, nothing more. God does not reward hypocrisy, but he does punish it (cf. 23:13–23).

MATTHEW—NOTE ON **6:4** **sees in secret.** Cf. vv. 6, 18; Jer. 17:10; Heb. 4:13. God is omniscient.

MATTHEW—NOTE ON **6:7** **empty phrases.** Prayers are not to be merely recited, nor are our words to be repeated thoughtlessly, or as if they were automatic formulas. But this is not a prohibition against importunity (*see notes on Luke 11:1–8*).

MATTHEW—NOTE ON **6:9** **like this.** Cf. Luke 11:2–4. The prayer is a model, not merely a liturgy. It is notable for its brevity, simplicity, and comprehensiveness. Of the six petitions, three are directed to God (Matt. 6:9–10) and three toward human needs (vv. 11–13).

MATTHEW—NOTE ON **6:10** **your will be done.** All prayer, first of all, willingly submits to God's purposes, plans, and glory. *See note on 26:39*.

MATTHEW—NOTE ON **6:12** **forgive us our debts.** The parallel passage (Luke 11:4) uses a word that means "sins," so that in context, spiritual debts are intended. Sinners are debtors to God for their violations of his laws (*see notes on Matt. 18:23–27*). This request is the heart of the prayer; it is what

Jesus stressed in the words that immediately follow the prayer (6:14–15; cf. Mark 11:25).

MATTHEW—NOTE ON 6:13 lead us not into temptation. Cf. Luke 22:40. God does not tempt men (James 1:13), but he will subject them to trials that may expose them to Satan's assaults, as in the case of Job and Peter (Luke 22:31–32). This petition reflects the believing one's desire to avoid the dangers of sin altogether. God knows what one's need is before one asks (Matt. 6:8), and he promises that no one will be subjected to testing beyond what can be endured. He also promises a way of escape—often through endurance (1 Cor. 10:13). But still, the proper attitude for the believer is the one expressed in this petition.

MATTHEW—NOTE ON 6:15 neither will your Father forgive your trespasses. This is not to suggest that God will withdraw justification from those who have already received the free pardon he extends to all believers. Forgiveness in that sense—a permanent and complete acquittal from the guilt and ultimate penalty of sin—belongs to all who are in Christ (cf. John 5:24; Rom. 8:1; Eph. 1:7). Yet, Scripture also teaches that God chastens his children who disobey (Heb. 12:5–7). Believers are to confess their sins in order to obtain a day-to-day cleansing (1 John 1:9). This sort of forgiveness is a simple washing from the worldly defilements of sin, not a repeat of the wholesale cleansing from sin's corruption that comes with justification. It is like a washing of the feet rather than a bath (cf. John 13:10). Forgiveness in this latter sense is what God threatens to withhold from Christians who refuse to forgive others (cf. Matt. 18:23–35).

MATTHEW—NOTE ON 6:16–17 when you fast. This indicates that fasting is assumed to be a normal part of one's spiritual life (cf. 1 Cor. 7:5). Fasting is associated with sadness (Matt. 9:14–15), prayer (17:21), charity (Isa. 58:3–6), and seeking the Lord's will (Acts 13:2–3; 14:23).

MATTHEW—NOTE ON 6:20 treasures. Don't amass earthly wealth. Jesus commends the use of financial assets for purposes which are heavenly and eternal. *See notes on Luke 16:1–9*.

MATTHEW—NOTE ON 6:22–23 This is an argument from the lesser to the greater. The analogy is simple. If your eye is bad, no light can come in and you are left with darkness because of that malady. How much worse when the problem is not merely related to external perception, but an internal corruption of one's whole nature, so that the darkness actually emanates from within and affects one's whole being. Jesus was indicting them for their superficial earthly religion that left their hearts dark. *See note on Luke 11:34*.

MATTHEW—NOTE ON 6:24 money. Earthly, material treasures. *See note on Luke 16:13*.

MATTHEW—NOTE ON 6:26 your heavenly Father feeds them. Obviously this in no way advocates a sinful kind of idleness (Prov. 19:15). Birds are not idle, either. But it is God who provides them with food to eat.

MATTHEW—NOTE ON 6:29 Solomon in all his glory. The glory and pageantry of Solomon's kingdom was famous worldwide. Cf. 2 Chron. 9.

MATTHEW—NOTE ON 6:30 you of little faith. Cf. 8:26; 14:31; 16:8; 17:20. This was the Lord's recurring rebuke of the weak disciples.

MATTHEW—NOTE ON 6:32 Gentiles. I.e., those outside the people of promise and outside the blessing of God. Cf. Eph. 4:17–19.

MATTHEW—NOTE ON 6:33 the kingdom. This is the same as the kingdom of heaven. *See note on 3:2*. It refers to the sphere of salvation. Jesus was urging them to seek salvation—and with it would come the full care and provision of God. Cf. Rom. 8:32; Phil. 4:19; 1 Pet. 5:7.

MATTHEW—NOTE ON 7:1 Judge not. As the context reveals, this does not prohibit all types of judging (v. 16). There is a righteous kind of judgment we are supposed to exercise with careful discernment (John 7:24). Censorious, hypocritical, self-righteous, or other kinds of unfair judgments are forbidden; but in order to fulfill the commandments that follow, it is necessary to discern dogs and swine (Matt. 7:6) from one's own brethren (vv. 3–5).

MATTHEW—NOTE ON 7:6 Do not give dogs what is holy. This principle is why Jesus himself did not do miracles for unbelievers (13:58). This is to be done in respect for what is holy, not merely out of contempt for the dogs and swine. Nothing here contradicts the principle of 5:44. That verse governs personal dealings with one's enemies (*see note there*); this principle governs how one handles the gospel in the face of those who hate the truth.

MATTHEW—NOTE ON 7:11 **you . . . are evil.** Jesus presupposes the doctrine of human depravity (*see note on Rom. 1:18–3:20*). **how much more.** If earthly fathers give what their sons need (Matt. 7:9–10), will not God give to his sons what they ask (vv. 7–8)? *See note on James 1:17*.

MATTHEW—NOTE ON 7:12 **whatever you wish that others would do to you.** Versions of the "Golden Rule" existed before Christ, in the rabbinic writings and even in Hinduism and Buddhism. All of them cast the rule as a negative command, such as Rabbi Hillel's version, "What is hateful to yourself do not to someone else." Jesus made it a positive command, enriching its meaning and underscoring that this one imperative aptly summarizes the whole gist of the ethical principles contained in the Law and the Prophets.

MATTHEW—NOTE ON 7:13–29 This closing section of the Sermon on the Mount is a gospel application. Here are two gates, two ways, two destinations, and two groups of people (vv. 13–14); two kinds of trees and two kinds of fruit (vv. 17–20); two groups at the judgment (vv. 21–23); and two kinds of builders, building on two kinds of foundations (vv. 24–28). Christ is drawing the line as clearly as possible between the way that leads to destruction and the way that leads to life.

MATTHEW—NOTE ON 7:13–14 Both the narrow gate and the wide gate are assumed to provide the entrance to God's kingdom. Two ways are offered to people. The narrow gate is by faith, only through Christ, constricted and precise. It represents true salvation in God's way that leads to life eternal. The wide gate includes all religions of works and self-righteousness, with no single way (cf. Acts 4:12), but it leads to hell, not heaven.

MATTHEW—NOTE ON 7:14 **gate is narrow.** Christ continually emphasized the difficulty of following him (10:38; 16:24–25; John 15:18–19; 16:1–3; cf. Acts 14:22). Salvation is by grace alone, but is not easy. It calls for knowledge of the truth, repentance, submission to Christ as Lord, and a willingness to obey his will and word. *See notes on Matt. 19:16–28*.

MATTHEW—NOTE ON 7:15 false prophets. These deceive not by disguising themselves as sheep, but by impersonating true shepherds. They promote the wide gate and the wide way. **sheep's clothing.** This may refer to the woolen attire that was the characteristic garb of a shepherd.

MATTHEW—NOTE ON 7:16 You will recognize them by their fruits. *See note on 3:8*. False doctrine cannot restrain the flesh, so false prophets manifest wickedness. Cf. 2 Pet. 2:12–22.

MATTHEW—NOTE ON 7:21 Not everyone who says . . . but the one who does. The barrenness of this sort of faith demonstrates its real character (cf. v. 20)—the faith that says but does not do is really unbelief. Jesus was not suggesting that works are meritorious for salvation, but that true faith will not fail to produce the fruit of good works. This is precisely the point of James 1:22–25 and 2:26.

MATTHEW—NOTE ON 7:22 did we not prophesy . . . cast out demons . . . do many mighty works? Notice that far from being totally devoid of works of any kind, these people were claiming to have done some remarkable signs and wonders. In fact, their whole confidence was in these works—further proof that these works, spectacular as they might have appeared, could not have been authentic. No one so bereft of genuine faith could possibly produce true good works. A bad tree cannot bear good fruit (v. 18).

MATTHEW—NOTE ON 7:23 lawlessness. All sin is lawlessness (1 John 3:4), i.e., rebellion against the law of God (cf. Matt. 13:41).

MATTHEW—NOTE ON 7:24–27 The house represents a religious life; the rain represents divine judgment. Only the house built on the foundation of obedience to God's word stands, which calls for repentance, rejection of salvation by works, and trust in God's grace to save through his merciful provision. *See notes on James 1:22–25*.

MATTHEW—NOTE ON 7:29 **not as their scribes.** The scribes quoted others to establish the authority of their teachings; Jesus was his own authority (28:18). This matter of authority was a major issue between Jesus and the Jews, who felt their authority challenged. *See note on 21:23*. Cf. Mark 1:22; 11:28–33; Luke 4:32; 20:2–8; John 12:49–50; 14:10.

MATTHEW—NOTE ON 8:1 **down from the mountain.** Cf. 5:1.

MATTHEW—NOTE ON 8:2 **if you will.** He had no doubt about Christ's power, only his will (cf. Mark 1:40–45).

MATTHEW—NOTE ON 8:4 **say nothing to anyone.** Publicity over such miracles might hinder Christ's mission and divert public attention from his message. Mark records that this is precisely what happened. In this man's exuberance over the miracle, he disobeyed; as a result, Christ had to move his ministry away from the city and into the desert regions (Mark 1:45). **the gift that Moses commanded.** A sacrifice of two birds, one of which was killed and the other set free (Lev. 14:4–7). **a proof to them.** I.e., the priests.

MATTHEW—NOTE ON 8:5 **Capernaum.** *See note on 4:13*. **centurion.** A Roman military officer who commanded (cf. v. 9) 100 men. Luke indicates that the centurion appealed to Jesus through intermediaries (Luke 7:3–6)—because of his own sense of unworthiness (Matt. 8:8; cf. Luke 7:7). Matthew makes no mention of the intermediaries.

MATTHEW—NOTE ON 8:8 **I am not worthy to have you come under my roof.** Jewish tradition held that a person who entered a Gentile's house was ceremonially defiled (cf. John 18:28). The centurion, undoubtedly familiar with this law, felt unworthy of having Jesus suffer such an inconvenience for his sake. He also had faith enough to know that Christ could heal by merely speaking a word (*see note on Matt. 8:10*).

MATTHEW—NOTE ON 8:10 **with no one in Israel have I found such faith.** This centurion understood Jesus' absolute authority (vv. 8–9). Even some of Jesus' own disciples did not see things so clearly (cf. v. 26).

MATTHEW—NOTE ON 8:11 **many . . . from east and west.** Gentiles, in the kingdom with Abraham, will enjoy salvation and the blessing of God (cf.

Isa. 49:8–12; 59:19; Mal. 1:11; Luke 13:28–29).

MATTHEW—NOTE ON 8:12 sons of the kingdom. The Hebrew nation, physical heirs of Abraham. **will be thrown into.** This was exactly opposite to the rabbinical understanding, which suggested that the kingdom would feature a great feast in the company of Abraham and the Messiah—open to Jews only. **weeping and gnashing.** *See note on 22:13*. Cf. 24:51; 25:30; Luke 13:28. This expression describes the eternal agonies of those in hell.

MATTHEW—NOTE ON 8:13 as you have believed. Sometimes faith was involved in the Lord's healings (in this case not by the one being healed, as in 9:2; 15:28); other times it was not a factor (8:14–16; Luke 22:51).

MATTHEW—NOTE ON 8:16 oppressed by demons. This means "demonized," or under the internal control of a demon. All of the cases of demonization dealt with by Christ involved the actual indwelling of demons who utterly controlled the bodies of their victims, even to the point of speaking through them (Mark 5:5–9), causing derangement (John 10:20), violence (Luke 8:29), or rendering them mute (Mark 9:17–22).

MATTHEW—NOTE ON 8:17 spoken by the prophet Isaiah. *See note on healing and the atonement at Isa. 53:4–5*. Matthew was citing that passage here. Christ bore both the guilt and the curse of sin (cf. Gal. 3:13). Both physical healing and ultimate victory over death are guaranteed by Christ's atoning work, but these will not be fully realized until the very end (1 Cor. 15:26).

MATTHEW—NOTE ON 8:18 the other side. The eastern shore of the lake.

MATTHEW—NOTE ON 8:19 a scribe. As a scribe, this man was breaking with his fellow scribes by publicly declaring his willingness to follow Jesus. Nonetheless, Jesus evidently knew that he had not counted the cost in terms of suffering and inconvenience.

MATTHEW—NOTE ON 8:20 Son of Man. *See notes on Mark 2:10 and John 1:51*. This is the name Jesus used for himself more than any other. It is used 83 times in the Gospels, always by Jesus himself. It was a messianic title (Dan. 7:13–14), with an obvious reference to the humanity and the humility of Christ. Yet, it also speaks of his everlasting glory, as Dan. 7:13–14 shows (cf. Matt. 24:27; Acts 7:56).

MATTHEW—NOTE ON 8:21 let me first go and bury my father. This does not mean that the man's father was already dead. The phrase "I must bury my father" was a common figure of speech meaning, "Let me wait until I receive my inheritance."

MATTHEW—NOTE ON 8:22 leave the dead to bury their own dead. Let the world (the spiritually dead) take care of mundane things.

MATTHEW—NOTE ON 8:24 there arose a great storm. The Sea of Galilee is more than 690 feet below sea level. To the north, Mount Hermon rises 9,200 feet, and from May to October strong winds often sweep through the narrow surrounding gorges into this valley, causing extremely sudden and violent storms. **he was asleep.** Just before the disciples saw one of the most awesome displays of his deity, they were given a touching picture of his humanity. He was so weary that not even the violent tossing of the boat awakened him—even though the disciples feared they would drown (v. 25).

MATTHEW—NOTE ON 8:26 you of little faith. *See note on 6:30*. **calm.** Cf. Ps. 65:7 and 89:9.

MATTHEW—NOTE ON 8:27 winds and sea obey him. This was convincing proof of his deity (cf. Ps. 29:3–4; 89:9; 93:4; 107:25–29).

MATTHEW—NOTE ON 8:28 country of the Gadarenes. This refers to a small town on the lake opposite Tiberius, perhaps where the modern village of Khersa (Kursi) is located. Some ancient tombs are there, and the shoreline descends steeply into the water, exactly matching the description of the terrain in this account. **two demon-possessed men.** Mark 5:2 and Luke 8:27 mention only one of the men. Evidently one was more dominant than the other.

MATTHEW—NOTE ON 8:29 to torment us before the time? Evidently, even the demons not only recognized the deity of Jesus, but also knew there was a divinely appointed time for their judgment and he would be their judge.

Their eschatology was factually correct, but it is one thing to know the truth, and quite another thing to love it (cf. James 2:19).

MATTHEW—NOTE ON 8:30 herd of many pigs. Mark 5:13 adds that there were 2,000 in this herd. Such a large herd of unclean animals suggests that Gentiles dominated the region. It also suggests that the number of demons was large (cf. Mark 5:9).

MATTHEW—NOTE ON 8:31 the demons begged him. Luke 8:31 relates they pleaded not to be sent into the abyss, meaning the pit, the underworld, the prison of bound demons who disobeyed (*see notes on 2 Pet. 2:4; Jude 6*). They knew Jesus had the power and authority to send them there if he desired.

MATTHEW—NOTE ON 8:34 begged him to leave. Perhaps they were concerned with the financial impact from the loss of the pigs. More likely, they were all ungodly people frightened to be in the presence of such spiritual power (cf. Mark 5:14–15).

MATTHEW—NOTE ON 9:1 his own city. Capernaum (*see note on 4:13*). Jesus had left there to get away from the crowds for a time (8:18).

MATTHEW—NOTE ON 9:2 your sins are forgiven. The fact that the man was brought on a bed indicates that his paralysis was severe. Jesus' words of forgiveness may indicate that the paralysis was a direct consequence of the man's own sin. Cf. John 9:1–3; *see notes on Luke 5:20–26*.

MATTHEW—NOTE ON 9:3 This man is blaspheming. This would be a true judgment about anyone but God incarnate, for only the One who has been sinned against has the prerogative to forgive. Jesus' words to the man were therefore an unequivocal claim of divine authority.

MATTHEW—NOTE ON 9:4 knowing their thoughts. Cf. 12:25 and John 2:24. Though the Lord Jesus humbled himself (Phil. 2:4–8) and set aside the independent use of his divine prerogatives in incarnation (John 5:30), he was still fully God and, therefore, omniscient. See Mark 13:32 and Luke 2:52.

MATTHEW—NOTE ON 9:5 **which is easier.** It is certainly easier to claim the power to pronounce absolution from sin than to demonstrate the power to heal. Christ actually proved his power to forgive by instantly healing the man of his paralysis. If he could do the apparently harder, he could also do what seemed easier. The actual forgiving of the sins was in reality the more difficult task, however, because it ultimately required him to sacrifice his life.

MATTHEW—NOTE ON 9:9 **sitting at the tax booth.** Matthew's own humility is seen here. He did not disguise his past or make any excuse for it. Whereas Mark 2:14 and Luke 5:27 employ his former name, Levi, Matthew himself used the name by which he was known after becoming a disciple (cf. Mark 3:18; Luke 6:15). Tax collectors were among the most despised persons in this society. The money they collected was often partly extorted for personal gain (cf. Luke 19:8) and partly a tax for Rome, which made them not only thieves, but also traitors to the Jewish nation (*see notes on Matt. 5:46; Mark 2:15*).

MATTHEW—NOTE ON 9:11 **tax collectors.** *See note on 5:46*.

MATTHEW—NOTE ON 9:12 **well . . . sick.** The Pharisees thought they were well—religiously pure and whole. The outcasts knew they were not. Salvation can't come to the self-righteous.

MATTHEW—NOTE ON 9:13 **Go and learn what this means.** This phrase was commonly used as a rebuke for those who did not know something they should have known. The verse Jesus cites is Hos. 6:6 (cf. 1 Sam. 15:22; Mic. 6:6–8), which emphasizes the absolute priority of the law's moral standards over the ceremonial requirements. The Pharisees tended to focus on the outward, ritual, and ceremonial aspects of God's law—to the neglect of its inward, eternal, and moral precepts. In doing so, they became harsh, judgmental, and self-righteously scornful of others. Jesus repeated this same criticism in Matt. 12:7.

MATTHEW—NOTE ON 9:14 **disciples of John.** Luke implies that the Pharisees asked this question (*see note on Luke 5:33*; cf. Mark 2:18–20). Evidently, some Pharisees were still present when John's disciples came.

Both groups together may have asked this question. **the Pharisees fast.** Cf. Luke 18:12.

MATTHEW—NOTE ON 9:15 then they will fast. *See note on 6:16–17*. Using the analogy of a wedding party, Jesus answered that as long as Christ was present with them, there was too much joy for fasting, which was connected to seasons of sorrow and intense prayer.

MATTHEW—NOTE ON 9:16 unshrunk cloth on an old garment. That new cloth does not work on old material is analogous to trying to patch New Covenant truth onto old Mosaic ceremonial forms.

MATTHEW—NOTE ON 9:17 new wine put into old wineskins. Animal skins were used for fermentation of wine because of their elasticity. As the wine fermented, pressure built up, stretching the wineskin. A previously stretched skin lacked elasticity and would rupture, ruining both wine and wineskin. Jesus used this as an illustration to teach that the forms of old rituals, such as the ceremonial fastings practiced by the Pharisees and John's disciples, were not fit for the new wine of the New Covenant era (cf. Col. 2:17). In both analogies (Matt. 9:16–17), the Lord was saying that what the Pharisees did in fasting or any other ritual had no part with the gospel.

MATTHEW—NOTE ON 9:18 ruler. Jairus (Mark 5:22; Luke 8:41) was a ruler of the synagogue.

MATTHEW—NOTE ON 9:20 discharge of blood for twelve years. This woman's affliction not only was serious physically but also left her permanently unclean for ceremonial reasons (cf. Lev. 15:25–27). This meant she would have been shunned by all, including her own family, and excluded from both synagogue and temple. **the fringe of his garment.** Cf. Matt. 14:36. Probably one of the tassels that were sown to the corners of a garment in order to remind the wearer to obey God's commandments (Num. 15:38–40; Deut. 22:12).

MATTHEW—NOTE ON 9:22 made you well. Lit., "saved you."

MATTHEW—NOTE ON 9:23 flute players . . . crowd making a commotion. Typical fixtures at a time of mourning in that culture (cf. 2 Chron. 35:25).

The crowd at a funeral usually included professional mourners, women whose task it was to wail plaintively while reciting the name of the departed one, as well as any other loved ones who had died recently. The result was a noisy, chaotic din.

MATTHEW—NOTE ON **9:24** **sleeping.** Jesus was not saying that her death was a misdiagnosis. This was a prophecy that she would live again. He made a similar comment about Lazarus's death (John 11:11)—and then had to explain to the disciples that he was speaking metaphorically (John 11:14). Sleep is a designation for death in the NT (cf. 1 Cor. 11:30; 15:51; 1 Thess. 5:10). **they laughed at him.** How quickly their paid act of mourning turned to derision!

MATTHEW—NOTE ON **9:27** **Son of David.** Cf. 1:1; 12:23; 21:9, 15. A messianic title (*see note on 1:1*). See 20:29–34 for a remarkably similar, but separate, account.

MATTHEW—NOTE ON **9:29** **According to your faith.** *See note on 8:13*.

MATTHEW—NOTE ON **9:30** **See that no one knows.** *See note on 8:4*.

MATTHEW—NOTE ON **9:34** **the prince of demons.** The Pharisees had seen enough of Jesus' power to know it was God's power. But, in their willful unbelief, they said his was the power of Satan. *See note on 12:24*; cf. 25:41; Mark 3:22; Luke 11:15.

MATTHEW—NOTE ON **9:35** **every disease and . . . affliction.** Jesus banished illness in an unprecedented healing display, giving impressive evidence of his deity, and making the Jews' rejection all the more heinous. *See note on 12:15*.

MATTHEW—NOTE ON **9:36** **he had compassion for them.** Here the humanity of Christ allowed expression of his attitude toward sinners in terms of human passion. He was moved with compassion. Whereas God, who is immutable, is not subject to the rise and fall and change of emotions (Num. 23:19), Christ, who was fully human with all the faculties of humanity, was on occasion moved to literal tears over the plight of sinners (Luke 19:41; *see note on Luke 13:34*). God himself expressed similar compassion through the prophets (Ex. 33:19; Ps. 86:15; Jer. 9:1; 13:17; 14:17). **they were harassed and helpless.** The people’s spiritual needs were even more desperate than the need for physical healing. Meeting that need would require more laborers (Matt. 9:37).

MATTHEW—NOTE ON 9:37 harvest. Cf. Luke 10:1–2. This was for the ultimate purpose that they might come to him and escape the harvest of judgment they could not otherwise avoid. There will be a harvest of damnation for those not in the harvest of salvation.

MATTHEW—NOTE ON 9:38 therefore pray. Jesus affirmed the fact that believers’ prayers participate in the fulfillment of God’s plans.

MATTHEW—NOTE ON 10:1–2 disciples . . . apostles. “Disciple” means “student,” one who is being taught by another. “Apostle” refers to a qualified representative who is sent on a mission. The two terms emphasize different aspects of their calling.

MATTHEW—NOTE ON 10:1 gave them authority. *See note on 2 Cor. 12:12*. Jesus delegated his power and authority to the apostles to show clearly that he and his kingdom were sovereign over the physical and spiritual realms, the effects of sin, and the efforts of Satan. This was an unheard of display of power, never before seen in all redemptive history, to announce Messiah’s arrival and authenticate him plus his apostles who preached his gospel. This power was a preview of the power Christ will exhibit in his earthly kingdom, when Satan will be bound (Rev. 20) and the curse on physical life curtailed (Isa. 65:20–25).

MATTHEW—NOTE ON 10:2 The names of the twelve apostles. The Twelve are always listed in a similar order (cf. Mark 3:16–19; Luke 6:13–16; Acts 1:13). Peter is always named first. The list contains three groups of four. The three subgroups are always listed in the same order, and the first name in each subgroup is always the same, though there is some variation in the order within the subgroups—but Judas Iscariot is always named last. **Peter . . . Andrew . . . James . . . John.** The first subgroup of four are the most familiar to us. These two sets of brothers, all fishermen, represent an inner circle of disciples often seen closest to Jesus (*see note on Matt. 17:1*).

MATTHEW—NOTE ON 10:3 James the son of Alphaeus. There are four men in the NT named James: 1) the apostle James, brother of John (*see note on 4:21*); 2) the disciple mentioned here, also called “James the younger” (Mark 15:40); 3) James, father of Judas (not Iscariot, Luke 6:16); and 4) James, the Lord’s half-brother (Gal. 1:19; Mark 6:3), who wrote the epistle that bears the name. He also played a leading role in the early Jerusalem church (Acts 12:17; 15:13; Gal. 1:19). **Thaddaeus.** Elsewhere he is called Judas, son of James (Luke 6:16; Acts 1:13).

MATTHEW—NOTE ON 10:4 Simon the Cananaean. The Cananaeans were the party of the Zealots, a group determined to overthrow Roman domination in Palestine. Simon was probably a member of the Zealot party before coming to Christ. *See note on Mark 3:18*.

MATTHEW—NOTE ON 10:5–11:1 This is the second of five major discourses recorded in Matthew (see Introduction: Historical and Theological Themes).

MATTHEW—NOTE ON 10:5 Go nowhere among the Gentiles. Christ did not forbid the disciples to preach to Gentiles or Samaritans if they encountered them on the way, but they were to take the message first to the covenant people, in the regions nearby (cf. Rom. 1:16).

MATTHEW—NOTE ON 10:6 lost sheep of the house of Israel. Cf. 15:24 and Jer. 50:6. Jesus narrowed this priority even more when he said the gospel was only for those who knew they were spiritually sick (Matt. 9:13) and needed a physician (Luke 5:31–32).

MATTHEW—NOTE ON 10:7 at hand. *See note on 3:2*.

MATTHEW—NOTE ON 10:8 You received without paying; give without pay. Jesus was giving them great power, to heal the sick and raise the dead. If they sold these gifts for money, they could have made quite a fortune. But that would have obscured the message of grace Christ sent them to preach. So he forbade them to charge money for their ministry. Yet they were permitted to accept support to meet their basic needs, for a workman is worthy of such support (v. 10).

MATTHEW—NOTE ON 10:9–10 *See note on Luke 9:3*. The restrictions on what they were to carry were unique for this mission. See Luke 22:36 where, on a later mission, Christ gave completely different instructions. The point here was to teach them to trust the Lord to supply their needs through the generosity of the people to whom they ministered, and to teach those who received the blessing of their ministry to support the servants of Christ. Cf. 1 Tim. 5:18.

MATTHEW—NOTE ON 10:13 peace. This is equivalent to the Hebrew *shalom* and refers to prosperity, well-being, or blessing.

MATTHEW—NOTE ON 10:14 **listen to your words.** The priority was to preach that the King had come and his kingdom was near. The message was the main thing. The signs and wonders were to authenticate it. **shake off the dust from your feet.** It was common for Jews to shake the dust off their feet—as an expression of disdain—when returning from Gentile regions. Paul and Barnabas also did this when expelled from Antioch (Acts 13:51). This was a visible protest, signifying that they regarded the place as no better than a pagan land.

MATTHEW—NOTE ON 10:15 **Sodom and Gomorrah.** Those cities and the entire surrounding region were judged without warning, and with the utmost severity. *See notes on Gen. 19:1–29*.

MATTHEW—NOTE ON 10:16 **wolves.** Used to describe false prophets who persecute the true ones and seek to destroy the church (cf. 7:15; Luke 10:3; Acts 20:29). *See note on Luke 10:3*.

MATTHEW—NOTE ON 10:17 **deliver you over.** This is a technical word, in this context, used for delivering a prisoner for punishment. Persecution of believers has often been the official policy of governments. Such persecutions give opportunity for testifying to the truth of the gospel. Cf. John 16:1–4 and 2 Tim. 4:16.

MATTHEW—NOTE ON 10:19 **do not be anxious.** *See note on Luke 12:11*.

MATTHEW—NOTE ON 10:21–23 These verses clearly have an eschatological significance that goes beyond the disciples' immediate mission. The persecutions he describes seem to belong to the tribulation period that precedes Christ's second coming, alluded to in v. 23.

MATTHEW—NOTE ON 10:22 **one who endures to the end.** *See note on 24:13*.

MATTHEW—NOTE ON 10:24 **not above.** If the teacher (Christ) suffers, so will his pupils. If they attack the master (Christ) with blasphemies, so will they curse the servants. This was the promise of persecution. Cf. John 15:20.

MATTHEW—NOTE ON **10:25** **Beelzebul.** The Philistine deity associated with satanic idolatry. The name came to be used for Satan, the prince of demons (*see notes on 2 Kings 1:2; Luke 11:15*).

MATTHEW—NOTE ON **10:28** **fear him.** God is the one who destroys in hell. Cf. Luke 12:5. Persecutors can only harm the body.

MATTHEW—NOTE ON **10:29** **apart from your Father.** Not merely "without his knowledge"; Jesus was teaching that God providentially controls the timing and circumstances of such insignificant events as the death of a sparrow. Even the number of hairs on our heads is controlled by his sovereign will (v. 30). In other words, divine providence governs even the smallest details and even the most mundane matters. These are very powerful affirmations of the sovereignty of God.

MATTHEW—NOTE ON **10:32** **acknowledges me.** The person who acknowledges Christ as Lord in life or in death, if necessary, is the one whom the Lord will acknowledge before God as his own. *See notes on 2 Tim. 2:10–13*.

MATTHEW—NOTE ON **10:33** *See note on Luke 12:9*.

MATTHEW—NOTE ON **10:34** **not . . . peace, but a sword.** Though the ultimate end of the gospel is peace with God (John 14:27; Rom. 8:6), the immediate result of the gospel is frequently conflict. Conversion to Christ can result in strained family relationships (Matt. 10:35–36), persecution, and even martyrdom. Following Christ presupposes a willingness to endure such hardships (vv. 32–33, 37–39). Though he is called "Prince of Peace" (Isa. 9:6), Christ will have no one deluded into thinking that he calls believers to a life devoid of all conflict.

MATTHEW—NOTE ON **10:35–36** Quoted from Mic. 7:6.

MATTHEW—NOTE ON **10:38** **take his cross.** Here is Jesus' first mention of the word "cross" to his disciples (*see note on 16:21*). To them it would have evoked a picture of a violent, degrading death (*see note on 27:31*). He was demanding total commitment from them—even unto physical death—and making this call to full surrender a part of the message they were to proclaim to others. This same call to life-or-death devotion to Christ is repeated in 16:24; Mark 8:34; Luke 9:23; 14:27. For those who come to Christ with self-renouncing faith, there will be true and eternal life (Matt. 10:39).

MATTHEW—NOTE ON 10:40 **Whoever receives you receives me.** Christ lives in his people. They also come in his name as his ambassadors (2 Cor. 5:20). Therefore, how they are treated is how he is treated (cf. Matt. 18:5; 25:45; Luke 9:48).

MATTHEW—NOTE ON 10:41 **prophet . . . righteous person.** This expands on the principle of v. 40. To welcome Christ's emissaries is tantamount to welcoming him (cf. 25:40).

MATTHEW—NOTE ON 10:42 **little ones.** Believers. *See notes on 18:3–10 and 25:40*.

MATTHEW—NOTE ON 11:1 **in their cities.** I.e., in Galilee. Meanwhile, the disciples were also ministering in the Jewish towns in and around Galilee (10:5–6).

MATTHEW—NOTE ON 11:3 **Are you the one who is to come, or shall we look for another?** John the Baptist had introduced Christ as One who would bring a fierce judgment and "chaff he will burn with unquenchable fire" (3:12). He was understandably confused by the turn of events: he was imprisoned, and Christ was carrying on a ministry of healing, not judgment, in Galilee, far from Jerusalem, the city of the King—and not finding a completely warm reception there (cf. 8:34). John wondered if he had misunderstood Jesus' agenda. It would be wrong to interpret this as a wavering of his faith (11:7).

MATTHEW—NOTE ON 11:4 **tell John.** He sent John's disciples back as eyewitnesses of many miracles. Evidently he performed these miracles in their presence just so that they could report back to John that they had personally seen proof that he was indeed the Messiah (cf. Isa. 29:18–19; 35:5–10). Notice, however, that he offered no further explanation to John, knowing exactly how strong John's faith was (cf. 1 Cor. 10:13).

MATTHEW—NOTE ON 11:10 Quoted from Mal. 3:1.

MATTHEW—NOTE ON 11:11 least . . . is greater than he. John was greater than the OT prophets because he actually saw with his eyes and personally participated in the fulfillment of what they only prophesied (vv. 10, 13; cf. 1 Pet. 1:10–11). But all believers after the cross are greater still, because they participate in the full understanding and experience of something John merely foresaw in shadowy form—the actual atoning work of Christ.

MATTHEW—NOTE ON 11:12 the kingdom of heaven has suffered violence. From the time he began his preaching ministry, John the Baptist evoked a strong reaction. Having been imprisoned already, John ultimately fell victim to Herod's savagery. But the kingdom can never be subdued or opposed by human violence. Notice that where Matthew says, "the violent take it by force," Luke has, "everyone forces his way into it" (Luke 16:16). So the sense of this verse may be rendered this way: "The kingdom presses ahead relentlessly, and only the relentless press their way into it." Thus again Christ is magnifying the difficulty of entering the kingdom (*see notes on Matt. 7:13–14*).

MATTHEW—NOTE ON 11:14 he is Elijah. I.e., he is the fulfillment of Mal. 4:5–6 (see Matt. 17:12–13). The Jews were aware that Elijah had not died (cf. 2 Kings 2:11). This does not suggest that John was Elijah returned. In fact, John himself denied that he was Elijah (John 1:21); yet he came in the spirit and power of Elijah (Luke 1:17). If they had believed, John would have been the fulfillment of the Elijah prophecies. *See notes on Mark 9:13 and Rev. 11:5–6*.

MATTHEW—NOTE ON 11:16 like children. *See note on Luke 7:32*.

MATTHEW—NOTE ON 11:19 eating and drinking. *See note on Luke 7:34*.

MATTHEW—NOTE ON 11:21 Woe to you, Chorazin! . . . Bethsaida! Both were cities very close to Capernaum, near the northern shore of the Sea of Galilee. **Tyre . . . Sidon.** Phoenician cities on the shore of the Mediterranean. The prophecy about the destruction of Tyre and Sidon in Ezek. 26–28 was fulfilled in precise detail.

MATTHEW—NOTE ON 11:22, 24 more bearable. This indicates that there will be degrees of punishment in hell for the ungodly (*see notes on 10:15; Mark 6:11; Luke 12:47–48; Heb. 10:29*).

MATTHEW—NOTE ON 11:23 Capernaum . . . exalted . . . brought down. Capernaum, chosen by Jesus to be his headquarters, faced an even greater condemnation. Curiously, there is no record that the people of that city ever mocked or ridiculed Jesus, ran him out of town, or threatened his life. Yet the sin of that city—indifference to Christ—was worse than Sodom's gross wickedness (cf. 10:15).

MATTHEW—NOTE ON 11:25 wise and understanding . . . little children. There is sarcasm in these words as the Jewish leaders are ironically identified as wise and intelligent and the followers of Christ as the little children (cf. 18:3–10)—yet God has revealed to those followers the truth of the Messiah and his gospel. Cf. 13:10–17.

MATTHEW—NOTE ON 11:26 such was your gracious will. Cf. Luke 10:21–22. This is a powerful affirmation of the sovereignty of God over all the affairs of men; and in the verse that follows, Christ claimed that the task of executing the divine will had been committed to him—a claim that would be utterly blasphemous if Jesus were anything less than sovereign God himself.

MATTHEW—NOTE ON 11:28–30 Come to me, all who labor and are heavy laden. There is an echo of the first beatitude (5:3) in this passage. Note that this is an open invitation to all who hear—but phrased in such a way that the only ones who will respond to the invitation are those who are burdened by their own spiritual bankruptcy and the weight of trying to save themselves by keeping the law. The stubbornness of humanity's sinful rebellion is such that without a sovereignly bestowed spiritual awakening, all sinners refuse to acknowledge the depth of their spiritual poverty. That is why, as Jesus says in v. 27, our salvation is the sovereign work of God. But the truth of divine election in v. 27 is not incompatible with the free offer to all in vv. 28–30.

MATTHEW—NOTE ON 11:29 you will find rest. I.e., from the endless, fruitless effort to save oneself by the works of the law (cf. Heb. 4:1–3, 6, 9–

11). This speaks of a permanent respite in the grace of God that is apart from works (Matt. 11:30).

MATTHEW—NOTE ON **12:2** **not lawful to do on the Sabbath.** Actually, no law prohibited the plucking of grain in order to eat on the Sabbath. Gleaning handfuls of grain from a neighbor's field to satisfy one's immediate hunger was explicitly permitted (Deut. 23:25). What was prohibited was labor for the sake of profit. Thus a farmer could not harvest for profit on the Sabbath, but an individual could glean enough grain to eat.

MATTHEW—NOTE ON **12:3** **He said.** Jesus' answer in vv. 3–8 points out that the Sabbath laws do not restrict deeds of necessity (vv. 3–4); service to God (vv. 5–6); or acts of mercy (vv. 7–8). He reaffirmed that the Sabbath was made for man's benefit and God's glory. It was never intended to be a yoke of bondage to the people of God (Mark 2:27). *See note on Luke 6:9*.

MATTHEW—NOTE ON **12:4** **bread of the Presence.** The consecrated bread of the Presence, 12 loaves baked fresh each Sabbath, which was usually eaten by the priests only (Lev. 24:5–9). God was not offended by David's act, done to satisfy a legitimate need when his men were weak with hunger (1 Sam. 21:4–6). *See notes on Mark 2:26 and Luke 6:3*.

MATTHEW—NOTE ON **12:5** **profane the Sabbath and are guiltless?** I.e., the priests have to do their work on the Sabbath, proving that some aspects of the Sabbath restrictions are not inviolable moral absolutes, but rather precepts pertaining to the ceremonial features of the law.

MATTHEW—NOTE ON **12:6** **greater than the temple.** This was a straightforward claim of deity. The Lord Jesus was God incarnate—God dwelling in human flesh—far superior to a building that God merely visited.

MATTHEW—NOTE ON **12:7** **mercy, and not sacrifice.** Quoted from Hos. 6:6. *See note on Matt. 9:13*.

MATTHEW—NOTE ON **12:8** **the Son of Man is lord of the Sabbath.** Christ has the prerogative to rule over not only their man-made sabbatarian rules, but also over the Sabbath itself—which was designed for worshiping God.

Again, this was an inescapable claim of deity—and as such it prompted the Pharisees' violent outrage (v. 14).

MATTHEW—NOTE ON **12:10** **Is it lawful to heal on the Sabbath?** Jewish tradition prohibited the practice of medicine on the Sabbath, except in life-threatening situations. But no actual law in the OT forbade the giving of medicine, healing, or any other acts of mercy on the Sabbath. It is always lawful to do good.

MATTHEW—NOTE ON **12:15** **he healed them all.** *See note on 9:35*. In all of OT history there was never a time or a person who exhibited such extensive healing power. Physical healings were very rare in the OT. Christ chose to display his deity by healing, raising the dead, and liberating people from demons. That not only showed the Messiah's power over the physical and spiritual realms, but also demonstrated the compassion of God toward those affected by sin. *See note on John 11:35*.

MATTHEW—NOTE ON **12:16** **ordered them not to make him known.** *See note on 8:4*. Here Christ seems concerned about the potential zealotry of those who would try to press him into the conquering-hero mold that the rabbinical experts had made out of messianic prophecy (*see note on 12:18*).

MATTHEW—NOTE ON **12:18** **Behold, my servant.** Verses 18–21 are quoted from Isa. 42:1–4, to demonstrate that (contrary to the typical first-century rabbinical expectations) the Messiah would not arrive with political agendas, military campaigns, and great fanfare, but with gentleness and meekness—declaring righteousness even "to the Gentiles."

MATTHEW—NOTE ON **12:19** **not quarrel or cry aloud.** The Messiah would not try to stir up a revolution or force his way into power.

MATTHEW—NOTE ON **12:20** **bruised reed . . . smoldering wick.** The reed was used by shepherds to fashion a small musical instrument. Once cracked or worn, it was useless. A smoldering wick was also useless for giving light. These represent people who are deemed useless by the world. Christ's work was to restore and rekindle such people, not to "break" them. This speaks of his tender compassion toward the lowliest of the lost. He came not to gather the strong for a revolution, but to show mercy to the weak. Cf. 1 Cor. 1:26–29.

MATTHEW—NOTE ON **12:23** **Son of David.** *See note on 1:1*.

MATTHEW—NOTE ON **12:24** **Beelzebul.** *See note on 10:25*. After all the displays of Jesus' deity, the Pharisees declared that he was from Satan—exactly opposite the truth, and they knew it (*see note on 12:31*; cf. 9:34; Mark 3:22; Luke 11:15).

MATTHEW—NOTE ON **12:28** **kingdom of God has come.** That was precisely true. The King was in their midst, displaying his sovereign power. He showed it by demonstrating his ability to bind Satan and his demons (v. 29).

MATTHEW—NOTE ON **12:31** **blasphemy against the Spirit.** The sin he was confronting was the Pharisees' deliberate rejection of that which they knew to be of God (cf. John 11:48; Acts 4:16). They could not deny the reality of what the Holy Spirit had done through him, so they attributed to Satan a work that they knew was of God (Matt. 12:24; Mark 3:22).

MATTHEW—NOTE ON **12:32** **will be forgiven.** Someone never exposed to Christ's divine power and presence might reject him in ignorance and be forgiven—assuming the unbelief gives way to genuine repentance. Even a Pharisee such as Saul of Tarsus could be forgiven for speaking against Jesus or persecuting his followers—because his unbelief stemmed from ignorance (1 Tim. 1:13). But those who know his claims are true and reject him anyway sin "against the Holy Spirit"—because it is the Holy Spirit who testifies of Christ and makes his truth known to us (John 15:26; 16:14–15). No forgiveness was possible for these Pharisees who witnessed his miracles firsthand, knew the truth of his claims, and still blasphemed the Holy Spirit—because they had already rejected the fullest possible revelation. *See notes on Heb. 6:4–6 and 10:29*.

MATTHEW—NOTE ON **12:36** **every careless word**. The most seemingly insignificant sin—even a slip of the tongue—carries the full potential of all hell's evil (cf. James 3:6). No infraction against God's holiness is therefore a trifling thing, and each person will ultimately give account of every such indiscretion. There is no truer indication of a bad tree than the bad fruit of speech (Matt. 12:33, 35). The poisonous snakes were known by their poisonous mouths revealing evil hearts (v. 34; cf. Luke 6:45). Every person is judged by his words, because they reveal the state of his heart.

MATTHEW—NOTE ON **12:38** **we wish to see a sign from you.** They were hoping for a sign of astronomical proportions (Luke 11:16). Instead, he gives them a "sign" from Scripture. *See notes on Matt. 16:1 and 21:21*.

MATTHEW—NOTE ON **12:39** **An evil and adulterous generation**. This speaks of spiritual adultery—unfaithfulness to God (cf. Jer. 5:7–8).

MATTHEW—NOTE ON **12:40** **three days and three nights**. Quoted from Jonah 1:17. This sort of expression was a common way of underscoring the prophetic significance of a period of time. An expression like "forty days and forty nights" (*see note on Matt. 4:2*) may in some cases simply refer to a period of time longer than a month. "Three days and three nights" was an emphatic way of saying "three days," and by Jewish reckoning this would be an apt way of expressing a period of time that includes parts of three days. Thus, if Christ was crucified on a Friday, and his resurrection occurred on the first day of the week, by Hebrew reckoning this would qualify as three days and three nights. All sorts of elaborate schemes have been devised to suggest that Christ might have died on a Wednesday or Thursday, just to accommodate the extreme literal meaning of these words. But the original meaning would not have required that sort of wooden interpretation. *See note on Luke 13:32*.

MATTHEW—NOTE ON **12:41** **men of Nineveh . . . repented.** See Jonah 3:5–10. The revival in Nineveh under Jonah's preaching was one of the most extraordinary spiritual revivals the world has ever seen. Some have suggested that the repentance of the Ninevites stopped short of saving faith, because the city reverted within one generation to its old pagan ways (cf. Nah. 3:7–8). From Jesus' words here, however, it is clear that the revival under Jonah represented authentic saving conversions. Only eternity will reveal how many souls from that one generation were swept into the kingdom as a result of the revival.

MATTHEW—NOTE ON **12:42** **queen of the South.** See 1 Kings 10:1–13. The queen of Sheba came to see Solomon's glory (*see note on Matt. 6:29*) and in the process encountered the glory of Solomon's God (1 Kings 10:9).

MATTHEW—NOTE ON 12:45 the last state of that person is worse than the first. The problem is that the evil spirit found the house "empty" (v. 44). This is the description of someone who attempts moral reform without ever being indwelt by the Holy Spirit. Reform apart from regeneration is never effective and eventually reverts back to pre-reform behavior.

MATTHEW—NOTE ON 12:46 brothers. These are actual siblings (half-brothers) of Jesus. Matthew explicitly connects them with Mary, indicating that they were not cousins or Joseph's sons from a previous marriage, as some of the church Fathers imagined. They are mentioned in all the Gospels (Mark 3:31; Luke 8:19–21; John 7:3–5). Matthew and Mark give the names of four of Jesus' brothers, and mention that he had sisters as well (Matt. 13:55; Mark 6:3).

MATTHEW—NOTE ON 12:48–49 Jesus was not repudiating his earthly family (cf. John 19:26–27). Rather, he was emphasizing the supremacy and eternality of spiritual relationships (cf. Matt. 10:37). After all, even his own family needed him as Savior (cf. John 7:5).

MATTHEW—NOTE ON 12:50 does the will of my Father. This is not salvation by works. Doing the will of God is the evidence of salvation by grace. *See notes on 7:21–27*.

MATTHEW—NOTE ON 13:1–52 This is the third of five discourses featured in Matthew (see Introduction: Historical and Theological Themes).

MATTHEW—NOTE ON 13:3 parables. Parables were a common form of teaching in Judaism. The Greek term for "parable" appears 45 times in the LXX. A parable is a long analogy, often cast in the form of a story. Before this point in his ministry, Jesus had employed many graphic analogies (cf. 5:13–16), but their meaning was fairly clear in the context of his teaching. Parables required more explanation (cf. 13:36) and Jesus employed them to obscure the truth from unbelievers while making it clearer to his disciples (vv. 11–12). For the remainder of his Galilean ministry, he did not speak to the multitudes except in parables (v. 34). Jesus' veiling the truth from unbelievers this way was both an act of judgment and an act of mercy. It was “judgment” because it kept them in the darkness that they loved (cf. John 3:19), but it was “mercy” because they had already rejected the light, so any exposure to more truth would only increase their condemnation. *See note on Matt. 13:13*.

MATTHEW—NOTE ON 13:4 along the path. The fields were bordered by paths beaten hard by foot traffic and baking sun.

MATTHEW—NOTE ON 13:5 rocky ground. Very shallow soil atop a layer of bedrock. From the top it looks fertile, but there is no depth to sustain a root system or reach water (v. 21).

MATTHEW—NOTE ON 13:7 thorns. Weeds, the roots of which were still in the ground after plowing had been done.

MATTHEW—NOTE ON 13:11 To you it has been given. Here Jesus clearly affirms that the ability to comprehend spiritual truth is a gracious gift of God, sovereignly bestowed on the elect (v. 11). The reprobate ones, on the other hand, are passed over. They reap the natural consequence of their own unbelief and rebellion—spiritual blindness (v. 13). **the secrets of the kingdom of heaven.** “Secrets” are those truths which have been hidden from all ages in the past and revealed in the NT. *See notes on 1 Cor. 2:7; 4:1; Eph. 3:4–5*. Many specific doctrines of the NT are identified as “secrets” (e.g., Rom. 11:25; 1 Cor. 15:51; Eph. 5:32; 6:19; Col. 1:26–27; 2 Thess. 2:7; 1 Tim. 3:9, 16).

MATTHEW—NOTE ON 13:13 because seeing they do not see. Here Matthew seems to suggest that their own unbelief is the cause of their spiritual blindness. Luke 8:10, however, emphasizes God’s initiative in obscuring the truth from these unbelievers (“for others they are in parables, so that seeing they may not see, and hearing they may not understand”—cf. Isa. 6:9). Both things are true, of course. Yet we are not to think that God blinds them because he somehow delights in their destruction (cf. Ezek. 33:11; *see note on Matt. 23:37*). This judicial blinding may be viewed as an act of mercy, lest their condemnation be increased (*see note on Matt. 13:3*).

MATTHEW—NOTE ON 13:14–15 Quoted from Isa. 6:9–10 (*see notes there*).

The Parables of Jesus

The Parables of Jesus			
Parable	**Matthew**	**Mark**	**Luke**
1. Lamp Under a Basket	5:14–16	4:21–22	8:16–17; 11:33–36
2. A Wise Man Builds on Rock and a Foolish Man Builds on Sand	7:24–27		6:47–49
3. Unshrunk (New) Cloth on an Old Garment	9:16	2:21	5:36
4. New Wine in Old Wineskins	9:17	2:22	5:37–38
5. The Sower	13:3–23	4:2–20	8:4–15
6. The Weeds	13:24–30		
7. The Mustard Seed	13:31–32	4:30–32	13:18–19
8. The Leaven	13:33		13:20–21
9. The Hidden Treasure	13:44		
10. The Pearl of Great Value	13:45–46		
11. The Net	13:47–50		
12. The Lost Sheep	18:12–14		15:3–7
13. The Unforgiving Servant	18:23–35		
14. The Laborers in the Vineyard	20:1–16		
15. The Two Sons	21:28–32		
16. The Wicked Tenants	21:33–45	12:1–12	20:9–19
17. The Wedding Feast	22:2–14		
18. The Fig Tree	24:32–44	13:28–32	21:29–33
19. The Wise and Foolish Virgins	25:1–13		
20. The Talents	25:14–30		
21. The Growing Seed		4:26–29	
22. The Master on a Journey		13:33–37	
23. The Moneylender and Two Debtors			7:41–43
24. The Good Samaritan			10:30–37
25. A Friend in Need			11:5–13
26. The Rich Fool			12:16–21
27. The Watchful Servants			12:35–40
28. The Faithful Servant and the Evil Servant			12:42–48
29. The Barren Fig Tree			13:6–9
30. The Great Banquet			14:16–24
31. Building a Tower and a King Making War			14:25–35
32. The Lost Coin			15:8–10

33. The Lost Son			15:11–32
34. The Dishonest Manager			16:1–13
35. The Rich Man and Lazarus			16:19–31
36. Unworthy Servants			17:7–10
37. The Persistent Widow			18:1–8
38. The Pharisee and the Tax Collector			18:9–14
39. The Ten Minas			19:11–27
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MATTHEW—NOTE ON 13:17 many . . . longed to see. Cf. John 8:56 and 1 Pet. 1:9–12.

MATTHEW—NOTE ON 13:19 word of the kingdom. The message of how to enter God’s kingdom, the sphere of salvation, i.e., the gospel (cf. “message of reconciliation” in 2 Cor. 5:19). **evil one.** Satan. Cf. 1 John 5:19. The gospel never penetrates these souls, so it disappears from the surface of their understanding—seen as the enemy snatching it away.

MATTHEW—NOTE ON 13:20 rocky ground. Some people make an emotional, superficial commitment to salvation in Christ, but it is not real. They remain interested only until there is a sacrificial price to pay, and then abandon Christ. *See note on 1 John 2:19*.

MATTHEW—NOTE ON 13:22 what was sown among thorns. These people make superficial commitments without a true repentance. They can’t break with the love of money and the world (James 4:4; 1 John 2:15–17; *see notes on Matt. 19:16–21*).

MATTHEW—NOTE ON 13:23 good soil. As there were three soils with no fruit, thus no salvation, there are three kinds of good soil with fruit. Not all believers are equally fruitful, but all are fruitful (cf. 7:16; John 15:8).

MATTHEW—NOTE ON 13:25 weeds. Probably darnel, a type of weed that can hardly be distinguished from wheat until the head matures. In an agricultural setting, sowing darnel in someone else’s wheat field was a way for enemies to destroy someone’s livelihood catastrophically. It pictures Satan’s efforts to deceive the church by mingling his children with God’s, in some cases making it impossible for believers to discern the true from the false. The parable is explained in vv. 36–43.

MATTHEW—NOTE ON 13:32 a tree, so that the birds of the air come and make nests in its branches. Palestinian mustard plants are large shrubs, sometimes up to 15 feet high—certainly large enough for birds to lodge in. This is undoubtedly a reference to several OT passages, including Ezek. 17:23; 31:6; Dan. 4:21—passages which prophesied the inclusion of Gentiles in the kingdom.

MATTHEW—NOTE ON 13:33 The kingdom of heaven is like leaven. Here the kingdom is pictured as yeast, multiplying quietly and permeating all that it contacts. The lesson is the same as the parable of the mustard seed. Some interpreters suggest that since leaven is nearly always a symbol of evil in Scripture (*see note on Mark 8:15*), it must carry that connotation here as well. They make the leaven some evil influence inside the kingdom. But that twists Jesus actual words and violates the context, in which Jesus is repeatedly describing that kingdom itself as the pervading influence.

MATTHEW—NOTE ON 13:34 he said nothing to them without a parable. For the rest of his Galilean ministry all Jesus' public teaching consisted only of parables.

MATTHEW—NOTE ON 13:35 spoken by the prophet. The "prophet" in this case was the psalmist. See Ps. 78:2.

MATTHEW—NOTE ON 13:37 The one who sows. The true sower of salvation seed is the Lord himself. He alone can give the power in the heart to transform. He is the One who saves sinners, even through the preaching and witnessing of believers (Rom. 10:14).

MATTHEW—NOTE ON 13:43 shine like the sun. Cf. Dan. 12:3. Believers already shine in that they possess the Spirit of Christ and the glorious message of the gospel (Matt. 5:16; 2 Cor. 4:3–7). We will shine even more in the glory of Christ's kingdom and eternal heaven (Rom. 8:16–23; Phil. 3:20–21; Rev. 19:7–9).

MATTHEW—NOTE ON 13:44–46 These two parables have identical meanings. Both picture salvation as something hidden from most people (*see note on v. 11*), but so valuable that people who have it revealed to them are willing to give up all they have to possess it.

MATTHEW—NOTE ON 13:47 **net.** Some fishing was done with a large weighted net dragged along the bottom of the lake. When pulled in, it contained an assortment that had to be separated. In a similar way the visible kingdom, the sphere of those who claim to be believers, is full of both good and bad and will be sorted in the judgment.

MATTHEW—NOTE ON 13:49 **angels.** They serve God in judgment (cf. v. 41; 2 Thess. 1:7–10).

MATTHEW—NOTE ON 13:52 **brings out of his treasure what is new and . . . old.** The disciples were not to spurn the old for the sake of the new. Rather, the new insights they gleaned from Jesus' parables were to be understood in light of the old truths, and vice versa.

MATTHEW—NOTE ON 13:54 **his hometown.** I.e., Nazareth.

MATTHEW—NOTE ON 13:55 **his brothers.** *See note on 12:46*. The fact that Joseph does not actually appear in any of these accounts suggests that he was no longer living.

MATTHEW—NOTE ON 13:57 **A prophet . . . without honor . . . in his hometown.** This is an ancient proverb paralleling the modern saying, "Familiarity breeds contempt." They knew Jesus too well as a boy and a young man from their own town—and they concluded that he was nothing special. Verse 58 gives the sad result (cf. Mark 6:4).

MATTHEW—NOTE ON 13:58 **he did not do many mighty works there.** *See note on Mark 6:5*.

MATTHEW—NOTE ON 14:1–12 The record of the murder of John the Baptist is also in Mark 6:14–29; cf. Luke 9:7–9.

MATTHEW—NOTE ON **14:1** **Herod.** *See note on 2:22*. This was Herod Antipas, ruler of Galilee. **tetrarch.** One of four rulers of a divided region. After the death of Herod the Great, Palestine had been divided among his sons. Elsewhere, Matthew refers to Herod as “king” (14:9), because that was the title by which he was known among the Galileans.

MATTHEW—NOTE ON **14:3** **Herodias, his brother Philip’s wife.** Herodias was the daughter of Aristobulus, another son of Herod the Great; so when she married Philip, she was marrying her own father’s brother. What precipitated the arrest of John the Baptist was that Herod Antipas (another of Herodias’s uncles) talked Herodias into leaving her husband (his brother) in order to marry him (Mark 6:17)—thus compounding the incest, as well as violating Lev. 18:16. John was outraged that a ruler in Israel would commit such a sin openly, so he rebuked Herod severely (Matt. 14:4). For this, he was imprisoned and later killed (Mark 6:14–29).

MATTHEW—NOTE ON **14:6** **the daughter of Herodias.** Salome, daughter of Herodias and Philip. According to Josephus, the Jewish historian, she married yet another son (her own father’s brother and her mother’s uncle) of Herod the Great, thus further tangling the web of incest in that family.

MATTHEW—NOTE ON **14:8** **Prompted by her mother.** *See note on v. 6*.

MATTHEW—NOTE ON **14:9** **because of his oaths.** A promise made with a certain oath was considered sacred and inviolable (*see note on 5:34*)—especially when made by a ruling monarch. Herod was widely known for his duplicity, so it was not honesty that he was concerned about, but rather the appearance of things. He did not want to be embarrassed in front of his dinner guests.

MATTHEW—NOTE ON **14:12** **buried it.** In a cave (Mark 6:29).

MATTHEW—NOTE ON **14:13** **crowds . . . followed him on foot.** They traveled great distances over land to reach the secluded spot where he had come by boat.

MATTHEW—NOTE ON **14:14** **had compassion.** *See note on 9:36*.

MATTHEW—NOTE ON 14:16 give them something to eat. Jesus knew they did not have enough food to feed the crowd. He wanted the disciples to state it plainly so the record would be clear that a miracle by his power occurred (vv. 17–18). See 16:9–10.

MATTHEW—NOTE ON 14:24 beaten by the waves. *See notes on 8:24–27*.

MATTHEW—NOTE ON 14:25 fourth watch. 3:00–6:00 A.M.

MATTHEW—NOTE ON 14:33 you are the Son of God. Cf. 27:43, 54.

MATTHEW—NOTE ON 14:34 Gennesaret. A town on the northwest shore of the Sea of Galilee.

MATTHEW—NOTE ON 14:36 the fringe of his garment. *See note on 9:20*.

MATTHEW—NOTE ON 15:2 tradition of the elders. This was a body of extrabiblical law that had existed only in oral form and only since the time of the Babylonian captivity. Later it was committed to writing in the *Mishna* near the end of the second century. The law of Moses contained no commandment about washing one's hands before eating—except for priests, who were required to wash before eating holy offerings (Lev. 22:6–7).

MATTHEW—NOTE ON 15:3 break. The nature of this sin is identified in vv. 4–6 as dishonoring one's parents in a cleverly devised way. The commandments of God were clear (quoted from Ex. 20:12; 21:17; Deut. 5:16); but to circumvent them, some people claimed they could not financially assist their parents because they had dedicated a certain sum of money to God, who was greater than their parents. The rabbis had approved this exception to the commandments of Moses and thus in effect nullified God's law (Matt. 15:6).

MATTHEW—NOTE ON 15:6 your tradition . . . made void the word of God. *See note on Mark 7:13*.

MATTHEW—NOTE ON 15:8–9 Quoted from Isa. 29:13.

MATTHEW—NOTE ON 15:11 what comes out of the mouth . . . defiles a person. People might defile themselves ceremonially (under the Old Covenant) by eating something unclean, but they would defile themselves morally by saying something sinful (cf. James 3:6). Here Jesus clearly distinguished between the law's ceremonial requirements and its inviolable moral standard. Ceremonial defilement could be dealt with through ceremonial means. But moral defilement corrupts a person's soul.

MATTHEW—NOTE ON 15:14 Let them alone. This severe judgment is a form of God's wrath. It signifies abandonment by God and is described as "giving them over" in Rom. 1:18–32 (*see notes there*). Cf. Hos. 4:17.

MATTHEW—NOTE ON 15:15 the parable. I.e., v. 11. The "parable" is not at all hard to understand, but it was hard for even the disciples to accept. Years later, Peter still found it hard to accept that all foods are clean (Acts 10:14).

MATTHEW—NOTE ON 15:22 Son of David. *See note on 1:1*.

MATTHEW—NOTE ON 15:24 lost sheep of the house of Israel. *See note on 10:6*.

MATTHEW—NOTE ON 15:26 the children's bread. The lost sheep of the house of Israel must be fed before the "little dogs" (*see note on 10:5*). Christ employed a word here that speaks of a family pet. His words with this woman are not to be understood as harsh or unfeeling. In fact, he was tenderly drawing from her an expression of her faith in 15:27.

MATTHEW—NOTE ON 15:29 walked beside the Sea of Galilee. He actually traveled north from Tyre to Sidon and then cut a wide path around the eastern shore of Galilee to Decapolis (Mark 7:31), a primarily Gentile region. He may have taken this route to avoid the territory ruled by Herod Antipas (cf. Matt. 14:1–2). The events that follow must have occurred in Decapolis (*see note on 4:25*).

MATTHEW—NOTE ON 15:33 Where are we to get enough bread . . . ? No wonder our Lord called them men of little faith (8:26; 14:31; 16:8; 17:20), when they asked a question like that in the light of the recent feeding of the 5,000 (14:13–21).

MATTHEW—NOTE ON 15:34 *See note on 14:16*. Again the Lord had them confess for the record how little food they had in comparison to the size of the crowd. This made clear that the feeding was miraculous evidence of his deity.

MATTHEW—NOTE ON 15:38 four thousand. Christ ended his ministry in Galilee with the feeding of the 5,000 (14:13–21). Here, he ended his ministry in the Gentile regions by feeding the 4,000. He later would end his Jerusalem ministry with a meal in the upper room with his disciples.

MATTHEW—NOTE ON 16:1 a sign from heaven. *See note on 12:38*. This time Jesus rebuked them for being so concerned with heavenly signs that they could not even interpret the signs of the times all around them. Then he referred them to the same sign he gave them before, the sign of the prophet Jonah (16:4; cf. 12:39).

MATTHEW—NOTE ON 16:2–3 As primitive as their method of predicting the weather was, their ability to discern spiritual matters was worse. They had the long-promised and long-awaited Messiah in their midst and refused to acknowledge him.

MATTHEW—NOTE ON 16:6 the leaven of the Pharisees and Sadducees. When Jesus warned of this dangerous influence, the disciples thought he was talking about bread. Again, he reminded them of the fact that the Lord provided plenty of bread, so they didn't need the bread the Pharisees were offering. How soon they forgot the miracles. *See note on 13:33*.

MATTHEW—NOTE ON 16:12 the teaching of the Pharisees and Sadducees. Here the leaven of the Pharisees is their "teaching." In Luke 12:1 it is their "hypocrisy." The two things are inextricably linked. The most sinister influence of the Jewish leaders was a pragmatic doctrine that made room for hypocrisy. They were too concerned with externals and ceremonies and the way things appeared, and not concerned enough with matters of the heart. Jesus rebuked them for their hypocrisy again and again. *See note on Matt. 23:25*.

MATTHEW—NOTE ON 16:13 Caesarea Philippi. A district about 25 miles north of Galilee, at the base of Mount Hermon. This was different from the city of Caesarea built by Herod the Great on the Mediterranean coast.

MATTHEW—NOTE ON 16:16 the living God. An OT name for Jehovah (e.g., Deut. 5:26; Josh. 3:10; 1 Sam. 17:26, 36; 2 Kings 19:4, 16; Ps. 42:2; 84:2; Dan. 6:26; Hos. 1:10) as contrasted with the dead, dumb idols (Jer. 10:8; 18:15; 1 Cor. 12:2).

MATTHEW—NOTE ON 16:17 flesh and blood has not revealed this to you. Christ's messianic claims had always been subtle allusions to OT prophecies, combined with miraculous works that substantiated those claims. Never before had he explicitly taught Peter and the apostles the fullness of his identity. God the Father had opened Peter's eyes to the full significance of those claims and revealed to him who Jesus really was. In other words, God had opened Peter's heart to this deeper knowledge of Christ by faith. Peter was not merely expressing an academic opinion about the identity of Christ; this was a confession of Peter's personal faith, made possible by a divinely regenerated heart.

MATTHEW—NOTE ON 16:18 on this rock. The word for "Peter," *Petros*, means a small stone (John 1:42). Jesus used a play on words here with *petra*, which means a foundation boulder (cf. Matt. 7:24–25). Since the NT makes it abundantly clear that Christ is both the foundation (Acts 4:11–12; 1 Cor. 3:11) and the head (Eph. 5:23) of the church, it is a mistake to think that here he is giving either of those roles to Peter. There is a sense in which the apostles played a foundational role in the building of the church (Eph. 2:20), but the role of primacy is reserved for Christ alone, not assigned to Peter. So Jesus' words here are best interpreted as a simple play on words in that a boulder-like truth came from the mouth of one who was called a small stone. Peter himself explains the imagery in his first epistle: the church is built of "living stones" (1 Pet. 2:5) who, like Peter, confess that Jesus is the Christ, the Son of the living God. And Christ himself is the "cornerstone" (1 Pet. 2:6–7). **church.** Matthew is the only Gospel where this term is found (see also Matt. 18:17). Christ called it "my church," emphasizing that he alone is its Architect, Builder, Owner, and Lord. The Greek word for church means "called out ones." While God had since the beginning of redemptive history been gathering the redeemed by grace, the unique church he promised to build began at Pentecost with the coming of the Holy Spirit, by whom the Lord baptized believers into his body—which is the church (*see notes on Acts 2:1–4; 1 Cor. 12:12–13*). **the gates of hell.** Hades is the place of punishment for the spirits of dead unbelievers. The point of entry for such is death. This, then, is a Jewish phrase referring to death. Even death, the ultimate weapon of Satan (cf. Heb. 2:14–15), has no power to stop the church. The blood of martyrs, in fact, has sped the growth of the church in size and spiritual power.

MATTHEW—NOTE ON 16:19 the keys of the kingdom of heaven. These represent authority, and here Christ gives Peter (and by extension all other believers) authority to declare what was bound or loosed in heaven. This echoed the promise of John 20:23, where Christ gave the disciples authority to forgive or retain the sins of people. All this must be understood in the context of Matt. 18:15–17, where Christ laid out specific instructions for dealing with sin in the church (*see note on 18:15*). The sum of it all means that any duly constituted body of believers, acting in accord with God's word, has the authority to declare if someone is forgiven or unforgiven. The church's authority is not to determine these things, but to declare the judgment of heaven based on the principles of the word. When they make such judgments on the basis of God's word, they can be sure heaven is in accord. In other words, whatever they "bind" or "loose" on earth is already "bound" or "loosed" in heaven. When the church says the unrepentant person is bound in sin, the church is saying what God says about that person. When the church acknowledges that a repentant person has been loosed from that sin, God agrees.

MATTHEW—NOTE ON 16:20 tell no one. *See notes on 8:4 and 12:16*.

MATTHEW—NOTE ON 16:21 From that time. This marks the beginning of a new emphasis in Matthew's account. He turns his attention from Jesus' public ministry to his private instructions for the disciples, which took on a new, somber tone. The disciples had confessed their faith in him as Messiah. From then on, he began to prepare them for his death. *See note on 20:19*.

MATTHEW—NOTE ON 16:23 Get behind me, Satan! The harshness of this rebuke contrasts sharply with Christ's words of commendation in vv. 17–19. Jesus suggested that Peter was being a mouthpiece for Satan. Jesus' death was part of God’s sovereign plan (Acts 2:23; 4:27–28). “It was the will of the Lord to crush him” (Isa. 53:10). Christ had come with the express purpose of dying as an atonement for sin (John 12:27). And those who would thwart his mission were doing Satan’s work.

MATTHEW—NOTE ON 16:24 take up his cross. *See note on 10:38*.

MATTHEW—NOTE ON 16:26 gains. At the judgment when he faces the disastrous hell of remorse and suffering for his lost soul, with what will he buy it back from perdition? Nothing.

MATTHEW—NOTE ON 16:27 is going to come . . . will repay. There is coming a time of rewards in the future for believers (1 Cor. 4:5; 2 Cor. 5:8–10; Rev. 22:12). Here, however, the Lord was concerned with the reward of the ungodly—final and eternal judgment (Rom. 2:5–11; 2 Thess. 1:6–10).

MATTHEW—NOTE ON 16:28 some standing. In all three of the synoptic Gospels, this promise is made immediately prior to the transfiguration (Mark 9:1–8; Luke 9:27–36). Furthermore the word for “kingdom” can be translated “royal splendor.” Therefore, it seems most natural to interpret this promise as a reference to the transfiguration, which “some” of the disciples —Peter, James, and John— would witness only six days later (*see note on Matt. 17:1*).

MATTHEW—NOTE ON 17:1 after six days. The precise reference to the amount of time elapsed is unusual for Matthew. It seems he is carefully drawing the connection between Jesus’ promise in 16:28 and the event that immediately follows. Mark agrees on the figure of six days (Mark 9:2), but Luke, probably counting the day of Peter’s confession and the day of Christ’s transfiguration separately at the start and end of this time period, says it was “about eight days” (Luke 9:28). **Peter and James, and John.** These three, in the inner circle closest to Christ (*see note on Matt. 10:2*), are often seen alone together with Jesus (26:37; Mark 5:37; 13:3).

MATTHEW—NOTE ON 17:2 transfigured. Christ underwent a dramatic change in appearance, so the disciples could behold him in his glory.

MATTHEW—NOTE ON 17:3 Moses and Elijah. Representing the law and the prophets respectively, both of which had foretold Christ's death, and that is what Luke says the three of them were discussing (Luke 9:31).

MATTHEW—NOTE ON 17:4 three tents. This is undoubtedly a reference to the booths that were used to celebrate the Feast of Tabernacles, when the Israelites dwelt in booths for seven days (Lev. 23:34–42). Peter was expressing a wish to stay in that place.

MATTHEW—NOTE ON 17:5 listen to him. Peter erred in placing Moses and Elijah on the same level as Christ. Christ was the very one to whom Elijah and Moses had pointed. The voice of the Father (v. 5) interrupted while Peter "was still speaking." The words were the same as those spoken from heaven at Christ's baptism (3:17).

MATTHEW—NOTE ON 17:6 fell on their faces. A common response to the realization that the Holy God of the universe is present. Cf. Isa. 6:5; Ezek. 1:28; Rev. 1:17.

MATTHEW—NOTE ON 17:9 Tell no one the vision. *See notes on 8:4 and 12:16*.

MATTHEW—NOTE ON 17:10 why . . . Elijah must come? Because it was so prophesied by Mal. 4:5–6. *See note on Matt. 11:14*.

MATTHEW—NOTE ON 17:12 Elijah has already come. *See note on 11:14*. The Jewish leaders had failed to recognize John the Baptist (though the disciples did, 17:13). John came in the spirit and power of Elijah—and the Jewish leaders had killed him. The Messiah was going to "suffer" similarly.

MATTHEW—NOTE ON 17:17 faithless and twisted generation. Verse 20 indicates that the Lord was referring to the disciples and their weak faith (*see note on 15:33*).

MATTHEW—NOTE ON 17:19 Why could we not cast it out? When Christ sent the disciples out (10:6–8), he explicitly commissioned them to do these kinds of miracles. Less than a year later, they failed where they had once succeeded. Christ's explanation for their failure was that their faith was deficient (17:20). The deficiency did not consist in a lack of confidence; they were surprised that they could not cast out this demon. The problem probably lay in a failure to make God—rather than their own gifts—the object of their confidence (*see note on v. 20*).

MATTHEW—NOTE ON 17:20 faith like a grain of mustard seed. True faith, by Christ's definition, always involves surrender to the will of God. What he was teaching here is nothing like positive-thinking psychology. He was saying that both the source and the object of all genuine faith—even the weak, mustard-seed variety—is God. And "nothing will be impossible with God" (Luke 1:37). *See also note on Matt. 21:21*. **nothing will be impossible.** Here, Christ assumes the qualifying thought that is explicitly added by 1 John 5:14: what we ask for must be "according to his will."

MATTHEW—NOTE ON 17:21 See esv footnote. This verse is not found in the best manuscripts.

MATTHEW—NOTE ON 17:22 about to be delivered. By Judas Iscariot. *See notes on 26:47, 50*.

MATTHEW—NOTE ON 17:24 the two-drachma tax. A half-shekel tax (equivalent to about two days' wages) collected annually from every male over 20, for the upkeep of the temple (Ex. 30:13–14; 2 Chron. 24:9). As kings did not tax their own sons, technically, Jesus, as God's son, was exempt from the tax (Matt. 17:26). But to avoid offense, he paid on behalf of himself and Peter (v. 27). Cf. Rom. 13:1–7; Titus 3:1; 1 Pet. 2:13–17.

MATTHEW—NOTE ON 18:1–35 This is the fourth of five discourses around which Matthew frames his narrative (see Introduction: Historical and Theological Themes). This section's theme is the childlikeness of the believer.

MATTHEW—NOTE ON 18:3 become like children. This is how Jesus characterized conversion. Like the Beatitudes, it pictures faith as the simple, helpless, trusting dependence of those who have no resources of their own. Like children, they have no achievements and no accomplishments to offer or commend themselves with.

MATTHEW—NOTE ON **18:5** **Whoever receives.** *See note on 10:41*. **one such child.** This speaks not of literal children, but children in the sense described in 18:3–4 (those who have humbled themselves like children), i.e., true believers (v. 6). *See notes on 10:42 and 19:14*.

MATTHEW—NOTE ON **18:6** **millstone.** A stone used for grinding grain. Lit., “the millstone of an ass”—a stone so large it took a donkey to turn it.

MATTHEW—NOTE ON **18:7** **Woe to the world.** It is expected that those in the world will cause Christians to be offended, stumble, and sin, and they will be judged for it. But it should not be that fellow believers lead others into sin, directly or indirectly. One would be better off dead. Cf. Rom. 14:13, 19, 21; 15:2; 1 Cor. 8:13.

MATTHEW—NOTE ON **18:8–9** **cut it off . . . throw it away.** *See note on 5:29*.

MATTHEW—NOTE ON **18:10** **do not despise.** I.e., spurn or belittle another believer by treating him or her unkindly or indifferently. **their angels.** This does not suggest that each believer has a personal guardian angel. Rather, the pronoun is collective and refers to the fact that believers are served by angels in general. These angels are pictured “continually” watching the face of God so as to hear his command to them to help a believer when needed. It is extremely serious to treat any fellow believer with contempt since God and the holy angels are so concerned for their well-being.

MATTHEW—NOTE ON **18:14** **perish.** The word here can (and does in this context) refer to spiritual devastation rather than utter eternal destruction. This does not suggest that God’s children ever could perish in the ultimate sense (cf. John 10:28).

MATTHEW—NOTE ON **18:15** The prescription for church discipline in vv. 15–17 must be read in light of the parable of the lost sheep in vv. 12–14. The goal of this process is restoration. If successful, “you have gained your brother.” Step one is to “tell him his fault” privately.

MATTHEW—NOTE ON **18:16** **if he does not listen.** I.e., if he remains impenitent, follow step two: “take one or two others along with you,” to fulfill the principle of Deut. 19:15.

MATTHEW—NOTE ON 18:17 tell it to the church. If he still refuses to repent, step three requires that the matter be reported to the whole assembly (v. 17)—so that all may lovingly pursue the sinning brother's reconciliation. But failing that, step four means that the offender must be excommunicated, regarded by the church as "a Gentile and a tax collector" (*see note on 5:46*). The idea is not merely to punish the offender, or to shun him completely, but to remove him as a detrimental influence from the fellowship of the church, and henceforth to regard him as an evangelistic prospect rather than as a brother. Ultimately, the sin for which he is excommunicated is a hard-hearted impenitence.

MATTHEW—NOTE ON 18:18 bind on earth . . . bound in heaven. *See note on 16:19*.

MATTHEW—NOTE ON 18:19 if two of you agree on earth. This promise applies to the issue of discipline discussed in vv. 15–17. The "two of you" spoken of here harks back to the two or three witnesses involved in step two of the discipline process (*see note on v. 15*).

MATTHEW—NOTE ON 18:20 two or three. Jewish tradition requires at least 10 men (a *minyan*) to constitute a synagogue or even hold public prayer. Here, Christ promised to be present in the midst of an even smaller flock—"two or three witnesses" gathered in his name for the purpose of discipline (*see note on v. 15*).

MATTHEW—NOTE ON 18:21 As many as seven times? Peter thought he was being magnanimous. The rabbis, citing several verses from Amos (1:3, 6, 9, 11, 13) taught that since God forgave Israel's enemies only three times, it was presumptuous and unnecessary to forgive anyone more than three times.

MATTHEW—NOTE ON 18:22 seventy times seven. Innumerable times. *See note on Luke 17:4*.

MATTHEW—NOTE ON 18:23 servants. Due to the large amounts of money involved, it is likely these "servants" would have been provincial governors who owed the king the money from taxation.

MATTHEW—NOTE ON 18:24 **ten thousand talents.** This represents an incomprehensible amount of money. The talent was the largest denomination of currency, and "ten thousand" in common parlance signified an infinite number.

MATTHEW—NOTE ON 18:25 **ordered him to be sold.** A way to recover some of this loss was for the king to sell the family members into slavery.

MATTHEW—NOTE ON 18:27 **forgave him.** Picturing the generous, compassionate forgiveness of God to a pleading sinner who owes him an unpayable debt. Cf. Col. 2:14.

MATTHEW—NOTE ON 18:28 **a hundred denarii.** About three months' wages. This was not a negligible amount by normal standards, but it was a pittance in comparison to what the servant had been forgiven.

MATTHEW—NOTE ON 18:29 **Have patience . . . I will pay you.** Cf. v. 26. The forgiven man heard the same pleading he had given before his master, but was utterly without compassion (v. 30).

MATTHEW—NOTE ON 18:31 **fellow servants . . . distressed.** A lack of forgiveness is offensive to fellow believers. Most of all it offends God, who chastens his unforgiving children severely (vv. 32–34). *See notes on v. 34*; cf. 6:15.

MATTHEW—NOTE ON 18:34 **anger his master.** Because he is holy and just, God is always angry at sin, including the sins of his children (cf. Heb. 12:5–11). **jailers.** Not executioners. This pictures severe discipline, not final condemnation. **all his debt.** The original debt was unpayable and the man was still without resources. So it seems unlikely that the servant was saddled once again with the same debt he had already been forgiven. Rather, what he now owed his master would be exacted in chastening by his master until he was willing to forgive others.

MATTHEW—NOTE ON 19:1 **the region of Judea beyond the Jordan.** Perea was the name of the region just east of the Jordan River. It was not technically part of Judea, but the territory ruled by Herod the Great had included both regions, and it was commonly referred to this way. Christ's ministry in Perea lasted only a few months. It was from here that he would make his final journey to Jerusalem just prior to the Passion Week (20:17–19).

MATTHEW—NOTE ON 19:3 **Is it lawful.** A hotly debated difference of opinion existed between the rabbis Shammai and Hillel (both near-contemporaries of Christ). The Shammaites interpreted the law rigidly, and permitted a man to divorce his wife only if she was guilty of sexual immorality. **for any cause?** The Hillelites took a wholly pragmatic approach, and permitted a man to divorce his wife indiscriminately.

MATTHEW—NOTE ON 19:4 Quoted from Gen. 1:27 and 5:2.

MATTHEW—NOTE ON 19:5 Quoted from Gen. 2:24 (*see note there*.

MATTHEW—NOTE ON 19:7 **Why then did Moses command one to give a certificate of divorce . . . ?** The Pharisees misrepresented Deut. 24:1–4. It was not a "command" for divorce, but a limitation on remarriage in the event of a divorce. While recognizing the legitimacy of divorce when a man "has found some indecency" (Deut. 24:1) in his wife (sexual sin, by Jesus' interpretation in Matt. 19:9), Moses did not "command" divorce. *See note on Deut. 24:1–4*.

MATTHEW—NOTE ON 19:8 **Because of your hardness of heart.** The phrase underscores the truth that divorce is only a last-resort response to hard-hearted sexual immorality (v. 9). **Moses allowed you to divorce.** The stress is certainly on the word "allowed." Thus Jesus clearly sides with the Shammai school of interpretation (*see note on v. 3*).

MATTHEW—NOTE ON 19:9 **immorality.** This is a term that encompasses all sorts of sexual sins. Both here and in 5:32, Jesus includes this "exception clause," clearly permitting the innocent party in such a divorce to remarry without incurring the stigma of one who "commits adultery." *See notes on 5:31–32*.

MATTHEW—NOTE ON 19:10 **it is better not to marry.** The disciples correctly understood the binding nature of marriage, and that Jesus was setting a very high standard, permitting divorce only in the most extreme of circumstances.

MATTHEW—NOTE ON 19:12 Let the one who is able . . . receive it. Since all cannot handle it (v. 11), Christ is not enjoining celibacy here. Rather, he makes it entirely a matter of personal choice—except for those who are physically unable to marry, either through natural causes or because of the violence of other men. Still others may find there are pragmatic reasons not to marry for the good of the kingdom (*see notes on 1 Cor. 7:7–9*). But in no way did Christ suggest that celibacy is superior to marriage (cf. Gen. 2:18; 1 Tim. 4:3).

MATTHEW—NOTE ON 19:14 to such. These children were too young to have exercised personal faith. See Luke 18:15, where Luke refers to them as "infants." Therefore, it is all the more significant that Christ used them as an illustration of those who make up "the kingdom of heaven" (cf. Matt. 18:1–4). Mark 10:16 also says he "blessed them." God often shows a special mercy to those who because of age or mental deficiency are incapable of either faith or willful unbelief (cf. Jonah 4:11). They are called "innocent" in Jer. 19:4. This does not mean they are free from the inherited guilt and moral corruption of Adam's sin (*see notes on Rom. 5:12–19*), but rather that they are not culpable in the same sense as those whose sins are premeditated and deliberate. Jesus' words here suggest that God's mercy is graciously extended to infants so that those who die are sovereignly regenerated and granted entrance into the kingdom—not because they are deserving of heaven, but because God in his grace chooses to redeem them. *See notes on 2 Sam. 12:23 and Mark 10:14*.

MATTHEW—NOTE ON 19:16 Teacher. This is not necessarily a recognition of Christ's deity. The young man simply meant that Christ was righteous and a teacher from God who apparently had eternal life and might know how he could get it.

MATTHEW—NOTE ON 19:17 Why do you ask me about what is good? There is only one who is good. Jesus was not disclaiming his own deity, but rather teaching the young man that all but God are sinners. This young man's most serious spiritual defect was his reluctance to confess his own utter spiritual bankruptcy. *See note on 5:3*; cf. Luke 18:11. **If you would**

enter life, keep the commandments. This, of course, is law, not gospel. Before showing him the way to life, Jesus wanted to impress on the young man both the high standard required by God and the absolute futility of seeking salvation by his own merit. This should have elicited a response about the impossibility of keeping the law perfectly (like the disciples' response in Matt. 19:25), but instead the young man confidently declared that he qualified for heaven under those terms.

MATTHEW—NOTE ON 19:18–19 These are five of the six commandments that make up the second table of the Ten Commandments—all dealing with human relationships (cf. Ex. 20:12–16; Deut. 5:16–20). *See note on Matt. 22:40*. Christ omitted the tenth commandment, which deals with covetousness, and added Lev. 19:18, the summation of the second half of the Decalogue. Cf. Rom. 13:1–10.

MATTHEW—NOTE ON 19:20 **I have kept.** The self-righteous young man would not admit to his own sin. *See note on 9:13*.

MATTHEW—NOTE ON 19:21 **go, sell what you possess and give to the poor.** Again, Jesus was not setting forth terms for salvation, but rather exposing the young man's true heart. His refusal to obey here revealed two things: 1) he was not blameless as far as the law was concerned, because he was guilty of loving himself and his possessions more than his neighbors (cf. v. 19); and 2) he lacked true faith, which involves a willingness to surrender all at Christ's bidding (16:24). Jesus was not teaching salvation by philanthropy; but he was demanding that this young man give him first place. The young man failed the test (19:22). **come, follow me.** This was the answer to the young man's question in v. 16. It was a call to faith. It is likely that the young man never even heard or contemplated it, though, because his own love of his possessions was such a stumbling block that he had already rejected Jesus' claim to lordship over his life. Thus he walked away in unbelief.

MATTHEW—NOTE ON 19:24 **camel . . . eye of a needle.** I.e., it is impossible. Jesus was underscoring the impossibility of anyone's being saved by merit. Since wealth was deemed proof of God's approval, and those who had it could give more alms, it was commonly thought that rich people were the most likely candidates for heaven (*see note on Mark 10:25*). Jesus destroyed that notion, and along with it, the notion that anyone can merit enough divine favor to gain entrance into heaven. *See note on Matt. 19:25*.

MATTHEW—NOTE ON 19:25 Who then can be saved? This was the right question to ask; it showed that they got Jesus' message (*see note on v. 17*). Salvation is possible only through divine grace (v. 26). *See notes on Rom. 3:9–20; Gal. 3:10–13; Phil. 3:4–9*.

MATTHEW—NOTE ON 19:27 we have left everything and followed you. Peter points out that they had already done what Christ demanded of the rich young ruler (v. 21). They had embarked on the life of faith with Christ. Notice that Jesus did not rebuke Peter for his expectation of reward (cf. Rev. 22:12).

MATTHEW—NOTE ON 19:28 new world. Lit., "the regeneration." But here the term does not carry its normal theological meaning of personal regeneration (cf. Titus 3:5). Instead, Jesus was speaking of "the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago" (Acts 3:21). This is a reference to the earthly kingdom described in Rev. 20:1–15, when believers will sit with Christ on his throne (Rev. 3:21). **judging.** Governing. Cf. 1 Cor. 6:2–3.

MATTHEW—NOTE ON 19:30 first . . . last . . . first. This statement means that everyone ends up the same, a truth that is explained by the parable that follows (*see note on 20:16*).

MATTHEW—NOTE ON 20:1 hire laborers. This was typical during harvest. Day laborers stood in the marketplace from dawn, hoping to be hired for the day's work. The workday began at 6:00 A.M. and went to 6:00 P.M.

MATTHEW—NOTE ON 20:2 a denarius a day. A fair wage for a full day's labor (*see note on 22:19*).

MATTHEW—NOTE ON 20:3 third hour. 9:00 A.M. They were standing idle because no one had hired them (v. 7).

MATTHEW—NOTE ON 20:4 whatever is right. So eager to work, these men did not even negotiate a specific wage.

MATTHEW—NOTE ON 20:6 eleventh hour. I.e., 5:00 P.M. Desperate for work, they had waited nearly "all day." They would take whatever they could get.

MATTHEW—NOTE ON 20:8 last . . . to the first. This is the clue that opens the parable (*see note on v. 16*).

MATTHEW—NOTE ON 20:13 I am doing you no wrong. Everyone received a full day's wage, to their shock (vv. 9–11). The man was acting graciously to those whom he overpaid. This was no slight against those whom he paid a full wage for a full day's work. That was precisely what they agreed to in the beginning. But it was his privilege to extend the same generosity to all (v. 15; cf. Rom. 9:15).

MATTHEW—NOTE ON 20:16 last will be first . . . first last. In other words, everyone finishes in a dead heat. No matter how long each of the workers worked, they each received a full day's wage. Similarly, the thief on the cross will enjoy the full blessings of heaven alongside those who have labored their whole lives for Christ. Such is the grace of God (*see note on 19:30*).

MATTHEW—NOTE ON 20:17 going up to Jerusalem. Thus began his final journey to the cross.

MATTHEW—NOTE ON 20:19 flogged and crucified. This was the third time Jesus told the disciples of his death (*see note on 16:21*; cf. 17:22–23)—plus three of the disciples had overheard Jesus discussing his death with Moses and Elijah at the transfiguration (Luke 9:31). This time, however, he added more details.

MATTHEW—NOTE ON **20:20** **mother of the sons of Zebedee.** Mark 10:35 says James and John themselves raised the question of Matt. 20:21. There is no contradiction. It is possible either that the three of them asked together, or perhaps even more likely that they had discussed it among themselves beforehand, and each posed the question to Jesus privately.

MATTHEW—NOTE ON **20:21** **Say . . . these two sons of mine.** Probably playing off the words of Jesus in 19:28, James and John had enlisted their mother to convey their proud, self-seeking request to Jesus. This was a recurring matter among the disciples (cf. 18:1, 4; 23:11; Mark 9:34; Luke 9:46; 22:24, 26), right up to the table at the Last Supper.

MATTHEW—NOTE ON **20:22** **You do not know what you are asking.** The greatest glory goes to those who suffer the most for Christ. **the cup that I am to drink?** The cup of God’s wrath (*see notes on 26:39; Mark 14:36; Luke 22:42; John 18:11*).

MATTHEW—NOTE ON **20:23** **You will drink my cup.** James was beheaded (Acts 12:2) and John tortured and exiled to Patmos (Rev. 1:9) for the sake of Christ. **for whom it has been prepared.** God alone has chosen.

MATTHEW—NOTE ON **20:24** **were indignant.** Jealous displeasure, no doubt. They all would have petitioned Jesus for the exalted, favored positions, given the opportunity. *See note on v. 21*.

MATTHEW—NOTE ON **20:25–28** In this rich text, the Lord was teaching the disciples that the style of greatness and leadership for believers is different. The Gentile leaders dominate in dictatorial fashion, using carnal power and authority. Believers are to do the opposite—they lead by being servants and giving themselves away for others, as Jesus did.

MATTHEW—NOTE ON **20:28** **to give his life as a ransom for many.** The word translated “for” means “in the place of,” underscoring the substitutionary nature of Christ’s sacrifice. A “ransom” is a price paid to redeem a slave or a prisoner. Redemption does not involve a price paid to Satan. Rather, the ransom is offered to God—to satisfy his justice and wrath against sin. The price paid was Christ's own life—as a blood atonement (cf. Lev. 17:11; Heb. 9:22). This, then, is the meaning of the cross: Christ subjected himself to the divine punishment against sin on our behalf (cf. Isa. 53:4–5; *see note on 2 Cor. 5:21*). Suffering the brunt of divine wrath in the place of sinners was the "cup" he spoke of having to drink (Matt. 20:22).

MATTHEW—NOTE ON 20:29 went out of Jericho. *See note on v. 30*.

MATTHEW—NOTE ON 20:30 two blind men. Mark 10:46 and Luke 18:35 mention only one blind man, and Luke says this encounter took place as Christ was approaching Jericho rather than when he was leaving (Matt. 20:29). The difficulties are fairly simple to reconcile: there were two blind men, but Bartimaeus (Mark 10:46) was the spokesman of the two and was, therefore, the sole focus of both Luke's and Mark's accounts (*see note on Matt. 8:28*). It is also a fact that there were two Jerichos—one the mound of the ancient city (the ruins of which may still be seen today), and the other, the inhabited city of Jericho, close by. Jesus may have been going out of old Jericho and entering new Jericho. Or it may also be that the events are telescoped for us, so that Christ first encountered the blind men on his way into the city, but the healing took place as he was departing. **Son of David.** *See note on 1:1*.

MATTHEW—NOTE ON 21:1 Bethphage. A small town near Bethany, on the southeast slope of the Mount of Olives. It is mentioned nowhere else in Scripture except in connection with Christ's triumphal entry (Mark 11:1; Luke 19:29).

MATTHEW—NOTE ON 21:3 If anyone says anything to you. Mark recorded that this was in fact exactly what happened (Mark 11:5–6). Having just arrived in Bethphage (Matt. 21:1), Jesus would have had no opportunity to make arrangements for the use of these animals. Yet he knew precisely the location of the animals and the disposition of the owners. Such detailed foreknowledge reveals his divine omniscience.

MATTHEW—NOTE ON 21:5 a colt, the foal of a beast of burden. An exact quotation from Zech. 9:9 (cf. Isa. 62:11). The precise fulfillment of this messianic prophecy would not have escaped the Jewish multitudes, who responded with titles and accolades fit only for the Messiah (*see note on Matt. 21:9*).

MATTHEW—NOTE ON 21:7 the donkey and the colt. Matthew is the only Gospel writer who mentions the mare donkey. But all mention the young age of the donkey (John 12:14), or state that no man had ever sat on him (Mark 11:2; Luke 19:30). The mare was brought along, possibly to induce the colt to cooperate. **he sat.** I.e., on the clothes. Christ rode on the young colt (Mark 11:7).

MATTHEW—NOTE ON 21:8 spread their cloaks on the road. Spreading one's garments on the street was an ancient act of homage reserved for high royalty (cf. 2 Kings 9:13), suggesting that they recognized his claim to be King of the Jews.

MATTHEW—NOTE ON 21:9 Hosanna. This transliterates the Hebrew expression which is translated "Save now" in Ps. 118:25. **Blessed is he.** This is an exact quotation from Matt. 21:26 of the same psalm. This, along with the messianic title "Son of David," make it clear that the crowd was acknowledging Christ's messianic claim (*see note on Matt. 1:1*). The date of this entry was Monday, 10 Nisan, A.D. 30, exactly 483 years after the decree of Artaxerxes mentioned in Dan. 9:24–26 (*see note there*.

MATTHEW—NOTE ON 21:12 drove out. This was the second time Jesus had cleansed the temple. John 2:14–16 describes a similar incident at the beginning of Christ's public ministry. There are distinct differences in the two incidents. In the first cleansing, temple officials confronted Christ immediately afterward (*see note on Matt. 21:23*; cf. John 2:18); none of the accounts of this second cleansing mention any such confrontation. Instead, the synoptics all describe how Jesus addressed all present (Matt. 21:13) and even made the incident an occasion for public teaching (Mark 11:17; Luke 19:46–47). **who sold and bought.** He regarded both merchants and customers guilty of desecrating the temple. Items being bought and sold included "pigeons" and other animals for sacrifice (cf. John 2:14). **money-changers.** Currency-exchange agents, present in droves, were needed because Roman coins and other forms of currency were deemed unacceptable for temple offerings. Evidently, both merchants and money-changers were charging such excessive rates that the temple marketplace took on the atmosphere of a thieves' den (Matt. 21:13). This kind of commerce took place in the court of the Gentiles, a large area covering several acres on the temple mount.

MATTHEW—NOTE ON 21:13 It is written. Jesus conflates two OT prophecies, Isa. 56:7 ("my house shall be called a house of prayer for all peoples") and Jer. 7:11 ("Has this house, which is called by my name, become a den of robbers in your eyes?").

MATTHEW—NOTE ON 21:15 children. Lit., "boys." The crowd in Jerusalem for the Passover would have included a large number of 12-year-olds, who were there to celebrate their first Passover, just as Jesus himself had done.

MATTHEW—NOTE ON 21:16 Yes; have you never read. Jesus' reply to the "indignant" chief priests and scribes amounted to an inescapable assertion of his deity. In quoting from Ps. 8:2, he was claiming the right to receive worship as God.

MATTHEW—NOTE ON 21:19 at once. This is a relative term; the tree may have died at once, but Mark 11:14, 20 (*see notes there*) suggests that the withering was not visible until the following day. Jesus' cursing of the tree was a purposeful divine object lesson, not an impetuous act of frustration. The fig tree is often employed in Scripture as a symbol of Israel (Hos. 9:10; Joel 1:7)—and the barren fig tree often symbolizes divine judgment on Israel because of her spiritual fruitlessness (*see note on Matt. 3:8*) despite an abundance of spiritual advantages (Jer. 8:13; Joel 1:12). Jesus' act therefore illustrates God's judgment against earthly Israel for shameful fruitlessness, exemplified in the rejection of their Messiah. One of Christ's parables taught a similar lesson (Luke 13:6–9).

MATTHEW—NOTE ON 21:21 if you have faith and do not doubt. This presupposes that the thing requested is actually God's will (*see note on 17:20*)—for only God-given faith is so doubt-free (cf. Mark 9:24). **it will happen.** A miracle on such a cosmic scale was precisely what the scribes and Pharisees wanted Christ to do, but he always declined (*see note on*

Matt. 12:38). Here, he was speaking figuratively about the immeasurable power of God, unleashed in the lives of those with true faith.

MATTHEW—NOTE ON **21:23** **these things.** I.e., both his public teaching and miracles. They may have also had in mind his act of cleansing the temple on the day before (*see note on v. 12*). **who gave you this authority?** They were forced to acknowledge that he had some source of indisputable authority. His miracles were too obvious and too numerous to be fraudulent. Even his teaching was with such force and clarity that it was obvious to all that there was authority in his words (*see note on 7:29*).

MATTHEW—NOTE ON **21:25** **The baptism of John, from where did it come?** Jesus caught the Jewish leaders in their own trap. They had no doubt hoped that he would answer by asserting that his authority came directly from God (as he had many times before—cf. John 5:19–23; 10:18). They then accused him of blasphemy and used the charge as an excuse to kill him—as they had also attempted to do before (John 5:18; 10:31–33). Here, however, he asked a question that placed them in an impossible dilemma, because John was widely revered by the people. They could not affirm John's ministry without condemning themselves. And if they denied John's legitimacy, they feared the response of the people (Matt. 21:26). In effect, Jesus exposed their own lack of any authority to examine him. *See note on Luke 20:5*.

MATTHEW—NOTE ON **21:31** **Which of the two did the will of his father?** Jesus forced them to testify against themselves. The point of the parable was that doing is more important than saying (cf. 7:21–27; James 1:22). They had to acknowledge this, yet in doing so they condemned themselves. The idea that repentant tax collectors and harlots would enter the kingdom before outwardly religious hypocrites was a recurring theme in his ministry (*see note on Matt. 5:20*), and this infuriated the Jewish leaders.

MATTHEW—NOTE ON **21:32** **the way of righteousness.** I.e., the repentance and faith that results in the imputation of God's righteousness (*see note on Rom. 3:21*). **tax collectors and the prostitutes.** *See notes on Matt. 5:46; 9:9; Mark 2:15*. The pariahs of Jewish society, most publicly despised by the chief priests and elders, had found salvation while the self-righteous leaders had not. Cf. Rom. 10:3.

MATTHEW—NOTE ON 21:33 a vineyard . . . a winepress. See Isa. 5:2. Jesus was clearly alluding to this OT passage, which would have been familiar to the Jewish leaders. The "vineyard" is a common symbol for the Jewish nation in Scripture. Here the landowner, representing God, developed the vineyard with great care, then leased it to "tenants," representing the Jewish leaders.

MATTHEW—NOTE ON 21:34 his servants. I.e., the OT prophets.

MATTHEW—NOTE ON 21:35 beat one, killed another, and stoned another. Matthew often blends and simplifies details (*see notes on v. 19; 8:28; 20:30*). From Mark's account we learn that in Jesus' telling of this story, three different slaves came individually. The tenants "beat" the first one, "struck" the second, and "killed" the third (Mark 12:2–5). This corresponds to the Jewish rulers' treatment of many of the OT prophets (1 Kings 22:24; 2 Chron. 24:20–21; 36:15–16; Neh. 9:26; Jer. 2:30).

MATTHEW—NOTE ON 21:37 my son. This person represents the Lord Jesus Christ, whom they killed (vv. 38–39) and thereby incurred divine judgment (v. 41).

MATTHEW—NOTE ON 21:41 let out the vineyard to other tenants. Again the Jewish leaders pronounced their own judgment (*see note on v. 31*). Their verdict against the evil tenants was also Christ's judgment against them (v. 43). The kingdom and all the spiritual advantages given to Israel would now be given to "other tenants," symbolizing the church (v. 43), which consists primarily of Gentiles (cf. Rom. 11:11).

MATTHEW—NOTE ON 21:42 The stone . . . rejected. This refers to his crucifixion; and the restoration of "the cornerstone" anticipates his resurrection. **the cornerstone.** To the superficial eye, this quotation from Ps. 118:22–23 is irrelevant to the parable that precedes it. But it is taken from a messianic psalm. Jesus cited it to suggest that the son who was killed and thrown out of the vineyard was also "the cornerstone" in God's redemptive plan.

MATTHEW—NOTE ON 21:43 a people producing its fruit. The church. *See note on v. 41*. Peter spoke of the church as "a holy nation" (1 Pet. 2:9).

MATTHEW—NOTE ON 21:44 **this stone.** Christ is “a stone to strike and a rock to stumble over” to unbelievers (Isa. 8:14; 1 Pet. 2:8). And the prophet Daniel pictured him as a great stone “cut from a mountain by no human hand,” which falls on the kingdoms of the world and crushes them (Dan. 2:44–45). Whether a ceramic vessel “falls on” a rock, or the rock “falls” on the vessel, the result is the same. The saying suggests that both enmity and apathy are wrong responses to Christ, and those guilty of either are in danger of judgment.

MATTHEW—NOTE ON 21:45 **they perceived that he was speaking about them.** By evoking so much familiar messianic imagery (vv. 42–44), Christ made his meaning inescapable to the chief priests and Pharisees.

MATTHEW—NOTE ON 22:2 **a king who gave a wedding feast for his son.** Jesus told a similar, but different, parable in Luke 14:16–23. Here, the banquet was a wedding feast for the king’s own son, making the apathy (Matt. 22:5) and rejection (v. 6) of those invited much more of a personal slight against the king. Also, here they actually mistreated and killed the king’s messengers—an unthinkable affront to the king’s goodness.

MATTHEW—NOTE ON 22:4 **Again he sent other servants.** This illustrates God’s patience and forbearance with those who deliberately spurn him. He continues to extend the invitation even after his goodness has been ignored or rebuffed.

MATTHEW—NOTE ON 22:7 **The king was angry.** His vast patience finally exhausted, he judges them. **burned their city.** The judgment Jesus described anticipated the destruction of Jerusalem in A.D. 70. Even the massive stone temple was destroyed by fire and reduced to rubble in that conflagration. *See notes on 23:36; 24:2; Luke 19:43*.

MATTHEW—NOTE ON 22:9 **invite to the wedding feast as many as you find.** This illustrates the free offer of the gospel, which is extended to all indiscriminately (cf. Rev. 22:17).

MATTHEW—NOTE ON 22:11 **wedding garment.** All without exception were invited to the banquet, so this man is not to be viewed as a common party-crasher. In fact, all the guests were rounded up hastily from “the roads” and therefore none could be expected to come with proper attire. That means the wedding garments were supplied by the king himself. So this man's lack of a proper garment indicates he had purposely rejected the king's own gracious provision. His affront to the king was actually a greater insult than those who refused to come at all, because he committed his impertinence in the very presence of the king. The imagery seems to represent those who identify with the kingdom externally, profess to be Christians, belong to the church in a visible sense—yet spurn the garment of righteousness Christ offers (cf. Isa. 61:10) by seeking to establish a righteousness of their own (cf. Rom. 10:3; Phil. 3:8, 9). Ashamed to admit their own spiritual poverty (*see note on Matt. 5:3*), they refuse the better garment the King graciously offers—and thus they are guilty of a horrible sin against his goodness.

MATTHEW—NOTE ON 22:12 **he was speechless.** I.e., he had no excuse.

MATTHEW—NOTE ON 22:13 **outer darkness.** This would describe the darkness farthest from the light, i.e., outer darkness. **weeping and gnashing of teeth.** This speaks of inconsolable grief and unremitting torment. Jesus commonly used the phrases in this verse to describe hell (cf. 13:42, 50; 24:51).

MATTHEW—NOTE ON 22:14 **many are called, but few are chosen.** The call spoken of here is sometimes referred to as the "general call" (or the "external" call)—a summons to repentance and faith that is inherent in the gospel message. This call extends to all who hear the gospel. "Many" hear it; "few" respond (see the many-few comparison in 7:13–14). Those who respond are the "chosen," the elect. In the Pauline writings, the word "call" usually refers to God's irresistible calling extended to the elect alone (Rom. 8:30)—known as the "effectual call" (or the "internal" call). The effectual call is the supernatural drawing of God that Jesus speaks of in John 6:44. Here a general call is in view, and this call extends to all who hear the gospel—this call is the great "whoever will" of the gospel (cf. Rev. 22:17). Here, then, is the proper balance between human responsibility and divine sovereignty: the "called" who reject the invitation do so willingly, and therefore their exclusion from the kingdom is perfectly just. The "chosen" enter the kingdom only because of the grace of God in choosing and drawing them.

MATTHEW—NOTE ON 22:16 **Herodians.** A party of the Jews who supported the Roman-backed Herodian dynasty. The Herodians were not a religious party, like the Pharisees, but a political party, probably consisting largely of Sadducees (including the rulers of the temple). By contrast, the Pharisees hated Roman rule and the Herodian influence. The fact that these groups would conspire together to entrap Jesus reveals how seriously both groups viewed him as a threat. Herod himself wanted Jesus dead (Luke 13:31), and the Pharisees were already plotting to kill him as well (John 11:53). So they joined efforts to seek their common goal.

MATTHEW—NOTE ON 22:17 **Is it lawful to pay taxes to Caesar, or not?** At issue was an annual fee of one denarius (*see note on v. 19*) per person. Such taxes were part of the heavy taxation Rome assessed. Since these funds were used to finance the occupying armies, all Roman taxes were hated by the people. But the poll tax was the most hated of all because it suggested that Rome owned even the people, while they viewed themselves and their nation as possessions of God. It was therefore significant that they questioned Christ about the poll tax in particular. If he answered no to their question, the Herodians would charge him with treason against Rome. If he said yes, the Pharisees would accuse him of disloyalty to the Jewish nation, and he would lose the support of the crowds.

MATTHEW—NOTE ON 22:19 **denarius.** *See note on Mark 12:16*. A silver coin, the value of a day’s wage for a Roman soldier. The coins were minted under the emperor’s authority since only he could issue gold or silver coins. The “denarius” of Jesus’ day was minted by Tiberius. One side bore an image of his face; the other featured an engraving of him sitting on his throne in priestly robes. The Jews considered such images idolatry, forbidden by the second commandment (Ex. 20:4), which made this tax and these coins doubly offensive.

MATTHEW—NOTE ON 22:21 **Caesar’s . . . God’s.** Caesar’s image is stamped on the coin; God’s image is stamped on the person (Gen. 1:26–27). The Christian must “render” obedience to Caesar in Caesar’s realm (Rom. 13:1–7; 1 Pet. 2:13–17), but “the things that are God’s” are things that do not belong to Caesar and should be given only to God. Christ thus acknowledged Caesar’s right to assess and collect taxes, and he made it the duty of Christians to pay them. But he did not suggest (as some suppose) that Caesar had sole or ultimate authority in the social or political realms. Ultimately, all things are God's (Rom. 11:36; 2 Cor. 5:18; Rev. 4:11)—including the realm in which Caesar or any other earthly ruler exercises authority.

MATTHEW—NOTE ON **22:23** **no resurrection.** *See note on 3:7*.

MATTHEW—NOTE ON **22:24** **his brother must marry the widow.** This refers to the law of levirate marriage, found in Deut. 25:5–10 (*see note there*. This was a provision to ensure that family lines were kept intact and widows were cared for.

MATTHEW—NOTE ON **22:30** **like angels in heaven.** The Sadducees did not believe in angels (*see note on 3:7*)—so here Jesus was exposing another of their false beliefs. Angels are deathless creatures who do not propagate and therefore have no need for marriage. "In the resurrection," the saints will have those same characteristics.

MATTHEW—NOTE ON **22:32** **not God of the dead.** Jesus' argument (taken from the Pentateuch, because the Sadducees recognized only Moses' authority—*see note on 3:7*) was based on the emphatic present tense "I am" of Ex. 3:6. This subtle but effective argument utterly silenced the Sadducees (Matt. 22:34). *See note on Mark 12:26*.

MATTHEW—NOTE ON **22:35** **a lawyer.** A scribe whose specialty was interpreting the law. *See notes on 2:4; Luke 10:25*.

MATTHEW—NOTE ON **22:36** *See note on Mark 12:28*.

MATTHEW—NOTE ON **22:37** **heart . . . soul . . . mind.** Mark 12:30 adds "strength." The quote is from Deut. 6:5, part of the *shema* (Hebrew for "hear"—Deut. 6:4). That verse says "heart . . . soul . . . strength." Some LXX manuscripts added "mind." The use of the various terms is not meant to delineate distinct human faculties, but to underscore the completeness of the kind of love that is called for.

MATTHEW—NOTE ON 22:39 **love your neighbor as yourself.** This is a quotation from Lev. 19:18. Contrary to some contemporary interpretations, it is not a mandate for self-love. Rather, it contains in different words the very same idea as the Golden Rule (*see note on Matt. 7:12*). It prompts believers to measure their love for others by what they wish for themselves.

MATTHEW—NOTE ON 22:40 **the Law and the Prophets.** I.e., the whole OT. Thus Jesus subsumes man's whole moral duty under two categories: love for God, and love for one's neighbors. These same two categories differentiate the first four commandments of the Decalogue from the final six.

MATTHEW—NOTE ON 22:42 **What do you think . . . ?** A phrase often used by Christ to introduce a question designed to test someone (v. 17; 17:25; 18:12; 21:28; 26:66). Here, the Pharisees, Herodians, Sadducees, and scribes had all put him to the test. He also had a test for them. **The son of David.** *See note on 1:1*. "Son of David" was the most common messianic title in the usage of Jesus' day. Their answer reflected their conviction that the Messiah would be no more than a man, and Jesus' reply was another assertion of his deity. *See note on 22:45*.

MATTHEW—NOTE ON 22:43 **in the Spirit.** I.e., under the inspiration of the Holy Spirit (cf. Mark 12:36).

MATTHEW—NOTE ON 22:44 Quoted from Ps. 110:1.

MATTHEW—NOTE ON 22:45 **David calls him Lord.** David would not have addressed a merely human descendant as "Lord." Here Jesus was not disputing whether "Son of David" was an appropriate title for the Messiah; after all, the title is based on what is revealed about the Messiah in the OT (Isa. 11:1; Jer. 23:5) and it is used as a messianic title in Matt. 1:1 (*see note there*. But Jesus was pointing out that the title "son of David" did not begin to sum up all that is true about the Messiah who is also "Son of God" (Luke 22:70). The inescapable implication is that Jesus was declaring his deity.

MATTHEW—NOTE ON 23:2 **Moses' seat.** The expression is equivalent to a university's "chair of philosophy." To "sit on Moses' seat" was to have the highest authority to instruct people in the law. The expression here may be translated, "[They] have seated themselves in Moses' seat"—stressing the fact that this was an imaginary authority they claimed for themselves. There was a legitimate sense in which the priests and Levites had authority to decide matters of the law (Deut. 17:9), but the scribes and Pharisees had gone beyond any legitimate authority and were adding human tradition to the word of God (Matt. 15:3–9). For that Jesus condemned them (23:8–36).

MATTHEW—NOTE ON 23:3 observe . . . do not practice. I.e., insofar as it accords with the word of God. The Pharisees were prone to bind "heavy burdens" (v. 4) of extrabiblical traditions and put them on others' shoulders. Jesus explicitly condemned that sort of legalism.

MATTHEW—NOTE ON 23:5 phylacteries. Leather boxes containing a parchment on which is written in four columns (Ex. 13:1–10, 11–16; Deut. 6:4–9; 11:13–21). These are worn by men during prayer—one on the middle of the forehead and one on the left arm just above the elbow. The use of phylacteries was based on an overly literal interpretation of passages like Ex. 13:9–10 and Deut. 6:8. Evidently the Pharisees would broaden the leather straps by which the phylacteries were bound to their arms and foreheads, in order to make the phylacteries more prominent. **their fringes.** Jesus himself wore them (*see note on Matt. 9:20*), so it was not the tassels themselves that he condemned, only the mentality that would lengthen the tassels to make it appear that one was especially spiritual.

MATTHEW—NOTE ON 23:8–10 rabbi . . . father . . . instructor. Here Jesus condemns pride and pretense, not titles per se. Paul repeatedly speaks of "instructors" in the church, and even refers to himself as the Corinthians' "father" (1 Cor. 4:15). Obviously, this does not forbid the showing of respect, either (cf. 1 Thess. 5:11–12; 1 Tim. 5:1). Christ is merely forbidding the use of such names as spiritual titles, or in an ostentatious sense that accords undue spiritual authority to a human being, as if he were the source of truth rather than God.

MATTHEW—NOTE ON 23:13 nor allow. The Pharisees, having shunned God's righteousness, were seeking to establish a righteousness of their own (Rom. 10:3)—and teaching others to do so as well. Their legalism and self-righteousness effectively obscured the narrow gate by which the kingdom must be entered (*see notes on Matt. 7:13–14*).

MATTHEW—NOTE ON 23:14 This verse does not appear in the earliest available manuscripts of Matthew, but does appear in Mark. *See notes on Mark 12:40*.

MATTHEW—NOTE ON 23:15 **proselyte.** A Gentile convert to Judaism. See Acts 6:5. **a child of hell.** I.e., someone whose eternal destination is hell.

MATTHEW—NOTE ON 23:16 **it is nothing.** This was an arbitrary distinction the Pharisees had made, which gave them a sanctimonious justification for lying with impunity. If someone swore "by the temple" (or the altar, v. 18; or heaven, v. 22), his oath was not considered binding, but if he swore "by the gold of the temple," he could not break his word without being subject to the penalties of Jewish law. Our Lord makes it clear that swearing by those things is tantamount to swearing by God himself. *See note on 5:34*.

MATTHEW—NOTE ON 23:23 **tithe mint and dill and cumin.** Garden herbs, not really the kind of farm produce that the tithe was designed to cover (Lev. 27:30). But the Pharisees fastidiously weighed out a tenth of every herb, perhaps even counting individual dill seeds. Jesus' point, however, was not to condemn their observance of the law's fine points. The problem was that they "neglected the weightier matters" of justice and mercy and faith—the moral principles underlying all the laws. They were satisfied with their focus on the incidentals and externals but willfully resisted the spiritual meaning of the law. He told them they should have concentrated on those larger issues "without neglecting the others."

MATTHEW—NOTE ON 23:24 **straining out a gnat and swallowing a camel!** Some Pharisees would strain their beverages through a fine cloth to make sure they did not inadvertently swallow a gnat—the smallest of unclean animals (Lev. 11:23). The camel was the largest of all the unclean animals (Lev. 11:4).

MATTHEW—NOTE ON 23:25 **you clean the outside.** The Pharisees' focus on external issues lay at the heart of their error. Who would want to drink from a cup that had been washed on the outside but was still filthy inside? Yet the Pharisees lived their lives as if external appearance were more important than internal reality. That was the very essence of their hypocrisy, and Jesus rebuked them for it repeatedly (*see notes on 5:20; 16:12*).

MATTHEW—NOTE ON 23:27 whitewashed tombs. Tombs were regularly whitewashed to make them stand out. Accidentally touching or stepping on a grave caused ceremonial uncleanness (Num. 19:16). A freshly whitewashed tomb would be brilliantly white and clean-looking—and sometimes spectacularly ornate. But the inside was full of defilement and decay. Contrast Jesus' words here and in Luke 11:44.

MATTHEW—NOTE ON 23:30 we would not have taken part. A ridiculous claim to self-righteousness when they were already plotting the murder of the Messiah (cf. John 11:47–53).

MATTHEW—NOTE ON 23:34 prophets and wise men and scribes. I.e., the disciples, as well as the prophets, evangelists, and pastors who followed them (cf. Eph. 4:11).

MATTHEW—NOTE ON 23:35 Abel . . . Zechariah. The first and last OT martyrs, respectively. **son of Barachiah.** (Zech. 1:1). The OT does not record how he died. However, the death of another Zechariah, son of Jehoiada, is recorded in 2 Chron. 24:20–21. He was stoned in the court of the temple, exactly as Jesus describes here. All the best manuscripts of Matthew contain the phrase "Zechariah, son of Barachiah" (though it does not appear in Luke 11:51). Some have suggested that the Zechariah in 2 Chron. 24 was actually a grandson of Jehoiada, and that his father's name was also Barachiah. But there is no difficulty if we simply take Jesus' words at face value and accept his infallible testimony that Zechariah the prophet was martyred between the temple and the altar, in a way very similar to how the earlier Zechariah was killed.

MATTHEW—NOTE ON 23:36 this generation. Historically, this was the generation that experienced the utter destruction of Jerusalem and the burning of the temple in A.D. 70. Jesus' lament over Jerusalem and his removal of the blessing of God from the temple (vv. 37–38) strongly suggest that the sacking of Jerusalem in A.D. 70 was the judgment he was speaking about. *See notes on 22:7; 24:2; Luke 19:43.*

MATTHEW—NOTE ON 23:37 would I . . . you would not! God is utterly sovereign and therefore fully capable of bringing to pass whatever he desires (cf. Isa. 46:10)—including the salvation of whomever he chooses

(Eph. 1:4–5). Yet, he sometimes expresses a wish for that which he does not sovereignly bring to pass (cf. Gen. 6:6; Deut. 5:29; Ps. 81:13; Isa. 48:18). Such expressions in no way suggest a limitation on the sovereignty of God or imply any actual change in him (Num. 23:19). But these statements do reveal essential aspects of the divine character: he is full of compassion, sincerely good to all, desirous of good, not evil—and therefore not delighting in the destruction of the wicked (Ezek. 18:32; 33:11). While affirming God's sovereignty, one must understand his pleas for the repentance of the reprobate as well-meant appeals—and his goodness toward the wicked as a genuine mercy designed to provoke them to repentance (Rom. 2:4). The emotion displayed by Christ here (and in all similar passages, such as Luke 19:41) is obviously a deep, sincere passion. All Christ's feelings must be in perfect harmony with the divine will (cf. John 8:29)—and therefore these lamentations should not be thought of as mere exhibitions of his humanity.

MATTHEW—NOTE ON 23:38 your house is left to you desolate. A few days earlier, Christ had referred to the temple as his Father's "house" (21:13). But the blessing and glory of God were being removed from Israel (see 1 Sam. 4:21). When Christ "left the temple" (Matt. 24:1), the glory of God went with him. Ezekiel 11:23 described Ezekiel's vision of the departure of the Shekinah glory in his day. The glory left the temple and stood on the Mount of Olives (*see notes on Matt. 24:3; Luke 19:29*), exactly the same route Christ followed here (cf. Matt. 24:3).

MATTHEW—NOTE ON 23:39 you will not see me. Christ's public teaching ministry was over. He withdrew from national Israel until the time yet future when they will recognize him as Messiah (Rom. 11:23–26). Then Christ quoted from Ps. 118:26.

MATTHEW—NOTE ON 24:1–25:46 This is the last of the five discourses Matthew features (see Introduction: Historical and Theological Themes). It is known as the Olivet Discourse, and it contains some of the most important prophetic material in all of Scripture.

MATTHEW—NOTE ON 24:1 the buildings of the temple. This temple was begun by Herod the Great in 20 B.C. (*see note on 2:1*) and was still under construction when the Romans destroyed it in A.D. 70 (*see note on 24:2*). At the time of Jesus' ministry, the temple was one of the most impressive structures in the world, made of massive blocks of stone bedecked with gold ornamentation. Some of the stones in the temple complex measured 40x12x12 feet and were expertly quarried to fit perfectly against one another. The temple buildings were made of gleaming white marble, and the whole eastern wall of the large main structure was covered with gold plates that reflected the morning sun, making a spectacle that was visible for miles. The entire temple mount had been enlarged by Herod's engineers, by means of large retaining walls and vaulted chambers on the south side and southeast corner. By this means the large courtyard area atop the temple mount was effectively doubled. The whole temple complex was magnificent by any standard. The disciples' conversation here may have been prompted by Jesus' words in 23:38. They were undoubtedly wondering how a site so spectacular could be left "desolate."

MATTHEW—NOTE ON 24:2 one stone upon another. These words were literally fulfilled in A.D. 70. Titus, the Roman general, built large wooden scaffolds around the walls of the temple buildings, piled them high with wood and other flammable items, and set them ablaze. The heat from the fires was so intense that the stones crumbled. The rubble was then sifted to retrieve the melted gold, and the remaining ruins were "thrown down" into the Kidron Valley. *See notes on 22:7 and Luke 19:43*.

MATTHEW—NOTE ON 24:3 Mount of Olives. The hill directly opposite the temple, across the Kidron Valley to the east (*see note on Luke 19:29*). This spot affords the best panoramic view of Jerusalem. At the base of this mountain is Gethsemane (*see note on Matt. 26:36*). **what will be the sign of your coming . . . ?** Luke 19:11 records that the disciples still "supposed that the kingdom of God was to appear immediately." The destruction of the temple (Matt. 24:2) did not fit the eschatological scheme they envisioned, so they asked for clarification. Jesus addressed their questions in reverse order, describing the prophetic sign of his coming (actually a series of signs) in vv. 4–35 and then addressing their question about the timing of these events beginning in v. 36. When they asked about his coming (Greek, *parousia*; lit., "presence"), they did not envision a second coming in the far-off future. They were speaking of his coming in triumph as Messiah, an event that they no doubt anticipated would occur presently. Even if they were conscious of his approaching death, which he had plainly prophesied to them on repeated occasions (*see note on 20:19*), they could not have anticipated his ascension to heaven and the long intervening church age. However, when Jesus used the term *parousia* in his discourse, he used it in the technical sense as a reference to his second coming.

MATTHEW—NOTE ON 24:6 the end is not yet. False prophets, as well as wars and rumors of wars, characterize the whole of the present age, but will escalate toward the end (cf. 2 Tim. 3:13).

MATTHEW—NOTE ON 24:8 birth pains. Famines, earthquakes, and conflicts have always characterized life in a fallen world; but by calling these things “the beginning” of labor pains, he indicated that things will get notably and remarkably worse at the end of the era as these unique tribulations signal the soon arrival of Messiah to judge sinful humanity and set up his millennial kingdom. Cf. 1 Thess. 5:3; Rev. 6:1–17; 8:1–9:21; 16:1–21; *see note on Matt. 24:14*.

MATTHEW—NOTE ON 24:9 deliver you. *See note on 10:17*.

MATTHEW—NOTE ON 24:10 many will fall away. Lit., “cause to stumble”—suggesting professing believers who fall away—and even turn against “one another” in shocking acts of spiritual treachery. Those who fall away in such a manner give evidence that they never were true believers at all (*see note on v. 13*).

MATTHEW—NOTE ON 24:13 endures to the end . . . be saved. Cf. 10:22. The ones who persevere are the same ones who are saved—not the ones whose love grows cold (24:12). This does not suggest that our perseverance secures our salvation. Scripture everywhere teaches precisely the opposite: God, as part of his saving work, secures our perseverance. True believers “are being guarded through faith for a salvation” (1 Pet. 1:5). The guarantee of our perseverance is built into the New Covenant promise. God says: “I will put the fear of me in their hearts, that they may not turn from me” (Jer. 32:40). Those who do fall away from Christ give conclusive proof that they were never truly believers to begin with (1 John 2:19). To say that God secures our perseverance is not to say that we are passive in the process, however. He keeps us “through faith” (1 Pet. 1:5)—our faith. Scripture sometimes calls us to hold fast to our faith (Heb. 10:23; Rev. 3:11) or warns us against falling away (Heb. 10:26–29). Such admonitions do not negate the many promises that true believers will persevere (John 10:28–29; Rom. 8:38–39; 1 Cor. 1:8–9; Phil. 1:6). Rather, the warnings and pleas are among the means God uses to secure our perseverance in the faith. Notice that the warnings and the promises often appear side by side. For example, when Jude urges believers, "keep yourselves in the love of God" (Jude 21), he immediately points them to God, "who is able to keep you from stumbling" (Jude 24).

MATTHEW—NOTE ON 24:14 proclaimed throughout the whole world. Despite all the tribulations that would come—the deception of false teachers, the wars, persecutions, natural disasters, defections from Christ, and all the obstacles to the spread of the gospel—the message ultimately penetrates every part of the globe. God is never without a witness, and he will proclaim the gospel from heaven itself if necessary (cf. Rev. 14:6). **then the end will come.** "The end" refers to the final, excruciating birth pangs (*see note on Matt. 24:8*). This is how Christ characterizes the time of Great Tribulation described in the verses that follow.

MATTHEW—NOTE ON 24:15 abomination of desolation. *See notes on Dan. 9:27 and 11:31*. This phrase originally referred to the desecration of the temple by Antiochus Epiphanes, king of Syria in the second century B.C. Antiochus invaded Jerusalem in 168 B.C., made the altar into a shrine to Zeus, and even sacrificed pigs on it. However, Jesus clearly was looking toward a yet-future "abomination of desolation." Some suggest that this prophecy was fulfilled in A.D. 70 when Titus invaded Jerusalem and destroyed the temple (*see note on Matt. 24:2*). However, the apostle Paul saw a still-future fulfillment (2 Thess. 2:3–4), as did John (Rev. 13:14–15)—when the Antichrist sets up an image in the temple during the future tribulation. Christ's words here therefore look beyond the events of A.D. 70 to a time of even greater global cataclysm that will immediately precede his coming (cf. Matt. 24:29–31).

MATTHEW—NOTE ON 24:16 the mountains. Probably a reference to the region southeast of Jerusalem, particularly the Dead Sea area, where there are many caves and places of refuge. David hid from Saul in this area (1 Sam. 23:29). This would also include the hills of Moab and Edom.

MATTHEW—NOTE ON **24:21** **great tribulation.** The words “such as has not been” and “never will be”—along with the description that follows—identify this as the yet-future time in which God’s wrath shall be poured out upon the earth (*see note on Rev. 7:14*). Jesus’ descriptions of the cataclysms that follow closely resemble the outpouring of divine wrath described in the bowl judgments of Rev. 16 and his subsequent appearing in Rev. 19 (*see note on Matt. 24:30*).

MATTHEW—NOTE ON **24:22** **those days had not been cut short.** If the afflictions of this time were to continue, “no human being would be saved,” i.e., no one would survive. But “for the sake of the elect” (so that redeemed people do not suffer more than they can bear) the time is “cut short”—i.e., held short of total destruction. Both Dan. 7:25 and Rev. 12:14 (*see notes there*) suggest that the actual length of time the beast will be permitted to terrorize the world is fixed at three and a half years.

MATTHEW—NOTE ON **24:24** **to lead astray, if possible, even the elect.** This clearly implies that such deception is not possible (John 10:4–5).

MATTHEW—NOTE ON **24:26** **do not believe it.** No one should consider the claims of self-styled messiahs because all of them are false. When Christ returns, no one will miss it (vv. 27–28).

MATTHEW—NOTE ON **24:28** **there the vultures will gather.** The location of a carcass is visible from great distances because of the circling carrion birds overhead (cf. Job 39:27–30). Similarly, Christ’s return will be clearly evident to all near and far. The same point is made by the lightning in Matt. 24:27. The vulture-dead body imagery here also speaks of the judgment that will accompany his return (Rev. 19:21).

MATTHEW—NOTE ON **24:29** **the sun will be darkened.** Such phenomena are a common feature of day of the Lord prophecy (see Isa. 13:9–10; Ezek. 32:7–8; Joel 2:10, 31; 3:15; Amos 8:9). The ultimate fulfillment of these prophecies takes place during the time of the beast’s reign (Rev. 6:12–13; 8:12).

MATTHEW—NOTE ON **24:30** **the sign of the Son of Man.** I.e., the Son of Man himself is the sign. The events described here precisely parallel the description in Dan. 7:13 and Rev. 19:11–21. **all the tribes of the earth will mourn.** I.e., over their own rebellion. Israel in particular will mourn over their rejection of the Messiah (cf. Zech. 12:10–12).

MATTHEW—NOTE ON **24:31** **from one end of heaven to the other.** All the “elect” from heaven and earth are gathered and assembled before Christ. This is the culmination of world history, ushering in the millennial reign of Christ (cf. Rev. 20:4).

MATTHEW—NOTE ON **24:32** **From the fig tree learn its lesson.** When the fig branch “puts out its leaves,” only a short time remains until summer. Likewise, when the final labor pains begin (*see note on v. 14*), Christ’s return “is near, at the very gates” (v. 33).

MATTHEW—NOTE ON **24:34** **this generation.** This cannot refer to the generation living at that time of Christ, for “all these things”—the abomination of desolation (v. 15), the persecutions and judgments (vv. 17–22), the false prophets (vv. 23–26), the signs in the heavens (vv. 27–29), Christ’s final return (v. 30), and the gathering of the elect (v. 31)—did not “take place” in their lifetime. It seems best to interpret Christ’s words as a reference to the generation alive at the time when those final hard labor pains begin (*see note on v. 14*). This would fit with the lesson of the fig tree, which stresses the short span of time in which these things will occur (*see note on v. 32*).

MATTHEW—NOTE ON **24:35** **Heaven and earth will pass away.** Cf. Isa. 24:18–20. *See notes on 2 Pet. 3:10–13*.

MATTHEW—NOTE ON **24:36** **day and hour.** *See note on Mark 13:32*. The disciples wanted to fix the precise time, but this was not for them to know (Acts 1:7). Christ’s emphasis instead is on faithfulness, watchfulness, stewardship, expectancy, and preparedness. These are the lessons he taught in the parables that immediately follow.

MATTHEW—NOTE ON **24:37** **as were the days of Noah.** Jesus’ emphasis here is not so much on the extreme wickedness of Noah’s day (Gen. 6:5), but on the people’s preoccupation with mundane matters of everyday life (“eating and drinking, marrying and giving in marriage”—Matt. 24:38) when judgment fell suddenly. They had received warnings, in the form of Noah’s preaching (2 Pet. 2:5)—and the ark itself, which was a testimony to the judgment that was to come. But they were unconcerned about such matters and therefore were swept away unexpectedly in the midst of their daily activities.

MATTHEW—NOTE ON 24:40–41 one will be taken. I.e., taken in judgment (cf. v. 39) just as in Noah’s day (“swept them”; v. 39). This is clearly not a reference to the catching away of believers described in 1 Thess. 4:16–17.

MATTHEW—NOTE ON 24:43 the thief. As no one knows what hour the thief will come, no one knows the hour of the Lord’s return or the day of the Lord that accompanies his coming (cf. 1 Thess. 5:2; 2 Pet. 3:10). But the believer is to be ready at all times.

MATTHEW—NOTE ON 24:44 at an hour you do not expect. The parables that follow teach Christ’s followers to be ready in case he comes sooner than anticipated (vv. 43–51); and also to be prepared in case he delays longer than expected (25:1–13).

MATTHEW—NOTE ON 24:45–51 The evil slave represents an unbeliever who refuses to take seriously the promise of Christ’s return (cf. 2 Pet. 3:4). Though he is an unbeliever (as demonstrated by his punishment—*see note on Matt. 22:13*), he is nonetheless accountable to Christ for the stewardship of his time. Jesus was teaching that every person in the world holds his life, natural abilities, wealth, and possessions in trust from God and must give account of how these things are used.

MATTHEW—NOTE ON 24:51 weeping and gnashing of teeth. *See note on 22:13*.

MATTHEW—NOTE ON 25:1–13 The parable of the 10 virgins is given to underscore the importance of being ready for Christ’s return in any event—even if he delays longer than expected. For when he does return, there will be no second chances for the unprepared (vv. 11–12).

MATTHEW—NOTE ON 25:1 **ten virgins.** I.e., bridesmaids. The wedding would begin at the bride's house when the bridegroom arrived to observe the wedding ritual. Then a procession would follow as the bridegroom took the bride to his house for the completion of festivities. For a night wedding, "lamps," which were actually torches, were needed for the procession.

MATTHEW—NOTE ON 25:14–30 The parable of the talents illustrates the tragedy of wasted opportunity. The man who goes on the journey represents Christ, and the slaves represent professing believers given different levels of responsibility. Faithfulness is what he demands of them (*see note on v. 23*), but the parable suggests that all who are faithful will be fruitful to some degree. The fruitless person is unmasked as a hypocrite and utterly destroyed (v. 30).

MATTHEW—NOTE ON 25:15 **talents.** A talent was a measure of weight, not a specific coin, so that a talent of gold was more valuable than a talent of silver. A talent of silver (the word translated "money" in v. 18 is lit. "silver") was a considerable sum of money. The modern meaning of the word "talent," denoting a natural ability, stems from the fact that this parable is erroneously applied to the stewardship of one's natural gifts.

MATTHEW—NOTE ON 25:23 **the joy of your master.** Both the man with five talents and the man with two received exactly the same reward, indicating that the reward is based on faithfulness, not results.

MATTHEW—NOTE ON 25:24 **a hard man.** His characterization of the master maligns the man as a cruel and ruthless opportunist, "reaping . . . and gathering" what he had no right to claim as his own. This slothful servant does not represent a genuine believer, for it is obvious that this man had no true knowledge of the master.

MATTHEW—NOTE ON 25:26 **You knew that I reap where I have not sown.** In repeating the slave's charge against him, the master was not acknowledging that it was true. He was allowing the man's own words to condemn him. If the slave really believed the master to be the kind of man he portrayed, that was all the more reason for him not to be slothful. His accusation against the master—even if it had been true—did not justify his own laziness.

MATTHEW—NOTE ON 25:29 to everyone who has will more be given. See 13:12. The recipients of divine grace inherit immeasurable blessings in addition to eternal life and the favor of God (cf. Rom. 8:32). But those who despise the riches of God's goodness, forbearance, and longsuffering (Rom. 2:4), burying them in the ground and clinging instead to the paltry and transient goods of this world, will ultimately lose everything they have (cf. Matt. 6:19; John 12:25).

MATTHEW—NOTE ON 25:30 outer darkness . . . weeping and gnashing of teeth. *See note on 22:13*.

MATTHEW—NOTE ON 25:31 he will sit on his glorious throne. This speaks of the earthly reign of Christ described in Rev. 20:4–6. The judgment described here in Matt. 25:32–46 is different from the great white throne judgment of Rev. 20:11–15. This judgment precedes Christ's millennial reign, and the subjects seem to be only those who are alive at his coming. This is sometimes referred to as the judgment of the nations, but his verdicts address individuals in the nations, not the nations as a whole (cf. Matt. 25:46).

MATTHEW—NOTE ON 25:32–33 sheep. I.e., believers (10:16; Ps. 79:13; Ezek. 34). They are given the place on "his right"—the place of favor. **goats.** These represent unbelievers, consigned to the place of dishonor and rejection.

MATTHEW—NOTE ON 25:34 prepared for you. This terminology underscores that their salvation is a gracious gift of God, not something merited by the deeds described in vv. 35–36. Before "the foundation of the world" they were chosen by God and ordained to be holy (Eph. 1:4)—predestined to be conformed to Christ's image (Rom. 8:29). So the good deeds commended in Matt. 25:35–36 are the fruit, not the root of their salvation. The deeds are not the basis for their entrance into the kingdom, but merely manifestations of God's grace in their lives. They are the objective criteria for judgment, because they are the evidence of saving faith (cf. James 2:14–26).

MATTHEW—NOTE ON 25:40 one of the least of these my brothers. This refers in particular to other disciples. Some would apply this to national

Israel; others to needy people in general. But here Christ is specifically commending “those on his right” (v. 34) for the way they received his emissaries. *See note on 18:5*.

MATTHEW—NOTE ON **25:46** **eternal punishment . . . eternal life.** The same Greek word is used in both instances. The punishment of the wicked is as never-ending as the bliss of the righteous. The wicked are not given a second chance, nor are they annihilated. The punishment of the wicked dead is described throughout Scripture as “eternal fire” (v. 41); “unquenchable fire” (3:12); “shame and everlasting contempt” (Dan. 12:2); a place where “their worm does not die and the fire is not quenched” (Mark 9:45–49); a place of “torment” and “flame” (Luke 16:23–24); “eternal destruction” (2 Thess. 1:9); a place of torment with “fire and sulfur” where “the smoke of their torment goes up forever and ever” (Rev. 14:10–11); and a “lake of fire and sulfur” where the wicked are “tormented day and night forever and ever” (Rev. 20:10). Here Jesus indicates that the punishment itself is everlasting—not merely the smoke and flames. The wicked are forever subject to the fury and the wrath of God. They consciously suffer shame and contempt and the assaults of an accusing conscience—along with the fiery wrath of an offended deity—for all of eternity. Even hell will acknowledge the perfect justice of God (Ps. 76:10); those who are there will know that their punishment is just and that they alone are to blame (cf. Deut. 32:3–5).

MATTHEW—NOTE ON **26:2** **Passover.** This was God’s chosen time for Christ to die. He was the antitype to which the Passover lamb had always referred. Christ had always avoided his enemies’ plots to kill him (Luke 4:29–30; John 5:18; 10:39), but now it was his time (*see note on Matt. 26:5*). The true Lamb of God would take away the sin of the world (John 1:29).

MATTHEW—NOTE ON **26:3** **Caiaphas.** Caiaphas served as high priest from A.D. 18 to 36, an unusually long tenure for anyone in that role. His longevity suggests he had a close relationship with both Rome and the Herodian dynasty. He was son-in-law to his predecessor, Annas (John 18:13; *see note on Luke 3:2*). He controlled the temple and no doubt personally profited from the corrupt merchandising that was taking place there (*see note on Matt. 21:12*). His enmity against Jesus seems intensely personal and especially malevolent; every time he appears in Scripture, he is seeking Jesus’ destruction.

MATTHEW—NOTE ON **26:5** **Not during the feast.** The Jewish leaders, who had been eager to kill him for so long, decided to postpone their plot until a more politically opportune time. But they could not; God’s chosen time had come (*see notes on vv. 2, 18, 54*).

MATTHEW—NOTE ON **26:6** **Simon the leper.** Simon was almost certainly someone whom Jesus had healed of leprosy, for lepers were deemed unclean and therefore not permitted to socialize or even live in cities. *See note on Lev. 13:2* for a discussion on leprosy.

MATTHEW—NOTE ON **26:7** **an alabaster flask of very expensive ointment.** Mark sets the value at “more than three hundred denarii” (*see note on Mark 14:5*), nearly a year’s wages—very costly indeed. Even the expensive flask was broken (Mark 14:3), making the act that much more costly. “Alabaster” was a fine variety of marble, quarried in Egypt, which could be carved into delicate containers for storing costly perfumes. John tells us this woman was Mary, sister of Martha and Lazarus (John 12:3); thus Martha and Mary were evidently serving the meal for Simon the leper. Matthew and Mark mention that she anointed his head. John adds that she anointed his feet and wiped them with her hair. A similar act of worship is related in Luke 7:36–38, but the differences in timing, location, and other details make it clear that the two occasions were different.

MATTHEW—NOTE ON **26:8** **they were indignant.** John says Judas was the spokesman who voiced the complaint, and that he did it for hypocritical reasons (John 12:4–6). Evidently the other disciples, being undiscerning, were quick to voice sympathy with Judas’s protest.

MATTHEW—NOTE ON **26:11** **For you always have the poor with you.** Jesus certainly was not disparaging ministry to the poor—especially so soon after the lesson of the sheep and goats judgment (cf. 25:35–36). However, he revealed here that there is a higher priority than any other earthly ministry, and that is worship rendered to him. This would be an utter blasphemy for anyone less than God, so yet again he was implicitly affirming his deity (*see notes on 8:27; 12:6, 8; 21:16; 22:42, 45*).

MATTHEW—NOTE ON 26:12 she has done it to prepare me for burial. This does not necessarily mean that Mary was consciously aware of the significance of her act. It is doubtful that she knew of his approaching death, or at least how close it was. But this was an act of pure worship, her heart having been moved by God to perform a sacrificial and symbolic act, the full significance of which she probably did not know.

MATTHEW—NOTE ON 26:13 in memory of her. This promise was guaranteed by the inclusion of this story in the NT.

MATTHEW—NOTE ON 26:15 thirty pieces of silver. The price of a slave (Ex. 21:32).

MATTHEW—NOTE ON 26:17 the first day of Unleavened Bread. The Passover lambs were killed (Mark 14:12) on 14 Nisan (March/April). That evening, the Passover meal was eaten. The Feast of Unleavened Bread followed immediately after Passover, from 15–21 Nisan. The entire time was often referred to either as "Passover" (Luke 22:1), or as the Feast of Unleavened Bread. Therefore the first day refers to 14 Nisan. See Introduction to John: Interpretive Challenges; *see note on John 19:14*.

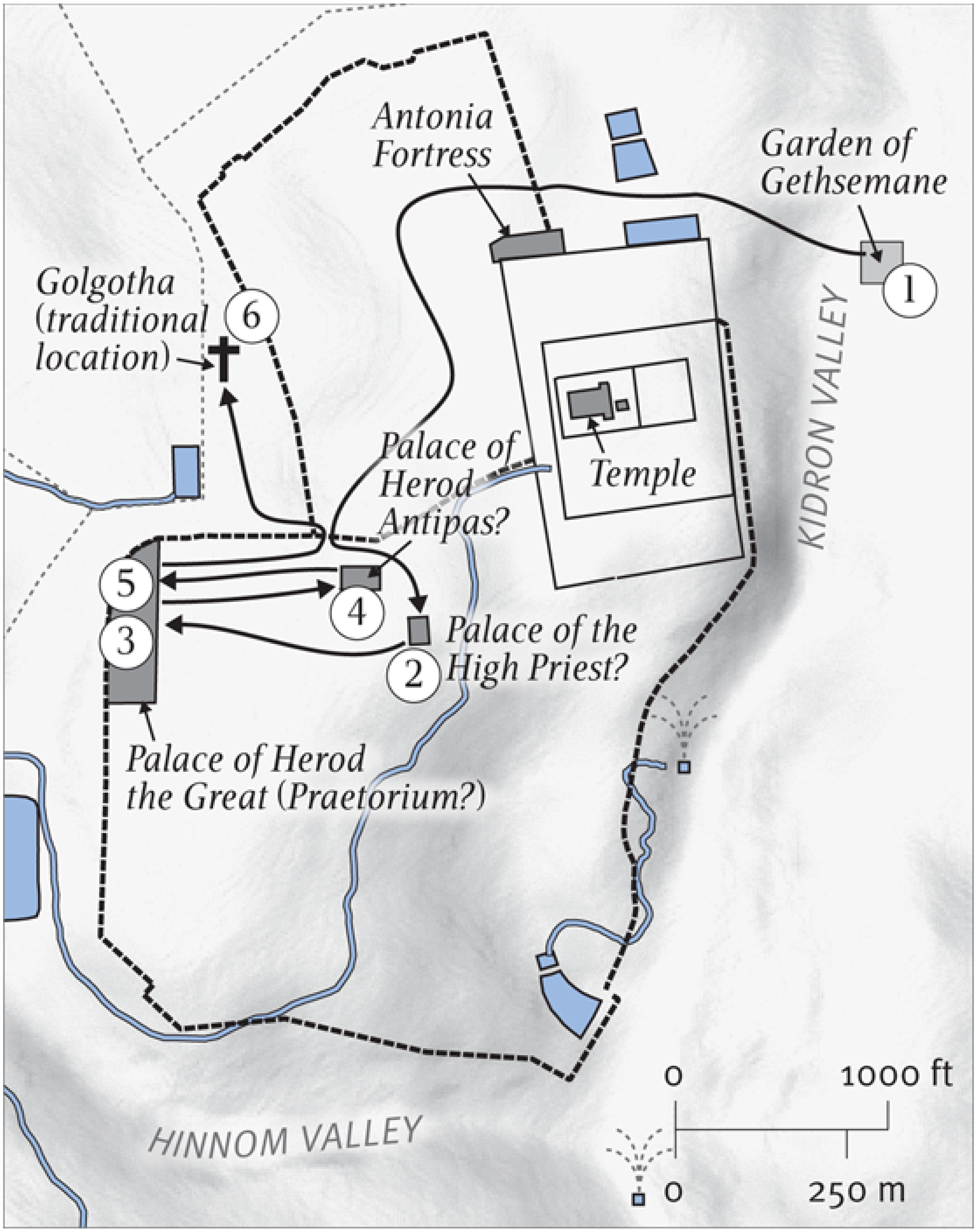
MATTHEW—NOTE ON 26:18 a certain man. Mark 14:13 and Luke 22:10 say they would be able to identify the man because he would be "carrying a jar of water," a chore normally reserved for women. He was evidently someone they did not know, probably a servant of whoever owned the house with an "upper room," where the Passover meal was to be eaten (Mark 14:15; Luke 22:12). Jesus had evidently made these arrangements clandestinely, in order to prevent his premature betrayal. Had Judas known ahead of time where the meal was to be eaten, he would surely have alerted the chief priests and elders (see Matt. 26:14–16). But none of these things were to happen until the "time" was "at hand." All of this reveals how Jesus himself was sovereignly in control of the details of his own crucifixion (*see notes on vv. 5, 54*).

MATTHEW—NOTE ON 26:20 he reclined. *See note on Mark 14:18*; cf. John 13:25.

MATTHEW—NOTE ON 26:26 **Take, eat; this is my body.** Jesus thus transformed the last Passover into the first observance of the Lord's Supper. He is the central antitype in both ceremonies, being represented symbolically by both the paschal lamb of the Passover and the elements in the communion service. His statement, "this is my body," could not possibly have been taken in any literal sense by the disciples present that evening. *See note on Luke 22:19*.

Jesus' Arrest, Trial, and Crucifixion

The path from Jesus' arrest to his crucifixion (part of which is often called the Via Dolorosa, "Way of Sorrows") is difficult to retrace with certainty. According to a possible harmony of the Gospel accounts, after the Passover meal Judas led a contingent of soldiers to Gethsemane to arrest Jesus (1). From there Jesus was led to Annas (location unknown), who sent him to his son-in-law Caiaphas, the high priest (2). The Jewish leaders then appealed to the Roman governor Pilate to have Jesus put to death (3). Luke records that Pilate sent Jesus to Herod Antipas (4), who questioned Jesus but returned him to Pilate without rendering any judgment (5). Pilate then sent Jesus to be crucified at Golgotha (6).


Antonia
Fortress
Garden of
Gethsemane
1
Golgotha
(traditional
location)
6
KIDRON VALLEY
Temple
Palace of
Herod
Antipas?
5
4
3
Palace of the
High Priest?
2
Palace of Herod
the Great (Praetorium?)
HINNOM VALLEY
0
1000 ft
0
250 m

MATTHEW—NOTE ON 26:28 my blood of the covenant. Covenants were ratified with the blood of a sacrifice (Gen. 8:20; 15:9–10). Jesus' words here echo Moses' pronouncement in Ex. 24:8. The blood of the New Covenant is not an animal's blood, but Christ's own blood, shed for the remission of sins. *See notes on Jer. 31:31–34; Heb. 8:1–10:18; 8:6.*

MATTHEW—NOTE ON **26:29** **my Father's kingdom.** I.e., the earthly millennial kingdom (see Luke 22:18, 29–30).

MATTHEW—NOTE ON **26:30** **when they had sung a hymn.** Probably Ps. 118. The Talmud designated Ps. 113–118 as the Hallel (praise psalms) of Egypt. These psalms were sung at Passover (*see notes on Ps. 113–118*).

MATTHEW—NOTE ON **26:31** **fall away.** See v. 56. The Greek word is the same word Jesus used in 24:10, describing the falling away and spiritual treachery that would occur in the last days. Here, however, Jesus spoke of something less than full and final apostasy. In a moment of fleshly fear they disowned Christ (26:34), but he prayed that their faith would not fail (Luke 22:32; John 17:9–11), and that prayer was answered. The verse Jesus quotes here is Zech. 13:7 (*see note there*.

MATTHEW—NOTE ON **26:32** **I will go before you to Galilee.** *See note on 28:7*.

MATTHEW—NOTE ON **26:34** **before the rooster crows.** Mark adds "twice." The rooster would begin crowing about 3:00 A.M. (cf. Mark 13:35). Though Peter and all the disciples insisted that they would never deny Christ (Matt. 26:33, 35), they were only a few hours away from fulfilling this prophecy (vv. 74–75; Mark 14:66–72).

MATTHEW—NOTE ON **26:36** **Gethsemane.** Lit., "oil press." This was a frequent meeting place for Christ and his disciples (John 18:2), just across the Kidron Valley from Jerusalem (John 18:1). A garden of ancient olive trees is there to this day. Judas's familiarity with Jesus' patterns enabled him to find Jesus there—even though Christ had not previously announced his intentions.

MATTHEW—NOTE ON **26:38** **very sorrowful, even to death.** His anguish had nothing to do with fear of men or the physical torments of the cross. He was sorrowful because within hours the full cup of divine fury against sin would be his to drink (*see note on v. 39*).

MATTHEW—NOTE ON **26:39** **this cup.** Cf. v. 42. A cup is often the symbol of divine wrath against sin in the OT (Isa. 51:17, 22; Jer. 25:15–17, 27–29;

Lam. 4:21–22; Ezek. 23:31–34; Hab. 2:16). The next day Christ would "bear the sins of many" (Heb. 9:28)—and the fullness of divine wrath would fall on him (Isa. 53:10–11; 2 Cor. 5:21). This was the price of the sin he bore, and he paid it in full. His cry of anguish in Matt. 27:46 reflects the extreme bitterness of the cup of wrath he was given. **not as I will, but as you will.** This implies no conflict between the Persons of the Godhead. Rather, it graphically reveals how Christ in his humanity voluntarily surrendered his will to the will of the Father in all things—precisely so that there would be no conflict between the divine will and his desires. See John 4:34; 6:38; 8:29; Phil. 2:8. *See note on John 5:30*.

MATTHEW—NOTE ON **26:41** **the flesh is weak.** The tenderness of this plea is touching. Christ himself was well acquainted with the feeling of human infirmities (Heb. 4:15)—yet without sin. At that very moment he was locked in a struggle against human passions which, while not sinful in themselves, must be subjugated to the divine will if sin was to be avoided. *See note on Matt. 26:39*.

MATTHEW—NOTE ON **26:47** **Judas came, one of the twelve.** See v. 14. All four evangelists refer to Judas this way (Mark 14:10, 43; Luke 22:47; John 6:71). Only once (John 20:24) is another disciple so described. The Gospel writers seem to use the expression to underscore the insidiousness of Judas's crime—especially here, in the midst of the betrayal.

MATTHEW—NOTE ON **26:48–49** *See notes on Mark 14:44–45*.

MATTHEW—NOTE ON **26:50** **Friend.** Not the usual Greek word for "friend," but another word meaning "comrade."

MATTHEW—NOTE ON **26:51** **one of those.** John identifies the swordsman as Peter and the victim as Malchus (John 18:10). Clearly, Peter was not aiming for the ear, but for the head. Only Luke mentions that Jesus healed Malchus's ear (*see note on Luke 22:51*).

MATTHEW—NOTE ON **26:52** **perish by the sword.** Peter's action was vigilantism. No matter how unjust the arrest of Jesus, Peter had no right to take the law into his own hands in order to stop it. Jesus' reply was a restatement of the Gen. 9:6 principle: "Whoever sheds the blood of man, by man shall his blood be shed," an affirmation that capital punishment is an appropriate penalty for murder.

MATTHEW—NOTE ON 26:53 more than twelve legions. A Roman legion was composed of 6,000 soldiers, so this would represent more than 72,000 angels. In 2 Kings 19:35 a single angel killed more than 185,000 men in a single night, so this many angels would make a formidable army. *See note on Luke 2:13*.

MATTHEW—NOTE ON 26:54 Scriptures be fulfilled. God himself had foreordained the very minutest details of how Jesus would die (Acts 2:23; 4:27–28). Dying was Christ's consummate act of submission to the Father's will (*see note on Matt. 26:39*). Jesus himself was in absolute control (John 10:17–18). Yet it was not Jesus alone, but everyone around him—his enemies included—who fulfilled precisely the details of the OT prophecies. These events display his divine sovereignty. *See notes on Matt. 26:2; 1:22; 5:18; 27:50*.

MATTHEW—NOTE ON 26:57 Caiaphas the high priest. *See note on v. 3*. From John 18:13, we learn that Christ was taken first to Annas (former high priest and father-in-law to Caiaphas). He then was sent bound to Caiaphas's house (John 18:24). The conspiracy was well planned, so that "the scribes and the elders" (the Sanhedrin, *see note on Matt. 26:59*) were already "gathered" at Caiaphas's house and ready to try Jesus. The time was sometime between midnight and the first rooster's crowing (v. 74). Such a hearing was illegal on several counts: criminal trials were not to be held at night (*see note on 27:1*); and trials in capital cases could only be held at the temple and only in public. *See note on 27:2* for a fuller chronology of the events leading up to the crucifixion.

MATTHEW—NOTE ON 26:59 the whole Council. *See note on John 3:1*. The great Sanhedrin was the Supreme Court of Israel, consisting of 71 members, presided over by the high priest. They met daily in the temple to hold court, except on the Sabbath and other holy days. Technically, they did not have the power to administer capital punishment (John 18:31), but in the case of Stephen, for example, this was no deterrent to his stoning (cf. Acts 6:12–14; 7:58–60). Roman governors evidently sometimes ignored such incidents as a matter of political expediency. In Jesus' case, the men who were trying him were the same ones who had conspired against him (cf. John 11:47–50).

MATTHEW—NOTE ON 26:60 they found none. Even though many were willing to perjure themselves, the Sanhedrin could not find a charge that had enough credibility to indict Jesus. Evidently the "false witnesses" could not agree between themselves.

MATTHEW—NOTE ON 26:61 destroy the temple of God. See John 2:19–21. The witnesses' account was a distortion of Jesus' meaning. Mark 14:58 gives a fuller account of their testimony.

MATTHEW—NOTE ON 26:63 adjure you. *See note on 5:34*. Caiaphas was trying to break Jesus' silence (Matt. 26:62) by placing him under oath. The oath was supposed to make him legally obligated to reply. Jesus' answer (v. 64) implies acceptance of the oath.

MATTHEW—NOTE ON 26:64 The imagery was taken from Ps. 110:1 and Dan. 7:13.

MATTHEW—NOTE ON 26:65 the high priest tore his robes. Normally this was an expression of deep grief (2 Kings 19:1; Job 1:20; Jer. 36:24). The high priest was forbidden to tear his clothes (Lev. 10:6; 21:10)—but the Talmud made an exception for high priests who witnessed a blasphemy. But Caiaphas's supposed grief was as phony as the charge of blasphemy against Jesus; he was gloating over having found something to base his charges on (Matt. 26:67).

MATTHEW—NOTE ON 26:74 he began to invoke a curse. I.e., calling on God as his witness, Peter declared, "I do not know the man," and pronounced a curse of death on himself at God's hand if his words were untrue. All four Gospels record Peter's betrayal. Cf. vv. 31–35.

MATTHEW—NOTE ON 26:75 And Peter remembered. Luke 22:61 records that Jesus made eye contact with Peter at this very moment, which must have magnified Peter's already unbearable sense of shame. "He went out"—evidently departing from Caiaphas's house—"and wept bitterly." The true Peter is seen not in his denial but in his repentance. This account reminds us of not only our own weakness, but also the richness of divine grace (see also John 21:15–19).

MATTHEW—NOTE ON 27:1 When morning came. The Sanhedrin waited until daybreak to render their official verdict (cf. 26:66), possibly a token nod to the rule against criminal trials at night (*see note on 26:57*).

MATTHEW—NOTE ON 27:2 delivered him over to Pilate. Jesus had two trials, one Jewish and religious, the other Roman and secular. Rome reserved the right of execution in capital cases (*see note on 26:59*), so Jesus had to be handed over to the Roman authorities for execution of the death sentence. Pilate's headquarters were in Caesarea, on the Mediterranean coast, but he was in Jerusalem for the Passover celebrations, so he oversaw the trial (*see note on Mark 15:1*). Christ was brought before Pilate (Matt. 27:2–14), then was sent to Herod for yet another hearing (Luke 23:6–12), then returned to Pilate for the final hearing and pronouncing of sentence (Matt. 27:15–26).

MATTHEW—NOTE ON 27:3 changed his mind. Judas felt the sting of his own guilt, but this was not genuine repentance. There is a godly sorrow that leads to repentance, but Judas's remorse was of a different kind, as demonstrated by his suicide (v. 5). Cf. 2 Cor. 7:10.

MATTHEW—NOTE ON 27:5 hanged himself. *See note on Acts 1:18*.

MATTHEW—NOTE ON 27:9 spoken by the prophet Jeremiah. Actually the statement paraphrases Zech. 11:12–13. But the Hebrew canon was divided into three sections: Law, Writings, and Prophets (cf. Luke 24:44). Jeremiah came first in the order of prophetic books, so the Prophets were sometimes collectively referred to by his name.

MATTHEW—NOTE ON 27:11 You have said so. These words were probably spoken immediately after the dialogue John 18:34–36 reports.

MATTHEW—NOTE ON 27:25 His blood be on us. The Jews accepted the blame for the execution of Jesus and did not hold the Romans responsible. Cf. 21:38–39.

MATTHEW—NOTE ON 27:26 scourged. The whip used for scourging consisted of several strands of leather attached to a wooden handle. Each strand had a bit of metal or bone attached to the end. The victim was bound to a post by the wrists, high over his head, so that the flesh of the back would be taut. An expert at wielding the scourge could literally tear the flesh from the back, lacerating muscles, and sometimes even exposing the kidneys or other internal organs. Scourging alone was fatal in some cases.

MATTHEW—NOTE ON 27:27 governor's headquarters. Pilate's residence in Jerusalem. It was probably located in the Antonia Fortress, adjacent to the northwest corner of the temple. "The soldiers of the governor" were part of a "cohort"—about 600 soldiers—assigned to serve the governor (Pilate) during his stay in Jerusalem.

MATTHEW—NOTE ON 27:28 scarlet robe. Mark 15:17 and John 19:2 say "purple," suggesting that the robe may have been something between royal purple, and "scarlet," the closest thing they could find to the traditional garb of royalty. The word for "robe" refers to a military cloak undoubtedly belonging to one of the soldiers.

MATTHEW—NOTE ON 27:29 a reed in his right hand. To imitate a scepter they purposely chose something flimsy-looking.

MATTHEW—NOTE ON 27:30 they spit on him. See Isa. 50:6. **struck him on the head.** A reed long enough to make a mock scepter would be firm enough to be extremely painful, about like a broom handle. John 19:3 says they hit him with their fists as well.

MATTHEW—NOTE ON 27:31 to crucify him. Crucifixion was a form of punishment that had been passed down to the Romans from the Persians, Phoenicians, and Carthaginians. Roman crucifixion was a lingering doom—by design. Roman executioners had perfected the art of slow torture while keeping the victim alive. Some victims even lingered until they were eaten alive by birds of prey or wild beasts. Most hung on the cross for days before dying of exhaustion, dehydration, traumatic fever, or—most likely—suffocation. When the legs would no longer support the weight of the body, the diaphragm was constricted in a way that made breathing impossible. That is why breaking the legs would hasten death (John 19:31–33), but this was unnecessary in Jesus' case. The hands were usually nailed through the wrists, and the feet through the instep or the Achilles tendon (sometimes using one nail for both feet). None of these wounds would be fatal, but their pain would become unbearable as the hours dragged on. The most notable feature of crucifixion was the stigma of disgrace that was attached to it (Gal. 3:13; 5:11; Heb. 12:2). One indignity was the humiliation of carrying one's own cross, which might weigh as much as 200 pounds. Normally a quaternion, four soldiers, would escort the prisoner through the crowds to the place of crucifixion. A placard bearing the indictment would be hung around the person's neck.

MATTHEW—NOTE ON 27:32 **Cyrene.** A city in north Africa. Evidently the scourging had so weakened Jesus that he was unable to carry the cross. This is another touching picture of his humanity, beset with all human weaknesses except sin (Heb. 4:15).

MATTHEW—NOTE ON 27:33 **Place of a Skull.** "Golgotha" may have been a skull-shaped hill, or it may have been so named because as a place of crucifixion, it accumulated skulls. None of the Gospels mention a hill.

MATTHEW—NOTE ON 27:34 **wine . . . mixed with gall.** "Gall" simply refers to something bitter. Mark 15:23 identifies it as myrrh, a narcotic. The Jews had a custom, based on Prov. 31:6, of administering a pain-deadening medication mixed with wine to victims of crucifixion, in order to deaden the pain. Tasting what it was, Christ, though thirsty, "would not drink it," lest it dull his senses before he completed his work. The lessening of physical pain would probably not have diminished the efficacy of his atoning work (*see notes on Matt. 26:38–39*). But he needed his full mental faculties for the hours yet to come. It was necessary for him to be awake and fully conscious, for example, to minister to the dying thief (Luke 23:43).

MATTHEW—NOTE ON 27:35 **divided his garments.** The garments of the victim were the customary spoils of the executioners. John 19:23–24 gives a fuller account. This action was foretold in Ps. 22:18.

MATTHEW—NOTE ON 27:37 **the charge.** For a reconciliation of the differences between the various accounts of this inscription, *see note on*

Luke 23:38 (cf. Mark 15:26). The fact that the placard was placed “over his head” suggests that this cross was in the familiar shape with an upright protruding above the transom, and not the T-shaped cross that was also sometimes used.

MATTHEW—NOTE ON 27:38 robbers. This word denotes a rebel and brigand who plunders as he steals. Mere thieves were not usually crucified. These were probably cohorts of Barabbas.

MATTHEW—NOTE ON 27:40 destroy the temple and rebuild it in three days. See 26:61. They had missed his point. “He was speaking about the temple of his body” (John 2:21). He would not “come down from the cross,” but it was not because he was powerless to do so (John 10:18). The proof that he was the Son of God came “in three days” (*see note on Matt. 12:40*), when he returned with “the temple” (i.e., his body) rebuilt.

MATTHEW—NOTE ON 27:42 we will believe in him. *See notes on 12:38 and 16:1*.

MATTHEW—NOTE ON 27:45 from the sixth hour . . . until the ninth hour. From noon until 3:00 P.M. The crucifixion began at 9:00 A.M. (*see notes on Mark 15:25; Luke 23:44*).

MATTHEW—NOTE ON 27:46 Eli, Eli, lema sabachthani. “Eli” is Hebrew; the rest Aramaic (Mark 15:34 gives the entire wail in Aramaic) This cry is a fulfillment of Ps. 22:1, one of many striking parallels between that psalm and the specific events of the crucifixion (*see notes on Ps. 22*). Christ at that moment was experiencing the abandonment and despair that resulted from the outpouring of divine wrath on him as sin-bearer (*see note on Matt. 26:39*).

MATTHEW—NOTE ON 27:50 yielded up his spirit. A voluntary act. See John 10:18. *See note on Matt. 26:54*.

MATTHEW—NOTE ON 27:51 the curtain of the temple. I.e., the curtain that blocked the entrance to the Most Holy Place (Ex. 26:33; Heb. 9:3). The tearing of the veil signified that the way into God’s presence was now open to all through a new and living way (Heb. 10:19–22). The fact that it tore "from top to bottom" showed that no man had split the veil. God did it.

MATTHEW—NOTE ON **27:52** **bodies of the saints . . . were raised.** Matthew alone mentions this miracle. Nothing more is said about these people, which would be unlikely if they remained on earth for long. Evidently, these people were given glorified bodies; they appeared "to many" (v. 53), enough to establish the reality of the miracle; and then they no doubt ascended to glory—a kind of foretaste of 1 Thess. 4:16.

MATTHEW—NOTE ON **27:54** **the centurion.** *See note on 8:5*. **those . . . with him.** These were probably men under his charge. Mark 15:39 says the centurion was the one who uttered the words of confession, but he evidently spoke for his men as well. Their fear speaks of an awareness of their sin, and the word "truly" suggests a certainty and conviction that bespeaks genuine faith. These men represent an answer to Jesus' prayer in Luke 23:34. Their response contrasts sharply with the mocking taunts of Matt. 27:39–44.

MATTHEW—NOTE ON **27:56** **Mary Magdalene.** She had been delivered from seven demons (Luke 8:2); the other "Mary" ("wife of Clopas," John 19:25—a variant of Alphaeus) was the mother of the apostle known as "James the younger" (Mark 15:40; *see note on Matt. 10:2*). **the mother of the sons of Zebedee.** Salome (Mark 15:40), mother of James and John. From John 19:26, we learn that Mary, the mother of Jesus, was also present at the cross—possibly standing apart from these three, who were "looking on from a distance" (Matt. 27:55), as if they could not bear to watch his sufferings, but neither could they bear to leave him.

MATTHEW—NOTE ON **27:57** **Arimathea.** A town about 15–20 miles northwest of Jerusalem. **Joseph.** Mark 15:43 and Luke 23:50–51 identify him as a member of the Sanhedrin (*see note on Matt. 26:59*), though Luke says he "had not consented to their decision and action" in condemning Christ. Joseph and Nicodemus (John 19:39), both being prominent Jewish leaders, buried Christ in Joseph's own "new tomb" (Matt. 27:60), thus fulfilling exactly the prophecy of Isa. 53:9.

MATTHEW—NOTE ON 27:62 **The next day.** The Sabbath. **after the day of Preparation.** This was on Friday.

MATTHEW—NOTE ON 28:1 **toward the dawn of the first day of the week.** Sabbath officially ended with sundown on Saturday. At that time the women could purchase and prepare spices (Luke 24:1). The event described here occurred the next morning, at dawn on Sunday, the first day of the week. **other Mary.** The mother of James the younger (*see note on Matt. 27:56*).

MATTHEW—NOTE ON 28:2 **a great earthquake.** The second earthquake associated with Christ's death (27:51). This one may have been confined to the immediate area around the grave, when "an angel" supernaturally "rolled back the stone"—not to let Jesus out, for if he could rise from the dead, he would need no help escaping an earthly tomb, but to let the women and the apostles in (28:6).

MATTHEW—NOTE ON 28:4 **became like dead men.** This suggests that they were not merely paralyzed with fear, but completely unconscious, totally traumatized by what they had seen. The word translated "trembled" has the same root as the word for "earthquake" in v. 2. The sudden appearance of this angel, at the same time the women arrived, was their first clue that anything extraordinary was happening.

MATTHEW—NOTE ON 28:6 **Come, see the place where he lay.** *See note on Luke 24:4* for the order of these events as gleaned from all four Gospels.

MATTHEW—NOTE ON 28:7 **there you will see him.** See vv. 10, 16; 26:32; John 21:1–14. This does not mean they would not see him until then. He was seen by the apostles several times before they saw him in Galilee (Luke 24:15, 34, 36; John 20:19, 26). But his supreme post-resurrection appearance was in Galilee, where "he appeared to more than five hundred brothers at one time" (1 Cor. 15:6). *See note on Matt. 28:16*.

MATTHEW—NOTE ON 28:9 **Jesus met them.** For a summary of Christ's post-resurrection appearances, *see note on Luke 24:34*.

MATTHEW—NOTE ON 28:10 **my brothers.** I.e., the disciples.

MATTHEW—NOTE ON 28:11 **told the chief priests.** The Jewish leaders' determination to cover up what had occurred reveals the obstinacy of unbelief in the face of evidence (Luke 16:31).

MATTHEW—NOTE ON 28:12 **a sufficient sum of money.** Lit., "silver" (cf. 26:15). The bribery was necessary because the soldiers' story, if true, could cost them their lives—since they were charged with guard duty under Pilate's personal orders (27:65). The Jewish leaders also promised to cover for the soldiers if the false story they spread leaked back to Pilate (28:14).

MATTHEW—NOTE ON 28:13 **while we were asleep.** The story was obviously bogus, and not a very good cover-up. They could not possibly know what had happened while they were asleep.

MATTHEW—NOTE ON 28:16 **the eleven disciples.** This does not mean that only the 11 were present. The fact that some "doubted" (v. 17) strongly suggests that more than the 11 were present. It is likely that Christ arranged this meeting in Galilee because that was where most of his followers were. This seems the most likely location for the massive gathering of disciples Paul describes in 1 Cor. 15:6 (*see note on Matt. 28:7*).

MATTHEW—NOTE ON 28:17 **but some doubted.** That simple phrase is one of countless testimonies to the integrity of Scripture. The transparent honesty of a statement like this shows that Matthew was not attempting to exclude or cover up facts that might lessen the perfection of such a glorious moment.

MATTHEW—NOTE ON 28:18 **All authority.** See 11:27; John 3:35. Absolute sovereign authority—lordship over all—is handed to Christ, "in heaven and on earth." This is clear proof of his deity. The time of his humiliation was at an end, and God had exalted him above all (Phil. 2:9–11).

MATTHEW—NOTE ON 28:19 **therefore.** I.e., on the basis of his authority, the disciples were sent to "make disciples of all the nations." The sweeping scope of their commission is consummate with his unlimited authority. **in the name of the Father . . . Son . . . Holy Spirit.** The formula is a strong affirmation of trinitarianism.

MATTHEW—NOTE ON 28:20 teaching them to observe all that I have commanded you. The kind of evangelism called for in this commission does not end with the conversion of the unbeliever. **I am with you.** There's a touching echo of the beginning of Matthew's Gospel here. Immanuel, which is translated, "God with us" (1:23), remains "with" us "to the end of the age"—i.e., until he returns bodily to judge the world and establish his earthly kingdom.

Mark

Mark 1 • Mark 2 • Mark 3 • Mark 4 • Mark 5 • Mark 6 • Mark 7 • Mark 8 • Mark 9 • Mark 10 • Mark 11 • Mark 12 • Mark 13 • Mark 14 • Mark 15 • Mark 16

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  - Author and Date
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  - Historical and Theological Themes
  - Interpretive Challenges
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Footnotes

Study Notes

Introduction to Mark

Title

Mark, for whom this Gospel is named, was a close companion of the apostle Peter and a recurring character in the book of Acts, where he is known as “John whose other name was Mark” (Acts 12:12, 25; 15:37, 39). It was to John Mark’s mother’s home in Jerusalem that Peter went when released from prison (Acts 12:12).

John Mark was a cousin of Barnabas (Col. 4:10), who accompanied Paul and Barnabas on Paul’s first missionary journey (Acts 12:25; 13:5). But he deserted them along the way in Perga and returned to Jerusalem (Acts 13:13). When Barnabas wanted Paul to take John Mark on the second missionary journey, Paul refused. The friction that resulted between Paul and Barnabas led to their separation (Acts 15:38–40).

But John Mark’s earlier vacillation evidently gave way to great strength and maturity, and in time he proved himself even to the apostle Paul. When Paul wrote the Colossians, he instructed them that if John Mark came, they were to welcome him (Col. 4:10). Paul even listed Mark as a fellow worker (Philem. 24). Later, Paul told Timothy to “get Mark and bring him with you, for he is very useful to me for ministry” (2 Tim. 4:11).

John Mark’s restoration to useful ministry may have been, in part, due to the ministry of Peter. Peter’s close relationship with Mark is evident from his description of him as “Mark, my son” (1 Pet. 5:13). Peter, of course, was no stranger to failure himself, and his influence on the younger man was no doubt instrumental in helping him out of the instability of his youth and into the strength and maturity he would need for the work to which God had called him.

Author and Date

Unlike the epistles, the Gospels do not name their authors. The early church Fathers, however, unanimously affirm that Mark wrote this second Gospel. Papias, bishop of Hieropolis, writing about A.D. 140, noted:

> And the presbyter [the apostle John] said this: Mark having become the interpreter of Peter, wrote down accurately whatsoever he remembered. It was not, however, in exact order that he related the sayings or deeds of Christ. For he neither heard the Lord nor accompanied him. But afterwards, as I said, he accompanied Peter, who accommodated his instructions to the necessities [of his hearers], but with no intention of giving a regular narrative of the Lord's sayings. Wherefore Mark made no mistake in thus writing some things as he remembered them. For of one thing he took especial care, not to omit anything he had heard, and not to put anything fictitious into the statements. [*From the Exposition of the Oracles of the Lord* (6)]

Justin Martyr, writing about A.D. 150, referred to the Gospel of Mark as "the memoirs of Peter," and suggested that Mark committed his Gospel to writing while in Italy. This agrees with the uniform voice of early tradition, which regarded this Gospel as having been written in Rome, for the benefit of Roman Christians. Irenaeus, writing about A.D. 185, called Mark "the disciple and interpreter of Peter," and recorded that the second Gospel consisted of what Peter preached about Christ. The testimony of the church Fathers differs as to whether this Gospel was written before or after Peter's death (c. A.D. 67–68).

Evangelical scholars have suggested dates for the writing of Mark's Gospel ranging from A.D. 50 to 70. A date before the destruction of Jerusalem and the temple in A.D. 70 is required by the comment of Jesus in Mark 13:2. Luke's Gospel was clearly written before Acts (Acts 1:1–3). The date of the writing of Acts can probably be fixed at about A.D. 63, because that is shortly after the narrative ends (see Introduction to Acts: Author and Date). It is therefore likely, though not certain, that Mark was written at an early date, probably sometime in the 50s.

Background and Setting

Whereas Matthew was written to a Jewish audience, Mark seems to have targeted Roman believers, particularly Gentiles. When employing Aramaic terms, Mark translated them for his readers (3:17; 5:41; 7:11, 34; 10:46; 14:36; 15:22, 34). On the other hand, in some places he used Latin expressions instead of their Greek equivalents (5:9; 6:27; 12:15, 42; 15:16, 39). He also reckoned time according to the Roman system (6:48; 13:35) and carefully explained Jewish customs (7:3–4; 14:12; 15:42). Mark omitted Jewish elements, such as the genealogies found in Matthew and Luke. This Gospel also makes fewer references to the OT, and includes less material that would be of particular interest to Jewish readers—such as that which is critical of the Pharisees and Sadducees (Sadducees are mentioned only once, in 12:18). When mentioning Simon of Cyrene (15:21), Mark identifies him as the father of Rufus, a prominent member of the church at Rome (Rom. 16:13). All of this supports the traditional view that Mark was written for a Gentile audience initially at Rome.

Historical and Theological Themes

Mark presents Jesus as the suffering servant of the Lord (10:45). His focus is on the deeds of Jesus more than his teaching, particularly emphasizing service and sacrifice. Mark omits the lengthy discourses found in the other Gospels, often relating only brief excerpts to give the gist of Jesus' teaching. Mark also omits any account of Jesus' ancestry and birth, beginning where Jesus' public ministry began, with his baptism by John in the wilderness.

Mark demonstrated the humanity of Christ more clearly than any of the other evangelists, emphasizing Christ's human emotions (1:41; 3:5; 6:34; 8:12; 9:36), his human limitations (4:38; 11:12; 13:32), and other small details that highlight the human side of the Son of God (e.g., 7:33–34; 8:12; 9:36; 10:13–16).

Interpretive Challenges

Three significant questions confront the interpreter of Mark: 1) What is the relationship of Mark to Luke and Matthew? (see below, “The Synoptic Problem”); 2) How should one interpret the eschatological passages? (see notes on chs. 4; 13); and 3) Were the last 12 verses of ch. 16 originally part of Mark’s Gospel? (see note on 16:9–20).

The Synoptic Problem

Even a cursory reading of Matthew, Mark, and Luke reveals both striking similarities (cf. 2:3–12; Matt. 9:2–8; Luke 5:18–26) and significant differences as each views the life, ministry, and teaching of Jesus. The question of how to explain those similarities and differences is known as the "Synoptic Problem" (*syn* means "together"; *optic* means "seeing").

The modern solution—even among evangelicals—has been to assume that some form of literary dependence exists between the synoptic Gospels. The most commonly accepted theory to explain such an alleged literary dependence is known as the "Two-Source" theory. According to that hypothesis, Mark was the first Gospel written, and Matthew and Luke then used Mark as a source in writing their Gospels. Proponents of this view imagine a non-existent, second source, labeled Q (from the German word *Quelle*, "source"), and argue that this allegedly is the source of the material in Matthew and Luke that does not appear in Mark. They advance several lines of evidence to support their scenario.

First, most of Mark is paralleled in Matthew and Luke. Since it is much shorter than Matthew and Luke, the latter must be expansions of Mark. Second, the three Gospels follow the same general chronological outline, but when either Matthew or Luke departs from Mark's chronology, the other agrees with Mark. Put another way, Matthew and Luke do not both depart from Mark's chronology in the same places. That, it is argued, shows that Matthew and Luke used Mark for their historical framework. Third, in passages common to all three Gospels, Matthew's and Luke's wording seldom agrees when it differs from Mark's. Proponents of the "Two-Source" theory see that as confirmation that Matthew and Luke used Mark's Gospel as a source.

But those arguments do not prove that Matthew and Luke used Mark's Gospel as a source. In fact, the weight of evidence is strongly against such a theory:

1) The nearly unanimous testimony of the church until the nineteenth century was that Matthew was the first Gospel written. Such an impressive body of evidence cannot be ignored.

2) Why would Matthew, an apostle and eyewitness to the events of Christ's life, depend on Mark (who was not an eyewitness)—even for the account of his own conversion?

3) A significant statistical analysis of the synoptic Gospels has revealed that the parallels between them are far less extensive and the differences more significant than is commonly acknowledged. The differences, in particular, argue against literary dependence between the Gospel writers.

4) Since the Gospels record actual historical events, it would be surprising if they did not follow the same general historical sequence. For example, the fact that three books on American history all had the Revolutionary War, the Civil War, World War I, World War II, the Vietnam War, and the Gulf War in the same chronological order would not prove that the authors had read each others' books. General agreement in content does not prove literary dependency.

5) The passages in which Matthew and Luke agree against Mark (see argument three in favor of the "Two-Source" theory) amount to about one-sixth of Matthew and one-sixth of Luke. If they used Mark's Gospel as a source, there is no satisfactory explanation for why Matthew and Luke would so often both change Mark's wording in the same way.

6) The "Two-Source" theory cannot account for the important section in Mark's Gospel (6:45–8:26) that Luke omits. That omission suggests Luke had not seen Mark's Gospel when he wrote.

7) There is no historical or manuscript evidence that the Q document ever existed; it is purely a fabrication of modern skepticism and a way to possibly deny the verbal inspiration of the Gospels.

8) Any theory of literary dependence between the Gospel writers overlooks the significance of their personal contacts with each other. Mark and Luke were both companions of Paul (cf. Philem. 24); the early church (including

Matthew) met for a time in the home of Mark’s mother (Acts 12:12); and Luke could easily have met Matthew during Paul’s two-year imprisonment at Caesarea (see note on Acts 27:1). Such contacts make theories of mutual literary dependence unnecessary.

The simplest solution to the Synoptic Problem is that no such problem exists! Because critics cannot prove literary dependence between the Gospel writers, there is no need to explain it. The traditional view that the Gospel writers were inspired by God and wrote independently of each other—except that all three were moved by the same Holy Spirit (2 Pet. 1:21)—remains the only plausible view.

As the reader compares the various viewpoints in the Gospels, it becomes clear how well they harmonize and lead to a more complete picture of the whole event or message. The accounts are not contradictory, but complementary, revealing a fuller understanding when brought together. Apparent difficulties are dealt with in the notes of each Gospel.

Outline

- I. Prologue: In the Wilderness (1:1–13)
    - A. John’s Message (1:1–8)
    - B. Jesus’ Baptism (1:9–11)
    - C. Jesus’ Temptation (1:12–13)
- II. Beginning His Ministry: In Galilee and the Surrounding Regions (1:14–7:23)
    - A. He Announces His Message (1:14–15)
    - B. He Calls His Disciples (1:16–20)
    - C. He Ministers in Capernaum (1:21–34)
    - D. He Reaches Out to Galilee (1:35–45)
    - E. He Defends His Ministry (2:1–3:6)
    - F. He Ministers to Multitudes (3:7–12)
    - G. He Commissions the Twelve (3:13–19)
    - H. He Rebukes the Scribes and Pharisees (3:20–30)
    - I. He Identifies His Spiritual Family (3:31–35)
    - J. He Preaches in Parables (4:1–34)
        - 1. The sower (4:1–9)
        - 2. The reason for parables (4:10–12)
        - 3. The parable of the sower explained (4:13–20)
        - 4. The lamp (4:21–25)
        - 5. The seed (4:26–29)
        - 6. The mustard seed (4:30–34)
    - K. He Demonstrates His Power (4:35–5:43)
        - 1. Calming the waves (4:35–41)
        - 2. Casting out unclean spirits (5:1–20)
        - 3. Healing the sick (5:21–34)
        - 4. Raising the dead (5:35–43)
    - L. He Returns to His Hometown (6:1–6)
    - M. He Sends Out His Disciples (6:7–13)
    - N. He Gains a Powerful Enemy (6:14–29)

- O. He Regroups with the Disciples (6:30–32)
- P. He Feeds the 5,000 (6:33–44)
- Q. He Walks on Water (6:45–52)
- R. He Heals Many People (6:53–56)
- S. He Answers the Pharisees (7:1–23)

III. Broadening His Ministry: In Various Gentile Regions (7:24–9:50)

- A. Tyre and Sidon: He Delivers a Gentile Woman's Daughter (7:24–30)
- B. Decapolis: He Heals a Deaf-Mute (7:31–37)
- C. The Eastern Shore of Galilee: He Feeds the 4,000 (8:1–9)
- D. Dalmanutha: He Disputes with the Pharisees (8:10–12)
- E. The Other Side of the Lake: He Rebukes the Disciples (8:13–21)
- F. Bethsaida: He Heals a Blind Man (8:22–26)
- G. Caesarea Philippi and Capernaum: He Instructs the Disciples (8:27–9:50)
    1. Peter confesses Jesus as Christ (8:27–30)
    2. He predicts his death (8:31–33)
    3. He explains the cost of discipleship (8:34–38)
    4. He reveals his glory (9:1–10)
    5. He clarifies Elijah's role (9:11–13)
    6. He casts out a stubborn spirit (9:14–29)
    7. He again predicts his death and resurrection (9:30–32)
    8. He defines kingdom greatness (9:33–37)
    9. He identifies true spiritual fruit (9:38–41)
    10. He warns would-be stumbling blocks (9:42–50)

IV. Concluding His Ministry: The Road to Jerusalem (10:1–52)

- A. He Teaches on Divorce (10:1–12)
- B. He Blesses the Children (10:13–16)

- C. He Confronts the Rich Young Ruler (10:17–27)
- D. He Confirms the Disciples’ Rewards (10:28–31)
- E. He Prepares the Disciples for His Death (10:32–34)
- F. He Challenges the Disciples to Humble Service (10:35–45)
- G. He Heals a Blind Man (10:46–52)

V. Consummating His Ministry: Jerusalem (11:1–16:20)

- A. Triumphal Entry (11:1–11)
- B. Purification (11:12–19)
    - 1. Cursing the fig tree (11:12–14)
    - 2. Cleansing the temple (11:15–19)
- C. Teaching in Public and in Private (11:20–13:37)
    - 1. Publicly: in the temple (11:20–12:44)
        - a. Prelude: the lesson of the cursed fig tree (11:20–26)
        - b. Concerning his authority (11:27–33)
        - c. Concerning his rejection (12:1–12)
        - d. Concerning paying taxes (12:13–17)
        - e. Concerning the resurrection (12:18–27)
        - f. Concerning the greatest commandment (12:28–34)
        - g. Concerning the Messiah’s true sonship (12:35–37)
        - h. Concerning the scribes (12:38–40)
        - i. Concerning true giving (12:41–44)
    - 2. Privately: on the Mount of Olives (13:1–37)
        - a. The disciples’ question about the end times (13:1)

        - b. The Lord’s answer (13:2–37)
- D. Arrangements for Betrayal (14:1–2, 10–11)
- E. Anointing, the Last Supper, Betrayal, Arrest, Trial [Jewish Phase] (14:3–9; 12–72)
    1. The anointing: Bethany (14:3–9)
    2. The Last Supper: Jerusalem (14:12–31)
    3. The prayer: Gethsemane (14:32–42)
    4. The betrayal: Gethsemane (14:43–52)
    5. The Jewish trial: Caiaphas’s house (14:53–72)
- F. Trial [Roman Phase], Crucifixion (15:1–41)
    1. The Roman trial: Pilate’s Praetorium (15:1–15)
    2. The crucifixion: Golgotha (15:16–41)
- G. Burial in Joseph of Arimathea’s Tomb (15:42–47)
- H. Resurrection (16:1–8)
- I. Postscript (16:9–20)

THE GOSPEL ACCORDING TO

Mark

John the Baptist Prepares the Way

MARK **1** †The beginning of the gospel of Jesus Christ, the Son of God. [1]

[2]†As it is written in Isaiah the prophet, [2]

> “Behold, I send my messenger before your face,
> who will prepare your way,
> [3]the voice of one crying in the wilderness:
> ‘Prepare [3] the way of the Lord,
> make his paths straight,’”

[4]†John appeared, baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins. [5]†And all the country of Judea and all Jerusalem were going out to him and were being baptized by him in the river Jordan, confessing their sins. [6]†Now John was clothed with camel's hair and wore a leather belt around his waist and ate locusts and wild honey. [7]†And he preached, saying, “After me comes he who is mightier than I, the strap of whose sandals I am not worthy to stoop down and untie. [8]†I have baptized you with water, but he will baptize you with the Holy Spirit.”

The Baptism of Jesus

[9]†In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. [10]†And when he came up out of the water, immediately he saw the heavens being torn open and the Spirit descending on him like a dove. [11]†And a voice came from heaven, “You are my beloved Son; [4] with you I am well pleased.”

The Temptation of Jesus

[12]†The Spirit immediately drove him out into the wilderness. [13]†And he was in the wilderness forty days, being tempted by Satan. And he was with the wild animals, and the angels were ministering to him.

Jesus Begins His Ministry

[14]†Now after John was arrested, Jesus came into Galilee, proclaiming the gospel of God, [15]†and saying, “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.”

Jesus Calls the First Disciples

[16]†Passing alongside the Sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net into the sea, for they were fishermen. [17]†And Jesus said to them, “Follow me, and I will make you become fishers of men.” [18]†And immediately they left their nets and followed him. [19]†And going on a little farther, he saw James the son of Zebedee and John his brother, who were in their boat mending the nets. [20]†And immediately he called them, and they left their father Zebedee in the boat with the hired servants and followed him.

Jesus Heals a Man with an Unclean Spirit

[21]†And they went into Capernaum, and immediately on the Sabbath he entered the synagogue and was teaching. [22]†And they were astonished at his teaching, for he taught them as one who had authority, and not as the scribes. [23]†And immediately there was in their synagogue a man with an unclean spirit. And he cried out, [24]†“What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God.” [25]†But Jesus rebuked him, saying, “Be silent, and come out of him!” [26]And the unclean spirit, convulsing him and crying out with a loud voice, came out of him. [27]†And they were all amazed, so that they questioned among themselves, saying, “What is this? A new teaching with authority! He commands even the unclean spirits, and they obey him.”

[28]And at once his fame spread everywhere throughout all the surrounding region of Galilee.

Jesus Heals Many

[29]†And immediately he [5] left the synagogue and entered the house of Simon and Andrew, with James and John. [30]†Now Simon's mother-in-law lay ill with a fever, and immediately they told him about her. [31]And he came and took her by the hand and lifted her up, and the fever left her, and she began to serve them.

[32]†That evening at sundown they brought to him all who were sick or oppressed by demons. [33]And the whole city was gathered together at the door. [34]†And he healed many who were sick with various diseases, and cast out many demons. And he would not permit the demons to speak, because they knew him.

Jesus Preaches in Galilee

[35]And rising very early in the morning, while it was still dark, he departed and went out to a desolate place, and there he prayed. [36]†And Simon and those who were with him searched for him, [37]†and they found him and said to him, “Everyone is looking for you.” [38]And he said to them, “Let us go on to the next towns, that I may preach there also, for that is why I came out.” [39]†And he went throughout all Galilee, preaching in their synagogues and casting out demons.

Jesus Cleanses a Leper

[40]††And a leper [6] came to him, imploring him, and kneeling said to him, “If you will, you can make me clean.” [41]†Moved with pity, he stretched out his hand and touched him and said to him, “I will; be clean.” [42]And immediately the leprosy left him, and he was made clean. [43]And Jesus [7] sternly charged him and sent him away at once, [44]†and said to him, “See that you say nothing to anyone, but go, show yourself to the priest and offer

for your cleansing what Moses commanded, for a proof to them." [45]†But he went out and began to talk freely about it, and to spread the news, so that Jesus could no longer openly enter a town, but was out in desolate places, and people were coming to him from every quarter.

Jesus Heals a Paralytic

MARK **2** †And when he returned to Capernaum after some days, it was reported that he was at home. [2]†And many were gathered together, so that there was no more room, not even at the door. And he was preaching the word to them. [3]†And they came, bringing to him a paralytic carried by four men. [4]†And when they could not get near him because of the crowd, they removed the roof above him, and when they had made an opening, they let down the bed on which the paralytic lay. [5]†And when Jesus saw their faith, he said to the paralytic, “Son, your sins are forgiven.” [6]†Now some of the scribes were sitting there, questioning in their hearts, [7]†“Why does this man speak like that? He is blaspheming! Who can forgive sins but God alone?” [8]†And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, “Why do you question these things in your hearts? [9]†Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise, take up your bed and walk’? [10]†But that you may know that the Son of Man has authority on earth to forgive sins”—he said to the paralytic— [11]“I say to you, rise, pick up your bed, and go home.” [12]And he rose and immediately picked up his bed and went out before them all, so that they were all amazed and glorified God, saying, “We never saw anything like this!”

Jesus Calls Levi

[13]He went out again beside the sea, and all the crowd was coming to him, and he was teaching them. [14]†And as he passed by, he saw Levi the son of Alphaeus sitting at the tax booth, and he said to him, “Follow me.” And he rose and followed him.

[15]†And as he reclined at table in his house, many tax collectors and sinners were reclining with Jesus and his disciples, for there were many who followed him. [16]†And the scribes of [1] the Pharisees, when they saw that he was eating with sinners and tax collectors, said to his disciples, “Why does he eat [2] with tax collectors and sinners?” [17]†And when Jesus heard it,

he said to them, “Those who are well have no need of a physician, but those who are sick. I came not to call the righteous, but sinners.”

A Question About Fasting

[18]†Now John's disciples and the Pharisees were fasting. And people came and said to him, “Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?” [19]†And Jesus said to them, “Can the wedding guests fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. [20]†The days will come when the bridegroom is taken away from them, and then they will fast in that day. [21]†No one sews a piece of unshrunk cloth on an old garment. If he does, the patch tears away from it, the new from the old, and a worse tear is made. [22]†And no one puts new wine into old wineskins. If he does, the wine will burst the skins—and the wine is destroyed, and so are the skins. But new wine is for fresh wineskins.” [3]

Jesus Is Lord of the Sabbath

[23]†One Sabbath he was going through the grainfields, and as they made their way, his disciples began to pluck heads of grain. [24]†And the Pharisees were saying to him, “Look, why are they doing what is not lawful on the Sabbath?” [25]†And he said to them, “Have you never read what David did, when he was in need and was hungry, he and those who were with him: [26]†how he entered the house of God, in the time of Abiathar the high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and also gave it to those who were with him?” [27]†And he said to them, “The Sabbath was made for man, not man for the Sabbath. [28]†So the Son of Man is lord even of the Sabbath.”

A Man with a Withered Hand

MARK **3** ‡†Again he entered the synagogue, and a man was there with a withered hand. [2]†And they watched Jesus, [1] to see whether he would heal him on the Sabbath, so that they might accuse him. [3]And he said to the man with the withered hand, “Come here.” [4]†And he said to them, “Is it lawful on the Sabbath to do good or to do harm, to save life or to kill?” But they were silent. [5]†And he looked around at them with anger, grieved at their hardness of heart, and said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored. [6]†The Pharisees went out and immediately held counsel with the Herodians against him, how to destroy him.

A Great Crowd Follows Jesus

[7]Jesus withdrew with his disciples to the sea, and a great crowd followed, from Galilee and Judea [8]†and Jerusalem and Idumea and from beyond the Jordan and from around Tyre and Sidon. When the great crowd heard all that he was doing, they came to him. [9]And he told his disciples to have a boat ready for him because of the crowd, lest they crush him, [10]†for he had healed many, so that all who had diseases pressed around him to touch him. [11]†And whenever the unclean spirits saw him, they fell down before him and cried out, “You are the Son of God.” [12]†And he strictly ordered them not to make him known.

The Twelve Apostles

[13]†And he went up on the mountain and called to him those whom he desired, and they came to him. [14]†And he appointed twelve (whom he also named apostles) so that they might be with him and he might send them out to preach [15]†and have authority to cast out demons. [16]‡†He appointed the twelve: Simon (to whom he gave the name Peter); [17]†James the son of Zebedee and John the brother of James (to whom he gave the name Boanerges, that is, Sons of Thunder); [18]†Andrew, and Philip, and

Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Cananaean, [19]†and Judas Iscariot, who betrayed him.

[20]†Then he went home, and the crowd gathered again, so that they could not even eat. [21]†And when his family heard it, they went out to seize him, for they were saying, “He is out of his mind.”

Blasphemy Against the Holy Spirit

[22]†And the scribes who came down from Jerusalem were saying, “He is possessed by Beelzebul,” and “by the prince of demons he casts out the demons.” [23]†And he called them to him and said to them in parables, “How can Satan cast out Satan? [24]If a kingdom is divided against itself, that kingdom cannot stand. [25]And if a house is divided against itself, that house will not be able to stand. [26]†And if Satan has risen up against himself and is divided, he cannot stand, but is coming to an end. [27]†But no one can enter a strong man's house and plunder his goods, unless he first binds the strong man. Then indeed he may plunder his house.

[28]†“Truly, I say to you, all sins will be forgiven the children of man, and whatever blasphemies they utter, [29]†but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin”— [30]for they were saying, “He has an unclean spirit.”

Jesus' Mother and Brothers

[31]†And his mother and his brothers came, and standing outside they sent to him and called him. [32]And a crowd was sitting around him, and they said to him, “Your mother and your brothers [2] are outside, seeking you.” [33]And he answered them, “Who are my mother and my brothers?” [34]And looking about at those who sat around him, he said, “Here are my mother and my brothers! [35]†For whoever does the will of God, he is my brother and sister and mother.”

The Parable of the Sower

MARK **4** †Again he began to teach beside the sea. And a very large crowd gathered about him, so that he got into a boat and sat in it on the sea, and the whole crowd was beside the sea on the land. [2]†And he was teaching them many things in parables, and in his teaching he said to them: [3]†“Listen! A sower went out to sow. [4]†And as he sowed, some seed fell along the path, and the birds came and devoured it. [5]†Other seed fell on rocky ground, where it did not have much soil, and immediately it sprang up, since it had no depth of soil. [6]And when the sun rose, it was scorched, and since it had no root, it withered away. [7]†Other seed fell among thorns, and the thorns grew up and choked it, and it yielded no grain. [8]†And other seeds fell into good soil and produced grain, growing up and increasing and yielding thirtyfold and sixtyfold and a hundredfold.” [9]†And he said, “He who has ears to hear, let him hear.”

The Purpose of the Parables

[10]And when he was alone, those around him with the twelve asked him about the parables. [11]†And he said to them, “To you has been given the secret of the kingdom of God, but for those outside everything is in parables, [12]†so that

> “they may indeed see but not perceive,
>   and may indeed hear but not understand,
> lest they should turn and be forgiven.”

[13]†And he said to them, “Do you not understand this parable? How then will you understand all the parables? [14]††The sower sows the word. [15]And these are the ones along the path, where the word is sown: when they hear, Satan immediately comes and takes away the word that is sown in them. [16]†And these are the ones sown on rocky ground: the ones who, when they hear the word, immediately receive it with joy. [17]†And they have no root in themselves, but endure for a while; then, when tribulation or persecution arises on account of the word, immediately they fall away. [1] [18]And others are the ones sown among thorns. They are those who hear the word, [19]†but

the cares of the world and the deceitfulness of riches and the desires for other things enter in and choke the word, and it proves unfruitful. [20]†But those that were sown on the good soil are the ones who hear the word and accept it and bear fruit, thirtyfold and sixtyfold and a hundredfold.”

A Lamp Under a Basket

[21]†And he said to them, “Is a lamp brought in to be put under a basket, or under a bed, and not on a stand? [22]†For nothing is hidden except to be made manifest; nor is anything secret except to come to light. [23]If anyone has ears to hear, let him hear.” [24]†And he said to them, “Pay attention to what you hear: with the measure you use, it will be measured to you, and still more will be added to you. [25]For to the one who has, more will be given, and from the one who has not, even what he has will be taken away.”

The Parable of the Seed Growing

[26]‡†And he said, “The kingdom of God is as if a man should scatter seed on the ground. [27]He sleeps and rises night and day, and the seed sprouts and grows; he knows not how. [28]The earth produces by itself, first the blade, then the ear, then the full grain in the ear. [29]†But when the grain is ripe, at once he puts in the sickle, because the harvest has come.”

The Parable of the Mustard Seed

[30]‡And he said, “With what can we compare the kingdom of God, or what parable shall we use for it? [31]†It is like a grain of mustard seed, which, when sown on the ground, is the smallest of all the seeds on earth, [32]†yet when it is sown it grows up and becomes larger than all the garden plants and puts out large branches, so that the birds of the air can make nests in its shade.”

[33]‡With many such parables he spoke the word to them, as they were able to hear it. [34]†He did not speak to them without a parable, but privately to his own disciples he explained everything.

Jesus Calms a Storm

[35]‡†On that day, when evening had come, he said to them, “Let us go across to the other side.” [36]And leaving the crowd, they took him with them in the boat, just as he was. And other boats were with him. [37]†And a great windstorm arose, and the waves were breaking into the boat, so that the boat was already filling. [38]†But he was in the stern, asleep on the cushion. And they woke him and said to him, “Teacher, do you not care that we are perishing?” [39]†And he awoke and rebuked the wind and said to the sea, “Peace! Be still!” And the wind ceased, and there was a great calm. [40]He said to them, “Why are you so afraid? Have you still no faith?” [41]†And they were filled with great fear and said to one another, “Who then is this, that even the wind and the sea obey him?”

Jesus Heals a Man with a Demon

MARK **5** †They came to the other side of the sea, to the country of the
Gerasenes. [1] [2]†And when Jesus [2] had stepped out of the boat,
immediately there met him out of the tombs a man with an unclean spirit.
[3]†He lived among the tombs. And no one could bind him anymore, not even
with a chain, [4]†for he had often been bound with shackles and chains, but
he wrenched the chains apart, and he broke the shackles in pieces. No one
had the strength to subdue him. [5]†Night and day among the tombs and on
the mountains he was always crying out and cutting himself with stones.
[6]And when he saw Jesus from afar, he ran and fell down before him. [7]†And
crying out with a loud voice, he said, “What have you to do with me, Jesus,
Son of the Most High God? I adjure you by God, do not torment me.” [8]For
he was saying to him, “Come out of the man, you unclean spirit!” [9]†And
Jesus asked him, “What is your name?” He replied, “My name is Legion,
for we are many.” [10]†And he begged him earnestly not to send them out of
the country. [11]†Now a great herd of pigs was feeding there on the hillside,
[12]and they begged him, saying, “Send us to the pigs; let us enter them.”
[13]†So he gave them permission. And the unclean spirits came out, and
entered the pigs, and the herd, numbering about two thousand, rushed down
the steep bank into the sea and were drowned in the sea.

[14]The herdsmen fled and told it in the city and in the country. And people
came to see what it was that had happened. [15]†And they came to Jesus and
saw the demon-possessed [3] man, the one who had had the legion, sitting
there, clothed and in his right mind, and they were afraid. [16]†And those who
had seen it described to them what had happened to the demon-possessed
man and to the pigs. [17]†And they began to beg Jesus [4] to depart from their
region. [18]As he was getting into the boat, the man who had been possessed
with demons begged him that he might be with him. [19]†And he did not
permit him but said to him, “Go home to your friends and tell them how
much the Lord has done for you, and how he has had mercy on you.”
[20]†And he went away and began to proclaim in the Decapolis how much
Jesus had done for him, and everyone marveled.

Jesus Heals a Woman and Jairus's Daughter

[21]†And when Jesus had crossed again in the boat to the other side, a great crowd gathered about him, and he was beside the sea. [22]†Then came one of the rulers of the synagogue, Jairus by name, and seeing him, he fell at his feet [23]and implored him earnestly, saying, “My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well and live.” [24]And he went with him.

And a great crowd followed him and thronged about him. [25]†And there was a woman who had had a discharge of blood for twelve years, [26]†and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. [27]She had heard the reports about Jesus and came up behind him in the crowd and touched his garment. [28]†For she said, “If I touch even his garments, I will be made well.” [29]†And immediately the flow of blood dried up, and she felt in her body that she was healed of her disease. [30]†And Jesus, perceiving in himself that power had gone out from him, immediately turned about in the crowd and said, “Who touched my garments?” [31]And his disciples said to him, “You see the crowd pressing around you, and yet you say, ‘Who touched me?’” [32]And he looked around to see who had done it. [33]But the woman, knowing what had happened to her, came in fear and trembling and fell down before him and told him the whole truth. [34]†And he said to her, “Daughter, your faith has made you well; go in peace, and be healed of your disease.”

[35]While he was still speaking, there came from the ruler's house some who said, “Your daughter is dead. Why trouble the Teacher any further?” [36]†But overhearing [5] what they said, Jesus said to the ruler of the synagogue, “Do not fear, only believe.” [37]†And he allowed no one to follow him except Peter and James and John the brother of James. [38]†They came to the house of the ruler of the synagogue, and Jesus [6] saw a commotion, people weeping and wailing loudly. [39]†And when he had entered, he said to them, “Why are you making a commotion and weeping? The child is not dead but sleeping.” [40]†And they laughed at him. But he put them all outside and took the child's father and mother and those who were with him and went in where the child was. [41]†Taking her by the hand he said to her, “Talitha cumi,” which means, “Little girl, I say to you, arise.” [42]And immediately the

girl got up and began walking (for she was twelve years of age), and they were immediately overcome with amazement. [43] †And he strictly charged them that no one should know this, and told them to give her something to eat.

Jesus Rejected at Nazareth

MARK **6** †He went away from there and came to his hometown, and his disciples followed him. [2]†And on the Sabbath he began to teach in the synagogue, and many who heard him were astonished, saying, “Where did this man get these things? What is the wisdom given to him? How are such mighty works done by his hands? [3]†Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon? And are not his sisters here with us?” And they took offense at him. [4]†And Jesus said to them, “A prophet is not without honor, except in his hometown and among his relatives and in his own household.” [5]†And he could do no mighty work there, except that he laid his hands on a few sick people and healed them. [6]†And he marveled because of their unbelief.

And he went about among the villages teaching.

Jesus Sends Out the Twelve Apostles

[7]†And he called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. [8]†He charged them to take nothing for their journey except a staff—no bread, no bag, no money in their belts— [9]†but to wear sandals and not put on two tunics. [1] [10]†And he said to them, “Whenever you enter a house, stay there until you depart from there. [11]†And if any place will not receive you and they will not listen to you, when you leave, shake off the dust that is on your feet as a testimony against them.” [12]††So they went out and proclaimed that people should repent. [13]†And they cast out many demons and anointed with oil many who were sick and healed them.

The Death of John the Baptist

[14]†King Herod heard of it, for Jesus' [2] name had become known. Some [3] said, “John the Baptist [4] has been raised from the dead. That is why these miraculous powers are at work in him.” [15]†But others said, “He is Elijah.”

And others said, “He is a prophet, like one of the prophets of old.” [16]†But when Herod heard of it, he said, “John, whom I beheaded, has been raised.” [17]†For it was Herod who had sent and seized John and bound him in prison for the sake of Herodias, his brother Philip's wife, because he had married her. [18]†For John had been saying to Herod, “It is not lawful for you to have your brother's wife.” [19]And Herodias had a grudge against him and wanted to put him to death. But she could not, [20]†for Herod feared John, knowing that he was a righteous and holy man, and he kept him safe. When he heard him, he was greatly perplexed, and yet he heard him gladly.

[21]†But an opportunity came when Herod on his birthday gave a banquet for his nobles and military commanders and the leading men of Galilee. [22]†For when Herodias's daughter came in and danced, she pleased Herod and his guests. And the king said to the girl, “Ask me for whatever you wish, and I will give it to you.” [23]†And he vowed to her, “Whatever you ask me, I will give you, up to half of my kingdom.” [24]And she went out and said to her mother, “For what should I ask?” And she said, “The head of John the Baptist.” [25]And she came in immediately with haste to the king and asked, saying, “I want you to give me at once the head of John the Baptist on a platter.” [26]†And the king was exceedingly sorry, but because of his oaths and his guests he did not want to break his word to her. [27]†And immediately the king sent an executioner with orders to bring John's [5] head. He went and beheaded him in the prison [28]and brought his head on a platter and gave it to the girl, and the girl gave it to her mother. [29]When his disciples heard of it, they came and took his body and laid it in a tomb.

Jesus Feeds the Five Thousand

[30]The apostles returned to Jesus and told him all that they had done and taught. [31]†And he said to them, “Come away by yourselves to a desolate place and rest a while.” For many were coming and going, and they had no leisure even to eat. [32]†And they went away in the boat to a desolate place by themselves. [33]†Now many saw them going and recognized them, and they ran there on foot from all the towns and got there ahead of them. [34]†When he went ashore he saw a great crowd, and he had compassion on them, because they were like sheep without a shepherd. And he began to teach them many things. [35]And when it grew late, his disciples came to him and

said, “This is a desolate place, and the hour is now late. [36]Send them away to go into the surrounding countryside and villages and buy themselves something to eat.” [37]‡But he answered them, “You give them something to eat.” And they said to him, “Shall we go and buy two hundred denarii [6] worth of bread and give it to them to eat?” [38]‡And he said to them, “How many loaves do you have? Go and see.” And when they had found out, they said, “Five, and two fish.” [39]‡Then he commanded them all to sit down in groups on the green grass. [40]‡So they sat down in groups, by hundreds and by fifties. [41]‡And taking the five loaves and the two fish he looked up to heaven and said a blessing and broke the loaves and gave them to the disciples to set before the people. And he divided the two fish among them all. [42]‡And they all ate and were satisfied. [43]‡And they took up twelve baskets full of broken pieces and of the fish. [44]‡And those who ate the loaves were five thousand men.

Jesus Walks on the Water

[45]‡Immediately he made his disciples get into the boat and go before him to the other side, to Bethsaida, while he dismissed the crowd. [46]‡And after he had taken leave of them, he went up on the mountain to pray. [47]‡And when evening came, the boat was out on the sea, and he was alone on the land. [48]‡And he saw that they were making headway painfully, for the wind was against them. And about the fourth watch of the night [7] he came to them, walking on the sea. He meant to pass by them, [49]‡but when they saw him walking on the sea they thought it was a ghost, and cried out, [50]‡for they all saw him and were terrified. But immediately he spoke to them and said, “Take heart; it is I. Do not be afraid.” [51]And he got into the boat with them, and the wind ceased. And they were utterly astounded, [52]‡for they did not understand about the loaves, but their hearts were hardened.

Jesus Heals the Sick in Gennesaret

[53]‡When they had crossed over, they came to land at Gennesaret and moored to the shore. [54]And when they got out of the boat, the people immediately recognized him [55]and ran about the whole region and began to bring the sick people on their beds to wherever they heard he was. [56]‡And

wherever he came, in villages, cities, or countryside, they laid the sick in the marketplaces and implored him that they might touch even the fringe of his garment. And as many as touched it were made well.

Traditions and Commandments

MARK **7** †Now when the Pharisees gathered to him, with some of the scribes who had come from Jerusalem, [2]†they saw that some of his disciples ate with hands that were defiled, that is, unwashed. [3]†(For the Pharisees and all the Jews do not eat unless they wash [1] their hands, holding to the tradition of the elders, [4]†and when they come from the marketplace, they do not eat unless they wash. [2] And there are many other traditions that they observe, such as the washing of cups and pots and copper vessels and dining couches. [3]) [5]†And the Pharisees and the scribes asked him, "Why do your disciples not walk according to the tradition of the elders, but eat with defiled hands?" [6]†And he said to them, "Well did Isaiah prophesy of you hypocrites, as it is written,

> "'This people honors me with their lips,
> but their heart is far from me;
> [7]in vain do they worship me,
> teaching as doctrines the commandments of men.'

[8]†You leave the commandment of God and hold to the tradition of men."

[9]And he said to them, "You have a fine way of rejecting the commandment of God in order to establish your tradition! [10]†For Moses said, 'Honor your father and your mother'; and, 'Whoever reviles father or mother must surely die.' [11]†But you say, 'If a man tells his father or his mother, "Whatever you would have gained from me is Corban"' (that is, given to God) [4]— [12]then you no longer permit him to do anything for his father or mother, [13]†thus making void the word of God by your tradition that you have handed down. And many such things you do."

What Defiles a Person

[14]And he called the people to him again and said to them, "Hear me, all of you, and understand: [15]There is nothing outside a person that by going into him can defile him, but the things that come out of a person are what defile him." [5] [17]And when he had entered the house and left the people, his

disciples asked him about the parable. [18]†And he said to them, “Then are you also without understanding? Do you not see that whatever goes into a person from outside cannot defile him, [19]†since it enters not his heart but his stomach, and is expelled?” [6] (Thus he declared all foods clean.) [20]†And he said, “What comes out of a person is what defiles him. [21]†For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery, [22]†coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness. [23]All these evil things come from within, and they defile a person.”

The Syrophoenician Woman's Faith

[24]†And from there he arose and went away to the region of Tyre and Sidon. [7] And he entered a house and did not want anyone to know, yet he could not be hidden. [25]†But immediately a woman whose little daughter had an unclean spirit heard of him and came and fell down at his feet. [26]†Now the woman was a Gentile, a Syrophoenician by birth. And she begged him to cast the demon out of her daughter. [27]†And he said to her, “Let the children be fed first, for it is not right to take the children's bread and throw it to the dogs.” [28]†But she answered him, “Yes, Lord; yet even the dogs under the table eat the children's crumbs.” [29]And he said to her, “For this statement you may go your way; the demon has left your daughter.” [30]And she went home and found the child lying in bed and the demon gone.

Jesus Heals a Deaf Man

[31]†Then he returned from the region of Tyre and went through Sidon to the Sea of Galilee, in the region of the Decapolis. [32]And they brought to him a man who was deaf and had a speech impediment, and they begged him to lay his hand on him. [33]†And taking him aside from the crowd privately, he put his fingers into his ears, and after spitting touched his tongue. [34]†And looking up to heaven, he sighed and said to him, “Ephphatha,” that is, “Be opened.” [35]And his ears were opened, his tongue was released, and he spoke plainly. [36]†And Jesus [8] charged them to tell no one. But the more he charged them, the more zealously they proclaimed it. [37]And they were

astonished beyond measure, saying, “He has done all things well. He even makes the deaf hear and the mute speak.”

Jesus Feeds the Four Thousand

MARK **8** ‡†In those days, when again a great crowd had gathered, and they had nothing to eat, he called his disciples to him and said to them, [2]†“I have compassion on the crowd, because they have been with me now three days and have nothing to eat. [3]And if I send them away hungry to their homes, they will faint on the way. And some of them have come from far away.” [4]†And his disciples answered him, “How can one feed these people with bread here in this desolate place?” [5]†And he asked them, “How many loaves do you have?” They said, “Seven.” [6]And he directed the crowd to sit down on the ground. And he took the seven loaves, and having given thanks, he broke them and gave them to his disciples to set before the people; and they set them before the crowd. [7]And they had a few small fish. And having blessed them, he said that these also should be set before them. [8]†And they ate and were satisfied. And they took up the broken pieces left over, seven baskets full. [9]†And there were about four thousand people. And he sent them away. [10]†And immediately he got into the boat with his disciples and went to the district of Dalmanutha. [1]

The Pharisees Demand a Sign

[11]†The Pharisees came and began to argue with him, seeking from him a sign from heaven to test him. [12]And he sighed deeply in his spirit and said, “Why does this generation seek a sign? Truly, I say to you, no sign will be given to this generation.” [13]†And he left them, got into the boat again, and went to the other side.

The Leaven of the Pharisees and Herod

[14]Now they had forgotten to bring bread, and they had only one loaf with them in the boat. [15]†And he cautioned them, saying, “Watch out; beware of the leaven of the Pharisees and the leaven of Herod.” [2] [16]And they began discussing with one another the fact that they had no bread. [17]†And Jesus, aware of this, said to them, “Why are you discussing the fact that you have

no bread? Do you not yet perceive or understand? Are your hearts
hardened? [18]‡Having eyes do you not see, and having ears do you not hear?
And do you not remember? [19]When I broke the five loaves for the five
thousand, how many baskets full of broken pieces did you take up?” They
said to him, “Twelve.” [20]“And the seven for the four thousand, how many
baskets full of broken pieces did you take up?” And they said to him,
“Seven.” [21]†And he said to them, “Do you not yet understand?”

Jesus Heals a Blind Man at Bethsaida

[22]‡†And they came to Bethsaida. And some people brought to him a blind
man and begged him to touch him. [23]†And he took the blind man by the
hand and led him out of the village, and when he had spit on his eyes and
laid his hands on him, he asked him, “Do you see anything?” [24]And he
looked up and said, “I see men, but they look like trees, walking.” [25]Then
Jesus [3] laid his hands on his eyes again; and he opened his eyes, his sight
was restored, and he saw everything clearly. [26]†And he sent him to his
home, saying, “Do not even enter the village.”

Peter Confesses Jesus as the Christ

[27]†And Jesus went on with his disciples to the villages of Caesarea Philippi.
And on the way he asked his disciples, “Who do people say that I am?”
[28]†And they told him, “John the Baptist; and others say, Elijah; and others,
one of the prophets.” [29]†And he asked them, “But who do you say that I
am?” Peter answered him, “You are the Christ.” [30]†And he strictly charged
them to tell no one about him.

Jesus Foretells His Death and Resurrection

[31]‡†And he began to teach them that the Son of Man must suffer many
things and be rejected by the elders and the chief priests and the scribes and
be killed, and after three days rise again. [32]†And he said this plainly. And
Peter took him aside and began to rebuke him. [33]†But turning and seeing his

disciples, he rebuked Peter and said, “Get behind me, Satan! For you are not setting your mind on the things of God, but on the things of man.”

[34]†And calling the crowd to him with his disciples, he said to them, “If anyone would come after me, let him deny himself and take up his cross and follow me. [35]†For whoever would save his life [4] will lose it, but whoever loses his life for my sake and the gospel's will save it. [36]†For what does it profit a man to gain the whole world and forfeit his soul? [37]For what can a man give in return for his soul? [38]†For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels.”

MARK **9** †And he said to them, “Truly, I say to you, there are some standing here who will not taste death until they see the kingdom of God after it has come with power.”

The Transfiguration

[2]†And after six days Jesus took with him Peter and James and John, and led them up a high mountain by themselves. And he was transfigured before them, [3]†and his clothes became radiant, intensely white, as no one [1] on earth could bleach them. [4]†And there appeared to them Elijah with Moses, and they were talking with Jesus. [5]†And Peter said to Jesus, “Rabbi, [2] it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah.” [6]For he did not know what to say, for they were terrified. [7]†And a cloud overshadowed them, and a voice came out of the cloud, “This is my beloved Son; [3] listen to him.” [8]And suddenly, looking around, they no longer saw anyone with them but Jesus only.

[9]†And as they were coming down the mountain, he charged them to tell no one what they had seen, until the Son of Man had risen from the dead. [10]†So they kept the matter to themselves, questioning what this rising from the dead might mean. [11]†And they asked him, “Why do the scribes say that first Elijah must come?” [12]†And he said to them, “Elijah does come first to restore all things. And how is it written of the Son of Man that he should suffer many things and be treated with contempt? [13]†But I tell you that Elijah has come, and they did to him whatever they pleased, as it is written of him.”

Jesus Heals a Boy with an Unclean Spirit

[14]†And when they came to the disciples, they saw a great crowd around them, and scribes arguing with them. [15]And immediately all the crowd, when they saw him, were greatly amazed and ran up to him and greeted him. [16]And he asked them, “What are you arguing about with them?” [17]†And someone from the crowd answered him, “Teacher, I brought my son to you, for he has a spirit that makes him mute. [18]†And whenever it seizes

him, it throws him down, and he foams and grinds his teeth and becomes rigid. So I asked your disciples to cast it out, and they were not able.” [19]‡And he answered them, “O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to me.” [20]And they brought the boy to him. And when the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. [21]And Jesus asked his father, “How long has this been happening to him?” And he said, “From childhood. [22]‡And it has often cast him into fire and into water, to destroy him. But if you can do anything, have compassion on us and help us.” [23]‡And Jesus said to him, “‘If you can’! All things are possible for one who believes.” [24]‡Immediately the father of the child cried out [4] and said, “I believe; help my unbelief!” [25]‡And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, “You mute and deaf spirit, I command you, come out of him and never enter him again.” [26]And after crying out and convulsing him terribly, it came out, and the boy was like a corpse, so that most of them said, “He is dead.” [27]But Jesus took him by the hand and lifted him up, and he arose. [28]And when he had entered the house, his disciples asked him privately, “Why could we not cast it out?” [29]‡And he said to them, “This kind cannot be driven out by anything but prayer.” [5]

Jesus Again Foretells Death, Resurrection

[30]‡They went on from there and passed through Galilee. And he did not want anyone to know, [31]‡‡for he was teaching his disciples, saying to them, “The Son of Man is going to be delivered into the hands of men, and they will kill him. And when he is killed, after three days he will rise.” [32]But they did not understand the saying, and were afraid to ask him.

Who Is the Greatest?

[33]‡And they came to Capernaum. And when he was in the house he asked them, “What were you discussing on the way?” [34]‡But they kept silent, for on the way they had argued with one another about who was the greatest. [35]‡And he sat down and called the twelve. And he said to them, “If anyone would be first, he must be last of all and servant of all.” [36]‡And he took a

child and put him in the midst of them, and taking him in his arms, he said to them, [37]†“Whoever receives one such child in my name receives me, and whoever receives me, receives not me but him who sent me.”

Anyone Not Against Us Is for Us

[38]†John said to him, “Teacher, we saw someone casting out demons in your name, [6] and we tried to stop him, because he was not following us.” [39]†But Jesus said, “Do not stop him, for no one who does a mighty work in my name will be able soon afterward to speak evil of me. [40]For the one who is not against us is for us. [41]†For truly, I say to you, whoever gives you a cup of water to drink because you belong to Christ will by no means lose his reward.

Temptations to Sin

[42]†“Whoever causes one of these little ones who believe in me to sin, [7] it would be better for him if a great millstone were hung around his neck and he were thrown into the sea. [43]†And if your hand causes you to sin, cut it off. It is better for you to enter life crippled than with two hands to go to hell, [8] to the unquenchable fire. [9] [45]And if your foot causes you to sin, cut it off. It is better for you to enter life lame than with two feet to be thrown into hell. [47]†And if your eye causes you to sin, tear it out. It is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell, [48]‘where their worm does not die and the fire is not quenched.’ [49]†For everyone will be salted with fire. [10] [50]†Salt is good, but if the salt has lost its saltiness, how will you make it salty again? Have salt in yourselves, and be at peace with one another.”

Teaching About Divorce

MARK **10** †And he left there and went to the region of Judea and beyond the Jordan, and crowds gathered to him again. And again, as was his custom, he taught them.

[2]†And Pharisees came up and in order to test him asked, “Is it lawful for a man to divorce his wife?” [3]†He answered them, “What did Moses command you?” [4]†They said, “Moses allowed a man to write a certificate of divorce and to send her away.” [5]†And Jesus said to them, “Because of your hardness of heart he wrote you this commandment. [6]†But from the beginning of creation, ‘God made them male and female.’ [7]‡‘Therefore a man shall leave his father and mother and hold fast to his wife, [1] [8]and the two shall become one flesh.’ So they are no longer two but one flesh. [9]†What therefore God has joined together, let not man separate.”

[10]And in the house the disciples asked him again about this matter. [11]‡And he said to them, “Whoever divorces his wife and marries another commits adultery against her, [12]and if she divorces her husband and marries another, she commits adultery.”

Let the Children Come to Me

[13]†And they were bringing children to him that he might touch them, and the disciples rebuked them. [14]†But when Jesus saw it, he was indignant and said to them, “Let the children come to me; do not hinder them, for to such belongs the kingdom of God. [15]†Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.” [16]†And he took them in his arms and blessed them, laying his hands on them.

The Rich Young Man

[17]†And as he was setting out on his journey, a man ran up and knelt before him and asked him, “Good Teacher, what must I do to inherit eternal life?” [18]†And Jesus said to him, “Why do you call me good? No one is good

except God alone. [19]†You know the commandments: ‘Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother.’” [20]†And he said to him, “Teacher, all these I have kept from my youth.” [21]†And Jesus, looking at him, loved him, and said to him, “You lack one thing: go, sell all that you have and give to the poor, and you will have treasure in heaven; and come, follow me.” [22]†Disheartened by the saying, he went away sorrowful, for he had great possessions.

[23]†And Jesus looked around and said to his disciples, “How difficult it will be for those who have wealth to enter the kingdom of God!” [24]†And the disciples were amazed at his words. But Jesus said to them again, “Children, how difficult it is [2] to enter the kingdom of God! [25]†It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.” [26]†And they were exceedingly astonished, and said to him, [3] “Then who can be saved?” [27]†Jesus looked at them and said, “With man it is impossible, but not with God. For all things are possible with God.” [28]†Peter began to say to him, “See, we have left everything and followed you.” [29]†Jesus said, “Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, [30]†who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life. [31]†But many who are first will be last, and the last first.”

Jesus Foretells His Death a Third Time

[32]††And they were on the road, going up to Jerusalem, and Jesus was walking ahead of them. And they were amazed, and those who followed were afraid. And taking the twelve again, he began to tell them what was to happen to him, [33]saying, “See, we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and the scribes, and they will condemn him to death and deliver him over to the Gentiles. [34]And they will mock him and spit on him, and flog him and kill him. And after three days he will rise.”

The Request of James and John

[35]††And James and John, the sons of Zebedee, came up to him and said to him, “Teacher, we want you to do for us whatever we ask of you.” [36]And he said to them, “What do you want me to do for you?” [37]†And they said to him, “Grant us to sit, one at your right hand and one at your left, in your glory.” [38]†Jesus said to them, “You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?” [39]†And they said to him, “We are able.” And Jesus said to them, “The cup that I drink you will drink, and with the baptism with which I am baptized, you will be baptized, [40]†but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.” [41]†And when the ten heard it, they began to be indignant at James and John. [42]†And Jesus called them to him and said to them, “You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. [43]†But it shall not be so among you. But whoever would be great among you must be your servant, [4] [44]and whoever would be first among you must be slave [5] of all. [45]†For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many.”

Jesus Heals Blind Bartimaeus

[46]††And they came to Jericho. And as he was leaving Jericho with his disciples and a great crowd, Bartimaeus, a blind beggar, the son of Timaeus, was sitting by the roadside. [47]†And when he heard that it was Jesus of Nazareth, he began to cry out and say, “Jesus, Son of David, have mercy on me!” [48]And many rebuked him, telling him to be silent. But he cried out all the more, “Son of David, have mercy on me!” [49]†And Jesus stopped and said, “Call him.” And they called the blind man, saying to him, “Take heart. Get up; he is calling you.” [50]And throwing off his cloak, he sprang up and came to Jesus. [51]†And Jesus said to him, “What do you want me to do for you?” And the blind man said to him, “Rabbi, let me recover my sight.” [52]†And Jesus said to him, “Go your way; your faith has made you well.” And immediately he recovered his sight and followed him on the way.

The Triumphal Entry

MARK **11** ‡†Now when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus [1] sent two of his disciples [2]†and said to them, “Go into the village in front of you, and immediately as you enter it you will find a colt tied, on which no one has ever sat. Untie it and bring it. [3]†If anyone says to you, ‘Why are you doing this?’ say, ‘The Lord has need of it and will send it back here immediately.’” [4]And they went away and found a colt tied at a door outside in the street, and they untied it. [5]And some of those standing there said to them, “What are you doing, untying the colt?” [6]And they told them what Jesus had said, and they let them go. [7]And they brought the colt to Jesus and threw their cloaks on it, and he sat on it. [8]†And many spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. [9]†And those who went before and those who followed were shouting, “Hosanna! Blessed is he who comes in the name of the Lord! [10]†Blessed is the coming kingdom of our father David! Hosanna in the highest!”

[11]†And he entered Jerusalem and went into the temple. And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

Jesus Curses the Fig Tree

[12]†On the following day, when they came from Bethany, he was hungry. [13]†And seeing in the distance a fig tree in leaf, he went to see if he could find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. [14]†And he said to it, “May no one ever eat fruit from you again.” And his disciples heard it.

Jesus Cleanses the Temple

[15]‡†And they came to Jerusalem. And he entered the temple and began to drive out those who sold and those who bought in the temple, and he

overturned the tables of the money-changers and the seats of those who sold pigeons. [16]†And he would not allow anyone to carry anything through the temple. [17]†And he was teaching them and saying to them, “Is it not written, ‘My house shall be called a house of prayer for all the nations’? But you have made it a den of robbers.” [18]†And the chief priests and the scribes heard it and were seeking a way to destroy him, for they feared him, because all the crowd was astonished at his teaching. [19]†And when evening came they [2] went out of the city.

The Lesson from the Withered Fig Tree

[20]†As they passed by in the morning, they saw the fig tree withered away to its roots. [21]†And Peter remembered and said to him, “Rabbi, look! The fig tree that you cursed has withered.” [22]†And Jesus answered them, “Have faith in God. [23]†Truly, I say to you, whoever says to this mountain, ‘Be taken up and thrown into the sea,’ and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him. [24]†Therefore I tell you, whatever you ask in prayer, believe that you have received [3] it, and it will be yours. [25]†And whenever you stand praying, forgive, if you have anything against anyone, so that your Father also who is in heaven may forgive you your trespasses.” [4]

The Authority of Jesus Challenged

[27]†And they came again to Jerusalem. And as he was walking in the temple, the chief priests and the scribes and the elders came to him, [28]†and they said to him, “By what authority are you doing these things, or who gave you this authority to do them?” [29]Jesus said to them, “I will ask you one question; answer me, and I will tell you by what authority I do these things. [30]†Was the baptism of John from heaven or from man? Answer me.” [31]And they discussed it with one another, saying, “If we say, ‘From heaven,’ he will say, ‘Why then did you not believe him?’ [32]But shall we say, ‘From man’?”—they were afraid of the people, for they all held that John really was a prophet. [33]So they answered Jesus, “We do not know.” And Jesus said to them, “Neither will I tell you by what authority I do these things.”

The Parable of the Tenants

MARK **12** ‡†And he began to speak to them in parables. “A man planted a vineyard and put a fence around it and dug a pit for the winepress and built a tower, and leased it to tenants and went into another country. [2]†When the season came, he sent a servant [1] to the tenants to get from them some of the fruit of the vineyard. [3]And they took him and beat him and sent him away empty-handed. [4]Again he sent to them another servant, and they struck him on the head and treated him shamefully. [5]And he sent another, and him they killed. And so with many others: some they beat, and some they killed. [6]†He had still one other, a beloved son. Finally he sent him to them, saying, ‘They will respect my son.’ [7]†But those tenants said to one another, ‘This is the heir. Come, let us kill him, and the inheritance will be ours.’ [8]And they took him and killed him and threw him out of the vineyard. [9]†What will the owner of the vineyard do? He will come and destroy the tenants and give the vineyard to others. [10]‡†Have you not read this Scripture:

> “‘The stone that the builders rejected
> has become the cornerstone; [2]
> [11]this was the Lord's doing,
> and it is marvelous in our eyes’?”

[12]†And they were seeking to arrest him but feared the people, for they perceived that he had told the parable against them. So they left him and went away.

Paying Taxes to Caesar

[13]‡†And they sent to him some of the Pharisees and some of the Herodians, to trap him in his talk. [14]†And they came and said to him, “Teacher, we know that you are true and do not care about anyone's opinion. For you are not swayed by appearances, [3] but truly teach the way of God. Is it lawful to pay taxes to Caesar, or not? Should we pay them, or should we not?” [15]†But, knowing their hypocrisy, he said to them, “Why put me to the test? Bring me a denarius [4] and let me look at it.” [16]†And they brought one.

And he said to them, “Whose likeness and inscription is this?” They said to him, “Caesar's.” [17]†Jesus said to them, “Render to Caesar the things that are Caesar's, and to God the things that are God's.” And they marveled at him.

The Sadducees Ask About the Resurrection

[18]†And Sadducees came to him, who say that there is no resurrection. And they asked him a question, saying, [19]†“Teacher, Moses wrote for us that if a man's brother dies and leaves a wife, but leaves no child, the man [5] must take the widow and raise up offspring for his brother. [20]There were seven brothers; the first took a wife, and when he died left no offspring. [21]And the second took her, and died, leaving no offspring. And the third likewise. [22]And the seven left no offspring. Last of all the woman also died. [23]In the resurrection, when they rise again, whose wife will she be? For the seven had her as wife.”

[24]†Jesus said to them, “Is this not the reason you are wrong, because you know neither the Scriptures nor the power of God? [25]†For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. [26]†And as for the dead being raised, have you not read in the book of Moses, in the passage about the bush, how God spoke to him, saying, ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’? [27]†He is not God of the dead, but of the living. You are quite wrong.”

The Great Commandment

[28]†And one of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, “Which commandment is the most important of all?” [29]†Jesus answered, “The most important is, ‘Hear, O Israel: The Lord our God, the Lord is one. [30]†And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ [31]†The second is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.” [32]†And the scribe said to him, “You are right, Teacher. You have truly said that he is one, and there is no other besides him. [33]†And

to love him with all the heart and with all the understanding and with all the strength, and to love one's neighbor as oneself, is much more than all whole burnt offerings and sacrifices.” [34]†And when Jesus saw that he answered wisely, he said to him, “You are not far from the kingdom of God.” And after that no one dared to ask him any more questions.

Whose Son Is the Christ?

[35]†And as Jesus taught in the temple, he said, “How can the scribes say that the Christ is the son of David? [36]†David himself, in the Holy Spirit, declared,

> “‘The Lord said to my Lord,
> Sit at my right hand,
> until I put your enemies under your feet.’

[37]†David himself calls him Lord. So how is he his son?” And the great throng heard him gladly.

Beware of the Scribes

[38]†And in his teaching he said, “Beware of the scribes, who like to walk around in long robes and like greetings in the marketplaces [39]†and have the best seats in the synagogues and the places of honor at feasts, [40]†who devour widows' houses and for a pretense make long prayers. They will receive the greater condemnation.”

The Widow's Offering

[41]†And he sat down opposite the treasury and watched the people putting money into the offering box. Many rich people put in large sums. [42]†And a poor widow came and put in two small copper coins, which make a penny. [6] [43]†And he called his disciples to him and said to them, “Truly, I say to you, this poor widow has put in more than all those who are contributing to the offering box. [44]†For they all contributed out of their

abundance, but she out of her poverty has put in everything she had, all she had to live on.”

Jesus Foretells Destruction of the Temple

MARK **13** ‡†And as he came out of the temple, one of his disciples said to him, “Look, Teacher, what wonderful stones and what wonderful buildings!” [2]†And Jesus said to him, “Do you see these great buildings? There will not be left here one stone upon another that will not be thrown down.”

Signs of the Close of the Age

[3]†And as he sat on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately, [4]†“Tell us, when will these things be, and what will be the sign when all these things are about to be accomplished?” [5]†And Jesus began to say to them, “See that no one leads you astray. [6]†Many will come in my name, saying, ‘I am he!’ and they will lead many astray. [7]†And when you hear of wars and rumors of wars, do not be alarmed. This must take place, but the end is not yet. [8]†For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places; there will be famines. These are but the beginning of the birth pains.

[9]†“But be on your guard. For they will deliver you over to councils, and you will be beaten in synagogues, and you will stand before governors and kings for my sake, to bear witness before them. [10]†And the gospel must first be proclaimed to all nations. [11]†And when they bring you to trial and deliver you over, do not be anxious beforehand what you are to say, but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit. [12]And brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death. [13]†And you will be hated by all for my name's sake. But the one who endures to the end will be saved.

The Abomination of Desolation

[14]†“But when you see the abomination of desolation standing where he ought not to be (let the reader understand), then let those who are in Judea flee to the mountains. [15]†Let the one who is on the housetop not go down, nor enter his house, to take anything out, [16]†and let the one who is in the field not turn back to take his cloak. [17]†And alas for women who are pregnant and for those who are nursing infants in those days! [18]†Pray that it may not happen in winter. [19]†For in those days there will be such tribulation as has not been from the beginning of the creation that God created until now, and never will be. [20]†And if the Lord had not cut short the days, no human being would be saved. But for the sake of the elect, whom he chose, he shortened the days. [21]†And then if anyone says to you, ‘Look, here is the Christ!’ or ‘Look, there he is!’ do not believe it. [22]†For false christs and false prophets will arise and perform signs and wonders, to lead astray, if possible, the elect. [23]†But be on guard; I have told you all things beforehand.

The Coming of the Son of Man

[24]†“But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light, [25]†and the stars will be falling from heaven, and the powers in the heavens will be shaken. [26]†And then they will see the Son of Man coming in clouds with great power and glory. [27]†And then he will send out the angels and gather his elect from the four winds, from the ends of the earth to the ends of heaven.

The Lesson of the Fig Tree

[28]†“From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. [29]†So also, when you see these things taking place, you know that he is near, at the very gates. [30]†Truly, I say to you, this generation will not pass away until all these things take place. [31]†Heaven and earth will pass away, but my words will not pass away.

No One Knows That Day or Hour

[32]†“But concerning that day or that hour, no one knows, not even the angels
in heaven, nor the Son, but only the Father. [33]†Be on guard, keep awake. [1]
For you do not know when the time will come. [34]†It is like a man going on a
journey, when he leaves home and puts his servants [2] in charge, each with
his work, and commands the doorkeeper to stay awake. [35]†Therefore stay
awake—for you do not know when the master of the house will come, in
the evening, or at midnight, or when the rooster crows, [3] or in the
morning— [36]lest he come suddenly and find you asleep. [37]And what I say to
you I say to all: Stay awake.”

The Plot to Kill Jesus

MARK **14** †It was now two days before the Passover and the Feast of Unleavened Bread. And the chief priests and the scribes were seeking how to arrest him by stealth and kill him, [2]†for they said, “Not during the feast, lest there be an uproar from the people.”

Jesus Anointed at Bethany

[3]††And while he was at Bethany in the house of Simon the leper, [1] as he was reclining at table, a woman came with an alabaster flask of ointment of pure nard, very costly, and she broke the flask and poured it over his head. [4]†There were some who said to themselves indignantly, “Why was the ointment wasted like that? [5]†For this ointment could have been sold for more than three hundred denarii [2] and given to the poor.” And they scolded her. [6]But Jesus said, “Leave her alone. Why do you trouble her? She has done a beautiful thing to me. [7]†For you always have the poor with you, and whenever you want, you can do good for them. But you will not always have me. [8]†She has done what she could; she has anointed my body beforehand for burial. [9]†And truly, I say to you, wherever the gospel is proclaimed in the whole world, what she has done will be told in memory of her.”

Judas to Betray Jesus

[10]†Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. [11]†And when they heard it, they were glad and promised to give him money. And he sought an opportunity to betray him.

The Passover with the Disciples

[12]†And on the first day of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, “Where will you have us go and

prepare for you to eat the Passover?” [13]‡And he sent two of his disciples and said to them, “Go into the city, and a man carrying a jar of water will meet you. Follow him, [14]‡and wherever he enters, say to the master of the house, ‘The Teacher says, Where is my guest room, where I may eat the Passover with my disciples?’ [15]‡And he will show you a large upper room furnished and ready; there prepare for us.” [16]And the disciples set out and went to the city and found it just as he had told them, and they prepared the Passover.

[17]‡And when it was evening, he came with the twelve. [18]‡And as they were reclining at table and eating, Jesus said, “Truly, I say to you, one of you will betray me, one who is eating with me.” [19]They began to be sorrowful and to say to him one after another, “Is it I?” [20]‡He said to them, “It is one of the twelve, one who is dipping bread into the dish with me. [21]‡For the Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born.”

Institution of the Lord's Supper

[22]‡‡And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, “Take; this is my body.” [23]‡And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. [24]‡And he said to them, “This is my blood of the [3] covenant, which is poured out for many. [25]‡Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.”

Jesus Foretells Peter's Denial

[26]‡And when they had sung a hymn, they went out to the Mount of Olives. [27]‡And Jesus said to them, “You will all fall away, for it is written, ‘I will strike the shepherd, and the sheep will be scattered.’ [28]‡But after I am raised up, I will go before you to Galilee.” [29]Peter said to him, “Even though they all fall away, I will not.” [30]‡And Jesus said to him, “Truly, I tell you, this very night, before the rooster crows twice, you will deny me three times.”

[31]But he said emphatically, “If I must die with you, I will not deny you.” And they all said the same.

Jesus Prays in Gethsemane

[32]†And they went to a place called Gethsemane. And he said to his disciples, “Sit here while I pray.” [33]†And he took with him Peter and James and John, and began to be greatly distressed and troubled. [34]†And he said to them, “My soul is very sorrowful, even to death. Remain here and watch.” [4] [35]†And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him. [36]†And he said, “Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will.” [37]†And he came and found them sleeping, and he said to Peter, “Simon, are you asleep? Could you not watch one hour? [38]†Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.” [39]And again he went away and prayed, saying the same words. [40]And again he came and found them sleeping, for their eyes were very heavy, and they did not know what to answer him. [41]†And he came the third time and said to them, “Are you still sleeping and taking your rest? It is enough; the hour has come. The Son of Man is betrayed into the hands of sinners. [42]Rise, let us be going; see, my betrayer is at hand.”

Betrayal and Arrest of Jesus

[43]†And immediately, while he was still speaking, Judas came, one of the twelve, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders. [44]†Now the betrayer had given them a sign, saying, “The one I will kiss is the man. Seize him and lead him away under guard.” [45]†And when he came, he went up to him at once and said, “Rabbi!” And he kissed him. [46]And they laid hands on him and seized him. [47]†But one of those who stood by drew his sword and struck the servant [5] of the high priest and cut off his ear. [48]†And Jesus said to them, “Have you come out as against a robber, with swords and clubs to capture me? [49]†Day after day I was with you in the temple teaching, and you did not seize me. But let the Scriptures be fulfilled.” [50]†And they all left him and fled.

A Young Man Flees

[51]†And a young man followed him, with nothing but a linen cloth about his body. And they seized him, [52]†but he left the linen cloth and ran away naked.

Jesus Before the Council

[53]††And they led Jesus to the high priest. And all the chief priests and the elders and the scribes came together. [54]†And Peter had followed him at a distance, right into the courtyard of the high priest. And he was sitting with the guards and warming himself at the fire. [55]†Now the chief priests and the whole Council [6] were seeking testimony against Jesus to put him to death, but they found none. [56]†For many bore false witness against him, but their testimony did not agree. [57]†And some stood up and bore false witness against him, saying, [58]†“We heard him say, ‘I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.’” [59]Yet even about this their testimony did not agree. [60]†And the high priest stood up in the midst and asked Jesus, “Have you no answer to make? What is it that these men testify against you?” [7] [61]†But he remained silent and made no answer. Again the high priest asked him, “Are you the Christ, the Son of the Blessed?” [62]†And Jesus said, “I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven.” [63]†And the high priest tore his garments and said, “What further witnesses do we need? [64]†You have heard his blasphemy. What is your decision?” And they all condemned him as deserving death. [65]†And some began to spit on him and to cover his face and to strike him, saying to him, “Prophesy!” And the guards received him with blows.

Peter Denies Jesus

[66]†And as Peter was below in the courtyard, one of the servant girls of the high priest came, [67]†and seeing Peter warming himself, she looked at him and said, “You also were with the Nazarene, Jesus.” [68]†But he denied it, saying, “I neither know nor understand what you mean.” And he went out

into the gateway [8] and the rooster crowed. [9] [69]And the servant girl saw him and began again to say to the bystanders, “This man is one of them.” [70]†But again he denied it. And after a little while the bystanders again said to Peter, “Certainly you are one of them, for you are a Galilean.” [71]But he began to invoke a curse on himself and to swear, “I do not know this man of whom you speak.” [72]†And immediately the rooster crowed a second time. And Peter remembered how Jesus had said to him, “Before the rooster crows twice, you will deny me three times.” And he broke down and wept. [10]

Jesus Delivered to Pilate

MARK **15** †And as soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole Council. And they bound Jesus and led him away and delivered him over to Pilate. [2]†And Pilate asked him, “Are you the King of the Jews?” And he answered him, “You have said so.” [3]And the chief priests accused him of many things. [4]†And Pilate again asked him, “Have you no answer to make? See how many charges they bring against you.” [5]But Jesus made no further answer, so that Pilate was amazed.

Pilate Delivers Jesus to Be Crucified

[6]†Now at the feast he used to release for them one prisoner for whom they asked. [7]†And among the rebels in prison, who had committed murder in the insurrection, there was a man called Barabbas. [8]And the crowd came up and began to ask Pilate to do as he usually did for them. [9]And he answered them, saying, “Do you want me to release for you the King of the Jews?” [10]†For he perceived that it was out of envy that the chief priests had delivered him up. [11]But the chief priests stirred up the crowd to have him release for them Barabbas instead. [12]And Pilate again said to them, “Then what shall I do with the man you call the King of the Jews?” [13]†And they cried out again, “Crucify him.” [14]And Pilate said to them, “Why, what evil has he done?” But they shouted all the more, “Crucify him.” [15]†So Pilate, wishing to satisfy the crowd, released for them Barabbas, and having scourged [1] Jesus, he delivered him to be crucified.

Jesus Is Mocked

[16]†And the soldiers led him away inside the palace (that is, the governor's headquarters), [2] and they called together the whole battalion. [3] [17]†And they clothed him in a purple cloak, and twisting together a crown of thorns, they put it on him. [18]†And they began to salute him, “Hail, King of the Jews!” [19]†And they were striking his head with a reed and spitting on him

and kneeling down in homage to him. [20]And when they had mocked him, they stripped him of the purple cloak and put his own clothes on him. And they led him out to crucify him.

The Crucifixion

[21]†And they compelled a passerby, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. [22]†And they brought him to the place called Golgotha (which means Place of a Skull). [23]†And they offered him wine mixed with myrrh, but he did not take it. [24]†And they crucified him and divided his garments among them, casting lots for them, to decide what each should take. [25]†And it was the third hour [4] when they crucified him. [26]†And the inscription of the charge against him read, “The King of the Jews.” [27]†And with him they crucified two robbers, one on his right and one on his left. [5] [29]†And those who passed by derided him, wagging their heads and saying, “Aha! You who would destroy the temple and rebuild it in three days, [30]save yourself, and come down from the cross!” [31]So also the chief priests with the scribes mocked him to one another, saying, “He saved others; he cannot save himself. [32]†Let the Christ, the King of Israel, come down now from the cross that we may see and believe.” Those who were crucified with him also reviled him.

The Death of Jesus

[33]†And when the sixth hour [6] had come, there was darkness over the whole land until the ninth hour. [7] [34]†And at the ninth hour Jesus cried with a loud voice, “Eloi, Eloi, lema sabachthani?” which means, “My God, my God, why have you forsaken me?” [35]†And some of the bystanders hearing it said, “Behold, he is calling Elijah.” [36]†And someone ran and filled a sponge with sour wine, put it on a reed and gave it to him to drink, saying, “Wait, let us see whether Elijah will come to take him down.” [37]†And Jesus uttered a loud cry and breathed his last. [38]†And the curtain of the temple was torn in two, from top to bottom. [39]†And when the centurion, who stood facing him, saw that in this way he [8] breathed his last, he said, “Truly this man was the Son [9] of God!”

[40]†There were also women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. [41]†When he was in Galilee, they followed him and ministered to him, and there were also many other women who came up with him to Jerusalem.

Jesus Is Buried

[42]†And when evening had come, since it was the day of Preparation, that is, the day before the Sabbath, [43]†Joseph of Arimathea, a respected member of the Council, who was also himself looking for the kingdom of God, took courage and went to Pilate and asked for the body of Jesus. [44]†Pilate was surprised to hear that he should have already died. [10] And summoning the centurion, he asked him whether he was already dead. [45]†And when he learned from the centurion that he was dead, he granted the corpse to Joseph. [46]†And Joseph [11] bought a linen shroud, and taking him down, wrapped him in the linen shroud and laid him in a tomb that had been cut out of the rock. And he rolled a stone against the entrance of the tomb. [47]Mary Magdalene and Mary the mother of Joses saw where he was laid.

The Resurrection

MARK **16** †When the Sabbath was past, Mary Magdalene and Mary the mother of James and Salome bought spices, so that they might go and anoint him. [2]†And very early on the first day of the week, when the sun had risen, they went to the tomb. [3]†And they were saying to one another, “Who will roll away the stone for us from the entrance of the tomb?” [4]†And looking up, they saw that the stone had been rolled back—it was very large. [5]†And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were alarmed. [6]†And he said to them, “Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen; he is not here. See the place where they laid him. [7]†But go, tell his disciples and Peter that he is going before you to Galilee. There you will see him, just as he told you.” [8]†And they went out and fled from the tomb, for trembling and astonishment had seized them, and they said nothing to anyone, for they were afraid.

[Some of the earliest manuscripts do not include 16:9-20.] [1]

Jesus Appears to Mary Magdalene

[9]††[[Now when he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. [10]She went and told those who had been with him, as they mourned and wept. [11]But when they heard that he was alive and had been seen by her, they would not believe it.

Jesus Appears to Two Disciples

[12]†After these things he appeared in another form to two of them, as they were walking into the country. [13]And they went back and told the rest, but they did not believe them.

The Great Commission

[14]†Afterward he appeared to the eleven themselves as they were reclining at table, and he rebuked them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen. [15]‡And he said to them, “Go into all the world and proclaim the gospel to the whole creation. [16]Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. [17]‡And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; [18]they will pick up serpents with their hands; and if they drink any deadly poison, it will not hurt them; they will lay their hands on the sick, and they will recover.”

[19]†So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. [20]†And they went out and preached everywhere, while the Lord worked with them and confirmed the message by accompanying signs.]]

Footnotes

Footnotes for Mark, Chapter 1

[1] 1:1 Some manuscripts omit *the Son of God*

[2] 1:2 Some manuscripts *in the prophets*

[3] 1:3 Or *crying: Prepare in the wilderness*

[4] 1:11 Or *my Son, my* (or *the*) *Beloved*

[5] 1:29 Some manuscripts *they*

[6] 1:40 *Leprosy* was a term for several skin diseases; see Leviticus 13

[7] 1:43 Greek *he*; also verse 45

Footnotes for Mark, Chapter 2

[1] 2:16 Some manuscripts *and*

[2] 2:16 Some manuscripts add *and drink*

[3] 2:22 Some manuscripts omit *But new wine is for fresh wineskins*

Footnotes for Mark, Chapter 3

[1] 3:2 Greek *him*

[2] 3:32 Other early manuscripts add *and your sisters*

Footnotes for Mark, Chapter 4

[1] 4:17 Or *stumble*

Footnotes for Mark, Chapter 5

[1] 5:1 Some manuscripts *Gergesenes*; some *Gadarenes*

[2] 5:2 Greek *he*; also verse 9

[3] 5:15 Greek *daimonizomai*; also verses 16, 18; elsewhere rendered *oppressed by demons*

[4] 5:17 Greek *him*

[5] 5:36 Or *ignoring*; some manuscripts *hearing*

[6] 5:38 Greek *he*

Footnotes for Mark, Chapter 6

[1] 6:9 Greek *chiton*, a long garment worn under the cloak next to the skin

[2] 6:14 Greek *his*

[3] 6:14 Some manuscripts *He*

[4] 6:14 Greek *baptizer*; also verse 24

[5] 6:27 Greek *his*

[6] 6:37 A *denarius* was a day's wage for a laborer

[7] 6:48 That is, between 3 A.M. and 6 A.M.

Footnotes for Mark, Chapter 7

[1] 7:3 Greek *unless they wash with a fist*, probably indicating a kind of ceremonial washing

[2] 7:4 Greek *unless they baptize*; some manuscripts *unless they purify themselves*

[3] 7:4 Some manuscripts omit *and dining couches*

[4] 7:11 Or *an offering*

[5] 7:15 Some manuscripts add verse 16: *If anyone has ears to hear, let him hear*

[6] 7:19 Greek *goes out into the latrine*

[7] 7:24 Some manuscripts omit *and Sidon*

[8] 7:36 Greek *he*

Footnotes for Mark, Chapter 8

[1] 8:10 Some manuscripts *Magadan*, or *Magdala*

[2] 8:15 Some manuscripts *the Herodians*

[3] 8:25 Greek *he*

[4] 8:35 The same Greek word can mean either *soul* or *life*, depending on the context; twice in this verse and once in verse 36 and once in verse 37

Footnotes for Mark, Chapter 9

[1] 9:3 Greek *no cloth refiner*

[2] 9:5 *Rabbi* means *my teacher*, or *my master*

[3] 9:7 Or *my Son, my* (or *the*) *Beloved*

[4] 9:24 Some manuscripts add *with tears*

[5] 9:29 Some manuscripts add *and fasting*

[6] 9:38 Some manuscripts add *who does not follow us*

[7] 9:42 Greek *to stumble*; also verses 43, 45, 47

[8] 9:43 Greek *Gehenna*; also verse 47

[9] 9:43 Some manuscripts add verses 44 and 46 (which are identical with verse 48)

[10] 9:49 Some manuscripts add *and every sacrifice will be salted with salt*

Footnotes for Mark, Chapter 10

[1] 10:7 Some manuscripts omit *and hold fast to his wife*

[2] 10:24 Some manuscripts add *for those who trust in riches*

[3] 10:26 Some manuscripts *to one another*

[4] 10:43 Greek *diakonos*

[5] 10:44 Greek *bondservant* (*doulos*)

Footnotes for Mark, Chapter 11

[1] 11:1 Greek *he*

[2] 11:19 Some manuscripts *he*

[3] 11:24 Some manuscripts *are receiving*

[4] 11:25 Some manuscripts add verse 26: *But if you do not forgive, neither will your Father who is in heaven forgive your trespasses*

Footnotes for Mark, Chapter 12

[1] 12:2 Greek *bondservant*; also verse 4

[2] 12:10 Greek *the head of the corner*

[3] 12:14 Greek *you do not look at people's faces*

[4] 12:15 A *denarius* was a day's wage for a laborer

[5] 12:19 Greek *his brother*

[6] 12:42 Greek *two lepta*, which make a *kodrantes*; a *kodrantes* (Latin *quadrans*) was a Roman copper coin worth about 1/64 of a *denarius* (which was a day's wage for a laborer)

Footnotes for Mark, Chapter 13

[1] 13:33 Some manuscripts add *and pray*

[2] 13:34 Greek *bondservants*

[3] 13:35 That is, the third watch of the night, between midnight and 3 A.M.

Footnotes for Mark, Chapter 14

[1] 14:3 *Leprosy* was a term for several skin diseases; see Leviticus 13

[2] 14:5 A *denarius* was a day's wage for a laborer

[3] 14:24 Some manuscripts insert *new*

[4] 14:34 Or *keep awake*; also verses 37, 38

[5] 14:47 Greek *bondservant*

[6] 14:55 Greek *Sanhedrin*

[7] 14:60 Or *Have you no answer to what these men testify against you?*

[8] 14:68 Or *forecourt*

[9] 14:68 Some manuscripts omit *and the rooster crowed*

[10] 14:72 Or *And when he had thought about it, he wept*

Footnotes for Mark, Chapter 15

[1] 15:15 A Roman judicial penalty, consisting of a severe beating with a multi-lashed whip containing imbedded pieces of bone and metal

[2] 15:16 Greek *the praetorium*

[3] 15:16 Greek *cohort*; a tenth of a Roman legion, usually about 600 men

[4] 15:25 That is, 9 A.M.

[5] 15:27 Some manuscripts insert verse 28: *And the Scripture was fulfilled that says, "He was numbered with the transgressors"*

[6] 15:33 That is, noon

[7] 15:33 That is, 3 P.M.

[8] 15:39 Some manuscripts insert *cried out and*

[9] 15:39 Or *a son*

[10] 15:44 Or *Pilate wondered whether he had already died*

[11] 15:46 Greek *he*

Footnotes for Mark, Chapter 16

[1] 16:9 Some manuscripts end the book with 16:8; others include verses 9-20 immediately after verse 8. A few manuscripts insert additional material after verse 14; one Latin manuscript adds after verse 8 the following: *But they reported briefly to Peter and those with him all that they had been told. And after this, Jesus himself sent out by means of them, from east to west, the sacred and imperishable proclamation of eternal salvation*. Other manuscripts include this same wording after verse 8, then continue with verses 9-20

Study Notes

MARK—NOTE ON 1:1 **The beginning . . . the Son of God.** This is best viewed as Mark's title for his Gospel. The historical record of the gospel message began with John the Baptist (cf. Matt. 11:12; Luke 16:16; Acts 1:22; 10:37; 13:24). **gospel.** The good news about the life, death, and resurrection of Jesus Christ, of which the four Gospels are written records (see Introduction to the Gospels). **Jesus Christ.** "Jesus" is the Greek form of the Hebrew name *Joshua* ("the Lord is salvation"); "Christ" ("anointed one") is the Greek equivalent of the Hebrew word *Messiah*. "Jesus" is the Lord's human name (cf. Matt. 1:21; Luke 1:31); "Christ" signifies his office as ruler of God's coming kingdom (Dan. 9:25–26). **Son of God.** An affirmation of Jesus' deity, stressing his unique relationship to the Father (cf. Matt. 3:11; 5:7; 9:7; 13:32; 15:39; *see note on John 1:34*).

MARK—NOTE ON 1:2 **it is written.** A phrase commonly used in the NT to introduce OT quotes (cf. 7:6; 9:13; 14:21, 27; Matt. 2:5; 4:4, 6–7; Luke 2:23; 3:4; John 6:45; 12:14; Acts 1:20; 7:42; Rom. 3:4; 8:36; 1 Cor. 1:31; 9:9; 2 Cor. 8:15; 9:9; Gal. 3:10; 4:22; Heb. 10:7; 1 Pet. 1:16). **in Isaiah the prophet.** Mark's quote is actually from two OT passages (Isa. 40:3; Mal. 3:1), which probably explains the reading "the Prophets" found in some manuscripts. The Gospels all introduce John the Baptist's ministry by quoting Isa. 40:3 (cf. Matt. 3:3; Luke 3:4; John 1:23). **my messenger.** John was the divinely promised messenger, sent to prepare the way for the Messiah. In ancient times, a king's envoys would travel ahead of him, making sure the roads were safe and fit for him to travel on, as well as announcing his arrival.

MARK—NOTE ON 1:4 **John.** A common Jewish name in NT times, it is the Greek equivalent of the Hebrew name *Johanan* (cf. 2 Kings 25:23; 1 Chron. 3:15; Jer. 40:8), meaning "the Lord is gracious." John's name was given by the angel Gabriel to his father Zechariah, during his time of priestly service in the temple (Luke 1:13). His mother, Elizabeth, also a descendant of Aaron (Luke 1:5), was a relative of Mary the mother of Jesus (Luke 1:36). As the last OT prophet and the divinely ordained forerunner of the Messiah (*see note on Mark 1:2*), John was the culmination of OT history and prophecy (Luke 16:16) as well as the beginning of the historical record of the gospel of Jesus Christ. Not surprisingly, Jesus designated John as the greatest man who had lived until his time (Matt. 11:11). **baptism.** Being the distinctive mark of John's ministry, his baptism differed from the ritual Jewish washings in that it was a one-time act. The Jews performed a similar one-time washing of Gentile proselytes, symbolizing their embracing of the true faith. That Jews would participate in such a rite was a startling admission that they, although members of God's covenant people, needed to come to God through repentance and faith just like Gentiles. **in the wilderness.** The desolate, arid region between Jerusalem and the Dead Sea (*see note on Matt. 3:1*). **baptism of repentance.** A baptism resulting from true repentance. John's ministry was to call Israel to repentance in preparation for the coming of Messiah. Baptism did not produce repentance, but was its result (cf. Matt. 3:7–8). Far more than a mere change of mind or remorse, repentance involves a turning from sin to God (cf. 1 Thess. 1:9), which results in righteous living. Genuine repentance is a work of God in the human heart (Acts 11:18). For a discussion of the nature of repentance, *see notes on 2 Cor. 7:9–12*. **for the forgiveness of sins.** John's rite of baptism did not produce forgiveness of sin (*see notes on Acts 2:38; 22:16*); it was only the outward confession and illustration of the true repentance that results in forgiveness (cf. Luke 24:47; Acts 3:19; 5:31; 2 Cor. 7:10).

MARK—NOTE ON 1:5 all the country of Judea . . . all Jerusalem. After centuries without a prophetic voice in Israel (Malachi had prophesied more than 400 years earlier), John's ministry generated an intense amount of interest. **Judea.** The southernmost division of Palestine (Samaria and Galilee being the others) in Jesus' day. It extended from about Bethel in the north to Beersheba in the south, and from the Mediterranean Sea in the west to the Dead Sea and Jordan River in the east. Included within Judea was the city of Jerusalem. **river Jordan.** Palestine's major river, flowing through the Jordan Rift Valley from Lake Hula (drained in modern times), north of the Sea of Galilee, south to the Dead Sea. According to tradition, John began his baptizing ministry at the fords near Jericho. **confessing.** To confess one's sins, as they were being baptized, is to agree with God about them. John baptized no one who did not confess and repent of his sins.

MARK—NOTE ON 1:6 **camel's hair . . . leather belt.** The traditional clothes of a wilderness dweller, which were sturdy, but neither fashionable nor comfortable. John's clothing would have reminded his audience of Elijah (cf. 2 Kings 1:8), whom they expected to come before Messiah (Mal. 4:5; cf. Matt. 17:10–13). **locusts and wild honey.** The OT dietary regulations permitted the eating of "locusts" (Lev. 11:21–22). "Wild honey" could often be found in the wilderness (Deut. 32:13; 1 Sam. 14:25–27). John's austere diet was in keeping with his status as a lifelong Nazirite (cf. Luke 1:15; for Nazirite, *see notes on Num. 6:2–13*).

MARK—NOTE ON 1:7 **preached.** Better translated "proclaiming," John was Jesus' herald, sent to announce his coming (*see note on v. 4*). **the strap of whose sandals I am not worthy to stoop down and untie.** The most menial task a slave could perform. John vividly expressed his humility.

MARK—NOTE ON 1:8 **baptize you with the Holy Spirit.** This takes place when a person comes to faith in Christ (*see notes on Acts 1:5; 8:16–17; 1 Cor. 12:13*).

MARK—NOTE ON 1:9 **In those days.** At some unspecified time during John's baptizing ministry at the Jordan. **Nazareth.** An obscure village (not mentioned in the OT, or by Josephus, or in the Talmud) about 70 miles north of Jerusalem, that did not enjoy a favorable reputation (cf. John 1:46). Jesus had apparently been living there before his public appearance to Israel. **baptized by John.** Over John's objections (cf. Matt. 3:14), who saw no need for the sinless Lamb of God (John 1:29) to participate in a baptism of repentance (*see notes on Mark 1:4–5*; for an explanation of why Jesus was baptized, *see note on Matt. 3:15*).

MARK—NOTE ON 1:10 **immediately.** In keeping with his fast-paced narrative style (see Introduction to the Gospels), Mark used this adverb more than the other three Gospel writers combined. This first occurrence sets the stage for the audible and visible signs that followed Jesus' baptism. **the Spirit descending on him like a dove.** This was most likely symbolic of Jesus' empowerment for ministry (Isa. 61:1). *See note on Matt. 3:16–17*.

The Miracles of Jesus

The Miracles of Jesus

Miracle	**Matthew**	**Mark**	**Luke**	**John**
1. Cleansing a Leper	8:2	1:40	5:12	
2. Healing a Centurion’s Servant (of paralysis)	8:5		7:1	
3. Healing Peter’s Mother-in-Law	8:14	1:30	4:38	
4. Healing the Sick at Evening	8:16	1:32	4:40	
5. Stilling the Storm	8:23	4:35	8:22	
6. Demons Entering a Herd of Swine	8:28	5:1	8:26	
7. Healing a Paralytic	9:2	2:3	5:18	
8. Raising the Ruler’s Daughter	9:18, 23	5:22, 35	8:40, 49	
9. Healing the Hemorrhaging Woman	9:20	5:25	8:43	
10. Healing Two Blind Men	9:27			
11. Curing a Demon-Possessed, Mute Man	9:32			
12. Healing a Man’s Withered Hand	12:9	3:1	6:6	
13. Curing a Demon-Possessed, Blind and Mute Man	12:22		11:14	
14. Feeding the Five Thousand	14:13	6:30	9:10	6:1
15. Walking on the Sea	14:25	6:48		6:19
16. Healing the Canaanite Woman’s Daughter	15:21	7:24		
17. Feeding the Four Thousand	15:32	8:1		
18. Healing the Boy with a Demon	17:14	9:17	9:38	
19. Two-drachma Tax in the Fish’s Mouth	17:24			
20. Healing Two Blind Men	20:30	10:46	18:35	
21. Withering the Fig Tree	21:18	11:12		
22. Casting Out an Unclean Spirit		1:23	4:33	
23. Healing a Deaf-Mute		7:31		
24. Healing a Blind Man at Bethsaida		8:22		
25. Escape from the Hostile Multitude			4:30	
26. Catch of Fish			5:1	
27. Raising of a Widow’s Son at Nain			7:11	
28. Healing the Afflicted, Bent Woman			13:11	
29. Healing the Man with Dropsy			14:1	
30. Cleansing the Ten Lepers			17:11	
31. Restoring a Servant’s Ear			22:51	
32. Turning Water into Wine				2:1
33. Healing the Royal Official’s Son (of fever)				4:46
34. Healing an Afflicted Man at Bethesda				5:1
35. Healing the Man Born Blind				9:1
36. Raising of Lazarus				11:43
37. Second Catch of Fish				21:1

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MARK—NOTE ON 1:11 The Father's pronouncement would have reminded the audience of the messianic prophecies of Ps. 2:7 and Isa. 42:1.

MARK—NOTE ON 1:12 **immediately.** *See note on v. 10*. Jesus' temptation came right after his baptism. **The Spirit . . . drove him.** Compelled by the Spirit, Jesus confronted Satan and took the first step toward overthrowing his evil kingdom (cf. 1 John 3:8). Though God tempts no one (James 1:13), he sometimes sovereignly permits Satan to tempt his people (e.g., Job; Luke 22:31–32). **the wilderness.** The exact location of Jesus' encounter with Satan is unknown. It most likely would have been the same wilderness where John lived and ministered (*see note on Mark 1:4*), the desolate region farther south, or the arid Arabian desert across the Jordan.

MARK—NOTE ON 1:13 **forty days.** Perhaps reminiscent of Israel's 40 years of wandering in the wilderness (Num. 14:33; 32:13). Matthew and Luke add that Jesus went without food during this time. Moses (twice, Deut. 9:9, 18) and Elijah (1 Kings 19:8) also fasted for that length of time. **Satan.** From a Hebrew word meaning "adversary." Since he had no fallen nature, Jesus' temptation was not an internal emotional or psychological struggle, but an external attack by a personal being. **wild animals.** A detail unique to Mark's account, stressing Jesus' loneliness and complete isolation from other people. **angels were ministering to him.** Cf. Ps. 91:11–12. The tense of this Greek verb, "to minister," suggests the angels ministered to Jesus throughout his temptation.

MARK—NOTE ON 1:14 **John was arrested.** He was incarcerated for rebuking Herod Antipas over his incestuous marriage to his niece, Herodias (*see notes on 6:17–27*). **Jesus came into Galilee.** From Judea (Matt. 4:12; Luke 4:13; John 4:3). Mark, along with Matthew and Luke, passes directly from the temptation to the beginning of the Galilean ministry, skipping Jesus' intervening ministry in Judea (John 2:13–4:4). Galilee was the northernmost region of Palestine, and the most heavily populated. **the gospel of God.** The good news of salvation both about God and from him (*see note on Rom. 1:1*; cf. Rom. 15:16; 1 Thess. 2:2, 8, 9; 1 Tim. 1:11; 1 Pet. 4:17).

MARK—NOTE ON 1:15 **The time is fulfilled.** Not time in a chronological sense, but the time for decisive action on God's part. With the arrival of the

King, a new era in God’s dealings with men had come. *See note on Gal. 4:4*. **the kingdom of God.** God’s sovereign rule over the sphere of salvation; at present in the hearts of his people (Luke 17:21), and in the future, in a literal, earthly kingdom (Rev. 20:4–6). **at hand.** Because the King was present. **repent and believe.** Repentance (*see note on Mark 1:4*) and faith (*see note on Rom. 1:16*) are man’s required responses to God’s gracious offer of salvation (cf. Acts 20:21).

MARK—NOTE ON **1:16** **Sea of Galilee.** Also known as the Sea of Chinnereth (Num. 34:11), the Lake of Gennesaret (Luke 5:1), and the Sea of Tiberias (John 6:1). A large, freshwater lake about 13 miles long and 7 miles wide, and about 690 feet below sea level (making it the lowest body of fresh water on earth), the Sea of Galilee was home to a thriving fishing industry. **Simon and Andrew.** The first of two sets of brothers Jesus called to follow him. Like James and John, they were fishermen. Since Andrew had been a follower of John the Baptist (John 1:40), it is possible that Peter had been as well. They had evidently returned to their fishing business after John’s arrest (*see note on Mark 1:14*). They had already met and spent time with Jesus (*see note on Matt. 4:18*), but were here called to follow him permanently. **net.** A rope forming a circle about 9 feet in diameter with a net attached. It could be thrown by hand into the water, then hauled in by means of the length of weighted rope attached to it.

MARK—NOTE ON **1:17** **Follow me.** Used frequently in the Gospels in reference to discipleship (2:14; 8:34; 10:21; Matt. 4:19; 8:22; 9:9; 10:38; 16:24; 19:21; Luke 9:23, 59, 61; 18:22; John 1:43; 10:27; 12:26). **fishers of men.** Evangelism was the primary purpose for which Jesus called the apostles, and it remains the central mission for his people (cf. Matt. 28:19–20; Acts 1:8).

MARK—NOTE ON **1:18** **followed him.** I.e., became his permanent disciples (*see note on v. 16*).

MARK—NOTE ON **1:19** **James . . . John.** The second set of fishermen brothers called by Jesus (*see note on v. 16*). Their mother and Jesus’ mother may have been sisters (cf. 15:40; Matt. 27:55–56 with John 19:25). If so, they were Jesus’ cousins.

MARK—NOTE ON 1:20 **hired servants.** This indicates that Zebedee's fishing business was a prosperous one and that he was a man of importance (cf. John 18:15).

MARK—NOTE ON 1:21 **Capernaum.** A prosperous fishing village on the northwest shore of the Sea of Galilee, Capernaum was a more important city than Nazareth; it contained a Roman garrison and was located on a major road. Jesus made the city his headquarters (cf. 2:1) after his rejection at Nazareth (Matt. 4:13; Luke 4:16–31). **synagogue.** The place where Jewish people gathered for worship ("synagogue" is a transliteration of a Greek word meaning "to gather together"). Synagogues originated in the Babylonian captivity after the 586 B.C. destruction of the temple by Nebuchadnezzar. They served as places of worship and instruction. Jesus frequently taught in the synagogues (cf. Mark 1:39; 3:1; 6:2), as did Paul (cf. Acts 13:5; 14:1; 17:1). **teaching.** Mark frequently mentions Jesus' teaching ministry (cf. 2:13; 4:1–2; 6:2, 6, 34; 10:1; 11:17; 12:35; 14:49).

MARK—NOTE ON 1:22 **authority.** Jesus' authoritative teaching, as the spoken word of God, was in sharp contrast to that of the scribes (experts in the OT Scriptures), who based their authority largely on that of other rabbis. Jesus' direct, personal, and forceful teaching was so foreign to their experience that those who heard him were "astonished" (cf. Titus 2:15).

MARK—NOTE ON 1:23 **man . . . cried out.** Satan and his demon hosts opposed Jesus' work throughout his ministry, culminating in the cross. Jesus always triumphed over their futile efforts (cf. Col. 2:15), convincingly demonstrating his ultimate victory by his resurrection. **unclean spirit.** I.e., morally impure. The term is used interchangeably in the NT with "demon." *See note on Mark 5:2*.

MARK—NOTE ON 1:24 **What have you to do with us . . . ?** Or, possibly, "Why do you interfere with us?" The demon was acutely aware that he and Jesus belonged to two radically different kingdoms, and thus had nothing in common. That the demon used the plural pronoun "us" indicates he spoke for all the demons. **Nazareth.** *See note on v. 9*. **the Holy One of God.** Cf. Ps. 16:10; Dan. 9:24; Luke 4:34; Acts 2:27; 3:14; 4:27; Rev. 3:7. Amazingly, the demon affirmed Jesus' sinlessness and deity—truths which many in Israel denied, and still deny.

MARK—NOTE ON 1:25 **Be silent.** Jesus wanted no testimony to the truth from the demonic realm to fuel charges that he was in league with Satan (cf. 3:22; Acts 16:16–18).

MARK—NOTE ON 1:27 **with authority.** *See note on v. 22*. Jesus had absolute authority in his actions as well as his words (Matt. 28:18).

MARK—NOTE ON 1:29 **the house of Simon and Andrew.** Originally from Bethsaida (John 1:44), the two brothers had moved to Capernaum when Jesus established his headquarters there (*see note on Mark 1:21*). **James and John.** Only Mark mentions their presence at the healing of Peter's mother-in-law.

MARK—NOTE ON 1:30 **Simon's mother-in-law.** Paul also affirmed that Peter was married (1 Cor. 9:5). That his mother-in-law was living with Peter and his wife may indicate that her husband was dead. **a fever.** That she was too ill to get out of bed, coupled with Luke's description of her fever as a "high fever" (Luke 4:38), suggests her illness was serious, even life-threatening.

MARK—NOTE ON 1:32 **That evening.** Marking the close of the Sabbath and the easing of the restrictions associated with it. Specifically, rabbinic law prohibited carrying any burdens (such as stretchers) on the Sabbath. **they brought.** The report of Jesus' healing of the demon-possessed man in the synagogue and Peter's mother-in-law created a sensation in Capernaum and aroused the hopes of other sufferers.

MARK—NOTE ON 1:34 **not permit the demons to speak.** *See notes on v. 25; 3:11–12*. **they knew him.** The demons' theology is absolutely orthodox (James 2:19); but though they know the truth, they reject it and God, who is its source.

MARK—NOTE ON 1:36 **Simon and those who were with him.** The first instance in the Gospels of Peter's assuming of leadership. Those with Peter are not revealed, though Andrew, James, and John were likely among them.

MARK—NOTE ON 1:37 Finding Jesus after a diligent search (v. 36), Peter and the others excitedly implored him to return to Capernaum and capitalize on the excitement generated by the previous night's healings.

MARK—NOTE ON **1:39** **throughout all Galilee.** Mark's terse statement summarizes a preaching tour that must have lasted for weeks, or even months (cf. Matt. 4:23–24).

MARK—NOTE ON **1:40–45** Mark relates one of Jesus' many healings during the Galilean ministry summarized in v. 39. The leper's healing emphasizes Jesus' miraculous power over disease, since leprosy was one of the most dreaded diseases of antiquity.

MARK—NOTE ON **1:40** **leper.** Lepers were considered ceremonially unclean, and were outcasts from society (Lev. 13:11). While the OT term for leprosy included other skin diseases (*see note on Lev. 13:2*), this man may have actually had true leprosy (Hansen's Disease), or else his cure would not have created such a sensation (Mark 1:45).

MARK—NOTE ON **1:41** **pity.** Only Mark records Jesus' emotional reaction to the leper's desperate plight. The Greek word appears only in the synoptic Gospels and (apart from parables) is used only in reference to Jesus. **touched him.** Unlike rabbis, who avoided lepers lest they become ceremonially defiled, Jesus expressed his compassion with a physical gesture.

MARK—NOTE ON **1:44** **say nothing to anyone.** The ensuing publicity would hinder Jesus' ability to minister (as in fact happened, cf. v. 45) and divert attention away from his message. Cf. 3:12; 5:43; 7:36; *see note on Matt. 8:4*. **go, show yourself to the priest.** The "priest" was the one on duty at the temple. Jesus commanded the healed leper to observe the OT regulations concerning cleansed lepers (Lev. 14:1–32). Until the required offerings had been made, the man remained ceremonially unclean. **a proof to them.** The priest's acceptance of the man's offering would be public affirmation of his cure and cleansing.

MARK—NOTE ON **1:45** **talk freely.** Only Mark records the cleansed leper's disobedience, although Luke hints at it (Luke 5:15). **no longer openly enter a town.** The result of the leper's disobedience was that Jesus could no longer enter a city without being mobbed by those seeking to be cured of diseases. Jesus' ministry of teaching in that area thus came to a halt. **desolate places.** Jesus kept to the relatively uninhabited regions to allow the excitement over his cure of the leper to die down. Luke also notes that he used his time in the wilderness for prayer (Luke 5:16).

MARK—NOTE ON 2:1 he was at home. This was likely Peter’s home, where Jesus had taken up temporary residence (cf. Matt. 4:13).

MARK—NOTE ON 2:2 the word. The good news of the gospel, that salvation is by grace alone, through faith alone, for the forgiveness of sins.

MARK—NOTE ON 2:3 a paralytic. Since he was lying on a bed, the man’s paralysis was severe—perhaps he was a quadriplegic.

MARK—NOTE ON 2:4 they removed the roof. Most homes in Israel had flat roofs used for relaxation in the cool of the day and for sleeping on hot nights. And there was usually an external stairway that extended to the roof. Often, as here, the roof was made of slabs of burnt or dried clay that were placed on supporting beams which stretched from wall to wall. The builder then spread a uniform coat of fresh, wet clay over those slabs of hardened clay to serve as a seal against the rain. The paralytic’s friends took him up to the top of such a house and dug out the top coat of clay, removing several of the slabs until they made enough room to lower him down into Jesus’ presence. **the paralytic.** *See note on v. 3*.

MARK—NOTE ON 2:5 Jesus saw their faith. The aggressive, persistent effort of the paralytic’s friends was visible evidence of their faith in Christ to heal. **Son, your sins are forgiven.** Many Jews in that day believed that all disease and affliction was a direct result of one’s sins. This paralytic may have believed that as well; thus he would have welcomed forgiveness of his sins before healing. The Greek verb for “are forgiven” refers to sending or driving away (cf. Ps. 103:12; Jer. 31:34; Mic. 7:19). Thus Jesus dismissed the man’s sin and freed him from the guilt of it (*see note on Matt. 9:2*).

MARK—NOTE ON 2:6 the scribes. *See note on Matt. 2:4*; cf. Mark 1:22.

MARK—NOTE ON 2:7 this man . . . blaspheming. The scribes were correct in saying that only God can forgive sins (cf. Isa. 43:25), but incorrect in saying Jesus blasphemed. They refused to recognize Jesus’ power as coming from God, much less that he himself was God.

MARK—NOTE ON 2:8 in his spirit. This can also be translated, “by his spirit.” This is not the Holy Spirit, but the omniscient mind of the Savior.

MARK—NOTE ON 2:9 Which is easier . . . ? It is much easier to say, “your sins are forgiven.” No human can prove that such a thing actually occurred since it is invisible. Commanding a paralytic to walk would be more difficult to say convincingly, however, because the actions of the paralytic would immediately verify the effect of the command (*see note on Matt. 9:5*).

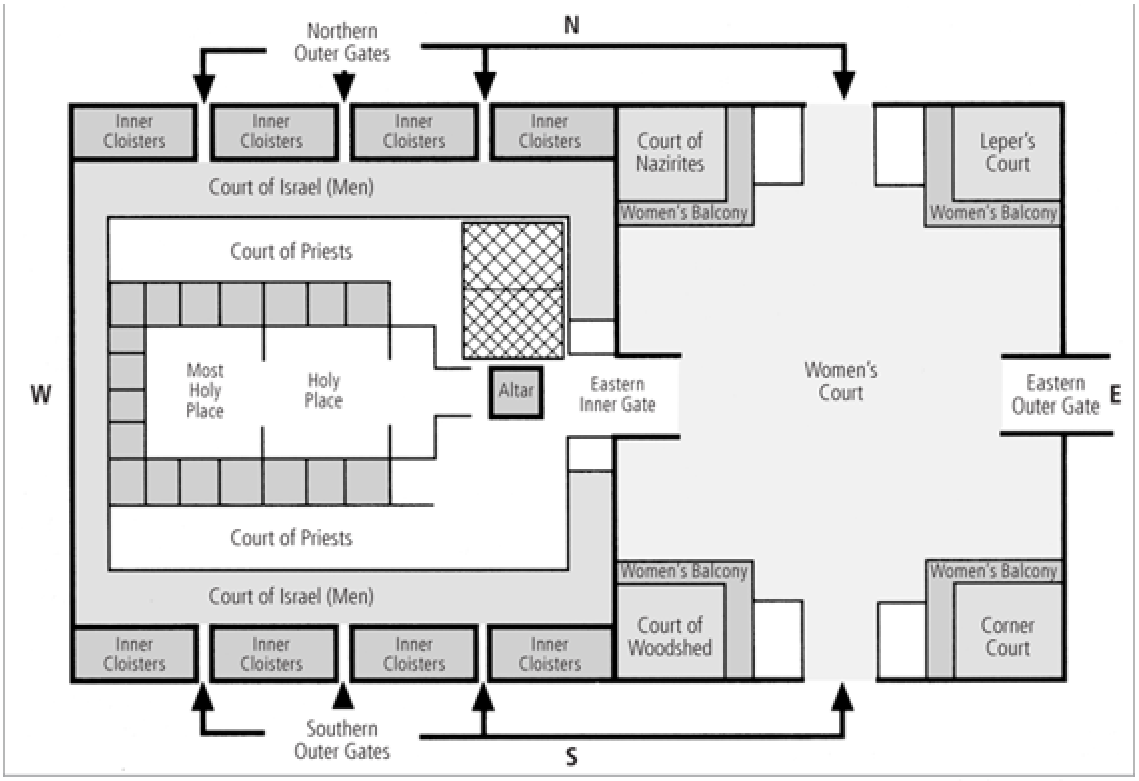
MARK—NOTE ON 2:10 But that you may know. Jesus’ power to heal the paralytic’s physical infirmities proved the veracity of his claim and power to forgive sins. **Son of Man.** Jesus used this term for himself to emphasize his humiliation (*see notes on 14:62; Matt. 8:20*). It appears 14 times in Mark (Mark 1:10, 28; 8:31, 38; 9:9, 12, 31; 10:33, 45; 13:26; 14:21, 41, 62).

MARK—NOTE ON 2:14 Levi the son of Alphaeus. One of the Twelve, more commonly known as Matthew (see Introduction to Matthew: Title). **tax booth.** Matthew was a publican, a tax collector, a despised profession in Palestine because such men were viewed as traitors. Tax collectors were Jews who had bought tax franchises from the Roman government. Any amount they collected over what Rome required they were allowed to keep. Thus many tax collectors became wealthy at the expense of their own people (*see notes on Matt. 5:46; 9:9*). **he rose and followed him.** This simple action of Matthew signified his conversion. Because his response was so immediate, it is likely Matthew was already convicted of his sin and recognized his need of forgiveness.

MARK—NOTE ON 2:15 reclined at table. A common posture for eating when guests were present. According to Luke 5:29, this was a feast that Matthew gave in Jesus’ honor. **tax collectors.** There were two categories of tax collectors: 1) *gabbai* collected general taxes on land and property, and on income, referred to as poll or registration taxes; 2) *mokhes* collected a wide variety of use taxes, similar to our import duties, business license fees, and toll fees. There were two categories of *mokhes*: great *mokhes* hired others to collect taxes for them; small *mokhes* did their own assessing and collecting. Matthew was a small *mokhe*. It is likely representatives of both classes attended Matthew’s feast. All of them were considered both religious and social outcasts. **sinners.** A term the Jews used to describe people who had no respect for the Mosaic law or rabbinic traditions, and were therefore the most vile and worthless of people. **reclining with.** Jesus’ willingness to associate with tax collectors and sinners by sharing in the feast with them deeply offended the scribes and Pharisees.

MARK—NOTE ON 2:16 scribes of the Pharisees. This phrase indicates that not all scribes were Pharisees (regarding scribes, *see note on* *Matt. 2:4*). Pharisees were a legalistic sect of Jews known for their strict devotion to the ceremonial law (*see note on* *Matt. 3:7*).

The Plan of Herod’s Temple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Northern Outer Gates
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Court of Priests
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Most Holy Place
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Court of Israel (Men)
Women's Balcony
Women's Balcony
Court of Woodshed
Corner Court
Inner Cloisters
Inner Cloisters
Inner Cloisters
Inner Cloisters
Southern Outer Gates
S

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MARK—NOTE ON 2:17 I came not to call the righteous. In the parallel passage, Luke 5:32, sinners are called “to repentance.” The repentant person—the one who recognizes he is a sinner and who turns from his sin—

is the object of Jesus' call. The person who is sinful but thinks he is righteous refuses to acknowledge his need to repent of his sin. *See notes on Matt. 9:12–13 and John 9:39–41*.

MARK—NOTE ON **2:18** **John's disciples.** Those followers of John the Baptist who did not transfer their allegiance to Jesus (cf. John 3:30; Acts 19:1–7). At this time John was in prison (Matt. 4:12). Their question indicates they were observing the Pharisaic traditions (cf. Matt. 9:14). **the Pharisees.** *See note on Mark 2:16*. The association of John's disciples with the Pharisees indicates that both groups were disturbed about the problem raised by Jesus' association with tax collectors and sinners (cf. v. 15). **fasting.** The twice-a-week fast was a major expression of orthodox Judaism during Jesus' day (cf. Luke 18:9–14). Yet, the OT prescribed only one fast, and that on the Day of Atonement (Lev. 16:29, 31).

MARK—NOTE ON **2:19** **Can the wedding guests fast . . . ?** In Jesus' illustration, the "wedding guests" were the friends the bridegroom selected to carry out the festivities. That certainly was not a time to fast, which was usually associated with mourning or times of great spiritual need. Jesus' point was that the ritual practiced by John's disciples and the Pharisees was out of touch with reality. There was no reason for Jesus' followers to mourn and fast while enjoying the unique reality that he was with them.

MARK—NOTE ON **2:20** **taken away from them.** This refers to a sudden removal or being snatched away violently—an obvious reference to Jesus' capture and crucifixion. **then they will fast.** An appropriate time for mourning was to be at the crucifixion of Jesus.

MARK—NOTE ON **2:21–22** Jesus offered two parables to illustrate that his new and internal gospel of repentance from and forgiveness of sin could not be connected to or contained in the old and external traditions of self-righteousness and ritual (*see note on Matt. 9:17*).

MARK—NOTE ON **2:22** **fresh wineskins.** Newly made and unused wineskins provided the necessary strength and elasticity to hold up as wine fermented.

MARK—NOTE ON **2:23** **grainfields.** The roads in first-century Israel were primarily major arteries; so once travelers left those main roads they walked along wide paths that bordered and traversed pastures and grainfields. **One Sabbath.** "Sabbath" transliterates a Hebrew word that refers to a ceasing of activity or rest. In honor of the day when God rested from his creation of the world (Gen. 2:3), the Lord declared the seventh day of the week to be a special time of rest and remembrance for his people, which he incorporated into the Ten Commandments (*see note on Ex. 20:8*). But hundreds of years of rabbinical teaching had added numerous unbearable and arbitrary restrictions to God's original requirement, one of which forbade any travel beyond 3,000 feet of one's home (cf. Num. 35:5; Josh. 3:4). **pluck heads of grain.** Travelers who did not take enough food for their journey were permitted by Mosaic law to pick enough grain to satisfy their hunger (Deut. 23:24–25; *see note on Matt. 12:2*).

MARK—NOTE ON 2:24 what is not lawful on the Sabbath. Rabbinical tradition had interpreted the rubbing of grain in the hands (cf. Luke 6:1) as a form of threshing and had forbidden it. Reaping for profit on the Sabbath was forbidden by Mosaic law (Ex. 34:21), but that was obviously not the situation here (*see note on Matt. 12:2*). Actually the Pharisees' charge was itself sinful since they were holding their tradition on a par with God's word (*see notes on Matt. 15:2–9*).

MARK—NOTE ON 2:25 he said to them, "Have you never read . . . ?" Jesus' sarcasm pointed out the main fault of the Pharisees, who claimed to be experts and guardians of Scripture, yet were ignorant of what it actually taught (cf. Rom. 2:17–24). **what David did.** David and his companions were fleeing for their lives from Saul when they arrived at Nob, where the tabernacle was located at that time. Because they were hungry, they asked for food (cf. 1 Sam. 21:1–6).

MARK—NOTE ON 2:26 in the time of Abiathar the high priest. The phrase "in the time" can mean "during the lifetime." According to 1 Sam. 21:1, Ahimelech was the priest who gave the bread to David. Abiathar was Ahimelech's son, who later was the high priest during David's reign. Since Ahimelech died shortly after this incident (cf. 1 Sam. 22:19–20), it is likely that Mark simply added this designation to identify the well known companion of David who later became the high priest, along with Zadok (2 Sam. 15:35). **bread of the Presence.** Twelve loaves of unleavened bread (representing the 12 tribes of Israel) were placed on the table in the sanctuary and at the end of the week replaced with fresh ones. The old loaves were to be eaten only by the priests. While it was not normally lawful for David and his companions to eat this consecrated bread, neither did God want them to starve, so nowhere does Scripture condemn them for eating (*see note on Matt. 12:4*).

MARK—NOTE ON 2:27 The Sabbath was made for man. God instituted the Sabbath to benefit man by giving him a day to rest from his labors and to be a blessing to him. The Pharisees turned it into a burden and made man a slave to their myriad of man-made regulations.

MARK—NOTE ON 2:28 lord even of the Sabbath. Jesus claimed he was greater than the Sabbath, and thus was God. Based on that authority, Jesus could in fact reject the Pharisaic regulations concerning the Sabbath and restore God's original intention for Sabbath observance to be a blessing not a burden.

MARK—NOTE ON 3:1–6 This is the last of the five conflict episodes which began in 2:1 (2:1–11; 13–17; 18–22; 23–28), and as such it gives a sense of climax to the growing antagonism between Jesus and the Jewish leaders. In this encounter, Jesus gave the Pharisees a living illustration of scriptural Sabbath observance and his sovereign authority over both man and the Sabbath.

MARK—NOTE ON 3:1 synagogue. The Jews' local places of assembly and worship (*see note on 1:21*). **withered hand.** This describes a condition of paralysis or deformity from an accident, a disease, or a congenital defect.

MARK—NOTE ON 3:2 accuse. The Pharisees were not open to learning from Jesus, but only looked for an opportunity to charge him with a violation of the Sabbath, an accusation they could bring before the Sanhedrin.

MARK—NOTE ON 3:4 Jesus countered the Pharisees with a question that elevated the issue at hand from a legal to a moral problem. **Is it lawful.** A reference to the Mosaic law. Jesus was forcing the Pharisees to examine their tradition regarding the Sabbath to see if it was consistent with God's OT law. **to do good . . . harm . . . to save . . . kill.** Christ used a device common in the Middle East—he framed the issue in terms of clear-cut extremes. The obvious implication is that failure to do good or save a life was wrong and not in keeping with God’s original intention for the Sabbath (*see notes on 2:27; Matt. 12:10*). **But they were silent.** The Pharisees refused to answer Jesus’ question, and by so doing implied that their Sabbath views and practices were false.

MARK—NOTE ON **3:5** **anger.** Definite displeasure with human sin reveals a healthy, moral nature. Jesus’ reaction was consistent with his divine nature and proved that he is the righteous Son of God. This kind of holy indignation with sinful attitudes and practices was to be more fully demonstrated when Jesus cleansed the temple (cf. 11:15–18; Matt. 21:12–13; Luke 19:45–48). **their hardness of heart.** This phrase refers to an inability to understand because of a rebellious attitude (Ps. 95:8; Heb. 3:8, 15). The Pharisees’ hearts were becoming more and more obstinate and unresponsive to the truth (cf. Mark 16:14; Rom. 9:18).

MARK—NOTE ON **3:6** **The Pharisees . . . held counsel.** They absolutely refused to be persuaded by anything Jesus said and did (cf. John 3:19), but were instead determined to kill him. The Greek word for “held council” includes the notion of carrying out a decision already made—the Pharisees were simply discussing how to implement theirs. **Herodians.** This secular political party, which took its name from Herod Antipas and was strong in its support for Rome, opposed the Pharisees on nearly every issue, but were willing to join forces with them because both desperately wanted to destroy Jesus. *See note on Matt. 22:16*.

MARK—NOTE ON **3:8** In spite of his conflicts with the Pharisees, Jesus remained very popular with the ordinary people. Mark is the only Gospel writer who at this point in Jesus’ ministry noted that the masses came from all parts of Palestine to see and hear him. **Idumea.** An area southeast of Judea, mentioned only here in the NT and populated by many Edomites (originally descendants of Esau, *see note on Gen. 36:43*). By this time it had become mostly Jewish in population and was considered a part of Judea. **beyond the Jordan.** The region east of the Jordan River, also called Perea, and ruled by Herod Antipas. Its population contained a large number of Jews. **Tyre and Sidon.** Two Phoenician cities on the Mediterranean coast, north of Galilee. Phoenicia as a whole was often designated by these cities (cf. Jer. 47:4; Joel 3:4; Matt. 11:21; Acts 12:20).

MARK—NOTE ON 3:10 **diseases.** Lit., “a whip, a lash,” sometimes translated “plagues,” or “scourges.” This metaphorically describes various painful, agonizing, physical ailments and illnesses.

MARK—NOTE ON 3:11 **unclean spirits.** This refers to demons (*see note on 1:23*; cf. Luke 4:41). **saw him.** The tense of the Greek verb means there were many times when demons looked at Jesus and contemplated the truth of his character and identity. **You are the Son of God.** Cf. Mark 1:24. The demons unhesitatingly affirmed the uniqueness of Jesus’ nature, which Mark saw as clear proof of Jesus’ deity.

MARK—NOTE ON 3:12 **ordered . . . not to make him known.** Jesus always rebuked demons for their testimonies about him. He wanted his teaching and actions, not the impure words of demons, to proclaim who he was (*see note on 1:25*; cf. Acts 16:16–18).

MARK—NOTE ON 3:13 **called to him those whom he desired.** The Greek verb “called” stresses that Jesus acted in his own sovereign interest when he chose the 12 disciples (cf. John 15:16).

MARK—NOTE ON 3:14 **appointed twelve.** Christ, by an explicit act of his will, formed a distinct group of 12 men who were among his followers (*see note on Matt. 10:1*). This new group constituted the foundation of his church (cf. Eph. 2:20).

MARK—NOTE ON 3:15 **have authority.** This word is sometimes rendered “power.” Along with the main task of preaching, Jesus gave the Twelve the right to expel demons (cf. Luke 9:1).

MARK—NOTE ON 3:16–19 A list of the Twelve (*see notes on Matt. 10:2–4*).

MARK—NOTE ON 3:16 **Peter.** From this point on (except in 14:37), Mark uses this name for Simon, though this is not when the designation was first given (cf. John 1:42), nor does it mark the complete replacement of the name Simon (cf. Acts 15:14). The name means “stone,” and describes

Peter's character and activities, namely his position as a foundation rock in the building of the church (cf. Matt. 16:18; Eph. 2:20).

MARK—NOTE ON 3:17 **Sons of Thunder.** Mark defines the Aramaic term "Boanerges" for his Gentile readers. This name for the two brothers probably referred to their intense, outspoken personalities (cf. 9:38; Luke 9:54).

MARK—NOTE ON 3:18 **Thaddaeus.** The only name that is not the same in all the NT lists of the Twelve (cf. Matt. 10:2–4; Luke 6:14–16; Acts 1:13). Luke and Acts call him "Judas the son of James," and John 14:22 refers to him as "Judas (not Iscariot)." **the Cananaean.** This does not indicate that this Simon was a native of Cana. Rather, the word is derived from the Aramaic that means "to be zealous" and was used for those who were zealous for the law. Luke uses the word transliterated from the Greek term that meant "the Zealot" (Luke 6:15; *see note on Matt. 10:4*).

MARK—NOTE ON 3:19 **Iscariot.** This Hebrew term means "man of Kerioth," as in Kerioth-hezron, south of Hebron (Josh. 15:25).

MARK—NOTE ON 3:20 **went home.** This refers to Jesus' return to Capernaum (cf. 2:1).

MARK—NOTE ON 3:21 **his family.** In Greek, this expression was used in various ways to describe someone's friends or close associates. In the strictest sense, it meant family, which is probably the best understanding here. **seize him.** Mark used this same term elsewhere to mean the arrest of a person (6:17; 12:12; 14:1, 44, 46, 51). Jesus' relatives evidently heard the report of 3:20 and came to Capernaum to restrain him from his many activities and bring him under their care and control, all supposedly for his own good. **out of his mind.** Jesus' family could only explain his unconventional lifestyle, with its willingness for others always to impose on him, by saying he was irrational or had lost his mind.

MARK—NOTE ON 3:22 **scribes.** Jewish scholars, also called lawyers, (mostly Pharisees) who were experts on the law and its application (*see note on Matt. 2:4*). **Beelzebul.** Satan (*see note on Luke 11:15*).

MARK—NOTE ON 3:23 **parables.** Jesus answered the scribes by making an analogy between well known facts and the truths he expounded (*see note on Matt. 13:3*).

MARK—NOTE ON 3:26 **is coming to an end.** An expression used only in Mark which refers to Satan's ultimate doom as head of the demonic world system. *See notes on Rev. 20:1–10*.

MARK—NOTE ON 3:27 **enter a strong man's house and plunder his goods.** One must be stronger than Satan in order to enter his domain ("strong man's house"), bind him (restrain his action), and free ("plunder") people ("his goods") from his control. Only Jesus had such power over the devil. Cf. Rom. 16:20 and Heb. 2:14–15.

MARK—NOTE ON 3:28 **Truly, I say to you.** Mark's first use of this expression, which occurs throughout the Gospels, was employed as a formula that always introduced truthful and authoritative words from Jesus (cf. 6:11; 8:12; 9:1, 41; 10:15, 29; 11:23; 12:43; 13:30; 14:9, 18, 25, 30).

MARK—NOTE ON 3:29 **whoever blasphemes . . . never has forgiveness.** Whenever someone deliberately and disrespectfully slanders the person and ministry of the Holy Spirit in pointing to the lordship and redemption of Jesus Christ, he completely negates and forfeits any possibility of present or future forgiveness of sins (*see note on Matt. 12:31*), because he has wholly rejected the only basis of God's salvation.

MARK—NOTE ON 3:31 **his mother and his brothers.** Jesus' earthly family (*see notes on v. 21; Matt. 12:46*). The narrative that left off at Mark 3:21 resumes here.

MARK—NOTE ON 3:35 Jesus made a decisive and comprehensive statement on true Christian discipleship. Such discipleship involves a spiritual relationship that transcends the physical family and is open to all who are empowered by the Spirit of God to come to Christ in repentance and faith and enabled to live a life of obedience to God's word.

MARK—NOTE ON 4:1 **sat.** The typical rabbinical position for teaching; and more practically, Jesus may have sat because of the rocking of the boat in the water.

MARK—NOTE ON 4:2 **parables.** A common method of teaching in Judaism, which Jesus employed to conceal the truth from unbelievers while explaining it to his disciples (cf. v. 11; *see note on Matt. 13:3*).

MARK—NOTE ON 4:3–8 This parable depicts the teaching of the gospel throughout the world and the various responses of people to it. Some will reject it; some will accept it for a brief time but then fall away; yet some will believe and will lead others to believe.

MARK—NOTE ON 4:4 **along the path.** Either a road near a field's edge or a path that traversed a field, both of which were hard surfaces due to constant foot traffic.

MARK—NOTE ON 4:5 **rocky ground.** Beds of solid rock, usually limestone, lying under the surface of good soil. They are a little too deep for the plow to reach, and too shallow to allow a plant to reach water and develop a decent root system in the small amount of soil that covers them.

MARK—NOTE ON 4:7 **thorns.** Tough, thistle-bearing weeds that use up the available space, light, and water that good plants need.

MARK—NOTE ON 4:8 **produced . . . a hundredfold.** An average ratio of harvested grain to what had been sown was eight to one, with a 10 to one ratio considered exceptional. The yields Jesus refers to are like an unbelievable harvest.

MARK—NOTE ON 4:9 **He who has ears to hear, let him hear.** On the surface, this is a call for the listener to be attentive and discern the meaning of his analogy. Yet more than human understanding is necessary to interpret the parable—only those who have been redeemed will have the true meaning explained to them by the divine Teacher.

MARK—NOTE ON 4:11 **secret . . . parables.** A "mystery" in the NT refers to something previously hidden and unknown but revealed in the NT (*see notes on 1 Cor. 2:7; Eph. 3:4–6*). In context, the subject of the mystery is the kingdom of heaven (*see note on Matt. 3:2*), which Jesus communicates in the form of parables. Thus the mystery is revealed to those who believe, yet it remains concealed to those who reject Christ and his gospel (*see note on Matt. 13:11*). **but for those outside.** Those who are not followers of Christ.

MARK—NOTE ON 4:12 so that. *See note on Matt. 13:13*. Unlike Matthew, which specifically quotes Isa. 6:9–10, Mark quotes Jesus as giving the substance of what Isaiah wrote in that text. **lest they should turn.** The implication is that unbelievers do not want to turn from sin (*see notes on Matt. 13:3, 13*).

MARK—NOTE ON 4:13 all the parables. Understanding the parable of the sower was to be key in the disciples' ability to discern the meaning of Jesus' other parables of the kingdom (vv. 21–34).

MARK—NOTE ON 4:14–20 Jesus' explanation of the parable of the sower, who is in fact Jesus himself (cf. Matt. 13:37) and anyone who proclaims the gospel.

MARK—NOTE ON 4:14 the word. Luke 8:11 says it is the "word of God," and Matt. 13:19 calls it the "word of the kingdom." It is the salvation gospel (*see note on Matt. 13:19*).

MARK—NOTE ON 4:16 receive it with joy. An enthusiastic, emotional, yet superficial response to the gospel that does not take into account the cost involved.

MARK—NOTE ON 4:17 no root. Because the person's heart is hard, like the rocky ground (*see note on v. 5*), the gospel never takes root in the individual's soul and never transforms his life—there is only a temporary, surface change. **tribulation or persecution.** Not the routine difficulties and troubles of life, but specifically the suffering, trials, and persecutions that result from one's association with God's word. **fall away.** The Greek word also means "to cause offense," from which comes the English word "scandalize." All those meanings are appropriate since the superficial believer is offended, stumbles, and falls away when his faith is put to the test (cf. John 8:31; 1 John 2:19).

MARK—NOTE ON 4:19 **cares of the world.** Lit., "the distractions of the age." A preoccupation with the temporal issues of this present age blinds a person to any serious consideration of the gospel (cf. James 4:4; 1 John 2:15–16). **deceitfulness of riches.** Not only can money and material possessions not satisfy the desires of the heart or bring the lasting happiness they deceptively promise, but they also blind those who pursue them to eternal, spiritual concerns (1 Tim. 6:9–10).

MARK—NOTE ON 4:20 **hear . . . accept . . . bear fruit.** Three Greek present participles mark continuing action. Believers, in contrast to unbelievers, hear God's word because God allows them to hear it. They "accept" it—they understand and obey it because God opens their mind and heart and transforms their lives. The result is that they produce spiritual fruit.

MARK—NOTE ON 4:21 **lamp.** This refers to a very small clay bowl made with a spout to hold a wick and containing a few ounces of oil that served as the fuel. **stand.** In common homes, this was simply a shelf protruding from the wall. Wealthier homes might have separate, ornate stands (cf. Rev. 1:12).

MARK—NOTE ON 4:22 **nothing is hidden . . . made manifest.** The purpose in keeping something hidden is so that one day it can be revealed. Jesus' teaching was never intended to be just for an inner circle of followers. It would be the responsibility of the disciples to communicate the gospel of the kingdom to the world at large (cf. Matt. 28:19–20).

MARK—NOTE ON 4:24 **the measure you use.** The spiritual results, which the disciples realized were to be based on the amount of effort they put forth; they would reap as they had sown. **more will be added.** The one who has learned spiritual truth and applied it diligently will receive even more truth to faithfully apply.

MARK—NOTE ON 4:26–29 This parable is recorded only by Mark and complements the parable of the sower by explaining in more depth the results of spiritual growth accomplished in good soil.

MARK—NOTE ON 4:26 **kingdom of God.** *See note on 1:15.*

MARK—NOTE ON 4:29 **puts in the sickle, because the harvest has come.** When the grain is ripe, the sower of the seed must harvest the crop. There are two possible interpretations of this unexplained parable. It could be referring to the entire scope of the kingdom, from the time Jesus sowed the gospel message until the final harvest in the future. His disciples would continue the work of presenting the gospel that would eventually yield a harvest. The better interpretation pictures the gospel working in lives. After the gospel is presented, the word of God works in the individual heart, sometimes slowly, until the time when God reaps the harvest in that individual and saves him.

MARK—NOTE ON 4:30–32 This parable of the mustard seed pictures the kingdom of God beginning with a small influence and then becoming worldwide in its scope.

MARK—NOTE ON 4:31 **a grain of mustard seed.** A reference to the common black mustard plant. The leaves were used as a vegetable and the seed as a condiment. It also had medicinal benefits. **smallest of all.** The mustard seed is not the smallest of all seeds in existence, but it was in comparison to all the other seeds the Jews sowed in Israel.

MARK—NOTE ON 4:32 **birds of the air.** While not a tree in the truest sense of the word, the mustard shrub has been known to grow as large as 15 feet high and to have the properties of a tree, such as having branches large enough for birds to nest in. The tree represents the sphere of salvation, which would grow so large that it would provide shelter, protection, and benefit to people (*see note on Matt. 13:32*). Even unbelievers have been blessed by association with the gospel and the power of God in salvation. Christians have been a benediction to the world. *See note on 1 Cor. 7:14*.

MARK—NOTE ON 4:33–34 This conclusion to Mark's account of Jesus' parables highlights Mark's recording only representative samples of all the parables Jesus taught.

MARK—NOTE ON 4:34 **He did not speak to them without a parable.** On that particular day, Jesus spoke to the larger crowd only in parables. This method of teaching left unbelievers with riddles and kept them from being forced to believe or disbelieve him—they could make no decision to follow him since they did not understand what he taught.

MARK—NOTE ON 4:35–41 This account demonstrates Jesus' unlimited power over the natural world.

MARK—NOTE ON 4:35 **the other side.** Jesus and his disciples were on the western shore of the Sea of Galilee. To escape the crowds for a brief respite, Jesus wanted to go to the eastern shore, which had no large cities and therefore fewer people.

MARK—NOTE ON 4:37 **a great windstorm.** Wind is a common occurrence on that lake, about 690 feet below sea level and surrounded by hills. The Greek word can also mean "whirlwind." In this case, it was a storm so severe that it took on the properties of a hurricane (*see note on Matt. 8:24*). The disciples, used to being on the lake in the wind, thought this storm would drown them (Mark 4:38).

MARK—NOTE ON 4:38 **he was . . . asleep.** Jesus was so exhausted from a full day of healing and preaching, even that storm could not wake him up (*see note on Matt. 8:24*).

MARK—NOTE ON 4:39 **Peace! Be still!** Lit., "be silent, be muzzled." Storms normally subside gradually, but when the Creator gave the order, the natural elements of this storm ceased immediately.

MARK—NOTE ON 4:41 **they were filled with great fear.** This was not fear of being harmed by the storm, but a reverence for the supernatural power Jesus had just displayed. The only thing more terrifying than having a storm outside the boat was having God in the boat! **Who then is this . . . ?** This statement betrayed the disciples' wonder at the true identity of Jesus.

MARK—NOTE ON 5:1 **the other side of the sea.** The eastern shore of the Sea of Galilee (cf. Luke 8:26). **the country of the Gerasenes.** This word most likely refers to the small town of Gersa (or Khersa, Kursi; *see note on Matt. 8:28*), which was located midway on the eastern shore. "Country of" refers to the general region that included Gersa and was under the jurisdiction of the city of Gadara, which was located some 6 miles southeast of the Sea of Galilee.

MARK—NOTE ON 5:2 out of the tombs a man. Mark mentions only one of the demon-possessed men, who was probably the more prominent of the two (cf. Matt. 8:28). The "tombs"—common dwelling places for the demented of that day—were burial chambers carved out of rock hillsides on the outskirts of town. If the man and his possible companion were Jews, for whom touching dead bodies was a great defilement, living in such an area was an added torment. **unclean spirit.** This refers to the demon who was controlling the man. Such spirits in themselves were morally filthy and caused much harm for those whom they possessed (*see notes on Mark 1:32–34*; cf. Luke 4:33, 36; 7:21; 8:2).

MARK—NOTE ON 5:3 no one could bind him. Multiple negatives are used in the Greek text to emphasize the man's tremendous strength.

MARK—NOTE ON 5:4 shackles and chains. "Shackles" (probably metal or perhaps, in part, cord or rope) were used to restrain the feet and "chains" were metal restraints for the rest of the body.

MARK—NOTE ON 5:5 crying out . . . cutting himself with stones. "Crying out" describes a continual unearthly scream uttered with intense emotion. The "stones" likely were rocks made of flint with sharp, jagged edges.

MARK—NOTE ON 5:7 What have you to do with me . . . ? A common expression of protest (*see note on 1:24*). **Son of the Most High God.** The demons knew that Jesus was deity, the God-Man. "Most High God" was an ancient title used by both Jews and Gentiles to identify the one, true, and living God of Israel and distinguish him from all false idol gods (cf. Gen. 14:18–20; Num. 24:16; Deut. 32:8; Ps. 18:13; 21:7; Isa. 14:14; Dan. 3:26; Luke 1:32; Heb. 7:1). **I adjure you . . . do not torment me.** *See note on Matt. 8:29*. Mark adds "I adjure you," which shows the demon tried to have Jesus soften the severity of his inevitable fate. Cf. James 2:19.

MARK—NOTE ON 5:9 What is your name? Most likely, Jesus asked this in view of the demon's appeal not to be tormented. However, he did not need to know the demon's name in order to expel him. Rather, Jesus posed the question to bring the reality and complexity of this case into the open. **Legion.** A Latin term, by then common to Jews and Greeks, that defined a Roman military unit of 6,000 infantrymen. Such a name denotes that the man was controlled by an extremely large number of militant evil spirits, a truth reiterated by the expression "for we are many."

MARK—NOTE ON 5:10 he begged him earnestly. The demon understood that Jesus had all power over him and addressed him with an intense desire that his request be granted. **not to send them out of the country.** *See note on v. 1*. The demons wanted to remain in the same area where they had been exercising their evil powers.

MARK—NOTE ON 5:11 pigs. Pigs were unclean animals to the Jews, so the people tending this herd were either Gentiles or Jews unconcerned about the law (*see note on Matt. 8:30*).

MARK—NOTE ON 5:13 he gave them permission. According to his sovereign purposes Jesus allowed the demons to enter the pigs and destroy them—the text offers no other explanation (cf. Deut. 29:29; Rom. 9:20). By doing this, Jesus gave the man a graphic, visible, and powerful lesson on the immensity of the evil from which he had been delivered.

MARK—NOTE ON 5:15 sitting. The man's restful condition was a strong contrast to his former restless, agitated state. **in his right mind.** He was no longer under the frenzied, screaming control of the demons.

MARK—NOTE ON 5:16 those . . . described . . . the pigs. "Those" may refer to both the Twelve and the men who tended the pigs. They wanted people to know what had happened to the man and the pigs, and the relationship between the two events.

MARK—NOTE ON 5:17 beg Jesus to depart from their region. The residents of the region became frightened and resentful toward Jesus because of what had happened. They may have been concerned about the disruption of their normal routine and the loss of property, and they wanted Jesus and his powers to leave the area so no more such financial losses would occur. More compelling, however, was the reality that they were ungodly people frightened by Christ's display of spiritual power (*see note on Matt. 8:34*).

MARK—NOTE ON 5:19 **tell them . . . the Lord has done.** Jesus was referring to himself as God who controlled both the natural and the supernatural worlds (cf. Luke 8:39).

MARK—NOTE ON 5:20 **Decapolis.** A league of 10 Greek-influenced (Hellenized) cities east of the Jordan River (*see note on Matt. 4:25*).

MARK—NOTE ON 5:21 **the other side.** Jesus and the disciples returned to the northwest shore of the Sea of Galilee.

MARK—NOTE ON 5:22 **one of the rulers of the synagogue.** These officials presided over the elders of local synagogues. Those elder groups, made up of lay officials, were in charge of arranging the services and overseeing other synagogue affairs.

MARK—NOTE ON 5:25 **discharge of blood.** Denotes a chronic internal bleeding, perhaps from a tumor or other disease (*see note on Matt. 9:20*).

MARK—NOTE ON 5:26 **suffered much . . . many physicians.** In NT times, it was common practice in difficult medical cases for people to consult many different doctors and receive a variety of treatments. The supposed cures were often conflicting, abusive, and many times made the ailment worse, not better. Luke, the physician, in Luke 8:43 suggested the woman was not helped because her condition was incurable.

MARK—NOTE ON 5:28 **If I touch even his garments.** The woman's faith in Jesus' healing powers was so great that she believed even indirect contact with him through his garments (*see note on Matt. 9:20*) would be enough to produce a cure.

MARK—NOTE ON 5:29 **flow of blood.** The source of her bleeding, with the analogy being to the origin of a spring.

MARK—NOTE ON 5:30 **power had gone out from him.** Christ's "power," his inherent ability to minister and work supernaturally, proceeded from him under the conscious control of his sovereign will. **Who touched my garments?** Jesus asked this question, not out of ignorance, but so he might draw the woman out of the crowd and allow her to praise God for what had happened.

MARK—NOTE ON 5:34 **your faith has made you well.** Jesus' public statement concerning the woman's faith (expressed in vv. 28, 33) and its results. The form of the Greek verb translated "has made you well," which can also be rendered "has made you whole," indicates that her healing was complete. It is the same Greek word often translated "to save" (*see note on Matt. 9:22*) and is the normal NT word for saving from sin, which strongly suggests that the woman's faith also led to spiritual salvation.

MARK—NOTE ON 5:36 **only believe.** The verb is a command for present, continuous action urging Jairus to maintain the faith he had initially demonstrated in coming to Jesus. Christ knew there was no other proper response to Jairus's helpless situation, and he was confident of faith's outcome (cf. Luke 8:50).

MARK—NOTE ON 5:37 **Peter and James and John.** This is the first time Mark gives special status to these three disciples. Scripture never explains why these men were sometimes allowed to witness things that the other disciples were excluded from (cf. 9:2; 14:33), but the trio did constitute an inner circle within the Twelve. Even the Greek grammar implies this inner grouping by placing their three names under one definite article.

MARK—NOTE ON 5:38 **weeping and wailing.** In that culture, a sure sign that a death had occurred. Because burial followed soon after death, it was the people's only opportunity to mourn publicly. The wailing was especially loud and mostly from paid mourners (*see note on Matt. 9:23*).

MARK—NOTE ON 5:39 **is not dead but sleeping.** With this figurative expression, Jesus meant that the girl was not dead in the normal sense, because her condition was temporary and would be reversed (*see note on Matt. 9:24*; cf. John 11:11–14; Acts 7:60; 13:36; 1 Cor. 11:30; 15:6, 18, 20, 51; 1 Thess. 4:13–14).

MARK—NOTE ON 5:40 **laughed at him.** This could more literally be translated, "laughed him to scorn," or "were laughing in his face." They understood Jesus' words literally and thought they were absurd, so “laughing” most likely refers to repeated bursts of laughter aimed at humiliating the Lord. This reaction, although shallow and irreverent, indicates the people were convinced of the irreversible nature of the girl’s death and underscores the reality of the miracle Jesus was about to do. **put them all outside.** This was an emphatic, forceful expulsion which showed Christ’s authority and was done because the disbelieving mourners had disqualified themselves from witnessing the girl’s resurrection.

MARK—NOTE ON **5:41** **Talitha cumi.** Mark is the only Gospel writer who recorded Jesus’ original Aramaic words. “Talitha” is a feminine form of “lamb,” or “youth.” “Cumi” is an imperative meaning “arise.” As in other such instances, Jesus addressed the person of the one being raised, not just the dead body (cf. Luke 7:14; John 11:43).

MARK—NOTE ON **5:43** **no one should know this.** Knowledge of the miracle could not be completely withheld, but Christ did not want news of it to spread until after he had left the area, because he knew such news might cause his many Jewish opponents in Galilee to seek him out and kill him prematurely. He also wanted to be known for bringing the gospel, not as simply a miracle-worker. Jesus was no doubt concerned that the girl and her parents not be made the center of undue curiosity and sensationalism.

MARK—NOTE ON **6:1** **his hometown.** Nazareth, Jesus’ hometown (*see note on Matt. 2:23*). **his disciples.** This was not a private, family visit for Jesus, but a time for ministry.

MARK—NOTE ON **6:2** **Sabbath.** *See note on 2:23*. This implies that no public teaching was done until the Sabbath. **teach in the synagogue.** *See note on 1:21*. **astonished.** The same word as used in 1:22 (*see note there*; however, here the people’s initial reaction gave way to skepticism and a critical attitude toward Jesus.

MARK—NOTE ON **6:3** **carpenter.** The people of Nazareth still thought of Jesus as one who carried on his father’s trade (cf. Matt. 13:55) as a craftsman who worked in wood and other hard materials (e.g., stones, bricks). The common earthly position of Jesus and his family caused the townspeople to stumble—they refused to see him as higher than themselves and found it impossible to accept him as the Son of God and Messiah. **son**

of Mary. Only here is Jesus called this. The normal Jewish practice was to identify a son by his father's (Joseph's) name. Perhaps that was not done here because Joseph was already dead, or because Christ's audience was recalling the rumors concerning Jesus' illegitimate birth (cf. John 8:41; 9:29)—a man was called the son of his mother if his father was unknown—and was purposely insulting him with this title as a reference to illegitimacy. **brother of James and Joses and Judas and Simon.** *See note on Matt. 12:46*. These were actual half-brothers of Jesus. "James" was later the leader in the Jerusalem church (cf. Acts 12:17; 15:13; 21:18; 1 Cor. 15:7; Gal. 1:19; 2:9, 12) and wrote the epistle of James. "Judas" (Hebrew name "Judah") wrote the epistle of Jude. Nothing more is known of the other two. **his sisters.** Actual half-sisters whose names are never given in the NT. Nothing is known of them, not even if they became believers as the other family members did. **they took offense at him.** The English term "scandalize" comes from the Greek verb translated "were offended," which essentially means "to stumble," or "become ensnared," and fall into a sin (*see note on Mark 4:17*). The residents of Nazareth were deeply offended at Jesus' posturing himself as some great teacher because of his ordinary background, his limited formal education, and his lack of an officially sanctioned religious position.

MARK—NOTE ON 6:4 *See note on Matt. 13:57*. Jesus called himself a prophet, in accord with one of his roles (cf. Mark 6:15; 8:28; Matt. 21:11, 46; Luke 7:16; 24:19; John 6:14; 7:40; 9:17). **own household.** His own family (cf. John 7:5; Acts 1:14).

MARK—NOTE ON 6:5 **he could do no mighty work there.** Cf. Matt. 13:58. This is not to suggest that his power was somehow diminished by their unbelief. It may suggest that because of their unbelief people were not coming to him for healing or miracles the way they did in Capernaum and Jerusalem. Or, more importantly, it may signify that Christ limited his ministry both as an act of mercy, so that the exposure to greater light would not result in a worse hardening that would only subject them to greater condemnation, and a judgment on their unbelief. He had the power to do more miracles, but not the will, because they rejected him. Miracles belonged among those who were ready to believe.

MARK—NOTE ON 6:6 **he marveled because of their unbelief.** “Marveled” means Jesus was completely astonished and amazed at Nazareth’s reaction to him, his teaching, and his miracles. He was not surprised at the fact of the people’s unbelief, but at how they could reject him while claiming to know all about him. Faith should have been the response in that town in Galilee, the region where Christ did so many miracles and so much teaching. **among the villages.** The outcome of Jesus’ visit to Nazareth was that he left there and made a teaching tour of other places in Galilee, concluding near where he started (cf. Matt. 9:35).

MARK—NOTE ON 6:7 **the twelve.** *See notes on 3:16–19; Matt. 10:2–4*. The 12 disciples were by then a divinely commissioned, recognized group. **send them out.** The form of this Greek verb indicates that Jesus individually commissioned each pair to go out as his representatives. **two by two.** This was a prudent practice (cf. Eccles. 4:9–12) employed by Jewish alms collectors, by John the Baptist (Luke 7:19), by Jesus on other occasions (Mark 11:1; 14:13; Luke 10:1), and by the early church (Acts 13:2–3; 15:39–41; 19:22). The practice gave the disciples mutual help and encouragement and met the legal requirement for an authentic testimony (Deut. 19:15). **unclean spirits.** *See notes on Mark 1:23 and 5:2*.

MARK—NOTE ON 6:8 **staff.** The walking stick, a universal companion of travelers in those days, which also provided potential protection from criminals and wild animals. **no bag.** They were not to carry the usual leather traveling bag or food sack.

MARK—NOTE ON 6:9 **to wear sandals.** Ordinary footwear consisting of leather or wood soles bound on by straps around the ankle and instep. “Sandals” were necessary protection for the feet in view of the hot, rough terrain of Palestine. **not put on two tunics.** “Tunics” were standard garments of clothing. Men of comparative wealth would wear two, but Jesus wanted the disciples to identify with common people and travel with just minimum clothing.

MARK—NOTE ON 6:10 The disciples were to carefully select where they stayed (cf. Matt. 10:11), but once there, the sole focus was to be on ministry. Contentment with their first host and his accommodations would be a testimony to others while the disciples ministered (cf. 1 Tim. 6:6).

MARK—NOTE ON 6:11 shake off the dust. A symbolic act that signified complete renunciation of further fellowship with those who rejected them (*see note on Matt. 10:14*). When the disciples made this gesture, it would show that the people had rejected Jesus and the gospel, and were hence rejected by the disciples and by the Lord.

MARK—NOTE ON 6:12–13 proclaimed . . . cast out many demons. Cf. v. 7. They were heralds of the gospel and had repeated success in expelling evil spirits from people. This demonstrated Christ's power over the supernatural world and confirmed his claim to being God.

MARK—NOTE ON 6:12 repent. *See notes on 1:15; Matt. 3:2*.

MARK—NOTE ON 6:13 anointed with oil . . . sick. In Jesus' day olive oil was often used medicinally (cf. Luke 10:34). But here it represented the power and presence of the Holy Spirit and was used symbolically in relation to supernatural healing (cf. Isa. 11:2; Zech. 4:1–6; Matt. 25:2–4; Rev. 1:4, 12). As a well-known healing agent, the oil was an appropriate, tangible medium the people could identify with as the disciples ministered to the sick among them.

MARK—NOTE ON 6:14 King Herod heard. *See note on Matt. 14:1*. The context indicates Herod heard some exciting news centering on Jesus and resulting from the disciples' recent preaching and miracle working in Galilee. **John the Baptist.** The forerunner of Christ (*see notes on Mark 1:4–7; Matt. 3:1, 4, 6*).

MARK—NOTE ON 6:15 He is Elijah. This identification of Jesus, which probably had been discussed repeatedly among the Jews, was based on the Jewish expectation that the prophet Elijah would return prior to Messiah's coming (*see notes on Mal. 4:5; Matt. 11:14; Luke 1:17*). **a prophet . . . one of the prophets.** Some saw Jesus as the fulfillment of Deut. 18:15, the messianic prophecy that looked to the One who, like Moses, would lead his people. Others were willing to identify Jesus only as a great prophet, or one who was resuming the suspended line of OT prophets. These and the other opinions, although misplaced, show that the people still thought Jesus was special or somehow supernatural.

MARK—NOTE ON 6:16 **John . . . has been raised.** By this excited, guilt-laden confession, Herod showed that he could not forget the evil he had done in beheading John the Baptist and that his conscience had led him to the eerie fear that John was back from the dead (cf. Matt. 14:1–2; Luke 9:7–9).

MARK—NOTE ON 6:17 **John . . . bound him in prison.** Herod kept him fettered while imprisoned, probably at Machaerus, near the northeast shore of the Dead Sea. Herod's intention was to protect John from the plots of Herodias (cf. v. 20). **Herodias.** Herod's niece, the daughter of his half-brother Aristobulus. **Philip's.** Herod Philip II, another half-brother to Herod Antipas (the Herod in this passage). Therefore, Philip was also an uncle to Herodias (*see note on Matt. 14:3*).

MARK—NOTE ON 6:18 **John had been saying . . . "It is not lawful."** The tense of the Greek verb and Mark's wording imply that John had repeatedly rebuked Herod Antipas in private confrontation that his marriage to Herodias was contrary to Mosaic law (*see note on Matt. 14:3*; cf. Matt. 3:7–10).

MARK—NOTE ON 6:20 **he was greatly perplexed.** This indicates that Herod's interaction with John left him in great internal conflict—a moral struggle between his lust for Herodias and the prodding of his guilty conscience.

MARK—NOTE ON 6:21 **nobles.** This term may also be translated "lords," or "great ones." These were men who held high civil offices under Herod. **military commanders.** High-ranking military officials (Greek, *chiliarchs*) who each commanded 1,000 men. **leading men of Galilee.** The key social leaders of the region.

MARK—NOTE ON 6:22 **Herodias's daughter.** Salome, her daughter by Philip (*see note on Matt. 14:6*). **danced.** Refers to a solo dance with highly suggestive hand and body movements, comparable to a modern striptease. It was unusual and almost unprecedented that Salome would have performed in this way before Herod's guests (cf. Est. 1:11–12).

MARK—NOTE ON 6:23 **up to half of my kingdom.** This was an exaggeration designed to enhance his previous statement of generosity. As a Roman tetrarch, Herod actually had no “kingdom” to give.

MARK—NOTE ON 6:26 **because of his oaths.** Herod, as a monarch, felt bound because oaths were considered sacred and unbreakable (*see notes on Matt. 5:34; 14:9*).

MARK—NOTE ON 6:27 **executioner.** Originally meant spy or scout, but came to describe a staff member of a Roman tribune. They served as couriers and bodyguards as well as executioners. Herod had adopted the custom of surrounding himself with such men.

MARK—NOTE ON 6:31 **by yourselves.** Jesus’ invitation for a retreat into the desert was restricted to the Twelve. He knew they needed rest and privacy after their tiring ministry expedition and the continuing press of the people.

MARK—NOTE ON 6:32 **went away in the boat . . . by themselves.** The disciples obeyed Jesus’ proposal, departing from his headquarters in Capernaum using the same boat as in 5:2.

MARK—NOTE ON 6:33 **ran there on foot.** The direction (toward the northeast shore of the lake) and speed of the boat, along with the immediate lack of other available boats, caused the crowd to follow by land. **got there ahead of them.** Contained only in Mark’s account, this does not necessarily mean everyone arrived before the boat, because the land distance was probably 8 miles, twice as far as the 4 miles the boat had to travel. Rather, those young and eager in the crowd were able to outrun both the rest and the boat (probably because it encountered no wind or a contrary wind) and actually arrive at the shore before the boat (cf. Matt. 14:13–14; Luke 9:11; John 6:3, 5).

MARK—NOTE ON 6:34 **had compassion.** *See note on Matt. 9:36*. **sheep without a shepherd.** An OT picture (cf. Num. 27:17; 1 Kings 22:17; 2 Chron. 18:16; Ezek. 34:5) used to describe the people as helpless and starving, lacking in spiritual guidance and protection, and exposed to the perils of sin and spiritual destruction.

MARK—NOTE ON 6:37 **two hundred denarii.** A single denarius (*see note on Matt. 22:19*) was equivalent to a day's pay for the day laborer (cf. Matt. 20:2). "Two hundred" would therefore equal eight months' wages and be quite beyond the disciples' (or any average person's) means.

MARK—NOTE ON 6:38 **loaves.** Lit., "bread-cakes," or "rolls."

MARK—NOTE ON 6:39 **green grass.** This detail indicates it was the spring rainy season, before the hot summer would have turned the grass dry and brown.

MARK—NOTE ON 6:40 **by hundreds and by fifties.** A symmetrical seating arrangement, possibly 50 semi-circles of 100 people each, with the semi-circles one behind the other in ranks. Such an arrangement was familiar to the Jews during their festivals, and it made food distribution more convenient.

MARK—NOTE ON 6:41 **looked up to heaven.** A typical prayer posture for Jesus (cf. 7:34; Luke 24:35; John 11:41; 17:1). Heaven was universally regarded as the Father's dwelling place (Matt. 6:9).

MARK—NOTE ON 6:42 **all ate and were satisfied.** The hunger of everyone in the crowd was completely satisfied (cf. John 6:11).

MARK—NOTE ON 6:43 **twelve baskets full.** The "baskets," apparently the same ones used to bring the food, were small wicker containers like the ones the Jews used to carry food.

MARK—NOTE ON 6:44 **five thousand men.** The Greek word for "men" means strictly males, so the numerical estimate did not include women and children (cf. Matt. 14:21). The women and children were traditionally seated separately from the men for meals. When everyone was added, there could have been at least 20,000.

MARK—NOTE ON 6:45 **the boat.** *See note on v. 32*. **go before him.** The implication is that Jesus was to rejoin the disciples later. **Bethsaida.** A town on the west side of the Sea of Galilee and south of Capernaum (cf. Matt. 11:21).

MARK—NOTE ON 6:46 **the mountain.** The entire east side of the Sea of Galilee is mountainous with steep slopes leading up to a plateau. Up one of the slopes was a good place to pray, away from the crowd (cf. John 6:15).

MARK—NOTE ON 6:47 **out on the sea.** Normally in traveling across the northern end of the lake they would have been within 1 or 2 miles of shore. But on that occasion, the wind had carried the boat several miles south, closer to the center of the lake (cf. Matt. 14:24).

MARK—NOTE ON 6:48 **fourth watch.** 3:00 A.M. to 6:00 A.M. **walking on the sea.** The verb's tense depicts a steady progress, unhindered by the waves. **meant to pass by them.** The more literal rendering, "desired to come alongside of," indicates Jesus' intention here. He wanted to test the disciples' faith, so he deliberately changed course and came parallel to the boat to see if they would recognize him and his supernatural powers and invite him aboard.

MARK—NOTE ON 6:49 **a ghost.** An apparition or imaginary creature. The Greek term gives us the English "phantom." Because of the impossibility of such an act and their fatigue and fear in the stormy conditions, the Twelve, even though each one saw him, did not at first believe the figure was actually Jesus.

MARK—NOTE ON 6:50 **Take heart.** This command, always linked in the Gospels to a situation of fear and apprehension (cf. 10:49; Matt. 9:2, 22; 14:27; Luke 8:48; John 16:33; Acts 23:11), urged the disciples to have a continuing attitude of courage. **it is I.** Lit., "I am." This statement clearly identified the figure as the Lord Jesus, not some phantom. It also echoed the OT self-revelation of God (cf. Ex. 3:14).

MARK—NOTE ON 6:52 **did not understand . . . loaves.** An explanation of the disciples' overwhelming astonishment at what had just happened. Because they misunderstood the real significance of that afternoon's miracle, they could not grasp Jesus' supernatural character as displayed in his power over the lake. **their hearts were hardened.** Cf. 8:17. The disciples' minds were impenetrable, so that they could not perceive what Christ was saying (cf. 4:11–12). This phrase conveys or alludes to rebellion, not just ignorance (*see note on* 3:5).

MARK—NOTE ON 6:53 **Gennesaret.** *See note on Matt. 14:34*.

MARK—NOTE ON 6:56 **marketplaces.** Open spaces, usually just inside city walls or near city centers, where people congregated for various business and social purposes. Here the term might indicate its original meaning of any place where people generally assembled. The people brought the sick to such locations because Jesus was more likely to pass by. **fringe of his garment.** *See note on 5:28*.

MARK—NOTE ON 7:1 **Pharisees . . . come from Jerusalem.** This delegation of leading representatives of Judaism came from Jerusalem probably at the request of the Galilean Pharisees. **scribes.** *See notes on 3:22 and Matt. 2:4*.

MARK—NOTE ON 7:2 **defiled.** The disciples of Jesus were being accused of eating with hands that had not been ceremonially cleansed, and thus had not been separated from the defilement associated with their having touched anything profane.

MARK—NOTE ON 7:3 **wash.** This washing had nothing to do with cleaning dirty hands but with a ceremonial rinsing. The ceremony involved someone pouring water out of a jar onto another's hands, whose fingers must be pointing up. As long as the water dripped off at the wrist, the person could proceed to the next step. He then had water poured over both hands with the fingers pointing down. Then each hand was to be rubbed with the fist of the other hand. **tradition of the elders.** This body of extrabiblical laws and interpretations of Scripture had in actuality supplanted Scripture as the highest religious authority in Judaism (*see note on Matt. 15:2*).

MARK—NOTE ON 7:4 **marketplace.** *See note on 6:56*.

MARK—NOTE ON 7:5 **Why do your disciples not . . . ?** The Pharisees and scribes went to the disciples' Master for an explanation of the disciples' allegedly disgraceful conduct. In reality they were accusing Jesus of teaching his disciples to disobey the traditions of the elders. **defiled hands.** *See note on v. 3*.

MARK—NOTE ON 7:6 **did Isaiah prophesy.** Isaiah 29:13 is quoted almost word for word from the Greek translation of the OT (LXX). Isaiah's prophecy perfectly fit the actions of the Pharisees and scribes (*see note on Isa. 29:13*). **hypocrites.** Spiritual phonies (*see note on Matt. 6:2*). They followed the traditions of men because such teaching required only mechanical and thoughtless conformity without a pure heart.

MARK—NOTE ON 7:8 commandment of God . . . tradition of men. Jesus first accused them of abandoning all the commandments contained in God's word. Then he charged them with substituting God's standard with a humanly designed standard. *See note on Matt. 15:2*.

MARK—NOTE ON 7:10 Moses said. Quoted from Ex. 20:12 (the fifth commandment) and Ex. 21:17. Both refer specifically to the duty of honoring one's parents, which includes treating them with respect, love, reverence, dignity, and assisting them financially. The second quotation indicates how seriously God regards this obligation.

MARK—NOTE ON 7:11 Corban. A Hebrew term meaning "given to God." It refers to any gift or sacrifice of money or goods an individual vowed to dedicate specifically to God. As a result of such dedication, the money or goods could be used only for sacred purposes.

MARK—NOTE ON 7:13 making void the word of God by your tradition. "Making void" means "to deprive of authority" or "to cancel." The "tradition" in question allowed any individual to call all his possessions "Corban" (*see note on v. 11*). If a son became angry with his parents, he could declare his money and property "Corban." Since Scripture teaches that any vow made to God could not be violated (Num. 30:2), his possessions could not be used for anything but service to God and not as a resource of financial assistance for his parents. But Jesus condemned this practice by showing that the Pharisees and scribes were guilty of canceling out God's word (and his command to honor one's parents) through their tradition.

MARK—NOTE ON 7:16 This verse does not occur in the best manuscripts.

MARK—NOTE ON 7:18 defile him. *See note on v. 2*.

MARK—NOTE ON 7:19 Since food is merely physical, no one who eats it will defile his heart or inner person, which is spiritual. Physical pollution, no matter how corrupt, cannot cause spiritual or moral pollution. Neither can external ceremonies and rituals cleanse a person spiritually. **Thus he declared all foods clean.** By overturning the tradition of hand washing, Jesus in effect removed the restrictions regarding dietary laws. This comment by Mark had the advantage of hindsight as he looked back on the event, and was no doubt influenced by Peter's (see Introduction: Author and Date) own experience in Joppa (*see note on Acts 10:15*).

MARK—NOTE ON 7:20 **What comes out of a person.** A person's defiled heart is expressed in both what he says and what he does (*see note on Matt. 15:11*; cf. 12:34–37). **defiles.** *See note on Mark 7:2*.

MARK—NOTE ON 7:21 **sexual immorality.** Lit., illicit sexual activity.

MARK—NOTE ON 7:22 **sensuality.** Lit., unrestrained, shameless behavior.

MARK—NOTE ON 7:24 **Tyre.** *See note on 3:8*. **did not want anyone to know.** Jesus did not seek a public ministry in the area. It is likely he wanted time to rest from the pressure of the Jewish leaders and an opportunity to further prepare the disciples for his coming crucifixion and their ministry.

MARK—NOTE ON 7:25 **unclean spirit.** A demon (*see note on 1:23*; cf. Matt. 15:22).

MARK—NOTE ON 7:26 **Gentile.** A non-Jew in both her language and religion (*see note on Rom. 1:14*). **Syrophoenician.** The region of Phoenicia at that time was part of the province of Syria. Matthew 15:22 adds that she was a descendant of the Canaanites.

MARK—NOTE ON 7:27 **first.** The illustration Jesus gave was in essence a test of the woman's faith. Jesus' "first" responsibility was to preach the gospel to the children of Israel (cf. Rom. 1:16; 15:8). But that also implied there would come a time when Gentiles would be the recipients of God's blessings. **the children's bread and throw it to the dogs.** "The children's bread" refers to God's blessings offered to the Jews. This picture indicates that the "dogs" (Gentiles) had a place in the household of God, but not the prominent one (*see note on Matt. 15:26*). **dogs.** This reference is to dogs that were kept as pets. Jesus was referring to the Gentiles, but he did not use the derisive term the Jews usually employed for them that described mangy, vicious mongrels.

MARK—NOTE ON 7:28 Yes, Lord. Indicative of the woman's humble faith and worshipful attitude. She knew she was sinful and undeserving of any of God's blessing. Her response was characterized by a complete absence of pride and self-reliance, which Jesus answered by granting her request (vv. 29–30).

MARK—NOTE ON 7:31 returned from the region of Tyre . . . Sidon . . . Sea of Galilee. Jesus traveled 20 miles north from Tyre and passed through Sidon, which was deep into Gentile territory. From there he went east, crossed the Jordan, and traveled south along the eastern shore of the Sea of Galilee. **Decapolis.** *See note on 5:20*.

MARK—NOTE ON 7:33 put his fingers into his ears. Because the man could not hear, Jesus used his own form of sign language to tell him that he was about to heal the man's deafness. **after spitting touched his tongue.** Also a form of sign language in which Jesus offered the man hope for a restored speech.

MARK—NOTE ON 7:34 Ephphatha. An Aramaic word that Mark immediately defines.

MARK—NOTE ON 7:36 to tell no one. Although Jesus ministered to Gentiles as the need arose, his intention was not to have a public ministry among them. *See note on 1:44*.

MARK—NOTE ON 8:1–9 While all four Gospels record the feeding of the 5,000, only Matthew (15:32–38) and Mark record the feeding of the 4,000.

MARK—NOTE ON 8:1 a great crowd. Probably because of the widespread report of Jesus' healing of the deaf and mute man (7:36).

MARK—NOTE ON 8:2 I have compassion. Only here and in the parallel passage (Matt. 15:32) did Jesus use this word of himself. When he fed the

5,000, Jesus expressed “compassion” for the people’s lost spiritual condition (Mark 6:34); here, he expressed “compassion” for people’s physical needs (cf. Matt. 6:8, 32). Jesus could empathize with their hunger, having experienced it himself (Matt. 4:2). **been with me now three days.** This reflects the crowd’s eagerness to hear Jesus’ teaching and experience his healings (cf. Matt. 15:30). That they were with him for that time before the miraculous feeding distinguishes this event from the earlier feeding of the 5,000, in which the crowd gathered, ate, and dispersed in one day (Matt. 14:14–15, 22–23).

MARK—NOTE ON 8:4 **feed . . . bread.** Some find the disciples’ question incredible in light of the earlier feeding of the 5,000. But it was consistent with their spiritual dullness and lack of understanding (cf. vv. 14–21; 6:52). **in this desolate place.** The Decapolis (*see note on 5:20*) region was not as heavily populated as Galilee.

MARK—NOTE ON 8:5 **loaves.** Flat cakes of bread which could easily be broken into smaller pieces.

MARK—NOTE ON 8:8 **seven baskets full.** Not the same baskets mentioned in the feeding of the 5,000 (6:43). Those were small baskets, commonly used by the Jewish people to hold one or two meals when traveling. The word here refers to large baskets (large enough to hold a man, Acts 9:25) used by Gentiles. What was done with the leftover food is not mentioned. It was likely given back to the people to sustain them on their trip home, since the disciples evidently did not take it with them (cf. Mark 8:14).

MARK—NOTE ON 8:9 **four thousand.** The number of the men only, not including the women and children (Matt. 15:38). This could indicate at least 16,000 people.

MARK—NOTE ON 8:10 **Dalmanutha.** This location is not mentioned in any secular literature and only mentioned here in the NT. The location is unknown, but clearly in the region near Magdala (cf. Matt. 15:39, Magadan). Recent archaeological work in the area, when the water level of Galilee was at an all-time low, revealed several heretofore unknown anchorages. One small harbor has been found between Magadala and Capernaum, which may be Dalmanutha.

MARK—NOTE ON **8:11** **Pharisees.** *See notes on 2:16 and Matt. 3:7*. **sign from heaven.** The skeptical Pharisees demanded further miraculous proof of Jesus' messianic claims. Not content with the countless miracles he had performed on earth, they demanded some sort of astronomical miracle. Having already given them more than enough proof, Jesus refused to accommodate their spiritual blindness. The supreme sign verifying his claim to be the Son of God and Messiah was to be his resurrection (Matt. 12:39–40).

MARK—NOTE ON **8:13** **the other side.** To the northeast shore, where Bethsaida (Julias) was located (v. 22).

MARK—NOTE ON **8:15** **leaven of the Pharisees and . . . Herod.** "Leaven" in the NT is an illustration of influence (*see note on Matt. 13:33*) and most often symbolizes the evil influence of sin. The "leaven" of the Pharisees included both their false teaching (Matt. 16:12) and their hypocritical behavior (Luke 12:1); the "leaven" of Herod Antipas was his immoral, corrupt conduct (cf. Mark 6:17–29). The Pharisees and the Herodians were allied against Christ (3:6).

MARK—NOTE ON **8:17** **Why are you discussing . . . no bread?** Jesus' question rebuked the disciples for completely missing his point (*see note on v. 15*). He was concerned with spiritual truth, not mundane physical matters. **hearts hardened.** I.e., they were rebellious, spiritually insensitive, and unable to understand spiritual truth (*see notes on 3:5; 6:52*).

MARK—NOTE ON **8:18–21** Jesus' five questions further rebuked the disciples for their hardness of heart, and also reminded them of his ability to provide anything they might lack.

MARK—NOTE ON **8:21** **Do you not yet understand?** An appeal based on the questions he had just asked. Matthew's parallel account reveals that the disciples finally understood his point (Matt. 16:12).

MARK—NOTE ON **8:22–26** The second of Jesus' two miracles recorded only in Mark (cf. 7:31–37). It is also the first of two healings of blind men recorded in Mark (cf. 10:46–52).

MARK—NOTE ON 8:22 Bethsaida. *See note on 6:45*, for the other Bethsaida. This is Bethsaida-Julias, several miles north of the Sea of Galilee and east of the Jordan River.

MARK—NOTE ON 8:23 spit on his eyes. This action and Jesus' touching his eyes with his hands (v. 25) were apparently meant to reassure the blind man (who would naturally depend on his other senses, such as touch) that Jesus would heal his eyes (cf. 7:33; John 9:6).

MARK—NOTE ON 8:26 Do not even enter the village. Jesus led the blind man out of town before healing him (v. 23), probably to avoid publicity and the mob scene that would otherwise result. Unlike others in the past (cf. 1:45; 7:36), he apparently obeyed.

MARK—NOTE ON 8:27 Caesarea Philippi. A city about 25 miles north of Bethsaida near Mount Hermon, not to be confused with the Caesarea located on the Mediterranean coast about 60 miles northwest of Jerusalem.

MARK—NOTE ON 8:28 Elijah. *See notes on 6:15; Mal. 4:5; Matt. 11:14; Luke 1:17*.

MARK—NOTE ON 8:29 But who do you say that I am? After they reported the prevailing erroneous views about Jesus (v. 28), he asked the disciples to give their own evaluation of who he was. The answer every person gives to this question will determine his or her eternal destiny. **You are the Christ.** Peter unhesitatingly replied on behalf of the Twelve (cf. Matt. 14:28; 15:15; 17:4; 19:27; 26:33; John 6:68; 13:36), clearly and unequivocally affirming that they believed Jesus to be the Messiah.

MARK—NOTE ON 8:30 tell no one. Jesus' messianic mission cannot be understood apart from the cross, which the disciples did not yet understand (cf. vv. 31–33; 9:30–32). For them to have proclaimed Jesus as Messiah at this point would have only furthered the misunderstanding that the Messiah was to be a political-military deliverer. The fallout was that the Jewish people, desperate to be rid of the yoke of Rome, would seek to make Jesus king by force (John 6:15; cf. Mark 12:12–19).

MARK—NOTE ON 8:31–10:52 In this section, as they traveled to Jerusalem, Jesus prepared the disciples for his death.

MARK—NOTE ON 8:31 **Son of Man.** *See note on 2:10*. **must suffer many things.** Jesus' sufferings and death were inevitable because they were divinely ordained (Acts 2:22–23; 4:27–28), though, humanly speaking, caused by his rejection from the Jewish leaders. *See notes on Ps. 118:22; Isa. 53:3*; cf. Mark 12:10; Matt. 21:42. **elders.** *See note on Mark 7:3*. **chief priests.** Members of the Sanhedrin and representatives of the 24 orders of ordinary priests (cf. Luke 1:8). **scribes.** Experts in the OT law (*see note on Matt. 2:4*). **after three days.** In keeping with the sign of Jonah (Matt. 12:40). **rise again.** Jesus always mentioned his resurrection in connection with his death (cf. Mark 9:31; 10:34; Matt. 16:21; 17:23; 20:19; Luke 9:22; 18:33), making it all the more incomprehensible that the disciples were so slow to understand.

MARK—NOTE ON 8:32 **said this plainly.** I.e., not in parables or allusions (cf. John 16:29). **Peter . . . began to rebuke him.** The disciples still could not comprehend a dying Messiah (*see note on Mark 8:30*). Peter, as usual (*see note on v. 29*), expressed the thoughts of the rest of the Twelve (cf. v. 33). His brash outburst expressed not only presumption and misunderstanding, but also deep love for Jesus.

MARK—NOTE ON 8:33 **Get behind me, Satan!** In a startling turnaround, Peter, who had just been praised for being God's spokesman (Matt. 16:17–19), was then condemned as Satan's mouthpiece. Yet Jesus' sacrificial death was God's plan (Acts 2:22–23; 4:27–28) and whoever opposed it was, wittingly or not, advocating Satan's work.

MARK—NOTE ON 8:34 **deny himself.** No one who is unwilling to deny himself can legitimately claim to be a disciple of Jesus Christ. **take up his cross.** This reveals the extent of self-denial—to the point of death, if necessary. The extent of desperation on the part of the penitent sinner who is aware he can't save himself reaches the place where nothing is held back (cf. Matt. 19:21–22). **and follow me.** *See notes on Mark 1:17 and Matt. 10:38*.

MARK—NOTE ON 8:35 **loses his life . . . will save it.** This paradoxical saying reveals an important spiritual truth: those who pursue a life of ease, comfort, and acceptance by the world will not find eternal life. On the other hand, those who give up their lives (*see note on v. 34*) for the sake of Christ and the gospel will find it. Cf. John 12:25.

MARK—NOTE ON 8:36–37 **soul.** The real person, who will live forever in heaven or hell. To have all that the world has to offer yet not have Christ is to be eternally bankrupt; all the world's goods will not compensate for losing one's soul eternally. *See note on Matt. 16:26*.

MARK—NOTE ON 8:38 **ashamed of me and of my words.** Those who reject the demands of discipleship prove themselves to be ashamed of Jesus Christ and the truth he taught, thus not redeemed from sin at all. **Son of Man.** *See note on 2:10*. **when he comes.** Mark's first reference to Jesus' second coming, an event later described in detail in the Olivet Discourse (13:1–37).

MARK—NOTE ON 9:1 **Truly, I say to you.** A solemn statement appearing only in the Gospels and always spoken by Jesus. It introduces topics of utmost significance (*see note on 3:28*). **not taste death until they see the kingdom.** The event Jesus had in mind has been variously interpreted as his resurrection and ascension, the coming of the Spirit at Pentecost, the spread of Christianity, or the destruction of Jerusalem in A.D. 70. The most accurate interpretation, however, is to connect Christ's promise with the transfiguration in the context (9:2–8), which provided a foretaste of his second coming glory. That all three synoptic Gospels place this promise immediately before the transfiguration supports this view, as does the fact that "kingdom" can refer to royal splendor.

MARK—NOTE ON 9:2 **after six days.** Matthew and Mark place the transfiguration "six days" after Jesus' promise (v. 1); Luke, no doubt including the day the promise was made and the day of the transfiguration itself, describes the interval as "about eight days" (Luke 9:28). **Peter and James and John.** *See note on Mark 5:37*. As the inner circle of Jesus' disciples, these three were sometimes allowed to witness events that the other disciples were not (cf. 14:33). **a high mountain.** Most likely Mount Hermon (about 9,200 feet above sea level), the highest mountain in the vicinity of Caesarea Philippi (cf. 8:27). **transfigured.** From a Greek word meaning “to change in form,” or “to be transformed.” In some inexplicable way, Jesus manifested some of his divine glory to the three disciples (cf. 2 Pet. 1:16).

MARK—NOTE ON 9:3 **radiant, intensely white.** The divine glory emanating from Jesus made even his clothing radiate brilliant white light. Light is often associated with God’s visible presence (cf. Ps. 104:2; Dan. 7:9; 1 Tim. 6:16; Rev. 1:14; 21:23).

MARK—NOTE ON 9:4 **Elijah with Moses.** Symbolic of the Prophets and the Law, the two great divisions of the OT. The order, “Elijah,” then “Moses,” is unique to Mark (who reverses the order in v. 5). **talking with Jesus.** The subject was his coming death (Luke 9:31).

MARK—NOTE ON 9:5 **Rabbi.** Lit., “my master.” A title of esteem and honor given by the Jews to respected teachers. In the NT, it is also used of John the Baptist (John 3:26). **Let us make three tents.** So as to make the three illustrious figures’ stay permanent. It is also possible that Peter’s suggestion reflected his belief that the millennial kingdom was about to be inaugurated (cf. Zech. 14:16).

MARK—NOTE ON 9:7 **a cloud overshadowed them.** This is the glory cloud, Shekinah, which throughout the OT was symbolic of God’s presence (*see note on Rev. 1:7*; cf. Ex. 13:21; 33:18–23; 40:34–35; Num. 9:15; 14:14; Deut. 1:33). **a voice came out of the cloud.** The Father’s voice from the cloud cut off Peter’s fumbling words (Matt. 17:5; Luke 9:34). **This is my beloved Son.** The Father repeated the affirmation of his love for the Son first given at Jesus’ baptism (Mark 1:11). The parallel accounts of the transfiguration (Matt. 17:5; Luke 9:35) also record these words, as does Peter (2 Pet. 1:17). **listen to him.** Jesus, the One to whom the Law and Prophets pointed (cf. Deut. 18:15), is the One whom the disciples are to listen to and obey (cf. Heb. 1:1–2).

MARK—NOTE ON 9:9 **charged them to tell no one.** *See note on 8:30*. **until the Son of man had risen from the dead.** This looks to the time when the true nature of Jesus’ messianic mission became evident to all, that he came to conquer sin and death, not the Romans. **Son of Man.** *See note on 2:10*.

MARK—NOTE ON 9:10 questioning what this rising from the dead might mean. Like most of the Jewish people (the Sadducees being notable exceptions), the disciples believed in a future resurrection (cf. John 11:24). What confused them was Jesus' implication that his own resurrection was imminent, and thus so was his death. The disciples' confusion provides further evidence that they still did not understand Jesus' messianic mission (*see notes on Mark 9:9; 8:30*).

MARK—NOTE ON 9:11 Elijah must come. Cf. 8:28–29. The scribes' teaching in this case was not based on rabbinical tradition, but on the OT (Mal. 3:1; 4:5). Malachi's prediction was well known among the Jews of Jesus' day, and the disciples were no doubt trying to figure out how to harmonize it with the appearance of Elijah they had just witnessed. The scribes and Pharisees also no doubt argued that Jesus could not be the Messiah based on the fact that Elijah had not yet appeared. Confused, the three disciples asked Jesus for his interpretation.

MARK—NOTE ON 9:12 Elijah does come first. Jesus affirmed the correctness of the scribal interpretation of Mal. 3:1 and 4:5, which must have puzzled the disciples even more. **Son of Man.** *See note on Mark 2:10*. **suffer . . . be treated with contempt.** Jesus pointed out that the prophecies about Elijah in no way precluded the suffering and death of Messiah, for that, too, was predicted in the OT (e.g., Ps. 22; 69:20–21; Isa. 53; *see note on Rom. 1:2*).

MARK—NOTE ON 9:13 Elijah has come. Jesus directly addressed the disciples' question: the prophecies of Elijah's coming had been fulfilled in John the Baptist. Though certainly not a reincarnation of Elijah (cf. John 1:21), John came in the "spirit and power of Elijah," and would have fulfilled prophecies if they had believed (*see notes on Matt. 11:14; Luke 1:17*). Because they did reject both John the Baptist and Jesus, there will be another who will come in the spirit and power of Elijah before the second coming of Christ (*see notes on Matt. 11:14; Rev. 11:5–6*). **they did to him.** The Jewish leaders rejected John the Baptist (Matt. 21:25; Luke 7:33), and Herod killed him (Mark 6:17–29). **as it is written of him.** No specific OT prophecies predicted that Messiah's forerunner would die. Therefore, this statement is best understood as having been fulfilled typically. The fate intended for Elijah (1 Kings 19:1–2) had befallen the Baptist. *See notes on Matt. 11:11–14*.

MARK—NOTE ON **9:14** **the disciples.** The nine who had remained behind.

MARK—NOTE ON **9:17** **spirit that makes him mute.** The boy had a demonically induced inability to speak, a detail found only in Mark's account.

MARK—NOTE ON **9:18** **they were not able.** The disciples' failure is surprising, in light of the power granted them by Jesus (3:15; 6:13).

MARK—NOTE ON **9:19** **O faithless generation.** Cf. Ps. 95:10. The word "generation" indicates that Jesus' exasperation was not merely with the father, or the nine disciples, but also with the unbelieving scribes, who were no doubt gloating over the disciples' failure (cf. Mark 9:14), and with unbelieving Israel in general.

MARK—NOTE ON **9:22** **to destroy him.** This demon was an especially violent and dangerous one. Open fires and unfenced bodies of water were common in first-century Israel, providing ample opportunity for the demon's attempts to destroy the child. The father's statement added to the pathos of the situation. The boy himself was probably disfigured from burn scars, and possibly further ostracized because of them. His situation also created a hardship for his family, who would have had to watch the boy constantly to protect him from harm.

MARK—NOTE ON **9:23** **All things are possible.** The issue was not his lack of power but the father's lack of faith. Though Jesus often healed apart from the faith of those involved, here he chose to emphasize the power of faith (cf. Matt. 17:20; Luke 17:6). Jesus healed multitudes, but many, if not most, did not believe in him. Cf. Luke 17:15–19.

MARK—NOTE ON **9:24** **I believe; help my unbelief!** Admitting the imperfection of his faith, mixed as it was with doubt, the desperate father pleaded with Jesus to help him to have the greater faith the Lord demanded of him.

MARK—NOTE ON 9:25 **a crowd came running.** Noting the growing crowd, Jesus acted without further delay, perhaps to spare the boy and his anguished father any further embarrassment. Also, the Lord did not perform miracles to satisfy thrill seekers (cf. 8:11; Luke 23:8–9). **I command you.** Jesus' absolute authority over demons is well attested in the NT (e.g., Mark 1:32–34; 5:1–13; Luke 4:33–35). His healings demonstrated his deity by power over the natural world. His authority over demons demonstrated his deity by power over the supernatural world.

MARK—NOTE ON 9:29 **This kind.** Some demons are more powerful and obstinate, and thus more resistant to being cast out, than others (cf. Matt. 12:45). *See notes on Dan. 10:10–21*. **anything but prayer.** Perhaps overconfident from their earlier successes (cf. Mark 6:13), the disciples became enamored with their own gifts and neglected to draw on divine power.

MARK—NOTE ON 9:30 **passed through Galilee.** Leaving the region around Caesarea Philippi, Jesus and the disciples began the journey to Jerusalem that would result in his crucifixion several months later. Their immediate destination was Capernaum (v. 33). **did not want anyone to know.** Jesus continued to seek seclusion so he could prepare the disciples for his death (cf. 7:24).

MARK—NOTE ON 9:31 **Son of Man.** *See note on 2:10*.

MARK—NOTE ON 9:31–32 Jesus continued his teaching about his upcoming death and resurrection—a subject the disciples still did not understand (*see notes on v. 10; 8:30–33*).

MARK—NOTE ON 9:33 **Capernaum.** *See note on 1:21*. **the house.** The use of the definite article suggests this to be the house Jesus habitually stayed in when in Capernaum. Whether it was Peter's house (cf. 1:29) or someone else's is not known.

MARK—NOTE ON 9:34 **they kept silent.** Convicted and embarrassed, the disciples were speechless. **who was the greatest.** A dispute possibly triggered by the privilege granted Peter, James, and John to witness the transfiguration. The disciples' quarrel highlights their failure to apply Jesus' explicit teaching on humility (e.g., Matt. 5:3), and the example of his own suffering and death (Mark 9:31–32; 8:30–33). It also prompted them to ask Jesus to settle the issue, which he did—though not as they had expected.

MARK—NOTE ON 9:35 **sat down.** Rabbis usually sat down to teach (cf. Matt. 15:29; Luke 4:20; 5:3; John 8:2). **If anyone would be first.** As the disciples undeniably desired (Mark 9:34; cf. 10:35–37). **last of all and servant of all.** The disciples' concept of greatness and leadership, drawn from their culture, needed to be completely reversed. Not those who lord their position over others are great in God's kingdom, but those who humbly serve others (cf. 10:31, 43–45; Matt. 19:30–20:16; 23:11–12; Luke 13:30; 14:8–11; 18:14; 22:24–27).

MARK—NOTE ON 9:36 **a child.** The Greek word indicates an infant or toddler. If the house they were in was Peter's (*see note on v. 33*), this may have been one of his children. The child became in Jesus' masterful teaching an example of believers who have humbled themselves and become like trusting children.

MARK—NOTE ON 9:37 **Whoever receives one such child in my name.** Not actual children, but true believers—those who have humbled themselves like little children (*see note on v. 36*).

MARK—NOTE ON 9:38 **John said.** The only recorded instance in the synoptic Gospels in which he alone speaks. In light of Jesus' rebuke (vv. 35–37), John's conscience troubled him about an earlier incident he had been involved in. It is clear that the unnamed exorcist was not a fraud because he actually was casting out demons. He was apparently a true believer in Jesus; John and the others opposed him because he was not openly and officially allied with Jesus, as they were.

MARK—NOTE ON 9:39–40 Jesus ordered them not to hinder the exorcist, making the logical point that someone sincerely acting in his name would not soon turn against him. There is no neutral ground regarding Jesus Christ; those who are "not against" him are on his side, but by the same token, "whoever is not with me is against me, and whoever does not gather with me scatters" (Matt. 12:30).

MARK—NOTE ON 9:41 **you belong to Christ.** Jesus considered acts of kindness done to his followers to have been done to him (cf. Matt. 25:37–40). **truly, I say to you.** *See note on Mark 3:28*. **his reward.** That is, his unique place and service in the eternal kingdom.

MARK—NOTE ON 9:42 **Whoever causes . . . to sin.** The word translated "to sin" lit. means "to cause to fall." To entice, trap, or lead a believer into sin is a very serious matter. **little ones who believe.** *See note on v. 37*. **millstone.** This refers to a large, upper millstone so heavy that it had to be turned by a donkey (*see note on Matt. 18:6*). Even such a horrifying death (a Gentile form of execution) is preferable to leading a Christian into sin.

MARK—NOTE ON 9:43 **cut it off.** *See note on Matt. 5:29*. Jesus' words are to be taken figuratively; no amount of self-mutilation can deal with sin, which is an issue of the heart. The Lord is emphasizing the seriousness of sin and the need to do whatever is necessary to deal with it. **life.** The contrast of "life" with "hell" indicates that Jesus was referring to eternal life. **hell.** The Greek word refers to the Valley of Hinnom near Jerusalem, a garbage dump where fires constantly burned, furnishing a graphic symbol of eternal torment (*see note on Matt. 5:22*). **the unquenchable fire.** *See note on Matt. 25:46*. That the punishment of hell lasts for eternity is the unmistakable teaching of Scripture (cf. Dan. 12:2; Matt. 25:41; 2 Thess. 1:9; Rev. 14:10–11; 20:10).

MARK—NOTE ON 9:44, 46 The better Greek manuscripts omit these verses, which merely repeat the quote from Isa. 66:24 found in Mark 9:48.

MARK—NOTE ON 9:47 **kingdom of God.** *See note on 1:15*.

MARK—NOTE ON 9:49 The meaning of this difficult verse seems to be that believers are purified through suffering and persecution. The link between salt and fire seems to lie in the OT sacrifices, which were accompanied by salt (Lev. 2:13).

MARK—NOTE ON 9:50 **Salt is good.** Salt was an essential item in first-century Palestine. In a hot climate, without refrigeration, salt was the practical means of preserving food. **Have salt in yourselves.** The work of the word (Col. 3:16) and the Spirit (Gal. 5:22–23) produces godly character, enabling a person to act as a preservative in society. Cf. Matt. 5:13. **be at peace with one another.** Cf. Matt. 5:9; Rom. 12:18; 2 Cor. 13:11; 1 Thess. 5:13; James 3:18.

MARK—NOTE ON **10:1** **beyond the Jordan.** This region was known as Perea. Jesus was to minister there until leaving for Jerusalem shortly before Passion Week (*see note on Matt. 19:1*). **Jordan.** *See note on Mark 1:5*.

MARK—NOTE ON **10:2** **Pharisees.** *See note on 2:16*. **came . . . test him.** The Pharisees hoped to publicly discredit Jesus’ ministry. The resulting loss of popularity, they hoped, would make it easier for them to destroy him. Also, Perea (*see note on 10:1*) was ruled by Herod Antipas—who had imprisoned John the Baptist for his views on divorce and remarriage (6:17–18). The Pharisees no doubt hoped a similar fate would befall Jesus. **Is it lawful . . . to divorce?** The Pharisees attempted to entrap Jesus with a volatile issue in first-century Judaism: divorce. There were two schools of thought, one allowing divorce for virtually any reason, the other denying divorce except on grounds of adultery (*see note on Matt. 19:3*). The Pharisees undoubtedly expected Jesus to take one side, in which case he would lose the support of the other faction.

MARK—NOTE ON **10:3** **What did Moses command you?** Jesus set the proper ground rules for the discussion. The issue was not rabbinical interpretations, but the teaching of Scripture.

MARK—NOTE ON **10:4** **allowed.** The Mosaic law, as the Pharisees were forced to concede, nowhere commanded divorce. The passage in question, Deut. 24:1–4, recognized the reality of divorce and sought to protect the wife’s rights and reputation and also regulated remarriage. **certificate of divorce.** In this document, the husband was required to state the reason for the divorce, thus protecting the wife’s reputation (if she were, in fact, innocent of wrongdoing). It also served as her formal release from the marriage, and affirmed her right to remarry (assuming she was not guilty of immorality). The liberal wing of the Pharisees had misconstrued Deut. 24 to be teaching that divorce was “permitted” for any cause whatsoever (citing as legitimate grounds such trivial events as the wife’s ruining dinner or the husband’s simply finding a more desirable woman), providing the proper legal paperwork was done. They thus magnified a detail, mentioned merely in passing, into the main emphasis of the passage.

MARK—NOTE ON **10:5** **your hardness of heart.** *See notes on 3:5 and 6:52*. This refers to the flagrant, unrepentant pursuit of sexual immorality—divorce was to be a last resort in dealing with such hard-heartedness. The Pharisees mistook God's gracious provision in permitting divorce (under certain circumstances) for his ordaining of it.

MARK—NOTE ON **10:6** **from the beginning.** Divorce formed no part of God's original plan for marriage, which was that one man be married to one woman for life (Gen. 2:24). **male and female.** Lit., "a male and a female," Adam and Eve. Mark quoted from Gen. 1:27 and 5:2.

MARK—NOTE ON **10:7–8** Jesus took the issue beyond mere rabbinical quibbling over the technicalities of divorce to God's design for marriage. The passage Christ quotes (Gen. 2:24) presents three reasons for the inviolability of marriage: 1) God created only two humans (*see note on Mark 10:6*), not a group of males and females who could configure as they pleased or switch partners as it suited them; 2) the word translated "become one" lit. means "to be joined" or "to glue," thus reflecting the strength of the marriage bond; 3) in God's eyes a married couple is "one flesh," forming an indivisible union, manifesting that oneness in a child.

MARK—NOTE ON **10:9** **What therefore God has joined together.** Jesus added a fourth reason for the inviolability of marriage (*see note on vv. 7–8*): God ordains marriages and thus they are not to be broken by man.

MARK—NOTE ON **10:11–12** Remarriage after a divorce—except for legitimate biblical grounds—proliferates adultery. The innocent party—one whose spouse has committed prolonged, hard-hearted, unrepentant adultery—may remarry without being guilty of adultery, as may a believer whose unbelieving spouse has chosen to leave the marriage (*see note on 1 Cor. 7:15*).

MARK—NOTE ON **10:13** **children.** *See note on 9:36*. **that he might touch them.** I.e., lay his hands on them and pray for them (Matt. 19:13). Jewish parents commonly sought the blessing of prominent rabbis for their children.

MARK—NOTE ON 10:14 do not hinder them. Jesus rebuked the disciples for their attempt to prevent the children from seeing him (v. 13). They were not the ones to decide who had access to Jesus (cf. Matt. 15:23). **for to such belongs the kingdom of God.** Most, if not all, of these children would have been too young to exercise personal faith. Jesus' words imply that God graciously extends salvation to those too young or too mentally impaired to exercise faith (*see note on Matt. 19:14*). **kingdom of God.** *See note on Mark 1:15*.

MARK—NOTE ON 10:15 Truly, I say to you. *See note on 3:28*. **like a child.** With humble, trusting dependence, and the recognition of having achieved nothing of value or virtue.

MARK—NOTE ON 10:16 blessed them. *See note on v. 13*.

MARK—NOTE ON 10:17 a man. The other synoptic Gospels reveal that he was young (Matt. 19:20), and a "ruler," probably in the synagogue (Luke 18:18). He was also wealthy (Mark 10:22). **what must I do.** Steeped in the legalism of his day, the young man naturally thought in terms of some religious deed that would guarantee him eternal life. His lack of understanding about the true nature of salvation, however, does not mean he was insincere. **eternal life.** More than just eternal existence, it is a different quality of life. Eternal life is in Christ alone (*see notes on John 3:15–16*; cf. John 10:28; 17:2–3; Rom. 6:23; 1 John 5:11, 13, 20). Those who possess it have "passed from death into life" (John 5:24; 1 John 3:14; cf. Eph. 2:1–3); they have died to sin and are alive to God (Rom. 6:11); they have the very life of Christ in them (2 Cor. 4:11; Gal. 2:20); and enjoy a relationship with Jesus Christ that will never end (John 17:3).

MARK—NOTE ON 10:18 Why do you call me good? Jesus challenged the ruler to think through the implications of ascribing to him the title "good." Since only God is intrinsically good, was he prepared to acknowledge Jesus' deity? By this query Jesus did not deny his deity; on the contrary, he affirmed it.

MARK—NOTE ON 10:19 Quoted from Ex. 20:12–16. **Do not defraud.** This was not the wording of any of the Ten Commandments, and is unique to

Mark’s account. It seems to be a paraphrase for the command against coveting.

MARK—NOTE ON 10:20 all these I have kept. His answer was no doubt sincere, but superficial and untrue. He, like Paul (Phil. 3:6), may have been blameless in terms of external actions, but not in terms of internal attitudes and motives (cf. Matt. 5:21–48).

MARK—NOTE ON 10:21 Jesus . . . loved him. I.e., felt great compassion for this sincere truth-seeker who was so hopelessly lost. God does love the unsaved (*see notes on Matt. 5:43–48*). **sell all that you have.** Jesus was not making either philanthropy or poverty a requirement for salvation, but exposing the young man’s heart. He was not blameless, as he maintained (Mark 10:20), since he loved his possessions more than his neighbors (cf. Lev. 19:18). More importantly, he refused to obey Christ’s direct command, choosing to serve riches instead of God (Matt. 6:24). The issue was to determine whether he would submit to the lordship of Christ no matter what he asked of him. So, as he would not acknowledge his sin and repent, neither would he submit to the Sovereign Savior. Such unwillingness on both counts kept him from the eternal life he sought. **treasure in heaven.** Salvation and all its benefits, given by the Father who dwells there, both in this life and the life to come (cf. Matt. 13:44–46).

MARK—NOTE ON 10:22 went away sorrowful. It was purely a worldly disappointment based on the fact that he didn’t receive the eternal life he sought because the price of sacrifice was too high. He loved his wealth (cf. 8:36–37).

MARK—NOTE ON 10:23 How difficult . . . for those who have wealth. *See note on v. 27*. “Difficult” in this context means impossible (cf. v. 25). “Wealth” tends to breed self-sufficiency and a false sense of security, leading those who have it to imagine they do not need divine resources (see Luke 16:13; contrast Luke 19:2; cf. 1 Tim. 6:9, 17–18).

MARK—NOTE ON 10:24 amazed. *See note on v. 26*.

MARK—NOTE ON 10:25 camel . . . eye of a needle. The Persians expressed impossibility by saying it would be easier to put an elephant through the eye of a needle. This was a Jewish colloquial adaptation of that expression denoting impossibility (the largest animal in Palestine was a camel). Many improbable interpretations have arisen that attempt to soften this phrase, e.g., that "needle" referred to a tiny gate in the Jerusalem city wall that camels could enter only with difficulty (but there is no evidence that such a gate ever existed, and if it had, any sensible camel driver would have simply found a larger gate); or that a copyist's error resulted in *kamelos* (camel) being substituted for *kamilos* (a large rope or cable) (but a large rope could no more go through the eye of a needle than a camel could, and it is extremely unlikely that the text of all three synoptic Gospels would have been changed in exactly the same way). Jesus' use of this illustration was to explicitly say that salvation by human effort is impossible; it is wholly by God's grace. The Jews believed that with alms a man purchased salvation (as recorded in the Talmud), so the more wealth one had, the more alms he could give, the more sacrifices and offerings he could offer, thus purchasing redemption. The disciples' question (v. 26) makes it clear that they understood what Jesus meant—that not even the rich could buy salvation. *See note on Matt. 19:24*.

MARK—NOTE ON 10:26 Then who can be saved? Jesus' teaching ran counter to the prevailing rabbinical teaching, which gave the wealthy a clear advantage for salvation. Jesus' emphatic teaching that even the rich could not be saved by their own efforts left the bewildered disciples wondering what chance the poor stood. *See notes on Rom. 3:9–20; Gal. 3:10–13; Phil. 3:4–9*.

MARK—NOTE ON 10:27 With man it is impossible, but not with God. It is impossible for anyone to be saved by his own efforts (*see note on v. 25*) since salvation is entirely a gracious, sovereign work of God. *See notes on Rom. 3:21–28; 8:28–30; Gal. 3:6–9; 26–29*.

MARK—NOTE ON 10:28 we have left everything. Peter noted that the Twelve had done what the Lord had asked the rich young ruler to do (cf. v. 21) and had come to him on his terms. Would that self-abandoning faith, Peter asked, qualify them for a place in the kingdom?

MARK—NOTE ON 10:29 Truly, I say to you. *See note on 3:28*.

MARK—NOTE ON 10:30 in this time . . . the age to come. Following Jesus brings rewards in this present age and when Messiah's glorious kingdom comes. **with persecutions.** Great trials often accompany great blessings (*see notes on Rom. 8:17; Phil. 1:29; 2 Tim. 3:12*). **eternal life.** *See note on Mark 10:17*.

MARK—NOTE ON 10:31 Believers will share equally in the blessings of heaven—a truth illustrated by the parable of Matt. 19:30–20:16 (*see notes there*).

MARK—NOTE ON 10:32 going up to Jerusalem. From Perea (*see note on v. 1*), via Jericho (v. 46). This is the first mention of Jerusalem as Jesus' destination. Because of the elevation of Jerusalem (about 2,550 feet above sea level), travelers always spoke of going up to the city, regardless of where in Israel they started. **amazed.** At Jesus' resolute determination to go to Jerusalem (cf. Luke 9:51) despite the cruel death that awaited him there (cf. Mark 10:32–34). **those who followed.** The Greek syntax makes it clear that this was a group distinct from the Twelve, probably pilgrims en route to Jerusalem for Passover. They were afraid because they realized something significant was about to happen that they did not understand. **the twelve.** *See note on 3:14*.

MARK—NOTE ON 10:32–34 The third and last prediction of his death and resurrection that Jesus made to the Twelve is given (cf. 8:31; 9:31). This is also the most detailed of the three predictions, specifically mentioning that he would be mocked (15:17–20; Luke 23:11, 35–39), scourged (Mark 15:15), and spat upon (14:65; 15:19).

MARK—NOTE ON 10:35–45 This incident reveals yet again the disciples' failure to grasp Jesus' teaching on humility (*see notes on 9:34; Matt. 20:21*). Ignoring the Lord's repeated instruction that he was going to Jerusalem to die (*see note on Mark 10:32–34*), the disciples still thought the physical manifestation of the kingdom was about to appear and were busy maneuvering for the places of prominence in it (cf. Matt. 18:1).

MARK—NOTE ON 10:35 James and John, the sons of Zebedee. *See note on 1:19*. Matthew reveals that their mother accompanied them and spoke first (Matt. 20:20–21), after which James and John reiterated her request. If she was Jesus' aunt, the three undoubtedly hoped to capitalize on the family ties.

MARK—NOTE ON 10:37 sit . . . at your right . . . your left. In the places of highest prominence and honor beside the throne. **in your glory.** In the glorious majesty of his kingdom (cf. Matt. 20:21).

MARK—NOTE ON 10:38 the cup . . . the baptism. Endure suffering and death as Jesus would (cf. vv. 32–34; *see note on Matt. 20:22*).

MARK—NOTE ON 10:39 James and John would suffer like their Master (cf. Acts 12:2; Rev. 1:9), but that in itself would not earn them the honors they desired.

MARK—NOTE ON 10:40 not mine to grant. Honors in the kingdom are bestowed not on the basis of selfish ambition, but of divine sovereign will.

MARK—NOTE ON 10:41 the ten . . . began to be indignant. Not righteous indignation, since they, too, had been guilty in the past of such self-serving conduct (9:33–34) and would be so in the future (Luke 22:24). The rest of the disciples resented James and John for their attempt to gain an advantage over the others in pursuing the honor they all wanted.

MARK—NOTE ON 10:42 lord it over them . . . exercise authority. These parallel phrases convey the sense of autocratic, domineering authority.

MARK—NOTE ON 10:43 not be so among you. There is no place in the church for domineering leaders (cf. 9:35; Matt. 23:8–12; 1 Pet. 5:3–6; 3 John 9–10).

MARK—NOTE ON 10:45 Son of Man. *See note on 2:10*. **came not to be served.** Jesus was the supreme example of servant leadership (cf. John 13:13–15). The King of kings and Lord of lords (Rev. 19:16) relinquished his privileges (Phil. 2:5–8) and gave his life as a selfless sacrifice in serving others. **ransom for many.** *See note on Matt. 20:28*. "Ransom" refers to the price paid to free a slave or a prisoner; "for" means "in place of." Christ's substitutionary death on behalf of those who would put their faith in him is the most glorious, blessed truth in all of Scripture (cf. Rom. 8:1–3; 1 Cor.

6:20; Gal. 3:13; 4:5; Eph. 1:7; Titus 2:14; 1 Pet. 1:18–19). The ransom was not paid to Satan, as some erroneous theories of the atonement teach. Satan is presented in Scripture as a foe to be defeated, not a ruler to be placated. The ransom price was paid to God to satisfy his justice and holy wrath against sin. In paying it, Christ "bore our sins in his body on the tree" (1 Pet. 2:24). *See notes on 2 Cor. 5:21*.

MARK—NOTE ON 10:46–52 The second of two healings of blind men recorded in Mark (cf. 8:22–26).

MARK—NOTE ON 10:46 **Jericho.** A city located about 15 miles northeast of Jerusalem and 5 miles from the Jordan River. The route from Perea to Jerusalem passed through it. This is the only recorded visit of Jesus to Jericho. **as he was leaving.** Mark and Matthew state that the healing took place as Jesus was leaving Jericho, Luke as he was entering the city. Mark and Matthew may be referring to the ancient walled city, just north of the NT city, while Luke refers to NT Jericho. Or Luke's words may simply mean Jesus was in the vicinity of Jericho when the healing took place. *See note on Matt. 20:30*. **blind beggar.** Matthew notes that there were two blind beggars, whereas Mark and Luke focus on the more vocal of them (cf. Matt. 8:28 with Mark 5:2; Luke 8:27). Since they were unable to work, blind people commonly made their living by begging (cf. John 9:8). These men had staked out a good site on the main road to Jerusalem. **son of Timaeus.** The translation of "Bartimaeus"; the Aramaic prefix "bar" means "son of."

MARK—NOTE ON 10:47 **of Nazareth.** *See note on 1:9*. **Son of David.** A common messianic title, used as such only in the synoptic Gospels (*see note on Matt. 1:1*).

MARK—NOTE ON 10:49 **Jesus . . . said, "Call him."** Thus implicitly rebuking those trying to silence him (v. 48).

MARK—NOTE ON 10:51 **Rabbi.** Lit., "Rabboni," an intensified form of "rabbi" (*see note on 9:5*).

MARK—NOTE ON 10:52 **your faith has made you well.** Lit., "saved you." Bartimaeus' physical and spiritual eyes were likely opened at the same time. The outward healing reflected the inner wellness of salvation.

MARK—NOTE ON 11:1–11 This passage, traditionally called Jesus' triumphal entry (more accurately, it was Jesus' coronation as the true King), was his last major public appearance before his crucifixion. The importance of this event is indicated by the fact that this is only the second time all four Gospels include the same event (cf. Matt. 21:1–11; Luke 19:29–44; John 12:12–19).

MARK—NOTE ON 11:1 drew near to Jerusalem. A general transition statement marking the end of the narrative in ch. 10. It also indicates the beginning of the final phase of Christ's three-year ministry. **Bethphage.** A small town just east of Jerusalem whose name lit., means "house of unripe figs" (*see note on Matt. 21:1*). **Bethany.** The hometown of Mary, Martha, and Lazarus (John 11:1) on the eastern slope of the Mount of Olives, 2 miles east of Jerusalem. **Mount of Olives.** This mountain stood between Bethany and Jerusalem (*see note on Matt. 24:3*).

MARK—NOTE ON 11:2 the village in front of you. Most likely Bethphage. "In front of you" implies that it was somewhat off the main road. **colt.** According to usage of this word in Greek papyri (ordinary written documents dating from NT times that were made of papyrus reed), this was most likely a young donkey—a definition also in harmony with other Scripture usage (*see note on Matt. 21:5*; cf. Gen. 49:11; Judg. 10:4; 12:14; Zech. 9:9). **no one has ever sat.** The Jews regarded animals that had never been ridden as especially suited for holy purposes (cf. Num. 19:2; Deut. 21:3; 1 Sam. 6:7).

MARK—NOTE ON 11:3 If anyone says to you. Because of its very nature, Jesus anticipated the disciples' action would be challenged (v. 5). **Lord.** Even though he does not use "Lord" with this meaning in the rest of his Gospel, Mark was referring to Jesus. In Luke and John this appears often as a name for Jesus. People in the area knew Christ and the disciples well, and the owner would have understood the reference.

MARK—NOTE ON 11:8 spread their cloaks. Such action was part of the ancient practice of welcoming a new king (*see note on Matt. 21:8*). **branches.** Palm branches, which symbolized joy and salvation and pictured future royal tribute to Christ (Rev. 7:9). The crowd was greatly excited and filled with praise for the Messiah who taught with such authority, healed the sick, and raised the dead (Lazarus; cf. John 12:12–18).

MARK—NOTE ON 11:9 **Hosanna!** Originally a Hebrew prayer meaning “save now.” On that occasion it probably served simply as an acclamation of welcome. **Blessed is he who comes.** *See note on Matt. 21:9*. This phrase is part (Ps. 118:26) of the *Hallel* (the Hebrew word for “praise”), comprised of Ps. 113–118, which was sung at all the Jewish religious festivals, most notably at the Passover. “He who comes” was not an OT messianic title, but definitely had come to carry such implications for the Jews (cf. Matt. 11:3; Luke 7:19; John 3:31; 6:14; 11:27; Heb. 10:37).

MARK—NOTE ON 11:10 **the coming kingdom of our father David.** This tribute, recorded only by Mark, acknowledges Jesus as bringing in the messianic kingdom promised to David’s Son. The crowd paraphrased the quote from Ps. 118:26 (Mark 11:9) in anticipation that Jesus was fulfilling prophecy by bringing in the kingdom.

MARK—NOTE ON 11:11 **temple.** Not a reference limited to the inner, sacred sanctuary, but the entire area of courts and buildings. **looked around at everything.** A description distinctive to Mark, quite possibly based on one of Peter’s eyewitness memories. Christ acted as one who had the authority to inspect temple conditions, and his observation missed nothing. **he went out to Bethany.** Nearby “Bethany” was a relatively safe place to avoid sudden, premature arrest by the Jewish leaders.

MARK—NOTE ON 11:12 **the following day.** Matthew 21:18 says this was “in the morning,” probably before 6:00 A.M. **Bethany.** *See note on Mark 11:1*.

MARK—NOTE ON 11:13 **fig tree in leaf.** Fig trees were common as a source of food. Three years were required from planting until fruit bearing. After that, a tree could be harvested twice a year, usually yielding much fruit. The figs normally grew with the leaves. This tree had leaves but, strangely, no fruit. That this tree was along the side of the road (cf. Matt. 21:19) implies it was public property. It was also apparently in good soil because its foliage was ahead of season and ahead of the surrounding fig trees. The abundance of leaves held out promise that the tree might also be ahead of schedule with its fruit. **not the season for figs.** The next normal fig season was in

June, more than a month away. This phrase, unique to Mark, emphasizes the unusual nature of this fig tree.

MARK—NOTE ON 11:14 **May no one ever eat fruit from you again.** Jesus' direct address to the tree personified it and condemned it for not providing what its appearance promised. This incident was not the acting out of the parable of the fig tree (Luke 13:6–9), which was a warning against spiritual fruitlessness. Here, Jesus cursed the tree for its misleading appearance that suggested great productivity without providing it. It should have been full of fruit, but was barren. The fig tree was frequently an OT type of the Jewish nation (Hos. 9:10; Nah. 3:12; Zech. 3:10), and in this instance Jesus used the tree by the road as a divine object lesson concerning Israel's spiritual hypocrisy and fruitlessness (*see note on Matt. 21:19*; cf. Isa. 5:1–7).

MARK—NOTE ON 11:15–19 *See note on Matt. 21:12*. Although Jesus had cleansed the temple three years earlier (John 2:14–16), it had become more corrupt and profane than ever and thus he was compelled to again offer clear testimony to God's holiness and to his judgment against spiritual desecration and false religion. Even as God sent his prophets repeatedly throughout the OT to warn his people of their sin and idolatry, Christ never stopped declaring God's will to a rebellious people, no matter how often they rejected it. With this temple cleansing, Jesus showed vividly that he was on a divine mission as the Son of God.

MARK—NOTE ON 11:15 **temple.** *See note on v. 11*. The large Court of the Gentiles was the setting for the events that followed. **sold and those who bought.** Animals were needed by the Jews for their sacrificial temple offerings, and it was more convenient for the worshipers to buy them there rather than bring the animals from a distance and risk that they would not pass the high priest's inspection. The sellers either belonged to the high-priestly hierarchy or paid a large fee to temple authorities for the privilege of selling. Whichever was the case, the high priest's family benefited monetarily. **money-changers.** They were in the court to exchange Greek and Roman coins for Jewish or Tyrian coins, which pilgrims (every Jewish male 20 and older) had to use for the annual half-shekel payment for temple religious services (*see note on Matt. 21:12*). A fee as high as 10 or 12 percent was assessed for this exchange service. **those who sold pigeons.** These birds were so often used for sacrifice that Mark makes separate mention of their sellers. Doves were the normal offering of the poor (Lev. 5:7) and were also required for other purposes (Lev. 12:6; 14:22; 15:14, 29).

MARK—NOTE ON 11:16 **not allow anyone to carry anything.** Jesus did not want people to continue the practice of using the court as a shortcut through which to carry utensils and containers with merchandise to other parts of Jerusalem because such a practice revealed great irreverence for the temple —and ultimately for God himself.

MARK—NOTE ON 11:17 Jesus defended himself by appealing to Scripture (*see note on Matt. 21:13*) after his actions had caused a crowd to gather. **a house of prayer for all the nations.** The true purpose for God's temple. Only Mark includes "for all the nations" from Isaiah's text (Isa. 56:7), probably because he was mainly addressing Gentiles. The Court of the Gentiles was the only part of the temple they were permitted to use for prayer and worship of God, and the Jews had frustrated that worship by turning it into a place of greedy business. **a den of robbers.** Using Jeremiah's phrase (Jer. 7:11), Jesus described the religious leaders as robbers who found refuge in the temple, comparable to how highwaymen took refuge in caves with other robbers. The temple had become a place where God's people, instead of being able to worship undisturbed, were extorted and their extortioners were protected.

MARK—NOTE ON 11:18 **chief priests and the scribes.** Here Mark uses this combination for the first time. These men were among those who comprised the principal leadership in the Sanhedrin (*see notes on Matt. 2:4; 26:59*). **seeking a way to destroy him.** *See note on Mark 3:6*. The leaders had continuing discussions on how to kill Jesus. **astonished at his teaching.** *See note on 1:22*.

MARK—NOTE ON 11:19 **went out of the city.** Jesus' practice during the first three days of Passion Week was not to leave Jerusalem until sunset, when the crowds dispersed and the city gates were about to be closed.

MARK—NOTE ON 11:20 **in the morning.** *See note on v. 12*. **withered away to its roots.** The tree blight that prevented fruit (v. 14) had spread upward through the tree and killed it. Matthew described the event in a more compact fashion, but his account still allows the same time frame as Mark's (*see note on* *Matt. 21:19*).

MARK—NOTE ON **11:21** **Rabbi.** *See note on* *9:5*.

MARK—NOTE ON **11:22** **Have faith in God.** A gentle rebuke for the disciples' lack of faith in the power of his word. Such faith believes in God's revealed truth, his power, and seeks to do his will (cf. 1 John 5:14; *see note on* *Matt. 21:21*).

MARK—NOTE ON **11:23** **this mountain . . . into the sea.** This expression was related to a common metaphor of that day, "rooter up of mountains," which was used in Jewish literature of great rabbis and spiritual leaders who could solve difficult problems and seemingly do the impossible. Obviously, Jesus did not literally uproot mountains; in fact, he refused to do such spectacular miracles for the unbelieving Jewish leaders (*see note on* *Matt. 12:38*). Jesus' point is that if believers sincerely trust in God and truly realize the unlimited power that is available through such faith in him, they will see his mighty powers at work (cf. John 14:13–14; *see note on* *Matt. 21:21*).

MARK—NOTE ON **11:24** **whatever you ask in prayer.** This places no limits on a believer's prayers, as long as they are according to God's will and purpose (*see note on* *Matt. 17:20*). This therefore means that man's faith and prayer are not inconsistent with God's sovereignty. And it is not the believer's responsibility to figure out how that can be true, but simply to be faithful and obedient to the clear teaching on prayer, as Jesus gives it in this passage. God's will is being unfolded through all of redemptive history, by means of the prayers of his people—as his saving purpose is coming to pass through the faith of those who hear the gospel and repent. Cf. James 5:16.

MARK—NOTE ON **11:25** **stand praying.** The traditional Jewish prayer posture (cf. 1 Sam. 1:26; 1 Kings 8:14, 22; Neh. 9:4; Matt. 6:5; Luke 18:11, 13). Kneeling or lying with one's face on the ground was used during extraordinary circumstances or for extremely urgent requests (cf. 1 Kings 8:54; Ezra 9:5; Dan. 6:10; Matt. 26:39; Acts 7:60). **anything against anyone.** An all-inclusive statement that includes both sins and simple dislikes, which cause the believer to hold something against another person.

“Anyone” incorporates believers and unbelievers. **forgive.** Jesus states the believer’s ongoing duty to have a forgiving attitude. Successful prayer requires forgiveness as well as faith. *See notes on Eph. 4:32*.

MARK—NOTE ON 11:26 *See notes on Matt. 6:15 and 18:21–34*. This is the only occurrence in Mark of “trespasses,” a term that denotes a falling aside or departing from the path of truth and uprightness.

MARK—NOTE ON 11:27 **temple.** Again this was the Court of the Gentiles; this time more specifically Solomon’s porch or the royal porch on the south side of the court (cf. v. 11; John 10:23; Acts 5:12). **chief priests.** *See note on Matt. 2:4*. The group that met Jesus might well have included Caiaphas and Annas, who served concurrently for several years (Luke 3:2). Because of the importance of this confrontation, the captain of the temple—the second highest official—may also have been present.

MARK—NOTE ON 11:28 **By what authority.** The leaders wanted to know what credentials Jesus—an untrained, unrecognized, seemingly self-appointed rabbi—claimed that would authorize him to do what he was doing. They had recovered from the initial shock of the previous day’s events, and had become aggressive in demanding an explanation (*see note on Matt. 21:23*; cf. John 2:18). **these things.** Primarily a reference to his actions in cleansing the temple. But the undefined, vague nature of this expression leaves open the inclusion of everything Jesus had been doing and teaching during his public ministry.

MARK—NOTE ON 11:30 **baptism of John.** *See notes on 1:4; Matt. 21:25*. Jesus put them on the defensive and made their evaluation of John’s authority a test case for their evaluation of his own authority. **from heaven or from man?** Jesus gave the Jewish leaders only those two alternatives in judging the source of John’s authority, and by implication, his own authority. Christ was in effect forcing the men to carry out their roles as religious guides for the people and to go on record with an evaluation of both John’s and his ministries (*see note on Matt. 21:25*). **Answer me.** This challenge by Jesus is only in Mark’s account. It implies that the Jews did not have the courage to answer his question honestly.

MARK—NOTE ON 12:1–12 Jesus taught this parable to confront the chief priests and elders and reveal their hypocritical character.

MARK—NOTE ON 12:1 **them.** The chief priests, scribes, and elders (cf. 11:27). **parables.** *See notes on 4:2, 11*. **vineyard.** A common sight in that region. The hillsides of Palestine were covered with grape vineyards, the backbone of the economy. Here it is a symbol for Israel (cf. Ps. 80:8–16; Isa. 5:1–7; Jer. 2:21). Jesus uses Isa. 5:1–2 as the basis for this imagery (*see note on Matt. 21:33*). **a fence.** It may have been a stone wall or a hedge of briars built for protection. **pit.** Located under the winepress. The grapes were squeezed in the press and the juice ran through a trough into this lower basin, where it could be collected into wineskins or jars. **tower.** This structure had a threefold purpose: 1) it served as a lookout post; 2) it provided shelter for the workers; and 3) it was used for storage of seed and tools. **leased it to tenants.** Jesus added to the picture from Isa. 5:1–2. The owner makes an agreement with men he believes are reliable caretakers, who are to pay a certain percentage of the proceeds to him as rent. The rest of the profit belonged to them for their work in cultivating the crop. The "tenants" represent the Jewish leaders.

MARK—NOTE ON 12:2 **season.** This usually occurred for the first time in the fifth year after the initial planting (cf. Lev. 19:23–25). **servant.** All the servants, or slaves, in the parable represent the OT prophets.

MARK—NOTE ON 12:6 **a beloved son.** The son represents Jesus Christ (*see note on Matt. 21:37*).

MARK—NOTE ON 12:7 **the inheritance will be ours.** The tenants were greedy; because they wanted the entire harvest and the vineyard for themselves and would stop at nothing to achieve that end, they plotted to kill the owner's son. Because Jesus had achieved such a following, the Jewish leaders believed the only way to maintain their position and power over the people was to kill him (cf. John 11:48).

MARK—NOTE ON 12:9 **destroy the tenants.** The owner of the vineyard will execute the tenants, thus serving as a prophecy of the destruction of Jerusalem (A.D. 70) and the nation of Israel. According to Matthew, this verdict was echoed by the chief priests, scribes, and elders (*see note on*

Matt. 21:41). **give the vineyard to others.** This was fulfilled in the establishment of Christ's church and its leaders, who were mostly Gentiles.

MARK—NOTE ON 12:10–11 This messianic prophecy is a quotation of Ps. 118:22–23 from the LXX. Jesus continued his teaching in the form of a parable, but here his kingdom is seen as a building instead of a vineyard. The point is that the rejected son and the rejected stone represent Christ.

MARK—NOTE ON 12:10 The stone that the builders rejected. Builders typically rejected stones until they found one perfectly straight in lines that could serve as the cornerstone, which was critical to the symmetry and stability of the building. In Jesus' metaphor, he himself is the stone the builders (the Jewish religious leaders) rejected (crucified). But the resurrected Christ is the cornerstone (cf. Acts 4:10–12; 1 Pet. 2:6–7; *see note on Matt. 21:42*).

MARK—NOTE ON 12:12 against them. The chief priests, scribes, and elders were completely aware that Christ was condemning their actions, but it only aroused their hatred, not their repentance.

MARK—NOTE ON 12:13–17 The second of a series of questions that the Jewish religious leaders hoped would trap Jesus into declaring himself an insurrectionist (cf. 11:28). This one concerns the controversial issue of paying taxes to Rome.

MARK—NOTE ON 12:13 Pharisees and some of the Herodians. Matthew indicates that disciples of the Pharisees accompanied the Herodians. The Pharisees may have hoped that Jesus would not recognize them and be caught off-guard by their seemingly sincere question. The Herodians were a political party of Jews who backed Herod Antipas, who in turn was only a puppet of Rome (*see note on Matt. 22:16*).

MARK—NOTE ON 12:14 not swayed. This speaks of impartiality, or showing no favoritism. While this was flattery on the part of the Pharisees and Herodians, it was nonetheless true that Jesus would not be swayed by a person's power, prestige, or position. **taxes to Caesar.** The Greek word for "tax" was borrowed from the Latin word that gives us the English "census."

The Romans counted all the citizens and made each one pay an annual poll tax of one denarius (*see note on* *Matt. 22:17*).

MARK—NOTE ON **12:15** **hypocrisy.** The Pharisees and Herodians, using feigned interest in his teaching, attempted to hide their true intention to trap Jesus. But he perceived their true motives (cf. John 2:25). **Why put me to the test?** Jesus' response exposed the true motive of the Pharisees and Herodians and revealed their hypocrisy. **denarius.** This small silver coin, minted by the Roman emperor, was the equivalent of a day's wage for a common laborer or soldier (*see note on* *Matt. 22:19*).

MARK—NOTE ON **12:16** **likeness.** On one side of the denarius was likely the image of the current emperor, Tiberius, though at that time it could have also been Augustus, since both coins were in circulation. Tiberius is most likely because the response was "Caesar's," indicating the current ruler rather than the past one. **inscription.** If the coin was minted by Tiberius, it would have read, "Tiberius Caesar Augustus, the son of the Divine Augustus" on one side and "Chief Priest" on the other. *See note on* *Matt. 22:19*.

MARK—NOTE ON **12:17** **Render to Caesar.** The Greek word for "render" means, "to pay or give back," which implies a debt. All who lived within the realm of Caesar were obligated to return to him the tax that was owed him. It was not optional. Thus Jesus declared that all citizens are under divine obligation to pay taxes to whatever government is over them (cf. Rom. 13:1–7; 1 Pet. 2:13–17; *see note on* *Matt. 22:21*).

MARK—NOTE ON **12:18** **Sadducees.** The most wealthy, influential, and aristocratic of all the Jewish sects. All the high priests, chief priests, and the majority of the Sanhedrin (*see note on* *Matt. 26:59*) were Sadducees. They ignored the oral law, traditions, and scribal laws of the Pharisees, viewing only the Pentateuch as authoritative (*see note on* *Matt. 3:7*). **who say that there is no resurrection.** The most distinctive aspect of the Sadducees' theology, which they adopted because of their allegiance to the Pentateuch and their belief that Moses did not teach a literal resurrection from the dead. With such a disregard for the future, the Sadducees lived for the moment and whatever profit they could make. Since they controlled the temple businesses, they were extremely upset when Jesus cleansed the temple of the money-changers because he cut into their profits (Mark 11:15–18)—the reason they also wanted to discredit Jesus in front of the people.

MARK—NOTE ON 12:19 The Sadducees were summarizing Deut. 25:5–6, which refers to the custom of a levirate marriage (marriage to a dead husband's brother). God placed it in the law of Moses to preserve tribal names, families, and inheritances (*see note on Matt. 22:24*). **Moses wrote.** The Sadducees appealed to Moses because they were fully aware of Jesus' high regard for Scripture, and therefore believed he would not contest the validity of the levirate marriage.

MARK—NOTE ON 12:24 the power of God. Their ignorance of the Scriptures extended to their lack of understanding regarding the miracles God performed throughout the OT. Such knowledge would have enabled them to believe in God's power to raise the dead.

MARK—NOTE ON 12:25 neither marry. Marriage was designed by God for companionship and the perpetuation of the human race on the earth. Jesus was emphasizing the fact that in heaven there will be no exclusive or sexual relationships. Believers will experience an entirely new existence in which they will have perfect spiritual relationships with everyone else. **like angels.** Believers will be like angels in that they will be spiritual, eternal beings who will not die (cf. 1 Cor. 15:39–44, 48, 49; *see note on Matt. 22:30*).

MARK—NOTE ON 12:26 book of Moses. The Pentateuch—the first five books of the OT. Jesus appealed to the only Scriptures the Sadducees held as completely authoritative. **passage about the bush.** A reference to Ex. 3:1–4:17 where God first appeared to Moses at the bush. **how God spoke to him, saying, 'I am.'** By keying on the emphatic present tense of Ex. 3:6, "I am . . . the God of Abraham, the God of Isaac, and the God of Jacob," Jesus was underscoring the personal and perpetual covenantal relationship God established with the three patriarchs. Even though all three were dead when God spoke to Moses, God was still their God just as much as when they were alive on earth—and more so in that they were experiencing eternal fellowship with him in heaven (*see note on Matt. 22:32*).

MARK—NOTE ON 12:27 **You are quite wrong.** Jesus accused the Sadducees of making a complete error in teaching that there is no resurrection.

MARK—NOTE ON 12:28 **scribes.** *See note on 1:22*. **Which commandment is the most . . . ?** The rabbis had determined that there were 613 commandments contained in the Pentateuch, one for each letter of the Ten Commandments. Of the 613 commandments, 248 were seen as affirmative and 365 as negative. Those laws were also divided into heavy and light categories, with the heavy laws being more binding than the light ones. The scribes and rabbis, however, had been unable to agree on which were heavy and which were light. This orientation to the law led the Pharisees to think Jesus had devised his own theory. So the Pharisees asked this particular question to get Jesus to incriminate himself by revealing his unorthodox and unilateral beliefs.

MARK—NOTE ON 12:29 **Hear, O Israel.** By quoting the first part of the *Shema* (Deut. 6:4–5), which is Hebrew for "hear," Jesus confirmed the practice of every pious Jew who recited the entire *Shema* (Num. 15:37–41; Deut. 6:4–9; 11:13–21) every morning and evening.

MARK—NOTE ON 12:30 **love the Lord.** Taken from Deut. 10:12; 30:6, Jesus used God's own word from the Pentateuch to answer the question, indicating the orthodox nature of his theology. *See note on Matt. 22:37*.

MARK—NOTE ON 12:31 **The second.** Jesus took the Pharisees' question one step further by identifying the second greatest commandment because it was critical to an understanding of the complete duty of love. This commandment, also from the books of Moses (Lev. 19:18), is of the same nature and character as the first. Genuine love for God is followed in importance by a genuine love for people (*see note on Matt. 22:39*). **neighbor.** Cf. Luke 10:29–37.

MARK—NOTE ON 12:32–33 **the scribe said.** The scribe's response reveals he understood OT teaching that moral concerns took precedence over ceremonial practices (cf. 1 Sam. 15:22; Isa. 1:11–15; Hos. 6:6; Mic. 6:6–8).

MARK—NOTE ON 12:33 **burnt offerings.** Sacrifices that were completely consumed on the altar (cf. Lev. 1:1–17; 6:8–13).

MARK—NOTE ON **12:34** **not far from the kingdom.** Jesus both complimented and challenged the scribe. Jesus acknowledged the scribe's insight regarding the importance of love. Yet by stating that the scribe was "not far" from the kingdom he emphasized that he was not in the kingdom. He understood the requirements of love, he needed only to love and obey the One who alone could grant him entrance to the kingdom.

MARK—NOTE ON **12:35** Jesus' question exposed the Jewish religious leaders' ineptness as teachers and their ignorance of what the OT taught regarding the true nature of the Messiah. **temple.** *See note on 11:11*. **Christ.** This is a translation of the OT Hebrew word "Messiah," which means "anointed one" and refers to the King whom God had promised. **son of David.** The common messianic title that was standard scribal teaching. The religious leaders were convinced that the Messiah would be no more than a man, thus they deemed such a title appropriate (*see notes on 10:47; Matt. 22:42*).

MARK—NOTE ON **12:36** **David himself, in the Holy Spirit.** David used his own words, yet he wrote under the inspiration of the Holy Spirit (cf. 2 Sam. 23:2). **The Lord said to my Lord.** In this quote from the Hebrew text (Ps. 110:1), the first word for "Lord" is *Yahweh*, which is God's covenant name. The second word for "Lord" is a different word that the Jews used as a title for God. Here David pictures God speaking to the Messiah, whom David calls his Lord. The religious leaders of Jesus' day recognized this psalm as messianic.

MARK—NOTE ON **12:37** **David himself calls him Lord.** Jesus interpreted Ps. 110:1 for the Pharisees. David would not have called one of his descendants "Lord." Thus the Messiah is more than the "Son of David"—he is also the "Son of God." Jesus was proclaiming the Messiah's deity, and thus his own (cf. Rom. 1:3; 2 Tim. 2:8; *see note on Matt. 22:45*). **great throng.** The multitude of people who observed this confrontation between Jesus and the religious leaders.

MARK—NOTE ON **12:38** **Beware.** This means "to see" or "to watch." It carries the idea of guarding against the evil influence of the scribes. **long robes.** A long, flowing cloak that essentially trumpeted the wearer as a devout and noted scholar. **greetings.** Accolades for those holding titles of honor.

MARK—NOTE ON 12:39 best seats in the synagogues. The bench in the synagogue nearest the chest where the sacred scrolls were housed—an area reserved for leaders and people of renown (*see note on James 2:3*).

MARK—NOTE ON 12:40 devour widows' houses. Jesus exposed the greedy, unscrupulous practice of the scribes. Scribes often served as estate planners for widows, which gave them the opportunity to convince distraught widows that they would be serving God by supporting the temple or the scribe's own holy work. In either case, the scribe benefited monetarily and effectively robbed the widow of her husband's legacy to her. **long prayers.** The Pharisees attempted to flaunt their piety by praying for long periods. Their motive was not devotion to God, but a desire to be revered by the people.

MARK—NOTE ON 12:41 treasury. This refers to the 13 trumpet-shaped receptacles on the walls in the court of the women where offerings and donations to the temple were placed.

MARK—NOTE ON 12:42 two small copper coins. A small copper coin was the smallest denomination in use. It was worth about an eighth of a cent. **a penny.** For the benefit of his Roman audience (see Introduction: Background and Setting), Mark related the "small copper coins" to this smallest denomination of Roman coinage. A "penny" was equal to one sixty-fourth of a denarius, and a denarius was the equivalent of a day's wage.

MARK—NOTE ON 12:43 Truly, I say to you. *See note on 3:28*.

MARK—NOTE ON 12:44 all she had to live on. This meant she would not be able to eat until she earned more. The widow exemplified true sacrificial giving.

MARK—NOTE ON 13:1–37 This great sermon by Jesus is commonly known as the Olivet Discourse because Jesus delivered it on the Mount of Olives just east of the temple across the Kidron Valley. Jesus' prediction of the coming destruction of the temple prompted a question from the disciples about the character of the end times. The remainder of the passage (vv. 5–

37) is his response to their question as he describes his second coming at the end of the present age.

MARK—NOTE ON 13:1 **what wonderful stones and what wonderful buildings!** *See note on Matt. 24:1*. This unidentified disciple was admiring the magnificence and beauty of the temple and the surrounding buildings and was encouraging a like response from Jesus. It is likely that he could not comprehend how such an awesome structure could be left "desolate" (cf. Matt. 23:38).

MARK—NOTE ON 13:2 **Jesus said.** In response to the disciple's admiration, Jesus again predicted that the temple would be destroyed. About 40 years later, in A.D. 70, the Romans ransacked Jerusalem, killed a million Jews, and demolished the temple. **not . . . one stone.** The only stones left undisturbed were huge foundation stones that were not actually a part of the temple edifice but formed footings for the retaining wall under the entire temple mount. These can be viewed today in the "Rabbi's Tunnel," which runs north-south along the western wall. It is a portion of the western side of the retaining wall that today is called the Wailing Wall. More of that retaining wall, including the steps used to ascend and descend from the temple mount, has also been uncovered on the southern side.

MARK—NOTE ON 13:3 **Mount of Olives.** *See note on 11:1*. **Peter and James and John and Andrew asked him privately.** These four disciples were asking on behalf of all the Twelve.

MARK—NOTE ON 13:4 The disciples were speculating that Jesus would imminently usher in the kingdom, so they asked a twofold question: 1) When would the temple be destroyed and the kingdom begin? and 2) What event would herald the beginning of the kingdom? **when will these things be . . . ?** "When" implies immediacy. The disciples thought that Jesus was about to usher in the kingdom of God at any time (cf. Luke 19:11), at least by the end of the Passover season. "These things" refers to the desolation and destruction of the temple (cf. Matt. 23:38; 24:2) **the sign.** The disciples probably expected some miraculous occurrence—such as complete darkness, brilliant light, or an angel from heaven—to announce the coming millennial kingdom (*see note on Matt. 24:3*). All of those things will occur at that time (*see notes on Mark 13:24–27*).

MARK—NOTE ON 13:5 **See that.** This Greek word was often used as it is here with the idea of "keep your eyes open," or "beware."

MARK—NOTE ON 13:6 **I am he!** Many false prophets will come forward claiming to be messiahs and deliverers, offering themselves as the solution to the world's problems. Some will even claim to be Christ himself. The number of false christs will increase as the end nears (cf. Matt. 24:23–24).

MARK—NOTE ON 13:7 **the end.** The consummation of the present age (*see note on Matt. 24:6*).

MARK—NOTE ON 13:8 **the beginning of the birth pains.** The Lord was referring to the pain a woman experiences in childbirth. Birth pains signal the end of pregnancy—they are infrequent at first and gradually increase just before the child is born. Likewise, the signs of vv. 6–8 will be infrequent, relatively speaking, in the beginning and will escalate to massive and tragic proportions just prior to Christ's second coming (cf. 1 Thess. 5:3; *see note on Matt. 24:8*).

MARK—NOTE ON 13:9 **councils.** The Greek word is lit. "sanhedrins." These were local, Jewish courts attached to the synagogues, which tried charges of heresy and normal infractions of the law. The historian Josephus says that each city's court was composed of seven judges (*Antiquities*, 4.8.14), and the *Mishnah* records that there were 23 judges in every city with more than 100 Jewish men ("Sanhedrin" 1.6). These "councils" were like smaller versions of the great Sanhedrin that convened in Jerusalem (*see note on Matt. 26:59*). **beaten.** These local courts usually administered 39 stripes so as not to violate Deut. 25:2–3. The recipient of the punishment was stripped bare to the waist. He received 13 lashings to his chest and 26 to his back (*see note on 2 Cor. 11:24*). **in synagogues.** The "synagogues" were the places for Jewish assembly and worship. When the "courts" convened, they typically met in the "synagogue."

MARK—NOTE ON 13:10 **first be proclaimed to all nations.** Before the end (*see note on v. 7*), there will be a worldwide proclamation of the gospel. This may even refer to the occasion when an angel will supernaturally proclaim the gospel throughout the world before God pours out his judgment at the end of the tribulation (Rev. 14:6–8; *see note on Matt. 24:14*).

MARK—NOTE ON **13:11** **what you are to say.** Although the persecution will be terrifying, Christians are not to be anxious in anticipation of those events. **for it is not you who speak.** Rather than being fearful, believers can remain calm and depend on the Holy Spirit, who will give them the appropriate and effective words to say in defense of their faith in Christ. *See note on Luke 12:11*.

MARK—NOTE ON **13:13** **endures to the end will be saved.** *See note on Matt. 24:13*. This endurance does not produce salvation; it is Spirit-empowered perseverance and proof of the reality of salvation in the one who endures. Christ will eventually deliver such believers out of the present evil system into God’s eternal kingdom (cf. Matt. 10:22).

MARK—NOTE ON **13:14** **the abomination of desolation.** This first referred to the desecration of the temple by Antiochus Epiphanes, the king of Syria, in the second century B.C. when he sacrificed a pig on the temple altar. That event was similar in character to what Jesus refers to here, i.e., the Antichrist’s ultimate desecration when he sets up an image of himself in the temple during the tribulation (*see notes on Dan. 9:27; 11:31; Matt. 24:15; 2 Thess. 2:4*). **standing where he ought not to be.** Matthew 24:15 indicates the location as the “holy place.” On the only other occasion where this phrase from Matthew appears in the NT, it clearly refers to the temple (Acts 21:28). This specifically implies that the temple will be rebuilt in the future and that the daily sacrificial system will be reinstated. “Standing” indicates that the abomination of desolation will be continuous, actually lasting for three and one-half years (Dan. 12:11; cf. Rev. 12:6). **let the reader understand.** This indicates that Jesus was not issuing these warnings to the disciples or to others of their generation who would not experience this event, but to believers in the end time. Those who will read these truths will be prepared and “understand” the trials they are enduring. **flee to the mountains.** The Greek word for “flee” is related to the English word “fugitive,” a person who is on the run to escape danger. Jesus warns those who live in Judea to escape the holocaust by taking refuge in the mountains (*see note on Matt. 24:16*).

MARK—NOTE ON 13:15 not go down. So urgent will be the need to flee that if a person happens to be on the roof of his house (*see note on 2:4*) when he hears the news, he is to run down the outside stairway and leave town without going inside his house to retrieve any belongings.

MARK—NOTE ON 13:16 cloak. The Greek word refers to the outer cloak. Jesus warns those working in the fields not to take the time to retrieve their cloaks that may be at home or some distance away at the entrance to the field.

MARK—NOTE ON 13:17 pregnant and . . . nursing infants. Jesus certainly felt compassion for those women who will be hindered from fleeing quickly because they carry children. But he may have been warning them about atrocities that could include unborn children being slashed in the wombs and tiny infants being crushed (cf. Hos. 13:16).

MARK—NOTE ON 13:18 in winter. This refers to the rainy season in Israel, when streams could become impassable and it would be difficult to glean food from barren fields.

MARK—NOTE ON 13:19 tribulation as has not been. This reveals that the tribulation Jesus was referring to is in the future and that it will be the greatest that has ever occurred. It will be of long duration and characterized by severe pressure and continual anguish. This is the Great Tribulation at the end of the age (cf. Rev. 7:14; *see note on Matt. 24:21*).

MARK—NOTE ON 13:20 shortened. Lit., “mutilated” or “amputated.” Jesus was referring to the determination of God to cut short or limit the period of time to only three and one-half years (cf. Dan. 7:25; Rev. 12:14; *see note on Matt. 24:22*). **sake of the elect.** The “elect” could refer to the nation of Israel (cf. Isa. 45:4), or those who become Christians during the tribulation (Rev. 17:14). In either case, God cuts short the days for their benefit.

MARK—NOTE ON 13:21 Look, here is the Christ! Satan will cause false christs to appear in an attempt to deceive the elect into leaving their places of refuge. False teachers will claim that Christ is in their midst or is back in Jerusalem or elsewhere in Judea.

MARK—NOTE ON 13:22 signs and wonders. Satanic inspired pseudo-miracles employed to support their claims to be the true Christ (cf. 2 Thess. 2:9).

MARK—NOTE ON 13:23 be on guard. Jesus issues a prophetic warning to be on guard. He has told the elect refugees of the future all that they need to know to avoid being misled and deceived by Satan's emissaries.

MARK—NOTE ON 13:24 in those days, after that tribulation. "Those days" describes the events of vv. 6–23 and, thus, "that tribulation" refers to the great tribulation Jesus just spoke of. This also means that what he was about to describe (vv. 24–27) will occur immediately at the end of the future tribulation period (cf. Matt. 24:29). **the sun will be darkened.** The sun will go black as the universe begins to disintegrate prior to the return of Christ (*see notes on Matt. 24:29; Acts 2:20; Rev. 6:12*).

MARK—NOTE ON 13:25 stars will be falling. Heavenly bodies will careen at random through space (cf. Rev. 6:13–14; 8:10–13; 16:8, 17–20). **powers in the heavens.** All the forces of energy that hold everything in space constant, and which Christ controls, he will allow to become random and chaotic (cf. Isa. 13:6–16; 34:1–5; 2 Pet. 3:10–12).

MARK—NOTE ON 13:26 Son of Man. *See note on 2:10*. **coming in clouds with great power and glory.** Jesus will return to earth in the same manner in which he left it (cf. Acts 1:9–11; cf. Dan. 7:13–14; Rev. 1:7). The psalmist said that God uses "clouds" as his chariot (Ps. 104:3), and Isa. 19:1 pictures the Lord riding on a cloud. Although these "clouds" could be natural, they more likely describe the supernatural "glory cloud" that represented God's presence in OT Israel (*see note on Rev. 1:7*). While Christ possesses "great power and glory," his return will be accompanied with visible manifestations of that power and glory (cf. Rev. 6:15–17; 11:15–19; 16:17–21; 19:11–16)—he will redeem the elect, restore the devastated earth, and establish his rule on earth.

MARK—NOTE ON 13:27 angels. A number of angels return with Christ (cf. 8:38; Matt. 16:27; *see following note*). **gather his elect.** Angels are God's gatherers—they gather unbelievers for judgment (Matt. 13:41, 49–50), and they gather the elect for glory. The "elect" will include the 144,000 Jewish witnesses (*see note on Rev. 7:4*), their converts (Rev. 7:9), and the converts of the angelic preachers (*see note on Rev. 14:6*). They will also include the OT saints, gathered out of their graves and united with their redeemed spirits (Dan. 12:1–3). **from the four winds.** A colloquial expression meaning "from everywhere," and similar to the expression "from the four corners of the world." None of the elect on earth or in heaven will miss entering the kingdom.

MARK—NOTE ON 13:28 its lesson. *See note on 4:2*. **fig tree.** *See note on 11:13*.

MARK—NOTE ON 13:29 Just as the fig tree's buds turning into leaves was a sign of the nearness of summer, the events Jesus described as birth pains (vv. 6–23) are to be a clear indication of the return of Christ (*see note on Matt. 24:32*). **these things.** The events of Mark 13:6–23. **he is near.** Luke 21:31 says, "The kingdom of God is near." That is consistent with the question the disciples initially asked Jesus (Mark 13:4), which was about the signs that would herald the establishment of the kingdom.

MARK—NOTE ON 13:30 Truly, I say to you. *See note on 3:28*. **this generation.** The generation of people living during the end times that witnesses the signs and events leading to the return of Christ (*see note on Matt. 24:34*).

MARK—NOTE ON 13:31 Heaven and earth will pass away. The universe as we know it will be dramatically altered after the thousand-year reign of Christ (*see notes on 2 Pet. 3:10–13*). **my words will not pass away.** It is impossible for God's word to be negated, destroyed, or altered in any way (cf. Ps. 19:9; Matt. 5:18; Luke 16:17; John 10:35).

MARK—NOTE ON 13:32 that day or that hour. The exact day and time of Christ's return (*see note on Matt. 24:36*). **no one knows.** The time of Christ's return will not be revealed in advance to any man. At this time, it was known only to God the Father. **angels.** While all the angelic beings enjoy intimacy with God, hover around his throne to do his bidding (Isa. 6:2–7), and continually behold him (Matt. 18:10), they have no knowledge of the time of Christ's return. **nor the Son.** When Jesus spoke these words to the disciples, even he had no knowledge of the date and time of his return. Although Jesus was fully God (John 1:1, 14), when he became a man, he voluntarily restricted the use of certain divine attributes (Phil. 2:6–8). He did not manifest them unless directed by the Father (John 4:34; 5:30; 6:38). He demonstrated his omniscience on several occasions (cf. John 2:25; 13:3), but he voluntarily restricted that omniscience to only those things God wanted him to know during the days of his humanity (John 15:15). Such was the case regarding the knowledge of the date and time of his return. After he was resurrected, Jesus resumed his full divine knowledge (cf. Matt. 28:18; Acts 1:7).

MARK—NOTE ON 13:33 keep awake. Christ sounded a warning for believers to be on guard (*see note on v. 5*). Even believers do not have in themselves sufficient resources to be alert to spiritual dangers that can so easily surprise them.

MARK—NOTE ON 13:34 doorkeeper. In Jesus' day, this individual guarded the outer gate of the house, so as to be ready to let the returning master in upon his arrival. All Christ's disciples are to be like doorkeepers, always remaining alert and vigilant for their Master's return.

MARK—NOTE ON 13:35 in the evening . . . or in the morning. The normal expressions designating the four three-hour watches of the night from 6:00 P.M. to 6:00 A.M. Their names identify the ends of the three-hour periods rather than the periods' beginnings.

MARK—NOTE ON 14:1 the Passover. Friday of Passover, which would have begun on Thursday at sunset. The Passover commemorated the "passing over" of the homes of the Israelites by the angel of death, who killed the firstborn of Egypt (Ex. 12:1–13:16). The Passover began on the fourteenth day of Nisan (the first month of the Jewish calendar) with the slaying of the Passover lamb, and continued into the early hours of the fifteenth (*see notes on Ex. 12:6; Matt. 26:2*). **Unleavened Bread.** This feast commemorated the departure of the Israelites from Egypt (Ex. 23:15). It began immediately after the Passover and lasted from Nisan 15–21. Unleavened bread refers to the type of bread the Israelites were to take with them in their escape, which represented the absence of the leaven of sin in their lives and household (*see notes on Ex. 12:14; Lev. 23:6–8*). **two days before.** In the context of Matt. 26:2, Jesus predicted his crucifixion was to take place in "two days," which would be Friday, since when he was speaking it was Wednesday evening. Mark’s time line here is the same as Matthew’s (*see note on Matt. 26:2*). **chief priests.** *See note on Mark 8:31*. **scribes.** *See note on Matt. 2:4*.

MARK—NOTE ON **14:2** **Not during the feast.** Because the Passover had to be celebrated in Jerusalem, the city would have been overflowing—perhaps as many as two million people were there. Since many would have been from Galilee—an area where Jesus had many followers—and the religious leaders did not want to start a riot, they determined to wait until after the Passover season when the crowds would be diminished (*see note on Matt. 26:5*).

MARK—NOTE ON **14:3–9** The incident recorded here had occurred the previous Saturday (cf. John 12:1). It is Mark’s account of the anointing of Jesus by Mary in preparation for his crucifixion (cf. Matt. 26:6–13; John 12:2–8).

MARK—NOTE ON **14:3** **Bethany.** *See note on 11:1*. **Simon the leper.** This man is mentioned in the NT only in connection with this narrative. Since a leper was an outcast in Jewish society, he was probably miraculously cleansed of his leprosy by Jesus, and may have planned this meal for Jesus in gratitude (*see notes on Lev. 13; Matt. 26:6*). **a woman.** John 12:3 identifies her as Mary, the sister of Martha and Lazarus, who were also present at this meal. **alabaster flask.** This long-necked bottle was made out of a special variety of marble, a material which proved to be the best container for preserving expensive perfumes and oils (*see note on Matt. 26:7*). **pure nard.** This oil was derived from the nard plant, which was native to India. That it was pure meant it was genuine and unadulterated, which is what made it so costly. **broke the flask.** She may have simply broken the neck of the bottle so that she could pour out the contents more quickly, an expression of her sincere and total devotion to the Lord.

MARK—NOTE ON **14:4** **some who said to themselves indignantly.** John 12:4–5 says that Judas was the instigator, and Matt. 26:8 indicates that all the disciples, following Judas’s lead, were angry with Mary’s waste of a very valuable commodity.

MARK—NOTE ON **14:5** **three hundred denarii.** Since a denarius was a day's wage for a common laborer, it represented almost a year's work for such a person. **given to the poor.** While 11 of the disciples would have agreed to this use of the money, the fact is the poor may never have seen it. Since Judas was in reality a thief masquerading as the treasurer of the Twelve, he could have embezzled all of it (John 12:6).

MARK—NOTE ON **14:7** **you always have the poor with you.** Opportunities to minister to the poor are "always" available, but Jesus would be in their presence for only a limited time. This was not a time for meeting the needs of the poor and the sick—it was a time for sacrificial worship of the One who would soon suffer and be crucified (*see note on Matt. 26:11*; cf. Mark 2:19).

MARK—NOTE ON **14:8** **anointed my body . . . for burial.** Mary did so probably without ever realizing what she was doing. Her anointing of Jesus became a symbol that anticipated his death and burial (*see note on Matt. 26:12*).

MARK—NOTE ON **14:9** **truly, I say to you.** *See note on 3:28*. **gospel.** *See note on 1:1*.

MARK—NOTE ON **14:10** **Judas Iscariot.** Standing in sharp contrast to the love and devotion of Mary was the hatred and treachery of Judas. This disciple, who is understandably referred to last in the lists of the Twelve, was the son of Simon, who was also called "Iscariot." The name "Iscariot" means "man of Kerioth," which was a small town in Judea about 23 miles south of Jerusalem (cf. 3:19). Thus Judas was not a Galilean like the other disciples. It is clear that Judas never had any spiritual interest in Jesus—he was attracted to him because he expected Jesus to become a powerful religious and political leader. He saw great potential for power, wealth, and prestige through his association with him. But Jesus knew what Judas was like from the start, and that is why he chose him as one of the Twelve. He was the one who would betray him so that the Scripture and God's plan of salvation would be fulfilled (Ps. 41:9; 55:12–15, 20–21; Zech. 11:12–13; John 6:64, 70–71; 13:18; 17:12). **the twelve.** *See note on Mark 3:14*. **chief priests.** *See note on 8:31*.

MARK—NOTE ON 14:11 **money.** Matthew says the amount Judas agreed to as blood money was 30 pieces of silver (*see note on Matt. 26:15*). **sought an opportunity to betray him.** “Sought” is better translated “began to seek.” Judas was looking for a suitable occasion to carry out his evil plan, which would be when Jesus was away from the crowds (Luke 22:6).

MARK—NOTE ON 14:12 **Unleavened Bread.** Passover and the Feast of Unleavened Bread were so closely associated that both terms were used interchangeably to refer to the eight-day celebration that began with the Passover. Although Unleavened Bread is used here, Mark’s clear intention is the preparation for Passover (*see notes on v. 1; Matt. 26:17*). **they sacrificed the Passover lamb.** The lambs were killed on 14 Nisan at twilight (Ex. 12:6), a Hebrew term meaning, “between the two evenings,” or between 3:00 and 5:00 P.M. After the lamb was slaughtered and some of its blood sprinkled on the altar, the lamb was taken home, roasted whole, and eaten in the evening meal with unleavened bread, bitter herbs, *charoseth* (a paste made of crushed apples, dates, pomegranates, and nuts, into which they dipped bread), and wine.

MARK—NOTE ON 14:13 **two of his disciples.** Peter and John (Luke 22:8). Only two people were allowed to accompany a lamb to the sacrifice. **man carrying a jar of water.** This is the only way that Jesus identified the man. But he stood out because it was uncommon for a man to carry a pitcher of water—women usually performed that chore (*see note on Matt. 26:18*).

MARK—NOTE ON 14:14 **guest room.** The word is translated “inn” in Luke 2:7. It typically referred to a place where a traveler could spend the night—a place of lodging or a guest room in someone’s home, as was the case here (cf. Matt. 26:18).

MARK—NOTE ON 14:15 **large upper room.** This indicates the room was located upstairs, and may have been a roof chamber built on top of the house. **prepare.** Peter and John were to prepare the Passover meal for Jesus and the other disciples.

MARK—NOTE ON 14:17 **evening.** The Passover meal was to be eaten at night after sunset, but had to be completed before midnight (Ex. 12:8–14). **with the twelve.** Peter and John may have rejoined Jesus and the other disciples and led them to the upper room. This may also be a general reference to the Twelve, meaning that Jesus came with the other 10 disciples to meet Peter and John.

MARK—NOTE ON **14:18** **reclining . . . eating.** The order of the Passover meal was: 1) drinking a cup of red wine mixed with water (cf. Luke 22:17); 2) the ceremonial washing of hands symbolizing the need for spiritual and moral cleansing; 3) eating the bitter herbs, symbolic of the bondage in Egypt; 4) drinking the second cup of wine, at which time the head of the household explained the meaning of Passover; 5) singing of the Hallel (Ps. 113–118)—at this point they sang the first two; 6) bringing the lamb out, and the head of the household distributing pieces of it with the unleavened bread; 7) drinking the third cup of wine (*see notes on 1 Cor. 10:16*).

MARK—NOTE ON **14:20** **dipping . . . with me.** There were likely several dishes around the table—Judas was probably one of several sitting near Jesus and thus would have dipped in the same bowl with him.

MARK—NOTE ON **14:21** **Son of Man.** *See note on 2:10*. **as it is written.** Jesus was no victim—his betrayal by Judas was prophesied in the OT (Ps. 22; Isa. 53), and was part of God’s predetermined plan to provide salvation (Acts 2:23). **better . . . if he had not been born.** Cf. John 8:21–24 and 16:8–11. This is because the terror Judas would experience in hell would be so great. The severest punishment is reserved for Judas and others like him (Heb. 10:29). This is one of the strongest statements in Scripture on human responsibility for believing in Jesus Christ, coupled with the consequences of such unbelief.

MARK—NOTE ON **14:22–25** At this point in the narrative, it appears that Judas had gone (John 13:23–30) and Jesus was alone with the faithful 11 disciples (*see note on Luke 22:21*). Then it was that he transformed the Passover of the Old Covenant into the Lord’s Supper of the New Covenant, creating a new memorial feast to remember God’s deliverance from sin.

MARK—NOTE ON **14:22** **as they were eating.** There is no indication from any of the Gospel accounts as to which part of the meal they were eating, but it is likely that this occurred just prior to eating the roasted lamb or concurrently with it. It is significant that Jesus established the truth of New

Covenant while in the midst of eating the Passover. **this is my body.** Jesus gave new meaning to eating the bread. The unleavened bread symbolized the severing of the Israelites from the old life in Egypt. It represented a separation from worldliness, sin, and false religion and the beginning of a new life of holiness and godliness. From then on in the Lord's Supper, the bread would symbolize Christ's body, which he sacrificed for the salvation of men (*see note on Matt. 26:26*).

MARK—NOTE ON 14:23 a cup. The third cup of wine in the ceremony (*see note on 1 Cor. 10:16*).

MARK—NOTE ON 14:24 my blood of the covenant. The shedding of blood in a sacrifice was always God's requirement in establishing any covenant (cf. Gen. 8:20; 15:10; Ex. 24:5–8). Here, Christ's blood needed to be shed for the remission of sins (Heb. 9:22; 1 Pet. 1:19; *see note on Matt. 26:28*). **for many.** This lit. means "for the benefit of many." The "many" are all who believe, both Jew and Gentile. *See note on Mark 10:45*; cf. Matt. 20:28.

MARK—NOTE ON 14:25 Truly, I say to you. *See note on 3:28*. **I will not drink.** Jesus declared that this would be the last Passover, and that he would not even drink wine with them again, since this was his last meal. Until the inauguration of the millennial kingdom, believers are to share this memorial meal (*see notes on 1 Cor. 11:23–34*). **drink it new.** This served as an assurance to them of Jesus' return and his establishment of his earthly, millennial kingdom. It possibly implies that the communion service will continue to be observed in the millennial kingdom, as a memorial to the cross. It more probably indicates that Jesus would not have another Passover with them until the kingdom (*see notes on Ezek. 45:18–25; 45:21–24*). It is also true that in the kingdom, commemorative sacrifices from the Old Covenant will be restored (Ezek. 43–45) that will have meaning never understood before the cross of Christ to which they pointed. **kingdom of God.** The earthly millennial kingdom is in view.

MARK—NOTE ON 14:26 sung a hymn. Probably Ps. 118, the last psalm of the traditional Hallel sung at Passover (*see note on Matt. 26:30*). **Mount of Olives.** *See note on Mark 11:1*.

MARK—NOTE ON **14:27** **fall away.** *See notes on 4:17 and Matt. 26:31*. This refers to the disciples' temporary falling away from their loyalty to Jesus. **it is written.** Quoted from Zech. 13:7.

MARK—NOTE ON **14:28** **to Galilee.** Jesus' promise to meet the disciples in his post-resurrection form (cf. 16:7; Matt. 28:16–17; *see note on Matt. 28:7*).

MARK—NOTE ON **14:30** **Truly, I tell you.** *See note on 3:28*. **before the rooster crows twice.** In Jewish reckoning of time, "cock crow" was the third watch of the night, ending at 3:00 A.M., which was when roosters typically began to crow (*see note on 13:35*). Mark, alone of the Gospels, indicates that the cock crowed two times (14:72; *see note on Matt. 26:34*).

MARK—NOTE ON **14:32** **Gethsemane.** The name means "oil press," and referred to a garden filled with olive trees on a slope of the Mount of Olives. Jesus frequented this spot with the disciples when he wanted to get away from the crowds to pray (cf. John 18:1–2; *see note on Matt. 26:36*).

MARK—NOTE ON **14:33** **Peter and James and John.** *See note on 5:37*. Jesus likely had them accompany him into the garden because they were the leaders of the Twelve and had to learn an important lesson to pass on to the others (14:34–42). **troubled.** The Greek word refers to a feeling of terrified amazement. In the face of the dreadful prospect of bearing God's full fury against sin, Jesus was in the grip of terror (*see note on Matt. 26:38*).

MARK—NOTE ON **14:34** **to death.** Jesus' sorrow was so severe that it threatened to cause his death at that moment. It is possible for a person to die from sheer anguish (cf. Luke 22:44; *see note on Matt. 26:38*).

MARK—NOTE ON **14:35** **if . . . possible.** Jesus was not asking God if he had the power to let the cup pass from him, but if it were possible in God's plan. Christ was to soon partake of this cup in the cross as God's only sacrifice for sin (cf. Acts 4:12). **the hour.** The time of his sacrificial death as decreed by God. It included everything from the betrayal (Mark 14:41) to Jesus' trials, the mockery, and his crucifixion.

MARK—NOTE ON 14:36 Abba. An endearing, intimate Aramaic term that is essentially equivalent to the English word “Daddy” (cf. Rom. 8:15; Gal. 4:6). **all things are possible.** Jesus knew that it was in the scope of God’s power and omniscience to provide an alternate plan of salvation, if he desired (*see note on Mark 14:35*). **cup.** This was the cup of divine wrath referred to in the OT (Ps. 75:8; Isa. 51:17; Jer. 49:12). Christ was to endure the fury of God over sin, Satan, the power of death, and the guilt of iniquity (*see notes on Matt. 26:39; Luke 22:42; John 18:11*). **not what I will, but what you will.** This reveals Jesus’ total resolution and resignation to do the will of God. He came into the world to do God’s will, and that remained his commitment while here (*see notes on Matt. 26:39*; cf. John 6:38–40).

MARK—NOTE ON 14:37 Simon. Jesus’ use of “Simon” may have implied that Peter was not living up to the significance and meaning of his new name, “Peter” (*see note on Matt. 16:18*). **one hour.** This suggests that Jesus had spent an hour praying, a duration in which Peter had been unable to stay awake.

MARK—NOTE ON 14:38 Watch. This Greek word means “to keep alert.” Jesus was encouraging Peter, James, and John to discern when they were under spiritual attack. They were not to let their self-confidence lull them to sleep spiritually. **the flesh is weak.** Because willing spirits are still attached to unredeemed flesh, believers are not always able to practice the righteousness they desire to do (cf. Rom. 7:15–23; *see note on Matt. 26:41*).

MARK—NOTE ON 14:41 Are you still sleeping and taking your rest? The three disciples remained indifferent not only to the needs of Christ at that moment, but their need of strength and watchfulness for the impending temptation that all 11 would face. The disciples needed to learn that spiritual victory goes to those who are alert in prayer and depend on God, and that self-confidence and spiritual unpreparedness lead to spiritual disaster. **Son of Man.** *See note on 2:10*.

MARK—NOTE ON 14:43 Judas . . . one of the twelve. *See notes on 3:19; Matt. 26:47*. All the Gospel writers refer to him this way (Mark 14:10, 20; Matt. 26:14, 47; Luke 22:47; John 6:71); and in so doing, they display remarkable restraint in describing and evaluating Judas. Especially in this context, such a simple description actually heightens the evil of his crime more than any series of derogatory epithets or negative criticisms could do. It also points out the precise fulfillment of Jesus' announcement in Mark 14:18–20. **a crowd with swords and clubs.** This "crowd" was a carefully selected group whose sole purpose was arresting Jesus so he could be put to death. A cohort (600 men at full strength) of Roman soldiers (John 18:3, 12) was in this crowd because the Jewish leaders (cf. Luke 22:52) who organized the throng needed permission from Rome to carry out the death penalty and feared the crowds. The "swords" were the regular small hand weapons of the Romans, and the wood "clubs" were ordinary weapons carried by the Jewish temple police. **chief priests . . . scribes . . . elders.** Although three distinct sections of the Sanhedrin (as indicated by the Greek definite article with each), they were acting in unity. These Jewish leaders had evidently for some time (*see notes on Mark 3:6; 11:18*) hoped to accuse Jesus of rebellion against Rome. Then, his execution could be blamed on the Romans and the leaders could escape potential reprisals from those Jews who admired Jesus. The Sanhedrin likely had hurried to Pontius Pilate, the Roman governor, to ask immediate use of his soldiers; or perhaps acted on a prearranged agreement for troop use on short notice. Whatever the case, the leaders procured the assistance of the Roman military from Fort Antonia in Jerusalem.

MARK—NOTE ON 14:44 **kiss.** In addition to being a special act of respect and affection, this kind of kiss was a sign of homage in Middle Eastern culture. Out of the varieties of this kiss (on the feet, on the back of the hand, on the palm, on the hem of the garment), Judas chose the embrace and the kiss on the cheek—the one that showed the closest love and affection, normally reserved for one with whom a person had a close, intimate relationship (such as a pupil for his teacher). Judas could not have chosen a more despicable way to identify Jesus, because he perverted its usual meaning so treacherously and hypocritically.

MARK—NOTE ON 14:45 **Rabbi!** "My master" (*see note on 9:5*). **kissed him.** "Kissed" is an intensified form of the verb for "kiss" in v. 44, and it denotes a fervent, continuous expression of affection (cf. Luke 7:38, 45; 15:20; Acts 20:37). It was with intensity that Judas pretended to love Christ. The act was likely prolonged enough so the crowd had time to identify Jesus.

MARK—NOTE ON **14:47** **one of those who stood by.** Simon Peter (John 18:10), one of the two disciples who brought a weapon (Luke 22:38). Mark and the other synoptic writers do not identify Peter explicitly, perhaps because they wrote earlier than John, during the time when Peter would still have been in danger of Jewish revenge. **the servant of the high priest.** Malchus (John 18:10). He was neither a soldier nor temple policeman, but rather was a high-ranking personal slave of Caiaphas, the high priest, probably sent along to observe Judas and report on the events of the evening.

MARK—NOTE ON **14:48** **as against a robber.** Jesus expressed a righteous resentment toward the crowd's actions and attitudes. "Robber" was normally a highwayman or armed bandit who would resist arrest. The setting that the crowd orchestrated was completely inconsistent with his well-known ministry as a religious teacher.

MARK—NOTE ON **14:49** **temple.** *See note on 11:11*. This was the most public place in Jerusalem. **Scriptures be fulfilled.** Entirely apart from the crowd's sinful intentions against Jesus, God was sovereignly using them to fulfill prophecy (cf. Isa. 53:7–9, 12) and accomplish his gracious purposes (*see note on Matt. 26:54*).

MARK—NOTE ON **14:50** **left him.** The disciples found no comfort in Jesus' reference to Scripture, but instead their faith in him collapsed as they realized he would not resist arrest and that they also might be captured.

MARK—NOTE ON **14:51** **a young man.** This perhaps was Mark himself. If the mob under Judas's guidance had first gone to Mark's mother's house in search of Jesus—possibly where the last Passover was observed by Jesus and the Twelve—Mark could have heard the noise, suspected what was happening, and hurried to follow the multitude. **a linen cloth.** Either a loose-fitting linen sleeping garment or a sheet Mark had hastily wrapped around himself after being roused from bed.

MARK—NOTE ON **14:52** **ran away naked.** Mark escaped capture and ran, but in so doing his covering came off or was pulled off, and he left with nothing at all on, or nothing more than undergarments.

MARK—NOTE ON 14:53–15:15 Mark's account of Jesus' trials, like that of all the Gospels, makes it clear that Christ was tried in two general phases: first, before the religious authorities (the Jewish Sanhedrin), and second, before the secular political authorities (Rome, represented by governor Pontius Pilate). Each of these phases had three parts: preliminary interrogation, formal arraignment, and formal sentencing. Mark, like the other Gospel writers, did not include a comprehensive account of all the details and stages. A complete picture requires the material from all four Gospels being combined.

MARK—NOTE ON 14:53 **high priest.** Caiaphas, the leader of the Sanhedrin (*see notes on Matt. 26:3, 57*; cf. John 18:24). He was the official high priest in A.D. 18–36. **chief priests . . . elders . . . scribes.** *See note on Mark 14:43*. The entire Sanhedrin, the whole hierarchy, was out in force.

MARK—NOTE ON 14:54 **courtyard of the high priest.** A quadrangle in the center of the high priest's residence.

MARK—NOTE ON 14:55 **Council.** The Sanhedrin (*see note on Matt. 26:59*).

MARK—NOTE ON 14:56 Because Jesus was innocent, the Jewish leaders could not convict him except by relying on perjured testimony and perverted justice. The Jews were intent on doing whatever was necessary, even if they had to violate every biblical and rabbinical rule. **many bore false witness against him.** There was no lack of people to come forward at the Sanhedrin's invitation to consciously present false, lying testimony. **did not agree.** The testimonies were grossly inconsistent. The law, however, required exact agreement between two witnesses (Deut. 17:6; 19:15).

MARK—NOTE ON 14:57–58 **false witness.** The witnesses maliciously garbled and misrepresented Jesus' statements. Quite possibly they blended his figurative statement regarding his death and resurrection in John 2:19–22 with his prediction of a literal destruction of the temple in Mark 13:2. Their charge claimed he was disloyal to the present order of religion and worship (by replacing the current temple), and that he was blaspheming God (by saying he would so quickly rebuild the temple without hands).

MARK—NOTE ON 14:58 **I will destroy this temple that is made with hands.** This refers to the material sanctuary in Jerusalem. Jesus boldly made this assertion in front of the temple the Jews revered, but his words were not fully understood (*see notes on 14:57–58; John 2:19–20*).

MARK—NOTE ON 14:60 Caiaphas attempted to salvage the tense situation when the continued false charges were failing to establish a case or elicit a response from the Lord. The high priest could not understand how Jesus could remain silent and not offer any defense.

MARK—NOTE ON 14:61 **remained silent.** The silence of innocence, integrity, and faith in God. An answer by Jesus would have given all the false testimonies and illegal proceedings an appearance of legitimacy. **Christ.** This term refers to Jesus' claim to be the promised Messiah (*see note on Matt. 1:1*). **Son of the Blessed.** This refers to Jesus' claim to deity. This is the only NT use of the expression, and it is an example of Jewish wording that avoided using God's name (*see note on John 8:58*). Jesus' acceptance of messiahship and deity (cf. Luke 4:18–21; John 4:25–26; 5:17–18; 8:58) had always brought vigorous opposition from the Jewish leaders (John 5:19–47; 8:16–19; 10:29–39). Clearly, the high priest was asking this question in hopes that Jesus would affirm it and open himself to the formal charge of blasphemy.

MARK—NOTE ON 14:62 **I am.** An explicit, unambiguous declaration that Jesus was and is both the Messiah and the Son of God. **Son of Man.** *See notes on 2:10; Matt. 8:20*. Jesus used this commonly acknowledged messianic title of himself more than 80 times in the Gospels, here in a reference to Ps. 110:1 and Dan. 7:13 (cf. Rev. 1:13; 14:14). **right hand of Power.** Cf. Mark 10:37; Acts 2:33; 7:55; Heb. 2:9; Rev. 12:5. Jesus' glorified position is next to the throne of God (the "Power" is another reference to God). **clouds.** *See note on Mark 13:26*; cf. Matt. 24:30; 26:64; Luke 21:27; Acts 1:9–11; Rev. 1:7; 14:14.

MARK—NOTE ON 14:63 **tore his garments.** A ceremonial, and in this case contrived, display of grief and indignation over the presumed dishonoring of God's name by Jesus (cf. Gen. 37:29; Lev. 10:6; Job 1:20; Acts 14:14; *see note on Matt. 26:65*). **further witnesses do we need?** A rhetorical question that expressed relief that the tense and embarrassing situation was finally over. Because Jesus had allegedly incriminated himself in the eyes of the Sanhedrin, they would not need to summon any more lying witnesses.

MARK—NOTE ON 14:64 blasphemy. *See note on 2:7*; cf. 3:29. Strictly speaking, Jesus' words were not "blasphemy," or defiant irreverence of God (Lev. 24:10–23), but Caiaphas regarded them as such because Jesus claimed for himself equal power and prerogative with God.

MARK—NOTE ON 14:65 spit on him . . . strike him. For the Jews, to "spit" in another's face was the grossest, most hateful form of personal insult (cf. Num. 12:14; Deut. 25:9). Their brutal cruelty reached a climax and revealed the great depravity of their hearts when they struck him, or hit him with clenched fists. **Prophesy!** They jeeringly and disrespectfully ordered Jesus to use the prophetic powers he claimed to have—even in the frivolous manner of telling them who struck him (Matt. 26:68).

MARK—NOTE ON 14:66 below. The apartments around it were higher than the courtyard itself. **one of the servant girls.** Female slave, or maid, in the household of the high priest. She might have been the same gatekeeper (cf. John 18:15–16) who admitted Peter and who, being curious and suspicious of him, wanted a closer look.

MARK—NOTE ON 14:67 the Nazarene. Their reference to Jesus' hometown communicates a feeling of contempt, in keeping with the views of the Jewish leaders and the poor reputation Nazareth generally had (cf. John 1:46).

MARK—NOTE ON 14:68 the gateway. Used only here in the NT, this term denotes "the forecourt," or "entryway," a covered archway of the courtyard, opening onto the street.

MARK—NOTE ON 14:70 Galilean. Frequently used as a derisive label by people in Jerusalem toward their northern neighbors. It strongly suggested that natives of Galilee were deemed unsophisticated and uneducated (cf. Acts 4:13).

MARK—NOTE ON 14:72 the rooster crowed. This reference brings to mind Jesus' prediction in v. 30 (*see note there* and Matt. 26:34. Amid all the accusations being hurled at him, Peter either did not hear the rooster's crowing, or failed to realize its significance. When the rooster crowed the second time, Jesus looked at Peter (Luke 22:61), triggering Peter's memory and bringing conviction of his denials (cf. Mark 14:72).

MARK—NOTE ON 15:1 morning. At daybreak, probably between 5:00 and 6:00 A.M. Having illegally decided Jesus' guilt during the night (14:53–65; John 18:13–24), the Sanhedrin formally convened after daybreak to pronounce a sentence. **chief priests.** *See note on Matt. 2:4*. **elders and scribes.** *See notes on Mark 14:43 and Matt. 2:4*. **the whole Council.** The entire Sanhedrin (*see notes on Mark 14:43, 53; Matt. 26:59*). **a consultation.** This meeting is described in Luke 22:66–71. It amounted to little more than reiterating the charges earlier made against Jesus and affirming his guilty verdict. **Pilate.** Roman procurator (governor) of Judea from A.D. 26–36. His official residence was at Caesarea, but he was in Jerusalem for Passover.

MARK—NOTE ON 15:2 Pilate asked him. John records (John 18:30) that the Jewish leaders demanded that Pilate simply agree to the death sentence they had already pronounced on Jesus (Mark 14:64). Pilate refused, and the Jewish leaders then presented their false charges against Jesus (Luke 23:2). Having heard those charges, Pilate then questioned him. **Are you the King of the Jews?** The only charge Pilate took seriously was that Jesus claimed to be a king, thus making him guilty of rebellion against Rome. Pilate's question reveals that he had already been informed of this charge (Luke 23:2). **You have said so.** Jesus' answer acknowledged that he was the rightful King of Israel, but implied that Pilate's concept of what that meant differed from his (cf. John 18:34–37).

MARK—NOTE ON 15:4 Have you no answer . . . ? Pilate was amazed at Jesus' silence, since accused prisoners predictably and vehemently denied the charges against them. Jesus may have remained silent in fulfillment of prophecy (Isa. 42:1–2; 53:7), because Pilate had already pronounced him innocent (Luke 23:4; John 18:38), or both.

MARK—NOTE ON 15:6 **at the feast.** The Passover. **used to.** Ancient secular sources indicate that Roman governors occasionally granted amnesty at the request of their subjects. Assuming that the people would ask for their king (whom they had so acknowledged earlier in the week; 11:1–10) to be freed, Pilate undoubtedly saw this annual custom as the way out of his dilemma regarding Jesus.

MARK—NOTE ON 15:7 **Barabbas.** A robber (John 18:40) and murderer (Luke 23:18–19) in some way involved as an anti-Roman insurrectionist. Whether his involvement was motivated by political conviction or personal greed is not known. It is impossible to identify the specific insurrection in question, but such uprisings were common in Jesus' day and were precursors of the wholesale revolt of A.D. 66–70.

MARK—NOTE ON 15:10 **out of envy.** Pilate realized that the Jewish authorities had not handed Jesus over to him out of loyalty to Rome. He saw through their deceit to the underlying reason—their jealousy over Jesus' popularity with the people.

MARK—NOTE ON 15:13 **Crucify.** *See note on v. 15*.

MARK—NOTE ON 15:15 **scourged.** With a whip (known as a *flagellum*) consisting of a wooden handle to which metal-tipped leather thongs were attached. Being scourged with a flagellum was a fearful ordeal, ripping the flesh down to the bone, causing severe bleeding. It was a beating from which prisoners often died. **crucified.** *See note on Matt. 27:31*. Crucifixion, the common Roman method of execution for slaves and foreigners, was described by the Roman writer Cicero as "the cruelest and most hideous punishment possible."

MARK—NOTE ON 15:16 **governor's headquarters.** The governor's official residence in Jerusalem, probably located in the Fortress Antonia complex. **whole battalion.** The Roman cohort, consisting of 600 men, was stationed in Jerusalem. All the soldiers who were not on duty at that time gathered to mock Jesus.

MARK—NOTE ON 15:17 **clothed him in . . . purple . . . crown of thorns.** "Purple" was the color traditionally worn by royalty; the "crown of thorns" was in mockery of a royal crown. The callous soldiers decided to hold a mock coronation of Jesus as king of the Jews.

MARK—NOTE ON 15:18 Hail, King of the Jews! The greeting was a parody of that given to Caesar.

MARK—NOTE ON 15:19 a reed. An imitation of a royal scepter.

MARK—NOTE ON 15:21 Condemned prisoners were required to carry the heavy crossbeam of their cross to the execution site. Exhausted from a sleepless night and severely wounded and weakened by his scourging, Jesus was unable to continue. The Roman guards conscripted Simon, apparently at random, to carry Jesus' crossbeam the rest of the way. Simon, from the North African city of Cyrene, was on his way into Jerusalem. The identification of him as "the father of Alexander and Rufus" (cf. Rom. 16:13) is evidence of Mark's connection with the church at Rome (see Introduction: Background and Setting).

MARK—NOTE ON 15:22 Golgotha . . . Place of a Skull. "Golgotha" is an Aramaic word meaning "skull," which Mark translated for his readers (see Introduction: Background and Setting). Although the exact site is unknown, today two locations in Jerusalem are considered as possibilities: 1) Gordon's Calvary (named for the man who discovered it in modern times) to the north; and 2) the traditional site to the west at the Church of the Holy Sepulchre, a tradition dating to the fourth century.

MARK—NOTE ON 15:23 wine mixed with myrrh. To temporarily deaden the pain (*see note on Matt. 27:34*), the Romans allowed this drink to be administered to victims of crucifixion, probably not out of compassion, but to keep them from struggling while being crucified.

MARK—NOTE ON 15:24 crucified. *See note on v. 15*. None of the Gospel accounts give a detailed description of the actual crucifixion process. **divided his garments.** This was in fulfillment of Ps. 22:18. The executioners customarily divided the victim's clothes among themselves.

MARK—NOTE ON 15:25 third hour. The crucifixion occurred at 9:00 A.M. based on the Jewish method of reckoning time. John notes that it was “about the sixth hour” when Pilate sentenced Jesus to be crucified (John 19:14). John may have used the Roman method of reckoning time, which counted the hours from midnight. Thus John’s “sixth hour” would have been about 6:00 A.M.

MARK—NOTE ON 15:26 inscription of the charge. The crime for which a condemned man was executed was written on a wooden board, which was fastened to the cross above his head. Jesus’ inscription was written in Latin, Hebrew, and Greek (John 19:20). *See note on Matt. 27:37*. **The King of the Jews.** Since Pilate had repeatedly declared Jesus to be innocent of any crime (Luke 23:4, 14–15, 22), he ordered this inscription written for him. While Pilate’s intent was probably neither to mock nor to honor Jesus, he certainly intended it as an affront to the Jewish authorities, who had given him so much trouble. When the outraged Jewish leaders demanded the wording be changed, Pilate bluntly refused (*see note on John 19:22*). A comparison of all four Gospel accounts reveals that the full inscription read “This is Jesus of Nazareth, the King of the Jews.” *See note on Luke 23:38*.

MARK—NOTE ON 15:27 two robbers. They were probably involved with Barabbas in the rebellion (*see note on v. 7*), since robbery itself was not a capital offense under Roman law.

MARK—NOTE ON 15:28 By placing Jesus’ cross between the two robbers (v. 27), Pilate may have intended to further insult the Jews, implying that their king was nothing but a common criminal. God intended it, however, as a fulfillment of prophecy (cf. Isa. 53:12).

MARK—NOTE ON 15:29 wagging their heads. A gesture of contempt and derision (cf. 2 Kings 19:21; Ps. 22:7; 44:14; 109:25; Jer. 18:16; Lam. 2:15). **You who would destroy the temple and rebuild it in three days.** The passersby repeated the false charge made during Jesus’ trial before Caiaphas (Mark 14:58). The charge was a misunderstanding of Jesus’ words in John 2:19–21.

MARK—NOTE ON 15:32 Christ. *See note on 1:1*. **come down now from the cross.** A final demand for a miracle by the unbelieving Jewish authorities (cf. 8:11). Their claim that they would then see and believe was false, since they later refused to believe the even greater miracle of Christ’s resurrection. **Those who were crucified with him.** The two robbers joined in the reviling of Jesus, though one later repented (Luke 23:40–43).

MARK—NOTE ON 15:33 **sixth hour.** Noon, by Jewish reckoning, at the halfway point of Jesus' six hours on the cross (*see note on v. 25*). **darkness.** A mark of divine judgment (cf. Isa. 5:30; 13:10–11; Joel 2:1, 2; Amos 5:20; Zeph. 1:14–15; Matt. 8:12; 22:13; 25:30). The geographical extent of the darkness is not known, although the writings of the church Fathers hint that it extended beyond Palestine. **ninth hour.** I.e., 3:00 P.M.

MARK—NOTE ON 15:34 **Eloi . . . sabachthani?** The Aramaic words of Ps. 22:1. Matthew, who also recorded this cry, gave the Hebrew words (Matt. 27:46). **why have you forsaken me?** Jesus felt keenly his abandonment by the Father, resulting from God's wrath being poured out on him as the substitute for sinners (*see notes on 2 Cor. 5:21*).

MARK—NOTE ON 15:35 **Elijah.** Further mockery which in effect meant, "Let the forerunner come and save this so-called Messiah" (*see note on Luke 1:17*).

MARK—NOTE ON 15:36 **sour wine.** Cheap wine commonly consumed by soldiers and workers. It may have been an act of mercy, or merely intended to prolong his suffering. **a reed.** A hyssop branch (John 19:29).

MARK—NOTE ON 15:37 **uttered a loud cry.** Demonstrating amazing strength in light of the intense suffering he had endured, his shout reveals that his life did not slowly ebb away, but that he voluntarily gave it up (John 10:17–18). For the words of Christ's cry, see Luke 23:46.

MARK—NOTE ON 15:38 **the curtain of the temple was torn in two.** The massive curtain separating the Most Holy Place from the rest of the sanctuary (Ex. 26:31–33; 40:20–21; Lev. 16:2; Heb. 9:3). This rending signified that the way into God's presence was open by the death of his Son.

MARK—NOTE ON 15:39 **centurion.** The Roman officer in charge of the crucifixion. Centurions, considered the backbone of the Roman army, commanded 100 soldiers. **saw that in this way he breathed his last.** The centurion had seen many crucified victims die, but none like Jesus. The strength he possessed at his death, as evidenced by his loud cry (v. 37), was unheard of for a victim of crucifixion. That, coupled with the earthquake that coincided with Christ's death (Matt. 27:51–54) convinced the centurion that Jesus "was the Son of God." According to tradition, this man actually became a believer (*see note on Matt. 27:54*).

MARK—NOTE ON 15:40 Some of these women had earlier been at the foot of the cross (John 19:25–27). By then, unable to watch Jesus' suffering at such close range, they were "looking on from a distance." Their sympathetic loyalty was in sharp contrast to the disciples who, except for John, were nowhere to be found. **Mary Magdalene.** She was from the village of Magdala, on the west shore of the Sea of Galilee, hence her name. Luke notes that Jesus had cast seven demons out of her (Luke 8:2). She is usually named first when the women who followed Jesus are listed, which may suggest that she was their leader. **Mary the mother of James the younger and of Joses.** She is distinguished from the other Marys by the name of her sons. "James the younger" (called "James the son of Alphaeus" in Matt. 10:3) was one of the Twelve. **Salome.** The wife of Zebedee (Matt. 27:56), and the mother of James and John (*see note on Mark 10:35*).

MARK—NOTE ON 15:41 **many other women.** They had been with Jesus since the days of his Galilean ministry, traveling with him and the disciples, caring for their needs (cf. Luke 8:2–3).

MARK—NOTE ON 15:42 **day of Preparation.** Friday, the day before the Sabbath (Saturday).

MARK—NOTE ON 15:43 **Joseph of Arimathea.** "Arimathea," known in the OT as Ramah, or Ramathaim-zophim (the birthplace of Samuel, 1 Sam. 1:1, 19; 2:11), was located about 15–20 miles northwest of Jerusalem. Joseph was a prominent member of the "Council" (or the Sanhedrin, *see note on Mark 14:43*) who had opposed Jesus' condemnation (Luke 23:51). **kingdom of God.** *See note on Mark 1:15*. **took courage.** Pilate would not likely have been pleased to see a member of the Sanhedrin, after that group had forced him to crucify an innocent man. Further, Joseph's public identification with Jesus would enrage the other members of the Sanhedrin. **asked for the body of Jesus.** Though prisoners sentenced to death forfeited the right to burial under Roman law, their bodies were usually granted to relatives who asked for them, but Jesus' mother was emotionally exhausted from the ordeal. There is no evidence that his brothers and sisters were in Jerusalem, and his closest friends, the disciples, had fled (except for John, who had Mary to take care of; John 19:26–27). In the absence of those closest to Jesus, Joseph courageously asked Pilate for Jesus' body.

MARK—NOTE ON 15:44 **Pilate was surprised.** Victims of crucifixion often lingered for days, hence Pilate's surprise that Jesus was dead after only six hours. Before granting Jesus' body to Joseph, Pilate checked with the "centurion" in charge of the crucifixion (*see note on v. 39*) to verify that Jesus was really dead.

MARK—NOTE ON 15:45 **he granted the corpse to Joseph.** Having received confirmation from the centurion that Jesus was dead, Pilate granted Jesus' body to Joseph. By that act, the Romans officially pronounced Jesus dead.

MARK—NOTE ON 15:46 **wrapped him in the linen shroud.** The Jews did not embalm corpses, but wrapped them in perfumed burial cloths (*see note on 16:1*). Nicodemus, another prominent member of the Sanhedrin (cf. John 7:50), assisted Joseph in caring for the body of Jesus (John 19:39–40). These men, who had kept their allegiance to Jesus secret during his lifetime, then came forward publicly to bury him, while the disciples, who had openly followed Jesus, hid (John 20:19). **tomb . . . cut out of the rock.** This "tomb" was located near Golgotha (John 19:42). Matthew adds that it was Joseph's own (Matt. 27:60), while Luke and John note that no one as yet had been buried in it (Luke 23:53; John 19:41).

MARK—NOTE ON 16:1 **Sabbath was past.** The Sabbath officially ended at sundown on Saturday, after which the women were able to purchase spices. **Mary Magdalene and Mary the mother of James and Salome.** *See note on Matt. 27:56*. Luke mentions that Joanna and other women were also there (Luke 24:10; cf. Mark 15:41). **spices.** The women bought more spices in addition to those prepared earlier (cf. Luke 23:56; John 19:39–40). **anoint.** Unlike the Egyptians, the Jewish people did not embalm their dead. Anointing was an act of love, to offset the stench of a decaying body. That the women came to anoint Jesus' body on the third day after his burial showed that they, like the disciples, were not expecting him to rise from the dead (cf. Mark 8:31; 9:31; 10:34).

MARK—NOTE ON 16:2 **when the sun had risen.** John 20:1 says that Mary Magdalene arrived at the tomb while it was still dark. She may have gone on ahead of the other women, or the whole party may have set out together while it was still dark and arrived at the tomb after sunrise.

MARK—NOTE ON 16:3 **Who will roll away the stone . . . ?** Only Mark records this discussion on the way to the tomb. The women realized they had no men with them to move the heavy stone (v. 4) away from the entrance to the tomb. Since they had last visited the tomb on Friday evening, they did not know it had been sealed and a guard posted, which took place on Saturday (Matt. 27:62–66).

MARK—NOTE ON 16:4 **the stone had been rolled back.** This was not to let Jesus out, but to let the witnesses in. The earthquake when the angel rolled away the stone (Matt. 28:2) may have affected only the area around the tomb, since the women apparently did not feel it.

MARK—NOTE ON 16:5 **entering the tomb.** The outer chamber, separated from the burial chamber by a small doorway. **young man . . . dressed in a white robe.** The angel, having rolled away the stone (Matt. 28:2), had then entered the burial chamber. Luke records that there were two angels in the tomb; Matthew and Mark focus on the one who spoke (for similar instances, *see note on Mark 10:46*).

MARK—NOTE ON 16:6 **Jesus of Nazareth, who was crucified.** *See note on Matt. 2:23*. The inspired account leaves no doubt about who had been in the tomb. The idea of some unbelievers that the women went to the wrong tomb is ludicrous. **He has risen.** Christ’s resurrection is one of the central truths of the Christian faith (1 Cor. 15:4) and the only plausible explanation for the empty tomb. Even the Jewish leaders did not deny the reality of the empty tomb, but concocted the story that the disciples had stolen Jesus’ body (Matt. 28:11–15). The idea that the fearful (John 20:19), doubting (Mark 16:11, 13; Luke 24:10–11) disciples somehow overpowered the Roman guard detachment and stole Jesus’ body is absurd. That they did it while the guards were asleep is even more preposterous. Surely, in moving the heavy stone from the mouth of the tomb, the disciples would have awakened at least one of the soldiers. And in any case, how could the guards have known what happened while they were asleep? Many other theories have been sinfully invented over the centuries to explain away the empty tomb, all of them equally futile.

MARK—NOTE ON 16:7 and Peter. Peter was not singled out as the leader of the disciples, but to be reassured that, despite his denials of Christ, he was still one of them. **he is going before you to Galilee . . . as he told you.** *See note on 14:28*. The disciples' lack of faith made them slow to act on these words; they did not leave for Galilee (Matt. 28:7, 16) until after Jesus repeatedly appeared to them in Jerusalem (cf. Luke 24:13–32; John 20:19–31).

MARK—NOTE ON 16:8 afraid. They were overwhelmed by the frightening appearance of the angel and the awesome mystery of the resurrection.

MARK—NOTE ON 16:9–20 The external evidence strongly suggests these verses were not originally part of Mark's Gospel. While the majority of Greek manuscripts contain these verses, the earliest and most reliable do not. A shorter ending also existed, but it is not included in the text. Further, some that include the passage note that it was missing from older Greek manuscripts, while others have scribal marks indicating the passage was considered spurious. The fourth-century church Fathers Eusebius and Jerome noted that almost all Greek manuscripts available to them lacked vv. 9–20. The internal evidence from this passage also weighs heavily against Mark's authorship. The transition between vv. 8 and 9 is abrupt and awkward. The Greek particle translated "now" that begins v. 9 implies continuity with the preceding narrative. What follows, however, does not continue the story of the women referred to in v. 8, but describes Christ's appearance to Mary Magdalene (cf. John 20:11–18). The masculine participle in Mark 16:9 expects "he" as its antecedent, yet the subject of v. 8 is the women. Although she had just been mentioned three times (v. 1; 15:40, 47), 16:9 introduces Mary Magdalene as if for the first time. Further, if Mark wrote v. 9, it is strange that he would only now note that Jesus had cast seven demons out of her. The angel spoke of Jesus' appearing to his followers in Galilee, yet the appearances described in vv. 9–20 are all in the Jerusalem area. Finally, the presence in these verses of a significant number of Greek words used nowhere else in Mark argues that Mark did not write them. Verses 9–20 represent an early (they were known to the second-century Fathers Irenaeus, Tatian, and, possibly, Justin Martyr) attempt to complete Mark's Gospel. While for the most part summarizing truths taught elsewhere in Scripture, vv. 9–20 should always be compared with the rest of Scripture, and no doctrines should be formulated based solely on them. Since, in spite of all these considerations of the likely unreliability of this section, it is possible to be wrong on the issue, thus, it is good to consider the meaning of this passage and leave it in the text, just as with John 7:53–8:11.

MARK—NOTE ON **16:9** **he rose early on the first day of the week.** That is, early Sunday morning. **Mary Magdalene.** *See note on 15:40*.

MARK—NOTE ON **16:12–13** This incident is related in Luke 24:13–32.

MARK—NOTE ON **16:14** **the eleven.** The Twelve minus Judas, who had committed suicide (Matt. 27:3–10). **unbelief and hardness of heart.** In not believing the witnesses of the resurrection (Mark 16:12–13; cf. Luke 24:10–11).

MARK—NOTE ON **16:15–16** Similar to Matthew's account of the Great Commission, with the added contrast of those who have been baptized (believers) with those who refuse to believe and are condemned. Even if v. 16 is a genuine part of Mark's Gospel, it does not teach that baptism saves, since the lost are condemned for unbelief, not for not being baptized (*see note on Acts 2:38*).

MARK—NOTE ON **16:17–18** These signs were promised to the apostolic community (Matt. 10:1; 2 Cor. 12:12), not all believers in all ages (cf. 1 Cor. 12:29–30). All (with the exception of drinking poison) were experienced by some in the apostolic church and reported in Scripture (e.g., Acts 28:5), but not afterward (cf. Mark 16:20).

MARK—NOTE ON **16:19** **right hand of God.** The place of honor Jesus assumed after his ascension (*see note on Acts 2:33*).

MARK—NOTE ON **16:20** **confirmed the message by accompanying signs.** *See notes on Acts 2:22; 2 Cor. 12:12; Heb. 2:4*.

Luke

Luke 1 • Luke 2 • Luke 3 • Luke 4 • Luke 5 • Luke 6 • Luke 7 • Luke 8 • Luke 9 • Luke 10 • Luke 11 • Luke 12 • Luke 13 • Luke 14 • Luke 15 • Luke 16 • Luke 17 • Luke 18 • Luke 19 • Luke 20 • Luke 21 • Luke 22 • Luke 23 • Luke 24

- Introduction to Luke
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Introduction to Luke

Title

As with the other three Gospels, the title is derived from the author's name. According to tradition, Luke was a Gentile. The apostle Paul seems to confirm this, distinguishing Luke from those who were "of the circumcision" (Col. 4:11, 14). That would make Luke the only Gentile to pen any books of Scripture. He is responsible for a significant portion of the NT, having written both this Gospel and the book of Acts (see Author and Date).

Very little is known about Luke. He almost never included personal details about himself, and nothing definite is known about his background or his conversion. Both Eusebius and Jerome identified him as a native of Antioch (which may explain why so much of the book of Acts centers on Antioch—cf. Acts 11:19–27; 13:1–3; 14:26; 15:22–23, 30–35; 18:22–23). Luke was a frequent companion of the apostle Paul, at least from the time of Paul's Macedonian vision (Acts 16:9–10) right up to the time of Paul's martyrdom (2 Tim. 4:11).

The apostle Paul referred to Luke as a physician (Col. 4:14). Luke's interest in medical phenomena is evident in the high profile he gave to Jesus' healing ministry (e.g., Luke 4:38–40; 5:15–25; 6:17–19; 7:11–15; 8:43–47, 49–56; 9:2, 6, 11; 13:11–13; 14:2–4; 17:12–14; 22:50–51). In Luke's day, physicians did not have a unique vocabulary of technical terminology; so when Luke discusses healings and other medical issues, his language is not markedly different from that of the other Gospel writers.

Author and Date

The Gospel of Luke and the book of Acts clearly were written by the same individual (cf. 1:1–4; Acts 1:1). Although he never identified himself by name, it is clear from his use of "we" in many sections of Acts that he was a close companion of the apostle Paul (Acts 16:10–17; 20:5–15; 21:1–18; 27:1–28:16). Luke is the only person, among the colleagues Paul mentions in his own epistles (Col. 4:14; 2 Tim. 4:11; Philem. 24), who fits the profile of the author of these books. That accords perfectly with the earliest tradition of the church, which unanimously attributed this Gospel to Luke.

Luke and Acts appear to have been written at about the same time—Luke first, then Acts. Combined, they make a two-volume work addressed to "Theophilus" (Luke 1:3; Acts 1:1; see Background and Setting) giving a sweeping history of the founding of Christianity, from the birth of Christ to Paul's imprisonment under house arrest in Rome (Acts 28:30–31).

The book of Acts ends with Paul still in Rome, which leads to the conclusion that Luke wrote these books from Rome during Paul's imprisonment there (c. A.D. 60–62). Luke records Jesus' prophecy of the destruction of Jerusalem in A.D. 70 (19:42–44; 21:20–24) but makes no mention of the fulfillment of that prophecy, either here or in Acts. Luke made it a point to record such prophetic fulfillments (cf. Acts 11:28), so it is extremely unlikely he wrote these books after the Roman invasion of Jerusalem. Acts also includes no mention of the great persecution that began under Nero in A.D. 64. In addition, many scholars set the date of James' martyrdom at A.D. 62, and if that was before Luke completed his history, he certainly would have mentioned it. So, the most likely date for this Gospel is A.D. 60 or 61.

Background and Setting

Luke dedicated his works to “most excellent Theophilus” (lit., “lover of God”—1:3; cf. Acts 1:1). This designation, which may be a nickname or a pseudonym, is accompanied by a formal address (“most excellent”)—possibly signifying that “Theophilus” was a well known Roman dignitary, perhaps one of those who had turned to Christ in “Caesar’s household” (Phil. 4:22).

It is almost certain, however, that Luke envisioned a much broader audience for his work than this one man. The dedications at the outset of Luke and Acts are like the formal dedication in a modern book. They are not like the address of an epistle.

Luke expressly stated that his knowledge of the events recorded in his Gospel came from the reports of those who were eyewitnesses (Luke 1:1–2)—strongly implying that he himself was not an eyewitness. It is clear from his prologue that his aim was to give an ordered account of the events of Jesus’ life, but this does not mean he always followed a strict chronological order in all instances (e.g., see note on 3:20).

By acknowledging that he had compiled his account from various extant sources (see note on 1:1), Luke was not disclaiming divine inspiration for his work. The process of inspiration never bypasses or overrides the personalities, vocabularies, and styles of the human authors of Scripture. The unique traits of the human authors are always indelibly stamped on all the books of Scripture. Luke’s research is no exception to this rule. The research itself was orchestrated by divine providence. And in his writing, Luke was moved by the Spirit of God (2 Pet. 1:21). Therefore, his account is infallibly true (see note on Luke 1:3).

Historical and Theological Themes

Luke's style is that of a scholarly, well-read author (see note on 1:1–4). He wrote as a meticulous historian, often giving details that helped identify the historical context of the events he described (1:5; 2:1–2; 3:1–2; 13:1–4).

His account of the nativity is the fullest in all the Gospel records—and (like the rest of Luke's work) more polished in its literary style. He included in the birth narrative a series of praise psalms (1:46–55; 1:68–79; 2:14; 2:29–32, 34–35). He alone reported the unusual circumstances surrounding the birth of John the Baptist, the annunciation to Mary, the manger, the shepherds, and Simeon and Anna (2:25–38).

A running theme in Luke's Gospel is Jesus' compassion for Gentiles, Samaritans, women, children, tax collectors, sinners, and others often regarded as outcasts in Israel. Every time he mentions a tax collector (3:12; 5:27; 7:29; 15:1; 18:10–13; 19:2), it is in a positive sense. Yet, Luke did not ignore the salvation of those who were rich and respectable—e.g., 23:50–53. From the outset of Jesus' public ministry (4:18) to the Lord's final words on the cross (23:40–43), Luke underscored this theme of Christ's ministry to the pariahs of society. Again and again he showed how the Great Physician ministered to those most aware of their need (cf. 5:31–32; 15:4–7, 31–32; 19:10).

The high profile Luke accords to women is particularly significant. From the nativity account, where Mary, Elizabeth, and Anna are given prominence (chs. 1; 2), to the events of resurrection morning, where women again are major characters (24:1, 10), Luke emphasized the central role of women in the life and ministry of our Lord (e.g., 7:12–15, 37–50; 8:2–3, 43–48; 10:38–42; 13:11–13; 21:2–4; 23:27–29, 49, 55–56).

Several other recurring themes form threads through Luke's Gospel. Examples of these are human fear in the presence of God (see note on 1:12); forgiveness (3:3; 5:20–25; 6:37; 7:41–50; 11:4; 12:10; 17:3–4; 23:34; 24:47); joy (see note on 1:14); wonder at the mysteries of divine truth (see note on 2:18); the role of the Holy Spirit (1:15, 35, 41, 67; 2:25–27; 3:16, 22; 4:1, 14, 18; 10:21; 11:13; 12:10, 12); the temple in Jerusalem (1:9–22; 2:27–38, 46–49; 4:9–13; 18:10–14; 19:45–48; 20:1–21:6; 21:37–38; 24:53); and Jesus' prayers (see note on 6:12).

Starting with 9:51, Luke devoted 10 chapters of his narrative to a travelogue of Jesus' final journey to Jerusalem. Much of the material in this section is unique to Luke. This is the heart of Luke's Gospel, and it features a theme Luke stressed throughout: Jesus' relentless progression toward the cross. This was the very purpose for which Christ had come to earth (cf. 9:22–23; 17:25; 18:31–33; 24:25–26, 46), and he would not be deterred. The saving of sinners was his whole mission (19:10).

Interpretive Challenges

Luke, like Mark, and in contrast to Matthew, appears to target a Gentile readership (for a discussion of the Synoptic Problem, see Introduction to Mark: Interpretive Challenges). He identified locations that would have been familiar to all Jews (e.g., Luke 4:31; 23:51; 24:13), suggesting that his audience went beyond those who already had knowledge of Palestinian geography. He usually preferred Greek terminology over Hebraisms (e.g., “The Skull” instead of “Golgotha” in 23:33). The other Gospels all use occasional Semitic terms such as “Abba” (Mark 14:36), “rabbi” (Matt. 23:7–8; John 1:38, 49), and “Hosanna” (Matt. 21:9; Mark 11:9–10; John 12:13)—but Luke either omitted them or used Greek equivalents.

Luke quoted the OT more sparingly than Matthew, and when citing OT passages, he nearly always employed the LXX, a Greek translation of the Hebrew Scriptures. Furthermore, most of Luke’s OT citations are allusions rather than direct quotations, and many of them appear in Jesus’ words rather than Luke’s narration (2:23–24; 3:4–6; 4:4, 8, 10–12, 18–19; 7:27; 10:27; 18:20; 19:46; 20:17–18, 37, 42–43; 22:37).

Luke, more than any of the other Gospel writers, highlighted the universal scope of the gospel invitation. He portrayed Jesus as the Son of Man, rejected by Israel, and then offered to the world. As noted above (see Historical and Theological Themes), Luke repeatedly related accounts of Gentiles, Samaritans, and other outcasts who found grace in Jesus’ eyes. This emphasis is precisely what we would expect from a close companion of the “Apostle to the Gentiles” (Rom. 11:13).

Yet some critics have claimed to see a wide gap between Luke’s theology and that of Paul. It is true that Luke’s Gospel is practically devoid of terminology that is uniquely Pauline. Luke wrote with his own style. Yet the underlying theology is perfectly in harmony with that of the apostle’s. The centerpiece of Paul’s doctrine was justification by faith (see note on Rom. 3:24). Luke also highlighted and illustrated justification by faith in many of the incidents and parables he related, chiefly the account of the Pharisee and the publican (Luke 18:9–14); the familiar story of the Prodigal Son (15:11–

32); the incident at Simon’s house (7:36–50); and the salvation of Zacchaeus (19:1–10).

Outline

- I. The Prelude to Christ's Ministry (1:1–4:13)
  - A. Preamble (1:1–4)
  - B. The Birth of Jesus (1:5–2:38)
    - 1. The annunciation to Zechariah (1:5–25)
    - 2. The annunciation to Mary (1:26–38)
    - 3. The visitation (1:39–45)
    - 4. The Magnificat (1:46–56)
    - 5. The birth of the forerunner (1:57–80)
    - 6. The nativity (2:1–38)
  - C. The Boyhood of Jesus (2:39–52)
    - 1. In Nazareth (2:39–40)
    - 2. In the temple (2:41–50)
    - 3. In his family (2:51–52)
  - D. The Baptism of Jesus (3:1–4:13)
    - 1. The preaching of John the Baptist (3:1–20)
    - 2. The testimony of heaven (3:21–22)
    - 3. The genealogy of the Son of Man (3:23–38)
    - 4. The temptation of the Son of God (4:1–13)
- II. The Ministry in Galilee (4:14–9:50)
  - A. The Commencement of His Ministry (4:14–44)
    - 1. Nazareth (4:14–30)
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THE GOSPEL ACCORDING TO

Luke

Dedication to Theophilus

LUKE **1** ††Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, [2]†just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, [3]†it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, [4]†that you may have certainty concerning the things you have been taught.

Birth of John the Baptist Foretold

[5]†In the days of Herod, king of Judea, there was a priest named Zechariah, [1] of the division of Abijah. And he had a wife from the daughters of Aaron, and her name was Elizabeth. [6]†And they were both righteous before God, walking blamelessly in all the commandments and statutes of the Lord. [7]†But they had no child, because Elizabeth was barren, and both were advanced in years.

[8]†Now while he was serving as priest before God when his division was on duty, [9]†according to the custom of the priesthood, he was chosen by lot to enter the temple of the Lord and burn incense. [10]And the whole multitude of the people were praying outside at the hour of incense. [11]And there appeared to him an angel of the Lord standing on the right side of the altar of incense. [12]†And Zechariah was troubled when he saw him, and fear fell upon him. [13]†But the angel said to him, “Do not be afraid, Zechariah, for your prayer has been heard, and your wife Elizabeth will bear you a son, and you shall call his name John. [14]†And you will have joy and gladness, and many will rejoice at his birth, [15]†for he will be great before the Lord. And he must not drink wine or strong drink, and he will be filled with the Holy Spirit, even from his mother's womb. [16]And he will turn many of the children of Israel to the Lord their God, [17]†and he will go before him in the spirit and power

of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared.”

[18]†And Zechariah said to the angel, “How shall I know this? For I am an old man, and my wife is advanced in years.” [19]†And the angel answered him, “I am Gabriel. I stand in the presence of God, and I was sent to speak to you and to bring you this good news. [20]And behold, you will be silent and unable to speak until the day that these things take place, because you did not believe my words, which will be fulfilled in their time.” [21]†And the people were waiting for Zechariah, and they were wondering at his delay in the temple. [22]And when he came out, he was unable to speak to them, and they realized that he had seen a vision in the temple. And he kept making signs to them and remained mute. [23]†And when his time of service was ended, he went to his home.

[24]†After these days his wife Elizabeth conceived, and for five months she kept herself hidden, saying, [25]†“Thus the Lord has done for me in the days when he looked on me, to take away my reproach among people.”

Birth of Jesus Foretold

[26]†In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, [27]†to a virgin betrothed [2] to a man whose name was Joseph, of the house of David. And the virgin's name was Mary. [28]†And he came to her and said, “Greetings, O favored one, the Lord is with you!” [3] [29]But she was greatly troubled at the saying, and tried to discern what sort of greeting this might be. [30]†And the angel said to her, “Do not be afraid, Mary, for you have found favor with God. [31]†And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. [32]†He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, [33]†and he will reign over the house of Jacob forever, and of his kingdom there will be no end.”

[34]†And Mary said to the angel, “How will this be, since I am a virgin?” [4]

[35]‡And the angel answered her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born [5] will be called holy—the Son of God. [36]‡And behold, your relative Elizabeth in her old age has also conceived a son, and this is the sixth month with her who was called barren. [37]For nothing will be impossible with God.” [38]‡And Mary said, “Behold, I am the servant [6] of the Lord; let it be to me according to your word.” And the angel departed from her.

Mary Visits Elizabeth

[39]In those days Mary arose and went with haste into the hill country, to a town in Judah, [40]and she entered the house of Zechariah and greeted Elizabeth. [41]‡And when Elizabeth heard the greeting of Mary, the baby leaped in her womb. And Elizabeth was filled with the Holy Spirit, [42]and she exclaimed with a loud cry, “Blessed are you among women, and blessed is the fruit of your womb! [43]‡And why is this granted to me that the mother of my Lord should come to me? [44]‡For behold, when the sound of your greeting came to my ears, the baby in my womb leaped for joy. [45]And blessed is she who believed that there would be [7] a fulfillment of what was spoken to her from the Lord.”

Mary's Song of Praise: The Magnificat

[46]‡And Mary said,

“My soul magnifies the Lord,
[47]‡and my spirit rejoices in God my Savior,
[48]‡for he has looked on the humble estate of his servant.
For behold, from now on all generations will call me blessed;
[49]for he who is mighty has done great things for me,
and holy is his name.
[50]And his mercy is for those who fear him
from generation to generation.
[51]He has shown strength with his arm;
he has scattered the proud in the thoughts of their hearts;
[52]he has brought down the mighty from their thrones

and exalted those of humble estate;
[53]he has filled the hungry with good things,
and the rich he has sent away empty.
[54]He has helped his servant Israel,
in remembrance of his mercy,
[55]as he spoke to our fathers,
to Abraham and to his offspring forever.”

[56]†And Mary remained with her about three months and returned to her home.

The Birth of John the Baptist

[57]Now the time came for Elizabeth to give birth, and she bore a son. [58]And her neighbors and relatives heard that the Lord had shown great mercy to her, and they rejoiced with her. [59]†And on the eighth day they came to circumcise the child. And they would have called him Zechariah after his father, [60]†but his mother answered, “No; he shall be called John.” [61]And they said to her, “None of your relatives is called by this name.” [62]†And they made signs to his father, inquiring what he wanted him to be called. [63]And he asked for a writing tablet and wrote, “His name is John.” And they all wondered. [64]And immediately his mouth was opened and his tongue loosed, and he spoke, blessing God. [65]†And fear came on all their neighbors. And all these things were talked about through all the hill country of Judea, [66]and all who heard them laid them up in their hearts, saying, “What then will this child be?” For the hand of the Lord was with him.

Zechariah's Prophecy

[67]†And his father Zechariah was filled with the Holy Spirit and prophesied, saying,

[68]†“Blessed be the Lord God of Israel,
for he has visited and redeemed his people
[69]†and has raised up a horn of salvation for us
in the house of his servant David,

[70]as he spoke by the mouth of his holy prophets from of old,
[71]that we should be saved from our enemies
and from the hand of all who hate us;
[72]†to show the mercy promised to our fathers
and to remember his holy covenant,
[73]the oath that he swore to our father Abraham, to grant us
[74]that we, being delivered from the hand of our enemies,
might serve him without fear,
[75]in holiness and righteousness before him all our days.
[76]†And you, child, will be called the prophet of the Most High;
for you will go before the Lord to prepare his ways,
[77]†to give knowledge of salvation to his people
in the forgiveness of their sins,
[78]†because of the tender mercy of our God,
whereby the sunrise shall visit us [8] from on high
[79]to give light to those who sit in darkness and in the shadow of death,
to guide our feet into the way of peace.”

[80]†And the child grew and became strong in spirit, and he was in the wilderness until the day of his public appearance to Israel.

The Birth of Jesus Christ

LUKE **2** †In those days a decree went out from Caesar Augustus that all the world should be registered. [2]†This was the first registration when [1] Quirinius was governor of Syria. [3]†And all went to be registered, each to his own town. [4]†And Joseph also went up from Galilee, from the town of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, [5]†to be registered with Mary, his betrothed, [2] who was with child. [6]And while they were there, the time came for her to give birth. [7]†And she gave birth to her firstborn son and wrapped him in swaddling cloths and laid him in a manger, because there was no place for them in the inn.

The Shepherds and the Angels

[8]†And in the same region there were shepherds out in the field, keeping watch over their flock by night. [9]And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear. [10]†And the angel said to them, "Fear not, for behold, I bring you good news of great joy that will be for all the people. [11]†For unto you is born this day in the city of David a Savior, who is Christ the Lord. [12]And this will be a sign for you: you will find a baby wrapped in swaddling cloths and lying in a manger." [13]†And suddenly there was with the angel a multitude of the heavenly host praising God and saying,

> [14]†"Glory to God in the highest,
> and on earth peace among those with whom he is pleased!" [3]

[15]When the angels went away from them into heaven, the shepherds said to one another, "Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us." [16]And they went with haste and found Mary and Joseph, and the baby lying in a manger. [17]And when they saw it, they made known the saying that had been told them concerning this child. [18]†And all who heard it wondered at what the shepherds told them. [19]But Mary treasured up all these things, pondering

them in her heart. [20]†And the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

[21]†And at the end of eight days, when he was circumcised, he was called Jesus, the name given by the angel before he was conceived in the womb.

Jesus Presented at the Temple

[22]†And when the time came for their purification according to the Law of Moses, they brought him up to Jerusalem to present him to the Lord [23](as it is written in the Law of the Lord, “Every male who first opens the womb shall be called holy to the Lord”) [24]†and to offer a sacrifice according to what is said in the Law of the Lord, “a pair of turtledoves, or two young pigeons.” [25]†Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him. [26]†And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. [27]And he came in the Spirit into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the Law, [28]he took him up in his arms and blessed God and said,

> [29]†“Lord, now you are letting your servant [4] depart in peace,
>   according to your word;
> [30]†for my eyes have seen your salvation
>   [31]†that you have prepared in the presence of all peoples,
> [32]a light for revelation to the Gentiles,
>   and for glory to your people Israel.”

[33]And his father and his mother marveled at what was said about him. [34]†And Simeon blessed them and said to Mary his mother, “Behold, this child is appointed for the fall and rising of many in Israel, and for a sign that is opposed [35]†(and a sword will pierce through your own soul also), so that thoughts from many hearts may be revealed.”

[36]†And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived with her husband seven years from when she was a virgin, [37]†and then as a widow until she was

eighty-four. [5] She did not depart from the temple, worshiping with fasting and prayer night and day. [38]And coming up at that very hour she began to give thanks to God and to speak of him to all who were waiting for the redemption of Jerusalem.

The Return to Nazareth

[39]‡And when they had performed everything according to the Law of the Lord, they returned into Galilee, to their own town of Nazareth. [40]And the child grew and became strong, filled with wisdom. And the favor of God was upon him.

The Boy Jesus in the Temple

[41]‡Now his parents went to Jerusalem every year at the Feast of the Passover. [42]And when he was twelve years old, they went up according to custom. [43]‡And when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. His parents did not know it, [44]‡but supposing him to be in the group they went a day's journey, but then they began to search for him among their relatives and acquaintances, [45]and when they did not find him, they returned to Jerusalem, searching for him. [46]‡After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. [47]And all who heard him were amazed at his understanding and his answers. [48]‡And when his parents [6] saw him, they were astonished. And his mother said to him, “Son, why have you treated us so? Behold, your father and I have been searching for you in great distress.” [49]‡And he said to them, “Why were you looking for me? Did you not know that I must be in my Father's house?” [7] [50]And they did not understand the saying that he spoke to them. [51]‡And he went down with them and came to Nazareth and was submissive to them. And his mother treasured up all these things in her heart.

[52]‡And Jesus increased in wisdom and in stature [8] and in favor with God and man.

John the Baptist Prepares the Way

LUKE **3** †In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, [2]†during the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the wilderness. [3]†And he went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins. [4]†As it is written in the book of the words of Isaiah the prophet,

> “The voice of one crying in the wilderness:
> ‘Prepare the way of the Lord, [1]
> make his paths straight.
> [5]Every valley shall be filled,
> and every mountain and hill shall be made low,
> and the crooked shall become straight,
> and the rough places shall become level ways,
> [6]†and all flesh shall see the salvation of God.’”

[7]†He said therefore to the crowds that came out to be baptized by him, “You brood of vipers! Who warned you to flee from the wrath to come? [8]†Bear fruits in keeping with repentance. And do not begin to say to yourselves, ‘We have Abraham as our father.’ For I tell you, God is able from these stones to raise up children for Abraham. [9]†Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire.”

[10]And the crowds asked him, “What then shall we do?” [11]†And he answered them, “Whoever has two tunics [2] is to share with him who has none, and whoever has food is to do likewise.” [12]†Tax collectors also came to be baptized and said to him, “Teacher, what shall we do?” [13]And he said to them, “Collect no more than you are authorized to do.” [14]†Soldiers also asked him, “And we, what shall we do?” And he said to them, “Do not extort money from anyone by threats or by false accusation, and be content with your wages.”

[15]As the people were in expectation, and all were questioning in their hearts concerning John, whether he might be the Christ, [16]†John answered them all, saying, “I baptize you with water, but he who is mightier than I is coming, the strap of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and with fire. [17]†His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his barn, but the chaff he will burn with unquenchable fire.”

[18]So with many other exhortations he preached good news to the people. [19]†But Herod the tetrarch, who had been reproved by him for Herodias, his brother's wife, and for all the evil things that Herod had done, [20]†added this to them all, that he locked up John in prison.

[21]†Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heavens were opened, [22]†and the Holy Spirit descended on him in bodily form, like a dove; and a voice came from heaven, “You are my beloved Son; [3] with you I am well pleased.” [4]

The Genealogy of Jesus Christ

[23]††Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli, [24]the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, [25]the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, [26]the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, [27]the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, [5] the son of Neri, [28]the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, [29]the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, [30]the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, [31]the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, [32]the son of Jesse, the son of Obed, the son of Boaz, the son of Sala, the son of Nahshon, [33]the son of Amminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, [34]the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, [35]the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of

Shelah, [36]the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, [37]the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, [38]the son of Enos, the son of Seth, the son of Adam, the son of God.

The Temptation of Jesus

LUKE **4** †And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness [2]†for forty days, being tempted by the devil. And he ate nothing during those days. And when they were ended, he was hungry. [3]†The devil said to him, “If you are the Son of God, command this stone to become bread.” [4]†And Jesus answered him, “It is written, ‘Man shall not live by bread alone.’” [5]And the devil took him up and showed him all the kingdoms of the world in a moment of time, [6]and said to him, “To you I will give all this authority and their glory, for it has been delivered to me, and I give it to whom I will. [7]If you, then, will worship me, it will all be yours.” [8]†And Jesus answered him, “It is written,

> “‘You shall worship the Lord your God,
> and him only shall you serve.’”

[9]And he took him to Jerusalem and set him on the pinnacle of the temple and said to him, “If you are the Son of God, throw yourself down from here, [10]†for it is written,

> “‘He will command his angels concerning you,
> to guard you,’

[11]and

> “‘On their hands they will bear you up,
> lest you strike your foot against a stone.’”

[12]†And Jesus answered him, “It is said, ‘You shall not put the Lord your God to the test.’” [13]†And when the devil had ended every temptation, he departed from him until an opportune time.

Jesus Begins His Ministry

[14]†And Jesus returned in the power of the Spirit to Galilee, and a report about him went out through all the surrounding country. [15]†And he taught in their synagogues, being glorified by all.

Jesus Rejected at Nazareth

[16]†And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. [17]And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written,

> [18]†“The Spirit of the Lord is upon me,
> because he has anointed me
> to proclaim good news to the poor.
> He has sent me to proclaim liberty to the captives
> and recovering of sight to the blind,
> to set at liberty those who are oppressed,
> [19]†to proclaim the year of the Lord's favor.”

[20]†And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. [21]†And he began to say to them, “Today this Scripture has been fulfilled in your hearing.” [22]And all spoke well of him and marveled at the gracious words that were coming from his mouth. And they said, “Is not this Joseph's son?” [23]†And he said to them, “Doubtless you will quote to me this proverb, ‘Physician, heal yourself.’ What we have heard you did at Capernaum, do here in your hometown as well.” [24]And he said, “Truly, I say to you, no prophet is acceptable in his hometown. [25]†But in truth, I tell you, there were many widows in Israel in the days of Elijah, when the heavens were shut up three years and six months, and a great famine came over all the land, [26]and Elijah was sent to none of them but only to Zarephath, in the land of Sidon, to a woman who was a widow. [27]And there were many lepers [1] in Israel in the time of the prophet Elisha, and none of them was cleansed, but only Naaman the Syrian.” [28]†When they heard these things, all in the synagogue were filled with wrath. [29]And they rose up and drove him out of the town and brought him to the brow of the hill on which their town was built, so that they could throw him down the cliff. [30]†But passing through their midst, he went away.

Jesus Heals a Man with an Unclean Demon

[31]And he went down to Capernaum, a city of Galilee. And he was teaching them on the Sabbath, [32]†and they were astonished at his teaching, for his word possessed authority. [33]†And in the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice, [34]†“Ha! [2] What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God.” [35]But Jesus rebuked him, saying, “Be silent and come out of him!” And when the demon had thrown him down in their midst, he came out of him, having done him no harm. [36]And they were all amazed and said to one another, “What is this word? For with authority and power he commands the unclean spirits, and they come out!” [37]And reports about him went out into every place in the surrounding region.

Jesus Heals Many

[38]†And he arose and left the synagogue and entered Simon's house. Now Simon's mother-in-law was ill with a high fever, and they appealed to him on her behalf. [39]And he stood over her and rebuked the fever, and it left her, and immediately she rose and began to serve them.

[40]†Now when the sun was setting, all those who had any who were sick with various diseases brought them to him, and he laid his hands on every one of them and healed them. [41]†And demons also came out of many, crying, “You are the Son of God!” But he rebuked them and would not allow them to speak, because they knew that he was the Christ.

Jesus Preaches in Synagogues

[42]And when it was day, he departed and went into a desolate place. And the people sought him and came to him, and would have kept him from leaving them, [43]†but he said to them, “I must preach the good news of the kingdom of God to the other towns as well; for I was sent for this purpose.” [44]And he was preaching in the synagogues of Judea. [3]

Jesus Calls the First Disciples

LUKE **5** †On one occasion, while the crowd was pressing in on him to hear the word of God, he was standing by the lake of Gennesaret, [2]†and he saw two boats by the lake, but the fishermen had gone out of them and were washing their nets. [3]†Getting into one of the boats, which was Simon's, he asked him to put out a little from the land. And he sat down and taught the people from the boat. [4]†And when he had finished speaking, he said to Simon, “Put out into the deep and let down your nets for a catch.” [5]And Simon answered, “Master, we toiled all night and took nothing! But at your word I will let down the nets.” [6]And when they had done this, they enclosed a large number of fish, and their nets were breaking. [7]They signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. [8]†But when Simon Peter saw it, he fell down at Jesus' knees, saying, “Depart from me, for I am a sinful man, O Lord.” [9]For he and all who were with him were astonished at the catch of fish that they had taken, [10]and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, “Do not be afraid; from now on you will be catching men.” [11]†And when they had brought their boats to land, they left everything and followed him.

Jesus Cleanses a Leper

[12]†While he was in one of the cities, there came a man full of leprosy. [1] And when he saw Jesus, he fell on his face and begged him, “Lord, if you will, you can make me clean.” [13]†And Jesus [2] stretched out his hand and touched him, saying, “I will; be clean.” And immediately the leprosy left him. [14]†And he charged him to tell no one, but “go and show yourself to the priest, and make an offering for your cleansing, as Moses commanded, for a proof to them.” [15]But now even more the report about him went abroad, and great crowds gathered to hear him and to be healed of their infirmities. [16]But he would withdraw to desolate places and pray.

Jesus Heals a Paralytic

[17]†On one of those days, as he was teaching, Pharisees and teachers of the law were sitting there, who had come from every village of Galilee and Judea and from Jerusalem. And the power of the Lord was with him to heal. [3] [18]And behold, some men were bringing on a bed a man who was paralyzed, and they were seeking to bring him in and lay him before Jesus, [19]†but finding no way to bring him in, because of the crowd, they went up on the roof and let him down with his bed through the tiles into the midst before Jesus. [20]†And when he saw their faith, he said, "Man, your sins are forgiven you." [21]†And the scribes and the Pharisees began to question, saying, "Who is this who speaks blasphemies? Who can forgive sins but God alone?" [22]†When Jesus perceived their thoughts, he answered them, "Why do you question in your hearts? [23]†Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Rise and walk'? [24]†But that you may know that the Son of Man has authority on earth to forgive sins"—he said to the man who was paralyzed—"I say to you, rise, pick up your bed and go home." [25]And immediately he rose up before them and picked up what he had been lying on and went home, glorifying God. [26]†And amazement seized them all, and they glorified God and were filled with awe, saying, "We have seen extraordinary things today."

Jesus Calls Levi

[27]†After this he went out and saw a tax collector named Levi, sitting at the tax booth. And he said to him, "Follow me." [28]†And leaving everything, he rose and followed him.

[29]†And Levi made him a great feast in his house, and there was a large company of tax collectors and others reclining at table with them. [30]†And the Pharisees and their scribes grumbled at his disciples, saying, "Why do you eat and drink with tax collectors and sinners?" [31]†And Jesus answered them, "Those who are well have no need of a physician, but those who are sick. [32]I have not come to call the righteous but sinners to repentance."

A Question About Fasting

[33]‡And they said to him, “The disciples of John fast often and offer prayers,
and so do the disciples of the Pharisees, but yours eat and drink.” [34]And
Jesus said to them, “Can you make wedding guests fast while the
bridegroom is with them? [35]The days will come when the bridegroom is
taken away from them, and then they will fast in those days.” [36]‡He also
told them a parable: “No one tears a piece from a new garment and puts it
on an old garment. If he does, he will tear the new, and the piece from the
new will not match the old. [37]And no one puts new wine into old wineskins.
If he does, the new wine will burst the skins and it will be spilled, and the
skins will be destroyed. [38]But new wine must be put into fresh wineskins.
[39]‡And no one after drinking old wine desires new, for he says, ‘The old is
good.’” [4]

Jesus Is Lord of the Sabbath

LUKE **6** On a Sabbath, [1] while he was going through the grainfields, his disciples plucked and ate some heads of grain, rubbing them in their hands. [2]†But some of the Pharisees said, “Why are you doing what is not lawful to do on the Sabbath?” [3]†And Jesus answered them, “Have you not read what David did when he was hungry, he and those who were with him: [4]†how he entered the house of God and took and ate the bread of the Presence, which is not lawful for any but the priests to eat, and also gave it to those with him?” [5]†And he said to them, “The Son of Man is lord of the Sabbath.”

A Man with a Withered Hand

[6]On another Sabbath, he entered the synagogue and was teaching, and a man was there whose right hand was withered. [7]†And the scribes and the Pharisees watched him, to see whether he would heal on the Sabbath, so that they might find a reason to accuse him. [8]†But he knew their thoughts, and he said to the man with the withered hand, “Come and stand here.” And he rose and stood there. [9]†And Jesus said to them, “I ask you, is it lawful on the Sabbath to do good or to do harm, to save life or to destroy it?” [10]†And after looking around at them all he said to him, “Stretch out your hand.” And he did so, and his hand was restored. [11]†But they were filled with fury and discussed with one another what they might do to Jesus.

The Twelve Apostles

[12]†In these days he went out to the mountain to pray, and all night he continued in prayer to God. [13]†And when day came, he called his disciples and chose from them twelve, whom he named apostles: [14]Simon, whom he named Peter, and Andrew his brother, and James and John, and Philip, and Bartholomew, [15]and Matthew, and Thomas, and James the son of Alphaeus, and Simon who was called the Zealot, [16]and Judas the son of James, and Judas Iscariot, who became a traitor.

Jesus Ministers to a Great Multitude

[17]‡†And he came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea and Jerusalem and the seacoast of Tyre and Sidon, [18]†who came to hear him and to be healed of their diseases. And those who were troubled with unclean spirits were cured. [19]†And all the crowd sought to touch him, for power came out from him and healed them all.

The Beatitudes

[20]‡†And he lifted up his eyes on his disciples, and said:

“Blessed are you who are poor, for yours is the kingdom of God.

[21]†“Blessed are you who are hungry now, for you shall be satisfied.

“Blessed are you who weep now, for you shall laugh.

[22]†“Blessed are you when people hate you and when they exclude you and revile you and spurn your name as evil, on account of the Son of Man! [23]Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.

Jesus Pronounces Woes

[24]“But woe to you who are rich, for you have received your consolation.

[25]“Woe to you who are full now, for you shall be hungry.

“Woe to you who laugh now, for you shall mourn and weep.

[26]“Woe to you, when all people speak well of you, for so their fathers did to the false prophets.

Love Your Enemies

[27]“But I say to you who hear, Love your enemies, do good to those who hate you, [28]bless those who curse you, pray for those who abuse you. [29]†To one who strikes you on the cheek, offer the other also, and from one who takes away your cloak do not withhold your tunic [2] either. [30]Give to everyone who begs from you, and from one who takes away your goods do not demand them back. [31]†And as you wish that others would do to you, do so to them.

[32]“If you love those who love you, what benefit is that to you? For even sinners love those who love them. [33]And if you do good to those who do good to you, what benefit is that to you? For even sinners do the same. [34]And if you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners, to get back the same amount. [35]†But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil. [36]Be merciful, even as your Father is merciful.

Judging Others

[37]†“Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven; [38]†give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you.”

[39]He also told them a parable: “Can a blind man lead a blind man? Will they not both fall into a pit? [40]A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher. [41]†Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? [42]How can you say to your brother, ‘Brother, let me take out the speck that is in your eye,’ when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.

A Tree and Its Fruit

[43]“For no good tree bears bad fruit, nor again does a bad tree bear good fruit, [44]for each tree is known by its own fruit. For figs are not gathered from thornbushes, nor are grapes picked from a bramble bush. [45]The good person out of the good treasure of his heart produces good, and the evil person out of his evil treasure produces evil, for out of the abundance of the heart his mouth speaks.

Build Your House on the Rock

[46]†“Why do you call me ‘Lord, Lord,’ and not do what I tell you? [47]‡Everyone who comes to me and hears my words and does them, I will show you what he is like: [48]he is like a man building a house, who dug deep and laid the foundation on the rock. And when a flood arose, the stream broke against that house and could not shake it, because it had been well built. [3] [49]But the one who hears and does not do them is like a man who built a house on the ground without a foundation. When the stream broke against it, immediately it fell, and the ruin of that house was great.”

Jesus Heals a Centurion's Servant

LUKE **7** After he had finished all his sayings in the hearing of the people, he entered Capernaum. [2]†Now a centurion had a servant [1] who was sick and at the point of death, who was highly valued by him. [3]†When the centurion [2] heard about Jesus, he sent to him elders of the Jews, asking him to come and heal his servant. [4]And when they came to Jesus, they pleaded with him earnestly, saying, “He is worthy to have you do this for him, [5]for he loves our nation, and he is the one who built us our synagogue.” [6]†And Jesus went with them. When he was not far from the house, the centurion sent friends, saying to him, “Lord, do not trouble yourself, for I am not worthy to have you come under my roof. [7]Therefore I did not presume to come to you. But say the word, and let my servant be healed. [8]For I too am a man set under authority, with soldiers under me: and I say to one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.” [9]When Jesus heard these things, he marveled at him, and turning to the crowd that followed him, said, “I tell you, not even in Israel have I found such faith.” [10]And when those who had been sent returned to the house, they found the servant well.

Jesus Raises a Widow's Son

[11]†Soon afterward [3] he went to a town called Nain, and his disciples and a great crowd went with him. [12]†As he drew near to the gate of the town, behold, a man who had died was being carried out, the only son of his mother, and she was a widow, and a considerable crowd from the town was with her. [13]And when the Lord saw her, he had compassion on her and said to her, “Do not weep.” [14]†Then he came up and touched the bier, and the bearers stood still. And he said, “Young man, I say to you, arise.” [15]And the dead man sat up and began to speak, and Jesus [4] gave him to his mother. [16]Fear seized them all, and they glorified God, saying, “A great prophet has arisen among us!” and “God has visited his people!” [17]And this report about him spread through the whole of Judea and all the surrounding country.

Messengers from John the Baptist

[18]†The disciples of John reported all these things to him. And John, [19]†calling two of his disciples to him, sent them to the Lord, saying, “Are you the one who is to come, or shall we look for another?” [20]And when the men had come to him, they said, “John the Baptist has sent us to you, saying, ‘Are you the one who is to come, or shall we look for another?’” [21]In that hour he healed many people of diseases and plagues and evil spirits, and on many who were blind he bestowed sight. [22]†And he answered them, “Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers [5] are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them. [23]†And blessed is the one who is not offended by me.”

[24]When John's messengers had gone, Jesus [6] began to speak to the crowds concerning John: “What did you go out into the wilderness to see? A reed shaken by the wind? [25]What then did you go out to see? A man dressed in soft clothing? Behold, those who are dressed in splendid clothing and live in luxury are in kings' courts. [26]What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. [27]†This is he of whom it is written,

> “‘Behold, I send my messenger before your face,
> who will prepare your way before you.’

[28]†I tell you, among those born of women none is greater than John. Yet the one who is least in the kingdom of God is greater than he.” [29]†(When all the people heard this, and the tax collectors too, they declared God just, [7] having been baptized with the baptism of John, [30]†but the Pharisees and the lawyers rejected the purpose of God for themselves, not having been baptized by him.)

[31]“To what then shall I compare the people of this generation, and what are they like? [32]†They are like children sitting in the marketplace and calling to one another,

> “‘We played the flute for you, and you did not dance;
> we sang a dirge, and you did not weep.’

[33]For John the Baptist has come eating no bread and drinking no wine, and you say, ‘He has a demon.’ [34]†The Son of Man has come eating and

drinking, and you say, ‘Look at him! A glutton and a drunkard, a friend of tax collectors and sinners!’ [35]†Yet wisdom is justified by all her children.”

A Sinful Woman Forgiven

[36]†One of the Pharisees asked him to eat with him, and he went into the Pharisee's house and took his place at the table. [37]†And behold, a woman of the city, who was a sinner, when she learned that he was reclining at table in the Pharisee's house, brought an alabaster flask of ointment, [38]†and standing behind him at his feet, weeping, she began to wet his feet with her tears and wiped them with the hair of her head and kissed his feet and anointed them with the ointment. [39]†Now when the Pharisee who had invited him saw this, he said to himself, “If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner.” [40]†And Jesus answering said to him, “Simon, I have something to say to you.” And he answered, “Say it, Teacher.”

[41]†“A certain moneylender had two debtors. One owed five hundred denarii, and the other fifty. [42]When they could not pay, he cancelled the debt of both. Now which of them will love him more?” [43]Simon answered, “The one, I suppose, for whom he cancelled the larger debt.” And he said to him, “You have judged rightly.” [44]†Then turning toward the woman he said to Simon, “Do you see this woman? I entered your house; you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. [45]You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. [46]You did not anoint my head with oil, but she has anointed my feet with ointment. [47]†Therefore I tell you, her sins, which are many, are forgiven—for she loved much. But he who is forgiven little, loves little.” [48]And he said to her, “Your sins are forgiven.” [49]†Then those who were at table with him began to say among [8] themselves, “Who is this, who even forgives sins?” [50]†And he said to the woman, “Your faith has saved you; go in peace.”

Women Accompanying Jesus

LUKE **8** Soon afterward he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. And the twelve were with him, [2]†and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, [3]†and Joanna, the wife of Chuza, Herod's household manager, and Susanna, and many others, who provided for them [1] out of their means.

The Parable of the Sower

[4]†And when a great crowd was gathering and people from town after town came to him, he said in a parable: [5]†"A sower went out to sow his seed. And as he sowed, some fell along the path and was trampled underfoot, and the birds of the air devoured it. [6]†And some fell on the rock, and as it grew up, it withered away, because it had no moisture. [7]†And some fell among thorns, and the thorns grew up with it and choked it. [8]†And some fell into good soil and grew and yielded a hundredfold." As he said these things, he called out, "He who has ears to hear, let him hear."

The Purpose of the Parables

[9]And when his disciples asked him what this parable meant, [10]†he said, "To you it has been given to know the secrets of the kingdom of God, but for others they are in parables, so that 'seeing they may not see, and hearing they may not understand.' [11]Now the parable is this: The seed is the word of God. [12]The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. [13]†And the ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe for a while, and in time of testing fall away. [14]And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature.

[15]‡As for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bear fruit with patience.

A Lamp Under a Jar

[16]‡“No one after lighting a lamp covers it with a jar or puts it under a bed, but puts it on a stand, so that those who enter may see the light. [17]‡For nothing is hidden that will not be made manifest, nor is anything secret that will not be known and come to light. [18]‡Take care then how you hear, for to the one who has, more will be given, and from the one who has not, even what he thinks that he has will be taken away.”

Jesus' Mother and Brothers

[19]‡Then his mother and his brothers came to him, but they could not reach him because of the crowd. [20]‡And he was told, “Your mother and your brothers are standing outside, desiring to see you.” [21]But he answered them, “My mother and my brothers are those who hear the word of God and do it.”

Jesus Calms a Storm

[22]‡One day he got into a boat with his disciples, and he said to them, “Let us go across to the other side of the lake.” So they set out, [23]and as they sailed he fell asleep. And a windstorm came down on the lake, and they were filling with water and were in danger. [24]And they went and woke him, saying, “Master, Master, we are perishing!” And he awoke and rebuked the wind and the raging waves, and they ceased, and there was a calm. [25]He said to them, “Where is your faith?” And they were afraid, and they marveled, saying to one another, “Who then is this, that he commands even winds and water, and they obey him?”

Jesus Heals a Man with a Demon

[26]†Then they sailed to the country of the Gerasenes, [2] which is opposite Galilee. [27]†When Jesus [3] had stepped out on land, there met him a man from the city who had demons. For a long time he had worn no clothes, and he had not lived in a house but among the tombs. [28]When he saw Jesus, he cried out and fell down before him and said with a loud voice, “What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me.” [29]For he had commanded the unclean spirit to come out of the man. (For many a time it had seized him. He was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the desert.) [30]†Jesus then asked him, “What is your name?” And he said, “Legion,” for many demons had entered him. [31]†And they begged him not to command them to depart into the abyss. [32]Now a large herd of pigs was feeding there on the hillside, and they begged him to let them enter these. So he gave them permission. [33]Then the demons came out of the man and entered the pigs, and the herd rushed down the steep bank into the lake and were drowned.

[34]When the herdsmen saw what had happened, they fled and told it in the city and in the country. [35]Then people went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind, and they were afraid. [36]And those who had seen it told them how the demon-possessed [4] man had been healed. [37]Then all the people of the surrounding country of the Gerasenes asked him to depart from them, for they were seized with great fear. So he got into the boat and returned. [38]The man from whom the demons had gone begged that he might be with him, but Jesus sent him away, saying, [39]“Return to your home, and declare how much God has done for you.” And he went away, proclaiming throughout the whole city how much Jesus had done for him.

Jesus Heals a Woman and Jairus's Daughter

[40]Now when Jesus returned, the crowd welcomed him, for they were all waiting for him. [41]†And there came a man named Jairus, who was a ruler of the synagogue. And falling at Jesus' feet, he implored him to come to his house, [42]†for he had an only daughter, about twelve years of age, and she was dying.

As Jesus went, the people pressed around him. [43]†And there was a woman who had had a discharge of blood for twelve years, and though she had spent all her living on physicians, [5] she could not be healed by anyone. [44]†She came up behind him and touched the fringe of his garment, and immediately her discharge of blood ceased. [45]And Jesus said, “Who was it that touched me?” When all denied it, Peter [6] said, “Master, the crowds surround you and are pressing in on you!” [46]†But Jesus said, “Someone touched me, for I perceive that power has gone out from me.” [47]And when the woman saw that she was not hidden, she came trembling, and falling down before him declared in the presence of all the people why she had touched him, and how she had been immediately healed. [48]And he said to her, “Daughter, your faith has made you well; go in peace.”

[49]While he was still speaking, someone from the ruler's house came and said, “Your daughter is dead; do not trouble the Teacher any more.” [50]†But Jesus on hearing this answered him, “Do not fear; only believe, and she will be well.” [51]†And when he came to the house, he allowed no one to enter with him, except Peter and John and James, and the father and mother of the child. [52]†And all were weeping and mourning for her, but he said, “Do not weep, for she is not dead but sleeping.” [53]And they laughed at him, knowing that she was dead. [54]But taking her by the hand he called, saying, “Child, arise.” [55]And her spirit returned, and she got up at once. And he directed that something should be given her to eat. [56]†And her parents were amazed, but he charged them to tell no one what had happened.

Jesus Sends Out the Twelve Apostles

LUKE 9 ‡And he called the twelve together and gave them power and authority over all demons and to cure diseases, [2]and he sent them out to proclaim the kingdom of God and to heal. [3]†And he said to them, “Take nothing for your journey, no staff, nor bag, nor bread, nor money; and do not have two tunics. [1] [4]And whatever house you enter, stay there, and from there depart. [5]And wherever they do not receive you, when you leave that town shake off the dust from your feet as a testimony against them.” [6]And they departed and went through the villages, preaching the gospel and healing everywhere.

Herod Is Perplexed by Jesus

[7]†Now Herod the tetrarch heard about all that was happening, and he was perplexed, because it was said by some that John had been raised from the dead, [8]†by some that Elijah had appeared, and by others that one of the prophets of old had risen. [9]†Herod said, “John I beheaded, but who is this about whom I hear such things?” And he sought to see him.

Jesus Feeds the Five Thousand

[10]†On their return the apostles told him all that they had done. And he took them and withdrew apart to a town called Bethsaida. [11]When the crowds learned it, they followed him, and he welcomed them and spoke to them of the kingdom of God and cured those who had need of healing. [12]‡Now the day began to wear away, and the twelve came and said to him, “Send the crowd away to go into the surrounding villages and countryside to find lodging and get provisions, for we are here in a desolate place.” [13]But he said to them, “You give them something to eat.” They said, “We have no more than five loaves and two fish—unless we are to go and buy food for all these people.” [14]†For there were about five thousand men. And he said to his disciples, “Have them sit down in groups of about fifty each.” [15]And they did so, and had them all sit down. [16]And taking the five loaves and the

two fish, he looked up to heaven and said a blessing over them. Then he broke the loaves and gave them to the disciples to set before the crowd. [17]†And they all ate and were satisfied. And what was left over was picked up, twelve baskets of broken pieces.

Peter Confesses Jesus as the Christ

[18]†Now it happened that as he was praying alone, the disciples were with him. And he asked them, “Who do the crowds say that I am?” [19]†And they answered, “John the Baptist. But others say, Elijah, and others, that one of the prophets of old has risen.” [20]†Then he said to them, “But who do you say that I am?” And Peter answered, “The Christ of God.”

Jesus Foretells His Death

[21]†And he strictly charged and commanded them to tell this to no one, [22]†saying, “The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised.”

Take Up Your Cross and Follow Jesus

[23]†And he said to all, “If anyone would come after me, let him deny himself and take up his cross daily and follow me. [24]†For whoever would save his life will lose it, but whoever loses his life for my sake will save it. [25]For what does it profit a man if he gains the whole world and loses or forfeits himself? [26]†For whoever is ashamed of me and of my words, of him will the Son of Man be ashamed when he comes in his glory and the glory of the Father and of the holy angels. [27]†But I tell you truly, there are some standing here who will not taste death until they see the kingdom of God.”

The Transfiguration

[28]†Now about eight days after these sayings he took with him Peter and John and James and went up on the mountain to pray. [29]†And as he was

praying, the appearance of his face was altered, and his clothing became dazzling white. [30]†And behold, two men were talking with him, Moses and Elijah, [31]†who appeared in glory and spoke of his departure, [2] which he was about to accomplish at Jerusalem. [32]†Now Peter and those who were with him were heavy with sleep, but when they became fully awake they saw his glory and the two men who stood with him. [33]†And as the men were parting from him, Peter said to Jesus, “Master, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah”—not knowing what he said. [34]†As he was saying these things, a cloud came and overshadowed them, and they were afraid as they entered the cloud. [35]†And a voice came out of the cloud, saying, “This is my Son, my Chosen One; [3] listen to him!” [36]And when the voice had spoken, Jesus was found alone. And they kept silent and told no one in those days anything of what they had seen.

Jesus Heals a Boy with an Unclean Spirit

[37]On the next day, when they had come down from the mountain, a great crowd met him. [38]†And behold, a man from the crowd cried out, “Teacher, I beg you to look at my son, for he is my only child. [39]†And behold, a spirit seizes him, and he suddenly cries out. It convulses him so that he foams at the mouth, and shatters him, and will hardly leave him. [40]†And I begged your disciples to cast it out, but they could not.” [41]†Jesus answered, “O faithless and twisted generation, how long am I to be with you and bear with you? Bring your son here.” [42]While he was coming, the demon threw him to the ground and convulsed him. But Jesus rebuked the unclean spirit and healed the boy, and gave him back to his father. [43]And all were astonished at the majesty of God.

Jesus Again Foretells His Death

But while they were all marveling at everything he was doing, Jesus [4] said to his disciples, [44]†“Let these words sink into your ears: The Son of Man is about to be delivered into the hands of men.” [45]†But they did not understand this saying, and it was concealed from them, so that they might not perceive it. And they were afraid to ask him about this saying.

Who Is the Greatest?

[46]†An argument arose among them as to which of them was the greatest. [47]But Jesus, knowing the reasoning of their hearts, took a child and put him by his side [48]†and said to them, “Whoever receives this child in my name receives me, and whoever receives me receives him who sent me. For he who is least among you all is the one who is great.”

Anyone Not Against Us Is For Us

[49]†John answered, “Master, we saw someone casting out demons in your name, and we tried to stop him, because he does not follow with us.” [50]†But Jesus said to him, “Do not stop him, for the one who is not against you is for you.”

A Samaritan Village Rejects Jesus

[51]†When the days drew near for him to be taken up, he set his face to go to Jerusalem. [52]†And he sent messengers ahead of him, who went and entered a village of the Samaritans, to make preparations for him. [53]†But the people did not receive him, because his face was set toward Jerusalem. [54]†And when his disciples James and John saw it, they said, “Lord, do you want us to tell fire to come down from heaven and consume them?” [5] [55]†But he turned and rebuked them. [6] [56]And they went on to another village.

The Cost of Following Jesus

[57]As they were going along the road, someone said to him, “I will follow you wherever you go.” [58]And Jesus said to him, “Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head.” [59]†To another he said, “Follow me.” But he said, “Lord, let me first go and bury my father.” [60]And Jesus [7] said to him, “Leave the dead to bury their own dead. But as for you, go and proclaim the kingdom of God.” [61]Yet another said, “I will follow you, Lord, but let me first say farewell to those

at my home.” [62]†Jesus said to him, “No one who puts his hand to the plow and looks back is fit for the kingdom of God.”

Jesus Sends Out the Seventy-Two

LUKE **10** †After this the Lord appointed seventy-two [1] others and sent them on ahead of him, two by two, into every town and place where he himself was about to go. [2]And he said to them, “The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest. [3]†Go your way; behold, I am sending you out as lambs in the midst of wolves. [4]†Carry no moneybag, no knapsack, no sandals, and greet no one on the road. [5]Whatever house you enter, first say, ‘Peace be to this house!’ [6]And if a son of peace is there, your peace will rest upon him. But if not, it will return to you. [7]†And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages. Do not go from house to house. [8]Whenever you enter a town and they receive you, eat what is set before you. [9]Heal the sick in it and say to them, ‘The kingdom of God has come near to you.’ [10]But whenever you enter a town and they do not receive you, go into its streets and say, [11]‡‘Even the dust of your town that clings to our feet we wipe off against you. Nevertheless know this, that the kingdom of God has come near.’ [12]I tell you, it will be more bearable on that day for Sodom than for that town.

Woe to Unrepentant Cities

[13]‡“Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. [14]But it will be more bearable in the judgment for Tyre and Sidon than for you. [15]And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades.

[16]†“The one who hears you hears me, and the one who rejects you rejects me, and the one who rejects me rejects him who sent me.”

The Return of the Seventy-Two

[17]†The seventy-two returned with joy, saying, “Lord, even the demons are subject to us in your name!” [18]†And he said to them, “I saw Satan fall like lightning from heaven. [19]†Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you. [20]†Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven.”

Jesus Rejoices in the Father's Will

[21]†In that same hour he rejoiced in the Holy Spirit and said, “I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; yes, Father, for such was your gracious will. [2] [22]All things have been handed over to me by my Father, and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him.”

[23]Then turning to the disciples he said privately, “Blessed are the eyes that see what you see! [24]For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.”

The Parable of the Good Samaritan

[25]†And behold, a lawyer stood up to put him to the test, saying, “Teacher, what shall I do to inherit eternal life?” [26]He said to him, “What is written in the Law? How do you read it?” [27]†And he answered, “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself.” [28]†And he said to him, “You have answered correctly; do this, and you will live.”

[29]†But he, desiring to justify himself, said to Jesus, “And who is my neighbor?” [30]†Jesus replied, “A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead. [31]Now by chance a priest was going down that road, and when he saw him he passed by on the other side. [32]†So

likewise a Levite, when he came to the place and saw him, passed by on the other side. [33]†But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. [34]†He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. [35]†And the next day he took out two denarii [3] and gave them to the innkeeper, saying, ‘Take care of him, and whatever more you spend, I will repay you when I come back.’ [36]†Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?” [37]He said, “The one who showed him mercy.” And Jesus said to him, “You go, and do likewise.”

Martha and Mary

[38]†Now as they went on their way, Jesus [4] entered a village. And a woman named Martha welcomed him into her house. [39]And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching. [40]†But Martha was distracted with much serving. And she went up to him and said, “Lord, do you not care that my sister has left me to serve alone? Tell her then to help me.” [41]But the Lord answered her, “Martha, Martha, you are anxious and troubled about many things, [42]†but one thing is necessary. [5] Mary has chosen the good portion, which will not be taken away from her.”

The Lord's Prayer

LUKE **11** †Now Jesus [1] was praying in a certain place, and when he finished, one of his disciples said to him, “Lord, teach us to pray, as John taught his disciples.” [2]†And he said to them, “When you pray, say:

> “Father, hallowed be your name.
> Your kingdom come.
> [3]Give us each day our daily bread, [2]
> [4]†and forgive us our sins,
> for we ourselves forgive everyone who is indebted to us.
> And lead us not into temptation.”

[5]And he said to them, “Which of you who has a friend will go to him at midnight and say to him, ‘Friend, lend me three loaves, [6]for a friend of mine has arrived on a journey, and I have nothing to set before him’; [7]†and he will answer from within, ‘Do not bother me; the door is now shut, and my children are with me in bed. I cannot get up and give you anything’? [8]†I tell you, though he will not get up and give him anything because he is his friend, yet because of his impudence [3] he will rise and give him whatever he needs. [9]And I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. [10]For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. [11]What father among you, if his son asks for [4] a fish, will instead of a fish give him a serpent; [12]or if he asks for an egg, will give him a scorpion? [13]†If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!”

Jesus and Beelzebul

[14]†Now he was casting out a demon that was mute. When the demon had gone out, the mute man spoke, and the people marveled. [15]†But some of them said, “He casts out demons by Beelzebul, the prince of demons,” [16]†while others, to test him, kept seeking from him a sign from heaven. [17]†But he, knowing their thoughts, said to them, “Every kingdom divided

against itself is laid waste, and a divided household falls. [18]And if Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul. [19]†And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges. [20]†But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you. [21]†When a strong man, fully armed, guards his own palace, his goods are safe; [22]†but when one stronger than he attacks him and overcomes him, he takes away his armor in which he trusted and divides his spoil. [23]†Whoever is not with me is against me, and whoever does not gather with me scatters.

Return of an Unclean Spirit

[24]†“When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, and finding none it says, ‘I will return to my house from which I came.’ [25]And when it comes, it finds the house swept and put in order. [26]†Then it goes and brings seven other spirits more evil than itself, and they enter and dwell there. And the last state of that person is worse than the first.”

True Blessedness

[27]As he said these things, a woman in the crowd raised her voice and said to him, “Blessed is the womb that bore you, and the breasts at which you nursed!” [28]†But he said, “Blessed rather are those who hear the word of God and keep it!”

The Sign of Jonah

[29]†When the crowds were increasing, he began to say, “This generation is an evil generation. It seeks for a sign, but no sign will be given to it except the sign of Jonah. [30]†For as Jonah became a sign to the people of Nineveh, so will the Son of Man be to this generation. [31]‡The queen of the South will rise up at the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon, and

behold, something greater than Solomon is here. [32]The men of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here.

The Light in You

[33]‡“No one after lighting a lamp puts it in a cellar or under a basket, but on a stand, so that those who enter may see the light. [34]‡Your eye is the lamp of your body. When your eye is healthy, your whole body is full of light, but when it is bad, your body is full of darkness. [35]Therefore be careful lest the light in you be darkness. [36]If then your whole body is full of light, having no part dark, it will be wholly bright, as when a lamp with its rays gives you light.”

Woes to the Pharisees and Lawyers

[37]While Jesus [5] was speaking, a Pharisee asked him to dine with him, so he went in and reclined at table. [38]‡The Pharisee was astonished to see that he did not first wash before dinner. [39]‡And the Lord said to him, “Now you Pharisees cleanse the outside of the cup and of the dish, but inside you are full of greed and wickedness. [40]‡You fools! Did not he who made the outside make the inside also? [41]‡But give as alms those things that are within, and behold, everything is clean for you.

[42]‡“But woe to you Pharisees! For you tithe mint and rue and every herb, and neglect justice and the love of God. These you ought to have done, without neglecting the others. [43]‡Woe to you Pharisees! For you love the best seat in the synagogues and greetings in the marketplaces. [44]‡Woe to you! For you are like unmarked graves, and people walk over them without knowing it.”

[45]‡One of the lawyers answered him, “Teacher, in saying these things you insult us also.” [46]‡And he said, “Woe to you lawyers also! For you load people with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers. [47]‡Woe to you! For you build the tombs of

the prophets whom your fathers killed. [48]So you are witnesses and you consent to the deeds of your fathers, for they killed them, and you build their tombs. [49]‡†Therefore also the Wisdom of God said, ‘I will send them prophets and apostles, some of whom they will kill and persecute,’ [50]so that the blood of all the prophets, shed from the foundation of the world, may be charged against this generation, [51]from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I tell you, it will be required of this generation. [52]†Woe to you lawyers! For you have taken away the key of knowledge. You did not enter yourselves, and you hindered those who were entering.”

[53]As he went away from there, the scribes and the Pharisees began to press him hard and to provoke him to speak about many things, [54]†lying in wait for him, to catch him in something he might say.

Beware of the Leaven of the Pharisees

LUKE **12** †In the meantime, when so many thousands of the people had gathered together that they were trampling one another, he began to say to his disciples first, “Beware of the leaven of the Pharisees, which is hypocrisy. [2]†Nothing is covered up that will not be revealed, or hidden that will not be known. [3]Therefore whatever you have said in the dark shall be heard in the light, and what you have whispered in private rooms shall be proclaimed on the housetops.

Have No Fear

[4]“I tell you, my friends, do not fear those who kill the body, and after that have nothing more that they can do. [5]†But I will warn you whom to fear: fear him who, after he has killed, has authority to cast into hell. [1] Yes, I tell you, fear him! [6]†Are not five sparrows sold for two pennies? [2] And not one of them is forgotten before God. [7]Why, even the hairs of your head are all numbered. Fear not; you are of more value than many sparrows.

Acknowledge Christ Before Men

[8]†“And I tell you, everyone who acknowledges me before men, the Son of Man also will acknowledge before the angels of God, [9]†but the one who denies me before men will be denied before the angels of God. [10]†And everyone who speaks a word against the Son of Man will be forgiven, but the one who blasphemes against the Holy Spirit will not be forgiven. [11]†And when they bring you before the synagogues and the rulers and the authorities, do not be anxious about how you should defend yourself or what you should say, [12]for the Holy Spirit will teach you in that very hour what you ought to say.”

The Parable of the Rich Fool

[13]†Someone in the crowd said to him, “Teacher, tell my brother to divide the inheritance with me.” [14]†But he said to him, “Man, who made me a judge or arbitrator over you?” [15]And he said to them, “Take care, and be on your guard against all covetousness, for one's life does not consist in the abundance of his possessions.” [16]And he told them a parable, saying, “The land of a rich man produced plentifully, [17]and he thought to himself, ‘What shall I do, for I have nowhere to store my crops?’ [18]And he said, ‘I will do this: I will tear down my barns and build larger ones, and there I will store all my grain and my goods. [19]And I will say to my soul, Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.’ [20]But God said to him, ‘Fool! This night your soul is required of you, and the things you have prepared, whose will they be?’ [21]So is the one who lays up treasure for himself and is not rich toward God.”

Do Not Be Anxious

[22]††And he said to his disciples, “Therefore I tell you, do not be anxious about your life, what you will eat, nor about your body, what you will put on. [23]For life is more than food, and the body more than clothing. [24]Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds! [25]And which of you by being anxious can add a single hour to his span of life? [3] [26]If then you are not able to do as small a thing as that, why are you anxious about the rest? [27]Consider the lilies, how they grow: they neither toil nor spin, [4] yet I tell you, even Solomon in all his glory was not arrayed like one of these. [28]But if God so clothes the grass, which is alive in the field today, and tomorrow is thrown into the oven, how much more will he clothe you, O you of little faith! [29]And do not seek what you are to eat and what you are to drink, nor be worried. [30]For all the nations of the world seek after these things, and your Father knows that you need them. [31]Instead, seek his [5] kingdom, and these things will be added to you.

[32]†“Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. [33]†Sell your possessions, and give to the needy. Provide yourselves with moneybags that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. [34]†For where your treasure is, there will your heart be also.

You Must Be Ready

[35]†“Stay dressed for action [6] and keep your lamps burning, [36]†and be like men who are waiting for their master to come home from the wedding feast, so that they may open the door to him at once when he comes and knocks. [37]†Blessed are those servants [7] whom the master finds awake when he comes. Truly, I say to you, he will dress himself for service and have them recline at table, and he will come and serve them. [38]†If he comes in the second watch, or in the third, and finds them awake, blessed are those servants! [39]But know this, that if the master of the house had known at what hour the thief was coming, he [8] would not have left his house to be broken into. [40]†You also must be ready, for the Son of Man is coming at an hour you do not expect.”

[41]Peter said, “Lord, are you telling this parable for us or for all?” [42]†And the Lord said, “Who then is the faithful and wise manager, whom his master will set over his household, to give them their portion of food at the proper time? [43]†Blessed is that servant [9] whom his master will find so doing when he comes. [44]Truly, I say to you, he will set him over all his possessions. [45]†But if that servant says to himself, ‘My master is delayed in coming,’ and begins to beat the male and female servants, and to eat and drink and get drunk, [46]†the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will cut him in pieces and put him with the unfaithful. [47]†And that servant who knew his master's will but did not get ready or act according to his will, will receive a severe beating. [48]But the one who did not know, and did what deserved a beating, will receive a light beating. Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more.

Not Peace, but Division

[49]†“I came to cast fire on the earth, and would that it were already kindled! [50]†I have a baptism to be baptized with, and how great is my distress until it is accomplished! [51]†Do you think that I have come to give peace on earth? No, I tell you, but rather division. [52]For from now on in one house there will

be five divided, three against two and two against three. [53]They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law.”

Interpreting the Time

[54]‡He also said to the crowds, “When you see a cloud rising in the west, you say at once, ‘A shower is coming.’ And so it happens. [55]And when you see the south wind blowing, you say, ‘There will be scorching heat,’ and it happens. [56]You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?

Settle with Your Accuser

[57]“And why do you not judge for yourselves what is right? [58]†As you go with your accuser before the magistrate, make an effort to settle with him on the way, lest he drag you to the judge, and the judge hand you over to the officer, and the officer put you in prison. [59]†I tell you, you will never get out until you have paid the very last penny.” [10]

Repent or Perish

LUKE **13** †There were some present at that very time who told him about the Galileans whose blood Pilate had mingled with their sacrifices. [2]†And he answered them, “Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered in this way? [3]†No, I tell you; but unless you repent, you will all likewise perish. [4]†Or those eighteen on whom the tower in Siloam fell and killed them: do you think that they were worse offenders than all the others who lived in Jerusalem? [5]No, I tell you; but unless you repent, you will all likewise perish.”

The Parable of the Barren Fig Tree

[6]†And he told this parable: “A man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. [7]And he said to the vinedresser, ‘Look, for three years now I have come seeking fruit on this fig tree, and I find none. Cut it down. Why should it use up the ground?’ [8]†And he answered him, ‘Sir, let it alone this year also, until I dig around it and put on manure. [9]Then if it should bear fruit next year, well and good; but if not, you can cut it down.’”

A Woman with a Disabling Spirit

[10]†Now he was teaching in one of the synagogues on the Sabbath. [11]†And there was a woman who had had a disabling spirit for eighteen years. She was bent over and could not fully straighten herself. [12]†When Jesus saw her, he called her over and said to her, “Woman, you are freed from your disability.” [13]And he laid his hands on her, and immediately she was made straight, and she glorified God. [14]†But the ruler of the synagogue, indignant because Jesus had healed on the Sabbath, said to the people, “There are six days in which work ought to be done. Come on those days and be healed, and not on the Sabbath day.” [15]†Then the Lord answered him, “You hypocrites! Does not each of you on the Sabbath untie his ox or his donkey from the manger and lead it away to water it? [16]†And ought not this woman,

a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the Sabbath day?” [17]As he said these things, all his adversaries were put to shame, and all the people rejoiced at all the glorious things that were done by him.

The Mustard Seed and the Leaven

[18]He said therefore, “What is the kingdom of God like? And to what shall I compare it? [19]‡It is like a grain of mustard seed that a man took and sowed in his garden, and it grew and became a tree, and the birds of the air made nests in its branches.”

[20]And again he said, “To what shall I compare the kingdom of God? [21]It is like leaven that a woman took and hid in three measures of flour, until it was all leavened.”

The Narrow Door

[22]‡He went on his way through towns and villages, teaching and journeying toward Jerusalem. [23]‡And someone said to him, “Lord, will those who are saved be few?” And he said to them, [24]‡“Strive to enter through the narrow door. For many, I tell you, will seek to enter and will not be able. [25]‡When once the master of the house has risen and shut the door, and you begin to stand outside and to knock at the door, saying, ‘Lord, open to us,’ then he will answer you, ‘I do not know where you come from.’ [26]Then you will begin to say, ‘We ate and drank in your presence, and you taught in our streets.’ [27]But he will say, ‘I tell you, I do not know where you come from. Depart from me, all you workers of evil!’ [28]‡In that place there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God but you yourselves cast out. [29]‡And people will come from east and west, and from north and south, and recline at table in the kingdom of God. [30]‡And behold, some are last who will be first, and some are first who will be last.”

Lament over Jerusalem

[31]†At that very hour some Pharisees came and said to him, “Get away from
here, for Herod wants to kill you.” [32]†And he said to them, “Go and tell that
fox, ‘Behold, I cast out demons and perform cures today and tomorrow, and
the third day I finish my course. [33]†Nevertheless, I must go on my way
today and tomorrow and the day following, for it cannot be that a prophet
should perish away from Jerusalem.’ [34]†O Jerusalem, Jerusalem, the city
that kills the prophets and stones those who are sent to it! How often would
I have gathered your children together as a hen gathers her brood under her
wings, and you would not! [35]†Behold, your house is forsaken. And I tell
you, you will not see me until you say, ‘Blessed is he who comes in the
name of the Lord!’”

Healing of a Man on the Sabbath

LUKE **14** †One Sabbath, when he went to dine at the house of a ruler of the Pharisees, they were watching him carefully. [2]†And behold, there was a man before him who had dropsy. [3]†And Jesus responded to the lawyers and Pharisees, saying, “Is it lawful to heal on the Sabbath, or not?” [4]But they remained silent. Then he took him and healed him and sent him away. [5]†And he said to them, “Which of you, having a son [1] or an ox that has fallen into a well on a Sabbath day, will not immediately pull him out?” [6]And they could not reply to these things.

The Parable of the Wedding Feast

[7]†Now he told a parable to those who were invited, when he noticed how they chose the places of honor, saying to them, [8]“When you are invited by someone to a wedding feast, do not sit down in a place of honor, lest someone more distinguished than you be invited by him, [9]and he who invited you both will come and say to you, ‘Give your place to this person,’ and then you will begin with shame to take the lowest place. [10]But when you are invited, go and sit in the lowest place, so that when your host comes he may say to you, ‘Friend, move up higher.’ Then you will be honored in the presence of all who sit at table with you. [11]†For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

The Parable of the Great Banquet

[12]†He said also to the man who had invited him, “When you give a dinner or a banquet, do not invite your friends or your brothers [2] or your relatives or rich neighbors, lest they also invite you in return and you be repaid. [13]But when you give a feast, invite the poor, the crippled, the lame, the blind, [14]†and you will be blessed, because they cannot repay you. For you will be repaid at the resurrection of the just.”

[15]†When one of those who reclined at table with him heard these things, he said to him, “Blessed is everyone who will eat bread in the kingdom of God!” [16]†But he said to him, “A man once gave a great banquet and invited many. [17]†And at the time for the banquet he sent his servant [3] to say to those who had been invited, ‘Come, for everything is now ready.’ [18]†But they all alike began to make excuses. The first said to him, ‘I have bought a field, and I must go out and see it. Please have me excused.’ [19]And another said, ‘I have bought five yoke of oxen, and I go to examine them. Please have me excused.’ [20]And another said, ‘I have married a wife, and therefore I cannot come.’ [21]†So the servant came and reported these things to his master. Then the master of the house became angry and said to his servant, ‘Go out quickly to the streets and lanes of the city, and bring in the poor and crippled and blind and lame.’ [22]†And the servant said, ‘Sir, what you commanded has been done, and still there is room.’ [23]†And the master said to the servant, ‘Go out to the highways and hedges and compel people to come in, that my house may be filled. [24]†For I tell you, [4] none of those men who were invited shall taste my banquet.’”

The Cost of Discipleship

[25]†Now great crowds accompanied him, and he turned and said to them, [26]†“If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. [27]†Whoever does not bear his own cross and come after me cannot be my disciple. [28]†For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? [29]Otherwise, when he has laid a foundation and is not able to finish, all who see it begin to mock him, [30]saying, ‘This man began to build and was not able to finish.’ [31]Or what king, going out to encounter another king in war, will not sit down first and deliberate whether he is able with ten thousand to meet him who comes against him with twenty thousand? [32]And if not, while the other is yet a great way off, he sends a delegation and asks for terms of peace. [33]†So therefore, any one of you who does not renounce all that he has cannot be my disciple.

Salt Without Taste Is Worthless

[34]†“Salt is good, but if salt has lost its taste, how shall its saltiness be restored? [35]It is of no use either for the soil or for the manure pile. It is thrown away. He who has ears to hear, let him hear.”

The Parable of the Lost Sheep

LUKE **15** †Now the tax collectors and sinners were all drawing near to hear him. [2]†And the Pharisees and the scribes grumbled, saying, “This man receives sinners and eats with them.”

[3]So he told them this parable: [4]†“What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the open country, and go after the one that is lost, until he finds it? [5]†And when he has found it, he lays it on his shoulders, rejoicing. [6]And when he comes home, he calls together his friends and his neighbors, saying to them, ‘Rejoice with me, for I have found my sheep that was lost.’ [7]†Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

The Parable of the Lost Coin

[8]†“Or what woman, having ten silver coins, [1] if she loses one coin, does not light a lamp and sweep the house and seek diligently until she finds it? [9]And when she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have found the coin that I had lost.’ [10]Just so, I tell you, there is joy before the angels of God over one sinner who repents.”

The Parable of the Prodigal Son

[11]†And he said, “There was a man who had two sons. [12]†And the younger of them said to his father, ‘Father, give me the share of property that is coming to me.’ And he divided his property between them. [13]†Not many days later, the younger son gathered all he had and took a journey into a far country, and there he squandered his property in reckless living. [14]And when he had spent everything, a severe famine arose in that country, and he began to be in need. [15]†So he went and hired himself out to [2] one of the citizens of that country, who sent him into his fields to feed pigs. [16]†And he was

longing to be fed with the pods that the pigs ate, and no one gave him anything.

[17]†“But when he came to himself, he said, ‘How many of my father's hired servants have more than enough bread, but I perish here with hunger! [18]†I will arise and go to my father, and I will say to him, “Father, I have sinned against heaven and before you. [19]I am no longer worthy to be called your son. Treat me as one of your hired servants.”’ [20]†And he arose and came to his father. But while he was still a long way off, his father saw him and felt compassion, and ran and embraced him and kissed him. [21]†And the son said to him, ‘Father, I have sinned against heaven and before you. I am no longer worthy to be called your son.’ [3] [22]†But the father said to his servants, [4] ‘Bring quickly the best robe, and put it on him, and put a ring on his hand, and shoes on his feet. [23]†And bring the fattened calf and kill it, and let us eat and celebrate. [24]For this my son was dead, and is alive again; he was lost, and is found.’ And they began to celebrate.

[25]†“Now his older son was in the field, and as he came and drew near to the house, he heard music and dancing. [26]And he called one of the servants and asked what these things meant. [27]And he said to him, ‘Your brother has come, and your father has killed the fattened calf, because he has received him back safe and sound.’ [28]†But he was angry and refused to go in. His father came out and entreated him, [29]†but he answered his father, ‘Look, these many years I have served you, and I never disobeyed your command, yet you never gave me a young goat, that I might celebrate with my friends. [30]†But when this son of yours came, who has devoured your property with prostitutes, you killed the fattened calf for him!’ [31]†And he said to him, ‘Son, you are always with me, and all that is mine is yours. [32]†It was fitting to celebrate and be glad, for this your brother was dead, and is alive; he was lost, and is found.’”

The Parable of the Dishonest Manager

LUKE **16** †He also said to the disciples, “There was a rich man who had a manager, and charges were brought to him that this man was wasting his possessions. [2]†And he called him and said to him, ‘What is this that I hear about you? Turn in the account of your management, for you can no longer be manager.’ [3]†And the manager said to himself, ‘What shall I do, since my master is taking the management away from me? I am not strong enough to dig, and I am ashamed to beg. [4]†I have decided what to do, so that when I am removed from management, people may receive me into their houses.’ [5]So, summoning his master's debtors one by one, he said to the first, ‘How much do you owe my master?’ [6]†He said, ‘A hundred measures [1] of oil.’ He said to him, ‘Take your bill, and sit down quickly and write fifty.’ [7]Then he said to another, ‘And how much do you owe?’ He said, ‘A hundred measures [2] of wheat.’ He said to him, ‘Take your bill, and write eighty.’ [8]†The master commended the dishonest manager for his shrewdness. For the sons of this world [3] are more shrewd in dealing with their own generation than the sons of light. [9]†And I tell you, make friends for yourselves by means of unrighteous wealth, [4] so that when it fails they may receive you into the eternal dwellings.

[10]†“One who is faithful in a very little is also faithful in much, and one who is dishonest in a very little is also dishonest in much. [11]†If then you have not been faithful in the unrighteous wealth, who will entrust to you the true riches? [12]†And if you have not been faithful in that which is another's, who will give you that which is your own? [13]†No servant can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.”

The Law and the Kingdom of God

[14]The Pharisees, who were lovers of money, heard all these things, and they ridiculed him. [15]†And he said to them, “You are those who justify yourselves before men, but God knows your hearts. For what is exalted among men is an abomination in the sight of God.

[16]†“The Law and the Prophets were until John; since then the good news of the kingdom of God is preached, and everyone forces his way into it. [5] [17]†But it is easier for heaven and earth to pass away than for one dot of the Law to become void.

Divorce and Remarriage

[18]†“Everyone who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery.

The Rich Man and Lazarus

[19]“There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day. [20]†And at his gate was laid a poor man named Lazarus, covered with sores, [21]†who desired to be fed with what fell from the rich man's table. Moreover, even the dogs came and licked his sores. [22]†The poor man died and was carried by the angels to Abraham's side. [6] The rich man also died and was buried, [23]†and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side. [24]†And he called out, ‘Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame.’ [25]But Abraham said, ‘Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish. [26]And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.’ [27]†And he said, ‘Then I beg you, father, to send him to my father's house— [28]for I have five brothers [7]—so that he may warn them, lest they also come into this place of torment.’ [29]†But Abraham said, ‘They have Moses and the Prophets; let them hear them.’ [30]And he said, ‘No, father Abraham, but if someone goes to them from the dead, they will repent.’ [31]†He said to him, ‘If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead.’”

Temptations to Sin

LUKE **17** ‡And he said to his disciples, “Temptations to sin [1] are sure to come, but woe to the one through whom they come! [2]‡It would be better for him if a millstone were hung around his neck and he were cast into the sea than that he should cause one of these little ones to sin. [2] [3]‡Pay attention to yourselves! If your brother sins, rebuke him, and if he repents, forgive him, [4]‡and if he sins against you seven times in the day, and turns to you seven times, saying, ‘I repent,’ you must forgive him.”

Increase Our Faith

[5]‡The apostles said to the Lord, “Increase our faith!” [6]‡And the Lord said, “If you had faith like a grain of mustard seed, you could say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you.

Unworthy Servants

[7]‡“Will any one of you who has a servant [3] plowing or keeping sheep say to him when he has come in from the field, ‘Come at once and recline at table’? [8]Will he not rather say to him, ‘Prepare supper for me, and dress properly, [4] and serve me while I eat and drink, and afterward you will eat and drink’? [9]Does he thank the servant because he did what was commanded? [10]‡So you also, when you have done all that you were commanded, say, ‘We are unworthy servants; [5] we have only done what was our duty.’”

Jesus Cleanses Ten Lepers

[11]‡On the way to Jerusalem he was passing along between Samaria and Galilee. [12]‡And as he entered a village, he was met by ten lepers, [6] who stood at a distance [13]‡and lifted up their voices, saying, “Jesus, Master, have mercy on us.” [14]‡When he saw them he said to them, “Go and show yourselves to the priests.” And as they went they were cleansed. [15]‡Then

one of them, when he saw that he was healed, turned back, praising God with a loud voice; [16]†and he fell on his face at Jesus' feet, giving him thanks. Now he was a Samaritan. [17]Then Jesus answered, “Were not ten cleansed? Where are the nine? [18]†Was no one found to return and give praise to God except this foreigner?” [19]†And he said to him, “Rise and go your way; your faith has made you well.” [7]

The Coming of the Kingdom

[20]†Being asked by the Pharisees when the kingdom of God would come, he answered them, “The kingdom of God is not coming with signs to be observed, [21]†nor will they say, ‘Look, here it is!’ or ‘There!’ for behold, the kingdom of God is in the midst of you.” [8]

[22]†And he said to the disciples, “The days are coming when you will desire to see one of the days of the Son of Man, and you will not see it. [23]†And they will say to you, ‘Look, there!’ or ‘Look, here!’ Do not go out or follow them. [24]For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in his day. [9] [25]†But first he must suffer many things and be rejected by this generation. [26]†Just as it was in the days of Noah, so will it be in the days of the Son of Man. [27]They were eating and drinking and marrying and being given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all. [28]†Likewise, just as it was in the days of Lot—they were eating and drinking, buying and selling, planting and building, [29]but on the day when Lot went out from Sodom, fire and sulfur rained from heaven and destroyed them all— [30]so will it be on the day when the Son of Man is revealed. [31]†On that day, let the one who is on the housetop, with his goods in the house, not come down to take them away, and likewise let the one who is in the field not turn back. [32]†Remember Lot's wife. [33]†Whoever seeks to preserve his life will lose it, but whoever loses his life will keep it. [34]†I tell you, in that night there will be two in one bed. One will be taken and the other left. [35]There will be two women grinding together. One will be taken and the other left.” [10] [37]†And they said to him, “Where, Lord?” He said to them, “Where the corpse [11] is, there the vultures [12] will gather.”

The Parable of the Persistent Widow

LUKE **18** †And he told them a parable to the effect that they ought always to pray and not lose heart. [2]†He said, “In a certain city there was a judge who neither feared God nor respected man. [3]And there was a widow in that city who kept coming to him and saying, ‘Give me justice against my adversary.’ [4]For a while he refused, but afterward he said to himself, ‘Though I neither fear God nor respect man, [5]†yet because this widow keeps bothering me, I will give her justice, so that she will not beat me down by her continual coming.’” [6]†And the Lord said, “Hear what the unrighteous judge says. [7]And will not God give justice to his elect, who cry to him day and night? Will he delay long over them? [8]†I tell you, he will give justice to them speedily. Nevertheless, when the Son of Man comes, will he find faith on earth?”

The Pharisee and the Tax Collector

[9]†He also told this parable to some who trusted in themselves that they were righteous, and treated others with contempt: [10]“Two men went up into the temple to pray, one a Pharisee and the other a tax collector. [11]The Pharisee, standing by himself, prayed [1] thus: ‘God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. [12]†I fast twice a week; I give tithes of all that I get.’ [13]†But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me, a sinner!’ [14]†I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”

Let the Children Come to Me

[15]Now they were bringing even infants to him that he might touch them. And when the disciples saw it, they rebuked them. [16]But Jesus called them to him, saying, “Let the children come to me, and do not hinder them, for to

such belongs the kingdom of God. [17]†Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.”

The Rich Ruler

[18]†And a ruler asked him, “Good Teacher, what must I do to inherit eternal life?” [19]And Jesus said to him, “Why do you call me good? No one is good except God alone. [20]†You know the commandments: ‘Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Honor your father and mother.’” [21]And he said, “All these I have kept from my youth.” [22]When Jesus heard this, he said to him, “One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow me.” [23]But when he heard these things, he became very sad, for he was extremely rich. [24]Jesus, seeing that he had become sad, said, “How difficult it is for those who have wealth to enter the kingdom of God! [25]For it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.” [26]Those who heard it said, “Then who can be saved?” [27]But he said, “What is impossible with men is possible with God.” [28]And Peter said, “See, we have left our homes and followed you.” [29]And he said to them, “Truly, I say to you, there is no one who has left house or wife or brothers [2] or parents or children, for the sake of the kingdom of God, [30]who will not receive many times more in this time, and in the age to come eternal life.”

Jesus Foretells His Death a Third Time

[31]†And taking the twelve, he said to them, “See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished. [32]†For he will be delivered over to the Gentiles and will be mocked and shamefully treated and spit upon. [33]†And after flogging him, they will kill him, and on the third day he will rise.” [34]†But they understood none of these things. This saying was hidden from them, and they did not grasp what was said.

Jesus Heals a Blind Beggar

[35]†As he drew near to Jericho, a blind man was sitting by the roadside
begging. [36]And hearing a crowd going by, he inquired what this meant.
[37]They told him, “Jesus of Nazareth is passing by.” [38]†And he cried out,
“Jesus, Son of David, have mercy on me!” [39]And those who were in front
rebuked him, telling him to be silent. But he cried out all the more, “Son of
David, have mercy on me!” [40]And Jesus stopped and commanded him to be
brought to him. And when he came near, he asked him, [41]“What do you
want me to do for you?” He said, “Lord, let me recover my sight.” [42]†And
Jesus said to him, “Recover your sight; your faith has made you well.”
[43]And immediately he recovered his sight and followed him, glorifying
God. And all the people, when they saw it, gave praise to God.

Jesus and Zacchaeus

LUKE **19** He entered Jericho and was passing through. [2]†And there was a man named Zacchaeus. He was a chief tax collector and was rich. [3]†And he was seeking to see who Jesus was, but on account of the crowd he could not, because he was small of stature. [4]†So he ran on ahead and climbed up into a sycamore tree to see him, for he was about to pass that way. [5]†And when Jesus came to the place, he looked up and said to him, “Zacchaeus, hurry and come down, for I must stay at your house today.” [6]†So he hurried and came down and received him joyfully. [7]†And when they saw it, they all grumbled, “He has gone in to be the guest of a man who is a sinner.” [8]†And Zacchaeus stood and said to the Lord, “Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold.” [9]†And Jesus said to him, “Today salvation has come to this house, since he also is a son of Abraham. [10]†For the Son of Man came to seek and to save the lost.”

The Parable of the Ten Minas

[11]†As they heard these things, he proceeded to tell a parable, because he was near to Jerusalem, and because they supposed that the kingdom of God was to appear immediately. [12]†He said therefore, “A nobleman went into a far country to receive for himself a kingdom and then return. [13]†Calling ten of his servants, [1] he gave them ten minas, [2] and said to them, ‘Engage in business until I come.’ [14]†But his citizens hated him and sent a delegation after him, saying, ‘We do not want this man to reign over us.’ [15]††When he returned, having received the kingdom, he ordered these servants to whom he had given the money to be called to him, that he might know what they had gained by doing business. [16]The first came before him, saying, ‘Lord, your mina has made ten minas more.’ [17]†And he said to him, ‘Well done, good servant! [3] Because you have been faithful in a very little, you shall have authority over ten cities.’ [18]And the second came, saying, ‘Lord, your mina has made five minas.’ [19]And he said to him, ‘And you are to be over five cities.’ [20]Then another came, saying, ‘Lord, here is your mina, which I kept laid away in a handkerchief; [21]†for I was afraid of you, because you are

a severe man. You take what you did not deposit, and reap what you did not
sow.’ [22]†He said to him, ‘I will condemn you with your own words, you
wicked servant! You knew that I was a severe man, taking what I did not
deposit and reaping what I did not sow? [23]Why then did you not put my
money in the bank, and at my coming I might have collected it with
interest?’ [24]And he said to those who stood by, ‘Take the mina from him,
and give it to the one who has the ten minas.’ [25]And they said to him, ‘Lord,
he has ten minas!’ [26]†‘I tell you that to everyone who has, more will be
given, but from the one who has not, even what he has will be taken away.
[27]†But as for these enemies of mine, who did not want me to reign over
them, bring them here and slaughter them before me.’”

The Triumphal Entry

[28]†And when he had said these things, he went on ahead, going up to
Jerusalem. [29]†When he drew near to Bethphage and Bethany, at the mount
that is called Olivet, he sent two of the disciples, [30]††saying, “Go into the
village in front of you, where on entering you will find a colt tied, on which
no one has ever yet sat. Untie it and bring it here. [31]If anyone asks you,
‘Why are you untying it?’ you shall say this: ‘The Lord has need of it.’”
[32]So those who were sent went away and found it just as he had told them.
[33]And as they were untying the colt, its owners said to them, “Why are you
untying the colt?” [34]And they said, “The Lord has need of it.” [35]And they
brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on
it. [36]†And as he rode along, they spread their cloaks on the road. [37]†As he
was drawing near—already on the way down the Mount of Olives—the
whole multitude of his disciples began to rejoice and praise God with a loud
voice for all the mighty works that they had seen, [38]†saying, “Blessed is the
King who comes in the name of the Lord! Peace in heaven and glory in the
highest!” [39]†And some of the Pharisees in the crowd said to him, “Teacher,
rebuke your disciples.” [40]†He answered, “I tell you, if these were silent, the
very stones would cry out.”

Jesus Weeps over Jerusalem

[41]†And when he drew near and saw the city, he wept over it, [42]saying,
“Would that you, even you, had known on this day the things that make for
peace! But now they are hidden from your eyes. [43]†For the days will come
upon you, when your enemies will set up a barricade around you and
surround you and hem you in on every side [44]†and tear you down to the
ground, you and your children within you. And they will not leave one
stone upon another in you, because you did not know the time of your
visitation.”

Jesus Cleanses the Temple

[45]†And he entered the temple and began to drive out those who sold,
[46]saying to them, “It is written, ‘My house shall be a house of prayer,’ but
you have made it a den of robbers.”

[47]†And he was teaching daily in the temple. The chief priests and the scribes
and the principal men of the people were seeking to destroy him, [48]but they
did not find anything they could do, for all the people were hanging on his
words.

The Authority of Jesus Challenged

LUKE **20** †One day, as Jesus [1] was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the elders came up [2]‡†and said to him, “Tell us by what authority you do these things, or who it is that gave you this authority.” [3]He answered them, “I also will ask you a question. Now tell me, [4]was the baptism of John from heaven or from man?” [5]†And they discussed it with one another, saying, “If we say, ‘From heaven,’ he will say, ‘Why did you not believe him?’ [6]But if we say, ‘From man,’ all the people will stone us to death, for they are convinced that John was a prophet.” [7]So they answered that they did not know where it came from. [8]†And Jesus said to them, “Neither will I tell you by what authority I do these things.”

The Parable of the Wicked Tenants

[9]‡†And he began to tell the people this parable: “A man planted a vineyard and let it out to tenants and went into another country for a long while. [10]When the time came, he sent a servant [2] to the tenants, so that they would give him some of the fruit of the vineyard. But the tenants beat him and sent him away empty-handed. [11]And he sent another servant. But they also beat and treated him shamefully, and sent him away empty-handed. [12]And he sent yet a third. This one also they wounded and cast out. [13]†Then the owner of the vineyard said, ‘What shall I do? I will send my beloved son; perhaps they will respect him.’ [14]But when the tenants saw him, they said to themselves, ‘This is the heir. Let us kill him, so that the inheritance may be ours.’ [15]And they threw him out of the vineyard and killed him. What then will the owner of the vineyard do to them? [16]†He will come and destroy those tenants and give the vineyard to others.” When they heard this, they said, “Surely not!” [17]†But he looked directly at them and said, “What then is this that is written:

> “‘The stone that the builders rejected
> has become the cornerstone’? [3]

[18]†Everyone who falls on that stone will be broken to pieces, and when it falls on anyone, it will crush him.”

Paying Taxes to Caesar

[19]The scribes and the chief priests sought to lay hands on him at that very hour, for they perceived that he had told this parable against them, but they feared the people. [20]†So they watched him and sent spies, who pretended to be sincere, that they might catch him in something he said, so as to deliver him up to the authority and jurisdiction of the governor. [21]‡So they asked him, “Teacher, we know that you speak and teach rightly, and show no partiality, [4] but truly teach the way of God. [22]†Is it lawful for us to give tribute to Caesar, or not?” [23]But he perceived their craftiness, and said to them, [24]†“Show me a denarius. [5] Whose likeness and inscription does it have?” They said, “Caesar's.” [25]†He said to them, “Then render to Caesar the things that are Caesar's, and to God the things that are God's.” [26]And they were not able in the presence of the people to catch him in what he said, but marveling at his answer they became silent.

Sadducees Ask About the Resurrection

[27]‡†There came to him some Sadducees, those who deny that there is a resurrection, [28]†and they asked him a question, saying, “Teacher, Moses wrote for us that if a man's brother dies, having a wife but no children, the man [6] must take the widow and raise up offspring for his brother. [29]Now there were seven brothers. The first took a wife, and died without children. [30]And the second [31]and the third took her, and likewise all seven left no children and died. [32]Afterward the woman also died. [33]†In the resurrection, therefore, whose wife will the woman be? For the seven had her as wife.”

[34]And Jesus said to them, “The sons of this age marry and are given in marriage, [35]but those who are considered worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage, [36]†for they cannot die anymore, because they are equal to angels and are sons of God, being sons [7] of the resurrection. [37]†But that the dead are raised, even Moses showed, in the passage about the bush, where he calls

the Lord the God of Abraham and the God of Isaac and the God of Jacob.
[38]†Now he is not God of the dead, but of the living, for all live to him.”
[39]†Then some of the scribes answered, “Teacher, you have spoken well.”
[40]†For they no longer dared to ask him any question.

Whose Son Is the Christ?

[41]‡But he said to them, “How can they say that the Christ is David's son?
[42]†For David himself says in the Book of Psalms,

> “‘The Lord said to my Lord,
> Sit at my right hand,
> [43]until I make your enemies your footstool.’

[44]David thus calls him Lord, so how is he his son?”

Beware of the Scribes

[45]‡And in the hearing of all the people he said to his disciples, [46]“Beware of
the scribes, who like to walk around in long robes, and love greetings in the
marketplaces and the best seats in the synagogues and the places of honor at
feasts, [47]who devour widows' houses and for a pretense make long prayers.
They will receive the greater condemnation.”

The Widow's Offering

LUKE **21** †Jesus [1] looked up and saw the rich putting their gifts into the offering box, [2]†and he saw a poor widow put in two small copper coins. [2] [3]†And he said, “Truly, I tell you, this poor widow has put in more than all of them. [4]†For they all contributed out of their abundance, but she out of her poverty put in all she had to live on.”

Jesus Foretells Destruction of the Temple

[5]†And while some were speaking of the temple, how it was adorned with noble stones and offerings, he said, [6]‡“As for these things that you see, the days will come when there will not be left here one stone upon another that will not be thrown down.” [7]And they asked him, “Teacher, when will these things be, and what will be the sign when these things are about to take place?” [8]†And he said, “See that you are not led astray. For many will come in my name, saying, ‘I am he!’ and, ‘The time is at hand!’ Do not go after them. [9]†And when you hear of wars and tumults, do not be terrified, for these things must first take place, but the end will not be at once.”

Jesus Foretells Wars and Persecution

[10]Then he said to them, “Nation will rise against nation, and kingdom against kingdom. [11]†There will be great earthquakes, and in various places famines and pestilences. And there will be terrors and great signs from heaven. [12]But before all this they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons, and you will be brought before kings and governors for my name's sake. [13]†This will be your opportunity to bear witness. [14]†Settle it therefore in your minds not to meditate beforehand how to answer, [15]for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict. [16]You will be delivered up even by parents and brothers [3] and relatives and friends, and some of you they will put to death. [17]You will be

hated by all for my name's sake. [18]†But not a hair of your head will perish. [19]†By your endurance you will gain your lives.

Jesus Foretells Destruction of Jerusalem

[20]†“But when you see Jerusalem surrounded by armies, then know that its desolation has come near. [21]†Then let those who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it, [22]†for these are days of vengeance, to fulfill all that is written. [23]†Alas for women who are pregnant and for those who are nursing infants in those days! For there will be great distress upon the earth and wrath against this people. [24]†They will fall by the edge of the sword and be led captive among all nations, and Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled.

The Coming of the Son of Man

[25]†“And there will be signs in sun and moon and stars, and on the earth distress of nations in perplexity because of the roaring of the sea and the waves, [26]people fainting with fear and with foreboding of what is coming on the world. For the powers of the heavens will be shaken. [27]†And then they will see the Son of Man coming in a cloud with power and great glory. [28]†Now when these things begin to take place, straighten up and raise your heads, because your redemption is drawing near.”

The Lesson of the Fig Tree

[29]†And he told them a parable: “Look at the fig tree, and all the trees. [30]As soon as they come out in leaf, you see for yourselves and know that the summer is already near. [31]So also, when you see these things taking place, you know that the kingdom of God is near. [32]Truly, I say to you, this generation will not pass away until all has taken place. [33]Heaven and earth will pass away, but my words will not pass away.

Watch Yourselves

[34]†“But watch yourselves lest your hearts be weighed down with dissipation
and drunkenness and cares of this life, and that day come upon you
suddenly like a trap. [35]For it will come upon all who dwell on the face of the
whole earth. [36]†But stay awake at all times, praying that you may have
strength to escape all these things that are going to take place, and to stand
before the Son of Man.”

[37]†And every day he was teaching in the temple, but at night he went out
and lodged on the mount called Olivet. [38]And early in the morning all the
people came to him in the temple to hear him.

The Plot to Kill Jesus

LUKE **22** †Now the Feast of Unleavened Bread drew near, which is called the Passover. [2]†And the chief priests and the scribes were seeking how to put him to death, for they feared the people.

Judas to Betray Jesus

[3]†Then Satan entered into Judas called Iscariot, who was of the number of the twelve. [4]†He went away and conferred with the chief priests and officers how he might betray him to them. [5]†And they were glad, and agreed to give him money. [6]So he consented and sought an opportunity to betray him to them in the absence of a crowd.

The Passover with the Disciples

[7]†Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. [8]†So Jesus [1] sent Peter and John, saying, “Go and prepare the Passover for us, that we may eat it.” [9]They said to him, “Where will you have us prepare it?” [10]†He said to them, “Behold, when you have entered the city, a man carrying a jar of water will meet you. Follow him into the house that he enters [11]and tell the master of the house, ‘The Teacher says to you, Where is the guest room, where I may eat the Passover with my disciples?’ [12]†And he will show you a large upper room furnished; prepare it there.” [13]And they went and found it just as he had told them, and they prepared the Passover.

Institution of the Lord's Supper

[14]†And when the hour came, he reclined at table, and the apostles with him. [15]†And he said to them, “I have earnestly desired to eat this Passover with you before I suffer. [16]†For I tell you I will not eat it [2] until it is fulfilled in the kingdom of God.” [17]†And he took a cup, and when he had given thanks he said, “Take this, and divide it among yourselves. [18]For I tell you that

from now on I will not drink of the fruit of the vine until the kingdom of God comes.” [19]†And he took bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.” [20]†And likewise the cup after they had eaten, saying, “This cup that is poured out for you is the new covenant in my blood. [3] [21]†But behold, the hand of him who betrays me is with me on the table. [22]†For the Son of Man goes as it has been determined, but woe to that man by whom he is betrayed!” [23]And they began to question one another, which of them it could be who was going to do this.

Who Is the Greatest?

[24]†A dispute also arose among them, as to which of them was to be regarded as the greatest. [25]†And he said to them, “The kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors. [26]†But not so with you. Rather, let the greatest among you become as the youngest, and the leader as one who serves. [27]For who is the greater, one who reclines at table or one who serves? Is it not the one who reclines at table? But I am among you as the one who serves.

[28]†“You are those who have stayed with me in my trials, [29]†and I assign to you, as my Father assigned to me, a kingdom, [30]†that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel.

Jesus Foretells Peter's Denial

[31]†“Simon, Simon, behold, Satan demanded to have you, [4] that he might sift you like wheat, [32]†but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers.” [33]Peter [5] said to him, “Lord, I am ready to go with you both to prison and to death.” [34]†Jesus [6] said, “I tell you, Peter, the rooster will not crow this day, until you deny three times that you know me.”

Scripture Must Be Fulfilled in Jesus

[35]†And he said to them, “When I sent you out with no moneybag or knapsack or sandals, did you lack anything?” They said, “Nothing.” [36]†He said to them, “But now let the one who has a moneybag take it, and likewise a knapsack. And let the one who has no sword sell his cloak and buy one. [37]†For I tell you that this Scripture must be fulfilled in me: ‘And he was numbered with the transgressors.’ For what is written about me has its fulfillment.” [38]†And they said, “Look, Lord, here are two swords.” And he said to them, “It is enough.”

Jesus Prays on the Mount of Olives

[39]†And he came out and went, as was his custom, to the Mount of Olives, and the disciples followed him. [40]†And when he came to the place, he said to them, “Pray that you may not enter into temptation.” [41]†And he withdrew from them about a stone's throw, and knelt down and prayed, [42]†saying, “Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done.” [43]†And there appeared to him an angel from heaven, strengthening him. [44]†And being in an agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground. [7] [45]†And when he rose from prayer, he came to the disciples and found them sleeping for sorrow, [46]†and he said to them, “Why are you sleeping? Rise and pray that you may not enter into temptation.”

Betrayal and Arrest of Jesus

[47]†While he was still speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him, [48]but Jesus said to him, “Judas, would you betray the Son of Man with a kiss?” [49]And when those who were around him saw what would follow, they said, “Lord, shall we strike with the sword?” [50]†And one of them struck the servant [8] of the high priest and cut off his right ear. [51]†But Jesus said, “No more of this!” And he touched his ear and healed him. [52]Then Jesus said to the chief priests and officers of the temple and elders, who had come out against him, “Have you come out as against a robber, with swords and clubs? [53]†When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness.”

Peter Denies Jesus

[54]†Then they seized him and led him away, bringing him into the high priest's house, and Peter was following at a distance. [55]And when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat down among them. [56]†Then a servant girl, seeing him as he sat in the light and looking closely at him, said, “This man also was with him.” [57]†But he denied it, saying, “Woman, I do not know him.” [58]†And a little later someone else saw him and said, “You also are one of them.” But Peter said, “Man, I am not.” [59]†And after an interval of about an hour still another insisted, saying, “Certainly this man also was with him, for he too is a Galilean.” [60]But Peter said, “Man, I do not know what you are talking about.” And immediately, while he was still speaking, the rooster crowed. [61]†And the Lord turned and looked at Peter. And Peter remembered the saying of the Lord, how he had said to him, “Before the rooster crows today, you will deny me three times.” [62]And he went out and wept bitterly.

Jesus Is Mocked

[63]†Now the men who were holding Jesus in custody were mocking him as they beat him. [64]They also blindfolded him and kept asking him, “Prophesy! Who is it that struck you?” [65]And they said many other things against him, blaspheming him.

Jesus Before the Council

[66]†When day came, the assembly of the elders of the people gathered together, both chief priests and scribes. And they led him away to their council, and they said, [67]†“If you are the Christ, tell us.” But he said to them, “If I tell you, you will not believe, [68]and if I ask you, you will not answer. [69]But from now on the Son of Man shall be seated at the right hand of the power of God.” [70]So they all said, “Are you the Son of God, then?” And he said to them, “You say that I am.” [71]Then they said, “What further testimony do we need? We have heard it ourselves from his own lips.”

Jesus Before Pilate

LUKE **23** †Then the whole company of them arose and brought him before Pilate. [2]†And they began to accuse him, saying, “We found this man misleading our nation and forbidding us to give tribute to Caesar, and saying that he himself is Christ, a king.” [3]†And Pilate asked him, “Are you the King of the Jews?” And he answered him, “You have said so.” [4]†Then Pilate said to the chief priests and the crowds, “I find no guilt in this man.” [5]But they were urgent, saying, “He stirs up the people, teaching throughout all Judea, from Galilee even to this place.”

Jesus Before Herod

[6]When Pilate heard this, he asked whether the man was a Galilean. [7]†And when he learned that he belonged to Herod's jurisdiction, he sent him over to Herod, who was himself in Jerusalem at that time. [8]†When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him, and he was hoping to see some sign done by him. [9]†So he questioned him at some length, but he made no answer. [10]The chief priests and the scribes stood by, vehemently accusing him. [11]†And Herod with his soldiers treated him with contempt and mocked him. Then, arraying him in splendid clothing, he sent him back to Pilate. [12]†And Herod and Pilate became friends with each other that very day, for before this they had been at enmity with each other.

[13]†Pilate then called together the chief priests and the rulers and the people, [14]†and said to them, “You brought me this man as one who was misleading the people. And after examining him before you, behold, I did not find this man guilty of any of your charges against him. [15]Neither did Herod, for he sent him back to us. Look, nothing deserving death has been done by him. [16]†I will therefore punish and release him.” [1]

Pilate Delivers Jesus to Be Crucified

[18]†But they all cried out together, “Away with this man, and release to us Barabbas”— [19]a man who had been thrown into prison for an insurrection started in the city and for murder. [20]Pilate addressed them once more, desiring to release Jesus, [21]†but they kept shouting, “Crucify, crucify him!” [22]†A third time he said to them, “Why, what evil has he done? I have found in him no guilt deserving death. I will therefore punish and release him.” [23]But they were urgent, demanding with loud cries that he should be crucified. And their voices prevailed. [24]†So Pilate decided that their demand should be granted. [25]He released the man who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Jesus over to their will.

The Crucifixion

[26]†And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross, to carry it behind Jesus. [27]And there followed him a great multitude of the people and of women who were mourning and lamenting for him. [28]†But turning to them Jesus said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. [29]†For behold, the days are coming when they will say, ‘Blessed are the barren and the wombs that never bore and the breasts that never nursed!’ [30]†Then they will begin to say to the mountains, ‘Fall on us,’ and to the hills, ‘Cover us.’ [31]†For if they do these things when the wood is green, what will happen when it is dry?”

[32]†Two others, who were criminals, were led away to be put to death with him. [33]†And when they came to the place that is called The Skull, there they crucified him, and the criminals, one on his right and one on his left. [34]†And Jesus said, “Father, forgive them, for they know not what they do.” [2] And they cast lots to divide his garments. [35]†And the people stood by, watching, but the rulers scoffed at him, saying, “He saved others; let him save himself, if he is the Christ of God, his Chosen One!” [36]The soldiers also mocked him, coming up and offering him sour wine [37]and saying, “If you are the King of the Jews, save yourself!” [38]†There was also an inscription over him, [3] “This is the King of the Jews.”

[39]†One of the criminals who were hanged railed at him, [4] saying, “Are you not the Christ? Save yourself and us!” [40]But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence of condemnation? [41]†And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong.” [42]†And he said, “Jesus, remember me when you come into your kingdom.” [43]†And he said to him, “Truly, I say to you, today you will be with me in Paradise.”

The Death of Jesus

[44]†It was now about the sixth hour, [5] and there was darkness over the whole land until the ninth hour, [6] [45]†while the sun's light failed. And the curtain of the temple was torn in two. [46]†Then Jesus, calling out with a loud voice, said, “Father, into your hands I commit my spirit!” And having said this he breathed his last. [47]†Now when the centurion saw what had taken place, he praised God, saying, “Certainly this man was innocent!” [48]†And all the crowds that had assembled for this spectacle, when they saw what had taken place, returned home beating their breasts. [49]†And all his acquaintances and the women who had followed him from Galilee stood at a distance watching these things.

Jesus Is Buried

[50]†Now there was a man named Joseph, from the Jewish town of Arimathea. He was a member of the council, a good and righteous man, [51]†who had not consented to their decision and action; and he was looking for the kingdom of God. [52]This man went to Pilate and asked for the body of Jesus. [53]†Then he took it down and wrapped it in a linen shroud and laid him in a tomb cut in stone, where no one had ever yet been laid. [54]†It was the day of Preparation, and the Sabbath was beginning. [7] [55]†The women who had come with him from Galilee followed and saw the tomb and how his body was laid. [56]Then they returned and prepared spices and ointments.

On the Sabbath they rested according to the commandment.

The Resurrection

LUKE **24** †But on the first day of the week, at early dawn, they went to the tomb, taking the spices they had prepared. [2]†And they found the stone rolled away from the tomb, [3]but when they went in they did not find the body of the Lord Jesus. [4]†While they were perplexed about this, behold, two men stood by them in dazzling apparel. [5]And as they were frightened and bowed their faces to the ground, the men said to them, “Why do you seek the living among the dead? [6]†He is not here, but has risen. Remember how he told you, while he was still in Galilee, [7]that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise.” [8]And they remembered his words, [9]†and returning from the tomb they told all these things to the eleven and to all the rest. [10]†Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told these things to the apostles, [11]but these words seemed to them an idle tale, and they did not believe them. [12]†But Peter rose and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; and he went home marveling at what had happened.

On the Road to Emmaus

[13]†That very day two of them were going to a village named Emmaus, about seven miles [1] from Jerusalem, [14]and they were talking with each other about all these things that had happened. [15]While they were talking and discussing together, Jesus himself drew near and went with them. [16]†But their eyes were kept from recognizing him. [17]And he said to them, “What is this conversation that you are holding with each other as you walk?” And they stood still, looking sad. [18]†Then one of them, named Cleopas, answered him, “Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?” [19]And he said to them, “What things?” And they said to him, “Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, [20]and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. [21]†But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day

since these things happened. [22]Moreover, some women of our company amazed us. They were at the tomb early in the morning, [23]and when they did not find his body, they came back saying that they had even seen a vision of angels, who said that he was alive. [24]‡Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see.” [25]And he said to them, “O foolish ones, and slow of heart to believe all that the prophets have spoken! [26]‡Was it not necessary that the Christ should suffer these things and enter into his glory?” [27]‡And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

[28]So they drew near to the village to which they were going. He acted as if he were going farther, [29]but they urged him strongly, saying, “Stay with us, for it is toward evening and the day is now far spent.” So he went in to stay with them. [30]‡When he was at table with them, he took the bread and blessed and broke it and gave it to them. [31]‡And their eyes were opened, and they recognized him. And he vanished from their sight. [32]They said to each other, “Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?” [33]And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together, [34]‡saying, “The Lord has risen indeed, and has appeared to Simon!” [35]Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

Jesus Appears to His Disciples

[36]‡As they were talking about these things, Jesus himself stood among them, and said to them, “Peace to you!” [37]But they were startled and frightened and thought they saw a spirit. [38]And he said to them, “Why are you troubled, and why do doubts arise in your hearts? [39]‡See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have.” [40]And when he had said this, he showed them his hands and his feet. [41]‡And while they still disbelieved for joy and were marveling, he said to them, “Have you anything here to eat?” [42]They gave him a piece of broiled fish, [2] [43]and he took it and ate before them.

[44]†Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” [45]†Then he opened their minds to understand the Scriptures, [46]††and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead, [47]†and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. [48]You are witnesses of these things. [49]†And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high.”

The Ascension

[50]†Then he led them out as far as Bethany, and lifting up his hands he blessed them. [51]†While he blessed them, he parted from them and was carried up into heaven. [52]†And they worshiped him and returned to Jerusalem with great joy, [53]†and were continually in the temple blessing God.

Footnotes

Footnotes for Luke, Chapter 1

[1] 1:5 Greek *Zacharias*

[2] 1:27 That is, legally pledged to be married

[3] 1:28 Some manuscripts add *Blessed are you among women!*

[4] 1:34 Greek *since I do not know a man*

[5] 1:35 Some manuscripts add *of you*

[6] 1:38 Greek *bondservant*; also verse 48

[7] 1:45 Or *believed, for there will be*

[8] 1:78 Or *when the sunrise shall dawn upon us*; some manuscripts *since the sunrise has visited us*

Footnotes for Luke, Chapter 2

[1] 2:2 Or *This was the registration before*

[2] 2:5 That is, one legally pledged to be married

[3] 2:14 Some manuscripts *peace, good will among men*

[4] 2:29 Greek *bondservant*

[5] 2:37 Or *as a widow for eighty-four years*

[6] 2:48 Greek *they*

[7] 2:49 Or *about my Father's business*

[8] 2:52 Or *years*

Footnotes for Luke, Chapter 3

[1] 3:4 Or *crying, Prepare in the wilderness the way of the Lord*

[2] 3:11 Greek *chiton*, a long garment worn under the cloak next to the skin

[3] 3:22 Or *my Son, my* (or *the*) *Beloved*

[4] 3:22 Some manuscripts *beloved Son; today I have begotten you*

[5] 3:27 Greek *Salathiel*

Footnotes for Luke, Chapter 4

[1] 4:27 *Leprosy* was a term for several skin diseases; see Leviticus 13

[2] 4:34 Or *Leave us alone*

[3] 4:44 Some manuscripts *Galilee*

Footnotes for Luke, Chapter 5

[1] 5:12 *Leprosy* was a term for several skin diseases; see Leviticus 13

[2] 5:13 Greek *he*

[3] 5:17 Some manuscripts *was present to heal them*

[4] 5:39 Some manuscripts *better*

Footnotes for Luke, Chapter 6

[1] 6:1 Some manuscripts *On the second first Sabbath* (that is, on the second Sabbath after the first)

[2] 6:29 Greek *chiton*, a long garment worn under the cloak next to the skin

[3] 6:48 Some manuscripts *founded upon the rock*

Footnotes for Luke, Chapter 7

[1] 7:2 Greek *bondservant*; also verses 3, 8, 10

[2] 7:3 Greek *he*

[3] 7:11 Some manuscripts *The next day*

[4] 7:15 Greek *he*

[5] 7:22 *Leprosy* was a term for several skin diseases; see Leviticus 13

[6] 7:24 Greek *he*

[7] 7:29 Greek *they justified God*

[8] 7:49 Or *to*

Footnotes for Luke, Chapter 8

[1] 8:3 Some manuscripts *him*

[2] 8:26 Some manuscripts *Gadarenes*; others *Gergesenes*; also verse 37

[3] 8:27 Greek *he*; also verses 38, 42

[4] 8:36 Greek *daimonizomai*; elsewhere rendered *oppressed by demons*

[5] 8:43 Some manuscripts omit *and though she had spent all her living on physicians,*

[6] 8:45 Some manuscripts add *and those who were with him*

Footnotes for Luke, Chapter 9

[1] 9:3 Greek *chiton*, a long garment worn under the cloak next to the skin

[2] 9:31 Greek *exodus*

[3] 9:35 Some manuscripts *my Beloved*

[4] 9:43 Greek *he*

[5] 9:54 Some manuscripts add *as Elijah did*

[6] 9:55 Some manuscripts add *and he said, “You do not know what manner of spirit you are of; for the Son of Man came not to destroy people's lives but to save them”*

[7] 9:60 Greek *he*

Footnotes for Luke, Chapter 10

[1] 10:1 Some manuscripts *seventy*; also verse 17

[2] 10:21 Or *for so it pleased you well*

[3] 10:35 A *denarius* was a day's wage for a laborer

[4] 10:38 Greek *he*

[5] 10:42 Some manuscripts *few things are necessary, or only one*

Footnotes for Luke, Chapter 11

[1] 11:1 Greek *he*

[2] 11:3 Or *our bread for tomorrow*

[3] 11:8 Or *persistence*

[4] 11:11 Some manuscripts insert *bread, will give him a stone; or if he asks for*

[5] 11:37 Greek *he*

Footnotes for Luke, Chapter 12

[1] 12:5 Greek *Gehenna*

[2] 12:6 Greek *two assaria*; an *assarion* was a Roman copper coin worth about 1/16 of a *denarius* (which was a day's wage for a laborer)

[3] 12:25 Or *a single cubit to his stature*; a *cubit* was about 18 inches or 45 centimeters

[4] 12:27 Some manuscripts *Consider the lilies; they neither spin nor weave*

[5] 12:31 Some manuscripts *God's*

[6] 12:35 Greek *Let your loins stay girded*; compare Exodus 12:11

[7] 12:37 Greek *bondservants*

[8] 12:39 Some manuscripts add *would have stayed awake and*

[9] 12:43 Greek *bondservant*; also verses 45, 46, 47

[10] 12:59 Greek *lepton*, a Jewish bronze or copper coin worth about 1/128 of a *denarius* (which was a day's wage for a laborer)

Footnotes for Luke, Chapter 14

[1] 14:5 Some manuscripts *a donkey*

[2] 14:12 Or *your brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to *brothers* or to *brothers and sisters*

[3] 14:17 Greek *bondservant*; also verses 21, 22, 23

[4] 14:24 The Greek word for *you* here is plural

Footnotes for Luke, Chapter 15

[1] 15:8 Greek *ten drachmas*; a *drachma* was a Greek coin approximately equal in value to a Roman *denarius*, worth about a day's wage for a laborer

[2] 15:15 Greek *joined himself to*

[3] 15:21 Some manuscripts add *treat me as one of your hired servants*

[4] 15:22 Greek *bondservants*

Footnotes for Luke, Chapter 16

[1] 16:6 About 875 gallons

[2] 16:7 Between 1,000 and 1,200 bushels

[3] 16:8 Greek *age*

[4] 16:9 Greek *mammon*, a Semitic word for money or possessions; also verse 11; rendered *money* in verse 13

[5] 16:16 Or *everyone is forcefully urged into it*

[6] 16:22 Greek *bosom*; also verse 23

[7] 16:28 Or *brothers and sisters*

Footnotes for Luke, Chapter 17

[1] 17:1 Greek *Stumbling blocks*

[2] 17:2 Greek *stumble*

[3] 17:7 Greek *bondservant*; also verse 9

[4] 17:8 Greek *gird yourself*

[5] 17:10 Greek *bondservants*

[6] 17:12 *Leprosy* was a term for several skin diseases; see Leviticus 13

[7] 17:19 Or *has saved you*

[8] 17:21 Or *within you*, or *within your grasp*

[9] 17:24 Some manuscripts omit *in his day*

[10] 17:35 Some manuscripts add verse 36: *Two men will be in the field; one will be taken and the other left*

[11] 17:37 Greek *body*

[12] 17:37 Or *eagles*

Footnotes for Luke, Chapter 18

[1] 18:11 Or *standing, prayed to himself*

[2] 18:29 Or *wife or brothers and sisters*

Footnotes for Luke, Chapter 19

[1] 19:13 Greek *bondservants*; also verse 15

[2] 19:13 A *mina* was about three months' wages for a laborer

[3] 19:17 Greek *bondservant*; also verse 22

Footnotes for Luke, Chapter 20

[1] 20:1 Greek *he*

[2] 20:10 Greek *bondservant*; also verse 11

[3] 20:17 Greek *the head of the corner*

[4] 20:21 Greek *and do not receive a face*

[5] 20:24 A *denarius* was a day's wage for a laborer

[6] 20:28 Greek *his brother*

[7] 20:36 Greek *huioi*; see preface

Footnotes for Luke, Chapter 21

[1] 21:1 Greek *He*

[2] 21:2 Greek *two lepta*; a *lepton* was a Jewish bronze or copper coin worth about 1/128 of a *denarius* (which was a day's wage for a laborer)

[3] 21:16 Or *parents and brothers and sisters*

Footnotes for Luke, Chapter 22

[1] 22:8 Greek *he*

[2] 22:16 Some manuscripts *never eat it again*

[3] 22:20 Some manuscripts omit, in whole or in part, verses 19b-20 (*which is given . . . in my blood*)

[4] 22:31 The Greek word for *you* (twice in this verse) is plural; in verse 32, all four instances are singular

[5] 22:33 Greek *He*

[6] 22:34 Greek *He*

[7] 22:44 Some manuscripts omit verses 43 and 44

[8] 22:50 Greek *bondservant*

Footnotes for Luke, Chapter 23

[1] 23:16 Here, or after verse 19, some manuscripts add verse 17: *Now he was obliged to release one man to them at the festival*

[2] 23:34 Some manuscripts omit the sentence *And Jesus . . . what they do*

[3] 23:38 Some manuscripts add *in letters of Greek and Latin and Hebrew*

[4] 23:39 Or *blasphemed him*

[5] 23:44 That is, noon

[6] 23:44 That is, 3 P.M.

[7] 23:54 Greek *was dawning*

Footnotes for Luke, Chapter 24

[1] 24:13 Greek *sixty stadia*; a *stadion* was about 607 feet or 185 meters

[2] 24:42 Some manuscripts add *and some honeycomb*

Study Notes

LUKE—NOTE ON 1:1–4 These four verses make a single sentence, written in the polished style of a Greek literary classic. It was common for Greek historical works to begin with such a prologue. After this formal prologue, however, Luke shifted into a simpler style of narrative, probably patterned after the familiar style of the LXX.

LUKE—NOTE ON 1:1 **many.** Although Luke wrote direct divine revelation inspired by the Holy Spirit, he acknowledged the works of others (*see note on v. 2*) who had set down in writing events from Christ's life. All those sources have been long lost, except for the inspired Gospels. Since Matthew and Mark were most likely written before Luke, it has been suggested that either one or both of those may have been among Luke's sources when he did his research. It is also known that he was personally acquainted with many firsthand witnesses to the events of Christ's life. And it is possible that some of his sources were word-of-mouth reports. About 60 percent of the material in Mark is repeated in Luke, and Luke seems to follow Mark's order of events closely (see Introduction to Mark: Interpretive Challenges, the Synoptic Problem). **compile a narrative.** Luke proposed to narrate the ministry of Christ in an authoritative, logical, and factual order (though not always strictly chronological—v. 3). **the things that have been accomplished.** I.e., the OT messianic promises fulfilled in Christ. **among us.** I.e., in our generation. This phrase does not mean Luke was personally an eyewitness to the life of Christ (*see note on v. 2*).

LUKE—NOTE ON 1:2 **eyewitnesses and ministers of the word.** Luke's primary sources were the apostles themselves, who delivered facts about Jesus' life and teaching—both orally and by means of recorded memoirs in written documents made available to Luke. In any case, Luke made no pretense of being an eyewitness himself, but explained that these were facts supported by careful research (*see note on v. 3*).

LUKE—NOTE ON 1:3 **having followed . . . closely.** Lit., "having traced out carefully." Luke's Gospel was the result of painstaking investigation. Luke, more than anyone else in the early church, had the abilities and the opportunity to consult with eyewitnesses of Jesus' ministry and consolidate their accounts. He spent more than two years during Paul's imprisonment at Caesarea (Acts 24:26–27), during which time he would have been able to meet and interview many of the apostles and other eyewitnesses of Jesus' ministry. We know, for example, that he met Philip (Acts 21:8), who was undoubtedly one of Luke's sources. In his travels, he may also have encountered the apostle John. Joanna, wife of Herod's steward, is mentioned only in Luke's Gospel (*see note on Luke 8:3*; cf. 24:10), so she must have been a personal acquaintance of his. Luke also related details about Herod's dealings with Christ not found in the other Gospels (13:31–33; 23:7–12). No doubt it was from Joanna (or someone in a similar position) that Luke learned those facts. However, his understanding was perfect because of the divine revelation he received from the Holy Spirit (2 Tim. 3:16–17; 2 Pet. 1:19–21). **some time past.** Or, "from the beginning." This could mean from the beginning of Christ's earthly life. However, the word can mean "from above" (John 3:31; 19:11; James 3:15). "From the beginning" in Luke 1:2 uses a different Greek word, *arché*—so it is best to understand that Luke was saying he used earthly sources for his material, but was given heavenly guidance as he did his research and writing. It is clear that he regarded his account as authoritative (*see note on v. 4*). **orderly account.** Luke's account is predominantly ordered chronologically, but he does not follow such an arrangement slavishly. **most excellent.** This was a title used to address governors (Acts 23:26; 24:3; 26:25). This sort of language was reserved for the highest dignitaries, suggesting that "Theophilus" was such a person.

LUKE—NOTE ON 1:4 **certainty.** Notice the implicit claim of authority. Though Luke drew from other sources (v. 3), he regarded the reliability and authority of his Gospel as superior to uninspired sources. **taught.** Theophilus had been schooled in the apostolic tradition, possibly even by the apostle Paul himself. Yet the written Scripture by means of this Gospel sealed the certainty of what he had heard.

LUKE—NOTE ON 1:5 **Herod.** Herod the Great. *See note on Matt. 2:1–2*. **Zechariah.** Lit., "Jehovah has remembered." **the division of Abijah.** The temple priesthood was organized into 24 divisions, with each division serving twice a year for one week (1 Chron. 24:4–19); Abijah's was the eighth division (1 Chron. 24:10). **daughters of Aaron.** I.e., both husband and wife were from the priestly tribe.

LUKE—NOTE ON 1:6 **both righteous before God.** I.e., they were believers, justified in God's sight. There is a clear echo of Pauline theology in this expression. See Introduction: Interpretive Challenges.

LUKE—NOTE ON 1:7 **barren . . . advanced in years.** This was seen by many as a sign of divine disfavor. *See note on v. 25*.

LUKE—NOTE ON 1:8 **his division.** I.e., his division was on duty for one of their two annual stints (*see note on v. 5*).

LUKE—NOTE ON 1:9 **chosen by lot to . . . burn incense.** A high honor (Ex. 30:7–8; 2 Chron. 29:11). Because of the large number of priests, most would never be chosen for such a duty, and no one was permitted to serve in this capacity twice. Zechariah no doubt regarded this as the supreme moment in a lifetime of priestly service. The incense was kept burning perpetually, just in front of the veil that divided the Holy Place from the Most Holy Place. The lone priest would offer the incense every morning and every evening, while the rest of the priests and worshipers stood outside the Holy Place in prayer (Luke 1:10).

LUKE—NOTE ON 1:12 **fear.** The normal response—and an appropriate one (12:5)—when someone is confronted by a divine visitation or a mighty work of God (Judg. 6:22; 13:22; Mark 16:5; *see note on Rev. 1:17*). Luke seems especially to take note of this; he often reports fear in the presence of God and his works (cf. Luke 1:30, 65; 2:9–10; 5:10, 26; 7:16; 8:25, 37, 50; 9:34, 45; 23:40).

LUKE—NOTE ON 1:13 **your prayer.** Probably a prayer for children to be in his home (*see note on v. 7*; cf. v. 25). **John.** Lit., "Jehovah has shown grace."

LUKE—NOTE ON 1:14 **joy and gladness.** The hallmarks of the messianic kingdom (Isa. 25:9; Ps. 14:7; 48:11). The motif of joy runs through Luke's Gospel (cf. Luke 1:44, 47, 58; 2:10; 6:23; 8:13; 10:17–21; 13:17; 15:5–10, 22–32; 19:6, 37; 24:52).

LUKE—NOTE ON 1:15 not drink wine or strong drink. This was a key element of the Nazirite vow (Num. 6:1–21) and would probably have been understood as such by Zechariah. Usually such a vow was temporary, but Samson (Judg. 16:17) and Samuel (1 Sam. 1:11) were subject to it from birth. The language here is reminiscent of the angel's instructions to Samson's parents (Judg. 13:4–7). However, no mention is made here of any restriction on the cutting of John's hair. Luke may have simply omitted that detail to avoid weighing his Gentile audience down with the details of Jewish law. **even from his mother's womb.** Reminiscent of Jeremiah (Jer. 1:5). This illustrates God's sovereignty in salvation.

LUKE—NOTE ON 1:17 in the spirit and power of Elijah. Elijah, like John the Baptist, was known for his bold, uncompromising stand for the word of God—even in the face of a ruthless monarch (cf. 1 Kings 18:17–24; Mark 6:15). The final two verses of the OT (Mal. 4:5–6) had promised the return of Elijah before the day of the Lord. *See notes on Matt. 3:4; 11:14; Mark 9:11–12*. **to turn the hearts.** Quoted from Mal. 4:6, showing that John the Baptist fulfilled that prophecy. **make ready.** Possibly an allusion to Isa. 40:3–5 (*see notes on Luke 3:4; Matt. 3:3*).

New Testament Women

New Testament Women

Mary, the virgin mother of Jesus, has a place of honor among the women of the New Testament. She is an enduring example of faith, humility, and service (Luke 1:26–56). Other notable women of the New Testament include the following:

Name	Description	Biblical Reference
Anna	Recognized Jesus as the long-awaited Messiah	Luke 2:36–38
Bernice	Sister of Agrippa before whom Paul made his defense	Acts 25:13
Candace	A queen of Ethiopia	Acts 8:27
Chloe	Woman who knew of divisions in the church at Corinth	1 Cor. 1:11
Claudia	Christian of Rome	2 Tim. 4:21
Damaris	Woman of Athens converted under Paul's ministry	Acts 17:34
Dorcas (Tabitha)	Christian in Joppa who was raised from the dead by Peter	Acts 9:36–41
Drusilla	Wife of Felix, governor of Judea	Acts 24:24
Elizabeth	Mother of John the Baptist	Luke 1:5, 13

Eunice	Mother of Timothy	2 Tim. 1:5
Herodias	Queen who demanded the execution of John the Baptist	Matt. 14:3–10
Joanna	Provided for the material needs of Jesus	Luke 8:3
Lois	Grandmother of Timothy	2 Tim. 1:5
Lydia	Converted under Paul’s ministry in Philippi	Acts 16:14
Martha and Mary	Sisters of Lazarus; friends of Jesus	Luke 10:38–42
Mary Magdalene	Woman from whom Jesus cast out demons	Matt. 27:56–61; Mark 16:9
Phoebe	A servant, perhaps a deaconess, in the church at Cenchreae	Rom. 16:1–2
Priscilla	Wife of Aquila; laborer with Paul at Corinth and Ephesus	Acts 18:2, 18–19
Salome	Mother of Jesus’ disciples James and John	Matt. 20:20–24
Sapphira	Held back goods from the early Christian community	Acts 5:1
Susanna	Provided for the material needs of Jesus	Luke 8:3
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LUKE—NOTE ON **1:18** **How shall I know this?** Abraham also asked for a sign under similar circumstances (Gen. 15:8). The sign given Zechariah was also a mild rebuke for doubting (Luke 1:20).

LUKE—NOTE ON **1:19** **Gabriel.** Lit., “strong man of God.” Gabriel also appears in Dan. 8:16 and 9:21 (*see notes there*). He is one of only two holy angels whose names are given in Scripture, the other being Michael (Dan. 10:13, 21; Jude 9; Rev. 12:7).

LUKE—NOTE ON **1:21** **wondering at his delay.** Zechariah was only supposed to offer incense, then come out to pronounce the familiar blessing of Num. 6:23–27 on the people who were waiting in the temple court. The conversation with the angel would have taken additional time.

LUKE—NOTE ON **1:23** **his time of service.** A week. *See note on v.* 5. **went to his home.** In the hill country of Judea (v. 39).

LUKE—NOTE ON **1:24** **kept herself hidden.** Probably an act of devotion out of deep gratitude to the Lord.

LUKE—NOTE ON 1:25 **my reproach.** Childlessness carried a reproach in a culture where blessings were tied to birthrights and family lines. Barrenness could occasionally be a sign of divine disfavor (Lev. 20:20–21), but it was not always so (cf. Gen. 30:23; 1 Sam. 1:5–10). Still, it carried a social stigma that could be humiliating.

LUKE—NOTE ON 1:26 **In the sixth month.** I.e., Elizabeth's sixth month of pregnancy. **Nazareth.** *See note on Matt. 2:23*.

LUKE—NOTE ON 1:27 **a virgin.** The importance of the virgin birth cannot be overstated. A right view of the incarnation hinges on the truth that Jesus was virgin-born. Both Luke and Matthew expressly state that Mary was a virgin when Jesus was conceived (*see note on Matt. 1:23*). The Holy Spirit wrought the conception through supernatural means (*see notes on Luke 1:35; Matt. 1:18*). The nature of Christ's conception testifies of both his deity and his sinlessness. **betrothed.** *See notes on Matt. 1:18–19*.

LUKE—NOTE ON 1:28 **O favored one.** Lit., "full of grace"—a term used of all believers in Eph. 1:6, where it is translated "blessed." This portrays Mary as a recipient, not a dispenser, of divine grace.

LUKE—NOTE ON 1:30 **Do not be afraid.** The same thing Gabriel had said to Zechariah (v. 13). *See note on v. 12*.

LUKE—NOTE ON 1:31 **Jesus.** *See notes on Matt. 1:1, 21*.

LUKE—NOTE ON 1:32 **He will be great.** This same promise was made of John the Baptist. However, the subsequent title is what set Jesus apart. **the Son of the Most High.** Cf. v. 76, where John the Baptist is called "the prophet of the Most High." The Greek term Luke uses for "Most High" is the one employed in the LXX to translate the Hebrew, "The Most High God." Since a son bears his father's qualities, calling a person someone else's "son" was a way of signifying equality. Here the angel was telling Mary that her son would be equal to the Most High God. **his father David.** *See note on Matt. 9:27*. Jesus was David's physical descendant through Mary's line. David's "throne" was emblematic of the messianic kingdom (cf. 2 Sam. 7:13–16; Ps. 89:26–29).

LUKE—NOTE ON 1:33 over the house of Jacob forever. This emphasizes both the Jewish character of the millennial kingdom and the eternal permanence of Christ's rule over all. *See notes on Isa. 9:7 and Dan. 2:44*.

LUKE—NOTE ON 1:34 I am a virgin. Mary understood that the angel was speaking of an immediate conception, and she and Joseph were still in the midst of the long betrothal, or engagement period (*see note on Matt. 1:18*), before the actual marriage and consummation. Her question was borne out of wonder, not doubt, nor disbelief, so the angel did not rebuke her as he had Zechariah (Luke 1:20).

LUKE—NOTE ON 1:35 The Holy Spirit will come upon you. This was a creative act of the Holy Spirit, not the sort of divine-human cohabitation sometimes seen in pagan mythology.

LUKE—NOTE ON 1:36 your relative Elizabeth. It seems most reasonable to regard the genealogy of 3:23–38 as Mary's (*see note on 3:23*). This would make her a direct descendant of David (*see note on 1:32*). Yet, Elizabeth was a descendant of Aaron (*see note on v. 5*). Therefore, Mary must have been related to Elizabeth through her mother, who would have been of Aaronic descent. Thus, Mary was a descendant of David through her father.

LUKE—NOTE ON 1:38 let it be to me according to your word. Mary was in an extremely embarrassing and difficult position. Betrothed to Joseph, she faced the stigma of unwed motherhood. Joseph would obviously have known that the child was not his. She knew she would be accused of adultery—an offense punishable by stoning (Deut. 22:13–21; cf. John 8:3–5). Yet she willingly and graciously submitted to the will of God.

LUKE—NOTE ON 1:41 filled with the Holy Spirit. I.e., controlled by the Holy Spirit, who undoubtedly guided Elizabeth's remarkable expression of praise. *See notes on vv. 43, 44, 67*.

LUKE—NOTE ON 1:43 the mother of my Lord. This expression is not in praise of Mary, but in praise of the child whom she bore. It was a profound expression of Elizabeth's confidence that Mary's child would be the long-hoped-for Messiah—the one whom even David called "Lord" (cf. 20:44). Elizabeth's grasp of the situation was extraordinary, considering the aura of mystery that overshadowed all these events (cf. 2:19). She greeted Mary not with skepticism but with joy. She understood the response of the child in her own womb. And she seemed to comprehend the immense importance of the child whom Mary was carrying. All of this must be attributed to the illuminating work of the Spirit (1:41).

LUKE—NOTE ON 1:44 the baby in my womb leaped for joy. The infant, like his mother, was Spirit-filled (cf. vv. 15, 41). His response, like that of Elizabeth, was supernaturally prompted by the Spirit of God (*see note on v. 41*).

LUKE—NOTE ON 1:46–55 Mary's *Magnificat* (the first word in the Latin translation; *see notes on vv. 68–79; 2:29–32*) is filled with OT allusions and quotations. It reveals that Mary's heart and mind were saturated with the word of God. It contains repeated echoes of Hannah's prayers, e.g., 1 Sam. 1:11 and 2:1–10. These verses also contain numerous allusions to the Law, the Psalms, and the Prophets. The entire passage is a point-by-point reciting of the covenant promises of God.

LUKE—NOTE ON 1:47 my Savior. Mary referred to God as "Savior," indicating both that she recognized her own need of a Savior, and that she knew the true God as her Savior. Nothing here or anywhere else in Scripture indicates Mary thought of herself as "immaculate" (free from the taint of original sin). Quite the opposite is true; she employed language typical of someone whose only hope for salvation is divine grace. Nothing in this passage lends support to the notion that Mary herself ought to be an object of adoration.

LUKE—NOTE ON 1:48 humble estate. The quality of Mary that shines most clearly through this passage is a deep sense of humility.

LUKE—NOTE ON 1:56 about three months. Mary arrived in the sixth month of Elizabeth's pregnancy (v. 26), so she evidently stayed until John the Baptist was born. **her home.** At this point Mary was still betrothed to Joseph, not yet living in his house (cf. Matt. 1:24).

LUKE—NOTE ON 1:59 the eighth day. In accord with God's commandment (Gen. 17:12; Lev. 12:1–3; cf. Phil. 3:5), it had become customary to name a child at circumcision. The ritual brought together family and friends, who in this case, pressured the parents to name the baby “after his father”—probably intending this as a gesture of respect to Zechariah.

LUKE—NOTE ON **1:60** **No.** Elizabeth had learned from Zechariah in writing (v. 63), everything Gabriel had said to him.

LUKE—NOTE ON **1:62** **made signs to his father.** The priests conducting the circumcision ceremony appear to have assumed that since he could not speak he was also deaf.

LUKE—NOTE ON **1:65** **fear.** *See note on v. 12*. **all the hill country of Judea.** I.e., Jerusalem and the surrounding area. John the Baptist’s reputation began to spread from the time of his birth (v. 66).

LUKE—NOTE ON **1:67** **filled with the Holy Spirit.** *See note on v. 41*. In every case where someone was Spirit-filled in Luke’s nativity account, the result was Spirit-directed worship. Cf. Eph. 5:18–20.

LUKE—NOTE ON **1:68–79** This passage is known as the *Benedictus* (the first word of v. 68 in the Latin translation; *see notes on vv. 46–55; 2:29–32*). Like Mary’s *Magnificat*, it is liberally sprinkled with OT quotations and allusions. When Zechariah was struck mute in the temple (1:20), he was supposed to deliver a benediction (*see note on v. 21*). So it is fitting that when his speech was restored, the first words out of his mouth were this inspired benediction.

LUKE—NOTE ON **1:69** **horn of salvation.** A common expression in the OT (2 Sam. 22:3; Ps. 18:2; cf. 1 Sam. 2:1). The horn is a symbol of strength (Deut. 33:17). These words were clearly not meant to exalt John the Baptist. Since both Zechariah and Elizabeth were Levites (*see note on Luke 1:5*), the One raised up “in the house of his servant David” could not be John, but spoke of Someone greater than he (John 1:26–27). Luke 1:76–79 speaks of John’s role.

LUKE—NOTE ON **1:72** **his holy covenant.** I.e., the Abrahamic Covenant (v. 73), with its promise of salvation by grace. *See note on Gen. 12:1–3*.

LUKE—NOTE ON 1:76 the prophet of the Most High. *See note on v. 32*.

LUKE—NOTE ON 1:77 the forgiveness of their sins. Forgiveness of sins is the heart of salvation. God saves sinners from separation from him and from eternal hell only by atoning for and forgiving their sins. *See notes on Rom. 4:6–8; 2 Cor. 5:19; Eph. 1:7; Heb. 9:22*.

LUKE—NOTE ON 1:78 sunrise. A messianic reference (cf. Isa. 9:2; 60:1–3; Mal. 4:2; 2 Pet. 1:19; Rev. 22:16).

LUKE—NOTE ON 1:80 in the wilderness. Several groups of ascetics inhabited the wilderness regions east of Jerusalem. One was the famous Qumran community, source of the Dead Sea Scrolls. John's parents, already old when he was born, might have given him over to the care of someone with ties to such a community. In a similar way, Hannah consecrated Samuel to the Lord by entrusting him to Eli (1 Sam. 1:22–28). However, there is nothing concrete in Scripture to suggest that John was part of any such group. On the contrary, he is painted as a solitary figure, in the spirit of Elijah. *See note on Luke 1:17*.

LUKE—NOTE ON 2:1 Caesar Augustus. Caius Octavius, grand-nephew, adopted son, and primary heir to Julius Caesar. Before and after Julius's death in 44 B.C., the Roman government was constantly torn by power struggles. Octavius ascended to undisputed supremacy in 31 B.C. by defeating his last remaining rival, Antony, in a military battle at Actium. In 29 B.C., the Roman Senate declared Octavius Rome's first emperor. Two years later they honored him with the title "Augustus" ("exalted one"—a term signifying religious veneration). Rome's republican government was effectively abolished, and Augustus was given supreme military power. He reigned until his death at age 76 (A.D. 14). Under his rule, the Roman Empire dominated the Mediterranean region, ushering in a period of great prosperity and relative peace (the *Pax Romana*). He ordered "all the inhabited earth" (i.e., the world of the Roman Empire) to be counted. This was not merely a one-time census; the decree actually established a cycle of enrollments that were to occur every 14 years. Palestine had previously been excluded from the Roman census, because Jews were exempt from serving in the Roman army, and the census was designed primarily to register young men for military service (as well as account for all Roman citizens). This new, universal census was ostensibly to number each nation by family and tribe (hence Joseph, a Judean, had to return to his ancestral home to register—*see note on v. 3*). Property and income values were not recorded in this registration. But soon the names and population statistics gathered in this census were used for the levying of poll taxes (*see note on Matt. 22:17*), and the Jews came to regard the census itself as a distasteful symbol of Roman oppression. *See note on Luke 1:2*.

LUKE—NOTE ON **2:2** **Quirinius was governor of Syria.** Fixing a precise date for this census is problematic. Publius Sulpicius Quirinius is known to have governed Syria during A.D. 6–9. A well known census was taken in Palestine in A.D. 6. Josephus records that it sparked a violent Jewish revolt (mentioned by Luke, quoting Gamaliel, in Acts 5:37). Quirinius was responsible for administering that census, and he also played a major role in quelling the subsequent rebellion. However, that cannot be the census Luke has in mind here, because it occurred about a decade after the death of Herod (*see note on Matt. 2:1*)—much too late to fit Luke's chronology (cf. Luke 1:5). In light of Luke's meticulous care as a historian, it would be unreasonable to charge him with such an obvious anachronism. Indeed, archaeology has vindicated Luke. A fragment of stone discovered at Tivoli (near Rome) in A.D. 1764 contains an inscription in honor of a Roman official who, it states, was twice governor of Syria and Phoenicia during the reign of Augustus. The name of the official is not on the fragment, but among his accomplishments are listed details that, as far as is known, can fit no one other than Quirinius. Thus, he must have served as governor in Syria twice. He was probably military governor at the same time that history records Varus was civil governor there. With regard to the dating of the census, some ancient records found in Egypt mention a worldwide census ordered in 8 B.C. That date is not without problems, either. It is generally thought by scholars that 6 B.C. is the earliest possible date for Christ's birth. Evidently, the census was ordered by Caesar Augustus in 8 B.C. but was not actually carried out in Palestine until two to four years later, perhaps because of political difficulties between Rome and Herod. Therefore, the precise year of Christ's birth cannot be known with certainty, but it was probably no earlier than 6 B.C. and certainly no later than 4 B.C. Luke's readers, familiar with the political history of that era, would no doubt have been able to discern a very precise date from the information he gave.

LUKE—NOTE ON 2:3 **own town.** I.e., the place of tribal origin.

LUKE—NOTE ON 2:4 **Nazareth . . . Bethlehem.** Both Joseph and Mary were descendants of David and therefore went to their tribal home in Judea to be registered. This was a difficult trek of more than 70 miles through mountainous terrain—a particularly grueling journey for Mary, on the verge of delivery. Perhaps she and Joseph were conscious that a birth in Bethlehem would fulfill the prophecy in Mic. 5:2.

LUKE—NOTE ON 2:5 **betrothed.** *See note on Matt. 1:18*. Matthew 1:24 indicates that when the angel told Joseph about Mary's pregnancy, he "took his wife"—i.e., he took her into his home. But they did not consummate their marriage until after the birth of Jesus (Matt. 1:25). Therefore, technically, they were still betrothed.

LUKE—NOTE ON 2:7 **firstborn.** Mary had other children subsequent to this. *See note on Matt. 12:46*. **cloths.** Strips of cloth were used to bind a baby tightly. It kept the baby from injuring sensitive facial skin and eyes with its own (often sharp) fingernails, and was believed to strengthen the limbs. This is still the custom in some Eastern cultures. The absence of such cloths was a sign of poverty or lack of parental care (Ezek. 16:4). **manger.** A feeding trough for animals. This is the source of the notion that Christ was born in a stable, something nowhere stated in Scripture. Ancient tradition held that he was born in a cave (possibly one used as a shelter for animals). But no actual description of the location is given. **no place for them in the inn.** Possibly because many were returning to this ancient town to register in the census.

LUKE—NOTE ON 2:8 **shepherds.** Bethlehem was nearby Jerusalem, and many of the sheep used in the temple sacrifices came from there. The surrounding hills were prime grazing land, and shepherds worked in the area day and night, all year round. Therefore it is not possible to draw any conclusion about the time of year by the fact that shepherds were living out in the fields.

LUKE—NOTE ON 2:10 **Fear not.** *See note on 1:12*; cf. 1:65.

LUKE—NOTE ON 2:11 **city of David.** I.e., Bethlehem, the town where David was born—not the city of David, which was on the southern slope of Mount Zion (cf. 2 Sam. 5:7–9). **a Savior.** This is one of only two places in the Gospels where Christ is referred to as "Savior"—the other being John 4:42, where the men of Sychar confessed him as "Savior of the world." **Christ.** "Christ" is the Greek equivalent of "Messiah" (*see note on Matt. 1:1*). **Lord.** The Greek word can mean "master"—but it is also the word used to translate the covenant name of God. Here (and in most of its NT occurrences), it is used in the latter sense, as a title of deity.

LUKE—NOTE ON 2:13 **multitude.** A term used to describe an army encampment. Christ also used military imagery to describe the angels in Matt. 26:53 (*see note there*. Revelation 5:11 suggests that the number of the angelic host may be too large for the human mind to fathom. Note that here the heavenly army brought a message of peace (Luke 2:14).

LUKE—NOTE ON 2:14 **the highest.** I.e., heaven. **peace.** This is not to be taken as a universal declaration of peace toward all humanity. Rather, peace with God is a corollary of justification (*see note on Rom. 5:1*). **among those with whom he is pleased.** God's peace is a gracious gift to those who are the objects of his pleasure.

LUKE—NOTE ON 2:18 **all who heard it wondered.** Wonderment at the mysteries of Christ's words and works is one of the threads that runs through Luke's Gospel. Cf. vv. 19, 33, 47–48; 1:21, 63; 4:22, 36; 5:9; 8:25; 9:43–45; 11:14; 20:26; 24:12, 41. *See note on 2:20*.

LUKE—NOTE ON 2:20 **praising God.** Luke often reports this response. Cf. v. 28; 1:64; 5:25–26; 7:16; 13:13; 17:15–18; 18:43; 19:37–40; 23:47; 24:52–53.

LUKE—NOTE ON 2:21 **eight days.** *See note on 1:59*.

LUKE—NOTE ON 2:22 **purification.** A woman who bore a son was ceremonially unclean for 40 days (twice that if she bore a daughter—Lev. 12:2–5). After that she was to offer a yearling lamb and a dove or pigeon (Lev. 12:6). If poor, she could offer two doves or pigeons (Lev. 12:8). Mary's offering indicates that she and Joseph were poor (Luke 2:24). **to**

Jerusalem. A journey of about 6 miles from Bethlehem. **to present him to the Lord.** The dedication of the firstborn son was also required by Moses' law (Luke 2:23, cf. Ex. 13:2, 12–15).

LUKE—NOTE ON **2:24** **a pair of turtledoves.** *See note on v. 22*. Quoted from Lev. 12:8.

LUKE—NOTE ON **2:25** **Simeon.** He is mentioned nowhere else in Scripture. **the consolation of Israel.** A messianic title, evidently derived from verses like Isa. 25:9; 40:1–2; 66:1–11.

LUKE—NOTE ON **2:26** **it had been revealed to him.** It is significant that with messianic expectation running so high (cf. 3:15), and with the many OT prophecies that spoke of his coming, still only a handful of people realized the significance of Christ's birth. Most of them, including Simeon, received some angelic message or other special revelation to make the fulfillment of the OT prophecies clear.

LUKE—NOTE ON **2:29–32** Simeon's psalm is known as the *Nunc Dimittis*, from the first two words of the Latin translation (*see notes on 1:46–55; 1:68–79*). It is the fourth of five psalms of praise Luke included in his birth narrative (see Introduction: Historical and Theological Themes). It is a touching expression of Simeon's extraordinary faith.

LUKE—NOTE ON **2:30** **your salvation.** I.e., the One who would redeem his people from their sins.

LUKE—NOTE ON **2:31** **all peoples.** I.e., all nations, tongues, and tribes (cf. Rev. 7:9)—both Israel and the Gentiles (Luke 2:32).

LUKE—NOTE ON **2:34** **fall and rising of many in Israel.** To those who reject him, he is a stone of stumbling (1 Pet. 2:8); those who receive him are raised up (Eph. 2:6). Cf. Isa. 8:14–15; Hos. 14:9; 1 Cor. 1:23–24. **sign that is opposed.** This was synecdoche. Simeon mentioned only the verbal insults hurled at Christ, but the expression actually embraced more than that—Israel's rejection, and hatred, and crucifixion of the Messiah. *See note on Luke 2:35*.

LUKE—NOTE ON 2:35 **a sword.** This was undoubtedly a reference to the personal grief Mary would endure when she watched her own son die in agony (John 19:25). **that thoughts from many hearts may be revealed.** The rejection of the Messiah (*see note on Luke 2:34*) would reveal the appalling truth about the apostate state of the Jews.

LUKE—NOTE ON 2:36 **a prophetess.** This refers to a woman who spoke God's word. She was a teacher of the OT, not a source of revelation. The OT mentions only three women who prophesied: Miriam (Ex. 15:20); Deborah (Judg. 4:4); Huldah (2 Kings 22:14; 2 Chron. 34:22). One other, the "prophetess" Noadiah, was evidently a false prophet, grouped by Nehemiah with his enemies. Isaiah 8:3 refers to the prophet's wife as a "prophetess"—but there is no evidence Isaiah's wife prophesied. Perhaps she is so-called because the children she bore were given names that were prophetic (Isa. 8:3–4). This use of the title for Isaiah's wife also shows that the title does not necessarily indicate an ongoing revelatory prophetic ministry. Rabbinical tradition also regarded Sarah, Hannah, Abigail, and Esther as prophetesses (apparently to make an even seven with Miriam, Deborah, and Huldah). In the NT, the daughters of Philip prophesied (*see note on Acts 21:9*).

LUKE—NOTE ON 2:37 **did not depart from the temple.** Anna evidently had her living quarters on the temple grounds. There would have been several such dwelling places for priests in the outer court, and Anna must have been allowed to live there permanently because of her unusual status as a prophetess.

LUKE—NOTE ON 2:39 **they returned into Galilee.** Luke omitted the visit of the Magi and the flight into Egypt (Matt. 2:1–18). The theme of early rejection, so prominent in Matthew (see Introduction to Matthew: Historical and Theological Themes), was not where Luke focused his attention.

LUKE—NOTE ON 2:41 **Feast of the Passover.** *See note on Ex. 23:14–19*. Passover was a one-day feast, followed immediately by the week-long Feast of Unleavened Bread (*see note on Matt. 26:17*).

LUKE—NOTE ON 2:43 **Jesus stayed behind.** In stark contrast to the apocryphal gospels' spurious tales of youthful miracles and supernatural exploits, this lone biblical insight into the youth of Jesus portrays him as a typical boy in a typical family. His lingering was neither mischievous nor disobedient; it was owing to a simple mistaken presumption on his parents' part (v. 44) that he was left behind.

LUKE—NOTE ON **2:44** **in the group.** Obviously Joseph and Mary were traveling with a large caravan of friends and relatives from Nazareth. No doubt hundreds of people from their community went together to the feast. Men and women in such a group might have been separated by some distance, and it appears each parent thought he was with the other.

LUKE—NOTE ON **2:46** **three days.** This probably does not mean they searched Jerusalem for three days. They apparently realized he was missing at the end of a full day's travel. That required another full day's journey back to Jerusalem, and the better part of another day was spent seeking him. **listening to them and asking them questions.** The boy Jesus was utterly respectful, taking the role of the student. But even at that young age, his questions showed a wisdom that put the teachers to shame.

LUKE—NOTE ON **2:48** **why have you treated us so?** Mary's words convey a tone of exasperation and rebuke—normal for any mother under such circumstances, but misplaced in this case. Jesus was not hiding from them or defying their authority. In fact, he had done precisely what any child should do under such circumstances (being left by his parents)—he went to a safe, public place, in the presence of trusted adults, where his parents could be expected to come looking for him (v. 49). **your father.** I.e., Joseph, who was legally his father.

LUKE—NOTE ON **2:49** **my Father's house.** Contrasting with Mary's "your father" in v. 48. His reply was in no sense insolent, but reveals a genuine amazement that they did not know where to look for him. This also reveals that even at so young an age, he had a clear consciousness of his identity and mission.

LUKE—NOTE ON **2:51** **was submissive.** Jesus' relationship with his heavenly Father did not override or nullify his duty to his earthly parents. His obedience to the fifth commandment was an essential part of the perfect legal obedience he rendered on our behalf (Heb. 4:4; 5:8–9). He had to fulfill all righteousness (*see note on Matt. 3:15*).

LUKE—NOTE ON **2:52** **And Jesus increased.** Jesus did not cease being God or divest himself of divine attributes in order to become man. Rather, he took on a human nature (an addition, not a subtraction), and submitted the use of his divine attributes to the will of the Father (John 5:19, 30; 8:28; Phil. 2:5–8). Therefore, there were times when his omniscience was on display (Matt. 9:4; John 2:24–25; 4:17–18; 11:11–14; 16:30) and other times when it was veiled by his humanity in accordance with the Father's will (Mark 13:32). Christ was therefore subject to the normal process of human growth, intellectually, physically, spiritually, and socially. *See note on Mark 13:32*.

LUKE—NOTE ON **3:1** **fifteenth year of the reign of Tiberius.** Because of the way Tiberius came to power this date is hard to fix precisely. When the Roman Senate declared Augustus emperor (*see note on 2:1*), they did so on condition that his power would end with his death, rather than passing to his heirs. The idea was that the senate, rather than the emperor himself, was to choose the heir to the throne. However, Augustus circumvented that difficulty by appointing a co-regent, on whom he planned gradually to confer the imperial powers. When he outlived his first choice for successor, Augustus next selected his son-in-law, Tiberius, whom he adopted and made his heir in A.D. 4 (Augustus disliked Tiberius but hoped to pass power to his grandsons through him). Tiberius was made co-regent in A.D. 11, then automatically became sole ruler at the death of Augustus on August 19, A.D. 14. If Luke's chronology is dated from Tiberius's appointment to the co-regency, the fifteenth year would be A.D. 25 or 26. If Luke was reckoning from the death of Augustus, this date would fall between August 19, A.D. 28 and August 18, A.D. 29. One other fact complicates the setting of a precise date: the Jews reckoned a ruler's term from the Jewish New Year following accession, so if Luke was using the Jewish system, the actual dates could be slightly later. The earlier date of A.D. 25–26 seems to fit the chronology of Christ's life best. **Pontius Pilate . . . Herod . . . Philip.** *See note on Matt. 2:22*. **Lysanias.** Ruler of the area northwest of Damascus. History is virtually silent about him.

LUKE—NOTE ON **3:2** **high priesthood of Annas and Caiaphas.** *See note on Acts 4:6*. According to Josephus, Annas served as high priest A.D. 6–15, when he was deposed by Roman officials. He nonetheless retained *de facto* power, as seen in the fact that his successors included five of his sons and Caiaphas, a son-in-law (*see note on Matt. 26:3*). Caiaphas was the actual high priest during the time Luke describes, but Annas still controlled the office. This is seen clearly in the fact that Christ was taken to Annas first after his arrest, then to Caiaphas (*see note on Matt. 26:57*). **wilderness.** *See note on Matt. 3:1*.

LUKE—NOTE ON **3:3** **baptism of repentance.** *See note on Matt. 3:6*. **for the forgiveness of sins.** I.e., to symbolize and testify of the forgiveness already received upon repentance (*see note on Acts 2:38*).

LUKE—NOTE ON **3:4** **make his paths straight.** Quoted from Isa. 40:3–5 (*see notes there*). A monarch traveling in wilderness regions would have a crew of workmen go ahead to make sure the road was clear of debris, obstructions, potholes, and other hazards that made the journey difficult. In a spiritual sense, John was calling the people of Israel to prepare their hearts for the coming of their Messiah.

LUKE—NOTE ON **3:6** **all flesh.** I.e., Gentiles as well as Jews (*see note on 2:31*). All four Gospels quote Isa. 40:3 (Matt. 3:3; Mark 1:3; John 1:23). Only Luke adds Luke 3:5–6—thus using a familiar text from Isaiah to stress his theme of the universal scope of the gospel (see Introduction: Interpretive Challenges).

LUKE—NOTE ON **3:7** **the wrath to come.** Possibly a reference to the coming destruction of Jerusalem. But this certainly also looks beyond any earthly calamity to the eschatological outpouring of divine wrath in the day of the Lord, and especially the final judgment, where divine wrath will be the just fruit of all the unrepentant (cf. Rom. 1:18; 1 Thess. 1:10; Heb. 10:27). *See note on Matt. 3:7*.

LUKE—NOTE ON **3:8** **stones.** Cf. 19:40. The imagery may echo OT verses such as Ezek. 11:19 and 36:26; God can sovereignly turn a heart of stone into a believing heart. He can raise up children to Abraham from inanimate objects if he chooses—or even from stony-hearted Gentiles (cf. Gal. 3:29).

children for Abraham. Abraham's true children are not merely physical descendants, but those who follow his faith, believing God's word the way he did (Rom. 4:11–16; 9:8; Gal. 3:7). To trust one's physical ancestry is to shift the focus of faith away from God himself—and that is spiritually fatal (cf. John 8:39–44).

LUKE—NOTE ON **3:9** **axe . . . to the root.** *See note on Matt. 3:10*.

LUKE—NOTE ON **3:11** **two tunics.** Shirt-like garments. Only one could be worn at a time. John was still stressing the imminence of the coming judgment. This was not a time to hoard one's surplus goods.

LUKE—NOTE ON **3:12** **Tax collectors.** *See note on Matt. 5:46*.

LUKE—NOTE ON **3:14** **Soldiers.** These were most likely members of the forces of Herod Antipas, stationed at Perea, perhaps, along with Judean police. **Do not extort money . . . by threats.** Here and in v. 13, John demanded integrity and high character in the practical matters of everyday life, not a monastic lifestyle or a mystical asceticism. Cf. James 1:27.

LUKE—NOTE ON **3:16** **baptize.** *See note on Matt. 3:11*. **strap of whose sandals.** Unfastening the sandal thong was the lowliest slave's task, preliminary to washing the feet (*see note on John 13:4–5*).

LUKE—NOTE ON **3:17** **winnowing fork.** *See note on Matt. 3:12*.

LUKE—NOTE ON **3:19** **reproved . . . for Herodias.** *See note on Matt. 14:3*.

LUKE—NOTE ON **3:20** **locked up John in prison.** This event actually occurred much later during Jesus' ministry (Matt. 14:1–12; John 3:22–24). But Luke organized his material on John the Baptist topically rather than chronologically (see Introduction: Background and Setting).

LUKE—NOTE ON **3:21** **baptized.** *See note on Matt. 3:15*. **was praying.** Luke alone notes that Jesus was praying. Prayer is one of Luke's themes (see Introduction: Historical and Theological Themes).

LUKE—NOTE ON **3:22** **Holy Spirit.** *See note on Matt. 3:16–17*. All three persons of the Trinity are distinguishable in this verse, a strong proof against the heresy of modalism, which suggests that God is one Person who manifests himself in three distinct modes, one at a time. **in bodily form.** I.e., physical and visible to all (cf. Matt. 3:16; John 1:32). **like a dove.** A picture of gentleness (Matt. 10:16). **my beloved Son.** *See note on Matt. 3:17*.

LUKE—NOTE ON **3:23–38** Luke's genealogy moves backward, from Jesus to Adam; Matthew's moves forward, from Abraham to Joseph. Luke's entire section from Joseph to David differs starkly from that given by Matthew. The two genealogies are easily reconciled if Luke's is seen as Mary's genealogy, and Matthew's version represents Joseph's. Thus the royal line is passed through Jesus' legal father, and his physical descent from David is established by Mary's lineage. Luke, unlike Matthew (*see note on Matt. 1:3*), includes no women in his genealogy—even Mary herself. Joseph was "the son of Heli" by marriage (Heli having no sons of his own), and thus is named here in Luke 3:23 as the representative of Mary's generation. Moses himself established precedent for this sort of substitution in Num. 27:1–11 and 36:1–12. The men listed from Heli (Luke 3:23) to Rhesa (v. 27) are found nowhere else in Scripture. Zerubbabel and Shealtiel (v. 27) are the only two names here that correspond to names in Matthew's genealogy between David and Jesus. For an explanation *see notes on Hag. 2:23 and Matt. 1:12*.

LUKE—NOTE ON **3:23** **about thirty years of age.** Luke was probably not fixing an exact age. Rather, this was an approximation, 30 being a customary age for entering into the office of prophet (Ezek. 1:1); priest (Num. 4:3, 35, 39, 43, 47), or king (Gen. 41:46; 2 Sam. 5:4). **as was supposed.** Luke had already established the fact of the virgin birth (Luke 1:34–35); here he made clear once again that Joseph was not Jesus' true father.

LUKE—NOTE ON **4:1** **led by the Spirit.** *See note on Matt. 4:1*.

LUKE—NOTE ON **4:2** **forty days . . . tempted.** Evidently the temptation of Christ encompassed the full 40 days of his fast (*see note on Matt. 4:2*). Both Matthew and Luke give a condensed recounting of only three specific temptations. Luke reverses the order of the last two temptations in Matthew's account. Luke occasionally ordered material logically, rather than chronologically (see Introduction: Background and Setting; *see note on Luke 1:3*). Luke may have had some purpose for doing so here—perhaps to end his account of Jesus' temptation at the temple in Jerusalem (cf. 4:9), a very important location in Luke's narrative (see Introduction: Historical and Theological Themes).

LUKE—NOTE ON 4:3–13 *See notes on Matt. 4:3–10*.

LUKE—NOTE ON 4:4 Jesus quoted Deut. 8:3.

LUKE—NOTE ON 4:8 Jesus quoted Deut. 6:13.

LUKE—NOTE ON 4:10–11 Satan quoted Ps. 91:11–12.

LUKE—NOTE ON 4:12 Jesus quoted Deut. 6:16.

LUKE—NOTE ON 4:13 **until an opportune time.** Satan's temptations did not end here for Christ, but persisted throughout his ministry (cf. Heb. 4:15), and culminated in Gethsemane (Luke 22:39–46).

LUKE—NOTE ON 4:14 **returned . . . to Galilee.** The synoptic Gospels are largely silent about Jesus' ministry between his baptism and his return to Galilee, but John recorded a fairly extensive ministry in Jerusalem and Judea (John 2:12–4:1). Because of this, news of him quickly spread.

LUKE—NOTE ON 4:15 **synagogues.** *See note on Mark 1:21*.

LUKE—NOTE ON 4:16 **he came to Nazareth.** Luke acknowledged in v. 23 (*see note there* that Christ had already ministered in Capernaum. Yet Luke purposely situated this episode at the beginning of his account of Christ's public ministry. Here is an example of Luke's ordering things logically rather than chronologically (see Introduction: Background and Setting; *see note on 1:3*). **as was his custom.** Nazareth was his hometown, so he would have been well known to all who regularly attended this synagogue.

LUKE—NOTE ON 4:18 **he has anointed me.** I.e., the Spirit himself was the anointing (vv. 1, 14).

LUKE—NOTE ON 4:19 **year of the Lord's favor.** The passage Christ read was Isa. 61:1–2. He stopped in the middle of v. 2. The rest of the verse prophesies judgment in the day of God's vengeance. Since that part of the verse pertains to the second advent, he did not read it.

LUKE—NOTE ON 4:20 **sat down.** It was customary for a teacher to stand respectfully during the reading of the Scriptures (v. 16), and sit humbly to teach. *See note on Matt. 5:1*.

LUKE—NOTE ON 4:21 **this Scripture has been fulfilled.** This was an unambiguous claim that he was the Messiah who fulfilled the prophecy. They correctly understood his meaning but could not accept such lofty claims from one whom they knew so well as the carpenter's son (v. 22; cf. Matt. 13:55).

LUKE—NOTE ON 4:23 **Capernaum.** Obviously Christ had already gained a reputation for his miraculous works in Capernaum. Scripture gives few details about that first year of public ministry. Most of what we know about those months is found in John's Gospel, and it suggests Christ ministered mostly in Judea. However, John 2:12 mentions a brief visit to Capernaum, with no other details. John 4:46–54 describes how while Christ was at Cana, he healed a royal official's son who lay sick in Capernaum. We also know that Christ had already gathered some of his disciples, who were men from the north shore of the Sea of Galilee (John 1:35–42; *see note on Matt. 4:18*). He might have visited there more than once during that first year of ministry. In any case, he had been there long enough to do miracles, and his fame had spread throughout Galilee (cf. Luke 4:14).

LUKE—NOTE ON 4:25–27 Both the widow of Zarephath (1 Kings 17:8–24) and Naaman the Syrian (2 Kings 5) were Gentiles. Both lived during times of widespread unbelief in Israel. Jesus' point was that God bypassed all the widows and lepers in Israel, yet showed grace to two Gentiles. God's concern for Gentiles and outcasts is one of the thematic threads that runs through Luke's Gospel (see Introduction: Historical and Theological Themes).

LUKE—NOTE ON 4:28 **filled with wrath.** This is Luke's first mention of hostile opposition to Christ's ministry. What seems to have sparked the Nazarenes' fury was Christ's suggestion that divine grace might be withheld from them yet extended to Gentiles.

LUKE—NOTE ON 4:30 **passing through their midst.** The implication is that this was a miraculous escape—the first of several similar incidents in which he escaped a premature death at the hands of a mob (cf. John 7:30; 8:59; 10:39).

LUKE—NOTE ON 4:32 **authority.** *See note on Matt. 7:29*.

LUKE—NOTE ON 4:33 **demon.** *See note on Matt. 8:16*.

LUKE—NOTE ON 4:34 **Holy One of God.** Demons always recognized Christ immediately (cf. v. 41; 8:28; Matt. 8:29; Mark 1:24; 3:11; 5:7)

LUKE—NOTE ON 4:38 **Simon's mother-in-law.** Peter was married (cf. 1 Cor. 9:5), though no details about his wife are given anywhere in Scripture. **a high fever.** Matthew 8:14–15 and Mark 1:30–31 also report this miracle. But only Luke, the physician, remarks that the fever was "high," and makes note of the means Jesus used to heal her (Luke 4:39).

LUKE—NOTE ON 4:40 **the sun was setting.** Signifying the end of the Sabbath. As soon as they were free to travel, the multitudes came.

LUKE—NOTE ON 4:41 **You are the Son of God!** *See note on v. 34*.

LUKE—NOTE ON 4:43 **kingdom of God.** This term, so prominent throughout the remainder of Luke's Gospel, is introduced here for the first time. *See note on Matt. 3:2*.

LUKE—NOTE ON 5:1 **lake of Gennesaret.** I.e., the Sea of Galilee, sometimes also called the Sea of Tiberias (John 6:1; 21:1). It is actually a large freshwater lake, over 690 feet below sea level, and serves as the main source of water and commerce for the Galilee region.

LUKE—NOTE ON 5:2 washing their nets. Having fished all night with nothing to show for their labor (cf. v. 5), they were drying and mending their nets for another night's work.

LUKE—NOTE ON 5:3 he sat. *See notes on 4:20 and Matt. 5:1*.

LUKE—NOTE ON 5:4 let down your nets. Normally, the fish that were netted in shallow water at night would migrate during the daylight hours to waters too deep to reach easily with nets, which is why Peter fished at night. Peter no doubt thought Jesus' directive made no sense, but he obeyed anyway, and was rewarded for his obedience (v. 6).

LUKE—NOTE ON 5:8 Depart from me. The remarkable catch of fish was clearly a miracle, astonishing to all the fishermen in Capernaum (v. 9). Peter immediately realized he was in the presence of the Holy One exercising his divine power, and he was stricken with shame over his own sin. Cf. Ex. 20:19; 33:20; Judg. 13:22; Job 42:5–6. *See note on Isa. 6:5*.

LUKE—NOTE ON 5:11 left everything and followed him. *See note on Matt. 4:18*. Luke gave a more detailed account of the second call of these disciples.

LUKE—NOTE ON 5:12 full of leprosy. Luke's emphasis suggests this was an extremely serious case of leprosy. *See note on Mark 1:40*.

LUKE—NOTE ON 5:13 immediately. One of the characteristics of Jesus' healings was immediate and total wholeness. Cf. 17:14; Matt. 8:13; Mark 5:29; John 5:9.

LUKE—NOTE ON 5:14 tell no one. *See note on Matt. 8:4*. **show yourself to the priest.** I.e., in accordance with the law governing leprosy (Lev. 13:1–46).

LUKE—NOTE ON 5:17 Pharisees. *See note on Matt. 3:7*. **teachers of the law.** I.e., scribes. *See note on Matt. 2:4*. These Jewish leaders came from as far away as Jerusalem. His reputation had spread, and already the scribes and Pharisees were watching him critically.

LUKE—NOTE ON 5:19 **through the tiles.** This appears to have been a home with roof tiles which, when removed, gave access to lower the man between the roof beams. The extreme measures they took to lay this man before Jesus indicate that the crowds following him were very large. With the press of people around Jesus, it would have been impossible for men carrying a paralytic to get close enough to him, even if they waited until he left the house.

LUKE—NOTE ON 5:20 **your sins are forgiven.** Christ ignored the paralysis and addressed the man's greater need first. *See note on Matt. 9:2*. In doing so he asserted a prerogative that was God's alone (Luke 5:21; cf. 7:49). His subsequent healing of the man's paralysis was proof that he had the authority to forgive sins as well.

LUKE—NOTE ON 5:21 **blasphemies.** Their assessment would have been correct if he were not God incarnate. *See note on Matt. 9:3*.

LUKE—NOTE ON 5:22 **perceived their thoughts.** I.e., by means of his omniscience. Cf. Matt. 9:4 and John 5:24–25.

LUKE—NOTE ON 5:23 **Which is easier . . . ?** *See note on Matt. 9:5*.

LUKE—NOTE ON 5:24 **that you may know.** His ability to heal anyone and everyone at will—totally and immediately (v. 25)—was incontrovertible proof of his deity. As God, he had all authority to forgive sins. This was a decisive moment and should have ended once and for all the Pharisees' opposition. Instead, they began to try to discredit him by charging him with violating their Sabbath rules (*see notes on 6:2–11*).

LUKE—NOTE ON 5:26 **extraordinary things.** The response is curiously non-committal—not void of wonder and amazement, but utterly void of true faith.

LUKE—NOTE ON 5:27 **Levi.** Matthew's name prior to his conversion. *See notes on Matt. 9:9, 11*.

LUKE—NOTE ON 5:28 **leaving everything.** Cf. v. 11 and 9:59–62. This implies an irreversible action.

LUKE—NOTE ON **5:29** **a large company of tax collectors.** Levi's immediate response was to introduce his former comrades to Christ.

LUKE—NOTE ON **5:30** **eat and drink.** Consorting with outcasts on any level—even merely speaking to them—was bad enough. Eating and drinking with them implied a level of friendship that was abhorrent to the Pharisees (cf. 7:34; 15:2; 19:7).

LUKE—NOTE ON **5:31** **who are well.** I.e., those who think they are whole don't seek healing. *See note on Matt. 9:12*.

LUKE—NOTE ON **5:33** **fast often.** Jesus did fast on at least one occasion (Matt. 4:2)—but privately, in accordance with his own teaching (cf. Matt. 6:16–18). The law also prescribed a fast on the Day of Atonement (Lev. 16:29–31; 23:27)—but all other fasts were supposed to be voluntary, for specific reasons such as penitence and earnest prayer. The fact that these Pharisees raised this question shows that they thought of fasting as a public exercise to display one's own spirituality. Yet, the OT also rebuked hypocritical fasting (Isa. 58:3–6). *See notes on Matt. 6:16–17 and 9:15*.

LUKE—NOTE ON **5:36–38** *See notes on Matt. 9:16–17*.

LUKE—NOTE ON **5:39** **The old is good.** Those who had acquired a taste for Old Covenant ceremonies and Pharisaic traditions were loath to give them up for the new wine of Jesus' teaching. Luke alone adds this saying.

LUKE—NOTE ON **6:2** **not lawful.** *See note on Matt. 12:2*.

LUKE—NOTE ON **6:3** **Have you not read.** A rebuke, suggesting that they were culpable for their ignorance of so basic a truth (cf. Matt. 12:5; 19:4; 21:16, 42; 22:31). **what David did.** *See notes on 1 Sam. 21:1–6*.

LUKE—NOTE ON **6:4** **the bread of the Presence.** *See note on Matt. 12:4*.

LUKE—NOTE ON **6:5** **lord of the Sabbath.** *See note on Matt. 12:8*.

LUKE—NOTE ON **6:7** **to see whether he would heal on the Sabbath.** The scribes and Pharisees spotted the man with the withered hand (v. 6) and, with Christ present, they immediately knew that this would be an occasion for the man’s healing. In stark contrast to all other so-called healers, Christ was not selective. He healed all who came to him (v. 19; cf. 4:40; Matt. 8:16).

LUKE—NOTE ON 6:8 knew their thoughts. Cf. 5:22. *See note on Matt. 9:4*. **Come and stand here.** Jesus purposely did this miracle openly, before all, as if to demonstrate his contempt for the Pharisees’ man-made regulations.

LUKE—NOTE ON 6:9 to do good. The Sabbath laws forbade labor for profit, frivolous diversions, and things extraneous to worship. Activity per se was not unlawful. Good works were especially appropriate on the Sabbath—particularly deeds of charity, mercy, and worship. Works necessary for the preservation of life were also permitted. To corrupt the Sabbath to forbid such works was a perversion of God’s design. *See notes on Matt. 12:2–3*. **to do harm.** Refusal to do good is tantamount to doing evil (James 4:17).

LUKE—NOTE ON 6:10 looking around at them. I.e., giving them a chance to respond to the question of v. 9. Evidently no one did.

LUKE—NOTE ON 6:11 filled with fury. A curious response in the face of so glorious a miracle. Such irrational hatred was their response to having been publicly humiliated—something they hated worse than anything (cf. Matt. 23:6–7). They were unable to answer his reasoning (Luke 6:9–10). And furthermore, by healing the man only with a command, he had performed no actual “work” that they could charge him with. Desperately seeking a reason to accuse him (v. 7), they could find none. Their response was blind fury.

LUKE—NOTE ON 6:12 all night he continued in prayer. Luke frequently shows Jesus praying—and particularly before major events in his ministry. Cf. 3:21; 5:16; 9:18, 28–29; 11:1; 22:32, 40–46.

LUKE—NOTE ON 6:13 he called his disciples. *See notes on Matt. 10:1–4*. Christ had many disciples. At one point he sent 70 out in pairs to proclaim the gospel (Luke 10:1). But on this occasion, he chose 12 and specifically commissioned them as apostles, i.e., “sent ones,” with a special authority to deliver his message on his behalf (cf. Acts 1:21–22).

LUKE—NOTE ON 6:17–49 The Sermon on the Plateau. The similarity to the Sermon on the Mount (*see notes on Matt. 5:1–7:29*) is remarkable. It is possible, of course, that Jesus simply preached the same sermon on more than one occasion. (It is evident that he often used the same material more than once—e.g., Luke 12:58–59; cf. Matt. 5:25–26.) It appears more likely, however, that these are variant accounts of the same event. Luke's version is abbreviated somewhat, because he omitted sections from the sermon that are uniquely Jewish (particularly Christ's exposition of the law). Aside from that, the two sermons follow exactly the same flow of thought, beginning with the Beatitudes and ending with the parable about building on the rock. Differences in wording between the two accounts are undoubtedly owing to the fact that the sermon was originally delivered in Aramaic. Luke and Matthew translate into Greek with slight variances. Of course, both translations are equally inspired and authoritative.

LUKE—NOTE ON 6:17 a level place. Elsewhere it says "on the mountain" (Matt. 5:1). These harmonize easily if Luke is referring to either a plateau or a level place on the mountainside. Indeed, there is such a place at the site near Capernaum where tradition says this sermon was delivered. **Tyre and Sidon.** *See notes on Matt. 11:21 and Mark 3:8*.

LUKE—NOTE ON 6:18 unclean spirits. Another name for demons, used often in the Gospels.

LUKE—NOTE ON 6:19 power came out from him. Cf. 8:45–46; *see note on Mark 5:30*.

LUKE—NOTE ON 6:20–25 Luke's account of the Beatitudes is abbreviated (cf. Matt. 5:3–12). He lists only four, and balances them with four parallel woes.

LUKE—NOTE ON 6:20 you who are poor. Christ's concern for the poor and outcasts is one of Luke's favorite themes (see Introduction: Historical and Theological Themes). Luke used a personal pronoun ("you") where Matt. 5:3 employed a definite article ("the"); Luke was underscoring the tender, personal sense of Christ's words. A comparison of the two passages reveals that Christ was dealing with something more significant than mere material poverty and wealth, however. The poverty spoken of here refers primarily to a sense of one’s own spiritual impoverishment.

LUKE—NOTE ON **6:21** **you who are hungry.** No mere craving for food, but a hunger and thirst for righteousness (*see note on Matt. 5:6*).

LUKE—NOTE ON **6:22** **on account of the Son of Man.** Persecution per se is not something to be sought. But when evil is spoken against a Christian falsely and for Christ’s sake (Matt. 5:11), such persecution carries with it the blessing of God.

LUKE—NOTE ON **6:29** **offer the other also.** *See notes on Matt. 5:39*.

LUKE—NOTE ON **6:31** *See note on Matt. 7:12*.

LUKE—NOTE ON **6:35** **sons of the Most High.** I.e., God’s children should bear the indelible stamp of his moral character. Since he is loving, gracious, and generous—even to those who are his enemies—we should be like him. *See note on Matt. 5:44–45*; cf. Eph. 5:1–2.

LUKE—NOTE ON **6:37** **Judge not.** This forbids hypocrisy and a condemning spirit rising from self-righteousness. It does not condemn true discernment. *See note on Matt. 7:1*. **you will be forgiven.** *See note on Matt. 6:15*.

LUKE—NOTE ON **6:38** **will be put into your lap.** A long robe was used to carry the overflow of grain. Cf. Ps. 79:12; Isa. 65:6; Jer. 32:18.

LUKE—NOTE ON **6:41** **speck . . . log.** The humor of the imagery was no doubt intentional. Christ often employed hyperbole to paint comical images (cf. 18:25; Matt. 23:24).

LUKE—NOTE ON **6:46** **you call me ‘Lord, Lord.’** It is not sufficient to give lip service to Christ’s lordship. Genuine faith produces obedience. A tree is known by its fruit (v. 44). *See notes on Matt. 7:21–23*.

LUKE—NOTE ON **6:47–49** *See note on Matt. 7:24–28*.

LUKE—NOTE ON **7:2** **centurion . . . servant.** *See note on Matt. 8:5*. The centurion’s tender concern for a lowly slave was contrary to the reputation

Roman army officers had acquired in Israel. Yet, this is one of three centurions featured in the NT who gave evidence of genuine faith (*see note on Matt. 27:54*; cf. Acts 10).

LUKE—NOTE ON 7:3 **elders of the Jews.** Matthew 8:5–13 does not mention that the centurion appealed to Jesus through these intermediaries. It is a measure of the respect this man had in the community that Jewish elders would be willing to bring his cause to Jesus. He loved the Jewish nation and was somehow personally responsible for the building of the local synagogue (Luke 7:5). He obviously was being drawn to Christ by God himself (cf. John 6:44, 65). Like all men under conviction, he deeply sensed his own unworthiness (*see note on Luke 5:8*), and that is why he used intermediaries rather than speaking to Jesus personally (7:6–7).

LUKE—NOTE ON **7:6** **not worthy.** *See note on Matt. 8:8*.

LUKE—NOTE ON **7:11** **Nain.** A small town southeast of Nazareth.

LUKE—NOTE ON **7:12** **only son.** *See note on 9:38*.

LUKE—NOTE ON **7:14** **touched the bier.** A ceremonially defiling act, normally. Jesus graphically illustrated how impervious he was to such defilements. When he touched the coffin, its defilement did not taint him; rather, his power immediately dispelled the presence of all death and defilement (*see notes on v. 39; 8:44*). This was the first of three times Jesus raised people from the dead (cf. 8:49–56; John 11:20–44). Luke 7:22 implies that Christ also raised others who are not specifically mentioned.

LUKE—NOTE ON **7:18** **The disciples of John.** John the Baptist evidently kept apprised of Christ's ministry—even after his imprisonment—through disciples who acted as messengers for him. Cf. Acts 19:1–7.

LUKE—NOTE ON **7:19** **Are you the one . . . ?** John was not the sort of man who vacillated (v. 24). We are not to think that his faith was failing or that he had lost confidence in Christ. But with so many unexpected turns of events—John in prison, Christ encountering unbelief and hostility—John wanted reassurance from Christ himself. That is precisely what Jesus gave him (vv. 22–23). *See notes on Matt. 11:3–11*.

LUKE—NOTE ON 7:22 **Go and tell John.** Verses 22–23 are quoted from Isa. 35:5–6; 61:1. These were messianic promises. (Isa. 61:1 is from the same passage Jesus read in the Nazareth synagogue—*see note on Luke 4:19*). John's disciples were to report that Jesus was doing precisely what Scripture foretold of the Messiah (7:21)—even though the scheme of prophetic fulfillment was not unfolding quite the way John the Baptist had envisioned it.

LUKE—NOTE ON 7:23 **the one who is not offended by me.** This was not meant as a rebuke for John the Baptist, but as encouragement for him (cf. v. 28).

LUKE—NOTE ON 7:27 Quoted from Mal. 3:1.

LUKE—NOTE ON 7:28 *See note on Matt. 11:11*.

LUKE—NOTE ON 7:29 **declared God just.** The common people and the outcast tax collectors who heard John the Baptist's preaching acknowledged that what he required by way of repentance was from God and was righteous.

LUKE—NOTE ON 7:30 **lawyers.** *See note on 10:25*. **rejected the purpose of God.** John's call to repentance was an expression of the will of God. By refusing repentance, they rejected not just John the Baptist, but also God himself.

LUKE—NOTE ON 7:32 **like children.** Christ used strong derision to rebuke the Pharisees. He suggested they were behaving childishly, determined not to be pleased, whether invited to "dance" (a reference to Christ's joyous style of ministry, "eating and drinking" with sinners—v. 34), or urged to "weep" (a reference to John the Baptist's call to repentance, and John's more austere manner of ministry—v. 33).

LUKE—NOTE ON 7:34 **eating and drinking.** I.e., living an ordinary life. This passage explains why John's style of ministry differed so dramatically from Jesus' approach, although their message was the same (*see note on Matt. 4:17*). The different methods took away all the Pharisees' excuses. The very thing they had professed to want to see in Jesus—rigid abstinence and a spartan lifestyle—was what characterized the ministry of John the Baptist, yet they had already rejected him too. The real problem lay in the corruption of their own hearts, but they would not acknowledge that. **friend of . . . sinners.** *See notes on Luke 5:30–33 and 15:2*.

LUKE—NOTE ON 7:35 wisdom is justified by all her children. I.e., true wisdom is vindicated by its consequences—what it produces. Cf. James 2:14–17.

LUKE—NOTE ON 7:36One of the Pharisees. His name was Simon (v. 40). He does not appear to have been sympathetic to Jesus (cf. vv. 44–46). Undoubtedly his motive was either to entrap Jesus, or to find some reason to accuse him (cf. 6:7).

LUKE—NOTE ON 7:37 an alabaster flask. *See note on Matt. 26:7*. This is similar in many ways to the events described in Matt. 26:6–13; Mark 14:3–9; John 12:2–8, but it is clearly a different incident. That took place in Bethany, near Jerusalem, during the Passion Week. In the anointing at Bethany it was Mary, sister of Martha and Lazarus, who anointed Jesus. This incident takes place in Galilee and involves "a woman . . . who was a sinner"—i.e., a prostitute. There is no reason to identify this woman with Mary Magdalene, as some have done (*see note on Luke 8:2*).

LUKE—NOTE ON 7:38 standing behind him at his feet. He was reclining at a low table, as was the custom. It would have been shocking to all for a woman of such low reputation to come to a Pharisee's house. Such dinners involving dignitaries were often open to spectators—but no one would have expected a prostitute to attend. Her coming took great courage, and reveals the desperation with which she sought forgiveness. Her "weeping" was an expression of deep repentance.

LUKE—NOTE ON 7:39 what sort of woman. The Pharisees showed nothing but contempt for sinners. Simon was convinced that if Jesus knew her character, he would have sent her away, for her touching him was presumed to convey ceremonial uncleanness. *See notes on v. 14 and 8:44*.

LUKE—NOTE ON 7:40 Jesus answering. Jesus knew Simon's thoughts (cf. 5:22; *see note on Matt. 9:4*)—demonstrating to Simon that he was indeed a prophet.

LUKE—NOTE ON 7:41 **denarii.** Each denarius was worth a day's labor (*see note on Matt. 22:19*), so this was a large sum—about two years' full wages.

LUKE—NOTE ON 7:44 **no water for my feet.** A glaring oversight. Washing a guest's feet was an essential formality (*see note on John 13:4–5*). Not to offer a guest water for the washing of feet was tantamount to an insult—like it would be in modern Western culture if one did not offer to take a guest's coat.

LUKE—NOTE ON 7:47 **for she loved much.** This is not to suggest that she was forgiven because she loved much. The parable (vv. 41–43) pictured a forgiveness that was unconditional, and love was the result. Therefore to make the woman's love the reason for her forgiveness would be to distort the lesson Jesus is teaching here. "For" here has the sense of "wherefore." And her faith (v. 50), not the act of anointing Jesus' feet, was the instrument by which she laid hold of his forgiveness.

LUKE—NOTE ON 7:49 **forgives sins.** *See notes on 5:20–21; Matt. 9:1–3; Mark 2:7.*

LUKE—NOTE ON 7:50 **Your faith has saved you.** Not all whom Jesus healed were saved, but those who exhibited true faith were (cf. 17:19; 18:42; Matt. 9:22; *see note on Mark 5:34*).

LUKE—NOTE ON 8:2 **some women.** Rabbis normally did not have women as disciples. **Mary, called Magdalene.** Her name probably derives from the Galilean town of Magdala. Some believe she is the woman described in 7:37–50, but it seems highly unlikely that Luke would introduce her here by name for the first time if she were the main figure in the account he just completed. Also, while it is clear that she had suffered at the hands of "demons," there is no reason whatsoever to think that she had ever been a prostitute.

LUKE—NOTE ON 8:3 **Joanna.** This woman is also mentioned in 24:10, but nowhere else in Scripture. It is possible that she was a source for some of the details Luke recounts about Herod (cf. 23:8, 12). *See note on 1:3.*

Susanna. Aside from this reference, she is nowhere mentioned in Scripture. She is probably someone Luke knew personally. **out of their means.** It was a Jewish custom for disciples to support rabbis in this way. Cf. 10:7; 1 Cor. 9:4–11; Gal. 6:6; 1 Tim. 5:17–18.

LUKE—NOTE ON 8:4 said in a parable. This marked a significant turning point in Jesus' ministry. *See notes on Matt. 13:3, 34*.

LUKE—NOTE ON 8:5 to sow his seed. Seed was sown by hand over plowed soil. In throwing seed toward the edges of a field, the sower would naturally throw some that landed or was blown onto the hard, beaten path on the edges of the field, where it could not penetrate the soil and grow (*see notes on Matt. 13:4, 19*). This could refer to the hard, obstinate Jewish leaders.

LUKE—NOTE ON 8:6 rock. I.e., very shallow soil with a layer of rock lying just below the surface. *See notes on Matt. 13:5, 20*. This could refer to the fickle mob that followed Jesus only for his miracles.

LUKE—NOTE ON 8:7 thorns. *See notes on Matt. 13:7, 22*. This could refer to the materialists to whom earthly wealth was more important than spiritual riches.

LUKE—NOTE ON 8:8 a hundredfold. Luke simplified the parable. Matthew 13:8 and Mark 4:8 described three levels of fruitfulness. "A hundredfold" simply speaks of inconceivable abundance (cf. Gen. 26:12). **He who has ears.** All three of the synoptics include this admonition with the parable of the sower (cf. Matt. 13:9; 4:9). Jesus often said this to stress particularly important statements cast in mysterious language (cf. Luke 14:35; Matt. 11:15; 13:43; Mark 4:23).

LUKE—NOTE ON 8:10 secrets. *See notes on Matt. 13:11, 13*. **seeing they may not see.** This quotation from Isa. 6:9 describes God's act of judicially blinding unbelievers.

LUKE—NOTE ON 8:13 they believe for a while. I.e., with a nominal, non-saving faith. *See note on Matt. 13:20*.

LUKE—NOTE ON 8:15 hearing . . . hold . . . bear fruit. This constitutes evidence of true salvation. “Hearing” is a reference to understanding and believing (John 8:31, 47). “Hold” refers to ongoing obedience (Luke 11:28; *see note on John 14:21–24*). “Fruit” is good works (Matt. 7:16–20; James 2:14–26).

LUKE—NOTE ON 8:16 under a bed. The fact that Christ taught mysteries in parables was not to suggest that his message was meant for elite disciples or that it should be kept secret. A lamp is not lit to be hidden, but must be put on a lampstand, where its light will reach furthest. Still, only those with eyes to see will see it.

LUKE—NOTE ON 8:17 nothing is hidden that will not be made manifest. All truth will be manifest in the judgment. Cf. 12:2–3; 1 Cor. 4:5; 1 Tim. 5:24–25. God’s ultimate purpose is not to hide the truth, but to make it known.

LUKE—NOTE ON 8:18 Take care then how you hear. One’s response to the light in this life is crucial, because at the throne of judgment there will be no opportunity to embrace truth that was formerly spurned (Rev. 20:11–15). Those who scorn the light of the gospel now will have all light removed from them in eternity. Cf. Luke 19:26 and Matt. 25:29.

LUKE—NOTE ON 8:19 brothers. *See notes on Matt. 12:46–49*.

LUKE—NOTE ON 8:20–21 *See notes on Mark 3:31, 35*.

LUKE—NOTE ON 8:22–25 *See notes on Matt. 8:24–27*.

LUKE—NOTE ON 8:26–38 *See notes on Matt. 8:28–34*.

LUKE—NOTE ON 8:27 a man. Matthew reveals there were actually two men. Only one did the talking. *See note on Matt. 8:28*.

LUKE—NOTE ON 8:30 Legion. *See notes on Matt. 8:30 and Mark 5:9*.

LUKE—NOTE ON 8:31 the abyss. *See note on Matt. 8:31*.

LUKE—NOTE ON **8:41** **a ruler of the synagogue.** *See note on 13:14*. Jesus had once cast a demon out of a man in Jairus's synagogue (4:33–37).

LUKE—NOTE ON **8:42** **only daughter.** *See note on 9:38*. **pressed.** Lit., "choked," i.e., they almost crushed him.

LUKE—NOTE ON **8:43** **a discharge of blood.** *See note on Matt. 9:20*.

LUKE—NOTE ON **8:44** **came up behind him and touched.** Because of her affliction, she would normally render anyone she touched unclean. The effect here was precisely the opposite. *See notes on 7:14, 39*. **fringe.** *See note on Matt. 9:20*.

LUKE—NOTE ON **8:46** **power has gone out from me.** *See note on Mark 5:30*.

LUKE—NOTE ON **8:50** **only believe.** Though not all Jesus' healings required faith (cf. 22:51), at times he required it.

LUKE—NOTE ON **8:51** **Peter and John and James.** *See notes on 9:28; Matt. 10:2; 17:1*.

LUKE—NOTE ON **8:52** **she is not dead.** *See notes on Matt. 9:23–24*.

LUKE—NOTE ON **8:56** **tell no one.** *See note on Matt. 8:4*.

LUKE—NOTE ON **9:1–6** *See notes on Matt. 10:1–42*.

LUKE—NOTE ON **9:3** **Take nothing.** Slight differences between Matthew, Mark, and Luke have troubled some. Matthew 10:9–10 and this text say the disciples were not to take staffs (*see note there*); but Mark 6:8 prohibited everything "except a staff." Mark 6:9 also instructed them to "wear sandals"; but in Matt. 10:10 sandals were included in the things they were not to carry. Actually, however, what Matt. 10:10 and this verse prohibited was the packing of extra staffs and sandals. The disciples were not to be carrying baggage for the journey, but merely to go with the clothes on their backs.

LUKE—NOTE ON 9:7 **Herod the tetrarch.** *See note on Matt. 14:1*. News of Christ reached to the highest levels of government. **John had been raised from the dead.** Of course, this was not true, but Herod himself nonetheless seemed gripped by guilty fear (cf. Mark 6:16).

LUKE—NOTE ON 9:8 **Elijah.** *See note on 1:17*.

LUKE—NOTE ON 9:9 **sought to see him.** Only Luke gives this detail. *See notes on 1:3 and 8:3*.

LUKE—NOTE ON 9:10 **withdrew.** They were trying to get some rest and a break from the crowds. Cf. Mark 6:31–32. **Bethsaida.** *See note on Mark 8:22*. Bethsaida Julias is on the north shore and to the east of Galilee, where the Jordan River enters the lake.

LUKE—NOTE ON 9:12–17 Aside from the resurrection, the feeding of the 5,000 is the only miracle of Jesus recorded in all four Gospels (cf. Matt. 14:15–21; Mark 6:35–44; John 6:4–13).

LUKE—NOTE ON 9:14 **about five thousand men.** Counting women and children, the actual size of the crowd may have been closer to 20,000.

LUKE—NOTE ON 9:17 **baskets.** *See notes on Mark 6:43 and 8:8*.

LUKE—NOTE ON 9:18–21 *See notes on Matt. 16:13–20*.

LUKE—NOTE ON 9:19 **John the Baptist . . . Elijah . . . one of the prophets of old.** Cf. vv. 7–8. Such rumors were apparently quite common. *See notes on 1:17; Matt. 11:14; Mark 9:13; Rev. 11:5–6*.

LUKE—NOTE ON 9:20 **The Christ of God.** I.e., the Messiah promised in the OT (Dan. 9:25–26). *See note on Matt. 16:16*.

LUKE—NOTE ON 9:21 **tell this to no one.** *See notes on Matt. 8:4 and 12:16*.

LUKE—NOTE ON 9:22 **The Son of Man must suffer.** This pronouncement signified a great turning point in Jesus' ministry. *See note on Matt. 16:21*.

LUKE—NOTE ON **9:23** **cross.** *See note on Matt. 10:38*. Self-denial was a common thread in Christ's teaching to his disciples (cf. Luke 14:26–27; Matt. 10:38; 16:24; Mark 8:34; John 12:24–26). The kind of self-denial he sought was not a reclusive asceticism (*see note on Luke 7:34*), but a willingness to obey his commandments, serve one another, and suffer—perhaps even die—for his sake.

LUKE—NOTE ON **9:24** **whoever loses his life for my sake.** Aside from the command "follow me," this saying is repeated more times in the Gospels than any other saying of Christ. Cf. 17:33; Matt. 10:39; 16:25; Mark 8:35; John 12:25. *See note on Luke 14:11*.

LUKE—NOTE ON **9:26** **whoever is ashamed of me.** I.e., unbelievers. Cf. Matt. 10:33; Rom. 9:33; 10:11; 2 Tim. 2:12. *See note on Luke 12:9*.

LUKE—NOTE ON **9:27** **see the kingdom.** *See note on Matt. 16:28*.

LUKE—NOTE ON **9:28** **about eight days.** A common expression signifying about a week (cf. John 20:26). *See note on Matt. 17:1*. **after these sayings.** This expression ties the promise of seeing the kingdom (Luke 9:27) to the events that follow (*see note on Matt. 16:28*). **Peter and John and James.** These three alone were permitted to witness the raising of Jairus's daughter (Luke 8:51), the transfiguration (cf. Matt. 17:1), and Christ's agony in the garden (Mark 14:33). **the mountain.** The traditional site, Mount Tabor, is unlikely. Jesus and the disciples had been in "the district of Caesarea Philippi" (Matt. 16:13), and Tabor is nowhere near there. Besides, Tabor had evidently been the site of pagan worship (Hos. 5:1), and in Jesus' day, an army garrison had their fortress at the top. The actual location of the transfiguration is nowhere identified, but Mount Hermon (7,000 feet higher than Tabor, and closer to Caesarea Philippi) is believed by many to be the place.

LUKE—NOTE ON **9:29** **as he was praying.** *See note on 3:21*. As at his baptism, while he was praying, the Father's voice came from heaven (cf. Introduction: Historical and Theological Themes). **dazzling.** Lit., "emitting light." This word is used only here in the NT. It suggests a brilliant flashing light, similar to lightning.

LUKE—NOTE ON **9:30** **Moses and Elijah.** *See note on Matt. 17:3*.

LUKE—NOTE ON **9:31** **his departure.** Peter uses the same term to speak of his own death (2 Pet. 1:15). Only Luke mentions the subject matter of their conversation and the fact that Peter, James, and John had fallen asleep (v. 32). Cf. Luke 22:45.

LUKE—NOTE ON **9:32** **saw his glory.** Cf. Ex. 33:18–23.

LUKE—NOTE ON **9:33** **three tents.** *See note on Matt. 17:4*.

LUKE—NOTE ON **9:34** **a cloud.** Matthew 17:5 says “a bright cloud,” i.e., enveloping the glory of God—similar to the pillar of cloud that led the Israelites in the OT (Ex. 14:19–20). The brightness of this cloud and the sleepiness of the disciples (Luke 9:32) suggest that this event may have occurred at night.

LUKE—NOTE ON **9:35** **This is my Son.** *See note on Matt. 3:17*.

LUKE—NOTE ON **9:38** **my only child.** Cf. 7:12 and 8:42. The son of the widow of Nain was her only child; and Jairus’s daughter was his only child. Luke alone mentions these details.

LUKE—NOTE ON **9:39** **a spirit seizes him.** This was no mere case of epilepsy; it was plainly demon possession. There’s no reason to think Luke, a physician, was merely accommodating the understanding of his readers. Besides, Jesus healed the boy by rebuking the demon (v. 42; cf. Mark 9:25).

LUKE—NOTE ON **9:40** **they could not.** *See notes on Matt. 17:19–21*.

LUKE—NOTE ON **9:41** **faithless and twisted generation.** *See note on Matt. 17:17*.

LUKE—NOTE ON **9:44** **about to be delivered.** *See note on Matt. 17:22*.

LUKE—NOTE ON **9:45** **concealed from them.** I.e., in accord with God’s sovereign design. Cf. 24:45.

LUKE—NOTE ON **9:46** **was the greatest.** *See note on Matt. 20:21*.

LUKE—NOTE ON 9:48 Whoever receives this child. *See note on Matt. 18:5*. **he who is least . . . is the one who is great.** The way to preeminence in Christ's kingdom is by sacrifice and self-denial. *See note on Luke 9:23*.

LUKE—NOTE ON 9:49 because he does not follow with us. It is ironic that John, who came to be known as "the apostle of love," would be the one to raise this objection (*see note on v. 54*). John came to see that only legitimate tests of another person's ministry are the test of doctrine (1 John 4:1–3; 2 John 7–11) and the test of fruit (1 John 2:4–6, 29; 3:4–12; 4:5, 20; cf. Matt. 7:16). This man would have passed both tests, but John was inclined to reject him because of his group affiliation. That is the error of sectarianism.

LUKE—NOTE ON 9:50 one who is not against you is for you. Contrast this with 11:23. There is no middle ground and no neutrality. Here Christ gave a test of outward conduct to use for measuring others. In 11:23, he gave a test of the inward life that is to be applied to oneself.

LUKE—NOTE ON 9:51 set his face to go to Jerusalem. This begins a major section of Luke's Gospel. From here to 19:27, Christ's face was set toward Jerusalem (*see note on 9:53*), and Luke's narrative is a travelogue of that long journey to the cross. This was a dramatic turning point in Christ's ministry. After this, Galilee was no longer his base of operation. Although 17:11–37 describes a return visit to Galilee, Luke included everything between this point and that short Galilean sojourn as part of the journey to Jerusalem. We know from a comparison of the Gospels that, during this period of Christ's ministry, he made short visits to Jerusalem to celebrate feasts (*see notes on 13:22; 17:11*). Nonetheless, those brief visits were only interludes in this period of ministry that would culminate in a final journey to Jerusalem for the purpose of dying there. Thus Luke underscored this turning point in Christ's ministry more dramatically than any of the other Gospels, by showing Christ's determination to complete his mission of going to the cross. *See note on 12:50*.

LUKE—NOTE ON 9:52 Samaritans. These people were descendants of Jewish mixed marriages from the days of captivity. They were rivals of the Jewish nation and had devised their own worship, a hybrid of Judaism and paganism, with a temple of their own on Mount Gerizim. They were considered unclean by the Jews and were so hated that most Jewish travelers from Galilee to Judah took the longer route east of the Jordan to avoid traveling through Samaria. *See note on John 4:4*.

LUKE—NOTE ON **9:53** **because his face was set toward Jerusalem.** Traveling to Jerusalem for worship implied rejection of the rituals on Mount Gerizim and a contempt for Samaritan worship (*see note on v. 52*). This was a strong point of contention between Jews and Samaritans (cf. John 4:20–22).

LUKE—NOTE ON **9:54** **James and John.** Jesus nicknamed these brothers "Boanerges"—Sons of Thunder (Mark 3:17)—a fitting title, apparently. This was John's second sin against charity in such a short time (*see note on Luke 9:49*). It is interesting to note that several years later, the apostle John journeyed through Samaria once again with Peter, this time preaching the gospel in Samaritan villages (Acts 8:25).

LUKE—NOTE ON **9:55** **rebuked them.** Christ's response to the Samaritans exemplifies the attitude the church ought to have with regard to all forms of religious persecution. The Samaritans' worship was pagan at heart, plainly wrong (*see note on John 4:22*). Compounding that was their intolerance. Yet, the Lord would not retaliate with force against them. Nor did he even revile them verbally. He had come to save, not to destroy, and so his response was grace rather than destructive fury. Nonetheless, Christ's words of disapproval here must not be taken as condemnation of Elijah's actions in 1 Kings 18:38–40 or 2 Kings 1:10–12. Elijah was commissioned to a special ministry as prophet in a theocracy, and it was his God-ordained task to confront an evil monarch (Ahab) who was attempting to usurp God's authority. Elijah was specifically authorized to measure out the reprisal of God's wrath. Elijah acted with an authority comparable to that of modern civil authorities (cf. Rom. 13:4)—not in a capacity that parallels that of ministers of the gospel.

LUKE—NOTE ON **9:59–60** *See notes on Matt. 8:21–22*.

LUKE—NOTE ON **9:62** **looks back.** A plowman looking back cuts a crooked furrow.

LUKE—NOTE ON 10:1 **seventy-two others.** The commissioning of the 72 is recorded only in Luke. Moses also appointed 72 elders as his representatives (Num. 11:16, 24–26). The 12 disciples had been sent into Galilee (9:1–6); the 72 were sent into every city and place where he was about to go—i.e., into Judea, and possibly Perea (*see note on Matt. 19:1*). **two by two.** As the Twelve had been sent (Mark 6:7; cf. Eccles. 4:9, 11; Acts 13:2; 15:27, 39–40; 19:22; Rev. 11:3).

LUKE—NOTE ON 10:3 **lambs in the midst of wolves.** I.e., they would face hostility (cf. Ezek. 2:3–6; John 15:20) and spiritual danger (cf. Matt. 7:15; John 10:12).

LUKE—NOTE ON 10:4 **no moneybag, no knapsack, no sandals.** I.e., travel without luggage. This does not mean they would be barefoot. *See note on 9:3*. **greet no one.** A greeting in that culture was an elaborate ceremony, involving many formalities, perhaps even a meal, and long delays (*see note on 11:43*). A person on an extremely urgent mission could be excused from such formalities without being thought rude. Everything in Jesus' instructions speaks of the shortness of time and the great urgency of the task.

LUKE—NOTE ON 10:7 **Do not go from house to house.** I.e., for lodging (*see note on Mark 6:10*). They were to establish headquarters in a village and not waste time moving around or seeking more comfortable housing.

LUKE—NOTE ON 10:11–12 *See notes on Matt. 10:14–15*.

LUKE—NOTE ON 10:13–15 *See notes on Matt. 11:21, 23*.

LUKE—NOTE ON 10:16 These words elevate the office of a faithful minister of Christ, and magnify the guilt and the condemnation of those who reject the message.

LUKE—NOTE ON 10:17 **returned with joy.** How long the mission lasted is not recorded. It may have been several weeks. The 72 probably did not return all at once, but this dialogue appears to have occurred after they had all reassembled.

LUKE—NOTE ON 10:18 **I saw Satan fall.** In this context, it appears Jesus' meaning was, "Don't be so surprised that the demons are subject to you; I saw their commander cast out of heaven, so it is no wonder if his minions are cast out on earth. After all, I am the source of the authority that makes them subject to you" (v. 19). He may also have intended a subtle reminder and warning against pride—the reason for Satan's fall (cf. 1 Tim. 3:6). For discussions of Satan's fall, *see notes on Isa. 14:12–14 and Ezek. 28:12–15*.

LUKE—NOTE ON 10:19 **serpents and scorpions.** Cf. Ps. 91:13 and Ezek. 2:6. These appear to be figurative terms for demonic powers (cf. Rom. 16:20).

LUKE—NOTE ON 10:20 **do not rejoice in this.** Rather than being so enthralled with extraordinary manifestations such as power over demons and the ability to work miracles, they should have realized that the greatest wonder of all is the reality of salvation—the whole point of the gospel message and the central issue to which all the miracles pointed. **that your names are written in heaven.** Cf. Phil. 4:3; Heb. 12:23; Rev. 21:27. By contrast, unbelievers are "written in the earth, for they have forsaken the Lord" (Jer. 17:13).

LUKE—NOTE ON 10:21–22 *See notes on Matt. 11:25–26*.

LUKE—NOTE ON 10:25 **lawyer.** I.e., a scribe who was supposedly an expert in the law of God. Aside from one usage of this word in Matt. 22:35 (*see note there*, Luke is the only one of the Gospel writers who uses it (Luke 11:45–46). **what shall I do to inherit eternal life?** The same question is raised by several inquirers (18:18–23; Matt. 19:16–22; John 3:1–15).

LUKE—NOTE ON 10:27 **he answered.** The lawyer summed up the requirements of the law (Lev. 19:18; Deut. 6:5) exactly as Christ did on another occasion (*see notes on Matt. 22:37–40*).

LUKE—NOTE ON 10:28 **do this, and you will live.** Cf. Lev. 18:5 and Ezek. 20:11. "Do and live" is the promise of the law. But since no sinner can obey perfectly, the impossible demands of the law are meant to drive us to seek divine mercy (Gal. 3:10–13, 22–25). This man should have responded with a confession of his own guilt, rather than self-justification (Luke 10:29).

LUKE—NOTE ON 10:29 desiring to justify himself. This reveals the man's self-righteous character. **who is my neighbor?** The prevailing opinion among scribes and Pharisees was that one's neighbors were the righteous alone. According to them, the wicked—including rank sinners (such as tax collectors and prostitutes), Gentiles, and especially Samaritans—were to be hated because they were the enemies of God. They cited Ps. 139:21–22 to justify their position. As that passage suggests, hatred of evil is the natural corollary of loving righteousness. But the truly righteous person's "hatred" for sinners is not a malevolent enmity. It is a righteous abhorrence of all that is base and corrupt—not a spiteful, personal loathing of individuals. Godly hatred is marked by a broken-hearted grieving over the condition of the sinner. And as Jesus taught here and elsewhere (Luke 6:27–36; Matt. 5:44–48), it is also tempered by a genuine love. The Pharisees had elevated hostility toward the wicked to the status of a virtue, in effect nullifying the second Great Commandment. Jesus' answer to this lawyer demolished the pharisaical excuse for hating one's enemies.

LUKE—NOTE ON 10:30 down from Jerusalem to Jericho. A rocky, winding, treacherous descent of about 3,300 feet in 17 miles. That stretch of road was notorious for being beset with thieves and danger.

LUKE—NOTE ON 10:32 Levite. These were from the tribe of Levi, but not descendants of Aaron. They assisted the priests in the work of the temple.

LUKE—NOTE ON 10:33 Samaritan. For a Samaritan to travel this road was unusual. The Samaritan himself was risking not only the thieves, but also the hostility of other travelers.

LUKE—NOTE ON 10:34 oil and wine. Probably carried by most travelers in small amounts as a kind of first-aid kit. The wine was antiseptic; the oil soothing and healing.

LUKE—NOTE ON 10:35 two denarii. I.e., two days' wages (*see notes on Matt. 20:2; 22:19*). Probably more than enough to permit the man to stay until he recovered.

LUKE—NOTE ON 10:36 neighbor to the man. Jesus reversed the lawyer's original question (v. 29). The lawyer assumed it was up to others to prove themselves neighbor to him (*see note on v. 29*). Jesus' reply makes it clear that each has a responsibility to be a neighbor—especially to those who are in need.

LUKE—NOTE ON 10:38 a village. Bethany, 2 miles east of the temple in Jerusalem, on the east slope of the Mount of Olives. This was the home of Mary, Martha, and Lazarus (cf. John 11:1).

LUKE—NOTE ON 10:40 distracted. Lit., "dragging all around." The expression implies that Martha was in a tumult. **with much serving.** Martha was evidently fussing about with details that were unnecessarily elaborate.

LUKE—NOTE ON 10:42 one thing . . . good portion. Jesus was not speaking of the number of dishes to be served. The one thing necessary was exemplified by Mary, i.e, an attitude of worship and meditation, listening with an open mind and heart to Jesus' words.

LUKE—NOTE ON 11:1 Lord, teach us to pray. Rabbis often composed prayers for their disciples to recite. Having seen Jesus pray many times, they knew of his love for prayer, and they knew prayer was not just the reciting of words (*see note on Matt. 6:7*).

LUKE—NOTE ON 11:2 Father. Virtually the same prayer was given as a model on two separate occasions by Christ, first in the Sermon on the Mount (*see notes on Matt. 6:9–13*), and then here, in response to a direct question. That accounts for minor variations between the two versions. **your name.** God's name represents all his character and attributes. Cf. Ps. 8:1, 9; 9:10; 22:22; 52:9; 115:1.

LUKE—NOTE ON 11:4 sins. *See note on Matt. 6:12*.

LUKE—NOTE ON 11:7 my children are with me in bed. The one-room houses that were common in Israel had a common sleeping area shared by the whole family. If one person arose and lit a lamp to get bread, all would be awakened.

LUKE—NOTE ON 11:8 impudence. It conveys the ideas of urgency, audacity, earnestness, boldness, and relentlessness—like the persistent asking of a desperate beggar.

LUKE—NOTE ON 11:13 are evil. I.e., by nature. *See note on Matt. 7:11*.

LUKE—NOTE ON 11:14 that was mute. I.e., the demon.

LUKE—NOTE ON 11:15 Beelzebul. Originally this referred to Baal-zebul ("Baal, the prince"), chief god of the Philistine city of Ekron; the Israelites disdainfully referred to him as Baal-zebub ("Lord of Flies"). *See note on 2 Kings 1:2*.

LUKE—NOTE ON 11:16 a sign from heaven. I.e., a miraculous work of cosmological proportions, like the rearranging of the constellations, or something far greater than the casting out of a demon, which they had just witnessed. *See note on Matt. 12:38*.

LUKE—NOTE ON 11:17 he, knowing their thoughts. Jesus was God with full omniscience if he used it (*see notes on 2:52; Mark 13:32; John 2:23–25*). **kingdom divided against itself.** This may have been a subtle jab at the Jewish nation, a kingdom divided in the time of Jeroboam, and still marked by various kinds of bitter internal strife and factionalism, right up to the destruction of Jerusalem in A.D. 70.

LUKE—NOTE ON 11:19 by whom do your sons cast them out? There were Jewish exorcists who claimed power to cast out demons (Acts 19:13–15). Jesus' point was that if such exorcisms could be done via satanic power, the Pharisaical exorcists must be suspect as well. And in fact, the evidence in Acts 19 suggests that the sons of Sceva were charlatans who employed fraud and trickery to fabricate phony exorcisms. **your judges.** I.e., witnesses against you. This seems to suggest that the fraudulent exorcisms (which had their approval) stood as a testimony against the Pharisees themselves, who disapproved of Christ's genuine exorcisms.

LUKE—NOTE ON 11:20 by the finger of God. In Ex. 8:19 the phony magicians of Egypt were forced to confess that Moses' miracles were genuine works of God, not mere trickery such as they had performed. Here Jesus made a similar comparison between his exorcisms and the work of the Jewish exorcists. **the kingdom of God has come.** *See note on Matt. 12:28*.

LUKE—NOTE ON 11:21 a strong man. I.e., Satan.

LUKE—NOTE ON 11:22 one stronger than he. I.e., Christ. **divides his spoil.** Probably a reference to Isa. 53:12. When a demon is defeated by the power of Christ, the soul vacated by the power of darkness is taken over by Christ. Cf. Luke 11:24–26.

LUKE—NOTE ON 11:23 Whoever is not with me is against me. *See note on 9:50*.

LUKE—NOTE ON 11:24 unclean spirit has gone out. Christ was characterizing the work of the phony exorcists (*see note on v. 19*). What appears to be a true exorcism is merely a temporary respite, after which the demon returns with seven others (v. 26).

LUKE—NOTE ON 11:26 worse than the first. *See note on Matt. 12:45*.

LUKE—NOTE ON 11:28 rather. This has the sense of, "Yes, but rather . . . ." While not denying the blessedness of Mary, Christ did not countenance any tendency to elevate Mary as an object of veneration. Mary's relationship to him as his physical mother did not confer on her any greater honor than the blessedness of those who hear and obey the word of God. *See note on 1:47*.

LUKE—NOTE ON 11:29 It seeks for a sign. *See note on v. 16*. Jesus always declined to give signs on demand. Evidences were not the means by which he appealed to unbelievers. *See note on 16:31*.

LUKE—NOTE ON 11:30 Jonah became a sign. I.e., a sign of judgment to come. Jonah's emergence from the fish's belly pictured Christ's resurrection. Jesus clearly regarded Jonah's account as historically accurate. *See notes on Matt. 12:39–40*.

LUKE—NOTE ON 11:31–32 *See notes on Matt. 12:41–42*.

LUKE—NOTE ON 11:33 *See note on 8:16*.

LUKE—NOTE ON 11:34 the lamp of your body. This is a different metaphor from the one in v. 33. There the lamp speaks of the word of God; here the eye is the “lamp”—i.e., the source of light—for the body. *See note on Matt. 6:22–23*. **When your eye . . . is bad.** The problem was their perception, not a lack of light. They did not need a sign; they needed hearts to believe the great display of divine power they had already seen.

LUKE—NOTE ON 11:38 he did not first wash. The Pharisee was concerned with ceremony, not hygiene. The Greek word for “wash” refers to a ceremonial ablution. Nothing in the law commanded such washings, but the Pharisees practiced them, believing the ritual cleansed them of any accidental ceremonial defilement. *See notes on Mark 7:2–3*.

LUKE—NOTE ON 11:39 full of greed and wickedness. I.e., they were preoccupied with external ceremonies but overlooked the more important issue of internal morality. *See note on Matt. 23:25*.

LUKE—NOTE ON 11:40 fools. I.e., persons who lack understanding. This was the truth and not the sort of coarse name-calling Christ forbade in Matt. 5:22.

LUKE—NOTE ON 11:41 give as alms those things that are within. This contrasts inner virtues with external ceremonies. Alms are to be given not for show, but as an expression of a faithful heart (cf. Matt. 6:1–4)—and the true almsgiving is not the external act, but one’s attitude before God.

LUKE—NOTE ON 11:42 tithe. *See note on Matt. 23:23*.

LUKE—NOTE ON 11:43 greetings. These were ostentatious ceremonies that were more or less elaborate depending on the rank of the person being greeted.

LUKE—NOTE ON 11:44 unmarked graves. Hidden sources of defilement. They had carefully concealed their own inward corruption, but it still was a source of defilement. *See note on Matt. 23:27*.

LUKE—NOTE ON 11:45 lawyers. I.e., scribes. *See note on 10:25*.

LUKE—NOTE ON 11:46 burdens. *See note on Matt. 23:3*.

LUKE—NOTE ON **11:47** **you build the tombs of the prophets.** They thought they were honoring those prophets, but in reality they had more in common with those who killed the prophets (v. 48). *See note on Matt. 23:30*.

LUKE—NOTE ON **11:49** **the Wisdom of God said.** There is no OT source for this quotation. Christ is prophetically announcing the coming judgment of God, not quoting a previously written source, but giving them a direct warning from God.

LUKE—NOTE ON **11:49–51** *See notes on Matt. 23:34–36*.

LUKE—NOTE ON **11:52** **the key of knowledge.** They had locked up the truth of the Scriptures and thrown away the key by imposing their faulty interpretations and human traditions on God's word. *See note on Matt. 23:13*.

LUKE—NOTE ON **11:54** **to catch.** The same word is used in Greek literature for the hunting of animals.

LUKE—NOTE ON **12:1** **many thousands.** The Greek word is the same from which we get the word "myriads." **leaven.** *See notes on Matt. 16:12 and Mark 8:15*.

LUKE—NOTE ON **12:2–3** *See notes on 8:17 and Mark 4:22*.

LUKE—NOTE ON **12:5** **fear him.** *See note on Matt. 10:28*.

LUKE—NOTE ON **12:6** **two pennies.** Greek, *assariōn*, a Roman coin equal to one sixteenth of a denarius. One assarius would be less than an hour's wage. **not one of them is forgotten before God.** Divine providence governs even the most inconsequential details of God's creation. He cares for all that he created, regardless of how insignificant. *See note on Matt. 10:29*.

LUKE—NOTE ON **12:8** **before the angels of God.** I.e., in the day of judgment. Cf. Matt. 25:31–34 and Jude 24. *See note on Matt. 10:32*.

LUKE—NOTE ON 12:9 one who denies me before men. This describes a soul-damning denial of Christ—not the sort of temporary wavering Peter was guilty of (22:56–62)—but the sin of those who through fear, shame, neglect, delay, or love of the world reject all evidence and revelation and decline to confess Christ as Savior and King, until it is too late.

LUKE—NOTE ON 12:10 blasphemes against the Holy Spirit. *See notes on Matt. 12:31–32*. This was not a sin of ignorance, but a deliberate, willful, settled hostility toward Christ—exemplified by the Pharisees in Matt. 12, who attributed to Satan the work of Christ (cf. Luke 11:15).

LUKE—NOTE ON 12:11 do not be anxious. I.e., do not worry. This does not suggest that ministers and teachers should forego preparation in their normal spiritual duties. To cite this passage and others like it (21:12–15; Matt. 10:19) to justify the neglect of study and meditation is to twist the meaning of Scripture. This verse is meant as a comfort for those under life-threatening persecution, not an excuse for laziness in ministry. The exact same expression is used in Luke 12:22, speaking of concern for one's material necessities. In neither context was Jesus condemning legitimate toil and preparation. He was promising the Holy Spirit's aid for times of persecution when there can be no preparation. *See note on Mark 13:11*.

LUKE—NOTE ON 12:13 tell my brother to divide the inheritance. "The right of the firstborn" was a double portion of the inheritance (Deut. 21:17). Perhaps this man wanted an equal share. In any case, Jesus seemed unconcerned about the implied injustice, and refused the man's request to arbitrate the family dispute.

LUKE—NOTE ON 12:14 who made me a judge . . . ? One of Christ's roles is that of Judge of all the earth (John 5:22), but he did not come to be an arbiter of petty earthly disputes. Settling an inheritance dispute was a matter for civil authorities.

LUKE—NOTE ON 12:22–31 *See notes on Matt. 6:26–33*.

LUKE—NOTE ON 12:22 do not be anxious. *See note on v. 11*.

LUKE—NOTE ON **12:32** **good pleasure.** *See note on 2:14*. Christ stressed the Father's tender care over his little flock as an antidote to anxiety (12:22–30).

LUKE—NOTE ON **12:33** **Sell your possessions, and give to the needy.** Those who amassed earthly possessions, falsely thinking their security lay in material resources (vv. 16–20), needed to lay up treasure in heaven instead. *See note on Matt. 6:20*. Believers in the early church did sell their goods to meet the basic needs of poorer brethren (Acts 2:44–45; 4:32–37). But this commandment is not to be twisted into an absolute prohibition of all earthly possessions. In fact, Peter's words to Ananias in Acts 5:4 make it clear that the selling of one's possessions was optional. **moneybags that do not grow old.** These belts that do not wear out (so as to lose the money) are defined as "treasure in the heavens that does not fail." The surest place to put one's money is in such a belt—in heaven, where it is safe from thieves and decay as well.

LUKE—NOTE ON **12:34** **your heart be also.** Where one puts his money reveals the priorities of his heart. Cf. 16:1–13 and Matt. 6:21.

LUKE—NOTE ON **12:35** **dressed.** Speaks of preparedness. Long, flowing robes would be tucked into the belt to allow freedom to work. Cf. Ex. 12:11 and 1 Pet. 1:13.

LUKE—NOTE ON **12:36** **when he comes.** The servants were responsible to meet him with burning torches.

LUKE—NOTE ON **12:37** **awake.** The key here is readiness at all times for Christ's return. *See note on Matt. 25:1–13*. **dress himself.** I.e., he will take the servant's role and wait on them. This remarkable statement pictures Christ, at his return, ministering as a servant to believers.

LUKE—NOTE ON **12:38** **second watch.** 9:00 P.M. to midnight. **third.** Midnight to 3:00 A.M.

LUKE—NOTE ON **12:40** **an hour you do not expect.** Cf. 21:34; Matt. 24:36, 42–44; 1 Thess. 5:2–4; 2 Pet. 3:10; Rev. 3:3; 16:15.

LUKE—NOTE ON 12:42 Christ did not directly answer Peter's question (v. 41), but implied that these truths apply to unbelievers—most of all those to whom much has been committed (v. 48). **manager.** *See note on 16:1*.

LUKE—NOTE ON 12:43 Blessed is that servant. The faithful manager pictures the genuine believer, who manages well the spiritual riches God has put in his care for the benefit of others, and the careful management of the master's estate. Faithful expression of the duty of such spiritual stewardship will result in honor and reward (v. 44).

LUKE—NOTE ON 12:45 to beat the . . . servants. This wicked manager's unfaithfulness and cruel behavior illustrates the evil of an unbelieving heart.

LUKE—NOTE ON 12:46 cut him in pieces. I.e., utterly destroy him. This speaks of the severity of final judgment of unbelievers.

LUKE—NOTE ON 12:47–48 The degree of punishment is commensurate with the extent to which the unfaithful behavior was willful. Note that ignorance is nonetheless no excuse (v. 48). That there will be varying degrees of punishment in hell is clearly taught in Matt. 10:15; 11:22, 24; Mark 6:11; Heb. 10:29 (*see notes there*).

LUKE—NOTE ON 12:49 fire. I.e., judgment. *See note on Matt. 3:11*. For the connection between fire and judgment, see Isa. 66:15; Joel 2:30; Amos 1:7, 10–14; 2:2, 5; Mal. 3:2, 5; 1 Cor. 3:13; 2 Thess. 1:7–8.

LUKE—NOTE ON 12:50 a baptism. A baptism of suffering. Christ was referring to his death. Christian baptism symbolizes identification with him in death, burial, and resurrection. **distress.** *See note on Matt. 26:38*. **until it is accomplished!** Though distressed about his coming passion, it was nonetheless the work he came to do, and he set his face steadfastly to accomplish it (*see note on Luke 9:51*; cf. John 12:23–27).

LUKE—NOTE ON 12:51 No, I tell you. *See note on Matt. 10:34*.

LUKE—NOTE ON 12:54–56 *See note on Matt. 16:2–3*.

LUKE—NOTE ON **12:58** **make an effort to settle . . . on the way.** *See note on Matt. 5:25*.

LUKE—NOTE ON **12:59** **penny.** *See notes on 21:2 and Mark 12:42*.

LUKE—NOTE ON **13:1** **Galileans whose blood Pilate had mingled with their sacrifices.** This incident is in keeping with what was known about the character of Pilate. Evidently, some worshipers from Galilee were condemned by Rome—perhaps because they were seditious zealots (*see note on Matt. 10:4*)—and were sought out and killed in the temple by Roman authorities while in the process of offering a sacrifice. Such a killing would have been the grossest sort of blasphemy. Incidents like this inflamed the Jews' hatred of Rome and finally led to rebellion, and the destruction of Jerusalem in A.D. 70.

LUKE—NOTE ON **13:2** **worse sinners.** It was the belief of many that disaster and sudden death always signified divine displeasure over particular sins (cf. Job 4:7). Those who suffered in uncommon ways were therefore assumed to be guilty of some more severe immorality (cf. John 9:2).

LUKE—NOTE ON **13:3** **unless you repent.** Jesus did not deny the connection between catastrophe and human evil, for all such afflictions ultimately stem from the curse of humanity's fallenness (Gen. 3:17–19). Furthermore, specific calamities may indeed be the fruit of certain iniquities (Prov. 24:16). But Christ challenged the people's notion that they were morally superior to those who suffered in such catastrophes. He called all to repent, for all were in danger of sudden destruction. No one is guaranteed time to prepare for death, so now is the time for repentance for all (cf. 2 Cor. 6:2). **you will all likewise perish.** These words prophetically warned of the approaching judgment of Israel, which culminated in the catastrophic destruction of Jerusalem in A.D. 70. Thousands in Jerusalem were killed by the Romans. *See note on Matt. 23:36*.

LUKE—NOTE ON **13:4** **Siloam.** An area at the south end of the lower city of Jerusalem, where there was a well known pool (cf. John 9:7, 11). Evidently one of the towers guarding the aqueduct collapsed, perhaps while under construction, killing some people. Again, the question in the minds of people was regarding the connection between calamity and iniquity ("worse offenders”). Jesus responded by saying that such a calamity was not God’s way to single out an especially evil group for death, but a means of warning to all sinners. Calamitous judgment was eventually coming to all if they did not repent.

LUKE—NOTE ON **13:6** **fig tree.** Often used as a symbol for Israel (*see notes on Matt. 21:19; Mark 11:14*). In this case, however, the parable’s lesson about fruitlessness applies equally to the whole nation, and to each individual soul.

LUKE—NOTE ON **13:8** **let it alone this year.** This illustrates both the intercession of Christ and the extreme patience and graciousness of the Father.

LUKE—NOTE ON **13:10** **synagogues.** *See note on Mark 1:21*. **the Sabbath.** The Pharisees’ Sabbath traditions were the issue that most frequently provoked controversy in Jesus’ ministry. Cf. Luke 6:5–11; 14:1–5; Matt. 12:2–10; Mark 2:23–3:4.

LUKE—NOTE ON **13:11** **had a disabling spirit.** This suggests that her physical ailment, which left her unable to stand erect, was caused by an evil spirit. However, Christ did not have to confront and drive out a demon, but simply declared her loosed (v. 12), so her case appears somewhat different from other cases of demonic possession he often encountered (cf. 11:14; *see note on 13:16*).

LUKE—NOTE ON **13:12** **he called her over.** The healing was unsolicited; he took the initiative (cf. 7:12–14). Furthermore, no special faith was required on her part or anyone else’s. Jesus sometimes called for faith, but not always (cf. 8:48; Mark 5:34).

LUKE—NOTE ON **13:14** **ruler.** An eminent layman whose responsibilities included conducting meetings, caring for the building, and supervising the teaching in the synagogue (cf. 8:41; Matt. 9:18; Mark 5:38).

LUKE—NOTE ON **13:15** **untie his ox.** Nothing in Scripture forbade either the watering of an ox or the healing of the sick (*see notes on 6:9; Matt. 12:2–3, 10*). Their Sabbath traditions actually placed a higher value on animals than on people in distress—and therefore corrupted the whole purpose of the Sabbath (Mark 2:27).

LUKE—NOTE ON 13:16 a daughter of Abraham. She was a Jewess. **whom Satan bound.** Job's physical ailments and other disasters were also inflicted by Satan, with divine permission. This woman had apparently been permitted to suffer, not because of any evil she had done, but so that the glory of God might be manifest in her (cf. John 9:3).

LUKE—NOTE ON 13:19, 21 *See notes on Matt. 13:32–33*.

LUKE—NOTE ON 13:22 through towns and villages. Luke's geographical points of reference are often vague; the readers he had in mind were probably largely unfamiliar with Palestinian geography anyway. Matt. 19:1; Mark 10:1; and John 10:40 all say that Christ moved his ministry to the region east of the Jordan, known as Perea. That move probably took place at about this point in Luke's narrative. Therefore the cities and villages he traveled through may have included places in both Judea and Perea. **journeying toward Jerusalem.** During his ministry in Judea to Perea, Christ actually went to Jerusalem on more than one occasion—at least once for the Feast of Tabernacles (John 7:11–8:59), another time for the Feast of Dedication (John 9:1–10:39), and another time when he raised Lazarus. Luke's focus was on Christ's constant progression toward his final trek to Jerusalem for the express purpose of dying there—and he therefore described all Christ's traveling as one long trek toward Jerusalem. *See notes on Luke 9:51 and 17:11*.

LUKE—NOTE ON 13:23 will those who are saved be few? That question may have been prompted by a number of factors. The great multitudes that had once followed Christ were subsiding to a faithful few (cf. John 6:66). Great crowds still came to hear (Luke 14:25), but committed followers were increasingly scarce. Moreover, Christ's messages often seemed designed to discourage the half-hearted (*see note on 14:33*). And he himself had stated that the way is so narrow that few find it (Matt. 7:14). This contradicted the Jewish belief that all Jews, except for tax collectors and other notorious sinners, would be saved. Christ's reply once again underscored the difficulty of entering at the narrow gate. After the resurrection, only 120 disciples gathered in the upper room in Jerusalem (Acts 1:15), and only about 500 in Galilee (1 Cor. 15:6; *see notes on Luke 24:34; Matt. 28:16*).

LUKE—NOTE ON 13:24 **Strive.** This signifies a great struggle against conflict. Christ was not suggesting that anyone could merit heaven by striving for it. No matter how rigorously they labored, sinners could never save themselves. Salvation is solely by grace, not by works (Eph. 2:8–9). But entering the narrow gate is nonetheless difficult because of its cost in terms of human pride, because of the sinner's natural love for sin, and because of the world's and Satan's opposition to the truth. *See notes on Luke 16:16 and Matt. 11:12*. **many . . . will seek to enter.** I.e., at the judgment, when many will protest that they deserve entrance into heaven (cf. Matt. 7:21–23).

LUKE—NOTE ON 13:25 **I do not know . . . you.** Cf. Matt. 7:23 and 25:12. Clearly, no relationship ever existed, though they had deluded themselves into thinking they knew the owner of the house (Luke 13:26). Despite their protests, he repeated his denial emphatically in v. 27.

LUKE—NOTE ON 13:28 **weeping and gnashing of teeth.** *See note on Matt. 22:13*.

LUKE—NOTE ON 13:29 **people will come.** By including people from the four corners of the earth, Jesus made it clear that even Gentiles would be invited to the heavenly banquet table. This was contrary to prevailing rabbinical thought, but perfectly consistent with the OT Scriptures (Ps. 107:3; Isa. 66:18–19; Mal. 1:11). *See notes on Luke 2:31 and Mark 13:27*.

LUKE—NOTE ON 13:30 **last . . . first . . . first . . . last.** *See note on Matt. 20:16*. In this context the saying seems to contrast Jews ("the first") and Gentiles ("the last"). *See note on Luke 14:11*.

LUKE—NOTE ON 13:31 **Get away from here.** Herod Antipas ruled Galilee and Perea (*see note on Matt. 2:22*). Christ was probably either approaching Perea or ministering there already (*see note on Luke 13:22*). The Pharisees —no friends of Herod themselves—may have warned Christ because they hoped the threat of violence from Herod would either silence him—or drive him back to Judea, where the Sanhedrin would have jurisdiction over him.

LUKE—NOTE ON **13:32** **that fox.** Some have suggested that Jesus' use of this expression is hard to reconcile with Ex. 22:28; Eccles. 10:20; and Acts 23:5. However, those verses apply to everyday discourse. Prophets, speaking as mouthpieces of God, and with divine authority, were often commissioned to rebuke leaders publicly (cf. Isa. 1:23; Ezek. 22:27; Hos. 7:3–7; Zeph. 3:3). Since Jesus spoke with perfect divine authority, he had every right to speak of Herod in such terms. Rabbinical writings often used "the fox" to signify someone who was both crafty and worthless. The Pharisees, who trembled at Herod's power, must have been astonished at Christ's boldness. **today and tomorrow, and the third day.** This expression signified only that Christ was on his own divine timetable; it was not meant to lay out a literal three-day schedule. Expressions like this were common in Semitic usage, and seldom were employed in a literal sense to specify precise intervals of time. *See note on Matt. 12:40*. **finish my course.** I.e., by death, in the finishing of his work. Cf. John 17:4–5; 19:30; Heb. 2:10. Herod was threatening to kill him, but no one could kill Christ before his time (John 10:17–18).

LUKE—NOTE ON **13:33** **it cannot be.** Not all prophets who were martyred died in Jerusalem, of course. John the Baptist, for example, was beheaded by Herod, probably at Herod's palace in Machaerus. This saying was probably a familiar proverb, like the adage in 4:24; Matt. 13:57. The statement is full of irony, noting that most of the OT prophets were martyred at the hands of the Jewish people, not by foreign enemies. Luke's inclusion of this saying underscores his theme in this section of his Gospel —Jesus' relentless journey to Jerusalem for the purpose of dying (*see note on Luke 9:51*).

LUKE—NOTE ON **13:34** **O Jerusalem, Jerusalem.** There is great tenderness in these words, as seen in the imagery of a hen with chickens. This outpouring of divine compassion foreshadows his weeping over the city as he approached it for the final time (19:41). Clearly, these are deep and sincere emotions (*see note on Matt. 9:36*). **would I have . . . you would not.** Lit., "I willed, but you willed not." Christ's repeated expressions of grief over the plight of Jerusalem do not diminish the reality of his absolute sovereignty over all that happens. Nor should the truth of divine sovereignty be used to depreciate the sincerity of his compassion. *See note on Matt. 23:37*.

LUKE—NOTE ON **13:35** This account of Luke's clearly falls at an earlier point in Christ's ministry than the parallel account in Matt. 23:37–39, which took place in the temple during Christ's final days in Jerusalem. The wording of the two laments is nonetheless virtually identical. Here Christ delivers prophetically the same message he would later pronounce as a final judgment. **Blessed.** Quotation from Ps. 118:26.

LUKE—NOTE ON **14:1** **Sabbath.** *See note on 13:10*. Luke shows Christ healing on the Sabbath more frequently than any of the other Gospels. Christ seems to have favored the Sabbath as a day for doing acts of mercy. **watching him carefully.** Evidently the Pharisee had less than honorable motives for inviting him to a meal.

LUKE—NOTE ON **14:2** **dropsy.** A condition where fluid is retained in the tissues and cavities of the body—often caused by kidney or liver ailments, including cancer.

LUKE—NOTE ON **14:3** **lawyers.** I.e., scribes. *See note on 10:25*. **Is it lawful.** He had repeatedly defended Sabbath healings, and his arguments consistently silenced the naysayers (cf. 6:9–10; 13:14–17). Here and in 6:9, he questioned the scribes about the legality of healing on the Sabbath beforehand—and still they could give no cogent reasons why they believed healing was a violation of Sabbath laws (cf. 14:6).

LUKE—NOTE ON **14:5** **an ox.** Cf. 13:15 and Matt. 12:11–12. Common humanitarianism (not to mention economic necessity) taught them that it was right to show mercy to animals on the Sabbath. Should not the same principles be applied in showing mercy to suffering people?

LUKE—NOTE ON **14:7** **places of honor.** I.e., the best seats at the table. Cf. 11:43 and Matt. 23:6.

LUKE—NOTE ON **14:11** **who exalts himself will be humbled.** Jesus favored this sort of paradoxical play on words (cf. 9:24; 13:30; 17:33; 18:14; Matt.

23:11–12). This comment made the point of Luke 14:8–10 clear. The point of this whole lesson closely parallels Prov. 25:6–7.

LUKE—NOTE ON **14:12** **do not invite your friends or your brothers.** Clearly this is not to be taken as an absolute prohibition against inviting friends or relatives to a meal. Christ employed similar hyperbole in v. 26. Such language is common in Semitic discourse and is used for emphasis. His point here is that inviting one's friends and relatives cannot be classified as a spiritual act of true charity. It may also be a rebuke against those prone to reserve their hospitality for "rich neighbors" who they know will feel obligated to return the favor. Cf. Deut. 14:28–29.

LUKE—NOTE ON **14:14** **repaid at the resurrection.** I.e., with treasure in heaven (cf. 18:22).

LUKE—NOTE ON **14:15** **everyone who will eat bread in the kingdom.** The man probably held the common view that only Jews would be invited to the heavenly feast (*see note on Matt. 8:12*). Perhaps this was an idle or pious saying, made without much serious reflection. Christ replied with a parable that pictures the inclusion of Gentiles.

LUKE—NOTE ON **14:16** **a great banquet.** This parable, similar in many ways to the one in Matt. 22:2–14, and making the same point, is nonetheless distinct. That parable was told on a different occasion, and some key details differ. **invited many.** Apparently no one declined the invitation. The man evidently had every reason to expect that all who were invited would attend.

LUKE—NOTE ON **14:17** **those who had been invited.** Guests for a wedding, which could last a full week, were preinvited and given a general idea of the time. When all the many preparations were finally ready, the preinvited guests were notified that the event would commence. The preinvited guests refer to the people of Israel, who by the OT had been told to be ready for the arrival of the Messiah.

LUKE—NOTE ON **14:18** **excuses.** All the excuses smack of insincerity. One does not purchase property without seeing it first. And since the purchase was already complete, there was no urgency. The land would still be there after the banquet. Likewise (v. 19), one does not purchase oxen without first testing them. The man who had recently married (v. 20) was excused from business travel, or serving in the military (Deut. 24:5), but there was no legitimate reason for newlyweds to avoid such a social engagement.

LUKE—NOTE ON 14:21 the poor and crippled and blind and lame. I.e., people the Pharisees tended to regard as unclean or unworthy. The religious leaders condemned Jesus for his associations with prostitutes and tax collectors (cf. 5:29–30; 15:1; Matt. 9:10–11; 11:19; 21:31–32; Mark 2:15–16).

LUKE—NOTE ON 14:22 still there is room. God is more willing to save sinners than sinners are to be saved.

LUKE—NOTE ON 14:23 to the highways and hedges. This evidently represents the Gentile regions. **compel people to come in.** I.e., not by force or violence, but by earnest persuasion.

LUKE—NOTE ON 14:24 none of those men who were invited. I.e., those who refused. Having spurned the invitation, Israel was shut out of the banquet. The master's judgment against them was to seal their own decision. Most of them were killed by divine judgment at the hands of the Romans in A.D. 70. *See notes on Matt. 22:7; 23:36; 24:2*.

LUKE—NOTE ON 14:25 great crowds. Christ's aim was not to gather appreciative crowds, but to make true disciples (*see note on 13:23*). He never adapted his message to majority preferences, but always plainly declared the high cost of discipleship. Here he made several bold demands that would discourage the half-hearted.

LUKE—NOTE ON 14:26 hate. A similar statement in Matt. 10:37 is the key to understanding this difficult command. The "hatred" called for here is actually a lesser love. Jesus was calling his disciples to cultivate such a devotion to him that their attachment to everything else—including their own lives—would seem like hatred by comparison. See Luke 16:13; Gen. 29:30–31 for similar usages of the word "hate."

LUKE—NOTE ON 14:27 bear his own cross. I.e., willingly. This parallels the idea of hating one's own life in v. 26. *See notes on 9:23; Matt. 10:38*; cf.

Mark 8:34.

LUKE—NOTE ON 14:28 count the cost. The multitudes were positive but uncommitted. Far from making it easy for them to respond positively, he set the cost of discipleship as high as possible (vv. 26–27, 33)—and encouraged them to do a careful inventory before declaring their willingness to follow. Cf. 9:57–62.

LUKE—NOTE ON 14:33 renounce all. Only those willing to carefully assess the cost (vv. 28–32) and invest all they had in his kingdom were worthy to enter. This speaks of something far more than mere abandonment of one's material possessions; it is an absolute, unconditional surrender. His disciples were permitted to retain no privileges and make no demands. They were to safeguard no cherished sins; treasure no earthly possessions; and cling to no secret self-indulgences. Their commitment to him must be without reservation. *See notes on 9:23–26*.

LUKE—NOTE ON 14:34 Salt is good. *See notes on Matt. 5:13 and Mark 9:50*. Christ employed this same imagery on at least three different occasions in his ministry.

LUKE—NOTE ON 15:1 the tax collectors and sinners. *See notes on 14:21; Matt. 5:46; 21:32*. Despite the difficulties of Christ's message (Luke 14:25–35), the outcasts of society were drawn to him, while the religious leaders grew more and more determined to kill him. Cf. 1 Cor. 1:26–29.

LUKE—NOTE ON 15:2 grumbled. Lit., "murmured greatly"—i.e., through the crowds. Their grumbling prompted three parables designed to illustrate the joy of God over the repentance of sinners. **This man receives sinners.** This phrase is the key to the trilogy of parables that follow. Christ was not ashamed to be known as a "friend of tax collectors and sinners" (7:34).

LUKE—NOTE ON 15:4 go after the one that is lost. The first two parables both picture God as taking the initiative in seeking sinners. The rabbis taught that God would receive sinners who sought his forgiveness earnestly enough, but here God is the One seeking the sinner (*see note on 19:10*). The shepherd in the Middle East was responsible for every sheep. He was obligated to his master to see that none was lost, killed, or injured (cf. Matt. 18:11–14).

LUKE—NOTE ON **15:5** **lays it on his shoulders.** The picture of a loving shepherd. Cf. John 10:11 and Ps. 24:1. **rejoicing.** Joy over the return of the lost is the most prominent feature in all three parables (Luke 15:7, 10, 32).

LUKE—NOTE ON **15:7** **joy in heaven.** A reference to the joy of God himself. There was complaining on earth, among the Pharisees (v. 2); but there was great joy with God and among the angels (v. 10). **persons who need no repentance.** I.e., those who think themselves righteous (cf. 5:32; 16:15; 18:9).

LUKE—NOTE ON **15:8** **silver coins.** The drachma was a Greek coin roughly equivalent in value to the Roman denarius (*see note on Matt. 22:19*). **light a lamp.** The typical one-room house had no windows. **sweep the house.** This illustrates the thoroughness of the search.

LUKE—NOTE ON **15:11–12** The parable of the prodigal son is the most familiar and beloved of all Christ's parables. It is one of the longest and most detailed parables. And unlike most parables, it has more than one lesson. The prodigal is an example of sound repentance. The elder brother illustrates the wickedness of the Pharisees' self-righteousness, prejudice, and indifference toward repenting sinners. And the father pictures God, eager to forgive, and longing for the return of the sinner. The main feature, however, as in the other two parables in this chapter, is the joy of God, the celebrations that fill heaven when a sinner repents.

LUKE—NOTE ON **15:12** **give me the share of property that is coming to me.** A shocking request, tantamount to saying he wished his father were dead. He was not entitled to any inheritance while his father still lived. Yet the father graciously fulfilled the request, giving him his full share, which would have been one-third of the entire estate—because the right of the firstborn (Deut. 21:17) gave the elder brother a double portion. This act pictures all sinners (related to God the Father by creation) who waste their potential privileges and refuse any relationship with him, choosing instead a life of sinful self-indulgence.

LUKE—NOTE ON 15:13 gathered all he had. The prodigal son evidently took his share in liquid assets and left, abandoning his father, and heading into a life of iniquity. **reckless living.** Not merely wasteful extravagance, but also wanton immorality (v. 30). The Greek word for "reckless" means "dissolute," or "wasteful," and conveys the idea of an utterly debauched lifestyle.

LUKE—NOTE ON 15:15 to feed pigs. This was the worst sort of degradation imaginable for Jesus' Jewish audience; swine were the worst sort of unclean animals.

LUKE—NOTE ON 15:16 was longing to be fed with the pods. I.e., Carob pods, used to feed swine but virtually undigestible for humans. In other words, the only reason he did not eat the same food as the swine is that he could not. **no one gave him anything.** He could not even eke out a living by begging. His situation could hardly have been more desperate. Thus he symbolizes the estranged sinner who is helpless in despair.

LUKE—NOTE ON 15:17 came to himself. When his incessant sinning had left him utterly bankrupt and hungry, he was able to think more clearly. In that condition, he was a candidate for salvation (*see notes on Matt. 5:3–6*).

LUKE—NOTE ON 15:18 will say to him. He carefully contemplated what he would say and counted the cost of his repentance (v. 19). **sinned against heaven.** A euphemism, meaning he had sinned against God. He not only realized the futility of his situation, but he also understood the gravity of his transgressions against the father.

LUKE—NOTE ON 15:20 his father saw him. Clearly, the father had been waiting and looking for his son's return. **ran.** The father's eagerness and joy at his son's return is unmistakable. This is the magnificent attribute of God that sets him apart from all the false gods invented by men and demons. He is not indifferent or hostile, but a Savior by nature, longing to see sinners repent, and rejoicing when they do. *See notes on 1 Tim. 2:4 and 4:10*. From Gen. 3:8 to Rev. 22:17, from the fall to the consummation, God has been and will be seeking to save sinners, and rejoicing each time one repents and is converted.

LUKE—NOTE ON **15:21** Notice that the son did not get to finish his rehearsed words of repentance before the father interrupted to grant forgiveness. This pictures God's eagerness to forgive.

LUKE—NOTE ON **15:22** **the father said.** Without a single word of rebuke for the past, the father pours out his love for the son, and expresses his joy that what was lost had been found. Each of the father's gifts said something unique about his acceptance of the son: **robe.** Reserved for the guest of honor. **ring.** A symbol of authority. **shoes.** These were not usually worn by slaves, and therefore signified his full restoration to sonship.

LUKE—NOTE ON **15:23** **the fattened calf.** Reserved only for the most special of occasions—a sacrifice or a feast of great celebration. All this (vv. 22–23) symbolizes the lavishness of salvation's blessings (cf. Eph. 1:3; 2:4–7).

LUKE—NOTE ON **15:25** **older son.** He symbolizes the Pharisee, the hypocritical religious person, who stays close to the place of the Father (the temple) but has no sense of sin, no real love for the Father (so as to share in his joy), and no interest in repenting sinners.

LUKE—NOTE ON **15:28** **he was angry.** This parallels the complaining done by the scribes and Pharisees (v. 2).

LUKE—NOTE ON **15:29** **I never disobeyed your command.** Unlikely, given the boy's obvious contempt for his father, shown by his refusal to participate in the father's great joy. This statement reveals the telltale problem with all religious hypocrites. They will not recognize their sin and repent (*see notes on Matt. 9:12–13; 19:16–20*). The elder son's comment reeks of the same spirit as the words of the Pharisee in Luke 18:11. **you never gave me a young goat.** All those years of service to the father appear to have been motivated too much by concern for what he could get for himself. This son's self-righteous behavior was more socially acceptable than the younger brother's debauchery, but it was equally dishonoring to the father—and called for repentance.

LUKE—NOTE ON **15:30** **this son of yours.** An expression of deep contempt (cf. "this tax collector" in 18:11). He could not bring himself to refer to him as "my brother."

LUKE—NOTE ON 15:31 **all that is mine is yours.** The inheritance had already been distributed (v. 12). Everything the father had was literally in the elder son's possession. Yet the elder son was begrudging even the love the father showed to the prodigal son. The Pharisees and scribes had easy access to all the riches of God's truth. They spent their lives dealing with Scripture and public worship—but they never really possessed any of the treasures enjoyed by the repentant sinner.

LUKE—NOTE ON 15:32 **It was fitting to celebrate and be glad.** This summarizes the point of all three parables. **your brother.** *See note on v. 30*.

LUKE—NOTE ON 16:1 **manager.** A manager was a trusted servant, usually someone born in the household, who was chief of the management and distribution of household provisions. He provided food for all the other servants, thus managing his master's resources for the well-being of others. He acted as an agent for his master, with full authority to transact business in the master's name. **wasting his possessions.** His prodigality is a thread that ties this parable to the preceding one. Like the younger son in the earlier parable, this manager was guilty of wasting the resources available to him. Unlike the prodigal, however, he had enough sense to make sure that his wastefulness did not leave him friendless and unprovided for in the future.

LUKE—NOTE ON 16:2 **you can no longer be manager.** By announcing his intention to fire the man, the owner acted unwisely, and it cost him even more. Evidently he thought the man guilty of incompetence, rather than fraud. That would explain his reaction in v. 8.

LUKE—NOTE ON 16:3 **not strong enough to dig.** I.e., he did not consider himself fit for physical labor.

LUKE—NOTE ON 16:4 **decided what to do.** Cleverly, he arranged to give large discounts to his master's debtors, which they would eagerly agree to pay. **receive me into their houses.** By reducing their debts to his master, he gained their indebtedness to him. They would thus be obligated to take him into their homes when he was put out of his master's home.

LUKE—NOTE ON 16:6 **quickly.** This was a secret transaction, unauthorized by the master. The borrower was guilty of deliberate complicity in the man's fraud.

LUKE—NOTE ON 16:8 **The master commended the dishonest manager.** Outwitted, he applauded the man's cunning. His admiration for the evil managers's criminal genius shows that he, too, was a wicked man. It is the natural tendency of fallen hearts to admire a villain's craftiness (Ps. 49:18). Notice that all the characters in this parable are unjust, unscrupulous, and corrupt. **more shrewd.** I.e., most unbelievers are wiser in the ways of the world than some believers ("sons of light," cf. John 12:36; Eph. 5:18) are toward the things of God.

LUKE—NOTE ON 16:9 **unrighteous wealth.** I.e., money. The unrighteous manager used his master's money to buy earthly friends; believers are to use their Master's money in a way that will accrue friends for eternity—by investing in the kingdom gospel that brings sinners to salvation, so that when they arrive in heaven ("eternal dwellings"), those sinners will be there to welcome them. Christ did not commend the man's dishonesty; he pointedly called him "dishonest" (v. 8). He only used him as an illustration to show that even the most wicked sons of this world are shrewd enough to provide for themselves against coming evil. Believers ought to be more shrewd, because they are concerned with eternal matters, not just earthly ones. Cf. 12:33 and Matt. 6:19–21.

LUKE—NOTE ON 16:10 **One who is faithful.** Probably a common proverb. Cf. 19:17 and Matt. 25:21.

LUKE—NOTE ON 16:11 **true riches.** Faithful use of one's earthly wealth is repeatedly tied to the accumulation of treasure in heaven (cf. 12:33; 18:22; Matt. 6:19–21).

LUKE—NOTE ON 16:12 **that which is another's.** This refers to God, and the believer's stewardship of his money, which believers only manage as stewards.

LUKE—NOTE ON 16:13 **You cannot serve God and money.** Many of the Pharisees taught that devotion to money and devotion to God were perfectly compatible (v. 14). This went hand-in-hand with the commonly held notion that earthly riches signified divine blessing. Rich people were therefore regarded as God's favorites (*see note on Matt. 19:24*). While not condemning wealth per se, Christ denounced both love of wealth and devotion to money. On the love of money, *see notes on 1 Tim. 6:9–10, 17–19*.

LUKE—NOTE ON **16:15** **justify yourselves.** The Pharisees' belief was that their own goodness was what justified them (cf. Rom. 10:3). This is the very definition of "self-righteousness." But, as Jesus suggested, their righteousness was flawed, being an external veneer only. That might be enough to justify them before men, but not before God, because he knew their hearts. He repeatedly exposed their habit of seeking the approval of people (cf. Matt. 6:2, 5, 16; 23:28).

LUKE—NOTE ON **16:16** **until John.** John the Baptist's ministry marked the turning point of redemptive history. Prior to that, the great truths of Christ and his kingdom were veiled in the types and shadows of the law, and promised in the writings of the prophets (cf. 1 Pet. 1:10–12). But John the Baptist introduced the King himself (*see note on Matt. 11:11*). The Pharisees, who thought of themselves as experts in the Law and the Prophets, missed the significance of the very One to whom the Law and the Prophets pointed. **everyone forces his way into it.** Cf. Jer. 29:13. While the Pharisees were busy opposing Christ, sinners were entering his kingdom in droves. The language of this expression speaks of violent force—probably signifying the zeal with which sinners were seeking with all of their heart to enter the kingdom (*see notes on Luke 13:24; Isa. 55:6–7; Matt. 11:12*).

LUKE—NOTE ON **16:17** **than for one dot of the Law to become void.** Lest anyone think the statement in v. 16 meant he was declaring the Law and the Prophets annulled, he added this (*see note on Matt. 5:18*). The great moral principles of the law, the eternal truths contained in the law's types and symbols, and the promises recorded by the prophets all remain in force and are not abrogated by the kingdom message.

LUKE—NOTE ON **16:18** **commits adultery.** I.e., if the divorce had no legitimate grounds. Luke gave an abbreviated record of Jesus' teaching on divorce, stressing only the main issue. Matthew's fuller account makes it clear that he permitted divorce in cases where one's spouse was guilty of adultery. *See notes on Matt. 5:31–32; 19:3–9*. This countered the rabbis' doctrine, which permitted men to divorce their wives easily, and for almost any cause (Matt. 19:3).

LUKE—NOTE ON **16:20** **Lazarus.** Clearly not the Lazarus in John 11 (who died at a later time). This beggar was the only character in any of Jesus' parables ever given a name. Some therefore have speculated that this was no imaginary tale, but an actual incident that really took place. Either way, Christ employs it in the same fashion as all his parables, to teach a lesson, in this case for the benefit of the Pharisees. The rich man in the parable is sometimes called *Dives*, after the Latin word for "rich."

LUKE—NOTE ON **16:21** The mention of crumbs, sores, and dogs all made this poor man appear odious in the eyes of the Pharisees. They were inclined to see all such things as proof of divine disfavor. They would have viewed such a person as not only unclean, but also despised by God.

LUKE—NOTE ON **16:22** **Abraham's side.** This same expression (found only here in Scripture) was used in the Talmud as a figure for heaven. The idea was that Lazarus was given a place of high honor, reclining next to Abraham at the heavenly banquet.

LUKE—NOTE ON **16:23** **in Hades.** The suggestion that a rich man would be excluded from heaven would have scandalized the Pharisees (*see note on Matt. 19:24*); especially galling was the idea that a beggar who ate scraps from his table was granted the place of honor next to Abraham. "Hades" was the Greek term for the abode of the dead. In the LXX, it was used to translate the Hebrew *Sheol*, which referred to the realm of the dead in general, without necessarily distinguishing between righteous or unrighteous souls. However, in NT usage, "Hades" always refers to the place of the wicked prior to final judgment in hell. The imagery Jesus used paralleled the common rabbinical idea that *Sheol* had two parts, one for the souls of the righteous and the other for the souls of the wicked—separated by an impassable gulf. But there is no reason to suppose, as some do, that "Abraham's side" spoke of a temporary prison for the souls of OT saints, who were brought to heaven only after he had actually atoned for their sins. Scripture consistently teaches that the spirits of the righteous dead go immediately into the presence of God (cf. Luke 23:43; 2 Cor. 5:8; Phil. 1:23). And the presence of Moses and Elijah on the Mount of Transfiguration (Luke 9:30) belies the notion that they were confined in a compartment of *Sheol* until Christ finished his work.

LUKE—NOTE ON 16:24 I am in anguish. Christ pictured Hades as a place where the unspeakable torment of hell had already begun. Among the miseries featured here are unquenchable flame (*see note on Matt. 25:46*); an accusing conscience fed by undying memories of lost opportunity (Luke 16:25); and permanent, irreversible separation from God and everything good (v. 26).

LUKE—NOTE ON 16:27 send him to my father's house. The rich man retained a condescending attitude toward Lazarus even in hell, repeatedly asking Abraham to "send" Lazarus to wait on him (cf. v. 24). The flames of hell do not atone for sin or purge hardened sinners from their depravity (cf. Rev. 22:11).

LUKE—NOTE ON 16:29 They have Moses and the Prophets. I.e., the OT Scriptures.

LUKE—NOTE ON 16:31 neither will they be convinced. This speaks powerfully of the singular sufficiency of Scripture to overcome unbelief. The gospel itself is the power of God unto salvation (Rom. 1:16). Since unbelief is at heart a moral, rather than an intellectual, problem, no amount of evidences will ever turn unbelief to faith. But the revealed word of God has inherent power to do so (cf. John 6:63; Heb. 4:12; James 1:18; 1 Pet. 1:23).

LUKE—NOTE ON 17:1 Temptations to sin. Lit., "snares." *See note on Matt. 18:7*.

LUKE—NOTE ON 17:2 a millstone. Lit., "the millstone of a donkey." *See note on Matt. 18:6*. **little ones.** Believers; God's children who are under his care. *See note on Matt. 18:5*.

LUKE—NOTE ON 17:3 rebuke him. It is the Christian's duty to deal straightforwardly with a brother or sister in sin. *See note on Matt. 18:15*.

LUKE—NOTE ON 17:4 seven times in the day. I.e., no matter how many times he sins and repents. *See notes on Matt. 18:21–22*. The number seven was not to set a limit on the number of times to forgive (cf. Ps. 119:164), but precisely the opposite. Christ meant that forgiveness should be granted unendingly (cf. Eph. 4:32; Col. 3:13).

LUKE—NOTE ON 17:5 Increase our faith! Lit., “Give us more faith.” They felt inadequate in the face of the high standard he set for them.

LUKE—NOTE ON 17:6 faith like a grain of mustard seed. *See note on Matt. 17:20*.

LUKE—NOTE ON 17:7–10 The point of this parable was that a slave, or servant, should expect no special reward for doing what was his duty in the first place. The demanding standards Christ set (vv. 1–4) may have seemed too high to the disciples, but they represented only the minimal duties for a servant of Christ. Those who obey are not to think their obedience is meritorious.

LUKE—NOTE ON 17:10 unworthy servants. I.e., not worthy of any special honor.

LUKE—NOTE ON 17:11 to Jerusalem . . . passing along between Samaria and Galilee. Luke did not explain the reason for such a circuitous route, but a comparison of the Gospels yields several clues. It appears that time elapsed between v. 10 and v. 11. The raising of Lazarus at Bethany, near Jerusalem (John 11) appears to fit into this time frame. John 11:54 states that after raising Lazarus, to avoid the authorities who were seeking to kill him, Christ went to “a town called Ephraim”—north of Jerusalem near the border of Samaria. From there he apparently traveled north through Samaria and Galilee one more time, possibly to join friends and family from Galilee who would be making a pilgrimage to Jerusalem for the Passover. From there he would have traveled south by the conventional route, which would have brought him through Jericho (Luke 18:35) to Jerusalem. *See notes on 9:51 and 13:22*.

LUKE—NOTE ON 17:12 lepers. These men were ceremonially defiled and forced to live outside the village (Lev. 13:46; Num. 5:2–3). They were legally required to stand at a distance, and thus their communication with Christ was by shouting. For a description of leprosy, *see note on Lev. 13:2*.

LUKE—NOTE ON **17:13** **have mercy on us.** Cf. 16:24; 18:38–39; Matt. 9:27; 15:22; 17:15; 20:31; Mark 10:47–48. This was a common plea from those desiring healing.

LUKE—NOTE ON **17:14** **show yourselves to the priests.** I.e., to be declared clean (Lev. 13:2–3; 14:2–32). **as they went.** The healing was sudden and immediately visible, but occurred after they obeyed his command.

LUKE—NOTE ON **17:15** **one of them . . . turned back.** His response was reminiscent of the conduct of Naaman (2 Kings 5:15). The others, eager to be declared clean so that they could return to normal life in society, evidently continued on to the priest, forgetting to give thanks.

LUKE—NOTE ON **17:16** **he was a Samaritan.** Jesus' sending the lepers to show themselves to the priest suggests that they were Jewish. This Samaritan had been permitted to associate with them when all were ceremonially unclean, but in their healing, they did not share his deep gratitude.

LUKE—NOTE ON **17:18** **this foreigner.** Evidently Jesus did not view Samaritans as anything more or less than other Gentiles. *See note on John 4:4*.

LUKE—NOTE ON **17:19** **made you well.** Lit., "saved you" (cf. Matt. 9:22; *see note on Mark 5:34*).

LUKE—NOTE ON **17:20** **when the kingdom of God would come.** They may have asked the question mockingly, having already concluded that he was not the Messiah. **not coming with signs to be observed.** The Pharisees believed that the Messiah's triumph would be immediate. They were looking for him to come, overthrow Rome, and set up the millennial kingdom. Christ's program was altogether different. He was inaugurating an era in which the kingdom would be manifest in the rule of God in men's hearts through faith in the Savior (v. 21; cf. Rom. 14:17). That kingdom was neither confined to a particular geographical location nor visible to human eyes. It would come quietly, invisibly, and without the normal pomp and splendor associated with the arrival of a king. Jesus did not suggest that the OT promises of an earthly kingdom were hereby nullified. Rather, that earthly, visible manifestation of the kingdom is yet to come (Rev. 20:1–6).

LUKE—NOTE ON **17:21** **in the midst.** I.e., within people’s hearts. The pronoun could hardly refer to the Pharisees in general.

LUKE—NOTE ON **17:22** **The days are coming.** This introduces a brief discourse that has some similarities to the Olivet Discourse of Matt. 24–25. **you will desire to see one of the days of the Son of Man.** I.e., desire to have him physically present. This suggests a longing for his return to set things right (cf. Rev. 6:9–11; 22:20).

LUKE—NOTE ON **17:23–24** *See note on Matt. 24:26*.

LUKE—NOTE ON **17:25** **must suffer.** I.e., because it was the sovereign plan of God for him to die as a substitute for sinners. Cf. 9:22; 18:31–33; 24:25–26; Matt. 16:21; Mark 8:31.

LUKE—NOTE ON **17:26–27** *See note on Matt. 24:37*.

LUKE—NOTE ON **17:28** **in the days of Lot.** I.e., judgment came suddenly, destroying people in the midst of their everyday activities (Gen. 19:24–25). None of the things Jesus cited with regard to Noah’s day or Lot’s day were inherently sinful. But people were so absorbed in the things of this life that they were utterly unprepared when the time of judgment came.

LUKE—NOTE ON **17:31** **housetop.** The typical house had a flat roof with an external stairway. The danger would be so great that those on the roofs should flee, without going into the house to retrieve anything.

LUKE—NOTE ON **17:32** Lot’s wife was destroyed on the very threshold of deliverance. Her attachment to Sodom was so powerful that she delayed and looked back; she was overwhelmed by oncoming judgment, just before reaching the place of safety (Gen. 19:26).

LUKE—NOTE ON **17:33** *See note on 14:11*.

LUKE—NOTE ON 17:34–36 *See note on Matt. 24:40–41*.

LUKE—NOTE ON 17:37 *See note on Matt. 24:28*.

LUKE—NOTE ON 18:1 **always to pray.** A common theme in Paul's epistles (see Introduction: Interpretive Challenges). Cf. Rom. 1:9; 12:12; Eph. 6:18; 1 Thess. 5:17; 2 Thess. 1:11. **not lose heart.** I.e., in light of the afflictions and hardships of life, and the evidence of approaching judgment (described in the preceding discourse).

LUKE—NOTE ON 18:2 **neither feared God nor respected man.** This man was thoroughly wicked. Christ described him as "unrighteous" (v. 6)—like the manager in 16:8. The judge is not given as a symbol of God, but rather in contrast to him. If such an unrighteous man would respond to persistent pleas, would not God, who is not only just, but also loving and merciful, do so more readily?

LUKE—NOTE ON 18:5 **keeps bothering me.** Lit., "hit under the eye." What the judge would not do out of compassion for the widow or reverence for God, he would do out of sheer frustration with her incessant pleading.

LUKE—NOTE ON 18:6 **Hear what the unrighteous judge says.** I.e., listen to the point of the story, namely, that God, who always does right and is filled with compassion for believers who suffer, will certainly respond to his beloved ones who cry for his help (v. 7).

LUKE—NOTE ON 18:8 **speedily.** He may delay long, but he does so for good reason (cf. 2 Pet. 3:8–9) and when he acts, his vengeance is swift. **will he find faith.** This suggests that when he returns, the true faith will be comparatively rare—as in the days of Noah (Luke 17:26), when only eight souls were saved. The period before his return will be marked by persecution, apostasy, and unbelief (Matt. 24:9–13, 24).

LUKE—NOTE ON 18:9 This parable is rich with truth about the doctrine of justification by faith. It illustrates perfectly how a sinner who is utterly devoid of personal righteousness may be declared righteous before God instantaneously through an act of repentant faith. The parable is addressed to Pharisees who trusted their own righteousness (vv. 10–11). Such confidence in one's inherent righteousness is a damning hope (cf. Rom. 10:3; Phil. 3:9), because human righteousness—even the righteousness of the most fastidious Pharisee—falls short of the divine standard (Matt. 5:48). Scripture consistently teaches that sinners are justified when God's perfect righteousness is imputed to their account (cf. Gen. 15:6; Rom. 4:4–5; 2 Cor. 5:21; Phil. 3:4–9)—and it was only on that basis that this tax collector (or anyone else) could be saved.

LUKE—NOTE ON 18:12 fast twice a week. I.e., more than is required by any biblical standard (*see note on 5:33*). By exalting his own works, the Pharisee revealed that his entire hope lay in his not being as bad as someone else. He lacked any sense of his own unworthiness and sin. Cf. 18:18–21 and Matt. 19:17–20. *See note on Luke 17:7–10*.

LUKE—NOTE ON 18:13 The tax collector's humility is notable in everything about his posture and behavior. Here was a man who had been made to face the reality of his own sin, and his only response was abject humility and repentance. He contrasts with the Pharisee in virtually every detail. **God, be merciful.** He had no hope but the mercy of God. This is the point to which the law aims to bring every sinner (cf. Rom. 3:19–20; 7:13; Gal. 3:22–24).

LUKE—NOTE ON 18:14 justified. I.e., reckoned righteous before God by means of an imputed righteousness (*see note on v. 9*).

LUKE—NOTE ON 18:17 like a child. *See note on Matt. 18:3*.

LUKE—NOTE ON 18:18–30 *See notes on Matt. 19:16–30 and Mark 10:17–31*.

LUKE—NOTE ON 18:20 Quoted from Ex. 20:12–16 and Deut. 5:16–20.

LUKE—NOTE ON 18:31 everything . . . written . . . by the prophets. E.g., Ps. 22; 69; Isa. 53; Dan. 9:26; Zech. 13:7.

LUKE—NOTE ON 18:32 delivered over to the Gentiles. Each prophecy of his death (cf. 9:22, 44; 12:50; 13:32–33; 17:25) was more explicit than the last. This is his first mention of being turned over to the Gentiles.

LUKE—NOTE ON 18:33 he will rise. Christ had predicted his resurrection on the third day before (9:22). But the disciples missed the import of these words, and when he actually did rise, they were surprised by it (24:6).

LUKE—NOTE ON 18:34 they did not grasp. The whole matter of Christ's death and resurrection was not grasped by the Twelve. The reason may have been that they were enamored with other ideas about the Messiah and how his earthly rule would operate (cf. Matt. 16:22; 17:10; Acts 1:6).

LUKE—NOTE ON 18:35 Jericho. *See note on Mark 10:46*. **blind man.** There were actually two blind men. One probably spoke for both of them. *See note on Matt. 20:30*.

LUKE—NOTE ON 18:38 Son of David. An affirmation that he recognized Jesus as Messiah and King. *See note on Matt. 9:27*.

LUKE—NOTE ON 18:42 made you well. Lit., "saved you" (cf. Matt. 9:22; *see note on Mark 5:34*).

LUKE—NOTE ON 19:2 chief tax collector. *See note on Matt. 5:46*. Zacchaeus probably oversaw a large tax district, and had other tax collectors working for him. Jericho alone was a prosperous trading center, so it is certain that Zacchaeus was a wealthy man. It is striking to note that only a chapter earlier, Luke recorded the account of the rich young ruler, and Jesus' statement about "how difficult it is for those who have wealth to enter the kingdom of God" (Luke 18:24). Here Jesus demonstrates that with God, nothing is impossible (cf. 18:27).

LUKE—NOTE ON 19:3 the crowd. Christ was probably traveling with a large entourage of pilgrims to the Passover in Jerusalem. But "the crowd" apparently refers to people in Jericho who lined the street to see him pass through. They had undoubtedly heard about the recent raising of Lazarus in Bethany, less than 15 miles away (John 11). That, combined with his fame as a healer and teacher, stirred the entire city when word arrived that he was coming.

LUKE—NOTE ON 19:4 sycamore tree. A sturdy tree with low, spreading branches. A small person could get out on a limb and hang over the road.

This was an undignified position for someone of Zacchaeus's rank, but he was desperate to see Christ.

LUKE—NOTE ON 19:5 I must stay at your house. This was worded as a mandate, not a request. It is the only place in all the Gospels where Jesus invited himself to be someone's guest (cf. Isa. 65:1).

LUKE—NOTE ON 19:6 joyfully. Such a despicable sinner as a typical tax collector (*see note on Matt. 5:46*) might have been distressed at the prospect of a visit from the perfect, sinless Son of God. But Zacchaeus's heart was prepared.

LUKE—NOTE ON 19:7 they all grumbled. Both the religious elite and the common people hated Zacchaeus. They did not understand, and in their blind pride refused to see, what possible righteous purpose Jesus had in visiting such a notorious sinner. But he had come to seek and to save the lost (v. 10). *See note on 15:2*.

LUKE—NOTE ON 19:8 I restore it fourfold. Zacchaeus's willingness to make restitution was proof that his conversion was genuine. It was the fruit, not the condition, of his salvation. The law required a penalty of one-fifth as restitution for money acquired by fraud (Lev. 6:5; Num. 5:6–7), so Zacchaeus was doing more than was required. The law required fourfold restitution only when an animal was stolen and killed (Ex. 22:1). If the animal was found alive, only twofold restitution was required (Ex. 22:4). But Zacchaeus judged his own crime severely, acknowledging that he was as guilty as the lowest common robber. Since much of his wealth had probably been acquired fraudulently, this was a costly commitment. On top of that, he gave half his goods to the poor. But Zacchaeus had just found incomprehensible spiritual riches and did not mind the loss of material wealth (*see notes on Luke 14:28; Matt. 13:44–46*). He stands in stark contrast with the rich young ruler in Luke 18:18–24.

LUKE—NOTE ON 19:9 a son of Abraham. A Jew by race for whom Christ came as Savior (cf. Matt. 1:21; 10:6; 15:24; John 4:22).

LUKE—NOTE ON 19:10 the Son of Man. *See note on Matt. 8:20*. **to seek and to save the lost.** The main theme of Luke's Gospel. Cf. Luke 5:31–32;

15:4–7, 32; *see notes on 1 Tim. 2:4; 4:10*.

LUKE—NOTE ON **19:11** **they supposed.** The disciples still mistakenly assumed that Christ would establish his kingdom on earth at Jerusalem (*see note on 17:20*).

LUKE—NOTE ON **19:12** **a far country.** Kings in Roman provinces like Galilee and Perea actually went to Rome to receive their kingdoms. The entire Herodian dynasty was dependent on Rome for ruling power, and Herod the Great himself had gone to Rome to be given his kingdom. This parable illustrates Christ, who would soon depart to receive his kingdom, and will one day return to rule. It is similar to the parable of the talents (Matt. 25:14–30) but there are significant differences (*see note on Luke 19:13*). That parable was told during the Olivet Discourse (*see note on Matt. 24:1–25:46*); this one was told on the road from Jericho up to Jerusalem (cf. Luke 19:28).

LUKE—NOTE ON **19:13** **minas.** A Greek measure of money (*see note on 15:8*), equal to slightly more than three months' salary. The mina was one-sixtieth of a talent, meaning that the 10 servants in this parable had been given a considerably smaller sum to account for than any of the three servants in the parable of the talents (Matt. 25:14–30).

LUKE—NOTE ON **19:14** **sent a delegation after him.** This was precisely what had happened to Archelaus (*see note on Matt. 2:22*), son of Herod the Great, when he went to Rome to be made tetrarch of Judea. A delegation of Jews traveled to Rome with a protest to Caesar Augustus (*see note on Luke 2:1*). He refused their complaint and made Archelaus king anyway. Archelaus subsequently built his palace in Jericho, not far from where Jesus told this parable. Archelaus's rule was so inept and despotic that Rome quickly replaced him with a succession of procurators, of whom Pontius Pilate was the fifth. With this parable Jesus warned that the Jews were about to do the same thing, in a spiritual sense, to their true Messiah.

LUKE—NOTE ON **19:15–27** *See notes on Matt. 25:14–30*.

LUKE—NOTE ON **19:15** **When he returned.** This pictured Christ's return to earth. The full manifestation of his kingdom on earth awaits that time. *See* *note on 17:20*.

LUKE—NOTE ON 19:17 faithful in a very little. *See note on v. 13*. Those with relatively small gifts and opportunities are just as responsible to use them faithfully as those who are given much more. **over ten cities.** The reward is incomparably greater than the 10 minas warranted. Note also that the rewards were apportioned according to the servants' diligence: the one who gained 10 minas was given 10 cities, the one who gained five minas, five cities (v. 19), and so on.

LUKE—NOTE ON 19:21 I was afraid of you. A craven fear, not borne out of love or reverence, but tainted with contempt for the master (*see note on Matt. 25:24*). Had he had any true regard for the master, a righteous "fear" would have provoked diligence rather than sloth.

LUKE—NOTE ON 19:22 You knew. *See note on Matt. 25:26*. This did not suggest that what the man "knew" about the master was true. However, even the knowledge he claimed to have was enough to condemn him. Thus will it be with the wicked in the day of judgment.

LUKE—NOTE ON 19:26 *See note on Matt. 25:29*.

LUKE—NOTE ON 19:27 these enemies of mine. These illustrated the Jews who actively opposed him. **slaughter them before me.** This spoke of harsh, violent judgment and may be a reference to the destruction of Jerusalem (*see note on Matt. 24:2*).

LUKE—NOTE ON 19:28 up to Jerusalem. The road from Jericho to Jerusalem was a steep ascent, rising some 3,300 feet in about 17 miles. This represented the last leg of the long journey that began in 9:51 (*see note there*.

LUKE—NOTE ON 19:29 Bethphage. *See note on Matt. 21:1*. **Bethany.** Jesus often stayed there during his visits to Jerusalem. *See note on Luke 10:38*. **mount . . . called Olivet.** The main peak of a ridge running north to south, located east of the Kidron Valley adjacent to the temple. Olivet derived its name from the dense olive groves that once covered it. *See note on Matt. 24:3*.

LUKE—NOTE ON 19:30–36 *See notes on Matt. 21:1–8 and Mark 11:1–8*.

LUKE—NOTE ON 19:30 colt. The other Gospels say this was a donkey colt (cf. Zech. 9:9), and Matthew reveals that the mare was brought along as well (*see note on Matt. 21:7*). **on which no one has ever yet sat.** *See note on Mark 11:2*.

LUKE—NOTE ON 19:36 spread their cloaks. *See notes on Matt. 21:8 and Mark 11:8*. Luke omits the cutting of palm branches mentioned by Matthew and Mark.

LUKE—NOTE ON 19:37 the whole multitude of his disciples. Doubtless many in the crowd were not true disciples. **mighty works.** John 12:17–18 specifically mentions that news of the raising of Lazarus had provoked many in the crowd to come to see him.

LUKE—NOTE ON 19:38 Blessed is the King. Quoting Ps. 118:26, they hailed Jesus as Messiah. *See note on Matt. 21:9*. **Peace in heaven.** Only Luke reported this phrase. It is reminiscent of the angels' message in Luke 2:14.

LUKE—NOTE ON 19:39 rebuke your disciples. The Pharisees were offended by people offering him such worshipful praise. They wanted him to stop them.

LUKE—NOTE ON 19:40 the very stones would cry out. This was a strong claim of deity, and perhaps a reference to the words of Hab. 2:11. Scripture often speaks of inanimate nature praising God. Cf. Ps. 96:11; 98:7–9; 114:7; Isa. 55:12. Cf. also the words of John the Baptist in Matt. 3:9; note the fulfillment of Jesus' words in Matt. 27:51.

LUKE—NOTE ON 19:41–42 Only Luke recorded the weeping of Jesus over the city of Jerusalem. Christ grieved over Jerusalem on at least two other occasions (13:34; Matt. 23:37). The timing of this lament may seem incongruous with the triumphal entry, but it reveals that Jesus knew the true superficiality of the peoples' hearts, and his mood was anything but giddy as he rode into the city. The same crowd would soon cry for his death (Luke 23:21).

LUKE—NOTE ON 19:43 surround you and hem you in. Cf. 21:20. This is precisely the method used by Titus when he laid siege to Jerusalem in A.D. 70. He surrounded the city on April 9, cutting off all supplies, and trapping thousands of people who had been in Jerusalem for the Passover and Feast of Unleavened Bread (just completed). The Romans systematically built embankments around the city, gradually starving the city's inhabitants. The Romans held the city in this manner through the summer, defeating various sections of the city one by one. The final overthrow of the city occurred in early September.

LUKE—NOTE ON 19:44 tear you down. This was literally fulfilled. The Romans utterly demolished the city, temple, residences, and people. Men, women, and children were brutally slaughtered by the tens of thousands. The few survivors were carried off to become victims of the Roman circus games and gladiatorial bouts. **because you did not know the time of your visitation.** I.e., Jerusalem's utter destruction was divine judgment for their failure to recognize and embrace their Messiah when he visited them (cf. 20:13–16; John 1:10–11).

LUKE—NOTE ON 19:45–46 This was the second time Jesus had driven the sellers out of the temple, and is a different incident from the one described in John 2:14–16. He quotes from Isa. 56:7. *See note on Matt. 21:12*.

LUKE—NOTE ON 19:47 chief priests. *See note on Matt. 2:4*. The rulers of the temple. **scribes.** Mostly Pharisees, experts in the law and traditions. **principal men of the people.** Prominent Jewish laymen with influence in temple affairs. By bringing his ministry to the temple, Christ had walked into the very heart of the opposition against him. **seeking to destroy him.** I.e., kill him (cf. Luke 22:2; Matt. 26:3–4; John 5:16–18; 7:1, 19, 25).

LUKE—NOTE ON **20:1** **One day.** Probably Wednesday of Passion Week. The triumphal entry was on Monday, and the cleansing of the temple on Tuesday. The events in this chapter best fit Wednesday in the chronology of that week. This chapter features a series of carefully coordinated attacks on Christ by the Jewish leaders. **chief priests . . . scribes . . . elders.** *See note on 19:47*. Each of these groups played a unique role in the various attacks that follow. Each was also represented in the Sanhedrin, the Jewish council (*see note on Matt. 26:59*)—suggesting that the council had met to orchestrate the attack against Jesus. Their attacks came in the form of a series of questions designed to entrap him (*see notes on Luke 20:2, 22, 33*).

LUKE—NOTE ON **20:2–8** *See notes on Matt. 21:23, 25*.

LUKE—NOTE ON **20:2** This was the first in a series of questions designed to entrap Jesus. This question was raised by the chief priests, scribes, and elders—evidently representatives of the Sanhedrin. *See notes on vv. 22–33*.

LUKE—NOTE ON **20:5** **Why did you not believe him?** John had clearly testified that Jesus was the Messiah. If John was a prophet whose words were true, they ought to believe his testimony about Christ. On the other hand, it would have been political folly for the Pharisees to attack the legitimacy of John the Baptist or deny his authority as a prophet of God. John was enormously popular with the people, and a martyr at the hands of the despised Herod. For the Pharisees to question John's authority was to attack a national hero, and they knew better than that. So they pleaded ignorance (v. 7).

LUKE—NOTE ON **20:8** **Neither will I tell you.** Jesus exposed the hypocrisy of the question, unmasking their evil motives. He wasted no truth on them (cf. Matt. 7:6).

LUKE—NOTE ON **20:9–19** *See notes on Matt. 21:33–45 and Mark 12:1–12*.

LUKE—NOTE ON **20:9** **the people.** Luke alone noted the parable was addressed to all the people, not just the Jewish leaders.

LUKE—NOTE ON **20:13** **beloved son.** Both Luke and Mark recorded this expression, which makes clear that the son in the parable is an illustration of Christ (*see note on Matt. 21:37*).

LUKE—NOTE ON **20:16** **destroy those tenants.** This probably pictures the destruction of Jerusalem (*see note on 19:43*). **give the vineyard to others.** *See note on 21:24*. **Surely not!** Only Luke recorded this hostile reaction from the crowd. The response suggests that they grasped the meaning of the parable.

LUKE—NOTE ON **20:17** Quoted from Ps. 118:22.

LUKE—NOTE ON **20:18** **Everyone who falls . . . it falls on anyone.** *See note on Matt. 21:44*. The expression was a quotation from Isa. 8:13–15, which speaks of Jehovah. Like so many other OT passages applied to Christ, it proves that he was Jehovah incarnate.

LUKE—NOTE ON **20:20** **spies.** The fact that the Jewish leaders resorted to such tactics is a measure of their desperation. They could not find any legitimate reason to accuse him (cf. 6:7; 11:53–54; Matt. 22:15; 26:59–60). **the governor.** I.e., Pilate, who was in town for the coming Passover and Feast of Unleavened Bread (*see note on Matt. 27:2*).

LUKE—NOTE ON **20:21–26** *See notes on Matt. 22:16–21 and Mark 12:13–17*.

LUKE—NOTE ON **20:22** This was the second in a series of questions designed to entrap Jesus. This question was raised by the Pharisees and Herodians (Mark 12:13). *See notes on Luke 20:2, 33*.

LUKE—NOTE ON **20:24** **Whose likeness . . . ?** The image on the denarius was one of the main reasons the Jews chafed at the poll tax. They claimed it was a violation of the commandment against graven images, and since Caesar pretended to a position tantamount to deity, the paying of the tax was unlawful worship—and in the minds of many, tantamount to gross idolatry. *See notes on Matt. 22:19 and Mark 12:16*.

LUKE—NOTE ON 20:25 render to Caesar. Christ thus recognized that all citizens have duties to the secular state, as well as duties to God—and he recognized a legitimate distinction between the two (*see notes on Matt. 22:21; Mark 12:17*).

LUKE—NOTE ON 20:27–38 *See notes on Matt. 22:23–32 and Mark 12:18–27*.

LUKE—NOTE ON 20:27 Sadducees. *See note on Matt. 3:7*.

LUKE—NOTE ON 20:28 the man must take the widow. According to the law of levirate marriage outlined in Deut. 25:5 (*see note on Matt. 22:24*).

LUKE—NOTE ON 20:33 This was the third in a series of questions designed to entrap Jesus. This question was raised by the Sadducees (v. 27). *See notes on vv. 2, 22*. Matthew 22:34–40 and Mark 12:28–34 recorded one last question raised by a scribe. Luke omitted it from his record.

LUKE—NOTE ON 20:36 equal to angels. I.e., like the angels in that they do not procreate (*see note on Matt. 22:30*).

LUKE—NOTE ON 20:37 passage about the bush. Exodus 3:1–4:17. In that passage God identified himself to Moses as the God of Abraham, Isaac, and Jacob—using the present tense. He didn't say he was their God, but "I am" their God, indicating that their existence had not ended with their deaths.

LUKE—NOTE ON 20:38 all live to him. Only Luke records this phrase. All people—whether departed from their earthly bodies or not—are still living, and will live forever. No one is annihilated in death (cf. John 5:28–30).

LUKE—NOTE ON 20:39 Teacher, you have spoken well. Christ had given a powerful argument for the resurrection of the dead, and on that subject, the Pharisees agreed with him against the Sadducees. This scribe, in spite of his hatred for Christ, was pleased with the answer he had given.

LUKE—NOTE ON 20:40 no longer dared to ask him any question. The more questions Jesus answered, the clearer it became that his understanding and authority were vastly superior to that of the scribes and Pharisees. Cf. Matt. 22:46 and Mark 12:34.

LUKE—NOTE ON 20:41–44 After the Jewish leaders gave up questioning him, Christ turned the tables and posed a question to them. *See notes on Matt. 22:42–45 and Mark 12:35–37*.

LUKE—NOTE ON 20:42 Quoted from Ps. 110:1.

LUKE—NOTE ON 20:45–47 *See notes on Mark 12:38–40*.

LUKE—NOTE ON 21:1 offering box. Thirteen chests with funnel-shaped openings stood in the court of the women. Each was labeled for a specific use, and donations were given accordingly.

LUKE—NOTE ON 21:2 poor widow. The Greek expression signifies extreme poverty. This woman was desperately poor, and more fit to be a recipient of charity than a donor. **copper coins.** The smallest copper coins in use in Palestine were worth about one-eighth of a cent, but they were all this woman had to live on (v. 4). *See note on Mark 12:42*.

LUKE—NOTE ON 21:3 put in more. I.e., more in proportion to her means, and therefore more in the sight of God.

LUKE—NOTE ON 21:4 out of their abundance. There was nothing sacrificial about their giving.

LUKE—NOTE ON 21:5 noble stones. *See notes on Matt. 24:1 and Mark 13:1*. **offerings.** Wealthy people gave gifts of gold sculpture, golden plaques, and other treasures to the temple. Herod had donated a golden vine with clusters of golden grapes nearly 6 feet tall. The gifts were displayed on the walls and suspended in the portico. They constituted an unimaginable collection of wealth. All of these riches were looted by the Romans when the temple was destroyed (Luke 21:6).

LUKE—NOTE ON 21:6–17 *See notes on Matt. 24:2–10 and Mark 13:2–11*.

LUKE—NOTE ON 21:8 Do not go after them. Cf. 17:23. *See note on Matt. 24:26*.

LUKE—NOTE ON 21:9 the end. *See notes on Matt. 24:6, 14*.

LUKE—NOTE ON 21:11 signs from heaven. The cross-references in Matt. 24:7 and Mark 13:8 omit this phrase. Cf. Luke 21:25. *See note on Mark 13:25*.

LUKE—NOTE ON 21:13 opportunity to bear witness. Trials are always opportunities (James 1:2–4), and persecution is often an opportunity to magnify one's testimony.

LUKE—NOTE ON 21:14 not to meditate beforehand. *See note on 12:11*.

LUKE—NOTE ON 21:18 not a hair. Cf. v. 16. This was not a promise for the preservation of their physical lives, but a guarantee that they would suffer no eternal loss. God himself sovereignly preserves his own. *See note on John 10:28–29*.

LUKE—NOTE ON 21:19 By your endurance you will gain your lives. The true sense of this verse seems to be referring to the final aspect of salvation, namely, glorification. *See note on Matt. 24:13*.

LUKE—NOTE ON 21:20 Jerusalem surrounded by armies. *See note on 19:43*. A comparison with Matt. 24:15–16 and Mark 13:14 suggests that this sign is closely associated with "the abomination of desolation" (*see notes on Matt. 24:15; Dan. 9:27; 11:31*). This sign of Jerusalem under siege was previewed in A.D. 70, but awaits its fulfillment in the future.

LUKE—NOTE ON 21:21 the mountains. *See notes on Matt. 24:16 and Mark 13:14*.

LUKE—NOTE ON 21:22 vengeance. I.e., God's righteous retribution against sin.

LUKE—NOTE ON 21:23 pregnant . . . nursing. *See note on Mark 13:17*.

LUKE—NOTE ON **21:24** **the times of the Gentiles.** This expression is unique to Luke. It identifies the era from Israel's captivity (c. 586 B.C. to Babylon; cf. 2 Kings 25) to her restoration in the kingdom (Rev. 20:1–6). It has been a time during which, in accord with God's purpose, Gentiles have dominated or threatened Jerusalem. The era has also been marked by vast spiritual privileges for the Gentile nations (cf. Isa. 66:12; Mal. 1:11; Matt. 24:14; Mark 13:10).

LUKE—NOTE ON **21:25** **there will be signs.** The celestial signs and wonders described here immediately precede the return of Christ. *See note on Matt. 24:29*.

LUKE—NOTE ON **21:27** **coming.** Quoted from Dan. 7:13. *See notes on Matt. 24:30–31 and Mark 13:26–27*. Cf. 2 Thess. 1:7–10 and Rev. 19:11–16.

LUKE—NOTE ON **21:28** **raise your heads.** The dreadful tribulations and signs that mark the last days are a cause of great expectation, joy, and triumph for the true believer. **redemption.** I.e., the final fullness of redemption, when the redeemed are reunited with Christ forever.

LUKE—NOTE ON **21:29–33** *See notes on Matt. 24:32–36 and Mark 13:29–32*.

LUKE—NOTE ON **21:34** **that day.** I.e., the day of his return. *See note on Matt. 24:37*. When Christ mentions his return, he invariably enjoins watchfulness (cf. Luke 12:37–40; Matt. 25:13; Mark 13:33–37).

LUKE—NOTE ON **21:36** **at all times, praying.** *See note on 18:1*.

LUKE—NOTE ON **21:37** **every day.** I.e., during the days of that final week in Jerusalem.

LUKE—NOTE ON **22:1** **which is called the Passover.** *See note on Matt. 26:17*. Passover was a single day, followed immediately by the Feast of the Unleavened Bread (Lev. 23:5–6). The whole season could be referred to by either name (cf. Luke 22:7).

LUKE—NOTE ON **22:2** **chief priests and the scribes.** *See notes on 19:47 and 20:1*. **for they feared the people.** They were therefore plotting secretly, hoping to eliminate him after the Passover season, when Jerusalem would not be filled with so many people (cf. 22:6; Matt. 26:4–5; Mark 14:1–2). But these events occurred according to God's timetable, not theirs (*see note on Matt. 26:2*).

LUKE—NOTE ON **22:3** **Satan entered.** I.e., Judas was possessed by Satan himself. Satan evidently gained direct control over Judas on two occasions—once just before Judas arranged his betrayal with the chief priests, and again during the Last Supper (John 13:27), immediately before the betrayal was actually carried out.

LUKE—NOTE ON **22:4** **officers.** I.e., the temple guard, a security force consisting of Levites.

LUKE—NOTE ON **22:5** **agreed to give him money.** Matthew 26:15 says 30 pieces of silver, the price of a slave (Ex. 21:32).

LUKE—NOTE ON **22:7** **day of Unleavened Bread.** I.e., the first day of the feast season (*see note on Matt. 26:17*). The people from Galilee celebrated the Passover on Thursday evening (see Introduction to John: Interpretive Challenges) so the lambs were killed in the afternoon of that day. The disciples and Jesus ate the Passover meal that evening, after sundown (when Passover officially began). Judeans would follow this same sequence one day later on Friday.

LUKE—NOTE ON **22:8** **Peter and John.** Identified only by Luke. **Go and prepare.** This was no small task. They had to take the paschal lamb to be sacrificed, and make preparations for a meal for 13 (v. 14). But preliminary arrangements for the meal had apparently been made personally by Jesus himself, and the owner of the upper room was taking care of many of those details for them. *See note on Matt. 26:18*.

LUKE—NOTE ON **22:10** **a man carrying . . . water.** Probably part of his work to prepare for the meal. Normally, carrying water was woman's work, so a man carrying a pitcher would stand out. It is unlikely that the water pitcher was any sort of prearranged signal. Christ's knowledge of what the man would be doing at the precise moment the disciples arrived appears to be a manifestation of his divine omniscience.

LUKE—NOTE ON 22:12 **a large upper room furnished.** One of many such rooms for rent in Jerusalem that were maintained for the express purpose of providing pilgrims a place to celebrate feasts. The furnishings undoubtedly included everything necessary to prepare and serve a meal.

LUKE—NOTE ON 22:14 **the hour came.** I.e., sundown, marking the official beginning of Passover (*see note on v. 7*).

LUKE—NOTE ON 22:15 **earnestly desired.** Cf. John 13:1. Jesus wanted to prepare them for what was coming.

LUKE—NOTE ON 22:16 **fulfilled.** Christ's death on the following day fulfilled the symbolism of the Passover meal. Passover was both a memorial of the deliverance from Egypt, and a prophetic type of the sacrifice of Christ.

LUKE—NOTE ON 22:17 **he took a cup.** Luke mentions two cups (cf. v. 20). The Passover seder involved the sharing of four cups of diluted red wine. This cup was the first of the four (the cup of thanksgiving) and was preliminary to the institution of the Lord's Supper (*see note on 1 Cor. 10:16*). It represented the end of his time of eating and drinking with the disciples, particularly partaking of the Passover (Luke 22:18; cf. 5:34–35; Matt. 9:15; 26:29; *see note on Mark 14:25*).

LUKE—NOTE ON 22:19 **This is my body.** I.e., it represented his body (cf. the words of 8:11, "the seed is the word of God"—and also 22:20). Such metaphorical language was a typical Hebraism. No eucharistic miracle of transubstantiation was implied, nor could the disciples have missed the symbolic intent of his statement, for his actual body—yet unbroken—was before their very eyes. *See note on Matt. 26:26*. **Do this.** Thus he established the observance as an ordinance for worship (*see notes on 1 Cor. 11:23–26*). **remembrance of me.** Passover had looked forward to the sacrifice of Christ; he transformed the seder into an altogether different ceremony, which looks back in remembrance at his atoning death.

LUKE—NOTE ON 22:20 likewise the cup. This is the third (the cup of blessing) of the four cups in the Passover celebration (*see note on 1 Cor. 10:16*). **after they had eaten.** Cf. 1 Cor. 11:25. These two verses are virtually identical in form. Paul stated that he had received his information about this event from the Lord himself (1 Cor. 11:23). **This cup . . . is the new covenant.** Clearly, the cup only represented the New Covenant (*see note on v. 19*).

LUKE—NOTE ON 22:21 the hand . . . betrays me. Luke recounted the details of the Lord's Supper topically, not chronologically (see Introduction: Background and Setting; *see note on 1:3*). Matthew and Mark placed Jesus' warning about the betrayer prior to the giving of the bread and cup; Luke put it afterward. Only John 13:30 records Judas's departure, but John says nothing about the bread and cup. So it is difficult to tell by comparison whether Judas left before or after the institution of the Lord's Supper. But Luke's words here seem to imply that Judas actually shared in that event. If so, his presence at that time makes his hypocrisy and crime all the more despicable (cf. 1 Cor. 11:27–30).

LUKE—NOTE ON 22:22 as it has been determined. Every detail of the crucifixion of Christ was under the sovereign control of God and in accord with his eternal purposes. Cf. Acts 2:23 and 4:26–28. **but woe.** The fact that Judas's betrayal was part of God's plan does not free him from the guilt of a crime he entered into willfully. God's sovereignty is never a legitimate excuse for human guilt.

LUKE—NOTE ON 22:24 A dispute. Cf. 9:46 and Matt. 20:20–24. This dispute may have prompted the episode where Christ washed their feet (John 13:1–20). It reveals how large an issue this was in the minds of the disciples, and how far they were from grasping all that he had taught them.

LUKE—NOTE ON 22:25 benefactors. Cf. Matt. 20:25. This title was used by the heathen rulers of both Egypt and Syria, though it was rarely a fitting description. The intent was to portray themselves as champions of their people, but it had a very condescending ring to it—especially when so many "benefactors" were actually ruthless tyrants.

LUKE—NOTE ON 22:26 leader as one who serves. Cf. Matt. 20:26–28. This is an apparent reference to the washing of their feet (*see note on Luke 22:24*). Christ himself had modeled such servitude throughout his ministry (v. 27; cf. Phil. 2:5–8).

LUKE—NOTE ON 22:28 my trials. Christ's entire life and ministry were filled with temptations (4:1–13); hardships (9:58); sorrows (19:41); and agonies (22:44)—not to mention the sufferings of the cross that he knew were yet to come.

LUKE—NOTE ON 22:29 I assign to you . . . a kingdom. Christ confirmed the disciples' expectation of an earthly kingdom yet to come. It would not come in the timing or the manner that they hoped, but he affirmed the promise that such a kingdom would indeed be established, and that they would have a principal role in it (v. 30; cf. Matt. 19:28).

LUKE—NOTE ON 22:30 judging the twelve tribes of Israel. The language identifies this as a millennial promise. *See note on Rev. 20:4*.

LUKE—NOTE ON 22:31 Simon, Simon. The repetition of the name (cf. 10:41; Acts 9:4) implied an earnest and somber tone of warning. Christ himself had given Simon the name Peter (Luke 6:14), but here he reverted to his old name, perhaps to intensify his rebuke about Peter's fleshly overconfidence. The context also suggests that Peter may have been one of the more vocal participants in the dispute of 22:24. **Satan demanded.** Though addressed specifically to Peter, this warning embraced the other disciples as well. **sift you like wheat.** The imagery is appropriate. It suggests that such trials, though unsettling and undesirable, have a necessary refining effect.

LUKE—NOTE ON 22:32 I have prayed for you. The pronoun "you" is singular (*see note on v. 31*). Although it is clear that Jesus prayed for all of them (John 17:6–19), he personally assured Peter of his prayers and of Peter's ultimate victory, even encouraging Peter to be an encourager to the others. **that your faith may not fail.** Peter himself failed miserably, but his faith was never overthrown (cf. John 21:18–19).

LUKE—NOTE ON 22:34 you deny. This prediction of Peter's denial evidently took place in the upper room (cf. John 13:38). Matthew 26:34 and Mark 14:30 record a second, nearly identical incident, which took place on the Mount of Olives on the way to Gethsemane (cf. Matt. 26:30; Mark 14:26).

LUKE—NOTE ON 22:35 When I sent you. Cf. 9:3 and 10:4.

LUKE—NOTE ON 22:36 But now. When Christ sent them out before, he had sovereignly arranged for their needs to be met. Henceforth they were to use normal means to provide for their own support and protection. The money bag, knapsack, and sword were figurative expressions for such means (the sword being emblematic of protection, not aggression). But they mistakenly took his words literally (v. 38).

LUKE—NOTE ON 22:37 Quoted from Isa. 53:12.

LUKE—NOTE ON 22:38 two swords. These were short, dagger-like instruments—more like knives than swords. There was nothing unusual about the carrying of such weapons in that culture. They had many practical uses besides violence against other people. **It is enough.** I.e., enough of such talk (cf. v. 51).

LUKE—NOTE ON 22:39 Mount of Olives. *See notes on 19:29 and Matt. 24:3*. **the disciples followed him.** Matthew 26:36–37 and Mark 14:32–33 give more details. He left most of the disciples at the entrance to Gethsemane, and took Peter, James, and John inside with him to pray.

LUKE—NOTE ON 22:40 the place. Gethsemane. *See notes on Matt. 26:36 and Mark 14:32*. **Pray.** He had already warned them—and Peter in particular—that an egregious trial was imminent (Luke 22:31). Sadly, that warning, as well as his imploring them to pray, went unheeded.

LUKE—NOTE ON 22:41 about a stone's throw. I.e., within earshot. His prayer was partly for their benefit (cf. John 11:41–42).

LUKE—NOTE ON 22:42 this cup. I.e., the cup of divine wrath (cf. Isa. 51:17, 22; Jer. 25:15–17, 27–29; Lam. 4:21–22; Ezek. 23:31–34; Hab. 2:16). **not my will.** Cf. Matt. 26:39; John 4:34; 5:30; 6:38; 8:29. This does not imply that there was any conflict between the will of the Father and the will of the Son. It was a perfectly normal expression of his humanity that he shrank from the cup of divine wrath (*see note on Matt. 26:39*). But even though the cup was abhorrent to him, he willingly took it, because it was the will of the Father. In this prayer he was consciously, deliberately, and voluntarily subjugating all his human desires to the Father's perfect will. Thus there was neither conflict between Father and Son, nor between the deity of Christ and his human desires.

LUKE—NOTE ON 22:43–44 The facts in these verses are related only by Luke, the physician.

LUKE—NOTE ON 22:44 **like great drops of blood.** This suggests a dangerous condition known as *hematidrosis*, the effusion of blood in one's perspiration. It can be caused by extreme anguish or physical strain. Subcutaneous capillaries dilate and burst, mingling blood with sweat. Christ himself stated that his distress had brought him to the threshold of death (*see notes on Matt. 26:38; Mark 14:34*; cf. Heb. 12:3–4).

LUKE—NOTE ON 22:45 **sleeping for sorrow.** Cf. 9:32. The emotional strain was wearing on the disciples as well as Christ. Their response, however, was to capitulate to fleshly cravings. Thus they gratified their immediate desire for sleep, rather than staying awake to pray for strength, as Christ had commanded them (22:40). All the reasons for their subsequent failure are found in their behavior in the garden.

LUKE—NOTE ON 22:46 **Rise and pray.** A tender appeal to the disciples, who in their weakness were disobeying him at a critical moment. He may have been summoning them to a standing posture, to help overcome their drowsiness. Matthew 26:43 and Mark 14:40 reveal that he again found them sleeping at least one more time.

LUKE—NOTE ON 22:47 **a crowd.** These were heavily armed representatives of the Sanhedrin (Matt. 26:47; Mark 14:43), accompanied by a Roman cohort with lanterns, torches, and weapons (John 18:3). **kiss.** A typical greeting, but this was the prearranged signal by which Judas would identify Christ for the soldiers (cf. Matt. 26:48–49; *see note on Mark 14:44*).

LUKE—NOTE ON 22:50 **cut off his right ear.** All four Gospels record this incident. Only John reveals that the swordsman was Peter and the victim was named Malchus (John 18:10). And only Luke, the physician, records the subsequent healing (Luke 22:51).

LUKE—NOTE ON 22:51 **touched his ear and healed him.** This is the only instance in all of Scripture where Christ healed a flesh wound. The miracle is also unique in that Christ healed an enemy, unasked, and without any evidence of faith in the recipient. It is also remarkable that such a dramatic miracle had no effect whatsoever on the hearts of those men. Neither had the explosive power of Jesus' words, which knocked them to the ground (John 18:6). They carried on with the arrest as if nothing peculiar had happened (Luke 22:54).

LUKE—NOTE ON 22:53 **this is your hour . . . darkness.** I.e., nighttime, the hour of darkness. They had not the courage to confront Jesus in the presence of the crowds at the temple, where he had openly taught each day. Their skulking tactics betrayed the truth about their hearts. Nighttime was a fitting hour for the servants of the power of darkness (Satan) to be afoot (cf. John 3:20–21; Eph. 5:8, 12–15; 1 Thess. 5:5–7).

LUKE—NOTE ON 22:54 **high priest's house.** I.e., Caiaphas's house. *See note on Matt. 26:57*. **Peter was following at a distance.** All four Gospels record this fact. John indicates that another disciple—presumably himself—also followed (John 18:15).

LUKE—NOTE ON 22:56 **a servant girl.** All four Gospels mention her. She appears to have been the doorkeeper of Annas's house (cf. Matt. 26:69; Mark 14:66; John 18:17).

LUKE—NOTE ON 22:57 **But he denied it.** John 18:13–18 says this first denial took place while Jesus was being examined by Annas, father-in-law to Caiaphas (*see note on Luke 3:2*). Both accounts mention a fire in the courtyard (22:55; John 18:18) so it may be that the houses of Annas and Caiaphas shared a common courtyard. Only John mentions the examination by Annas, so the other Gospels describe Peter's threefold denial as an incident that took place in the porch and courtyard of Caiaphas's house.

LUKE—NOTE ON 22:58 someone else saw him. "Someone else" is a masculine pronoun in the Greek, indicating a man. Mark 14:69 says this second challenge to Peter came from the same servant girl who first recognized him (Luke 22:56). The supposed discrepancy is easily reconciled when it is remembered that Peter was among several bystanders, and many of them questioned him at once (Matt. 26:73). He responded with his second denial.

LUKE—NOTE ON 22:59 he too is a Galilean. They knew because of his accent (Matt. 26:73).

LUKE—NOTE ON 22:61 the Lord turned and looked at Peter. Luke alone records that Jesus made eye contact with Peter. The verb used suggests an intent, fixed look. The fact that he could see Peter suggests that the men holding Jesus had already brought him into the courtyard to beat him (v. 63). **Peter remembered.** *See note on Matt. 26:75*.

LUKE—NOTE ON 22:63 mocking him as they beat him. Luke includes no details about Caiaphas's first interrogation of Jesus, recorded in Matt. 26:59–68 and Mark 14:55–65. The beating described here evidently took place after that first examination, before the Sanhedrin could assemble for its official hearing (Luke 22:66).

LUKE—NOTE ON 22:66 When day came. Criminal trials were not deemed legal if held at night, so the Sanhedrin dutifully waited until daybreak to render the verdict they had already agreed on anyway (cf. Matt. 26:66; Mark 14:64).

LUKE—NOTE ON 22:67 If you are the Christ. The Sanhedrin subjected him to the same set of questions he had been asked in the nighttime trial, and the answers he gave were substantially the same (cf. vv. 67–71; Matt. 26:63–66; Mark 14:61–64).

LUKE—NOTE ON 23:1 the whole company of them. I.e., the entire Sanhedrin, some 70 men. At least one member of the council, Joseph of Arimathea, dissented from the decision to condemn Christ (vv. 50–52). **brought him before Pilate.** *See note on Matt. 27:2*.

LUKE—NOTE ON 23:2 forbidding us to give tribute to Caesar. This was a deliberate lie. Members of the Sanhedrin had publicly questioned Jesus on this very issue (hoping to discredit him before the Jews), and he expressly upheld Caesar's right to demand taxes (20:20–25). **saying that he . . . is Christ, a king.** This was innuendo, implying that he was seditious against Rome—another untrue charge.

LUKE—NOTE ON 23:3 You have said so. John 18:33–37 gives a fuller account of Jesus' reply to this question.

LUKE—NOTE ON 23:4 no guilt. Despite the Jewish leaders' desperate attempts to accuse him, Pilate was satisfied that Jesus was no insurrectionist, but the ferocity of the people made him afraid to exonerate Jesus. He was relieved to hear that Jesus was a Galilean, because that gave him an excuse to send him to Herod (vv. 5–6).

LUKE—NOTE ON 23:7 Herod's jurisdiction. *See note on 13:31*. **sent him over to Herod.** Herod had come to Jerusalem for the feasts, and Pilate seized the opportunity to free himself from a political dilemma by sending Jesus to his rival. *See note on 23:12*.

LUKE—NOTE ON 23:8 he had long desired to see him. Herod's interest in Christ was fueled by the fact that Christ reminded him of his late nemesis, John the Baptist (cf. 9:7–9). At one time Herod had apparently threatened to kill Jesus (13:31–33), but with Christ in Judea rather than Galilee and Perea (where Herod ruled), the king's concern seems to have been nothing more than an eager curiosity.

LUKE—NOTE ON 23:9 made no answer. It is significant that in all Jesus' various interrogations, Herod was the only one to whom he refused to speak. Cf. Matt. 7:6. Herod had summarily rejected the truth when he heard it from John the Baptist, so it would have been pointless for Jesus to answer him. Cf. Isa. 53:7; Ps. 38:13–14; 39:1–2, 9; 1 Pet. 2:23.

LUKE—NOTE ON 23:11 his soldiers. I.e., his security force. **treated him with contempt.** Herod made Christ and the charges against him as an occasion for a joke for Pilate's amusement (v. 12). **splendid clothing.** Probably not the same robe mentioned in Matt. 27:28, which was a military cloak. This was an elegant king’s garment, probably one that Herod was prepared to discard.

LUKE—NOTE ON 23:12 **friends.** Based on their common unjust and cowardly treatment of Jesus.

LUKE—NOTE ON 23:13 **called together.** Pilate intended to declare Christ not guilty (v. 14), and it was his intention to make the verdict as public as possible. He undoubtedly expected that it would put an end to the whole matter.

LUKE—NOTE ON 23:14–15 Pilate and Herod concurred in the verdict (cf. 1 Tim. 6:13).

LUKE—NOTE ON 23:16 **I will therefore punish . . . him.** Cf. v. 22. Though Pilate found Jesus innocent of any wrongdoing, he was prepared to scourge him merely to pacify the Jews. But even that punishment, severe as it was (*see note on Matt. 27:26*), could not quench their thirst for his blood.

LUKE—NOTE ON 23:17 See esv footnote, “he was obliged.” I.e., because it was a long-standing Jewish custom (John 18:39), traditionally honored by the Romans. This verse is not found in the best manuscripts.

LUKE—NOTE ON 23:18 **Barabbas.** *See note on Mark 15:7*.

LUKE—NOTE ON 23:21 **crucify him!** Crucifixion was the most painful and disgraceful form of execution the Romans employed. *See note on Matt. 27:31*.

LUKE—NOTE ON 23:22 **A third time.** Pilate repeatedly gave powerful testimony to the innocence of Christ (vv. 4, 14–15). In doing so, he not only condemned the Jews, who demanded Jesus’ death, but also himself, because he handed the Savior over without cause.

LUKE—NOTE ON 23:24 **Pilate decided.** Pilate’s response reveals his lack of principle. His desire to please the Jews for political reasons (to save himself from Rome’s displeasure) ultimately overcame his desire to set Jesus free (cf. v. 20). John 18:39–19:16 gives a much more detailed account of Pilate's decision to hand Jesus over.

LUKE—NOTE ON 23:26 **Simon of Cyrene.** All three synoptic Gospels mention Simon. *See notes on Matt. 27:32 and Mark 15:21*.

LUKE—NOTE ON 23:28 **Daughters of Jerusalem.** There is nothing to suggest that these women were Christ's disciples. They may have been professional mourners, obligatory at Jewish funerals (*see note on Matt. 9:23*), and probably present at high-profile executions as well. **weep for yourselves.** Christ's reply to them was a prophetic warning. Only Luke recorded this incident.

LUKE—NOTE ON 23:29 **Blessed are the barren.** I.e., a time is coming when those who have no children to mourn will be considered blessed.

LUKE—NOTE ON 23:30 **to say.** Quoted from Hos. 10:8. Cf. Rev. 6:16–17 and 9:6.

LUKE—NOTE ON 23:31 **wood is green . . . dry.** This was probably a common proverb. Jesus' meaning seems to be this: If the Romans would perpetrate such atrocities on Jesus (the "green" wood—young, strong, and a source of life), what would they do to the Jewish nation (the "dry" wood—old, barren, and ripe for judgment)?

LUKE—NOTE ON 23:32 **Two others . . . criminals.** *See notes on Matt. 27:38 and Mark 15:27*.

LUKE—NOTE ON 23:33 **The Skull.** The Latin equivalent of *Golgotha*. *See notes on Matt. 27:33 and Mark 15:22*. **crucified.** *See note on Matt. 27:31*.

LUKE—NOTE ON 23:34 **forgive them.** I.e., his tormentors, both Jews and Romans (cf. Acts 7:60). Some of the fruit of this prayer can be in the salvation of thousands of people in Jerusalem at Pentecost (Acts 2:41). **they know not what they do.** I.e., they were not aware of the full scope of their wickedness. They did not recognize him as the true Messiah (Acts 13:27–28). They were blind to the light of divine truth, "for if they had, they would not have crucified the Lord of glory" (1 Cor. 2:8). Still, their ignorance certainly did not mean that they deserved forgiveness; rather, their spiritual blindness itself was a manifestation of their guilt (John 3:19). But Christ's prayer while they were in the very act of mocking him is an expression of the boundless compassion of divine grace. **cast lots.** *See notes on Matt. 27:35 and Mark 15:24*.

LUKE—NOTE ON **23:35** **scoffed.** Cf. Ps. 22:6–7, 16–18.

LUKE—NOTE ON **22:36** **sour wine.** Cf. Ps. 69:21; *see note on Matt. 27:34*.

LUKE—NOTE ON **23:38** **an inscription.** All four Gospel writers mentioned the inscription, but each reported a slightly different variation. Both Luke and John (John 19:20) said that the inscription was written in Greek, Latin, and Hebrew, so the varying reports in the Gospels may simply reflect variant ways the inscription was translated on the placard itself. It is even more likely that all four evangelists simply reported the substance of the inscription elliptically, with each one omitting different parts of the full inscription. All four concurred with Mark that the inscription said "The King of the Jews" (Matt. 27:37; Mark 15:26; John 19:19). Luke added "This is" at the beginning, and Matthew started with "This is Jesus." John's version began, "Jesus of Nazareth." Putting them all together, the full inscription would read "This is Jesus of Nazareth, The King of the Jews."

LUKE—NOTE ON **23:39** **One of the criminals.** Matthew 27:44 and Mark 15:32 report that both criminals were mocking Christ along with the crowd. As the hours wore on, however, this criminal's conscience was smitten, and he repented. When the impenitent thief resumed his mocking (Luke 23:39), this thief rebuked him and refused to participate again.

LUKE—NOTE ON **23:41** **this man has done nothing wrong.** Cf. vv. 4, 15, 22. Even the thief testified of his innocence.

LUKE—NOTE ON **23:42** **Jesus, remember me.** The penitent thief's prayer reflected his belief that the soul lives on after death; that Christ had a right to rule over a kingdom of the souls of men; and that he would soon enter that kingdom despite his impending death. His request to be remembered was a plea for mercy, which also reveals that the thief understood he had no hope but divine grace, and that the dispensing of that grace lay in Jesus' power. All of this demonstrates true faith on the part of the dying thief, and Christ graciously affirmed the man's salvation (v. 43).

LUKE—NOTE ON **23:43** **Paradise.** The only other places this word is used in the NT are 2 Cor. 12:3 and Rev. 2:7. The word suggests a garden (it is the word used of Eden in the LXX), but in all three NT uses it speaks of heaven.

LUKE—NOTE ON **23:44** **sixth hour . . . until the ninth hour.** From noon to 3:00 P.M. Luke was using the Jewish method of reckoning time. *See notes on Matt. 27:45* and Mark 15:25. **darkness.** *See note on Mark 15:33*. This could not have been caused by an eclipse, because the Jews used a lunar calendar, and Passover always fell on the full moon, making a solar eclipse out of the question. This was a supernatural darkness.

LUKE—NOTE ON **23:45** **the curtain.** *See note on Matt. 27:51*.

LUKE—NOTE ON **23:46** **into your hands.** This quotes Ps. 31:5, and the manner of his death accords with John 10:18. Normally victims of crucifixion died much slower deaths. He, being in control, simply yielded up his soul (John 10:18; 19:30), committing it to God. Thus he "offered himself without blemish to God" (Heb. 9:14).

LUKE—NOTE ON **23:47** **the centurion.** *See note on Matt. 27:54*. **this man was innocent!** Matthew 27:54 and Mark 15:39 say the centurion stated, "this man was the Son of God." Luke may be giving an equivalent expression; or, more likely, the centurion said both things.

LUKE—NOTE ON **23:48** **beating their breasts.** Luke alone records this expression of remorse and anguish (cf. 18:13).

LUKE—NOTE ON **23:49** **the women . . . from Galilee.** Matthew 27:56 and Mark 15:40–41 (*see notes there*) report that this included Mary Magdalene (*see note on Luke 8:2*); Mary, mother of James (the less) and Joses; Salome, mother of James and John, and many others. The same women were present at his burial (Luke 23:55; Matt. 27:61; Mark 15:47) and his resurrection (Luke 24:1; Matt. 28:1; Mark 16:1)—so they were eyewitnesses to all the crucial events of the gospel (cf. 1 Cor. 15:3–4).

LUKE—NOTE ON **23:50** **Joseph.** *See notes on Matt. 27:57; Mark 15:43; John 19:38*. All four evangelists mentioned him; Mark and Luke identified him as a member of the Sanhedrin; only Luke noted that he dissented from the council's verdict against Jesus (Luke 23:51).

LUKE—NOTE ON **23:51** **looking for the kingdom of God.** I.e., he believed Jesus' claims. John 19:38 refers to him as a secret disciple.

LUKE—NOTE ON **23:53** **a tomb cut in stone.** Joseph, a wealthy man, undoubtedly had the tomb built for his own family. It had remained unused. Christ's burial there was a wonderful fulfillment of Isa. 53:9.

LUKE—NOTE ON **23:54** **day of Preparation.** I.e., Friday, the day before the Sabbath.

LUKE—NOTE ON **23:55** **saw . . . how his body was laid.** According to John 19:39, Nicodemus brought a hundred pounds of spices and aloes (probably obtained while Joseph was negotiating with Pilate for Jesus' body), and he and Joseph wrapped the body with linen and the spices. These women, from Galilee, were probably unfamiliar with Joseph and Nicodemus, who were Judeans. After all, both men were associated with the Jewish leaders who orchestrated the conspiracy against Jesus (Luke 23:50; John 3:1). So the women were determined to prepare Jesus' body for burial themselves. So they returned (i.e., went to their homes) to prepare their own spices and perfumes (Luke 23:56). They had to have Jesus' body placed in the tomb before sunset, when the Sabbath began, so they were not able to finish preparing the body. Mark 16:1 says they purchased more spices "when the Sabbath was past," i.e., after sundown Saturday. Then they returned Sunday morning with the spices (Luke 24:1), expecting to finish the task that had been interrupted by the Sabbath.

LUKE—NOTE ON **24:1** **taking the spices.** *See note on 23:55*. The women were not expecting to find Jesus risen from the dead; their only plan was to finish anointing his body for burial. *See note on Mark 16:1*.

LUKE—NOTE ON **24:2** **the stone rolled away.** Matthew 28:2–4 records that an earthquake occurred and an angel rolled the stone away. The Roman guards fainted with fear. Mark, Luke, and John make no mention of the guards, so it appears they fled when they awoke to find the empty tomb. The women must have arrived shortly after.

LUKE—NOTE ON **24:4** **two men.** These were angels. Only Luke mentioned them both (*see note on Mark 16:5*). Mark was concerned only with the one who spoke for the duo. Such minor differences in the Gospel accounts are all reconcilable. Here's a summary of the events of the resurrection, assembled from all four evangelists' accounts: Finding the stone rolled away, the women entered the tomb, but found it empty (Luke 24:3). While they were still in the tomb, the angels suddenly appeared (Luke 24:4; Mark 16:5). The angel who spoke reminded them of Jesus' promises (Luke 24:6–8), then sent them to find Peter and the disciples to report that Jesus was risen (Matt. 28:7–8; Mark 16:7–8). The women did as they were told (Luke 24:9–11). The disciples were skeptical at first (Luke 24:11), but ran to where the tomb was, John arriving first (John 20:4), but Peter actually entering the tomb first (John 20:6). They saw the linen wrappings intact but empty, proof that Jesus was risen (Luke 24:12; John 20:6–8). They left immediately (Luke 24:12; John 20:10). Meanwhile, Mary Magdalene returned to the tomb, and was standing outside weeping when Christ suddenly appeared to her (John 20:11–18). That was his first appearance (Mark 16:9). Sometime soon after that, he met the other women on the road and appeared to them as well (Matt. 28:9–10). Later that day he appeared to two of the disciples on the road to Emmaus (Luke 24:13–32), and to Peter (Luke 24:34). For a chronological listing of all his post-resurrection appearances, *see note on Luke 24:34*.

LUKE—NOTE ON **24:6** **how he told you . . . in Galilee.** *See notes on 9:22 and 18:31–33*.

LUKE—NOTE ON **24:9** **all the rest.** I.e., other disciples, mostly from Galilee, who were in Jerusalem for the Passover.

LUKE—NOTE ON **24:10** **Mary Magdalene.** *See note on 8:2*. She was the first to see Jesus alive (Mark 16:9; John 20:11–18). *See note on Luke 24:4*. **Joanna.** Her husband was Herod's steward. *See note on Luke 8:3*. **Mary the mother of James.** *See note on Matt. 27:56*. **the other women.** They are never explicitly identified (cf. Luke 23:49, 55).

LUKE—NOTE ON 24:12 **Peter . . . ran.** John ran with Peter, but reached the tomb first (John 20:4). **linen cloths.** I.e., the empty shell of wrappings that had contained the body.

LUKE—NOTE ON 24:13 **two of them.** These evidently were not any of the 11 disciples. According to v. 18, one was named Cleopas. **Emmaus.** Mentioned nowhere else in Scripture. Its exact location is not known, but tradition says it is a town known as Kubeibeh, 7 miles northwest of Jerusalem.

LUKE—NOTE ON 24:16 **their eyes were kept.** I.e., they were kept by God from recognizing him.

LUKE—NOTE ON 24:18 **Are you the only visitor to Jerusalem . . . ?** The crucifixion of Jesus was already such a well known event around Jerusalem that they were shocked that he seemed not to know about it.

LUKE—NOTE ON 24:21 **we had hoped.** They had been looking for an immediate earthly kingdom. With Jesus crucified, they were probably struggling with doubt about whether he was the Messiah who would reign. But they still regarded him as a true prophet (v. 19). **the third day.** There may have been a glimmer of hope in these words. They had heard rumors of his resurrection already (vv. 22–24). Perhaps Cleopas recalled the Lord's promises of 9:22 and 18:33. More likely, however, it seems this was his way of expressing surprise that this stranger did not yet know the news everyone else in Jerusalem had been discussing for the past three days.

LUKE—NOTE ON 24:24 **Some of those who were with us.** I.e., Peter and John (*see note on v. 12*). **but him they did not see.** This was true. Evidently Cleopas and his companion had not heard about the appearance to Mary Magdalene (*see note on v. 4*).

LUKE—NOTE ON 24:26 **Was it not necessary . . . ?** OT prophecies spoke often of a suffering servant of Jehovah (*see note on v. 27*).

LUKE—NOTE ON 24:27 **Moses . . . all the Prophets.** Verse 44 gives the threefold division; this expression is merely a shortened way to say the same thing. **in all the Scriptures.** In the inscrutable wisdom of divine providence, the substance of Christ's exposition of the OT messianic prophecies was not recorded. But the gist of what he expounded would have undoubtedly included an explanation of the OT sacrificial system, which was full of types and symbols that spoke of his sufferings and death. He also would have pointed them to the major prophetic passages that spoke of the crucifixion, such as Ps. 16:9–11; 22; 69; Isa. 52:14–53:12; Zech. 12:10; 13:7. And he would have pointed out the true meaning of passages like Gen. 3:15; Num. 21:6–9; Ps. 16:10; Jer. 23:5–6; Dan. 9:26—and a host of other key messianic prophecies, particularly those that spoke of his death and resurrection.

LUKE—NOTE ON **24:30** **took the bread.** A simple expression, meaning to share a meal (v. 35).

LUKE—NOTE ON **24:31** **their eyes were opened.** I.e., by God. They had been sovereignly kept from recognizing him until this point (cf. v. 16). His resurrection body was glorified, and altered from its previous appearance (see John's description in Rev. 1:13–16), and this surely explains why even Mary did not recognize him at first (cf. John 20:14–16). But in this case, God actively intervened to keep them from recognizing him until it was time for him to depart. **he vanished from their sight.** His resurrection body, though real and tangible (John 20:27)—and even capable of ingesting earthly food (Luke 24:42–43)—nonetheless possessed certain properties that indicate it was glorified, altered in a mysterious way (cf. 1 Cor. 15:35–54; Phil. 3:21). Christ could appear and disappear bodily, as seen in this text. His body could pass through solid objects—such as the grave clothes (*see note on Luke 24:12*), or the walls and doors of a closed room (John 20:19, 26). He could apparently travel great distances in a moment, for by the time these disciples returned to Jerusalem, Christ had already appeared to Peter (Luke 24:34). The fact that he ascended into heaven bodily demonstrated that his resurrection body was already fit for heaven. Yet it was his body, the same one that was missing from the tomb, even retaining identifying features such as the nail wounds (John 20:25–27). He was no ghost or phantom.

LUKE—NOTE ON **24:34** **appeared to Simon.** Cf. 1 Cor. 15:5–8. Scripture describes at least 10 distinct appearances of Christ between the resurrection and ascension. He appeared to: 1) Mary Magdalene at the tomb (Mark 16:9; John 20:11–18); 2) to the women on the road (Matt. 28:9–10); 3) to the disciples on the road to Emmaus (Luke 24:13–32); 4) to Peter (Luke 24:34); 5) to 10 of the 11 disciples, Thomas being absent (Luke 24:36–43; Mark 16:14; John 20:19–25); 6) to the 11 disciples (with Thomas present) eight days later (John 20:26–31); 7) to seven disciples by the shore of the Sea of Galilee (John 21:1–25); 8) to more than 500 disciples, probably on a mountain in Galilee (1 Cor. 15:6; *see note on Matt. 28:16*); 9) to James (1 Cor. 15:7); and 10) to the apostles when he ascended into heaven (Acts 1:3–11). After his ascension, he appeared to Paul (1 Cor. 15:8). The next time he appears it will be in glory (Matt. 24:30).

LUKE—NOTE ON 24:36 Jesus himself stood among them. The doors were closed and locked (John 20:19). *See note on Luke 24:31*.

LUKE—NOTE ON 24:39 See my hands and my feet. He was showing them the nail wounds to prove it was really him. Cf. John 20:27.

LUKE—NOTE ON 24:41–43 *See note on v. 31*. Cf. Acts 10:41.

LUKE—NOTE ON 24:44 the Law of Moses and the Prophets and the Psalms. I.e., the whole OT. *See note on v. 27*.

LUKE—NOTE ON 24:45 opened their minds. He undoubtedly taught them from the OT, as he had on the road to Emmaus (*see note on v. 27*). But the gist of the expression also seems to convey a supernatural opening of their minds to receive the truths he unfolded. Whereas their understanding was once dull (9:45), they finally saw clearly (cf. Ps. 119:18; Isa. 29:18–19; 2 Cor. 3:14–16).

LUKE—NOTE ON 24:46–53 This section contains several ideas that are echoed in the opening of Acts, including Christ's suffering and resurrection (v. 46; Acts 1:3); the message of repentance and remission of sins (Luke 24:47; Acts 2:38); the disciples as his witnesses (Luke 24:48; Acts 1:8); the promise of the Father (Luke 24:49; Acts 1:4); tarrying in Jerusalem (Luke 24:49; Acts 1:4) and the beginning of gospel outreach there (Luke 24:47; Acts 1:8); power from on high (Luke 24:49; Acts 1:8); Christ's ascension

(Luke 24:51; Acts 1:9–11); the disciples’ return to Jerusalem (Luke 24:52; Acts 1:12); and their meeting in the temple (Luke 24:53; Acts 2:46).

LUKE—NOTE ON 24:46 **it is written.** I.e., in the OT. *See note on v. 27*.

LUKE—NOTE ON 24:47 This was the Great Commission (cf. Matt. 28:19–20; Mark 16:15).

LUKE—NOTE ON 24:49 **the promise of my Father.** I.e., the Holy Spirit (John 14:26; 15:26; cf. Joel 2:28–29; Acts 2:1–4).

LUKE—NOTE ON 24:50 **Bethany.** *See notes on 19:29 and Mark 11:1*.

LUKE—NOTE ON 24:51 **carried up into heaven.** I.e., visibly. Before, when the resurrected Christ left them, he simply vanished (v. 31). This time they saw him ascend. Cf. Acts 1:9–11.

LUKE—NOTE ON 24:52 **worshiped him.** I.e., a formal act of worship. Now that he had opened their understanding (*see note on v. 45*), they perceived the full truth of his deity, unclouded by the darkness of confusion or doubt. Cf. Matt. 28:9; John 20:28; contrast Matt. 28:17.

LUKE—NOTE ON 24:53 **in the temple.** This became the first meeting-place of the church (Acts 2:46; 5:21–42). There were rooms around the porticoes of the outer court available for such meetings.

John

John 1 • John 2 • John 3 • John 4 • John 5 • John 6 • John 7 • John 8 • John 9 • John 10 • John 11 • John 12 • John 13 • John 14 • John 15 • John 16 • John 17 • John 18 • John 19 • John 20 • John 21

Introduction to John
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Study Notes

Introduction to John

Title

The title of the fourth Gospel continues the pattern of the other Gospels, being identified originally as “According to John.” Like the others, “The Gospel” was added later.

Author and Date

Although the author’s name does not appear in the Gospel, early church tradition strongly and consistently identified him as the apostle John. The early church father Irenaeus (c. A.D. 130–200) was a disciple of Polycarp (c. A.D. 70–160), who was a disciple of the apostle John, and he testified on Polycarp’s authority that John wrote the Gospel during his residence at Ephesus in Asia Minor when he was advanced in age (*Against Heresies* 2.22.5; 3.1.1). Subsequent to Irenaeus, all the church Fathers assumed John to be the Gospel’s author. Clement of Alexandria (c. A.D. 150–215) wrote that John, aware of the facts set forth in the other Gospels and being moved by the Holy Spirit, composed a “spiritual Gospel” (see Eusebius’s *Ecclesiastical History* 6.14.7).

Reinforcing early church tradition are significant internal characteristics of the Gospel. While the synoptic Gospels (Matthew, Mark, Luke) identify the apostle John by name approximately 20 times (including parallels), he is not directly mentioned by name in the Gospel of John. Instead, the author prefers to identify himself as the disciple “whom Jesus loved” (13:23; 19:26; 20:2; 21:7, 20). The absence of any mention of John’s name directly is remarkable when one considers the important part played by other named disciples in this Gospel. Yet, the recurring designation of himself as the disciple “whom Jesus loved,” a deliberate avoidance by John of his personal name, reflects his humility and celebrates his relation to his Lord Jesus. No mention of his name was necessary since his original readers clearly understood that he was the Gospel’s author. Also, through a process of elimination based primarily on analyzing the material in chs. 20–21, this disciple “whom Jesus loved” narrows down to the apostle John (e.g., 21:24; cf. 21:2). Since the Gospel’s author is exacting in mentioning the names of other characters in the book, if the author had been someone other than John the apostle, he would not have omitted John’s name.

The Gospel’s anonymity strongly reinforces the arguments favoring John’s authorship, for only someone of his well known and preeminent authority as an apostle would be able to write a Gospel that differed so markedly in form and substance from the other Gospels and have it receive unanimous acceptance in the early church. In contrast, apocryphal Gospels produced from the mid-second century onward were falsely ascribed to apostles or other famous persons closely associated with Jesus, yet universally rejected by the church.

John and James, his older brother (Acts 12:2), were known as “the sons of Zebedee” (Matt. 10:2–4), and Jesus gave them the name “Sons of Thunder” (Mark 3:17). John was an apostle (Luke 6:12–16) and one of the three most intimate associates of Jesus (along with Peter and James—cf. Matt. 17:1; 26:37), being an eyewitness to and participant in Jesus’ earthly ministry (1 John 1:1–4). After Christ’s ascension, John became a “pillar” in the Jerusalem church (Gal. 2:9). He ministered with Peter (Acts 3:1; 4:13; 8:14) until he went to Ephesus (tradition says before the destruction of Jerusalem), from where he wrote this Gospel and from where the Romans exiled him to Patmos (Rev. 1:9). Besides the Gospel that bears his name, John also authored 1–3 John and the book of Revelation (Rev. 1:1).

Because the writings of some church Fathers indicate that John was actively writing in his old age and that he was already aware of the synoptic Gospels, many date the Gospel sometime after their composition, but prior to John’s writing of 1–3 John or Revelation. John wrote his Gospel c. A.D. 80–90, about 50 years after he witnessed Jesus’ earthly ministry.

Background and Setting

Strategic to John’s background and setting is the fact that according to tradition John was aware of the synoptic Gospels. Apparently, he wrote his Gospel in order to make a unique contribution to the record of the Lord’s life (“a spiritual Gospel”) and, in part, to be supplementary as well as complementary to Matthew, Mark, and Luke.

The Gospel’s unique characteristics reinforce this purpose: First, John supplied a large amount of unique material not recorded in the other Gospels. Second, he often supplied information that helps the understanding of the events in the synoptics. For example, while the synoptics begin with Jesus’ ministry in Galilee, they imply that Jesus had a ministry prior to that (e.g., Matt. 4:12; Mark 1:14). John supplies the answer with information on Jesus’ prior ministry in Judea (John 3) and Samaria (ch. 4). In Mark 6:45, after the feeding of the 5,000, Jesus compelled his disciples to cross the Sea of Galilee to Bethsaida. John recorded the reason. The people were about to make Jesus king because of his miraculous multiplying of food, and he was avoiding their ill-motivated efforts (John 6:26). Third, John is the most theological of the Gospels, containing, for example, a heavily theological prologue (1:1–18), larger amounts of didactic and discourse material in proportion to narrative (e.g., 3:13–17), and the largest amount of teaching on the Holy Spirit (e.g., 14:16–17, 26; 16:7–14). Although John was aware of the synoptics and fashioned his Gospel with them in mind, he did not depend upon them for information. Rather, under the inspiration of the Holy Spirit, he utilized his own memory as an eyewitness in composing the Gospel (1:14; 19:35; 21:24).

John’s Gospel is the second (cf. Luke 1:1–4) that contains a precise statement regarding the author’s purpose (20:30–31). He declares, “these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name” (20:31). The primary purposes, therefore, are twofold: evangelistic and apologetic. Reinforcing the evangelistic purpose is the fact that the word “believe” occurs approximately 100 times in the Gospel (the synoptics use the term less than half as much). John composed his Gospel to provide reasons for saving faith in his readers and, as a result, to assure them that they would receive the divine gift of eternal life (1:12).

The apologetic purpose is closely related to the evangelistic purpose. John wrote to convince his readers of Jesus' true identity as the incarnate God-Man whose divine and human natures were perfectly united into one person who was the prophesied Christ ("Messiah") and Savior of the world (e.g., 1:41; 3:16; 4:25–26; 8:58). He organized his whole Gospel around eight "signs" or proofs that reinforce Jesus' true identity leading to faith. The first half of his work centers around seven miraculous signs selected to reveal Christ's person and engender belief: 1) water made into wine (2:1–11); 2) the healing of the official's son (4:46–54); 3) the healing of the lame man (5:1–18); 4) the feeding of a multitude (6:1–15); 5) walking on water (6:16–21); 6) healing of the blind man (9:1–41); and 7) the raising of Lazarus (11:1–57). The eighth sign is the miraculous catch of fish (21:6–11) after Jesus' resurrection.

Historical and Theological Themes

In accordance with John’s evangelistic and apologetic purposes, the overall message of the Gospel is found in 20:31: “Jesus is the Christ, the Son of God.” The book, therefore, centers on the person and work of Christ. Three predominant words (“signs,” “believe,” and “life”) in 20:30–31 receive constant reemphasis throughout the Gospel to enforce the theme of salvation in him, which is first set forth in the prologue (1:1–18; cf. 1 John 1:1–4) and re-expressed throughout the Gospel in varying ways (e.g., John 6:35, 48; 8:12; 10:7, 9; 10:11–14; 11:25; 14:6; 17:3). In addition, John provides the record of how men responded to Jesus Christ and the salvation that he offered. Summing up, the Gospel focuses on: 1) Jesus as the Word, the Messiah, and Son of God; 2) who brings the gift of salvation to mankind; 3) who either accept or reject the offer.

John also presents certain contrastive sub-themes that reinforce his main theme. He uses dualism (life and death, light and darkness, love and hate, from above and from below) to convey vital information about the person and work of Christ and the need to believe in him (e.g., 1:4–5, 12–13; 3:16–21; 12:44–46; 15:17–20).

There are also seven emphatic “I am” statements that identify Jesus as God and Messiah (6:35; 8:12; 10:7, 9; 10:11, 14; 11:25; 14:6; 15:1, 5).

Interpretive Challenges

Because John composed his record in a clear and simple style, one might tend to underestimate the depth of this Gospel. Since John's Gospel is a "spiritual" Gospel (see Authorship and Date), the truths he conveys are profound. The reader must prayerfully and meticulously explore the book in order to discover the vast richness of the spiritual treasures that the apostle, under the guidance of the Holy Spirit (14:26; 16:13), has lovingly deposited in his Gospel.

The chronological reckoning between John's Gospel and the synoptics presents a challenge, especially in relation to the time of the Last Supper (13:2). While the synoptics portray the disciples and the Lord at the Last Supper as eating the Passover meal on Thursday evening (Nisan 14) and Jesus being crucified on Friday, John's Gospel states that the Jews did not enter into the Praetorium "so that they would not be defiled, but could eat the Passover" (18:28). So, the disciples had eaten the Passover on Thursday evening, but the Jews had not. In fact, John (19:14) states that Jesus' trial and crucifixion were on the day of Preparation for the Passover and not after the eating of the Passover, so that with the trial and crucifixion on Friday Christ was actually sacrificed at the same time the Passover lambs were being slain (19:14). The question is, "Why did the disciples eat the Passover meal on Thursday?"

The answer lies in a difference among the Jews in the way they reckoned the beginning and ending of days. From Josephus, the Mishna, and other ancient Jewish sources we learn that the Jews in northern Palestine calculated days from sunrise to sunrise. That area included the region of Galilee, where Jesus and all the disciples, except Judas, had grown up. Apparently most, if not all, of the Pharisees used that system of reckoning. But Jews in the southern part, which centered in Jerusalem, calculated days from sunset to sunset. Because all the priests necessarily lived in or near Jerusalem, as did most of the Sadducees, those groups followed the southern scheme.

That variation doubtlessly caused confusion at times, but it also had some practical benefits. During Passover time, for instance, it allowed for the feast to be celebrated legitimately on two adjoining days, thereby permitting the temple sacrifices to be made over a total period of four hours rather than two. That separation of days may also have had the effect of reducing both regional and religious clashes between the two groups.

On that basis the seeming contradictions in the Gospel accounts are easily explained. Being Galileans, Jesus and the disciples considered Passover day to have started at sunrise on Thursday and to end at sunrise on Friday. The Jewish leaders who arrested and tried Jesus, being mostly priests and Sadducees, considered Passover day to begin at sunset on Thursday and end at sunset on Friday. By that variation, predetermined by God's sovereign provision, Jesus could thereby legitimately celebrate the last Passover meal with his disciples and yet still be sacrificed on Passover day.

Once again one can see how God sovereignly and marvelously provides for the precise fulfillment of his redemptive plan. Jesus was anything but a victim of men's wicked schemes, much less of blind circumstance. Every word he spoke and every action he took were divinely directed and secured. Even the words and actions by others against him were divinely controlled. See, e.g., 11:49–52; 19:11.

Outline

- I. The Incarnation of the Son of God (1:1–18)
  - A. His Eternality (1:1–2)
  - B. His Preincarnate Work (1:3–5)
  - C. His Forerunner (1:6–8)
  - D. His Rejection (1:9–11)
  - E. His Reception (1:12–13)
  - F. His Deity (1:14–18)
- II. The Presentation of the Son of God (1:19–4:54)
  - A. Presentation by John the Baptist (1:19–34)
    - 1. To the religious leaders (1:19–28)
    - 2. At Christ’s baptism (1:29–34)
  - B. Presentation to John’s Disciples (1:35–51)
    - 1. Andrew and Peter (1:35–42)
    - 2. Philip and Nathanael (1:43–51)
  - C. Presentation in Galilee (2:1–12)
    - 1. First sign: water to wine (2:1–10)
    - 2. Disciples believe (2:11–12)
  - D. Presentation in Judea (2:13–3:36)
    - 1. Cleansing the temple (2:13–25)
    - 2. Teaching Nicodemus (3:1–21)
    - 3. Preaching by John the Baptist (3:22–36)
  - E. Presentation in Samaria (4:1–42)
    - 1. Witness to the Samaritan woman (4:1–26)
    - 2. Witness to the disciples (4:27–38)
    - 3. Witness to the Samaritans (4:39–42)
  - F. Presentation in Galilee (4:43–54)
    - 1. Reception by the Galileans (4:43–45)
    - 2. Second sign: healing the official’s son (4:46–54)
- III. The Opposition to the Son of God (5:1–12:50)
  - A. Opposition at the Feast in Jerusalem (5:1–47)

        1. Third sign: healing the paralytic (5:1–9)
        2. Rejection by the Jews (5:10–47)
    B. Opposition During Passover (6:1–71)
        1. Fourth sign: feeding the 5,000 (6:1–14)
        2. Fifth sign: walking on water (6:15–21)
        3. Bread of life discourse (6:22–71)
    C. Opposition at the Feast of Booths (7:1–10:21)
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THE GOSPEL ACCORDING TO

John

The Word Became Flesh

JOHN **1** ‡†In the beginning was the Word, and the Word was with God, and the Word was God. [2]He was in the beginning with God. [3]†All things were made through him, and without him was not any thing made that was made. [4]‡In him was life, [1] and the life was the light of men. [5]†The light shines in the darkness, and the darkness has not overcome it.

[6]†There was a man sent from God, whose name was John. [7]†He came as a witness, to bear witness about the light, that all might believe through him. [8]†He was not the light, but came to bear witness about the light.

[9]†The true light, which enlightens everyone, was coming into the world. [10]He was in the world, and the world was made through him, yet the world did not know him. [11]†He came to his own, [2] and his own people [3] did not receive him. [12]‡†But to all who did receive him, who believed in his name, he gave the right to become children of God, [13]†who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

[14]†And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. [15]†(John bore witness about him, and cried out, “This was he of whom I said, ‘He who comes after me ranks before me, because he was before me.’”) [16]†And from his fullness we have all received, grace upon grace. [17]‡For the law was given through Moses; grace and truth came through Jesus Christ. [18]†No one has ever seen God; the only God, [4] who is at the Father's side, [5] he has made him known.

The Testimony of John the Baptist

[19]‡†And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?” [20]†He confessed, and

did not deny, but confessed, “I am not the Christ.” [21]†And they asked him, “What then? Are you Elijah?” He said, “I am not.” “Are you the Prophet?” And he answered, “No.” [22]So they said to him, “Who are you? We need to give an answer to those who sent us. What do you say about yourself?” [23]†He said, “I am the voice of one crying out in the wilderness, ‘Make straight [6] the way of the Lord,’ as the prophet Isaiah said.”

[24](Now they had been sent from the Pharisees.) [25]†They asked him, “Then why are you baptizing, if you are neither the Christ, nor Elijah, nor the Prophet?” [26]John answered them, “I baptize with water, but among you stands one you do not know, [27]†even he who comes after me, the strap of whose sandal I am not worthy to untie.” [28]†These things took place in Bethany across the Jordan, where John was baptizing.

Behold, the Lamb of God

[29]††The next day he saw Jesus coming toward him, and said, “Behold, the Lamb of God, who takes away the sin of the world! [30]This is he of whom I said, ‘After me comes a man who ranks before me, because he was before me.’ [31]†I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel.” [32]†And John bore witness: “I saw the Spirit descend from heaven like a dove, and it remained on him. [33]I myself did not know him, but he who sent me to baptize with water said to me, ‘He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.’ [34]†And I have seen and have borne witness that this is the Son of God.”

Jesus Calls the First Disciples

[35]†The next day again John was standing with two of his disciples, [36]and he looked at Jesus as he walked by and said, “Behold, the Lamb of God!” [37]†The two disciples heard him say this, and they followed Jesus. [38]Jesus turned and saw them following and said to them, “What are you seeking?” And they said to him, “Rabbi” (which means Teacher), “where are you staying?” [39]†He said to them, “Come and you will see.” So they came and saw where he was staying, and they stayed with him that day, for it was

about the tenth hour. [7] [40]One of the two who heard John speak and
followed Jesus [8] was Andrew, Simon Peter's brother. [41]†He first found his
own brother Simon and said to him, “We have found the Messiah” (which
means Christ). [42]†He brought him to Jesus. Jesus looked at him and said,
“So you are Simon the son of John? You shall be called Cephas” (which
means Peter [9]).

Jesus Calls Philip and Nathanael

[43]†The next day Jesus decided to go to Galilee. He found Philip and said to
him, “Follow me.” [44]†Now Philip was from Bethsaida, the city of Andrew
and Peter. [45]†Philip found Nathanael and said to him, “We have found him
of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth,
the son of Joseph.” [46]†Nathanael said to him, “Can anything good come out
of Nazareth?” Philip said to him, “Come and see.” [47]†Jesus saw Nathanael
coming toward him and said of him, “Behold, an Israelite indeed, in whom
there is no deceit!” [48]†Nathanael said to him, “How do you know me?”
Jesus answered him, “Before Philip called you, when you were under the
fig tree, I saw you.” [49]†Nathanael answered him, “Rabbi, you are the Son of
God! You are the King of Israel!” [50]Jesus answered him, “Because I said to
you, ‘I saw you under the fig tree,’ do you believe? You will see greater
things than these.” [51]†And he said to him, “Truly, truly, I say to you, [10]
you will see heaven opened, and the angels of God ascending and
descending on the Son of Man.”

The Wedding at Cana

JOHN **2** ‡†On the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there. [2]†Jesus also was invited to the wedding with his disciples. [3]†When the wine ran out, the mother of Jesus said to him, “They have no wine.” [4]†And Jesus said to her, “Woman, what does this have to do with me? My hour has not yet come.” [5]His mother said to the servants, “Do whatever he tells you.”

[6]†Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons. [1] [7]Jesus said to the servants, “Fill the jars with water.” And they filled them up to the brim. [8]And he said to them, “Now draw some out and take it to the master of the feast.” So they took it. [9]When the master of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the master of the feast called the bridegroom [10]and said to him, “Everyone serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now.” [11]†This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory. And his disciples believed in him.

[12]†After this he went down to Capernaum, with his mother and his brothers [2] and his disciples, and they stayed there for a few days.

Jesus Cleanses the Temple

[13]‡‡†The Passover of the Jews was at hand, and Jesus went up to Jerusalem. [14]†In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers sitting there. [15]†And making a whip of cords, he drove them all out of the temple, with the sheep and oxen. And he poured out the coins of the money-changers and overturned their tables. [16]†And he told those who sold the pigeons, “Take these things away; do not make my Father's house a house of trade.” [17]†His disciples remembered that it was written, “Zeal for your house will consume me.”

[18]‡†So the Jews said to him, “What sign do you show us for doing these things?” [19]†Jesus answered them, “Destroy this temple, and in three days I will raise it up.” [20]†The Jews then said, “It has taken forty-six years to build this temple, and will you raise it up in three days?” [21]But he was speaking about the temple of his body. [22]When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

Jesus Knows What Is in Man

[23]‡‡Now when he was in Jerusalem at the Passover Feast, many believed in his name when they saw the signs that he was doing. [24]But Jesus on his part did not entrust himself to them, because he knew all people [25]and needed no one to bear witness about man, for he himself knew what was in man.

You Must Be Born Again

JOHN **3** ‡‡†Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. [2]†This man came to Jesus [1] by night and said to him, “Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him.” [3]†Jesus answered him, “Truly, truly, I say to you, unless one is born again [2] he cannot see the kingdom of God.” [4]†Nicodemus said to him, “How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?” [5]†Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. [6]That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. [3] [7]Do not marvel that I said to you, ‘You [4] must be born again.’ [8]†The wind [5] blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”

[9]Nicodemus said to him, “How can these things be?” [10]†Jesus answered him, “Are you the teacher of Israel and yet you do not understand these things? [11]‡‡†Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen, but you [6] do not receive our testimony. [12]If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? [13]†No one has ascended into heaven except he who descended from heaven, the Son of Man. [7] [14]†And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, [15]†that whoever believes in him may have eternal life. [8]

For God So Loved the World

[16]†“For God so loved the world, [9] that he gave his only Son, that whoever believes in him should not perish but have eternal life. [17]For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. [18]†Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God. [19]And this is the

judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil. [20]For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed. [21]But whoever does what is true comes to the light, so that it may be clearly seen that his works have been carried out in God.”

John the Baptist Exalts Christ

[22]‡†After this Jesus and his disciples went into the Judean countryside, and he remained there with them and was baptizing. [23]†John also was baptizing at Aenon near Salim, because water was plentiful there, and people were coming and being baptized [24]†(for John had not yet been put in prison).

[25]‡†Now a discussion arose between some of John's disciples and a Jew over purification. [26]†And they came to John and said to him, “Rabbi, he who was with you across the Jordan, to whom you bore witness—look, he is baptizing, and all are going to him.” [27]†John answered, “A person cannot receive even one thing unless it is given him from heaven. [28]You yourselves bear me witness, that I said, ‘I am not the Christ, but I have been sent before him.’ [29]†The one who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice. Therefore this joy of mine is now complete. [30]He must increase, but I must decrease.” [10]

[31]‡‡He who comes from above is above all. He who is of the earth belongs to the earth and speaks in an earthly way. He who comes from heaven is above all. [32]He bears witness to what he has seen and heard, yet no one receives his testimony. [33]Whoever receives his testimony sets his seal to this, that God is true. [34]†For he whom God has sent utters the words of God, for he gives the Spirit without measure. [35]The Father loves the Son and has given all things into his hand. [36]†Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.

Jesus and the Woman of Samaria

JOHN **4** ‡Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John [2](although Jesus himself did not baptize, but only his disciples), [3]†he left Judea and departed again for Galilee. [4]†And he had to pass through Samaria. [5]‡†So he came to a town of Samaria called Sychar, near the field that Jacob had given to his son Joseph. [6]†Jacob's well was there; so Jesus, wearied as he was from his journey, was sitting beside the well. It was about the sixth hour. [1]

[7]†A woman from Samaria came to draw water. Jesus said to her, “Give me a drink.” [8]†(For his disciples had gone away into the city to buy food.) [9]The Samaritan woman said to him, “How is it that you, a Jew, ask for a drink from me, a woman of Samaria?” (For Jews have no dealings with Samaritans.) [10]†Jesus answered her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.” [11]The woman said to him, “Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water? [12]Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock.” [13]Jesus said to her, “Everyone who drinks of this water will be thirsty again, [14]but whoever drinks of the water that I will give him will never be thirsty again. [2] The water that I will give him will become in him a spring of water welling up to eternal life.” [15]†The woman said to him, “Sir, give me this water, so that I will not be thirsty or have to come here to draw water.”

[16]†Jesus said to her, “Go, call your husband, and come here.” [17]The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband’; [18]†for you have had five husbands, and the one you now have is not your husband. What you have said is true.” [19]†The woman said to him, “Sir, I perceive that you are a prophet. [20]†Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship.” [21]†Jesus said to her, “Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. [22]†You worship what you do not know; we worship what we know, for salvation is from the Jews. [23]†But the hour is coming,

and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. [24]‡God is spirit, and those who worship him must worship in spirit and truth.” [25]‡The woman said to him, “I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things.” [26]‡Jesus said to her, “I who speak to you am he.”

[27]‡‡Just then his disciples came back. They marveled that he was talking with a woman, but no one said, “What do you seek?” or, “Why are you talking with her?” [28]‡So the woman left her water jar and went away into town and said to the people, [29]“Come, see a man who told me all that I ever did. Can this be the Christ?” [30]They went out of the town and were coming to him.

[31]Meanwhile the disciples were urging him, saying, “Rabbi, eat.” [32]‡But he said to them, “I have food to eat that you do not know about.” [33]So the disciples said to one another, “Has anyone brought him something to eat?” [34]‡Jesus said to them, “My food is to do the will of him who sent me and to accomplish his work. [35]‡Do you not say, ‘There are yet four months, then comes the harvest’? Look, I tell you, lift up your eyes, and see that the fields are white for harvest. [36]‡Already the one who reaps is receiving wages and gathering fruit for eternal life, so that sower and reaper may rejoice together. [37]For here the saying holds true, ‘One sows and another reaps.’ [38]I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor.”

[39]Many Samaritans from that town believed in him because of the woman's testimony, “He told me all that I ever did.” [40]So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days. [41]And many more believed because of his word. [42]‡They said to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world.”

[43]‡‡After the two days he departed for Galilee. [44]‡(For Jesus himself had testified that a prophet has no honor in his own hometown.) [45]‡So when he came to Galilee, the Galileans welcomed him, having seen all that he had done in Jerusalem at the feast. For they too had gone to the feast.

Jesus Heals an Official's Son

[46]†So he came again to Cana in Galilee, where he had made the water wine. And at Capernaum there was an official whose son was ill. [47]†When this man heard that Jesus had come from Judea to Galilee, he went to him and asked him to come down and heal his son, for he was at the point of death. [48]†So Jesus said to him, “Unless you see signs and wonders you will not believe.” [49]The official said to him, “Sir, come down before my child dies.” [50]†Jesus said to him, “Go; your son will live.” The man believed the word that Jesus spoke to him and went on his way. [51]As he was going down, his servants [3] met him and told him that his son was recovering. [52]†So he asked them the hour when he began to get better, and they said to him, “Yesterday at the seventh hour [4] the fever left him.” [53]†The father knew that was the hour when Jesus had said to him, “Your son will live.” And he himself believed, and all his household. [54]This was now the second sign that Jesus did when he had come from Judea to Galilee.

The Healing at the Pool on the Sabbath

JOHN **5** ‡‡†After this there was a feast of the Jews, and Jesus went up to Jerusalem.

[2]†Now there is in Jerusalem by the Sheep Gate a pool, in Aramaic [1] called Bethesda, [2] which has five roofed colonnades. [3]‡†In these lay a multitude of invalids—blind, lame, and paralyzed. [3] [5]†One man was there who had been an invalid for thirty-eight years. [6]†When Jesus saw him lying there and knew that he had already been there a long time, he said to him, “Do you want to be healed?” [7]The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up, and while I am going another steps down before me.” [8]†Jesus said to him, “Get up, take up your bed, and walk.” [9]†And at once the man was healed, and he took up his bed and walked.

Now that day was the Sabbath. [10]‡†So the Jews said to the man who had been healed, “It is the Sabbath, and it is not lawful for you to take up your bed.” [11]But he answered them, “The man who healed me, that man said to me, ‘Take up your bed, and walk.’” [12]They asked him, “Who is the man who said to you, ‘Take up your bed and walk’?” [13]Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. [14]†Afterward Jesus found him in the temple and said to him, “See, you are well! Sin no more, that nothing worse may happen to you.” [15]The man went away and told the Jews that it was Jesus who had healed him. [16]†And this was why the Jews were persecuting Jesus, because he was doing these things on the Sabbath. [17]‡†But Jesus answered them, “My Father is working until now, and I am working.”

Jesus Is Equal with God

[18]†This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

The Authority of the Son

[19]†So Jesus said to them, “Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father [4] does, that the Son does likewise. [20]†For the Father loves the Son and shows him all that he himself is doing. And greater works than these will he show him, so that you may marvel. [21]For as the Father raises the dead and gives them life, so also the Son gives life to whom he will. [22]The Father judges no one, but has given all judgment to the Son, [23]†that all may honor the Son, just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him. [24]†Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.

[25]††“Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. [26]†For as the Father has life in himself, so he has granted the Son also to have life in himself. [27]†And he has given him authority to execute judgment, because he is the Son of Man. [28]Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice [29]†and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.

Witnesses to Jesus

[30]†“I can do nothing on my own. As I hear, I judge, and my judgment is just, because I seek not my own will but the will of him who sent me. [31]If I alone bear witness about myself, my testimony is not deemed true. [32]†There is another who bears witness about me, and I know that the testimony that he bears about me is true. [33]You sent to John, and he has borne witness to the truth. [34]Not that the testimony that I receive is from man, but I say these things so that you may be saved. [35]He was a burning and shining lamp, and you were willing to rejoice for a while in his light. [36]†But the testimony that I have is greater than that of John. For the works that the Father has given me to accomplish, the very works that I am doing, bear witness about me that the Father has sent me. [37]†And the Father who sent me has himself

borne witness about me. His voice you have never heard, his form you have never seen, [38]and you do not have his word abiding in you, for you do not believe the one whom he has sent. [39]†You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, [40]†yet you refuse to come to me that you may have life. [41]†I do not receive glory from people. [42]But I know that you do not have the love of God within you. [43]†I have come in my Father's name, and you do not receive me. If another comes in his own name, you will receive him. [44]How can you believe, when you receive glory from one another and do not seek the glory that comes from the only God? [45]Do not think that I will accuse you to the Father. There is one who accuses you: Moses, on whom you have set your hope. [46]†For if you believed Moses, you would believe me; for he wrote of me. [47]But if you do not believe his writings, how will you believe my words?”

Jesus Feeds the Five Thousand

JOHN **6** ‡†After this Jesus went away to the other side of the Sea of Galilee, which is the Sea of Tiberias. [2]†And a large crowd was following him, because they saw the signs that he was doing on the sick. [3]Jesus went up on the mountain, and there he sat down with his disciples. [4]Now the Passover, the feast of the Jews, was at hand. [5]Lifting up his eyes, then, and seeing that a large crowd was coming toward him, Jesus said to Philip, “Where are we to buy bread, so that these people may eat?” [6]He said this to test him, for he himself knew what he would do. [7]†Philip answered him, “Two hundred denarii [1] would not buy enough bread for each of them to get a little.” [8]One of his disciples, Andrew, Simon Peter's brother, said to him, [9]“There is a boy here who has five barley loaves and two fish, but what are they for so many?” [10]†Jesus said, “Have the people sit down.” Now there was much grass in the place. So the men sat down, about five thousand in number. [11]Jesus then took the loaves, and when he had given thanks, he distributed them to those who were seated. So also the fish, as much as they wanted. [12]And when they had eaten their fill, he told his disciples, “Gather up the leftover fragments, that nothing may be lost.” [13]So they gathered them up and filled twelve baskets with fragments from the five barley loaves left by those who had eaten. [14]†When the people saw the sign that he had done, they said, “This is indeed the Prophet who is to come into the world!”

[15]†Perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the mountain by himself.

Jesus Walks on Water

[16]‡When evening came, his disciples went down to the sea, [17]†got into a boat, and started across the sea to Capernaum. It was now dark, and Jesus had not yet come to them. [18]†The sea became rough because a strong wind was blowing. [19]‡When they had rowed about three or four miles, [2] they saw Jesus walking on the sea and coming near the boat, and they were frightened. [20]But he said to them, “It is I; do not be afraid.” [21]†Then they

were glad to take him into the boat, and immediately the boat was at the land to which they were going.

I Am the Bread of Life

[22]††On the next day the crowd that remained on the other side of the sea saw that there had been only one boat there, and that Jesus had not entered the boat with his disciples, but that his disciples had gone away alone. [23]Other boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks. [24]So when the crowd saw that Jesus was not there, nor his disciples, they themselves got into the boats and went to Capernaum, seeking Jesus.

[25]When they found him on the other side of the sea, they said to him, “Rabbi, when did you come here?” [26]†Jesus answered them, “Truly, truly, I say to you, you are seeking me, not because you saw signs, but because you ate your fill of the loaves. [27]†Do not labor for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on him God the Father has set his seal.” [28]†Then they said to him, “What must we do, to be doing the works of God?” [29]†Jesus answered them, “This is the work of God, that you believe in him whom he has sent.” [30]†So they said to him, “Then what sign do you do, that we may see and believe you? What work do you perform? [31]†Our fathers ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’” [32]†Jesus then said to them, “Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. [33]†For the bread of God is he who comes down from heaven and gives life to the world.” [34]†They said to him, “Sir, give us this bread always.”

[35]†Jesus said to them, “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. [36]But I said to you that you have seen me and yet do not believe. [37]†All that the Father gives me will come to me, and whoever comes to me I will never cast out. [38]For I have come down from heaven, not to do my own will but the will of him who sent me. [39]And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day.

[40]†For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.”

[41]‡†So the Jews grumbled about him, because he said, “I am the bread that came down from heaven.” [42]†They said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, ‘I have come down from heaven’?” [43]Jesus answered them, “Do not grumble among yourselves. [44]†No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. [45]†It is written in the Prophets, ‘And they will all be taught by God.’ Everyone who has heard and learned from the Father comes to me— [46]not that anyone has seen the Father except he who is from God; he has seen the Father. [47]Truly, truly, I say to you, whoever believes has eternal life. [48]I am the bread of life.
[49]‡Your fathers ate the manna in the wilderness, and they died. [50]This is the bread that comes down from heaven, so that one may eat of it and not die.
[51]‡†I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh.”

[52]†The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” [53]‡So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. [54]Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. [55]For my flesh is true food, and my blood is true drink. [56]Whoever feeds on my flesh and drinks my blood abides in me, and I in him. [57]As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me.
[58]This is the bread that came down from heaven, not like the bread [3] the fathers ate and died. Whoever feeds on this bread will live forever.”
[59]Jesus [4] said these things in the synagogue, as he taught at Capernaum.

The Words of Eternal Life

[60]‡When many of his disciples heard it, they said, “This is a hard saying; who can listen to it?” [61]†But Jesus, knowing in himself that his disciples were grumbling about this, said to them, “Do you take offense at this?

[62]Then what if you were to see the Son of Man ascending to where he was before? [63]It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life. [64]†But there are some of you who do not believe.” (For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him.) [65]†And he said, “This is why I told you that no one can come to me unless it is granted him by the Father.”

[66]†After this many of his disciples turned back and no longer walked with him. [67]So Jesus said to the Twelve, “Do you want to go away as well?” [68]Simon Peter answered him, “Lord, to whom shall we go? You have the words of eternal life, [69]†and we have believed, and have come to know, that you are the Holy One of God.” [70]†Jesus answered them, “Did I not choose you, the Twelve? And yet one of you is a devil.” [71]†He spoke of Judas the son of Simon Iscariot, for he, one of the Twelve, was going to betray him.

Jesus at the Feast of Booths

JOHN **7** ‡‡†After this Jesus went about in Galilee. He would not go about in Judea, because the Jews [1] were seeking to kill him. [2]†Now the Jews' Feast of Booths was at hand. [3]†So his brothers [2] said to him, “Leave here and go to Judea, that your disciples also may see the works you are doing. [4]†For no one works in secret if he seeks to be known openly. If you do these things, show yourself to the world.” [5]†For not even his brothers believed in him. [6]†Jesus said to them, “My time has not yet come, but your time is always here. [7]†The world cannot hate you, but it hates me because I testify about it that its works are evil. [8]†You go up to the feast. I am not [3] going up to this feast, for my time has not yet fully come.” [9]After saying this, he remained in Galilee.

[10]†But after his brothers had gone up to the feast, then he also went up, not publicly but in private. [11]†The Jews were looking for him at the feast, and saying, “Where is he?” [12]‡And there was much muttering about him among the people. While some said, “He is a good man,” others said, “No, he is leading the people astray.” [13]Yet for fear of the Jews no one spoke openly of him.

[14]‡†About the middle of the feast Jesus went up into the temple and began teaching. [15]†The Jews therefore marveled, saying, “How is it that this man has learning, [4] when he has never studied?” [16]†So Jesus answered them, “My teaching is not mine, but his who sent me. [17]†If anyone's will is to do God's [5] will, he will know whether the teaching is from God or whether I am speaking on my own authority. [18]†The one who speaks on his own authority seeks his own glory; but the one who seeks the glory of him who sent him is true, and in him there is no falsehood. [19]‡Has not Moses given you the law? Yet none of you keeps the law. Why do you seek to kill me?” [20]The crowd answered, “You have a demon! Who is seeking to kill you?” [21]†Jesus answered them, “I did one work, and you all marvel at it. [22]†Moses gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath. [23]†If on the Sabbath a man receives circumcision, so that the law of Moses may not be broken, are you angry

with me because on the Sabbath I made a man's whole body well? [24]†Do not judge by appearances, but judge with right judgment.”

Can This Be the Christ?

[25]†Some of the people of Jerusalem therefore said, “Is not this the man whom they seek to kill? [26]†And here he is, speaking openly, and they say nothing to him! Can it be that the authorities really know that this is the Christ? [27]†But we know where this man comes from, and when the Christ appears, no one will know where he comes from.” [28]†So Jesus proclaimed, as he taught in the temple, “You know me, and you know where I come from? But I have not come of my own accord. He who sent me is true, and him you do not know. [29]I know him, for I come from him, and he sent me.” [30]†So they were seeking to arrest him, but no one laid a hand on him, because his hour had not yet come. [31]†Yet many of the people believed in him. They said, “When the Christ appears, will he do more signs than this man has done?”

Officers Sent to Arrest Jesus

[32]†The Pharisees heard the crowd muttering these things about him, and the chief priests and Pharisees sent officers to arrest him. [33]Jesus then said, “I will be with you a little longer, and then I am going to him who sent me. [34]†You will seek me and you will not find me. Where I am you cannot come.” [35]††The Jews said to one another, “Where does this man intend to go that we will not find him? Does he intend to go to the Dispersion among the Greeks and teach the Greeks? [36]What does he mean by saying, ‘You will seek me and you will not find me,’ and, ‘Where I am you cannot come’?”

Rivers of Living Water

[37]††On the last day of the feast, the great day, Jesus stood up and cried out, “If anyone thirsts, let him come to me and drink. [38]†Whoever believes in me, as [6] the Scripture has said, ‘Out of his heart will flow rivers of living water.’” [39]†Now this he said about the Spirit, whom those who believed in

him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.

Division Among the People

[40]When they heard these words, some of the people said, “This really is the Prophet.” [41]†Others said, “This is the Christ.” But some said, “Is the Christ to come from Galilee? [42]Has not the Scripture said that the Christ comes from the offspring of David, and comes from Bethlehem, the village where David was?” [43]†So there was a division among the people over him. [44]†Some of them wanted to arrest him, but no one laid hands on him.

[45]†The officers then came to the chief priests and Pharisees, who said to them, “Why did you not bring him?” [46]The officers answered, “No one ever spoke like this man!” [47]‡The Pharisees answered them, “Have you also been deceived? [48]Have any of the authorities or the Pharisees believed in him? [49]†But this crowd that does not know the law is accursed.” [50]‡Nicodemus, who had gone to him before, and who was one of them, said to them, [51]†“Does our law judge a man without first giving him a hearing and learning what he does?” [52]†They replied, “Are you from Galilee too? Search and see that no prophet arises from Galilee.”

[The earliest manuscripts do not include 7:53–8:11.] [7]

The Woman Caught in Adultery

[53]‡[[They went each to his own house,

JOHN **8** but Jesus went to the Mount of Olives. [2]Early in the morning he came again to the temple. All the people came to him, and he sat down and taught them. [3]The scribes and the Pharisees brought a woman who had been caught in adultery, and placing her in the midst [4]they said to him, “Teacher, this woman has been caught in the act of adultery. [5]Now in the Law Moses commanded us to stone such women. So what do you say?” [6]†This they said to test him, that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground. [7]†And as they continued to ask him, he stood up and said to them, “Let him who is without sin among you be the first to throw a stone at her.” [8]†And once more he bent down and wrote on the ground. [9]But when they heard it, they went away one by one, beginning with the older ones, and Jesus was left alone with the woman standing before him. [10]Jesus stood up and said to her, “Woman, where are they? Has no one condemned you?” [11]†She said, “No one, Lord.” And Jesus said, “Neither do I condemn you; go, and from now on sin no more.”]]

I Am the Light of the World

[12]‡†Again Jesus spoke to them, saying, “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.” [13]†So the Pharisees said to him, “You are bearing witness about yourself; your testimony is not true.” [14]‡Jesus answered, “Even if I do bear witness about myself, my testimony is true, for I know where I came from and where I am going, but you do not know where I come from or where I am going. [15]You judge according to the flesh; I judge no one. [16]Yet even if I do judge, my judgment is true, for it is not I alone who judge, but I and the Father [1] who sent me. [17]†In your Law it is written that the testimony of two people is true. [18]I am the one who bears witness about myself, and the Father who sent me bears witness about me.” [19]†They said to him therefore, “Where is your Father?” Jesus answered, “You know neither me nor my Father. If you knew me, you would know my Father also.” [20]These words he spoke in the treasury, as he taught in the temple; but no one arrested him, because his hour had not yet come.

[21]‡†So he said to them again, “I am going away, and you will seek me, and you will die in your sin. Where I am going, you cannot come.” [22]†So the Jews said, “Will he kill himself, since he says, ‘Where I am going, you cannot come’?” [23]†He said to them, “You are from below; I am from above. You are of this world; I am not of this world. [24]†I told you that you would die in your sins, for unless you believe that I am he you will die in your sins.” [25]†So they said to him, “Who are you?” Jesus said to them, “Just what I have been telling you from the beginning. [26]I have much to say about you and much to judge, but he who sent me is true, and I declare to the world what I have heard from him.” [27]They did not understand that he had been speaking to them about the Father. [28]†So Jesus said to them, “When you have lifted up the Son of Man, then you will know that I am he, and that I do nothing on my own authority, but speak just as the Father taught me. [29]And he who sent me is with me. He has not left me alone, for I always do the things that are pleasing to him.” [30]As he was saying these things, many believed in him.

The Truth Will Set You Free

[31]‡†So Jesus said to the Jews who had believed in him, “If you abide in my word, you are truly my disciples, [32]†and you will know the truth, and the truth will set you free.” [33]†They answered him, “We are offspring of Abraham and have never been enslaved to anyone. How is it that you say, ‘You will become free’?”

[34]†Jesus answered them, “Truly, truly, I say to you, everyone who commits sin is a slave [2] to sin. [35]‡The slave does not remain in the house forever; the son remains forever. [36]So if the Son sets you free, you will be free indeed. [37]I know that you are offspring of Abraham; yet you seek to kill me because my word finds no place in you. [38]I speak of what I have seen with my Father, and you do what you have heard from your father.”

You Are of Your Father the Devil

[39]†They answered him, “Abraham is our father.” Jesus said to them, “If you were Abraham's children, you would be doing the works Abraham did, [40]but

now you seek to kill me, a man who has told you the truth that I heard from God. This is not what Abraham did. [41]†You are doing the works your father did.” They said to him, “We were not born of sexual immorality. We have one Father—even God.” [42]†Jesus said to them, “If God were your Father, you would love me, for I came from God and I am here. I came not of my own accord, but he sent me. [43]Why do you not understand what I say? It is because you cannot bear to hear my word. [44]†You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies. [45]But because I tell the truth, you do not believe me. [46]†Which one of you convicts me of sin? If I tell the truth, why do you not believe me? [47]Whoever is of God hears the words of God. The reason why you do not hear them is that you are not of God.”

Before Abraham Was, I Am

[48]†The Jews answered him, “Are we not right in saying that you are a Samaritan and have a demon?” [49]Jesus answered, “I do not have a demon, but I honor my Father, and you dishonor me. [50]Yet I do not seek my own glory; there is One who seeks it, and he is the judge. [51]†Truly, truly, I say to you, if anyone keeps my word, he will never see death.” [52]†The Jews said to him, “Now we know that you have a demon! Abraham died, as did the prophets, yet you say, ‘If anyone keeps my word, he will never taste death.’ [53]Are you greater than our father Abraham, who died? And the prophets died! Who do you make yourself out to be?” [54]Jesus answered, “If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say, ‘He is our God.’ [3] [55]But you have not known him. I know him. If I were to say that I do not know him, I would be a liar like you, but I do know him and I keep his word. [56]†Your father Abraham rejoiced that he would see my day. He saw it and was glad.” [57]So the Jews said to him, “You are not yet fifty years old, and have you seen Abraham?” [4] [58]†Jesus said to them, “Truly, truly, I say to you, before Abraham was, I am.” [59]†So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

Jesus Heals a Man Born Blind

JOHN **9** ‡As he passed by, he saw a man blind from birth. [2]†And his disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” [3]†Jesus answered, “It was not that this man sinned, or his parents, but that the works of God might be displayed in him. [4]†We must work the works of him who sent me while it is day; night is coming, when no one can work. [5]†As long as I am in the world, I am the light of the world.” [6]†Having said these things, he spat on the ground and made mud with the saliva. Then he anointed the man's eyes with the mud [7]†and said to him, “Go, wash in the pool of Siloam” (which means Sent). So he went and washed and came back seeing.

[8]‡The neighbors and those who had seen him before as a beggar were saying, “Is this not the man who used to sit and beg?” [9]Some said, “It is he.” Others said, “No, but he is like him.” He kept saying, “I am the man.” [10]So they said to him, “Then how were your eyes opened?” [11]He answered, “The man called Jesus made mud and anointed my eyes and said to me, ‘Go to Siloam and wash.’ So I went and washed and received my sight.” [12]They said to him, “Where is he?” He said, “I do not know.”

[13]‡†They brought to the Pharisees the man who had formerly been blind. [14]Now it was a Sabbath day when Jesus made the mud and opened his eyes. [15]So the Pharisees again asked him how he had received his sight. And he said to them, “He put mud on my eyes, and I washed, and I see.” [16]†Some of the Pharisees said, “This man is not from God, for he does not keep the Sabbath.” But others said, “How can a man who is a sinner do such signs?” And there was a division among them. [17]†So they said again to the blind man, “What do you say about him, since he has opened your eyes?” He said, “He is a prophet.”

[18]†The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight [19]and asked them, “Is this your son, who you say was born blind? How then does he now see?” [20]His parents answered, “We know that this is our son and that he was born blind. [21]But how he now sees we do not know, nor do

we know who opened his eyes. Ask him; he is of age. He will speak for himself.” [22](His parents said these things because they feared the Jews, for the Jews had already agreed that if anyone should confess Jesus [1] to be Christ, he was to be put out of the synagogue.) [23]Therefore his parents said, “He is of age; ask him.”

[24]†So for the second time they called the man who had been blind and said to him, “Give glory to God. We know that this man is a sinner.” [25]He answered, “Whether he is a sinner I do not know. One thing I do know, that though I was blind, now I see.” [26]They said to him, “What did he do to you? How did he open your eyes?” [27]†He answered them, “I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?” [28]†And they reviled him, saying, “You are his disciple, but we are disciples of Moses. [29]We know that God has spoken to Moses, but as for this man, we do not know where he comes from.” [30]†The man answered, “Why, this is an amazing thing! You do not know where he comes from, and yet he opened my eyes. [31]We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him. [32]Never since the world began has it been heard that anyone opened the eyes of a man born blind. [33]If this man were not from God, he could do nothing.” [34]†They answered him, “You were born in utter sin, and would you teach us?” And they cast him out.

[35]††Jesus heard that they had cast him out, and having found him he said, “Do you believe in the Son of Man?” [2] [36]†He answered, “And who is he, sir, that I may believe in him?” [37]Jesus said to him, “You have seen him, and it is he who is speaking to you.” [38]He said, “Lord, I believe,” and he worshiped him. [39]†Jesus said, “For judgment I came into this world, that those who do not see may see, and those who see may become blind.” [40]†Some of the Pharisees near him heard these things, and said to him, “Are we also blind?” [41]†Jesus said to them, “If you were blind, you would have no guilt; [3] but now that you say, ‘We see,’ your guilt remains.

I Am the Good Shepherd

JOHN **10** ‡†“Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. [2]But he who enters by the door is the shepherd of the sheep. [3]†To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. [4]‡When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. [5]A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.” [6]†This figure of speech Jesus used with them, but they did not understand what he was saying to them.

[7]‡So Jesus again said to them, “Truly, truly, I say to you, I am the door of the sheep. [8]All who came before me are thieves and robbers, but the sheep did not listen to them. [9]‡I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. [10]The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly. [11]‡†I am the good shepherd. The good shepherd lays down his life for the sheep. [12]†He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them. [13]He flees because he is a hired hand and cares nothing for the sheep. [14]I am the good shepherd. I know my own and my own know me, [15]just as the Father knows me and I know the Father; and I lay down my life for the sheep. [16]†And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. [17]‡For this reason the Father loves me, because I lay down my life that I may take it up again. [18]No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father.”

[19]‡There was again a division among the Jews because of these words. [20]Many of them said, “He has a demon, and is insane; why listen to him?” [21]Others said, “These are not the words of one who is oppressed by a demon. Can a demon open the eyes of the blind?”

I and the Father Are One

[22]‡At that time the Feast of Dedication took place at Jerusalem. It was winter, [23]and Jesus was walking in the temple, in the colonnade of Solomon. [24]†So the Jews gathered around him and said to him, “How long will you keep us in suspense? If you are the Christ, tell us plainly.” [25]Jesus answered them, “I told you, and you do not believe. The works that I do in my Father's name bear witness about me, [26]‡but you do not believe because you are not part of my flock. [27]My sheep hear my voice, and I know them, and they follow me. [28]‡I give them eternal life, and they will never perish, and no one will snatch them out of my hand. [29]My Father, who has given them to me, [1] is greater than all, and no one is able to snatch them out of the Father's hand. [30]†I and the Father are one.”

[31]†The Jews picked up stones again to stone him. [32]Jesus answered them, “I have shown you many good works from the Father; for which of them are you going to stone me?” [33]†The Jews answered him, “It is not for a good work that we are going to stone you but for blasphemy, because you, being a man, make yourself God.” [34]‡Jesus answered them, “Is it not written in your Law, ‘I said, you are gods’? [35]†If he called them gods to whom the word of God came—and Scripture cannot be broken— [36]do you say of him whom the Father consecrated and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’? [37]If I am not doing the works of my Father, then do not believe me; [38]†but if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father.” [39]Again they sought to arrest him, but he escaped from their hands.

[40]†He went away again across the Jordan to the place where John had been baptizing at first, and there he remained. [41]And many came to him. And they said, “John did no sign, but everything that John said about this man was true.” [42]And many believed in him there.

The Death of Lazarus

JOHN **11** ‡‡†Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. [2]It was Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was ill. [3]†So the sisters sent to him, saying, “Lord, he whom you love is ill.” [4]†But when Jesus heard it he said, “This illness does not lead to death. It is for the glory of God, so that the Son of God may be glorified through it.”

[5]Now Jesus loved Martha and her sister and Lazarus. [6]†So, when he heard that Lazarus [1] was ill, he stayed two days longer in the place where he was. [7]‡Then after this he said to the disciples, “Let us go to Judea again.” [8]The disciples said to him, “Rabbi, the Jews were just now seeking to stone you, and are you going there again?” [9]‡Jesus answered, “Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. [10]But if anyone walks in the night, he stumbles, because the light is not in him.” [11]‡After saying these things, he said to them, “Our friend Lazarus has fallen asleep, but I go to awaken him.” [12]The disciples said to him, “Lord, if he has fallen asleep, he will recover.” [13]Now Jesus had spoken of his death, but they thought that he meant taking rest in sleep. [14]‡Then Jesus told them plainly, “Lazarus has died, [15]and for your sake I am glad that I was not there, so that you may believe. But let us go to him.” [16]†So Thomas, called the Twin, [2] said to his fellow disciples, “Let us also go, that we may die with him.”

I Am the Resurrection and the Life

[17]†Now when Jesus came, he found that Lazarus had already been in the tomb four days. [18]‡Bethany was near Jerusalem, about two miles [3] off, [19]and many of the Jews had come to Martha and Mary to console them concerning their brother. [20]So when Martha heard that Jesus was coming, she went and met him, but Mary remained seated in the house. [21]†Martha said to Jesus, “Lord, if you had been here, my brother would not have died. [22]†But even now I know that whatever you ask from God, God will give you.” [23]Jesus said to her, “Your brother will rise again.” [24]Martha said to

him, “I know that he will rise again in the resurrection on the last day.” [25]†Jesus said to her, “I am the resurrection and the life. [4] Whoever believes in me, though he die, yet shall he live, [26]and everyone who lives and believes in me shall never die. Do you believe this?” [27]†She said to him, “Yes, Lord; I believe that you are the Christ, the Son of God, who is coming into the world.”

Jesus Weeps

[28]When she had said this, she went and called her sister Mary, saying in private, “The Teacher is here and is calling for you.” [29]And when she heard it, she rose quickly and went to him. [30]Now Jesus had not yet come into the village, but was still in the place where Martha had met him. [31]When the Jews who were with her in the house, consoling her, saw Mary rise quickly and go out, they followed her, supposing that she was going to the tomb to weep there. [32]†Now when Mary came to where Jesus was and saw him, she fell at his feet, saying to him, “Lord, if you had been here, my brother would not have died.” [33]†When Jesus saw her weeping, and the Jews who had come with her also weeping, he was deeply moved in his spirit and greatly troubled. [34]And he said, “Where have you laid him?” They said to him, “Lord, come and see.” [35]†Jesus wept. [36]So the Jews said, “See how he loved him!” [37]But some of them said, “Could not he who opened the eyes of the blind man also have kept this man from dying?”

Jesus Raises Lazarus

[38]Then Jesus, deeply moved again, came to the tomb. It was a cave, and a stone lay against it. [39]†Jesus said, “Take away the stone.” Martha, the sister of the dead man, said to him, “Lord, by this time there will be an odor, for he has been dead four days.” [40]Jesus said to her, “Did I not tell you that if you believed you would see the glory of God?” [41]†So they took away the stone. And Jesus lifted up his eyes and said, “Father, I thank you that you have heard me. [42]I knew that you always hear me, but I said this on account of the people standing around, that they may believe that you sent me.” [43]†When he had said these things, he cried out with a loud voice, “Lazarus, come out.” [44]The man who had died came out, his hands and feet bound

with linen strips, and his face wrapped with a cloth. Jesus said to them, “Unbind him, and let him go.”

The Plot to Kill Jesus

[45]†Many of the Jews therefore, who had come with Mary and had seen what he did, believed in him, [46]but some of them went to the Pharisees and told them what Jesus had done. [47]†So the chief priests and the Pharisees gathered the Council and said, “What are we to do? For this man performs many signs. [48]†If we let him go on like this, everyone will believe in him, and the Romans will come and take away both our place and our nation.” [49]†But one of them, Caiaphas, who was high priest that year, said to them, “You know nothing at all. [50]†Nor do you understand that it is better for you that one man should die for the people, not that the whole nation should perish.” [51]†He did not say this of his own accord, but being high priest that year he prophesied that Jesus would die for the nation, [52]†and not for the nation only, but also to gather into one the children of God who are scattered abroad. [53]†So from that day on they made plans to put him to death.

[54]†Jesus therefore no longer walked openly among the Jews, but went from there to the region near the wilderness, to a town called Ephraim, and there he stayed with the disciples.

[55]†Now the Passover of the Jews was at hand, and many went up from the country to Jerusalem before the Passover to purify themselves. [56]†They were looking for [5] Jesus and saying to one another as they stood in the temple, “What do you think? That he will not come to the feast at all?” [57]†Now the chief priests and the Pharisees had given orders that if anyone knew where he was, he should let them know, so that they might arrest him.

Mary Anoints Jesus at Bethany

JOHN **12** ‡†Six days before the Passover, Jesus therefore came to Bethany, where Lazarus was, whom Jesus had raised from the dead. [2]So they gave a dinner for him there. Martha served, and Lazarus was one of those reclining with him at table. [3]†Mary therefore took a pound [1] of expensive ointment made from pure nard, and anointed the feet of Jesus and wiped his feet with her hair. The house was filled with the fragrance of the perfume. [4]But Judas Iscariot, one of his disciples (he who was about to betray him), said, [5]†“Why was this ointment not sold for three hundred denarii [2] and given to the poor?” [6]†He said this, not because he cared about the poor, but because he was a thief, and having charge of the moneybag he used to help himself to what was put into it. [7]†Jesus said, “Leave her alone, so that she may keep it [3] for the day of my burial. [8]†For the poor you always have with you, but you do not always have me.”

The Plot to Kill Lazarus

[9]When the large crowd of the Jews learned that Jesus [4] was there, they came, not only on account of him but also to see Lazarus, whom he had raised from the dead. [10]So the chief priests made plans to put Lazarus to death as well, [11]†because on account of him many of the Jews were going away and believing in Jesus.

The Triumphal Entry

[12]‡†The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. [13]†So they took branches of palm trees and went out to meet him, crying out, “Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!” [14]‡And Jesus found a young donkey and sat on it, just as it is written,

> [15]“Fear not, daughter of Zion;
> behold, your king is coming,

sitting on a donkey's colt!”

[16]His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written about him and had been done to him. [17]The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to bear witness. [18]The reason why the crowd went to meet him was that they heard he had done this sign. [19]†So the Pharisees said to one another, “You see that you are gaining nothing. Look, the world has gone after him.”

Some Greeks Seek Jesus

[20]‡Now among those who went up to worship at the feast were some Greeks. [21]So these came to Philip, who was from Bethsaida in Galilee, and asked him, “Sir, we wish to see Jesus.” [22]Philip went and told Andrew; Andrew and Philip went and told Jesus. [23]†And Jesus answered them, “The hour has come for the Son of Man to be glorified. [24]†Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. [25]‡Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. [26]If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him.

The Son of Man Must Be Lifted Up

[27]†“Now is my soul troubled. And what shall I say? ‘Father, save me from this hour’? But for this purpose I have come to this hour. [28]†Father, glorify your name.” Then a voice came from heaven: “I have glorified it, and I will glorify it again.” [29]The crowd that stood there and heard it said that it had thundered. Others said, “An angel has spoken to him.” [30]Jesus answered, “This voice has come for your sake, not mine. [31]†Now is the judgment of this world; now will the ruler of this world be cast out. [32]†And I, when I am lifted up from the earth, will draw all people to myself.” [33]He said this to show by what kind of death he was going to die. [34]†So the crowd answered him, “We have heard from the Law that the Christ remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of

Man?” [35]‡So Jesus said to them, “The light is among you for a little while longer. Walk while you have the light, lest darkness overtake you. The one who walks in the darkness does not know where he is going. [36]While you have the light, believe in the light, that you may become sons of light.”

The Unbelief of the People

When Jesus had said these things, he departed and hid himself from them. [37]‡Though he had done so many signs before them, they still did not believe in him, [38]so that the word spoken by the prophet Isaiah might be fulfilled:

> “Lord, who has believed what he heard from us,
>   and to whom has the arm of the Lord been revealed?”

[39]Therefore they could not believe. For again Isaiah said,

> [40]“He has blinded their eyes
>   and hardened their heart,
> lest they see with their eyes,
>   and understand with their heart, and turn,
>   and I would heal them.”

[41]‡Isaiah said these things because he saw his glory and spoke of him. [42]‡Nevertheless, many even of the authorities believed in him, but for fear of the Pharisees they did not confess it, so that they would not be put out of the synagogue; [43]for they loved the glory that comes from man more than the glory that comes from God.

Jesus Came to Save the World

[44]And Jesus cried out and said, “Whoever believes in me, believes not in me but in him who sent me. [45]And whoever sees me sees him who sent me. [46]I have come into the world as light, so that whoever believes in me may not remain in darkness. [47]If anyone hears my words and does not keep them, I do not judge him; for I did not come to judge the world but to save the world. [48]The one who rejects me and does not receive my words has a judge; the word that I have spoken will judge him on the last day. [49]For I

have not spoken on my own authority, but the Father who sent me has himself given me a commandment—what to say and what to speak. [50]And I know that his commandment is eternal life. What I say, therefore, I say as the Father has told me.”

Jesus Washes the Disciples' Feet

JOHN **13** ‡†Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. [2]†During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, [3]†Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God, [4]‡rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. [5]Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him. [6]‡He came to Simon Peter, who said to him, “Lord, do you wash my feet?” [7]Jesus answered him, “What I am doing you do not understand now, but afterward you will understand.” [8]Peter said to him, “You shall never wash my feet.” Jesus answered him, “If I do not wash you, you have no share with me.” [9]Simon Peter said to him, “Lord, not my feet only but also my hands and my head!” [10]†Jesus said to him, “The one who has bathed does not need to wash, except for his feet, [1] but is completely clean. And you [2] are clean, but not every one of you.” [11]‡For he knew who was to betray him; that was why he said, “Not all of you are clean.”

[12]When he had washed their feet and put on his outer garments and resumed his place, he said to them, “Do you understand what I have done to you? [13]You call me Teacher and Lord, and you are right, for so I am. [14]If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. [15]†For I have given you an example, that you also should do just as I have done to you. [16]Truly, truly, I say to you, a servant [3] is not greater than his master, nor is a messenger greater than the one who sent him. [17]†If you know these things, blessed are you if you do them. [18]†I am not speaking of all of you; I know whom I have chosen. But the Scripture will be fulfilled, [4] ‘He who ate my bread has lifted his heel against me.’ [19]I am telling you this now, before it takes place, that when it does take place you may believe that I am he. [20]Truly, truly, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me.”

One of You Will Betray Me

[21]†After saying these things, Jesus was troubled in his spirit, and testified, “Truly, truly, I say to you, one of you will betray me.” [22]The disciples looked at one another, uncertain of whom he spoke. [23]†One of his disciples, whom Jesus loved, was reclining at table close to Jesus, [5] [24]so Simon Peter motioned to him to ask Jesus [6] of whom he was speaking. [25]So that disciple, leaning back against Jesus, said to him, “Lord, who is it?” [26]†Jesus answered, “It is he to whom I will give this morsel of bread when I have dipped it.” So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot. [27]†Then after he had taken the morsel, Satan entered into him. Jesus said to him, “What you are going to do, do quickly.” [28]Now no one at the table knew why he said this to him. [29]Some thought that, because Judas had the moneybag, Jesus was telling him, “Buy what we need for the feast,” or that he should give something to the poor. [30]†So, after receiving the morsel of bread, he immediately went out. And it was night.

A New Commandment

[31]‡When he had gone out, Jesus said, “Now is the Son of Man glorified, and God is glorified in him. [32]If God is glorified in him, God will also glorify him in himself, and glorify him at once. [33]†Little children, yet a little while I am with you. You will seek me, and just as I said to the Jews, so now I also say to you, ‘Where I am going you cannot come.’ [34]‡†A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. [35]By this all people will know that you are my disciples, if you have love for one another.”

Jesus Foretells Peter's Denial

[36]†Simon Peter said to him, “Lord, where are you going?” Jesus answered him, “Where I am going you cannot follow me now, but you will follow afterward.” [37]Peter said to him, “Lord, why can I not follow you now? I will lay down my life for you.” [38]†Jesus answered, “Will you lay down your life

for me? Truly, truly, I say to you, the rooster will not crow till you have denied me three times.

I Am the Way, and the Truth, and the Life

JOHN **14** ‡†“Let not your hearts be troubled. Believe in God; [1] believe also in me. [2]‡†In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? [2] [3]And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. [4]And you know the way to where I am going.” [3] [5]Thomas said to him, “Lord, we do not know where you are going. How can we know the way?” [6]†Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me. [7]‡If you had known me, you would have known my Father also. [4] From now on you do know him and have seen him.”

[8]Philip said to him, “Lord, show us the Father, and it is enough for us.” [9]Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? [10]Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. [11]Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves.

[12]†“Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father. [13]‡Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. [14]If you ask me [5] anything in my name, I will do it.

Jesus Promises the Holy Spirit

[15]‡†“If you love me, you will keep my commandments. [16]†And I will ask the Father, and he will give you another Helper, [6] to be with you forever, [17]†even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.

[18]††“I will not leave you as orphans; I will come to you. [19]†Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. [20]†In that day you will know that I am in my Father, and you in me, and I in you. [21]†Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.” [22]Judas (not Iscariot) said to him, “Lord, how is it that you will manifest yourself to us, and not to the world?” [23]Jesus answered him, “If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. [24]Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me.

[25]“These things I have spoken to you while I am still with you. [26]†But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you. [27]†Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. [28]†You heard me say to you, ‘I am going away, and I will come to you.’ If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I. [29]And now I have told you before it takes place, so that when it does take place you may believe. [30]†I will no longer talk much with you, for the ruler of this world is coming. He has no claim on me, [31]but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go from here.

I Am the True Vine

JOHN **15** ‡†“I am the true vine, and my Father is the vinedresser. [2]†Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. [3]Already you are clean because of the word that I have spoken to you. [4]‡Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. [5]I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. [6]†If anyone does not abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned. [7]‡If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. [8]By this my Father is glorified, that you bear much fruit and so prove to be my disciples. [9]‡As the Father has loved me, so have I loved you. Abide in my love. [10]If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. [11]†These things I have spoken to you, that my joy may be in you, and that your joy may be full.

[12]†“This is my commandment, that you love one another as I have loved you. [13]†Greater love has no one than this, that someone lay down his life for his friends. [14]‡You are my friends if you do what I command you. [15]No longer do I call you servants, [1] for the servant [2] does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. [16]†You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you. [17]These things I command you, so that you will love one another.

The Hatred of the World

[18]‡“If the world hates you, know that it has hated me before it hated you. [19]If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore

the world hates you. [20]†Remember the word that I said to you: ‘A servant is not greater than his master.’ If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. [21]But all these things they will do to you on account of my name, because they do not know him who sent me. [22]†If I had not come and spoken to them, they would not have been guilty of sin, [3] but now they have no excuse for their sin. [23]Whoever hates me hates my Father also. [24]If I had not done among them the works that no one else did, they would not be guilty of sin, but now they have seen and hated both me and my Father. [25]†But the word that is written in their Law must be fulfilled: ‘They hated me without a cause.’

[26]†“But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me. [27]And you also will bear witness, because you have been with me from the beginning.

JOHN **16** ‡†“I have said all these things to you to keep you from falling away. [2]†They will put you out of the synagogues. Indeed, the hour is coming when whoever kills you will think he is offering service to God. [3]And they will do these things because they have not known the Father, nor me. [4]†But I have said these things to you, that when their hour comes you may remember that I told them to you.

The Work of the Holy Spirit

“I did not say these things to you from the beginning, because I was with you. [5]†But now I am going to him who sent me, and none of you asks me, ‘Where are you going?’ [6]But because I have said these things to you, sorrow has filled your heart. [7]†Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you. [8]†And when he comes, he will convict the world concerning sin and righteousness and judgment: [9]†concerning sin, because they do not believe in me; [10]†concerning righteousness, because I go to the Father, and you will see me no longer; [11]†concerning judgment, because the ruler of this world is judged.

[12]“I still have many things to say to you, but you cannot bear them now. [13]†When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. [14]†He will glorify me, for he will take what is mine and declare it to you. [15]All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.

Your Sorrow Will Turn into Joy

[16]‡“A little while, and you will see me no longer; and again a little while, and you will see me.” [17]So some of his disciples said to one another, “What is this that he says to us, ‘A little while, and you will not see me, and again a little while, and you will see me’; and, ‘because I am going to the Father’?” [18]So they were saying, “What does he mean by ‘a little while’? We do not know what he is talking about.” [19]Jesus knew that they wanted to

ask him, so he said to them, “Is this what you are asking yourselves, what I meant by saying, ‘A little while and you will not see me, and again a little while and you will see me’? [20]†Truly, truly, I say to you, you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will turn into joy. [21]When a woman is giving birth, she has sorrow because her hour has come, but when she has delivered the baby, she no longer remembers the anguish, for joy that a human being has been born into the world. [22]†So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you. [23]†In that day you will ask nothing of me. Truly, truly, I say to you, whatever you ask of the Father in my name, he will give it to you. [24]†Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.

I Have Overcome the World

[25]†“I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures of speech but will tell you plainly about the Father. [26]‡In that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf; [27]for the Father himself loves you, because you have loved me and have believed that I came from God. [1] [28]I came from the Father and have come into the world, and now I am leaving the world and going to the Father.”

[29]His disciples said, “Ah, now you are speaking plainly and not using figurative speech! [30]Now we know that you know all things and do not need anyone to question you; this is why we believe that you came from God.” [31]Jesus answered them, “Do you now believe? [32]Behold, the hour is coming, indeed it has come, when you will be scattered, each to his own home, and will leave me alone. Yet I am not alone, for the Father is with me. [33]†I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.”

The High Priestly Prayer

JOHN **17** ‡†When Jesus had spoken these words, he lifted up his eyes to heaven, and said, “Father, the hour has come; glorify your Son that the Son may glorify you, [2]†since you have given him authority over all flesh, to give eternal life to all whom you have given him. [3]†And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent. [4]I glorified you on earth, having accomplished the work that you gave me to do. [5]†And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.

[6]‡“I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word. [7]Now they know that everything that you have given me is from you. [8]†For I have given them the words that you gave me, and they have received them and have come to know in truth that I came from you; and they have believed that you sent me. [9]I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours. [10]All mine are yours, and yours are mine, and I am glorified in them. [11]†And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. [12]†While I was with them, I kept them in your name, which you have given me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled. [13]But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves. [14]I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. [15]†I do not ask that you take them out of the world, but that you keep them from the evil one. [1] [16]They are not of the world, just as I am not of the world. [17]†Sanctify them [2] in the truth; your word is truth. [18]As you sent me into the world, so I have sent them into the world. [19]†And for their sake I consecrate myself, [3] that they also may be sanctified [4] in truth.

[20]“I do not ask for these only, but also for those who will believe in me through their word, [21]†that they may all be one, just as you, Father, are in

me, and I in you, that they also may be in us, so that the world may believe
that you have sent me. [22]†The glory that you have given me I have given to
them, that they may be one even as we are one, [23]†I in them and you in me,
that they may become perfectly one, so that the world may know that you
sent me and loved them even as you loved me. [24]†Father, I desire that they
also, whom you have given me, may be with me where I am, to see my
glory that you have given me because you loved me before the foundation
of the world. [25]‡O righteous Father, even though the world does not know
you, I know you, and these know that you have sent me. [26]I made known to
them your name, and I will continue to make it known, that the love with
which you have loved me may be in them, and I in them."

Betrayal and Arrest of Jesus

JOHN **18** ‡†When Jesus had spoken these words, he went out with his disciples across the Kidron Valley, where there was a garden, which he and his disciples entered. [2]Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. [3]†So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. [4]‡†Then Jesus, knowing all that would happen to him, came forward and said to them, “Whom do you seek?” [5]They answered him, “Jesus of Nazareth.” Jesus said to them, “I am he.” [1] Judas, who betrayed him, was standing with them. [6]When Jesus [2] said to them, “I am he,” they drew back and fell to the ground. [7]So he asked them again, “Whom do you seek?” And they said, “Jesus of Nazareth.” [8]Jesus answered, “I told you that I am he. So, if you seek me, let these men go.” [9]†This was to fulfill the word that he had spoken: “Of those whom you gave me I have lost not one.” [10]†Then Simon Peter, having a sword, drew it and struck the high priest's servant [3] and cut off his right ear. (The servant's name was Malchus.) [11]†So Jesus said to Peter, “Put your sword into its sheath; shall I not drink the cup that the Father has given me?”

Jesus Faces Annas and Caiaphas

[12]So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him. [13]‡†First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. [14]It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people.

Peter Denies Jesus

[15]†Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the court of the high priest, [16]‡†but Peter stood outside at the door. So the other

disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in. [17]The servant girl at the door said to Peter, “You also are not one of this man's disciples, are you?” He said, “I am not.” [18]Now the servants [4] and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself.

The High Priest Questions Jesus

[19]†The high priest then questioned Jesus about his disciples and his teaching. [20]Jesus answered him, “I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret. [21]Why do you ask me? Ask those who have heard me what I said to them; they know what I said.” [22]When he had said these things, one of the officers standing by struck Jesus with his hand, saying, “Is that how you answer the high priest?” [23]†Jesus answered him, “If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?” [24]†Annas then sent him bound to Caiaphas the high priest.

Peter Denies Jesus Again

[25]‡Now Simon Peter was standing and warming himself. So they said to him, “You also are not one of his disciples, are you?” He denied it and said, “I am not.” [26]One of the servants of the high priest, a relative of the man whose ear Peter had cut off, asked, “Did I not see you in the garden with him?” [27]Peter again denied it, and at once a rooster crowed.

Jesus Before Pilate

[28]‡†Then they led Jesus from the house of Caiaphas to the governor's headquarters. [5] It was early morning. They themselves did not enter the governor's headquarters, so that they would not be defiled, but could eat the Passover. [29]†So Pilate went outside to them and said, “What accusation do you bring against this man?” [30]They answered him, “If this man were not

doing evil, we would not have delivered him over to you.” [31]†Pilate said to them, “Take him yourselves and judge him by your own law.” The Jews said to him, “It is not lawful for us to put anyone to death.” [32]†This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die.

My Kingdom Is Not of This World

[33]So Pilate entered his headquarters again and called Jesus and said to him, “Are you the King of the Jews?” [34]†Jesus answered, “Do you say this of your own accord, or did others say it to you about me?” [35]Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?” [36]†Jesus answered, “My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.” [37]Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.” [38]†Pilate said to him, “What is truth?”

After he had said this, he went back outside to the Jews and told them, “I find no guilt in him. [39]But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?” [40]†They cried out again, “Not this man, but Barabbas!” Now Barabbas was a robber. [6]

Jesus Delivered to Be Crucified

JOHN **19** †Then Pilate took Jesus and flogged him. [2]†And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. [3]They came up to him, saying, “Hail, King of the Jews!” and struck him with their hands. [4]†Pilate went out again and said to them, “See, I am bringing him out to you that you may know that I find no guilt in him.” [5]†So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Behold the man!” [6]†When the chief priests and the officers saw him, they cried out, “Crucify him, crucify him!” Pilate said to them, “Take him yourselves and crucify him, for I find no guilt in him.” [7]†The Jews answered him, “We have a law, and according to that law he ought to die because he has made himself the Son of God.” [8]†When Pilate heard this statement, he was even more afraid. [9]†He entered his headquarters again and said to Jesus, “Where are you from?” But Jesus gave him no answer. [10]So Pilate said to him, “You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?” [11]†Jesus answered him, “You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin.”

[12]†From then on Pilate sought to release him, but the Jews cried out, “If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar.” [13]†So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic [1] Gabbatha. [14]†Now it was the day of Preparation of the Passover. It was about the sixth hour. [2] He said to the Jews, “Behold your King!” [15]They cried out, “Away with him, away with him, crucify him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.” [16]So he delivered him over to them to be crucified.

The Crucifixion

So they took Jesus, [17]†and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha. [18]†There they crucified him, and with him two others, one on either side, and Jesus between them. [19]†Pilate also wrote an inscription and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.” [20]Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. [21]So the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but rather, ‘This man said, I am King of the Jews.’” [22]Pilate answered, “What I have written I have written.”

[23]†When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. [3] But the tunic was seamless, woven in one piece from top to bottom, [24]†so they said to one another, “Let us not tear it, but cast lots for it to see whose it shall be.” This was to fulfill the Scripture which says,

> “They divided my garments among them,
>   and for my clothing they cast lots.”

So the soldiers did these things, [25]†but standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. [26]†When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, “Woman, behold, your son!” [27]Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home.

The Death of Jesus

[28]After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.” [29]†A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. [30]†When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit.

Jesus' Side Is Pierced

[31]†Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. [32]So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. [33]But when they came to Jesus and saw that he was already dead, they did not break his legs. [34]†But one of the soldiers pierced his side with a spear, and at once there came out blood and water. [35]†He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. [36]‡For these things took place that the Scripture might be fulfilled: “Not one of his bones will be broken.” [37]And again another Scripture says, “They will look on him whom they have pierced.”

Jesus Is Buried

[38]†After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body. [39]†Nicodemus also, who earlier had come to Jesus [4] by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds [5] in weight. [40]†So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. [41]‡Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. [42]So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

The Resurrection

JOHN **20** ‡†Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. [2]†So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, “They have taken the Lord out of the tomb, and we do not know where they have laid him.” [3]So Peter went out with the other disciple, and they were going toward the tomb. [4]Both of them were running together, but the other disciple outran Peter and reached the tomb first. [5]‡And stooping to look in, he saw the linen cloths lying there, but he did not go in. [6]Then Simon Peter came, following him, and went into the tomb. He saw the linen cloths lying there, [7]and the face cloth, which had been on Jesus' [1] head, not lying with the linen cloths but folded up in a place by itself. [8]†Then the other disciple, who had reached the tomb first, also went in, and he saw and believed; [9]†for as yet they did not understand the Scripture, that he must rise from the dead. [10]Then the disciples went back to their homes.

Jesus Appears to Mary Magdalene

[11]‡But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb. [12]†And she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. [13]They said to her, “Woman, why are you weeping?” She said to them, “They have taken away my Lord, and I do not know where they have laid him.” [14]†Having said this, she turned around and saw Jesus standing, but she did not know that it was Jesus. [15]Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” Supposing him to be the gardener, she said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.” [16]†Jesus said to her, “Mary.” She turned and said to him in Aramaic, [2] “Rabboni!” (which means Teacher). [17]†Jesus said to her, “Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God.’” [18]Mary Magdalene went and announced to the disciples, “I have seen the Lord”—and that he had said these things to her.

Jesus Appears to the Disciples

[19]†On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, “Peace be with you.” [20]†When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. [21]†Jesus said to them again, “Peace be with you. As the Father has sent me, even so I am sending you.” [22]†And when he had said this, he breathed on them and said to them, “Receive the Holy Spirit. [23]†If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld.”

Jesus and Thomas

[24]‡Now Thomas, one of the Twelve, called the Twin, [3] was not with them when Jesus came. [25]So the other disciples told him, “We have seen the Lord.” But he said to them, “Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe.”

[26]Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, “Peace be with you.” [27]Then he said to Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe.” [28]†Thomas answered him, “My Lord and my God!” [29]†Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have believed.”

The Purpose of This Book

[30]‡Now Jesus did many other signs in the presence of the disciples, which are not written in this book; [31]but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

Jesus Appears to Seven Disciples

JOHN **21** ‡†After this Jesus revealed himself again to the disciples by the Sea of Tiberias, and he revealed himself in this way. [2]†Simon Peter, Thomas (called the Twin), Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples were together. [3]†Simon Peter said to them, “I am going fishing.” They said to him, “We will go with you.” They went out and got into the boat, but that night they caught nothing.

[4]†Just as day was breaking, Jesus stood on the shore; yet the disciples did not know that it was Jesus. [5]Jesus said to them, “Children, do you have any fish?” They answered him, “No.” [6]He said to them, “Cast the net on the right side of the boat, and you will find some.” So they cast it, and now they were not able to haul it in, because of the quantity of fish. [7]†That disciple whom Jesus loved therefore said to Peter, “It is the Lord!” When Simon Peter heard that it was the Lord, he put on his outer garment, for he was stripped for work, and threw himself into the sea. [8]The other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards [1] off.

[9]†When they got out on land, they saw a charcoal fire in place, with fish laid out on it, and bread. [10]Jesus said to them, “Bring some of the fish that you have just caught.” [11]†So Simon Peter went aboard and hauled the net ashore, full of large fish, 153 of them. And although there were so many, the net was not torn. [12]Jesus said to them, “Come and have breakfast.” Now none of the disciples dared ask him, “Who are you?” They knew it was the Lord. [13]Jesus came and took the bread and gave it to them, and so with the fish. [14]†This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.

Jesus and Peter

[15]‡†When they had finished breakfast, Jesus said to Simon Peter, “Simon, son of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” He said to him, “Feed my lambs.” [16]He said to

him a second time, “Simon, son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” He said to him, “Tend my sheep.” [17]†He said to him the third time, “Simon, son of John, do you love me?” Peter was grieved because he said to him the third time, “Do you love me?” and he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep. [18]‡Truly, truly, I say to you, when you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go.” [19](This he said to show by what kind of death he was to glorify God.) And after saying this he said to him, “Follow me.”

Jesus and the Beloved Apostle

[20]‡Peter turned and saw the disciple whom Jesus loved following them, the one who had been reclining at table close to him and had said, “Lord, who is it that is going to betray you?” [21]When Peter saw him, he said to Jesus, “Lord, what about this man?” [22]‡Jesus said to him, “If it is my will that he remain until I come, what is that to you? You follow me!” [23]So the saying spread abroad among the brothers [2] that this disciple was not to die; yet Jesus did not say to him that he was not to die, but, “If it is my will that he remain until I come, what is that to you?”

[24]†This is the disciple who is bearing witness about these things, and who has written these things, and we know that his testimony is true.

[25]†Now there are also many other things that Jesus did. Were every one of them to be written, I suppose that the world itself could not contain the books that would be written.

Footnotes

Footnotes for John, Chapter 1

[1] 1:4 Or *was not any thing made. That which has been made was life in him*

[2] 1:11 Greek *to his own things*; that is, to his own domain, or to his own people

[3] 1:11 *People* is implied in Greek

[4] 1:18 Or *the only One, who is God*; some manuscripts *the only Son*

[5] 1:18 Greek *in the bosom of the Father*

[6] 1:23 Or *crying out, 'In the wilderness make straight*

[7] 1:39 That is, about 4 P.M.

[8] 1:40 Greek *him*

[9] 1:42 *Cephas* and *Peter* are from the word for *rock* in Aramaic and Greek, respectively

[10] 1:51 The Greek for *you* is plural; twice in this verse

Footnotes for John, Chapter 2

[1] 2:6 Greek *two or three measures* (*metrētas*); a *metrētēs* was about 10 gallons or 35 liters

[2] 2:12 Or *brothers and sisters*. The plural Greek word *adelphoi* (translated "brothers") refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to *brothers* or to *brothers and sisters*

Footnotes for John, Chapter 3

[1] 3:2 Greek *him*

[2] 3:3 Or *from above*; the Greek is purposely ambiguous and can mean both *again* and *from above*; also verse 7

[3] 3:6 The same Greek word means both *wind* and *spirit*

[4] 3:7 The Greek for *you* is plural here

[5] 3:8 The same Greek word means both *wind* and *spirit*

[6] 3:11 The Greek for *you* is plural here; also four times in verse 12

[7] 3:13 Some manuscripts add *who is in heaven*

[8] 3:15 Some interpreters hold that the quotation ends at verse 15

[9] 3:16 Or *For this is how God loved the world*

[10] 3:30 Some interpreters hold that the quotation continues through verse 36

Footnotes for John, Chapter 4

[1] 4:6 That is, about noon

[2] 4:14 Greek *forever*

[3] 4:51 Greek *bondservants*

[4] 4:52 That is, at 1 P.M.

Footnotes for John, Chapter 5

[1] 5:2 Or *Hebrew*

[2] 5:2 Some manuscripts *Bethsaida*

[3] 5:3 Some manuscripts insert, wholly or in part, *waiting for the moving of the water; 4for an angel of the Lord went down at certain seasons into the pool, and stirred the water: whoever stepped in first after the stirring of the water was healed of whatever disease he had*

[4] 5:19 Greek *he*

Footnotes for John, Chapter 6

[1] 6:7 A *denarius* was a day's wage for a laborer

[2] 6:19 Greek *twenty-five or thirty stadia*; a *stadion* was about 607 feet or 185 meters

[3] 6:58 Greek lacks *the bread*

[4] 6:59 Greek *He*

Footnotes for John, Chapter 7

[1] 7:1 Or *Judeans*

[2] 7:3 Or *brothers and sisters*; also verses 5, 10

[3] 7:8 Some manuscripts add *yet*

[4] 7:15 Or *this man knows his letters*

[5] 7:17 Greek *his*

[6] 7:38 Or *let him come to me, and let him who believes in me drink. As*

[7] 7:53 Some manuscripts do not include 7:53–8:11; others add the passage here or after 7:36 or after 21:25 or after Luke 21:38, with variations in the text

Footnotes for John, Chapter 8

[1] 8:16 Some manuscripts *he*

[2] 8:34 Greek *bondservant*; also verse 35

[3] 8:54 Some manuscripts *your God*

[4] 8:57 Some manuscripts *has Abraham seen you?*

Footnotes for John, Chapter 9

[1] 9:22 Greek *him*

[2] 9:35 Some manuscripts *the Son of God*

[3] 9:41 Greek *you would not have sin*

Footnotes for John, Chapter 10

[1] 10:29 Some manuscripts *What my Father has given to me*

Footnotes for John, Chapter 11

[1] 11:6 Greek *he*; also verse 17

[2] 11:16 Greek *Didymus*

[3] 11:18 Greek *fifteen stadia*; a *stadion* was about 607 feet or 185 meters

[4] 11:25 Some manuscripts omit *and the life*

[5] 11:56 Greek *were seeking for*

Footnotes for John, Chapter 12

[1] 12:3 Greek *litra*; a *litra* (or Roman pound) was equal to about 11 1/2 ounces or 327 grams

[2] 12:5 A *denarius* was a day's wage for a laborer

[3] 12:7 Or *Leave her alone; she intended to keep it*

[4] 12:9 Greek *he*

Footnotes for John, Chapter 13

[1] 13:10 Some manuscripts omit *except for his feet*

[2] 13:10 The Greek words for *you* in this verse are plural

[3] 13:16 Greek *bondservant*

[4] 13:18 Greek *But in order that the Scripture may be fulfilled*

[5] 13:23 Greek *in the bosom of Jesus*

[6] 13:24 Greek lacks *Jesus*

Footnotes for John, Chapter 14

[1] 14:1 Or *You believe in God*

[2] 14:2 Or *In my Father's house are many rooms; if it were not so, I would have told you; for I go to prepare a place for you*

[3] 14:4 Some manuscripts *Where I am going you know, and the way you know*

[4] 14:7 Or *If you know me, you will know my Father also*, or *If you have known me, you will know my Father also*

[5] 14:14 Some manuscripts omit *me*

[6] 14:16 Or *Advocate*, or *Counselor*; also 14:26; 15:26; 16:7

Footnotes for John, Chapter 15

[1] 15:15 Greek *bondservants*

[2] 15:15 Greek *bondservant*; also verse 20

[3] 15:22 Greek *they would not have sin*; also verse 24

Footnotes for John, Chapter 16

[1] 16:27 Some manuscripts *from the Father*

Footnotes for John, Chapter 17

[1] 17:15 Or *from evil*

[2] 17:17 Greek *Set them apart* (for holy service to God)

[3] 17:19 Or *I sanctify myself*; or *I set myself apart* (for holy service to God)

[4] 17:19 Greek *may be set apart* (for holy service to God)

Footnotes for John, Chapter 18

[1] 18:5 Greek *I am*; also verses 6, 8

[2] 18:6 Greek *he*

[3] 18:10 Greek *bondservant*; twice in this verse

[4] 18:18 Greek *bondservants*; also verse 26

[5] 18:28 Greek *the praetorium*

[6] 18:40 Or *an insurrectionist*

Footnotes for John, Chapter 19

[1] 19:13 Or *Hebrew*; also verses 17, 20

[2] 19:14 That is, about noon

[3] 19:23 Greek *chiton*, a long garment worn under the cloak next to the skin

[4] 19:39 Greek *him*

[5] 19:39 Greek *one hundred litras*; a *litra* (or Roman pound) was equal to about 11 1/2 ounces or 327 grams

Footnotes for John, Chapter 20

[1] 20:7 Greek *his*

[2] 20:16 Or *Hebrew*

[3] 20:24 Greek *Didymus*

Footnotes for John, Chapter 21

[1] 21:8 Greek *two hundred cubits*; a *cubit* was about 18 inches or 45 centimeters

[2] 21:23 Or *brothers and sisters*

Study Notes

JOHN—NOTE ON 1:1–18 These verses constitute the prologue, which introduces many of the major themes that John will treat, especially the main theme that “Jesus is the Christ, the Son of God” (vv. 12–14, 18; cf. 20:31). Several key words repeated throughout the Gospel (e.g., life, light, witness, glory) appear here. The remainder of the Gospel develops the theme of the prologue as to how the eternal “Word” of God, Jesus the Messiah and Son of God, became flesh and ministered among men so that all who believe in him would be saved. Although John wrote the prologue with the simplest vocabulary in the NT, the truths that the prologue conveys are the most profound. Six basic truths about Christ as the Son of God are featured in the prologue: 1) the eternal Christ (1:1–3); 2) the incarnate Christ (vv. 4–5); 3) the forerunner of Christ (vv. 6–8); 4) the unrecognized Christ (vv. 9–11); 5) the omnipotent Christ (vv. 12–13); and 6) the glorious Christ (vv. 14–18).

JOHN—NOTE ON 1:1 **In the beginning.** In contrast to 1 John 1:1 where John used a similar phrase (“from the beginning”) to refer to the starting point of Jesus’ ministry and gospel preaching, this phrase parallels Gen. 1:1 where the same phrase is used. John used the phrase in an absolute sense to refer to the beginning of the time-space-material universe. **was.** The verb highlights the eternal pre-existence of the Word, i.e., Jesus Christ. Before the universe began, the Second Person of the Trinity always existed; i.e., he always was (cf. John 8:58). This word is used in contrast with the verb “were made” in 1:3, which indicates a beginning in time. Because of John’s theme that Jesus Christ is the eternal God, the Second Person of the Trinity, he did not include a genealogy as Matthew and Luke did. While in terms of Jesus’ humanity, he had a human genealogy; in terms of his deity, he has no genealogy. **the Word.** John borrowed the use of the term “Word” not only from the vocabulary of the OT but also from Greek philosophy, in which the term was essentially impersonal, signifying the rational principle of “divine reason,” “mind,” or even “wisdom.” John, however, imbued the term entirely with OT and Christian meaning (e.g., Gen. 1:3 where God’s word brought the world into being; Ps. 33:6; 107:20; Prov. 8:27 where

God’s word is his powerful self-expression in creation, wisdom, revelation, and salvation) and made it refer to a person, i.e., Jesus Christ. Greek philosophical usage, therefore, is not the exclusive background of John’s thought. Strategically, the term “Word” serves as a bridge-word to reach not only Jews but also the unsaved Greeks. John chose this concept because both Jews and Greeks were familiar with it. **the Word was with God.** The Word, as the Second Person of the Trinity, was in intimate fellowship with God the Father throughout all eternity. Yet, although the Word enjoyed the splendors of heaven and eternity with the Father (Isa. 6:1–13; cf. John 12:41; 17:5), he willingly gave up his heavenly status, taking the form of a man, and became subject to the death of the cross (*see notes on Phil. 2:6–8*). **was God.** The Greek construction emphasizes that the Word had all the essence or attributes of deity, i.e., Jesus the Messiah was fully God (cf. Col. 2:9). Even in his incarnation when he emptied himself, he did not cease to be God but took on a genuine human nature/body and voluntarily refrained from the independent exercise of the attributes of deity.

JOHN—NOTE ON 1:3 All things were made through him. Jesus Christ was God the Father’s agent involved in creating everything in the universe (Col. 1:16–17; Heb. 1:2).

JOHN—NOTE ON 1:4–5 life . . . light . . . darkness. John introduces the reader to contrastive themes that occur throughout the Gospel. “Life” and “light” are qualities of the Word that are shared not only among the Godhead (5:26) but also by those who respond to the gospel message regarding Jesus Christ (8:12; 9:5; 10:28; 11:25; 14:6). John uses the word “life” about 36 times in his Gospel, far more than any other NT book. It refers not only in a broad sense to physical and temporal life that the Son imparted to the created world through his involvement as the agent of creation (1:3), but especially to spiritual and eternal life imparted as a gift through belief in him (3:15; 17:3; Eph. 2:5). In Scripture “light” and “darkness” are very familiar symbols. Intellectually, “light” refers to biblical truth while “darkness” refers to error or falsehood (cf. Ps. 119:105; Prov. 6:23). Morally, “light” refers to holiness or purity (1 John 1:5) while “darkness” refers to sin or wrongdoing (John 3:19; 12:35, 46; Rom. 13:11–14; 1 Thess. 5:4–7; 1 John 1:6; 2:8–11). “Darkness” has special significance in relationship to Satan (and his demonic cohorts), who rules the present spiritually dark world (1 John 5:19) as the “prince of the power of the air” promoting spiritual darkness and rebellion against God (Eph. 2:2). John uses the term “darkness” 14 times (eight in the Gospel and six in 1 John) out of its 17 occurrences in the NT, making it almost an exclusive Johannine word. In John, “light” and “life” have their special significance in relationship to the Lord Jesus Christ, the Word (John 1:9; 9:5; 1 John 1:5–7; 5:12, 20).

JOHN—NOTE ON 1:5 overcome. Darkness is not able to overcome or conquer the light. Just as a single candle can overcome a room filled with darkness, so also the powers of darkness are overcome by the person and work of the Son through his death on the cross (cf. 19:11a).

JOHN—NOTE ON 1:6 sent from God. As forerunner to Jesus, John was to bear witness to him as the Messiah and Son of God. With John’s ministry, the “400 silent years” between the end of the OT and the beginning of the NT period, during which God had given no revelation, ended. **John.** The name “John” always refers to John the Baptist in this Gospel, never to the apostle John. The writer of this Gospel calls him merely “John” without using the phrase “the Baptist,” unlike the other Gospels, which use the additional description to identify him (Matt. 3:1; Mark 6:14; Luke 7:20). Moreover, John the apostle (or, son of Zebedee) never identified himself directly by name in the Gospel even though he was one of the three most intimate associates of Jesus (Matt. 17:1). Such silence argues strongly that John the apostle authored the Gospel and that his readers knew full well that he composed the Gospel that bears his name. For more on John the Baptist, cf. Matt. 3:1–6; Mark 1:2–6; Luke 1:5–25, 57–80.

JOHN—NOTE ON 1:7 witness, to bear witness. The terms “witness” or “to bear witness” receive special attention in this Gospel, reflecting the courtroom language of the OT where the truth of a matter was to be established on the basis of multiple witnesses (8:17–18; cf. Deut. 17:6; 19:15). Not only did John the Baptist witness regarding Jesus as Messiah and Son of God (John 1:19–34; 3:27–30; 5:35), but there were other witnesses: 1) the Samaritan woman (4:29); 2) the works of Jesus (10:25); 3) the Father (5:32–37); 4) the OT (5:39–40); 5) the crowd (12:17); and 6) the Holy Spirit (15:26–27). **that all might believe through him.** “Him” refers not to Christ but to John as the agent who witnessed to Christ. The purpose of his testimony was to produce faith in Jesus Christ as the Savior of the world.

JOHN—NOTE ON 1:8 **He was not the light.** While John the Baptist was the agent of belief, Jesus Christ is the object of belief. Although John's person and ministry were vitally important (Matt. 11:11), he was merely the forerunner who announced the coming of the Messiah. Many years after John's ministry and death, some still failed to understand John's subordinate role to Jesus (Acts 19:1–3).

JOHN—NOTE ON 1:9 **The true light . . . coming into the world.** This phrase highlights the incarnation of Jesus Christ (v. 14; 3:16). **enlightens everyone.** Through God's sovereign power, every man has enough light to be responsible. God has planted his knowledge in man through general revelation in creation and conscience. The result of general revelation, however, does not produce salvation but either leads to the complete light of Jesus Christ or produces condemnation in those who reject such "light" (*see notes on Rom. 1:19–20; 2:12–16*). The coming of Jesus Christ was the fulfillment and embodiment of the light that God had placed inside the heart of man. **the world.** The basic sense of this Greek word meaning "an ornament" is illustrated by the word "adorning" (1 Pet. 3:3). While the NT uses it a total of 185 times, John had a particular fondness for this term, using it 78 times in his Gospel, 24 times in 1–3 John and three times in Revelation. John gives it several shades of meaning: 1) the physical created universe (John 1:9; cf. v. 3; 21:24–25); 2) humanity in general (3:16; 6:33, 51; 12:19); and 3) the invisible spiritual system of evil dominated by Satan and all that it offers in opposition to God, his Word, and his people (3:19; 4:42; 7:7; 14:17, 22, 27, 30; 15:18–19; 16:8, 20, 33; 17:6, 9, 14; cf. 1 Cor. 1:21; 2 Pet. 1:4; 1 John 5:19). The latter concept is the significant new use that the term acquires in the NT and that predominates in John. Thus, in the majority of times that John uses the word, it has decidedly negative overtones.

JOHN—NOTE ON 1:11 **his own . . . his own.** The first usage of "his own" most likely refers to the world of mankind in general, while the second refers to the Jewish nation. As Creator, the world belongs to the Word as his property but the world did not even recognize him due to spiritual blindness (cf. also v. 10). John used the second occurrence of "his own" in a narrower sense to refer to Jesus' own physical lineage, the Jews. Although they possessed the Scriptures that testified of his person and coming, they still did not accept him (Isa. 65:2–3; Jer. 7:25). This theme of Jewish rejection of their promised Messiah receives special attention in John's Gospel (John 12:37–41).

JOHN—NOTE ON 1:12–13 These verses stand in contrast to vv. 10–11. John softens the sweeping rejection of Messiah by stressing a believing remnant. This previews the book since the first 12 chapters stress the rejection of Christ, while chs. 13–21 focus on the believing remnant who received him.

JOHN—NOTE ON 1:12 all who did receive him, who believed in his name. The second phrase describes the first. To receive him who is the Word of God means to acknowledge his claims, place one's faith in him, and thereby yield allegiance to him. **gave.** The term emphasizes the grace of God involved in the gift of salvation (cf. Eph. 2:8–10). **the right.** Those who receive Jesus, the Word, receive full authority to claim the exalted title of "children of God." **his name.** Denotes the character of the person himself. *See note on John 14:13–14*.

JOHN—NOTE ON 1:13 of God. The divine side of salvation: ultimately it is not a man's will that produces salvation but God's will (cf. 3:6–8; Titus 3:5; 1 John 2:29).

JOHN—NOTE ON 1:14 the Word became flesh. While Christ as God was uncreated and eternal (*see notes on v. 1*), the word "became" emphasizes Christ's taking on humanity (cf. Heb. 1:1–3; 2:14–18). This reality is surely the most profound ever because it indicates that the Infinite became finite; the Eternal was conformed to time; the Invisible became visible; the supernatural One reduced himself to the natural. In the incarnation, however, the Word did not cease to be God but became God in human flesh, i.e., undiminished deity in human form as a man (1 Tim. 3:16). **dwelt.** Meaning "to pitch a tabernacle," or "live in a tent." The term recalls to mind the OT tabernacle where God met with Israel before the temple was constructed (Ex. 25:8). It was called the "tent of meeting" (Ex. 33:7; "tabernacle of witness"—LXX) where "the Lord used to speak to Moses face to face, as a man speaks to his friend" (Ex. 33:11). In the NT, God chose to dwell among his people in a far more personal way through becoming a man. In the OT, when the tabernacle was completed, God's Shekinah presence filled the entire structure (Ex. 40:34; cf. 1 Kings 8:10). When the Word became flesh, the glorious presence of deity was embodied in him (cf. Col. 2:9). **we have seen his glory.** Although his deity may have been veiled in human flesh, glimpses exist in the Gospels of his divine majesty. The disciples saw glimpses of his glory on the Mount of Transfiguration (Matt. 17:1–8). The reference to Christ's glory, however, was not only visible but also spiritual. They saw him display the attributes or characteristics of God (grace, goodness, mercy, wisdom, truth, etc.; cf. Ex. 33:18–23). **glory as of . . . the Father.** Jesus as God displayed the same essential glory as the Father. They are one in essential nature (cf. John 5:17–30; 8:19; 10:30). **only.** The term "only" has the idea of singular uniqueness, of being beloved like no other. By this word, John emphasized the exclusive character of the relationship between the Father and the Son in the Godhead (cf. 3:16, 18; 1 John 4:9). It does not connote origin but rather unique prominence; e.g., it was used of Isaac (Heb. 11:17) who was Abraham's second son (Ishmael being the first; cf. Gen. 16:15 with Gen. 21:2–3). **full of grace and truth.** John probably had Ex. 33–34 in mind. On that occasion, Moses requested that God display his glory to him. The Lord replied to Moses that he would make all his "goodness" pass before him, and then as he passed by, God declared, "The Lord . . . merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness" (Ex. 33:18–19; 34:5–7). These attributes of God's glory emphasize the goodness of God's character, especially in relationship to salvation. Jesus as Yahweh of the OT (John 8:58; "I am") displayed the same divine attributes when he tabernacled among men in the NT era (Col. 2:9).

JOHN—NOTE ON 1:15 John the Baptist's testimony corroborates John the apostle's statement regarding the eternality of the Incarnate Word (cf. v. 14).

JOHN—NOTE ON 1:16 **grace upon grace.** This phrase emphasizes the superabundance of grace that has been displayed by God toward mankind, especially believers (Eph. 1:5–8; 2:7).

JOHN—NOTE ON 1:17–18 Corroborating the truth of v. 14, these verses draw a closing contrast to the prologue. The law, given by Moses, was not a display of God's grace but God's demand for holiness. God designed the law as a means to demonstrate the unrighteousness of man in order to show the need for a Savior, Jesus Christ (Rom. 3:19–20; Gal. 3:10–14, 21–26). Furthermore, the law revealed only a part of truth and was preparatory in nature. The reality or full truth toward which the law pointed came through the person of Jesus Christ.

JOHN—NOTE ON 1:18 **who is at the Father's side.** This term denotes the mutual intimacy, love, and knowledge existing in the Godhead (see 13:23; Luke 16:22–23). **made him known.** Theologians derived the term "exegesis" or "to interpret" from the Greek word underlying this phrase. John meant that all that Jesus is and does interprets and explains who God is and what he does (John 14:8–10).

JOHN—NOTE ON 1:19–37 In these verses, John presented the first of many witnesses to prove that Jesus is the Messiah and Son of God, thus reinforcing his main theme (20:30–31). The testimony of John the Baptist was given on three different days to three different groups (cf. 1:29, 35, 36). Each time, he spoke of Christ in a different way and emphasized distinct aspects regarding him. The events in these verses took place in A.D. 26/27, just a few months after John's baptism of Jesus (cf. Matt. 3:13–17; Luke 3:21–22).

JOHN—NOTE ON 1:19 **John.** John, born into a priestly family, belonged to the tribe of Levi (Luke 1:5). He began his ministry in the Jordan Valley when he was approximately 29 or 30 years old, and boldly proclaimed the need for spiritual repentance and preparation for the coming of the Messiah. He was the cousin of Jesus Christ and served as his prophetic forerunner (Matt. 3:3; Luke 1:5–25, 36). **the Jews . . . from Jerusalem.** This may refer to the Sanhedrin, the main governing body of the Jewish nation. The Sanhedrin was controlled by the family of the high priest, and thus the envoys would naturally be priests and Levites who would be interested in John's ministry, both his message and his baptism.

JOHN—NOTE ON 1:20 **I am not the Christ.** Some thought that John was the Messiah (Luke 3:15–17). **Christ.** The term "Christ" is the Greek equivalent of the Hebrew term for “Messiah.”

JOHN—NOTE ON 1:21 Are you Elijah? Malachi 4:5 (*see note there* promises that the prophet Elijah will return before Messiah establishes his earthly kingdom. If John was the forerunner of Messiah, was he Elijah, they asked? The angel announcing John’s birth said that John would go before Jesus “in the spirit and power of Elijah” (Luke 1:17), thus indicating that someone other than literal Elijah could fulfill the prophecy. God sent John who was like Elijah, i.e., one who had the same type of ministry, the same power and similar personality (2 Kings 1:8; cf. Matt. 3:4). If they had received Jesus as Messiah, John would have fulfilled that prophecy (*see notes on Matt. 11:14; Mark 9:13; Luke 1:17; Rev. 11:5–6*). **Are you the Prophet?** This is a reference to Deut. 18:15–18, which predicted God would raise up a great prophet like Moses who would function as his voice. While some in John’s time interpreted this prophecy as referring to another forerunner of Messiah, the NT (Acts 3:22–23; 7:37) applies the passage to Jesus.

JOHN—NOTE ON 1:23 John quoted and applied Isa. 40:3 to himself (cf. Matt. 3:3; Mark 1:3; Luke 3:4). In the original context of Isa. 40:3, the prophet heard a voice calling for the leveling of a path. This call was a prophetic picture that foreshadowed the final and greatest return of Israel to their God from spiritual darkness and alienation through the spiritual redemption accomplished by the Messiah (cf. Rom. 11:25–27). In humility, John compared himself to a voice rather than a person, thus focusing the attention exclusively upon Christ (cf. Luke 17:10).

JOHN—NOTE ON 1:25 baptizing. Since John had identified himself as a mere voice (v. 23), the question arose as to his authority for baptizing. The OT associated the coming of Messiah with repentance and spiritual cleansing (Ezek. 36–37; Zech. 13:1). John focused attention on his position as forerunner of Messiah, who used traditional proselyte baptism as a symbol of the need to recognize those Jews who were outside God’s saving covenant like Gentiles. They too needed spiritual cleansing and preparation (repentance—Matt. 3:11; Mark 1:4; Luke 3:7–8) for Messiah’s advent. *See notes on Matt. 3:6, 11, 16–17* for an explanation of the significance of John’s baptism.

JOHN—NOTE ON 1:27 John the Baptist's words here continue a theme of the pre-eminence of Messiah in the prologue (vv. 6–8, 15) and demonstrate extraordinary humility. Each time John had opportunity to focus on himself in these encounters, he instead shifted the focus onto Messiah. John went so far as to state that he, unlike a slave who was required to remove his master's shoes, was not even worthy of performing this action in relationship to Messiah.

JOHN—NOTE ON 1:28 **Bethany.** Some translations render this word as "Bethabara." Some feel that John incorrectly identified Bethany as the place of these events. The solution is that two Bethanys existed, i.e., one near Jerusalem where Mary, Martha, and Lazarus lived (11:1), and one "across the Jordan" near the region of Galilee. Since John took great pains to identify the other Bethany's close proximity to Jerusalem, he most likely was referring here to that other town with the same name.

JOHN—NOTE ON 1:29–34 This portion deals with John's witness to a second group of Jews on the second day (see vv. 19–28 for the first group and day) regarding Jesus. This section forms something of a bridge. It continues the theme of John the Baptist's witness but also introduces a lengthy list of titles applied to Jesus: Lamb of God (vv. 29, 36), Rabbi (vv. 38, 49), Messiah/Christ (v. 41), Son of God (vv. 34, 49), King of Israel (v. 49), Son of Man (v. 51), and "him of whom Moses in the Law and also the prophets wrote" (v. 45).

JOHN—NOTE ON 1:29 **The next day.** This phrase probably refers to the day after John's response to the Jerusalem delegation. It also initiates a sequence of days (v. 43; 2:1) that culminated in the miracle at Cana (2:1–11). **the Lamb of God.** The use of a lamb for sacrifice was very familiar to Jews. A lamb was used as a sacrifice during Passover (Ex. 12:1–36); a lamb was led to the slaughter in the prophecies of Isaiah (Isa. 53:7); a lamb was offered in the daily sacrifices of Israel (Lev. 14:12–21; cf. Heb. 10:5–7). John the Baptist used this expression as a reference to the ultimate sacrifice of Jesus on the cross to atone for the sins of the world, a theme which John the apostle carries throughout his writings (John 19:36; cf. Rev. 5:1–6; 7:17; 17:14) and that appears in other NT writings (e.g., 1 Pet. 1:19). **sin of the world!** *See note on John 1:9*; cf. 3:16; 6:33, 51. In this context "world" has the connotation of humanity in general, not specifically every person. The use of the singular "sin" in conjunction with "of the world" indicates that Jesus' sacrifice for sin potentially reaches all human beings without distinction (cf. 1 John 2:2). John makes clear, however, that its efficacious effect is only for those who receive Christ (John 1:11–12). For discussion of the relation of Christ's death to the world, *see note on 2 Cor. 5:19*.

JOHN—NOTE ON 1:31 I myself did not know him. Although John was Jesus' cousin, he did not know Jesus as the "Coming One" or "Messiah" (v. 30).

JOHN—NOTE ON 1:32 the Spirit descend. God had previously communicated to John that this sign was to indicate the promised Messiah (v. 33), so when John witnessed this act, he was able to identify the Messiah as Jesus (cf. Matt. 3:16; Mark 1:10; Luke 3:22).

JOHN—NOTE ON 1:34 the Son of God. Although, in a limited sense, believers can be called "sons of God" (e.g., Matt. 5:9; Rom. 8:14), John uses this phrase with the full force as a title that points to the unique oneness and intimacy that Jesus sustains to the Father as "Son." The term carries the idea of the deity of Jesus as Messiah (John 1:49; 5:16–30; cf. 2 Sam. 7:14; Ps. 2:7; *see notes on Heb. 1:1–9*).

JOHN—NOTE ON 1:35–51 This portion deals with John's witness to a third group, i.e., some of John's disciples, on the third day (see vv. 19–28, 29–34 for the first and second groups) regarding Jesus. Consistent with John's humility (v. 27), he focuses the attention of his own disciples onto Jesus (v. 37).

JOHN—NOTE ON 1:37 they followed Jesus. Although the verb "follow" usually means "to follow as a disciple" in the writing of the apostle (v. 43; 8:12; 12:26; 21:19, 20, 22), it may also have a neutral sense (11:31). The "following" here does not necessarily mean that they became permanent disciples at this time. The implication may be that they went after Jesus to examine him more closely because of John's testimony. This event constituted a preliminary exposure of John the Baptist's disciples to Jesus (e.g., Andrew; 1:40). They eventually dedicated their lives to him as true disciples and apostles when Jesus called them to permanent service after these events (Matt. 4:18–22; 9:9; Mark 1:16–20). At this point in the narrative, John the Baptist fades from the scene and the attention focuses upon the ministry of Christ.

JOHN—NOTE ON 1:39 the tenth hour. John may be reckoning time by the Roman method of the day beginning at midnight. *See note on Mark 15:25*. This would make the time about 10:00 A.M. John mentions the precise time most likely to emphasize that he was the other disciple of John the Baptist who was with Andrew (John 1:40). As an eyewitness to these events occurring on three successive days, John's first meeting with Jesus was so life-changing that he remembered the exact hour when he first met the Lord.

JOHN—NOTE ON 1:41 Messiah. The term "Messiah" is a transliteration of a Hebrew or Aramaic verbal adjective that means "Anointed One." It comes from a verb that means "to anoint" someone as an action involved in consecrating that person to a particular office or function. While the term at first applied to the king of Israel ("the Lord's anointed"—1 Sam. 16:6), the high priest ("the anointed priest," Lev. 4:3) and, in one passage, the patriarchs ("my anointed ones," Ps. 105:15), the term eventually came to point above all to the prophesied "Coming One" or "Messiah" in his role as prophet, priest, and king. The term "Christ," a Greek word (verbal adjective) that comes from a verb meaning "to anoint," is used in translating the Hebrew term, so that the terms "Messiah" or "Christ" are titles and not personal names of Jesus.

JOHN—NOTE ON 1:42 Jesus looked at him. Jesus knows hearts thoroughly (vv. 43–51) and not only sees into them (vv. 47–48) but also transforms a person into what he wants him to become. **You shall be called Cephas.** Up to this time, Peter had been known as "Simon, son of John" ("Jonah" in some translations; the name "Jonah" in Aramaic means "John"; cf. 21:15–17; Matt. 16:17). The term "Cephas" means "rock" in Aramaic, which is translated "Peter" in Greek. Jesus' assignment of the name "Cephas" or "Peter" to Simon occurred at the outset of his ministry (cf. Matt. 16:18; Mark 3:16). The statement not only is predictive of what Peter would be called but also declarative of how Jesus would transform his character and use him in relationship to the foundation of the church (cf. John 21:18–19; Matt. 16:16–18; Acts 2:14–4:32).

JOHN—NOTE ON 1:43–51 This section introduces the fourth day since the beginning of John the Baptist's witness (cf. vv. 19, 29, 35).

JOHN—NOTE ON 1:44 **Bethsaida, the city of Andrew and Peter.** While Mark 1:21, 29 locates Peter's house in Capernaum, John relates that he was from Bethsaida. Resolution centers in the fact that Peter (and Andrew) most likely grew up in Bethsaida and later relocated to Capernaum in the same way that Jesus was consistently identified with his hometown of Nazareth, though he lived elsewhere later (Matt. 2:23; 4:13; Mark 1:9; Luke 1:26).

JOHN—NOTE ON 1:45 **him of whom Moses in the Law and also the prophets wrote.** This phrase encapsulates the stance of John's whole Gospel: Jesus is the fulfillment of OT Scripture (cf. v. 21; 5:39; Deut. 18:15–19; Luke 24:44–47; Acts 10:43; 18:28; 26:22–23; Rom. 1:2; 1 Cor. 15:3; 1 Pet. 1:10–11; Rev. 19:10).

JOHN—NOTE ON 1:46 **Can anything good come out of Nazareth?** Nathanael was from Cana (21:2), another town in Galilee. While Galileans were despised by Judeans, Galileans themselves despised people from Nazareth. In light of 7:52, Nathanael's scorn may have centered in the fact that Nazareth was an insignificant village without seeming prophetic importance (cf., however, Matt. 2:23). Later, some would contemptuously refer to Christians as the "sect of the Nazarenes" (Acts 24:5).

JOHN—NOTE ON 1:47 **no deceit!** Jesus' point was that Nathanael's bluntness revealed that he was an Israelite without duplicitous motives who was willing to examine for himself the claims being made about Jesus. The term reveals an honest, seeking heart. The reference here may be an allusion to Gen. 27:35 where Jacob, in contrast to the sincere Nathanael, was known for his trickery. The meaning may be that the employment of trickery characterized not only Jacob but also his descendants. In Jesus' mind, an honest and sincere Israelite had become an exception rather than the rule (cf. John 2:23–25).

JOHN—NOTE ON **1:48** **I saw you.** A brief glimpse of Jesus' supernatural knowledge. Not only was Jesus' brief summary of Nathanael accurate (v. 47), but he also revealed information that could only be known by Nathanael himself. Perhaps Nathanael had some significant or outstanding experience of communion with God at the location, and he was able to recognize Jesus' allusion to it. At any rate, Jesus had knowledge of this event not available to men.

JOHN—NOTE ON **1:49** **the Son of God . . . the King of Israel!** Jesus' display of supernatural knowledge and Philip's witness removed Nathanael's doubts, so John added the witness of Nathanael to this section. The use of "the" with "Son of God" most likely indicates that the expression is to be understood as bearing its full significance (cf. v. 34; 11:27). For Nathanael, here was One who could not be described merely in human terms.

JOHN—NOTE ON **1:51** **Truly, truly.** Cf. 5:19, 24–25. A phrase used frequently for emphasizing the importance and truth of the coming statement. **heaven opened, and the angels of God ascending and descending.** In light of the context of 1:47, this verse most likely refers to Gen. 28:12 where Jacob dreamed about a ladder from heaven. Jesus' point to Nathanael was that just like Jacob experienced supernatural or heaven-sent revelation, Nathanael and the other disciples would experience supernatural communication confirming who Jesus was. Moreover, the term "Son of Man" replaced the ladder in Jacob's dream, signifying that Jesus was the means of access between God and man. **Son of Man.** *See note on Matt. 8:20*. This is Jesus' favorite self-designation, for it was mostly spoken by Jesus, who used it over 80 times. In the NT, it refers only to Jesus and appears mostly in the Gospels (cf. Acts 7:56). In the fourth Gospel, the expression occurs 13 times and is most commonly associated with the themes of crucifixion and suffering (John 3:14; 8:28) and revelation (6:27, 53) but also with eschatological authority (5:27). While the term at times may refer merely to a human being or as a substitute for "I" (6:27; cf. 6:20), it especially takes on an eschatological significance referring to Dan. 7:13–14 where "son of man" or Messiah comes in glory to receive the kingdom from the "Ancient of Days" (i.e., the Father).

JOHN—NOTE ON 2:1–11 John relates the first great sign performed by Jesus to demonstrate his deity, the turning of water into wine. Only God can create from nothing. John identifies eight miracles in his Gospel that constitute "signs" or confirmation of who Jesus is. Each of the eight miracles were different; no two were alike (cf. v. 11).

JOHN—NOTE ON 2:1 **On the third day.** This phrase has reference to the last narrated event, i.e., the calling of Philip and Nathanael (1:43). **wedding.** Such a wedding celebration in Israel could last for a week. Financial responsibility lay with the groom (vv. 9–10). To run out of wine for the guests would have been an embarrassment to the groom and may have even opened him to a potential lawsuit from the relatives of the bride. **Cana in Galilee.** Cana was the home of Nathanael (21:2). Its exact location is unknown. A probable location is Khirbet Qana, a village now in ruins approximately 9 miles north of Nazareth.

JOHN—NOTE ON 2:2 **Jesus . . . was invited . . . with his disciples.** The fact that Jesus, his mother, and his disciples all attended the wedding suggests that the wedding may have been for a relative or close family friend. The disciples who accompanied him are the five mentioned in ch. 1: Andrew, Simon Peter, Philip, Nathanael, and the unnamed disciple (1:35) who was surely John, who also witnessed this miracle.

JOHN—NOTE ON 2:3 **wine.** The wine served was subject to fermentation. In the ancient world, however, to quench thirst without inducing drunkenness, wine was diluted with water to between one-third and one-tenth of its strength. Due to the climate and circumstances, even "new wine" fermented quickly and had an inebriating effect if not mixed (Acts 2:13). Because of a lack of water purification process, wine mixed with water was also safer to drink than water alone. While the Bible condemns drunkenness, it does not necessarily condemn the consumption of wine (Ps. 104:15; Prov. 20:1; *see notes on Eph. 5:18*).

JOHN—NOTE ON 2:4 **Woman.** The term is not necessarily impolite, but it does have the effect of distancing Jesus from his mother and her request. Perhaps it has the equivalent of "ma'am." **what does this have to do with me?** The expression, common in Semitic idiom (Judg. 11:12; 2 Sam. 16:10), always distances the two parties, the speaker's tone conveying some degree of reproach. Jesus' tone was not rude, but abrupt. The phrase asks what is shared in common between the parties. The thrust of Jesus' comment was that he had entered into the purpose for his mission on earth, so that he subordinated all activities to the fulfillment of that mission. Mary had to recognize him not so much as a son whom she raised but as the promised Messiah and Son of God. Cf. Mark 3:31–35. **My hour has not yet come.** The phrase constantly refers to Jesus' death and exaltation (John 7:30; 8:20; 12:23, 27; 13:1; 17:1). He was on a divine schedule decreed by God before the foundation of the world. Since the prophets characterized the messianic age as a time when wine would flow liberally (Jer. 31:12; Hos. 14:7; Amos 9:13–14), Jesus was likely referring to the fact that the necessity of the cross must come before the blessings of the millennial age.

JOHN—NOTE ON 2:6 Jewish rites of purification. The six water jars were made of stone because stone was more impervious than earthenware and did not contract uncleanness. Also, this made them more suitable to ceremonial washing (cf. Mark 7:3–4).

JOHN—NOTE ON 2:11 signs. John used the word "signs" here to refer to significant displays of power that pointed beyond themselves to the deeper divine realities that could be perceived by the eyes of faith. By this word, John emphasized that miracles were not merely displays of power but had a significance beyond the mere acts themselves.

JOHN—NOTE ON 2:12 After this. The phrase "after this" (or similar wording such as "after these things") is a frequent connective between narratives in this Gospel (e.g., 3:22; 5:1, 14; 6:1; 7:1; 11:7, 11; 19:28, 38). John placed this verse here as a transition to explain Jesus' movement from Cana in Galilee to Capernaum and eventual arrival at Jerusalem for the Passover celebration. Capernaum was on the northwest shore of Galilee about 16 miles northeast of Cana.

JOHN—NOTE ON 2:13–25 John used this section where Jesus cleansed the temple in righteous indignation to reinforce his main theme that he was the promised Messiah and Son of God. In this section, he highlighted three attributes of Jesus that confirm his deity: 1) his passion for reverence (vv. 13–17); 2) his power of resurrection (vv. 18–22); and 3) his perception of reality (vv. 23–25).

JOHN—NOTE ON 2:13–17 The first way John demonstrated Christ's deity in the narrative of the temple cleansing was to show his passion for reverence. God alone exercises the right to regulate his worship.

JOHN—NOTE ON 2:13 **Passover of the Jews.** This is the first of three Passovers that John mentions (v. 13; 6:4; 11:55). Jews selected the lamb on the tenth of the month, and celebrated Passover on the fourteenth day of the lunar month of Nisan (full moon at the end of March or beginning of April). They slaughtered the lamb between 3:00 and 6:00 P.M. on the night of the feast. Passover commemorates the deliverance of the Jews from slavery in Egypt when the angel of death "passed over" Jewish homes in Egypt whose "doorposts" were sprinkled with blood (Ex. 12:23–27). **Jesus went up to Jerusalem.** Jesus' journeying to Jerusalem for the Passover was a standard annual procedure for every devout Jewish male over 12 years old (Ex. 23:14–17). Jewish pilgrims crowded into Jerusalem for this greatest of Jewish feasts.

JOHN—NOTE ON 2:14 **those who were selling . . . the money-changers.** During the celebration of Passover, worshipers came from all over Israel and the Roman Empire to Jerusalem. Because many traveled large distances, it was inconvenient to bring their sacrificial animals with them. Opportunistic merchants, seeing a chance to provide a service and probably eyeing considerable profit during this time, set up areas in the outer courts of the temple in order for travelers to buy animals. The money-changers were needed because the temple tax, paid annually by every conscientious Jewish male 20 years of age or older (Ex. 30:13–14; Matt. 17:24–27), had to be in Jewish or Tyrian coinage (because of its high purity of silver). Those coming from foreign lands would need to exchange their money into the proper coinage for the tax. The money-changers charged a high fee for the exchange. With such a large group of travelers and because of the seasonal nature of the celebration, both the animal dealers and money-changers exploited the situation for monetary gain ("den of robbers"; Matt. 21:13). Religion had become crass and materialistic.

JOHN—NOTE ON 2:15 As John recorded this cleansing of the temple at the beginning of Jesus' ministry, the synoptic Gospels record a temple cleansing at the end of Jesus' ministry during the final Passover week before Jesus' crucifixion (Matt. 21:12–17; Mark 11:15–18; Luke 19:45–46). The historical circumstances and literary contexts of the two temple cleansings differ so widely that attempts to equate the two are unsuccessful. Furthermore, that two cleansings occurred is entirely consistent with the overall context of Jesus' ministry, for the Jewish nation as a whole never recognized Jesus' authority as Messiah (Matt. 23:37–39). Instead, they rejected his message as well as his person, making such repeated cleansing of the temple highly probable (as well as necessary). **drove them all out of the temple.** When the holiness of God and his worship was at stake, Jesus took fast and furious action. The "all" indicates that he drove out not only men but also animals. Yet, although his physical action was forceful, it was not cruel. The moderation of his actions is seen in the fact that no riotous uproar occurred; otherwise the specially large contingent of Roman troops in Jerusalem at that time because of the Passover crowds, stationed in the Antonia Fortress overlooking the temple, would have swiftly reacted. Although the primary reference is to the actions of the Messiah in the millennial kingdom, Jesus' actions in cleansing the temple were an initial fulfillment of Mal. 3:1–3 (and Zech. 14:20–21) that speak of Messiah's purifying the religious worship of his people.

JOHN—NOTE ON 2:16 **Do not make.** The force of the Greek imperative indicates that Jesus made a strong demand that they stop their current practice. God's holiness demands holiness in worship. **my Father's.** John gave a subtle hint of Jesus' divine Sonship as well as his messiahship with the recording of this phrase (see 5:17–18). **house a house of trade.** Jesus may have intended a play on words. The word "house" pictures a trading house filled with wares.

JOHN—NOTE ON 2:17 Quoted from Ps. 69:9 to indicate that Jesus would not tolerate irreverence toward God. When David wrote this psalm, he was being persecuted because of his zeal toward God's house and his defense of God's honor. The disciples were afraid that Jesus' actions would precipitate the same type of persecution. Paul quotes the latter half of Ps. 69:9 in Rom. 15:3 ("The reproaches of those who reproached you fell on me"), clearly indicating the messianic nature that the psalm had for the early church.

JOHN—NOTE ON 2:18–22 The second way John demonstrated Christ’s deity in the account of the temple cleansing was to show his power over death through resurrection. Only God has this right.

JOHN—NOTE ON 2:18 **the Jews.** Most likely the temple authorities or representatives of the Sanhedrin (cf. 1:19). **sign.** The Jews demanded that Jesus show some type of miraculous sign that would indicate his authority for the actions that he had just taken in regulating the activities of the temple. Their demand of a sign reveals that they had not grasped the significance of Jesus’ rebuke that centered in their need for proper attitudes and holiness in worship. Such an action itself constituted a “sign” of Jesus’ person and authority. Moreover, they were requesting from Jesus a crass display of miracles on demand, further displaying their unbelief.

The Eight Signs

The Eight Signs	
Turns water into wine (John 2:1–12)	Jesus is the source of life.
Heals an official’s son (John 4:46–54)	Jesus is master over distance.
Heals a lame man at the pool of Bethesda (John 5:1–17)	Jesus is master over time.
Feeds 5,000 (John 6:1–14)	Jesus is the bread of life.
Walks on water, stills a storm (John 6:15–21)	Jesus is master over nature.
Heals a man blind from birth (John 9:1–41)	Jesus is the light of the world.
Raises Lazarus from the dead (John 11:17–45)	Jesus has power over death.
Causes abundant catch of fish (John 21:6)	Jesus is master over the animal world.
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JOHN—NOTE ON 2:19 At his trial, the authorities charged Jesus (Mark 14:58; cf. Mark 15:29) with making a threatening statement against the temple, revealing that they did not understand Jesus’ response here. Once again John’s Gospel supplements the other Gospels at this point by indicating that Jesus enigmatically referred to his resurrection. As with his usage of parables, Jesus’ cryptic statement most likely was designed to reveal the truth to his disciples but conceal its meaning from unbelievers who questioned him (Matt. 13:10–11). Only after his resurrection, however, did the disciples understand the real significance of this statement (John 2:22; cf. Matt. 12:40). Importantly, through the death and resurrection of Christ, temple worship in Jerusalem was destroyed (cf. John 4:21) and reinstituted in the hearts of those who were built into a spiritual temple called the church (Eph. 2:19–22).

JOHN—NOTE ON 2:20 forty-six years to build this temple. This was not a reference to the Solomonic temple, since it had been destroyed during the Babylonian conquest in 586 B.C. When the captives returned from Babylon, Zerubbabel and Jeshua began rebuilding the temple (Ezra 1–4). Encouraged by the prophets Haggai and Zechariah (Ezra 5:1–6:18), the Jews completed the work in 516 B.C. In 20/19 B.C. Herod the Great began a reconstruction and expansion. Workers completed the main part of the project in 10 years, but other parts were still being constructed even at the time Jesus cleansed the temple. Interestingly, the finishing touches on the whole enterprise were still being made at its destruction by the Romans along with Jerusalem in A.D. 70. The famous "Wailing Wall" is built on part of the Herodian temple foundation.

JOHN—NOTE ON 2:23–25 The third way John demonstrated Christ's deity in the account of the temple cleansing was to show his perception of reality. Only God truly knows the hearts of men.

JOHN—NOTE ON 2:23–24 **many believed in his name . . . But Jesus . . . did not entrust himself to them.** John based these two phrases on the same Greek verb for "believe." This verse subtly reveals the true nature of belief from a biblical standpoint. Because of what they knew of Jesus from his miraculous signs, many came to believe in him. However, Jesus made it his habit not to wholeheartedly "entrust" or "commit" himself to them because he knew their hearts. Verse 24 indicates that Jesus looked for genuine conversion rather than enthusiasm for the spectacular. The latter verse also leaves a subtle doubt as to the genuineness of the conversion of some (cf. 8:31–32). This emphatic contrast between 2:23–24 in terms of type of trust, therefore, reveals that, lit., "belief into his name" involved much more than intellectual assent. It called for whole-hearted commitment of one's life as Jesus' disciple (cf. Matt. 10:37; 16:24–26).

JOHN—NOTE ON 3:1–21 The story of Jesus and Nicodemus reinforces John's themes that Jesus is the Messiah and Son of God (apologetic) and that he came to offer salvation to men (evangelistic). John 2:23–24 actually serves as the introduction to Nicodemus's story, since ch. 3 constitutes tangible evidence of Jesus' ability to know men's hearts and thereby also demonstrates Jesus' deity. Jesus also presented God's plan of salvation to Nicodemus, showing that he was God's messenger, whose redemptive work brings about the promised salvation to his people (3:14). The chapter may be divided into two sections: 1) Jesus' dialogue with Nicodemus (vv. 1–10); and 2) Jesus' discourse on God's plan of salvation (vv. 11–21).

JOHN—NOTE ON 3:1–10 This section on Jesus' dialogue with Nicodemus may be divided into three sections: 1) Nicodemus's inquiry of Jesus (vv. 1–3); 2) Jesus' insight into Nicodemus (vv. 4–8); and 3) Jesus' indictment of Nicodemus (vv. 9–10).

JOHN—NOTE ON 3:1 **Pharisees.** *See note on Matt. 3:7*. The word “Pharisee” most likely comes from a Hebrew word meaning “to separate” and therefore probably means “separated ones.” They were not separatists in the sense of isolationists but in the puritanical sense, i.e., they were highly zealous for ritual and religious purity according to the Mosaic law as well as their own traditions that they added to the OT legislation. Although their origin is unknown, they seem to have arisen as an offshoot from the “Hasidim” or “pious ones” during the Maccabean era. They were generally from the Jewish middle class and mostly consisted of laity (businessmen) rather than priests or Levites. They represented the orthodox core of Judaism and very strongly influenced the common people of Israel. According to Josephus, 6,000 existed at the time of Herod the Great. Jesus condemned them for their hyper-concentration on externalizing religion (rules and regulations) rather than inward spiritual transformation (John 3:3, 7). **Nicodemus.** Although Nicodemus was a Pharisee, his name was Greek in origin and means “victor over the people.” He was a prominent Pharisee and member of the Sanhedrin (“a ruler of the Jews”). Nothing is known about his family background. He eventually came to believe in Jesus (7:50–52), risking his own life and reputation by helping to give Jesus’ body a decent burial (19:38–42). **a ruler of the Jews.** This is a reference to the Sanhedrin (*see note on Matt. 26:59*), the main ruling body of the Jews in Palestine. It was the Jewish “supreme court” or ruling council of the time and arose most likely during the Persian period. In NT times, the Sanhedrin was composed of the high priest (president), chief priests, elders (family heads), and scribes for a total of 71 people. The method of appointment was both hereditary and political. It executed both civil and criminal jurisdiction according to Jewish law. However, capital punishment cases required the sanction of the Roman procurator (John 18:30–32). After A.D. 70 and the destruction of Jerusalem, the Sanhedrin was abolished and replaced by the Beth Din (Court of Judgment) that was composed of scribes whose decisions had only moral and religious authority.

JOHN—NOTE ON 3:2 **came to Jesus by night.** While some have thought that Nicodemus’s visit at night was somehow figurative of the spiritual darkness of his heart (cf. 1:5; 9:4; 11:10; 13:30) or that he decided to come at this time because he could take more time with Jesus and be unhurried in conversation, perhaps the most logical explanation lies in the fact that, as a ruler of the Jews, Nicodemus was afraid of the implications of associating openly in conversation with Jesus. He chose night in order to have a clandestine meeting with Jesus rather than risk disfavor with his fellow Pharisees among whom Jesus was generally unpopular.

JOHN—NOTE ON 3:3 **born again.** The phrase lit. means "born from above." Jesus answered a question that Nicodemus does not even ask. He read Nicodemus's heart and came to the very core of his problem, i.e., the need for spiritual transformation or regeneration produced by the Holy Spirit. New birth is an act of God whereby eternal life is imparted to the believer (2 Cor. 5:17; Titus 3:5; 1 Pet. 1:3; 1 John 2:29; 3:9; 4:7; 5:1, 4, 18). John 1:12–13 indicates that "born again" also carries the idea "to become children of God" through trust in the name of the incarnate Word. **cannot see the kingdom of God.** In context, this is primarily a reference to participation in the millennial kingdom at the end of the age, fervently anticipated by the Pharisees and other Jews. Since the Pharisees were supernaturalists, they naturally and eagerly expected the coming of the prophesied resurrection of the saints and institution of the messianic kingdom (Isa. 11:1–16; Dan. 12:2). Their problem was that they thought that mere physical lineage and keeping of religious externals qualified them for entrance into the kingdom rather than the needed spiritual transformation that Jesus emphasized (cf. John 8:33–39; Gal. 6:15). The coming of the kingdom at the end of the age can be described as the "regeneration" of the world (Matt. 19:28, esv footnote), but regeneration of the individual is required before the end of the world in order to enter the kingdom.

JOHN—NOTE ON 3:4 A teacher himself, Nicodemus understood the rabbinical method of using figurative language to teach spiritual truth, and he was merely picking up Jesus' symbolism.

JOHN—NOTE ON 3:5 **born of water and the Spirit.** Jesus referred not to literal water here but to the need for "cleansing" (e.g., Ezek. 36:24–27). When water is used figuratively in the OT, it habitually refers to renewal or spiritual cleansing, especially when used in conjunction with "spirit" (Num. 19:17–19; Ps. 51:9–10; Isa. 32:15; 44:3–5; 55:1–3; Jer. 2:13; Joel 2:28–29). Thus, Jesus made reference to the spiritual washing or purification of the soul, accomplished by the Holy Spirit through the word of God at the moment of salvation (cf. Eph. 5:26; Titus 3:5), required for belonging to his kingdom.

JOHN—NOTE ON 3:8 The wind blows where it wishes. Jesus' point was that just as the wind cannot be controlled or understood by human beings but its effects can be witnessed, so also it is with the Holy Spirit. He cannot be controlled or understood, but the proof of his work is apparent. Where the Spirit works, there is undeniable and unmistakable evidence.

JOHN—NOTE ON 3:10 the teacher. The use of the definite article "the" indicates that Nicodemus was a renowned master-teacher in the nation of Israel, an established religious authority *par excellence*. He enjoyed a high standing among the rabbis or teachers of his day. Jesus' reply emphasized the spiritual bankruptcy of the nation at that time, since even one of the greatest of Jewish teachers did not recognize this teaching on spiritual cleansing and transformation based clearly in the OT (cf. v. 5). The net effect is to show that externals of religion may have a deadening effect on one's spiritual perception.

JOHN—NOTE ON 3:11–21 The focus of these verses turns away from Nicodemus and centers on Jesus' discourse regarding the true meaning of salvation. The key word in these verses is "believe," used seven times. The new birth must be appropriated by an act of faith. While vv. 1–10 center on the divine initiative in salvation, vv. 11–21 emphasize the human reaction to the work of God in regeneration. In vv. 11–21, the section may be divided into three parts: 1) the problem of unbelief (vv. 11–12); 2) the answer to unbelief (vv. 13–17); and 3) the results of unbelief (vv. 18–21).

JOHN—NOTE ON 3:11–12 Jesus focused on the idea that unbelief is the cause of ignorance. At heart, Nicodemus's failure to understand Jesus' words centered not so much in his intellect but in his failure to believe Jesus' witness.

JOHN—NOTE ON 3:11 you do not receive our testimony. The plural "you" here refers back to the "we" of v. 2, where Nicodemus was speaking as a representative of his nation Israel ("we know"). Jesus replied in v. 11 with "you" indicating that Nicodemus's unbelief was typical of the nation as a collective whole.

JOHN—NOTE ON 3:13 No one has ascended into heaven. This verse contradicts other religious systems' claims to special revelation from God. Jesus insisted that no one has ascended to heaven in such a way as to return and talk about heavenly things (cf. 2 Cor. 12:1–4). Only he had his permanent abode in heaven prior to his incarnation and, therefore, only he has the true knowledge regarding heavenly wisdom (cf. Prov. 30:4).

JOHN—NOTE ON 3:14 so must the Son of Man be lifted up. Cf. 8:28; 12:32, 34; 18:31–32. This is a veiled prediction of Jesus' death on the cross. Jesus referred to the story of Num. 21:5–9 where the Israelite people who looked at the serpent lifted up by Moses were healed. The point of this illustration or analogy is in the "lifted up." Just as Moses lifted up the snake on the pole so that all who looked upon it might live physically, those who look to Christ, who was "lifted up" on the cross, will live spiritually and eternally.

JOHN—NOTE ON 3:15 eternal life. This is the first of 17 references to "eternal life" in John's Gospel. The same Greek word is translated in some versions as "everlasting life." The expression appears in the NT nearly 50 times. Eternal life refers not only to eternal quantity but divine quality of life. It means lit. "life of the age to come" and refers therefore to resurrection and heavenly existence in perfect glory and holiness. This life for believers in the Lord Jesus is experienced before heaven is reached. This "eternal life" is in essence nothing less than participation in the eternal life of the Living Word, Jesus Christ. It is the life of God in every believer, yet not fully manifest until the resurrection (Rom. 8:19–23; Phil. 3:20–21).

JOHN—NOTE ON 3:16 For God so loved the world. The Son's mission is bound up in the supreme love of God for the evil, sinful "world" of humanity (cf. 6:32, 51; 12:47; *see notes on 1:9; Matt. 5:44–45*) that is in rebellion against him. The word "so" emphasizes the intensity or greatness of his love. The Father gave his unique and beloved Son to die on behalf of sinful men (*see note on 2 Cor. 5:21*). **eternal life.** *See note on John 3:15*; cf. 17:3; 1 John 5:20.

JOHN—NOTE ON 3:18 **believed in the name.** This phrase (lit., “to believe into the name”) means more than mere intellectual assent to the claims of the gospel. It includes trust and commitment to Christ as Lord and Savior, which results in receiving a new nature (v. 7) that produces a change in heart and obedience to the Lord (*see note on 2:23–24*).

JOHN—NOTE ON 3:22–36 This section constitutes John the Baptist’s last testimony in this Gospel regarding Christ. As his ministry faded away, Jesus’ ministry moved to the forefront. In spite of the fact that John the Baptist received widespread fame in Israel and was generally accepted by the common people of the land as well as those who were social outcasts, his testimony regarding Jesus was rejected, especially by the leaders of Israel (cf. Matt. 3:5–10; Luke 7:29).

JOHN—NOTE ON 3:22 **into the Judean countryside.** While the previous episode with Nicodemus took place in Jerusalem (2:23), which was part of Judea, the phrase here means that Jesus went out into the rural areas of that region. **baptizing.** Chapter 4:2 specifically says that Jesus did not personally baptize but that his disciples carried on this work.

JOHN—NOTE ON 3:23 **Aenon near Salim.** The exact location of this reference is disputed. The phrase may refer to either Salim near Shechem or Salim that is 6 miles south of Beth-shean. Both are in the region of Samaria. Aenon is a transliterated Hebrew word meaning “springs,” and both of these possible sites have plenty of water (“water was plentiful there”).

JOHN—NOTE ON 3:24 **John had not yet been put in prison.** This provides another indication that John supplemented the synoptic Gospels by providing additional information that helps further understanding of the movements of John the Baptist and Jesus (see Introduction). In Matthew and Mark, Christ’s temptation is followed by John’s imprisonment. With this phrase, John the apostle fills in the slot between Jesus’ baptism and temptation and the Baptist’s imprisonment.

JOHN—NOTE ON 3:25 **a discussion arose.** The discussion probably concerned the relation of the baptismal ministries of John and Jesus to the Jews’ purification practices alluded to in 2:6. The real underlying impetus, however, centered in the concern of John's disciples that Jesus was in competition with him.

JOHN—NOTE ON 3:25–36 This section may be divided into three parts that highlight the significance of what was occurring in relationship to John's and Jesus' ministry: 1) John the Baptist constituted the end of the old age (vv. 25–29); 2) the transition to Jesus' ministry (v. 30); and 3) Jesus' ministry as constituting the beginning of the new age (vv. 31–36). Instead of jealousy, John exhibited humble faithfulness to the superiority of Jesus' person and ministry.

JOHN—NOTE ON 3:26 all are going to him. The potential conflict between John and Jesus was heightened by the fact that both were engaged in ministry in close proximity to one another. Because baptism is mentioned in v. 22, Jesus may have been close to Jericho near the fords of the Jordan, while John was a short distance north baptizing at Aenon. John's followers were especially disturbed by the fact that so many were flocking to Jesus whereas formerly they had come to John.

JOHN—NOTE ON 3:27 given him from heaven. This verse emphasizes God's sovereign authority in granting ministry opportunity (cf. 1 Cor. 4:7; 15:10).

JOHN—NOTE ON 3:29 bridegroom . . . friend of the bridegroom. John conveyed his understanding of his own role through the use of a parable. The "friend of the bridegroom" was the ancient equivalent of the best man who organized the details and presided over the Judean wedding (Galilean weddings were somewhat different). This friend found his greatest joy in watching the ceremony proceed without problems. Most likely, John was also alluding to OT passages where faithful Israel is depicted as the bride of the Lord (Isa. 62:4–5; Jer. 2:2; Hos. 2:16–20).

JOHN—NOTE ON 3:31–36 In these verses, John the Baptist gave five reasons for Christ's superiority to him: 1) Christ had a heavenly origin (v. 31); 2) Christ knew what was true by firsthand experience (v. 32); 3) Christ's testimony always agreed with God (v. 33); 4) Christ experienced the Holy Spirit in an unlimited manner (v. 34); and 5) Christ was supreme because the Father sovereignly had granted that status to him (v. 35).

JOHN—NOTE ON 3:31–32 above all. These verses bring together several of the themes from the entire chapter. From the immediate context, John explained why Jesus the incarnate Word must become greater, i.e., he alone is “from above” (heavenly origin) and therefore “above all.” The Greek term “above all” recalls v. 3 where the new birth “from above” can only be experienced by faith in the One who is “from above.” In contrast, all others are “of the earth,” signifying finitude and limitation. In the immediate context, John the Baptist had to become less (v. 30) because he was “of the earth” and belonged to the earth. Although he called for repentance and baptism, John could not reveal heaven’s counsel like Jesus, the God-Man.

JOHN—NOTE ON 3:34 the Spirit without measure. God gave the Spirit to the Son without limits (1:32–33; Isa. 11:2; 42:1; 61:1).

JOHN—NOTE ON 3:36 This constitutes a fitting climax to the chapter. John the Baptist laid out two alternatives, genuine faith and defiant disobedience, thereby bringing to the forefront the threat of looming judgment. As John faded from the forefront, he offered an invitation to faith in the Son and clearly expressed the ultimate consequence of failure to believe, i.e., “the wrath of God.”

JOHN—NOTE ON 4:1–26 The story of the Samaritan woman reinforces John’s main theme that Jesus is the Messiah and Son of God. The thrust of these verses is not so much her conversion but that Jesus is Messiah (v. 26). While her conversion is clearly implied, the apostle’s focus centers on Jesus’ declaration foretold in the Scriptures (v. 25). Important also is the fact that this chapter demonstrates Jesus’ love and understanding of people. His love for mankind involved no boundaries, for he lovingly and compassionately reached out to a woman who was a social outcast. In contrast to the limitations of human love, Christ exhibits the character of divine love that is indiscriminate and all-encompassing (3:16).

JOHN—NOTE ON 4:3 he left Judea. John the Baptist and Jesus had official scrutiny focused on them because of their distinctive message regarding repentance and the kingdom. Most likely, Jesus wanted to avoid any possible trouble with John’s disciples who were troubled with his growing popularity and, since the Pharisees were also focusing on his growing influence, Jesus decided to leave Judea and travel north in order to avoid any conflict.

JOHN—NOTE ON **4:4** **he had to pass through.** Several roads led from Judea to Galilee: one near the seacoast; another through the region of Perea; and one through the heart of Samaria. Even with the strong antipathy between Jews and Samaritans, the Jewish historian Josephus relates that the custom of Judeans at the time of the great festivals was to travel through the country of the Samaritans because it was the shorter route. Although the verb "had to" may possibly refer to the fact that Jesus wanted to save time and needless steps, because of the Gospel's emphasis on the Lord's consciousness of fulfilling his Father's plan (2:4; 7:30; 8:20; 12:23; 13:1; 14:31), the apostle may have been highlighting divine, spiritual necessity, i.e., Jesus had an appointment with divine destiny in meeting the Samaritan woman, to whom he would reveal his messiahship. **Samaria.** When the nation of Israel split politically after Solomon's rule, King Omri named the capital of the northern kingdom of Israel "Samaria" (1 Kings 16:24). The name eventually referred to the entire district and sometimes to the entire northern kingdom, which had been taken captive (capital, Samaria) by Assyria in 722 B.C. (2 Kings 17:1–6). While Assyria led most of the populace of the 10 northern tribes away (into the region which today is northern Iraq), it left a sizable population of Jews in the northern Samaritan region and transported many non-Jews into Samaria. These groups intermingled to form a mixed race through intermarriage. Eventually tension developed between the Jews who returned from captivity and the Samaritans. The Samaritans withdrew from the worship of Yahweh at Jerusalem and established their worship at Mount Gerizim in Samaria (John 4:20–22). Samaritans regarded only the Pentateuch as authoritative. As a result of this history, Jews repudiated Samaritans and considered them heretical. Intense ethnic and cultural tensions raged historically between the two groups so that both avoided contact as much as possible (v. 9; Ezra 4:1–24; Neh. 4:1–6; Luke 10:25–37). *See note on 2 Kings 17:24*.

JOHN—NOTE ON **4:5–6** These verses refer back to Gen. 48:22 where Jacob bequeathed a section of land to Joseph that he had purchased from the "sons of Hamor" (cf. Gen. 33:19). When the Jews returned from Egypt, they buried Joseph's bones in that land at Shechem. This area became the inheritance of Joseph’s descendants. The precise location of “Jacob’s well” has been set by a firm tradition among Jews, Samaritans, Muslims, and Christians and lies today in the shadow of the crypt of an unfinished Orthodox church. The term used here for “well” denotes a running spring, while in John 4:11–12 John used another term for “well” that means “cistern” or “dug-out well” indicating that the well was both dug out and fed by an underground spring. This spring is still active today.

JOHN—NOTE ON 4:5 Sychar. This town is probably identified with the modern village of Askar on the shoulder of Mount Ebal, opposite Mount Gerizim. A continuous line of tradition identifies Jacob’s well as lying about a half mile south of Askar.

JOHN—NOTE ON 4:6 wearied as he was from his journey. Since the Word became flesh (1:14), he also suffered from physical limitations in his humanity (Heb. 2:10–14). **the sixth hour.** John may have used Roman time, which started reckoning from 12:00 P.M., so the time would be about 6:00 P.M.

JOHN—NOTE ON 4:7 A woman from Samaria came to draw water. Women generally came in groups to collect water, either earlier or later in the day to avoid the sun’s heat. If the Samaritan woman alone came at 12:00 P.M. (*see note on v. 6*), this may indicate that her public shame (vv. 16–19) caused her to be isolated from other women. **Give me a drink.** For a Jewish man to speak to a woman in public—let alone to ask from her, a Samaritan, a drink—was a definite breach of rigid social custom as well as a marked departure from the social animosity that existed between the two groups. Further, a “rabbi” and religious leader did not hold conversations with women of ill repute (v. 18).

JOHN—NOTE ON 4:8 to buy food. This verse indicates that since Jesus and his disciples were willing to purchase food from Samaritans, they did not follow some of the self-imposed regulations of stricter Jews, who would have been unwilling to eat food handled by outcast Samaritans.

JOHN—NOTE ON 4:10 living water. The OT is the background for this term, which has important metaphorical significance. In Jer. 2:13, Yahweh decries the disobedient Jews for rejecting him, the “fountain of living waters.” The

OT prophets looked forward to a time when “living waters will flow out of Jerusalem” (Ezek. 47:9; Zech. 14:8). The OT metaphor spoke of the knowledge of God and his grace, which provides cleansing, spiritual life, and the transforming power of the Holy Spirit (cf. Isa. 1:16–18; 12:3; 44:3; Ezek. 36:25–27). John applies these themes to Jesus Christ as the living water, which is symbolic of eternal life mediated by the Holy Spirit from him (cf. John 4:14; 6:35; 7:37–39). Jesus used the woman’s need for physical water to sustain life in this arid region in order to serve as an object lesson for her need for spiritual transformation.

JOHN—NOTE ON 4:15 The woman, like Nicodemus (3:4), did not realize that Jesus was talking about her spiritual needs. Instead, in her mind, she wanted such water in order to avoid her frequent trips to Jacob’s well.

JOHN—NOTE ON 4:16 **call your husband.** Since the woman failed to understand the nature of the living water he offered (v. 15), Jesus abruptly turned the dialogue to focus sharply on her real spiritual need for conversion and cleansing from sin. His intimate knowledge of her morally depraved life not only indicated his supernatural ability, but also focused on her spiritual condition.

JOHN—NOTE ON 4:18 **not your husband.** She was living conjugally with a man who Jesus said was not her husband. By such an explicit statement, our Lord rejected the notion that when two people live together it constitutes marriage. Biblically, marriage is always restricted to a public, formal, official, and recognized covenant.

JOHN—NOTE ON 4:19 **you are a prophet.** His knowledge of her life indicated he had supernatural inspiration.

JOHN—NOTE ON 4:20 **on this mountain.** Both Jews and Samaritans recognized that God had commanded their forefathers to identify a special place for worshiping him (Deut. 12:5). The Jews, recognizing the entire Hebrew canon, chose Jerusalem (2 Sam. 7:5–13; 2 Chron. 6:6). The Samaritans, recognizing only the Pentateuch, noted that the first place Abraham built an altar to God was at Shechem (Gen. 12:6–7), which was overlooked by Mount Gerizim, where the Israelites had shouted the blessings promised by God before they entered the Promised Land (Deut.

11:29–30). As a result, they chose Mount Gerizim for the place of their temple.

JOHN—NOTE ON 4:21 neither on this mountain nor in Jerusalem. There was no reason to debate locations, since both places would be obsolete soon and neither would have any role to play in the lives of those who genuinely worship God. Jerusalem would even be destroyed with its temple (A.D. 70).

JOHN—NOTE ON 4:22 you do not know. The Samaritans did not know God. They did not have the full revelation of him, and thus could not worship in truth. The Jews did have the full revelation of God in the OT; thus they knew the God they worshiped, because salvation's truth came first to them (*see note on Luke 19:9*), and through them to the world (cf. Rom. 3:2; 9:4–5).

JOHN—NOTE ON 4:23 hour. This refers to Jesus' death, resurrection, and ascension to God, having completed redemption. **true worshipers.** Jesus' point is that in light of his coming as Messiah and Savior, worshipers will be identified, not by a particular shrine or location, but by their worship of the Father through the Son. With Christ's coming, previous distinctions between true and false worshipers based on locations disappeared. True worshipers are all those everywhere who worship God through the Son, from the heart (cf. Phil. 3:3).

JOHN—NOTE ON 4:24 God is spirit. This verse represents the classical statement on the nature of God as Spirit. The phrase means that God is invisible (Col. 1:15; 1 Tim. 1:17; Heb. 11:27) as opposed to the physical or material nature of man (John 1:18; 3:6). The word order of this phrase puts an emphasis on "spirit," and the statement is essentially emphatic. Man could never comprehend the invisible God unless he revealed himself, as he did in Scripture and the incarnation. **must worship.** Jesus is not speaking of a desirable element in worship but that which is absolutely necessary. **in spirit and truth.** The word "spirit" does not refer to the Holy Spirit but to the human spirit. Jesus' point here is that a person must worship not simply by external conformity to religious rituals and places (outwardly) but inwardly ("in spirit") with the proper heart attitude. The reference to "truth" refers to worship of God consistent with the revealed Scripture and centered on the "Word made flesh" who ultimately revealed his Father (14:6).

JOHN—NOTE ON 4:25 **Messiah.** The Samaritans also anticipated Messiah's coming.

JOHN—NOTE ON 4:26 **I who speak to you am he.** Jesus forthrightly declared himself to be Messiah, though his habit was to avoid such declarations to his own Jewish people who had such crassly political and militaristic views regarding Messiah (cf. 10:24; Mark 9:41). The "he" in this translation is not in the original Greek, for Jesus lit. said, "I who speak to you am." The usage of "I am" is similar to John 8:58 (*see notes there*). This claim constitutes the main point of the story regarding the Samaritan woman.

JOHN—NOTE ON 4:27–42 These verses reinforce Jesus' acknowledgment that he was Messiah by offering proof for his claim. John gave five genuine, but subtle, proofs that Jesus was truly Messiah and Son of God, which reinforced his main theme of 20:31: 1) proof from his immediate control of everything (4:27); 2) proof from his impact on the woman (vv. 28–30); 3) proof from his intimacy with the Father (vv. 31–34); 4) proof from his insight into men's souls (vv. 35–38); and 5) proof from his impression on the Samaritans (vv. 39–42).

JOHN—NOTE ON 4:27 **Just then.** Had the disciples arrived earlier, they would have interrupted and destroyed the conversation, and if they had arrived any later, she would have gone and they would not have heard his declaration of messiahship. This feature subtly reveals Jesus' divine control over the situation that was occurring.

JOHN—NOTE ON 4:28–31 **to the people.** Jesus had such an impact on the woman that she was eager to share the news among the townspeople whom she had previously avoided because of her reputation. Her witness and candor regarding her own life so impressed them that they came to see Jesus for themselves.

JOHN—NOTE ON 4:32–33 **I have food.** Just like the Samaritan woman's misunderstanding of Jesus' words regarding literal water (v. 15), Jesus' own disciples thought only of literal food. John commonly used such misunderstanding to advance the argument of his Gospel (e.g., 2:20; 3:3).

JOHN—NOTE ON 4:34 My food is to do the will of him who sent me. Most likely Jesus echoed Deut. 8:3 where Moses stated, "man does not live by bread alone, but man lives by every word that comes from the mouth of the Lord" (cf. Matt. 4:4; Luke 4:4). When he talked with the Samaritan woman, Jesus was performing the will of the Father and thereby received greater sustenance and satisfaction than any mere physical food could offer him (John 5:23–24; 8:29; 17:4). Obedience to and dependence upon God's will summed up Jesus' whole life (Eph. 5:17). God's will for him to finish is explained in John 6:38–40 (*see note on 6:40*).

JOHN—NOTE ON 4:35 four months, then comes the harvest. The event probably happened in December or January, which was four months before the normal spring harvest (mid-April). Crops were planted in November, and by December or January the grain would be sprouting up in vibrant green color. Jesus used the fact that they were surrounded by crops growing in the field and waiting to be harvested as an object lesson to illustrate his urgency about reaching the lost, whom the "harvest" symbolized. Jesus points out the Samaritan woman and people of Sychar ("lift up your eyes") who were at that moment coming upon the scene (v. 30) looking like a ripened "harvest" that urgently needed "gathering," i.e., evangelizing. **white for harvest.** Their white clothing seen above the growing grain may have looked like white heads on the stalks, an indication of readiness for harvest. Jesus knew the hearts of all (2:24), so was able to state their readiness for salvation (cf. 4:39–41).

JOHN—NOTE ON 4:36–38 The Lord's call to his disciples to do the work of evangelism contains promises of reward ("wages"), fruit that brings eternal joy (v. 36), and the mutual partnership of shared privilege (vv. 37–38).

JOHN—NOTE ON 4:42 Savior of the world. This phrase occurs also in 1 John 4:14. The verse constitutes the climax to the story of the woman of Samaria. The Samaritans themselves became another in a series of witnesses in John's Gospel that demonstrated the identity of Jesus as the Messiah and Son of God. This episode represents the first instance of cross-cultural evangelism (Acts 1:8).

JOHN—NOTE ON 4:43–54 The episode of Jesus' healing of the official's son constitutes the second major "sign" of eight that John used to reinforce

Jesus' true identity for producing belief in his readers (v. 54). In this episode, Jesus chided the official's unbelief in needing a miraculous sign in order to trust in Christ (v. 48). While some believe that this story is the same as the healing of the centurion's servant (Matt. 8:5–13; Luke 7:2–10), sufficient differences exist to demonstrate that it is different from the synoptic account; e.g., 1) no evidence exists that the official's son was a Gentile; 2) the official's son, not his servant, was healed; and 3) Jesus was far more negative regarding the official's faith (John 4:48) than the centurion's (Matt. 8:10). One may divide this section into three parts: 1) Jesus contemplating unbelief (John 4:43–45); 2) Jesus confronting unbelief (vv. 46–49); and 3) Jesus conquering unbelief (vv. 50–54).

JOHN—NOTE ON 4:43 **departed for Galilee.** After two days in Samaria, Jesus traveled to Galilee, resuming the trip that began in v. 3.

JOHN—NOTE ON 4:44 **a prophet has no honor in his own hometown.** This proverb (also in Matt. 13:57; Mark 6:4) contrasts the believing response of the Samaritans (John 4:39) with the characteristic unbelief of Jesus' own people in Galilee (and Judea) whose reticent faith depended so much on Jesus' performance of miracles (v. 48). While in Samaria, Jesus had enjoyed his first unqualified and unopposed success. His own people's hearts were not open to him, but exhibited reluctance and hardness.

JOHN—NOTE ON 4:45 **the Galileans welcomed him.** The apostle may have meant these words as irony, especially in light of the surrounding context of vv. 44, 48. The reception was likely that of curiosity seekers whose appetite centered more on seeing miracles than believing in Jesus as Messiah—as it had been at "the feast" (*see notes on 2:23–25*).

JOHN—NOTE ON 4:46 **Cana in Galilee.** The deep irony of the statement in v. 45 increases with the fact that Jesus had only recently performed a miracle in Cana at the wedding. Instead of responding in belief, the people wanted more (*see note on v. 48*). The basis of their welcome was extremely crass. **official.** This term most likely designated someone officially attached to the service of King Herod Antipas, tetrarch of Galilee from 4 B.C. to A.D. 39. **Capernaum.** Capernaum was approximately 16 miles northeast of Cana.

JOHN—NOTE ON 4:47 **asked him.** The man repeatedly begged Jesus to heal his son. His approach to Jesus was out of desperation, but he had little appreciation of who Jesus was. In light of v. 46, apparently the official's motivation centered in Jesus' reputation as a miracle worker rather than as Messiah.

JOHN—NOTE ON 4:48 **Unless you see signs and wonders.** The "you" is plural. Jesus addresses these words to the Galileans as a whole and not just to the official (*see notes on vv. 45–46*). The response of the Galileans was fundamentally flawed because it disregarded the person of Christ and centered in the need for a constant display of miraculous signs. Such an attitude represents the deepest state of unbelief.

JOHN—NOTE ON 4:50 **your son will live.** Jesus met the demands of Galilean unbelief by healing the official's son, revealing not only his sympathy, but his marvelous graciousness in spite of such a faithless demand for miracles.

JOHN—NOTE ON 4:52 **the seventh hour.** About 7:00 P.M., reckoning from noon, using the Roman system. *See note on v. 6*.

JOHN—NOTE ON 4:53 **the hour.** The time when the official's son improved corresponded precisely with the time that he had spoken with Jesus. This served to strengthen the official's faith and, as a result, the "household" believed.

JOHN—NOTE ON 5:1–7:52 This section evidences the shift from reservation and hesitation about Jesus as Messiah (3:26; 4:1–3) to outright rejection (7:52). The opposition started with controversy regarding Jesus' healing on the Sabbath (5:1–18), intensified in ch. 6 with many of his disciples abandoning him (6:66), and finally hardened in ch. 7 into official opposition against him with the religious authorities' unsuccessful attempt to arrest him (7:20–52). Accordingly, the theme of this section is the rejection of Jesus as Messiah.

JOHN—NOTE ON 5:1–18 Although opposition to Jesus smoldered beneath the surface (e.g., 2:13–20), the story of Jesus' healing at the Pool of Bethesda highlights the beginning of open hostility toward him in Jerusalem in the southern parts of Palestine. The passage may be divided into three parts: 1) the miracle performed (5:1–9); 2) the Master persecuted (vv. 10–16); and 3) the murder planned (vv. 16–18).

JOHN—NOTE ON 5:1 **a feast of the Jews.** John repeatedly tied his narrative to various Jewish feasts (2:13—Passover; 6:4—Passover; 7:2—Booths, or Tabernacles; 10:22—Hanukkah, or Feast of Dedication; and 11:55—Passover), but this reference is the only instance when he did not identify the particular feast occurring at the time.

JOHN—NOTE ON 5:2 **Sheep Gate.** A reference to the gate identified in Neh. 3:1, 32; 12:39. It was a small opening in the north wall of the city, just west of the northeast corner. **there is . . . a pool.** Some have suggested that John wrote his Gospel before the destruction of Jerusalem in A.D. 70, because his usage of "is" here implies that the pool still existed. However, John frequently used what is known as a "historical present" to refer to past events, so this argument carries little weight. For more on the date of writing, see Introduction: Author and Date. **Bethesda.** "Bethesda" is the Greek transliteration of a Hebrew (or Aramaic) name meaning "house of outpouring."

JOHN—NOTE ON 5:3a **lay.** It was a custom at that time for people with infirmities to gather at this pool. Intermittent springs may have fed the pool and caused the disturbance of the water (v. 7). Some ancient witnesses indicate that the waters of the pool were red with minerals, and thus thought to have medicinal value.

JOHN—NOTE ON 5:3b–4 See esv footnote. The statement in the latter half of v. 3, "waiting for the moving of the water," along with v. 4are not original to the Gospel. The earliest and best Greek manuscripts, as well as the early versions, exclude the reading. The presence of words or expressions unfamiliar to John's writings also militate against its inclusion.

JOHN—NOTE ON 5:5 **thirty-eight years.** John included this figure to emphasize the gravity of the debilitating disease that afflicted the individual. Since his sickness had been witnessed by many people for almost four decades, when Jesus cured him everyone knew the genuineness of the healing (cf. v. 9).

JOHN—NOTE ON 5:6 **knew.** The word implies supernatural knowledge of the man’s situation (1:47–48; 4:17). Jesus picked the man out from among many sick people. The sovereign initiative was his, and no reason is given as to his choice.

JOHN—NOTE ON 5:8 **Get up, take up . . . walk.** In the same way that he spoke the world into being at creation (Gen. 1:3), Jesus’ spoken words had the power to cure (cf. John 1:3; 8:58; Gen. 1:1; Col. 1:16; Heb. 1:2). **bed.** The “pallet” or “mat” was normally made of straw and was light enough so that it could be carried on the shoulder of a well person who assisted the infirm (cf. Mark 2:3).

JOHN—NOTE ON 5:9 **took up his bed and walked.** This phrase emphasizes the completeness of the cure (cf. v. 5).

JOHN—NOTE ON 5:10–11 The OT had forbidden work on the Sabbath but did not stipulate what “work” was specifically indicated (Ex. 20:8–11). The assumption in Scripture seems to be that “work” was one’s customary employment, but rabbinical opinion had developed oral tradition beyond the OT that stipulated 39 activities forbidden (Mishnah *Shabbath* 7:2; 10:5), including carrying anything from one domain to another. Thus, the man had broken oral tradition, not OT law (*see notes on John 5:16*).

JOHN—NOTE ON 5:10 **it is not lawful.** The phrase reveals that the Judaism during Jesus’ time had degenerated into pious hypocrisy. Such hypocrisy especially enraged the Lord Jesus (cf. Matt. 22–23), who used this incident to set up a confrontation with Jewish hyper-legalism and identified the need for national repentance.

JOHN—NOTE ON 5:14 **Sin no more, that nothing worse may happen to you.** The basic thrust of Jesus’ comments here indicates that sin has its inevitable consequences (cf. Gal. 6:7–8). Although Scripture makes clear that not all disease is a consequence of sin (cf. John 9:1–3; Luke 13:1–5), illness at times may be directly tied into one’s moral turpitude (cf. 1 Cor. 11:29–30; James 5:15). Jesus may specifically have chosen this man in order to highlight this point.

JOHN—NOTE ON 5:16 **persecuting.** The verb tense means that the Jews repeatedly persecuted Jesus, i.e., continued hostile activity. This was not an isolated incident of their hatred toward him because of his healings on the Sabbath (cf. Mark 3:1–6). **on the Sabbath.** Jesus did not break God's law since in it there was no prohibition of doing good on that day (Mark 2:27). However, Jesus disregarded the oral law of the Jews that had developed, i.e., "the tradition of the elders" (cf. also Matt. 15:1–9). Most likely, Jesus deliberately practiced such healing on the Sabbath to provoke a confrontation with their religious hypocrisy that blinded them to the true worship of God (see John 5:17–47 for the main reason for Jesus' confrontation; *see notes on vv. 10–11*).

JOHN—NOTE ON 5:17–47 These verses reveal the ultimate reason Jesus confronted the Jews' religious hypocrisy, i.e., the opportunity to declare who he was. This section is Christ's own personal statement of his deity. As such, it is one of the greatest Christological discourses in Scripture. Herein Jesus makes five claims to equality with God: 1) he is equal with God in his person (vv. 17–18); 2) he is equal with God in his works (vv. 19–20); 3) he is equal with God in his power and sovereignty (v. 21); 4) he is equal with God in his judgment (v. 22); and 5) he is equal with God in his honor (v. 23).

JOHN—NOTE ON 5:17 Jesus' point is that whether he broke the Sabbath or not, God was working continuously and, since Jesus himself worked continuously, he also must be God. Furthermore, God does not need a day of rest, for he never wearies (Isa. 40:28). For Jesus' self-defense to be valid, the same factors that apply to God must also apply to him. Jesus is Lord of the Sabbath (Matt. 12:8)! Interestingly, even the rabbis admitted that God's work had not ceased after the Sabbath because he sustains the universe.

JOHN—NOTE ON 5:18 This verse confirms that the Jews instantly grasped the implications of his remarks that he was God (*see notes on v. 17*).

JOHN—NOTE ON 5:19 **Truly, truly.** Cf. vv. 24–25 and 1:51. This is an emphatic way of saying, "I'm telling you the truth." In response to Jewish hostility at the implications of his assertions of equality with God, Jesus became even more fearless, forceful, and emphatic. Jesus essentially tied his activities of healing on the Sabbath directly to the Father. The Son never took independent action that set him against the Father because the Son only did those things that were coincident with and co-extensive with all that the Father does. Jesus thus implied that the only One who could do what the Father does must be as great as the Father.

JOHN—NOTE ON 5:20 greater works. This refers to the powerful work of raising the dead. God has that power (cf. 1 Kings 17:17–24; 2 Kings 4:32–37; 5:7) and so does the Lord Jesus (John 5:21–29; 11:25–44; 14:19; 20:1–18).

JOHN—NOTE ON 5:23 honor the Son. This verse gives the reason that God entrusted all judgment to the Son (v. 22), i.e., so that all men should honor the Son just as they honor the Father. This verse goes far beyond making Jesus a mere ambassador who is acting in the name of a monarch, but gives him full and complete equality with the Father (cf. Phil. 2:9–11). **honor the Father.** Jesus turned the tables on the Jewish accusation against him of blasphemy. Instead, Jesus affirmed that the only way anyone can honor the Father is through receiving the Son. Therefore, the Jews were the ones who actually blasphemed the Father by rejection of his Son.

JOHN—NOTE ON 5:24 passed from death to life. This develops the truth of v. 21, that Jesus gives life to whomever he desires. The people who receive that life are here identified as those who hear the word and believe in the Father and the Son. They are the people who have eternal life and never will be condemned (Rom. 8:1; Col. 1:13).

JOHN—NOTE ON 5:25–29 The theme of these verses is resurrection. Jesus related that all men, saved and unsaved, will be literally and physically resurrected from the dead. However, only the saved experience a spiritual ("born again"), as well as physical, resurrection unto eternal life. The unsaved will be resurrected unto judgment and eternal punishment through separation from God (i.e., the second death; cf. Rev. 20:6, 14; 21:8). These verses also constitute proof of the deity of Jesus Christ since the Son has resurrection power (John 5:25–26), and the Father has granted him the status of Judge of all mankind (v. 27). In the light of other Scripture, it is clear that Jesus speaks generally about resurrection, but not about one, general resurrection (*see notes on Dan. 12:2; 1 Cor. 15:23; 1 Thess. 4:16*).

JOHN—NOTE ON 5:25 hour is coming, and is now. Cf. 4:23. This phrase reveals an already/not yet tension regarding the resurrection. Those who are born again are already "spiritually" resurrected ("is now"; Eph. 2:1; Col. 2:13), and yet a future physical resurrection still awaits them ("hour is coming"; 1 Cor. 15:35–54; Phil. 3:20–21).

JOHN—NOTE ON 5:26 he has granted the Son. The Son from all eternity had the right to grant life (1:4). The distinction involves Jesus' deity versus his incarnation. In becoming a man, Jesus voluntarily set aside the independent exercise of his divine attributes and prerogatives (Phil. 2:6–11). Jesus here affirmed that even in his humanity, the Father granted him "life-giving" power, i.e., the power of resurrection (*see note on John 5:20*).

JOHN—NOTE ON 5:27 authority. Cf. 17:2; *see note on Matt. 28:18*.

JOHN—NOTE ON 5:29 those who have done good . . . done evil. Jesus was not teaching justification by works (see 6:29). In the context, the "good" is believing on the Son so as to receive a new nature that produces good works (3:21; James 2:14–20), while the "evil" done is to reject the Son (the unsaved) and hate the light, which has the result of evil deeds (John 3:18–19). In essence, works merely evidence one's nature as saved or unsaved (*see notes on Rom. 2:5–10*), but human works never determine one's salvation.

JOHN—NOTE ON 5:30 the will of him who sent me. In summarizing all he has said from v. 19 on about his equality with God, Jesus claimed that the judgment he exercised was because everything he did was dependent upon the Father's word and will (cf. vv. 19–20).

JOHN—NOTE ON 5:32–47 The background of these verses is Deut. 17:6 and 19:15 where witnesses were to establish the truthfulness of a matter (*see note on John 1:7*). Jesus himself emphasized the familiar theme of witnesses who testify to the identity of the Son: 1) John the Baptist (5:32–35); 2) Jesus' works (vv. 35–36); 3) the Father (vv. 37–38); and 4) the OT Scriptures (vv. 39–47).

JOHN—NOTE ON 5:36 the very works that I am doing. Cf. 10:25. The miracles of Jesus were witness to his deity and messiahship. Such miracles are the major signs recorded by John in this Gospel, so as to fulfill his purpose in 20:30–31 (see Introduction: Historical and Theological Themes).

JOHN—NOTE ON 5:37 **Father . . . has himself borne witness.** Cf. Matt. 3:17; Mark 1:11; Luke 3:22.

JOHN—NOTE ON 5:39 **You search.** Although the verb "search" could also be understood as a command (i.e., "Search the Scriptures!"), most prefer this translation as an indicative. The verb implies diligent scrutiny in investigating the Scriptures to find "eternal life." However, Jesus points out that with all their fastidious effort, they miserably failed in their understanding of the true way to eternal life through the Son of God (*see notes on Matt. 19:16–25*; cf. John 14:6; 2 Tim. 3:15). **bear witness about me.** Cf. John 5:45. Christ is the main theme of Scripture. *See note on 1:45*.

JOHN—NOTE ON 5:40 **refuse.** They searched for eternal life, but were not willing to trust its only source (cf. v. 24; 1:11; 3:19).

JOHN—NOTE ON 5:41 **glory from people.** If Jesus agreed to be the kind of Messiah the Jews wanted, providing miracles and food along with political and military power, he would receive honor and glory from them. But he sought only to please God (vv. 19ff.).

JOHN—NOTE ON 5:43 **you will receive him.** The Jewish historian, Josephus, records that a string of messianic pretenders arose in the years before A.D. 70. This verse contrasts the Jewish rejection of their true Messiah because they did not love or know God (v. 42), with their willing acceptance of charlatans.

JOHN—NOTE ON 5:46 **Moses . . . for he wrote of me.** Jesus does not mention any specific passage in the five books of Moses although there are many (e.g., Deut. 18:15; cf. 1:21; 4:19; 6:14; 7:40, 52).

JOHN—NOTE ON 6:1–14 The story of the feeding of the 5,000 is the fourth sign John employed to demonstrate that Jesus is the Messiah and Son of God. It is the only miracle recorded in all four Gospels (Matt. 14:13–23; Mark 6:30–46; Luke 9:10–17). Since John most likely wrote to supplement and provide additional information not recorded in the synoptics (see

Introduction: Background and Setting), his recording of this miracle emphasized its strategic importance in two ways: 1) it demonstrated the creative power of Christ more clearly than any other miracle, and 2) it decisively supported John's purposes of demonstrating the deity of Jesus Christ while also serving to set the stage for Jesus' discourse on the "bread of life" (John 6:22–40). Interestingly, both creative miracles of Jesus, the water into wine (2:1–10) and the multiplying of bread (6:1–14), speak of the main elements in the Lord's Supper, or communion (v. 53).

JOHN—NOTE ON 6:1 **After this.** A large gap of time may exist between chs. 5 and 6. If the feast in 5:1 is Booths, or Tabernacles, then at least six months passed (October to April). If the feast of 5:1 is Passover, then a year passed between these chapters. **the Sea of Galilee.** Chapter 6 is very close to the same structure as ch. 5 since both occur around a Jewish feast and both lead to a discourse of Jesus' deity. While ch. 5 takes place in the south around Judea and Jerusalem, ch. 6 takes place in the north around Galilee. The result of both chapters is the same: he is rejected not only in the southern but also in the northern regions. *See note on 21:1*.

JOHN—NOTE ON 6:2 **they saw the signs.** The crowds followed not out of belief but out of curiosity concerning the miracles that he performed (v. 26). However, in spite of the crowd's crass motivations, Jesus, having compassion on them, healed their sick and fed them (cf. Matt. 13:14; Mark 6:34).

JOHN—NOTE ON 6:7 **Two hundred denarii.** Since one denarius was a day's pay for a common laborer, 200 denarii would be approximately eight months' wages. The crowd, however, was so large that such a significant amount was still inadequate to feed them.

JOHN—NOTE ON 6:10 **five thousand.** The number of men was 5,000, not including women and children, who probably brought the total up to 20,000.

JOHN—NOTE ON 6:14 **the Prophet.** The crowd referred to "the Prophet" of Deut. 18:15. Sadly, these comments, coming right after Jesus healed and fed them, indicate that the people desired a Messiah who met their physical, rather than spiritual, needs. Apparently, no recognition existed for the need of spiritual repentance and preparation for the kingdom (Matt. 4:17). They wanted an earthly, political Messiah to meet all their needs and to deliver them from Roman oppression. Their reaction typifies many who want a “Christ” who makes no demands of them (cf. Matt. 10:34–39; 16:24–26), but of whom they can make their selfish personal requests.

JOHN—NOTE ON 6:15 take him by force to make him king. John supplemented the information in Matthew and Mark by indicating that the reason Jesus dismissed the disciples and withdrew from the crowd into a mountain alone was because of his supernatural knowledge of their intention to make him king in light of his healing and feeding of them. The crowd, incited by mob enthusiasm, was ready to proceed with crassly political intentions that would have jeopardized God’s will.

JOHN—NOTE ON 6:16–21 The story of Jesus’ walking on the water constituted the fifth sign in John’s Gospel designed to demonstrate the writer’s purpose that Jesus is the Messiah and Son of God (20:30–31). The miracle demonstrates Jesus’ deity by his sovereignty over the laws of nature.

JOHN—NOTE ON 6:17 to Capernaum. Matthew 14:22 and Mark 6:45 indicate that as soon as Jesus had fed the multitudes, he immediately dismissed his disciples to travel west toward Capernaum (John 6:16–17).

JOHN—NOTE ON 6:18 a strong wind was blowing. The Sea of Galilee is almost 700 feet below sea level. Cooler air from the northern mountains and southeastern tablelands rushes down into the lake and displaces the warm moist air, causing violent churning of the water.

JOHN—NOTE ON 6:19–20 Jesus walking on the sea. The synoptics reveal that in fear and the darkness, they thought he was a ghost (Matt. 14:26; Mark 6:49). The Son of God, who made the world, was in control of its forces and, in this case, he suspended the law of gravity. The act was not frivolous on Jesus’ part, for it constituted a dramatic object lesson to the disciples of Jesus’ true identity as the sovereign Lord of all creation (cf. John 1:3).

JOHN—NOTE ON 6:21 **immediately the boat was at the land.** This wording indicates that another miracle occurred besides walking on the water, i.e., the boat miraculously and instantly arrived at its precise destination as soon as Jesus stepped into the boat.

JOHN—NOTE ON 6:22–58 Jesus' famous discourse on the bread of life. The key theme is v. 35, i.e., "I am the bread of life," which is the first of seven emphatic "I am" statements of Jesus in this Gospel (8:12; 10:7, 9; 10:11, 14; 11:25; 14:6; 15:1, 5). This analogy of Jesus as "the bread" of life reinforces John's theme of Jesus as the Messiah and Son of God (20:30–31). Although John records Jesus' miracles to establish his deity, he moves quickly to Jesus' discourse on the spiritual realities of his person in order to define correctly who Jesus Christ was, i.e., not merely a wonder-worker but the Son of God who came to save mankind from sin (3:16). This discourse took place in the synagogue at Capernaum (6:59).

JOHN—NOTE ON 6:22–23 These verses indicate that the crowds who witnessed Jesus' healings and his feeding of the multitudes were still at the original site of these miracles (east of the lake) and, out of heightened curiosity, desired to find Jesus once again. Other boats loaded with people from Tiberias (on the northwest shore of the lake) also heard of the miracles and sought him out.

JOHN—NOTE ON 6:26 **because you ate.** This phrase emphasizes Jesus' point that the crowds that followed him were motivated by superficial desire for food rather than any understanding of the true spiritual significance of Jesus' person and mission (8:14–21; Mark 6:52).

JOHN—NOTE ON 6:27 **food that perishes.** Jesus rebuked the crowd for purely materialistic notions of the messianic kingdom (cf. v. 26; 4:15). Although Messiah's kingdom would be literal and physical someday, the people failed to see the overriding spiritual character and blessing of "eternal life" given immediately to those who believe the witness of God to his Son. **food that endures to eternal life.** The continuing discourse indicates that this was a reference to Jesus himself (6:35).

JOHN—NOTE ON 6:28 **works of God.** They thought Jesus was saying that God required them to do some works to earn everlasting life, which they thought they would be able to do.

JOHN—NOTE ON 6:29 the work of God, that you believe. The crowd misunderstood Jesus' prohibition in v. 27 ("Do not labor"), which prompted Jesus to remind them that an exclusive focus on material blessings is wrong. The only work God desired was faith or trust in Jesus as Messiah and Son of God (cf. Mal. 3:1). The "work" that God requires is to believe in his Son (cf. John 5:24).

JOHN—NOTE ON 6:30 What work do you perform? The question demonstrated the obtuseness, the spiritual blindness of the crowd, and their shallow, selfish curiosity. The feeding of 20,000 (v. 10) was a sufficient enough sign to demonstrate Christ's deity (cf. Luke 16:31).

JOHN—NOTE ON 6:31 Our fathers ate the manna. The crowd's logic appeared to be that Jesus' miraculous feeding was a small miracle compared to what Moses did. In order for them to believe in him, they would need to see him feed the nation of Israel on the same scale that God did when he sent manna and fed the entire nation of Israel during their wilderness wanderings for 40 years (Ex. 16:11–36). They were demanding that Jesus outdo Moses if they were to believe in him. They quoted from Ps. 78:24.

JOHN—NOTE ON 6:32 true bread from heaven. The manna God gave was temporary and perished and was only a meager shadow of what God offered them in the true bread, Jesus Christ, who gives spiritual and eternal life to mankind ("world" vv. 33, 51).

JOHN—NOTE ON 6:33 bread of God. This phrase is synonymous with the phrase "bread from heaven" (v. 32).

JOHN—NOTE ON 6:34 Sir, give us this bread always. This statement once again demonstrated the blindness of the crowd, for they were thinking of some physical bread and failed to understand the spiritual implication that Jesus was that "bread" (cf. 4:15).

JOHN—NOTE ON 6:35 I am the bread of life. The obtuseness in v. 34 prompted Jesus to speak very plainly that he was referring to himself.

The “I am” Statements

The “I am” Statements
Twenty-three times in all we find our Lord’s meaningful “I am” (ego eimi, Greek) in the Greek text of this Gospel (John 4:26; 6:20, 35, 41, 48, 51; 8:12, 18, 24, 28, 58; 10:7, 9, 11, 14; 11:25; 13:19; 14:6; 15:1, 5; 18:5, 6, 8). In several of these, he joins his “I am” with seven tremendous metaphors, which are expressive of his saving relationship toward the world.
“I am the bread of life” (John 6:35, 41, 48, 51).
“I am the light of the world” (John 8:12).
“I am the door of the sheep” (John 10:7, 9).
“I am the good shepherd” (John 10:11, 14).
“I am the resurrection and the life” (John 11:25).
“I am the way, and the truth, and the life” (John 14:6).
“I am the true vine” (John 15:1, 5).
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JOHN—NOTE ON 6:37 All that the Father gives me will come to me. This verse emphasizes the sovereign will of God in the selection of those who come to him for salvation (cf. vv. 44, 65; 17:6, 12, 24). The Father has predestined those who would be saved (*see notes on Rom. 8:29–30; Eph. 1:3–6; 1 Pet. 1:2*). The absolute sovereignty of God is the basis of Jesus’ confidence in the success of his mission (*see note on John 6:40*; cf. Phil. 1:6). The security of salvation rests in the sovereignty of God, for God is the guarantee that “all” he has chosen will come to him for salvation. The idea of “gives me” is that every person chosen by God and drawn by God (John 6:44) must be seen as a gift of the Father’s love to the Son. The Son receives each “love gift” (v. 37), holds on to each (v. 39), and will raise each to eternal glory (vv. 39–40). No one chosen will be lost (*see notes on Rom. 8:31–39*). This saving purpose is the Father’s will, which the Son will not fail to do perfectly (John 6:38; cf. 4:34; 10:28–29; 17:6, 12, 24).

JOHN—NOTE ON 6:40 everyone who looks on the Son and believes in him. This verse emphasizes human responsibility in salvation. Although God is sovereign, he works through faith, so that a person must believe in Jesus as the Messiah and Son of God who alone offers the only way of salvation (cf. 14:6). However, even faith is a gift of God (Rom. 12:3; Eph. 2:8–9). Intellectually harmonizing the sovereignty of God and the responsibility of man is impossible humanly, but perfectly resolved in the infinite mind of God.

JOHN—NOTE ON 6:41–50 This section constitutes the beginning of the crowd's reaction to Jesus' discourse on the bread of life and may be divided into three sections: 1) the murmuring reaction of the crowd (vv. 41–42); 2) Jesus' rebuke of the crowd for their reaction (vv. 43–46); and 3) Jesus' reiteration of his message to the crowd (vv. 47–51).

JOHN—NOTE ON 6:41 the Jews. In this Gospel, the term "Jews" is often associated with hostility toward Christ. It is used ironically to indicate the incongruity of their rising hostility toward their Messiah. Since they hardened their hearts, God judicially hardened their hearts also (cf. 12:37–40; Isa. 6:10; 53:1; Matt. 13:10–15). In the tribulation, Israel will turn to Jesus as their true Messiah and be saved (Rom. 11:25–27; Rev. 1:7; 7:1–8; cf. Zech. 12:10–14). **grumbled.** The reaction of the synagogue crowds to Jesus' statements was the same as the Jews in the wilderness who grumbled against God both before and after the manna was given to them (Ex. 16:2, 8–9; Num. 11:4–6). **because he said, "I am the bread . . . from heaven."** The Jews' anger centered in two things: 1) that Jesus said he was the bread and 2) that he came down from heaven. Both the Jews in Jerusalem (John 5:18) and the Galileans reacted negatively when Jesus placed himself equal with God.

JOHN—NOTE ON 6:42 whose father and mother we know? On the human level, they knew Jesus as a fellow Galilean. These words are reminiscent of Jesus' words in 4:44, "a prophet has no honor in his own hometown." Their hostility sprang from the root of unbelief. Jesus' death was impending because hostility had resulted everywhere he went.

JOHN—NOTE ON 6:44 draws him. Cf. v. 65. The combination of v. 37a and v. 44 indicate that the divine drawing activity that Jesus referred to cannot be reduced to what theologians call "prevenient grace," i.e., that somehow the power to come to Christ is allegedly dispensed to all of mankind, thus enabling everyone to accept or reject the gospel according to their own will alone. Scripture indicates that no "free will" exists in man's nature, for man is enslaved to sin (total depravity) and unable to believe apart from God's empowerment (Rom. 3:1–19; Eph. 2:1–3; 2 Cor. 4:4; 2 Tim. 1:9). While "whosoever will" may come to the Father, only those whom the Father gives the ability to will toward him will actually come to him. The drawing here is selective and efficacious (producing the desired effect) upon those whom God has sovereignly chosen for salvation, i.e., those whom God has chosen will believe because God has sovereignly determined that result from eternity past (Eph. 1:9–11).

JOHN—NOTE ON 6:45 Jesus paraphrased Isa. 54:13 to support the point that if someone comes to faith and repentance to God, it is because they have been "taught," and hence drawn, by God. The "drawing" and "learning" are just different aspects of God's sovereign direction in the person's life. Those taught by God to grasp the truth are also drawn by God the Father to embrace the Son.

JOHN—NOTE ON 6:49–50 Jesus contrasted the earthly and heavenly bread. The manna that was given in the wilderness, although sent from heaven to help sustain the Israelites for their physical needs, could not impart eternal life nor meet their spiritual needs as could the "bread of life" (v. 48) that came down from heaven in the person of Jesus the Messiah. The proof of this contrast centers in the irrefutable fact that all the fathers died who ate the wilderness manna.

JOHN—NOTE ON 6:51–59 This section may be divided into three divisions: 1) Jesus' pronouncement (v. 51); 2) the crowd's perplexity (v. 52); and 3) Jesus' promises (vv. 53–59).

JOHN—NOTE ON 6:51 This pronouncement exactly reiterates vv. 33, 35, 47–48. **bread . . . is my flesh.** Jesus refers here prophetically to his impending sacrifice upon the cross (cf. 2 Cor. 5:21; 1 Pet. 2:24). Jesus voluntarily laid down his life for evil, sinful mankind (John 10:18; 1 John 2:2).

JOHN—NOTE ON 6:52 **disputed.** Once again the perplexity of the Jews indicates that they failed to understand the spiritual truth behind Jesus' illustration. Every time Jesus had given them a veiled saying or physical illustration, the Jews failed to see its spiritual significance (e.g., 3:4; 4:15). The Mosaic law prohibited the drinking of blood or the eating of meat with blood still in it (Lev. 17:10–14; Deut. 12:16; Acts 15:29). The Jews, unable to go beyond the mere physical perspective, were perplexed and angered.

JOHN—NOTE ON 6:53–58 eat . . . drink. Jesus' point was an analogy that has spiritual, rather than literal, significance: just as eating and drinking are necessary for physical life, so also is belief in his sacrificial death on the cross necessary for eternal life. The eating of his flesh and drinking of his blood metaphorically symbolize the need for accepting Jesus' cross work. For the Jews, however, a crucified Messiah was unthinkable (cf. Acts 17:1–3). Once again, the Jews, in their willful and judicial blindness, could not see the real spiritual significance and truth behind Jesus' statements. Moreover, Jesus' reference here to eating and drinking was not referring to the ordinance of communion for two significant reasons: 1) communion had not been instituted yet, and 2) if Jesus was referring to communion, then the passage would teach that anyone partaking of communion would receive eternal life.

JOHN—NOTE ON 6:60–71 These verses constitute the reaction of Jesus' disciples to his sermon on the "bread of life." As with the crowds' response in Jerusalem (ch. 5) and in Galilee (ch. 6), the response of many of his disciples was unbelief and rejection of him. John lists two groups and their reactions: 1) the false disciples' reaction of unbelief (6:60–66), and 2) the true disciples' reaction of belief (vv. 67–71). After this sermon, only a small nucleus of disciples remained (v. 67).

JOHN—NOTE ON 6:61 his disciples were grumbling. Many of Jesus' disciples had the same reaction as the Jews in v. 41 and of the first generation of Israelites to manna, i.e., they grumbled (Ex. 16:2).

JOHN—NOTE ON 6:64 Jesus knew. Reminiscent of Jesus' words in 2:23–25, Jesus knew the hearts of men, including those disciples who followed him. He supernaturally knew that many did not believe in him as Messiah and Son of God so he did not entrust himself to them. These false disciples were simply attracted to the physical phenomena (e.g., miracles and food), and failed to understand the true significance of Jesus' teaching (6:61).

JOHN—NOTE ON 6:65 I told you. *See notes on vv. 37, 44*. Although men and women are commanded to believe and will be held accountable for unbelief, genuine faith is never exclusively a matter of human decision. Once again, in the face of unbelief, Jesus reiterated God's sovereignty involved in selection for salvation.

JOHN—NOTE ON 6:66 disciples . . . no longer walked with him. The language indicates that the abandonment was decisive and final (cf. 1 Pet. 2:6–8; 1 John 2:19).

JOHN—NOTE ON 6:69 we have believed. Peter's words were somewhat pretentious in that he implied that the true disciples somehow had superior insight and, as a result, came to belief through that insight.

JOHN—NOTE ON 6:70 Did I not choose you, the Twelve? In response to Peter's words that the disciples had come to believe in Jesus, he reminds them that he sovereignly chose them (vv. 37, 44, 65). Jesus would not allow even a whisper of human pretension in God's sovereign selection. **a devil.** The word "devil" means "slanderer" or "false accuser." The idea perhaps is better rendered "one of you is the devil." This meaning is clear from 13:2, 27; Mark 8:33; Luke 22:3. The supreme adversary of God so operates behind failing human beings that his malice becomes theirs (cf. Matt. 16:23). Jesus supernaturally knew the source and identified it precisely. This clearly fixes the character of Judas, not as a well intentioned but misguided man trying to force Jesus to exert his power and set up his kingdom (as some suggest), but as a tool of Satan doing unmitigated wickedness (*see notes on John 13:21–30*).

JOHN—NOTE ON 6:71 Iscariot. The word most likely is from a Hebrew word meaning "man of Kerioth," the name of a village in Judah. As with the other three Gospels, as soon as he was named, he became identified as the betrayer.

JOHN—NOTE ON 7:1–8:59 The main thrust of this section can be summarized as "high-intensity hatred" since the smoldering dislike of Jesus in chs. 5–6 erupted into a blazing inferno. The culmination of this hatred occurs in 11:45–57 where the Jewish authorities plot to kill the Son of God, culminating ultimately in his crucifixion. Both chapters deal with Jesus at the Feast of Booths, or Tabernacles, in Jerusalem. Especially noteworthy is the fact that two major themes associated with Tabernacles, i.e., water and light, come to prominence in these two chapters (7:37–39; 8:12). At the next Passover following this celebration of Tabernacles, Jesus was crucified. The central truth that dominates this whole passage is that Jesus was on a divine timetable. His life was not random, but operated according to God’s sovereign and perfect timing and direction.

JOHN—NOTE ON 7:1–13 This section has two parts: 1) Jesus’ avoidance of the wrong time in God’s sovereign plan (vv. 1–9), and 2) Jesus’ perfect obedience to the right time in God’s sovereign plan (vv. 10–13).

JOHN—NOTE ON 7:1 **After this.** A six-month gap most likely took place between chs. 6 and 7. While ch. 6 occurred around Passover (6:4—April), ch. 7 occurs at the Feast of Booths, or Tabernacles (October). John wrote nothing about those months since his purpose was not to present an exhaustive chronology of Christ’s life but to portray him as the Messiah and Son of God and show how men reacted to him. **about in Galilee.** Chapter 6 indicates Jesus spent two days with the multitude of 20,000 people (6:22), but he spent seven months teaching his 12 disciples who believed in him. This phrase subtly highlights the great importance of discipleship, for Jesus concentrated great lengths of time upon training his future spiritual leaders.

JOHN—NOTE ON 7:2 **Feast of Booths.** *See note on 5:1*. The Feast of Booths, or Tabernacles, was associated in the OT with the ingathering of the harvest of grapes and olives (Ex. 23:16; Lev. 23:33–36, 39–43; Deut. 16:13–15), while grain was reaped between April and June. The feast occurred for seven days from the fifteenth to the twenty-first of Tishri (September/October). According to Josephus, this feast was the most popular of the three principal Jewish feasts (Passover, Pentecost, and Booths, or Tabernacles). People living in rural areas built makeshift structures of light branches and leaves to live in for the week (hence, “booths” or “tabernacles”; cf. Lev. 23:42) while town dwellers put up similar structures on their flat roofs or in their courtyards. The feast was known for water-drawing and lamp-lighting rites, to which Jesus makes reference (“If anyone thirsts, let him come to me and drink”—7:37–38 and “I am the light of the world”—8:12).

JOHN—NOTE ON 7:3 **his brothers.** Matthew 13:55 lists Jesus’ brothers as “James and Joseph and Simon and Judas.” James authored the NT epistle that bears his name and became the leader of the Jerusalem church, and Judas (or Jude) wrote the epistle that also bears his name. Because of Jesus’ virgin birth, they were only the half brothers of Jesus since Mary, not Joseph, was Jesus' only human parent (cf. Matt. 1:16, 18, 23; Luke 1:35).

JOHN—NOTE ON 7:4 to be known openly . . . . show yourself to the world. Jesus' brothers wanted him to put on a display of his miracles. Although the text does not clearly state their motivation, perhaps they made the request for two reasons: 1) they wanted to see the miracles for themselves to determine their genuineness, and 2) they may have had similar crass political motives as did the people, namely, that he would become their social and political Messiah. Jerusalem's acceptance of him was to be the acid test for them as to whether his own family would believe in him as Messiah.

JOHN—NOTE ON 7:5 As with the crowds in Jerusalem and Galilee, even his own brothers did not believe in Jesus at first. They did not become his followers until after the resurrection (Acts 1:14; 1 Cor. 15:7).

JOHN—NOTE ON 7:6 My time has not yet come. This recalls the response to Jesus' mother at the wedding in Cana (see 2:4). It also reveals the first reason why Jesus would not go to the feast: it was not in God's perfect timing. The sentence reveals Jesus' complete dependence on and commitment to the Father's sovereign timetable for his life (cf. 8:20; Acts 1:7; 17:26). Furthermore, Jesus never committed himself to being motivated by unbelief, even that of his own half brothers. **your time is always here.** Because Jesus' brothers did not believe in him, they were of the world and therefore knew nothing of God or his purposes. Because of unbelief, they did not listen to his word, did not recognize God's schedule, and could not perceive the incarnate Word before them. As a result, any time would do for them, preferably that moment.

JOHN—NOTE ON 7:7 The world cannot hate you. The world cannot hate Jesus' brothers because they belonged to the world and the world loves its own (cf. 15:18–19). The evil world system and all who reject the Word and Son of God lie in the control of the evil one himself (1 John 5:19). **I testify about it that its works are evil.** A true born-again believer who is living a life for God's glory should experience the hatred and antagonism of the world (cf. John 15:18–25; 16:1–3; 2 Tim. 3:12).

JOHN—NOTE ON 7:8 my time has not yet fully come. This reveals the second reason why Jesus would not go to the feast in Jerusalem. The Jews could not kill him before God's perfect timing and plan was ready (cf. Gal. 4:4). Jesus' commitment to God's timetable would not permit any deviance from what God had decreed.

JOHN—NOTE ON 7:10 in private. The assumption is that the Father had directed Jesus to permit him to go to Jerusalem. The secrecy of his journey indicates his maximum discretion, which was the complete opposite of what his brothers had demanded of him (cf. v. 4).

JOHN—NOTE ON 7:11 The Jews were looking for him. The contrast between the phrase "the Jews" in this verse and "the people" in v. 12 indicates that the term "Jews" designates the hostile Jewish authorities in Judea who were headquartered in Jerusalem. The search for Jesus was certainly hostile in intent.

JOHN—NOTE ON 7:12–13 muttering about him among the people. The crowds, made up of Judeans, Galileans, and Diaspora (scattered) Jews, expressed various opinions regarding Christ. The spectrum ranged from superficial acceptance ("He is a good man") to cynical rejection ("he is leading the people astray"). The Jewish Talmud reveals that the latter view of deception became the predominant opinion of many Jews (Babylonian Talmud *Sanhedrin* 43a).

JOHN—NOTE ON 7:14–24 The increasing hostility to Jesus did not prevent his teaching ministry. Instead, Jesus relentlessly set forth his claims regarding his identity and mission. In the midst of the Feast of Tabernacles, when Jews from all over Israel had migrated into Jerusalem, Jesus once again began to teach. In this section, Jesus set forth the justification of his ministry and taught with authority as God's Son. In this passage, five reasons are set forth as to why Jesus' claims regarding himself are true: 1) his supernatural knowledge originated from the Father himself (vv. 15–16); 2) his teaching and knowledge could be confirmed by testing (v. 17); 3) his actions demonstrated his selflessness (v. 18); 4) his impact on the world was startling (vv. 19–20); and 5) his deeds demonstrated his identity as the Son of God (vv. 21–24).

JOHN—NOTE ON 7:14 **middle of the feast.** Jesus may have waited until the middle of the feast in order to prevent a premature “triumphal entry” that some may have forced upon him for political motivations. **into the temple and began teaching.** Jesus taught according to the custom of the teachers or rabbis of his day. Prominent rabbis would enter the temple environs and expound on the OT to crowds who sat around them.

JOHN—NOTE ON 7:15 **marveled.** Jesus’ knowledge of Scripture was supernatural. The people were amazed that someone who had never studied at any great rabbinical centers or under any great rabbis could display such profound mastery of Scripture. Both the content and manner of Jesus’ teachings were qualitatively different than any other teacher.

JOHN—NOTE ON 7:16 **his who sent me.** The qualitative difference of Jesus’ teaching was found in its source, i.e., the Father gave it to him (8:26, 40, 46–47; 12:49–50). It originated from God the Father himself, in contrast to rabbis who received it from man (Gal. 1:12). While rabbis relied on the authority of others (a long chain of human tradition), Jesus’ authority centered in himself (cf. Matt. 7:28–29; Acts 4:13).

JOHN—NOTE ON 7:17 **If anyone’s will is to do God’s will, he will know.** Those who are fundamentally committed to doing the will of God will be guided by him in the affirmation of his truth. God’s truth is self-authenticating through the teaching ministry of the Holy Spirit (cf. 16:13; 1 John 2:20, 27).

JOHN—NOTE ON 7:18 **the one who seeks the glory of him who sent him.** While other saviors and messiahs acted for their own selfish interests, thereby revealing their falseness, Jesus Christ as God’s Son came solely to glorify the Father and accomplish the Father’s will (2 Cor. 2:17; Phil. 2:5–11; Heb. 10:7).

JOHN—NOTE ON 7:19–20 **kill me.** If Jesus were another religious fake, the world never would have reacted in such hatred. Since the evil world system loves its own, its hatred toward him demonstrates that he came from God (15:18–19).

JOHN—NOTE ON 7:21 one work. The context makes clear (vv. 22–23) that Jesus had reference to the healing of the paralytic that evoked the beginning of persecution against him by the Jewish authorities because it took place on the Sabbath (see 5:1–16).

JOHN—NOTE ON 7:22 but from the fathers. The patriarchal period during the time of Abraham when God instituted the sign of circumcision (Gen. 17:10–12), which was later included as part of the Mosaic Covenant at Sinai (Ex. 4:26; 12:44–45). This observation not only depreciated the Jewish esteem for Moses, but even more importantly showed that this rite was antecedent to the Mosaic law and took precedence over it (Gal. 3:17). Furthermore, circumcision antedates the Sabbath law also.

JOHN—NOTE ON 7:23 on the Sabbath. The law required that circumcision occur on the eighth day (Lev. 12:1–3). If a child was born on the Sabbath, then the eighth day would fall again on the subsequent Sabbath, when the Jews would circumcise the child. Jesus' point was that the Jews broke their own Sabbath law with the circumcision of the child. Their hypocrisy is evident. **I made a man's whole body well.** Jesus used an argument of the lesser to the greater. If ceremonial cleansing of one part of the body is permitted on the Sabbath through the act of circumcision (the less), how much more so should the actual healing of the entire body be permitted on the Sabbath (the greater).

JOHN—NOTE ON 7:24 with right judgment. While Jesus forbade harsh, censorious judgment that self-righteous legalism promotes (Matt. 7:1), he demanded the exercise of moral and theological discernment.

JOHN—NOTE ON 7:25–36 In this section, John once again reiterated the claims of Jesus to his identity as the Messiah and Son of God. He focused on his divine origin and citizenship. While some believed in him at this time (v. 31), the religious leaders became even more angry at him and nefariously planned to seize him (v. 32). Jesus confronted the people with three dilemmas recorded in these verses: 1) the problem of dense confusion (vv. 25–29); 2) the problem of divided conviction (vv. 30–32); and 3) the problem of delayed conversion (vv. 33–36). These three problems left Jerusalem in a state of utter despair.

JOHN—NOTE ON 7:26 **he is, speaking openly.** What surprised the masses was that in spite of the ominous threat from the religious authorities (vv. 20, 32), Jesus boldly proclaimed his identity. **the authorities really know.** The question indicates the crowds and the rulers were in great confusion and uncertainty as to who Jesus was and what to do about him. They did not really have any firm convictions regarding Jesus' identity, for their question reveals their doubt and unbelief. They were also perplexed at the religious leaders' failure to arrest and silence him if he really were a fraud. Such dense confusion caused the crowd to wonder if the religious authorities in private concluded that he was indeed the Christ. Mass confusion among all groups reigned regarding Jesus. **Christ.** *See notes on 1:20, 41*.

JOHN—NOTE ON 7:27 **no one will know where he comes from.** Only information regarding Messiah's birthplace was revealed in Scripture (Mic. 5:2; Matt. 2:5–6). Beyond that, a tradition had developed in Jewish circles that Messiah would appear suddenly to the people, based on a misinterpretation of Isa. 53:8 and Mal. 3:1. In light of this, the meaning of this phrase most likely is that the identity of the Messiah would be wholly unknown until he suddenly appeared in Israel and accomplished Israel's redemption. In contrast, Jesus had lived his life in Nazareth and was known (at least superficially) to the people (John 7:28).

JOHN—NOTE ON 7:28 **proclaimed.** Jesus gave the greatest publicity to this important teaching by voicing it loudly (cf. v. 37; 1:15; 12:44). **You know me, and you know where I come from?** These words stand in antithesis to 8:19 where Jesus told his enemies that they neither knew him nor the Father, thus indicating a deep irony and sarcasm on Jesus' part here. Jesus' point is that contrary to what they thought, they really had no true understanding of who he was. They knew him in the earthly sense, but not in the spiritual sense, because they didn't know God either. **him you do not know.** Although they thought that they were acutely perceptive and spiritually oriented, their rejection of Jesus revealed their spiritual bankruptcy (Rom. 2:17–19).

JOHN—NOTE ON 7:30 **his hour had not yet come.** This reveals the reason why they could not seize him, i.e., God's sovereign timetable and plan for Jesus would not allow it.

JOHN—NOTE ON 7:31 many . . . believed. Divided conviction existed among the people regarding Jesus. While some wanted to seize him, a small remnant of genuine believers existed among the crowds. The question here anticipates a negative answer, i.e., the Messiah could do no greater kinds of miracles than those Jesus had done.

JOHN—NOTE ON 7:32 the chief priests and Pharisees. *See note on 3:1*. The Pharisees and chief priests historically did not have harmonious relationships with each other. Most of the chief priests were Sadducees, who were political and religious opponents to the Pharisees. John repeatedly links these two groups in his Gospel (see also 7:45; 11:47, 57; 18:3) in order to emphasize that their cooperation stemmed from their mutual hatred of Jesus. Both were alarmed at the faith of those indicated in 7:31 and, in order to avoid any veneration of Jesus as Messiah, attempted unsuccessfully to arrest him (v. 30). **officers.** Temple guards who functioned as a kind of police force composed of Levites who were in charge of maintaining order in the temple environs. They could also be used by the Sanhedrin in areas outside the temple environs in religious disputes that did not affect Roman policy.

JOHN—NOTE ON 7:34 Where I am you cannot come. Jesus referred here to his return to his heavenly origin with his Father after his crucifixion and resurrection (see 17:15).

JOHN—NOTE ON 7:35–36 John again highlights the ignorance of the Jews regarding Jesus' words. The words were spoken to mock Jesus.

JOHN—NOTE ON 7:35 teach the Greeks. The phrase "teach the Greeks" probably had reference to Jewish proselytes, i.e., Gentiles. John may have been citing this phrase with ironic force since the gospel eventually went to the Gentiles because of Jewish blindness and rejection of their Messiah. *See notes on Rom. 11:7–11*.

JOHN—NOTE ON 7:37–52 This section catalogues the different reactions of people to Jesus' claims. These reactions have become universal patterns for reactions to him through the ages. This section may be divided into the claim of Christ (vv. 37–39) and the reactions to Christ (vv. 40–52). The reactions may be subdivided into five sections: 1) the reaction of the convinced (vv. 40–41a); 2) the reaction of the contrary (vv. 41b–42); 3) the reaction of the hostile (vv. 43–44); 4) the reaction of the confused (vv. 45–46); and 5) the reaction of the religious authorities (vv. 47–52).

JOHN—NOTE ON 7:37 **On the last day.** This suggests that this occasion occurred on a different day than the controversy in vv. 11–36. **If anyone thirsts.** A tradition grew up in the few centuries before Jesus that on the seven days of the Feast of Booths, or Tabernacles, a golden container filled with water from the pool of Siloam was carried in procession by the high priest back to the temple. As the procession came to the Water Gate on the south side of the inner temple court, three trumpet blasts were made to mark the joy of the occasion and the people recited Isa. 12:3, "With joy you will draw water from the wells of salvation." At the temple, while onlookers watched, the priests would march around the altar with the water container while the temple choir sang the Hallel (Ps. 113–118). The water was offered in sacrifice to God at the time of the morning sacrifice. The use of the water symbolized the blessing of adequate rainfall for crops. Jesus used this event as an object lesson and opportunity to make a very public invitation on the last day of the feast for his people to accept him as the living water. His words recall Isa. 55:1. **thirsts . . . come . . . drink.** These three words summarize the gospel invitation. A recognition of need leads to an approach to the source of provision, followed by receiving what is needed. The thirsty, needy soul feels the craving to come to the Savior and drink, i.e., receive the salvation that he offers.

JOHN—NOTE ON 7:38 **living water.** The water-pouring rite was also associated within Jewish tradition as a foreshadowing of the eschatological rivers of living water foreseen in Ezek. 47:1–9 and Zech. 13:1. The significance of Jesus' invitation centers in the fact that he was the fulfillment of all the Feast of Booths, or Tabernacles, anticipated, i.e., he was the One who provided the living water that gives eternal life to man (cf. John 4:10–11).

JOHN—NOTE ON 7:39 **he said about the Spirit.** The impartation of the Holy Spirit is the source of spiritual and eternal life. *See note on 16:7*.

JOHN—NOTE ON 7:41 **from Galilee.** This betrays the people's great ignorance, because Jesus was born in Bethlehem of Judea, not Galilee (Mic.

5:2 cf. Matt. 2:6; Luke 2:4). They did not even bother to investigate his true birthplace, showing their lack of interest in messianic credentials.

JOHN—NOTE ON 7:43 **division.** See Matt. 10:34–36 and Luke 12:51–53.

JOHN—NOTE ON 7:44 *See notes on vv. 8, 30*.

JOHN—NOTE ON 7:45 **The officers.** The officers failed in their attempt to arrest Jesus when they were confronted with his person and powerful teaching. Since they were religiously trained, Jesus' words struck at their very heart. For their identity, *see notes on v. 32*.

JOHN—NOTE ON 7:47–48 The Pharisees mocked the officers, not on professional grounds (as police officers) but religious grounds (as Levites). In essence, they accused them of being seduced by a deceiver (i.e., Jesus) in contrast to the Pharisees themselves, who arrogantly and self-righteously felt that in their wisdom and knowledge no one could ever deceive them.

JOHN—NOTE ON 7:49 **crowd.** The Pharisees condescendingly labeled the people as a "crowd." The rabbis viewed the common people (or, people of the land) as ignorant and impious in contrast to themselves. This ignorance was not only because of their ignorance of Scripture, but especially the common people's failure to follow the Pharisees' oral traditions. **accursed.** The people were considered damned because they did not belong to the elite group or follow their beliefs regarding the law.

JOHN—NOTE ON 7:50–52 Nicodemus's (see 3:10) mind had not closed regarding Christ's claims, so that while not defending Jesus directly, he did raise a procedural point in Jesus' favor.

JOHN—NOTE ON 7:51 **Does our law judge . . . ?** No explicit OT text can be cited that makes Nicodemus's point. Most likely he referred to rabbinical traditions contained in their oral law.

JOHN—NOTE ON 7:52 **no prophet arises from Galilee.** The real ignorance lay with the arrogant Pharisees who did not carefully search out the facts as to where Jesus was actually born. While they accused the crowds of ignorance, they too were really as ignorant (v. 42). Furthermore, the prophet Jonah did come from Galilee.

JOHN—NOTE ON 7:53–8:11 This section dealing with the adulteress most likely was not a part of the original contents of John. It has been incorporated into various manuscripts at different places in the Gospel (e.g., after vv. 36, 44, 52, or 21:25), while one manuscript places it after Luke 21:38. External manuscript evidence representing a great variety of textual traditions is decidedly against its inclusion, for the earliest and best manuscripts exclude it. Many manuscripts mark the passage to indicate doubt as to its inclusion. Significant early versions exclude it. No Greek church father comments on the passage until the twelfth century. The vocabulary and style of the section also are different from the rest of the Gospel, and the section interrupts the sequence of John 7:52 with 8:12ff. Many, however, do think that it has all the earmarks of historical veracity, perhaps being a piece of oral tradition that circulated in parts of the Western church, so that a few comments are in order. In spite of all these considerations of the likely unreliability of this section, it is possible to be wrong on the issue, and thus it is good to consider the meaning of this passage and leave it in the text, just as with Mark 16:9–20.

JOHN—NOTE ON 8:6 test him . . . charge to bring against him. If Jesus rejected the law of Moses (Lev. 20:10; Deut. 22:22), his credibility would be gone. If he held to Mosaic law, his reputation for compassion and forgiveness would have been questioned.

JOHN—NOTE ON 8:7 him who is without sin. This directly refers to Deut. 13:9 and 17:7, where the witnesses of a crime are to start the execution. Only those who were not guilty of the same sin could participate.

JOHN—NOTE ON 8:8 Cf. v. 6. This seems to have been a delaying device, giving them time to think.

JOHN—NOTE ON 8:11 sin no more. Actually, “Leave your life of sin” (cf. 3:17; 12:47; Matt. 9:1–8; Mark 2:13–17).

JOHN—NOTE ON 8:12–21 Excluding the story of the adulterous woman in 7:53–8:11, this verse attaches itself well to 7:52. The word “Again” indicates that Jesus spoke once more to the people at this same Feast of Booths, or Tabernacles (see 7:2, 10). While Jesus first used the water-drawing rite (7:37–39) as a metaphor to portray the ultimate spiritual truth of himself as Messiah who fulfills all that the feast anticipated, he then turned to another rite that traditionally occurred at the feast: the lighting ceremony. During Tabernacles, four large lamps in the temple's court of women were lit, and an exuberant nightly celebration took place under their light with people dancing through the night and holding burning torches in their hands while singing songs and praises. The levitical orchestras also played. Jesus took this opportunity of the lighting celebration to portray another spiritual analogy for the people: "I am the light of the world."

JOHN—NOTE ON 8:12 **I am the light of the world.** This is the second "I am" statement (see 6:35). John has already used the "light" metaphor for Jesus (1:4). Jesus' metaphor here is steeped in OT allusions (Ex. 13:21–22; 14:19–25; Ps. 27:1; 119:105; Prov. 6:23; Ezek. 1:4, 13, 26–28; Hab. 3:3–4). The phrase highlights Jesus' role as Messiah and Son of God (Ps. 27:1; Mal. 4:2). The OT indicates that the coming age of Messiah would be a time when the Lord would be a light for his people (Isa. 60:19–22; cf. Rev. 21:23–24) as well as for the whole earth (Isa. 42:6; 49:6). Zechariah 14:5b–8 has an emphasis on God as the light of the world who gives living waters to his people. This latter passage probably formed the liturgical readings for the Feast of Tabernacles. For further significance of Jesus as the "light," *see notes on John 1:4–5 and 1 John 1:5*. **Whoever follows me.** The word "follows" conveys the idea of someone who gives himself completely to the person followed. No half-hearted followers exist in Jesus' mind (cf. Matt. 8:18–22; 10:38–39). A veiled reference exists here to the Jews, following the pillar of cloud and fire that led them during the exodus (Ex. 13:21).

JOHN—NOTE ON 8:13 **You are bearing witness about yourself.** The Jews mockingly brought up Jesus' own words from 5:31. However, Jesus' words there and here are reconciled by the fact that OT law required not one but multiple witnesses to establish the truth of a matter (Deut. 17:6). Jesus was not alone in his witness that pointed to him as Messiah, for many had already testified concerning this truth (*see note on John 1:7*).

JOHN—NOTE ON 8:14–18 These verses give three reasons why Jesus' witness was true: 1) Jesus knew his origin and destiny while the Jews were ignorant even of basic spiritual truths, making their judgment limited and superficial (vv. 14–15); 2) the intimate union of the Son with the Father guaranteed the truth of the Son's witness (v. 16); and 3) the Father and Son witnessed harmoniously together regarding the identity of the Son (vv. 17–18).

JOHN—NOTE ON 8:17 In your Law it is written. Cf. Deut. 17:6 and 19:15. *See notes on John 1:7*.

JOHN—NOTE ON 8:19 Where is your Father? The Jews, as was their habit (e.g., 3:4; 4:11; 6:52), once again thought merely on human terms in asking about Jesus' paternity.

JOHN—NOTE ON 8:21–30 Jesus revealed the consequence of the rejection of him as Messiah and Son of God, i.e., spiritual death (v. 24; cf. Heb. 10:26–31). These verses reveal four ways that ensure people will die in their sins and, as a result, experience spiritual death: 1) being self-righteous (John 8:20–22); 2) being earthbound (vv. 23–24); 3) being unbelieving (v. 24); and 4) being willfully ignorant (vv. 25–29). The Jews who rejected Jesus displayed all four of these characteristics.

JOHN—NOTE ON 8:21 Jesus repeated his message of 7:33–34 but with more ominous overtones regarding the consequences of rejecting him. **I am going away.** By means of his impending death, resurrection, and ascension to the Father.

JOHN—NOTE ON 8:22 Will he kill himself. The Jews spoke either in confusion (*see notes on 7:34–35*) or, perhaps more likely, in mockery of Christ. Jewish tradition condemned suicide as a particularly heinous sin that resulted in permanent banishment to the worst part of Hades (Josephus, *Jewish Wars* iii.viii.5 [iii.375]). God did deliver him to be killed (Acts 2:23); thus, as God, he gave up his own life (John 10:18).

JOHN—NOTE ON 8:23 You are from below. The contrast here is between the realm of God and that of the fallen, sinful world (i.e., "from below"). The world in this context is the invisible spiritual system of evil dominated by

Satan and all that it offers in opposition to God, his word, and his people (*see notes on 1:9; 1 John 5:19*). Jesus declared that his opponents' true kinship was with Satan and his realm. By this domination, they were spiritually blinded (see 2 Cor. 4:4; Eph. 2:1–3).

JOHN—NOTE ON 8:24 unless you believe. Jesus emphasized that the fatal, unforgivable, and eternal sin is failure to believe in him as Messiah and Son of God. In truth, all other sins can be forgiven if this one is repented of. *See notes on 16:8–9*. **I am he.** The word "he" is not part of the original statement. Jesus' words were not constructed normally but were influenced by OT Hebrew usage. It is an absolute usage meaning "I am" and has immense theological significance. The reference may be to both Ex. 3:14 where the Lord declared his name as "I am" and to Isa. 40–55 where the phrase "I am" occurs repeatedly (especially Isa. 43:10, 13, 25; 46:4; 48:12). In this, Jesus referred to himself as the God (Yahweh—the Lord) of the OT, and directly claimed full deity for himself, prompting the Jews' question of John 8:25. *See note on v. 58*.

JOHN—NOTE ON 8:25 Who are you? The Jews were willfully ignorant because chs. 1–8 demonstrate that multiple witnesses testified to Jesus' identity, and Jesus himself in words and actions persistently proved throughout his ministry on earth that he was the Son of God and Messiah. **from the beginning.** The start of Jesus' ministry among the Jews.

JOHN—NOTE ON 8:28 When you have lifted up the Son of Man. Jesus' impending crucifixion. **you will know that I am he.** Having refused to accept him by faith and having nailed him to the cross, they would one day awaken to the terrifying realization that this One whom they despised was the One whom they should have worshiped (cf. Phil. 2:9–11; Rev. 1:7). Many Jews believed on Christ after his death and ascension, realizing that the One whom they rejected was truly the Messiah (Acts 2:36, 37, 41).

JOHN—NOTE ON 8:31–36 These verses are a pivotal passage in understanding genuine salvation and true discipleship. John emphasized these realities by stressing truth and freedom. The focus in the passage is upon those who were exercising the beginnings of faith in Jesus as Messiah and Son of God. Jesus desired them to move on in their faith. Saving faith is not fickle but firm and settled. Such maturity expresses itself in full commitment to the truth in Jesus Christ resulting in genuine freedom. The passage has three features: 1) the progress of freedom (vv. 31–32); 2) the pretense of freedom (vv. 33–34); and 3) the promise of freedom (vv. 35–36).

JOHN—NOTE ON 8:31 who had believed in him. The first step in the progress toward true discipleship is belief in Jesus Christ as Messiah and Son of God. **If you abide in my word, you are truly my disciples.** This reveals the second step in the progress toward true discipleship. Perseverance in obedience to Scripture (cf. Matt. 28:19–20) is the fruit or evidence of genuine faith (see Eph. 2:10). The word "abide" means to habitually abide in Jesus' words. A genuine believer holds fast, obeys, and practices Jesus' teaching. The one who continues in his teaching has both the Father and the Son (2 John 9; cf. Heb. 3:14; Rev. 2:26). Real disciples are both learners (the basic meaning of the word) and faithful followers.

JOHN—NOTE ON 8:32 the truth. "Truth" here has reference not only to the facts surrounding Jesus as the Messiah and Son of God but also to the teaching that he brought. A genuinely saved and obedient follower of the Lord Jesus will know divine truth and both freedom from sin (v. 34) and the search for reality. This divine truth comes not merely by intellectual assent (1 Cor. 2:14) but saving commitment to Christ (cf. Titus 1:1–2).

JOHN—NOTE ON 8:33 never been enslaved to anyone. Because the Jews had often been in political subjection to many nations (Egypt, Assyria, Babylon, Greece, Syria, and Rome), they must have been referring to their inward sense of freedom.

JOHN—NOTE ON 8:34 Truly, truly. *See note on 1:51*. **everyone who commits sin.** The kind of slavery that Jesus had in mind was not physical slavery but slavery to sin (cf. Rom. 6:17–18). The idea of "commits sin" means to practice sin habitually (1 John 3:4, 8–9). The ultimate bondage is not political or economic enslavement but spiritual bondage to sin and rebellion against God. Thus, this also explains why Jesus would not let himself be reduced to merely a political Messiah (John 6:14–15).

JOHN—NOTE ON 8:35–36 The notion of slavery in v. 34 moves to the status of slaves. While the Jews thought of themselves only as free sons of

Abraham, in reality, they were slaves of sin. The genuine son in the context is Christ himself, who sets the slaves free from sin. Those whom Jesus Christ liberates from the tyranny of sin and the bondage of legalism are really free (Rom. 8:2; Gal. 5:1).

JOHN—NOTE ON 8:39 If you were Abraham's children. The construction of this phrase indicates that Jesus was denying that mere physical lineage was sufficient for salvation (see Phil. 3:4–9). The sense would be "if you were Abraham's children, but you are not, then you would act like Abraham did." Just as children inherit genetic characteristics from their parents, so also those who are truly Abraham's offspring will act like Abraham, i.e., imitate Abraham's faith and obedience (see Rom. 4:16; Gal. 3:6–9; Heb. 11:8–19; James 2:21–24). **works Abraham did.** Abraham's faith was demonstrated through his obedience to God (James 2:21–24). Jesus' point was that the conduct of the unbelieving Jews was diametrically opposed by the conduct of Abraham, who lived a life of obedience to all that God had commanded. Their conduct toward Jesus demonstrated that their real father was Satan (John 8:41, 44).

JOHN—NOTE ON 8:41 We were not born of sexual immorality. The Jews may well have been referring to the controversy surrounding Jesus' birth. The Jews knew the story about Mary's betrothal and that Joseph was not Jesus' real father; thus they implied that Jesus' birth was illegitimate (see Matt. 1:18–25; Luke 1:26–38).

JOHN—NOTE ON 8:42 If God were your Father, you would love me. The construction here (as in v. 39) denies that God is truly their Father. Although the OT calls Israel his "firstborn son" (Ex. 4:22) and affirms that God is Israel's father by creation and separation (Jer. 31:9), the unbelief of the Jews toward Jesus demonstrated that God was not their Father spiritually. Jesus stressed that the explicit criterion verifying the claim to be a child of God is love for his Son, Jesus. Since God is love, those who love his Son also demonstrate his nature (1 John 4:7–11; 5:1).

JOHN—NOTE ON 8:44 your father the devil. Sonship is predicated on conduct. A son will manifest his father's characteristics (cf. Eph. 5:1–2). Since the Jews exhibited the patterns of Satan in their hostility toward Jesus and their failure to believe in him as Messiah, their paternity was the exact opposite of their claims, i.e., they belonged to Satan. **He was a murderer from the beginning.** Jesus' words refer to the fall when Satan tempted Adam and Eve and successfully killed their spiritual life (Gen. 2:17; 3:17–24; Rom. 5:12; Heb. 2:14). Some think that the reference may also refer to Cain's murder of Abel (Gen. 4:1–9; 1 John 3:12).

JOHN—NOTE ON 8:46 convicts me of sin. Although the Jews argued that Jesus was guilty of sin (5:18), the sense here is that the perfect holiness of Christ was demonstrated, not by the Jews' silence at Jesus' question here, but by the assurance of his direct consciousness of the purity of his whole life. Only a perfectly holy One who has the closest and most intimate communion with the Father could speak such words. The Jews could martial no convincing evidence that could convict him of sin in the heavenly court.

JOHN—NOTE ON 8:48 you are a Samaritan. Since the Jews could not attack Jesus' personal life and conduct (v. 46), they tried an *ad hominem* attack of personal abuse toward him. The reference to Jesus as a "Samaritan" probably centers in the fact that the Samaritans, like Jesus, questioned the Jews' exclusive right to be called Abraham's children (see vv. 33, 39).

JOHN—NOTE ON 8:51 never see death. Heeding Jesus' teaching and following him results in eternal life (6:63, 68). Physical death cannot extinguish such life (see 5:24; 6:40, 47; 11:25–26).

JOHN—NOTE ON 8:52 Abraham died. Jesus' assertion that anyone who keeps his word will never die (v. 51) prompted the Jews to offer a retort that once again revealed their thinking on strictly a literal and earthly level (see 3:4; 4:15).

JOHN—NOTE ON 8:56 Hebrews 11:13 indicates that Abraham saw Christ's day ("having seen them . . . from afar"; *see note there*). Abraham particularly saw in the continuing seed of Isaac the beginning of God's fulfilling the covenant (Gen. 12:1–3; 15:1–21; 17:1–8; cf. 22:8) that would culminate in Christ.

JOHN—NOTE ON 8:58 Truly, truly. *See note on 1:51*. **I am.** *See note on 6:22–58*. Here Jesus declared himself to be Yahweh, i.e., the Lord of the

OT. Basic to the expression are such passages as Ex. 3:14; Deut. 32:39; Isa. 41:4; 43:10 where God declared himself to be the eternally pre-existent God who revealed himself in the OT to the Jews. *See also notes on John 8:24, 28*.

JOHN—NOTE ON 8:59 they picked up stones. The Jews understood Jesus' claim and followed Lev. 24:16, which indicates that any man who falsely claims to be God should be stoned. **hid himself and went out of the temple.** Jesus repeatedly escaped arrest and death because his hour had not yet come (*see notes on John 7:8, 30*). The verse most likely indicates escape by miraculous means.

JOHN—NOTE ON 9:1–13 Jesus performed a miracle by recreating the eyes of a man who was born with congenital blindness (v. 1). Four features highlight this healing: 1) the problem that precipitated the healing (v. 1); 2) the purpose for the man's being born blind (vv. 2–5); 3) the power that healed him (vv. 6–7); and 4) the perplexity of the people who saw the healing (vv. 8–13).

JOHN—NOTE ON 9:2 who sinned. While sin may be a cause of suffering, as clearly indicated in Scripture (see 5:14; Num. 12; 1 Cor. 11:30; James 5:15), it is not always the case necessarily (see Job; 2 Cor. 12:7; Gal. 4:13). The disciples assumed, like most Jews of their day, that sin was the primary, if not exclusive, cause of all suffering. In this instance, however, Jesus made it clear that personal sin was not the reason for the blindness (see John 9:3).

JOHN—NOTE ON 9:3 Jesus did not deny the general connection between sin and suffering, but refuted the idea that personal acts of sin were the direct cause. God's sovereignty and purposes play a part in such matters, as is clear from Job 1–2.

JOHN—NOTE ON 9:4 while it is day. Jesus meant as long as he was still on earth with his disciples. The phrase does not mean that Jesus somehow stopped being the light of the world once he ascended but that the light shone most brightly among men when he was on the earth doing the Father's will (cf. 8:12). **night is coming.** *See notes on 1:4–5 and 1 John*

1:5–7. The darkness has special reference to the period when Jesus was taken from his disciples during his crucifixion (John 9:5).

JOHN—NOTE ON 9:5 I am the light of the world. *See note on 8:12*; cf. 1:5, 9; 3:19; 12:35, 46. Not only was Jesus spiritually the light of the world, but he would also provide the means of physical light for this blind man.

JOHN—NOTE ON 9:6 made mud with the saliva. As he had done when he originally made human beings out of the dust of the ground (Gen. 2:7), Jesus may have used the clay to fashion a new pair of eyes.

JOHN—NOTE ON 9:7 wash in the pool of Siloam. The term "Siloam" is Hebrew for "Sent." The pool of Siloam was southeast of the original city of David. Its water source was through a channel (Hezekiah's tunnel) that carried water to it from the spring of Gihon in the Kidron Valley. It may be identified with the "lower pool" or "old pool" mentioned in Isa. 22:9, 11. Water for the water-pouring rites at the Feast of Booths, or Tabernacles, was drawn from this pool (*see notes on John 7:37–39*).

JOHN—NOTE ON 9:8–9 In ancient times, such severe physical deformities as congenital blindness sentenced a person to begging as the only means of support (see Acts 3:1–7). The drastic change in the healed man caused many to faithlessly believe that he was not the person born blind.

JOHN—NOTE ON 9:13–34 This section in the story of the healing of the blind man reveals some key characteristics of willful unbelief: 1) unbelief sets false standards; 2) unbelief always wants more evidence but never has enough; 3) unbelief does biased research on a purely subjective basis; 4) unbelief rejects the facts; and 5) unbelief is self-centered. John included this section on the dialogue of the Pharisees with the blind man most likely for two reasons: 1) the dialogue carefully demonstrates the character of willful and fixed unbelief, and 2) the story confirms the first great schism between the synagogue and Christ's new followers. The blind man was the first known person thrown out of the synagogue because he chose to follow Christ (see 16:1–3).

JOHN—NOTE ON 9:13 They. This has reference to the blind man's "neighbors and those who had seen him before as a beggar" (v. 8). **to the**

Pharisees. The people brought the blind man to the Pharisees most likely because the miracle had happened on the Sabbath (v. 14), and they were aware that the Pharisees reacted negatively to those who violated the Sabbath (cf. 5:1–15). The people also wanted advice from their local synagogue and religious leaders.

JOHN—NOTE ON 9:16 not from God. The reasoning may have been that since Jesus violated their interpretation of the Sabbath law, he could not be the promised Prophet of God (Deut. 13:1–5). **a division.** Earlier the crowds were divided in opinion regarding Jesus (John 7:40–43); here the authorities also became divided.

JOHN—NOTE ON 9:17 He is a prophet. While the blind man saw clearly that Jesus was more than a mere man, the sighted but obstinate Pharisees were spiritually blind to that truth (see v. 39). Blindness in the Bible is a metaphor for spiritual darkness, i.e., inability to discern God or his truth (2 Cor. 4:3–6; Col. 1:12–14).

JOHN—NOTE ON 9:18 called the parents. While neighbors may have been mistaken about the man's identity, the parents would know if this was their own son. The authorities considered the witness of the healed man worthless.

JOHN—NOTE ON 9:24 Give glory to God. This means that the authorities wanted the man to own up and admit the truth that Jesus was a sinner because he violated their traditions and threatened their influence (cf. Josh. 7:19). **We know that this man is a sinner.** Enough unanimity existed among the religious authorities to conclude that Jesus was a sinner (cf. John 8:46). Because of this already predetermined opinion, they refused to accept any of the testimony that a miracle had actually taken place.

JOHN—NOTE ON 9:27 In order to forcefully emphasize their hypocrisy, the healed man resorted to biting sarcasm when he suggested they desired to be Jesus' disciples.

JOHN—NOTE ON 9:28 You are his disciple, but we are disciples of Moses. At this point, the meeting degenerated into a shouting match of insults. The healed man's wit had exposed the bias of his inquisitors. As far as the authorities were concerned, the conflict between Jesus and Moses was irreconcilable. If the healed man defended Jesus, then such defense could only mean that he was Jesus' disciple.

JOHN—NOTE ON 9:30 The healed man demonstrated more spiritual insight and common sense than all of the religious authorities combined who sat in judgment of Jesus and him. His penetrating wit focused in on their intractable unbelief. His logic was that such an extraordinary miracle could only indicate that Jesus was from God, for the Jews believed that God responds in proportion to the righteousness of the one praying (see Job 27:9; 35:13; Ps. 66:18; 109:7; Prov. 15:29; Isa. 1:15; cf. John 14:13–14; 16:23–27; 1 John 3:21–22). The greatness of the miracle could only indicate that Jesus was actually from God.

JOHN—NOTE ON 9:34 **would you teach us?** The Pharisees were incensed with the man, and their anger prevented them from seeing the penetrating insight that the uneducated, healed man had demonstrated. The phrase also revealed their ignorance of Scripture, for the OT indicated that the coming messianic age would be evidenced by restoration of sight to the blind (Isa. 29:18; 35:5; 42:7; cf. Matt. 11:4–5; Luke 4:18–19).

JOHN—NOTE ON 9:35–41 While vv. 1–34 dealt with Jesus' restoration of physical sight in the blind man, vv. 35–41 featured Jesus bringing spiritual "sight" to him.

JOHN—NOTE ON 9:35 **Do you believe . . . ?** Jesus invited the man to put his trust in him as the One who revealed God to man. Jesus placed great emphasis on public acknowledgment of who he was and confession of faith in him (Matt. 10:32; Luke 12:8). **Son of Man.** Cf. John 1:51; 3:13–14; 5:27; 6:27, 53, 62; 8:28.

JOHN—NOTE ON 9:36 **sir.** The word here is the same for "lord," but it should be understood not as an indication that he understood Jesus' deity but as meaning "sir." See also v. 38. Since the blind man had never seen Jesus (v. 7) nor met him since he went to wash in the pool, he did not recognize Jesus at first as the One who healed him.

JOHN—NOTE ON 9:39 **For judgment.** Not that his purpose was to condemn, but rather to save (12:47; Luke 19:10); saving some, nevertheless, involves condemning others (*see notes on John 3:16, 18*). The last part of this verse is taken from Isa. 6:10; 42:19 (cf. Mark 4:12). **those who do not see.** Those people who know they are in spiritual darkness. **those who see.** Refers in an ironic way to those who think they are in the light, but are not (cf. Mark 2:17; Luke 5:31).

JOHN—NOTE ON 9:40 **Are we also blind?** Apparently Jesus found (v. 35) the man in a public place, where the Pharisees were present listening.

JOHN—NOTE ON 9:41 **your guilt remains.** Jesus had particular reference to the sin of unbelief and rejection of him as Messiah and Son of God. If they knew their lostness and darkness and cried out for spiritual light, they would no longer be guilty of the sin of unbelief in Christ. But satisfied that their darkness was light, and continuing in rejection of Christ, their sin remained. *See note on Matt. 6:22–23*.

JOHN—NOTE ON 10:1–39 Jesus’ discourse on himself as the “good shepherd” flowed directly from ch. 9, as Jesus continued to talk to the very same people. The problem of ch. 9 was that Israel was led by false shepherds who drew them astray from the true knowledge and kingdom of Messiah (9:39–41). In ch. 10, Jesus declared himself to be the “good shepherd” who was appointed by his Father as Savior and King, in contrast to the false shepherds of Israel who were self-appointed and self-righteous (Ps. 23:1; Isa. 40:11; Jer. 3:15; cf. Isa. 56:9–12; Jer. 23:1–4; 25:32–38; Ezek. 34:1–31; Zech. 11:16).

JOHN—NOTE ON 10:1 sheepfold. Jesus spoke in vv. 1–30 using a sustained metaphor based on first-century sheep ranching. The sheep were kept in a pen, which had a gate through which the sheep entered and left. The shepherd engaged a “gatekeeper” (v. 3) or “hired hand” (v. 12) as an undershepherd to guard the gate. The shepherd entered through that gate. He whose interest was stealing or wounding the sheep would choose another way to attempt entrance. The words of Ezek. 34 most likely form the background to Jesus’ teaching since God decried the false shepherds of Israel (i.e., the spiritual leaders of the nation) for not caring properly for the flock of Israel (i.e., the nation). The Gospels themselves contain extensive sheep/shepherd imagery (see Matt. 9:36; Mark 6:34; 14:27; Luke 15:1–7).

JOHN—NOTE ON 10:3 the gatekeeper. The doorkeeper was a hired undershepherd who recognized the true shepherd of the flock, opened the gate for him, assisted the shepherd in caring for the flock, and especially guarded them at night. **The sheep hear his voice.** Near Eastern shepherds stand at different locations outside the sheep pen, sounding out their own unique calls, which their sheep recognize. As a result, the sheep gather around the shepherd. **he calls his own sheep by name.** This shepherd goes even further by calling each sheep by its own special name. Jesus’ point is that he comes to the fold of Israel and calls out his own sheep individually to come into his own messianic fold. The assumption is that they are already in some way his sheep even before he calls them by name (see vv. 25–27; 6:37, 39, 44, 64, 65; 17:6, 9, 24; 18:9).

JOHN—NOTE ON 10:4–5 Unlike Western shepherds who drive the sheep from the side or behind, often using sheep dogs, Near Eastern shepherds lead their flocks, their voice calling them to move on. This draws a remarkable picture of the master/disciple relationship. NT spiritual leadership is always by example, i.e., a call to imitate conduct (cf. 1 Tim. 4:12; 1 Pet. 5:1–3).

JOHN—NOTE ON 10:6 figure of speech. This phrase conveys the idea that something cryptic or enigmatic is intended in it. It occurs again in 16:25, 29 but not in the synoptics. Having given the illustration (10:1–5), Jesus then began to draw salient spiritual truth from it.

JOHN—NOTE ON 10:7–10 I am the door. This is the third of seven “I am” statements of Jesus (see 6:35; 8:12). Here, he changes the metaphor slightly. While in 10:1–5 he was the shepherd, here he is the gate. While in vv. 1–5, the shepherd led the sheep out of the sheepfold, here he is the entrance to the fold (v. 9) that leads to proper pasture. This section echoes Jesus’ words in 14:6 that he is the only way to the Father. His point is that he serves as the sole means to approach the Father and partake of God’s promised salvation. As some Near Eastern shepherds slept in the gateway to guard the sheep, Jesus here pictures himself as the gate.

JOHN—NOTE ON 10:9–10 These two verses are a proverbial way of insisting that belief in Jesus as the Messiah and Son of God is the only way of being “saved” from sin and hell and receiving eternal life. Only Jesus Christ is the one true source for the knowledge of God and the one basis for spiritual security.

JOHN—NOTE ON 10:11–18 Jesus picked up another expression from vv. 1–5, i.e., he is the “good shepherd” in contrast to the present evil leadership of Israel (9:40–41). This is the fourth of seven “I am” statements of Jesus (see vv. 7, 9; 6:35; 8:12). The term “good” has the idea of “noble” and stands in contrast to the “hired hand” who cares only for self-interest.

JOHN—NOTE ON 10:11 lays down his life for the sheep. This is a reference to Jesus’ substitutionary death for sinners on the cross. Cf. v. 15; 6:51; 11:50–51; 17:19; 18:14.

JOHN—NOTE ON 10:12 sees the wolf coming . . . flees. The hired hand likely represents religious leaders who perform their duty in good times but who never display sacrificial care for the sheep in times of danger. They stand in contrast to Jesus, who laid down his life for his flock (see 15:13).

JOHN—NOTE ON **10:16** **not of this fold.** This refers to Gentiles who will respond to his voice and become a part of the church (cf. Rom. 1:16). Jesus' death was not only for Jews (*see notes on John 10:1, 3*), but also for non-Jews whom he will make into one new body, the church (*see notes on 11:51–52*; cf. Eph. 2:11–22).

JOHN—NOTE ON **10:17–18** **take it up again.** Jesus repeated this phrase twice in these two verses indicating that his sacrificial death was not the end. His resurrection followed in demonstration of his messiahship and deity (Rom. 1:4). His death and resurrection resulted in his ultimate glorification (John 12:23; 17:5) and the outpouring of the Holy Spirit (7:37–39; cf. Acts 2:16–39).

JOHN—NOTE ON **10:19–21** The Jews once again had a mixed reaction to Jesus' words (see 7:12–13). While some charged him with demon possession (see 7:20; 8:48; cf. Matt. 12:22–32), others concluded his works and words were a demonstration of God's sanction upon him.

JOHN—NOTE ON **10:22–23** **Feast of Dedication.** The Jewish celebration of Hanukkah, which celebrates the Israelite victory over the Syrian leader Antiochus Epiphanes, who persecuted Israel. In c. 170 B.C. he conquered Jerusalem and desecrated the Jewish temple by setting up a pagan altar to displace the altar of God. Under the leadership of an old priest named Mattathias (his family name was called the Hasmoneans), the Jews fought guerrilla warfare (known as the Maccabean Revolt—166–142 B.C.) against Syria and freed the temple and the land from Syrian dominance until 63 B.C. when Rome (Pompey) took control of Palestine. It was in 164 B.C. on 25 Chislev (December approximately), that the Jews liberated the temple and rededicated it. The celebration is also known as the "Feast of Lights" because of the lighting of lamps and candles in Jewish homes to commemorate the event. **It was winter.** John indicated by this phrase that the cold weather drove Jesus to walk on the eastern side of the temple in the sheltered area of Solomon's porch, which after the resurrection became the regular gathering place of Christians where they would proclaim the gospel (see Acts 3:11; 5:12).

JOHN—NOTE ON 10:24 tell us plainly. In light of the context of vv. 31–39, the Jews were not seeking merely for clarity and understanding regarding who Jesus was, but rather wanted him to declare openly that he was Messiah in order to justify attacking him.

JOHN—NOTE ON 10:26–27 This clearly indicates that God has chosen his sheep and it is they who believe and follow (*see notes on vv. 3, 16*; cf. 6:37–40, 44, 65).

JOHN—NOTE ON 10:28–29 The security of Jesus' sheep rests with him as the good shepherd, who has the power to keep them safe. Neither thieves and robbers (vv. 1, 8) nor the wolf (v. 12) can harm them. Verse 29 makes clear that the Father ultimately stands behind the sheep's security, for no one is able to steal from God, who is in sovereign control of all things (Col. 3:3). *See notes on Rom. 8:31–39*. No stronger passage in the OT or NT exists for the absolute, eternal security of every true Christian.

JOHN—NOTE ON 10:30 I and the Father are one. Both Father and Son are committed to the perfect protection and preservation of Jesus' sheep. The sentence, stressing the united purpose and action of both in the security and safety of the flock, presupposes unity of nature and essence (see 5:17–23; 17:22).

JOHN—NOTE ON 10:31 For the third time John records that the Jews attempted to stone Jesus (see 5:18; 8:59). Jesus' assertion (10:30) that he was One with the Father affirmed his claim to deity and caused the Jews to seek his execution (v. 33). Although the OT permitted stoning in certain instances (e.g., Lev. 24:16), the Romans reserved the right of capital punishment for themselves (John 18:31). Nevertheless, out-of-control Jews attempted a mob action in lieu of legal proceedings (see Acts 7:54–60).

JOHN—NOTE ON 10:33 make yourself God. There was no doubt in the minds of those Jews that Jesus was claiming to be God (cf. 5:18).

JOHN—NOTE ON 10:34–36 Quoted from Ps. 82:6 where God calls some unjust judges "gods" and pronounces calamity against them. Jesus' argument is that this psalm proves that the word "god" can be legitimately used to refer to others than God himself. His reasoning is that if there are others whom God can address as “god” or “sons of the Most High,” why then should the Jews object to Jesus’ statement that he is “the Son of God” (John 10:36)?

JOHN—NOTE ON 10:35 Scripture cannot be broken. An affirmation of the absolute accuracy and authority of Scripture (*see notes on Matt. 5:17–19*).

JOHN—NOTE ON 10:38 believe the works. Jesus did not expect to be believed merely on his own assertions. Since he did the same things that the Father does (*see notes on 5:19*), his enemies should consider this in their evaluation of him. The implication is, however, that they were so ignorant of God that they could not recognize the works of the Father or the One whom the Father sent (see also 14:10–11).

JOHN—NOTE ON 10:40 He went away again across the Jordan. Because of the increasing hostility (see v. 39), Jesus went from the region of Judea into the unpopulated area across the Jordan. **to the place where John had been baptizing.** Cf. Matt. 3:1–6; Mark 1:2–6; Luke 3:3–6. This is probably a reference to either Perea or Batanea, the general area in the tetrarchy of Philip in the east and northeast of the Sea of Galilee. The statement is ironic, since the area where John first began became the last area in which Jesus stayed before he left for Jerusalem and crucifixion. The people remembered John’s testimony to Christ and affirmed their faith in him (John 10:41–42).

JOHN—NOTE ON 11:1–12:50 The previous passage (10:40–42) marked the end of John’s treatment of Jesus’ public ministry. At that point, he began to move into seclusion and minister to his own disciples and those who loved him as he prepared to face death. Israel had her day of opportunity; the sun was setting and the night was coming. These two chapters form the transition to chs. 13–21, which record the passion of Christ, i.e., the events surrounding the cross.

JOHN—NOTE ON 11:1–57 As ch. 11 begins, Jesus stands in the shadow of facing the cross. The little time that he had in the area beyond the Jordan (cf. Matt. 19:1–20:34; Mark 10:1–52; Luke 17:11–19:28) would soon come to an end. John picked up the story (John 11:55–57) after he moved back into the area of Jerusalem, and his death on the cross was only a few days away. In those last few days before his death, the scene in John’s Gospel changes from hatred and rejection (10:39) to an unmistakable and blessed witness of the glory of Christ. All the rejection and hatred could not dim his glory as displayed through the resurrection of Lazarus. That miracle evidences his glory in three ways: 1) it pointed to his deity; 2) it strengthened the faith of the disciples; and 3) it led directly to the cross (12:23). The chapter can be divided as follows: 1) the preparation for the miracle (11:1–16); 2) the arrival of Jesus (vv. 17–36); 3) the miracle itself (vv. 37–44); and 4) the results of the miracle (vv. 45–57).

JOHN—NOTE ON 11:1 **Lazarus.** The resurrection of Lazarus is the climactic and most dramatic sign in this Gospel and the capstone of Jesus’ public ministry. Six miracles have already been presented (water into wine [2:1–11], healing of the official’s son [4:46–54], restoring the impotent man [5:1–15], multiplying the loaves and fishes [6:1–14], walking on the water [6:15–21], and curing the man born blind [9:1–12]). Lazarus’s resurrection is more potent than all those and even more monumental than the raising of the widow’s son in Nain (Luke 7:11–16) or Jairus’s daughter (Luke 8:40–56) because those two resurrections occurred immediately after death. Lazarus was raised after four days of being in the grave with the process of decomposition already having started (John 11:39). **Bethany.** This Bethany is different from the other “Bethany across the Jordan” in 1:28 (*see note there*. It lies on the east side of the Mount of Olives about 2 miles from Jerusalem (11:18) along the road leading toward Jericho. **Mary . . . Martha.** This is the first mention of this family in John. John related the story of Mary’s anointing of Jesus in 12:1–8, but this reference may indicate that the original readers were already familiar with the event. Cf. Luke 10:38–42.

JOHN—NOTE ON 11:3 **sent to him.** Since Jesus was in the Transjordan and Lazarus was near Jerusalem, the message to Jesus would most likely have taken one whole day to reach him. Surely by omniscience, Jesus already knew of Lazarus’s condition (see v. 6; 1:47). He may have died before the messenger reached Jesus, since he was dead four days (11:17) when Jesus arrived, after a two-day delay (v. 6) and a one-day journey. **he whom you love.** This phrase is a touching hint at the close friendship that Jesus had with Lazarus. Cf. 13:1.

JOHN—NOTE ON 11:4 **the Son of God may be glorified.** This phrase reveals the real purpose behind Lazarus's sickness, i.e., not death, but that the Son of God might be glorified through his resurrection (cf. v. 4; *see note on 9:3*).

JOHN—NOTE ON 11:6 **he stayed two days longer.** The decision to delay coming did not bring about Lazarus's death, since Jesus already supernaturally knew his plight. Most likely by the time the messenger arrived to inform Jesus, Lazarus was already dead. The delay was because he loved the family (v. 5) and that love would be clear as he greatly strengthened their faith by raising Lazarus from the dead. The delay also ensured that Lazarus had been dead long enough that no one could misinterpret the miracle as a fraud or mere resuscitation.

JOHN—NOTE ON 11:7–8 The disciples realized that the animosity toward Jesus was so great that his return could result in his death because of the murderous Jews (cf. 8:59; 10:31).

JOHN—NOTE ON 11:9–10 During the light of the sun, most people did their work safely. When darkness came, they stopped. The proverbial saying, however, had a deeper meaning. As long as the Son performed his Father's will (i.e., during the daylight period of his ministry when he is able to work), he was safe. The time would soon come (nighttime) when, by God's design, his earthly work would end and he would "stumble" in death. Jesus was stressing that as long as he was on earth doing God's will, even at this late time in his ministry, he would safely complete God's purposes.

JOHN—NOTE ON 11:11–13 **fallen asleep.** A euphemistic term used in the NT to refer to death, particularly with reference to believers who will be physically raised to eternal life (cf. 1 Cor. 11:30; 15:51; 1 Thess. 4:13).

JOHN—NOTE ON 11:14–15 The resurrection of Lazarus was designed to strengthen his disciples' faith in him as the Messiah and Son of God in the face of the strong Jewish rejection of him.

JOHN—NOTE ON 11:16 Thomas's words reflect loyal devotion and, at the same time, pessimism over the fact that they would probably all die. His fears were not unrealistic in the face of bitter hostility toward Jesus, and had not the Lord protected them in the garden (18:1–11), they may also have been arrested and executed. Cf. 20:24–29.

JOHN—NOTE ON 11:17 in the tomb. The term “tomb” means a stone sepulcher. In first-century Israel such a grave was common. Either a cave or rock area would be hewn out, the floor inside leveled and graded to make a shallow descent. Shelves were cut out or constructed inside the area in order to bury additional family members. A rock was rolled in front to prevent wild animals or grave robbers from entering (see also v. 38). The evangelist made special mention of the fourth day (*see note on v. 3*) in order to stress the magnitude of the miracle, for the Jews did not embalm and by then the body would have been in a state of rapid decomposition.

JOHN—NOTE ON 11:18–19 The implication of these verses is that the family was rather prominent. The mention of the Jews also heightens the reader’s awareness of the great risk that Jesus took in coming so close to Jerusalem, which was seething with the leaders’ hatred for him.

JOHN—NOTE ON 11:21 if you had been here. Cf. v. 32. Not a rebuke of Jesus but a testimony of her trust in his healing power.

JOHN—NOTE ON 11:22 whatever you ask from God. Based on her statement in v. 39, Martha was not saying she believed Jesus could raise Lazarus from the dead, but that she knew he had a special relationship to God so that his prayers could bring some good from this sad event.

JOHN—NOTE ON 11:25–26 This is the fifth in a series of seven great “I am” statements of Jesus (see 6:35; 8:12; 10:7, 9; 10:11, 14). With this statement, Jesus moved Martha from an abstract belief in the resurrection that will take place “on the last day” (cf. 5:28–29) to a personalized trust in him who alone can raise the dead. No resurrection or eternal life exists outside of the Son of God. Time (“on the last day”) is no barrier to the One who has the power of resurrection and life (1:4) for he can give life at any time.

JOHN—NOTE ON 11:27 She said to him. Martha’s confession is representative of the very reason John wrote this inspired Gospel (cf. 20:30–31). See Peter’s confession in Matt. 16:16.

JOHN—NOTE ON **11:32** *See note on v. 21*.

JOHN—NOTE ON **11:33** **saw . . . the Jews . . . weeping.** According to Jewish oral tradition, the funeral custom indicated that even a poor family must hire at least two flute players and a professional wailing woman to mourn the dead. Because the family may have been well-to-do, a rather large group appears present. **he was deeply moved in his spirit and greatly troubled.** The phrase here does not mean merely that Jesus was deeply touched or moved with sympathy at the sight. The Greek term "deeply moved" always suggests anger, outrage, or emotional indignation (see v. 38; cf. Matt. 9:30; Mark 1:43; 14:5). Most likely Jesus was angered at the emotional grief of the people because it implicitly revealed unbelief in the resurrection and the temporary nature of death. The group was acting like pagans who had no hope (1 Thess. 4:13). While grief is understandable, the group was acting in despair, thus indicating a tacit denial of the resurrection and the Scripture that promised it. Jesus may also have been angered because he was indignant at the pain and sorrow in death that sin brought into the human condition.

JOHN—NOTE ON **11:35** **Jesus wept.** The Greek word here has the connotation of silently bursting into tears in contrast to the loud lament of the group (see v. 33). His tears here were not generated out of mourning, since he was to raise Lazarus, but out of grief for a fallen world entangled in sin-caused sorrow and death. He was "a man of sorrows, and acquainted with grief" (Isa. 53:3).

JOHN—NOTE ON **11:39** **odor.** Although Jews used aromatic spices, their custom was not to embalm the body but to use the spices to counteract the repulsive odors from decomposition. They would wrap the body in linen cloth, adding spice in the layers and folds. The Jews did not wrap the body tightly like Egyptian mummies, but rather loosely with the head wrapped separately. This is indicated by the fact that Lazarus could move out of the tomb before he was unwrapped (v. 44; cf. 20:7).

JOHN—NOTE ON **11:41–42** Jesus' prayer was not really a petition, but thanksgiving to the Father. The reason for the miracle was to authenticate his claims to be the Messiah and Son of God.

JOHN—NOTE ON 11:43 This was a preview of the power to be fully displayed in the final resurrection when all the dead hear the voice of the Son of God and live (5:25, 28–29).

JOHN—NOTE ON 11:45–46 Jesus' teaching and actions often divided the Jews (e.g., 6:14–15; 7:10–13, 45–52). While some believed (cf. 11:40), others, apparently with malicious intent, informed the Pharisees of Jesus' action.

JOHN—NOTE ON 11:47 **gathered the Council.** Alerted by the Pharisees, a Sanhedrin committee consisting of chief priests (former high priests and members of high-priestly families) and Pharisees, called the Sanhedrin to session. The Pharisees could not by themselves take any judicial action against Jesus. Though subject to Roman control, the Sanhedrin was the highest judicial body in Israel and exercised judicial, legislative, and executive powers at that time. In Jesus' day, the 70 members of the Sanhedrin were dominated by the chief priests, and virtually all the priests were Sadducees. The Pharisees constituted an influential minority. While the Pharisees and Sadducees were often in conflict, their mutual hatred of Jesus united them into action.

JOHN—NOTE ON 11:48 **the Romans will come.** The Jews were not willing to believe in Jesus as the Son of God even though Lazarus had been raised. They feared that escalating messianic expectations could start a movement against Roman oppression and occupation that would cause the Romans to come and take away all their rights and freedoms.

JOHN—NOTE ON 11:49 **Caiaphas.** Caiaphas became high priest c. A.D. 18, being appointed by the Roman prefect Valerius Gratus. His father-in-law was Annas, who had previously functioned in that same position from c. A.D. 7–14 and who exercised great influence over the office even after his tenure (see 18:12–14). Caiaphas remained in office until A.D. 36 when, along with Pontius Pilate, he was removed by the Romans. He took a leading part in the trial and condemnation of Jesus. In his court or palace, the chief priests (Sadducees) and Pharisees assembled "and plotted together to arrest Jesus by stealth and kill him" (see Matt. 26:3–4).

JOHN—NOTE ON 11:50 one man should die for the people. He only meant that Jesus should be executed in order to spare their own positions and nation from Roman reprisals, but Caiaphas unwittingly used sacrificial, substitutionary language and prophesied the death of Christ for sinners. Cf. 2 Cor. 5:21 and 1 Pet. 2:24.

JOHN—NOTE ON 11:51 he prophesied. Caiaphas did not realize the implications of what he spoke. While he uttered blasphemy against Christ, God parodied his statement into truth (cf. Ps. 76:10). The responsibility for the wicked meaning of his words belonged to Caiaphas, but God's providence directed the choice of words so as to express the heart of God's glorious plan of salvation (Acts 4:27–28). He actually was used by God as a prophet because he was the high priest and originally the high priest was the means of God's will being revealed (2 Sam. 15:27).

JOHN—NOTE ON 11:52 gather into one the children of God. In context, this had reference to believing Jews of the dispersion who would be gathered together in the Promised Land to share the kingdom of God (Isa. 43:5; Ezek. 34:12). In a wider sense, this also anticipated the Gentile mission (see John 12:32). As a result of Christ's sacrificial death and resurrection, both Jew and Gentile have been made into one group, the church (Eph. 2:11–18).

JOHN—NOTE ON 11:53 from that day on. The phrase indicates that their course of action toward Jesus was then fixed. It remained only to accomplish it. Notice that Jesus was not arrested to be tried. He had already been judged guilty of blasphemy. The trial was a mere formality for a sentence already passed (Mark 14:1–2).

JOHN—NOTE ON 11:54 Ephraim. This probably refers to the OT city of Ephron (see 2 Chron. 13:19). Its modern village name is Et-Taiyibeh, and it is located 4 miles northeast of Bethel and about 12 miles from Jerusalem. The location was far enough away for temporary safety until the time of Passover (John 11:55).

JOHN—NOTE ON 11:55 Passover. This is the third Passover mentioned in John (see 2:13; 6:4) and the last in Jesus' earthly ministry, at which his sacrificial death occurred. For the chronology of the Passover Week, see Introduction to Luke: Outline.

JOHN—NOTE ON 11:56 **They were looking for Jesus.** The Jews who filled Jerusalem for Passover were wondering if Jesus would show himself at this time and were actively seeking to find him. The plot of the chief priests and Pharisees (see v. 47; 7:12) was known widely enough to pique their curiosity as to whether Jesus would dare show himself in Jerusalem.

JOHN—NOTE ON 11:57 **if anyone knew.** The plotters ensured that the whole city was filled with potential informants.

JOHN—NOTE ON 12:1–50 This chapter focuses on the reactions of love and hate, belief and rejection toward Christ, leading to the cross.

JOHN—NOTE ON 12:1 **Six days before the Passover.** This most likely was the previous Saturday with Passover coming six days later on Thursday evening through sunset Friday. See Introduction: Interpretive Challenges.

JOHN—NOTE ON 12:3 **a pound of expensive ointment made from pure nard.** The term used for "pound" actually indicates a weight around three-fourths of a pound (approximately 12 ounces). "Nard" was an oil extracted from the root of a plant grown in India. **anointed the feet of Jesus.** Since those who were eating reclined at the table, their feet extended away from it, making it possible for Mary to anoint the feet of Jesus. The act symbolized Mary's humble devotion and love for him.

JOHN—NOTE ON 12:5 **three hundred denarii.** Since one denarius was a day's wage given to common laborers, 300 was equivalent to a year's wages (no money was earned on the Sabbath or other holy days).

JOHN—NOTE ON 12:6 **a thief.** Judas's altruism was really a front for his own personal avarice. Because he was the apostolic band's treasurer, he was able to secretly pilfer the group treasury for his own desires.

JOHN—NOTE ON 12:7 **keep it for the day of my burial.** Mary performed this act to signal her devotion but, as in the case of Caiaphas (11:49–52), her act revealed more than she realized at the time. During the first century, lavish sums were spent on funerals, which included costly perfumes to cover the smell of decay (*see note on 11:39*).

JOHN—NOTE ON 12:8 This does not mean that alms should not be distributed to the poor (Deut. 15:11) but was a reminder that, while the poor would remain, Jesus would not always be with them. See Matt. 26:11 and Mark 14:7.

JOHN—NOTE ON 12:11 going away . . . believing. This phrase signaled both a conscious, deliberate move away from the religion of the authorities and a move toward genuine faith in Jesus as Messiah and Son of God.

JOHN—NOTE ON 12:12–19 This section marks Jesus' triumphal entry into Jerusalem. It is one of the few incidents in Jesus' life reported in all four Gospels (Matt. 21:1–11; Mark 11:1–11; Luke 19:29–38). By this action, he presented himself officially to the nation as the Messiah and Son of God. The Sanhedrin and other Jewish leaders wanted him dead but did not want him killed during the Passover time because they feared stirring up the multitudes with whom he was popular (Matt. 26:5; Mark 14:2; Luke 22:2). Jesus entered the city, however, on his own time and forced the whole issue in order that it might happen exactly on the Passover day when the lambs were being sacrificed. As the Scripture says, "Christ, our Passover lamb, has been sacrificed" (1 Cor. 5:7). In God's perfect timing (see John 7:30; 8:20), at the precise time foreordained from eternity, he presented himself to die (12:23; 10:17–18; 17:1; 19:10–11; cf. Acts 2:23; 4:27–28; Gal. 4:4).

JOHN—NOTE ON 12:12 The next day. The day after the crowds came to visit him and Lazarus in Bethany (cf. 12:9). Jesus arrived in Bethany on Saturday (*see note on 12:1*). Then on Sunday a great number of Jews visited him, angering the Jewish leaders (12:9–11). It would not have been until the following day (Monday) that Jesus prepared to enter Jerusalem through the East Gate of the city.

JOHN—NOTE ON 12:13 took branches of palm trees. The supply of date palms was plentiful; they still grow in Jerusalem today. From about two centuries earlier, the waving of palm branches had become a national, if not nationalistic, symbol that signaled the fervent hope that a messianic liberator was arriving on the scene (6:14–15). **Hosanna!** The term "hosanna" is a transliteration of a Hebrew word that means "give salvation now." It was a term of acclamation or praise occurring in Ps. 118:25, which was familiar to every Jew, since that psalm was part of the Hallel (Ps. 113–

118) sung each morning by the temple choir during the Feast of Tabernacles (John 7:37) and associated with the Feast of Dedication (10:22) and especially the Passover. After shouting out the “Hosanna,” the crowds shouted Ps. 118:26; significantly, the original context of Ps. 118 may well have been the pronouncement of blessing upon a Messianic leader. Jewish commentaries have understood the verse to bear messianic implications. “He who comes in the name of the Lord” refers to Messiah, especially in context with the phrase, “the King of Israel,” though that messianic title is not from Ps. 118.

JOHN—NOTE ON 12:14–15 The synoptic Gospels give more information here regarding Jesus’ selection of a young donkey (see Matt. 21:1–9; Mark 11:1–10; Luke 19:29–38). They convey the fact that Jesus deliberately planned to present himself to the nation in this manner as a conscious fulfillment of the messianic prophecy of Zech. 9:9 (quoted here). The words, “Fear not,” are not found in the Zechariah passage but were added from Isa. 40:9. Only after his ascension did the disciples grasp the meaning of the triumphal entry (cf. John 14:26).

JOHN—NOTE ON 12:19 the world has gone after him. “The world” means the people in general, as opposed to everyone in particular. Clearly, most people in the world did not even know of Jesus at that time, and many in Israel did not believe in him. Often, “world” is used in this general sense (v. 47; 1:29; 3:17; 4:42; 14:22; 17:9, 21).

JOHN—NOTE ON 12:20–21 Most likely Gentile proselytes to Judaism who had come up for the Passover and who, in their desire to see Jesus, stood in direct antithesis to the attitude of the national leaders who desired to kill him. At the very moment when the Jewish authorities plotted virulently to kill him, Gentiles began to desire his attention.

JOHN—NOTE ON 12:23 hour. Refers to the time of Jesus’ death, resurrection, and exaltation (v. 27; 13:1; 17:1). Up to this point, Jesus’ hour had always been future (2:4; 4:21, 23; 7:30; 8:20). **Son of Man.** *See note on 1:51*.

JOHN—NOTE ON 12:24 As the sown kernel dies to bring forth a rich harvest, so also the death of the Son of God will result in the salvation of many.

JOHN—NOTE ON 12:25–26 Not only is the principle of death applicable to Jesus (see v. 24) but it is also applicable to his followers. They, too, as his disciples may have to lose their life in service and witness for him (see Matt. 10:37–39; 16:24–25).

JOHN—NOTE ON 12:27 **Now is my soul troubled.** The term used here is strong and signifies horror, anxiety, and agitation. Jesus' contemplation of taking on the wrath of God for the sins of the world caused revulsion in the sinless Savior (cf. 2 Cor. 5:21).

JOHN—NOTE ON 12:28 **glorify your name.** This request embodied the principle that Jesus lived by and would die by. See 7:18; 8:29, 50. **I have . . . and I will glorify.** The Father answered the Son in an audible voice. This is only one of three instances during Jesus' ministry when this took place (cf. Matt. 3:17—his baptism; Matt. 17:5—his transfiguration).

JOHN—NOTE ON 12:31 **the ruler of this world.** A reference to Satan (see 14:30; 16:11; cf. Matt. 4:8–9; Luke 4:6–7; 2 Cor. 4:4; Eph. 2:2; 6:12). Although the cross might have appeared to signal Satan's victory over God, in reality it marked Satan's defeat (cf. Rom. 16:20; Heb. 2:14).

JOHN—NOTE ON 12:32 **lifted up from the earth.** This refers to his crucifixion (v. 33; 18:32). *See note on 3:14*.

JOHN—NOTE ON 12:34 **remains forever.** The term "Law" was used broadly enough to include not only the five books of Moses but also the whole of the OT (see Rom. 10:4). Perhaps they had in mind Isa. 9:7, which promised that Messiah's kingdom would last forever, or Ezek. 37:25 where God promised that the final David would be Israel's prince forever (see also Ps. 89:35–37).

JOHN—NOTE ON 12:35–36 **Jesus said to them.** A final invitation from Jesus was recorded by John to focus on his theme of believing in the Messiah and Son of God (see 20:30–31).

JOHN—NOTE ON 12:37–40 In these verses, John gave the scriptural explanation for such large-scale, catastrophic unbelief on the part of the Jewish nation. The explanation was that the unbelief was not only foreseen in Scripture but necessitated by it. In v. 38, John quotes Isa. 53:1 and in John 12:40 he quotes Isa. 6:10 (see Rom. 10:16), both of which stress the sovereign plan of God in his judicial hardening of Israel (cf. Paul’s argument in Rom. 9–11). Although God predestined such judgment, it was not apart from human responsibility and culpability (see John 8:24).

JOHN—NOTE ON 12:41 Isaiah . . . saw his glory and spoke of him. This is a reference to Isa. 6:1 (*see notes there*). John unambiguously ties Jesus to God or Yahweh of the OT (*see note on John 8:58*). Therefore, since 12:41 refers to Jesus, it makes him the author of the judicial hardening of Israel. That fits his role as Judge (see 5:22–23, 27, 30; 9:39).

JOHN—NOTE ON 12:42–43 The indictment of vv. 37–41 is followed by the exceptions of vv. 42–43 (see 1:10–11 vs. 1:12–13). While the people seemed to trust Jesus with much more candor and fervency, the leaders of Israel who believed in him demonstrated inadequate, irresolute, even spurious faith (*see note on 2:23–25*). The faith of the latter was so weak that they refused to take any position that would threaten their position in the synagogue. This is one of the saddest statements about spiritual leadership, for they preferred the praises of men above the praises of God in their refusal to publicly acknowledge Jesus as Messiah and Son of God.

JOHN—NOTE ON 13:1–17:16 In these remaining chapters before his crucifixion, the record looks at Jesus’ devoting himself to his own disciples. While chs. 1–12 center on the rejection of Jesus by the nation (cf. 1:11), chs. 13–17 center on those who did receive him (see 1:12). Beginning in ch. 13, Jesus moved completely away from public ministry to private ministry with those who had received him. Chapters 13–17 were spoken by Jesus as a farewell on the night of his betrayal and arrest to communicate his coming legacy to his followers (chs. 13–16) and pray for them (ch. 17). The cross was only one day away.

JOHN—NOTE ON 13:1 to the end. Meaning “to perfection” with perfect love. God loves the world (3:16), and sinners (3:16; Matt. 5:44–45; Titus 3:4) with compassion and common grace, but loves his own with perfect, saving, eternal love.

JOHN—NOTE ON 13:2 supper. Passover on Thursday night after sunset. See Introduction: Interpretive Challenges. **the devil . . . the heart of Judas.** This does not exonerate Judas, because his wicked heart desired exactly what the devil desired, the death of Jesus. The devil and Judas were in accord.

JOHN—NOTE ON 13:3 going back to God. Jesus faced the betrayal, agony, and death because he knew he would be exalted to the Father afterward, where he would receive the glory and fellowship he had eternally enjoyed within the Trinity (see 17:4–5). This was the "joy that was set before him" that enabled him to endure "the cross" (Heb. 12:2).

JOHN—NOTE ON 13:4–5 The dusty and dirty conditions of the region necessitated the need for footwashing. Although the disciples most likely would have been happy to wash Jesus' feet, they could not conceive of washing one another's feet. This was because in the society of the time, footwashing was reserved for the lowliest of menial servants. Peers did not wash one another's feet, except very rarely and as a mark of great love. Luke points out (22:24) that they were arguing about who was the greatest of them, so that none was willing to stoop to wash feet. When Jesus moved to wash their feet, they were shocked. His actions serve also as symbolic of spiritual cleansing (John 13:6–9) and a model of Christian humility (vv. 12–17). Through this action Jesus taught the lesson of selfless service that was supremely exemplified by his death on the cross.

JOHN—NOTE ON 13:6–10 These proceedings embarrassed all of the disciples. While others remained silent, Peter, perhaps on behalf of others (see Matt. 16:13–23), spoke up in indignation that Jesus would stoop so low as to wash his feet. He failed to see beyond the humble service itself to the symbolism of spiritual cleansing involved (John 13:7; cf. 1 John 1:7–9). Jesus' response made the real point of his actions clear: unless the Lamb of God cleanses a person's sin (i.e., as portrayed in the symbolism of washing), one can have no part with him.

JOHN—NOTE ON 13:10 wash, except for his feet. The cleansing that Christ does at salvation never needs to be repeated—atonement is complete at that point. But all who have been cleansed by God's gracious justification need constant washing in the experiential sense as they battle sin in the flesh.

Believers are justified and granted imputed righteousness (Phil. 3:8–9), but still need sanctification and personal righteousness (Phil. 3:12–14).

JOHN—NOTE ON 13:11–12 Not all of you are clean. This verse refers to Judas (6:70), who was soon to lead the mob to capture Jesus (18:3).

JOHN—NOTE ON 13:15 an example. The word used here suggests both “example” and “pattern” (Heb. 4:11; 8:5; 9:25; James 5:10; 2 Pet. 2:6). Jesus’ purpose in this action was to establish the model of loving humility.

JOHN—NOTE ON 13:17 blessed are you if you do them. Joy is always tied to obedience to God’s revealed word (see 15:14).

JOHN—NOTE ON 13:18 I have chosen. A reference to the 12 disciples whom the Lord had selected (see 15:16), whom the Lord knew perfectly, including Judas, who was chosen that the prophecy of Ps. 41:9 would be fulfilled.

JOHN—NOTE ON 13:21 troubled. For the meaning of this word, *see note on 12:27*.

JOHN—NOTE ON 13:23 One of his disciples, whom Jesus loved. This is the first reference to John the apostle, the author of the Gospel (see Introduction: Author and Date). He specifically mentioned himself at the cross (19:26–27), at the empty tomb (20:2–9), by the Sea of Tiberias (21:1, 20–23), and in the next-to-last verse where he is referenced as the author of the Gospel (21:24).

JOHN—NOTE ON 13:26 he gave it to Judas. The host at a feast (whose role was filled by Jesus) would dip into a common bowl and pull out a particularly tasty bit and pass it to a guest as a special mark of honor or friendship. Because Jesus passed it so easily to Judas, it has been suggested that he was seated near the Lord in a place of honor. Jesus was demonstrating a final gesture of his love for Judas even though he would betray him.

JOHN—NOTE ON 13:27 Satan entered into him. Judas was personally possessed by Satan himself in his betrayal of Jesus. *See note on v. 2*.

JOHN—NOTE ON 13:30 **it was night.** Although this was a historical reminiscence of John, the phrase may also be imbued with profound theological implications. It was the hour for Judas to be handed over completely to the power of darkness (Satan; cf. Luke 22:53).

JOHN—NOTE ON 13:31–33 **glorified.** With Judas gone, the final events were set in motion. Rather than looking at the agony of the cross, Jesus looked past the cross, anticipating the glory that he would have with the Father when it was over (see 17:4–5; Heb. 12:2).

JOHN—NOTE ON 13:33 **as I said to the Jews.** That statement is recorded in 8:21.

JOHN—NOTE ON 13:34–35 Having announced his departure and having insisted that his disciples could not come with him, Jesus began to lay out what he expected of them after his leaving. Love is to serve as the distinguishing characteristic of discipleship (v. 35; cf. 1 John 2:7–11; 3:10–12; 4:7–10, 20–21).

JOHN—NOTE ON 13:34 **A new commandment . . . as I have loved you.** The commandment to love was not new. Deuteronomy 6:5 commanded love for God, and Lev. 19:18 commanded loving one's neighbor as oneself (cf. Matt. 22:34–40; Rom. 13:8–10; Gal. 5:14; James 2:8). However, Jesus' command regarding love presented a distinctly new standard for two reasons: 1) it was sacrificial love modeled after his love ("as I have loved you"; cf. John 15:13), and 2) it is produced through the New Covenant by the transforming power of the Holy Spirit (cf. Jer. 31:29–34; Ezek. 36:24–26; Gal. 5:22).

JOHN—NOTE ON 13:36 **you cannot follow.** His work was nearly finished; theirs was just beginning (Matt. 28:16–20; Mark 16:15; Luke 24:47). Particularly, Peter had a work to do (*see notes on John 21:15–19*). Only Jesus, as the sinless sacrifice for the trespasses of the world, could go to the cross and die (1 Pet. 2:22–24). Also, only he could be glorified in the presence of the Father with the glory that he possessed before his incarnation (see John 12:41; 17:1–5).

JOHN—NOTE ON 13:38 See 18:25–27; cf. Matt. 26:71–75; Mark 14:69–72; Luke 22:54–62.

JOHN—NOTE ON 14:1–31 This whole chapter centers in the promise that Christ is the One who gives the believer comfort, not only in his future return but also in the present with the ministry of the Holy Spirit (v. 26). The scene continues to be the upper room where the disciples had gathered with Jesus before he was arrested. Judas had been dismissed (13:30) and Jesus had begun his valedictory address to the remaining 11. The world of the disciples was about to be shattered; they would be bewildered, confused, and ridden with anxiety because of the events that would soon transpire. Anticipating their devastation, Jesus spoke to comfort their hearts.

JOHN—NOTE ON 14:1 Instead of the disciples lending support to Jesus in the hours before his cross, he had to support them spiritually as well as emotionally. This reveals his heart of serving love (cf. Matt. 20:26–28). **troubled.** Faith in him can stop the heart from being agitated. *See note on John 12:27*.

JOHN—NOTE ON 14:2 **rooms.** These rooms, or even apartments (in modern terms), are all in the large "Father's house."

JOHN—NOTE ON 14:2–3 **I go to prepare.** His departure would be for their advantage since he was going away to prepare a heavenly home for them and will return to take them so that they may be with him. This is one of the passages that refers to the rapture of the saints at the end of the age when Christ returns. The features in this description do not describe Christ coming to earth with his saints to establish his kingdom (Rev. 19:11–15), but taking believers from earth to live in heaven. Since no judgment on the unsaved is described here, this is not the event of his return in glory and power to destroy the wicked (cf. Matt. 13:36–43, 47–50). Rather, this describes his coming to gather his own who are alive and raise the bodies of those who have died to take them all to heaven. This rapture event is also described in 1 Cor. 15:51–54 and 1 Thess. 4:13–18. After being raptured, the church will celebrate the marriage supper (Rev. 19:7–10), be rewarded (1 Cor. 3:10–15; 4:5; 2 Cor. 5:9–10), and later return to earth with Christ when he comes again to set up his kingdom (Rev. 19:11–20:6).

JOHN—NOTE ON 14:6 This is the sixth "I am" statement of Jesus in John (see 6:35; 8:12; 10:7, 9; 10:11, 14; 11:25; 15:1, 5). In response to Thomas's query (14:4), Jesus declared that he is the way to God because he is the truth of God (1:14) and the life of God (1:4; 3:15; 11:25). In this verse, the exclusiveness of Jesus as the only approach to the Father is emphatic. Only one way, not many ways, exist to God, i.e., Jesus Christ (10:7–9; cf. Matt. 7:13–14; Luke 13:24; Acts 4:12).

JOHN—NOTE ON 14:7–11 **From now on you do know him.** They know God because they had come to know Christ in his ministry and soon in his death and resurrection. To know him is to know God. This constant emphasis on Jesus as God incarnate is unmistakably clear in this Gospel (v. 11; 1:1–3, 14, 17, 18; 5:10–23, 26; 8:58; 9:35; 10:30, 38; 12:41; 17:1–5; 20:28).

JOHN—NOTE ON 14:12 **greater works than these will he do.** Jesus did not mean greater works in power, but in extent. They would become witnesses to all the world through the power of the indwelling and infilling of the Holy Spirit (Acts 1:8) and would bring many to salvation because of the Helper dwelling in them. The focus is on spiritual rather than physical miracles. The book of Acts constitutes the beginning historical record of the impact that the Spirit-empowered disciples had on the world (cf. Acts 17:6). **because I am going to the Father.** The only way Jesus' disciples would be able to be used to do those greater works was through the power of the Holy Spirit, and he could not be sent as the Helper until Jesus returned to the Father (John 14:26; 7:39).

JOHN—NOTE ON 14:13–14 In their hour of loss at the departure of Jesus, he comforted them with the means that would provide them with the necessary resources to accomplish their task without his immediate presence, which they had come to depend upon. To ask in Jesus' "name" does not mean to tack such an expression on the end of a prayer as a mere formula. It means: 1) the believer's prayer should be for his purposes and kingdom and not selfish reasons; 2) the believer's prayer should be on the basis of his merits and not any personal merit or worthiness; and 3) the believer's prayer should be in pursuit of his glory alone. *See note on 16:26–28*; on the disciples' prayer, *see notes on Matt. 6:9–10*.

JOHN—NOTE ON 14:15–31 In these verses, Jesus promises believers comfort from five supernatural blessings that the world does not enjoy: 1) a supernatural Helper (vv. 15–17); 2) a supernatural life (vv. 18–19); 3) a supernatural union (vv. 20–25), 4) a supernatural teacher (v. 26); and 5) a supernatural peace (vv. 27–31). The key to all of this is v. 15, which relates that these supernatural promises are for those who love Jesus Christ, whose love is evidenced by obedience.

JOHN—NOTE ON 14:15 **If you love me . . . keep my commandments.** Cf. vv. 21–24. Love for Christ is inseparable from obedience (see Luke 6:46; 1 John 5:2–3). “My commandments” are not only Jesus’ ethical commandments in context (John 14:23–24), but the entire revelation from the Father (see 3:31–32; 12:47–49; 17:6).

JOHN—NOTE ON 14:16 **ask the Father.** The priestly and intercessory work of Christ began with the request that the Father send the Holy Spirit to indwell in the people of faith (7:39; 15:26; 16:7; *see note on 20:22*; cf. Acts 1:8; 2:4, 33). **another.** The Greek word specifically means another of the same kind, i.e., someone like Jesus himself who will take his place and do his work. The Spirit of Christ is the Third Person of the Trinity, having the same essence of deity as Jesus and as perfectly one with him as he is with the Father. **Helper.** The Greek term here lit. means “one called alongside to help” and has the idea of someone who encourages and exhorts (*see note on John 16:7*). “Be with you” has to do with his permanent residence in believers (Rom. 8:9; 1 Cor. 6:19–20; 12:13).

JOHN—NOTE ON 14:17 **Spirit of truth.** He is the Spirit of truth in that he is the source of truth and communicates the truth to his own (v. 26; 16:12–15). Apart from him, people cannot know God’s truth (1 Cor. 2:12–16; 1 John 2:20, 27). **dwells with you and will be in you.** This indicates some distinction between the ministry of the Holy Spirit to believers before and after Pentecost. While clearly the Holy Spirit has been with all who have ever believed throughout redemptive history as the source of truth, faith, and life, Jesus is saying something new is coming in his ministry. John 7:37–39 indicates this unique ministry would be like “rivers of living water.” Acts 19:1–7 introduces some Old Covenant believers who had not received the Holy Spirit in this unique fullness and intimacy. Cf. Acts 1:8; 2:1–4; 1 Cor. 12:11–13.

JOHN—NOTE ON 14:18 **orphans.** In this veiled reference to his death, Jesus promised not to leave them alone (Rom. 8:9).

JOHN—NOTE ON 14:18–19 I will come to you . . . you will see me. First, he was referring to his resurrection, after which they would see him (20:19–29). There is no record that any unbelievers saw him after he rose (see 1 Cor. 15:1–9). In another sense, this has reference to the mystery of the Trinity. Through the coming and indwelling of the Holy Spirit at Pentecost, Jesus would be back with his children (John 16:16; cf. Matt. 28:20; Rom. 8:9; 1 John 4:13).

JOHN—NOTE ON 14:19 you also will live. Because of his resurrection and by the indwelling life of the Spirit of Christ, believers possess eternal life (see Rom. 6:1–11; Col. 3:1–4).

JOHN—NOTE ON 14:20 In that day. This refers to his resurrection when he returns to them alive.

JOHN—NOTE ON 14:21–24 Once again, Jesus emphasized the need for the habitual practice of obedience to his commands as evidence of the believer's love for him and the Father (*see note on v. 15*). This is consistent with the teaching of James 2:14–26 that true saving faith is manifest by works produced by God in the transforming, regenerating power of the Spirit. Those works are expressions of the love that the Spirit pours into the believer's heart (Rom. 5:5; Gal. 5:22).

JOHN—NOTE ON 14:26 will teach you all things. The Holy Spirit energized the hearts and minds of the apostles in their ministry, helping them to produce the NT Scripture. The disciples had failed to understand many things about Jesus and what he taught; but because of this supernatural work, they came to an inerrant and accurate understanding of the Lord and his work, and recorded it in the Gospels and the rest of the NT Scriptures (2 Tim. 3:16; 2 Pet. 1:20–21). *See note on John 16:7*.

JOHN—NOTE ON 14:27 Peace I leave. . . . Not as the world gives. The word "peace" reflects the Hebrew "Shalom," which became a greeting to his disciples after the resurrection (20:19–26). At the individual level this peace, unknown to the unsaved, secures composure in difficult trouble (cf. 14:1), dissolves fear (Phil. 4:7), and rules in the hearts of God's people to maintain harmony (Col. 3:15). The greatest reality of this peace will be in the messianic kingdom (Num. 6:26; Ps. 29:11; Isa. 9:6–7; 52:7; 54:13; 57:19; Ezek. 37:26; Hag. 2:9; cf. Acts 10:36; Rom. 1:7; 5:1; 14:17).

JOHN—NOTE ON **14:28** **greater than I.** Jesus was not admitting inferiority to the Father (after claiming equality repeatedly, *see note on vv. 7–11*), but was saying that if the disciples loved him, they would not be reluctant to let him go to the Father because he was returning to the realm where he belonged and to the full glory he gave up (17:5). He was going back to share equal glory with the Father, which would be greater than what he had experienced in his incarnation. He will in no way be inferior in that glory, because his humiliation was over.

JOHN—NOTE ON **14:30** **the ruler of this world.** Judas was only a tool of the “prince” who rules the system of darkness—Satan (6:70; 13:21, 27). **no claim on me.** The Hebrew idiom means that Satan had nothing on Jesus, could make no claim on him, nor charge him with any sin. Therefore, Satan could not hold him in death. Christ would triumph and destroy Satan (Heb. 2:14). His death was no sign that Satan won, but that God’s will was being done. (John 14:31).

JOHN—NOTE ON **15:1–17** Through this extended metaphor of the vine and branches, Jesus set forth the basis of Christian living. Jesus used the imagery of agricultural life at the time; i.e., vines and vine crops (see also Matt. 20:1–16; 21:23–41; Mark 12:1–9; Luke 13:6–9; 20:9–16). In the OT, the vine is used commonly as a symbol for Israel (Ps. 80:9–16; Isa. 5:1–7; 27:2–6; Jer. 2:21; 12:10; Ezek. 15:1–8; 17:1–21; 19:10–14; Hos. 10:1–2). He specifically identified himself as the “true vine” and the Father as the “vinedresser” or caretaker of the vine. The vine has two types of branches: 1) branches that bear fruit (John 15:2, 8), and 2) branches that do not (vv. 2, 6). The branches that bear fruit are genuine believers. Though in immediate context the focus is upon the 11 faithful disciples, the imagery also encompasses all believers down through the ages. The branches that do not bear fruit are those who profess to believe, but their lack of fruit indicates genuine salvation has never taken place and they have no life from the vine. Especially in the immediate context, Judas was in view, but the imagery extends from him to all those who make a profession of faith in Christ but do not actually possess salvation. The image of non-fruit-bearing branches being burned pictures eschatological judgment and eternal rejection (see Ezek. 15:6–8).

JOHN—NOTE ON 15:1 **I am the true vine.** This is the last of seven claims to deity in the form of "I am" statements by Jesus in the Gospel of John (see 6:35; 8:12; 10:7, 9; 10:11, 14; 11:25; 14:6).

JOHN—NOTE ON 15:2 **he takes away.** The picture is of the vinedresser (i.e., the Father) getting rid of dead wood so that the living, fruit-bearing branches may be sharply distinguished. This is a picture of apostate Christians who never genuinely believed and will be taken away in judgment (v. 6; Matt. 7:16; Eph. 2:10); the transforming life of Christ has never pulsated within them (John 8:31–32; cf. Matt. 13:18–23; 24:12; Heb. 3:14–19; 6:4–8; 10:27–31; 1 John 2:19; 2 John 9). **he prunes.** God removes all things in the believer's life that would hinder fruit bearing, i.e., he chastises to cut away sin and hindrances that would drain spiritual life just as the farmer removes anything on the branches that keep them from bearing maximum fruit (Heb. 12:3–11).

JOHN—NOTE ON 15:4–6 **Abide in me.** The word "abide" means to remain or stay around. The "remaining" is evidence that salvation has already taken place (1 John 2:19) and not vice versa. The fruit or evidence of salvation is continuance in service to him and in his teaching (John 8:31; Col. 1:23; 1 John 2:24). The abiding believer is the only legitimate believer. Abiding and believing actually are addressing the same issue of genuine salvation (Heb. 3:6–19). For a discussion of the perseverance of the saints, *see note on Matt. 24:13*.

JOHN—NOTE ON 15:6 The imagery here is one of destruction (cf. Matt. 3:10–12; 5:22; 13:40–42, 50; 25:41; Mark 9:43–49; Luke 3:17; 2 Thess. 1:7–9; Rev. 20:10–15). It pictures the judgment awaiting all those who were never saved.

JOHN—NOTE ON 15:7–10 True believers obey the Lord's commands, submitting to his word (14:21, 23). Because of their commitment to God's word, they are devoted to his will, thus their prayers are fruitful (14:13–14), which puts God's glory on display as he answers.

JOHN—NOTE ON 15:9–10 **Abide in my love.** Cf. Jude 21. This is not emotional or mystical, but defined in John 15:10 as obedience. Jesus set the model by his perfect obedience to the Father, which we are to use as the pattern for our obedience to him.

JOHN—NOTE ON 15:11 **your joy may be full.** Just as Jesus maintained that his obedience to the Father was the basis of his joy, so also the believers who are obedient to his commandments will experience the same joy (17:13; cf. 16:24).

JOHN—NOTE ON 15:12 Cf. 13:34–35. *See note on 1 John 2:7–11*.

JOHN—NOTE ON 15:13 This is a reference to the supreme evidence and expression of Jesus' love (v. 12), his sacrificial death upon the cross. Christians are called to exemplify the same kind of sacrificial giving toward one another, even if such sacrifice involves the laying down of one's own life in imitation of Christ's example (cf. 1 John 3:16).

JOHN—NOTE ON 15:14–15 **friends.** Just as Abraham was called the "friend of God" (2 Chron. 20:7; James 2:23) because he enjoyed extraordinary access to the mind of God through God's revelation to him, which he believed, so also those who follow Christ are privileged with extraordinary revelation through the Messiah and Son of God and, believing, become "friends" of God also. It was for his "friends" that the Lord laid down his life (John 15:13; 10:11, 15, 17).

JOHN—NOTE ON 15:16 **I chose you.** Cf. v. 19. In case any pretense might exist among the disciples in terms of spiritual pride because of the privileges they enjoyed, Jesus made it clear that such privilege rested not in their own merit, but on his sovereign choice of them. God chose Israel (Isa. 45:4; Amos 3:2), but not for any merit (Deut. 7:7; 9:4–6). God elected angels to be forever holy (1 Tim. 5:21). He elected believers to salvation apart from any merit (Matt. 24:24, 31; *see notes on Rom. 8:29–33; Eph. 1:3–6; Col. 3:12; Titus 1:1; 1 Pet. 1:2*). **bear fruit.** One purpose of God's sovereign election is that the disciples who have been blessed with such revelation and understanding should produce spiritual fruit. The NT describes fruit as godly attitudes (Gal. 5:22–23), righteous behavior (Phil.

1:11), praise (Heb. 13:15), and especially leading others to faith in Jesus as Messiah and Son of God (Rom. 1:13–16).

JOHN—NOTE ON 15:18–19 Since Satan is the one who dominates the evil world system in rebellion against God (14:30), the result is that the world hates not only Jesus, but those who follow him (2 Tim. 3:12). Hatred toward Jesus means also hatred toward the Father who sent him (John 15:23).

JOHN—NOTE ON 15:20 servant . . . master. That axiom, spoken also in 13:16, reflects the obvious truth that led Jesus to inform his disciples. They could expect to be treated like he was treated because those who hated him don't know God (15:21) and would hate them also; and conversely, those who listened with faith to him, would hear them also.

JOHN—NOTE ON 15:22–24 they would not have been guilty of sin. Jesus did not mean that if he had not come, they would have been sinless. But his coming incited the severest and most deadly sin, that of rejecting and rebelling against God and his truth. It was the decisive sin of rejection, the deliberate and fatal choice of darkness over light and death over life of which he spoke. He had done so many miracles and spoken innumerable words to prove he was Messiah and Son of God, but they were belligerent in their love of sin and rejection of the Savior. See Heb. 4:2–5; 6:4–6; 10:29–31.

JOHN—NOTE ON 15:25 Jesus quotes Ps. 35:19 and 69:4. The logic here is that if David, a mere man, could have been hated in such a terrible manner by the enemies of God, how much more would the wicked hate David's perfect, divine Son who was the promised king who would confront sin and reign forever over his kingdom of righteousness (see 2 Sam. 7:16).

JOHN—NOTE ON 15:26–27 when the Helper comes. Again, Jesus promised to send the Holy Spirit (7:39; 14:16, 17, 26; 16:7, 13–14). This time he emphasized the Spirit's help for witnessing—proclaiming the gospel. *See note on 16:7*.

JOHN—NOTE ON 16:1–15 Jesus continued the thoughts of 15:18–25 regarding the world's hatred of his disciples and its opposition to the testimony of the Holy Spirit regarding him as Messiah and Son of God. In this section, he specified in greater detail how the Spirit confronts the world, i.e., not only does he testify about Jesus but he convicts men of sin. Through conviction of sin and testimony of the gospel, the Spirit turns the hostile hearts of men away from rebellion against God into belief regarding Jesus as Savior and Lord. This section may be divided into four parts: 1) the killing of the disciples by the world (16:1–4); 2) the comforting of the disciples by the Lord (vv. 5–7); 3) the conviction of men by the Holy Spirit (vv. 8–12); and 4) the guidance of the believer into all truth by the Holy Spirit (vv. 13–15).

JOHN—NOTE ON 16:1 these things. This is what he had just said in 15:18–25. **falling away.** The connotation of this word has the idea of setting a trap. The hatred of the world was such that it would seek to trap and destroy the disciples in an effort to prevent their witness to Jesus as Messiah and Son of God. Jesus did not want them to be caught unaware (16:4).

JOHN—NOTE ON 16:2 he is offering service to God. Paul, before he was saved, personified this attitude as he persecuted the church, thinking that he was doing service for God (Acts 22:4–5; 26:9–11; Gal. 1:13–17; Phil. 3:6; 1 Tim. 1:12–17). After Paul’s conversion, the persecutor became the persecuted because of the hatred of the world (2 Cor. 11:22–27; cf. Stephen in Acts 7:54–8:3).

JOHN—NOTE ON 16:4 I was with you. Jesus didn’t need to warn them because he was there to protect them.

JOHN—NOTE ON 16:5 none of you asks. Earlier they had done so (13:36; 14:5), but they were then so absorbed in their own sorrow and confusion that they lost interest in where he was going. They were apparently consumed with what would happen to them (16:6).

JOHN—NOTE ON 16:7 the Helper will not come. Again, the promise of the Holy Spirit being sent is given to comfort the disciples. *See note on 15:26–27*. The first emphasis was on his life-giving power (7:37–39). The next featured his indwelling presence (14:16–17). The next marked his teaching ministry (14:26). His ministry of empowering for witness is marked in 15:26.

JOHN—NOTE ON 16:8 when he comes. The coming of the Holy Spirit at Pentecost was approximately 40 or more days away at this point (see Acts 2:1–13). **convict.** This word has two meanings: 1) the judicial act of conviction with a view toward sentencing (i.e., a courtroom term—conviction of sin) or 2) the act of convincing. Here the second idea is best, since the purpose of the Holy Spirit is not condemnation but conviction of the need for the Savior. The Son does the judgment, with the Father (John 5:22, 27, 30). In 16:14, it is said that the Holy Spirit will reveal the glories of Christ to his people. He will also inspire the writing of the NT, guiding the apostles to write it (v. 13), and he will reveal "the things that are to come," through the NT prophecies (v. 13).

JOHN—NOTE ON 16:9 sin. The singular indicates that a specific sin is in view; i.e., that of not believing in Jesus as Messiah and Son of God. This is the only sin, ultimately, that damns people to hell (*see note on 8:24*). Though all men are depraved, cursed by their violation of God's law and sinful by nature, what ultimately damns them to hell is their unwillingness to believe in the Lord Jesus Christ as Savior (cf. 8:24).

JOHN—NOTE ON 16:10 righteousness. The Holy Spirit's purpose here is to shatter the pretensions of self-righteousness (hypocrisy), exposing the darkness of the heart (3:19–21; 7:7; 15:22, 24). While Jesus was on the earth, he performed this task especially toward the shallowness and emptiness of Judaism that had degenerated into legalistic modes without life-giving reality (e.g., 2:13–22; 5:10–16; 7:24; Isa. 64:5–6). With Jesus gone to the Father, the Holy Spirit continues his convicting role.

JOHN—NOTE ON 16:11 judgment. The judgment here in context is that of the world under Satan's control. Its judgments are blind, faulty, and evil as evidenced in their verdict on Christ. The world can't make righteous judgments (7:24), but the Spirit of Christ does (8:16). All Satan's adjudications are lies (8:44–47), so the Spirit convicts men of their false judgment of Christ. Satan, the ruler of the world (14:30; Eph. 2:1–3) who, as the god of this world, has perverted the world's judgment and turned people from believing in Jesus as the Messiah and Son of God (2 Cor. 4:4), was defeated at the cross. While Christ's death looked like Satan's greatest victory, it actually was Satan’s destruction (cf. Col. 2:15; Heb. 2:14–15; Rev. 20:10). The Spirit will lead sinners to true judgment.

JOHN—NOTE ON 16:13 all the truth. This verse, like 14:26, points to the supernatural revelation of all truth by which God has revealed himself in Christ (16:14–15), particularly. This is the subject of the inspired NT writings. *See note on v. 7*.

JOHN—NOTE ON 16:14 He will glorify me. This is really the same as v. 13, in that all NT truth revealed by God centers in Christ (Heb. 1:1–2). Christ was the theme of the OT, as the NT claims (John 1:45; 5:37; Luke 24:27, 44; Acts 10:43; 18:28; Rom. 1:1–2; 1 Cor. 15:3; 1 Pet. 1:10–11; Rev. 19:10).

JOHN—NOTE ON 16:16–19 Jesus was referring to his ascension (“you will see me no longer”) and the coming of the Holy Spirit (“you will see me”), emphatically claiming that the Spirit and he are one (Rom. 8:9; Phil. 1:19; 1 Pet. 1:11; Rev. 19:10). Christ dwells in believers through the Holy Spirit—in that sense they see him. *See notes on John 14:16–18*.

JOHN—NOTE ON 16:20 sorrow will turn into joy. The very event that made the hateful realm of mankind (“world”) rejoice and cause grief to Jesus’ disciples, will be the same event that will lead to the world’s sorrow and the believer’s joy. The disciples would soon realize the marvelous nature of God’s gift of salvation and the Spirit through what he accomplished, and the blessing of answered prayer (v. 24). Acts records the coming of the Holy Spirit and the power and joy (Acts 2:4–47; 13:52) of the early church.

JOHN—NOTE ON 16:22 I will see you. After the resurrection, Jesus did see his disciples (20:19–29; 21:1–23; cf. 1 Cor. 15:1–8). Beyond that brief time of personal fellowship (Acts 1:1–3), he would be with them permanently in his Spirit (*see notes on John 16:16–19; 14:16–19*).

JOHN—NOTE ON 16:23 In that day. This is a reference to Pentecost when the Holy Spirit came (Acts 2:1–13) and sorrow turned to joy. This is a reference also to the “last days,” which were inaugurated after his resurrection and the Spirit’s coming (Acts 2:17; 2 Tim. 3:1; Heb. 1:2; James 5:3; 2 Pet. 3:3; 1 John 2:18). **ask nothing of me.** After Jesus’ departure and sending of the Spirit, believers will no longer ask him since he is not present. Instead, they will ask the Father in his name (*see notes on John 16:26–28; 14:13–14*).

JOHN—NOTE ON 16:24 joy may be full. In this case, the believer's joy will be related to answered prayer and a full supply of heavenly blessing for everything consistent with the purpose of the Lord in one's life. *See note on 15:11*.

JOHN—NOTE ON 16:25 in figures of speech. The term means "veiled, pointed statement" that is pregnant with meaning, i.e., something that is obscure. What seemed hard to understand for the disciples during the life of Jesus would become clear after his death, resurrection, and the coming of the Holy Spirit (see vv. 13–14; 14:26; 15:26–27). They would actually understand the ministry of Christ better than they had while they were with him, as the Spirit inspired them to write the Gospels and epistles and ministered in and through them.

JOHN—NOTE ON 16:26–28 I do not say. Christ was clarifying what he meant by praying in his name. He did not mean asking him to ask the Father, as if the Father was indifferent to believers, but not to his Son. On the contrary, the Father loves Christ's own. In fact, the Father sent the Son to redeem them and then return. Asking in Jesus' name means simply asking on the basis of his merit, his righteousness, and for whatever would honor and glorify him so as to build his kingdom.

JOHN—NOTE ON 16:33 in me you may have peace. *See note on 14:27*. **tribulation.** This word often refers to eschatological woes (Mark 13:9; Rom. 2:9) and to persecution of believers because of their testimony for Christ (cf. John 15:18–16:4; Acts 11:19; Eph. 3:13). **overcome.** The fundamental ground for endurance in persecution is the victory of Jesus over the world (John 12:31; 1 Cor. 15:57). Through his impending death, he rendered the world's opposition null and void. While the world continues to attack his people, such attacks fall harmlessly, for Christ's victory has already accomplished a smashing defeat of the whole evil rebellious system. *See notes on Rom. 8:35–39*.

JOHN—NOTE ON 17:1–26 Although Matt. 6:9–13 and Luke 11:2–4 have become known popularly as the “Lord’s Prayer,” that prayer was actually a prayer taught to the disciples by Jesus as a pattern for their prayers. The prayer recorded here is truly the Lord’s Prayer, exhibiting the face-to-face communion the Son had with the Father. Very little is recorded of the content of Jesus’ frequent prayers to the Father (Matt. 14:23; Luke 5:16), so this prayer reveals some of the precious content of the Son’s communion and intercession with him. This chapter is a transitional chapter, marking the end of Jesus’ earthly ministry and the beginning of his intercessory ministry for believers (Heb. 7:25). In many respects, the prayer is a summary of John’s entire Gospel. Its principal themes include: 1) Jesus’ obedience to his Father; 2) the glorification of his Father through his death and exaltation; 3) the revelation of God in Jesus Christ; 4) the choosing of the disciples out of the world; 5) their mission to the world; 6) their unity modeled on the unity of the Father and Son; and 7) the believer’s final destiny in the presence of the Father and Son. The chapter divides into three parts: 1) Jesus’ prayer for himself (John 17:1–5); 2) Jesus’ prayer for the apostles (vv. 6–19); and 3) Jesus’ prayer for all NT believers who will form the church (vv. 20–26).

JOHN—NOTE ON 17:1 the hour has come. The time of his death. *See note on 12:23*. **glorify your Son.** The very event that would glorify the Son was his death. By it, he has received the adoration, worship, and love of millions whose sins he bore. He accepted this path to glory, knowing that by it he would be exalted to the Father. The goal is that the Father may be glorified for his redemptive plan in the Son. So he sought by his own glory the glory of his Father (13:31–32).

JOHN—NOTE ON 17:2 authority over all flesh. Cf. 5:27; *see note on Matt. 28:18*. **to all whom you have given him.** A reference to God’s choosing of those who will come to Christ (*see notes on John 6:37, 44*). The biblical doctrine of election or predestination is presented throughout the NT (15:16, 19; Acts 13:48; Rom. 8:29–33; Eph. 1:3–6; 2 Thess. 2:13; Titus 1:1; 1 Pet. 1:2).

JOHN—NOTE ON 17:3 eternal life. *See notes on 3:15–16 and 5:24*; cf. 1 John 5:20.

JOHN—NOTE ON 17:5 glorify me in your own presence. Having completed his work (v. 4), Jesus looked past the cross and asked to be returned to the glory that he shared with the Father before the world began (*see notes on 1:1; 8:58; 12:41*). The actual completion of bearing judgment wrath for sinners was declared by Christ in the cry, “It is finished” (19:30).

JOHN—NOTE ON 17:6–10 Yours they were. This phrase sums up all of Jesus’ ministry, including the cross that was just hours away. Again, the Son emphasized that those who believed in him were given by the Father (*see note on v. 2*). “They are yours” (cf. v. 9) is a potent assertion that before conversion, they belonged to God (cf. 6:37). That is true because of God’s election. They were chosen before the foundation of the world (Eph. 1:4), when their names were written in the Lamb’s book of life (Rev. 17:8). Cf. Acts 18:10, where God says he has many people in Corinth who belong to him but are not yet saved. *See notes on John 10:1–5, 16*.

JOHN—NOTE ON 17:8 they have believed. The Son of God affirmed the genuine saving faith of his disciples.

JOHN—NOTE ON 17:11 I am no longer in the world. So sure was his death and departure back to the Father that Jesus treated his departure as an already accomplished fact. He prayed here for his disciples because they would have to face the world’s temptation and hatred without his immediate presence and protection (15:18–16:4). Based on the eternal nature of immutable God (“name”), he prayed for the eternal security of those who believed. He prayed that as the Trinity experiences eternal unity, so may believers. See Rom. 8:31–39.

JOHN—NOTE ON 17:12 I kept them in your name. Jesus protected them and kept them safe from the world as he said in 6:37–40, 44. One illustration of that can be seen in 18:1–11. Believers are secure forever because they are held by Christ and by God. *See note on 10:28–29*. **son of destruction.** This identifies Judas by pointing to his destiny, i.e., eternal damnation (Matt. 7:13; Acts 8:20; Rom. 9:22; Phil. 1:28; 3:19; 1 Tim. 6:9; Heb. 10:39; 2 Pet. 2:1; 3:7; Rev. 17:8, 11). The defection of Judas was not a failure on Jesus’ part, but was foreseen and foreordained in Scripture (Ps. 41:9; 109:8; cf. John 13:18).

JOHN—NOTE ON 17:15 keep them from the evil one. The reference here refers to protection from Satan and all the wicked forces following him (Matt. 6:13; 1 John 2:13–14; 3:12; 5:18–19). Though Jesus' sacrifice on the cross was the defeat of Satan, he is still loose and orchestrating his evil system against believers. He seeks to destroy believers (1 Pet. 5:8), as with Job and Peter (Luke 22:31–32), and in general (Eph. 6:12), but God is their strong protector (John 12:31; 16:11; cf. Ps. 27:1–3; 2 Cor. 4:4; Jude 24–25).

JOHN—NOTE ON 17:17 Sanctify. This verb also occurs in John's Gospel at v. 19 and 10:36. The idea of sanctification is the setting apart of something for a particular use. Accordingly, believers are set apart for God and his purposes alone so that the believer does only what God wants and hates all that God hates (Lev. 11:44–45; 1 Pet. 1:16). Sanctification is accomplished by means of the truth, which is the revelation that the Son gave regarding all that the Father commanded him to communicate and is now contained in the Scriptures left by the apostles. Cf. Eph. 5:26; 2 Thess. 2:13; James 1:21; 1 Pet. 1:22–23.

JOHN—NOTE ON 17:19 I consecrate myself. Meaning only that he was totally set apart for the Father's will (cf. 4:34; 5:19; 6:38; 7:16; 9:4). He did that in order that believers might be set apart to God by the truth he brought.

JOHN—NOTE ON 17:21 they may all be one. The basis of this unity centers in adherence to the revelation the Father mediated to his first disciples through his Son. Believers are also to be united in the common belief of the truth that was received in the word of God (Phil. 2:2). This is not still a wish, but it became a reality when the Spirit came (cf. Acts 2:4; 1 Cor. 12:13). It is not experiential unity, but the unity of common eternal life shared by all who believe the truth, and it results in the one body of Christ all sharing his life. *See notes on Eph. 4:4–6*.

JOHN—NOTE ON 17:22 The glory that you have given me. This refers to the believer's participation in all of the attributes and essence of God through the indwelling presence of the Holy Spirit (v. 10; cf. Col. 1:27; 2 Pet. 1:4), as John 17:23 makes clear ("I in them").

JOHN—NOTE ON 17:23 perfectly one. The idea here is that they may be brought together in the same spiritual life around the truth that saves. That prayer was answered by the reality of 1 Cor. 12:12–13 and Eph. 2:14–22.

JOHN—NOTE ON 17:24 be with me. This will be in heaven, where one can see the full glory that is his (cf. v. 5). Someday believers will not only see his glory, but share it (Phil. 3:20–21; 1 John 3:2). Until then, we participate in it spiritually (2 Cor. 3:18).

JOHN—NOTE ON 17:25–26 This summarizes the prayer of this chapter and promises the continuing indwelling of Christ and his love. Cf. Rom. 5:5.

JOHN—NOTE ON 18:1–40 The events of Jesus' arrest and trial receive emphasis in this chapter. Since John's purpose was to present Jesus as the Messiah and Son of God, he produced evidence to substantiate this purpose throughout his account of Jesus' passion. Through all of the debasing, shameful acts that were directed toward Jesus, John skillfully shows that these events, rather than detracting from his person and mission, actually constitute decisive evidence confirming who he was and the reason for which he came (1:29; cf. 2 Cor. 5:21).

JOHN—NOTE ON 18:1 he went out. Jesus' supreme courage is seen in his determination to go to the cross, where his purity and sinlessness would be violated as he bore the wrath of God for the sins of the world (3:16; *see note on 12:27*). The time of "the power of darkness" had come (Luke 22:53; *see notes on John 1:5; 9:4; 13:30*). **Kidron Valley.** The Kidron Valley was between the temple mount on the east of Jerusalem and the Mount of Olives further to the east. **a garden.** On the slopes of the Mount of Olives, named for ever-present olive groves, were many gardens. Matthew 26:36 and Mark 14:32 call this particular garden "Gethsemane," which means "oil press." **entered.** The wording here suggests a walled enclosure around the garden.

JOHN—NOTE ON 18:3 band of soldiers and some officers from the chief priests and the Pharisees. This "band of soldiers" refers to a cohort of Roman troops. A full auxiliary Roman cohort had the potential strength of 1,000 men (i.e., 760 foot soldiers and 240 cavalry led by a *chiliarch* or "leader of a thousand"). Usually, however, in practice a cohort normally numbered 600 men, but could sometimes refer to as little as 200 (i.e., a “maniple”). Roman auxiliary troops were usually stationed at Caesarea, but during feast days they were garrisoned in the Antonia Fortress, on the northwest perimeter of the temple complex (in order to ensure against mob violence or rebellion because of the large population that filled Jerusalem). The second group designated as “officers” refers to temple police, who were the primary arresting officers since Jesus’ destination after the arrest was to be brought before the high priest (vv. 12–14). They came ready for resistance from Jesus and his followers (“weapons”).

JOHN—NOTE ON 18:4 knowing all that would happen. John, in a matter-of-fact way, states that Jesus was omniscient, thus God.

JOHN—NOTE ON 18:4–8 Whom do you seek? By twice asking that question (vv. 4, 7), to which they replied, “Jesus of Nazareth” (vv. 5, 7), Jesus was forcing them to acknowledge that they had no authority to take his disciples. In fact, he demanded that they let the disciples go (v. 8). The force of his demand was established by the power of his words. When he spoke, “I am he” (v. 6), a designation he had used before to declare himself God (8:28, 58; cf. 6:35; 8:12; 10:7, 9, 11, 14; 11:25; 14:6; 15:1, 5), they were jolted backward and to the ground (18:6). This power display and the authoritative demand not to take the disciples were of immense significance, as the next verse indicates.

JOHN—NOTE ON 18:9 I have lost not one. Jesus was saying that he protected the disciples from being arrested, so he would not lose any of them, thus fulfilling the promises he made earlier (6:39, 40, 44; 10:28; 17:12). He knew that being arrested and perhaps imprisoned or executed was more than they could bear, and it could shatter their faith. So he made sure it did not happen. All believers are weak and vulnerable if not protected by the Lord. But he will never let them be tempted beyond what they can bear (1 Cor. 10:13), as evidenced here. Believers are eternally secure, not in their own strength, but by the gracious and constant protection of the Savior (cf. Rom. 8:35–39).

JOHN—NOTE ON 18:10 Simon Peter. He surely aimed for Malchus’s head, ready to start the battle in defense of his Lord, but his was an ignorant love and courage. Christ healed Malchus’s ear (Luke 22:51).

JOHN—NOTE ON 18:11 shall I not drink the cup . . . given me? Peter's impetuous bravery in v. 10 was not only misguided, but exhibited failure to understand the centrality of the death that Jesus came to die. The "cup" in the OT is associated with suffering and especially judgment, i.e., the cup of God's wrath (Ps. 75:8; Isa. 51:17, 22; Jer. 25:15; Ezek. 23:31–34; *see notes on Matt. 26:39; Mark 14:36; Luke 22:42*; cf. Rev. 14:10; 16:19).

JOHN—NOTE ON 18:13 First . . . Annas. Annas held the high priesthood office from A.D. 6–15 when Valerius Gratus, Pilate's predecessor, removed him from office. In spite of this, Annas continued to wield influence over the office, most likely because he was still regarded as the true high priest and also because no fewer than five of his sons, and his son-in-law Caiaphas, held the office at one time or another. Two trials occurred: one Jewish and one Roman. The Jewish phase began with the informal examination by Annas (vv. 12–14, 19–23), probably giving time for the members of the Sanhedrin to hurriedly gather together. A session before the Sanhedrin was next (Matt. 26:57–68) at which consensus was reached to send Jesus to Pilate (Matt. 27:1–2). The Roman phase began with a first examination before Pilate (John 18:28–38a; Matt. 27:11–14), and then Herod Antipas ("that fox"—Luke 13:32) interrogated him (Luke 23:6–12). Lastly, Jesus appeared again before Pilate (John 18:38b–19:16; Matt. 27:15–31).

JOHN—NOTE ON 18:13–14 Caiaphas. *See notes on 11:49*. The examination under Caiaphas was not reported by John (see Matt. 26:57–68).

JOHN—NOTE ON 18:15 another disciple . . . that disciple. Traditionally this person has been identified with the "disciple, whom Jesus loved" (13:23–24), i.e., John the apostle who authored this Gospel; but he never mentioned his own name (see Introduction: Author and Date).

JOHN—NOTE ON 18:16–18 Peter. Here is the record of the first of Peter's predicted three denials (*see note on 18:25–27*).

JOHN—NOTE ON 18:16 known to the high priest. Apparently, John was more than just an acquaintance, because the term for "known" can mean a friend. The fact that he mentioned Nicodemus (3:1) and Joseph (19:38) may indicate his knowledge of other prominent Jews.

JOHN—NOTE ON 18:19 At the core of their concern was Jesus' claim that he was the Son of God (19:7). In a formal Jewish hearing, to question the defendant may have been illegal because a case had to rest on the weight of the testimony of witnesses (*see note on 1:7*). If this was an informal interrogation before the high priest emeritus and not before the Sanhedrin, Annas may have thought that he was not bound by such rules. Jesus, however, knew the law and demanded that witnesses be called (18:20–21). An official knew Jesus was rebuking Annas and retaliated (v. 22).

JOHN—NOTE ON 18:23 In essence, Jesus was asking for a fair trial, while his opponents, who had already decided on the sentence (see 11:47–57), had no intention of providing one.

JOHN—NOTE ON 18:24 Annas recognized that he was not getting anywhere with Jesus and sent him to Caiaphas because, if Jesus was to be brought before Pilate for execution, the legal accusation must be brought by the current reigning high priest (i.e., Caiaphas) in his capacity as chairman of the Sanhedrin (*see also note on v. 13*).

JOHN—NOTE ON 18:25–27 **Simon Peter.** Here was the final fulfillment of Jesus' prediction that Peter would deny him three times (cf. Matt. 26:34).

JOHN—NOTE ON 18:28–19:16 This section deals with Jesus' trial before Pilate. Although Pilate appears in every scene here, Jesus himself and the nature of his kingdom occupy center stage.

JOHN—NOTE ON 18:28 **governor's headquarters.** The headquarters of the commanding officer of the Roman military camp or the headquarters of the Roman military governor (i.e., Pilate). Pilate's normal headquarters was in Caesarea, in the palace that Herod the Great had built for himself. However, Pilate and his predecessors made it a point to be in Jerusalem during the feasts in order to quell any riots. Jerusalem became his praetorium or headquarters. **early.** The word is ambiguous. Most likely, it refers to around 6:00 A.M. since many Roman officials began their day very early and finished by 10:00 or 11:00 A.M. **not be defiled.** Jewish oral law gives evidence that a Jew who entered the dwelling places of Gentiles became ceremonially unclean. Their remaining outside in the colonnade avoided that pollution. John loads this statement with great irony by noting the chief priests' scrupulousness in the matter of ceremonial cleansing, when all the time they were incurring incomparably greater moral defilement by their proceedings against Jesus.

JOHN—NOTE ON **18:29** **What accusation . . . ?** This question formally opened the Roman civil phase of proceedings against Jesus (in contrast to the religious phase before the Jews in v. 24). The fact that Roman troops were used at the arrest (*see note on v. 3*) proves that the Jewish authorities communicated something about this case to Pilate in advance. Although they most likely had expected Pilate to confirm their judgment against Jesus and order his death sentence, Pilate ordered instead a fresh hearing in his presence.

JOHN—NOTE ON **18:31** **It is not lawful.** When Rome took over Judea and began direct rule through a prefect in A.D. 6, capital jurisdiction (i.e., the right to execute) was taken away from the Jews and given to the Roman governor. Capital punishment was the most jealously guarded of all the attributes in Roman provincial administration.

JOHN—NOTE ON **18:32** **to fulfill the word that Jesus.** Jesus had said that he would die by being "lifted up" (3:14; 8:28; 12:32–33). If the Jews had executed him it would have been by throwing him down and stoning him. But God providentially controlled all the political procedures to assure that when sentence was finally passed, he would be crucified by the Romans and not stoned by the Jews, as was Stephen (Acts 7:59). The Jews may have preferred this form of execution based on Deut. 21:23.

JOHN—NOTE ON **18:34** **others.** Again (cf. vv. 20–21), Jesus demanded witnesses.

JOHN—NOTE ON **18:36** **My kingdom is not of this world.** By this phrase, Jesus meant that his kingdom is not connected to earthly political and national entities, nor does it have its origin in the evil world system that is in rebellion against God. If his kingdom was of this world, he would have fought. The kingships of this world preserve themselves by fighting with force. Messiah's kingdom does not originate in the efforts of man but with the Son of Man forcefully and decisively conquering sin in the lives of his people and someday conquering the evil world system at his second coming when he establishes the earthly form of his kingdom. His kingdom was no threat to the national identity of Israel or the political and military identity of Rome. It exists in the spiritual dimension until the end of the age (Rev. 11:15).

JOHN—NOTE ON 18:38 What is truth? In response to Jesus' mention of "truth" in v. 37, Pilate responded rhetorically with cynicism, convinced that no answer existed to the question. The retort proved that he was not among those whom the Father had given to the Son ("Everyone who is of the truth listens to my voice"—v. 37; *see notes on 10:1–5*). **no guilt.** Cf. 19:4. John made it clear that Jesus was not guilty of any sin or crime, thus exhibiting the severe injustice and guilt of both the Jews and Romans who executed him.

JOHN—NOTE ON 18:40 Now Barabbas was a robber. The word "robber" means "one who seizes plunder" and may depict not only a robber but a terrorist or guerrilla fighter who participated in bloody insurrection (see Mark 15:7).

JOHN—NOTE ON 19:1 flogged. Pilate appears to have flogged Jesus as a strategy to set him free (see vv. 4–6). He was hoping that the Jews would be appeased by this action and that sympathy for Jesus' suffering would result in their desire that he be released (see Luke 23:13–16). Scourging was a horribly cruel act in which the victim was stripped, tied to a post, and beaten by several torturers, i.e., soldiers who alternated when exhausted. For victims who were not Roman citizens, the preferred instrument was a short wooden handle to which several leather thongs were attached. Each leather thong had pieces of bones or metal on the end. The beatings were so savage that sometimes victims died. The body could be torn or lacerated to such an extent that muscles, veins, or bones were exposed. Such flogging often preceded execution in order to weaken and dehumanize the victim (Isa. 53:5). Apparently, however, Pilate intended this to create sympathy for Jesus.

JOHN—NOTE ON 19:2 crown of thorns. This "crown" was made from the long spikes (up to 12 inches) of a date palm formed into an imitation of the radiating crowns that oriental kings wore. The long thorns would have cut deeply into Jesus' head, adding to the pain and bleeding. **purple robe.** The color represented royalty. The robe probably was a military cloak flung around Jesus' shoulders, intended to mock his claim to be King of the Jews.

JOHN—NOTE ON 19:4 I find no guilt in him. *See note on 18:38*.

JOHN—NOTE ON 19:5 Behold the man! Pilate dramatically presented Jesus after his torturous treatment by the soldiers. Jesus would have been swollen, bruised, and bleeding. Pilate displayed Jesus as a beaten and pathetic figure, hoping to gain the people's choice of Jesus for release. Pilate's phrase is filled with sarcasm since he was attempting to impress upon the Jewish authorities that Jesus was not the dangerous man that they had made him out to be.

JOHN—NOTE ON 19:6 Take him yourselves and crucify him. The pronouns "yourselves" and "him" have an emphatic force indicating Pilate's disgust and indignation at the Jews for their callousness toward Jesus.

JOHN—NOTE ON 19:7 We have a law. This probably refers to Lev. 24:16: "Whoever blasphemes the name of the Lord shall surely be put to death." The charge of blasphemy (John 5:18; 8:58–59; 10:33, 36) was central in Jesus' trial before Caiaphas (see Matt. 26:57–68).

JOHN—NOTE ON 19:8 more afraid. Many Roman officials were deeply superstitious. While Jews interpreted Jesus' claims as messianic, to the Greco-Roman person, the title "Son of God" would place Jesus in the category of "divine men" who were gifted with supernatural powers. Pilate was afraid because he had just whipped and tortured someone who, in his mind, could bring down a curse or vengeance upon him.

JOHN—NOTE ON 19:9 Where are you from? Pilate was concerned about Jesus' origins. His superstitious mind was wondering just what kind of person he was dealing with.

JOHN—NOTE ON 19:11 Jesus' statement here indicates that even the worst evil cannot escape the sovereignty of God. Pilate had no real control (vv. 10–11), yet still stood as a responsible moral agent for his actions. When confronted with opposition and evil, Jesus often found solace in the sovereignty of his Father (e.g., 6:43–44, 65; 10:18, 28–29). **he who**

delivered me over to you has the greater sin. This could refer either to Judas or Caiaphas. Since Caiaphas took such an active part in the plot against Jesus (11:49–53) and presided over the Sanhedrin, the reference may center on him (18:30, 35). The critical point is not the identity of the person but guilt because of the deliberate, high-handed, and coldly calculated act of handing Jesus over to Pilate, after having seen and heard the overwhelming evidence that he was Messiah and Son of God. Pilate had not been exposed to that. *See notes on 9:41; 15:22–24; Heb. 10:26–31*.

JOHN—NOTE ON 19:12 not Caesar's friend. This statement by the Jews was loaded with irony, for the Jews' hatred of Rome certainly indicated they too were no friends of Caesar. But they knew Pilate feared Tiberius Caesar (the Roman emperor at the time of Jesus' crucifixion) since he had a highly suspicious personality and exacted ruthless punishment. Pilate had already created upheaval in Palestine by several foolish acts that had infuriated the Jews, and so was under the scrutiny of Rome to see if his ineptness continued. The Jews were intimidating him by threatening another upheaval that could spell the end of his power in Palestine, if he did not execute Jesus.

JOHN—NOTE ON 19:13 the judgment seat. Pilate capitulated under pressure (v. 12) and prepared to render judgment on the original charge of sedition against Rome. This "judgment seat" was the place Pilate sat to render the official verdict. The seat was placed on an area paved with stones known as "The Stone Pavement." The irony is that Pilate rendered judgment on the One whom the Father himself entrusted with all judgment (5:22) and who would render a just condemnation of Pilate.

JOHN—NOTE ON 19:14 day of Preparation of the Passover. This refers to the day before of preparation for Passover Week (i.e., Friday of Passover Week). For the chronology of the week, see Introduction: Interpretive Challenges. **about the sixth hour.** John may be reckoning time by the Roman method of the day beginning at midnight. *See note on Mark 15:25*. **Behold your King!** That was Pilate's mockery—that such a brutalized and helpless man was a fitting king for them. This mockery continued in the placard on the cross (John 19:19–22).

JOHN—NOTE ON 19:17 **bearing his own cross.** This refers to the cross-member, the horizontal bar. The condemned man carried it on his shoulders to the place of execution. Jesus carried his cross as far as the city gate, but due to the effects of the previous brutal beating, someone else had to eventually carry it for him, i.e., Simon of Cyrene (Matt. 27:32; Mark 15:21; Luke 23:26). **Golgotha.** This term is an English transliteration of the Greek which, in turn, is a translation of the Aramaic word meaning "skull." The place probably derived its name from its appearance. The precise location of the site today is uncertain.

JOHN—NOTE ON 19:18 **crucified him.** Jesus was made to lie on the ground while his arms were stretched out and nailed to the horizontal beam that he carried. The beam was then hoisted up, along with the victim, and fastened to the vertical beam. His feet were nailed to the vertical beam to which sometimes was attached a piece of wood that served as a kind of seat that partially supported the weight of the body. The latter, however, was designed to prolong and increase the agony, not relieve it. Having been stripped naked and beaten, Jesus could hang in the hot sun for hours if not days. To breathe, it was necessary to push with the legs and pull with the arms, creating excruciating pain. Terrible muscle spasms wracked the entire body; but since collapse meant asphyxiation, the struggle for life continued (*see note on Matt. 27:31*). **two others.** Matthew (Matt. 27:38) and Luke (Luke 23:33) use the same word for these two as John used for Barabbas, i.e., guerrilla fighters. *See note on John 18:40*.

JOHN—NOTE ON 19:19–22 **wrote an inscription.** The custom in such executions was to place a placard or tablet around the neck of the victim as he made his way to execution. The tablet would then be nailed to the victim's cross (see Matt. 27:37; Mark 15:26; Luke 23:38). Pilate used this opportunity for mocking revenge on the Jews who had so intimidated him into this execution (*see note on John 19:12*).

JOHN—NOTE ON 19:23 **his garments . . . also his tunic.** By custom, the clothes of the condemned person were the property of the executioners. The division of the garments suggests that the execution squad was made up of four soldiers (cf. Acts 12:4). The tunic was worn next to the skin. The plural "garments" probably refers to other clothes, including an outer garment, belt, sandals, and head covering.

JOHN—NOTE ON 19:24 John cites Ps. 22:18. In the psalm, David, beset by physical distress and mockery by his opponents, used the symbolism of the common practice in an execution scene in which the executioner divided the victim's clothes to portray the depth of his trouble. It is notable that David precisely described a form of execution that he had never seen. The passage was typologically prophetic of Jesus, David's heir to the messianic throne (see Matt. 27:46; Mark 15:34).

JOHN—NOTE ON 19:25 Although the exact number of women mentioned here is questioned, John probably refers to four women rather than three, i.e., two by name and two without naming them: 1) "his mother" (Mary); 2) "his mother's sister" (probably Salome [Mark 15:40], the sister of Mary and mother of James and John, the sons of Zebedee [Matt. 27:56–57; Mark 15:40]); 3) "Mary the wife of Clopas" (the mother of James the younger and Joses—Matt. 27:56); and 4) Mary Magdalene ("Magdalene" signifies "Magdala" a village on the west shore of Galilee, 2 or 3 miles north of Tiberias). Mary Magdalene figures prominently in the resurrection account (see John 20:1–18; cf. Luke 8:2–3 where Jesus healed her from demon possession).

JOHN—NOTE ON 19:26 **the disciple whom he loved.** This is a reference to John (*see note on 13:23*; cf. Introduction: Author and Date). Jesus, as firstborn and breadwinner of the family before he started his ministry, did not give the responsibility to his brothers because they were not sympathetic to his ministry nor did they believe in him (7:3–5) and they likely were not present at the time (i.e., their home was in Capernaum—see 2:12).

JOHN—NOTE ON 19:29 The drink here is not to be confused with the wine "mixed with gall" offered to him on the way to the cross (Matt. 27:34) intended to help deaden pain. The purpose of this drink (cf. Mark 15:36) was to prolong life and increase the torture and pain. It was a cheap, sour wine used by soldiers. The use of this word recalls Ps. 69:21 where the same noun occurs in the LXX. Hyssop is a little plant that is ideal for sprinkling (see Ex. 12:22).

JOHN—NOTE ON 19:30 **It is finished.** The verb here carries the idea of fulfilling one's task and, in religious contexts, has the idea of fulfilling one's religious obligations (see 17:4). The entire work of redemption had been brought to completion. The single Greek word here (translated "It is finished") has been found in the papyri being placed on receipts for taxes meaning "paid in full" (see Col. 3:13–14). **he . . . gave up his spirit.** The sentence signaled that Jesus "handed over" his spirit as an act of his will. No one took his life from him, for he voluntarily and willingly gave it up (see John 10:17–18).

JOHN—NOTE ON 19:31 **day of Preparation.** This refers to Friday, the day before or the "preparation" day for the Sabbath. See Introduction: Interpretive Challenges. **would not remain on the cross on the Sabbath.** The normal Roman practice was to leave crucified men and women on the cross until they died (and this could take days) and then leave their rotting bodies hanging there to be devoured by vultures. The Mosaic law insisted that anyone being impaled (usually after execution) should not remain there overnight (Deut. 21:22–23). Such a person was under God's curse, and to leave him exposed would be to desecrate the land in their minds. **their legs might be broken.** In order to hasten death for certain reasons, soldiers would smash the legs of the victim with an iron mallet. Not only did this action induce shock and additional loss of blood, but it prevented the victim from pushing with his legs to keep breathing (*see note on John 19:18*), and thus the victim died due to asphyxiation.

JOHN—NOTE ON 19:34 The soldier's stabbing of Jesus' side caused significant penetration because of the sudden flow of blood and water. Either the spear pierced Jesus' heart or the chest cavity was pierced at the bottom. In either event, John mentioned the outflow of "blood and water" to emphasize that Jesus was unquestionably dead.

JOHN—NOTE ON 19:35 **He who saw it.** This has reference to John the apostle who was an eyewitness of these events (v. 26; 13:23; 20:2; 21:7, 20; cf. 1 John 1:1–4).

JOHN—NOTE ON 19:36–37 John quoted from either Ex. 12:46 or Num. 9:12, both of which specify that no bone of the Passover lamb may be broken. Since the NT portrays Jesus as the Passover Lamb that takes away the sins of the world (John 1:29; cf. 1 Cor. 5:7; 1 Pet. 1:19), these verses have special typologically prophetic significance for him. The quote in John 19:37 comes from Zech. 12:10, which indicates God himself was pierced when his representative, the Shepherd (Zech. 13:7; cf. Zech. 11:4, 8–9, 15–17), was pierced. The anguish and contrition of the Jews in the Zechariah passage, because of their wounding of God's Shepherd, is typologically prophetic of the time of the coming of the Son of God, Messiah, when at his return, Israel shall mourn for the rejection and killing of their King (cf. Rev. 1:7).

JOHN—NOTE ON 19:38 Joseph of Arimathea. This man appears in all four Gospels, only in connection with Jesus' burial. The synoptics relate that he was a member of the Sanhedrin (Mark 15:43), he was rich (Matt. 27:57), and he was looking for the kingdom of God (Luke 23:51). John treated the idea of secret disciples negatively (see John 12:42–43) but since Joseph publicly risked his reputation and even his life in asking for the body of Jesus, John pictured him in a more positive light.

JOHN—NOTE ON 19:39 Nicodemus. *See notes on 3:1–10*. **about seventy-five pounds.** An inaccurate understanding of the term used in the original, this mixture of spices weighed closer to 65 pounds. Myrrh was a very fragrant, gummy resin that the Jews turned into a powdered form and mixed with aloes, a powder from the aromatic sandalwood. The Jews did not embalm but did this procedure to stifle the smell of putrefaction (*see note on 11:39*).

JOHN—NOTE ON 19:40 linen cloths . . . spices. The spices most likely were laid on the entire length of the strips of linen, which were then wound around Jesus' body. More spices were laid under the body and perhaps packed around it. The sticky resin would help the cloth adhere.

JOHN—NOTE ON 19:41–42 garden . . . new tomb. Only John relates that the tomb was near the place where Jesus was crucified. Since the Sabbath, when all work had to cease, was nearly upon them (6:00 P.M., sunset), the nearness of the tomb was helpful. John does not mention that Joseph of Arimathea rolled a stone across the tomb's mouth or that Mary Madgdalene and Mary the mother of Joses saw where he was laid (Matt. 27:58–61). For the time of the Lord's death and burial, *see note on Matt. 27:45*.

JOHN—NOTE ON 20:1–31 This chapter records the appearances of Jesus to his own followers: 1) the appearance to Mary Magdalene (vv. 1–18); 2) the appearance to the 10 disciples (vv. 19–23); and 3) the appearance to Thomas (vv. 24–29). Jesus did not appear to unbelievers (see 14:19; 16:16, 22) because the evidence of his resurrection would not have convinced them, as the miracles had not (Luke 16:31). The god of this world had blinded them and prevented their belief (2 Cor. 4:4). Jesus, therefore, appears exclusively to his own in order to confirm their faith in the living Christ. Such appearances were so profound that they transformed the disciples from cowardly men hiding in fear to bold witnesses for Jesus (e.g., Peter; see John 18:27; cf. Acts 2:14–39). Once again John's purpose in recording these resurrection appearances was to demonstrate that Jesus' physical and bodily resurrection was the crowning proof that he truly is the Messiah and Son of God who laid down his life for his own (John 10:17–18; 15:13; cf. Rom. 1:4).

JOHN—NOTE ON 20:1 **first day of the week.** A reference to Sunday. From then on, believers set aside Sunday to meet and remember the marvelous resurrection of the Lord (see Acts 20:7; 1 Cor. 16:2). It became known as the Lord's Day (Rev. 1:10). *See notes on Luke 24:4, 34*. **Mary Magdalene came to the tomb early, while it was still dark.** Perhaps the reason why Jesus first appeared to Mary Magdalene was to demonstrate grace by his personal, loving faithfulness to someone who formerly had a sordid past; but clearly also because she loved him so dearly and deeply, that she appeared before anyone else at the tomb. Her purpose in coming was to finish the preparation of Jesus' body for burial by bringing more spices to anoint the corpse (Luke 24:1).

JOHN—NOTE ON 20:2 **other disciple, the one whom Jesus loved.** This is the author, John. **They have taken.** Though Jesus had predicted his resurrection numerous times, it was more than she could believe at that point. It would take his showing himself alive to them by "many proofs" (Acts 1:3) for them to believe.

JOHN—NOTE ON 20:5–7 **saw the linen cloths lying there.** A contrast existed between the resurrection of Lazarus (11:44) and that of Jesus. While Lazarus came forth from the grave wearing his graveclothes, Jesus' body, though physical and material, was glorified and was now able to pass through the graveclothes much in the same way that he later appeared in the locked room (see 20:19–20; cf. Phil. 3:21). **linen cloths . . . face cloth.** The state of those items indicates no struggle, no hurried unwrapping of the body by grave robbers, who wouldn't unwrap the body anyway, since transporting it elsewhere would be easier and more pleasant if it was left in its wrapped and spiced condition. All appearances indicated that no one had taken the body, but that it had moved through the cloth and left it behind in the tomb.

JOHN—NOTE ON 20:8 the other disciple. John saw the graveclothes and was convinced by them that he had risen.

JOHN—NOTE ON 20:9 did not understand the Scripture. Neither Peter nor John understood that Scripture said Jesus would rise (Ps. 16:10). This is evident by the reports of Luke (Luke 24:25–27, 32, 44–47). Jesus had foretold his resurrection (John 2:19; Matt. 16:21; Mark 8:31; 9:31; Luke 9:22), but they would not accept it (Matt. 16:22; Luke 9:44–45). By the time John wrote this Gospel, the church had developed an understanding of the OT prediction of Messiah's resurrection (cf. "as yet").

JOHN—NOTE ON 20:11–13 weeping. Mary's sense of grief and loss may have driven her back to the tomb. She apparently had not crossed paths with Peter or John and thus did not know of Jesus' resurrection (see v. 9).

JOHN—NOTE ON 20:12 two angels. Luke (Luke 24:4) describes both. Matthew (Matt. 28:2–3) and Mark (Mark 16:5) report only one. John's reason for the mention of angels is to demonstrate that no grave robbers took the body. This was an operation of the power of God.

JOHN—NOTE ON 20:14 did not know that it was Jesus. The reason for Mary's failure to recognize Jesus is uncertain. She may not have recognized him because her tears blurred her eyes (v. 11). Possibly also, the vivid memories of Jesus' bruised and broken body were still etched in her mind, and Jesus' resurrection appearance was so dramatically different that she failed to recognize him. Perhaps, however, like the disciples on the road to Emmaus, she was supernaturally prevented from recognizing him until he chose for her to do so (see Luke 24:16).

JOHN—NOTE ON **20:16** **Mary.** Whatever the reason for her failure to recognize Jesus, the moment he spoke the single word “Mary,” she immediately recognized him. This is reminiscent of Jesus’ words “My sheep hear my voice, and I know them, and they follow me” (10:27; cf. 10:3–4).

JOHN—NOTE ON **20:17** **Do not cling to me, for I have not yet ascended.** Mary was expressing a desire to hold on to his physical presence for fear that she would once again lose him. Jesus’ reference to his ascension signifies that he would only be temporarily with them and though she desperately wanted him to stay, he could not. Jesus was with them only for 40 more days and then he ascended (Acts 1:3–11). After he went to the Father, he sent the Holy Spirit (“the Helper”) so that they would not feel abandoned (*see note on John 14:18–19*). **my brothers.** Disciples have been called “servants” or “friends” (15:15), but not “brothers,” until here. Because of Jesus’ work on the cross in place of the sinner, this new relationship to Christ was made possible (Rom. 8:14–17; Gal. 3:26–27; Eph. 1:5; Heb. 2:10–13).

JOHN—NOTE ON **20:19** **On . . . that day.** *See note on v. 1*. **the doors being locked.** The Greek word indicates the doors were locked for fear of the Jews. Since the authorities had executed their leader, they reasonably expected that Jesus’ fate could be their own. **Peace be with you.** *See notes on 14:27 and 16:33*. Jesus’ greeting complements his “It is finished,” for his work on the cross accomplished peace between God and his people (Rom. 5:1; Eph. 2:14–17).

JOHN—NOTE ON **20:20** Jesus proved that he who appeared to them was the same One who was crucified (cf. Luke 24:39).

JOHN—NOTE ON **20:21** This commission builds on 17:18. See Matt. 28:19–20.

JOHN—NOTE ON **20:22** Since the disciples did not actually receive the Holy Spirit until the day of Pentecost, some 40 days in the future (Acts 1:8; 2:1–3), this statement must be understood as a pledge on Christ’s part that the Holy Spirit would be coming.

JOHN—NOTE ON 20:23 *See notes on Matt. 16:19 and 18:18*. This verse does not give authority to Christians to forgive sins. Jesus was saying that the believer can boldly declare the certainty of a sinner's forgiveness by the Father because of the work of his Son if that sinner has repented and believed the gospel. The believer with certainty can also tell those who do not respond to the message of God's forgiveness through faith in Christ that their sins, as a result, are not forgiven.

JOHN—NOTE ON 20:24–26 Thomas has already been portrayed as loyal but pessimistic. Jesus did not rebuke Thomas for his failure, but instead compassionately offered him proof of his resurrection. Jesus lovingly met him at the point of his weakness. Thomas's actions indicated that Jesus had to convince the disciples rather forcefully of his resurrection, i.e., they were not gullible people predisposed to believing in resurrection. The point is they would not have fabricated it or hallucinated it, since they were so reluctant to believe even with the evidence they could see.

JOHN—NOTE ON 20:28 **My Lord and my God!** With these words, Thomas declared his firm belief in the resurrection and, therefore, the deity of Jesus the Messiah and Son of God (Titus 2:13). This is the greatest confession a person can make. Thomas's confession functions as the fitting capstone of John's purpose in writing (see John 20:30–31).

JOHN—NOTE ON 20:29 Jesus foresaw the time when such tangible evidence as Thomas received would not be available. When Jesus ascended permanently to the Father, all those who believe would do so without the benefit of seeing the resurrected Lord. Jesus pronounced a special blessing on those who believe without having Thomas's privilege (1 Pet. 1:8–9).

JOHN—NOTE ON 20:30–31 These verses constitute the goal and purpose for which John wrote the Gospel (see Introduction: Background and Setting).

JOHN—NOTE ON 21:1–25 The epilogue or appendix of John's Gospel. While 20:30–31 constitutes the conclusion of the body of the fourth Gospel, the information here at the end of his work provides a balance to his prologue in 1:1–18. The epilogue essentially ties up five loose ends that were unanswered in ch. 20. 1) Will Jesus no longer directly provide for his own (cf. 20:17)? This question is answered in 21:1–14. 2) What happened to

Peter? Peter had denied Christ three times and fled. The last time Peter was seen was in 20:6–8 where both he and John saw the empty tomb but only John believed (20:8). This question is answered in 21:15–17. 3) What about the future of the disciples now that they are without their Master? This question is answered in vv. 18–19. 4) Was John going to die? Jesus answers this question in vv. 20–23. 5) Why weren't other things that Jesus did recorded by John? John gives the answer to that in vv. 24–25.

JOHN—NOTE ON 21:1 Sea of Tiberias. An alternate name for the Sea of Galilee, found only in John (see 6:1).

JOHN—NOTE ON 21:2 Simon Peter. In all lists of the apostles, he is named first, indicating his general leadership of the group (e.g., Matt. 10:2).

JOHN—NOTE ON 21:3 I am going fishing. The most reasonable explanation for Peter and the others to go to Galilee in order to fish was that they went in obedience to the Lord's command to meet him in Galilee (Matt. 28:16). Peter and the others occupied themselves with fishing, which was their former livelihood, while they awaited Jesus' appearance.

JOHN—NOTE ON 21:4 This could be another instance in which the Lord kept his disciples from recognizing him (20:14–15; cf. Luke 24:16).

JOHN—NOTE ON 21:7 That disciple whom Jesus loved. John immediately recognized that the stranger was the risen Lord, for only he had such supernatural knowledge and power (v. 6). Peter impulsively jumped in and headed to see the Lord.

JOHN—NOTE ON 21:9 fish . . . and bread. Apparently, the Lord created this breakfast as he had created food for the multitudes (6:1–13).

JOHN—NOTE ON 21:11 153. John's recording of the precise number reinforces the fact that he was an eyewitness author of the events he recorded (1 John 1:1–4). Jesus' action here in providing the fish also indicated that he would still provide for his disciples' needs (see Phil. 4:19; Matt. 6:25–33).

JOHN—NOTE ON 21:14 **the third time.** The reference to the "third time" refers only to the appearances reported in John's Gospel, i.e., the first being in 20:19–23 and the second in 20:26–29.

JOHN—NOTE ON 21:15–17 The meaning of this section hinges upon the usage of two synonyms for love. In terms of interpretation, when two synonyms are placed in close proximity in context, a difference in meaning, however slight, is emphasized. When Jesus asked Peter if he loved him, he used a word for love that signified total commitment. Peter responded with a word for love that signified his love for Jesus, but not necessarily his total commitment. This was not because he was reluctant to express that greater love, but because he had been disobedient and denied the Lord in the past. He was, perhaps, now reluctant to make a claim of supreme devotion when, in the past, his life did not support such a claim. Jesus pressed home to Peter the need for unswerving devotion by repeatedly asking Peter if he loved him supremely. The essential message here is that Jesus demands total commitment from his followers. Their love for him must place him above their love for all else. Jesus confronted Peter with love because he wanted Peter to lead the apostles (Matt. 16:18), but in order for Peter to be an effective shepherd, his overwhelming drive must exemplify supreme love for his Lord.

JOHN—NOTE ON 21:15–16 **more than these?** This probably refers to the fish (v. 11) representing Peter's profession as a fisherman, for he had gone back to it while waiting for Jesus (see v. 3). Jesus wanted Peter to love him so supremely as to forsake all that he was familiar with and be exclusively devoted to being a fisher of men (Matt. 4:19). The phrase may refer to the other disciples, since Peter had claimed he would be more devoted than all the others (Matt. 26:33). **Feed my lambs. . . . Tend my sheep.** These terms convey the idea of being devoted to the Lord's service as an undershepherd who cares for his flock (see 1 Pet. 5:1–4). The words have the idea of constantly feeding and nourishing the sheep. This served as a reminder that the primary duty of the messenger of Jesus Christ is to teach the Word of God (2 Tim. 4:2). Acts 1–12 records Peter's obedience to this commission.

JOHN—NOTE ON 21:17 **Peter was grieved.** The third time Jesus asked Peter, he used Peter's word for love that signified something less than total devotion, questioning even that level of love Peter thought he was safe in claiming (*see note on vv. 15–17*). The lessons driven home to Peter grieved his heart, so that he sought for a proper understanding of his heart, not by what he said or had done, but based on the Lord's omniscience (cf. 2:24–25).

JOHN—NOTE ON 21:18–19 A prophecy of Peter's martyrdom. Jesus' call of devotion to him would also mean that Peter's devotion would entail his own death (Matt. 10:37–39). Whenever any Christian follows Christ, he must be prepared to suffer and die (Matt. 16:24–26). Peter lived three decades serving the Lord and anticipating the death that was before him (2 Pet. 1:12–15), but he wrote that such suffering and death for the Lord brings praise to God (1 Pet. 4:14–16). Church tradition records that Peter suffered martyrdom under Nero (c. A.D. 67–68), being crucified upside down, because he refused to be crucified like his Lord.

JOHN—NOTE ON 21:20–22 Jesus' prophecy regarding Peter's martyrdom prompted Peter to ask what would happen to John ("the disciple whom Jesus loved"—see 13:23). He may have asked this because of his deep concern for John's future, since he was an intimate friend. Jesus' reply, "You follow me!," signified that his primary concern must not be John but his continued devotion to the Lord and his service, i.e., Christ's service must be his all-consuming passion and nothing must detract from it.

JOHN—NOTE ON 21:22–23 **until I come.** Jesus' hypothetical statement for emphasis was that, if John lived until his second coming, it was none of Peter's concern. He needed to live his own life in faithfulness, not compare it with any other.

JOHN—NOTE ON 21:24 **the disciple who is bearing witness.** John is a personal witness of the truth of the events that he recorded. The "we" most likely is an editorial device referring only to John (see 1:14; 1 John 1:1–4; 3 John 12), or it may include the collective witness of his apostolic colleagues.

JOHN—NOTE ON 21:25 John explained that he had been selective rather than exhaustive in his testimony. Although selective, the truth revealed in John's

Gospel is sufficient to bring anyone to faith in the Messiah and Son of God (14:26; 16:13).

Acts

Acts 1 • Acts 2 • Acts 3 • Acts 4 • Acts 5 • Acts 6 • Acts 7 • Acts 8 • Acts 9 • Acts 10 • Acts 11 • Acts 12 • Acts 13 • Acts 14 • Acts 15 • Acts 16 • Acts 17 • Acts 18 • Acts 19 • Acts 20 • Acts 21 • Acts 22 • Acts 23 • Acts 24 • Acts 25 • Acts 26 • Acts 27 • Acts 28

- Introduction to Acts
  - Title
  - Author and Date
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Introduction to Acts

Title

As the second book Luke addressed to Theophilus (see Luke 1:3), Acts may originally have had no title. The Greek manuscripts title it "Acts," and many add "of the Apostles." The Greek word translated "Acts" (*praxeis*) was often used to describe the achievements of great men. Acts does feature the notable figures in the early years of the church, especially Peter (chs. 1–12) and Paul (chs. 13–28). But the book could more properly be called "The Acts of the Holy Spirit through the Apostles," since his sovereign, superintending work was far more significant than that of any man. It was the Spirit's directing, controlling, and empowering ministry that strengthened the church and caused it to grow in numbers, spiritual power, and influence.

Author and Date

Since Luke's Gospel was the first book addressed to Theophilus (Luke 1:3), it is logical to conclude that Luke is also the author of Acts, although he is not named in either book. The writings of the early church Fathers such as Irenaeus, Clement of Alexandria, Tertullian, Origen, Eusebius, and Jerome affirm Luke's authorship, and so does the Muratorian Canon (c. A.D. 170). Because he is a relatively obscure figure, mentioned only three times in the NT (Col. 4:14; 2 Tim. 4:11, Philem. 24), it is unlikely that anyone would have forged a work to make it appear to be Luke's. A forger surely would have attributed his work to a more prominent person.

Luke was Paul's close friend, traveling companion, and personal physician (Col. 4:14). He was a careful researcher (Luke 1:1–4) and an accurate historian, displaying an intimate knowledge of Roman laws and customs, as well as the geography of Palestine, Asia Minor, and Italy. In writing Acts, Luke drew on written sources (Acts 15:23–29; 23:26–30), and also no doubt interviewed key figures such as Peter, John, and others in the Jerusalem church. Paul's two-year imprisonment at Caesarea (24:27) gave Luke ample opportunity to interview Philip and his daughters (who were considered important sources of information on the early days of the church). Finally, Luke's frequent use of the first person plural pronouns "we" and "us" (16:10–17; 20:5–21:18; 27:1–28:16) reveals that he was an eyewitness to many of the events recorded in Acts.

Some believe Luke wrote Acts after the fall of Jerusalem (A.D. 70; his death was probably in the mid-eighties). It is more likely, however, that he wrote much earlier, before the end of Paul's first Roman imprisonment (c. A.D. 60–62). That date is the most natural explanation for the abrupt ending of Acts—which leaves Paul awaiting trial before Caesar. Surely Luke, who devoted more than half of Acts to Paul's ministry, would have given the outcome of that trial, and described Paul's subsequent ministry, second imprisonment (cf. 2 Tim. 4:11), and death, if those events had happened before he wrote Acts. Luke's silence about such notable events as the martyrdom of James, head of the Jerusalem church (A.D. 62 according to the Jewish historian Josephus), the persecution under Nero (A.D. 64), and the fall of Jerusalem (A.D. 70) also suggests he wrote Acts before those events transpired.

Background and Setting

As Luke makes clear in the prologue to his Gospel, he wrote to give Theophilus (and the others who would read his work) a “narrative of the things” (Luke 1:1) that Jesus had accomplished during his earthly ministry. Accordingly, Luke’s Gospel records those momentous events “in consecutive order” (Luke 1:3). Acts continues that record, noting what Jesus accomplished through the early church. Beginning with Jesus’ ascension, through the birth of the church on the day of Pentecost, to Paul’s preaching at Rome, Acts chronicles the spread of the gospel and the growth of the church (cf. Acts 1:15; 2:41, 47; 4:4; 5:14; 6:7; 9:31; 12:24; 13:49; 16:5; 19:20). It also records the mounting opposition to the gospel (cf. 2:13; 4:1–22; 5:17–42; 6:9–8:4; 12:1–5; 13:6–12, 45–50; 14:2–6, 19–20; 16:19–24; 17:5–9; 19:23–41; 21:27–36; 23:12–21; 28:24).

Theophilus, whose name means “lover of God,” is unknown to history apart from his mention in Luke and Acts. Whether he was a believer whom Luke was instructing, or a pagan whom Luke sought to convert, is not known. Luke’s address of him as “most excellent Theophilus” (Luke 1:3) suggests he was a Roman official of some importance (cf. Acts 24:3; 26:25).

Historical and Theological Themes

As the first work of church history ever penned, Acts records the initial response to the Great Commission (Matt. 28:19–20). It provides information on the first three decades of the church's existence—material found nowhere else in the NT. Though not primarily a doctrinal work, Acts nonetheless emphasizes that Jesus of Nazareth was Israel's long-awaited Messiah, shows that the gospel is offered to all men (not merely the Jewish people), and stresses the work of the Holy Spirit (mentioned more than 50 times). Acts also makes frequent use of the OT: e.g., Acts 2:17–21 (Joel 2:28–32); Acts 2:25–28 (Ps. 16:8–11); Acts 2:35 (Ps. 110:1); Acts 4:11 (Ps. 118:22); Acts 4:25–26 (Ps. 2:1–2); Acts 7:49–50 (Isa. 66:1–2); Acts 8:32–33 (Isa. 53:7–8); Acts 28:26–27 (Isa. 6:9–10).

Acts abounds with transitions: from the ministry of Jesus to that of the apostles; from the Old Covenant to the New Covenant; from Israel as God's witness nation to the church (composed of both Jews and Gentiles) as God's witness people. The book of Hebrews sets forth the theology of the transition from the Old Covenant to the New; Acts depicts the New Covenant's practical outworking in the life of the church.

Interpretive Challenges

Because Acts is primarily a historical narrative, not a theological treatise like Romans or Hebrews, it contains relatively few interpretive challenges. Those that exist mainly concern the book's transitional nature (see Historical and Theological Themes) and involve the role of signs and wonders. Those issues are addressed in the notes to the relevant passages (e.g., 2:1–47; 15:1–29).

Outline

- I. Prologue (1:1–8)
- II. The Witness to Jerusalem (1:9–8:3)
  - A. The Anticipation of the Church (1:9–26)
  - B. The Founding of the Church (2:1–47)
  - C. The Growth of the Church (3:1–8:3)
    - 1. Apostles: Preaching, healing, and enduring persecution (3:1–5:42)
    - 2. Deacons: Praying, teaching, and enduring persecution (6:1–8:3)
- III. The Witness to Judea and Samaria (8:4–12:25)
  - A. The Gospel to the Samaritans (8:4–25)
  - B. The Conversion of a Gentile (8:26–40)
  - C. The Conversion of Saul (9:1–31)
  - D. The Gospel to Judea (9:32–43)
  - E. The Gospel to the Gentiles (10:1–11:30)
  - F. The Persecution by Herod (12:1–25)
- IV. The Witness to the Ends of the Earth (13:1–28:31)
  - A. Paul’s First Missionary Journey (13:1–14:28)
  - B. The Jerusalem Council (15:1–35)
  - C. Paul’s Second Missionary Journey (15:36–18:22)
  - D. Paul’s Third Missionary Journey (18:23–21:16)
  - E. Paul’s Jerusalem and Caesarean Trials (21:17–26:32)
  - F. Paul’s Journey to Rome (27:1–28:31)

THE

Acts

OF THE APOSTLES

The Promise of the Holy Spirit

ACTS **1** †In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, [2]†until the day when he was taken up, after he had given commands through the Holy Spirit to the apostles whom he had chosen. [3]†He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God.

[4]†And while staying [1] with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, “you heard from me; [5]†for John baptized with water, but you will be baptized with [2] the Holy Spirit not many days from now.”

The Ascension

[6]†So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” [7]†He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority. [8]†But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” [9]†And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. [10]†And while they were gazing into heaven as he went, behold, two men stood by them in white robes, [11]†and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.”

Matthias Chosen to Replace Judas

[12]†Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away. [13]†And when they had entered, they went up to the upper room, where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James. [14]†All these with one accord were devoting themselves to prayer, together with the women and Mary the mother of Jesus, and his brothers. [3]

[15]†In those days Peter stood up among the brothers (the company of persons was in all about 120) and said, [16]†"Brothers, the Scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. [17]†For he was numbered among us and was allotted his share in this ministry." [18]†(Now this man acquired a field with the reward of his wickedness, and falling headlong [4] he burst open in the middle and all his bowels gushed out. [19]†And it became known to all the inhabitants of Jerusalem, so that the field was called in their own language Akeldama, that is, Field of Blood.) [20]†"For it is written in the Book of Psalms,

> "'May his camp become desolate,
>   and let there be no one to dwell in it';

and

> "'Let another take his office.'

[21]†So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, [22]†beginning from the baptism of John until the day when he was taken up from us—one of these men must become with us a witness to his resurrection." [23]†And they put forward two, Joseph called Barsabbas, who was also called Justus, and Matthias. [24]†And they prayed and said, "You, Lord, who know the hearts of all, show which one of these two you have chosen [25]†to take the place in this ministry and apostleship from which Judas turned aside to go to his own place." [26]†And they cast lots for them, and the lot fell on Matthias, and he was numbered with the eleven apostles.

The Coming of the Holy Spirit

ACTS **2** †When the day of Pentecost arrived, they were all together in one place. [2]†And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. [3]†And divided tongues as of fire appeared to them and rested [1] on each one of them. [4]†And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.

[5]†Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. [6]†And at this sound the multitude came together, and they were bewildered, because each one was hearing them speak in his own language. [7]†And they were amazed and astonished, saying, “Are not all these who are speaking Galileans? [8]And how is it that we hear, each of us in his own native language? [9]†††Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, [10]†Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, [11]†both Jews and proselytes, Cretans and Arabians—we hear them telling in our own tongues the mighty works of God.” [12]And all were amazed and perplexed, saying to one another, “What does this mean?” [13]†But others mocking said, “They are filled with new wine.”

Peter's Sermon at Pentecost

[14]††But Peter, standing with the eleven, lifted up his voice and addressed them: “Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. [15]†For these people are not drunk, as you suppose, since it is only the third hour of the day. [2] [16]†But this is what was uttered through the prophet Joel:

> [17]†“‘And in the last days it shall be, God declares,
> that I will pour out my Spirit on all flesh,
> and your sons and your daughters shall prophesy,
>   and your young men shall see visions,

and your old men shall dream dreams;
[18]†even on my male servants [3] and female servants
in those days I will pour out my Spirit, and they shall prophesy.
[19]†And I will show wonders in the heavens above
and signs on the earth below,
blood, and fire, and vapor of smoke;
[20]†the sun shall be turned to darkness
and the moon to blood,
before the day of the Lord comes, the great and magnificent day.
[21]†And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.’

[22]‡†“Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know— [23]†this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. [24]†God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. [25]‡For David says concerning him,

“‘I saw the Lord always before me,
for he is at my right hand that I may not be shaken;
[26]therefore my heart was glad, and my tongue rejoiced;
my flesh also will dwell in hope.
[27]†For you will not abandon my soul to Hades,
or let your Holy One see corruption.
[28]You have made known to me the paths of life;
you will make me full of gladness with your presence.’

[29]†“Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. [30]‡†Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, [31]†he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. [32]†This Jesus God raised up, and of that we all are witnesses. [33]†Being therefore exalted at the right hand of God, and having received from the Father the promise of the

Holy Spirit, he has poured out this that you yourselves are seeing and hearing. [34]†For David did not ascend into the heavens, but he himself says,

> “‘The Lord said to my Lord,
> Sit at my right hand,
> [35]until I make your enemies your footstool.’

[36]†Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”

[37]†Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, “Brothers, what shall we do?” [38]†And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. [39]†For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.” [40]And with many other words he bore witness and continued to exhort them, saying, “Save yourselves from this crooked generation.” [41]†So those who received his word were baptized, and there were added that day about three thousand souls.

The Fellowship of the Believers

[42]†And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers. [43]†And awe [4] came upon every soul, and many wonders and signs were being done through the apostles. [44]†And all who believed were together and had all things in common. [45]†And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. [46]†And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, [47]†praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.

The Lame Beggar Healed

ACTS **3** †Now Peter and John were going up to the temple at the hour of prayer, the ninth hour. [1] [2]†And a man lame from birth was being carried, whom they laid daily at the gate of the temple that is called the Beautiful Gate to ask alms of those entering the temple. [3]†Seeing Peter and John about to go into the temple, he asked to receive alms. [4]And Peter directed his gaze at him, as did John, and said, “Look at us.” [5]And he fixed his attention on them, expecting to receive something from them. [6]But Peter said, “I have no silver and gold, but what I do have I give to you. In the name of Jesus Christ of Nazareth, rise up and walk!” [7]And he took him by the right hand and raised him up, and immediately his feet and ankles were made strong. [8]And leaping up he stood and began to walk, and entered the temple with them, walking and leaping and praising God. [9]And all the people saw him walking and praising God, [10]†and recognized him as the one who sat at the Beautiful Gate of the temple, asking for alms. And they were filled with wonder and amazement at what had happened to him.

Peter Speaks in Solomon's Portico

[11]†While he clung to Peter and John, all the people, utterly astounded, ran together to them in the portico called Solomon's. [12]And when Peter saw it he addressed the people: “Men of Israel, why do you wonder at this, or why do you stare at us, as though by our own power or piety we have made him walk? [13]†The God of Abraham, the God of Isaac, and the God of Jacob, the God of our fathers, glorified his servant [2] Jesus, whom you delivered over and denied in the presence of Pilate, when he had decided to release him. [14]†But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, [15]†and you killed the Author of life, whom God raised from the dead. To this we are witnesses. [16]And his name—by faith in his name—has made this man strong whom you see and know, and the faith that is through Jesus [3] has given the man this perfect health in the presence of you all.

[17]“And now, brothers, I know that you acted in ignorance, as did also your rulers. [18]†But what God foretold by the mouth of all the prophets, that his Christ would suffer, he thus fulfilled. [19]‡†Repent therefore, and turn again, that your sins may be blotted out, [20]that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, [21]whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago. [22]†Moses said, ‘The Lord God will raise up for you a prophet like me from your brothers. You shall listen to him in whatever he tells you. [23]†And it shall be that every soul who does not listen to that prophet shall be destroyed from the people.’ [24]†And all the prophets who have spoken, from Samuel and those who came after him, also proclaimed these days. [25]†You are the sons of the prophets and of the covenant that God made with your fathers, saying to Abraham, ‘And in your offspring shall all the families of the earth be blessed.’ [26]†God, having raised up his servant, sent him to you first, to bless you by turning every one of you from your wickedness.”

Peter and John Before the Council

ACTS **4** †And as they were speaking to the people, the priests and the captain of the temple and the Sadducees came upon them, [2]†greatly annoyed because they were teaching the people and proclaiming in Jesus the resurrection from the dead. [3]†And they arrested them and put them in custody until the next day, for it was already evening. [4]†But many of those who had heard the word believed, and the number of the men came to about five thousand.

[5]†On the next day their rulers and elders and scribes gathered together in Jerusalem, [6]†with Annas the high priest and Caiaphas and John and Alexander, and all who were of the high-priestly family. [7]And when they had set them in the midst, they inquired, “By what power or by what name did you do this?” [8]††Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders, [9]if we are being examined today concerning a good deed done to a crippled man, by what means this man has been healed, [10]let it be known to all of you and to all the people of Israel that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead—by him this man is standing before you well. [11]†This Jesus [1] is the stone that was rejected by you, the builders, which has become the cornerstone. [2] [12]†And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.”

[13]†Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they were astonished. And they recognized that they had been with Jesus. [14]But seeing the man who was healed standing beside them, they had nothing to say in opposition. [15]††But when they had commanded them to leave the council, they conferred with one another, [16]saying, “What shall we do with these men? For that a notable sign has been performed through them is evident to all the inhabitants of Jerusalem, and we cannot deny it. [17]But in order that it may spread no further among the people, let us warn them to speak no more to anyone in this name.” [18]So they called them and charged them not to speak or teach at all in the name of Jesus. [19]†But Peter and John answered them, “Whether it

is right in the sight of God to listen to you rather than to God, you must judge, [20]for we cannot but speak of what we have seen and heard.” [21]And when they had further threatened them, they let them go, finding no way to punish them, because of the people, for all were praising God for what had happened. [22]For the man on whom this sign of healing was performed was more than forty years old.

The Believers Pray for Boldness

[23]†When they were released, they went to their friends and reported what the chief priests and the elders had said to them. [24]‡†And when they heard it, they lifted their voices together to God and said, “Sovereign Lord, who made the heaven and the earth and the sea and everything in them, [25]†who through the mouth of our father David, your servant, [3] said by the Holy Spirit,

“‘Why did the Gentiles rage,
  and the peoples plot in vain?
[26]The kings of the earth set themselves,
  and the rulers were gathered together,
  against the Lord and against his Anointed’ [4]—

[27]for truly in this city there were gathered together against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, [28]†to do whatever your hand and your plan had predestined to take place. [29]And now, Lord, look upon their threats and grant to your servants [5] to continue to speak your word with all boldness, [30]†while you stretch out your hand to heal, and signs and wonders are performed through the name of your holy servant Jesus.” [31]†And when they had prayed, the place in which they were gathered together was shaken, and they were all filled with the Holy Spirit and continued to speak the word of God with boldness.

They Had Everything in Common

[32]‡Now the full number of those who believed were of one heart and soul, and no one said that any of the things that belonged to him was his own, but

they had everything in common. [33]†And with great power the apostles were
giving their testimony to the resurrection of the Lord Jesus, and great grace
was upon them all. [34]There was not a needy person among them, for as
many as were owners of lands or houses sold them and brought the
proceeds of what was sold [35]and laid it at the apostles' feet, and it was
distributed to each as any had need. [36]†Thus Joseph, who was also called by
the apostles Barnabas (which means son of encouragement), a Levite, a
native of Cyprus, [37]†sold a field that belonged to him and brought the
money and laid it at the apostles' feet.

Ananias and Sapphira

ACTS **5** †But a man named Ananias, with his wife Sapphira, sold a piece of property, [2]†and with his wife's knowledge he kept back for himself some of the proceeds and brought only a part of it and laid it at the apostles' feet. [3]‡†But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds of the land? [4]While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart? You have not lied to men but to God.” [5]†When Ananias heard these words, he fell down and breathed his last. And great fear came upon all who heard of it. [6]‡The young men rose and wrapped him up and carried him out and buried him.

[7]After an interval of about three hours his wife came in, not knowing what had happened. [8]And Peter said to her, “Tell me whether you [1] sold the land for so much.” And she said, “Yes, for so much.” [9]†But Peter said to her, “How is it that you have agreed together to test the Spirit of the Lord? Behold, the feet of those who have buried your husband are at the door, and they will carry you out.” [10]Immediately she fell down at his feet and breathed her last. When the young men came in they found her dead, and they carried her out and buried her beside her husband. [11]†And great fear came upon the whole church and upon all who heard of these things.

Many Signs and Wonders Done

[12]†Now many signs and wonders were regularly done among the people by the hands of the apostles. And they were all together in Solomon's Portico. [13]†None of the rest dared join them, but the people held them in high esteem. [14]†And more than ever believers were added to the Lord, multitudes of both men and women, [15]†so that they even carried out the sick into the streets and laid them on cots and mats, that as Peter came by at least his shadow might fall on some of them. [16]†The people also gathered from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed.

The Apostles Arrested and Freed

[17]†But the high priest rose up, and all who were with him (that is, the party of the Sadducees), and filled with jealousy [18]they arrested the apostles and put them in the public prison. [19]†But during the night an angel of the Lord opened the prison doors and brought them out, and said, [20]†“Go and stand in the temple and speak to the people all the words of this Life.” [21]And when they heard this, they entered the temple at daybreak and began to teach.

Now when the high priest came, and those who were with him, they called together the council and all the senate of the people of Israel and sent to the prison to have them brought. [22]But when the officers came, they did not find them in the prison, so they returned and reported, [23]“We found the prison securely locked and the guards standing at the doors, but when we opened them we found no one inside.” [24]Now when the captain of the temple and the chief priests heard these words, they were greatly perplexed about them, wondering what this would come to. [25]And someone came and told them, “Look! The men whom you put in prison are standing in the temple and teaching the people.” [26]Then the captain with the officers went and brought them, but not by force, for they were afraid of being stoned by the people.

[27]And when they had brought them, they set them before the council. And the high priest questioned them, [28]†saying, “We strictly charged you not to teach in this name, yet here you have filled Jerusalem with your teaching, and you intend to bring this man's blood upon us.” [29]†But Peter and the apostles answered, “We must obey God rather than men. [30]†The God of our fathers raised Jesus, whom you killed by hanging him on a tree. [31]†God exalted him at his right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins. [32]†And we are witnesses to these things, and so is the Holy Spirit, whom God has given to those who obey him.”

[33]When they heard this, they were enraged and wanted to kill them. [34]†But a Pharisee in the council named Gamaliel, a teacher of the law held in honor by all the people, stood up and gave orders to put the men outside for a little while. [35]And he said to them, “Men of Israel, take care what you are about to do with these men. [36]†For before these days Theudas rose up, claiming to

be somebody, and a number of men, about four hundred, joined him. He was killed, and all who followed him were dispersed and came to nothing. [37]‡After him Judas the Galilean rose up in the days of the census and drew away some of the people after him. He too perished, and all who followed him were scattered. [38]‡So in the present case I tell you, keep away from these men and let them alone, for if this plan or this undertaking is of man, it will fail; [39]but if it is of God, you will not be able to overthrow them. You might even be found opposing God!” So they took his advice, [40]‡and when they had called in the apostles, they beat them and charged them not to speak in the name of Jesus, and let them go. [41]Then they left the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the name. [42]And every day, in the temple and from house to house, they did not cease teaching and preaching Jesus as the Christ.

Seven Chosen to Serve

ACTS **6** †Now in these days when the disciples were increasing in number, a complaint by the Hellenists [1] arose against the Hebrews because their widows were being neglected in the daily distribution. [2]†And the twelve summoned the full number of the disciples and said, “It is not right that we should give up preaching the word of God to serve tables. [3]†Therefore, brothers, [2] pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty. [4]†But we will devote ourselves to prayer and to the ministry of the word.” [5]†And what they said pleased the whole gathering, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch. [6]†These they set before the apostles, and they prayed and laid their hands on them.

[7]†And the word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests became obedient to the faith.

Stephen Is Seized

[8]†And Stephen, full of grace and power, was doing great wonders and signs among the people. [9]†Then some of those who belonged to the synagogue of the Freedmen (as it was called), and of the Cyrenians, and of the Alexandrians, and of those from Cilicia and Asia, rose up and disputed with Stephen. [10]But they could not withstand the wisdom and the Spirit with which he was speaking. [11]†Then they secretly instigated men who said, “We have heard him speak blasphemous words against Moses and God.” [12]And they stirred up the people and the elders and the scribes, and they came upon him and seized him and brought him before the council, [13]and they set up false witnesses who said, “This man never ceases to speak words against this holy place and the law, [14]†for we have heard him say that this Jesus of Nazareth will destroy this place and will change the customs that Moses delivered to us.” [15]†And gazing at him, all who sat in the council saw that his face was like the face of an angel.

Stephen's Speech

ACTS **7** †And the high priest said, “Are these things so?” [2]‡†And Stephen said:

“Brothers and fathers, hear me. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran, [3]†and said to him, ‘Go out from your land and from your kindred and go into the land that I will show you.’ [4]†Then he went out from the land of the Chaldeans and lived in Haran. And after his father died, God removed him from there into this land in which you are now living. [5]†Yet he gave him no inheritance in it, not even a foot's length, but promised to give it to him as a possession and to his offspring after him, though he had no child. [6]†And God spoke to this effect—that his offspring would be sojourners in a land belonging to others, who would enslave them and afflict them four hundred years. [7]†‘But I will judge the nation that they serve,’ said God, ‘and after that they shall come out and worship me in this place.’ [8]†And he gave him the covenant of circumcision. And so Abraham became the father of Isaac, and circumcised him on the eighth day, and Isaac became the father of Jacob, and Jacob of the twelve patriarchs.

[9]“And the patriarchs, jealous of Joseph, sold him into Egypt; but God was with him [10]and rescued him out of all his afflictions and gave him favor and wisdom before Pharaoh, king of Egypt, who made him ruler over Egypt and over all his household. [11]Now there came a famine throughout all Egypt and Canaan, and great affliction, and our fathers could find no food. [12]But when Jacob heard that there was grain in Egypt, he sent out our fathers on their first visit. [13]†And on the second visit Joseph made himself known to his brothers, and Joseph's family became known to Pharaoh. [14]†And Joseph sent and summoned Jacob his father and all his kindred, seventy-five persons in all. [15]And Jacob went down into Egypt, and he died, he and our fathers, [16]†and they were carried back to Shechem and laid in the tomb that Abraham had bought for a sum of silver from the sons of Hamor in Shechem.

[17]“But as the time of the promise drew near, which God had granted to Abraham, the people increased and multiplied in Egypt [18]†until there arose over Egypt another king who did not know Joseph. [19]†He dealt shrewdly with our race and forced our fathers to expose their infants, so that they would not be kept alive. [20]‡At this time Moses was born; and he was beautiful in God's sight. And he was brought up for three months in his father's house, [21]and when he was exposed, Pharaoh's daughter adopted him and brought him up as her own son. [22]And Moses was instructed in all the wisdom of the Egyptians, and he was mighty in his words and deeds.

[23]†“When he was forty years old, it came into his heart to visit his brothers, the children of Israel. [24]And seeing one of them being wronged, he defended the oppressed man and avenged him by striking down the Egyptian. [25]He supposed that his brothers would understand that God was giving them salvation by his hand, but they did not understand. [26]And on the following day he appeared to them as they were quarreling and tried to reconcile them, saying, ‘Men, you are brothers. Why do you wrong each other?’ [27]‡But the man who was wronging his neighbor thrust him aside, saying, ‘Who made you a ruler and a judge over us? [28]Do you want to kill me as you killed the Egyptian yesterday?’ [29]†At this retort Moses fled and became an exile in the land of Midian, where he became the father of two sons.

[30]†“Now when forty years had passed, an angel appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush. [31]When Moses saw it, he was amazed at the sight, and as he drew near to look, there came the voice of the Lord: [32]†‘I am the God of your fathers, the God of Abraham and of Isaac and of Jacob.’ And Moses trembled and did not dare to look. [33]†Then the Lord said to him, ‘Take off the sandals from your feet, for the place where you are standing is holy ground. [34]†I have surely seen the affliction of my people who are in Egypt, and have heard their groaning, and I have come down to deliver them. And now come, I will send you to Egypt.’

[35]†“This Moses, whom they rejected, saying, ‘Who made you a ruler and a judge?’—this man God sent as both ruler and redeemer by the hand of the angel who appeared to him in the bush. [36]†This man led them out, performing wonders and signs in Egypt and at the Red Sea and in the

wilderness for forty years. [37]†This is the Moses who said to the Israelites, ‘God will raise up for you a prophet like me from your brothers.’ [38]†This is the one who was in the congregation in the wilderness with the angel who spoke to him at Mount Sinai, and with our fathers. He received living oracles to give to us. [39]†Our fathers refused to obey him, but thrust him aside, and in their hearts they turned to Egypt, [40]†saying to Aaron, ‘Make for us gods who will go before us. As for this Moses who led us out from the land of Egypt, we do not know what has become of him.’ [41]†And they made a calf in those days, and offered a sacrifice to the idol and were rejoicing in the works of their hands. [42]†But God turned away and gave them over to worship the host of heaven, as it is written in the book of the prophets:

“‘Did you bring to me slain beasts and sacrifices,
during the forty years in the wilderness, O house of Israel?
[43]†You took up the tent of Moloch
and the star of your god Rephan,
the images that you made to worship;
and I will send you into exile beyond Babylon.’

[44]‡†“Our fathers had the tent of witness in the wilderness, just as he who spoke to Moses directed him to make it, according to the pattern that he had seen. [45]Our fathers in turn brought it in with Joshua when they dispossessed the nations that God drove out before our fathers. So it was until the days of David, [46]who found favor in the sight of God and asked to find a dwelling place for the God of Jacob. [1] [47]But it was Solomon who built a house for him. [48]†Yet the Most High does not dwell in houses made by hands, as the prophet says,

[49]‡“‘Heaven is my throne,
and the earth is my footstool.
What kind of house will you build for me, says the Lord,
or what is the place of my rest?
[50]Did not my hand make all these things?’

[51]‡†“You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. [52]†Which of the prophets did your fathers not persecute? And they killed those who

announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered, [53]†you who received the law as delivered by angels and did not keep it."

The Stoning of Stephen

[54]†Now when they heard these things they were enraged, and they ground their teeth at him. [55]†But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God. [56]†And he said, "Behold, I see the heavens opened, and the Son of Man standing at the right hand of God." [57]But they cried out with a loud voice and stopped their ears and rushed together [2] at him. [58]†Then they cast him out of the city and stoned him. And the witnesses laid down their garments at the feet of a young man named Saul. [59]†And as they were stoning Stephen, he called out, "Lord Jesus, receive my spirit." [60]†And falling to his knees he cried out with a loud voice, "Lord, do not hold this sin against them." And when he had said this, he fell asleep.

Saul Ravages the Church

ACTS **8** †And Saul approved of his execution.

And there arose on that day a great persecution against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles. [2]†Devout men buried Stephen and made great lamentation over him. [3]†But Saul was ravaging the church, and entering house after house, he dragged off men and women and committed them to prison.

Philip Proclaims Christ in Samaria

[4]†Now those who were scattered went about preaching the word. [5]†Philip went down to the city [1] of Samaria and proclaimed to them the Christ. [6]And the crowds with one accord paid attention to what was being said by Philip when they heard him and saw the signs that he did. [7]†For unclean spirits, crying out with a loud voice, came out of many who had them, and many who were paralyzed or lame were healed. [8]So there was much joy in that city.

Simon the Magician Believes

[9]†But there was a man named Simon, who had previously practiced magic in the city and amazed the people of Samaria, saying that he himself was somebody great. [10]†They all paid attention to him, from the least to the greatest, saying, “This man is the power of God that is called Great.” [11]And they paid attention to him because for a long time he had amazed them with his magic. [12]But when they believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. [13]†Even Simon himself believed, and after being baptized he continued with Philip. And seeing signs and great miracles [2] performed, he was amazed.

[14]Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, [15]†who came down and prayed for them that they might receive the Holy Spirit, [16]†for he had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. [17]†Then they laid their hands on them and they received the Holy Spirit. [18]Now when Simon saw that the Spirit was given through the laying on of the apostles' hands, he offered them money, [19]saying, “Give me this power also, so that anyone on whom I lay my hands may receive the Holy Spirit.” [20]But Peter said to him, “May your silver perish with you, because you thought you could obtain the gift of God with money! [21]You have neither part nor lot in this matter, for your heart is not right before God. [22]†Repent, therefore, of this wickedness of yours, and pray to the Lord that, if possible, the intent of your heart may be forgiven you. [23]For I see that you are in the gall [3] of bitterness and in the bond of iniquity.” [24]And Simon answered, “Pray for me to the Lord, that nothing of what you have said may come upon me.”

[25]Now when they had testified and spoken the word of the Lord, they returned to Jerusalem, preaching the gospel to many villages of the Samaritans.

Philip and the Ethiopian Eunuch

[26]†Now an angel of the Lord said to Philip, “Rise and go toward the south [4] to the road that goes down from Jerusalem to Gaza.” This is a desert place. [27]†And he rose and went. And there was an Ethiopian, a eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure. He had come to Jerusalem to worship [28]†and was returning, seated in his chariot, and he was reading the prophet Isaiah. [29]And the Spirit said to Philip, “Go over and join this chariot.” [30]So Philip ran to him and heard him reading Isaiah the prophet and asked, “Do you understand what you are reading?” [31]And he said, “How can I, unless someone guides me?” And he invited Philip to come up and sit with him. [32]†Now the passage of the Scripture that he was reading was this:

> “Like a sheep he was led to the slaughter
> and like a lamb before its shearer is silent,

so he opens not his mouth.
[33]In his humiliation justice was denied him.
Who can describe his generation?
For his life is taken away from the earth.”

[34]†And the eunuch said to Philip, “About whom, I ask you, does the prophet
say this, about himself or about someone else?” [35]Then Philip opened his
mouth, and beginning with this Scripture he told him the good news about
Jesus. [36]And as they were going along the road they came to some water,
and the eunuch said, “See, here is water! What prevents me from being
baptized?” [5] [38]And he commanded the chariot to stop, and they both went
down into the water, Philip and the eunuch, and he baptized him. [39]†And
when they came up out of the water, the Spirit of the Lord carried Philip
away, and the eunuch saw him no more, and went on his way rejoicing.
[40]†But Philip found himself at Azotus, and as he passed through he
preached the gospel to all the towns until he came to Caesarea.

The Conversion of Saul

ACTS **9** ‡But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest [2]‡and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem. [3]‡‡Now as he went on his way, he approached Damascus, and suddenly a light from heaven flashed around him. [4]‡And falling to the ground he heard a voice saying to him, “Saul, Saul, why are you persecuting me?” [5]And he said, “Who are you, Lord?” And he said, “I am Jesus, whom you are persecuting. [6]But rise and enter the city, and you will be told what you are to do.” [7]The men who were traveling with him stood speechless, hearing the voice but seeing no one. [8]Saul rose from the ground, and although his eyes were opened, he saw nothing. So they led him by the hand and brought him into Damascus. [9]And for three days he was without sight, and neither ate nor drank.

[10]‡Now there was a disciple at Damascus named Ananias. The Lord said to him in a vision, “Ananias.” And he said, “Here I am, Lord.” [11]‡And the Lord said to him, “Rise and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul, for behold, he is praying, [12]and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight.” [13]But Ananias answered, “Lord, I have heard from many about this man, how much evil he has done to your saints at Jerusalem. [14]And here he has authority from the chief priests to bind all who call on your name.” [15]‡But the Lord said to him, “Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel. [16]For I will show him how much he must suffer for the sake of my name.” [17]‡So Ananias departed and entered the house. And laying his hands on him he said, “Brother Saul, the Lord Jesus who appeared to you on the road by which you came has sent me so that you may regain your sight and be filled with the Holy Spirit.” [18]And immediately something like scales fell from his eyes, and he regained his sight. Then he rose and was baptized; [19]and taking food, he was strengthened.

Saul Proclaims Jesus in Synagogues

For some days he was with the disciples at Damascus. [20]†And immediately he proclaimed Jesus in the synagogues, saying, “He is the Son of God.” [21]And all who heard him were amazed and said, “Is not this the man who made havoc in Jerusalem of those who called upon this name? And has he not come here for this purpose, to bring them bound before the chief priests?” [22]But Saul increased all the more in strength, and confounded the Jews who lived in Damascus by proving that Jesus was the Christ.

Saul Escapes from Damascus

[23]†When many days had passed, the Jews plotted to kill him, [24]†but their plot became known to Saul. They were watching the gates day and night in order to kill him, [25]†but his disciples took him by night and let him down through an opening in the wall, [1] lowering him in a basket.

Saul in Jerusalem

[26]And when he had come to Jerusalem, he attempted to join the disciples. And they were all afraid of him, for they did not believe that he was a disciple. [27]†But Barnabas took him and brought him to the apostles and declared to them how on the road he had seen the Lord, who spoke to him, and how at Damascus he had preached boldly in the name of Jesus. [28]So he went in and out among them at Jerusalem, preaching boldly in the name of the Lord. [29]†And he spoke and disputed against the Hellenists. [2] But they were seeking to kill him. [30]†And when the brothers learned this, they brought him down to Caesarea and sent him off to Tarsus.

[31]†So the church throughout all Judea and Galilee and Samaria had peace and was being built up. And walking in the fear of the Lord and in the comfort of the Holy Spirit, it multiplied.

The Healing of Aeneas

[32]†Now as Peter went here and there among them all, he came down also to the saints who lived at Lydda. [33]†There he found a man named Aeneas, bedridden for eight years, who was paralyzed. [34]And Peter said to him, “Aeneas, Jesus Christ heals you; rise and make your bed.” And immediately he rose. [35]†And all the residents of Lydda and Sharon saw him, and they turned to the Lord.

Dorcas Restored to Life

[36]†Now there was in Joppa a disciple named Tabitha, which, translated, means Dorcas. [3] She was full of good works and acts of charity. [37]†In those days she became ill and died, and when they had washed her, they laid her in an upper room. [38]†Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him, urging him, “Please come to us without delay.” [39]†So Peter rose and went with them. And when he arrived, they took him to the upper room. All the widows stood beside him weeping and showing tunics [4] and other garments that Dorcas made while she was with them. [40]But Peter put them all outside, and knelt down and prayed; and turning to the body he said, “Tabitha, arise.” And she opened her eyes, and when she saw Peter she sat up. [41]And he gave her his hand and raised her up. Then calling the saints and widows, he presented her alive. [42]And it became known throughout all Joppa, and many believed in the Lord. [43]†And he stayed in Joppa for many days with one Simon, a tanner.

Peter and Cornelius

ACTS **10** †At Caesarea there was a man named Cornelius, a centurion of what was known as the Italian Cohort, [2]†a devout man who feared God with all his household, gave alms generously to the people, and prayed continually to God. [3]†About the ninth hour of the day [1] he saw clearly in a vision an angel of God come in and say to him, “Cornelius.” [4]†And he stared at him in terror and said, “What is it, Lord?” And he said to him, “Your prayers and your alms have ascended as a memorial before God. [5]And now send men to Joppa and bring one Simon who is called Peter. [6]He is lodging with one Simon, a tanner, whose house is by the sea.” [7]†When the angel who spoke to him had departed, he called two of his servants and a devout soldier from among those who attended him, [8]and having related everything to them, he sent them to Joppa.

Peter's Vision

[9]†The next day, as they were on their journey and approaching the city, Peter went up on the housetop about the sixth hour [2] to pray. [10]And he became hungry and wanted something to eat, but while they were preparing it, he fell into a trance [11]and saw the heavens opened and something like a great sheet descending, being let down by its four corners upon the earth. [12]†In it were all kinds of animals and reptiles and birds of the air. [13]†And there came a voice to him: “Rise, Peter; kill and eat.” [14]†But Peter said, “By no means, Lord; for I have never eaten anything that is common or unclean.” [15]†And the voice came to him again a second time, “What God has made clean, do not call common.” [16]This happened three times, and the thing was taken up at once to heaven.

[17]Now while Peter was inwardly perplexed as to what the vision that he had seen might mean, behold, the men who were sent by Cornelius, having made inquiry for Simon's house, stood at the gate [18]and called out to ask whether Simon who was called Peter was lodging there. [19]And while Peter was pondering the vision, the Spirit said to him, “Behold, three men are looking for you. [20]Rise and go down and accompany them without

hesitation, for I have sent them.” [21]And Peter went down to the men and said, “I am the one you are looking for. What is the reason for your coming?” [22]†And they said, “Cornelius, a centurion, an upright and God-fearing man, who is well spoken of by the whole Jewish nation, was directed by a holy angel to send for you to come to his house and to hear what you have to say.” [23]†So he invited them in to be his guests.

The next day he rose and went away with them, and some of the brothers from Joppa accompanied him. [24]And on the following day they entered Caesarea. Cornelius was expecting them and had called together his relatives and close friends. [25]When Peter entered, Cornelius met him and fell down at his feet and worshiped him. [26]†But Peter lifted him up, saying, “Stand up; I too am a man.” [27]And as he talked with him, he went in and found many persons gathered. [28]†And he said to them, “You yourselves know how unlawful it is for a Jew to associate with or to visit anyone of another nation, but God has shown me that I should not call any person common or unclean. [29]So when I was sent for, I came without objection. I ask then why you sent for me.”

[30]And Cornelius said, “Four days ago, about this hour, I was praying in my house at the ninth hour, [3] and behold, a man stood before me in bright clothing [31]and said, ‘Cornelius, your prayer has been heard and your alms have been remembered before God. [32]Send therefore to Joppa and ask for Simon who is called Peter. He is lodging in the house of Simon, a tanner, by the sea.’ [33]So I sent for you at once, and you have been kind enough to come. Now therefore we are all here in the presence of God to hear all that you have been commanded by the Lord.”

Gentiles Hear the Good News

[34]†So Peter opened his mouth and said: “Truly I understand that God shows no partiality, [35]†but in every nation anyone who fears him and does what is right is acceptable to him. [36]†As for the word that he sent to Israel, preaching good news of peace through Jesus Christ (he is Lord of all), [37]†you yourselves know what happened throughout all Judea, beginning from Galilee after the baptism that John proclaimed: [38]†how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about

doing good and healing all who were oppressed by the devil, for God was with him. [39]And we are witnesses of all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree, [40]but God raised him on the third day and made him to appear, [41]†not to all the people but to us who had been chosen by God as witnesses, who ate and drank with him after he rose from the dead. [42]And he commanded us to preach to the people and to testify that he is the one appointed by God to be judge of the living and the dead. [43]†To him all the prophets bear witness that everyone who believes in him receives forgiveness of sins through his name.”

The Holy Spirit Falls on the Gentiles

[44]†While Peter was still saying these things, the Holy Spirit fell on all who heard the word. [45]†And the believers from among the circumcised who had come with Peter were amazed, because the gift of the Holy Spirit was poured out even on the Gentiles. [46]†For they were hearing them speaking in tongues and extolling God. Then Peter declared, [47]“Can anyone withhold water for baptizing these people, who have received the Holy Spirit just as we have?” [48]And he commanded them to be baptized in the name of Jesus Christ. Then they asked him to remain for some days.

Peter Reports to the Church

ACTS **11** Now the apostles and the brothers [1] who were throughout Judea heard that the Gentiles also had received the word of God. [2]So when Peter went up to Jerusalem, the circumcision party criticized him, saying, [3]†“You went to uncircumcised men and ate with them.” [4]†But Peter began and explained it to them in order: [5]“I was in the city of Joppa praying, and in a trance I saw a vision, something like a great sheet descending, being let down from heaven by its four corners, and it came down to me. [6]Looking at it closely, I observed animals and beasts of prey and reptiles and birds of the air. [7]And I heard a voice saying to me, ‘Rise, Peter; kill and eat.’ [8]But I said, ‘By no means, Lord; for nothing common or unclean has ever entered my mouth.’ [9]But the voice answered a second time from heaven, ‘What God has made clean, do not call common.’ [10]This happened three times, and all was drawn up again into heaven. [11]And behold, at that very moment three men arrived at the house in which we were, sent to me from Caesarea. [12]And the Spirit told me to go with them, making no distinction. These six brothers also accompanied me, and we entered the man's house. [13]And he told us how he had seen the angel stand in his house and say, ‘Send to Joppa and bring Simon who is called Peter; [14]†he will declare to you a message by which you will be saved, you and all your household.’ [15]†As I began to speak, the Holy Spirit fell on them just as on us at the beginning. [16]†And I remembered the word of the Lord, how he said, ‘John baptized with water, but you will be baptized with the Holy Spirit.’ [17]If then God gave the same gift to them as he gave to us when we believed in the Lord Jesus Christ, who was I that I could stand in God's way?” [18]†When they heard these things they fell silent. And they glorified God, saying, “Then to the Gentiles also God has granted repentance that leads to life.”

The Church in Antioch

[19]†Now those who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to no one except Jews. [20]†But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Hellenists [2]

also, preaching the Lord Jesus. [21]†And the hand of the Lord was with them, and a great number who believed turned to the Lord. [22]†The report of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. [23]When he came and saw the grace of God, he was glad, and he exhorted them all to remain faithful to the Lord with steadfast purpose, [24]for he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord. [25]†So Barnabas went to Tarsus to look for Saul, [26]†and when he had found him, he brought him to Antioch. For a whole year they met with the church and taught a great many people. And in Antioch the disciples were first called Christians.

[27]†Now in these days prophets came down from Jerusalem to Antioch. [28]†And one of them named Agabus stood up and foretold by the Spirit that there would be a great famine over all the world (this took place in the days of Claudius). [29]So the disciples determined, everyone according to his ability, to send relief to the brothers [3] living in Judea. [30]†And they did so, sending it to the elders by the hand of Barnabas and Saul.

James Killed and Peter Imprisoned

ACTS **12** †About that time Herod the king laid violent hands on some who belonged to the church. [2]†He killed James the brother of John with the sword, [3]†and when he saw that it pleased the Jews, he proceeded to arrest Peter also. This was during the days of Unleavened Bread. [4]†And when he had seized him, he put him in prison, delivering him over to four squads of soldiers to guard him, intending after the Passover to bring him out to the people. [5]So Peter was kept in prison, but earnest prayer for him was made to God by the church.

Peter Is Rescued

[6]Now when Herod was about to bring him out, on that very night, Peter was sleeping between two soldiers, bound with two chains, and sentries before the door were guarding the prison. [7]And behold, an angel of the Lord stood next to him, and a light shone in the cell. He struck Peter on the side and woke him, saying, “Get up quickly.” And the chains fell off his hands. [8]And the angel said to him, “Dress yourself and put on your sandals.” And he did so. And he said to him, “Wrap your cloak around you and follow me.” [9]And he went out and followed him. He did not know that what was being done by the angel was real, but thought he was seeing a vision. [10]When they had passed the first and the second guard, they came to the iron gate leading into the city. It opened for them of its own accord, and they went out and went along one street, and immediately the angel left him. [11]When Peter came to himself, he said, “Now I am sure that the Lord has sent his angel and rescued me from the hand of Herod and from all that the Jewish people were expecting.”

[12]†When he realized this, he went to the house of Mary, the mother of John whose other name was Mark, where many were gathered together and were praying. [13]And when he knocked at the door of the gateway, a servant girl named Rhoda came to answer. [14]Recognizing Peter's voice, in her joy she did not open the gate but ran in and reported that Peter was standing at the gate. [15]‡They said to her, “You are out of your mind.” But she kept insisting

that it was so, and they kept saying, “It is his angel!” [16]But Peter continued knocking, and when they opened, they saw him and were amazed. [17]†But motioning to them with his hand to be silent, he described to them how the Lord had brought him out of the prison. And he said, “Tell these things to James and to the brothers.” [1] Then he departed and went to another place.

[18]Now when day came, there was no little disturbance among the soldiers over what had become of Peter. [19]†And after Herod searched for him and did not find him, he examined the sentries and ordered that they should be put to death. Then he went down from Judea to Caesarea and spent time there.

The Death of Herod

[20]†Now Herod was angry with the people of Tyre and Sidon, and they came to him with one accord, and having persuaded Blastus, the king's chamberlain, they asked for peace, because their country depended on the king's country for food. [21]†On an appointed day Herod put on his royal robes, took his seat upon the throne, and delivered an oration to them. [22]And the people were shouting, “The voice of a god, and not of a man!” [23]†Immediately an angel of the Lord struck him down, because he did not give God the glory, and he was eaten by worms and breathed his last.

[24]But the word of God increased and multiplied.

[25]†And Barnabas and Saul returned from [2] Jerusalem when they had completed their service, bringing with them John, whose other name was Mark.

Barnabas and Saul Sent Off

ACTS **13** †Now there were in the church at Antioch prophets and teachers, Barnabas, Simeon who was called Niger, [1] Lucius of Cyrene, Manaen a member of the court of Herod the tetrarch, and Saul. [2]†While they were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.” [3]†Then after fasting and praying they laid their hands on them and sent them off.

Barnabas and Saul on Cyprus

[4]†So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus. [5]†When they arrived at Salamis, they proclaimed the word of God in the synagogues of the Jews. And they had John to assist them. [6]†When they had gone through the whole island as far as Paphos, they came upon a certain magician, a Jewish false prophet named Bar-Jesus. [7]†He was with the proconsul, Sergius Paulus, a man of intelligence, who summoned Barnabas and Saul and sought to hear the word of God. [8]†But Elymas the magician (for that is the meaning of his name) opposed them, seeking to turn the proconsul away from the faith. [9]†But Saul, who was also called Paul, filled with the Holy Spirit, looked intently at him [10]and said, “You son of the devil, you enemy of all righteousness, full of all deceit and villainy, will you not stop making crooked the straight paths of the Lord? [11]And now, behold, the hand of the Lord is upon you, and you will be blind and unable to see the sun for a time.” Immediately mist and darkness fell upon him, and he went about seeking people to lead him by the hand. [12]Then the proconsul believed, when he saw what had occurred, for he was astonished at the teaching of the Lord.

Paul and Barnabas at Antioch in Pisidia

[13]†Now Paul and his companions set sail from Paphos and came to Perga in Pamphylia. And John left them and returned to Jerusalem, [14]†but they went

on from Perga and came to Antioch in Pisidia. And on the Sabbath day they went into the synagogue and sat down. [15]†After the reading from the Law and the Prophets, the rulers of the synagogue sent a message to them, saying, “Brothers, if you have any word of encouragement for the people, say it.” [16]†So Paul stood up, and motioning with his hand said:

“Men of Israel and you who fear God, listen. [17]The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with uplifted arm he led them out of it. [18]And for about forty years he put up with [2] them in the wilderness. [19]†And after destroying seven nations in the land of Canaan, he gave them their land as an inheritance. [20]†All this took about 450 years. And after that he gave them judges until Samuel the prophet. [21]†Then they asked for a king, and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. [22]†And when he had removed him, he raised up David to be their king, of whom he testified and said, ‘I have found in David the son of Jesse a man after my heart, who will do all my will.’ [23]†Of this man's offspring God has brought to Israel a Savior, Jesus, as he promised. [24]†Before his coming, John had proclaimed a baptism of repentance to all the people of Israel. [25]And as John was finishing his course, he said, ‘What do you suppose that I am? I am not he. No, but behold, after me one is coming, the sandals of whose feet I am not worthy to untie.’

[26]†“Brothers, sons of the family of Abraham, and those among you who fear God, to us has been sent the message of this salvation. [27]†For those who live in Jerusalem and their rulers, because they did not recognize him nor understand the utterances of the prophets, which are read every Sabbath, fulfilled them by condemning him. [28]†And though they found in him no guilt worthy of death, they asked Pilate to have him executed. [29]†And when they had carried out all that was written of him, they took him down from the tree and laid him in a tomb. [30]But God raised him from the dead, [31]†and for many days he appeared to those who had come up with him from Galilee to Jerusalem, who are now his witnesses to the people. [32]And we bring you the good news that what God promised to the fathers, [33]†this he has fulfilled to us their children by raising Jesus, as also it is written in the second Psalm,

“‘You are my Son,
today I have begotten you.’

[34]†And as for the fact that he raised him from the dead, no more to return to corruption, he has spoken in this way,

“‘I will give you the holy and sure blessings of David.’

[35]†Therefore he says also in another psalm,

“‘You will not let your Holy One see corruption.’

[36]For David, after he had served the purpose of God in his own generation, fell asleep and was laid with his fathers and saw corruption, [37]but he whom God raised up did not see corruption. [38]Let it be known to you therefore, brothers, that through this man forgiveness of sins is proclaimed to you, [39]†and by him everyone who believes is freed [3] from everything from which you could not be freed by the law of Moses. [40]Beware, therefore, lest what is said in the Prophets should come about:

[41]†“‘Look, you scoffers,
be astounded and perish;
for I am doing a work in your days,
a work that you will not believe, even if one tells it to you.’”

[42]As they went out, the people begged that these things might be told them the next Sabbath. [43]†And after the meeting of the synagogue broke up, many Jews and devout converts to Judaism followed Paul and Barnabas, who, as they spoke with them, urged them to continue in the grace of God.

[44]The next Sabbath almost the whole city gathered to hear the word of the Lord. [45]But when the Jews saw the crowds, they were filled with jealousy and began to contradict what was spoken by Paul, reviling him. [46]†And Paul and Barnabas spoke out boldly, saying, “It was necessary that the word of God be spoken first to you. Since you thrust it aside and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles. [47]†For so the Lord has commanded us, saying,

“‘I have made you a light for the Gentiles,
that you may bring salvation to the ends of the earth.’”

[48]†And when the Gentiles heard this, they began rejoicing and glorifying the
word of the Lord, and as many as were appointed to eternal life believed.
[49]And the word of the Lord was spreading throughout the whole region.
[50]But the Jews incited the devout women of high standing and the leading
men of the city, stirred up persecution against Paul and Barnabas, and drove
them out of their district. [51]†But they shook off the dust from their feet
against them and went to Iconium. [52]†And the disciples were filled with joy
and with the Holy Spirit.

Paul and Barnabas at Iconium

ACTS **14** †Now at Iconium they entered together into the Jewish synagogue and spoke in such a way that a great number of both Jews and Greeks believed. [2]But the unbelieving Jews stirred up the Gentiles and poisoned their minds against the brothers. [1] [3]†So they remained for a long time, speaking boldly for the Lord, who bore witness to the word of his grace, granting signs and wonders to be done by their hands. [4]†But the people of the city were divided; some sided with the Jews and some with the apostles. [5]†When an attempt was made by both Gentiles and Jews, with their rulers, to mistreat them and to stone them, [6]†they learned of it and fled to Lystra and Derbe, cities of Lycaonia, and to the surrounding country, [7]and there they continued to preach the gospel.

Paul and Barnabas at Lystra

[8]Now at Lystra there was a man sitting who could not use his feet. He was crippled from birth and had never walked. [9]He listened to Paul speaking. And Paul, looking intently at him and seeing that he had faith to be made well, [2] [10]said in a loud voice, “Stand upright on your feet.” And he sprang up and began walking. [11]††And when the crowds saw what Paul had done, they lifted up their voices, saying in Lycaonian, “The gods have come down to us in the likeness of men!” [12]Barnabas they called Zeus, and Paul, Hermes, because he was the chief speaker. [13]†And the priest of Zeus, whose temple was at the entrance to the city, brought oxen and garlands to the gates and wanted to offer sacrifice with the crowds. [14]†But when the apostles Barnabas and Paul heard of it, they tore their garments and rushed out into the crowd, crying out, [15]††“Men, why are you doing these things? We also are men, of like nature with you, and we bring you good news, that you should turn from these vain things to a living God, who made the heaven and the earth and the sea and all that is in them. [16]†In past generations he allowed all the nations to walk in their own ways. [17]†Yet he did not leave himself without witness, for he did good by giving you rains from heaven and fruitful seasons, satisfying your hearts with food and

gladness.” [18]Even with these words they scarcely restrained the people from offering sacrifice to them.

Paul Stoned at Lystra

[19]†But Jews came from Antioch and Iconium, and having persuaded the crowds, they stoned Paul and dragged him out of the city, supposing that he was dead. [20]†But when the disciples gathered about him, he rose up and entered the city, and on the next day he went on with Barnabas to Derbe. [21]When they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, [22]†strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God. [23]†And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed.

Paul and Barnabas Return to Antioch in Syria

[24]†Then they passed through Pisidia and came to Pamphylia. [25]†And when they had spoken the word in Perga, they went down to Attalia, [26]†and from there they sailed to Antioch, where they had been commended to the grace of God for the work that they had fulfilled. [27]And when they arrived and gathered the church together, they declared all that God had done with them, and how he had opened a door of faith to the Gentiles. [28]†And they remained no little time with the disciples.

The Jerusalem Council

ACTS **15** ‡†But some men came down from Judea and were teaching the brothers, “Unless you are circumcised according to the custom of Moses, you cannot be saved.” [2]†And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to the apostles and the elders about this question. [3]So, being sent on their way by the church, they passed through both Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and brought great joy to all the brothers. [1] [4]†When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they declared all that God had done with them. [5]But some believers who belonged to the party of the Pharisees rose up and said, “It is necessary to circumcise them and to order them to keep the law of Moses.”

[6]The apostles and the elders were gathered together to consider this matter. [7]†And after there had been much debate, Peter stood up and said to them, “Brothers, you know that in the early days God made a choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe. [8]†And God, who knows the heart, bore witness to them, by giving them the Holy Spirit just as he did to us, [9]and he made no distinction between us and them, having cleansed their hearts by faith. [10]†Now, therefore, why are you putting God to the test by placing a yoke on the neck of the disciples that neither our fathers nor we have been able to bear? [11]†But we believe that we will be saved through the grace of the Lord Jesus, just as they will.”

[12]†And all the assembly fell silent, and they listened to Barnabas and Paul as they related what signs and wonders God had done through them among the Gentiles. [13]†After they finished speaking, James replied, “Brothers, listen to me. [14]†Simeon has related how God first visited the Gentiles, to take from them a people for his name. [15]‡And with this the words of the prophets agree, just as it is written,

> [16]“‘After this I will return,
> and I will rebuild the tent of David that has fallen;

I will rebuild its ruins,
and I will restore it,
[17]‡that the remnant [2] of mankind may seek the Lord,
and all the Gentiles who are called by my name,
says the Lord, who makes these things [18]known from of old.’

[19]‡Therefore my judgment is that we should not trouble those of the Gentiles who turn to God, [20]‡but should write to them to abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood. [21]For from ancient generations Moses has had in every city those who proclaim him, for he is read every Sabbath in the synagogues.”

The Council's Letter to Gentile Believers

[22]‡Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them and send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leading men among the brothers, [23]‡with the following letter: “The brothers, both the apostles and the elders, to the brothers [3] who are of the Gentiles in Antioch and Syria and Cilicia, greetings. [24]‡Since we have heard that some persons have gone out from us and troubled you [4] with words, unsettling your minds, although we gave them no instructions, [25]it has seemed good to us, having come to one accord, to choose men and send them to you with our beloved Barnabas and Paul, [26]‡men who have risked their lives for the sake of our Lord Jesus Christ. [27]We have therefore sent Judas and Silas, who themselves will tell you the same things by word of mouth. [28]For it has seemed good to the Holy Spirit and to us to lay on you no greater burden than these requirements: [29]‡that you abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.”

[30]So when they were sent off, they went down to Antioch, and having gathered the congregation together, they delivered the letter. [31]And when they had read it, they rejoiced because of its encouragement. [32]And Judas and Silas, who were themselves prophets, encouraged and strengthened the

brothers with many words. [33]And after they had spent some time, they were sent off in peace by the brothers to those who had sent them. [5] [35]But Paul and Barnabas remained in Antioch, teaching and preaching the word of the Lord, with many others also.

Paul and Barnabas Separate

[36]†And after some days Paul said to Barnabas, “Let us return and visit the brothers in every city where we proclaimed the word of the Lord, and see how they are.” [37]†Now Barnabas wanted to take with them John called Mark. [38]But Paul thought best not to take with them one who had withdrawn from them in Pamphylia and had not gone with them to the work. [39]†And there arose a sharp disagreement, so that they separated from each other. Barnabas took Mark with him and sailed away to Cyprus, [40]†but Paul chose Silas and departed, having been commended by the brothers to the grace of the Lord. [41]†And he went through Syria and Cilicia, strengthening the churches.

Timothy Joins Paul and Silas

ACTS **16** ‡Paul [1] came also to Derbe and to Lystra. A disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek. [2]He was well spoken of by the brothers [2] at Lystra and Iconium. [3]‡Paul wanted Timothy to accompany him, and he took him and circumcised him because of the Jews who were in those places, for they all knew that his father was a Greek. [4]‡As they went on their way through the cities, they delivered to them for observance the decisions that had been reached by the apostles and elders who were in Jerusalem. [5]So the churches were strengthened in the faith, and they increased in numbers daily.

The Macedonian Call

[6]‡And they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. [7]‡And when they had come up to Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them. [8]‡So, passing by Mysia, they went down to Troas. [9]‡‡And a vision appeared to Paul in the night: a man of Macedonia was standing there, urging him and saying, “Come over to Macedonia and help us.” [10]‡And when Paul [3] had seen the vision, immediately we sought to go on into Macedonia, concluding that God had called us to preach the gospel to them.

The Conversion of Lydia

[11]‡So, setting sail from Troas, we made a direct voyage to Samothrace, and the following day to Neapolis, [12]‡and from there to Philippi, which is a leading city of the [4] district of Macedonia and a Roman colony. We remained in this city some days. [13]‡And on the Sabbath day we went outside the gate to the riverside, where we supposed there was a place of prayer, and we sat down and spoke to the women who had come together. [14]‡One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, who was a worshiper of God. The Lord opened her

heart to pay attention to what was said by Paul. [15]†And after she was baptized, and her household as well, she urged us, saying, “If you have judged me to be faithful to the Lord, come to my house and stay.” And she prevailed upon us.

Paul and Silas in Prison

[16]†As we were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by fortune-telling. [17]†She followed Paul and us, crying out, “These men are servants [5] of the Most High God, who proclaim to you the way of salvation.” [18]†And this she kept doing for many days. Paul, having become greatly annoyed, turned and said to the spirit, “I command you in the name of Jesus Christ to come out of her.” And it came out that very hour.

[19]But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the marketplace before the rulers. [20]†And when they had brought them to the magistrates, they said, “These men are Jews, and they are disturbing our city. [21]†They advocate customs that are not lawful for us as Romans to accept or practice.” [22]†The crowd joined in attacking them, and the magistrates tore the garments off them and gave orders to beat them with rods. [23]And when they had inflicted many blows upon them, they threw them into prison, ordering the jailer to keep them safely. [24]†Having received this order, he put them into the inner prison and fastened their feet in the stocks.

The Philippian Jailer Converted

[25]About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, [26]and suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened, and everyone's bonds were unfastened. [27]†When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. [28]But Paul cried with a loud voice, “Do not harm yourself, for we are all here.” [29]And the jailer [6] called for lights and

rushed in, and trembling with fear he fell down before Paul and Silas.
[30]Then he brought them out and said, “Sirs, what must I do to be saved?”
[31]‡And they said, “Believe in the Lord Jesus, and you will be saved, you and your household.” [32]And they spoke the word of the Lord to him and to all who were in his house. [33]And he took them the same hour of the night and washed their wounds; and he was baptized at once, he and all his family. [34]Then he brought them up into his house and set food before them. And he rejoiced along with his entire household that he had believed in God.

[35]But when it was day, the magistrates sent the police, saying, “Let those men go.” [36]And the jailer reported these words to Paul, saying, “The magistrates have sent to let you go. Therefore come out now and go in peace.” [37]‡But Paul said to them, “They have beaten us publicly, uncondemned, men who are Roman citizens, and have thrown us into prison; and do they now throw us out secretly? No! Let them come themselves and take us out.” [38]The police reported these words to the magistrates, and they were afraid when they heard that they were Roman citizens. [39]So they came and apologized to them. And they took them out and asked them to leave the city. [40]So they went out of the prison and visited Lydia. And when they had seen the brothers, they encouraged them and departed.

Paul and Silas in Thessalonica

ACTS 17 †Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. [2]†And Paul went in, as was his custom, and on three Sabbath days he reasoned with them from the Scriptures, [3]explaining and proving that it was necessary for the Christ to suffer and to rise from the dead, and saying, “This Jesus, whom I proclaim to you, is the Christ.” [4]And some of them were persuaded and joined Paul and Silas, as did a great many of the devout Greeks and not a few of the leading women. [5]†But the Jews were jealous, and taking some wicked men of the rabble, they formed a mob, set the city in an uproar, and attacked the house of Jason, seeking to bring them out to the crowd. [6]And when they could not find them, they dragged Jason and some of the brothers before the city authorities, shouting, “These men who have turned the world upside down have come here also, [7]†and Jason has received them, and they are all acting against the decrees of Caesar, saying that there is another king, Jesus.” [8]And the people and the city authorities were disturbed when they heard these things. [9]†And when they had taken money as security from Jason and the rest, they let them go.

Paul and Silas in Berea

[10]†The brothers [1] immediately sent Paul and Silas away by night to Berea, and when they arrived they went into the Jewish synagogue. [11]Now these Jews were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if these things were so. [12]Many of them therefore believed, with not a few Greek women of high standing as well as men. [13]But when the Jews from Thessalonica learned that the word of God was proclaimed by Paul at Berea also, they came there too, agitating and stirring up the crowds. [14]Then the brothers immediately sent Paul off on his way to the sea, but Silas and Timothy remained there. [15]†Those who conducted Paul brought him as far as Athens, and after receiving a command for Silas and Timothy to come to him as soon as possible, they departed.

Paul in Athens

[16]†Now while Paul was waiting for them at Athens, his spirit was provoked within him as he saw that the city was full of idols. [17]†So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with those who happened to be there. [18]†Some of the Epicurean and Stoic philosophers also conversed with him. And some said, “What does this babbler wish to say?” Others said, “He seems to be a preacher of foreign divinities”—because he was preaching Jesus and the resurrection. [19]†And they took him and brought him to the Areopagus, saying, “May we know what this new teaching is that you are presenting? [20]For you bring some strange things to our ears. We wish to know therefore what these things mean.” [21]Now all the Athenians and the foreigners who lived there would spend their time in nothing except telling or hearing something new.

Paul Addresses the Areopagus

[22]†So Paul, standing in the midst of the Areopagus, said: “Men of Athens, I perceive that in every way you are very religious. [23]†For as I passed along and observed the objects of your worship, I found also an altar with this inscription, ‘To the unknown god.’ What therefore you worship as unknown, this I proclaim to you. [24]†The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man, [2] [25]nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything. [26]†And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, [27]†that they should seek God, in the hope that they might feel their way toward him and find him. Yet he is actually not far from each one of us, [28]†for

> “‘In him we live and move and have our being’; [3]

as even some of your own poets have said,

> “‘For we are indeed his offspring.’ [4]

[29]†Being then God's offspring, we ought not to think that the divine being is like gold or silver or stone, an image formed by the art and imagination of man. [30]†The times of ignorance God overlooked, but now he commands all people everywhere to repent, [31]†because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead.”

[32]†Now when they heard of the resurrection of the dead, some mocked. But others said, “We will hear you again about this.” [33]So Paul went out from their midst. [34]†But some men joined him and believed, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them.

Paul in Corinth

ACTS **18** †After this Paul [1] left Athens and went to Corinth. [2]†And he found a Jew named Aquila, a native of Pontus, recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. And he went to see them, [3]†and because he was of the same trade he stayed with them and worked, for they were tentmakers by trade. [4]†And he reasoned in the synagogue every Sabbath, and tried to persuade Jews and Greeks.

[5]†When Silas and Timothy arrived from Macedonia, Paul was occupied with the word, testifying to the Jews that the Christ was Jesus. [6]†And when they opposed and reviled him, he shook out his garments and said to them, “Your blood be on your own heads! I am innocent. From now on I will go to the Gentiles.” [7]†And he left there and went to the house of a man named Titius Justus, a worshiper of God. His house was next door to the synagogue. [8]†Crispus, the ruler of the synagogue, believed in the Lord, together with his entire household. And many of the Corinthians hearing Paul believed and were baptized. [9]†And the Lord said to Paul one night in a vision, “Do not be afraid, but go on speaking and do not be silent, [10]†for I am with you, and no one will attack you to harm you, for I have many in this city who are my people.” [11]†And he stayed a year and six months, teaching the word of God among them.

[12]†But when Gallio was proconsul of Achaia, the Jews made a united attack on Paul and brought him before the tribunal, [13]†saying, “This man is persuading people to worship God contrary to the law.” [14]†But when Paul was about to open his mouth, Gallio said to the Jews, “If it were a matter of wrongdoing or vicious crime, O Jews, I would have reason to accept your complaint. [15]But since it is a matter of questions about words and names and your own law, see to it yourselves. I refuse to be a judge of these things.” [16]And he drove them from the tribunal. [17]†And they all seized Sosthenes, the ruler of the synagogue, and beat him in front of the tribunal. But Gallio paid no attention to any of this.

Paul Returns to Antioch

[18]†After this, Paul stayed many days longer and then took leave of the brothers [2] and set sail for Syria, and with him Priscilla and Aquila. At Cenchreae he had cut his hair, for he was under a vow. [19]†And they came to Ephesus, and he left them there, but he himself went into the synagogue and reasoned with the Jews. [20]When they asked him to stay for a longer period, he declined. [21]But on taking leave of them he said, “I will return to you if God wills,” and he set sail from Ephesus.

[22]†When he had landed at Caesarea, he went up and greeted the church, and then went down to Antioch. [23]†After spending some time there, he departed and went from one place to the next through the region of Galatia and Phrygia, strengthening all the disciples.

Apollos Speaks Boldly in Ephesus

[24]†Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, competent in the Scriptures. [25]†He had been instructed in the way of the Lord. And being fervent in spirit, [3] he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John. [26]†He began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him and explained to him the way of God more accurately. [27]†And when he wished to cross to Achaia, the brothers encouraged him and wrote to the disciples to welcome him. When he arrived, he greatly helped those who through grace had believed, [28]†for he powerfully refuted the Jews in public, showing by the Scriptures that the Christ was Jesus.

Paul in Ephesus

ACTS **19** †And it happened that while Apollos was at Corinth, Paul passed through the inland [1] country and came to Ephesus. There he found some disciples. [2]†And he said to them, “Did you receive the Holy Spirit when you believed?” And they said, “No, we have not even heard that there is a Holy Spirit.” [3]And he said, “Into what then were you baptized?” They said, “Into John's baptism.” [4]†And Paul said, “John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus.” [5]†On hearing this, they were baptized in [2] the name of the Lord Jesus. [6]†And when Paul had laid his hands on them, the Holy Spirit came on them, and they began speaking in tongues and prophesying. [7]There were about twelve men in all.

[8]†And he entered the synagogue and for three months spoke boldly, reasoning and persuading them about the kingdom of God. [9]†But when some became stubborn and continued in unbelief, speaking evil of the Way before the congregation, he withdrew from them and took the disciples with him, reasoning daily in the hall of Tyrannus. [3] [10]†This continued for two years, so that all the residents of Asia heard the word of the Lord, both Jews and Greeks.

The Sons of Sceva

[11]†And God was doing extraordinary miracles by the hands of Paul, [12]†so that even handkerchiefs or aprons that had touched his skin were carried away to the sick, and their diseases left them and the evil spirits came out of them. [13]†Then some of the itinerant Jewish exorcists undertook to invoke the name of the Lord Jesus over those who had evil spirits, saying, “I adjure you by the Jesus whom Paul proclaims.” [14]†Seven sons of a Jewish high priest named Sceva were doing this. [15]†But the evil spirit answered them, “Jesus I know, and Paul I recognize, but who are you?” [16]†And the man in whom was the evil spirit leaped on them, mastered all [4] of them and overpowered them, so that they fled out of that house naked and wounded. [17]And this became known to all the residents of Ephesus, both Jews and

Greeks. And fear fell upon them all, and the name of the Lord Jesus was extolled. [18]Also many of those who were now believers came, confessing and divulging their practices. [19]†And a number of those who had practiced magic arts brought their books together and burned them in the sight of all. And they counted the value of them and found it came to fifty thousand pieces of silver. [20]So the word of the Lord continued to increase and prevail mightily.

A Riot at Ephesus

[21]†Now after these events Paul resolved in the Spirit to pass through Macedonia and Achaia and go to Jerusalem, saying, “After I have been there, I must also see Rome.” [22]†And having sent into Macedonia two of his helpers, Timothy and Erastus, he himself stayed in Asia for a while.

[23]†About that time there arose no little disturbance concerning the Way. [24]†For a man named Demetrius, a silversmith, who made silver shrines of Artemis, brought no little business to the craftsmen. [25]These he gathered together, with the workmen in similar trades, and said, “Men, you know that from this business we have our wealth. [26]And you see and hear that not only in Ephesus but in almost all of Asia this Paul has persuaded and turned away a great many people, saying that gods made with hands are not gods. [27]†And there is danger not only that this trade of ours may come into disrepute but also that the temple of the great goddess Artemis may be counted as nothing, and that she may even be deposed from her magnificence, she whom all Asia and the world worship.”

[28]When they heard this they were enraged and were crying out, “Great is Artemis of the Ephesians!” [29]†So the city was filled with the confusion, and they rushed together into the theater, dragging with them Gaius and Aristarchus, Macedonians who were Paul's companions in travel. [30]But when Paul wished to go in among the crowd, the disciples would not let him. [31]†And even some of the Asiarchs, [5] who were friends of his, sent to him and were urging him not to venture into the theater. [32]†Now some cried out one thing, some another, for the assembly was in confusion, and most of them did not know why they had come together. [33]†Some of the crowd prompted Alexander, whom the Jews had put forward. And Alexander,

motioning with his hand, wanted to make a defense to the crowd. [34]†But when they recognized that he was a Jew, for about two hours they all cried out with one voice, “Great is Artemis of the Ephesians!”

[35]†And when the town clerk had quieted the crowd, he said, “Men of Ephesus, who is there who does not know that the city of the Ephesians is temple keeper of the great Artemis, and of the sacred stone that fell from the sky? [6] [36]Seeing then that these things cannot be denied, you ought to be quiet and do nothing rash. [37]For you have brought these men here who are neither sacrilegious nor blasphemers of our goddess. [38]‡If therefore Demetrius and the craftsmen with him have a complaint against anyone, the courts are open, and there are proconsuls. Let them bring charges against one another. [39]But if you seek anything further, [7] it shall be settled in the regular assembly. [40]For we really are in danger of being charged with rioting today, since there is no cause that we can give to justify this commotion.” [41]And when he had said these things, he dismissed the assembly.

Paul in Macedonia and Greece

ACTS **20** †After the uproar ceased, Paul sent for the disciples, and after encouraging them, he said farewell and departed for Macedonia. [2]†When he had gone through those regions and had given them much encouragement, he came to Greece. [3]†There he spent three months, and when a plot was made against him by the Jews as he was about to set sail for Syria, he decided to return through Macedonia. [4]†Sopater the Berean, son of Pyrrhus, accompanied him; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and the Asians, Tychicus and Trophimus. [5]†These went on ahead and were waiting for us at Troas, [6]†but we sailed away from Philippi after the days of Unleavened Bread, and in five days we came to them at Troas, where we stayed for seven days.

Eutychus Raised from the Dead

[7]†On the first day of the week, when we were gathered together to break bread, Paul talked with them, intending to depart on the next day, and he prolonged his speech until midnight. [8]†There were many lamps in the upper room where we were gathered. [9]†And a young man named Eutychus, sitting at the window, sank into a deep sleep as Paul talked still longer. And being overcome by sleep, he fell down from the third story and was taken up dead. [10]†But Paul went down and bent over him, and taking him in his arms, said, “Do not be alarmed, for his life is in him.” [11]And when Paul had gone up and had broken bread and eaten, he conversed with them a long while, until daybreak, and so departed. [12]And they took the youth away alive, and were not a little comforted.

[13]†But going ahead to the ship, we set sail for Assos, intending to take Paul aboard there, for so he had arranged, intending himself to go by land. [14]†And when he met us at Assos, we took him on board and went to Mitylene. [15]†And sailing from there we came the following day opposite Chios; the next day we touched at Samos; and [1] the day after that we went to Miletus. [16]†For Paul had decided to sail past Ephesus, so that he might

not have to spend time in Asia, for he was hastening to be at Jerusalem, if possible, on the day of Pentecost.

Paul Speaks to the Ephesian Elders

[17]Now from Miletus he sent to Ephesus and called the elders of the church to come to him. [18]And when they came to him, he said to them:

“You yourselves know how I lived among you the whole time from the first day that I set foot in Asia, [19]†serving the Lord with all humility and with tears and with trials that happened to me through the plots of the Jews; [20]†how I did not shrink from declaring to you anything that was profitable, and teaching you in public and from house to house, [21]†testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ. [22]†And now, behold, I am going to Jerusalem, constrained by [2] the Spirit, not knowing what will happen to me there, [23]†except that the Holy Spirit testifies to me in every city that imprisonment and afflictions await me. [24]†But I do not account my life of any value nor as precious to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God. [25]†And now, behold, I know that none of you among whom I have gone about proclaiming the kingdom will see my face again. [26]†Therefore I testify to you this day that I am innocent of the blood of all of you, [27]†for I did not shrink from declaring to you the whole counsel of God. [28]††Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, [3] which he obtained with his own blood. [4] [29]†I know that after my departure fierce wolves will come in among you, not sparing the flock; [30]†and from among your own selves will arise men speaking twisted things, to draw away the disciples after them. [31]†Therefore be alert, remembering that for three years I did not cease night or day to admonish everyone with tears. [32]†And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified. [33]†I coveted no one's silver or gold or apparel. [34]†You yourselves know that these hands ministered to my necessities and to those who were with me. [35]†In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, ‘It is more blessed to give than to receive.’”

[36]And when he had said these things, he knelt down and prayed with them all. [37]†And there was much weeping on the part of all; they embraced Paul and kissed him, [38]being sorrowful most of all because of the word he had spoken, that they would not see his face again. And they accompanied him to the ship.

Paul Goes to Jerusalem

ACTS **21** †And when we had parted from them and set sail, we came by a straight course to Cos, and the next day to Rhodes, and from there to Patara. [1] [2]†And having found a ship crossing to Phoenicia, we went aboard and set sail. [3]†When we had come in sight of Cyprus, leaving it on the left we sailed to Syria and landed at Tyre, for there the ship was to unload its cargo. [4]†And having sought out the disciples, we stayed there for seven days. And through the Spirit they were telling Paul not to go on to Jerusalem. [5]When our days there were ended, we departed and went on our journey, and they all, with wives and children, accompanied us until we were outside the city. And kneeling down on the beach, we prayed [6]and said farewell to one another. Then we went on board the ship, and they returned home.

[7]†When we had finished the voyage from Tyre, we arrived at Ptolemais, and we greeted the brothers [2] and stayed with them for one day. [8]†On the next day we departed and came to Caesarea, and we entered the house of Philip the evangelist, who was one of the seven, and stayed with him. [9]†He had four unmarried daughters, who prophesied. [10]†While we were staying for many days, a prophet named Agabus came down from Judea. [11]†And coming to us, he took Paul's belt and bound his own feet and hands and said, “Thus says the Holy Spirit, ‘This is how the Jews at Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles.’” [12]†When we heard this, we and the people there urged him not to go up to Jerusalem. [13]†Then Paul answered, “What are you doing, weeping and breaking my heart? For I am ready not only to be imprisoned but even to die in Jerusalem for the name of the Lord Jesus.” [14]†And since he would not be persuaded, we ceased and said, “Let the will of the Lord be done.”

[15]†After these days we got ready and went up to Jerusalem. [16]†And some of the disciples from Caesarea went with us, bringing us to the house of Mnason of Cyprus, an early disciple, with whom we should lodge.

Paul Visits James

[17]†When we had come to Jerusalem, the brothers received us gladly. [18]†On the following day Paul went in with us to James, and all the elders were present. [19]†After greeting them, he related one by one the things that God had done among the Gentiles through his ministry. [20]†And when they heard it, they glorified God. And they said to him, “You see, brother, how many thousands there are among the Jews of those who have believed. They are all zealous for the law, [21]†and they have been told about you that you teach all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children or walk according to our customs. [22]What then is to be done? They will certainly hear that you have come. [23]†Do therefore what we tell you. We have four men who are under a vow; [24]†take these men and purify yourself along with them and pay their expenses, so that they may shave their heads. Thus all will know that there is nothing in what they have been told about you, but that you yourself also live in observance of the law. [25]†But as for the Gentiles who have believed, we have sent a letter with our judgment that they should abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, [3] and from sexual immorality.” [26]†Then Paul took the men, and the next day he purified himself along with them and went into the temple, giving notice when the days of purification would be fulfilled and the offering presented for each one of them.

Paul Arrested in the Temple

[27]†When the seven days were almost completed, the Jews from Asia, seeing him in the temple, stirred up the whole crowd and laid hands on him, [28]†crying out, “Men of Israel, help! This is the man who is teaching everyone everywhere against the people and the law and this place. Moreover, he even brought Greeks into the temple and has defiled this holy place.” [29]For they had previously seen Trophimus the Ephesian with him in the city, and they supposed that Paul had brought him into the temple. [30]†Then all the city was stirred up, and the people ran together. They seized Paul and dragged him out of the temple, and at once the gates were shut. [31]†And as they were seeking to kill him, word came to the tribune of the cohort that all Jerusalem was in confusion. [32]†He at once took soldiers and centurions and ran down to them. And when they saw the tribune and the

soldiers, they stopped beating Paul. [33]†Then the tribune came up and arrested him and ordered him to be bound with two chains. He inquired who he was and what he had done. [34]†Some in the crowd were shouting one thing, some another. And as he could not learn the facts because of the uproar, he ordered him to be brought into the barracks. [35]And when he came to the steps, he was actually carried by the soldiers because of the violence of the crowd, [36]†for the mob of the people followed, crying out, “Away with him!”

Paul Speaks to the People

[37]†As Paul was about to be brought into the barracks, he said to the tribune, “May I say something to you?” And he said, “Do you know Greek? [38]†Are you not the Egyptian, then, who recently stirred up a revolt and led the four thousand men of the Assassins out into the wilderness?” [39]†Paul replied, “I am a Jew, from Tarsus in Cilicia, a citizen of no obscure city. I beg you, permit me to speak to the people.” [40]And when he had given him permission, Paul, standing on the steps, motioned with his hand to the people. And when there was a great hush, he addressed them in the Hebrew language, [4] saying:

ACTS **22** ‡“Brothers and fathers, hear the defense that I now make before you.”

[2]†And when they heard that he was addressing them in the Hebrew language, they became even more quiet. And he said:

[3]†“I am a Jew, born in Tarsus in Cilicia, but brought up in this city, educated at the feet of Gamaliel [1] according to the strict manner of the law of our fathers, being zealous for God as all of you are this day. [4]†I persecuted this Way to the death, binding and delivering to prison both men and women, [5]†as the high priest and the whole council of elders can bear me witness. From them I received letters to the brothers, and I journeyed toward Damascus to take those also who were there and bring them in bonds to Jerusalem to be punished.

[6]‡†“As I was on my way and drew near to Damascus, about noon a great light from heaven suddenly shone around me. [7]‡And I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting me?’ [8]And I answered, ‘Who are you, Lord?’ And he said to me, ‘I am Jesus of Nazareth, whom you are persecuting.’ [9]†Now those who were with me saw the light but did not understand [2] the voice of the one who was speaking to me. [10]And I said, ‘What shall I do, Lord?’ And the Lord said to me, ‘Rise, and go into Damascus, and there you will be told all that is appointed for you to do.’ [11]†And since I could not see because of the brightness of that light, I was led by the hand by those who were with me, and came into Damascus.

[12]†“And one Ananias, a devout man according to the law, well spoken of by all the Jews who lived there, [13]came to me, and standing by me said to me, ‘Brother Saul, receive your sight.’ And at that very hour I received my sight and saw him. [14]†And he said, ‘The God of our fathers appointed you to know his will, to see the Righteous One and to hear a voice from his mouth; [15]†for you will be a witness for him to everyone of what you have seen and heard. [16]†And now why do you wait? Rise and be baptized and wash away your sins, calling on his name.’

[17]†“When I had returned to Jerusalem and was praying in the temple, I fell into a trance [18]and saw him saying to me, ‘Make haste and get out of Jerusalem quickly, because they will not accept your testimony about me.’ [19]And I said, ‘Lord, they themselves know that in one synagogue after another I imprisoned and beat those who believed in you. [20]†And when the blood of Stephen your witness was being shed, I myself was standing by and approving and watching over the garments of those who killed him.’ [21]‡And he said to me, ‘Go, for I will send you far away to the Gentiles.’”

Paul and the Roman Tribune

[22]Up to this word they listened to him. Then they raised their voices and said, “Away with such a fellow from the earth! For he should not be allowed to live.” [23]†And as they were shouting and throwing off their cloaks and flinging dust into the air, [24]†the tribune ordered him to be brought into the barracks, saying that he should be examined by flogging, to find out why they were shouting against him like this. [25]†But when they had stretched him out for the whips, [3] Paul said to the centurion who was standing by, “Is it lawful for you to flog a man who is a Roman citizen and uncondemned?” [26]†When the centurion heard this, he went to the tribune and said to him, “What are you about to do? For this man is a Roman citizen.” [27]So the tribune came and said to him, “Tell me, are you a Roman citizen?” And he said, “Yes.” [28]†The tribune answered, “I bought this citizenship for a large sum.” Paul said, “But I am a citizen by birth.” [29]So those who were about to examine him withdrew from him immediately, and the tribune also was afraid, for he realized that Paul was a Roman citizen and that he had bound him.

Paul Before the Council

[30]‡†But on the next day, desiring to know the real reason why he was being accused by the Jews, he unbound him and commanded the chief priests and all the council to meet, and he brought Paul down and set him before them.

ACTS **23** †And looking intently at the council, Paul said, “Brothers, I have lived my life before God in all good conscience up to this day.” [2]†And the high priest Ananias commanded those who stood by him to strike him on the mouth. [3]†Then Paul said to him, “God is going to strike you, you whitewashed wall! Are you sitting to judge me according to the law, and yet contrary to the law you order me to be struck?” [4]†Those who stood by said, “Would you revile God's high priest?” [5]†And Paul said, “I did not know, brothers, that he was the high priest, for it is written, ‘You shall not speak evil of a ruler of your people.’”

[6]†Now when Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, “Brothers, I am a Pharisee, a son of Pharisees. It is with respect to the hope and the resurrection of the dead that I am on trial.” [7]†And when he had said this, a dissension arose between the Pharisees and the Sadducees, and the assembly was divided. [8]†For the Sadducees say that there is no resurrection, nor angel, nor spirit, but the Pharisees acknowledge them all. [9]†Then a great clamor arose, and some of the scribes of the Pharisees' party stood up and contended sharply, “We find nothing wrong in this man. What if a spirit or an angel spoke to him?” [10]And when the dissension became violent, the tribune, afraid that Paul would be torn to pieces by them, commanded the soldiers to go down and take him away from among them by force and bring him into the barracks.

[11]†The following night the Lord stood by him and said, “Take courage, for as you have testified to the facts about me in Jerusalem, so you must testify also in Rome.”

A Plot to Kill Paul

[12]†When it was day, the Jews made a plot and bound themselves by an oath neither to eat nor drink till they had killed Paul. [13]There were more than forty who made this conspiracy. [14]†They went to the chief priests and elders and said, “We have strictly bound ourselves by an oath to taste no food till we have killed Paul. [15]Now therefore you, along with the council, give notice to the tribune to bring him down to you, as though you were going to

determine his case more exactly. And we are ready to kill him before he comes near.”

[16]†Now the son of Paul's sister heard of their ambush, so he went and entered the barracks and told Paul. [17]†Paul called one of the centurions and said, “Take this young man to the tribune, for he has something to tell him.” [18]So he took him and brought him to the tribune and said, “Paul the prisoner called me and asked me to bring this young man to you, as he has something to say to you.” [19]The tribune took him by the hand, and going aside asked him privately, “What is it that you have to tell me?” [20]And he said, “The Jews have agreed to ask you to bring Paul down to the council tomorrow, as though they were going to inquire somewhat more closely about him. [21]But do not be persuaded by them, for more than forty of their men are lying in ambush for him, who have bound themselves by an oath neither to eat nor drink till they have killed him. And now they are ready, waiting for your consent.” [22]So the tribune dismissed the young man, charging him, “Tell no one that you have informed me of these things.”

Paul Sent to Felix the Governor

[23]††Then he called two of the centurions and said, “Get ready two hundred soldiers, with seventy horsemen and two hundred spearmen to go as far as Caesarea at the third hour of the night. [1] [24]Also provide mounts for Paul to ride and bring him safely to Felix the governor.” [25]And he wrote a letter to this effect:

[26]†“Claudius Lysias, to his Excellency the governor Felix, greetings. [27]†This man was seized by the Jews and was about to be killed by them when I came upon them with the soldiers and rescued him, having learned that he was a Roman citizen. [28]And desiring to know the charge for which they were accusing him, I brought him down to their council. [29]†I found that he was being accused about questions of their law, but charged with nothing deserving death or imprisonment. [30]†And when it was disclosed to me that there would be a plot against the man, I sent him to you at once, ordering his accusers also to state before you what they have against him.”

[31]†So the soldiers, according to their instructions, took Paul and brought him by night to Antipatris. [32]†And on the next day they returned to the barracks, letting the horsemen go on with him. [33]†When they had come to Caesarea and delivered the letter to the governor, they presented Paul also before him. [34]†On reading the letter, he asked what province he was from. And when he learned that he was from Cilicia, [35]†he said, “I will give you a hearing when your accusers arrive.” And he commanded him to be guarded in Herod's praetorium.

Paul Before Felix at Caesarea

ACTS **24** †And after five days the high priest Ananias came down with some elders and a spokesman, one Tertullus. They laid before the governor their case against Paul. [2]†And when he had been summoned, Tertullus began to accuse him, saying:

“Since through you we enjoy much peace, and since by your foresight, most excellent Felix, reforms are being made for this nation, [3]in every way and everywhere we accept this with all gratitude. [4]But, to detain [1] you no further, I beg you in your kindness to hear us briefly. [5]‡†For we have found this man a plague, one who stirs up riots among all the Jews throughout the world and is a ringleader of the sect of the Nazarenes. [6]‡†He even tried to profane the temple, but we seized him. [2] [8]By examining him yourself you will be able to find out from him about everything of which we accuse him.”

[9]The Jews also joined in the charge, affirming that all these things were so.

[10]‡†And when the governor had nodded to him to speak, Paul replied:

“Knowing that for many years you have been a judge over this nation, I cheerfully make my defense. [11]†You can verify that it is not more than twelve days since I went up to worship in Jerusalem, [12]and they did not find me disputing with anyone or stirring up a crowd, either in the temple or in the synagogues or in the city. [13]Neither can they prove to you what they now bring up against me. [14]†But this I confess to you, that according to the Way, which they call a sect, I worship the God of our fathers, believing everything laid down by the Law and written in the Prophets, [15]†having a hope in God, which these men themselves accept, that there will be a resurrection of both the just and the unjust. [16]†So I always take pains to have a clear conscience toward both God and man. [17]†Now after several years I came to bring alms to my nation and to present offerings. [18]†While I was doing this, they found me purified in the temple, without any crowd or tumult. But some Jews from Asia— [19]they ought to be here before you and to make an accusation, should they have anything against me. [20]Or else let these men themselves say what wrongdoing they found when I stood before the council, [21]†other than this one thing that I cried out while standing among them: ‘It is with respect to the resurrection of the dead that I am on trial before you this day.’”

Paul Kept in Custody

[22]†But Felix, having a rather accurate knowledge of the Way, put them off, saying, “When Lysias the tribune comes down, I will decide your case.” [23]Then he gave orders to the centurion that he should be kept in custody but have some liberty, and that none of his friends should be prevented from attending to his needs.

[24]†After some days Felix came with his wife Drusilla, who was Jewish, and he sent for Paul and heard him speak about faith in Christ Jesus. [25]†And as he reasoned about righteousness and self-control and the coming judgment, Felix was alarmed and said, “Go away for the present. When I get an opportunity I will summon you.” [26]†At the same time he hoped that money would be given him by Paul. So he sent for him often and conversed with him. [27]†When two years had elapsed, Felix was succeeded by Porcius Festus. And desiring to do the Jews a favor, Felix left Paul in prison.

Paul Appeals to Caesar

ACTS **25** ‡†Now three days after Festus had arrived in the province, he went up to Jerusalem from Caesarea. [2]And the chief priests and the principal men of the Jews laid out their case against Paul, and they urged him, [3]†asking as a favor against Paul [1] that he summon him to Jerusalem—because they were planning an ambush to kill him on the way. [4]†Festus replied that Paul was being kept at Caesarea and that he himself intended to go there shortly. [5]“So,” said he, “let the men of authority among you go down with me, and if there is anything wrong about the man, let them bring charges against him.”

[6]†After he stayed among them not more than eight or ten days, he went down to Caesarea. And the next day he took his seat on the tribunal and ordered Paul to be brought. [7]When he had arrived, the Jews who had come down from Jerusalem stood around him, bringing many and serious charges against him that they could not prove. [8]Paul argued in his defense, “Neither against the law of the Jews, nor against the temple, nor against Caesar have I committed any offense.” [9]†But Festus, wishing to do the Jews a favor, said to Paul, “Do you wish to go up to Jerusalem and there be tried on these charges before me?” [10]†But Paul said, “I am standing before Caesar's tribunal, where I ought to be tried. To the Jews I have done no wrong, as you yourself know very well. [11]†If then I am a wrongdoer and have committed anything for which I deserve to die, I do not seek to escape death. But if there is nothing to their charges against me, no one can give me up to them. I appeal to Caesar.” [12]†Then Festus, when he had conferred with his council, answered, “To Caesar you have appealed; to Caesar you shall go.”

Paul Before Agrippa and Bernice

[13]†Now when some days had passed, Agrippa the king and Bernice arrived at Caesarea and greeted Festus. [14]And as they stayed there many days, Festus laid Paul's case before the king, saying, “There is a man left prisoner by Felix, [15]and when I was at Jerusalem, the chief priests and the elders of

the Jews laid out their case against him, asking for a sentence of condemnation against him. [16]I answered them that it was not the custom of the Romans to give up anyone before the accused met the accusers face to face and had opportunity to make his defense concerning the charge laid against him. [17]So when they came together here, I made no delay, but on the next day took my seat on the tribunal and ordered the man to be brought. [18]When the accusers stood up, they brought no charge in his case of such evils as I supposed. [19]†Rather they had certain points of dispute with him about their own religion and about a certain Jesus, who was dead, but whom Paul asserted to be alive. [20]†Being at a loss how to investigate these questions, I asked whether he wanted to go to Jerusalem and be tried there regarding them. [21]†But when Paul had appealed to be kept in custody for the decision of the emperor, I ordered him to be held until I could send him to Caesar.” [22]†Then Agrippa said to Festus, “I would like to hear the man myself.” “Tomorrow,” said he, “you will hear him.”

[23]†So on the next day Agrippa and Bernice came with great pomp, and they entered the audience hall with the military tribunes and the prominent men of the city. Then, at the command of Festus, Paul was brought in. [24]And Festus said, “King Agrippa and all who are present with us, you see this man about whom the whole Jewish people petitioned me, both in Jerusalem and here, shouting that he ought not to live any longer. [25]But I found that he had done nothing deserving death. And as he himself appealed to the emperor, I decided to go ahead and send him. [26]†But I have nothing definite to write to my lord about him. Therefore I have brought him before you all, and especially before you, King Agrippa, so that, after we have examined him, I may have something to write. [27]For it seems to me unreasonable, in sending a prisoner, not to indicate the charges against him.”

Paul's Defense Before Agrippa

ACTS **26** ‡†So Agrippa said to Paul, “You have permission to speak for yourself.” Then Paul stretched out his hand and made his defense:

[2]“I consider myself fortunate that it is before you, King Agrippa, I am going to make my defense today against all the accusations of the Jews, [3]†especially because you are familiar with all the customs and controversies of the Jews. Therefore I beg you to listen to me patiently.

[4]“My manner of life from my youth, spent from the beginning among my own nation and in Jerusalem, is known by all the Jews. [5]†They have known for a long time, if they are willing to testify, that according to the strictest party of our religion I have lived as a Pharisee. [6]†And now I stand here on trial because of my hope in the promise made by God to our fathers, [7]†to which our twelve tribes hope to attain, as they earnestly worship night and day. And for this hope I am accused by Jews, O king! [8]†Why is it thought incredible by any of you that God raises the dead?

[9]“I myself was convinced that I ought to do many things in opposing the name of Jesus of Nazareth. [10]†And I did so in Jerusalem. I not only locked up many of the saints in prison after receiving authority from the chief priests, but when they were put to death I cast my vote against them. [11]†And I punished them often in all the synagogues and tried to make them blaspheme, and in raging fury against them I persecuted them even to foreign cities.

Paul Tells of His Conversion

[12]‡“In this connection I journeyed to Damascus with the authority and commission of the chief priests. [13]At midday, O king, I saw on the way a light from heaven, brighter than the sun, that shone around me and those who journeyed with me. [14]And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew language, [1] ‘Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.’ [15]And I said,

‘Who are you, Lord?’ And the Lord said, ‘I am Jesus whom you are persecuting. [16]†But rise and stand upon your feet, for I have appeared to you for this purpose, to appoint you as a servant and witness to the things in which you have seen me and to those in which I will appear to you, [17]†delivering you from your people and from the Gentiles—to whom I am sending you [18]†to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.’

[19]“Therefore, O King Agrippa, I was not disobedient to the heavenly vision, [20]†but declared first to those in Damascus, then in Jerusalem and throughout all the region of Judea, and also to the Gentiles, that they should repent and turn to God, performing deeds in keeping with their repentance. [21]†For this reason the Jews seized me in the temple and tried to kill me. [22]†To this day I have had the help that comes from God, and so I stand here testifying both to small and great, saying nothing but what the prophets and Moses said would come to pass: [23]†that the Christ must suffer and that, by being the first to rise from the dead, he would proclaim light both to our people and to the Gentiles.”

[24]†And as he was saying these things in his defense, Festus said with a loud voice, “Paul, you are out of your mind; your great learning is driving you out of your mind.” [25]But Paul said, “I am not out of my mind, most excellent Festus, but I am speaking true and rational words. [26]†For the king knows about these things, and to him I speak boldly. For I am persuaded that none of these things has escaped his notice, for this has not been done in a corner. [27]†King Agrippa, do you believe the prophets? I know that you believe.” [28]†And Agrippa said to Paul, “In a short time would you persuade me to be a Christian?” [2] [29]And Paul said, “Whether short or long, I would to God that not only you but also all who hear me this day might become such as I am—except for these chains.”

[30]†Then the king rose, and the governor and Bernice and those who were sitting with them. [31]And when they had withdrawn, they said to one another, “This man is doing nothing to deserve death or imprisonment.” [32]And Agrippa said to Festus, “This man could have been set free if he had not appealed to Caesar.”

Paul Sails for Rome

ACTS **27** †And when it was decided that we should sail for Italy, they delivered Paul and some other prisoners to a centurion of the Augustan Cohort named Julius. [2]†And embarking in a ship of Adramyttium, which was about to sail to the ports along the coast of Asia, we put to sea, accompanied by Aristarchus, a Macedonian from Thessalonica. [3]†The next day we put in at Sidon. And Julius treated Paul kindly and gave him leave to go to his friends and be cared for. [4]†And putting out to sea from there we sailed under the lee of Cyprus, because the winds were against us. [5]†And when we had sailed across the open sea along the coast of Cilicia and Pamphylia, we came to Myra in Lycia. [6]†There the centurion found a ship of Alexandria sailing for Italy and put us on board. [7]†We sailed slowly for a number of days and arrived with difficulty off Cnidus, and as the wind did not allow us to go farther, we sailed under the lee of Crete off Salmone. [8]†Coasting along it with difficulty, we came to a place called Fair Havens, near which was the city of Lasea.

[9]†Since much time had passed, and the voyage was now dangerous because even the Fast [1] was already over, Paul advised them, [10]†saying, “Sirs, I perceive that the voyage will be with injury and much loss, not only of the cargo and the ship, but also of our lives.” [11]†But the centurion paid more attention to the pilot and to the owner of the ship than to what Paul said. [12]†And because the harbor was not suitable to spend the winter in, the majority decided to put out to sea from there, on the chance that somehow they could reach Phoenix, a harbor of Crete, facing both southwest and northwest, and spend the winter there.

The Storm at Sea

[13]Now when the south wind blew gently, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close to the shore. [14]†But soon a tempestuous wind, called the northeaster, struck down from the land. [15]And when the ship was caught and could not face the wind, we gave way to it and were driven along. [16]†Running under the lee of a

small island called Cauda, [2] we managed with difficulty to secure the ship's boat. [17]†After hoisting it up, they used supports to undergird the ship. Then, fearing that they would run aground on the Syrtis, they lowered the gear, [3] and thus they were driven along. [18]†Since we were violently storm-tossed, they began the next day to jettison the cargo. [19]And on the third day they threw the ship's tackle overboard with their own hands. [20]When neither sun nor stars appeared for many days, and no small tempest lay on us, all hope of our being saved was at last abandoned.

[21]Since they had been without food for a long time, Paul stood up among them and said, “Men, you should have listened to me and not have set sail from Crete and incurred this injury and loss. [22]Yet now I urge you to take heart, for there will be no loss of life among you, but only of the ship. [23]†For this very night there stood before me an angel of the God to whom I belong and whom I worship, [24]†and he said, ‘Do not be afraid, Paul; you must stand before Caesar. And behold, God has granted you all those who sail with you.’ [25]So take heart, men, for I have faith in God that it will be exactly as I have been told. [26]But we must run aground on some island.”

[27]†When the fourteenth night had come, as we were being driven across the Adriatic Sea, about midnight the sailors suspected that they were nearing land. [28]†So they took a sounding and found twenty fathoms. [4] A little farther on they took a sounding again and found fifteen fathoms. [5] [29]†And fearing that we might run on the rocks, they let down four anchors from the stern and prayed for day to come. [30]†And as the sailors were seeking to escape from the ship, and had lowered the ship's boat into the sea under pretense of laying out anchors from the bow, [31]Paul said to the centurion and the soldiers, “Unless these men stay in the ship, you cannot be saved.” [32]Then the soldiers cut away the ropes of the ship's boat and let it go.

[33]†As day was about to dawn, Paul urged them all to take some food, saying, “Today is the fourteenth day that you have continued in suspense and without food, having taken nothing. [34]†Therefore I urge you to take some food. For it will give you strength, for not a hair is to perish from the head of any of you.” [35]And when he had said these things, he took bread, and giving thanks to God in the presence of all he broke it and began to eat. [36]Then they all were encouraged and ate some food themselves. [37]†(We

were in all 276 [6] persons in the ship.) [38]†And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea.

The Shipwreck

[39]Now when it was day, they did not recognize the land, but they noticed a bay with a beach, on which they planned if possible to run the ship ashore. [40]So they cast off the anchors and left them in the sea, at the same time loosening the ropes that tied the rudders. Then hoisting the foresail to the wind they made for the beach. [41]†But striking a reef, [7] they ran the vessel aground. The bow stuck and remained immovable, and the stern was being broken up by the surf. [42]†The soldiers' plan was to kill the prisoners, lest any should swim away and escape. [43]But the centurion, wishing to save Paul, kept them from carrying out their plan. He ordered those who could swim to jump overboard first and make for the land, [44]and the rest on planks or on pieces of the ship. And so it was that all were brought safely to land.

Paul on Malta

ACTS **28** †After we were brought safely through, we then learned that the island was called Malta. [2]The native people [1] showed us unusual kindness, for they kindled a fire and welcomed us all, because it had begun to rain and was cold. [3]†When Paul had gathered a bundle of sticks and put them on the fire, a viper came out because of the heat and fastened on his hand. [4]When the native people saw the creature hanging from his hand, they said to one another, “No doubt this man is a murderer. Though he has escaped from the sea, Justice [2] has not allowed him to live.” [5]He, however, shook off the creature into the fire and suffered no harm. [6]†They were waiting for him to swell up or suddenly fall down dead. But when they had waited a long time and saw no misfortune come to him, they changed their minds and said that he was a god.

[7]†Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius, who received us and entertained us hospitably for three days. [8]†It happened that the father of Publius lay sick with fever and dysentery. And Paul visited him and prayed, and putting his hands on him healed him. [9]And when this had taken place, the rest of the people on the island who had diseases also came and were cured. [10]They also honored us greatly, [3] and when we were about to sail, they put on board whatever we needed.

Paul Arrives at Rome

[11]†After three months we set sail in a ship that had wintered in the island, a ship of Alexandria, with the twin gods [4] as a figurehead. [12]†Putting in at Syracuse, we stayed there for three days. [13]†And from there we made a circuit and arrived at Rhegium. And after one day a south wind sprang up, and on the second day we came to Puteoli. [14]†There we found brothers [5] and were invited to stay with them for seven days. And so we came to Rome. [15]†And the brothers there, when they heard about us, came as far as the Forum of Appius and Three Taverns to meet us. On seeing them, Paul

thanked God and took courage. [16][†]And when we came into Rome, Paul was allowed to stay by himself, with the soldier that guarded him.

Paul in Rome

[17][‡][†]After three days he called together the local leaders of the Jews, and when they had gathered, he said to them, “Brothers, though I had done nothing against our people or the customs of our fathers, yet I was delivered as a prisoner from Jerusalem into the hands of the Romans. [18]When they had examined me, they wished to set me at liberty, because there was no reason for the death penalty in my case. [19][†]But because the Jews objected, I was compelled to appeal to Caesar—though I had no charge to bring against my nation. [20][†]For this reason, therefore, I have asked to see you and speak with you, since it is because of the hope of Israel that I am wearing this chain.” [21]And they said to him, “We have received no letters from Judea about you, and none of the brothers coming here has reported or spoken any evil about you. [22]But we desire to hear from you what your views are, for with regard to this sect we know that everywhere it is spoken against.”

[23][†]When they had appointed a day for him, they came to him at his lodging in greater numbers. From morning till evening he expounded to them, testifying to the kingdom of God and trying to convince them about Jesus both from the Law of Moses and from the Prophets. [24]And some were convinced by what he said, but others disbelieved. [25]And disagreeing among themselves, they departed after Paul had made one statement: “The Holy Spirit was right in saying to your fathers through Isaiah the prophet:

> [26][‡]“‘Go to this people, and say,
> You will indeed hear but never understand,
>   and you will indeed see but never perceive.
> [27]For this people's heart has grown dull,
>   and with their ears they can barely hear,
>   and their eyes they have closed;
> lest they should see with their eyes
>   and hear with their ears
> and understand with their heart
>   and turn, and I would heal them.’

[28]†Therefore let it be known to you that this salvation of God has been sent
to the Gentiles; they will listen.” [6]

[30]‡He lived there two whole years at his own expense, [7] and welcomed all
who came to him, [31]†proclaiming the kingdom of God and teaching about
the Lord Jesus Christ with all boldness and without hindrance.

Footnotes

Footnotes for Acts, Chapter 1

[1] 1:4 Or *eating*

[2] 1:5 Or *in*

[3] 1:14 Or *brothers and sisters*. The plural Greek word *adelphoi* (translated "brothers") refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church; also verse 15

[4] 1:18 Or *swelling up*

Footnotes for Acts, Chapter 2

[1] 2:3 Or *And tongues as of fire appeared to them, distributed among them, and rested*

[2] 2:15 That is, 9 A.M.

[3] 2:18 Greek *bondservants*; twice in this verse

[4] 2:43 Or *fear*

Footnotes for Acts, Chapter 3

[1] 3:1 That is, 3 P.M.

[2] 3:13 Or *child*; also verse 26

[3] 3:16 Greek *him*

Footnotes for Acts, Chapter 4

[1] 4:11 Greek *This one*

[2] 4:11 Greek *the head of the corner*

[3] 4:25 Or *child*; also verses 27, 30

[4] 4:26 Or *Christ*

[5] 4:29 Greek *bondservants*

Footnotes for Acts, Chapter 5

[1] 5:8 The Greek for *you* is plural here

Footnotes for Acts, Chapter 6

[1] 6:1 That is, Greek-speaking Jews

[2] 6:3 Or *brothers and sisters*

Footnotes for Acts, Chapter 7

[1] 7:46 Some manuscripts *for the house of Jacob*

[2] 7:57 Or *rushed with one mind*

Footnotes for Acts, Chapter 8

[1] 8:5 Some manuscripts *a city*

[2] 8:13 Greek *works of power*

[3] 8:23 That is, a bitter fluid secreted by the liver; bile

[4] 8:26 Or *go at about noon*

[5] 8:36 Some manuscripts add all or most of verse 37: *And Philip said, "If you believe with all your heart, you may." And he replied, "I believe*

that Jesus Christ is the Son of God.”

Footnotes for Acts, Chapter 9

[1] 9:25 Greek *through the wall*

[2] 9:29 That is, Greek-speaking Jews

[3] 9:36 The Aramaic name *Tabitha* and the Greek name *Dorcas* both mean *gazelle*

[4] 9:39 Greek *chiton*, a long garment worn under the cloak next to the skin

Footnotes for Acts, Chapter 10

[1] 10:3 That is, 3 P.M.

[2] 10:9 That is, noon

[3] 10:30 That is, 3 P.M.

Footnotes for Acts, Chapter 11

[1] 11:1 Or *brothers and sisters*

[2] 11:20 Or *Greeks* (that is, Greek-speaking non-Jews)

[3] 11:29 Or *brothers and sisters*

Footnotes for Acts, Chapter 12

[1] 12:17 Or *brothers and sisters*

[2] 12:25 Some manuscripts *to*

Footnotes for Acts, Chapter 13

[1] 13:1 *Niger* is a Latin word meaning *black*, or *dark*

[2] 13:18 Some manuscripts *he carried* (compare Deuteronomy 1:31)

[3] 13:39 Greek *justified*; twice in this verse

Footnotes for Acts, Chapter 14

[1] 14:2 Or *brothers and sisters*

[2] 14:9 Or *be saved*

Footnotes for Acts, Chapter 15

[1] 15:3 Or *brothers and sisters*; also verse 22

[2] 15:17 Or *rest*

[3] 15:23 Or *brothers and sisters*; also verses 32, 33, 36

[4] 15:24 Some manuscripts *some persons from us have troubled you*

[5] 15:33 Some manuscripts insert verse 34: *But it seemed good to Silas to remain there*

Footnotes for Acts, Chapter 16

[1] 16:1 Greek *He*

[2] 16:2 Or *brothers and sisters*; also verse 40

[3] 16:10 Greek *he*

[4] 16:12 Or *that*

[5] 16:17 Greek *bondservants*

[6] 16:29 Greek *he*

Footnotes for Acts, Chapter 17

[1] 17:10 Or *brothers and sisters*; also verse 14

[2] 17:24 Greek *made by hands*

[3] 17:28 Probably from Epimenides of Crete

[4] 17:28 From Aratus's poem “Phainomena”

Footnotes for Acts, Chapter 18

[1] 18:1 Greek *he*

[2] 18:18 Or *brothers and sisters*; also verse 27

[3] 18:25 Or *in the Spirit*

Footnotes for Acts, Chapter 19

[1] 19:1 Greek *upper* (that is, highland)

[2] 19:5 Or *into*

[3] 19:9 Some manuscripts add *from the fifth hour to the tenth* (that is, from 11 A.M. to 4 P.M.)

[4] 19:16 Or *both*

[5] 19:31 That is, high-ranking officers of the province of Asia

[6] 19:35 The meaning of the Greek is uncertain

[7] 19:39 Some manuscripts *seek about other matters*

Footnotes for Acts, Chapter 20

[1] 20:15 Some manuscripts add *after remaining at Trogyllium*

[2] 20:22 Or *bound in*

[3] 20:28 Some manuscripts *of the Lord*

[4] 20:28 Or *with the blood of his Own*

Footnotes for Acts, Chapter 21

[1] 21:1 Some manuscripts add *and Myra*

[2] 21:7 Or *brothers and sisters*; also verse 17

[3] 21:25 Some manuscripts omit *and from what has been strangled*

[4] 21:40 Or *the Hebrew dialect* (that is, Aramaic); also 22:2

Footnotes for Acts, Chapter 22

[1] 22:3 Or *city at the feet of Gamaliel, educated*

[2] 22:9 Or *hear with understanding*

[3] 22:25 Or *when they had tied him up with leather strips*

Footnotes for Acts, Chapter 23

[1] 23:23 That is, 9 P.M.

Footnotes for Acts, Chapter 24

[1] 24:4 Or *weary*

[2] 24:6 Some manuscripts add *and we would have judged him according to our law. 7But the chief captain Lysias came and with great violence took him out of our hands, 8commanding his accusers to come before you.*

Footnotes for Acts, Chapter 25

[1] 25:3 Greek *him*

Footnotes for Acts, Chapter 26

[1] 26:14 Or *the Hebrew dialect* (that is, Aramaic)

[2] 26:28 Or *In a short time you would persuade me to act like a Christian!*

Footnotes for Acts, Chapter 27

[1] 27:9 That is, the Day of Atonement

[2] 27:16 Some manuscripts *Clauda*

[3] 27:17 That is, the sea-anchor (or possibly the mainsail)

[4] 27:28 About 120 feet; a fathom (Greek *orguia*) was about 6 feet or 2 meters

[5] 27:28 About 90 feet (see previous note)

[6] 27:37 Some manuscripts *seventy-six*, or *about seventy-six*

[7] 27:41 Or *sandbank*, or *crosscurrent*; Greek *place between two seas*

Footnotes for Acts, Chapter 28

[1] 28:2 Greek *barbaroi* (that is, non–Greek speakers); also verse 4

[2] 28:4 Or *justice*

[3] 28:10 Greek *honored us with many honors*

[4] 28:11 That is, the Greek gods Castor and Pollux

[5] 28:14 Or *brothers and sisters*; also verses 15, 21

[6] 28:28 Some manuscripts add verse 29: *And when he had said these words, the Jews departed, having much dispute among themselves*

[7] 28:30 Or *in his own hired dwelling*

Study Notes

ACTS—NOTE ON **1:1** **first book.** The Gospel of Luke (Luke 1:1–4; see Introduction: Background and Setting). That account chronicled the life and teaching of Jesus, through his death, resurrection, and ascension (Luke 24:51). **Theophilus.** The original recipient of this book. *See note on Luke 1:3*. **all that Jesus began to do and teach.** Jesus taught the disciples by word and deed the truth necessary to carry on his work. On the cross, he finished the work of redemption, but he had only started the proclamation of its glories.

ACTS—NOTE ON **1:2** **taken up.** Christ's ascension to the Father (cf. Luke 24:51). Luke uses this term two other times (Acts 1:11, 22) to describe the end of the Lord's earthly ministry (cf. John 6:62; 13:1, 3; 16:28; 17:13; 20:17). **given commands through the Holy Spirit.** The Spirit was the source and power of Jesus' earthly ministry (cf. Matt. 4:1; 12:18; Mark 1:12; Luke 3:22; 4:1, 14, 18) and of the apostles' service (cf. Luke 24:49; John 14:16–17; 16:7). "Commands" or "commandments" are authoritative NT truths, revealed to the apostles (cf. John 14:26; 16:13–15). **he had chosen.** The Lord sovereignly chose the apostles for salvation and service (cf. John 6:70; 15:16).

ACTS—NOTE ON **1:3** **presented himself . . . by many proofs.** Cf. John 20:30 and 1 Cor. 15:5–8. To give the apostles confidence to present his message, Jesus entered a locked room (John 20:19), showed his crucifixion wounds (Luke 24:39), and ate and drank with the disciples (Luke 24:41–43). **forty days.** The time period between Jesus' resurrection and ascension during which he appeared at intervals to the apostles and others (1 Cor. 15:5–8) and provided convincing evidence of his resurrection. **kingdom of God.** Cf. Acts 8:12; 14:22; 19:8; 20:25; 28:23, 31. Here this expression refers to the sphere of salvation, the gracious domain of divine rule over believers' hearts (*see notes on 1 Cor. 6:9*; *Eph. 5:5*; cf. Acts 17:7; Col. 1:13–14; Rev. 11:15; 12:10). This was the dominant theme during Christ's earthly ministry (cf. Matt. 4:23; 9:35; Mark 1:15; Luke 4:43; 9:2; John 3:3–21).

ACTS—NOTE ON 1:4 while staying. An alternative reading, “eating with them,” is preferred (cf. 10:41; Luke 24:42–43). The fact that Jesus ate provides additional proof of his bodily resurrection. **wait for the promise of the Father.** Jesus repeatedly promised that God would send them his Spirit (Luke 11:13; 24:49; John 7:39; 14:16, 26; 15:26; 16:7; *see note on John 20:22*).

ACTS—NOTE ON 1:5 John baptized with water. *See note on 2:38*. **baptized with the Holy Spirit.** The apostles had to wait until the day of Pentecost, but since then all believers are baptized with the Holy Spirit at salvation (*see note on 1 Cor. 12:13*; cf. Rom. 8:9; 1 Cor. 6:19–20; Titus 3:5–6). **not many days from now.** God’s promise was fulfilled just 10 days later.

ACTS—NOTE ON 1:6 restore the kingdom to Israel. The apostles still believed the earthly form of the kingdom of Messiah would soon be re-established (cf. Luke 19:11; 24:21). They also knew that Ezek. 36 and Joel 2 connected the coming of the kingdom with the outpouring of the Spirit whom Jesus had promised.

ACTS—NOTE ON 1:7 This verse shows that the apostles’ expectation of a literal, earthly kingdom mirrored what Christ taught and what the OT predicted. Otherwise, he would have corrected them about such a crucial aspect of his teaching. **times or seasons.** These two words refer to features, eras, and events that will be part of his earthly kingdom reign, which will begin at the second coming (Matt. 25:21–34). The exact time of his return, however, remains unrevealed (Mark 13:32; cf. Deut. 29:29).

ACTS—NOTE ON 1:8 The apostles’ mission of spreading the gospel was the major reason the Holy Spirit empowered them. This event dramatically altered world history, and the gospel message eventually reached all parts of the earth (Matt. 28:19–20). **receive power.** The apostles had already experienced the Holy Spirit’s saving, guiding, teaching, and miracle-working power. Soon they would receive his indwelling presence and a new dimension of power for witness (*see notes on Acts 2:4; 1 Cor. 6:19–20; Eph. 3:16, 20*). **witnesses.** People who tell the truth about Jesus Christ (cf. John 14:26; 1 Pet. 3:15). The Greek word means “one who dies for his faith” because that was commonly the price of witnessing. **Judea.** The region in which Jerusalem was located. **Samaria.** The region immediately to the north of Judea (*see note on Acts 8:5*).

ACTS—NOTE ON **1:9** **lifted up.** *See note on v. 2*. God the Father took Jesus, in his resurrection body, from this world to his rightful place at the Father's right hand (Luke 24:51; cf. Acts 2:33; John 17:1–6). **a cloud.** A visible reminder that God's glory was present as the apostles watched the ascension. For some of them, this was not the first time they had witnessed divine glory (Mark 9:26); neither will it be the last time clouds accompany Jesus (Mark 13:26; 14:62; *see note on Rev. 1:7*).

ACTS—NOTE ON **1:10** **two men . . . in white robes.** Two angels in the form of men (cf. Gen. 18:2; Josh. 5:13–15; Mark 16:5).

ACTS—NOTE ON **1:11** **Men of Galilee.** All the apostles were from Galilee except for Judas, who had killed himself by this time (cf. v. 18). **in the same way.** Christ one day will return to earth (to the Mount of Olives), in the same way he ascended (with clouds), to set up his kingdom (cf. Dan. 7:13; Zech. 14:4; Matt. 24:30; 26:64; Rev. 1:7; 14:14).

ACTS—NOTE ON **1:12** **mount called Olivet.** Located across the Kidron Valley, east of Jerusalem, this large hill rising about 200 feet higher in elevation than the city, was the site from which Jesus ascended into heaven (Luke 24:50–51). **Sabbath day's journey.** One-half of a mile (about 2,000 cubits), the farthest distance a faithful Jew could travel on the Sabbath to accommodate the prohibition of Ex. 16:29. This measurement was derived from tradition based on Israel's encampments in the wilderness. The tents farthest out on the camp's perimeter were 2,000 cubits from the center tabernacle—the longest distance anyone had to walk to reach the tabernacle on the Sabbath (Josh. 3:4; cf. Num. 35:5).

ACTS—NOTE ON **1:13** **upper room.** Where the Last Supper may have been celebrated (Mark 14:15) and where Jesus had appeared to the apostles after his resurrection. **Bartholomew.** This disciple is also called Nathanael (John 1:45–49; 21:2). **James the son of Alphaeus.** *See note on Matt. 10:2*. The same person as "James the younger," so called to distinguish him from James, the brother of John (Mark 15:40). **Zealot.** *See note on Matt. 10:4*.

Judas the son of James. The preferred rendering is “the brother of.” *See note on Matt. 10:3*. He was also known as Thaddaeus (Mark 3:18).

ACTS—NOTE ON **1:14** **devoting themselves to prayer.** The pattern of praying in the name of Jesus started at this time (cf. John 14:13–14). **with the women.** Doubtless they included Mary Magdalene, Mary the wife of Clopas, the sisters Mary and Martha, and Salome. Some of the apostles’ wives also may have been present (cf. 1 Cor. 9:5). **Mary the mother of Jesus.** *See notes on Luke 1:27–28*. Mary’s name does not appear again in the NT. **brothers.** Jesus’ half brothers, named in Mark 6:3 as James, Joses, Judas, and Simon. James was the leader of the Jerusalem church (Acts 12:17; 15:13–22) and author of the epistle that bears his name. Judas (Jude) wrote the epistle of Jude. At this time they were new believers in Jesus as God, Savior, and Lord, whereas only eight months earlier John had mentioned their unbelief (John 7:5).

ACTS—NOTE ON **1:15** **In those days.** Some unspecified time during the believers’ 10 days of prayer and fellowship between the ascension and Pentecost. **Peter.** *See note on Matt. 10:2*. The acknowledged leader of the apostles took charge.

ACTS—NOTE ON **1:16** **Brothers.** The 120 believers who were gathered (v. 15). **the Scripture had to be fulfilled.** The two OT passages Peter quotes in v. 20 are Ps. 69:25; 109:8. When God gives prophecies, they will come to pass (cf. Ps. 115:3; Isa. 46:10; 55:11). **the Holy Spirit . . . by the mouth of David.** Scripture contains no clearer description of divine inspiration. God spoke through David’s mouth, actually referring to his writing (*see note on 2 Pet. 1:21*).

ACTS—NOTE ON **1:17** **allotted his share in this ministry.** Judas Iscariot was a member of the Twelve, but was never truly saved, which is why he was called “the son of destruction” (John 17:12). See Matt. 26:24; John 6:64, 70–71; cf. Acts 2:23 and Luke 22:22.

ACTS—NOTE ON **1:18** **this man acquired a field.** Because the field was bought with the money the Jewish leaders paid Judas to betray Jesus, which he returned to them (Matt. 27:3–10), Luke refers to Judas as if he was the buyer (cf. Zech. 11:12–13). **reward of his wickedness.** The 30 pieces of silver paid to Judas. **falling headlong.** Apparently the tree on which Judas chose to hang himself (Matt. 27:5) overlooked a cliff. Likely, the rope or branch broke (or the knot slipped) and his body was shattered on the rocks below.

ACTS—NOTE ON 1:19 **Akeldama . . . Field of Blood.** This is the Aramaic name of the field bought by the Jewish leaders. Traditionally, the field is located south of Jerusalem in the Valley of Hinnom, where that valley crosses the Kidron Valley. The soil there was good for making pottery, thus Matthew identifies it as "the potter's field" (Matt. 27:7, 10; *see notes on Acts 1:18*).

ACTS—NOTE ON 1:20 **it is written.** *See note on v. 16*. Peter used the most compelling proof, Scripture, to reassure the believers that Judas's defection and the choice of his replacement were both in God's purpose (cf. Ps. 55:12–15).

ACTS—NOTE ON 1:21 **went in and out among us.** The first requirement for Judas's successor was that he had participated in Jesus' earthly ministry.

ACTS—NOTE ON 1:22 **baptism of John.** Jesus' baptism by John the Baptist (Matt. 3:13–17; Mark 1:9–11; Luke 3:21–23). **with us a witness to his resurrection.** A second requirement for Judas's successor was that he had to have seen the resurrected Christ. The resurrection was central to apostolic preaching (cf. Acts 2:24, 32; 3:15; 5:30; 10:40; 13:30–37).

ACTS—NOTE ON 1:23 **Barsabbas . . . Justus.** Barsabbas means "son of the Sabbath." Justus ("the righteous") was Joseph's Latin name. Many Jews in the Roman Empire had equivalent Gentile names. **Matthias.** The name means "gift of God." The ancient historian Eusebius claims Matthias was among the 70 of Luke 10:1.

ACTS—NOTE ON 1:24 **you have chosen.** Judas's successor was sovereignly determined (*see notes on v. 20*).

ACTS—NOTE ON 1:25 **his own place.** Judas chose his own fate of hell by rejecting Christ. It is not unfair to say that Judas and all others who go to hell belong there (cf. John 6:70).

ACTS—NOTE ON 1:26 cast lots. A common OT method of determining God's will (cf. Lev. 16:8–10; Josh. 7:14; Prov. 18:18; *see note on Prov. 16:33*). This is the last biblical mention of lots—the coming of the Spirit made them unnecessary.

ACTS—NOTE ON 2:1 day of Pentecost. "Pentecost" means "fiftieth" and refers to the Feast of Weeks (Ex. 34:22–23) or Harvest (Lev. 23:16), which was celebrated 50 days after Passover in May/June (Lev. 23:15–22). It was one of three annual feasts for which the nation was to come to Jerusalem (*see note on Ex. 23:14–19*). At Pentecost, an offering of firstfruits was made (Lev. 23:20). The Holy Spirit came on this day as the firstfruits of the believer's inheritance (cf. 2 Cor. 5:5; Eph. 1:11, 14). Those gathered into the church then were also the firstfruits of the full harvest of all believers to come after. **in one place.** The upper room mentioned in Acts 1:13.

ACTS—NOTE ON 2:2 a sound like a mighty rushing wind. Luke's simile described God's action of sending the Holy Spirit. Wind is frequently used in Scripture as a picture of the Spirit (cf. Ezek. 37:9–10; John 3:8).

Ministries of the Holy Spirit

Ministries of the Holy Spirit			
• Baptismal Medium	1 Cor. 12:13	• Provides Spiritual Character	Gal. 5:16, 18, 25
• Calls to Ministry	Acts 13:2–4	• Regenerates	John 3:5–6, 8
• Channel of Divine Revelation	2 Sam. 23:2; Neh. 9:30; Zech. 7:12; John 14:17	• Restrains/Convicts of Sin	Gen. 6:3; John 16:8–10; Acts 7:51
• Empowers	Ex. 31:2–3; Judg. 13:25; Acts 1:8	• Sanctifies	Rom. 15:16; 1 Cor. 6:11; 2 Thess. 2:13
• Fills	Luke 4:1; Acts 2:4; Eph. 5:18	• Seals	2 Cor. 1:22; Eph. 1:14; 4:30
• Guarantees	2 Cor. 1:22; 5:5; Eph. 1:14	• Selects Overseers	Acts 20:28
• Guards	2 Tim. 1:14	• Source of Fellowship	2 Cor. 13:14; Phil. 2:1
• Helps	John 14:16, 26; 15:26; 16:7	• Source of Liberty	2 Cor. 3:17–18
• Illuminates	1 Cor. 2:10–13	• Source of Power	Eph. 3:16
• Indwells	Rom. 8:9–11; 1 Cor. 3:16; 6:19	• Source of Unity	Eph. 4:3–4

• Intercedes	Rom. 8:26–27	• Source of Spiritual Gifts	1 Cor. 12:4–11
• Produces Fruit	Gal. 5:22–23	• Teaches	John 14:26; Acts 15:28; 1 John 2:20, 27
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ACTS—NOTE ON 2:3 The disciples could not comprehend the significance of the Spirit's arrival without the Lord sovereignly illustrating what was occurring with a visible phenomenon. **tongues as of fire.** Just as the sound, like wind, was symbolic, these were not literal flames of fire but supernatural indicators, like fire, that God had sent the Holy Spirit upon each believer. In Scripture, fire often denoted the divine presence (cf. Ex. 3:2–6). God's use of a fire-like appearance here parallels what he did with the dove when Jesus was baptized (Matt. 3:11; Luke 3:16).

ACTS—NOTE ON 2:4 **all.** The apostles and the 120. Cf. Joel 2:28–32. **filled with the Holy Spirit.** In contrast to the baptism with the Spirit, which is the one-time act by which God places believers into his body (*see notes on 1 Cor. 12:13*), the filling is a repeated reality of Spirit-controlled behavior that God commands believers to maintain (*see notes on Eph. 5:18*). Peter and many others in Acts 2 were filled with the Spirit again (e.g., Acts 4:8, 31; 6:5; 7:55) and so spoke boldly the word of God. The fullness of the Spirit affects all areas of life, not just speaking boldly (cf. Eph. 5:19–33). **in other tongues.** Known languages (*see notes on Acts 2:6; 1 Cor. 14:1–25*), not ecstatic utterances. These languages given by the Spirit were a sign of judgment to unbelieving Israel (*see notes on 1 Cor. 14:21–22*). They also showed that from then on God's people would come from all nations, and marked the transition from Israel to the church. Tongues speaking occurs only twice more in Acts (Acts 10:46; 19:6).

ACTS—NOTE ON 2:5 **Jews, devout men.** Hebrew males who made the pilgrimage to Jerusalem. They were expected to celebrate Pentecost (*see note on v. 1*) in Jerusalem, as part of observing the Jewish religious calendar. *See note on Ex. 23:14–19*.

ACTS—NOTE ON 2:6 **this sound.** The noise like gusty wind (v. 2), not the sound of the various languages. **speak in his own language.** As the believers were speaking, each pilgrim in the crowd recognized the language or dialect from his own country.

ACTS—NOTE ON 2:7 **Galileans.** Inhabitants of the mostly rural area of northern Israel around the Sea of Galilee. Galilean Jews spoke with a distinct regional accent and were considered to be unsophisticated and uneducated by the southern Judean Jews. When Galileans were seen to be speaking so many different languages, the Judean Jews were astonished.

ACTS—NOTE ON 2:9–11 The listing of specific countries and ethnic groups proves again that these utterances were known human languages.

ACTS—NOTE ON 2:9 **Parthians.** They lived in what is modern Iran. **Medes.** In Daniel's time, they ruled with the Persians, but had settled in Parthia. **Elamites.** They were from the southwestern part of the Parthian Empire. **Mesopotamia.** This means "between the rivers" (the Tigris and Euphrates). Many Jews still lived there, descendants of those who were in captivity and who never returned to the land of Israel (cf. 2 Chron. 36:22–23). **Judea.** All the region once controlled by David and Solomon, including Syria.

ACTS—NOTE ON 2:9–10 **Cappadocia, Pontus and Asia, Phrygia and Pamphylia.** All were districts in Asia Minor, in what is now Turkey.

ACTS—NOTE ON 2:10 **Egypt.** Many Jews lived there, especially in the city of Alexandria. The nation then covered the same general area as modern Egypt. **Libya belonging to Cyrene.** These districts were west of Egypt, along the North African coast. **Rome.** The capital of the empire had a sizeable Jewish population, dating from the second century B.C.

ACTS—NOTE ON 2:11 **proselytes.** Gentile converts to Judaism. Jews in Rome were especially active in seeking such converts. **Cretans.** Residents of the island of Crete, off the southern coast of Greece. **Arabians.** Jews who lived south of Damascus, among the Nabatean Arabs (cf. Gal. 1:17). **we hear them telling.** *See note on Acts 2:6*. **mighty works of God.** The Christians were quoting from the OT what God had done for his people (cf. Ex. 15:11; Ps. 40:5; 77:11; 96:3; 107:21). Such praises were often heard in Jerusalem during festival times.

ACTS—NOTE ON 2:13 **new wine.** A drink that could have made one drunk.

ACTS—NOTE ON 2:14–40 After the Holy Spirit's arrival, the first major event of church history was Peter's sermon, which led to 3,000 conversions and established the church (vv. 41–47).

ACTS—NOTE ON 2:14 **with the eleven.** This number of the apostles included the newly appointed Matthias, who replaced Judas Iscariot (*see notes on 1:23–24*).

ACTS—NOTE ON 2:15 **the third hour.** Calculated in Jewish fashion from sunrise, this was 9:00 A.M.

ACTS—NOTE ON 2:16–21 See Introduction to Joel: Interpretive Challenges; *see notes on Joel 2:28–32*. Joel's prophecy will not be completely fulfilled until the millennial kingdom. But Peter, by using it, shows that Pentecost was a pre-fulfillment, a taste of what will happen in the millennial kingdom when the Spirit is poured out on all flesh (cf. 10:45).

ACTS—NOTE ON 2:17 **last days.** This phrase refers to the present era of redemptive history from the first coming of Christ (Heb. 1:2; 1 Pet. 1:20; 1 John 2:18) to his return. **my Spirit.** *See notes on Acts 1:2, 5, 8*. **all flesh.** This indicates all people will receive the Holy Spirit, because everyone who enters the millennial kingdom will be redeemed (cf. Matt. 24:29–25:46; Rev. 20:4–6). **visions . . . dreams.** Dreams (Gen. 20:3; Dan. 7:1) and visions (Gen. 15:1; Rev. 9:17) were some of God's most memorable means of revelation since they were pictorial in nature. While they were not limited to believers (e.g., Abimelech, Gen. 20:3; and Pharaoh, Gen. 41:1–8), they were primarily reserved for prophets and apostles (cf. Num. 12:6). While frequent in the OT, they were rare in the NT. In Acts, most of God's visions were associated with either Peter (Acts 10–11) or Paul (chs. 9, 18; cf. 2 Cor. 12:1). Most frequently they were used to reveal apocalyptic imagery (cf. Ezekiel, Daniel, Zechariah, Revelation). They were not considered normal in biblical times, nor should they be so now. The time will come, however, when God will use visions and dreams during the tribulation period as predicted by Joel 2:28–32.

ACTS—NOTE ON **2:18** **prophesy.** The proclamation of God's truth will be pervasive in the millennial kingdom.

ACTS—NOTE ON **2:19** **wonders . . . signs.** Cf. 4:30; 5:12; 14:3; 15:12. "Wonders" is the amazement people experience when witnessing supernatural works (miracles). "Signs" point to the power of God behind miracles—marvels have no value unless they point to God and his truth. Such works were often done by the Holy Spirit through the apostles (5:12–16) and their associates (6:8) to authenticate them as the messengers of God's truth. Cf. 2 Cor. 12:12; Heb. 2:3–4. **blood . . . fire . . . vapor of smoke.** These phenomena are all connected with events surrounding Christ's second coming and signal the establishment of the earthly kingdom: blood (Rev. 6:8; 8:7–8; 9:15; 14:20; 16:3); fire (Rev. 8:5, 7–8, 10); and smoke (Rev. 9:2–3, 17–18; 18:9, 18).

ACTS—NOTE ON **2:20** **sun . . . darkness . . . moon to blood.** Cf. Matt. 24:29–30; *see note on Rev. 6:12*. **day of the Lord.** See Introduction to Joel: Interpretive Challenges; *see note on 1 Thess. 5:2*. This day of the Lord will come with the return of Jesus Christ (cf. 2 Thess. 2:2; Rev. 19:11–15).

ACTS—NOTE ON **2:21** **everyone who calls.** Up to that hour of judgment and wrath, any who turn to Christ as Lord and Savior will be saved (*see notes on Rom. 10:10–13*).

ACTS—NOTE ON **2:22–36** Here is the main body of Peter's sermon, in which he presented and defended Jesus Christ as Israel's Messiah.

ACTS—NOTE ON **2:22** **Jesus of Nazareth.** The humble name that often identified the Lord during his earthly ministry (Matt. 21:11; Mark 10:47; Luke 24:19; John 18:5). **attested . . . with mighty works and wonders and signs.** By a variety of supernatural means and works, God validated Jesus as the Messiah (cf. Matt. 11:1–6; Luke 7:20–23; John 3:2; 5:17–20; 8:28; Phil. 2:9; *see notes on Acts 1:3 and 2:19*).

ACTS—NOTE ON **2:23** **according to the definite plan and foreknowledge of God.** From eternity past (2 Tim. 1:9; Rev. 13:8) God predetermined that Jesus would die an atoning death as part of his pre-ordained plan (Acts 4:27–28; 13:27–29). **hands of lawless men.** An indictment against "men of

Israel” (2:22), those unbelieving Jews who instigated Jesus’ death, which was carried out by the Romans. That the crucifixion was predetermined by God does not absolve the guilt of those who caused it.

ACTS—NOTE ON 2:24 not possible. Because of his divine power (John 11:25; Heb. 2:14) and God’s promise and purpose (Luke 24:46; John 2:18–22; 1 Cor. 15:16–26), death could not keep Jesus in the grave.

ACTS—NOTE ON 2:25–28 David says. The Lord was speaking of his resurrection prophetically through David (*see note on Ps. 16:10*).

ACTS—NOTE ON 2:27 Hades. Cf. v. 31; *see note on Luke 16:23*. The NT equivalent of the OT grave or “Sheol.” Though sometimes it identifies hell (Matt. 11:23), here it refers to the general place of the dead.

ACTS—NOTE ON 2:29 his tomb is with us. A reminder to the Jews that David’s body had never been raised, so he could not be the fulfillment of the prophecy of Ps. 16.

ACTS—NOTE ON 2:30–32 Peter exposits the meaning of Ps. 16 as referring not to David, but to Jesus Christ. He would be raised to reign (Acts 2:30; cf. Ps. 2:1–9; 89:3).

ACTS—NOTE ON 2:30 therefore a prophet. Peter quoted Ps. 132:11. As God’s spokesman, David knew that God would keep his oath (2 Sam. 7:11–16) and Christ would come.

ACTS—NOTE ON 2:31 Peter quoted Ps. 16:10.

ACTS—NOTE ON 2:32 God raised up. Cf. v. 24; 10:40; 17:31; 1 Cor. 6:14; Eph. 1:20. That he did so attests to his approval of Christ’s work on the cross. **we all are witnesses.** The early preachers preached the resurrection (Acts 3:15, 26; 4:10; 5:30; 10:40; 13:30, 33–34, 37; 17:31).

ACTS—NOTE ON 2:33 After Jesus was risen and ascended, God’s promise to send the Holy Spirit was fulfilled (cf. John 7:39; Gal. 3:14) and manifest that day. **exalted at the right hand of God.** *See note on Acts 7:55*.

ACTS—NOTE ON 2:34 **The Lord said to my Lord.** Peter quoted another psalm (Ps. 110:1) concerning the exaltation of Messiah by ascension to the right hand of God, and reminds the reader that it was not fulfilled by David (as bodily resurrection had not yet been; *see note on Acts 2:29*), but by Jesus Christ (v. 36). Peter had been an eyewitness to that ascension (1:9–11).

ACTS—NOTE ON 2:36 Peter summarizes his sermon with a powerful statement of certainty: the OT prophecies of resurrection and exaltation provide evidence that overwhelmingly points to the crucified Jesus as the Messiah. **both Lord and Christ.** Jesus is God as well as anointed Messiah (cf. Rom. 1:4; 10:9; 1 Cor. 12:3; Phil. 2:9, 11).

ACTS—NOTE ON 2:37 **cut to the heart.** The Greek word for "cut" means "stab," and thus denotes something sudden and unexpected. In grief, remorse, and intense spiritual conviction, Peter's listeners were stunned by his indictment that they had killed their Messiah.

ACTS—NOTE ON 2:38 **Repent.** This refers to a change of mind and purpose that turns an individual from sin to God (1 Thess. 1:9). Such change involves more than fearing the consequences of God's judgment. Genuine repentance knows that the evil of sin must be forsaken and the person and work of Christ totally and singularly embraced. Peter exhorted his hearers to repent, otherwise they would not experience true conversion (*see note on Matt. 3:2*; cf. Acts 3:19; 5:31; 8:22; 11:18; 17:30; 20:21; 26:20; Matt. 4:17). **be baptized.** This Greek word lit. means "be dipped or immersed" in water. Peter was obeying Christ's command from Matt. 28:19 and urging the people who repented and turned to the Lord Christ for salvation to identify, through the waters of baptism, with his death, burial, and resurrection (cf. Acts 19:5; Rom. 6:3, 4; 1 Cor. 12:13; Gal. 3:27; *see notes on Matt. 3:2*). This is the first time the apostles publicly enjoined people to obey that ceremony. Prior to this, many Jews had experienced the baptism of John the Baptist, (*see notes on Matt. 3:1–3*) and were also familiar with the baptism of Gentile converts to Judaism (proselytes). **in the name of Jesus Christ.** For the new believer, it was a crucial but costly identification to accept. **for the forgiveness of your sins.** This might better be translated "because of the forgiveness of sins." Baptism does not produce forgiveness and cleansing from sin. *See notes on 1 Pet. 3:20–21*. The reality of forgiveness precedes the rite of baptism (Acts 2:41). Genuine repentance brings from God the forgiveness of sins (cf. Eph. 1:7), and because of that the new believer was to be baptized. Baptism, however, was to be the ever-present act of obedience, so that it became synonymous with salvation. Thus to say one was baptized for forgiveness was the same as saying one was saved. *See note on "one baptism" in Eph. 4:5*. Every believer enjoys the complete forgiveness of sins (Matt. 26:28; Luke 24:47; Eph. 1:7; Col. 2:13; 1 John 2:12). **the gift of the Holy Spirit.** *See notes on Acts 1:5, 8*.

ACTS—NOTE ON **2:39** **the promise.** *See note on 1:4*. **all who are far off.** Gentiles, who would also share in the blessings of salvation (cf. Eph. 2:11–13). **everyone whom the Lord our God calls.** Salvation is ultimately from the Lord. *See note on Rom. 3:24*.

ACTS—NOTE ON **2:41** **those who received his word were baptized.** *See note on v. 38*. **three thousand.** Luke's use of a specific number suggests records were kept of conversions and baptisms (*see note on v. 38*). Archeological work on the south side of the temple mount has uncovered numerous Jewish *mikvahs*, large baptistry-like facilities where Jewish worshipers would immerse themselves in ritual purification before entering the temple. More than enough existed to facilitate the large number of baptisms in a short amount of time.

ACTS—NOTE ON **2:42** **apostles' teaching.** The foundational content for the believer's spiritual growth and maturity was the Scripture, God's revealed truth, which the apostles received (*see notes on John 14:26; 15:26–27; 16:13*) and taught faithfully. *See notes on 2 Pet. 1:19–21; 3:1, 2, 16*. **fellowship.** Lit., "partnership," or "sharing." Because Christians become partners with Jesus Christ and all other believers (1 John 1:3), it is their spiritual duty to stimulate one another to righteousness and obedience (cf. Rom. 12:10; 13:8; 15:5; Gal. 5:13; Eph. 4:2, 25; 5:21; Col. 3:9; 1 Thess. 4:9; Heb. 3:13; 10:24–25;1 Pet. 4:9–10). **breaking of bread.** A reference to the Lord's Table, or Communion, which is mandatory for all Christians to observe (cf. 1 Cor. 11:24–29). **prayers.** Of individual believers and the church corporately (see Acts 1:14, 24; 4:24–31; cf. John 14:13–14).

ACTS—NOTE ON 2:43 **wonders and signs.** *See note on v. 19*. In the NT, the ability to perform miracles was limited to the apostles and their close colleagues (e.g., Philip in 8:13; cf. 2 Cor. 12:12; Heb. 2:3–4). These produced awe and respect for divine power.

ACTS—NOTE ON 2:44 **all things in common.** See 4:32. This phrase conveys not that the early Christians lived in a commune or pooled and redistributed everything equally, but that they held their own possessions lightly, ready to use them at any moment for someone else, as needs arose.

ACTS—NOTE ON 2:45 **selling their possessions.** This indicates that they had not pooled their resources (*see note on v. 44*) but sold their own possessions to provide money for those of the church in need (cf. v. 46; 4:34–37; 2 Cor. 8:13–14).

ACTS—NOTE ON 2:46 **day by day . . . the temple.** Believers went to the temple to praise God (v. 47), observe the daily hours of prayer (cf. 3:1), and witness to the gospel (2:47; 5:42). **breaking bread in their homes.** This has reference to the daily means that believers shared with one another. **glad and generous hearts.** The Jerusalem church was joyful because its single focus was on Jesus Christ. *See notes on 2 Cor. 11:3 and Phil. 3:13–14*.

ACTS—NOTE ON 2:47 **the Lord added.** Cf. v. 39 and 5:14. *See note on Matt. 16:18*. Salvation is God’s sovereign work.

ACTS—NOTE ON 3:1 **the hour of prayer, the ninth hour.** 3:00 P.M. The Jews had three daily times of prayer (Ps. 55:17); the other two were 9:00 A.M. (third hour) and 12:00 noon (sixth hour).

ACTS—NOTE ON 3:2 **gate of the temple . . . called the Beautiful Gate.** A large and ornate gate inside the temple mount on the eastern side, separating the Court of the Gentiles from the Court of the Women. **alms.** A charitable donation of money.

ACTS—NOTE ON 3:3 **into the temple.** Beggars considered the temple the best site to operate because the daily throngs came to impress God with their pious good works, including offerings at the temple treasury.

ACTS—NOTE ON **3:10** **Beautiful Gate.** *See note on v. 2*.

ACTS—NOTE ON **3:11** **portico called Solomon's.** A portico surrounding the temple's Court of the Gentiles. This was also where Jesus had taught about the Good Shepherd (John 10:23). Cf. Isa. 35:6.

ACTS—NOTE ON **3:13** **The God of Abraham . . . Isaac . . . Jacob.** A description of God familiar to Peter's Jewish audience (cf. Ex. 3:6, 15; 1 Kings 18:36; 1 Chron. 29:18; 2 Chron. 30:6; Matt. 22:32). He used this formula, which stressed God's covenant faithfulness, to demonstrate that he declared the same God and Messiah whom the prophets had proclaimed. **his servant Jesus.** Peter depicted Jesus as God's personal representative. This is an unusual NT title for Jesus, used only four other places (Acts 3:26; 4:27, 30; Matt. 12:18), but a more familiar OT name for Messiah (Isa. 42:1–4, 19; 49:5–7; *see notes on 52:13–53:12*; cf. Matt. 20:28; John 6:38; 8:28; 13:1–7). **Pilate . . . decided to release him.** Pontius Pilate, the Roman governor at Jesus' trial, came from a national tradition that strongly supported justice (cf. Acts 16:37–38; 22:25–29; 25:16). He knew Jesus' crucifixion would be unjust and therefore declared him innocent six times (Luke 23:4, 14–15, 22; John 18:38; 19:4, 6) and repeatedly sought to release him (Luke 23:13–22; *see notes on John 19:12–13*).

ACTS—NOTE ON **3:14** **the Holy and Righteous One.** Cf. Ps. 16:10; Luke 4:34; John 6:69. **murderer.** Barabbas (Matt. 27:16–21; Mark 15:11; Luke 23:18; John 18:40).

ACTS—NOTE ON **3:15** **killed . . . God raised . . . we are witnesses.** Peter's confident and forceful declaration (cf. 1 Cor. 15:3–7) was a clear defense of and provided further evidence for Christ's resurrection. Peter's claim was undeniable; the Jews never showed any evidence, such as Jesus' corpse, to disprove it. **Author of life.** The Greek word for "author" means originator, pioneer, or beginner of something. It describes Jesus as the Divine Originator of life (cf. Ps. 36:9; Heb. 2:10; 12:2; 1 John 5:11, 20).

ACTS—NOTE ON **3:18** **foretold by the mouth of all the prophets.** Cf. Gen. 3:15; Ps. 22; Isa. 53; Zech. 12:10.

ACTS—NOTE ON **3:19** **Repent therefore, and turn.** *See notes on 2:38 and Matt. 3:2*. “Turn” is a frequent NT word that relates to sinners turning to God (Acts 9:35; 14:15; 26:18, 20; Luke 1:16–17; 2 Cor. 3:16; 1 Pet. 2:25). **your sins . . . blotted out.** Cf. Ps. 51:9; Isa. 43:25; 44:22. “Blotted out” compares forgiveness to the complete wiping away of ink from the surface of a document (Col. 2:14).

ACTS—NOTE ON **3:19–21** **times of refreshing . . . time for restoring all the things.** “Times” means epoch, era, or season. Two descriptions are given to the coming era of the millennial kingdom. This is clear because they bracket the reference to Jesus Christ being sent from God to bring those times. Peter points to Christ’s earthly reign (*see notes on 1:7*; cf. Rom. 11:26). The period will be marked by all kinds of blessings and renewal (cf. Isa. 11:6–10; 35:1–10; Ezek. 34:26; 44:3; Joel 2:26; Matt. 19:28; Rev. 19:1–10).

ACTS—NOTE ON **3:22** Quoted from Deut. 18:15. Moses was revered by the Jews as their first and greatest prophet, and the Jews viewed the prophet “like him” to refer to the Messiah.

ACTS—NOTE ON **3:23** Quoted from Deut. 18:19; cf. Lev. 23:29. Peter’s audience was in the precarious position of losing covenant blessings by rejecting the Messiah.

ACTS—NOTE ON **3:24** **prophets . . . from Samuel.** Samuel was called a prophet in the OT (1 Sam. 3:20). Although he did not directly prophesy about Christ, he did anoint David as king and speak of his kingdom (1 Sam. 13:14; 15:28; 16:13; 28:17), and the promises David received were and will be fulfilled in Christ (cf. 2 Sam. 7:10–16).

ACTS—NOTE ON **3:25** **in your offspring.** Quoted from Gen. 22:18 and 26:4. Jesus Christ was the ultimate fulfillment of the Abrahamic Covenant and its blessings (Gal. 3:16), which are still available to the Jews.

ACTS—NOTE ON **3:26** **God, having raised up.** *See note on 2:32*. **his servant.** *See note on 3:13*.

ACTS—NOTE ON **4:1** **priests.** The office of priest in the OT began with Aaron and his sons (Lev. 8). They became the human intermediaries between holy God and sinful humanity. They were characterized by three qualities: 1) they were chosen and set apart for priestly service by God; 2) they were to be holy in character; and 3) they were the only ones allowed to come near to God on behalf of the people, with the high priest being the chief go-between on the Day of Atonement (Lev. 16). Cf. Num. 16:5. **the captain of the temple.** Chief of the temple police force (composed of Levites) and second-ranking official to the high priest. The Romans had delegated the temple-policing responsibility to the Jews. **Sadducees.** *See notes on Acts 23:8 and Matt. 3:7*.

ACTS—NOTE ON **4:2** **proclaiming in Jesus the resurrection.** This part of the apostles' message was the most objectionable to the Jewish leaders. They had executed Christ as a blasphemer and now Peter and John were proclaiming his resurrection.

ACTS—NOTE ON **4:3** **already evening.** The Jews detained Peter and John overnight in jail because Jewish law did not permit trials at night. It had been too late to convene the Sanhedrin (*see note on v. 15*) that afternoon, so the apostles would face a hearing the next day before that council.

ACTS—NOTE ON **4:4** **five thousand.** The cumulative total of men in the Jerusalem church by this time, not the number of those converted after Peter's latest message.

ACTS—NOTE ON **4:5** **rulers and elders and scribes.** These positions made up the Jewish ruling body, the Sanhedrin (*see note on v. 15*).

ACTS—NOTE ON **4:6** **Annas . . . Caiaphas.** *See note on John 18:13*. Even though Annas (A.D. 6–15) had been replaced and Caiaphas was now high priest (A.D. 18–36), he retained his title and wielded great influence. **John . . . Alexander.** Their identities are uncertain. "John" could be an alternate reading for "Jonathan," who was one of Annas's sons and replaced Caiaphas as high priest in A.D. 36.

ACTS—NOTE ON **4:8–12** Peter put the Sanhedrin on trial by preaching the gospel to those same men who condemned Jesus Christ and made themselves enemies of God.

ACTS—NOTE ON **4:8** **filled with the Holy Spirit.** *See note on 2:4*. Because Peter was under the control of the Spirit, he was able to face persecution and preach the gospel with power (cf. Luke 12:11–12). **Rulers . . . elders.** *See note on Acts 4:5*.

ACTS—NOTE ON **4:11** **rejected . . . the cornerstone.** Quoted from Ps. 118:22 (*see note*); cf. Eph. 2:19–22 and 1 Pet. 2:4–8.

ACTS—NOTE ON **4:12** **no other name.** This refers to the exclusivism of salvation by faith in Jesus Christ. There are only two religious paths: the broad way of works-salvation, leading to eternal death, and the narrow way of faith in Jesus, leading to eternal life (Matt. 7:13–14; cf. John 10:7–8; 14:6). Sadly, the Sanhedrin and its followers were on the first path.

ACTS—NOTE ON **4:13** **uneducated, common men.** Peter and John were not educated in the rabbinical schools and had no formal training in OT theology.

ACTS—NOTE ON **4:15–17** It would be risky to punish the two apostles when they had broken no laws and had performed a miracle that captured the entire city's attention. But the Sanhedrin believed it had to stop the preaching of the incriminating truth that its members had executed the Messiah.

ACTS—NOTE ON **4:15** **council.** The Sanhedrin, the Jews' national ruling body and supreme court. It had 71 members, including the high priest (*see note on v. 5*).

Major Sermons in Acts

Major Sermons in Acts		
Sermon	**Theme**	**Reference**
Peter to crowds at Pentecost	Peter's explanation of the meaning of Pentecost	Acts 2:14–40

Peter to crowds at the temple	The Jewish people should repent for crucifying the Messiah	Acts 3:12–26
Peter to Sanhedrin	Testimony that a helpless man was healed by the power of Jesus	Acts 4:5–12
Stephen to Sanhedrin	Stephen’s rehearsal of Jewish history, accusing the Jews of killing the Messiah	Acts 7:2–53
Peter to Gentiles	Gentiles can be saved in the same manner as Jews	Acts 10:28–47
Peter to church at Jerusalem	Peter’s testimony of his experiences at Joppa and a defense of his ministry to the Gentiles	Acts 11:4–18
Paul to synagogue at Antioch	Jesus was the Messiah in fulfillment of Old Testament prophecies	Acts 13:16–41
Peter to Jerusalem Council	Salvation by grace available to all	Acts 15:7–11
James to Jerusalem Council	Gentile converts do not require circumcision	Acts 15:13–21
Paul to Ephesian elders	Remain faithful in spite of false teachers and persecution	Acts 20:17–35
Paul to crowd at Jerusalem	Paul’s statement of his conversion and his mission to the Gentiles	Acts 22:1–21
Paul to Sanhedrin	Paul’s defense, declaring himself a Pharisee and a Roman citizen	Acts 23:1–6
Paul to King Agrippa	Paul’s statement of his conversion and his zeal for the gospel	Acts 26:2–23
Paul to Jewish leaders at Rome	Paul’s statement about his Jewish heritage	Acts 28:17–20
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ACTS—NOTE ON **4:19** **to listen to you rather than to God.** Christians should obey governmental authority (Rom. 13:1–7; 1 Pet. 2:13–17), but when government decrees are clearly contrary to God’s word, God must be obeyed (cf. Ex. 1:15–17; Dan. 6:4–10).

ACTS—NOTE ON **4:23** **chief priests.** A small group within the Sanhedrin (*see note on v. 15*), composed of former high priests and members of influential priestly families (*see note on Matt. 2:4*). **elders.** *See note on Acts 4:5*.

ACTS—NOTE ON **4:24–30** Peter and John’s experience did not frighten or discourage the other disciples, but exhilarated them. They took confidence in God’s sovereign control of all events, even their sufferings. Furthermore, they were comforted that the opposition whom they were facing was foreseen in the OT (vv. 25–26).

ACTS—NOTE ON 4:24 **Lord.** The Greek word is an uncommon NT title for God that means “absolute master” (Luke 2:29; 2 Tim. 2:21; 2 Pet. 2:1; Jude 4; Rev. 6:10), which represented the disciples’ recognition of God’s sovereignty.

ACTS—NOTE ON 4:25 **through the mouth of our father David.** *See note on 1:16*. In the events of recent days, the disciples saw a fulfillment of Ps. 2:1–2, which they quoted.

ACTS—NOTE ON 4:28 **your hand and your plan.** God has written all of history according to his eternal plan. The crucifixion of Jesus was no exception (*see note on 2:23*; cf. Rom. 8:29–30; 1 Cor. 2:7; Eph. 1:5–11).

ACTS—NOTE ON 4:30 **signs and wonders.** *See note on 2:19*. **holy servant.** *See note on 3:13*.

ACTS—NOTE ON 4:31 **was shaken.** As on Pentecost, a physical phenomenon indicated the presence of the Holy Spirit (*see notes on 2:2–3*). **filled with the Holy Spirit.** *See notes on 4:8 and 2:4*.

ACTS—NOTE ON 4:32–35 **had everything in common.** *See notes on 2:44–46*. Believers understood that all they had belonged to God, and therefore when a brother or sister had a need, those who could meet it were obligated to do so (cf. James 2:15–16; 1 John 3:17). The method was to give the money to the apostles, who would distribute it (Acts 4:35, 37).

ACTS—NOTE ON 4:33 **giving their testimony to the resurrection.** *See note on 1:22*. **great grace.** This means “favor” and carries a twofold meaning here: 1) favor from the people outside the church. Because of the believers’ love and unity, the common people were impressed (cf. 2:47); and 2) favor from God, who was granting blessing.

ACTS—NOTE ON 4:36 **Joseph . . . Barnabas . . . a Levite.** Luke introduces Barnabas as a role model from among those who donated property proceeds. Barnabas was a member of the priestly tribe of the Levites and a native of the island of Cyprus. He becomes an associate of Paul and a prominent figure later in the book (cf. 9:26–27; 11:22–24, 30; chs. 13–15). **Cyprus.** Barnabas was from Cyprus, the third largest island in the

Mediterranean after Sicily and Sardinia, located some 60 miles west off the Syrian coast (*see note on 13:4*).

ACTS—NOTE ON 4:37 sold a field that belonged. The OT prohibited Levites from owning property in Israel (Num. 18:20, 24; Deut. 10:9), but that law was apparently no longer in force. It is also possible that the land was in Cyprus.

ACTS—NOTE ON 5:1 Ananias . . . Sapphira. These are two classic examples of hypocrisy among Christians who faked their spirituality to impress others (cf. Matt. 6:1–6, 16–18; 15:7; 23:13–36). They were in the “number of those who believed” (Acts 4:32) and were involved with the Holy Spirit (5:3), but remained hypocrites.

ACTS—NOTE ON 5:2 kept back . . . some of the proceeds. This was not a sin in and of itself. However, they had promised, perhaps publicly, that they were giving the full amount received to the Lord. Their outward sin was lying about how much they were giving to the church, but the deeper, more devastating sin was their spiritual hypocrisy based on selfishness.

ACTS—NOTE ON 5:3 Satan filled your heart. Ananias and Sapphira were satanically inspired in contrast to Barnabas’s Spirit-filled gesture (4:37).

ACTS—NOTE ON 5:3–4 lie to the Holy Spirit. Ananias must have promised the Lord he would give the whole amount. He lied to the ever-present Holy Spirit in him (1 Cor. 6:19–20) and in the church (Eph. 2:21–22).

ACTS—NOTE ON 5:5 great fear. See v. 11. They were afraid about the seriousness of hypocrisy and sin in the church. The people learned that death can be the consequence of sin (see 1 Cor. 11:30–32; 1 John 5:16). That fear extended beyond those present to all who heard about the divine judgment (Acts 5:11). Cf. 1 Pet. 3:10 and 4:17.

ACTS—NOTE ON 5:6–10 The Jews did not embalm, but customarily buried the dead the same day, especially someone who died by divine judgment (see Deut. 21:22–23).

ACTS—NOTE ON **5:9** **to test the Spirit of the Lord.** Sapphira had gone too far in presuming upon God's forbearance. The folly of such blatant human presumption had to be shown as a sin, hence the ultimate divine chastening that followed.

ACTS—NOTE ON **5:11** **church.** This is the first use of "church" in Acts, although it is the most common word used to describe the assembly of those who had believed (cf. 4:32).

ACTS—NOTE ON **5:12** **signs and wonders.** *See note on 2:19*. **Solomon's Portico.** *See note on 3:11*.

ACTS—NOTE ON **5:13** **None . . . dared join them.** *See note on v. 5*. These unbelievers had respect for the followers of Jesus, but feared the deadly potential of joining the church.

ACTS—NOTE ON **5:14** **believers . . . men and women.** While the unbelievers stayed away due to fear of the consequence of sin, there were multitudes who heard the gospel witness, gladly believed, and joined the church.

ACTS—NOTE ON **5:15** **Peter . . . his shadow.** The people truly believed he had divine healing power and that it might even extend to them through his shadow (cf. 3:1–10). But Scripture does not say Peter's shadow ever healed anyone; in fact, the healing power of God through him seemed to go far beyond his shadow (5:16, "people . . . were all healed"). This outpouring of healing was an answer to the prayer in 4:29–30.

ACTS—NOTE ON **5:16** **unclean spirits.** Cf. Matt. 10:1; 12:43–45; Mark 1:23–27; 5:1–13; 6:7; 9:25; Luke 4:36; 8:29; 9:42. They are demons, fallen angels (Rev. 12:3) who are so designated because of their vile wickedness. They frequently live inside unbelievers, particularly those who vent their wicked nature.

ACTS—NOTE ON **5:17** **high priest.** *See note on 4:6*. Here the title could refer to Annas (cf. 4:6) or Caiaphas. **Sadducees.** *See notes on 23:8 and Matt. 3:7*.

ACTS—NOTE ON **5:19** **an angel of the Lord.** This person should not be confused with "the angel of the Lord" in the OT (*see note on Ex. 3:2*).

ACTS—NOTE ON **5:20** **all the words of this Life.** The gospel (cf. Phil. 2:16; 1 John 1:1–4). Jesus Christ came into this world to provide abundant and eternal life to spiritually dead people (cf. John 1:4; 11:25; 1 John 5:20).

ACTS—NOTE ON **5:28** **teaching.** The gospel of Jesus Christ (*see notes on 2:14–40; 4:12–13*). **this man's blood upon us.** The Sanhedrin had apparently forgotten the brash statement its supporters had made before Pilate that the responsibility for Jesus' death should be on them and their children (Matt. 27:25).

ACTS—NOTE ON **5:29** **obey God rather than men.** *See note on 4:19*.

ACTS—NOTE ON **5:30** **hanging him on a tree.** Cf. Deut. 21:23 and Gal. 3:13.

ACTS—NOTE ON **5:31** **God exalted him at his right hand.** *See notes on 1:9; Mark 16:19; Phil. 2:9–11*. **Leader.** *See note on Acts 3:15*. **repentance to Israel.** Salvation for the Jews. Salvation demands repentance (cf. 2:38; 3:19; 17:30; 20:21; 26:20). For the nature of repentance, *see notes on 2 Cor. 7:9–12*.

ACTS—NOTE ON **5:32** **so is the Holy Spirit.** Every believer receives the Spirit the moment one is saved by obeying the gospel (*see note on 2:4*; cf. Rom. 8:9; 1 Cor. 6:19–20).

ACTS—NOTE ON **5:34** **Gamaliel.** Like his grandfather, the prominent rabbi Hillel, Gamaliel—the most noted rabbi of his time—led the liberal faction of the Pharisees. His most famous student was the apostle Paul (22:3).

ACTS—NOTE ON **5:36** **Theudas.** An otherwise unknown individual who led a revolt in Judea in the early years of the first century, not to be confused with a later Theudas cited in Josephus as a revolutionary.

ACTS—NOTE ON **5:37** **Judas the Galilean rose up.** The founder of the Zealots who led another revolt in Palestine early in the first century. Zealots, a party of Jews who were fanatical nationalists, believed that radical action was required to overthrow the Roman power in Palestine. They even sought to take up arms against Rome. **days of the census.** One ordered by Quirinius, governor of Syria, in 6–7 B.C. (cf. Luke 2:2).

ACTS—NOTE ON 5:38–39 Members of the Sanhedrin heeded Gamaliel's words concerning the apostles. But, based on his knowledge of Scripture, Gamaliel should have been more decisive and less pragmatic about accepting Jesus as the risen Messiah.

ACTS—NOTE ON 5:40 **beat them.** The apostles were unjustly flogged, probably with 39 lashes, the standard number given to avoid exceeding the OT legal limit of 40 (cf. Deut. 25:3).

ACTS—NOTE ON 6:1 **increasing in number.** *See note on 4:4*. The figure could have reached over 20,000 men and women. **Hellenists . . . Hebrews.** "Hellenists" were Jews from the Diaspora; "Hebrews" were the native Jewish population of Palestine. The Hellenists' absorption of aspects of Greek culture made them suspect to the Palestinian Jews. **widows were being neglected.** The Hellenists believed their widows were not receiving an adequate share of the food the church provided for their care (cf. 1 Tim. 5:3–16).

ACTS—NOTE ON 6:2 **serve tables.** The word translated "tables" can refer to tables used in monetary matters (cf. Matt. 21:12; Mark 11:15; John 2:15), as well as those used for serving meals. To be involved either in financial matters or in serving meals would take the Twelve away from their first priority (*see note on Acts 6:4*).

ACTS—NOTE ON 6:3 **seven men.** These were not deacons in terms of the later church office (1 Tim. 3:8–13), although they performed some of the same duties. Stephen and Philip (the only ones of the seven mentioned elsewhere in Scripture) clearly were evangelists, not deacons. Acts later mentions elders (Acts 14:23; 20:17), but not deacons. It seems, therefore, that a permanent order of deacons was not established at that time. **full of the Spirit.** Cf. 6:5; *see notes on 2:4*.

ACTS—NOTE ON 6:4 Prayer and the ministry of the word (cf. v. 2) define the highest priorities of church leaders.

ACTS—NOTE ON 6:5 The seven men chosen by the church all had Greek names, implying they were all Hellenists. The church, in a display of love and unity, may have chosen them to rectify the apparent imbalance involving the Hellenistic widows. **they chose Stephen . . . Nicolaus.** For Stephen's ministry, see 6:9–7:60. His martyrdom became the catalyst for the spread of the gospel beyond Palestine (8:1–4; 11:19). Philip also played a key role in the spread of the gospel (cf. 8:4–24, 26–40). Nothing certain is known of the other five. According to some early traditions, Prochorus became the apostle John's amanuensis when he wrote his Gospel and Nicolaus was a Gentile convert to Judaism from Antioch.

ACTS—NOTE ON 6:6 **they prayed and laid their hands on them.** This expression was used of Jesus when he healed (Mark 6:5; Luke 4:40; 13:13; cf. Acts 28:8) and sometimes indicated being taken prisoner (5:18; Mark 14:46). In the OT, offerers of sacrifices laid their hands on the animal as an expression of identification (Lev. 8:14, 18, 22; Heb. 6:2). But in the symbolic sense, it signified the affirmation, support, and identification with someone and his ministry. See 1 Tim. 4:14; 5:22; 2 Tim. 1:6; cf. Num. 27:23.

ACTS—NOTE ON 6:7 One of Luke's periodic statements summarizing the growth of the church and the spread of the gospel (cf. 2:41, 47; 4:4; 5:14; 9:31; 12:24; 13:49; 16:5; 19:20). **great many of the priests.** The conversion of large numbers of priests may account for the vicious opposition that arose against Stephen. **became obedient to the faith.** *See note on Rom. 1:5*.

ACTS—NOTE ON 6:8 **wonders and signs.** *See note on 2:19*.

ACTS—NOTE ON 6:9 It seems that this verse describes three synagogues: the synagogue of the Freedmen, a second composed of Cyrenians and Alexandrians, and a third composed of those from Cilicia and Asia. Cultural and linguistic differences among the three groups make it unlikely they all attended the same synagogue. **synagogue.** These were meeting places which began in the intertestamental period where the dispersed Jews (usually Hellenists), who did not have temple access, could meet in their community to worship and read the OT. *See note on Mark 1:21*. **Freedmen.** Descendants of Jewish slaves captured by Pompey (63 B.C.) and taken to Rome. They were later freed and formed a Jewish community there. **Cyrenians.** Men from Cyrene, a city in North Africa. Simon, the man conscripted to carry Jesus' cross, was a native of Cyrene (Luke 23:26).

Alexandrians. Alexandria, another major North African city, was located near the mouth of the Nile River. The powerful preacher Apollos was from Alexandria (*see note on Acts 18:24*). **Cilicia and Asia.** Roman provinces in Asia Minor (modern Turkey). Since Paul's hometown (Tarsus) was located in Cilicia, he probably attended this synagogue. **disputed with Stephen.** The word translated "disputed" signifies a formal debate. They no doubt focused on such themes as the death and resurrection of Jesus, and the OT evidence that he was the Messiah.

ACTS—NOTE ON 6:11 blasphemous words against Moses and God. Unable to prevail over Stephen in open debate, his enemies resorted to deceit and conspiracy. As with Jesus (Matt. 26:59–61), they secretly recruited false witnesses to spread lies about Stephen. The charges were serious, since blasphemy was punishable by death (Lev. 24:16).

ACTS—NOTE ON 6:14 Jesus . . . will destroy this place. Another lie, since Jesus' words (John 2:19) referred to his own body (John 2:21).

ACTS—NOTE ON 6:15 face of an angel. Pure, calm, unruffled composure, reflecting the presence of God (cf. Ex. 34:29–35).

ACTS—NOTE ON 7:1 high priest. *See notes on 4:6*. Probably Caiaphas (*see note on John 18:13–14*), who remained in office until A.D. 36. **Are these things so?** In modern legal terminology, "How do you plead?"

ACTS—NOTE ON 7:2–53 Stephen's response does not seem to answer the high priest's question. Instead, he gave a masterful, detailed defense of the Christian faith from the OT and concluded by condemning the Jewish leaders for rejecting Jesus.

ACTS—NOTE ON 7:2 The God of glory. A title used only here and in Ps. 29:3. God's glory is the sum of his attributes (*see notes on Ex. 33:18–19*). **Abraham . . . Mesopotamia, before he lived in Haran.** Genesis 12:1–4 refers to the repeat of this call after Abraham had settled in Haran (c. 500 miles northwest of Ur). Evidently, God had originally called Abraham while he was living in Ur (cf. Gen. 15:7; Neh. 9:7), then repeated that call at Haran (*see notes on Gen. 11:31–12:1–3*).

ACTS—NOTE ON **7:3** Quoted from Gen. 12:1.

ACTS—NOTE ON **7:4** **land of the Chaldeans.** Where Abraham's original home city of Ur was located (Gen. 11:28, 31; 15:7; Neh. 9:7). **after his father died.** At first glance, Gen. 11:26, 32 and 12:4 seem to indicate that Terah lived for 60 years after Abraham's departure from Haran. Terah was 70 when his first son was born (Gen. 11:26); Abraham was 75 when he left Haran (Gen. 12:4; Terah would have been 145); and Terah lived to be 205 (Gen. 11:32). The best solution to this apparent difficulty is that Abraham was not Terah's firstborn son, but was mentioned first (Gen. 11:26) because he was most prominent. Abraham, then, would have been born when Terah was 130.

ACTS—NOTE ON **7:5** Quoted from Gen. 17:8 and 48:4.

ACTS—NOTE ON **7:6** **four hundred years.** This is taken directly from Gen. 15:13–14 where God himself rounded off the exact length of Israel's sojourn in Egypt (430 years, Ex. 12:40).

ACTS—NOTE ON **7:7** Quoted from Ex. 3:12.

ACTS—NOTE ON **7:8** **covenant of circumcision.** Circumcision was the sign of the Abrahamic Covenant (*see notes on Gen. 17:11*). **twelve patriarchs.** The 12 sons of Jacob, who became the heads of the 12 tribes of Israel (Gen. 35:22–26).

ACTS—NOTE ON **7:13** **second visit.** Joseph revealed himself to his brothers on their second trip to Egypt to buy grain (Gen. 43:1–3; 45:1–3).

ACTS—NOTE ON **7:14** **Jacob . . . and all his kindred, seventy-five persons.** Genesis 46:26–27; Ex. 1:5; Deut. 10:22 give the figure as 70. However the LXX (the Greek translation of the OT, which as a Hellenist Stephen would have used) in Gen. 46:27 reads "seventy-five." The additional five people were Joseph's descendants born in Egypt. *See notes on Gen. 46:26–27*.

ACTS—NOTE ON **7:16** **they were . . . laid in the tomb.** "They" refers to Joseph (Josh. 24:32) and his brothers, but not Jacob, who was buried in Abraham's tomb at Machpelah (Gen. 50:13). **the tomb that Abraham had**

bought . . . of Hamor in Shechem. Joshua 24:32 states that Jacob bought this tomb, although Abraham had earlier built an altar at Shechem (Gen. 12:6–7), and probably purchased the land on which he built it. Abraham did not settle there, however, and the land apparently reverted to the people of Hamor. Jacob then repurchased it from Shechem (Gen. 33:18–20), much like Isaac repurchased the well at Beersheba (Gen. 26:28–31) that Abraham had originally bought (Gen. 21:27–30). It is clear that Joseph was buried at Shechem as he requested (Gen. 50:25; Ex. 13:19; Josh. 24:32). The OT does not record where Joseph's brothers were buried, but Stephen reveals it was in Shechem.

ACTS—NOTE ON **7:18** **king who did not know Joseph.** *See note on Ex. 1:8*.

ACTS—NOTE ON **7:19** **expose their infants.** Only the male babies (Ex. 1:15–22).

ACTS—NOTE ON **7:20–21** **Moses . . . was exposed.** In God's providence, however, he was rescued by Pharaoh's daughter. *See notes on Ex. 2:5–10*.

ACTS—NOTE ON **7:23** **forty years old.** Moses' life may be divided into three 40-year periods. The first 40 years encompassed his birth and life in Pharaoh's court; the second his exile in Midian (vv. 29–30); and the third revolved around the events of the exodus and the years of Israel's wilderness wandering (v. 36).

ACTS—NOTE ON **7:27–28** Cf. v. 35. Quoted from Ex. 2:14.

ACTS—NOTE ON **7:29** **fled . . . Midian.** Because he feared Pharaoh would learn of his killing of the Egyptian (v. 28) and view him as the leader of a Jewish rebellion. **two sons.** Gershom (Ex. 2:22), and Eliezer (Ex. 18:4).

ACTS—NOTE ON **7:30** **angel.** *See note on Ex. 3:2*. **Mount Sinai.** *See notes on Ex. 19:3–10*.

ACTS—NOTE ON **7:32** Quoted from Ex. 3:6, 15.

ACTS—NOTE ON **7:33** Quoted from Ex. 3:5.

ACTS—NOTE ON **7:34** Quoted from Ex. 3:7–8.

ACTS—NOTE ON **7:35** **This Moses . . . sent as both ruler and redeemer.** Thus began Israel's long history of rejecting her God-sent deliverers (cf. Matt. 21:33–46; 23:37). **Who made you.** Quoted from Ex. 2:14. **angel.** The angel of the Lord (Acts 7:30). *See note on Ex. 3:2*.

ACTS—NOTE ON **7:36** **wonders and signs.** The 10 plagues in Egypt, and the miracles during the wilderness wandering (e.g., the parting of the Red Sea, Ex. 14:1–31; the miraculous provision of water at Rephidim, Ex. 17:1–7; and the destruction of Korah, Dathan, and Abiram, Num. 16:1–40). *See note on Acts 2:19*.

ACTS—NOTE ON **7:37** **prophet like me.** Quoted from Deut. 18:15, this refers to the Messiah (cf. John 1:21, 25; 6:14; 7:40).

ACTS—NOTE ON **7:38** **the congregation in the wilderness.** Israel (cf. Ex. 12:3, 6, 19, 47; 16:1–2, 9–10; 17:1; 35:1; Lev. 4:13; 16:5; Num. 1:2; 8:9; 13:26; 14:2; Josh. 18:1). **the angel . . . at Mount Sinai.** Most likely this is the angel of the Lord (Acts 7:30, 35) who was assisted by a multitude of angels (cf. Deut. 33:3; Gal. 3:19; Heb. 2:2). *See note on Acts 7:53*. **living oracles.** The law given to Moses by God through the angel of the Lord and a whole host of angels (cf. Heb. 4:12; 1 Pet. 1:23).

ACTS—NOTE ON **7:39** **refused to obey.** Israel rejected Moses' leadership and longed to return to slavery in Egypt (cf. Num. 11:5).

ACTS—NOTE ON **7:40** **Make for us gods.** A man-made representation of a false god (Ex. 32:1–5), which was forbidden (Ex. 20:4). Quoted from Ex. 32:1, 23.

ACTS—NOTE ON **7:41** **a calf.** *See note on Ex. 32:4*.

ACTS—NOTE ON **7:42** **God . . . gave them over.** Quoted from Amos 5:25–27. Judicially abandoning the people to their sin and idolatry (cf. Hos. 4:17; *see notes on Rom. 1:24, 26, 28*). **the host of heaven.** Israel's idolatrous worship of the sun, moon, and stars began in the wilderness and lasted through the

Babylonian captivity (cf. Deut. 4:19; 17:3; 2 Kings 17:16; 21:3–5; 23:4; 2 Chron. 33:3, 5; Jer. 8:2; 19:13; Zeph. 1:5).

ACTS—NOTE ON **7:43** **Babylon.** Amos wrote “Damascus” (Amos 5:27), while Stephen said “Babylon.” Amos was prophesying the captivity of the northern kingdom in Assyria, a deportation beyond Damascus. Later the southern kingdom was taken captive to Babylon. Stephen, inspired to do so, extended the prophecy to embrace the judgment on the whole nation, summarizing their idolatrous history and its results.

ACTS—NOTE ON **7:44–50** To counter the false charge that he blasphemed the temple (6:13–14), Stephen recounted its history to show his respect for it.

ACTS—NOTE ON **7:44** **tent of witness.** The predecessor of the temple (Ex. 25:8–9, 40).

ACTS—NOTE ON **7:48** **Most High.** A common OT title for God (cf. Gen. 14:18–20, 22; Num. 24:16; Deut. 32:8; 2 Sam. 22:14; Ps. 7:17; 9:2; 18:13; 21:7; 73:11; 87:5; 91:1; 107:11; Isa. 14:14; Lam. 3:35, 38; Dan. 4:17, 24–25, 32, 34; 7:25).

ACTS—NOTE ON **7:49–50** Quoted from Isa. 66:1–2. Stephen’s point is that God is greater than the temple, and thus the Jewish leaders were guilty of blaspheming by confining God to it.

ACTS—NOTE ON **7:51–53** The climax of Stephen’s sermon indicted the Jewish leaders for rejecting God in the same way that their ancestors had rejected him in the OT.

ACTS—NOTE ON **7:51** **stiff-necked.** Obstinate, like their fathers (Ex. 32:9; 33:5). **uncircumcised in heart and ears.** Thus as unclean before God as the uncircumcised Gentiles (*see notes on Deut. 10:16; Jer. 4:4; Rom. 2:28–29*). **resist the Holy Spirit.** By rejecting the Spirit’s messengers and their message. Cf. Jesus’ sermon in Matt. 23:13–39.

ACTS—NOTE ON **7:52** **the Righteous One.** *See note on 3:14*.

ACTS—NOTE ON 7:53 **law as delivered by angels.** See Deut. 33:2; Gal. 3:19; Heb. 2:2. Scripture does not delineate their precise role in the giving of the law, but clearly states the fact of their presence.

ACTS—NOTE ON 7:54 **ground their teeth.** In anger and frustration (cf. Ps. 35:16; 37:12; Matt. 8:11–12; 13:41–42, 50; 22:13; 24:51; 25:30; Luke 13:28).

ACTS—NOTE ON 7:55 **full of the Holy Spirit.** *See note on 2:4*. **the glory of God.** Isaiah (Isa. 6:1–3), Ezekiel (Ezek. 1:26–28), Paul (2 Cor. 12:2–4), and John (Rev. 1:10) also received visions of God's glory in heaven. **at the right hand of God.** Jesus is frequently so depicted (Acts 2:34; cf. Matt. 22:44; 26:64; Luke 22:69; Eph. 1:20; Col. 3:1; Heb. 1:3; 8:1; 10:11–12; 12:2).

ACTS—NOTE ON 7:56 **Son of Man.** *See note on Dan. 7:13–14*.

ACTS—NOTE ON 7:58 **laid down their garments . . . Saul.** Paul's first appearance in Scripture. That he was near enough to the action to be holding the clothes of Stephen's killers reflects his deep involvement in the sordid affair (*see note on 8:1*).

ACTS—NOTE ON 7:59 **stoning.** This was the punishment prescribed in the law for blasphemy (Lev. 24:16); however, this was not a formal execution but an act of mob violence.

ACTS—NOTE ON 7:60 **do not hold this sin against them.** As had Jesus before him (Luke 23:34), Stephen prayed for God to forgive his killers. **he fell asleep.** A common NT euphemism for the death of believers (cf. John 11:11–14; 1 Cor. 11:30; 15:20, 51; 1 Thess. 4:14; 5:10).

ACTS—NOTE ON 8:1 **approved.** Paul's murderous hatred of all believers was manifested here in his attitude toward Stephen (1 Tim. 1:13–15). **scattered.** Led by a Jew named Saul of Tarsus, the persecution scattered the Jerusalem fellowship and led to the first missionary outreach of the church. Not all members of the Jerusalem church were forced to flee; the Hellenists, because Stephen was likely one, bore the brunt of the persecution (cf. Acts 11:19–20). **except the apostles.** They remained because of their devotion to

Christ, to care for those at Jerusalem and to continue evangelizing the region (cf. 9:26–27).

ACTS—NOTE ON **8:2** **Devout men.** Probably pious Jews (cf. 2:5; Luke 2:25) who publicly protested Stephen's death.

ACTS—NOTE ON **8:3** **ravaging the church.** "Ravaging" was used in extrabiblical writings to refer to the destruction of a city or mangling by a wild animal.

ACTS—NOTE ON **8:4** **went about.** This Greek word is used frequently in Acts for missionary efforts (v. 40; 9:32; 13:6; 14:24; 15:3, 41; 16:6; 18:23; 19:1, 21; 20:2).

ACTS—NOTE ON **8:5** **Philip.** Cf. 6:5. The first missionary named in Scripture and the first to be given the title "evangelist" (21:8). **the city of Samaria.** The ancient capital of the northern kingdom of Israel, which eventually fell to the Assyrians (722 B.C.) after over 200 years of idolatry and rebellion against God. After resettling many of the people in other lands, the Assyrians located Gentiles from other areas into the region, resulting in a mix of Jews and Gentiles who became known as Samaritans (*see notes on John 4:4, 20*).

ACTS—NOTE ON **8:7** **unclean spirits.** *See note on 5:16*.

ACTS—NOTE ON **8:9** **magic.** This word originally referred to the practices of the Medo-Persians: a mixture of science and superstition, including astrology, divination, and the occult (*see notes on Deut. 18:9–12; Rev. 9:21*).

ACTS—NOTE ON **8:10–11** **the power of God that is called Great.** Simon claimed to be united to God. The early church Fathers claimed he was one of the founders of Gnosticism, which asserted there were a series of divine emanations reaching up to God. They were called "Powers," and the people believed he was at the top of the ladder.

ACTS—NOTE ON **8:13** **Simon . . . believed.** His belief was motivated by purely selfish reasons and could never be considered genuine. Cf. John

2:23–24. He saw it as an external act useful to gain the power he believed Philip possessed. By following Philip, he also was able to maintain contact with his former audience.

ACTS—NOTE ON **8:15** **receive the Holy Spirit.** *See note on 2:4*.

ACTS—NOTE ON **8:16** **not yet fallen on any of them.** This verse does not support the false notion that Christians receive the Holy Spirit subsequent to salvation. This was a transitional period in which confirmation by the apostles was necessary to verify the inclusion of a new group of people into the church. Because of the animosity that existed between Jews and Samaritans, it was essential for the Samaritans to receive the Spirit, in the presence of the leaders of the Jerusalem church, for the purpose of maintaining a unified church. The delay also revealed the Samaritans' need to come under apostolic authority. The same transitional event occurred when the Gentiles were added to the church (10:44–46; cf. 15:6–12; 19:6).

ACTS—NOTE ON **8:17** **laid their hands on them.** This signified apostolic affirmation and solidarity. *See note on 6:6*. **received the Holy Spirit.** That this actually occurred likely demonstrated that believers also spoke in tongues here, just as those who received the Spirit did on the day of Pentecost (*see note on 2:4*), as the Gentiles did when they received the Spirit (10:46), and as those followers of John did (19:6). As Samaritans, Gentiles, and believers from the Old Covenant were added to the church, the unity of the church was established. No longer could one nation (Israel) be God's witness people, but the church was made up of Jews, Gentiles, half-breed Samaritans, and OT saints who became NT believers (19:1–7). To demonstrate the unity, it was imperative that there be some replication in each instance of what had occurred at Pentecost with the believing Jews, such as the presence of the apostles and the coming of the Spirit manifestly indicated through speaking in the languages of Pentecost (2:5–12).

ACTS—NOTE ON **8:22–24** Although Simon was certainly fearful, he was unwilling to repent and seek forgiveness, wanting only to escape the consequences of his sin.

ACTS—NOTE ON **8:26** **Gaza.** One of five chief cities of the Philistines. The original city was destroyed in the first century B.C. and a new city was built near the coast.

ACTS—NOTE ON 8:27 **Ethiopian.** In those days, Ethiopia was a large kingdom located south of Egypt. **eunuch.** This can refer to one who had been emasculated or generally, to a government official. It is likely he was both since Luke refers to him as a eunuch and as one who held a position of authority in the queen's court—that of treasurer, much like a minister of finance or secretary of the treasury. As a physical eunuch, he would have been denied access to the temple (Deut. 23:1) and the opportunity to become a full proselyte to Judaism. **Candace.** Probably not a name, but an official title (like Pharaoh or Caesar) given to the queen mothers in that land.

ACTS—NOTE ON 8:28 **reading . . . Isaiah.** He knew the importance of seeking God through the Scripture (Luke 24:25–27; John 5:39, 46; Rom. 10:12–15).

ACTS—NOTE ON 8:32–33 **passage . . . he was reading.** Isaiah 53:7–8.

ACTS—NOTE ON 8:34 **About whom . . . does the prophet say this . . . ?** His confusion was understandable. Even the Jewish religious experts were divided on the meaning of this passage. Some believed the slaughtered sheep represented Israel, others thought Isaiah was referring to himself, and others thought the Messiah was Isaiah's subject.

ACTS—NOTE ON 8:37 See esv footnote.

ACTS—NOTE ON 8:39 **carried Philip away.** Elijah (1 Kings 18:12; 2 Kings 2:16) and Ezekiel (Ezek. 3:12, 14; 8:3) were also snatched away in a miraculous fashion. This was a powerful confirmation to the caravan that Philip was God's representative.

ACTS—NOTE ON 8:40 **Azotus.** The first-century name for the ancient Philistine city of Ashdod, located 20 miles north of Gaza. **Caesarea.** Where Philip and his family probably lived (21:9; *see note on* 9:30).

ACTS—NOTE ON 9:1 **Saul.** See Introduction to Romans: Author and Date. The apostle Paul was originally named Saul, after the first king of Israel. He was born a Jew, studied in Jerusalem under Gamaliel (22:3), and became a Pharisee (23:6). He was also a Roman citizen, a right he inherited from his father (22:28). Verses 1–19 of ch. 9 record the external facts of his conversion (see also 22:1–22; 26:9–20). Philippians 3:1–14 records the internal spiritual conversion (*see notes there*). **threats and murder.** See 1 Tim. 1:12–13 and 1 Cor. 15:9.

ACTS—NOTE ON 9:2 **Damascus.** An ancient city, the capital of Syria, located 60 miles inland from the Mediterranean and c. 160 miles northeast of Jerusalem. Apparently, it had a large population of Jews, including Hellenist believers who fled Jerusalem to avoid persecution (8:2). **belonging to the Way.** This description of Christianity, derived from Jesus' description of himself (John 14:6), appears several times in Acts (Acts 19:9, 23; 22:4; 24:14, 22). This is an appropriate title because Christianity is the way of God (18:26), the way into the holy places (Heb. 10:19–20), and the way of truth (John 14:6; 2 Pet. 2:2).

ACTS—NOTE ON 9:3–6 This was the first of six visions to be seen by Paul in Acts (cf. 16:9–10; 18:9–10; 22:17–18; 23:11; 27:23–24).

ACTS—NOTE ON 9:3 **a light from heaven.** The appearance of Jesus Christ in glory (cf. 22:6; 26:13), visible only to Saul (26:9).

ACTS—NOTE ON 9:4 **why are you persecuting me?** An inseparable union exists between Christ and his followers. Saul's persecution represented a direct attack on Christ. Cf. Matt. 18:5–6.

ACTS—NOTE ON 9:10 **Ananias.** One of the leaders of the Damascus church, and therefore, one of Saul's targets (cf. 22:12).

ACTS—NOTE ON 9:11 **street called Straight.** This street, which runs through Damascus from the east gate to the west, still exists and is called Darb el-Mustaqim. **Tarsus.** The birthplace of Paul and a key city in the Roman province of Cilicia, located on the banks of the Cydnus River near the border of Asia Minor and Syria. It served as both a commercial and educational center. The wharves on the Cydnus were crowded with commerce, while its university ranked with those of Athens and Alexandria as the finest in the Roman world.

ACTS—NOTE ON **9:15** **chosen instrument.** Lit., "a vessel of election." There was perfect continuity between Paul's salvation and his service; God chose him to convey his grace to all people (Gal. 1:1; cf. 1 Tim. 2:7; 2 Tim. 1:11). Paul used this same word four times (Rom. 9:21, 23; 2 Cor. 4:7; 2 Tim. 2:21). **before the Gentiles and kings and the children of Israel.** Paul began his ministry preaching to Jews (Acts 13:14; 14:1; 17:1, 10; 18:4; 19:8), but his primary calling was to Gentiles (Rom. 11:13; 15:16). God also called him to minister to kings such as Agrippa (Acts 25:23–26:32) and likely Caesar (cf. 25:10–12; 2 Tim. 4:16–17).

ACTS—NOTE ON **9:17** **laying his hands on him.** *See note on 6:6*. **be filled with the Holy Spirit.** *See note on 2:4*. The Spirit had already been active in Paul's life: convicting him of sin (John 16:9), convincing him of the lordship of Christ (1 Cor. 12:3), transforming him (Titus 3:5), and indwelling him permanently (1 Cor. 12:13). He was then filled with the Spirit and empowered for service (cf. Acts 2:4, 14; 4:8, 31; 6:5, 8; *see also note on Eph. 5:18*). Saul received the Spirit without any apostles present because he was a Jew (the inclusion of Jews in the church had already been established at Pentecost), and because he was an apostle in his own right because Christ personally chose him and commissioned him for service (Rom. 1:1).

ACTS—NOTE ON **9:20** **He is the Son of God.** The content of Paul's message was that Jesus Christ is God (*see notes on Heb. 1:4–5*).

ACTS—NOTE ON **9:23** **When many days had passed.** A period of three years, in which he ministered in Nabatean Arabia, an area encompassing Damascus south to the Sinai peninsula (*see notes on Gal. 1:17–18*).

ACTS—NOTE ON **9:24** **gates.** Damascus was a walled city, thus the gates were the only conventional means of escape.

ACTS—NOTE ON **9:25** **let him down . . . in a basket.** "Basket" was a large woven hamper suitable for hay, straw, or bales of wool.

ACTS—NOTE ON **9:27** **Barnabas.** *See note on 4:36*.

ACTS—NOTE ON 9:29 **Hellenists.** The same group Stephen debated (*see note on 6:1*).

ACTS—NOTE ON 9:30 **Caesarea.** Cf. 8:40. An important port city on the Mediterranean located 30 miles north of Joppa. As the capital of the Roman province of Judea and the home of the Roman procurator, it served as the headquarters of a large Roman garrison. **sent him off to Tarsus.** Paul disappeared from prominent ministry for several years, although he possibly founded some churches around Syria and Cilicia (15:23; Gal. 1:21).

ACTS—NOTE ON 9:31 **the church . . . had peace and was being built up.** Paul's conversion and political changes contributed to the rest. A stricter Roman governor and the expansion of Herod Agrippa's authority restricted the persecution.

ACTS—NOTE ON 9:32 **Lydda.** "Lod" in the OT. Located about 10 miles southeast of Joppa, it was a hub servicing roads from Egypt to Syria and from Joppa to Jerusalem.

ACTS—NOTE ON 9:33 **Aeneas.** Apparently an unbeliever (cf. v. 36) whose paralysis was incurable by the limited medical knowledge of that day.

ACTS—NOTE ON 9:35 **Sharon.** The plain surrounding Lydda and Joppa and extending north to Caesarea.

ACTS—NOTE ON 9:36 **Joppa.** A seacoast town today known as Jaffa, south of Tel Aviv. **Tabitha.** She was more commonly known by her Greek name, "Dorcas." Both names mean "gazelle."

ACTS—NOTE ON 9:37 **upper room.** This arrangement was similar to that of the upstairs room in 1:13 and 2:1. While it was customary to bury a body immediately, the believers in Joppa had another plan.

ACTS—NOTE ON 9:38 **near Joppa.** Ten miles southeast.

ACTS—NOTE ON 9:39 **tunics and other garments.** Close-fitting undergarments and long outer robes.

ACTS—NOTE ON 9:43 Simon, a tanner. Cf. 10:5–6. Peter breaks down a cultural barrier by staying with a tanner, an occupation despised by Jewish society because the tanner dealt with the skins of dead animals. The local synagogue probably shunned Simon.

ACTS—NOTE ON **10:1** **a centurion.** One of 60 officers in a Roman legion, each of whom commanded 100 men (*see note on Matt. 8:5*). **Italian Cohort.** Ten cohorts of 600 men each made up a legion.

ACTS—NOTE ON **10:2** **feared God.** A technical term used by Jews to refer to Gentiles who had abandoned their pagan religion in favor of worshiping Jehovah God. Such a person, while following the ethics of the OT, had not become a full proselyte to Judaism through circumcision. Cornelius was to receive the saving knowledge of God in Christ (*see note on Rom. 1:20*).

ACTS—NOTE ON **10:3** **About the ninth hour.** 3:00 P.M. (*see note on 3:1*).

ACTS—NOTE ON **10:4** **memorial.** A remembrance. Cornelius's prayers, devotion, faith, and goodness were like a fragrant offering rising up to God.

ACTS—NOTE ON **10:7** **devout soldier.** *See note on vv. 1–2*.

ACTS—NOTE ON **10:9** **housetop . . . to pray.** All kinds of worship occurred on the flat roofs of Jewish homes (2 Kings 23:12; Jer. 19:13; 32:29). **sixth hour.** 12:00 noon.

ACTS—NOTE ON **10:12** **all kinds of animals.** Both clean and unclean animals. To keep the Israelites separate from their idolatrous neighbors, God set specific dietary restrictions regarding the consumption of such animals (cf. Lev. 11:25–26).

ACTS—NOTE ON **10:13** **kill and eat.** With the coming of the New Covenant and the calling of the church, God ended the dietary restrictions (cf. Mark 7:19).

ACTS—NOTE ON **10:14** **common or unclean.** Impure or defiled.

ACTS—NOTE ON **10:15** **God has made clean.** More than just abolishing the OT dietary restrictions, God made unity possible in the church of both Jews, symbolized by the clean animals, and Gentiles, symbolized by the unclean animals, through the comprehensive sacrificial death of Christ (*see note on Eph. 2:14*).

ACTS—NOTE ON **10:22** **directed by a holy angel.** Cf. vv. 3–6.

ACTS—NOTE ON **10:23** **invited them in.** Self-respecting Jews did not invite any Gentiles into their home, especially soldiers of the hated Roman army. **some . . . brothers.** Six Jewish believers (11:12), identified as "the believers from among the circumcised" in 10:45.

ACTS—NOTE ON **10:26** **I too am a man.** Cf. 14:11–15 and Rev. 22:8–9. Only the triune God deserves our worship.

ACTS—NOTE ON **10:28** **unlawful.** Lit., "breaking a taboo." Peter followed the Jewish standards and traditions his whole life. His comments reveal his acceptance of a new standard in which Jews no longer were to consider Gentiles profane.

ACTS—NOTE ON **10:34** **God shows no partiality.** Taught in both the OT (Deut. 10:17; 2 Chron. 19:7; Job 34:19) and NT (Rom. 2:11; 3:29–30; James 2:1). The reality of this truth was taking on new dimensions for Peter.

ACTS—NOTE ON **10:35** **acceptable.** This Greek word means "marked by a favorable manifestation of the divine pleasure."

ACTS—NOTE ON **10:36** **preaching . . . peace.** Christ, by paying the price of sin through his sacrificial death, established peace between man and God (*see note on Rom. 5:1–11*).

ACTS—NOTE ON **10:37** **the baptism that John proclaimed.** Cf. 1:22; 13:24; 18:25; 19:34; *see notes on Matt. 3:2–12*.

ACTS—NOTE ON **10:38** **God anointed Jesus.** Cf. 4:27. The beginning of Jesus' earthly ministry (cf. Matt. 3:13–17; Luke 3:21–22).

ACTS—NOTE ON **10:41** **chosen . . . as witnesses.** Jesus became visible after his resurrection only to believers (cf. 1 Cor. 15:5–8).

ACTS—NOTE ON **10:43** **believes in him.** The means of salvation—faith in Christ alone (*see note on Rom. 1:16*; cf. John 3:14–17; 6:69; Rom. 10:11; Gal. 3:22; Eph. 2:8–9).

ACTS—NOTE ON **10:44** **the Holy Spirit fell.** *See notes on 2:4 and 8:17*.

ACTS—NOTE ON **10:45** **believers from among the circumcised.** Cf. 11:2. Jewish Christians (*see note on 10:23*).

ACTS—NOTE ON **10:46** **tongues.** *See notes on 2:4; 8:17*.

ACTS—NOTE ON **11:3** **ate with them.** The Jewish believers were outraged over such a blatant breach of Jewish custom. It was difficult for them to conceive that Jesus could be equally Lord of Gentile believers.

ACTS—NOTE ON **11:4–14** Cf. 10:1–23, 28–33.

ACTS—NOTE ON **11:14** **your household.** All who were under Cornelius's authority and care, who could comprehend the gospel and believe (cf. 16:15, 31). This does not include infants.

ACTS—NOTE ON **11:15** **at the beginning.** God attested to the reality of Gentile salvation with the same phenomenon that occurred at Pentecost (*see note on 8:17*).

ACTS—NOTE ON **11:16** **baptized with the Holy Spirit.** *See note on 1:5*.

ACTS—NOTE ON **11:18** **to the Gentiles also God has granted repentance . . . to life.** One of the most shocking admissions in Jewish history, but an event that the OT had prophesied (Isa. 42:1, 6; 49:6; *see note on Acts 2:38*).

ACTS—NOTE ON **11:19** *See notes on 8:1–3*. **Phoenicia.** The coastal region directly north of Judea, containing the trading ports of Tyre and Sidon. **Cyprus.** *See note on 4:36*. **Antioch.** Located some 200 miles north of Sidon, Antioch was a major pagan metropolis, the third largest in the Roman Empire, behind Rome and Alexandria.

ACTS—NOTE ON **11:20** **men of Cyprus and Cyrene.** *See notes on 6:9 and 13:4*. **Hellinists.** Cf. 6:1 and 9:29. Greek-speaking non-Jews (*see note on 6:1*).

ACTS—NOTE ON **11:21** **hand of the Lord.** This refers to God's power expressed in judgment (cf. Ex. 9:33; Deut. 2:15; Josh. 4:24; 1 Sam. 5:6;

7:13) and in blessing (Ezra 7:9; 8:18; Neh. 2:8, 18). Here, it refers to blessing.

ACTS—NOTE ON 11:22 Barnabas. *See note on 4:36*. Since he was a Cypriot Jew, he came from a similar background to the founders of the Antioch church.

ACTS—NOTE ON 11:25 Tarsus. *See note on 9:11*. **to look for Saul.** This was to be no easy task. Several years had elapsed since Saul fled Jerusalem (9:30). Apparently, he had been disinherited and forced to leave his home due to his new allegiance to Christianity (Phil. 3:8).

ACTS—NOTE ON 11:26 Christians. A term of derision meaning "of the party of Christ." Cf. 26:28 and 1 Pet. 4:16.

ACTS—NOTE ON 11:27 prophets. Preachers of the NT (cf. 1 Cor. 14:32; Eph. 2:20; *see notes on Acts 13:1; 21:9; Eph. 4:11*).

ACTS—NOTE ON 11:28 Agabus. One of the Jerusalem prophets who years later played an important part in Paul's ministry (21:10–11). **a great famine.** Several ancient writers (Tacitus [*Annals* XI.43], Josephus [*Antiquities* 5], and Suetonius [*Claudius* 18]) affirm the occurrence of great famines in Israel c. A.D. 45–46. **over all the world.** The famine reached beyond the region of Palestine. **Claudius.** Emperor of Rome (A.D. 41–54).

ACTS—NOTE ON 11:30 elders. This is the first mention of the men who were pastor-overseers of the churches (15:4, 6, 22–23; 16:4; 21:18); i.e., a plurality of godly men responsible to lead the church (*see notes on 1 Tim. 3:1–7; Titus 1:5–9*). They soon began to occupy the leading role in the churches, transitioning from the apostles and prophets, who were foundational (cf. Eph. 2:20; 4:11).

ACTS—NOTE ON 12:1 Herod the king. Herod Agrippa I reigned from A.D. 37–44 and was the grandson of Herod the Great. He ran up numerous debts in Rome and fled to Palestine. Imprisoned by Emperor Tiberius after some careless comments, he eventually was released following Tiberius's death, and was made ruler of northern Palestine, to which Judea and Samaria were added in A.D. 41. As a hedge against his shaky relationship with Rome, he curried favor with the Jews by persecuting Christians.

ACTS—NOTE ON 12:2 **James.** The first of the apostles to be martyred (*see note on Matt. 10:2*). **with the sword.** The manner of his execution indicates James was accused of leading people to follow false gods (cf. Deut. 13:12–15).

ACTS—NOTE ON 12:3 **during the days of Unleavened Bread.** The weekly feast following Passover (*see notes on Ex. 23:14–19; Matt. 26:17*).

ACTS—NOTE ON 12:4 **four squads.** Each squad contained four soldiers and rotated the watch on Peter. At all times two guards were chained to him in his cell, while the other two stood guard outside the cell door (v. 6).

ACTS—NOTE ON 12:12 **Mary.** Mark is called the cousin of Barnabas in Col. 4:10, so she was his aunt. **John . . . Mark.** Cousin of Barnabas (Col. 4:10), acquaintance of Peter in his youth (1 Pet. 5:13), he accompanied Barnabas and Paul to Antioch (Acts 12:25) and later to Cyprus (13:4–5). He deserted them at Perga (13:13) and Paul refused to take him on his second missionary journey because of that desertion (15:36–41). He accompanied Barnabas to Cyprus (15:39). He disappeared until he was seen with Paul at Rome as an accepted companion and coworker (Col. 4:10; Philem. 24). During Paul's second imprisonment at Rome, Paul sought John Mark's presence as useful to him (2 Tim. 4:11). He wrote the second Gospel that bears his name, being enriched in his task by the aid of Peter (1 Pet. 5:13).

ACTS—NOTE ON 12:15–16 **his angel.** According to Jewish superstition, each person had his own guardian angel who could assume that person's form.

ACTS—NOTE ON 12:17 **James.** The Lord's brother, now head of the Jerusalem church (see Introduction to James; *see note on Acts 15:13*). **he departed.** Except for a brief appearance in ch. 15, Peter fades from the scene as the rest of Acts revolves around Paul and his ministry.

ACTS—NOTE ON 12:19 **Herod.** *See note on v. 1*. **be put to death.** According to Justinian's *Code* (ix. 4:4), a guard who allowed a prisoner to escape would suffer the same fatal penalty that awaited the prisoner. **Caesarea.** *See note on 9:30*.

ACTS—NOTE ON 12:20 Tyre and Sidon. Two port cities north of Caesarea, in a region called Phoenicia. Mutual interdependence existed between these cities and Galilee, although Tyre and Sidon were more dependent on Galilee (*see note on Mark 3:8*). **Blastus.** The king's "chamberlain," or treasurer, acted as an intermediary between Herod and the representatives of Tyre and Sidon.

ACTS—NOTE ON 12:21 On an appointed day. A feast in honor of Herod's patron, the Roman emperor Claudius. **put on his royal robes.** According to Josephus, he wore a garment made of silver.

ACTS—NOTE ON 12:23 did not give God the glory. The crime for which Herod was executed by God (A.D. 44), who will eventually condemn and execute all who are guilty of this crime (Rom. 1:18–23). **eaten by worms.** According to Josephus, Herod endured terrible pain for five days before he died.

ACTS—NOTE ON 12:25 completed their service. After Herod's death, they delivered the famine relief to the Jerusalem church (11:30). **John . . . Mark.** *See note on 12:12*.

ACTS—NOTE ON 13:1 Chapter 13 marks a turning point in Acts. The first 12 chapters focus on Peter; the remaining chapters revolve around Paul. With Peter, the emphasis is the Jewish church in Jerusalem and Judea; with Paul, the focus is the spread of the Gentile church throughout the Roman world, which began at the church in Antioch. **prophets.** These had a significant role in the apostolic church (*see notes on 1 Cor. 12:28; Eph. 2:20*). They were preachers of God's word and were responsible in the early years of the church to instruct local congregations. On some occasions, they received new revelation that was of a practical nature (cf. Acts 11:28; 21:10), a function that ended with the cessation of the temporary sign gifts. Their office was also replaced by pastor-teachers and evangelists (*see note on Eph. 4:11*). **Barnabas.** *See note on Acts 4:36*. **Simeon . . . called Niger.** "Niger" means "black." He may have been a dark-skinned man, an African, or both. No direct evidence exists to equate him with Simon of Cyrene

(Mark 15:21). **Lucius of Cyrene.** Not the Lucius of Rom. 16:21, or Luke, the physician and author of Acts. **member of the court.** Can be translated "foster-brother." Manean was reared in Herod the Great's household. **Herod the tetrarch.** Herod Antipas, the Herod of the Gospels (*see note on Matt. 14:1*).

ACTS—NOTE ON **13:2** **worshiping.** This is from a Greek word that in Scripture describes priestly service. Serving in leadership in the church is an act of worship to God, and consists of offering spiritual sacrifices to him, including prayer, oversight of the flock, plus preaching and teaching the word. **fasting.** This is often connected with vigilant, passionate prayer (cf. Neh. 1:4; Ps. 35:13; Dan. 9:3; Matt. 17:21; Luke 2:37), and includes either a loss of desire for food or the purposeful setting aside of eating to concentrate on spiritual issues (*see note on Matt. 6:16–17*).

ACTS—NOTE ON **13:3** **laid their hands on them.** *See note on 6:6*.

ACTS—NOTE ON **13:4** **Seleucia.** This city served as the port for Antioch, some 16 miles away at the mouth of the Orontes River. **Cyprus.** *See note on 4:36*. Saul and Barnabas chose to begin their missionary outreach there because it was Barnabas's home, which was only a two-day journey from Antioch, and had a large Jewish population.

ACTS—NOTE ON **13:5** **arrived at Salamis.** The chief port and commercial center of Cyprus. **synagogues.** *See note on 6:9*. Paul established the custom of preaching to the Jews first whenever he entered a new city (cf. 13:14, 42; 14:1; 17:1, 10, 17; 18:4, 19, 26; 19:8) because he had an open door, as a Jew, to speak and introduce the gospel. Also, if he preached to Gentiles first, the Jews would never have listened to him. **John to assist.** *See note on 12:12*.

ACTS—NOTE ON **13:6** **Paphos.** The capital of Cyprus and thus the seat of the Roman government. It also was a great center for the worship of Aphrodite (Venus), and thus a hotbed for all kinds of immorality. **a certain magician . . . Jewish.** "Magician" originally carried no evil connotation, but later was used to describe all kinds of practitioners and dabblers in the occult. This particular magician put his knowledge to evil use (*see note on 8:9*).

ACTS—NOTE ON **13:7** **the proconsul.** A Roman official who served as provincial governor (cf. 18:12).

ACTS—NOTE ON **13:8** **Elymas.** The Greek name of Bar-Jesus, a transliteration of the Arabic word for magician.

ACTS—NOTE ON **13:9** **Saul . . . called Paul.** Paul’s Hebrew and Roman names.

ACTS—NOTE ON **13:13** **came to Perga in Pamphylia.** Perga was a major city in the Roman province of Pamphylia, in Asia Minor—some 200 miles north across the Mediterranean from Cyprus. **John left them.** Whatever reason John Mark gave for leaving, Paul didn’t accept it (15:38). While his desertion did not hamper the mission, it did later create dissension between Paul and Barnabas (15:36–40). This was finally resolved (cf. Col. 4:10; 2 Tim. 4:11). *See note on Acts 12:12*.

ACTS—NOTE ON **13:14** **Antioch in Pisidia.** Not to be confused with Antioch in Syria, the location of the first Gentile church. This Antioch was located in the mountains of Asia Minor (modern Turkey).

ACTS—NOTE ON **13:15** **reading from the Law and the Prophets.** The reading of the Scriptures. This occupied the third part in the liturgy of the synagogue, after the recitation of the *shema* (Deut. 6:4) and further prayers, but before the teaching, which was usually based on what had been read from the Scriptures. **rulers of the synagogue.** Those who had general oversight of the synagogue (*see note on Acts 6:9*), including designating who would read from the Scriptures.

ACTS—NOTE ON **13:16** **who fear God.** *See note on 10:2*.

ACTS—NOTE ON **13:19** **seven nations.** *See note on Deut. 7:1*.

ACTS—NOTE ON **13:20** See Introduction to Judges.

ACTS—NOTE ON **13:21** **Saul.** *See note on 1 Sam. 9:2*.

ACTS—NOTE ON **13:22** **a man after my heart.** *See note on 1 Sam. 13:14*. Some would question the reality of this designation for David since he proved to be such a sinner at times (cf. 1 Sam. 11:1–4; 12:9; 21:10–22:1). No man after God's own heart is perfect; yet he will recognize sin and repent of it, as did David (cf. Ps. 32; 38; 51). Paul quoted from 1 Sam. 13:14 and Ps. 89:20.

ACTS—NOTE ON **13:23** **as he promised.** Old Testament prophecy points to Messiah as a descendant of David (cf. 2 Sam. 7:12–16; Ps. 132:11; Isa. 11:10; Jer. 23:5). Jesus is the fulfillment of the OT prophecies of the coming Messiah (Matt. 1:1, 20–21; Rom. 1:3; 2 Tim. 2:8).

ACTS—NOTE ON **13:24** **baptism of repentance**. Cf. 1:22 and 10:37.

ACTS—NOTE ON **13:26** **who fear God**. *See note on 10:2*.

ACTS—NOTE ON **13:27** **rulers.** The supposed experts in the OT, including the scribes, Pharisees, Sadducees, and priests.

ACTS—NOTE ON **13:28** **Pilate**. *See notes on 3:13 and Matt. 27:2*.

ACTS—NOTE ON **13:29–30** **tree . . . tomb . . . God raised**. The OT predicted the crucifixion of Christ on a cross (Ps. 22; Deut. 21), at the time when this particular form of execution was not used. His burial in a "tomb" was also prophesied (Isa. 53:9), yet victims of crucifixions were commonly tossed into mass graves. The climax of Paul's message was the resurrection of Christ, the ultimate proof that Jesus is the Messiah, and the fulfillment of three specific prophecies (*see notes on Acts 13:33–35*).

ACTS—NOTE ON **13:31** **witnesses**. More than 500 (cf. 1 Cor. 15:5–8).

ACTS—NOTE ON **13:33** Quoted from Ps. 2:7.

ACTS—NOTE ON **13:34** Quoted from Isa. 55:3.

ACTS—NOTE ON **13:35** Quoted from Ps. 16:10; *see note on Acts 2:27*.

ACTS—NOTE ON **13:39** **you could not be freed by the law of Moses.** Keeping the law of Moses did not free anyone from their sins (cf. Rom.

3:28; 1 Cor. 1:30; Gal. 2:16; 3:11; Phil. 3:9). But the atoning death of Jesus completely satisfied the demands of God's law, making forgiveness of all sins available to all who believe (Gal. 3:16; Col. 2:13–14). Only the forgiveness Christ offers can free people from their sins (Rom. 3:20, 22).

ACTS—NOTE ON **13:41** Quoted from Hab. 1:5.

ACTS—NOTE ON **13:43** **devout converts.** Full converts to Judaism who had been circumcised. **continue in the grace of God.** Those who are truly saved persevere and validate the reality of their salvation by continuing in the grace of God (cf. John 8:31; 15:1–6; Col. 1:21–23; 1 John 2:19). With such encouragement, Paul and Barnabas hoped to prevent those who were intellectually convinced of the truths of the gospel, yet had stopped short of saving faith, from reverting to legalism rather than embracing Christ completely.

ACTS—NOTE ON **13:46** **first to you.** God offered the plan of salvation to the Jews first (Matt. 10:5–6; 15:24; Luke 24:47; Rom. 1:16). Although the thrust of Paul's ministry was to Gentiles, he had a desire to see Jews saved (Rom. 9:1–5; 10:1), preaching to them first in many cities (*see note on Acts 13:5*). **we are turning to the Gentiles.** Because the Jews rejected the gospel. But God never planned salvation as an exclusive possession of the Jews (Isa. 42:1, 6; 49:6).

ACTS—NOTE ON **13:47** Quoted from Isa. 49:6.

ACTS—NOTE ON **13:48** **appointed to eternal life.** One of Scripture's clearest statements on the sovereignty of God in salvation. God chooses man for salvation, not the opposite (John 6:65; Eph. 1:4; Col. 3:12; 2 Thess. 2:13). Faith itself is a gift from God (Eph. 2:8–9).

ACTS—NOTE ON **13:51** **shook off the dust from their feet.** The Jews' antagonism toward Gentiles extended to their unwillingness to even bring Gentile dust into Israel. The symbolism of Paul and Barnabas's act is clear that they considered the Jews at Antioch no better than heathen. There could have been no stronger condemnation.

ACTS—NOTE ON **13:52** **filled . . . with the Holy Spirit.** *See notes on 2:4 and Eph. 5:18*.

ACTS—NOTE ON **14:1** **Iconium.** A cultural melting pot of native Phrygians, Greeks, Jews, and Roman colonists, located 80 miles southeast of Pisidian Antioch.

ACTS—NOTE ON **14:3** **granting signs and wonders.** *See notes on 2:19*. Acts of such divine power confirmed that Paul and Barnabas spoke for God.

ACTS—NOTE ON **14:4** **apostles.** *See notes on Rom. 1:1 and Eph. 4:11*. Barnabas was not an apostle in the same sense as Paul and the Twelve since he was not an eyewitness of the resurrected Christ nor had he been called by him. It is best to translate “apostles” here as “messengers” (cf. 2 Cor. 8:23; Phil. 2:25). The verb means “to send.” The Twelve and Paul were “apostles of Christ” (2 Cor. 11:13; 1 Thess. 2:6), while Barnabas and others were “messengers of the churches” (2 Cor. 8:23).

ACTS—NOTE ON **14:5** **stone them.** This proves that their Jewish opponents were the instigators, since stoning was a Jewish form of execution, usually for blasphemy.

ACTS—NOTE ON **14:6** **Lystra and Derbe, cities of Lycaonia.** Lycaonia was a district in the Roman province of Galatia. Lystra was about 18 miles from Iconium, and was the home of Lois, Eunice, and Timothy (16:1; 2 Tim. 1:5). Luke mentions no synagogue in connection with Lystra, and since Paul began his ministry there by preaching to a crowd, it likely had a small Jewish population. Derbe was about 40 miles southeast of Lystra.

ACTS—NOTE ON **14:11–13** The strange reaction by the people of Lystra to the healing had its roots in local folklore. According to tradition, the gods Zeus and Hermes visited Lystra incognito, asking for food and lodging. All turned them away except for a peasant named Philemon and his wife, Baucis. The gods took vengeance by drowning everyone in a flood. But they turned the lowly cottage of Philemon and Baucis into a temple, where they were to serve as priest and priestess. Not wanting to repeat their ancestors’ mistake, the people of Lystra believed Barnabas to be Zeus and Paul to be Hermes.

ACTS—NOTE ON 14:11 **Lycaonian.** Paul and Barnabas were unable to understand the intentions of the people.

ACTS—NOTE ON 14:13 **priest of Zeus.** It was his job to lead the people in worship of the two men they believed to be gods.

ACTS—NOTE ON 14:14 **tore their garments.** A Jewish expression of horror and revulsion at blasphemy (*see note on Matt. 26:65*).

ACTS—NOTE ON 14:15–17 *See note on 17:23–24*. Because the crowd at Lystra was pagan and had no knowledge of the OT, Paul adjusted his message to fit the audience. Instead of proclaiming the God of Abraham, Isaac, and Jacob, he appealed to the universal and rational knowledge of the One who created the world (cf. 17:22–26; Jonah 1:9).

ACTS—NOTE ON 14:15 **vain things.** An appropriate description of idolatry and all false religions.

ACTS—NOTE ON 14:16 **allowed all the nations.** The path that they all have walked is described in Rom. 1:18–32.

ACTS—NOTE ON 14:17 **did not leave himself without witness.** God’s providence and his creative power testify to man’s reason of his existence (Rom. 1:18–20), as does man’s own conscience, which contains his moral law (Rom. 2:13–15).

ACTS—NOTE ON 14:19 **they stoned Paul . . . supposing that he was dead.** Paul did not die from the stoning as some claim, who link it to his third-heaven experience in 2 Cor. 12. “Supposing” usually means “to suppose something that is not true.” The main NT use of this word argues that the crowd’s supposition was incorrect and that Paul was not dead. Another argument in favor of this position is that if Paul was resurrected, why didn’t Luke mention it? Also, the dates of Paul’s third-heaven experience and the time of the stoning do not reconcile.

ACTS—NOTE ON 14:20 **Derbe.** *See note on v. 6*.

ACTS—NOTE ON 14:22 **kingdom of God.** *See note on 1:3*.

ACTS—NOTE ON **14:23** **appointed elders.** *See note on 11:30*.

ACTS—NOTE ON **14:24** **Pisidia.** A mountainous and rugged region that offered no opportunities for evangelism. **Pamphylia.** *See note on 13:13*.

ACTS—NOTE ON **14:25** **Perga.** *See note on 13:13*.

ACTS—NOTE ON **14:26** **from there.** Thus ended Paul’s first missionary journey. **Antioch.** *See note on 11:19*.

ACTS—NOTE ON **14:28** **no little time.** About one year.

ACTS—NOTE ON **15:1–30** Throughout its history, the church’s leaders have met to settle doctrinal issues. Historians point to seven ecumenical councils in the church’s early history, especially the Councils of Nicea (A.D. 325) and Chalcedon (A.D. 451). Yet the most important council was the first one—the Jerusalem Council—because it established the answer to the most vital doctrinal question of all: “What must a person do to be saved?” The apostles and elders defied efforts to impose legalism and ritualism as necessary prerequisites for salvation. They forever affirmed that salvation is totally by grace through faith in Christ alone.

ACTS—NOTE ON **15:1** **some men.** Judaizers—false teachers who were self-appointed guardians of legalism, teaching a doctrine of salvation by works. **from Judea.** *See note on 1:8*. **Unless you are circumcised . . . you cannot be saved.** Cf. 15:24. The heresy propagated by the Judaizers. *See notes on Gen. 17:9–14*.

ACTS—NOTE ON **15:2** **up to Jerusalem.** *See note on 18:22*. **elders.** Leaders of the Jerusalem church (*see note on 11:30*).

ACTS—NOTE ON **15:4** Paul and Barnabas and others went into great detail to report the many works God was accomplishing through their efforts. No doubt they provided sufficient evidence to verify the genuineness of the Gentiles’ salvation (cf. 10:44–48; 11:17–18).

ACTS—NOTE ON **15:7** **Peter stood up.** Peter gave the first of three speeches at the Council that amount to one of the strongest defenses of salvation by grace through faith alone contained in Scripture. Peter began his defense by reviewing how God saved Gentiles in the early days of the church without a requirement of circumcision, law keeping, or ritual—referring to the salvation of Cornelius and his household (10:44–48; 11:17–18). If God did not require any additional qualifications for salvation, neither should the legalists. **by my mouth.** See 10:1–48.

ACTS—NOTE ON 15:8 giving them the Holy Spirit. The Judaizers could have argued that Cornelius and the others could not have been saved because they did not meet the legalistic requirements. To thwart that potential argument, Peter reiterates that God gave them the Holy Spirit, thus proving the genuineness of their salvation (*see note on 2:4*).

ACTS—NOTE ON 15:10 a yoke. A description of the law and the legalism of the scribes and Pharisees (Matt. 23:4; cf. Luke 11:46). The legalists expected the Gentiles to carry a load they themselves were unwilling to bear.

ACTS—NOTE ON 15:11 through the grace of the Lord Jesus. A resounding affirmation of salvation by grace through faith alone (*see notes on Rom. 3:24–25*).

ACTS—NOTE ON 15:12 Barnabas and Paul. They delivered the second speech in which they recounted the work of God on their just-completed first missionary journey among Gentiles. **signs and wonders.** *See note on 2:19*.

ACTS—NOTE ON 15:13 James replied. He delivers the third speech in defense of salvation by faith alone by relating how God's future plans for Gentile salvation agree with his current work.

ACTS—NOTE ON 15:14 people for his name. *See notes on chs. 10–11*. Cf. Mal. 2:2, 5; 3 John 7.

ACTS—NOTE ON 15:15–17 James quotes Amos's prophecy (9:11–12) of the millennial kingdom to prove that Gentile salvation was not contrary to God's plan for Israel. In fact, in the kingdom God's messengers will announce salvation to the Gentiles (Zech. 8:20–23).

ACTS—NOTE ON 15:17 **Gentiles . . . called by my name.** James's point is that Amos makes no mention of Gentiles becoming Jewish proselytes. If Gentiles can be saved without becoming Jews in the kingdom, there is no need for Gentiles to become proselytes in the present age.

ACTS—NOTE ON 15:19 **we should not trouble.** The Greek word for "trouble" means "to throw something in the path of someone to annoy them." The decision of the Jerusalem Council, after considering all the evidence, was that keeping the law and observing rituals were not requirements for salvation. The Judaizers were to cease troubling and annoying the Gentiles.

ACTS—NOTE ON 15:20 James and the other leaders did not want the Gentiles to revel in their freedom in Christ, which could cause the Jewish believers to follow that same liberty and violate their consciences. So James proposed that the Gentiles abstain from four pagan, idolatrous practices that were violations of the law of Moses so as not to offend Jews. **things polluted by idols.** Food offered to pagan gods and then sold in temple butcher shops. Because idolatry was so repulsive to Jews and forbidden by God (cf. Ex. 20:3; 34:17; Deut. 5:7), they would avoid anything to do with idols, including meat offered to idols (cf. 1 Cor. 8:1–13). **sexual immorality.** Sexual sins in general, but particularly the orgies associated with the worship of pagan gods. The Gentiles were to avoid being offensive to Jewish sensibilities in their marriages and any relationship with the opposite sex. **what has been strangled, and from blood.** Dietary restrictions (Gen. 9:4; Lev. 3:17; 7:26; 17:12–14; 19:26; Deut. 12:16, 23; 15:23; 1 Sam. 14:34; Ezek. 33:25).

ACTS—NOTE ON 15:22 **Judas.** Nothing more is known about him except that he was a prophet (v. 32). **Silas.** *See note on v. 40*. Also known as Silvanus, he accompanied Paul on his second missionary journey (v. 40; 16:19, 25, 29; 17:4, 10, 14–15; 18:5) and later was Peter's amanuensis (scribe) for his first epistle (1 Pet. 5:12).

ACTS—NOTE ON 15:23 **in Antioch and Syria and Cilicia.** Antioch was the capital of Syria and Cilicia, which was administered as a single Roman district. The churches in Cilicia were probably founded by Paul when he went there after fleeing Jerusalem (9:30).

ACTS—NOTE ON **15:24** **troubled . . . unsettling.** “Troubled” is a different Greek word from the one in v. 19, meaning “to deeply upset,” “to deeply trouble,” “to perplex,” or “to create fear.” The Greek word for “unsettling” was used in extrabiblical writings to speak of someone going bankrupt. Together these words aptly describe the chaos caused by the Judaizers.

ACTS—NOTE ON **15:26** **risked their lives.** On the first missionary journey they faced persecution (13:50) and Paul was nearly killed (14:19–20).

ACTS—NOTE ON **15:29** *See notes on v. 20.*

ACTS—NOTE ON **15:34** This verse is not in the best manuscripts.

ACTS—NOTE ON **15:36** **see how they are.** In addition to proclaiming the gospel, Paul also recognized his responsibility to mature the new believers in their faith (Matt. 28:19–20; Eph. 4:12–13; Phil. 1:8; Col. 1:28; 1 Thess. 2:17). So he planned his second missionary journey to retrace his first one.

ACTS—NOTE ON **15:37–38** **John called Mark.** *See notes on 12:12 and 13:13.*

ACTS—NOTE ON **15:39** **disagreement . . . separated.** This was not an amicable parting—they were in sharp disagreement regarding John Mark. The weight of the evidence favors Paul’s decision, especially since he was an apostle of Jesus Christ. That alone should have caused Barnabas to submit to his authority. But they eventually did reconcile (1 Cor. 9:6). **Cyprus.** *See note on Acts 13:4.*

ACTS—NOTE ON **15:40** **Silas.** He was perfectly suited to be Paul’s companion, since he was a prophet and could proclaim and teach the word. Being a Jew gave him access to the synagogues (*see note on 6:9*). Because he was a Roman citizen (16:37), he enjoyed the same benefits and protection as Paul. His status as a respected leader in the Jerusalem fellowship helped to reinforce Paul’s teaching that Gentile salvation was by grace alone through faith alone (*see note on 15:22*).

ACTS—NOTE ON **15:41** **Syria and Cilicia.** Paul visited congregations he had most likely founded before his connection with the Antioch church (Gal.

1:21). The circumcision question had been raised there also.

ACTS—NOTE ON **16:1** **to Derbe and to Lystra.** *See note on 14:6*. **A disciple . . . Timothy.** A young man (late teens or early 20s) of high regard, a “true child in the faith” (1 Tim. 1:2; cf. 2 Tim. 1:2), who eventually became Paul’s right-hand man (1 Cor. 4:17; 1 Thess. 3:2; Phil. 2:19; see Introduction to 1 Timothy). In essence, he became John Mark’s replacement. After being commissioned by the elders of the local church (1 Tim. 4:14; 2 Tim. 1:6), he joined Paul and Silas. **his father was a Greek.** The grammar likely suggests his father was dead. By being both Jew and Gentile, Timothy had access to both cultures—an indispensable asset for missionary service.

ACTS—NOTE ON **16:3** **circumcised him.** This was done to aid his acceptance by the Jews and provide full access to the synagogues (*see note on 6:9*) he would be visiting with Paul and Silas. If Timothy had not been circumcised, the Jews could have assumed he had renounced his Jewish heritage and had chosen to live as a Gentile.

ACTS—NOTE ON **16:4** **the decisions.** The determinations of the Jerusalem Council (*see notes on 15:23–29*).

ACTS—NOTE ON **16:6** **Holy Spirit . . . Asia.** Paul was not allowed to fulfill his intention to minister in Asia Minor (modern Turkey) and to such cities as Ephesus, Smyrna, Philadelphia, Laodicea, Colossae, Sardis, Pergamos, and Thyatira.

ACTS—NOTE ON **16:7** **Bithynia.** A separate Roman province northeast of Mysia. **the Spirit of Jesus did not allow them.** Once the Holy Spirit had providentially stopped their travel north, they had nowhere else to go but Troas, a seaport on the Aegean Sea.

ACTS—NOTE ON **16:8** **Mysia . . . Troas.** The northwest part of the province of Asia Minor.

ACTS—NOTE ON **16:9–10** This was the second of six visions received by the apostle (cf. 9:3–6; 18:9–10; 22:17–18; 23:11; 27:23–24).

ACTS—NOTE ON 16:9 **Macedonia.** The region located across the Aegean Sea on the mainland of Greece. The cities of Philippi and Thessalonica were located there. Most significantly, going there was to take the gospel from Asia into Europe.

ACTS—NOTE ON 16:10 **we.** A change from the third person pronoun to the first person indicates that Luke joined up with Paul, Silas, and Timothy (see Introduction: Author and Date).

ACTS—NOTE ON 16:11 **Samothrace.** An island in the Aegean Sea about halfway between Asia Minor and the Greek mainland. They stayed there overnight to avoid the hazards associated with sailing in the dark. **Neapolis.** The port city for Philippi.

ACTS—NOTE ON 16:12 **Philippi.** See Introduction to Philippians. Located 10 miles inland from Neapolis, Philippi was named for Philip II of Macedon (the father of Alexander the Great). **a Roman colony.** Philippi became a Roman colony in 31 B.C., so it carried the right of freedom (it was self-governing and independent of the provincial government), the right of exemption from tax, and the right of holding land in full ownership.

ACTS—NOTE ON 16:13 **to the riverside.** Evidently, the Jewish community did not have the minimum of 10 Jewish men who were heads of households required to form a synagogue. In such cases, a place of prayer under the open sky and near a river or sea was adopted as a meeting place. Most likely this spot was located where the road leading out of the city crossed the Gangites River. **women who had come together.** In further evidence of the small number of Jewish men, it was women who met to pray, worship, and recite from the OT Scriptures.

ACTS—NOTE ON 16:14 **Lydia, from the city of Thyatira.** Her home city was located in the Roman province of Lydia, thus the name “Lydia” was probably associated with her place of origin. **seller of purple goods.** Because purple dye was extremely expensive, purple garments were usually worn by royalty and the wealthy. As a result, Lydia’s business turned a nice profit, which enabled her to have a house large enough to accommodate the missionary team (v. 15) and the new church at Philippi (v. 40). **a worshiper of God.** Like Cornelius, she believed in the God of Israel but had not become a full proselyte (cf. 10:2). **The Lord opened her heart.** This is another proof of the sovereignty of God in salvation (*see note on 13:48*).

ACTS—NOTE ON 16:15 household. *See note on 11:14*. Cf. 16:31.

ACTS—NOTE ON 16:16 a spirit of divination. Lit., "a python spirit." That expression comes from Greek mythology; Python was a snake that guarded the oracle at Delphi. Essentially, this girl was a medium in contact with demons who could supposedly predict the future. *See note on Deut. 18:9–12*.

ACTS—NOTE ON 16:17 the Most High God. El Elyon, the Absolutely Sovereign God, is an OT title (used about 50 times) for the God of Israel (see Gen. 14:18–22; Ps. 78:35; Dan. 5:18).

ACTS—NOTE ON 16:18 I command you in the name of Jesus Christ. The demon left the girl in obedience to Paul's command and his apostolic authority. The ability to cast out demons was a special ability of Christ's apostles (Mark 3:15; 2 Cor. 12:12).

ACTS—NOTE ON 16:20 Jews . . . disturbing our city. Anti-Semitism was alive even then. The emperor Claudius issued an order around that time expelling the Jews from Rome (18:2). This may explain why they apprehended only Paul and Silas, since Luke was a Gentile and Timothy half-Gentile.

ACTS—NOTE ON 16:21 advocate customs . . . not lawful for us . . . Romans. It was technically true that Roman citizens were not to engage in any foreign religion that had not been sanctioned by the state. But it was a false charge that they were creating chaos.

ACTS—NOTE ON 16:22 magistrates. Every Roman colony had two of these men serving as judges. In this case, they did not uphold Roman justice: they did not investigate the charges, conduct a proper hearing, or give Paul and Silas the chance to defend themselves. **beat.** This was an illegal punishment since they had not been convicted of any crime. The officers (v. 35) under the command of the magistrates administered the beating with rods tied together in a bundle. Paul received the same punishment on two other occasions (2 Cor. 11:25).

ACTS—NOTE ON **16:24** **inner prison . . . in the stocks.** The most secure part of the prison. The jailer took further precautions by putting their feet “in the stocks.” This particular security measure was designed to produce painful cramping so the prisoner’s legs were spread as far apart as possible.

ACTS—NOTE ON **16:27** **prison doors were open . . . about to kill himself.** Instead of waiting to face humiliation and a painful execution. A Roman soldier who let a prisoner escape paid for his negligence with his life (12:19; 27:42).

ACTS—NOTE ON **16:31** **Believe in the Lord Jesus.** One must believe he is who he claimed to be (John 20:31) and believe in what he did (1 Cor. 15:3–4; *see note on Rom. 1:16*). **you and your household.** All of his family, servants, and guests who could comprehend the gospel and believe heard the gospel and believed (*see note on Acts 11:14*). This does not include infants. Cf. 16:15.

ACTS—NOTE ON **16:37** **Roman.** To inflict corporal punishment on a Roman citizen was a serious crime, and made more so since Paul and Silas did not receive a trial. As a result, the magistrates faced the possibility of being removed from office, and having Philippi’s privileges as a Roman colony revoked (*see note on v. 12*).

ACTS—NOTE ON **17:1** **Amphipolis and Apollonia . . . Thessalonica.** Southwest from Philippi along the Egnatian Way. Amphipolis was about 30 miles from Philippi, and Apollonia another 30 miles beyond. The narrative indicates that the travelers stopped only for the night in those cities. Forty miles beyond Apollonia was Thessalonica, the capital city of Macedonia with a population of 200,000. It was a major port city and an important commercial center. **synagogue.** *See note on 13:5*. Luke refers to a synagogue only in Thessalonica, which may explain why Paul and his companions did not stay in the other two cities.

ACTS—NOTE ON **17:2** **Paul . . . was his custom.** Paul began his ministry in each town with the Jews (*see note on 13:5*). **three Sabbath days.** The length of his initial public ministry. The actual amount of time spent in Thessalonica would have been longer, extending perhaps to four to six months.

ACTS—NOTE ON 17:5 **the house of Jason.** The mob assumed Paul, Silas, and Timothy were staying there. Nothing is known of Jason except that he was probably Jewish, since Jason was a name adopted by many of the dispersed Jews.

ACTS—NOTE ON 17:7 **against the decrees of Caesar.** One of the most serious crimes in the Roman Empire was to acknowledge allegiance to any king but Caesar (cf. John 19:15).

ACTS—NOTE ON 17:9 **taken money as security.** A bond, which would be forfeited by Jason should Paul and his companions cause more trouble. As a result, they had no choice but to leave Thessalonica.

ACTS—NOTE ON 17:10 **Berea.** An important town that was not on a main route. **synagogue.** *See note on 13:5*.

ACTS—NOTE ON 17:15 **Athens.** The cultural center of Greece. At its zenith, Athens was home to the most renowned philosophers in history, including Socrates, Plato, and Aristotle, who was arguably the most influential philosopher of all. Two other significant philosophers taught there: Epicurus, founder of Epicureanism, and Zeno, founder of Stoicism—two of the dominant philosophies in that day (*see note on v. 18*).

ACTS—NOTE ON 17:16 **city was full of idols.** Athens was also the religious center of Greece—virtually every deity known to man could be worshiped there. Paul viewed Athens as a city of lost humanity, all doomed to a Christless eternity because of rampant pagan idolatry.

ACTS—NOTE ON 17:17 **synagogue.** *See note on 13:5*.

ACTS—NOTE ON 17:18 **Epicurean and Stoic philosophers.** Epicurean philosophy taught that the chief end of man was the avoidance of pain. Epicureans were materialists—they did not deny the existence of God, but they believed he did not become involved with the affairs of men. When a person died, they believed his body and soul disintegrated. Stoic philosophy taught self-mastery—that the goal in life was to reach a place of indifference to pleasure or pain. **babbler.** Lit., "seed picker." Some of the philosophers viewed Paul as an amateur philosopher—one who had no ideas of his own but only picked among prevailing philosophies and constructed one with no depth.

ACTS—NOTE ON **17:19** **the Areopagus.** A court named for the hill on which it once met. Paul was not being formally tried; only being asked to defend his teaching.

ACTS—NOTE ON **17:22** **religious.** Lit., "in fear of gods."

ACTS—NOTE ON **17:23–24** **To the unknown god.** The Athenians were supernaturalists—they believed in supernatural powers that intervened in the course of natural laws. They at least acknowledged the existence of someone beyond their ability to understand who had made all things. Paul thus had the opportunity to introduce them to the Creator-God who could be known (Deut. 4:35; 1 Kings 8:43; 1 Chron. 28:9; Ps. 9:10; Jer. 9:24; 24:7; 31:34; John 17:3). When evangelizing pagans, Paul started from creation, the general revelation of God (cf. Acts 14:15–17). When evangelizing Jews, he started from the OT (17:10–13).

ACTS—NOTE ON **17:24** **God who made the world.** This teaching flatly contradicted both the Epicureans, who believed matter was eternal and therefore had no creator, and the Stoics, who as pantheists believed God was part of everything and could not have created himself. Paul's teaching finds its support throughout Scripture (Gen. 1:1; Ps. 146:5–6; Isa. 40:28; 45:18; Jer. 10:12; 32:17; Jonah 1:9; Zech. 12:1; Eph. 3:9; Col. 1:16; Rev. 4:11; 10:6).

ACTS—NOTE ON **17:26** **one man.** All men are equal in God's sight since all came from one man, Adam. This teaching was a blow to the national pride of the Greeks, who believed all non-Greeks were barbarians (*see note on Rom. 1:14*). **determined allotted periods.** God sovereignly controls the rise and fall of nations and empires (cf. Dan. 2:36–45; Luke 21:24). **the boundaries of their dwelling place.** God is responsible for establishing nations as to their racial identity and their specific geographical locations

(Deut. 32:8) and determining the extent of their conquests (cf. Isa. 10:12–15).

ACTS—NOTE ON 17:27 **seek God.** The Lord's objective for man in revealing himself as the creator, ruler, and controller of the world. Men have no excuse for not knowing about God because he has revealed himself in man's conscience and in the physical world (*see notes on Rom. 1:19–20; 2:15*).

ACTS—NOTE ON 17:28 **In him we live and move and have our being.** A quote from the Cretan poet Epimenides.

ACTS—NOTE ON 17:29 **God's offspring.** A quote from Aratus, who came from Paul's home region of Cilicia. **not . . . like gold or silver.** If man is the offspring of God, as the Greek poet suggested, it is foolish to think that God could be nothing more than a man-made idol. Such reasoning points out the absurdity of idolatry (cf. Isa. 44:9–20).

ACTS—NOTE ON 17:30 **times of ignorance God overlooked.** *See note on Rom. 3:25.*

ACTS—NOTE ON 17:31 **man whom he has appointed.** Jesus Christ (John 5:22–27).

ACTS—NOTE ON 17:32 **resurrection of the dead.** Greek philosophy did not believe in bodily resurrection.

ACTS—NOTE ON 17:34 **the Areopagite.** A member of the Areopagus court (*see note on v. 19*).

ACTS—NOTE ON 18:1 **Corinth.** See Introduction to 1 Corinthians. The leading political and commercial center in Greece. It was located at a strategic point on the isthmus of Corinth, which connected the Peloponnesian peninsula with the rest of Greece. Virtually all traffic between northern and southern Greece had to pass through the city. Because Corinth was a trade center and host to all sorts of travelers, it had an unsettled population that was extremely debauched. It also housed the temple of Aphrodite, the goddess of love. One thousand temple priestesses, who were ritual prostitutes, came each evening into the city to practice their trade.

ACTS—NOTE ON **18:2** **Aquila . . . Priscilla.** This husband and wife team were to become Paul's close friends who even risked their lives for him (Rom. 16:3–4). Priscilla is listed first four times in Scripture (NU), which could imply she had a higher social rank than Aquila or that she was the more prominent of the two in the church. They probably were Christians when Paul met them, having come from Rome where a church already existed (Rom. 1:7–8). **Claudius.** *See note on Acts 11:28*. **commanded all the Jews to leave Rome.** The decree that forced Priscilla and Aquila to leave Rome c. A.D. 49 (*see note on 16:20*).

ACTS—NOTE ON **18:3** **tentmakers.** This could also refer to leatherworkers.

ACTS—NOTE ON **18:4** **synagogue.** *See note on 13:5*. **Greeks.** Gentile God-fearers in the synagogue (*see note on 10:2*).

ACTS—NOTE ON **18:5** **Silas and Timothy arrived from Macedonia.** As Paul desired, Silas and Timothy joined him in Athens (17:15). From there he sent Timothy back to Thessalonica (1 Thess. 3:1–6). Paul evidently sent Silas somewhere in Macedonia, possibly Philippi (cf. 2 Cor. 11:9; Phil. 4:15), since he returned to Corinth from that province.

ACTS—NOTE ON **18:6** **Your blood be on your own heads!** Paul held his opponents completely responsible for blaspheming Christ and rejecting his message (cf. Josh. 2:19; 2 Sam. 1:16; 1 Kings 2:37; Ezek. 18:13; 33:4; Matt. 27:25).

ACTS—NOTE ON **18:7** **house of . . . Justus.** A Gentile who showed interest in the God of Israel and was associated with the synagogue next door. His name indicates he was a Roman, and since Romans usually had three names, his may have been Gaius Titius Justus, meaning he was the same Gaius mentioned in Rom. 16:23 and 1 Cor. 1:14. **a worshiper of God.** *See note on Acts 16:14*.

ACTS—NOTE ON **18:8** **Crispus, the ruler of the synagogue.** The conversion of this respected leader must have sent shock waves throughout the Jewish community (*see note on 6:9*). **his entire household.** *See note on 11:14*.

ACTS—NOTE ON 18:9–10 This was the third of six visions given to Paul (cf. 9:3–6; 16:9–10; 22:17–18; 23:11; 27:23–24).

ACTS—NOTE ON 18:10 **I have many in this city.** God had appointed a number of people in Corinth for salvation, who had not yet heard the gospel (cf. 13:48; Rom. 10:13–15). The effect of Paul's preaching would be to bring the elect to faith (Titus 1:1).

ACTS—NOTE ON 18:11 **a year and six months.** Paul's longest stay in any city, except Ephesus (20:31) and Rome (28:30).

ACTS—NOTE ON 18:12 **when Gallio was proconsul of Achaia.** From July, A.D. 51 to June, A.D. 52. **tribunal.** A large, raised stone platform in the marketplace, situated in front of the residence of the proconsul, where he would try public cases.

ACTS—NOTE ON 18:13 **contrary to the law.** While Judaism was not an official religion, it was officially tolerated in the Roman world, and Christianity was viewed as a sect of Judaism. The Jews in Corinth claimed that Paul's teaching was external to Judaism, and therefore should be banned. Had Gallio ruled in the Jews' favor, Christianity could have been outlawed throughout the empire.

ACTS—NOTE ON 18:14–16 Gallio was no fool and saw through the Jews' plan. He refused to get caught up in what he viewed as an internal squabble within Judaism. In essence, he rendered what would be called a summary judgment—he officially ruled that no crime had been committed, that the dispute was over semantics, and threw the case out.

ACTS—NOTE ON 18:17 **Sosthenes . . . beat him.** The Greeks had reasons for being hostile to Sosthenes; they were venting general hostility toward Jews on him, or they may have been angry with his unsuccessful attempt, as leader of the Jews, at prosecuting the case against Paul. Since he was the ruler of the synagogue, he would have presented the case to Gallio. Later, he converted to Christ (1 Cor. 1:1).

ACTS—NOTE ON 18:18 Priscilla and Aquila. *See note on v. 2*. That they could accompany Paul means there was sufficient leadership in Corinth, with men such as Gaius, Sosthenes, Stephanas, and Crispus. **Cenchreae.** The eastern port of Corinth. **he had cut his hair, for he was under a vow.** To show God his gratitude for helping him through a difficult time in Corinth, he took a Nazirite vow—a special pledge of separation and devotion to God (cf. Num. 6:2–5, 13–21). The vow generally lasted a specific period of time, although Samson (Judg. 13:5), Samuel (1 Sam. 1:11), and John the Baptist (Luke 1:15) were Nazirites for life. In Paul's day, if someone made the vow while away from Jerusalem, at the termination of his vow he would shave his head, as Paul did, and afterwards present the shorn hair at the temple within 30 days.

ACTS—NOTE ON 18:19 Ephesus. The most important city in Asia Minor (see Introduction to Ephesians). **left them there.** Priscilla and Aquila remained in Ephesus to establish their business. Apparently they lived in Ephesus for several years—a church met in their home (1 Cor. 16:19)—before they returned to Rome (Acts 16:3–5). **synagogue.** *See note on 13:5*.

ACTS—NOTE ON 18:22 went up . . . went down to Antioch. Although Luke does not mention it in detail, his description of the geography indicates Paul went to Jerusalem to greet the church. Because Jerusalem was elevated over the surrounding region, travelers had to go "up" to get there and "down" to any other place. Paul also had to return to Jerusalem so he could fulfill his vow. This ended the second missionary journey.

ACTS—NOTE ON 18:23 some time there. Possibly from the summer of A.D. 52 to the spring of A.D. 53. **Galatia and Phrygia.** *See note on 16:6*. Paul's return to those regions marked the beginning of his third missionary journey.

ACTS—NOTE ON 18:24 Apollos. An OT saint and follower of John the Baptist (v. 25). After further instruction by Aquila and Priscilla (v. 26), he became a powerful Christian preacher. His ministry profoundly influenced the Corinthians (cf. 1 Cor. 1:12). **a native of Alexandria.** Alexandria was an important city in Egypt located near the mouth of the Nile. In the first century, it had a large Jewish population. Thus Apollos, though born outside of Israel, was reared in a Jewish cultural setting. **competent in the**

Scriptures. Used only here, this phrase refers to Apollos's knowledge of the OT Scriptures. That knowledge, combined with his eloquence, allowed him to crush his Jewish opponents in debate (Acts 18:28).

ACTS—NOTE ON **18:25** **the way of the Lord.** This did not include the Christian faith (cf. v. 26). The OT uses the phrase to describe the spiritual and moral standards God required his people to observe (Gen. 18:19; Judg. 2:22; 1 Sam. 12:23; 2 Sam. 22:22; 2 Kings 21:22; 2 Chron. 17:6; Ps. 18:21; 25:8–9; 138:5; Prov. 10:29; Jer. 5:4–5; Ezek. 18:25, 29; 33:17, 20; Hos. 14:9). **baptism of John.** Despite his knowledge of the OT, Apollos did not fully understand Christian truth. John's baptism was to prepare Israel for the Messiah's arrival (cf. Luke 1:16–17; *see notes on Acts 2:38; Matt. 3:6*). Apollos accepted that message, even acknowledging that Jesus of Nazareth was Israel's Messiah. He did not, however, understand such basic Christian truths as the significance of Christ's death and resurrection, the ministry of the Holy Spirit, and the church as God's new witness people. He was a redeemed OT believer (Acts 18:24).

ACTS—NOTE ON **18:26** **the way of God more accurately.** Aquila and Priscilla completed Apollos's training in divine truth by instructing him in the fullness of the Christian faith.

ACTS—NOTE ON **18:27** **Achaia.** *See note on v. 12*. Apollos planned to cross from Asia Minor (modern Turkey) to Corinth on the Greek mainland (19:1). **the brothers . . . wrote.** Such letters of commendation were common in the early church (cf. Rom. 16:1–2; 1 Cor. 16:10; 2 Cor. 3:1–2; Col. 4:10). The Ephesian Christians wrote to inform their Corinthian brethren that Apollos was now a fully informed Christian.

ACTS—NOTE ON **18:28** **the Christ.** The Messiah of Israel.

ACTS—NOTE ON **19:1** **the inland country.** The area of Asia Minor north of Ephesus, where Luke left Paul before the interlude describing Apollos's ministry (18:23). By going through that area, Paul took the direct route to Ephesus, not the more common trade route. **Ephesus.** See Introduction to Ephesians. **some disciples.** They were of John the Baptist (19:3); hence OT seekers. That they did not yet fully understand the Christian faith is evident from their reply to Paul's question (v. 2). The word "disciple" means “learner,” or “follower,” and does not always refer to Christians (cf. Matt. 9:14; 11:2; Mark 2:18; Luke 5:33; 7:18–19; 11:1; John 1:35; 6:66). Followers of John the Baptist, like this group, existed into the second century.

ACTS—NOTE ON **19:2** **Did you receive the Holy Spirit when you believed?** The question reflects Paul’s uncertainty about their spiritual status. Since all Christians receive the Holy Spirit at the moment of salvation (*see notes on Rom. 8:9; 1 Cor. 12:13*), their answer revealed they were not yet fully Christians. They had not yet received Christian baptism (having been baptized only “into John’s baptism”), which further evidenced that they were not Christians (*see note on Acts 2:38*).

ACTS—NOTE ON **19:4** **baptism of repentance . . . believe in . . . Jesus.** These disciples did not realize Jesus of Nazareth was the One to whom John’s baptism pointed. Paul gave them instruction not on how to receive the Spirit, but about Jesus Christ.

ACTS—NOTE ON **19:5** **baptized in the name of the Lord Jesus.** They believed Paul’s presentation of the gospel and came to saving faith in the Lord Jesus Christ (cf. 2:41). Although required of all Christians, baptism does not save (*see note on 2:38*).

ACTS—NOTE ON **19:6** **Paul . . . laid his hands on them.** This signified their inclusion into the church (*see note on 8:17*). Apostles were also present when the church was born (ch. 2), and when the Samaritans (ch. 8) and Gentiles (ch. 10) were included. In each case, God’s purpose was to emphasize the unity of the church. **speaking in tongues and prophesying.** This served as proof that they were part of the church (*see note on 8:17*). They also needed tangible evidence that the Holy Spirit now indwelt them, since they had not heard that he had come (19:2).

ACTS—NOTE ON **19:8** **synagogue.** *See note on 13:5*. **three months.** Paul’s longest stay in any synagogue, with the possible exception of the one at Corinth. **kingdom of God.** *See note on 1:3*.

ACTS—NOTE ON **19:9** **stubborn.** The Greek word always refers to defiance against God (Rom. 9:18; Heb. 3:8, 13, 15; 4:7). Truth rejected leads to a hardened heart, causing the life-giving message of salvation to become “a fragrance from death to death” (2 Cor. 2:16). **the Way.** *See note on Acts 9:2*. **the hall of Tyrannus.** Tyrannus was either the owner of the lecture hall, or a philosopher who taught there. If the latter, his name, which means “our tyrant,” may have been a nickname given him by his students. Paul used the hall during the afternoon break (from about 11:00 A.M. to 4:00 P.M.), when it would otherwise be unoccupied.

ACTS—NOTE ON 19:10 two years. The length of time Paul taught in the school of Tyrannus, not the total length of his ministry at Ephesus (cf. 20:31). **all . . . of Asia heard.** Though Paul probably never left Ephesus, his converts (cf. 2 Tim. 2:2) spread the gospel throughout the province of Asia Minor (modern Turkey). This two-year period saw the founding of the churches at Colossae and Hierapolis, and possibly some of the seven churches mentioned in Rev. 2–3, beyond the one at Ephesus.

ACTS—NOTE ON 19:11 extraordinary miracles. These confirmed that Paul was God’s messenger, since there was no completed NT to use to determine the truth of his message (cf. 2 Cor. 12:12; Heb. 2:3–4).

ACTS—NOTE ON 19:12 handkerchiefs . . . aprons. The headbands and outer clothing Paul wore while making tents. The belief that mystical power could be so transmitted was widespread in the ancient world, e.g., believing that Peter’s shadow could heal (cf. 5:15; Matt. 9:21).

ACTS—NOTE ON 19:13 Jewish exorcists. Simon Magus (8:9–25) and Bar-Jesus (13:6–12) were other possible examples of such charlatans (cf. Matt. 12:27). In contrast to the absolute authority exercised by Jesus and the apostles over demons, those exorcists sought to expel the demons by attempting to call on a more potent spirit being—in this case the Lord Jesus.

ACTS—NOTE ON 19:14 a Jewish high priest named Sceva. Since there is no record of a Jewish high priest by that name, he probably assumed that title falsely to impress people.

ACTS—NOTE ON 19:15 Jesus I know, and Paul I recognize. Recognizing that the exorcists had no authority over him (unlike Jesus and Paul), the demon rejected their attempt to expel him from his victim. This confirms that the power to cast out demons belonged to Jesus and the apostles and no one else. Even the demons give testimony to that.

ACTS—NOTE ON 19:16 Cf. Mark 5:1–4.

ACTS—NOTE ON 19:19 **books.** Of secret magical spells. Burning them proved the genuineness of the magicians' repentance (*see note on 2:38*); having destroyed these books, they could not easily resume their practices. **fifty thousand pieces of silver.** Fifty thousand days' wages for a common laborer—an astonishing sum of money given to indicate how widespread the practice of magic was in Ephesus.

ACTS—NOTE ON 19:21 **resolved in the Spirit.** Probably his own spirit, not the Holy Spirit. **Macedonia and Achaia.** *See notes on 16:9 and 18:12*. Located on the Greek mainland, these provinces were in the opposite direction from Jerusalem. Paul, however, took this roundabout route to collect an offering for the needy in the Jerusalem church (Rom. 15:25–27; 1 Cor. 16:1–4; 2 Cor. 8–9). **I must also see Rome.** Paul had not visited the imperial capital, but because of the strategic importance of the church there, he could stay away no longer. In addition, Paul intended to use Rome as a jumping off point for ministry in the strategic region of Spain (Rom. 15:22–24). This simple declaration marked a turning point in Acts; from this point on, Rome became Paul's goal. He would ultimately arrive there as a Roman prisoner (Acts 28:16).

ACTS—NOTE ON 19:22 **Timothy and Erastus.** For Timothy, *see note on 16:1*. Nothing more is known of Erastus. Though the name appears two other times in Scripture (Rom. 16:23; 2 Tim. 4:20), he cannot with certainty be identified with either one. Paul sent these two ahead of him to assist in his collection of the offering.

ACTS—NOTE ON 19:23 **the Way.** *See note on 9:2*.

ACTS—NOTE ON 19:24 **Demetrius, a silversmith.** Probably not the individual commended by John (3 John 12), since the name was a common one. **silver shrines.** These were of the goddess Diana (Artemis). These shrines were used as household idols, and in the worship at the temple of Diana. **Artemis.** She was also known as "Diana." Worship of her, centered at the great temple of Diana at Ephesus (one of the Seven Wonders of the Ancient World), was widespread throughout the Roman Empire. It is likely that the riot described in this passage took place during the annual spring festival held in her honor at Ephesus. **brought no little business.** This statement suggests Demetrius may have been the head of the silversmiths' guild—which would explain his taking the lead in opposing the Christian preachers.

ACTS—NOTE ON 19:27 Demetrius cleverly played upon his hearers' fears of financial ruin, religious zeal, and concern for their city's prestige. The Christian preachers, he argued, threatened the continued prosperity of Ephesus. His audience's violent reaction shows they took the threat seriously (v. 28).

ACTS—NOTE ON 19:29 **Gaius and Aristarchus.** These men are described as Macedonians, though 20:4 lists Gaius's hometown as Derbe, a city in Galatia. Possibly the Gaius of 20:4 was a different person.

ACTS—NOTE ON 19:31 **Asiarchs.** These members of the aristocracy were dedicated to promoting Roman interests. Though only one Asiarch ruled at a time, they bore the title for life. That such powerful, influential men were Paul's friends shows that they did not regard him or his message as criminal. Hence, there was no legitimate cause for the riot.

ACTS—NOTE ON 19:32 **assembly.** The frenzied mob gathered in the theater. Though Paul courageously sought to address them, the Asiarchs (along with the Ephesian Christians, v. 30) begged him to stay away (v. 31). They feared both for the apostle's safety, and that his presence would exacerbate the already explosive situation.

ACTS—NOTE ON 19:33 **Alexander.** Probably not the false teacher later active at Ephesus (1 Tim. 1:20), or the individual who opposed Paul at Rome (2 Tim. 4:14), since the name was common. He was either a Christian Jew or a spokesman for Ephesus's Jewish community. Either way, the Jews' motive for putting him forward was the same—to disassociate themselves from the Christians and avoid a massacre of the Jews. **make a defense.** Either of the Christians, or the Jews, depending on which group he represented.

ACTS—NOTE ON 19:34 a Jew. Whatever the Jews intended by putting Alexander forward backfired; the crowd shouted him down, and in a mindless display of religious frenzy, chanted the name of their goddess for two hours.

ACTS—NOTE ON 19:35 town clerk. In modern terms, he was Ephesus's mayor. He was the liaison between the town council and the Roman authorities—who would hold him personally responsible for the riot. **sacred stone that fell from the sky.** This probably refers to a meteorite, since meteorites were incorporated with the worship of Diana.

ACTS—NOTE ON 19:38–40 The town clerk (v. 35) correctly blamed the crowd for the riot, noting that they should have followed proper judicial procedure and gone to the courts and proconsuls if they had any complaints, so as not to incur serious consequences from Rome.

ACTS—NOTE ON 20:1 **departed.** Paul departed on his trip to Jerusalem via Greece (*see note on 19:21*). **Macedonia.** *See note on 16:9*.

ACTS—NOTE ON 20:2 **he had gone through those regions.** Macedonia and Achaia (*see note on 19:21*).

ACTS—NOTE ON 20:3 **three months.** Most or all of it was likely spent in Corinth. **a plot . . . against him by the Jews.** See 9:20, 23; 13:45; 14:2, 19; 17:5–9, 13; 18:6, 12–13; 19:9; 21:27–36; 23:12–15. Tragically, most of the opposition to Paul's ministry stemmed from his fellow countrymen (cf. 2 Cor. 11:26). The Jewish community of Corinth hated Paul because of its humiliating debacle before Gallio (Acts 18:12–17), and the stunning conversions of two of its most prominent leaders, Crispus (18:8), and Sosthenes (18:17; 1 Cor. 1:1). Luke does not record the details of the Jews' plot, but it undoubtedly involved murdering Paul during the voyage to Palestine. The apostle would have been an easy target on a small ship packed with Jewish pilgrims. Because of that danger, Paul canceled his plans to sail from Greece to Syria. Instead, he decided to go north into Macedonia, cross the Aegean Sea to Asia Minor, and catch another ship from there. That delay cost Paul his opportunity to reach Palestine in time for Passover; but he hurried to be there in time for Pentecost (Acts 20:16).

ACTS—NOTE ON 20:4 **Sopater the Berean . . . Trophimus.** Paul's traveling companions came from the various provinces in which he had ministered. These men were likely the official representatives of their churches, chosen to accompany Paul as he took the offering to Jerusalem (*see note on 19:21*; cf. 1 Cor. 16:3–4).

ACTS—NOTE ON 20:5 **for us.** The first person plural pronoun reveals that Luke rejoined Paul in Philippi (v. 6). Being a Gentile, he was able to remain there to minister after Paul and Silas were forced to leave (16:20, 39–40). This verse begins the second of the three "we passages" in which Luke accompanied Paul on his travels (see Introduction: Author and Date). **Troas.** *See note on 16:7–8*.

ACTS—NOTE ON 20:6 **from Philippi.** Paul, along with Luke, and possibly Titus, crossed the Aegean Sea from Philippi to Troas. That crossing, due to unfavorable winds, took five days; Paul's earlier crossing from Troas to Neapolis (Philippi's port) had taken only two days (16:11). In Troas, they were reunited with the rest of their party. **days of Unleavened Bread.** I.e., Passover (Ex. 12:17).

ACTS—NOTE ON 20:7 first day of the week. Sunday, the day the church gathered for worship, because it was the day of Christ's resurrection. Cf. Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; 1 Cor. 16:2. The writings of the early church Fathers confirm that the church continued to meet on Sunday after the close of the NT period. Scripture does not require Christians to observe the Saturday Sabbath: 1) the Sabbath was the sign of the Mosaic Covenant (Ex. 31:16–17; Neh. 9:14; Ezek. 20:12), whereas Christians are under the New Covenant (2 Cor. 3; Heb. 8); 2) there is no NT command to keep the Sabbath; 3) the first command to keep the Sabbath was not until the time of Moses (Ex. 20:8); 4) the Jerusalem Council (Acts 15) did not order Gentile believers to keep the Sabbath; 5) Paul never cautioned Christians about breaking the Sabbath; and 6) the NT explicitly teaches that Sabbath keeping was not a requirement (*see notes on Rom. 14:5; Gal. 4:10–11; Col. 2:16–17*). **to break bread.** The common meal associated with the communion service (1 Cor. 11:20–22).

ACTS—NOTE ON 20:8 lamps. The fumes given off by these oil-burning lamps help explain why Eutychus fell asleep (v. 9). **upper room.** *See note on 1:13*. The early church met in homes (Rom. 16:5; 1 Cor. 16:19; Col. 4:15; Philem. 2); the first church buildings date from the third century.

ACTS—NOTE ON 20:9 young man. The Greek word suggests he was between seven and 14 years old. His youth, the fumes from the lamps, and the lateness of the hour (v. 7) gradually overcame his resistance. He dozed off, fell out of the open window, and was killed.

ACTS—NOTE ON 20:10 his life is in him. This does not mean that he had not died, but that his life had been restored. As a physician, Luke knew whether someone had died, as he plainly states (v. 9) was the case with Eutychus.

ACTS—NOTE ON 20:13 Assos. Located 20 miles south of Troas, across the neck of a small peninsula. **by land.** Because the ship had to sail around the peninsula, Paul could have arrived in Assos not long after it did. Paul presumably chose to walk to Assos so he could continue to teach the believers from Troas who accompanied him.

ACTS—NOTE ON **20:14** **Mitylene.** Chief city of the island of Lesbos, south of Assos.

ACTS—NOTE ON **20:15** **Chios.** An island off the coast of Asia Minor, south of Lesbos. Chios was the birthplace of the Greek poet Homer. **Samos.** An island off the coast near Ephesus. The famed mathematician Pythagoras was born on Samos. **Miletus.** A city in Asia Minor, about 30 miles south of Ephesus.

ACTS—NOTE ON **20:16** **decided to sail past Ephesus.** Still trying to reach Jerusalem before Pentecost (50 days after Passover), Paul decided to have the elders (i.e., pastors, overseers) of the Ephesian church meet him in Miletus.

ACTS—NOTE ON **20:19** **with tears.** Paul wept because of: 1) those who did not know Christ (cf. Rom. 9:2–3); 2) struggling, immature believers (2 Cor. 2:4); and 3) the threat of false teachers (Acts 20:29–30). **plots of the Jews.** See 2 Cor. 11:24, 26. Ironically, it was the plot of the Jews at Corinth that allowed the Ephesian elders this opportunity to spend time with Paul (*see note on Acts 20:3*).

ACTS—NOTE ON **20:20** **in public and from house to house.** Paul taught in the synagogue (19:8; *see note on 6:9*) and the school of Tyrannus (19:10). He reinforced that public teaching with practical instruction of individuals and households.

ACTS—NOTE ON **20:21** **repentance.** An essential element of the gospel (*see notes on 2:38*; cf. 26:20; Matt. 4:17; Luke 3:8; 5:32; 24:47).

ACTS—NOTE ON **20:22** **constrained by the Spirit.** Paul’s deep sense of duty toward the Master who had redeemed him and called him to service drove him onward despite the threat of danger and hardship (v. 23).

ACTS—NOTE ON **20:23** **Holy Spirit testifies.** Paul knew he faced persecution in Jerusalem (cf. Rom. 15:31), though he would not know the details until he heard Agabus's prophecy (Acts 21:10–11).

ACTS—NOTE ON **20:24** **the ministry . . . received from the Lord Jesus.** Cf. 2 Tim. 4:7. **gospel of the grace of God.** An apt description, since salvation is solely by God's grace (Eph. 2:8–9; Titus 2:11).

ACTS—NOTE ON **20:25** **none of you . . . will see my face.** Aware that he faced severe opposition in Jerusalem, Paul did not anticipate ever returning to Asia Minor. Though he may have done so after his release from his first Roman imprisonment, he could not at this time have foreseen that possibility. **the kingdom.** *See note on 1:3*.

ACTS—NOTE ON **20:26** **innocent of the blood.** Cf. Ezek. 33:7–9 and James 3:1.

ACTS—NOTE ON **20:27** **whole counsel of God.** The entire plan and purpose of God for man's salvation in all its fullness: divine truths of creation, election, redemption, justification, adoption, conversion, sanctification, holy living, and glorification. Paul strongly condemned those who adulterate the truth of Scripture (2 Cor. 2:17; 2 Tim. 4:3–4; cf. Rev. 22:18–19).

ACTS—NOTE ON **20:28–30** A timely warning, proven true by later events at Ephesus (1 Tim. 1:3–7, 19–20; 6:20–21; Rev. 2:2). False teachers were already plaguing the churches of Galatia (Gal. 1:6) and the Corinthian church (2 Cor. 11:4).

ACTS—NOTE ON **20:28** **Pay careful attention to yourselves.** Paul repeated this call to self-examination to Timothy when his young son in the faith served as pastor of the Ephesian congregation (1 Tim. 4:16; 2 Tim. 2:20–21). **overseers.** These are the same as elders and pastors (*see note on 1 Tim. 3:1*). The word stresses the leaders' responsibility to watch over and protect their congregations—an appropriate usage in the context of a warning against false teachers. Church rule, which minimizes the biblical authority of elders in favor of a cultural, democratic process, is foreign to the NT (cf. 1 Thess. 5:12–13; Heb. 13:17). **with his own blood.** *See note on 1 Pet. 1:18*. Paul believed so strongly in the unity of God the Father and the Lord

Jesus Christ that he could speak of Christ's death as shedding the blood of God—who has no body (John 4:24; cf. Luke 24:39) and hence no blood.

ACTS—NOTE ON 20:29 **fierce wolves.** Borrowed from Jesus (Matt. 7:15; 10:16), this metaphor stresses the extreme danger false teachers pose to the church.

ACTS—NOTE ON 20:30 **from among your own selves.** Even more deadly than attacks from outside the church are the defections of those (especially leaders) within the church (1 Tim. 1:20; 2 Tim. 1:15; 2:17; cf. Jude 3–4, 10–13). **twisted things.** The Greek word means "distorted," or "perverse." False teachers twist God's word for their own evil ends (Acts 13:10; 2 Pet. 3:16).

ACTS—NOTE ON 20:31 **three years.** The total length of Paul's Ephesian ministry, including the two years he taught in the school of Tyrannus (19:10).

ACTS—NOTE ON 20:32 **word of his grace.** The Scriptures, the record of God's gracious dealings with mankind. **build you up.** The Bible is the source of spiritual growth (1 Thess. 2:13; 2 Tim. 3:16–17; 1 Pet. 2:2) for all Christians. And since the church is "a pillar and buttress of the truth" (1 Tim. 3:15), its leaders must be familiar with that truth. **inheritance.** *See note on 1 Pet. 1:4*.

ACTS—NOTE ON 20:33 **coveted.** Love of money is a hallmark of false teachers (cf. Isa. 56:11; Jer. 6:13; 8:10; Mic. 3:11; Titus 1:11; 2 Pet. 2:3), but did not characterize Paul's ministry. *See notes on 1 Tim. 6:3, 5*.

ACTS—NOTE ON 20:34 **these hands ministered to my necessities.** Paul had the right to earn his living from the gospel (1 Cor. 9:3–14) and sometimes accepted support (2 Cor. 11:8–9; Phil. 4:10–19). Yet, he often worked to support himself so he could "present the gospel free of charge" (1 Cor. 9:18).

ACTS—NOTE ON 20:35 **help the weak.** Cf. 1 Cor. 4:12; 1 Thess. 2:9; 2 Thess. 3:8–9. **the words of the Lord Jesus.** This is the only direct quote from Jesus' earthly ministry recorded outside the Gospels. The Bible does not record all the words or deeds of Jesus (John 21:25).

ACTS—NOTE ON **20:37** **embraced Paul.** A common biblical way of expressing extreme emotion and affection (cf. Gen. 33:4; 45:14; 46:29).

ACTS—NOTE ON **21:1** **parted.** Lit., means "to tear away." It reiterates the difficulty of Paul's leaving the Ephesian elders (20:37–38). **straight course to Cos.** The chief city of the island of Cos. **Rhodes.** An island southeast of Cos; also the name of its capital city. Its harbor was home to the great statue known as the Colossus of Rhodes, one of the Seven Wonders of the Ancient World. **Patara.** A busy port city in the extreme southern portion of Asia Minor. Paul and the others had now rounded the southwestern corner of Asia Minor. Each of the ports they stopped in represented one day's sailing; the ship did not sail at night.

ACTS—NOTE ON **21:2** **found a ship . . . to Phoenicia.** Realizing he would never reach Jerusalem in time for Pentecost if he continued to hug the coast, Paul decided to risk sailing directly across the Mediterranean Sea to Tyre (v. 3). The ship they embarked on would have been considerably larger than the small coastal vessels on which they had been sailing. The ship that later took Paul on his ill-fated voyage to Rome held 276 people (27:37); this one was probably of comparable size.

ACTS—NOTE ON **21:3** **Cyprus.** *See note on 11:19*. **Tyre.** *See note on 12:20*; cf. Josh. 19:29 and Matt. 11:21. The voyage across the Mediterranean from Patara to Tyre normally took five days.

ACTS—NOTE ON **21:4** **disciples.** The church in Tyre had been founded by some of those who fled Jerusalem after Stephen's martyrdom (11:19)—a persecution Paul himself had spearheaded. **telling Paul not to go on to Jerusalem.** This was not a command from the Spirit for Paul not to go to Jerusalem. Rather, the Spirit had revealed to the believers at Tyre that Paul would face suffering in Jerusalem. Understandably, they tried (as his friends shortly would, 21:12) to dissuade him from going there. Paul's mission to Jerusalem had been given him by the Lord Jesus (20:24); the Spirit would never command him to abandon it.

ACTS—NOTE ON **21:7** **Ptolemais.** Old Testament Acco (Judg. 1:31), located 25 miles south of Tyre.

ACTS—NOTE ON **21:8** **Caesarea.** *See note on 8:40*. **Philip the evangelist.** *See note on 6:5*. No one else in Scripture is called an evangelist, though Paul commanded Timothy to do the work of an evangelist (2 Tim. 4:5). Once enemies, Philip and Paul were now fellow preachers of God's gospel of grace. **the seven.** *See note on Acts 6:3*.

ACTS—NOTE ON **21:9** **unmarried daughters.** That they were virgins may indicate that they had been called by God for special ministry (cf. 1 Cor. 7:34). The early church regarded these women as important sources of information in the early years of the church (see Introduction: Author and Date). **who prophesied.** Luke does not reveal the nature of their prophecy. They may have had an ongoing prophetic ministry, or prophesied only once. Since women are not to be preachers or teachers in the church (1 Cor. 14:34–36; 1 Tim. 2:11–12), they probably ministered to individuals. For an explanation of NT prophets, *see notes on Acts 11:27; 1 Cor. 12:28; Eph. 4:11*.

ACTS—NOTE ON **21:10** **prophet named Agabus.** *See note on 11:28*. **down from Judea.** Although it was located in Judea, the Jews considered Caesarea, seat of the Roman government, to be a foreign city (*see note on 18:22*).

ACTS—NOTE ON **21:11** **belt.** Old Testament prophets sometimes acted out their prophecies (cf. 1 Kings 11:29–39; Isa. 20:2–6; Jer. 13:1–11; Ezek. 4–5). Agabus's action foreshadowed Paul's arrest and imprisonment by the Romans. **hands of the Gentiles.** Though falsely accused by the Jews (Acts 21:27–28), Paul was arrested and imprisoned by the Romans (vv. 31–33).

ACTS—NOTE ON **21:12** **we and the people.** Both Paul's friends (Luke and the others traveling with him) and the Caesarean Christians.

ACTS—NOTE ON **21:13** **for the name.** Baptism (*see note on 2:38*; cf. 8:16; 10:48; 19:5), healing (3:6, 16; 4:10), signs and wonders (4:30), and preaching (4:18; 5:40; 8:12) were all done in the name of the Lord Jesus. His name represents all that he is.

ACTS—NOTE ON **21:14** **will of the Lord be done.** A confident expression of trust that God's will is best (cf. 1 Sam. 3:18; Matt. 6:10; Luke 22:42; James 4:13–15).

ACTS—NOTE ON **21:15** **up to Jerusalem.** Jerusalem was southeast of Caesarea, located on a plateau so travelers were always said to go up to it (cf. 11:2; 15:2; 18:22; Mark 10:32; Luke 2:22; John 2:13; Gal. 1:17–18).

ACTS—NOTE ON **21:16** **Mnason.** His Greek name may mean he was a Hellenistic Jew. If so, Paul and his Gentile companions may have chosen to stay with him because of his acquaintance with Greek culture. That would have made him more comfortable in housing a party of Gentiles than the Palestinian Jews would have been. **early disciple.** Possibly one of those saved on the day of Pentecost. If so, Mnason could have been another source of historical information for Luke.

ACTS—NOTE ON **21:17** **come to Jerusalem.** Presumably in time to celebrate Pentecost, as Paul had planned (20:16). **the brothers received us gladly.** This was because of the much-needed offering they brought. Also, and more importantly, the Jerusalem believers rejoiced because the Gentile converts with Paul provided visible evidence of God's work of salvation in the Roman world. This initial, unofficial reception may have taken place at Mnason's house.

ACTS—NOTE ON **21:18** **James.** The brother of Jesus and head of the Jerusalem church (*see note on 12:17*), not James, the brother of John, who had been executed by Herod (12:2). **all the elders.** The mention of elders indicates that the apostles, often away on evangelistic work, had turned over rule of the Jerusalem church to them. Some have speculated that there were 70 elders, paralleling the Sanhedrin. Given the large size of the Jerusalem church, there probably were at least that many. God had decreed that after the apostles were gone, the church was to be ruled by elders (cf. 14:23; 20:17; 1 Tim. 5:17; Titus 1:5; James 5:14; 1 Pet. 5:1, 5).

ACTS—NOTE ON **21:19** **related one by one.** Paul's official report of his missionary work did not involve meaningless generalities; he related specific incidents from his journeys (cf. 11:4). As always (cf. 14:27; 15:4, 12), Paul gave all credit and glory for his accomplishments to God.

ACTS—NOTE ON 21:20 **zealous for the law.** Some Jewish believers continued to observe the ceremonial aspects of the Mosaic law. Unlike the Judaizers (*see note on 15:1*), they did not view the law as a means of salvation.

ACTS—NOTE ON 21:21 **to forsake Moses.** The Judaizers were spreading false reports that Paul was teaching Jewish believers to forsake their heritage. That Paul had not abandoned Jewish customs is evident from his circumcision of Timothy (16:1–3) and his own taking of a Nazirite vow (18:18).

ACTS—NOTE ON 21:23 **under a vow.** A Nazirite vow, symbolizing total devotion to God (*see notes on 18:18; Num. 6:1–21*).

ACTS—NOTE ON 21:24 **purify yourself.** Having just returned from an extended stay in Gentile lands, Paul was considered ceremonially unclean. He therefore needed to undergo ritual purification before participating (as their sponsor) in the ceremony marking the end of the four men's vows. **pay their expenses.** For the temple ceremony in which the four would shave their heads, and the sacrifices associated with the Nazirite vow. Paying those expenses for another was considered an act of piety, and by so doing, Paul would give further proof that he had not forsaken his Jewish heritage. **shave their heads.** A practice commonly associated with a Nazirite vow (Num. 6:18).

ACTS—NOTE ON 21:25 *See notes on 15:19–20*. James made it clear that what he was asking Paul to do by no means changed the decision of the Jerusalem Council regarding Gentiles. Since Paul was Jewish, that decision did not apply to him.

ACTS—NOTE ON 21:26 **purified himself.** *See note on v. 24*.

ACTS—NOTE ON 21:27 **seven days.** The length of the purification process (*see note on v. 24*). Paul had to appear at the temple on the third and seventh days. The incident that follows took place on the seventh day, when the process was almost completed. **Jews from Asia.** Probably from Ephesus, since they recognized Trophimus as a Gentile (v. 29). They were in Jerusalem celebrating the Feast of Pentecost.

ACTS—NOTE ON **21:28** **people and the law and this place.** Paul’s enemies leveled three false charges against him. They claimed that he taught Jews to forsake their heritage—the same lie told by the Judaizers (*see note on v. 21*). The second charge, that Paul opposed the law, was a very dangerous one, albeit false, in this setting. Originally, Pentecost was a celebration of the firstfruits of the harvest. But by this time, it had become a celebration of Moses’ receiving the law on Mount Sinai. Thus, the Jewish people were especially zealous for the law during this feast. The third charge, of blaspheming or defiling the temple, had helped bring about the deaths of Jesus (Mark 14:57–58) and Stephen (Acts 6:13). All three charges were, of course, totally false. **brought Greeks into the temple.** The Asian Jews accused Paul of having brought Trophimus past the Court of the Gentiles into the part of the temple where Gentiles were forbidden. Such a charge was absurd, for it would have entailed Paul’s risking his friend’s life (the Romans had granted the Jews permission to execute any Gentile who so defiled the temple).

ACTS—NOTE ON **21:30** **gates were shut.** This was done by the temple guards, since Paul’s death on the temple grounds would defile the temple (cf. 2 Kings 11:15). They made no effort, however, to rescue the apostle from the crowd, which was intent on beating him to death.

ACTS—NOTE ON **21:31** **tribune.** The tribune (Claudias Lysias, 23:26) commanding the Roman cohort based in Jerusalem. He was the highest ranking Roman official stationed in Jerusalem (the governor’s official residence was in Caesarea, *see note on 8:40*). **cohort.** The 1,000-man Roman occupation force. Their headquarters was the Fortress Antonia, located on a precipice overlooking the temple complex. From that vantage point, Roman sentries spotted the riot and informed their commander.

ACTS—NOTE ON **21:32** **soldiers and centurions.** The use of the plural “centurions” suggests Lysias took at least 200 soldiers with him, since each centurion commanded 100 men.

ACTS—NOTE ON **21:33** **two chains.** Assuming Paul to be guilty of something (since the Jews were so enraged at him), Lysias arrested him. The tribune thought he knew who Paul was (v. 38).

ACTS—NOTE ON 21:34 **barracks.** In Fortress Antonia, overlooking the temple grounds.

ACTS—NOTE ON 21:36 **Away with him!** Or, “Kill him” (cf. 22:22; Luke 23:18; John 19:15).

ACTS—NOTE ON 21:37 **Do you know Greek?** Paul’s use of the language of educated people startled Lysias, who assumed his prisoner was an uncultured criminal.

ACTS—NOTE ON 21:38 **the Egyptian . . . stirred up a revolt.** Lysias’s question revealed who he (wrongly) assumed Paul was. The Egyptian was a false prophet who, several years earlier, had promised to drive out the Romans. Before he could do so, however, his forces were attacked and routed by Roman troops led by governor Felix. Though several hundred of his followers were killed or captured, he managed to escape. Lysias assumed he had returned and been captured by the crowd. **Assassins.** Called “sicarii,” they were a terrorist group whose Jewish nationalism led them to murder Romans and Jews perceived as sympathetic to Rome. Since they often used the cover of a crowd to stab their victims, Lysias assumed the mob had caught one of their leaders in the act.

ACTS—NOTE ON 21:39 **Tarsus.** *See note on 9:11*. Tarsus was an important cultural city, with a university rivaling those at Athens and Alexandria.

ACTS—NOTE ON 22:1–22 Paul’s first of six defenses (cf. 22:30–23:10; 24:10–21; 25:1–12; 26:1–29; 28:17–29).

ACTS—NOTE ON 22:2 **Hebrew language.** Aramaic, the language commonly spoken in Palestine (cf. 2 Kings 18:26; Isa. 36:11). *See note on Acts 21:37*.

ACTS—NOTE ON 22:3 **I am a Jew.** A response to the false charges raised by the Asian Jews (*see note on 21:21*). **born in Tarsus.** *See note on 21:39*. **Cilicia.** *See note on 6:9*. Tarsus was the chief city of Cilicia. **brought up in this city.** Paul was born among the Hellenistic Jews of the Diaspora, but had been brought up in Jerusalem. **Gamaliel.** *See note on 5:34*. That Paul had studied under the most celebrated rabbi of that day was further evidence that the charges against him were absurd. **law of our fathers.** As a student of Gamaliel, Paul received extensive training both in the OT law, and in the rabbinic traditions. Also, though he did not mention it to the crowd, he also had been a Pharisee. In light of all that, the charge that Paul opposed the law (*see note on 21:21*) was ridiculous.

ACTS—NOTE ON **22:4** **I persecuted this Way.** *See note on 9:2*. As the leading persecutor of the Christian church after Stephen's martyrdom (cf. Gal. 1:13), Paul's zeal for his Jewish heritage far outstripped that of his hearers.

ACTS—NOTE ON **22:5** **council of elders.** The Sanhedrin (*see notes on 4:15; Matt. 26:59*).

ACTS—NOTE ON **22:6–16** The second of three NT accounts of Paul's conversion (cf. 9:1–19; 26:12–18).

ACTS—NOTE ON **22:6** **about noon.** Paul's reference to the time of day emphasizes how bright the light from heaven really was. It outshone the sun at its peak.

ACTS—NOTE ON **22:7–8** Cf. 9:4–5.

ACTS—NOTE ON **22:9** **did not understand the voice.** This is no contradiction with 9:7. Since Jesus spoke only to Paul, only he understood the Lord's words. His companions heard the sound, but could not make out the words (cf. John 12:29).

ACTS—NOTE ON **22:11** **brightness of that light.** Paul's companions saw the light, but only he saw the Lord Jesus Christ (v. 14; 9:7, 17, 27; 26:16; 1 Cor. 9:1; 15:8).

ACTS—NOTE ON **22:12** **Ananias.** *See note on 9:10*. His testimony as a respected member of Damascus's Jewish community would carry weight with Paul's hostile audience.

ACTS—NOTE ON **22:14** **the Righteous One.** A title given to the Messiah (cf. 3:14; 7:52; Isa. 53:11).

ACTS—NOTE ON 22:15 **a witness.** Paul never wavered in his claim to have seen the risen, glorified Christ on the Damascus road (*see note on v. 11*).

ACTS—NOTE ON 22:16 **wash away your sins.** Grammatically the phrase "calling on his name" precedes "Rise and be baptized." Salvation comes from calling on the name of the Lord (Rom. 10:9–10, 13), not from being baptized (*see note on Acts 2:38*).

ACTS—NOTE ON 22:17 **When I had returned to Jerusalem.** After a brief ministry in Damascus (9:20–25) and three years in Nabatean Arabia (Gal. 1:17–18). **a trance.** Paul was carried beyond his senses into the supernatural realm to receive revelation from Jesus Christ. The experience was unique to the apostles, since only Peter (Acts 10:10; 11:5) and John (Rev. 1:10) had similar revelations. This was the fourth of six visions received by Paul in Acts (cf. Acts 9:3–6; 16:9–10; 18:9–10; 23:11; 27:23–24).

ACTS—NOTE ON 22:20 **Stephen your witness.** *See notes on 6:5; 7:54–60*. **approving.** See 8:1.

ACTS—NOTE ON 22:21–23 Paul's insistence that the Lord had sent him to minister to the despised Gentiles was too much for the crowd. They viewed the teaching that Gentiles could be saved without first becoming Jewish proselytes (thus granting them equal status with the Jewish people before God) as intolerable blasphemy.

ACTS—NOTE ON 22:23 **throwing off their cloaks.** They did this in preparation to stone Paul, in horror at his "blasphemy" (*see note on 14:14*) or in uncontrollable rage—or, most likely, for all three reasons. Their passions inflamed by racial pride, the members of the crowd lost any semblance of self-control. **flinging dust.** A sign of intense emotion (cf. 2 Sam. 16:13; Job 2:12; Rev. 18:19).

ACTS—NOTE ON 22:24 **the tribune ordered him to be brought into the barracks.** Lysias realized he would have to interrogate Paul privately. He ordered his soldiers to bring the prisoner into Fortress Antonia, away from the angry mob. **that he should be examined by flogging.** A brutal Roman interrogation method. Prisoners frequently died after being flogged with the

Roman *flagellum* (metal-tipped leather thongs attached to a wooden handle).

ACTS—NOTE ON **22:25** **stretched him out for the whips.** This was done in preparation for his examination by scourging. Stretching Paul taut would magnify the effects of the *flagellum* on his body. **centurion.** *See notes on 10:1; Matt. 8:5*. There would have been 10 centurions in the 1,000-man Roman garrison in Jerusalem. **who is a Roman.** Roman citizens were exempted (by the Valerian and Porcian laws) from such brutal methods of interrogation. Paul now exerted his rights as a Roman citizen. His claim would not have been questioned, because the penalty for falsely claiming Roman citizenship was death.

ACTS—NOTE ON **22:26** **What are you about to do? For this man is a Roman citizen.** The centurion informed his commander of Paul's citizenship, cautioning him against an act that could have ended Lysias's military career—or even cost him his life.

ACTS—NOTE ON **22:28** **for a large sum.** Roman citizenship was officially not for sale, but could sometimes be obtained by bribing corrupt officials.

ACTS—NOTE ON **22:30–23:10** Paul's second of six defenses (cf. vv. 1–21; 24:10–21; 25:1–12; 26:1–29; 28:17–29).

ACTS—NOTE ON **22:30** **chief priests and all the council.** He convened an unofficial meeting of the Sanhedrin (*see notes on 4:15, 23*).

ACTS—NOTE ON **23:1** **the council.** The Sanhedrin (*see notes on 4:15; Matt. 26:59*). **good conscience.** *See note on 2 Cor. 1:12*; cf. Acts 24:16; 2 Tim. 1:3.

ACTS—NOTE ON **23:2** **high priest Ananias.** Not the Annas of the Gospels (*see note on Luke 3:2*), this man was one of Israel's cruelest and most corrupt high priests (*see note on Acts 4:6*). His pro-Roman policies alienated him from the Jewish people, who murdered him at the outset of the revolt against Rome (A.D. 66). **commanded . . . to strike him.** An illegal act in keeping with Ananias's brutal character. The verb translated "strike" is used of the mob's beating of Paul (21:32) and the Roman soldiers' beating of Jesus (Matt. 27:30). It was no mere slap on the face, but a vicious blow.

ACTS—NOTE ON 23:3 whitewashed wall! Cf. Ezek. 13:10–16 and Matt. 23:27. **contrary to the law.** Outraged by the high priest's flagrant violation of Jewish law, Paul flared up in anger. When Jesus was similarly struck in violation of the law, he reacted by calmly asking the reason for the blow (John 18:23). Paul's reaction was wrong, as he would shortly admit (Acts 23:5). Although an evil man, Ananias still held a God-ordained office, and was to be granted the respect that position demanded.

ACTS—NOTE ON 23:4 revile. Those standing near Paul were appalled by his harsh rebuke of the high priest. "Revile" is the same word used in John 9:28 to describe the Jewish leaders' insulting remarks to the blind man whom Jesus had healed. Peter used it to speak of the abuse Jesus endured (1 Pet. 2:23).

ACTS—NOTE ON 23:5 I did not know. Some believe this to be another manifestation of Paul's eye problems (cf. Gal. 4:15); or that Paul was so angry that he forgot to whom he was speaking; or that he was being sarcastic, since Ananias was not acting like a high priest should. The simplest explanation is to take Paul's words at face value. He had been gone from Jerusalem for many years and would not likely have recognized Ananias by sight. That this was an informal gathering of the Sanhedrin (*see note on Acts 22:30*) would have meant the high priest would not have been wearing his official garments. **it is written.** Quoted from Ex. 22:28.

ACTS—NOTE ON 23:6 Ananias's haughty attitude and illegal act convinced Paul he would not receive a fair hearing before the Sanhedrin. Accordingly, he decided on a bold step. As a Pharisee, and possibly a former member of the Sanhedrin (*see note on 26:10*), Paul was well aware of the tensions between the Sanhedrin's two factions. He appealed to the Pharisees for support, reminding them that he himself was a Pharisee, and appealing to the major theological difference between them and the Sadducees (*see note on 23:7*). Paul thus created a split between the Sanhedrin's factions. **Sadducees . . . Pharisees.** *See note on Matt. 3:7*. **council.** *See note on Acts 4:15*.

ACTS—NOTE ON **23:7** **a dissension.** There were major social, political, and theological differences between the Sadducees and Pharisees. By raising the issue of the resurrection, Paul appealed to the Pharisees for support on perhaps the most important theological difference (*see note on v. 8*). Since the resurrection of Jesus Christ is also the central theme of Christianity, this was no cynical ploy on Paul’s part to divide the Sanhedrin over a trivial point of theology.

ACTS—NOTE ON **23:8** **Sadducees . . . Pharisees.** The Sadducees accepted only the Pentateuch as divinely inspired Scripture. Since they claimed (wrongly, cf. Matt. 22:23–33) that the Pentateuch did not teach that there would be a resurrection, they rejected it. The Pharisees, however, believed in the resurrection and afterlife. Their beliefs were thus closer to Christianity than those of the Sadducees. Significantly, the Scripture records the conversion of Pharisees (Acts 15:5; John 3:1), but not of Sadducees.

ACTS—NOTE ON **23:9** **scribes of the Pharisees’ party.** So intense was their theological disagreement with the Sadducees that they were willing to defend Paul—even though he was a leader of the hated sect of the Christians (cf. 24:5).

ACTS—NOTE ON **23:11** **the Lord stood by him.** The fifth of six visions Paul received in Acts (cf. 9:3–6; 16:9–10; 18:9–10; 22:17–18; 27:23–24), all coming at crucial points in his ministry. **you must testify also in Rome.** Jesus encouraged Paul by telling him that his desire (Rom. 1:9–11; 15:23) to visit Rome would be granted.

ACTS—NOTE ON **23:12** **bound themselves by an oath.** Lit., they “anathematized” themselves (cf. Gal. 1:8–9), thus invoking divine judgment if they failed (cf. 1 Sam. 14:44; 2 Sam. 3:35; 19:13; 1 Kings 2:23; 2 Kings 6:31).

ACTS—NOTE ON **23:14** **chief priests and elders.** *See notes on 4:23*; cf. Matt. 16:21. Being Sadducees, they would be more inclined to help the conspirators. Significantly excluded are the scribes who, being mostly Pharisees, had already shown their willingness to defend Paul (Acts 23:9).

ACTS—NOTE ON 23:16 son of Paul's sister. The only clear reference in Scripture to Paul's family (for other possible references, see Rom. 16:7, 11, 21). Why he was in Jerusalem, away from the family home in Tarsus, is not known. Nor is it evident why he would want to warn his uncle, since Paul's family possibly disinherited him when he became a Christian (Phil. 3:8). **entered the barracks and told Paul.** Since Paul was not under arrest, but merely in protective custody, he was able to receive visitors.

ACTS—NOTE ON 23:17 centurions. *See note on 22:25*.

ACTS—NOTE ON 23:23–24 To foil the conspirators' plot, avoid a potentially explosive confrontation with the Jews, and save Paul's life, Lysias realized he had to get the apostle out of Jerusalem and to his superior, governor Felix in Caesarea.

ACTS—NOTE ON 23:23 soldiers . . . horsemen . . . spearmen. The "soldiers" were legionnaires, the elite soldiers of the Roman army; the "horsemen" were from the garrison's cavalry detachment; and the "spearmen," or javelin throwers, were soldiers less heavily armed than the legionnaires. Lysias sent almost half of his 1,000-man garrison, showing how seriously he viewed the plot against Paul. **third hour of the night.** 9:00 P.M.

ACTS—NOTE ON 23:26 governor Felix. *See note on 24:2*.

ACTS—NOTE ON 23:27 having learned that he was a Roman. Actually, Lysias did not find this out until after he arrested Paul (22:25–26). Lysias sought to portray himself in the best possible light before the governor. For that reason, he also neglected to mention his order to have Paul scourged (22:24), and his mistaken assumption that he was the notorious Egyptian assassin (21:38).

ACTS—NOTE ON 23:29 questions of their law. Lysias's failure to mention any crimes against Roman law was tantamount to declaring Paul innocent.

ACTS—NOTE ON 23:30 to state before you what they have against him. The plot against Paul's life rendered any further hearings at Jerusalem unsafe, thus requiring Lysias to burden Felix with the case.

ACTS—NOTE ON 23:31 Antipatris. A Roman military post about 40 miles from Jerusalem. Travelers from Jerusalem to Caesarea often rested there. To get there from Jerusalem in one night (v. 32) would have been an exhausting forced march for the foot soldiers.

ACTS—NOTE ON 23:32 horsemen. Since there was much less danger of ambush in the largely Gentile region of Samaria, the foot soldiers were no longer needed.

ACTS—NOTE ON 23:33 Caesarea. *See note on 9:30*.

ACTS—NOTE ON 23:34 what province he was from. Felix needed to determine whether he had jurisdiction to hear Paul's case. **from Cilicia.** Judea and Cilicia were at that time both under the legate of Syria, so Felix had the authority to hear his case.

ACTS—NOTE ON 23:35 Herod's praetorium. Felix's official residence in Caesarea.

ACTS—NOTE ON 24:1 after five days. A very short period of time for the Jewish leaders to put their case together, hire an attorney, and make the trip to Caesarea. Perhaps they feared Felix would dismiss the case against Paul if they did not pursue it rapidly. **the high priest Ananias.** *See note on 23:2*. **elders.** Important leaders of the Sanhedrin (*see note on 4:5*). **Tertullus.** Possibly a Roman, but more likely a Hellenistic Jew (cf. 24:6).

ACTS—NOTE ON 24:2 Felix. Governor of Judea from A.D. 52 to 59. Felix was a former slave whose brother (a favorite of Emperor Claudius) had obtained for him the position as governor. He was not highly regarded by the influential Romans of his day and accomplished little during his term as governor. He defeated the Egyptian and his followers (*see note on 21:38*), but his brutality angered the Jews and led to his ouster as governor by Emperor Nero two years after Paul's hearing (v. 27).

ACTS—NOTE ON 24:5–7 Having dispensed with the obligatory flattery of Felix, Tertullus set forth the specific charges against Paul. They included sedition (a violation of Roman law), sectarianism (a violation of Jewish law), and sacrilege (a violation of God's law).

ACTS—NOTE ON 24:5 a plague. This statement, while reflecting the Sanhedrin's hatred of the apostle and Christianity, was not a specific charge of wrongdoing. **stirs up riots.** The first and (in a Roman court) most serious charge leveled against Paul: sedition (rebellion). The Romans did not tolerate those who incited rebellion (as the Jews present would learn a few years later in A.D. 66). Had the Jewish leaders been able to substantiate this charge, Paul would have faced severe punishment, possibly even execution. Tertullus carefully avoided naming any specific incidents, since Felix could then have transferred Paul's case to the governor in whose jurisdiction the incident took place. The Jews wanted Paul tried before a governor over whom they had some influence. **ringleader . . . sect of the Nazarenes.** The second charge brought against Paul was sectarianism (heresy). Tertullus's contemptuous reference to Christianity as "the sect of the Nazarenes" (cf. 6:14; John 1:46; 7:41, 52) was intended to portray Paul as the leader of a messianic sect posing a danger to Rome.

ACTS—NOTE ON 24:6–8a He even. See esv footnote. Many ancient manuscripts omit this passage, raising the question of whom Tertullus was urging Felix to examine. If the passage is omitted, Tertullus would be asking Felix to examine Paul; but the apostle would merely have denied Tertullus's false accusations. If the passage is genuine, Tertullus would be falsely accusing Lysias of overstepping his authority by meddling in a proper Jewish legal proceeding. He would then be claiming that an examination of Lysias would confirm the Jewish leaders' false interpretation of the events. That would help explain Felix's decision to adjourn the hearing until he sent for Lysias (v. 22).

ACTS—NOTE ON 24:6 tried to profane the temple. The third accusation leveled against Paul was sacrilege, blasphemy against God. The Jewish leaders, through their spokesman, repeated the false charges of the Asian Jews (21:28). Trying to whitewash the angry crowd's savage beating of Paul, they claimed (falsely) to have arrested him.

ACTS—NOTE ON 24:7–8a See esv footnote. Another falsehood, intended to shift the blame for the incident. Actually, it was the Jewish mob that was guilty of violence; Lysias put a stop to the riot and rescued Paul.

ACTS—NOTE ON **24:10–21** Paul's third of six defenses (cf. 22:1–21; 22:30–23:10; 25:1–12; 26:1–29; 28:17–19).

ACTS—NOTE ON **24:10** **many years . . . a judge.** Both as governor, and before that during his service under the governor of Samaria. Unlike Tertullus, Paul was not flattering Felix, but reminding him of his acquaintance with Jewish laws, customs, and beliefs. Felix was thus bound to give a just verdict.

ACTS—NOTE ON **24:11** **twelve days.** Five of which had been spent at Caesarea waiting for his accusers to arrive (v. 1). Several of the remaining seven had been taken up with his purification rites (*see notes on 21:24, 27*). Paul's point was that, even if he had wanted to, he had not had the time to incite a revolt.

ACTS—NOTE ON **24:14** **the Way.** *See note on 9:2*. **the Law and . . . in the Prophets.** The "Law and the Prophets" refers to the OT (see Matt. 7:12). The Sadducees rejected much of the OT (*see note on Acts 23:8*), while both they and the Pharisees rejected the OT's witness to Jesus Christ (cf. Luke 24:27, 44; John 1:45; 5:39, 46). In contrast, Paul viewed the entire OT as the inspired word of God, and believed everything it taught.

ACTS—NOTE ON **24:15** **hope in God.** The great hope of the Jewish people was the resurrection (Job 19:25–27; Dan. 12:2). It was Paul, not the skeptical Sadducees, who stood in the mainstream of traditional Jewish theology.

ACTS—NOTE ON **24:16** **clear conscience.** *See note on 23:1*.

ACTS—NOTE ON **24:17** **alms . . . offerings.** The only reference in Acts to the delivery of the offering Paul had been collecting for the poor saints in Jerusalem (*see note on 19:21*). Far from seeking to stir up strife, Paul had gone to Jerusalem on a humanitarian mission.

ACTS—NOTE ON **24:18** **purified.** *See note on 21:24*. **Jews from Asia.** *See note on 21:27*.

ACTS—NOTE ON 24:21 **to the resurrection of the dead.** Belief in the resurrection was not a crime under either Jewish or Roman law. Nor was Paul responsible for the long-standing feud between the Sadducees and Pharisees that erupted into open dissension when he made his statement.

ACTS—NOTE ON 24:22 **having a rather accurate knowledge of the Way.** Probably from his wife Drusilla, who was Jewish (v. 24). **put them off.** The witnesses to Paul's alleged crime (the Jews from Asia) had failed to show up for the hearing. Nor could the Jewish leaders prove him guilty of a crime. The only verdict Felix could render consistent with Roman law was not guilty, which would infuriate the Jews, and possibly lead to further trouble. Since as governor, Felix's primary responsibility was to maintain order, he decided the best decision was no decision, and adjourned the proceedings on the pretext of needing further information from Lysias. **tribune comes down.** Lysias's written report had already stated that the dispute involved questions of Jewish law (23:29), and that Paul was not guilty of any crime (23:29). It is difficult to see what more he could have added, and there is no evidence that Felix ever summoned him.

ACTS—NOTE ON 24:24 **Drusilla.** The youngest daughter of Agrippa I (*see note on 12:1*), and Felix's third wife. Felix, struck by her beauty, had lured her away from her husband. At the time of Paul's hearing, she was not yet 20 years old.

ACTS—NOTE ON 24:25 **righteousness and self-control and the coming judgment.** God demands "righteousness" of all people, because of his holy nature (Matt. 5:48; 1 Pet. 1:15–16). For men and women to conform to that absolute standard requires "self-control." The result of failing to exhibit self-control and to conform oneself to God's righteous standard is (apart from salvation) "judgment." **Felix was alarmed.** Living with a woman he had lured away from her husband, Felix obviously lacked "righteousness" and "self-control." The realization that he faced "judgment" alarmed him, and he hastily dismissed Paul. **When I get an opportunity.** The moment of conviction passed, and Felix foolishly passed up his opportunity to repent (cf. 2 Cor. 6:2).

ACTS—NOTE ON 24:26 **money would be given him by Paul.** Roman law prohibited the taking of bribes, which was nonetheless commonplace.

ACTS—NOTE ON 24:27 **Felix was succeeded by Porcius Festus.** *See note on v. 2*. Festus was a member of the Roman nobility, unlike the former slave Felix. Little is known of his brief tenure as governor (he died two years after assuming office), but the Jewish historian Josephus described him as better than either his predecessor or his successor. **do the Jews a favor.** He did this since Jewish complaints to Rome about his brutality eventually led to his ouster from office. He had brutally suppressed a riot in Caesarea and infuriated the Jews, who managed to complain to Rome and have him replaced. Emperor Nero recalled him to Rome where he would have faced severe punishment if his influential brother, Pallas, had not interceded for him.

ACTS—NOTE ON 25:1–12 Paul’s fourth of six defenses (cf. 22:1–21; 22:30–23:10; 24:10–21; 26:1–29; 28:17–29).

ACTS—NOTE ON 25:1 **three days after . . . to Jerusalem from Caesarea.** To acquaint himself with the situation in his new province.

ACTS—NOTE ON 25:3 **ambush.** A second ambush plot. This time, however, the members of the Sanhedrin were not accomplices (cf. 23:14–15), but the plotters.

ACTS—NOTE ON 25:4 **Festus.** *See note on 24:27*. **Caesarea.** *See note on 8:40*. As the headquarters of Roman government in Judea, Caesarea was the proper place for Paul, a Roman citizen, to be tried.

ACTS—NOTE ON 25:6 **took his seat on the tribunal.** This signified that this hearing was an official Roman trial (see vv. 10, 17; 18:12; Matt. 27:19; John 19:13).

ACTS—NOTE ON 25:9 **wishing to do the Jews a favor.** Cf. 24:27.

ACTS—NOTE ON 25:10 **Caesar’s tribunal.** Festus’s compromise gave the Jewish leaders all that they hoped for; they intended to murder Paul before he got to Jerusalem. The apostle therefore rejected Festus’s attempt at compromise and reminded the governor that he was standing at Caesar’s judgment seat where, as a Roman citizen, he had every right to be judged.

ACTS—NOTE ON 25:11 **I appeal to Caesar.** He declared his right as a Roman citizen to have a trial in Rome.

ACTS—NOTE ON 25:12 **his council.** Festus's advisers. **to Caesar you shall go.** By granting the appeal, the governor removed himself from the case and transferred it to the emperor.

ACTS—NOTE ON 25:13 **Agrippa.** Herod Agrippa II, son of the Herod who killed James and imprisoned Peter (*see note on 12:1*). He was the last of the Herods, who play a prominent role in NT history. His great-uncle, Herod Antipas, was the Herod of the Gospels (Mark 6:14–29; Luke 3:1; 13:31–33; 23:7–12), while his great-grandfather, Herod the Great, ruled at the time Jesus was born (Matt. 2:1–19; Luke 1:5). Though not the ruler of Judea, Agrippa was well versed in Jewish affairs (cf. Acts 26:3). **Bernice.** Not Agrippa's wife, but his consort and sister. (Their sister, Drusilla, was married to the former governor, Felix). Their incestuous relationship was the talk of Rome, where Agrippa grew up. Bernice for a while became the mistress of Emperor Vespasian, then of his son, Titus, but always returned to her brother.

ACTS—NOTE ON 25:19 **religion.** Such charges did not belong in a Roman court (cf. 18:12–16).

ACTS—NOTE ON 25:20 **at a loss how to investigate these questions.** Festus, a pagan Roman and new in Judea, could not be expected to understand the theological differences between Christians and Jews.

ACTS—NOTE ON 25:21 **Caesar.** The "Caesar" ruling at this time was the infamous Nero.

ACTS—NOTE ON 25:22 **I would like to hear.** The Greek verb tense implies Herod had been wanting to hear Paul for a long time. As an expert on Jewish affairs (cf. 26:3), he relished hearing Christianity's leading spokesman in person.

ACTS—NOTE ON 25:23 **Agrippa . . . Bernice.** The two are inseparable in Luke's account (cf. v. 13; 26:30); she is a constant reminder of Agrippa's scandalous private life (*see note on 25:13*). **military tribunes.** The five tribunes commanding the five cohorts stationed in Caesarea (*see note on 10:1*). **prominent men.** The civic leaders of the city.

ACTS—NOTE ON **25:26** **I have nothing definite.** Since Festus did not understand the nature of the charges against Paul, he did not know what to write in his official report to Nero. For a provincial governor to send a prisoner to the emperor with no clear charges against him was foolish, if not dangerous. **especially before you, King Agrippa.** Festus hoped Herod's expertise in Jewish affairs (26:3) would enable him to make sense of the charges against Paul.

ACTS—NOTE ON **26:1–29** Paul's fifth of six defenses (cf. 22:1–21; 22:30–23:10; 24:10–21; 25:1–12; 28:17–19).

ACTS—NOTE ON **26:1** **permission to speak.** Since no one was there to accuse Paul, Herod permitted him to speak in his defense. **stretched out his hand.** A common gesture at the beginning of a speech (cf. 12:17; 13:16; 19:33).

ACTS—NOTE ON **26:3** **familiar with all the customs and controversies of the Jews.** *See note on 25:26*. Paul's main purpose was not to defend himself but to convert Agrippa and the others (vv. 26:8, 29).

ACTS—NOTE ON **26:5** **lived as a Pharisee.** *See note on Matt. 3:7*; cf. Phil. 3:5.

ACTS—NOTE ON **26:6** **my hope in the promise.** The coming of the Messiah and his kingdom (cf. 1:6; 3:22–24; 13:23–33; Gen. 3:15; Isa. 7:14; 9:6; Dan. 7:14; Mic. 5:2; Titus 2:13; 1 Pet. 1:11–12).

ACTS—NOTE ON **26:7** **twelve tribes.** A common NT designation for Israel (cf. Matt. 19:28; James 1:1; Rev. 21:12). The 10 northern tribes were not lost. Representatives from each intermingled with the two southern tribes before and after the exile—a process that had begun during the reigns of Hezekiah (2 Chron. 30:1–11) and Josiah (2 Chron. 34:1–9).

ACTS—NOTE ON **26:8** Paul found it inconceivable that he should be condemned for believing in the resurrection—the great hope of the Jewish people (*see note on 24:15*).

ACTS—NOTE ON **26:10** **saints.** Christian believers (1 Cor. 1:2). **I cast my vote.** Lit., “I threw my pebble”—a reference to the ancient custom of recording votes by means of colored pebbles. This verse may also indicate that Paul had once been a member of the Sanhedrin.

ACTS—NOTE ON **26:11** **tried to make them blaspheme.** To renounce their faith in Jesus Christ.

ACTS—NOTE ON **26:12–14** The third NT account of Paul’s conversion (*see notes on 9:1–17; 22:6–23*).

ACTS—NOTE ON **26:16** **in which I will appear to you.** See 18:9–10; 22:17–21; 23:11; 2 Cor. 12:1–7; Gal. 1:11–12.

ACTS—NOTE ON **26:17** **Gentiles—to whom I am sending you.** Paul’s commissioning as the apostle to the Gentiles (Rom. 11:13; 1 Tim. 2:7).

ACTS—NOTE ON **26:18** **to open their eyes.** Unbelievers are blinded to spiritual truth by Satan (2 Cor. 4:4; 6:14; cf. Matt. 15:14). **from darkness to light.** Since unbelievers are in the darkness of their spiritual blindness, the Bible often uses light to picture salvation (Acts 26:23; 13:47; Matt. 4:16; John 1:4–5, 7–9; 3:19–21; 8:12; 9:5; 12:36; 2 Cor. 4:4; 6:14; Eph. 5:8, 14; Col. 1:12–13; 1 Thess. 5:5; 1 Pet. 2:9; 1 John 1:7; 2:8–10). **forgiveness of sins.** This is the most significant result of salvation (*see note on Acts 2:38*; cf. 3:19; 5:31; 10:43; 13:38; Matt. 1:21; 26:28; Luke 1:77; 24:47; 1 Cor. 15:3; Gal. 1:4; Col. 1:14; Heb. 8:12; 9:28; 10:12; 1 Pet. 2:24; 3:18; 1 John 2:1–2; 3:5; 4:10; Rev. 1:5). **a place.** The blessings believers will enjoy throughout eternity in heaven (cf. Acts 20:32; Eph. 1:11, 14, 18; Col. 1:12; 3:24; Heb. 9:15). **sanctified by faith.** The Bible plainly and repeatedly teaches that salvation comes solely through faith apart from human works (Acts 13:39; 15:9; 16:31; John 3:14–17; 6:69; Rom. 3:21–28; 4:5; 5:1; 9:30; 10:9–11; Gal. 2:16; 3:11, 24; Eph. 2:8–9; Phil. 3:9).

ACTS—NOTE ON **26:20** **deeds in keeping with their repentance.** Genuine repentance is inseparably linked to a changed lifestyle (*see notes on 2:38; Matt. 3:8; James 2:18*).

ACTS—NOTE ON **26:21** **Jews . . . tried to kill me.** See 21:27–32. The true reason in contrast to the lies of the Jewish leaders (24:6).

ACTS—NOTE ON **26:22** **the prophets and Moses.** *See note on 24:14*. The term “Moses” is used interchangeably with “law,” since he was the author of the Pentateuch, the five books of law.

ACTS—NOTE ON **26:23** **Christ must suffer . . . rise from the dead.** Messiah’s suffering (Ps. 22; Isa. 53) and resurrection (Ps. 16:10; cf. Acts 13:30–37), the central themes of Paul’s preaching, are clearly taught in the OT.

ACTS—NOTE ON **26:24** **you are out of your mind.** Festus was astonished that a learned scholar like Paul could actually believe that the dead would live again—something no intelligent Roman would accept. Unable to contain himself, he interrupted the proceedings, shouting that Paul’s tremendous learning had driven him insane (cf. Mark 3:21; John 8:48, 52; 10:20).

ACTS—NOTE ON **26:26** **none of these things has escaped his notice.** The death of Jesus and the Christians’ claim that he rose from the dead were common knowledge in Palestine.

ACTS—NOTE ON **26:27** **do you believe the prophets?** Paul’s shrewd question put Herod in a dilemma. If he affirmed his belief in the prophets, he would also have to admit that what they taught about Jesus’ death and resurrection was true—an admission that would make him appear foolish before his Roman friends. Yet to deny the prophets would outrage his Jewish subjects.

ACTS—NOTE ON **26:28** **In a short time would you persuade me.** Agrippa was saying, “Do you think you can convince me to become a Christian in such a short time?” Recognizing his dilemma, Agrippa parried Paul’s question with one of his own.

ACTS—NOTE ON **26:30–32** The hearing over, Agrippa and Festus met privately to discuss Paul’s case. Both agreed that he was innocent of any crime and could be set free, had he not appealed to Caesar.

ACTS—NOTE ON 27:1 **we.** The use of the pronoun "we" marks the return of Paul's close friend Luke, who has been absent since 21:18. He had likely been living near Caesarea so he could care for Paul during his imprisonment. Now he rejoined the apostle for the journey to Rome. **centurion of the Augustan Cohort.** A cohort (regiment) of that name was stationed in Palestine during the reign of Agrippa II (*see note on 25:13*). Julius may have been on detached duty, performing such tasks as escorting important prisoners.

ACTS—NOTE ON 27:2 **ship of Adramyttium.** Adramyttium was a city on the northwest coast of Asia Minor (modern Turkey) near Troas, where the centurion planned to find a ship sailing to Italy. **we put to sea.** From Caesarea the ship sailed 70 miles north to Sidon. **accompanied by Aristarchus.** He had been seized by the crowd during the riot at Ephesus (19:29), while accompanying Paul to Jerusalem with the offering (20:4). Aristarchus would be with Paul during the apostle's first Roman imprisonment (Col. 4:10).

ACTS—NOTE ON 27:3 **put in at Sidon.** *See note on 12:20*. The Christians there ministered to Paul—possibly by providing him with provisions for his trip.

ACTS—NOTE ON 27:4 **sailed under the lee of Cyprus.** They kept to the lee side of the island (passing between it and the mainland), seeking shelter from the strong winds.

ACTS—NOTE ON 27:5 **coast of Cilicia and Pamphylia.** *See notes on 2:9–10 and 6:9*. **Myra in Lycia.** One of the main ports of the imperial grain fleet, whose ships brought Egyptian grain to Italy.

ACTS—NOTE ON 27:6 **ship of Alexandria.** Part of the imperial grain fleet.

ACTS—NOTE ON 27:7 **Cnidus.** Located on a peninsula in extreme southwest Asia Minor, this port also served ships of the imperial grain fleet. Having reached Cnidus, the ship could not sail farther west due to the strong headwinds. It was forced to turn south and head for the island of Crete. **the lee of Crete.** This large island off the southwest coast of Asia Minor provided some relief from the strong northwest winds buffeting the ship. **Salmone.** A promontory on Crete's northeast coast.

ACTS—NOTE ON **27:8** **Fair Havens . . . Lasea.** The ship fought its way around the southeast corner of Crete, finally reaching the shelter of the bay known as Fair Havens.

ACTS—NOTE ON **27:9** **the Fast was already over.** *See note on Zech. 7:3*; cf. Lev. 23:26–32. Travel in the open sea was dangerous from mid-September to mid-November, after which it ceased altogether until February. Since the Fast (the Day of Atonement) of late September or early October was past, further travel was already extremely hazardous.

ACTS—NOTE ON **27:10** **voyage . . . much loss.** Because of the lateness of the season, and the difficulties they had already experienced, Paul wisely counseled them to spend the winter at Fair Havens.

ACTS—NOTE ON **27:11** **centurion.** *See note on 10:1*. Because the ship was part of the imperial grain fleet (*see note on 27:5*) Julius, not the helmsman nor the ship's owner, was the ranking official on board. **pilot.** The ship's captain.

ACTS—NOTE ON **27:12** **not suitable to spend the winter.** The professional sailors deemed Fair Havens an unsuitable location to wait out the winter (*see note on v. 9*). **Phoenix.** Located 40 miles from Fair Havens with a harbor that provided better shelter from the winter storms.

ACTS—NOTE ON **27:14** **northeaster.** From the Greek word *euros* ("east wind") and the Latin word *aquilo* ("north wind").This is a strong, dangerous windstorm greatly feared by those who sailed the Mediterranean.

ACTS—NOTE ON **27:16** **Cauda.** An island 23 miles southwest of Crete. **ship's boat.** Taking advantage of Cauda's shelter, the sailors began to rig the ship for the storm by hauling the ship's dinghy on board.

ACTS—NOTE ON **27:17** **used supports to undergird the ship.** A procedure known as frapping. The cables, wrapped around the hull and winched tight, helped the ship endure the battering of the wind and waves. **Syrtis.** A region of sandbars and shoals off the coast of Africa, much feared as a graveyard of ships. **lowered the gear.** The sailors probably also took down the sails, since putting out an anchor with the sails up would be self-defeating.

ACTS—NOTE ON 27:18 jettison the cargo. Throwing all unnecessary gear and cargo overboard would lighten the ship, enabling it to ride more easily over the waves.

ACTS—NOTE ON 27:23–24 The last of six visions Paul received as recorded by Luke (cf. 9:3–6; 16:9–10; 18:9–10; 22:17–18; 23:11).

ACTS—NOTE ON 27:24 stand before Caesar. The angel reaffirmed the promise Jesus himself had earlier made to Paul (23:11).

ACTS—NOTE ON 27:27 fourteenth night. Since they sailed from Fair Havens (v. 13). **Adriatic Sea.** The central Mediterranean Sea, not the present Adriatic Sea located between Italy and Croatia. The modern Adriatic was known in Paul's day as the Gulf of Adria. **about midnight.** The sailors probably heard the sound of waves breaking on a shore.

ACTS—NOTE ON 27:28 took a sounding. With a weight attached to a length of rope they measured the depth of the sea. **twenty fathoms . . . fifteen fathoms.** 120 feet . . . 90 feet. The decreasing depth of the water confirmed the ship was approaching land.

ACTS—NOTE ON 27:29 let down four anchors from the stern. An attempt to hold the ship in place and keep the bow pointed toward the shore.

ACTS—NOTE ON 27:30 ship's boat. The same dinghy hauled aboard earlier (v. 16). **laying out anchors from the bow.** This would have been for additional stability (cf. v. 29).

ACTS—NOTE ON 27:33 without food. Because of seasickness and the difficulty of preparing and preserving food, the passengers and crew had eaten little or nothing in the two weeks since they left Fair Havens.

ACTS—NOTE ON 27:34 not a hair is to perish. A common Jewish saying (1 Sam. 14:45; 2 Sam. 14:11; 1 Kings 1:52; Luke 21:18) denoting absolute protection.

ACTS—NOTE ON **27:37** **276 persons.** As an ocean-going vessel, this ship was considerably larger than the smaller vessel Paul sailed in from Caesarea to Lycia.

ACTS—NOTE ON **27:38** **lightened the ship.** *See note on v. 18*.

ACTS—NOTE ON **27:41** **a reef.** A sandbar or reef short of the shore.

ACTS—NOTE ON **27:42** **The soldiers' plan was to kill the prisoners.** Knowing they could face punishment or death if their prisoners escaped (cf. 12:19; 16:27).

ACTS—NOTE ON **28:1** **Malta.** An island, 17 miles long and 9 miles wide, about 60 miles south of Sicily. None of the sailors had previously been to the bay (known today as St. Paul's Bay) where they were shipwrecked.

ACTS—NOTE ON **28:3** **a viper.** A venomous snake. Cf. Mark 16:18.

ACTS—NOTE ON **28:6** **said that he was a god.** See 14:11–12.

ACTS—NOTE ON **28:7** **chief man.** The Greek phrase indicates Publius was the Roman governor of Malta.

ACTS—NOTE ON **28:8** **sick with fever and dysentery.** The gastric fever (caused by a microbe found in goat's milk) that was common on Malta. Dysentery, often the result of poor sanitation, was widespread in the ancient world.

ACTS—NOTE ON **28:11** **After three months.** Since sea travel was dangerous during this period (*see note on 27:9*). **ship of Alexandria.** Probably another in the imperial grain fleet (*see notes on 27:5–6*). **twin gods.** Castor and Pollux, Zeus's sons according to Greek mythology, were believed to protect sailors.

ACTS—NOTE ON **28:12** **Syracuse.** An important city on the island of Sicily. Tradition holds that Paul established a church during the ship's three-day stopover there.

ACTS—NOTE ON **28:13** **Rhegium.** A harbor on the southern tip of the Italian mainland. There the ship waited one day for a favorable wind to permit it to sail through the Straits of Messina (separating Sicily from the Italian mainland). **Puteoli.** Modern Pozzuoli, located on the Bay of Naples near Pompeii. Rome's main port and the most important one in Italy, Puteoli was also the main port for the Egyptian grain fleet (*see note on 27:5*).

ACTS—NOTE ON **28:14** **Rome.** Almost as a footnote, Luke mentions the party's arrival in the imperial capital—Paul's longtime goal (*see note on 19:21*).

ACTS—NOTE ON **28:15** **Forum of Appius.** A market town 43 miles south of Rome on the Appian Way. **Three Taverns.** A rest stop on the Appian Way, about 30 miles south of Rome.

ACTS—NOTE ON **28:16** **stay by himself . . . guarded.** Possibly through Julius's intervention, Paul was allowed to live under guard in his own rented quarters (cf. v. 30).

ACTS—NOTE ON **28:17–29** Paul's sixth and final defense recorded in Acts (cf. 22:1–21; 22:30–23:10; 24:10–21; 25:1–12; 26:1–29).

ACTS—NOTE ON **28:17** **local leaders of the Jews.** The most prominent men from Rome's synagogues (*see note on 6:9*). **the customs of our fathers.** Paul began by denying that he was guilty of any infraction against the Jewish people or their traditions (cf. 22:3; 24:14; 26:4–5).

ACTS—NOTE ON **28:19** **appeal to Caesar.** *See note on 25:11*.

ACTS—NOTE ON **28:20** **the hope of Israel.** *See notes on 24:15 and 26:6*.

ACTS—NOTE ON **28:23** **kingdom of God.** *See note on 1:3*. **trying to convince them . . . Law of Moses . . . Prophets.** Paul's method of Jewish evangelism throughout Acts was to prove from the OT that Jesus was the Messiah (cf. 13:16–41).

ACTS—NOTE ON **28:26–27** Quoted from Isa. 6:9–10 (*see note there*.

ACTS—NOTE ON 28:28 **salvation of God has been sent to the Gentiles.** See 11:18; 13:46–47; 14:27; 15:14–17; 18:6.

ACTS—NOTE ON 28:29 Many ancient manuscripts omit this verse.

ACTS—NOTE ON 28:30–31 The best explanation for this rather abrupt ending to the book is that Luke wrote Acts before Paul's release from his first Roman imprisonment (see Introduction: Author and Date).

ACTS—NOTE ON 28:31 **with all boldness and without hindrance.** Helped by his loyal fellow workers (cf. Col. 4:10; Philem. 24), Paul evangelized Rome (cf. Phil. 1:13; 4:22).

Romans

Romans 1 • Romans 2 • Romans 3 • Romans 4 • Romans 5 • Romans 6 • Romans 7 • Romans 8 • Romans 9 • Romans 10 • Romans 11 • Romans 12 • Romans 13 • Romans 14 • Romans 15 • Romans 16

Introduction to Romans
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Study Notes

Introduction to Romans

Title

This epistle’s name comes from its original recipients: the members of the church in Rome, the capital of the Roman Empire (1:7).

Author and Date

No one disputes that the apostle Paul wrote Romans. Like his namesake, Israel's first king (Saul was Paul's Hebrew name; Paul his Greek name), Paul was from the tribe of Benjamin (Phil. 3:5). He was also a Roman citizen (Acts 16:37; 22:25). Paul was born about the time of Christ's birth, in Tarsus (Acts 9:11), an important city (Acts 21:39) in the Roman province of Cilicia, located in Asia Minor (modern Turkey). He spent much of his early life in Jerusalem as a student of the celebrated rabbi Gamaliel (Acts 22:3). Like his father before him, Paul was a Pharisee (Acts 23:6), a member of the strictest Jewish sect (cf. Phil. 3:5).

Miraculously converted while on his way to Damascus (c. A.D. 33–34) to arrest Christians in that city, Paul immediately began proclaiming the gospel message (Acts 9:20). After narrowly escaping from Damascus with his life (Acts 9:23–25; 2 Cor. 11:32–33), Paul spent three years in Nabatean Arabia, south and east of the Dead Sea (Gal. 1:17–18). During that time, he received much of his doctrine as direct revelation from the Lord (Gal. 1:11–12).

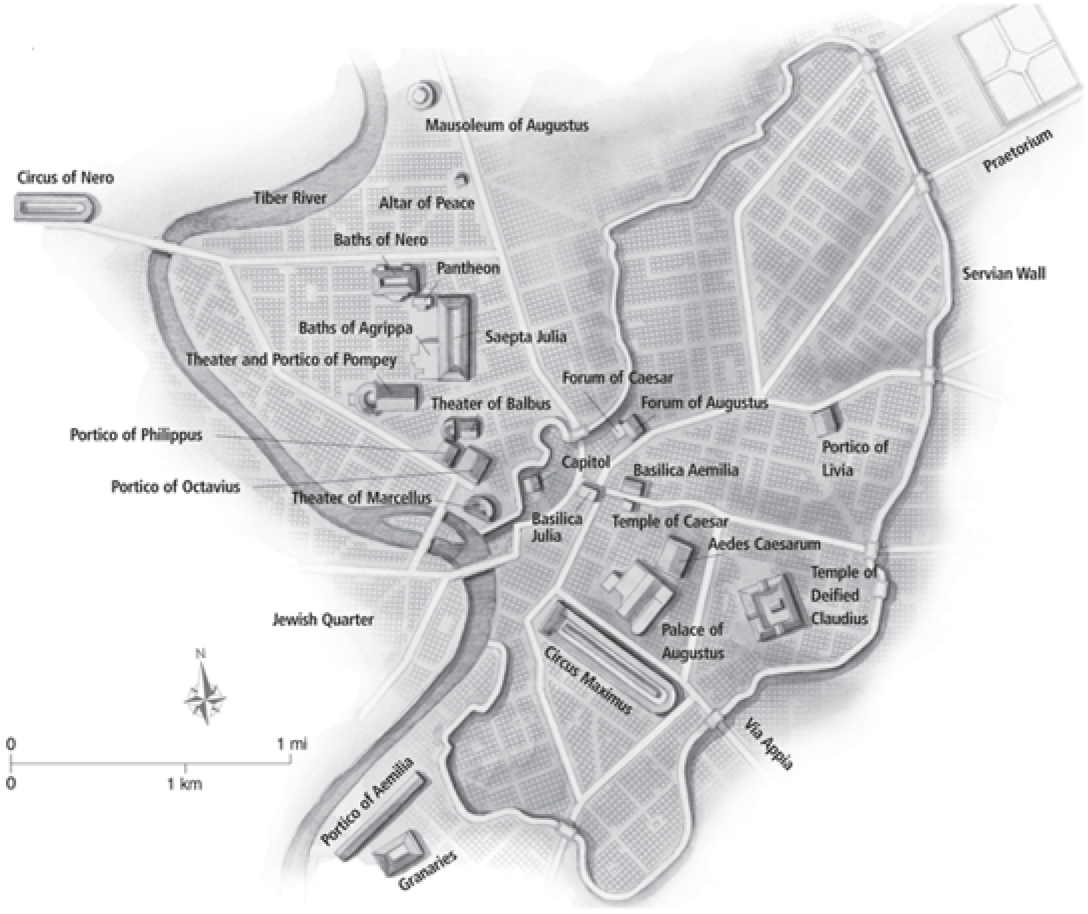
More than any other individual, Paul was responsible for the spread of Christianity throughout the Roman Empire. He made three missionary journeys through much of the Mediterranean world, tirelessly preaching the gospel he had once sought to destroy (Acts 26:9). After he returned to Jerusalem bearing an offering for the needy in the church there, he was falsely accused by some Jews (Acts 21:27–29), savagely beaten by an angry mob (Acts 21:30–31), and arrested by the Romans. Though two Roman governors, Felix and Festus, as well as Herod Agrippa, did not find him guilty of any crime, pressure from the Jewish leaders kept Paul in Roman custody. After two years, the apostle exercised his right as a Roman citizen and appealed his case to Caesar. After a harrowing trip (Acts 27–28), including a violent, two-week storm at sea that culminated in a shipwreck, Paul reached Rome. Eventually released for a brief period of ministry, he was arrested again and suffered martyrdom at Rome in c. A.D. 65–67 (cf. 2 Tim. 4:6).

Though physically unimpressive (cf. 2 Cor. 10:10; Gal. 4:14), Paul possessed an inner strength granted him through the Holy Spirit’s power (Phil. 4:13). The grace of God proved sufficient to provide for his every need (2 Cor. 12:9–10), enabling this noble servant of Christ to successfully finish his spiritual race (2 Tim. 4:7).

Paul wrote Romans from Corinth, as the references to Phoebe (Rom. 16:1, Cenchreae was Corinth’s port), Gaius (Rom. 16:23), and Erastus (Rom. 16:23)—all of whom were associated with Corinth—indicate. The apostle wrote the letter toward the close of his third missionary journey (most likely in A.D. 56), as he prepared to leave for Palestine with an offering for the poor believers in the Jerusalem church (Rom. 15:25). Phoebe was given the great responsibility of delivering this letter to the Roman believers (16:1–2).

Rome in the Time of Paul (c. A.D. 60)

The city plan below shows most of the features of the city of Rome that archeologists have so far identified as dating from the time of Paul. Sections of the city would have been very impressive in his time, but most of the outstanding buildings visible in Rome today date to after his death.


Mausoleum of Augustus
Circus of Nero
Tiber River
Altar of Peace
Baths of Nero
Pantheon
Praetorium
Servian Wall
Baths of Agrippa
Saepta Julia
Theater and Portico of Pompey
Forum of Caesar
Theater of Balbus
Forum of Augustus
Portico of Philippus
Capitol
Portico of Livia
Basilica Aemilia
Portico of Octavius
Theater of Marcellus
Basilica Julia
Temple of Caesar
Aedes Caesarum
Temple of Deified Claudius
Jewish Quarter
Palace of Augustus
N
Circus Maximus
0
1 mi
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Via Appia
Portico of Aemilia
Granaries

Background and Setting

Rome was the capital and most important city of the Roman Empire. It was founded in 753 B.C., but is not mentioned in Scripture until NT times. Rome is located along the banks of the Tiber River, about 15 miles from the Mediterranean Sea. Until an artificial harbor was built at nearby Ostia, Rome's main harbor was Puteoli, some 150 miles away (see note on Acts 28:13). In Paul's day, the city had a population of over one million people, many of whom were slaves. Rome boasted magnificent buildings, such as the emperor's palace, the Circus Maximus, and the Forum, but its beauty was marred by the slums in which so many lived. According to tradition, Paul was martyred outside Rome on the Ostian Way during Nero's reign (A.D. 54–68).

Some of those converted on the day of Pentecost probably founded the church at Rome (cf. Acts 2:10). Paul had long sought to visit the Roman church, but had been prevented from doing so (Rom. 1:13). In God's providence, Paul's inability to visit Rome gave the world this inspired masterpiece of gospel doctrine.

Paul's primary purpose in writing Romans was to teach the great truths of the gospel of grace to believers who had never received apostolic instruction. The letter also introduced him to a church where he was personally unknown, but hoped to visit soon for several important reasons: to edify the believers (1:11); to preach the gospel (1:15); and to get to know the Roman Christians, so they could encourage him (1:12; 15:32), better pray for him (15:30), and help him with his planned ministry in Spain (15:28).

Unlike some of Paul's other epistles (e.g., 1, 2 Corinthians, Galatians), his purpose for writing was not to correct aberrant theology or rebuke ungodly living. The Roman church was doctrinally sound, but, like all churches, it was in need of the rich doctrinal and practical instruction this letter provides.

Historical and Theological Themes

Since Romans is primarily a work of doctrine, it contains little historical material. Paul does use such familiar OT figures as Abraham (ch. 4), David (4:6–8), Adam (5:12–21), Sarah (9:9), Rebekah (9:10), Jacob and Esau (9:10–13), and Pharaoh (9:17) as illustrations. He also recounts some of Israel's history (chs. 9–11). Chapter 16 provides insightful glimpses into the nature and character of the first-century church and its members.

The overarching theme of Romans is the righteousness that comes from God: the glorious truth that God justifies guilty, condemned sinners by grace alone through faith in Christ alone. Chapters 1–11 present the theological truths of that doctrine, while chs. 12–16 detail its practical outworking in the lives of individual believers and the life of the whole church. Some specific theological topics include principles of spiritual leadership (1:8–15); God's wrath against sinful mankind (1:18–32); principles of divine judgment (2:1–16); the universality of sin (3:9–20); an exposition and defense of justification by faith alone (3:21–4:25); the security of salvation (5:1–11); the transference of Adam's sin (5:12–21); sanctification (chs. 6–8); sovereign election (ch. 9); God's plan for Israel (ch. 11); spiritual gifts and practical godliness (ch. 12); the believer's responsibility to human government (ch. 13); and principles of Christian liberty (14:1–15:12).

Interpretive Challenges

As the preeminent doctrinal work in the NT, Romans naturally contains a number of difficult passages. Paul's discussion of the perpetuation of Adam's sin (5:12–21) is one of the deepest, most profound theological passages in all of Scripture. The nature of mankind's union with Adam and how his sin was transferred to the human race has always been the subject of intense debate. Bible students also disagree on whether 7:7–25 describes Paul's experience as a believer or unbeliever, or is a literary device not intended to be autobiographical at all. The closely related doctrines of election (8:28–30) and the sovereignty of God (9:6–29) have confused many believers. Others question whether chs. 9–11 teach that God has a future plan for the nation of Israel. Some have ignored Paul's teaching on the believer's obedience to human government (13:1–7) in the name of Christian activism, while others have used it to defend slavish obedience to totalitarian regimes.

All of these and more interpretive challenges are addressed in the notes to the respective passages.

Outline

- I. Greetings and Introduction (1:1–15)
- II. Theme (1:16–17)
- III. Condemnation: The Need of God’s Righteousness (1:18–3:20)
    - A. Unrighteous Gentiles (1:18–32)
    - B. Unrighteous Jews (2:1–3:8)
    - C. Unrighteous Mankind (3:9–20)
- IV. Justification: The Provision of God’s Righteousness (3:21–5:21)
    - A. The Source of Righteousness (3:21–31)
    - B. The Example of Righteousness (4:1–25)
    - C. The Blessings of Righteousness (5:1–11)
    - D. The Imputation of Righteousness (5:12–21)
- V. Sanctification: The Demonstration of God’s Righteousness (6:1–8:39)
- VI. Restoration: Israel’s Reception of God’s Righteousness (9:1–11:36)
- VII. Application: The Behavior of God’s Righteousness (12:1–15:13)
- VIII. Conclusion, Greetings, and Benediction (15:14–16:27)

THE LETTER OF PAUL TO THE

Romans

Greeting

ROMANS **1** †Paul, a servant [1] of Christ Jesus, called to be an apostle, set apart for the gospel of God, [2]†which he promised beforehand through his prophets in the holy Scriptures, [3]†concerning his Son, who was descended from David [2] according to the flesh [4]†and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, [5]†through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations, [6]†including you who are called to belong to Jesus Christ,

[7]†To all those in Rome who are loved by God and called to be saints:

Grace to you and peace from God our Father and the Lord Jesus Christ.

Longing to Go to Rome

[8]†First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed in all the world. [9]†For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I mention you [10]†always in my prayers, asking that somehow by God's will I may now at last succeed in coming to you. [11]†For I long to see you, that I may impart to you some spiritual gift to strengthen you— [12]†that is, that we may be mutually encouraged by each other's faith, both yours and mine. [13]†I want you to know, brothers, [3] that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as well as among the rest of the Gentiles. [14]†I am under obligation both to Greeks and to barbarians, [4] both to the wise and to the foolish. [15]†So I am eager to preach the gospel to you also who are in Rome.

The Righteous Shall Live by Faith

[16]‡†For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. [17]†For in it the righteousness of God is revealed from faith for faith, [5] as it is written, “The righteous shall live by faith.” [6]

God's Wrath on Unrighteousness

[18]‡†For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. [19]†For what can be known about God is plain to them, because God has shown it to them. [20]†For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. [21]†For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. [22]†Claiming to be wise, they became fools, [23]†and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things.

[24]‡†Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, [25]†because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

[26]†For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; [27]†and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.

[28]†And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. [29]They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, [30]slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, [31]foolish, faithless, heartless, ruthless. [32]†Though they know God's

decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.

God's Righteous Judgment

ROMANS **2** ‡†Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things. [2]†We know that the judgment of God rightly falls on those who practice such things. [3]†Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God? [4]†Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance? [5]†But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed.

[6]‡He will render to each one according to his works: [7]†to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; [8]†but for those who are self-seeking [1] and do not obey the truth, but obey unrighteousness, there will be wrath and fury. [9]†There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, [10]but glory and honor and peace for everyone who does good, the Jew first and also the Greek. [11]†For God shows no partiality.

God's Judgment and the Law

[12]†For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. [13]†For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. [14]†For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. [15]†They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them [16]†on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

[17]‡†But if you call yourself a Jew and rely on the law and boast in God [18]and know his will and approve what is excellent, because you are instructed from the law; [19]‡and if you are sure that you yourself are a guide to the blind, a light to those who are in darkness, [20]an instructor of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth— [21]‡you then who teach others, do you not teach yourself? While you preach against stealing, do you steal? [22]†You who say that one must not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? [23]You who boast in the law dishonor God by breaking the law. [24]†For, as it is written, “The name of God is blasphemed among the Gentiles because of you.”

[25]†For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. [26]†So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded [2] as circumcision? [27]†Then he who is physically uncircumcised but keeps the law will condemn you who have the written code [3] and circumcision but break the law. [28]†For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. [29]†But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

God's Righteousness Upheld

ROMANS **3** Then what advantage has the Jew? Or what is the value of circumcision? [2]†Much in every way. To begin with, the Jews were entrusted with the oracles of God. [3]††What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? [4]†By no means! Let God be true though every one were a liar, as it is written,

“That you may be justified in your words,
and prevail when you are judged.”

[5]††But if our unrighteousness serves to show the righteousness of God, what shall we say? That God is unrighteous to inflict wrath on us? (I speak in a human way.) [6]†By no means! For then how could God judge the world? [7]But if through my lie God's truth abounds to his glory, why am I still being condemned as a sinner? [8]†And why not do evil that good may come?—as some people slanderously charge us with saying. Their condemnation is just.

No One Is Righteous

[9]††What then? Are we Jews [1] any better off? [2] No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, [10]†††as it is written:

“None is righteous, no, not one;
[11]†no one understands;
no one seeks for God.
[12]†All have turned aside; together they have become worthless;
no one does good,
not even one.”
[13]†“Their throat is an open grave;
they use their tongues to deceive.”
“The venom of asps is under their lips.”
[14]†“Their mouth is full of curses and bitterness.”
[15]†“Their feet are swift to shed blood;

[16]†in their paths are ruin and misery,
[17]†and the way of peace they have not known.”
[18]†“There is no fear of God before their eyes.”

[19]†Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. [20]†For by works of the law no human being [3] will be justified in his sight, since through the law comes knowledge of sin.

The Righteousness of God Through Faith

[21]‡†But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— [22]‡†the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: [23]†for all have sinned and fall short of the glory of God, [24]†and are justified by his grace as a gift, through the redemption that is in Christ Jesus, [25]†whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. [26]†It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

[27]†Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. [28]†For we hold that one is justified by faith apart from works of the law. [29]†Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, [30]since God is one—who will justify the circumcised by faith and the uncircumcised through faith. [31]†Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

Abraham Justified by Faith

ROMANS **4** †What then shall we say was gained by [1] Abraham, our forefather according to the flesh? [2]†For if Abraham was justified by works, he has something to boast about, but not before God. [3]†For what does the Scripture say? “Abraham believed God, and it was counted to him as righteousness.” [4]‡Now to the one who works, his wages are not counted as a gift but as his due. [5]†And to the one who does not work but believes in [2] him who justifies the ungodly, his faith is counted as righteousness, [6]‡just as David also speaks of the blessing of the one to whom God counts righteousness apart from works:

> [7]“Blessed are those whose lawless deeds are forgiven,
> and whose sins are covered;
> [8]blessed is the man against whom the Lord will not count his sin.”

[9]‡†Is this blessing then only for the circumcised, or also for the uncircumcised? We say that faith was counted to Abraham as righteousness. [10]†How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. [11]‡†He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well, [12]and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

The Promise Realized Through Faith

[13]‡†For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. [14]†For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. [15]†For the law brings wrath, but where there is no law there is no transgression.

[16]†That is why it depends on faith, in order that the promise may rest on
grace and be guaranteed to all his offspring—not only to the adherent of the
law but also to the one who shares the faith of Abraham, who is the father
of us all, [17]†as it is written, “I have made you the father of many nations”—
in the presence of the God in whom he believed, who gives life to the dead
and calls into existence the things that do not exist. [18]††In hope he believed
against hope, that he should become the father of many nations, as he had
been told, “So shall your offspring be.” [19]†He did not weaken in faith when
he considered his own body, which was as good as dead (since he was about
a hundred years old), or when he considered the barrenness of Sarah's
womb. [20]†No distrust made him waver concerning the promise of God, but
he grew strong in his faith as he gave glory to God, [21]fully convinced that
God was able to do what he had promised. [22]†That is why his faith was
“counted to him as righteousness.” [23]†But the words “it was counted to
him” were not written for his sake alone, [24]but for ours also. It will be
counted to us who believe in him who raised from the dead Jesus our Lord,
[25]†who was delivered up for our trespasses and raised for our justification.

Peace with God Through Faith

ROMANS **5** ‡†Therefore, since we have been justified by faith, we [1] have peace with God through our Lord Jesus Christ. [2]†Through him we have also obtained access by faith [2] into this grace in which we stand, and we [3] rejoice [4] in hope of the glory of God. [3]†More than that, we rejoice in our sufferings, knowing that suffering produces endurance, [4]†and endurance produces character, and character produces hope, [5]†and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

[6]†For while we were still weak, at the right time Christ died for the ungodly. [7]†For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— [8]but God shows his love for us in that while we were still sinners, Christ died for us. [9]†Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. [10]†For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. [11]†More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Death in Adam, Life in Christ

[12]‡†Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— [13]†for sin indeed was in the world before the law was given, but sin is not counted where there is no law. [14]†Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

[15]‡†But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. [16]†And the free gift is not like the result of that one man's sin. For the judgment following one

trespass brought condemnation, but the free gift following many trespasses brought justification. [17]†For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

[18]‡†Therefore, as one trespass [5] led to condemnation for all men, so one act of righteousness [6] leads to justification and life for all men. [19]†For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. [20]†Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, [21]†so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

Dead to Sin, Alive to God

ROMANS **6** ‡‡†What shall we say then? Are we to continue in sin that grace
may abound? [2]†By no means! How can we who died to sin still live in it?
[3]†Do you not know that all of us who have been baptized into Christ Jesus
were baptized into his death? [4]†We were buried therefore with him by
baptism into death, in order that, just as Christ was raised from the dead by
the glory of the Father, we too might walk in newness of life.

[5]For if we have been united with him in a death like his, we shall certainly
be united with him in a resurrection like his. [6]†We know that our old self [1]
was crucified with him in order that the body of sin might be brought to
nothing, so that we would no longer be enslaved to sin. [7]†For one who has
died has been set free [2] from sin. [8]†Now if we have died with Christ, we
believe that we will also live with him. [9]†We know that Christ, being raised
from the dead, will never die again; death no longer has dominion over him.
[10]†For the death he died he died to sin, once for all, but the life he lives he
lives to God. [11]‡†So you also must consider yourselves dead to sin and alive
to God in Christ Jesus.

[12]†Let not sin therefore reign in your mortal body, to make you obey its
passions. [13]†Do not present your members to sin as instruments for
unrighteousness, but present yourselves to God as those who have been
brought from death to life, and your members to God as instruments for
righteousness. [14]†For sin will have no dominion over you, since you are not
under law but under grace.

Slaves to Righteousness

[15]‡†What then? Are we to sin because we are not under law but under
grace? By no means! [16]Do you not know that if you present yourselves to
anyone as obedient slaves, [3] you are slaves of the one whom you obey,
either of sin, which leads to death, or of obedience, which leads to
righteousness? [17]†But thanks be to God, that you who were once slaves of
sin have become obedient from the heart to the standard of teaching to

which you were committed, [18]†and, having been set free from sin, have become slaves of righteousness. [19]†I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.

[20]For when you were slaves of sin, you were free in regard to righteousness. [21]But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. [22]†But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. [23]†For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Released from the Law

ROMANS 7 ‡†Or do you not know, brothers [1]—for I am speaking to those who know the law—that the law is binding on a person only as long as he lives? [2]‡For a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage. [2] [3]†Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man she is not an adulteress.

[4]†Likewise, my brothers, you also have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God. [5]†For while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. [6]†But now we are released from the law, having died to that which held us captive, so that we serve in the new way of the Spirit and not in the old way of the written code. [3]

The Law and Sin

[7]†What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, “You shall not covet.” [8]†But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For apart from the law, sin lies dead. [9]†I was once alive apart from the law, but when the commandment came, sin came alive and I died. [10]†The very commandment that promised life proved to be death to me. [11]†For sin, seizing an opportunity through the commandment, deceived me and through it killed me. [12]†So the law is holy, and the commandment is holy and righteous and good.

[13]†Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure. [14]‡†For we know that the law is spiritual, but I am of the

flesh, sold under sin. [15]†For I do not understand my own actions. For I do
not do what I want, but I do the very thing I hate. [16]†Now if I do what I do
not want, I agree with the law, that it is good. [17]†So now it is no longer I
who do it, but sin that dwells within me. [18]†For I know that nothing good
dwells in me, that is, in my flesh. For I have the desire to do what is right,
but not the ability to carry it out. [19]For I do not do the good I want, but the
evil I do not want is what I keep on doing. [20]†Now if I do what I do not
want, it is no longer I who do it, but sin that dwells within me.

[21]†So I find it to be a law that when I want to do right, evil lies close at
hand. [22]†For I delight in the law of God, in my inner being, [23]†but I see in
my members another law waging war against the law of my mind and
making me captive to the law of sin that dwells in my members.
[24]†Wretched man that I am! Who will deliver me from this body of death?
[25]†Thanks be to God through Jesus Christ our Lord! So then, I myself serve
the law of God with my mind, but with my flesh I serve the law of sin.

Life in the Spirit

ROMANS **8** †There is therefore now no condemnation for those who are in Christ Jesus. [1] [2]‡†For the law of the Spirit of life has set you [2] free in Christ Jesus from the law of sin and death. [3]†For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, [3] he condemned sin in the flesh, [4]†in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. [5]†For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. [6]†For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. [7]†For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. [8]†Those who are in the flesh cannot please God.

[9]†You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. [10]†But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. [11]†If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

Heirs with Christ

[12]†So then, brothers, [4] we are debtors, not to the flesh, to live according to the flesh. [13]†For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. [14]†For all who are led by the Spirit of God are sons [5] of God. [15]†For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!” [16]†The Spirit himself bears witness with our spirit that we are children of God, [17]†and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

Future Glory

[18]†For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. [19]†For the creation waits with eager longing for the revealing of the sons of God. [20]†For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope [21]†that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. [22]For we know that the whole creation has been groaning together in the pains of childbirth until now. [23]†And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. [24]†For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? [25]But if we hope for what we do not see, we wait for it with patience.

[26]†Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. [27]†And he who searches hearts knows what is the mind of the Spirit, because [6] the Spirit intercedes for the saints according to the will of God. [28]†And we know that for those who love God all things work together for good, [7] for those who are called according to his purpose. [29]†For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. [30]†And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

God's Everlasting Love

[31]‡†What then shall we say to these things? If God is for us, who can be [8] against us? [32]†He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? [33]‡†Who shall bring any charge against God's elect? It is God who justifies. [34]†Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for

us. [9] [35]‡†Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? [36]†As it is written,

> “For your sake we are being killed all the day long;
> we are regarded as sheep to be slaughtered.”

[37]†No, in all these things we are more than conquerors through him who loved us. [38]†For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, [39]†nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

God's Sovereign Choice

ROMANS **9** †I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit— [2]that I have great sorrow and unceasing anguish in my heart. [3]†For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, [1] my kinsmen according to the flesh. [4]†They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. [5]†To them belong the patriarchs, and from their race, according to the flesh, is the Christ who is God over all, blessed forever. Amen.

[6]†But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, [7]†and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.” [8]†This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. [9]†For this is what the promise said: “About this time next year I will return, and Sarah shall have a son.” [10]And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, [11]†though they were not yet born and had done nothing either good or bad—in order that God's purpose of election might continue, not because of works but because of him who calls— [12]†she was told, “The older will serve the younger.” [13]†As it is written, “Jacob I loved, but Esau I hated.”

[14]†What shall we say then? Is there injustice on God's part? By no means! [15]†For he says to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.” [16]†So then it depends not on human will or exertion, [2] but on God, who has mercy. [17]†For the Scripture says to Pharaoh, “For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth.” [18]†So then he has mercy on whomever he wills, and he hardens whomever he wills.

[19]†You will say to me then, “Why does he still find fault? For who can resist his will?” [20]††But who are you, O man, to answer back to God? Will what

is molded say to its molder, “Why have you made me like this?” [21]Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? [22]‡†What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, [23]†in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory— [24]even us whom he has called, not from the Jews only but also from the Gentiles? [25]‡‡As indeed he says in Hosea,

“Those who were not my people I will call ‘my people,’
and her who was not beloved I will call ‘beloved.’”
[26]“And in the very place where it was said to them, ‘You are not my people,’
there they will be called ‘sons of the living God.’”

[27]‡And Isaiah cries out concerning Israel: “Though the number of the sons of Israel [3] be as the sand of the sea, only a remnant of them will be saved, [28]for the Lord will carry out his sentence upon the earth fully and without delay.” [29]†And as Isaiah predicted,

“If the Lord of hosts had not left us offspring,
we would have been like Sodom
and become like Gomorrah.”

Israel's Unbelief

[30]‡†What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; [31]†but that Israel who pursued a law that would lead to righteousness [4] did not succeed in reaching that law. [32]†Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone, [33]†as it is written,

“Behold, I am laying in Zion a stone of stumbling, and a rock of offense;
and whoever believes in him will not be put to shame.”

ROMANS **10** †Brothers, [1] my heart's desire and prayer to God for them is that they may be saved. [2]†For I bear them witness that they have a zeal for God, but not according to knowledge. [3]†For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. [4]†For Christ is the end of the law for righteousness to everyone who believes. [2]

The Message of Salvation to All

[5]†For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them. [6]†But the righteousness based on faith says, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down) [7]or “‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead). [8]†But what does it say? “The word is near you, in your mouth and in your heart” (that is, the word of faith that we proclaim); [9]†because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. [10]†For with the heart one believes and is justified, and with the mouth one confesses and is saved. [11]†For the Scripture says, “Everyone who believes in him will not be put to shame.” [12]†For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. [13]†For “everyone who calls on the name of the Lord will be saved.”

[14]†How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? [3] And how are they to hear without someone preaching? [15]†And how are they to preach unless they are sent? As it is written, “How beautiful are the feet of those who preach the good news!” [16]†But they have not all obeyed the gospel. For Isaiah says, “Lord, who has believed what he has heard from us?” [17]†So faith comes from hearing, and hearing through the word of Christ.

[18]†But I ask, have they not heard? Indeed they have, for

> “Their voice has gone out to all the earth,

and their words to the ends of the world.”

[19]‡†But I ask, did Israel not understand? First Moses says,

“I will make you jealous of those who are not a nation;
with a foolish nation I will make you angry.”

[20]‡Then Isaiah is so bold as to say,

“I have been found by those who did not seek me;
I have shown myself to those who did not ask for me.”

[21]†But of Israel he says, “All day long I have held out my hands to a disobedient and contrary people.”

The Remnant of Israel

ROMANS **11** ‡†I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, [1] a member of the tribe of Benjamin. [2]†God has not rejected his people whom he foreknew. Do you not know what the Scripture says of Elijah, how he appeals to God against Israel? [3]†“Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life.” [4]†But what is God's reply to him? “I have kept for myself seven thousand men who have not bowed the knee to Baal.” [5]†So too at the present time there is a remnant, chosen by grace. [6]†But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.

[7]†What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened, [8]‡†as it is written,

“God gave them a spirit of stupor,
    eyes that would not see
    and ears that would not hear,
down to this very day.”

[9]†And David says,

“Let their table become a snare and a trap,
    a stumbling block and a retribution for them;
[10]let their eyes be darkened so that they cannot see,
    and bend their backs forever.”

Gentiles Grafted In

[11]†So I ask, did they stumble in order that they might fall? By no means! Rather through their trespass salvation has come to the Gentiles, so as to make Israel jealous. [12]†Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion [2] mean!

[13]†Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry [14]†in order somehow to make my fellow Jews jealous, and thus save some of them. [15]†For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? [16]†If the dough offered as firstfruits is holy, so is the whole lump, and if the root is holy, so are the branches.

[17]‡†But if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root [3] of the olive tree, [18]†do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you. [19]†Then you will say, “Branches were broken off so that I might be grafted in.” [20]†That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but fear. [21]†For if God did not spare the natural branches, neither will he spare you. [22]†Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness. Otherwise you too will be cut off. [23]‡And even they, if they do not continue in their unbelief, will be grafted in, for God has the power to graft them in again. [24]For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree.

The Mystery of Israel's Salvation

[25]†Lest you be wise in your own sight, I want you to understand this mystery, brothers: [4] a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. [26]‡†And in this way all Israel will be saved, as it is written,

“The Deliverer will come from Zion,
he will banish ungodliness from Jacob”;
[27]†“and this will be my covenant with them
when I take away their sins.”

[28]†As regards the gospel, they are enemies of God for your sake. But as regards election, they are beloved for the sake of their forefathers. [29]†For the gifts and the calling of God are irrevocable. [30]‡For just as you were at one time disobedient to God but now have received mercy because of their disobedience, [31]so they too have now been disobedient in order that by the mercy shown to you they also may now [5] receive mercy. [32]†For God has consigned all to disobedience, that he may have mercy on all.

[33]‡†Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!

> [34]†“For who has known the mind of the Lord,
>   or who has been his counselor?”
> [35]†“Or who has given a gift to him
>   that he might be repaid?”

[36]†For from him and through him and to him are all things. To him be glory forever. Amen.

A Living Sacrifice

ROMANS **12** ‡†I appeal to you therefore, brothers, [1] by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. [2] [2]†Do not be conformed to this world, [3] but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect. [4]

Gifts of Grace

[3]†For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. [4]‡†For as in one body we have many members, [5] and the members do not all have the same function, [5]†so we, though many, are one body in Christ, and individually members one of another. [6]†Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; [7]†if service, in our serving; the one who teaches, in his teaching; [8]†the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, [6] with zeal; the one who does acts of mercy, with cheerfulness.

Marks of the True Christian

[9]‡†Let love be genuine. Abhor what is evil; hold fast to what is good. [10]†Love one another with brotherly affection. Outdo one another in showing honor. [11]†Do not be slothful in zeal, be fervent in spirit, [7] serve the Lord. [12]†Rejoice in hope, be patient in tribulation, be constant in prayer. [13]†Contribute to the needs of the saints and seek to show hospitality.

[14]†Bless those who persecute you; bless and do not curse them. [15]†Rejoice with those who rejoice, weep with those who weep. [16]†Live in harmony with one another. Do not be haughty, but associate with the lowly. [8] Never

be wise in your own sight. [17]†Repay no one evil for evil, but give thought to
do what is honorable in the sight of all. [18]†If possible, so far as it depends
on you, live peaceably with all. [19]†Beloved, never avenge yourselves, but
leave it [9] to the wrath of God, for it is written, “Vengeance is mine, I will
repay, says the Lord.” [20]†To the contrary, “if your enemy is hungry, feed
him; if he is thirsty, give him something to drink; for by so doing you will
heap burning coals on his head.” [21]Do not be overcome by evil, but
overcome evil with good.

Submission to the Authorities

ROMANS **13** ‡Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. [2]‡Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. [3]‡For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, [4]‡for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer. [5]‡Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience. [6]‡For because of this you also pay taxes, for the authorities are ministers of God, attending to this very thing. [7]‡Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed.

Fulfilling the Law Through Love

[8]‡Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. [9]‡For the commandments, “You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,” and any other commandment, are summed up in this word: “You shall love your neighbor as yourself.” [10]‡Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

[11]‡Besides this you know the time, that the hour has come for you to wake from sleep. For salvation is nearer to us now than when we first believed. [12]‡The night is far gone; the day is at hand. So then let us cast off the works of darkness and put on the armor of light. [13]‡Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy. [14]‡But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

Do Not Pass Judgment on One Another

ROMANS **14** ‡†As for the one who is weak in faith, welcome him, but not to quarrel over opinions. [2]†One person believes he may eat anything, while the weak person eats only vegetables. [3]†Let not the one who eats despise the one who abstains, and let not the one who abstains pass judgment on the one who eats, for God has welcomed him. [4]†Who are you to pass judgment on the servant of another? It is before his own master [1] that he stands or falls. And he will be upheld, for the Lord is able to make him stand.

[5]†One person esteems one day as better than another, while another esteems all days alike. Each one should be fully convinced in his own mind. [6]†The one who observes the day, observes it in honor of the Lord. The one who eats, eats in honor of the Lord, since he gives thanks to God, while the one who abstains, abstains in honor of the Lord and gives thanks to God. [7]†For none of us lives to himself, and none of us dies to himself. [8]For if we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord's. [9]†For to this end Christ died and lived again, that he might be Lord both of the dead and of the living.

[10]†Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God; [11]†for it is written,

> “As I live, says the Lord, every knee shall bow to me,
> and every tongue shall confess [2] to God.”

[12]So then each of us will give an account of himself to God.

Do Not Cause Another to Stumble

[13]†Therefore let us not pass judgment on one another any longer, but rather decide never to put a stumbling block or hindrance in the way of a brother. [14]†I know and am persuaded in the Lord Jesus that nothing is unclean in itself, but it is unclean for anyone who thinks it unclean. [15]†For if your brother is grieved by what you eat, you are no longer walking in love. By

what you eat, do not destroy the one for whom Christ died. [16]†So do not let what you regard as good be spoken of as evil. [17]†For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit. [18]†Whoever thus serves Christ is acceptable to God and approved by men. [19]So then let us pursue what makes for peace and for mutual upbuilding.

[20]†Do not, for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for anyone to make another stumble by what he eats. [21]†It is good not to eat meat or drink wine or do anything that causes your brother to stumble. [3] [22]‡†The faith that you have, keep between yourself and God. Blessed is the one who has no reason to pass judgment on himself for what he approves. [23]†But whoever has doubts is condemned if he eats, because the eating is not from faith. For whatever does not proceed from faith is sin. [4]

The Example of Christ

ROMANS **15** †We who are strong have an obligation to bear with the failings
of the weak, and not to please ourselves. [2]†Let each of us please his
neighbor for his good, to build him up. [3]†For Christ did not please himself,
but as it is written, “The reproaches of those who reproached you fell on
me.” [4]†For whatever was written in former days was written for our
instruction, that through endurance and through the encouragement of the
Scriptures we might have hope. [5]‡†May the God of endurance and
encouragement grant you to live in such harmony with one another, in
accord with Christ Jesus, [6]that together you may with one voice glorify the
God and Father of our Lord Jesus Christ. [7]†Therefore welcome one another
as Christ has welcomed you, for the glory of God.

Christ the Hope of Jews and Gentiles

[8]†For I tell you that Christ became a servant to the circumcised to show
God's truthfulness, in order to confirm the promises given to the patriarchs,
[9]‡†and in order that the Gentiles might glorify God for his mercy. As it is
written,

> “Therefore I will praise you among the Gentiles,
> and sing to your name.”

[10]†And again it is said,

> “Rejoice, O Gentiles, with his people.”

[11]†And again,

> “Praise the Lord, all you Gentiles,
> and let all the peoples extol him.”

[12]†And again Isaiah says,

> “The root of Jesse will come,
> even he who arises to rule the Gentiles;

> in him will the Gentiles hope.”

[13]†May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

Paul the Minister to the Gentiles

[14]††I myself am satisfied about you, my brothers, [1] that you yourselves are full of goodness, filled with all knowledge and able to instruct one another. [15]†But on some points I have written to you very boldly by way of reminder, because of the grace given me by God [16]†to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit. [17]†In Christ Jesus, then, I have reason to be proud of my work for God. [18]For I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience—by word and deed, [19]†by the power of signs and wonders, by the power of the Spirit of God—so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ; [20]†and thus I make it my ambition to preach the gospel, not where Christ has already been named, lest I build on someone else's foundation, [21]†but as it is written,

> “Those who have never been told of him will see,
> and those who have never heard will understand.”

Paul's Plan to Visit Rome

[22]†This is the reason why I have so often been hindered from coming to you. [23]††But now, since I no longer have any room for work in these regions, and since I have longed for many years to come to you, [24]†I hope to see you in passing as I go to Spain, and to be helped on my journey there by you, once I have enjoyed your company for a while. [25]†At present, however, I am going to Jerusalem bringing aid to the saints. [26]†For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem. [27]†For they were pleased to do it, and indeed they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings.

[28]†When therefore I have completed this and have delivered to them what has been collected, [2] I will leave for Spain by way of you. [29]I know that when I come to you I will come in the fullness of the blessing [3] of Christ.

[30]‡†I appeal to you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf, [31]†that I may be delivered from the unbelievers in Judea, and that my service for Jerusalem may be acceptable to the saints, [32]†so that by God's will I may come to you with joy and be refreshed in your company. [33]†May the God of peace be with you all. Amen.

Personal Greetings

ROMANS **16** ‡†I commend to you our sister Phoebe, a servant [1] of the church at Cenchreae, [2]that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well.

[3]†Greet Prisca and Aquila, my fellow workers in Christ Jesus, [4]†who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well. [5]†Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert [2] to Christ in Asia. [6]†Greet Mary, who has worked hard for you. [7]†Greet Andronicus and Junia, [3] my kinsmen and my fellow prisoners. They are well known to the apostles, [4] and they were in Christ before me. [8]†Greet Ampliatus, my beloved in the Lord. [9]†Greet Urbanus, our fellow worker in Christ, and my beloved Stachys. [10]†Greet Apelles, who is approved in Christ. Greet those who belong to the family of Aristobulus. [11]†Greet my kinsman Herodion. Greet those in the Lord who belong to the family of Narcissus. [12]†Greet those workers in the Lord, Tryphaena and Tryphosa. Greet the beloved Persis, who has worked hard in the Lord. [13]†Greet Rufus, chosen in the Lord; also his mother, who has been a mother to me as well. [14]†Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers [5] who are with them. [15]Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them. [16]†Greet one another with a holy kiss. All the churches of Christ greet you.

Final Instructions and Greetings

[17]‡†I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them. [18]†For such persons do not serve our Lord Christ, but their own appetites, [6] and by smooth talk and flattery they deceive the hearts of the naive. [19]†For your obedience is known to all, so that I rejoice over you, but I want you to be wise as to what is good and innocent as to what is evil.

[20]†The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you.

[21]†Timothy, my fellow worker, greets you; so do Lucius and Jason and Sosipater, my kinsmen.

[22]†I Tertius, who wrote this letter, greet you in the Lord.

[23]†Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you. [7]

Doxology

[25]††Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages [26]†but has now been disclosed and through the prophetic writings has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith— [27]†to the only wise God be glory forevermore through Jesus Christ! Amen.

Footnotes

Footnotes for Romans, Chapter 1

[1] 1:1 Or *slave*; Greek *bondservant*

[2] 1:3 Or *who came from the offspring of David*

[3] 1:13 Or *brothers and sisters*. The plural Greek word *adelphoi* (translated "brothers") refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church

[4] 1:14 That is, non-Greeks

[5] 1:17 Or *beginning and ending in faith*

[6] 1:17 Or *The one who by faith is righteous shall live*

Footnotes for Romans, Chapter 2

[1] 2:8 Or *contentious*

[2] 2:26 Or *counted*

[3] 2:27 Or *the letter*

Footnotes for Romans, Chapter 3

[1] 3:9 Greek *Are we*

[2] 3:9 Or *at any disadvantage?*

[3] 3:20 Greek *flesh*

Footnotes for Romans, Chapter 4

[1] 4:1 Some manuscripts *say about*

[2] 4:5 Or *but trusts*; compare verse 24

Footnotes for Romans, Chapter 5

[1] 5:1 Some manuscripts *let us*

[2] 5:2 Some manuscripts omit *by faith*

[3] 5:2 Or *let us*; also verse 3

[4] 5:2 Or *boast*; also verses 3, 11

[5] 5:18 Or *the trespass of one*

[6] 5:18 Or *the act of righteousness of one*

Footnotes for Romans, Chapter 6

[1] 6:6 Greek *man*

[2] 6:7 Greek *has been justified*

[3] 6:16 Greek *bondservants*. Twice in this verse and verse 19; also once in verses 17, 20

Footnotes for Romans, Chapter 7

[1] 7:1 Or *brothers and sisters*; also verse 4

[2] 7:2 Greek *law concerning the husband*

[3] 7:6 Greek *of the letter*

Footnotes for Romans, Chapter 8

[1] 8:1 Some manuscripts add *who walk not according to the flesh (but according to the Spirit)*

[2] 8:2 Some manuscripts *me*

[3] 8:3 Or *and as a sin offering*

[4] 8:12 Or *brothers and sisters*; also verse 29

[5] 8:14 See discussion on "sons" in the preface

[6] 8:27 Or *that*

[7] 8:28 Some manuscripts *God works all things together for good*, or *God works in all things for the good*

[8] 8:31 Or *who is*

[9] 8:34 Or *Is it Christ Jesus who died . . . for us?*

Footnotes for Romans, Chapter 9

[1] 9:3 Or *brothers and sisters*

[2] 9:16 Greek *not of him who wills or runs*

[3] 9:27 Or *children of Israel*

[4] 9:31 Greek *a law of righteousness*

Footnotes for Romans, Chapter 10

[1] 10:1 Or *Brothers and sisters*

[2] 10:4 Or *end of the law, that everyone who believes may be justified*

[3] 10:14 Or *him whom they have never heard*

Footnotes for Romans, Chapter 11

[1] 11:1 Or *one of the offspring of Abraham*

[2] 11:12 Greek *their fullness*

[3] 11:17 Greek *root of richness*; some manuscripts *richness*

[4] 11:25 Or *brothers and sisters*

[5] 11:31 Some manuscripts omit *now*

Footnotes for Romans, Chapter 12

[1] 12:1 Or *brothers and sisters*

[2] 12:1 Or *your rational service*

[3] 12:2 Greek *age*

[4] 12:2 Or *what is the good and acceptable and perfect will of God*

[5] 12:4 Greek *parts*; also verse 5

[6] 12:8 Or *gives aid*

[7] 12:11 Or *fervent in the Spirit*

[8] 12:16 Or *give yourselves to humble tasks*

[9] 12:19 Greek *give place*

Footnotes for Romans, Chapter 14

[1] 14:4 Or *lord*

[2] 14:11 Or *shall give praise*

[3] 14:21 Some manuscripts add *or be hindered or be weakened*

[4] 14:23 Some manuscripts insert here 16:25-27

Footnotes for Romans, Chapter 15

[1] 15:14 Or *brothers and sisters*; also verse 30

[2] 15:28 Greek *sealed to them this fruit*

[3] 15:29 Some manuscripts insert *of the gospel*

Footnotes for Romans, Chapter 16

[1] 16:1 Or *deaconess*

[2] 16:5 Greek *firstfruit*

[3] 16:7 Or *Junias*

[4] 16:7 Or *messengers*

[5] 16:14 Or *brothers and sisters*; also verse 17

[6] 16:18 Greek *their own belly*

[7] 16:23 Some manuscripts insert verse 24: *The grace of our Lord Jesus Christ be with you all. Amen.*

Study Notes

ROMANS—NOTE ON 1:1 Paul. See Introduction: Author and Date. **servant.** *Doulos*, the common NT word for servant. Although in Greek culture it most often referred to the involuntary, permanent service of a slave, Paul elevates this word by using it in its Hebrew sense to describe a servant who willingly commits himself to serve a master he loves and respects (Ex. 21:5–6; Gal. 1:10; Titus 1:1; cf. Gen. 26:24; Num. 12:7; 2 Sam. 7:5; Isa. 53:11). **apostle.** The Greek word means "one who is sent." In the NT, it primarily refers to the 12 men Christ chose to accompany him (Mark 3:13–19) and Matthias, whom the other apostles chose to replace Judas (Acts 1:15–26). Christ gave them power to confirm their apostleship with miracles (Matt. 10:1; 2 Cor. 12:12), and authority to speak as his proxies—every NT book was written either by an apostle or under his auspices (cf. John 14:26). Their teaching is the foundation of the church (Eph. 2:20). Christ himself selected Paul for this position (Acts 9:15; 22:14; 26:16; cf. Gal. 1:1) and trained him to fulfill this ministry (Gal. 1:12, 16). **gospel of God.** Used in its verb and noun forms some 60 times in this epistle, the Greek word for this phrase means "good news" (see Mark 1:1). Rome incorporated it into its emperor worship. The town herald used this word to begin important favorable announcements about the emperor—such as the birth of a son. But Paul's good news is not from the emperor but "of God"; it originated with him. Its message that God will forgive sins, deliver from sin's power, and give eternal hope (Rom. 1:16; cf. 1 Cor. 15:1–4) comes not only as a gracious offer, but also as a command to be obeyed (Rom. 10:16). Paul was consumed with this message (1 Cor. 9:23).

ROMANS—NOTE ON 1:2 which he promised beforehand. Paul's Jewish antagonists accused him of preaching a revolutionary new message unrelated to Judaism (Acts 21:28). But the OT is replete with prophecies concerning Christ and the gospel (1 Pet. 1:10–12; cf. Matt. 5:17; Heb. 1:1). **his prophets.** All the writers of the OT. The "Law and the Prophets" constitute all the OT (Acts 24:14). But the law—or the Pentateuch—was written by Moses, whom Scripture also calls a prophet (Deut. 18:15). **holy Scriptures.** While the rabbinical writings popular in the first century—and often studied more diligently than Scripture itself—may not have taught the gospel of God, the divinely inspired OT certainly did (cf. Luke 24:25, 27, 32; John 5:39; Acts 3:18; 7:52; 10:43; 13:32; 26:22–23; *see note on Gen. 3:15*). The prophets spoke clearly of a New Covenant (Jer. 31:31–34; Ezek. 36:25–27; cf. Heb. 8:6–13) and of the Messiah whose sacrifice would make it possible (Isa. 9:6–7; 53:1–12).

ROMANS—NOTE ON 1:3 flesh. Jesus was conceived in a virgin's womb by the Holy Spirit (Luke 1:35; cf. Isa. 7:14), and was delivered normally. This word emphasizes that he is an actual historical figure. Many well known ancient writers, including the Roman historian Tacitus (*Annals*, 15.44), the familiar Jewish historian Josephus (*Antiquities*, 2.18.3), and Pliny the Younger (*Letters*, 10.96–97) verify Jesus' historicity. **descended from David.** The OT had prophesied that Messiah would be in the lineage of David (2 Sam. 7:12–13; Ps. 89:3–4, 19, 24; Isa. 11:1–5; Jer. 23:5–6). Both Mary, Jesus' mother (Luke 3:23, 31), and Joseph, his legal father (Matt. 1:6, 16; Luke 1:27), were descendants of David. John makes believing that Christ has come in the flesh a crucial test of orthodoxy (1 John 4:2–3). Because he is fully human—as well as fully God—he can serve as man's substitute (John 1:29; 2 Cor. 5:21) and as a sympathetic high priest (Heb. 4:15–16).

ROMANS—NOTE ON 1:4 declared. The Greek word, from which the English word "horizon" comes, means "to distinguish." Just as the horizon serves as a clear demarcation line, dividing earth and sky, the resurrection of Jesus Christ clearly divides him from the rest of humanity, providing irrefutable evidence that he is the Son of God (*see note on 10:9*). **Son of God.** This title, used nearly 30 times in the Gospels, identifies Jesus Christ as the same in essence as God. *See notes on John 1:34, 49; 11:27; 19:7* (cf. Heb. 1:5; 2 Sam. 7:14). The resurrection clearly declared that Jesus was deity, the expression of God himself in human form. While he was eternally the Son in anticipation of his incarnation, it was when he entered the world in incarnation that he was declared to all the world as the Son of God and took on the role of submission to the Father (*see notes on Ps. 2:7; Heb. 1:5–6*). **Spirit of holiness.** In his incarnation, Christ voluntarily submitted himself to do the will of the Father only through the direction, agency, and power of the Holy Spirit (Matt. 3:16; Luke 4:1; John 3:34; *see note on Acts 1:2*).

resurrection from the dead. His victory over death was the supreme demonstration and most conclusive evidence that he is God the Son (*see note on Rom. 10:9*; cf. Acts 13:29–33; 1 Cor. 15:14–17).

ROMANS—NOTE ON 1:5 grace. The unmerited favor which God shows guilty sinners. This is the book's first reference to the most crucial part of the gospel message: salvation is a gift from God wholly separate from any human effort or achievement (3:24, 27; 4:1–5; 5:20–21; *see note on Eph. 2:8*). **apostleship.** Although the term "apostle" refers to the Twelve in a unique way (*see note on Rom. 1:1*), in a broader and less official sense it can describe anyone whom God has sent with the message of salvation (cf. Acts 14:14; Rom. 16:7; Heb. 3:1). **obedience of faith.** True saving faith always produces obedience and submission to the lordship of Jesus Christ (Rom. 16:19, 26; cf. 10:9–10; cf. Matt. 7:13, 14, 22–27; James 2:17–20).

ROMANS—NOTE ON 1:6 called. *See note on 1:7*. Always in the NT epistles the "call" of God refers to God's effectual call of elect sinners to salvation (cf. 8:28–30), rather than the general call to all people to believe (cf. Matt. 20:16).

ROMANS—NOTE ON 1:7 loved by God . . . called to be saints. The Greek text records these as three separate privileges: 1) God has set his love on his own (5:5; 8:35; Eph. 1:6; 2:4–5; 1 John 3:1); 2) he has extended to them not only the general, external invitation to believe the gospel (Isa. 45:22; 55:6; Ezek. 33:11; Matt. 11:28; John 7:37; Rev. 22:17), but his effectual calling—or his drawing to himself all those he has chosen for salvation (Rom. 8:30; 2 Thess. 2:13–14; 2 Tim. 1:9; *see note on John 6:44*); and 3) God has set believers apart from sin unto himself, so that they are holy ones (1 Cor. 3:16–17; 1 Pet. 2:5, 9). **Rome.** See Introduction: Background and Setting. **Grace . . . peace.** Paul's standard greeting (1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; 1 Thess. 1:1; 2 Thess. 1:2; 1 Tim. 1:2; 2 Tim. 1:2; Titus 1:4; Philem. 3).

ROMANS—NOTE ON 1:8 I thank my God. In every letter Paul wrote, he expressed his gratitude for those who would receive it (e.g., 1 Cor. 1:4), except in his letter to the Galatians, whose defection from the true gospel caused him to dispense with any opening commendations (Gal. 1:6–12). **your faith.** The genuineness of their salvation. The testimony of the church in Rome was so strong that in A.D. 49 the emperor Claudius expelled all the Jews because of the influence of “Chrestus,” which was undoubtedly a reference to Christ (cf. Acts 18:2). **all the world.** As the center of the Roman Empire and the inhabited world, whatever happened in Rome became known universally.

ROMANS—NOTE ON 1:9 serve with my spirit. In the NT, this Greek word for “serve” always refers to religious service, and is sometimes translated “worship.” Paul had seen the shallow, hypocritical religion of the Pharisees and the superstitious hedonism of pagan idolatry. His spiritual service (*see note on 12:1*), however, did not result from abject fear or legal obligation, but was genuine and sincere (cf. Phil. 3:3; 2 Tim. 1:3; 2:22).

ROMANS—NOTE ON 1:10 in my prayers. Paul frequently recorded the content of his requests (Eph. 3:14–19; Phil. 1:9–11; Col. 1:9–11; 2 Thess. 1:11, 12) and urged his readers to join him in prayer (Rom. 15:30–32; 1 Thess. 5:17; Eph. 6:18). **God’s will.** God’s sovereign orchestration of Paul’s circumstances (cf. Matt. 6:10; Acts 21:11–14; James 4:13–14).

ROMANS—NOTE ON 1:11 spiritual gift. The Greek word translated “gift” is *charisma*, which means a “gift of grace”—a spiritual enablement whose source is the Spirit of God. Romans uses this same term to describe: 1) Christ himself (5:15–16); 2) general blessings from God (11:29; cf. 1 Tim. 6:17); and 3) specific spiritual gifts given to members of the body to minister to the whole (Rom. 12:6–8; cf. 1 Cor. 12:1–31; 1 Pet. 4:10–11). Paul probably intends to encompass all three.

ROMANS—NOTE ON 1:12 each other’s faith. A glimpse of Paul’s genuine humility (cf. 1 Pet. 5:3–4).

ROMANS—NOTE ON 1:13 harvest. Scripture catalogs three kinds of spiritual fruit: 1) spiritual attitudes that characterize a Spirit-led believer (Gal. 5:22–23); 2) righteous actions (Rom. 6:22; Phil. 4:16–17; Heb. 13:15); and 3) new converts (Rom. 16:5). In this context, Paul is probably referring to the third one—a desire that was eventually realized during his imprisonment in Rome (Phil. 4:22). **among you as well as among the rest of the Gentiles.** This implies the church in Rome consisted primarily of non-Jews.

ROMANS—NOTE ON 1:14 under obligation. Paul had an obligation to God (cf. 1 Cor. 9:16–17) to fulfill his divine mandate to minister to Gentiles (Rom. 1:5; Acts 9:15). **Greeks.** People of many different nationalities who had embraced the Greek language, culture, and education. They were the sophisticated elite of Paul's day. Because of their deep interest in Greek philosophy, they were considered "wise." Because of this prevalence of Greek culture, Paul sometimes used this word to describe all Gentiles (cf. Rom. 3:9). **barbarians.** A derisive term coined by the Greeks for all who had not been trained in Greek language and culture. When someone spoke in another language, it sounded to the Greeks like "bar-bar-bar," or unintelligible chatter. Although in the narrowest sense "barbarian" referred to the uncultured, uneducated masses, it was often used to describe all non-Greeks—the unwise of the world. Paul's point is that God is no respecter of persons—the gospel must reach both the world's elite and its outcasts (cf. John 4:4–42; James 2:1–9).

ROMANS—NOTE ON 1:15 gospel. *See note on 1:1*.

ROMANS—NOTE ON 1:16–17 These two verses crystallize the thesis of the entire book—the gospel of Jesus Christ—which Paul will unfold and explain in the following chapters.

ROMANS—NOTE ON 1:16 I am not ashamed. He had been imprisoned in Philippi (Acts 16:23–24), chased out of Thessalonica (Acts 17:10), smuggled out of Berea (Acts 17:14), laughed at in Athens (Acts 17:32), regarded as a fool in Corinth (1 Cor. 1:18–23), and stoned in Galatia (Acts 14:19), but Paul remained eager to preach the gospel in Rome—the seat of contemporary political power and pagan religion. Neither ridicule, criticism, nor physical persecution could curb his boldness. *See notes on 2 Cor. 4:5–18; 11:23–28; 12:9–10*. **power.** The English word "dynamite" comes from this Greek word. Although the message may sound foolish to some (1 Cor. 1:18), the gospel is effective because it carries with it the omnipotence of God (cf. Ex. 15:6; Deut. 32:39; Job 9:4; Ps. 33:8–9; 89:13; 106:8–9; Isa. 26:4; 43:13; Jer. 10:12; 27:5; Matt. 28:18; Rom. 9:21). Only God's power is able to overcome man's sinful nature and give him new life (Rom. 5:6; 8:3; John 1:12; 1 Cor. 1:18, 23–25; 2:1–4; 4:20; 1 Pet. 1:23). **salvation.** Used five times in Romans (the verb form occurs eight times), this key word basically means “deliverance” or “rescue.” The power of the gospel delivers people from lostness (Matt. 18:11), from the wrath of God (Rom. 5:9), from willful spiritual ignorance (Hos. 4:6; 2 Thess. 1:8), from evil self-indulgence (Luke 14:26), and from the darkness of false religion (Col. 1:13; 1 Pet. 2:9). It rescues them from the ultimate penalty of their sin, i.e., eternal separation from God and eternal punishment (*see note on Rev. 20:6*). **believes.** To trust, rely on, or have faith in. When used of salvation, this word usually occurs in the present tense which stresses that faith is not simply a one-time event, but an ongoing condition. True saving faith is supernatural, a gracious gift of God that he produces in the heart (*see note on Eph. 2:8*) and is the only means by which a person can appropriate true righteousness (cf. Rom. 3:22, 25; 4:5, 13, 20; 5:1; *see notes on 4:1–25*). Saving faith consists of three elements: 1) mental: the mind understands the gospel and the truth about Christ (10:14–17); 2) emotional: one embraces the truthfulness of those facts with sorrow over sin and joy over God’s mercy and grace (6:17; 15:13); and 3) volitional: the sinner submits his will to Christ and trusts in him alone as the only hope of salvation (*see note on 10:9*). Genuine faith will always produce authentic obedience (*see note on 4:3*; cf. John 8:31; 14:21–24). **Jew first.** God chose Israel to be his witness nation (Ex. 19:6) and gave her distinct privileges (Rom. 3:2; 9:4–5). Christ’s ministry was first to Israel (Matt. 15:24), and it was through Israel that salvation was to come to the world (John 4:22; Acts 13:46). **Greek.** *See note on Rom. 1:14*.

ROMANS—NOTE ON **1:17** **righteousness of God.** Better translated, “righteousness from God.” A major theme of the book, appearing over 30 times in one form or another, righteousness is the state or condition of perfectly conforming to God’s perfect law and holy character. Other terms from the same Greek root also occur some 30 times and are usually translated “justified,” “justification,” or similarly. Only God is inherently righteous (Deut. 32:4; Ps. 11:7; 116:5; John 17:25; 1 John 2:1; Rev. 16:5), and man falls woefully short of the divine standard of moral perfection (Rom. 3:10, 23; Job 9:2; Matt. 5:48). But the gospel reveals that on the basis of faith—and faith alone—God will impute his righteousness to ungodly sinners (*see notes on Rom 3:21–24; 4:5; 2 Cor. 5:21; Phil. 3:8–9*). **from faith for faith.** This may be a parallel expression to “everyone who believes” (Rom. 1:16), as if Paul were singling out the faith of each individual believer—from one person’s faith to another’s faith to another’s and so on. Or perhaps Paul’s point is that the righteousness from God is completely on the basis of faith from beginning to end. **as it is written.** *See note on Hab. 2:4*. **The righteous shall live by faith.** Paul intends to prove that it has always been God’s way to justify sinners by grace on the basis of faith alone. God established Abraham as a pattern of faith (Rom. 4:22–25; Gal. 3:6–7) and thus calls him the father of all who believe (Rom. 4:11, 16). Elsewhere, Paul uses this same phrase to argue that no one has ever been declared righteous before God except by faith alone (Gal. 3:11) and that true faith will demonstrate itself in action (Phil. 2:12–13). This expression emphasizes that true faith is not a single event, but a way of life—it endures. That endurance is called the perseverance of the saints (cf. Col. 1:22–23; Heb. 3:12–14). One central theme of the story of Job is that no matter what Satan does, saving faith cannot be destroyed. *See notes on Rom. 8:31–39*.

ROMANS—NOTE ON 1:18–3:20 After introducing the righteousness which comes from God (1:17), a theme he develops at length (3:21–5:21), Paul presents the overwhelming evidence of man’s sinfulness, underscoring how desperately he needs this righteousness that only God can provide. He presents God’s case against the irreligious, immoral pagan (1:18–32; the Gentiles) the religious, outwardly moral person (2:1–3:8; the Jews); and concludes by showing that all men alike deserve God’s judgment (3:9–20).

ROMANS—NOTE ON 1:18 **wrath of God.** This is not an impulsive outburst of anger aimed capriciously at people whom God does not like. It is the settled, determined response of a righteous God against sin (cf. Ps. 2:5, 12; 45:7; 75:8; 76:6–7; 78:49–51; 90:7–9; Isa. 51:17; Jer. 25:15–16; John 3:36; Rom. 9:22; Eph. 5:6; Col. 3:5–6). **is revealed.** More accurately, “is constantly revealed.” The word essentially means “to uncover, make visible, or make known.” God reveals his wrath in two ways: 1) indirectly, through the natural consequences of violating his universal moral law, and 2) directly through his personal intervention (the OT record—from the sentence passed on Adam and Eve to the worldwide flood, from the fire and brimstone that leveled Sodom to the Babylonian captivity—clearly displays this kind of intervention). The most graphic revelation of God’s holy wrath and hatred against sin was when he poured out divine judgment on his Son on the cross. God has various kinds of wrath: 1) eternal wrath, which is hell; 2) eschatological wrath, which is the final day of the Lord; 3) cataclysmic wrath like the flood and the destruction of Sodom and Gomorrah; 4) consequential wrath, which is the principle of sowing and reaping; and 5) the wrath of abandonment, which is removing restraint and letting people go to their sins (for examples of this wrath, see Ps. 81:11–12; Prov. 1:23–31; *see note on Hos. 4:17*). Here, it is that fifth form, God's abandoning the wicked continually through history to pursue their sin and its consequences (Rom. 1:24–32). **ungodliness.** This indicates a lack of reverence for, devotion to, and worship of the true God—a defective relationship with him (cf. Jude 14–15). **unrighteousness.** This refers to the result of ungodliness: a lack of conformity in thought, word, and deed to the character and law of God (*see note on Rom. 1:17*). **suppress the truth.** Although the evidence from conscience (1:19; 2:14), creation (1:20), and God's word is irrefutable, men choose to resist and oppose God's truth by holding fast to their sin (cf. Ps. 14:1; John 3:19–20).

ROMANS—NOTE ON 1:19 is plain to them. God has sovereignly planted evidence of his existence in the very nature of man by reason and moral law (1:20–21, 28, 32; 2:15).

ROMANS—NOTE ON 1:20 invisible attributes. This refers specifically to the two mentioned in this verse. **his eternal power.** The Creator, who made all that we see around us and constantly sustains it, must be a being of awesome power. **divine nature.** That is, his faithfulness (Gen. 8:21–22), kindness, and graciousness (Acts 14:17). **in the things that have been made.** The creation delivers a clear, unmistakable message about God's person (cf. Ps. 19:1–8; 94:9; Acts 14:15–17; 17:23–28). **they are without excuse.** God holds all men responsible for their refusal to acknowledge what he has shown them of himself in his creation. Even those who have never had an opportunity to hear the gospel have received a clear witness about the existence and character of God—and have suppressed it. If a person will respond to the revelation he has, even if it is solely natural revelation, God will provide some means for that person to hear the gospel (cf. Acts 8:26–39; 10:1–48; 17:27).

ROMANS—NOTE ON 1:21 knew God. Man is conscious of God's existence, power, and divine nature through general revelation (v v. 19–20). **they did not honor him.** Man's chief end is to glorify God (Lev. 10:3; 1 Chron. 16:24–29; Ps. 148; Rom. 15:5–6), and Scripture constantly demands it (Ps. 29:1–2; 1 Cor. 10:31; Rev. 4:11). To glorify him is to honor him, to acknowledge his attributes, and to praise him for his perfections (cf. Ex. 34:5–7). It is to recognize his glory and extol him for it. Failing to give him glory is man's greatest affront to his Creator (Acts 12:22–23). **or give thanks.** They refused to acknowledge that every good thing they enjoyed came from God (Matt. 5:45; Acts 14:15–17; 1 Tim. 6:17; James 1:17). **futile.** Man's search for meaning and purpose will produce only vain, meaningless conclusions. **hearts were darkened.** When man rejects the truth, the darkness of spiritual falsehood replaces it (cf. John 3:19–20).

ROMANS—NOTE ON 1:22 Claiming to be wise, they became fools. Man rationalizes his sin and proves his utter foolishness by devising and believing his own philosophies about God, the universe, and himself (cf. Ps. 14:1; 53:1).

ROMANS—NOTE ON 1:23 exchanged the glory . . . for images. They substitute the worship of idols for the worship of the true God. Historians report that many ancient cultures did not originally have idols. For example, Persia (Herodotus; *The Histories*, 1:31), Rome (Varro in Augustine; *The City of God*, 4:31), even Greece and Egypt (Lucian; *The Syrian Goddess*, 34) had no idolatry at their founding. The fourth-century A.D. historian Eusebius reported that the oldest civilizations had no idols. The earliest biblical record of idolatry was among Abram's family in Ur (Josh. 24:2). The first commandment forbids it (Ex. 20:3–5), and the prophets continually ridiculed those who foolishly practiced it (Isa. 44:9–17; cf. 2 Kings 17:13–16). Although the false gods which men worship do not exist, demons often impersonate them (1 Cor. 10:20).

ROMANS—NOTE ON 1:24–32 This section describes the downward spiral of the wrath of abandonment (*see note on v. 18*) in the life of man when God abandons him. Paul shows the essence (v v. 24–25), the expression (v v. 26–27), and the extent (v v. 28–32) of man's sinfulness.

ROMANS—NOTE ON 1:24 **God gave them up.** This is a judicial term in Greek, used for handing over a prisoner to his sentence. When men consistently abandon God, he will abandon them (cf. Judg. 10:13; 2 Chron. 15:2; 24:20; Ps. 81:11–12; Hos. 4:17; Matt. 15:14; Acts 7:38–42; 14:16). He accomplishes this 1) indirectly and immediately, by removing his restraint and allowing their sin to run its inevitable course, and 2) directly and eventually, by specific acts of divine judgment and punishment. **impurity.** A general term often used of decaying matter, like the contents of a grave. It speaks here of sexual immorality (2 Cor. 12:21; cf. Gal. 5:19–23; Eph. 5:3; 1 Thess. 4:7), which begins in the heart and moves to the shame of the body.

ROMANS—NOTE ON 1:25 **a lie.** A denial of God's existence and his right to be obeyed and glorified (v v. 19–21; Isa. 44:20; Jer. 13:25; cf. John 8:44).

ROMANS—NOTE ON 1:26 **God gave them up.** *See notes on v v. 18, 24*. **dishonorable passions.** Identified in v v. 26–27 as homosexuality, a sin roundly condemned in Scripture (Gen. 19; Lev. 18:22; 1 Cor. 6:9–11; cf. Gal. 5:19–21; Eph. 5:3–5; 1 Tim. 1:9–10; Jude 7). **women.** Rather than the normal Greek term for women, this is a general word for female. Paul mentions women first to show the extent of debauchery under the wrath of abandonment, because in most cultures women are the last to be affected by moral collapse.

ROMANS—NOTE ON 1:27 **receiving in themselves the due penalty.** Here the law of sowing and reaping (Gal. 6:7–8) takes effect, as Paul refers to the self-destructive nature of this sin, of which AIDS is one frightening evidence.

ROMANS—NOTE ON 1:28 **God gave them up.** *See notes on v v. 18, 24*. **debased.** This translates a Greek word that means "not passing the test." It was often used to describe useless, worthless metals, discarded because they contained too much impurity. God has tested man's minds and found them worthless and useless (cf. Jer. 6:30).

ROMANS—NOTE ON 1:32 **know.** Not ignorance, but blatant rebellion (*see note on 2:15*).

ROMANS—NOTE ON 2:1–16 Having demonstrated the sinfulness of the immoral pagan (1:18–32), Paul presents his case against the religious moralist—Jew or Gentile—by cataloging six principles that govern God's judgment: 1) knowledge (2:1); 2) truth (v v. 2–3); 3) guilt (v v. 4–5); 4) deeds (v v. 6–10); 5) impartiality (v v. 11–15); and 6) motive (v. 16).

ROMANS—NOTE ON 2:1 **no excuse . . . you who judges.** Both Jews (Paul's primary audience here; cf. v. 17) and moral Gentiles who think they are exempt from God's judgment because they have not indulged in the immoral excesses described in ch. 1, are tragically mistaken. They have more knowledge than the immoral pagan (3:2; 9:4) and thus a greater accountability (cf. Heb. 10:26–29; James 3:1). **condemn yourself.** If someone has sufficient knowledge to judge others, he condemns himself, because he shows he has the knowledge to evaluate his own condition. **practice the very same things.** In their condemnation of others they have excused and overlooked their own sins. Self-righteousness exists because of two deadly errors: 1) minimizing God's moral standard usually by emphasizing externals; and 2) underestimating the depth of one's own sinfulness (cf. Matt. 5:20–22, 27–28; 7:1–3; 15:1–3; Luke 18:21).

ROMANS—NOTE ON 2:2 **rightly falls.** Whatever God does is by nature right (cf. 3:4; 9:14; Ps. 9:4, 8; 96:13; 145:17; Isa. 45:19).

ROMANS—NOTE ON 2:3 *See note on v. 1*.

ROMANS—NOTE ON 2:4 **presume.** Lit., "to think down on," thus to underestimate someone's or something's value, and even to treat with contempt. **kindness.** This refers to "common grace," the benefits God bestows on all men (cf. Matt. 5:45; Acts 14:15–17). **forbearance.** This word, which means "to hold back," was sometimes used of a truce between warring parties. Rather than destroying every person the moment he or she sins, God graciously holds back his judgment (cf. Rom. 3:25). He saves sinners in a physical and temporal way from what they deserve (*see note on 1 Tim. 4:10*), to show them his saving character, that they might come to him and receive salvation that is spiritual and eternal. **patience.** This word indicates the duration for which God demonstrates his kindness and tolerance—for long periods of time (cf. 2 Pet. 2:5). Together these three words speak of God's common grace—the way he demonstrates his grace to all mankind (cf. Job 12:10; Ps. 119:68; 145:9). **repentance.** The act of turning from sin to Christ for forgiveness and salvation. *See notes on 2 Cor. 7:9–11*.

ROMANS—NOTE ON 2:5 **hard.** The English word “sclerosis” (as in arteriosclerosis, a hardening of the arteries) comes from this Greek word. But here the danger is not physical, but spiritual hardness (Ezek. 36:26; Matt. 19:8; Mark 3:5; 6:52; 8:17; John 12:40; Heb. 3:8, 15; 4:7). **impenitent heart.** A refusal to repent (cf. Rom. 2:4) and accept God’s pardon of sin through Jesus Christ. **storing up wrath.** To reject God’s offer of forgiveness and cling to one’s sin is to accumulate more of God’s wrath and earn a severer judgment (*see notes on Heb. 10:26–30; Rev. 20:12*). **day of wrath . . . judgment.** Refers to the final judgment of wicked men that comes at the great white throne at the end of the Millennium (*see notes on Rev. 20:11–15*).

ROMANS—NOTE ON 2:6–10 *See notes on v v. 1–16*. Although Scripture everywhere teaches that salvation is not on the basis of works (*see notes on 4:1–4; Eph. 2:8*), it consistently teaches that God’s judgment is always on the basis of a person’s deeds (Isa. 3:10–11; Jer. 17:10; John 5:28–29; 1 Cor. 3:8; 2 Cor. 5:10; Gal. 6:7–9; cf. Rom. 14:12). Paul describes the deeds of two distinct groups: the redeemed (Rom. 2:7, 10) and the unredeemed (v v. 8–9). The deeds of the redeemed are not the basis of their salvation but the evidence of it. They are not perfect and are prone to sin, but there is undeniable evidence of righteousness in their lives (*see notes on James 2:14–20*).

ROMANS—NOTE ON 2:7 **eternal life.** Not simply in duration, because even unbelievers will live forever (2 Thess. 1:9; Rev. 14:9–11), but also in quality (*see note on John 17:3*). Eternal life is a kind of life, the holy life of the eternal God given to believers.

ROMANS—NOTE ON 2:8 **self-seeking.** This word may have originally been used to describe a hireling or mercenary; someone who does what he does for money regardless of how his actions affect others. **wrath.** *See note on 1:18*.

ROMANS—NOTE ON **2:9** **the Jew first.** Just as the Jews were given the first opportunity to hear and respond to the gospel (1:16), they will be first to receive God's judgment if they refuse (cf. Amos 3:2). Israel will receive severer punishment because she was given greater light and blessing (see Rom. 9:3–4).

ROMANS—NOTE ON **2:11** **partiality.** Lit., "to receive a face," that is, to give consideration to someone simply because of his position, wealth, influence, popularity, or appearance. Because it is God's nature to be just, it is impossible for him to be anything but impartial (Acts 10:34; Gal. 2:6; Eph. 6:7–8; Col. 3:25; 1 Pet. 1:17).

ROMANS—NOTE ON **2:12** **sinned without the law.** The Gentiles who never had the opportunity to know God's moral law (Ex. 20:1ff.) will be judged on their disobedience in relationship to their limited knowledge (*see notes on Rom. 1:19–20*). **judged by the law.** The Jews and many Gentiles who had access to God's moral law will be accountable for their greater knowledge (cf. Matt. 11:20–23; Heb. 6:4–6; 10:26–31).

ROMANS—NOTE ON **2:13** **will be justified.** *See note on 3:24*; cf. James 2:20–26.

ROMANS—NOTE ON **2:14** **by nature do what the law requires.** Without knowing the written law of God, people in pagan society generally value and attempt to practice its most basic tenets. This is normal for cultures instinctively (*see note on v. 15*) to value justice, honesty, compassion, and goodness toward others, reflecting the divine law written in the heart. **law to themselves.** Their practice of some good deeds and their aversion to some evil ones demonstrate an innate knowledge of God's law—a knowledge that will actually witness against them on the day of judgment.

ROMANS—NOTE ON **2:15** **work of the law.** Probably best understood as "the same works the Mosaic law prescribes." **conscience.** Lit., "with knowledge." That instinctive sense of right and wrong that produces guilt when violated. In addition to an innate awareness of God's law, men have a warning system that activates when they choose to ignore or disobey that law. Paul urges believers not to violate their own consciences or cause others to (13:5; 1 Cor. 8:7, 12; 10:25, 29; 2 Cor. 5:11; cf. Rom. 9:1; Acts

23:1; 24:16), because repeatedly ignoring the conscience's warnings desensitizes it and eventually silences it (1 Tim. 4:2). See 2 Cor. 1:12; 4:2.

ROMANS—NOTE ON **2:16** **that day.** *See note on 2:5*. **my gospel.** Not his own personal message, but the divinely-revealed message of Jesus Christ (*see note on 1:1*), which is "good news" in light of the bad news of judgment. **secrets.** This primarily refers to the motives that lie behind men's actions (1 Chron. 28:9; Ps. 139:1–3; Jer. 17:10; Matt. 6:4, 6, 18; cf. Luke 8:17; Heb. 4:12). **by Christ Jesus.** *See note on John 5:23*.

ROMANS—NOTE ON **2:17–29** Having shown that outwardly moral people—Jew and Gentiles alike—will stand condemned by God's judgment, Paul turns his argument exclusively to the Jews, God's covenant people. Neither their heritage (v. 17a), their knowledge (v v. 17b–24), nor their ceremonies, specifically circumcision (v v. 25–29), will protect them from God's righteous judgment.

ROMANS—NOTE ON **2:17** **Jew.** Previously called Hebrews and Israelites, by the first century "Jew" had become the most common name for the descendants of Abraham through Isaac. "Jew" comes from "Judah" (meaning "praise"), one of the 12 tribes and the designation for the southern half of Solomon's kingdom after his death. From the time of the Babylonian captivity, the whole race bore this title. Their great heritage, however (cf. Gen. 12:3), became a source of pride and complacency (cf. Jonah 4:2; Mic. 3:11–12; Matt. 3:7–9; John 8:31–34, 40–59), which led to judgment instead of "praise."

ROMANS—NOTE ON **2:19–20** **the blind . . . foolish.** Because they possessed the law, the Jews were confident that they were spiritually superior teachers: guides to blind pagans (cf. Matt. 23:24–28), light (cf. Isa. 42:6), wise in God's ways, and able to teach the immature (probably a reference to Gentile proselytes to Judaism).

ROMANS—NOTE ON **2:21–23** A series of questions designed to contrast most Jews' practice with what they knew and taught (cf. Ps. 50:16–20; Matt. 23:3–4; James 3:1).

ROMANS—NOTE ON 2:22 **do you rob temples?** May refer to fraudulently skimming funds from money given to the temple or withholding part of their temple tax or offerings (cf. Mal. 3:8–10). More likely, however, it refers to the common practice—in direct violation of God's command (Deut. 7:25)—of looting pagan temples and selling the idols and vessels for personal profit (cf. Acts 19:37) under the pretext of religion.

ROMANS—NOTE ON 2:24 **it is written.** Quoted from Isa. 52:5.

ROMANS—NOTE ON 2:25 **circumcision.** *See note on Gen. 17:11*. **of value.** As an act of obedience and a reminder of their covenant relationship to God (*see notes on Gen. 17:9–14*). **uncircumcision.** A Jew who continually transgressed God's law had no more of a saving relationship to God than an uncircumcised Gentile. The outward symbol was nothing without the inner reality.

ROMANS—NOTE ON 2:26 **regarded as circumcision.** God will regard the believing Gentile as favorably as a circumcised, believing Jew.

ROMANS—NOTE ON 2:27 A Gentile's humble obedience to the law should serve as a stern rebuke to a Jew who, in spite of his great advantages, lives in disobedience.

ROMANS—NOTE ON 2:28 **outwardly.** This refers to physical descendants of Abraham who have been properly circumcised (cf. 9:6; Matt. 3:9).

ROMANS—NOTE ON 2:29 **a Jew.** A true child of God; the true spiritual descendant of Abraham (see 4:16; cf. Gal. 3:29). **circumcision is . . . of the heart.** The outward rite is of value only when it reflects the inner reality of a heart separated from sin unto God. Cf. Deut. 10:16; 30:6. **Spirit . . . letter.** Salvation results from the work of God's Spirit in the heart, not mere external efforts to conform to his law.

ROMANS—NOTE ON 3:2 **oracles.** This Greek word is *logion*, a diminutive form of the common NT word *logos*, which is normally translated "word." These are important sayings or messages, especially supernatural ones. Here Paul uses the word to encompass the entire OT—the Jews received the very words of the true God (Deut. 4:1–2; 6:1–2; cf. Mark 12:24; Luke

16:29; John 5:39). The Jews had a great advantage in having the OT, because it contained the truth about salvation (2 Tim. 3:15) and about the gospel in its basic form (Gal. 3:8). When Paul said "preach the word" (2 Tim. 4:2), he meant the "oracles of God" (1 Pet. 4:11) recorded in Scripture.

ROMANS—NOTE ON 3:3–4 Paul anticipated that Jewish readers would disagree with his statements that God has not guaranteed to fulfill his promises to every physical descendant of Abraham. They would argue that such teaching nullifies all the promises God made to the Jews in the OT. But his answer reflects both the explicit and implicit teaching of the OT; before any Jew, regardless of the purity of his lineage, can inherit the promises, he must come to repentance and faith (cf. 9:6–7; Isa. 55:6–7).

ROMANS—NOTE ON 3:3 **the faithfulness of God.** God will fulfill all the promises he made to the nation, even if individual Jews are not able to receive them because of their unbelief.

ROMANS—NOTE ON 3:4 **every one . . . a liar.** If all mankind were to agree that God had been unfaithful to his promises, it would only prove that all are liars and God is true. Cf. Titus 1:1. **it is written.** This is quoted from Ps. 51:4.

ROMANS—NOTE ON 3:5–8 Paul anticipates and answers the objection that his teaching actually impugned the very holiness and purity of God's character (*see note on 3:3–4*).

ROMANS—NOTE ON 3:5 **show the righteousness of God.** *See note on 1:17*. By contrast, like a jeweler who displays a diamond on black velvet to make the stone appear even more beautiful. **I speak in a human way.** He is simply paraphrasing the weak, unbiblical logic of his opponents—the product of their natural, unregenerate minds.

ROMANS—NOTE ON 3:6 **judge.** A major theme of Scripture (Gen. 18:25; Ps. 50:6; 58:11; 94:2), here it probably refers to the great future day of judgment (*see note on Rom. 2:5*). Paul's point is that if God condoned sin, he would have no equitable, righteous basis for judgment.

ROMANS—NOTE ON 3:8 slanderously charge. Tragically, the apostle’s gospel message of salvation by grace through faith alone had been perverted by his opponents who argued it provided not only a license to sin, but outright encouragement to do so (5:20; 6:1–2).

ROMANS—NOTE ON 3:9–20 Paul concludes his indictment of mankind with this summary: Jew and Gentile alike stand guilty before God (*see note on 1:18–3:20*).

ROMANS—NOTE ON 3:9 Are we . . . better off? “We” probably refers to the Christians in Rome who will receive this letter. Christians do not have an intrinsically superior nature to all those Paul has shown to stand under God’s condemnation. **Greeks.** *See note on 1:14*. **under sin.** Completely enslaved and dominated by sin.

ROMANS—NOTE ON 3:10–17 Paul strings together a series of OT quotations that indict the character (v v. 10–12), conversation (v v. 13–14), and conduct (v v. 15–17) of all men. Nine times he uses words such as “none” and “all” to show the universality of human sin and rebellion.

ROMANS—NOTE ON 3:10–12 This is quoted from Ps. 14:1–3 and 53:1–3.

ROMANS—NOTE ON 3:10 as it is written. The common introduction to OT quotations (cf. 1:17; 2:24; 3:4; Matt. 4:4, 6–7, 10). The tense of the Greek verb stresses continuity and permanence, and implies its divine authority. **None is righteous.** Man is universally evil (cf. Ps. 14:1; *see notes on Rom. 1:17*).

ROMANS—NOTE ON 3:11 no one understands. Man is unable to comprehend the truth of God or grasp his standard of righteousness (see Ps. 14:2; 53:3; cf. 1 Cor. 2:14). Sadly, his spiritual ignorance does not result from a lack of opportunity (Rom. 1:19–20; 2:15), but is an expression of his depravity and rebellion (Eph. 4:18). **no one seeks.** See Ps. 14:2. This verse clearly implies that the world’s false religions are fallen man’s attempts to escape the true God—not to seek him. Man’s natural tendency is to seek his own interests (cf. Phil. 2:21), but his only hope is for God to seek him (John 6:37, 44). It is only as a result of God’s work in the heart that anyone seeks him (Ps. 16:8; Matt. 6:33).

ROMANS—NOTE ON 3:12 turned aside. See Ps. 14:3. This word basically means “to lean in the wrong direction.” It was used to describe a soldier’s running the wrong way, or deserting. All men are inclined to leave God’s way and pursue their own (cf. Isa. 53:6). **no one does good.** *See note on Rom. 3:10*.

ROMANS—NOTE ON 3:13 open grave. See Ps. 5:9. Graves were sealed not only to show respect for the deceased, but to hide the sight and stench of the body’s decay. As an unsealed grave allows those who pass to see and smell what is inside, the unregenerate person’s open throat—that is, the foul words that come from it—reveal the decay of his heart (cf. Prov. 10:31–32; 15:2, 28; Jer. 17:9; Matt. 12:34–35; 15:18; James 3:1–12). **asps.** See Ps. 140:3; cf. Matt. 3:7 and 12:34.

ROMANS—NOTE ON 3:14 curses. This is quoted from Ps. 10:7. It refers to wanting the worst for someone and publicly expressing that desire in caustic, derisive language. **bitterness.** The open, public expression of emotional hostility against one’s enemy (cf. Ps. 64:3–4).

ROMANS—NOTE ON 3:15–17 This is quoted from Isa. 59:7–8.

ROMANS—NOTE ON 3:16 ruin and misery. Man damages and destroys everything he touches, leaving a trail of pain and suffering in his wake.

ROMANS—NOTE ON 3:17 way of peace. Not the lack of an inner sense of peace, but man’s tendency toward strife and conflict, whether between individuals or nations (cf. Jer. 6:14).

ROMANS—NOTE ON 3:18 no fear of God. See Ps. 36:1. Man’s true spiritual condition is nowhere more clearly seen than in the absence of a proper submission to and reverence for God. Biblical fear for God consists of: 1) awe of his greatness and glory, and 2) dread of the results of violating that holy nature (*see note on Prov. 1:7*; cf. Prov. 9:10; 16:6; Acts 5:1–11; 1 Cor. 11:30).

ROMANS—NOTE ON 3:19 those . . . under the law. Every unredeemed human being. Jews received the written law through Moses (3:2), and Gentiles have the works of the law written on their hearts (2:15), so that both groups are accountable to God. **every mouth . . . stopped . . . accountable.** There is no defense against the guilty verdict God pronounces on the entire human race.

ROMANS—NOTE ON 3:20 **works of the law.** Doing perfectly what God's moral law requires is impossible, so that every person is cursed by that inability (*see notes on Gal. 3:10, 13*). **justified.** *See note on Rom. 3:24*. **through the law comes knowledge of sin.** The law makes sin known, but can't save. *See note on 7:7*.

ROMANS—NOTE ON 3:21–5:21 Having conclusively proved the universal sinfulness of man and his need for righteousness (1:18–3:20), Paul develops the theme he introduced in 1:17, i.e., God has graciously provided a righteousness that comes from him on the basis of faith alone (3:21–5:21).

ROMANS—NOTE ON 3:21 **But now.** Not a reference to time, but a change in the flow of the apostle's argument. Having shown the impossibility of gaining righteousness by human effort, he turns to explain the righteousness that God himself has provided. **apart from the law.** Entirely apart from obedience to any law (4:15; Gal. 2:16; 3:10–11; 5:1–2, 6; Eph. 2:8–9; cf. Phil. 3:9; 2 Tim. 1:9; Titus 3:5). **righteousness.** *See note on Rom. 1:17*. This righteousness is unique: 1) God is its source (Isa. 45:8); 2) it fulfills both the penalty and precept of God's law. Christ's death as a substitute pays the penalty exacted on those who failed to keep God's law, and his perfect obedience to every requirement of God's law fulfills God's demand for comprehensive righteousness (2 Cor. 5:21; 1 Pet. 2:24; cf. Heb. 9:28); and 3) because God's righteousness is eternal (Ps. 119:142; Isa. 51:8; Dan. 9:24), the one who receives it from him enjoys it forever. **the Law and the Prophets bear witness.** *See note on Rom. 1:2*.

ROMANS—NOTE ON 3:22 **through faith . . . all who believe.** *See note on 1:16*.

ROMANS—NOTE ON 3:22–23 **there is no distinction . . . glory of God.** A parenthetical comment explaining that God can bestow his righteousness on all who believe, Jew or Gentile, because all people—without distinction—fail miserably to live up to the divine standard.

ROMANS—NOTE ON **3:23** **all have sinned.** Paul has already made this case (1:18–3:20).

ROMANS—NOTE ON **3:24** **justified.** This verb, and related words from the same Greek root (e.g., justification), occur some 30 times in Romans and are concentrated in 2:13–5:1. This legal or forensic term comes from the Greek word for "righteous" and means "to declare righteous." This verdict includes: pardon from the guilt and penalty of sin, and the imputation of Christ's righteousness to the believer's account, which provides for the positive righteousness man needs to be accepted by God. God declares a sinner righteous solely on the basis of the merits of Christ's righteousness. God imputed a believer's sin to Christ's account in his sacrificial death (Isa. 53:4–5; 1 Pet. 2:24), and he imputes Christ's perfect obedience to God's law to Christians (cf. Rom. 5:19; 1 Cor. 1:30; *see notes on 2 Cor. 5:21; Phil. 3:9*). The sinner receives this gift of God's grace by faith alone (Rom. 3:22, 25; *see notes on 4:1–25*). Sanctification, the work of God by which he makes righteous those whom he has already justified, is distinct from justification but without exception, always follows it (8:30). **by his grace as a gift.** Justification is a gracious gift God extends to the repentant, believing sinner, wholly apart from human merit or work (*see note on 1:5*). **redemption.** The imagery behind this Greek word comes from the ancient slave market. It meant paying the necessary ransom to obtain the prisoner or slave's release. The only adequate payment to redeem sinners from sin's slavery and its deserved punishment was "in Christ Jesus" (1 Tim. 2:6; 1 Pet. 1:18–19), and was paid to God to satisfy his justice.

ROMANS—NOTE ON **3:25** **whom God put forward.** This great sacrifice was not accomplished in secret, but God publicly displayed his Son on Calvary for all to see. **propitiation.** Crucial to the significance of Christ's sacrifice, this word carries the idea of appeasement or satisfaction—in this case Christ's violent death satisfied the offended holiness and wrath of God against those for whom Christ died (Isa. 53:11; Col. 2:11–14). The Hebrew equivalent of this word was used to describe the mercy seat—the cover to the ark of the covenant—where the high priest sprinkled the blood of the slaughtered animal on the Day of Atonement to make atonement for the sins of the people. In pagan religions, it is the worshiper not the god who is responsible to appease the wrath of the offended deity. But in reality, man is incapable of satisfying God's justice apart from Christ, except by spending eternity in hell. Cf. 1 John 2:2. **by faith.** *See note on Rom. 1:16*. **forbearance.** *See note on 2:4*. **passed over former sins.** This means neither indifference nor remission. God's justice demands that every sin and sinner be punished. God would have been just, when Adam and Eve sinned, to destroy them, and with them, the entire human race. But in his goodness and forbearance (see 2:4), he withheld his judgment for a certain period of time (cf. Ps. 78:38–39; Acts 17:30–31; 2 Pet. 3:9).

ROMANS—NOTE ON 3:26 **show his righteousness.** Through the incarnation, sinless life, and substitutionary death of Christ. **just and the justifier.** The wisdom of God's plan allowed him to punish Jesus in the place of sinners and thereby justify those who are guilty without compromising his justice.

ROMANS—NOTE ON 3:27 **what becomes of our boasting?** Cf. 4:1–2 and 1 Cor. 1:26–29.

ROMANS—NOTE ON 3:28 **justified by faith.** *See note on v. 24*. Paul's clear meaning is that a person is justified on the basis of faith alone (cf. 4:3–5; *see note on James 2:21*). **works of the law.** *See note on Rom. 3:20*.

ROMANS—NOTE ON 3:29 **God of Gentiles.** There is only one true God (cf. 1 Cor. 8:5–6).

ROMANS—NOTE ON 3:31 Knowing he would be accused of antinomianism (being against the law) for arguing that a man was justified apart from keeping the law, Paul introduced here the defense he later developed in chs. 6–7. **by this faith . . . we uphold the law.** Salvation by grace through faith does not denigrate the law, but underscores its true importance: 1) by providing a payment for the penalty of death, which the law required for failing to keep it; 2) by fulfilling the law's original purpose, which is to serve as a tutor to show mankind's utter inability to obey God's righteous demands and to drive people to Christ (Gal. 3:24); and 3) by giving believers the capacity to obey it (Rom. 8:3–4).

ROMANS—NOTE ON 4:1 **Abraham, our forefather.** Paul uses the model of Abraham to prove justification by faith alone because the Jews held him up as the supreme example of a righteous man (John 8:39), and because it clearly showed that Judaism with its works-righteousness had deviated from the faith of the Jews' patriarchal ancestors. In a spiritual sense, Abraham was the forerunner of the primarily Gentile church in Rome as well (*see notes on Rom. 1:13; 4:11, 16*; cf. Gal. 3:6–7).

ROMANS—NOTE ON **4:2** **justified by works.** Declared righteous on the basis of human effort (*see note on 3:24*). **boast.** If Abraham's own works had been the basis of his justification, he would have had every right to boast in God's presence. That makes the hypothetical premise of 4:2 unthinkable (Eph. 2:8–9; 1 Cor. 1:29).

ROMANS—NOTE ON **4:3** A quotation of Gen. 15:6, one of the clearest statements in all Scripture about justification (*see note on Rom. 3:24*). **believed.** Abraham was a man of faith (*see note on 1:16*; cf. 4:18–21; Gal. 3:6–7, 9; Heb. 11:8–10). But faith is not a meritorious work. It is never the ground of justification—it is simply the channel through which it is received and it, too, is a gift. *See note on Eph. 2:8*. **counted.** Cf. Rom. 4:5–6, 8–11, 22–24. Used in both financial and legal settings, this Greek word, which occurs nine times in ch. 4 alone, means to take something that belongs to someone and credit it to another's account. It is a one-sided transaction—Abraham did nothing to accumulate it; God simply credited it to him. God took his own righteousness and credited it to Abraham as if it were actually his. This God did because Abraham believed in him (*see note on Gen. 15:6*). **righteousness.** *See notes on Rom. 1:17 and 3:21*.

ROMANS—NOTE ON **4:4–5** Broadening his argument from Abraham to all men, the apostle here makes it clear that the forensic act of declaring a person righteous is completely apart from any kind of human work. If salvation were on the basis of one's own effort, God would owe salvation as a debt—but salvation is always a sovereignly given gift of God's grace (3:24; Eph. 2:8–9) to those who believe (cf. Rom. 1:16). Since faith is contrasted with work, faith must mean the end of any attempt to earn God's favor through personal merit.

ROMANS—NOTE ON **4:5** **justifies the ungodly.** Only those who relinquish all claims to goodness and acknowledge they are ungodly are candidates for justification (cf. Luke 5:32). **counted.** *See note on Rom. 4:3*.

ROMANS—NOTE ON **4:6–8** Paul turns for support of his argument to Ps. 32:1–2, a penitential psalm written by David after his adultery with Bathsheba and his murder of her husband (2 Sam. 11). In spite of the enormity of his sin and the utter absence of personal merit, David knew the blessing of imputed righteousness.

ROMANS—NOTE ON **4:9–12** Paul anticipated what his Jewish readers would be thinking: If Abraham was justified by his faith alone, why did God command him and his descendants to be circumcised? His response not only answers those concerned with circumcision, but the millions who still cling to some other kind of religious ceremony or activity as their basis for righteousness. *See notes on Gen. 15:6*.

ROMANS—NOTE ON **4:9** **circumcised.** This refers to Jews (*see notes on Gen. 17:11–14*; cf. Acts 15:19–29; Rom. 2:25–29; 4:11; Gal. 5:1–4; 6:12; Phil. 3:2–5). **uncircumcised.** All Gentiles (*see notes on Rom. 2:25–29*).

ROMANS—NOTE ON **4:10** **not after, but before he was circumcised.** The chronology of Genesis proves Paul's case. Abraham was 86 when Ishmael was born (Gen. 16:16), and Abraham was 99 when he was circumcised. But God declared him righteous before Ishmael had even been conceived (Gen. 15:6; 16:2–4)—at least 14 years before Abraham's circumcision.

ROMANS—NOTE ON **4:11–12** **the father of the circumcised.** Racially, Abraham is the father of all Jews (circumcised); spiritually, he is the father of both believing Jews (v. 12) and believing Gentiles (uncircumcised; v. 11). Cf. 4:16 and Gal. 3:29.

ROMANS—NOTE ON **4:11** **sign.** This indicates man's need for spiritual cleansing (cf. 2:28–29; Jer. 4:3–4; 9:24–26) and of the covenant relationship between God and his people (*see note on Gen. 17:11*). **seal.** An outward demonstration of the righteousness God had credited to him by faith.

ROMANS—NOTE ON **4:13–15** Just as Abraham was not justified by the rite of circumcision (v v. 9–12), neither was he justified by keeping the Mosaic law (v v. 13–15).

ROMANS—NOTE ON 4:13 **promise . . . heir of the world.** This refers to Christ and is the essence of the covenant God made with Abraham and his descendants (*see notes on Gen. 12:3*; cf. Gen. 15:5; 18:18; 22:18). The final provision of that covenant was that through Abraham's descendants all the world would be blessed (Gen. 12:3). Paul argues that "his descendants" refers specifically to Christ and that this promise really constituted the gospel (Gal. 3:8, 16; cf. John 8:56). All believers, by being in Christ, become heirs of the promise (Gal. 3:29; cf. 1 Cor. 3:21–23). **not . . . through the law.** That is, not as a result of Abraham's keeping the law. **righteousness of faith.** Righteousness received from God by faith (*see note on Rom. 1:17*).

ROMANS—NOTE ON 4:14 **adherents of the law.** If only those who perfectly keep the law—an impossibility—receive the promise, faith has no value. **promise is void.** Making a promise contingent on an impossible condition nullifies the promise (*see note on v. 13*).

ROMANS—NOTE ON 4:15 **law brings wrath.** By exposing man's sinfulness (cf. 7:7–11; Gal. 3:19, 24).

ROMANS—NOTE ON 4:16 **on faith.** Justification is through faith alone (*see notes on Rom. 1:16–17 and 3:24*). **may rest on grace.** But the power of justification is God's great grace (*see note on 1:5*), not man's faith. **promise.** *See note on 4:13*. **the adherent of the law.** Believing Jews. **one who shares the faith of Abraham.** Believing Gentiles. **father of us all.** *See note on 4:11*.

ROMANS—NOTE ON 4:17 **as it is written.** Quoted from Gen. 17:5. **gives life to the dead.** Abraham had experienced this firsthand (Heb. 11:11–12; cf. Rom. 4:19). **calls into existence the things that do not exist.** This is another reference to the forensic nature of justification. God can declare believing sinners to be righteous even though they are not, by imputing his righteousness to them, just as God made or declared Jesus "sin" and punished him, though he was not a sinner. Those whom he justifies, he will conform to the image of his Son (Rom. 8:29–30).

ROMANS—NOTE ON 4:18–25 Having shown that justification is through faith, not works (v v. 1–8), and that it is by grace, not the keeping of law (v

v. 9–17), Paul now concludes by showing that it results from divine power, not human effort (v v. 18–25).

ROMANS—NOTE ON 4:18 **hope . . . against hope.** From the human perspective, it seemed impossible (cf. v. 19). Cf. Gen. 17:5. **as he had been told.** Quoted from Gen. 15:5.

ROMANS—NOTE ON 4:19 **weaken in faith.** When doubt erodes one's confidence in God's word. **the barrenness of Sarah's womb.** She was only 10 years younger than Abraham (Gen. 17:17), 90 years old (well past childbearing age), when they received the promise of Isaac.

ROMANS—NOTE ON 4:20 **the promise.** Of the birth of a son (Gen. 15:4; 17:16; 18:10). **gave glory to God.** Believing God affirms his existence and character and thus gives him glory (cf. Heb. 11:6; 1 John 5:10).

ROMANS—NOTE ON 4:22 **That is why.** Because of his genuine faith (see Gen. 15:6).

ROMANS—NOTE ON 4:23 **not . . . for his sake alone.** All Scripture has universal application (cf. 15:4; 2 Tim. 3:16–17), and Abraham's experience is no exception. If Abraham was justified by faith, then all others are justified on the same basis.

ROMANS—NOTE ON 4:25 A paraphrase of the lxx (Greek translation of the OT) rendering of Isa. 53:12. Perhaps these words were adapted to and quoted from an early Christian confession or hymn. **delivered up.** I.e., crucified. **for our justification.** The resurrection provided proof that God had accepted the sacrifice of his Son and would be able to be just and yet justify the ungodly.

ROMANS—NOTE ON 5:1–11 Paul completed his case that God justifies sinners on the basis of faith alone, and he turned his pen to counter the notion that although believers receive salvation by faith, they will preserve it by good works. He argues that they are bound eternally to Jesus Christ, preserved by his power and not by human effort (cf. Isa. 11:5; Ps. 36:5; Lam. 3:23; Eph. 1:18–20; 2 Tim. 2:13; Heb. 10:23). For the Christian, the evidences of that eternal tie are: 1) his peace with God (Rom. 5:1); 2) his standing in grace (v. 2a); 3) his hope of glory (v v. 2b–5a); 4) his receiving of divine love (v v. 5b–8); 5) his certain escape of divine wrath (v v. 9–10); and 6) his joy in the Lord (v. 11).

ROMANS—NOTE ON **5:1** **have been justified.** The Greek construction—and its English translation—underscores that justification is a one-time legal declaration with continuing results (*see note on 3:24*), not an ongoing process. **peace with God.** Not a subjective, internal sense of calm and serenity, but an external, objective reality. God has declared himself to be at war with every human being because of man's sinful rebellion against him and his laws (5:10; cf. 1:18; 8:7; Ex. 22:24; Deut. 32:21–22; Ps. 7:11; John 3:36; Eph. 5:6). But the first great result of justification is that the sinner's war with God is ended forever (Col. 1:21–22). Scripture refers to the end of this conflict as a person's being reconciled to God (Rom. 5:10–11; 2 Cor. 5:18–20).

ROMANS—NOTE ON **5:2** **obtained access.** This refers to the believer's access to God through Jesus Christ. What was unthinkable to the OT Jew (cf. Ex. 19:9, 20, 21; 28:35) is now available to all who come (Jer. 32:38, 40; Heb. 4:16; 10:19–22; cf. Matt. 27:51). **stand.** This refers to the permanent, secure position believers enjoy in God's grace (cf. Rom. 5:10; 8:31–34; John 6:37; Phil. 1:6; 2 Tim. 1:12; Jude 24). **hope of the glory of God.** Unlike the English word "hope," the NT word contains no uncertainty; it speaks of something that is certain, but not yet realized. The believer's ultimate destiny is to share in the very glory of God (Rom. 8:29–30; John 17:22; 2 Cor. 3:18; Phil. 3:20–21; 1 John 3:1–2), and that hope will be realized because Christ himself secures it (1 Tim. 1:1). Without the clear and certain promises of the word of God, the believer would have no basis for hope (Rom. 15:4; Ps. 119:81, 114; Eph. 2:12; cf. Jer. 14:8).

ROMANS—NOTE ON **5:3** **sufferings.** A word used for pressure, like that of a press squeezing the fluid from olives or grapes. Here they are not the normal pressures of living (cf. 8:35), but the inevitable troubles that come to followers of Christ because of their relationship with him (Matt. 5:10–12; John 15:20; 2 Cor. 4:17; 1 Thess. 3:3; 2 Tim. 3:12; 1 Pet. 4:19). Such difficulties produce rich spiritual benefits (Rom. 5:3–4). **endurance.** Sometimes translated "patience," this word refers to perseverance, the ability to remain under tremendous weight and pressure without succumbing (Rom. 15:5; Col. 1:22–23; 2 Thess. 1:4; Rev. 14:12).

ROMANS—NOTE ON **5:4** **character.** The Greek word simply means “proof.” It was used of testing metals to determine their purity. Here the proof is Christian character (cf. James 1:12). Christians can glory in tribulations because of what those troubles produce.

ROMANS—NOTE ON **5:5** **God’s love . . . poured into.** God’s love for us (cf. v. 8) has been lavishly poured out to the point of overflowing within our hearts. Paul moves from the objective aspects of our security in Christ to the internal, more subjective. God has implanted within our hearts evidence that we belong to him in that we love the One who first loved us (1 Cor. 16:22; cf. Gal. 5:22; Eph. 3:14–19; 1 John 4:7–10). **Spirit who has been given.** A marvelous testimony to God’s love for us (Rom. 8:9, 14, 16–17; John 7:38–39; 1 Cor. 6:19–20; 12:13; Eph. 1:18).

ROMANS—NOTE ON **5:6** **weak.** Unregenerate sinners are spiritually dead and incapable of doing anything to help themselves (John 6:44; Eph. 2:1). **at the right time.** At the moment God had chosen (cf. Gal. 4:4). **Christ died for the ungodly.** God’s love for his own is unwavering because it is not based on how lovable we are, but on the constancy of his own character; God’s supreme act of love came when we were at our most undesirable (cf. Matt. 5:46).

ROMANS—NOTE ON **5:7** **righteous person . . . good person.** As uncommon as such a sacrifice is, Paul’s point is that we were neither of these persons—yet Christ sacrificed himself for us.

ROMANS—NOTE ON **5:9** **justified.** *See note on 3:24*. **by his blood.** Through his violent, substitutionary death. References to the blood of the Savior include the reality that he bled in his death (a necessity to fulfill the OT imagery of sacrifice), but are not limited to the fluid itself. NT writers also use the term “blood” as a graphic way to describe violent death (see Matt. 23:30, 35; 27:4–8, 24–25; John 6:53–56; Acts 5:28; 20:26). References to the Savior’s blood are not simply pointing to the fluid, but at his death and entire atoning work (cf. Rom. 3:25; Eph. 1:7; 2:13; Col. 1:14, 20; Heb. 9:12; 10:19; 13:12; 1 Pet. 1:2, 19; 1 John 1:7; Rev. 1:5). **much more.** What

Paul is about to say is even more amazing and wonderful. **wrath.** *See note on Rom. 1:18*. Christ bore the full fury of God's wrath in the believing sinner's place, and there is none left for him (see 8:1; 1 Thess. 1:10; 5:9).

ROMANS—NOTE ON 5:10 saved by his life. When we were God's enemies, Christ was able by his death to reconcile us to God. Certainly now that we are God's children, the Savior can keep us by his living power.

ROMANS—NOTE ON 5:11 reconciliation. This is between God and sinners. *See notes on 2 Cor. 5:18–20*.

ROMANS—NOTE ON 5:12–21 In one of the most enigmatic passages in the entire book, Paul sets out to show how one man's death can provide salvation for many. To prove his point, he uses Adam to establish the principle that it is possible for one man's actions to inexorably affect many other people.

ROMANS—NOTE ON 5:12 just as sin came. Not a particular sin, but the inherent propensity to sin entered the human realm; men became sinners by nature. Adam passed to all his descendants the inherent sinful nature he possessed because of his first disobedience. That nature is present from the moment of conception (Ps. 51:5), making it impossible for man to live in a way that pleases God. Satan, the father of sin (1 John 3:8), first brought temptation to Adam and Eve (Gen. 3:1–7). **through one man.** When Adam sinned, all mankind sinned in his loins (Rom. 5:18; cf. Heb. 7:7–10). Since his sin transformed his inner nature and brought spiritual death and depravity, that sinful nature would be passed on seminally to his posterity as well (Ps. 51:5). **death.** Adam was not originally subject to death, but through his sin it became a grim certainty for him and his posterity. Death has three distinct manifestations: 1) spiritual death or separation from God (cf. Eph. 2:1–2; 4:18); 2) physical death (Heb. 9:27); and 3) eternal death (also called the second death), which includes not only eternal separation from God, but eternal torment in the lake of fire (Rev. 20:11–15). **because all sinned.** Because all humanity existed in the loins of Adam, and have through procreation inherited his fallenness and depravity, it can be said that all sinned in him. Therefore, humans are not sinners because they sin, but rather they sin because they are sinners.

ROMANS—NOTE ON 5:13 **sin is not counted.** *See note on 2 Cor. 5:19*. Though all men were regarded as sinners (Rom. 5:12), because there was no explicit list of commands, there was no strict accounting of their specific points of violation. **where there is no law.** The period from Adam to Moses, when God had not yet given the Mosaic law.

ROMANS—NOTE ON 5:14 **Yet death reigned.** But even without the law, death was universal. All men from Adam to Moses were subject to death, not because of their sinful acts against the Mosaic law (which they did not yet have), but because of their own inherited sinful nature. **sinning . . . not like . . . of Adam.** Those who had no specific revelation as did Adam (Gen. 2:16–17) or those who had the Mosaic law (cf. Rom. 5:13), but nevertheless sinned against the holiness of God, i.e., those who "sinned without the law" (2:12). **a type of the one . . . to come.** Both Adam and Christ were similar in that their acts affected many others. This phrase serves as transition from the apostle's discussion of the transference of Adam's sin to the crediting of Christ's righteousness.

ROMANS—NOTE ON 5:15–21 In this passage Paul explores the contrasts between the condemning act of Adam and the redemptive act of Christ. They were different in their effectiveness (v. 15), their extent (v. 16), their efficacy (v. 17), their essence (v v. 18–19), and their energy (v v. 20–21).

ROMANS—NOTE ON 5:15 **many died.** Paul uses the word "many" with two distinct meanings in v. 15, just as he will the word "all" in v. 18. He has already established that all men, without exception, bear the guilt of sin and are therefore subject to death (*see notes on v. 12*). So the "many" who die must refer to all Adam's descendants. **much more.** Christ's one act of redemption was immeasurably greater than Adam's one act of condemnation.

ROMANS—NOTE ON 5:16 **the free gift.** Salvation by grace. **judgment following one trespass.** *See notes on v. 12*. **condemnation.** The divine guilty verdict; the opposite of justification. **many trespasses.** Adam brought upon all men the condemnation for only one offense—his willful act of disobedience. Christ, however, delivers the elect from the condemnation of many offenses. **justification.** *See note on 3:24*.

ROMANS—NOTE ON **5:17** **death reigned.** Adam's sin brought universal death—exactly opposite the result he expected and Satan had promised: "you will be like God" (Gen. 3:5). Christ's sacrifice brought salvation to those who believe. **gift of righteousness.** *See notes on Rom. 1:17 and 3:24*; see also 2 Cor. 5:21 and Phil. 3:8–9. **reign in life.** Unlike Adam's act, Christ's act has—and will—accomplish exactly what he intended (cf. Phil. 1:6), i.e., spiritual life (cf. Eph. 2:5).

ROMANS—NOTE ON **5:18–19** Summaries of the analogy of Adam and Christ.

ROMANS—NOTE ON **5:18** **condemnation.** *See note on v. 16*. **one act of righteousness.** Not a reference to a single event, but generally to Christ's obedience (cf. v. 19; Luke 2:49; John 4:34; 5:30; 6:38), culminating in the greatest demonstration of that obedience, death on a cross (Phil. 2:8). **justification . . . for all men.** This cannot mean that all men will be saved; salvation is only for those who exercise faith in Jesus Christ (cf. Rom. 1:16–17; 3:22, 28; 4:5, 13). Rather, like the word "many" in 5:15, Paul is using "all" with two different meanings for the sake of parallelism, a common practice in the Hebrew OT.

ROMANS—NOTE ON **5:19** **made righteous.** This expression probably refers to one's legal status before God and not an actual change in character, since Paul is contrasting justification and condemnation throughout this passage, and he has not yet introduced the doctrine of sanctification (chs. 6–8) which deals with the actual transformation of the sinner as a result of redemption.

ROMANS—NOTE ON **5:20** **the law came in.** Cf. Gal. 3:19. Although the Mosaic law is not flawed (Rom. 7:12), its presence caused man's sin to increase (cf. 7:8–11). Thus it made men more aware of their own sinfulness and inability to keep God's perfect standard (7:7; Gal. 3:21–22), and it served as a tutor to drive them to Christ (Gal. 3:24).

ROMANS—NOTE ON **5:21** This is the final summary of the analogy of Adam and Christ.

ROMANS—NOTE ON **6:1–8:39** Paul moves from demonstrating the doctrine of justification, which is God's declaring the believing sinner righteous (3:20–5:21), to demonstrating the practical ramifications of salvation on those who have been justified. He specifically discusses the doctrine of sanctification, which is God's producing actual righteousness in the believer (6:1–8:39).

ROMANS—NOTE ON 6:1–10 He begins his lesson on sanctification by arguing that in spite of their past, all whom God has justified will experience personal holiness (cf. 1 Cor. 6:9–11a; 1 Tim. 1:12–13).

ROMANS—NOTE ON 6:1 **Are we to continue in sin . . . ?** Because of his past Pharisaic experience, Paul was able to anticipate the major objections of his critics. He had already alluded to this criticism, that by preaching a justification based solely on the free grace of God, he was encouraging people to sin (cf. 3:5, 6, 8).

ROMANS—NOTE ON 6:2 **By no means!** Used 14 times in Paul's epistles (10 in Romans: 3:4, 6, 31; 6:2, 15; 7:7, 13; 9:14; 11:1, 11), this expression is the strongest Greek idiom for repudiating a statement, and it contains a sense of outrage that anyone would ever think the statement was true. **we . . . died to sin.** Not a reference to the believer's ongoing daily struggle with sin, but to a one-time event completed in the past. Because we are "in Christ" (6:11; 8:1), and he died in our place (5:6–8), we are counted dead with him. This is the fundamental premise of ch. 6, and Paul spends the remainder of the chapter explaining and supporting it.

ROMANS—NOTE ON 6:3 **baptized into Christ Jesus.** This does not refer to water baptism. Paul is actually using the word "baptized" in a metaphorical sense, as we might in saying someone was immersed in his work, or underwent his baptism of fire when experiencing some trouble. All Christians have, by placing saving faith in him, been spiritually immersed into the person of Christ, that is, united and identified with him (cf. 1 Cor. 6:17; 10:2; Gal. 3:27; 1 Pet. 3:21; 1 John 1:3; *see note on Acts 2:38*). Certainly water baptism pictures this reality, which is the purpose—to show the transformation of the justified. **into his death.** This means that immersion or identification is specifically with Christ's death and resurrection, as the apostle will explain (see Rom. 6:4–7).

ROMANS—NOTE ON 6:4 **buried . . . with him.** Since we are united by faith with him, as baptism symbolizes, his death and burial become ours.

newness of life. This is true if, in Christ, we died and were buried with him, we have also been united with him in his resurrection. There is a new quality and character to our lives, a new principle of life. This speaks of the believer's regeneration (cf. Ezek. 36:26; 2 Cor. 5:17; Gal. 6:15; Eph. 4:24). Whereas sin describes the old life, righteousness describes the new.

ROMANS—NOTE ON 6:6 **our old self.** A believer's unregenerate self. The Greek word for "old" does not refer to something old in years but to something that is worn out and useless. Our old self died with Christ, and the life we now enjoy is a new divinely-given life that is the life of Christ himself (cf. Gal. 2:20). We have been removed from the unregenerate self's presence and control, so we should not follow the remaining memories of its old sinful ways as if we were still under its evil influence (*see notes on Eph. 4:20–24; Gal. 5:24; Col. 3:9–10*). **body of sin.** Essentially synonymous with "our old self." Paul uses the terms "body" and "flesh" to refer to sinful propensities that are intertwined with physical weaknesses and pleasures (e.g., Rom. 8:10–11, 13, 23). Although the old self is dead, sin retains a foothold in our temporal flesh or our unredeemed humanness, with its corrupted desires (7:14–24). The believer does not have two competing natures, the old and the new; but one new nature that is still incarcerated in unredeemed flesh (*see note on 6:12*). But the term "flesh" is not equivalent to the physical body, which can be an instrument of holiness (v. 19; 12:1; 1 Cor. 6:20). **brought to nothing.** Rendered powerless or inoperative.

ROMANS—NOTE ON 6:7 **has died.** Through his union with Christ (*see note on v. 3*). **free from sin.** No longer under its domination and control.

ROMANS—NOTE ON 6:8 **we will also live with him.** The context suggests that Paul means not only that believers will live in the presence of Christ for eternity, but also that all who have died with Christ, which is true of all believers, will live a life here that is fully consistent with his holiness.

ROMANS—NOTE ON 6:9 **dominion.** Control or domination. Cf. v v. 11–12.

ROMANS—NOTE ON 6:10 **he died to sin.** Christ died to sin in two senses: 1) in regard to sin's penalty—he met its legal demands upon the sinner; and 2) in regard to sin's power—forever breaking its power over those who belong to him. And his death will never need repeating (Heb. 7:26–27; 9:12, 28; 10:10; cf. 1 Pet. 3:18). Paul's point is that believers have died to sin in the same way. **he lives to God.** For God's glory.

ROMANS—NOTE ON 6:11–14 Paul addresses the logical conclusion of his readers: If the old self is dead, why is there continually a struggle with sin and how can the new self become dominant (see also 7:1–25)? His exhortation is contained in two key words: "consider" (6:11b–12) and "present" (v v. 13–14).

ROMANS—NOTE ON 6:11 **So.** This implies the importance of his readers' knowing what he just explained. Without that foundation, what he is about to teach will not make sense. Scripture always identifies knowledge as the foundation for one's practice (cf. Col. 3:10). **consider.** This word was often used metaphorically to refer to having an absolute, unreserved confidence in what one's mind knows to be true—the kind of heartfelt confidence that affects his actions and decisions. Paul is not referring to mind games in which we trick ourselves into thinking a certain way. Rather he is urging us to embrace by faith what God has revealed to be true. **dead to sin.** See Rom. 6:2–7. **in Christ.** Paul's favorite expression of our union with Christ. This is its first occurrence in Romans (cf. Eph. 1:3–14).

ROMANS—NOTE ON 6:12 **mortal body.** The only remaining repository where sin finds the believer vulnerable. The brain and its thinking processes are part of the body and thus tempt our souls with its sinful lusts (*see note on v. 6*; cf. 8:22–23; 1 Cor. 15:53; 1 Pet. 2:9–11).

ROMANS—NOTE ON 6:13 **present.** Refers to a decision of the will. Before sin can have power over a believer, it must first pass through his will (cf. Phil. 2:12–13). **members.** The parts of the physical body, the headquarters from which sin operates in the believer (Rom. 7:18, 22–25; cf. 12:1; 1 Cor. 9:27). **instruments for unrighteousness.** Tools for accomplishing that which violates God's holy will and law.

ROMANS—NOTE ON 6:14 **sin will have no dominion over you.** Sin must be able to exercise control in our bodies or Paul's admonition becomes unnecessary (v. 13). But sin does not have to reign there; so the apostle expresses his confidence that those who are Christ's will not allow it to. **not**

under law but under grace. This does not mean God has abrogated his moral law (3:31; cf. Matt. 5:17–19). The law is good, holy, and righteous (Rom. 7:12; cf. 1 Tim. 1:8), but it cannot be kept, so it curses. Since it cannot assist anyone to keep God's moral standard (cf. Rom. 7:7–11), it can only show the standard and thus rebuke and condemn those who fail to keep it. But the believer is no longer under the law as a condition of acceptance with God—an impossible condition to meet and one designed only to show man his sinfulness (*see notes on 3:19–20*; cf. Gal. 3:10–13)—but under grace, which enables him to truly fulfill the law's righteous requirements (Rom. 7:6; 8:3–4). Chapter 7 is Paul's complete commentary on this crucial expression.

ROMANS—NOTE ON 6:15–23 This section continues Paul's discussion of sanctification by reminding his readers of their past slavery to sin and their new slavery to righteousness. He wants them to live in submission to their new master, Jesus Christ, and not to be entangled again with the sins that characterized their old life, sins which no longer have any claim over them.

ROMANS—NOTE ON 6:15 Are we to sin . . . ? Cf. 3:5–6, 8; 6:1. **not under law but under grace.** *See note on v. 14*.

ROMANS—NOTE ON 6:17 standard of teaching . . . committed. In the Greek "standard" is a word for a mold such as a craftsman would use to cast molten metal. Paul's point is that God pours his new children into the mold of divine truth (12:2; cf. Titus 2:1). New believers have an innate and compelling desire to know and obey God's Word (1 Pet. 2:2).

ROMANS—NOTE ON 6:18 having been set free. *See note on v. 2*. **slaves of righteousness.** See v. 16.

ROMANS—NOTE ON 6:19 human terms . . . natural limitations. Paul's use of the master/slave analogy was an accommodation to their humanness and their difficulty in grasping divine truth. **your members.** *See note on v. 13*. **more lawlessness.** Like a vicious animal, sin's appetite only grows when it is fed (Gen. 4:7).

ROMANS—NOTE ON 6:22 set free from sin. *See note on v. 2*. **have become slaves of God**. Paul describes a *doulos*/slave salvation relationship to one's *kupios*/Lord who redeemed him. The *doulos* word group (used over 160 times in the NT) should always be translated with the sense of "slave" and never "servant" or "bondservant," which would be foreign to the first-century intent of *doulos*, which conveyed at least five comprehensive ideas: 1) absolute obedience (Matt. 8:5–9; Luke 7:2–10); 2) compulsory obedience (Luke 6:46); 3) consistent obedience (John 13:16); 4) exclusive obedience (Matt. 6:24); and 5) loyal obedience (Matt. 10:24; John 15:20). *Doulos* is always employed in the context of being owned by, belonging to, and being wholly subordinate to one's master. Christ is the supreme example, being both a slave (Phil. 2:7) and Lord (Phil. 2:11). The Lordship of Christ in authentic salvation (both inauguration and continuation) comes across clearly in texts such as Rom. 10:9 (*see note there* and Col. 2:6. The Savior possesses sovereign authority over those whom he has saved; the redeemed by virtue of their salvation are obliged to obey as those who have been bought with a price and therefore are not their own (Acts 20:28; 1 Cor. 6:19–20; 1 Pet. 1:17–19). **sanctification.** The benefit of being slaves to God is sanctification, the outcome of which is eternal life.

ROMANS—NOTE ON 6:23 This verse describes two inexorable absolutes: 1) spiritual death is the paycheck for every man's slavery to sin; and 2) eternal life is a free gift God gives undeserving sinners who believe in his Son (cf. Eph. 2:8–9).

ROMANS—NOTE ON 7:1–8:4 Knowing that his readers—especially Jewish ones—would have many questions about how the law relates to their faith in Christ, Paul sets out to explain that relationship (he refers to the law 27 times in this passage). In a detailed explanation of what it means not to be under law, but under grace (6:14–15), Paul teaches that: 1) the law can no longer condemn a believer (7:1–6); 2) it convicts unbelievers (and believers) of sin (7:7–13); 3) it cannot deliver a believer from sin (7:14–25); and 4) believers who walk in the power of the Spirit can fulfill the law (8:1–4).

ROMANS—NOTE ON 7:1 **know the law.** Lit., "those who know law." Although Paul intends to include God's written law, he is not referring to any specific law code, but to a principle that is true of all law—Greek, Roman, Jewish, or biblical. **binding.** No matter how serious a criminal's offenses may be, he is no longer subject to prosecution and punishment after he dies.

ROMANS—NOTE ON 7:2–3 These two verses are not a complex allegory, but a simple analogy, using marriage law to illustrate the point Paul just made about law's jurisdiction (v. 1). This passage is not teaching that only the death of a spouse frees a Christian to remarry; it is not teaching about divorce and remarriage at all. Both Christ and Paul have fully addressed those issues elsewhere (cf. Matt. 5:31–32; 19:3–12; 1 Cor. 7:10–15).

ROMANS—NOTE ON 7:3 The law that governs a married woman's actions no longer has any jurisdiction over her once her husband dies. Widows are free to marry again, and Paul even encourages younger ones to remarry as long as their potential mate is a believer (1 Cor. 7:39; 1 Tim. 5:14). Even the legitimately divorced can marry again (*see notes on 1 Cor. 7:8–9*).

ROMANS—NOTE ON 7:4 **Likewise.** The logical conclusion or application of Paul's brief argument (v v. 1–3) follows. **have died.** The Greek construction of this verb emphasizes two important points: 1) this death happened at a point in time, with results that are complete and final; and 2) someone else—in this case God himself—initiated this death (lit., "you also were made to die"). In response to faith in his Son, God makes the believing sinner forever dead to the condemnation and penalty of the law (cf. 8:1). **through the body of Christ.** Because, as the substitute for sinners, he suffered the penalty of death that the law demanded. **belong to another.** Just as the widow in Paul's analogy (7:2–3) was freed to remarry, the believer has been freed from his hostile relationship to a law that condemned him, and can, therefore, be remarried—this time to Christ (cf. 2 Cor. 11:2; Eph. 5:24–27). **fruit.** A transformed life that manifests new attitudes (Gal. 5:22–23) and actions (John 15:1–2; Phil. 1:11; cf. 2 Cor. 5:21; Gal. 2:19–20; Eph. 2:10; *see note on Rom. 1:13*).

ROMANS—NOTE ON 7:5 **flesh.** Scripture uses this term in a non-moral sense to describe man's physical being (John 1:14), and in a morally evil sense to describe man's unredeemed humanness (*see notes on Rom. 6:6; 8; Gal. 5; Eph. 2*), i.e., that remnant of the old self which will remain with each believer until each receives his or her glorified body (Rom. 8:23). "In the flesh" here describes a person who is able to operate only in the sphere of fallen mankind—an unredeemed, unregenerate person (8:9). Although the believer can manifest some of the deeds of the flesh, he can never again be "in the flesh." **sinful passions.** The overwhelming impulses to think and do evil, which characterize those who are "in the flesh" (Eph. 2:3). **aroused by the law.** The unbeliever's rebellious nature is awakened when restrictions are placed on him and makes him want to do the very things the law forbids (*see note on Rom. 7:8*; cf. 1:32). **members.** *See note on 6:13*. **fruit for death.** The sinful passions at work in unbelievers produce a harvest of eternal death (*see note on 5:12*; cf. Gal. 6:7–8).

ROMANS—NOTE ON **7:6** **released from the law.** Not freedom to do what God's law forbids (6:1, 15; 8:4; cf. 3:31), but freedom from the spiritual liabilities and penalties of God's law (*see note on 7:4*; cf. Gal. 3:13). Because we died in Christ when he died (*see note on Rom. 6:2*), the law with its condemnation and penalties no longer has jurisdiction over us (7:1–3). **serve.** This is the verb form of the word for "servant" (*see note on 1:1*), but here it is parallel to being slaves of righteousness (cf. 6:18–19, 22), emphasizing that this service is not voluntary. Not only is the believer able to do what is right, he will do what is right. **new way of the Spirit.** A new state of mind which the Spirit produces, characterized by a new desire and ability to keep the law of God (*see note on 8:4*). **old way of the written code.** The external, written law code that produced only hostility and condemnation.

ROMANS—NOTE ON **7:7** **the law is sin?** Paul wanted to make certain his readers did not conclude (from v v. 4–6) that the law itself was evil (cf. v. 12). **I would not have known sin.** The law reveals the divine standard, and as believers compare themselves against that standard, they can accurately identify sin, which is the failure to meet the standard. Paul uses the personal pronoun "I" throughout the rest of the chapter, using his own experience as an example of what is true of unredeemed mankind (v v. 7–12) and true of Christians (v v. 13–25). **covet.** Quoted from Ex. 20:17 and Deut. 5:21.

ROMANS—NOTE ON **7:8** **opportunity through the commandment.** The word "opportunity" describes a starting point or base of operations for an expedition. Sin uses the specific requirements of the law as a base of operations from which to launch its evil work. Confronted by God's law, the sinner’s rebellious nature finds the forbidden thing more attractive, not because it is inherently attractive, but because it furnishes an opportunity to assert one’s self-will. **sin lies dead.** Not lifeless or nonexistent (*see notes on 5:12–13*), but dormant. When the law comes, sin becomes fully active and overwhelms the sinner.

ROMANS—NOTE ON 7:9 **from the law.** Not ignorance of or lack of concern for the law (cf. Phil. 3:6), but a purely external, imperfect conception of it. **when the commandment came.** When he began to understand the true requirements of God’s moral law at some point prior to his conversion. **sin came alive.** He realized his true condition as a desperately wicked sinner (cf. 1 Tim. 1:15). **I died.** He realized his deadness, spiritually; that all his religious credentials and accomplishments were rubbish (Phil. 3:7–8).

ROMANS—NOTE ON 7:10 **promised life.** Theoretically, perfect obedience to the law could bring eternal life, and with it happiness and holiness. But no one except Christ has—or could—ever fully obey it (2 Cor. 5:21; *see note on Rom. 10:5*).

ROMANS—NOTE ON 7:11 **sin . . . deceived me.** By leading him to expect life from his keeping of the law, when what he found was death (v. 10); and by convincing him that he is acceptable to God because of his own merit and good works.

ROMANS—NOTE ON 7:12 The fact that the law reveals, arouses, and condemns sin, bringing death to the sinner, does not mean that the law is evil (cf. v. 7). Rather the law is a perfect reflection of God’s holy character (cf. v v. 14, 16, 22; Ps. 19:7–11) and the standard for believers to please him.

ROMANS—NOTE ON 7:13 **Did that which is good . . . bring death.** Sin is the cause of spiritual death, not the good law. **sin . . . might become sinful.** An awareness of the true nature of sin and its deadly character, which brings the sinner to see his need of salvation—the very purpose God intended the law to serve (Gal. 3:19–22).

ROMANS—NOTE ON 7:14–25 Some interpret this chronicle of Paul’s inner conflict as describing his life before Christ. They point out that Paul describes the person as “sold under sin” (v. 14); as having “nothing good” in him (v. 18); and as a “wretched man” trapped in a “body of death” (v. 24). Those descriptions seem to contradict the way Paul describes the believer in ch. 6 (cf. v v. 2, 6–7, 11, 17–18, 22). However, it is correct to understand Paul here to be speaking about a believer. This person desires to obey God’s law and hates his sin (7:15, 19, 21); he is humble, recognizing that nothing good dwells in his humanness (v. 18); he sees sin in himself, but not as all that is there (vv. 17, 20–22); and he serves Jesus Christ with his mind (v. 25). Paul has already established that none of those attitudes ever describe the unsaved (cf. 1:18–21, 32; 3:10–20). Paul’s use of present tense verbs in 7:14–25 strongly supports the idea that he is describing his life currently as a Christian. For those reasons, it seems certain that ch. 7 describes a believer. However, of those who agree that this is a believer, there is still disagreement. Some see a carnal, fleshly Christian; others a legalistic Christian, frustrated by his feeble attempts in his own power to please God by keeping the Mosaic law. But the personal pronoun “I” refers to the apostle Paul, a standard of spiritual health and maturity. So, in v v. 14–25 Paul must be describing all Christians—even the most spiritual and mature—who, when they honestly evaluate themselves against the righteous standard of God’s law, realize how far short they fall. He does so in a series of four laments (v v. 14–17, 18–20, 21–23, 24, 25).

ROMANS—NOTE ON 7:14 the law is spiritual. I.e., it reflects God’s holy character. **flesh.** This means earthbound, mortal, and still incarcerated in unredeemed humanness. Paul does not say he is still “in the flesh” (*see note on 7:5*), but the flesh is in him. **sold under sin.** Sin no longer controls the whole man (as with an unbeliever; cf. 6:6), but it does hold captive the believer’s members, or his fleshly body (7:23; cf. v. 18). Sin contaminates him and frustrates his inner desire to obey the will of God.

ROMANS—NOTE ON 7:15 understand. This refers to knowledge that goes beyond the factual and includes the idea of an intimate relationship (cf. Gal. 4:9). By extension, this word was sometimes used to express approving or accepting (cf. 1 Cor. 8:3). That is its sense here, i.e., Paul found himself doing things he did not approve of.

ROMANS—NOTE ON 7:16 I agree with the law, that it is good. Paul's new nature defends the divine standard—the perfectly righteous law is not responsible for his sin (v. 12). His new self longs to honor the law and keep it perfectly (v. 22).

ROMANS—NOTE ON 7:17 no longer I who do it. The Greek adverb for "no longer" signifies a complete and permanent change. Paul's new inner self (*see note on 6:6*), the new "I," no longer approved of the sin that was still residing in his flesh, like his old self did (cf. 7:22; Gal. 2:20), but rather, strongly disapproved. Many have misconstrued Paul's comments as abdicating personal responsibility for his sin by embracing a form of Greek dualism (which would later spawn Gnosticism; see Introduction to 1 John). Dualism taught that the body is evil and the spirit is good, so its adherents sinned with impunity by claiming they were not responsible; their sin was entirely the product of their physical bodies, while their spirits remained untouched and unsullied. But the apostle has already acknowledged personal guilt for his sin (Rom. 7:14; cf. 1 John 1:10). **sin that dwells within me.** His sin does not flow out of his new redeemed innermost self ("I"), but from his unredeemed humanness, his flesh "within me" (Gal. 5:17).

ROMANS—NOTE ON 7:18 nothing good dwells in me. The flesh serves as a base camp from which sin operates in the Christian's life. It is not sinful inherently (*see note on 6:6*), but because of its fallenness, it is still subject to sin and is thoroughly contaminated. **my flesh.** The part of the believer's present being that remains unredeemed (*see notes on 6:6, 12; 7:5*).

ROMANS—NOTE ON 7:20 no longer I who do it, but sin. *See note on v. 17*.

ROMANS—NOTE ON 7:21 law. A reference to an inviolable spiritual principle.

ROMANS—NOTE ON 7:22 I delight in the law of God. The believer's justified, new inner self no longer sides with sin, but joyfully agrees with the law of God against sin (Ps. 1:2; 119:14, 47, 77, 105, 140; cf. 2 Cor. 4:16; Eph. 3:16).

ROMANS—NOTE ON 7:23 another law. A corresponding spiritual principle to the one in v. 21. But this principle, which Paul identifies as "the law of sin," operates in the members of his body—that is, his unredeemed and still sinful humanness (*see note on 6:6*)—waging war against his desire to obey God's law. **law of my mind.** Equivalent to the new inner self (2 Cor. 5:17; *see notes on Rom. 6:6*), which longs to obey the law of God (*see notes on 7:21–22*). Paul is not saying his mind is spiritual and his body is inherently evil (*see note on v. 17*).

ROMANS—NOTE ON **7:24** **Wretched man.** In frustration and grief, Paul laments his sin (cf. Ps. 38:14; 130:1–5). A believer perceives his own sinfulness in direct proportion to how clearly he sees the holiness of God and perfection of his law. **deliver.** This word means "to rescue from danger" and was used of a soldier pulling his wounded comrade from the battlefield. Paul longed to be rescued from his sinful flesh (cf. Rom. 8:23). **body of death.** The believer's unredeemed humanness, which has its base of operations in the body (*see notes on 6:6, 12; 7:5*). Tradition says that an ancient tribe near Tarsus tied the corpse of a murder victim to its murderer, allowing its spreading decay to slowly infect and execute the murderer—perhaps that is the image Paul has in mind.

ROMANS—NOTE ON **7:25** The first half of this verse answers the question Paul just raised (v. 24)—he is certain that Christ will eventually rescue him when he returns (cf. 8:18, 23; 1 Cor. 15:52–53, 56–57; 2 Cor. 5:4). The second half summarizes the two sides of the struggle Paul has described (Rom. 7:14–24). **I myself.** Paul's new redeemed self (*see note on 6:6*). **with my mind.** *See note on 7:23*. **my flesh.** *See notes on 6:6, 12; 7:5*. **law of sin.** *See note on 7:23*.

ROMANS—NOTE ON **8:1** **therefore.** The result or consequence of the truth just taught. Normally it marks the conclusion of the verses immediately preceding it. But here it introduces the staggering results of Paul's teaching in the first seven chapters: that justification is by faith alone on the basis of God's overwhelming grace. **no condemnation.** Occurring only three times in the NT, all in Romans (cf. 5:16, 18), "condemnation" is used exclusively in judicial settings as the opposite of justification. It refers to a verdict of guilty and the penalty that verdict demands. No sin a believer can commit—past, present, or future—can be held against him, since the penalty was paid by Christ and righteousness was imputed to the believer. And no sin will ever reverse this divine legal decision (*see note on 8:33*). **those . . . in Christ Jesus.** I.e., every true Christian; to be in Christ means to be united with him (*see notes on 6:2, 11*; cf. 6:1–11; 1 Cor. 12:13, 27; 15:22).

ROMANS—NOTE ON 8:2–30 The Spirit, who was mentioned only once in chs. 1–7 (cf. 1:4), is referred to nearly 20 times in ch. 8. He frees us from sin and death (8:2–3); enables us to fulfill God's law (v. 4); changes our nature and grants us strength for victory over our unredeemed flesh (v v. 5–13); confirms our adoption as God's children (v v. 14–16); and guarantees our ultimate glory (v v. 17–30).

ROMANS—NOTE ON 8:2 The word "for" introduces the reason there is no condemnation for the believer; the Spirit has replaced the law that produced only sin and death (7:5, 13) with a new, simple law that produces life: the law of faith (3:27), or the message of the gospel. **the law of the Spirit of life.** Synonymous with the gospel, the law of faith. **the law of sin and death.** The law of God. Although it is good, holy, and righteous (7:12), because of the weakness of the flesh (*see notes on 7:7–11; 8:3*), it can produce only sin and death (7:5, 13).

ROMANS—NOTE ON 8:3 what the law . . . could not do. Deliver sinners from its penalty (Acts 13:38–39; Gal. 3:10) or make them righteous (Gal. 3:21). **weakened by the flesh.** Because of the sinful corruption of unregenerate men, the law was powerless to produce righteousness (Gal. 3:21). **his own Son.** *See notes on Ps. 2:7; Gal. 4:4; Phil. 2:6–7; Heb. 1:1–5*. **in the likeness of sinful flesh.** Although in his incarnation Christ became fully man (*see note on Rom. 1:3*), he took only the outward appearance of sinful flesh, because he was completely without sin (Heb. 4:15). **condemned sin in the flesh.** God's condemnation against sin was fully poured out on the sinless flesh of Christ (Isa. 53:4–8; cf. Phil. 2:7).

ROMANS—NOTE ON 8:4 requirement of the law. The thoughts, words, and deeds which the moral law of God demands. The ceremonial aspect of the Mosaic law has been set aside (Col. 2:14–17), and the basic responsibility for the civil aspect, which shows the application of the moral law in a community, has been transferred to human government (Rom. 13:1–7). The moral law finds its basis in the character of God and is presented in outline form in the Ten Commandments; its most condensed form is in Jesus' commands to love God and to love one's neighbor as one's self. It has never been abrogated, but finds its authority in the New Covenant. Every unbeliever is still under its requirement of perfection and its condemnation, until he comes to Christ (Gal. 3:23–25), and every believer still finds in it the standard for behavior. **fulfilled.** Although the believer is no longer in bondage to the moral law's condemnation and penalty (Rom. 7:6), the law still reflects the moral character of God and his will for his creatures. But what the external, written code was unable to accomplish, the Spirit is able to do by writing the law on our hearts (Jer. 31:33–34) and giving us the power to obey it. **who walk not according to the flesh but . . . the Spirit.** Not an admonition, but a statement of fact that applies to all believers. "Walk" refers to a lifestyle, the habits of living and thinking that characterize a person's life (cf. Luke 1:6; Eph. 4:17; 1 John 1:7). Since every true Christian is indwelt by the Spirit (Rom. 8:9), every Christian will manifest the fruit he produces in his life (Gal. 5:22–23).

ROMANS—NOTE ON **8:5** **those who live according to the flesh.** All unbelievers (*see note on v. 4*). **set their minds.** This Greek verb refers to a basic orientation of the mind—a mindset that includes one's affections, mental processes, and will (cf. Phil. 2:2, 5; 3:15, 19; Col. 3:2). Paul's point is that unbelievers' basic disposition is to satisfy the cravings of their unredeemed flesh (Phil. 3:19; 2 Pet. 2:10). **those who live according to the Spirit.** All believers (*see note on Rom. 8:4*).

ROMANS—NOTE ON **8:6** **set the mind on the flesh.** This is a simple spiritual equation: The person with the mind set on the flesh is spiritually dead (cf. 1 Cor. 2:14; Eph. 2:1). **set the mind on the Spirit.** This describes every Christian. The person with his mind set on the things of the Spirit is very much spiritually alive and at peace with God (*see note on Rom. 5:1*; cf. Eph. 2:5).

ROMANS—NOTE ON **8:7** **hostile to God.** The unbeliever's problem is much deeper than acts of disobedience, which are merely outward manifestations of inner fleshly compulsions. His basic inclinations and orientation toward gratifying himself—however outwardly religious or moral he may appear—are directly hostile to God. Even the good deeds unbelievers perform are not truly a fulfillment of God’s law, because they are produced by the flesh, for selfish reasons, and from a heart that is in rebellion (*see note on 5:1*).

ROMANS—NOTE ON 8:8 in the flesh. *See note on 7:5*.

ROMANS—NOTE ON 8:9 dwells. Refers to being in one’s own home. The Spirit of God makes his home in every person who trusts in Jesus Christ. Cf. 1 Cor. 6:19–20 and 12:13. When there is no evidence of his presence by the fruit he produces (Gal. 5:22–23), a person has no legitimate claim to Christ as Savior and Lord.

ROMANS—NOTE ON 8:10 the body is dead because of sin. The body is unredeemed and dead in sin (*see notes on 6:6, 12; 7:5*; cf. 8:11, 23). **the Spirit is life because of righteousness.** The original manuscripts did not distinguish between capital and lowercase letters, so it is an interpretive decision to decide whether this is a reference to the Holy Spirit or to the human spirit. It seems best to translate the word “spirit” as the person’s spirit, not the Holy Spirit. Paul seems to be saying that if God’s Spirit indwells you (v. 9), the human spirit is alive (cf. Eph. 2:5) and can manifest true righteousness (cf. Rom. 8:4).

ROMANS—NOTE ON 8:11 your mortal bodies. *See note on 6:12*; cf. 8:23.

ROMANS—NOTE ON 8:12 the flesh. Our unredeemed humanness—that complex of sinful passions that sin generates through its one remaining domain, our bodies (*see notes on 6:6, 12; 7:5*).

ROMANS—NOTE ON 8:13 put to death the deeds of the body. Paul’s first instruction concerning what his readers must do in the struggle with sin destroys several false views of how believers are made holy: 1) that in a crisis-moment we are immediately made perfect; 2) that we must “let God” take over while we remain idle; and 3) that some turning-point decision will propel us to a higher level of holiness. Rather, the apostle says the Spirit provides us with the energy and power to continually and gradually be killing our sins, a process never completed in this life. The means the Spirit uses to accomplish this process is our faithful obedience to the simple commands of Scripture (*see notes on Eph. 5:18; Col. 3:16*; cf. Rom. 13:14; Ps. 1:2; 119:11; Luke 22:40; John 17:17; 1 Cor. 6:18; 9:25–27; 1 Pet. 2:11).

ROMANS—NOTE ON 8:14 **led by the Spirit.** Believers are not led through subjective, mental impressions or promptings to provide direction in making life's decisions—something Scripture nowhere teaches. Instead, God's Spirit objectively leads his children sometimes through the orchestration of circumstances (Acts 16:7) but primarily through: 1) illumination, divinely clarifying Scripture to make it understandable to our sinful, finite minds (Luke 24:44–45; 1 Cor. 2:14–16; Eph. 1:17–19; cf. Eph. 3:16–19; Col. 1:9); and 2) sanctification, divinely enabling us to obey Scripture (Gal. 5:16–17, 25). **sons of God.** When a person experiences the Spirit's leading in those ways, he gains assurance that God has adopted him into his family (*see notes on Rom. 8:15–17; 1 John 3:2*; for other tests of true faith see Introduction to 1 John: Historical and Theological Themes).

ROMANS—NOTE ON 8:15 **spirit of slavery . . . into fear.** Because of their life of sin, unregenerate people are slaves to their fear of death (Heb. 2:14–15), and to their fear of final punishment (1 John 4:18). **Spirit of adoption.** Not primarily a reference to the transaction by which God adopts us (*see notes on Eph. 1:5; Gal. 4:5–6*), but to a Spirit-produced awareness of the rich reality that God has made us his children, and, therefore, that we can come before him without fear or hesitation as our beloved Father. It includes the confidence that we are truly sons of God. **Abba!** An informal, Aramaic term for Father that conveys a sense of intimacy. Like the English terms "Daddy" or "Papa," it connotes tenderness, dependence, and a relationship free of fear or anxiety (cf. Mark 14:36).

ROMANS—NOTE ON 8:16 **bears witness with our spirit.** In Roman culture, for an adoption to be legally binding, seven reputable witnesses had to be present, attesting to its validity. God's Holy Spirit confirms the validity of our adoption, not by some inner, mystical voice, but by the fruit he produces in us (Gal. 5:22–23) and the power he provides for spiritual service (Acts 1:8).

ROMANS—NOTE ON 8:17 **heirs.** Every believer has been made an heir of God, our Father (Matt. 25:34; Gal. 3:29; Eph. 1:11; Col. 1:12; 3:24; Heb. 6:12; 9:15; 1 Pet. 1:4). We will inherit eternal salvation (Titus 3:7), God himself (Lam. 3:24; cf. Ps. 73:25; Rev. 21:3), glory (Rom. 5:2), and everything in the universe (Heb. 1:2). Unlike the Jewish practice of the primacy of the firstborn son, under Roman law the inheritance was divided equally between the children, where the law more carefully protected possessions that had been inherited. **fellow heirs.** God has appointed his Son to be heir of all things (Heb. 1:2). Every adopted child will receive by divine grace the full inheritance Christ receives by divine right (cf. Matt. 25:21; John 17:22; 2 Cor. 8:9). **provided we suffer with him.** Proof of the believer's ultimate glory is that he suffers—whether it comes as mockery, ridicule, or physical persecution—because of his Lord (Matt. 5:10–12; John 15:18–21; 2 Cor. 4:17; 2 Tim. 3:12).

ROMANS—NOTE ON 8:18 **glory . . . revealed to us.** This looks forward to the resurrection of the body (v. 23) and the subsequent complete Christlikeness which is the believer's eternal glory. See Phil. 3:20–21; Col. 3:4; 1 John 3:2.

ROMANS—NOTE ON 8:19 **the creation.** This includes everything in the physical universe except human beings, whom he contrasts with this term (v v. 22–23). All creation is personified to be, as it were, longing for transformation from the curse and its effects. **the revealing.** Lit., "an uncovering," or "an unveiling." When Christ returns, God's children will share his glory. *See note on v. 18*.

ROMANS—NOTE ON 8:20 **futility.** This refers to the inability to achieve a goal or purpose. Because of man's sin, God cursed the physical universe (Gen. 3:17–19), and now, no part of creation entirely fulfills God's original purpose.

ROMANS—NOTE ON 8:21 **set free.** Cf. 2 Pet. 3:10 and Rev. 21:4–5.

ROMANS—NOTE ON 8:23 **firstfruits of the Spirit.** Just as the first pieces of produce to appear on a tree provide hope of a future harvest, the fruit which the Spirit produces in us now (Gal. 5:22–23) provides hope that we will one day be like Christ. **groan.** With grief over our remaining sinfulness (Rom. 7:24; cf. Ps. 38:4, 9, 10). **adoption.** The process that began with God's choice (Eph. 1:5) and included our actually becoming his children at salvation (Gal. 4:5–7) will culminate with our glorification—the full realization of our inheritance (see Rom. 8:29–30). **redemption of our bodies.** Not the physical body only, but all of man's remaining fallenness (*see notes on* *6:6*, *12; 7:5*; cf. 1 Cor. 15:35–44; Phil. 3:20–21; 2 Pet. 1:3–4; 1 John 3:2).

ROMANS—NOTE ON 8:24 hope. *See note on 5:2*.

ROMANS—NOTE ON 8:26 Likewise. As the creation (v. 22) and believers (v. 23) both groan for ultimate restoration, the Spirit does as well. **groanings too deep for words.** Divine articulations within the Trinity that cannot be expressed in words, but carry profound appeals for the welfare of every believer (cf. 1 Cor. 2:11). This work of the Holy Spirit parallels the high-priestly work of intercession by the Lord Jesus on behalf of believers (see Heb. 2:17–18; 4:14–16; 7:24–26).

ROMANS—NOTE ON 8:27 the mind of the Spirit. No words are necessary because the Father understands and agrees with what the Spirit thinks. *See note on Jude 20*.

ROMANS—NOTE ON 8:28 good. In his providence, God orchestrates every event in life—even suffering, temptation, and sin—to accomplish both our temporal and eternal benefit (cf. Deut. 8:15–16). **called.** Cf. Rom. 8:30; *see note on 1:7*. As always, in the NT epistles, this call is God's effectual calling of his elect that brings them to salvation.

ROMANS—NOTE ON 8:29 foreknew. Not a reference simply to God's omniscience—that in eternity past he knew who would come to Christ. Rather, it speaks of a predetermined choice to set his love on us and establish an intimate relationship—or his election (cf. Acts 2:23—an inviolable rule of Greek grammar, called the Granville Sharp rule, equates [pre]determination and "foreknowledge"; *see notes on 1 Pet. 1:1–2*, and cf. with Rom. 1:20—the term must be interpreted the same in both verses). *See notes on election in 9:11–23*. **predestined.** Lit., "to mark out, appoint, or determine beforehand." Those God chooses, he destines for his chosen end—that is, likeness to his Son (*see notes on Eph. 1:4, 5, 11*). **conformed to the image of his Son.** The goal of God's predestined purpose for his own is that they would be made like Jesus Christ. This is the "prize of the upward call" (Phil. 3:14; cf. Eph. 4:13; Col. 1:28; Phil. 3:20–21; 1 John 3:2). **firstborn.** The preeminent one, the only one who is the rightful heir (cf. Ps.

89:27; Col. 1:15–18; Rev. 1:5). Jesus Christ is the most notable one among those who have become “brothers” by being made like him.

ROMANS—NOTE ON 8:30 **predestined.** *See note on v. 29*. **called.** *See note on 1:7*. **justified.** *See note on 3:24*. **glorified.** Paul uses the past tense for a future event to stress its certainty (cf. 8:18, 21; 2 Tim. 2:10).

ROMANS—NOTE ON 8:31–39 Paul closes his teaching about the believer’s security in Christ with a crescendo of questions and answers for the concerns his readers might still have. The result is an almost poetic expression of praise for God’s grace in bringing salvation to completion for all who are chosen and believe—a hymn of security.

ROMANS—NOTE ON 8:31 **If God is for us.** The Greek construction is better translated, “Since God is for us.”

ROMANS—NOTE ON 8:32 Paul’s point is: Would God do less for his children than he did for his enemies? **graciously give.** This word means “to bestow out of grace.” Paul often uses it to denote forgiveness (2 Cor. 2:7, 10; 12:13; Col. 2:13; 3:13) and may intend that here. **all things.** Referring either to every sin the believer commits (if “graciously give” is translated “forgiveness”) or to whatever is necessary to complete the purpose he had in choosing us (Rom. 8:29–30; cf. Phil. 1:6).

ROMANS—NOTE ON 8:33–34 The setting of these verses is the divine courtroom.

ROMANS—NOTE ON 8:33 **God’s elect.** *See notes on v v. 29–30*. **It is God who justifies.** *See note on 3:24*. Who can successfully accuse someone whom God has declared righteous?

ROMANS—NOTE ON 8:34 **condemn.** To declare guilty and sentence to punishment. There are four reasons believers can never be found guilty: 1) Christ’s death; 2) his resurrection; 3) his exalted position; and 4) his continual intercession for them. **interceding.** Cf. Isa. 53:12 and Heb. 7:25.

ROMANS—NOTE ON 8:35–39 This list of experiences and persons that can’t separate the believer from God’s love in Christ was not just theory to Paul.

It was rather personal testimony from one who had personally survived assaults from these entities and emerged triumphant.

ROMANS—NOTE ON 8:35 **the love of Christ.** Not our love for Christ, but his love for us (John 13:1), specifically here as he demonstrated it in salvation (1 John 4:9–10). **tribulation.** *See note on Rom. 5:3*. Here the word probably refers to the kind of adversity common to all men. **distress.** This refers to being strictly confined in a narrow, difficult place or being helplessly hemmed in by one's circumstances. **persecution.** Suffering inflicted on us by men because of our relationship with Christ (Matt. 5:10–12).

ROMANS—NOTE ON 8:36 This is a quotation from the lxx (the ancient Greek translation of the Hebrew OT) of Ps. 44:22.

ROMANS—NOTE ON 8:37 **more than conquerors.** A compound Greek word, which means to over-conquer, to conquer completely, without any real threat to personal life or health.

ROMANS—NOTE ON 8:38 **angels.** Fallen angels or demons (cf. Eph. 6:12; Col. 2:15; Jude 6). **powers.** The plural form of this common word for "power" is used to refer to either miracles or to persons in positions of authority.

ROMANS—NOTE ON 8:39 **nor height nor depth.** Common astronomical terms used to refer to the high and low points of a star's path; nothing in life's path, from beginning to end, can separate us from Christ's love. Possibly, Paul may intend to describe all of space from top to bottom. **nor anything else in all creation.** In case anything or anyone might be left out, this covers everything but the Creator himself. **the love of God.** Cf. 5:5–11.

ROMANS—NOTE ON 9:1 **conscience.** *See note on 2:15*. **in the Holy Spirit.** Only when the Spirit controls the conscience can it be trusted—but it remains imperfect and its warnings must always be evaluated against the word of God (cf. 1 Cor. 4:3–5).

ROMANS—NOTE ON 9:3 **accursed.** The Greek word is *anathema*, which means "to devote to destruction in eternal hell" (cf. 1 Cor. 12:3; 16:22; Gal. 1:8–9). Although Paul understood the exchange he was suggesting was impossible (Rom. 8:38–39; John 10:28), it was still the sincere expression of his deep love for his fellow Jews (cf. Ex. 32:32).

ROMANS—NOTE ON 9:4 **Israelites.** The descendants of Abraham through Jacob, whose name God changed to Israel (Gen. 32:28). **adoption.** Not in the sense of providing salvation to every person born a Jew (*see notes on Rom. 8:15–23*; cf. 9:6), but sovereignly selecting an entire nation to receive his special calling, covenant, and blessing and to serve as his witness nation (Ex. 4:22; 19:6; Hos. 11:1; cf. Isa. 46:3–4). **glory.** The glory cloud (Shekinah) that pictured God's presence in the OT (Ex. 16:10; 24:16–17; 29:42–43; Lev. 9:23). His glory was supremely present in the Most Holy Place in both the tabernacle and the temple, which served as the throne room of Yahweh, Israel's King (Ex. 25:22; 40:34; 1 Kings 8:11). **covenants.** *See note on Gen. 9:16*. A covenant is a legally binding promise, agreement, or contract. Three times in the NT the word "covenants" is used in the plural (Gal. 4:24; Eph. 2:12). All but one of God's covenants with man are eternal and unilateral—that is, God promised to accomplish something based on his own character and not on the response or actions of the promised beneficiary. The six biblical covenants include: 1) the covenant with Noah (Gen. 9:8–17); 2) the covenant with Abraham (Gen. 12:1–3; *see note on Rom. 4:13*); 3) the covenant of law given through Moses at Sinai (Ex. 19–31; cf. Deut. 29–30); 4) the Priestly Covenant (Num. 25:10–13); 5) the covenant of an eternal kingdom through David's greatest Son (2 Sam. 7:8–16); and 6) the New Covenant (Jer. 31:31–34; Ezek. 37:26; cf. Heb. 8:6–13). All but the Mosaic Covenant are eternal and unilateral. It is neither, since Israel's sin abrogated it and it has been replaced by the New Covenant (cf. Heb. 8:7–13). **worship.** This refers to the entire sacrificial and ceremonial system that God revealed through Moses (cf. Ex. 29:43–46). **promises.** Probably this refers to the promised Messiah, who would come out of Israel, bringing eternal life and an eternal kingdom (cf. Acts 2:39; 13:32–34; 26:6; Gal. 3:16, 21).

ROMANS—NOTE ON 9:5 **patriarchs.** The patriarchs Abraham, Isaac, and Jacob, through whom the promises of the Messiah were fulfilled. **Christ . . . God . . . blessed forever.** This is not intended primarily as a benediction, but as an affirmation of the sovereignty and deity of Christ.

ROMANS—NOTE ON 9:6 **word of God.** This refers specifically to the privileges and promises God had revealed to Israel (v. 4; cf. Isa. 55:11; Jer. 32:42). **not all who are descended from Israel belong to Israel.** Not all the physical descendants of Abraham are true heirs of the promise (*see notes on Rom. 2:28–29*).

ROMANS—NOTE ON 9:7 To illustrate the truth of v. 6, Paul reminds his readers that even the racial and national promises made to Abraham were not made to every physical descendant of his, but only to those who came through Isaac. Cf. Gen. 21:12. **children.** Only Isaac's descendants could truly be called the children of Abraham, the inheritors of those racial and national promises (Gen. 17:19–21).

ROMANS—NOTE ON 9:8 **children of the flesh.** Abraham's other children by Hagar and Keturah were not chosen to receive the national promises made to him. **children of God.** Paul's point is that just as not all of Abraham's descendants belonged to the physical people of God—or national Israel—not all of those who are true children of Abraham through Isaac are the true spiritual people of God and enjoy the promises made to Abraham's spiritual children (4:6, 11; cf. 11:3–4).

ROMANS—NOTE ON 9:9 Quoted from Gen. 18:10.

ROMANS—NOTE ON 9:11 **they.** The twins Jacob and Esau. **done nothing either good or bad.** God's choice of Jacob, instead of Esau, to continue the physical line was not based on his personal merit or demerit. **God's purpose of election.** Rather, God's choice of Jacob resides solely in his own sovereign plan, a perfect example of election unto salvation. God has chosen some Jews—and some Gentiles—but not all, for salvation. **not because of works but because of him who calls.** The fact that God made his choice of Jacob before the boys were born and apart from personal merit demonstrates that election unto spiritual life is unrelated to any human effort, and is based only on the prerogative of God who makes his selection (*see note on 8:29*; cf. 1 Cor. 1:9).

ROMANS—NOTE ON 9:12 Quoted from Gen. 25:23.

ROMANS—NOTE ON 9:13 **Jacob I loved, but Esau I hated.** Quoted from Mal. 1:2–3. Actual emotional hatred for Esau and his offspring is not the point here. Malachi, who wrote this declaration more than 1,500 years after their death, was looking back at these two men—and by extension the nations (Israel and Edom) that came from their loins. God chose one for divine blessing and protection, and the other he left to divine judgment.

ROMANS—NOTE ON 9:14 **Is there injustice on God's part?** Paul once again anticipates his readers' objection to Paul's theology: If God were to choose some people for salvation and pass over others apart from their merits or actions, that would make God arbitrary and unfair (cf. Gen. 18:25; Ps. 7:9; 48:10; 71:19; 119:137, 142; Jer. 9:23–24).

ROMANS—NOTE ON 9:15 Quoted from Ex. 33:19. In response to the accusation that such a teaching about God's sovereign election is inconsistent with his fairness, Paul cites this text from the OT that clearly indicates that God is absolutely sovereign and does elect who will be saved without violating his other attributes. He determines who receives mercy.

ROMANS—NOTE ON 9:16 **it.** God's gracious choice of certain people unto eternal life (*see note on 8:29*). **human will.** Salvation is not initiated by human choice—even faith is a gift of God (*see note on 1:16*; cf. John 6:37; Eph. 2:8–9). **exertion.** Salvation is not merited by human effort (*see notes on Rom. 9:11*).

ROMANS—NOTE ON 9:17 Quoted from Ex. 9:16. This again (as Rom. 9:15) is an OT quote to prove that God does sovereignly choose who will serve his purposes and how. **raised you up.** Refers to bringing forward or lifting up and was often used to describe the rise of leaders and countries to positions of prominence (cf. Hab. 1:6; Zech. 11:16). Undoubtedly, Pharaoh thought his position and actions were of his own free choice to accomplish his own purposes, but in reality he was there to serve God's purpose. **my name.** The sum of the character of God (cf. Ex. 34:5–7).

ROMANS—NOTE ON 9:18 The mighty act of God in freeing Israel from the hand of Pharaoh demonstrated two corollary truths. Both Moses and Pharaoh were wicked sinners, even murderers, and were equally worthy of God's wrath and eternal punishment. But Moses received mercy while

Pharaoh received God’s judgment, because that was God’s sovereign will (cf. 11:7; Josh. 11:18–20; 1 Thess. 5:9; 2 Pet. 2:12). **hardens.** The Greek word literally means to make something hard, but is often used figuratively to refer to making stubborn or obstinate. Ten times Exodus refers to God’s hardening Pharaoh’s heart (e.g., Rom. 4:21; 7:3, 13), and other times to Pharaoh’s hardening his own heart (e.g., 8:32; 9:34). This does not mean that God actively created unbelief or some other evil in Pharaoh’s heart (cf. James 1:13), but rather that he withdrew all the divine influences that ordinarily acted as a restraint to sin and allowed Pharaoh’s wicked heart to pursue its sin unabated (cf. Rom. 1:24, 26, 28).

ROMANS—NOTE ON 9:19 **Why does he still find fault?** The objection is: How can God blame anyone for sin and unbelief when he has sovereignly determined that person’s destiny?

ROMANS—NOTE ON 9:20 **who are you, O man, to answer back to God?** The nature of Paul’s reply makes it clear that he is not addressing those with honest questions about this difficult doctrine, but those who seek to use it to excuse their own sin and unbelief.

ROMANS—NOTE ON 9:20–21 Using the familiar OT analogy of the potter (cf. Isa. 64:6–8; Jer. 18:3–16), Paul argues that it is as irrational, and far more arrogant, for men to question God’s choice of certain sinners for salvation, as for a piece of pottery to question the purposes of the potter.

ROMANS—NOTE ON 9:22–23 These verses are not intended to identify the origin of evil or explain fully why God has allowed it, but they do provide three reasons he has permitted its presence and contamination: 1) to demonstrate his wrath; 2) to make his power known; and 3) to put the riches of his glorious mercy on display. No one is treated unfairly: Some receive the justice they earn and deserve (6:23), others graciously receive mercy.

ROMANS—NOTE ON 9:22 **What if.** This introduces a statement of fact in the form of a rhetorical question. **desiring.** The Greek word speaks of divine intention, not passive resignation. **endured.** God could justly destroy sinners the first time they sin. But he patiently endures their rebellion rather than giving them what every sin immediately deserves: eternal punishment. *See note on 2:4*. **vessels of wrath.** Continuing the analogy of a potter, Paul refers to those whom God has not chosen for salvation, but rather allowed to incur the just penalty for their sin—God's wrath (*see note on 1:18*). **prepared for destruction.** By their own rejection of him. God does not make men sinful, but he leaves them in the sin they have chosen (*see note on 9:18*).

ROMANS—NOTE ON 9:23 **glory.** The greatness of his character, seen especially in the grace, mercy, compassion, and forgiveness he grants sinners in Christ. **vessels of mercy.** Those he has chosen for salvation. **he has prepared beforehand.** Refers to divine election (*see note on v. 29*).

ROMANS—NOTE ON 9:25–33 Paul finishes his argument that Israel's unbelief is not inconsistent with God's plan of redemption by using the OT to show that her unbelief reflects exactly what the prophets recorded (v v. 25–29), and that it is consistent with God's prerequisite of faith (v v. 30–33).

ROMANS—NOTE ON 9:25–26 Paul quotes Hos. 1:9–10 and 2:23. Hosea spoke of the ultimate restoration of Israel to God, but Paul's emphasis is that restoration necessarily implies her present alienation from God. Therefore, Israel's unbelief is consistent with the OT revelation.

ROMANS—NOTE ON 9:27–28 See Isa. 10:22–23. Isaiah prophesied that the southern kingdom of Judah would be conquered and scattered—temporarily rejected by God—because of her unbelief. Paul's point is that the scattering Isaiah described was only a preview of Israel's rejection of the Messiah and her subsequent destruction and scattering.

ROMANS—NOTE ON 9:29 See Isa. 1:9. Again, only a remnant of Israel will survive God's wrath, solely because of his mercy. **Lord of hosts.** Cf. James 5:4. This OT title for God refers to his all-encompassing sovereignty.

ROMANS—NOTE ON 9:30–32 Paul concludes the lesson on God's divine choice by reminding his readers that although God chooses some to receive his mercy, those who receive his judgment do so not because of something God has done to them, but because of their own unwillingness to believe the gospel (cf. 2 Thess. 2:10). Sinners are condemned for their personal sins, the supreme one being rejection of God and Christ (cf. Rom. 2:2–6, 9, 12; John 8:21–24; 16:8–11).

ROMANS—NOTE ON 9:30 righteousness . . . by faith. Righteousness which comes from God on the basis of faith (*see note on 1:17*).

ROMANS—NOTE ON 9:31 law . . . to righteousness. Righteousness earned by keeping the law (cf. 3:20; *see note on 8:3*).

ROMANS—NOTE ON 9:32 not . . . by faith. *See notes on 3:21–24*. **works.** By doing everything the law prescribed (cf. Gal. 2:16; 3:2, 5, 10).

ROMANS—NOTE ON 9:33 See Isa. 8:14 and 28:16. Long before his coming, the OT prophets had predicted that Israel would reject her Messiah, illustrating again that her unbelief is perfectly consistent with the Scripture.

ROMANS—NOTE ON 10:1 prayer to God for them. Paul's calling as an apostle to the Gentiles (11:13; Acts 9:15) did not diminish his continual entreaties to God (cf. 1 Tim. 2:1–3) for Israel to be saved (cf. Rom. 1:16; John 4:22; Acts 1:8), or his own evangelistic efforts toward Jews.

ROMANS—NOTE ON 10:2 zeal for God. Demonstrated by legalistic conformity to the law and fierce opposition to Judaism's opponents (Acts 22:3; 26:4–5; Gal. 1:13–14; Phil. 3:5–6).

ROMANS—NOTE ON 10:3 being ignorant of the righteousness of God. Ignorant both of God's inherent righteousness revealed in the law and the rest of the OT (which should have shown the Jews their own unrighteousness) and of the righteousness which comes from him on the basis of faith (*see note on 1:17*). **seeking . . . their own.** Based on their conformity to God's law and often to the less demanding standards of their own traditions (Mark 7:1–13).

ROMANS—NOTE ON 10:4 Christ is the end of the law. Although the Greek word translated "end" can mean either "fulfillment" or "termination," this is not a reference to Christ's having perfectly fulfilled the law through his teaching (Matt. 5:17–18) or through his sinless life (2 Cor. 5:21). Instead, as the second half of the verse shows, Paul means that belief in Christ as Lord and Savior ends the sinner's futile quest for righteousness through his imperfect attempts to save himself by efforts to obey the law (cf. Rom. 3:20–22; Isa. 64:6; Col. 2:13–14).

ROMANS—NOTE ON 10:5 the righteousness that is based on the law. A righteous standing before God on the basis of obedience to the law. **the person who does the commandments shall live by them.** Quoted from Lev. 18:5. To hope for a righteousness based on obedience to the law requires perfect conformity in every detail (Gal. 3:10; James 2:10; cf. Deut. 27:26)—an utter impossibility.

ROMANS—NOTE ON 10:6–7 Paul speaks of the righteousness based on faith as if it were a person and puts in its mouth a quotation from Deut. 30:12–13. His point is that the righteousness of faith does not require some impossible odyssey through the universe to find Christ.

ROMANS—NOTE ON 10:8 **The word is near you.** Quoted from Deut. 30:14. The journey of Rom. 10:6–7 is unnecessary because God has clearly revealed the way of salvation: It is by faith. **word of faith.** The message of faith is the way to God.

ROMANS—NOTE ON 10:9 **confess . . . Jesus is Lord.** Not a simple acknowledgment that he is God and the Lord of the universe, since even demons acknowledge that to be true (James 2:19). This is the deep personal conviction, without reservation, that Jesus is that person's own master or sovereign. This phrase includes repenting from sin, trusting in Jesus for salvation, and submitting to him as Lord. This is the volitional element of faith (*see note on Rom. 1:16*). **believe in your heart.** *See note on 1:16*. **God raised him from the dead.** Christ's resurrection was the supreme validation of his ministry (cf. John 2:18–21). Belief in it is necessary for salvation because it proved that Christ is who he claimed to be and that the Father had accepted his sacrifice in the place of sinners (Rom. 4:24; cf. Acts 13:32–33; 1 Pet. 1:3–4). Without the resurrection, there is no salvation (1 Cor. 15:14–17). *See note on Rom. 1:4*. **will be saved.** *See note on 1:16*.

ROMANS—NOTE ON 10:10 **confesses.** This Greek word basically means to say the same thing, or to be in agreement with someone. The person who confesses Jesus as Lord (v. 9) agrees with the Father's declaration that Jesus is Savior and Lord.

ROMANS—NOTE ON 10:11 Quoted from Isa. 28:16 and 49:23. This quotation not only demonstrates that salvation by grace through faith alone has always been God's salvation plan, but that no one—including Gentiles—was ever to be excluded (Rom. 1:16; 3:21–22; 2 Pet. 3:9; see also Jonah 3:5).

ROMANS—NOTE ON 10:12 **there is no distinction.** Cf. 3:22–23; Gal. 3:28–29; Eph. 2:11–13; 3:4–6.

ROMANS—NOTE ON 10:13 Paul quoted Joel (Joel 2:32) to further emphasize that salvation is available for people of all nations and races. **calls on the name.** This familiar OT expression (e.g., Ps. 79:5–6; 105:1; 116:4–5) does not refer to some desperate cry to just any deity but to the one true God as he has revealed himself—a revelation which now includes recognition of

Jesus as Lord (Rom. 10:9) and of the One who raised up Jesus from the dead (v. 9).

ROMANS—NOTE ON 10:14–15 Paul's main point in this series of rhetorical questions is that a clear presentation of the gospel message must precede true saving faith. True faith always has content—the revealed word of God. Salvation comes to those who hear and believe the facts of the gospel.

ROMANS—NOTE ON 10:15 **beautiful are the feet of those who preach the good news!** Quoted from Isa. 52:7. It is the message of good news which those feet carry that is so welcome.

ROMANS—NOTE ON 10:16 **obeyed the gospel.** The good news is not only a gracious offer but a command to believe and repent (1:4–6; 2:8; 6:17; Acts 6:7; 2 Thess. 1:7–8; Heb. 5:9). **believed what he has heard.** Quoted from Isa. 53:1. The report Isaiah described was of the substitutionary death of Christ (Isa. 53:5)—the good news of the gospel.

ROMANS—NOTE ON 10:17 **faith comes from hearing.** *See note on v v. 14–15*. **the word of Christ.** This means "the message about Christ"—the gospel (cf. Matt. 28:19–20; Acts 20:21).

ROMANS—NOTE ON 10:18 Paul cited this quotation from the lxx (the Greek translation of the Hebrew OT) version of Ps. 19:4 to show that even David understood that God's revelation of himself has reached the entire earth (cf. Rom. 1:18–20; Jer. 29:13; Matt. 24:14; John 1:9; Col. 1:5–6).

ROMANS—NOTE ON 10:19–21 Israel was ignorant of the salvation truth contained in her own Scriptures, including that the gospel would reach the Gentiles, as promised in Deut. 32:21 and Isa. 65:1–2.

ROMANS—NOTE ON 10:19 **those who are not a nation.** The Gentiles, who are not a part of Israel, God's special, chosen nation.

ROMANS—NOTE ON 10:20–21 Quoted from Isa. 65:1–2.

ROMANS—NOTE ON 10:21 **disobedient.** Lit., "to contradict," or "to speak against." As throughout her history, Israel once again had contradicted the word of God—this time it was the truth of the gospel (cf. Matt. 21:33–41; Luke 14:21–24).

ROMANS—NOTE ON 11:1–36 In this section Paul answers the question that logically arises from 10:19–21: "Is God's setting aside of Israel for rejecting Christ permanent?" At stake is whether God can be trusted to keep his unconditional promises to that nation (cf. Jer. 33:19–26).

ROMANS—NOTE ON 11:1 **rejected.** To thrust away from oneself. The form of the question in the Greek text expects a negative answer. Despite Israel's disobedience (9:1–13; 10:14–21), God has not rejected his people (cf. 1 Sam. 12:22; 1 Kings 6:13; Ps. 89:31–37; 94:14; Isa. 49:15; 54:1–10; Jer. 33:19–26). **By no means!** The strongest form of negation in Greek (*see note on Rom. 6:2*).

ROMANS—NOTE ON 11:2 **whom he foreknew.** *See note on 8:29*. Israel's disobedience does not nullify God's predetermined love relationship with her. **Elijah.** *See note on 1 Kings 17:1*.

ROMANS—NOTE ON 11:3 Quoted from 1 Kings 19:10.

ROMANS—NOTE ON 11:4 Quoted from 1 Kings 19:18. **Baal.** *See note on 1 Kings 16:31–32*; cf. Num. 22:41.

ROMANS—NOTE ON 11:5 **a remnant.** Although the nation had rejected Jesus, thousands of individual Jews had come to faith in him (cf. Acts 2:41; 4:4; 6:1). **chosen by grace.** God did not choose this remnant because of its foreseen faith, good works, spiritual worthiness, or racial descent, but solely because of his grace (cf. Deut. 7:7–8; Eph. 2:8–9; 2 Tim. 1:9).

ROMANS—NOTE ON 11:6 **by grace . . . no longer . . . of works.** Human effort and God's grace are mutually exclusive ways to salvation (cf. 3:21–31; 4:1–11; 9:11; Gal. 2:16, 21; 3:11–12, 18; Titus 3:5).

ROMANS—NOTE ON 11:7 **Israel . . . was seeking.** In spite of their intense religious zeal, the Jews of Paul's day had failed to obtain God's righteousness (9:31–32; 10:2–3). **The elect.** Those whom God graciously had chosen in turn sought and found his righteousness (*see notes on 9:30;*

10:4). **were hardened.** By a judicial act of God (cf. Ex. 4:21; 7:3; 9:12; 10:20, 27; 11:10; 14:4, 8, 17; Deut. 2:30; John 12:40), in response to their stubbornness or rebellion (cf. Ex. 8:15, 32; 9:34; 10:1; 2 Chron. 36:13; Ps. 95:8; Prov. 28:14; Matt. 19:8; Mark 3:5; Eph. 4:18; Heb. 3:8, 15; 4:7).

ROMANS—NOTE ON 11:8–10 These OT quotes both illustrate God's judicial hardening of unbelieving Israel, and show that what Paul is teaching is not in violation of or inconsistent with the OT.

ROMANS—NOTE ON 11:8 it is written. *See note on 3:10*. The first line was quoted from Isa. 29:10 and the last lines are adapted from Deut. 29:4.

ROMANS—NOTE ON 11:9 Adapted from Ps. 69:22–23. A person's "table" was thought to be a place of safety, but the table of the ungodly is a trap. Many people trust in the very things that damn them.

ROMANS—NOTE ON 11:11 stumble . . . fall. The form of Paul's question (*see note on v. 1*) and his strong response confirm that Israel's blindness, hardening, and apostasy are not irreversible. **their trespass.** Israel's rejection of Jesus Christ. **salvation . . . to the Gentiles.** Something the OT had long prophesied (cf. Gen. 12:3; Isa. 49:6; Matt. 8:11–12; 21:43; 22:1–14; Acts 13:46–47; 28:25–28). **to make Israel jealous.** God intends to use his offer of salvation to the despised Gentiles (*see note on Acts 22:21–23*) to draw the nation back to him (Rom. 11:25–27).

ROMANS—NOTE ON 11:12 riches for the world. The rich truths of salvation (Gen. 12:3; Isa. 49:6; cf. 2 Cor. 8:9). **their failure.** To acknowledge Jesus of Nazareth as their Messiah and be God's witness nation resulted in the Gentile church being given that privilege. **their full inclusion.** Their future spiritual renewal (Rev. 7:4, 9; cf. Zech. 8:23; 12:10; 13:1; 14:9, 11, 16). Israel's "trespass" and "failure" is temporary (Rom. 11:25–27).

ROMANS—NOTE ON 11:13 apostle to the Gentiles. See Acts 18:6; 22:21; 26:17–18; Eph. 3:8; 1 Tim. 2:7.

ROMANS—NOTE ON 11:14 make . . . jealous. *See note on v. 11*. **my fellow Jews.** His fellow Israelites (*see note on 9:3*).

ROMANS—NOTE ON **11:15** **their rejection . . . reconciliation of the world . . . acceptance.** *See notes on v. 12*. **life from the dead.** Not bodily resurrection, but the passing from spiritual death to spiritual life (John 5:24). This phrase also describes the future spiritual rebirth of Israel (cf. Rom. 11:25–27; Zech. 12:10; 13:1).

ROMANS—NOTE ON **11:16** **firstfruits.** The first portion of the harvest, which was to be given to the Lord (Ex. 23:19; 34:26; Lev. 2:12; 23:10; Num. 15:19–21; 18:12–13; Deut. 18:4). **dough . . . is holy, so is the whole lump.** Because the firstfruit offering represented the entire portion, the entire piece of dough could be said to be holy, set apart to God (cf. Ex. 31:15; Lev. 27:14, 30, 32; Josh. 6:19). **root.** The patriarchs Abraham, Isaac, and Jacob. *See note on Rom. 4:13*. **branches.** The patriarchs' descendants: the nation of Israel.

ROMANS—NOTE ON **11:17–24** In this section, Paul sternly warns the Gentiles against pride and arrogance (cf. v v. 18, 20) because of Israel's rejection and their being grafted in.

ROMANS—NOTE ON **11:17** **branches were broken off.** See Jer. 5:10; 11:16–17; Matt. 21:43. Some, but not all, of the branches of Israel (*see note on Rom. 11:16*) were removed; God always preserved a believing remnant (cf. v v. 3–4). **a wild olive . . . grafted in.** Olives were an important crop in the ancient world. Although trees often lived for hundreds of years, individual branches eventually stopped producing olives. When that happened, branches from younger trees were grafted in to restore productivity. Paul's point is that the old, unproductive branches (Israel) were broken off and branches from a wild olive tree (Gentiles) were grafted in. **nourishing root.** Once grafted in, Gentiles partake of the richness of God's covenant blessings as the spiritual heirs of Abraham (*see notes on 4:11–12; Gal. 3:29*). **the olive tree.** The place of divine blessing; God's covenant of salvation made with Abraham (Gen. 12:1–3; 15:1–21; 17:1–27).

ROMANS—NOTE ON **11:18** **do not be arrogant**. There is no place in the church for spiritual pride, still less for anti-Semitism—we are the spiritual offspring of Abraham (4:11, 16; Gal. 3:29). **branches.** The unbelieving Jews who had been broken off. **the root that supports you.** Gentiles are not the source of blessing, but have been grafted into the covenant of salvation that God made with Abraham (cf. Gal. 3:6–9, 13, 14).

ROMANS—NOTE ON 11:19 **Branches.** *See note on v. 17*. **grafted in.** *See note on v. 17*.

ROMANS—NOTE ON 11:20 **unbelief . . . faith.** Branches were broken off and others grafted in based solely on the issue of faith, not race, ethnicity, social or intellectual background, or external morality. Salvation is ever and always by faith alone (cf. 1:16–17; Eph. 2:8–9). **fear.** See 1 Cor. 10:12 and 2 Cor. 13:5. God will judge the apostate church (cf. Rev. 2:15–16; 3:16) just as surely as he judged apostate Israel.

ROMANS—NOTE ON 11:21 If Israel (the "natural branches") was not spared despite being God's covenant nation, why should Gentiles, strangers to God's covenants (Eph. 2:11–12; *see note on Rom. 9:4*), expect to be spared if they sin against the truth of the gospel?

ROMANS—NOTE ON 11:22 **Note then the kindness and the severity.** All of God's attributes work in harmony; there is no conflict between his goodness and love, and his justice and wrath. Those who accept his gracious offer of salvation experience his goodness (2:4); those who reject it experience his severity (2:5). **those who have fallen.** The unbelieving Jews described in 11:12–21. "Fallen" translates a Greek word meaning "to fall so as to be completely ruined." Those who reject God's offer of salvation bring upon themselves utter spiritual ruin. **provided you continue.** Genuine saving faith always perseveres (cf. John 8:31; 15:5–6; Col. 1:22–23; Heb. 3:12–14; 4:11; 1 John 2:19). **cut off.** God will deal swiftly and severely with those who reject him.

ROMANS—NOTE ON 11:23–24 In the future, Israel will repent of unbelief and embrace the Messiah (Zech. 12:10). In the terms of Paul's analogy, God will at that time gladly graft the (believing) Jewish people back into the olive tree of his covenant blessings because it was theirs originally (Rom. 9:4)—unlike the wild branches (the Gentiles, cf. Eph. 2:11–12).

ROMANS—NOTE ON 11:25 **mystery.** This word is used to refer to NT truth previously not revealed (*see notes on 1 Cor. 2:7; Eph. 3:2–6*). This mystery has two components: 1) Israel has experienced a partial spiritual hardening, and 2) that hardening will last only for a divinely specified period of time. *See note on Rom. 16:25*. **wise in your own sight.** Another warning to the Gentiles against spiritual pride and arrogance (*see notes on 11:17–24*). **partial hardening.** The nation's "hardening," or blindness, does not extend to every individual Jew. Through all of history God has always preserved a believing remnant (*see notes on v v. 5, 17*). **until the fullness of the Gentiles has come in.** "Until" refers to a specific point in time; "fullness" refers to completion; "has come in" translates a Greek verb often used to speak of coming to salvation (cf. Matt. 5:20; Mark 9:43, 45, 47; John 3:5; Acts 14:22). Israel's spiritual hardening (which began with rejecting Jesus as Messiah) will last until the complete number of elect Gentiles has come to salvation.

ROMANS—NOTE ON 11:26–27a Quoted from Isa. 59:20–21.

ROMANS—NOTE ON 11:26 **all Israel.** All the elect Jewish people alive at the end of the tribulation, not the believing remnant of Jews within the church during this church age (*see notes on v v. 5, 17*). Since the remnant has already embraced the truth of the gospel (*see note on v. 25*), it could not be in view here, since it no longer needs the salvation this verse promises. **The Deliverer will come from Zion.** See Ps. 14:7; 53:6; Isa. 46:13. The Lord Jesus Christ's millennial rule will be associated with Mount Zion (*see notes on Ps. 110:2; Heb. 12:22*). **Zion.** *See note on Rom. 9:33*.

ROMANS—NOTE ON 11:27 **covenant.** The New Covenant (Isa. 59:21; Jer. 31:31–34). **when I take away their sins.** Quoted from Isa. 27:9. A necessary prerequisite for Israel's salvation (cf. Ezek. 36:25–29; Heb. 8:12).

ROMANS—NOTE ON 11:28 **gospel . . . enemies.** Israel's temporary situation during her time of spiritual hardening (*see note on v. 25*). **as regards election.** From the perspective of God's eternal choice, Israel will always be his covenant people (*see note on v. 1*). **the sake of their forefathers.** The patriarchs (Abraham, Isaac, and Jacob), recipients of the Abrahamic Covenant (Ex. 2:24; Lev. 26:42; 2 Kings 13:23).

ROMANS—NOTE ON 11:29 **the gifts . . . are irrevocable.** *See note on v. 1*. God's sovereign election of Israel, like that of individual believers, is unconditional and unchangeable, because it is rooted in his immutable nature and expressed in the unilateral, eternal Abrahamic Covenant (*see note on 9:4*).

ROMANS—NOTE ON 11:30–31 God will extend his grace to unbelieving Israel, just as he did to unbelieving Gentiles (cf. Rom. 5:8). Salvation, whether of Jews or Gentiles, flows from God's mercy (cf. 1 Tim. 1:12–14).

ROMANS—NOTE ON 11:32 Though not the author of sin (Ps. 5:4; Hab. 1:13; James 1:13), God allowed man to pursue his sinful inclinations so that he could receive glory by demonstrating his grace and mercy to disobedient sinners (cf. Eph. 2:2; 5:6).

ROMANS—NOTE ON 11:33–36 The majesty, grandeur, and wisdom of God's plan revealed in v v. 1–32 caused Paul to burst out in praise. This doxology is a fitting response not only to God's future plans for Israel (chs. 9–11), but to Paul's entire discussion of justification by faith (chs. 1–11).

ROMANS—NOTE ON 11:33 **wisdom.** See Ps. 104:24; Dan. 2:20; Eph. 3:10; Rev. 7:12. **knowledge.** God's omniscience (cf. 1 Sam. 2:3; 1 Kings 8:39; Ps. 44:21; 147:5). **judgments.** God's purposes or decrees, which are beyond human understanding (cf. Ps. 36:6). **ways.** The methods God chooses to accomplish his purposes (cf. Job 5:9; 9:10; 26:14).

ROMANS—NOTE ON 11:34 Quoted from Isa. 40:13.

ROMANS—NOTE ON 11:35 Quoted from Job 41:11.

ROMANS—NOTE ON 11:36 See 1 Cor. 8:6; 15:28; Eph. 1:23; 4:6; Heb. 2:10. God is the source, the sustainer, and the rightful end of everything that exists.

ROMANS—NOTE ON 12:1–16:27 In these final five chapters, Paul explains in great detail how believers are to practically live out the rich theological truths of chs. 1–11. God has graciously given believers so much, that Paul exhorts them to respond in grateful obedience.

ROMANS—NOTE ON **12:1** **therefore.** This refers to the last refrain of Paul's doxology of praise in 11:36. Since all things are for God's glory, we must respond by offering ourselves for that purpose. **appeal.** This Greek word comes from a root which means "to call alongside to help." Jesus used a related word, often translated "comforter," in reference to the Holy Spirit (John 14:16, 26; 15:26; 16:7). This family of words later came to connote exhorting, encouraging, or counseling. Paul was speaking as a counselor to his readers, but his counsel carried the full weight of his apostleship. **mercies of God.** The gracious, extravagant, divine graces Paul expounded in the first 11 chapters, including God's love (Rom. 1:7; cf. 5:5; 8:35, 39), grace (1:6–7; 3:24; 5:2, 20–21; 6:15), righteousness (1:17; 3:21–22; 4:5–6, 22–24; 5:17, 19), and the gift of faith (1:5, 17; 3:22, 26; 4:5, 13; 5:1; 10:17; 12:3). **present your bodies as a living sacrifice.** Under the Old Covenant, God accepted the sacrifices of dead animals. But because of Christ's ultimate sacrifice, the OT sacrifices are no longer of any effect (Heb. 9:11–12). For those in Christ, the only acceptable worship is to offer themselves completely to the Lord. Under God's control, the believer's yet-unredeemed body (*see notes on Rom. 6:6, 12; 7:5*; cf. 8:11, 23) can and must be yielded to him as an instrument of righteousness (6:12–13; cf. 8:11–13). **spiritual worship.** In light of all the spiritual riches believers enjoy solely as the fruit of God's mercies (Rom. 11:33, 36), it logically follows that they owe God their highest form of service. Understood here is the idea of priestly, spiritual service, which was such an integral part of OT worship.

ROMANS—NOTE ON **12:2** **Do not be conformed.** "Conformed" refers to assuming an outward expression that does not reflect what is really inside, a kind of masquerade or act. The word's form implies that Paul's readers were already allowing this to happen and must stop. **this world.** Better translated "age," which refers to the system of beliefs, values—or the spirit of the age—at any time current in the world. This sum of contemporary thinking and values forms the moral atmosphere of our world and is always dominated by Satan (cf. 2 Cor. 4:4). **transformed.** The Greek word, from which the English word "metamorphosis" comes, connotes a change in outward appearance. Matthew uses the same word to describe the Transfiguration (Matt. 17:2). Just as Christ briefly and in a limited way displayed outwardly his inner, divine nature and glory at the Transfiguration, Christians should outwardly manifest their inner, redeemed natures, not once, however, but daily (cf. 2 Cor. 3:18; Eph. 5:18). **renewal of your mind.** That kind of transformation can occur only as the Holy Spirit changes our thinking through consistent study and meditation of Scripture (Ps. 119:11; cf. Col. 1:28; 3:10, 16; Phil. 4:8). The renewed mind is one saturated with and controlled by the word of God. **good . . . acceptable . . . perfect.** Holy living of which God approves. These words borrow from OT sacrificial language and describe a life that is morally and spiritually spotless, just as the sacrificial animals were to be (cf. Lev. 22:19–25).

ROMANS—NOTE ON 12:3 **grace.** The divine, undeserved favor that called Paul to be an apostle and gave him spiritual authority (Rom. 1:1–5; cf. 1 Cor. 3:10; Gal. 2:9) and also produced sincere humility (1 Tim. 1:12–14). **sober judgment.** The exercise of sound judgment, which will lead believers to recognize that in themselves they are nothing (cf. 1 Pet. 5:5), and will yield the fruit of humility (cf. 3 John 9). **measure of faith.** The correct proportion of the spiritual gift—or supernatural endowment and ability—the Holy Spirit gives each believer (*see note on 1 Pet. 4:10*) so he may fulfill his role in the body of Christ (1 Cor. 12:7, 11). “Faith” is not saving faith, but rather faithful stewardship, the kind and quantity required to use one’s own particular gift (cf. 1 Cor. 12:7, 11). Every believer receives the exact gift and resources he needs to fulfill his role in the body of Christ.

ROMANS—NOTE ON 12:4–8 One of two NT passages (cf. 1 Cor. 12:12–14) listing the general categories of spiritual gifts. The emphasis in each list is not on believers identifying their gift perfectly, but on faithfully using the unique enablement God has given each. The fact that the two lists differ clearly implies the gifts are like a palette of basic colors, from which God selects to blend a unique hue for each disciple’s life (*see notes on Rom. 12:6–8; 1 Cor. 12:12–14*).

ROMANS—NOTE ON 12:4 **one body . . . many members.** Just as in the natural body, God has sovereignly given the body of Christ a unified diversity (*see note on 1 Cor. 12:14–20*).

ROMANS—NOTE ON 12:5 **in Christ.** *See notes on 8:1 and Eph. 1:3–14*.

ROMANS—NOTE ON 12:6 **gifts.** *See note on 12:3*. **according to the grace given.** Undeserved and unmerited (*see note on v. 3*). The gift itself (1 Cor.

12:4), the specific way in which it is used (1 Cor. 12:5), and the spiritual results (1 Cor. 12:6) are all sovereignly chosen by the Spirit completely apart from personal merit (1 Cor. 12:11). **prophecy.** *See note on 1 Cor. 12:10*. This Greek word means "speaking forth" and does not necessarily include prediction of the future or any other mystical or supernatural aspects. Although some prophets in Acts did make predictions of future events (Acts 11:27–28; 21:10–11), others made no predictions but spoke the truth of God to encourage and strengthen their hearers (Acts 15:32; cf. 15:22–31). The evidence does suggest, however, that in the first century, before the NT was complete and the sign gifts had ceased (*see note on 1 Cor. 13:8–10*), this word may have had both non-revelatory and revelatory facets. In its non-revelatory sense, the word "prophecy" simply identifies the skill of public proclamation of the word of God (*see notes on 1 Cor. 14:3, 24–25; 1 Pet. 4:11*). **in proportion to our faith.** Lit., "the faith," or the full revealed message or body of Christian faith (Jude 3; cf. 2 Tim. 4:2). The preacher must be careful to preach the same message the apostles delivered. Or, it could also refer to the believer's personal understanding and insight regarding the gospel (*see note on Rom. 12:3*).

ROMANS—NOTE ON 12:7 **service.** From the same Greek word as "deacon," "deaconess," it refers to those who serve. This gift, similar to the gift of helps (1 Cor. 12:28), has broad application to include every kind of practical help (cf. Acts 20:35; 1 Cor. 12:28). **teaching.** The ability to interpret, clarify, systematize, and explain God's truth clearly (cf. Acts 18:24–25; 2 Tim. 2:2). Pastors must have the gift of teaching (1 Tim. 3:2; Titus 1:9; cf. 1 Tim. 4:16), but many mature, qualified laymen also have this gift. This differs from preaching (prophecy), not in content, but in the unique skill for public proclamation (*see note on Rom. 12:6*).

ROMANS—NOTE ON 12:8 **exhortation.** The gift which enables a believer to effectively call others to obey and follow God's truth (*see note on v. 1*). It may be used negatively to admonish and correct regarding sin (2 Tim. 4:2), or positively, to encourage, comfort, and strengthen struggling believers (cf. 2 Cor. 1:3–5; Heb. 10:24–25). **contributes.** This denotes the sacrificial sharing and giving of one's resources and self to meet the needs of others (cf. 2 Cor. 8:3–5, 9, 11; Eph. 4:28). **generosity.** Simplicity, single-mindedness, and openhearted giving. The believer who gives with a proper attitude does not do so for thanks and personal recognition, but to glorify God (cf. Matt. 6:2; Acts 2:44–45; 4:37–5:11; 2 Cor. 8:2–5). **leads.** Lit., “standing before.” Paul calls this gift “administrating” (1 Cor. 12:28), a word that means “to guide” and is used of the person who steers a ship (Acts 27:11; Rev. 18:17). In the NT, this word is used to describe only leadership in the home (1 Tim. 3:4–5, 12) and the church (1 Cor. 12:28; 1 Tim. 5:17; cf. Acts 27:11; Rev. 18:17). Again, the church’s leaders must exercise this gift, but it is certainly not limited to them. **does acts of mercy.** One who actively shows sympathy and sensitivity to those in suffering and sorrow, and who has both the willingness and the resources to help lessen their afflictions. Frequently, this gift accompanies the gift of exhortation. **cheerfulness.** This attitude is crucial to ensure that the gift of mercy becomes a genuine help, not a discouraging commiseration with those who are suffering (cf. Prov. 14:21, 31; Luke 4:18–19).

ROMANS—NOTE ON 12:9–21 This passage provides a comprehensive and mandatory list of traits that characterize the Spirit-filled life (cf. John 15:8; Eph. 2:10). Paul presents these characteristics under four categories: 1) personal duties (Rom. 12:9); 2) family duties (v v. 10–13); 3) duties to others (v v. 14–16); and 4) duties to those who consider us enemies (v v. 17–21).

ROMANS—NOTE ON 12:9 **love.** The supreme NT virtue, which centers completely on the needs and welfare of the one loved and does whatever necessary to meet those needs (cf. Matt. 22:37–39; Gal. 5:22; 1 Pet. 4:8; 1 John 4:16; *see notes on 1 Cor. 13*). **genuine.** *See note on Matt. 6:2*. Christian love is to be shown purely and sincerely, without self-centeredness or guile.

ROMANS—NOTE ON 12:10 **Love . . . with brotherly affection.** To be devoted to other Christians with a family sort of love, not based on personal attraction or desirability (cf. 1 Thess. 4:9). This quality is the primary way the world can recognize us as followers of Christ (John 13:35; cf. 1 John 3:10, 17–19). **Outdo . . . in showing honor.** To show genuine appreciation and admiration for fellow believers by putting them first (Phil. 2:3).

ROMANS—NOTE ON 12:11 Whatever is worth doing in the Christian life is valuable enough to be done with enthusiasm and care (John 9:4; Gal. 6:10;

Heb. 6:10–11; cf. Eccles. 9:10; 2 Thess. 3:13). Sloth and indifference not only prevent good, but allow evil to prosper (Prov. 18:9; Eph. 5:15–16). **fervent in spirit.** Lit., “to boil in spirit.” This phrase suggests having plenty of heat to produce adequate, productive energy, but not so much heat that one goes out of control (cf. Acts 18:25; 1 Cor. 9:26; Gal. 6:9).

ROMANS—NOTE ON 12:12 **Rejoice in hope.** Of Christ’s return and our ultimate redemption (*see notes on 5:2; 8:19*; cf. Matt. 25:21; 1 Cor. 15:58; 2 Tim. 4:8). **patient in tribulation.** *See note on Rom. 5:3*. **constant in prayer.** Cf. Acts 2:42; 1 Thess. 5:17; 1 Tim. 2:8.

ROMANS—NOTE ON 12:13 **Contribute.** From a Greek word that means commonality, partnership, or mutual sharing, which is often translated “fellowship,” and “communion” (Acts 2:42, 44; cf. 4:32; 1 Tim. 6:17–18). **show hospitality.** Lit., “pursuing the love of strangers” (Heb. 13:2)—not merely entertaining one’s friends. In NT times, travel was dangerous and inns were evil, scarce, and expensive. So the early believers often opened their homes to travelers, especially to fellow believers (2 Tim. 1:16–18; 3 John 5–8; cf. Luke 14:12–14; 1 Pet. 4:9). Church leaders should be role models of this virtue (Titus 1:8).

ROMANS—NOTE ON 12:14 **Bless those who persecute you**. Treat enemies as if they were your friends (Luke 6:27–33; cf. Matt. 5:44; Luke 23:34; Acts 7:60; 1 Pet. 2:21–23).

ROMANS—NOTE ON 12:15 **Rejoice . . . weep.** To be glad in the blessings, honor, and welfare of others—no matter what one’s own situation (cf. 1 Cor. 12:26; 2 Cor. 2:3), and to be sensitive or compassionate to the hardships and sorrows of others (Col. 3:12; James 5:11; cf. Luke 19:41–44; John 11:35).

ROMANS—NOTE ON 12:16 **Live in harmony with one another.** To be impartial (*see notes on 2:11; James 2:1–4, 9*; cf. Acts 10:34; 1 Tim. 5:21; 1 Pet. 1:17). **not be haughty.** To be haughty with self-seeking pride (cf. Phil. 2:3). **wise in your own sight.** Christians are not to have conceit or feelings of superiority toward fellow believers (cf. Rom. 1:22).

ROMANS—NOTE ON 12:17 **Repay no one evil for evil.** The OT law of "eye for eye, tooth for tooth" was never intended to be applied by individuals in the OT or NT; but it was a standard for the collective society to use to enforce good conduct among people (1 Thess. 5:15; *see note on Ex. 21:23–24*; cf. Lev. 24:20; Deut. 19:21; 1 Pet. 3:8–9). **give thought to do what is honorable.** Christians are to respect what is intrinsically proper and honest and have the right behavior when they are around others, especially unbelievers.

ROMANS—NOTE ON 12:18 **If possible.** Although we should do everything possible to be at peace with others, it will not always come, because it also depends on others' attitudes and responses.

ROMANS—NOTE ON 12:19 **wrath.** Of God (*see note on 1:18*). **Vengeance.** Divine retribution as quoted from Deut. 32:35.

ROMANS—NOTE ON 12:20 **heap burning coals on his head.** Refers to an ancient Egyptian custom in which a person who wanted to show public contrition carried a pan of burning coals on his head. The coals represented the burning pain of his shame and guilt. When believers lovingly help their enemies, it should bring shame to such people for their hate and animosity (cf. Prov. 25:21–22).

ROMANS—NOTE ON 13:1 **be subject.** This Greek word was used of a soldier's absolute obedience to his superior officer. Scripture makes one exception to this command: when obedience to civil authority would require disobedience to God's word (Ex. 1:17; Dan. 3:16–18; 6:7, 10; *see note on Acts 4:19*). **governing authorities.** Every position of civil authority without regard to competency, morality, reasonableness, or any other caveat (1 Thess. 4:11–12; 1 Tim. 2:1–2; Titus 3:1–2). **there is no authority except from God.** Since he alone is the Sovereign ruler of the universe (Ps. 62:11; 103:19; 1 Tim. 6:15), he has instituted four authorities on earth: 1) the government over all citizens; 2) the church over all believers; 3) the parents over all children; and 4) the masters over all employees. **instituted.** Human government's authority derives from and is defined by God. He established human government to reward good and to restrain sin in an evil, fallen world.

ROMANS—NOTE ON 13:2 resists the authorities resists what God has appointed. Since all government is God-ordained, disobedience is rebellion against God. **judgment.** Not God's judgment, but punishment from the government for breaking the law (*see note on v. 4*).

ROMANS—NOTE ON 13:3 not a terror to good conduct, but to bad. Even the most wicked, godless governments act as a deterrent to crime. **do what is good . . . receive his approval.** Peaceful, law-abiding citizens need not fear the authorities. Few governments will harm those who obey their laws. In fact, governments usually commend such people.

ROMANS—NOTE ON 13:4 God's servant for your good. By helping restrain evil and protecting life and property. Paul took advantage of his government's role in promoting what is good when he exercised his rights as a Roman citizen to obtain justice (Acts 16:37; 22:25, 29; 25:11). **bear the sword.** This symbolizes the government's right to inflict punishment on wrongdoers—especially capital punishment (Gen. 9:6; cf. Matt. 26:52; Acts 25:11). **carries out . . . wrath.** By means of the punishment inflicted by the civil authorities against wrongdoers.

ROMANS—NOTE ON 13:5 be in subjection. *See note on v. 1*. **for the sake of conscience.** Out of a sense of obligation to God and to keep a clear conscience before him (*see note on 2 Cor. 1:12*), not merely to avoid punishment from the civil authorities.

ROMANS—NOTE ON 13:6 because of this. Because God ordained human government and demands submission to it (v v. 1–5). **taxes.** The Greek word referred specifically to taxes paid by individuals, particularly those living in a conquered nation to their foreign rulers—which makes the tax even more onerous. That tax was usually a combined income and property tax. In this context, however, Paul uses the term in the broadest possible sense to speak of all kinds of taxes. Jesus explicitly taught that taxes are to be paid—even to the pagan Roman government (Matt. 22:17–21). He also set an example by willingly paying the temple tax (Matt. 17:24–27).

ROMANS—NOTE ON 13:7 Pay to all what is owed. "Pay" translates a Greek word signifying the payment of something owed—not a voluntary contribution—and is reinforced by the word "owed." The apostle reiterates that paying taxes is mandatory (*see note on v. 6*). **taxes.** Tolls or taxes on goods. **respect . . . honor.** God demands that we show sincere respect and an attitude of genuine high esteem for all public officials.

ROMANS—NOTE ON **13:8** **Owe no one anything.** Not a prohibition against borrowing money, which Scripture permits and regulates (cf. Ex. 22:25; Lev. 25:35–37; Deut. 15:7–9; Neh. 5:7; Ps. 15:5; 37:21, 26; Ezek. 22:12; Matt. 5:42; Luke 6:34). Paul's point is that all our financial obligations must be paid when they are due. *See notes on Deut. 23:19–20 and 24:10–13*. **loves another.** Believers are commanded to love not only other Christians (John 13:34–35; 1 Cor. 14:1; Phil. 1:9; Col. 3:14; 1 Thess. 4:9; 1 Tim. 2:15; Heb. 6:10; 1 Pet. 1:22; 4:8; 1 John 2:10; 3:23; 4:7, 21), but also non-Christians (Matt. 5:44; Luke 6:27, 35; cf. Luke 6:28, 34; Rom. 12:14, 20; Gal. 6:10; 1 Thess. 5:15). **fulfilled the law.** *See note on Rom. 13:10*.

ROMANS—NOTE ON **13:9** To demonstrate that love fulfills the law, Paul cites four of the Ten Commandments dealing with human relations and ties them in with an overarching OT command. He quotes Ex. 20:13–15, 17 (cf. Deut. 5:17–19, 21). **summed up . . . love your neighbor as yourself.** This command, quoting Lev. 19:18, encompasses all of God's laws concerning human relationships (Matt. 22:39); if we truly love our neighbor (anyone with whom we have contact, cf. Luke 10:25–37), we will only do what is in his best interest (Rom. 13:10).

ROMANS—NOTE ON **13:10** **love is the fulfilling of the law.** If we treat others with the same care that we have for ourselves, we will not violate any of God's laws regarding interpersonal relationships (Matt. 7:12; James 2:8).

ROMANS—NOTE ON **13:11** **time.** The Greek word views time not in terms of chronology, but as a period, era, or age (cf. 3:26; Matt. 16:3; Mark 1:15; Luke 21:8; Acts 1:7; 3:19; Rev. 1:3). **sleep.** Spiritual apathy and lethargy, i.e. unresponsiveness to the things of God. **salvation.** Not our justification, but the final feature of our redemption, glorification (*see note on Rom. 8:23*). **is nearer.** We will be glorified when Jesus returns (*see note on 8:23*), which draws closer with each passing day. The Bible frequently uses the return of Jesus Christ to motivate believers to holy living (2 Cor. 5:10; Titus 2:11–13; Heb. 10:24–25; James 5:7–8; 1 Pet. 4:7–11; 2 Pet. 3:11–14).

ROMANS—NOTE ON 13:12 **night.** Of man's depravity and Satan's dominion (cf. 1 Thess. 5:4–5). **day.** Of Christ's return and reign (cf. 1 Thess. 5:2–4). **cast off.** In light of Christ's imminent return, Paul exhorts believers to repent of and forsake their sins (2 Pet. 3:14; 1 John 2:28; cf. Eph. 4:22; Col. 3:8–10; Heb. 12:1, 14; James 1:21; 1 Pet. 2:1; 4:1–3). **the armor of light.** The protection that practical righteousness provides (cf. Eph. 6:11–17).

ROMANS—NOTE ON 13:13 **Let us walk properly.** By living a life pleasing to God, manifesting in our outward behavior the inner reality of a redeemed life (cf. 6:4; 8:4; Luke 1:6; Gal. 5:16, 25; Eph. 2:10; 4:1, 17; 5:2, 8, 15; Phil. 1:27; 3:16–17; Col. 1:10; 2:6; 1 Thess. 2:12; 4:1, 12; 1 Pet. 2:12; 1 John 2:6; 2 John 4, 6). **orgies.** Wild parties, sexual orgies, brawls, riots (cf. Gal. 5:21; 1 Pet. 4:3). **sexual immorality and sensuality.** Cf. 1 Cor. 6:18; Eph. 5:3; Col. 3:5; 1 Thess. 4:3; 2 Tim. 2:22. **quarreling and jealousy.** Closely associated iniquities (cf. 1 Cor. 3:3; 2 Cor. 12:20; Gal. 5:20; Phil. 1:15; 1 Tim. 6:4), since the former is often the result of the latter.

ROMANS—NOTE ON 13:14 **But put on the Lord Jesus Christ.** This phrase summarizes sanctification, the continuing spiritual process in which those who have been saved by faith are transformed into his image and likeness (cf. 2 Cor. 3:18; Gal. 4:19; Phil. 3:13–14; Col. 2:7; 1 John 3:2, 3). The image Paul uses to describe that process is taking off and putting on clothing, which is symbolic of thoughts and behavior. *See notes on Eph. 4:20–24*. **no provision.** This word has the basic meaning of planning ahead or forethought. Most sinful behavior results from wrong ideas and lustful desires we allow to linger in our minds (cf. James 1:14–15). **the flesh.** *See note on Rom. 7:5*. **its desires.** See Gal. 5:17 and Eph. 2:3.

ROMANS—NOTE ON 14:1–12 The diversity of the church displays Christ's power to bring together dissimilar people in genuine unity. Yet Satan often works on man's unredeemed flesh to create division and threaten that unity. The threat to unity Paul addresses in this passage arises when mature (strong) believers—both Jews and Gentiles—conflict with immature (weak) believers. The strong Jewish believers understood their freedom in Christ and realized the ceremonial requirements of the Mosaic law were no longer binding. The mature Gentiles understood that idols are not gods and, therefore, that they could eat meat that had been offered to them. But in both cases the weaker brothers' consciences were troubled, and they were even tempted to violate their consciences (a bad thing to train oneself to do). Knowing that the mature Jews and Gentiles would be able to understand these struggles, Paul addresses most of his comments to them.

ROMANS—NOTE ON 14:1 **welcome.** The Greek word refers to personal and willing acceptance of another. **weak in faith.** This characterizes those believers who are unable to let go of the religious ceremonies and rituals of their past. The weak Jewish believer had difficulty abandoning the rites and prohibitions of the Old Covenant; he felt compelled to adhere to dietary laws, observe the Sabbath, and offer sacrifices in the temple. The weak Gentile believer had been steeped in pagan idolatry and its rituals; he felt that any contact with anything remotely related to his past, including eating meat that had been offered to a pagan deity and then sold in the marketplace, tainted him with sin. Both had very sensitive consciences in these areas, and were not yet mature enough to be free of those convictions. Cf. 1 Cor. 8:1–13. **quarrel over opinions.** The mature believer should not sit in judgment on the sincere but underdeveloped thoughts that govern the weak believer's conduct.

ROMANS—NOTE ON 14:2 **One . . . believes.** The strong believer, whose mature faith allows him to exercise his freedom in Christ by eating the inexpensive meat sold at the pagan meat markets—inexpensive because a worshiper had first offered it as a sacrifice to a pagan deity (*see notes on 1 Cor. 8:1–13*). **only vegetables.** The strict diet weak Jewish and Gentile believers ate to avoid eating meat that was unclean or may have been sacrificed to idols.

ROMANS—NOTE ON 14:3 **despise . . . pass judgment.** To "despise" is to consider someone as worthless. "pass judgment" is equally strong and means "to condemn." Paul uses them synonymously: The strong hold the weak in contempt as legalistic and self-righteous; the weak judge the strong to be irresponsible at best and perhaps depraved.

ROMANS—NOTE ON 14:4 **before his own master that he stands or falls.** How Christ evaluates each believer is what matters, and his judgment does not take into account religious tradition or personal preference (cf. 8:33–34; 1 Cor. 4:3–5).

ROMANS—NOTE ON **14:5** **esteems one day.** Though it was no longer required by God, the weak Jewish believer felt compelled to observe the Sabbath and other special days associated with Judaism (cf. Gal. 4:9–10; *see notes on Col. 2:16–17*). On the other hand, the weak Gentile wanted to separate himself from the special days of festivities associated with his former paganism because of its immorality and idolatry. **esteems all days alike.** The mature believers were unaffected by those concerns. **Each . . . should be fully convinced.** Each Christian must follow the dictates of his own conscience in matters not specifically commanded or prohibited in Scripture. Since conscience is a God-given mechanism to warn, and responds to the highest standard of moral law in the mind (Rom. 2:14–15), it is not sensible to train yourself to ignore it. Rather, respond to its compunctions and as you mature, by learning more, your mind will not alert it to those things which are not essential.

ROMANS—NOTE ON **14:6** The strong believer eats whatever he pleases and thanks the Lord. The weak brother eats according to his ceremonial diet and thanks the Lord that he made a sacrifice on his behalf. In either case, the believer thanks the Lord, so the motive is the same. **of the Lord.** Whether weak or strong, the motive behind a believer's decisions about issues of conscience must be to please the Lord.

ROMANS—NOTE ON **14:7** **lives to himself . . . dies to himself.** The focus of Christian living is never oneself—everything we do should be to please our Sovereign Lord (cf. 1 Cor. 6:20; 10:31).

ROMANS—NOTE ON **14:9** **Lord both of the dead and of the living.** Christ died not only to free us from sin, but to enslave us to himself (6:22); to establish himself as Sovereign over the saints in his presence and those still on earth (cf. Phil. 2:11; 1 Tim. 6:15; Rev. 17:14; 19:16).

ROMANS—NOTE ON **14:10** **pass judgment . . . despise.** *See note on v. 3*. **your brother.** A fellow believer in Christ. **the judgment seat of God.** *See notes on 1 Cor. 3:13–15*. Every believer will give an account of himself, and the Lord will judge the decisions he made—including those concerning issues of conscience. That verdict is the only one that matters (*see notes on 1 Cor. 4:1–5; 2 Cor. 5:9–10*).

ROMANS—NOTE ON 14:11 **it is written.** Paul quotes Isa. 45:23 and 49:18 (cf. Phil. 2:10–11).

ROMANS—NOTE ON 14:13 **pass judgment.** *See note on v. 3*. **but rather decide.** The same Greek word translated "pass judgment" (14:3, 10, 13) is here translated "rather decide." In v v. 3, 10, 13a the meaning is negative: to condemn. In v. 13b, the meaning is positive: to determine or make a careful decision. The point of Paul's play on words is that instead of passing judgment on their brothers, they should use their best judgment to help fellow believers. **stumbling block.** Anything a believer does—even though Scripture may permit it—that causes another to fall into sin (1 Cor. 8:9).

ROMANS—NOTE ON 14:14 **I know and am persuaded in the Lord Jesus.** This truth was not the product of Paul's own thinking or the teaching of others, but of divine revelation (cf. Gal. 1:12). *See note on 1 Cor. 7:12*. **nothing is unclean in itself.** *See note on Acts 10:15*; cf. Mark 7:15; 1 Tim. 4:3–5; Titus 1:15. **unclean.** The Greek word originally meant "common" but came to mean "impure" or "evil" (*see note on Acts 10:14*). **anyone who thinks it unclean.** If a believer is convinced a certain behavior is sin—even if his assessment is wrong—he should never do it. If he does, he will violate his conscience, experience guilt (cf. 1 Cor. 8:4–7; *see note on Rom. 2:15*), and perhaps be driven back into deeper legalism instead of moving toward freedom (*see note on 14:5*).

ROMANS—NOTE ON 14:15 **grieved.** The Greek word refers to causing pain or distress. A weak believer may be hurt when he sees a brother do something he believes is sinful. But still worse, the strong believer may cause his weaker brother to violate his own conscience (cf. 1 Cor. 8:8–13). **love.** *See notes on 1 Cor. 13:1–13*. Love will ensure that the strong Christian is sensitive and understanding of his brother's weaknesses (1 Cor. 8:8–13). **destroy.** This refers to complete devastation. In the NT, it is often used to indicate eternal damnation (Matt. 10:28; Luke 13:3; John 3:16; Rom. 2:12). In this context, however, it refers to a serious devastation of one's spiritual growth (cf. Matt. 18:3, 6, 14). **one for whom Christ died.** Any Christian (cf. 1 Cor. 8:11).

ROMANS—NOTE ON 14:16 **good.** The rightful exercise of one's Christian liberty (cf. 1 Cor. 10:23–32). **spoken of as evil.** To blaspheme. When unbelievers see a strong Christian abusing his freedom in Christ and harming a weaker brother, they will conclude that Christianity is filled with unloving people, which reflects badly on God's reputation (cf. Rom. 2:24).

ROMANS—NOTE ON **14:17** **kingdom of God.** The sphere of salvation where God rules in the hearts of those he has saved (*see notes on Acts 1:3; 1 Cor. 6:9*). **eating and drinking.** Non-essentials and external observances. **righteousness.** Holy, obedient living (cf. Eph. 6:14; Phil. 1:11). **peace.** The loving tranquillity, produced by the Spirit, that should characterize believers' relationships with God and each other (Gal. 5:22). **joy in the Holy Spirit.** Another part of the Spirit's fruit, this describes an abiding attitude of praise and thanksgiving regardless of circumstances, which flows from one's confidence in God's sovereignty (Gal. 5:22; 1 Thess. 1:6).

ROMANS—NOTE ON **14:18** **approved by men.** This refers to approving something after a careful examination, like a jeweler inspecting a stone to determine its quality and value. Christians are under the microscope of a skeptical world that is assessing how they live with and treat each other (cf. John 13:35; Phil. 2:15).

ROMANS—NOTE ON **14:20** **work of God.** A fellow Christian who has been redeemed by the efforts of the Father, Son, and Holy Spirit, not his own (cf. v. 15; Eph. 2:10). **Everything . . . clean.** The discretionary liberties which God has given to believers and are good in themselves (cf. Rom. 14:14, 16). **stumble by what he eats.** One who uses those God-given liberties carelessly and selfishly, offending his weaker brother.

ROMANS—NOTE ON **14:21** **stumble.** *See note on v. 13*.

ROMANS—NOTE ON **14:22–23** The strongest Christian can bring harm to himself in the area of Christian liberty by denouncing or belittling the freedom God has given him (Gal. 5:1), or by carelessly flaunting his liberty without regard for how that might affect others (cf. 1 Cor. 10:23–32).

ROMANS—NOTE ON **14:22** **faith that you have, keep between yourself and God.** Paul urges the strong believer to understand his liberty, enjoy it, and keep it between God and himself. **what he approves.** The strong believer maintains a healthy conscience because he does not give a weak believer a cause to stumble.

ROMANS—NOTE ON 14:23 **whoever has doubts is condemned.** When the weak brother violates his conscience, he sins. **whatever does not proceed from faith.** The thoughts and actions that our conscience condemns.

ROMANS—NOTE ON 15:1 **We who are strong.** *See notes on 14:1–13*. **to bear.** The word means “to pick up and carry a weight.” It is used of carrying a pitcher of water (Mark 14:13), of carrying a man (Acts 21:35), and figuratively of bearing an obligation (Acts 15:10). The strong are not to simply tolerate the weaknesses of their weaker brothers; they are to help the weak shoulder their burdens by showing loving and practical consideration for them (Gal. 6:2; cf. 1 Cor. 9:19–22; Phil. 2:2–4). **failings.** *See note on Rom. 14:1*.

ROMANS—NOTE ON 15:2 **build him up.** To build up and strengthen. This is essentially the same appeal Paul made earlier (14:19), only with the additional qualification of self-sacrifice (1 Cor. 10:23–24; cf. Phil. 2:2–5).

ROMANS—NOTE ON 15:3 **Christ did not please himself.** His ultimate purpose was to please God and accomplish his will (John 4:34; 5:30; 6:38; 8:25, 27–29; Phil. 2:6–8). **it is written.** Quoted from Ps. 69:9. **The reproaches . . . fell on me.** “Reproaches” refers to slander, false accusations, and insults. Men hate God, and they manifested that same hate toward the One he sent to reveal himself (cf. John 1:10, 11, 18).

ROMANS—NOTE ON 15:4 **whatever was written in former days.** The divinely revealed OT. **written for our instruction.** Although Christians live under the New Covenant and are not under the authority of the Old Covenant, God’s moral law has not changed and all Scripture is of spiritual benefit (1 Cor. 10:6, 10–11; 2 Pet. 1:20–21). Paul’s description of the benefits of Scripture certainly includes the NT, but speaks primarily about “the sacred writings”—or the OT (2 Tim. 3:15–17). **endurance.** *See note on Rom. 5:3*. **encouragement.** The word of God not only informs believers how to endure, but it also encourages them in the process. **hope.** *See note on 5:2*. Without the clear and certain promises of the word of God, the believer has no basis for hope (cf. Ps. 119:81, 114; Eph. 2:12; Jer. 14:8).

ROMANS—NOTE ON 15:5 live in such harmony with one another. Paul urges the strong and the weak (*see notes on 14:1–13*), despite their differing views on these non-essential issues, to pursue loving, spiritual harmony in regard to matters on which the Bible is silent.

ROMANS—NOTE ON 15:5–6 in accord . . . one voice. Our unity should be both real ("accord") and apparent ("one voice"). But the consummate purpose of unity is not to please other believers but to glorify God. **God and Father.** This expression emphasizes the deity of Christ. Jesus is not an adopted son of God; he is of the same essential being and nature as God. This is such an important connection that it appears frequently in the NT (2 Cor. 1:3; 11:31; Eph. 1:3; Col. 1:3; 1 Pet. 1:3).

ROMANS—NOTE ON 15:7 welcome. *See note on 14:1*. **as Christ . . . welcomed you.** If the perfect, sinless Son of God was willing to bring sinners into God's family, how much more should forgiven believers be willing to warmly embrace and accept each other in spite of their disagreements over issues of conscience (Matt. 10:24; 11:29; Eph. 4:32–5:2).

ROMANS—NOTE ON 15:8 a servant to the circumcised. Jesus was born a Jew (*see note on Matt. 1:1*), and as a child, he was circumcised and identified physically with the sign of the covenant (*see notes on Rom. 4:11; Gen. 17:11–14*). **promises given to the patriarchs.** The covenant with Abraham that God reiterated to both Isaac and Jacob (*see note on Rom. 4:13*).

ROMANS—NOTE ON 15:9–12 To show that God's plan has always been to bring Jew and Gentile alike into his kingdom and to soften the prejudice of Christian Jews against their Gentile brothers, Paul quotes from the Law, the Prophets, and twice from the Psalms—all the recognized divisions of the OT—proving God's plan from their own Scriptures.

ROMANS—NOTE ON 15:9 that the Gentiles might glorify God for his mercy. Because he extended his grace and mercy to a people outside the covenant (*see notes on 10:11–21; 11:11–18*). **it is written.** Quoted from 2 Sam. 22:50 and Ps. 18:49. The psalmist sings praise to God among the nations, which alludes to Gentile salvation.

ROMANS—NOTE ON 15:10 Quoted from Deut. 32:43.

ROMANS—NOTE ON 15:11 Quoted from Ps. 117:1.

ROMANS—NOTE ON 15:12 Quoted from Isa. 11:10. **root of Jesse.** A way of referring to Jesus as the descendant of David, and thus of David's father Jesse (*see note on Rev. 5:5*).

ROMANS—NOTE ON 15:13 **God of hope.** God is the source of eternal hope, life, and salvation, and he is the object of hope for every believer (*see note on 5:2*). **by the power of the Holy Spirit.** The believer's hope comes through the Scripture (cf. 15:4; Eph. 1:13–14), which was written and is applied to every believing heart by the Holy Spirit.

ROMANS—NOTE ON 15:14–22 Not wanting to jeopardize his relationship with the believers in Rome by seeming to be insensitive, presumptuous, or unloving, Paul sets out to explain how he could write such a forthright letter to a church he did not found and had never visited.

ROMANS—NOTE ON 15:14 **goodness.** High moral character. The believers in Rome hated evil and loved righteousness, attitudes their lives clearly displayed. **knowledge.** Refers to deep, intimate knowledge indicating that the Roman believers were doctrinally sound (Col. 2:2–3), illustrating the fact that truth and virtue are inseparable (cf. 1 Tim. 1:19). **instruct.** To encourage, warn, or advise—a comprehensive term for preaching (1 Cor. 14:3) and personal counseling (*see note on Rom. 12:1*). Every believer is responsible to encourage and strengthen other believers with God's word and is divinely equipped to do so (2 Tim. 3:16).

ROMANS—NOTE ON 15:15 **way of reminder.** In spite of their spiritual strength, these Christians needed to be reminded of truths they already knew but could easily neglect or even forget (cf. 1 Tim. 4:6; 2 Tim. 2:8–14; Titus 3:1).

ROMANS—NOTE ON 15:16 **minister.** "Minister" was a general Greek term used of public officials. But in the NT it is used most often of those who serve God in some form of public worship (e.g., Phil. 2:17; Heb. 1:7, 14; 8:1–2, 6), including that of a priest (Luke 1:23). **to the Gentiles.** Although

Paul’s practice was always to present the gospel to the Jews first in every city he visited (*see note on Acts 13:5*), his primary apostolic calling was to the Gentiles (Rom. 11:13; Acts 9:15). **the offering.** Having referred to himself as a minister, a word with priestly overtones, Paul explains that his priestly ministry is to present to God an offering of a multitude of Gentile converts.

ROMANS—NOTE ON 15:17 be proud. Paul never boasted in his accomplishments as an apostle, but only in what Christ had accomplished through him (1 Cor. 1:27–29, 31; 2 Cor. 10:13–17; 12:5, 9; Gal. 6:14; 1 Tim. 1:12–16).

ROMANS—NOTE ON 15:19 signs and wonders. *See notes on Acts 2:19; 2 Cor. 12:12*. God used them to authenticate true preaching and teaching. **Illyricum.** The region that roughly corresponds to former Yugoslavia and current northern Albania. In Paul’s day, this area was more commonly known as Dalmatia (2 Tim. 4:10). Jerusalem to Illyricum covered some 1,400 miles.

ROMANS—NOTE ON 15:20 gospel. *See note on 1:1*. **someone else’s foundation.** Paul’s goal was to reach those who had never heard the gospel—the primary function of a NT evangelist (Eph. 4:11). But for pastor-teachers, building on the foundation laid by such an evangelist is the crucial part of their ministry (cf. 1 Cor. 3:6).

ROMANS—NOTE ON 15:21 it is written. Quoted from Isa. 52:15; *see note on Rom. 3:10*. The OT quotation refers primarily to Christ’s second coming, but in its broader application it refers to the process of evangelism that began in Paul’s day and continues throughout church history until Christ returns.

ROMANS—NOTE ON 15:22 hindered from coming. The form of this Greek verb indicates an ongoing problem, and that something external created the hindrance. Paul was providentially being prevented by God from going to Rome (cf. Acts 16:7).

ROMANS—NOTE ON 15:23–24 Careful and sensible planning does not demonstrate a lack of trust in God’s providence. But plans must always be subject to the Lord's control and alteration—just as Paul's were (cf. Prov. 16:9).

ROMANS—NOTE ON 15:23 no longer have any room. Paul believed he had covered the region with the gospel sufficiently and could move on to other areas. **I have longed . . . to come to you.** *See notes on 1:10–13*.

ROMANS—NOTE ON 15:24 Spain. The city and region referred to in the OT as Tarshish (1 Kings 10:22; Jonah 1:3), located on the far western end of the European continent. It had become a major center of commerce and culture, made accessible by the vast network of Roman roads. Its most famous ancient son was Seneca, the philosopher and statesman who tutored Nero and served as prime minister of the Empire. **helped on my journey there by you.** Paul hoped the church at Rome would supply him with an escort and supplies to make the journey to Spain.

ROMANS—NOTE ON 15:25 bringing aid. *See note on Acts 6:2*.

ROMANS—NOTE ON 15:26 Macedonia and Achaia. *See notes on Acts 16:9; 1 Thess. 1:7*. Paul ministered in these regions during his first and second missionary journeys. **contribution.** The Greek word carries the basic idea of sharing and is usually translated "fellowship" or "communion." The context indicates that here it is the sharing of a financial gift to help support the poor in Jerusalem (1 Cor. 16:1; 2 Cor. 8:2–4; Gal. 2:9–10).

ROMANS—NOTE ON 15:27 their spiritual blessings. The "blessings" were gospel truths first preached to the Gentile believers by the Jewish apostles, prophets, teachers, and evangelists.

ROMANS—NOTE ON 15:28 what has been collected. The financial gift for the Jerusalem church; the fruit of their genuine love and gratitude. **Spain.** *See note on 15:24*.

ROMANS—NOTE ON 15:30 the love of the Spirit. This phrase occurs only here in Scripture and refers to Paul's love for the Holy Spirit, not the Spirit's love for him (cf. Ps. 143:10).

ROMANS—NOTE ON 15:30–31 prayers . . . that I may be delivered. Many Jews in Judea rejected the gospel and were prepared to attack Paul when he returned. Aware of the trouble that awaited him (Acts 20:22–24), he wanted the Roman Christians to pray for his deliverance only so he could complete the ministry the Lord had given him. Their prayers were answered in that he met with success in Jerusalem (Acts 21:17, 19, 20) and was delivered from death, but not imprisonment (Acts 21:10–11; 23:11).

ROMANS—NOTE ON 15:31 may be acceptable. Paul wanted the Jewish Christians in Jerusalem to receive the financial gift from the Gentiles with loving gratitude, recognizing it as a gesture of brotherly love and kindness.

ROMANS—NOTE ON 15:32 God's will. *See note on 1:10*. **be refreshed in your company.** Paul eventually found the joy and rest he was looking for (Acts 28:15).

ROMANS—NOTE ON 15:33 the God of peace. Just as he is the God of hope (*see note on v. 13*), God is also the source of true peace (cf. Eph. 2:11–14; Phil. 4:7).

ROMANS—NOTE ON 16:1–27 This chapter, which has almost no explicit teaching and contains several lists of mostly unknown people, is the most extensive and intimate expression of Paul's love and affection for other believers and coworkers found anywhere in his NT letters. It also provides insights into the lives of ordinary first-century Christians and gives an inside look at the nature and character of the early church.

ROMANS—NOTE ON 16:1 Phoebe. Means "bright and radiant," which aptly fits Paul's brief description of her personality and Christian character. **servant.** The term from which we get "deacon" and "deaconess" (*see notes on 1 Tim. 3:10, 11, 12*). In the early church, women servants cared for sick believers, the poor, strangers, and those in prison. They instructed the women and children (cf. Titus 2:3–5). Whether Phoebe had an official title or not, she had the great responsibility of delivering this letter to the Roman church. When they had served faithfully and become widowed and destitute, such women were to be cared for by the church (*see notes on 1 Tim. 5:3–16*). **Cenchreae.** A neighboring port city of Corinth, where Paul wrote Romans. The church in Cenchreae was probably planted by the Corinthian church.

ROMANS—NOTE ON 16:3 Prisca and Aquila. *See notes on Acts 18:1–3*.

ROMANS—NOTE ON 16:4 who risked their necks for my life. Probably at Corinth or Ephesus, but the details are not known.

ROMANS—NOTE ON 16:5 Epaenetus. Probably saved through Paul's preaching and lovingly discipled by the apostle. **first convert.** *See note on 1:13*. He was the first convert in Asia Minor (modern Turkey).

ROMANS—NOTE ON 16:6 Mary, who has worked hard for you. "Worked hard" connotes hard labor to the point of exhaustion. The context suggests she might have ministered in the church at Rome since its founding and been mentioned to Paul by others (possibly Prisca and Aquila). But nothing more is known of her.

ROMANS—NOTE ON 16:7 Andronicus and Junia. Perhaps a married couple, since "Junia" can be a woman's name. **fellow prisoners.** Probably a reference to their actually sharing the same cell or adjacent cells at some point. **well known to the apostles.** Their ministry with Paul, and perhaps with Peter and some of the other apostles in Jerusalem before Paul was converted, was well known and appreciated by the apostles.

ROMANS—NOTE ON 16:8 Ampliatus. A common name among the emperor's household slaves at that time; he may have been one of those in "Caesar's household" (Phil. 4:22).

ROMANS—NOTE ON 16:9 Stachys. An uncommon Greek name meaning "ear of corn." He was obviously close to Paul, but the details are unknown.

ROMANS—NOTE ON 16:10 Aristobulus. Since Paul does not greet him personally, he was probably not a believer, although some relatives and household servants apparently were. One noted biblical scholar believes that he was the brother of Herod Agrippa I and the grandson of Herod the Great.

ROMANS—NOTE ON 16:11 **Herodion.** Related to the Herod family, and so perhaps associated with the household of Aristobulus. **my kinsman.** He may have been one of Paul's Jewish relatives. **Narcissus.** *See note on 16:10*. Some scholars believe that this was the Emperor Claudius's secretary. If so, two households within the palace had Christians in them (cf. Phil. 4:22).

ROMANS—NOTE ON 16:12 **Tryphaena and Tryphosa.** Possibly twin sisters, whose names mean "delicate" and "dainty." **Persis.** Named after her native Persia; since her work is spoken of in the past tense, she was probably older than the other two women in this verse.

ROMANS—NOTE ON 16:13 **Rufus.** Biblical scholars generally agree that he was one of the sons of Simon of Cyrene, the man enlisted to carry Jesus' cross (cf. Mark 15:21) and was likely saved through that contact with Christ. Mark wrote his Gospel in Rome, possibly after the letter to Rome was written and circulated. Paul would not have mentioned Rufus if that name were not well known to the church in Rome. **chosen in the Lord.** Elected to salvation. This indicates he was widely known as an extraordinary believer because of his great love and service. **his mother . . . to me as well.** Rufus was not Paul's natural brother. Rather, Rufus's mother, the wife of Simon of Cyrene, at some time had cared for Paul during his ministry travels.

ROMANS—NOTE ON 16:14–15 "Brothers" in this context probably refers to both men and women, which indicates that these names represent the outstanding leaders of two of the assemblies in Rome.

ROMANS—NOTE ON 16:16 **holy kiss.** Kissing of friends on the forehead, cheek, or beard was common in the OT. The Jews in the NT church carried on the practice, and it became especially precious to new believers, who were often outcasts from their own families because of their faith, because of the spiritual kinship it signified.

ROMANS—NOTE ON 16:17–20 Paul considered it necessary to insert into his greetings of love this caution against harmful teachings and practices that undermine the truth of Christianity and are its greatest threat. Genuine love will be ready to forgive evil, but it will not condone or ignore it. Those such as Paul, who truly love other believers who are dear to them, will warn them about sin and harm (cf. 1 Cor. 13:6).

ROMANS—NOTE ON 16:17 divisions and create obstacles. Doctrinal falsehood and unrighteous practices (cf. Matt. 24:24; Acts 20:27–32; Gal. 1:6–8; Eph. 4:14).

ROMANS—NOTE ON 16:18 appetites. Driven by self-interest and self-gratification, often seen in their pretentious, extravagant, and immoral lifestyles (cf. Phil. 3:18–19; 2 Tim. 3:7–8; 2 Pet. 1:20–2:3, 10–19; Jude 12–13). **naive.** The simple person (cf. 2 Cor. 11:13–15).

ROMANS—NOTE ON 16:19 known to all. *See note on 1:8*.

ROMANS—NOTE ON 16:20 God of peace. See 15:33 and Heb. 13:20. **will . . . crush Satan.** *See note on Gen. 3:15*. **soon.** “Speedily, quickly” (Acts 12:7; 22:18; cf. Rev. 22:7, 12, 20). **grace of our Lord Jesus.** *See note on Rom. 1:7*.

ROMANS—NOTE ON 16:21 Lucius. Either 1) a native of Cyrene, one of the prophets and teachers in Antioch who participated in Paul and Barnabas’s commissioning (Acts 13:1–3), or 2) another form of “Luke,” the author of the Gospel of Luke and the book of Acts. **Jason.** One of the first converts in Thessalonica, who evidently let Paul stay in his home for a short time before Paul and Silas were sent to Berea (*see notes on Acts 17:5–10*). **Sosipater.** A longer form of “Sopater” (Acts 20:4–6), a Berean (cf. Acts 17:10–12) who joined other believers in meeting Paul at Troas after the apostle left Ephesus. **my kinsmen.** *See note on Rom. 16:11*.

ROMANS—NOTE ON 16:22 Tertius. Paul’s secretary, who wrote this letter as Paul dictated it, inserts a personal greeting.

ROMANS—NOTE ON 16:23 Gaius. One of Paul’s converts at Corinth (cf. 1 Cor. 1:14). His full name was most likely “Titius Justus” (Acts 18:7). **the whole church.** The congregation that met in Gaius’s house. **Erastus.** A common name in NT times, but probably not the same man referred to in Acts 19:22 or 2 Tim. 4:20. **treasurer.** In Corinth. This was a prominent position with political clout. **Quartus.** May have been a physical brother of Erastus, but more likely just the final brother in Christ listed here.

ROMANS—NOTE ON 16:24 This verse is not found in the earliest Greek manuscripts of Romans*,* which is understandable in view of the longer, more explicit benediction that follows.

ROMANS—NOTE ON 16:25–27 The letter concludes with a beautiful doxology that praises God for his work through Jesus Christ and thereby summarizes the major themes in Romans (*see notes on 11:33–36*; cf. Matt. 6:13; Luke 19:37–38; Eph. 3:20–21; Heb. 13:20–21; Rev. 5:9–10).

ROMANS—NOTE ON 16:25 my gospel. *See notes on 1:1 and 2:16*; cf. Gal. 1:11 and 2:2. **preaching of Jesus Christ.** Synonymous with the gospel, it was Paul's supreme life commitment (*see notes on Rom. 10:14, 15, 17*; cf. 1 Cor. 1:23–24; 2 Cor. 4:5–6). **the mystery.** *See note on Rom. 11:25*. In the NT, this word does not have its modern connotation. Instead, it refers to something hidden in former times but now made known (1 Cor. 4:1; Eph. 5:32; 6:19; Col. 1:25–26; 2 Thess. 2:7–8; 1 Tim. 3:9, 16). The NT's most common mystery is that God would provide salvation for Gentiles as well as Jews (Eph. 3:3–9).

ROMANS—NOTE ON 16:26 prophectic writings . . . made known. God had told Israel that he would not only call her to righteousness, but appoint her as a light (of the gospel) to the nations (*see notes on Isa. 42:6; 49:6; 1 Pet. 1:10–11*; cf. Gen. 12:3; Ex. 19:6; Isa. 49:22; 53:11; 60:3–5; Jer. 31:31, 33).

ROMANS—NOTE ON 16:27 God be glory. It was through the Father that the gospel was ultimately revealed, therefore he deserves all the credit, praise, and worship.

1 Corinthians

1 Corinthians 1 • 1 Corinthians 2 • 1 Corinthians 3 • 1 Corinthians 4 • 1 Corinthians 5 • 1 Corinthians 6 • 1 Corinthians 7 • 1 Corinthians 8 • 1 Corinthians 9 • 1 Corinthians 10 • 1 Corinthians 11 • 1 Corinthians 12 • 1 Corinthians 13 • 1 Corinthians 14 • 1 Corinthians 15 • 1 Corinthians 16

Introduction to 1 Corinthians
  - Title
  - Author and Date
  - Background and Setting
  - Historical and Theological Themes
  - Interpretive Challenges
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Footnotes

Study Notes

Introduction to 1 Corinthians

Title

The letter is named for the city of Corinth, where the church to whom it was written was located. With the exception of personal epistles addressed to Timothy, Titus, and Philemon, all Paul’s letters bear the name of the city where the church addressed existed.

Author and Date

As indicated in the first verse, the epistle was written by the apostle Paul, whose authorship cannot be seriously questioned. Pauline authorship has been universally accepted by the church since the first century, when 1 Corinthians was penned. Internally, the apostle claimed to have written the epistle (1:1, 13; 3:4–6; 4:15; 16:21). Externally, this correspondence has been acknowledged as genuine since A.D. 95 by Clement of Rome, who was writing to the Corinthian church. Other early Christian leaders who authenticated Paul as author include Ignatius (c. A.D. 110), Polycarp (c. A.D. 135), and Tertullian (c. A.D. 200).

This epistle was most likely written in the first half of A.D. 55 from Ephesus (16:8–9, 19) while Paul was on his third missionary journey. The apostle intended to remain on at Ephesus to complete his three-year stay (Acts 20:31) until Pentecost (May/June) A.D. 55 (1 Cor. 16:8). Then he hoped to winter (A.D. 55–56) at Corinth (1 Cor. 16:6; Acts 20:2). His departure for Corinth was anticipated even as he wrote (1 Cor. 4:19; 11:34; 16:8).

Background and Setting

The city of Corinth was located in southern Greece, in what was the Roman province of Achaia, c. 45 miles west of Athens. This lower part, the Peloponnesus, is connected to the rest of Greece by a 4-mile-wide isthmus, which is bounded on the east by the Saronic Gulf and on the west by the Gulf of Corinth. Corinth is near the middle of the isthmus and is prominently situated on a high plateau. For many centuries, all north-south land traffic in that area had to pass through or near this ancient city. Since travel by sea around the Peloponnesus involved a 250-mile voyage that was dangerous and obviously time consuming, most captains carried their ships on skids or rollers across the isthmus directly past Corinth. Corinth understandably prospered as a major trade city, not only for most of Greece but for much of the Mediterranean area, including North Africa, Italy, and Asia Minor. A canal across the isthmus was begun by the emperor Nero during the first century A.D., but was not completed until near the end of the nineteenth century.

The Isthmian games, one of the two most famous athletic events of that day (the other being the Olympian games), was hosted by Corinth, causing more people-traffic. Even by the pagan standards of its own culture, Corinth became so morally corrupt that its very name became synonymous with debauchery and moral depravity. To “corinthianize” came to represent gross immorality and drunken debauchery. In 6:9–10, Paul lists some of the specific sins for which the city was noted and which formerly had characterized many believers in the church there. Tragically, some of the worst sins were still found among some church members. One of those sins, incest, was condemned even by most pagan Gentiles (5:1).

Like most ancient Greek cities, Corinth had an acropolis (lit., “a high city”), which rose 2,000 feet and was used both for defense and for worship. The most prominent edifice on the acropolis was a temple to Aphrodite, the Greek goddess of love. Some 1,000 priestesses, who were “religious” prostitutes, lived and worked there and came down into the city in the evening to offer their services to male citizens and foreign visitors.

The church in Corinth was founded by Paul on his second missionary journey (Acts 18:1ff.). As usual, his ministry began in the synagogue, where he was assisted by two Jewish believers, Priscilla and Aquila, with whom he lived for a while and who were fellow tradesmen. Soon after, Silas and Timothy joined them and Paul began preaching even more intensely in the synagogue. When most of the Jews resisted the gospel, he left the synagogue, but not before Crispus, the leader of the synagogue, his family, and many other Corinthians were converted (Acts 18:5–8).

After ministering in Corinth for over a year and a half (Acts 18:11), Paul was brought before a Roman tribunal by some of the Jewish leaders. Because the charges were strictly religious and not civil, the proconsul, Gallio, dismissed the case. Shortly thereafter, Paul took Priscilla and Aquila with him to Ephesus. From there he returned to Israel (Acts 18:18–22).

Unable to fully break with the culture from which it came, the church at Corinth was exceptionally factional, showing its carnality and immaturity. After the gifted Apollos had ministered in the church for some time, a group of his admirers established a clique and had little to do with the rest of the church. Another group developed that was loyal to Paul, another claimed special allegiance to Peter (Cephas), and still another to Christ alone (see 1 Cor. 1:10–13; 3:1–9).

The most serious problem of the Corinthian church was worldliness, an unwillingness to divorce the culture around them. Most of the believers could not consistently separate themselves from their old, selfish, immoral, and pagan ways. It became necessary for Paul to write to correct this, as well as to command the faithful Christians not only to break fellowship with the disobedient and unrepentant members, but to put those members out of the church (5:9–13).

Before he wrote this inspired letter, Paul had written the church other correspondence (see 5:9), which was also corrective in nature. Because a copy of that letter has never been discovered, it has been referred to as “the lost epistle.” There was another non-canonical letter after 1 Corinthians, usually called “the severe letter” (2 Cor. 2:4).

Historical and Theological Themes

Although the major thrust of this epistle is corrective of behavior rather than of doctrine, Paul gives seminal teaching on many doctrines that directly relate to the matters of sin and righteousness. In one way or another, wrong living always stems from wrong belief. Sexual sins for example, including divorce, are inevitably related to disobeying God's plan for marriage and the family (7:1–40). Proper worship is determined by such things as recognition of God's holy character (3:17), the spiritual identity of the church (12:12–27), and pure partaking of the Lord's Supper (11:17–34). It is not possible for the church to be edified faithfully and effectively unless believers understand and exercise their spiritual gifts (12:1–14:40). The importance of the doctrine of the resurrection, of course, cannot be overestimated because if there is no resurrection of the dead, then Christ is not risen. And if Christ is not risen, then preaching is empty and so is faith (15:13–14).

In addition to those themes, Paul deals briefly with God's judgment of believers, the right understanding of which will produce right motives for godly living (see 3:13–15). The right understanding of idols and of false gods, in general, was to help the immature Corinthians think maturely about such things as eating meat that had been sacrificed to idols (8:1–11:1). The right understanding and expression of genuine, godly love was mandatory to right use of the gifts and even to right knowledge about all the things of God (13:1–13).

So Paul deals with the cross, divine wisdom and human wisdom, the work of the Spirit in illumination, carnality, eternal rewards, the transformation of salvation, sanctification, the nature of Christ, union with him, the divine role for women, marriage and divorce, Spirit baptism, indwelling and gifting, the unity of the church in one body, the theology of love, and the doctrine of resurrection. All these establish foundational truth for godly behavior.

Interpretive Challenges

By far the most controversial issue for interpretation is that of the sign gifts discussed in chs. 12–14, particularly the gifts of miracles and tongues-speaking. Many believe that all the gifts are permanent, so that the gift of speaking in tongues will cease (13:8) only at the time the gifts of prophecy and of knowledge cease, namely, when that which is perfect has come (13:10). Those who maintain that tongues and miracles are still valid spiritual gifts in the church today believe they should be exercised with the same power they were in NT times by the apostles. Others believe the miraculous sign gifts have ceased. This controversy will be resolved in the appropriate notes on chs. 12–14.

The issue of divorce is a troubling one for many. Chapter 7 addresses the subject, but calls for careful interpretation to yield consistent biblical doctrine on the matter.

Advocates of universalism, the idea that all men will eventually be saved, use 15:22 in support of that view, claiming that, just as every human being died spiritually because of Adam’s sin, they will all be saved through Christ’s righteousness. The note on that verse will confront the challenge of such universalists.

From that same chapter, the obscure phrase “baptized on behalf of the dead” (15:29) is used to defend the notion that a dead person can be saved by being baptized vicariously through a living Christian. There have been over 40 suggested explanations for this baptism. As the notes will point out, regardless of how that particular verse is interpreted, the falsehood of dead people having the opportunity to be saved is proven by many other texts that are indisputably clear.

A much less serious issue concerns the meaning of 6:4, which pertains to Christians taking other Christians to court before unbelievers. The resolution of that problem lies primarily in being obedient to a verse which is unambiguous.

Outline

- I. Introduction: The Calling and Benefits of Sainthood (1:1–9)
- II. Disunity in the Church (1:10–4:21)
    - A. The Need for Unity (1:10–3:23)
    - B. The Need for Servanthood (4:1–21)
- III. Immorality in the Church (5:1–6:20)
- IV. Marriage in the Church (7:1–40)
- V. Liberty in the Church (8:1–11:1)
- VI. Worship in the Church (11:2–14:40)
    - A. Roles of Men and Women in the Church (11:2–16)
    - B. The Lord’s Supper (11:17–34)
    - C. Spiritual Gifts (12:1–14:40)
- VII. The Hope of the Church: Resurrection (15:1–58)
- VIII. A Charge to the Church (16:1–24)
    - A. Stewardship (16:1–4)
    - B. Personal Plans and Greetings (16:5–24)

THE FIRST LETTER OF PAUL TO THE CORINTHIANS

1 Corinthians

Greeting

1 CORINTHIANS **1** ‡Paul, called by the will of God to be an apostle of Christ Jesus, and our brother Sosthenes,

[2]‡To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours:

[3]‡Grace to you and peace from God our Father and the Lord Jesus Christ.

Thanksgiving

[4]‡I give thanks to my God always for you because of the grace of God that was given you in Christ Jesus, [5]‡that in every way you were enriched in him in all speech and all knowledge— [6]‡even as the testimony about Christ was confirmed among you— [7]‡so that you are not lacking in any spiritual gift, as you wait for the revealing of our Lord Jesus Christ, [8]‡who will sustain you to the end, guiltless in the day of our Lord Jesus Christ. [9]‡God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.

Divisions in the Church

[10]‡I appeal to you, brothers, [1] by the name of our Lord Jesus Christ, that all of you agree, and that there be no divisions among you, but that you be united in the same mind and the same judgment. [11]‡‡For it has been reported to me by Chloe's people that there is quarreling among you, my brothers. [12]‡What I mean is that each one of you says, “I follow Paul,” or “I follow Apollos,” or “I follow Cephas,” or “I follow Christ.” [13]‡Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of

Paul? [14]†I thank God that I baptized none of you except Crispus and Gaius, [15]so that no one may say that you were baptized in my name. [16]†(I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized anyone else.) [17]†For Christ did not send me to baptize but to preach the gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power.

Christ the Wisdom and Power of God

[18]†For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. [19]†For it is written,

> "I will destroy the wisdom of the wise,
>   and the discernment of the discerning I will thwart."

[20]†Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? [21]†For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. [22]†For Jews demand signs and Greeks seek wisdom, [23]†but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, [24]‡but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. [25]For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

[26]‡For consider your calling, brothers: not many of you were wise according to worldly standards, [2] not many were powerful, not many were of noble birth. [27]But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; [28]God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, [29]so that no human being [3] might boast in the presence of God. [30]‡And because of him [4] you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption, [31]†so that, as it is written, "Let the one who boasts, boast in the Lord."

Proclaiming Christ Crucified

1 CORINTHIANS **2** †And I, when I came to you, brothers, [1] did not come proclaiming to you the testimony [2] of God with lofty speech or wisdom. [2]†For I decided to know nothing among you except Jesus Christ and him crucified. [3]†And I was with you in weakness and in fear and much trembling, [4]and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power, [5]that your faith might not rest in the wisdom of men but in the power of God.

Wisdom from the Spirit

[6]†Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. [7]†But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glory. [8]†None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of glory. [9]†But, as it is written,

> “What no eye has seen, nor ear heard,
>   nor the heart of man imagined,
> what God has prepared for those who love him”—

[10]††these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. [11]For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. [12]†Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. [13]And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual. [3]

[14]†The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. [15]†The spiritual person judges all things, but is himself

to be judged by no one. [16][†]“For who has understood the mind of the Lord so as to instruct him?” But we have the mind of Christ.

Divisions in the Church

1 CORINTHIANS **3** †But I, brothers, [1] could not address you as spiritual people, but as people of the flesh, as infants in Christ. [2]†I fed you with milk, not solid food, for you were not ready for it. And even now you are not yet ready, [3]†for you are still of the flesh. For while there is jealousy and strife among you, are you not of the flesh and behaving only in a human way? [4]†For when one says, “I follow Paul,” and another, “I follow Apollos,” are you not being merely human?

[5]†What then is Apollos? What is Paul? Servants through whom you believed, as the Lord assigned to each. [6]I planted, Apollos watered, but God gave the growth. [7]So neither he who plants nor he who waters is anything, but only God who gives the growth. [8]†He who plants and he who waters are one, and each will receive his wages according to his labor. [9]†For we are God's fellow workers. You are God's field, God's building.

[10]†According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building upon it. Let each one take care how he builds upon it. [11]†For no one can lay a foundation other than that which is laid, which is Jesus Christ. [12]†Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw— [13]†each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done. [14]†If the work that anyone has built on the foundation survives, he will receive a reward. [15]†If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.

[16]†Do you not know that you [2] are God's temple and that God's Spirit dwells in you? [17]If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are that temple.

[18]†Let no one deceive himself. If anyone among you thinks that he is wise in this age, let him become a fool that he may become wise. [19]†For the wisdom of this world is folly with God. For it is written, “He catches the wise in their craftiness,” [20]and again, “The Lord knows the thoughts of the

wise, that they are futile.” [21]†So let no one boast in men. For all things are yours, [22]†whether Paul or Apollos or Cephas or the world or life or death or the present or the future—all are yours, [23]†and you are Christ's, and Christ is God's.

The Ministry of Apostles

1 CORINTHIANS **4** †This is how one should regard us, as servants of Christ and stewards of the mysteries of God. [2]†Moreover, it is required of stewards that they be found trustworthy. [3]†But with me it is a very small thing that I should be judged by you or by any human court. In fact, I do not even judge myself. [4]†For I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me. [5]†Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each one will receive his commendation from God.

[6]†I have applied all these things to myself and Apollos for your benefit, brothers, [1] that you may learn by us not to go beyond what is written, that none of you may be puffed up in favor of one against another. [7]†For who sees anything different in you? What do you have that you did not receive? If then you received it, why do you boast as if you did not receive it?

[8]†Already you have all you want! Already you have become rich! Without us you have become kings! And would that you did reign, so that we might share the rule with you! [9]†For I think that God has exhibited us apostles as last of all, like men sentenced to death, because we have become a spectacle to the world, to angels, and to men. [10]†We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. [11]†To the present hour we hunger and thirst, we are poorly dressed and buffeted and homeless, [12]†and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; [13]†when slandered, we entreat. We have become, and are still, like the scum of the world, the refuse of all things.

[14]†I do not write these things to make you ashamed, but to admonish you as my beloved children. [15]†For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. [16]†I urge you, then, be imitators of me. [17]†That is why I sent [2] you Timothy, my beloved and faithful child in the Lord, to remind you of my ways in Christ, [3] as I teach them everywhere in every church.

[18]‡Some are arrogant, as though I were not coming to you. [19]But I will come to you soon, if the Lord wills, and I will find out not the talk of these arrogant people but their power. [20]‡For the kingdom of God does not consist in talk but in power. [21]‡What do you wish? Shall I come to you with a rod, or with love in a spirit of gentleness?

Sexual Immorality Defiles the Church

1 CORINTHIANS **5** †It is actually reported that there is sexual immorality among you, and of a kind that is not tolerated even among pagans, for a man has his father's wife. [2]†And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you.

[3]†For though absent in body, I am present in spirit; and as if present, I have already pronounced judgment on the one who did such a thing. [4]†When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus, [5]†you are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord. [1]

[6]†Your boasting is not good. Do you not know that a little leaven leavens the whole lump? [7]†Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. [8]†Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

[9]†I wrote to you in my letter not to associate with sexually immoral people — [10]†not at all meaning the sexually immoral of this world, or the greedy and swindlers, or idolaters, since then you would need to go out of the world. [11]†But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one. [12]†For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? [13]God judges [2] those outside. “Purge the evil person from among you.”

Lawsuits Against Believers

1 CORINTHIANS **6** †When one of you has a grievance against another, does he dare go to law before the unrighteous instead of the saints? [2]†Or do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? [3]†Do you not know that we are to judge angels? How much more, then, matters pertaining to this life! [4]†So if you have such cases, why do you lay them before those who have no standing in the church? [5]‡I say this to your shame. Can it be that there is no one among you wise enough to settle a dispute between the brothers, [6]but brother goes to law against brother, and that before unbelievers? [7]†To have lawsuits at all with one another is already a defeat for you. Why not rather suffer wrong? Why not rather be defrauded? [8]†But you yourselves wrong and defraud—even your own brothers! [1]

[9]‡†Or do you not know that the unrighteous [2] will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, [3] [10]†nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. [11]†And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

Flee Sexual Immorality

[12]‡†"All things are lawful for me," but not all things are helpful. "All things are lawful for me," but I will not be enslaved by anything. [13]†"Food is meant for the stomach and the stomach for food"—and God will destroy both one and the other. The body is not meant for sexual immorality, but for the Lord, and the Lord for the body. [14]†And God raised the Lord and will also raise us up by his power. [15]†Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never! [16]†Or do you not know that he who is joined [4] to a prostitute becomes one body with her? For, as it is written, "The two will become one flesh." [17]†But he who is joined to the Lord

becomes one spirit with him. [18]†Flee from sexual immorality. Every other sin [5] a person commits is outside the body, but the sexually immoral person sins against his own body. [19]†Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, [20]†for you were bought with a price. So glorify God in your body.

Principles for Marriage

1 CORINTHIANS **7** ‡‡†Now concerning the matters about which you wrote: “It is good for a man not to have sexual relations with a woman.” [2]†But because of the temptation to sexual immorality, each man should have his own wife and each woman her own husband. [3]†The husband should give to his wife her conjugal rights, and likewise the wife to her husband. [4]†For the wife does not have authority over her own body, but the husband does. Likewise the husband does not have authority over his own body, but the wife does. [5]†Do not deprive one another, except perhaps by agreement for a limited time, that you may devote yourselves to prayer; but then come together again, so that Satan may not tempt you because of your lack of self-control.

[6]†Now as a concession, not a command, I say this. [1] [7]†I wish that all were as I myself am. But each has his own gift from God, one of one kind and one of another.

[8]†To the unmarried and the widows I say that it is good for them to remain single as I am. [9]†But if they cannot exercise self-control, they should marry. For it is better to marry than to burn with passion.

[10]†To the married I give this charge (not I, but the Lord): the wife should not separate from her husband [11]†(but if she does, she should remain unmarried or else be reconciled to her husband), and the husband should not divorce his wife.

[12]‡†To the rest I say (I, not the Lord) that if any brother has a wife who is an unbeliever, and she consents to live with him, he should not divorce her. [13]If any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him. [14]†For the unbelieving husband is made holy because of his wife, and the unbelieving wife is made holy because of her husband. Otherwise your children would be unclean, but as it is, they are holy. [15]†But if the unbelieving partner separates, let it be so. In such cases the brother or sister is not enslaved. God has called you [2] to

peace. [16]†For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?

Live as You Are Called

[17]‡†Only let each person lead the life that the Lord has assigned to him, and to which God has called him. This is my rule in all the churches. [18]†Was anyone at the time of his call already circumcised? Let him not seek to remove the marks of circumcision. Was anyone at the time of his call uncircumcised? Let him not seek circumcision. [19]For neither circumcision counts for anything nor uncircumcision, but keeping the commandments of God. [20]Each one should remain in the condition in which he was called. [21]†Were you a slave [3] when called? Do not be concerned about it. (But if you can gain your freedom, avail yourself of the opportunity.) [22]†For he who was called in the Lord as a slave is a freedman of the Lord. Likewise he who was free when called is a slave of Christ. [23]†You were bought with a price; do not become slaves of men. [24]So, brothers, [4] in whatever condition each was called, there let him remain with God.

The Unmarried and the Widowed

[25]‡†Now concerning [5] the betrothed, [6] I have no command from the Lord, but I give my judgment as one who by the Lord's mercy is trustworthy. [26]†I think that in view of the present [7] distress it is good for a person to remain as he is. [27]†Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek a wife. [28]†But if you do marry, you have not sinned, and if a betrothed woman [8] marries, she has not sinned. Yet those who marry will have worldly troubles, and I would spare you that. [29]†This is what I mean, brothers: the appointed time has grown very short. From now on, let those who have wives live as though they had none, [30]†and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no goods, [31]†and those who deal with the world as though they had no dealings with it. For the present form of this world is passing away.

[32]†I want you to be free from anxieties. The unmarried man is anxious about the things of the Lord, how to please the Lord. [33]††But the married man is anxious about worldly things, how to please his wife, [34]†and his interests are divided. And the unmarried or betrothed woman is anxious about the things of the Lord, how to be holy in body and spirit. But the married woman is anxious about worldly things, how to please her husband. [35]†I say this for your own benefit, not to lay any restraint upon you, but to promote good order and to secure your undivided devotion to the Lord.

[36]†If anyone thinks that he is not behaving properly toward his betrothed, [9] if his [10] passions are strong, and it has to be, let him do as he wishes: let them marry—it is no sin. [37]†But whoever is firmly established in his heart, being under no necessity but having his desire under control, and has determined this in his heart, to keep her as his betrothed, he will do well. [38]So then he who marries his betrothed does well, and he who refrains from marriage will do even better.

[39]†A wife is bound to her husband as long as he lives. But if her husband dies, she is free to be married to whom she wishes, only in the Lord. [40]†Yet in my judgment she is happier if she remains as she is. And I think that I too have the Spirit of God.

Food Offered to Idols

1 CORINTHIANS **8** ‡†Now concerning [1] food offered to idols: we know that "all of us possess knowledge." This "knowledge" puffs up, but love builds up. [2]‡If anyone imagines that he knows something, he does not yet know as he ought to know. [3]But if anyone loves God, he is known by God. [2]

[4]†Therefore, as to the eating of food offered to idols, we know that "an idol has no real existence," and that "there is no God but one." [5]†For although there may be so-called gods in heaven or on earth—as indeed there are many "gods" and many "lords"— [6]†yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

[7]†However, not all possess this knowledge. But some, through former association with idols, eat food as really offered to an idol, and their conscience, being weak, is defiled. [8]†Food will not commend us to God. We are no worse off if we do not eat, and no better off if we do. [9]‡But take care that this right of yours does not somehow become a stumbling block to the weak. [10]For if anyone sees you who have knowledge eating [3] in an idol's temple, will he not be encouraged, [4] if his conscience is weak, to eat food offered to idols? [11]†And so by your knowledge this weak person is destroyed, the brother for whom Christ died. [12]†Thus, sinning against your brothers [5] and wounding their conscience when it is weak, you sin against Christ. [13]†Therefore, if food makes my brother stumble, I will never eat meat, lest I make my brother stumble.

Paul Surrenders His Rights

1 CORINTHIANS **9** ‡Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord? [2]†If to others I am not an apostle, at least I am to you, for you are the seal of my apostleship in the Lord.

[3]†This is my defense to those who would examine me. [4]†Do we not have the right to eat and drink? [5]†Do we not have the right to take along a believing wife, [1] as do the other apostles and the brothers of the Lord and Cephas? [6]†Or is it only Barnabas and I who have no right to refrain from working for a living? [7]†Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Or who tends a flock without getting some of the milk?

[8]Do I say these things on human authority? Does not the Law say the same? [9]†For it is written in the Law of Moses, “You shall not muzzle an ox when it treads out the grain.” Is it for oxen that God is concerned? [10]†Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of sharing in the crop. [11]†If we have sown spiritual things among you, is it too much if we reap material things from you? [12]†If others share this rightful claim on you, do not we even more?

Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ. [13]†Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings? [14]†In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel.

[15]†But I have made no use of any of these rights, nor am I writing these things to secure any such provision. For I would rather die than have anyone deprive me of my ground for boasting. [16]†For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel! [17]†For if I do this of my own will, I have a

reward, but if not of my own will, I am still entrusted with a stewardship. [18]†What then is my reward? That in my preaching I may present the gospel free of charge, so as not to make full use of my right in the gospel.

[19]†For though I am free from all, I have made myself a servant to all, that I might win more of them. [20]†To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. [21]†To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. [22]†To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. [23]I do it all for the sake of the gospel, that I may share with them in its blessings.

[24]‡†Do you not know that in a race all the runners run, but only one receives the prize? So run that you may obtain it. [25]†Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. [26]†So I do not run aimlessly; I do not box as one beating the air. [27]†But I discipline my body and keep it under control, [2] lest after preaching to others I myself should be disqualified.

Warning Against Idolatry

1 CORINTHIANS **10** ‡†For I want you to know, brothers, [1] that our fathers were all under the cloud, and all passed through the sea, [2]†and all were baptized into Moses in the cloud and in the sea, [3]‡and all ate the same spiritual food, [4]†and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ. [5]†Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness.

[6]†Now these things took place as examples for us, that we might not desire evil as they did. [7]†Do not be idolaters as some of them were; as it is written, “The people sat down to eat and drink and rose up to play.” [8]†We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. [9]†We must not put Christ [2] to the test, as some of them did and were destroyed by serpents, [10]†nor grumble, as some of them did and were destroyed by the Destroyer. [11]†Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come. [12]†Therefore let anyone who thinks that he stands take heed lest he fall. [13]†No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.

[14]Therefore, my beloved, flee from idolatry. [15]I speak as to sensible people; judge for yourselves what I say. [16]†The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? [17]†Because there is one bread, we who are many are one body, for we all partake of the one bread. [18]†Consider the people of Israel: [3] are not those who eat the sacrifices participants in the altar? [19]‡What do I imply then? That food offered to idols is anything, or that an idol is anything? [20]No, I imply that what pagans sacrifice they offer to demons and not to God. I do not want you to be participants with demons. [21]You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. [22]†Shall we provoke the Lord to jealousy? Are we stronger than he?

Do All to the Glory of God

[23]††“All things are lawful,” but not all things are helpful. “All things are lawful,” but not all things build up. [24]†Let no one seek his own good, but the good of his neighbor. [25]†Eat whatever is sold in the meat market without raising any question on the ground of conscience. [26]For “the earth is the Lord's, and the fullness thereof.” [27]†If one of the unbelievers invites you to dinner and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience. [28]†But if someone says to you, “This has been offered in sacrifice,” then do not eat it, for the sake of the one who informed you, and for the sake of conscience— [29]†I do not mean your conscience, but his. For why should my liberty be determined by someone else's conscience? [30]†If I partake with thankfulness, why am I denounced because of that for which I give thanks?

[31]†So, whether you eat or drink, or whatever you do, do all to the glory of God. [32]†Give no offense to Jews or to Greeks or to the church of God, [33]†just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, that they may be saved.

1 CORINTHIANS **11** †Be imitators of me, as I am of Christ.

Head Coverings

[2]†Now I commend you because you remember me in everything and maintain the traditions even as I delivered them to you. [3]‡†But I want you to understand that the head of every man is Christ, the head of a wife [1] is her husband, and the head of Christ is God. [4]†Every man who prays or prophesies with his head covered dishonors his head, [5]†but every wife [2] who prays or prophesies with her head uncovered dishonors her head, since it is the same as if her head were shaven. [6]†For if a wife will not cover her head, then she should cut her hair short. But since it is disgraceful for a wife to cut off her hair or shave her head, let her cover her head. [7]‡†For a man ought not to cover his head, since he is the image and glory of God, but woman is the glory of man. [8]For man was not made from woman, but woman from man. [9]†Neither was man created for woman, but woman for man. [10]†That is why a wife ought to have a symbol of authority on her head, because of the angels. [3] [11]‡Nevertheless, in the Lord woman is not independent of man nor man of woman; [12]for as woman was made from man, so man is now born of woman. And all things are from God. [13]†Judge for yourselves: is it proper for a wife to pray to God with her head uncovered? [14]‡Does not nature itself teach you that if a man wears long hair it is a disgrace for him, [15]but if a woman has long hair, it is her glory? For her hair is given to her for a covering. [16]†If anyone is inclined to be contentious, we have no such practice, nor do the churches of God.

The Lord's Supper

[17]‡†But in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. [18]†For, in the first place, when you come together as a church, I hear that there are divisions among you. And I believe it in part, [4] [19]†for there must be factions among you in order that those who are genuine among you may be recognized. [20]†When you come together, it is not the Lord's supper that you eat. [21]‡For in eating, each one goes ahead with his own meal. One goes

hungry, another gets drunk. [22]What! Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not.

[23]†For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, [24]and when he had given thanks, he broke it, and said, “This is my body which is for [5] you. Do this in remembrance of me.” [6] [25]†In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” [26]†For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

[27]†Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. [28]Let a person examine himself, then, and so eat of the bread and drink of the cup. [29]†For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. [30]†That is why many of you are weak and ill, and some have died. [7] [31]But if we judged [8] ourselves truly, we would not be judged. [32]†But when we are judged by the Lord, we are disciplined [9] so that we may not be condemned along with the world.

[33]So then, my brothers, [10] when you come together to eat, wait for [11] one another— [34]†if anyone is hungry, let him eat at home—so that when you come together it will not be for judgment. About the other things I will give directions when I come.

Spiritual Gifts

1 CORINTHIANS **12** ‡†Now concerning [1] spiritual gifts, [2] brothers, [3] I do not want you to be uninformed. [2]†You know that when you were pagans you were led astray to mute idols, however you were led. [3]†Therefore I want you to understand that no one speaking in the Spirit of God ever says “Jesus is accursed!” and no one can say “Jesus is Lord” except in the Holy Spirit.

[4]†Now there are varieties of gifts, but the same Spirit; [5]‡and there are varieties of service, but the same Lord; [6]and there are varieties of activities, but it is the same God who empowers them all in everyone. [7]†To each is given the manifestation of the Spirit for the common good. [8]†For to one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, [9]†to another faith by the same Spirit, to another gifts of healing by the one Spirit, [10]†to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. [11]†All these are empowered by one and the same Spirit, who apportions to each one individually as he wills.

One Body with Many Members

[12]†For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. [13]†For in one Spirit we were all baptized into one body—Jews or Greeks, slaves [4] or free—and all were made to drink of one Spirit.

[14]‡For the body does not consist of one member but of many. [15]If the foot should say, “Because I am not a hand, I do not belong to the body,” that would not make it any less a part of the body. [16]And if the ear should say, “Because I am not an eye, I do not belong to the body,” that would not make it any less a part of the body. [17]If the whole body were an eye, where would be the sense of hearing? If the whole body were an ear, where would be the sense of smell? [18]†But as it is, God arranged the members in the

body, each one of them, as he chose. [19]If all were a single member, where would the body be? [20]As it is, there are many parts, [5] yet one body.

[21]‡The eye cannot say to the hand, “I have no need of you,” nor again the head to the feet, “I have no need of you.” [22]‡On the contrary, the parts of the body that seem to be weaker are indispensable, [23]and on those parts of the body that we think less honorable we bestow the greater honor, and our unpresentable parts are treated with greater modesty, [24]which our more presentable parts do not require. But God has so composed the body, giving greater honor to the part that lacked it, [25]‡that there may be no division in the body, but that the members may have the same care for one another. [26]‡If one member suffers, all suffer together; if one member is honored, all rejoice together.

[27]Now you are the body of Christ and individually members of it. [28]‡‡And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues. [29]‡Are all apostles? Are all prophets? Are all teachers? Do all work miracles? [30]Do all possess gifts of healing? Do all speak with tongues? Do all interpret? [31]‡But earnestly desire the higher gifts.

And I will show you a still more excellent way.

The Way of Love

1 CORINTHIANS **13** ‡†If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. [2]†And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. [3]†If I give away all I have, and if I deliver up my body to be burned, [1] but have not love, I gain nothing.

[4]‡Love is patient and kind; love does not envy or boast; it is not arrogant [5]or rude. It does not insist on its own way; it is not irritable or resentful; [2] [6]it does not rejoice at wrongdoing, but rejoices with the truth. [7]Love bears all things, believes all things, hopes all things, endures all things.

[8]‡Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. [9]For we know in part and we prophesy in part, [10]but when the perfect comes, the partial will pass away. [11]When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways. [12]For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.

[13]†So now faith, hope, and love abide, these three; but the greatest of these is love.

Prophecy and Tongues

1 CORINTHIANS **14** †Pursue love, and earnestly desire the spiritual gifts, especially that you may prophesy. [2]††For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit. [3]†On the other hand, the one who prophesies speaks to people for their upbuilding and encouragement and consolation. [4]†The one who speaks in a tongue builds up himself, but the one who prophesies builds up the church. [5]†Now I want you all to speak in tongues, but even more to prophesy. The one who prophesies is greater than the one who speaks in tongues, unless someone interprets, so that the church may be built up.

[6]†Now, brothers, [1] if I come to you speaking in tongues, how will I benefit you unless I bring you some revelation or knowledge or prophecy or teaching? [7]†If even lifeless instruments, such as the flute or the harp, do not give distinct notes, how will anyone know what is played? [8]And if the bugle gives an indistinct sound, who will get ready for battle? [9]So with yourselves, if with your tongue you utter speech that is not intelligible, how will anyone know what is said? For you will be speaking into the air. [10]†There are doubtless many different languages in the world, and none is without meaning, [11]but if I do not know the meaning of the language, I will be a foreigner to the speaker and the speaker a foreigner to me. [12]†So with yourselves, since you are eager for manifestations of the Spirit, strive to excel in building up the church.

[13]Therefore, one who speaks in a tongue should pray for the power to interpret. [14]†For if I pray in a tongue, my spirit prays but my mind is unfruitful. [15]What am I to do? I will pray with my spirit, but I will pray with my mind also; I will sing praise with my spirit, but I will sing with my mind also. [16]†Otherwise, if you give thanks with your spirit, how can anyone in the position of an outsider [2] say “Amen” to your thanksgiving when he does not know what you are saying? [17]For you may be giving thanks well enough, but the other person is not being built up. [18]†I thank God that I speak in tongues more than all of you. [19]†Nevertheless, in church I would

rather speak five words with my mind in order to instruct others, than ten thousand words in a tongue.

[20]‡†Brothers, do not be children in your thinking. Be infants in evil, but in your thinking be mature. [21]†In the Law it is written, “By people of strange tongues and by the lips of foreigners will I speak to this people, and even then they will not listen to me, says the Lord.” [22]†Thus tongues are a sign not for believers but for unbelievers, while prophecy is a sign [3] not for unbelievers but for believers. [23]†If, therefore, the whole church comes together and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are out of your minds? [24]‡But if all prophesy, and an unbeliever or outsider enters, he is convicted by all, he is called to account by all, [25]the secrets of his heart are disclosed, and so, falling on his face, he will worship God and declare that God is really among you.

Orderly Worship

[26]‡†What then, brothers? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up. [27]‡If any speak in a tongue, let there be only two or at most three, and each in turn, and let someone interpret. [28]But if there is no one to interpret, let each of them keep silent in church and speak to himself and to God. [29]‡Let two or three prophets speak, and let the others weigh what is said. [30]If a revelation is made to another sitting there, let the first be silent. [31]For you can all prophesy one by one, so that all may learn and all be encouraged, [32]‡and the spirits of prophets are subject to prophets. [33]†For God is not a God of confusion but of peace.

As in all the churches of the saints, [34]‡the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says. [35]If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.

[36]‡†Or was it from you that the word of God came? Or are you the only ones it has reached? [37]If anyone thinks that he is a prophet, or spiritual, he should acknowledge that the things I am writing to you are a command of the Lord. [38]†If anyone does not recognize this, he is not recognized. [39]†So,

my brothers, earnestly desire to prophesy, and do not forbid speaking in tongues. [40]†But all things should be done decently and in order.

The Resurrection of Christ

1 CORINTHIANS **15** ‡‡‡Now I would remind you, brothers, [1] of the gospel I preached to you, which you received, in which you stand, [2]†and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain.

[3]‡For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, [4]that he was buried, that he was raised on the third day in accordance with the Scriptures, [5]‡and that he appeared to Cephas, then to the twelve. [6]Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. [7]Then he appeared to James, then to all the apostles. [8]†Last of all, as to one untimely born, he appeared also to me. [9]For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God. [10]†But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me. [11]Whether then it was I or they, so we preach and so you believed.

The Resurrection of the Dead

[12]†Now if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection of the dead? [13]‡‡But if there is no resurrection of the dead, then not even Christ has been raised. [14]And if Christ has not been raised, then our preaching is in vain and your faith is in vain. [15]We are even found to be misrepresenting God, because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised. [16]For if the dead are not raised, not even Christ has been raised. [17]†And if Christ has not been raised, your faith is futile and you are still in your sins. [18]†Then those also who have fallen asleep in Christ have perished. [19]†If in Christ we have hope [2] in this life only, we are of all people most to be pitied.

[20]‡But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. [21]‡For as by a man came death, by a man has come also the resurrection of the dead. [22]‡For as in Adam all die, so also in Christ shall all be made alive. [23]‡But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. [24]‡Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. [25]‡For he must reign until he has put all his enemies under his feet. [26]‡The last enemy to be destroyed is death. [27]‡For "God [3] has put all things in subjection under his feet." But when it says, "all things are put in subjection," it is plain that he is excepted who put all things in subjection under him. [28]‡When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.

[29]‡‡Otherwise, what do people mean by being baptized on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf? [30]‡Why are we in danger every hour? [31]I protest, brothers, by my pride in you, which I have in Christ Jesus our Lord, I die every day! [32]‡What do I gain if, humanly speaking, I fought with beasts at Ephesus? If the dead are not raised, "Let us eat and drink, for tomorrow we die." [33]‡Do not be deceived: "Bad company ruins good morals." [4] [34]Wake up from your drunken stupor, as is right, and do not go on sinning. For some have no knowledge of God. I say this to your shame.

The Resurrection Body

[35]‡But someone will ask, "How are the dead raised? With what kind of body do they come?" [36]‡‡You foolish person! What you sow does not come to life unless it dies. [37]And what you sow is not the body that is to be, but a bare kernel, perhaps of wheat or of some other grain. [38]But God gives it a body as he has chosen, and to each kind of seed its own body. [39]‡For not all flesh is the same, but there is one kind for humans, another for animals, another for birds, and another for fish. [40]There are heavenly bodies and earthly bodies, but the glory of the heavenly is of one kind, and the glory of the earthly is of another. [41]There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.

[42]‡So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. [43]It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. [44]It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. [45]‡Thus it is written, “The first man Adam became a living being”; [5] the last Adam became a life-giving spirit. [46]But it is not the spiritual that is first but the natural, and then the spiritual. [47]The first man was from the earth, a man of dust; the second man is from heaven. [48]As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. [49]Just as we have borne the image of the man of dust, we shall [6] also bear the image of the man of heaven.

Mystery and Victory

[50]‡I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. [51]‡Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, [52]‡in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. [53]For this perishable body must put on the imperishable, and this mortal body must put on immortality. [54]‡When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written:

> “Death is swallowed up in victory.”
> [55]“O death, where is your victory?
> O death, where is your sting?”

[56]The sting of death is sin, and the power of sin is the law. [57]But thanks be to God, who gives us the victory through our Lord Jesus Christ.

[58]‡Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.

The Collection for the Saints

1 CORINTHIANS **16** †Now concerning [1] the collection for the saints: as I directed the churches of Galatia, so you also are to do. [2]†On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come. [3]‡And when I arrive, I will send those whom you accredit by letter to carry your gift to Jerusalem. [4]If it seems advisable that I should go also, they will accompany me.

Plans for Travel

[5]†I will visit you after passing through Macedonia, for I intend to pass through Macedonia, [6]and perhaps I will stay with you or even spend the winter, so that you may help me on my journey, wherever I go. [7]For I do not want to see you now just in passing. I hope to spend some time with you, if the Lord permits. [8]But I will stay in Ephesus until Pentecost, [9]†for a wide door for effective work has opened to me, and there are many adversaries.

[10]†When Timothy comes, see that you put him at ease among you, for he is doing the work of the Lord, as I am. [11]So let no one despise him. Help him on his way in peace, that he may return to me, for I am expecting him with the brothers.

Final Instructions

[12]†Now concerning our brother Apollos, I strongly urged him to visit you with the other brothers, but it was not at all his will [2] to come now. He will come when he has opportunity.

[13]‡†Be watchful, stand firm in the faith, act like men, be strong. [14]Let all that you do be done in love.

[15]†Now I urge you, brothers [3]—you know that the household [4] of Stephanas were the first converts in Achaia, and that they have devoted

themselves to the service of the saints— [16]be subject to such as these, and to every fellow worker and laborer. [17]†I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence, [18]for they refreshed my spirit as well as yours. Give recognition to such men.

Greetings

[19]†The churches of Asia send you greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord. [20]†All the brothers send you greetings. Greet one another with a holy kiss.

[21]†I, Paul, write this greeting with my own hand. [22]†If anyone has no love for the Lord, let him be accursed. Our Lord, come! [5] [23]The grace of the Lord Jesus be with you. [24]My love be with you all in Christ Jesus. Amen.

Footnotes

Footnotes for 1 Corinthians, Chapter 1

[1] 1:10 Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church; also verses 11, 26

[2] 1:26 Greek *according to the flesh*

[3] 1:29 Greek *no flesh*

[4] 1:30 Greek *And from him*

Footnotes for 1 Corinthians, Chapter 2

[1] 2:1 Or *brothers and sisters*

[2] 2:1 Some manuscripts *mystery* (or *secret*)

[3] 2:13 Or *interpreting spiritual truths in spiritual language*, or *comparing spiritual things with spiritual*

Footnotes for 1 Corinthians, Chapter 3

[1] 3:1 Or *brothers and sisters*

[2] 3:16 The Greek for *you* is plural in verses 16 and 17

Footnotes for 1 Corinthians, Chapter 4

[1] 4:6 Or *brothers and sisters*

[2] 4:17 Or *am sending*

[3] 4:17 Some manuscripts add *Jesus*

Footnotes for 1 Corinthians, Chapter 5

[1] 5:5 Some manuscripts add *Jesus*

[2] 5:13 Or *will judge*

Footnotes for 1 Corinthians, Chapter 6

[1] 6:8 Or *brothers and sisters*

[2] 6:9 Or *wrongdoers*

[3] 6:9 The two Greek terms translated by this phrase refer to the passive and active partners in consensual homosexual acts

[4] 6:16 Or *who holds fast* (compare Genesis 2:24 and Deuteronomy 10:20); also verse 17

[5] 6:18 Or *Every sin*

Footnotes for 1 Corinthians, Chapter 7

[1] 7:6 Or *I say this:*

[2] 7:15 Some manuscripts *us*

[3] 7:21 Greek *bondservant*; also twice in verse 22 and once in verse 23 (plural)

[4] 7:24 Or *brothers and sisters*; also verse 29

[5] 7:25 The expression *Now concerning* introduces a reply to a question in the Corinthians' letter; see 7:1

[6] 7:25 Greek *virgins*

[7] 7:26 Or *impending*

[8] 7:28 Greek *virgin*; also verse 34

[9] 7:36 Greek *virgin*; also verses 37, 38

[10] 7:36 Or *her*

Footnotes for 1 Corinthians, Chapter 8

[1] 8:1 The expression *Now concerning* introduces a reply to a question in the Corinthians' letter; see 7:1

[2] 8:3 Greek *him*

[3] 8:10 Greek *reclining at table*

[4] 8:10 Or *fortified*; Greek *built up*

[5] 8:12 Or *brothers and sisters*

Footnotes for 1 Corinthians, Chapter 9

[1] 9:5 Greek *a sister as wife*

[2] 9:27 Greek *I pummel my body and make it a slave*

Footnotes for 1 Corinthians, Chapter 10

[1] 10:1 Or *brothers and sisters*

[2] 10:9 Some manuscripts *the Lord*

[3] 10:18 Greek *Consider Israel according to the flesh*

Footnotes for 1 Corinthians, Chapter 11

[1] 11:3 Greek *gunē*. This term may refer to a *woman* or a *wife*, depending on the context

[2] 11:5 In verses 5-13, the Greek word *gunē* is translated *wife* in verses that deal with wearing a veil, a sign of being married in first-century culture

[3] 11:10 Or *messengers*, that is, people sent to observe and report

[4] 11:18 Or *I believe a certain report*

[5] 11:24 Some manuscripts *broken for*

[6] 11:24 Or *as my memorial*; also verse 25

[7] 11:30 Greek *have fallen asleep* (as in 15:6, 20)

[8] 11:31 Or *discerned*

[9] 11:32 Or *when we are judged we are being disciplined by the Lord*

[10] 11:33 Or *brothers and sisters*

[11] 11:33 Or *share with*

Footnotes for 1 Corinthians, Chapter 12

[1] 12:1 The expression *Now concerning* introduces a reply to a question in the Corinthians' letter; see 7:1

[2] 12:1 Or *spiritual persons*

[3] 12:1 Or *brothers and sisters*

[4] 12:13 Or *servants*; Greek *bondservants*

[5] 12:20 Or *members*; also verse 22

Footnotes for 1 Corinthians, Chapter 13

[1] 13:3 Some manuscripts *deliver up my body* [to death] *that I may boast*

[2] 13:5 Greek *irritable and does not count up wrongdoing*

Footnotes for 1 Corinthians, Chapter 14

[1] 14:6 Or *brothers and sisters*; also verses 20, 26, 39

[2] 14:16 Or *of him that is without gifts*

[3] 14:22 Greek lacks *a sign*

Footnotes for 1 Corinthians, Chapter 15

[1] 15:1 Or *brothers and sisters*; also verses 6, 31, 50, 58

[2] 15:19 Or *we have hoped*

[3] 15:27 Greek *he*

[4] 15:33 Probably from Menander's comedy *Thais*

[5] 15:45 Greek *a living soul*

[6] 15:49 Some manuscripts *let us*

Footnotes for 1 Corinthians, Chapter 16

[1] 16:1 The expression *Now concerning* introduces a reply to a question in the Corinthians' letter; see 7:1; also verse 12

[2] 16:12 Or *God's will for him*

[3] 16:15 Or *brothers and sisters*; also verse 20

[4] 16:15 Greek *house*

[5] 16:22 Greek *Maranatha* (a transliteration of Aramaic)

Study Notes

1 CORINTHIANS—NOTE ON 1:1 apostle. Lit., "a sent one." Paul establishes his authority as an emissary of the Lord Jesus by God's appointment (9:1; 15:8; cf. Acts 9:3–6, 17; 22:11–15), made especially necessary because so much of the message of this epistle is corrective (1 Cor. 2:1–7). *See notes on Rom. 1:1 and Eph. 4:11*. Since he was delegated by God to speak and write, resisting him was resisting God. **Sosthenes.** Probably Paul's secretary, a former leader of the Corinthian synagogue who had become a brother in Christ. On one occasion, he was beaten for bringing Paul before the civil court at Corinth (Acts 18:12–17).

1 CORINTHIANS—NOTE ON 1:2 saints. Not referring to a specially pious or revered person canonized by an ecclesiastical body, but a reference to everyone who by salvation has been sanctified, that is, set apart from sin in Christ Jesus (cf. Gal. 1:6; Eph. 4:1, 4; Col. 3:15–17; 1 Tim. 6:12; Heb. 10:10, 14; 1 Pet. 2:9, 21; 3:9; 2 Pet. 1:3; Jude 1).

1 CORINTHIANS—NOTE ON 1:3 Grace to you and peace. A greeting Paul used in all his letters. The basic meaning of "grace" is favor; "peace" is a result of God's saving grace (John 14:27; Phil. 4:7).

1 CORINTHIANS—NOTE ON 1:4 grace of God . . . given. This looks at the past, i.e., their salvation, when God justified them by undeserved and unrepayable love and mercy, forgiving their sin through the work of his Son.

1 CORINTHIANS—NOTE ON 1:5 in every way . . . enriched in him. In the present, the believer has everything the Lord has to give and therefore everything he needs (see 3:21; Eph. 1:3; Col. 2:10; 2 Pet. 1:3). The two particular blessings spoken of here are related to presenting the truth of God's word. **speech.** In regard to speaking for God (cf. Acts 4:29, 31; Eph. 6:19; 2 Tim. 2:15; 1 Pet. 3:15), believers are able to speak when God wants them to because of his enablement. Prayer reaches out for that ability (cf. Acts 4:29, 31; Eph. 6:19), and diligence in study of God's word aids it (2 Tim. 2:15; 1 Pet. 3:15). **all knowledge.** God provides believers with all the knowledge they need in order to speak effectively for him (cf. 1 Cor. 2:9; Matt. 11:15; 2 Cor. 4:6; Col. 1:9–10).

1 CORINTHIANS—NOTE ON **1:6** **testimony about Christ was confirmed among you.** This is a reference to the moment of salvation when the gospel was heard and believed and settled in the heart. At that moment, the enabling of v. 4 took place, because one became a recipient of the grace of God.

1 CORINTHIANS—NOTE ON **1:7** **not lacking in any spiritual gift.** “Gift” in Greek is specifically “a gift of grace.” While the blessings of speech and knowledge were primarily for evangelizing the lost, the spiritual gifts (chs. 12–14) edify the church. Because these gifts are given to each believer (12:11–12) without regard for maturity or spirituality, the Corinthians, though sinful, had them in full. **the revealing.** Paul looks to the blessing of future grace. At the Lord’s second coming, his full glory, honor, and majesty will be revealed in blazing splendor (Rev. 4:11; 5:12; 17:14), at which time all true believers will be fixed solidly forever as holy and without sin in full resurrected glory and purity to live in heaven with God forever. See Eph. 5:25–27 and 2 Cor. 11:2.

1 CORINTHIANS—NOTE ON **1:8** **the day of our Lord Jesus Christ.** Cf. 5:5 and 2 Cor. 1:14. This refers to the coming of the Lord for his church, the rapture (John 14:1–3; 1 Thess. 4:13–18; Rev. 3:10). This is to be distinguished from the day of the Lord (1 Thess. 5:2, 4; 2 Thess. 2:2), a term referring to judgment on the ungodly (see Introduction to Joel: Historical and Theological Themes).

1 CORINTHIANS—NOTE ON **1:9** **God is faithful.** Because of God’s sovereign and unchangeable promise, believers are assured of this grace—past, present, and future—and will remain saved, assured of future glory at Christ’s appearing (Eph. 5:26–27). **by whom you were called.** This call, as always in the epistles of the NT, refers to an effectual call that saves (*see note on Rom. 8:30*). God who calls to salvation and heaven will be faithful to give the grace needed to fulfill that call. **fellowship of his Son.** *See notes on 1 John 1:3–7*.

1 CORINTHIANS—NOTE ON 1:10 all of you agree. Paul is emphasizing the unity of doctrine in the local assembly of believers, not the spiritual unity of his universal church. Doctrinal unity, clearly and completely based on Scripture, must be the foundation of all church life (cf. John 17:11, 21–23; Acts 2:46–47). Both weak commitment to doctrine and commitment to disunity of doctrine will severely weaken a church and destroy the true unity. In its place, there can be only shallow sentimentalism or superficial harmony. **be united.** The basic idea is that of putting back together something that was broken or separated so it is no longer divided. The term is used in both the NT and in classical Greek to speak of mending such things as nets, broken bones or utensils, torn garments, and dislocated joints. Cf. Rom. 16:17 and Phil. 1:27. **same mind . . . same judgment.** Cf. Phil. 3:15–16. The demand is for unity internally in their individual minds and externally in decisions made among themselves—unified in truth by beliefs, convictions, standards, and in behavior by applied principles of living (Acts 4:32; Eph. 4:3). The only source of such unity is God's word, which establishes the standard of truth on which true unity rests.

1 CORINTHIANS—NOTE ON 1:11–13 Cf. 3:4–8.

1 CORINTHIANS—NOTE ON 1:11 Chloe's people. Probably a prominent person in the Corinthian church who had written or come to visit Paul in Ephesus to tell him of the factions in the church. It is not known whether Chloe was a man or a woman.

1 CORINTHIANS—NOTE ON 1:12 Apollos. *See notes on 16:12 and Acts 18:24–28*. **Cephas.** The apostle Peter.

1 CORINTHIANS—NOTE ON 1:13 Is Christ divided? No human leader, not even an apostle, should be given the loyalty that belongs only to the Lord. Such elevation of leaders leads only to contention, disputes, and a divided church. Christ is not divided and neither is his body, the church. Paul depreciates his worth in comparison to the Lord Jesus. For passages on unity, see 12:12–13; Rom. 12:5; Eph. 4:4–6.

1 CORINTHIANS—NOTE ON 1:14 Crispus. The leader of the synagogue in Corinth who was converted under Paul's preaching (Acts 18:8). His conversion led to that of many others. **Gaius.** Since Romans was written from Corinth, this man was probably the host referred to in Rom. 16:23.

1 CORINTHIANS—NOTE ON 1:16 **Stephanas.** Nothing is known of this family.

1 CORINTHIANS—NOTE ON 1:17 This verse does not mean that people should not be baptized (cf. Acts 2:38), but that God did not send Paul to start a private cult of people personally baptized by him. See Acts 26:16–18. He was called to preach the gospel and bring people to oneness in Christ, not baptize a faction around himself.

1 CORINTHIANS—NOTE ON 1:18 **word of the cross.** God's total revelation, i.e., the gospel in all its fullness, which centers in the incarnation and crucifixion of Christ (2:2); the entire divine plan and provision for the redemption of sinners, which is the theme of all Scripture, is in view. **folly.** Translates the word from which "moron" is derived. **perishing . . . being saved.** Every person is either in the process of salvation (though not completed until the redemption of the body; see Rom. 8:23; 13:11) or the process of destruction. One's response to the cross of Christ determines which. To the Christ-rejectors who are in the process of being destroyed (cf. Eph. 2:1–2) the gospel is nonsense. To those who are believers it is powerful wisdom.

1 CORINTHIANS—NOTE ON 1:19 **it is written.** Quoted from Isa. 29:14 (*see note there* to emphasize that man's wisdom will be destroyed. Isaiah's prophecy will have its ultimate fulfillment in the last days when Christ sets up his kingdom (cf. Rev. 17:14) and all of human wisdom dies.

1 CORINTHIANS—NOTE ON 1:20 **Where is the one who is wise?** Paul paraphrased Isa. 19:12, where the prophet was referring to the wise men of Egypt who promised, but never produced, wisdom. Human wisdom always proves to be unreliable and impermanent (cf. 1 Cor. 1:17; Prov. 14:12; Isa. 29:14; Jer. 8:9; Rom. 1:18–23). **scribe.** Probably Paul has in mind the Assyrians, who sent scribes along with their soldiers to record the booty taken in battle. God saw to it they had nothing to record (Isa. 33:18). **debater.** This was a Greek word with no OT counterpart, identifying those who were adept at arguing philosophy.

1 CORINTHIANS—NOTE ON 1:21 **in the wisdom of God.** God wisely established that men could not come to know him by human wisdom. That would exalt man, so God designed to save helpless sinners through the preaching of a message that was so simple the "worldly wise" deemed it nonsense. Cf. Rom. 1:18–23. **who believe.** From the human side, salvation requires and comes only through faith. Cf. John 1:12 and Rom. 10:8–17.

1 CORINTHIANS—NOTE ON 1:22 **signs.** Unbelieving Jews still wanted supernatural signs (Matt. 12:38–44), yet they refused to accept the most glorious of all the supernatural sign-works of God, namely providing salvation through a virgin-born, crucified, and risen Messiah. In fact, the sign was a stumbling block to them (cf. Rom. 9:31–33). **wisdom.** Gentiles wanted proof by means of human reason, through ideas they could set forth, discuss, and debate. Like the Athenian philosophers, they were not sincere, with no interest in divine truth, but merely wanting to argue intellectual novelty (Acts 17:21).

1 CORINTHIANS—NOTE ON 1:23 **Christ crucified.** The only true sign and the only true wisdom. This alone was the message Paul would preach (2:2) because it alone had the power to save all who believed.

1 CORINTHIANS—NOTE ON 1:24–25 **called.** *See note on v. 9*. To all the "called," the message of the cross, which seems so pointless and irrelevant to man's proud, natural mind, actually exhibits God's greatest power and greatest wisdom.

1 CORINTHIANS—NOTE ON 1:26–28 God disdained human wisdom, not only by disallowing it as a means to knowing him, but also by choosing to save the lowly. He does not call to salvation many whom the world would call wise, mighty, and noble (cf. Matt. 11:25; 18:3–4). God's wisdom is revealed to the foolish, weak, and common, i.e., those considered nothing by the elite, who trust in Jesus Christ as Savior and Lord. God clearly received all the credit and the glory for causing such lowly ones to know him and the eternal truths of his heavenly kingdom. No saved sinner can boast that he has achieved salvation by his intellect (1 Cor. 1:29).

1 CORINTHIANS—NOTE ON 1:30–31 The redeemed not only are given salvation by God's wisdom rather than by their own, but are also graciously given (“by his doing”) a measure of his divine wisdom, as well as imputed righteousness (Rom. 4:5; 2 Cor. 5:21), sanctification from sin (Eph. 2:10), and redemption by God (Eph. 1:14; 1 Pet. 1:18–19) in order that, above all else, the Lord will be glorified (cf. Gal. 6:4).

1 CORINTHIANS—NOTE ON 1:31 Quoted from Jer. 9:24.

1 CORINTHIANS—NOTE ON 2:1 lofty speech or wisdom. *See notes on 1:20–22*.

1 CORINTHIANS—NOTE ON 2:2 crucified. Though Paul expounded the whole counsel of God to the church (Acts 20:27) and taught the Corinthians the word of God (Acts 18:11), the focus of his preaching and teaching to unbelievers was Jesus Christ, who paid the penalty for sin on the cross (Acts 20:20; 2 Cor. 4:2; 2 Tim. 4:1–2). Until someone understands and believes the gospel, there is nothing more to say to them. The preaching of the cross (1 Cor. 1:18) was so dominant in the early church that believers were accused of worshiping a dead man.

1 CORINTHIANS—NOTE ON 2:3 weakness . . . fear . . . trembling. Paul came to Corinth after being beaten and imprisoned in Philippi, run out of Thessalonica and Berea, and scoffed at in Athens (Acts 16:22–24; 17:10, 13–14, 32), so he may have been physically weak. But in that weakness, he was most powerful (see 1 Cor. 2:4–5; 2 Cor. 12:9–10). There were no theatrics or techniques to manipulate people’s response. His fear and shaking were because of the seriousness of his mission.

1 CORINTHIANS—NOTE ON 2:6 mature. Paul uses this word to refer to genuine believers who have been saved by Christ, as in Heb. 6:1 and 10:14. **rulers.** Those in authority. *See notes on 1 Cor. 1:19–20*. **this age.** All periods of human history until the Lord returns.

1 CORINTHIANS—NOTE ON 2:7 secret. This term does not refer to something puzzling, but to truth known to God before time, that he has kept secret until the appropriate time for him to reveal it. *See notes on Matt. 13:11 and Eph. 3:4–5*. **for our glory.** The truth God established before time and revealed in the NT wisdom of the gospel is the truth that God will save and glorify sinners. *See notes on Eph. 3:8–12*.

1 CORINTHIANS—NOTE ON 2:8 **understood . . . if they had.** The crucifixion is proof that the rulers/Jewish religious leaders lacked wisdom. Cf. 1 Tim. 1:12–13.

1 CORINTHIANS—NOTE ON 2:9 These words from Isa. 64:4, often incorrectly thought to refer to the wonders of heaven, refer rather to the wisdom God has prepared for believers. God's truth is not discoverable by eye or ear (objective, empirical evidence), nor is it discovered by the mind (subjective, rational conclusions).

1 CORINTHIANS—NOTE ON 2:10–16 The wisdom that saves, which man's wisdom can't know, is revealed to us by God. He makes it known by revelation, inspiration, and illumination. Revelation (vv. 10–11) and inspiration (vv. 12–13) were given to those who wrote the Bible; illumination (vv. 14–16) is given to all believers who seek to know and understand that divinely written truth. In each case, the Holy Spirit is the divine agent doing the work (cf. 2 Pet. 1:21).

1 CORINTHIANS—NOTE ON 2:10 **to us.** As with the "we's" in vv. 6–7 and vv. 12–13, Paul is, first of all, speaking of himself (as in John 14:26; 15:26–27; *see notes there*), and, in a sense, of believers who have been given the word as recorded by the apostles and their associates who wrote the NT. **God has revealed.** By the Holy Spirit, God disclosed his saving truth (cf. Matt. 11:25; 13:10–13). The Spirit alone was qualified because he knows all that God knows, himself being God.

1 CORINTHIANS—NOTE ON 2:12 **we have received . . . given us.** The "we" and "us" refer to the apostles and other writers of the word of God. The means was inspiration (*see notes on 2 Tim. 3:16; 2 Pet. 1:20–21*), by which God freely gave the gift of his word. It was this process of inspiration that turned the spiritual thoughts into spiritual words (1 Cor. 2:13) to give life (cf. Matt. 4:4).

1 CORINTHIANS—NOTE ON 2:14 **natural person.** This refers to the unconverted, who lack supernatural life and wisdom. **spiritually discerned.** Through illumination of the word, the Holy Spirit provides his saints the capacity to discern divine truth (see Ps. 119:18), which the spiritually dead are unable to comprehend (cf. John 5:37–39; *see notes on 1 John 2:20–21*, *27*). The doctrine of illumination does not mean we know everything (cf. Deut. 29:29), that we do not need teachers (cf. Eph. 4:11–12), or that understanding does not require hard work (cf. 2 Tim. 2:15).

1 CORINTHIANS—NOTE ON **2:15** **judged by no one.** Obviously, unbelievers are able to recognize Christians' faults and shortcomings; but they are not able to evaluate their true nature as spiritual people who have been transformed into children of God (cf. 1 John 3:2).

1 CORINTHIANS—NOTE ON **2:16** **the mind of the Lord.** Quoted from Isa. 40:13. The same word "mind" is used in 1 Cor. 14:14–15, 19. Believers are allowed, by the word and the Spirit, to know the thoughts of their Lord. Cf. Luke 24:45.

1 CORINTHIANS—NOTE ON **3:1** The cause of problems in the church was more than external, worldly influence. It was also internal carnality. The pressures of the world were combined with the weakness of the flesh. **flesh.** Although Corinthian believers were no longer "natural," they were not "spiritual" (fully controlled by the Holy Spirit). In fact, they were controlled by the fallen flesh. Though all believers have the Holy Spirit (cf. Rom. 8:9) they still battle the fallen "flesh" (*see notes on Rom. 7:14–25; 8:23*). **infants in Christ.** The carnality of those believers was indicative of their immaturity. They had no excuse for not being mature, since Paul implied that he should have been able to write to them as mature, in light of all he had taught them (1 Cor. 3:2). *See notes on Heb. 5:12–14 and 1 Pet. 2:1–2*.

1 CORINTHIANS—NOTE ON **3:2** **milk.** Not a reference to certain doctrines, but to the more easily digestible truths of doctrine that were given to new believers. **solid food.** The deeper features of the doctrines of Scripture. The difference is not in kind of truth, but degree of depth. Spiritual immaturity makes one unable to receive the richest truths.

1 CORINTHIANS—NOTE ON **3:3** **jealousy and strife.** The fallen flesh, or carnality, produces the attitude of jealousy, a severe form of selfishness, which produces the action of strife and the subsequent divisions. **human way.** Apart from the will of the Spirit, hence carnal, not spiritual.

1 CORINTHIANS—NOTE ON 3:4 **Paul . . . Apollos.** Factionalism was the divisive product of carnality. Cf. 1:11–13.

1 CORINTHIANS—NOTE ON 3:5–7 **What then is Apollos . . . Paul?** A humble, but accurate assessment of the roles that ministers play. **the Lord assigned . . . God gave the growth.** It is the Lord alone who can give the faith to the spiritually ignorant and dead. Salvation is God's work of grace to whom he chooses to give it (*see notes on Rom. 9:15–19; Eph. 2:8–9*).

1 CORINTHIANS—NOTE ON 3:8 **are one.** All the human instruments God uses to produce salvation life are equally considered and rewarded for their willingness to be used by God. But all the glory goes to him, who alone saves. Because of that, the silly favoritism of v. 4 and 1:12 is condemned. *See notes on Matt. 20:1–16*.

1 CORINTHIANS—NOTE ON 3:9 **we.** Paul, Apollos, Peter, and all ministers are equal workers in the field, but the spiritual life from that field is entirely by God's grace and power. **God's building.** Paul shifts the imagery from agricultural to construction (vv. 10–17).

1 CORINTHIANS—NOTE ON 3:10 **master builder . . . foundation.** The Greek word is the root for architect, but contained the idea of builder as well as designer. Paul's specialty was designing and building spiritual foundations (cf. Rom. 15:20). He was used by God to establish the groundwork for churches in Asia Minor, Macedonia, and Greece. Others (e.g., Timothy, Apollos) built the churches up from his foundations. That God used him in that way was all of grace (cf. 1 Cor. 3:7; 15:20; Rom. 15:18; Eph. 3:7–8; Col. 1:29). **each one.** This primarily refers to evangelists and pastor-teachers.

1 CORINTHIANS—NOTE ON 3:11 **no . . . foundation other than.** Paul did not design the foundation, he only laid it down by preaching Christ. Cf. 1 Pet. 2:6–8.

1 CORINTHIANS—NOTE ON 3:12 **if anyone builds.** This is, first of all, in reference to the evangelists and pastors (v. 9), and then to all believers who are called to build the church through faithful ministry. **gold, silver, precious stones.** His quality materials represent dedicated, spiritual service to build the church. **wood, hay, straw.** Inferior materials implying shallow activity with no eternal value. They do not refer to activities that are evil (*see note on v. 13*).

1 CORINTHIANS—NOTE ON 3:13 the Day. Refers to the time of the judgment seat of Christ (*see notes on 2 Cor. 5:10*). **revealed by fire.** The fire of God's discerning judgment (cf. Job 23:10; Zech. 13:9; 1 Pet. 1:17–18; Rev. 3:18). Second Corinthians 5:10 indicates that the wood, hay, and straw are "worthless" things that don't stand the test of judgment fire (*see note there*; cf. Col. 2:18).

1 CORINTHIANS—NOTE ON 3:14 survives. All that which has been accomplished in his power and for his glory will survive (cf. Matt. 25:21, 23; 2 Cor. 5:9; Phil. 3:13–14; 1 Thess. 2:19–20; 2 Tim. 4:7–8; James 1:12; 1 Pet. 5:4; Rev. 22:12). **reward.** Cf. Rev. 22:12. This is not a judgment for sin. Christ has paid that price (Rom. 8:1), so that no believer will ever be judged for sin. This is only to determine eternal reward (cf. 1 Cor. 4:5, "each one . . . commendation").

1 CORINTHIANS—NOTE ON 3:15 be saved. No matter how much is worthless, no believer will forfeit salvation.

1 CORINTHIANS—NOTE ON 3:16–17 Here is a severe warning to any who would try to interfere with or destroy the building of the church on the foundation of Christ. *See notes on Matt. 18:6–7*.

1 CORINTHIANS—NOTE ON 3:18–19a deceive himself. *See notes on 1:18–25*. Those who defile the church and think they can succeed in destroying it by their human wisdom, would be far better to reject that wisdom and accept the foolishness of Christ's cross.

1 CORINTHIANS—NOTE ON 3:19b–20 With quotations from Job 5:13 and Ps. 94:11, Paul reinforces his point from 1 Cor. 1:18–25 by reminding them that human wisdom, which cannot save, also cannot either build a church or prevent its growth.

1 CORINTHIANS—NOTE ON 3:21 boast in men. Cf. v. 4 and 1:12. Paul, Apollos, and all others receive no credit for the building of the church. **all**

things are yours. All believers share equally in God's most important and valuable provisions and glories; human boasting, therefore, is ludicrous as well as sinful.

1 CORINTHIANS—NOTE ON 3:22 **the world.** Although the universe is now in Satan's grip, it is still the God-given and God-made possession of Christians (2 Cor. 4:15; 1 John 5:19). In the millennial kingdom and throughout eternity, however, believers will possess both the re-created and eternal earth in an infinitely more complete and rich way (Matt. 5:5; Rev. 21). **life.** Spiritual, eternal life (cf. John 14:23; cf. 2 Pet. 1:3–4). **death.** Spiritual and eternal death (1 Cor. 15:54–57; Phil. 1:21–24). **the present.** Everything the believer has or experiences in this life (cf. Rom. 8:37–39). **the future.** All the blessings of heaven. Cf. 1 Pet. 1:3–4. **all are yours.** In Christ, all good and holy things are for believers' blessing and for God's glory. Cf. Eph. 1:3 and 2 Pet. 1:3.

1 CORINTHIANS—NOTE ON 3:23 **Christ's . . . God's.** Knowing that believers belong to Christ and therefore to each other is the greatest incentive for unity in the church (6:17; John 9:9–10, 21–23; Phil. 2:1–4).

1 CORINTHIANS—NOTE ON 4:1 **regard us.** Paul wanted everyone to view him and his fellow ministers only as the humble messengers God ordained them to be (cf. 3:9, 22). **servants.** Paul expresses his humility by using a word lit. meaning "under rowers," referring to the lowest, most menial, and most despised galley slaves, who rowed on the bottom tier of a ship (9:16; see Luke 1:2; Acts 20:19). **stewards.** Paul defines his responsibilities as an apostle by using a word originally referring to a person entrusted with and responsible for his master's entire household: e.g., buildings, fields, finances, food, other servants, and sometimes even children of the owner. Cf. 1 Pet. 4:10. **mysteries of God.** "Mysteries" is used in the NT to refer to divine revelation previously hidden. *See notes on 1 Cor. 2:7; Matt. 13:11; Eph. 3:4–5*. Here the word is used in its broadest sense as God's full revealed truth in the NT (Acts 20:20–21, 27; 2 Tim. 2:15; 3:16). It was all that truth which Paul had to oversee and dispense as God's servant and steward.

1 CORINTHIANS—NOTE ON 4:2 **trustworthy.** The most essential quality of a servant or steward is obedient loyalty to his master (v. 17; 7:25; cf. Matt.

24:45–51; Col. 1:7; 4:7).

1 CORINTHIANS—NOTE ON 4:3 human court. Paul is not being arrogant or saying that he is above fellow ministers, other Christians, or even certain unbelievers. He is saying that a human verdict on his life is not the one that matters, even if it was his own.

1 CORINTHIANS—NOTE ON 4:4 anything against myself. Paul was not aware of any unconfessed or habitual sin in his own life, but his limited understanding assumed that his was not the final verdict (*see note on 2 Cor. 1:12*). **not thereby acquitted.** Paul's own sincere evaluation of his life did not acquit him of all failures to be faithful. **the Lord.** He is the ultimate and only qualified judge of any man's obedience and faithfulness (2 Tim. 2:15). *See notes on 2 Cor. 5:9–10*.

1 CORINTHIANS—NOTE ON 4:5 things now hidden in darkness . . . purposes of the heart. These refer to the inner motives, thoughts, and attitudes which only God can know. Since final rewards will be based, not just on outward service, but on inward devotion (cf. 10:31), only God can give the praise each deserves. *See notes on 3:12–14*.

1 CORINTHIANS—NOTE ON 4:6 these things. Paul is referring to the analogies he used to depict those who minister for the Lord, including himself and Apollos: farmers (3:6–9), builders (3:10–15), and servant-stewards (4:1–5). **your benefit.** Paul's humility, expressed in light of God's judgment on the greatest apostles and preachers, was useful to teach believers not to exalt any of them (cf. Gen. 18:27; 32:10; Ex. 3:11; Judg. 6:15; Matt. 3:14; Luke 5:8; John 1:26–27; Acts 20:19; 2 Cor. 3:5; Eph. 3:8). **what is written.** God's faithful servants are to be treated with respect only within the bounds of what is scriptural (1 Thess. 5:12; 1 Tim. 5:17; Heb. 13:7, 17). **puffed up.** Pride and arrogance were great problems in the Corinthian church (see 1 Cor. 4:18–19; 5:2; 8:1; 13:4; 2 Cor. 12:20).

1 CORINTHIANS—NOTE ON 4:7 boast. Pride is deception, since everything a person possesses is from God's providential hand (cf. 1 Chron. 29:11–16; Job 1:21; James 1:17).

1 CORINTHIANS—NOTE ON 4:8 have all . . . rich . . . become kings. In a severe rebuke, Paul heaps on false praise, sarcastically suggesting that those Corinthians who were self-satisfied had already achieved spiritual greatness. They were similar to the Laodiceans (see Rev. 3:17). Cf. Phil. 3:12; 2 Tim. 4:8; James 1:12; 1 Pet. 5:4. **reign.** Yet, Paul genuinely wished it really were the coronation time of the Millennium, so that they all might share in the glory of the Lord.

1 CORINTHIANS—NOTE ON 4:9 last. The imagery is of condemned prisoners brought into a Roman arena to fight and die; the last ones brought out for slaughter were the grand finale. In his sovereign wisdom and for his ultimate glory, God chose to display the apostles figuratively before men and angels during the present age as just such worthless and condemned spectacles (cf. Matt. 19:28). Like doomed gladiators, they were ridiculed, spit on, imprisoned, and beaten; yet, God glorified his name through them as he used them to build his kingdom.

1 CORINTHIANS—NOTE ON 4:10 fools . . . wise. Again using sarcasm, this time on himself as if mimicking the attitude of the proud Corinthians toward him, Paul rebukes them (cf. Acts 17:18).

1 CORINTHIANS—NOTE ON 4:11–13 The apostles and early preachers lived at the lowest levels of society. While the Corinthian believers thought they were kings (v. 8), the apostle knew he was a suffering slave (cf. 2 Cor. 1:8–9; 4:8–12; 6:4–10; 11:23–28).

1 CORINTHIANS—NOTE ON 4:12 our own hands. The apostles did manual labor, which Greeks, including some in the church at Corinth, considered beneath their dignity and suitable only for slaves. But Paul was not resentful about any necessary labor needed to support gospel preaching (cf. Acts 18:3; 20:34; 2 Cor. 11:23–28; 1 Thess. 2:9; 2 Thess. 3:8; 2 Tim. 3:12).

1 CORINTHIANS—NOTE ON 4:13 scum . . . refuse. The filth scraped from a dirty dish or garbage pot, figuratively used of the lowest, most degraded criminals who were often sacrificed in pagan ceremonies. Not in God's sight, but in the world's, Paul and his fellow preachers were so designated. What a rebuke of the proud, fleshly Corinthians who saw themselves at the top, while the humble apostle considered himself at the bottom.

1 CORINTHIANS—NOTE ON 4:14 **admonish.** Lit., “put in mind,” with the purpose of admonishing and reproving, presupposing that something is wrong and should be corrected (cf. Matt. 18:15–20; Acts 20:31; 1 Thess. 2:7–12; 5:14). **beloved children.** Despite their fleshly, even sometimes hateful immaturity, Paul always looked on the Corinthian believers with affection (cf. 2 Cor. 12:14–15; Gal. 4:19; Phil. 1:23–27; 3 John 4).

1 CORINTHIANS—NOTE ON 4:15 **countless guides.** This refers to an unlimited number of moral guardians used with children. Only Paul was their spiritual father; hence, no one cared like him.

1 CORINTHIANS—NOTE ON 4:16 **be imitators of me.** See 11:1. A bold, but justified exhortation. Spiritual leaders must set an example of Christlikeness to follow (cf. 1 Tim. 4:12; Heb. 13:7).

1 CORINTHIANS—NOTE ON 4:17 **Timothy.** He had been so faithfully discipled by Paul that he could be sent in the great apostle’s place with confidence that he would perfectly represent him. Cf. 2 Tim. 2:2 and 3:10–14. **I teach.** Referring to doctrine, not advice. By his own instruction and example, Timothy would reinforce the eternal truths Paul had taught him.

1 CORINTHIANS—NOTE ON 4:18–19 **arrogant.** They were full of pride, thinking they would never have to face Paul again. But, if God allowed, he was planning to see them soon. He would not let their proud sinning go unchallenged, for their own sake as well as the gospel’s (cf. Heb. 12:6). The reality of how much real spiritual power they had would become clear in that confrontation.

1 CORINTHIANS—NOTE ON 4:20 **talk . . . power.** Spiritual character is measured not by the impressiveness of words, but in the power of the life (cf. Matt. 7:21–23).

1 CORINTHIANS—NOTE ON 4:21 **rod.** Spiritual leaders need to use the rod of correction if people persist in sin. The pattern for that correction is illustrated and explained in 5:1–13; cf. Matt. 18:15–18.

1 CORINTHIANS—NOTE ON 5:1 **immorality.** This sin was so vile that even the church’s pagan neighbors were doubtless scandalized by it. The Corinthians had rationalized or minimized this sin that was common knowledge, even though Paul had written them before about it (v. 9). The Greek for “immorality” is the root of the English word “pornography.” **his father’s wife.** The man’s stepmother, with whom having sexual relations bore the same sinful stigma as if between him and his natural mother. Incest was punishable by death in the OT (Lev. 18:7–8, 29; cf. Deut. 22:30) and was both uncommon (“not tolerated”) and illegal under Roman law.

1 CORINTHIANS—NOTE ON 5:2 **arrogant.** So prideful and fleshly as to excuse even that extreme wickedness. **removed.** Excommunicated, as in v. 7 (see Matt. 18:15–17; Eph. 5:3, 11; 2 Thess. 3:6).

1 CORINTHIANS—NOTE ON 5:3 **already pronounced judgment.** Paul had passed judgment on the sinner, and the church also needed to.

1 CORINTHIANS—NOTE ON 5:4 **name of the Lord.** Consistent with his holy person and will. **assembled.** This action is to be done when the church meets publicly (*see notes on Matt. 18:15–18*). **power.** Authority is in view. Action against unrepentant sinning in the church carries the weight of the Lord’s authority.

1 CORINTHIANS—NOTE ON 5:5 **deliver . . . to Satan.** “Deliver” is a strong term, used of judicial sentencing. This is equal to excommunicating the professed believer. It amounts to putting that person out of the blessing of Christian worship and fellowship by thrusting him into Satan’s realm, the world system. *See note on 1 Tim. 1:20*. **the destruction of the flesh.** This refers to divine chastening for sin that can result in illness and even death. *See notes on 1 Cor. 11:29–32*; cf. Acts 5:1–11. **spirit . . . saved.** The unrepentant person may suffer greatly under God’s judgment, but will not be an evil influence in the church; and he will more likely be saved under that judgment than if tolerated and accepted in the church. **day of the Lord.** This is the time when the Lord returns with his rewards for his people. *See note on 1 Cor. 1:8*.

1 CORINTHIANS—NOTE ON 5:6 **boasting.** It was not good because their proud sense of satisfaction blinded them to their duty in regard to blatant sin that devastated the church. **leaven.** *See note on Mark 8:15*. In Scripture, it is used to represent influence, in most cases evil influence, although in Matt.

13:33 it refers to the good influence of the kingdom of heaven (cf. Ex. 13:3, 7). **whole lump.** When tolerated, sin will permeate and corrupt the whole local church.

1 CORINTHIANS—NOTE ON 5:7 **Christ, our Passover.** Just as unleavened bread symbolized being freed from Egypt by the Passover (Ex. 12:15–17), so the church is to be unleavened, since it has been separated from the dominion of sin and death by the perfect Passover Lamb, the Lord Jesus Christ. The church is, therefore, to remove everything sinful in order to be separate from the old life, including the influence of sinful church members.

1 CORINTHIANS—NOTE ON 5:8 **celebrate the festival.** In contrast to the OT Passover feast celebrated annually, believers constantly celebrate the “feast” of the new Passover—Jesus Christ. As the Jews who celebrate Passover do so with unleavened bread, so believers celebrate their continual Passover with unleavened lives.

1 CORINTHIANS—NOTE ON 5:9 **my letter.** A previous letter that Paul had written the church at Corinth instructed them to disassociate with the immoral (cf. v. 11; 2 Thess. 3:6–15).

1 CORINTHIANS—NOTE ON 5:10 **sexually immoral of this world.** Evidently, the church had misinterpreted the advice in that letter and had stopped having contact with the unsaved in the world, while continuing to tolerate the sin of those in the church, which was even more dangerous to the fellowship. See John 17:15, 18. God intends us to be in the world as witnesses (cf. Matt. 5:13–16; Acts 1:8; Phil. 2:15).

1 CORINTHIANS—NOTE ON 5:11 **anyone who bears the name of brother.** Paul clarifies his intention in the earlier letter. He expected them to disassociate with all who said they were brothers, but had a consistent pattern of sin. **not even to eat.** The meal was a sign of acceptance and fellowship in those days. See 2 Thess. 3:6, 14.

1 CORINTHIANS—NOTE ON 5:12–13 **outsiders.** Paul never intended himself or the church to be judges of unbelievers outside the church, but to judge those inside (cf. 1 Pet. 4:17). Those on the outside are for God to judge and believers to evangelize. Those who sin on the inside, the church is to put out. First Corinthians 5:13 is quoted from Deut. 17:7.

1 CORINTHIANS—NOTE ON 6:1 a grievance against another. The phrase in Greek was commonly used of a lawsuit ("go to law"). **dare.** Suing another believer in a secular law court is a daring act of disobedience because of its implications related to all sin—the displeasure of God. **unrighteous.** This does not refer to their moral character, but to their unsaved spiritual condition. **of the saints.** Believers are to settle all issues between themselves within the church.

1 CORINTHIANS—NOTE ON 6:2 judge the world. Because Christians will assist Christ to judge the world in the millennial kingdom (Rev. 2:26–27; 3:21; cf. Dan. 7:22), they are more than qualified with the truth, the Spirit, the gifts, and the resources they presently have in him to settle small matters that come up among themselves in this present life.

1 CORINTHIANS—NOTE ON 6:3 judge angels. The Greek word can mean "rule or govern." Since the Lord himself will judge fallen angels (2 Pet. 2:4; Jude 6), it is likely this means we will have some rule in eternity over holy angels. Since angels are "ministering spirits" to serve the saints (Heb. 1:14), it seems reasonable that they will serve us in glory.

1 CORINTHIANS—NOTE ON 6:4 This is a difficult verse to translate, as suggested by the widely varying English renderings. But the basic meaning is clear: when Christians have earthly quarrels and disputes among themselves, it is inconceivable that they would turn to those least qualified (unbelievers) to resolve the matter. The most legally untrained believers, who know the word of God and are obedient to the Spirit, are far more competent to settle disagreements between believers than the most experienced unbeliever, void of God's truth and Spirit.

1 CORINTHIANS—NOTE ON 6:5–6 shame. Such conduct as suing a fellow believer is not only a sinful shame (v. 5), but a complete failure to act obediently and righteously. Christians who take fellow Christians to court suffer moral defeat and spiritual loss even before the case is heard, and they become subject to divine chastening (cf. Heb. 12:3ff.).

1 CORINTHIANS—NOTE ON 6:7 **Why not rather suffer wrong?** The implied answer is because of the shameful sin (v. 5) and the moral defeat (v. 8) that result from selfishness, a willingness to discredit God, his wisdom, power, and sovereign purpose, and to harm the church and the testimony of Christ's gospel. **defrauded.** Christians have no right to insist on legal recourse in a public court. It is far better to trust God's sovereign purposes in trouble and lose financially, than to be disobedient and suffer spiritually (*see notes on Matt. 5:39; 18:21–34*).

1 CORINTHIANS—NOTE ON 6:8 **you yourselves wrong and defraud.** He is referring to those who sue their brothers in Christ being as guilty of the same misconduct they are suing to rectify.

1 CORINTHIANS—NOTE ON 6:9–10 This catalog of sins, though not exhaustive, represents the major types of moral sin that characterize the unsaved.

1 CORINTHIANS—NOTE ON 6:9 **not inherit the kingdom.** The kingdom is the spiritual sphere of salvation where God rules as king over all who belong to him by faith (*see notes on Matt. 5:3, 10*). All believers are in that spiritual kingdom, yet are waiting to enter into the full inheritance of it in the age to come. People who are characterized by these iniquities are not saved (1 Cor. 6:10). *See notes on 1 John 3:9–10*. While believers can and do commit these sins, they do not characterize them as an unbroken life pattern. When they do, it demonstrates that the person is not in God's kingdom. True believers who do sin, resent that sin and seek to gain the victory over it (cf. Rom. 7:14–25). **sexually immoral.** All who indulge in sexual immorality, but particularly unmarried persons. **idolaters.** Those who worship any false god or follow any false religious system. **adulterers.** Married persons who indulge in sexual acts outside their marriage. **men who practice homosexuality.** As the esv footnote indicates, these two terms in Greek refer to those who exchange and corrupt normal male-female sexual roles and relations. Transvestism, sex changes, and other gender perversions are included (cf. Gen. 1:27; Deut. 22:5). Those whom some translations refer to as "sodomites" or "effeminate" are so-called because the sin of male-male sex dominated the city of Sodom (Gen. 18:20; 19:4–5). This sinful perversion is condemned always, in any form, by Scripture (cf. Lev. 18:22; 20:13; Rom. 1:26–27; 1 Tim. 1:10).

1 CORINTHIANS—NOTE ON **6:10** **thieves . . . greedy.** Both are guilty of the same basic sin of covetousness. Those who are greedy desire what belongs to others; thieves actually take it. **revilers.** People who try to destroy others with words. **swindlers.** Extortioners and embezzlers who steal indirectly, taking unfair advantage of others for their own financial gain.

1 CORINTHIANS—NOTE ON **6:11** **some of you.** Though not all Christians have been guilty of all those particular sins, every Christian is equally an ex-sinner, since Christ came to save sinners (cf. Matt. 9:13; Rom. 5:20). Some who used to have those patterns of sinful life were falling into those old sins again, and needed reminding that if they went all the way back to live as they used to, they were not going to inherit eternal salvation, because it would indicate that they never were saved (cf. 2 Cor. 5:17). **washed.** Refers to new life, through spiritual cleansing and regeneration (cf. John 3:3–8; 2 Cor. 5:17; Eph. 2:10; Titus 3:5). **sanctified.** This results in new behavior, which a transformed life always produces. Sin’s total domination is broken and replaced by a new pattern of obedience and holiness. Though not perfection, this is a new direction (see Rom. 6:17–18, 22). **justified.** This refers to a new standing before God, in which the Christian is clothed in Christ’s righteousness. In his death, the believer’s sins were put to his account and he suffered for them, so that his righteousness might be put to an account, so that we might be blessed for it (Rom. 3:26; 4:22–25; 2 Cor. 5:21; Phil. 3:8–9; 1 Pet. 3:18). **by the Spirit.** The Holy Spirit is the agent of salvation’s transformation (cf. John 3:3–5).

1 CORINTHIANS—NOTE ON **6:12–20** As one who is washed, sanctified, and justified eternally by God’s grace, the believer is set free (cf. Rom. 8:21, 33; Gal. 5:1, 13). The Corinthians had done with that freedom just what Paul had warned the Galatians not to do: “do not use your freedom as an opportunity for the flesh” (Gal. 5:13). So in this section, Paul exposed the error in the Corinthian Christians’ rationalization that they were free to sin, because it was covered by God’s grace.

1 CORINTHIANS—NOTE ON **6:12** **All things are lawful . . . but not . . . helpful.** That may have been a Corinthian slogan. It was true that no matter

what sins a believer commits, God forgives (Eph. 1:7), but not everything they did was profitable or beneficial. The price of abusing freedom and grace was very high. Sin always produces loss. **not be enslaved.** Cf. Rom. 6:14. Sin has power, and no sin is more enslaving than sexual sin. While it can never be the unbroken pattern of a true believer's life, it can be the recurring habit that saps joy, peace, usefulness and brings divine chastening and even church discipline (cf. 1 Cor. 5:1ff.). *See notes on 1 Thess. 4:3–5*. Sexual sin controls, so the believer must never allow sin to have that control, but must master it in the Lord's strength (*see note on 1 Cor. 9:27*). Paul categorically rejects the ungodly notion that freedom in Christ gives license to sin (cf. Rom. 7:6; 8:13, 21).

1 CORINTHIANS—NOTE ON 6:13 **Food . . . stomach.** Perhaps this was a popular proverb to celebrate the idea that sex is purely biological, like eating. The influence of philosophical dualism may have contributed to this idea since it made only the body evil; therefore, what one did physically was not preventable and thus inconsequential. Because the relationship between these two is purely biological and temporal, the Corinthians, like many of their pagan friends, probably used that analogy to justify sexual immorality. **The body . . . the Lord.** Paul rejects the convenient justifying analogy. Bodies and food are temporal relations that will perish.

1 CORINTHIANS—NOTE ON 6:14 Cf. Acts 2:32 and Eph. 1:19. Bodies of believers and the Lord have an eternal relationship that will never perish. He is referring to the believer's body to be changed, raised, glorified, and made heavenly. See 1 Cor. 15:35–54; cf. Phil. 3:20–21.

1 CORINTHIANS—NOTE ON 6:15 **members.** The believer's body is not only for the Lord here and now (v. 14) but is of the Lord, a part of his body, the church (Eph. 1:22–23). The Christian's body is a spiritual temple in which the Spirit of Christ lives (1 Cor. 12:3; John 7:38–39; 20:22; Acts 1:8; Rom. 8:9; 2 Cor. 6:16); therefore, when a believer commits a sexual sin, it involves Christ with a harlot. All sexual sin is harlotry. **Never!** These words translate the strongest Greek negative—"this should never be so."

1 CORINTHIANS—NOTE ON 6:16 **one flesh.** Paul supports his point in the previous verse by appealing to the truth of Gen. 2:24 that defines the sexual union between a man and a woman as "one flesh." When a person is joined to a harlot, it is a one-flesh experience; therefore Christ spiritually is joined to that harlot.

1 CORINTHIANS—NOTE ON 6:17 one spirit with him. Further strengthening the point, Paul affirms that all sex outside of marriage is sin; but illicit relationships by believers are especially reprehensible because they profane Jesus Christ, with whom believers are one (John 14:18–23; 15:4, 7; 17:20–23; Rom. 12:5). This argument should make such sin unthinkable.

1 CORINTHIANS—NOTE ON 6:18 Every other sin . . . is outside. There is a sense in which sexual sin destroys a person like no other, because it is so intimate and entangling, corrupting on the deepest human level. But Paul is probably alluding to venereal disease, prevalent and devastating in his day and today. No sin has greater potential to destroy the body, something a believer should avoid because of the reality given in vv. 19–20.

1 CORINTHIANS—NOTE ON 6:19 not your own. A Christian's body belongs to the Lord (v. 13), is a member of Christ (v. 15), and is the Holy Spirit's temple. *See notes on Rom. 12:1–2*. Every act of fornication, adultery, or any other sin is committed by the believer in the sanctuary, the Most Holy Place, where God dwells. In the OT, the high priest only went in there once a year, and only after extensive cleansing, lest he be killed (Lev. 16).

1 CORINTHIANS—NOTE ON 6:20 a price. The precious blood of Christ (*see notes on 1 Pet. 1:18*). **glorify God.** The Christian's supreme purpose (1 Cor. 10:31).

1 CORINTHIANS—NOTE ON 7:1–11:34 This section comprises Paul's answers to practical questions about which the Corinthians had written him (7:1) in a letter probably delivered by Stephanas, Fortunatus, and Achaicus (16:17). The first of those questions had to do with marriage, an area of trouble due to the moral corruption of the culture, which tolerated fornication, adultery, homosexuality, polygamy, and concubinage.

1 CORINTHIANS—NOTE ON 7:1–7 Some had the notion that because of all the sexual sin and marital confusion, it would be better to be single, even more spiritual to be celibate. This could lead some falsely pious people to advocate divorce in order to be single. These verses elevate singleness, as long as it is celibate, but they in no way teach that marriage is either wrong or inferior.

1 CORINTHIANS—NOTE ON 7:1 relations with a woman. This is a Jewish euphemism for sexual intercourse (see, e.g., Gen. 20:6; Ruth 2:9; Prov. 6:29). Paul is saying that it is good not to have sex, that is, to be single and celibate. It is not, however, the only good or even better than marriage (cf. Gen. 1:28; 2:18).

1 CORINTHIANS—NOTE ON 7:2 immorality. There is a great danger of sexual sin when single (cf. Matt. 19:12). Marriage is God's only provision for sexual fulfillment. Marriage should not be reduced simply to that, however. Paul has a much higher view and articulates it in Eph. 5:22–23. He is, here, stressing the issue of sexual sin for people who are single.

1 CORINTHIANS—NOTE ON 7:3 conjugal rights. Married believers are not to sexually deprive their spouses. While celibacy is right for the single, it is wrong for the married. The practice of deprivation may have been most common when a believer had an unsaved spouse (for more on unsaved spouses, *see notes on vv. 10–17*).

1 CORINTHIANS—NOTE ON 7:4 authority. By the marriage covenant, each partner is given the right over the spouse's body for the satisfaction of the other.

1 CORINTHIANS—NOTE ON 7:5 deprive. This command may indicate that this kind of deprivation was going on among believers, perhaps reacting to the gross sexual sins of their past and wanting to leave all that behind. Husbands and wives may abstain temporarily from sexual activity, but only when they mutually agree to do so for intercession, as a part of their fasting. **come together again.** Sexual intercourse is to be soon renewed after the spiritual interruption. **so that Satan may not tempt.** Cf. 1 Thess. 3:5. After the agreed-upon "time" of abstinence, sexual desires intensify and a spouse becomes more vulnerable to sinful desire. *See notes on Matt. 4:1–11 and 2 Cor. 2:11*.

1 CORINTHIANS—NOTE ON 7:6 concession. A better translation of the Greek would be "awareness" or "to have a mutual opinion." Paul was very aware of the God-ordained advantages of both singleness and marriage, and was not commanding marriage because of the temptation of singleness. Spirituality is not connected at all to marital status, though marriage is God's good gift (see 1 Pet. 3:7, "the grace of life").

1 CORINTHIANS—NOTE ON 7:7 as I myself am. As a single person, Paul recognized the special freedom and independence he had to serve Christ (*see notes on vv. 32–34*). But he did not expect all believers to be single, nor all who were single to stay that way, nor all who were married to act celibate as if they were single. **gift from God.** Both singleness and marriage are God's gracious gifts.

1 CORINTHIANS—NOTE ON 7:8 unmarried . . . widows. "Unmarried" is a term used four times in the NT, and only in 1 Corinthians (cf. vv. 11, 32, 34). This verse makes it clear that the unmarried and widows are distinct. Verse 11 identifies the divorced as the "unmarried" to be distinguished from "widows" (vv. 39–40; single by death) and virgins (vv. 25, 28; never married). Each use of "unmarried," then, refers to those formerly married, presently single, but not widowed. They are the divorced. It is likely these people who were formerly married wanted to know if they, as Christians, could or should remarry. **as I.** Paul was possibly a widower, and could here affirm his former marriage by identifying with the unmarried and widows. His first suggestion is that they stay single because of its freedoms in serving the Lord (vv. 25–27, 32–34). *See notes on Anna in Luke 2:36–37*.

1 CORINTHIANS—NOTE ON 7:9 should marry. The Greek tense indicates a command, since a person can't live a happy life and serve the Lord effectively if dominated by unfulfilled sexual passion—especially in that Corinthian society.

1 CORINTHIANS—NOTE ON 7:10 not I, but the Lord. What Paul writes to these believers was already made clear by Jesus during his earthly ministry (Matt. 5:31–32; 19:5–8; cf. Gen. 2:24; Mal. 2:16). **separate.** This word is used as a synonym for divorce, as indicated by the parallel use of the word "divorce" in 1 Cor. 7:11.

1 CORINTHIANS—NOTE ON 7:11 remain unmarried. If a Christian divorces another Christian except for adultery (*see notes on Matt. 5:31–32; 19:8–9*), neither partner is free to marry another person. They should reconcile, or at least remain unmarried.

1 CORINTHIANS—NOTE ON 7:12 **To the rest.** Those not covered by the instruction of vv. 10–11. **I say.** Not a denial of inspiration or an indication that Paul is giving human opinion, but simply a way of saying that Jesus had not spoken on this and God had not previously given revelation on the matter, as Paul was then writing. Apparently, some Christians felt they should divorce their unsaved spouses, to live celibately or marry a believer.

1 CORINTHIANS—NOTE ON 7:12–13 Some believers must have felt that being married to an unbeliever was somehow defiling. However, just the opposite is true (v. 14).

1 CORINTHIANS—NOTE ON 7:14 **made holy.** This does not refer to salvation; otherwise the spouse would not be spoken of as unbelieving. The sanctification is matrimonial and familial, not personal or spiritual, and means that the unsaved partner is set apart for temporal blessing because the other belongs to God. One Christian in a marriage brings grace that spills over on the spouse—even possibly leading them to salvation. **children . . . are holy.** The Christian need not separate from an unbeliever because of fear that the unbelieving spouse may defile the children. God promises the opposite. They would be unclean if both parents were unsaved, but the presence of one believing parent exposes the children to blessing and brings them protection. The presence of even one Christian parent will protect children from undue spiritual harm and they will receive many blessings, and often that includes salvation.

1 CORINTHIANS—NOTE ON 7:15 **let it be.** A term referring to divorce (cf. vv. 10–11). When an unbelieving spouse cannot tolerate the partner’s faith and wants a divorce, it is best to let that happen in order to preserve peace in the family (cf. Rom. 12:18). The bond of marriage is broken only by death (Rom. 7:2), adultery (Matt. 19:9), or an unbeliever’s leaving. **not enslaved.** When the bond is broken in any of those ways, a Christian is free to marry another believer. Throughout Scripture, whenever legitimate divorce occurs, remarriage is assumed. When divorce is permitted, so is remarriage. By implication, the permission for a widow to remarry (1 Cor. 7:39–40; Rom.

7:3) because the “bond” is broken, extends to this case where there is no more bondage.

1 CORINTHIANS—NOTE ON **7:16** Some may have been reluctant to let go of their unsaved spouse, who wanted out and was creating discord in the home—thinking they could evangelize the spouse by hanging on for the purpose of seeing that one converted. Paul says there are no such assurances and it is better to divorce and be at peace (v. 15), if the unsaved partner wants to end the marriage that way.

1 CORINTHIANS—NOTE ON **7:17–24** Discontent was prevalent among these new believers in the Corinthian church. As noted up to this point (vv. 1–16), some wanted to change their marital status, some were slaves who wanted to be free, and some used their freedom in Christ to rationalize sinning. In a general response to that, this passage plainly repeats the basic principle that Christians should willingly accept the marital condition and social situations into which God has placed them and be content to serve him there until he leads them elsewhere.

1 CORINTHIANS—NOTE ON **7:17** For the first of three times (vv. 20, 24), Paul states the principle of contentment, which is required of all Christians.

1 CORINTHIANS—NOTE ON **7:18** **call.** As always in the epistles, this term refers to God’s effectual call that saves (*see note on Rom. 8:30*). **circumcised . . . uncircumcised.** With Judaizers demanding all Gentile believers in Christ to be circumcised (Gal. 5:1–6), and with some Christian Jews wanting to disassociate with Judaism and thus having a surgery to become uncircumcised (as addressed in rabbinic literature), Paul needed to clarify the issue by saying that neither was necessary. Figuratively, the idea is that when a Jew became a Christian, he was not to give up his racial and cultural identity in order to appear like a Gentile. Likewise, a Gentile was not to become culturally like a Jew (1 Cor. 7:19). Culture, social order, and external ceremony have no bearing on spiritual life. What matters is faith and obedience.

1 CORINTHIANS—NOTE ON **7:21** **Were you a slave . . . ?** Paul is not approving all slavery, but is teaching that a person who is a slave is still able to obey and honor Christ (Eph. 6:5–8; Col. 3:23; 1 Tim. 6:1–2). **Do not**

be concerned about it. In modern society, this seems an insensitive command to those who wrongly assume that freedom is some God-given right, rather than a preferable option.

1 CORINTHIANS—NOTE ON 7:22 the Lord . . . freedman. In the ways that truly count, no man is freer than a Christian. No bondage is as terrible as that of sin, from which Christ frees the believer. **slave of Christ.** Those who are not slaves, but free in the social sense, are in the spiritual sense made slaves of Christ in salvation (Rom. 6:22).

1 CORINTHIANS—NOTE ON 7:23 price. The blood of Christ (6:20; 1 Pet. 1:19). **slaves of men.** This refers to sinful slavery, i.e., becoming slaves to the ways of men, the ways of the world, and of the flesh. This is the slavery about which to be concerned.

1 CORINTHIANS—NOTE ON 7:25–40 Having already established that both marriage and singleness are good and right before the Lord (vv. 1–9), and for the person who has the gift of singleness (v. 7), that state has many practical advantages, Paul continued to answer the questions about which the Corinthians had written him (*see note on v. 1*). Paul gives six reasons for never marrying, in relationship to the downside of marriage, but remaining single (virgins): 1) pressure from the system (vv. 25–27); 2) problems of the flesh (v. 28); 3) passing of the world (vv. 29–31); 4) preoccupations of marriage (vv. 32–35); 5) promises from fathers (vv. 36–38); and 6) permanency of marriage (vv. 39–40).

1 CORINTHIANS—NOTE ON 7:25 I have no command. *See note on v. 12*. The conviction given here is not a command, but is thoroughly dependable and sound advice to remain a virgin, which is counsel included by the inspiration of the Spirit from a trustworthy man.

1 CORINTHIANS—NOTE ON 7:26 present distress. An unspecified, current calamity. Perhaps Paul anticipated the imminent Roman persecutions that began within 10 years after this epistle was written. **remain as he is.** Persecution is difficult enough for a single person to endure, but problems and pain are multiplied for those who are married, especially if they have children.

1 CORINTHIANS—NOTE ON 7:27 The benefits of singleness notwithstanding, married people must remain married. **be free.** Divorce is in view.

1 CORINTHIANS—NOTE ON 7:28 **marry, you have not sinned.** Marriage is a fully legitimate and godly option for both the divorced (on biblical grounds; *see note on v. 15*) and virgins. **worldly troubles.** "Trouble" means lit. "pressed together, or under pressure." Marriage can involve conflicts, demands, difficulties, and adjustments that singleness does not, because it presses two fallen people into intimate life that leads to inevitable "trouble." The troubles of singleness may be exceeded by the conflicts of marriage.

1 CORINTHIANS—NOTE ON 7:29 **time has grown very short.** Human life is brief (cf. James 4:14; 1 Pet. 1:24). **as though they had none.** This does not teach that marriage is no longer binding or treated with seriousness (cf. Eph. 5:22–33; Col. 3:18–19), nor should there be any physical deprivation (1 Cor. 7:3–5); but Paul is teaching that marriage should not at all reduce one's devotion to the Lord and service to him (cf. Col. 3:2). He means to keep the eternal priority (see 1 Cor. 7:31).

1 CORINTHIANS—NOTE ON 7:30 The mature Christian does not get so swept up in the emotion of this life so as to lose motivation, hope, and purpose.

1 CORINTHIANS—NOTE ON 7:31 **deal . . . had no dealings.** This refers to the normal commercial materialism and pleasures that govern in the world. Believers are not to be swept up in earthly enterprises so that heavenly matters become secondary. **form.** This refers to a manner of life, a fashion or way of doing things.

1 CORINTHIANS—NOTE ON 7:32–33 **free from anxieties.** A single person is free from concern about the earthly needs of a spouse and therefore potentially better able to set himself apart exclusively for the Lord's work.

1 CORINTHIANS—NOTE ON 7:33 **worldly things.** These are earthly matters connected to the passing system (v. 31).

1 CORINTHIANS—NOTE ON 7:33–34 **how to please his wife . . . her husband.** Here is a basic and expected principle for a good marriage—each seeking to please the other.

1 CORINTHIANS—NOTE ON 7:34 The first part of this verse is preferably rendered in some manuscripts, “and his interests are divided. And the woman who is unmarried and the virgin . . . .” This is important because it distinguishes clearly between the “unmarried” and “virgins,” who, therefore, can’t be the same. “Virgins” (see esv footnote) are single people never married, while “unmarried” must be single by divorce. “Widows” is the term for those made single by death (*see note on v. 8*).

1 CORINTHIANS—NOTE ON 7:35 Marriage does not prevent great devotion to the Lord, but it brings more potential matters to interfere with it. Singleness has fewer hindrances, though not guaranteed greater spiritual virtue. **undivided devotion.** *See notes on vv. 26, 29, 33*.

1 CORINTHIANS—NOTE ON 7:36 **his betrothed.** Lit., virgin; see esv footnote. It is better to understand the subject as the father, not the intended husband. That is, a man’s daughter. Apparently in Corinth some of the fathers intending devotion to the Lord had dedicated their young daughters to the Lord as permanent virgins. **Passions are strong.** This phrase is better translated “past her youth.” Fully matured as a woman capable of child-bearing. **it has to be.** When daughters became of marriageable age and insisted on being married, their fathers were free to break the vow and let them marry.

1 CORINTHIANS—NOTE ON 7:37 **no necessity.** This means the father who has kept his daughter a virgin and is not under constraint by the daughter to change his mind, does well to fulfill his desire for her to be singularly devoted to the Lord (v. 34). As with those who remain single (v. 28), the choice was not between right and wrong.

1 CORINTHIANS—NOTE ON 7:39 **bound.** God’s law designed marriage for life (cf. Gen. 2:24; Mal. 2:16; Rom. 7:1–3). It is so permanent that the disciples thought it may be better not to marry (*see note on Matt. 19:10*). **only in the Lord.** That is, free to marry a believer only. This is true for all believers who marry or remarry (see 2 Cor. 6:14–16).

1 CORINTHIANS—NOTE ON 7:40 **I too have the Spirit.** Perhaps with a touch of sarcasm, Paul affirmed that this sound advice was given by the Holy Spirit.

1 CORINTHIANS—NOTE ON 8:1–11:1 Paul addresses liberty in the church (*see notes on Rom. 14*).

1 CORINTHIANS—NOTE ON 8:1 **food offered to idols.** The Greeks and Romans were polytheistic (worshiping many gods) and polydemonistic (believing in many evil spirits). They believed that evil spirits would try to invade human beings by attaching themselves to food before it was eaten, and that the spirits could be removed only by the food's being sacrificed to a god. The sacrifice was meant not only to gain favor with the god, but also to cleanse the meat from demonic contamination. Such decontaminated meat was offered to the gods as a sacrifice. That which was not burned on the altar was served at wicked pagan feasts. What was left was sold in the market. After conversion, believers resented eating such food bought out of idol markets, because it reminded sensitive Gentile believers of their previous pagan lives and the demonic worship. **all of us possess knowledge.** Paul and mature believers knew better than to be bothered by such food offered once to idols and then sold in the marketplace. They knew the deities did not exist and that evil spirits did not contaminate the food. *See note on 1 Tim. 4:3*. **love builds up.** Knowledge mingled with love prevents a believer from exercising freedoms that offend weaker believers and, rather, builds the others up in truth and wisdom (cf. 1 Cor. 13:1–4).

1 CORINTHIANS—NOTE ON 8:2–3 Love is the proof of knowing God. Cf. 1 John 4:19–5:1.

1 CORINTHIANS—NOTE ON 8:4 Paul states his agreement with the well taught believers who knew idols were nothing, so food offered to idols was not defiled.

1 CORINTHIANS—NOTE ON 8:5 **so-called gods.** Some were outright fakes and some were manifestations of demons, but none were truly gods (Ps. 115:4–7; Acts 19:26).

1 CORINTHIANS—NOTE ON 8:6 **one God, the Father . . . one Lord, Jesus Christ.** A powerful and clear affirmation of the essential equality of God the Father and God the Son (cf. Eph. 4:4–6).

1 CORINTHIANS—NOTE ON 8:7 conscience . . . is defiled. The consciences of some newer converts were still accusing them strongly with regard to allowing them to eat idol food without feeling spiritually corrupted and guilty. They still imagined that idols were real and evil. A defiled conscience is one that has been violated, bringing fear, shame, and guilt. *See notes on Rom. 14:20–23*.

1 CORINTHIANS—NOTE ON 8:8 commend us to God. The idea is of bringing us nearer to God or making us approved by him. Food is spiritually neutral.

1 CORINTHIANS—NOTE ON 8:9–11 stumbling block. Some believers would be caused to fall back into old sins by getting involved with foods offered to idols.

1 CORINTHIANS—NOTE ON 8:11 destroyed. *See note on Matt. 18:14*. **for whom Christ died.** Christ died for all who believe, actually bearing the penalty for their sin and fully satisfying the wrath of God.

1 CORINTHIANS—NOTE ON 8:12 you sin against Christ. A strong warning that causing a brother or sister in Christ to stumble is more than simply an offense against that person; it is a serious offense against the Lord himself (*see notes on Matt. 18:6–14*).

1 CORINTHIANS—NOTE ON 8:13 *See notes on Rom. 14:14–15, 17, 20*.

1 CORINTHIANS—NOTE ON 9:1–2 In ch. 8, Paul set out the limits of Christian liberty. In this chapter he sets forth how he followed them in his own life. In 9:1–18, he discusses his right to be financially supported by those to whom he ministers. In vv. 19–27, he explains how he would give up all rights to win people to Christ. All of these questions are rhetorical, the “yes” answer to each being assumed.

1 CORINTHIANS—NOTE ON 9:2 seal of my apostleship. The existence of the church in Corinth was evidence of Paul’s apostolic authenticity.

1 CORINTHIANS—NOTE ON 9:3 examine. Using this Greek legal term for a preliminary investigation required before a decision was reached in a case, Paul sets out to defend his rights.

1 CORINTHIANS—NOTE ON 9:4 **right to eat and drink.** Cf. 1 Tim. 5:17–18. He was entitled to be married (v. 5) and to receive financial support from those to whom he ministered.

1 CORINTHIANS—NOTE ON 9:5 **Cephas.** Peter, who was married (cf. Mark 1:29–31).

1 CORINTHIANS—NOTE ON 9:6 **working.** With sarcasm, Paul, a tentmaker (Acts 18:3), let the Corinthians know that he and Barnabas had as much right as others to receive full financial support from their work. Except for help from a few churches (e.g., Phil. 4:15–16), they paid their own expenses not because of obligation or necessity, but voluntarily.

1 CORINTHIANS—NOTE ON 9:7 **Who plants a vineyard.** Cf. 2 Tim. 2:6.

1 CORINTHIANS—NOTE ON 9:9 **Law.** The Scripture, as quoted from Deut. 25:4.

1 CORINTHIANS—NOTE ON 9:10 **for our sake.** As in agriculture, men should earn their living from their labor.

1 CORINTHIANS—NOTE ON 9:11 **material things.** Financial support. *See note on 1 Tim. 5:17*. Cf. 2 Cor. 8:1–5.

1 CORINTHIANS—NOTE ON 9:12 **others share this rightful claim.** Apparently, the church had financially supported other ministers. **endure.** False teachers sought money. Paul wanted to be certain he was not classed with them, so he endured not accepting support, so as not to offend. Cf. Acts 20:34 and 2 Thess. 3:8.

1 CORINTHIANS—NOTE ON 9:13 **share in the sacrificial offerings.** Old Testament priests were supported by the tithes of crops and animals, as well as of financial gifts (Num. 18:8–24; cf. Gen. 14:18–21).

1 CORINTHIANS—NOTE ON 9:14 **get their living by the gospel.** This refers to earning a living by preaching the good news.

1 CORINTHIANS—NOTE ON 9:15 **no use of any of these rights.** The six reasons given in vv. 1–14 that indicate his right to financial support. **nor am I writing.** He was not underhandedly hoping that, despite his protest, the Corinthians would feel obligated to pay him (2 Cor. 11:8–9; cf. 1 Thess. 2:9; 2 Thess. 3:8; 1 Pet. 5:2). **rather die.** He preferred death to having anyone think he ministered with a financial motive. See Acts 20:33–35 and 1 Pet. 5:2. **deprive me of . . . boasting.** The term "boast" refers to that in which one glories or to the basis of one's glorying, and carries the idea of rejoicing. It is a statement of sincere joy, not pride (cf. 1 Cor. 1:31; Rom. 15:17). Paul was genuinely overjoyed for the privilege of serving the Lord and did not want material support to rob him of it in any way.

1 CORINTHIANS—NOTE ON 9:16 **no ground for boasting.** That is to say, his boast (cf. v. 15) was not personal. He was not proud as if it were his gospel; nor was he proud about the way he preached it, as if it were his ability. **necessity.** Paul did not preach from personal pride, but from divine compulsion. He had no other choice, because God had sovereignly set him apart for service (see Acts 9:3–6, 15; 26:13–19; Gal. 1:15; Col. 1:25; cf. Jer. 1:5; 20:9; Luke 1:13–17). **Woe.** God's severest chastening is reserved for unfaithful ministers (Heb. 13:17; James 3:1).

1 CORINTHIANS—NOTE ON 9:17 **not of my own will.** This does not indicate that Paul was unwilling to obey but that his will had no part in the call itself. Since it was God's sovereign choice and call, he received not a "reward," but a "stewardship" (a valuable responsibility or duty to be carefully managed).

1 CORINTHIANS—NOTE ON 9:18 **my reward.** Not money, but the privilege of preaching the gospel without support, was Paul's reward, so that he set aside his liberty ("right").

1 CORINTHIANS—NOTE ON 9:19 **a servant.** By choice, he set aside his right to be supported, and thus "enslaved" himself to self-support, in order to remove a potential offense and win more people to Jesus Christ (cf. Prov. 11:30).

1 CORINTHIANS—NOTE ON 9:20 **became as a Jew.** Within the limits of God's word and his Christian conscience, Paul would be as culturally and socially

Jewish as necessary when witnessing to Jews (cf. Rom. 9:3; 10:1; 11:14). He was not bound to ceremonies and traditions of Judaism. All legal restraints had been removed, but there was the constraint of love (cf. Rom. 9:3; 10:1; 11:14). For examples of this identification with customs of the Jews, *see notes on Acts 16:3; 18:18; 21:20–26*.

1 CORINTHIANS—NOTE ON 9:21 **those outside the law.** Gentiles. Paul was not suggesting the violating of God's moral law, but, as he explained, not being lawless toward God, but abiding by the law of Jesus Christ (cf. James 1:25; 2:8, 12).

1 CORINTHIANS—NOTE ON 9:22 **weak.** He stooped to make the gospel clear at the lower level of comprehension, which Paul no doubt had done often while dealing with the Corinthians themselves (cf. 2:1–5). **all things . . . all means.** Within the bounds of God's word, he would not offend the Jew, Gentile, or those weak in understanding. Not changing Scripture or compromising the truth, he would condescend in ways that could lead to salvation.

1 CORINTHIANS—NOTE ON 9:24–27 Liberty cannot be limited without self-control, since the flesh resists limits on its freedom. Here, Paul speaks of his personal self-control.

1 CORINTHIANS—NOTE ON 9:24 **race.** The Greeks enjoyed two great athletic events, the Olympic games and the Isthmian games, and because the Isthmian events were held in Corinth, believers there were quite familiar with this analogy of running to win.

1 CORINTHIANS—NOTE ON 9:25 **self-control.** Self-control is crucial to victory. **wreath.** A wreath of greenery given to the winner of the race. Cf. 2 Tim. 4:8 and 1 Pet. 5:4.

1 CORINTHIANS—NOTE ON 9:26 **aimlessly.** Four times he has mentioned his goal of winning people to salvation (vv. 19, 22). **beating the air.** Paul changes the metaphor to boxing to illustrate the point that he was no shadow boxer, just waving his arms without effect (cf. 1 Tim. 1:18).

1 CORINTHIANS—NOTE ON 9:27 discipline. From a term lit. meaning to hit under the eye. He knocked out the bodily impulses to keep them from preventing him from his mission of winning souls to Christ. **disqualified.** Another metaphor from the athletic games. A contestant who failed to meet basic training requirements could not participate at all, much less have an opportunity to win. Paul may be especially referring to such fleshly sins that disqualify a man from preaching and leading the church, particularly being blameless and above reproach in the sexual area, since such sin is a disqualification (*see notes on Ps. 101:6; 1 Tim. 3:2; Titus 1:6*).

1 CORINTHIANS—NOTE ON 10:1–13 Ancient Israel's 40-year journey between Egypt and Canaan (Ex. 13:21; 14:16; 16:15; 17:6) is a sobering illustration of the misuse of freedom and the dangers of overconfidence. The Israelites misused their new-found freedom, fell into idolatry, immorality, and rebelliousness, disqualifying themselves from receiving the Lord's blessing.

1 CORINTHIANS—NOTE ON 10:1 to know. This transition leads from the lack of self-discipline and subsequent disqualification spoken of in 9:27 to an illustration of it in ancient Israel. **our fathers.** Paul is referring to ancient Israel, of whom he was a descendant. In particular, he asked his readers to remember what had happened to Israel in the wilderness, because of freedom without self-control. **under the cloud.** Guided by God's presence as a cloud by day and column of fire at night (see Ex. 13:21). **through the sea.** The Red Sea, which opened for Israel to pass through and closed to drown the Egyptian army (see Ex. 14:26–31).

1 CORINTHIANS—NOTE ON 10:2 baptized. Israel was immersed, not in the sea, but "into Moses," indicating their oneness, or solidarity, with him as their leader.

1 CORINTHIANS—NOTE ON 10:3–4 spiritual food . . . drink. Actual food provided by the spiritual power of God. See Ex. 16:15 and 17:6.

1 CORINTHIANS—NOTE ON 10:4 spiritual Rock. The Jews had a legend that the actual rock Moses struck followed them throughout their wilderness wanderings, providing water for them. Paul says they have a Rock providing all they need, but it is Christ. Rock (*petra*) refers to a massive cliff, not simply a large stone or boulder, signifying the preincarnate Messiah (Christ), who protected and sustained his people. Cf. Matt. 16:18.

1 CORINTHIANS—NOTE ON 10:5 not pleased. This is an understatement. Because of Israel's extreme disobedience, God allowed only two of the men over 19 who had originally left Egypt (Joshua and Caleb) to enter the Promised Land; all the others died in the wilderness, including Moses and Aaron who were disqualified from entering the land (Num. 20:8–12, 24).

1 CORINTHIANS—NOTE ON 10:6 examples for us. They died in the wilderness because of their failure of self-discipline and consequent indulgence of every desire (*see note on 9:27*). Four major sins characterized them: idolatry (v. 7); sexual immorality (v. 8); testing God (v. 9); and complaining (v. 10).

1 CORINTHIANS—NOTE ON 10:7 idolaters. The Israelites were barely out of Egypt when they fell into idol worship. Exodus 32 records the story (v. 6 is quoted here). Some 3,000 were executed for instigating an immoral orgy at Sinai (Ex. 32:28). See Ex. 20:3; Ezek. 14:3; 1 John 5:21; Rev. 22:9. **play.** A euphemism for the gross sexual relations that followed the excessive feasting.

1 CORINTHIANS—NOTE ON 10:8 twenty-three thousand. Having just quoted from Ex. 32 in 1 Cor. 10:7, this very likely also refers to the incident in Ex. 32, not to the incident at Shittim in Num. 25. Apparently 3,000 were killed by the Levites (Ex. 32:28) and 20,000 died in the plague (Ex. 32:35).

1 CORINTHIANS—NOTE ON 10:9 Christ to the test. Numbers 21 records this story of the people questioning the goodness and plan of the One carrying them through the wilderness, the Protector and Provider, the spiritual Rock, Christ preincarnate (*see note on v. 4*). **serpents.** See Num. 21:6; cf. 1 Cor. 11:30.

1 CORINTHIANS—NOTE ON 10:10 Destroyer. This incident is recorded in Num. 16:3–41. The same angel had slain the firstborn of the Egyptians (Ex. 12:23), the 70,000 men because of David’s census (2 Sam. 24:15–16), and the entire Assyrian army that was besieging Jerusalem (2 Chron. 32:21).

1 CORINTHIANS—NOTE ON 10:11 the end of the ages. The time of Messiah; the last days of redemptive history before the messianic kingdom. See Heb. 9:26 and 1 John 2:18.

1 CORINTHIANS—NOTE ON 10:12 Cf. Prov. 16:18. The Bible is filled with examples of overconfidence (see Est. 3–5; Isa. 37:36–38; Luke 22:33–34, 54–62; Rev. 3:1–3, 17).

1 CORINTHIANS—NOTE ON 10:13 **temptation.** *See notes on James 1:13–15*; cf. Matt. 6:13. **common to man.** One Greek word meaning "that which is human."

1 CORINTHIANS—NOTE ON 10:16 **cup of blessing.** The proper name given to the third cup during the Passover feast. At the last Passover with the disciples, Jesus used the third cup as the symbol of his blood shed for sin. That cup became the one used to institute the Lord's Supper. He set the cup apart as a token of salvation blessing before passing it to the Twelve (*see notes on Luke 22:17, 20*). **a participation.** This word means "to have in common, to participate and have partnership with." The same Greek word is used in 1 Cor. 1:9; 2 Cor. 8:4; Phil. 2:1; 3:10. Commemorating the Lord's Supper was a regular and cherished practice in the early church, by which believers remembered their Savior's death and celebrated their common salvation and eternal life, which reflected their perfect spiritual oneness. **the blood of Christ.** A vivid phrase used to represent Christ's sacrificial death and full atoning work. *See note on Rom. 5:9*. See Acts 20:28; Rom. 3:25; Eph. 1:7; 2:13; Col. 1:20; 1 Pet. 1:19; 1 John 1:7; Rev. 1:5; 5:9. **The bread.** This symbolized our Lord's body as the cup symbolized his blood. Both point to his death as a sacrifice for the salvation of men.

1 CORINTHIANS—NOTE ON 10:17 **is one bread.** This refers to the bread of communion as the symbol of Christ's body given for all who believe. Since we all partake of that body, we are one. *See note on 6:17*.

1 CORINTHIANS—NOTE ON 10:18 **Consider . . . Israel.** In the OT sacrifices, the offering was on behalf of all who ate (see Lev. 7:15–18). By such action, the people were identifying with the offering and affirming their devotion to God to whom it was offered. Paul was, by this, implying how any sacrifice made to an idol (see 1 Cor. 10:7, 14) was identifying with and participating with that idol. It is completely inconsistent for believers to participate in any such worship (10:21).

1 CORINTHIANS—NOTE ON 10:19–20 Idols and the things sacrificed to them have no spiritual nature or power in themselves (cf. 8:4, 8), but they do represent the demonic. If pagan worshipers believe an idol was a god, demons act out the part of the imagined god (cf. 2 Thess. 2:9–11). There is not a true god in the idol, but there is a satanic spiritual force (cf. Deut. 32:17; Ps. 106:37).

1 CORINTHIANS—NOTE ON 10:22 **jealousy.** God tolerates no competition and will not allow idolatry to go unpunished. (Deut. 32:21; Jer. 25:6, 9; Rev. 21:8; cf. 1 Cor. 11:30).

1 CORINTHIANS—NOTE ON 10:23–30 Paul gives four principles for Christian liberty: 1) edification over gratification (v. 23); 2) others over self (v. 24); 3) liberty over legalism (vv. 25–27); and 4) condescension over condemnation (vv. 28–30).

1 CORINTHIANS—NOTE ON 10:23 *See note on 6:12*. **build up.** To build up in Christian doctrine (cf. 8:1; 14:3–4, 26; Acts 20:32; 2 Cor. 12:19; Eph. 4:12; 2 Tim. 3:16–17).

1 CORINTHIANS—NOTE ON 10:24 *See notes on Phil. 2:3*.

1 CORINTHIANS—NOTE ON 10:25–26 Quoting Ps. 24:1, Paul declares that believers, though not participating in idol ceremonies (*see notes on 1 Cor. 10:18–20*), should not hesitate to buy meat once used in such ceremonies and eat it without guilt (*see note on 1 Tim. 4:4–5*).

1 CORINTHIANS—NOTE ON 10:27 **eat whatever.** So as not to offend the unbeliever.

1 CORINTHIANS—NOTE ON 10:28–29 Even if you are the guest of an unbeliever and don’t want to offend him, it is better to offend the unbeliever and not eat for the sake of the weaker Christian who would be offended to eat, since love to other believers is the strongest witness we have (John 13:34–35).

1 CORINTHIANS—NOTE ON 10:29 **my liberty be determined by someone else’s conscience.** Offending a weaker brother with one’s freedom will cause the offended person to condemn us.

1 CORINTHIANS—NOTE ON 10:30 We can’t truly offer thanks to God for some food by which we cause another believer to stumble.

1 CORINTHIANS—NOTE ON 10:31 **glory.** Christian liberty, as well as the most common behavior, is to be conducted to the honor of God. Cf. Ezek. 36:23.

1 CORINTHIANS—NOTE ON 10:32 Those three groups cover all humanity. We are to be careful to offend none.

1 CORINTHIANS—NOTE ON 10:33 **please everyone.** *See notes on 9:19–22*.

1 CORINTHIANS—NOTE ON 11:1 **Be imitators of me.** *See notes on 4:16; Eph. 5:1; Phil. 3:17; 4:9*.

1 CORINTHIANS—NOTE ON 11:2 **traditions.** In the strict sense used here, a synonym for God's word (cf. 2 Thess. 2:15). The NT sometimes uses the word in a negative way, referring to man-made ideas or practices, especially those that conflict with Scripture (cf. Matt. 15:2–6; Gal. 1:14; Col. 2:8).

1 CORINTHIANS—NOTE ON 11:3–15 There is no distinction between men and women as far as personal worth, intellect, or spirituality are concerned (cf. Gal. 3:28). That women function uniquely in God's order, however, submitting to men's authority, Paul affirms by several points: 1) the pattern in the Godhead (1 Cor. 11:3); 2) the divine design of male and female (v. 7); 3) the order of creation (v. 8); 4) the purpose of woman in regard to man (v. 9); 5) the concern of the angels (v. 10); and 6) the characteristics of natural physiology (vv. 13–15).

1 CORINTHIANS—NOTE ON 11:3 **Christ.** Christ is the head of the church as its Savior and Lord (cf. Eph. 1:22–23; 4:15; Col. 1:18). He is also the Lord over every unbeliever (cf. Matt. 28:18; Heb. 2:8). Someday all will acknowledge his authority (cf. Phil. 2:10–11). **man.** Men have authority over women in the basic order of creation (cf. 1 Cor. 11:8–9; cf. Isa. 3:12; Eph. 5:22–33). *See notes on 1 Tim. 2:11–15*. **God.** Christ has never been in any way inferior in essence to the Father (John 10:30; 17:21–24), but in his incarnation he willingly submitted himself to the Father's will in humble obedience (1 Cor. 3:23; 15:24–28; cf. John 4:34; 5:30; 6:38).

1 CORINTHIANS—NOTE ON 11:4 **head covered dishonors.** Lit., "having down from head," is probably a reference to men wearing a head covering, which seems to have been a local custom. Jews began wearing head coverings during the fourth century A.D., although some may already have been wearing them in NT times. Apparently, Corinthian men were doing the same, and Paul informs them that it is a disgrace. Paul is not stating a universal law from God, but acknowledging a local custom, which did reflect divine principle. In that society, a man's uncovered head was a sign of his authority over women, who were to have their heads covered. For a man to cover his head was to suggest a reversal of proper roles.

1 CORINTHIANS—NOTE ON **11:5** **wife who prays or prophesies.** Paul makes clear directives that women are not to lead or speak in the services of the church (cf. 14:34; 1 Tim. 2:12), but they may pray and proclaim the truth to unbelievers, as well as teaching children and other women (cf. 1 Tim. 5:16; Titus 2:3–4). *See note on Acts 21:9*. Wherever and whenever women do pray and proclaim the word appropriately, they must do so maintaining a proper distinction from men. **uncovered.** In the culture of Corinth, a woman's covered head while ministering or worshiping was a symbol to signify a subordinate relationship to her husband. The apostle is not laying down an absolute law for women to wear veils or coverings in all churches for all time, but is declaring that the symbols of the divinely established male and female roles are to be genuinely honored in every culture. As in the case of meat offered to idols (1 Cor. 8–9), there is nothing spiritual about wearing or not wearing a covering. But manifesting rebellion against God's order was wrong. **dishonors her head.** "Head" may refer to her own self being disgraced by refusing to conform to recognized symbols of submission, or to her husband, who is disgraced by her behavior.

1 CORINTHIANS—NOTE ON **11:6** **disgraceful . . . cut off her hair.** In that day only a prostitute or a feminist would shave her head. If a Christian woman rejected the covering that symbolized her submission in that culture, she might as well have shaved her head—the shame was similar.

1 CORINTHIANS—NOTE ON **11:7** **image and glory of God.** Though men and women were both created in God's image (Gen. 1:27), it is man who bears the glory of God uniquely by his role. Like God, he is given a sphere of sovereignty as the earthly sovereign over God's created order. *See notes on Gen. 3:16–17*.

1 CORINTHIANS—NOTE ON 11:7–8 **woman is the glory of man.** As man carries authority delegated to him by God, so woman carries authority delegated to her by God through her husband. Man came from God; woman came from man (cf. Gen. 2:9–23; 1 Tim. 2:11–13).

1 CORINTHIANS—NOTE ON 11:9 See Gen. 2:18–23.

1 CORINTHIANS—NOTE ON 11:10 **angels.** Women are to be submissive by wearing the symbol of authority so as not to offend these most holy and submissive creatures who watch the church (cf. Matt. 18:10; Eph. 3:9–10), who were present (Job 38:4, 7) at creation, when God designed the order of authority for men and women.

1 CORINTHIANS—NOTE ON 11:11–12 All believers, male and female, are equal in the Lord and complementary in the Lord's work. Their roles are different in function and relationships, not in spirituality or importance (cf. Gal. 3:28). *See note on 1 Tim. 2:15*.

1 CORINTHIANS—NOTE ON 11:13 **is it proper.** Aside from apostolic command, Paul asked, in effect, "Isn't it self-evident that women should not be uncovered?"

1 CORINTHIANS—NOTE ON 11:14–15 **nature.** The term can convey the idea of basic human awareness, i.e., the innate sense of what is normal and right. The male hormone, testosterone, speeds up the loss of hair in men. Estrogen causes women's hair to grow longer and for a longer time. Women are rarely bald, no matter how old. This physiology is reflected in most cultures in the custom of longer hair on women. God has given her hair as a covering to show tenderness, softness, and beauty.

1 CORINTHIANS—NOTE ON 11:16 **no such practice.** Neither the Lord, the apostles, nor the churches would allow female rebellion. Women were to maintain their distinctively feminine hairdos; and when custom dictated, they should wear a covering.

1 CORINTHIANS—NOTE ON 11:17–34 The early church love feasts (cf. Jude 12) usually closed with observance of the Lord's Supper. The worldly, fleshly church at Corinth had turned those sacred meals into gluttonous, drunken revelries (1 Cor. 11:17; cf. 2 Pet. 2:13). Beyond that, wealthy believers brought ample food and drink for themselves but refused to share, letting their poorer brethren go away hungry (1 Cor. 11:21).

1 CORINTHIANS—NOTE ON 11:17 **worse.** A comparative Greek word that refers to moral evil.

1 CORINTHIANS—NOTE ON 11:18 **divisions.** The church was torn by dissension (see 1:10–17; 3:1–3).

1 CORINTHIANS—NOTE ON 11:19 **genuine . . . recognized.** Factions revealed who passed the test of spiritual genuineness and purity (cf. 1 Thess. 2:4).

1 CORINTHIANS—NOTE ON 11:20 **it is not the Lord's supper that you eat.** The love feast and communion celebration had become so perverted that it was a sinful, selfish mockery. They could not legitimately say it was devoted to the Lord, since it was not honoring to him.

1 CORINTHIANS—NOTE ON 11:21–22 If they intended to selfishly indulge themselves, they might as well have stayed at home.

1 CORINTHIANS—NOTE ON 11:23–26 While the information was not new to the Corinthians, because Paul had previously "delivered" it, it is an important reminder. This description of Christ's final supper with his disciples is one of the most beautiful in all of Scripture, yet it was given in the midst of a strong rebuke of carnal selfishness. If this letter was written before any of the Gospels (see Matt. 26:26–30; Mark 14:22–26; Luke 22:17–20; John 13:2), as most conservative scholars believe, then Paul's instruction was the first biblical record of the institution of the Lord's Supper—given directly from the Lord and not through his reading of any other apostles (cf. Gal. 1:10–12).

1 CORINTHIANS—NOTE ON 11:25 **new covenant in my blood.** The Old Covenant was practiced repeatedly by the blood of animals offered by men; but the New Covenant has been ratified once and for all by the death of Christ (cf. Heb. 9:28). **in remembrance of me.** Jesus transformed the third cup of the Passover into the cup of remembrance of his offering (*see note on 1 Cor. 10:16*).

1 CORINTHIANS—NOTE ON **11:26** The gospel is presented through the service of communion as the elements are explained. They point to his physical incarnation, sacrificial death, resurrection, and coming kingdom.

1 CORINTHIANS—NOTE ON **11:27** **in an unworthy manner.** I.e., ritualistically, indifferently, with an unrepentant heart, a spirit of bitterness, or any other ungodly attitude. **guilty.** To come to the Lord's Table clinging to one's sin does not only dishonor the ceremony, but it also dishonors his body and blood, treating lightly the gracious sacrifice of Christ for us. It is necessary to set all sin before the Lord (v. 28), then partake, so as not to mock the sacrifice for sin by holding on to it.

1 CORINTHIANS—NOTE ON **11:29** **judgment.** I.e., chastisement. **without discerning the body.** When believers do not properly judge the holiness of the celebration of Communion, they treat with indifference the Lord himself—his life, suffering, and death (cf. Acts 7:52; Heb. 6:6; 10:29).

1 CORINTHIANS—NOTE ON **11:30** **died.** *See note on* *15:18*. The offense was so serious that God put the worst offenders to death, an extreme but effective form of church purification (cf. Luke 13:1–5; Acts 5:1–11; 1 John 5:16).

1 CORINTHIANS—NOTE ON **11:32** Believers are kept from being consigned to hell, not only by divine decree, but by divine intervention. The Lord chastens to drive his people back to righteous behavior and even sends death to some in the church (v. 30) to remove them before they could fall away (cf. Jude 24).

1 CORINTHIANS—NOTE ON **11:34** There is no point in gathering together to sin and be chastened.

1 CORINTHIANS—NOTE ON **12:1–14:40** This section focuses on spiritual gifts in the church, dealing with a vital, but controversial, subject. The false religion situation in Corinth caused counterfeit spiritual manifestations that had to be confronted. The church was being informed on this subject by Paul and its behavior would be regulated by the truth and the Spirit.

1 CORINTHIANS—NOTE ON 12:1 **spiritual gifts.** The word “gifts” is not in the original but is implied by the context (cf. vv. 4, 9, 28, 30–31; 14:1). The Greek lit. means “pertaining to the Spirit,” referring to that which has spiritual qualities or characteristics or is under some form of spiritual control. Spiritual gifts are divine enablements for ministry that the Holy Spirit gives in some measure to all believers and that are to be completely under his control and used for the building of the church to Christ’s glory (*see notes on Rom. 12:4–8*). These had to be distinguished from the mystical experiences called “ecstasy” (supernatural, sensuous communion with a deity) and “enthusiasm” (divination, dreams, revelations, visions) that were found in the pagan religions of Corinth.

1 CORINTHIANS—NOTE ON 12:2 **pagans.** That is, Gentiles (1 Thess. 4:5; 1 Pet. 2:12). **led astray.** Incredibly, some church members were mimicking certain dramatic and bizarre practices of the mystery religions in which they had been formerly involved. The practice of ecstasy, considered to be the highest expression of religious experience, involved supposed supernatural interaction with a deity, induced through frenzied hypnotic chants and ceremonies. The practice frequently included drunkenness (cf. Eph. 5:18) and sexual orgies, to which the devotees willfully yielded themselves to be led into gross sin.

1 CORINTHIANS—NOTE ON 12:3 **accursed.** This is the most severe kind of condemnation. Some of the Corinthians were fleshly and given over to ecstasies that were controlled by demons. In that condition, they actually claimed to be prophesying or teaching in the Spirit while demonically blaspheming the name of the Lord whom they were supposed to be worshiping. They had been judging the use of gifts on the basis of experience and not content. Satan always assaults the person of Christ. It is possible that the curser of Christ was a Gentile claiming to be a Christian, but holding to a philosophy that all matter was evil, including the human Jesus (i.e., pre-Gnosticism). They might have said that the Christ spirit left the human Jesus before his death, and therefore Jesus died a cursed death as a mere man. **Jesus is Lord.** Cf. Acts 2:36; Rom. 10:9–10; Eph. 1:20–21; Phil. 2:9–11. The validity of any speaking exercise is determined by the truthfulness of it. If the speaker affirms the lordship of Jesus, it is the truth from the Holy Spirit. What a person believes and says about Jesus Christ is the test of whether he speaks from the Holy Spirit. He always leads people to Christ's lordship (cf. 1 Cor. 2:8–14; John 15:26; 1 John 5:6–8).

1 CORINTHIANS—NOTE ON 12:4 gifts. These categories of giftedness are not natural talents, skills, or abilities, such as are possessed by believers and unbelievers alike. They are sovereignly and supernaturally bestowed by the Holy Spirit on all believers (vv. 7, 11), enabling them to spiritually edify each other effectively and thus honor the Lord. The varieties of gifts fall into two general types, speaking and serving (see vv. 8–10; cf. Rom. 12:6–8; 1 Pet. 4:10–11). The speaking, or verbal, gifts (prophecy, knowledge, wisdom, teaching, and exhortation) and the serving, nonverbal gifts (leadership, helps, giving, mercy, faith, and discernment) are all permanent gifts that will operate throughout the church age. Their purpose is to edify the church and glorify God. The list here and in Rom. 12:3–8 is best seen as representative of categories of giftedness that the Holy Spirit draws from to give each believer whatever kind or combination of kinds he chooses (1 Cor. 12:11). Some believers may be gifted categorically similar to others but are personally unique as the Spirit suits each grace gift to the individual. Miracles, healing, tongues, and the interpretation of tongues were temporary sign gifts limited to the apostolic age and have, therefore, ceased. Their purpose was to authenticate the apostles and their message as the true word of God, until God's written word was completed and became self-authenticating. *See notes on vv. 9–10*.

1 CORINTHIANS—NOTE ON 12:5–6 varieties of service . . . activities. The Lord gives believers unique ministry arenas in which to fulfill their giftedness, and provides varieties of power to energize and accomplish them (cf. Rom. 12:6).

1 CORINTHIANS—NOTE ON 12:7 manifestation of the Spirit. No matter what the gift, ministry, or effect, all spiritual gifts are from the Holy Spirit. They make him known, understood, and evident in the church and in the world, by spiritually profiting all who receive their ministry.

1 CORINTHIANS—NOTE ON 12:8 the utterance of wisdom. "Utterance" indicates a speaking gift (*see note on v. 4*; cf. 1 Pet. 4:11). In the NT, "wisdom" is most often used of the ability to understand God's word and his will, and to skillfully apply that understanding to life (cf. Matt. 11:19;

13:54; Mark 6:2; Luke 7:35; Acts 6:10; James 1:5; 3:13, 17; 2 Pet. 3:15). **the utterance of knowledge.** This gift may have been revelatory in the first century, but it is today the ability to understand and speak God’s truth, with insight into the mysteries of his word, that cannot be known apart from God’s revelation (Rom. 16:25; Eph. 3:3; Col. 1:26; 2:2; 4:3; cf. 1 Cor. 13:2). Knowledge majors on grasping the meaning of the truth; wisdom emphasizes the practical conviction and conduct that applies it.

1 CORINTHIANS—NOTE ON 12:9 **faith.** Distinct from saving faith or persevering faith, both of which all believers possess, this gift is exercised in persistent prayer and endurance in intercession, along with a strong trust in God in the midst of difficult circumstances (cf. Matt. 17:20). **healing.** A temporary sign gift used by Christ (Matt. 8:16–17), the apostles (Matt. 10:1), the seventy (Luke 10:1), and a few associates of the apostles, such as Philip (Acts 8:5–7). This ability was identified as a gift belonging to the apostles (cf. 2 Cor. 12:12). Although Christians today do not have the gifts of healings, God certainly still hears and answers the faithful prayers of his children (see James 5:13–16). Some people feel that healing should be common and expected in every era, but this is not the case. Physical healings are very rare throughout the OT record. Only a few are recorded. There was never a time before the coming of Christ when healings were common. Only in his lifetime and that of his apostles was there a veritable explosion of healing. This was due to the unique need to accredit the Messiah and to authenticate the first miracles of the gospel. Jesus and his apostles temporarily banished disease from Palestine, but that was the most monumental era of redemptive history and called for such authentication. To normalize healing would be to normalize the arrival of the Savior. This gift belonged to the sign gifts for that era only. The gifts of healings were never used solely for bringing people physical health. Paul was sick but never healed himself or asked another human to heal him. His friend Epaphroditus was near death (Phil. 2:27), and Paul did not heal him. God intervened. When Timothy was sick, Paul did not heal him, but told him to take some wine (1 Tim. 5:23). Paul left Trophimus “ill at Miletus” (2 Tim. 4:20). Healings were not the everyday norm in Paul’s ministry, but did occur when he entered a new region, e.g., Malta, where the gospel and its preacher needed authentication (see Acts 28:8–9). That healing was the first mention of healing since the lame man was healed in Lystra (Acts 14:9) in connection with the arrival of Paul and the gospel there. Prior to that, the nearest healing was by Peter in Acts 9:34, and the resurrection of Tabitha in 9:41, so that people would believe the gospel Peter preached (cf. 9:42).

1 CORINTHIANS—NOTE ON 12:10 miracles. This temporary sign gift was for the working of divine acts contrary to nature, so that there was no explanation for the action except that it was by the power of God. This, too, was to authenticate Christ and the apostolic preachers of the gospel. John 2:11 notes that Jesus did his first miracle at Cana to "manifest his glory," not enhance the party (cf. John's purpose for recording the miracles of Jesus in this Gospel, 20:30–31). Acts 2:22 affirms that Jesus did miracles to "attest" that God was working through him, so that people would believe in him as Lord and Savior. Jesus performed miracles and healed only for the three years of his ministry, not at all in the 30 years before. His miracles began when his ministry began. Though Jesus did miracles related to nature (made wine, created food, walked on water with Peter, ascended), no apostle ever is reported to have done a miracle in the natural realm. What miracle did the apostles do? The answer is in the word "miracles," meaning "power," and is frequently connected to casting out demons (Luke 4:36; 6:18; 9:42). It is precisely that power that the Lord gave the disciples (Luke 9:1; 10:17–19; cf. Acts 6:8; 8:7; 13:6–12). *See notes on Acts 19:14–16*. **prophecy.** The meaning is simply that of "speaking forth," or "proclaiming publicly," to which the connotation of prediction was added sometime in the Middle Ages. Since the completion of Scripture, prophecy has not been a means of new revelation, but is limited to proclaiming what has already been revealed in the written word. Even the biblical prophets were preachers, proclaimers of God's truth both by revelation and reiteration. Old Testament prophets like Isaiah, Jeremiah, and Ezekiel spent lifetimes proclaiming God's word. Only a comparatively small amount of what they preached is recorded in the Bible as God's direct revelation. They must have continually repeated and re-emphasized those truths, as preachers today repeat, explain, and re-emphasize the word of God in Scripture. The best definition for this gift is given in 1 Cor. 14:3. The importance of this gift is given in 14:1, 39. Its supremacy to other gifts, especially tongues, is the theme of ch. 14. *See notes on 1 Thess. 5:20 and Rev. 19:10*. **distinguish between spirits.** Satan is the great deceiver (John 8:44) and his demons counterfeit God's message and work. Christians with the gift of discernment have the God-given ability to recognize lying spirits and to identify deceptive and erroneous doctrine (cf. Acts 17:11; 1 John 4:1). Paul illustrated the use of this gift in Acts 16:16–18, as Peter had exercised it in Acts 5:3. When it was not being exercised in the Corinthian church, grave distortion of the truth occurred (see 1 Cor. 12:3; 14:29). Though its operation has changed since apostolic times, because of the completion of Scripture, it is still essential to have people in the church who are discerning. They are the guardians, the watchmen who protect the church from demonic lies, false doctrines, perverted cults, and fleshly elements. As it requires diligent study of the word to exercise gifts of knowledge, wisdom, preaching, and teaching, so it does with discernment. *See notes on 1 Thess. 5:20–22*. **tongues . . . interpretation.** These temporary sign gifts, using the normal words for speaking a foreign language and translating it, like the others (miracles, healings) were for the authentication of the truth and those who preached it. This true gift was clearly identified in Acts 2:5–12 as languages, which validated the gospel as divine. They were, however, because of their counterfeit in the culture, disproportionately exalted and seriously abused in Corinth. Here, Paul identified them, but throughout 1 Cor. 14 he discussed them in detail. *See notes on 14:1–39*.

1 CORINTHIANS—NOTE ON 12:11 one and the same Spirit. While stressing the diversity of gifts (vv. 4–11), Paul also stressed the singular source in the Spirit (cf. vv. 4–6, 8–9). This is the fifth mention, in this chapter, of the source of gifts being the Holy Spirit. It emphasizes that gifts are not something to seek, but to be received from the Spirit "as he wills." It is he alone who "empowers" or energizes (v. 6) all gifts as he chooses.

1 CORINTHIANS—NOTE ON 12:12 body . . . members. Paul used the human body as an analogy (cf. 10:17) for the unity of the church in Christ. From this point on to 12:27, he used "body" 18 times (cf. Rom. 12:5; Eph. 1:23; 2:16; 4:4, 12, 16; Col. 1:18).

1 CORINTHIANS—NOTE ON 12:13 baptized. The church, the spiritual body of Christ, is formed as believers are immersed by Christ with the Holy Spirit. Christ is the baptizer (*see note on Matt. 3:11*) who immerses each believer with the Spirit into unity with all other believers. Paul is not writing of water baptism. That outward sign depicts the believer's union with Christ in his death and resurrection (*see notes on Rom. 6:3–4*). Similarly, all believers are also immersed into the body of Christ by means of the Holy Spirit. Paul's point is to emphasize the unity of believers. There cannot be any believer who has not been Spirit-baptized, nor can there be more than one Spirit baptism or the whole point of unity in the body of Christ is convoluted. Believers have all been Spirit-baptized and thus are all in one body. *See notes on Eph. 4:4–6*. This is not an experience to seek, but a reality to acknowledge. *See also notes on Acts 8:17; 10:44–45; 11:15–16*. **drink of one Spirit.** At salvation, all believers not only become full members of Christ's body, the church, but the Holy Spirit is placed within each of them (Rom. 8:9; cf. 1 Cor. 6:19; Col. 2:10; 2 Pet. 1:3–4). There is no need (or divine provision) for any such thing as a second blessing, a triumphalistic experience of a deeper life, or a formula for instantly increased spirituality (cf. John 3:34). Christ's salvation provision is perfect, and he calls only for obedience and trust in what has already been given (Heb. 10:14).

1 CORINTHIANS—NOTE ON 12:14–20 By his illustration of how every part of a human body is essential to the function of that body, Paul showed that unity is an indispensable need of the church; but divinely provided diversity within that unity is also necessary. His words additionally implied that some selfish members were discontent with their gifts, wanting the gifts they had not been given (v. 11). With that attitude, they in effect questioned God's wisdom and implied he had made a mistake in assignments (cf. v. 3; Rom. 9:20–21). In seeking showy abilities and power, they also became vulnerable to carnal, demonically counterfeited gifts.

1 CORINTHIANS—NOTE ON 12:18 Here again, as in v. 11, Paul dealt with the foolish and carnal Corinthians who were discontent with what had been given them sovereignly for the edification of the church and the glory of its Lord. *See note on v. 31*.

1 CORINTHIANS—NOTE ON 12:21 no need. While some in Corinth were bemoaning the fact that they did not have the showy gifts (*see note on vv. 14–20*), those who did were belittling those with the more quiet and less prominent gifts. The "eye" and the "head," which are highly visible and the focus of all who engage each other, represent the people with public gifts.

They so overestimated their own importance that they disdained those whom they perceived as less gifted and less significant. They were apparently indifferent (“I have no need”) and self-sufficient.

1 CORINTHIANS—NOTE ON 12:22–24 Paul’s answer to the pride of the more visibly gifted was to engage his analogy again and remind them that the more fragile and less lovely, in fact, ugly parts of the body that are not publicly “presentable” (v. 24) are given the greater respect for their necessity. He spoke of the internal organs.

1 CORINTHIANS—NOTE ON 12:25 God has designed visible, public gifts to have a crucial place, but equally designed and more vital to life are the hidden gifts, thus maintaining the perspective of unity—all are essential to the working of the body of Christ.

1 CORINTHIANS—NOTE ON 12:26–27 This is a call to mutual love and concern in the fellowship of believers (cf. Phil. 2:1–4), which maintains the unity that honors the Lord. There is one body in which all function, yet never do they lose their personal identity and the essential necessity of ministry as God has designed them to do it.

1 CORINTHIANS—NOTE ON 12:28–30 God has appointed. Again emphasizing the sovereignty of God (cf. vv. 7, 11, 18), Paul illustrates the individuality and unity of the body by a repeat of the representative categories of ministries, callings, and giftedness.

1 CORINTHIANS—NOTE ON 12:28 apostles . . . prophets. *See notes on Eph. 4:11*. Their purpose was: 1) to lay the foundation of the church (Eph. 2:20); 2) to receive and declare the revelation of God’s word (Acts 11:28; 21:10–11; Eph. 3:5); and 3) to give confirmation of that word through signs, wonders, and miracles (2 Cor. 12:12; cf. Acts 8:6–7; Heb. 2:3–4). “Apostles” refers, primarily, to those 12 chosen by our Lord plus Paul and Matthias (Acts 1:26). *See note on Rom. 1:1*. In a secondary sense, others served as messengers of the church: Barnabas (Acts 14:14), Silas and Timothy (1 Thess. 2:6), and others (Rom. 16:7; 2 Cor. 8:23; Phil. 2:25). Apostles of Christ were the source of the church’s doctrine (Acts 2:42); apostles of the church (2 Cor. 8:23) were its early leaders. “Prophets” were especially gifted men in the local churches who preached God’s word (Acts

11:21–28; 13:1). Any message preached by a prophet had to be judged by the word of the apostles (*see note on 1 Cor. 14:36–37*). **teachers.** Could be the same as pastor-teachers (*see note on Eph. 4:11*), but probably should be broadened to include all who are gifted for teaching in the church, whether they have the office of pastor or not. **miracles . . . healing . . . tongues.** *See notes on 1 Cor. 12:9–10*. **helping, administrating.** These less public gifts are mingled with the more public manifestations of the Spirit to show their vital necessity (v. 22). "Helping" is an ability for service; in fact, the gift of ministry ("service") in Rom. 12:7 is in the same category. "Administrating" is leadership. The word comes from the Greek meaning "to pilot a ship" (Acts 27:11) and speaks of one who can lead ministries of the church efficiently and effectively.

1 CORINTHIANS—NOTE ON 12:29–30 Each of these rhetorical queries expects a "no" answer. The body of Christ is diverse and God sovereignly designs it that way.

1 CORINTHIANS—NOTE ON 12:31 **earnestly desire.** In context, this could not mean that believers should desire the more prominent gifts, when the whole chapter has just been confronting the fact that they have sinfully been doing just that. Desiring a gift for selfish reasons is wrong, since they are sovereignly given by God as he wills (vv. 7, 11, 18, 28). Therefore, this must be rendered not as an imperative (command), but, as the verb form allows, as an indicative (statement of fact), "You are desiring the showy gifts, wrongly." The real imperative is to stop doing that and learn the "more excellent way," the way of love, which Paul will explain in ch. 13.

1 CORINTHIANS—NOTE ON 13:1–13 Spiritual gifts were present in Corinth (1:7); right doctrine was even in place (11:2); but love was absent. This led to the quarrels and exhibitions of selfishness and pride that plagued the church—notably in the area of spiritual gifts (*see notes on 12:14–31*). Instead of selfishly and jealously desiring showy gifts that they don't have, believers should pursue the greatest thing of all—love for each other. This chapter is considered by many the greatest literary passage ever penned by Paul. It is central to his earnestly dealing with spiritual gifts (chs. 12–14), because after discussing the endowment of gifts (ch. 12) and before presenting the function of gifts (ch. 14), he addresses the attitude necessary in all ministry in the church (ch. 13).

1 CORINTHIANS—NOTE ON 13:1 **tongues of men.** Cf. 12:10, 28; 14:4–33. That this gift was actual languages is established in Acts 2:1–13 (*see notes there*), affirmed in this text by Paul's calling it "of men"—clearly a reference to human language. This was the gift that the Corinthians prized so highly, abused so greatly, and counterfeited so disastrously. God gave the ability to speak in a language not known to the speaker, as a sign with limited function (*see notes on 1 Cor. 14:1–33*). **tongues . . . of angels.** The apostle was writing in general hypothetical terms. There is no biblical teaching of any special angelic language that people could learn to speak. **love.** Self-giving love that is more concerned with giving than receiving (John 3:16; cf. 1 Cor. 14:1; Matt. 5:44–45; John 13:1, 34–35; 15:9; Rom. 5:10; Eph. 2:4–7; Phil. 2:2; Col. 3:14; Heb. 10:24). The word was not admired and thus seldom used in ancient Greek literature, but it is common in the NT. Without love, no matter how linguistically gifted one is to speak his own language, other languages, or even (hypothetically) the speech of angels, his speech is noise only. In NT times, rites honoring the pagan deities Cybele, Bacchus, and Dionysius included ecstatic noises accompanied by gongs, cymbals, and trumpets. Unless the speech of the Corinthians was done in love, it was no better than the gibberish of pagan ritual.

1 CORINTHIANS—NOTE ON 13:2 **prophetic powers.** *See notes on 12:10*. In 14:1–5, Paul speaks of this gift as the most essential one because it brings God's truth to people. Even this gift must be ministered in love (cf. Eph. 4:15). **understand all mysteries and all knowledge.** This encompasses gifts of wisdom, knowledge, and discernment (*see notes on 1 Cor. 12:8, 10*), which are to be exercised in love (see Phil. 1:9). **all faith.** *See note on Matt. 17:20*. This refers to the gift of faith (enduring, believing prayer; *see note on 1 Cor. 12:9*), which is useless without selfless love for the church.

1 CORINTHIANS—NOTE ON 13:3 **burned.** The practice of burning Christians at the stake did not begin until some years later, but it was clearly understood to be an extremely horrible death. Neither volunteering for giving up all your possessions or being burned would produce any spiritual benefit if not done out of love for the body of Christ.

1 CORINTHIANS—NOTE ON **13:4–7** In the previous comments (vv. 1–3), the focus is on the emptiness produced when love is absent from ministry. In these verses, the fullness of love is described, in each case by what love does. Love is action, not abstraction. Positively, love is patient with people and gracious to them with generosity. Negatively, love never envies, or brags, or is arrogant, since that is the opposite of selfless service to others. Never rude or overbearing, love never wants its own way, is not irritated or angered in personal offense, and finds no pleasure in someone else's sin, even the sin of an enemy. On the positive side again, love is devoted to truth in everything. With regard to "all things" within God's righteous and gracious will, love protects, believes, hopes, and endures what others reject.

1 CORINTHIANS—NOTE ON **13:8–10** **never ends.** This refers to love's lastingness or permanence as a divine quality. Love outlasts all failures (cf. 1 Pet. 4:8; 1 John 4:16). Paul strengthens his point on the permanence of love by comparing it to the spiritual gifts that the Corinthians so highly prized: prophecy, knowledge, and tongues, all of which will have an end. There may be a distinction made on how prophecy and knowledge come to an end, and how the gift of tongues does. This is indicated by the Greek verb forms used. In the case of prophecy and knowledge, they are both said to "be done away" (in both cases the verb indicates that something will put an end to those two functions). First Corinthians 13:9–10 indicates that what will abolish knowledge and prophecy is that which is "perfect." When that occurs, those gifts will be rendered inoperative. The "perfect" is not the completion of Scripture, since there is still the operation of those two gifts and will be in the future kingdom (cf. Joel 2:28; Acts 2:17; Rev. 11:3). The Scriptures do not allow us to see "face to face" or have perfect knowledge as God does (1 Cor. 13:12). The "perfect" is not the rapture of the church or the second coming of Christ, since the kingdom to follow these events will have an abundance of preachers and teachers (cf. Isa. 29:18; 32:3–4; Joel 2:28; Rev. 11:3). The "perfect" must be the eternal state, when we in glory see God face to face (Rev. 22:4) and have full knowledge in the eternal new heavens and new earth. Just as a child grows to full understanding, believers will come to perfect knowledge and no such gifts will be necessary. On the other hand, Paul uses a different word for the end of the gift of tongues, or languages, thus indicating it will “cease” by itself, as it did at the end of the apostolic age. It will not end by the coming of the “perfect,” for it will already have ceased. The uniqueness of the gift of tongues and its interpretations was, as all sign gifts, to authenticate the message and messengers of the gospel before the NT was completed (Heb. 2:3–4). “Tongues” was also limited by being a judicial sign from the God of Israel’s judgment (*see note on 1 Cor. 14:21*; cf. Isa. 28:11–12). “Tongues” were also not a sign to believers, but unbelievers (*see note on 1 Cor. 14:22*), specifically those unbelieving Jews. Tongues also ceased because there was no need to verify the true messages from God once the Scripture was given. It became the standard by which all are to be deemed true. “Tongues” was a means of edification in a way far inferior to preaching and teaching (*see notes on 14:5, 12, 27–28*). In fact, ch. 14 was designed to show the Corinthians, so preoccupied with tongues, that it was an inferior means of communication (14:1–12), an inferior means of praise (14:13–19), and an inferior means of evangelism (14:20–25). Prophecy was and is, far superior (14:1, 3–6, 24, 29, 31, 39). That tongues have ceased should be clear from their absence from any other books in the NT, except Acts. Tongues ceased to be an issue of record or practice in the early church, as the Scripture was being written. That tongues has ceased should be clear also from its absence through church history since the first century, appearing only sporadically and then only in questionable groups. A more detailed discussion is given in the notes on ch. 14.

1 CORINTHIANS—NOTE ON 13:13 love. The objects of faith and hope will be fulfilled and perfectly realized in heaven, but love, the Godlike virtue, is everlasting (cf. 1 John 4:8). Heaven will be the place for the expression of nothing but perfect love toward God and each other.

1 CORINTHIANS—NOTE ON 14:1 Pursue love. A command for every believer. Because lovelessness was a root spiritual problem in the Corinthian church, the godly love just described should have been sought after by them with particular determination and diligence. **desire . . . spiritual gifts.** Love does not preclude the use of these enablements. Since Paul has addressed not desiring showy gifts (12:31) and not elevating one over the other (12:14–25), some might think it best to set them all aside for unity’s sake. Spiritual gifts, on the other hand, are sovereignly bestowed by God on each believer and necessary for the building of the church (12:1–10). Desire for them, in this context, is in reference to their use collectively and faithfully in his service—not a personal yearning to have an admired gift that one did not possess. As a congregation, the Corinthians should be wanting the full expression of all the gifts to be exercised. "You" is plural, emphasizing the corporate desire of the church. **especially . . . prophesy.** This spiritual gift was desirable in the life of the church to serve in a way that tongues cannot, namely, by edifying the entire church (13:5).

1 CORINTHIANS—NOTE ON 14:2–39 Although it is not indicated consistently in some translations, the distinction between the singular "tongue" and the plural "tongues" is foundational to the proper interpretation of this chapter. Paul seems to use the singular to distinguish the counterfeit gift of pagan gibberish and the plural to indicate the genuine gift of a foreign language (*see note on v. 2*). It was perhaps in recognition of that, that the King James Version (KJV) translators added consistently the word "unknown" before every singular form (see vv. 2, 4, 13, 14, 19, 27). The implications of that distinction will be noted as appropriate. Against the backdrop of carnality and counterfeit ecstatic speech learned from the experience of the pagans, Paul covers three basic issues with regard to speaking in languages by the gift of the Holy Spirit: 1) its position, inferior to prophecy (vv. 1–19); 2) its purpose, a sign to unbelievers not believers (vv. 20–25); and 3) its procedure, systematic, limited, and orderly (vv. 26–40).

1 CORINTHIANS—NOTE ON 14:2 one who speaks in a tongue. This is singular (*see previous note*; cf. vv. 4, 13, 14, 19, 27), indicating that it refers to the false gibberish of the counterfeit pagan ecstatic speech. The singular is used because gibberish can't be plural; there are not various kinds of non-language. There are, however, various languages; hence when speaking of the true gift of language, Paul uses the plural to make the distinction (vv. 6, 18, 22, 23, 29). The only exception is in vv. 13, 27, 28 (*see notes there*), where it refers to a single person speaking a single genuine language. **speaks not to men but to God.** This is better translated, "to a god." The Greek text has no definite article (see similar translation in Acts 17:23, "the unknown god"). Their gibberish was worship of pagan deities. The Bible records no incident of any believer ever speaking to God in any other than normal human language. **no one understands . . . he utters mysteries in the Spirit.** As indicated in the note on Rom. 8:10, it is an interpretive decision as to whether to understand this as a reference to the Holy Spirit or the human spirit. The fleshly, or carnal, Corinthians using the counterfeit ecstatic speech of paganism were not interested in being understood, but in making a dramatic display. The spirit by which they spoke was not the Holy Spirit, but their own human spirit or some demon; and the mysteries they declared were the type associated with the pagan mystery religions, which were espoused to be the depths that only the initiated few were privileged to know and understand. Those mysteries were totally unlike the ones mentioned in Scripture (e.g., Matt. 13:11; Eph. 3:9), which are divine revelations of truths previously hidden (*see notes on 1 Cor. 12:7; Eph. 3:4–6*).

1 CORINTHIANS—NOTE ON 14:3 prophesies. In dramatic contrast to the bedlam of counterfeit tongues was the gift of genuine prophecy or preaching of the truth (*see note on 12:10*). It produced the building up in truth, the encouragement to obedience, and the comfort in trouble that God desired for his church. Spiritual gifts are always for the benefit of others, never self.

1 CORINTHIANS—NOTE ON 14:4 a tongue. Again (as in v. 2), Paul uses the singular to refer to the pagan counterfeit gibberish and sarcastically (cf. v. 16; 4:8–10 for other sarcasm) marks its selfishness as some kind of self-edification. This illicit building up of self comes from pride-induced emotion, which only produces more pride. **builds up the church.** *See note on 12:7*.

1 CORINTHIANS—NOTE ON 14:5 all to speak in tongues, but even more to prophesy. Here the plural, “tongues,” appears as Paul was referring to the real gift of tongues, or languages (*see note on v. 2*). Obviously this was not Paul’s true desire, even for the true gift, since the very idea was impossible and contrary to God’s sovereign distribution of gifts (12:11, 30). He was simply suggesting hypothetically that, if they insisted on clamoring after gifts they did not possess, they at least should seek the one that was more enduring and more valuable for the church. The only purpose tongues renders to the church is when it is interpreted (the normal Greek word for “translation”). Wherever God gave the gift of tongues, he also gave the gift for translation, so that the sign would also be edifying. Never was the gift to be used without such translation (14:28), so that the church would always be edified.

1 CORINTHIANS—NOTE ON 14:6 if I come to you . . . how will I benefit . . . ? Even an apostle who spoke in tongues did not spiritually benefit a congregation unless, through interpretation, his utterance was clarified so that the revelation and knowledge could be understandably preached and taught. Any private use of this gift is excluded for several reasons: 1) it is a sign to unbelievers (v. 22); 2) it must have a translator to have any meaning, even to the speaker (v. 2); and 3) it must edify the church (v. 6).

1 CORINTHIANS—NOTE ON 14:7–9 Here, Paul illustrates his previous point about the uselessness of even the true gift apart from translation for the church to understand. If even inanimate musical instruments are expected to make sensible sounds, how much more should human speech make sense, especially when it deals with the things of God? *See note on v. 23*.

1 CORINTHIANS—NOTE ON 14:10–11 Paul simply points up the obvious: the purpose of every language is to communicate, not to impress and certainly not to confuse, as the Corinthians had been doing with their counterfeits. That was clearly the point in the first instance of tongues: each heard the apostles speak in his own language (Acts 2:6, cf. 1 Cor. 14:8). This section makes an undeniable case for the fact that the true gift of tongues was never some unintelligible gibberish, but was human language that was to be translated (v. 13).

1 CORINTHIANS—NOTE ON 14:12 Again Paul returned to the issue of edification, central to all gifts (12:7).

1 CORINTHIANS—NOTE ON 14:14–17 Paul continued to speak sarcastically (cf. v. 16; 4:8–10) about counterfeit tongues, so he used the singular “tongue” (*see note on 14:2–39*), which refers to the fake gift. He was speaking hypothetically to illustrate the foolishness and pointlessness of speaking in ecstatic gibberish. The speaker could not understand, and what virtue is there in praying to God or praising God without understanding? No one can “Amen” such nonsense.

1 CORINTHIANS—NOTE ON 14:16 **outsider.** From the Greek word meaning ignorant or unlearned.

1 CORINTHIANS—NOTE ON 14:18 **I speak in tongues more than all of you.** Paul emphasized that by writing all of this, he was not condemning genuine tongues (plural); nor, as some may have thought to accuse him, was he envious of a gift he did not possess. At that point, he stopped speaking hypothetically about counterfeit tongue-speaking. He actually had more occasions to use the true gift than all of them (though we have no record of a specific instance). He knew the true gift and had used it properly. It is interesting, however, that the NT makes no mention of Paul's actually exercising that gift. Nor does Paul in his own writings make mention of a specific use of it by any Christian.

1 CORINTHIANS—NOTE ON 14:19 **instruct others.** This is the general principle that summarizes what he has been saying, i.e., teaching others is the important matter, and that requires understanding.

1 CORINTHIANS—NOTE ON 14:20–25 This very important passage deals with the primary purpose of the gift of languages. Paul has clearly indicated that such speaking was not something for all believers to do, since it was dispensed sovereignly like all other gifts (12:11); nor was it connected to the baptism with the Holy Spirit, which all believers receive (12:13); nor was it some superior sign of spirituality, but rather an inferior gift (14:5). Because of all that, and the corruption of the real gift by the Corinthians, the apostle gives the principles for its proper and limited operation as a sign.

1 CORINTHIANS—NOTE ON 14:20 **Be infants in evil, but in your thinking be mature.** Most of the Corinthian believers were the opposite of what Paul here admonished. They were extremely experienced in evil, but greatly lacking in wisdom. Yet mature understanding was especially essential for proper comprehension and use of the gift of tongues, because the conspicuous and fascinating nature of that gift made it so attractive to the flesh. He was asking his readers to put aside emotion and experience, along with the desires of the flesh and pride, to think carefully about the purpose of tongues.

1 CORINTHIANS—NOTE ON 14:21 it is written. In a freely rendered quotation from Isa. 28:11–12, Paul explains that centuries earlier the Lord had predicted that one day he would use men of other tongues, that is, foreigners speaking unknown languages, as a sign to unbelieving Israel, who "will not listen to me." These "strange tongues" are what they knew as the gift of languages, given solely as a sign to unbelieving Israel. That sign was threefold: cursing, blessing, and authority. To emphasize the cursing, Paul quoted Isaiah's words of warning to Judah of the judgment from Assyria (*see note on Isa. 28:11–12*). The leaders thought his words were too simple and rejected him. The time would come, the prophet said, when they would hear Assyrian, a language they could not understand, indicating judgment. Jeremiah spoke similarly of the Babylonians who were also to come and destroy Judah (cf. Jer. 5:15). When the apostles spoke at Pentecost in all those foreign languages (Acts 2:3–12), the Jews should have known that the judgment prophesied and historically fulfilled first by the Assyrians and then by the Babylonian captivity was about to fall on them again for their rejection of Christ, including the destruction of Jerusalem (A.D. 70) as it had happened in 586 B.C. under Babylonian power.

1 CORINTHIANS—NOTE ON 14:22 Thus tongues are a sign not for believers but for unbelievers. Explaining further, Paul says explicitly that all tongues are for the sake of unbelievers. In other words, that gift has no purpose in the church when everyone present is a believer. And once the sign served its purpose to pronounce judgment or cursing on Israel, and the judgment fell, the purpose ceased along with the sign gift. The blessing of that sign was that God would build a new nation of Jews and Gentiles to be his people (Gal. 3:28), to make Israel jealous and someday repent (see Rom. 11:11–12, 25–27). The sign was thus repeated when Gentiles were included in the church (Acts 10:44–46). The sign also gave authority to those who preached both the judgment and blessing (2 Cor. 12:12), including Paul (1 Cor. 14:18). **while prophecy is . . . for believers.** In the completely opposite way, the gift of prophesying benefits only believers, who are able, by their new natures and the indwelling Holy Spirit, to understand spiritual truth (cf. 1 Cor. 2:14; 1 John 2:20, 27).

1 CORINTHIANS—NOTE ON 14:23 If, therefore . . . all speak in tongues. As Paul explains in more detail later (vv. 27–28), even for unbelievers, even when the gift of tongues was exercised in its proper time in history, when it was dominant and uncontrolled in the church, bedlam ensued and the gospel was disgraced and discredited. **out of your minds.** The Greek word means to be in an uncontrolled frenzy. When the real gift was used in Acts 2, there was no madness, and everyone understood in his own language (1 Cor. 14:11). In Corinth, there was charismatic chaos.

1 CORINTHIANS—NOTE ON 14:24–25 **But if all prophesy.** This means to publicly proclaim the word of God (*see note on 12:10*). “All” does not mean all at once (see 14:31), but rather means that hypothetically if the cacophony of all the Corinthians could be replaced by all of them preaching the word, the effect on unbelievers would be amazingly powerful, the gospel would be honored, and souls would be converted to worshiping God.

1 CORINTHIANS—NOTE ON 14:26–40 In this last section on the topic of tongues, the stress is on how they were to be systematically limited for use in the church in an orderly way. For the sake of hypothetical discussion, it is noteworthy that even if one granted that the gift was still in use today, the modern movement would be totally discredited as illegitimate by its failure to follow the clear, controlling commands in these verses.

1 CORINTHIANS—NOTE ON 14:26 **each one has.** It seems that chaos and lack of order was rampant in that assembly (v. 33). It is interesting that no elders or pastors are mentioned, and the prophets were not even exercising control (see vv. 29, 32, 37). Everyone was participating with whatever expression they desired whenever they desired. **a hymn.** The reading or singing of an OT psalm. **a lesson.** This probably refers to a doctrine or subject of special interest (v. 33). **a revelation.** Some supposed word from God, whether spurious or genuine. **a tongue.** In the singular, this refers to the counterfeit. *See note on vv. 2–39*. **an interpretation.** This refers to that of a tongue’s message. **for building up.** This was Paul’s way of calling a halt to the chaos. Edification is the goal (cf. vv. 3–5, 12, 17, 26, 31), and the Corinthian chaos could not realize it (cf. 1 Thess. 5:11; Rom. 15:2–3).

1 CORINTHIANS—NOTE ON 14:27–28 These verses provide regulations for the exercise of the gift: 1) only two or three persons in a service; 2) only speaking in turn, one at a time; and 3) only with an interpreter. Without those conditions, one was to meditate and pray silently.

1 CORINTHIANS—NOTE ON 14:29–31 Since Paul's Pastoral Epistles (1–2 Tim.; Titus) do not mention prophets, it seems evident that this unique office had ceased to function in the church even before the end of the apostolic age. When Paul wrote the Corinthians, however, prophets were still central to the work of that church (cf. Acts 13:1). Here he gave four regulations for their preaching: 1) only two or three were to speak; 2) the other prophets were to judge what was said; 3) if while one was speaking, God gave a revelation, the speaker was to defer to the one hearing from God; and 4) each prophet was to speak in turn. *See notes on Eph. 2:20 and 4:11*.

1 CORINTHIANS—NOTE ON 14:32 Not only were the prophets to judge others with discernment, but they were also to have control over themselves. God does not desire out-of-spirit or out-of-mind experiences. Those who received and proclaimed the truth were to have clear minds. There was nothing bizarre, ecstatic, trance-like, or wild about receiving and preaching God's word, as with demonic experiences.

1 CORINTHIANS—NOTE ON 14:33 confusion. Here is the key to the whole chapter. The church at worship before God should reflect his character and nature because he is a God of peace and harmony, order and clarity, not strife and confusion (cf. Rom. 15:33; 2 Thess. 3:16; Heb. 13:20). **As in all the churches.** This phrase does not belong in 1 Cor. 14:33, but at the beginning of v. 34, as a logical introduction to a universal principle for churches.

1 CORINTHIANS—NOTE ON 14:34–35 women should keep silent in the churches. The principle of women not speaking in church services is universal; this applies to all the churches, not just locally, geographically, or culturally. The context in this verse concerns prophecy, but includes the general theme of the chapter, i.e., tongues. Rather than leading, they are to be submissive as God's word makes clear (*see notes on 11:3–15; Gen. 3:16; 1 Tim. 2:11–15*). It is not coincidental that many modern churches that have tongues-speaking and claim gifts of healings and miracles also permit women to lead worship, preach, and teach. Women may be gifted teachers, but they are not permitted by God "to speak" in churches. In fact, for them to do so is "shameful," meaning "disgraceful." Apparently, certain women were out of order in disruptively asking questions publicly in the chaotic services.

1 CORINTHIANS—NOTE ON 14:36–37 Paul knew that the Corinthians would react to all these firm regulations that would end the free-for-all in their services. The prophets, tongues-speakers, and women may all have been resistant to words, so he anticipated that resistance by sarcastically challenging those who put themselves above his word, and thus, above Scripture by either ignoring it or interpreting it to fit their predisposed ideas. If anyone was genuinely a prophet or had the true spiritual gift of tongues, he or she would submit to the principles God had revealed through the apostle.

1 CORINTHIANS—NOTE ON 14:36 was it from you . . . word . . . came . . . only ones? *See notes on 1 Thess. 2:13; 2 Tim. 3:15–17; 2 Pet. 1:19–21*.

1 CORINTHIANS—NOTE ON 14:38 not recognized. Anyone who does not recognize the authority of Paul's teaching should himself not be recognized as a legitimate servant gifted by God.

1 CORINTHIANS—NOTE ON 14:39 do not forbid . . . tongues. Legitimate languages were limited in purpose and in duration, but as long as this gift was still active in the early church, it was not to be hindered. But prophecy was the most desirable gift to be exercised because of its ability to edify, exhort, and comfort with the truth (v. 3).

1 CORINTHIANS—NOTE ON 14:40 *See notes on v. 33*.

1 CORINTHIANS—NOTE ON 15:1–58 This chapter is the most extensive treatment of resurrection in the Bible. Both the resurrection of Jesus Christ as recorded in the Gospels and the resurrection of believers as promised in the Gospels are here explained.

1 CORINTHIANS—NOTE ON 15:1–11 To begin his teachings about the resurrection of believers, Paul reviewed the evidences for Jesus' resurrection: 1) the church (vv. 1–2); 2) the Scriptures (vv. 3–4); 3) the eyewitnesses (vv. 5–7); 4) the apostle himself (vv. 8–10); and 5) the common message (v. 11).

1 CORINTHIANS—NOTE ON 15:1–2 preached . . . received . . . stand. This was not a new message. They had heard of the resurrection, believed in it, and had been saved by it.

1 CORINTHIANS—NOTE ON 15:2 unless you believed in vain. By this qualifying statement, Paul recognized and called to their attention that some may have had a shallow, non-saving faith (see Matt. 7:13–14, 22–27; 13:24–30, 34–43, 47–50; 25:1–30). Some believed only as the demons believed (James 2:19), i.e., they were convinced the gospel was true, but had no love for God, Christ, and righteousness. True believers "hold fast" to the gospel (cf. John 8:31; 2 Cor. 13:5; 1 John 2:24; 2 John 9).

1 CORINTHIANS—NOTE ON 15:3–4 in accordance with the Scriptures. The OT spoke of the suffering and resurrection of Christ (see Luke 24:25–27; Acts 2:25–31; 26:22–23). Jesus, Peter, and Paul quoted or referred to such OT passages regarding the work of Christ as Ps. 16:8–11; 22; Isa. 53.

1 CORINTHIANS—NOTE ON 15:5–7 The testimony of eyewitnesses, recorded in the NT, was added to support the reality of the resurrection. These included: 1) John and Peter together (John 20:19–20), but probably also separately before (Luke 24:34); 2) the Twelve (John 20:19–20; Luke 24:36; Acts 1:22); 3) the 500, only referred to here (*see note on 2 Pet. 3:15–16*), had all seen the risen Christ (cf. Matt. 28:9; Mark 16:9, 12, 14; Luke 24:31–39; John 21:1–23); 4) James, either one of the two so-named apostles (son of Zebedee or son of Alphaeus; cf. Mark 3:17–18) or even James the half-brother of the Lord, the author of the epistle by that name and the key leader in the Jerusalem church (Acts 15:13–21); and 5) the apostles (John 20:19–29). Such unspecified appearances occurred over a 40-day period (Acts 1:3) to all the apostles.

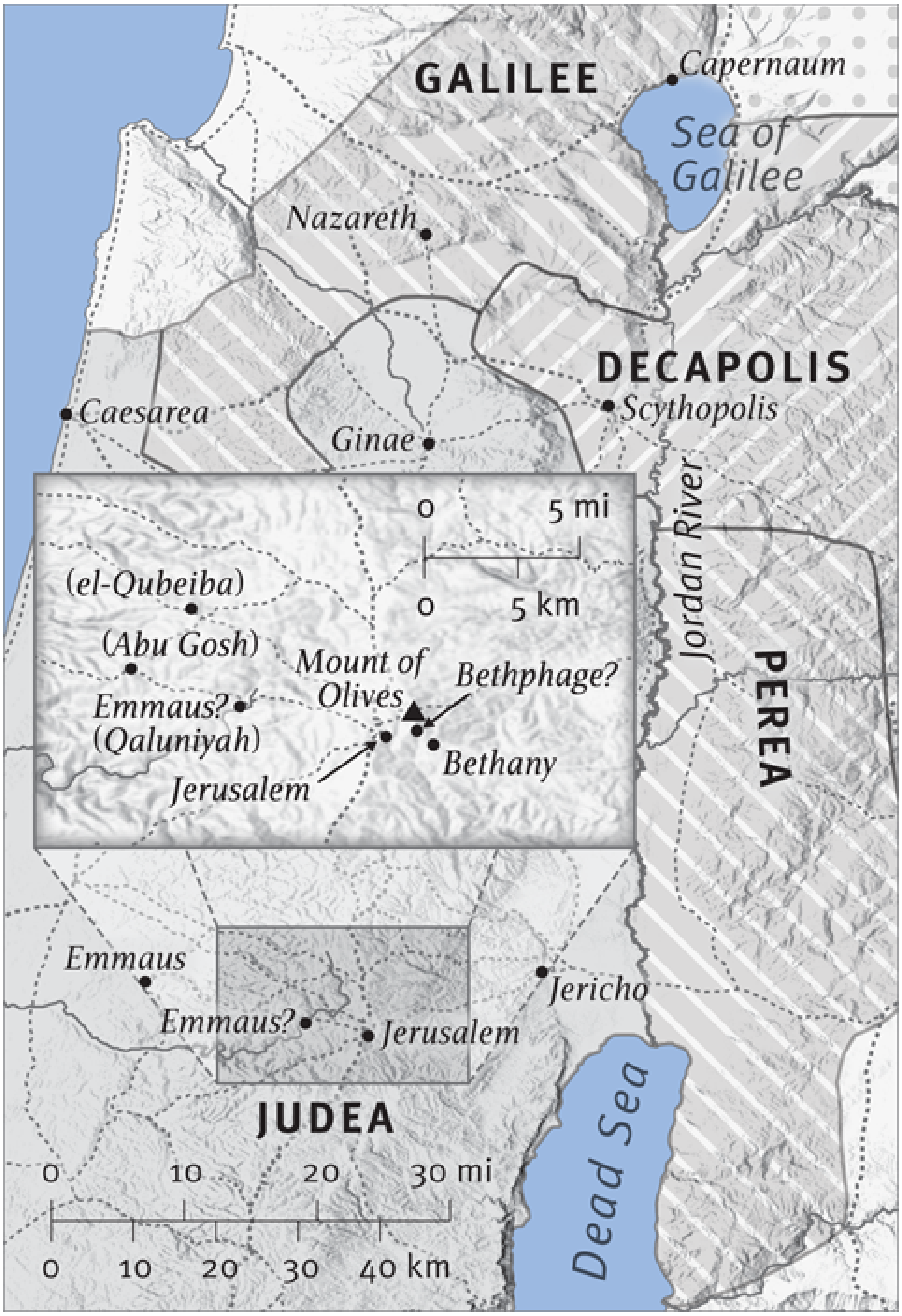
1 CORINTHIANS—NOTE ON 15:8 one untimely born. Paul was saved too late to be one of the 12 apostles. Christ had ascended before he was converted. But through a miraculous appearance (Acts 9:1–8; cf. 18:9–10; 23:11; 2 Cor. 12:1–7), Christ revealed himself to Paul and, according to divine purpose, Paul was made an apostle. *See note on 1:1*. He was "last of all" the apostles, and felt himself to be the "least" (15:9–10; 1 Tim. 1:12–17).

1 CORINTHIANS—NOTE ON 15:10 worked harder than any of them. In terms of years and extent of ministry, he exceeded all those named (vv. 5–7). John outlived him but did not have the extensive ministry of Paul.

1 CORINTHIANS—NOTE ON 15:12 some of you say. The Corinthian Christians believed in Christ's resurrection, or else they could not have been Christians (cf. John 6:44; 11:25; Acts 4:12; 2 Cor. 4:14; 1 Thess. 4:16). But some had particular difficulty accepting and understanding the resurrection of believers. Some of this confusion was a result of their experiences with pagan philosophies and religions. A basic tenet of much of ancient Greek philosophy was dualism, which taught that everything physical was intrinsically evil; so the idea of a resurrected body was repulsive and disgusting (Acts 17:32). In addition, perhaps some Jews in the Corinthian church formerly may have been influenced by the Sadducees, who did not believe in the resurrection even though it is taught in the OT (Job 19:26; Ps. 16:8–11; 17:15; Dan. 12:2). On the other hand, NT teaching in the words of our Lord himself was extensive on the resurrection (John 5:28–29; 6:44; 11:25; 14:19) and it was the theme of the apostolic preaching (Acts 4:1–2). In spite of that clarity, the church at Corinth was in doubt about the resurrection.

Jesus' Appearances after His Resurrection

Each of the Gospels and a few other NT books mention various appearances by Jesus after his resurrection, but only Luke notes that Jesus ascended to heaven from the Mount of Olives just outside Jerusalem. Luke also recounts Jesus' discussion with the two disciples on the road to Emmaus (likely modern Qaluniyah, not the Emmaus of the intertestamental period, which lay too far west). Matthew and John note that Jesus also appeared to his disciples in the region of Galilee.


GALILEE
Capernaum
Sea of Galilee
Nazareth
DECAPOLIS
Scythopolis
Caesarea
Ginae
Jordan River
PEREA
0
5 mi
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5 km
(el-Qubeiba)
(Abu Gosh)
Mount of Olives
Bethphage?
Emmaus?
(Qaluniyah)
Bethany
Jerusalem
Emmaus
Emmaus?
Jerusalem
Jericho
JUDEA
Dead Sea
0
10
20
30 mi
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20
30
40 km

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1 CORINTHIANS—NOTE ON **15:13–19** In these verses, Paul gives six disastrous consequences if there were no resurrection: 1) preaching Christ would be senseless (v. 14); 2) faith in Christ would be useless (v. 14); 3) all the witnesses and preachers of the resurrection would be liars (v. 15); 4) no one would be redeemed from sin (v. 17); 5) all former believers would have perished (v. 18); and 6) Christians would be the most pitiable people on earth (v. 19).

1 CORINTHIANS—NOTE ON 15:13, 16 The two resurrections, Christ's and believers', stand or fall together; if there is no resurrection, then Christ is dead. Cf. Rev. 1:17–18.

1 CORINTHIANS—NOTE ON 15:17 **still in your sins.** *See notes on Acts 5:30–31 and Rom. 4:25*.

1 CORINTHIANS—NOTE ON 15:18 **fallen asleep.** A common euphemism for death (cf. vv. 6, 20; 11:30; Matt. 27:52; Acts 7:60; 2 Pet. 3:4). This is not soul sleep, in which the body dies and the soul, or spirit, supposedly rests in unconsciousness.

1 CORINTHIANS—NOTE ON 15:19 **most to be pitied.** This is because of the sacrifices made in this life in light of the hope of life to come. If there is no life to come, we would be better "to eat, drink and be merry" before we die.

1 CORINTHIANS—NOTE ON 15:20 **firstfruits.** This speaks of the first installment of harvest to eternal life, in which Christ's resurrection will precipitate and guarantee that all of the saints who have died will be resurrected also. See John 14:19. **those . . . asleep.** *See note on 1 Cor. 15:18*.

1 CORINTHIANS—NOTE ON 15:21–22 **man . . . man.** Adam, who through his sin brought death on the whole human race, was human. So was Christ, who by his resurrection brought life to the race. *See notes on Rom. 5:12–19*.

1 CORINTHIANS—NOTE ON 15:22 **all . . . all.** The two "alls" are alike only in the sense that they both apply to descendants. The second "all" applies only to believers (see Gal. 3:26, 29; 4:7; Eph. 3:6; cf. Acts 20:32; Titus 3:7) and does not imply universalism (the salvation of everyone without faith). Countless other passages clearly teach the eternal punishment of the unbelieving (e.g., Matt. 5:29; 10:28; 25:41, 46; Luke 16:23; 2 Thess. 1:9; Rev. 20:15).

1 CORINTHIANS—NOTE ON 15:23 in his own order. Christ was first, as the firstfruits of the resurrection harvest (vv. 20–23a). Because of his resurrection, "those who belong to Christ" will be raised and enter the eternal heavenly state in three stages at Christ's coming (cf. Matt. 24:36, 42, 44, 50; 25:13): 1) those who have come to saving faith from Pentecost to the rapture will be joined by living saints at the rapture to meet the Lord in the air and ascend to heaven (1 Thess. 4:16–17); 2) those who come to faith during the tribulation, with the OT saints as well, will be raised up to reign with him during the Millennium (Rev. 20:4; cf. Dan. 12:2; cf. Isa. 26:19–20); and 3) those who die during the millennial kingdom may well be instantly transformed at death into their eternal bodies and spirits. The only people left to be raised will be the ungodly, and that will occur at the end of the Millennium at the great white throne judgment of God (*see notes on Rev. 20:11–15*; cf. John 5:28–29), which will be followed by eternal hell (Rev. 21:8).

1 CORINTHIANS—NOTE ON 15:24 Then comes the end. This third aspect of the resurrection involves the restoration of the earth to the rule of Christ, the rightful King. "End" can refer not only to what is over, but to what is complete and fulfilled. **he delivers the kingdom to God.** In the culmination of the world's history, after Christ has taken over the restored world for his Father and reigned for 1,000 years, all things will be returned to the way they were designed by God to be in the sinless glory of the new heavens and new earth (see Rev. 21–22). **destroying every rule.** Christ will permanently conquer every enemy of God and take back the earth that he created and that is rightfully his. During the Millennium, under Christ's rule, rebelliousness will still exist and Christ will have to "rule them with a rod of iron" (Rev. 19:15). At the end of that 1,000 years, Satan will be unleashed briefly to lead a final insurrection against God (Rev. 20:7–9). But with all who follow his hatred of God and Christ, he will be banished to hell with his fallen angels to suffer forever in the lake of fire (Rev. 20:10–15).

1 CORINTHIANS—NOTE ON 15:25 all his enemies under his feet. This figure comes from the common practice of kings always sitting enthroned above their subjects, so that when the subjects bowed or kneeled, they were lower than the sovereign's feet. With enemies, the monarch might put his foot on the neck of a conquered ruler, symbolizing that enemy's total subjugation. In the millennial kingdom, Christ's foes will be in subjection to him.

1 CORINTHIANS—NOTE ON 15:26–27 last enemy . . . death. Christ has broken the power of Satan, who held the power of death (Heb. 2:14), at the cross. But Satan will not be permanently divested of his weapon of death until the end of the Millennium (*see notes on Rev. 20:1–10*). At that point, having fulfilled completely the prophecy of Ps. 8:6 (1 Cor. 15:27a), Christ then will deliver the kingdom to his Father, and the eternal glory of Rev. 21–22 will begin.

1 CORINTHIANS—NOTE ON 15:27 it is plain. Lest anyone misunderstand what should be "plain," Paul does not mean by the phrase "put all things in subjection under his feet," that God the Father is so included. It is actually the Father who gave Christ his authority (Matt. 28:18; John 5:26–27) and whom the Son perfectly serves.

1 CORINTHIANS—NOTE ON 15:28 all in all. Christ will continue to rule because his reign is eternal (Rev. 11:15), but he will reign in his former, full, and glorious place within the Trinity, subject to God (1 Cor. 15:28) in the way eternally designed for him in full Trinitarian glory.

1 CORINTHIANS—NOTE ON 15:29–34 Paul points out that the resurrection gives men compelling incentives for salvation (v. 19), for service (vv. 30–32), and for sanctification (vv. 33–34).

1 CORINTHIANS—NOTE ON 15:29 This difficult verse has numerous possible interpretations. Other Scripture passages, however, clarify certain things that it does not mean. It does not teach, for example, that a dead person can be saved by another person's being baptized on his behalf, because baptism never has a part in a person's salvation (Eph. 2:8; cf. Rom. 3:28; 4:3; 6:3–4). A reasonable view seems to be that "people baptized" refers to living believers who give outward testimony to their faith in baptism by water because they were first drawn to Christ by the exemplary lives, faithful influence, and witness of believers who had subsequently died. Paul's point is that if there is no resurrection and no life after death, then why are people coming to Christ to follow the hope of those who have died?

1 CORINTHIANS—NOTE ON 15:30–31 **I die every day!** Paul continually risked his life in self-sacrificing ministry. Why would he risk death daily, even hourly, if there were no life after death, no reward, and no eternal joy for all his pain? Cf. 1 Pet. 1:3–4.

1 CORINTHIANS—NOTE ON 15:32 **beasts at Ephesus.** Perhaps literal wild animals, or, metaphorically, the fierce crowd of Ephesians incited against him by Demetrius (Acts 19:23–34). In either case, these were life-threatening dangers (cf. 2 Cor. 11:23–28). **eat . . . drink . . . die.** A direct quote from Isa. 22:13 reflecting the hopelessness of the backslidden Israelites. Cf. Heb. 11:33–34, 38 for a litany of sufferers who were willing to die because they looked forward to resurrection (1 Cor. 15:35).

1 CORINTHIANS—NOTE ON 15:33–34 **Bad company.** The Greek term behind this word can also refer to a spoken message. By word or example, bad, or evil, friends are a corrupting influence. Hope in the resurrection is sanctifying; it leads to godly living, not corruption. Some in the church did not know God and were a corrupting influence, but not for those who hoped for life in God’s presence (see 1 John 3:2–3).

1 CORINTHIANS—NOTE ON 15:35 They had the truth but shamefully did not believe and follow it (cf. 2 Cor. 13:5); thus, these questions did not reflect a genuine interest in the resurrection but were mocking taunts by those who denied the resurrection, perhaps under the influence of Gnostic-oriented philosophy. But supposing it were true, they queried as to how it could ever happen. Cf. Acts 26:8.

1 CORINTHIANS—NOTE ON 15:36–49 To the questions posed in v. 35, Paul here gives four responses: 1) an illustration from nature (vv. 36–38); 2) a description of resurrection bodies (vv. 39–42a); 3) contrasts of earthly and resurrection bodies (vv. 42b–44); and 4) a reminder of the prototype resurrection of Jesus Christ (vv. 45–49).

1 CORINTHIANS—NOTE ON 15:36–38 When a seed is planted in the ground it dies; decomposing, it ceases to exist in its seed form, but life comes from inside that dead seed (see John 12:24). Just as God gives a new body to that plant that rises from the dead seed, so he can give a resurrection body to a man who dies.

1 CORINTHIANS—NOTE ON 15:39–42a As there are vastly different bodies and forms in God's created universe that are suited for all kinds of existence, so God can design a body perfect for resurrection life.

1 CORINTHIANS—NOTE ON 15:42b–44 Focusing directly on the resurrection body, Paul gives four sets of contrasts to show how the new body will differ from the present one (cf. v. 54; Phil. 3:20–21): 1) no more sickness and death ("perishable body"); 2) no more shame because of sin ("dishonor"); 3) no more frailty in temptation ("weakness"); and 4) no more limits to the time/space sphere ("natural").

1 CORINTHIANS—NOTE ON 15:45–49 Here Paul answers the question (v. 35) more specifically by showing that the resurrection body of Jesus Christ is the prototype. He begins with a quotation from Gen. 2:7 with the addition of two words, "first" and "Adam." Adam was created with a natural body, not perfect, but good in every way (Gen. 1:31). The "last Adam" is Jesus Christ (Rom. 5:19, 21). He is saying that through the first Adam we received our natural bodies, but through the last Adam we will receive our spiritual bodies in resurrection. Adam's body was the prototype of the natural, Christ's body of the resurrection. We will bear the image of his body fit for heaven (Acts 1:11; Phil. 3:20–21; 1 John 3:1–3) as we have borne the image of Adam's on earth.

1 CORINTHIANS—NOTE ON 15:50 People cannot live in God's eternal heavenly glory the way they are. *See notes on Rom. 8:23*. We have to be changed (1 Cor. 15:51).

1 CORINTHIANS—NOTE ON 15:51 **mystery.** This term refers to truth hidden in the past and revealed in the NT. *See notes on 2:7 and Eph. 3:4–5*. In this case, the rapture of the church was never revealed in the OT. It was first mentioned in John 14:1–3, when it is specifically explained and is detailed in 1 Thess. 4:13–18 (*see notes there*). **sleep.** *See note on 1 Cor. 15:18*.

1 CORINTHIANS—NOTE ON 15:52 **twinkling of an eye.** This was Paul's way of showing how brief the "moment" will be. The Greek word for "twinkling" refers to any rapid movement. Since the eye can move more rapidly than any other part of our visible bodies, it seems to well illustrate the sudden transformation of raptured believers. **trumpet will sound.** To herald the end of the church era, when all believers will be removed from the earth at the rapture (1 Thess. 4:16). **dead . . . raised.** According to 1 Thess. 4:16, they are first and the living saints follow (1 Thess. 4:17).

1 CORINTHIANS—NOTE ON 15:54–57 Paul enhanced his joy at the reality of resurrection by quoting from Isa. 25:8 and Hos. 13:14. The latter quote taunts death as if it were a bee whose sting was removed. That sting was the sin that was exposed by the law of God (*see notes on Rom. 3:23; 4:15; 6:23; Gal. 3:10–13*), but conquered by Christ in his death (*see notes on Rom. 5:17; 2 Cor. 5:21*).

1 CORINTHIANS—NOTE ON 15:58 The hope of resurrection makes all the efforts and sacrifices in the Lord's work worth it. No work done in his name is wasted in light of eternal glory and reward.

1 CORINTHIANS—NOTE ON 16:1 **collection.** An offering for destitute believers in the overpopulated, famine-stricken city of Jerusalem (v. 3; see Acts 11:28). Paul had previously solicited funds from the churches of Galatia, Macedonia, and Achaia (Rom. 15:26; cf. Luke 10:25–37; 2 Cor. 8:1–5; 9:12–15; Gal. 6:10; 1 John 3:17).

1 CORINTHIANS—NOTE ON 16:2 **first day of every week.** This evidences that the early church met on Sunday (Acts 20:7). The point is that giving must occur regularly, not just when one feels generous, particularly led to do so, or instructed to do so for some special purpose (cf. Luke 6:38; cf. 2 Cor. 9:6–7). **as he may prosper.** No required amount or percentage for giving to the Lord's work is specified in the NT. All giving to the Lord is to be free will giving and completely discretionary (see Luke 6:38; 2 Cor. 9:6–8). This is not to be confused with the OT required giving of three tithes (see Lev. 27:30; Num. 18:21–26; Deut. 14:28–29; Mal. 3:8–10), which totaled about 23 percent annually to fund the national government of Israel, take care of public festivals, and provide welfare. Modern parallels to the Old Testament tithe are found in the taxation system of countries (Rom. 13:6). Old Testament giving to God was not regulated as to amount (see Ex. 25:1–2; 35:21; 36:6; Prov. 3:9–10; 11:24).

1 CORINTHIANS—NOTE ON 16:3–4 This matter of getting the money to Jerusalem was important enough for Paul to go, if necessary.

1 CORINTHIANS—NOTE ON 16:5 At the end of a three-year stay in Ephesus, Paul wrote his letter and probably gave it to Timothy to deliver (v. 10). Paul originally planned to follow Timothy a short while after (4:19), visiting Corinth on the way to and from Macedonia (2 Cor. 1:15–16). He had to change his plan and visit only after a longer stay in Ephesus (1 Cor. 16:8), then on to Corinth after Macedonia, to stay for a while (vv. 6–7).

1 CORINTHIANS—NOTE ON 16:9 **many adversaries.** Perhaps no NT church had such fierce opposition as the one in Ephesus (see 2 Cor. 1:8–10 where he described his experience in Ephesus; cf. Acts 19:1–21). In spite of that opposition, the door for the gospel was open wide (cf. 2 Cor. 2:12–13 where Paul also had an open door, but no heart to remain and preach) and Paul stayed. At the end of the experience of opposition described in 2 Cor. 1:8–10, he wrote 1 Corinthians.

1 CORINTHIANS—NOTE ON 16:10 **Timothy.** Paul had sent him with Erastus to Macedonia (Acts 19:22) and then he was to travel to Corinth, perhaps to carry this epistle (1 Cor. 4:17). **put him at ease.** I.e.,Timothy should be free from fear of intimidation or frustration by believers in Corinth.

1 CORINTHIANS—NOTE ON 16:12 **Apollos.** *See note on Acts 18:24*. Paul felt Apollos should accompany the other brothers, Timothy and Erastus, to Corinth. Apollos refused, staying in Ephesus longer. Paul respected his convictions.

1 CORINTHIANS—NOTE ON 16:13–14 Paul gives five final commands. The Corinthians are to be alert, firm, mature, strong, and loving.

1 CORINTHIANS—NOTE ON 16:13 **the faith.** The Christian faith, i.e., sound doctrine, as in Phil. 1:27; 1 Tim. 6:21; Jude 3.

1 CORINTHIANS—NOTE ON 16:15 **first converts.** The members of the household of Stephanas were among the first converts in Corinth, which is located in Achaia, the southern province of Greece. Stephanas was one of the Corinthian believers Paul baptized personally (1:16), and was visiting with Paul in Ephesus at the time this epistle was written. With Fortunatus and Achaicus (16:17), he probably delivered the earlier letter from Corinth mentioned in 7:1 (*see note there*.

1 CORINTHIANS—NOTE ON 16:17–18 Paul was glad about the arrival of his three friends in Ephesus who went there to be with him (cf. Prov. 25:25). The Corinthians were to give those men respect for their service to the Lord (cf. 1 Thess. 5:12–13).

1 CORINTHIANS—NOTE ON 16:19 **Aquila and Prisca.** *See note on Acts 18:2*. They had become good friends with Paul, since he stayed in their house during his first ministry in Corinth (Acts 18:1–3). He may have stayed with them the entire year and a half (cf. Acts 18:18–19, 24–26). **in their house.** The early church used homes of believers for worship and many other activities (see, e.g., Acts 2:46; 5:42; 10:23, 27–48; 20:7–8; 28:23).

1 CORINTHIANS—NOTE ON 16:20 **kiss.** A pure expression of Christian love between men with men and women with women, with no sexual overtones (cf. Rom. 16:16; 2 Cor. 13:12; 1 Thess. 5:26; 1 Pet. 5:14).

1 CORINTHIANS—NOTE ON 16:21 **my own hand.** Paul dictated the main part of the letter to a scribe (Rom. 16:22), but finished and signed it himself.

1 CORINTHIANS—NOTE ON 16:22 **accursed.** I.e., devoted to destruction. **Our Lord, come!** In this context, Paul perhaps appeals for the Lord to take away the nominal, false Christians who threatened the spiritual well-being of the church. This was also an expression of eagerness for the Lord’s return (cf. Rev. 22:20).

2 Corinthians

2 Corinthians 1 • 2 Corinthians 2 • 2 Corinthians 3 • 2 Corinthians 4 • 2 Corinthians 5 • 2 Corinthians 6 • 2 Corinthians 7 • 2 Corinthians 8 • 2 Corinthians 9 • 2 Corinthians 10 • 2 Corinthians 11 • 2 Corinthians 12 • 2 Corinthians 13

Introduction to 2 Corinthians
- Title
- Author and Date
- Background and Setting
- Historical and Theological Themes
- Interpretive Challenges
- Outline

Footnotes

Study Notes

Introduction to 2 Corinthians

Title

This is the second NT epistle the apostle Paul wrote to the Christians in the city of Corinth (see Introduction to 1 Corinthians).

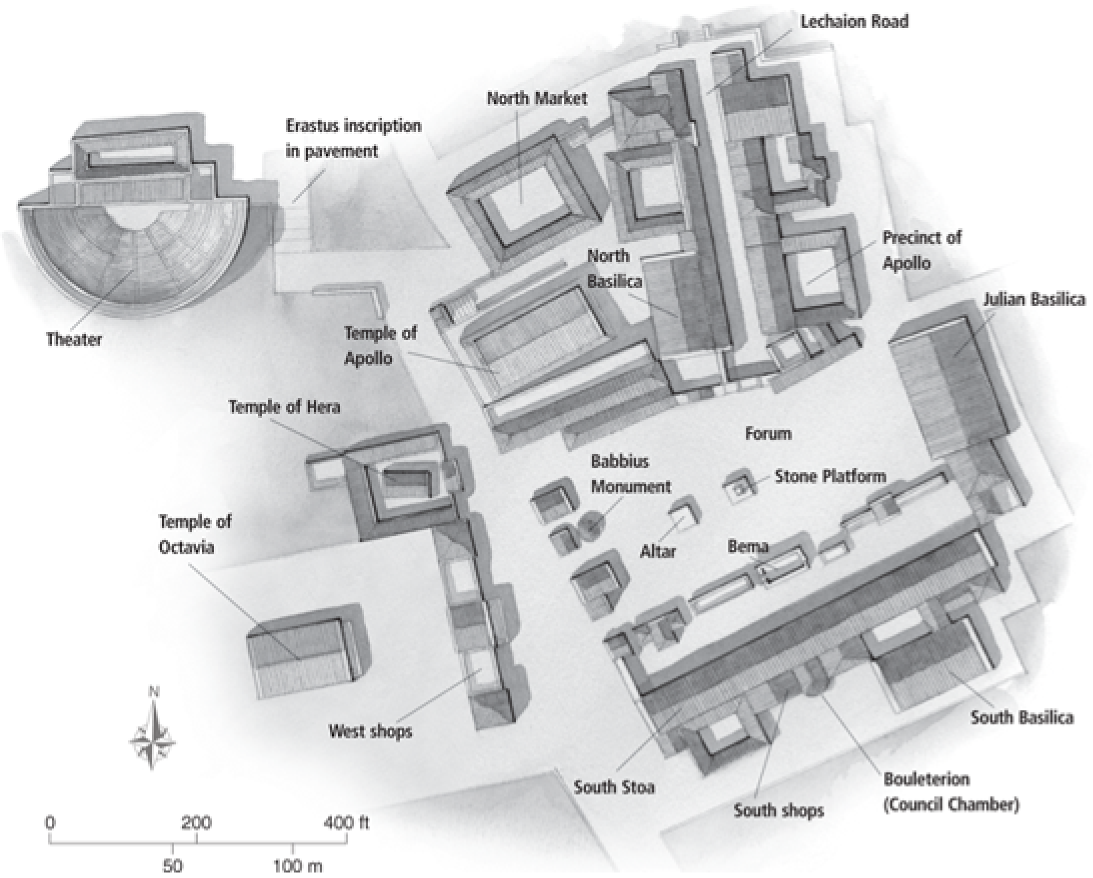
Author and Date

That the apostle Paul wrote 2 Corinthians is uncontested; the lack of any motive for a forger to write this highly personal, biographical epistle has led even the most critical scholars to affirm Paul as its author.

Several considerations establish a feasible date for the writing of this letter. Extrabiblical sources indicate that July, A.D. 51 is the most likely date for the beginning of Gallio's proconsulship (cf. Acts 18:12). Paul's trial before him at Corinth (Acts 18:12–17) probably took place shortly after Gallio assumed office. Leaving Corinth (probably in A.D. 52), Paul sailed for Palestine (Acts 18:18), thus concluding his second missionary journey. Returning to Ephesus on his third missionary journey (probably in A.D. 52), Paul ministered there for about two and one-half years (Acts 19:8, 10). The apostle wrote 1 Corinthians from Ephesus toward the close of that period (1 Cor. 16:8), most likely in A.D. 55. Since Paul planned to stay in Ephesus until the following spring (cf. the reference to Pentecost in 1 Cor. 16:8), and 2 Corinthians was written after he left Ephesus (see Background and Setting), the most likely date for 2 Corinthians is late A.D. 55 or very early A.D. 56.

Corinth in the Time of Paul (c. A.D. 60)

The city plan below shows those features of the city of Corinth that archeologists have so far identified as dating from the time of Paul. Others remain to be discovered by future archeological excavations.


Lechaion Road
North Market
Erastus inscription in pavement
Precinct of Apollo
North Basilica
Julian Basilica
Theater
Temple of Apollo
Temple of Hera
Forum
Babbius Monument
Stone Platform
Temple of Octavia
Altar
Bema
N
West shops
South Basilica
South Stoa
Bouleterion (Council Chamber)
South shops
0
200
400 ft
50
100 m

Background and Setting

Paul’s association with the important commercial city of Corinth (see Introduction to 1 Corinthians: Title) began on his second missionary journey (Acts 18:1–18), when he spent 18 months (Acts 18:11) ministering there. After leaving Corinth, Paul heard of immorality in the Corinthian church and wrote a letter (since lost) to confront that sin, referred to in 1 Cor. 5:9. During his ministry in Ephesus, he received further reports of trouble in the Corinthian church in the form of divisions among them (1 Cor. 1:11). In addition, the Corinthians wrote Paul a letter (1 Cor. 7:1) asking for clarification of some issues. Paul responded by writing the letter known as 1 Corinthians. Planning to remain at Ephesus a little longer (1 Cor. 16:8–9), Paul sent Timothy to Corinth (1 Cor. 4:17; 16:10–11). Disturbing news reached the apostle (possibly from Timothy) of further difficulties at Corinth, including the arrival of self-styled false apostles (2 Cor. 11:13; see note on 11:4).

To create the platform to teach their false gospel, they began by assaulting the character of Paul. They had to convince the people to turn from Paul to them if they were to succeed in preaching demon doctrine. Temporarily abandoning the work at Ephesus, Paul went immediately to Corinth. The visit (known as the “painful visit,” 2:1) was not a successful one from Paul’s perspective; someone in the Corinthian church (possibly one of the false apostles) even openly insulted him (2:5–8, 10; 7:12). Saddened by the Corinthians’ lack of loyalty to defend him, seeking to spare them further reproof (cf. 1:23), and perhaps hoping time would bring them to their senses, Paul returned to Ephesus. From Ephesus, Paul wrote what is known as the “severe letter” (2:4) and sent it with Titus to Corinth (7:5–16). Leaving Ephesus after the riot sparked by Demetrius (Acts 19:23–20:1), Paul went to Troas to meet Titus (2 Cor. 2:12–13). But Paul was so anxious for news of how the Corinthians had responded to the “severe letter” that he could not minister there though the Lord had opened the door (2:12; cf. 7:5). So he left for Macedonia to look for Titus (2:13). To Paul’s immense relief and joy, Titus met him with the news that the majority of the Corinthians had repented of their rebellion against Paul (7:7). Wise enough to know that some rebellious attitudes still smoldered under the surface, and could erupt again, Paul wrote (possibly from Philippi, cf. 11:9 with Phil. 4:15; also, some early manuscripts list Philippi as the place of writing) the Corinthians the letter called 2 Corinthians. In this letter, though the apostle expressed his relief and joy at their repentance (2 Cor. 7:8–16), his main concern was to defend his apostleship (chs. 1–7), exhort the Corinthians to resume preparations for the collection for the poor at Jerusalem (chs. 8–9), and confront the false apostles head on (chs. 10–13). He then went to Corinth, as he had written (12:14; 13:1–2). The Corinthians' participation in the Jerusalem offering (Rom. 15:26) implies that Paul's third visit to that church was successful.

Historical and Theological Themes

Second Corinthians complements the historical record of Paul's dealings with the Corinthian church recorded in Acts and 1 Corinthians. It also contains important biographical data on Paul throughout.

Although an intensely personal letter, written by the apostle in the heat of battle against those attacking his credibility, 2 Corinthians contains several important theological themes. It portrays God the Father as a merciful comforter (1:3; 7:6), the Creator (4:6), the One who raised Jesus from the dead (4:14; cf. 13:4) and who will raise believers as well (1:9). Jesus Christ is the One who suffered (1:5), who fulfilled God's promises (1:20), who was the proclaimed Lord (4:5), who manifested God's glory (4:6), and the One who in his incarnation became poor for believers (8:9; cf. Phil. 2:5–8). The letter portrays the Holy Spirit as God (2 Cor. 3:17–18) and the guarantee of believers' salvation (1:22; 5:5). Satan is identified as the "god of this world" (4:4; cf. 1 John 5:19), a deceiver (2 Cor. 11:14), and the leader of human and angelic deceivers (11:15). The end times include both the believer's glorification (4:16–5:8) and his judgment (5:10). The glorious truth of God's sovereignty in salvation is the theme of 5:14–21, while 7:9–10 sets forth man's response to God's offer of salvation—genuine repentance. Second Corinthians also presents the clearest, most concise summary of the substitutionary atonement of Christ to be found anywhere in Scripture (5:21; cf. Isa. 53) and defines the mission of the church to proclaim reconciliation (2 Cor. 5:18–20). Finally, the nature of the New Covenant receives its fullest exposition outside the book of Hebrews (3:6–16).

Interpretive Challenges

The main challenge confronting the interpreter is the relationship of chs. 10–13 to chs. 1–9 (see note on 10:1–13:14). The identity of Paul’s opponents at Corinth has produced various interpretations, as has the identity of the brother who accompanied Titus to Corinth (8:18, 22). Whether the offender mentioned in 2:5–8 is the incestuous man of 1 Cor. 5 is also uncertain. It is difficult to explain Paul’s vision (2 Cor. 12:1–5) and to identify specifically his “thorn in the flesh,” the “messenger of Satan [sent] to harass [him]” (12:7). These and other interpretive problems will be dealt with in the notes on the appropriate passages.

Outline

- I. Paul’s Greeting (1:1–11)
- II. Paul’s Ministry (1:12–7:16)
  - A. Paul’s Plans (1:12–2:4)
  - B. The Offender’s Punishment (2:5–11)
  - C. Titus’s Absence (2:12–13)
  - D. The Ministry’s Nature (2:14–6:10)
    - 1. The triumph of the ministry (2:14–17)
    - 2. The commendation of the ministry (3:1–6)
    - 3. The basis of the ministry (3:7–18)
    - 4. The theme of the ministry (4:1–7)
    - 5. The trials of the ministry (4:8–18)
    - 6. The motivation of the ministry (5:1–10)
    - 7. The message of the ministry (5:11–21)
    - 8. The conduct of the ministry (6:1–10)
  - E. The Corinthians Exhorted (6:11–7:16)
    - 1. To open their hearts to Paul (6:11–13)
    - 2. To separate themselves from unbelievers (6:14–7:1)
    - 3. To be assured of Paul’s love (7:2–16)
- III. Paul’s Collection (8:1–9:15)
  - A. The Patterns of Giving (8:1–9)
    - 1. The Macedonians (8:1–7)
    - 2. Jesus Christ (8:8–9)
  - B. The Purpose of Giving (8:10–15)
  - C. The Procedures of Giving (8:16–9:5)
  - D. The Promise of Giving (9:6–15)
- IV. Paul’s Apostleship (10:1–12:13)
  - A. Apostolic Authority (10:1–18)
  - B. Apostolic Conduct (11:1–15)
  - C. Apostolic Suffering (11:16–33)
  - D. Apostolic Credentials (12:1–13)

V. Paul’s Visit (12:14–13:14)
  A. Paul’s Unselfishness (12:14–18)
  B. Paul’s Warnings (12:19–13:10)
  C. Paul’s Benediction (13:11–14)

THE SECOND LETTER OF PAUL TO THE CORINTHIANS

2 Corinthians

Greeting

2 CORINTHIANS **1** †Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,

To the church of God that is at Corinth, with all the saints who are in the whole of Achaia:

[2]†Grace to you and peace from God our Father and the Lord Jesus Christ.

God of All Comfort

[3]†Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, [4]†who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God. [5]†For as we share abundantly in Christ's sufferings, so through Christ we share abundantly in comfort too. [1] [6]†If we are afflicted, it is for your comfort and salvation; and if we are comforted, it is for your comfort, which you experience when you patiently endure the same sufferings that we suffer. [7]†Our hope for you is unshaken, for we know that as you share in our sufferings, you will also share in our comfort.

[8]†For we do not want you to be ignorant, brothers, [2] of the affliction we experienced in Asia. For we were so utterly burdened beyond our strength that we despaired of life itself. [9]†Indeed, we felt that we had received the sentence of death. But that was to make us rely not on ourselves but on God who raises the dead. [10]†He delivered us from such a deadly peril, and he will deliver us. On him we have set our hope that he will deliver us again. [11]†You also must help us by prayer, so that many will give thanks on our behalf for the blessing granted us through the prayers of many.

Paul's Change of Plans

[12]†For our boast is this, the testimony of our conscience, that we behaved in the world with simplicity [3] and godly sincerity, not by earthly wisdom but by the grace of God, and supremely so toward you. [13]†For we are not writing to you anything other than what you read and acknowledge [4] and I hope you will fully acknowledge— [14]†just as you did partially acknowledge us—that on the day of our Lord Jesus you will boast of us as we will boast of you.

[15]†Because I was sure of this, I wanted to come to you first, so that you might have a second experience of grace. [16]†I wanted to visit you on my way to Macedonia, and to come back to you from Macedonia and have you send me on my way to Judea. [17]†Was I vacillating when I wanted to do this? Do I make my plans according to the flesh, ready to say “Yes, yes” and “No, no” at the same time? [18]†As surely as God is faithful, our word to you has not been Yes and No. [19]†For the Son of God, Jesus Christ, whom we proclaimed among you, Silvanus and Timothy and I, was not Yes and No, but in him it is always Yes. [20]†For all the promises of God find their Yes in him. That is why it is through him that we utter our Amen to God for his glory. [21]‡†And it is God who establishes us with you in Christ, and has anointed us, [22]†and who has also put his seal on us and given us his Spirit in our hearts as a guarantee. [5]

[23]†But I call God to witness against me—it was to spare you that I refrained from coming again to Corinth. [24]†Not that we lord it over your faith, but we work with you for your joy, for you stand firm in your faith.

2 CORINTHIANS **2** †For I made up my mind not to make another painful visit to you. [2]†For if I cause you pain, who is there to make me glad but the one whom I have pained? [3]†And I wrote as I did, so that when I came I might not suffer pain from those who should have made me rejoice, for I felt sure of all of you, that my joy would be the joy of you all. [4]†For I wrote to you out of much affliction and anguish of heart and with many tears, not to cause you pain but to let you know the abundant love that I have for you.

Forgive the Sinner

[5]‡†Now if anyone has caused pain, he has caused it not to me, but in some measure—not to put it too severely—to all of you. [6]†For such a one, this punishment by the majority is enough, [7]†so you should rather turn to forgive and comfort him, or he may be overwhelmed by excessive sorrow. [8]So I beg you to reaffirm your love for him. [9]For this is why I wrote, that I might test you and know whether you are obedient in everything. [10]†Anyone whom you forgive, I also forgive. Indeed, what I have forgiven, if I have forgiven anything, has been for your sake in the presence of Christ, [11]†so that we would not be outwitted by Satan; for we are not ignorant of his designs.

Triumph in Christ

[12]†When I came to Troas to preach the gospel of Christ, even though a door was opened for me in the Lord, [13]†my spirit was not at rest because I did not find my brother Titus there. So I took leave of them and went on to Macedonia.

[14]†But thanks be to God, who in Christ always leads us in triumphal procession, and through us spreads the fragrance of the knowledge of him everywhere. [15]†For we are the aroma of Christ to God among those who are being saved and among those who are perishing, [16]†to one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient [1] for these things? [17]†For we are not, like so many, peddlers of

God's word, but as men of sincerity, as commissioned by God, in the sight of God we speak in Christ.

Ministers of the New Covenant

2 CORINTHIANS **3** ‡†Are we beginning to commend ourselves again? Or do we need, as some do, letters of recommendation to you, or from you? **2**†You yourselves are our letter of recommendation, written on our [1] hearts, to be known and read by all. **3**†And you show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts. [2]

4†Such is the confidence that we have through Christ toward God. **5**†Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God, **6**†who has made us competent [3] to be ministers of a new covenant, not of the letter but of the Spirit. For the letter kills, but the Spirit gives life.

7‡†Now if the ministry of death, carved in letters on stone, came with such glory that the Israelites could not gaze at Moses' face because of its glory, which was being brought to an end, **8**‡will not the ministry of the Spirit have even more glory? **9**†For if there was glory in the ministry of condemnation, the ministry of righteousness must far exceed it in glory. **10**Indeed, in this case, what once had glory has come to have no glory at all, because of the glory that surpasses it. **11**†For if what was being brought to an end came with glory, much more will what is permanent have glory.

12†Since we have such a hope, we are very bold, **13**†not like Moses, who would put a veil over his face so that the Israelites might not gaze at the outcome of what was being brought to an end. **14**‡†But their minds were hardened. For to this day, when they read the old covenant, that same veil remains unlifted, because only through Christ is it taken away. **15**Yes, to this day whenever Moses is read a veil lies over their hearts. **16**But when one [4] turns to the Lord, the veil is removed. **17**†Now the Lord [5] is the Spirit, and where the Spirit of the Lord is, there is freedom. **18**†And we all, with unveiled face, beholding the glory of the Lord, [6] are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.

The Light of the Gospel

2 CORINTHIANS **4** †Therefore, having this ministry by the mercy of God, [1] we do not lose heart. [2]†But we have renounced disgraceful, underhanded ways. We refuse to practice cunning or to tamper with God's word, but by the open statement of the truth we would commend ourselves to everyone's conscience in the sight of God. [3]†And even if our gospel is veiled, it is veiled only to those who are perishing. [4]†In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. [5]†For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants [2] for Jesus' sake. [6]†For God, who said, “Let light shine out of darkness,” has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Treasure in Jars of Clay

[7]†But we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us. [8]†We are afflicted in every way, but not crushed; perplexed, but not driven to despair; [9]persecuted, but not forsaken; struck down, but not destroyed; [10]†always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. [11]†For we who live are always being given over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh. [12]†So death is at work in us, but life in you.

[13]†Since we have the same spirit of faith according to what has been written, “I believed, and so I spoke,” we also believe, and so we also speak, [14]knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence. [15]†For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

[16]†So we do not lose heart. Though our outer self [3] is wasting away, our inner self is being renewed day by day. [17]†For this light momentary

affliction is preparing for us an eternal weight of glory beyond all comparison, [18] †as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal.

Our Heavenly Dwelling

2 CORINTHIANS **5** †For we know that if the tent that is our earthly home is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. [2]†For in this tent we groan, longing to put on our heavenly dwelling, [3]†if indeed by putting it on [1] we may not be found naked. [4]†For while we are still in this tent, we groan, being burdened—not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life. [5]†He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.

[6]†So we are always of good courage. We know that while we are at home in the body we are away from the Lord, [7]†for we walk by faith, not by sight. [8]†Yes, we are of good courage, and we would rather be away from the body and at home with the Lord. [9]†So whether we are at home or away, we make it our aim to please him. [10]†For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil.

The Ministry of Reconciliation

[11]†Therefore, knowing the fear of the Lord, we persuade others. But what we are is known to God, and I hope it is known also to your conscience. [12]†We are not commending ourselves to you again but giving you cause to boast about us, so that you may be able to answer those who boast about outward appearance and not about what is in the heart. [13]†For if we are beside ourselves, it is for God; if we are in our right mind, it is for you. [14]†For the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died; [15]†and he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised.

[16]†From now on, therefore, we regard no one according to the flesh. Even though we once regarded Christ according to the flesh, we regard him thus no longer. [17]†Therefore, if anyone is in Christ, he is a new creation. [2] The

old has passed away; behold, the new has come. [18]†All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; [19]†that is, in Christ God was reconciling [3] the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. [20]†Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. [21]†For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

2 CORINTHIANS **6** †Working together with him, then, we appeal to you not to receive the grace of God in vain. [2]†For he says,

> “In a favorable time I listened to you,
> and in a day of salvation I have helped you.”

Behold, now is the favorable time; behold, now is the day of salvation. [3]‡†We put no obstacle in anyone's way, so that no fault may be found with our ministry, [4]†but as servants of God we commend ourselves in every way: by great endurance, in afflictions, hardships, calamities, [5]†beatings, imprisonments, riots, labors, sleepless nights, hunger; [6]†by purity, knowledge, patience, kindness, the Holy Spirit, genuine love; [7]†by truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; [8]‡†through honor and dishonor, through slander and praise. We are treated as impostors, and yet are true; [9]†as unknown, and yet well known; as dying, and behold, we live; as punished, and yet not killed; [10]†as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing everything.

[11]‡†We have spoken freely to you, [1] Corinthians; our heart is wide open. [12]You are not restricted by us, but you are restricted in your own affections. [13]In return (I speak as to children) widen your hearts also.

The Temple of the Living God

[14]†Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness? [15]†What accord has Christ with Belial? [2] Or what portion does a believer share with an unbeliever? [16]†What agreement has the temple of God with idols? For we are the temple of the living God; as God said,

> “I will make my dwelling among them and walk among them,
> and I will be their God,
> and they shall be my people.
> [17]†Therefore go out from their midst,
> and be separate from them, says the Lord,

and touch no unclean thing;
then I will welcome you,
[18]†and I will be a father to you,
and you shall be sons and daughters to me,
says the Lord Almighty.”

2 CORINTHIANS **7** †Since we have these promises, beloved, let us cleanse ourselves from every defilement of body [1] and spirit, bringing holiness to completion in the fear of God.

Paul's Joy

[2]†Make room in your hearts [2] for us. We have wronged no one, we have corrupted no one, we have taken advantage of no one. [3]†I do not say this to condemn you, for I said before that you are in our hearts, to die together and to live together. [4]†I am acting with great boldness toward you; I have great pride in you; I am filled with comfort. In all our affliction, I am overflowing with joy.

[5]‡†For even when we came into Macedonia, our bodies had no rest, but we were afflicted at every turn—fighting without and fear within. [6]‡†But God, who comforts the downcast, comforted us by the coming of Titus, [7]†and not only by his coming but also by the comfort with which he was comforted by you, as he told us of your longing, your mourning, your zeal for me, so that I rejoiced still more. [8]‡†For even if I made you grieve with my letter, I do not regret it—though I did regret it, for I see that that letter grieved you, though only for a while. [9]†As it is, I rejoice, not because you were grieved, but because you were grieved into repenting. For you felt a godly grief, so that you suffered no loss through us.

[10]†For godly grief produces a repentance that leads to salvation without regret, whereas worldly grief produces death. [11]†For see what earnestness this godly grief has produced in you, but also what eagerness to clear yourselves, what indignation, what fear, what longing, what zeal, what punishment! At every point you have proved yourselves innocent in the matter. [12]†So although I wrote to you, it was not for the sake of the one who did the wrong, nor for the sake of the one who suffered the wrong, but in order that your earnestness for us might be revealed to you in the sight of God. [13]Therefore we are comforted.

And besides our own comfort, we rejoiced still more at the joy of Titus, because his spirit has been refreshed by you all. [14]For whatever boasts I made to him about you, I was not put to shame. But just as everything we said to you was true, so also our boasting before Titus has proved true. **15**†And his affection for you is even greater, as he remembers the obedience of you all, how you received him with fear and trembling. **16**I rejoice, because I have perfect confidence in you.

Encouragement to Give Generously

2 CORINTHIANS **8** ‡†We want you to know, brothers, [1] about the grace of God that has been given among the churches of Macedonia, [2]†for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of generosity on their part. [3]†For they gave according to their means, as I can testify, and beyond their means, of their own accord, [4]†begging us earnestly for the favor [2] of taking part in the relief of the saints— [5]†and this, not as we expected, but they gave themselves first to the Lord and then by the will of God to us. [6]†Accordingly, we urged Titus that as he had started, so he should complete among you this act of grace. [7]†But as you excel in everything—in faith, in speech, in knowledge, in all earnestness, and in our love for you [3]—see that you excel in this act of grace also.

[8]†I say this not as a command, but to prove by the earnestness of others that your love also is genuine. [9]†For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich. [10]†And in this matter I give my judgment: this benefits you, who a year ago started not only to do this work but also to desire to do it. [11]†So now finish doing it as well, so that your readiness in desiring it may be matched by your completing it out of what you have. [12]†For if the readiness is there, it is acceptable according to what a person has, not according to what he does not have. [13]For I do not mean that others should be eased and you burdened, but that as a matter of fairness [14]†your abundance at the present time should supply their need, so that their abundance may supply your need, that there may be fairness. [15]†As it is written, “Whoever gathered much had nothing left over, and whoever gathered little had no lack.”

Commendation of Titus

[16]†But thanks be to God, who put into the heart of Titus the same earnest care I have for you. [17]For he not only accepted our appeal, but being himself very earnest he is going [4] to you of his own accord. [18]†With him we are

sending [5] the brother who is famous among all the churches for his preaching of the gospel. [19]†And not only that, but he has been appointed by the churches to travel with us as we carry out this act of grace that is being ministered by us, for the glory of the Lord himself and to show our good will. [20]We take this course so that no one should blame us about this generous gift that is being administered by us, [21]†for we aim at what is honorable not only in the Lord's sight but also in the sight of man. [22]†And with them we are sending our brother whom we have often tested and found earnest in many matters, but who is now more earnest than ever because of his great confidence in you. [23]†As for Titus, he is my partner and fellow worker for your benefit. And as for our brothers, they are messengers [6] of the churches, the glory of Christ. [24]So give proof before the churches of your love and of our boasting about you to these men.

The Collection for Christians in Jerusalem

2 CORINTHIANS **9** †Now it is superfluous for me to write to you about the ministry for the saints, [2]†for I know your readiness, of which I boast about you to the people of Macedonia, saying that Achaia has been ready since last year. And your zeal has stirred up most of them. [3]But I am sending [1] the brothers so that our boasting about you may not prove empty in this matter, so that you may be ready, as I said you would be. [4]Otherwise, if some Macedonians come with me and find that you are not ready, we would be humiliated—to say nothing of you—for being so confident. [5]†So I thought it necessary to urge the brothers to go on ahead to you and arrange in advance for the gift [2] you have promised, so that it may be ready as a willing gift, not as an exaction. [3]

The Cheerful Giver

[6]†The point is this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully [4] will also reap bountifully. [7]†Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver. [8]†And God is able to make all grace abound to you, so that having all sufficiency [5] in all things at all times, you may abound in every good work. [9]†As it is written,

> “He has distributed freely, he has given to the poor;
>   his righteousness endures forever.”

[10]†He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness. [11]You will be enriched in every way to be generous in every way, which through us will produce thanksgiving to God. [12]†For the ministry of this service is not only supplying the needs of the saints but is also overflowing in many thanksgivings to God. [13]†By their approval of this service, they [6] will glorify God because of your submission flowing from your confession of the gospel of Christ, and the generosity of your contribution for them and for all others, [14]†while they long for you and pray

for you, because of the surpassing grace of God upon you. [15]†Thanks be to God for his inexpressible gift!

Paul Defends His Ministry

2 CORINTHIANS **10** ‡†I, Paul, myself entreat you, by the meekness and gentleness of Christ—I who am humble when face to face with you, but bold toward you when I am away!— [2]†I beg of you that when I am present I may not have to show boldness with such confidence as I count on showing against some who suspect us of walking according to the flesh. [3]†For though we walk in the flesh, we are not waging war according to the flesh. [4]†For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. [5]†We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ, [6]†being ready to punish every disobedience, when your obedience is complete.

[7]†Look at what is before your eyes. If anyone is confident that he is Christ's, let him remind himself that just as he is Christ's, so also are we. [8]†For even if I boast a little too much of our authority, which the Lord gave for building you up and not for destroying you, I will not be ashamed. [9]†I do not want to appear to be frightening you with my letters. [10]†For they say, “His letters are weighty and strong, but his bodily presence is weak, and his speech of no account.” [11]†Let such a person understand that what we say by letter when absent, we do when present. [12]†Not that we dare to classify or compare ourselves with some of those who are commending themselves. But when they measure themselves by one another and compare themselves with one another, they are without understanding.

[13]†But we will not boast beyond limits, but will boast only with regard to the area of influence God assigned to us, to reach even to you. [14]For we are not overextending ourselves, as though we did not reach you. For we were the first to come all the way to you with the gospel of Christ. [15]†We do not boast beyond limit in the labors of others. But our hope is that as your faith increases, our area of influence among you may be greatly enlarged, [16]†so that we may preach the gospel in lands beyond you, without boasting of work already done in another's area of influence. [17]†“Let the one who boasts, boast in the Lord.” [18]†For it is not the one who commends himself who is approved, but the one whom the Lord commends.

Paul and the False Apostles

2 CORINTHIANS **11** †I wish you would bear with me in a little foolishness. Do bear with me! [2]†For I feel a divine jealousy for you, since I betrothed you to one husband, to present you as a pure virgin to Christ. [3]†But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ. [4]†For if someone comes and proclaims another Jesus than the one we proclaimed, or if you receive a different spirit from the one you received, or if you accept a different gospel from the one you accepted, you put up with it readily enough. [5]†Indeed, I consider that I am not in the least inferior to these super-apostles. [6]†Even if I am unskilled in speaking, I am not so in knowledge; indeed, in every way we have made this plain to you in all things.

[7]†Or did I commit a sin in humbling myself so that you might be exalted, because I preached God's gospel to you free of charge? [8]†I robbed other churches by accepting support from them in order to serve you. [9]†And when I was with you and was in need, I did not burden anyone, for the brothers who came from Macedonia supplied my need. So I refrained and will refrain from burdening you in any way. [10]†As the truth of Christ is in me, this boasting of mine will not be silenced in the regions of Achaia. [11]And why? Because I do not love you? God knows I do!

[12]†And what I do I will continue to do, in order to undermine the claim of those who would like to claim that in their boasted mission they work on the same terms as we do. [13]††For such men are false apostles, deceitful workmen, disguising themselves as apostles of Christ. [14]†And no wonder, for even Satan disguises himself as an angel of light. [15]So it is no surprise if his servants, also, disguise themselves as servants of righteousness. Their end will correspond to their deeds.

Paul's Sufferings as an Apostle

[16]‡†I repeat, let no one think me foolish. But even if you do, accept me as a fool, so that I too may boast a little. [17]‡What I am saying with this boastful confidence, I say not with the Lord's authority but as a fool. [18]Since many boast according to the flesh, I too will boast. [19]‡†For you gladly bear with fools, being wise yourselves! [20]‡For you bear it if someone makes slaves of you, or devours you, or takes advantage of you, or puts on airs, or strikes you in the face. [21]‡To my shame, I must say, we were too weak for that!

But whatever anyone else dares to boast of—I am speaking as a fool—I also dare to boast of that. [22]‡†Are they Hebrews? So am I. Are they Israelites? So am I. Are they offspring of Abraham? So am I. [23]‡Are they servants of Christ? I am a better one—I am talking like a madman—with far greater labors, far more imprisonments, with countless beatings, and often near death. [24]‡Five times I received at the hands of the Jews the forty lashes less one. [25]‡Three times I was beaten with rods. Once I was stoned. Three times I was shipwrecked; a night and a day I was adrift at sea; [26]‡†on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers; [27]in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, [1] in cold and exposure. [28]‡And, apart from other things, there is the daily pressure on me of my anxiety for all the churches. [29]Who is weak, and I am not weak? Who is made to fall, and I am not indignant?

[30]‡If I must boast, I will boast of the things that show my weakness. [31]‡The God and Father of the Lord Jesus, he who is blessed forever, knows that I am not lying. [32]‡At Damascus, the governor under King Aretas was guarding the city of Damascus in order to seize me, [33]but I was let down in a basket through a window in the wall and escaped his hands.

Paul's Visions and His Thorn

2 CORINTHIANS **12** ‡†I must go on boasting. Though there is nothing to be gained by it, I will go on to visions and revelations of the Lord. [2]‡‡†I know a man in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know, God knows. [3]And I know that this man was caught up into paradise—whether in the body or out of the body I do not know, God knows— [4]†and he heard things that cannot be told, which man may not utter. [5]†On behalf of this man I will boast, but on my own behalf I will not boast, except of my weaknesses. [6]†Though if I should wish to boast, I would not be a fool, for I would be speaking the truth. But I refrain from it, so that no one may think more of me than he sees in me or hears from me. [7]†So to keep me from becoming conceited because of the surpassing greatness of the revelations, [1] a thorn was given me in the flesh, a messenger of Satan to harass me, to keep me from becoming conceited. [8]†Three times I pleaded with the Lord about this, that it should leave me. [9]‡†But he said to me, “My grace is sufficient for you, for my power is made perfect in weakness.” Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me. [10]For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong.

Concern for the Corinthian Church

[11]†I have been a fool! You forced me to it, for I ought to have been commended by you. For I was not at all inferior to these super-apostles, even though I am nothing. [12]†The signs of a true apostle were performed among you with utmost patience, with signs and wonders and mighty works. [13]†For in what were you less favored than the rest of the churches, except that I myself did not burden you? Forgive me this wrong!

[14]†Here for the third time I am ready to come to you. And I will not be a burden, for I seek not what is yours but you. For children are not obligated to save up for their parents, but parents for their children. [15]†I will most

gladly spend and be spent for your souls. If I love you more, am I to be loved less? [16]†But granting that I myself did not burden you, I was crafty, you say, and got the better of you by deceit. [17]Did I take advantage of you through any of those whom I sent to you? [18]I urged Titus to go, and sent the brother with him. Did Titus take advantage of you? Did we not act in the same spirit? Did we not take the same steps?

[19]†Have you been thinking all along that we have been defending ourselves to you? It is in the sight of God that we have been speaking in Christ, and all for your upbuilding, beloved. [20]For I fear that perhaps when I come I may find you not as I wish, and that you may find me not as you wish—that perhaps there may be quarreling, jealousy, anger, hostility, slander, gossip, conceit, and disorder. [21]†I fear that when I come again my God may humble me before you, and I may have to mourn over many of those who sinned earlier and have not repented of the impurity, sexual immorality, and sensuality that they have practiced.

Final Warnings

2 CORINTHIANS **13** †This is the third time I am coming to you. Every charge must be established by the evidence of two or three witnesses. [2]†I warned those who sinned before and all the others, and I warn them now while absent, as I did when present on my second visit, that if I come again I will not spare them— [3]†since you seek proof that Christ is speaking in me. He is not weak in dealing with you, but is powerful among you. [4]†For he was crucified in weakness, but lives by the power of God. For we also are weak in him, but in dealing with you we will live with him by the power of God.

[5]††Examine yourselves, to see whether you are in the faith. Test yourselves. Or do you not realize this about yourselves, that Jesus Christ is in you?—unless indeed you fail to meet the test! [6]I hope you will find out that we have not failed the test. [7]†But we pray to God that you may not do wrong—not that we may appear to have met the test, but that you may do what is right, though we may seem to have failed. [8]†For we cannot do anything against the truth, but only for the truth. [9]For we are glad when we are weak and you are strong. Your restoration is what we pray for. [10]†For this reason I write these things while I am away from you, that when I come I may not have to be severe in my use of the authority that the Lord has given me for building up and not for tearing down.

Final Greetings

[11]†Finally, brothers, [1] rejoice. Aim for restoration, comfort one another, [2] agree with one another, live in peace; and the God of love and peace will be with you. [12]†Greet one another with a holy kiss. [13]†All the saints greet you.

[14]†The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

Footnotes

Footnotes for 2 Corinthians, Chapter 1

[1] 1:5 Or *For as the sufferings of Christ abound for us, so also our comfort abounds through Christ*

[2] 1:8 Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church

[3] 1:12 Some manuscripts *holiness*

[4] 1:13 Or *understand*; twice in this verse; also verse 14

[5] 1:22 Or *down payment*

Footnotes for 2 Corinthians, Chapter 2

[1] 2:16 Or *competent*

Footnotes for 2 Corinthians, Chapter 3

[1] 3:2 Some manuscripts *your*

[2] 3:3 Greek *fleshly hearts*

[3] 3:6 Or *sufficient*

[4] 3:16 Greek *he*

[5] 3:17 Or *this Lord*

[6] 3:18 Or *reflecting the glory of the Lord*

Footnotes for 2 Corinthians, Chapter 4

[1] 4:1 Greek *as we have received mercy*

[2] 4:5 Greek *bondservants*

[3] 4:16 Greek *man*

Footnotes for 2 Corinthians, Chapter 5

[1] 5:3 Some manuscripts *putting it off*

[2] 5:17 Or *creature*

[3] 5:19 Or *God was in Christ, reconciling*

Footnotes for 2 Corinthians, Chapter 6

[1] 6:11 Greek *Our mouth is open to you*

[2] 6:15 Greek *Beliar*

Footnotes for 2 Corinthians, Chapter 7

[1] 7:1 Greek *flesh*

[2] 7:2 Greek lacks *in your hearts*

Footnotes for 2 Corinthians, Chapter 8

[1] 8:1 Or *brothers and sisters*

[2] 8:4 The Greek word *charis* can mean *favor* or *grace* or *thanks*, depending on the context

[3] 8:7 Some manuscripts *in your love for us*

[4] 8:17 Or *he went*

[5] 8:18 Or *we sent*; also verse 22

[6] 8:23 Greek *apostles*

Footnotes for 2 Corinthians, Chapter 9

[1] 9:3 Or *I have sent*

[2] 9:5 Greek *blessing*; twice in this verse

[3] 9:5 Or *a gift expecting something in return*; Greek *greed*

[4] 9:6 Greek *with blessings*; twice in this verse

[5] 9:8 Or *all contentment*

[6] 9:13 Or *you*

Footnotes for 2 Corinthians, Chapter 11

[1] 11:27 Or *often in fasting*

Footnotes for 2 Corinthians, Chapter 12

[1] 12:7 Or *hears from me, even because of the surpassing greatness of the revelations. So to keep me from becoming conceited*

Footnotes for 2 Corinthians, Chapter 13

[1] 13:11 Or *brothers and sisters*

[2] 13:11 Or *listen to my appeal*

Study Notes

2 CORINTHIANS—NOTE ON 1:1 apostle. This refers to Paul's official position as a messenger sent by Christ (*see note on Rom. 1:1*; Introduction to 1 Corinthians: Author and Date). **by the will of God.** Paul's mission was not a self-appointed one, or based on his own achievements. Rather, his credentials were by divine appointment and his letter reflected not his own message but the words of Christ (see Introduction to Romans: Author and Date; cf. Acts 26:15–18). **Timothy our brother.** Paul's cherished son in the faith and a dominant person in Paul's life and ministry (see Introduction to 1 Timothy: Background and Setting; *see note on 1 Tim. 1:2*). Paul first met Timothy in Derbe and Lystra on his first missionary journey (Acts 16:1–4). Timothy was with him during the founding of the church in Corinth (Acts 18:1–5), which, along with Paul's mention of Timothy in 1 Corinthians (1 Cor. 4:17; 16:10–11), indicated the Corinthians knew Timothy. Perhaps Paul mentioned him here to remind them Timothy was indeed a brother and to smooth over any hard feelings left from his recent visit (*see notes on 1 Cor. 16:10*).

2 CORINTHIANS—NOTE ON 1:2 Grace . . . peace. Part of Paul's normal salutation in his letters (*see note on Rom. 1:7*). "Grace" is God's unmerited favor, and "peace" one of its benefits.

2 CORINTHIANS—NOTE ON 1:3 God and Father of our Lord Jesus Christ. Paul praised the true God who revealed himself in his Son, who is of the same essence with the Father (*see notes on John 1:14, 18; 17:3–5*; cf. John 5:17; 14:9–11; Eph. 1:3; Heb. 1:2–3; 2 John 3). He is the anointed one (Christ) and sovereign (Lord) Redeemer (Jesus). Although the Son enjoyed this lofty position, he was willing to become a servant and submit himself in his incarnation (*see notes on Phil. 2:5–8*). This great benediction comprehends the entire gospel. **Father of mercies.** Paul borrowed from Jewish liturgical language and a synagogue prayer that called for God to treat the sinful individual with kindness, love, and tenderness (*see note on Rom. 12:1*; cf. 2 Sam. 24:14; Ps. 103:13–14; Mic. 7:18–20). **God of all comfort.** An OT description of God (cf. Isa. 40:1; 51:3, 12; 66:13), who is the ultimate source of every true act of comfort. The Greek word for "comfort" is related to the familiar word *paraclete*, "one who comes alongside to help," another name for the Holy Spirit (*see notes on John 14:26; Phil. 2:1*). "Comfort" often connotes softness and ease, but that is not its meaning here. Paul was saying that God came to him in the middle of his sufferings and troubles to strengthen him and give him courage and boldness (cf. 2 Cor. 1:4–10).

2 CORINTHIANS—NOTE ON 1:4 **affliction.** This term refers to crushing pressure, because in Paul's life and ministry there was always something attempting to weaken him, restrict or confine his ministry, or even crush out his life. But no matter what confronted him, Paul knew God would sustain and strengthen him (*see notes on 12:9–10; Rom. 8:31–38*; cf. Phil. 1:6). **that we may be able to comfort.** Comfort from God is not an end in itself. Its purpose is that believers also might be comforters. Having humiliated and convicted the Corinthians, God used Paul to return to them with a strengthening message after he himself had received divine strengthening (2 Cor. 6:1–13; 12:6–11; cf. Luke 22:31–32).

2 CORINTHIANS—NOTE ON 1:5 **Christ's sufferings . . . abundantly.** God's comfort to believers extends to the boundaries of their suffering for Christ. The more they endure righteous suffering, the greater will be their comfort and reward (cf. 1 Pet. 4:12–14). Paul knew firsthand that these many sufferings would seem never-ending (2 Cor. 4:7–11; 6:5–10; 11:23–27; cf. Gal. 6:17; Phil. 3:10; Col. 1:24), and all genuine believers should expect the same (cf. Matt. 10:18–24).

2 CORINTHIANS—NOTE ON 1:6 Paul was referring to the body of Christ's partnership of suffering, which mutually builds godly patience and endurance (1 Cor. 12:26). All believers need to realize this process, avoid any sense of self-pity when suffering for him, and share in each others' lives the encouragement of divine comfort they receive from their experiences. **salvation.** This refers to the Corinthians' ongoing perseverance to final, completed salvation when they will be glorified (*see note on Rom. 13:11*). Paul's willingness, by God's grace and the Spirit's power, to suffer and be comforted and then comfort and strengthen the Corinthians enabled them to persevere.

2 CORINTHIANS—NOTE ON 1:7 **share in our sufferings.** Some in the church at Corinth, perhaps the majority, were suffering for righteousness, as Paul was. Although that church had caused him much pain and concern, Paul saw its members as partners to be helped, because of their faithfulness in mutual suffering.

2 CORINTHIANS—NOTE ON 1:8 **our.** An editorial plural, which Paul used throughout the letter. It usually was a humble reference to Paul himself, but in this instance it could include others as well. **affliction we experienced in Asia.** This was a recent occurrence (following the writing of 1 Corinthians) that happened in or around the city of Ephesus. The details of this situation are not known. **despaired of life.** Paul faced something that was beyond human survival and was extremely discouraging because he believed it threatened to end his ministry prematurely. The Greek word for "despaired" lit. means "no passage," the total absence of an exit (cf. 2 Tim. 4:6). The Corinthians were aware of what had happened to Paul, but they did not realize the utter severity of it, or what God was doing through those circumstances.

2 CORINTHIANS—NOTE ON 1:9 **the sentence of death.** The word for "sentence" is a technical term that indicated the passing of an official resolution, in this case the death sentence. Paul was so absolutely sure he was going to die for the gospel that he had pronounced the sentence upon himself. **rely not on ourselves but on God.** God's ultimate purpose for Paul's horrible extremity. The Lord took him to the point at which he could not fall back on any intellectual, physical, or emotional human resource (cf. 12:9–10). **who raises the dead.** A Jewish descriptive term for God used in synagogue worship language (*see note on 1:3*). Paul understood that trust in God's power to raise the dead was the only hope of rescue from his extreme circumstances.

2 CORINTHIANS—NOTE ON 1:10 **he will deliver us again.** *See notes on 2 Tim. 4:16–17 and 2 Pet. 2:9*.

2 CORINTHIANS—NOTE ON 1:11 **help us by prayer.** Intercessory prayer is crucial to the expression of God's power and sovereign purpose. In this regard, Paul wanted the faithful Corinthians to know he needed their prayers then and in the future (cf. Eph. 6:18; James 5:16). **give thanks.**

Prayer's duty is not to change God's plans, but to glorify him and give thanks for them. Paul was confident that God's sovereign purpose would be accomplished, balanced by the prayerful participation of believers. **blessing.** Or favor; this is God's undeserved favor or the divine answer to prayer Paul would receive in being delivered from death.

2 CORINTHIANS—NOTE ON 1:12 Paul faced his critics' many accusations against his character and integrity (they had accused him of being proud, self-serving, untrustworthy and inconsistent, mentally unbalanced, incompetent, unsophisticated, and an incompetent preacher) by appealing to the highest human court, his conscience. **boast.** Paul often used this word. Used negatively, it refers to unwarranted bragging about one's own merits and achievements; but Paul used it positively to denote legitimate confidence in what God had done in his life (cf. Jer. 9:23–24; Rom. 15:18; 1 Cor. 1:31; 15:9–10; 1 Tim. 1:12–17). **conscience.** The soul's warning system, which allows human beings to contemplate their motives and actions and make moral evaluations of what is right and wrong (*see note on Rom. 2:14–15*). In order to work as God designed it, the conscience must be informed to the highest moral and spiritual level and best standard, which means submitting it to the Holy Spirit through God's word (cf. Rom. 12:1–2; 1 Tim. 1:19; 2 Tim. 2:15; Heb. 9:14; 10:22). Paul's fully enlightened conscience exonerated him completely (cf. Acts 23:1; 24:16; 1 Tim. 1:5; 3:9; 2 Tim. 1:3). But ultimately, only God can accurately judge a man's motives (1 Cor. 4:1–5). **earthly wisdom.** Wisdom that is based on worldly, human insight (*see note on James 3:15*).

2 CORINTHIANS—NOTE ON 1:13 This broadly answers the accusation that Paul had engaged in deceptive personal relationships (cf. 7:2; 11:9). His continuing flow of information to the Corinthians was always clear, straightforward and understandable, consistent, and genuine. Paul wanted them to know that he was not holding anything back, nor did he have any secret agenda (10:11). He simply wanted them to understand all that he had written and spoken to them.

2 CORINTHIANS—NOTE ON 1:14 **partially.** As the Corinthians read and heard Paul's unfolding instruction to them, they continued to understand more. **you will boast of us.** *See note on v. 12*. **the day of our Lord Jesus.** When he returns (*see notes on Phil. 1:6; 2 Tim. 1:12; 4:8*). Paul eagerly longed for the Lord's coming when they would rejoice over each other in glory (cf. 1 Thess. 2:19–20).

2 CORINTHIANS—NOTE ON 1:15 second experience of grace. Paul's original plan was to visit the Corinthians twice so that they might receive a double blessing. His travel plans were not the result of selfishness, but of the genuine relationship he enjoyed with the Corinthians and their mutual loyalty and godly pride in each other.

2 CORINTHIANS—NOTE ON 1:16 come back. Paul had planned to leave Ephesus, stop at Corinth on the way to Macedonia, and return to Corinth again after his ministry in Macedonia (cf. 1 Cor. 16:5–7). For some reason, Paul's plans changed and he was unable to stop in Corinth the first time. The false apostles who had invaded the church seized upon that honest change of schedule as evidence of his untrustworthiness and tried to use it to discredit him.

2 CORINTHIANS—NOTE ON 1:17 Paul is probably quoting some actual accusations of dishonesty brought by his opponents. **Was I vacillating . . . ?** The Greek words that introduce this question call for an indignant, negative answer. Paul declared that he was in no way operating as a vacillating, fickle, unstable person who could not be trusted. **according to the flesh.** Purely from a human viewpoint, apart from the leading of the Holy Spirit, this is someone who is unregenerate (*see notes on Gal. 5:19–21*). He affirmed that his "yes" and "no" words to them really meant what they said.

2 CORINTHIANS—NOTE ON 1:18 as God is faithful. Paul may have been making an oath and calling God to give testimony (cf. 11:10, 31; Rom. 1:9; Gal. 1:20; Phil. 1:8; 1 Thess. 2:5, 10). Whatever the case, he refers to God's trustworthiness and the fact that he represented such a God as an honest spokesman. **not been Yes and No.** He was not saying "yes" and meaning "no." There was no duplicity with Paul (nor with Timothy and Silas). He said what he meant and did what he said, unless there was compelling reason to change his plans.

2 CORINTHIANS—NOTE ON 1:19 The firmness of Paul's statement, and his use of Jesus' full title, indicates that the person and work of Christ were under attack from the false teachers at Corinth. The proof of his truthfulness with them was the truthful gospel that he faithfully preached. **Silvanus.** The Latin name for Silas, Paul's companion on his second missionary journey (Acts 16–18) and fellow preacher at Corinth (*see note on* *Acts 15:22*). **Timothy.** *See note on* *2 Cor. 1:1*.

2 CORINTHIANS—NOTE ON 1:20 **their Yes in him.** All God's OT and NT promises of peace, joy, love, goodness, forgiveness, salvation, sanctification, fellowship, hope, glorification, and heaven are made possible and fulfilled in Jesus Christ (cf. Luke 24:44). **Amen.** The Hebrew word of affirmation (cf. Matt. 5:18; John 3:3; Rom. 1:25). Paul reminded them that they had said a collective "yes" to the truth of his preaching and teaching.

2 CORINTHIANS—NOTE ON 1:21 **God who establishes us.** Christ's saving work of grace stabilizes believers and places them on a firm foundation in him (cf. Rom. 16:25; 1 Cor. 15:58; 1 Pet. 5:10).

2 CORINTHIANS—NOTE ON 1:21–22 **God . . . Christ. . . Spirit.** A clear reference to the three members of the Trinity. The authenticity of Paul's spiritual life and that of every genuine believer is verified by these four divine works ("establishes us," "anointed us," "seal on us," "given us his Spirit") accomplished in their lives. For the critics to attack Paul's authenticity was equal to tearing down God's work as well as the church's unity.

2 CORINTHIANS—NOTE ON 1:21 **anointed.** This word is borrowed from a commissioning service that would symbolically set apart kings, prophets, priests, and special servants. The Holy Spirit sets apart believers and empowers them for the service of gospel proclamation and ministry (cf. Acts 1:8; 1 John 2:20, 27).

2 CORINTHIANS—NOTE ON 1:22 **put his seal on us.** Refers to the ancient practice of placing soft wax on a document and imprinting the wax with a stamp that indicated authorship or ownership, authenticity, and protection. The Holy Spirit attaches all these meanings to his act of spiritually sealing believers (*see notes on* *Eph. 1:13*; cf. Hag. 2:23; Eph. 4:30). **guarantee.** A pledge or down payment. The Spirit is the down payment on the believer's eternal inheritance (*see note on* *Eph. 1:13–14*; cf. 2 Pet. 1:4, 11).

2 CORINTHIANS—NOTE ON 1:23 **God to witness.** *See note on v. 18*. **to spare you.** Paul finally explained why he said he was coming, but did not. He did not come earlier because he wanted them to have time to repent of and correct their sinful behavior (see Introduction to 1 Corinthians: Background and Setting; *see note on 1 Cor. 4:21*). He waited instead for a report from Titus before taking further action (see 2 Cor. 7), hoping he would not have to come again, as he had earlier, to face their rebellion.

2 CORINTHIANS—NOTE ON 1:24 **Not that we lord it over your faith.** Paul did not want to dominate and control the Corinthians when he ministered and worked among them (*see notes on 1 Pet. 5:2–3*).

2 CORINTHIANS—NOTE ON 2:1 **another painful visit to you.** Paul, who had already had a painful confrontation at Corinth (see Introduction: Background and Setting), was not eager to have another one (*see note on 1:23*).

2 CORINTHIANS—NOTE ON 2:2 Although Paul was sensitive to the Corinthians' pain and sadness from the past confrontation, because of his commitment to purity he would confront them again if necessary. "The one whom I have pained" refers to one convicted by his sin. In particular, there was apparently on Paul's last visit a man in the church who confronted him with the accusations taken from the false teachers. The church had not dealt with that man in Paul's defense, and Paul was deeply grieved over that lack of loyalty. The only thing that would bring Paul joy would be repentance from such a one and any who agreed with him, and Paul had been waiting for it.

2 CORINTHIANS—NOTE ON 2:3 **I wrote as I did.** Paul's reason for writing was that those in sin would repent—then there could be mutual joy when the apostle came.

2 CORINTHIANS—NOTE ON 2:4 Paul again wanted them to know that his motive in dealing with them in the "severe letter" (see Introduction: Background and Setting) and 1 Corinthians (see Introduction to 1 Corinthians: Background and Setting) was not harsh but loving.

2 CORINTHIANS—NOTE ON **2:5–11** This passage is one of the best texts in all of Scripture on the godly motivation and rationale for forgiveness.

2 CORINTHIANS—NOTE ON **2:5** **if anyone has caused pain.** The Greek construction of this clause assumes the condition to be true—Paul is acknowledging the reality of the offense and its ongoing effect, not on him, but on the church. With this deflection of any personal vengeance, he sought to soften the charge against the penitent offender and allow the church to deal with the man and those who were with him objectively, apart from Paul's personal anguish or offense.

2 CORINTHIANS—NOTE ON **2:6** **is enough.** The process of discipline and punishment was enough; now it was time to show mercy because the man had repented (cf. Matt. 18:18, 23–35; Gal. 6:1–2; Eph. 4:32; Col. 3:13; Heb. 12:11). **punishment by the majority.** This indicates that the church in Corinth had followed the biblical process in disciplining the sinning man (cf. Matt. 18:15–20; 1 Cor. 5:4–13; 2 Thess. 3:6, 14). The Greek word for "punishment," used frequently in secular writings but only here in the NT, denoted an official legal penalty or commercial sanction that was enacted against an individual or group (city, nation).

2 CORINTHIANS—NOTE ON **2:7** **you should rather turn to forgive.** It was time to grant forgiveness so the man's joy would be restored (cf. Ps. 51:12, 14; Isa. 42:2–3). Paul knew there was—and is—no place in the church for man-made limits on God's grace, mercy, and forgiveness toward repentant sinners. Such restrictions could only rob the fellowship of the joy of unity (cf. Matt. 18:34–35; Mark 11:25–26).

2 CORINTHIANS—NOTE ON **2:10** **in the presence of Christ.** Paul was constantly aware that his entire life was lived in the sight of God, who knew everything he thought, did, and said (cf. v. 17; 4:2; 2 Tim. 4:1).

2 CORINTHIANS—NOTE ON **2:11** **designs.** The devil wants to produce sin and animosity that will destroy church unity. He uses every possible approach to accomplish this—from legalism to libertinism, intolerance to excessive tolerance (cf. 11:13–14; Eph. 4:14; 6:11–12; 1 Pet. 5:8). Paul used a different Greek word (but with similar meaning) translated "schemes" in Eph. 6:11. It, along with the words for "outwitted" and "ignorant," strongly implies that Satan targets the believer's mind, but God has provided protection by unmasking Satan's schemes in Scripture, along with providing the counteracting truth.

2 CORINTHIANS—NOTE ON **2:12** **When I came to Troas.** "Troas" was a seaport city north of Ephesus in the western Asia Minor province of Mysia (cf. Acts 16:7). The riots in Ephesus probably caused Paul to leave for Troas, but his main reason for going was to meet Titus, returning from Corinth after delivering "the severe letter" (2 Cor. 2:4), and to hear how the Corinthians had responded to that letter (see Introduction: Background and Setting). **a door was opened for me.** God sovereignly provided a great evangelistic opportunity for Paul, which may have led to the planting of the church in Troas (cf. Acts 20:5–12). Because of the success of his preaching, Paul was assured that this opportunity was from God (cf. 1 Cor. 16:8–9).

2 CORINTHIANS—NOTE ON **2:13** **my spirit was not at rest.** Paul's concern for the problems in the Corinthian church and how its members were responding to both those problems and his instructions caused Paul debilitating restlessness and anxiety (cf. 7:5–6). These concerns became so heavy and distracting that he was unable to give full attention to his ministry. **Titus.** One of Paul's most important Gentile converts and closest associates in ministry (*see notes on 2:12; Gal. 2:1*; see Introduction to Titus: Background and Setting). **took leave of them.** Because of his troubled heart and mind and his anxiety to see Titus, Paul turned his back on the open door in Troas. **Macedonia.** A province that bordered the northwest shore of the Aegean Sea, north of Achaia (see Introduction to 1 Thessalonians: Background and Setting; *see note on Acts 16:9*). Paul headed there in hopes of intersecting with Titus, whom he knew would have to pass through there on his journey back from Corinth.

2 CORINTHIANS—NOTE ON **2:14** **But thanks be to God.** Paul made an abrupt transition from his narrative and looked above and beyond his troubles to praise and thank God. By turning from the difficulties of ministry and focusing on the privileges of his position in Christ, Paul regained his joyful perspective. He picked the narrative back up in 7:5. **in Christ always leads us in triumphal procession.** Paul drew from the imagery of the official and exalted Roman ceremony called the Triumph, in which a victorious general

was honored with a festive, ceremonial parade through the streets of Rome. First, Paul gave thanks for being led by a sovereign God at all times (cf. 1 Tim. 1:17); and second, for the promised victory in Jesus Christ (cf. Matt. 16:18; Rom. 8:37; Rev. 6:2). **spreads the fragrance of the knowledge of him.** Paul was also grateful for the privilege of being used as an influence for Christ (cf. Rom. 10:14–15) wherever he went. The imagery comes from the strong, sweet smell of incense from censers in the Triumph parade, which, along with the fragrance of crushed flowers strewn under horses' hooves, produced a powerful aroma that filled the city. By analogy, every believer is transformed and called by the Lord to be an influence for his gospel throughout the world.

2 CORINTHIANS—NOTE ON 2:15 the aroma of Christ to God. Paul was further thankful for the privilege of pleasing God. Continuing his analogy, Paul pictured God as the emperor at the end of the Triumph who also smells the pervasive fragrance and is pleased with the victorious efforts it represents. Wherever God's servant is faithful and is an influence for the gospel, God is pleased (cf. 5:9; Matt. 25:21).

2 CORINTHIANS—NOTE ON 2:16 a fragrance from death . . . life. Paul used the style of Hebrew superlatives to emphasize the twofold effect of gospel preaching. To some, the message brings eternal life and ultimate glorification. To others, it is a stumbling stone of offense that brings eternal death (cf. 1 Pet. 2:6–8). **sufficient for these things**. No one in his own strength is adequate or competent to serve God in the ways and with the power that Paul has been describing (cf. 2 Cor. 3:5; 1 Cor. 15:10; Gal. 2:20; Eph. 1:19; 3:20; Phil. 2:13; Col. 1:29).

2 CORINTHIANS—NOTE ON 2:17 not, like so many. Or, "not as the majority." This specifically refers to the false teachers in Corinth and to the many other teachers and philosophers of that day who operated by human wisdom (cf. 1 Cor. 1:19–20). **peddlers.** From a Greek verb that means "to corrupt," this word came to refer to corrupt hucksters, or con men who by their cleverness and deception were able to sell as genuine an inferior product that was only a cheap imitation. The false teachers in the church were coming with clever, deceptive rhetoric to offer a degraded, adulterated message that mixed paganism and Jewish tradition. They were dishonest men seeking personal profit and prestige at the expense of gospel truth and people’s souls. **in the sight of God.** *See note on 2 Cor. 2:10*.

2 CORINTHIANS—NOTE ON 3:1–6 The false teachers in Corinth constantly attacked Paul’s competency as a minister of the gospel; these verses form his defense.

2 CORINTHIANS—NOTE ON 3:1 Because Paul did not want to allow the false teachers to accuse him of being proud, he began his defense by posing two questions rather than making any overt claims. **Are we beginning to commend ourselves again?** The Greek word for “commend” means “to introduce.” Thus Paul was asking the Corinthians if he needed to reintroduce himself, as if they had never met, and prove himself once more. The form of the question demanded a negative answer. **letters of recommendation.** The false teachers also accused Paul of not possessing the appropriate documents to prove his legitimacy. Such letters were often used to introduce and authenticate someone to the first-century churches (cf. 1 Cor. 16:3, 10–11). The false teachers undoubtedly arrived in Corinth with such letters, which they may have forged (cf. Acts 15:1, 5) or obtained under false pretenses from prominent members of the Jerusalem church. Paul’s point was that he did not need secondhand testimony when the Corinthians had firsthand proof of his sincere and godly character, as well as the truth of his message that regenerated them.

2 CORINTHIANS—NOTE ON 3:2 **written on our hearts.** An affirmation of Paul’s affection for the believers in Corinth—he held them close to his heart (cf. 12:15). **known and read by all.** The transformed lives of the Corinthians were Paul’s most eloquent testimonial, better than any secondhand letter. Their changed lives were like an open letter that could be seen and read by all men as a testimony to Paul’s faithfulness and the truth of his message.

2 CORINTHIANS—NOTE ON 3:3 **letter from Christ.** The false teachers did not have a letter of commendation signed by Christ, but Paul had the Corinthian believers’ changed lives as proof that Christ had transformed them. **written not with ink.** Paul’s letter was no human document written with ink that can fade. It was a living one. **Spirit of the living God.** Paul’s letter was alive, written by Christ’s divine, supernatural power through the transforming work of the Holy Spirit (cf. 1 Cor. 2:4–5; 1 Thess. 1:5). **tablets of stone.** A reference to the Ten Commandments (*see notes on Ex. 24:12; 25:16*). **tablets of human hearts.** More than just writing his law on stone, God was writing his law on the hearts of those people he transformed (cf. Jer. 31:33; 32:38–39; Ezek. 11:19; 36:26–27). The false teachers claimed external adherence to the Mosaic law as the basis of salvation, but the transformed lives of the Corinthians proved that salvation was an internal change wrought by God in the heart.

2 CORINTHIANS—NOTE ON 3:4 **Such is the confidence.** The Greek word for "confidence" can mean "to win." Paul was confident in his ministry, and that confidence resulted in his ability to stay the course and continue moving toward the goal (cf. Acts 4:13, 29).

2 CORINTHIANS—NOTE ON 3:5 **sufficient.** *See note on 2:16*. **to claim anything.** Paul disdained his own ability to reason, judge, or assess truth. Left to his own abilities, he was useless. He was dependent on divine revelation and the Holy Spirit's power. **our sufficiency is from God.** Only God can make a person adequate to do his work, and Paul realized that truth (*see note on 2:16*; cf. 9:8, 10; 2 Thess. 2:13).

2 CORINTHIANS—NOTE ON 3:6 **new covenant.** The covenant that provides forgiveness of sins through the death of Christ (*see notes on Jer. 31:31–34; Matt. 26:28; Heb. 8:7–12*). **the letter.** A shallow, external conformity to the law that missed its most basic requirement of absolutely holy and perfect love for God and man (Matt. 22:34–40) and distorted its true intention, which was to make a person recognize his sinfulness (cf. Rom. 2:27–29). **the Spirit.** The Holy Spirit. **the letter kills, but the Spirit gives life.** The letter kills in two ways: 1) it results in a living death. Before Paul was converted, he thought he was saved by keeping the law, but all it did was kill his peace, joy, and hope; and 2) it results in spiritual death. His inability to truly keep the law sentenced him to an eternal death (*see notes on Rom. 7:9–11*; cf. Rom. 5:12; Gal. 3:10). Only Jesus Christ through the agency of the Holy Spirit can produce eternal life in one who believes.

2 CORINTHIANS—NOTE ON 3:7–18 A true minister of God preaches the New Covenant, thus Paul featured the glory of the New Covenant in these verses.

2 CORINTHIANS—NOTE ON 3:7 **the ministry of death.** The law is a killer (v. 6) in the sense that it brings knowledge of sin. It acts as a ministry of death because no one can satisfy the demands of the law on his own and is therefore condemned (cf. Gal. 3:22; *see notes on Rom. 7:1–13; 8:4; Gal. 3:10–13; 3:19–4:5*). **came with such glory.** When God gave Moses the law, his glory appeared on the mountain (Ex. 19:10–25; 20:18–26). Paul was not depreciating the law; he was acknowledging that it was glorious because it reflected God's nature, will, and character (*see notes on Ex. 33:18–34:7*). **could not gaze at Moses' face.** The Israelites could not look intently or stare at Moses' face for too long because the reflective glory of God was too bright for them. It was similar to staring into the sun (*see notes on Ex. 34:29–35*). **its glory.** When God manifested himself, he did so by reducing his attributes to visible light. That's how God manifested himself to Moses (Ex. 34:29), whose face in turn reflected the glory of God to the people (cf. the transfiguration of Jesus in Matt. 17:1–8; 2 Pet. 1:16–18; and his second coming in Matt. 24:29–30; 25:31).

2 CORINTHIANS—NOTE ON 3:8–9 **ministry of the Spirit . . . righteousness must far exceed it in glory.** The "ministry of the Spirit" is Paul's descriptive term for the New Covenant (*see notes on Jer. 31:31–34; Matt. 26:28; 1 Cor. 11:25; Heb. 8:8, 13; 9:15; 12:24*). Paul is arguing that if such glory attended the giving of the law under the ministry that brought death, how much more glorious will be the ministry of the Spirit in the New Covenant that brings righteousness. The law pointed to the superior New Covenant and thus a glory that must also be superior.

2 CORINTHIANS—NOTE ON 3:9 **ministry of condemnation.** Another name for the ministry of death (*see note on v. 7*). **ministry of righteousness.** The New Covenant. The emphasis here is on the righteousness it provides (cf. Rom. 3:21–22; Phil. 3:9).

2 CORINTHIANS—NOTE ON 3:11 **what was being brought to an end.** The law had a fading glory (cf. v. 7). It was not the final solution or the last word on the plight of sinners. **what is permanent.** The New Covenant is what remains because it is the consummation of God's plan of salvation. It has permanent glory.

2 CORINTHIANS—NOTE ON 3:12 **such a hope.** The belief that all the promises of the New Covenant will occur. It is hope in total and complete forgiveness of sins for those who believe the gospel (cf. Rom. 8:24–25; Gal. 5:5; Eph. 1:18; 1 Pet. 1:3, 13, 21). **bold.** The Greek word for "bold" means "courageous." Because of his confidence, Paul preached the New Covenant fearlessly, without any hesitation or timidity.

2 CORINTHIANS—NOTE ON 3:13 **Moses . . . put a veil over his face.** This physical action pictured the fact that Moses did not have the confidence or boldness of Paul because the Old Covenant was veiled. It was shadowy. It was made up of types, pictures, symbols, and mystery. Moses communicated the glory of the Old Covenant with a certain obscurity (cf. 1 Pet. 1:10–11).

2 CORINTHIANS—NOTE ON 3:14–15 **that same veil remains . . . a veil lies over their hearts.** The "veil" here represents unbelief. Those Israelites did not grasp the glory of the Old Covenant because of their unbelief. As a result, the meaning of the Old Covenant was obscure to them (cf. Heb. 3:8, 15; 4:7). Paul's point was that just as the Old Covenant was obscure to the people of Moses' day, it was still obscure to those who trusted in it as a means of salvation in Paul's day. The veil of ignorance obscures the meaning of the Old Covenant to the hardened heart (cf. John 5:38).

2 CORINTHIANS—NOTE ON 3:14 **that same veil . . . through Christ is it taken away.** Without Christ the OT is unintelligible. But when a person comes to Christ, the veil is lifted and his spiritual perception is no longer impaired (Isa. 25:6–8). With the veil removed, believers are able to see the glory of God revealed in Christ (John 1:14). They understand that the law was never given to save them, but to lead them to the One who would.

2 CORINTHIANS—NOTE ON 3:17 **the Lord is the Spirit.** Yahweh of the OT is the same Lord who is saving people in the New Covenant through the agency of the Holy Spirit. The same God is the minister of both the Old and New Covenants. **there is freedom.** Freedom from sin and the futile attempt to keep the demands of the law as a means of earning righteousness (cf. John 8:32–36; Rom. 3:19–20). The believer is no longer in bondage to the law's condemnation and Satan's dominion.

2 CORINTHIANS—NOTE ON 3:18 **we all.** Not just Moses, or prophets, apostles, and preachers, but all believers. **with unveiled face.** Believers in the New Covenant have nothing obstructing their vision of Christ and his glory as revealed in the Scripture. **beholding.** Or "reflecting" (see esv footnote), as with a mirror. Paul's emphasis here is not so much on the reflective capabilities of the mirror as it is on the intimacy of it. A person can bring a mirror right up to his face and get an unobstructed view. Mirrors in Paul's day were polished metal (*see note on James 1:23*), and thus offered a far from perfect reflection. Though the vision is unobstructed and intimate, believers do not see a perfect representation of God's glory now, but will one day (cf. 1 Cor. 13:12). **being transformed.** A continual, progressive transformation (*see note on Rom. 12:2*). **into the same image.** As they gaze at the glory of the Lord, believers are continually being transformed into Christlikeness. The ultimate goal of the believer is to be like Christ (cf. Rom. 8:29; Phil. 3:12–14; 1 John 3:2), and by continually focusing on him the Spirit transforms the believer more and more into his image. **from one degree of glory to another.** From one level of glory to another level of glory—from one level of manifesting Christ to another. This verse describes progressive sanctification. The more believers grow in their knowledge of Christ, the more he is revealed in their lives (cf. Phil. 3:12–14).

2 CORINTHIANS—NOTE ON 4:1 **this ministry.** The New Covenant gospel of Jesus Christ. **lose heart.** A strong Greek term that refers to abandoning oneself to cowardly surrender. That was not how Paul responded to the continual attacks he faced. The task of ministering the New Covenant was too noble to lose heart over (cf. Gal. 6:9; Eph. 3:13). Since God had called him to proclaim it, Paul could not abandon his calling. Instead, he trusted God to strengthen him (cf. Acts 20:24; 1 Cor. 9:16–17; Col. 1:23, 25).

2 CORINTHIANS—NOTE ON 4:2 **we have renounced disgraceful, underhanded ways.** "Renounced" means "to turn away from" or "to repent," and "disgraceful" can also mean "ugly." The phrase "underhanded ways" refers to secret immoralities, hypocrisies, and the sins hidden deep in the darkness of one's life. At salvation every believer repents and turns away from such sin and devotes his life to the pursuit of godliness. This appears to be a reply by Paul to a direct and slanderous accusation against him, that he was a hypocrite whose mask of piety hid a corrupt and shameful life. **tamper.** This Greek word was used in non-biblical sources to speak of the dishonest business practice of diluting wine with water. The false teachers accused Paul of being a deceiver ("cunning") who was twisting and perverting the teaching of Jesus and the OT Scripture.

2 CORINTHIANS—NOTE ON 4:3 if our gospel is veiled . . . to those who are perishing. The false teachers accused Paul of preaching an antiquated message. So Paul showed that the problem was not with the message or the messenger, but with the hearers headed for hell (cf. 1 Cor. 2:14). The preacher cannot persuade people to believe; only God can do that.

2 CORINTHIANS—NOTE ON 4:4 the god of this world. Satan (cf. Matt. 4:8; John 12:31; 14:30; 16:11; Eph. 2:2; 2 Tim. 2:26; 1 John 5:19). **this world.** The current world mind-set expressed by the ideals, opinions, goals, hopes, and views of the majority of people. It encompasses the world's philosophies, education, and commerce. *See notes on 2 Cor. 10:5*. **has blinded.** Satan blinds men to God's truth through the world system he has created. Without a godly influence, man left to himself will follow that system, which panders to the depravity of unbelievers and deepens their moral darkness (cf. Matt. 13:19). Ultimately, it is God who allows such blindness (John 12:40). **image of God.** Jesus Christ is the exact representation of God himself (*see notes on Col. 1:15; 2:9; Heb. 1:3*).

2 CORINTHIANS—NOTE ON 4:5 we proclaim is not ourselves. The false teachers accused Paul of preaching for his own benefit, yet they were the ones guilty of doing so. In contrast, Paul was always humble (12:5, 9; cf. 1 Cor. 2:3); he never promoted himself, but always preached Christ Jesus as Lord (1 Cor. 2:2).

2 CORINTHIANS—NOTE ON 4:6 God, who said, "Let light shine out of darkness." A direct reference to God as Creator, who commanded physical light into existence (Gen. 1:3). **the light of the knowledge of the glory of God.** The same God who created physical light in the universe is the same God who must create supernatural light in the soul and usher believers from the kingdom of darkness to his kingdom of light (Col. 1:13). The light is expressed as "the knowledge of the glory of God." That means to know that Christ is God incarnate. To be saved, one must understand that the glory of

God shone in Jesus Christ. That is the theme of John’s Gospel (*see note on John 1:4–5*).

2 CORINTHIANS—NOTE ON 4:7 this treasure. *See note on v. 1*. **jars of clay.** The Greek word means “baked clay,” and refers to clay pots. They were cheap, breakable, and replaceable, but they served necessary household functions. Sometimes they were used as a vault to store valuables, such as money, jewelry, or important documents. But they were most often used for holding garbage and human waste. The latter is the use Paul had in mind, and it was how Paul viewed himself—as lowly, common, expendable, and replaceable (cf. 1 Cor. 1:20–27; 2 Tim. 2:20–21). **surpassing power belongs to God and not to us.** By using frail and expendable people, God makes it clear that salvation is the result of his power and not any power his messengers could generate (cf. 2 Cor. 2:16). The great power of God overcomes and transcends the clay pot. The messenger’s weakness is not fatal to what he does; it is essential (cf. 12:9–10).

2 CORINTHIANS—NOTE ON 4:8–9 Here Paul gave four contrasting metaphors to show that his weakness did not cripple him, but actually strengthened him (cf. 6:4–10; 12:7–10).

2 CORINTHIANS—NOTE ON 4:10 always carrying in the body the death of Jesus. “Always” indicates that the suffering Paul experienced was endless. And the suffering was a result of attacks against Jesus, not Paul and other believers. Those who hated Jesus took out their vengeance on those who represented him (cf. John 15:18–21; Gal. 6:17; Col. 1:24). **that the life of Jesus may also be manifested in our bodies.** Through Paul’s weakness, Christ was put on display (cf. Gal. 2:20). His suffering, the false apostles said, was evidence that God was not with him and he was a fraud. On the contrary, Paul affirmed that his suffering was the badge of his loyalty to Christ and the source of his power (2 Cor. 12:9–10).

2 CORINTHIANS—NOTE ON 4:11 given over to death. Refers to the transferring of a prisoner to the executioner. It was used to refer to Christ’s being delivered to those who crucified him (Matt. 27:2). In this case, it refers to the potential physical death constantly faced by those who represented Christ. **our mortal flesh.** Another term for Paul’s humanness—his physical body (cf. 2 Cor. 4:10; 5:3).

2 CORINTHIANS—NOTE ON 4:12 Paul faced death every day, yet he was willing to pay that price if it meant salvation for those to whom he preached (cf. Phil. 2:17; Col. 1:24; 2 Tim. 2:10).

2 CORINTHIANS—NOTE ON 4:13 Paul remained true to his convictions, no matter the cost. He was not a pragmatist who would alter his message to suit his listeners. He was convinced of the power of God to act through the message he preached. **spirit of faith.** The attitude of faith, not the Holy Spirit. Paul had the same conviction about the power of the message as did the psalmist (*see following note*). **I believed, and so I spoke.** A quotation from the LXX (the Greek translation of the OT) version of Ps. 116:10. In the midst of his troubles, the psalmist confidently asked God to deliver him out of his troubles. He could confidently do so because he believed God would answer his prayer.

2 CORINTHIANS—NOTE ON 4:15 **to the glory of God.** The ultimate goal of all that the believer does (*see note on 1 Cor. 10:31*).

2 CORINTHIANS—NOTE ON 4:16 **we do not lose heart.** *See note on v. 1*. **our outer self is wasting away.** The physical body is in the process of decay and will eventually die. On the surface Paul was referring to the normal aging process, but with the added emphasis that his lifestyle sped up that process. While not an old man, Paul wore himself out in ministry, both in the effort and pace he maintained, plus the number of beatings and attacks he absorbed from his enemies (cf. 6:4–10; 11:23–27). **inner self.** The soul of every believer i.e., the new creation—the eternal part of the believer (cf. Eph. 4:24; Col. 3:10). **being renewed.** The growth and maturing process of the believer is constantly occurring. While the physical body is decaying, the inner self of the believer continues to grow and mature into Christlikeness (cf. Eph. 3:16–20).

2 CORINTHIANS—NOTE ON 4:17 **light momentary affliction.** The Greek word for “light” means “a weightless trifle” and “affliction” refers to intense pressure. From a human perspective, Paul’s own testimony lists a seemingly unbearable litany of sufferings and persecutions he endured throughout his life (11:23–33), yet he viewed them as weightless and lasting for only a brief moment. **eternal weight of glory.** The Greek word for “weight” refers to a heavy mass. For Paul, the future glory he would experience with the Lord far outweighed any suffering he experienced in this world (cf. Rom. 8:17–18; 1 Pet. 1:6–7). Paul understood that the greater the suffering, the greater would be his eternal glory (cf. 1 Pet. 4:13).

2 CORINTHIANS—NOTE ON 4:18 things that are seen . . . unseen. Endurance is based on a person's ability to look beyond the physical to the spiritual, beyond the present to the future, and beyond the visible to the invisible. Believers must look past what is temporary—what is perishing (i.e., the things of the world). **things . . . unseen are eternal.** Pursuing God, Christ, the Holy Spirit, and the souls of men should consume the believer.

2 CORINTHIANS—NOTE ON 5:1 tent that is our earthly home . . . house. Paul's metaphor for the physical body (cf. 2 Pet. 1:13–14). The imagery was quite natural for that time because many people were nomadic tent dwellers, and Paul as a tentmaker (Acts 18:3) knew much about tents' characteristics. Also, the Jewish tabernacle had symbolized God's presence among the people as they left Egypt and became a nation. Paul's point is that like a temporary tent, man's earthly existence is fragile, insecure, and lowly (cf. 1 Pet. 2:11). **a building from God.** Paul's metaphor for the believer's resurrected, glorified body (cf. 1 Cor. 15:35–50). "Building" implies solidity, security, certainty, and permanence, as opposed to the frail, temporary, uncertain nature of a tent. Just as the Israelites replaced the tabernacle with the temple, so believers ought to long to exchange their earthly bodies for glorified ones (*see notes on 2 Cor. 4:16; Rom. 8:19–23; 1 Cor. 15:35–50; Phil. 3:20–21*). **a house . . . in the heavens.** A heavenly, eternal body. Paul wanted a new body that would forever perfectly express his transformed nature. **not made with hands.** A glorified body, by definition, is not of this earthly creation (*see notes on Mark 14:58; Heb. 9:11*; cf. John 2:19; Col. 2:11).

2 CORINTHIANS—NOTE ON 5:2 we groan. Paul had a passionate longing to be free from his earthly body and all the accompanying sins, frustrations, and weaknesses that were so relentless (*see notes on Rom. 7:24; 8:23*). **put on our heavenly dwelling.** The perfections of immortality (*see note on 2 Cor. 5:1*).

2 CORINTHIANS—NOTE ON 5:3 we may not be found naked. Paul clarified the fact that the believer's hope for the next life is not a disembodied spiritual life, but a real, eternal, resurrection body. Unlike the pagans who viewed matter as evil and spirit as good, Paul knew that Christian death would not mean being released into a nebulous, spiritual infinity. Rather, it would mean the receiving of a glorified, spiritual, immortal, perfect, qualitatively different but nonetheless real body, just as Jesus received (*see notes on 1 Cor. 15:35–44; Phil. 3:20–21*; cf. 1 John 3:2).

2 CORINTHIANS—NOTE ON 5:4 unclothed . . . clothed. *See notes on vv. 2–3*. Paul reiterated that he could hardly wait to get his glorified body (cf. Phil. 1:21–23). **mortal may be swallowed up by life.** Paul wanted the fullness of all that God had planned for him in eternal life, when all that is earthly and human will cease to be.

2 CORINTHIANS—NOTE ON 5:5 for this very thing. Paul emphatically states that the believer's heavenly existence will come to pass according to God's sovereign purpose (*see notes on Rom. 8:28–30*; cf. John 6:37–40, 44). **God . . . given us the Spirit.** *See notes on 2 Cor. 1:22; Rom. 5:5; Eph. 1:13*; cf. Phil. 1:6. **guarantee.** *See notes on 2 Cor. 1:22 and Eph. 1:13*.

2 CORINTHIANS—NOTE ON 5:6 at home in the body . . . away from the Lord. While a believer is alive on earth he is away from the fullness of God's presence. However, Paul was not saying he had absolutely no contact, because there is prayer, the indwelling Spirit, and fellowship through the word. Paul was simply expressing a heavenly homesickness, a strong yearning to be at home with his Lord (cf. Ps. 73:25; 1 Thess. 4:17; Rev. 21:3, 23; 22:3).

2 CORINTHIANS—NOTE ON 5:7 The Christian can hope for a heaven he has not seen. He does so by believing what Scripture says about it and living by that belief (*see note on Heb. 11:1*; cf. John 20:29).

2 CORINTHIANS—NOTE ON 5:8 away from the body . . . at home with the Lord. Because heaven is a better place than earth, Paul would rather have been there, with God. This sentiment simply states Paul's feelings and longings of v. 6 from a reverse perspective (*see notes on Phil. 1:21, 23*).

2 CORINTHIANS—NOTE ON 5:9 we make it our aim. Paul was speaking of his aim in life, but not the kind of proud, selfish desire that the related word “ambition” expresses in English. “Aim” is from the Greek word that means “to love what is honorable.” Paul demonstrated that it is right and noble for the believer to strive for excellence, spiritual goals, and all that is honorable before God (cf. Rom. 15:20; 1 Tim. 3:1). **whether we are at home or away.** *See notes on 2 Cor. 5:6, 8*. Paul’s ambition was not altered by his state of being—whether he should be in heaven or on earth—he cared how he lived for the Lord (*see notes on Rom. 14:6; Phil. 1:20*; cf. 1 Cor. 9:27). **please him.** This was Paul’s highest goal (cf. 1 Cor. 4:1–5), and should be so for every believer (cf. Rom. 12:2; Eph. 5:10; Col. 1:9; 1 Thess. 4:1). The term translated “please” is the same one used in Titus 2:9 to describe slaves who were passionate to please their masters.

2 CORINTHIANS—NOTE ON 5:10 This describes the believer’s deepest motivation and highest aim in pleasing God—the realization that every Christian is inevitably and ultimately accountable to him. **the judgment seat of Christ.** “Judgment seat” metaphorically refers to the place where the Lord will sit to evaluate believers’ lives for the purpose of giving them eternal rewards. It is translated from the Greek word *bēma*, which was an elevated platform where victorious athletes (e.g., during the Olympics) went to receive their crowns. The term is also used in the NT to refer to the place of judging, as when Jesus stood before Pontius Pilate (Matt. 27:19; John 19:13), but here the reference is definitely from the athletic analogy. Corinth had such a platform where both athletic rewards and legal justice were dispensed (Acts 18:12–16), so the Corinthians understood Paul’s reference. **done in the body.** Actions that happened during the believer’s time of earthly ministry. This does not include sins, since their judgment took place at the cross (Eph. 1:7). Paul was referring to all those activities believers do during their lifetimes that relate to their eternal reward and praise from God. What Christians do in their temporal bodies will, in his eyes, have an impact for eternity (*see notes on 1 Cor. 4:3–5*; cf. Rom. 12:1–2: Rev. 22:12). **whether good or evil.** These Greek terms do not refer to moral good and moral evil. Matters of sin have been completely dealt with by the death of the Savior. Rather, Paul was comparing worthwhile, eternally valuable activities with useless ones. His point was not that believers should not enjoy certain wholesome, earthly things, but that they should glorify God in them and spend most of their energy and time with what has eternal value (*see notes on 1 Cor. 3:8–14*).

2 CORINTHIANS—NOTE ON 5:11 **the fear of the Lord.** This is not referring to being afraid, but to Paul's worshipful reverence for God as his essential motivation to live in such a way as to honor his Lord and maximize his reward for his Lord's glory (cf. 7:1; Prov. 9:10; Acts 9:31). **we persuade others.** The Greek word for "persuade" means to seek someone's favor, as in getting the other person to see you in a certain favorable or desired way (cf. Gal. 1:10). This term can mean gospel preaching (Acts 18:4; 28:23), but here Paul was persuading others not about salvation, but about his own integrity. The Corinthians' eternal reward would be affected if they defected to the false teachers and left the divine teaching of Paul. **is known.** Paul's true spiritual condition of sincerity and integrity was manifest to God (*see notes on 2 Cor. 1:12*; cf. Acts 23:1; 24:16), and he also wanted the Corinthians to believe the truth about him.

2 CORINTHIANS—NOTE ON 5:12 **boast about outward appearance.** Those who have no integrity, such as Paul's opponents at Corinth, have to take pride in externals, which can be any false doctrine accompanied by showy hypocrisy (cf. Matt. 5:20; 6:1; Mark 7:6–7).

2 CORINTHIANS—NOTE ON 5:13 **beside ourselves.** This Greek phrase usually means to be insane, or out of one's mind, but here Paul used the expression to describe himself as one dogmatically devoted to truth. In this way, he answered those critics who claimed he was nothing more than an insane fanatic (cf. John 8:48; Acts 26:22–24). **right mind.** The original word meant to be moderate, sober minded, and in complete control. Paul also behaved this way among the Corinthians as he defended his integrity and communicated truth to them.

2 CORINTHIANS—NOTE ON 5:14 **the love of Christ.** Christ's love for Paul and all believers at the cross (cf. Rom. 5:6–8). Christ's loving, substitutionary death motivated Paul's service for him (cf. Gal. 2:20; Eph. 3:19). **controls.** This refers to pressure that causes action. Paul emphasized the strength of his desire to offer his life to the Lord. **one has died for all.** This expresses the truth of Christ's substitutionary death. The preposition "for" indicates he died "in behalf of," or "in the place of" all (cf. Isa. 53:4–12; Gal. 3:13; Heb. 9:11–14). This truth is at the heart of the doctrine of salvation. God's wrath against sin required death; Jesus took that wrath and died in the sinner's place. Thus he took away God's wrath and satisfied God's justice as a perfect sacrifice (*see notes on 2 Cor. 5:21; Rom. 5:6–11, 18–19; 1 Tim. 2:5–6*; cf. Eph. 5:2; 1 Thess. 5:10; Titus 2:14; 1 Pet. 2:24). **therefore all have died.** Everyone who died in Christ receives the benefits of his substitutionary death (*see notes on Rom. 3:24–26; 6:8*). With this short phrase, Paul defined the extent of the atonement and limited its application. This statement logically completes the meaning of the preceding phrase, in effect saying, "Christ died for all who died in him," or "One died for all, therefore all died" (*see notes on 2 Cor. 5:19–21*; cf. John 10:11–16; Acts 20:28). Paul was overwhelmed with gratitude that Christ loved him and was so gracious as to make him a part of the "all" who died in him.

2 CORINTHIANS—NOTE ON 5:15 As he defended his integrity to the Corinthians, Paul wanted them to know that his old, self-centered life was finished and that he had an all-out desire to live righteously. For all genuine believers, their death in Christ is not only a death to sin, but a resurrection to a new life of righteousness (*see notes on Rom. 6:3, 4, 8, 10*; cf. Gal. 2:19–20; Col. 3:3).

2 CORINTHIANS—NOTE ON 5:16 Since Paul's conversion, his priority was to meet people's spiritual needs (cf. Acts 17:16; Rom. 1:13–16; 9:1–3; 10:1). **according to the flesh.** Paul no longer evaluated people according to external, human, worldly standards (cf. 2 Cor. 10:3). **we regard him thus no longer.** Paul, as a Christian, also no longer had merely a fallible, human assessment of Jesus Christ (cf. Acts 9:1–6; 26:9–23).

2 CORINTHIANS—NOTE ON 5:17 **in Christ.** These two words comprise a brief but most profound statement of the inexhaustible significance of the believer's redemption, which includes the following: 1) the believer's security in Christ, who bore in his body God's judgment against sin; 2) the believer's acceptance in him with whom God alone is well pleased; 3) the believer's future assurance in him who is the resurrection to eternal life and the sole guarantor of the believer's inheritance in heaven; and 4) the believer's participation in the divine nature of Christ, the everlasting Word (cf. 2 Pet. 1:4). **new creation.** This describes something that is created at a qualitatively new level of excellence. It refers to regeneration or the new birth (cf. John 3:3; Eph. 2:1–3; Titus 3:5; 1 Pet. 1:23; 1 John 2:29; 3:9; 5:4). This expression encompasses the Christian's forgiveness of sins paid for in Christ's substitutionary death (cf. Gal. 6:15; Eph. 4:24). **old has passed away.** After a person is regenerate, old value systems, priorities, beliefs, loves, and plans are gone. Evil and sin are still present, but the believer sees them in a new perspective (*see note on 2 Cor. 5:16*), and they no longer control him. **new has come.** The Greek grammar indicates that this newness is a continuing condition of fact. The believer's new spiritual perception of everything is a constant reality for him, and he now lives for eternity, not temporal things. James identifies this transformation as the faith that produces works (*see notes on Eph. 2:10; James 2:14–25*).

2 CORINTHIANS—NOTE ON **5:18** **All this is from God.** All the aspects related to someone's conversion and newly transformed life in Christ are accomplished by a sovereign God. Sinners on their own cannot decide to participate in these new realities (*see note on Rom. 5:10*; cf. 1 Cor. 8:6; 11:12; Eph. 2:1). **ministry of reconciliation.** This speaks to the reality that God wills sinful men to be reconciled to himself (cf. Rom. 5:10; Eph. 4:17–24). God has called believers to proclaim the gospel of reconciliation to others (cf. 1 Cor. 1:17). The concept of service, such as waiting on tables, derives from the Greek word for "ministry." Lit., God wants Christians to accept the privilege of serving unbelievers by proclaiming a desire to be reconciled.

2 CORINTHIANS—NOTE ON **5:19** **in Christ God.** God by his own will and design used his Son, the only acceptable and perfect sacrifice, as the means to reconcile sinners to himself (*see notes on v. 18; Acts 2:23; Col. 1:19–20*; cf. John 14:6; Acts 4:12; 1 Tim. 2:5–6). **reconciling the world.** God initiates the change in the sinner's status in that he brings him from a position of alienation to a state of forgiveness and right relationship with himself. This again is the essence of the gospel. The word "world" should not be interpreted in any universalistic sense, which would say that everyone will be saved, or even potentially reconciled. "World" refers rather to the entire sphere of mankind or humanity (cf. Titus 2:11; 3:4), the category of beings to whom God offers reconciliation—people from every ethnic group, without distinction. The intrinsic merit of Christ's reconciling death is infinite and the offer is unlimited. However, actual atonement was

made only for those who believe (cf. John 10:11, 15; 17:9; Acts 13:48; 20:28; Rom. 8:32–33; Eph. 5:25). The rest of humanity will pay the price personally for their own sin in eternal hell. **counting.** This may also be translated "reckoning." This is the heart of the doctrine of justification whereby God declares the repentant sinner righteous and does not count his sins against him because he covers him with the righteousness of Christ the moment he places wholehearted faith in Christ and his sacrificial death (*see notes on Rom. 3:24–4:5*; cf. Ps. 32:2; Rom. 4:8). **message of reconciliation.** *See note on 2 Cor. 5:18*. Here Paul presents another aspect to the meaning of the gospel. He used the Greek word for "message" (cf. Acts 13:26), which indicated a true and trustworthy message, as opposed to a false or unsure one. In a world filled with false messages, believers have the solid, truthful message of the gospel.

2 CORINTHIANS—NOTE ON 5:20 **ambassadors.** A term that is related to the more familiar Greek word often translated "elder." It described an older, more experienced man who served as a representative of a king from one country to another. Paul thus described his role—and the role of all believers—as a messenger representing the King of heaven with the gospel, who pleads with the people of the world to be reconciled to God, who is their rightful King (cf. Rom. 10:13–18). **God making his appeal.** As believers present the gospel, God speaks (lit., "calls," or "begs") through them and urges unbelieving sinners to come in an attitude of faith and accept the gospel, which means to repent of their sins and believe on Jesus (cf. Acts 16:31; James 4:8).

2 CORINTHIANS—NOTE ON 5:21 Here Paul summarized the heart of the gospel, resolving the mystery and paradox of vv. 18–20, and explaining how sinners can be reconciled to God through Jesus Christ. These 15 Greek words express the doctrines of imputation and substitution like no other single verse. **who knew no sin.** Jesus Christ, the sinless Son of God (*see notes on Gal. 4:4–5*; cf. Luke 23:4, 14, 22, 47; John 8:46; Heb. 4:15; 7:26; 1 Pet. 1:19; 2:22–24; 3:18; Rev. 5:2–10). **our sake he made him to be sin.** God the Father, using the principle of imputation (*see note on 2 Cor. 5:19*), treated Christ as if he were a sinner though he was not, and had him die as a substitute to pay the penalty for the sins of those who believe in him (cf. Isa. 53:4–6; Gal. 3:10–13; 1 Pet. 2:24). On the cross, he did not become a sinner (as some suggest), but remained as holy as ever. He was treated as if he were guilty of all the sins ever committed by all who would ever believe, though he committed none. The wrath of God was exhausted on him and the just requirement of God's law met for those for whom he died. **the righteousness of God.** Another reference to justification and imputation. The righteousness that is credited to the believer's account is the righteousness of Jesus Christ, God's Son (*see notes on Rom. 1:17; 3:21–24; Phil. 3:9*). As Christ was not a sinner, but was treated as if he were, so believers who have not yet been made righteous (until glorification) are treated as if they were righteous. He bore their sins so that they could bear his righteousness. God treated him as if he committed believers' sins, and treats believers as if they did only the righteous deeds of the sinless Son of God.

2 CORINTHIANS—NOTE ON 6:1 to receive the grace of God in vain. Most of the Corinthians were saved but hindered by legalistic teaching regarding sanctification (*see notes on 11:3; Gal. 6:1*). Some were not truly saved but deceived by a gospel of works (cf. 2 Cor. 13:5; Gal. 5:4), which was being taught by the false teachers. In either case, Paul's proclamation of the gospel of grace would not have been having its desired effect, and he would have had cause for serious concern that his many months of ministry at Corinth were for nothing. Both cases also prevented the people from effectively assuming any "ministry of reconciliation" (2 Cor. 5:18).

2 CORINTHIANS—NOTE ON 6:2 Paul emphasized his point by quoting Isa. 49:8. He was passionately concerned that the Corinthians adhere to the truth because it was God's time to save and they were messengers for helping to spread that message. **now is the day of salvation.** Paul applied Isaiah's words to the present situation. There is a time in God's economy when he listens to sinners and responds to those who are repentant—and it was and is that time (cf. Prov. 1:20–23; Isa. 55:6; Heb. 3:7–8; 4:7). However, there will also be an end to that time (cf. Gen. 6:3; Prov. 1:24–33; John 9:4), which is why Paul's exhortation was so passionate.

2 CORINTHIANS—NOTE ON 6:3–10 Like Paul, any believer who engages in a faithful ministry of reconciliation should expect to be rejected and accepted, to be hated and loved, to encounter joy and hardship. This is what Jesus had already taught his disciples (cf. Matt. 5:10–16; Luke 12:2–12).

2 CORINTHIANS—NOTE ON 6:3 **no fault may be found.** The faithful ambassador of Christ does nothing to discredit his ministry, but everything he can to protect its integrity, the gospel's integrity, and God's integrity (cf. Rom. 2:24; 1 Cor. 9:27; Titus 2:1–10).

2 CORINTHIANS—NOTE ON 6:4 **as servants of God we commend ourselves.** "Commend" means "introducing," with the connotation of proving oneself (*see note on 3:1*). The most convincing proof is the patient endurance of character reflected in Paul's hardships (6:5) and the nature of his ministry (vv. 6–7).

2 CORINTHIANS—NOTE ON 6:5 Here Paul commended himself to them by mentioning his faithfulness in enduring persecution and citing his diligence in ministry labors, to the point of anguished deprivations when necessary (*see note on 4:17*).

2 CORINTHIANS—NOTE ON 6:6 Paul commended himself positively by listing the important elements of the righteousness God had granted to him. **the Holy Spirit.** Paul lived and walked by the power of the Spirit (*see note on Gal. 5:16*). It was the central reason that all the other positive elements of his endurance were a reality.

2 CORINTHIANS—NOTE ON 6:7 **truthful speech.** The Scriptures, the revealed word of God (cf. Col. 1:5; James 1:18). During his entire ministry, Paul never operated beyond the boundaries of the direction and guidance of divine revelation. **the power of God.** Paul did not rely on his own strength when he ministered (*see notes on 1 Cor. 1:18; 2:1–3*; cf. Rom. 1:16). **with the weapons of righteousness.** Paul did not fight Satan's kingdom with human resources, but with spiritual virtue (*see notes on 2 Cor. 10:3–5; Eph. 6:10–18*). **the right hand . . . the left.** Paul had both offensive tools, such as the sword of the Spirit, and defensive tools, such as the shield of faith and the helmet of salvation, at his disposal (*see notes on Eph. 6:16–17*).

2 CORINTHIANS—NOTE ON 6:8–10 The mark of a ministry that has genuine character is paradoxical, and here Paul gave a series of paradoxes regarding his service for Christ.

2 CORINTHIANS—NOTE ON 6:8 as impostors. Paul's opponents at Corinth had accused him of being an impostor and a false apostle (cf. John 7:12).

2 CORINTHIANS—NOTE ON 6:9 as unknown. This is a twofold reference to: 1) the fact that Christians did not know him before he began persecuting them (cf. Acts 8:1; 1 Tim. 1:12–13); and 2) his rejection by the community of leading Jews and Pharisees following his conversion. He had become unknown to his former world, and well-known and well-loved by the Christian community.

2 CORINTHIANS—NOTE ON 6:10 making many rich. The spiritual wealth Paul possessed and imparted did much to make his hearers spiritually wealthy (cf. Acts 3:6).

2 CORINTHIANS—NOTE ON 6:11–13 Paul proved his genuine love for the Corinthians by defining love's character. This passage confirms the reality of his profession of love for them (cf. 2:4; 3:2; 12:15, 19).

2 CORINTHIANS—NOTE ON 6:11 our heart is wide open. Lit., "our heart is enlarged" (cf. 1 Kings 4:29). The evidence of Paul's genuine love for the Corinthians was that no matter how some of them had mistreated him, he still loved them and had room for them in his heart (cf. Phil. 1:7).

2 CORINTHIANS—NOTE ON 6:14 not be unequally yoked. An illustration taken from OT prohibitions to Israel regarding the work-related joining together of two different kinds of livestock (*see note on Deut. 22:10*). By this analogy, Paul taught that it is not right to join together in common spiritual enterprise with those who are not of the same nature (unbelievers). It is impossible under such an arrangement for things to be done to God's glory. **with unbelievers.** Christians are not to be bound together with non-Christians in any spiritual enterprise or relationship that would be detrimental to the Christian's testimony within the body of Christ (*see notes on 1 Cor. 5:9–13*; cf. 1 Cor. 6:15–18; 10:7–21; James 4:4; 1 John 2:15). This was especially important for the Corinthians because of the threats from the false teachers and the surrounding pagan idolatry. But this command does not mean believers should end all associations with unbelievers; that would defy the purpose for which God saved believers and left them on earth (cf. Matt. 28:19–20; 1 Cor. 9:19–23). The implausibility of such religious alliances is made clear in 2 Cor. 6:14b–17.

2 CORINTHIANS—NOTE ON 6:15 **Belial.** An ancient name for Satan, the utterly worthless one (*see note on Deut. 13:13*). This contrasts sharply with Jesus Christ, the worthy One with whom believers are to be in fellowship.

2 CORINTHIANS—NOTE ON 6:16 **agreement . . . temple of God with idols?** The temple of God (true Christianity) and idols (idolatrous, demonic false religions) are utterly incompatible (cf. 1 Sam. 4–6; 2 Kings 21:1–15; Ezek. 8). **we are the temple of the living God.** Believers individually are spiritual houses (cf. 2 Cor. 5:1) in which the Spirit of Christ dwells (*see notes on 1 Cor. 3:16–17; 6:19–20; Eph. 2:22*). **as God said.** Paul supported his statement by referring to a blend of OT texts (Lev. 26:11–12; Jer. 24:7; 31:33; Ezek. 37:26–27; Hos. 2:2–3).

2 CORINTHIANS—NOTE ON 6:17 Paul drew from Isa. 52:11 and elaborated on the command to be spiritually separated. It is not only irrational and sacrilegious but disobedient to be bound together with unbelievers. When believers are saved, they are to disengage themselves from all forms of false religion and make a clean break from all sinful habits and old idolatrous patterns (*see notes on Eph. 5:6–12; 2 Tim. 2:20–23*; cf. Rev. 18:4). **be separate.** This is a command for believers to be as Christ was (Heb. 7:26).

2 CORINTHIANS—NOTE ON 6:18 As a result of separating themselves from false doctrine and practice, believers will know the full richness of what it means to be children of God (*see notes on Rom. 8:14–17*; cf. 2 Sam. 7:14; Ezek. 20:34).

2 CORINTHIANS—NOTE ON 7:1 **these promises.** The OT promises Paul quoted in 6:16–18. Scripture often encourages believers to action based on God’s promises (cf. Rom. 12:1; 2 Pet. 1:3). **let us cleanse ourselves.** The form of this Greek verb indicates that this is something each Christian must do in his own life. **defilement.** This Greek word, which appears only here in the NT, was used three times in the Greek OT to refer to religious defilement, or unholy alliances with idols, idol feasts, temple prostitutes, sacrifices, and festivals of worship. **body and spirit.** False religion panders to the human appetites, represented by both "body and spirit." While some believers for a time might avoid succumbing to fleshly sins associated with false religion, the Christian who exposes his mind to false teaching cannot avoid contamination by the devilish ideologies and blasphemies that assault the purity of divine truth and blaspheme God's name. *See note on 2 Cor. 6:17*. **bringing holiness.** The Greek word for "bringing" means "to finish" or "to complete" (cf. 8:6). "Holiness" refers to separation from all that would defile both the body and the mind. Complete or perfect holiness was embodied only in Christ, thus believers are to pursue him (cf. 3:18; Lev. 20:26; Matt. 5:48; Rom. 8:29; Phil. 3:12–14; 1 John 3:2–3).

2 CORINTHIANS—NOTE ON 7:2 **We have wronged no one.** The Greek word for "wronged" means "to treat someone unjustly," "to injure someone," or "to cause someone to fall into sin." Paul could never be accused of injuring or leading any Corinthian into sin (*see notes on Matt. 18:5–14*). **we have corrupted no one.** "Corrupted" could refer to corruption by doctrine or money, but probably refers to corrupting one's morals (cf. 1 Cor. 15:33). Paul could never be accused of encouraging any immoral conduct.

2 CORINTHIANS—NOTE ON 7:3 Paul had a forgiving heart. Rather than only condemning the Corinthians for believing the false teachers and rejecting him, Paul reminded them of his love for them and his readiness to forgive them.

2 CORINTHIANS—NOTE ON 7:4 **great boldness toward you.** Paul was confident of God's ongoing work in their lives (cf. Phil. 1:6)—another proof of Paul's love for the Corinthian believers.

2 CORINTHIANS—NOTE ON 7:5–16 These verses catalog the restoration of Paul's joy over the repentance of the Corinthian believers.

2 CORINTHIANS—NOTE ON 7:5 Here, Paul continued the narrative he left off in 2:13. When he arrived in Macedonia after leaving Troas, he had no rest from external "fighting." The Greek word is used of quarrels and disputes, and probably refers to the ongoing persecution Paul faced. He was also burdened by internal "fear"—the concern he had for the church and the anti-Paul faction prevalent there. **Macedonia.** *See note on 2:13*.

2 CORINTHIANS—NOTE ON 7:6 the downcast. This refers not to the spiritually humble, but to those who are humiliated. Such people are lowly in the economic, social, or emotional sense (cf. Rom. 12:16).

2 CORINTHIANS—NOTE ON 7:6–7 comforted us by the coming of Titus . . . as he told us. The Greek word for "coming" refers to the actual presence of Titus with Paul. But comforting Paul beyond just the arrival of Titus, which was a blessing, was the encouraging report he gave regarding the repentance of the Corinthians and their positive response to Paul's letter carried by Titus.

2 CORINTHIANS—NOTE ON 7:7 Paul was encouraged by the manner in which the Corinthians comforted Titus, since he brought them such a confrontational letter (see Introduction: Background and Setting). Paul was also encouraged by their response to himself, which was manifested in three ways: 1) "longing"—they were eager to see Paul again and resume their relationship with him; 2) "mourning"—they were sorrowful over their sin and the breach it created between themselves and Paul; and 3) "zeal"—they loved Paul to such a degree that they were willing to defend him against those who sought to harm him, specifically the false teachers.

2 CORINTHIANS—NOTE ON 7:8 I made you grieve. *See note on 2:1*. **my letter.** The "severe letter" that confronted the mutiny in the church at Corinth (*see note on 2:3*; see Introduction: Background and Setting).

2 CORINTHIANS—NOTE ON 7:8–9 I do not regret it . . . I did regret it . . . . I rejoice. Paul did not regret sending the letter, even though it caused them sorrow, because he knew that sorrow over their sin would affect in them repentance leading to obedience. Yet Paul did regret having sent it for a brief time while awaiting Titus's return, fearing that his letter was too harsh, and that he might have driven them further away from him. In the end, however, he rejoiced because the letter accomplished what he had hoped.

2 CORINTHIANS—NOTE ON 7:9 grieved into repenting. The letter produced a sorrow in the Corinthian believers that led them to repent of their sins. "Repenting" refers to the desire to turn from sin and restore one's relationship to God (*see notes on Matt. 3:2, 8*).

2 CORINTHIANS—NOTE ON 7:10 grief produces a repentance that leads to salvation. "Grief" here refers to sorrow that is according to the will of God and produced by the Holy Spirit (*see note on 2 Tim. 2:25*). True repentance cannot occur apart from such a genuine sorrow over one's sin. The word "leads" is supplied by the translators; Paul was saying that repentance belongs to the realm or sphere of salvation. Repentance is at the very heart of and proves one's salvation: unbelievers repent of their sin initially when they are saved, and then as believers, repent of their sins continually to keep the joy and blessing of their relationship to God (*see notes on 1 John 1:7–9*). **worldly grief produces death.** Human sorrow is unsanctified remorse and has no redemptive capability. It is nothing more than the wounded pride of getting caught in a sin and having one's lusts go unfulfilled. That kind of sorrow leads only to guilt, shame, despair, depression, self-pity, and hopelessness. People can die from such sorrow (cf. Matt. 27:3).

2 CORINTHIANS—NOTE ON 7:11 This verse provides a look at how genuine repentance will manifest itself in one's attitudes. **earnestness.** It is the initial reaction of true repentance to eagerly and aggressively pursue righteousness. This is an attitude that ends indifference to sin and complacency about evil and deception. **what eagerness to clear yourselves.** A desire to clear one's name of the stigma that accompanies sin. The repentant sinner restores the trust and confidence of others by making his genuine repentance known. **indignation.** Often associated with righteous indignation and holy anger. Repentance leads to anger over one's sin and displeasure at the shame it has brought on the Lord's name and his people. **fear.** This is reverence toward God, who is the One most offended by sin. Repentance leads to a healthy fear of the One who chastens and judges sin. **longing.** This could be translated "yearning," and refers to the desire of the repentant sinner to restore the relationship with the one who was sinned against. **zeal.** This refers to loving someone or something so much that one hates anyone or anything that harms the object of this love (*see note on v. 7*). **punishment.** This refers to the desire to see justice done. The repentant sinner no longer tries to protect himself; he wants to see the sin avenged no matter what it might cost him. **innocent in the matter.** The essence of repentance is an aggressive pursuit of holiness, which was characteristic of the Corinthians. The Greek word for "innocent" means “pure” or “holy.” They demonstrated the integrity of their repentance by their purity.

2 CORINTHIANS—NOTE ON 7:12 **one who did the wrong.** The leader of the mutiny in the Corinthian church (*see note on 12:7*).

2 CORINTHIANS—NOTE ON 7:15 **fear and trembling.** Reverence toward God and a healthy fear of judgment (*see note on 1 Cor. 2:3*).

2 CORINTHIANS—NOTE ON 8:1–9:15 While this section specifically deals with Paul’s instruction to the Corinthians about a particular collection for the saints in Jerusalem, it also provides the richest, most detailed model of Christian giving in the NT.

2 CORINTHIANS—NOTE ON 8:1 **grace of God.** The generosity of the churches of Macedonia was motivated by God’s grace. Paul did not merely commend those churches for a noble human work, but instead gave the credit to God for what he did through them. **churches of Macedonia.** Macedonia was the northern Roman province of Greece. Paul’s reference was to the churches at Philippi, Thessalonica, and Berea (cf. Acts 17:11). This was basically an impoverished province that had been ravaged by many wars and even then was being plundered by Roman authority and commerce.

2 CORINTHIANS—NOTE ON 8:2 **abundance of joy.** “Abundance” means “surplus.” In spite of their difficult circumstances, the churches’ joy rose above their pain because of their devotion to the Lord and the causes of his kingdom. **extreme poverty.** “Extreme” means “according to the depth,” or “extremely deep.” “Poverty” refers to the most severe type of economic deprivation, the kind that caused a person to become a beggar. **wealth of generosity.** The Greek word for “generosity” can be translated “sincerity.” It is the opposite of duplicity or being double-minded. The Macedonian believers were rich in their single-minded, selfless generosity to God and to others.

2 CORINTHIANS—NOTE ON 8:3 Paul highlighted three elements of the Macedonians’ giving which summed up the concept of freewill giving: 1) “according to their means.” Giving is proportionate—God sets no fixed amount or percentage and expects his people to give based on what they have (Luke 6:38; 1 Cor. 16:2); 2) “beyond their means.” Giving is sacrificial. God’s people are to give according to what they have, yet it must be in proportions that are sacrificial (cf. Matt. 6:25–34; Mark 12:41–44; Phil. 4:19); and 3) “their own accord”—lit., “one who chooses his own course of action.” Giving is voluntary—God’s people are not to give out of compulsion, manipulation, or intimidation. Freewill giving has always been God’s plan (cf. 2 Cor. 9:6; Gen. 4:2–4; 8:20; Ex. 25:1–2; 35:4–5, 21–22; 36:5–7; Num. 18:12; Deut. 16:10, 17; 1 Chron. 29:9; Prov. 3:9–10; 11:24; Luke 19:1–8). Freewill giving is not to be confused with tithing, which related to the national taxation system of Israel (*see note on Lev. 27:30–32*) and is paralleled in the NT and the present by paying taxes (*see notes on Matt. 22:21; Rom. 13:6–7*).

2 CORINTHIANS—NOTE ON 8:4 favor of taking part. The Macedonian Christians implored Paul for the special grace of being able to have fellowship and be partners in supporting the poor saints in Jerusalem. They viewed giving as a privilege, not an obligation (cf. 9:7).

2 CORINTHIANS—NOTE ON 8:5 not as we expected. The response of the Macedonian churches was far more than Paul had expected. **first.** Refers not to time but priority. Of first priority to the Macedonians was to present themselves as sacrifices to God (cf. Rom. 12:1–2; 1 Pet. 2:5). Generous giving follows personal dedication.

2 CORINTHIANS—NOTE ON 8:6 we urged Titus. Titus initially encouraged the Corinthians to begin the collection at least one year earlier. When he returned to Corinth with the “severe letter” (see Introduction: Background and Setting), Paul encouraged him to help the believers finish the collection of the money for the support of the poor saints in Jerusalem.

2 CORINTHIANS—NOTE ON 8:7 you excel in everything. The giving of the Corinthians was to be in harmony with other Christian virtues that Paul already recognized in them: “faith”—sanctifying trust in the Lord; “speech”—sound doctrine; “knowledge”—the application of doctrine; “earnestness”—eagerness and spiritual passion; and “love”—the love of choice, inspired by their leaders.

2 CORINTHIANS—NOTE ON 8:8 **not as a command.** Freewill giving is never according to obligation or command (*see note on v. 3*).

2 CORINTHIANS—NOTE ON 8:9 **though he was rich.** A reference to the eternality and pre-existence of Christ. As the second person of the Trinity, Christ is as rich as God is rich. He owns everything, and possesses all power, authority, sovereignty, glory, honor, and majesty (cf. Isa. 9:6; Mic. 5:2; John 1:1; 8:58; 10:30; 17:5; Col. 1:15–18; 2:9; Heb. 1:3). **he became poor.** A reference to Christ's incarnation (cf. John 1:14; Rom. 1:3; 8:3; Gal. 4:4; Col. 1:20; 1 Tim. 3:16; Heb. 2:7). He laid aside the independent exercise of all his divine prerogatives, left his place with God, took on human form, and died on a cross like a common criminal (Phil. 2:5–8). **that you . . . might become rich.** Believers become spiritually rich through the sacrifice and impoverishment of Christ (Phil. 2:5–8). They become rich in salvation, forgiveness, joy, peace, glory, honor, and majesty (cf. 1 Cor. 1:4–5; 3:22; Eph. 1:3; 1 Pet. 1:3–4). They become joint heirs with Christ (Rom. 8:17).

2 CORINTHIANS—NOTE ON 8:10 **judgment.** Paul was not commanding the Corinthians to give any specific amount. It was his opinion, however, that it was to their advantage to give generously so they might receive abundantly more from God in either material blessings, spiritual blessings, or eternal reward (cf. 9:6; Luke 6:38).

2 CORINTHIANS—NOTE ON 8:11 **finish doing it.** The Corinthians needed to finish what they had started by completing the collection (cf. Luke 9:62; 1 Cor. 16:2). They needed this reminder since they likely stopped the process due to the influence of the false teachers, who probably accused Paul of being a huckster who would keep the money for himself (cf. 2 Cor. 2:17).

2 CORINTHIANS—NOTE ON 8:12 **readiness.** Paul spoke of a readiness and eagerness to give. God is most concerned with the heart attitude of the giver, not the amount he gives (cf. 9:7; Mark 12:41–44). **according to what a person has.** Whatever a person has is the resource out of which he should give (*see note on 2 Cor. 8:3*). That is why there are no set amounts or percentages for giving anywhere stated in the NT. The implication is that if one has much, he can give much; if he has little, he can give only little (cf. 9:6). **not according to what he does not have.** Believers do not need to go into debt to give, nor lower themselves to a poverty level. God never asks believers to impoverish themselves. The Macedonians received a special blessing of grace from God to give the way they did.

2 CORINTHIANS—NOTE ON 8:14 fairness. This Greek word gives us the English word “isostasy,” which refers to a condition of equilibrium. Thus the term could also be translated “balance” or “equilibrium.” The idea is that in the body of Christ some believers who have more than they need should help those who have far less than they need (cf. 1 Tim. 6:17–18). This is not, however, a scheme of Paul’s to redistribute wealth within the church, but rather to meet basic needs.

2 CORINTHIANS—NOTE ON 8:15 As it is written. Quoted from Ex. 16:18. The collecting of the manna by the Israelites in the wilderness was an appropriate illustration of sharing of resources. Some were able to gather more than others, and apparently shared it so that no one lacked what they needed.

2 CORINTHIANS—NOTE ON 8:16 Titus. *See note on v. 6*.

2 CORINTHIANS—NOTE ON 8:18 the brother. This man is unnamed because he was so well known, prominent, and unimpeachable. He was a distinguished preacher, and he was able to add credibility to the enterprise of taking the collection to Jerusalem.

2 CORINTHIANS—NOTE ON 8:19 appointed by the churches. To protect Paul and Titus from false accusations regarding the mishandling of the money, the churches picked the unbiased brother (v. 18) as their representative to lend accountability to the enterprise. **for the glory of the Lord himself.** Paul wanted careful scrutiny as protection against bringing dishonor to Christ for any misappropriation of the money. He wanted to avoid any offenses worthy of justifiable criticisms or accusations.

2 CORINTHIANS—NOTE ON 8:21 aim at what is honorable. A better rendering is “take into consideration what is honorable.” Paul cared greatly about what people thought of his actions, especially considering how large the gift was.

2 CORINTHIANS—NOTE ON 8:22 our brother. A third member of the delegation sent to deliver the gift, also unnamed.

2 CORINTHIANS—NOTE ON 8:23 partner and fellow worker. Titus was Paul's "partner"—his close companion—and fellow laborer among the Corinthians. They already knew of his outstanding character. **messengers of the churches.** The two men who went with Titus were apostles in the sense of being commissioned and sent by the churches. They were not apostles of Christ (11:13; 1 Thess. 2:6), because they were not eyewitnesses of the resurrected Lord or commissioned directly by him (*see note on Rom. 1:1*). **glory of Christ.** The greatest of all commendations is to be characterized as bringing glory to Christ. Such was the case of the two messengers.

2 CORINTHIANS—NOTE ON 9:1 ministry for the saints. The offering they were collecting for the believers in Jerusalem (*see note on 8:4*).

2 CORINTHIANS—NOTE ON 9:2 Paul was simply calling the Corinthians back to their original eagerness and readiness to participate in the offering project. The confusion and lies spread by the false teachers (i.e., Paul was a deceiver ministering only for the money) had sidetracked the believers on this issue. **people of Macedonia.** Believers in the churches in the province of Macedonia, which was the northern part of Greece (*see notes on 8:1–5; Acts 16:9*; see Introduction to 1 Thessalonians: Background and Setting). **Achaia.** A province in southern Greece, where Corinth was located (see Introduction to 1 Corinthians: Background and Setting).

2 CORINTHIANS—NOTE ON 9:5 gift. On first hearing of the need, the Corinthians had undoubtedly promised Paul that they would raise a large amount. **exaction.** This denotes a grasping to get more and keep it at the expense of others. This attitude emphasizes selfishness and pride, which can have a very detrimental effect on giving, and is natural for unbelievers but should not be for professed believers (cf. Ps. 10:3; Eccles. 5:10; Mic. 2:2; Mark 7:22; Rom. 1:29; 1 Cor. 5:11; 6:9–10; Eph. 5:3–5; 1 Tim. 6:10; 2 Pet. 2:14).

2 CORINTHIANS—NOTE ON 9:6 The simple, self-evident agrarian principle—which Paul applied to Christian giving—that the harvest is directly proportionate to the amount of seed sown (cf. Prov. 11:24–25; 19:17; Luke

6:38; Gal. 6:7). **bountifully.** This is derived from the Greek word that gives us the word “eulogy” (“blessing”). When a generous believer gives by faith and trust in God, with a desire to produce the greatest possible blessing, that person will receive that kind of a harvest of blessing (cf. Prov. 3:9–10; 28:27; Mal. 3:10). God gives a return on the amount one invests with him. Invest a little, receive a little, and vice versa (cf. Luke 6:38).

2 CORINTHIANS—NOTE ON 9:7 as he has decided. The term translated “decided” occurs only here in the NT and indicates a premeditated, predetermined plan of action that is done from the heart voluntarily, but not impulsively. This is an age-old biblical principle of giving (*see note on 8:3*; cf. Ex. 25:2). **reluctantly.** Lit., “with grief,” “sorrow,” or “sadness,” which indicates an attitude of depression, regret, and reluctance that accompanies something done strictly out of a sense of duty and obligation, but not joy. **under compulsion.** This refers to external pressure and coercion, quite possibly accompanied by legalism. Believers are not to give based on the demands of others, or according to any arbitrary standards or set amounts. **God loves a cheerful giver.** God has a unique, special love for those who are happily committed to generous giving. The Greek word for “cheerful” is the word from which we get “hilarious,” which suggests that God loves a heart that is enthusiastically thrilled with the pleasure of giving.

2 CORINTHIANS—NOTE ON 9:8 all grace abound to you. God possesses an infinite amount of grace, and he gives it lavishly, without holding back (cf. 1 Chron. 29:14). Here “grace” does not refer to spiritual graces, but to money and material needs. When the believer generously—and wisely—gives of his material resources, God graciously replenishes them so he always has plenty and will not be in need (cf. 2 Chron. 31:10). **all sufficiency.** In secular Greek philosophy, this was the proud contentment of self-sufficiency that supposedly led to true happiness. Paul sanctifies the secular term and says that God, not man, will supply everything needed for real happiness and contentment (cf. Phil. 4:19). **abound in every good work.** God gives back lavishly to generous, cheerful givers, not so they may satisfy selfish, nonessential desires, but so they may meet the variety of needs others have (cf. Deut. 15:10–11).

2 CORINTHIANS—NOTE ON 9:9 Paul marshals OT support (Ps. 112:9) for what he has been saying about the divine principles of giving. God replenishes and rewards the righteous giver both in time and eternity.

2 CORINTHIANS—NOTE ON 9:10 Paul drew on Isa. 55:10 for additional OT support. The same God who is faithful to supply all his creatures' physical needs and is kind to all people, is uniquely gracious to his children. He always fulfills his promise to replenish their generosity. **harvest of your righteousness.** God's temporal and eternal blessings to the cheerful giver (cf. Hos. 10:12).

2 CORINTHIANS—NOTE ON 9:12 ministry of this service. The Greek word translated "ministry" is a priestly word from which we get "liturgy." Paul viewed the entire collection project as a spiritual, worshipful enterprise that was primarily being offered to God to glorify him. **supplying the needs of the saints.** The Greek word for "supplying" is a doubly intense term that could be rendered "really, fully supplying." This indicates the Jerusalem church had an extremely great need. Many of its members had gone to Jerusalem as pilgrims to celebrate the feast of Pentecost (*see notes on Acts 2:1, 5–11*), had been converted through Peter's message, and had then remained in the city without adequate financial support. Many residents of Jerusalem had undoubtedly lost their jobs in the waves of persecution that came after the martyrdom of Stephen (Acts 8:1). However, the Corinthians were wealthy enough (they had not yet suffered persecution and deprivation like the Macedonians; 2 Cor. 8:1–4) to help meet the huge need with a generous monetary gift (*see note on 9:5*).

2 CORINTHIANS—NOTE ON 9:13 approval of this service. The collection also provided an important opportunity for the Corinthians to test the genuineness of their faith (cf. James 1:22; 1 John 2:3–4). The Jewish believers, who already doubted the validity of Gentile salvation, were especially skeptical of the Corinthians since their church had so many problems. The Corinthians' involvement in the collection would help to put those doubts to rest. **submission flowing from your confession.** Obedient submission to God's word is always evidence of a true confession of Christ as Lord and Savior (Eph. 2:10; James 2:14–20; cf. Rom. 10:9–10). If the Corinthians had a proper response to and participation in Paul's collection ministry, the Jewish believers would know the Gentile conversions had been real.

2 CORINTHIANS—NOTE ON 9:14 This verse illustrates the truth that mutual prayer is at the heart of authentic Christian unity. When the Jerusalem believers recognized God was at work in the Corinthian church as a result of its outreach through the collection (*see notes on v. 13*), they would have become friends in Christ and prayed for the Corinthians, thanking God for their loving generosity. **the surpassing grace of God.** The Spirit of God was at work in the Corinthians in a special way (*see note on v. 13*).

2 CORINTHIANS—NOTE ON 9:15 Paul summarized his discourse by comparing the believer's act of giving with what God did in giving Jesus Christ (cf. Rom. 8:32), "his inexpressible gift." God buried his Son and reaped a vast harvest of those who put their faith in the resurrected Christ (cf. John 12:24). That makes it possible for believers to joyfully, sacrificially, and abundantly sow and reap. As they give in this manner, they show forth Christ's likeness (cf. John 12:25–26; Eph. 5:1–2).

2 CORINTHIANS—NOTE ON 10:1–13:14 The abrupt change in tone from chs. 1–9 has prompted various explanations of the relationship between chs. 10–13 and 1–9. Some argue that chs. 10–13 were originally part of the “severe letter” (2:4), and hence belong chronologically before chs. 1–9. Chapters 10–13 cannot, however, have been written before chs. 1–9, since they refer to Titus’s visit as a past event (12:18; cf. 8:6). Further, the offender whose defiance of Paul prompted the “severe letter” (2:5–8) is nowhere mentioned in chs. 10–13. Others agree that chs. 10–13 belong after chs. 1–9, but believe they form a separate letter. They assume that Paul, after sending chs. 1–9 to the Corinthians, received reports of new trouble at Corinth and wrote chs. 10–13 in response. A variation of this view is that Paul paused in his writing of 2 Corinthians after chs. 1–9, then heard bad news from Corinth before he resumed writing chs. 10–13. This view preserves the unity of 2 Corinthians; however Paul does not mention anywhere in chs. 10–13 that he received any fresh news from Corinth. The best interpretation views 2 Corinthians as a unified letter, with chs. 1–9 addressed to the repentant majority (cf. 2:6) and chs. 10–13 to the minority still influenced by the false teachers. The support for this view is that: 1) there is no historical evidence (from Greek manuscripts, the writings of the church Fathers, or early translations) that chs. 10–13 ever circulated as a separate letter; all Greek manuscripts have them following chs. 1–9; 2) the differences in tone between chs. 10–13 and 1–9 have been exaggerated (cf. 11:11; 12:14 with 6:11; 7:2); and 3) chs. 10–13 form the logical conclusion to chs. 1–9, as Paul prepared the Corinthians for his promised visit (1:15–16; 2:1–3).

2 CORINTHIANS—NOTE ON 10:1 meekness. The humble and gentle attitude that expresses itself in patient endurance of unfair treatment. A meek person is not bitter or angry, and he does not seek revenge when wronged. *See note on Matt. 5:5*. **gentleness.** This is similar in meaning to meekness. When applied to someone in a position of authority it refers to leniency. Gentle people refuse to retaliate, even when it is in their power to do so (Phil. 4:5). **humble . . . bold toward you.** Paul sarcastically repeated another feature of the Corinthians’ accusation against him; sadly, they had mistaken his gentleness and meekness toward them for weakness. Further, they accused him of cowardice, of being bold only when writing to them from a safe distance (cf. 2 Cor. 10:10).

2 CORINTHIANS—NOTE ON 10:2 Paul was quite capable of bold, fearless confrontation (cf. Gal. 2:11). But seeking to spare the Corinthians (cf. 2 Cor. 1:23), the apostle begged the rebellious minority not to force him to display his boldness by confronting them—something he would do, he warned, if necessary.

2 CORINTHIANS—NOTE ON 10:3 **walk in the flesh.** Paul's opponents at Corinth had wrongly accused him of walking in the flesh in a moral sense (cf. Rom. 8:4). Playing off that, Paul affirmed that he did walk in the flesh in a physical sense; though possessing the power and authority of an apostle of Jesus Christ, he was a real human being (cf. 2 Cor. 4:7, 16; 5:1). **war according to the flesh.** Although a man, Paul did not fight the spiritual battle for men's souls using human ingenuity, worldly wisdom, or clever methodologies (cf. 1 Cor. 1:17–25; 2:1–4). Such impotent weapons are powerless to free souls from the forces of darkness and bring them to maturity in Christ. They cannot successfully oppose satanic assaults on the gospel, such as those made by the false apostles at Corinth.

2 CORINTHIANS—NOTE ON 10:4 **our warfare.** The motif of the Christian life as warfare is a common one in the NT (cf. 6:7; Eph. 6:10–18; 1 Tim. 1:18; 2 Tim. 2:3–4; 4:7). **of the flesh.** Human. *See note on 2 Cor. 10:3*. **strongholds.** The metaphor would have been readily understandable to the Corinthians since Corinth, like most ancient cities, had a fortress (on top of a hill south of the city) in which its residents could take refuge. The formidable spiritual strongholds manned by the forces of hell can be demolished only by spiritual weapons wielded by godly believers—singularly the "sword of the Spirit" (Eph. 6:17), since only the truth of God's word can defeat satanic falsehoods. This is the true spiritual warfare. Believers are not instructed in the NT to assault demons or Satan (*see note on Jude 9*), but to assault error with the truth. That is our battle (cf. John 17:17; Heb. 4:12).

2 CORINTHIANS—NOTE ON 10:5 **arguments.** Thoughts, ideas, reasonings, philosophies, and false religions are the ideological forts in which men barricade themselves against God and the gospel (cf. 1 Cor. 3:20). **every lofty opinion.** Emphasizes the total destruction of the fortresses of human and satanic wisdom and the rescuing of those inside from the damning lies that had enslaved them.

2 CORINTHIANS—NOTE ON 10:6 Paul would not stand idly by while enemies of the faith assaulted a church under his care. He was ready to purge them out (as he did at Ephesus; 1 Tim. 1:19–20) as soon as the Corinthian church was complete in its obedience. When that happened, the lines would be clearly drawn between the repentant, obedient majority and the recalcitrant, disobedient minority.

2 CORINTHIANS—NOTE ON 10:7 **Look at what is before your eyes.** The sense of Paul's command is: "Look at what is obvious, face the facts, consider the evidence." In light of what they knew about him (cf. 1 Cor. 9:1–2), how could some of the Corinthians possibly believe that Paul was a false apostle and the false teachers were true apostles? Unlike Paul, the false apostles had founded no churches, and had suffered no persecution for the cause of Christ. Paul could call on his companions and even Ananias as witnesses to the reality of his Damascus Road experience; there were no witnesses to verify the false apostles' alleged encounters with the risen, glorified Christ. **If anyone is confident that he is Christ's.** The false apostles' claim to belong to Christ can be understood in four ways: 1) that they were Christians; 2) that they had known Jesus during his earthly life; 3) that they had an apostolic commission from him; or 4) that they had an elevated, secret knowledge of him. Their claim that some or all of those things were true about themselves implies that they denied all of them to be true of Paul. **as he is Christ's, so also are we.** For the sake of argument, Paul did not at this point deny the false apostles' claims (as he did later in 2 Cor. 11:13–15). He merely pointed out that he, too, can and does claim to belong to Christ. To decide between the conflicting personal claims, the Corinthians needed only to consider the objective evidence, as he commanded them to do earlier in this verse.

2 CORINTHIANS—NOTE ON 10:8 The debate with the false apostles had forced Paul to emphasize his authority more than he cared to; Paul's claims for his authority normally were restrained by his humility. But no matter how much he said about his authority, Paul would never be ashamed. Since he had the authority of which he spoke, he would never be proved guilty of making an empty boast. The Lord gave Paul his authority to edify and strengthen the church; that he had done so at Corinth proves the genuineness of his claim to apostolic calling. Far from edifying the Corinthian church, the false apostles had brought confusion, divisiveness, and turmoil to it. That showed that their authority did not come from the Lord, who seeks only to build his church (cf. Matt. 16:18), not tear it down.

2 CORINTHIANS—NOTE ON 10:9 frightening you with my letters. The false apostles had accused Paul of being an abusive leader, of trying to intimidate the Corinthians in his letters (such as the "severe letter," see Introduction: Background and Setting). Paul's goal, however, was not to terrify the Corinthians, but to bring them to repentance (cf. 7:9–10), because he loved them (cf. 7:2–3; 11:11; 12:15).

2 CORINTHIANS—NOTE ON 10:10 In their continuing attempt to discredit Paul, the false apostles claimed that in contrast to his bold, forceful letters, in person he lacked the presence, charisma, and personality of a truly great leader. They no doubt supported their point by portraying Paul's departure after his "painful visit" (2:1; cf. Introduction: Background and Setting) as a retreat of abject failure. And in a culture that highly valued skillful rhetoric and eloquent oration, Paul's "no account" speech was also taken as evidence that he was a weak, ineffective person.

2 CORINTHIANS—NOTE ON 10:11 Paul denied the false charges against him and affirmed his integrity. What he was in his letters he was to be when present with them.

2 CORINTHIANS—NOTE ON 10:12 classify or compare ourselves. It is a mark of Paul's humility that he refused to compare himself with others, or engage in self-promotion. His only personal concern was what the Lord thought of him (cf. 1 Cor. 4:4), though he needed to defend his apostleship so the Corinthians would not, in turning from him, turn from the truth to lies. **measure themselves by one another.** Paul pointed out the folly of the false apostles' boasting. They invented false standards that they could meet, then proclaimed themselves superior for meeting them.

2 CORINTHIANS—NOTE ON 10:13 not boast beyond limits. In contrast to the proud, arrogant, boastful false apostles, Paul refused to say anything about himself or his ministry that was not true and God-given. **the area of influence God assigned to us.** Paul was content to stay within the bounds of the ministry God had given him—that of being the Apostle to the Gentiles (Rom. 1:5; 11:13; 1 Tim. 2:7; 2 Tim. 1:11). Thus, contrary to the claims of the false apostles, Paul's sphere of ministry included Corinth. The apostle again demonstrated his humility by refusing to boast of his own accomplishments, preferring to speak only of what Christ had done through him (Rom. 15:18; Col. 1:29).

2 CORINTHIANS—NOTE ON 10:15 our area of influence . . . greatly enlarged. When the crisis in Corinth had been resolved and the Corinthians' faith strengthened, Paul would, with their help, expand his ministry into new areas.

2 CORINTHIANS—NOTE ON 10:16 lands beyond you. Areas such as Rome (Acts 19:21) and Spain (Rom. 15:24, 28).

2 CORINTHIANS—NOTE ON 10:17 The thought of self-glory was repugnant to Paul; he boasted only in the Lord (cf. Jer. 9:23–24; 1 Cor. 1:31; *see note on 2 Cor. 10:13*).

2 CORINTHIANS—NOTE ON 10:18 whom the Lord commends. *See note on v. 12*. Self-commendation is both meaningless and foolish; the only true, meaningful commendation comes from God.

2 CORINTHIANS—NOTE ON 11:1 a little foolishness. Having just pointed out the folly of self-commendation (10:18), Paul certainly did not want to engage in it. But the Corinthians' acceptance of the false apostles' claims forced Paul to set forth his own apostolic credentials (cf. 12:11); that was the only way he could get them to see the truth (*see note on 10:7*). Unlike the false apostles, however, Paul's boasting was in the Lord (10:17) and motivated by concern for the Corinthians' well-being under the threat of false teaching (cf. 11:2; 12:19).

2 CORINTHIANS—NOTE ON 11:2 I feel a divine jealousy for you. The reason for Paul's "foolishness" (*see note on v. 1*) was his deep concern for the Corinthians—concern to the point of jealousy, not for his own reputation, but zeal for their spiritual purity (*see note on v. 3*). **divine jealousy.**

Jealousy inspired by zeal for God's causes, and thus similar to God's own jealousy for his holy name and his people's loyalty (cf. Ex. 20:5; 34:14; Deut. 4:24; 5:9; 6:15; 32:16, 21; Josh. 24:19; Ps. 78:58; Ezek. 39:25; Nah. 1:2). **I betrothed you to one husband.** As their spiritual father (2 Cor. 12:14; 1 Cor. 4:15; cf. 9:1–2), Paul portrayed the Corinthians like a daughter, whom he betrothed to Jesus Christ (at their conversion). The OT pictures Israel as the wife of the Lord (cf. Isa. 54:5; Jer. 3:14; Hos. 2:19–20), while the NT pictures the church as the bride of Christ (Eph. 5:22–32; Rev. 19:7). **pure virgin.** Having betrothed or pledged the Corinthians to Christ, Paul wanted them to be pure until the marriage day finally arrived (cf. Rev. 19:7). It was that passionate concern which provoked Paul's jealousy (*see note on 2 Cor. 11:1*) and prompted him to set forth his apostolic credentials.

2 CORINTHIANS—NOTE ON 11:3 Paul compared the danger facing the Corinthian church to Eve's deception by Satan. He feared the Corinthians, like Eve, would fall prey to satanic lies and have their minds corrupted. The tragic result would be the abandonment of their simple devotion to Christ in favor of the sophisticated error of the false apostles. Paul's allusion to Gen. 3 implies that the false apostles were Satan's emissaries—a truth that he later made explicit (2 Cor. 11:13–15).

2 CORINTHIANS—NOTE ON 11:4 if someone comes. The false apostles came into the Corinthian church from the outside—just as Satan did into the Garden. Likely they were Palestinian Jews (cf. v. 22; Acts 6:1) who allegedly sought to bring the Corinthians under the sway of the Jerusalem church. They were in a sense Judaizers, seeking to impose Jewish customs on the Corinthians. Unlike the Judaizers who plagued the Galatian churches (cf. Gal. 5:2), however, the false apostles at Corinth apparently did not insist that the Corinthians be circumcised. Nor did they practice a rigid legalism; in fact, they apparently encouraged licentiousness (cf. 2 Cor. 12:21). Their fascination with rhetoric and oratory (cf. 10:10) suggests they had been influenced by Greek culture and philosophy. They claimed (falsely, cf. Acts 15:24) to represent the Jerusalem church, even possessing letters of commendation (*see note on 2 Cor. 3:1*). Claiming to be the most eminent of apostles (11:5), they scorned Paul's apostolic claims. Though their teaching may have differed from the Galatian Judaizers, it was just as deadly. **another Jesus . . . a different spirit . . . a different gospel.** Despite their vicious attacks on him, Paul's quarrel with the false apostles was not personal, but doctrinal. He could tolerate those hostile to him, as long as they preached the gospel of Jesus Christ (cf. Phil. 1:15–18). Those who adulterated the true gospel, however, received Paul's strongest condemnation (cf. Gal. 1:6–9). Though the precise details of what the false apostles taught are unknown and don't matter, they preached "another Jesus" and "a different spirit," which added up to "a different gospel." **you put up with it readily enough.** Paul's fear that the Corinthians would embrace the damning lies of the false apostles prompted his jealous concern for them (*see notes on 2 Cor. 11:2–3*).

2 CORINTHIANS—NOTE ON 11:5 super-apostles. Possibly a reference to the 12 apostles, in which case Paul was asserting that, contrary to the claims of the false apostles (who said they were sent from the Jerusalem church; *see note on v. 4*), he was in no way inferior to the Twelve (cf. 1 Cor. 15:7–9). More likely, Paul was making a sarcastic reference to the false apostles, based on their exalted view of themselves. It is unlikely that he would refer to the Twelve in the context of false teaching (cf. 2 Cor. 11:1–4), nor does the comparison that follows seem to be between Paul and the Twelve (Paul certainly would not have had to defend his speaking skills against those of the Twelve; cf. Acts 4:13).

2 CORINTHIANS—NOTE ON 11:6 unskilled in speaking. Paul acknowledged his lack of training in the rhetorical skills so prized in Greek culture (*see note on 10:10*; cf. Acts 18:24); he was a preacher of the gospel, not a professional orator. **I am not so in knowledge.** Whatever deficiencies Paul may have had as an orator, he had none in terms of knowledge. Paul did not refer here to his rabbinic training under Gamaliel (Acts 22:3), but to his knowledge of the gospel (cf. 1 Cor. 2:6–11; Eph. 3:1–5), which he had received directly from God (Gal. 1:12).

2 CORINTHIANS—NOTE ON 11:7 free of charge. Greek culture measured the importance of a teacher by the fee he could command. The false apostles therefore accused Paul of being a counterfeit, since he refused to charge for his services (cf. 1 Cor. 9:1–15). They convinced the Corinthians to be offended by Paul's refusal to accept support from them, offering that as evidence that he did not love them (cf. 2 Cor. 11:11). Paul's resort to manual labor to support himself (Acts 18:1–3) also embarrassed the Corinthians, who felt such work to be beneath the dignity of an apostle. With biting irony Paul asked his accusers how foregoing his right to support could possibly be a sin. In fact, by refusing support he had humbled himself so they could be exalted; that is, lifted out of their sin and idolatry.

2 CORINTHIANS—NOTE ON **11:8** **I robbed other churches.** "Robbed" is a very strong word, used in extrabiblical Greek to refer to pillaging. Paul, of course, did not take money from churches without their consent; his point is that the churches who supported him while he ministered in Corinth received no direct benefit from the support they gave him. Why Paul refused to accept the support he was entitled to from the Corinthians (1 Cor. 9:15) is not clear; perhaps some of them were suspicious of his motives in promoting the offering for the Jerusalem church (cf. 2 Cor. 12:16–18).

2 CORINTHIANS—NOTE ON **11:9** **brothers who came from Macedonia.** Silas and Timothy (Acts 18:5), bringing money from Philippi (Phil. 4:15) and, possibly, Thessalonica (cf. 1 Thess. 3:6). The Macedonians' generous financial support allowed Paul to devote himself full time to preaching the gospel.

2 CORINTHIANS—NOTE ON **11:10** **this boasting.** About his ministering without charge (*see note on v. 7*; cf. 1 Cor. 9:15, 18). **the regions of Achaia.** The Roman province of which Corinth was the capital and leading city (*see note on 2 Cor. 9:2*). The false apostles apparently were affecting more than just the city of Corinth.

2 CORINTHIANS—NOTE ON **11:12** **continue to do.** That Paul refused to accept financial support from the Corinthians was a source of embarrassment to the false apostles, who eagerly sought money for their services. Paul intended to keep his ministry free of charge and thereby undermine the false apostles' claims that they operated on the same basis as he did.

2 CORINTHIANS—NOTE ON **11:13–15** No longer speaking with veiled irony or defending himself, Paul bluntly and directly exposed the false apostles for what they were—emissaries of Satan. Not only was their claim to apostleship false, so also was their doctrine (*see note on v. 4*). As satanic

purveyors of false teaching, they were under the curse of Gal. 1:8–9. Paul's forceful language may seem harsh, but it expressed the godly jealousy he felt for the Corinthians (*see note on 2 Cor. 11:2*). Paul was unwilling to sacrifice truth for the sake of unity. Cf. 1 Tim. 4:12; 2 Pet. 2:1–17; Jude 8–13.

2 CORINTHIANS—NOTE ON 11:13 false apostles. *See note on v. 4*.

2 CORINTHIANS—NOTE ON 11:14–15 Since the Prince of Darkness (cf. Luke 22:53; Acts 26:18; Eph. 6:12; Col. 1:13) masquerades as an angel of light—that is, deceptively, disguised as a messenger of truth—it is not surprising that his emissaries do as well. Satan deceived Eve (*see notes on 2 Cor. 11:3; Gen. 3:1–7*) and holds unbelievers captive (2 Cor. 4:4; cf. Eph. 2:1–3); his emissaries were attempting to deceive and enslave the Corinthians. The terrifying "end" these self-styled "servants of righteousness" will face is God's judgment—the fate of all false teachers (Rom. 3:8; 1 Cor. 3:17; Phil. 3:19; 2 Thess. 2:8; 2 Pet. 2:1, 3, 17; Jude 4, 13).

2 CORINTHIANS—NOTE ON 11:16–33 After digressing to discuss the issue of financial support (vv. 7–12) and to expose the false teachers as emissaries of Satan (vv. 13–15), Paul returned to the "foolish" boasting the Corinthians had forced him into (vv. 1–6; *see note on v. 1*).

2 CORINTHIANS—NOTE ON 11:16 let no one think me foolish. *See note on v. 1*. Since some of the Corinthians (following the false apostles' lead) were comparing Paul unfavorably to the false apostles, he decided to answer fools according to their folly (Prov. 26:5). Paul's concern was not personal preservation; rather, the apostle knew that by rejecting him in favor of the false apostles, the Corinthians would be rejecting the true gospel for a false one. So by establishing himself and his ministry as genuine, Paul was defending the true gospel of Jesus Christ.

2 CORINTHIANS—NOTE ON 11:17–18 Paul acknowledged that boasting was not commended by the Lord (cf. 10:1), but the desperate situation in Corinth (where the false apostles made their "boast according to the flesh") forced him to boast, not for self-glorification (Gal. 6:14), but to counter the false doctrine threatening the Corinthian church (*see note on 2 Cor. 11:16*).

2 CORINTHIANS—NOTE ON 11:19–21 These verses contain some of the most scathing sarcasm Paul ever penned, demonstrating the seriousness of the situation at Corinth and revealing the jealous concern of a godly pastor (*see note on v. 2*). Paul did not view his disagreement with the false apostles as a mere academic debate; the souls of the Corinthians and the purity of the gospel were at stake.

2 CORINTHIANS—NOTE ON 11:19 The Corinthians, wrote Paul sarcastically, should have no trouble bearing with a "fool" like him, since they themselves were so wise (cf. 1 Cor. 4:10)!

2 CORINTHIANS—NOTE ON 11:20 **slaves of you.** The Greek verb translated by this phrase appears elsewhere in the NT only in Gal. 2:4, where it speaks of the Galatians' enslavement by the Judaizers. The false apostles had robbed the Corinthians of their freedom in Christ (cf. Gal. 5:1). **devours you.** Or "preys upon you." This probably refers to the false teachers' demands for financial support (the same verb appears in Luke 20:47 where Jesus denounces the Pharisees for devouring widows' houses). **takes advantage of you.** This is translated "got the better of you by deceit" in 2 Cor. 12:16. The false apostles were attempting to catch the Corinthians like fish in a net (cf. Luke 5:5–6). **puts on airs.** This refers to one who is presumptuous, exalts himself, acts arrogantly, or lords it over people (cf. 1 Pet. 5:3). **strikes you in the face.** The false apostles may have physically abused the Corinthians, but the phrase is more likely used in a metaphorical sense (cf. 1 Cor. 9:27) to speak of the false teachers' humiliation of the Corinthians. To strike someone on the face was a sign of disrespect and contempt (cf. 1 Kings 22:24; Luke 22:64; Acts 23:2).

2 CORINTHIANS—NOTE ON 11:21 **we were too weak for that.** Paul's sarcasm reached its peak as he noted that he was too weak to abuse the Corinthians as the false apostles had done (v. 20).

2 CORINTHIANS—NOTE ON 11:22–33 The third and most comprehensive list recorded in this letter of Paul's sufferings for the cause of Christ (cf. 4:8–12; 6:4–10).

2 CORINTHIANS—NOTE ON 11:22 **Are they Hebrews . . . Israelites . . . offspring of Abraham?** To each of these questions Paul replied simply and powerfully, “So am I” (cf. Phil. 3:5).

2 CORINTHIANS—NOTE ON **11:23** **Are they servants of Christ?** Paul had already emphatically denied that they were (v. 13); however, some of the Corinthians still believed they were. Paul accepted that belief for the sake of argument, then went on to show that his ministry was in every way superior to the false apostles’ so-called “ministry.” **I am talking like a madman.** *See note on v. 1*. Once again Paul expressed his extreme distaste for the boasting the Corinthians had forced him into. **far greater labors . . . near death.** A general summation of Paul’s sufferings for the gospel; the next few verses give specific examples, many of which are not found in Acts. Paul was often in danger of death (Acts 9:23, 29; 14:5, 19–20; 17:5; 21:30–32).

2 CORINTHIANS—NOTE ON **11:24** **forty lashes less one.** Deuteronomy 25:1–3 set 40 as the maximum number that could legally be administered; in Paul’s day the Jews reduced that number by one to avoid accidentally going over the maximum. Jesus warned that his followers would receive such beatings (Matt. 10:17).

2 CORINTHIANS—NOTE ON **11:25** **beaten with rods.** Refers to Roman beatings with flexible sticks tied together (cf. Acts 16:22–23). **Once I was stoned.** At Lystra (Acts 14:19–20). **Three times I was shipwrecked.** Not including the shipwreck on his journey as a prisoner to Rome (Acts 27), which had not yet taken place. Paul had been on several sea voyages up to this time (cf. Acts 9:30; 11:25–26; 13:4, 13; 14:25–26; 16:11; 17:14–15; 18:18, 21), giving ample opportunity for the three shipwrecks to have occurred. **a night and a day I was adrift at sea.** At least one of the shipwrecks was so severe that Paul spent an entire day floating on the wreckage, waiting to be rescued.

2 CORINTHIANS—NOTE ON **11:26–27** **in danger.** Those connected with his frequent travels. “Rivers” and “robbers” posed a serious danger to travelers in the ancient world. Paul’s journey from Perga to Pisidian Antioch (Acts 13:14), for example, required him to travel through the robber-infested Taurus Mountains, and to cross two dangerous, flood-prone rivers. Paul was frequently in danger from his “own people” (Acts 9:23, 29; 13:45; 14:2, 19;

17:5; 18:6, 12–16; 20:3, 19; 21:27–32) and, less often, from “Gentiles” (Acts 16:16–40; 19:23–20:1).

2 CORINTHIANS—NOTE ON **11:26** **false brothers.** Those who appeared to be Christians, but were not, such as the false apostles (v. 13) and the Judaizers (Gal. 2:4).

2 CORINTHIANS—NOTE ON **11:28–29** Far worse than the occasional physical suffering Paul endured was the constant, daily burden of concern for the churches that he felt. Those who were “weak” (cf. Rom. 14; 1 Cor. 8) in faith, or were “made to fall” caused him intense emotional pain. Cf. 1 Thess. 5:14.

2 CORINTHIANS—NOTE ON **11:30** **I will boast . . . my weakness.** To do so magnified God’s power at work in him (cf. 4:7; Col. 1:29; 2 Tim. 2:20–21).

2 CORINTHIANS—NOTE ON **11:31** Realizing how incredible the list of his sufferings must have seemed, Paul called on God to witness that he was telling the truth (cf. v. 10; 1:23; Rom. 1:9; 9:1; Gal. 1:20; 1 Thess. 2:5, 10; 1 Tim. 2:7)—that these things really happened.

2 CORINTHIANS—NOTE ON **11:32–33** Paul related his humiliating escape from Damascus (cf. Acts 9:23–25) as the crowning example of the weakness and infirmity in which he boasted (2 Cor. 11:30). The Acts narrative names the hostile Jews as those who sought Paul’s life, whereas Paul here mentioned the governor under the Nabatean Arab king Aretas (9 B.C.–A.D. 40) as the one who sought him. Evidently the Jews stirred up the secular authorities against him, as they were later to do repeatedly in Acts (cf. Acts 13:50; 14:2; 17:13).

2 CORINTHIANS—NOTE ON **12:1–7** Paul continued, reluctantly, with his boasting (*see note on 11:1*). Though it was not profitable, since it could tempt his own flesh to be proud, the Corinthians’ fascination with the alleged visions and revelations of the false apostles left him little choice (12:11).

2 CORINTHIANS—NOTE ON **12:1** **visions and revelations.** Six of Paul’s visions are recorded in Acts (9:12; 16:9–10; 18:9; 22:17–18; 23:11; 27:23–

24), and his letters speak of revelations he had received (cf. Gal. 1:12; 2:2; Eph. 3:3).

2 CORINTHIANS—NOTE ON 12:2–4 Since it took place 14 years before the writing of 2 Corinthians, the specific vision Paul relates cannot be identified with any incident recorded in Acts. It probably took place between his return to Tarsus from Jerusalem (Acts 9:30) and the start of his missionary journeys (Acts 13:1–3). **caught up to the third heaven . . . caught up into paradise.** Paul was not describing two separate visions; "the third heaven" and "paradise" are the same place (cf. Rev. 2:7, which says the tree of life is in paradise, with Rev. 22:14, which says it is in the city). The first heaven is the earth's atmosphere (Gen. 8:2; Deut. 11:11; 1 Kings 8:35); the second is interplanetary and interstellar space (Gen. 15:5; Ps. 8:3; Isa. 13:10); and the third is the abode of God (1 Kings 8:30; 2 Chron. 30:27; Ps. 123:1).

2 CORINTHIANS—NOTE ON 12:2 a man in Christ. Though Paul's reluctance to boast caused him to refer to himself in the third person, the context makes it obvious that he was speaking about himself; relating the experience of another man would hardly have enhanced Paul's apostolic credentials. Also, Paul's thorn in the flesh afflicted him, not someone else (v. 7).

2 CORINTHIANS—NOTE ON 12:2–3 whether in . . . or out of the body. Paul was so overwhelmed by his heavenly vision that he did not know the precise details. However, whether he was caught up bodily into heaven (like Enoch, Gen. 5:24 and Elijah, 2 Kings 2:11), or his spirit was temporarily separated from his body, was not important.

2 CORINTHIANS—NOTE ON 12:4 things that cannot be told, which man may not utter. Because the words were for him alone, Paul was forbidden to repeat them, even if he could have expressed them coherently.

2 CORINTHIANS—NOTE ON 12:5 On behalf of this man I will boast. *See note on v. 2.*

2 CORINTHIANS—NOTE ON 12:6 If Paul wished to boast about his unique experience (vv. 1–4) he would not be a fool, because it really happened. He refrained from boasting about it, however, because he wanted the

Corinthians to judge him based on their observations of his ministry, not on his visions.

2 CORINTHIANS—NOTE ON 12:7 **the revelations.** *See note on v. 1.* **a thorn was given me in the flesh, a messenger of Satan.** This was sent to him by God, to keep him humble. As with Job, Satan was the immediate cause, but God was the ultimate cause. Paul's use of the word "messenger" (Greek, *angelos*, or angel) from Satan suggests the "thorn in the flesh" (lit., "a stake for the flesh") was a demonized person, not a physical illness. Of the 175 uses of the Greek word *angelos* in the NT, most are in reference to angels. This angel was from Satan, a demon afflicting Paul. Possibly, the best explanation for this demon was that he was indwelling the ring leader of the Corinthian conspiracy, the leader of the false apostles. Through them he was tearing up Paul's beloved church and thus driving a painful stake through Paul. Further support for this view comes from the context of chs. 10–13, which is one of fighting adversaries (the false prophets). The verb translated "harass" always refers to ill treatment from other people (Matt. 26:67; Mark 14:65; 1 Cor. 4:11; 1 Pet. 2:20). Finally, the OT describes Israel's personal opponents as thorns (Num. 33:55; Josh. 23:13; Judg. 2:3; Ezek. 28:24). **to keep me from becoming conceited.** The assault was painful, but purposeful. God was allowing Satan to bring this severe trouble in the church for the purpose of humbling Paul who, having had so many revelations, including a trip to heaven and back, would have been proud. The demonized false apostle attacking his work in Corinth was the stake being driven through his otherwise proud flesh.

2 CORINTHIANS—NOTE ON 12:8 **Three times I pleaded.** Paul, longing for relief from this painful hindrance to his ministry, went to his Lord, begging him (the use of the definite article with "Lord" shows Paul's prayer was directed to Jesus) to remove it. The demons are only subject to his authority. The threefold repetition of Paul's request parallels that of Jesus in Gethsemane (Mark 14:32–41). Both Paul and Jesus had their requests denied, but were granted grace to endure their ordeals.

2 CORINTHIANS—NOTE ON 12:9 **My grace is sufficient for you.** The present tense of the verb translated "is sufficient" reveals the constant availability of divine grace. God would not remove the thorn, as Paul had requested, but

would continually supply him with grace to endure it (cf. 1 Cor. 15:10; Phil. 4:13; Col. 1:29). **power is made perfect in weakness.** Cf. 2 Cor. 4:7–11. The weaker the human instrument, the more clearly God's grace shines forth.

2 CORINTHIANS—NOTE ON 12:9–10 Paul took no pleasure in the pain itself, but rejoiced in the power of Christ that it revealed through him.

2 CORINTHIANS—NOTE ON 12:11 **been a fool!** *See notes on 11:1, 16*; cf. 11:17, 21, 23. **You forced me.** *See note on 11:1*. **super-apostles.** *See note on 11:5*.

2 CORINTHIANS—NOTE ON 12:12 **The signs of a true apostle.** Including, but not limited to, "signs and wonders and mighty works" (the miracle of the Corinthians' salvation was also a mark of Paul's apostleship, 1 Cor. 9:2). The purpose of miraculous signs was to authenticate the apostles as God's messengers (cf. Acts 2:22, 43; 4:30; 5:12; 14:3; Rom. 15:18–19; Heb. 2:3–4).

2 CORINTHIANS—NOTE ON 12:13 Paul had not slighted the Corinthians except by refusing to be a burden (*see note on 11:7*). With a touch of irony, he begged their forgiveness for that "wrong."

2 CORINTHIANS—NOTE ON 12:14 **for the third time.** The first was the visit recorded in Acts 18; the second was the "painful visit" (2 Cor. 2:1; see Introduction: Background and Setting). **not be a burden.** On his upcoming visit, Paul wished to continue his practice of refusing to accept support from the Corinthians. **I seek not what is yours but you.** Paul sought the Corinthians (cf. 6:11–13; 7:2–3), not their money. **children . . . parents . . . parents . . . children.** To reinforce his point, Paul cited the axiomatic truth that parents are financially responsible for their children, not children (when they are young, cf. 1 Tim. 5:4) for their parents.

2 CORINTHIANS—NOTE ON 12:15 Far from seeking to take from the Corinthians, Paul sought to give. The verb translated "spend" refers to spending money, and probably describes Paul's willingness to work to support himself while in Corinth (Acts 18:3). "Be spent" describes Paul's willingness to give of himself—even to the point of sacrificing his life.

2 CORINTHIANS—NOTE ON 12:16–18 Although it was obvious to all that Paul had not personally taken advantage of the Corinthians, his opponents circulated an even more vicious rumor—that he was using craftiness and cunning to deceive the Corinthians (cf. 4:2). Specifically, the false apostles accused Paul of sending his assistants to collect the Jerusalem offering from the Corinthians while intending to keep some of it for himself. Thus, according to his opponents, Paul was both a deceitful hypocrite (because he really did take money from the Corinthians after all, despite his words in 12:14–15) and a thief. This charge was all the more painful to Paul because it impugned the character of his friends. Outraged that the Corinthians could believe such ridiculous lies, Paul pointed out that his associates did not take advantage of the Corinthians during their earlier visits regarding the collection (8:6, 16–22). The simple truth was that neither Paul nor his representatives had in any way defrauded the Corinthians.

2 CORINTHIANS—NOTE ON 12:19 Lest the Corinthians view themselves as judges before whom Paul was on trial, the apostle quickly set them straight: only God was his judge (cf. 5:10; 1 Cor. 4:3–5). Paul sought to edify the Corinthians, not exonerate himself.

2 CORINTHIANS—NOTE ON 12:21 When he visited them, Paul did not want to find the Corinthians in the same sorry spiritual condition as on his last visit (the “painful visit,” 2:1; see Introduction: Background and Setting). If he found that they were not what he wished (i.e., still practicing the sins he listed), they would find him not as they wished—he would have had to discipline them (cf. 13:2). To find the Corinthians still living in unrepentant sin would both humiliate and sadden Paul. This warning (and the one in 13:2) was designed to prevent that from happening.

2 CORINTHIANS—NOTE ON 13:1 **the third time.** *See note on 12:14*. **two or three witnesses.** Not a reference to Paul’s three visits to Corinth, since he could be only one witness no matter how many visits he made. Paul informed the Corinthians that he would deal biblically (cf. Deut. 19:15; Matt. 18:16; John 8:17; Heb. 10:28) with any sin he found in Corinth.

2 CORINTHIANS—NOTE ON 13:2 **I will not spare.** *See note on 12:21*.

2 CORINTHIANS—NOTE ON 13:3 **proof that Christ is speaking in me.** Those Corinthians still seeking proof that Paul was a genuine apostle would have it when he arrived. They may have gotten more than they bargained for, however, for Paul was going to use his apostolic authority and power to deal with any sin and rebellion he found there (v. 2; *see note on 12:21*). **is not weak.** Christ's power was to be revealed through Paul against the sinning Corinthians (cf. 1 Cor. 11:30–32). By rebelling against Christ's chosen apostle (1 Cor. 1:1), they were rebelling against him.

2 CORINTHIANS—NOTE ON 13:4 Paul was to come to Corinth armed with the irresistible power of the risen, glorified Christ (cf. Phil. 3:10).

2 CORINTHIANS—NOTE ON 13:5–6 The Greek grammar places great emphasis on the pronouns "yourselves" and "you." Paul turned the tables on his accusers; instead of presuming to evaluate his apostleship, they needed to test the genuineness of their faith (cf. James 2:14–26). He pointed out the incongruity of the Corinthians' believing (as they did) that their faith was genuine and his apostleship false. Paul was their spiritual father (1 Cor. 4:15); if his apostleship was counterfeit, so was their faith. The genuineness of their salvation was proof of the genuineness of his apostleship.

2 CORINTHIANS—NOTE ON 13:5 **fail to meet the test.** Lit., "not approved." Here it referred to the absence of genuine saving faith.

2 CORINTHIANS—NOTE ON 13:7 **do what is right.** Paul's deepest longing was for his spiritual children to lead godly lives (cf. 7:1)—even if they persisted in doubting him. Paul was even willing to appear "to have failed," as long as the Corinthians turned from their sin (cf. Rom. 9:3).

2 CORINTHIANS—NOTE ON 13:8–9 Lest anyone think his reference to failing (v. 7) was an admission of wrongdoing on his part, Paul hastened to add that he had not violated "the truth" of the gospel. The apostle may also have meant that he needed to take no action against the Corinthians if he found them living according to "the truth." In that case, he would rejoice in his "weakness" (that is, his lack of opportunity to exercise his apostolic power), because that would mean that the Corinthians were spiritually "strong."

2 CORINTHIANS—NOTE ON 13:10 A one-sentence summary of Paul's purpose in writing this letter.

2 CORINTHIANS—NOTE ON 13:11 Paul's concluding exhortations expressed the attitudes he prayed (v. 9) would characterize the Corinthians. **the God of love and peace will be with you.** An encouragement to the Corinthians to carry out the exhortations in the first part of the verse. Only here in the NT is God called "the God of love" (cf. 1 John 4:8).

2 CORINTHIANS—NOTE ON 13:12 **a holy kiss.** A sign of greeting in biblical times (Matt. 26:49; Luke 7:45), much like the modern handshake. For Christians, it further expressed brotherly love and unity (Rom. 16:16; 1 Cor. 16:20; 1 Thess. 5:26; 1 Pet. 5:14).

2 CORINTHIANS—NOTE ON 13:13 **All the saints.** Those in Macedonia (possibly Philippi; see Introduction: Background and Setting), from where Paul wrote 2 Corinthians. While encouraging unity within the Corinthian church, Paul did not want the Corinthians to lose sight of their unity with other churches.

2 CORINTHIANS—NOTE ON 13:14 The Trinitarian benediction reminded the Corinthians of the blessings they had received: "grace" from the Lord Jesus Christ (cf. 8:9), "love" from God the Father (cf. 13:11), and "fellowship" with God and one another through the Holy Spirit (cf. 1:22; 5:5). Jesus was mentioned before the Father because his sacrificial death is the ultimate expression of God's love.

Galatians

Galatians 1 • Galatians 2 • Galatians 3 • Galatians 4 • Galatians 5 • Galatians 6

- Introduction to Galatians
  - Title
  - Author and Date
  - Background and Setting
  - Historical and Theological Themes
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Introduction to Galatians

Title

Galatians derives its title (*pros Galatas*) from the region in Asia Minor (modern Turkey) where the churches addressed were located. It is the only one of Paul’s epistles specifically addressed to churches in more than one city (1:2; cf. 3:1; 1 Cor. 16:1).

Author and Date

There is no reason to question the internal claims that the apostle Paul wrote Galatians (Gal. 1:1; 5:2). Paul was born in Tarsus, a city in the province of Cilicia, not far from Galatia. Under the famous rabbi, Gamaliel, Paul received a thorough training in the OT Scriptures and in the rabbinic traditions at Jerusalem (Acts 22:3). A member of the ultra-orthodox sect of the Pharisees (Acts 23:6), he was one of first-century Judaism's rising stars (Gal. 1:14; cf. Phil. 3:5–6).

The course of Paul's life took a sudden and startling turn when, on his way to Damascus from Jerusalem to persecute Christians, he was confronted by the risen, glorified Christ (see notes on Acts 9). That dramatic encounter turned Paul from Christianity's chief persecutor to its greatest missionary. His three missionary journeys and trip to Rome turned Christianity from a faith that included only a small group of Palestinian Jewish believers into an empire-wide phenomenon. Galatians is one of 13 inspired letters he addressed to Gentile congregations or his fellow workers. For further biographical information on Paul, see Introduction to Romans: Author and Date.

In ch. 2, Paul described his visit to the Jerusalem Council of Acts 15 (see note on Gal. 2:1), so he must have written Galatians after that event. Since most scholars date the Jerusalem Council about A.D. 49, the most likely date for Galatians is shortly thereafter.

Background and Setting

In Paul's day, the word *Galatia* had two distinct meanings. In a strict ethnic sense, Galatia was the region of central Asia Minor inhabited by the Galatians. They were a Celtic people who had migrated to that region from Gaul (modern France) in the third century B.C. The Romans conquered the Galatians in 189 B.C. but allowed them to have some measure of independence until 25 B.C. when Galatia became a Roman province, incorporating some regions not inhabited by ethnic Galatians (e.g., parts of Lycaonia, Phrygia, and Pisidia). In a political sense, *Galatia* came to describe the entire Roman province, not merely the region inhabited by the ethnic Galatians.

Paul founded churches in the southern Galatian cities of Antioch, Iconium, Lystra, and Derbe (Acts 13:14–14:23). These cities, although within the Roman province of Galatia, were not in the ethnic Galatian region. There is no record of Paul's founding churches in that northern, less populated region.

Those two uses of the word *Galatia* make it more difficult to determine who the original recipients of the epistle were. Some interpret *Galatia* in its strict racial sense and argue that Paul addressed this epistle to churches in the northern Galatian region, inhabited by the ethnic descendants of the Gauls. Although the apostle apparently crossed the border into the fringes of ethnic Galatia on at least two occasions (Acts 16:6; 18:23), Acts does not record that he founded any churches or engaged in any evangelistic ministry there.

Because neither Acts nor Galatians mentions any cities or people from northern (ethnic) Galatia, it is reasonable to believe that Paul addressed this epistle to churches located in the southern part of the Roman province, but outside of the ethnic Galatian region. Acts records the apostle's founding of such churches at Pisidian Antioch (Acts 13:14–50), Iconium (13:51–14:7; cf. 16:2), Lystra (14:8–19; cf. 16:2), and Derbe (14:20–21; cf. 16:1). In addition, the churches Paul addressed had apparently been established before the Jerusalem Council (Gal. 2:5), and the churches of southern

Galatia fit that criterion, having been founded during Paul's first missionary journey before the Council met. Paul did not visit northern (ethnic) Galatia until after the Jerusalem Council (Acts 16:6).

Paul wrote Galatians to counter Judaizing false teachers who were undermining the central NT doctrine of justification by faith (see note on Rom. 3:31). Ignoring the express decree of the Jerusalem Council (Acts 15:23–29), they spread their dangerous teaching that Gentiles must first become Jewish proselytes and submit to all the Mosaic law before they could become Christians (see Gal. 1:7; 4:17, 21; 5:2–12; 6:12–13). Shocked by the Galatians' openness to that damning heresy (cf. 1:6), Paul wrote this letter to defend justification by faith and warn these churches of the dire consequences of abandoning that essential doctrine. Galatians is the only epistle Paul wrote that does not contain a commendation for its readers—that obvious omission reflects how urgently he felt about confronting the defection and defending the essential doctrine of justification.

Historical and Theological Themes

Galatians provides valuable historical information about Paul's background (chs. 1–2), including his three-year stay in Nabatean Arabia (1:17–18), which Acts does not mention; his 15-day visit with Peter after his stay in Arabia (1:18–19); his trip to the Jerusalem Council (2:1–10); and his confrontation of Peter (2:11–21).

As already noted, the central theme of Galatians (like that of Romans) is justification by faith. Paul defends that doctrine (which is the heart of the gospel) both in its theological (Gal. 3–4) and practical (chs. 5–6) ramifications. He also defends his position as an apostle (chs. 1–2) since, as in Corinth, false teachers had attempted to gain a hearing for their heretical teaching by undermining Paul's credibility. The main theological themes of Galatians are strikingly similar to those of Romans, e.g., the inability of the law to justify (2:16; cf. Rom. 3:20); the believer's deadness to the law (Gal. 2:19; cf. Rom. 7:4); the believer's crucifixion with Christ (Gal. 2:20; cf. Rom. 6:6); Abraham's justification by faith (Gal. 3:6; cf. Rom. 4:3); that believers are Abraham's spiritual children (Gal. 3:7; cf. Rom. 4:10–11) and therefore blessed (Gal. 3:9; cf. Rom. 4:23–24); that the law brings not salvation but God's wrath (Gal. 3:10; cf. Rom. 4:15); that the just shall live by faith (Gal. 3:11; cf. Rom. 1:17); the universality of sin (Gal. 3:22; cf. Rom. 11:32); that believers are spiritually baptized into Christ (Gal. 3:27; cf. Rom. 6:3); believers' adoption as God's spiritual children (Gal. 4:5–7; cf. Rom. 8:14–17); that love fulfills the law (Gal. 5:14; cf. Rom. 13:8–10); the importance of walking in the Spirit (Gal. 5:16; cf. Rom. 8:4); the warfare of the flesh against the Spirit (Gal. 5:17; cf. Rom. 7:23, 25); and the importance of believers bearing one anothers' burdens (Gal. 6:2; cf. Rom. 15:1).

Interpretive Challenges

First, Paul described a visit to Jerusalem and a subsequent meeting with Peter, James, and John (Gal. 2:1–10). There is a question to be resolved in that text, as to whether that was his visit to the Jerusalem Council (Acts 15), or his earlier visit bringing famine relief to the Jerusalem church (Acts 11:27–30). Second, those who teach baptismal regeneration (the false doctrine that baptism is necessary for salvation) support their view from Gal. 3:27. Third, others have used this epistle to support their attacks on the biblical roles of men and women, claiming that the spiritual equality taught in 3:28 is incompatible with the traditional concept of authority and submission. Fourth, those who reject the doctrine of eternal security argue that the phrase “you have fallen away from grace” (5:4) describes believers who lost their salvation. Fifth, there is disagreement whether Paul’s statement “see with what large letters I am writing to you with my own hand” (6:11) refers to the entire letter, or merely the concluding verses. Finally, many claim that Paul erased the line between Israel and the church when he identified the church as the “Israel of God” (6:16). Those challenges will be addressed in the notes to the appropriate passages.

Outline

- I. Personal: The Preacher of Justification (1:1–2:21)
  - A. Apostolic Chastening (1:1–9)
  - B. Apostolic Credentials (1:10–2:10)
  - C. Apostolic Confidence (2:11–21)
- II. Doctrinal: The Principles of Justification (3:1–4:31)
  - A. The Experience of the Galatians (3:1–5)
  - B. The Blessing of Abraham (3:6–9)
  - C. The Curse of the Law (3:10–14)
  - D. The Promise of the Covenant (3:15–18)
  - E. The Purpose of the Law (3:19–29)
  - F. The Sonship of Believers (4:1–7)
  - G. The Futility of Ritualism (4:8–20)
  - H. The Illustration from Scripture (4:21–31)
- III. Practical: The Privileges of Justification (5:1–6:18)
  - A. Freedom from Ritual (5:1–6)
  - B. Freedom from Legalists (5:7–12)
  - C. Freedom in the Spirit (5:13–26)
  - D. Freedom from Spiritual Bondage (6:1–10)
  - E. Conclusion (6:11–18)

THE LETTER OF PAUL TO THE

Galatians

Greeting

GALATIANS **1** †Paul, an apostle—not from men nor through man, but
through Jesus Christ and God the Father, who raised him from the dead—
[2]†and all the brothers [1] who are with me,

To the churches of Galatia:

[3]‡†Grace to you and peace from God our Father and the Lord Jesus Christ,
[4]†who gave himself for our sins to deliver us from the present evil age,
according to the will of our God and Father, [5]to whom be the glory forever
and ever. Amen.

No Other Gospel

[6]†I am astonished that you are so quickly deserting him who called you in
the grace of Christ and are turning to a different gospel— [7]†not that there is
another one, but there are some who trouble you and want to distort the
gospel of Christ. [8]‡†But even if we or an angel from heaven should preach
to you a gospel contrary to the one we preached to you, let him be accursed.
[9]†As we have said before, so now I say again: If anyone is preaching to you
a gospel contrary to the one you received, let him be accursed.

[10]‡†For am I now seeking the approval of man, or of God? Or am I trying to
please man? If I were still trying to please man, I would not be a servant [2]
of Christ.

Paul Called by God

[11]†For I would have you know, brothers, that the gospel that was preached
by me is not man's gospel. [3] [12]†For I did not receive it from any man, nor
was I taught it, but I received it through a revelation of Jesus Christ. [13]‡†For

you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it. [14]†And I was advancing in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers. [15]†But when he who had set me apart before I was born, [4] and who called me by his grace, [16]†was pleased to reveal his Son to [5] me, in order that I might preach him among the Gentiles, I did not immediately consult with anyone; [6] [17]†nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus.

[18]†Then after three years I went up to Jerusalem to visit Cephas and remained with him fifteen days. [19]†But I saw none of the other apostles except James the Lord's brother. [20]†(In what I am writing to you, before God, I do not lie!) [21]†Then I went into the regions of Syria and Cilicia. [22]†And I was still unknown in person to the churches of Judea that are in Christ. [23]†They only were hearing it said, “He who used to persecute us is now preaching the faith he once tried to destroy.” [24]†And they glorified God because of me.

Paul Accepted by the Apostles

GALATIANS 2 ‡†Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. [2]†I went up because of a revelation and set before them (though privately before those who seemed influential) the gospel that I proclaim among the Gentiles, in order to make sure I was not running or had not run in vain. [3]†But even Titus, who was with me, was not forced to be circumcised, though he was a Greek. [4]†Yet because of false brothers secretly brought in—who slipped in to spy out our freedom that we have in Christ Jesus, so that they might bring us into slavery— [5]†to them we did not yield in submission even for a moment, so that the truth of the gospel might be preserved for you. [6]†And from those who seemed to be influential (what they were makes no difference to me; God shows no partiality)—those, I say, who seemed influential added nothing to me. [7]†On the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised [8]†(for he who worked through Peter for his apostolic ministry to the circumcised worked also through me for mine to the Gentiles), [9]†and when James and Cephas and John, who seemed to be pillars, perceived the grace that was given to me, they gave the right hand of fellowship to Barnabas and me, that we should go to the Gentiles and they to the circumcised. [10]†Only, they asked us to remember the poor, the very thing I was eager to do.

Paul Opposes Peter

[11]‡†But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. [12]†For before certain men came from James, he was eating with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party. [13]†And the rest of the Jews acted hypocritically along with him, so that even Barnabas was led astray by their hypocrisy. [14]†But when I saw that their conduct was not in step with the truth of the gospel, I said to Cephas before them all, “If you, though a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?”

Justified by Faith

[15]‡†We ourselves are Jews by birth and not Gentile sinners; [16]†yet we know that a person is not justified [1] by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.

[17]†But if, in our endeavor to be justified in Christ, we too were found to be sinners, is Christ then a servant of sin? Certainly not! [18]†For if I rebuild what I tore down, I prove myself to be a transgressor. [19]†For through the law I died to the law, so that I might live to God. [20]†I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. [21]†I do not nullify the grace of God, for if righteousness [2] were through the law, then Christ died for no purpose.

By Faith, or by Works of the Law?

GALATIANS 3 ‡O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified. [2]‡Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith? [3]‡Are you so foolish? Having begun by the Spirit, are you now being perfected by [1] the flesh? [4]‡Did you suffer [2] so many things in vain—if indeed it was in vain? [5]‡Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith— [6]‡just as Abraham "believed God, and it was counted to him as righteousness"?

[7]‡Know then that it is those of faith who are the sons of Abraham. [8]‡And the Scripture, foreseeing that God would justify [3] the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed." [9]‡So then, those who are of faith are blessed along with Abraham, the man of faith.

The Righteous Shall Live by Faith

[10]‡For all who rely on works of the law are under a curse; for it is written, "Cursed be everyone who does not abide by all things written in the Book of the Law, and do them." [11]‡Now it is evident that no one is justified before God by the law, for "The righteous shall live by faith." [4] [12]‡But the law is not of faith, rather "The one who does them shall live by them." [13]‡Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who is hanged on a tree"— [14]‡so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit [5] through faith.

The Law and the Promise

[15]‡‡To give a human example, brothers: [6] even with a man-made covenant, no one annuls it or adds to it once it has been ratified. [16]‡Now the

promises were made to Abraham and to his offspring. It does not say, “And to offsprings,” referring to many, but referring to one, “And to your offspring,” who is Christ. [17]†This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. [18]†For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise.

[19]††Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary. [20]†Now an intermediary implies more than one, but God is one.

[21]†Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law. [22]†But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

[23]†Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. [24]†So then, the law was our guardian until Christ came, in order that we might be justified by faith. [25]†But now that faith has come, we are no longer under a guardian, [26]†for in Christ Jesus you are all sons of God, through faith. [27]†For as many of you as were baptized into Christ have put on Christ. [28]†There is neither Jew nor Greek, there is neither slave [7] nor free, there is no male and female, for you are all one in Christ Jesus. [29]†And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

Sons and Heirs

GALATIANS **4** ‡†I mean that the heir, as long as he is a child, is no different from a slave, [1] though he is the owner of everything, [2]†but he is under guardians and managers until the date set by his father. [3]†In the same way we also, when we were children, were enslaved to the elementary principles [2] of the world. [4]†But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, [5]†to redeem those who were under the law, so that we might receive adoption as sons. [6]†And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!” [7]So you are no longer a slave, but a son, and if a son, then an heir through God.

Paul's Concern for the Galatians

[8]‡†Formerly, when you did not know God, you were enslaved to those that by nature are not gods. [9]†But now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and worthless elementary principles of the world, whose slaves you want to be once more? [10]†You observe days and months and seasons and years! [11]†I am afraid I may have labored over you in vain.

[12]‡†Brothers, [3] I entreat you, become as I am, for I also have become as you are. You did me no wrong. [13]†You know it was because of a bodily ailment that I preached the gospel to you at first, [14]†and though my condition was a trial to you, you did not scorn or despise me, but received me as an angel of God, as Christ Jesus. [15]†What then has become of the blessing you felt? For I testify to you that, if possible, you would have gouged out your eyes and given them to me. [16]†Have I then become your enemy by telling you the truth? [4] [17]†They make much of you, but for no good purpose. They want to shut you out, that you may make much of them. [18]†It is always good to be made much of for a good purpose, and not only when I am present with you, [19]†my little children, for whom I am again in the anguish of childbirth until Christ is formed in you! [20]†I wish I could be present with you now and change my tone, for I am perplexed about you.

Example of Hagar and Sarah

[21]‡†Tell me, you who desire to be under the law, do you not listen to the law? [22]†For it is written that Abraham had two sons, one by a slave woman and one by a free woman. [23]†But the son of the slave was born according to the flesh, while the son of the free woman was born through promise. [24]†Now this may be interpreted allegorically: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. [25]†Now Hagar is Mount Sinai in Arabia; [5] she corresponds to the present Jerusalem, for she is in slavery with her children. [26]†But the Jerusalem above is free, and she is our mother. [27]†For it is written,

“Rejoice, O barren one who does not bear;
    break forth and cry aloud, you who are not in labor!
For the children of the desolate one will be more
    than those of the one who has a husband.”

[28]†Now you, [6] brothers, like Isaac, are children of promise. [29]†But just as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now. [30]†But what does the Scripture say? “Cast out the slave woman and her son, for the son of the slave woman shall not inherit with the son of the free woman.” [31]†So, brothers, we are not children of the slave but of the free woman.

Christ Has Set Us Free

GALATIANS **5** †For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery.

[2]†Look: I, Paul, say to you that if you accept circumcision, Christ will be of no advantage to you. [3]†I testify again to every man who accepts circumcision that he is obligated to keep the whole law. [4]†You are severed from Christ, you who would be justified [1] by the law; you have fallen away from grace. [5]†For through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness. [6]†For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love.

[7]†You were running well. Who hindered you from obeying the truth? [8]†This persuasion is not from him who calls you. [9]†A little leaven leavens the whole lump. [10]†I have confidence in the Lord that you will take no other view than mine, and the one who is troubling you will bear the penalty, whoever he is. [11]†But if I, brothers, [2] still preach [3] circumcision, why am I still being persecuted? In that case the offense of the cross has been removed. [12]†I wish those who unsettle you would emasculate themselves!

[13]†For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another. [14]†For the whole law is fulfilled in one word: “You shall love your neighbor as yourself.” [15]†But if you bite and devour one another, watch out that you are not consumed by one another.

Walk by the Spirit

[16]†But I say, walk by the Spirit, and you will not gratify the desires of the flesh. [17]†For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. [18]†But if you are led by the Spirit, you are not under the law. [19]††Now the works of the flesh are

evident: sexual immorality, impurity, sensuality, [20]†idolatry, sorcery, enmity,
strife, jealousy, fits of anger, rivalries, dissensions, divisions, [21]†envy, [4]
drunkenness, orgies, and things like these. I warn you, as I warned you
before, that those who do such things will not inherit the kingdom of God.
[22]†But the fruit of the Spirit is love, joy, peace, patience, kindness,
goodness, faithfulness, [23]†gentleness, self-control; against such things there
is no law. [24]†And those who belong to Christ Jesus have crucified the flesh
with its passions and desires.

[25]†If we live by the Spirit, let us also walk by the Spirit. [26]Let us not become
conceited, provoking one another, envying one another.

Bear One Another's Burdens

GALATIANS **6** †Brothers, [1] if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. [2]†Bear one another's burdens, and so fulfill the law of Christ. [3]For if anyone thinks he is something, when he is nothing, he deceives himself. [4]†But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbor. [5]†For each will have to bear his own load.

[6]†One who is taught the word must share all good things with the one who teaches. [7]†Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. [8]†For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. [9]And let us not grow weary of doing good, for in due season we will reap, if we do not give up. [10]†So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.

Final Warning and Benediction

[11]††See with what large letters I am writing to you with my own hand. [12]†It is those who want to make a good showing in the flesh who would force you to be circumcised, and only in order that they may not be persecuted for the cross of Christ. [13]†For even those who are circumcised do not themselves keep the law, but they desire to have you circumcised that they may boast in your flesh. [14]†But far be it from me to boast except in the cross of our Lord Jesus Christ, by which [2] the world has been crucified to me, and I to the world. [15]†For neither circumcision counts for anything, nor uncircumcision, but a new creation. [16]†And as for all who walk by this rule, peace and mercy be upon them, and upon the Israel of God.

[17]†From now on let no one cause me trouble, for I bear on my body the marks of Jesus.

[18] [†]The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

Footnotes

Footnotes for Galatians, Chapter 1

[1] 1:2 Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church; also verse 11

[2] 1:10 Or *slave*; Greek *bondservant*

[3] 1:11 Greek *not according to man*

[4] 1:15 Greek *set me apart from my mother's womb*

[5] 1:16 Greek *in*

[6] 1:16 Greek *with flesh and blood*

Footnotes for Galatians, Chapter 2

[1] 2:16 Or *counted righteous* (three times in verse 16); also verse 17

[2] 2:21 Or *justification*

Footnotes for Galatians, Chapter 3

[1] 3:3 Or *now ending with*

[2] 3:4 Or *experience*

[3] 3:8 Or *count righteous*; also verses 11, 24

[4] 3:11 Or *The one who by faith is righteous will live*

[5] 3:14 Greek *receive the promise of the Spirit*

[6] 3:15 Or *brothers and sisters*

[7] 3:28 Greek *bondservant*

Footnotes for Galatians, Chapter 4

[1] 4:1 Greek *bondservant*; also verse 7

[2] 4:3 Or *elemental spirits*; also verse 9

[3] 4:12 Or *Brothers and sisters*; also verses 28, 31

[4] 4:16 Or *by dealing truthfully with you*

[5] 4:25 Some manuscripts *For Sinai is a mountain in Arabia*

[6] 4:28 Some manuscripts *we*

Footnotes for Galatians, Chapter 5

[1] 5:4 Or *counted righteous*

[2] 5:11 Or *brothers and sisters*; also verse 13

[3] 5:11 Greek *proclaim*

[4] 5:21 Some manuscripts add *murder*

Footnotes for Galatians, Chapter 6

[1] 6:1 Or *Brothers and sisters*; also verse 18

[2] 6:14 Or *through whom*

Study Notes

GALATIANS—NOTE ON 1:1 Paul. See Introduction to Romans: Author and Date; *see note on Acts 9:1*. **apostle.** In general terms, it means "one who is sent with a commission." The apostles of Jesus Christ—the Twelve and Paul—were special ambassadors or messengers chosen and trained by Christ to lay the foundation of the early church and be the channels of God's completed revelation (*see note on Rom. 1:1*; cf. Acts 1:2; 2:42; Eph. 2:20). **not from men . . . but through Jesus Christ.** To defend his apostleship against the false teachers' attack, Paul emphasized that Christ himself appointed him as an apostle before he met the other apostles (cf. Gal. 1:17–18; Acts 9:3–9). **raised him from the dead.** *See notes on Rom. 1:4*. Paul included this important fact to show that the risen and ascended Christ himself appointed him (*see notes on Acts 9:1–3, 15*), thus Paul was a qualified witness of his resurrection (cf. Acts 1:22).

GALATIANS—NOTE ON 1:2 churches of Galatia. The churches Paul founded at Antioch of Pisidia, Iconium, Lystra, and Derbe during his first missionary journey (Acts 13:14–14:23; see Introduction: Background and Setting).

GALATIANS—NOTE ON 1:3–5 Paul's deep concern over the churches' defection from the gospel is evident from his greeting, which lacks his customary commendations and courtesies, and is instead brief and impersonal.

GALATIANS—NOTE ON 1:3 Grace to you and peace. *See note on Rom. 1:1*. Even Paul's typical greeting attacked the Judaizers' legalistic system. If salvation is by works as they claimed, it is not of "grace" and cannot result in "peace," since no one can be sure he has enough good works to be eternally secure.

GALATIANS—NOTE ON 1:4 for our sins. No one can avoid sin by human effort or law-keeping (Rom. 3:20); therefore it must be forgiven, which Christ accomplished through his atoning death on the cross (Gal. 3:13; *see notes on 2 Cor. 5:19–21; 1 Pet. 2:24*). **present evil age.** The Greek word for "age" does not refer to a period of time but an order or system, and in particular to the current world system ruled by Satan (*see notes on Rom. 12:2; 1 John 2:15–16; 5:19*). **the will of our God.** The sacrifice of Christ for salvation was the will of God designed and fulfilled for his glory. Cf. Matt. 26:42; John 6:38–40; Acts 2:22–23; Rom. 8:3, 31–32; Eph. 1:7, 11; Heb. 10:4–10.

GALATIANS—NOTE ON 1:6 so quickly. This Greek word can mean either “easily” or “quickly” and sometimes both. No doubt both senses characterized the Galatians’ response to the false teachers’ heretical doctrines. **deserting.** The Greek word was used of military desertion, which was punishable by death. The form of this Greek verb indicates that the Galatian believers were voluntarily deserting grace to pursue the legalism taught by the false teachers (*see notes on 5:4*). **called you.** This could be translated, “who called you once and for all” (cf. 2 Thess. 2:13–14; 2 Tim. 1:8–9; 1 Pet. 1:15), and refers to God’s effectual call to salvation (*see note on Rom. 1:7*). **grace of Christ.** God’s free and sovereign act of mercy in granting salvation through the death and resurrection of Christ, totally apart from any human work or merit (*see note on Rom. 3:24*). **different gospel.** Cf. 2 Cor. 11:4. The Judaizers’ perversion of the true gospel. They added the requirements, ceremonies, and standards of the Old Covenant as necessary prerequisites to salvation. *See notes on Gal. 3:3; 4:9; 5:7; Phil. 3:2*.

GALATIANS—NOTE ON 1:7 trouble. The Greek word means “to shake back and forth,” meaning to agitate or stir up. Here, it refers to the deep emotional disturbance the Galatian believers experienced. **distort.** To turn something into its opposite. By adding law to the gospel of Christ, the false teachers were effectively destroying grace, turning the message of God’s undeserved favor toward sinners into a message of earned and merited favor. **the gospel of Christ.** The good news of salvation by grace alone through faith alone in Christ alone (*see notes on Rom. 1:1; 1 Cor. 15:1–4*).

GALATIANS—NOTE ON 1:8–9 Throughout history God has devoted certain objects, individuals, and groups of people to destruction (Josh. 6:17–18; 7:1, 25–26). The NT offers many examples of one such group: false teachers (Matt. 24:24; John 8:44; 1 Tim. 1:20; Titus 1:16). Here the Judaizers are identified as members of this infamous company.

GALATIANS—NOTE ON 1:8 **we or an angel from heaven.** Paul's point is hypothetical, calling on the most unlikely examples for false teaching—himself and holy angels. The Galatians should receive no messenger, regardless of how impeccable his credentials, if his doctrine of salvation differs in the slightest degree from God's truth revealed through Christ and the apostles. **accursed.** The translation of the familiar Greek word *anathema*, which refers to devoting someone to destruction in eternal hell (cf. Rom. 9:3; 1 Cor. 12:3; 16:22).

GALATIANS—NOTE ON 1:9 **As we have said before.** This refers to what Paul taught during an earlier visit to these churches, not to a previous comment in this epistle. **anyone.** Paul turns from the hypothetical case of v. 8 (the apostle or heavenly angels preaching a false gospel) to the real situation faced by the Galatians. The Judaizers were doing just that, and were to be devoted to destruction because of their damning heresy.

GALATIANS—NOTE ON 1:10–12 Because the false teachers sought to undermine Paul's spiritual credentials, he set out to defend his apostleship, explaining once again (cf. v. 1) that he was appointed by God and not by men.

GALATIANS—NOTE ON 1:10 **trying to please man?** Paul's previous motivation when he used to persecute Christians on behalf of his fellow Jews. **a servant of Christ.** *See note on Rom. 1:1*. Paul had become a willing slave of Christ, which cost him a great deal of suffering from others (Gal. 6:17). Such personal sacrifice is exactly opposite the goal of pleasing men (6:12).

GALATIANS—NOTE ON 1:11 **would have you know.** The strong Greek verb Paul used here often introduced an important and emphatic statement (1 Cor. 12:3; 2 Cor. 8:1). **the gospel . . . not man's gospel.** The gospel Paul preached was not human in origin or it would have been like all other human religion, permeated with works righteousness born of man's pride and Satan's deception (Rom. 1:16).

GALATIANS—NOTE ON 1:12 **not receive it from any man, nor was I taught it.** In contrast to the Judaizers, who received their religious instruction from rabbinic tradition. Most Jews did not study the actual Scriptures; instead they used human interpretations of Scripture as their religious authority and guide. Many of their traditions not only were not taught in Scripture but also contradicted it (Mark 7:13). **through a revelation.** This refers to the unveiling of something previously kept secret—in this case, Jesus Christ. While he knew about Christ, Paul subsequently met him personally on the road to Damascus and received the truth of the gospel from him (Acts 9:1–16).

GALATIANS—NOTE ON 1:13–2:21 Paul offers a brief biographical sketch of important events in his life to further defend his apostleship and prove the authenticity of the gospel of grace he proclaimed.

GALATIANS—NOTE ON 1:13 **Judaism.** The Jewish religious system of works righteousness, based not primarily on the OT text, but on rabbinic interpretations and traditions. In fact, Paul will argue that a proper understanding of the OT can lead only to Christ and his gospel of grace through faith (3:6–29). **persecuted.** The tense of this Greek verb emphasizes Paul's persistent and continual effort to hurt and ultimately exterminate Christians. *See notes on Acts 8:1–3; 9:1; 1 Tim. 1:12–14*.

GALATIANS—NOTE ON 1:14 **advancing . . . beyond.** The Greek word for "advancing" means "to chop ahead," much like one would blaze a trail through a forest. Paul blazed his path in Judaism (cf. Phil. 3:5–6), and because he saw Jewish Christians as obstacles to its advancement, he worked to cut them down. **extremely zealous.** Paul demonstrated this by the extent to which he pursued and persecuted Christians (cf. Acts 8:1–3; 26:11). **traditions of my fathers.** The oral teachings about OT law commonly known as the "Halakah." This collection of interpretations of the law eventually carried the same authority as, or even greater than, the law (Torah) itself. Its regulations were so hopelessly complex and burdensome that even the most astute rabbinical scholars could not master it by either interpretation or conduct.

GALATIANS—NOTE ON 1:15 **set me apart before I was born.** Paul is not talking about being born, separated physically from his mother, but being separated or set apart to God for service from the time of his birth. The phrase refers to God's election of Paul without regard for his personal merit or effort (cf. Isa. 49:1; Jer. 1:5; Luke 1:13–17; Rom. 9:10–23). **called me**

by his grace. This refers to God’s effectual call (*see note on Rom. 1:7*). On the Damascus Road God actually brought Saul, whom he had already chosen, to salvation.

GALATIANS—NOTE ON 1:16 reveal his Son to me. Not only was Christ revealed to Paul on the Damascus Road, but in him as God gave him the life, light, and faith to believe in him. **preach him among the Gentiles.** Paul’s specific call to proclaim the gospel to non-Jews (*see notes on Acts 9:15; 26:12–18*; cf. Rom. 1:13–16; 11:13; 15:18). **consult with anyone.** Paul did not look to Ananias or other Christians at Damascus for clarification of or addition to the revelation he received from Christ (Acts 9:19–20).

GALATIANS—NOTE ON 1:17 Jerusalem . . . Arabia . . . Damascus. Rather than immediately travel to Jerusalem to be instructed by the apostles, Paul instead went to Nabatean Arabia, a wilderness desert that stretched east of Damascus down to the Sinai peninsula. After being prepared for ministry by the Lord, he returned to minister in nearby Damascus.

GALATIANS—NOTE ON 1:18 three years. The approximate time from Paul’s conversion to his first journey to Jerusalem. During those years he made a visit to Damascus and resided in Arabia, under the instruction of the Lord. This Jerusalem visit is discussed in Acts 9:26–30 (*see note on Acts 9:23*). **up to Jerusalem.** Travelers in Israel always speak of going up to Jerusalem because of its higher elevation (*see note on Acts 18:22*). **Cephas.** *See notes on Matt. 10:2*; see Introduction to 1 Peter: Author and Date. The apostle Peter, who was the personal companion of the Lord and the most powerful spokesman in the early years of the Jerusalem church (Acts 1–12).

GALATIANS—NOTE ON 1:19 James the Lord’s brother. Cf. 2:9, 12; *see note on Acts 15:13*; see Introduction to James: Author and Date.

GALATIANS—NOTE ON 1:20 The directness of this statement indicates that Paul had been accused by the Jewish legalists of being a liar, who was shameless or deluded.

GALATIANS—NOTE ON 1:21 Syria and Cilicia. *See note on Acts 15:23*; cf. Acts 9:30. This area included his home town of Tarsus. He was preaching in that region for several years. When word of revival in that area reached Jerusalem, they sent Barnabas (see Acts 11:20–26). Paul stayed on in that region as a pastor in the church at Antioch. With Barnabas, they went from there on the first missionary journey (Acts 13:1–3), and afterward returned to Antioch (Acts 14:26) from where they were sent to the Jerusalem Council (Acts 14:26–15:4).

GALATIANS—NOTE ON **1:22** **Judea.** *See note on Acts 1:8*.

GALATIANS—NOTE ON **1:23** Over the 14 years before the Jerusalem Council (*see note on 2:1*), Paul had come only twice to Jerusalem (Acts 9:26–30; 11:30) so the Christians there only knew him by reputation.

GALATIANS—NOTE ON **1:24** **they glorified God because of me.** Proof that the gospel Paul preached was the same one the other apostles had taught the Judean believers.

GALATIANS—NOTE ON **2:1–10** By recounting the details of his most significant trip to Jerusalem after his conversion, Paul offered convincing proof that the message he proclaimed was identical to that of the other 12 apostles.

GALATIANS—NOTE ON **2:1** **fourteen years . . . again to Jerusalem.** This was the period from the time of his first visit to Jerusalem (1:18) to the one Paul refers to here, which probably was for the Jerusalem Council (Acts 15:1–22) called to resolve the issue of Gentile salvation. Linguistically, the word “again” need not refer to the next visit; it can just as easily mean “once again” without respect to how many visits took place in between. And in fact, Paul did visit Jerusalem during that 14-year period to deliver famine relief to the church there (Acts 11:27–30; 12:24–25), but he does not refer to that visit here since it had no bearing on his apostolic authority. **Barnabas.** *See note on Acts 4:36*. Paul’s first ally who vouched for him before the apostles at Jerusalem (Acts 9:27), and became his traveling companion on his first missionary journey (Acts 13:2–3). **Titus.** A spiritual child of Paul and a coworker (Titus 1:4–5). As an uncircumcised Gentile, Titus was fitting proof of the effectiveness of Paul’s ministry. See Introduction to Titus: Author and Date.

GALATIANS—NOTE ON 2:2 **because of a revelation.** This revelation from God was the voice of the Holy Spirit (*see notes on Acts 13:2–4*). He refers to the divine commissioning of his visit in order to refute any suggestion by the Judaizers that they had sent Paul to Jerusalem to have the apostles correct his doctrine. **gospel.** *See note on Gal. 1:7*. **those who seemed influential.** The three main leaders of the Jerusalem church: Peter, James (the Lord's brother, 1:19), and John (cf. 2:9). This phrase was typically used of authorities and implied a position of honor. Paul refers to them in a similar way two other times (vv. 6, 9), suggesting a hint of sarcasm directed toward the Judaizers, who claimed they had apostolic approval for their doctrine and Paul did not. They had likely made a habit of exalting these three leaders at the expense of Paul. **not running . . . in vain.** Paul hoped the Jerusalem leaders would support his ministry to the Gentiles and not soften their opposition to legalism. He did not want to see his ministry efforts wasted because of conflict with the other apostles.

GALATIANS—NOTE ON 2:3 **Greek.** *See note on Rom. 1:14*. **forced to be circumcised.** At the core of the Judaizers' works system was the Mosaic prescription of circumcision (*see notes on Gen. 17:9–14; Rom. 4:9–12*). They were teaching that there could be no salvation without circumcision (Acts 15:1, 5, 24). Paul and the apostles denied that and it was settled at the Jerusalem Council (Acts 15:1–22). *See notes on Gal. 5:2–12; 6:15; Rom. 4:10–12*; cf. 1 Cor. 7:19. As a true believer, Titus was living proof that circumcision and the Mosaic regulations were not prerequisites or necessary components of salvation. The apostles' refusal to require Titus's circumcision verified the church's rejection of the Judaizers' doctrine (cf. 1–2 Timothy, Acts 16:1–3).

GALATIANS—NOTE ON 2:4 **false brothers.** The Judaizers, who pretended to be true Christians. Yet, their doctrine, because it claimed allegiance to Christ, was opposed to traditional Judaism, and because it demanded circumcision and obedience to the Mosaic law as prerequisites for salvation, was opposed to Christianity. **to spy out.** This Greek word pictures spies or traitors entering by stealth into an enemy's camp. The Judaizers were Satan's undercover agents sent into the midst of the church to sabotage the true gospel. **freedom.** Christians are free from the law as a means of salvation, from its external ceremonial regulations as a way of living, and from its curse for disobedience to the law—a curse that Christ bore for all believers (3:13). This freedom is not, however, a license to sin (5:13; Rom. 6:18; 1 Pet. 2:16). **slavery.** Conveys the idea of absolute slavery to an impossible system of works righteousness.

GALATIANS—NOTE ON 2:5 we did not yield. Paul and Titus (v. 3) never budged from their position of salvation by grace alone through faith alone. **truth of the gospel.** The true gospel as opposed to the different (1:6–8) and false one propagated by the Judaizers (*see note on Rom. 1:1*).

GALATIANS—NOTE ON 2:6 those who seemed to be influential. Another reference to Peter, James, and John (*see note on v. 2*). **partiality.** The unique privileges of the Twelve did not make their apostleship more legitimate or authoritative than Paul's—Christ commissioned them all (cf. Rom. 2:11). Paul never saw himself as apostolically inferior (see 2 Cor. 12:11–12).

GALATIANS—NOTE ON 2:7 The Judaizers claimed Paul was preaching a deviant gospel, but the apostles confirmed that he proclaimed the true gospel. It was the same gospel Peter proclaimed, but to a different audience. **to the uncircumcised.** Paul preached the gospel primarily to the Gentiles (also to Jews in Gentile lands, as his pattern was to go to the synagogue first; cf. Acts 13:5). **Peter had been . . . to the circumcised.** Peter's ministry was primarily to the Jews.

GALATIANS—NOTE ON 2:8 he who worked through Peter . . . through me. The Holy Spirit, who has but one gospel, empowered both Peter and Paul in their ministries.

GALATIANS—NOTE ON 2:9 grace . . . given to me. The only conclusion these leaders could make was that God's grace was responsible for the powerful preaching of the gospel and the building of the church through Paul's efforts. **James and Cephas and John.** This James was Jesus' half-brother (1:19), who had risen to a prominent role in the Jerusalem church (see Introduction to James). Cephas (Peter) and John (the brother of James the apostle, martyred in Acts 12:2), were two of Christ's closest companions and became the main apostles in the Jerusalem church (see Acts 2–12). **pillars.** Emphasizing the role of James, Peter, and John in establishing and supporting the church. **Barnabas.** *See notes on Gal. 2:1 and Acts 4:36*. **the**

right hand of fellowship. In the Near East, this represented a solemn vow of friendship and a mark of partnership. This act signified the apostles' recognition of Paul as a teacher of the true gospel and a partner in ministry. **we should go to the Gentiles.** Further confirmation of Paul's divine call to ministry and a blow to the Judaizers, since the apostles directed him to continue in his already flourishing ministry to the Gentiles. **circumcised.** *See note on Gal. 2:7*.

GALATIANS—NOTE ON **2:10** **remember the poor.** A practical reminder for Paul and the growing ranks of Gentile Christians. The number of Christians in Jerusalem grew rapidly at first (cf. Acts 2:41–45; 6:1) and many who were visiting the city for the feast of Pentecost (Acts 2:1, 5) remained and never returned to their homes. While the believers initially shared their resources (Acts 2:45; 4:32–37), many had little money. For years the Jerusalem church was economically pressed. *See note on Acts 11:28*.

GALATIANS—NOTE ON **2:11–13** A brief account of the darkest of days in the history of the gospel. By withdrawing from the Gentile believers to fellowship with the Judaizers who held a position he knew was wrong, Peter had in appearance supported their doctrine and nullified Paul's divine teaching, especially the doctrine of salvation by grace alone through faith alone. *See notes on 2 Cor. 6:14–18 and 2 John 10–11*.

GALATIANS—NOTE ON **2:11** **Antioch.** *See note on Acts 11:19*. The location of the first Gentile church. **stood condemned.** Peter was guilty of sin by aligning himself with men he knew to be in error and because of the harm and confusion he caused his Gentile brethren.

GALATIANS—NOTE ON **2:12** **certain men came from James.** Peter, knowing the decision the Jerusalem Council had made (Acts 15:7–29), had been in Antioch for some time, eating with Gentiles. When Judaizers came, pretending to be sent by James, they lied, giving false claims of support from the apostles. Peter had already given up all Mosaic ceremony (Acts 10:9–22) and James had at times held only to some of it (Acts 21:18–26). **drew back.** The Greek term refers to strategic military withdrawal. The verb's form may imply that Peter's withdrawal was gradual and deceptive. To eat with the Judaizers and decline invitations to eat with the Gentiles, which he had previously done, meant that Peter was affirming the very dietary restrictions he knew God had abolished (Acts 10:15) and thus striking a blow at the gospel of grace. **fearing the circumcision party.** The true motivation behind Peter's defection. He was afraid of losing popularity with the legalistic, Judaizing segment of people in the church, even though they were self-righteous hypocrites promoting a heretical doctrine.

GALATIANS—NOTE ON **2:13** **the rest of the Jews.** The Jewish believers in Antioch. **hypocritically.** The Greek word "hypocrite" refers to an actor who wore a mask to depict a mood or certain character. In the spiritual sense, it refers to someone who masks his true character by pretending to be something he is not (cf. Matt. 6:1–6). They were committed to the gospel of grace, but pretended to accept Jewish legalism.

GALATIANS—NOTE ON **2:14** **not in step.** Lit., to walk "straight" or "uprightly." By withdrawing from the Gentile Christians, Peter and the other Jewish believers were not walking in line with God's word. **truth of the gospel.** *See note on v. 5*. **live like a Gentile.** Before his gradual withdrawal, Peter regularly had fellowship and ate with the Gentiles, thus modeling the ideal of Christian love and liberty between Jew and Gentile. **force the Gentiles to live like Jews.** By his Judaizing mandate, he was declaring theirs was the right way.

GALATIANS—NOTE ON **2:15–16** Paul's rebuke of Peter serves as one of the most dynamic statements in the NT on the absolute and unwavering necessity of the doctrine of justification by grace through faith (*see note on Rom. 3:24*). Peter's apparent repentance acknowledged Paul's apostolic authority and his own submission to the truth (cf. 2 Pet. 3:15–16).

GALATIANS—NOTE ON **2:15** **Gentile sinners.** This is used in the legal sense since Gentiles were sinners by nature because they had no revealed divine written law to guide them toward salvation or living righteously.

GALATIANS—NOTE ON **2:16** **works . . . faith.** Three times in this verse Paul declares that salvation is only through faith in Christ and not by law. The first is general, "a person is not justified"; the second is personal, "we also have believed . . . in order to be justified"; and the third is universal, "no one will be justified." **justified.** This basic forensic Greek word describes a judge declaring an accused person not guilty and therefore innocent before the law. Throughout Scripture it refers to God's declaring a sinner not guilty and fully righteous before him by imputing to him the divine righteousness of Christ and imputing the man's sin to his sinless Savior for punishment (*see notes on Rom. 3:24; Phil. 3:8–9*). **works of the law.** Keeping the law is a totally unacceptable means of salvation because the root of sinfulness is in the fallenness of man's heart, not his actions. The law served as a mirror to reveal sin, not a cure for it (*see notes on Gal. 3:22–24; Rom. 7:7–13; 1 Tim. 1:8–11*).

GALATIANS—NOTE ON 2:17 **we too were found to be sinners.** If the Judaizers' doctrine was correct, then Paul, Peter, Barnabas, and the other Jewish believers fell back into the category of sinners because they had been eating and fellowshiping with Gentiles, who according to the Judaizers were unclean. **servant of sin.** If the Judaizers were right, then Christ was wrong and had been teaching people to sin because he taught that food could not contaminate a person (Mark 7:19; cf. Acts 10:13–15). He also declared that all who belong to him are one with him and therefore each other (John 17:21–23). Paul's airtight logic condemned Peter, because by his actions he had in effect made it appear as if Christ was lying. This thought is utterly objectionable and causes Paul to use the strongest Greek negative ("certainly not"; cf. Gal. 3:21; Rom. 6:1–2; 7:13).

GALATIANS—NOTE ON 2:18 **what I tore down.** The false system of salvation through legalism (*see note on 1:13*), done away with by the preaching of salvation by grace alone through faith alone.

GALATIANS—NOTE ON 2:19 **died to the law.** When a person is convicted of a capital crime and executed, the law has no further claim on him. So it is with the Christian who has died in Christ (who paid the penalty for his sins in full) and rises to new life in him—justice has been satisfied and he is forever free from any further penalty. *See notes on Rom. 7:1–6*.

GALATIANS—NOTE ON 2:20 **I have been crucified with Christ.** *See notes on Rom. 6:2–6*. When a person trusts in Christ for salvation, he spiritually participates with the Lord in his crucifixion and his victory over sin and death. **no longer I who live, but Christ who lives in me.** The believer's old self is dead (*see note on Eph. 4:22*), having been crucified with Christ (Rom. 6:3, 5). The believer's new self has the privilege of the indwelling

Christ empowering him and living through him (*see notes on Rom. 8:9–10*). **gave himself for me.** The manifestation of Christ's love for the believer through his sacrificial death on the cross (John 10:17–18; Rom. 5:6–8; Eph. 5:25–30).

GALATIANS—NOTE ON **2:21** Paul concluded that Peter, by taking his stand with the Judaizers and thus against Christ, was in effect denying the need for God's grace and thereby nullifying the benefit of Christ's death. **righteousness.** *See note on Rom. 1:17*. **Christ died for no purpose.** Those who insist they can earn salvation by their own efforts undermine the foundation of Christianity and render unnecessary the death of Christ.

GALATIANS—NOTE ON **3:1** **foolish.** This refers not to lack of intelligence, but to lack of obedience (cf. Luke 24:25; 1 Tim. 6:9; Titus 3:3). Paul expressed his shock, surprise, and outrage at the Galatians' defection. **Who.** The Judaizers, the Jewish false teachers, were plaguing the Galatian churches (see Introduction: Background and Setting). **bewitched.** Charmed or misled by flattery and false promises. The term suggests an appeal to the emotions by the Judaizers. **publicly portrayed.** The Greek word describes the posting of official notices in public places. Paul's preaching had publicly displayed the true gospel of Jesus Christ before the Galatians. **crucified.** The crucifixion of Christ was a one-time historical fact with continuing results into eternity. Christ's sacrificial death provides eternal payment for believers' sins (cf. Heb. 7:25), and does not need to be supplemented by any human works.

GALATIANS—NOTE ON **3:2** **Did you receive the Spirit . . . ?** The answer to Paul's rhetorical question is obvious. The Galatians had received the Spirit when they were saved (Rom. 8:9; 1 Cor. 12:13; 1 John 3:24; 4:13), not through keeping the law, but through saving faith granted when hearing the gospel (cf. Rom. 10:17). The hearing of faith is actually hearing with faith. Paul appealed to the Galatians' own salvation to refute the Judaizers' false teaching that keeping the law is necessary for salvation.

GALATIANS—NOTE ON **3:3** **Are you so foolish?** Incredulous at how easily the Galatians had been duped, Paul asked a second rhetorical question, again rebuking them for their foolishness. **begun by the Spirit . . . by the flesh.**

The notion that sinful, weak (Matt. 26:41; Rom. 6:19), fallen human nature could improve on the saving work of the Holy Spirit was ludicrous to Paul.

GALATIANS—NOTE ON 3:4 **suffer.** The Greek word has the basic meaning of "experience," and does not necessarily imply pain or hardship. Paul used it to describe the Galatians' personal experience of salvation in Jesus Christ. **many things.** This refers to all the blessings of salvation from God, Christ, and the Holy Spirit (cf. Eph. 1:3). **if indeed it was in vain?** See Luke 8:13; Acts 8:13, 21; 1 Cor. 15:2; 2 Cor. 6:1; 13:5–6.

GALATIANS—NOTE ON 3:5 **hearing with faith.** *See note on v. 2*.

GALATIANS—NOTE ON 3:6 As he does in Romans (*see note on Rom. 4:3*), Paul, quoting Gen. 15:6, uses Abraham as proof that there has never been any other way of salvation than by grace through faith. Even the OT teaches justification by faith.

GALATIANS—NOTE ON 3:7 **sons of Abraham.** Believing Jews and Gentiles are the true spiritual children of Abraham because they follow his example of faith (cf. v. 29; Rom. 4:11, 16).

GALATIANS—NOTE ON 3:8 **Scripture, foreseeing.** Personifying the Scriptures was a common Jewish figure of speech (cf. 4:30; John 7:38, 42; 19:37; Rom. 9:17; 10:11; 11:2; 1 Tim. 5:18). Because Scripture is God's word, when it speaks, God speaks. **preached the gospel . . . to Abraham.** The "good news" to Abraham was the news of salvation for all the nations (quoted from Gen. 12:3; 18:18). See Gen. 22:18; John 8:56; Acts 26:22–23. Salvation has always, in every age, been by faith.

GALATIANS—NOTE ON 3:9 **those who are of faith . . . with Abraham.** Whether Jew or Gentile. The OT predicted that Gentiles would receive the blessings of justification by faith, as did Abraham. Those blessings are poured out on all because of Christ (cf. John 1:16; Rom. 8:32; Eph. 1:3; 2:6–7; Col. 2:10; 1 Pet. 3:9; 2 Pet. 1:3–4).

GALATIANS—NOTE ON 3:10 **works of the law.** Those attempting to earn salvation by keeping the law. **under a curse.** Quoted from Deut. 27:26 to show that failure to perfectly keep the law brings divine judgment and condemnation. One violation of the law deserves the curse of God. Cf. Deut. 27–28. **all things.** See James 2:10. No one can keep all the commands of the law—not even strict Pharisees like Saul of Tarsus (Rom. 7:7–12).

GALATIANS—NOTE ON **3:11** **no one is justified . . . by the law.** Cf. Rom. 3:20. **justified.** Made righteous before God. *See note on Rom. 3:24*. **The righteous shall live by faith.** *See note on Rom. 1:17*. Paul's earlier OT quote (Gal. 3:10; cf. Deut. 27:26) showed that justification does not come from keeping the law; this quote from Hab. 2:4 shows that justification is by faith alone (cf. Heb. 10:38).

GALATIANS—NOTE ON **3:12** **the law is not of faith.** Justification by faith and justification by keeping the law are mutually exclusive, as Paul's OT quote from Lev. 18:5 proves.

GALATIANS—NOTE ON **3:13** **Christ redeemed us from the curse of the law.** The Greek word translated "redeemed" was often used to speak of buying a slave's or debtor's freedom. Christ's death, because it was a death of substitution for sin, satisfied God's justice and exhausted his wrath toward his elect, so that Christ actually purchased believers from slavery to sin and from the sentence of eternal death (4:5; Titus 2:14; 1 Pet. 1:18; cf. Rom. 3:24; 1 Cor. 1:30; Eph. 1:7; Col. 1:14; Heb. 9:12). **becoming a curse for us.** By bearing God's wrath for believers' sins on the cross (*see note on 2 Cor. 5:21*; cf. Heb. 9:28; 1 Pet. 2:24; 3:18), Christ took upon himself the curse pronounced on those who violated the law (*see note on Gal. 3:10*). **it is written.** The common NT way (61 times) of introducing OT quotes (*see note on Rom. 3:10*). Deuteronomy 21:23 is quoted.

GALATIANS—NOTE ON **3:14** **the blessing of Abraham.** Faith in God's promise of salvation. *See note on v. 9*. **promised Spirit.** From God the Father. Cf. Isa. 32:15; 44:3; 59:19–21; Ezek. 36:26–27; 37:14; 39:29; Joel 2:28–29; Luke 11:13; 24:49; John 7:37–39; 14:16, 26.

GALATIANS—NOTE ON **3:15–22** Paul anticipated and refuted a possible objection to his use of Abraham to prove the doctrine of justification by faith, that the giving of the law at Sinai after Abraham brought about a change and a better method of salvation. The apostle dismissed that argument by showing the superiority of the Abrahamic Covenant (vv. 15–18), and the inferiority of the law (vv. 19–22).

GALATIANS—NOTE ON 3:15 **brothers.** This term of endearment reveals Paul's compassionate love for the Galatians—which they may have begun to question in light of his stern rebuke (vv. 1, 3). **man-made covenant.** Even human covenants, once confirmed, are considered irrevocable and unchangeable, how much more a covenant made by an unchanging God (Mal. 3:6; James 1:17).

GALATIANS—NOTE ON 3:16 **promises.** Those associated with the Abrahamic Covenant (Gen. 12:3, 7; 13:15–16; 15:5, 18; 17:8; 22:16–18; 26:3–4; 28:13–14). Because they were made both to Abraham and his descendants, they did not become void when Abraham died, or when the law came. **offspring.** Cf. Gal. 3:19. The quote is from Gen. 12:7. The singular form of the Hebrew word, like its English and Greek counterparts, can be used in a collective sense. Paul's point is that in some OT passages (e.g., Gen. 3:15; 22:18), "offspring" refers to the greatest of Abraham's descendants, Jesus Christ.

GALATIANS—NOTE ON 3:17 **430 years.** From Israel's sojourn in Egypt (cf. Ex. 12:40) to the giving of the law at Sinai (c. 1445 B.C.). The law actually came 645 years after the initial promise to Abraham (c. 2090 B.C.; cf. Gen. 12:4; 21:5; 25:26; 47:9), but the promise was repeated to Isaac (Gen. 26:24) and later to Jacob (c. 1928 B.C.; Gen. 28:15). The last known reaffirmation of the Abrahamic Covenant to Jacob occurred in Gen. 46:2–4 (c. 1875 B.C.) just before he went to Egypt—430 years before the Mosaic law was given. **a covenant.** The Abrahamic Covenant (*see note on Gal. 3:16*). For a discussion of the biblical covenants, *see notes on Gen. 9:16; 12:1–3; Rom. 9:4*. **previously ratified by God.** *See note on Gal. 3:15*. Once God ratified the covenant officially (*see notes on Gen. 15:9–21*), it had lasting authority so that nothing and no one could annul it. The Abrahamic Covenant was unilateral (God made the promise to himself), eternal (it provided for everlasting blessing), irrevocable (it will never cease), unconditional (in that it depended on God, not man), but its complete fulfillment awaits the salvation of Israel and the millennial kingdom of Jesus Christ.

GALATIANS—NOTE ON 3:18 Paul again emphasized that there is no middle ground between law (works) and promise (grace); the two principles are mutually exclusive ways of salvation (cf. Rom. 4:14). An "inheritance" by definition is something granted, not worked for, as proven in the case of Abraham.

GALATIANS—NOTE ON 3:19–22 Having shown the superiority of the promise to Abraham (vv. 15–18), Paul described the inferiority of the law, and its purpose.

GALATIANS—NOTE ON 3:19 **was added because of transgressions.** Paul's persuasive argument that the promise is superior to the law raises an obvious question: What was the purpose of the law? Paul's answer is that the law reveals man's utter sinfulness, inability to save himself, and desperate need of a Savior—it was never intended to be the way of salvation (cf. Rom. 7:1–13). **through angels.** The Bible teaches that angels were involved in the giving of the law (cf. Acts 7:53; Heb. 2:2), but does not explain the precise role they played. **offspring.** *See note on Gal. 3:16*.

GALATIANS—NOTE ON 3:20 **intermediary.** Paul's point is apparently that a "mediator" is required when more than one party is involved, but God alone ratified the covenant with Abraham (*see notes on Gen. 15:7–21*).

GALATIANS—NOTE ON 3:21 Paul uses the strongest Greek negative (*see note on 2:17*) to disdain the idea that the law and the promise are at opposite purposes. Since God gave them both and does not work against himself, law and promise work in harmony; the law reveals man's sinfulness and need for the salvation freely offered in the promise. If the law could have provided righteousness and eternal life, there would be no gracious promise.

GALATIANS—NOTE ON 3:22 **imprisoned everything under sin.** The Greek verb translated "imprisoned" means "to enclose on all sides." Paul portrays all mankind as hopelessly trapped in sin, like a school of fish caught in a net. That all people are sinners is the express teaching of Scripture (*see note on Rom. 3:19*; cf. 1 Kings 8:46; Ps. 143:2; Prov. 20:9; Eccles. 7:20; Isa. 53:6; Rom. 3:9–19, 23; 11:32).

GALATIANS—NOTE ON 3:23 **before faith came.** From the viewpoints of both the history of redemption and through all times in the area of individual salvation (cf. vv. 19, 24–25; 4:1–4), only saving faith unlocks the door of the prison where the law keeps men bound. **held captive under the law.** Paul personifies the law as a jailer of guilty, condemned sinners on death row awaiting God's judgment (Rom. 6:23). **the coming faith would be revealed.** Again Paul was looking at the coming of Christ, historically and at each believer's salvation, individually. Faith in Christ alone releases people from bondage to law, whether the Mosaic law, or the law written on the hearts of Gentiles (Rom. 2:14–16).

GALATIANS—NOTE ON 3:24 **guardian.** The Greek word denotes a slave whose duty it was to take care of a child until adulthood. The "guardian" escorted the children to and from school and watched over their behavior at home. Guardians were often strict disciplinarians, causing those under their care to yearn for the day when they would be free from their guardian's custody. The law was our tutor which, by showing us our sins, was escorting us to Christ.

GALATIANS—NOTE ON 3:25–26 Believers, through faith in Jesus Christ, have come of age as God's children. Thus, they are not under the tutelage of the law (Rom. 6:14), although they are still obligated to obey God's holy and unchanging righteous standards, which are now given authority in the New Covenant (Gal. 6:2; Rom. 8:4; 1 Cor. 9:21).

GALATIANS—NOTE ON 3:26 **sons of God.** While God is the Father of all people in a general sense because he created them (Acts 17:24–28), only those who have put their faith in Jesus Christ are God's true spiritual children. Unbelievers are the children of Satan (Matt. 13:38; John 8:38, 41, 44; Acts 13:10; 1 John 3:10; cf. Eph. 2:3; 1 John 5:19).

GALATIANS—NOTE ON 3:27 **baptized into Christ.** This is not water baptism, which cannot save (*see notes on Acts 2:38; 22:16*). Paul used the word "baptized" in a metaphorical manner to speak of being "immersed," or "placed into" Christ (cf. Gal. 2:20) by the spiritual miracle of union with him in his death and resurrection. *See notes on Rom. 6:3–4*; cf. 1 Cor. 6:17. **put on Christ.** The result of the believer's spiritual union with Christ. Paul was emphasizing the fact that we have been united with Christ through salvation. Positionally before God, we have put on Christ, his death, resurrection, and righteousness (*see notes on Phil. 3:8–10*). Practically, we need to clothe ourselves with Christ before men, in our conduct (Rom. 13:14).

GALATIANS—NOTE ON **3:28** **you are all one in Christ Jesus.** All those who are one with Jesus Christ are one with one another. This verse does not deny that God has designed racial, social, and sexual distinctions among Christians, but it affirms that those do not imply spiritual inequality before God. Nor is this spiritual equality incompatible with the God-ordained roles of headship and submission in the church, society, and at home. Jesus Christ, though fully equal with the Father, assumed a submissive role during his incarnation (Phil. 2:5–8).

GALATIANS—NOTE ON **3:29** **Abraham's offspring.** *See note on v. 7*. Not all physical children of Abraham are the "Israel of God" (cf. 6:16), that is, true spiritual children of Abraham (Rom. 9:6–8). Gentile believers who are not physical children of Abraham are, however, his spiritual children in the sense that they followed the pattern of his faith (*see note on Rom. 4:11–12*). **heirs according to promise.** All believers are heirs of the spiritual blessing that accompanied the Abrahamic Covenant—justification by faith (Gen. 15:6; cf. Rom. 4:3–11).

GALATIANS—NOTE ON **4:1–7** Paul expands on the analogy of a child's coming of age (3:24–26), contrasting believers' lives before salvation (as children and servants) with their lives after salvation (as adults and sons). Both Paul's Jewish and Gentile readers readily understood this imagery, since the Jews, Greeks, and Romans all had a ceremony to mark a child's coming of age.

GALATIANS—NOTE ON **4:1** **child.** The Greek word refers to a child too young to talk; a minor, spiritually and intellectually immature and not ready for the privileges and responsibilities of adulthood.

GALATIANS—NOTE ON **4:2** **guardians and managers.** "Guardians" were slaves entrusted with the care of underage boys, while "managers" managed their property for them until they came of age. Along with the tutor (3:24), they had almost complete charge of the child—so that, for all practical purposes, a child under their care did not differ from a slave.

GALATIANS—NOTE ON **4:3** **when we were children, were enslaved.** Before our "coming of age" when we came to saving faith in Jesus Christ. **the elementary principles of the world.** "Elementary" is from a Greek word meaning "row," or "rank," and was used to speak of basic, foundational things like the letters of the alphabet. In light of its use in v. 9, it is best to see it here as a reference to the basic elements and rituals of human religion (*see note on Col. 2:8*). Paul describes both Jewish and Gentile religions as elementary because they are merely human, never rising to the level of the divine. Both Jewish religion and Gentile religion centered on man-made systems of works. They were filled with laws and ceremonies to be performed so as to achieve divine acceptance. All such rudimentary elements are immature, like behaviors of children under bondage to a guardian.

GALATIANS—NOTE ON **4:4** **the fullness of time.** In God's timetable, when the exact religious, cultural, and political conditions demanded by his perfect plan were in place, Jesus came into the world. **God sent forth his Son.** As a father set the time for the ceremony of his son becoming of age and being released from the guardians, managers, and tutors, so God sent his Son at the precise moment to bring all who believe out from under bondage to the law—a truth Jesus repeatedly affirmed (John 5:30, 36–37; 6:39, 44, 57; 8:16, 18, 42; 12:49; 17:21, 25; 20:21). That the Father sent Jesus into the world teaches his pre-existence as the eternal second member of the Trinity. *See notes on Phil. 2:6–7*; *Heb. 1:3–5;* cf. Rom. 8:3–4. **born of woman.** This emphasizes Jesus' full humanity, not merely his virgin birth (Isa. 7:14; Matt. 1:20–25). Jesus had to be fully God for his sacrifice to be of the infinite worth needed to atone for sin. But, he also had to be fully man so he could take upon himself the penalty of sin as the substitute for man. See Luke 1:32, 35; John 1:1, 14, 18. **under the law.** Like all men, Jesus was obligated to obey God's law. Unlike anyone else, however, he perfectly obeyed that law (John 8:46; 2 Cor. 5:21; Heb. 4:15; 7:26; 1 Pet. 2:22; 1 John 3:5). His sinlessness made him the unblemished sacrifice for sins, who perfectly obeyed God in everything. That perfect righteousness is what is imputed to those who believe in him.

GALATIANS—NOTE ON 4:5 **redeem.** *See note on 3:13*. **those . . . under the law.** Guilty sinners who are under the law's demands and its curses (*see notes on 3:10, 13*) and in need of a savior (*see note on 3:23*). **adoption as sons.** "Adoption" is the act of bringing someone who is the offspring of another into one's own family. Since unregenerate people are by nature children of the devil (*see note on 3:26*), the only way they can become God's children is by spiritual adoption (Rom. 8:15, 23; Eph. 1:5).

GALATIANS—NOTE ON 4:6 **Spirit of his Son.** It is the Holy Spirit's work to confirm to believers their adoption as God's children (*see note on Rom. 8:15*). Assurance of salvation is a gracious work of the Holy Spirit and does not come from any human source. **Abba!** An Aramaic term of endearment, used by young children to speak to their fathers; the equivalent of the word "Daddy" (*see note on Rom. 8:15*).

GALATIANS—NOTE ON 4:8–11 While salvation is the free gift of God (Rom. 5:15–16, 18; 6:23; Eph. 2:8), it brings with it serious responsibility (cf. Luke 12:48). God requires believers to live a holy life because they are children of a holy God and desire to love and worship him (Matt. 5:48; 1 Pet. 1:15–18). That obligation was to the unchanging moral and spiritual principles that forever reflect the nature of God; however, it did not include the rituals and ceremonies unique to Israel under Mosaic law as the Judaizers falsely claimed.

GALATIANS—NOTE ON 4:8 **when you did not know God.** Before coming to saving faith in Christ, no unsaved person knows God. *See notes on Eph. 4:17–19 and 2 Cor. 4:3–6*. **by nature are not gods.** The Greco-Roman pantheon of non-existent deities the Galatians had imagined they worshiped before their conversion (cf. Rom. 1:23; 1 Cor. 8:4; 10:19–20; 12:2; 1 Thess. 1:9).

GALATIANS—NOTE ON 4:9 **known by God.** We can know God only because he first knew us, just as we choose him only because he first chose us (John 6:44; 15:16), and we love him only because he first loved us (1 John 4:19). **turn back again.** *See notes on Gal. 3:1–3*. **weak . . . worthless . . . slaves . . . once more.** *See note on 4:3*.

GALATIANS—NOTE ON 4:10 days . . . years. The rituals, ceremonies, and festivals of the Jewish religious calendar that God had given, but were never required for the church. Paul warns the Galatians, as he did the Colossians (*see notes on Rom. 14:1–6; Col. 2:16–17*), against legalistically observing them as if they were required by God or could earn favor with him.

GALATIANS—NOTE ON 4:11 labored . . . in vain. Paul feared that his effort in establishing and building the Galatian churches might prove to be futile if they fell back into legalism (cf. 3:4; 1 Thess. 3:5).

GALATIANS—NOTE ON 4:12–20 Having sternly rebuked the Galatians, Paul changes his approach and makes an appeal based on his strong affection for them.

GALATIANS—NOTE ON 4:12 become as I am, for I also have become as you are. Paul had been a proud, self-righteous Pharisee, trusting in his own righteousness to save him (cf. Phil. 3:4–6). But when he came to Christ, he abandoned all efforts to save himself, trusting wholly in God's grace (Phil. 3:7–9). He urged the Galatians to follow his example and avoid the legalism of the Judaizers. **You did me no wrong.** Though the Jews persecuted him when he first went to Galatia, the Galatian believers had not harmed Paul, but had enthusiastically received him when he preached the gospel to them (cf. Acts 13:42–50; 14:19). How, he asked, could they reject him now?

GALATIANS—NOTE ON 4:13 bodily ailment. Some think the illness Paul refers to was malaria, possibly contracted in the coastal lowlands of Pamphylia. That could explain why Paul and Barnabas apparently did not preach at Perga, a city in Pamphylia (cf. Acts 13:13–14). The cooler and healthier weather in Galatia and especially at Pisidian Antioch (3,600 feet above sea level), where Paul went when he left Perga, would have brought some relief to the fever caused by malaria. Although malaria is a serious, debilitating disease, its attacks are not continuous; Paul could have ministered between bouts with fever.

GALATIANS—NOTE ON 4:14 received me. The Galatians welcomed Paul in spite of his illness, which in no way was a barrier to his credibility or acceptance. **as Christ Jesus.** *See notes on Matt. 18:5–10*.

GALATIANS—NOTE ON 4:15 blessing you felt. “Blessing” can also be translated “happiness,” or “satisfaction.” Paul points out that the Galatians had been happy and content with his gospel preaching (cf. Acts 13:48) and wonders why they had turned against him. **gouged out your eyes.** This may be a figure of speech (cf. Matt. 5:29; 18:9), or an indication that Paul’s bodily illness (*see note on Gal. 4:13*) had somehow affected his eyes (cf. 6:11). In either case, it reflects the great love the Galatians had initially expressed for the apostle.

GALATIANS—NOTE ON 4:16 your enemy. The Galatians had become so confused that, in spite of their previous affection for Paul, some had come to regard him as their enemy. The apostle reminds them that he had not harmed them, but merely told them the truth—a truth that had once brought them great joy (*see note on v. 15*).

GALATIANS—NOTE ON 4:17 They. The Judaizers (see Introduction: Background and Setting). **make much of you.** With a serious concern, or warm interest (the same word is used in 1:14 to describe Paul’s former zeal for Judaism). The Judaizers appeared to have a genuine interest in the Galatians, but their true motive was to exclude the Galatians from God’s gracious salvation and win recognition for themselves.

GALATIANS—NOTE ON 4:18 not only when I am present. Paul encouraged the Galatians to have the same zeal for the true gospel of grace that they had had when he was with them.

GALATIANS—NOTE ON 4:19 my little children. Paul’s only use of this affectionate phrase, which John uses frequently (“My little children,” 1 John 2:1, 18, 28; 3:7, 18; 4:4; 5:21). **until Christ is formed in you.** In contrast to the evil motives of the Judaizers (*see note on Gal. 3:1*), Paul sought to bring the Galatians to Christlikeness. This is the goal of salvation (*see notes on Rom. 8:29*).

GALATIANS—NOTE ON 4:20 am perplexed. The verb means “to be at wit’s end.”

GALATIANS—NOTE ON 4:21–5:1 Paul, continuing to contrast grace and law, faith and works, employs an OT story as an analogy or illustration of what he has been teaching.

GALATIANS—NOTE ON **4:21** **under the law.** *See note on 3:10*.

GALATIANS—NOTE ON **4:22** **two sons.** Ishmael, son of Sarah's Egyptian maid Hagar (Gen. 16:1–16), and Isaac, Sarah's son (Gen. 21:1–7).

GALATIANS—NOTE ON **4:23** **according to the flesh.** Ishmael's birth was motivated by Abraham and Sarah's lack of faith in God's promise and fulfilled by sinful human means. **through promise.** God miraculously enabled Abraham and Sarah to have Isaac when Sarah was well past childbearing age and had been barren her entire life.

GALATIANS—NOTE ON **4:24** **interpreted allegorically.** The Greek word was used of a story that conveyed a meaning beyond the literal sense of the words. In this passage, Paul uses historical people and places from the OT to illustrate spiritual truth. This is actually not an allegory, nor are there any allegories in Scripture. An allegory is a fictional story where real truth is the secret, mysterious, hidden meaning. The story of Abraham, Sarah, Hagar, Ishmael, and Isaac is actual history and has no secret or hidden meaning. Paul uses it only as an illustration to support his contrast between law and grace. **two covenants.** Paul uses the two mothers, their two sons, and two locations as a further illustration of two covenants. Hagar, Ishmael, and Mount Sinai (earthly Jerusalem) represent the covenant of law; Sarah, Isaac and the heavenly Jerusalem the covenant of promise. However, Paul cannot be contrasting these two covenants as different ways of salvation, one way for OT saints, another for NT saints—a premise he has already denied (2:16; 3:10–14, 21–22). The purpose of the Mosaic Covenant was only to show all who were under its demands and condemnation their desperate need for salvation by grace alone (3:24)—it was never intended to portray the way of salvation. Paul's point is that those, like the Judaizers, who attempt to earn righteousness by keeping the law receive only bondage and condemnation (3:10, 23). While those who partake of salvation by grace—the only way of salvation since Adam's sin—are freed from the law's bondage and condemnation. **Mount Sinai.** An appropriate symbol for the Old Covenant, since it was at Mount Sinai that Moses received the law (Ex. 19). **Hagar.** Since she was Sarah's slave (Gen. 16:1), Hagar is a fitting illustration of those under bondage to the law (cf. Gal. 4:5, 21; 3:23). She was actually associated with Mount Sinai through her son Ishmael, whose descendants settled in that region.

GALATIANS—NOTE ON **4:25** **corresponds to . . . Jerusalem.** The law was given at Sinai and received its highest expression in the temple worship at Jerusalem. The Jewish people were still in bondage to the law.

GALATIANS—NOTE ON **4:26** **Jerusalem above is free.** Heaven (Heb. 12:18, 22). Those who are citizens of heaven (Phil. 3:20) are free from the Mosaic law, works, bondage, and trying endlessly and futilely to please God by the flesh. **our mother.** Believers are children of the heavenly Jerusalem, the "mother-city" of heaven. In contrast to the slavery of Hagar's children, believers in Christ are free (Gal. 5:1; Isa. 61:1; Luke 4:18; John 8:36; Rom. 6:18, 22; 8:2; 2 Cor. 3:17).

GALATIANS—NOTE ON **4:27** Paul applies the passage from Isa. 54:1 to the Jerusalem above.

GALATIANS—NOTE ON **4:28** **children of promise.** Just as Isaac inherited the promises made to Abraham (Gen. 26:1–3), so also are believers the recipients of God's redemptive promises (1 Cor. 3:21–23; Eph. 1:3), because they are spiritual heirs of Abraham (*see note on Gal. 3:29*).

GALATIANS—NOTE ON **4:29** **he who was born according to the flesh.** Ishmael. *See note on v. 23*. **persecuted him who was born according to the Spirit.** Isaac, whom Ishmael mocked at the feast celebrating Isaac's weaning (see Gen. 21:8–9). **so also it is now.** Ishmael's descendants (Arabs) have always persecuted Isaac's (Jews). So unbelievers have always persecuted believers (cf. Matt. 5:11; 10:22–25; Mark 10:30; John 15:19–20; 16:2, 33; 17:14; Acts 14:22; 2 Tim. 3:12; Heb. 11:32–37; 1 Pet. 2:20–21; 3:14; 4:12–14).

GALATIANS—NOTE ON **4:30** **Cast out the slave woman.** Quoted from Gen. 21:10 to illustrate that those who are attempting to be justified on the basis of keeping the law will be cast out of God's presence forever (Matt. 8:12; 22:12–13; 25:30; Luke 13:28; 2 Thess. 1:9).

GALATIANS—NOTE ON 4:31 we are not children of the slave. *See notes on 4:24, 26*.

GALATIANS—NOTE ON 5:1 free. Deliverance from the curse that the law pronounces on the sinner who has been striving unsuccessfully to achieve his own righteousness (3:13, 22–26; 4:1–7), but who has now embraced Christ and the salvation granted to him by grace (*see notes on 2:4; 4:26*; cf. Rom. 7:3; 8:2). **stand firm.** Stay where you are, Paul asserts, because of the benefit of being free from law and the flesh as a way of salvation and the fullness of blessing by grace. **submit again.** Better translated "to be burdened by" or "to be oppressed by" because of its connection with a yoke. **yoke of slavery.** "Yoke" refers to the apparatus used to control a domesticated animal. The Jews thought of the "yoke of the law" as a good thing, the essence of true religion. Paul argued that for those who pursued it as a way of salvation, the law was a yoke of slavery. *See note on Matt. 11:28–30*.

GALATIANS—NOTE ON 5:2 circumcision. *See notes on 2:3*. Paul had no objection to circumcision itself (cf. Acts 16:1–3; Phil. 3:5). But he objected to the notion that it had some spiritual benefit or merit with God and was a prerequisite or necessary component of salvation. Circumcision had meaning in Israel when it was a physical symbol of a cleansed heart (cf. Deut. 30:6; Jer. 4:4; 9:24–26) and served as a reminder of God's covenant of salvation promise (Gen. 17:9–10). **Christ will be of no advantage to you.** The atoning sacrifice of Christ cannot benefit anyone who trusts in law and ceremony for salvation.

GALATIANS—NOTE ON 5:3 obligated to keep the whole law. God's standard is perfect righteousness, thus a failure to keep only one part of the law falls short of the standard (*see note on 3:10*).

GALATIANS—NOTE ON 5:4 severed from Christ . . . fallen away from grace. The Greek word for "severed" means "to be separated," or "to be estranged." The word for "fallen" means "to lose one's grasp on something." Paul's clear meaning is that any attempt to be justified by the law is to reject salvation by grace alone through faith alone. Those once exposed to the gracious truth of the gospel, who then turn their backs on Christ (Heb. 6:4–6) and seek to be justified by the law are separated from

Christ and lose all prospects of God’s gracious salvation. Their desertion of Christ and the gospel only proves that their faith was never genuine (cf. Luke 8:13–14; 1 John 2:19). **justified.** *See notes on Gal. 2:16 and Rom. 3:24*.

GALATIANS—NOTE ON **5:5** **by faith . . . the hope of righteousness.** Christians already possess the imputed righteousness of Christ, but they still await the completed and perfected righteousness that is yet to come at glorification (Rom. 8:18, 21).

GALATIANS—NOTE ON **5:6** **neither circumcision nor uncircumcision counts for anything.** Cf. 6:15. Nothing done or not done in the flesh, even religious ceremony, makes any difference in one’s relationship to God. What is external is immaterial and worthless, unless it reflects genuine internal righteousness (cf. Rom. 2:25–29). **faith working through love.** Saving faith proves its genuine character by works of love. The person who lives by faith is internally motivated by love for God and Christ (cf. Matt. 22:37–40), which supernaturally issues forth in reverent worship, genuine obedience, and self-sacrificing love for others.

GALATIANS—NOTE ON **5:7** **You were running well.** Cf. 3:3. Paul compares the Galatians’ life of faith with a race, a figure he used frequently (2:2; Rom. 9:16; 1 Cor. 9:24). They had a good beginning—they had received the gospel message by faith and had begun to live their Christian lives by faith as well. **obeying the truth.** *See note on 1 Pet. 1:22*. A reference to believers’ true way of living, including both their response to the true gospel in salvation (cf. Acts 6:7; Rom. 2:8; 6:17; 2 Thess. 1:8), and their consequent response to obey the word of God in sanctification. Paul wrote more about salvation and sanctification being a matter of obedience in Rom. 1:5; 6:16–17; 16:26. The legalistic influence of the Judaizers prevented the unsaved from responding in faith to the gospel of grace and true believers from living by faith.

GALATIANS—NOTE ON **5:8** **This persuasion.** Salvation by works. God does not promote legalism. Any doctrine that claims his gracious work is insufficient to save is false (*see notes on 1:6–7*).

GALATIANS—NOTE ON 5:9 **leaven.** A common axiomatic saying (cf. 1 Cor. 5:6) regarding the influence of yeast in dough. Leaven is often used in Scripture to denote sin (Matt. 16:6, 12) because of its permeating power.

GALATIANS—NOTE ON 5:10 **confidence in the Lord.** Paul expresses encouraging assurance that the Lord will be faithful to keep his own from falling into gross heresy. See John 6:39–40; 10:28–29; Rom. 8:31–39; Phil. 1:6–7. They will persevere and be preserved (Jude 24). **bear the penalty.** All false teachers will incur strict and devastating eternal condemnation. *See notes on 2 Pet. 2:2, 3, 9.*

GALATIANS—NOTE ON 5:11 **still preach circumcision.** Apparently the Judaizers had falsely claimed that Paul agreed with their teaching. But he makes the point that if he was preaching circumcision as necessary for salvation, why were the Judaizers persecuting him instead of supporting him? **offense of the cross.** The Greek word for “offense” can mean “trap,” “snare,” or “stumbling block.” Any offer of salvation that strips man of the opportunity to earn it by his own merit breeds opposition (cf. Rom. 9:33).

GALATIANS—NOTE ON 5:12 **emasculate themselves.** The Greek word was often used of castration, such as in the cult of Cybele, whose priests were self-made eunuchs. Paul’s ironic point is that since the Judaizers were so insistent on circumcision as a means of pleasing God, they should go to the extreme of religious devotion and mutilate themselves.

GALATIANS—NOTE ON 5:13 **freedom.** *See note on 2:4*. **opportunity for the flesh.** The Greek word for “opportunity” was often used to refer to a central base of military operations (cf. Rom. 7:8). In the context, “flesh” refers to the sinful inclinations of fallen man (*see note on Rom. 7:5*). The freedom Christians have is not a base from which they can sin freely and without consequence. **serve one another.** Christian freedom is not for selfish fulfillment, but for serving others. Cf. Rom. 14:1–15.

GALATIANS—NOTE ON 5:14 **the whole law.** The ethics of the former OT law are the same as those of the NT gospel as indicated in the quote from Lev. 19:18 (*see notes on Rom. 7:12; 8:4*; cf. James 2:8–10). When a Christian genuinely loves others, he fulfills all the moral requirements of the former

Mosaic law concerning them (Matt. 22:36–40; cf. Deut. 6:5; Rom. 13:8–10). This is the ruling principle of Christian freedom (Gal. 5:6, 13).

GALATIANS—NOTE ON **5:15** **bite and devour one another.** The imagery is of wild animals savagely attacking and killing each other—a graphic picture of what happens in the spiritual realm when believers do not love and serve each other.

GALATIANS—NOTE ON **5:16** **walk by the Spirit.** All believers have the presence of the indwelling Holy Spirit (cf. Rom. 8:9; 1 Cor. 6:19–20) as the personal power for living to please God. The form of the Greek verb translated "walk" indicates continuous action, or a habitual lifestyle. Walking also implies progress; as a believer submits to the Spirit's control—that is, responds in obedience to the simple commands of Scripture—he grows in his spiritual life (*see notes on Rom. 8:13; Eph. 5:18; Col. 3:16*). **the flesh.** This is not simply the physical body, but includes the mind, will, and emotions, which are all subject to sin. It refers in general to our unredeemed humanness. *See notes on Rom. 7:5; 8:23*; cf. Gal. 5:3.

GALATIANS—NOTE ON **5:17** **opposed to each another.** The flesh opposes the work of the Spirit and leads the believer toward sinful behavior he would not otherwise be compelled to do (*see notes on Rom. 7:14–25*).

GALATIANS—NOTE ON **5:18** **led by the Spirit . . . not under the law.** Take your choice; these are mutually exclusive. Either you live by the power of the Holy Spirit, which results in righteous behavior and spiritual attitudes (vv. 22–26), or by the law, which can only produce unrighteous behavior and attitudes (vv. 19–21). Cf. 1 Cor. 15:56.

GALATIANS—NOTE ON **5:19–21** These sins characterize all unredeemed mankind living under the impotent commands of the law, which produces only iniquity, though not every person manifests all these sins nor exhibits them to the same degree. Paul's list, which is not exhaustive, encompasses three areas of human life: sex, religion, and human relationships. For other such lists, see Rom. 1:24–32 and 1 Cor. 6:9–10.

GALATIANS—NOTE ON **5:19** **evident.** The flesh manifests itself in obvious and certain ways. **immorality.** The Greek word is *porneia*, from which the

English word “pornography” comes. It refers to all illicit sexual activity, including (but not limited to) adultery, premarital sex, homosexuality, bestiality, incest, and prostitution. **sensuality.** The word originally referred to any excessive behavior or lack of restraint, but eventually became associated with sexual excess and indulgence.

GALATIANS—NOTE ON 5:20 **sorcery.** The Greek word *pharmakeia*, from which the English word “pharmacy” comes, originally referred to medicines in general, but eventually only to mood- and mind-altering drugs, as well as the occult, witchcraft, and magic. Many pagan religious practices required the use of these drugs to aid in the communication with deities. **strife . . . divisions.** Many of these sins manifested in the area of human relationships have to do with some form of anger: “Enmity” results in “strife.” “Jealousy” (hateful resentment) results in “fits of anger” (sudden, unrestrained expressions of hostility). The next four represent animosity between individuals and groups.

GALATIANS—NOTE ON 5:21 **drunkenness, orgies.** Probably a specific reference to the orgies that characterized pagan, idolatrous worship. Generally, it refers to all rowdy, boisterous, and crude behavior. **do.** Here is the key word in Paul’s warning. The sense of this Greek verb describes continual, habitual action. Although believers undoubtedly can commit these sins, those people whose basic character is summed up in the uninterrupted and unrepentant practice of them cannot belong to God (*see notes on 1 Cor. 6:11*; *1 John 3:4–10*). **will not inherit the kingdom of God.** *See note on Matt. 5:3*. The unregenerate are barred from entering the spiritual kingdom of redeemed people over whom Christ now rules, and they will be excluded from his millennial kingdom and the eternal state of blessing that follows it. *See note on Eph. 5:5*.

GALATIANS—NOTE ON 5:22 **fruit of the Spirit.** Godly attitudes that characterize the lives of only those who belong to God by faith in Christ and possess the Spirit of God. The Spirit produces fruit, which consists of nine characteristics or attitudes that are inextricably linked with each and are commanded of believers throughout the NT. **love.** One of several Greek words for love, *agape* is the love of choice, referring not to an emotional affection, physical attraction, or a familial bond, but to respect, devotion, and affection that leads to willing, self-sacrificial service (John 15:13; Rom. 5:8; 1 John 3:16–17). **joy.** A happiness based on unchanging divine promises and eternal spiritual realities. It is the sense of well-being experienced by one who knows all is well between himself and the Lord (1 Pet. 1:8). Joy is not the result of favorable circumstances, and even occurs when those circumstances are the most painful and severe (John 16:20–22). Joy is a gift from God, and as such, believers are not to manufacture it but to delight in the blessing they already possess (Rom. 14:17; Phil. 4:4). **peace.** The inner calm that results from confidence in one's saving relationship with Christ. The verb form denotes binding together and is reflected in the expression "having it all together." Like joy, peace is not related to one's circumstances (John 14:27; Rom. 8:28; Phil. 4:6–7, 9). **patience.** The ability to endure injuries inflicted by others and the willingness to accept irritating or painful situations (Eph. 4:2; Col. 3:12; 1 Tim. 1:15–16). **kindness.** Tender concern for others, reflected in a desire to treat others gently, just as the Lord treats all believers (Matt. 11:28–29; 19:13–14; 2 Tim. 2:24). **goodness.** Moral and spiritual excellence manifested in active kindness (Rom. 5:7). Believers are commanded to exemplify goodness (Gal. 6:10; 2 Thess. 1:11). **faithfulness.** Loyalty and trustworthiness (Lam. 3:22; Phil. 2:7–9; 1 Thess. 5:24; Rev. 2:10).

GALATIANS—NOTE ON 5:23 **gentleness.** Better translated "meekness." It is a humble and gentle attitude that is patiently submissive in every offense, while having no desire for revenge or retribution. In the NT, it is used to describe three attitudes: submission to the will of God (Col. 3:12), teachability (James 1:21), and consideration of others (Eph. 4:2). **self-control.** This refers to restraining passions and appetites (1 Cor. 9:25; 2 Pet. 1:5–6). **no law.** When a Christian walks by the Spirit and manifests his fruit, he needs no external law to produce the attitudes and behavior that please God (cf. Rom. 8:4).

GALATIANS—NOTE ON 5:24 **have crucified the flesh.** One of four uses of "crucified" that does not refer to Christ's crucifixion (cf. 2:20; 6:14; Rom. 6:6). Here Paul states that the flesh has been executed, yet the spiritual battle still rages in the believer (*see notes on Rom. 7:14–25*). Paul's use looks back to the cross of Christ, where the death of the flesh and its power to reign over believers was actually accomplished (Rom. 6:1–11).

Christians must wait until their glorification before they are finally rid of their unredeemed humanness (Rom. 8:23), yet by walking in the Spirit they can please God in this world.

GALATIANS—NOTE ON 5:25 walk by the Spirit. *See note on v. 16*.

GALATIANS—NOTE ON 6:1 caught. This word may imply the person was actually seen committing the sin or that he was caught or snared by the sin itself. **you . . . spiritual.** Those believers who are walking in the Spirit (*see note on 5:16*), filled with the Spirit (*see notes on Eph. 5:18–20; Col. 3:16*), and evidencing the fruit of the Spirit (*see notes on Gal. 5:22–23*). **restore.** Sometimes used metaphorically of settling disputes or arguments, it lit. means "to mend" or "repair," and was used of setting a broken bone or repairing a dislocated limb (Heb. 12:12–13; *see notes on Rom. 15:1; 1 Thess. 5:14–15*). The basic process of restoration is outlined in Matt. 18:15–20 (*see notes there*). **spirit of gentleness.** *See note on Gal. 5:23* (cf. 2 Cor. 2:7; 2 Thess. 3:15). **watch.** Also "observing." The Greek form strongly emphasizes a continual, diligent attentiveness.

GALATIANS—NOTE ON 6:2 Bear one another's burdens. "Burdens" are extra-heavy loads, which here represent difficulties or problems people have trouble dealing with. "Bear" connotes carrying something with endurance. **the law of Christ.** The law of love which fulfills the entire law (*see notes on 5:14; John 13:34; Rom. 13:8, 10*).

GALATIANS—NOTE ON 6:4 test. Lit., "to approve something after testing it." Believers first must be sure their lives are right with God before giving spiritual help to others (cf. Matt. 7:3–5). **reason to boast.** If a believer rejoices or boasts, it should be only boasting in the Lord for what God has done in him (cf. 2 Cor. 10:12–18), not for what he supposedly has accomplished compared to other believers (*see note on 1 Cor. 1:30–31*).

GALATIANS—NOTE ON 6:5 bear his own load. This is not a contradiction to v. 2. "Load" has no connotation of difficulty; it refers to life's routine obligations and each believer's ministry calling (cf. Matt. 11:30; 1 Cor. 3:12–15; 2 Cor. 5:10). God requires faithfulness in meeting those responsibilities.

GALATIANS—NOTE ON 6:6 all good things. Although this expression could refer to material compensation, the context suggests that Paul is referring to the spiritually and morally excellent things learned from the word, in which they fellowship together. Paul uses this same term to describe the gospel (Rom. 10:15; cf. Heb. 9:11).

GALATIANS—NOTE ON 6:7 whatever one sows . . . reap. This agricultural principle, applied metaphorically to the moral and spiritual realm, is universally true (cf. Job 4:8; Prov. 1:31–33; Hos. 8:7; 10:12). This law is a form of God's wrath. *See note on Rom. 1:18*.

GALATIANS—NOTE ON 6:8 sows to his own flesh. *See notes on 5:16–19; Rom. 7:18; 8:23*. Here it means pandering to the flesh's evil desires. **corruption.** From the Greek word for degeneration, as in decaying food. Sin always corrupts and, when left unchecked, always makes a person progressively worse in character (cf. Rom. 6:23). **sows to the Spirit.** To walk by the Holy Spirit (*see notes on Gal. 5:16–18; Eph. 5:18*; cf. John 8:31; 15:7; Rom. 12:1–2; Col. 2:6; 3:2). **eternal life.** This expression describes not only a life that endures forever but, primarily, the highest quality of living that one can experience (cf. Ps. 51:12; John 10:10; Eph. 1:3, 18).

GALATIANS—NOTE ON 6:10 opportunity. This Greek word refers to a distinct, fixed time period, rather than occasional moments. Paul's point is that the believer's entire life provides the unique privilege by which he can serve others in Christ's name. **especially . . . the household of faith.** Our love for fellow Christians is the primary test of our love for God (*see notes on John 13:34–35; Rom. 12:10–13; 1 John 4:21*).

GALATIANS—NOTE ON 6:11–17 This closing section of the letter is Paul's final rhetorical attack against the Judaizers' doctrine (*see notes on 1:7–9*) and motives. It is also a positive statement of his own godly motives in preaching the true gospel.

GALATIANS—NOTE ON 6:11 with what large letters. This can be interpreted in two ways: 1) Paul's poor eyesight forced him to use large letters (cf. 4:13, 15); or 2) instead of the normal cursive style of writing used by professional scribes, he used the large, block letters (frequently employed in public notices) to emphasize the letter's content rather than its form. It was a visible picture that contrasted his concern for the content of the gospel with the Judaizers' only concern: appearances. The expression served as a transition to his concluding remarks. **I am writing . . . my own hand.** As a good translation of the Greek verb, this indicates that Paul wrote the entire letter by his own hand, not merely penning a brief statement at the end of dictation to a secretary as he did other times (cf. 1 Cor. 16:21; Col. 4:18; 2 Thess. 3:17). Paul wrote this letter himself to make sure the Galatians knew he—not some forger—was writing it, and to personalize the document, given the importance and severity of its contents.

GALATIANS—NOTE ON 6:12 good showing. The Judaizers were motivated by religious pride and wanted to impress others with their external piety (cf. Matt. 6:1–7). **force you to be circumcised.** *See notes on Gal. 2:3 and 5:2–6*. **may not be persecuted.** The Judaizers were more concerned about their personal safety than correct doctrine. By adhering more to the Mosaic law than to the gospel of Jesus, they hoped to avoid social and financial ostracism from other Jews and maintain their protected status as Jews within the Roman Empire.

GALATIANS—NOTE ON 6:13 circumcised. Specifically, in this case, the Judaizers (*see notes on 2:7–8*; cf. Acts 10:45; 11:2). **boast in your flesh.** They zealously worked to win Gentile converts to the law so they could brag about their effective proselytizing (cf. Matt. 23:15).

GALATIANS—NOTE ON 6:14 boast except in the cross. The Greek word for "boast" is a basic expression of praise, unlike the English word, which necessarily includes the aspect of pride. Paul glories and rejoices in the sacrifice of Jesus Christ (cf. Rom. 8:1–3; 1 Cor. 2:2; 1 Pet. 2:24). **the world.** The evil, satanic system (*see notes on 1 John 2:15–16; 5:19*). **crucified to me, and I to the world.** The world is spiritually dead to believers, and they are dead to the world (*see notes on Gal. 2:20; Rom. 6:2–10; 1 John 5:4–5*; cf. Phil. 3:20–21).

GALATIANS—NOTE ON 6:15 circumcision . . . nor uncircumcision. *See notes on 5:6*. **a new creation.** The new birth (*see notes on John 3:3; 2 Cor. 5:17*).

GALATIANS—NOTE ON 6:16 **peace and mercy.** The results of salvation: "peace" is the believer's new relationship to God (Rom. 5:1; 8:6; Col. 3:15), and "mercy" is the forgiveness of all his sins and the setting aside of God's judgment (Ps. 25:6; Dan. 9:18; Matt. 5:7; Luke 1:50; Rom. 12:1; Eph. 2:4; Titus 3:5). **Israel of God.** All Jewish believers in Christ, i.e., those who are both physical and spiritual descendants of Abraham (*see notes on Gal. 3:7, 18; Rom. 2:28–29; 9:6–7*).

GALATIANS—NOTE ON 6:17 **marks.** The physical results of persecution (scars, wounds, etc.) that identified Paul as one who had suffered for the Lord (cf. Acts 14:19; 16:22; 2 Cor. 11:25; *see notes on 2 Cor. 1:5; 4:10; Col. 1:24*).

GALATIANS—NOTE ON 6:18 Even Paul's final benediction implicitly extols the superiority of the gospel of grace over any man-made system of works righteousness.

Ephesians

Ephesians 1 • Ephesians 2 • Ephesians 3 • Ephesians 4 • Ephesians 5 • Ephesians 6

- Introduction to Ephesians
  - Title
  - Author and Date
  - Background and Setting
  - Historical and Theological Themes
  - Interpretive Challenges
  - Outline
- Footnotes
- Study Notes

Introduction to Ephesians

Title

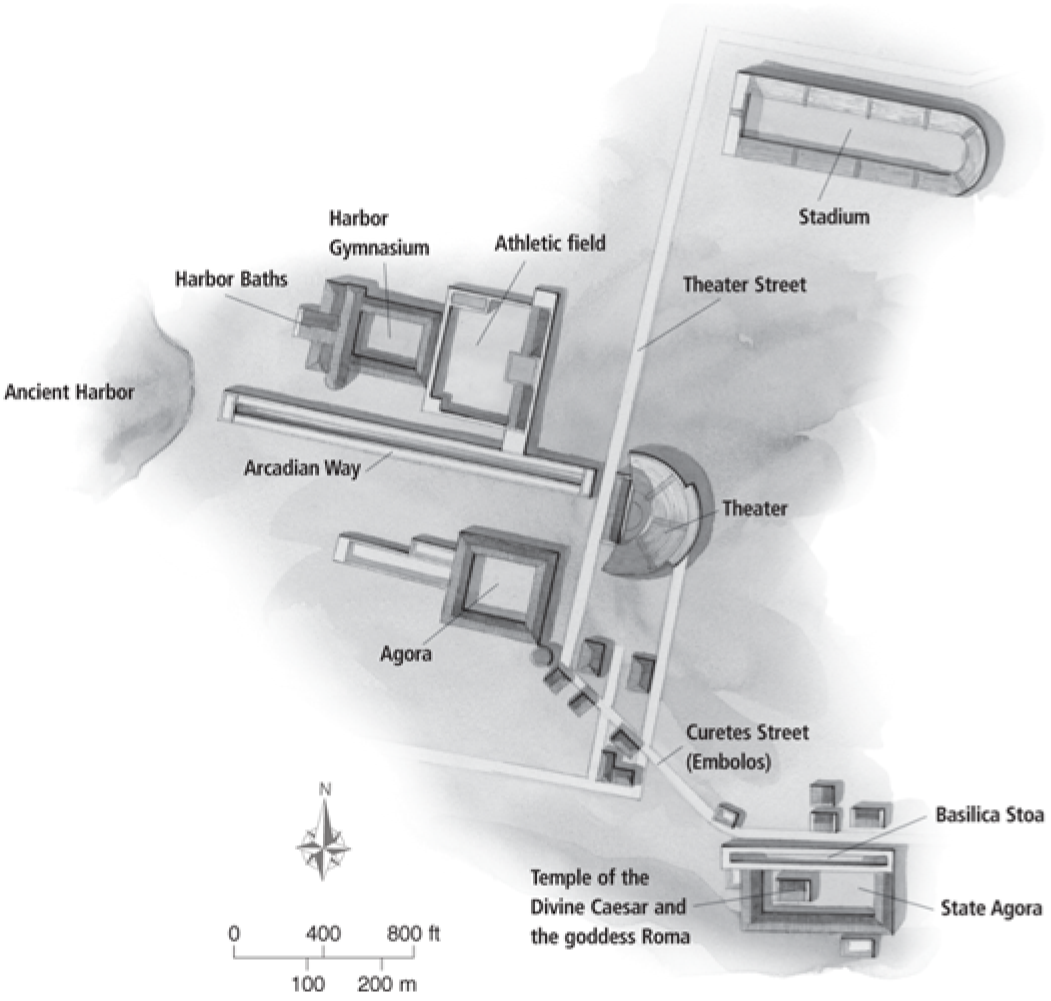
The letter is addressed to the church in the city of Ephesus, capital of the Roman province of Asia (Asia Minor, modern Turkey). Because the name Ephesus is not mentioned in every early manuscript, some scholars believe the letter was an encyclical, intended to be circulated and read among all the churches in Asia Minor and was simply sent first to believers in Ephesus.

Author and Date

There is no indication that the authorship of Paul should be in question. He is indicated as author in the opening salutation (1:1; 3:1). The letter was written from prison in Rome (Acts 28:16–31) sometime between A.D. 60–62 and is, therefore, often referred to as a Prison Epistle (along with Philippians, Colossians, and Philemon). It may have been composed almost contemporaneously with Colossians and initially sent with that epistle and Philemon by Tychicus (Eph. 6:21–22; Col. 4:7–8). See Introduction to Philippians: Author and Date for a discussion of the city from which Paul wrote.

Ephesus in the Time of Paul (c. A.D. 60)

The city plan below shows those features of the city of Ephesus that archeologists have so far identified as dating from the time of Paul. Many of the notable buildings uncovered in the excavation at Ephesus date from later periods.


Stadium
Harbor Gymnasium
Athletic field
Harbor Baths
Theater Street
Ancient Harbor
Arcadian Way
Theater
Agora
Curetes Street (Embolos)
N
Basilica Stoa
Temple of the Divine Caesar and the goddess Roma
State Agora
0
400
800 ft
100
200 m

Background and Setting

It is likely that the gospel was first brought to Ephesus by Priscilla and Aquila, an exceptionally gifted couple (see Acts 18:26) who were left there by Paul on his second missionary journey (Acts 18:18–19). Located at the mouth of the Cayster River, on the east side of the Aegean Sea, the city of Ephesus was perhaps best known for its magnificent temple of Artemis, or Diana, one of the Seven Wonders of the Ancient World. It was also an important political, educational, and commercial center, ranking with Alexandria in Egypt, and Antioch of Pisidia, in southern Asia Minor.

The fledgling church begun by Priscilla and Aquila was later firmly established by Paul on his third missionary journey (Acts 19) and was pastored by him for some three years. After Paul left, Timothy pastored the congregation for perhaps a year and a half, primarily to counter the false teaching of a few influential men (such as Hymenaeus and Alexander), who were probably elders in the congregation there (1 Tim. 1:3, 20). Because of those men, the church at Ephesus was plagued by “myths and endless genealogies” (1 Tim. 1:4) and by such ascetic and unscriptural ideas as the forbidding of marriage and abstaining from certain foods (1 Tim. 4:3). Although those false teachers did not rightly understand Scripture, they propounded their ungodly interpretations with confidence (1 Tim. 1:7), which produced in the church harmful “speculations rather than the stewardship from God that is by faith” (1 Tim. 1:4). Thirty years or so later, Christ gave to the apostle John a letter for this church indicating its people had left their first love for him (Rev. 2:1–7).

Historical and Theological Themes

The first three chapters are theological, emphasizing NT doctrine, whereas the last three chapters are practical and focus on Christian behavior. Perhaps, above all, this is a letter of encouragement and admonition, written to remind believers of their immeasurable blessings in Jesus Christ; and not only to be thankful for those blessings, but also to live in a manner worthy of them. Despite, and partly even because of, a Christian's great blessings in Jesus Christ, he is sure to be tempted by Satan to self-satisfaction and complacency. It was for that reason that, in the last chapter, Paul reminds believers of the full and sufficient spiritual armor supplied to them through God's word and by his Spirit (6:10–17) and of their need for vigilant and persistent prayer (6:18).

A key theme of the letter is the mystery (meaning a heretofore unrevealed truth) of the church, which is "that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel" (3:6), a truth completely hidden from the OT saints (cf. 3:5, 9). All believers in Jesus Christ, the Messiah, are equal before the Lord as his children and as citizens of his eternal kingdom, a marvelous truth that only believers of this present age possess. Paul also speaks of the mystery of the church as the bride of Christ (5:32; cf. Rev. 21:9).

A major truth emphasized is that of the church as Christ's present spiritual, earthly body, also a distinct and formerly unrevealed truth about God's people. This metaphor depicts the church, not as an organization, but as a living organism composed of mutually related and interdependent parts. Christ is head of the body and the Holy Spirit is its lifeblood, as it were. The body functions through the faithful use of its members' various spiritual gifts, sovereignly and uniquely bestowed by the Holy Spirit on each believer.

Other major themes include the riches and fullness of blessing to believers. Paul writes of "the riches of his [God's] grace" (Eph. 1:7), "the unsearchable riches of Christ" (3:8), and "the riches of his glory" (3:16). Paul admonishes believers to "be filled with all the fullness of God" (3:19), to “attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ” (4:13), and to “be filled with the Spirit” (5:18). Their riches in Christ are based on his grace (1:2, 6–7; 2:7), his peace (1:2), his will (1:5), his pleasure and purpose (1:9), his glory (1:12, 14), his calling and inheritance (1:18), his power and strength (1:19; 6:10), his love (2:4), his workmanship (2:10), his Holy Spirit (3:16), his offering and sacrifice (5:2), and his armor (6:11, 13). The word “riches” is used five times in this letter; “grace” is used 12 times; “glory” six times; “fullness” or “filled” six times; and the key phrase “in Christ” (or “in him”) some 22 times.

Interpretive Challenges

The general theology of Ephesians is direct, unambiguous, and presents no ideas or interpretations whose meanings are seriously contended. There are, however, some texts that require careful thought to rightly interpret, namely: 1) 2:8, in which one must decide if the salvation or the faith is the gift; 2) 4:5, in which the type of baptism must be discerned; and 3) 4:8, in its relationship to Ps. 68:18.

Outline

- I. Salutation (1:1–2)
- II. God's Purpose for the Church (1:3–3:13)
  - A. Predestination in Christ (1:3–6a)
  - B. Redemption in Christ (1:6b–10)
  - C. Inheritance in Christ (1:11–14)
  - D. Resources in Christ (1:15–23)
  - E. New Life in Christ (2:1–10)
  - F. Unity in Christ (2:11–3:13)
- III. God's Fullness for the Church (3:14–21)
- IV. God's Plan for Faithful Living in the Church (4:1–6)
- V. God's Son Endows and Builds the Church (4:7–16)
- VI. God's Pattern and Principles for Members of the Church (4:17–32)
- VII. God's Standards for Faithfulness in the Church (5:1–21)
  - A. Walking in Love (5:1–7)
  - B. Living in Light (5:8–14)
  - C. Walking in Wisdom and Sobriety (5:15–18a)
  - D. Filled with God's Spirit (5:18b–21)
- VIII. God's Standards for Authority and Submission in the Church (5:22–6:9)
  - A. Husbands and Wives (5:22–33)
  - B. Parents and Children (6:1–4)
  - C. Masters and Slaves (6:5–9)
- IX. God's Provision for His Children's Spiritual Battles (6:10–17)
  - A. The Believer's Warfare (6:10–13)
  - B. The Believer's Armor (6:14–17)
- X. God's Appeal for Prayer in the Church (6:18–20)
- XI. Benediction (6:21–24)

THE LETTER OF PAUL TO THE

Ephesians

Greeting

EPHESIANS **1** †Paul, an apostle of Christ Jesus by the will of God,

To the saints who are in Ephesus, and are faithful [1] in Christ Jesus:

[2]†Grace to you and peace from God our Father and the Lord Jesus Christ.

Spiritual Blessings in Christ

[3]‡†Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, [4]†even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love [5]†he predestined us [2] for adoption as sons through Jesus Christ, according to the purpose of his will, [6]†to the praise of his glorious grace, with which he has blessed us in the Beloved. [7]‡†In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, [8]which he lavished upon us, in all wisdom and insight [9]making known [3] to us the mystery of his will, according to his purpose, which he set forth in Christ [10]†as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.

[11]†In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, [12]†so that we who were the first to hope in Christ might be to the praise of his glory. [13]‡†In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, [14]who is the guarantee [4] of our inheritance until we acquire possession of it, [5] to the praise of his glory.

Thanksgiving and Prayer

[15]†For this reason, because I have heard of your faith in the Lord Jesus and
your love [6] toward all the saints, [16]I do not cease to give thanks for you,
remembering you in my prayers, [17]‡†that the God of our Lord Jesus Christ,
the Father of glory, may give you a spirit of wisdom and of revelation in the
knowledge of him, [18]†having the eyes of your hearts enlightened, that you
may know what is the hope to which he has called you, what are the riches
of his glorious inheritance in the saints, [19]‡and what is the immeasurable
greatness of his power toward us who believe, according to the working of
his great might [20]that he worked in Christ when he raised him from the dead
and seated him at his right hand in the heavenly places, [21]†far above all rule
and authority and power and dominion, and above every name that is
named, not only in this age but also in the one to come. [22]†And he put all
things under his feet and gave him as head over all things to the church,
[23]†which is his body, the fullness of him who fills all in all.

By Grace Through Faith

EPHESIANS **2** †And you were dead in the trespasses and sins [2]†in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— [3]among whom we all once lived in the passions of our flesh, carrying out the desires of the body [1] and the mind, and were by nature children of wrath, like the rest of mankind. [4]†But [2] God, being rich in mercy, because of the great love with which he loved us, [5]†even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved— [6]†and raised us up with him and seated us with him in the heavenly places in Christ Jesus, [7]†so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. [8]†For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, [9]not a result of works, so that no one may boast. [10]†For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

One in Christ

[11]†Therefore remember that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision, which is made in the flesh by hands— [12]remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. [13]†But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. [14]†For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility [15]†by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, [16]†and might reconcile us both to God in one body through the cross, thereby killing the hostility. [17]†And he came and preached peace to you who were far off and peace to those who were near. [18]†For through him we both have access in one Spirit to the Father. [19]†So then you are no longer strangers and aliens, [3] but you are fellow citizens with the saints and

members of the household of God, [20]†built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, [21]†in whom the whole structure, being joined together, grows into a holy temple in the Lord. [22]†In him you also are being built together into a dwelling place for God by [4] the Spirit.

The Mystery of the Gospel Revealed

EPHESIANS **3** †For this reason I, Paul, a prisoner for Christ Jesus on behalf of you Gentiles— [2]††assuming that you have heard of the stewardship of God's grace that was given to me for you, [3]how the mystery was made known to me by revelation, as I have written briefly. [4]†When you read this, you can perceive my insight into the mystery of Christ, [5]†which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit. [6]†This mystery is [1] that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel.

[7]†Of this gospel I was made a minister according to the gift of God's grace, which was given me by the working of his power. [8]†To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, [9]†and to bring to light for everyone what is the plan of the mystery hidden for ages in [2] God who created all things, [10]†so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places. [11]†This was according to the eternal purpose that he has realized in Christ Jesus our Lord, [12]†in whom we have boldness and access with confidence through our faith in him. [13]†So I ask you not to lose heart over what I am suffering for you, which is your glory.

Prayer for Spiritual Strength

[14]†For this reason I bow my knees before the Father, [15]†from whom every family [3] in heaven and on earth is named, [16]†that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, [17]†so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, [18]†may have strength to comprehend with all the saints what is the breadth and length and height and depth, [19]†and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God.

[20]†Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, [21]†to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.

Unity in the Body of Christ

EPHESIANS **4** †I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, [2]†with all humility and gentleness, with patience, bearing with one another in love, [3]†eager to maintain the unity of the Spirit in the bond of peace. [4]‡†There is one body and one Spirit—just as you were called to the one hope that belongs to your call— [5]†one Lord, one faith, one baptism, [6]†one God and Father of all, who is over all and through all and in all. [7]†But grace was given to each one of us according to the measure of Christ's gift. [8]†Therefore it says,

> “When he ascended on high he led a host of captives,
> and he gave gifts to men.”

[9]†(In saying, “He ascended,” what does it mean but that he had also descended into the lower regions, the earth? [1] [10]†He who descended is the one who also ascended far above all the heavens, that he might fill all things.) [11]†And he gave the apostles, the prophets, the evangelists, the shepherds [2] and teachers, [3] [12]†to equip the saints for the work of ministry, for building up the body of Christ, [13]†until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, [4] to the measure of the stature of the fullness of Christ, [14]†so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. [15]†Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, [16]†from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.

The New Life

[17]‡†Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds. [18]†They are darkened in their understanding, alienated from the life of God because of the ignorance that

is in them, due to their hardness of heart. [19]†They have become callous and
have given themselves up to sensuality, greedy to practice every kind of
impurity. [20]†But that is not the way you learned Christ!— [21]†assuming that
you have heard about him and were taught in him, as the truth is in Jesus,
[22]†to put off your old self, [5] which belongs to your former manner of life
and is corrupt through deceitful desires, [23]†and to be renewed in the spirit of
your minds, [24]†and to put on the new self, created after the likeness of God
in true righteousness and holiness.

[25]†Therefore, having put away falsehood, let each one of you speak the truth
with his neighbor, for we are members one of another. [26]†Be angry and do
not sin; do not let the sun go down on your anger, [27]and give no opportunity
to the devil. [28]†Let the thief no longer steal, but rather let him labor, doing
honest work with his own hands, so that he may have something to share
with anyone in need. [29]†Let no corrupting talk come out of your mouths, but
only such as is good for building up, as fits the occasion, that it may give
grace to those who hear. [30]†And do not grieve the Holy Spirit of God, by
whom you were sealed for the day of redemption. [31]†Let all bitterness and
wrath and anger and clamor and slander be put away from you, along with
all malice. [32]†Be kind to one another, tenderhearted, forgiving one another,
as God in Christ forgave you.

Walk in Love

EPHESIANS **5** †Therefore be imitators of God, as beloved children. [2]†And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

[3]†But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints. [4]†Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving. [5]†For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no inheritance in the kingdom of Christ and God. [6]†Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. [7]Therefore do not become partners with them; [8]†for at one time you were darkness, but now you are light in the Lord. Walk as children of light [9]†(for the fruit of light is found in all that is good and right and true), [10]†and try to discern what is pleasing to the Lord. [11]†Take no part in the unfruitful works of darkness, but instead expose them. [12]†For it is shameful even to speak of the things that they do in secret. [13]†But when anything is exposed by the light, it becomes visible, [14]†for anything that becomes visible is light. Therefore it says,

> “Awake, O sleeper,
>   and arise from the dead,
> and Christ will shine on you.”

[15]†Look carefully then how you walk, not as unwise but as wise, [16]†making the best use of the time, because the days are evil. [17]†Therefore do not be foolish, but understand what the will of the Lord is. [18]†And do not get drunk with wine, for that is debauchery, but be filled with the Spirit, [19]††addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart, [20]†giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ, [21]†submitting to one another out of reverence for Christ.

Wives and Husbands

[22]†Wives, submit to your own husbands, as to the Lord. [23]†For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. [24]Now as the church submits to Christ, so also wives should submit in everything to their husbands.

[25]†Husbands, love your wives, as Christ loved the church and gave himself up for her, [26]†that he might sanctify her, having cleansed her by the washing of water with the word, [27]so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. [1] [28]†In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. [29]†For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, [30]†because we are members of his body. [31]†“Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.” [32]†This mystery is profound, and I am saying that it refers to Christ and the church. [33]†However, let each one of you love his wife as himself, and let the wife see that she respects her husband.

Children and Parents

EPHESIANS **6** †Children, obey your parents in the Lord, for this is right. [2]‡†"Honor your father and mother" (this is the first commandment with a promise), [3]"that it may go well with you and that you may live long in the land." [4]†Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

Slaves and Masters

[5]†Slaves, [1] obey your earthly masters [2] with fear and trembling, with a sincere heart, as you would Christ, [6]†not by the way of eye-service, as people-pleasers, but as servants [3] of Christ, doing the will of God from the heart, [7]‡rendering service with a good will as to the Lord and not to man, [8]knowing that whatever good anyone does, this he will receive back from the Lord, whether he is a slave or free. [9]†Masters, do the same to them, and stop your threatening, knowing that he who is both their Master [4] and yours is in heaven, and that there is no partiality with him.

The Whole Armor of God

[10]‡†Finally, be strong in the Lord and in the strength of his might. [11]†Put on the whole armor of God, that you may be able to stand against the schemes of the devil. [12]†For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places. [13]†Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm. [14]†Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness, [15]†and, as shoes for your feet, having put on the readiness given by the gospel of peace. [16]†In all circumstances take up the shield of faith, with which you can extinguish all the flaming darts of the evil one; [17]†and take the helmet of salvation, and the sword of the Spirit, which is the word of God, [18]†praying at all times in the Spirit, with all

prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints, [19]‡and also for me, that words may be given to me in opening my mouth boldly to proclaim the mystery of the gospel, [20]for which I am an ambassador in chains, that I may declare it boldly, as I ought to speak.

Final Greetings

[21]‡So that you also may know how I am and what I am doing, Tychicus the beloved brother and faithful minister in the Lord will tell you everything. [22]I have sent him to you for this very purpose, that you may know how we are, and that he may encourage your hearts.

[23]‡Peace be to the brothers, [5] and love with faith, from God the Father and the Lord Jesus Christ. [24]Grace be with all who love our Lord Jesus Christ with love incorruptible.

Footnotes

Footnotes for Ephesians, Chapter 1

[1] 1:1 Some manuscripts *saints who are also faithful* (omitting *in Ephesus*)

[2] 1:5 Or *before him in love, having predestined us*

[3] 1:9 Or *he lavished upon us in all wisdom and insight, making known . . .*

[4] 1:14 Or *down payment*

[5] 1:14 Or *until God redeems his possession*

[6] 1:15 Some manuscripts omit *your love*

Footnotes for Ephesians, Chapter 2

[1] 2:3 Greek *flesh*

[2] 2:4 Or *And*

[3] 2:19 Or *sojourners*

[4] 2:22 Or *in*

Footnotes for Ephesians, Chapter 3

[1] 3:6 The words *This mystery is* are inferred from verse 4

[2] 3:9 Or *by*

[3] 3:15 Or *fatherhood*; the Greek word *patria* is closely related to the word for *Father* in verse 14

Footnotes for Ephesians, Chapter 4

[1] 4:9 Or *the lower parts of the earth?*

[2] 4:11 Or *pastors*

[3] 4:11 Or *the shepherd-teachers*

[4] 4:13 Greek *to a full-grown man*

[5] 4:22 Greek *man*; also verse 24

Footnotes for Ephesians, Chapter 5

[1] 5:27 Or *holy and blameless*

Footnotes for Ephesians, Chapter 6

[1] 6:5 Or *servants*; Greek *bondservants*; similarly verse 8

[2] 6:5 Or *your masters according to the flesh*

[3] 6:6 Or *slaves*; Greek *bondservants*

[4] 6:9 Greek *Lord*

[5] 6:23 Or *brothers and sisters*

Study Notes

EPHESIANS—NOTE ON 1:1 apostle. The word means “messenger” and served as an official title for Paul and the 12 disciples (including Matthias, Acts 1:26), who were eyewitnesses of the resurrected Jesus and were chosen by God to lay the foundation for the church by preaching, teaching, and writing Scripture, accompanied by miracles (cf. 2 Cor. 12:12). *See note on Eph. 4:11*. **saints . . . faithful.** Designates those whom God has set apart from sin to himself, made holy through their faith in Jesus Christ.

EPHESIANS—NOTE ON 1:2 Grace to you and peace. A common greeting in the early church that Paul used in all his letters. **God our Father and the Lord Jesus Christ.** From them came the authority with which Paul spoke (v. 1) as well as the blessings of grace and peace to all believers. The conjunction “and” indicates equivalence; that is, the Lord Jesus Christ is equally divine with the Father.

EPHESIANS—NOTE ON 1:3–14 This passage describes God’s master plan for salvation in terms of the past (election, vv. 3–6a), the present (redemption, vv. 6b–11), and the future (inheritance, vv. 12–14). It can also be viewed as emphasizing the Father (vv. 3–6), the Son (vv. 7–12), and the Spirit (vv. 13–16).

EPHESIANS—NOTE ON 1:3 Blessed. Derived from the same Greek word as “eulogy,” which means to praise or commend. This is the supreme duty of all creatures (*see notes on Rom. 1:18–21*; cf. Rev. 5:13). **God . . . who has blessed us in Christ with every spiritual blessing.** In his providential grace, God has already given believers total blessing (Rom. 8:28; Col. 2:10; James 1:17; 2 Pet. 1:3). “Spiritual” does not refer to immaterial blessings as opposed to material ones, but rather to the work of God, who is the divine and spiritual source of all blessings. **in the heavenly places.** Lit., “in the heavenlies.” This refers to the realm of God’s complete, heavenly domain, from which all his blessings come (cf. Eph. 1:20; 2:6; 3:10; 6:12). **in Christ.** God’s superabundant blessings belong only to believers who are his children, by faith in Christ, so that what he has is theirs—including his righteousness, resources, privilege, position, and power (cf. Rom. 8:16–17).

EPHESIANS—NOTE ON 1:4 **he chose us.** The doctrine of election is emphasized throughout Scripture (cf. Deut. 7:6; Isa. 45:4; John 6:44; Acts 13:48; Rom. 8:29; 9:11; 1 Thess. 1:3–4; 2 Thess. 2:13; 2 Tim. 2:10; *see note on 1 Pet. 1:2*). The form of the Greek verb behind "chose" indicates that God not only chose by himself but for himself to the praise of his own glory (Eph. 1:6, 12, 14). God's election or predestination does not operate apart from or nullify man's responsibility to believe in Jesus as Lord and Savior (cf. Matt. 3:1–2; 4:17; John 5:40). **before the foundation of the world.** Through God's sovereign will before the creation of the world and, therefore, obviously independent of human influence and apart from any human merit, those who are saved have become eternally united with Christ Jesus. Cf. 1 Pet. 1:20; Rev. 13:8; 17:8. **holy and blameless before him.** This describes both a purpose and a result of God's choosing those who are to be saved. Unrighteous persons are declared righteous, unworthy sinners are declared worthy of salvation, all because they are chosen "in him" (Christ). This refers to Christ's imputed righteousness granted to us (*see notes on 2 Cor. 5:21; Phil. 3:9*), a perfect righteousness which places believers in a holy and blameless position before God (Eph. 5:27; Col. 2:10), though daily living inevitably falls far short of his holy standard. **In love.** This phrase belongs at the start of Eph. 1:5, since it introduces the divine motive for God's elective purpose. Cf. 2:4 and Deut. 7:8.

EPHESIANS—NOTE ON 1:5 **he predestined us for adoption as sons.** Human parents can bestow their love, resources, and inheritance on an adopted child, but not their own distinct characteristics. But God miraculously gives his own nature to those whom he has elected and who have trusted in Christ. He makes them his children in the image of his divine Son, giving them not just Christ's riches and blessings but also his very nature (cf. John 15:15; Rom. 8:15).

EPHESIANS—NOTE ON 1:6 **to the praise of his glorious grace.** The ultimate purpose of election to salvation is the glory of God (cf. vv. 12, 14; Phil. 2:13; 2 Thess. 1:11–12). **which he . . . blessed us in the Beloved.** "Which" refers to the divine grace (undeserved love and favor) that has made it possible for sinners to be accepted by God through the substitutionary death and imputed righteousness provided by Jesus Christ ("the Beloved," cf.

Matt. 3:17; Col. 1:13). Because believers are accepted in him, then they, like him, are beloved of God.

EPHESIANS—NOTE ON **1:7a** **redemption through his blood.** The term used here relates to paying the required ransom to God for the release of a person from bondage. Christ's sacrifice on the cross paid that price for every elect person enslaved by sin, buying them out of the slave market of iniquity (*see notes on 2 Cor. 5:18–19*). The price of redemption was death (cf. Lev. 17:11; Rom. 3:24–25; Heb. 9:22; 1 Pet. 1:18–19; Rev. 5:8–10).

EPHESIANS—NOTE ON **1:7b–8** **the forgiveness of our trespasses . . . in all wisdom and insight.** Redemption brings in the limitless grace of God (Rom. 5:20) and forgiveness of sin (cf. Matt. 26:28; Acts 13:38–39; Eph. 4:32; Col. 2:13; 1 John 1:9). It brings divinely bestowed spiritual understanding. Cf. 1 Cor. 2:6–7, 12, 16.

EPHESIANS—NOTE ON **1:10** **unite all things.** At the end of this world's history, God will gather believers together in the millennial kingdom, called here "a plan for the fullness of time," meaning the completion of history (Rev. 20:1–6). After that, God will gather everything to himself in eternity future, and the new heaven and new earth will be created (Rev. 21:1ff.). The new universe will be totally unified under Christ (cf. 1 Cor. 15:27–28; Phil. 2:10–11).

EPHESIANS—NOTE ON **1:11** **we have obtained an inheritance.** Christ is the source of the believer's divine inheritance, which is so certain that it is spoken of as if it has already been received. Cf. 1 Cor. 3:22–23 and 2 Pet. 1:3–4. **having been predestined.** Before the earth was formed, God sovereignly determined that every elect sinner—however vile, useless, and deserving of death—by trusting in Christ would be made righteous. *See note on Eph. 1:4*. **who works all things.** The word translated "works" is the same one from which "energy," "energetic," and "energize" are derived. When God created the world, he gave it sufficient energy to begin immediately to operate as he had planned. It was not simply ready to function, but was created functioning. As God works out his plan according to "the counsel of his will," he energizes every believer with the power necessary for his spiritual completion (cf. Phil. 1:6; 2:13).

EPHESIANS—NOTE ON 1:12 to the praise of his glory. God's glory is the supreme purpose of redemption (cf. vv. 6, 14).

EPHESIANS—NOTE ON 1:13 you heard the . . . truth . . . believed. The God-revealed gospel of Jesus Christ must be heard (Rom. 10:17) and believed (John 1:12) to bring salvation.

EPHESIANS—NOTE ON 1:13–14 sealed with the . . . Holy Spirit. God's own Spirit comes to indwell the believer and secures and preserves his eternal salvation. The sealing of which Paul speaks refers to an official mark of identification placed on a letter, contract, or other document. That document was thereby officially under the authority of the person whose stamp was on the seal. Four primary truths are signified by the seal: 1) security (cf. Dan. 6:17; Matt. 27:62–66); 2) authenticity (cf. 1 Kings 21:6–16); 3) ownership (cf. Jer. 32:10); and 4) authority (cf. Est. 8:8–12). The Holy Spirit is given by God as his pledge of the believer's future inheritance in glory (cf. 2 Cor. 1:21).

EPHESIANS—NOTE ON 1:15 your love toward all the saints. Love for other believers evidences saving faith (cf. John 13:34–35; 1 John 4:16–18; 4:20; 5:1) and is a cause of thanksgiving (Eph. 1:16).

EPHESIANS—NOTE ON 1:17 the God of our Lord Jesus Christ. This is a designation of God that links Father and Son in essential nature as deity (cf. v. 3a; Rom. 1:1–4; 1 Cor. 1:3; Phil. 2:9–11; 1 Pet. 1:3; 2 John 3).

EPHESIANS—NOTE ON 1:17–18 a spirit of wisdom . . . hope. Paul was praying that believers will have the disposition of godly knowledge and insight of which the sanctified mind is capable (v. 8), so as to grasp the greatness of the hope (Rom. 8:29; 1 John 3:2) and the inheritance that is theirs in Christ (Eph. 1:3–14).

EPHESIANS—NOTE ON 1:18 the eyes of your hearts enlightened. A spiritually enlightened heart, i.e. mind, is the only means of truly understanding and appreciating the hope and inheritance in Christ and of living obediently for him.

EPHESIANS—NOTE ON 1:19–20 immeasurable greatness of his power. God's great power, that very power which raised Jesus from the dead and lifted him by ascension back to glory to take his seat at God's right hand, is given to every believer at the time of salvation and is always available (cf. Acts 1:8; Col. 1:29). Paul therefore did not pray that God's power be given to believers but that they be aware of the power they already possessed in Christ and use it (cf. Eph. 3:20).

EPHESIANS—NOTE ON 1:21 Paul wanted believers to comprehend the greatness of God compared to other heavenly beings. "Rule and authority and power and dominion" were traditional Jewish terms to designate angelic beings having a high rank among God's hosts. God is above them all (cf. Rev. 20:10–15).

EPHESIANS—NOTE ON 1:22 feet . . . head. This is a quote from Ps. 8:6 indicating that God has exalted Christ over everything (cf. Heb. 2:8), including his church (cf. Col. 1:18). Christ is clearly the authoritative head (not "source") because all things have been placed under his feet. *See notes on Eph. 4:15 and 5:23*.

EPHESIANS—NOTE ON 1:23 his body. A metaphor for God's redeemed people, used exclusively in the NT of the church (cf. 4:12–16; 1 Cor. 12:12–27).

EPHESIANS—NOTE ON 2:1 dead in the trespasses and sins. A sobering reminder of the total sinfulness and lostness from which believers have been redeemed. "In" indicates the realm or sphere in which unregenerate sinners exist. They are not dead because of sinful acts that have been committed but because of their sinful nature (cf. Matt. 12:35; 15:18–19).

EPHESIANS—NOTE ON 2:2 course of this world. *See note on John 1:9*. This refers to the world order, i.e., humanity's values and standards apart from God and Christ. In 2 Cor. 10:4–5, Paul refers to these ideologies that are like fortresses in which people are imprisoned, need to be set free, and brought captive to Christ and obedience to the truth (*see notes there*). **the prince of the power of the air.** Satan. Cf. John 12:31; 14:30; 16:11; 2 Cor. 4:4.

EPHESIANS—NOTE ON 2:4 mercy . . . love. Salvation is for God's glory by putting on display his boundless mercy and love for those who are spiritually dead because of their sinfulness.

EPHESIANS—NOTE ON 2:5 when we were dead . . . made us alive. Far more than anything else, a spiritually dead person needs to be made alive by God. Salvation brings spiritual life to the dead. The power that raises believers out of death and makes them alive (cf. Rom. 6:1–7) is the same power that energizes every aspect of Christian living (cf. Rom. 6:11–13).

EPHESIANS—NOTE ON 2:6 raised us up . . . seated us with him. The tense of "raised" and "seated" indicates that these are immediate and direct results of salvation. Not only is the believer dead to sin and alive to righteousness through Christ's resurrection, but he also enjoys his Lord's exaltation and shares in his preeminent glory. **in the heavenly places.** The supernatural realm where God reigns. In 3:10 and 6:12, however, it also refers to the supernatural sphere where Satan temporarily rules. This spiritual realm is where believers' blessings are (cf. Eph. 1:3), their inheritance is (1 Pet. 1:4), their affections should be (Col. 3:3), and where they enjoy fellowship with the Lord. It is the realm from which all divine revelation has come and where all praise and petitions go.

EPHESIANS—NOTE ON 2:7 riches of his grace. Salvation, of course, is very much for the believer's blessing, but it is even more for the purpose of eternally glorifying God for bestowing on believers his endless and limitless grace and kindness. The whole of heaven glorifies him for what he has done in saving sinners (cf. 3:10; Rev. 7:10–12).

EPHESIANS—NOTE ON 2:8 faith . . . this is not your own doing. "This" refers to the entire previous statement of salvation, not only the grace but the faith. Although men are required to believe for salvation, even that faith is part of the gift of God, which saves and cannot be exercised by one's own power. God's grace is preeminent in every aspect of salvation (cf. Rom. 3:20; Gal. 2:16).

EPHESIANS—NOTE ON 2:10 created in . . . for good works. Good works cannot produce salvation but are subsequent and resultant God-empowered fruits and evidences of it (cf. John 15:8; Phil. 2:12–13; 2 Tim. 3:17; Titus

2:14; James 2:16–26). **which God prepared beforehand.** Like his salvation, a believer's sanctification and good works were ordained before time began (*see notes on Rom. 8:29–30*).

EPHESIANS—NOTE ON 2:11–12 Gentiles (the "uncircumcision") experienced two types of alienation. The first was social, resulting from the animosity that had existed between Jews and Gentiles for thousands of years. Jews considered Gentiles to be outcasts, objects of derision, and reproach. The second and more significant type of alienation was spiritual, because Gentiles as a people were cut off from God in five different ways: 1) they were "separated from Christ," the Messiah, having no Savior and Deliverer and without divine purpose or destiny. 2) They were "alienated from the commonwealth of Israel." God's chosen people, the Jews, were a nation whose supreme King and Lord was God himself, and from whose unique blessing and protection they benefited. 3) Gentiles were "strangers to the covenants of promise," not able to partake of God's divine covenants in which he promised to give his people a land, a priesthood, a people, a nation, a kingdom, and a King—and to those who believe in him, eternal life and heaven. 4) They had "no hope" because they had been given no divine promise. 5) They were "without God in the world." While Gentiles had many gods, they did not recognize the true God because they did not want him (*see notes on Rom. 1:18–26*).

EPHESIANS—NOTE ON 2:13 **far off.** A common term in rabbinical writings used to describe Gentiles, those who were apart from the true God (cf. Isa. 57:19; Acts 2:39). **brought near.** Every person who trusts in Christ alone for salvation, Jew or Gentile, is brought into spiritual union and intimacy with God. This is the reconciliation of 2 Cor. 5:18–21. The atoning work accomplished by Christ's death on the cross washes away the penalty of sin and ultimately even its presence.

EPHESIANS—NOTE ON 2:14 **he himself.** This emphatically indicates that Jesus alone is the believer's source of peace (cf. Isa. 9:6). **the dividing wall.** This alludes to a wall in the temple that partitioned off the Court of the Gentiles from the areas accessible only to Jews. Paul referred to that wall as symbolic of the social, religious, and spiritual separation that kept Jews and Gentiles apart.

EPHESIANS—NOTE ON 2:15 **abolishing . . . in himself.** Through his death, Christ abolished OT ceremonial laws, feasts, and sacrifices, which uniquely separated Jews from Gentiles. God's moral law (as summarized in the Ten Commandments and written on the hearts of all men, Rom. 2:15) was not abolished but subsumed in the New Covenant, however, because it reflects his own holy nature (Matt. 5:17–19). *See notes on Matt. 22:37–40 and Rom. 13:8–10*. **one new man.** Christ does not exclude anyone who comes to him, and those who are his are not spiritually distinct from one another. "New" translates a Greek word that refers to something completely unlike what it was before. It refers to being different in kind and quality. Spiritually, a new person in Christ is no longer Jew or Gentile, only Christian (cf. Rom. 10:12–13; Gal. 3:28).

EPHESIANS—NOTE ON 2:16 **reconcile us both to God.** As Jews and Gentiles are brought to God through Christ Jesus, they are brought together with each other. This was accomplished by the cross, where Jesus became a curse (Gal. 3:10–13), taking God's wrath so that divine justice was satisfied and reconciliation with God became a reality (*see notes on 2 Cor. 5:19–21*). For more on reconciliation, see Rom. 5:8–10 and Col. 1:19–23.

EPHESIANS—NOTE ON 2:17 **preached peace.** The Greek word for "preached" lit. means "to bring or announce good news," and in the NT is almost always used of proclaiming the good news that sinners can be reconciled to God by the salvation which is through Jesus Christ. In this context, Christ, the One who "himself is our peace" (v. 14), also announced the good news of peace. **far off and . . . near.** That is to Gentiles and Jews alike.

EPHESIANS—NOTE ON 2:18 **access in one Spirit to the Father.** No sinner has any right or worthiness in himself for access to God, but believers have been granted that right through faith in Christ's sacrificial death (cf. 3:12; Rom. 5:2). The resources of the Trinity belong to believers the moment they receive Christ, and the Holy Spirit presents them before the heavenly throne of God the Father, where they are welcome to come with boldness at any time. *See notes on Rom. 8:15–17; Gal. 4:6–7; Heb. 4:16*.

EPHESIANS—NOTE ON 2:19 **fellow citizens with the saints.** God's kingdom is made up of the people from all time who have trusted in him. There are no strangers, foreigners, or second-class citizens there (cf. Phil. 3:20). **of**

the household of God. Redeemed sinners not only become heavenly citizens but also members of God’s own family. The Father bestows on believers the same infinite love he gives his Son. *See note on Eph. 1:5*; cf. Heb. 3:6.

EPHESIANS—NOTE ON **2:20** **the foundation of the apostles and prophets.** For discussion of these gifted men, *see note on 4:11*. As important as they were, it was not them personally, but the divine revelation they taught, as they authoritatively spoke the word of God to the church before the completion of the NT, that provided the foundation (cf. Rom. 15:20). **cornerstone.** Cf. Ps. 118:22; Isa. 28:16; Matt. 21:42; Acts 4:11; 1 Pet. 2:6–7. This stone set the foundation and squared the building.

EPHESIANS—NOTE ON **2:21** **a holy temple in the Lord.** Every new believer is a new stone in Christ’s temple, the church, Christ’s body of believers (*see note on 1 Pet. 2:5*). Christ’s building of his church will not be complete until every person who will believe in him has done so (2 Pet. 3:9).

EPHESIANS—NOTE ON **2:22** **a dwelling place for God by the Spirit.** The term for “dwelling” connotes a permanent home. God the Holy Spirit takes up permanent residence in his earthly sanctuary, the church, the vast spiritual body of all the redeemed (cf. 1 Cor. 6:19–20; 2 Cor. 6:16).

EPHESIANS—NOTE ON **3:1** **For this reason.** This refers back to the truths about the unity of believers that Paul has just discussed and introduces the motive for his prayer, which begins in v. 14. **a prisoner for Christ Jesus.** Although Paul had been a prisoner for about two years in Caesarea and two years in Rome, he did not consider himself to be a prisoner of any government or person. Rather, he knew he was under Christ’s control, and every aspect of his life was in the Lord’s hands. He suffered imprisonment for preaching to Gentiles. See 2 Cor. 4:8–15.

EPHESIANS—NOTE ON **3:2–13** In this parenthetical passage, Paul interrupted the thought begun in v. 1 to reemphasize and to expand upon the truths he had just written. He was compelled to affirm his authority for teaching the oneness of Jew and Gentile in Christ (vv. 2–7), a new and far-reaching truth that most of the Ephesians doubtless found difficult to comprehend or accept.

EPHESIANS—NOTE ON 3:2 stewardship . . . given to me. “Stewardship” means an administration, or management. Paul did not choose the stewardship of his apostleship or ministry. God had sovereignly commissioned him with the calling, spiritual gifts, opportunities, knowledge, and authority to minister as the apostle to the Gentiles (see Acts 9:1–19; 1 Tim. 1:12–13; cf. Rom. 15:15–16; 1 Cor. 4:1; 9:16–17; Gal. 2:9).

EPHESIANS—NOTE ON 3:4 the mystery of Christ. *See notes on 1:10–12; 2:11–12; Matt. 13:11; 1 Cor. 2:7; Col. 1:26–27*. There were many truths hidden and later revealed in the NT that are called mysteries. Here is one: Jew and Gentile brought together in one body in the Messiah. For others, *see notes on 1 Cor. 15:51; Col. 1:27; 1 Tim. 3:16*. Paul not only wrote of the mystery that, in Christ, Jew and Gentile become one in God’s sight and in his kingdom and family, but also explained and clarified that truth. He realized that spiritual knowledge must precede practical application. What is not properly understood cannot be properly applied.

EPHESIANS—NOTE ON 3:5 not made known . . . in other generations. Though God had promised universal blessing through Abraham (Gen. 12:3), the full meaning of that promise became clear when Paul wrote Gal. 3:28. Isaiah 49:6 predicted salvation to all races, but it was Paul who wrote of the fulfillment of that pledge (Acts 13:46–47). Paul disclosed a truth that not even the greatest prophets understood—that within the church, composed of all the saved since Pentecost in one united body, there would be no racial, social, or spiritual distinctions.

EPHESIANS—NOTE ON 3:6 Gentiles are fellow heirs. A summary of 2:11–22. *See notes on 1 Cor. 12:12–13 and Gal. 3:29*.

EPHESIANS—NOTE ON 3:7 made a minister. No man can make himself a minister (lit., “servant”) of God, because the calling, message, work, and empowering of genuine ministry to and for God are his prerogative alone to give. See Acts 26:16; 1 Cor. 15:10; Col. 1:23, 25, 29.

EPHESIANS—NOTE ON 3:8 the very least of all the saints. In light of God’s perfect righteousness, Paul’s assessment of himself was not false humility but simple honesty. He knew his unworthiness. See 1 Tim. 1:12–13 (cf. Judg. 6:15–16; Isa. 6:1–9). **the unsearchable riches of Christ.** All God’s truths, all his blessings, all that he is and has (cf. Eph. 1:3; Col. 2:3; 2 Pet. 1:3).

EPHESIANS—NOTE ON 3:9 plan . . . mystery. *See notes on vv. 4–5*.

EPHESIANS—NOTE ON 3:10 rulers . . . authorities. Angels, both holy and unholy (1:21; 6:12; *see note on Col. 1:16*). God, through the church, manifests his glory to all the angels. The holy angels rejoice (see Luke 15:10; cf. 1 Pet. 1:12) because they are involved with the church (see 1 Cor. 11:10; Heb. 1:14). Although they have no desire or capacity to praise God, even fallen angels see the glory of God in the salvation and preservation of the church. **in the heavenly places.** As in Eph. 1:3 and 6:12, this refers to the entire realm of spiritual beings.

EPHESIANS—NOTE ON 3:11 the eternal purpose. The supreme purpose of the church is to glorify God, which includes the displaying of his wisdom (v. 10) before the angels, who then honor him with even greater praise.

EPHESIANS—NOTE ON 3:12 access with confidence. Every person who comes to Christ in faith can come before God at any time, not in self-confidence but in Christ-confidence. *See notes on Heb. 4:15–16*.

EPHESIANS—NOTE ON 3:13 suffering . . . your glory. Through trouble and suffering, God produces glory. *See note on Rom. 8:18*.

EPHESIANS—NOTE ON 3:14 For this reason. Paul repeated what he wrote in v. 1 (*see note there* as he began his prayer. Because of their new identity in Christ, stated in ch. 2, believers are spiritually alive (v. 5), they are unified into God's household (v. 19), and, as the church, they are the dwelling place of God, built on the words and work of the apostles and prophets (vv. 20–22). **I bow my knees.** Not an instruction for physical posture during prayer, but suggesting an attitude of submission, reverence, and intense passion (cf. Ezra 9:5–6; Ps. 95:1–6; Dan. 6:10; Acts 20:36).

EPHESIANS—NOTE ON 3:15 every family in heaven and on earth. Paul was not teaching the universal fatherhood of God and the universal brotherhood of man (cf. John 8:39–42; 1 John 3:10), but was simply referring to believers from every era of history, those who are dead (in heaven) and those who are alive (on earth).

EPHESIANS—NOTE ON 3:16 he may grant you. Paul's prayers are almost always for the spiritual welfare of others (cf. Phil. 1:4; Col. 1:9–11; 1 Thess. 1:2). **according to the riches of his glory.** They are limitless and available to every believer. **strengthened . . . his Spirit in your inner being.** Spiritual power is a mark of every Christian who submits to God's word and Spirit. It is not reserved for some special class of Christian, but for all those who discipline their minds and spirits to study the word, understand it, and live by it. Although the outer, physical person becomes weaker with age (cf. 2 Cor. 4:16), the inner, spiritual person should grow stronger through the Holy Spirit, who will energize, revitalize, and empower the obedient, committed Christian (cf. Acts 1:8; Rom. 8:5–9, 13; Gal. 5:16).

EPHESIANS—NOTE ON 3:17 that Christ may dwell in your hearts. Every believer is indwelt by Christ at the moment of salvation (Rom. 8:9; 1 Cor. 12:13), but he is "at home," finding comfort and satisfaction, only where hearts are cleansed of sin and filled with his Spirit (cf. John 14:23). **through faith.** This speaks of Christians' continuing trust in Christ to exercise his lordship over them. **rooted and grounded in love.** I.e., established on the strong foundation of self-giving, serving love for God and for his people (cf. Matt. 22:37–39; 1 John 4:9–12, 19–21).

EPHESIANS—NOTE ON 3:18 to comprehend. A believer cannot understand the fullness of God's love apart from genuine, Spirit-empowered love in his own life. **with all the saints.** Love is both granted to (Rom. 5:5; 1 Thess. 4:9) and commanded of (John 13:34–35) every Christian, not just those who have a naturally pleasant temperament or have great spiritual maturity. **breadth . . . length . . . height . . . depth.** Not four different features of love, but an effort to suggest its vastness and completeness.

EPHESIANS—NOTE ON 3:19 to know the love of Christ. Not the love believers have for Christ, but the love of and from Christ that he places in their hearts before they can truly and fully love him or anyone else (Rom. 5:5). **that surpasses knowledge.** Knowledge of Christ's love is far beyond the capability of human reason and experience. It is only known by those who are God's children (cf. Phil. 4:7). **filled with all the fullness of God.**

To be so strong spiritually, so compelled by divine love, that one is totally dominated by the Lord with nothing left of self. Human comprehension of the fullness of God is impossible, because even the most spiritual and wise believer cannot completely grasp the full extent of God's attributes and characteristics—his power, majesty, wisdom, love, mercy, patience, kindness, and everything he is and does. But believers can experience the greatness of God in their lives as a result of total devotion to him. Note the fullness of God here; the fullness of Christ in 4:13; and the fullness of the Spirit in Eph. 5:18. Paul prayed for believers to become as Godlike as possible (Matt. 5:48; 1 Pet. 1:15–16).

EPHESIANS—NOTE ON 3:20 When the conditions of vv. 16–19 are met, God's power working in and through believers is unlimited and far beyond their comprehension.

EPHESIANS—NOTE ON 3:21 **to him be glory.** Only when his children meet this level of faithfulness will Christ be fully glorified with the honor he deserves from his church.

EPHESIANS—NOTE ON 4:1 **therefore.** This word marks the transition from doctrine to duty, principle to practice, position to behavior. This is typical of Paul (see Rom. 12:1; Gal. 5:1; Phil. 2:1; Col. 3:5; 1 Thess. 4:1). **a prisoner for the Lord.** By mentioning his imprisonment again (see Eph. 3:1), Paul gently reminded Ephesian believers that the faithful Christian walk can be costly and that he had paid a considerable personal price because of his obedience to the Lord. **walk . . . worthy.** "Walk" is frequently used in the NT to refer to daily conduct. It sets the theme for the final three chapters. "Worthy" has the idea of living to match one's position in Christ. The apostle urged his readers to be everything the Lord desires and empowers them to be. **calling.** This refers to God's sovereign call to salvation, as always in the epistles. *See note on Rom. 1:7*. The effectual call that saves is mentioned in Eph. 1:18; Rom. 11:29; 1 Cor. 1:26; Phil. 3:14; 2 Thess. 1:11; 2 Tim. 1:9; Heb. 3:1.

EPHESIANS—NOTE ON 4:2 **humility.** "Humility" is a term not found in the Latin or Greek vocabularies of Paul's day. The Greek word apparently was coined by Christians, perhaps even by Paul himself, to describe a quality for which no other word was available. Humility, the most foundational

Christian virtue (James 4:6), is the quality of character commanded in the first beatitude (Matt. 5:3), and describes the noble grace of Christ (Phil. 2:7–8). **gentleness.** “Meekness,” an inevitable product of humility, refers to that which is mild-spirited and self-controlled (cf. Matt. 5:5; 11:29; Gal. 5:23; Col. 3:12). **patience.** The Greek word lit. means long-tempered, and refers to a resolved patience that is an outgrowth of humility and gentleness (cf. 1 Thess. 5:14; James 5:10). **bearing with one another in love.** Humility, gentleness, and patience are reflected in a forbearing love for others that is continuous and unconditional (cf. 1 Pet. 4:8).

EPHESIANS—NOTE ON 4:3 **unity of the Spirit.** The Spirit-bestowed oneness of all true believers (see 1 Cor. 6:17; 12:11–13; Phil. 1:27; 2:2) has created the bond of peace, the spiritual cord that surrounds and binds God’s holy people together. This bond is love (Col. 3:14).

EPHESIANS—NOTE ON 4:4–6 In this passage, Paul lists the particular areas of oneness, or unity: body, Spirit, hope, Lord, faith, baptism, and God and Father. He focuses on the Trinity—the Spirit in v. 4, the Son in v. 5, and the Father in v. 6. His point is not to distinguish between the Persons of the Godhead but to emphasize that, although they have unique roles, they are completely unified in every aspect of the divine nature and plan.

EPHESIANS—NOTE ON 4:4 **one body.** The church, the body of Christ, is composed of every believer since Pentecost without distinction, by the work of the “one Spirit” (see 1 Cor. 12:11–13). **one hope.** This is the pledge and promise of eternal inheritance given each believer (Eph. 1:11–14) and sealed to each believer by the one Spirit (4:13).

EPHESIANS—NOTE ON 4:5 **one Lord.** See Acts 4:12; Rom. 10:12; Gal. 1:8. **one faith.** The body of doctrine revealed in the NT (cf. Jude 3). **one baptism.** This probably refers to the water baptism following salvation, a believer’s public confession of faith in Jesus Christ. Spiritual baptism, by which all believers are placed into the body of Christ (1 Cor. 12:11–13), is implied in Eph. 4:4.

EPHESIANS—NOTE ON 4:6 **one God.** This is the basic doctrine of God taught in Scripture (see Deut. 4:35; 6:4; 32:39; Isa. 45:14; 46:9; 1 Cor. 8:4–6).

EPHESIANS—NOTE ON 4:7 **But . . . to each one.** This could be translated “in spite of that,” or “on the other hand,” contrasting what has just been said with what is about to be said, moving from the subject of the unity of believers (“all,” v. 6) to that of the uniqueness of believers (“each one”). **grace.** Grace is a single-word definition of the gospel, the good news of God’s offering salvation to sinful and unworthy mankind. God is the God of grace because he is a God who freely gives; his giving has nothing to do with anything we have done, but is unmerited, unearned, and undeserved. *See notes on 2:7–10*. **the measure of Christ’s gift.** Each believer has a unique spiritual gift that God individually portions out according to his sovereign will and design. The Greek term for “gift” focuses not on the Spirit as the source like the term used in 1 Cor. 12:1, nor on the grace that prompted it in Rom. 12:6, but on the freeness of the gift. For discussions of the gifts, *see notes on Rom. 12:6–8; 1 Cor. 12:4–10; 1 Pet. 4:10*.

EPHESIANS—NOTE ON 4:8 **When he ascended on high.** Paul used an interpretive rendering of Ps. 68:18 as a parenthetical analogy to show how Christ received the right to bestow the spiritual gifts (Eph. 4:7). Psalm 68 is a victory hymn composed by David to celebrate God’s conquest of the Jebusite city of Jerusalem and the triumphant ascent of God up to Mount Zion (cf. 2 Sam. 6–7; 1 Chron. 13). After such a triumph, the king would bring home the spoils and the prisoners. Here Paul depicts Christ returning from his battle on earth back into the glory of the heavenly city with the trophies of his great victory at Calvary (*see notes on 2 Cor. 2:14–16*). **led a host of captives.** Through his crucifixion and resurrection, Christ conquered Satan and death, and in triumph returned to God those who were once sinners and prisoners of Satan (cf. Col. 2:15). **gave gifts to men.** He distributes the spoils throughout his kingdom. After his ascension came all the spiritual gifts empowered by the Spirit, who was then sent (see John 7:39; 14:12; Acts 2:33).

EPHESIANS—NOTE ON 4:9 **ascended.** Jesus’ ascension from earth to heaven (Acts 1:9–11), where he forever reigns with his Father. **descended.** This refers to Christ’s incarnation, when he came down from heaven as a man into the earth of suffering and death. **the lower regions, the earth.** These are in contrast to the highest heavens to which he afterward ascended (cf. Ps. 139:8, 15; Isa. 44:23). The phrase here does not point to a specific place, but to the great depth, as it were, of the incarnation, including Christ's descent, between his crucifixion and resurrection beyond the earth, the grave, and death, into the very pit of the demons, "the spirits in prison" (*see notes on Col. 2:14–15; 1 Pet. 3:18–19*).

EPHESIANS—NOTE ON 4:10 that he might fill all things. After the Lord ascended, having fulfilled all prophecies and all his divinely ordained redemptive tasks, he gained the right to rule the church and to give gifts, as he was then filling the entire universe with his divine presence, power, sovereignty, and blessing (cf. Phil. 2:9–11).

EPHESIANS—NOTE ON 4:11 he gave. As evidenced by his perfect fulfillment of his Father's will, Christ possessed the authority and sovereignty to assign the spiritual gifts (vv. 7–8) to those he has called into service in his church. He gave not only gifts, but gifted men. **apostles.** *See note on 2:20*. A term used particularly of the 12 disciples who had seen the risen Christ (Acts 1:22), including Matthias, who replaced Judas. Later, Paul was uniquely set apart as the Apostle to the Gentiles (Gal. 1:15–17) and was numbered with the other apostles. He, too, miraculously encountered Jesus at his conversion on the Damascus Road (Acts 9:1–9; Gal. 1:15–17). Those apostles were chosen directly by Christ, so as to be called "apostles of Jesus Christ" (Gal. 1:1; 1 Pet. 1:1). They were given three basic responsibilities: 1) to lay the foundation of the church (Eph. 2:20); 2) to receive, declare, and write God's word (3:5; Acts 11:28; 21:10–11); and 3) to give confirmation of that word through signs, wonders, and miracles (2 Cor. 12:12; cf. Acts 8:6–7; Heb. 2:3–4). The term "apostle" is used in more general ways of other men in the early church, such as Barnabas (Acts 14:4), Silas, Timothy (1 Thess. 2:6), and others (Rom. 16:7; Phil. 2:25). They are called "messengers [or apostles] of the churches" (2 Cor. 8:23), rather than "apostles of Jesus Christ" like the 13. They were not self-perpetuating, nor was any apostle who died replaced. **prophets.** *See note on Eph. 2:20*. Not ordinary believers who had the gift of prophecy but specially commissioned men in the early church. The office of prophet seems to have been exclusively for work within a local congregation. They were not "sent ones" as were the apostles (see Acts 13:1–4), but, as with the apostles, their office ceased with the completion of the NT. They sometimes spoke practical direct revelation for the church from God (Acts 11:21–28) or expounded revelation already given (implied in Acts 13:1). They were not used for the reception of Scripture. Their messages were to be judged by other prophets for validity (1 Cor. 14:32) and had to conform to the teaching of the apostles (1 Cor. 14:37). Those two offices were replaced by the evangelists and teaching pastors. **evangelists.** Men who proclaim the good news of salvation in Jesus Christ to unbelievers. Cf. the use of this term in Acts 21:8 and 2 Tim. 4:5. The related verb translated "to preach the gospel" is used 54 times and the related noun translated "gospel" is used 76 times in the NT. **shepherds and teachers.** This phrase is best understood in context as a single office of leadership in the church. The Greek word translated "and" can mean "in particular" (see 1 Tim. 5:17), so the two functions together define the teaching shepherd. He is identified as one who is under the "great shepherd" Jesus (Heb. 13:20–21; 1 Pet. 2:25). One who holds this office is also called an "elder" (*see notes on Titus 1:5–9*) and "overseer" (*see notes on 1 Tim. 3:1–7*). See also Acts 20:28 and 1 Pet. 5:1–2, which bring all three terms together.

EPHESIANS—NOTE ON 4:12 **equip.** This refers to restoring something to its original condition, or its being made fit or complete. In this context, it refers to leading Christians from sin to obedience. Scripture is the key to this process (*see notes on 2 Tim. 3:16–17*; cf. John 15:3). **saints.** All who believe in Jesus Christ. *See note on Eph. 1:1*. **the work of ministry.** The spiritual service required of every Christian, not just of church leaders (cf. 1 Cor. 15:58). **building up of the body of Christ.** The spiritual edification, nurturing, and development of the church (cf. Acts 20:32).

EPHESIANS—NOTE ON 4:13 **unity of the faith.** Faith here refers to the body of revealed truth that constitutes Christian teaching, particularly featuring the complete content of the gospel. Oneness and harmony among believers is possible only when it is built on the foundation of sound doctrine. **the knowledge of the Son of God.** This does not refer to salvation knowledge but to the deep knowledge of Christ that a believer comes to have through prayer, faithful study of his word, and obedience to his commands (cf. Phil. 3:8–10, 12; Col. 1:9–10; 2:2; *see note on 1 John 2:12–14*). **the fullness of Christ.** God wants every believer to manifest the qualities of his Son, who is himself the standard for their spiritual maturity and perfection. *See notes on Rom. 8:29; 2 Cor. 3:18; Col. 1:28–29*.

EPHESIANS—NOTE ON 4:14 **carried about by every wind of doctrine.** Spiritually immature believers who are not grounded in the knowledge of Christ through God's word are inclined to uncritically accept every sort of beguiling doctrinal error and fallacious interpretation of Scripture promulgated by deceitful, false teachers in the church. They must learn discernment (1 Thess. 5:21–22). See Eph. 3:1 and 4:20. The NT is replete with warnings of such danger (Acts 20:30–31; Rom. 16:17–18; Gal. 1:6–7; 1 Tim. 4:1–7; 2 Tim. 2:15–18; 2 Pet. 2:1–3).

EPHESIANS—NOTE ON 4:15 **speaking the truth in love.** Evangelism is most effective when the truth is proclaimed in love. This can be accomplished only by the spiritually mature believer who is thoroughly equipped in sound doctrine. Without maturity, the truth can be cold and love little more than sentimentality. **grow up . . . into him.** Christians are to be completely yielded and obedient to the Lord's will, subject to his controlling power and Christlike in all areas of their lives (cf. Gal. 2:20; Phil. 1:21). **the head.** Given the picture of the church as a body whose head is Christ, "head" is used in the sense of authoritative leader, not "source," which would have required a different anatomical picture. See Eph. 1:22 and 5:23.

EPHESIANS—NOTE ON 4:16 **from whom.** This refers to the Lord. Power for producing mature, equipped believers comes not from the effort of those believers alone but from their head, the Lord Jesus Christ (cf. Col. 2:19). **each part is working properly.** Godly, biblical church growth results from every member of the body fully using his spiritual gift, in submission to the Holy Spirit and in cooperation with other believers (cf. Col. 2:19).

EPHESIANS—NOTE ON 4:17–19 In these verses, Paul gives four characteristics of the ungodly lifestyles that believers are to forsake.

EPHESIANS—NOTE ON 4:17 **no longer walk.** "Walk" expresses daily conduct and refers back to what Paul has said about the believer's high calling in Christ Jesus (v. 1). Because Christians are part of the body of Christ, have been spiritually gifted by the Holy Spirit, and are edified through other believers, they should not continue to live like the rest of the ungodly (1 John 2:6). **Gentiles.** All ungodly, unregenerate pagans (cf. 1 Thess. 4:5, which defines them). **the futility of their minds.** First, unbelievers are intellectually unproductive. As far as spiritual and moral issues are concerned, their rational processes are distorted and inadequate, inevitably failing to produce godly understanding or moral living. Their life is empty, vain, and without meaning (cf. Rom. 1:21–28; 1 Cor. 2:14; Col. 2:18).

EPHESIANS—NOTE ON 4:18 alienated from the life of God. Second, unbelievers are spiritually separated from God, thus ignorant of God's truth (1 Cor. 2:14), and their willing spiritual darkness and moral blindness is the result (cf. Rom. 1:21–24; 2 Tim. 3:7). They are blind, or "hard" like a rock.

EPHESIANS—NOTE ON 4:19 have become callous. Third, unbelievers are morally insensitive. As they continue to sin and turn away from God, they become still more apathetic about moral and spiritual things (cf. Rom. 1:32). **sensuality . . . impurity.** Fourth, unbelievers are behaviorally depraved (cf. Rom. 1:28). As they willingly keep succumbing to sensuality and licentiousness, they increasingly lose moral restraint, especially in the area of sexual sins. Impurity is inseparable from greediness, which is a form of idolatry (Eph. 5:5; Col. 3:5). That some souls may not reach the extremes of Eph. 4:17–19 is due only to God's common grace and the restraining influence of the Holy Spirit.

EPHESIANS—NOTE ON 4:20–21 learned . . . heard . . . taught. Three figurative descriptions of salvation, the new birth.

EPHESIANS—NOTE ON 4:21 as the truth is in Jesus. The truth about salvation leads to the fullness of truth about God, man, creation, history, life, purpose, relationships, heaven, hell, judgment, and everything else that is truly important. John summed this up in 1 John 5:20.

EPHESIANS—NOTE ON 4:22 put off. To strip away, as in taking off old, filthy clothes. This describes repentance from sin and submission to God at the point of salvation. *See notes on Col. 3:3–9* (cf. Isa. 55:6–7; Matt. 19:16–22; Acts 2:38–40; 20:21; 1 Thess. 1:9). **your old self.** The worn out, useless, and unconverted sinful nature corrupted by deceit. Salvation is a spiritual union with Jesus Christ that is described as the death plus burial of the old self and the resurrection of the new self walking in newness of life. This transformation is Paul's theme in Rom. 6:2–8 (*see notes there*).

EPHESIANS—NOTE ON 4:23 be renewed in the spirit of your minds. Salvation involves the mind (*see notes on Rom. 12:2; 2 Cor. 10:5*), which is the center of thought, understanding, and belief, as well as of motive and action (cf. Col. 3:1–2, 10). When a person becomes a Christian, God gives him a completely new spiritual and moral capability that a mind apart from Christ could never achieve (cf. 1 Cor. 2:9–16).

EPHESIANS—NOTE ON 4:24 put on the new self. The renewal of the mind in salvation brings not simply a renovation of character, but transformation of the old to the new self (cf. 2 Cor. 5:17). **created after the likeness of God.** In Christ, the old self no longer exists as it had in the past; the new self is created in the very likeness of God (cf. Gal. 2:20). **in true righteousness and holiness.** Righteousness relates to the Christian's moral responsibility to his fellow men, reflecting the second table of the law (Ex. 20:12–17), while holiness refers to his responsibilities to God, reflecting the first table (Ex. 20:3–11). There is still sin in the believer's unredeemed human flesh (*see notes on Rom. 7:17, 18, 20, 23, 25; 8:23*).

EPHESIANS—NOTE ON 4:25 put away falsehood. More than simply telling direct falsehoods, lying also includes exaggeration and adding fabrications to something that is true. Cheating, making foolish promises, betraying a confidence, and making false excuses are all forms of lying, with which Christians should have no part (cf. John 8:44; 1 Cor. 6:9; Rev. 21:8). **speak the truth with his neighbor.** Quoted from Zech. 8:16. God's work in the world is based on truth, and neither the church nor individual believers can be fit instruments for the Lord to use if they are not truthful.

EPHESIANS—NOTE ON 4:26 Be angry and do not sin Quoted from Ps. 4:4. By NT standards, anger can be either good or bad, depending on motive and purpose. Paul may have been sanctioning righteous indignation, anger at evil. This type of anger hates injustice, immorality, ungodliness, and every other sin. When such anger is unselfish and based on love for God and others, it not only is permissible but commanded. Jesus expressed this righteous anger (see Matt. 21:12; Mark 3:5; John 2:15). **sun go down.** Even righteous anger can turn to bitterness, so it should be set aside by the end of each day. If anger is prolonged, it may become hostile and violate the instruction of Rom. 12:17–21.

EPHESIANS—NOTE ON 4:28 **no longer steal.** Stealing in any form is a sin and has no part in the life of a Christian. Rather, let him work, producing what is beneficial (cf. Ex. 20:15). The alternative to stealing is to provide for oneself, one's family, and others what is God-honoring through honest, honorable means (cf. 2 Thess. 3:10–11; 1 Tim. 5:8). **share with anyone in need.** A Christian not only should harm no one but should continually endeavor to help those who are in need. See Luke 14:13–14 and Acts 20:33–35.

EPHESIANS—NOTE ON 4:29 **corrupting talk.** The word for "corrupting" refers to that which is foul or rotten, such as spoiled fruit or putrid meat. Foul language of any sort should never pass a Christian's lips, because it is totally out of character with his new life in Christ (see Col. 3:8; James 3:6–8; cf. Ps. 141:3). **good for building up.** The Christian's speech should be instructive, encouraging, uplifting (even when it must be corrective), and suited for the moment (cf. Prov. 15:23; 25:11; 24:26). **grace to those who hear.** Cf. Col. 4:6. Because believers have been saved by grace and kept by grace, they should live and speak with grace. Our Lord set the standard (Luke 4:22).

EPHESIANS—NOTE ON 4:30 **do not grieve the Holy Spirit of God.** God is grieved when his children refuse to change the old ways of sin for those righteous ways of the new life. It should be noted that such responses by the Holy Spirit indicate he is a person. His personhood is also indicated by personal pronouns (John 14:17; 16:13), his personal care of believers (John 14:16, 26; 15:26), his intellect (1 Cor. 2:11), feelings (Rom. 8:27), will (1 Cor. 12:11), speaking (Acts 13:2), convicting (John 16:8–11), interceding (Rom. 8:26), guiding (John 16:13), glorifying Christ (John 16:14), and serving God (Acts 16:6–7). **sealed for the day of redemption.** The Holy Spirit is the guarantor of eternal redemption in Christ for those who believe in him (*see note on Eph. 1:13–14*).

EPHESIANS—NOTE ON 4:31–32 These verses summarize the changes in the life of a believer mentioned in vv. 17–30. "Bitterness" reflects a smoldering resentment. "Wrath" has to do with rage, the passion of a moment. "Anger" is a more internal, deep hostility. "Clamor" is the outcry of strife out of control. “Slander” is evil speaking. “Malice” is the general Greek term for evil, the root of all vices.

EPHESIANS—NOTE ON 4:32 as God in Christ forgave you. Those who have been forgiven so much by God should, of all people, forgive the relatively small offenses against them by others. The most graphic illustration of this truth is the parable of Matt. 18:21–35.

EPHESIANS—NOTE ON 5:1 be imitators of God. The Christian has no greater calling or purpose than that of imitating his Lord (*see notes on 3:16, 19*). That is the very purpose of sanctification, growing in likeness to the Lord while serving him on earth (cf. Matt. 5:48). The Christian life is designed to reproduce godliness as modeled by the Savior and Lord, Jesus Christ, in whose image believers have been recreated through the new birth (cf. Rom. 8:29; 2 Cor. 3:18; 1 Pet. 1:14–16). As God’s dear children, believers are to become more and more like their heavenly Father (Matt. 5:48; 1 Pet. 1:15–16).

EPHESIANS—NOTE ON 5:2 Christ loved us and gave himself up for us. The Lord is the supreme example in his self-sacrificing love for lost sinners (4:32; Rom. 5:8–10). He took human sin upon himself and gave up his very life that men might be redeemed from their sin, receive a new and holy nature, and inherit eternal life (*see note on 2 Cor. 5:21*). They are henceforth to be imitators of his great love in the newness and power of the Holy Spirit, who enables them to demonstrate divine love. **a fragrant offering.** Christ’s offering of himself for fallen man pleased and glorified his heavenly Father, because it demonstrated in the most complete and perfect way God’s sovereign, perfect, unconditional, and divine kind of love. Leviticus describes five offerings commanded by God for Israel. The first three were: 1) the burnt offering (Lev. 1:1–17), depicting Christ’s perfection; 2) the grain offering (Lev. 2:1–16), depicting Christ’s total devotion to God in giving his life to please the Father; and 3) the peace offering (Lev. 3:1–17), depicting his peacemaking between God and man. All three of these were a “pleasing aroma to the Lord” (Lev. 1:9, 13, 17; 2:2, 9, 12; 3:5, 16). The other two offerings, the sin offering (Lev. 4:1–5:13) and the guilt, or trespass, offering (Lev. 5:14–6:7), were repulsive to God because, though they depicted Christ, they depicted him as bearing sin (cf.

Matt. 27:46). In the end, when redemption was accomplished, the whole work pleased God completely.

EPHESIANS—NOTE ON 5:3 immorality . . . covetousness. In absolute contrast to God's holiness and love, such sins as these exist (also in v. 5), by which Satan seeks to destroy God's divine work in his children and turn them as far away as possible from his image and will. As do many other Scriptures, this verse shows the close connection between sexual sin and other forms of impurity and greed. An immoral person is inevitably greedy. Such sins are so godless that the world should never have reason even to suspect their presence in Christians.

EPHESIANS—NOTE ON 5:4 out of place. These three inappropriate sins of the tongue include any speech that is obscene and degrading or foolish and dirty, as well as suggestive and immoral. All such are destructive of holy living and godly testimony and should be confessed, forsaken, and replaced by open expressions of thankfulness to God (cf. Col. 3:8).

EPHESIANS—NOTE ON 5:5 For you may be sure. Paul had taught this truth many times when he pastored the church at Ephesus and it should have been clear in their minds. God never tolerates sin, which has no place at all in his kingdom, nor will any person whose life pattern is one of habitual immorality, impurity, and greed (see v. 3) be in his kingdom, because no such person is saved (*see notes on 1 Cor. 6:9–10; Gal. 5:17–21; 1 John 3:9–10*). **the kingdom of Christ and God.** A reference to the sphere of salvation where Christ rules the redeemed. *See note on Acts 1:3*.

EPHESIANS—NOTE ON 5:6 deceive you. No Christian will be sinless in this present life, but it is dangerously deceptive for Christians to offer assurance of salvation to a professing believer whose life is characterized by persistent sin and who shows no shame for that sin or hunger for the holy and pure things of God. They are headed for wrath (2:2) and believers must not partner in any of their wickedness (5:7).

EPHESIANS—NOTE ON 5:8 darkness . . . light. "Darkness" describes the character of the life of the unconverted as void of truth and virtue in intellectual and moral matters (cf. 1 John 1:5–7). The realm of darkness is presided over by the "power of darkness" (Luke 22:53; Col. 1:13), who rules those headed for “outer darkness” (Matt. 8:12; 2 Pet. 2:17). Tragically, sinners love the darkness (John 3:19–21). It is that very darkness from which salvation in Christ delivers sinners (*see notes on John 8:12; Col. 1:13; 1 Pet. 2:9*; cf. Ps. 27:1).

EPHESIANS—NOTE ON **5:9** **fruit of light.** This speaks of that which is produced by walking in the light (cf. 1 John 1:5–7), namely moral excellence of heart, righteous behavior, and truthfulness (honesty or integrity). *See notes on Gal. 5:22–23*.

EPHESIANS—NOTE ON **5:10** **try to discern what is pleasing to the Lord.** “Try to discern” carries the idea of testing or proving to learn by clear and convincing evidence what is truly honoring to God. The point is that, as believers walk in the light of the truth, the knowledge of the Lord’s will becomes clear. See Rom. 12:1–2 where Paul says the same thing, stating that it is only after presenting ourselves as living sacrifices to God that we can know his acceptable will. This relates to assurance of salvation also (see 1 Pet. 1:5–11).

EPHESIANS—NOTE ON **5:11** **Take no part in . . . darkness.** Paul’s instruction is plain and direct: Christians are to faithfully live in righteousness and purity and have nothing at all to do with the evil ways and works of Satan and the world. The two ways of living are unalterably opposed to each other and mutually exclusive. Cf. 1 Cor. 5:9–11; 2 Cor. 6:14–18; 2 Thess. 3:6, 14. **instead expose them.** The Christian’s responsibility does not stop with his own rejection of evil. He is also responsible for exposing and opposing darkness wherever it is found, especially when it is found in the church. *See notes on Matt. 18:15–17 and Gal. 6:1–2*.

EPHESIANS—NOTE ON **5:12** **shameful even to speak.** Some sins are so despicable that they should be sealed off from direct contact and not even mentioned, much less discussed, except in order to contradict and oppose them. Merely talking about them can be morally and spiritually corruptive. Positive proclamation of the pure truth in the light of the word exposes all evil (cf. Prov. 6:23; 2 Tim. 3:16).

EPHESIANS—NOTE ON **5:13** **anything is exposed by the light, it becomes visible.** This phrase should probably be part of v. 14, and is better translated, “for it is light that makes everything visible.” The pure and illuminating light of God’s word exposes all the secrets of sin.

EPHESIANS—NOTE ON 5:14 Using this quotation from Isa. 60:1, Paul extended an invitation for salvation to the unsaved, in order that they may be transformed from children of darkness into children of God’s holy light (cf. Prov. 4:18). These words may have been part of an early church Easter hymn used as an invitation to unbelievers. They express a capsule view of the gospel. Cf. the invitations in Isa. 55:1–3, 6–7 and in James 4:6–10.

EPHESIANS—NOTE ON 5:15 **Look carefully then how you walk, not as unwise but as wise.** To live morally is to live wisely. Biblically, an “unwise” person is not so named because of intellectual limits, but because of unbelief and the consequent abominable deeds (Ps. 14:1; Rom. 1:22). He lives apart from God and against God’s law (Prov. 1:7, 22; 14:9), and can’t comprehend the truth (1 Cor. 2:14) or his true condition (Rom. 1:21–22). Certainly believers are to avoid behaving like fools (see Luke 24:25; Gal. 3:1–3).

EPHESIANS—NOTE ON 5:16 **making the best use of the time.** The Greek word for “time” denotes a fixed, measured, allocated season. We are to make the most of our time on this evil earth in fulfilling God’s purposes, lining up every opportunity for useful worship and service. *See note on 1 Pet. 1:17*. Be aware of the brevity of life (Ps. 39:4–5; 89:46–47; James 4:14, 17).

EPHESIANS—NOTE ON 5:17 **do not be foolish, but understand what the will of the Lord is.** Knowing and understanding God’s will through his word is spiritual wisdom. For example, God’s will revealed to us is that people should be saved (1 Tim. 2:3–4), Spirit-filled (Eph. 5:18), sanctified (1 Thess. 4:3), submissive (1 Pet. 2:13–15), suffering (1 Pet. 2:20) and thankful (1 Thess. 5:18). Jesus is the supreme example for all (see John 4:4; 5:19, 30; 1 Pet. 4:1–2).

EPHESIANS—NOTE ON 5:18 **And do not get drunk with wine.** Although Scripture consistently condemns all drunkenness (*see notes on Prov. 23:29–35; 31:4–5; Isa. 5:11–12; 28:7–8*; cf. 1 Cor. 5:11; 1 Pet. 4:3), the context suggests that Paul is here speaking especially about the drunken orgies commonly associated with many pagan worship ceremonies of that day. They were supposed to induce some ecstatic communion with the deities. Paul refers to such as the “cup of demons” (*see note on 1 Cor. 10:19–20*). **but be filled with the Spirit.** *See notes on Acts 2:4; 4:8, 31; 6:3*. True communion with God is not induced by drunkenness, but by the Holy Spirit. Paul is not speaking of the Holy Spirit’s indwelling (Rom. 8:9) or the baptism by Christ with the Holy Spirit (1 Cor. 12:13), because every Christian is indwelt and baptized by the Spirit at the time of salvation. He is rather giving a command for believers to live continually under the influence of the Spirit by letting the word control them (*see note on Col. 3:16*), pursuing pure lives, confessing all known sin, dying to self, surrendering to God’s will, and depending on his power in all things. Being filled with the Spirit is living in the conscious presence of the Lord Jesus Christ, letting his mind, through the word, dominate everything that is thought and done. Being filled with the Spirit is the same as walking in the Spirit (*see notes on Gal. 5:16–23*). Christ exemplified this way of life (Luke 4:1).

EPHESIANS—NOTE ON 5:19–21 These verses summarize the immediate personal consequences of obeying the command to be filled with the Spirit, namely singing, giving thanks, and humbly submitting to others. The rest of the epistle features instruction based on obedience to this command

EPHESIANS—NOTE ON 5:19 **addressing one another.** This is to be public (Heb. 2:12). Cf. Ps. 33:1; 40:3; 96:1–2; 149:1; Acts 16:25; Rev. 14:3. **psalms.** Old Testament psalms put to music, primarily, but the term was used also of vocal music in general. The early church sang the Psalms. **hymns.** Perhaps songs of praise distinguished from the Psalms which exalted God, in that they focused on the Lord Jesus Christ. **spiritual songs.** Probably songs of personal testimony expressing truths of the grace of salvation in Christ. **making melody.** Lit., means to pluck a stringed instrument, so it could refer primarily to instrumental music, while including vocal also. **to the Lord with your heart.** Not just public, but private. The Lord himself is both the source and the object of the believer’s song-filled heart. That such music pleases God can be seen in the account of the temple dedication, when the singing so honored the Lord that his glory came down (2 Chron. 5:12, 14).

EPHESIANS—NOTE ON 5:20 giving thanks always and for everything. *See note on 1 Thess. 5:18*; cf. 2 Cor. 4:15; 9:12, 15; Phil. 4:6; Col. 2:7; Heb. 13:15. Believers' thankfulness is for who God is and for what he has done through his Son, their Savior and Lord.

EPHESIANS—NOTE ON 5:21 submitting to one another. Paul here made a transition and introduced his teaching about specific relationships of authority and submission among Christians (5:22–6:9) by declaring unequivocally that every Spirit-filled Christian is to be a humble, submissive Christian. This is foundational to all the relationships in this section. No believer is inherently superior to any other believer. In their standing before God, they are equal in every way (Gal. 3:28). **reverence for Christ.** The believer's continual reverence for God is the basis for his submission to other believers. Cf. Prov. 9:10.

EPHESIANS—NOTE ON 5:22 Wives, submit to your own husbands. Having established the foundational principle of submission (v. 21), Paul applied it first to the wife. The command is unqualified, applying to every Christian wife, no matter what her own abilities, education, knowledge of Scripture, spiritual maturity, or any other qualifications might be in relation to those of her husband. The submission is not the husband's to command but for the wife to willingly and lovingly offer. "Your own husbands" limits her submission to the one man God has placed over her, and also gives a balancing emphasis that he is hers as a personal intimate possession (Song 2:16; 6:3; 7:10). She submits to the man she possesses as her own. **as to the Lord.** Because the obedient, spiritual wife's supreme submission is to the Lord, her attitude is that she lovingly submits as an act of obedience to the Lord, who has given this command as his will for her, regardless of her husband's personal worthiness or spiritual condition. Cf. Eph. 5:5–9.

EPHESIANS—NOTE ON 5:23 husband is the head . . . Christ is the head. The Spirit-filled wife recognizes that her husband's role in giving leadership is not only God-ordained, but is a reflection of Christ's own loving, authoritative headship of the church. *See notes on 1 Cor. 11:3*; cf. Eph. 1:22–23; 4:15; Col. 1:18; Titus 2:4–5. **Savior.** As the Lord delivered his church from the dangers of sin, death, and hell, so the husband provides for, protects, preserves, and loves his wife, leading her to blessing as she submits. Cf. Titus 1:4; 2:13; 3:6.

EPHESIANS—NOTE ON 5:25 **love your wives.** Though the husband's authority has been established (vv. 22–24), the emphasis moves to the supreme responsibility of husbands in regard to their wives, which is to love them with the same unreserved, selfless, and sacrificial love that Christ has for his church. Christ gave everything he had, including his own life, for the sake of his church, and that is the standard of sacrifice for a husband's love of his wife. Cf. Col. 3:19.

EPHESIANS—NOTE ON 5:26–27 **sanctify . . . cleansed . . . holy . . . without blemish.** This speaks of the love of Christ for his church. Saving grace makes believers holy by the agency of the word of God (Titus 2:1–9; 3:5) so that they may be a pure bride. For husbands to love their wives as Christ does his church, demands a purifying love. Since divine love seeks to completely cleanse those who are loved from every form of sin and evil, a Christian husband should not be able to bear the thought of anything sinful in the life of his wife that displeases God. His greatest desire for her should be that she become perfectly conformed to Christ, so he leads her to purity. *See note on 2 Cor. 11:2*.

EPHESIANS—NOTE ON 5:28 **as their own bodies.** Here is one of the most poignant and compelling descriptions of the oneness that should characterize Christian marriage. A Christian husband is to care for his wife with the same devotion that he naturally manifests as he cares for himself (v. 29)—even more so, since his self-sacrificing love causes him to put her first (cf. Phil. 2:1–4). **loves his wife loves himself.** In the end, a husband who loves his wife in these ways brings great blessing to himself from her and from the Lord.

EPHESIANS—NOTE ON 5:29 **nourishes and cherishes.** These express the twin responsibilities of providing for her needs so as to help her grow mature in Christ and to provide warm and tender affection to give her comfort and security.

EPHESIANS—NOTE ON 5:30 **members of his body.** The Lord provides for his church because it is so intimately and inseparably connected to him. If he did not care for his church, he would be diminishing his own glory, which the church brings to him by praise and obedience. So, in marriage, the husband's life is so intimately joined to the wife's that they are one. When he cares for her, he cares for himself (v. 29).

EPHESIANS—NOTE ON 5:31 Quoted from Gen. 2:24 (*see* note *there*. Paul reinforces the divine plan for marriage that God instituted at creation, emphasizing its permanence and unity. The union of marriage is intimate and unbreakable. "Hold fast" is a phrase used to express having been glued or cemented together, emphasizing the permanence of the union (*see notes on Mal. 2:16; Matt. 19:5–9*).

EPHESIANS—NOTE ON 5:32 mystery is profound. In the NT, "mystery" identifies some reality hidden in the past and revealed in the NT age to be written in Scripture. Marriage is a sacred reflection of the magnificent and beautiful mystery of union between the Messiah and his church, completely unknown until the NT. *See notes on 3:4–5; Matt. 13:11; 1 Cor. 2:7*.

EPHESIANS—NOTE ON 5:33 each one of you. The intimacy and sacredness of the love relationship between believing marriage partners is to be a visual expression of the love between Christ and his church.

EPHESIANS—NOTE ON 6:1 obey . . . in the Lord. See Col. 3:20. The child in the home is to be willingly under the authority of parents with obedient submission to them as the agents of the Lord placed over him, obeying parents as if obeying the Lord himself. The reasoning here is simply that such is the way God has designed and required it ("right"). Cf. Hos. 14:9.

EPHESIANS—NOTE ON 6:2–3 Honor. While v. 1 speaks of action, this term speaks of attitude, as Paul deals with the motive behind the action. When God gave his law in the Ten Commandments, the first law governing human relationships was this one (Ex. 20:12; Deut. 5:16). It is the only command of the 10 that relates to the family because that principle alone secures the family's fulfillment. Cf. Ex. 21:15, 17; Lev. 20:9; Matt. 15:3–6. Proverbs affirms this principle (see Prov. 1:8; 3:1; 4:1–4; 7:1–3; 10:1; 17:21; 19:13, 26; 28:24).

EPHESIANS—NOTE ON 6:2 the first commandment with a promise. Although submission to parents should first of all be for the Lord's sake, he has graciously added the promise of special blessing for those who obey this command. *See note on Ex. 20:12*, the verse from which Paul quotes (cf. Deut. 5:16).

EPHESIANS—NOTE ON 6:4 Fathers. The word technically refers to male parents, but was also used of parents in general. Since Paul had been speaking of both parents (vv. 1–3) he probably had both in mind here. The same word is used in Heb. 11:23 for Moses' parents. **do not provoke.** In the pagan world of Paul's day, and even in many Jewish households, most fathers ruled their families with rigid and domineering authority. The desires and welfare of wives and children were seldom considered. The apostle makes clear that a Christian father's authority over his children does not allow for unreasonable demands and strictures that might drive his children to anger, despair, and resentment. **discipline and instruction of the Lord.** This calls for systematic discipline and instruction, which brings children to respect the commands of the Lord as the foundation of all of life, godliness, and blessing. Cf. Prov. 13:24 and Heb. 12:5–11.

EPHESIANS—NOTE ON 6:5 Slaves, obey. *See note on Col. 3:22–4:1*. Slaves in both Greek and Roman culture had no rights legally and were treated as commodities. There was much abuse and seldom good treatment of slaves. The Bible does not speak against slavery itself, but against its abuses (cf. Ex. 21:16, 26–27; Lev. 25:10; Deut. 23:15–16). Paul's admonition applies equally well to all employees. The term "obey" refers to continuous, uninterrupted submission to one's earthly master or employer, the only exception being in regard to a command that involves clear disobedience of God's word as illustrated in Acts 4:19–20. *See notes on 1 Tim. 6:1–2; Titus 2:9–10; 1 Pet. 2:18–20*. **earthly masters.** Human masters, that is. **with fear and trembling.** This is not fright, but respect for their authority. Even if an employer does not deserve respect in his own right (see 1 Pet. 2:18), it should nevertheless be given to him with genuine sincerity as if one was serving Christ himself. To serve one's employer well is to serve Christ well. Cf. Col. 3:23–24.

EPHESIANS—NOTE ON 6:6 **eye-service.** Working well only when being watched by the boss. **people-pleasers.** Working only to promote one's welfare, rather than to honor the employer and the Lord, whose servants we really are.

EPHESIANS—NOTE ON 6:7–8 Cf. Col. 3:23. God's credits and rewards will be appropriate to the attitude and action of our work. No good thing done for his glory will go unrewarded.

EPHESIANS—NOTE ON 6:9 **Masters, do the same to them.** There should be mutual honor and respect from Christian employers to their employees, based on their common allegiance to the Lord. **stop your threatening.** The Spirit-filled boss uses his authority and power with justice and grace—never putting people under threats, never abusive or inconsiderate. He realizes that he has a heavenly Master who is impartial (cf. Acts 10:34; Rom. 2:11; James 2:9).

EPHESIANS—NOTE ON 6:10–17 The true believer described in chs. 1–3, who lives the Spirit-controlled life of 4:1–6:9, can be sure to be in a spiritual war, as described here. Paul closes this letter with both warning about that war and instructions on how to win it. The Lord provides his saints with sufficient armor to combat and thwart the adversary. In 6:10–13, the apostle briefly sets forth the basic truths regarding the believer's necessary spiritual preparation as well as truths regarding his enemy, his battle, and his victory. In vv. 14–17, he specifies the six most necessary pieces of spiritual armor with which God equips his children to resist and overcome Satan's assaults.

EPHESIANS—NOTE ON 6:10 **be strong in the Lord and in the strength of his might.** Cf. Phil. 4:13 and 2 Tim. 2:1. Ultimately, Satan's power over Christians is already broken and the great war is won through Christ's crucifixion and resurrection, which forever conquered the power of sin and death (Rom. 5:18–21; 1 Cor. 15:56–57; Heb. 2:14). However, in life on earth, battles of temptation go on regularly. The Lord's power, the strength of his Spirit, and the force of biblical truth are required for victory (*see notes on 2 Cor. 10:3–5*).

EPHESIANS—NOTE ON 6:11 **Put on the whole armor of God.** "Put on" conveys the idea of permanence, indicating that armor should be the

Christian's sustained, life-long attire. Paul uses the common armor worn by Roman soldiers as the analogy for the believer's spiritual defense and affirms its necessity if one is to hold his position while under attack. **schemes.** This Greek word carrries the idea of cleverness, crafty methods, cunning, and deception. Satan's schemes are propagated through the evil world system over which he rules, and are carried out by his demon hosts. "Schemes" is all-inclusive, encompassing every sin, immoral practice, false theology, false religion, and worldly enticement. *See note on 2 Cor. 2:11*. **the devil.** Scripture refers to him as "an anointed guardian cherub" (Ezek. 28:14), "the prince of demons" (Luke 11:15), "the god of this world" (2 Cor. 4:4), and "the prince of the power of the air" (Eph. 2:2). Scripture depicts him opposing God's work (Zech. 3:1), perverting God's word (Matt. 4:6), hindering God's servant (1 Thess. 2:18), hindering the gospel (2 Cor. 4:4), snaring the righteous (1 Tim. 3:7), and holding the world in his power (1 John 5:19).

EPHESIANS—NOTE ON 6:12 wrestle. A term also used of hand-to-hand combat. Struggling or wrestling features trickery and deception, like Satan and his hosts when they attack. Coping with deceptive temptation requires truth and righteousness. The four designations describe the different strata and rankings of those demons and the evil supernatural empire in which they operate. Satan's forces of darkness are highly structured for the most destructive purposes. Cf. Col. 2:15 and 1 Pet. 3:22. **not . . . against flesh and blood.** See 2 Cor. 10:3–5. **spiritual forces of evil.** This possibly refers to the most depraved abominations, including such things as extreme sexual perversions, occultism, and Satan worship. *See note on Col. 1:16*. **in the heavenly places.** As in Eph. 1:3 and 3:10, this refers to the entire realm of spiritual beings.

EPHESIANS—NOTE ON 6:13 Therefore take up the whole armor of God. Paul again emphasized the necessity of the Christian's appropriating God's full spiritual armor by obedience in taking it up, or putting it on (v. 11). The first three pieces of armor (belt, breastplate, and shoes/boots, vv. 14–15) were worn continually on the battlefield; the last three (shield, helmet, and sword, vv. 16–17) were kept ready for use when actual fighting began. **the evil day.** Since the fall of man, every day has been evil, a condition that will persist until the Lord returns and establishes his own righteous kingdom on earth. **having done all, to stand firm.** Standing firm against the enemy without wavering or falling is the goal. *See notes on James 4:17 and 1 Pet. 5:8–9*.

EPHESIANS—NOTE ON **6:14** **Stand therefore.** For the third time (see vv. 11, 13), the apostle calls Christians to take a firm position in the spiritual battle against Satan and his minions. Whether confronting Satan's efforts to distrust God, forsaking obedience, producing doctrinal confusion and falsehood, hindering service to God, bringing division, serving God in the flesh, living hypocritically, being worldly, or in any other way rejecting biblical obedience, this armor is our defense. **fastened . . . truth.** The soldier wore a tunic of loose-fitting cloth. Since ancient combat was largely hand-to-hand, a loose tunic was a potential hindrance and danger. A belt was necessary to cinch up the loosely hanging material. Cf. Ex. 12:11; Luke 12:35; 1 Pet. 1:13. Girding up was a matter of pulling in the loose ends as preparation for battle. The belt that pulls all the spiritual loose ends in is "truth," or better, "truthfulness." The idea is of sincere commitment to fight and win without hypocrisy—self-discipline in devotion to victory. Everything that hinders is tucked away. Cf. 2 Tim. 2:4 and Heb. 12:1. **the breastplate of righteousness.** The breastplate was usually a tough, sleeveless piece of leather or heavy material with animal horn or hoof pieces sewn on, covering the soldier's full torso, protecting his heart and other vital organs. Because righteousness, or holiness, is such a distinctive characteristic of God himself, it is not hard to understand why that is the Christian's chief protection against Satan and his schemes. As believers faithfully live in obedience to and communion with Jesus Christ, his own righteousness produces in them the practical, daily righteousness that becomes their spiritual breastplate. Lack of holiness, on the other hand, leaves them vulnerable to the great enemy of their souls (cf. Isa. 59:17; 2 Cor. 7:1; 1 Thess. 5:8).

EPHESIANS—NOTE ON **6:15** **shoes . . . the gospel of peace.** Roman soldiers wore boots with nails in them to grip the ground in combat. The gospel of peace pertains to the good news that, through Christ, believers are at peace with God and he is on their side (Rom. 5:6–10). It is that confidence of divine support which allows the believer to stand firm, knowing that since he is at peace with God, God is his strength (see Rom. 8:31, 37–39).

EPHESIANS—NOTE ON 6:16 the shield of faith. This Greek word usually refers to the large shield (2.5 x 4.5 feet) that protected the entire body. The faith to which Paul refers is not the body of Christian doctrine (as the term is used in 4:13) but basic trust in God. The believer's continual trust in God's word and promise is "in all circumstances" necessary to protect him from temptations to every sort of sin. All sin comes when the victim falls to Satan's lies and promises of pleasure, rejecting the better choice of obedience and blessing. **flaming darts.** Temptations are likened to the flaming arrows shot by the enemy and quenched by the oil-treated leather shield (cf. Ps. 18:30; Prov. 30:5–6; 1 John 5:4).

EPHESIANS—NOTE ON 6:17 the helmet of salvation. The helmet protected the head, always a major target in battle. Paul is speaking to those who are already saved, and is therefore not speaking here about attaining salvation. Rather, Satan seeks to destroy a believer's assurance of salvation with his weapons of doubt and discouragement. This is clear from Paul's reference to the helmet as "the hope of salvation" (Isa. 59:17; *see note on 1 Thess. 5:8*). But although a Christian's feelings about his salvation may be seriously damaged by Satan-inspired doubt, his salvation itself is eternally protected and he need not fear its loss. Satan wants to curse the believer with doubts, but the Christian can be strong in God's promises of eternal salvation in Scripture (see John 6:37–39; 10:28–29; Rom. 5:10; 8:31–39; Phil. 1:6; 1 Pet. 1:3–5). Security is a fact; assurance is a feeling that comes to the obedient Christian (1 Pet. 1:3–10). **the sword of the Spirit.** As the sword was the soldier's only weapon, so God's word is the only needed weapon, infinitely more powerful than any of Satan's. The Greek term refers to a small weapon (6–18 inches long). It was used both defensively to fend off Satan's attacks, and offensively to help destroy the enemy's strategies. It is the truth of Scripture. *See notes on 2 Cor. 10:3–5 and Heb. 4:12*.

EPHESIANS—NOTE ON 6:18 This verse introduces the general character of a believer's prayer life: 1) "all prayer and supplication" focuses on the variety; 2) "at all times" focuses on the frequency (cf. Rom. 12:12; Phil. 4:6; 1 Thess. 5:17); 3) "in the Spirit" focuses on submission, as we line up with the will of God (cf. Rom. 8:26–27); 4) "keep alert" focuses on the manner (cf. Matt. 26:41; Mark 13:33); 5) "all perseverance" focuses on the persistence (cf. Luke 11:9; 18:7–8); and 6) “all the saints” focuses on the objects (cf. 1 Sam. 12:23).

EPHESIANS—NOTE ON 6:19–20 Paul does not ask for prayer for his personal well-being or physical comfort in the imprisonment from which he wrote, but for boldness and faithfulness to continue proclaiming the gospel to the unsaved no matter what the cost. **mystery.** *See note on 3:4*. **ambassador.** *See notes on 2 Cor. 5:18–20*.

EPHESIANS—NOTE ON 6:21–22 **Tychicus.** A convert from Asia Minor (modern Turkey) who was with the apostle during his first imprisonment in Rome, from where this epistle was written (see 3:1). He accompanied Paul in taking an offering to the church in Jerusalem (Acts 20:4–6) and was sent by him on several missions (2 Tim. 4:12; Titus 3:12).

EPHESIANS—NOTE ON 6:23–24 This beautiful benediction sums up the major themes of this very personal letter, reminding readers of the peace (v. 15; 1:2; 2:14–15, 17; 4:3), love (1:15; 4:2, 15–16; 5:25, 28, 33), and faith (6:16; 1:15; 2:8; 3:12, 17; 4:5, 13) from God and Jesus Christ.

Philippians

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Introduction to Philippians

Title

Philippians derives its name from the Greek city where the church to which it was addressed was located. Philippi was the first town in Macedonia where Paul established a church.

Author and Date

The unanimous testimony of the early church was that the apostle Paul wrote Philippians. Nothing in the letter would have motivated a forger to write it.

The question of when Philippians was written cannot be separated from that of where it was written. The traditional view is that Philippians, along with the other Prison Epistles (Ephesians, Colossians, Philemon), was written during Paul's first imprisonment at Rome (c. A.D. 60–62). The most natural understanding of the references to the "imperial guard" (1:13) and the "saints . . . of Caesar's household" (4:22) is that Paul wrote from Rome, where the emperor lived. The similarities between the details of Paul's imprisonment given in Acts and in the Prison Epistles also argue that those epistles were written from Rome (e.g., Paul was guarded by soldiers, Acts 28:16; cf. Phil. 1:13–14; was permitted to receive visitors, Acts 28:30; cf. Phil. 4:18; and had the opportunity to preach the gospel, Acts 28:31; cf. Phil. 1:12–14; Eph. 6:18–20; Col. 4:2–4).

Some have held that Paul wrote the Prison Epistles during his two-year imprisonment at Caesarea (Acts 24:27). But Paul's opportunities to receive visitors and proclaim the gospel were severely limited during that imprisonment (cf. Acts 23:35). The Prison Epistles express Paul's hope for a favorable verdict (Phil. 1:25; 2:24; cf. Philem. 22). In Caesarea, however, Paul's only hope for release was either to bribe Felix (Acts 24:26), or agree to stand trial at Jerusalem under Festus (Acts 25:9). In the Prison Epistles, Paul expected the decision in his case to be final (Phil. 1:20–23; 2:17, 23). That could not have been true at Caesarea, since Paul could and did appeal his case to the emperor.

Another alternative has been that Paul wrote the Prison Epistles from Ephesus. But at Ephesus, like Caesarea, no final decision could be made in his case because of his right to appeal to the emperor. Also, Luke was with Paul when he wrote Colossians (Col. 4:14), but he apparently was not with the apostle at Ephesus. Acts 19, which records Paul's stay in Ephesus, is not in one of the "we sections" of Acts (see Introduction to Acts: Author and

Date). The most telling argument against Ephesus as the point of origin for the Prison Epistles, however, is that there is no evidence that Paul was ever imprisoned at Ephesus.

In light of the serious difficulties faced by both the Caesarean and Ephesian views, there is no reason to reject the traditional view that Paul wrote the Prison Epistles—including Philippians—from Rome.

Paul's belief that his case would soon be decided (Phil. 2:23–24) points to Philippians being written toward the close of the apostle's two-year Roman imprisonment (c. A.D. 61).

Background and Setting

Originally known as Krenides (“The Little Fountains”) because of the numerous nearby springs, Philippi (“city of Philip”) received its name from Philip II of Macedon (the father of Alexander the Great). Attracted by the nearby gold mines, Philip conquered the region in the fourth century B.C. In the second century B.C., Philippi became part of the Roman province of Macedonia.

The city existed in relative obscurity for the next two centuries until one of the most famous events in Roman history brought it recognition and expansion. In 42 B.C., the forces of Antony and Octavian defeated those of Brutus and Cassius at the Battle of Philippi, thus ending the Roman Republic and ushering in the Empire. After the battle, Philippi became a Roman colony (cf. Acts 16:12), and many veterans of the Roman army settled there. As a colony, Philippi had autonomy from the provincial government and the same rights granted to cities in Italy, including the use of Roman law, exemption from some taxes, and Roman citizenship for its residents (Acts 16:21). Being a colony was also the source of much civic pride for the Philippians, who used Latin as their official language, adopted Roman customs, and modeled their city government after that of Italian cities. Acts and Philippians both reflect Philippi’s status as a Roman colony.

Paul’s description of Christians as citizens of heaven (Phil. 3:20) was appropriate, since the Philippians prided themselves on being citizens of Rome (cf. Acts 16:21). The Philippians may well have known some of the members of the palace guard (Phil. 1:13) and Caesar’s household (4:22).

The church at Philippi, the first one founded by Paul in Europe, dates from the apostle’s second missionary journey (Acts 16:12–40). Philippi evidently had a very small Jewish population. Because there were not enough men to form a synagogue (the requirement was for 10 Jewish men who were heads of a household), some devout women met outside the city at a place of prayer (Acts 16:13) alongside the Gangites River. Paul preached the gospel to them and Lydia, a wealthy merchant dealing in expensive purple dyed goods (Acts 16:14), became a believer (Acts 16:14–15). It is likely that the Philippian church initially met in her spacious home.

Satanic opposition to the new church immediately arose in the person of a demon-possessed, fortune-telling slave girl (Acts 16:16–17). Not wanting even agreeable testimony from such an evil source, Paul cast the demon out of her (Acts 16:18). The apostle's act enraged the girl's masters, who could no longer sell her services as a fortune-teller (Acts 16:19). They hauled Paul and Silas before the city's magistrates (Acts 16:20) and inflamed the civic pride of the Philippians by claiming the two preachers were a threat to Roman customs (Acts 16:20–21). As a result, Paul and Silas were beaten and imprisoned (Acts 16:22–24).

The two preachers were miraculously released from prison that night by an earthquake, which unnerved the jailer and opened his heart and that of his household to the gospel (Acts 16:25–34). The next day the magistrates, panicking when they learned they had illegally beaten and imprisoned two Roman citizens, begged Paul and Silas to leave Philippi.

Paul apparently visited Philippi twice during his third missionary journey, once at the beginning (cf. 2 Cor. 8:1–5), and again near the end (Acts 20:6). About four or five years after his last visit to Philippi, while a prisoner at Rome, Paul received a delegation from the Philippian church. The Philippians had generously supported Paul in the past (Phil. 4:15–16), and had also contributed abundantly for the needy at Jerusalem (2 Cor. 8:1–4). Now, hearing of Paul's imprisonment, they sent another contribution to him (Phil. 4:10), and along with it Epaphroditus to minister to Paul's needs. Unfortunately Epaphroditus suffered a near-fatal illness (2:26–27), either while en route to Rome, or after he arrived. Accordingly, Paul decided to send Epaphroditus back to Philippi (2:25–26) and wrote the letter to the Philippians to send back with him.

Paul had several purposes in composing this epistle. First, he wanted to express in writing his thanks for the Philippians' gift (4:10–18). Second, he wanted the Philippians to know why he decided to return Epaphroditus to them, so they would not think his service to Paul had been unsatisfactory (2:25–26). Third, he wanted to inform them about his circumstances at

Rome (1:12–26). Fourth, he wrote to exhort them to unity (2:1–2; 4:2). Finally, he wrote to warn them against false teachers (3:1–4:1).

Historical and Theological Themes

Since it is primarily a practical letter, Philippians contains little historical material (there are no OT quotes), apart from the momentous treatment of Paul’s spiritual autobiography (3:4–7). There is, likewise, little direct theological instruction, also with one momentous exception. The magnificent passage describing Christ’s humiliation and exaltation (2:5–11) contains some of the most profound and crucial teaching on the Lord Jesus Christ in all the Bible. The major theme of pursuing Christlikeness, as the most defining element of spiritual growth and the one passion of Paul in his own life, is presented in 3:12–14. In spite of Paul’s imprisonment, the dominant tone of the letter is joyful (1:4, 18, 25–26; 2:2, 16–18, 28; 3:1, 3; 4:1, 4, 10).

Interpretive Challenges

The major difficulty connected with Philippians is determining where it was written (see Author and Date). The text itself presents only one significant interpretive challenge: the identity of the "enemies of the cross" (see notes on 3:18–19).

Outline

- I. Paul’s Greeting (1:1–11)
- II. Paul’s Circumstances (1:12–26)
- III. Paul’s Exhortations (1:27–2:18)
  - A. To Stand Firm Amid Persecution (1:27–30)
  - B. To Be United by Humility (2:1–4)
  - C. To Remember the Example of Christ (2:5–11)
  - D. To Be Light in a Dark World (2:12–18)
- IV. Paul’s Companions (2:19–30)
  - A. Timothy (2:19–24)
  - B. Epaphroditus (2:25–30)
- V. Paul’s Warnings (3:1–4:1)
  - A. Against Legalism (3:1–16)
  - B. Against Lawlessness (3:17–4:1)
- VI. Paul’s Admonition (4:2–9)
- VII. Paul’s Thankfulness (4:10–20)
- VIII. Paul’s Farewell (4:21–23)

THE LETTER OF PAUL TO THE

Philippians

Greeting

PHILIPPIANS **1** ‡†Paul and Timothy, servants [1] of Christ Jesus,

To all the saints in Christ Jesus who are at Philippi, with the overseers [2] and deacons: [3]

[2]†Grace to you and peace from God our Father and the Lord Jesus Christ.

Thanksgiving and Prayer

[3]†I thank my God in all my remembrance of you, [4]†always in every prayer of mine for you all making my prayer with joy, [5]†because of your partnership in the gospel from the first day until now. [6]†And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ. [7]†It is right for me to feel this way about you all, because I hold you in my heart, for you are all partakers with me of grace, [4] both in my imprisonment and in the defense and confirmation of the gospel. [8]†For God is my witness, how I yearn for you all with the affection of Christ Jesus. [9]†And it is my prayer that your love may abound more and more, with knowledge and all discernment, [10]†so that you may approve what is excellent, and so be pure and blameless for the day of Christ, [11]†filled with the fruit of righteousness that comes through Jesus Christ, to the glory and praise of God.

The Advance of the Gospel

[12]†I want you to know, brothers, [5] that what has happened to me has really served to advance the gospel, [13]†so that it has become known throughout the whole imperial guard [6] and to all the rest that my imprisonment is for Christ. [14]†And most of the brothers, having become confident in the Lord

by my imprisonment, are much more bold to speak the word [7] without fear.

[15]†Some indeed preach Christ from envy and rivalry, but others from good will. [16]†The latter do it out of love, knowing that I am put here for the defense of the gospel. [17]†The former proclaim Christ out of rivalry, not sincerely but thinking to afflict me in my imprisonment. [18]†What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed, and in that I rejoice.

To Live Is Christ

Yes, and I will rejoice, [19]†for I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance, [20]†as it is my eager expectation and hope that I will not be at all ashamed, but that with full courage now as always Christ will be honored in my body, whether by life or by death. [21]†For to me to live is Christ, and to die is gain. [22]†If I am to live in the flesh, that means fruitful labor for me. Yet which I shall choose I cannot tell. [23]†I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better. [24]†But to remain in the flesh is more necessary on your account. [25]†Convinced of this, I know that I will remain and continue with you all, for your progress and joy in the faith, [26]†so that in me you may have ample cause to glory in Christ Jesus, because of my coming to you again.

[27]†Only let your manner of life be worthy [8] of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel, [28]†and not frightened in anything by your opponents. This is a clear sign to them of their destruction, but of your salvation, and that from God. [29]†For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake, [30]†engaged in the same conflict that you saw I had and now hear that I still have.

Christ's Example of Humility

PHILIPPIANS **2** †So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, [2]†complete my joy by being of the same mind, having the same love, being in full accord and of one mind. [3]†Do nothing from rivalry or conceit, but in humility count others more significant than yourselves. [4]Let each of you look not only to his own interests, but also to the interests of others. [5]†Have this mind among yourselves, which is yours in Christ Jesus, [1] [6]‡†who, though he was in the form of God, did not count equality with God a thing to be grasped, [7]†but made himself nothing, taking the form of a servant, [2] being born in the likeness of men. [8]†And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. [9]†Therefore God has highly exalted him and bestowed on him the name that is above every name, [10]‡†so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, [11]†and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Lights in the World

[12]†Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, [13]†for it is God who works in you, both to will and to work for his good pleasure.

[14]†Do all things without grumbling or questioning, [15]†that you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world, [16]†holding fast to the word of life, so that in the day of Christ I may be proud that I did not run in vain or labor in vain. [17]‡†Even if I am to be poured out as a drink offering upon the sacrificial offering of your faith, I am glad and rejoice with you all. [18]Likewise you also should be glad and rejoice with me.

Timothy and Epaphroditus

[19]‡†I hope in the Lord Jesus to send Timothy to you soon, so that I too may be cheered by news of you. [20]‡For I have no one like him, who will be genuinely concerned for your welfare. [21]For they all seek their own interests, not those of Jesus Christ. [22]But you know Timothy's [3] proven worth, how as a son [4] with a father he has served with me in the gospel. [23]‡I hope therefore to send him just as soon as I see how it will go with me, [24]†and I trust in the Lord that shortly I myself will come also.

[25]‡†I have thought it necessary to send to you Epaphroditus my brother and fellow worker and fellow soldier, and your messenger and minister to my need, [26]†for he has been longing for you all and has been distressed because you heard that he was ill. [27]†Indeed he was ill, near to death. But God had mercy on him, and not only on him but on me also, lest I should have sorrow upon sorrow. [28]†I am the more eager to send him, therefore, that you may rejoice at seeing him again, and that I may be less anxious. [29]†So receive him in the Lord with all joy, and honor such men, [30]†for he nearly died for the work of Christ, risking his life to complete what was lacking in your service to me.

Righteousness Through Faith in Christ

PHILIPPIANS **3** †Finally, my brothers, [1] rejoice in the Lord. To write the
same things to you is no trouble to me and is safe for you.

[2]†Look out for the dogs, look out for the evildoers, look out for those who
mutilate the flesh. [3]†For we are the circumcision, who worship by the Spirit
of God [2] and glory in Christ Jesus and put no confidence in the flesh—
[4]‡though I myself have reason for confidence in the flesh also. If anyone
else thinks he has reason for confidence in the flesh, I have more:
[5]†circumcised on the eighth day, of the people of Israel, of the tribe of
Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; [6]†as to zeal, a
persecutor of the church; as to righteousness under the law, [3] blameless.
[7]†But whatever gain I had, I counted as loss for the sake of Christ.
[8]‡†Indeed, I count everything as loss because of the surpassing worth of
knowing Christ Jesus my Lord. For his sake I have suffered the loss of all
things and count them as rubbish, in order that I may gain Christ [9]†and be
found in him, not having a righteousness of my own that comes from the
law, but that which comes through faith in Christ, the righteousness from
God that depends on faith— [10]†that I may know him and the power of his
resurrection, and may share his sufferings, becoming like him in his death,
[11]†that by any means possible I may attain the resurrection from the dead.

Straining Toward the Goal

[12]‡†Not that I have already obtained this or am already perfect, but I press
on to make it my own, because Christ Jesus has made me his own.
[13]†Brothers, I do not consider that I have made it my own. But one thing I
do: forgetting what lies behind and straining forward to what lies ahead, [14]†I
press on toward the goal for the prize of the upward call of God in Christ
Jesus. [15]†Let those of us who are mature think this way, and if in anything
you think otherwise, God will reveal that also to you. [16]†Only let us hold
true to what we have attained.

[17]†Brothers, join in imitating me, and keep your eyes on those who walk
according to the example you have in us. [18]†For many, of whom I have
often told you and now tell you even with tears, walk as enemies of the
cross of Christ. [19]†Their end is destruction, their god is their belly, and they
glory in their shame, with minds set on earthly things. [20]†But our citizenship
is in heaven, and from it we await a Savior, the Lord Jesus Christ, [21]†who
will transform our lowly body to be like his glorious body, by the power
that enables him even to subject all things to himself.

PHILIPPIANS **4** ‡Therefore, my brothers, [1] whom I love and long for, my joy and crown, stand firm thus in the Lord, my beloved.

Exhortation, Encouragement, and Prayer

[2]‡I entreat Euodia and I entreat Syntyche to agree in the Lord. [3]‡Yes, I ask you also, true companion, [2] help these women, who have labored side by side with me in the gospel together with Clement and the rest of my fellow workers, whose names are in the book of life.

[4]‡Rejoice in the Lord always; again I will say, Rejoice. [5]‡Let your reasonableness be known to everyone. The Lord is at hand; [6]‡do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. [7]‡And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

[8]‡Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things. [9]‡What you have learned and received and heard and seen in me—practice these things, and the God of peace will be with you.

God's Provision

[10]‡‡I rejoiced in the Lord greatly that now at length you have revived your concern for me. You were indeed concerned for me, but you had no opportunity. [11]‡Not that I am speaking of being in need, for I have learned in whatever situation I am to be content. [12]‡I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need. [13]‡I can do all things through him who strengthens me.

[14]‡Yet it was kind of you to share [3] my trouble. [15]‡And you Philippians yourselves know that in the beginning of the gospel, when I left Macedonia,

no church entered into partnership with me in giving and receiving, except you only. [16]†Even in Thessalonica you sent me help for my needs once and again. [17]†Not that I seek the gift, but I seek the fruit that increases to your credit. [4] [18]†I have received full payment, and more. I am well supplied, having received from Epaphroditus the gifts you sent, a fragrant offering, a sacrifice acceptable and pleasing to God. [19]†And my God will supply every need of yours according to his riches in glory in Christ Jesus. [20]†To our God and Father be glory forever and ever. Amen.

Final Greetings

[21]†Greet every saint in Christ Jesus. The brothers who are with me greet you. [22]†All the saints greet you, especially those of Caesar's household.

[23]†The grace of the Lord Jesus Christ be with your spirit.

Footnotes

Footnotes for Philippians, Chapter 1

[1] 1:1 Or *slaves*; Greek *bondservants*

[2] 1:1 Or *bishops*; Greek *episkopoi*

[3] 1:1 Or *servants*, or *ministers*; Greek *diakonoi*

[4] 1:7 Or *you all have fellowship with me in grace*

[5] 1:12 Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church; also verse 14

[6] 1:13 Greek *in the whole praetorium*

[7] 1:14 Some manuscripts add *of God*

[8] 1:27 Greek *Only behave as citizens worthy*

Footnotes for Philippians, Chapter 2

[1] 2:5 Or *which was also in Christ Jesus*

[2] 2:7 Greek *bondservant*

[3] 2:22 Greek *his*

[4] 2:22 Greek *child*

Footnotes for Philippians, Chapter 3

[1] 3:1 Or *brothers and sisters*; also verses 13, 17

[2] 3:3 Some manuscripts *God in spirit*

[3] 3:6 Greek *in the law*

Footnotes for Philippians, Chapter 4

[1] 4:1 Or *brothers and sisters*; also verses 8, 21

[2] 4:3 Or *loyal Syzygus*; Greek *true yokefellow*

[3] 4:14 Or *have fellowship in*

[4] 4:17 Or *I seek the profit that accrues to your account*

Study Notes

PHILIPPIANS—NOTE ON 1:1–2 First-century letters normally began by identifying the sender and the recipient with a basic greeting. One notable variation here is that Paul includes Timothy's name because Timothy was an important gospel coworker in and around Philippi and a trusted, corroborating witness to the truths Paul expounded.

PHILIPPIANS—NOTE ON 1:1 **Paul.** See Introduction to Romans: Author and Date; *see note on Acts 9:1*. Paul wrote this letter from a Roman prison (see Introduction: Author and Date). **Timothy.** Timothy, Paul's beloved son in the faith (see Introduction to 1 Timothy: Author and Date; Acts 16:1–3), was not the coauthor of the letter, but possibly the one to whom Paul dictated it. Regardless, Paul had good reason for including Timothy's name (*see note on Phil. 1:1–2*). **servants.** This denotes a willing slave who was happily and loyally linked to his master (*see note on Rom. 1:1*; cf. James 1:1; 2 Pet. 1:1; Jude 1). **saints.** *See note on 1 Cor. 1:2*. These were believers in the church at Philippi, including those who led the assembly. **in Christ Jesus.** This describes the Philippian believers' union with Christ in his death and resurrection (*see notes on Rom. 6:2–9; Gal. 2:20*), which was the reason they could be called "saints." **Philippi.** See Introduction: Background and Setting. **overseers.** *See note on 1 Tim. 3:1*. This is a term used to emphasize the leadership responsibilities of those who are elders, who are also called pastors. All 3 terms are used in the NT to describe the same men. **deacons.** Lit., "those who serve"; *see note on 1 Tim. 3:8*.

PHILIPPIANS—NOTE ON 1:2 **Grace . . . peace.** Paul's standard greeting (*see note on Rom. 1:7*) reminded the believers of their relationship to God.

PHILIPPIANS—NOTE ON 1:3 **I thank my God.** Paul's letters usually included such commendation (*see note on Gal. 1:3–5*).

PHILIPPIANS—NOTE ON 1:4 **making my prayer with joy.** The Greek word for "prayer" denotes a petition for, or a request made on behalf of, someone else. It was a delight for Paul to intercede for fellow believers.

PHILIPPIANS—NOTE ON 1:5 partnership. This can also be translated “fellowship” or “participation.” Cf. 2 Cor. 8:4. **from the first day.** These believers eagerly assisted Paul in evangelizing Philippi from the beginning of the church there (Acts 16:12–40).

PHILIPPIANS—NOTE ON 1:6 he . . . will bring it to completion. The Greek verb translated “began” is used only here and in Gal. 3:3—both times in reference to salvation itself. When God begins a work of salvation in a person, he finishes and perfects that work. Thus the verb “bring it to completion” points to the eternal security of the Christian (*see notes on John 6:40, 44; Rom. 5:10; 8:29–39; Eph. 1:13–14; Heb. 7:25; 12:2*). **day of Jesus Christ.** This phrase is not to be confused with the “day of the Lord” (see Introduction to Joel: Historical and Theological Themes), which describes final divine judgment and wrath (cf. Isa. 13:9; Joel 1:15; 2:11; 1 Thess. 5:2; 2 Pet. 3:10). “Day of Jesus Christ” is also called the “day of Christ” (Phil. 1:10; 2:16) and the “day of our Lord Jesus Christ” (1 Cor. 1:8), which looks to the final salvation, reward, and glorification of believers. Cf. 1 Cor. 3:10–15; 4:5; 2 Cor. 5:9–10.

PHILIPPIANS—NOTE ON 1:7 heart. A common biblical word used to describe the center of thought and feeling (cf. Prov. 4:23). **defense and confirmation.** Two judicial terms referring either to the first phase of Paul’s trial in Rome in which he defended his gospel ministry or in a general sense to his continual defense of the faith, which was the heart of his ministry. **partakers with me of grace.** *See notes on Phil. 1:5*. During his imprisonment, the Philippians sent Paul money and Epaphroditus’s services to support the apostle, thus sharing in God’s gracious blessing on his ministry (cf. 2:30).

PHILIPPIANS—NOTE ON 1:8 affection. The word lit. refers to the internal organs, which are the part of the body that reacts to intense emotion. It became the strongest Greek word to express compassionate love—a love that involves one’s entire being.

PHILIPPIANS—NOTE ON 1:9 with knowledge. This is from the Greek word that describes genuine, full, or advanced knowledge. Biblical love is not an empty sentimentalism but is anchored deeply in the truth of Scripture and regulated by it (cf. Eph. 5:2–3; 1 Pet. 1:22). **discernment.** The English word “aesthetic” comes from this Greek word, which speaks of moral perception, insight, and the practical application of knowledge. Love is not blind, but perceptive, and it carefully scrutinizes to distinguish between right and wrong. *See note on 1 Thess. 5:21–22*.

PHILIPPIANS—NOTE ON 1:10 approve what is excellent. “Approve” in classical Greek described the assaying of metals or the testing of money for authenticity (cf. Luke 12:56; 14:19). “Excellent” means “to differ.” Believers need the ability to distinguish those things that are truly important so they can establish the right priorities. **pure and blameless.** “Pure” means “genuine,” and may have originally meant “tested by sunlight.” In the ancient world, dishonest pottery dealers filled cracks in their inferior products with wax before glazing and painting them, making worthless pots difficult to distinguish from expensive ones. The only way to avoid being defrauded was to hold the pot to the sun, making the wax-filled cracks obvious. Dealers marked their fine pottery that could withstand “sun testing” as *sine cera*—“without wax.” “Blameless” can be translated “without offense,” referring to relational integrity. Christians are to live lives of true integrity that do not cause others to sin (*see notes on Rom. 12:9; 1 Cor. 10:31–32; 2 Cor. 1:12*; cf. Rom. 14; 1 Cor. 8). **the day of Christ.** *See note on Phil. 1:6*.

PHILIPPIANS—NOTE ON 1:11 fruit of righteousness. This is better translated, “the fruit righteousness produces” (*see note on Rom. 1:13*; cf. Prov. 11:30; Amos 6:12; James 3:17–18). **that comes through Jesus Christ.** See John 15:1–5 and Eph. 2:10. This speaks of the salvation transformation provided by our Lord and his ongoing work of power through his Spirit in us. **to the glory and praise of God.** See John 15:8; Eph. 1:12–14; 3:20–21. The ultimate end of all Paul’s prayers was that God be glorified.

PHILIPPIANS—NOTE ON 1:12 what has happened. The events in Paul’s life, namely, his journey to Rome and imprisonment there (see Introduction: Background and Setting; Acts 21–28). **to advance.** This refers to the forward movement of something—often of armies—in spite of obstacles, dangers, and distractions. Paul’s imprisonment proved to be no hindrance to spreading the message of salvation (cf. Acts 28:30–31). Actually, it created new opportunities (*see note on Phil. 4:22*).

PHILIPPIANS—NOTE ON 1:13 become known . . . imprisonment . . . for Christ. People around him recognized that Paul was no criminal, but had become a prisoner because of preaching Jesus Christ and the gospel (cf. Eph. 6:20). **imperial guard.** The Greek word is *praetorium* (see esv footnote), which can denote either a special building (e.g., a commander's headquarters, the emperor's palace) or the group of men in the imperial guard. Because Paul was in a private house in Rome, *praetorium* probably refers to the members of the imperial guard who guarded Paul day and night. Cf. Acts 28:16. **the rest.** Others in the city of Rome who met and heard Paul (cf. Acts 28:23–24, 30–31).

PHILIPPIANS—NOTE ON 1:14 most of the brothers. With the exception of those detractors identified in vv. 15–16, who were attacking Paul. **more bold to speak.** Paul's example of powerful witness to the gospel as a prisoner demonstrated God's faithfulness to his persecuted children and that their imprisonment would not halt the progress of the gospel. This encouraged others to be bold and not fear imprisonment.

PHILIPPIANS—NOTE ON 1:15 from envy and rivalry. The attitude of Paul's detractors, who really did preach the gospel but were jealous of his apostolic power and authority, his success and immense giftedness. "Rivalry" connotes contention, strife, and conflict, which resulted when Paul's critics began discrediting him. **from good will.** "Good will" speaks of satisfaction and contentment, the attitude that Paul's supporters had for him personally and for his ministry.

PHILIPPIANS—NOTE ON 1:16 The latter do it out of love. Paul's supporters were motivated by genuine affection for him and confidence in his virtue (cf. 1 Cor. 13:1–2). **put here.** The Greek word describes a soldier's being placed on duty. Paul was in prison because he was destined to be there by God's will, so as to be in a strategic position to proclaim the gospel. **defense of the gospel.** *See note on Phil. 1:7*.

PHILIPPIANS—NOTE ON 1:17 rivalry. This describes those who were interested only in self-advancement, or who ruthlessly sought to get ahead at any cost. Paul's detractors used his incarceration as an opportunity to promote their own prestige by accusing Paul of being so sinful the Lord had chastened him by imprisonment. **not sincerely.** *See note on v. 10*.

PHILIPPIANS—NOTE ON 1:18 **I rejoice.** Paul's joy was not tied to his circumstances or his critics (cf. Ps. 4:7–8; Rom. 12:12; 2 Cor. 6:10). He was glad when the gospel was proclaimed with authority, no matter who received credit. He endured the unjust accusations without bitterness at his accusers. Rather, he rejoiced that they preached Christ, even in a pretense of godliness.

PHILIPPIANS—NOTE ON 1:19 **my deliverance.** "Deliverance" is from the basic Greek term for salvation. But it can also be rendered "well-being" or "escape," which presents four possible interpretations: 1) it refers to Paul's ultimate salvation; 2) it alludes to his deliverance from threatened execution; 3) he would finally be vindicated by the emperor's ruling; or 4) Paul is talking about his eventual release from prison. Whatever Paul's precise meaning, he was certain he would be freed from his temporary distress (Job 13:16; cf. Job 19:26; Ps. 22:4–5, 8; 31:1; 33:18–19; 34:7; 41:1). **Spirit of Jesus Christ.** The Holy Spirit (Rom. 8:9; Gal. 4:6). Paul had supreme confidence in the Spirit (cf. Zech. 4:6; John 14:16; Rom. 8:26; Eph. 3:20).

PHILIPPIANS—NOTE ON 1:20 **eager expectation.** This Greek word indicates keen anticipation of the future, as when someone stretches his neck to see what lies ahead. Paul was very confident and excited about Christ's promise (see Matt. 10:32). **not be at all ashamed.** See Isa. 49:23; Rom. 9:33; cf. Ps. 25:2–3; 40:15–16; 119:80; Isa. 1:27–29; 45:14–17; Jer. 12:13; Zeph. 3:11.

PHILIPPIANS—NOTE ON 1:21 **to me to live is Christ.** For Paul, life is summed up in Jesus Christ; Christ was his reason for being. *See notes on 3:12–14*. **to die is gain.** Death would relieve him of earthly burdens and let him focus totally on glorifying God (*see notes on 1:23–24*; cf. Acts 21:13).

PHILIPPIANS—NOTE ON 1:22 **the flesh.** Cf. v. 24. Here this word refers not to one's fallen humanness (as in Rom. 7:5, 18; 8:1), but simply to physical life (as in 2 Cor. 10:3; Gal. 2:20). **fruitful labor.** *See notes on Rom. 1:13*. Paul knew that the only reason to remain in this world was to bring souls to Christ and build up believers to do the same. *See note on 2 Cor. 4:15*.

PHILIPPIANS—NOTE ON 1:23 **hard pressed.** The Greek word pictures a traveler on a narrow path, a rock wall on either side allowing him to go only straight ahead. **depart and be with Christ.** Paul knew if he died he would have complete, conscious, intimate, unhindered fellowship with his Lord (*see notes on 2 Cor. 5:1, 8; 2 Tim. 4:6–8*). **far better.** The highest superlative.

PHILIPPIANS—NOTE ON 1:24 more necessary on your account. Paul yielded his personal desire to be with his Lord for the necessity of the building of the church (see 2:3–4).

PHILIPPIANS—NOTE ON 1:25 Convinced . . . I will remain. Paul's conviction—not a supernatural revelation—that their need would determine that he stay on earth longer. **progress . . . in the faith.** "Progress" pictures trail blazing so that an army can advance (*see note on v. 12*). Paul wanted to cut a new path for the Philippians to follow to victory; the increasing of their faith would result in the increasing of their joy.

PHILIPPIANS—NOTE ON 1:26 ample cause to glory in Christ Jesus. The Greek word order is "that your confidence of joy may be more abundant in Jesus Christ for me." The point is, as Paul lived on fruitfully, their joy and confidence would overflow because of Christ's working in him, not because of anything he himself did by his own ability.

PHILIPPIANS—NOTE ON 1:27 worthy of the gospel. Believers are to have integrity, i.e., to live consistent with what they believe, teach, and preach. Cf. Eph. 4:1; Col. 1:10; 1 Thess. 2:11–12; 4:1; Titus 2:10; 2 Pet. 3:11, 14. **one spirit . . . one mind.** This introduces Paul's theme of unity that continues through Phil. 2:4. His call for genuine unity of heart and mind is based on: 1) the necessity of oneness to win the spiritual battle for the faith (1:28–30); 2) the love of others in the fellowship (2:1–2); 3) genuine humility and self-sacrifice (2:3–4); and 4) the example of Jesus Christ who proved that sacrifice produces eternal glory (2:5–11). **striving side by side.** Lit., "to struggle along with someone." Paul changed the metaphor from that of a soldier standing at his post ("standing firm") to one of a team struggling for victory against a common foe. **the faith of the gospel.** The Christian faith as revealed by God and recorded in the Scripture (Jude 3; cf. Rom. 1:1; Gal. 1:7).

PHILIPPIANS—NOTE ON 1:28 sign . . . of their destruction. When believers willingly suffer without being "frightened," it is a sign that God's enemies will be destroyed and eternally lost (*see notes on 2 Thess. 1:4–8*).

PHILIPPIANS—NOTE ON 1:29 granted . . . suffer. *See notes on 3:10; 1 Pet. 2:19–21*; cf. Matt. 5:10–12; Acts 5:41. The Greek verb translated "granted" is from the noun for grace. Believers' suffering is a gift of grace that brings power (2 Cor. 7:9–10; 1 Pet. 5:10) and eternal reward (1 Pet. 4:13).

PHILIPPIANS—NOTE ON 1:30 same conflict. The same kind of suffering Paul had experienced (vv. 12–14; Acts 16:22–24). **you saw.** This refers to what the Philippians witnessed when Paul and Silas were imprisoned at Philippi (Acts 16:19–40).

PHILIPPIANS—NOTE ON 2:1 encouragement in Christ. "Encouragement" is from the Greek word that means "to come alongside and help, counsel, exhort" (*see notes on John 14:26; Rom. 12:1*), which our beloved Lord does for his own. **comfort from love.** The Greek word translated "comfort" portrays the Lord coming close and whispering words of gentle cheer or tender counsel in a believer's ear. **participation in the Spirit.** "Participation" refers to the partnership, of common eternal life, provided by the indwelling Holy Spirit (1 Cor. 3:16; 12:13; 2 Cor. 13:14; 1 John 1:4–6). **affection and sympathy.** God has extended his deep affection (*see note on Phil. 1:8*) and compassion to every believer (cf. Rom. 12:1; 2 Cor. 1:3; Col. 3:12), and that reality should result in unity.

PHILIPPIANS—NOTE ON 2:2 complete my joy. Paul's joy was tied to concern for the unity of believers (cf. Heb. 13:17). **same mind.** Cf. Phil. 3:15–16; 4:2; 1 Pet. 3:8. The Greek word means "think the same way." This exhortation is not optional or obscure, but is repeated throughout the NT (cf. Rom. 15:5; 1 Cor. 1:10; 2 Cor. 13:11–13). **same love.** Believers are to love others in the body of Christ equally—not because they are all equally attractive, but by showing the same kind of sacrificial, loving service to all that was shown to them by Christ (John 15:13; Rom. 12:10; 1 John 3:17; cf. John 3:16). **full accord.** This is perhaps a term specially coined by Paul. It lit., means "one-souled" and describes people who are knit together in harmony, having the same desires, passions, and ambitions.

PHILIPPIANS—NOTE ON 2:3 **rivalry.** This Greek word, which is sometimes rendered "strife" because it refers to factionalism and partisanship (*see note on Gal. 5:20*), speaks of the pride that prompts people to push for their own way. **conceit.** Lit., "empty glory." This word refers to the pursuit of personal glory, which is the motivation for selfish ambition. **humility.** This translates a Greek word that Paul and other NT writers apparently coined. It was a term of derision, with the idea of being low, shabby, and humble (cf. 1 Cor. 15:9; 1 Tim. 1:15). **count others more significant than yourselves.** The basic definition of true humility (cf. Rom. 12:10; Gal. 5:13; Eph. 5:21; 1 Pet. 5:5).

PHILIPPIANS—NOTE ON 2:5 Christ is the ultimate example of selfless humility (cf. Matt. 11:29; John 13:12–17).

PHILIPPIANS—NOTE ON 2:6–11 This is the classic Christological passage in the NT, dealing with the incarnation. It was probably sung as a hymn in the early church (*see note on Col. 3:16*).

PHILIPPIANS—NOTE ON 2:6 **he was in the form of God.** Paul affirms that Jesus eternally has been God. The usual Greek word for "was" or "being" is not used here. Instead, Paul chose another term that stresses the essence of a person's nature—his continuous state or condition. Paul also could have chosen one of two Greek words for "form," but he chose the one that specifically denotes the essential, unchanging character of something—what it is in and of itself. The fundamental doctrine of Christ's deity has always encompassed these crucial characteristics (cf. John 1:1, 3–4, 14; 8:58; Col. 1:15–17; Heb. 1:3). **equality with God.** The Greek word for "equality" defines things that are exactly the same in size, quantity, quality, character, and number. In every sense, Jesus is equal to God and constantly claimed to be so during his earthly ministry (cf. John 5:18; 10:33, 38; 14:9; 20:28; Heb. 1:1–3). **grasped.** The Greek word originally meant "a thing seized by robbery." It eventually came to mean anything clutched, embraced, or prized, and thus is sometimes translated "held onto." Though Christ had all the rights, privileges, and honors of deity—which he was worthy of and could never be disqualified from—his attitude was not to cling to those things or his position but to be willing to give them up for a season. *See notes on John 17:1–5*.

PHILIPPIANS—NOTE ON 2:7 made himself nothing. From this Greek word comes the theological word "kenosis"; i.e., the doctrine of Christ's self-emptying in his incarnation. This was a self-renunciation, not an emptying himself of deity nor an exchange of deity for humanity (*see notes on v. 6*). Jesus did, however, renounce or set aside his privileges in several areas: 1) heavenly glory—while on earth he gave up the glory of a face-to-face relationship with God and the continuous outward display and personal enjoyment of that glory (cf. John 17:5); 2) independent authority—during his incarnation Christ completely submitted himself to the will of his Father (*see note on Phil. 2:8*; cf. Matt. 26:39; John 5:30; Heb. 5:8); 3) divine prerogatives—he set aside the voluntary display of his divine attributes and submitted himself to the Spirit's direction (cf. Matt. 24:36; John 1:45–49); 4) eternal riches—while on earth Christ was poor and owned very little (cf. 2 Cor. 8:9); and 5) a favorable relationship with God—he felt the Father's wrath for human sin while on the cross (cf. Matt. 27:46; *see note on 2 Cor. 5:21*). **form of a servant.** Again, Paul uses the Greek word "form," which indicates exact essence (*see note on Phil. 2:6*). As a true servant (*see note on 1:1*), Jesus submissively did the will of his Father (cf. Isa. 52:13–14). **the likeness of men.** Christ became more than God in a human body, but he took on all the essential attributes of humanity (Luke 2:52; Gal. 4:4; Col. 1:22), even to the extent that he identified with basic human needs and weaknesses (cf. Heb. 2:14, 17; 4:15). He became the God-Man: fully God and fully man.

PHILIPPIANS—NOTE ON 2:8 in human form. This is not simply a repetition of the last phrase in v. 7, but a shift from the heavenly focus to an earthly one. Christ's humanity is described from the viewpoint of those who saw him. Paul is implying that although he outwardly looked like a man, there was much more to him (his deity) than many people recognized naturally (cf. John 6:42; 8:48). **he humbled himself.** After the humbling of incarnation, Jesus further humbled himself in that he did not demand normal human rights, but subjected himself to persecution and suffering at the hands of unbelievers (cf. Isa. 53:7; Matt. 26:62–64; Mark 14:60–61; 1 Pet. 2:23). **obedient . . . death.** Beyond even persecution, Jesus went to the lowest point or furthest extent in his humiliation in dying as a criminal, following God's plan for him (cf. Matt. 26:39; Acts 2:23). **a cross.** *See notes on Matt. 27:29–50*. Even further humiliation was his because Jesus' death was not by ordinary means, but was accomplished by crucifixion—the cruelest, most excruciating, most degrading form of death ever devised. The Jews hated this manner of execution (Deut. 21:23; *see note on Gal. 3:13*).

PHILIPPIANS—NOTE ON 2:9 Therefore God. Christ's humiliation (vv. 5–8) and exaltation by God (vv. 9–11) are causally and inseparably linked. **highly exalted him.** Christ's exaltation was fourfold. The early sermons of the apostles affirm his resurrection and coronation (his position at the right hand of God), and allude to his intercession for believers (Acts 2:32–33; 5:30–31; cf. Eph. 1:20–21; Heb. 4:15; 7:25–26). Hebrews 4:14 refers to the final element, his ascension. The exaltation did not concern Christ's nature or eternal place within the Trinity, but his new identity as the God-Man (cf. John 5:22; Rom. 1:4; 14:9; 1 Cor. 15:24–25). In addition to receiving back his glory (John 17:5), Christ's new status as the God-Man meant God gave him privileges he did not have prior to the incarnation. If he had not lived among men, he could not have identified with them as the interceding High Priest. Had he not died on the cross, he could not have been elevated from that lowest degree back to heaven as the substitute for sin. **name . . . above every name.** Christ's new name, which further describes his essential nature and places him above and beyond all comparison, is "Lord." This name is the NT synonym for OT descriptions of God as sovereign ruler. Both before (Isa. 45:21–23; Mark 15:2; Luke 2:11; John 13:13; 18:37; 20:28) and after (Acts 2:36; 10:36; Rom. 14:9–11; 1 Cor. 8:6; 15:57; Rev. 17:14; 19:16) the exaltation, Scripture affirms that this was Jesus' rightful title as the God-Man.

PHILIPPIANS—NOTE ON 2:10–11 bow . . . confess. The entire intelligent universe is called to worship Jesus Christ as Lord (cf. Ps. 2). This mandate includes the angels in heaven (Rev. 4:2–9), the spirits of the redeemed (Rev. 4:10–11), obedient believers on earth (Rom. 10:9), the disobedient rebels on earth (2 Thess. 1:7–9), demons and lost humanity in hell (1 Pet. 3:18–22). The Greek word for "confess" means "to acknowledge," "affirm," or "agree" which is what everyone will eventually do in response to Christ's lordship, willingly and blessedly or unwillingly and painfully.

PHILIPPIANS—NOTE ON 2:10 **at the name of Jesus.** "Jesus" was the name bestowed at his birth (Matt. 1:21), not his new name. The name for Jesus given in the fullest sense after his exaltation, was "Lord" (*see note on Phil. 2:11*).

PHILIPPIANS—NOTE ON 2:11 **Lord.** *See note on v. 9*. "Lord" primarily refers to the right to rule, and in the NT it denotes mastery over or ownership of people and property. When applied to Jesus, it certainly implies his deity, but it mainly refers to sovereign authority. **glory of God the Father.** The purpose of Christ's exaltation (cf. Matt. 17:5; John 5:23; 13:31–32; 1 Cor. 15:28).

PHILIPPIANS—NOTE ON 2:12 **obeyed.** Their faithful response to the divine commands Paul had taught them (cf. Rom. 1:5; 15:18; 2 Cor. 10:5–6). **work out your own salvation.** The Greek verb rendered "work out" means "to continually work to bring something to fulfillment or completion." It cannot refer to salvation by works (cf. Rom. 3:21–24; Eph. 2:8–9), but it does refer to the believer's responsibility for active pursuit of obedience in the process of sanctification (*see notes on Phil. 3:13–14; Rom. 6:19*; cf. 1 Cor. 9:24–27; 15:58; 2 Cor. 7:1; Gal. 6:7–9; Eph. 4:1; Col. 3:1–17; Heb. 6:10–11; 12:1–2; 2 Pet. 1:5–11). **fear and trembling.** The attitude with which Christians are to pursue their sanctification. It involves a healthy fear of offending God and a righteous awe and respect for him (cf. Prov. 1:7; 9:10; Isa. 66:1–2).

PHILIPPIANS—NOTE ON 2:13 **God who works in you.** Although the believer is responsible to work (v. 12), the Lord actually produces the good works and spiritual fruit in the lives of believers (John 15:5; 1 Cor. 12:6). This is accomplished because he works through us by his indwelling Spirit (Acts 1:8; 1 Cor. 3:16–17; 6:19–20; cf. Gal. 3:3). **to will and to work.** God energizes both the believer's desires and his actions. The Greek word for "will" indicates that he is not focusing on mere desires or whimsical emotions but on the studied intent to fulfill a planned purpose. God's power makes his church willing to live godly lives (cf. Ps. 110:3). **good pleasure.** God wants Christians to do what satisfies him. Cf. Eph. 1:5, 9; 2 Thess. 1:11.

PHILIPPIANS—NOTE ON 2:14 **without grumbling or questioning.** The Greek word for "grumbling" is a term that actually sounds like what it means. Its pronunciation is much like muttering or grumbling in a low tone of voice. It is an emotional rejection of God's providence, will, and circumstances for one's life. The word for "questioning" is more intellectual and here means "criticisms" directed negatively toward God.

PHILIPPIANS—NOTE ON **2:15** **that you may be blameless.** This introduces the reasons believers should have the right attitude in pursuing godliness. "May be blameless" indicates a process—they are to be growing toward something they do not yet fully possess as children of God (cf. Eph. 5:1; Titus 2:1). **blameless and innocent.** "Blameless" describes a life that cannot be criticized because of sin or evil. "Innocent" describes a life that is pure, unmixed, and unadulterated with sin, much like high quality metal without any alloy (cf. Matt. 10:16; Rom. 16:19; 2 Cor. 11:3; Eph. 5:27). **without blemish.** In the Greek OT, this word is used several times of the kind of sacrifice to be brought to God, i.e., spotless (cf. Num. 6:14; 19:2; 2 Pet. 3:14). **crooked and twisted generation.** See Deut. 32:5. "Crooked" is the word from which the English "scoliosis" (curvature of the spinal column) comes. It describes something that is deviated from the standard, which is true of all who stray from God's path (cf. Prov. 2:15; Isa. 53:6). "Twisted" intensifies this meaning by referring to a person who has strayed so far off the path that his deviation is severely distorted (cf. Luke 9:41). Paul applies this condition to the sinful world system. **shine as lights.** A metaphorical reference to spiritual character. "Shine" can be more precisely rendered "you have to shine," which means believers must show their character in the midst of a dark culture, as the sun, moon, and stars shine in an otherwise dark sky (*see notes on Matt. 5:16; 2 Cor. 4:6; Eph. 5:8*).

PHILIPPIANS—NOTE ON **2:16** **holding fast.** A slightly different translation—"holding forth"—more accurately reflects the verb in the original text. Here it refers to believers holding out or offering something for others to take. **the word of life.** The gospel which, when believed, produces spiritual and eternal life (cf. Eph. 2:1). **day of Christ.** *See note on Phil. 1:6*. **I may be proud.** *See notes on 2:2; 4:1; 1 Thess. 2:19*. **run . . . labor in vain.** *See note on Gal. 2:2*. Paul wanted to look back on his ministry and see that all his efforts were worthwhile (cf. 1 Cor. 9:27; 1 Thess. 5:12; 2 Tim. 4:7; Heb. 13:17; 3 John 4).

PHILIPPIANS—NOTE ON 2:17–18 glad and rejoice . . . glad and rejoice. An attitude of mutual joy ought to accompany any sacrificial Christian service (*see notes on 1:4, 18, 26*; cf. 2 Cor. 7:4; Col. 1:24; 1 Thess. 3:9).

PHILIPPIANS—NOTE ON 2:17 be poured out. From the Greek that means "to be offered as a libation or drink offering." Some connect this with Paul's future martyrdom, but the verb is in the present tense, which means he is referring to his sacrificial ministry among the Philippians. **drink offering.** This refers to the topping off of an ancient animal sacrifice. The offerer poured wine either in front of or on top of the burning animal and the wine would be vaporized. That steam symbolized the rising of the offering to the deity for whom the sacrifice was made (cf. Ex. 29:38–41; 2 Kings 16:13; Jer. 7:18; Hos. 9:4). Paul viewed his entire life as a drink offering, and here it was poured on the Philippians' sacrificial service. **sacrificial offering of your faith.** "Sacrificial offering" comes from a word that refers to sacred, priestly service (cf. Rom. 12:1; 1 Cor. 9:13) and was so used in the Greek OT. Paul sees the Philippians as priests who were offering their lives sacrificially and faithfully in service to God (cf. 1 Pet. 2:9).

PHILIPPIANS—NOTE ON 2:19–23 Paul tells the Philippians of his plans to send Timothy to Philippi to set him forth as a model spiritual servant.

PHILIPPIANS—NOTE ON 2:19 Timothy. *See note on 1:1.*

PHILIPPIANS—NOTE ON 2:20–21 I have no one like him. *See notes on v. 2.* Lit., "one souled." Timothy was one in thought, feeling, and spirit with Paul in love for the church. He was unique in being Paul's protege (*see note on 1 Cor. 4:17*; cf. 1 Tim. 1:2; 2 Tim. 1:2). Paul had no other like Timothy because, sadly, "all" the others were devoted to their own purposes rather than Christ's. *See notes on 2 Tim. 1:15.*

PHILIPPIANS—NOTE ON 2:23–24 Paul was eventually released from prison (cf. Acts 28:30), after which he may have visited the church at Philippi.

PHILIPPIANS—NOTE ON 2:24 in the Lord. Paul knew his plans were subject to God's sovereignty (cf. James 4:13–17).

PHILIPPIANS—NOTE ON 2:25–30 This passage is a compelling look at love and unity among believers. All the parties show selfless affection for each other.

PHILIPPIANS—NOTE ON 2:25 **Epaphroditus.** Paul wanted to send Timothy (v. 23) and come himself (v. 24), but found it necessary to send this man, a native Philippian of whom, outside this passage, little is known. His name was a common Greek one, taken from a familiar word that originally meant "favorite of Aphrodite" (Greek goddess of love). Later, the name came to mean "lovely" or "loving." He was sent to Paul with gifts (4:18) and was to remain and serve Paul as he could (2:30). **messenger.** This comes from the same word that yields the English "apostle." He was not an apostle of Christ (*see note on Rom. 1:1*), but an apostle ("sent one") in the broader sense (*see note on Rom. 1:5*) that he was an apostle of the church in Philippi, sent to Paul with their monetary love gift (*see note on Phil. 1:7*; cf. 2 Cor. 8:23). Paul's sending him back to the church with this letter needed an explanation, lest they think Epaphroditus had not served Paul well.

PHILIPPIANS—NOTE ON 2:26 **distressed.** The Greek term describes the confused, chaotic, heavy state of restlessness that results from a time of turmoil or great trauma. Epaphroditus was more concerned about the Philippians' worry for him than he was about his own difficult situation.

PHILIPPIANS—NOTE ON 2:27 **ill, near to death.** Perhaps by the time he arrived in Rome, he had become seriously ill, but now was recovered enough to go back home to labor with the church, who needed him more than Paul did.

PHILIPPIANS—NOTE ON 2:28 **anxious.** Paul had a great burden for all the people in the churches (cf. 2 Cor. 11:2), and he was concerned here because the Philippians were so distressed about Epaphroditus (*see note on Phil. 1:8*).

PHILIPPIANS—NOTE ON 2:29 **honor.** Men like him are worthy of honor. *See notes on 1 Thess. 5:12–13*.

PHILIPPIANS—NOTE ON 2:30 **nearly died.** This refers to the same thing mentioned as sickness in vv. 26–27.

PHILIPPIANS—NOTE ON 3:1 **Finally.** Paul has reached a transition point—not a conclusion, since 44 verses remain. Cf. 4:8. **rejoice in the Lord.** Cf. 4:1. Paul's familiar theme throughout the epistle (see Introduction: Historical and Theological Themes), which has already been heard in chs. 1–2. This, however, is the first time he adds "in the Lord," which signifies the sphere in which the believers' joy exists—a sphere unrelated to the circumstances of life, but related to an unassailable, unchanging relationship to the sovereign Lord. **the same things.** What he is about to teach them in the verses that follow, he had previously given them instruction in, regarding their opponents (cf. 1:27–30). **is safe.** A safeguard to protect the Philippians from succumbing to the false teachers.

PHILIPPIANS—NOTE ON 3:2 **dogs.** During the first century, dogs roamed the streets and were essentially wild scavengers. Because dogs were such filthy animals, the Jews loved to refer to Gentiles as dogs. Yet here Paul refers to Jews, specifically the Judaizers, as dogs to describe their sinful, vicious, and uncontrolled character. For more on those who taught that circumcision was necessary for salvation, see Introduction to Galatians: Background and Setting; *see notes on Acts 15:1 and Gal. 2:3*. **evildoers.** The Judaizers prided themselves on being workers of righteousness. Yet Paul described their works as evil, since any attempt to please God by one's own efforts and draw attention away from Christ's accomplished redemption is the worst kind of wickedness. **mutilate the flesh.** In contrast to the Greek word for "circumcision," which means "to cut around," mutilate means "to cut down (off)." Like the prophets of Baal (1 Kings 18:28) and pagans who mutilated their bodies in their frenzied rituals, which were forbidden in the OT (Lev. 19:28; 21:5; Deut. 14:1; Isa. 15:2; Hos. 7:14), the Judaizers' circumcision was, ironically, no spiritual symbol; it was merely physical mutilation (*see note on Gal. 5:12*).

PHILIPPIANS—NOTE ON 3:3 **we are the circumcision.** The true people of God do not possess merely a symbol of the need for a clean heart (*see note on Gen. 17:11*), they actually have been cleansed of sin by God (*see notes on Rom. 2:25–29*). **worship by the Spirit of God.** The first characteristic Paul uses to define a true believer. The Greek word for "worship" means to render respectful spiritual service, while "Spirit" should have a small "s," to indicate the inner person. *See notes on John 4:23–24*. **glory in Christ**

Jesus. The Greek word for "glory" means "to boast with exultant joy." The true Christian gives all the credit for all that he is to Christ (cf. Rom. 15:17; 1 Cor. 1:31; 2 Cor. 10:17; *see note on Phil. 3:1*). **no confidence in the flesh.** By "flesh" Paul is referring to man's unredeemed humanness, his own ability and achievements apart from God (*see note on Rom. 7:5*). The Jews placed their confidence in being circumcised, being descendants of Abraham, and performing the external ceremonies and duties of the Mosaic law—things that could not save them (*see notes on Rom. 3:20; Gal. 5:1–12*). The true believer views his flesh as sinful, without any capacity to merit salvation or please God.

PHILIPPIANS—NOTE ON 3:4–7 To counteract the Judaizers' claim that certain ceremonies and rituals of Judaism were necessary for salvation, Paul described his own lofty attainments as a Jew, which were greater than those his opponents could claim, but were of no benefit for salvation.

PHILIPPIANS—NOTE ON 3:5 **the eighth day.** Paul was circumcised on the prescribed day (Gen. 17:12; 21:4; Lev. 12:3). **of Israel.** All true Jews were direct descendants of Abraham, Isaac, and Jacob (Israel). Paul's Jewish heritage was pure. **of the tribe of Benjamin.** Benjamin was the second son of Rachel (Gen. 35:18), and one of the elite tribes of Israel, who along with Judah, remained loyal to the Davidic dynasty and formed the southern kingdom (1 Kings 12:21). **Hebrew of Hebrews.** Paul was born to Hebrew parents and maintained the Hebrew tradition and language, even while living in a pagan city (cf. Acts 21:40; 26:4–5). **a Pharisee.** The legalistic fundamentalists of Judaism, whose zeal to apply the OT Scriptures directly to life led to a complex system of tradition and works righteousness (*see note on Matt. 3:7*). Paul may have come from a line of Pharisees (cf. Acts 22:3; 23:6; 26:5).

PHILIPPIANS—NOTE ON 3:6 **zeal, a persecutor of the church.** To the Jew, "zeal" was the highest single virtue of religion. It combines love and hate; because Paul loved Judaism, he hated whatever might threaten it (*see notes on Acts 8:3; 9:1*). **righteousness under the law.** The standard of righteous living advocated by God's law. Paul outwardly kept this, so that no one could accuse him of violation. Obviously his heart was sinful and self-righteous. He was not an OT believer, but a proud and lost legalist.

PHILIPPIANS—NOTE ON 3:7 whatever gain . . . I counted as loss. The Greek word for "gain" is an accounting term that means "profit." The Greek word for "loss" also is an accounting term, used to describe a business loss. Paul used the language of business to describe the spiritual transaction that occurred when Christ redeemed him. All his Jewish religious credentials that he thought were in his profit column, were actually worthless and damning (cf. Luke 18:9–14). Thus, he put them in his loss column when he saw the glories of Christ (cf. Matt. 13:44–45; 16:25–26).

PHILIPPIANS—NOTE ON 3:8–11 Paul described the benefits that accrued to his profit column when he came to Christ.

PHILIPPIANS—NOTE ON 3:8 knowing Christ Jesus. To "know" Christ is not simply to have intellectual knowledge about him; Paul used the Greek verb that means to know "experientially" or "personally" (cf. John 10:27; 17:3; 2 Cor. 4:6; 1 John 5:20). It is equivalent to shared life with Christ (*see note on Gal. 2:20*). It also corresponds to a Hebrew word used of God's knowledge of his people (Amos 3:2) and their knowledge of him in love and obedience (Jer. 31:34; Hos. 6:3; 8:2). **rubbish.** The Greek word refers to garbage or waste, and can even be translated "dung" or "manure."

PHILIPPIANS—NOTE ON 3:9 be found in him. Paul was "in Christ" (*see note on 1:1*). His union with Christ was possible only because God imputed Christ's righteousness to him so that it was reckoned by God as his own (*see notes on Rom. 1:17; 3:24*). **not having a righteousness of my own that comes from the law.** This is the proud self-righteousness of external morality, religious ritual and ceremony, and good works. It is the righteousness produced by the flesh, which cannot save from sin (Rom. 3:19–20; Gal. 3:6–25). **faith in Christ.** Faith is the confident, continuous confession of total dependence on and trust in Jesus Christ for the necessary requirement to enter God's kingdom (*see note on Rom. 1:16*). And that requirement is the righteousness of Christ, which God imputes to every believer (*see note on Rom. 3:24*).

PHILIPPIANS—NOTE ON 3:10 I may know him. *See note on v. 8*. Paul's emphasis here is on gaining a deeper knowledge and intimacy with Christ. **the power of his resurrection.** Christ's resurrection most graphically demonstrated the extent of his power. By raising himself from the dead, Christ displayed his power over both the physical and spiritual worlds. **share his sufferings.** This refers to a partnership—a deep communion of suffering that every believer shares with Christ, who is able to comfort suffering Christians because he has already experienced the same suffering, and infinitely more (Heb. 2:18; 4:15; 12:2–4; cf. 2 Cor. 5:21; 1 Pet. 2:21–24). **like him in his death.** As Christ died for the purpose of redeeming sinners, so Paul had that same purpose in a lesser sense; he lived and would willingly die to reach sinners with the gospel. His life and death, though not redemptive, were for the same purpose as his Lord's.

PHILIPPIANS—NOTE ON 3:11 that by any means. Reflecting his humility, he didn't care how God brought it to pass, but longed for death and for the fulfillment of his salvation in his resurrection body (cf. Rom. 8:23). **the resurrection from the dead.** Lit., "the resurrection out from the corpses." This is a reference to the resurrection that accompanies the rapture of the church (1 Thess. 4:13–17; cf. 1 Cor. 15:42–44).

PHILIPPIANS—NOTE ON 3:12–14 Paul uses the analogy of a runner to describe the Christian's spiritual growth. The believer has not reached his goal of Christlikeness (cf. vv. 20–21), but like the runner in a race, he must continue to pursue it. That this is the goal for every believer is also clear from Rom. 8:29; 2 Thess. 2:13–14; 1 John 3:2 (*see notes there*).

PHILIPPIANS—NOTE ON 3:12 Not that I have already obtained. The race toward Christlikeness begins with a sense of honesty and dissatisfaction. **press on.** The Greek word was used of a sprinter, and refers to aggressive, energetic action. Paul pursued sanctification with all his might, straining every spiritual muscle to win the prize (1 Cor. 9:24–27; 1 Tim. 6:12; Heb. 12:1). **make it my own.** Christ chose Paul for the ultimate purpose of conforming Paul to his glorious image (Rom. 8:29), and that is the very goal Paul pursued to attain.

PHILIPPIANS—NOTE ON 3:13 one thing I do. Paul had reduced the whole of sanctification to the simple and clear goal of doing "one thing"—pursuing Christlikeness (*see notes on 2 Cor. 11:1–3*). **forgetting what lies behind.** The believer must refuse to rely on past virtuous deeds and achievements in ministry or to dwell on sins and failures. To be distracted by the past debilitates one's efforts in the present.

PHILIPPIANS—NOTE ON 3:14 **the goal.** Christlikeness here and now (*see note on v. 12*). **the prize.** Christlikeness in heaven (cf. vv. 20–21; 1 John 3:1–2). **the upward call of God.** The time when God calls each believer up to heaven and into his presence will be the moment of receiving the prize that has been an unattainable goal in earthly life.

PHILIPPIANS—NOTE ON 3:15 **mature.** Since the spiritual perfection of Christlikeness is possible only when the believer receives the upward call, Paul is referring here to mature spirituality. He could be referring to the mature believers who were like-minded with him in this pursuit or he may also have used "mature" here to refer sarcastically to the Judaizers, who thought they had reached perfection. **think this way.** Believers are to have the attitude of pursuing the prize of Christlikeness. **think otherwise.** Those who continue to dwell on the past and make no progress toward the goal. **God will reveal.** The Greek word for "reveal" means "to uncover" or "unveil." Paul left in God's hands those who were not pursuing spiritual perfection. He knew God would reveal the truth to them eventually, even if it meant chastening (Heb. 12:5–11).

PHILIPPIANS—NOTE ON 3:16 **hold true . . . we have attained.** The Greek word for "hold true" refers to walking in line. Paul's directive for the Philippian believers was to stay in line spiritually and keep progressing in sanctification by the same principles that had brought them to this point in their spiritual growth (cf. 1 Thess. 3:10; 1 Pet. 2:2).

PHILIPPIANS—NOTE ON 3:17 **imitating me.** Since all believers are imperfect, they need examples of less imperfect people who know how to deal with imperfection and who can model the process of pursuing the goal of Christlikeness. Paul was that model (1 Cor. 11:1; 1 Thess. 1:6). **keep your eyes on those who walk.** The Philippian believers were to focus on other godly examples, such as Timothy and Epaphroditus (Phil. 2:19–20), and see how they conducted themselves in service to Christ.

PHILIPPIANS—NOTE ON 3:18 **often told you.** Apparently Paul had warned the Philippians on numerous occasions about the dangers of false teachers, just as he did the Ephesians (Acts 20:28–30). **with tears.** Paul had a similar response as he warned the Ephesian elders about the dangers of false teachers (Acts 20:31). **enemies of the cross.** Implied in Paul's language is that these men did not claim to oppose Christ, his work on the cross, or salvation by grace alone through faith alone, but they did not pursue Christlikeness in manifest godliness. Apparently, they were posing as friends of Christ, and possibly had even reached positions of leadership in the church.

PHILIPPIANS—NOTE ON 3:19 These enemies of the cross could have been either Jews (the Judaizers; v. 2) or Gentile libertines—precursors of Gnosticism, who maintained a dualistic philosophy that tended toward antinomianism, which is a discarding of any moral law. **end is destruction.** The Greek word for "end" refers to one's ultimate destiny. The Judaizers were headed for eternal damnation because they depended on their works to save them. The Gentile libertines were headed for the same destiny because they trusted in their human wisdom and denied the transforming power of the gospel. **god . . . belly.** This may refer to the Judaizers' fleshly accomplishments, which were mainly religious works. It could also refer to their observance of the dietary laws they believed were necessary for salvation. If the Gentile libertines are in view, it could easily refer to their sensual desires and fleshly appetites. As always, false teachers are evident by their wickedness. *See notes on 2 Pet. 2:10–19 and Jude 8–13*. **glory . . . shame.** The Judaizers boasted of their self-effort; but even the best of their accomplishments were no better than filthy rags or dung (Phil. 3:7–8; Isa. 64:6). The Gentile libertines boasted about their sin and abused Christian liberty to defend their behavior (1 Cor. 6:12). **earthly things.** The Judaizers were preoccupied with ceremonies, feasts, sacrifices, and other kinds of physical observances. The Gentile libertines simply loved the world itself and all the things in it (cf. James 4:4; 1 John 2:15).

PHILIPPIANS—NOTE ON 3:20 our citizenship. The Greek term refers to a colony of foreigners. In one secular source, it was used to describe a capital city that kept the names of its citizens on a register. **in heaven.** The place where God dwells and where Christ is present. It is the believers' home (John 14:2–3), where their names are registered (Luke 10:20) and their inheritance awaits (1 Pet. 1:4). Other believers are there (Heb. 12:23). We belong to the kingdom under the rule of our heavenly King, and obey heaven's laws. Cf. 1 Pet. 2:11. **await.** The Greek verb is found in most passages dealing with the second coming and expresses the idea of waiting patiently, but with great expectation (Rom. 8:23; 2 Pet. 3:11–12).

PHILIPPIANS—NOTE ON **3:21** **transform our lowly body.** The Greek word for "transform" gives us the word "schematic," which is an internal design of something. Those who are already dead in Christ, but alive with him in spirit in heaven (1:23; 2 Cor. 5:8; Heb. 12:23), will receive new bodies at the resurrection and rapture of the church, when those alive on earth will have their bodies transformed (*see notes on Rom. 8:18–23; 1 Cor. 15:51–57; 1 Thess. 4:16*). **like his glorious body.** The believer's new body will be like Christ's after his resurrection, and will be redesigned and adapted for heaven (1 Cor. 15:42–43; 1 John 3:2). **subject.** The Greek word refers to arranging things in order of rank or managing something. Christ has the power both to providentially create natural laws and miraculously overrule them (1 Cor. 15:23–27).

PHILIPPIANS—NOTE ON **4:1** **long for . . . beloved.** Paul reveals his deep affection for the Philippian believers. The Greek term for "long for" refers to the deep pain of separation from loved ones. **my joy and crown.** Paul did not derive his joy from circumstances, but from his fellow believers in Philippi (cf. 1 Thess. 2:19–20; 3:9). The Greek term for "crown" refers to the laurel wreath received by an athlete for winning a contest (1 Cor. 9:25) or by a person honored by his peers at a banquet as a symbol of success or a fruitful life. The Philippian believers were proof that Paul's efforts were successful (cf. 1 Cor. 9:2). **stand firm.** This Greek word was often used to describe a soldier standing at his post; here it is a military command (cf. Phil. 1:27), which is the dominant expression of 4:1–9.

PHILIPPIANS—NOTE ON **4:2** **I entreat.** The Greek term means "to implore," or "to appeal." **Euodia . . . Syntyche.** These two women were prominent church members (v. 3) who may have been among the women meeting for prayer when Paul first preached the gospel in Philippi (Acts 16:13). Apparently, they were leading two opposing factions in the church, most likely over a personal conflict. **agree.** Spiritual stability depends on the mutual love, harmony, and peace between believers. Apparently the disunity in the Philippian church was about to destroy the integrity of its testimony.

PHILIPPIANS—NOTE ON 4:3 **companion.** The Greek word pictures two oxen in a yoke, pulling the same load. A companion is a partner or an equal in a specific endeavor—in this case a spiritual one. It is possible that this individual is unnamed, but it is best to take the Greek word translated "companion" as a proper name ("Syzygos"). He was likely one of the church elders (1:1). **with Clement.** Nothing is known of him. **book of life.** In eternity past, God registered all the names of his elect in that book, which identifies those inheritors of eternal life (*see note on Rev. 3:5*; cf. Dan. 12:1; Mal. 3:16–17; Luke 10:20; Rev. 17:8; 20:12).

PHILIPPIANS—NOTE ON 4:4 **Rejoice in the Lord.** *See note on 3:1*.

PHILIPPIANS—NOTE ON 4:5 **reasonableness.** This refers to contentment with and generosity toward others. It can also refer to mercy or leniency toward the faults and failures of others. It can even refer to patience in someone who submits to injustice or mistreatment without retaliating. Graciousness with humility encompasses all the above. **at hand.** Can refer to nearness in space or time. The context suggests nearness in space: the Lord encompasses all believers with his presence (Ps. 119:151).

PHILIPPIANS—NOTE ON 4:6 **do not be anxious.** *See notes on Matt. 6:26–33*. Fret and worry indicate a lack of trust in God's wisdom, sovereignty, or power. Delighting in the Lord and meditating on his word are a great antidote to anxiety (Ps. 1:2). **in everything.** All difficulties are within God's purposes. **prayer and supplication with thanksgiving . . . requests.** Gratitude to God accompanies all true prayer.

PHILIPPIANS—NOTE ON 4:7 **peace of God.** *See note on v. 9*. Inner calm or tranquillity is promised to the believer who has a thankful attitude based on unwavering confidence that God is able and willing to do what is best for his children (cf. Rom. 8:28). **surpasses all understanding.** This refers to the divine origin of peace. It transcends human intellect, analysis, and insight (Isa. 26:3; John 16:33). **guard.** A military term meaning "to keep watch over." God's peace guards believers from anxiety, doubt, fear, and distress. **hearts . . . minds.** Paul was not making a distinction between the two—he was giving a comprehensive statement referring to the whole inner person. Because of the believer's union with Christ, he guards his inner being with his peace.

PHILIPPIANS—NOTE ON 4:8 **true.** What is true is found in God (2 Tim. 2:25), in Christ (Eph. 4:20–21), in the Holy Spirit (John 16:13), and in God's word (John 17:17). **honorable.** The Greek term means "worthy of respect." Believers are to meditate on whatever is worthy of awe and adoration, i.e., the sacred as opposed to the profane. **just.** The believer is to think in harmony with God's divine standard of holiness. **pure.** That which is morally clean and undefiled. **lovely.** The Greek term means "pleasing" or "amiable." By implication, believers are to focus on whatever is kind or gracious. **commendable.** That which is highly regarded or thought well of. It refers to what is generally considered reputable in the world, such as kindness, courtesy, and respect for others.

PHILIPPIANS—NOTE ON 4:9 **in me.** The Philippians were to follow the truth of God proclaimed, along with the example of that truth lived by Paul before them (*see note on Heb. 13:7*). **the God of peace.** *See note on Rom. 15:33*; cf. 1 Cor. 14:33. God is peace (Rom. 16:20; Eph. 2:14), makes peace with sinners through Christ (2 Cor. 5:18–20), and gives perfect peace in trouble (Phil. 4:7).

PHILIPPIANS—NOTE ON 4:10–19 Paul expressed his gratitude to the Philippians for their kind expressions of love and the generous gift they sent him and thus provides a powerful example of how a Christian can be content regardless of his circumstances.

PHILIPPIANS—NOTE ON 4:10 **at length . . . you had no opportunity.** About 10 years had passed since the Philippians first gave a gift to Paul to help meet his needs when he was first in Thessalonica (vv. 15–16). Paul was aware of their desire to continue to help, but he realized, within God's providence, that they had not had the "opportunity" (season) to help.

PHILIPPIANS—NOTE ON 4:11 **content.** The Greek term means "to be self-sufficient" or "to be satisfied." It is the same word translated "sufficiency" in 2 Cor. 9:8. It indicates independence from any need for help (cf. Luke 3:14; 1 Thess. 4:12; 1 Tim. 6:6, 8; Heb. 13:5). **whatever situation I am.** Paul defined the circumstances in the following verse.

PHILIPPIANS—NOTE ON 4:12 **brought low . . . abound.** Paul knew how to get along with humble means (food, clothing, daily necessities) and how to live in prosperity. **facing plenty and hunger.** The Greek word translated “facing plenty” was used of feeding and fattening animals. Paul knew how to be content when he had plenty to eat and when he was deprived of enough to eat.

PHILIPPIANS—NOTE ON 4:13 **I can do all things.** Paul uses a Greek verb that means “to be strong” or “to have strength” (cf. Acts 19:16, 20; James 5:16). He had strength to withstand “all things” (Phil. 4:11–12), including both difficulty and prosperity in the material world. **through him who strengthens me.** The Greek word for strengthen means “to put power in.” Because believers are in Christ (Gal. 2:20), he infuses them with his strength to sustain them until they receive some provision (Eph. 3:16–20; 2 Cor. 12:10).

PHILIPPIANS—NOTE ON 4:14 Paul adds a word of clarification here so the Philippians would not think he was being ungrateful for their most recent gift, because of what he just wrote (vv. 11–13). **share.** To join in a partnership with someone.

PHILIPPIANS—NOTE ON 4:15 **the beginning of the gospel.** When Paul first preached the gospel in Philippi (Acts 16:13). **when I left.** When Paul first left Philippi approximately 10 years before (Acts 16:40). **Macedonia.** In addition to Philippi, Paul also ministered in two other towns in Macedonia: Thessalonica and Berea (Acts 17:1–14). **except you only.** Only the Philippians sent Paul provisions to meet his needs.

PHILIPPIANS—NOTE ON 4:16 **Even in Thessalonica.** *See note on Acts 17:1*; see also Introduction to 1 Thessalonians. Paul preached there for a few months, during his second missionary journey.

PHILIPPIANS—NOTE ON 4:17 **increases to your credit.** The Philippians were in effect storing up for themselves treasure in heaven (Matt. 6:20). The gifts they gave to Paul were accruing eternal dividends to their spiritual account (Prov. 11:24–25; 19:17; Luke 6:38; 2 Cor. 9:6).

PHILIPPIANS—NOTE ON 4:18 **Epaphroditus.** *See note on 2:25*. **a fragrant offering, a sacrifice acceptable and pleasing to God.** In the OT sacrificial system, every sacrifice was to provide a fragrant aroma and be acceptable to

God. Only if it was offered with the correct attitude would it be pleasing to him (Gen. 8:20–21; Ex. 29:18; Lev. 1:9, 13, 17). The Philippians' gift was a spiritual sacrifice (cf. Rom. 12:1; 1 Pet. 2:5) that pleased God.

PHILIPPIANS—NOTE ON **4:19** **every need.** Paul addressed all the Philippians' material needs, which had probably been depleted to some extent because of their gracious gift (Prov. 3:9). **according to his riches.** God would give increase to the Philippians in proportion to his infinite resources, not just a small amount out of his riches.

PHILIPPIANS—NOTE ON **4:20** This doxology is Paul's praise in direct response to the great truth that God supplies all the needs of the saints. In a more general sense, this is praise in response to the character of God and his faithfulness.

PHILIPPIANS—NOTE ON **4:21** **every saint.** *See note on 1:1*. Instead of using the collective "all," Paul used the individualistic "every" to declare that each saint was worthy of his concern. **brothers who are with me.** They certainly included Timothy and Epaphroditus (2:19, 25). Others who were preaching the gospel in Rome were present (1:14). It is possible that Tychicus, Aristarchus, Onesimus, and Jesus Justus were also there (Col. 4:7, 9–11).

PHILIPPIANS—NOTE ON **4:22** **Caesar's household.** A significant number of people, not limited to Caesar's family, which would include courtiers, princes, judges, cooks, food-tasters, musicians, custodians, builders, stablemen, soldiers, accountants. Within that large group, Paul had in mind those who, through the proclamation of the gospel by members of the church at Rome, had been saved prior to his coming. Newly added to their number were those led to Christ by Paul himself, including those soldiers who were chained to him while he was a prisoner (1:13).

PHILIPPIANS—NOTE ON **4:23** The common conclusion to Paul's epistles (*see note on Rom. 16:24*).

Colossians

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Introduction to Colossians
    Title
    Author and Date
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Introduction to Colossians

Title

Colossians is named for the city of Colossae, where the church it was addressed to was located. It was also to be read in the neighboring church at Laodicea (4:16).

Author and Date

Paul is identified as author at the beginning (1:1; cf. v. 23; 4:18), as customarily in his epistles. The testimony of the early church, including such key figures as Irenaeus, Clement of Alexandria, Tertullian, Origen, and Eusebius, confirms that the opening claim is genuine. Additional evidence for Paul's authorship comes from the book's close parallels with Philemon, which is universally accepted as having been written by Paul. Both were written (c. A.D. 60–62) while Paul was a prisoner in Rome (4:3, 10, 18; Philem. 9, 10, 13, 23); plus the names of the same people (e.g., Timothy, Aristarchus, Archippus, Mark, Epaphras, Luke, Onesimus, and Demas) appear in both epistles, showing that both were written by the same author at about the same time. For biographical information on Paul, see Introduction to Romans: Author and Date.

Background and Setting

Colossae was a city in Phrygia, in the Roman province of Asia (part of modern Turkey), about 100 miles east of Ephesus in the region of the seven churches of Rev. 1–3. The city lay alongside the Lycus River, not far from where it flowed into the Maender River. The Lycus Valley narrowed at Colossae to a width of about two miles, and Mount Cadmus rose 8,000 feet above the city.

Colossae was a thriving city in the fifth century B.C. when the Persian king Xerxes (Ahasuerus, cf. Est. 1:1) marched through the region. Black wool and dyes (made from the nearby chalk deposits) were important products. In addition, the city was situated at the junction of the main north-south and east-west trade routes. By Paul’s day, however, the main road had been rerouted through nearby Laodicea, thus bypassing Colossae and leading to its decline and the rise of the neighboring cities of Laodicea and Hierapolis.

Although Colossae’s population was mainly Gentile, there was a large Jewish settlement dating from the days of Antiochus the Great (223–187 B.C.). Colossae’s mixed population of Jews and Gentiles manifested itself both in the composition of the church and in the heresy that plagued it, which contained elements of both Jewish legalism and pagan mysticism.

The church at Colossae began during Paul’s three-year ministry at Ephesus (Acts 19). Its founder was not Paul, who had never been there (Col. 2:1); but Epaphras (1:5–7), who apparently was saved during a visit to Ephesus, then likely started the church in Colossae when he returned home. Several years after the Colossian church was founded, a dangerous heresy arose to threaten it—one not identified with any particular historical system. It contained elements of what later became known as Gnosticism: that God is good, but matter is evil; that Jesus Christ was merely one of a series of emanations descending from God and being less than God (a belief that led them to deny his true humanity); and that a secret, higher knowledge above Scripture was necessary for enlightenment and salvation. The Colossian heresy also embraced aspects of Jewish legalism, e.g., the necessity of circumcision for salvation, observance of the ceremonial rituals of the OT law (dietary laws, festivals, Sabbaths), and rigid asceticism. It also called for the worship of angels and mystical experience. Epaphras was so concerned about this heresy that he made the long journey from Colossae to Rome (4:12–13), where Paul was a prisoner.

This letter was written from prison in Rome (Acts 28:16–31) sometime between A.D. 60–62 and is, therefore, referred to as a Prison Epistle (along with Ephesians, Philippians, and Philemon). It may have been composed almost contemporaneously with Ephesians and initially sent with that epistle and Philemon by Tychicus (Eph. 6:21–22; Col. 4:7–8). See Introduction to Philippians: Author and Date for a discussion of the city from which Paul wrote. He wrote this letter to warn the Colossians against the heresy they faced, and sent the letter to them with Tychicus, who was accompanying the runaway slave Onesimus back to his master, Philemon, a member of the Colossian church (4:7–9; see Introduction to Philemon: Background and Setting). Epaphras remained behind in Rome (cf. Philem. 23), perhaps to receive further instruction from Paul.

Historical and Theological Themes

Colossians contains teaching on several key areas of theology, including the deity of Christ (1:15–20; 2:2–10), reconciliation (1:20–23), redemption (1:13–14; 2:13–14; 3:9–11), election (3:12), forgiveness (3:13), and the nature of the church (1:18, 24–25; 2:19; 3:11, 15). Also, as noted above, it refutes the heretical teaching that threatened the Colossian church (ch. 2).

Interpretive Challenges

Those cults that deny Christ’s deity have seized upon the description of him as “the firstborn of all creation” (1:15) as proof that he was a created being. Paul’s statement that believers will be “holy and blameless and above reproach” if they “continue in the faith” (1:22–23) has led some to teach that believers can lose their salvation. Some have argued for the existence of purgatory based on Paul’s statement, “I am filling up what is lacking in Christ’s afflictions” (1:24), while others see support for baptismal regeneration (2:12). The identity of the “letter from Laodicea” (4:16) has also prompted much discussion. These issues will be treated in the notes.

Outline

- I. Personal Matters (1:1–14)
  - A. Paul’s Greeting (1:1–2)
  - B. Paul’s Thankfulness (1:3–8)
  - C. Paul’s Prayer (1:9–14)
- II. Doctrinal Instruction (1:15–2:23)
  - A. About Christ’s Deity (1:15–23)
  - B. About Paul’s Ministry (1:24–2:7)
  - C. About False Philosophy (2:8–23)
- III. Practical Exhortations (3:1–4:18)
  - A. Christian Conduct (3:1–17)
  - B. Christian Households (3:18–4:1)
  - C. Christian Speech (4:2–6)
  - D. Christian Friends (4:7–18)

THE LETTER OF PAUL TO THE

Colossians

Greeting

COLOSSIANS **1** †Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,

[2]†To the saints and faithful brothers [1] in Christ at Colossae:

Grace to you and peace from God our Father.

Thanksgiving and Prayer

[3]†We always thank God, the Father of our Lord Jesus Christ, when we pray for you, [4]†since we heard of your faith in Christ Jesus and of the love that you have for all the saints, [5]†because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel, [6]†which has come to you, as indeed in the whole world it is bearing fruit and growing—as it also does among you, since the day you heard it and understood the grace of God in truth, [7]†just as you learned it from Epaphras our beloved fellow servant. [2] He is a faithful minister of Christ on your [3] behalf [8]and has made known to us your love in the Spirit.

[9]†And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, [10]†so as to walk in a manner worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God. [11]†May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy, [12]†giving thanks [4] to the Father, who has qualified you [5] to share in the inheritance of the saints in light. [13]†He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, [14]†in whom we have redemption, the forgiveness of sins.

The Preeminence of Christ

[15]††He is the image of the invisible God, the firstborn of all creation. [16]†For by [6] him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. [17]†And he is before all things, and in him all things hold together. [18]†And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. [19]†For in him all the fullness of God was pleased to dwell, [20]†and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

[21]†And you, who once were alienated and hostile in mind, doing evil deeds, [22]†he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, [23]†if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation [7] under heaven, and of which I, Paul, became a minister.

Paul's Ministry to the Church

[24]†Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in Christ's afflictions for the sake of his body, that is, the church, [25]†of which I became a minister according to the stewardship from God that was given to me for you, to make the word of God fully known, [26]†the mystery hidden for ages and generations but now revealed to his saints. [27]†To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. [28]†Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ. [29]†For this I toil, struggling with all his energy that he powerfully works within me.

COLOSSIANS **2** †For I want you to know how great a struggle I have for you and for those at Laodicea and for all who have not seen me face to face, [2]†that their hearts may be encouraged, being knit together in love, to reach all the riches of full assurance of understanding and the knowledge of God's mystery, which is Christ, [3]†in whom are hidden all the treasures of wisdom and knowledge. [4]†I say this in order that no one may delude you with plausible arguments. [5]†For though I am absent in body, yet I am with you in spirit, rejoicing to see your good order and the firmness of your faith in Christ.

Alive in Christ

[6]†Therefore, as you received Christ Jesus the Lord, so walk in him, [7]†rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving.

[8]†See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits [1] of the world, and not according to Christ. [9]†For in him the whole fullness of deity dwells bodily, [10]†and you have been filled in him, who is the head of all rule and authority. [11]‡In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ, [12]having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead. [13]†And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, [14]†by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. [15]†He disarmed the rulers and authorities [2] and put them to open shame, by triumphing over them in him. [3]

Let No One Disqualify You

[16]‡†Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. [17]†These are

a shadow of the things to come, but the substance belongs to Christ. [18]†Let no one disqualify you, insisting on asceticism and worship of angels, going on in detail about visions, [4] puffed up without reason by his sensuous mind, [19]†and not holding fast to the Head, from whom the whole body, nourished and knit together through its joints and ligaments, grows with a growth that is from God.

[20]†If with Christ you died to the elemental spirits of the world, why, as if you were still alive in the world, do you submit to regulations— [21]‡“Do not handle, Do not taste, Do not touch” [22](referring to things that all perish as they are used)—according to human precepts and teachings? [23]These have indeed an appearance of wisdom in promoting self-made religion and asceticism and severity to the body, but they are of no value in stopping the indulgence of the flesh.

Put On the New Self

COLOSSIANS **3** †If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. [2]†Set your minds on things that are above, not on things that are on earth. [3]†For you have died, and your life is hidden with Christ in God. [4]†When Christ who is your [1] life appears, then you also will appear with him in glory.

[5]†Put to death therefore what is earthly in you: [2] sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. [6]†On account of these the wrath of God is coming. [3] [7]†In these you too once walked, when you were living in them. [8]†But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth. [9]‡†Do not lie to one another, seeing that you have put off the old self [4] with its practices [10]†and have put on the new self, which is being renewed in knowledge after the image of its creator. [11]†Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, [5] free; but Christ is all, and in all.

[12]†Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, [13]†bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. [14]†And above all these put on love, which binds everything together in perfect harmony. [15]†And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful. [16]†Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God. [17]†And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

Rules for Christian Households

[18]‡†Wives, submit to your husbands, as is fitting in the Lord. [19]†Husbands, love your wives, and do not be harsh with them. [20]†Children, obey your

parents in everything, for this pleases the Lord. [21]‡Fathers, do not provoke
your children, lest they become discouraged. [22]‡‡Slaves, [6] obey in
everything those who are your earthly masters, [7] not by way of eye-
service, as people-pleasers, but with sincerity of heart, fearing the Lord.
[23]Whatever you do, work heartily, as for the Lord and not for men,
[24]‡knowing that from the Lord you will receive the inheritance as your
reward. You are serving the Lord Christ. [25]For the wrongdoer will be paid
back for the wrong he has done, and there is no partiality.

COLOSSIANS 4 †Masters, treat your slaves [1] justly and fairly, knowing that you also have a Master in heaven.

Further Instructions

[2]†Continue steadfastly in prayer, being watchful in it with thanksgiving. [3]†At the same time, pray also for us, that God may open to us a door for the word, to declare the mystery of Christ, on account of which I am in prison — [4]that I may make it clear, which is how I ought to speak.

[5]†Walk in wisdom toward outsiders, making the best use of the time. [6]†Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person.

Final Greetings

[7]†Tychicus will tell you all about my activities. He is a beloved brother and faithful minister and fellow servant [2] in the Lord. [8]I have sent him to you for this very purpose, that you may know how we are and that he may encourage your hearts, [9]†and with him Onesimus, our faithful and beloved brother, who is one of you. They will tell you of everything that has taken place here.

[10]†Aristarchus my fellow prisoner greets you, and Mark the cousin of Barnabas (concerning whom you have received instructions—if he comes to you, welcome him), [11]†and Jesus who is called Justus. These are the only men of the circumcision among my fellow workers for the kingdom of God, and they have been a comfort to me. [12]†Epaphras, who is one of you, a servant of Christ Jesus, greets you, always struggling on your behalf in his prayers, that you may stand mature and fully assured in all the will of God. [13]†For I bear him witness that he has worked hard for you and for those in Laodicea and in Hierapolis. [14]†Luke the beloved physician greets you, as does Demas. [15]†Give my greetings to the brothers [3] at Laodicea, and to Nympha and the church in her house. [16]†And when this letter has been read among you, have it also read in the church of the Laodiceans; and see that

you also read the letter from Laodicea. [17]†And say to Archippus, “See that you fulfill the ministry that you have received in the Lord.”

[18]†I, Paul, write this greeting with my own hand. Remember my chains. Grace be with you.

Footnotes

Footnotes for Colossians, Chapter 1

[1] 1:2 Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church

[2] 1:7 Greek *fellow bondservant*

[3] 1:7 Some manuscripts *our*

[4] 1:12 Or *patience, with joy giving thanks*

[5] 1:12 Some manuscripts *us*

[6] 1:16 That is, by means of; or *in*

[7] 1:23 Or *to every creature*

Footnotes for Colossians, Chapter 2

[1] 2:8 Or *elementary principles*; also verse 20

[2] 2:15 Probably demonic rulers and authorities

[3] 2:15 Or *in it* (that is, the cross)

[4] 2:18 Or *about the things he has seen*

Footnotes for Colossians, Chapter 3

[1] 3:4 Some manuscripts *our*

[2] 3:5 Greek *therefore your members that are on the earth*

[3] 3:6 Some manuscripts add *upon the sons of disobedience*

[4] 3:9 Greek *man*; also as supplied in verse 10

[5] 3:11 Greek *bondservant*

[6] 3:22 Or *Servants*; Greek *Bondservants*

[7] 3:22 Or *your masters according to the flesh*

Footnotes for Colossians, Chapter 4

[1] 4:1 Or *servants*; Greek *bondservants*

[2] 4:7 Greek *fellow bondservant*; also verse 12

[3] 4:15 Or *brothers and sisters*

Study Notes

The Glories of Christ

The Glories of Christ
“Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God . . .” (2 Cor. 3:5)
One of the great tenets of Scripture is the claim that Jesus Christ is completely sufficient for all matters of life and godliness (2 Pet. 1:3–4)! He is sufficient for creation (Col. 1:16–17), salvation (Heb. 10:10–12), sanctification (Eph. 5:26–27), and glorification (Rom. 8:30). So pure is he that there is no blemish, stain, spot of sin, defilement, lying, deception, corruption, error, or imperfection (1 Pet. 1:18–20).
So complete is he that there is no other God besides him (Isa. 45:5); he is the only begotten Son (John 1:14, 18); all the treasures of wisdom and knowledge are in him (Col. 2:3); the fullness of deity dwells bodily in him (Col. 2:9); he is heir of all things (Heb. 1:2); he created all things and all things were made by him, through him, and for him (Col. 1:16); he holds all things together by the word of his power (Col. 1:17; Heb. 1:3); he is the firstborn of all creation (Col. 1:15); he is the exact imprint of God (Heb. 1:3).
He is the only Mediator between God and man; he is the Sun that enlightens; the Physician that heals; the Wall of Fire that defends; the Friend that comforts; the Pearl that enriches; the Ark that supports; and the Rock to sustain under the heaviest of pressures; he is seated at the right hand of the throne of the Majesty on high (Heb. 1:3; 8:1); he is superior to the angels (Heb. 1:4–14); better than Moses; better than Aaron; better than Joshua; better than Melchizedek; better than all the prophets; greater than Satan (Luke 4:1–12); and stronger than death (1 Cor. 15:55).
He has no beginning and no end (Rev. 1:17–18); he is the spotless Lamb of God; he is our Peace (Eph. 2:14); he is our Hope (1 Tim. 1:1); he is our Life (Col. 3:4); he is the living and true Way (John 14:6); he is the Glory of Israel (1 Sam. 15:29); he is the Root and Descendant of David, the Bright Morning Star (Rev. 22:16); he is Faithful and True (Rev. 19:11); he is the Founder and Perfecter of our faith (Heb. 12:1–2); he is the Founder of our Salvation (Heb. 2:10); he is the Champion; he is the Chosen One (Isa. 42:1); he is the Apostle and High Priest of our confession (Heb. 3:1); he is the Righteous Servant (Isa. 53:11).
He is the Lord of Hosts, the Redeemer—the Holy One of Israel, the God of the whole earth (Isa. 54:5); he is the Man of Sorrows (Isa. 53:3); he is the Light; he is the Son of Man (Matt. 20:28); he is the Vine; he is the Bread of Life; he is the Door; he is Lord (Phil. 2:10–13); he is Prophet, Priest, and King (Heb. 1:1–3); he is our Sabbath rest (Heb. 4:9); he is our Righteousness (Jer. 23:6); he is the Wonderful Counselor, the Mighty God, the Everlasting Father, the Prince of Peace (Isa. 9:6); he is the Chief Shepherd (1 Pet. 5:4); he is Lord God of hosts; he is Lord of the nations; he is the Lion of Judah; the Living Word; the Rock of Salvation; the Eternal Spirit; he is the Ancient of Days; Creator and Comforter; Messiah; and he is the great I am (John 8:58)!
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COLOSSIANS—NOTE ON 1:1 **Paul.** For details on the apostle Paul, see Introduction to Romans: Author and Date; *see note on Acts 9:1*. **Timothy.** Paul's colaborer and true child in the faith (see Introduction to 1 Timothy: Background and Setting; *see note on Acts 16:1*) was able to be with him because, although Paul was a prisoner, he had personal living quarters (Acts 28:16–31).

COLOSSIANS—NOTE ON 1:2 **saints.** Those who have been separated from sin and set apart to God—the believers in Colossae (*see note on 1 Cor. 1:2*). **faithful.** A word used in the NT exclusively for believers. Cf. Col. 1:4. **Colossae.** One of three cities in the Lycus River valley in the region of Phrygia, in the Roman province of Asia (part of modern Turkey), about 100 miles east of Ephesus (see Introduction: Background and Setting). **Grace . . . and peace.** Paul's greeting in all 13 of his epistles (*see note on Rom. 1:7*).

COLOSSIANS—NOTE ON 1:3 **God, the Father of our Lord Jesus Christ.** This designation was often used to show that Jesus was one in nature with God, as any true son is with his father. It was an affirmation of Christ's deity (cf. Rom. 15:6; 2 Cor. 1:3; 11:13; Eph. 1:3; 3:14; 1 Pet. 1:3).

COLOSSIANS—NOTE ON 1:4 **faith in Christ Jesus.** For discussion of saving faith, *see notes on Rom. 1:16; 10:4–17; James 2:14–26*. **love . . . for all the saints.** Cf. Col. 1:8. One of the visible fruits of true saving faith is love for fellow believers (John 13:34–35; Gal. 5:22; 1 John 2:10; 3:14–16).

COLOSSIANS—NOTE ON 1:5 **the hope laid up for you.** The believer's hope is inseparable from his faith. *See notes on Rom. 5:2 and 1 Pet. 1:3–5*. **the gospel.** *See note on Rom. 1:1*. The Greek word lit. means "good news," and was used in classical Greek to express the good news of victory in a battle. The gospel is the good news of Christ's victory over Satan, sin, and death.

COLOSSIANS—NOTE ON 1:6 **in the whole world.** Cf. v. 23, "all creation under heaven." The gospel was never intended for an exclusive group of people; it is good news for the whole world (Matt. 24:14; 28:19–20; Mark 16:15; Rom. 1:8, 14, 16; 1 Thess. 1:8). It transcends all ethnic, geographic, cultural, and political boundaries. **fruit.** Refers to the saving effect of gospel preaching and to the growth of the church. *See notes on Rom. 1:13; Phil. 1:22*; cf. Matt. 13:3–8, 31–32.

COLOSSIANS—NOTE ON 1:7 **Epaphras.** The likely founder of the church at Colossae (see Introduction: Background and Setting).

COLOSSIANS—NOTE ON 1:9 **the knowledge of his will.** The Greek word for "knowledge" is the usual one, with an added preposition that intensifies its meaning. This is not an inner impression or feeling, but a deep and thorough knowledge of the will of God that is finally and completely revealed in the word of God (3:16; Eph. 5:17; 1 Thess. 4:3; 5:18; 1 Tim. 2:4; 1 Pet. 2:13, 15; 4:19). **spiritual wisdom and understanding.** "Spiritual" modifies both "wisdom" (the ability to accumulate and organize principles from Scripture) and "understanding" (the application of those principles to daily living).

COLOSSIANS—NOTE ON 1:10 **walk . . . worthy.** This is a key NT concept that calls the believer to live in a way that is consistent with his identification with the Lord who saved him. *See notes on Eph. 4:1 and Phil. 1:27*. **bearing fruit in every good work.** *See notes on Rom. 1:13 and Phil. 4:17*. Spiritual fruit is the by-product of a righteous life. The Bible identifies spiritual fruit as leading people to Christ (1 Cor. 16:15), praising God (Heb. 13:15), giving money (Rom. 15:26–28), living a godly life (Heb. 12:11), and displaying holy attitudes (Gal. 5:22–23). **increasing in the knowledge of God.** Spiritual growth cannot occur apart from this knowledge (1 Pet. 2:2; 2 Pet. 3:18). The evidences of spiritual growth include a deeper love for God's word (Ps. 119:97), a more perfect obedience (1 John 2:3–5), a strong doctrinal foundation (1 John 2:12–14), an expanding faith (2 Thess. 1:3; cf. 2 Cor. 10:5), and a greater love for others (Phil. 1:9).

COLOSSIANS—NOTE ON 1:11 **strengthened with all power.** *See notes on Eph. 3:16–20*. **endurance and patience.** These terms are closely related and refer to the attitude one has during trials. "Patience" looks more at enduring difficult circumstances while "endurance" looks at enduring difficult people.

COLOSSIANS—NOTE ON 1:12 **qualified you.** The Greek word for "qualified" means "to make sufficient," "to empower," or "to authorize." God qualifies us only through the finished work of the Savior. Apart from God's grace through Jesus Christ, all people would be qualified only to receive his wrath. **inheritance.** Lit., "for the portion of the lot." Each believer will receive his own individual portion of the total divine inheritance (*see note on Rom. 8:17*), an allusion to the partitioning of Israel's inheritance in Canaan (cf. Num. 26:52–56; 33:51–54; Josh. 14:1–2). *See notes on 1 Pet. 1:3–5*. **in light.** Scripture represents "light" intellectually as divine truth (Ps. 119:130) and morally as divine purity (Eph. 5:8–14; 1 John 1:5). The saints' inheritance exists in the spiritual realm of truth and purity where God himself dwells (1 Tim. 6:16). Light, then, is a synonym for God's kingdom. Cf. John 8:12; 2 Cor. 4:6; Rev. 21:23; 22:5.

COLOSSIANS—NOTE ON 1:13 **delivered us.** The Greek term means "to draw to oneself," and refers to the believer's spiritual liberation by God from Satan's kingdom, which, in contrast to the realm of light with truth and purity, is the realm of darkness (cf. Luke 22:53) with only deception and wickedness (1 John 2:9, 11). *See note on Acts 26:18*. **kingdom.** In its basic sense, a group of people ruled by a king. More than just the future, earthly millennial kingdom, this everlasting kingdom (2 Pet. 1:11) speaks of the realm of salvation in which all believers live in current and eternal spiritual relationship with God under the care and authority of Jesus Christ (*see note on Matt. 3:2*). **his beloved Son.** Cf. Matt. 3:17; 12:18; 17:5; Mark 1:11; 9:7; Luke 3:22; 9:35; Eph. 1:6; 2 Pet. 1:17; *see notes on John 17:23–26*. The Father gave this kingdom to the Son he loves, as an expression of eternal love. That means that every person the Father calls and justifies is a love gift from him to the Son. *See notes on John 6:37, 44*.

COLOSSIANS—NOTE ON 1:14 **redemption.** The Greek word means "to deliver by payment of a ransom," and was used of freeing slaves from bondage. Here it refers to Christ freeing believing sinners from slavery to sin (cf. Eph. 1:7; 1 Cor. 1:30; *see note on Rom. 3:24*). Some later manuscripts follow "redemption" with "through his blood." Cf. Col. 1:20, a reference not limited to the fluid, as if the blood had saving properties in its chemistry, but an expression pointing to the totality of Christ's atoning work as a sacrifice for sin. This is a frequently used metonym in the NT (see Eph. 1:7; 2:13; Heb. 9:14; 1 Pet. 1:19). The word "cross" (as in Col. 1:20) is used similarly to refer to the whole atoning work (see 1 Cor. 1:18; Gal. 6:12, 14; Eph. 2:16). *See note on Rom. 5:9*. **the forgiveness of sins.** The Greek word is a composite of two words that mean "to pardon" or “grant remission of a penalty.” Cf. Ps. 103:12; Mic. 7:19; Eph. 1:7; *see notes on 2 Cor. 5:19–21*.

COLOSSIANS—NOTE ON 1:15–20 One component in the heresy threatening the Colossian church was the denial of the deity of Christ. Paul combats that damning element of heresy with an emphatic defense of Christ’s deity.

COLOSSIANS—NOTE ON 1:15 image of the invisible God. *See note on Heb. 1:3*. The Greek word for “image” is *eikōn*, from which the English word “icon” derives. It means “copy” or “likeness.” Jesus Christ is the perfect image—the exact likeness—of God and is in the very form of God (Phil. 2:6; cf. John 1:14; 14:9), and has been so from all eternity. By describing Jesus in this manner, Paul emphasizes that he is both the representation and manifestation of God. Thus, he is fully God in every way (cf. Col. 2:9; John 8:58; 10:30–33; Heb. 1:8). **the firstborn of all creation.** Cf. Col. 1:18. The Greek word for “firstborn” can refer to one who was born first chronologically, but most often refers to preeminence in position, or rank (*see note on Heb. 1:6*; cf. Rom. 8:29). In both Greek and Jewish culture, the firstborn was the ranking son who had received the right of inheritance from his father, whether he was born first or not. It is used of Israel who, not being the first nation, was however the preeminent nation (cf. Ex. 4:22; Jer. 31:9). Firstborn in this context clearly means highest in rank, not first created (cf. Ps. 89:27; Rev. 1:5) for several reasons: 1) Christ cannot be both “first begotten” and “only begotten” (cf. John 1:14, 18; 3:16, 18; 1 John 4:9); 2) when the “firstborn” is one of a class, the class is in the plural form (cf. Col. 1:18; Rom. 8:29), but “creation,” the class here, is in a singular form; 3) if Paul was teaching that Christ was a created being, he was agreeing with the heresy he was writing to refute; and 4) it is impossible for Christ to be both created, and the Creator of everything (Col. 1:16). Thus Jesus is the firstborn in the sense that he has the preeminence (v. 18) and possesses the right of inheritance over “all creation” (cf. Heb. 1:2; Rev. 5:1–7, 13). He existed before the creation and is exalted in rank above it. *See notes on Ps. 2:7* and *Rom. 8:29*.

COLOSSIANS—NOTE ON 1:16 thrones or dominions or rulers or authorities. Cf. 2:15; Rom. 8:38; Eph. 1:21; 3:10; 6:12; 1 Pet. 3:22; Jude 6. These are various categories of angels whom Christ created and rules over.

There is no comment regarding whether they are holy or fallen, since he is Lord of both groups. The false teachers had incorporated into their heresy the worship of angels (*see note on Col. 2:18*), including the lie that Jesus was one of them, merely a spirit created by God and inferior to him. Paul rejected that and made it clear that angels, whatever their rank, whether holy or fallen, are mere creatures, and their Creator is none other than the preeminent One, the Lord and Savior, Jesus Christ. The purpose of his catalog of angelic ranks is to show the immeasurable superiority of Christ over any being the false teachers might suggest. **all things were created through him and for him.** Cf. Rom. 11:33–36. *See notes on John 1:3 and Heb. 1:2*. As God, Jesus created the material and spiritual universe for his pleasure and glory.

COLOSSIANS—NOTE ON 1:17 **he is before all things.** When the universe had its beginning, Christ already existed, thus by definition he must be eternal (Mic. 5:2; John 1:1–2; 8:58; 1 John 1:1; Rev. 22:13). **hold together.** Christ sustains the universe, maintaining the power and balance necessary to life's existence and continuity (cf. Heb. 1:3).

COLOSSIANS—NOTE ON 1:18 **head of the body.** Cf. 2:19. Paul uses the human body as a metaphor for the church, of which Christ serves as the "head." Just as a body is controlled from the brain, so Christ controls every part of the church and gives it life and direction. Cf. Eph. 4:15; 5:23. For a detailed discussion of the church as a body, *see notes on 1 Cor. 12:4–27*. **the beginning.** This refers to both source and preeminence. The church had its origins in the Lord Jesus (Eph. 1:4), and he gave life to the church through his sacrificial death and resurrection to become its Sovereign. **the firstborn from the dead.** *See note on Col. 1:15*. Jesus was the first chronologically to be resurrected, never to die again. Of all who have been or ever will be raised from the dead, and that includes all men (John 5:28–29), Christ is supreme (*see notes on Col. 1:15; Phil. 2:8–11*).

COLOSSIANS—NOTE ON 1:19 **all the fullness.** A term likely used by those in the Colossian heresy to refer to divine powers and attributes they believed were divided among various emanations (see Introduction: Background and Setting). Paul countered that by asserting that the fullness of deity—all the divine powers and attributes—was not spread out among created beings, but completely dwelt in Christ alone (cf. 2:9).

COLOSSIANS—NOTE ON 1:20 reconcile to himself all things. The Greek word for “reconcile” means “to change” or “exchange.” Its NT usage refers to a change in the sinner’s relationship to God. *See notes on Rom. 5:10 and 2 Cor. 5:18–21*. Man is reconciled to God when God restores man to a right relationship with him through Jesus Christ. An intensified form for “reconcile” is used in this verse to refer to the total and complete reconciliation of believers and ultimately “all things” in the created universe (cf. Rom. 8:21; 2 Pet. 3:10–13; Rev. 21:1). This text does not teach that, as a result, all will believe; rather it teaches that all will ultimately submit (cf. Phil. 2:9–11). **making peace.** *See note on Rom. 5:1*. God and those he saved are no longer at enmity with each other. **the blood of his cross.** *See note on Col. 1:14*.

COLOSSIANS—NOTE ON 1:21 alienated . . . hostile. The Greek term for “alienated” means “estranged,” “cut off,” or “separated.” Before they were reconciled, all people were completely estranged from God (cf. Eph. 2:12–13). The Greek word for “hostile” can also be translated “hateful.” Unbelievers hate God and resent his holy standard because they love “evil deeds” (cf. John 3:19–20; 15:18, 24–25). Actually, there is alienation from both sides, since God hates “all evildoers” (Ps. 5:5).

COLOSSIANS—NOTE ON 1:22 reconciled . . . by his death. Christ’s substitutionary death on the cross that paid the full penalty for the sin of all who believe made reconciliation possible and actual. *See notes on 2 Cor. 5:18–21*; cf. Rom. 3:25; 5:9–10; 8:3. **reconciled.** *See note on Col.1:20*. **present you holy.** “Holy” refers to the believer’s positional relationship to God—he is separated from sin and set apart to God by imputed righteousness. This is justification (*see notes on Rom. 3:24–26; Phil. 3:8–9*). As a result of the believer’s union with Christ in his death and resurrection, God considers Christians as holy as his Son (Eph. 1:4; 2 Cor. 5:21). Christians are also “blameless” (without blemish) and “above reproach” (no one can bring a charge against them; Rom. 8:33; cf. Phil. 2:15). We are to be presented to Christ, when we meet him, as a chaste bride (Eph. 5:25–27; 2 Cor. 11:2).

COLOSSIANS—NOTE ON 1:23 continue in the faith. Cf. Acts 11:23 and 14:22. Those who have been reconciled will persevere in faith and obedience because, in addition to being declared righteous, they are actually made new creatures (2 Cor. 5:17) with a new disposition that loves God, hates sin, desires obedience, and is energized by the indwelling Holy Spirit (cf. John 8:30–32; 1 John 2:19). Rather than defect from the gospel they heard, true believers will remain solid on Christ, who is the only foundation (1 Cor. 3:11), and faithful by the enabling grace of God (Phil. 1:6; 2:11–13). For discussion on perseverance of the saints, *see note on Matt. 24:13*. **proclaimed in all creation.** Cf. Mark 16:15. The gospel has no racial boundaries. Having reached Rome, where Paul was when he wrote Colossians, it had reached the center of the known world.

COLOSSIANS—NOTE ON 1:24 my sufferings. Paul's present imprisonment (Acts 28:16, 30; see Introduction to Ephesians: Background and Setting). **for the sake of his body.** Paul's motivation for enduring suffering was to benefit and build Christ's church. Cf. Phil. 1:13, 29–30; *see notes on 2 Cor. 4:8–15; 6:4–10; 11:23–29; 12:9–10*. **filling up what is lacking.** Paul was experiencing the persecution intended for Christ. In spite of his death on the cross, Christ's enemies had not gotten their fill of inflicting injury on him. So they turned their hatred on those who preached the gospel (cf. John 15:18, 24; 16:1–3). It was in that sense that Paul filled up what was lacking in Christ's afflictions (*see notes on 2 Cor. 1:5; Gal. 6:17*).

COLOSSIANS—NOTE ON 1:25 stewardship. Cf. 1 Cor. 4:1–2; 9:17. A steward was a slave who managed his master's household, supervising the other servants, dispensing resources, and handling business and financial affairs. Paul viewed his ministry as a stewardship from the Lord. The church is God's household (1 Tim. 3:16), and Paul was given the task of caring for, feeding, and leading the churches, for which he was accountable to God (cf. Heb. 13:17). All believers are responsible for managing the abilities and resources God gives them (s*ee note on 1 Pet. 4:10*). **the word of God fully known.** This refers to Paul's single-minded devotion to completely fulfill the ministry God gave him to preach the whole counsel of God to those to whom God sent him (Acts 20:27; 2 Tim. 4:7).

COLOSSIANS—NOTE ON 1:26 mystery. Cf. 2:2; 4:3. *See notes on Matt. 13:11; 1 Cor. 2:7; Eph. 3:4–5*. This refers to truth, hidden until now, but revealed for the first time to the saints in the NT. Such truth includes the mystery of the incarnate God (Col. 2:2–3, 9), Israel's unbelief (Rom. 11:25), lawlessness (2 Thess. 2:7), the unity of Jew and Gentile made one in the church (Eph. 3:3–6), and the rapture of the church (1 Cor. 15:51). In this passage, the mystery is specifically identified in Col. 1:27.

COLOSSIANS—NOTE ON 1:27 Gentiles . . . Christ in you. The OT predicted the coming of the Messiah and that the Gentiles would partake of salvation (cf. Isa. 42:6; 45:21–22; 49:6; 52:10; 60:1–3; Ps. 22:27; 65:5; 98:2–3), but it did not reveal that the Messiah would actually live in each member of his redeemed church, made up mostly of Gentiles. That believers, both Jew and Gentile, now possess the surpassing riches of the indwelling Christ is the glorious revealed mystery (John 14:23; Rom. 8:9–10; Gal. 2:20; Eph. 1:7, 17–18; 3:8–10, 16–19). **the hope of glory.** The indwelling Spirit of Christ is the guarantee to each believer of future glory (Rom. 8:11; Eph. 1:13–14; 1 Pet. 1:3–4).

COLOSSIANS—NOTE ON 1:28 mature. To be perfect or mature—to be like Christ. *See notes on Rom. 8:29; Phil. 3:12–14, 19–20; 1 John 2:6; 3:2*. This spiritual maturity is defined in Col. 2:2.

COLOSSIANS—NOTE ON 1:29 I toil, struggling with all his energy. Here is the balance of Christian living. Paul gave the effort to serve and honor God with all his might. "Toil" refers to working to the point of exhaustion. The Greek word for "struggling" gives us the English word "agonize" and refers to the effort required to compete in an athletic event. At the same time, he knew the effective "struggling" or work, with spiritual and eternal results was being done by God through him (*see notes on Phil. 2:11–13*; cf. 1 Cor. 15:10, 58).

COLOSSIANS—NOTE ON 2:1 great a struggle. The word means "striving" and comes from the same root as in 1:29. Both the Colossians and Laodiceans were among those for whom Paul struggled so hard in order to bring them to maturity. **Laodicea.** The chief city of Phrygia in the Roman province of Asia, located just south of Hierapolis in the Lycus River valley (see Introduction: Background and Setting; *see note on Rev. 3:14*; cf. 4:13).

COLOSSIANS—NOTE ON 2:2 full assurance of understanding. "Understanding" of the fullness of the gospel, along with inner encouragement and shared love, mark mature believers who, thereby, enjoy the "assurance" of salvation (*see notes on 2 Pet. 1:5–8*). **mystery . . . Christ.** *See note on Col. 1:26*. The mystery Paul referred to here is that the Messiah Christ is God incarnate himself (cf. 1 Tim. 3:16).

COLOSSIANS—NOTE ON 2:3 all the treasures. Cf. vv. 9–10; 1:19. The false teachers threatening the Colossians claimed to possess a secret wisdom and transcendent knowledge available only to the spiritual elite. In sharp contrast, Paul declared that all the richness of truth necessary for salvation, sanctification, and glorification is found in Jesus Christ, who himself is God revealed. Cf. John 1:14; Rom. 11:33–36; 1 Cor. 1:24, 30; 2:6–8; Eph. 1:8–9; 3:8–9.

COLOSSIANS—NOTE ON 2:4 that no one may delude you. Paul did not want the Colossians to be deceived by the persuasive rhetoric of the false teachers, which assaulted the person of Christ. That is why throughout chs. 1–2 he stressed Christ's deity, and his sufficiency both to save believers and bring them to spiritual maturity.

COLOSSIANS—NOTE ON 2:5 absent in body . . . with you in spirit. Because he was a prisoner, Paul was unable to be present with the Colossians. That did not mean, however, that his love and concern for them was any less (cf. 1 Cor. 5:3–4; 1 Thess. 2:17). Their "good order" and "firmness" of faith (both military terms depicting a solid rank of soldiers drawn up for battle) brought great joy to the apostle's heart.

COLOSSIANS—NOTE ON 2:6 walk in him. "Walk" is the familiar NT term denoting the believer's daily conduct (1:10; 4:5; Rom. 6:4; 8:1, 4; 13:13; 1 Cor. 7:17; 2 Cor. 5:7; 10:3; 12:18; Gal. 5:16, 25; 6:16; Eph. 2:10; 4:1, 17; 5:2, 8, 15; Phil. 3:16–18; 1 Thess. 2:12; 4:1, 12; 2 Thess. 3:11; 1 John 1:6–7; 2:6; 2 John 6; 3 John 3–4). To walk in Christ is to live a life patterned after his.

COLOSSIANS—NOTE ON 2:7 the faith. The sense here is objective, referring to the truth of Christian doctrine. Spiritual maturity develops upward from the foundation of biblical truth as taught and recorded by the apostles. Cf.

3:16. This rooting, building, and establishing is in sound doctrine (cf. 1 Tim. 4:6; 2 Tim. 3:16–17; Titus 2:1).

COLOSSIANS—NOTE ON **2:8** **takes you captive.** Here is the term for robbery. False teachers who are successful in getting people to believe lies, rob them of truth, salvation, and blessing. **philosophy and empty deceit.** "Philosophy" (lit., "love of wisdom") appears only here in the NT. The word referred to more than merely the academic discipline, but described any theory about God, the world, or the meaning of life. Those embracing the Colossian heresy used it to describe the supposed higher knowledge they claimed to have attained. Paul, however, equates the false teachers' philosophy with "empty" or worthless "deceit." Cf. 1 Tim. 6:20; *see note on 2 Cor. 10:5*. **the elemental spirits of the world.** *See notes on Col. 2:20 and Gal. 4:3*. Far from being advanced, profound knowledge, the false teachers' beliefs were simplistic and immature like all the rest of the speculations, ideologies, philosophies, and psychologies the fallen satanic and human system invents.

COLOSSIANS—NOTE ON **2:9** **the whole fullness of deity.** Christ possesses the fullness of the divine nature and attributes (*see notes on 1:19; John 1:14–16*). **bodily.** In Greek philosophical thought, matter was evil; spirit was good. Thus, it was unthinkable that God would ever take on a human body. Paul refutes that false teaching by stressing the reality of Christ's incarnation. Jesus was not only fully God, but fully human as well. *See notes on Phil. 2:5–11*.

COLOSSIANS—NOTE ON **2:10** **been filled in him.** *See notes on vv. 3–4*; cf. John 1:16; Eph. 1:3. Believers are complete in Christ, both positionally by the imputed perfect righteousness of Christ (*see note on Col. 1:22*), and the complete sufficiency of all heavenly resources for spiritual maturity (*see notes on 2 Pet. 1:3–4*). **the head of all rule and authority.** Jesus Christ is the creator and ruler of the universe and all its spiritual beings (*see note on Col. 1:16*), not a lesser being emanating from God as the Colossian errorists maintained (see Introduction: Background and Setting).

COLOSSIANS—NOTE ON **2:11–12** **circumcision made without hands.** *See note on Gen. 17:11*. Circumcision symbolized man's need for cleansing of the heart (cf. Deut. 10:16; 30:6; Jer. 4:4; 9:26; Acts 7:51; Rom. 2:29) and was the outward sign of that cleansing of sin that comes by faith in God (Rom. 4:11; Phil. 3:3). At salvation, believers undergo a spiritual “circumcision” by putting off the sins of the flesh (cf. Rom. 6:6; 2 Cor. 5:17; Phil. 3:3; Titus 3:5). This is the new birth, the new creation in conversion. The outward affirmation of the already accomplished inner transformation is now the believer’s baptism by water (Acts 2:38).

COLOSSIANS—NOTE ON 2:13 dead in your trespasses. *See notes on Eph. 2:1, 5*. So bound in the sphere of sin, the world (Eph. 2:12), the flesh (Rom. 8:8), and the devil (1 John 5:19) as to be unable to respond to spiritual stimuli; totally devoid of spiritual life. Paul further defines this condition of the unsaved in 1 Cor. 2:14; Eph. 4:17–19; Titus 3:3. **God made alive together with him.** *See notes on Eph. 2:1, 5*. Only through union with Jesus Christ (Col. 2:10–12) can those hopelessly dead in their sins receive eternal life (cf. Eph. 2:5). Note that God takes the initiative and exerts the life-giving power to awaken and unite sinners with his Son; the spiritually dead have no ability to make themselves alive (cf. Rom. 4:17; 2 Cor. 1:9). **forgiven us all our trespasses.** Cf. Col. 1:14. God’s free (Rom. 3:24) and complete (Rom. 5:20; Eph. 1:7) forgiveness of guilty sinners who put their faith in Jesus Christ is the most important reality in Scripture (cf. Ps. 32:1; 130:3–4; Isa. 1:18; 55:7; Mic. 7:18; Matt. 26:28; Acts 10:43; 13:38–39; Titus 3:4–7; Heb. 8:12).

COLOSSIANS—NOTE ON 2:14 canceling the record of debt. This refers to the handwritten certificate of debt by which a debtor acknowledged his indebtedness. All people (Rom. 3:23) owe God an unpayable debt for violating his law (Gal. 3:10; James 2:10; cf. Matt. 18:23–27), and are thus under sentence of death (Rom. 6:23). Paul graphically compares God’s forgiveness of believers’ sins to wiping ink off a parchment. Through Christ’s sacrificial death on the cross, God has totally erased our certificate of indebtedness and made our forgiveness complete. **nailing it to the cross.** This is another metaphor for forgiveness. The list of the crimes of a crucified criminal was nailed to the cross with that criminal to declare the violations he was being punished for (as in the case of Jesus, as noted in Matt. 27:37). Believers’ sins were all put to Christ’s account, nailed to his cross as he paid the penalty in their place for them all, thus satisfying the just wrath of God against crimes requiring punishment in full.

COLOSSIANS—NOTE ON 2:15 disarmed. In yet another element of the cross work, Paul tells that the cross spelled the ultimate doom of Satan and his evil host of fallen angels (cf. Gen. 3:15; John 12:31; 16:11; Heb. 2:14). **rulers and authorities.** *See note on Col. 1:16*. While his body was dead, his living, divine spirit actually went to the abode of demons and announced his triumph over sin, Satan, death, and hell. *See notes on 1 Pet. 3:18–19*. **open shame . . . triumphing over them.** The picture is that of a victorious Roman general parading his defeated enemies through the streets of Rome (*see notes on 2 Cor. 2:14–16*). Christ won the victory over the demon forces on the cross, where their efforts to halt God's redemptive plan were ultimately defeated. For more on that triumphant imagery, *see notes on 2 Cor. 2:14–16*.

COLOSSIANS—NOTE ON 2:16–17 Paul warns the Colossians against trading their freedom in Christ for a set of useless, man-made, legalistic rules (cf. Gal. 5:1). Legalism is powerless to save or to restrain sin.

COLOSSIANS—NOTE ON 2:16 food and drink. The false teachers sought to impose some sort of dietary regulations, probably based on those of the Mosaic law (cf. Lev. 11). Since they were under the New Covenant, the Colossians (like all Christians) were not obligated to observe the OT dietary restrictions (cf. Mark 7:14–19; Acts 10:9–15; Rom. 14:17; 1 Cor. 8:8; 1 Tim. 4:1–5; Heb. 9:9–10). **festival.** The annual religious celebrations of the Jewish calendar (e.g., Passover, Pentecost, or Tabernacles (Booths); cf. Lev. 23). **new moon.** The monthly sacrifice offered on the first day of each month (Num. 10:10; 28:11–14; Ps. 81:3). **Sabbath.** The weekly celebration of the seventh day, which pictured God's rest from creation. The NT clearly teaches that Christians are not required to keep it (*see notes on Acts 20:7; Rom. 14:5–6*).

COLOSSIANS—NOTE ON 2:17 shadow . . . substance. The ceremonial aspects of the OT law (dietary regulations, festivals, sacrifices) were mere shadows pointing to Christ. Since Christ, the reality has come; the shadows have no value. Cf. Heb. 8:5; 10:1.

COLOSSIANS—NOTE ON 2:18 disqualify you. Paul warns the Colossians not to allow the false teachers to cheat or defraud them of their temporal blessings or eternal reward (cf. 2 John 8) by luring them into irrational mysticism. **asceticism.** Since the false teachers took great delight in it, their “self-abasement” was actually pride, which God hates (Prov. 6:16–17). **worship of angels.** The beginning of a heresy that was to plague the region around Colossae for several centuries and far beyond—a practice the Bible clearly prohibits (Matt. 4:10; Rev. 19:10; 22:8–9). **visions.** Like virtually all cults and false religions, the Colossian false teachers based their teaching on visions and revelations they had supposedly received. Their claims were false, since Jesus Christ is God’s final and complete (*see notes on Col. 2:3–4*) revelation to mankind (Heb. 1:1–2). **sensuous mind.** *See note on Rom. 8:6*. This describes the unregenerate and is further defined in Eph. 4:17–19.

COLOSSIANS—NOTE ON 2:19 Cf. 1:18; *see note on Eph. 4:15–16*. There is no spiritual growth for the body (the church) apart from union with the head, Christ (cf. John 15:4–5; 2 Pet. 1:3).

COLOSSIANS—NOTE ON 2:20 **with Christ you died.** Refers to the believer’s union with Christ in his death and resurrection (*see notes on Rom. 6:1–11*), by which he has been transformed to new life from all worldly folly. **elemental spirits.** *See note on Col. 2:8*. These are the same as “human precepts and teachings” (v. 22).

COLOSSIANS—NOTE ON 2:21–23 These verses point out the futility of asceticism, which is the attempt to achieve holiness by rigorous self-neglect (v. 23), self-denial (v. 21), and even self-infliction. Since it focuses on temporal “things that all perish as they are used,” asceticism is powerless to restrain sin or bring one to God. While reasonable care and discipline of one’s body is of temporal value (1 Tim. 4:8), it has no eternal value, and the extremes of asceticism serve only to gratify the flesh. All too often, ascetics seek only to put on a public show of their supposed holiness (Matt. 6:16–18).

COLOSSIANS—NOTE ON 3:1 **If then.** Better translated, “since.” **you have been raised.** This verb actually means “to be co-resurrected.” Because of their union with Christ, believers spiritually entered his death and resurrection at the moment of their conversion (*see notes on Rom. 6:3–4; Gal. 2:20*) and have been and are now alive in him so as to understand spiritual truths, realities, blessings, and the will of God. Those glorious benedictions (cf. Eph. 1:3) are the privileges and riches of the heavenly kingdom, all of which are at our disposal. Paul called them “things that are above.” To understand what these are, *see note on Col. 2:3*. **seated at the right hand of God.** The position of honor and majesty (cf. Ps. 110:1; Luke 22:69; Acts 2:33; 5:31; 7:56; Eph. 1:20; Heb. 1:3; 8:1; 1 Pet. 3:22) that Christ enjoys as the exalted Son of God (*see note on Phil. 2:9*). That exaltation makes him the fountain of blessing for his people (John 14:13–14; cf. 2 Cor. 1:20).

COLOSSIANS—NOTE ON **3:2** **Set your minds.** This can also be translated “think,” or “have this inner disposition.” As a compass points north, the believer’s entire disposition should point itself toward the things of heaven. Heavenly thoughts can only come by understanding heavenly realities from Scripture (cf. Rom. 8:5; 12:2; Phil. 1:23; 4:8; 1 John 2:15–17; *see note on Matt. 6:33*).

COLOSSIANS—NOTE ON **3:3** **you have died.** *See notes on Rom. 6:1–11; 2 Cor. 5:17; Gal. 6:14*. The verb’s tense indicates that a death occurred in the past, in this case at the death of Jesus Christ, where believers were united with him, their penalty of sin was paid, and they arose with him in new life. **hidden with Christ in God.** This rich expression has a threefold meaning: 1) believers have a common spiritual life with the Father and Son (1 Cor. 6:17; 2 Pet. 1:4); 2) the world cannot understand the full import of the believer’s new life (1 Cor. 2:14; 1 John 3:2); and 3) believers are eternally secure, protected from all spiritual enemies, and with access to all God’s blessings (John 10:28; Rom. 8:31–39; Heb. 7:25; 1 Pet. 1:4).

COLOSSIANS—NOTE ON **3:4** **When Christ . . . appears.** At his second coming (cf. Rev. 19:11–13, 15–16).

COLOSSIANS—NOTE ON **3:5** **Put to death.** *See note on Rom. 8:13*; cf. Zech. 4:6; Eph. 5:18; 6:17; 1 John 2:14. This refers to a conscious effort to slay the remaining sin in our flesh. **immorality.** This refers to any form of sexual sin (*see note on Gal. 5:19*; cf. 1 Thess. 4:3). **impurity.** This term goes beyond sexual acts of sin to encompass evil thoughts and intentions as well (*see note on Gal. 5:19*; cf. Matt. 5:28; Mark 7:21–22; 1 Thess. 4:7). **passion, evil desire.** Similar terms that refer to sexual lust. “Passion” is the physical side of that vice, and “evil desire” is the mental side (*see notes on Rom. 1:26; 1 Thess. 4:3*; cf. James 1:15). **covetousness.** Lit., this term means “to have more.” It is the insatiable desire to gain more, especially of things that are forbidden (cf. Ex. 20:17; Deut. 5:21; James 4:2). **which is idolatry.** When people engage in either greed or the sexual sins Paul has cataloged, they follow their desires rather than God’s, in essence worshiping themselves—which is idolatry (Num. 25:1–3; Eph. 5:3–5).

COLOSSIANS—NOTE ON 3:6 **wrath of God.** His constant, invariable reaction against sin (*see notes on John 3:36; Rom. 1:18; Rev. 11:18*). See esv footnote, “sons of disobedience.” *Cf. note on Eph. 2:2*. This expression designates unbelievers as bearing the very nature and character of the disobedient, rebellious sinfulness they love.

COLOSSIANS—NOTE ON 3:7 **In these you too once walked.** Before their conversion (cf. Eph. 2:1–5; Titus 3:3–4).

COLOSSIANS—NOTE ON 3:8 **put . . . away.** A Greek word used for taking off clothes (cf. Acts 7:58; Rom. 13:12–14; 1 Pet. 2:1). Like one who removes his dirty clothes at day’s end, believers must discard the filthy garments of their old, sinful lives. **anger.** A deep, smoldering bitterness; the settled heart attitude of an angry person (cf. Eph. 4:31; James 1:19–20). **wrath.** Unlike God’s settled and righteous wrath (*see note on Rom. 1:18*), this is a sudden outburst of sinful anger, usually the eruption that flows out of “anger” (*see note on Gal. 5:20*; cf. Luke 4:28; Acts 19:28; Eph. 4:31). **malice.** From the Greek term that denotes general moral evil. Here it probably refers to the damage caused by evil speech (cf. 1 Pet. 2:1). **slander.** The normal translation when this word refers to God is “blasphemy.” But here, since it refers to people, it is better translated “slander.” To slander people, however, is to blaspheme God (James 3:9; cf. Matt. 5:22; James 3:10).

COLOSSIANS—NOTE ON 3:9–10 **put off . . . put on.** *See notes on v. 8; Eph. 4:24–25*. These words are the basis for the command of v. 8. Because the old man died in Christ, and the new man lives in Christ—because that is the fact of new creation or regeneration (2 Cor. 5:17)—believers must put off remaining sinful deeds and be continually renewed into the Christlikeness to which they are called.

COLOSSIANS—NOTE ON 3:9 **old self.** The old, unregenerate self, originating in Adam (*see notes on Rom. 5:12–14; 6:6*; cf. Eph. 4:22).

COLOSSIANS—NOTE ON 3:10 **new self.** The new, regenerate self, which replaces the old self; this is the essence of what believers are in Christ (cf. Eph. 4:17; 5:1, 8, 15). The reason believers still sin is their unredeemed flesh (*see notes on Rom. 6:6, 12; 7:5*). **renewed.** *See note on 2 Cor. 4:16*; cf. Rom. 12:2; 2 Cor. 3:18. This Greek verb contains a sense of contrast with the former reality. It describes a new quality of life that never before existed (cf. Rom. 12:2; Eph. 4:22). Just like a baby is born complete but immature, the new self is complete, but has the capacity to grow. **knowledge.** *See note on Col. 1:9*. A deep, thorough knowledge, without which there can be no spiritual growth or renewal (2 Tim. 3:16–17; 1 Pet. 2:2). **image of its creator.** It is God's plan that believers become progressively more like Jesus Christ, the one who made them (cf. Rom. 8:29; 1 Cor. 15:49; 1 John 3:2). *See notes on Phil. 3:12–14, 19–20*.

COLOSSIANS—NOTE ON 3:11 Even as individual believers must discard old, sinful habits, the body of Christ must realize its unity and destroy the old barriers that separated people (cf. Gal. 3:28; Eph. 2:15). **Greek.** A Gentile, or non-Jew (*see note on Rom. 1:14*). **Jew.** A descendant of Abraham through Isaac (*see note on Rom. 2:17*). **barbarian.** *See note on Rom. 1:14*. **Scythian.** An ancient nomadic and warlike people that invaded the Fertile Crescent in the seventh century B.C. Noted for their savagery, they were the most hated and feared of all the so-called barbarians. **slave, free.** A social barrier had always existed between slaves and freemen; Aristotle had referred to slaves as "a living tool." But faith in Christ removed the separation (1 Cor. 12:13; Gal. 3:28; cf. Philem. 6). **Christ is all, and in all.** Because Jesus Christ is the Savior of all believers, he is equally the all-sufficient Lord of them all.

COLOSSIANS—NOTE ON 3:12 **then.** In view of what God has done through Jesus Christ for the believer, Paul described the behavior and attitude God expects in response (vv. 12–17). **God's chosen.** This designates true Christians as those who have been chosen by God. No one is converted solely by his own choice, but only in response to God's effectual, free, uninfluenced, and sovereign grace (*see notes on John 15:16; Rom. 8:29; 9:14–23; Eph. 1:4; 2 Thess. 2:13–14; 2 Tim. 1:8–9; 1 Pet. 1:1–2*; cf. Acts 13:46–48; Rom. 11:4–5). **beloved.** Election means believers are the objects of God's incomprehensible special love (cf. John 13:1; Eph. 1:4–5). **Put on.**

See note on Col. 3:9–10. **compassionate hearts.** It is a Hebraism that connotes the internal organs of the human body as used figuratively to describe the seat of the emotions (cf. Matt. 9:36; Luke 6:36; James 5:11). **kindness.** Refers to a goodness toward others that pervades the entire person, mellowing all harsh aspects (cf. Matt. 11:29–30; Luke 10:25–37). **humility.** *See notes on Rom. 12:3, 10; Phil. 2:3*; cf. Matt. 18:4; John 13:14–16; James 4:6, 10. This is the perfect antidote to the self-love that poisons human relationships. **meekness.** *See notes on Matt. 5:5, Gal. 5:23*. It is the willingness to suffer injury or insult rather than to inflict such hurts. **patience.** *See note on Col. 1:11*; cf. Rom. 2:4. It is also translated “longsuffering,” the opposite of quick anger, resentment, or revenge, and thus epitomizes Jesus Christ (1 Tim. 1:16; cf. 2 Pet. 3:15). It endures injustice and troublesome circumstances with hope for coming relief.

Titles of Christ

Titles of Christ

Name or Title	**Significance**	**Biblical Reference**
Adam, Last Adam	First of the new race of the redeemed	1 Cor. 15:45
Alpha and Omega	The beginning and ending of all things	Rev. 21:6
Bread of Life	The one essential food	John 6:35
Cornerstone	A sure foundation for life	Eph. 2:20
Chief Shepherd	Protector, sustainer, and guide	1 Pet. 5:4
Firstborn from the Dead	Leads us into resurrection and eternal life	Col. 1:18
Good Shepherd	Provider and caretaker	John 10:11
Great Shepherd of the Sheep	Trustworthy guide and protector	Heb. 13:20
High Priest	A perfect sacrifice for our sins	Heb. 3:1
Holy One of God	Sinless in his nature	Mark 1:24
Immanuel (God with Us)	Stands with us in all life’s circumstances	Matt. 1:23
King of kings, Lord of lords	The Almighty, before whom every knee will bow	Rev. 19:16
Lamb of God	Gave his life as a sacrifice on our behalf	John 1:29
Light of the World	Brings hope in the midst of darkness	John 9:5
Lord of Glory	The power and presence of the living God	1 Cor. 2:8
Mediator between God and Men	Brings us into God’s presence redeemed and forgiven	1 Tim. 2:5
Only Son from the Father	The unique, one-of-a-kind Son of God	John 1:14

Prophet	Faithful proclaimer of the truths of God	Acts 3:22
Savior	Delivers from sin and death	Luke 1:47
Offspring of Abraham	Mediator of God’s covenant	Gal. 3:16
Son of Man	Identifies with us in our humanity	Matt. 11:19
The Word	Present with God at the creation	John 1:1
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COLOSSIANS—NOTE ON 3:13 as the Lord has forgiven. *See notes on Matt. 18:23–34; Eph. 4:32*. Because Christ as the model of forgiveness has forgiven all our sins totally (Col. 1:14; 2:13–14), believers must be willing to forgive others.

COLOSSIANS—NOTE ON 3:14 perfect harmony. *See notes on Eph. 4:3; Phil. 1:27; 2:2*. Supernatural love poured into the hearts of believers is the adhesive of the church. Cf. Rom. 5:5 and 1 Thess. 4:9.

COLOSSIANS—NOTE ON 3:15 the peace of Christ. The Greek word “peace” here refers to both the call of God to salvation and consequent peace with him (*see note on Rom. 5:1*), and the attitude of rest or security (Phil. 4:7) believers have because of that eternal peace.

COLOSSIANS—NOTE ON 3:16 word of Christ. This is Scripture, the Holy Spirit-inspired Scripture, the word of revelation he brought into the world. **dwell in you richly.** *See notes on Eph. 5:18*. “Richly” may be more fully rendered “abundantly or extravagantly rich,” and “dwell” means “to live in” or “to be at home.” Scripture should permeate every aspect of the believer’s life and control every thought, word, and deed (cf. Ps. 119:11; Matt. 13:9; Phil. 2:16; 2 Tim. 2:15). This concept is parallel to being filled with the Spirit in Eph. 5:18 since the results of each are the same. In Eph. 5:18, the power and motivation for all the effects is the filling of the Holy Spirit; here it is the word richly dwelling. Those two realities are really one. The Holy Spirit fills the life controlled by his word. This emphasizes that the filling of the Spirit is not some ecstatic or emotional experience, but a steady controlling of the life by obedience to the truth of God’s word. **psalms and hymns and spiritual songs.** *See note on Eph. 5:19*.

COLOSSIANS—NOTE ON 3:17 do everything in the name of the Lord Jesus. This simply means to act consistently with who he is and what he wants (*see note on 1 Cor. 10:31*).

COLOSSIANS—NOTE ON **3:18–4:1** Paul discusses the new self's relationships to others. This passage is also a brief parallel to Eph. 5:19–6:9 (*see notes there*).

COLOSSIANS—NOTE ON **3:18** **submit.** *See notes on Eph. 5:22–23*. The Greek verb denotes willingly putting oneself under someone or something (cf. Luke 2:51; 10:17, 20; Rom. 8:7; 13:1, 5; 1 Cor. 15:27–28; Eph. 1:22).

COLOSSIANS—NOTE ON **3:19** **love.** *See notes on Eph. 5:25–29*. This is a call for the highest form of love, which is rendered selflessly (cf. Gen. 24:67; Eph. 5:22–28; 1 Pet. 3:7). **be harsh.** The form of this Greek verb is better translated "stop being bitter," or "do not have the habit of being bitter." Husbands must not be harsh or angrily resentful toward their wives.

COLOSSIANS—NOTE ON **3:20** **in everything.** *See notes on Eph. 6:1–3*. The only limit on a child's obedience is when parents demand something contrary to God's word. For example, some children will act contrary to their parents' wishes even in coming to Christ (cf. Luke 12:51–53; 14:26).

COLOSSIANS—NOTE ON **3:21** **provoke.** *See notes on Eph. 6:4*. This word has the connotation of not stirring up or irritating.

COLOSSIANS—NOTE ON **3:22–4:1** *See notes on Eph. 6:5–9*; see Introduction to Philemon: Historical and Theological Themes. Paul upholds the duties of slave and master, of which the modern parallel is the duties of employee and employer. Scripture never advocates slavery, but recognizes it as an element of ancient society that could have been more beneficial if slaves and masters had treated each other properly. Here, Paul followed Christ's example and used slavery as a motif for spiritual instruction, likening the believer to one who is a slave and servant to Jesus Christ and seeing service to an earthly master as a way to serve the Lord.

COLOSSIANS—NOTE ON **3:22** **Slaves.** *See note on Rom. 1:1*. **eye-service.** *See notes on Eph. 6:6*. This refers to working only when the master is watching, rather than recognizing the Lord is always watching, and how our work concerns him (Col. 3:23–24). Cf. 1 Tim. 6:1–2; Titus 2:9–10; 1 Pet. 2:18–21.

COLOSSIANS—NOTE ON 3:24–25 inheritance as your reward. *See note on Eph. 6:7–8*. The Lord ensures the believer that he will receive a just, eternal compensation for his efforts (cf. Rev. 20:12–13), even if his earthly boss or master does not compensate fairly (Col. 3:25). God deals with obedience and disobedience impartially (cf. Acts 10:34; Gal. 6:7). Christians are not to presume on their faith in order to justify disobedience to an authority or employer (cf. Philem. 18).

COLOSSIANS—NOTE ON 4:1 Masters. *See note on Eph. 6:9*.

COLOSSIANS—NOTE ON 4:2 Continue. The Greek word for “continue” means “to be courageously persistent” or “to hold fast and not let go” and refers here to persistent prayer (Acts 1:14; Rom. 12:12; Eph. 6:18; 1 Thess. 5:17; cf. Luke 11:5–10; 18:1–8). **being watchful.** In its most general sense this means to stay awake while praying. But Paul has in mind the broader implication of staying alert for specific needs about which to pray, rather than being vague and unfocused. Cf. Matt. 26:41; Mark 14:38; Luke 21:36.

COLOSSIANS—NOTE ON 4:3 a door. An opportunity (1 Cor. 16:8–9; 2 Cor. 2:12). **the mystery of Christ.** *See notes on Col. 1:26–27 and 2:2–3*.

COLOSSIANS—NOTE ON 4:5 outsiders. This refers to unbelievers. *See notes on Eph. 5:15–16*. Believers are called to so live that they establish the credibility of the Christian faith and that they make the most of every evangelistic opportunity.

COLOSSIANS—NOTE ON 4:6 gracious. To speak what is spiritual, wholesome, fitting, kind, sensitive, purposeful, complimentary, gentle, truthful, loving, and thoughtful (*see notes on Eph. 4:29–31*). **seasoned with salt.** Just as salt not only flavors, but prevents corruption, the Christian’s speech should act not only as a blessing to others, but as a purifying influence within the decaying society of the world.

COLOSSIANS—NOTE ON 4:7 Tychicus. The name means “fortuitous” or “fortunate.” He was one of the Gentile converts Paul took to Jerusalem as a representative of the Gentile churches (Acts 20:4). He was a reliable companion of Paul and a capable leader, since he was considered as a replacement for Titus and Timothy on separate occasions (2 Tim. 4:12; Titus 3:12). He had the responsibility to deliver Paul's letters to the Colossians, the Ephesians (Eph. 6:21), and Philemon (Col. 4:9).

COLOSSIANS—NOTE ON **4:9** **Onesimus.** The runaway slave whose return to his master was the basis for Paul's letter to Philemon (see Introduction to Philemon: Background and Setting).

COLOSSIANS—NOTE ON **4:10** **Aristarchus.** The Greek name of a Jewish (cf. v. 11) native of Thessalonica (Acts 20:4; 27:2). He was one of Paul's companions who was seized by a rioting mob in Ephesus (Acts 19:29) and also accompanied Paul on his trip to Jerusalem and his voyage to Rome (Acts 27:2). **Mark.** *See notes on Acts 13:5, 13*; see Introduction to Mark: Author and Date. After having fallen out of favor with Paul for some time, Mark is seen here as one of Paul's key helpers (cf. 2 Tim. 4:11).

COLOSSIANS—NOTE ON **4:11** **Jesus who is called Justus.** Possibly one of the Roman Jews who believed Paul's message (Acts 28:24). **kingdom of God.** *See note on Col. 1:13*.

COLOSSIANS—NOTE ON **4:12** **Epaphras.** See Introduction: Background and Setting. **mature and fully assured.** His goal for the Colossian believers was the same as Paul's (cf. 1:28–2:2).

COLOSSIANS—NOTE ON **4:13** **Laodicea.** *See note on 2:1*. **Hierapolis.** A city in Phrygia 20 miles west of Colossae and 6 miles north of Laodicea (see Introduction: Background and Setting).

COLOSSIANS—NOTE ON **4:14** **Luke.** Paul's personal physician and close friend who traveled frequently with him on his missionary journeys and wrote the Gospel of Luke and Acts see Introductions to the Gospel of Luke and Acts: Author and Date. **Demas.** A man who demonstrated substantial commitment to the Lord's work before the attraction of the world led him to abandon Paul and the ministry (2 Tim. 4:9–10; Philem. 24).

COLOSSIANS—NOTE ON 4:15 **Nympha and the church.** A church met in her house, probably in Laodicea.

COLOSSIANS—NOTE ON 4:16 **when this letter has been read among you.** This letter was to be publicly read in the churches in Colossae and in Laodicea. **letter from Laodicea.** A separate letter from Paul, usually identified as the epistle to the Ephesians. The oldest manuscripts of Ephesians do not contain the words "in Ephesus," indicating that in all likelihood it was a circular letter intended for several churches in the region. Tychicus may have delivered Ephesians to the church at Laodicea first.

COLOSSIANS—NOTE ON 4:17 **Archippus.** Most likely the son of Philemon (Philem. 2). Paul's message to him to fulfill his ministry is similar to the exhortation to Timothy (2 Tim. 4:5).

COLOSSIANS—NOTE ON 4:18 **with my own hand.** Paul usually dictated his letters to an amanuensis (recording secretary), but would often add his own greeting in his own writing at the end of his letters (cf. 1 Cor. 16:21; Gal. 6:11; 2 Thess. 3:17; Philem. 19). **Remember my chains.** *See note on Phil. 1:16*; see Introduction to Ephesians: Background and Setting. Cf. Heb. 13:3.

1 Thessalonians

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Study Notes

Introduction to 1 Thessalonians

Title

In the Greek NT, 1 Thessalonians is listed literally as “To the Thessalonians.” This represents the apostle Paul’s first canonical correspondence to the church in the city of Thessalonica (cf. 1:1).

Author and Date

The apostle Paul identified himself twice as the author of this letter (1:1; 2:18). Silvanus (Silas) and Timothy (3:2, 6), Paul's traveling companions on the second missionary journey when the church was founded (Acts 17:1–9), were also mentioned in Paul's greeting (1 Thess. 1:1). Though Paul was the single inspired author, most of the first person plural pronouns (we, us, our) refer to all three. However, during Timothy's visit back to Thessalonica, they refer only to Paul and Silvanus (3:1–2, 6). Paul commonly used such editorial plurals because the letters came with the full support of his companions.

Paul's authorship has not been questioned until recently by radical critics. Their attempts to undermine Pauline authorship have failed in light of the combined weight of evidence favoring Paul such as: 1) the direct assertions of Paul's authorship (1:1; 2:18); 2) the letter's perfect correlation with Paul's travels in Acts 16–18; 3) the multitude of intimate details regarding Paul; and 4) the confirmation by multiple, early historical verifications starting with Marcion's canon in A.D. 140.

The first of Paul's two letters written from Corinth to the church at Thessalonica is dated c. A.D. 51. This date has been archeologically verified by an inscription in the temple of Apollos at Delphi (near Corinth), which dates Gallio's service as proconsul in Achaia to A.D. 51–52 (Acts 18:12–17). Since Paul's letter to the churches of Galatia was probably written c. A.D. 49–50, this was his second piece of canonical correspondence.

Background and Setting

Thessalonica (modern Salonica) lies near the ancient site of Therma on the Thermaic Gulf at the northern reaches of the Aegean Sea. This city became the capital of Macedonia (c. 168 B.C.) and enjoyed the status of a “free city,” which was ruled by its own citizenry (Acts 17:6) under the Roman Empire. Because it was located on the main east-west highway, Via Egnatia, Thessalonica served as the hub of political and commercial activity in Macedonia, and became known as “the mother of all Macedonia.” The population in Paul’s day reached 200,000 people.

Paul had originally traveled 100 miles from Philippi via Amphipolis and Apollonia to Thessalonica on his second missionary journey (A.D. 50; Acts 16:1–18:22). As his custom was upon arrival, he sought out the synagogue in which to teach the local Jews the gospel (Acts 17:1–2). On that occasion, he dialogued with them from the OT concerning Christ’s death and resurrection in order to prove that Jesus of Nazareth was truly the promised Messiah (Acts 17:2–3). Some Jews believed and soon after, Hellenistic proselytes and some wealthy women of the community also were converted (Acts 17:4). Mentioned among these new believers were Jason (Acts 17:5), Gaius (Acts 19:29), Aristarchus (Acts 20:4), and Segundus (Acts 20:4).

Because of their effective ministry, the Jews had Paul’s team evicted from the city (Acts 17:5–9), so they went south to evangelize Berea (Acts 17:10). There Paul had a similar experience to Thessalonica with conversions followed by hostility, so the believers sent Paul away. He headed for Athens, while Silvanus and Timothy remained in Berea (Acts 17:11–14). They rejoined Paul in Athens (cf. Acts 17:15–16 with 1 Thess. 3:1), from which Timothy was later dispatched back to Thessalonica (3:2). Apparently, Silas afterwards traveled from Athens to Philippi while Paul journeyed on alone to Corinth (Acts 18:1). It was after Timothy and Silvanus rejoined Paul in Corinth (Acts 18:5), that he wrote 1 Thessalonians in response to Timothy’s good report of the church.

Paul undoubtedly had multiple reasons for writing, all coming out of his supreme concern for the flock from which he had been separated. Some of

Paul’s purposes clearly included: 1) encouraging the church (1 Thess. 1:2–10); 2) answering false allegations (2:1–12); 3) comforting the persecuted flock (2:13–16); 4) expressing his joy in their faith (2:17–3:13); 5) reminding them of the importance of moral purity (4:1–8); 6) condemning the sluggard lifestyle (4:9–12); 7) correcting a wrong understanding of prophetic events (4:13–5:11); 8) defusing tensions within the flock (5:12–15); and 9) exhorting the flock in the basics of Christian living (5:16–22).

Historical and Theological Themes

Both letters to Thessalonica have been referred to as “the eschatological epistles.” However, in light of their more extensive focus upon the church, they would better be categorized as the church epistles. Five major themes are woven together in 1 Thessalonians: 1) an apologetic theme with the historical correlation between Acts and 1 Thessalonians; 2) an ecclesiastical theme with the portrayal of a healthy, growing church; 3) a pastoral theme with the example of shepherding activities and attitudes; 4) an eschatological theme with the focus on future events as the church’s hope; and 5) a missionary theme with the emphasis on gospel proclamation and church planting.

Interpretive Challenges

Primarily the challenges for understanding this epistle involve the sections that are eschatological in nature: 1) the coming wrath (1:10; 5:9); 2) Christ’s return (2:19; 3:13; 4:15; 5:23); 3) the rapture of the church (4:13–18); and 4) the meaning and time of the day of the Lord (5:1–11).

Outline

- I. Paul’s Greeting (1:1)
- II. Paul’s Personal Thoughts (1:2–3:13)
  - A. Thanksgiving for the Church (1:2–10)
  - B. Reminders for the Church (2:1–16)
  - C. Concerns for the Church (2:17–3:13)
- III. Paul’s Practical Instructions (4:1–5:22)
  - A. On Moral Purity (4:1–8)
  - B. On Disciplined Living (4:9–12)
  - C. On Death and the Rapture (4:13–18)
  - D. On Holy Living and the Day of the Lord (5:1–11)
  - E. On Church Relationships (5:12–15)
  - F. On the Basics of Christian Living (5:16–22)
- IV. Paul’s Benediction (5:23–24)
- V. Paul’s Final Remarks (5:25–28)

THE FIRST LETTER OF PAUL TO THE THESSALONIANS

1 Thessalonians

Greeting

1 THESSALONIANS **1** †Paul, Silvanus, and Timothy,

To the church of the Thessalonians in God the Father and the Lord Jesus Christ:

Grace to you and peace.

The Thessalonians' Faith and Example

[2]†We give thanks to God always for all of you, constantly [1] mentioning you in our prayers, [3]†remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ. [4]†For we know, brothers [2] loved by God, that he has chosen you, [5]†because our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction. You know what kind of men we proved to be among you for your sake. [6]†And you became imitators of us and of the Lord, for you received the word in much affliction, with the joy of the Holy Spirit, [7]†so that you became an example to all the believers in Macedonia and in Achaia. [8]†For not only has the word of the Lord sounded forth from you in Macedonia and Achaia, but your faith in God has gone forth everywhere, so that we need not say anything. [9]†For they themselves report concerning us the kind of reception we had among you, and how you turned to God from idols to serve the living and true God, [10]†and to wait for his Son from heaven, whom he raised from the dead, Jesus who delivers us from the wrath to come.

Paul's Ministry to the Thessalonians

1 THESSALONIANS **2** †For you yourselves know, brothers, [1] that our coming to you was not in vain. [2]†But though we had already suffered and been shamefully treated at Philippi, as you know, we had boldness in our God to declare to you the gospel of God in the midst of much conflict. [3]†For our appeal does not spring from error or impurity or any attempt to deceive, [4]†but just as we have been approved by God to be entrusted with the gospel, so we speak, not to please man, but to please God who tests our hearts. [5]†For we never came with words of flattery, [2] as you know, nor with a pretext for greed—God is witness. [6]†Nor did we seek glory from people, whether from you or from others, though we could have made demands as apostles of Christ. [7]†But we were gentle [3] among you, like a nursing mother taking care of her own children. [8]So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us.

[9]†For you remember, brothers, our labor and toil: we worked night and day, that we might not be a burden to any of you, while we proclaimed to you the gospel of God. [10]†You are witnesses, and God also, how holy and righteous and blameless was our conduct toward you believers. [11]For you know how, like a father with his children, [12]†we exhorted each one of you and encouraged you and charged you to walk in a manner worthy of God, who calls you into his own kingdom and glory.

[13]†And we also thank God constantly [4] for this, that when you received the word of God, which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers. [14]†For you, brothers, became imitators of the churches of God in Christ Jesus that are in Judea. For you suffered the same things from your own countrymen as they did from the Jews, [15]††who killed both the Lord Jesus and the prophets, and drove us out, and displease God and oppose all mankind [16]†by hindering us from speaking to the Gentiles that they might be saved—so as always to fill up the measure of their sins. But God's wrath has come upon them at last! [5]

Paul's Longing to See Them Again

[17]†But since we were torn away from you, brothers, for a short time, in person not in heart, we endeavored the more eagerly and with great desire to see you face to face, [18]†because we wanted to come to you—I, Paul, again and again—but Satan hindered us. [19]†For what is our hope or joy or crown of boasting before our Lord Jesus at his coming? Is it not you? [20]For you are our glory and joy.

1 THESSALONIANS **3** †Therefore when we could bear it no longer, we were willing to be left behind at Athens alone, [2]†and we sent Timothy, our brother and God's coworker [1] in the gospel of Christ, to establish and exhort you in your faith, [3]†that no one be moved by these afflictions. For you yourselves know that we are destined for this. [4]†For when we were with you, we kept telling you beforehand that we were to suffer affliction, just as it has come to pass, and just as you know. [5]†For this reason, when I could bear it no longer, I sent to learn about your faith, for fear that somehow the tempter had tempted you and our labor would be in vain.

Timothy's Encouraging Report

[6]†But now that Timothy has come to us from you, and has brought us the good news of your faith and love and reported that you always remember us kindly and long to see us, as we long to see you— [7]for this reason, brothers, [2] in all our distress and affliction we have been comforted about you through your faith. [8]†For now we live, if you are standing fast in the Lord. [9]†For what thanksgiving can we return to God for you, for all the joy that we feel for your sake before our God, [10]†as we pray most earnestly night and day that we may see you face to face and supply what is lacking in your faith?

[11]†Now may our God and Father himself, and our Lord Jesus, direct our way to you, [12]†and may the Lord make you increase and abound in love for one another and for all, as we do for you, [13]†so that he may establish your hearts blameless in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.

A Life Pleasing to God

1 THESSALONIANS **4** ‡Finally, then, brothers, [1] we ask and urge you in the Lord Jesus, that as you received from us how you ought to walk and to please God, just as you are doing, that you do so more and more. [2]For you know what instructions we gave you through the Lord Jesus. [3]‡For this is the will of God, your sanctification: [2] that you abstain from sexual immorality; [4]‡that each one of you know how to control his own body [3] in holiness and honor, [5]‡not in the passion of lust like the Gentiles who do not know God; [6]‡that no one transgress and wrong his brother in this matter, because the Lord is an avenger in all these things, as we told you beforehand and solemnly warned you. [7]‡For God has not called us for impurity, but in holiness. [8]‡Therefore whoever disregards this, disregards not man but God, who gives his Holy Spirit to you.

[9]‡Now concerning brotherly love you have no need for anyone to write to you, for you yourselves have been taught by God to love one another, [10]for that indeed is what you are doing to all the brothers throughout Macedonia. But we urge you, brothers, to do this more and more, [11]‡and to aspire to live quietly, and to mind your own affairs, and to work with your hands, as we instructed you, [12]‡so that you may walk properly before outsiders and be dependent on no one.

The Coming of the Lord

[13]‡‡But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. [14]‡For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. [15]‡For this we declare to you by a word from the Lord, [4] that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. [16]‡For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. [17]‡Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in

the air, and so we will always be with the Lord. [18]†Therefore encourage one another with these words.

The Day of the Lord

1 THESSALONIANS **5** †Now concerning the times and the seasons, brothers, [1] you have no need to have anything written to you. [2]†For you yourselves are fully aware that the day of the Lord will come like a thief in the night. [3]†While people are saying, “There is peace and security,” then sudden destruction will come upon them as labor pains come upon a pregnant woman, and they will not escape. [4]†But you are not in darkness, brothers, for that day to surprise you like a thief. [5]†For you are all children [2] of light, children of the day. We are not of the night or of the darkness. [6]†So then let us not sleep, as others do, but let us keep awake and be sober. [7]For those who sleep, sleep at night, and those who get drunk, are drunk at night. [8]†But since we belong to the day, let us be sober, having put on the breastplate of faith and love, and for a helmet the hope of salvation. [9]†For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, [10]†who died for us so that whether we are awake or asleep we might live with him. [11]Therefore encourage one another and build one another up, just as you are doing.

Final Instructions and Benediction

[12]†We ask you, brothers, to respect those who labor among you and are over you in the Lord and admonish you, [13]†and to esteem them very highly in love because of their work. Be at peace among yourselves. [14]†And we urge you, brothers, admonish the idle, [3] encourage the fainthearted, help the weak, be patient with them all. [15]See that no one repays anyone evil for evil, but always seek to do good to one another and to everyone. [16]††Rejoice always, [17]†pray without ceasing, [18]†give thanks in all circumstances; for this is the will of God in Christ Jesus for you. [19]†Do not quench the Spirit. [20]†Do not despise prophecies, [21]†but test everything; hold fast what is good. [22]Abstain from every form of evil.

[23]†Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ. [24]†He who calls you is faithful; he will surely do it.

[25]Brothers, pray for us.

[26]†Greet all the brothers with a holy kiss.

[27]†I put you under oath before the Lord to have this letter read to all the brothers.

[28]†The grace of our Lord Jesus Christ be with you.

Footnotes

Footnotes for 1 Thessalonians, Chapter 1

[1] 1:2 Or *without ceasing*

[2] 1:4 Or *brothers and sisters*. The plural Greek word *adelphoi* (translated "brothers") refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church

Footnotes for 1 Thessalonians, Chapter 2

[1] 2:1 Or *brothers and sisters*; also verses 9, 14, 17

[2] 2:5 Or *with a flattering speech*

[3] 2:7 Some manuscripts *infants*

[4] 2:13 Or *without ceasing*

[5] 2:16 Or *completely*, or *forever*

Footnotes for 1 Thessalonians, Chapter 3

[1] 3:2 Some manuscripts *servant*

[2] 3:7 Or *brothers and sisters*

Footnotes for 1 Thessalonians, Chapter 4

[1] 4:1 Or *brothers and sisters*; also verses 10, 13

[2] 4:3 Or *your holiness*

[3] 4:4 Or *how to take a wife for himself*; Greek *how to possess his own vessel*

[4] 4:15 Or *by the word of the Lord*

Footnotes for 1 Thessalonians, Chapter 5

[1] 5:1 Or *brothers and sisters*; also verses 4, 12, 14, 25, 26, 27

[2] 5:5 Or *sons*; twice in this verse

[3] 5:14 Or *disorderly*, or *undisciplined*

Study Notes

1 THESSALONIANS—NOTE ON 1:1 **Paul.** Biographical details for the former Saul of Tarsus (Acts 9:11) can be found in Acts 9:1–30 and 11:19–28:31; *see note on Rom. 1:1*. For autobiographical material, see 2 Cor. 11:16–12:10; Gal. 1:11–2:21; Phil. 3:4–6; and 1 Tim. 1:12–17. **Silvanus.** A companion of Paul on the second missionary journey (Acts 15–18), later a writer for Peter (1 Pet. 5:12), also called Silas. **Timothy.** Paul's most notable disciple (Phil. 2:17–23) who traveled on the second and third missionary journeys and stayed near Paul during his first Roman imprisonment (Phil. 1:1; Col. 1:1; Philem. 1). Later he served in Ephesus (1 Tim. 1:3) and spent some time in prison (Heb. 13:23). Paul's first letter to Timothy, while he was ministering in the church at Ephesus, instructed him regarding life in the church (cf. 1 Tim. 3:15). In his second letter, Paul called Timothy to be strong (2 Tim. 2:1) and faithfully preach as he faced death and was about to turn his ministry over to Timothy (2 Tim. 4:1–8). **God the Father and the Lord Jesus Christ.** Since Paul's initial converts were Jewish, he made it unmistakably clear that this "church" was not a Jewish assembly, but rather one that gathered in the name of Jesus, the Son of God (Acts 17:2–3), who is both Lord God and Messiah. This emphasis on the equality between God and the Lord Jesus is a part of the introduction in all Paul's epistles (cf. 1 John 2:23).

1 THESSALONIANS—NOTE ON 1:2 **our prayers.** Paul and his companions prayed frequently for the entire flock, and three of those prayers are offered in this letter (1:2–3; 3:11–13; 5:23–24).

1 THESSALONIANS—NOTE ON 1:3 **work of faith.** The threefold combination of faith, hope, and love is a Pauline favorite (5:8; 1 Cor. 13:13; Col. 1:4–5). Paul refers here to the fulfillment of ministry duties that resulted from these three spiritual attitudes (cf. 1 Thess. 1:9–10).

1 THESSALONIANS—NOTE ON 1:4 **he has chosen you.** The church is commonly called "the elect" (cf. Rom. 8:33; Col. 3:12; 2 Tim. 2:10; Titus 1:1). In salvation, the initiating will is God's, not man's (cf. John 1:13; Acts 13:46–48; Rom. 9:15–16; 1 Cor. 1:30; Col. 1:13; 2 Thess. 2:13; 1 Pet. 1:1–2; *see notes on Eph. 1:4–5*). Man's will participates in response to God's promptings, as Paul makes clear when he says the Thessalonians received the word (1 Thess. 1:6) and they turned to God from idols (v. 9). These two responses describe faith and repentance, which God repeatedly calls sinners to throughout Scripture (e.g., Acts 20:21).

1 THESSALONIANS—NOTE ON 1:5 our gospel. Paul called his message "our gospel," because it was for him and all sinners to believe and especially for him to preach. He knew it did not originate with him, but was divinely authored; thus he also called it "the gospel of God" (2:2, 9; Rom. 1:1). Because the person who made forgiveness possible is the Lord Jesus, he also referred to it as "the gospel of Christ" (1 Thess. 3:2). **only in word.** It had to come in word (cf. Rom. 10:13–17), and not word only, but in Holy Spirit power (cf. 2 Cor. 2:4–5) and in confidence (cf. Isa. 55:11). **what kind of men.** The quality of the message was confirmed by the character of the lives of the preachers. Paul's exemplary life served as an open book for all men to read, establishing the credibility of the power and grace of God essential to making the message of redemption believable to sinners (*see note on 2 Cor. 1:12*).

1 THESSALONIANS—NOTE ON 1:6 imitators. The Thessalonians had become third generation mimics of Christ. Christ is the first; Paul is the second; and the Thessalonians are the third (1 Cor. 4:16; 11:1). **joy of the Holy Spirit.** Cf. Rom. 14:17. Joy in the midst of suffering evidenced the reality of their salvation, which included the indwelling Holy Spirit (1 Cor. 3:16; 6:19).

1 THESSALONIANS—NOTE ON 1:7 example. The Greek word was used to describe a seal that marked wax or a stamp that minted coins. Paul commended the Thessalonians for being model believers leaving their mark on others. **in Macedonia and in Achaia.** The two Roman provinces that comprised Greece, Macedonia being to the north and Achaia to the south.

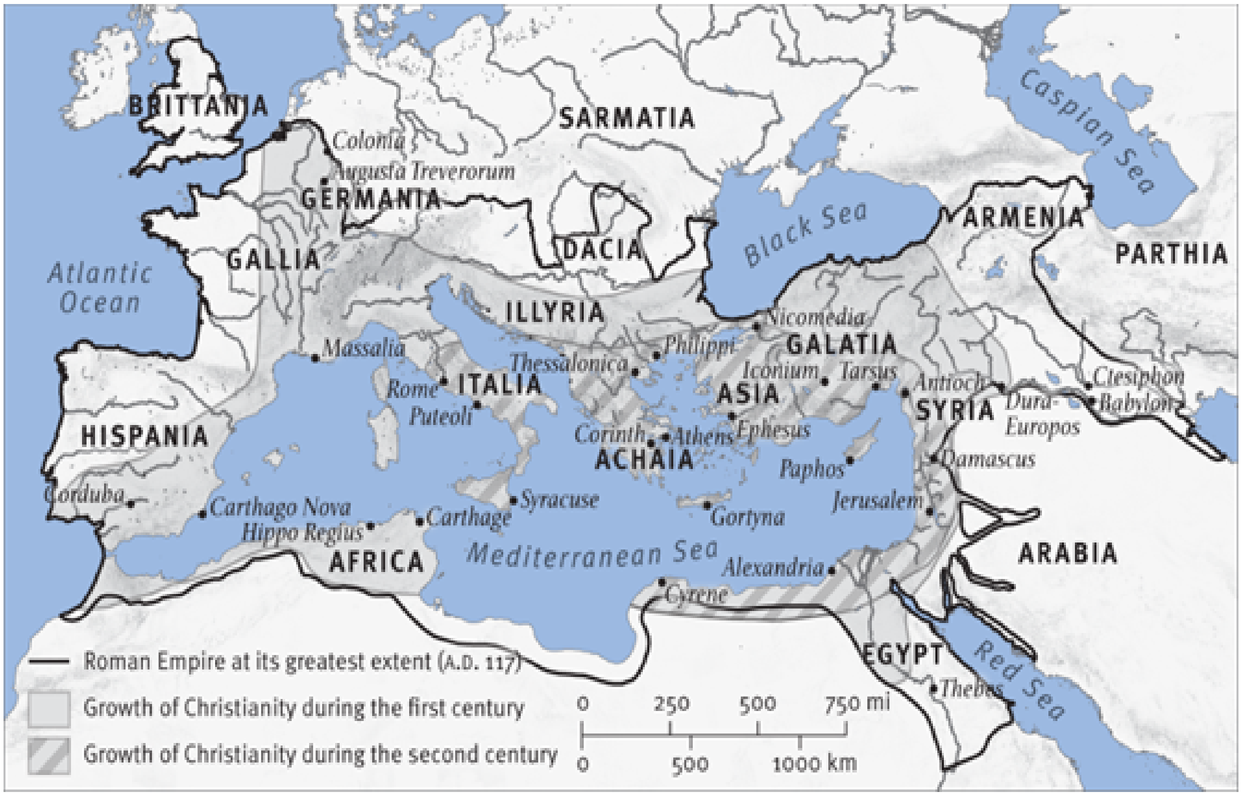
1 THESSALONIANS—NOTE ON 1:8 sounded forth. The idea is to reverberate. Wherever the Thessalonians went, the gospel given by the word of the Lord was heard. It resulted in a local outreach to Thessalonica, a national outreach to Macedonia and Achaia, and an international outreach to regions beyond. **we need not say anything.** Though it may appear that this church developed such a testimony in only three Sabbaths of preaching (cf. Acts 17:2) spanning as little as 15 days, it is better to understand that Paul preached three Sabbaths in the synagogue before he had to relocate elsewhere in the city. In all likelihood, Paul spent months not weeks, which accounts for: 1) the two collections he received from Philippi (Phil. 4:16); 2) the time he worked night and day (1 Thess. 2:9; 2 Thess. 3:8); and 3) the depth of pastoral care evidenced in the letter (1 Thess. 2:7–8, 11).

1 THESSALONIANS—NOTE ON 1:9 turned. This word describes what the Bible elsewhere calls repentance (Matt. 3:1–2; 4:17; Acts 2:38; 3:19; 5:31; 20:21). Salvation involves a person's turning from sin and trusting in false gods to Christ. *See notes on 2 Cor. 7:8–11*. **to serve the living and true God.** Those converted to Christ abandoned the worship of dead idols to become willing slaves to the living God.

1 THESSALONIANS—NOTE ON 1:10 to wait. This is a recurring theme in the Thessalonian letters (3:13; 4:15–17; 5:8, 23; 2 Thess. 3:6–13; cf. Acts 1:11; 2 Tim. 4:8; Titus 2:11–13). These passages indicate the imminency of the deliverance; it was something Paul felt could happen in their lifetime. **delivers us from the wrath to come.** This can mean to evacuate out of a current distress (Rom. 7:24; Col. 1:13) or to exempt from entering into a distress (John 12:27; 2 Cor. 1:10). The wrath can refer either to God's temporal wrath to come on the earth (Rev. 6:16–17; 19:15) or to God's eternal wrath (John 3:36; Rom. 5:9–10). First Thessalonians 5:9 develops the same idea (*see note there*). The emphasis in both passages on Christ's work of salvation from sin favors this being understood as the deliverance from the eternal wrath of God in hell because of salvation.

The Spread of Christianity in the First Two Centuries

The stability, relative safety in travel, and universal system of laws and government of the Roman Empire helped in the spread of the gospel throughout the first few centuries of the Christian church. Christianity first centered around Jerusalem and Syria, but soon spread to Asia, Achaia, and even Rome. Despite persecution, Christians during the second century a.d. continued to carry the gospel to places as far as Spain, Gallia, and North Africa. Eventually even Roman emperors came to recognize Christianity as a legal religion and sponsored many of its activities.


BRITTANIA
Colonia
Augusta Treverorum
GERMANIA
SARMATIA
Caspian Sea
Black Sea
ARMENIA
PARTHIA
DACIA
GALLIA
Atlantic Ocean
ILLYRIA
Nicomedia
GALATIA
Massalia
Philippi
Thessalonica
Iconium
Tarsus
Antioch
Ctesiphon
Babylon
Rome
ITALIA
ASIA
SYRIA
Dura-Europos
Puteoli
HISPANIA
Corinth
Athens
Ephesus
ACHAIA
Damascus
Paphos
Corduba
Carthago Nova
Hippo Regius
Carthage
Syracuse
Gortyna
Jerusalem
ARABIA
AFRICA
Mediterranean Sea
Alexandria
Cyrene
EGYPT
Red Sea
Thebes
Roman Empire at its greatest extent (A.D. 117)
Growth of Christianity during the first century
Growth of Christianity during the second century
0 250 500 750 mi
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1 THESSALONIANS—NOTE ON 2:1 not in vain. Paul's ministry among the Thessalonians was so fruitful that not only were people saved and a vibrant, reproducing church planted, but the church also grew and flourished even after Paul left (cf. 1:5–8).

1 THESSALONIANS—NOTE ON 2:2 shamefully treated at Philippi. Paul and Silas had been brutalized in Philippi before coming to Thessalonica (cf. Acts 16:19–24, 37). They suffered physically when beaten (Acts 16:22–23) and incarcerated (Acts 16:24). They were arrogantly mistreated with false accusations (Acts 16:20–21) and illegally punished in spite of their Roman citizenship (Acts 16:37). **much conflict.** Like their treatment in Philippi, Paul's team was falsely accused of civil treason in Thessalonica (Acts 17:7) and suffered physical intimidation (Acts 17:5–6).

1 THESSALONIANS—NOTE ON 2:3 error or impurity . . . deceive. Paul used three distinctly different words to affirm the truthfulness of his ministry, each expressing a contrast with what was characteristic of false teachers. He first asserted that "his message" was true and not erroneously false. His “manner of life” was pure, not sexually wicked. His “method of ministry” was authentic, not deceptive (*see notes on* 2 *Cor. 4:2*).

1 THESSALONIANS—NOTE ON 2:4 approved by God. It could be that some false teachers came into the church to discredit Paul’s ministry. This would account for his emphasis in vv. 1–12 on his divine appointment, approval, integrity, and devotion to the Thessalonians. Cf. Acts 9:15; 16:9–10.

1 THESSALONIANS—NOTE ON 2:5–6 words of flattery. Paul used three disclaimers to affirm the purity of his motives for ministry: 1) he denied being a smooth-talking preacher who tried to make favorable impressions in order to gain influence for selfish advantage; 2) he did not pretend to be poor and work night and day (cf. v. 9) as a pretense to get rich in the ministry at their expense; and 3) he didn’t use his honored position as an apostle to seek personal glory, only God’s glory (cf. 1 Cor. 10:31).

1 THESSALONIANS—NOTE ON 2:6 apostles of Christ. This plural is designed to include Paul with the Twelve for the sake of emphasizing his unique authority. Silvanus and Timothy were “apostles [messengers]” of the church (cf. Rom. 16:7; Phil. 2:25).

1 THESSALONIANS—NOTE ON 2:7–8 gentle . . . like a nursing mother. Paul may have had in mind Moses’ portrayal of himself as a nursing mother to Israel (cf. Num. 11:12). He used the same tender picture with the Corinthians (cf. 2 Cor. 12:14–15) and the Galatians (cf. Gal. 4:19). Paul’s affection for the Thessalonians was like that felt by a mother willing to sacrifice her life for her child, as was Christ who was willing to give up his own life for those who would be born again into the family of God (cf. Matt. 20:28)

1 THESSALONIANS—NOTE ON 2:9 worked night and day. Paul explained this in 2 Thess. 3:7–9. He did not ask for any money from the Thessalonians but rather lived on what he earned and what the Philippians sent (Phil. 4:16), so that his motives could not be questioned, unlike the false teachers who always sought money (cf. 1 Pet. 5:2). **the gospel of God.** Cf. Rom. 1:1. The good news from God that Paul preached included these truths: 1) the authority and truthfulness of Scripture (1 Thess. 2:13); 2) the deity of Christ (Rom. 10:9); 3) the sinfulness of mankind (Rom. 3:23); 4) Christ’s death and resurrection (1 Cor. 15:4–5); and 5) salvation by God's grace through man's faith (Eph. 2:8–9). Paul's summary of the gospel is in 1 Cor. 15:1–5.

1 THESSALONIANS—NOTE ON 2:10 You are witnesses. Under OT law it took two or more witnesses to verify truth (Num. 35:30; Deut. 17:6; 19:15; 2 Cor. 13:1). Here Paul called on both the Thessalonians and God as witnesses to affirm his holy conduct in the ministry. Cf. 2 Cor. 1:12.

1 THESSALONIANS—NOTE ON 2:12 exhorted . . . encouraged . . . charged. Paul used these three words to describe his fatherly relationship with the Thessalonians since they were his children in the faith. They emphasized the personal touch of a loving father (cf. 1 Cor. 4:14–15). **his own kingdom and glory.** This speaks of the sphere of eternal salvation (cf. Col. 1:13–14) culminating in the splendor of heaven.

1 THESSALONIANS—NOTE ON 2:13 the word of God. Paul's message from God is equated with the OT (Mark 7:13). It was the message taught by the apostles (Acts 4:31; 6:2). Peter preached it to the Gentiles (Acts 11:1). It was the word Paul preached on his first missionary journey (Acts 13:5, 7, 44, 48–49), his second (Acts 16:32; 17:13; 18:11), and his third (Acts 19:10). Cf. Col. 1:25. **which is at work.** The work of God's word includes: saving (Rom. 10:17; 1 Pet. 1:23); teaching and training (2 Tim. 3:16–17); guiding (Ps. 119:105); counseling (Ps. 119:24); reviving (Ps. 119:154); restoring (Ps. 19:7); warning and rewarding (Ps. 19:11); nourishing (1 Pet. 2:2); judging (Heb. 4:12); sanctifying (John 17:17); freeing (John 8:31–32); enriching (Col. 3:16); protecting (Ps. 119:11); strengthening (Ps. 119:28); making wise (Ps. 119:97–100); rejoicing the heart (Ps. 19:8); and prospering (Josh. 1:8–9). All this is summarized in Ps. 19:7–9 (*see notes there*).

1 THESSALONIANS—NOTE ON 2:14 imitators. Not only were the Thessalonians imitators of Paul and the Lord (cf. 1:6), but also of the churches in Judea in the sense that they both were persecuted for Christ's sake (cf. Acts 4:1–4; 5:26; 8:1). They drank Christ's cup of suffering (Matt. 26:39) and walked in the way of the OT prophets (Matt. 21:33–46; Luke 13:34).

1 THESSALONIANS—NOTE ON 2:15 who killed . . . the Lord Jesus. There is no question that the Jews were responsible for the death of their Messiah, though the Romans carried out the execution. It was the Jews who brought the case against him and demanded his death (cf. Luke 23:1–24, 34–38), just as they had killed the prophets (cf. Acts 7:51–52).

1 THESSALONIANS—NOTE ON 2:15–16 oppose all mankind. Just as it is God's will that all men be saved (1 Tim. 2:4; 2 Pet. 3:9), so it was the will of the Jews that no one find salvation in Christ (1 Thess. 2:16). Paul at one time had embraced this blasphemy of trying to prevent gospel preaching (cf. 1 Tim. 1:12–17).

1 THESSALONIANS—NOTE ON 2:16 wrath has come upon them. God's wrath (cf. 1:10; 5:9) on the Jews who "fill up the measure of their sins" (cf. Matt. 23:32; Rom. 2:5), thus filling up the cup of wrath, can be understood: 1) historically of the Babylonian exile (Ezek. 8–11); 2) prophetically of Jerusalem's destruction in A.D. 70; 3) eschatologically of Christ's second coming in judgment (Rev. 19); or 4) soteriologically in the sense that God's promised eternal wrath for unbelievers is so certain that it is spoken of as having come already, as does the apostle John (cf. John 3:18, 36). This context relates to the fourth option.

1 THESSALONIANS—NOTE ON 2:17 torn away. Paul had been forcedly separated from his spiritual children (cf. Acts 17:5–9). His motherly (1 Thess. 2:7) and fatherly instincts (v. 11) had been dealt a severe blow. Lit., the Thessalonians had been orphaned by Paul's forced departure.

1 THESSALONIANS—NOTE ON 2:18 Satan hindered us. Satan, which means "adversary," continually attempted to tear down the church that Christ promised to build (cf. Matt. 16:18). He was said to be present at the churches of Jerusalem (Acts 5:1–10), Smyrna (Rev. 2:9–10), Pergamum (Rev. 2:13), Thyatira (Rev. 2:24), Philadelphia (Rev. 3:9), Ephesus (1 Tim. 3:6–7), and Corinth (2 Cor. 2:1–11). He thwarted Paul in the sense that a military foe would hinder the advance of his enemy. This could very possibly refer to the pledge that Jason made (Acts 17:9), if that pledge was a promise that Paul would not return to Thessalonica.

1 THESSALONIANS—NOTE ON 2:19 crown of boasting. The Bible speaks of eternal life like a wreath awarded for an athletic victory. It is spoken of in terms of: 1) the imperishable wreath that celebrates salvation's victory over corruption (1 Cor. 9:25); 2) the righteous wreath that celebrates salvation's victory over unrighteousness (2 Tim. 4:8); 3) the unfading wreath of glory that celebrates salvation's victory over defilement (1 Pet. 5:4); 4) the wreath of life that celebrates salvation's victory over death (James 1:12, Rev. 2:10); and here 5) the wreath of exultation, which celebrates salvation's victory over Satan and mankind's persecution of believers. **at his coming.** "Coming," or *parousia*, lit. means "to be present." It can be understood as: 1) actual presence (Phil. 2:2); 2) moment of arrival (1 Cor. 16:17); or 3) expected coming (2 Cor. 7:6). In regard to Christ and the future, it can refer to: 1) Christ's coming at the rapture (1 Thess. 4:15), or 2) Christ's second coming prior to his 1,000-year millennial reign (Matt. 24:37; Rev. 19:11–20:6). Paul referred directly to Christ's coming four times in 1 Thessalonians (see also 1 Thess. 3:13; 4:15; 5:23) and once indirectly (1:10). Context indicates Paul most likely refers here to Christ's coming for the rapture of the church.

1 THESSALONIANS—NOTE ON 3:1 **bear it no longer.** The agony of separation between spiritual parent Paul and his children in Thessalonica became unbearably painful (cf. v. 5). **at Athens alone.** Paul and Silas stayed behind while Timothy returned (v. 2). This would not be the last time that Timothy went to a church in Paul's place (cf. 1 Cor. 4:17; 16:10; Phil. 2:19–24; 1 Tim. 1:3).

1 THESSALONIANS—NOTE ON 3:2 **establish . . . exhort . . . your faith.** This was a common ministry concern and practice of Paul's (cf. Acts 14:22; 15:32; 18:23). Paul's concern did not focus on health, wealth, self-esteem, or ease of life, but rather the spiritual quality of life. Their faith was of supreme importance in Paul's mind as evidenced by five mentions in 1 Thess. 3:1–10 (see also 3:5–7, 10). Faith includes the foundation of the body of doctrine (cf. Jude 3) and their believing response to God in living out that truth (cf. Heb. 11:6).

1 THESSALONIANS—NOTE ON 3:3 **destined.** God had promised Paul future sufferings when he commended him to ministry through Ananias (Acts 9:16). Paul reminded the Thessalonians of this divine appointment so that they would not think that: 1) God's plan was not working out as evidenced by Paul's troubles, or 2) Paul's afflictions demonstrated God's displeasure with him. To think that way would upset the church's confidence in Paul and fulfill Satan's deceptive purposes (1 Thess. 3:5). Cf. 2 Cor. 4:8–15; 6:1–10; 11:23–27; 12:7–10.

1 THESSALONIANS—NOTE ON 3:4 suffer affliction. Paul had told them to expect him to suffer as he had already suffered before his Thessalonian experience (2:14–16; Acts 13–14). During (Acts 17:1–9) and following (Acts 17:10–18:11) his time at Thessalonica, Paul also knew tribulation.

1 THESSALONIANS—NOTE ON 3:5 the tempter. Satan had already been characterized as a hinderer (2:18) and now as a tempter in the sense of trying/testing for the purpose of causing failure (cf. Matt. 4:3; 1 Cor. 7:5; James 1:12–18). Paul was not ignorant of Satan's schemes (2 Cor. 2:11; 11:23) nor vulnerable to his methods (Eph. 6:11), so Paul took action to counterattack Satan's expected maneuver and to assure that all his efforts were not useless (cf. 1 Thess. 2:1).

1 THESSALONIANS—NOTE ON 3:6 your faith and love. Timothy returned to report the Thessalonians' trust in God, their response to one another, and to Paul's ministry. This news convinced Paul that Satan's plans to disrupt God's work had not been successful, and settled Paul's anxiety (v. 7).

1 THESSALONIANS—NOTE ON 3:8 standing fast. Pictured here is an army that refuses to retreat even though it is being assaulted by the enemy. This is a frequent Pauline injunction (1 Cor. 16:13; Gal. 5:1; Eph. 6:11, 13–14; Phil. 1:27; 4:1; 2 Thess. 2:15).

1 THESSALONIANS—NOTE ON 3:9 joy. Paul, like John (3 John 4), found the highest sense of ministry joy in knowing that his children in the faith were growing and walking in the truth. It led him to the worship of God in thanksgiving and rejoicing.

1 THESSALONIANS—NOTE ON 3:10 pray. As to frequency, Paul prayed night and day just as he worked night and day (2:9). As to fervency, Paul prayed superabundantly (cf. Eph. 3:20). **lacking.** Paul was not criticizing the church but rather acknowledging that they had not yet reached their full potential, for which he prayed and labored (1 Thess. 3:10). The themes of chs. 4–5 deal with areas of this lack.

1 THESSALONIANS—NOTE ON 3:11 **direct our way.** Paul knew that Satan had hindered his return (2:18). Even though Timothy had visited and returned with a good report, Paul still felt the urgency to see his spiritual children again. Paul followed the biblical admonition of the Psalms (Ps. 37:1–5) and Proverbs (Prov. 3:5–6) to entrust difficult situations to God.

1 THESSALONIANS—NOTE ON 3:12 **love for one another.** With over 30 positive and negative "one anothers" in the NT, love appears by far most frequently (cf. 4:9; Rom. 12:10; 13:8; 2 Thess. 1:3; 1 Pet. 1:22; 1 John 3:11, 23; 4:7, 11; 2 John 5). It is the overarching term that includes all of the other "one anothers." Its focus is on believers in the church. **for all.** In light of the fact that God loved the world and sent his Son to die for human sin (John 3:16), believers who were loved when they were unlovely (Rom. 5:8) are to love unbelievers (*see notes on Matt. 5:43–44*). Other NT commands concerning all men include pursuing peace (Rom. 12:18), doing good (Gal. 6:10), being patient (Phil. 4:5), praying (1 Tim. 2:1), showing consideration (Titus 3:2), and honoring (1 Pet. 2:17).

1 THESSALONIANS—NOTE ON 3:13 **blameless in holiness.** Paul prayed that there would be no grounds of accusation because of unholiness. Cf. 1 Cor. 1:8; 2 Cor. 11:2; Eph. 5:25–27; 1 Pet. 4:16–17; Jude 24. **his saints.** Since this exact term is not used elsewhere in the NT of angels (*see note on Jude 14*), but is commonly used for believers, it is best to understand the coming of the Lord to rapture all his church (*see notes on 1 Thess. 4:13–18*) and take them to heaven to enjoy his presence (*see notes on John 14:1–3*).

1 THESSALONIANS—NOTE ON 4:1 **in the Lord Jesus.** To give added weight to his words, Paul appealed here to the fact that he wrote with the authority of Christ himself (see vv. 2, 15; 5:27; 2 Thess. 3:6, 12). **please God.** Cf. 1 Thess. 2:4, 15; 2 Cor. 5:9; Eph. 5:10, 17; Col. 1:10; Heb. 11:6; 13:15–16; 1 John 3:22. This is done by obedience to the word of God (cf. 1 Thess. 4:3).

1 THESSALONIANS—NOTE ON 4:3 **the will of God.** All of God's word contains God's will—both affirmations and prohibitions. Specifically, God's will includes salvation (1 Tim. 2:4); self-sacrifice (Rom. 12:1–2); Spirit filling (Eph. 5:18); submission (1 Pet. 2:13–15); suffering (1 Pet. 3:17); satisfaction (1 Thess. 5:18); settledness (Heb. 10:36); and particularly here—sanctification, which literally refers to a state of being set apart from sin to

holiness. In this context, it means being set apart from sexual impurity in particular, holding oneself away from immorality by following the instruction in 1 Thess. 4:4–8.

1 THESSALONIANS—NOTE ON 4:4 control his own body. (See esv footnote.) Two interpretations are usually offered. The term can mean: 1) the wife (cf. Ruth 4:10 lxx; 1 Pet. 3:7), which one acquires, or 2) the body (2 Cor. 4:7; 2 Tim. 2:21), which one possesses. The latter is most likely since: 1) the reference in 1 Pet. 3:7 is used only in a comparative sense (“someone weaker”) referring to general humanity, not femaleness; 2) being married does not guarantee sexual purity; 3) Paul would be contradicting what he taught in 1 Cor. 7 about the superlative state of singleness (cf. 1 Cor. 7:8–9); and 4) if taken in the sense of marrying a wife, Paul would be talking to men only and ignoring how women were to stay pure. Cf. note on 1 Cor. 9:27.

1 THESSALONIANS—NOTE ON 4:5 the Gentiles. Used here in a spiritual sense referring to non-Christians, and indicated by the defining statement, “who do not know God.” *See notes on Eph. 4:17–18*.

1 THESSALONIANS—NOTE ON 4:6 wrong his brother. The context, which remains unchanged throughout vv. 1–8, demands that this refer to all the destructive social and spiritual implications of illegitimate sexual activity. *See notes on Matt. 18:6–10*. **avenger.** This means it is God who ultimately works out just recompense for such sins (cf. Col. 3:4–7; Heb. 13:4).

1 THESSALONIANS—NOTE ON 4:7 called us. Whenever the epistles refer to the “call” of God, it is always a reference to his effectual, saving call, never to a general plea. It is linked to justification (cf. Rom. 8:30).

1 THESSALONIANS—NOTE ON 4:8 gives his Holy Spirit to you. God’s Spirit is a free gift to all who believe in the Lord Jesus Christ for salvation. Cf. Acts 2:38; Rom. 8:9; 1 Cor. 3:16; 12:13; 2 Cor. 6:16.

1 THESSALONIANS—NOTE ON 4:9–10 taught by God to love. Through God’s word (Ps. 119:97–102) and by God himself, they were loving believers (cf. Rom. 5:5; 1 John 2:7–11; 3:14; 4:7–8, 12).

1 THESSALONIANS—NOTE ON 4:11 **live quietly.** This refers to one who does not present social problems (*see note on 1 Tim. 2:2*) or generate conflict among those people in his life, but whose soul rests easy even in the midst of difficulty (cf. 1 Pet. 3:4). Paul later deals with those who did not "mind their own affairs" at Thessalonica (cf. 2 Thess. 3:6–15). **work with your hands.** Greek culture looked down on manual labor but Paul exalts it (*see note on Eph. 4:28*).

1 THESSALONIANS—NOTE ON 4:12 **outsiders.** Non-Christians are in view here (cf. 1 Cor. 5:2; Col. 4:5; 1 Tim. 3:7).

1 THESSALONIANS—NOTE ON 4:13–18 Even though Paul's ministry in Thessalonica was brief, it is clear the people had come to believe in and hope for the reality of their Savior's return (cf. 1:3, 9–10; 2:19; 5:1–2; 2 Thess. 2:1, 5). They were living in expectation of that coming, eagerly awaiting Christ. Verse 13 of 1 Thess. 4 (cf. 2 Thess. 2:1–3) indicates they were even agitated about some things that were happening to them that might affect their participation in it. They knew Christ's return was the climactic event in redemptive history and didn't want to miss it. The major question they had was, "What happens to the Christians who die before he comes? Do they miss his return?" Clearly, they had an imminent view of Christ's return, and Paul had left the impression it could happen in their lifetime. Their confusion came as they were being persecuted, an experience they thought they were to be delivered from by the Lord's return (cf. 1 Thess. 3:3–4).

1 THESSALONIANS—NOTE ON 4:13 **those who are asleep.** Sleep is the familiar NT euphemism for death, which describes the appearance of the deceased (*see note on 1 Cor. 11:30*). It describes the dead body, not the soul (cf. 2 Cor. 5:1–9; Phil. 1:23). Sleep is used of Jarius's daughter (Matt. 9:24) whom Jesus raised from the dead and Stephen who was stoned to death (Acts 7:60; cf. John 11:11; 1 Cor. 7:39; 15:6, 18, 51; 2 Pet. 3:4). Those who sleep are identified in 1 Thess. 4:16 as "the dead in Christ." The people, in ignorance, had come to the conclusion that those who die miss the Lord's return and they were grieved over their absence at such a glorious event. Thus the departure of a loved one brought great anguish to the soul. But there is no reason for Christians to sorrow when a brother dies as if some great loss to that person has come.

1 THESSALONIANS—NOTE ON 4:14 God will bring with him. As Jesus died and rose, so also will those who die believing in him rise again so they can be taken to heaven with the Lord (*see notes on John 14:1–3; 1 Cor. 15:51–58*). These texts describe the rapture of the church, which takes place when Jesus comes to collect his redeemed and take them back to heaven. Those who have died before that time (called "those who have fallen asleep") will be gathered and taken back to heaven with the Lord.

1 THESSALONIANS—NOTE ON 4:15 a word from the Lord. Was Paul referring to some saying of Jesus found in the Gospels? No. There are none exact or even close. The only explicit reference to the rapture in the Gospels is John 14:1–3. Some suggest that Jesus had said the words while on earth, their substance being recorded later in such places as Matt. 24:30–31 and John 6:39–40; 11:25–26. Similarities between this passage in 1 Thessalonians and the Gospel accounts include a trumpet (Matt. 24:31), a resurrection (John 1:26), and a gathering of the elect (Matt. 24:31). Yet dissimilarities between it and the canonical sayings of Christ far outweigh the resemblances. Some of the differences between Matt. 24:30–31 and 1 Thess. 4:15–17 are as follows: 1) in Matthew the Son of Man is coming on the clouds (but see Mark 13:26; Luke 21:27), in 1 Thessalonians ascending believers are in them; 2) in the former the angels gather, in the latter Christ does personally; 3) in the former nothing is said about resurrection, while in the latter this is the main theme; and 4) Matthew records nothing about the order of ascent, which is the principal lesson in Thessalonians. On the other hand, did he mean a statement of Jesus that was spoken but not recorded in the Gospels (Acts 20:35)? No. There is reason to conclude this since Paul affirmed that he taught the rapture as a heretofore hidden truth (1 Cor. 15:51), i.e., "a mystery." Apparently, the Thessalonians were informed fully about the day of the Lord judgment (cf. 1 Thess. 5:1–2), but not the preceding event—the rapture of the church. Until Paul revealed it as the revelation from God to him, it had been a secret, with the only prior mention being Jesus' teaching in John 14:1–3. This was new revelation of what had previously been an unrevealed mystery. **we who are alive, who are left.** This refers to Christians alive at the time of the rapture, those who live on this earth to see the coming of the Lord for his own. Since Paul didn't know God's timing, he lived and spoke as if it could happen in his lifetime. As with all early Christians, he believed the event was near (cf. Rom. 13:11; 1 Cor. 6:14;

10:11; 16:22; Phil. 3:20–21; 1 Tim. 6:14; Titus 2:13). Those alive at the rapture will follow those dead who rise first (1 Thess. 4:16).

1 THESSALONIANS—NOTE ON 4:16 **the Lord himself will descend.** This fulfills the pledge of John 14:1–3 (cf. Acts 1:11). Until then, he remains in heaven (cf. 1 Thess. 1:10; Heb. 1:1–3). **archangel.** Very little is known about the organization or rank of angels (cf. Col. 1:17). While only Michael is named as an archangel (Jude 9), there seems to be more than one in the archangelic ranks (Dan. 10:13). Perhaps it is Michael, the archangel, whose voice is heard as he is identified with Israel's resurrection in Dan. 12:1–3. At that moment (cf. 1 Cor. 15:52, "twinkling of an eye"), the dead rise first. They will not miss the rapture, but be the first participants. **trumpet of God.** Cf. 1 Cor. 15:52. This trumpet is not the judgment trumpets of Rev. 8–11, but is illustrated by the trumpet of Ex. 19:16–19, which called the people out of the camp to meet God. It will be a trumpet of deliverance (cf. Zeph. 1:16; Zech. 9:14).

1 THESSALONIANS—NOTE ON 4:17 **caught up.** After the dead come forth, their spirits, already with the Lord (2 Cor. 5:8; Phil. 1:23), are now being joined to resurrected new bodies (*see notes on 1 Cor. 15:35–50*); the living Christians will be raptured, lit. "snatched away" (cf. John 10:28; Acts 8:39). This passage, along with John 14:1–3 and 1 Cor. 15:51–52, forms the biblical basis for "the rapture" of the church. The time of the rapture cannot be conclusively determined from this passage alone. However, when other texts such as Rev. 3:10 and John 14:3 are consulted and compared to the texts about Christ's coming in judgment (Matt. 13:34–50; 24:29–44; Rev. 19:11–21) at the end of a seven-year tribulation, it has to be noted that there is a clear difference between the character of the "rapture" in that there is no mention of any judgment, while the other texts feature judgment. So then, it is best to understand that the rapture occurs at a time different from the coming of Christ in judgment. Thus, the rapture has been described as pre-tribulational (before the wrath of God unfolded in the judgments of Rev. 6–19). This event includes complete transformation (cf. 1 Cor. 15:51–52; Phil. 3:20–21) and union with the Lord Jesus Christ that never ends.

1 THESSALONIANS—NOTE ON 4:18 **encourage one another.** The primary purpose of this passage is not to teach a scheme of prophecy, but rather to provide encouragement to those Christians whose loved ones have died. The comfort here is based on the following: 1) the dead will be resurrected and will participate in the Lord's coming for his own; 2) when Christ comes the living will be reunited forever with their loved ones; and 3) they all will be with the Lord eternally (v. 17).

1 THESSALONIANS—NOTE ON 5:1 **Now.** Paul used familiar Greek words here to indicate a change of topics within the same general subject of prophecy (cf. 4:9, 13; 1 Cor. 7:1, 25; 8:1; 12:1; 16:1). The expression here points to the idea that within the broader context of the end time coming of the Lord Jesus, the subject is changing from a discussion of the blessings of the rapture of believers to the judgment of unbelievers. **times and the seasons.** These two terms mean the measurement of time and the character of the times respectively (cf. Dan. 2:21; Acts 1:7). Many of them expected the Lord to come in their lifetime and were confused and grieved when their fellow believers died before his coming (*see notes on 1 Thess. 4:13–18*). They were concerned about the delay. Apparently, the Thessalonians knew all that God intended believers to know about coming judgment, and Paul had taught them what they hadn't known about the rapture (4:13–18), so Paul exhorted them to live godly lives in light of coming judgment on the world, rather than to be distracted by probing into issues of prophetic timing. They could not know the timing of God's final judgment, but they knew well that it was coming unexpectedly (5:2).

1 THESSALONIANS—NOTE ON 5:2 **day of the Lord.** There are 19 indisputable uses of "the day of the Lord" in the OT and four in the NT (cf. Acts 2:20; 2 Thess. 2:2; 2 Pet. 3:10). The OT prophets used "day of the Lord" to describe near historical judgments (see Isa. 13:6–22; Ezek. 30:2–19; Joel 1:15; Amos 5:18–20; Zeph. 1:14–18) or far eschatological divine judgments (see Joel 2:30–32; 3:14; Zech. 14:1; Mal. 4:1, 5). It is also referred to as the "day of vengeance." The NT calls it a day of "wrath," day of "visitation," and "the great day of God the Almighty" (Rev. 16:14). These are terrifying judgments from God (cf. Joel 2:30–31; 2 Thess. 1:7–10) for the overwhelming sinfulness of the world. The future "day of the Lord" that unleashes God's wrath falls into two parts: 1) the end of the seven-year tribulation period (cf. Rev. 19:11–21), and 2) the end of the Millennium. These two are actually 1,000 years apart and Peter refers to the end of the 1,000-year period in connection with the final "day of the Lord" (cf. 2 Pet. 3:10; Rev. 20:7–15). Here, Paul refers to that aspect of the "day of the Lord," which concludes the tribulation period. **a thief in the night.** This phrase is never used to refer to the rapture of the church. It is used of Christ's coming in judgment on the day of the Lord at the end of the seven-year tribulation, which is distinct from the rapture of the church (*see note on 1 Thess. 4:15*), and it is used of the judgment that concludes the Millennium (2 Pet. 3:10). As a thief comes unexpectedly and without warning, so will the day of the Lord come in both its final phases.

1 THESSALONIANS—NOTE ON 5:3 **peace and security.** Just as false prophets of old fraudulently forecast a bright future, in spite of the imminence of God's judgment (Jer. 6:14; 8:11; 14:13–14; Lam. 2:14; Ezek. 13:10, 16; Mic. 3:5), so they will again in future days just before the final day of the Lord destruction. **labor pains.** The Lord used this same illustration in the Olivet Discourse (*see note on Matt. 24:8*). It portrays the inevitability, suddenness, inescapable nature, and painfulness of the day of the Lord.

1 THESSALONIANS—NOTE ON 5:4 **But you . . . brothers.** Paul dramatically shifts from the third person plural pronoun (three times in v. 3) to the second person plural. Because the church is raptured before the judgment of the day of the Lord, believers will not be present on earth to experience its terrors and destruction (v. 3). **not in darkness.** Believers have no part in the day of the Lord, because they have been delivered from the domain of darkness and transferred to the kingdom of light (Col. 1:13). Jesus taught that to believe in him would remove a person from spiritual darkness (John 8:12; 12:46). The contrast between believers and the lost is emphatic, and Paul draws it out all the way through 1 Thess. 5:7. Believers will not experience the wrath of God because they are different in nature. Unbelievers are in darkness (cf. v. 2, "in the night"), engulfed in mental, moral, and spiritual darkness because of sin and unbelief (cf. John 1:5; 3:19; 8:12; 2 Cor. 4:6; Eph. 4:17–18; 5:8, 11). All these people are children of Satan, (cf. John 8:44) who is called "the power of darkness" (Luke 22:53). The day of the Lord will overtake them suddenly and with deadly results.

1 THESSALONIANS—NOTE ON 5:5 **children of light.** This is a Hebrew expression that characterizes believers as children of God, their heavenly Father, who is light and in whom is no darkness at all (1 John 1:5–7). Cf. Luke 16:8; John 8:12; 12:36. Believers live in a completely different sphere of life than those who will be in the day of the Lord.

1 THESSALONIANS—NOTE ON 5:6 let us not sleep. Because believers have been delivered from the domain of darkness, they are taken out of the night of sin and ignorance and put into the light of God. Because Christians are in the light, they should not sleep in spiritual indifference and comfort, but be alert to the spiritual issues around them. They are not to live like the sleeping, darkened people who will be jolted out of their coma by the day of the Lord (v. 7), but to live alert, balanced, godly lives under control of the truth.

1 THESSALONIANS—NOTE ON 5:8 breastplate. Paul pictured the Christian life in military terms as being a life of soberness (alertness) and proper equipping. The "breastplate" covers the vital organs of the body. "Faith" is an essential protection against temptations, because it is trust in God's promise, plan, and truth. It is unwavering belief in God's word that protects us from temptation's arrows. Looking at it negatively, it is unbelief that characterizes all sin. When believers sin, they have believed Satan's lie. Love for God is essential, as perfect love for him yields perfect obedience to him. Elsewhere the warrior's breastplate has been used to represent righteousness (Isa. 59:17; Eph. 6:14). Faith elsewhere is represented by a soldier's shield (Eph. 6:16). The "helmet" is always associated with salvation in its future aspects (cf. Isa. 59:17; Eph. 6:17). Our future salvation is guaranteed, nothing can take it away (Rom. 13:11). Paul again combined faith, love, and hope (cf. 1 Thess. 1:3). *See notes on Eph. 6:10–17*.

1 THESSALONIANS—NOTE ON 5:9 wrath. This is the same wrath referred to in 1:10 (*see notes there*). In this context (note especially the contrast), it appears obvious that this wrath refers to God's eternal wrath, not his temporal wrath during the tribulation period (cf. Rom. 5:9).

1 THESSALONIANS—NOTE ON 5:10 awake or asleep. This analogy goes back to 4:13–15 and refers to being physically alive or dead with the promise that, in either case, we will one day live together (cf. 4:17; John 14:1–3) forever with the Savior who died as the substitute for our sins. Cf. Rom. 4:9; Gal. 1:4; 2 Cor. 5:15, 21.

1 THESSALONIANS—NOTE ON 5:12 respect. This means that the people are to know their pastors well enough to have an intimate appreciation for them and to respect them because of their value. The work of pastors is summarized in a threefold description that includes: 1) laboring, working to the point of exhaustion; 2) overseeing, lit. “standing before the flock to lead them in the way of righteousness”; and 3) instructing in the truths of God’s word. Cf. Heb. 13:7, 17.

1 THESSALONIANS—NOTE ON 5:13 esteem. In addition to knowing pastors (*see notes on v. 12*), congregations are to think rightly and lovingly of their pastors, not because of their charm or personality, but because of the fact that they work for the Chief Shepherd as his special servants (cf. 1 Pet. 5:2–4). They are also to submit to their leadership so that “peace” prevails in the church.

1 THESSALONIANS—NOTE ON 5:14–15 we urge you. Paul has discussed how the pastors are to serve the people and how the people are to respond to the pastors (vv. 12–13). In these verses, he presents how the people are to treat each other in the fellowship of the church. The “idle,” those out of line, must be warned and taught to get back in line. The “fainthearted,” those in fear and doubt, must be encouraged and made bold. The “weak,” those without spiritual and moral strength, must be held up firmly. Patience, forgiveness, and acts of goodness must prevail among all the people.

1 THESSALONIANS—NOTE ON 5:16–22 Paul gave a summary of the Christian’s virtues. These verses provide the foundational principles for a sound spiritual life in brief, staccato statements that, in spite of their brevity, give believers the priorities for successful Christian living.

1 THESSALONIANS—NOTE ON 5:16 Rejoice. Joy is appropriate at all times. Cf. Phil. 2:17–18; 3:1; 4:4.

1 THESSALONIANS—NOTE ON 5:17 pray. This does not mean pray repetitiously or continuously without a break (cf. Matt. 6:7–8), but rather pray persistently (cf. Luke 11:1–13; 18:1–8) and regularly (cf. Eph. 6:18; Phil. 4:6; Col. 4:2, 12).

1 THESSALONIANS—NOTE ON 5:18 give thanks. Thanklessness is a trait of unbelievers (cf. Rom. 1:21; 2 Tim. 3:1–5). “This is the will of God” includes 1 Thess. 5:16–17.

1 THESSALONIANS—NOTE ON 5:19 quench. The fire of God’s Spirit is not to be doused with sin. Believers are also instructed to not grieve the Holy Spirit (Eph. 4:30), but to be controlled by the Holy Spirit (Eph. 5:18) and to walk by the Holy Spirit (Gal. 5:16).

1 THESSALONIANS—NOTE ON 5:20 prophecies. This phrase can refer to a spoken revelation from God (cf. Acts 11:27–28; 1 Tim. 1:18; 4:14), but most often refers to the written word of Scripture (cf. Matt. 13:14; 2 Pet. 1:19–21; Rev. 1:3; 22:7, 10, 18–19). These “prophecies” are authoritative messages from God through a well recognized spokesman for God that, because of their divine origin, are not to be treated lightly. When God’s word is preached or read, it is to be received with great seriousness.

1 THESSALONIANS—NOTE ON 5:21–22 test everything. This call for careful testing and discernment is in response to the command of v. 20. One is never to downgrade the proclamation of God’s word, but to examine the preached word carefully (cf. Acts 17:10–11). What is found to be “good” is to be wholeheartedly embraced. What is “evil” or unbiblical is to be shunned.

1 THESSALONIANS—NOTE ON 5:23 God . . . sanctify you. Having concluded all the exhortations beginning in 4:1, and especially from 5:16–22, Paul’s ending benediction acknowledged the source for obeying and fulfilling them all. It is not within human power to be sanctified in all these ways (cf. Zech. 4:6; 1 Cor. 2:4–5; Eph. 3:20–21; Col. 1:29). Only God (cf. Rom. 15:33; 16:20; Phil. 4:9; Heb. 13:20 for references to God as “peace”) “himself” can separate us from sin to holiness “completely.” **spirit and soul and body.** This comprehensive reference makes the term “completely” more emphatic. By using spirit and soul, Paul was not indicating that the immaterial part of man could be divided into two substances (cf. Heb. 4:12). The two words are used interchangeably throughout Scripture (cf. Heb. 6:19; 10:39; 1 Pet. 2:11; 2 Pet. 2:8). There can be no division of these realities, but rather they are used as other texts use multiple terms for emphasis (cf. Deut. 6:5; Matt. 22:37; Mark 12:30; Luke 10:27). Nor was Paul a believer in a three-part human composition (cf. Rom. 8:10; 1 Cor. 2:11; 5:3–5; 7:34; 2 Cor. 7:1; Gal. 6:18; Col. 2:5; 2 Tim. 4:22), but rather two parts: material and immaterial. **at the coming.** This fourth mention of Christ’s *parousia* refers to the rapture of the church as it has previously at 1 Thess. 2:19; 3:13; 4:15.

1 THESSALONIANS—NOTE ON 5:24 calls you. This, as every time the divine call is mentioned in the NT, refers to God's effectual call of his chosen ones to salvation (cf. 2:12; 4:7; Rom. 1:6–7; 8:28; 1 Cor. 1:9; Eph. 4:1, 4; 2 Tim. 1:9; 1 Pet. 2:9; 5:10; 2 Pet. 1:10). The God who calls will also bring those whom he calls to glory and none will be lost (cf. John 6:37–44; 10:28–29; Rom. 8:28–39; Phil. 1:6; Jude 24).

1 THESSALONIANS—NOTE ON 5:26 holy kiss. This gesture of affection is commanded five times in the NT (Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Pet. 5:14) and refers to the cultural hug and kiss greeting of the first century, which for Christians was to be done righteously in recognition that believers are brothers and sisters in the family of God.

1 THESSALONIANS—NOTE ON 5:27 Public reading was the foundation of spiritual accountability (cf. Gal. 4:16; 2 Thess. 3:14).

1 THESSALONIANS—NOTE ON 5:28 Cf. Rom. 16:20–24 and 2 Thess. 3:18.

2 Thessalonians

2 Thessalonians 1 • 2 Thessalonians 2 • 2 Thessalonians 3

Introduction to 2 Thessalonians

  - Title
  - Author and Date
  - Background and Setting
  - Historical and Theological Themes
  - Interpretive Challenges
  - Outline

Footnotes

Study Notes

Introduction to 2 Thessalonians

Title

In the Greek NT, 2 Thessalonians is listed as “To the Thessalonians.” This represents the apostle Paul’s second canonical correspondence to the fellowship of believers in the city of Thessalonica (cf. 1:1).

Author and Date

Paul, as in 1 Thessalonians, identified himself twice as the author of this letter (1:1; 3:17). Silvanus (Silas) and Timothy, Paul’s colaborers in founding the church, were present with him when he wrote. Evidence, both within this letter and with regard to vocabulary, style, and doctrinal content, strongly supports Paul as the only possible author. The time of this writing was surely a few months after the first epistle, while Paul was still in Corinth with Silas and Timothy (1:1; Acts 18:5) in late A.D. 51 or early A.D. 52 (see Introduction to 1 Thessalonians: Author and Date).

Background and Setting

For the history of Thessalonica, see Introduction to 1 Thessalonians: Background and Setting. Some have suggested that Paul penned this letter from Ephesus (Acts 18:18–21), but his 18-month stay in Corinth provided ample time for both of the Thessalonian epistles to be authored (Acts 18:11).

Apparently, Paul had stayed apprised of the happenings in Thessalonica through correspondence and/or couriers. Perhaps the bearer of the first letter brought Paul back an update on the condition of the church, which had matured and expanded (2 Thess. 1:3); but pressure and persecution had also increased. The seeds of false doctrine concerning the Lord had been sown, and the people's behavior was disorderly. So Paul wrote to his beloved flock who were: 1) discouraged by persecution and needed incentive to persevere; 2) deceived by false teachers who confused them about the Lord's return; and 3) disobedient to divine commands, particularly by refusing to work. Paul wrote to address those three issues by offering: 1) comfort for the persecuted believers (1:3–12); 2) correction for the falsely taught and frightened believers (2:1–15); and 3) confrontation for the disobedient and undisciplined believers (3:6–15).

Historical and Theological Themes

Although chs. 1–2 contain much prophetic material because the main issue was a serious misunderstanding generated by false teachers about the coming day of the Lord (Paul reveals that the day had not come and would not until certain other events occur), it is still best to call this “a pastoral letter.” The emphasis is on how to maintain a healthy church with an effective testimony in proper response to sound eschatology and obedience to the truth.

Eschatology dominates the theological issues. One of the clearest statements on personal eschatology for unbelievers is found in 1:9. Church discipline is the major focus of 3:6–15, which needs to be considered along with Matt. 18:15–20; 1 Cor. 5:1–13; Gal. 6:1–5 and 1 Tim. 5:19–20 for understanding the complete biblical teaching on this theme.

Interpretive Challenges

Eternal reward and retribution are discussed in 2 Thess. 1:5–12 in such general terms that it is difficult precisely to identify some of the details with regard to exact timing. Matters concerning the day of the Lord (2:2), the restrainer (2:6–7), and the lawless one (2:3–4, 8–10) provide challenging prophetic material to interpret.

Outline

- I. Paul’s Greeting (1:1–2)
- II. Paul’s Comfort for Affliction (1:3–12)
  - A. By Way of Encouragement (1:3–4)
  - B. By Way of Exhortation (1:5–12)
- III. Paul’s Correction for Prophetic Error (2:1–17)
  - A. Prophetic Crisis (2:1–2)
  - B. Apostolic Correction (2:3–12)
  - C. Pastoral Comfort (2:13–17)
- IV. Paul’s Concern for the Church (3:1–15)
  - A. Regarding Prayer (3:1–5)
  - B. Regarding Undisciplined Living (3:6–15)
- V. Paul’s Benediction (3:16–18)

THE SECOND LETTER OF PAUL TO THE THESSALONIANS

2 Thessalonians

Greeting

2 THESSALONIANS **1** ‡Paul, Silvanus, and Timothy,

To the church of the Thessalonians in God our Father and the Lord Jesus Christ:

[2]Grace to you and peace from God our Father and the Lord Jesus Christ.

Thanksgiving

[3]‡We ought always to give thanks to God for you, brothers, [1] as is right, because your faith is growing abundantly, and the love of every one of you for one another is increasing. [4]‡Therefore we ourselves boast about you in the churches of God for your steadfastness and faith in all your persecutions and in the afflictions that you are enduring.

The Judgment at Christ's Coming

[5]‡This is evidence of the righteous judgment of God, that you may be considered worthy of the kingdom of God, for which you are also suffering — [6]‡since indeed God considers it just to repay with affliction those who afflict you, [7]‡and to grant relief to you who are afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels [8]‡in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. [9]‡They will suffer the punishment of eternal destruction, away from [2] the presence of the Lord and from the glory of his might, [10]‡when he comes on that day to be glorified in his saints, and to be marveled at among all who have believed, because our testimony to you was believed. [11]‡To this end we always pray for you, that our God may make you worthy of his calling and may fulfill

every resolve for good and every work of faith by his power, [12]†so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

The Man of Lawlessness

2 THESSALONIANS **2** †Now concerning the coming of our Lord Jesus Christ and our being gathered together to him, we ask you, brothers, [1] [2]†not to be quickly shaken in mind or alarmed, either by a spirit or a spoken word, or a letter seeming to be from us, to the effect that the day of the Lord has come. [3]†Let no one deceive you in any way. For that day will not come, unless the rebellion comes first, and the man of lawlessness [2] is revealed, the son of destruction, [3] [4]who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God. [5]†Do you not remember that when I was still with you I told you these things? [6]†And you know what is restraining him now so that he may be revealed in his time. [7]†For the mystery of lawlessness is already at work. Only he who now restrains it will do so until he is out of the way. [8]†And then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring to nothing by the appearance of his coming. [9]†The coming of the lawless one is by the activity of Satan with all power and false signs and wonders, [10]†and with all wicked deception for those who are perishing, because they refused to love the truth and so be saved. [11]†Therefore God sends them a strong delusion, so that they may believe what is false, [12]†in order that all may be condemned who did not believe the truth but had pleasure in unrighteousness.

Stand Firm

[13]†But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits [4] to be saved, through sanctification by the Spirit and belief in the truth. [14]To this he called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ. [15]†So then, brothers, stand firm and hold to the traditions that you were taught by us, either by our spoken word or by our letter.

[16]†Now may our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace, [17]comfort your

hearts and establish them in every good work and word.

Pray for Us

2 THESSALONIANS 3 †Finally, brothers, [1] pray for us, that the word of the Lord may speed ahead and be honored, [2] as happened among you, [2]†and that we may be delivered from wicked and evil men. For not all have faith. [3]†But the Lord is faithful. He will establish you and guard you against the evil one. [3] [4]And we have confidence in the Lord about you, that you are doing and will do the things that we command. [5]†May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

Warning Against Idleness

[6]†Now we command you, brothers, in the name of our Lord Jesus Christ, that you keep away from any brother who is walking in idleness and not in accord with the tradition that you received from us. [7]†For you yourselves know how you ought to imitate us, because we were not idle when we were with you, [8]‡nor did we eat anyone's bread without paying for it, but with toil and labor we worked night and day, that we might not be a burden to any of you. [9]It was not because we do not have that right, but to give you in ourselves an example to imitate. [10]For even when we were with you, we would give you this command: If anyone is not willing to work, let him not eat. [11]‡For we hear that some among you walk in idleness, not busy at work, but busybodies. [12]Now such persons we command and encourage in the Lord Jesus Christ to do their work quietly and to earn their own living. [4]

[13]†As for you, brothers, do not grow weary in doing good. [14]†If anyone does not obey what we say in this letter, take note of that person, and have nothing to do with him, that he may be ashamed. [15]†Do not regard him as an enemy, but warn him as a brother.

Benediction

[16]†Now may the Lord of peace himself give you peace at all times in every way. The Lord be with you all.

[17]†I, Paul, write this greeting with my own hand. This is the sign of genuineness in every letter of mine; it is the way I write. [18]†The grace of our Lord Jesus Christ be with you all.

Footnotes

Footnotes for 2 Thessalonians, Chapter 1

[1] 1:3 Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church

[2] 1:9 Or *destruction that comes from*

Footnotes for 2 Thessalonians, Chapter 2

[1] 2:1 Or *brothers and sisters*; also verses 13, 15

[2] 2:3 Some manuscripts *sin*

[3] 2:3 Greek *the son of perdition* (a Hebrew idiom)

[4] 2:13 Some manuscripts *chose you from the beginning*

Footnotes for 2 Thessalonians, Chapter 3

[1] 3:1 Or *brothers and sisters*; also verses 6, 13

[2] 3:1 Or *glorified*

[3] 3:3 Or *evil*

[4] 3:12 Greek *eat their own bread*

Study Notes

2 THESSALONIANS—NOTE ON 1:1–2 *See note on 1 Thess. 1:1*.

2 THESSALONIANS—NOTE ON 1:3 **ought always to give thanks.** There is a spiritual obligation to thank God in prayer when he accomplishes great things in the lives of his saints. That was the case with the obedient Thessalonians, who had demonstrated growth in faith and love since the first letter. This was in direct answer to Paul's prayers (cf. 1 Thess. 1:3; 3:12).

2 THESSALONIANS—NOTE ON 1:4 **steadfastness and faith.** Nowhere was their growth in faith and love (v. 3) more evident than in the way they patiently and faithfully endured hostilities and suffering from the enemies of Christ. Although there was no need to speak, since the Thessalonians' lives spoke clearly enough (1 Thess. 1:8), Paul's joy before the Lord over their perseverance bubbled up.

2 THESSALONIANS—NOTE ON 1:5 **suffering.** Having a right attitude toward suffering is essential, and that required attitude is concern for the kingdom of God. They were not self-centered, but concentrated on God's kingdom. Their focus was not on personal comfort, fulfillment, and happiness, but on the glory of God and the fulfillment of his purposes. They were not moaning about the injustice of their persecutions. Rather, they were patiently enduring the sufferings they did not deserve (v. 4). This very attitude was positive proof that God's wise process of purging, purifying, and perfecting through suffering was working to make his beloved people worthy of the kingdom (cf. 2:12) by being perfected (cf. James 1:2–4; 1 Pet. 5:10). For believers, afflictions are to be expected (cf. 1 Thess. 3:3) as they live and develop Christian character in a satanic world. Suffering is not to be thought of as evidence that God has forsaken them, but evidence that he is with them, perfecting them (cf. Matt. 5:10; Rom. 8:18; 2 Cor. 12:10). So the Thessalonians demonstrated that their salvation, determined by faith alone in the Lord Jesus Christ, was genuine because they, like Christ, were willing to suffer on account of God and his kingdom. They suffered unjustly as objects of man's wrath against Christ and his kingdom (Acts 5:41; Phil.

3:10; Col. 1:24). “Kingdom of God” is used here in its spiritual sense of salvation (*see note on Matt. 3:2*).

2 THESSALONIANS—NOTE ON **1:6** **God . . . to repay.** Just as the righteous judgment of God works to perfect believers (v. 5), so it works to “repay” the wicked (cf. v. 8). Vindication and retribution are to be exercised by God, not man, in matters of spiritual persecution (cf. Deut. 32:35; Prov. 25:21–22; Rom. 12:19–21; 1 Thess. 5:15; Rev. 19:2). When God repays and how God repays are to be determined by him.

2 THESSALONIANS—NOTE ON **1:7** **relief . . . as well as to us.** Paul was a fellow-sufferer for the just cause of Christ. He, like the Thessalonians, hoped for that ultimate rest and reward for their suffering for the kingdom that was to come when Christ returned to judge the ungodly. The Lord Jesus promised this twofold coming for rest and retribution (cf. Matt. 13:40–43; 24:39–41; 25:31–33; Luke 21:27–28, 34–36; John 5:24–29). **when the Lord Jesus is revealed.** This undoubtedly refers to Christ being unveiled in his coming as Judge. The first aspect of this revealing occurs at the end of the seven-year tribulation period (cf. Matt. 13:24–30, 36–43; 24:29–51; 25:31–46; Rev. 19:11–15). The final and universal revelation of Christ as Judge occurs at the great white throne judgment following Christ’s millennial reign on the earth (Rev. 20:11–15). Angels always accompany Christ in his coming for judgment (cf. Matt. 13:41, 49; 24:30–31; 25:31; Rev. 14:14–15).

2 THESSALONIANS—NOTE ON **1:8** **in flaming fire.** Fire is a symbol of judgment (cf. Ex. 3:2; 19:16–20; Deut. 5:4; Ps. 104:4; Isa. 66:15–16; Matt. 3:11–12; Rev. 19:12). **inflicting vengeance.** Lit. these words mean “to give full punishment” (cf. Deut. 32:35; Isa. 59:17; 66:15; Ezek. 25:14; Rom. 12:19). **do not know God.** Cf. 1 Thess. 4:5. This speaks to the lack of a personal relationship with God through Jesus Christ (cf. John 17:3; Gal. 4:8; Eph. 2:12; 4:17–18; Titus 1:16). Retribution is not dealt out because of persecuting Christians, but rather because they did not obey God’s command to believe (cf. Acts 17:30–31; Rom. 1:5; 10:16; 15:18; 16:19) and call upon the name of the Lord to be saved from their sin (Rom. 10:9–13; 1 Cor. 16:22; Heb. 10:26–31). Salvation is never obtained by works but always by placing one’s faith alone in the Lord Jesus Christ (Eph. 2:8–10).

2 THESSALONIANS—NOTE ON 1:9 eternal destruction. *See note on Matt. 25:46*. Paul explained the duration and extent of what is elsewhere in Scripture called “hell.” First, it is forever, thus it is not a reversible experience. Second, destruction means ruin and does not involve annihilation, but rather a new state of conscious being that is significantly worse than the first (cf. Rev. 20:14–15). This is described as the absence of God’s presence and glory (cf. Matt. 8:12; 22:13; 25:30; Luke 16:24–26).

2 THESSALONIANS—NOTE ON 1:10 when he comes. When the day of the Lord arrives bringing retribution and ruin for unbelievers. As Christ’s great glory is displayed, the result will be rest and relief for believers and the privilege of sharing his glory (cf. Phil. 3:21; 1 John 3:2). This is the glorious manifestation of believers, of which Paul spoke (Rom. 8:18–19). At the time, all believers will adore and worship Christ, including those in the Thessalonian church who believed Paul’s testimony of the gospel.

2 THESSALONIANS—NOTE ON 1:11 we always pray. Paul’s prayer life is exemplified four times in this letter (cf. v. 12; 2:16–17; 3:1–5, 16). Here he prayed as he did in 1:5, that they might behave in ways consistent with their identity as Christians (cf. 1 Thess. 2:19; Eph. 4:1; Col. 1:10), living up to their calling to salvation (cf. Rom. 8:30; 11:29; Gal. 4:13–15; 1 Cor. 1:26; Col. 1:3–5; 1 Thess. 2:12) with lives marked by goodness and powerful works of faith.

2 THESSALONIANS—NOTE ON 1:12 so that. The worthy walk of v. 11 allows God to be glorified in us, the light of all purposes (cf. 2:14; 1 Cor. 10:31; 1 Pet. 4:11).

2 THESSALONIANS—NOTE ON 2:1 coming of our Lord Jesus Christ. This is the fifth mention of Christ’s coming in the Thessalonian letters (cf. 1 Thess. 2:19; 3:13; 4:15; 5:23; *see note on 1 Thess. 2:19*). The aspect of his particular coming in view here is identified by the next phrase “our being gathered together,” which conveys the idea of all believers meeting together with the Lord Jesus, obviously referring to the rapture of the church described in 1 Thess. 4:13–18 and John 14:1–3. Cf. Heb. 10:25 for the only other use of this phrase in the NT. This was the event the Thessalonians were anticipating (cf. 1 Thess. 1:10; 3:13; 5:9).

2 THESSALONIANS—NOTE ON 2:2 **quickly shaken.** This term has been used of an earthquake (Acts 16:26) and a ship at anchor slipping its mooring in the midst of a heavy wind. Along with the word "alarmed," it describes the state of agitation and distress that had gripped the church. They were greatly distressed because they had expected the rapture, the gathering together to the Lord, to take place before the day of the Lord. They had expected to be taken to glory and heavenly rest, not left to persecution and divine wrath. Paul must have taught them that they would miss the day of the Lord (1 Thess. 5:2–5; cf. Rev. 3:10), but they had become confused by the persecution they were experiencing, thinking they may have been in the day of the Lord. This error had been reinforced by some messages to them claiming that they were indeed in the day of the Lord. Paul noted the source of these as "spirit," "spoken word," and "letter." A "spirit" would most likely refer to a false prophet claiming divine revelation as in 1 John 4:1–3. A "spoken word" would refer to a sermon or speech given, while a "letter" indicated a written report. The powerful but harmful effect of this false information was gained by claiming it was from the apostle Paul ("seeming to be from us"). Whoever was telling them they were in the day of the Lord claimed that it came from Paul, who heard it, preached it, and wrote it. Thus their lie was given supposed apostolic sanction. The result was shock, fear, and alarm. Obviously, they had expected the rapture before the day of the Lord. For if they had expected it after, they would have rejoiced because Christ's coming was to be soon. Apostolic authenticity in this letter that corrects the error was important and accounts for Paul's care to close the letter in his distinctive handwriting (2 Thess. 3:17; cf. Gal. 6:11). **the day of the Lord.** *See note on 1 Thess. 5:2* for discussion of this "day." The idea that the day of the Lord had already come conflicted with what Paul had previously taught them about the rapture. This error, which so upset the Thessalonians, is what Paul corrected in 2 Thess. 2:3–12, where he showed that the day hadn't come and couldn't until certain realities were in place, most especially "the man of lawlessness" (v. 3).

2 THESSALONIANS—NOTE ON 2:3–4 **the rebellion.** The day of the Lord cannot occur until a deliberate abandonment of a formerly professed position, allegiance, or commitment occurs (the term was used to refer to military, political, or religious rebellion). Some have suggested, on questionable linguistic evidence, that this refers to "departure" in the sense of the rapture. Context, however, points to a religious defection, which is further described in v. 4. The language indicates a specific event, not general apostasy, which exists now and always will. Rather, Paul has in mind the apostasy. This is an event that is clearly and specifically identifiable and unique, the consummate act of rebellion, an event of final magnitude. The key to identifying the event is to identify the main person, which Paul does, calling him the “man of lawlessness.” Some texts have “man of sin,” but there is no real difference in meaning since sin equals lawlessness (1 John 3:4). This is the one who is called “the prince who is to come” (Dan. 9:26) and “a little horn” (Dan. 7:8), whom John calls “the beast” (Rev. 13:2–10, 18) and most know as the Antichrist. The context and language clearly identify a real person in future times who actually does the things prophesied of him in Scripture. He is also called “the son of destruction” or perdition, a term used of Judas Iscariot (John 17:12). This “apostasy” is the abomination of desolation that takes place at the midpoint of the tribulation, spoken of in Dan. 9:27; 11:31 and Matt. 24:15 (*see notes there*). This man is not Satan, although Satan is the force behind him (2 Thess. 2:9) and he has motives like the desires of the devil (cf. Isa. 14:13–14). Paul is referring to the very act of ultimate apostasy that reveals the final Antichrist and sets the course for the events that usher in the day of the Lord. Apparently, he will be seen as supportive of religion so that God and Christ will not appear as his enemies until the apostasy. He exalts himself and opposes God by moving into the temple, the place for worship of God, declaring himself to be God and demanding the worship of the world. In this act of satanic self-deification, he commits the great apostasy in defiance of God. For the first three and a half years of the tribulation, he maintains relations with Israel, but halts those (cf. Dan. 9:27); and for the last three and a half years, there is great tribulation under his reign (cf. Dan. 7:25; 11:36–39; Matt. 24:15–21; Rev. 13:1–8) culminating with the day of the Lord.

2 THESSALONIANS—NOTE ON 2:5 I told you. The imperfect tense is used, indicating repeated action in past time. Apparently, Paul on numerous occasions had taught them the details of God’s future plans. Here, he reminded them of the issues that proved the false teachers wrong about the day of the Lord. Paul had before told them that the revealing of the

Antichrist preceded the day of the Lord; since he has not yet been revealed, they could not possibly be in that day.

2 THESSALONIANS—NOTE ON 2:6 restraining. While the Thessalonians already had been taught and thus knew what was restraining the coming of the Antichrist, Paul does not say specifically in this letter; thus many suggestions have been made to identify the restraining force of vv. 6–7. These include: 1) human government; 2) preaching of the gospel; 3) the binding of Satan; 4) the providence of God; 5) the Jewish state; 6) the church; 7) the Holy Spirit; and 8) Michael. Whatever now restrains the Antichrist of vv. 3–4, 8–10 from being revealed in the fullness of his apostasy and evil, must be more than human or even angelic power. The power that holds back Satan from bringing the final apostasy and unveiling of his Satan-possessed false Christ must be divinely supernatural. It must be God’s power in operation that holds back Satan, so that the man of sin, the son of destruction, won’t be able to come until God permits it by removing the restraining power. The reason for the restraint was so that Antichrist would be revealed at God’s appointed time and no sooner, just as was Christ (cf. Gal. 4:4), because God controls Satan.

2 THESSALONIANS—NOTE ON 2:7 the mystery of lawlessness. This is the spirit of lawlessness already prevalent in society (cf. 1 John 3:4; 5:17), but still a mystery in that it is not fully revealed as it will be in the one who so blatantly opposes God that he blasphemously assumes the place of God on earth that God has reserved for Jesus Christ. The spirit of such a man is already in operation (cf. 1 John 2:18; 4:3), but the man who fully embodies that spirit has not come. For more on mystery, *see notes on Matt. 13:11; 1 Cor. 2:7; Eph. 3:4–5*. **out of the way.** This refers not to spatial removal (therefore it could not be the rapture of the church) but rather “a stepping aside.” The idea is “out of the way,” not gone (cf. Col. 2:14 where our sins are taken out of the way as a barrier to God); *see note on 2 Thess. 2:3–4*. This restraint will be in place until the Antichrist is revealed, at the midpoint of the tribulation, leaving him 42 months to reign (Dan. 7:25; Rev. 13:5).

2 THESSALONIANS—NOTE ON 2:8 then the lawless one will be revealed. At the divinely decreed moment in the middle of the tribulation when God removes the divine restraint, Satan, who has been promoting the spirit of lawlessness (v. 7), is finally allowed to fulfill his desire to imitate God by indwelling a man who will perform his will as Jesus did God's. This also fits God's plan for the consummation of evil and the judgment of the day of the Lord. **the Lord Jesus will kill.** Death occurs at God's hand (cf. Dan. 7:26; Rev. 17:11) and this man and his partner, the false prophet, will be cast alive into the lake of fire, which burns with brimstone, where he will be eternally separated from God. (Rev. 19:20; 20:10). **his coming.** The aspect of his coming in view here is not the rapture of the church, but the Lord's coming in judgment on that day when he conquers the forces of Satan and sets up his millennial kingdom (Rev. 19:11–21).

2 THESSALONIANS—NOTE ON 2:9–10 the lawless one. This "lawless one" will do mighty acts pointing to himself as supernaturally empowered. His whole operation will be deceptive, luring the world to worship him and be damned. The career of the coming lawless one is more fully described in Rev. 13:1–18 (*see notes there*).

2 THESSALONIANS—NOTE ON 2:10 those who are perishing. His influence is limited to deceiving the unsaved, who will believe his lies (cf. Matt. 24:24; John 8:41–44). They perish in the deception because of Satan-imposed blindness to the truth of the saving gospel. Cf. John 3:19–20; 2 Cor. 4:4.

2 THESSALONIANS—NOTE ON 2:11 strong delusion. People who prefer to love sin and lies rather than gospel truth will receive severe, divine recompense, as do all sinners. God himself will send judgment that insures their fate in the form of a "strong delusion" so that they continue to believe what is false. They accept evil as good and a lie as the truth. Thus does God use Satan and Antichrist as his instruments of judgment (cf. 1 Kings 22:19–23).

2 THESSALONIANS—NOTE ON 2:12 condemned. As God has always judged willful rejection by giving men over to impurity and degrading passions (Rom. 1:24–28), so in the last days God will sovereignly seal the fate of those who persist in following Satan and his counterfeit Christ. As in all ages, those who habitually reject the truth are judged by being left to the consequences of their sin.

2 THESSALONIANS—NOTE ON 2:13–14 be saved . . . sanctification. Just as there were specific elements in the character of the Antichrist (vv. 10–12), so there are characteristics of the saved. In these two verses, Paul swept through the features of salvation, noting that believers are "beloved by the Lord," chosen for salvation from eternity past (cf. Rev. 13:8; 17:8), set apart from sin by the Spirit, and called to eternal glory, i.e., the sharing of the very "glory of our Lord Jesus Christ." Paul's main point in this section was to remind the Thessalonians that there was no need to be agitated or troubled (2 Thess. 2:2) thinking they had missed the rapture and thus were in the day of the Lord judgment. They were destined for glory, not judgment, and would not be included with those deceived and judged in that day.

2 THESSALONIANS—NOTE ON 2:15 stand firm . . . hold. This direct exhortation called for appropriate response to the great truths Paul had just written. In place of agitation should come strength and a firm stand. In place of false teaching should come faithful adherence to the truth.

2 THESSALONIANS—NOTE ON 2:16–17 Now may. This is one of many benedictions Paul has given in his letters. In it, he invoked God's power based on his love and grace, as the true source of encouragement and strength (cf. 3:5, 16).

2 THESSALONIANS—NOTE ON 3:1 pray for us. Paul frequently enlisted prayer support from the churches for his ministry (cf. Rom. 15:30–32; Eph. 6:18–19; Col. 4:2–3; 1 Thess. 5:25; Philem. 22). In particular, he asked them to pray that the word of God would continue to spread rapidly as it had been already (cf. Acts 6:7; 12:24; 13:44–49), and be received with the honor it deserved.

2 THESSALONIANS—NOTE ON 3:2 wicked and evil men. These were Paul's enemies at Corinth, where he ministered when he wrote (cf. Acts 18:9–17), who were perverse and aggressively unrighteous in their opposition of him and the gospel.

2 THESSALONIANS—NOTE ON 3:3 the Lord is faithful. Cf. Lam. 3:23. God is faithful in regard to creation (Ps. 119:90), his promises (Deut. 7:9; 2 Cor. 1:18; Heb. 10:23), salvation (1 Thess. 5:24), temptation (1 Cor. 10:13), suffering (1 Pet. 4:19), and here faithful to strengthen and protect from Satan (cf. John 17:15; Eph. 6:16; 1 Thess. 3:5).

2 THESSALONIANS—NOTE ON 3:5 Another of Paul's benedictions (cf. v. 16; 2:16–17), so common in his letters.

2 THESSALONIANS—NOTE ON 3:6 **we command you.** Paul's directions were not mere suggestions but rather they carried the weight and authority of a judge's court order, which the apostle delivered and enforced (cf. vv. 4, 6, 10, 12). Here, he required separation so that obedient Christians were not to fellowship with habitually disobedient believers. This is further explained at v. 14. **the tradition.** There were false traditions (Mark 7:2–13; Col. 2:8) and true (cf. 2 Thess. 2:15). Paul's traditions were the inspired teachings he had given.

2 THESSALONIANS—NOTE ON 3:7 **imitate us.** Paul called for them to imitate him (cf. v. 9; 1 Thess. 1:6) because he imitated Christ's example (cf. 1 Cor. 4:16; 11:1; Eph. 5:1).

2 THESSALONIANS—NOTE ON 3:8–10 **worked.** The specific issue related to working diligently to earn one's living. Though Paul had the "right" as an apostle to receive support, he chose rather to earn his own living to set an example (cf. 1 Cor. 9:3–14; Gal. 6:4; 1 Tim. 5:17–18).

2 THESSALONIANS—NOTE ON 3:11–12 **we hear.** Word had come that, in spite of Paul teaching them to work and writing to them about it (1 Thess. 4:11), some were still not willing to work (cf. 1 Tim. 5:13). These were commanded to settle down and begin an ordered life of work.

2 THESSALONIANS—NOTE ON 3:13 **do not grow weary.** The hard-working believers were tired of having to support the lazy, and were ready to stop all help to those in need, giving up all charity. Paul reminded them that the truly needy still required help and that the Thessalonians must not be negligent toward them.

2 THESSALONIANS—NOTE ON 3:14 **have nothing to do with him.** This means to "mix it up" in the sense of social interaction. Blatantly disobedient Christians were to be disfellowshipped (v. 6) to produce shame and, hopefully, repentance if they refused to obey the word of God. See Matt. 18:15–17; 1 Cor. 5:9–13; Gal. 6:1 for additional details on how to deal with those engaged in unrepentant and repeated sin.

2 THESSALONIANS—NOTE ON 3:15 enemy . . . brother. The purpose of this disfellowship discipline is not final rejection. While an unrepentant pattern of sin is to be dealt with decisively, it is to be continually kept in mind that the one with whom one deals is a brother in the Lord, so all further warnings to him about his sin are done with a brotherly attitude. For instruction on the manner of church discipline, *see notes on Matt. 18:15–20*.

2 THESSALONIANS—NOTE ON 3:16 the Lord of peace. Paul knew this characteristic of God would be most meaningful to reflect upon in light of the intense spiritual battle that raged all around the Thessalonians (cf. 1:2; 1 Thess. 1:1; 5:23). Cf. Paul's other benedictions to this church in 2 Thess. 3:5; 2:16–17; 1 Thess. 3:11–13; 5:23.

2 THESSALONIANS—NOTE ON 3:17 sign of genuineness. Paul often wrote through a secretary (cf. Rom. 16:22). When that was the case, as most likely with this letter, Paul added an identifying signature (cf. 1 Cor. 16:21; Col. 4:18) so that readers could be sure he was truly the author (*see note on 2 Thess. 2:2*).

2 THESSALONIANS—NOTE ON 3:18 Cf. 1 Thess. 5:28.

1 Timothy

1 Timothy 1 • 1 Timothy 2 • 1 Timothy 3 • 1 Timothy 4 • 1 Timothy 5 • 1 Timothy 6

Introduction to 1 Timothy
- Title
- Author and Date
- Background and Setting
- Historical and Theological Themes
- Interpretive Challenges
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Study Notes

Introduction to 1 Timothy

Title

This is the first of two inspired letters Paul wrote to his beloved son in the faith. Timothy received his name, which means “one who honors God,” from his mother (Eunice) and grandmother (Lois), devout Jews who became believers in the Lord Jesus Christ (2 Tim. 1:5) and taught Timothy the OT Scriptures from his childhood (2 Tim. 3:15). His father was a Greek (Acts 16:1) who may have died before Timothy met Paul.

Timothy was from Lystra (Acts 16:1–3), a city in the Roman province of Galatia (part of modern Turkey). Paul led Timothy to Christ (1 Tim. 1:2, 18; 1 Cor. 4:17; 2 Tim. 1:2), undoubtedly during his ministry in Lystra on his first missionary journey (Acts 14:6–23). When he revisited Lystra on his second missionary journey, Paul chose Timothy to accompany him (Acts 16:1–3). Although Timothy was very young (probably in his late teens or early twenties, since about 15 years later Paul referred to him as a young man, 1 Tim. 4:12), he had a reputation for godliness (Acts 16:2). Timothy was to be Paul’s disciple, friend, and colaborer for the rest of the apostle’s life, ministering with him in Berea (Acts 17:14), Athens (Acts 17:15), Corinth (Acts 18:5; 2 Cor. 1:19), and accompanying him on his trip to Jerusalem (Acts 20:4). He was with Paul in his first Roman imprisonment and went to Philippi (Phil. 2:19–23) after Paul’s release. In addition, Paul frequently mentions Timothy in his epistles (Rom. 16:21; 2 Cor. 1:1; Phil. 1:1; Col. 1:1; 1 Thess. 1:1; 2 Thess. 1:1; Philem. 1). Paul often sent Timothy to churches as his representative (1 Cor. 4:17; 16:10; Phil. 2:19; 1 Thess. 3:2), and 1 Timothy finds him on another assignment, serving as pastor of the church at Ephesus (1 Tim. 1:3). According to Heb. 13:23, Timothy was imprisoned somewhere and released.

Author and Date

Many modernist critics delight in attacking the plain statements of Scripture and, for no good reason, deny that Paul wrote the Pastoral Epistles (1, 2 Timothy, Titus). Ignoring the testimony of the letters themselves (1 Tim. 1:1; 2 Tim. 1:1; Titus 1:1) and that of the early church (which is as strong for the Pastoral Epistles as for any of Paul's epistles, except Romans and 1 Corinthians), these critics maintain that a devout follower of Paul wrote the Pastoral Epistles in the second century. As proof, they offer five lines of supposed evidence: 1) the historical references in the Pastoral Epistles cannot be harmonized with the chronology of Paul's life given in Acts; 2) the false teaching described in the Pastoral Epistles is the fully developed Gnosticism of the second century; 3) the church organizational structure in the Pastoral Epistles is that of the second century, and is too well developed for Paul's day; 4) the Pastoral Epistles do not contain the great themes of Paul's theology; and 5) the Greek vocabulary of the Pastoral Epistles contains many words not found in Paul's other letters, nor in the rest of the NT.

While it is unnecessary to dignify such unwarranted attacks by unbelievers with an answer, occasionally such an answer does enlighten. Thus, in reply to the critics' arguments, it can be pointed out that: 1) This contention of historical incompatibility is valid only if Paul was never released from his Roman imprisonment mentioned in Acts. But he was released, since Acts does not record Paul's execution, and Paul himself expected to be released (Phil. 1:19, 25–26; 2:24; Philem. 22). The historical events in the Pastoral Epistles do not fit into the chronology of Acts because they happened after the close of the Acts narrative which ends with Paul's first imprisonment in Rome. 2) While there are similarities between the heresy of the Pastoral Epistles and second-century Gnosticism (see Introduction to Colossians: Background and Setting), there are also important differences. Unlike second-century Gnosticism, the false teachers of the Pastoral Epistles were still within the church (cf. 2 Tim. 1:3–7) and their teaching was based on Judaistic legalism (1 Tim. 1:7; Titus 1:10, 14; 3:9). 3) The church organizational structure mentioned in the Pastoral Epistles is, in fact, consistent with that established by Paul (Acts 14:23; Phil. 1:1). 4) The

Pastoral Epistles do mention the central themes of Paul's theology, including the inspiration of Scripture (2 Tim. 3:15–17); election (2 Tim. 1:9; Titus 1:1–2); salvation (Titus 3:5–7); the deity of Christ (Titus 2:13); his mediatorial work (1 Tim. 2:5), and substitutionary atonement (1 Tim. 2:6). 5) The different subject matter in the Pastoral Epistles required a different vocabulary from that in Paul's other epistles. Certainly a pastor today would use a different vocabulary in a personal letter to a fellow pastor than he would in a work of systematic theology.

The idea that a "pious forger" wrote the Pastoral Epistles faces several further difficulties: 1) The early church did not approve of such practices and surely would have exposed this as a ruse, if there had actually been one (cf. 2 Thess. 2:1–2; 3:17). 2) Why forge three letters that include similar material and no deviant doctrine? 3) If a counterfeit, why not invent an itinerary for Paul that would have harmonized with Acts? 4) Would a later, devoted follower of Paul have put the words of 1 Tim. 1:13, 15 into his master's mouth? 5) Why would he include warnings against deceivers (2 Tim. 3:13; Titus 1:10), if he himself were one?

The evidence seems clear that Paul wrote 1 Timothy and Titus shortly after his release from his first Roman imprisonment (c. A.D. 62–64), and 2 Timothy from prison during his second Roman imprisonment (c. A.D. 66–67), shortly before his death.

Background and Setting

After being released from his first Roman imprisonment (cf. Acts 28:30), Paul revisited several of the cities in which he had ministered, including Ephesus. Leaving Timothy behind there to deal with problems that had arisen in the Ephesian church, such as false doctrine (1 Tim. 1:3–7; 4:1–3; 6:3–5), disorder in worship (2:1–15), the need for qualified leaders (3:1–14), and materialism (6:6–19), Paul went on to Macedonia, from where he wrote Timothy this letter to help him carry out his task in the church (cf. 3:14–15).

Historical and Theological Themes

First Timothy is a practical letter containing pastoral instruction from Paul to Timothy (cf. 3:14–15). Since Timothy was well versed in Paul’s theology, the apostle had no need to give him extensive doctrinal instruction. This epistle does, however, express many important theological truths, such as the proper function of the law (1:5–11), salvation (1:14–16; 2:4–6); the attributes of God (1:17); the fall (2:13–14); the person of Christ (3:16; 6:15–16); election (6:12); and the second coming of Christ (6:14–15).

Interpretive Challenges

There is disagreement over the identity of the false teachers (1:3) and the genealogies (1:4) involved in their teaching. What it means to be "handed over to Satan" (1:20) has also been a source of debate. The letter contains key passages in the debate over the extent of the atonement (2:4–6; 4:10). Paul's teaching on the role of women (2:9–15) has generated much discussion, particularly his declaration that they are not to assume leadership roles in the church (2:11–12). How women can be saved by bearing children (2:15) has also confused many. Whether the fact that an elder must be "the husband of one wife" excludes divorced or unmarried men has been disputed (3:1), as well as whether Paul refers to deacons' wives or deaconesses (3:11). Those who believe Christians can lose their salvation cite 4:1 as support for their view. There is a question about the identity of the widows in 5:3–16—are they needy women ministered to by the church, or an order of older women ministering to the church? Does "double honor" accorded to elders who rule well (5:17–18) refer to respect or money? These will all be dealt with in their respective notes.

Outline

- I. Greeting (1:1–2)
- II. Instructions Concerning False Doctrine (1:3–20)
  - A. The False Doctrine at Ephesus (1:3–11)
  - B. The True Doctrine of Paul (1:12–17)
  - C. The Exhortation to Timothy (1:18–20)
- III. Instructions Concerning the Church (2:1–3:16)
  - A. The Importance of Prayer (2:1–8)
  - B. The Role of Women (2:9–15)
  - C. The Qualifications for Leaders (3:1–13)
  - D. The Reason for Paul’s Letter (3:14–16)
- IV. Instructions Concerning False Teachers (4:1–16)
  - A. The Description of False Teachers (4:1–5)
  - B. The Description of True Teachers (4:6–16)
- V. Instructions Concerning Pastoral Responsibilities (5:1–6:2)
  - A. The Responsibility to Sinning Members (5:1–2)
  - B. The Responsibility to Widows (5:3–16)
  - C. The Responsibility to Elders (5:17–25)
  - D. The Responsibility to Slaves (6:1–2)
- VI. Instructions Concerning the Man of God (6:3–21)
  - A. The Peril of False Teaching (6:3–5)
  - B. The Peril of Loving Money (6:6–10)
  - C. The Proper Character and Motivation of a Man of God (6:11–16)
  - D. The Proper Handling of Treasure (6:17–19)
  - E. The Proper Handling of Truth (6:20–21)

THE FIRST LETTER OF PAUL TO TIMOTHY

1 Timothy

Greeting

1 TIMOTHY **1** †Paul, an apostle of Christ Jesus by command of God our Savior and of Christ Jesus our hope,

[2]†To Timothy, my true child in the faith:

Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

Warning Against False Teachers

[3]‡†As I urged you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not to teach any different doctrine, [4]†nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship [1] from God that is by faith. [5]†The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith. [6]†Certain persons, by swerving from these, have wandered away into vain discussion, [7]‡†desiring to be teachers of the law, without understanding either what they are saying or the things about which they make confident assertions.

[8]†Now we know that the law is good, if one uses it lawfully, [9]‡†understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers, [10]†the sexually immoral, men who practice homosexuality, enslavers, [2] liars, perjurers, and whatever else is contrary to sound [3] doctrine, [11]†in accordance with the gospel of the glory of the blessed God with which I have been entrusted.

Christ Jesus Came to Save Sinners

[12]‡†I thank him who has given me strength, Christ Jesus our Lord, because he judged me faithful, appointing me to his service, [13]†though formerly I was a blasphemer, persecutor, and insolent opponent. But I received mercy because I had acted ignorantly in unbelief, [14]†and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. [15]†The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost. [16]†But I received mercy for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience as an example to those who were to believe in him for eternal life. [17]†To the King of ages, immortal, invisible, the only God, be honor and glory forever and ever. [4] Amen.

[18]†This charge I entrust to you, Timothy, my child, in accordance with the prophecies previously made about you, that by them you may wage the good warfare, [19]†holding faith and a good conscience. By rejecting this, some have made shipwreck of their faith, [20]†among whom are Hymenaeus and Alexander, whom I have handed over to Satan that they may learn not to blaspheme.

Pray for All People

1 TIMOTHY **2** ‡†First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, [2]†for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. [3]†This is good, and it is pleasing in the sight of God our Savior, [4]†who desires all people to be saved and to come to the knowledge of the truth. [5]†For there is one God, and there is one mediator between God and men, the man [1] Christ Jesus, [6]†who gave himself as a ransom for all, which is the testimony given at the proper time. [7]†For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

[8]†I desire then that in every place the men should pray, lifting holy hands without anger or quarreling; [9]‡†likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, [10]†but with what is proper for women who profess godliness—with good works. [11]†Let a woman learn quietly with all submissiveness. [12]†I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. [13]‡For Adam was formed first, then Eve; [14]and Adam was not deceived, but the woman was deceived and became a transgressor. [15]†Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.

Qualifications for Overseers

1 TIMOTHY **3** ‡†The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. [2]†Therefore an overseer [1] must be above reproach, the husband of one wife, [2] sober-minded, self-controlled, respectable, hospitable, able to teach, [3]†not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. [4]†He must manage his own household well, with all dignity keeping his children submissive, [5]†for if someone does not know how to manage his own household, how will he care for God's church? [6]†He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. [7]†Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.

Qualifications for Deacons

[8]†Deacons likewise must be dignified, not double-tongued, [3] not addicted to much wine, not greedy for dishonest gain. [9]†They must hold the mystery of the faith with a clear conscience. [10]†And let them also be tested first; then let them serve as deacons if they prove themselves blameless. [11]†Their wives likewise must [4] be dignified, not slanderers, but sober-minded, faithful in all things. [12]†Let deacons each be the husband of one wife, managing their children and their own households well. [13]For those who serve well as deacons gain a good standing for themselves and also great confidence in the faith that is in Christ Jesus.

The Mystery of Godliness

[14]‡†I hope to come to you soon, but I am writing these things to you so that, [15]†if I delay, you may know how one ought to behave in the household of God, which is the church of the living God, a pillar and buttress of the truth. [16]†Great indeed, we confess, is the mystery of godliness:

> He [5] was manifested in the flesh,

vindicated [6] by the Spirit, [7]
seen by angels,
proclaimed among the nations,
believed on in the world,
taken up in glory.

Some Will Depart from the Faith

1 TIMOTHY **4** ‡†Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons, [2]†through the insincerity of liars whose consciences are seared, [3]†who forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth. [4]†For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving, [5]†for it is made holy by the word of God and prayer.

A Good Servant of Christ Jesus

[6]†If you put these things before the brothers, [1] you will be a good servant of Christ Jesus, being trained in the words of the faith and of the good doctrine that you have followed. [7]†Have nothing to do with irreverent, silly myths. Rather train yourself for godliness; [8]†for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come. [9]†The saying is trustworthy and deserving of full acceptance. [10]†For to this end we toil and strive, [2] because we have our hope set on the living God, who is the Savior of all people, especially of those who believe.

[11]Command and teach these things. [12]†Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity. [13]†Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching. [14]†Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you. [15]†Practice these things, immerse yourself in them, [3] so that all may see your progress. [16]†Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will save both yourself and your hearers.

Instructions for the Church

1 TIMOTHY **5** †Do not rebuke an older man but encourage him as you would a father, younger men as brothers, [2]older women as mothers, younger women as sisters, in all purity.

[3]††Honor widows who are truly widows. [4]†But if a widow has children or grandchildren, let them first learn to show godliness to their own household and to make some return to their parents, for this is pleasing in the sight of God. [5]†She who is truly a widow, left all alone, has set her hope on God and continues in supplications and prayers night and day, [6]†but she who is self-indulgent is dead even while she lives. [7]†Command these things as well, so that they may be without reproach. [8]†But if anyone does not provide for his relatives, and especially for members of his household, he has denied the faith and is worse than an unbeliever.

[9]†Let a widow be enrolled if she is not less than sixty years of age, having been the wife of one husband, [1] [10]†and having a reputation for good works: if she has brought up children, has shown hospitality, has washed the feet of the saints, has cared for the afflicted, and has devoted herself to every good work. [11]†But refuse to enroll younger widows, for when their passions draw them away from Christ, they desire to marry [12]†and so incur condemnation for having abandoned their former faith. [13]†Besides that, they learn to be idlers, going about from house to house, and not only idlers, but also gossips and busybodies, saying what they should not. [14]†So I would have younger widows marry, bear children, manage their households, and give the adversary no occasion for slander. [15]†For some have already strayed after Satan. [16]†If any believing woman has relatives who are widows, let her care for them. Let the church not be burdened, so that it may care for those who are truly widows.

[17]††Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching. [18]†For the Scripture says, “You shall not muzzle an ox when it treads out the grain,” and, “The laborer deserves his wages.” [19]†Do not admit a charge against an elder except on the evidence of two or three witnesses. [20]†As for those who

persist in sin, rebuke them in the presence of all, so that the rest may stand in fear. [21]†In the presence of God and of Christ Jesus and of the elect angels I charge you to keep these rules without prejudging, doing nothing from partiality. [22]†Do not be hasty in the laying on of hands, nor take part in the sins of others; keep yourself pure. [23]†(No longer drink only water, but use a little wine for the sake of your stomach and your frequent ailments.) [24]†The sins of some men are conspicuous, going before them to judgment, but the sins of others appear later. [25]†So also good works are conspicuous, and even those that are not cannot remain hidden.

1 TIMOTHY **6** ‡†Let all who are under a yoke as slaves [1] regard their own masters as worthy of all honor, so that the name of God and the teaching may not be reviled. [2]†Those who have believing masters must not be disrespectful on the ground that they are brothers; rather they must serve all the better since those who benefit by their good service are believers and beloved.

False Teachers and True Contentment

Teach and urge these things. [3]†If anyone teaches a different doctrine and does not agree with the sound [2] words of our Lord Jesus Christ and the teaching that accords with godliness, [4]†he is puffed up with conceit and understands nothing. He has an unhealthy craving for controversy and for quarrels about words, which produce envy, dissension, slander, evil suspicions, [5]†and constant friction among people who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain. [6]†Now there is great gain in godliness with contentment, [7]for we brought nothing into the world, and [3] we cannot take anything out of the world. [8]†But if we have food and clothing, with these we will be content. [9]†But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction. [10]†For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs.

Fight the Good Fight of Faith

[11]†But as for you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, steadfastness, gentleness. [12]†Fight the good fight of the faith. Take hold of the eternal life to which you were called and about which you made the good confession in the presence of many witnesses. [13]†I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before [4] Pontius Pilate made the good confession, [14]†to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ, [15]†which he will display at the

proper time—he who is the blessed and only Sovereign, the King of kings and Lord of lords, [16]†who alone has immortality, who dwells in unapproachable light, whom no one has ever seen or can see. To him be honor and eternal dominion. Amen.

[17]‡†As for the rich in this present age, charge them not to be haughty, nor to set their hopes on the uncertainty of riches, but on God, who richly provides us with everything to enjoy. [18]†They are to do good, to be rich in good works, to be generous and ready to share, [19]†thus storing up treasure for themselves as a good foundation for the future, so that they may take hold of that which is truly life.

[20]‡†O Timothy, guard the deposit entrusted to you. Avoid the irreverent babble and contradictions of what is falsely called “knowledge,” [21]†for by professing it some have swerved from the faith.

Grace be with you. [5]

Footnotes

Footnotes for 1 Timothy, Chapter 1

[1] 1:4 Or *good order*

[2] 1:10 That is, those who take someone captive in order to sell him into slavery

[3] 1:10 Or *healthy*

[4] 1:17 Greek *to the ages of ages*

Footnotes for 1 Timothy, Chapter 2

[1] 2:5 *men* and *man* render the same Greek word that is translated *people* in verses 1 and 4

Footnotes for 1 Timothy, Chapter 3

[1] 3:2 Or *bishop*; Greek *episkopos*; a similar term occurs in verse 1

[2] 3:2 Or *a man of one woman*; also verse 12

[3] 3:8 Or *devious in speech*

[4] 3:11 Or *Wives, likewise, must*, or *Women, likewise, must*

[5] 3:16 Greek *Who*; some manuscripts *God*; others *Which*

[6] 3:16 Or *justified*

[7] 3:16 Or *vindicated in spirit*

Footnotes for 1 Timothy, Chapter 4

[1] 4:6 Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church

[2] 4:10 Some manuscripts *and suffer reproach*

[3] 4:15 Greek *be in them*

Footnotes for 1 Timothy, Chapter 5

[1] 5:9 Or *a woman of one man*

Footnotes for 1 Timothy, Chapter 6

[1] 6:1 Greek *bondservants*

[2] 6:3 Or *healthy*

[3] 6:7 Greek *for*; some manuscripts insert [it is] *certain* [that]

[4] 6:13 Or *in the time of*

[5] 6:21 The Greek for *you* is plural

Study Notes

1 TIMOTHY—NOTE ON 1:1 apostle of Christ Jesus. *See notes on 2 Cor. 12:11–12*; cf. Acts 1:2; 2:42; Rom. 1:1; Eph. 2:20. **God our Savior.** A title unique to the Pastoral Epistles (1, 2 Timothy, Titus) that has its roots in the OT (Ps. 18:46; 25:5; 27:9; Mic. 7:7; Hab. 3:18). God is by nature a saving God and the source of our salvation, which he planned from eternity past (*see note on 1 Tim. 4:10*; cf. 2 Thess. 2:13). **Christ Jesus our hope.** Christians have hope for the future because Christ purchased salvation for them on the cross in the past (Rom. 5:1–2), sanctifies them through his Spirit in the present (Gal. 5:16–25), and will lead them to glory in the future (Col. 1:27; 1 John 3:2–3).

1 TIMOTHY—NOTE ON 1:2 Timothy. See Introduction: Title. **true child in the faith.** Only Timothy (2 Tim. 1:2; 2:1) and Titus (Titus 1:4) received this special expression of Paul's favor. "Child" emphasizes Paul's role as spiritual father to Timothy. "True" speaks of the genuineness of Timothy's faith (cf. 2 Tim. 1:5). Timothy was Paul's most cherished pupil, and protégé (1 Cor. 4:17; Phil. 2:19–22). **Grace, mercy, and peace.** Paul's familiar greeting that appears in all his epistles (*see note on Rom. 1:7*), but with the addition here of "mercy" (cf. 2 Tim. 1:2). Mercy frees believers from the misery that accompanies the consequences of sin.

1 TIMOTHY—NOTE ON 1:3–11 In his opening charge to halt the spread of false teaching in the church at Ephesus, Paul characterizes the false teachers and their doctrine.

1 TIMOTHY—NOTE ON 1:3 going to Macedonia, remain at Ephesus. Before Paul left Ephesus, he likely began the confrontation with the expulsion of Hymenaeus and Alexander (v. 20), then assigned Timothy to stay on and complete what he had begun. **charge.** This refers to a military command—it demands that a subordinate obey an order from a superior (cf. 2 Tim. 4:1). **certain persons.** The false teachers were few in number, yet had a wide influence. Several reasons point toward these men being elders in the church at Ephesus and in the churches in the surrounding region: 1) They presumed to be teachers (1 Tim. 1:7), a role reserved for elders (3:2; 5:17).

2) Paul himself had to excommunicate Hymenaeus and Alexander, which implies they occupied the highest pastoral positions. 3) Paul detailed the qualifications of an overseer (3:1–7), implying that unqualified men, who needed to be replaced by qualified ones, were occupying those roles. 4) Paul stressed that sinning overseers were to be publicly disciplined (5:19–22). **not to teach any different doctrine.** A compound word made up of two Greek words that mean "of a different kind" and "to teach." The false teachers were teaching doctrine different than apostolic doctrine (cf. 6:3–4; Acts 2:42; Gal. 1:6–7). This had to do with the gospel of salvation. Apparently they were teaching another gospel (*see notes on Gal. 1:6–9*) and not the "gospel of the glory of the blessed God" (1 Tim. 1:11).

1 TIMOTHY—NOTE ON 1:4 myths and endless genealogies. Legends and fanciful stories manufactured from elements of Judaism (v. 7; cf. Titus 1:14), which probably dealt with allegorical or fictitious interpretations of OT genealogical lists. In reality, they were "teachings of demons" (1 Tim. 4:1), posing as God's truth (cf. 4:7).

1 TIMOTHY—NOTE ON 1:5 our charge. *See note on v. 3*, where the verb form "charge" is used (also in v. 18). The purpose of the instruction in vv. 3–4 is the spiritual virtue defined in v. 5. Timothy was to deliver this charge to the church. The goal of preaching the truth and warning of error is to call men to true salvation in Christ, which produces a love for God from a purified heart (2 Tim. 2:22; 1 Pet. 1:22), a cleansed conscience (Heb. 9:22; 10:14), and genuine faith (Heb. 10:22). **love.** This is the love of choice and the will, characterized by self-denial and self-sacrifice for the benefit of others, and it is the mark of a true Christian (John 13:35; Rom. 13:10; 1 John 4:7–8; *see notes on 1 Cor. 13:1–7*). In contrast, false doctrine produces only conflict and "speculations" (1 Tim. 1:4; 6:3–5). **good conscience.** Cf. 1:19; 3:9; 4:2; *see note on 2 Cor. 1:12*. The Greek word for "good" refers to that which is perfect and produces pleasure and satisfaction. God created man with a "conscience" as his self-judging faculty. Because God has written his law on man's heart (*see note on Rom. 2:15*), man knows the basic standard of right and wrong. When he violates that standard, his conscience produces guilt, which acts as the mind's security system that produces fear, guilt, shame, and doubt as warnings of threats to the soul's well-being (cf. John 8:9; 1 Cor. 8:7, 10, 12; Titus 1:15; Heb. 10:22). On the other hand, when a believer does God’s will, he enjoys the affirmation, assurance, peace, and joy of a good conscience (cf. Acts 23:1; 24:16; 2 Tim. 1:3; Heb. 13:18; 1 Pet. 3:16, 21).

1 TIMOTHY—NOTE ON 1:6 vain discussion. Cf. Titus 1:10. Refers to speech that is aimless and has no logical end. It is essentially irrelevant and will not accomplish anything spiritual or edifying to believers. False doctrine leads nowhere, but to the deadening end of human speculation and demonic deception (cf. 6:3–5).

1 TIMOTHY—NOTE ON 1:7 desiring to be teachers. The false teachers wanted the kind of prestige enjoyed by Jewish rabbis; but they were not concerned at all about truly learning the law and teaching it to others (cf. 6:4; Matt. 23:5–7). Instead, they imposed on believers in Ephesus a legalistic heresy that offered salvation by works.

1 TIMOTHY—NOTE ON 1:7–8 the law. The Mosaic law is in view here, not just law in general. These were Jewish would-be teachers who wanted to impose circumcision and the keeping of Mosaic ceremonies on the church as necessary for salvation. They plagued the early church (*see notes on Gal. 3–5; Phil. 3:1–8*).

1 TIMOTHY—NOTE ON 1:8 the law is good. The Greek word for “good” can be translated “useful.” The law is good or useful because it reflects God’s holy will and righteous standard (Ps. 19:7; Rom. 7:12), which accomplishes its purpose in showing sinners their sin (Rom. 3:19) and their need for a savior (Gal. 3:24). The law forces people to recognize that they are guilty of disobeying God’s commands, and it thereby condemns every person and sentences them to hell (*see notes on Rom. 3:19–20*).

1 TIMOTHY—NOTE ON 1:9–10 strike their fathers . . . perjurers. These sins are violations of the second half of the Ten Commandments—those dealing with relationships among people. These specific sins undoubtedly characterized the false teachers, since they are characteristic behaviors related to false doctrine (v. 10). Killing of “fathers” and “mothers” is a violation of the fifth commandment (Ex. 20:12; cf. 21:15–17), which forbids everything from dishonor to murder. Murder is in violation of the sixth commandment (Ex. 20:13). “Sexually immoral” and “homosexuality” violate the seventh commandment (Ex. 20:14), which prohibits sexual activity outside the marriage bed. Because the theft of children was commonplace in Paul's day, he mentions "enslavers" in connection with the eighth commandment (Ex. 20:15), which prohibits stealing. Finally, "liars" and "perjurers" are violators of the ninth commandment (Ex. 20:16).

1 TIMOTHY—NOTE ON 1:9 **for the just.** Those who think they are righteous will never be saved (Luke 5:32) because they do not understand the true purpose of the law. The false teachers, with their works system of personally achieved self-righteousness (in their own minds), had shown clearly that they misunderstood the law completely. It was not a means to self-righteousness, but a means to self-condemnation, sin, conviction, repentance, and pleading to God for mercy (1 Tim. 1:15). *See notes on Luke 18:9–14; Rom. 5:20; Gal. 3:10–13, 19*. **lawless . . . profane.** These first six characteristics, expressed in three couplets, delineate sins from the first half of the Ten Commandments, which deal with a person's relationship to God. "Lawless" describes those who have no commitment to any law or standard, which makes such people "disobedient." Those who are "ungodly" have no regard for anything sacred, which means they are "sinners" because they disregard God's law. "Unholy" people are indifferent to what is right, which leads them to be the "profane," who step on or trample what is sacred (cf. Heb. 10:29).

1 TIMOTHY—NOTE ON 1:10 **sound doctrine.** A familiar emphasis in the Pastoral Epistles (cf. 2 Tim. 4:3; Titus 1:9; 2:1). "Sound" refers to that which is healthy and wholesome. It is the kind of teaching that produces spiritual life and growth, which implies that false doctrine produces spiritual disease and debilitation.

1 TIMOTHY—NOTE ON 1:11 **the gospel of the glory.** The gospel reveals God's glory; that is, the perfections of his person or his attributes, including his holiness (hatred of sin) and justice (demand of punishment for violations of his law) and grace (forgiveness of sin). Those particular attributes are key to any effective gospel presentation. **entrusted.** This Greek word refers to committing something of value to another. God entrusted Paul with the communication and guardianship of his revealed truth. Cf. 2:7; 6:20–21;

Rom. 15:15–16; 1 Cor. 4:1–2; 9:17; 2 Cor. 5:18–20; Gal. 2:7; Col. 1:25; 1 Thess. 2:4.

1 TIMOTHY—NOTE ON 1:12–17 Paul's testimony of his own salvation in these verses provides a contrast between his proper understanding of the law and the misconceptions of the false teachers, and between the glory of the true gospel and the emptiness of false doctrine.

1 TIMOTHY—NOTE ON 1:12 **judged me faithful.** God's sovereign purpose for Paul and for all believers works through personal faith. Until Paul was turned by the Holy Spirit from self-righteous works (see Phil. 3:4–7) to faith alone in Christ, he could not be used by God. He was in the same condition as the useless false teachers (1 Tim. 1:6–7).

1 TIMOTHY—NOTE ON 1:13 **a blasphemer, persecutor, and insolent opponent.** This verse indicates that experience of Paul when he saw himself, in the light of God's law, for who he really was (*see notes on Rom. 7:7–12*). A "blasphemer" speaks evil of and slanders God. Paul violated the first half of the Ten Commandments through his overt attacks against Christ (cf. Acts 9:4–5; 22:7–8; 26:9, 14–15). As a "persecutor" and an "insolent opponent," Paul violated the second half through his attacks on believers. Cf. note on 1 Tim. 1:20. **I had acted ignorantly in unbelief.** Paul was neither a Jewish apostate nor a Pharisee who clearly understood Jesus' teaching and still rejected him. He was a zealous, fastidious Jew trying to earn his salvation, thus lost and damned (*see notes on Phil. 3:4–7*). His plea of ignorance was not a claim to innocence nor an excuse denying his guilt. It was simply a statement indicating that he did not understand the truth of Christ's gospel and was honestly trying to protect his religion. His willing repentance when confronted by Christ (cf. Rom. 7:9; Phil. 3:8–9) is evidence that he had not understood the ramifications of his actions—he truly thought he was doing God a service (Acts 26:9).

1 TIMOTHY—NOTE ON 1:14 **grace.** God's loving forgiveness, by which he grants salvation apart from any merit on the part of those he saves (*see notes on Rom. 3:24; Gal. 1:6*). **faith and love.** Attitudes frequently linked with salvation in the NT (cf. Eph. 1:15; 3:17; Col. 1:4, 23). They are gifts of God's grace in Christ.

1 TIMOTHY—NOTE ON 1:15 **The saying is trustworthy.** A phrase unique to the Pastoral Epistles (cf. 3:1; 4:9; 2 Tim. 2:11; Titus 3:8), which announces a statement summarizing key doctrines. The phrase “deserving of full acceptance” gives the statement added emphasis. Apparently, these sayings were well known in the churches, as concise expressions of cardinal gospel truth. **to save sinners.** This faithful saying was based on the statements of Jesus recorded in Matt. 9:13 and Luke 19:10. **I am the foremost.** Lit., “first,” in rank. Few could be considered a worse sinner than someone who blasphemed God and persecuted his church (*see note on Eph. 3:8*). Paul’s attitude toward himself dramatically changed (cf. Phil. 3:7–9; *see notes on Rom. 7:7–12*).

1 TIMOTHY—NOTE ON 1:16 **for this reason.** Paul was saved so that God could display to all his gracious and merciful patience with the most wretched sinners. **an example.** Paul was living proof that God could save any sinner, no matter how great a one he might be. The account of Paul’s conversion has been instrumental in the salvation of many. Paul’s testimony is repeated six other times in the NT (Acts 9, 22, 26; Gal. 1–2; Phil. 3:1–14).

1 TIMOTHY—NOTE ON 1:17 God receives all the praise for sovereignly saving Paul. This is one of the many doxologies Paul wrote (cf. Rom. 11:33–36).

1 TIMOTHY—NOTE ON 1:18 **Timothy.** See Introduction: Title. **prophecies previously made about you.** The Greek word for “previously made” lit. means “leading the way to,” implying that a series of prophecies had been given about Timothy in connection with his receiving his spiritual gift (*see note on 4:14*). These prophecies specifically and supernaturally called Timothy into God’s service. **wage the good warfare.** Paul urged Timothy to fight the battle against the enemies of Christ and the gospel. Cf. 2 Cor. 10:3–5; 2 Tim. 2:3–4; 4:7.

1 TIMOTHY—NOTE ON 1:19 **faith . . . faith.** The first is subjective and means continuing to believe the truth. The second is objective, referring to the content of the Christian gospel. **a good conscience.** *See note on v. 5*. **shipwreck.** A good conscience serves as the rudder that steers the believer through the rocks and reefs of sin and error. The false teachers ignored their consciences and the truth, and as a result, suffered shipwreck of the Christian faith (the true doctrine of the gospel), which implies severe spiritual catastrophe. This does not imply loss of salvation for a true believer (*see notes on Rom. 8:31–39*), but likely indicates the tragic loss that comes to the apostate. They had been in the church, heard the gospel, and rejected it in favor of the false doctrine defined in 1 Tim. 1:3–7. Apostasy is a turning away from the gospel, having once known it. *See notes on Heb. 2:3–4; 3:12–19; 6:1–8; 10:26–31*.

1 TIMOTHY—NOTE ON 1:20 Hymenaeus and Alexander. Hymenaeus is mentioned in 2 Tim. 2:17 in connection with Philetus, another false teacher. Alexander may be the opponent of the faith referred to in 2 Tim. 4:14–15. Nothing else is known about these two men (*see note on 1 Tim. 1:3*). **I have handed over to Satan.** Paul put both men out of the church, thus ending their influence and removing them from the protection and insulation of God’s people. They were no longer in the environment of God’s blessing but under Satan’s control. In some instances God has turned believers over to Satan for positive purposes, such as revealing the genuineness of saving faith, keeping them humble and dependent on him, enabling them to strengthen others, or offering God praise (cf. Job 1:1–22; Matt. 4:1–11; Luke 22:31–33; 2 Cor. 12:1–10; Rev. 7:9–15). God hands some people over to Satan for judgment, such as King Saul (1 Sam. 16:12–16; 28:4–20), Judas (John 13:27), and the sinning member in the Corinthian church (*see notes on 1 Cor. 5:1–5*). **may learn not to blaspheme.** *See note on 1 Tim. 1:13*. Paul learned not to blaspheme when confronted by the true understanding of the law and the gospel. That was what those men needed. God, the inspired text seems to indicate, would teach them and show them grace as he had Paul. But that evangelistic work could not go on at the expense of the purity of the church.

1 TIMOTHY—NOTE ON 2:1–8 The Ephesian church had evidently stopped praying for the lost, since Paul urged Timothy to make it a priority again. The Judaistic false teachers in Ephesus, by a perverted gospel and the teaching that salvation was only for Jews and Gentile proselytes to Judaism, would have certainly restricted evangelistic praying. Religious exclusivism (salvation only for the elite) would preclude the need for prayer for the lost.

1 TIMOTHY—NOTE ON 2:1 **supplications.** The Greek word is from a root that means “to lack,” “to be deprived,” or “to be without.” Thus this kind of prayer occurs because of a need. The lost have a great need for salvation, and believers should always be asking God to meet that need. **intercessions.** This word comes from a root meaning “to fall in with someone,” or “to draw near so as to speak intimately.” The verb from which this word derives is used of Christ’s and the Spirit’s intercession for believers (Rom. 8:26; Heb. 7:25). Paul’s desire is for the Ephesian Christians to have compassion for the lost, to understand the depths of their pain and misery, and to come intimately to God pleading for their salvation. *See notes on Titus 3:3–4*. **all people.** The lost in general, not the elect only. God’s decree of election is secret—believers have no way of knowing who is elect until they respond. The scope of God’s evangelistic efforts is broader than election (Matt. 22:14; John 17:21, 23; *see note on 1 Tim. 2:4*).

1 TIMOTHY—NOTE ON 2:2 **kings and all who are in high positions.** Because so many powerful and influential political rulers are hostile to God, they are often the targets of bitterness and animosity. But Paul urges believers to pray that these leaders might repent of their sins and embrace the gospel, which meant that the Ephesians were even to pray for the salvation of the Roman emperor, Nero, a cruel and vicious blasphemer and persecutor of the faith. **a peaceful and quiet life.** “Quiet” refers to the absence of external disturbances; “peaceful” refers to the absence of internal ones. While it remains uncompromising in its commitment to the truth, the church is not to agitate or disrupt the national life. When it manifests love and goodness to all and prays passionately for the lost, including rulers, the church may experience a certain amount of religious freedom. Persecution should only be the result of righteous living, not civil disobedience (*see notes on Titus 3:1–4; 1 Pet. 2:13–23*). **godly and dignified.** “Godly” is a key word in this letter (1 Tim. 3:16; 4:7–8; 6:3, 5–6, 11; cf. 2 Tim. 3:5; Titus 1:1), indicating that there needed to be a call back to holy living, which had been negatively affected by the false doctrine. Godliness refers to having the proper attitude and conduct before God in everything; “dignified” can be translated “moral earnestness,” and refers to holy behavior before men.

1 TIMOTHY—NOTE ON 2:3 **God our Savior.** *See note on 1:1*.

1 TIMOTHY—NOTE ON 2:4 desires all people to be saved. The Greek word for “desires” is not that which normally expresses God’s will of decree (his eternal purpose), but God’s will of desire. There is a distinction between God’s desire and his eternal saving purpose, which must transcend his desires. God does not want men to sin. He hates sin with all his being (Ps. 5:4; 45:7); thus, he hates its consequences—eternal wickedness in hell. God does not want people to remain wicked forever in eternal remorse and hatred of himself. Yet, God, for his own glory, and to manifest that glory in wrath, chose to endure “vessels . . . prepared for destruction” for the supreme fulfillment of his will (Rom. 9:22). In his eternal purpose, he chose only the elect out of the world (John 17:6) and passed over the rest, leaving them to the consequences of their sin, unbelief, and rejection of Christ (cf. Rom. 1:18–32). Ultimately, God’s choices are determined by his sovereign, eternal purpose, not his desires. *See note on 2 Pet. 3:9*. **the knowledge of the truth.** Meaning “to be saved.” *See note on 2 Tim. 3:7*.

1 TIMOTHY—NOTE ON 2:5 there is one God. There is no other way of salvation (Acts 4:12); hence there is the need to pray for the lost to come to know the one true God (cf. Deut. 4:35, 39; 6:4; Isa. 43:10; 44:6; 45:5–6, 21, 22; 46:9; 1 Cor. 8:4, 6). **mediator.** This refers to someone who intervenes between two parties to resolve a conflict or ratify a covenant. Jesus Christ is the only “mediator” who can restore peace between God and sinners (Heb. 8:6; 9:15; 12:24). **the man Christ Jesus.** The absence of the article before “man” in the Greek suggests the translation, “Christ Jesus, himself a man.” Only the perfect God-Man could bring God and man together. Cf. Job 9:32–33.

1 TIMOTHY—NOTE ON 2:6 a ransom. This describes the result of Christ’s substitutionary death for believers, which he did voluntarily (John 10:17–18), and reminds one of Christ’s own statement in Matt. 20:28, “a ransom for many.” The “all” is qualified by the “many.” Not all will be ransomed (though his death would be sufficient), but only the many who believe by the work of the Holy Spirit and for whom the actual atonement was made. *See note on 2 Pet. 3:9*. Christ did not pay a ransom only; he became the object of God’s just wrath in the believer’s place—he died his death and bore his sin (cf. 2 Cor. 5:21; 1 Pet. 2:24). **for all.** This should be taken in two senses: 1) there are temporal benefits of the atonement that accrue to all people universally (*see note on 1 Tim. 4:10*), and 2) Christ's death was sufficient to cover the sins of all people. Yet the substitutionary aspect of his death is applied to the elect alone (*see above and notes on 2 Cor. 5:14–21*). Christ's death is therefore unlimited in its sufficiency, but limited in its application. Because Christ's expiation of sin is indivisible, inexhaustible, and sufficient to cover the guilt of all the sins that will ever be committed, God can clearly offer it to all. Yet only the elect will respond and be saved, according to his eternal purpose (cf. John 17:12). **at the proper time.** At the appropriate time in God's redemptive plan (*see note on Gal. 4:4*).

1 TIMOTHY—NOTE ON 2:7 **For this.** Paul's divine commission was based on the truths delineated in vv. 3–6. **preacher.** The Greek word derives from the verb that means "to herald," "to proclaim," or "to speak publicly." Paul was a public herald proclaiming the gospel of Christ. **apostle.** *See note on 1:1*. **I am telling the truth . . . not lying.** Paul's emphatic outburst of his apostolic authority and integrity is to emphasize that he was a teacher of the Gentiles. **teacher of the Gentiles.** The distinctive feature of Paul's apostolic appointment, which demonstrates the universal scope of the gospel. Paul's need to make this distinction suggests he was dealing with some form of Jewish exclusivism that had crippled the Ephesians' interest in praying for Gentiles to be saved.

1 TIMOTHY—NOTE ON 2:8 **men.** The Greek word for "men" as opposed to women. God intends for men to be the leaders when the church meets for corporate worship. When prayer for the lost is offered during those times, the men are to lead it. **every place.** Paul's reference to the official assembly of the church (cf. 1 Cor. 1:2; 2 Cor. 2:14; 1 Thess. 1:8). **lifting holy hands.** Paul is not emphasizing a specific posture necessary for prayer, but a prerequisite for effective prayer (cf. Ps. 66:18). Though this posture is described in the OT (1 Kings 8:22; Ps. 28:2; 63:4; 134:2), so are many others. The Greek word for "holy" means "unpolluted" or "unstained by evil." "Hands" symbolize the activities of life; thus "holy hands" represent a holy life. This basis of effective prayer is a righteous life (James 5:16). **without anger or quarreling.** "Anger" and righteousness are mutually exclusive (James 1:20; cf. Luke 9:52–56). "Quarreling" refers to a hesitant reluctance to be committed to prayer.

1 TIMOTHY—NOTE ON 2:9–15 Women in the church were living impure and self-centered lives (cf. 5:6, 11–15; 2 Tim. 3:6), and that practice carried over into the worship service, where they became distractions. Because of the centrality of worship in the life of the church, Paul calls on Timothy to confront the problem.

1 TIMOTHY—NOTE ON 2:9 adorn . . . respectable apparel. The Greek word for "adorn" means "to arrange," "to put in order," or "to make ready." A woman is to arrange herself appropriately for the worship service, which includes wearing decent clothing that reflects a properly adorned, chaste heart. **with modesty and self-control.** "Modesty" refers to modesty mixed with humility, which carries the underlying idea of shame. It can also refer to a rejection of anything dishonorable to God, or refer to grief over sin. "Self-control" basically refers to self-control over sexual passions. Godly women hate sin and control their passions so as not to lead another into sin. *See notes on 1 Pet. 3:3–4*. **braided hair and gold or pearls or costly attire.** Specific practices that were causing distraction and discord in the church. Women in the first century often wove "gold or pearls" or other jewelry into their hair styles ("braided hair") to call attention to themselves and their wealth or beauty. The same was true of those women who wore "costly attire." By doing so they would draw attention to themselves and away from the Lord, likely causing the poorer women to be envious. Paul's point was to forbid the preoccupation of certain women with flaunting their wealth and distracting people from worshiping the Lord.

1 TIMOTHY—NOTE ON 2:10 Those women who have publicly committed themselves to pursuing godliness should support that claim not only in their demeanor, wardrobe, and appearance, but by being clothed with righteous behavior.

1 TIMOTHY—NOTE ON 2:11 Let a woman learn. Women are not to be the public teachers when the church assembles, but neither are they to be shut out of the learning process. The form of the Greek verb translated "learn" is an imperative: Paul is commanding that women be taught in the church. That was a novel concept, since neither first-century Judaism nor Greek culture held women in high esteem. Some of the women in Ephesus probably overreacted to the cultural denigration they had typically suffered and took advantage of their opportunity in the church by seeking a dominant role in leadership. **quietly . . . submissiveness.** “Quietly” and “submissiveness” (“to line up under”) were to characterize the role of a woman as a learner in the context of the church assembly. Paul explains his meaning in v. 12: women are to be silent by not teaching, and they are to demonstrate submission by not usurping the authority of the pastors or elders.

1 TIMOTHY—NOTE ON 2:12 **I do not permit.** The Greek word for “permit” is used in the NT to refer to allowing someone to do what he desires. Paul may have been addressing a real situation in which several women in Ephesus desired to be public preachers. **to teach.** Paul used a verbal form of this Greek word that indicates a condition or process and is better translated “to be a teacher.” This was an important, official function in the church (see Acts 13:1; 1 Cor. 12:28; Eph. 4:11). Thus Paul is forbidding women from filling the office and role of the pastor or teacher. He is not prohibiting them from teaching in other appropriate conditions and circumstances (cf. Acts 18:26; Titus 2:3–4). **exercise authority over.** Paul forbids women from exercising any type of authority over men in the church assembly, since the elders are those who rule (1 Tim. 5:17). They are all to be men (as is clear from the requirements in 3:2, 5). **remain quiet.** *See note on 2:11*.

1 TIMOTHY—NOTE ON 2:13–14 A woman’s subordinate role did not result after the fall as a cultural, chauvinistic corruption of God’s perfect design; rather, God established her role as part of his original creation (v. 13). God made woman after man to be his suitable helper (*see note on Gen. 2:18*; cf. 1 Cor. 11:8–9). The fall actually corroborates God’s divine plan of creation (*see notes on Gen. 3:1–7*). By nature Eve was not suited to assume the position of ultimate responsibility. By leaving Adam’s protection and usurping his headship, she was vulnerable and fell, thus confirming how important it was for her to stay under the protection and leadership of her husband (*see notes on 1 Tim. 5:11–12; 2 Tim. 3:6–7*). Adam then violated his leadership role, followed Eve in her sin, and plunged the human race into sinfulness—all connected with violating God’s planned roles for the sexes. Ultimately, the responsibility for the fall still rests with Adam, since he chose to disobey God apart from being deceived (Rom. 5:12–21; 1 Cor. 15:21–22).

1 TIMOTHY—NOTE ON 2:15 **she.** That Paul does not have Eve in mind here is clear because the verb translated "will be saved" is future, and he also uses the plural pronoun "they." He is talking about women after Eve. **will be saved.** The Greek word can also mean "to rescue," "to preserve safe and unharmed," "to heal," or "to deliver from." It appears several times in the NT without reference to spiritual salvation (cf. Matt. 8:25; 9:21–22; 24:22; 27:40, 42, 49; 2 Tim. 4:18). Paul is not advocating that women are eternally saved from sin through childbearing or that they maintain their salvation by having babies, both of which would be clear contradictions of the NT teaching of salvation by grace alone through faith alone (Rom. 3:19–20) sustained forever (Rom. 8:31–39). Paul is teaching that even though a woman bears the stigma of being the initial instrument who led the race into sin, it is women through childbearing who may be preserved or freed from that stigma by raising a generation of godly children (cf. 1 Tim. 5:10). **through childbearing.** Because mothers have a unique bond and intimacy with their children, and spend far more time with them than do fathers, they have far greater influence in their lives and thus a unique responsibility and opportunity for rearing godly children. While a woman may have led the human race into sin, women have the privilege of leading many out of sin to godliness. Paul is speaking in general terms; God does not want all women to be married (1 Cor. 7:25–40), let alone bear children. **if they continue in faith and love and holiness, with self-control.** The godly appearance, demeanor, and behavior commanded of believing women in the church (1 Tim. 2:9–12) is motivated by the promise of deliverance from any inferior status and the joy of raising godly children.

1 TIMOTHY—NOTE ON 3:1–13 Paul's purpose in writing this letter was to instruct Timothy regarding the church (vv. 14–15). Of primary importance to any church is that its leaders be qualified to teach and set the example for the rest. These verses delineate those qualifications for pastors and deacons (*see also notes on Titus 1:5–9*).

1 TIMOTHY—NOTE ON 3:1 **The saying is trustworthy.** *See note on 1:15*. **aspires . . . desires.** Two different Greek words are used. The first means "to reach out after." It describes external action, not internal motive. The second means "a strong passion," and refers to an inward desire. Taken together, these two words aptly describe the type of man who belongs in the ministry—one who outwardly pursues it because he is driven by a strong internal desire. **overseer.** The word identifies the men who are responsible to lead the church (cf. 5:17; 1 Thess. 5:12; Heb. 13:7). In the NT the words "overseer," "elder," and "pastor" are used interchangeably to describe the same men (Acts 20:17, 28; Titus 1:5–9; 1 Pet. 5:1–2). Overseers (pastors, elders) are responsible to lead (1 Tim. 5:17), preach and teach (5:17), help the spiritually weak (1 Thess. 5:12–14), care for the church (1 Pet. 5:1–2), and ordain other leaders (1 Tim. 4:14).

1 TIMOTHY—NOTE ON 3:2 **must.** The use of this Greek particle stresses emphatically that living a blameless life is absolutely necessary for church leaders. **above reproach.** Lit., "not able to be held" in a criminal sense; there is no valid accusation of wrongdoing that can be made against him. No overt, flagrant sin can mar the life of one who must be an example for his people to follow (cf. v. 10; 4:16; 5:7; Ps. 101:6; Phil. 3:17; 2 Thess. 3:9; Heb. 13:7; 1 Pet. 5:3). This is the overarching requirement for elders; the rest of the qualifications elaborate on what it means to be blameless. Titus 1:6–7 uses another Greek word to mean the same thing. **the husband of one wife.** Lit., in Greek a "one-woman man." This says nothing about marriage or divorce (for comments on that, *see note on 1 Tim. 3:4*). The issue is not the elder's marital status, but his moral and sexual purity. This qualification heads the list, because it is in this area that leaders are most prone to fail. Various interpretations of this qualification have been offered. Some see it as a prohibition against polygamy—an unnecessary injunction since polygamy was not common in Roman society and clearly forbidden by Scripture (Gen. 2:24), the teaching of Jesus (Matt. 19:5–6; Mark 10:6–9), and Paul (Eph. 5:31). A polygamist could not even have been a church member, let alone a church leader. Others see this requirement as barring those who remarried after the death of their wives. But, as already noted, the issue is sexual purity, not marital status. Further, the Bible encourages remarriage after widowhood (1 Tim. 5:14; 1 Cor. 7:39). Some believe that Paul here excludes divorced men from church leadership. That again ignores the fact that this qualification does not deal with marital status. Nor does the Bible prohibit all remarriage after divorce (*see notes on Matt. 5:31–32; 19:9; 1 Cor. 7:15*). Finally, some think that this requirement excludes single men from church leadership. But if that were Paul's intent, he would have disqualified himself (1 Cor. 7:8). A "one-woman man" is one totally devoted to his wife, maintaining singular devotion, affection, and sexual purity in both thought and deed. To violate this is to forfeit blamelessness and no longer be "above reproach" (Titus 1:6–7). Cf. Prov. 6:32–33. **sober-minded.** The Greek word lit. means "wineless," but is here used metaphorically to mean "alert," "watchful," "vigilant," or "clear-headed." Elders must be able to think clearly. **self-controlled.** A "self-controlled" man is disciplined, knows how to properly order his priorities, and is serious about spiritual matters. **respectable.** The Greek word means "orderly." Elders must not lead chaotic lives; if they cannot order their own lives, how can they bring order to the church? **hospitable.** From a compound Greek word meaning "love of strangers" (*see notes on Rom. 12:13; Heb. 13:2*; cf. 1 Pet. 4:9). As with all spiritual virtues, elders must set the example; their lives and homes are to be open so all can see their spiritual character. **able to teach.** Used only here and in 2 Tim. 2:24. The only qualification relating to an elder's giftedness and spiritual ability, and the only one that distinguishes elders from deacons. The preaching and teaching of God's word is the overseer/pastor/elder's primary duty (1 Tim. 4:6, 11, 13; 5:17; 2 Tim. 2:15, 24; Titus 2:1).

1 TIMOTHY—NOTE ON 3:3 **not a drunkard.** More than a mere prohibition against drunkenness (*see note on Eph. 5:18*). An elder must not have a reputation as a drinker; his judgment must never be clouded by alcohol (cf. Prov. 31:4–5; 1 Cor. 6:12); his lifestyle must be radically different from the world and lead others to holiness, not sin (Rom. 14:21). *See note on 1 Tim. 5:23*. **not violent.** Lit., "not a giver of blows." Elders must react to difficult situations calmly and gently (2 Tim. 2:24–25), and under no circumstances with physical violence. **gentle.** Considerate, genial, gracious, quick to pardon failure, and one who does not hold a grudge. **not quarrelsome.** "Peaceful," "reluctant to fight"; one who does not promote disunity or disharmony. **not a lover of money.** Elders must be motivated by love for God and his people, not money (cf. Titus 1:7; 1 Pet. 5:2). A leader who is in the ministry for money reveals a heart set on the world, not the things of God (Matt. 6:24; 1 John 2:15). Covetousness characterizes false teachers (Titus 1:11; 2 Pet. 2:1–3, 14; Jude 11), but not Paul's ministry (Acts 20:33; 1 Cor. 9:1–16; 2 Cor. 11:9; 1 Thess. 2:5).

1 TIMOTHY—NOTE ON 3:4 manage his own household well. The elder's home life, like his personal life, must be exemplary. He must be one who "manages" (presides over, has authority over) "his own household" (everything connected with his home, not merely his wife and children) "well" (intrinsically good; excellently). Issues of divorce should be related to this matter. A divorced man gives no evidence of a well-managed home, but rather that divorce shows weakness in his spiritual leadership. If there has been a biblically permitted divorce, it must have been so far in the past as to have been overcome by a long pattern of solid family leadership and the rearing of godly children (v. 4; Titus 1:6). **submissive.** A military term referring to soldiers ranked under one in authority. An elder's children must be believers (*see note on "believers" in Titus 1:6*), well-behaved, and respectful.

1 TIMOTHY—NOTE ON 3:5 care for God's church. An elder must first prove in the intimacy and exposure of his own home his ability to lead others to salvation and sanctification. There he proves God has gifted him uniquely to spiritually set the example of virtue, to serve others, resolve conflicts, build unity, and maintain love. If he cannot do those essential things there, why would anyone assume he would be able to do them in the church?

1 TIMOTHY—NOTE ON 3:6 not be a recent convert . . . conceit. Putting a new convert into a leadership role would tempt him to pride. Elders, therefore, are to be drawn from the spiritually mature men of the congregation (*see notes on 5:22*). **fall into the condemnation of the devil.** Satan's condemnation was due to pride over his position. It resulted in his fall from honor and authority (Isa. 14:12–14; Ezek. 28:11–19; cf. Prov. 16:18). The same kind of fall and judgment could easily happen to a new and weak believer put in a position of spiritual leadership.

1 TIMOTHY—NOTE ON 3:7 well thought of by outsiders. A leader in the church must have an unimpeachable reputation in the unbelieving community, even though people there may disagree with his moral and theological stands. How can he make a spiritual impact on those who do not respect him? Cf. Matt. 5:48 and Phil. 2:15.

1 TIMOTHY—NOTE ON 3:8 Deacons. From a word group meaning "to serve." Originally referring to menial tasks such as waiting on tables (*see notes on*

Acts 6:1–4), “deacon” came to denote any service in the church. Deacons serve under the leadership of elders, helping them exercise oversight in the practical matters of church life. Scripture defines no official or specific responsibilities for deacons; they are to do whatever the elders assign them or whatever spiritual ministry is necessary. **dignified.** Serious in mind and character; not silly or flippant about important matters. **not double-tongued.** Deacons must not say one thing to some people and something else to others; their speech must not be hypocritical, but honest and consistent. **not addicted to much wine.** Not preoccupied with drink (*see note on 1 Tim. 3:3*). **not greedy for dishonest gain.** Like elders (*see note on v. 3*), deacons must not abuse their office to make money. Such a qualification was especially important in the early church, where deacons routinely handled money, distributing it to those in need.

1 TIMOTHY—NOTE ON 3:9 the mystery. *See notes on Matt. 13:11; 1 Cor. 2:7; Eph. 3:4–5*. Appearing frequently in Paul’s writings (cf. Rom. 11:25; 16:25; Eph. 1:9; 3:9; 6:19; Col. 2:2), the word “mystery” describes truth previously hidden, but now revealed, including Christ’s incarnation (1 Tim. 3:16), Christ’s indwelling of believers (Col. 1:26–27), the unity of Jews and Gentiles in the church (Eph. 3:4–6), the gospel (Col. 4:3), lawlessness (2 Thess. 2:7), and the rapture of the church (1 Cor. 15:51–52). **a clear conscience.** *See note on 1 Tim. 1:5*.

1 TIMOTHY—NOTE ON 3:10 tested first. The present tense of this verb indicates an ongoing evaluation of deacons’ character and service by the church. **blameless.** *See note on v. 2*.

1 TIMOTHY—NOTE ON 3:11 wives. The Greek word *gynē* can mean either “wife” or “woman” (see esv footnote). Paul likely here refers not to deacons’ wives, but to the women who serve as deacons. The use of the word “likewise” (cf. v. 8) suggests a third group in addition to elders and deacons. Also, since Paul gave no requirements for elders’ wives, there is no reason to assume these would be qualifications for deacons’ wives. **dignified.** *See note on v. 8*. **not slanderers.** “Slanderers” is the plural form of *diabolos*—a title frequently given to Satan (Matt. 4:5, 8, 11; 13:39; Luke 4:3, 5–6, 13; 8:12; 1 Pet. 5:8; 1 John 3:8; Rev. 2:10; 12:9, 12; 20:2, 10). The women who serve must not be slanderous and malicious in their speech.

sober-minded. *See note on 1 Tim. 3:2*. **faithful in all things.** Women servants in the church, like their male counterparts (*see note on v. 2*), must be absolutely trustworthy in all aspects of their lives and ministries.

1 TIMOTHY—NOTE ON 3:12 **husband of one wife.** *See note on v. 2*. **managing their children . . . households.** *See note on v. 4*.

1 TIMOTHY—NOTE ON 3:14–16 These verses mark a transition point between the positive instruction of the first three chapters and the warnings of the last three. They reveal the heart of the church's mission (v. 15) and message (v. 16).

1 TIMOTHY—NOTE ON 3:14–15 **hope to come to you soon.** The Greek grammar suggests Paul's meaning is "These things I write, although I had hoped to come to you sooner." Delayed in Macedonia (see Introduction: Background and Setting), Paul sent Timothy this letter.

1 TIMOTHY—NOTE ON 3:15 **how one ought to behave.** The second half of this verse expresses the theme of this epistle—setting things right in the church. **household of God.** Believers are members of God's household (Gal. 6:10; Eph. 2:19; Heb. 3:6; 1 Pet. 4:17) and must act accordingly. This is not a reference to any building, but to the people who make up the true church. **church of the living God.** The church is God's possession (Acts 20:28; Eph. 1:14; Titus 2:14; 1 Pet. 2:9). The title "the living God" has a rich OT heritage (Deut. 5:26; Josh. 3:10; 1 Sam. 17:26, 36; 2 Kings 19:4, 16; Ps. 42:2; 84:2; Isa. 37:4, 17; Jer. 10:10; 23:26; Dan. 6:20, 26; Hos. 1:10). **pillar and buttress.** Paul's imagery may have referred to the magnificent temple of Diana (Artemis) in Ephesus, which was supported by 127 gold-plated marble pillars. The word translated "buttress" appears only here in the NT and denotes the foundation on which a building rests. The church upholds the truth of God's revealed word. **the truth.** The content of the Christian faith recorded in Scripture and summed up in 1 Tim. 3:16.

1 TIMOTHY—NOTE ON 3:16 This verse contains part of an early church hymn, as its uniformity, rhythm, and parallelism indicate. Its six lines form a concise summary of the truth of the gospel. **mystery of godliness.** "Mystery" is that term used by Paul to indicate truth hidden in the OT age and revealed in the NT (*see note on v. 9*). "Godliness" refers to the truths of salvation and righteousness in Christ, which produce holiness in believers; namely, the manifestation of true and perfect righteousness in Jesus Christ. **He was manifested.** This reference is clearly to Christ, who manifested the invisible God to mankind (John 1:1–4; 14:9; Col. 1:15; Heb. 1:3; 2 Pet. 1:16–18). **in the flesh.** Not sinful, fallen human nature here (cf. Rom. 7:18, 25; 8:8; Gal. 5:16–17), but merely humanness (cf. John 1:14; Rom. 1:3; 8:3; 9:5; 1 Pet. 3:18; 1 John 4:2–3; 2 John 7). **vindicated by the Spirit.** "Vindicated" means "righteous," so that "spirit" may be written with lowercase "s" indicating a declaration of Christ's sinless spiritual righteousness (John 8:46; 2 Cor. 5:21; Heb. 4:15; 5:9; 7:26; 1 Pet. 2:21–22; 1 John 2:1), or it could refer to his vindication by the Holy Spirit (Rom. 1:4). **seen by angels.** Both by fallen (*see notes on Col. 2:15; 1 Pet. 3:18–20*) and elect (Matt. 28:2; Luke 24:4–7; Acts 1:10–11; Heb. 1:6–9) angels. **proclaimed among the nations.** Or, Gentiles. See Matt. 24:14; 26:13; 28:19–20; Mark 13:10; Acts 1:8. **taken up in glory.** See Acts 1:9–10; Phil. 2:8–11; Heb. 1:3. Christ's ascension and exaltation showed that the Father was pleased with him and accepted his work fully.

1 TIMOTHY—NOTE ON 4:1–5 After already noting the presence of false teachers at Ephesus (1:3–7, 18–20), and countering some of their erroneous teaching with the positive instruction of chs. 2–3, Paul deals directly with the false teachers themselves in this passage, focusing on their origin and content.

1 TIMOTHY—NOTE ON 4:1 the Spirit expressly says. Paul repeats to Timothy the warning he had given many years earlier to the Ephesian elders (Acts 20:29–30). The Holy Spirit through the Scriptures has repeatedly warned of the danger of apostasy (cf. Matt. 24:4–12; Acts 20:29–30; 2 Thess. 2:3–12; Heb. 3:12; 5:11–6:8; 10:26–31; 2 Pet. 3:3; 1 John 2:18; Jude 18). **in later times.** The period from the first coming of Christ until his return (Acts 2:16–17; Heb. 1:1–2; 9:26; 1 Pet. 1:20; 1 John 2:18). Apostasy will exist throughout that period, reaching a climax shortly before Christ returns (cf. Matt. 24:12). **depart from the faith.** Those who fall prey to the false teachers will abandon the Christian faith. The Greek word for "depart" is the source of the English word "apostatize," and refers to someone moving away from an original position. These are professing or nominal Christians who associate with those who truly believe the gospel, but defect after believing lies and deception, thus revealing their true nature as unconverted. *See notes on 1 John 2:19 and Jude 24*. **deceitful spirits.** Those demonic spirits, either directly or through false teachers, who have wandered away from the truth and lead others to do the same. The most defining word to describe the entire operation of Satan and his demons is "deception" (cf. John 8:44; 1 John 4:1–6). **teachings of demons.** Not teaching about demons, but false teaching that originates from them. To sit under such teaching is to hear lies from the demonic realm (Eph. 6:12; James 3:15; 2 John 7–11). The influence of demons will reach its peak during the tribulation (2 Thess. 2:9; Rev. 9:2–11; 16:14; 20:2–3, 8, 10). Satan and demons constantly work the deceptions that corrupt and pervert God's word.

1 TIMOTHY—NOTE ON 4:2 **insincerity of liars.** Lit., "hypocritical lie-speakers." These are the human false teachers who propagate demon doctrine (cf. 1 John 4:1). **seared.** A medical term referring to cauterization. False teachers can teach their hypocritical lies because their consciences have been desensitized (cf. Eph. 4:19), as if all the nerves that make them feel had been destroyed and turned into scar tissue by the burning of demonic deception. **consciences.** *See note on 1 Tim. 1:5*.

1 TIMOTHY—NOTE ON 4:3 **forbid marriage . . . abstinence from foods.** A sample of the false teaching at Ephesus. Typically, it contained elements of truth, since Scripture commends both singleness (1 Cor. 7:25–35) and fasting (Matt. 6:16–17; 9:14–15). The deception came in making such human works a prerequisite for salvation—a distinguishing mark of all false religion. This ascetic teaching was probably influenced both by the Jewish sect known as the Essenes, and contemporary Greek thought (which viewed matter as evil and spirit as good). Paul addressed this asceticism in Col. 2:21–23 (*see notes there*). Neither celibacy nor any form of diet saves or sanctifies.

1 TIMOTHY—NOTE ON 4:4 **everything created by God is good.** The false teachers' asceticism contradicted Scripture, which teaches that since God created both marriage and food (Gen. 1:28–31; 2:18–24; 9:3), they are intrinsically good (Gen. 1:31) and to be enjoyed with gratitude by believers. Obviously food and marriage are essential for life and procreation.

1 TIMOTHY—NOTE ON 4:5 **made holy.** Set apart or dedicated to God for holy use. The means for so doing are thankful prayer and an understanding that the word of God has set aside the temporary Mosaic dietary restrictions (Mark 7:19; Acts 10:9–15; Rom. 14:1–12; Col. 2:16–17). Contrast the unbeliever whose inner corruption and evil motives corrupt every good thing (Titus 1:15).

1 TIMOTHY—NOTE ON 4:6 **trained . . . words of the faith . . . good doctrine.** Continual feeding on the truths of Scripture is essential to the spiritual health of all Christians (2 Tim. 3:16–17), but especially of spiritual leaders like Timothy. Only by reading the word, studying it, meditating on it, and mastering its contents can a pastor fulfill his mandate (2 Tim. 2:15). Timothy had been doing so since childhood (2 Tim. 3:15), and Paul urged him to continue (cf. 1 Tim. 4:16; 2 Tim. 3:14). “Words of the faith” is a general reference to Scripture, God’s revealed truth. “Good doctrine” indicates the theology Scripture teaches.

1 TIMOTHY—NOTE ON 4:7 **Have nothing to do with irreverent, silly myths.** In addition to being committed to God’s Word (*see note on v. 6*), believers must avoid all false teaching. Paul denounced such error as “irreverent” (the opposite of what is holy), “silly myths” (*muthos*, from which the English word “myths” derives). *See notes on 2 Tim. 2:14–18*. **train . . . godliness.** “Godliness” (a proper attitude and response toward God; *see note on 1 Tim. 2:2*) is the prerequisite from which all effective ministry flows. “Train” is an athletic term denoting the rigorous, self-sacrificing exercise an athlete undergoes. Spiritual self-discipline is the path to godly living (cf. 1 Cor. 9:24–27).

1 TIMOTHY—NOTE ON 4:8 **some value.** Bodily training is limited both in extent and duration; it affects only the physical body during this earthly life. **value in every way.** In time and eternity.

1 TIMOTHY—NOTE ON 4:9 **saying is trustworthy.** *See note on 1:15*.

1 TIMOTHY—NOTE ON 4:10 **hope.** Believers are saved in hope and live and serve in light of that hope of eternal life (Titus 1:2; 3:7; *see note on Rom. 5:2*). Working to the point of exhaustion and suffering rejection and persecution are acceptable because believers understand they are doing

God's work—which is the work of salvation. That makes it worth all of the sacrifices (Phil. 1:12–18, 27–30; 2:17; Col. 1:24–25; 2 Tim. 1:6–12; 2:3–4, 9–10; 4:5–8). **the Savior of all people, especially of those who believe.** Paul is obviously not teaching universalism, that all people will be saved in the spiritual and eternal sense, since the rest of Scripture clearly teaches that God will not save everyone. Most will reject him and spend eternity in hell (Matt. 25:41, 46; Rev. 20:11–15). Yet, the Greek word translated "especially" must mean that all people enjoy God's salvation in some way like those who believe enjoy his salvation. The simple explanation is that God is the Savior of all people, only in a temporal sense, while of believers in an eternal sense. Paul's point is that while God graciously delivers believers from sin's condemnation and penalty because he was their substitute (2 Cor. 5:21), all people experience some earthly benefits from the goodness of God. Those benefits are: 1) common grace—a term that describes God's goodness shown to all mankind universally (Ps. 145:9) in restraining sin (Rom. 2:15) and judgment (Rom. 2:3–6), maintaining order in society through government (Rom. 13:1–5), enabling man to appreciate beauty and goodness (Ps. 50:2), and showering him with temporal blessings (Matt. 5:45; Acts 14:15–17; 17:25); 2) compassion—the broken-hearted, loving pity that God shows to undeserving, unregenerate sinners (Ex. 34:6, 7; Ps. 86:5; Dan. 9:9; Matt. 23:37; Luke 19:41–44; cf. Isa. 16:11–13; Jer. 48:35–37); 3) admonition to repent—God constantly warns sinners of their fate, demonstrating the heart of a compassionate Creator who has no pleasure in the death of the wicked (Ezek. 18:30–32; 33:11); and 4) the gospel invitation—salvation in Christ is indiscriminately offered to all (Matt. 11:28–29; 22:2–14; John 6:35–40; Rev. 22:17; cf. John 5:39–40). God is, by nature, a saving God. That is, he finds no pleasure in the death of sinners. His saving character is revealed even in how he deals with those who will never believe, but only in these four temporal ways. *See notes on 1 Tim. 2:6*.

1 TIMOTHY—NOTE ON 4:12 Let no one despise you for your youth. Greek culture placed great value on age and experience. Since Timothy was in his thirties, still young by the standards of that culture, he would have to earn respect by being a godly example. Because he had been with Paul since a young teenager, Timothy had much experience to mature him, so that looking down on him because he was under 40 was inexcusable. **set . . . an**

example. Paul lists five areas in which Timothy was to be an example to the church: "speech" (cf. Matt. 12:34–37; Eph. 4:25, 29, 31); "conduct" (righteous living; cf. Titus 2:10; 1 Pet. 1:15; 2:12; 3:16); "love" (self-sacrificial service for others; cf. John 15:13); "faith" (not belief, but faithfulness or commitment; cf. 1 Cor. 4:2); and "purity" (especially sexual purity; cf. 1 Tim. 3:2). Timothy's exemplary life in those areas would offset the disadvantage of his youth.

1 TIMOTHY—NOTE ON 4:13 Until I come. *See note on 3:14–15*. **devote . . . teaching.** These things were to be Timothy's constant practice; his way of life. "Reading" refers to the custom of public reading of Scripture in the church's worship service, followed by the exposition of the passage that had been read (cf. Neh. 8:1–8; Luke 4:16–27). "Exhortation" challenges those who hear the word to apply it in their daily lives. It may involve rebuke, warning, encouragement, or comfort. "Teaching" refers to systematic instruction from the word of God (cf. 1 Tim. 3:2; Titus 1:9).

1 TIMOTHY—NOTE ON 4:14 the gift. That grace given to Timothy and to all believers at salvation, which consisted of a God-designed, Spirit-empowered spiritual ability for the use of ministry (*see notes on Rom. 12:4–8; 1 Cor. 12:4–12; 1 Pet. 4:10–11*). Timothy's gift (cf. 2 Tim. 1:6) was leadership with special emphasis on preaching (2 Tim. 4:2), and teaching (1 Tim. 4:6, 11, 13; 6:2). **by prophecy.** Timothy's gift was identified by a revelation from God (*see note on 1:18*) and apostolic confirmation (2 Tim. 1:6), probably when he joined Paul on the apostle's second missionary journey (Acts 16:1–3). **elders laid their hands on you.** *See note on 1 Tim. 5:22*. This public affirmation of Timothy's call to the ministry likely took place at the same time as the prophecy (cf. 2 Tim. 1:6). His call to the ministry was thus confirmed subjectively (by means of his spiritual gift), objectively (through the prophecy made about him), and collectively (by the affirmation of apostles and the church, represented by the elders).

1 TIMOTHY—NOTE ON 4:15 progress. The word was used in military terms of an advancing force and in general terms of advancement in learning, understanding, or knowledge. Paul exhorted Timothy to let his progress toward Christlikeness be evident to all.

1 TIMOTHY—NOTE ON 4:16 on yourself and on the teaching. The priorities of a godly leader are summed up in his personal holiness and public teaching. All of Paul's exhortations in vv. 6–16 fit into one or the other of those two categories. **you will save both yourself.** Perseverance in believing the truth always accompanies genuine conversion (*see note on Matt. 24:13*; cf. John 8:31; Rom. 2:7; Phil. 2:12–13; Col. 1:23). **your hearers.** By careful attention to his own godly life and faithful preaching of the word, Timothy would continue to be the human instrument God used to bring the gospel and to save some who heard him. Though salvation is God's work, it is his pleasure to do it through human instruments.

1 TIMOTHY—NOTE ON 5:1 rebuke. Some translations add "sharply" to the word "rebuke," which fills out the intensity of the Greek term. An older sinning believer is to be shown respect by not being addressed with harsh words (cf. 2 Tim. 2:24–25). **an older man.** In this context, the Greek is indicating older men generally, not the office of elder. The younger Timothy was to confront sinning older men with deference and honor, which is clearly inferred from OT principles (cf. Lev. 19:32; Job 32:4, 6; Prov. 4:1–4; 16:31; 20:29). **encourage.** This Greek word, which is related to a title for the Holy Spirit (*paracletos*; cf. John 14:16, 26; 15:26; 16:7), refers to coming alongside someone to help. It may best be translated strengthen. We are to strengthen our fellow believers (cf. Gal. 6:1–2) in the same way the Scripture (Rom. 15:4) and the Holy Spirit do.

1 TIMOTHY—NOTE ON 5:3–16 This section supports the mandate of Scripture that women who have lost the support of their husbands are to be cared for (cf. Ex. 22:22–24; Deut. 27:19; Isa. 1:17). God's continual compassion for widows only reinforces this command (cf. Ps. 68:5; 146:9; Mark 12:41–44; Luke 7:11–17).

1 TIMOTHY—NOTE ON 5:3 Honor. "To show respect or care," "to support," or "to treat graciously." Although it includes meeting all kinds of needs, Paul had in mind here not only this broad definition, but primarily financial support (cf. Ex. 20:12; Matt. 15:1–6; 27:9). **truly widows.** Not all widows are truly alone and without resources. Financial support from the church is mandatory only for widows who have no means to provide for their daily needs.

1 TIMOTHY—NOTE ON 5:4 **widow has children or grandchildren.** Families, not the church, have the first responsibility for their own widows. **return to their parents.** Children and grandchildren are indebted to those who brought them into the world, reared them, and loved them. Fulfilling this responsibility is a mark of godly obedience (cf. Ex. 20:12).

1 TIMOTHY—NOTE ON 5:5 **left all alone.** *See note on v. 3*. The form of this Greek word denotes a permanent condition of being forsaken and left without resources. She is “really” a widow, since there is no family to support her. **set her hope on God.** A continual state or settled attitude of hope in God (cf. 1 Kings 17:8–16; Jer. 49:11). Since she has no one else, she pleads with God as her only hope.

1 TIMOTHY—NOTE ON 5:6 **dead even while she lives.** A widow who lives a worldly, immoral, ungodly life may be alive physically, but her lifestyle proves she is unregenerate and spiritually dead (cf. Eph. 2:1).

1 TIMOTHY—NOTE ON 5:7 **without reproach.** *See notes on 3:2 and Phil. 2:15*. “Without reproach” means “blameless,” so that no one can fault their conduct.

1 TIMOTHY—NOTE ON 5:8 **if.** Better translated, “since.” Paul negatively restated the positive principle of v. 4, using the Greek construction that implies the condition is true, suggesting that there were numerous violations of that principle at Ephesus. Any believer who fails to obey this command is guilty of: 1) denying the principle of compassionate Christian love (cf. John 13:35; Rom. 5:5; 1 Thess. 4:9); and 2) being “worse than an unbeliever.” Most pagans naturally fulfill this duty, so believers who have God’s command and power to carry it out and do not, behave worse than pagans. Cf. 1 Cor. 5:1–2.

1 TIMOTHY—NOTE ON 5:9 **be enrolled.** This was not a list of those widows eligible for specially recognized church support (all widows in the church who had no other means of support were; v. 3), but rather those eligible for specially recognized church ministry (cf. Titus 2:3–5). **not less than sixty.** In NT culture, 60 was considered retirement age. By that age, older women would have completed their child-rearing and would have the time, maturity, and character to devote their lives in service to God and the

church. They also would not be likely to remarry and become preoccupied with that commitment. **the wife of one husband.** Lit., "one-man woman" (cf. 1 Tim. 3:2, 12). It does not exclude women who have been married more than once (cf. v. 14; 1 Cor. 7:39), but it refers to a woman totally devoted and faithful to her husband, a wife who had displayed purity of thought and action in her marriage.

1 TIMOTHY—NOTE ON 5:10 **has brought up children.** This views the godly widow as a Christian mother who has nourished or reared children who have followed the Lord (*see note on 2:15*). **washed the feet of the saints.** The menial duty of slaves. It is used literally and metaphorically of widows who have humble servants' hearts (*see notes on John 13:4–17*). **every good work.** Cf. Dorcas in Acts 9:36–39.

1 TIMOTHY—NOTE ON 5:11 **passions.** This is an expression that includes all that is involved in the marriage relationship, including sexual passion. Paul saw the danger that younger widows might want to escape from their vows to remain single (*see note on v. 12*) and be devoted only to God's service (cf. Num. 30:9); he knew the negative impact such feelings could have on young widows' personal lives and ministry within the church. Such women were also marked out by false teachers as easy prey (2 Tim. 3:6–7), causing them to leave the truth (1 Tim. 5:15).

1 TIMOTHY—NOTE ON 5:12 **abandoned their former faith.** This refers to a specific covenant young widows made when asking to be included on the widows' list. Likely, they promised to devote the rest of their lives in service to the church and the Lord. Though well-meaning at the time of their need and bereavement, they were surely to desire marriage again (see v. 11), and thus renege on their original pledge.

1 TIMOTHY—NOTE ON 5:13 **gossips.** Such people speak nonsense, talk idly, make empty charges, or even accuse others with malicious words. This idleness and talk also made them suitable targets for the false teachers (1:6). **busybodies.** Lit., "one who moves around." The implication is that such people pry into things that do not concern them; they do not mind their own business.

1 TIMOTHY—NOTE ON 5:14 **bear children.** The younger widows were still of childbearing age. Although they had lost their first husbands, there was still the potential privilege and blessing of remarrying and having children (*see notes on 2:15*; cf. Ps. 127:3, 5). **manage their households.** The Greek term denotes all the aspects of household administration, not merely the rearing of children. The home is the domain where a married woman fulfills herself in God's design. *See notes on Titus 2:4–5*.

1 TIMOTHY—NOTE ON 5:15 Some of the young widows had given up their commitment to serve Christ (*see notes on vv. 11–12*), perhaps either by following false teachers and spreading their false doctrine or by marrying unbelievers and bringing disgrace upon the church. **Satan.** The devil, the believer's adversary (*see notes on Job 1:6–12; 2:1–7; Isa. 14:12–15; Ezek. 28:12–15; Rev. 12:9*).

1 TIMOTHY—NOTE ON 5:16 **woman.** Paul restates the message of vv. 4–8 with the addition that as the situation warrants, Christian women are included in this responsibility for support of widows.

1 TIMOTHY—NOTE ON 5:17–25 The source of much of the Ephesian church's difficulties was the inadequacy of the pastors. So Paul explains to Timothy how to restore proper pastoral oversight. He sets forth the church's obligations in regard to honoring, protecting, rebuking, and selecting elders.

1 TIMOTHY—NOTE ON 5:17 **elders.** This identifies the "overseer" (3:1) who is also called pastor (Eph. 4:11). *See notes on 1 Tim. 3:1–7 and Titus 1:6–9*. **rule well.** Elders are spiritual rulers in the church. Cf. 1 Thess. 5:12–13 and Heb. 13:7, 17. **double honor.** Elders who serve with greater commitment, excellence, and effort should have greater acknowledgment from their congregations. This expression does not mean such men should receive exactly twice as much remuneration as others, but because they have earned such respect they should be paid more generously. **especially.** Means "chiefly" or "particularly." Implicit is the idea that some elders will work harder than others and be more prominent in ministry. **labor.** Lit., "work to the point of fatigue or exhaustion." The Greek word stresses the effort behind the work more than the amount of work. **preaching and teaching.** *See note on 1 Tim. 4:13*. The first emphasizes proclamation, along with exhortation and admonition, and calls for a heart response to the Lord. The second is an essential fortification against heresy and puts more stress on instruction.

1 TIMOTHY—NOTE ON 5:18 For the Scripture says. A typical formula for introducing biblical references, in this instance both an OT (Deut. 25:4) and NT (Luke 10:7) one. It is also very significant that this is a case of one NT writer (Paul) affirming the inspiration of another by referring to Luke's writing as "Scripture" (cf. 2 Pet. 3:15–16), which shows the high view that the early church took of NT Scripture.

1 TIMOTHY—NOTE ON 5:19 two or three witnesses. Serious accusations against elders must be investigated and confirmed by the same process as established in Matt. 18:15–20 (*see notes there*). This process for the whole church also applies to elders. This demand does not place elders beyond accusation, but protects them from frivolous, evil accusers, by demanding the same process of confirmation of sin as for all in the church.

1 TIMOTHY—NOTE ON 5:20 those who persist in sin. Elders who continue in any kind of sin after the confrontation of two or three witnesses, especially any that violates the qualifications to serve (3:2–7). **in the presence of all.** The other elders and the congregation. The third step of confrontation, established in Matt. 18:17, is to tell the church, so that they can all confront the person and call him to repentance.

1 TIMOTHY—NOTE ON 5:21 God . . . Christ Jesus . . . charge. Cf. 6:13; *see note on 2 Tim. 4:1*. **the elect angels.** The unfallen angels, as opposed to Satan and his demons. This indicates that God's sovereign purpose to choose those beings who would be part of his eternal kingdom included angels whom he chose to eternal glory. Christians are also called "elect" (Rom. 8:33). **without prejudging . . . partiality.** All discipline of elders is to be done fairly, without prejudgment or personal preference, according to the standards of Scripture.

1 TIMOTHY—NOTE ON 5:22 Do not be hasty in the laying on of hands. The ceremony that affirmed a man's suitability for and acceptance into public ministry as an elder/pastor/overseer. This came from the OT practice of laying hands on a sacrificial animal to identify with it (Ex. 29:10, 15, 19; Lev. 4:15; cf. Num. 8:10; 27:18–23; Deut. 34:9; Matt. 19:15; Acts 8:17–18;

9:17; Heb. 6:2). “Hasty” refers to proceeding with this ceremony without a thorough investigation and preparation period to be certain of the man’s qualifications (as in 1 Tim. 3:1–7). **take part in the sins of others.** This refers to the sin of hasty ordination, which makes those responsible culpable for the man’s sin of serving as an unqualified elder and, thus, misleading people. **keep yourself pure.** Paul wanted Timothy, by not participating in the recognition of unqualified elders, to remain untainted by others’ sins. The church desperately needed qualified spiritual leaders, but the selection had to be carefully executed.

1 TIMOTHY—NOTE ON 5:23 **No longer drink only water.** “Water” in the ancient world was often polluted and carried many diseases. Therefore Paul urged Timothy not to risk illness, not even for the sake of a commitment to abstinence from wine. Apparently Timothy avoided wine, so as not to place himself in harm’s way (*see note on 3:3*). **use a little wine . . . ailments.** Paul wanted Timothy to use wine which, because of fermentation, acted as a disinfectant to protect his health problems due to the harmful effects of impure water. With this advice, however, Paul was not advocating that Timothy lower the high standard of behavior for leaders (cf. Num. 6:1–4; Prov. 31:4–5).

1 TIMOTHY—NOTE ON 5:24 **sins . . . are conspicuous.** The sins of some people are manifest for all to see, thus disqualifying them out of hand for service as elders. **going before them to judgment.** The known sins of the unqualified announce those men’s guilt and unfitness before all. “Judgment” refers to the church’s process for determining men’s suitability to serve as elders. **later.** The sins of other candidates for elder will come to light in time, perhaps even during the scrutiny of the evaluation process.

1 TIMOTHY—NOTE ON 5:25 The same is true of good works. Some are evident; others come to light later. Time and truth go hand in hand. The whole emphasis in this instruction regarding choosing elders, according to the qualifications of 3:1–7, is to be patient, fair, impartial, and pure (5:21–25). Such an approach will yield the right choices.

1 TIMOTHY—NOTE ON 6:1–2 The Ephesian believers may have been struggling to maintain a biblical work ethic in the world of slavery, so these verses form Paul’s instruction on that subject. Essentially, first-century slaves resembled the indentured servants of the American colonial period. In many cases, slaves were better off than day-laborers, since much of their food, clothing, and shelter was provided. The system of slavery served as the economic structure in the Roman world, and the master-slave relationship closely parallels the twentieth-century employer-employee relationship. For more on slaves, see Introduction to Philemon: Background and Setting.

1 TIMOTHY—NOTE ON 6:1 **under a yoke.** A colloquial expression describing submissive service under another's authority, not necessarily describing an abusive relationship (cf. Matt. 11:28–30). **slaves.** They are people who are in submission to another. It carries no negative connotation and is often positive when used in connection with the Lord serving the Father (Phil. 2:7), and believers serving God (1 Pet. 2:16), the Lord (Rom. 1:1; Gal. 1:10; 2 Tim. 2:24; James 1:1), non-Christians (1 Cor. 9:19), and other believers (Gal. 5:13). **masters.** The Greek word for "master," while giving us the English word "despot," does not carry a negative connotation. Instead, it refers to one with absolute and unrestricted authority. **all honor.** This translates into diligent and faithful labor for one's employer. *See notes on Eph. 6:5–9 and Col. 3:22–25*. **the teaching.** The revelation of God summed up in the gospel. How believers act while under the authority of another affects how people view the message of salvation Christians proclaim (*see notes on Titus 2:5–14*). Displaying a proper attitude of submission and respect, and performing quality work, help make the gospel message believable (Matt. 5:48).

1 TIMOTHY—NOTE ON 6:2 **believing masters.** The tendency might be to assume one's equality in Christ with a Christian master, and disdain the authority related to work roles. On the contrary, working for a Christian should produce more loyal and diligent service out of love for the brethren. **Teach.** Lit., "to call to one's side." The particular emphasis here is on a strong urging, directing, and insisting on following the principles for correct behavior in the workplace.

1 TIMOTHY—NOTE ON 6:3 Paul identifies three characteristics of false teachers: 1) they teach "a different doctrine"—a different teaching that contradicts God's revelation in Scripture (*see notes on Gal. 1:6–9*); 2) they do “not agree with the sound words”—they do not accept sound, healthy teaching, specifically the teaching contained in Scripture (2 Pet. 3:16); and 3) they reject “teaching that accords with godliness”—teaching not based on Scripture will always result in an unholy life. Instead of godliness, false teachers will be marked by sin (*see notes on 2 Pet. 2:10–22*; cf. Jude 4, 8–16).

1 TIMOTHY—NOTE ON 6:4 controversy and for quarrels about words. “Controversy” refers to idle speculation; “quarrels about words” lit. means “word battles.” Because proud, ignorant false teachers do not understand divine truth (2 Cor. 2:14), they obsess over terminology and attack the reliability and authority of Scripture. Every kind of strife is mentioned to indicate that false teachers produce nothing of benefit out of their fleshly, corrupt, and empty minds (1 Tim. 6:5).

1 TIMOTHY—NOTE ON 6:5 deprived of the truth. False teachers are in a state of apostasy; that is, although they once knew and seemed to embrace the truth, they turned to openly reject it. The Greek word for “deprived” means “to steal” or “to rob,” and its form here indicates that someone or something was pulled away from contact with the truth (it does not mean they were ever saved; *see note on 1:19*; cf. 2 Tim. 2:18; 3:7–8; Heb. 6:4–6; 2 Pet. 2:1, 4–9). **a means of gain.** Almost always behind all the efforts of the hypocritical, lying (1 Tim. 4:2) false teachers is the driving motivation of monetary gain (cf. Acts 8:18–23; 2 Pet. 2:15).

1 TIMOTHY—NOTE ON 6:6 contentment. This Greek word means “self-sufficiency,” and was used by Stoic philosophers to describe a person who was unflappable and unmoved by external circumstances. Christians are to be satisfied and sufficient, and not to seek for more than what God has already given them. He is the source of true contentment (2 Cor. 3:5; 9:8; Phil. 4:11–13, 19).

Names of Satan

Names of Satan		
1. Accuser	Opposes believers before God	Rev. 12:10

2. Adversary	Against God	1 Pet. 5:8
3. Ancient serpent	Deceiver in garden	Rev. 12:9; 20:2
4. Beelzebul	Lord of the fly	Matt. 12:24
5. Belial	Worthless	2 Cor. 6:15
6. Devil	Slanderer	Matt. 4:1
7. Dragon	Destructive	Rev. 12:3, 7, 9
8. Enemy	Opponent	Matt. 13:28
9. Evil one	Intrinsically evil	John 17:15
10. God of this world	Influences thinking of world	2 Cor. 4:4
11. Liar	Perverts the truth	John 8:44
12. Murderer	Leads people to eternal death	John 8:44
13. Prince of demons	Leader of fallen angels	Mark 3:22
14. Prince of the power of the air	Control of unbelievers	Eph. 2:2
15. Roaring lion	One who destroys	1 Pet. 5:8
16. Ruler of this world	Rules in world system	John 12:31
17. Satan	Adversary	1 Tim. 5:15
18. Tempter	Solicits people to sin	1 Thess. 3:5
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1 TIMOTHY—NOTE ON 6:8 have food and clothing . . . be content. The basic necessities of life are what ought to make Christians content. Paul does not condemn having possessions, as long as God graciously provides them (v. 17). He does, however, condemn a self-indulgent desire for money, which results from discontentment. *See note on Matt. 6:33*.

1 TIMOTHY—NOTE ON 6:9 those who desire to be rich fall into temptation. Greedy people are compulsive—they are continually trapped in sins by their consuming desire to acquire more. **ruin and destruction.** Such greed may lead these people to suffer the tragic end of destruction and hell. These terms refer to the eternal punishment of the wicked.

1 TIMOTHY—NOTE ON 6:10 love of money. Lit., “affection for silver.” In the context, this sin applies to false teachers specifically, but the principle is true universally. Money itself is not evil since it is a gift from God (Deut. 8:18); Paul condemns only the love of it (cf. Matt. 6:24), which is so characteristic of false teachers (*see notes on 1 Pet. 5:2; 2 Pet. 2:1–3, 15*). **wandered away from the faith.** From the body of Christian truth. Gold has replaced God for these apostates, who have turned away from pursuing the things of God in favor of money.

1 TIMOTHY—NOTE ON 6:11 these things. Love of money and all that goes with it (vv. 6–10), along with the other proud obsessions of false teachers (vv. 3–5). **man of God.** Cf. 2 Tim. 3:17. This is a term used in the NT only for Timothy; as a technical term it is used about 70 times in the OT, always to refer to a man who officially spoke for God (*see note on Deut. 33:1*). This, along with 1 Tim. 1:2 and 2:1, indicates that the letter is primarily directed to Timothy, exhorting him to be faithful and strong in light of persecution and difficulty—and particularly with Paul's death near (see Introduction to 2 Timothy: Background and Setting). The man of God is known by what he: 1) flees from (1 Tim. 6:11); 2) follows after (v. 11); 3) fights for (v. 12); and 4) is faithful to (vv. 13–14). The key to his success in all these endeavors is the perfection produced in him by the Scripture (2 Tim. 3:16–17). **righteousness, godliness.** "Righteousness" means to do what is right, in relation to both God and man, and it emphasizes outward behavior. "Godliness" (*see note on 1 Tim. 2:2*) refers to one's reverence for God, and could be translated "Godlikeness."

1 TIMOTHY—NOTE ON 6:12 Fight the good fight of the faith. The Greek word for "fight" gives us the English word "agonize," and was used in both military and athletic endeavors to describe the concentration, discipline, and extreme effort needed to win. The "good fight of the faith" is the spiritual conflict with Satan's kingdom of darkness in which all men of God are necessarily involved. *See notes on 2 Cor. 10:3–5 and 2 Tim. 4:2*. **Take hold of the eternal life.** Paul is here admonishing Timothy to "get a grip" on the reality of the matters associated with eternal life, so that he would live and minister with a heavenly and eternal perspective (cf. Phil. 3:20; Col. 3:2). **to which you were called.** Refers to God's effectual, sovereign call of Timothy to salvation (*see note on Rom. 1:7*). **good confession.** Timothy's public confession of faith in the Lord Jesus Christ, which likely occurred at his baptism and again when he was ordained to the ministry (1 Tim. 4:14; 2 Tim. 1:6).

1 TIMOTHY—NOTE ON 6:13 charge . . . God . . . Christ Jesus. Cf. 5:21; *see note on 2 Tim. 4:1*. **before Pontius Pilate made the good confession.** Knowing that such a confession would cost him his life, Jesus nevertheless confessed that he was truly the King and Messiah (John 18:33–37). He rarely evaded danger (cf. John 7:1); he boldly and trustfully committed himself to God who raises the dead (cf. Col. 2:12).

1 TIMOTHY—NOTE ON 6:14 the commandment. The entire revealed word of God, which Paul charged Timothy to preach (2 Tim. 4:2). Paul also repeatedly encouraged Timothy to guard it (1 Tim. 6:20; 1:18–19; 4:6, 16; 2 Tim. 1:13–14; 2:15–18). **appearing.** When the Lord returns to earth in glory (cf. 2 Tim. 4:1, 8; Titus 2:13) to judge and to establish his kingdom (Matt. 24:27, 29–30; 25:31). Because Christ's return is imminent, that ought to be motivation enough for the man of God to remain faithful to his calling until he dies or the Lord returns (cf. Acts 1:8–11; 1 Cor. 4:5; Rev. 22:12).

1 TIMOTHY—NOTE ON 6:15 at the proper time. The time, known only to him, that God established in eternity past for Christ to return (Mark 13:32; Acts 1:7). **Sovereign.** This word comes from a Greek word group that basically means "power." God is absolutely sovereign and omnipotently rules everything everywhere. **King of kings and Lord of lords.** A title used of Christ (Rev. 17:14; 19:16) is here used of God the Father. Paul probably used this title for God to confront the cult of emperor worship, intending to communicate that only God is sovereign and worthy of worship.

1 TIMOTHY—NOTE ON 6:16 whom no one has ever seen or can see. God in spirit is invisible (cf. 1:17; Job 23:8–9; John 1:18; 5:37; Col. 1:15) and, therefore, unapproachable in the sense that sinful man has never seen nor can he ever see his full glory (cf. Ex. 33:20; Isa. 6:1–5).

1 TIMOTHY—NOTE ON 6:17–19 Paul counsels Timothy what to teach those who are rich in material possessions, those who have more than the mere essentials of food, clothing, and shelter. Paul does not condemn such people, nor command them to get rid of their wealth. He does call them to be good stewards of their God-given resources (cf. Deut. 8:18; 1 Sam. 2:7; 1 Chron. 29:12).

1 TIMOTHY—NOTE ON 6:17 haughty. "To have an exalted opinion of oneself." Those who have an abundance are constantly tempted to look down on others and act superior. Riches and pride often go together, and the wealthier a person is, the more he is tempted to be proud (Prov. 18:23; 28:11; James 2:1–4). **uncertainty of riches . . . richly provides us.** Those who have much tend to trust in their wealth (cf. Prov. 23:4–5). But God provides far more security than any earthly investment can ever give (Eccles. 5:18–20; Matt. 6:19–21).

1 TIMOTHY—NOTE ON 6:18 ready to share. The Greek word means "liberal," or "bountiful." Those believers who have money must use it in meeting the needs of others, unselfishly and generously (*see notes on Acts 4:32–37; 2 Cor. 8:1–4*).

1 TIMOTHY—NOTE ON 6:19 storing up . . . a good foundation. "Storing up" can be translated "amassing a treasure," while "foundation" can refer to a fund. The idea is that the rich in this world should not be concerned with receiving a return on their earthly investment. Those who make eternal investments will be content to receive their dividends in heaven. *See notes on Luke 16:1–13*. **take hold of . . . truly life.** *See note on 1 Tim. 6:12*.

1 TIMOTHY—NOTE ON 6:20–21 The church's main responsibility is to guard and proclaim the truths of Scripture, so Paul here instructs Timothy on how to guard and protect the word of God.

1 TIMOTHY—NOTE ON 6:20 deposit entrusted to you. The deposit Timothy was to guard is the truth—the divine revelation that God committed to his care. Every Christian, especially if he is in ministry, has that sacred trust to guard the revelation of God (cf. 1 Cor. 4:1; 1 Thess. 2:3–4). **what is falsely called "knowledge."** False doctrine—anything claiming to be the truth that is in fact a lie. False teachers typically claim to have the superior knowledge (as in Gnosticism). They claim to know the transcendent secrets, but actually are ignorant and infantile in their understanding (*see notes on Col. 2:8*).

1 TIMOTHY—NOTE ON 6:21 Grace be with you. Paul's closing salutation is plural, i.e., "you all"—it goes beyond Timothy to the entire congregation at Ephesus. All believers require the grace of God to preserve the truth and pass it on to the next generation.

2 Timothy

2 Timothy 1 • 2 Timothy 2 • 2 Timothy 3 • 2 Timothy 4

- Introduction to 2 Timothy
  - Title
  - Author and Date
  - Background and Setting
  - Historical and Theological Themes
  - Interpretive Challenges
  - Outline
- Footnotes
- Study Notes

Introduction to 2 Timothy

Title

This epistle is the second of two inspired letters Paul the apostle wrote to his son in the faith, Timothy (1:2; 2:1). For biographical information on Timothy, see Introduction to 1 Timothy: Title. It is titled, as are the other personal letters of Paul to individuals (1 Timothy, Titus, and Philemon), with the name of the addressee (2 Tim. 1:2).

Author and Date

The issue of Paul’s authorship of the Pastoral Epistles is discussed in the Introduction to 1 Timothy: Author and Date. Paul wrote 2 Timothy, the last of his inspired letters, shortly before his martyrdom (c. A.D. 67).

Background and Setting

Paul was released from his first Roman imprisonment for a short period of ministry during which he wrote 1 Timothy and Titus. Second Timothy, however, finds Paul once again in a Roman prison (1:16; 2:9), apparently rearrested as part of Nero's persecution of Christians. Unlike Paul's confident hope of release during his first imprisonment (Phil. 1:19, 25–26; 2:24; Philem. 22), this time he had no such hopes (2 Tim. 4:6–8). In his first imprisonment in Rome (c. A.D. 60–62), before Nero had begun the persecution of Christians (A.D. 64), he was only under house arrest and had opportunity for much interaction with people and ministry (Acts 28:16–31). At this time, however, five or six years later (c. A.D. 66–67), he was in a cold cell (2 Tim. 4:13), in chains (2:9), and with no hope of deliverance (4:6). Abandoned by virtually all of those close to him for fear of persecution (cf. 1:15; 4:9–12, 16) and facing imminent execution, Paul wrote to Timothy, urging him to hasten to Rome for one last visit with the apostle (4:9, 21). Whether Timothy made it to Rome before Paul's execution is not known. According to tradition, Paul was not released from this second Roman imprisonment, but suffered the martyrdom he had foreseen (4:6).

In this letter, Paul, aware the end was near, passed the non-apostolic mantle of ministry to Timothy (cf. 2:2) and exhorted him to continue faithful in his duties (1:6), hold on to sound doctrine (1:13–14), avoid error (2:15–18), accept persecution for the gospel (2:3–4; 3:10–12), put his confidence in the Scripture, and preach it relentlessly (3:15–4:5).

Historical and Theological Themes

It seems that Paul may have had reason to fear that Timothy was in danger of weakening spiritually. This would have been a grave concern for Paul since Timothy needed to carry on Paul’s work (cf. 2:2). While there are no historical indications elsewhere in the NT as to why Paul was so concerned, there is evidence in the epistle itself from what he wrote. This concern is evident, for example, in Paul’s exhortation to “fan into flame” his gift (1:6); to replace fear with power, love, and a sound mind (1:7); to not be ashamed of Paul and the Lord, but willingly suffer for the gospel (1:8); and to hold on to the truth (1:13–14). Summing up the potential problem of Timothy, who might be weakening under the pressure of the church and the persecution of the world, Paul calls him to 1) generally “be strengthened” (2:1), the key exhortation of the first part of the letter, and to 2) continue to “preach the word” (4:2), the main admonition of the last part. These final words to Timothy include few commendations but many admonitions, including about 25 imperatives.

Since Timothy was well versed in Paul’s theology, the apostle did not instruct him further doctrinally. He did, however, allude to several important doctrines, including salvation by God’s sovereign grace (1:9–10; 2:10), the person of Christ (2:8; 4:1, 8), and perseverance (2:11–13); plus Paul wrote the crucial text of the NT on the inspiration of Scripture (3:16–17).

Interpretive Challenges

There are no major challenges in this letter involving theological issues. There is limited data regarding several individuals named in the epistle; e.g., Phygelus and Hermogenes (1:15), Onesiphorus (1:16; cf. 4:19), Hymenaeus and Philetus (2:17–18), Jannes and Jambres (3:8), and Alexander (4:14).

Outline

- I. Greeting and Thanksgiving (1:1–5)
- II. The Perseverance of a Man of God (1:6–18)
  - A. The Exhortation (1:6–11)
  - B. The Examples (1:12–18)
    - 1. Paul (1:12–14)
    - 2. Onesiphorus (1:15–18)
- III. The Patterns of a Man of God (2:1–26)
  - A. Paul (2:1–2)
  - B. A Soldier (2:3–4)
  - C. An Athlete (2:5)
  - D. A Farmer (2:6–7)
  - E. Jesus (2:8–13)
  - F. A Worker (2:14–19)
  - G. A Vessel (2:20–23)
  - H. A Servant (2:24–26)
- IV. The Perils of a Man of God (3:1–17)
  - A. Facing Apostasy (3:1–9)
  - B. Defeating Apostasy (3:10–17)
- V. The Preaching of the Man of God (4:1–5)
  - A. The Charge to Preach (4:1–2)
  - B. The Need for Preaching (4:3–5)
- VI. Concluding Remarks (4:6–18)
  - A. Paul’s Triumph (4:6–8)
  - B. Paul’s Needs (4:9–18)
- VII. Paul’s Farewells (4:19–22)

THE SECOND LETTER OF PAUL TO TIMOTHY

2 Timothy

Greeting

2 TIMOTHY **1** ‡†Paul, an apostle of Christ Jesus by the will of God according to the promise of the life that is in Christ Jesus,

[2]†To Timothy, my beloved child:

Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

Guard the Deposit Entrusted to You

[3]†I thank God whom I serve, as did my ancestors, with a clear conscience, as I remember you constantly in my prayers night and day. [4]†As I remember your tears, I long to see you, that I may be filled with joy. [5]†I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well. [6]†For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands, [7]†for God gave us a spirit not of fear but of power and love and self-control.

[8]†Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God, [9]†who saved us and called us to [1] a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began, [2] [10]†and which now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel, [11]†for which I was appointed a preacher and apostle and teacher, [12]†which is why I suffer as I do. But I am not ashamed, for I know whom I have believed, and I am convinced that he is able to guard until that Day what has been entrusted to me. [3] [13]†Follow the pattern of the sound [4] words that you have heard

from me, in the faith and love that are in Christ Jesus. [14]†By the Holy Spirit
who dwells within us, guard the good deposit entrusted to you.

[15]†You are aware that all who are in Asia turned away from me, among
whom are Phygelus and Hermogenes. [16]†May the Lord grant mercy to the
household of Onesiphorus, for he often refreshed me and was not ashamed
of my chains, [17]†but when he arrived in Rome he searched for me earnestly
and found me— [18]†may the Lord grant him to find mercy from the Lord on
that Day!—and you well know all the service he rendered at Ephesus.

A Good Soldier of Christ Jesus

2 TIMOTHY **2** †You then, my child, be strengthened by the grace that is in Christ Jesus, [2]†and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also. [3]†Share in suffering as a good soldier of Christ Jesus. [4]†No soldier gets entangled in civilian pursuits, since his aim is to please the one who enlisted him. [5]†An athlete is not crowned unless he competes according to the rules. [6]†It is the hard-working farmer who ought to have the first share of the crops. [7]†Think over what I say, for the Lord will give you understanding in everything.

[8]†Remember Jesus Christ, risen from the dead, the offspring of David, as preached in my gospel, [9]†for which I am suffering, bound with chains as a criminal. But the word of God is not bound! [10]†Therefore I endure everything for the sake of the elect, that they also may obtain the salvation that is in Christ Jesus with eternal glory. [11]†The saying is trustworthy, for:

> If we have died with him, we will also live with him;
> [12]†if we endure, we will also reign with him;
> if we deny him, he also will deny us;
> [13]†if we are faithless, he remains faithful—

for he cannot deny himself.

A Worker Approved by God

[14]†Remind them of these things, and charge them before God [1] not to quarrel about words, which does no good, but only ruins the hearers. [15]†Do your best to present yourself to God as one approved, [2] a worker who has no need to be ashamed, rightly handling the word of truth. [16]†But avoid irreverent babble, for it will lead people into more and more ungodliness, [17]†and their talk will spread like gangrene. Among them are Hymenaeus and Philetus, [18]†who have swerved from the truth, saying that the resurrection has already happened. They are upsetting the faith of some. [19]†But God's firm foundation stands, bearing this seal: “The Lord knows those who are

his," and, "Let everyone who names the name of the Lord depart from
iniquity."

[20]‡Now in a great house there are not only vessels of gold and silver but
also of wood and clay, some for honorable use, some for dishonorable.
[21]‡Therefore, if anyone cleanses himself from what is dishonorable, [3] he
will be a vessel for honorable use, set apart as holy, useful to the master of
the house, ready for every good work.

[22]‡So flee youthful passions and pursue righteousness, faith, love, and
peace, along with those who call on the Lord from a pure heart. [23]‡Have
nothing to do with foolish, ignorant controversies; you know that they breed
quarrels. [24]‡And the Lord's servant [4] must not be quarrelsome but kind to
everyone, able to teach, patiently enduring evil, [25]‡correcting his opponents
with gentleness. God may perhaps grant them repentance leading to a
knowledge of the truth, [26]‡and they may come to their senses and escape
from the snare of the devil, after being captured by him to do his will.

Godlessness in the Last Days

2 TIMOTHY **3** †But understand this, that in the last days there will come times of difficulty. [2]†For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, [3]heartless, unappeasable, slanderous, without self-control, brutal, not loving good, [4]treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, [5]†having the appearance of godliness, but denying its power. Avoid such people. [6]†For among them are those who creep into households and capture weak women, burdened with sins and led astray by various passions, [7]†always learning and never able to arrive at a knowledge of the truth. [8]†Just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men corrupted in mind and disqualified regarding the faith. [9]†But they will not get very far, for their folly will be plain to all, as was that of those two men.

All Scripture Is Breathed Out by God

[10]You, however, have followed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, [11]†my persecutions and sufferings that happened to me at Antioch, at Iconium, and at Lystra—which persecutions I endured; yet from them all the Lord rescued me. [12]†Indeed, all who desire to live a godly life in Christ Jesus will be persecuted, [13]†while evil people and impostors will go on from bad to worse, deceiving and being deceived. [14]†But as for you, continue in what you have learned and have firmly believed, knowing from whom [1] you learned it [15]†and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. [16]†All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, [17]†that the man of God [2] may be competent, equipped for every good work.

Preach the Word

2 TIMOTHY **4** †I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: [2]†preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. [3]†For the time is coming when people will not endure sound [1] teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, [4]†and will turn away from listening to the truth and wander off into myths. [5]†As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry.

[6]††For I am already being poured out as a drink offering, and the time of my departure has come. [7]†I have fought the good fight, I have finished the race, I have kept the faith. [8]†Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing.

Personal Instructions

[9]††Do your best to come to me soon. [10]†For Demas, in love with this present world, has deserted me and gone to Thessalonica. Crescens has gone to Galatia, [2] Titus to Dalmatia. [11]†Luke alone is with me. Get Mark and bring him with you, for he is very useful to me for ministry. [12]†Tychicus I have sent to Ephesus. [13]†When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments. [14]†Alexander the coppersmith did me great harm; the Lord will repay him according to his deeds. [15]Beware of him yourself, for he strongly opposed our message. [16]†At my first defense no one came to stand by me, but all deserted me. May it not be charged against them! [17]†But the Lord stood by me and strengthened me, so that through me the message might be fully proclaimed and all the Gentiles might hear it. So I was rescued from the lion's mouth. [18]†The Lord will rescue me from every evil deed and bring me safely into his heavenly kingdom. To him be the glory forever and ever. Amen.

Final Greetings

[19]†Greet Prisca and Aquila, and the household of Onesiphorus. [20]†Erastus remained at Corinth, and I left Trophimus, who was ill, at Miletus. [21]†Do your best to come before winter. Eubulus sends greetings to you, as do Pudens and Linus and Claudia and all the brothers. [3]

[22]†The Lord be with your spirit. Grace be with you. [4]

Footnotes

Footnotes for 2 Timothy, Chapter 1

[1] 1:9 Or *with*

[2] 1:9 Greek *before times eternal*

[3] 1:12 Or *what I have entrusted to him*; Greek *my deposit*

[4] 1:13 Or *healthy*

Footnotes for 2 Timothy, Chapter 2

[1] 2:14 Some manuscripts *the Lord*

[2] 2:15 That is, one approved after being tested

[3] 2:21 Greek *from these things*

[4] 2:24 Greek *bondservant*

Footnotes for 2 Timothy, Chapter 3

[1] 3:14 The Greek for *whom* is plural

[2] 3:17 That is, a messenger of God (the phrase echoes a common Old Testament expression)

Footnotes for 2 Timothy, Chapter 4

[1] 4:3 Or *healthy*

[2] 4:10 Some manuscripts *Gaul*

[3] 4:21 Or *brothers and sisters*. The plural Greek word *adelphoi* (translated "brothers") refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church

[4] 4:22 The Greek for *you* is plural

Study Notes

A Comparison of Paul’s Two Roman Imprisonments

A Comparison of Paul’s Two Roman Imprisonments	
First Imprisonment	**Second Imprisonment**
Acts 28—Wrote the Prison Epistles	Wrote 2 Timothy
Accused by Jews of heresy and sedition against the empire	Persecuted by Rome and arrested as a criminal
Local sporadic persecutions (A.D. 60–63)	Neronian persecution (A.D. 64–68)
Decent living conditions in a rented house (Acts 28:30–31)	Poor conditions in a cold, dark dungeon
Many friends visited him	Virtually alone (only Luke with him)
Many opportunities for Christian witness were available	Opportunities for witness were restricted
Was optimistic for release and freedom (Phil. 1:24–26)	Anticipated his execution (2 Tim. 4:6)
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2 TIMOTHY—NOTE ON 1:1–2 Paul reminded Timothy that, despite their intimate spiritual relationship, the apostle wrote to him with spiritual authority given him by God. This established the necessity that not only Timothy, but also all others, comply with the inspired mandates of the epistle.

2 TIMOTHY—NOTE ON 1:1 apostle of Christ Jesus by the will of God. *See note on 1 Tim. 1:1*. His call was according to God’s sovereign plan and purpose (cf. 1 Cor. 1:1; 2 Cor. 1:1; Eph. 1:1; Col. 1:1). **promise of the life that is in Christ Jesus.** The gospel promises that those who are spiritually dead but by faith embrace the gospel’s message will be united to Christ and find eternal life in him (John 3:16; 10:10; 14:6; Col. 3:4).

2 TIMOTHY—NOTE ON 1:2 Timothy, my beloved child. *See note on 1 Tim. 1:2*. **Grace . . . our Lord.** *See note on 1 Tim. 1:2*. More than a standard greeting by Paul, this expressed his genuine desire for God’s best in Timothy’s life.

2 TIMOTHY—NOTE ON 1:3 **I thank God . . . in my prayers.** *See notes on Phil. 1:3–4*. **clear conscience.** *See note on 1 Tim. 1:5*.

2 TIMOTHY—NOTE ON 1:4 **long to see you.** Because of Paul’s affection for Timothy and the urgency of the hour in Paul’s life, as he faced death, Paul had an intense yearning to see Timothy again (cf. 4:9, 13, 21). **remember your tears.** Paul perhaps remembered this occurring at their latest parting, which occurred after a short visit to Ephesus, following the writing of 1 Timothy, and prior to Paul’s arrest at Troas (*see note on 2 Tim. 4:13*) and his second imprisonment in Rome. Years before, Paul had a similar parting with the elders at Ephesus (Acts 20:36–38).

2 TIMOTHY—NOTE ON 1:5 **Lois . . . Eunice.** Mention of their names suggests that Paul knew them personally, perhaps because he (with Barnabas) led them to faith in Christ during his first missionary journey (cf. Acts 13:13–14:21). The women were true OT Jewish believers, who understood the Scripture well enough to prepare themselves and Timothy (2 Tim. 3:15) to immediately accept Jesus as Messiah when they first heard the gospel from Paul.

2 TIMOTHY—NOTE ON 1:6 **fan into flame the gift of God.** This seems to indicate Paul was unsatisfied with Timothy’s level of current faithfulness. “Fan into flame” means lit. “to keep the fire alive,” and “gift” refers to the believer’s spiritual gift (*see notes on Rom. 12:4–8; 1 Cor. 12:7–11*; regarding Timothy’s spiritual gift, *see notes on 2 Tim. 4:2–6; 1 Tim. 4:14*). Paul reminds Timothy that as a steward of his God-given gift for preaching, teaching, and evangelizing, he could not let it fall into disuse (cf. 2 Tim. 4:2–5). **laying on of my hands.** *See notes on 1 Tim. 4:14; 5:22*; cf. 6:12. Paul might have done this at the time of Timothy’s conversion, in which case it would have corresponded to when Timothy received his spiritual gift. The expression may also refer to an extraordinary spiritual endowment, which was received or enhanced at some point after his conversion.

2 TIMOTHY—NOTE ON 1:7 **a spirit not of fear.** The Greek word denotes a cowardly, shameful fear caused by a weak, selfish character. The threat of

Roman persecution, which was escalating under Nero, the hostility of those in the Ephesian church who resented Timothy's leadership, and the assaults of false teachers with their sophisticated systems of deceptions may have been overwhelming Timothy. But if he was fearful, it didn't come from God. **power.** Positively, God has already given believers all the spiritual resources they need for every trial and threat (cf. Matt. 10:19–20). Divine power—effective, productive spiritual energy—belongs to believers (Eph. 1:18–20; 3:20; cf. Zech. 4:6). **love.** *See note on 1 Tim. 1:5*. This kind of love centers on pleasing God and seeking others' welfare before one's own (cf. Rom. 14:8; Gal. 5:22, 25; Eph. 3:19; 1 Pet. 1:22; 1 John 4:18). **self-control.** Refers to a self-controlled and properly prioritized mind. This is the opposite of fear and cowardice that causes disorder and confusion. Focusing on the sovereign nature and perfect purposes of our eternal God allows believers to control their lives with godly wisdom and confidence in every situation (cf. Rom. 12:3; 1 Tim. 3:2; Titus 1:8; 2:2).

2 TIMOTHY—NOTE ON 1:8 the testimony about our Lord. The gospel message concerning Jesus Christ. Paul did not want Timothy to be "ashamed" to name the name of Christ because he was afraid of the potential persecution (cf. vv. 12, 16). **me his prisoner.** See Introduction: Author and Date; *see notes on Eph. 3:1 and Phil. 1:12–14*. Being linked to Paul, who was a prisoner because of his preaching of the gospel, could have put Timothy's life and freedom in jeopardy (cf. Heb. 13:23).

2 TIMOTHY—NOTE ON 1:9 to a holy calling. As always in the NT epistles, this calling is not a general invitation to sinners to believe the gospel and be saved (as in Matt. 20:16), but refers to God's effectual call of the elect to salvation (*see note on Rom. 1:7*). This calling results in holiness, imputed (justification) and imparted (sanctification), and finally completed (glorification). **not . . . works but . . . grace.** This truth is the foundation of the gospel. Salvation is by grace through faith, apart from works (*see notes on Rom. 3:20–25; Gal. 3:10–11; Eph. 2:8–9; Phil. 3:8–9*). Grace is also the basis for God's sustaining work in believers (cf. Phil. 1:6; Jude 24–25). **because of his own purpose.** God's sovereign plan of election (*see notes on 2 Tim. 2:10; John 6:37–40, 44; Acts 13:48; Rom. 8:29; 9:6–23; Eph. 1:4; 3:11; 2 Thess. 2:13; Titus 1:1–2; 1 Pet. 1:2*). **in Christ Jesus.** His sacrifice made God's salvation plan possible, because he became the substitute sacrifice for the sins of God’s people (*see notes on 2 Cor. 5:21*). **before the ages.** The same Greek phrase appears in Titus 1:2. The destiny of God’s chosen was determined and sealed from eternity past (John 17:24; cf. Eph. 1:4–5; Phil. 1:29; 1 Pet. 1:2).

2 TIMOTHY—NOTE ON 1:10 **appearing.** “Epiphany” is the English equivalent of this Greek word, most often used of Christ’s second coming (4:18; 1 Tim. 6:14; Titus 2:13), but here of his first coming. **abolished death . . . immortality to light.** “Abolished” means “rendered inoperative.” Physical death still exists, but it is no longer a threat or an enemy for Christians (1 Cor. 15:54–55; Heb. 2:14). It was not until the incarnation and the gospel that God chose to fully make known the truth of immortality and eternal life, a reality only partially understood by OT believers (cf. Job 19:26).

2 TIMOTHY—NOTE ON 1:11 **preacher . . . teacher.** *See notes on 1 Tim. 2:7*.

2 TIMOTHY—NOTE ON 1:12 **I suffer.** Cf. v. 8; *see notes on 2 Cor. 4:8–18; 6:4–10; 11:23–28; Gal. 6:17; Phil. 3:10*. **I am not ashamed.** *See notes on 2 Tim. 1:8; Rom. 1:16; 1 Pet. 4:16*. Paul had no fear of persecution and death from preaching the gospel in a hostile setting, because he was so confident God had sealed his future glory and blessing. **know whom I have believed.** “Know” describes the certainty of Paul’s intimate, saving knowledge—the object of which was God himself. The form of the Greek verb translated “I have believed” refers to something that began in the past and has continuing results (*see note on Rom. 1:16*). This knowing is equal to the “knowledge of the truth” (2 Tim. 3:7; 1 Tim. 2:4). **he is able to guard.** *See notes on Jude 24–25*. **what has been entrusted.** Paul’s life in time and eternity had been given to his Lord. He lived with unwavering confidence and boldness because of the revealed truth about God’s power and faithfulness, and his own experience of an unbreakable relationship to the Lord (Rom. 8:31–39). **that Day.** Cf. 2 Tim. 1:18; 4:8; *see notes on Phil. 1:6*. Also called “day of Christ” (*see notes on Phil. 1:10*), when believers will stand before the judgment seat and be rewarded (*see notes on 1 Cor. 3:13; 2 Cor. 5:10; 1 Pet. 1:5*).

2 TIMOTHY—NOTE ON 1:13 **sound words.** Cf. 1 Tim. 4:6; 6:3. The Scripture and the doctrine it teaches (*see notes on 2 Tim. 3:15–17*). **from me.** Paul had been the source of this divine revelation (cf. 2:2; 3:10, 14; Phil. 4:9; *see* *notes on Eph. 3:1–5*). **faith and love . . . in Christ Jesus.** “Faith” is confidence that God’s word is true, and “love” is kindness and compassion in teaching that truth (cf. Eph. 4:15).

2 TIMOTHY—NOTE ON 1:14 the good deposit entrusted to you. The treasure of the good news of salvation revealed in the Scripture (*see note on 1 Tim. 6:20*).

2 TIMOTHY—NOTE ON 1:15 Asia. A Roman province that is part of modern Turkey; this is not a reference to the entire region of Asia Minor. **Phygelus and Hermogenes.** Nothing else is known about these two men, who apparently had shown promise as leaders, had been close to Paul, and were well known among the Asian churches, but deserted Paul under the pressure of persecution.

2 TIMOTHY—NOTE ON 1:16 Onesiphorus. One of Paul’s loyal coworkers who had not deserted Paul, but befriended him in prison and was not ashamed or afraid to visit the apostle there regularly and minister to his needs. Since Paul asks Timothy to greet those in his house (4:19), the family obviously lived in or near Ephesus.

2 TIMOTHY—NOTE ON 1:17 when he arrived in Rome. For notes on Rome, see Introduction to Romans: Background and Setting. Onesiphorus was perhaps on a business trip, and the text implies that his search involved time, effort, and possibly even danger.

2 TIMOTHY—NOTE ON 1:18 that Day! *See note on v. 12*. **Ephesus.** See Introduction to Ephesians: Background and Setting. Onesiphorus’s faithfulness began here many years earlier, when Paul ministered on his third or fourth missionary journey.

2 TIMOTHY—NOTE ON 2:1 my child. Paul had led Timothy to Christ during his first missionary journey (cf. 1 Cor. 4:17; 1 Tim. 1:2, 18). **be strengthened.** Here is the main admonition in the first part of the letter. Paul is calling for Timothy to overcome his apparent drift toward weakness and renew his commitment to his ministry (see Introduction: Historical and Theological Themes).

2 TIMOTHY—NOTE ON 2:2 heard from me. *See notes on 1:13*; cf. 3:14. During Timothy's many years of close association with Paul (see Introduction to 1 Timothy: Author and Date), he had heard divine truth, which God had revealed through the apostle. **presence of many witnesses.** Such as Silas, Barnabas, and Luke, and many others in the churches who could attest to the divine authenticity of Paul's teaching—a needed reminder to Timothy in light of the many defections at Ephesus (cf. 2 Tim.1:15). **faithful men who will be able to teach others.** Timothy was to take the divine revelation he had learned from Paul and teach it to other faithful men—men with proven spiritual character and giftedness, who would in turn pass on those truths to another generation. From Paul to Timothy to faithful men to others encompasses four generations of godly leaders. That process of spiritual reproduction, which began in the early church, is to continue until the Lord returns.

2 TIMOTHY—NOTE ON 2:3 a good soldier. The metaphor of the Christian life as warfare (against the evil world system, the believer's sinful human nature, and Satan) is a familiar one in the NT (cf. 2 Cor. 10:3–5; Eph. 6:10–20; 1 Thess. 4:8; 1 Tim. 1:18; 4:7; 6:12). Here Paul is dealing with the conflict against the hostile world and the persecution (cf. 2 Tim. 2:9; 1:8; 3:11–12; 4:7).

2 TIMOTHY—NOTE ON 2:4 entangled. Just as a soldier called to duty is completely severed from the normal affairs of civilian life, so also must the good soldier of Jesus Christ refuse to allow the things of the world to distract him (cf. James 4:4; 1 John 2:15–17).

2 TIMOTHY—NOTE ON 2:5 competes according to the rules. The Greek verb (*athleo*) expresses the effort and determination needed to compete successfully in an athletic event (cf. 1 Cor. 9:24). This is a useful picture of spiritual effort and untiring pursuit of the victory to those familiar with events such as the Olympic Games and the Isthmian Games (held in Corinth). **crowned . . . rules.** All an athlete's hard work and discipline will be wasted if he or she fails to compete according to the rules. This is a call to obey the word of God in the pursuit of spiritual victory.

2 TIMOTHY—NOTE ON 2:6 the hard-working farmer. "Hard-working" is from a Greek verb meaning "to labor to the point of exhaustion." Ancient farmers worked long hours of backbreaking labor under all kinds of conditions, with the hope that their physical effort would be rewarded by a good harvest. Paul is urging Timothy not to be lazy or indolent, but to labor intensely (cf. Col. 1:28–29) with a view to the harvest. Cf. 1 Cor. 3:5–8.

2 TIMOTHY—NOTE ON **2:7** **Think.** The Greek word denotes clear perception, full understanding, and careful consideration. The form of the verb suggests a strong admonition by Paul, not mere advice, to give deep thought to what he was writing.

2 TIMOTHY—NOTE ON **2:8** **Remember Jesus Christ.** The supreme model of a faithful teacher (v. 2), soldier (vv. 3–4), athlete (v. 5), and farmer (v. 6). Timothy was to follow his example in teaching, suffering, pursuing the prize, and planting the seeds of truth for a spiritual harvest. **risen from the dead.** The resurrection of Christ is the central truth of the Christian faith (1 Cor. 15:3–4, 17, 19). By it, God affirmed the perfect redemptive work of Jesus Christ (*see note on Rom. 1:4*). **offspring of David.** *See notes on Rom. 1:3 and Rev. 22:16*. As David's descendant, Jesus is the rightful heir to his throne (Luke 1:32–33). The Lord's humanity is stressed.

2 TIMOTHY—NOTE ON **2:9** **I am suffering. . . . But the word . . . is not bound.** Paul contrasts his imprisonment for the sake of the gospel to the unfettered power of the word of God.

2 TIMOTHY—NOTE ON **2:10** **for the sake of the elect.** Those of the elect, having been chosen for salvation from before the world began (*see note on 1:9*), who had not yet come to faith in Jesus Christ (*see notes on Acts 18:10; Titus 1:1*). **the salvation that is in Christ Jesus.** There is salvation in no one else (Acts 4:12; cf. Rom. 8:29; Eph. 1:4–5). The gospel must be proclaimed (Matt. 28:19; Acts 1:8) because the elect are not saved apart from faith in Christ (Rom. 10:14). **eternal glory.** The ultimate outcome of salvation (*see notes on Rom. 5:2; 8:17*).

2 TIMOTHY—NOTE ON **2:11** **The saying is trustworthy.** The saying is in vv. 11–13. *See note on 1 Tim. 1:15*. **died with him . . . live with him.** This refers to believers' spiritual participation in Christ's death and resurrection (Rom. 6:4–8), including also the possibility of suffering martyrdom for the sake of Christ, as the context would indicate.

2 TIMOTHY—NOTE ON 2:12 **endure.** Believers who persevere give evidence of the genuineness of their faith (*see note on Matt. 24:13*; cf. Matt. 10:22; John 8:31; Rom. 2:7; Col. 1:23). **reign with him.** In his future eternal kingdom (Rev. 1:6; 5:10; 20:4, 6). **if we deny him, he also will deny us.** Speaks of a final, permanent denial, such as that of an apostate (*see note on 1 Tim. 1:19*), not the temporary failure of a true believer like Peter (Matt. 26:69–75). Those who so deny Christ give evidence that they never truly belonged to him (1 John 2:19) and face the fearful reality of one day being denied by him (Matt. 10:33).

2 TIMOTHY—NOTE ON 2:13 **faithless.** This refers to a lack of saving faith, not to weak or struggling faith. Unbelievers will ultimately deny Christ because their faith was not genuine (cf. James 2:14–26). **he remains faithful—for he cannot deny himself.** As faithful as Jesus is to save those who believe in him (John 3:16), he is equally faithful to judge those who do not (John 3:18). To act any other way would be inconsistent with his holy, unchangeable nature. Cf. Heb. 10:23.

2 TIMOTHY—NOTE ON 2:14 **quarrel about words.** Arguing with false teachers, i.e., deceivers who use human reason to subvert God's word, is not only foolish (Prov. 14:7) and futile (Matt. 7:6), but dangerous (2 Tim. 2:16–17; cf. 2 Tim. 2:23). This is the first of three warnings to avoid useless arguments. *See notes on vv. 16, 23; 1 Tim. 4:6–7; 6:3–5; 2 Pet. 2:1–3*. **ruins.** The Greek word means "overturns," or "overthrows." It appears only one other time in the NT (2 Pet. 2:6), where it describes the destruction of Sodom and Gomorrah. Because it replaces the truth with lies, false teaching brings spiritual catastrophe to those who heed it. The ruin can be eternal.

2 TIMOTHY—NOTE ON 2:15 **Do your best.** This word denotes zealous persistence in accomplishing a goal. Timothy, like all who preach or teach the word, was to give his maximum effort to impart God's word completely, accurately, and clearly to his hearers. This is crucial to counter the disastrous effects of false teaching (vv. 14, 16–17). **rightly handling.** Lit., "cutting it straight"—a reference to the exactness demanded by such trades as carpentry, masonry, and Paul's trade of leather working and tentmaking. Precision and accuracy are required in biblical interpretation, beyond all other enterprises, because the interpreter is handling God's word. Anything less is shameful. **the word of truth.** All of Scripture in general (John 17:17), and the gospel message in particular (Eph. 1:13; Col. 1:5).

2 TIMOTHY—NOTE ON 2:16 **avoid irreverent babble.** *See notes on v. 14; 1 Tim. 6:20*; cf. Titus 3:9. Such destructive heresy leads only to "more ungodliness." Heresy can't save or sanctify. This is Paul's second such warning. Cf. 2 Tim. 2:14, 23.

2 TIMOTHY—NOTE ON 2:17 **gangrene.** The word refers to a disease that spreads rapidly in a deadly manner. The metaphor emphasizes the insidious danger of false teaching. It attacks and consumes one's life. **Hymenaeus.** *See note on 1 Tim. 1:20*. **Philetus.** Alexander's replacement (1 Tim. 1:20) as Hymenaeus's accomplice.

2 TIMOTHY—NOTE ON 2:18 **the resurrection has already happened.** Like the false teachers who troubled the Corinthians (1 Cor. 15:12), Hymenaeus and Philetus denied the reality of believers' bodily resurrection. They probably taught that believers' spiritual identification with Christ's death and resurrection (Rom. 6:4, 5, 8) was the only resurrection they would experience, and that had already happened. Such heretical teaching reflects the contemporary Greek philosophical view that matter was evil and spirit was good. **upsetting the faith.** This speaks of those whose faith was not genuine (cf. Matt. 24:24). Genuine saving faith cannot be finally and completely overthrown (*see note on 2 Tim. 2:12*). False, non-saving faith is common (cf. 4:10). *See notes on Matt. 7:21–28; 13:19–22; John 2:23–24; 6:64–66; 8:31; 1 John 2:19*.

2 TIMOTHY—NOTE ON 2:19 **God's firm foundation.** This is likely a reference to the church (cf. 1 Tim. 3:15), which cannot be overcome by the forces of hell (Matt. 16:18) and is made up of those who belong to him. **seal.** A symbol of ownership and authenticity. Paul gives two characteristics of those with the divine seal of authenticity. **The Lord knows those who are his.** This is likely a reference to Num. 16:5. He "knows," not in the sense of awareness, but as a husband knows his wife in the sense of intimate relationship (*see notes on John 10:26–29; Gal. 4:9*). God has known his own ever since he chose them before time began. *See note on 2 Tim. 1:9*. **everyone . . . depart from iniquity.** This statement is likely adapted from Num. 16:26, and reflects a second mark of God's ownership of believers, which is their pursuit of holiness (cf. 1 Cor. 6:19–20; 1 Pet. 1:15–16).

2 TIMOTHY—NOTE ON 2:20 **vessels.** The Greek word is very general and was used to describe various tools, utensils, and furniture found in the home. In this "great house" analogy, Paul contrasts two kinds of utensils or serving dishes. **some for honorable.** In a wealthy home, the ones made of precious "gold and silver" were used for honorable purposes such as serving food to the family and guests. **some for dishonorable.** Those made of "wood and clay" were not for any honorable use, but rather those uses which were repulsive—disposing of garbage and the filthy waste of the household. *See notes on 2 Cor. 4:7*.

2 TIMOTHY—NOTE ON 2:21 **anyone.** Whoever wants to be useful to the Lord for noble purposes. Even a common wood bucket or clay pot becomes useful when purged and made holy. **cleanses himself.** *See note on v. 19*. The Greek word means "to thoroughly clean out," or "to completely purge." For any wastebucket in the house to be used for a noble purpose, it would have had to be vigorously scoured, cleansed, and purged of all vestiges of its former filth. **what is dishonorable.** The vessels of dishonor (v. 20). Associating with anyone who teaches error and lives in sin is corrupting (Prov. 1:10–19; 13:20; 1 Cor. 5:6, 11; 15:33; Titus 1:16)—all the more so when they are leaders in the church. This is clearly a call to separate from all who claim to serve God, but do so as filthy implements useful only for the most dishonorable duties.

2 TIMOTHY—NOTE ON 2:22 **youthful passions.** Not merely illicit sexual desires, but also such lusts as pride, desire for wealth and power, jealousy, self-assertiveness, and an argumentative spirit.

2 TIMOTHY—NOTE ON 2:23 **controversies . . . quarrels.** Paul's third warning to avoid useless arguments with false teachers (*see notes on vv. 14, 16*).

2 TIMOTHY—NOTE ON 2:24 **able to teach.** This is one word in Greek, meaning "skilled in teaching." *See note on 1 Tim. 3:2*.

2 TIMOTHY—NOTE ON 2:25 **his opponents.** Primarily unbelievers (captive to Satan, v. 26), but also could include believers deceived by the "foolish" and “ignorant” (v. 23) speculations of the false teachers; and, possibly, the false teachers themselves. **God may perhaps grant them repentance.** Cf. Acts 11:18; see 2 Cor. 7:9–10. All true repentance is produced by God’s sovereign grace (Eph. 2:7), and without such grace human effort to change is futile (cf. Jer. 13:23). **knowledge of the truth.** *See note on 2 Tim. 3:7*. When God, by grace, grants saving faith, it includes the granting of repentance from sin. Neither is a human work.

2 TIMOTHY—NOTE ON 2:26 the snare of the devil. Deception is Satan’s trap. He is an inveterate, scheming, clever, and subtle purveyor of lies. *See notes on Gen. 3:4–6; John 8:44; 2 Cor. 11:13–15; Rev. 12:9*.

2 TIMOTHY—NOTE ON 3:1 the last days. This phrase refers to this age, the time since the first coming of the Lord Jesus. *See note on 1 Tim. 4:1*. **times of difficulty.** “Difficulty” is used to describe the savage nature of two demon-possessed men (Matt. 8:28). The word for “times” had to do with epochs, rather than clock or calendar time. Such savage, dangerous eras or epochs will increase in frequency and severity as the return of Christ approaches (2 Tim. 3:13). The church age is fraught with these dangerous movements accumulating strength as the end nears. Cf. Matt. 7:15; 24:11–12, 24; 2 Pet. 2:1–2.

2 TIMOTHY—NOTE ON 3:2–4 This list of attributes characterizing the leaders of the dangerous seasons is a description of unbelievers similar to the Lord’s in Mark 7:21–22.

2 TIMOTHY—NOTE ON 3:5 having the appearance of godliness . . . denying its power. “Appearance” refers to outward shape or appearance. Like the unbelieving scribes and Pharisees, false teachers and their followers are concerned with mere external appearances (cf. Matt. 23:25; Titus 1:16). Their outward form of Christianity and virtue makes them all the more dangerous.

2 TIMOTHY—NOTE ON 3:6 weak women. Weak in virtue and the knowledge of the truth, and weighed down with emotional and spiritual guilt over their sins, these women were easy prey for the deceitful false teachers. *See notes on 1 Tim. 2:13–14; 5:11–12*.

2 TIMOTHY—NOTE ON 3:7 **a knowledge of the truth.** First Timothy 2:4 uses this same phrase, equating it with being saved. Here Paul identified those women (2 Tim. 3:6) and men who were often jumping from one false teacher or cult to another without ever coming to an understanding of God's saving truth in Jesus Christ. The present age, since the coming of Jesus Christ, has been loaded with perilous false teaching that can't save, but does damn (cf. vv. 14, 16–17; 1 Tim. 4:1).

2 TIMOTHY—NOTE ON 3:8 **Jannes and Jambres.** Although their names are not mentioned in the OT, they were likely two of the Egyptian magicians that opposed Moses (Ex. 7:11, 22; 8:7, 18–19; 9:11). According to Jewish tradition, they pretended to become Jewish proselytes, instigated the worship of the golden calf, and were killed with the rest of the idolaters (Ex. 32). Paul's choice of them as examples may indicate the false teachers at Ephesus were practicing deceiving signs and wonders. **the truth.** *See note on 2 Tim. 3:7*. **opposed.** The same word is translated "debased" in Rom. 1:28 (*see note there* and comes from a Greek word meaning "useless" in the sense of being tested (like metal) and shown to be worthless.

2 TIMOTHY—NOTE ON 3:9 **folly . . . plain.** Sooner or later, it will be clear that these false teachers are lost fools, as it became clear in the case of Jannes and Jambres.

2 TIMOTHY—NOTE ON 3:11 **persecutions.** From a Greek verb that lit. means "to put to flight." Paul had been forced to flee from Damascus (Acts 9:23–25), Pisidian Antioch (Acts 13:50), Iconium (Acts 14:6), Thessalonica (Acts 17:10), and Berea (Acts 17:14). **Antioch . . . Iconium . . . Lystra.** As a native of Lystra (Acts 16:1), Timothy vividly recalled the persecution Paul faced in those three cities. **the Lord rescued me.** Cf. 2 Tim. 4:17–18; Ps. 34:4, 6, 19; 37:40; 91:2–6, 14; Isa. 41:10; 43:2; Dan. 3:17; Acts 26:16–17; 2 Cor. 1:10. The Lord's repeated deliverance of Paul should have encouraged Timothy in the face of persecution by those at Ephesus who opposed the gospel.

2 TIMOTHY—NOTE ON 3:12 **all who desire to live a godly life in Christ Jesus will be persecuted.** Faithful believers must expect persecution and suffering at the hands of the Christ-rejecting world (cf. John 15:18–21; Acts 14:22).

2 TIMOTHY—NOTE ON 3:13 All the dangerous movements of the false teachers (cf. vv. 1–9) will become increasingly more successful until Christ comes. Cf. 2 Thess. 2:11.

2 TIMOTHY—NOTE ON 3:14 **from whom you learned.** *See note on 1:13*. To further encourage Timothy to stand firm, Paul reminds him of his godly heritage. The plural form of the pronoun "whom" suggests Timothy was indebted not just to Paul, but to others as well (1:5).

2 TIMOTHY—NOTE ON 3:15 **from childhood.** Lit., "from infancy." Two people to whom Timothy was especially indebted were his mother and grandmother (*see note on 1:5*), who faithfully taught him the truths of OT Scripture from his earliest childhood, so that he was ready to receive the gospel when Paul preached it. **have been acquainted with the sacred writings.** A common designation of the OT by Greek-speaking Jews. **wise for salvation.** The OT Scriptures pointed to Christ (John 5:37–39) and revealed the need for faith in God's promises (Gen. 15:6; cf. Rom. 4:1–3). Thus, they were able to lead people to acknowledge their sin and need for justification in Christ (Gal. 3:24). Salvation is brought by the Holy Spirit using the word. *See notes on Rom. 10:14–17; Eph. 5:26–27; 1 Pet. 1:23–25*. **faith in Christ Jesus.** Though not understanding all the details involved (cf. 1 Pet. 1:10–12), OT believers including Abraham (John 8:56) and Moses (Heb. 11:26) looked forward to the coming of the Messiah (Isa. 7:14; 9:6) and his atonement for sin (Isa. 53:5–6). So did Timothy, who responded when he heard the gospel.

2 TIMOTHY—NOTE ON 3:16 **All Scripture.** Grammatically similar Greek constructions (Rom. 7:12; 2 Cor. 10:10; 1 Tim. 1:15; 2:3; 4:4) argue persuasively that the translation "all Scripture is breathed out . . ." is accurate. Both OT and NT Scripture are included (*see notes on 2 Pet. 3:15–16*, which identify NT writings as Scripture). **breathed out by God.** Sometimes God told the Bible writers the exact words to say (e.g., Jer. 1:9), but more often he used their minds, vocabularies, and experiences to produce his own perfect infallible, inerrant word (*see notes on 1 Thess. 2:13; Heb. 1:1; 2 Pet. 1:20–21*). It is important to note that inspiration applies only to the original autographs of Scripture, not the Bible writers; there are no inspired Scripture writers, only inspired Scripture. So identified is God with his word that when Scripture speaks, God speaks (cf. Rom. 9:17; Gal. 3:8). Scripture is called "the oracles of God" (Rom. 3:2), and cannot be altered (John 10:35; Matt. 5:17–18; Luke 16:17; Rev. 22:18–19). **teaching.** The divine instruction or doctrinal content of both the OT and the NT (cf. 2 Tim. 2:15; Acts 20:18, 20–21, 27; 1 Cor. 2:14–16; Col. 3:16; 1 John 2:20, 24, 27). The Scripture provides the comprehensive and complete body of divine truth necessary for life and godliness. Cf. Ps. 119:97–105. **reproof.** Rebuke for wrong behavior or wrong belief. The Scripture exposes sin (Heb. 4:12–13) that can then be dealt with through confession and repentance. **correction.** The restoration of something to its proper condition. The word appears only here in the NT, but was used in extrabiblical Greek of righting a fallen object, or helping back to their feet those who had stumbled. Scripture not only rebukes wrong behavior, but also points the way back to godly living. Cf. Ps. 119:9–11; John 15:1–2. **training in righteousness.** Scripture provides positive training (originally used in reference to training a child) in godly behavior, not merely rebuke and correction of wrong behavior (Acts 20:32; 1 Tim. 4:6; 1 Pet. 2:1–2).

2 TIMOTHY—NOTE ON 3:17 **man of God.** A technical term for an official preacher of divine truth. *See note on 1 Tim. 6:11*. **competent.** Capable of doing everything one is called to do (cf. Col. 2:10). **equipped for every good work.** Enabled to meet all the demands of godly ministry and righteous living. The word not only accomplishes this in the life of the man of God but in all who follow him (Eph. 4:11–13).

2 TIMOTHY—NOTE ON 4:1 **I charge you.** Or better, "command." The Greek has the idea of issuing a forceful order or directive (cf. 2:14; 1 Tim. 1:18; 5:21). **in the presence of God and of Christ Jesus.** The Greek construction also allows the translation "in the presence of God, even Christ Jesus," which is probably the best rendering since he is about to be introduced as the Judge (cf. John 5:22). Everyone who ministers the word of God is under the omniscient scrutiny of Christ (*see notes on 2 Cor. 2:17; Heb. 13:17*). **Christ Jesus, who is to judge.** The grammatical construction suggests imminency—that Christ is about to judge. Paul is emphasizing the unique accountability that all believers, and especially ministers of the word of God, have to Christ as Judge. Service to Christ is rendered both under his watchful eye and with the knowledge that as Judge he will one day appraise the works of every believer (*see notes on 1 Cor. 3:12–15; 4:1–5; 2 Cor. 5:10*). That is not a judgment of condemnation, but one of evaluation. With regard to salvation, believers have been judged already and declared righteous—they are no longer subject to the condemnation of sin (Rom. 8:1–4). **the living and the dead.** Christ will ultimately judge all men in three distinct settings: 1) the judgment of believers after the rapture (1 Cor. 3:12–15; 2 Cor. 5:10); 2) the sheep and goats judgment of the nations, in which believers will be separated from unbelievers (Matt. 25:31–33, for entrance into the millennial kingdom); and 3) the great white throne judgment of unbelievers only (Rev. 20:11–15). Here, the apostle is referring to judgment in a general sense, encompassing all those elements. **his appearing.** The Greek word translated "appearing" lit. means "a shining forth" and was used by the ancient Greeks of the supposed appearance to men of a pagan god. Here, Paul is referring generally to Christ's second coming, when he will judge "the living and the dead" (*see previous note*) and establish his millennial and eternal kingdom (*see note on 1 Tim. 6:14*).

2 TIMOTHY—NOTE ON 4:2 **the word.** The entire written word of God, his complete revealed truth as contained in the Bible (cf. 3:15–16; Acts 20:27). **be ready.** The Greek word has a broad range of meanings, including suddenness (Luke 2:9; Acts 12:7) or forcefulness (Luke 20:1; Acts 4:1; 6:12; 23:27). Here the form of the verb suggests the complementary ideas of urgency, preparedness, and readiness. It was used of a soldier prepared to go into battle or a guard who was continually alert for any surprise attack—attitudes which are imperative for a faithful preacher (Jer. 20:9; Acts 21:11–13; Eph. 5:15–16; 1 Pet. 3:15). **in season and out of season.** The faithful preacher must proclaim the word when it is popular and/or convenient, and when it is not; when it seems suitable to do so, and when it seems not. The dictates of popular culture, tradition, reputation, acceptance, or esteem in the community (or in the church) must never alter the true preacher's commitment to proclaim God's word. **reprove, rebuke.** The negative side of preaching the word (the "reproof" and "correction"; cf. 2 Tim. 3:16). The Greek word for "reprove" refers to correcting behavior or false doctrine by using careful biblical argument to help a person understand the error of his actions. The Greek word for "rebuke" deals more with correcting the person's motives by convicting him of his sin and leading him to repentance. **exhort . . . teaching.** The positive side of preaching (the “teaching” and “training”; cf. 3:16).

2 TIMOTHY—NOTE ON 4:3 **not endure.** This refers to holding up under adversity, and can be translated “not tolerate.” Paul here warns Timothy that, in the dangerous seasons of this age, many people would become intolerant of the confrontational, demanding preaching of God’s word (1:13–14; 1 Tim. 1:9–10; 6:3–5). **sound teaching.** *See notes on 2 Tim. 1:13; 1 Tim. 4:6; Titus 2:1*. **itching ears . . . their own passions.** Professing Christians, nominal believers, in the church follow their own desires and flock to preachers who offer them God’s blessings apart from his forgiveness, and his salvation apart from their repentance. They want to be entertained by teachings that will produce pleasant sensations and leave them with good feelings about themselves. Their goal is that men preach “to suit their own passions.” Under those conditions, people will dictate what men preach, rather than God dictating it by his word.

2 TIMOTHY—NOTE ON 4:4 **myths.** This refers to false ideologies, viewpoints, and philosophies in various forms that oppose sound doctrine (*see notes on 2 Cor. 10:3–5; 1 Tim. 1:4; 4:7*; cf. Titus 1:14; 2 Pet. 1:16).

2 TIMOTHY—NOTE ON 4:5 **an evangelist.** Used only two other times in the NT (*see notes on Acts 21:8; Eph. 4:11*), this word always refers to a specific office of ministry for the purpose of preaching the gospel to non-Christians. Based on Eph. 4:11, it is very basic to assume that all churches would have both pastor-teachers and evangelists. But the related verb “to preach the gospel” and the related noun “gospel” are used throughout the NT not only in relation to evangelists, but also to the call for every Christian, especially preachers and teachers, to proclaim the gospel. Paul did not call Timothy to the office of an evangelist, but to “do the work” of one.

2 TIMOTHY—NOTE ON 4:6–8 As Paul neared the end of his life, he was able to look back without regret or remorse. In these verses, he examines his life from three perspectives: the present reality of the end of his life, for which he was ready (v. 6); the past, when he had been faithful (v. 7); and the future, as he anticipated his heavenly reward (v. 8).

2 TIMOTHY—NOTE ON 4:6 **already.** Meaning his death was imminent. **a drink offering.** In the OT sacrificial system, this was the final offering that followed the burnt and grain offerings prescribed for the people of Israel (Num. 15:1–16). Paul saw his coming death as his final offering to God in a life that had already been full of sacrifices to him (*see note on Phil. 2:17*). **my departure.** Paul's death. The Greek word essentially refers to the loosening of something, such as the mooring ropes of a ship or the ropes of a tent; thus it eventually acquired the secondary meaning of "departure."

2 TIMOTHY—NOTE ON 4:7 The form of the three Greek verbs "have fought, have finished, have kept," indicates completed action with continuing results. Paul saw his life as complete—he had been able to accomplish through the Lord's power all that God called him to do. He was a soldier (2:3–4; 2 Cor. 10:3; 1 Tim. 6:12; Philem. 2), an athlete (1 Cor. 9:24–27; Eph. 6:12), and a guardian (2 Tim. 1:13–14; 1 Tim. 6:20–21). **the faith.** The truths and standards of the revealed word of God.

2 TIMOTHY—NOTE ON 4:8 **the crown of righteousness.** The Greek word for "crown" lit. means "surrounding," and it was used of the plaited wreaths or garlands placed on the heads of dignitaries and victorious military officers or athletes. Linguistically, "of righteousness" can mean either that righteousness is the source of the crown, or that righteousness is the nature of the crown. Like the "crown of life" (James 1:12), the "crown of boasting" (1 Thess. 2:19), the "imperishable wreath" (1 Cor. 9:25), and the "crown of glory" (1 Pet. 5:4), in which life, rejoicing, imperishability, and glory describe the nature of the crown, the context here seems to indicate the crown represents eternal righteousness. Believers receive the imputed righteousness of Christ (justification) at salvation (Rom. 4:6, 11). The Holy Spirit works practical righteousness (sanctification) in the believer throughout his lifetime of struggle with sin (Rom. 6:13, 19; 8:4; Eph. 5:9; 1 Pet. 2:24). But only when the struggle is complete will the Christian receive Christ's righteousness perfected in him (glorification) when he enters heaven (*see note on Gal. 5:5*). **the righteous judge.** *See note on 2 Tim. 4:1*. **that Day.** *See note on 1:12*. **his appearing.** *See notes on 4:1; 1 Tim. 6:14*.

2 TIMOTHY—NOTE ON 4:9–22 In these closing verses, Paul brings Timothy up to date on the spiritual condition, activities, and whereabouts of certain men and women who either helped or harmed his ministry.

2 TIMOTHY—NOTE ON 4:9 **Do your best to come to me soon.** Paul longed to see his beloved coworker, but it was imperative that Timothy make haste because Paul knew his days were numbered (v. 6).

2 TIMOTHY—NOTE ON 4:10 **Demas.** He had been one of Paul's closest associates along with Luke and Epaphras (*see notes on Col. 4:14; Philem. 24*). **in love with this present world.** *See notes on James 4:4; 1 John 2:15–17*. **deserted.** This Greek word means "to utterly abandon," with the idea of leaving someone in a dire situation. Demas was a fair-weather disciple who had never counted the cost of genuine commitment to Christ. His kind are described by our Lord in Matt. 13:20–21; cf. John 8:31; 1 John 2:1. **Thessalonica.** Demas may have considered this city a safe haven (see Introduction to 1 Thessalonians: Background and Setting). **Crescens.** In contrast to Demas, Crescens must have been faithful and dependable, since Paul sent him to Galatia, a Roman province in central Asia Minor where Paul ministered on each of his three missionary journeys. **Titus.** Paul's closest friend and coworker next to Timothy (Titus 1:5; see Introduction to Titus: Title). **Dalmatia.** Also known as Illyricum (Rom. 15:19), a Roman province on the east coast of the Adriatic Sea, just north of Macedonia.

2 TIMOTHY—NOTE ON 4:11 **Luke.** The author of the Gospel of Luke and Acts, and Paul's devoted friend and personal physician, who could not carry the burden of ministry in Rome by himself (see Introductions to Luke and Acts: Author and Date). **Get Mark and bring him with you.** Evidently Mark lived somewhere along the route Timothy would take from Ephesus to Rome. The one who was the author of the Gospel of Mark (sometimes called John), cousin of Barnabas (Col. 4:10), and devoted fellow worker (Philem. 24), had once left Paul and Barnabas in shame (*see notes on Acts 13:13; 15:36–39*), but had become by this time a valued servant (see Introduction to Mark: Author and Date).

2 TIMOTHY—NOTE ON 4:12 **Tychicus.** Paul had either sent him to Ephesus earlier, or he was sending him there to deliver this second letter to Timothy, just as Tychicus had previously delivered Paul's letters to the churches at Ephesus (Eph. 6:21), Colossae (Col. 4:7), and possibly to Titus (Titus 3:12;

see note on Col. 4:7). **Ephesus.** See Introduction to Ephesians: Background and Setting; *see note on Rev. 2:1*.

2 TIMOTHY—NOTE ON 4:13 **cloak.** A large, heavy wool garment that doubled as a coat and blanket in cold weather, which Paul would soon face (v. 21). **Troas.** A seaport of Phrygia, in Asia Minor. **Carpus.** An otherwise unknown acquaintance of Paul whose name means "fruit." **the books, and above all the parchments.** "Books" refers to papyrus scrolls, possibly OT books. "Parchments" were vellum sheets made of treated animal hides, thus they were extremely expensive. They may have been copies of letters he had written or blank sheets for writing other letters. That Paul did not have these already in his possession leads to the possible conclusion that he was arrested in Troas and had no opportunity to retrieve them.

2 TIMOTHY—NOTE ON 4:14 **Alexander the coppersmith.** Probably not the same man whom Paul delivered to Satan along with Hymenaeus (1 Tim. 1:20), since Paul singles him out as the one who was a "coppersmith." This Alexander, however, may have been an idol maker (cf. Acts 19:24). **did me great harm.** Alexander opposed Paul's teaching and likely spread his own false doctrine. He may have been instrumental in Paul's arrest and may even have borne false witness against him. Cf. Acts 19:23ff. **the Lord will repay him.** Paul left vengeance in God's hands (Deut. 32:35; Rom. 12:19).

2 TIMOTHY—NOTE ON 4:16 **first defense.** The Greek word for "defense" gives us the English words "apology" and "apologetics." It referred to a verbal defense used in a court of law. In the Roman legal system, an accused person received two hearings: the *prima actio*, much like a contemporary arraignment, established the charge and determined if there was a need for a trial. The *secunda actio* then established the accused's guilt or innocence. The defense Paul referred to was the *prima actio*. **May it not be charged against them.** Like Stephen (Acts 7:60) and the Lord himself (Luke 23:34).

2 TIMOTHY—NOTE ON 4:17 **But the Lord stood by me.** The Lord fulfills his promise never to "leave or forsake" his children (Deut. 31:6, 8; Josh. 1:5; Heb. 13:5). **proclaimed.** As he had done in the past (Acts 26:2–29), Paul was able to proclaim the gospel before a Roman tribunal. **all the Gentiles might hear.** By proclaiming the gospel to such a cosmopolitan, pagan audience, Paul could say that he had reached all the Gentiles with the gospel. This was a fulfillment of his commission (Acts 9:15–16; 26:15–18). **the lion's mouth.** Cf. Dan. 6:26–27. A common figure for mortal danger (Ps. 22:21; 35:17) and a common occurrence for Paul (cf. Acts 14:19; 2 Cor. 4:8–12; 6:4–10; 11:23–27). Peter pictured Satan as a lion in 1 Pet. 5:8.

2 TIMOTHY—NOTE ON 4:18 **will rescue me from every evil deed.** On the basis of the Lord's present work—strengthening Paul and standing with him (v. 17)—Paul had hope for the Lord's future work. He knew God would deliver him from all temptations and plots against him (2 Cor. 1:8–10). **bring me safely into his heavenly kingdom.** Paul knew the completion of his own salvation was nearer than when he first believed (cf. Rom. 13:11; 2 Cor. 5:8; Phil. 1:21).

2 TIMOTHY—NOTE ON 4:19 **Prisca and Aquila.** Paul first met these two faithful friends in Corinth after they fled Italy (*see note on Acts 18:2*). They ministered for some time in Ephesus (Acts 18:18–19), later returned to Rome for a period of time (Rom. 16:3), and had returned to Ephesus. **the household of Onesiphorus.** *See note on 2 Tim. 1:16*.

2 TIMOTHY—NOTE ON 4:20 **Erastus.** Probably the city treasurer of Corinth, who sent greetings through Paul to the church at Rome (*see note on Rom. 16:23*). **Corinth.** The leading city in Greece (*see note on Acts 18:1*; see Introduction to 1 Corinthians: Title). **Trophimus.** A native of Asia, specifically Ephesus, who had accompanied Paul from Greece to Troas (*see note on Acts 20:4*). **Miletus.** A city and seaport in the province of Lycia, located 30 miles south of Ephesus.

2 TIMOTHY—NOTE ON 4:21 **before winter.** In view of the coming season and the cold Roman jail cell, Paul needed the cloak for warmth. He would also have less opportunity to use the books and parchments as the duration of light grew shorter in winter. **Eubulus . . . Pudens . . . Linus . . . Claudia.** The first three names are Latin, which could indicate they were from Italy and had been members in the church at Rome. Claudia was a believer and close friend of whom nothing else is known.

2 TIMOTHY—NOTE ON 4:22 **Grace be with you.** This is the same benediction as in Paul's previous letter to Timothy (*see note on 1 Tim. 6:21*). The "you" is plural, which means it extended to the entire Ephesian congregation.

Titus

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Introduction to Titus

Title

This epistle is named for its recipient, Titus, who is mentioned by name 13 times in the NT (1:4; Gal. 2:1, 3; 2 Tim. 4:10; for the nine times in 2 Corinthians, see Background and Setting). The title in the Greek NT literally reads “To Titus.” Along with 1, 2 Timothy, these letters to Paul’s sons in the faith are traditionally called “The Pastoral Epistles.”

Author and Date

Authorship by the apostle Paul (1:1) is essentially uncontested (see Introduction to 1 Timothy). Titus was written between A.D. 62–64, while Paul ministered to Macedonian churches between his first and second Roman imprisonments, from either Corinth or Nicopolis (cf. 3:12). Most likely, Titus served with Paul on both the second and third missionary journeys. Titus, like Timothy (2 Tim. 1:2), had become a beloved disciple (Titus 1:4) and fellow worker in the gospel (2 Cor. 8:23). Paul's last mention of Titus (2 Tim. 4:10) reports that he had gone for ministry in Dalmatia—modern Yugoslavia. The letter probably was delivered by Zenas and Apollos (Titus 3:13).

Background and Setting

Although Luke did not mention Titus by name in the book of Acts, it seems probable that Titus, a Gentile (Gal. 2:3), met and may have been led to faith in Christ by Paul (Titus 1:4) before or during the apostle's first missionary journey. Later, Titus ministered for a period of time with Paul on the Island of Crete and was left behind to continue and strengthen the work (1:5). After Artemas or Tychicus (3:12) arrived to direct the ministry there, Paul wanted Titus to join him in the city of Nicopolis, in the province of Achaia in Greece, and stay through the winter (3:12).

Because of his involvement with the church at Corinth during Paul's third missionary journey, Titus is mentioned nine times in 2 Corinthians (2:13; 7:6, 13–14; 8:6, 16, 23; 12:18), where Paul refers to him as "my brother" (2 Cor. 2:13) and "my partner and fellow worker" (2 Cor. 8:23). The young elder was already familiar with Judaizers, false teachers in the church who among other things insisted that all Christians, Gentile as well as Jew, were bound by the Mosaic law. Titus had accompanied Paul and Barnabas years earlier to the Council of Jerusalem where that heresy was the subject (Acts 15; Gal. 2:1–5).

Crete, one of the largest islands in the Mediterranean Sea, measuring 160 miles long by 35 miles at its widest, lying south of the Aegean Sea, had been briefly visited by Paul on his voyage to Rome (Acts 27:7–9, 12–13, 21). He returned there for ministry and later left Titus to continue the work, much as he left Timothy at Ephesus (1 Tim. 1:3), while he went on to Macedonia. He most likely wrote to Titus in response to a letter from Titus or a report from Crete.

Historical and Theological Themes

Like Paul's two letters to Timothy, the apostle gives personal encouragement and counsel to a young pastor who, though well-trained and faithful, faced continuing opposition from ungodly men within the churches where he ministered. Titus was to pass on that encouragement and counsel to the leaders he was to appoint in the Cretan churches (1:5).

In contrast to several of Paul's other letters, such as those to the churches in Rome and Galatia, the book of Titus does not focus on explaining or defending doctrine. Paul had full confidence in Titus's theological understanding and convictions, evidenced by the fact that he entrusted him with such a demanding ministry. Except for the warning about false teachers and Judaizers, the letter gives no theological correction, strongly suggesting that Paul also had confidence in the doctrinal grounding of most church members there, despite the fact that the majority of them were new believers. Doctrines that this epistle affirms include: 1) God's sovereign election of believers (1:1–2); 2) his saving grace (2:11; 3:5); 3) Christ's deity and second coming (2:13); 4) Christ's substitutionary atonement (2:14); and 5) the regeneration and renewing of believers by the Holy Spirit (3:5).

God and Christ are regularly referred to as Savior (1:3–4; 2:10, 13; 3:4, 6), and the saving plan is so emphasized in 2:11–14 that it indicates the major thrust of the epistle is that of equipping the churches of Crete for effective evangelism. This preparation required godly leaders who not only would shepherd believers under their care (1:5–9), but also would equip those Christians for evangelizing their pagan neighbors, who had been characterized by one of their own famous natives as liars, evil beasts, and lazy gluttons (1:12). In order to gain a hearing for the gospel among such people, the believers' primary preparation for evangelization was to live among themselves with the unarguable testimony of righteous, loving, selfless, and godly lives (2:2–14) in marked contrast to the debauched lives of the false teachers (1:10–16). How they behaved with reference to governmental authorities and unbelievers was also crucial to their testimony (3:1–8).

Several major themes repeat themselves throughout Titus. They include: work(s) (1:16; 2:7, 14; 3:1, 5, 8, 14); soundness in faith and doctrine (1:4, 9, 13; 2:1–2, 7–8, 10; 3:15); and salvation (1:3–4; 2:10, 13; 3:4, 6).

Interpretive Challenges

The letter to Titus presents itself in a straightforward manner that should be taken at face value. The few interpretive challenges include: What is the “blessed hope” of 2:13?

Outline

- I. Salutation (1:1–4)
- II. Essentials for Effective Evangelism (1:5–3:11)
  - A. Among Leaders (1:5–16)
    - 1. Recognition of elders (1:5–9)
    - 2. Rebuke of false teachers (1:10–16)
  - B. In the Church (2:1–15)
    - 1. Holy living (2:1–10)
    - 2. Sound doctrine (2:11–15)
  - C. In the World (3:1–11)
    - 1. Holy living (3:1–4)
    - 2. Sound doctrine (3:5–11)
- III. Conclusion (3:12–14)
- IV. Benediction (3:15)

THE LETTER OF PAUL TO

Titus

Greeting

TITUS **1** ‡†Paul, a servant [1] of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and their knowledge of the truth, which accords with godliness, [2]†in hope of eternal life, which God, who never lies, promised before the ages began [2] [3]†and at the proper time manifested in his word through the preaching with which I have been entrusted by the command of God our Savior;

[4]†To Titus, my true child in a common faith:

Grace and peace from God the Father and Christ Jesus our Savior.

Qualifications for Elders

[5]‡†This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you— [6]†if anyone is above reproach, the husband of one wife, [3] and his children are believers and not open to the charge of debauchery or insubordination. [7]†For an overseer, [4] as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, [8]†but hospitable, a lover of good, self-controlled, upright, holy, and disciplined. [9]†He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound [5] doctrine and also to rebuke those who contradict it.

[10]‡†For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party. [11]†They must be silenced, since they are upsetting whole families by teaching for shameful gain what they ought not to teach. [12]†One of the Cretans, [6] a prophet of their own, said, “Cretans are always liars, evil beasts, lazy gluttons.” [7] [13]†This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith,

[14]†not devoting themselves to Jewish myths and the commands of people
who turn away from the truth. [15]††To the pure, all things are pure, but to the
defiled and unbelieving, nothing is pure; but both their minds and their
consciences are defiled. [16]†They profess to know God, but they deny him by
their works. They are detestable, disobedient, unfit for any good work.

Teach Sound Doctrine

TITUS **2** ‡†But as for you, teach what accords with sound [1] doctrine. [2]†Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness. [3]†Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, [4]†and so train the young women to love their husbands and children, [5]†to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled. [6]‡†Likewise, urge the younger men to be self-controlled. [7]†Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, [8]†and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us. [9]†Slaves [2] are to be submissive to their own masters in everything; they are to be well-pleasing, not argumentative, [10]†not pilfering, but showing all good faith, so that in everything they may adorn the doctrine of God our Savior.

[11]‡†For the grace of God has appeared, bringing salvation for all people, [12]†training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, [13]†waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, [14]†who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.

[15]†Declare these things; exhort and rebuke with all authority. Let no one disregard you.

Be Ready for Every Good Work

TITUS 3 ‡†Remind them to be submissive to rulers and authorities, to be obedient, to be ready for every good work, [2]†to speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all people. [3]†For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another. [4]†But when the goodness and loving kindness of God our Savior appeared, [5]†he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, [6]†whom he poured out on us richly through Jesus Christ our Savior, [7]†so that being justified by his grace we might become heirs according to the hope of eternal life. [8]†The saying is trustworthy, and I want you to insist on these things, so that those who have believed in God may be careful to devote themselves to good works. These things are excellent and profitable for people. [9]†But avoid foolish controversies, genealogies, dissensions, and quarrels about the law, for they are unprofitable and worthless. [10]†As for a person who stirs up division, after warning him once and then twice, have nothing more to do with him, [11]†knowing that such a person is warped and sinful; he is self-condemned.

Final Instructions and Greetings

[12]‡†When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. [13]†Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. [14]†And let our people learn to devote themselves to good works, so as to help cases of urgent need, and not be unfruitful.

[15]†All who are with me send greetings to you. Greet those who love us in the faith.

Grace be with you all.

Footnotes

Footnotes for Titus, Chapter 1

[1] 1:1 Or *slave*; Greek *bondservant*

[2] 1:2 Greek *before times eternal*

[3] 1:6 Or *a man of one woman*

[4] 1:7 Or *bishop*; Greek *episkopos*

[5] 1:9 Or *healthy*; also verse 13

[6] 1:12 Greek *One of them*

[7] 1:12 Probably from Epimenides of Crete

Footnotes for Titus, Chapter 2

[1] 2:1 Or *healthy*; also verses 2, 8

[2] 2:9 Or *servants*; Greek *bondservants*

Study Notes

TITUS—NOTE ON 1:1–3 This salutation emphasizes the nature of Paul's service as an apostle of Jesus Christ. He proclaimed: 1) salvation: God's purpose to save the elect by the gospel; 2) sanctification: God's purpose to build up the saved by the word of God; and 3) glorification: God's purpose to bring believers to eternal glory.

TITUS—NOTE ON 1:1 **Paul.** See Introduction: Title; Author and Date; Background and Setting. **servant.** Paul pictures himself as the most menial slave of NT times (*see notes on 2:9; 1 Cor. 4:1–2*), indicating his complete and willing servitude to the Lord, by whom all believers have been "bought with a price" (1 Cor. 6:20; cf. 1 Pet. 1:18–19). This is the only time Paul referred to himself as a "servant of God" (cf. Rom. 1:1; Gal. 1:10; Phil. 1:1). He was placing himself alongside OT men of God (cf. Rev. 15:3). **apostle.** Cf. Rom. 1:1; 1 Cor. 1:1; 2 Cor. 1:1; Eph. 1:1. The word has the basic meaning of messenger or lit., "sent one" and, though often used of royal emissaries who ministered with the extended authority of their sovereign, Paul's exalted position as "an apostle" also was an extension of his service to "God," which came with great authority, responsibility, and sacrifice. *See note on Acts 20:24*. **God's elect.** *See notes on Eph. 1:4–5*. Those who have been graciously chosen for salvation "before the foundation of the world" (Eph. 1:4), but who must exercise personal faith prompted and empowered by the Holy Spirit. God's choice of believers always precedes and enables their choice of him (cf. John 15:16; Acts 13:46–48; Rom. 9:15–21; 2 Thess. 2:13; 2 Tim. 1:8–9; 2:10; 1 Pet. 1:1–2). **the truth.** Paul had in mind gospel truth, the saving message of the death and resurrection of Jesus Christ (1 Tim. 2:3–4; 2 Tim. 2:25). It is that saving truth that leads to "godliness" or sanctification (see Titus 2:11–12).

TITUS—NOTE ON 1:2 **hope.** This is divinely promised and divinely guaranteed to all believers, providing endurance and patience (cf. John 6:37–40; Rom. 8:18–23; 1 Cor. 15:51–58; Eph. 1:13–14; Phil. 3:8–11, 20–21; 1 Thess. 4:13–18; 1 John 3:2–3). *See notes on 1 Pet. 1:3–9*. **never lies.** Cf. 1 Sam. 15:29 and Heb. 6:18. Because God himself is truth and the source of truth, it is impossible for him to say anything untruthful (John 14:6, 17; 15:26; cf. Num. 23:19; Ps. 146:6). **before the ages.** God's plan of salvation for sinful mankind was determined and decreed before man was even created. The promise was made to God the Son (*see notes on John 6:37–44; Eph. 1:4–5; 2 Tim. 1:9*).

TITUS—NOTE ON 1:3 **his word . . . preaching.** God's word is the sole source of content for all faithful preaching and teaching. Cf. 1 Cor. 1:18–21; 9:16–17; Gal. 1:15–16; Col. 1:25. **God our Savior.** Cf. Titus 2:10 and 3:4. The plan of salvation originated in eternity past with God.

TITUS—NOTE ON 1:4 **true child.** A spiritual son, a genuine believer in Christ, like Timothy (1 Tim. 1:2). **common faith.** This may refer to saving faith or to the content of the Christian faith, e.g., "the faith that was once for all delivered to the saints" (Jude 3). **our Savior.** Christ is called "Savior" each time he is mentioned after Titus 1:1 (cf. 2:13; 3:6).

TITUS—NOTE ON 1:5–9 God's standards for all believers are high; his requirement for church leaders is to set that standard and model it. Such leaders are not qualified on the basis of natural ability, intelligence, or education but on the basis of moral and spiritual character and the ability to teach with skill as the Spirit sovereignly has equipped them.

TITUS—NOTE ON 1:5 **Crete.** See Introduction: Background and Setting. **put . . . into order.** Titus was to correct wrong doctrine and practices in the Cretan churches, a task that Paul had been unable to complete. This ministry is mentioned nowhere else. **elders.** Cf. similar qualifications in 1 Tim. 3:1–7. Mature spiritual leaders of the church, also known as bishops or overseers (Titus 1:7; cf. 1 Tim. 3:2) and pastors (lit., shepherds; see Eph. 4:11), were to care for each city's congregation. See also Acts 20:17, 28; 1 Pet. 5:1–2. This ministry of appointing leaders is consistently Pauline (cf. Acts 14:23). **directed you.** A reminder of past apostolic instructions.

TITUS—NOTE ON 1:6 **above reproach.** This word does not refer to sinless perfection but to a personal life that is beyond legitimate accusation and public scandal. It is a general and primary requirement of spiritual leaders that is repeated (v. 7) and explained in the next verses (cf. 1 Tim. 3:2, 10). **husband of one wife.** Lit., "a one-woman man," i.e., a husband who is consistently, both inwardly and outwardly, devoted and faithful to his wife (cf. 1 Tim. 3:2). An otherwise qualified single man is not necessarily disqualified. This is not speaking of divorce, but of internal and external purity in the sexual area. See Prov. 6:32–33. This necessity was motivation for Paul's commitment to control his body (1 Cor. 9:27). **children are believers.** This refers to children who have saving faith in Christ and reflect it in their conduct. Since 1 Tim. 3:4 requires children to be in submission, it may be directed at young children in the home, while this text looks at those who are older. **debauchery or insubordination.** These terms suggest that the reference is to grown children. "Insubordination" carries the idea of rebelliousness to the gospel. Here the elder shows his ability to lead his family to salvation and sanctification (see 1 Tim. 3:4–5), an essential prerequisite for leading the church.

TITUS—NOTE ON 1:7 overseer. This is not a hierarchial title, but a word meaning "elder" or "bishop." Cf. Acts 20:28; Heb. 13:17; 1 Pet. 5:2. **steward.** The term refers to one who manages someone else's properties for the well-being of those his master cares for. In this context, one who manages spiritual truths, lives on God's behalf, and is wholly accountable to him. The church is God's (Acts 20:28; 1 Tim. 3:15; 1 Pet. 5:2–4) and elders or overseers are accountable to him for the way they lead it (Heb. 13:17). **drunkard.** Applies to drinking any alcoholic beverage in any way that dulls the mind or subdues inhibitions (cf. Prov. 23:29–35; 31:4–7). By application, it also indicts any other substance, e.g., drugs, which would cloud the mind. **greedy for gain.** Even in the early church, some men became pastors in order to gain wealth (see Titus 1:11; 1 Pet. 5:2; cf. 2 Pet. 2:1–3).

TITUS—NOTE ON 1:8 hospitable. The word actually means "a lover of strangers." **upright.** Serious, with the right priorities.

TITUS—NOTE ON 1:9 trustworthy word. Sound biblical doctrine not only should be taught but also adhered to with deep conviction. Cf. 1 Tim. 4:6; 5:17; 2 Tim. 2:15; 3:16–17; 4:2–4. **give instruction . . . rebuke.** The faithful teaching and defending of Scripture that encourages godliness and confronts sin and error (those who contradict). *See notes on Titus 1:10–16; 3:10–11; Acts 20:29–30*.

TITUS—NOTE ON 1:10–16 The false teachers in the Cretan churches were much like those with whom Timothy had to deal in Ephesus (see 1 Tim. 1:3–7; cf. Rom. 16:17–18; 2 Pet. 2:1–3).

TITUS—NOTE ON 1:10 insubordinate. Because those men were so numerous, Titus's job was especially difficult, which made the appointment of additional godly elders (v. 5) all the more crucial. Some of the false teachers may have opposed even Paul's apostolic authority during his brief ministry on Crete. **deceivers.** Cf. Jer. 14:14; 23:2, 21, 32. **the circumcision.** Cf. Acts 10:45; 11:2. These were Jews who taught that salvation required the physical cutting of circumcision (*see notes on Gen. 17:9–14*) and adherence to Mosaic ceremonies. *See notes on Acts 15:1–12; Gal. 3:1–12; Eph. 2:11–12; Col. 2:11–12*.

TITUS—NOTE ON 1:11 whole families. Cf. 2 Tim. 3:6. **shameful gain.** False teachers are always in it for the money (1 Tim. 6:5; 1 Pet. 5:2).

TITUS—NOTE ON 1:12 a prophet. Epimenides, the highly esteemed sixth-century B.C. Greek poet and native of Crete, had characterized his own people as the dregs of Greek culture. Elsewhere, Paul also quoted pagan sayings (cf. Acts 17:28; 1 Cor. 15:33). This quote is directed at the false teachers' character.

TITUS—NOTE ON 1:13 sound in the faith. True and pure doctrine was to be required of all who spoke to the church. Any who fell short of that were to be rebuked.

TITUS—NOTE ON 1:14 myths and the commands of people. Paul reemphasized (see v. 10, "those of the circumcision") that most of the false teachers were Jewish. They taught the same kind of externalism and unscriptural laws and traditions that both Isaiah and Jesus railed against (Isa. 29:13; Matt. 15:1–9; Mark 7:5–13).

TITUS—NOTE ON 1:15–16 False teachers are corrupt on the inside ("minds" and "consciences") and the outside ("works" and "disobedient"). Cf. Matt. 7:15–16.

TITUS—NOTE ON 1:15 defiled. The outwardly despicable things that those men practiced (vv. 10–12) were simply reflections of their inner corruption. See Matt. 15:15–20. **minds . . . consciences.** If the mind is defiled, it cannot accurately inform the conscience, so conscience cannot warn the person. When conscience is accurately and fully infused with God’s truth, it functions as the warning system God designed. *See notes on 2 Cor. 1:12; 4:2; 1 Tim. 1:19–20*.

TITUS—NOTE ON 1:16 profess . . . deny. Some of the false teachers in the church were not believers at all. Eventually, even the seemingly noble “works” of unbelievers will betray them. **unfit.** They can do nothing that pleases God. *See note on 1 Cor. 9:27*; cf. 2 Tim. 3:8.

TITUS—NOTE ON 2:1–10 Sound doctrine for older men (v. 2), older women (v. 3), younger women (vv. 4–5), young men (vv. 6–8), and slaves (vv. 9–10) reflects the duty of everyone in the church.

TITUS—NOTE ON 2:1 sound. Meaning “healthy”—Paul uses this word nine times in the Pastoral Epistles (five times in Titus), always in the sense that the truth produces spiritual well-being. The things Paul mentions in vv. 2–10 pertain to truths, attitudes, and actions that correspond to and are based on biblical truth. In order not only to please God, but also to have an effective witness to unbelievers, God’s people must know the truth that leads to spiritual health.

TITUS—NOTE ON 2:2 Older men. Paul used this term for himself (Philem. 9) when he was over 60. It refers to those of advanced age, using a different term from the one translated “elders” in Titus 1:5. **dignified.** This requirement is not limited to reverence for God, which is assumed, but also refers to being honorable. They are to be sensible and spiritually healthy.

TITUS—NOTE ON 2:3 Older women. Those who no longer had child-rearing responsibilities, typically around age 60 (cf. 1 Tim. 5:3–10). **reverent.** Or “dignified.” *See note on Titus 2:2*. Cf. 1 Tim. 2:9–11, 15. **not slanderers.** A term used 34 times in the NT to describe Satan, the arch-slanderer. **what is good.** Those things that please God (cf. Titus 1:16), particularly the lessons in 2:4–5.

TITUS—NOTE ON 2:4 **train the young women.** Their own examples of godliness (v. 3) give older women the right and the credibility to instruct younger women in the church. The obvious implication is that older women must exemplify the virtues (vv. 4–5) that they "train." **love their husbands.** Like the other virtues mentioned here, this one is unconditional. It is based on God's will, not on a husband's worthiness. The Greek word *phileo* emphasizes affection. *See notes on Eph. 5:22–23*.

TITUS—NOTE ON 2:5 **working at home.** Cf. 1 Tim. 5:14. Keeping a godly home with excellence for one's husband and children is the Christian woman's non-negotiable responsibility. **submissive to.** The ideas of radical feminism were an integral part of ancient Babylonian and Assyrian mythology as well as of Greek Gnosticism, which flourished throughout the Roman Empire during NT times and posed a constant danger to the early church. Modern feminism is neither new nor progressive; it is age-old and regressive. *See notes on Eph. 5:22*. **not be reviled.** This is the purpose of godly conduct—to eliminate any reproach on Scripture. For a person to be convinced God can save from sin, one needs to see someone who lives a holy life. When Christians claim to believe God's word but do not obey it, the word is dishonored. Many have mocked God and his truth because of the sinful behavior of those who claim to be Christians. Cf. Matt. 5:16; 1 Pet. 2:9.

TITUS—NOTE ON 2:6 **younger men.** Males, 12 and older.

TITUS—NOTE ON 2:6–7 **integrity.** See v. 2.

TITUS—NOTE ON 2:7 **in all respects.** This rightly goes at the end of v. 6, qualifying young men and emphasizing the comprehensiveness of this admonition. **model.** Titus had a special obligation to exemplify the moral and spiritual qualities about which he was to admonish others. Cf. 1 Cor. 4:16; 11:1; Phil. 3:17; 2 Thess. 3:8–9; 1 Tim. 4:12; Heb. 13:7.

TITUS—NOTE ON 2:8 **sound speech.** Daily conversation. Cf. Eph. 4:31; Col. 3:16–17; 4:6. **nothing evil to say.** Again, as in Titus 2:5, the purpose of godly living is to silence the opponents of Christianity and the gospel (*see notes on 1 Pet. 2:11–12*), and make the power of Christ believable.

TITUS—NOTE ON 2:9 **Slaves.** The term applies generally to all employees, but direct reference is to slaves—men, women, and children who, in the Roman Empire and in much of the ancient world, were owned by their masters. They had few, if any, civil rights and often were accorded little more dignity or care than domestic animals. The NT nowhere condones or condemns the practice of slavery, but it everywhere teaches that freedom from the bondage of sin is infinitely more important than freedom from any human bondage a person may have to endure (see Rom. 6:22). **be submissive to . . . masters . . . well-pleasing.** Paul clearly teaches that, even in the most servile of circumstances, believers are "to be submissive" and seek to please those for whom they work, whether their "masters" are believers or unbelievers, fair or unfair, kind or cruel. How much more obligated are believers to respect and obey employers for whom they work voluntarily! As with wives' obedience to their husbands (Titus 2:5), the only exception would involve a believer's being required to disobey God's word. Cf. Eph. 6:5–9; Col. 3:22–4:1; 1 Tim. 6:1–2.

TITUS—NOTE ON 2:10 **not pilfering.** A term used to refer to embezzlement. **all good faith.** Loyalty. **adorn the doctrine.** Again (cf. v. 5), Paul stresses that the supreme purpose of a virtuous life is to make attractive the teaching that God saves sinners.

TITUS—NOTE ON 2:11–13 This is the heart of the letter, emphasizing that God's sovereign purpose in calling out elders (1:5) and in commanding his people to live righteously (2:1–10) is to provide the witness that brings God's plan and purpose of salvation to fulfillment. Paul condensed the saving plan of God into three realities: 1) salvation from the penalty (v. 11); 2) the power (v. 12); and 3) the presence (v. 13) of sin.

TITUS—NOTE ON 2:11 **grace of God.** Not simply the divine attribute of grace, but Jesus Christ himself, grace incarnate, God's supremely gracious gift to fallen mankind. Cf. John 1:14. **all people.** This does not teach universal salvation. "All people" refers to humanity in general, as a category, not to every individual. *See notes on 2 Cor. 5:19 and 2 Pet. 3:9*. Jesus Christ made a sufficient sacrifice to cover every sin of every one who believes (John 3:16–18; 1 Tim. 2:5–6; 4:10; 1 John 2:2). Paul makes clear in the opening words of this letter to Titus that salvation becomes effective only through “the faith of God’s elect” (Titus 1:1). *See note on 3:2*. Out of all humanity, only those who believe will be saved (John 1:12; 3:16; 5:24, 38, 40; 6:40; 10:9; Rom. 10:9–17).

TITUS—NOTE ON 2:12 renounce . . . live. Salvation is transforming (2 Cor. 5:17; Eph. 2:8–10), and transformation (new birth) produces a new life in which the power of sin has been broken (*see notes on Rom. 6:4–14; Phil. 3:8–9; Col. 3:9–10*).

TITUS—NOTE ON 2:13 blessed hope. A general reference to the second coming of Jesus Christ, including the resurrection (cf. Rom. 8:22–23; 1 Cor. 15:51–58; Phil. 3:20–21; 1 Thess. 4:13–18; 1 John 3:2–3) and the reign of the saints with Christ in glory (2 Tim. 2:10). **appearing of the glory.** Cf. 2 Tim. 1:10. This will be our salvation from the presence of sin. **God and Savior.** A clear reference to the deity of Jesus. Cf. 2 Pet. 1:1.

TITUS—NOTE ON 2:14 redeem . . . purify. Another expression (cf. v. 12) summarizes the dual effect of salvation (regeneration and sanctification). To “redeem” is to release someone held captive, on the payment of a ransom. The price was Christ’s blood paid to satisfy God’s justice. *See notes on Acts 20:28; Gal. 1:4; 2:20; 1 Pet. 1:18*; cf. Mark 10:45. **a people for his own possession.** People who are special by virtue of God’s decree and confirmed by the grace of salvation that they have embraced (*see notes on Titus 1:1–4*). Cf. 1 Cor. 6:19–20; 1 Pet. 2:9. **zealous.** Cf. Titus 3:8. Good works are the product, not the means, of salvation. Cf. Eph. 2:10.

TITUS—NOTE ON 2:15 Declare . . . exhort . . . rebuke. These three verbs identify the need for proclamation, application, and correction by the word. **authority.** “Authority” to command people in the spiritual realm comes only from God’s word. Cf. Matt. 7:28–29. **Let no one disregard you.** See Titus 3:9–11. Rebellion against the truth has to be dealt with. Cf. Matt. 18:15–20; 1 Cor. 5:9–13; 2 Thess. 3:14–15.

TITUS—NOTE ON 3:1–11 In his closing remarks, Paul admonished Titus to remind believers under his care of their attitudes toward: 1) the unsaved rulers (v. 1) and people in general (v. 2); 2) their previous state as unbelievers lost in sin (v. 3); 3) of their gracious salvation through Jesus Christ (vv. 4–7); 4) of their righteous testimony to the unsaved world (v. 8);

and 5) of their responsibility to oppose false teachers and factious members within the church (vv. 9–11). All of these matters are essential to effective evangelism.

TITUS—NOTE ON 3:1 submissive. Submission to the authority of Scripture demands submission to human authorities as part of a Christian's testimony (*see notes on Rom. 13:1–7; 1 Pet. 2:12–17*).

TITUS—NOTE ON 3:2 all people. Christians are to exemplify these godly virtues in their dealings with everyone. The admonition applies especially to dealings with unbelievers. The use of this phrase here to refer to mankind in general (particularly those who cross our paths), rather than every person who lives, supports the fact that it has the same meaning in 2:11.

TITUS—NOTE ON 3:3 ourselves. It is not that every believer has committed every sin listed here, but rather that before salvation every life is characterized by such sins. That sobering truth should make believers humble in dealing with the unsaved, even those who are grossly immoral and ungodly. If it weren't for God's grace to his own, they would all be wicked. *See note on 1 Pet. 3:15*; cf. 2 Tim. 2:25. For other lists of sins, see Rom. 1:18–32; 1 Cor. 6:9–10; Gal. 5:19–21; Eph. 4:17–19.

TITUS—NOTE ON 3:4 kindness . . . appeared. As in 2:11, Paul is speaking of Jesus Christ, who was kindness and love incarnate, appearing in human form. Cf. Eph. 2:4–6.

TITUS—NOTE ON 3:5 not because of works. Salvation has never been by deeds, or works (see Eph. 2:8–9; cf. Rom. 3:19–28). **according to his own mercy.** Cf. Eph. 2:4; 1 Tim. 1:13; 1 Pet. 1:3; 2:10. **washing of regeneration.** *See notes on Ezek. 36:25–31; Eph. 5:26–27; James 1:18; 1 Pet. 1:23*. Salvation brings divine cleansing from sin and the gift of a new, Spirit-generated, Spirit-empowered, and Spirit-protected life as God's own children and heirs (Titus 3:7). This is the new birth (cf. John 3:5; 1 John 2:29; 3:9; 4:7; 5:1). **renewal of the Holy Spirit.** Cf. Rom. 8:2. He is the agent of the "washing of regeneration."

TITUS—NOTE ON 3:6 richly. When believers are saved, Christ's Spirit blesses them beyond measure (cf. Acts 2:38–39; 1 Cor. 12:7, 11, 13; Eph.

3:20; 5:18).

TITUS—NOTE ON 3:7 **justified.** The central truth of salvation is justification by faith alone. When a sinner repents and places his faith in Jesus Christ, God declares him just, imputes the righteousness of Christ to him, and gives him eternal life by virtue of the substitutionary death of Christ as the penalty for that sinner's iniquity. *See notes on Rom. 3:21–5:21; Gal. 3:6–22; Phil. 3:8–9*. **heirs.** As adopted children of God through faith in Jesus Christ, believers become "heirs of God and fellow heirs with Christ" (Rom. 8:17; cf. 1 Pet. 1:3–4).

TITUS—NOTE ON 3:8 **The saying is trustworthy.** A common expression in the early church, used five times in the Pastoral Epistles (cf. 1 Tim. 1:15; 3:1; 4:9; 2 Tim. 2:11). **profitable for people.** That is, for the sake of evangelism. Again "people" (cf. Titus 3:2; 2:11) is general, referring to those who respond by the holy witness to the gospel.

TITUS—NOTE ON 3:9 **foolish controversies.** Paul again warns against becoming embroiled in senseless discussions with the many false teachers on Crete (see 1:10, 14–16), especially the Judaizers who contended that a Christian must be obedient to "the [Mosaic] law," a view that assaulted the doctrine of justification by grace through faith alone and, contrary to holy living, which was good and profitable, was "unprofitable and worthless." Proclaiming the truth, not arguing error, is the biblical way to evangelize.

TITUS—NOTE ON 3:10 **have nothing more to do.** Anyone in the church who is unsubmissive, self-willed, and divisive should be expelled. Two warnings are to be given, following the basic pattern for church discipline set forth by Christ (*see notes on Matt. 18:15–17*; cf. Rom. 16:17–18; 2 Thess. 3:14–15).

TITUS—NOTE ON 3:11 **self-condemned.** By his own ungodly behavior, a factious believer brings judgment on himself.

TITUS—NOTE ON 3:12–14 Paul gives Titus special instructions.

TITUS—NOTE ON 3:12 **Artemas.** Nothing is known of this man beyond Paul's obvious confidence in him. **Tychicus.** This "beloved brother and faithful . . . servant" (Col. 4:7) accompanied Paul from Corinth to Asia

Minor (Acts 20:4), carried the apostle’s letter to the Colossian church (Col. 4:7), and possibly his letter to Ephesus (see Eph. 6:21). **Nicopolis.** The name means “city of victory,” and this was but one of perhaps nine different cities so named because of decisive military battles that were won in or near them. This particular Nicopolis was probably in southern Greece, on the west coast of Achaia, which was a good place “to spend the winter.”

TITUS—NOTE ON 3:13 **Zenas.** Nothing is known of this believer whose expertise was either in biblical law or Roman law. **Apollos.** Originally from Alexandria, he was an outstanding teacher of Scripture who was converted to Christ after being acquainted only with the teaching of John the Baptist (Acts 18:24–28). Some of his followers apparently formed a faction in the church at Corinth (1 Cor. 1:11–12; 3:4).

TITUS—NOTE ON 3:14 **good works.** Again the emphasis is on good deeds as the platform for witnessing effectively (cf. v. 8; 1:13–16; 2:5, 8, 10, 12, 14).

TITUS—NOTE ON 3:15 **All who are with me.** Cf. 1 Cor. 16:20; 2 Cor. 13:12; Phil. 4:22; cf. also Rom. 16:21–23; Col. 4:10–14, where those with Paul are mentioned by name.

Philemon

Philemon

- Introduction to Philemon
    - Title
    - Author and Date
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Introduction to Philemon

Title

Philemon, the recipient of this letter, was a prominent member of the church at Colossae (vv. 1–2; cf. Col. 4:9), which met in his house (Philem. 2). The letter was for him, his family, and the church.

Author and Date

The book claims that the apostle Paul was its writer (vv. 1, 9, 19), a claim that few in the history of the church have disputed, especially since there is nothing in Philemon that a forger would have been motivated to write. It is one of the Prison Epistles, along with Ephesians, Philippians, and Colossians. Its close connection with Colossians, which Paul wrote at the same time (c. A.D. 60–62; cf. vv. 1, 16), brought early and unquestioned vindication of Paul's authorship by the early church fathers (e.g., Jerome, Chrysostom, and Theodore of Mopsuestia). The earliest of NT canons, the Muratorian (c. A.D. 170), includes Philemon. For biographical information on Paul, see Introduction to Romans: Author and Date; for the date and place of Philemon's writing, see Introductions to Ephesians and Philippians: Author and Date.

Background and Setting

Philemon had been saved under Paul’s ministry, probably at Ephesus (v. 19), several years earlier. Wealthy enough to have a large house (cf. v. 2), Philemon also owned at least one slave, a man named Onesimus (lit., “useful”; a common name for slaves). Onesimus was not a believer at the time he stole some money (v. 18) from Philemon and ran away. Like countless thousands of other runaway slaves, Onesimus fled to Rome, seeking to lose himself in the imperial capital’s teeming and nondescript slave population. Through circumstances not recorded in Scripture, Onesimus met Paul in Rome and became a Christian.

The apostle quickly grew to love the runaway slave (vv. 12, 16) and longed to keep Onesimus in Rome (v. 13), where he was providing valuable service to Paul in his imprisonment (v. 11). But by stealing and running away from Philemon, Onesimus had both broken Roman law and defrauded his master. Paul knew those issues had to be dealt with, and decided to send Onesimus back to Colossae. It was too hazardous for him to make the trip alone (because of the danger of slave-catchers), so Paul sent him back with Tychicus, who was returning to Colossae with the epistle to the Colossians (Col. 4:7–9). Along with Onesimus, Paul sent Philemon this beautiful personal letter, urging him to forgive Onesimus and welcome him back to service as a brother in Christ (Philem. 15–17).

Historical and Theological Themes

Philemon provides valuable historical insights into the early church's relationship to the institution of slavery. Slavery was widespread in the Roman Empire (according to some estimates, slaves constituted one third, perhaps more, of the population) and an accepted part of life. In Paul's day, slavery had virtually eclipsed free labor. Slaves could be doctors, musicians, teachers, artists, librarians, or accountants; in short, almost all jobs could be and were filled by slaves.

Slaves were not legally considered persons, but were the tools of their masters. As such, they could be bought, sold, inherited, exchanged, or seized to pay their master's debt. Their masters had virtually unlimited power to punish them, and sometimes did so severely for the slightest infractions. By the time of the NT, however, slavery was beginning to change. Realizing that contented slaves were more productive, masters tended to treat them more leniently. It was not uncommon for a master to teach a slave his own trade, and some masters and slaves became close friends. While still not recognizing them as persons under the law, the Roman Senate in A.D. 20 granted slaves accused of crimes the right to a trial. It also became more common for slaves to be granted (or to purchase) their freedom. Some slaves enjoyed very favorable and profitable service under their masters and were better off than many freemen because they were assured of care and provision. Many freemen struggled in poverty.

The NT nowhere directly attacks slavery; had it done so, the resulting slave insurrections would have been brutally suppressed and the message of the gospel hopelessly confused with that of social reform. Instead, Christianity undermined the evils of slavery by changing the hearts of slaves and masters. By stressing the spiritual equality of master and slave (v. 16; Gal. 3:28; Eph. 6:9; Col. 4:1; 1 Tim. 6:1–2), the Bible did away with slavery's abuses. The rich theological theme that alone dominates the letter is forgiveness, a featured theme throughout NT Scripture (cf. Matt. 6:12–15; 18:21–35; Eph. 4:32; Col. 3:13). Paul's instruction here provides the biblical definition of forgiveness, without ever using the word.

Interpretive Challenges

There are no significant interpretive challenges in this personal letter from Paul to his friend Philemon.

Outline

I. Greeting (1–3)
II. The Character of One Who Forgives (4–7)
III. The Actions of One Who Forgives (8–18)
IV. The Motives of One Who Forgives (19–25)

THE LETTER OF PAUL TO

Philemon

Greeting

PHILEMON **1** ††Paul, a prisoner for Christ Jesus, and Timothy our brother,

To Philemon our beloved fellow worker [2]†and Apphia our sister and Archippus our fellow soldier, and the church in your house:

[3]†Grace to you and peace from God our Father and the Lord Jesus Christ.

Philemon's Love and Faith

[4]I thank my God always when I remember you in my prayers, [5]†because I hear of your love and of the faith that you have toward the Lord Jesus and for all the saints, [6]†and I pray that the sharing of your faith may become effective for the full knowledge of every good thing that is in us for the sake of Christ. [1] [7]†For I have derived much joy and comfort from your love, my brother, because the hearts of the saints have been refreshed through you.

Paul's Plea for Onesimus

[8]†Accordingly, though I am bold enough in Christ to command you to do what is required, [9]†yet for love's sake I prefer to appeal to you—I, Paul, an old man and now a prisoner also for Christ Jesus— [10]†I appeal to you for my child, Onesimus, [2] whose father I became in my imprisonment. [11]†(Formerly he was useless to you, but now he is indeed useful to you and to me.) [12]I am sending him back to you, sending my very heart. [13]I would have been glad to keep him with me, in order that he might serve me on your behalf during my imprisonment for the gospel, [14]†but I preferred to do nothing without your consent in order that your goodness might not be by compulsion but of your own accord. [15]†For this perhaps is why he was

parted from you for a while, that you might have him back forever, [16]†no
longer as a slave [3] but more than a slave, as a beloved brother—especially
to me, but how much more to you, both in the flesh and in the Lord.

[17]†So if you consider me your partner, receive him as you would receive
me. [18]If he has wronged you at all, or owes you anything, charge that to my
account. [19]†I, Paul, write this with my own hand: I will repay it—to say
nothing of your owing me even your own self. [20]†Yes, brother, I want some
benefit from you in the Lord. Refresh my heart in Christ.

[21]†Confident of your obedience, I write to you, knowing that you will do
even more than I say. [22]†At the same time, prepare a guest room for me, for
I am hoping that through your prayers I will be graciously given to you.

Final Greetings

[23]†Epaphras, my fellow prisoner in Christ Jesus, sends greetings to you,
[24]†and so do Mark, Aristarchus, Demas, and Luke, my fellow workers.

[25]The grace of the Lord Jesus Christ be with your spirit.

Footnotes

Footnotes for Philemon, Chapter 1

[1] 1:6 Or *for Christ's service*

[2] 1:10 *Onesimus* means *useful* (see verse 11) or *beneficial* (see verse 20)

[3] 1:16 Greek *bondservant*; twice in this verse

Study Notes

PHILEMON—NOTE ON 1–2 Following first-century custom, the salutation contains the names of the letter's author and its recipient. This is a very personal letter and Philemon was one of only three individuals (Timothy and Titus are the others) to receive a divinely inspired letter from Paul.

PHILEMON—NOTE ON 1 prisoner for Christ Jesus. At the time of writing, Paul was a prisoner in Rome (see Introductions to Ephesians and Philippians: Author and Date). Paul was imprisoned for the sake of and by the sovereign will of Christ (cf. Eph. 3:1; 4:1; 6:19–20; Phil. 1:13; Col. 4:3). By beginning with his imprisonment and not his apostolic authority, Paul made this letter a gentle and singular appeal to a friend. A reminder of Paul's severe hardships was bound to influence Philemon's willingness to do the comparatively easy task Paul was about to request. **Timothy.** See Introduction to 1 Timothy: Background and Setting; *see notes on Acts 16:1–3; Phil. 1:1; 1 Tim. 1:2*. He was not the coauthor of this letter, but probably had met Philemon at Ephesus and was with Paul when the apostle wrote the letter. Paul mentions Timothy here and in the other epistles (e.g., 2 Cor. 1:1; Phil. 1:1; Col. 1:1; 1 Thess. 1:1; 2 Thess. 1:1) because he wanted him recognized as a leader and the non-apostolic heir apparent to Paul. **Philemon.** A wealthy member of the Colossian church, which met in his house (see Introduction: Background and Setting). Church buildings were unknown until the third century.

PHILEMON—NOTE ON 2 Apphia . . . Archippus. Philemon's wife and son, respectively. **in your house.** First-century churches met in homes, and Paul wanted this personal letter read in the church that met at Philemon's. This reading would hold Philemon accountable, as well as instruct the church on the matter of forgiveness.

PHILEMON—NOTE ON 3 Grace to you. The standard greeting that appears in all 13 of Paul's NT letters. It highlighted salvation's means (grace) and its results (peace) and linked the Father and Son, thus affirming the deity of Christ.

PHILEMON—NOTE ON 5 In the Greek text, this verse is arranged in what is called a chiastic construction. “Love” relates to the final phrase “for all the saints.” This love of will, choice, self-sacrifice, and humility (Gal. 5:22) was a manifestation of Philemon’s genuine faith “toward the Lord Jesus” (cf. Rom. 5:5; Gal. 5:6; 1 John 3:14).

PHILEMON—NOTE ON 6 **sharing.** The Greek word here means much more than simply enjoying one another’s company. It refers to a mutual sharing of all life, which believers do because of their common life in Christ and mutual partnership or “belonging to each other” in the “faith.” **effective.** Lit., “powerful.” Paul wanted Philemon’s actions to send a powerful message to the church about the importance of forgiveness. **knowledge.** The deep, rich, full, experiential knowledge of the truth (*see notes on Col. 1:9; 3:10*).

PHILEMON—NOTE ON 7 **hearts.** This Greek word denotes the seat of human feelings (*see note on Col. 3:12* where the same Greek word is translated “compassionate hearts”). **refreshed.** This comes from the Greek military term that describes an army at rest from a march.

PHILEMON—NOTE ON 8 **bold enough . . . to command.** Because of his apostolic authority (*see notes on Rom. 1:1; 1 Thess. 2:6*), Paul could have ordered Philemon to accept Onesimus.

PHILEMON—NOTE ON 9 **I prefer to appeal.** In this situation, however, Paul did not rely on his authority but called for a response based on the bond of love between himself and Philemon (v. 7; cf. 2 Cor. 10:1). **an old man.** More than a reference to his chronological age (which at the time of this letter was about 60), this description includes the toll that all the years of persecution, illnesses, imprisonments, difficult journeys, and constant concern for the churches had taken on Paul (*see notes on 2 Cor. 11:23–30*), making him feel and appear even older than he actually was. **prisoner.** *See note on Philem. 1*.

PHILEMON—NOTE ON 10 **my child, Onesimus.** See Introduction: Background and Setting. To Paul, he was a son in the faith (*see note on 1 Tim. 1:2*). **became in my imprisonment.** While in prison at Rome, Paul had led him to faith in Christ.

PHILEMON—NOTE ON 11 useless . . . useful. This play on words carries the same root meaning as the Greek word from which the name Onesimus comes. Paul was basically saying, “Useful formerly was useless, but now is useful”—Paul’s point is that Onesimus had been radically transformed by God’s grace.

PHILEMON—NOTE ON 14 own accord. Paul wanted Onesimus to minister alongside him, but only if Philemon openly and gladly agreed to release him.

PHILEMON—NOTE ON 15 perhaps. Paul was suggesting that God providentially ordered the overturning of the evil of Onesimus’s running away to produce eventual good (cf. Gen. 50:20; Rom. 8:28).

PHILEMON—NOTE ON 16 no longer as a slave . . . a beloved brother. Paul did not call for Onesimus’s freedom (cf. 1 Cor. 7:20–22), but that Philemon would receive his slave now as a fellow-believer in Christ (cf. Eph. 6:9; Col. 4:1; 1 Tim. 6:2). Christianity never sought to abolish slavery, but rather to make the relationships within it just and kind. **in the flesh.** In this physical life (*see note on Phil. 1:22*), as they worked together. **in the Lord.** The master and slave were to enjoy spiritual oneness and fellowship as they worshiped and ministered together.

PHILEMON—NOTE ON 17–19 Paul offered to pay whatever restitution was necessary for Onesimus to be reconciled to Philemon, following the example of Jesus in reconciling sinners to God.

PHILEMON—NOTE ON 19 with my own hand. *See notes on Gal. 6:11; Col. 4:18*; cf. 2 Thess. 3:17. **even your own self.** Philemon owed Paul something far greater than the material debt Paul was offering to repay, since Paul had led him to saving faith, a debt Philemon could never repay.

PHILEMON—NOTE ON 20 some benefit from you. *See note on Phil. 2:2*. By forgiving Onesimus, Philemon would keep the unity in the church at Colossae and bring joy to the chained apostle (cf. Philem. 7).

PHILEMON—NOTE ON 21 even more than I say. The more than forgiveness that Paul was urging upon Philemon was either: 1) to welcome Onesimus back enthusiastically, not grudgingly (cf. Luke 15:22–24); 2) to permit Onesimus, in addition to his menial tasks, to minister spiritually with Philemon; or 3) to forgive any others who might have wronged Philemon. Whichever Paul intended, he was not subtly urging Philemon to grant Onesimus freedom (*see note on Philem. 16*).

PHILEMON—NOTE ON 22 a guest room. A place where Paul could stay when he visited Colossae. **I will be graciously given to you.** Paul expected to be released from prison in the near future (cf. Phil. 2:23–24), after which he could be with Philemon and the other Colossians again.

PHILEMON—NOTE ON 23 Epaphras. *See note on Col. 4:12*.

PHILEMON—NOTE ON 24 Mark, Aristarchus. *See note on Col. 4:10*. The story of the once severed but now mended relationship between Paul and Mark (Acts 15:38–40; 2 Tim. 4:11) would have been well known to the believers in Colossae (Col. 4:10). Listing Mark's name here would serve to remind Philemon that Paul himself had worked through the issues of forgiveness, and that the instructions he was passing on to his friend were ones the apostle himself had already implemented in his relationship with John Mark. **Demas, and Luke.** *See note on Col. 4:14*.

Hebrews

Hebrews 1 • Hebrews 2 • Hebrews 3 • Hebrews 4 • Hebrews 5 • Hebrews 6 • Hebrews 7 • Hebrews 8 • Hebrews 9 • Hebrews 10 • Hebrews 11 • Hebrews 12 • Hebrews 13

Introduction to Hebrews
- Title
- Author and Date
- Background and Setting
- Historical and Theological Themes
- Interpretive Challenges
- Outline

Footnotes

Study Notes

Introduction to Hebrews

Title

When the various NT books were formally brought together into one collection shortly after A.D. 100, the titles were added for convenience. This epistle's title bears the traditional Greek title, "To the Hebrews," which was attested by at least the second century A.D. Within the epistle itself, however, there is no identification of the recipients as either Hebrews (Jews) or Gentiles. Since the epistle is filled with references to Hebrew history and religion and does not address any particular Gentile or pagan practice, the traditional title has been maintained.

Author and Date

The author of Hebrews is unknown. Paul, Barnabas, Silas, Apollos, Luke, Philip, Priscilla, Aquila, and Clement of Rome have been suggested by different scholars, but the epistle's vocabulary, style, and various literary characteristics do not clearly support any particular claim. It is significant that the writer includes himself among those people who had received confirmation of Christ's message from others (2:3). That would seem to rule out someone like Paul, who claimed that he had received such confirmation directly from God and not from men (Gal. 1:12). Whoever the author was, he preferred citing OT references from the Greek OT (lxx) rather than from the Hebrew text. Even the early church expressed various opinions on authorship, and current scholarship admits the puzzle still has no solution. Therefore, it seems best to accept the epistle's anonymity. Ultimately, of course, the author was the Holy Spirit (2 Pet. 1:21).

The use of the present tense in Heb. 5:1–4; 7:21, 23, 27–28; 8:3–5, 13; 9:6–9, 13, 25; 10:1, 3–4, 8, 11; and 13:10–11 would suggest that the Levitical priesthood and sacrificial system were still in operation when the epistle was composed. Since the temple was destroyed by General (later Emperor) Titus Vespasian in A.D. 70, the epistle must have been written prior to that date. In addition, it may be noted that Timothy had just been released from prison (13:23) and that persecution was becoming severe (10:32–39; 12:4; 13:3). These details suggest a date for the epistle around A.D. 67–69.

Background and Setting

Emphases on the Levitical priesthood and on sacrifices, as well as the absence of any reference to the Gentiles, support the conclusion that a community of Hebrews was the recipient of the epistle. Although these Hebrews were primarily converts to Christ, there were probably a number of unbelievers in their midst who were attracted by the message of salvation, but who had not yet made a full commitment of faith in Christ (see Interpretive Challenges). One thing is clear from the contents of the epistle: the community of Hebrews was facing the possibility of intensified persecution (10:32–39; 12:4). As they confronted this possibility, the Hebrews were tempted to cast aside any identification with Christ. They may have considered demoting Christ from God's Son to a mere angel. Such a precedent had already been set in the Qumran community of messianic Jews living near the Dead Sea. They had dropped out of society, established a religious commune, and included the worship of angels in their brand of reformed Judaism. The Qumran community had even gone so far as to claim that the angel Michael was higher in status than the coming Messiah. These kinds of doctrinal aberrations could explain the emphasis in Hebrews ch. 1 on the superiority of Christ over the angels.

Possible locations for the recipients of the epistle include Palestine, Egypt, Italy, Asia Minor, and Greece. The community that was the primary recipient may have circulated the epistle among those of Hebrew background in neighboring areas and churches. Those believers probably had not seen Christ personally. Apparently, they had been evangelized by "those who heard" Christ and whose ministries had been authenticated "by signs and wonders and various miracles" (2:3–4). Thus the recipients could have been in a church outside Judea and Galilee or in a church in those areas, but established among people in the generation following those who had been eyewitnesses of Christ. The congregation was not new or untaught ("by this time you ought to be teachers") yet some of them still needed "milk, not solid food" (5:12).

"Those who come from Italy" (13:24) is an ambiguous reference since it could mean either those who had left Italy and were living elsewhere, or those who were still in Italy and being singled out as native residents of that country. Greece or Asia Minor must also be considered because of the apparently early establishment of the church there, and because of the consistent use of the lxx.

The generation of Hebrews receiving this epistle had practiced the Levitical sacrifices at the temple in Jerusalem. Jews living in exile had substituted the synagogue for the temple but still felt a deep attraction to the temple worship. Some had the means to make regular pilgrimages to the temple in Jerusalem. The writer of this epistle emphasized the superiority of Christianity over Judaism and the superiority of Christ’s once-for-all sacrifice over the repeated and imperfect Levitical sacrifices observed in the temple.

Historical and Theological Themes

Since the book of Hebrews is grounded in the work of the Levitical priesthood, an understanding of the book of Leviticus is essential for properly interpreting Hebrews. Israel’s sin had continually interrupted God’s fellowship with his chosen and covenant people, Israel. Therefore, he graciously and sovereignly established a system of sacrifices that symbolically represented the inner repentance of sinners and his divine forgiveness. However, the need for sacrifices never ended because the people and priests continued to sin. The need of all mankind was for a perfect priest and a perfect sacrifice that would once and for all actually remove sin. God’s provision for that perfect priest and sacrifice in Christ is the central message of Hebrews.

The epistle to the Hebrews is a study in contrast, between the imperfect and incomplete provisions of the Old Covenant, given under Moses, and the infinitely better provisions of the New Covenant offered by the perfect high priest, God’s only Son and the Messiah, Jesus Christ. Included in the “better” provisions are: a better hope, testament, promise, sacrifice, substance, country, and resurrection. Those who belong to the New Covenant dwell in a completely new and heavenly atmosphere, they worship a heavenly Savior, have a heavenly calling, receive a heavenly gift, are citizens of a heavenly country, look forward to a heavenly Jerusalem, and have their very names written in heaven.

One of the key theological themes in Hebrews is that all believers now have direct access to God under the New Covenant and, therefore, may approach the throne of God boldly (4:16; 10:22). One’s hope is in the very presence of God, into which he follows the Savior (6:19–20; 10:19–20). The primary teaching symbolized by the tabernacle service was that believers under the covenant of law did not have direct access to the presence of God (9:8), but were shut out of the Most Holy Place. The book of Hebrews may briefly be summarized in this way: Believers in Jesus Christ, as God’s perfect sacrifice for sin, have the perfect high priest through whose ministry everything is new and better than under the covenant of law.

This epistle is more than a doctrinal treatise, however. It is intensely practical in its application to everyday living (see ch. 13). The writer himself even refers to his letter as a “word of exhortation” (13:22; cf. Acts 13:15). Exhortations designed to stir the readers into action are found throughout the text. Those exhortations are given in the form of six warnings:

- Warning against drifting from “what we have heard” (2:1–4)
- Warning against disbelieving the “voice” of God (3:7–14)
- Warning against degenerating from “the basic principles of the oracles of God” (5:11–6:20)
- Warning against despising “the knowledge of the truth” (10:26–39)
- Warning against devaluing “the grace of God” (12:15–17)
- Warning against departing from him “who is speaking” (12:25–29)

Another significant aspect of this epistle is its clear exposition of selected OT passages. The writer was clearly a skilled expositor of the word of God. His example is instructive for preachers and teachers:

1:1–2:4	Exposition of verses from Psalms; 2 Sam. 7; Deut. 32
2:5–18	Exposition of Ps. 8:4–6
3:1–4:13	Exposition of Ps. 95:7–11
4:14–7:28	Exposition of Ps. 110:4
8:1–10:18	Exposition of Jer. 31:31–34
10:32–12:3	Exposition of Hab. 2:3–4
12:4–13	Exposition of Prov. 3:11–12
12:18–29	Exposition of Ex. 19–20

Interpretive Challenges

A proper interpretation of this epistle requires the recognition that it addresses three distinct groups of Jews: 1) believers; 2) unbelievers who were intellectually convinced of the gospel; and 3) unbelievers who were attracted by the gospel and the person of Christ but who had reached no final conviction about him. Failure to acknowledge these groups leads to interpretations inconsistent with the rest of Scripture.

The primary group addressed were Hebrew Christians who suffered rejection and persecution by fellow Jews (10:32–34), although none as yet had been martyred (12:4). The letter was written to give them encouragement and confidence in Christ, their Messiah and high priest. They were an immature group of believers who were tempted to hold on to the symbolic and spiritually powerless rituals and traditions of Judaism.

The second group addressed were Jewish unbelievers who were convinced of the basic truths of the gospel but who had not placed their faith in Jesus Christ as their own Savior and Lord. They were intellectually persuaded but spiritually uncommitted. These unbelievers are addressed in such passages as 2:1–3; 6:4–6; 10:26–29; and 12:15–17.

The third group addressed were Jewish unbelievers who were not convinced of the gospel's truth but had had some exposure to it. Chapter 9 is largely devoted to them (see especially 9:11, 14–15, 27–28).

By far, the most serious interpretive challenge is found in 6:4–6. The phrase "once been enlightened" is often taken to refer to Christians, and the accompanying warning taken to indicate the danger of losing their salvation if they "have fallen away" and "are crucifying once again the Son of God." But there is no mention of their being saved and they are not described with any terms that apply only to believers (such as holy, born again, righteous, or saints). This problem arises from inaccurately identifying the spiritual condition of the ones being addressed. In this case, they were unbelievers who had been exposed to God's redemptive truth, and perhaps made a profession of faith, but had not exercised genuine saving faith. In 10:26, the reference once again is to apostate Christians, not to genuine believers who are often incorrectly thought to lose their salvation because of their sins.

Outline

- I. The Superiority of Jesus Christ’s Position (1:1–4:13)
  - A. A Better Name (1:1–3)
  - B. Better Than the Angels (1:4–2:18)
    - 1. A greater messenger (1:4–14)
    - 2. A greater message (2:1–18)
      - a. A greater salvation (2:1–4)
      - b. A greater savior (2:5–18)
  - C. Better Than Moses (3:1–19)
  - D. A Better Rest (4:1–13)
- II. The Superiority of Jesus Christ’s Priesthood (4:14–7:28)
  - A. Christ as High Priest (4:14–5:10)
  - B. Exhortation to Full Commitment to Christ (5:11–6:20)
  - C. Christ’s Priesthood Like Melchizedek’s (7:1–28)
- III. The Superiority of Jesus Christ’s Priestly Ministry (8:1–10:18)
  - A. Through a Better Covenant (8:1–13)
  - B. In a Better Sanctuary (9:1–12)
  - C. By a Better Sacrifice (9:13–10:18)
- IV. The Superiority of the Believer’s Privileges (10:19–12:29)
  - A. Saving Faith (10:19–25)
  - B. False Faith (10:26–39)
  - C. Genuine Faith (11:1–3)
  - D. Heroes of the Faith (11:4–40)
  - E. Persevering Faith (12:1–29)
- V. The Superiority of Christian Behavior (13:1–21)
  - A. In Relation to Others (13:1–3)
  - B. In Relation to Ourselves (13:4–9)
  - C. In Relation to God (13:10–21)
- VI. Postscript (13:22–25)

THE LETTER TO THE

Hebrews

The Supremacy of God's Son

HEBREWS **1** †Long ago, at many times and in many ways, God spoke to our fathers by the prophets, [2]†but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. [3]†He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, [4]†having become as much superior to angels as the name he has inherited is more excellent than theirs.

[5]†For to which of the angels did God ever say,

“You are my Son,
today I have begotten you”?

Or again,

“I will be to him a father,
and he shall be to me a son”?

[6]†And again, when he brings the firstborn into the world, he says,

“Let all God's angels worship him.”

[7]†Of the angels he says,

“He makes his angels winds,
and his ministers a flame of fire.”

[8]†But of the Son he says,

“Your throne, O God, is forever and ever,
the scepter of uprightness is the scepter of your kingdom.
[9]†You have loved righteousness and hated wickedness;

therefore God, your God, has anointed you
with the oil of gladness beyond your companions.”

[10]†And,

“You, Lord, laid the foundation of the earth in the beginning,
and the heavens are the work of your hands;
[11]they will perish, but you remain;
they will all wear out like a garment,
[12]like a robe you will roll them up,
like a garment they will be changed. [1]
But you are the same,
and your years will have no end.”

[13]††And to which of the angels has he ever said,

“Sit at my right hand
until I make your enemies a footstool for your feet”?

[14]†Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?

Warning Against Neglecting Salvation

HEBREWS **2** ††Therefore we must pay much closer attention to what we have heard, lest we drift away from it. [2]†For since the message declared by angels proved to be reliable, and every transgression or disobedience received a just retribution, [3]†how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard, [4]†while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his will.

The Founder of Salvation

[5]†Now it was not to angels that God subjected the world to come, of which we are speaking. [6]††It has been testified somewhere,

> “What is man, that you are mindful of him,
> or the son of man, that you care for him?
> [7]†You made him for a little while lower than the angels;
> you have crowned him with glory and honor, [1]
> [8]†putting everything in subjection under his feet.”

Now in putting everything in subjection to him, he left nothing outside his control. At present, we do not yet see everything in subjection to him. [9]†But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.

[10]†For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering. [11]†For he who sanctifies and those who are sanctified all have one source. [2] That is why he is not ashamed to call them brothers, [3] [12]†saying,

> “I will tell of your name to my brothers;
> in the midst of the congregation I will sing your praise.”

[13]†And again,

> “I will put my trust in him.”

And again,

> “Behold, I and the children God has given me.”

[14]†Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, [15]†and deliver all those who through fear of death were subject to lifelong slavery. [16]†For surely it is not angels that he helps, but he helps the offspring of Abraham. [17]†Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. [18]†For because he himself has suffered when tempted, he is able to help those who are being tempted.

Jesus Greater Than Moses

HEBREWS **3** ‡†Therefore, holy brothers, [1] you who share in a heavenly calling, consider Jesus, the apostle and high priest of our confession, [2]†who was faithful to him who appointed him, just as Moses also was faithful in all God's [2] house. [3]‡For Jesus has been counted worthy of more glory than Moses—as much more glory as the builder of a house has more honor than the house itself. [4](For every house is built by someone, but the builder of all things is God.) [5]‡†Now Moses was faithful in all God's house as a servant, to testify to the things that were to be spoken later, [6]†but Christ is faithful over God's house as a son. And we are his house if indeed we hold fast our confidence and our boasting in our hope. [3]

A Rest for the People of God

[7]‡†Therefore, as the Holy Spirit says,

> “Today, if you hear his voice,
> [8]do not harden your hearts as in the rebellion,
> on the day of testing in the wilderness,
> [9]where your fathers put me to the test
> and saw my works for forty years.
> [10]Therefore I was provoked with that generation,
> and said, ‘They always go astray in their heart;
> they have not known my ways.’
> [11]†As I swore in my wrath,
> ‘They shall not enter my rest.’”

[12]†Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. [13]†But exhort one another every day, as long as it is called “today,” that none of you may be hardened by the deceitfulness of sin. [14]†For we have come to share in Christ, if indeed we hold our original confidence firm to the end. [15]‡As it is said,

> “Today, if you hear his voice,
> do not harden your hearts as in the rebellion.”

[16]For who were those who heard and yet rebelled? Was it not all those who left Egypt led by Moses? [17]And with whom was he provoked for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? [18]And to whom did he swear that they would not enter his rest, but to those who were disobedient? [19]So we see that they were unable to enter because of unbelief.

HEBREWS **4** ‡†Therefore, while the promise of entering his rest still stands, let us fear lest any of you should seem to have failed to reach it. [2]†For good news came to us just as to them, but the message they heard did not benefit them, because they were not united by faith with those who listened. [1] [3]†For we who have believed enter that rest, as he has said,

> “As I swore in my wrath,
> ‘They shall not enter my rest,’”

although his works were finished from the foundation of the world. [4]‡For he has somewhere spoken of the seventh day in this way: “And God rested on the seventh day from all his works.” [5]And again in this passage he said,

> “They shall not enter my rest.”

[6]‡Since therefore it remains for some to enter it, and those who formerly received the good news failed to enter because of disobedience, [7]again he appoints a certain day, “Today,” saying through David so long afterward, in the words already quoted,

> “Today, if you hear his voice,
> do not harden your hearts.”

[8]‡For if Joshua had given them rest, God [2] would not have spoken of another day later on. [9]†So then, there remains a Sabbath rest for the people of God, [10]for whoever has entered God's rest has also rested from his works as God did from his.

[11]‡Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience. [12]†For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart. [13]†And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.

Jesus the Great High Priest

[14]††Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. [15]†For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. [16]†Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

HEBREWS **5** ‡†For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. [2]†He can deal gently with the ignorant and wayward, since he himself is beset with weakness. [3]Because of this he is obligated to offer sacrifice for his own sins just as he does for those of the people. [4]†And no one takes this honor for himself, but only when called by God, just as Aaron was.

[5]‡So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him,

> “You are my Son,
>   today I have begotten you”;

[6]†as he says also in another place,

> “You are a priest forever,
>   after the order of Melchizedek.”

[7]‡†In the days of his flesh, Jesus [1] offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. [8]†Although he was a son, he learned obedience through what he suffered. [9]†And being made perfect, he became the source of eternal salvation to all who obey him, [10]†being designated by God a high priest after the order of Melchizedek.

Warning Against Apostasy

[11]†About this we have much to say, and it is hard to explain, since you have become dull of hearing. [12]‡†For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, [13]†for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. [14]†But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.

HEBREWS **6** †Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, [2]†and of instruction about washings, [1] the laying on of hands, the resurrection of the dead, and eternal judgment. [3]†And this we will do if God permits. [4]††For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, [5]†and have tasted the goodness of the word of God and the powers of the age to come, [6]†and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt. [7]†For land that has drunk the rain that often falls on it, and produces a crop useful to those for whose sake it is cultivated, receives a blessing from God. [8]†But if it bears thorns and thistles, it is worthless and near to being cursed, and its end is to be burned.

[9]†Though we speak in this way, yet in your case, beloved, we feel sure of better things—things that belong to salvation. [10]†For God is not unjust so as to overlook your work and the love that you have shown for his name in serving the saints, as you still do. [11]†And we desire each one of you to show the same earnestness to have the full assurance of hope until the end, [12]†so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.

The Certainty of God's Promise

[13]††For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, [14]†saying, “Surely I will bless you and multiply you.” [15]†And thus Abraham, [2] having patiently waited, obtained the promise. [16]†For people swear by something greater than themselves, and in all their disputes an oath is final for confirmation. [17]So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, [18]†so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us. [19]†We have this as a sure and steadfast anchor

of the soul, a hope that enters into the inner place behind the curtain,
[20]where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.

The Priestly Order of Melchizedek

HEBREWS 7 ‡‡For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him, [2]and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace. [3]†He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever.

[4]‡†See how great this man was to whom Abraham the patriarch gave a tenth of the spoils! [5]†And those descendants of Levi who receive the priestly office have a commandment in the law to take tithes from the people, that is, from their brothers, [1] though these also are descended from Abraham. [6]‡But this man who does not have his descent from them received tithes from Abraham and blessed him who had the promises. [7]It is beyond dispute that the inferior is blessed by the superior. [8]†In the one case tithes are received by mortal men, but in the other case, by one of whom it is testified that he lives. [9]‡One might even say that Levi himself, who receives tithes, paid tithes through Abraham, [10]for he was still in the loins of his ancestor when Melchizedek met him.

Jesus Compared to Melchizedek

[11]‡†Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? [12]‡For when there is a change in the priesthood, there is necessarily a change in the law as well. [13]‡For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. [14]For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests.

[15]This becomes even more evident when another priest arises in the likeness of Melchizedek, [16]†who has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life. [17]†For it is witnessed of him,

“You are a priest forever,
after the order of Melchizedek.”

[18]†For on the one hand, a former commandment is set aside because of its weakness and uselessness [19]†(for the law made nothing perfect); but on the other hand, a better hope is introduced, through which we draw near to God.

[20]†And it was not without an oath. For those who formerly became priests were made such without an oath, [21]but this one was made a priest with an oath by the one who said to him:

“The Lord has sworn
and will not change his mind,
‘You are a priest forever.’”

[22]†This makes Jesus the guarantor of a better covenant.

[23]††The former priests were many in number, because they were prevented by death from continuing in office, [24]but he holds his priesthood permanently, because he continues forever. [25]†Consequently, he is able to save to the uttermost [2] those who draw near to God through him, since he always lives to make intercession for them.

[26]††For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. [27]†He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. [28]†For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.

Jesus, High Priest of a Better Covenant

HEBREWS **8** ‡‡†Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, [2]†a minister in the holy places, in the true tent [1] that the Lord set up, not man. [3]†For every high priest is appointed to offer gifts and sacrifices; thus it is necessary for this priest also to have something to offer. [4]†Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law. [5]†They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, “See that you make everything according to the pattern that was shown you on the mountain.” [6]†But as it is, Christ [2] has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises. [7]†For if that first covenant had been faultless, there would have been no occasion to look for a second.

[8]‡For he finds fault with them when he says: [3]

“Behold, the days are coming, declares the Lord,
when I will establish a new covenant with the house of Israel
and with the house of Judah,
[9]†not like the covenant that I made with their fathers
on the day when I took them by the hand to bring them out of the land of Egypt.
For they did not continue in my covenant,
and so I showed no concern for them, declares the Lord.
[10]†For this is the covenant that I will make with the house of Israel
after those days, declares the Lord:
I will put my laws into their minds,
and write them on their hearts,
and I will be their God,
and they shall be my people.
[11]And they shall not teach, each one his neighbor
and each one his brother, saying, ‘Know the Lord,’
for they shall all know me,

from the least of them to the greatest.
[12]†For I will be merciful toward their iniquities,
and I will remember their sins no more.”

[13]†In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.

The Earthly Holy Place

HEBREWS **9** †Now even the first covenant had regulations for worship and an earthly place of holiness. [2]†For a tent [1] was prepared, the first section, in which were the lampstand and the table and the bread of the Presence. [2] It is called the Holy Place. [3]†Behind the second curtain was a second section [3] called the Most Holy Place, [4]†having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron's staff that budded, and the tablets of the covenant. [5]†Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

[6]These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties, [7]†but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people. [8]†By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing [9]†(which is symbolic for the present age). [4] According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, [10]†but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation.

Redemption Through the Blood of Christ

[11]†But when Christ appeared as a high priest of the good things that have come, [5] then through the greater and more perfect tent (not made with hands, that is, not of this creation) [12]†he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. [13]††For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify [6] for the purification of the flesh, [14]†how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our [7] conscience from dead works to serve the living God.

[15]†Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant. [8] [16]‡For where a will is involved, the death of the one who made it must be established. [17]For a will takes effect only at death, since it is not in force as long as the one who made it is alive. [18]‡†Therefore not even the first covenant was inaugurated without blood. [19]†For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, [20]†saying, “This is the blood of the covenant that God commanded for you.” [21]†And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. [22]†Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

[23]‡†Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these. [24]†For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf. [25]Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, [26]†for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself. [27]†And just as it is appointed for man to die once, and after that comes judgment, [28]†so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

Christ's Sacrifice Once for All

HEBREWS **10** ‡†For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. [2]†Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins? [3]†But in these sacrifices there is a reminder of sins every year. [4]†For it is impossible for the blood of bulls and goats to take away sins.

[5]‡‡†Consequently, when Christ [1] came into the world, he said,

> “Sacrifices and offerings you have not desired,
> but a body have you prepared for me;
> [6]in burnt offerings and sin offerings
> you have taken no pleasure.
> [7]†Then I said, ‘Behold, I have come to do your will, O God,
> as it is written of me in the scroll of the book.’”

[8]‡When he said above, “You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings” (these are offered according to the law), [9]†then he added, “Behold, I have come to do your will.” He does away with the first in order to establish the second. [10]†And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.

[11]‡†And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. [12]But when Christ [2] had offered for all time a single sacrifice for sins, he sat down at the right hand of God, [13]†waiting from that time until his enemies should be made a footstool for his feet. [14]†For by a single offering he has perfected for all time those who are being sanctified.

[15]‡And the Holy Spirit also bears witness to us; for after saying,

> [16]“This is the covenant that I will make with them

after those days, declares the Lord:
I will put my laws on their hearts,
and write them on their minds,”

[17]then he adds,

“I will remember their sins and their lawless deeds no more.”

[18]Where there is forgiveness of these, there is no longer any offering for sin.

The Full Assurance of Faith

[19]††Therefore, brothers, [3] since we have confidence to enter the holy places by the blood of Jesus, [20]†by the new and living way that he opened for us through the curtain, that is, through his flesh, [21]†and since we have a great priest over the house of God, [22]†let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. [23]†Let us hold fast the confession of our hope without wavering, for he who promised is faithful. [24]†And let us consider how to stir up one another to love and good works, [25]†not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

[26]††For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, [27]†but a fearful expectation of judgment, and a fury of fire that will consume the adversaries. [28]†Anyone who has set aside the law of Moses dies without mercy on the evidence of two or three witnesses. [29]†How much worse punishment, do you think, will be deserved by the one who has spurned the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace? [30]†For we know him who said, “Vengeance is mine; I will repay.” And again, “The Lord will judge his people.” [31]†It is a fearful thing to fall into the hands of the living God.

[32]††But recall the former days when, after you were enlightened, you endured a hard struggle with sufferings, [33]†sometimes being publicly exposed to reproach and affliction, and sometimes being partners with those so treated. [34]†For you had compassion on those in prison, and you joyfully

accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one. [35]†Therefore do not throw away your confidence, which has a great reward. [36]†For you have need of endurance, so that when you have done the will of God you may receive what is promised. [37]†For,

> “Yet a little while,
> and the coming one will come and will not delay;
> [38]†but my righteous one shall live by faith,
> and if he shrinks back,
> my soul has no pleasure in him.”

[39]†But we are not of those who shrink back and are destroyed, but of those who have faith and preserve their souls.

By Faith

HEBREWS **11** ‡†Now faith is the assurance of things hoped for, the conviction of things not seen. [2]†For by it the people of old received their commendation. [3]†By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible.

[4]‡†By faith Abel offered to God a more acceptable sacrifice than Cain, through which he was commended as righteous, God commending him by accepting his gifts. And through his faith, though he died, he still speaks. [5]†By faith Enoch was taken up so that he should not see death, and he was not found, because God had taken him. Now before he was taken he was commended as having pleased God. [6]†And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him. [7]†By faith Noah, being warned by God concerning events as yet unseen, in reverent fear constructed an ark for the saving of his household. By this he condemned the world and became an heir of the righteousness that comes by faith.

[8]‡†By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance. And he went out, not knowing where he was going. [9]†By faith he went to live in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. [10]†For he was looking forward to the city that has foundations, whose designer and builder is God. [11]‡†By faith Sarah herself received power to conceive, even when she was past the age, since she considered him faithful who had promised. [12]†Therefore from one man, and him as good as dead, were born descendants as many as the stars of heaven and as many as the innumerable grains of sand by the seashore.

[13]‡†These all died in faith, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on the earth. [14]For people who speak thus make it clear that they are seeking a homeland. [15]If they had been thinking of that land from which they had gone out, they would have had

opportunity to return. [16]†But as it is, they desire a better country, that is, a
heavenly one. Therefore God is not ashamed to be called their God, for he
has prepared for them a city.

[17]‡‡By faith Abraham, when he was tested, offered up Isaac, and he who
had received the promises was in the act of offering up his only son, [18]of
whom it was said, “Through Isaac shall your offspring be named.” [19]†He
considered that God was able even to raise him from the dead, from which,
figuratively speaking, he did receive him back. [20]†By faith Isaac invoked
future blessings on Jacob and Esau. [21]†By faith Jacob, when dying, blessed
each of the sons of Joseph, bowing in worship over the head of his staff.
[22]†By faith Joseph, at the end of his life, made mention of the exodus of the
Israelites and gave directions concerning his bones.

[23]‡†By faith Moses, when he was born, was hidden for three months by his
parents, because they saw that the child was beautiful, and they were not
afraid of the king's edict. [24]†By faith Moses, when he was grown up, refused
to be called the son of Pharaoh's daughter, [25]†choosing rather to be
mistreated with the people of God than to enjoy the fleeting pleasures of
sin. [26]†He considered the reproach of Christ greater wealth than the
treasures of Egypt, for he was looking to the reward. [27]†By faith he left
Egypt, not being afraid of the anger of the king, for he endured as seeing
him who is invisible. [28]†By faith he kept the Passover and sprinkled the
blood, so that the Destroyer of the firstborn might not touch them.

[29]†By faith the people crossed the Red Sea as on dry land, but the
Egyptians, when they attempted to do the same, were drowned. [30]†By faith
the walls of Jericho fell down after they had been encircled for seven days.
[31]†By faith Rahab the prostitute did not perish with those who were
disobedient, because she had given a friendly welcome to the spies.

[32]†And what more shall I say? For time would fail me to tell of Gideon,
Barak, Samson, Jephthah, of David and Samuel and the prophets— [33]‡†who
through faith conquered kingdoms, enforced justice, obtained promises,
stopped the mouths of lions, [34]†quenched the power of fire, escaped the
edge of the sword, were made strong out of weakness, became mighty in
war, put foreign armies to flight. [35]†Women received back their dead by
resurrection. Some were tortured, refusing to accept release, so that they

might rise again to a better life. [36]†Others suffered mocking and flogging,
and even chains and imprisonment. [37]†They were stoned, they were sawn in
two, [1] they were killed with the sword. They went about in skins of sheep
and goats, destitute, afflicted, mistreated— [38]†of whom the world was not
worthy—wandering about in deserts and mountains, and in dens and caves
of the earth.

[39]†And all these, though commended through their faith, did not receive
what was promised, [40]†since God had provided something better for us, that
apart from us they should not be made perfect.

Jesus, Founder and Perfecter of Our Faith

HEBREWS **12** †Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, [2]†looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

Do Not Grow Weary

[3]†Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. [4]†In your struggle against sin you have not yet resisted to the point of shedding your blood. [5]†And have you forgotten the exhortation that addresses you as sons?

> “My son, do not regard lightly the discipline of the Lord,
> nor be weary when reproved by him.
> [6]†For the Lord disciplines the one he loves,
> and chastises every son whom he receives.”

[7]†It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline? [8]†If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. [9]†Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live? [10]†For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, that we may share his holiness. [11]†For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it.

[12]††Therefore lift your drooping hands and strengthen your weak knees, [13]and make straight paths for your feet, so that what is lame may not be put out of joint but rather be healed. [14]†Strive for peace with everyone, and for the holiness without which no one will see the Lord. [15]†See to it that no one

fails to obtain the grace of God; that no “root of bitterness” springs up and causes trouble, and by it many become defiled; [16]‡†that no one is sexually immoral or unholy like Esau, who sold his birthright for a single meal. [17]For you know that afterward, when he desired to inherit the blessing, he was rejected, for he found no chance to repent, though he sought it with tears.

A Kingdom That Cannot Be Shaken

[18]‡†For you have not come to what may be touched, a blazing fire and darkness and gloom and a tempest [19]†and the sound of a trumpet and a voice whose words made the hearers beg that no further messages be spoken to them. [20]†For they could not endure the order that was given, “If even a beast touches the mountain, it shall be stoned.” [21]†Indeed, so terrifying was the sight that Moses said, “I tremble with fear.” [22]†But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, [23]†and to the assembly [1] of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, [24]†and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

[25]†See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less will we escape if we reject him who warns from heaven. [26]‡†At that time his voice shook the earth, but now he has promised, “Yet once more I will shake not only the earth but also the heavens.” [27]†This phrase, “Yet once more,” indicates the removal of things that are shaken—that is, things that have been made—in order that the things that cannot be shaken may remain. [28]†Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, [29]†for our God is a consuming fire.

Sacrifices Pleasing to God

HEBREWS **13** †Let brotherly love continue. [2]†Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. [3]†Remember those who are in prison, as though in prison with them, and those who are mistreated, since you also are in the body. [4]†Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous. [5]†Keep your life free from love of money, and be content with what you have, for he has said, “I will never leave you nor forsake you.” [6]†So we can confidently say,

“The Lord is my helper;
  I will not fear;
what can man do to me?”

[7]†Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith. [8]Jesus Christ is the same yesterday and today and forever. [9]†Do not be led away by diverse and strange teachings, for it is good for the heart to be strengthened by grace, not by foods, which have not benefited those devoted to them. [10]††We have an altar from which those who serve the tent have no right to eat. [11]For the bodies of those animals whose blood is brought into the holy places by the high priest as a sacrifice for sin are burned outside the camp. [12]So Jesus also suffered outside the gate in order to sanctify the people through his own blood. [13]Therefore let us go to him outside the camp and bear the reproach he endured. [14]For here we have no lasting city, but we seek the city that is to come. [15]†Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. [16]†Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

[17]†Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you.

[18]Pray for us, for we are sure that we have a clear conscience, desiring to act honorably in all things. [19]†I urge you the more earnestly to do this in order that I may be restored to you the sooner.

Benediction

[20]‡†Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, [21]†equip you with everything good that you may do his will, working in us [1] that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

Final Greetings

[22]†I appeal to you, brothers, [2] bear with my word of exhortation, for I have written to you briefly. [23]†You should know that our brother Timothy has been released, with whom I shall see you if he comes soon. [24]†Greet all your leaders and all the saints. Those who come from Italy send you greetings. [25]Grace be with all of you.

Footnotes

Footnotes for Hebrews, Chapter 1

[1] 1:12 Some manuscripts omit *like a garment*

Footnotes for Hebrews, Chapter 2

[1] 2:7 Some manuscripts insert *and set him over the works of your hands*

[2] 2:11 Greek *all are of one*

[3] 2:11 Or *brothers and sisters*. The plural Greek word *adelphoi* (translated "brothers") refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church; also verse 12

Footnotes for Hebrews, Chapter 3

[1] 3:1 Or *brothers and sisters*; also verse 12

[2] 3:2 Greek *his*; also verses 5, 6

[3] 3:6 Some manuscripts insert *firm to the end*

Footnotes for Hebrews, Chapter 4

[1] 4:2 Some manuscripts *it did not meet with faith in the hearers*

[2] 4:8 Greek *he*

Footnotes for Hebrews, Chapter 5

[1] 5:7 Greek *he*

Footnotes for Hebrews, Chapter 6

[1] 6:2 Or *baptisms* (that is, cleansing rites)

[2] 6:15 Greek *he*

Footnotes for Hebrews, Chapter 7

[1] 7:5 Or *brothers and sisters*

[2] 7:25 That is, completely; or *at all times*

Footnotes for Hebrews, Chapter 8

[1] 8:2 Or *tabernacle*; also verse 5

[2] 8:6 Greek *he*

[3] 8:8 Some manuscripts *For finding fault with it he says to them*

Footnotes for Hebrews, Chapter 9

[1] 9:2 Or *tabernacle*; also verses 11, 21

[2] 9:2 Greek *the presentation of the loaves*

[3] 9:3 Greek *tent*; also verses 6, 8

[4] 9:9 Or *which is symbolic for the age then present*

[5] 9:11 Some manuscripts *good things to come*

[6] 9:13 Or *For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctifies*

[7] 9:14 Some manuscripts *your*

[8] 9:15 The Greek word means both *covenant* and *will*; also verses 16, 17

Footnotes for Hebrews, Chapter 10

[1] 10:5 Greek *he*

[2] 10:12 Greek *this one*

[3] 10:19 Or *brothers and sisters*

Footnotes for Hebrews, Chapter 11

[1] 11:37 Some manuscripts add *they were tempted*

Footnotes for Hebrews, Chapter 12

[1] 12:23 Or *church*

Footnotes for Hebrews, Chapter 13

[1] 13:21 Some manuscripts *you*

[2] 13:22 Or *brothers and sisters*

Study Notes

HEBREWS—NOTE ON 1:1 many times. Over the course of possibly 1,800 years (from Job, c. 2200 B.C. [?] to Nehemiah, c. 400 B.C.) the OT was written in 39 different books reflecting different historical times, locations, cultures, and situations. **many ways.** These included visions, symbols, and parables, written in both poetry and prose. Though the literary form and style varied, it was always God's revelation of what he wanted his people to know. The progressive revelation of the OT described God's program of redemption (1 Pet. 1:10–12) and his will for his people (Rom. 15:4; 2 Tim. 3:16–17).

HEBREWS—NOTE ON 1:2 last days. Jews understood the "last days" to mean the time when Messiah (Christ) would come (cf. Num. 24:14; Jer. 33:14–16; Mic. 5:1–2; Zech. 9:9, 16). The fulfillment of the messianic prophecies commenced with the advent of the Messiah. Since he came, it has been the "last days" (cf. 1 Cor. 10:11; James 5:3; 1 Pet. 1:20; 4:7; 1 John 2:18). In the past God gave revelation through his prophets, but in these times, beginning with the Messiah's advent, God spoke the message of redemption through the Son. **heir.** Everything that exists will ultimately come under the control of the Son of God, the Messiah (cf. Ps. 2:8–9; 89:27; Rom. 11:36; Col. 1:16). This "inheritance" is the full extension of the authority that the Father has given to the Son (cf. Dan. 7:13–14; Matt. 28:18) as the "firstborn" (*see note on Heb. 1:6*). **world.** The word can also be translated "ages." It refers to time, space, energy, and matter—the entire universe and everything that makes it function (cf. John 1:3).

HEBREWS—NOTE ON 1:3 radiance. The term is used only here in the NT. It expresses the concept of sending forth light or shining (cf. John 8:12; 2 Cor. 4:4, 6). The meaning of "reflection" is not appropriate here. The Son is not just reflecting God's glory, he is God and radiates his own essential glory. **exact imprint of his nature.** The term translated "exact imprint" is used only here in the NT. In extrabiblical literature, it was employed for an engraving on wood, an etching in metal, a brand on animal hide, an impression in clay, and a stamped image on coins. The Son is the perfect imprint, the exact representation of the nature and essence of God in time and space (cf. John 14:9; Col. 1:15; 2:9). **upholds.** The universe and everything in it is constantly sustained by the Son's powerfully effective word (Col. 1:17). The term also conveys the concept of movement or progress—the Son of God directs all things toward the consummation of all things according to God's sovereign purpose. He who spoke all things into existence also sustains his creation and consummates his purpose by his word. **purification for sins.** By the substitutionary sacrifice of himself on the cross (cf. Titus 2:14; Rev. 1:5). **sat down at the right hand.** The right hand is the place of power, authority, and honor (cf. Heb. 1:13; Rom. 8:34; 1 Pet. 3:22). It is also the position of subordination, implying that the Son is under the authority of the Father (cf. 1 Cor. 15:27–28). The seat that Christ has taken is the throne of God (Heb. 8:1; 10:12; 12:2) where he rules as sovereign Lord. This depicts a victorious Savior, not a defeated martyr. While the primary thrust of this phrase is the enthronement of Christ, his sitting might also imply the completion of his atoning work.

HEBREWS—NOTE ON 1:4 **having become.** The Greek verb used here refers to a change of state, not a change of existence. The Son in his divine essence has eternally existed, but for a while he was made lower than the angels (2:9) and afterward was exalted to an infinitely higher position by virtue of what he had accomplished in his redemptive work (*see notes on Phil. 2:9–11*). **angels.** Spirit beings created by God to minister to him and do his bidding. The Jews held angels in very high regard as the highest beings next to God. The sect of Judaism that had established a community at Qumran taught that the archangel Michael's authority rivaled or surpassed that of the Messiah. The writer of Hebrews clearly disclaims any such concept. The Son of God is superior to the angels. **name . . . more excellent.** That name is Lord (*see notes on Phil. 2:9–11*). No angel is Sovereign Lord (Heb. 1:6, 13, 14).

HEBREWS—NOTE ON 1:5 Quoting from Ps. 2:7 and 2 Sam. 7:14, the writer presents the unique relationship that the Son has with the Father. No angel ever experienced such a relationship. **Son.** A title of Christ expressing the voluntary submission of the Second Person of the Godhead to the First Person for the purpose of fulfilling the program of redemption established in eternity past (*see note on 2 Tim. 1:9*). Cf. Heb. 1:2, 8; 3:6; 4:14; 5:5, 8;

6:6; 7:3, 28; 10:29; 11:17 and many other references in the NT. His sonship was also expressed in the OT (cf. Ps. 2:12; Prov. 30:4). The word “today” indicates that God’s Son was born in a point of time. He was always God, but he demonstrated his role as Son in space and time at his incarnation and was affirmed as such by his resurrection (Rom. 1:4).

HEBREWS—NOTE ON 1:6 again. This adverb can be taken with “brings” as a reference to the second coming of Christ or with “says” to indicate yet another quotation from the OT (cf. v. 5; 2:13). **firstborn.** *See notes on Rom. 8:29 and Col. 1:15*, where it refers to prominence of position or title, not to the order of time. Christ was not the first to be born on the earth, but he holds the highest position of sovereignty. As “firstborn” he is also set apart to the service of God and, being preeminent, is entitled to the inheritance (cf. Heb. 1:2; Gen. 43:33; Ex. 13:2; 22:29; Deut. 21:17; Ps. 89:27). **Let all God’s angels.** Quoted from the lxx translation of Deut. 32:43 (cf. Ps. 97:7). Since the angels are commanded to worship the Messiah, the Messiah must be superior to them. Five of the seven OT passages quoted in this first chapter of Hebrews are in contexts related to the Davidic Covenant, which emphasizes the concepts of sonship, kingship, and kingdom. Although Deut. 32:43 is not in a Davidic Covenant context, it has an affinity to the teaching of Ps. 89:6 (a psalm of the Davidic Covenant), which declares that the heavenly beings themselves must recognize the lordship of God. Reference is made to “the firstborn” in the introduction to the Deuteronomy quote. In addition, “firstborn” is mentioned in Ps. 89:27.

HEBREWS—NOTE ON 1:7 Of the angels. The writer continues biblical proofs that the angels are subservient to the Son of God by citing Ps. 104:4. This is the only one of the seven OT quotations in Heb. 1 that has no connection at all to the Davidic Covenant. The quote merely defines the primary nature and purpose of angels.

HEBREWS—NOTE ON 1:8–9 he says. Quoting from Ps. 45:6–7, the writer argues for the deity and the lordship of the Son over creation (cf. Heb. 1:3). The text is all the more significant since the declaration of the Son’s deity is presented as the words of the Father himself (cf. Isa. 9:6; Jer. 23:5–6; John 5:18; Titus 2:13; 1 John 5:20). It is clear that the writer of Hebrews had the three messianic offices in mind: Prophet (Heb. 1:1), Priest (v. 3), and King

(vv. 3, 8). Induction into those three offices required anointing (v. 9). The title Messiah (Christ) means “anointed one” (cf. Isa. 61:1–3; Luke 4:16–21).

HEBREWS—NOTE ON 1:9 **companions.** The term is used only in Hebrews (3:1, 14; 6:4; 12:8) and in Luke 5:7, where it is rendered as “partners.” In this occurrence, it might refer to angels or to other men who were similarly anointed for their offices: the OT prophets, priests, and kings. If the “oil of gladness” here is the same as “oil of gladness” referred to in Isa. 61:3, the reference would clearly be to those who had mourned in Zion but who would one day be clothed with praise and called “oaks of righteousness”—references to men, not angels. No matter how noble such men were, Christ is superior.

HEBREWS—NOTE ON 1:10–12 Quoted from Ps. 102:25–27. The Son who created the universe (John 1:1–3), one day will destroy the heavens and earth that he created (*see notes on 2 Pet. 3:10–12*), but he remains unchanged. Immutability is yet another characteristic of the divine essence. Once again the OT testifies of the Son’s deity.

HEBREWS—NOTE ON 1:13–14 The writer re-emphasizes the lordship of the Son by quoting Ps. 110:1. While Christ’s destiny is to reign (cf. Heb. 1:3; Matt. 22:44; Acts 2:35), the angels’ destiny is to serve the recipients of salvation (*see note on 1 Cor. 6:3*). This is the seventh and final quotation from the OT to bolster the argument that as Son and Lord the Messiah is superior to the angels.

HEBREWS—NOTE ON 1:13 **your enemies a footstool.** This quote from Ps. 110:1 is repeated in the NT at Heb. 10:13; Matt. 22:44; Mark 12:36; Luke 20:43; Acts 2:35, and expresses the sovereignty of Christ over all (cf. Phil. 2:10).

HEBREWS—NOTE ON 1:14 *See note on Matt. 18:10*.

HEBREWS—NOTE ON 2:1–4 In order to drive home the importance of the superiority of the Son of God over angels, the writer urges the readers to respond. “We” includes all those who are Hebrews. Some had given intellectual assent to the doctrine of Messiah’s superiority to the angels, but had not yet committed themselves to him as God and Lord. He deserves their worship as much as he deserves the worship of the angels.

HEBREWS—NOTE ON 2:1 **closer attention . . . drift away.** Both phrases have nautical connotations. The first refers to mooring a ship, tying it up at the dock. The second was often used of a ship that had been allowed to drift past the harbor. The warning is to secure oneself to the truth of the gospel, being careful not to pass by the only harbor of salvation. The closest attention must be paid to these very serious matters of the Christian faith. The readers in their tendency to apathy are in danger of making shipwreck of their lives (cf. 6:19; *see note on 1 Tim. 1:19*).

HEBREWS—NOTE ON 2:2 **since.** The Greek term assumes a fulfilled condition and here carries the idea: "In view of the fact that . . . ." **angels.** Angels were instrumental in bringing God's law to his people at mount Sinai (cf. Deut. 33:1–2; Ps. 68:17; Acts 7:38, 53; Gal. 3:19). **transgression or disobedience.** The former means to step across the line, in an overt sin of commission. The latter carries the idea of shutting one's ears to God's commands, thereby committing a sin of omission. Both are willful, serious, and require just judgment.

HEBREWS—NOTE ON 2:3 **how shall we escape.** If disobedience to the older covenant of law brought swift judgment, how much more severe will be the judgment of disobedience to the New Covenant gospel of salvation, which was mediated by the Son who is superior to the angels (cf. Matt. 10:14–15; 11:20–24)? The messenger and message of the New Covenant are greater than the messengers and message of the older covenant. The greater the privilege, the greater the punishment for disobedience or neglect (Heb. 10:29; cf. Luke 12:47). **by those who heard.** This phrase reveals the succession of evangelism. That generation of Hebrews would not have heard if the previous generation of witnesses had not passed the message along (cf. 1 Tim. 2:5–7).

HEBREWS—NOTE ON 2:4 **signs . . . wonders . . . miracles . . . gifts.** The supernatural powers demonstrated by Jesus and by his apostles were the Father's divine confirmation of the gospel of Jesus Christ, his Son (cf. John 10:38; Acts 2:22; Rom. 15:19; 1 Cor. 14:22; *see note on 2 Cor. 12:12*). This authentication of the message was the purpose of such miraculous deeds.

the Holy Spirit. The epistle’s first reference to the Holy Spirit refers in passing to his ministry of confirming the message of salvation by means of miraculous gifts. Mentioned elsewhere in the epistle are the Holy Spirit’s involvement in the revelation of Scripture (Heb. 3:7; 10:15), in teaching (9:8), in pre-salvation operations (6:4, perhaps his convicting work; 10:29, common grace), and in ministry to Christ (9:14).

HEBREWS—NOTE ON 2:5 world. The term refers to the inhabited earth. The reference is to the great millennial kingdom (cf. Zech. 14:9; Rev. 20:1–5). Angels will not reign over the messianic kingdom.

HEBREWS—NOTE ON 2:6–8 Quoted from Ps. 8:4–6 (cf. 1 Cor. 15:27–28; Eph. 1:22).

HEBREWS—NOTE ON 2:6 somewhere. This is not an indication that the writer was ignorant of the source of the quotation that follows. The location of the quotation is not as significant as its divine authorship. Perhaps it is significant that the author of Hebrews is not identified either. The writer may have desired that his readers understand that the Holy Spirit is the real author of all Scripture (cf. 2 Tim. 3:16; 2 Pet. 1:21). **man . . . son of man.** Both refer to mankind, not to Christ. The passage asks why God would ever bother with man. As the following verses demonstrate (Heb. 2:9–10), the incarnation of Christ is the greatest proof of God’s love and regard for mankind. Christ was not sent in the form of an angel. He was sent in the form of a man.

HEBREWS—NOTE ON 2:7 angels. Angels were given supernatural powers by the Creator. They have continual access to the throne of God (cf. Job 1:6; 2:1; Rev. 5:11) and are not subject to death.

HEBREWS—NOTE ON 2:8 subjection. In spite of the superiority of angels to mankind, God had originally placed the administration of the earth into the hands of mankind (Gen. 1:26–28). Due to the fall (Gen. 3), however, mankind has been incapable of fulfilling that divinely ordained position.

HEBREWS—NOTE ON 2:9 glory and honor. Because Jesus became “obedient to the point of death . . . God has highly exalted him” (Phil. 2:8–9). By his redemptive work, Christ has fulfilled all that is required as the supreme representative of mankind. By his incarnation, substitutionary sacrifice, and victory over sin and death (cf. Rom. 6:23; 1 John 4:10), he has fulfilled man's original purpose. As the Second Adam (1 Cor. 15:47), he was for a short time lower than the angels. Now he has glory and honor, and all things (including angels) are subject to him. **taste death for everyone.** Everyone who believes, that is. The death of Christ can only be applied in its efficacy to those who come to God repentantly in faith, asking for saving grace and forgiveness of sins. *See notes on 2 Cor. 5:21; 1 Tim. 2:6; 4:10; Titus 2:11*.

HEBREWS—NOTE ON 2:10 **fitting.** What God did through the humiliation of Jesus Christ was perfectly consistent with his sovereign righteousness and holiness. Without Christ's humiliation and suffering, there could be no redemption. Without redemption, there could be no glorification (cf. Rom. 8:18, 29–30). **perfect.** In his divine nature, Christ was already perfect. However, his human nature was perfected through obedience, including suffering in order that he might be an understanding high priest, an example for believers (cf. Heb. 5:8–9; 7:25–28; Phil. 2:8; 1 Pet. 2:21), and establish the perfect righteousness (Matt. 3:15) to be imputed to believers (2 Cor. 5:21; Phil. 3:8, 19). **founder.** The term is also used in Heb. 12:2 and Acts 5:31. It could be translated "pioneer," "leader," "captain," or "originator." Christ is the source (cf. Heb. 5:9, which has the meaning of cause), the initiator, and the leader in regard to salvation. He has led the way into heaven as our forerunner (6:20).

HEBREWS—NOTE ON 2:11 **sanctifies.** Sanctification sets a person apart for service through purification from sin and conformity to the holiness of God (cf. 10:10).

HEBREWS—NOTE ON 2:12 **my brothers.** Quoted from Ps. 22:22. Jesus had taught that those who do the will of the Father in obedience to his word are his brothers and mother (Matt. 12:50; Luke 8:21). He never directly referred to his disciples by the title of "brethren" or "brothers" until after his resurrection (Matt. 28:10; John 20:17). Not until he had paid the price for their salvation, did they truly become his spiritual brothers and sisters. The use of the term demonstrates his full identification with mankind in order to provide complete redemption (Phil. 2:7–9).

HEBREWS—NOTE ON 2:13 The citation of Isa. 8:17–18 (cf. 2 Sam. 22:3) emphasizes the point made in Heb. 2:9–11: that Christ had fully identified himself with mankind by taking a human nature. He demonstrated the reality of his human nature by his reliance upon God during his earthly sojourn.

HEBREWS—NOTE ON 2:14 **share . . . partook.** The Greek word for “partook” means fellowship, communion, or partnership. “Share” means to take hold of something that is not related to one’s own kind. The Son of God was not by nature “flesh and blood,” but took upon himself that nature for the sake of providing redemption for mankind. **death . . . power of death.** This is the ultimate purpose of the incarnation: Jesus came to earth to die. By dying, he was able to conquer death in his resurrection (John 14:19). By conquering death, he rendered Satan powerless against all who are saved. Satan’s using the power of death is subject to God’s will (cf. Job 2:6).

HEBREWS—NOTE ON 2:15 **fear of death.** For the believer, “death is swallowed up in victory” (1 Cor. 15:54). Therefore, the fear of death and its spiritual bondage have been brought to an end through the work of Christ.

HEBREWS—NOTE ON 2:16 **helps.** The literal meaning is to “take hold of.” The sense of “giving help” is from the picture of a taking hold of someone in order to push or pull them to safety, to rescue them. However, there was no thought in Judaism that the Messiah’s entrance into the world would be to give help to the angels. The contrast, using this translation, is weak in comparison with all that has been previously said about Christ’s superiority to the angels. The context presents the identification of Christ with mankind in his incarnation—he took upon himself a human nature (vv. 9–14, 17). When the writer wished to express the concept of giving help, he chose a different Greek word in v. 18 (also, 4:16). Therefore, the translation, “take on the nature of,” is to be preferred. **offspring of Abraham.** Christ is that promised descendant (*see notes on Gal. 3:16*). Since the readers are Hebrews, they would certainly identify themselves with this description. The Messiah had been born in the line of Abraham in fulfillment of the OT prophecies (Matt. 1:1). One of the chief purposes for the incarnation was the salvation of Israel (Matt. 1:21). Yet another purpose was the fulfillment of the Abrahamic Covenant in regard to the promised descendant. Of all peoples, the Hebrews should be first to recognize the significance and importance of the incarnation.

HEBREWS—NOTE ON 2:17 propitiation. The word means “to conciliate” or “satisfy.” *See note on Rom. 3:25*. Christ’s work of propitiation is related to his high-priestly ministry. By his partaking of a human nature, Christ demonstrated his mercy to mankind and his faithfulness to God by satisfying God’s requirement for sin and thus obtaining for his people full forgiveness. Cf. 1 John 2:2; 4:10.

HEBREWS—NOTE ON 2:18 tempted. The genuineness of Christ’s humanity is demonstrated by the fact that he was subject to temptation. By experiencing temptation, Jesus became fully capable of understanding and sympathizing with his human brethren (cf. 4:15). He felt the full force of temptation. Though we often yield to temptation before we feel its full force, Jesus resisted temptation even when the greatest enticement for yielding had become evident (cf. Luke 4:1–13). **able to help . . . tempted.** *See notes on Heb. 4:15–16 and 1 Cor. 10:13*.

HEBREWS—NOTE ON 3:1–6 This section presents the superiority of Jesus over the highly revered Moses. The Lord had spoken with Moses “face to face, as a man speaks to his friend” (Ex. 33:11) and had given the law to him (Neh. 9:13–14). The commandments and rituals of the law were the Jews’ supreme priorities, and to them Moses and the law were synonymous. Both the OT and the NT refer to the commands of God as the “law of Moses” (Josh. 8:31; 1 Kings 2:3; Luke 2:22; Acts 13:39). Yet, as great as Moses was, Jesus was infinitely greater.

HEBREWS—NOTE ON 3:1 holy brothers. The phrase occurs only here and in 1 Thess. 5:27, where some manuscripts omit “holy.” The writer addresses believers who have a “heavenly calling” (cf. Phil. 3:14). They are elsewhere described as desiring a “heavenly country” (Heb. 11:16) and as coming to “the heavenly Jerusalem” (12:22). They are “holy” in the sense that they are set apart unto God and identified with the heavenly realm—citizens of heaven more than citizens of earth. **calling.** The reference, as always in the NT epistles, is to the effective summons to salvation in Christ (cf. Rom. 8:30; 1 Cor. 7:21). **consider.** The writer asks for the readers’ complete attention and diligent observation of the superiority of Jesus Christ. **apostle**

and high priest. An apostle is a “sent one” who has the rights, power, and authority of the one who sends him. Jesus was sent to earth by the Father (cf. John 3:17, 34; 5:36–38; 8:42). The topic of the high priesthood of Christ, which was begun in Heb. 2:17–18 and is mentioned again here, will be taken up again in greater detail in 4:14–10:18. Meanwhile, the writer presents the supremacy of Christ to Moses (3:1–6), to Joshua (4:8), and to all other national heroes and OT preachers whom Jews held in high esteem. Jesus himself spoke of his superiority to Moses in the same context in which he spoke of his being sent by the Father (John 5:36–38, 45–47; cf. Luke 16:29–31). Moses had been sent by God to deliver his people from historical Egypt and its bondage (Ex. 3:10). Jesus was sent by God to deliver his people from spiritual Egypt and its bondage (Heb. 2:15). **of our confession.** Christ is the center of our confession of faith in the gospel, both in creed and public testimony. The term is used again in 4:14 and 10:23 (cf. 2 Cor. 9:13; 1 Tim. 6:12). In all three uses in Hebrews there is a sense of urgency. Surely, the readers would not give up Christ, whom they had professed, and reject what he had done for them, if they could understand the superiority of his person and work.

HEBREWS—NOTE ON 3:2 house. The term refers to a family of people rather than a building or dwelling (cf. v. 6; 1 Tim. 3:15). Those who were stewards of a household must above all be faithful (1 Cor. 4:2). Both Moses (Num. 12:7) and Christ (Heb. 2:17) faithfully fulfilled their individual, divine appointments to care for the people of God.

HEBREWS—NOTE ON 3:3–4 builder of a house. Moses was only a part of God’s household of faith, whereas Jesus was the Creator of that household (cf. 2 Sam. 7:13; Zech. 6:12–13; Eph. 2:19–22; 1 Pet. 2:4–5) and, therefore, is greater than Moses and equal to God.

HEBREWS—NOTE ON 3:5–6 servant . . . son. The term for “servant” implies a position of dignity and freedom, not slavery (cf. Ex. 14:31; Josh. 1:2). However, even as the highest-ranking servant, Moses could never hold the position of son, which is Christ’s alone (cf. John 8:35).

HEBREWS—NOTE ON 3:5 spoken later. Moses was faithful primarily as a testimony to that which was to come in Christ (cf. 11:24–27; *see note on John 5:46*).

HEBREWS—NOTE ON 3:6 **we are his house.** *See notes on v. 2; Eph. 2:22; 1 Tim. 3:15; 1 Pet. 2:5; 4:17*. **if indeed we hold fast.** Cf. Heb. 3:14. This is not speaking of how to be saved or remain saved (cf. 1 Cor. 15:2). It means rather that perseverance in faithfulness is proof of real faith. The person who returns to the rituals of the Levitical system to contribute to his own salvation proves he was never truly part of God's household (*see note on 1 John 2:19*), whereas the one who abides in Christ gives evidence of his genuine membership in that household (cf. Matt. 10:22; Luke 8:15; John 8:31; 15:4–6). The promise of God will fulfill this holding fast (1 Thess. 5:24; Jude 24–25). *See note on Matt. 24:13*. **hope.** See the writer's further description of this hope in Heb. 6:18–19. This hope rests in Christ himself, whose redemptive work has accomplished our salvation (Rom. 5:1–2; *see note on 1 Pet. 1:3*).

HEBREWS—NOTE ON 3:7–11 The writer cites Ps. 95:7–11 as the words of its ultimate author, the Holy Spirit (cf. 4:7; 9:8; 10:15). This passage describes the Israelites' wilderness wanderings after their delivery from Egypt. Despite God's miraculous works and his gracious, providential faithfulness to them, the people still failed to commit themselves to him in faith (cf. Ex. 17; Num. 14:22–23; Ps. 78:40–53). The writer of Hebrews presents a three-point exposition of the OT passage: 1) beware of unbelief (Heb. 3:12–19); 2) be afraid of falling short (4:1–10); and 3) be diligent to enter (4:11–13). The themes of the exposition include urgency, obedience (including faith), perseverance, and rest.

HEBREWS—NOTE ON 3:7 **Today.** The reference is to the present moment while the words of God are fresh in the mind. There is a sense of urgency to immediately give heed to the voice of God. This urgency is emphasized by repeating the reference to "today" from Ps. 95:7 three more times (Heb. 3:13, 15; 4:7) and is the theme of the writer's exposition (cf. 2 Cor. 6:2).

HEBREWS—NOTE ON 3:11 **my rest.** The earthly rest that God promised to give was life in the land of Canaan, which Israel would receive as their inheritance (Deut. 12:9–10; Josh. 21:44; 1 Kings 8:56). Because of rebellion against God, an entire generation of the children of Israel was prohibited from entering into that rest in the Promised Land (cf. Deut. 28:65; Lam. 1:3). The application of this picture is to an individual's spiritual rest in the Lord, which has precedent in the OT (cf. Ps. 116:7; Isa. 28:12). At salvation, every believer enters the true rest, the realm of spiritual promise, never again laboring to achieve through personal effort a righteousness that pleases God. The Lord wanted both kinds of rest for that generation who was delivered from Egypt.

HEBREWS—NOTE ON 3:12 **brothers.** This admonition is addressed to those having the same potential characteristics as the generation that perished in the wilderness without ever seeing the Land of Promise. They were unbelieving Jewish brethren who were in the company of the "holy brothers" (v. 1). They were admonished to believe and be saved before it was too late. See Introduction: Interpretive Challenges. **an evil, unbelieving heart.** All men are born with such a heart (Jer. 17:9). In the case of these Hebrews, that evil manifested itself in disbelief of the gospel, which moved them in the opposite way from God.

HEBREWS—NOTE ON 3:13 **exhort one another every day.** Both individual accountability and corporate responsibility are intended in this admonition. As long as the distressing days were upon them and they were tempted to return to the ineffective Levitical system, they were to encourage one another to identify completely with Jesus Christ. **hardened.** Repeated rejection of the gospel concerning Jesus results in a progressive hardening of the heart and will ultimately result in outright antagonism to the gospel. Cf. 6:4–6; 10:26–29; Acts 19:9. **deceitfulness.** Sin lies and deceives, using every trickery and stratagem possible (cf. Rom. 7:11; 2 Thess. 2:10; James 1:14–16). The Hebrews deceived themselves with the reasoning that their rejection of Jesus Christ was being faithful to the older system. Their willingness to hang on to the Levitical system was really a rejection of the living word (Heb. 4:12) of the "living God" (3:12), who through Christ had opened up a "new and living way" (10:20). Choosing the path of unbelief always leads only to death (3:17; 10:26–29; cf. 2:14–15; Jude 5).

HEBREWS—NOTE ON 3:14 The exhortation is similar to that in v. 6. It repeats the theme of perseverance.

HEBREWS—NOTE ON 3:15–19 The quotation from Ps. 95:7–8 is repeated (cf. Heb. 3:7). The first quotation was followed with exposition emphasizing "today" and the urgency that word conveys. This second quotation is followed with exposition emphasizing rebellion (vv. 15–16) and presenting the theme of obedience by means of its antithesis, disobedience. Four different terms are employed to drive the point of rebellion home: “rebelled” (v. 16), “sinned” (v. 17), “disobedient” (v. 18), and “unbelief” (v. 19). This initial third (*see notes on vv. 7–11*) of the writer’s exposition of Ps. 95:7–11 is summed up by the obvious conclusion that the Israelites who died in the wilderness were victims of their own unbelief (Heb. 3:19).

HEBREWS—NOTE ON 4:1–10 The second section of the writer’s exposition of Ps. 95:7–11 goes beyond the description of unbelief and its dire consequences (Heb. 3:12–19) to define the nature of the “rest” that the disobedient had forfeited. The first section had dealt primarily with Ps. 95:7–8; the second section deals primarily with Ps. 95:11.

HEBREWS—NOTE ON 4:1 **promise.** This is the first use of this important word in Hebrews. The content of this promise is defined as “entering his rest.” **his rest.** *See note on 3:11*. This is the rest that God gives, therefore it is called “my rest” (Ps. 95:11) and “his rest.” For believers, God’s rest includes his peace, confidence of salvation, reliance on his strength, and assurance of a future heavenly home (cf. Matt. 11:29). **failed to reach.** The entire phrase could be translated “lest you think you have come too late to enter into the rest of God” (cf. Heb. 12:15). With reverential fear all are to examine their own spiritual condition (cf. 1 Cor. 10:12; 2 Cor. 13:5) and to actively press for commitment on the part of others (cf. Jude 23).

HEBREWS—NOTE ON 4:2 **faith.** Mere knowledge of God’s message is not sufficient. It must be appropriated by saving faith. Later in the epistle a much longer exposition will take up this topic of faith (10:19–12:29). The writer’s point of comparison is that, like the Jews who left Egypt (3:16–19), his generation had also received God’s message through the preaching of the gospel—they had been evangelized.

HEBREWS—NOTE ON 4:3 **we . . . enter.** Those who exercise faith in the message of God will enter into their spiritual rest. This is the corollary of Ps. 95:11, that states the opposite side: that the unbeliever will not enter into the rest that God provides. **finished from the foundation of the world.** The spiritual rest that God gives is not something incomplete or unfinished. It is a rest that is based upon a finished work that God purposed in eternity past, just like the rest that God took after he finished creation (Heb. 4:4).

HEBREWS—NOTE ON 4:4–5 By way of explanation for the statement in v. 3, the writer cites the illustration of the seventh day of creation and quotes Gen. 2:2. Then he repeats the last part of Ps. 95:11.

HEBREWS—NOTE ON 4:6–7 The opportunity to enter God’s rest remains open (cf. “the promise . . . still stands” in v. 1). It is not yet too late. God had offered the rest to his people in Moses’ time and continued to offer it in David’s time. He is still patiently inviting his people to enter his rest (cf. Rom. 10:21). Quoting Ps. 95:7–8 once again (see Heb. 3:7, 15), the author urges an immediate, positive response. The themes of urgency and obedience are thus combined in a clear invitation to the readers.

HEBREWS—NOTE ON 4:8–10 God’s true rest did not come through Joshua or Moses, but through Jesus Christ, who is greater than either one. Joshua led the nation of Israel into the land of their promised rest (*see note on 3:11; Josh. 21:43–45*). However, that was merely the earthly rest, which was only the shadow of what was involved in the heavenly rest. The very fact that, according to Ps. 95, God was still offering his rest in the time of David (long after Israel had been in the land) meant that the rest being offered was spiritual—superior to that which Joshua obtained. Israel’s earthly rest was filled with the attacks of enemies and the daily cycle of work. The heavenly rest is characterized by the fullness of heavenly promise (Eph. 1:3) and the absence of any labor to obtain it.

HEBREWS—NOTE ON 4:9 **rest.** A different Greek word for “rest” meaning “Sabbath rest” is introduced here, and this is its only appearance in the NT. The writer chose the word to draw the readers’ attention back to the “seventh day” mentioned in v. 4 and to set up the explanation in v. 10 (“rested from his works as God did from his”).

HEBREWS—NOTE ON 4:11–13 The concluding third part of the exposition of Ps. 95:7–11 emphasizes the accountability that comes to those who have heard the word of God. Scripture records the examples of those in the wilderness with Moses, those who entered Canaan with Joshua, and those who received the same opportunity in David’s day. It is the word that must be believed and obeyed and the word that will judge the disobedient (cf. 1 Cor. 10:5–13).

HEBREWS—NOTE ON 4:12 **two-edged sword.** While the word of God is comforting and nourishing to those who believe, it is a tool of judgment and execution for those who have not committed themselves to Jesus Christ. Some of the Hebrews were merely going through the motions of belonging to Christ. Intellectually, they were at least partly persuaded, but inside they were not committed to him. God's word would expose their shallow beliefs and even their false intentions (cf. 1 Sam. 16:7; 1 Pet. 4:5). **division of soul and of spirit.** These terms do not describe two separate entities (any more than "thoughts and intentions" do) but are used as one might say "heart and soul" to express fullness (cf. Luke 10:27; Acts 4:32; *see note on 1 Thess. 5:23*). Elsewhere these two terms are used interchangeably to describe man's immaterial self, his eternal inner person.

HEBREWS—NOTE ON 4:13 **exposed to the eyes of him.** "Exposed" is a specialized term used just this one time in the NT. It originally meant to expose the neck either in preparation for sacrifice or for beheading. Perhaps the use of "sword" in the previous verse triggered the term. Each individual is judged not only by the word of God (cf. John 12:48), but by God himself. We are accountable to the living, written word (cf. John 6:63, 68; Acts 7:38) and to the living God who is its author.

HEBREWS—NOTE ON 4:14–7:28 Next, the writer expounds on Ps. 110:4, quoted in Heb. 5:6. Not only is Christ as apostle superior to Moses and to Joshua, but as high priest, he is superior to Aaron (4:14–5:10; cf. 3:1). In the midst of his exposition, the writer gives an exhortation related to the spiritual condition of his readers (5:11–6:20). At the conclusion of the exhortation, he then returns to the subject of Christ's priesthood (7:1–28).

HEBREWS—NOTE ON 4:14 **passed through the heavens.** Just as the high priest under the Old Covenant passed through three areas (the outer court, the Holy Place, and the Most Holy Place) to make the atoning sacrifice, Jesus passed through three heavens (the atmospheric heaven, the stellar heaven, and God's abode; cf. 2 Cor. 12:2–4) after making the perfect, final sacrifice. Once a year on the Day of Atonement the high priest of Israel would enter the Most Holy Place to make atonement for the sins of the people (Lev. 16). That tabernacle was only a limited copy of the heavenly reality (cf. Heb. 8:1–5). When Jesus entered into the heavenly Most Holy Place, having accomplished redemption, the earthly facsimile was replaced by the reality of heaven itself. Freed from that which is earthly, the Christian faith is characterized by the heavenly (3:1; Eph. 1:3; 2:6; Phil. 3:20; Col. 1:5; 1 Pet. 1:4). **Jesus, the Son of God.** The use of both the title of humanity (Jesus) and of deity (Son of God) is significant. One of the few cases of such a juxtaposition is in 1 John 1:7, where his sacrifice for sins is emphasized (cf. 1 Thess. 1:10; 1 John 4:15; 5:5). **hold fast our confession.** *See notes on Heb. 3:1, 6; 10:23.*

HEBREWS—NOTE ON 4:15 **tempted as we are.** *See notes on 2:17–18.* The writer here adds to his statements in 2:18 that Jesus was sinless. He was able to be tempted (Matt. 4:1–11), but not able to sin (*see notes on Heb. 7:26*).

HEBREWS—NOTE ON 4:16 **with confidence draw near to the throne of grace.** Most ancient rulers were unapproachable by anyone but their highest advisers (cf. Est. 4:11). In contrast, the Holy Spirit calls for all to come confidently before God’s throne to receive mercy and grace through Jesus Christ (cf. Heb. 7:25; 10:22; Matt. 27:51; see Introduction: Historical and Theological Themes). The ark of the covenant was viewed as the place on earth where God sat enthroned between the cherubim (cf. 2 Kings 19:15; Jer. 3:16–17). Oriental thrones included a footstool—yet another metaphor for the ark (cf. Ps. 132:7). It was at the throne of God that Christ made atonement for sins, and it is there that grace is dispensed to believers for all the issues of life (cf. 2 Cor. 4:15; 9:8; 12:9; Eph. 1:7; 2:7). “Grace to you” became a standard greeting among believers who celebrated this provision (Rom. 1:7; 16:20, 24; 1 Cor. 1:3; 16:23; 2 Cor. 1:2; 13:14; Gal. 1:3; 6:18; Eph. 1:2; 6:24; Phil. 1:2; 4:18; Col. 1:2; 4:18; 1 Thess. 1:1; 5:28; 2 Thess. 1:2; 3:18; 1 Tim. 1:2; 6:21; 2 Tim. 1:2; 4:22; Titus 1:4; 3:15; Philem. 3, 25). **to help in time of need.** *See notes on Heb. 2:16, 18.*

HEBREWS—NOTE ON 5:1–4 No angel with supernatural power could serve as high priest. Only men with the weaknesses of humanity could serve as high priest (v. 2; 7:28). The position of high priest in the Levitical system was by appointment only. No man could legitimately appoint himself high priest.

The use of the present tense in these verses would seem to indicate that the Levitical system still was being practiced at the time of this epistle (see Introduction: Author and Date).

HEBREWS—NOTE ON 5:1 **gifts and sacrifices.** The first term might refer especially to the grain offerings under the Old Covenant, which were for thanksgiving or dedication. That would leave the second term to refer to blood offerings for the expiation of sins (see Lev. 1–5). However, “gifts” is used in Heb. 8:4 to refer to all of the various sacrifices (cf. 8:3). The three occurrences of the phrase in the NT (cf. 8:3; 9:9) employ a Greek construction that expresses a closer relationship between the two terms than is normally indicated by the word “and.” This could indicate that no distinction should be made between the terms, and that “for sins” should be taken with both.

HEBREWS—NOTE ON 5:2 **deal gently.** This verb occurs only here in the NT. It carries the idea of maintaining a controlled but gentle attitude in the treatment of those who are spiritually ignorant and wayward. Impatience, loathing, and indignation have no part in priestly ministry. Such moderation and gentleness comes from realizing one’s own human frailty. The priest would be reminded of his own sinful humanity every time he offered sacrifices for his own sins (v. 3).

HEBREWS—NOTE ON 5:4 **called by God.** A high priest was selected and called by God into service (cf. Ex. 28; Num. 16:1–40; 1 Sam. 16:1–3).

HEBREWS—NOTE ON 5:5–6 With the quotations of Ps. 2:7 and 110:4, the writer demonstrates that Christ’s Sonship (*see notes on Heb. 1:5*) and his priesthood were both by divine appointment (cf. John 8:54). That means that the two titles are titles of subordination—the subordination not being in regard to essence or nature (cf. John 10:30; 14:9, 11), but in regard to the fulfillment of the program of redemption. Neither office diminishes the eternal deity of Christ or the equality of the Trinity. Both offices had a beginning. It is noteworthy that Ps. 2 recognizes the Son as both King and Messiah. Christ is the King-Priest.

HEBREWS—NOTE ON 5:6 Quoted from Ps. 110:4, from which this whole section is expounded (*see note on Heb. 4:14–7:28*). **Melchizedek.** As king of Salem and priest of the Most High God in the time of Abraham, he was also a king-priest (Gen. 14:18–20). The Melchizedekan priesthood is discussed in detail in Heb. 7.

HEBREWS—NOTE ON 5:7–8 Having established the first requirement that a high priest be appointed (vv. 1, 4–6), the writer focused on the requirement of being humanly sympathetic (vv. 2–3).

HEBREWS—NOTE ON 5:7 **he.** The subsequent context makes it clear that this refers back to Christ, the main subject in v. 5. In Gethsemane, Jesus agonized and wept, but committed himself to do the Father's will in accepting the cup of suffering that would bring his death (Matt. 26:38–46; Luke 22:44–45). Anticipating bearing the burden of judgment for sin, Jesus felt its fullest pain and grief (cf. Isa. 52:14; 53:3–5, 10). Though he bore the penalty in silence and did not seek to deliver himself from it (Isa. 53:7), he did cry out from the agony of the fury of God's wrath poured on his perfectly holy and obedient person (Matt. 27:46; cf. 2 Cor. 5:21). Jesus asked to be saved from remaining in death, i.e., to be resurrected (cf. Ps. 16:9–10).

HEBREWS—NOTE ON 5:8 **learned obedience.** Christ did not need to suffer in order to conquer or correct any disobedience. In his deity (as the Son of God), he understood obedience completely. As the incarnate Lord, he humbled himself to learn (cf. Luke 2:52). He learned obedience for the same reasons he bore temptation: to confirm his humanity and experience its sufferings to the fullest (*see notes on Heb. 2:10*; cf. Luke 2:52; Phil. 2:8). Christ's obedience was also necessary so that he could fulfill all righteousness (Matt. 3:15) and thus prove to be the perfect sacrifice to take the place of sinners (1 Pet. 3:18). He was the perfectly righteous One, whose righteousness would be imputed to sinners (cf. Rom. 3:24–26).

HEBREWS—NOTE ON 5:9 **perfect . . . source of eternal salvation.** *See notes on 2:10*. Because of the perfect righteousness of Jesus Christ and his perfect sacrifice for sin, he became the cause of salvation. **obey him.** True salvation evidences itself in obedience to Christ, from the initial obedience to the gospel command to repent and believe (cf. Acts 5:32; Rom. 1:5; 2 Thess. 1:8; 1 Pet. 1:2, 22; 4:17) to a life pattern of obedience to the word (cf. Rom. 6:16).

HEBREWS—NOTE ON 5:10 Referring to Ps. 110:4 a second time (cf. Heb. 5:6), the writer mentions again the call of God to the priesthood (v. 4).

HEBREWS—NOTE ON 5:11 **About this.** An alternate translation would be “of which” (meaning the relationship of Christ’s high priesthood to that of Melchizedek). Logically and stylistically, v. 11 appears to introduce the entire section from 5:11–6:12. The same Greek verb “become” forms brackets around the section: “become dull” (v. 11) and “be sluggish” (6:12). **dull.** The Hebrews’ spiritual lethargy and slow response to gospel teaching prevented additional teaching at this time. This is a reminder that failure to appropriate the truth of the gospel produces stagnation in spiritual advancement and the inability to understand or assimilate additional teaching (cf. John 16:12). Such a situation exists also among the Gentiles who have received revelatory truth (natural or general revelation) from God in the creation (Rom. 1:18–20). Rejection of that revelation results in a process of hardening (Rom. 1:21–32). The Hebrews had not only received the same general revelation, they had also received special revelation consisting of the OT Scriptures (Rom. 9:4), the Messiah himself (Rom. 9:5), and the teaching of the apostles (Heb. 2:3–4). Until the Hebrews obeyed the revelation they had received and obtained eternal salvation (v. 8), additional teaching about the Messiah’s Melchizedekan priesthood would be of no profit to them.

HEBREWS—NOTE ON 5:12 **teachers.** Every believer is to be a teacher (Col. 3:16; 1 Pet. 3:15; cf. Deut. 6:7; 2 Tim. 3:15). If these Hebrews had really obeyed the gospel of Christ, they would have been passing that message on to others. The Jews were instructed in the law and prided themselves because they taught the law, but they had not really understood or appropriated its truths to themselves (*see notes on Rom. 2:17–23*). **oracles.** These are contained in the OT Scripture, which had laid the foundation for the gospel and had been committed into the care of the Hebrews (Rom. 3:1–2). The ABCs of the law tutored the Hebrews in order to lead them to faith in the Messiah (Gal. 3:23–24). They had also heard the NT gospel (Heb. 2:2–4; 1 Pet. 4:11).

HEBREWS—NOTE ON 5:12–13 **milk.** Knowledge without obedience does not advance a person. In fact, by rejecting saving faith, the Hebrews were regressing in their understanding concerning the Messiah. They had long enough been exposed to the gospel to be teaching it to others, but were babies, too infantile and unskilled to comprehend, let alone teach, the truth of God.

HEBREWS—NOTE ON 5:13 **word of righteousness.** This is the message about the righteousness of Christ, which we have by faith (Rom. 3:21–22; 1 Cor. 1:30; 2 Cor. 5:21; Phil. 3:9; Titus 3:5). The phrase is equivalent to the gospel of salvation by faith rather than works.

HEBREWS—NOTE ON 5:14 **mature.** The same Greek root is also translated "maturity" in 6:1 and is elsewhere translated "perfect" (7:11, 19, 28; 9:9; 10:1, 14; 11:40; 12:23). It is used in Hebrews, including this text, as a synonym for salvation. In that sense, it refers to the completion that comes when one becomes a believer in Christ, rather than referring to a Christian who has become mature. Jesus invited unbelieving Jews to the salvation perfection that came only through following him in faith (Matt. 19:21). Paul wrote that those who had come to Christ by faith were thereby mature and able to receive the wisdom of God (1 Cor. 2:6). Paul also declared that the apostles warned and taught everyone "that we may present everyone mature in Christ" (Col. 1:28). **trained.** The deeper, more "solid" truths about the priesthood of the Lord Jesus could only be given to those who knew him as Savior. Athletic training and competition form the metaphor implied by this particular word (cf. 1 Tim. 4:7–8). The person who has come to Christ for spiritual completion is then trained by the word to discern truth from error and holy behavior from unholy (cf. 2 Tim. 3:16–17).

HEBREWS—NOTE ON 6:1 **leave.** This "leave" does not mean to despise or abandon the basic doctrines. They are the place to start, not stop. They are the gate of entrance on the road to salvation in Christ. **elementary doctrine of Christ.** As "the oracles of God" in 5:12 refers to the OT, so does this phrase. The writer is referring to basic OT teaching that prepared the way for Messiah—the beginning teaching about Christ. This OT "doctrine" includes the six features listed in 6:1–2. **go on to maturity.** Salvation by faith in Messiah Jesus. *See note on 5:14*. The verb is passive, so as to indicate "let us be carried to salvation." That is not a matter of learners being carried by teachers, but both being carried forward by God. The writer warns his Jewish readers that there is no value in stopping with the OT basics and repeating ("laying again") what was only intended to be foundational. **repentance from dead works.** This OT form of repentance is the turning away from evil deeds that bring death (cf. Ezek. 18:4; Rom. 6:23) and turning to God. Too often the Jew only turned to God in a superficial fashion—fulfilling the letter of the law as evidence of his repentance. The inner man was still dead (Matt. 23:25–28; Rom. 2:28–29). Such repentance was not the kind that brought salvation (Heb. 6:6; 12:17; cf. Acts 11:18; 2 Cor. 7:10). Under the New Covenant, however, "repentance toward God" is coupled with "faith in our Lord Jesus Christ" (Acts 20:21). Christ's atoning sacrifice saves from "dead works" (Heb. 9:14; cf. John 14:6). **faith toward God.** Faith directed only toward the Father is unacceptable without faith in his Son, Jesus Christ (Acts 4:12; cf. James 2:14–20).

HEBREWS—NOTE ON 6:2 **washings.** In the OT Levitical system, there were many ceremonial cleansings, which were outward signs of heart cleansing (cf. Ex. 30:18–21; Lev. 16:4, 24, 26, 28; Mark 7:4, 8). The New Covenant called for an inner washing (Titus 3:5) that regenerated the soul. **laying on of hands.** Under the Old Covenant, the person who brought a sacrifice placed his hands on it to symbolize his identification with it as a substitute sacrifice for sin (Lev. 1:4; 3:8, 13; 16:21). There could also be a reference here to solemn priestly blessings (cf. Matt. 19:13). **resurrection . . . and eternal judgment.** The Pharisees believed in the resurrection from the dead (Acts 23:8) but were still spiritually dead (Matt. 23:27). They also believed in the judgment of God and were headed for it. It is significant that all of the doctrines listed in Heb. 6:1–2 can be associated with the Pharisees, who were attracted to and sometimes associated with Jesus (Luke 7:36–50; 13:31; 14:1; John 3:1). Paul was a Pharisee before his conversion (Phil. 3:5). The Pharisees were products of the pursuit of righteousness by works of the law rather than by faith (Rom. 9:30–32; 10:1–3). A portion of the Hebrews to whom this epistle was written may have been Pharisees.

HEBREWS—NOTE ON 6:3 **we will do.** The writer is likely both giving his own testimony about going on from OT teaching to embrace the New Covenant in Jesus Christ and also identifying himself with the readers. Salvation always requires God's enablement (cf. John 6:44).

HEBREWS—NOTE ON 6:4–6 See Introduction: Interpretive Challenges. Five advantages possessed by the Jews are yet insufficient for their salvation.

HEBREWS—NOTE ON 6:4 **enlightened.** They had received instruction in biblical truth, which was accompanied by intellectual perception. Understanding the gospel is not the equivalent of regeneration (cf. 10:26, 32). In John 1:9 it is clear that enlightening is not the equivalent of salvation. Cf. Heb. 10:29. **tasted the heavenly gift.** Tasting in the figurative sense in the NT refers to consciously experiencing something (cf. 2:9). The experience might be momentary or continuing. Christ's "tasting" of death (2:9) was obviously momentary and not continuing or permanent. All men experience the goodness of God, but that does not mean they are all saved (cf. Matt. 5:45; Acts 17:25). Many Jews, during the Lord's earthly ministry, experienced the blessings from heaven he brought—in healings and deliverance from demons, as well as eating the food he created miraculously (John 6). Whether the gift refers to Christ (cf. John 6:51; 2 Cor. 9:15) or to the Holy Spirit (cf. Acts 2:38; 1 Pet. 1:12), experiencing either one was not the equivalent of salvation (cf. John 16:8; Acts 7:51). **shared in the Holy Spirit.** *See notes on Heb. 2:4*. Even though the concept of partaking is used in 3:1; 3:14; and 12:8 of a relationship that believers have, the context must be the final determining factor. This context in 6:4–6 seems to preclude a reference to true believers. It could be a reference to their participation, as noted above, in the miraculous ministry of Jesus, who was empowered by the Spirit (*see notes on Matt. 12:18–32*; cf. Luke 4:14, 18), or in the convicting ministry of the Holy Spirit (John 16:8), which obviously can be resisted without experiencing salvation (cf. Acts 7:51).

HEBREWS—NOTE ON 6:5 **tasted.** *See note on v. 4*. This has an amazing correspondence to what was described in 2:1–4 (*see notes there*). Like Simon Magus (Acts 8:9–24), these Hebrews had not yet been regenerated in spite of all they had heard and seen (cf. Matt. 13:3–9; John 6:60–66). They were repeating the sins of those who died in the wilderness after seeing the miracles performed through Moses and Aaron and hearing the voice of God at Sinai.

HEBREWS—NOTE ON 6:6 **fallen away.** This Greek term occurs only here in the NT. In the lxx, it was used to translate terms for severe unfaithfulness and apostasy (cf. Ezek. 14:13; 18:24; 20:27). It is equivalent to the apostasy in Heb. 3:12. The seriousness of this unfaithfulness is seen in the severe description of rejection within this verse: they re-crucify Christ and treat him contemptuously (see also the strong descriptions in 10:29). Those who sinned against Christ in such a way had no hope of restoration or forgiveness (cf. 2:2–3; 10:26–27; 12:25). The reason is that they had rejected him with full knowledge and conscious experience (as described in the features of 6:5–6). With full revelation they rejected the truth, concluding the opposite of the truth about Christ, and thus had no hope of being saved. They can never have more knowledge than they had when they rejected it. They have concluded that Jesus should have been crucified, and they stand with his enemies. There is no possibility of these verses referring to losing salvation. Many Scripture passages make unmistakably clear that salvation is eternal (cf. John 10:27–29; Rom. 8:35, 38, 39; Phil. 1:6; 1 Pet. 1:4–5). Those who want to make this verse mean that believers can lose salvation will have to admit that it would then also say that one could never get it back again. See Introduction: Interpretive Challenges.

HEBREWS—NOTE ON 6:7–8 Here are illustrations showing that those who hear the gospel message and respond in faith are blessed; those who hear and reject it are cursed (cf. Matt. 13:18–23).

HEBREWS—NOTE ON 6:8 **worthless.** See the use of the term in Rom. 1:28 (“debased”); 2 Cor. 13:5 (“fail to meet the test”); and 2 Tim. 3:8 (“disqualified”).

HEBREWS—NOTE ON 6:9 **beloved.** This term shows a change of audience and a change from a message of warning to a message of encouragement. That the address is to believers is further confirmed by the expression of confidence that “better things” could be said of them (as compared to those who were being warned in the preceding verses). The “things that belong to salvation” are their works, which verify their salvation (v. 10; cf. Eph. 2:10; James 2:18, 26). The very statement implies that the things described in Heb. 5:11–6:5 do not accompany salvation but are indicative of unbelief and apostasy. **Though we speak in this way.** Though it had been necessary to speak about judgment in the preceding verses, the writer assures the “beloved,” those who are believers, that he is confident of their salvation.

HEBREWS—NOTE ON 6:10 **work and the love.** See 1 Thess. 1:3–4. **for his name.** Throughout this epistle "name" has the Hebraic sense of the authority, character, and attributes of the Son of God (Heb. 1:4) or of God the Father (2:12; 13:15; cf. John 14:13–14). **saints.** All true Christians are saints, or "holy ones" (cf. Heb. 13:24; Acts 9:13; Rom. 1:7; *see note on 1 Cor. 1:2*).

HEBREWS—NOTE ON 6:11 **you.** The author is speaking again to unbelievers but appears to intentionally distance this particular group from the would-be apostates of vv. 4–6, who are in danger of being impossible to restore. **earnestness.** This term can carry the idea of eagerness or haste. It is a plea for unbelieving Jews to come to Christ immediately. If these uncommitted Jews followed the example of the active faith of the saints (vv. 9–10, 12), they would obtain the salvation that gives "full assurance of hope until the end" (cf. 10:22; Col. 2:2). Salvation should not be postponed.

HEBREWS—NOTE ON 6:12 **sluggish.** *See note on 5:11*, where the same Greek word is translated "dull." **imitators.** This concept is repeated in 13:7 and is inherent in the many illustrations of faith given in ch. 11. **inherit the promises.** The inheritance and the promises of salvation are a theme of this epistle (cf. 6:13, 15, 17; 1:14; 4:1, 3; 9:15; 10:36; 11:7–9, 11, 13, 17, 33, 39).

HEBREWS—NOTE ON 6:13–20 The persecution and trials that the believing Hebrews faced required patient perseverance. That persevering faith would enable them to inherit the promises of God, which at the time of suffering seemed so distant. Regardless of their circumstances, they were to remember that God is faithful (cf. v. 10) and that in him their hope was secure (cf. v. 11).

HEBREWS—NOTE ON 6:13 **Abraham.** To encourage the Hebrews to rely upon faith as opposed to holding on to the Levitical system of worship, the writer cited the example of Abraham, who, as the great model of faith (cf. Rom. 4), should be imitated (Heb. 6:12). **swore by himself.** As recorded in Gen. 22:15–19, God promised unilaterally to fulfill the Abrahamic Covenant.

HEBREWS—NOTE ON 6:14 Quoted from Gen. 22:17, this summarizes the essence of God's promise. The fact that God had said it assured its fulfillment. It is significant that the quote in Genesis is in the context of Abraham's sacrifice of Isaac, who was the immediate fulfillment of God's promise to Abraham. Ultimate fulfillment would also take place through Isaac and his descendants.

HEBREWS—NOTE ON 6:15 **patiently waited.** Abraham was an example of the patience mentioned in v. 12. He received the promise in the beginning of its fulfillment by the birth of Isaac (*see note on v. 14*), but he did not live to see all the promises fulfilled (11:13).

HEBREWS—NOTE ON 6:16–18 God's word does not need any confirmation from someone else. It is reliable because God himself is faithful. People confirm their promises by appealing to someone greater (especially to God) as witness. Since no one is greater than God, he can only provide an oath from himself. By doing so he is willingly (v. 17) accommodating himself to human beings who desire the confirmation because of the characteristic unreliability of human promises.

HEBREWS—NOTE ON 6:18 **two unchangeable things.** These are God's promise and his oath. The Greek term behind "unchangeable" was used of a legal will, which was unchangeable by anyone but the maker of the will. **fled for refuge.** In the lxx, the Greek word is used for the cities of refuge God provided for those who sought protection from avengers for an accidental killing (Num. 35:9–34; Deut. 19:1–13; Josh. 20:1–9; cf. Acts 14:5–6). **hope.** *See note on Heb. 3:6*. Hope is one of the themes of Hebrews. It is also the product of OT studies (Rom. 15:4). Hope for the fulfillment of God's salvation promises is the "anchor of the soul" (Heb. 6:19) keeping the believer secure during the times of trouble and turmoil.

HEBREWS—NOTE ON 6:19–20 Our hope is embodied in Christ himself, who has entered into God's presence in the heavenly Most Holy Place on our behalf (*see note on 4:14*). By this line of reasoning the writer returned to the topic that he left in 5:10, the Melchizedekan priesthood.

HEBREWS—NOTE ON 7:1–28 Using the two OT references to Melchizedek (Gen. 14:18–20; Ps. 110:4), Heb. 7 explains the superiority of Christ's priesthood to that of this unique high priest, who was a type of Christ in certain respects (*see note on 5:6*). Chapter 7 is the focal point of the epistle to the Hebrews because of its detailed comparison of the priesthood of Christ and the Levitical high priesthood.

HEBREWS—NOTE ON 7:1–2 A summary of the account of Melchizedek in Gen. 14:18–20 (*see notes there*).

HEBREWS—NOTE ON 7:3 The Levitical priesthood was hereditary, but Melchizedek's was not. His parentage and origin are unknown because they were irrelevant to his priesthood. Contrary to some interpretations, Melchizedek did have a father and a mother. The ancient Syriac Peshitta gives a more accurate translation of what was intended by the Greek phrase: "whose father and mother are not written in genealogies." No record existed of Melchizedek's birth or death. This is quite a contrast to the details of Aaron's death (Num. 20:22–29). **resembling.** Lit., "made to be like"; this word is used nowhere else in the NT. The implication is that the resemblance to Christ rests upon the way Melchizedek's history is reported in the OT, not upon Melchizedek himself. Melchizedek was not the preincarnate Christ, as some maintain, but was similar to Christ in that his priesthood was universal (Heb. 7:1), royal (v. 1–2; cf. Zech. 6:13), righteous (Heb. 7:2; cf. Ps. 72:2; Jer. 23:5; 1 Cor. 1:30), peaceful (Heb. 7:2; cf. Ps. 72:7; Isa. 9:6; Rom. 5:1), and unending (Heb. 7:3; cf. vv. 24–25).

HEBREWS—NOTE ON 7:4–28 This section presents the superiority of the Melchizedekan priesthood to the Levitical. The major arguments for superiority are related to the receiving of tithes (vv. 2–10), the giving of blessing (vv. 1, 6, 7), the replacement of the Levitical priesthood (vv. 11–19), and the perpetuity of the Melchizedekan priesthood (vv. 3, 8, 16–17, 20–28).

HEBREWS—NOTE ON 7:4 In antiquity, it was common for people to give a tithe to a god or his representative. Abraham, the father of the Hebrew faith, gave a tithe to Melchizedek. That proves that Melchizedek was superior to Abraham. The lesser person tithes to the greater (v. 7).

HEBREWS—NOTE ON 7:5 By the authority invested in them after the establishment of the Mosaic law, the Levitical priests collected tithes from their fellow Israelites (*see note on Num. 18:21–24*). The submission of the Israelites was not to honor the priests but to honor the law of God.

HEBREWS—NOTE ON 7:6–7 Melchizedek not only received a tithe from Abraham, he also blessed him. This proves again Melchizedek's superiority.

HEBREWS—NOTE ON 7:8 one case . . . other case. This refers to the Levitical law whose system was still active at the time ("one case") and to the earlier historical incident recorded in Gen. 14 ("other case"). The Levitical priesthood changed as each priest died until it passed away altogether, whereas Melchizedek's priesthood is perpetual since the record about his priesthood does not record his death (cf. Heb. 7:3).

HEBREWS—NOTE ON 7:9–10 In an argument based upon seminal headship, the writer observes that it is possible to speak of Levi paying tithes to Melchizedek. It is the same kind of argument Paul employed to demonstrate that when Adam sinned we all sinned (*see notes on Rom. 5:12–14*).

HEBREWS—NOTE ON 7:11–28 In this section the argument is extended a step further. Since the Melchizedekan priesthood is superior to the Levitical priesthood (vv. 1–10), Christ's priesthood is also superior to the Levitical priesthood, since Christ's priesthood is Melchizedekan rather than Levitical.

HEBREWS—NOTE ON 7:11 perfection. *See note on 5:14*. Throughout Hebrews, the term refers to complete reconciliation with God and unhindered access to God—salvation. The Levitical system and its priesthood could not save anyone from their sins. *See notes on 10:1–4*.

HEBREWS—NOTE ON 7:12–14 Since Christ is the Christian's high priest and he was of the tribe of Judah, not Levi (cf. Matt. 2:1, 6; Rev. 5:5), his priesthood is clearly beyond the law, which was the authority for the Levitical priesthood (cf. Heb. 7:11). This is proof that the Mosaic law had been abrogated. The Levitical system was replaced by a new Priest, offering a new sacrifice, under a New Covenant. He abrogated the law by fulfilling it (cf. Matt. 5:17) and providing the perfection that the law could never accomplish (cf. Matt. 5:20).

HEBREWS—NOTE ON 7:13, 15 another. In both cases, the term is "another of a different kind" (*heteros*), emphasizing the contrast with the Levitical priesthood.

HEBREWS—NOTE ON 7:16 legal requirement concerning bodily descent. The law dealt only with the temporal existence of Israel. The forgiveness that could be obtained even on the Day of Atonement was temporary. Those who ministered as priests under the law were mortals receiving their office by heredity. The Levitical system was dominated by matters of physical existence and transitory ceremonialism. **power of an indestructible life.** Because he is the eternal Second Person of the Godhead, Christ's priesthood cannot end. He obtained his priesthood, not by virtue of the law, but by virtue of his deity.

HEBREWS—NOTE ON 7:17 Quoted from Ps. 110:4 again (*see notes on Heb. 5:6, 10*).

HEBREWS—NOTE ON 7:18 set aside. *See note on vv. 12–14*. The law was weak in that it could not save or bring about inward change in a person (cf. Rom. 8:3; Gal. 4:9).

HEBREWS—NOTE ON 7:19 the law made nothing perfect. *See note on v. 11*. The law saved no one (cf. Rom. 3:19–20); rather it cursed everyone (cf. Gal. 3:10–13). **a better hope.** *See notes on Heb. 3:6; 6:18*. **draw near to God.** See Introduction: Historical and Theological Themes; *see note on 4:16*. This is the key phrase in this passage. Drawing near to God is the essence of Christianity as compared with the Levitical system, which kept people outside his presence. As believer priests, we are all to draw near to God—that is a characteristic of priesthood (cf. Ex. 19:22; *see notes on Matt. 27:51*).

HEBREWS—NOTE ON 7:20–21 oath. God's promises are unchangeable, sealed with an oath (cf. 6:17). The Melchizedekan priesthood of Christ is confirmed with God's oath in Ps. 110:4. God's mind on this matter will not change (Heb. 7:21).

HEBREWS—NOTE ON 7:22 guarantor. This is the only use of the Greek term in the NT and could also be translated "surety." Jesus himself guarantees the success of his New Covenant of salvation. **a better covenant.** The New Covenant (8:8, 13; 9:15). *See notes on Jer. 31:31–34 and Matt. 26:28*. The first mention of "covenant" in this epistle is coupled with one of the key themes of the book ("better," cf. Heb. 7:19; see Introduction: Historical and Theological Themes). This covenant will be more fully discussed in ch. 8.

HEBREWS—NOTE ON 7:23–24 *See notes on vv. 3, 8, 16*.

HEBREWS—NOTE ON 7:23 **many in number.** It is claimed that there were 84 high priests who served from Aaron until the destruction of the temple by the Romans in A.D. 70. The lesser priests' numbers were much larger.

HEBREWS—NOTE ON 7:25 **uttermost.** Virtually the same concept as was expressed in "perfection" (v. 11) and "made . . . perfect" (v. 19). The Greek term is used only here and in Luke 13:11 (the woman's body could not be straightened completely). **who draw near to God.** *See note on Heb. 4:16* (cf. John 6:37). **intercession.** The word means "to intercede on behalf of another." It was used to refer to bringing a petition to a king on behalf of someone. *See note on Rom. 8:34*. Cf. the high-priestly intercessory prayer of Christ in John 17. Since rabbis assigned intercessory powers to angels, perhaps the people were treating angels as intercessors. The writer makes it clear that only Christ is the intercessor (cf. 1 Tim. 2:5).

HEBREWS—NOTE ON 7:26–28 Christ's divine and holy character is yet another proof of the superiority of his priesthood.

HEBREWS—NOTE ON 7:26 In his relationship to God, Christ is "holy" (piety without any pollution; Matt. 3:17; 17:5; Mark 1:24; Luke 4:24; Acts 2:27; 13:35). In his relationship to man, he is "innocent" (without evil or malice; John 8:46). In relationship to himself, he is "unstained" (free from contamination; 1 Pet. 1:19) and "separated from sinners" (he had no sin nature that would be the source of any act of sin; cf. "without sin" in Heb. 4:15). *See notes on 2 Cor. 5:21*. **exalted above the heavens.** *See notes on Heb. 3:1 and 4:14*.

HEBREWS—NOTE ON 7:27 **daily.** Whenever the Levitical high priest sinned, he was required to offer sacrifices for himself (Lev. 4:3). Whenever the people sinned, he also had to offer a sacrifice for them (Lev. 4:13). These occasions could be daily. Then, annually, on the Day of Atonement, he had to again offer sacrifices for himself and for the people (Lev. 16:6, 11, 15). Christ had no sin and needed no sacrifice for himself. And only one sacrifice (by him) was needed—one time only, for all men, for all time. **once for all.** A key emphasis in Hebrews. The sacrificial work of Christ never needed to be repeated, unlike the OT priestly sacrifices. Cf. Heb. 9:12, 26, 28; 10:2, 10; 1 Pet. 3:18.

HEBREWS—NOTE ON 7:28 **word of the oath.** God confirmed Christ as high priest. *See notes on vv. 20–21; 6:16–18*. **made perfect forever.** *See note on 2:10*.

HEBREWS—NOTE ON 8:1–10:18 This entire section is an exposition of the New Covenant promised in Jer. 31:31–34 and its contrast to the Old Covenant of Law.

HEBREWS—NOTE ON 8:1–5 A brief description of Jesus' priesthood in the heavenly sanctuary, which is better than Aaron's because he serves in a better sanctuary (vv. 1–5; cf. 9:1–12).

HEBREWS—NOTE ON 8:1 **point.** Here the writer arrived at his central message. The fact is that "we have" (current possession) a superior high priest, Jesus Christ, who is the fulfillment of all that was foreshadowed in the OT. **seated.** *See notes on 1:3, 13*.

HEBREWS—NOTE ON 8:2 **minister.** This is the same word used of the angels in 1:7. In Jer. 33:21 it was used of the priests. **holy places.** Cf. Heb. 9:3. The holiest place where God dwelt (cf. Ex. 15:17; 25:8; 26:23–24; 1 Chron. 22:17). **true tent.** The definition is given in the phrase "that the Lord set up, not man," as well as in Heb. 9:11, 24 (cf. 8:5). It refers to the heavenly dwelling place of God.

HEBREWS—NOTE ON 8:3 **gifts and sacrifices.** *See note on 5:1*.

HEBREWS—NOTE ON 8:4 **not be a priest.** Jesus was not qualified to be a Levitical priest because he was not of the tribe of Levi. *See note on 7:12–14*. Because of its use of the present tense, this verse indicates that the

Levitical system was still in operation at the time of writing, indicating it was before the destruction of the temple in A.D. 70 (*see note on 5:1–4*).

HEBREWS—NOTE ON 8:5 The quote is from Ex. 25:40. **copy and shadow.** This does not mean that there are actual buildings in heaven that were copied in the tabernacle, but rather that the heavenly realities were adequately symbolized and represented in the earthly tabernacle model.

HEBREWS—NOTE ON 8:6 **he mediates.** Cf. 9:15. The word describes a go-between or an arbitrator, in this case between man and God. *See note on 1 Tim. 2:5* (cf. Gal. 3:19–20). **covenant . . . better . . . better promises.** *See notes on Heb. 7:19, 22; John 1:17–18*. This covenant is identified as the “new covenant” in Heb. 8:8, 13; 9:15.

HEBREWS—NOTE ON 8:7 Cf. the same argument in 7:11. The older covenant, incomplete and imperfect, was only intended to be temporary.

HEBREWS—NOTE ON 8:8–12 Quoted from Jer. 31:31–34 (*see notes there*).

HEBREWS—NOTE ON 8:9 **I showed no concern for them.** Jeremiah 31:32 says, “though I was their husband.” The NT writer is quoting from the lxx, which uses a variant reading that does not essentially change the meaning.

HEBREWS—NOTE ON 8:10 **minds . . . hearts.** By its nature, the covenant of law was primarily external, but the New Covenant is internal (cf. Ezek. 36:26–27).

HEBREWS—NOTE ON 8:12 The lxx represents a slight expansion of the last sentence of Jer. 31:34.

HEBREWS—NOTE ON 8:13 **ready to vanish away.** Soon after the book of Hebrews was written, the temple in Jerusalem was destroyed and its Levitical worship ended (*see note on 5:1–4*; see Introduction: Author and Date).

HEBREWS—NOTE ON 9:1–10 In these verses, the author gives a brief description of the tabernacle, to which some 50 chs. in the OT are devoted, including the tabernacle service (cf. Ex. 25–40). The section is marked off by its beginning with a reference to “regulations” (Heb. 9:1) and closing with a reference to “regulations” (v. 10).

HEBREWS—NOTE ON 9:2 **first section . . . Holy Place.** This is the Holy Place, the first room of the tabernacle (Ex. 26:33). For the items in the Holy Place, see Ex. 25:23–40; 40:22–25; Lev. 24:5–9.

HEBREWS—NOTE ON 9:3 **Most Holy Place.** This is the Most Holy Place where the ark of the covenant and the mercy seat dwelt—the place of atonement (Ex. 26:33–34).

HEBREWS—NOTE ON 9:4 **golden altar of incense.** *See note on Ex. 30:1–10* (cf. Ex. 40:5, 26–27). Though it was outside the Holy Place (Ex. 30:6), the writer of Hebrews pictures the golden altar inside the Most Holy Place because uppermost in his mind is its role in the liturgy of the Day of Atonement. On that day, the high priest brought incense from that altar into the Most Holy Place (Lev. 16:12–13). The altar of golden incense marked the boundary of the Most Holy Place as well as the curtain. The high priest went beyond the altar of incense only once a year. **the ark.** *See notes on Ex. 25:11–18 and 26:31–34*. **golden urn holding the manna.** *See note on Ex. 16:32–36*. **Aaron’s staff.** *See notes on Num. 17:2–10*. **tablets of the covenant.** *See note on Ex. 25:16* (cf. 1 Kings 8:9).

HEBREWS—NOTE ON 9:5 **cherubim . . . mercy seat.** *See notes on Ex. 25:17–18*. **cannot now speak in detail.** The writer has no desire to obscure his main point with details (cf. Heb. 8:1).

HEBREWS—NOTE ON 9:7 This was the Day of Atonement. *See notes on 4:14; 7:27; Lev. 16:16, 20–22, 30*. **not without taking blood.** *See note on Heb. 9:22*. This is the first of many references to the blood of sacrifice. The term is especially central to 9:1–10:18 where it identifies the deaths of OT sacrifices and of Christ (cf. 9:12–14). Note, however, that the shedding of blood in and of itself is an insufficient sacrifice. Christ had not only to shed his blood, but to die. Hebrews 10:10 indicates that he gave his body as the sacrificial offering. Without his death, his blood had no saving value. *See notes on 9:14, 18, 22; 10:10*.

HEBREWS—NOTE ON 9:8 The Levitical system did not provide any direct access into God's presence for his people. Rather, it kept them away. Nearness had to be provided by another way (v. 12). This is the primary lesson that the Holy Spirit taught concerning the tabernacle. It teaches how inaccessible God is apart from the death of Jesus Christ. See Introduction: Historical and Theological Themes. See the counterpart to this lesson in 10:20. **Holy Spirit.** *See note on 2:4*. By the Spirit-inspired instruction given for the Holiest of All, he was indicating that there was no way to God in the ceremonial system. Only Christ could open the way (cf. John 14:6).

HEBREWS—NOTE ON 9:9 **symbolic.** The Greek word is *parabolé*, from which the English word "parable" is derived. The Levitical system was a parable, an object lesson, about what was to come in Christ. **for the present age.** "For" is ambiguous enough to allow for two different meanings and interpretations: 1) "during" the time of the OT, or 2) "until" and "pointing to" the current Christian era. The second interpretation is "according to which" (from an alternate Greek reading) referring to the "parable" rather than to the time. It was an object lesson from the past pointing to the present time. This latter interpretation is preferable because of the explanation in v. 10. "The present age" is "the time of reformation." **gifts and sacrifices.** *See note on 5:1*. **perfect the conscience.** Again, this term refers to salvation. *See notes on 5:14; 7:11; 10:1* (cf. 7:25). The sacrifices of the OT did not remove the offerers' guilty conscience or provide them with full forgiveness for their sins (cf. 10:1–4). It was only symbolic of something else that would—namely Christ. The conscience is a divinely given warning device that reacts to sin and produces accusation and guilt (*see notes on Rom. 2:14–15*) that cannot be relieved apart from the work of Christ (cf. Heb. 9:14; 10:22). At the time of salvation it is quieted from its convicting ravings, but it is not deactivated. Rather, it continues its work, warning the believer about sin. Believers should seek a clear conscience (*see notes on 2 Cor. 1:12*).

HEBREWS—NOTE ON 9:10 **food and drink.** *See notes on Lev. 11:1–47; Deut. 14:3–21* (cf. Col. 2:16). **washings.** *See note on Heb. 6:2*. **regulations for the body.** The Levitical ordinances regulated the visible actions without changing the inner man (cf. 10:4). **reformation.** The Greek term means “restoring what is out of line.” All things are set straight in Christ. The reformation is the New Covenant and its application. *See note on 9:9*.

HEBREWS—NOTE ON 9:11 **the good things that have come.** The reference appears to be to the “eternal redemption” (v. 12). In 10:1, the “good things” refer back to the salvation of 9:28 (cf. Rom. 10:15). In the context, both readings refer to the things of the New Covenant. It is just a matter of perspective: whether from the viewpoint of the Levitical system where the realities of redemption were “to come,” or the viewpoint of those in the Christian era where the realities of redemption “have come” because Christ has completed his work. **not of this creation.** The phrase is the explanation of “not made with hands”—it is the creation of God alone. The sanctuary where Christ serves is heaven itself (cf. Heb. 9:24; 8:2).

HEBREWS—NOTE ON 9:12 **goats and calves.** Only one of each was sacrificed on the Day of Atonement (cf. Lev. 16:5–10). The plural here represents the numbers sacrificed as the Day of Atonement was observed year after year. **of his own blood.** The same phrase is used in Heb. 13:12. Nothing is said that would indicate that Christ carried his actual physical blood with him into the heavenly sanctuary. The Sacrificer was also the Sacrifice. **once for all.** *See note on 7:27*. **eternal redemption.** This word for redemption is found only here and in Luke 1:68; 2:38. Its original use was for the release of slaves by payment of a ransom.

HEBREWS—NOTE ON 9:13–22 Christ’s death was necessary for the fulfillment of the older covenant and the establishment of the new.

HEBREWS—NOTE ON 9:13 **ashes of a heifer.** *See notes on Num. 19*. It is said that, in the history of Israel, only six red heifers were killed and their ashes used. One heifer’s ashes would suffice for centuries since only a minute amount of the ash was required. **defiled.** The Greek term is literally “common” or “profane.” Not that it was ceremonially unclean, but that it was not sanctified or set apart unto God. The word was used in Jesus’ discourse on what defiles a man (cf. Matt. 15:11, 18, 20; Mark 7:15, 18, 20, 23), in the Jews’ complaint that Paul had defiled the temple by bringing Gentiles into it (Acts 21:28), and in reference to the meats that Peter had been invited to eat (Acts 10:15; 11:9). According to the Mosaic regulation, the red heifer's ashes were to be placed "outside the camp" and used in a ceremony for symbolic purifying from sin (Num. 19:9; cf. Heb. 13:11–13).

HEBREWS—NOTE ON 9:14 how much more. Superior to the cleansing capability of the ashes of an animal is the cleansing power of the sacrifice of Christ. **the blood of Christ.** This is an expression that refers not simply to the fluid, but the whole atoning sacrificial work of Christ in his death. Blood is used as a substitute word for death (cf. Matt. 23:30, 35; 27:6, 8, 24–25; John 6:54–56; Acts 18:6; 20:26). *See notes on Matt. 26:28; Rom. 3:25; 5:9; Col. 1:14*. **the eternal Spirit.** *See note on Heb. 2:4* (cf. Isa. 42:1; 61:1; Luke 4:1, 14). Some interpreters argue that the lack of the definite article in the Greek makes this a reference to Christ's own "eternal spirit" (in the sense of an endless life, cf. Heb. 7:16). However, the references to the Holy Spirit in 2:4 and 6:4 are also without the definite article. The use of "eternal" as a qualifier serves to relate the Spirit to the "eternal redemption" (9:12) and the "eternal inheritance" (v. 15) that Christ accomplished by his sacrificial death. **offered himself.** *See notes on v. 7; John 10:17–18*. The animals in the Levitical system were brought involuntarily and without understanding to their deaths. Christ came of his own volition with a full understanding of the necessity and consequences of his sacrifice. His sacrifice was not just his blood, it was his entire human nature (cf. Heb. 10:10). **without blemish.** In the lxx, the term is used for describing acceptable sacrifices including the red heifer (Num. 19:3; cf. Ex. 29:1; Lev. 1:3). A similar reference is found in 1 Pet. 1:19. **conscience.** *See note on Heb. 9:9*. **dead works.** *See note on 6:1*. The works are dead because the unregenerate are "dead in . . . trespasses and sins" (Eph. 2:1), their works are worthless and unproductive (Gal. 2:16; 5:19–21), and they end in death (Rom. 6:23). **to serve the living God.** Salvation is not an end in itself. The believer has been freed from sin to serve God, saved to serve (cf. Rom. 6:16–18; 1 Thess. 1:9). The contrast between dead works and the living God (cf. Heb. 3:12; 10:31; 12:22) is basic. Cf. James 2:14–26.

HEBREWS—NOTE ON 9:15 mediator. *See note on 8:6*. **death.** In the making of some biblical covenants, sacrifices were involved. When God made the covenant with Abraham, five different animals were sacrificed in the ceremony (Gen. 15:9–10). The Mosaic Covenant was affirmed by animal sacrifices (Ex. 24:5–8). **redeems.** The term used here is found more frequently than the term used in Heb. 9:12 (cf. 11:35; Luke 21:28; Rom. 3:24). Jesus' death retroactively redeemed all those who had believed in God under the Old Covenant (cf. Rom. 3:24–26). This is in keeping with symbolism of the Day of Atonement. Annually the high priest would atone for or cover the sins that the people had committed in the preceding year (Lev. 16:16, 21, 30). **first covenant.** *See note on Gen. 9:16*. The actual first covenant historically was made with Noah (Gen. 6:18; 9:9). Next came the covenant made with Abraham (Gen. 15:18). By context, however, the older covenant under discussion in this epistle is that which is called the Mosaic Covenant or the covenant of law (Ex. 19:1–20:21). "First" in this verse, therefore, means the former, older covenant with which the Levitical system is connected. **those who are called.** Lit., "the ones having been called," looking back to those under the Old Covenant who were called to salvation by God on the basis of the sacrifice of Jesus Christ to come long after most of them had died. The reference, as always in the NT epistles, is to the effectual calling related to salvation (cf. Heb. 3:1), which in this context refers to OT believers. **promised eternal inheritance.** That is, salvation in its fullness (*see notes on 3:11; 4:1, 9; 6:12; 1 Pet. 1:3–5*).

HEBREWS—NOTE ON 9:16–17 A last will and testament illustrates the necessity of Christ's death. "Covenant" is the same Greek word translated "will," but the term takes on the more specialized meaning in this context. The benefits and provisions of a will are only promises until the one who wrote the will dies. Death activates the promises into realities.

HEBREWS—NOTE ON 9:18–20 The shedding of blood in the covenant ratification ceremony at Sinai (Ex. 24:1–8) also illustrates the necessity of Christ's death (*see note on Heb. 9:15*).

HEBREWS—NOTE ON 9:18 **blood.** "Death" in vv. 15–16 is replaced by "blood" (*see notes on vv. 7, 14*). The term is used to emphasize the violent aspect of his sacrificial death.

HEBREWS—NOTE ON 9:19 **water and scarlet wool and hyssop.** These items were used at the Passover in Egypt (Ex. 12:22) for sprinkling of blood, and in the ritual cleansing for lepers (Lev. 14:4), and in the red heifer ceremony (Num. 19:6). More of those are in view here. These elements were a part of the sprinkling of blood in the covenant ceremony described in Ex. 24:1–8, though not mentioned there. The added details came either by direct revelation to the writer or had been preserved in other records or traditions known to the writer and his readers. **the book . . . the people.** *See note on Ex. 24:8*. The consecration of Aaron and his sons to the priesthood is the only other occasion in the OT when any persons were sprinkled with blood (Ex. 29:21; Lev. 8:30; cf. 1 Pet. 1:2). The detail about the book also being sprinkled with the blood is not recorded in the exodus account.

HEBREWS—NOTE ON 9:20 **This is the blood.** Cf. Ex. 24:8 with Matt. 26:28. The same formula was utilized in the inaugural ceremonies for the Mosaic Covenant and for the New Covenant.

HEBREWS—NOTE ON 9:21 **in the same way.** The dedication of the tabernacle and its vessels was accompanied by a blood sprinkling ritual similar to that observed at the inauguration of the Mosaic Covenant (cf. Ex. 29:10–15, 21, 36–37).

HEBREWS—NOTE ON 9:22 **almost everything.** There were a few exceptions. Water, incense, and fire were also used to purify (cf. Ex. 19:10; Lev. 15:5; Num. 16:46–47; 31:21–24). Those who were too poor to bring even a small animal for sacrifice were allowed to bring fine flour instead (Lev. 5:11). **blood . . . forgiveness.** “The blood . . . to make atonement” (Lev. 17:11). The phraseology is reminiscent of Christ’s own words (Matt. 26:28). “Shedding of blood” refers to death (*see notes on Heb. 9:7, 14, 18*). “Forgiveness” is the emphatic last word in this section (vv. 18–22) of the Greek NT, and it forms the transition to the next section (vv. 23–28).

HEBREWS—NOTE ON 9:23–28 High-priestly prayer is to be exercised in the perfect tabernacle of heaven. The real high priest who offered the real sacrifice for sin serves in the real tabernacle. He is the complete fulfillment of the shadowy copies in the Levitical system.

HEBREWS—NOTE ON 9:23 **copies.** *See note on 8:5*. The earthly tabernacle and its vessels were only symbolic replicas of the true heavenly tabernacle (8:2), and were also made unclean by the transgressions of the people (Lev. 16:16). **the heavenly things.** As the preceding context indicated, the inauguration of the Mosaic Covenant by sacrifices was necessary (Heb. 9:18–21). That concept is here applied to the heavenly sanctuary—it is dedicated or inaugurated as the central sanctuary of the New Covenant by Christ's sacrifice. The better covenant required a better sacrifice. **better sacrifices.** Christ's superior sacrifice is a major theme in 9:13–10:18. The many sacrifices of the Levitical system were to be superseded by better sacrifices that would be represented in the one, all-inclusive, perfect sacrifice of Christ (cf. 10:12). *See note on 7:22*.

HEBREWS—NOTE ON 9:24 copies. The term is not the same as that used in v. 23 and 8:5. This is lit., "antitype." It is used only twice in the NT. The antitype either prefigures the type (as here), or is a later illustration of the type (as in 1 Pet. 3:21). In both cases, the antitype is not the real thing, but only a copy of it. The earthly "holy place" in the tabernacle was only a type of the heavenly abode of God. **now to appear.** On the Day of Atonement, the high priest entered the Most Holy Place where God made an appearance (Lev. 16:2). The high priest, however, was hidden from the presence of God by the cloud of incense (Lev. 16:12–13). See also "has appeared" (Heb. 9:26) and "will appear" (v. 28). Each verb is a different term in the Greek. The term for Christ's present appearance in heaven (v. 24) alludes to his official presentation to report to the Father on the fulfillment of his mission. The concept of making an appearance or being revealed is involved in the incarnational appearance in order to die once for sin (v. 26). At Christ's appearing at the second advent (v. 28), the term used stresses the visible nature of the appearance (cf. 2:8; 12:14). All three tenses of Christ's soteriological ministry are also covered: 1) his first advent to save us from the penalty of sin; 2) his present intercessory ministry in heaven to save us from the power of sin; and 3) his second advent to deliver us from the presence of sin. **our behalf.** Christ is our representative and the provider of our spiritual benefits (cf. 2:9; 6:20; 7:25; John 14:12–14; Eph. 1:3).

HEBREWS—NOTE ON 9:26 since the foundation of the world. This is a reference to creation (*see notes on 4:3*). **end of the ages.** All the eras and ages came together and were consummated in the coming of the Messiah. The eschatological era was inaugurated (*see note on 1:2*; cf. Gal. 4:4).

HEBREWS—NOTE ON 9:27 to die once. This is a general rule for all mankind. There have been very rare exceptions (e.g., Lazarus died twice; cf. John 11:43–44). Those, like Lazarus, who were raised from the dead by a miraculous act of our Lord were not resurrected to a glorified body and unending life. They only experienced resuscitation. Another exception will be those who don't die even once, but who will be "caught up . . . to meet the Lord in the air" (1 Thess. 4:17; cf. Enoch, Gen. 5:24; Elijah, 2 Kings 2:11). **judgment.** A general term encompassing the judgment of all people, believers (*see note on 2 Cor. 5:10*) and unbelievers (*see notes on Rev. 20:11–15*).

HEBREWS—NOTE ON 9:28 to bear the sins of many. *See note on Isa. 53:12* (cf. 2 Cor. 5:21; 1 Pet. 2:24). **second time.** On the Day of Atonement, the people eagerly waited for the high priest to come back out of the Most Holy Place. When he appeared, they knew that the sacrifice on their behalf had been accepted by God. In the same way, when Christ appears at his second coming, it will be confirmation that the Father has been fully satisfied with the Son's sacrifice on behalf of believers. At that point salvation will be consummated (cf. 1 Pet. 1:3–5). **not to deal with sin.** *See notes on Heb. 2:17–18; 4:15*. This phrase testifies to the completed work of Christ in removing sins by his sacrifice at his first coming. No such burden will be upon him in his second coming. **eagerly waiting.** *See note on Phil. 3:20*.

HEBREWS—NOTE ON 10:1–18 Christ's offering was a once-for-all sacrifice which is superior to all the sacrifices of the Levitical system.

HEBREWS—NOTE ON 10:1 **shadow.** *See note on 8:5*. The Greek term translated "shadow" refers to a pale reflection, as contrasted with a sharp, distinct one. The term behind "true form," on the other hand, indicates an exact and distinct replica (cf. Col. 2:17). **good things.** *See note on Heb. 9:11*. **perfect.** This term is used repeatedly in Hebrews to refer to salvation. *See notes on 5:14; 7:11; 9:9*. As much as those living under the law desired to approach God, the Levitical system provided no way to enter his holy presence (cf. Ps. 15:1; 16:11; 24:3–4).

HEBREWS—NOTE ON 10:2 **consciousness of sins.** This is the same word translated "conscience" in v. 22; 9:9; 13:18. *See note on 9:9*. If sin had really been overpowered by that system of sacrifices, the OT believers' consciences would have been cleansed from condemning guilt (cf. 10:22). There was not freedom of conscience under the Old Covenant.

HEBREWS—NOTE ON 10:3 **reminder.** The OT sacrifices not only could not remove sin, but their constant repetition was a constant reminder of that deficiency. The promise of the New Covenant was that the sin would be removed and even God would "remember" their sins "no more" (8:12, quoting Jer. 31:34).

HEBREWS—NOTE ON 10:4 **impossible.** The Levitical system was not designed by God to remove or forgive sins. It was preparatory for the coming of the Messiah (Gal. 3:24) in that it made the people expectant (cf. 1 Pet. 1:10). It revealed the seriousness of their sinful condition, in that even temporary covering required the death of an animal. It revealed the reality of God's holiness and righteousness by indicating that sin had to be covered. Finally, it revealed the necessity of full and complete forgiveness so that God could have desired fellowship with his people.

HEBREWS—NOTE ON 10:5–7 Quoted from Ps. 40:6–8.

HEBREWS—NOTE ON 10:5–6 **you have not desired.** God was not pleased with sacrifices given by a person who did not give them out of a sincere heart (cf. Ps. 51:17; Isa. 1:11; Jer. 6:20; Hos. 6:6; Amos 5:21–25). To sacrifice only as a ritual, without obedience, was a mockery and worse than no sacrifice at all (cf. Isa. 1:11–18).

HEBREWS—NOTE ON 10:5 a body have you prepared for me. Psalm 40:6 reads, "you have given me an open ear." This does not represent a significant alteration in the meaning of the psalm, as indicated by the fact that the writer quoted the lxx version of the Hebrew idiom, which was an accurate representation for Greek readers. The Greek translators regarded the Hebrew words as a figure of speech, in which a part of something signified the whole, i.e., the hollowing out of ears was part of the total work of fashioning a human body. And ears were selected as the part to emphasize because they were symbols of obedience as the organ of the reception of God's word and will (cf. 1 Sam. 15:22). Christ needed a body in order to offer himself as the final sacrifice (Heb. 2:14).

HEBREWS—NOTE ON 10:7 to do your will. Cf. Matt. 26:39, 42.

HEBREWS—NOTE ON 10:8–9 The writer quotes from Ps. 40:6–8 again, but in a condensed form.

HEBREWS—NOTE ON 10:9 first . . . second. The old, repetitious sacrificial system was removed to make way for the new, once-for-all sacrifice of Christ, who had obediently done God's will (cf. 5:8; Phil. 2:8).

HEBREWS—NOTE ON 10:10 sanctified. "Sanctify" means to "make holy," to be set apart from sin for God (cf. 1 Thess. 4:3). When Christ fulfilled the will of God, he provided for the believer a continuing, permanent condition of holiness (Eph. 4:24; 1 Thess. 3:13). This is the believer's positional sanctification as opposed to the progressive sanctification that results from daily walking by the will of God (*see notes on Rom. 6:19; 12:1–2; 2 Cor. 7:1*). **body.** Refers to his atoning death, as the term "blood" has been used to do (Heb. 9:7, 12, 14, 18, 22). Mention of the body of Christ in such a statement is unusual in the NT, but it is logically derived from the quotation from Ps. 40:6.

HEBREWS—NOTE ON 10:11–12 The old and new are contrasted: thousands of priests versus one Priest; the old priests continually standing versus the sitting down of the new; repeated offerings versus a once-for-all offering; and the ineffective sacrifices that only covered sin versus the effective sacrifice that completely removes sin.

HEBREWS—NOTE ON 10:11 stands. *See note on 1:3*. In 2 Chron. 6:10, 12, Solomon sat on his throne as king, but stood at the altar when acting in a priestly role (cf. Deut. 17:12; 18:7).

HEBREWS—NOTE ON 10:13 footstool. *See note on 1:13*. This is yet another reference to Ps. 110:1. This prediction will be fulfilled when Christ returns and all creation acknowledges his lordship by bowing at his feet (Phil. 2:10).

HEBREWS—NOTE ON 10:14 perfected. *See note on v. 1*. This involves a perfect standing before God in the righteousness of Christ (*see notes on Rom. 3:22; Phil. 3:8–9*). **sanctified.** *See notes on Heb. 10:10*.

HEBREWS—NOTE ON 10:15–17 The writer confirms his interpretation of Ps. 40:6–8 by repeating from Jer. 31:31–34 what he had already quoted in Heb. 8:8–12.

HEBREWS—NOTE ON 10:19–25 For the second time (cf. 8:1–6 for the first), the writer gives a summary of the arguments for the superiority of Christ's priestly ministry.

HEBREWS—NOTE ON 10:19 brothers. *See note on 3:12*. As on the earlier occasion, the writer addresses his Jewish brethren with an invitation to leave behind the Levitical system and to appropriate the benefits of the New Covenant in Christ. **confidence.** An important emphasis in the epistle (*see note on 4:16*). Because of the high-priestly ministry of Christ and his finished sacrifice, the Hebrews can enter boldly into the presence of God.

HEBREWS—NOTE ON 10:20 new. In Greek, this word originally meant "newly slain," but was understood as "recent" when the epistle was written. The way is new because the covenant is new. It is not a way provided by the Levitical system. **living way.** Though it is the path of eternal life, it was not opened by Christ's sinless life—it required his death. *See notes on 2:17–18; 4:16*. The Hebrews were invited to embark on this way, which is characterized by the eternal life of the Son of God who loved them and gave himself for them (cf. John 14:6; Gal. 2:20). The Christian faith was known as “the Way” among the Jews of Jerusalem (Acts 9:2) as well as among the Gentiles (Acts 19:23). Those receiving this epistle understood quite clearly that the writer was inviting them to become Christians—to join those who had been persecuted for their faith. True believers in their midst were even then suffering persecution, and those who had not committed themselves to the Way were asked to become targets of the same persecution. **curtain . . . flesh.** When Jesus’ flesh was torn at his crucifixion, so was the temple veil that symbolically separated men from God’s presence (Matt. 27:51). When the high priest on the Day of Atonement entered the Most Holy Place, the people waited outside for him to return. When Christ entered the heavenly temple, he did not return. Instead, he opened the curtain and exposed the Most Holy Place so that we could follow him. Here “flesh” is used as was “body” (Heb. 10:10) and “blood” (9:7, 12, 14, 18, 22) to refer to the sacrificial death of the Lord Jesus.

HEBREWS—NOTE ON 10:21 the house of God. *See note on 3:6*.

HEBREWS—NOTE ON 10:22 let us draw near. *See note on 7:19*. Based on what had been written, this was the heart of the invitation to those in the assembly who had not come to Christ. The same invitation is found in the first NT book to be written (James 4:8), where James reveals the corollary of drawing near to God: God will draw near to you. Asaph taught that it is a good thing to draw near to God (Ps. 73:28). The full restoration of Israel to God’s blessing is dependent upon them drawing near to him (Jer. 30:18–22). In other words, it is an eschatological invitation coming to them in “these last days” (Heb. 1:2). This verse describes the prerequisites for entering the presence of God (cf. Ps. 15): sincerity, security, salvation, and sanctification. **true heart.** The Greek term behind “true” carries the ideas of being sincere, genuine, and without ulterior motive (cf. Jer. 24:7; Matt. 15:8). This one thing these particular Hebrews lacked: genuine commitment to Christ. **full assurance of faith.** *See note on Heb. 6:11*. Utter confidence in the promises of God is intended by the phrase. Such confidence will result in heartfelt assurance or security, which will allow them to persevere through the coming trials. This is the first of a familiar triad: faith, hope

(10:23), and love (v. 24). **hearts sprinkled.** *See notes on 9:9, 14; 10:1–4; 1 Pet. 1:2*. **pure water.** The imagery in this verse is taken from the sacrificial ceremonies of the Old Covenant, where blood was sprinkled as a sign of cleansing, and the priests were continually washing themselves and the sacred vessels in basins of clear water. Being "washed with pure water" does not refer to Christian baptism, but to the Holy Spirit's purifying a person's life by means of the word of God (cf. Eph. 5:25–26; Titus 3:5). This is purely a New Covenant picture (Jer. 31:33; Ezek. 36:25–26).

HEBREWS—NOTE ON 10:23 **hold fast.** Holding on, or the perseverance of the saints, is the human side of eternal security. It is not something done to maintain salvation, but is rather an evidence of salvation. *See note on 3:6*. **confession of our hope.** Affirmation of salvation. *See note on 3:1*. **without wavering.** The idea is not to follow any inclination that leads back to the Old Covenant. In other ancient literature, the same Greek term is used of enduring torture. Persecution will come (2 Tim. 3:12), but God is faithful. Temptations will abound, but God is faithful to provide an escape (cf. 1 Cor. 10:13). God's promises are reliable (1 Cor. 10:13; 1 Thess. 5:24; Jude 24–25). With that confidence, the believer can persevere.

HEBREWS—NOTE ON 10:24 **consider.** The same verb is used about Jesus in 3:1. The invitation must be responded to individually, but the response also has a corporate side. They are members of a community of Hebrews whose initial attraction to Christ is in danger of eroding. They have been considering a return to the Levitical system of Judaism to avoid the persecution (cf. John 12:42–43). Mutual encouragement to make full commitment is crucial. **stir up.** The English word "paroxysm" is derived from the Greek term used here. The meaning in this context is that of stimulating or inciting someone to do something. **love and good works.** An example of such mutual effort in the midst of persecution was to be found at Corinth (cf. 2 Cor. 8:1–7).

HEBREWS—NOTE ON 10:25 **not neglecting to meet together.** Collective and corporate worship is a vital part of spiritual life. The warning here is against apostasy in an eschatological context (cf. 2 Thess. 2:1). The reference is to the approaching "day" (the second coming of Christ; cf. Rom. 13:12; 1 Cor. 3:13; 1 Thess. 5:4). **encouraging.** Encouraging takes the form of comfort, warning, or strengthening. There is an eschatological urgency to the encouraging that requires an increased activity as the coming of Christ approaches (cf. Heb. 3:13; cf. 1 Thess. 4:18).

HEBREWS—NOTE ON 10:26–39 *See notes on 6:1–8*. This warning passage deals with the sin of apostasy, an intentional falling away, or defection. Apostates are those who move toward Christ, hear and understand his gospel, and are on the verge of saving belief, but then rebel and turn away. This warning against apostasy is one of the most serious warnings in all of Scripture. Not all of the Hebrews would respond to the gentle invitation of 10:19–25. Some were already beyond response.

HEBREWS—NOTE ON 10:26 **we.** The author is speaking rhetorically. In v. 39, he excludes himself and genuine believers from this category. **sinning deliberately.** The Greek term carries the idea of deliberate intention that is habitual. The sin is rejecting Christ deliberately. These are not isolated acts. According to the Mosaic legislation, such acts of deliberate, premeditated sin required exclusion from the congregation of Israel (cf. Num. 15:30–31) and from its worship (cf. Ex. 21:14). Such sins also excluded the individual from sanctuary in the cities of refuge (cf. Deut. 19:11–13). **knowledge.** The Greek term denotes specific knowledge, not general spiritual knowledge (cf. Heb. 6:4; cf. 1 Tim. 2:4). Though the knowledge was not defective or incomplete, the application of the knowledge was certainly flawed. Judas Iscariot is a good example of a disciple who had no lack of knowledge, but lacked faith and became the arch-apostate. **no longer.** *See note on Heb. 6:6*. The apostate is beyond salvation because he has rejected the only sacrifice that can cleanse him from sin and bring him into God's presence. To turn away from that sacrifice leaves him with no saving alternative. This is parallel to Matt. 12:31 (*see note there*.

HEBREWS—NOTE ON 10:27 **fearful expectation.** The judgment is certain to happen, so it engenders fear. **judgment, and a fury of fire.** The description is similar to that in Isa. 26:11 and Zeph. 1:18 (cf. 2 Thess. 1:7–9). Ultimately, such judgment is that of eternity in the lake of fire (cf. Matt. 13:38–42, 49–50). **adversaries.** Actual opposition against God and toward the program of God in salvation (*see notes on Phil. 3:18–19*).

HEBREWS—NOTE ON 10:28 Cf. Deut. 17:2–7.

HEBREWS—NOTE ON 10:29 **How much worse punishment . . . ?** There will be degrees of punishment in hell. This is also clearly indicated in Matt. 11:22–24 (*see notes there*). **spurned.** Lit., “trample under foot.” In the ancient Near East one of the gestures used to show contempt for someone was to “lift up the foot” against or toward them (cf. Ps. 41:9). To walk on top of someone or something was a more extreme gesture showing utter contempt and scorn (cf. 2 Kings 9:33; Isa. 14:19; Mic. 7:10; Zech. 10:5). Such contempt demonstrates a complete spurning of Christ as Savior and Lord. **profaned.** To reckon Christ’s blood as something unclean is the same thing as saying that it is defiled (*see note on Heb. 9:13*) and implies that Christ was a sinner and a blemished sacrifice. Such thinking is truly blasphemous. **blood of the covenant.** *See notes on 9:14–15*. Christ’s death inaugurated or ratified the New Covenant. **sanctified.** This refers to Christ, in that he was set apart unto God (cf. John 17:19). It cannot refer to the apostate, because only true believers are sanctified. See Introduction: Interpretive Challenges. **outraged the Spirit of grace.** *See notes on Heb. 6:4 and 9:14*. Compare “a spirit of grace” (Zech. 12:10). Rejecting Christ insults the Spirit who worked through him (Matt. 12:31–32) and who testifies of him (John 15:26; 16:8–11).

HEBREWS—NOTE ON 10:30 Quoted from Deut. 32:35–36 (cf. Ps. 135:4; Rom. 12:19).

HEBREWS—NOTE ON 10:31 **living God.** *See note on 3:12*.

HEBREWS—NOTE ON 10:32–39 In this section, a word of encouragement is presented to counterbalance the preceding grave warning (vv. 19–31). The writer points out that the Hebrews’ former experiences should stimulate them, the nearness of reward should strengthen them, and the fear of God’s displeasure should prevent them from going back to Judaism.

HEBREWS—NOTE ON 10:32 **recall.** Carries the idea of carefully thinking back and reconstructing something in one’s mind, not merely remembering (cf. Acts 5:41; 2 Cor. 7:15). **enlightened.** *See note on Heb. 6:4* (cf. “knowledge of the truth” in 10:26). **a hard struggle.** The word is only here in the NT. It is a picture of the struggling athlete engaged in a rigorous contest (cf. 2 Tim. 2:5). After being enlightened, they suffered (Heb. 10:33), became offended, and began to fall away (*see note on Matt. 13:20*).

HEBREWS—NOTE ON 10:33 **publicly exposed.** The theater is alluded to with regard to the actors being placed on a stage where they can be observed by everyone. In the context of this verse, the idea is exposure to disgrace and ridicule (cf. 1 Cor. 4:9). **partners.** These unconverted Hebrews had been close to persecution when it happened to the believers they associated with. They perhaps had actually suffered for that identification, including the seizure of their property, but had not yet turned away because they were still interested in the prospects of heaven (Heb. 10:34). In the NT, there are examples of those who willingly exposed themselves to possible arrest and harassment because they sought to help those who were persecuted for their faith. Surprisingly, on one occasion, the Pharisees were among them. The Pharisees warned Jesus about Herod’s pending attempt on Jesus’ life (Luke 13:31). Among genuine believers who might be given as examples of helping the persecuted, there was Onesiphorus (2 Tim. 1:16–18).

HEBREWS—NOTE ON 10:34 **those in prison.** This is one of the supposed indicators used for identifying the author of this epistle as the apostle Paul (cf. Eph. 3:1; 2 Tim. 1:8). However, many other Christians were also imprisoned. **joyfully accepted.** Cf. Acts 5:41; 16:24–25; Rom. 5:3; James 1:2. **a better possession and an abiding one.** *See note on Heb. 9:15* (cf. Matt. 6:19–20; 1 Pet. 1:4).

HEBREWS—NOTE ON 10:35 **throw away.** Due to their current persecutions, they were tempted to run away from their outward identification with Christ and Christians and to apostatize (cf. v. 23; Deut. 32:15, 18). **reward.** They are closer than ever to the eternal reward. It is no time to turn back.

HEBREWS—NOTE ON 10:36 **done the will of God.** To trust in Christ fully by living daily in the will of the Father. *See notes on Matt. 7:21–28; James 1:22–25*; cf. John 6:29. **receive what is promised.** *See notes on Heb. 4:1; 6:12; 9:15*. If they would remain with the New Covenant and put their trust exclusively in Christ, they would obtain the promise of salvation for themselves.

HEBREWS—NOTE ON 10:37–38 The loose reference to Hab. 2:3–4 (cf. Rom. 1:17; Gal. 3:11) is introduced by a phrase taken from Isa. 26:20. This is the second reference to the Is. passage (cf. Heb. 10:27), which is part of a song of salvation. The passage in Isa. 26 (or, its greater context, Isa. 24–27) is perhaps uppermost in the writer's mind. The Habakkuk reference is altered considerably so that it is more of an interpretive paraphrase drawing on other OT concepts and contexts. Habakkuk 2:4–5 is descriptive of the proud, who do not live by faith. It is the proud who are self-sufficient and who fail to realize the necessity of patient endurance and trust in God. The proud Jew will be rejected if he does not exercise faith. He will be judged along with the nations.

HEBREWS—NOTE ON 10:38 my righteous one shall live by faith. *See note on Rom. 1:17*. The opposite of apostasy is faith. This is a preview of the subsequent chapter. It is faith which pleases God. The individual who draws back from the knowledge of the gospel and faith will prove his apostasy.

HEBREWS—NOTE ON 10:39 shrink back and are destroyed. The writer expresses confidence that believing readers ("we") will not be counted among "those" who fall away to destruction. Apostates will draw back from Christ but there are some who are near to believing who can be pulled "out of the fire" (cf. Jude 23). "Destroyed," also translated "perdition," is commonly used in the NT of the everlasting punishment or judgment of unbelievers (cf. Matt. 7:13; Rom. 9:22; Phil. 1:28; 3:19; 1 Tim. 6:9). Judas is called the "son of destruction" (a Semitism meaning "destruction bound"; John 17:12). The man of lawlessness is referred to as the "son of destruction," i.e., destruction bound (2 Thess. 2:3). **preserve their souls.** Preservation from eschatological destruction is the concept of "preserve" in this context. In the context of Isa. 26:20–21 (Heb. 10:19) the eschatological preservation includes resurrection from the dead. The writer connects faith and resurrection in the example of Abraham (Heb. 11:19).

HEBREWS—NOTE ON 11:1–40 The eleventh chapter is a moving account of faithful OT saints and given such titles as "The Saints' Hall of Fame," "The Honor Roll of OT Saints," and "Heroes of Faith." They all attest to the value of living by faith. They compose the "cloud of witnesses" (12:1) who give powerful testimony to the Hebrews that they should come to faith in God's truth in Christ.

HEBREWS—NOTE ON 11:1 This verse is written in a style of Hebrew poetry (used often in the Psalms) in which two parallel and nearly identical phrases are used to state the same thing. Cf. 1 Pet. 1:7—God tests our faith in the crucible. **assurance.** This is from the same Greek word translated “exact imprint” in Heb. 1:3 and “confidence” in 3:14. The faith described here involves the most solid possible conviction, the God-given present assurance of a future reality. **conviction of things not seen.** True faith is not based on empirical evidence but on divine assurance, and is a gift of God (Eph. 2:8).

HEBREWS—NOTE ON 11:2 **people of old.** In this context, the term refers to all saints, both men and women, under the older covenant, a select few of whom are described in vv. 4–40. **commendation.** Lit., “were testified to” or “had witness given about them” (cf. vv. 4, 39). God bears witness on the behalf of these saints that they lived by faith and divine approval is granted to them.

HEBREWS—NOTE ON 11:3 **By faith.** Each example of faith in vv. 3–31 is formally introduced with this specific phrase. True saving faith works in obedience to God (*see notes on James 2:14–25*). **we.** This refers to the writer and all other true believers, present and past. **universe.** The physical universe itself, as well as its operation and administration. **was created.** The concept involved in this verb (used also in Heb. 13:21) is that of equipping so that something might be made ready to fulfill its purpose. **word of God.** God’s divine utterance (see, e.g., Gen. 1:3, 6, 9, 11, 14). **not made.** God created the universe out of something that cannot be seen. There is the possibility that the invisible something was God’s own energy or power. For more on creation, *see notes on Gen. 1:1–31*.

HEBREWS—NOTE ON 11:4–40 Adam and Eve are passed over in this portion regarding creation because they had seen God, fellowshipped with him, and talked with him. Their children were the first to exercise faith in the unseen God.

HEBREWS—NOTE ON 11:4 **Abel.** See Gen. 4:1–15. **more acceptable.** The precise reason for the superiority of Abel’s sacrifice is not specifically revealed by the writer of Hebrews, but implied in Heb. 12:24 (*see notes there*). Here his concern is with Abel’s faith. Both brothers knew what God required. Abel obeyed and Cain did not. Abel acted in faith, Cain in unbelief (*see notes on Gen. 4:4–5*). Through faith, Abel left testimony to all succeeding generations that a person comes to God by faith to receive righteousness. **righteous.** Because of his faith, evidenced in obedience to God's requirement for sacrifice, Abel was accounted as righteous by God (cf. Rom. 4:4–8). Christ himself referred to the righteousness of Abel (Matt. 23:35). Cain's sacrifice was evidence that he was just going through the motions of ritual in a disobedient manner, not evidencing authentic faith. Without faith no one can receive imputed righteousness (cf. Gen. 15:6). **accepting his gifts.** Abel's offering proved something about his faith that was not demonstrated by Cain's offering.

HEBREWS—NOTE ON 11:5 The quote is from Gen. 5:24. **Enoch.** *See note on Gen. 5:24*. The lxx translated the Hebrew idiom "Enoch walked with God" with "he pleased God." The writer combines both in the reference. Enoch was miraculously taken to heaven without dying (cf. 1 Thess. 4:17).

HEBREWS—NOTE ON 11:6 **impossible to please.** Enoch pleased God because he had faith. Without such faith it is not possible for anyone to "walk with God" or "please him" (cf. 10:38). **he exists.** The emphasis here is on "he," the true God. Genuine faith does not simply believe that a divine being exists, but that the God of Scripture is the only real and true God who exists. Not believing that God exists is equivalent to calling him a liar (cf. 1 John 5:10). **rewards.** A person must believe not only that the true God exists, but also that he will reward men's faith in him with forgiveness and righteousness, because he has promised to do so (cf. Heb. 10:35; Gen. 15:1; Deut. 4:29; 1 Chron. 28:9; Ps. 58:11; Isa. 40:10).

HEBREWS—NOTE ON 11:7 **Noah.** See Gen. 5:28–9:29; Ezek. 14:14. **unseen.** *See notes on Heb. 11:1, 6*. The world had not seen anything resembling the great flood (not even rain; *see notes on Gen. 7:11*), yet Noah spent 120 years (Gen. 6:3) fulfilling God's command to build the massive ark (Gen. 6:13–22). **reverent.** Noah treated God's message with great respect and awe (cf. 5:7). His faith was expressed in obedience (cf. Gen. 6:22; 7:5). **condemned.** Noah warned the people of his time about God's impending judgment (cf. 1 Pet. 3:20), and is called "a herald of righteousness" (2 Pet. 2:5). **heir of the righteousness.** *See notes on Heb. 6:12; 9:15*. He who was a herald of righteousness (2 Pet. 2:5) also became an heir of righteousness. He believed the message he preached. Like Enoch before him (*see notes on Heb. 11:5*), Noah walked with God in faith and obedience (Gen. 6:9).

HEBREWS—NOTE ON 11:8–19 Abraham. See Gen. 11:27–25:11.

HEBREWS—NOTE ON 11:8 a place . . . inheritance. The land of Canaan, far from his original home in Ur of the Chaldees (Gen. 11:31). He went by faith.

HEBREWS—NOTE ON 11:9 promise. Neither Abraham, Isaac, nor Jacob were able to settle permanently in or possess the land God promised to them (v. 10). Abraham first went there in faith, and they all lived there in faith, believing in a promise of possession that would not be fulfilled for many generations beyond their lifetimes (Gen. 12:7).

HEBREWS—NOTE ON 11:10 city. Abraham's ultimate and permanent Promised Land was heaven which, through faith, he knew he would ultimately inherit. This city is mentioned again in v. 16; 12:22; 13:14.

HEBREWS—NOTE ON 11:11–12 Sarah. See Gen. 11:27–23:2; 1 Pet. 3:5–6.

HEBREWS—NOTE ON 11:11 past the age. At 90 (Gen. 17:17), she was long past child-bearing age and had never been able to conceive. God enabled her, however, because of her faith in his promise (Gen. 21:1–3).

HEBREWS—NOTE ON 11:12 as good as dead. At 99, Abraham was well beyond the age to father children apart from divine intervention (Gen. 17:1, 15–17; 21:1–5). **stars . . . sand.** This is hyperbole to stress the vastness of the population that would come from Abraham's loins. See Gen. 15:4–5; 22:17.

HEBREWS—NOTE ON 11:13 These all. The reference is to the patriarchs only (Abraham, Isaac, and Jacob). This interpretation is supported by the fact that the promises began with Abraham (cf. Acts 7:17; Rom. 4:13; Gal. 3:14–18) and were passed on to Isaac (Gen. 26:2–5, 24) and Jacob (Gen. 28:10–15). In addition, only those individuals fit the description in Heb. 11:15 and Enoch did not die. *See note on 6:15*. These people of faith didn't know when they would inherit the promise. They had a life in the land, but did not possess it.

HEBREWS—NOTE ON **11:13–16** **strangers and exiles.** See Gen. 23:4. Their faith was patient and endured great hardships because they believed God had something better. They had no desire to go back to Ur, but did long for heaven (Job 19:25–26; Ps. 27:4).

HEBREWS—NOTE ON **11:16** **their God.** God referred to himself as "the God of Abraham, the God of Isaac, and the God of Jacob" (Ex. 3:6; cf. Gen. 28:13; Matt. 22:32). This is a significant covenant formula whereby an individual or a people identified with God and he with them (cf. Lev. 26:12). **a city.** *See note on Heb. 12:22*.

HEBREWS—NOTE ON **11:17–19** See Gen. 22:1–18. Abraham again proved his faith by his willingness to give back to God his son of promise, Isaac, whom he had miraculously received because of his faith. It would take an even greater miracle for them to replace Isaac by natural means. He trusted God for a resurrection. Cf. Rom. 4:16–21.

HEBREWS—NOTE ON **11:17–18** **only son.** Isaac was not the only son of Abraham—there was also Ishmael through Hagar (Gen. 16:1–16). The term refers to someone who is unique, one of a kind (cf. John 1:14). Isaac was the only son born according to God's promise and was the only heir of that promise. The quotation from Gen. 21:12 proves this latter point.

HEBREWS—NOTE ON **11:19** **even to raise him from the dead.** Believing that God's promise regarding Isaac was unconditional, Abraham came to the conclusion that God would fulfill that promise even if it required raising Isaac from the dead (cf. Gen. 22:5). **figuratively speaking.** The word is the same as in Heb. 9:9, which is the basis for the English word "parable." Abraham received Isaac back from the dead, as it were, even though Isaac had not been slain.

HEBREWS—NOTE ON **11:20** **Isaac.** See Gen. 27:1–28:5.

HEBREWS—NOTE ON **11:21** **Jacob.** See Gen. 47:28–49:33. **each of the sons.** Both of Joseph's sons, Ephraim and Manasseh, received a blessing from Jacob. Consequently, two tribes descended from Joseph, whereas only one tribe descended from each of his brothers (see Gen. 47:31; 48:1, 5, 16). **head of his staff.** According to Gen. 47:31, Jacob leaned upon his "bed."

The two words (staff, bed) in Hebrew have exactly the same consonants. Old Testament Hebrew manuscripts were copied without vowels. Later Hebrew manuscripts, between the sixth and ninth centuries A.D., took the word as “bed.” The lxx, in the third century B.C., rendered it “staff,” which seems more likely although both could be factual.

HEBREWS—NOTE ON 11:22 Joseph. See Gen. 37:1–50:26. Joseph spent all of his adult life in Egypt and, even though he was a fourth-generation heir of the promise given to Abraham, he never returned to Canaan while he was alive. Yet, facing death, he still had faith that God would fulfill his promise and demonstrated that confidence by making his brothers promise to take his bones back to Canaan for burial (Gen. 50:24–25; cf. Ex. 13:19; Josh. 24:32).

HEBREWS—NOTE ON 11:23–29 Moses. See Ex. 1–15; Acts 7:17–36.

HEBREWS—NOTE ON 11:23 child was beautiful. Meaning “favored,” in this case divinely favored (Acts 7:20; cf. Ex. 2:2). The faith described here is actually that exercised by Moses’ parents, although it is unclear how much Moses’ parents understood about God’s plan for their child.

HEBREWS—NOTE ON 11:24 Moses refused the fame he could have in Egypt if he would have capitalized on his position as the adopted son of Pharaoh’s daughter (cf. Ex. 2:10).

HEBREWS—NOTE ON 11:25 with the people of God. Moses would have sinned had he refused to take on the responsibility God gave him regarding Israel, and he had a clear and certain conviction that “God was giving them salvation by his hand” (Acts 7:25). Moses repudiated the pleasures of Egypt.

HEBREWS—NOTE ON 11:26 reproach of Christ. Moses suffered reproach for the sake of Christ in the sense that he identified with Messiah’s people in their suffering (v. 25). In addition, Moses identified himself with the Messiah because of his own role as leader and prophet (cf. 12:2; Deut. 18:15; Ps. 69:9; 89:51). Moses knew of the sufferings and glory of the Messiah (cf. John 5:46; Acts 26:22–23; 1 Pet. 1:10–12). Anyone who suffers because of genuine faith in God and for the redemptive gospel suffers for the sake of Christ (cf. Heb. 13:12–13; 1 Pet. 4:14).

HEBREWS—NOTE ON 11:27 left Egypt. Moses left Egypt for the first time when he fled for his life after killing the Egyptian slave master (Ex. 2:14–15). That time he did fear Pharaoh's wrath. On the second occasion, he turned his back on Egypt and all that it represented. This leaving was not for fear of Pharaoh, so it is the one in view here. **seeing him.** Moses' faith was such that he responded to God's commands as though God were standing visibly before him. This was the basis for his loyalty to God, and it should be a believer's example for loyalty (cf. 2 Cor. 4:16–18).

HEBREWS—NOTE ON 11:28 Passover. See Ex. 12.

HEBREWS—NOTE ON 11:29 Red Sea. See Ex. 14–15. When they first reached the shores of the Red Sea, the people feared for their lives (Ex. 14:11, 21). But upon hearing Moses' pronouncement of God's protection (Ex. 14:13–14), they went forward in faith.

HEBREWS—NOTE ON 11:30 Jericho. See Josh. 6. The people did nothing militarily to cause the fall of Jericho; they simply followed God's instructions in faith. Cf. 2 Cor. 10:4.

HEBREWS—NOTE ON 11:31 Rahab. See Josh. 2:1–24; 6:22–25; Matt. 1:5; James 2:25.

HEBREWS—NOTE ON 11:32 All of the men listed in this verse held a position of power or authority, but none of them is praised for his personal status or abilities. Instead, they are recognized for what each one had accomplished by faith in God. They are not listed chronologically, but are listed in pairs with the more important member mentioned first (cf. 1 Sam. 12:11). See Judg. 6–9 (Gideon); 4–5 (Barak); 13–16 (Samson); 11–12 (Jephthah). **David.** David is the only king mentioned in this verse. All the others are judges or prophets. David could also be considered a prophet (see Heb. 4:7; 2 Sam. 23:1–3; Mark 12:36). Cf. 1 Sam. 13:14; 16:1, 12; Acts 13:22. **Samuel and the prophets.** Samuel was the last of the judges and the first of the prophets (cf. 1 Sam. 7:15; Acts 3:24; 13:20). He anointed David as king (1 Sam. 16:13) and was known as a man of intercessory prayer (1 Sam. 12:19, 23; Jer. 15:1).

HEBREWS—NOTE ON 11:33–38 The many accomplishments and sufferings described in these verses apply generally to those faithful saints. Some experienced great success, whereas others suffered great affliction. The point is that they all courageously and uncompromisingly followed God, regardless of the earthly outcome. They placed their trust in him and in his promises (cf. 6:12; 2 Tim. 3:12).

HEBREWS—NOTE ON 11:33 **conquered kingdoms.** Joshua, the judges, David, and others. **enforced justice.** Righteous kings like David, Solomon, Asa, Jehoshaphat, Joash, Hezekiah, and Josiah. **obtained promises.** Abraham, Moses, David, and Solomon. **stopped the mouths of lions.** Samson (Judg. 14:5–6), David (1 Sam. 17:34–35), Daniel (Dan. 6:22).

HEBREWS—NOTE ON 11:34 **quenched the power of fire.** Shadrach, Meshach, and Abednego (Dan. 3:19–30). **escaped the edge of the sword.** David (1 Sam. 18:4, 11; 19:9–10), Elijah (1 Kings 19:1–3, 10), and Elisha (2 Kings 6:15–19). **weakness.** Ehud (Judg. 3:12–30), Jael (Judg. 4:17–24), Gideon (Judg. 6:15–16; 7:1–25), Samson (Judg. 16:21–30), and Hezekiah (Isa. 38:1–6). Cf. 1 Cor. 1:27; 2 Cor. 12:10.

HEBREWS—NOTE ON 11:35 **Women received back their dead.** The widow of Zarephath (1 Kings 17:22) and the woman of Shunem (2 Kings 4:34). **tortured.** The word indicates that they were beaten to death while strapped to some sort of rack (cf. *2 Macc.* 6–7 about Eleazar and the mother with seven sons who were martyrs). **better life.** *See note on Heb. 9:27*. The deliverance from certain death or near death would be like returning from the dead, but would not be the promised resurrection. This was especially true of those who had died and were raised. The first time they were raised from the dead was merely resuscitation, not the true and glorious final resurrection (Dan. 12:2; cf. Matt. 5:10; James 1:12).

HEBREWS—NOTE ON 11:36 **Others.** Joseph (Gen. 39:20), Micaiah (1 Kings 22:27), Elisha (2 Kings 2:23), Hanani (2 Chron. 16:10), Jeremiah (Jer. 20:1–6; 37:15), and others (2 Chron. 36:16).

HEBREWS—NOTE ON 11:37 **stoned.** The prophet Zechariah (son of Jehoiada) was killed in this fashion (*see notes on 2 Chron. 24:20–22; Matt. 23:35*). **sawn in two.** According to tradition, this was the method Manasseh employed to execute Isaiah. **killed with the sword.** Uriah the prophet died in this fashion (Jer. 26:23; cf. 1 Kings 19:10). However, the expression here may refer to the mass execution of God's people; several such incidents occurred during the time of the Maccabees in the 400 years between the OT and NT (see Introduction to the Intertestamental Period). **went about.** Many of God's people suffered from poverty and persecution (cf. Ps. 107:4–9).

HEBREWS—NOTE ON 11:38 See 1 Kings 18:4, 13; 19:9.

HEBREWS—NOTE ON 11:39–40 **something better.** They had faith in the ultimate fulfillment of the eternal promises in the covenant (v. 13). See Introduction: Historical and Theological Themes.

HEBREWS—NOTE ON 11:40 **apart from us.** The faith of OT saints looked forward to the promised salvation, whereas the faith of those after Christ looks back to the fulfillment of the promise. Both groups are characterized by genuine faith and are saved by Christ's atoning work on the cross (cf. Eph. 2:8–9).

HEBREWS—NOTE ON 12:1 **Therefore.** This is a very crucial transition word offering an emphatic conclusion (cf. 1 Thess. 4:8) to the section that began in Heb. 10:19. **witnesses.** The deceased people of ch. 11 give witness to the value and blessing of living by faith. Motivation for running "the race" is not in the possibility of receiving praise from observing heavenly saints. Rather, the runner is inspired by the godly examples those saints set during their lives. The great crowd is not comprised of spectators but rather is comprised of ones whose past life of faith encourages others to live that way (cf. 11:2, 4–5, 33, 39). **let us.** The reference is to those Hebrews who had made a profession of Christ, but had not gone all the way to full faith. They had not yet begun the race, which starts with salvation. The writer has invited them to accept salvation in Christ and join the race. **every weight.** Different from the "sin" mentioned next, this refers to the main encumbrance weighing down the Hebrews, which was the Levitical system with its stifling legalism. The athlete would strip away every piece of unnecessary clothing before competing in the race. The outward things emphasized by the Levitical system not only impede, they entangle. **sin.** In this context, this focuses first on the particular sin of unbelief—refusing to turn away from the Levitical sacrifices to the perfect sacrifice, Jesus Christ (cf. John 16:8–11), as well as other sins cherished by the unbeliever. **endurance.** Endurance is the steady determination to keep going, regardless of the temptation to slow down or give up (cf. 1 Cor. 9:24–25). **race.** The athletic metaphor presents the faith-filled life as a demanding, grueling effort. The English word "agony" is derived from the Greek word used here. *See note on Matt. 7:14*.

HEBREWS—NOTE ON 12:2 **looking to.** They were to look to Jesus as the object of faith and salvation (cf. 11:26–27; Acts 7:55–56; Phil. 3:8). **founder.** *See note on Heb. 2:10*. The term means originator or preeminent example. **perfecter.** *See note on 5:14*. The term expresses the idea of carrying through to perfect completion (cf. John 19:30). **the joy.** Jesus persevered so that he might receive the joy of accomplishment of the Father's will and exaltation (cf. Heb. 1:9; Ps. 16:9–11; Luke 10:21–24). **right hand.** *See note on Heb. 1:3*.

HEBREWS—NOTE ON 12:3 **Consider him.** Jesus is the supreme example of willingness to suffer in obedience to God. He faced "hostility" (the same word as "opposed" in Luke 2:34) and endured even the cruel cross. The same opposition is faced by all who follow him (Acts 28:22; Gal. 6:17; Col. 1:24; 2 Tim. 3:12). **weary or fainthearted.** Believers' pressures, exhaustion, and persecutions (cf. Gal. 6:9) are as nothing compared to Christ's.

HEBREWS—NOTE ON 12:4 **shedding your blood.** None of the Hebrews had experienced such intense exhaustion or persecution that it brought them to death or martyrdom. Since Stephen (Acts 7:60), James (Acts 12:1), and others (cf. Acts 9:1; 22:4; 26:10) had faced martyrdom in Jerusalem, it would appear to rule out that city as the residence of this epistle's recipients (see Introduction: Author and Date).

HEBREWS—NOTE ON 12:5–6 Here the writer recalls and expounds Prov. 3:11–12. Trials and sufferings in the Christian's life come from God, who uses them to educate and discipline believers by such experiences. Such dealings are evidence of God’s love for his own children (cf. 2 Cor. 12:7–10).

HEBREWS—NOTE ON 12:6 chastises. This refers to flogging with a whip, a severe and painful form of beating that was a common Jewish practice (cf. Matt. 10:17; 23:34).

HEBREWS—NOTE ON 12:7–8 sons. Because all are imperfect and need discipline and training, all true children of God are chastened at one time or another, in one way or another.

HEBREWS—NOTE ON 12:8 illegitimate. The word is found only here in the NT, but is used elsewhere in Greek literature of those born to slaves or concubines. There could be in this an implied reference to Hagar and Ishmael (Gen. 16), Abraham’s concubine and illegitimate son.

HEBREWS—NOTE ON 12:9 be subject. Respect for God equals submission to his will and law, and those who willingly receive the Lord’s chastening will have a richer, more abundant life (cf. Ps. 119:165). **Father of spirits.** Probably best translated as “Father of our spirits,” it is in contrast to “earthly fathers” (lit., “fathers of our flesh”).

HEBREWS—NOTE ON 12:10 our good. Imperfect human fathers discipline imperfectly; but God is perfect and therefore his discipline is perfect and always for the spiritual good of his children.

HEBREWS—NOTE ON 12:11 fruit of righteousness. A similar phrase is used in James 3:18. **trained.** The same word was used in 5:14 (*see note there*; cf. 1 Tim. 4:7).

HEBREWS—NOTE ON 12:12–17 This passage exhorts believers to act on the divine truths laid out in the previous passages. Truth that is known but not obeyed becomes a judgment rather than a benefit (cf. 13:22).

HEBREWS—NOTE ON 12:12–13 The author returns to the race metaphor begun in vv. 1–3 (cf. Prov. 4:25–27) and incorporates language taken from Isa. 35:3 to describe the disciplined individual’s condition like a weary runner whose arms drop and knees wobble. When experiencing trials in his life, the believer must not allow the circumstances to get the best of him. Instead, he must endure and get his second wind so as to be renewed to continue the race.

HEBREWS—NOTE ON 12:14 **Strive . . . holiness.** In this epistle, it is explained as 1) a drawing near to God with full faith and a cleansed conscience (10:14, 22), and 2) a genuine acceptance of Christ as the Savior and sacrifice for sin, bringing the sinner into fellowship with God. Unbelievers will not be drawn to accept Christ if believers' lives do not demonstrate the qualities God desires, including peace and holiness (cf. John 13:35; 1 Tim. 4:3; 1 Pet. 1:16).

HEBREWS—NOTE ON 12:15 **See to it.** Believers are to watch their own lives, so as to give a testimony of peace and holiness, as well as to look out for and help those in their midst who are in need of salvation. **fails to obtain the grace of God.** *See notes on 4:1; 6:6; 10:26*. This means to come too late and be left out. Here is another mention of the intellectually convinced Jews in that assembly, who knew the gospel and were enamored with Christ, but still stood on the edge of apostasy. **root of bitterness.** This is the attitude of apostates within the church who are corruptive influences. Cf. Deut. 29:18.

HEBREWS—NOTE ON 12:16–17 See Gen. 25:29–34 and 27:1–39. Esau desired God's blessings, but he did not want God. He regretted what he had done, but he did not repent. Esau is an example of those who willfully sin against God and who are given no second chance because of their exposure to the truth and their advanced state of hardness (cf. Heb. 6:6; 10:26). Esau was an example of the "unholy" person.

HEBREWS—NOTE ON 12:16 **immoral.** This refers to the sexually immoral in general. Apostasy is often closely linked with immorality (cf. 2 Pet. 2:10, 14, 18; Jude 8, 16, 18).

HEBREWS—NOTE ON 12:18–29 The writer proceeds to give an exposition based upon Israel's encounter with God at Mount Sinai (see Ex. 19–20; Deut. 4:10–24).

HEBREWS—NOTE ON 12:18 See Ex. 19:12–13; Deut. 4:11; 5:22.

HEBREWS—NOTE ON 12:19 sound of a trumpet. See Ex. 19:16, 19; Deut. 4:12.

HEBREWS—NOTE ON 12:20 Quoted from Ex. 19:12–13 (cf. Ex. 20:19; Deut. 5:23–24).

HEBREWS—NOTE ON 12:21 Quoted from Deut. 9:19.

HEBREWS—NOTE ON 12:22 Mount Zion. As opposed to Mount Sinai, where God gave the Mosaic law, which was foreboding and terrifying, Mount Zion here is not the earthly one in Jerusalem, but God's heavenly abode, which is inviting and gracious. No one could please God on Sinai's terms, which was perfect fulfillment of the law (Gal. 3:10–12). Zion, however, is accessible to all who come to God through Jesus Christ (cf. Ps. 132:13–14; Isa. 46:13; Zech. 2:10; Gal. 4:21–31). **Mount Zion . . . city of the living God, the heavenly Jerusalem.** These are synonyms for heaven itself. For a description of the abode of God, the city of Jerusalem in heaven, *see notes on Rev. 21:1–22:5*. **innumerable.** The Greek word is often translated 10,000. See Rev. 5:11–12.

HEBREWS—NOTE ON 12:23 assembly. The term here means "a gathering for public festival." It does not likely describe a distinct group as if different from the church, but describes the attitude of the innumerable angels in heaven in a festal gathering around the throne of God. **assembly of the firstborn.** The firstborn is Jesus Christ (*see note on 1:6*). The "assembly" is comprised of believers who are fellow heirs with Christ, the preeminent One among many brethren (Rom. 8:17, 29). **righteous made perfect.** *See notes on Heb. 5:14* (cf. 11:40). These are the OT saints in distinction from the "assembly of the firstborn," who are the NT believers.

HEBREWS—NOTE ON 12:24 mediator. *See note on 7:22* (cf. 8:6–10; 9:15). **better.** *See notes on 6:9; 9:23*. Abel's sacrifice was pleasing to God because it was offered in faith and obedience (cf. 11:4), but it had no atoning power. Jesus' blood alone was sufficient to cleanse sin (cf. 1 John 1:7). The sacrifice of Christ brought redemption (Heb. 9:12), forgiveness (9:26), and complete salvation (10:10, 14). **than the blood of Abel.** The blood of Abel's sacrifice only provided a temporary covering, but Christ's blood sacrifice declares eternal forgiveness (cf. Col. 1:20).

HEBREWS—NOTE ON 12:25 **refused.** *See note on v. 19*, where the same word describes the conduct of the Israelites at Mount Sinai. **much less.** The consequences for apostates is dire indeed. The judgment to be experienced and the expected terror is far in excess of that on Mount Sinai.

HEBREWS—NOTE ON 12:26 Quoted from Hag. 2:6.

HEBREWS—NOTE ON 12:26–27 **shake not only the earth.** At Mount Sinai, God shook the earth. From Zion, he will shake the heavens, the entire universe (cf. Isa. 13:13; 34:4; 65:17, 22; 2 Pet. 3:10–13; Rev. 6:12–14; 20:11; 21:1).

HEBREWS—NOTE ON 12:27 Everything physical ("things . . . shaken") will be destroyed; only eternal things ("that cannot be shaken") will remain.

HEBREWS—NOTE ON 12:28 **kingdom.** God will create "a new heaven and a new earth . . . the holy city, new Jerusalem" (Rev. 21:1–2), which will be eternal and immovable. **let us offer . . . acceptable worship.** *See note on Heb. 4:16*. **with reverence and awe.** *See note on 11:7* (cf. 5:7). The second word has to do with the apprehension felt due to being in God's presence.

HEBREWS—NOTE ON 12:29 **consuming fire.** See Deut. 4:24. God's law given at Sinai prescribed many severe punishments, but the punishment is far worse for those who reject his offer of salvation through his own Son, Jesus Christ (cf. Luke 3:16–17). This verse is to be related to Heb. 10:29–31.

HEBREWS—NOTE ON 13:1 The last chapter of the epistle focuses on some of the essential practical ethics of Christian living. These ethics help portray the true gospel to the world, encourage others to believe in Christ, and bring glory to God. The first of these is love for fellow believers (cf. John 13:35). Although the primary reference would be to Christians, the writer must have had emotions similar to those of the apostle Paul when it came to considering his fellow Hebrews (see Rom. 9:3–4).

HEBREWS—NOTE ON 13:2 **show hospitality.** The second grace needing development was the extension of love to those who were strangers (cf. Rom. 12:13; 1 Tim. 3:2). Hospitality in the ancient world often included putting up a guest overnight or longer. This is hardest to do when experiencing a time of persecution. The Hebrews would not know whether a guest would prove to be a spy or a fellow believer being pursued. **angels.** This is not given as the ultimate motivation for hospitality but to reveal that one never knows how far-reaching an act of kindness might be (cf. Matt. 25:40, 45). This is exactly what happened to Abraham and Sarah (Gen. 18:1–3), Lot (Gen. 19:1–2), Gideon (Judg. 6:11–24), and Manoah (Judg. 13:6–20).

HEBREWS—NOTE ON 13:3 you. Believers should be able to identify with the suffering of others because they also suffer physical ("in the body") pain and hardship.

HEBREWS—NOTE ON 13:4 in honor. God highly honors marriage, which he instituted at creation (Gen. 2:24); but some people in the early church considered celibacy to be holier than marriage, an idea Paul strongly denounces in 1 Tim. 4:3 (*see notes on 1 Corinthians 7*). Sexual activity in a marriage is pure, but any sexual activity outside marriage brings one under divine judgment. **God will judge.** God prescribes serious consequences for sexual immorality (*see notes on Eph. 5:3–6*).

HEBREWS—NOTE ON 13:5 love of money. Lusting after material riches is "a root of all kinds of evil. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs" (1 Tim. 6:10; cf. 1 Tim. 3:3). **I will never.** Quoted from Gen. 28:15; Deut. 31:6, 8; Josh. 1:5; 1 Chron. 28:20. Believers can be content in every situation because of this promise. Several negatives are utilized in this statement to emphasize the impossibility of Christ deserting believers. It is like saying "there is absolutely no way whatsoever that I will ever, ever leave you."

HEBREWS—NOTE ON 13:6 confidently. This word has the idea of being bold and courageous. Cf. its use in Matt. 9:2; 2 Cor. 5:6, 8. Quoted from Ps. 118:6.

HEBREWS—NOTE ON 13:7 In addition to the roll of the faithful in ch. 11, the writer reminds the Hebrews of their own faithful leaders within the church. In so doing, he outlines the duties of pastors: 1) rule; 2) speak the word of

God; and 3) establish the pattern of faith for the people to follow. Cf. Acts 20:28; 1 Tim. 3:1–7; Titus 1:5–9.

HEBREWS—NOTE ON **13:9** **diverse and strange teachings.** These would include any teaching contrary to God’s word. The NT contains countless warnings against false teaching and false teachers (cf. Acts 20:29–30; Rom. 16:17; 2 Cor. 10:4–5; Gal. 1:6–9; Eph. 4:14; 2 Tim. 3:16). **strengthened by grace.** Those who are experiencing God’s grace in Christ have hearts and minds that remain stable. **foods.** The Mosaic law had regulations for everything, including food (Lev. 11). But for Christians, those laws have been abrogated (Acts 10:9–16; cf. 1 Cor. 8:8; Rom. 14:17; 1 Tim. 4:1–5).

HEBREWS—NOTE ON **13:10–13** *See notes on 11:26; 12:2*. The writer presents an analogy for the believers’ identification with Christ in his rejection by Jews. The bodies of animals offered on the Day of Atonement were not eaten but burned “outside the camp” (Lev. 4:21; 16:27). Jesus, who was the ultimate atoning sacrifice, was similarly crucified outside the gates of Jerusalem (John 19:17). Figuratively, believers must join him outside the camp of the world, no longer being a part of its unholy systems and practices (cf. 2 Tim. 2:4). By extension, this would also depict the departure from the Levitical system. The uncommitted Hebrews needed to take the bold step of leaving that system and being outside the camp of Old Covenant Israel.

HEBREWS—NOTE ON **13:10** **an altar.** The altar, the offerer, and the sacrifice are all closely related. Association with an altar identifies the offerer with the sacrifice. With certain offerings, the individual further identified himself with the altar and sacrifice by eating some of the sacrifice. The apostle Paul referred to this relationship to an altar when giving instruction to the Corinthians regarding eating meat offered to idols (1 Cor. 9:13) and regarding the observation of the Lord’s Supper (1 Cor. 10:18). Here, the altar is equivalent to the sacrifice of Christ, especially as seen in the comparison to the Day of Atonement.

HEBREWS—NOTE ON **13:15** **praise.** As seen throughout the book of Hebrews, sacrifices were extremely important under the Old Covenant. Under the New Covenant, God desires the praise and thanksgiving of his people rather than offerings of animals or grain. Since NT believers are all priests (1 Pet.

2:5, 9), they have offerings of praise and thanks to God (cf. Rom. 12:1). The “sacrifice of praise” or thanksgiving is also mentioned in Lev. 7:12; Ps. 54:6.

HEBREWS—NOTE ON **13:16** **do good and to share.** The sacrifices of praise coming from the lips of God’s people please him only when accompanied by loving action (cf. Isa. 58:6–7; James 1:27; 1 John 3:18).

HEBREWS—NOTE ON **13:17** **your leaders.** *See note on v. 7*. The pastors/elders of the church exercise the very authority of Christ when they preach, teach, and apply Scripture (*see notes on Acts 20:28; 1 Thess. 5:12–13*). They serve the church on behalf of Christ and must give him an account of their faithfulness. *See notes on 1 Cor. 4:1–5; 1 Pet. 5:1–4*. These may include both secular and spiritual leaders. Even those who do not acknowledge God are nevertheless ordained and used by him (cf. Rom. 13:1, 4). **joy.** The church is responsible to help its leaders do their work with satisfaction and delight. *See notes on 1 Thess. 5:12–13*.

HEBREWS—NOTE ON **13:19** **restored.** The author had been with these Hebrews and was anxious to once again be in their fellowship.

HEBREWS—NOTE ON **13:20–21** This benediction is among the most beautiful in Scripture (cf. Num. 6:24–26; 2 Cor. 13:14; Jude 24–25). It is an example of how grace can be manifested in mutual blessing and prayer.

HEBREWS—NOTE ON **13:20** **God of peace.** Paul uses this title six times in his epistles (cf. 1 Thess. 5:23). **great shepherd of the sheep.** See Isa. 63:11. The figure of the Messiah as a Shepherd is found frequently in Scripture (cf. Ps. 23; Isa. 40:11; Ezek. 34:23; John 10:11; 1 Pet. 2:25; 5:4). **by the blood of the eternal covenant.** This must refer, in the context of Hebrews, to the New Covenant that is eternal (in a future sense) compared to the Mosaic Covenant that was temporary and had been abrogated (*see notes on Heb. 8:6–13; 9:15*).

HEBREWS—NOTE ON **13:21** **equip you.** This is not the Greek word for “perfect” or “perfection” used throughout Hebrews to indicate salvation (*see note on 5:14*) but is a word which is translated “prepared” in 10:5 and “created” in 11:3. It refers to believers being edified. The verb has the idea of equipping by means of adjusting, shaping, mending, restoring, or preparing (*see note on 11:3*; cf. 1 Cor. 1:10; 2 Cor. 13:11; 2 Tim. 3:17).

HEBREWS—NOTE ON 13:22 bear with. Readers are encouraged to receive this message with open minds and warm hearts, in contrast to those who "will not endure sound teaching" (2 Tim. 4:3). **word of exhortation.** Cf. Heb. 3:13. This is the writer's own description of his epistle (see Introduction: Historical and Theological Themes).

HEBREWS—NOTE ON 13:23 released. The details of Timothy's imprisonment are unknown (cf. 2 Tim. 4:11, 21).

HEBREWS—NOTE ON 13:24 Those who come from Italy. The group to which the author wrote may have been in Italy, or the meaning might be that Italian Christians who were with him sent their greetings (see Introduction: Author and Date). The use of similar phrases elsewhere is ambiguous since some are clearly referring to people still in their location (Acts 10:23; 17:13) and those who were away from their homes (Acts 21:27).

James

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Introduction to James

Title

James, like all of the general epistles except Hebrews, is named after its author (v. 1).

Author and Date

Of the four men named James in the NT, only two are candidates for authorship of this epistle. No one has seriously considered James the Less, the son of Alphaeus (Matt. 10:3; Acts 1:13), or James the father of Judas, not Iscariot (Luke 6:16; Acts 1:13). Some have suggested James the son of Zebedee and brother of John (Matt. 4:21), but he was martyred too early to have written it (Acts 12:2). That leaves only James, the oldest half-brother of Christ (Mark 6:3) and brother of Jude (Matt. 13:55), who also wrote the epistle that bears his name (Jude 1). James had at first rejected Jesus as Messiah (John 7:5), but later believed (1 Cor. 15:7). He became the key leader in the Jerusalem church (cf. Acts 12:17; 15:13; 21:18; Gal. 2:12), being called one of the "pillars" of that church, along with Peter and John (Gal. 2:9). Also known as James the Just because of his devotion to righteousness, he was martyred c. A.D. 62, according to the first century Jewish historian Josephus. Comparing James' vocabulary in the letter he wrote which is recorded in Acts 15 with that in the epistle of James further corroborates his authorship.

James wrote with the authority of one who had personally seen the resurrected Christ (1 Cor. 15:7), who was recognized as an associate of the apostles (Gal. 1:19), and who was the leader of the Jerusalem church.

James most likely wrote this epistle to believers scattered (James 1:1) as a result of the unrest recorded in Acts 12 (c. A.D. 44). There is no mention of the Council of Jerusalem described in Acts 15 (c. A.D. 49), which would be expected if that Council had already taken place. Therefore, James can be reliably dated c. A.D. 44–49, making it the earliest written book of the NT canon.

Background and Setting

The recipients of this book were Jewish believers who had been dispersed (1:1), possibly as a result of Stephen's martyrdom (Acts 7, A.D. 31–34), but more likely due to the persecution under Herod Agrippa I (Acts 12, c. A.D. 44). The author refers to his audience as "brothers" 15 times (James 1:2, 16, 19; 2:1, 5, 14; 3:1, 10, 12; 4:11; 5:7, 9, 10, 12, 19), which was a common epithet among the first century Jews. Not surprisingly, then, James is Jewish in its content. For example, the Greek word translated "assembly" (2:2) is the word for "synagogue." Further, James contains more than 40 allusions to the OT (and more than 20 to the Sermon on the Mount, Matt. 5–7).

Historical and Theological Themes

James, with its devotion to direct, pungent statements on wise living, is reminiscent of the book of Proverbs. It has a practical emphasis, stressing not theoretical knowledge, but godly behavior. James wrote with a passionate desire for his readers to be uncompromisingly obedient to the word of God. He used at least 30 references to nature (e.g., “wave of the sea” [1:6]; “reptile” [3:7]; and “heaven gave rain” [5:18]), as befits one who spent a great deal of time outdoors. He complements Paul’s emphasis on justification by faith with his own emphasis on spiritual fruitfulness demonstrating true faith.

Interpretive Challenges

At least two significant texts challenge the interpreter: 1) In 2:14–26, what is the relationship between faith and works? Does James' emphasis on works contradict Paul's focus on faith? 2) In 5:13–18, do the promises of healing refer to the spiritual or physical realm? These difficult texts are treated in the notes.

Outline

There are a number of ways to outline the book to grasp the arrangement of its content. One way is to arrange it around a series of tests by which the genuineness of a person’s faith may be measured.

I. Introduction (1:1)
II. The Test of Perseverance in Suffering (1:2–12)
III. The Test of Blame in Temptation (1:13–18)
IV. The Test of Response to the Word (1:19–27)
V. The Test of Impartial Love (2:1–13)
VI. The Test of Righteous Works (2:14–26)
VII. The Test of the Tongue (3:1–12)
VIII. The Test of Humble Wisdom (3:13–18)
IX. The Test of Worldly Indulgence (4:1–12)
X. The Test of Dependence (4:13–17)
XI. The Test of Patient Endurance (5:1–11)
XII. The Test of Truthfulness (5:12)
XIII. The Test of Prayerfulness (5:13–18)
XIV. The Test of True Faith (5:19–20)

THE LETTER OF

James

Greeting

JAMES **1** †James, a servant [1] of God and of the Lord Jesus Christ,

To the twelve tribes in the Dispersion:

Greetings.

Testing of Your Faith

[2]†Count it all joy, my brothers, [2] when you meet trials of various kinds, [3]†for you know that the testing of your faith produces steadfastness. [4]†And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing.

[5]†If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him. [6]†But let him ask in faith, with no doubting, for the one who doubts is like a wave of the sea that is driven and tossed by the wind. [7]For that person must not suppose that he will receive anything from the Lord; [8]†he is a double-minded man, unstable in all his ways.

[9]‡†Let the lowly brother boast in his exaltation, [10]†and the rich in his humiliation, because like a flower of the grass [3] he will pass away. [11]†For the sun rises with its scorching heat and withers the grass; its flower falls, and its beauty perishes. So also will the rich man fade away in the midst of his pursuits.

[12]†Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him. [13]†Let no one say when he is tempted, “I am being tempted by God,” for God cannot be tempted with evil, and he himself

tempts no one. [14]†But each person is tempted when he is lured and enticed by his own desire. [15]†Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death.

[16]†Do not be deceived, my beloved brothers. [17]†Every good gift and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change. [4] [18]†Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

Hearing and Doing the Word

[19]†Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger; [20]†for the anger of man does not produce the righteousness of God. [21]†Therefore put away all filthiness and rampant wickedness and receive with meekness the implanted word, which is able to save your souls.

[22]†But be doers of the word, and not hearers only, deceiving yourselves. [23]†For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror. [24]†For he looks at himself and goes away and at once forgets what he was like. [25]†But the one who looks into the perfect law, the law of liberty, and perseveres, being no hearer who forgets but a doer who acts, he will be blessed in his doing.

[26]†If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this person's religion is worthless. [27]†Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.

The Sin of Partiality

JAMES **2** ‡My brothers, [1] show no partiality as you hold the faith in our Lord Jesus Christ, the Lord of glory. [2]‡For if a man wearing a gold ring and fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, [3]‡and if you pay attention to the one who wears the fine clothing and say, “You sit here in a good place,” while you say to the poor man, “You stand over there,” or, “Sit down at my feet,” [4]‡have you not then made distinctions among yourselves and become judges with evil thoughts? [5]‡Listen, my beloved brothers, has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom, which he has promised to those who love him? [6]‡But you have dishonored the poor man. Are not the rich the ones who oppress you, and the ones who drag you into court? [7]‡Are they not the ones who blaspheme the honorable name by which you were called?

[8]‡If you really fulfill the royal law according to the Scripture, “You shall love your neighbor as yourself,” you are doing well. [9]‡But if you show partiality, you are committing sin and are convicted by the law as transgressors. [10]‡For whoever keeps the whole law but fails in one point has become accountable for all of it. [11]‡For he who said, “Do not commit adultery,” also said, “Do not murder.” If you do not commit adultery but do murder, you have become a transgressor of the law. [12]‡So speak and so act as those who are to be judged under the law of liberty. [13]‡For judgment is without mercy to one who has shown no mercy. Mercy triumphs over judgment.

Faith Without Works Is Dead

[14]‡‡What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? [15]‡If a brother or sister is poorly clothed and lacking in daily food, [16]and one of you says to them, “Go in peace, be warmed and filled,” without giving them the things needed for the body, what good [2] is that? [17]‡So also faith by itself, if it does not have works, is dead.

[18]†But someone will say, “You have faith and I have works.” Show me your
faith apart from your works, and I will show you my faith by my works.
[19]†You believe that God is one; you do well. Even the demons believe—and
shudder! [20]†Do you want to be shown, you foolish person, that faith apart
from works is useless? [21]‡†Was not Abraham our father justified by works
when he offered up his son Isaac on the altar? [22]†You see that faith was
active along with his works, and faith was completed by his works; [23]†and
the Scripture was fulfilled that says, “Abraham believed God, and it was
counted to him as righteousness”—and he was called a friend of God.
[24]†You see that a person is justified by works and not by faith alone. [25]†And
in the same way was not also Rahab the prostitute justified by works when
she received the messengers and sent them out by another way? [26]For as the
body apart from the spirit is dead, so also faith apart from works is dead.

Taming the Tongue

JAMES **3** ‡†Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness. [2]†For we all stumble in many ways. And if anyone does not stumble in what he says, he is a perfect man, able also to bridle his whole body. [3]‡If we put bits into the mouths of horses so that they obey us, we guide their whole bodies as well. [4]Look at the ships also: though they are so large and are driven by strong winds, they are guided by a very small rudder wherever the will of the pilot directs. [5]So also the tongue is a small member, yet it boasts of great things.

How great a forest is set ablaze by such a small fire! [6]†And the tongue is a fire, a world of unrighteousness. The tongue is set among our members, staining the whole body, setting on fire the entire course of life, [1] and set on fire by hell. [2] [7]For every kind of beast and bird, of reptile and sea creature, can be tamed and has been tamed by mankind, [8]†but no human being can tame the tongue. It is a restless evil, full of deadly poison. [9]†With it we bless our Lord and Father, and with it we curse people who are made in the likeness of God. [10]From the same mouth come blessing and cursing. My brothers, [3] these things ought not to be so. [11]‡Does a spring pour forth from the same opening both fresh and salt water? [12]Can a fig tree, my brothers, bear olives, or a grapevine produce figs? Neither can a salt pond yield fresh water.

Wisdom from Above

[13]‡†Who is wise and understanding among you? By his good conduct let him show his works in the meekness of wisdom. [14]†But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth. [15]†This is not the wisdom that comes down from above, but is earthly, unspiritual, demonic. [16]†For where jealousy and selfish ambition exist, there will be disorder and every vile practice. [17]†But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere. [18]†And a harvest of righteousness is sown in peace by those who make peace.

Warning Against Worldliness

JAMES **4** †What causes quarrels and what causes fights among you? Is it not this, that your passions [1] are at war within you? [2] [2]†You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel. You do not have, because you do not ask. [3]†You ask and do not receive, because you ask wrongly, to spend it on your passions. [4]†You adulterous people! [3] Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God. [5]†Or do you suppose it is to no purpose that the Scripture says, “He yearns jealously over the spirit that he has made to dwell in us”? [6]†But he gives more grace. Therefore it says, “God opposes the proud, but gives grace to the humble.” [7]††Submit yourselves therefore to God. Resist the devil, and he will flee from you. [8]†Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. [9]†Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. [10]†Humble yourselves before the Lord, and he will exalt you.

[11]†Do not speak evil against one another, brothers. [4] The one who speaks against a brother or judges his brother, speaks evil against the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. [12]†There is only one lawgiver and judge, he who is able to save and to destroy. But who are you to judge your neighbor?

Boasting About Tomorrow

[13]†Come now, you who say, “Today or tomorrow we will go into such and such a town and spend a year there and trade and make a profit”— [14]†yet you do not know what tomorrow will bring. What is your life? For you are a mist that appears for a little time and then vanishes. [15]†Instead you ought to say, “If the Lord wills, we will live and do this or that.” [16]†As it is, you boast in your arrogance. All such boasting is evil. [17]†So whoever knows the right thing to do and fails to do it, for him it is sin.

Warning to the Rich

JAMES **5** †Come now, you rich, weep and howl for the miseries that are coming upon you. [2]†Your riches have rotted and your garments are moth-eaten. [3]†Your gold and silver have corroded, and their corrosion will be evidence against you and will eat your flesh like fire. You have laid up treasure in the last days. [4]†Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, are crying out against you, and the cries of the harvesters have reached the ears of the Lord of hosts. [5]†You have lived on the earth in luxury and in self-indulgence. You have fattened your hearts in a day of slaughter. [6]†You have condemned and murdered the righteous person. He does not resist you.

Patience in Suffering

[7]†Be patient, therefore, brothers, [1] until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, being patient about it, until it receives the early and the late rains. [8]†You also, be patient. Establish your hearts, for the coming of the Lord is at hand. [9]†Do not grumble against one another, brothers, so that you may not be judged; behold, the Judge is standing at the door. [10]As an example of suffering and patience, brothers, take the prophets who spoke in the name of the Lord. [11]†Behold, we consider those blessed who remained steadfast. You have heard of the steadfastness of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful.

[12]†But above all, my brothers, do not swear, either by heaven or by earth or by any other oath, but let your “yes” be yes and your “no” be no, so that you may not fall under condemnation.

The Prayer of Faith

[13]†Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praise. [14]††Is anyone among you sick? Let him call for the elders

of the church, and let them pray over him, anointing him with oil in the name of the Lord. [15]†And the prayer of faith will save the one who is sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. [16]†Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working. [2] [17]‡Elijah was a man with a nature like ours, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. [18]Then he prayed again, and heaven gave rain, and the earth bore its fruit.

[19]†My brothers, if anyone among you wanders from the truth and someone brings him back, [20]†let him know that whoever brings back a sinner from his wandering will save his soul from death and will cover a multitude of sins.

Footnotes

Footnotes for James, Chapter 1

[1] 1:1 Or *slave*; Greek *bondservant*

[2] 1:2 Or *brothers and sisters*. The plural Greek word *adelphoi* (translated "brothers") refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church; also verses 16, 19

[3] 1:10 Or *a wild flower*

[4] 1:17 Some manuscripts *variation due to a shadow of turning*

Footnotes for James, Chapter 2

[1] 2:1 Or *brothers and sisters*; also verses 5, 14

[2] 2:16 Or *benefit*

Footnotes for James, Chapter 3

[1] 3:6 Or *wheel of birth*

[2] 3:6 Greek *Gehenna*

[3] 3:10 Or *brothers and sisters*; also verse 12

Footnotes for James, Chapter 4

[1] 4:1 Greek *pleasures*; also verse 3

[2] 4:1 Greek *in your members*

[3] 4:4 Greek *You adulteresses!*

[4] 4:11 Or *brothers and sisters*

Footnotes for James, Chapter 5

[1] 5:7 Or *brothers and sisters*; also verses 9, 10, 12, 19

[2] 5:16 Or *The effective prayer of a righteous person has great power*

Study Notes

JAMES—NOTE ON 1:1 James. The half-brother of the Lord Jesus (see Introduction: Author and Date; cf. Gal. 1:19; 2:9). **servant.** *See note on Rom. 1:1*. **twelve tribes.** A common NT title for Jews (cf. Matt. 19:28; Acts 26:7; Rev. 7:4). When the kingdom split after Solomon's reign, 10 tribes constituted the northern kingdom, called Israel, and Benjamin and Judah combined to form the southern kingdom, called Judah. After the fall and deportation of the northern kingdom to Assyria (722 B.C.), some of the remnant of those in the 10 northern tribes filtered down into Judah and came to Jerusalem to worship (2 Chron. 29; 30; 34), thus preserving all 12 tribes in Judah's land. Although tribal identity could not be established with certainty after the southern kingdom was led captive by Babylon (586 B.C.), the prophets foresaw a time when God would reconstitute the whole nation and delineate each person's tribal membership once again (cf. Isa. 11:12–13; Jer. 3:18; 50:4; Ezek. 37; Rev. 7:5–8). **Dispersion.** The Greek word *diaspora*, which lit. means "through a sowing" (cf. John 7:35), became a technical term referring to Jews living outside the land of Palestine (cf. 1 Pet. 1:1). Besides the expulsions from the land by the Assyrians (2 Kings 17; 1 Chron. 5) and Babylonians (2 Kings 24–25; 2 Chron. 36), many Jews were taken to Rome as slaves when the Romans conquered them c. 63 B.C. In addition, during the centuries leading up to Christ's first coming, thousands of Jews drifted out of Israel and settled throughout the Mediterranean world (*see notes on Acts 2:5–11*). But James' primary audience was those who were scattered because of persecution (see Introduction: Background and Setting).

JAMES—NOTE ON 1:2 Count it all joy. The Greek word for "count" may also be translated "consider" or "evaluate." The natural human response to trials is not to rejoice; therefore the believer must make a conscious commitment to face them with joy (*see note on Phil. 3:1*). **brothers.** Believing Jews among those scattered (cf. 1 Pet. 1:1–2; *see note on Acts 8:1*). **trials.** This Greek word connotes trouble, or something that breaks the pattern of peace, comfort, joy, and happiness in someone's life. The verb form of this word means "to put someone or something to the test," with the purpose of discovering that person's nature or that thing's quality. God brings such tests to prove—and increase—the strength and quality of one's faith and to demonstrate its validity (James 1:2–12). Every trial becomes a test of faith designed to strengthen: if the believer fails the test by wrongly responding, that test then becomes a temptation, or a solicitation to evil (*see notes on vv. 13–15*).

JAMES—NOTE ON 1:3 **testing.** This means "proof," or "proving" (see Introduction: Outline). **steadfastness.** Through tests, a Christian will learn to withstand tenaciously the pressure of a trial until God removes it at his appointed time, and even cherish the benefit. *See notes on 2 Cor. 12:7–10*.

JAMES—NOTE ON 1:4 **perfect.** Not a reference to sinless perfection (cf. 3:2), but to spiritual maturity (cf. 1 John 2:14). The testing of faith drives believers to deeper communion and greater trust in Christ—qualities that in turn produce a stable, godly, and righteous character (*see note on 1 Pet. 5:10*; cf. Gal. 4:19). **complete.** From a compound Greek word that lit. means "all the portions whole."

JAMES—NOTE ON 1:5 **wisdom.** James' Jewish audience recognized this as the understanding and practical skill that were necessary to live life to God's glory. It was not a wisdom of philosophical speculation, but the wisdom contained in the pure and peaceable absolutes of God's will revealed in his word (cf. 3:13, 17) and lived out. Only such divine wisdom enables believers to be joyous and submissive in the trials of life. **ask God.** This command is a necessary part of the believer's prayer life (cf. Job 28:12–23; Prov. 3:5–7; 1 Thess. 5:17). God intends that trials will drive believers to greater dependency on him, by showing them their own inadequacy. As with all his riches (Eph. 1:7; 2:7; 3:8; Phil. 4:19), God has wisdom in abundance (Rom. 11:33) available for those who seek it. *See notes on Prov. 2:1–8*.

JAMES—NOTE ON 1:6 **ask in faith.** Prayer must be offered with confident trust in a sovereign God (*see note on Heb. 11:1*). **with no doubting.** This refers to having one's thinking divided within himself, not merely because of mental indecision but an inner moral conflict or distrust in God (*see note on James 1:8*). **wave of the sea.** The person who doubts God's ability or willingness to provide this wisdom is like the billowing, restless sea, moving back and forth with its endless tides, never able to settle (cf. Josh. 24:15; 1 Kings 18:21; Rev. 3:16).

JAMES—NOTE ON **1:8** **double-minded man.** A lit. translation of the Greek expression that denotes having one's mind or soul divided between God and the world (*see note on 4:4*). This man is a hypocrite, who occasionally believes in God but fails to trust him when trials come, and thus receives nothing. The use of this expression in 4:8 makes it clear that it refers to an unbeliever. **unstable.** *See notes on 1:6*.

JAMES—NOTE ON **1:9–10** **lowly brother . . . the rich.** Trials make all believers equally dependent on God and bring them to the same level with one another by keeping them from becoming preoccupied with earthly things. Poor Christians and wealthy ones can rejoice that God is no respecter of persons and that they both have the privilege of being identified with Christ.

JAMES—NOTE ON **1:9** **boast.** This word refers to pride in a privilege or possession; it is the joy of legitimate pride. Although having nothing in this world, the poor believer can rejoice in his high spiritual standing before God by grace and the hope which that brings (cf. Rom. 8:17–18; 1 Pet. 1:4).

JAMES—NOTE ON **1:10** **his humiliation.** Refers to the rich believer's being brought low by trials. Such experiences help him rejoice and realize that genuine happiness and contentment depend on the true riches of God's grace, not earthly wealth.

JAMES—NOTE ON **1:11** **grass . . . flower.** A picture of Palestine's flowers and flowering grasses, which colorfully flourish in February and dry up by May. This is a clear allusion to Isa. 40:6–8, which speaks of the scorching sirocco wind that burns and destroys plants in its path. This picture from nature illustrates how divinely wrought death and judgment can quickly end the wealthy person's dependence on material possessions (*see note on James 1:10*; cf. Prov. 27:24).

JAMES—NOTE ON **1:12** **Blessed.** *See notes on Matt. 5:3*, *10*. Believers who successfully endure trials are truly happy (cf. James 5:11). **remains steadfast.** *See note on 1:3*. In this context, it also describes the passive, painful survival of a trial and focuses on the victorious outcome. Such a person never relinquishes his saving faith in God; thus this concept is closely related to the doctrine of eternal security and perseverance of the believer (*see note on Matt. 24:13*; cf. John 14:15, 23; 1 John 2:5–6, 15, 19; 4:19; 1 Pet. 1:6–8). **trial.** *See note on James 1:2*. **stood the test.** Lit., "passed the test" (*see note on v. 2*, "trials"). The believer has successfully and victoriously gone through his trials, indicating he is genuine because his faith has endured like Job's. **crown of life.** Best translated "the crown that is life." "Crown" was the wreath put on the victor's head after ancient Greek athletic events. Here, it denotes the believer's ultimate reward, eternal life, which God has promised to him and will grant in full at death or at Christ's coming (*see notes on 2 Tim. 4:8; Rev. 2:10*; cf. 1 Pet. 5:4).

JAMES—NOTE ON 1:13 The same Greek word translated "trials" (vv. 2–12) is also translated "tempted" here. James' point is that every difficult circumstance that enters a believer's life can either strengthen him if he obeys God and remains confident in his care, or become a solicitation to evil if the believer chooses instead to doubt God and disobey his word. **God cannot be tempted.** God by his holy nature has no capacity for evil, or vulnerability to it (Hab. 1:13; cf. Lev. 19:2; Isa. 6:3; 1 Pet. 1:16). **he himself tempts no one.** God purposes trials to occur and in them he allows temptation to happen, but he has promised not to allow more than believers can endure and never without a way to escape (1 Cor. 10:13). They choose whether to take the escape God provides or to give in (*see note on James 1:14*; cf. 2 Sam. 24:1; 1 Chron. 21:1).

JAMES—NOTE ON 1:14 **lured.** This Greek word was used to describe wild game being drawn into traps. Just as animals can be drawn to their deaths by attractive baits, temptation promises people something good that is actually harmful. **enticed.** A fishing term that means "to capture" or "to catch with bait" (cf. 2 Pet. 2:14, 18). It is a parallel to "lured." **his own desire.** This refers to the strong desire of the human soul to enjoy or acquire something to fulfill the flesh. Man's fallen nature has the propensity to strongly desire whatever sin will satisfy it (*see notes on Rom. 7:8–25*). "His own" describes the individual nature of lust—it is different for each person as a result of inherited tendencies, environment, upbringing, and personal choices. The Greek grammar also indicates that this “desire” is the direct agent or cause of one’s sinning. Cf. Matt. 15:18–20.

JAMES—NOTE ON 1:15 Sin is not merely a spontaneous act, but the result of a process. The Greek words for “has conceived” and “gives birth” liken the process to physical conception and birth. Thus James personifies temptation and shows that it can follow a similar sequence and produce sin with all its deadly results. While sin does not result in spiritual death for the believer, it can lead to physical death (1 Cor. 11:30; 1 John 5:16).

JAMES—NOTE ON 1:16 **Do not be deceived.** The Greek expression refers to erring, going astray, or wandering. Christians are not to make the mistake of blaming God rather than themselves for their sin.

JAMES—NOTE ON 1:17 **Every good . . . perfect gift is from above.** Two different Greek words for “gift” emphasize the perfection and inclusiveness of God’s graciousness. The first denotes the act of giving, and the second is the object given. Everything related to divine giving is adequate, complete, and beneficial. **Father of lights.** An ancient Jewish expression for God as the Creator, with “lights” referring to the sun, moon, and stars (cf. Gen. 1:14–19). **no variation or shadow due to change.** From man’s perspective, the celestial bodies have different phases of movement and rotation, change from day to night, and vary in intensity and shadow. But God does not follow that pattern—he is changeless (cf. Mal. 3:6; 1 John 1:5).

JAMES—NOTE ON 1:18 **Of his own will.** This phrase translates a Greek word that makes the point that regeneration is not just a wish, but an active expression of God’s will, which he always has the power to accomplish. This phrase occurs at the beginning of the Greek sentence, which means James intends to emphasize that the sovereign will of God is the source of this new life. **he brought us forth.** The divine act of regeneration, or the new birth (*see notes on John 3:3–8; 1 Pet. 1:23*; cf. Ezek. 36:25–27; John 1:12–13; Eph. 2:5–6; 5:26). **word of truth.** Cf. John 17:17. Scripture, or the word of God. He regenerates sinners through the power of that word (cf. 2 Cor. 6:7; Col. 1:5; 1 Thess. 2:13; Titus 3:5; 1 Pet. 1:23–25). **firstfruits.** Originally an OT expression referring to the first and best harvest crops, which God expected as an offering (cf. Ex. 23:19; Lev. 23:9–14; Deut. 26:1–19). Giving God that initial crop was an act of faith that he would fulfill his promise of a full harvest to come (Prov. 3:9–10). In the same way, Christians are the first evidence of God's new creation that is to come (cf. 2 Pet. 3:10–13) and enjoy presently in their new life a foretaste of future glory (*see notes on Rom. 8:19–23*).

JAMES—NOTE ON 1:19 **quick to hear, slow to speak.** Believers are to respond positively to Scripture, and eagerly pursue every opportunity to know God's word and will better (cf. Ps. 119:11; 2 Tim. 2:15). But at the same time, they should be cautious about becoming a preacher or teacher too quickly (*see notes on James 3:1–2*; cf. Ezek. 3:17; 33:6–7; 1 Tim. 3:6; 5:22).

JAMES—NOTE ON 1:20 **anger.** From the Greek word that describes a deep, internal resentment and rejection, in this context, of God's word (*see notes on 4:1–3*; cf. Gal. 4:16).

JAMES—NOTE ON 1:21 **put away.** Lit., "having put off," as one would do with dirty clothes (*see notes on Rom. 13:12–14; Eph. 4:22; Col. 3:8; Heb. 12:1; 1 Pet. 2:1–2*). The tense of this Greek verb stresses the importance of putting off sin prior to receiving God's word. **filthiness . . . wickedness.** The first term was used of moral vice as well as dirty garments. Sometimes it was even used of ear wax—here, of sin that would impede the believer's spiritual hearing. "Wickedness" refers to evil desire or intent. **implanted word.** *See note on James 1:18*.

JAMES—NOTE ON 1:22 **be doers.** The fact that James calls professing believers to be "doers," rather than simply to do, emphasizes that their entire personality should be characterized in that way. *See notes on Matt. 7:21–28*. **deceiving.** Lit., "reason beside or alongside" (as in "beside oneself"). This word was used in mathematics to refer to a miscalculation. Professing Christians who are content with only hearing the word have made a serious spiritual miscalculation.

JAMES—NOTE ON 1:23 **looks.** A forceful Greek word meaning to observe carefully and cautiously, as opposed to taking a casual glance. **mirror.** First-century mirrors were not glass but metallic, made of bronze, silver—or for the wealthy—gold. The metals were beaten flat and polished to a high gloss, and the image they reflected was adequate but not perfect (cf. 1 Cor. 13:12).

JAMES—NOTE ON **1:24** **forgets what he was like.** Unless professing Christians act promptly after they hear the word, they will forget the changes and improvements that their reflection showed them they need to make.

JAMES—NOTE ON **1:25** **perfect law.** In both the OT and NT, God's revealed, inerrant, sufficient, and comprehensive word is called "law" (cf. Ps. 19:7). The presence of his grace does not mean there is no moral law or code of conduct for believers to obey. Believers are enabled by the Spirit to keep it (*see note on Rom. 8:4*). **liberty.** Genuine freedom from sin. As the Holy Spirit applies the principles of Scripture to believers' hearts, they are freed from sin's bondage and enabled to obey God (John 8:34–36).

JAMES—NOTE ON **1:26** **religious.** This refers to ceremonial public worship (cf. Acts 26:5). James chose this term, instead of one referring to internal godliness, to emphasize the external trappings, rituals, routines, and forms that were not followed sincerely. **bridle his tongue.** "Bridle" means "control," or as another translation renders it, "keep a tight rein." Purity of heart is often revealed by controlled and proper speech (*see note on Matt. 12:36*).

JAMES—NOTE ON **1:27** **Religion that is pure and undefiled.** James picks two synonymous adjectives to define the most spotless kind of religious faith—that which is measured by compassionate love (cf. John 13:35). **orphans and widows.** Those without parents or husbands were and are an especially needy segment of the church (*see notes on 1 Tim. 5:3*; cf. Ex. 22:22; Deut. 14:28–29; Ps. 68:5; Jer. 7:6–7; 22:16; Acts 6:1–6). Since they are usually unable to reciprocate in any way, caring for them clearly demonstrates true, sacrificial, Christian love. **world.** The evil world system (*see notes on James 4:4; 1 John 2:15*).

JAMES—NOTE ON **2:1** **the faith.** This refers not to the act of believing, but to the entire Christian faith (cf. Jude 3), which has as its central focus Jesus Christ. **Lord of glory.** Christ is the One who reveals the glory of God (cf. John 1:14; 2 Cor. 4:4–6; Heb. 1:1–3). In his incarnation, he showed only impartiality (cf. Matt. 22:16)—for example, consider the non-elite people included in his genealogy (*see notes on Matt. 1:1–16*), his choice of the humble village of Nazareth as his residence for 30 years, and his willingness to minister in Galilee and Samaria, both regions held in contempt by Israel's leaders. **partiality.** Originally, this word referred to raising someone's face or elevating the person, but it came to refer to exalting someone strictly on a superficial, external basis, such as appearance, race, wealth, rank, or social status (Lev. 19:15; Job 34:19; cf. Deut. 10:17; 15:7–10; 2 Chron. 19:7; Prov. 24:23; 28:21; Matt. 22:8–10; Acts 10:34–35; Rom. 2:11; Eph. 6:9; Col. 3:25; 4:1; 1 Pet. 1:17).

JAMES—NOTE ON **2:2** **assembly.** Lit., "a gathering together" or "synagogue." Since James was writing early in the church's history (see Introduction: Author and Date) to Jewish believers (1:1), he used both this general word and the normal Greek word for "church" (5:14) to describe the church's corporate meetings during that period of transition. **gold ring.** While Jews commonly wore rings (cf. Luke 15:22), few could afford gold ones. However, there are some reports that in the ancient world the most ostentatious people wore rings on every finger but the middle one to show off their economic status (some ancient sources indicate that there were even ring rental businesses). **fine clothing.** This word refers to bright, shining garments and is used of the gorgeous garment Herod's soldiers put on Jesus to mock him (Luke 23:11) and of the apparel of an angel (Acts 10:30). It can also refer to bright, flashy color and to brilliant, glittering, sparkling ornamentation. James is not condemning this unbeliever for his distracting dress, but the church's flattering reaction to it. **a poor man.** Although there were people of means in the early church (Matt. 27:57–60; John 19:38–39; Acts 4:36–37; 8:27; 10:1–2; 16:14; 17:4; 1 Tim. 6:17–19), it consisted mostly of common, poor people (cf. James 2:5; Acts 2:45; 4:35–37; 6:1–6; 1 Cor. 1:26; 2 Cor. 8:2, 14). Throughout Scripture the poor are objects of God's special concern (James 1:27; Lev. 25:25, 35–37, 39; Ps. 41:1; 68:10; 72:4, 12; 113:7; Prov. 17:5; 21:13; 28:27; 29:7; 31:9, 20; Isa. 3:14–15; 10:1–2; 25:4; Gal. 2:10).

JAMES—NOTE ON **2:3** **sit here in a good place.** A more comfortable, prominent place of honor. The synagogues and assembly halls of the first century sometimes had benches around the outside wall and a couple of benches in front. Most of the congregation either sat cross-legged on the floor or stood. There were a limited number of good seats; they were the ones the Pharisees always wanted (Mark 12:38–39).

JAMES—NOTE ON **2:4** **made distinctions.** *See note on v. 1*. The true nature of the sin in this passage, not the lavish apparel or rings of the rich man or that he was given a good seat. **judges with evil thoughts.** This is better translated "judges with vicious intentions." James feared that his readers would behave just like the sinful world by catering to the rich and prominent while shunning the poor and common.

JAMES—NOTE ON **2:5** **has not God chosen . . . ?** *See note on Rom. 8:29*; cf. 1 Cor. 1:26–29. **the kingdom.** *See note on Matt. 3:2*. Here James intends the kingdom in its present sense of the sphere of salvation—those over whom Christ rules—as well as its future millennial and eternal glory.

JAMES—NOTE ON **2:6** **oppress.** Lit., "to tyrannize." **drag you into court.** A reference to civil court.

JAMES—NOTE ON **2:7** **blaspheme the honorable name.** Probably a reference to religious courts. Wealthy Jewish opponents of Christ were harassing these poor Christians. Cf. John 16:2–4.

JAMES—NOTE ON **2:8** **royal law.** This is better translated "sovereign law." The idea is that this law is supreme or binding. **love your neighbor as yourself.** This sovereign law (quoted from Lev. 19:18), when combined with the command to love God (Deut. 6:4–5), summarizes all the Law and the Prophets (Matt. 22:36–40; Rom. 13:8–10). James is not advocating some kind of emotional affection for oneself—self-love is clearly a sin (2 Tim. 3:2). Rather, the command is to pursue meeting the physical health and spiritual well-being of one's neighbors (all within the sphere of our influence; Luke 10:30–37) with the same intensity and concern as one does naturally for one's self (cf. Phil. 2:3–4).

JAMES—NOTE ON **2:9** **if.** Better translated as "since," the Greek construction of this conditional statement indicates that this practice was in fact happening among James' readers. **show partiality.** *See note on v. 1*. The form of this Greek verb indicates that their behavior was not an occasional slip but a continual practice. **convicted by the law.** Specifically by the commands in Deut. 1:17 and 16:19. **transgressors.** This refers to those who go beyond the law of God. Respect of persons makes one a violator of God's law.

JAMES—NOTE ON 2:10 **whole law . . . one point.** *See notes on Gal. 3:10–13*. The law of God is not a series of detached injunctions but a basic unity that requires perfect love of him and our neighbors (Matt. 22:36–40). Although all sins are not equally damaging or heinous, they all shatter that unity and render men transgressors, much like hitting a window with a hammer at only one point will shatter and destroy the whole window. **accountable for all.** Not in the sense of having violated every command, but in the sense of having violated the law's unity. One transgression makes fulfilling the law's most basic commands—to love God perfectly and to love one's neighbor as oneself—impossible.

JAMES—NOTE ON 2:11 These quotations are taken from Ex. 20:13–14 and Deut. 5:17–18.

JAMES—NOTE ON 2:12 **judged.** Cf. Rom. 2:6–16. **law of liberty.** *See note on James 1:25*.

JAMES—NOTE ON 2:13 A person who shows no mercy and compassion for people in need demonstrates that he has never responded to the great mercy of God, and as an unredeemed person will receive only strict, unrelieved judgment in eternal hell (cf. Matt. 5:7). **Mercy triumphs over judgment.** The person whose life is characterized by mercy is ready for the day of judgment, and will escape all the charges that strict justice might bring against him because by showing mercy to others he gives genuine evidence of having received God's mercy.

JAMES—NOTE ON 2:14–26 James continues his series of tests by which his readers can evaluate whether their faith is living or dead (see Introduction: Background and Setting). This passage contains the composite test—the one test that pulls the others together: the test of works, or righteous behavior that obeys God's word and manifests a godly nature (cf. 1:22–25). James' point is not that a person is saved by works (he has already strongly and clearly asserted that salvation is a gracious gift from God; 1:17–18; cf.

Eph. 2:8–9), but that there is a kind of apparent faith that is dead and does not save (James 2:14, 17, 20, 24, 26; cf. Matt. 3:7–8; 5:16; 7:21; 13:18–23; John 8:30–31; 15:6). It is possible James was writing to Jews (cf. James 1:1) who had jettisoned the works righteousness of Judaism but, instead, had embraced the mistaken notion that since righteous works and obedience to God's will were not efficacious for salvation, they were not necessary at all. Thus, they reduced faith to a mere mental assent to the facts about Christ.

JAMES—NOTE ON 2:14 **if someone says.** This important phrase governs the interpretation of the entire passage. James does not say that this person actually has faith, but that he claims to have it. **faith.** This is best understood in a broad sense, speaking of any degree of acceptance of the truths of the gospel. **not have.** Again, the verb's form describes someone who continually lacks any external evidence of the faith he routinely claims. **works.** This refers to all righteous behavior that conforms to God's revealed word, but specifically, in the context, to acts of compassion (v. 15). **Can that faith save him?** Better translated, "Can that kind of faith save?" James is not disputing the importance of faith. Rather, he is opposing the notion that saving faith can be a mere intellectual exercise void of a commitment to active obedience (cf. Matt. 7:16–18). The grammatical form of the question demands a negative answer. *See note on Rom. 2:6–10*.

JAMES—NOTE ON 2:15–16 James illustrates his point by comparing faith without works to words of compassion without acts of compassion (cf. Matt. 25:31–46).

JAMES—NOTE ON 2:17 **faith by itself . . . is dead.** Just as professed compassion without action is phony, the kind of faith that is without works is mere empty profession, not genuine saving faith.

JAMES—NOTE ON 2:18 **someone.** Interpreters disagree on whether 1) "someone" is James' humble way of referring to himself or whether it refers to one of James' antagonists who objected to his teaching; and 2) how much of the following passage should be attributed to this antagonist as opposed to James himself. Regardless, James' main point is the same: the only possible evidence of true faith is works (cf. 2 Pet. 1:3–11).

JAMES—NOTE ON **2:19** **You believe that God is one.** A clear reference to the passage most familiar to his Jewish readers: the *Shema* (Deut. 6:4–5), the most basic doctrine of the OT. **demons believe.** Even fallen angels affirm the oneness of God and tremble at its implications. Demons are essentially orthodox in their doctrine (cf. Matt. 8:29–30; Mark 5:7; Luke 4:41; Acts 19:15). But orthodox doctrine by itself is no proof of saving faith. They know the truth about God, Christ, and the Spirit, but hate it and them.

JAMES—NOTE ON **2:20** **foolish.** Lit., "empty, defective." The objector's claim of belief is fraudulent, and his faith is a sham. **faith apart from works is useless.** Lit., "the faith without the works." James is not contrasting two methods of salvation (faith versus works). Instead, he contrasts two kinds of faith: living faith that saves and dead faith that does not (cf. 1 John 3:7–10).

JAMES—NOTE ON **2:21–26** James cites three illustrations of living faith: 1) Abraham (vv. 21–24); 2) Rahab (v. 25); and 3) the human body and spirit (v. 26).

JAMES—NOTE ON **2:21** **justified by works.** This does not contradict Paul's clear teaching that Abraham was justified before God by grace alone through faith alone (Rom. 3:20; 4:1–25; Gal. 3:6, 11). For several reasons, James cannot mean that Abraham was constituted righteous before God because of his own good works: 1) James already stressed that salvation is a gracious gift (James 1:17–18); 2) in the middle of this disputed passage (2:23), James quoted Gen. 15:6, which forcefully claims that God credited righteousness to Abraham solely on the basis of his faith (*see notes on Rom. 1:17; 3:24; 4:1–25*); and 3) the work that James said justified Abraham was his offering up of Isaac (Gen. 22:9, 12), an event that occurred many years after he first exercised faith and was declared righteous before God (Gen. 12:1–7; 15:6). Instead, Abraham's offering of Isaac demonstrated the genuineness of his faith and the reality of his justification before God. James is emphasizing the vindication before others of a person's claim to salvation. James' teaching perfectly complements Paul's writings; salvation is determined by faith alone (Eph. 2:8–9) and demonstrated by faithfulness to obey God's will alone (Eph. 2:10).

JAMES—NOTE ON 2:22 **was completed.** This refers to bringing something to its end, or to its fullness. Just as a fruit tree has not arrived at its goal until it bears fruit, faith has not reached its end until it demonstrates itself in a righteous life.

JAMES—NOTE ON 2:23 **the Scripture . . . says.** Quoted from Gen. 15:6; *see notes on Rom. 4:1–5*. **friend of God.** Abraham is so called in 2 Chron. 20:7 and Isa. 41:8 because of his obedience (John 15:14–15).

JAMES—NOTE ON 2:24 **justified by works and not by faith alone.** *See note on v. 21*.

JAMES—NOTE ON 2:25 **Rahab the prostitute.** The OT records the content of her faith, which was the basis of her justification before God (*see note on Josh. 2:11*). She demonstrated the reality of her saving faith when, at great personal risk she protected the messengers of God (Josh. 2:4, 15; 6:17; cf. Heb. 11:31). James did not intend, however, for those words to be a commendation of her occupation or her lying. **justified by works.** *See note on James 2:21*.

JAMES—NOTE ON 3:1–12 In this passage, James used the common Jewish literary device of attributing blame to a specific bodily member (cf. Rom. 3:15; 2 Pet. 2:14). He personified the tongue as being representative of human depravity and wretchedness. In this way, he echoed the scriptural truth that the mouth is a focal point and vivid indicator of man’s fallenness and sinful heart condition (cf. Isa. 6:5; Matt. 15:11, 16–19; Mark 7:20–23; Rom. 3:13–14).

JAMES—NOTE ON 3:1 **teachers.** This word refers to a person who functions in an official teaching or preaching capacity (cf. Luke 4:16–27; John 3:10; Acts 13:14–15; 1 Cor. 12:28; Eph. 4:11). **judged with greater strictness.** The word translated “judged” usually expresses a negative verdict in the NT, and here refers to a future judgment: 1) for the unbelieving false teacher, at the second coming (Jude 14–15); and 2) for the believer, when he is rewarded before Christ (1 Cor. 4:3–5). This is not meant to discourage true teachers, but to warn the prospective teacher of the role’s seriousness (cf. Ezek. 3:17–18; 33:7–9; Acts 20:26–27; Heb. 13:17).

JAMES—NOTE ON 3:2 Scripture contains much about all the evil that the tongue can cause (cf. Ps. 5:9; 34:13; 39:1; 52:4; Prov. 6:17; 17:20; 26:28; 28:23; Isa. 59:3; Rom. 3:13). The tongue has immense power to speak sinfully, erroneously, and inappropriately—human speech is a graphic representation of human depravity (*see notes on James 3:1–12*). **stumble.** This refers to sinning, or offending God's Person. The form of the Greek verb emphasizes that everyone continually fails to do what is right. **perfect man.** "Perfect" may refer to true perfection, in which case James is saying that, hypothetically, if a human being were able to perfectly control his tongue, he would be a perfect man. But, of course, no one is actually immune from sinning with his tongue. More likely, "perfect" is describing those who are spiritually mature and thus able to control their tongues.

JAMES—NOTE ON 3:3–5 James provided several analogies that show how the tongue, even though small, has the power to control one's whole person and influence everything in his life.

JAMES—NOTE ON 3:6 **tongue is a fire.** Like fire, the tongue's sinful words can spread destruction rapidly, or as its accompanying smoke, those words can permeate and ruin everything around it. **staining.** This means "to pollute or contaminate" (cf. Mark 7:20; Jude 23). **the entire course of life.** Better translated "the circle of life," this underscores that the tongue's evil can extend beyond the individual to affect everything in his sphere of influence. **hell.** *See note on Matt. 25:46*. A translation of the Greek word *gehenna* (or Valley of Hinnom). In Christ's time this valley that lay southwest of Jerusalem's walls served as the city dump and was known for its constantly burning fire. Jesus used that place to symbolize the eternal place of punishment and torment (cf. Mark 9:43–45). To James "hell" conjures up not just the place but the satanic host that will someday inherit it—they use the tongue as a tool for evil.

JAMES—NOTE ON 3:8 **no human being can tame the tongue.** Only God, by his power, can do this (cf. Acts 2:1–11).

JAMES—NOTE ON 3:9 **bless . . . curse.** It was traditional for Jews to add "blessed be he" to a mention of God's name (cf. Ps. 68:19, 35). However, the tongue also wishes evil on people made in God's image. This points out the hypocritical inconsistency of the tongue's activities. **made in the likeness of God.** Man was made in God's image (*see notes on Gen. 1:26*).

JAMES—NOTE ON **3:11–12** Three illustrations from nature demonstrate the sinfulness of cursing. The genuine believer will not contradict his profession of faith by the regular use of unwholesome words.

JAMES—NOTE ON **3:13–18** In v. 13, James makes a transition from discussing teachers and the tongue to dealing with wisdom's impact on everyone's life. He supports the truth of OT wisdom literature (Job to Song of Solomon), that wisdom is divided into two realms—man's and God's.

JAMES—NOTE ON **3:13** **wise and understanding.** "Wise" is the common Greek word for speculative knowledge and philosophy, but the Hebrews infused it with the much richer meaning of skillfully applying knowledge to the matter of practical living. The word for "understanding" is used only here in the NT and means a specialist or professional who could skillfully apply his expertise to practical situations. James is asking who is truly skilled in the art of living. **meekness.** This is the opposite of arrogance and self-promotion (*see note on Matt. 5:5*; cf. James 1:21; Num. 12:3; Gal. 5:23). The Greeks described it as power under control. **wisdom.** The kind that comes only from God (*see note on James 1:5*; cf. Job 9:4; 28; Ps. 104:24; 111:10; Prov. 1:7; 2:1–7; 3:19–20; 9:10; Jer. 10:7, 12; Dan. 1:17; 2:20–23; Rom. 11:33; 1 Cor. 1:30; Eph. 3:10; Col. 2:3).

JAMES—NOTE ON **3:14** **bitter jealousy.** The Greek term for "bitter" was used of undrinkable water. When combined with "jealousy" it defines a harsh, resentful attitude toward others. **selfish ambition.** Sometimes translated "strife," it refers to self-seeking that engenders antagonism and factionalism. The Greek word came to describe anyone who entered politics for selfish reasons and sought to achieve his agenda at any cost (i.e., even if that meant trampling on others).

JAMES—NOTE ON **3:15** **from above.** *See notes on v. 13*. Self-centered wisdom that is consumed with personal ambition is not from God. **earthly, unspiritual, demonic.** A description of man's wisdom as: 1) limited to earth; 2) characterized by humanness, frailty, an unsanctified heart, and an unredeemed spirit; and 3) generated by Satan’s forces (cf. 1 Cor. 2:14; 2 Cor. 11:14–15).

JAMES—NOTE ON **3:16** **disorder.** This is the confusion that results from the instability and chaos of human wisdom (*see notes on 1:6, 8*; cf. 3:8). **every vile practice.** Lit., “every worthless work.” This denotes things that are not so much intrinsically evil as they are simply good for nothing.

JAMES—NOTE ON **3:17** **wisdom from above.** *See note on v. 13*. **pure.** This refers to spiritual integrity and moral sincerity. Every genuine Christian has this kind of heart motivation (cf. Ps. 24:3–4; 51:7; Matt. 5:8; Rom. 7:22–23; Heb. 12:14). **peaceable.** Means “peace loving” or “peace promoting” (cf. Matt. 5:9). **gentle.** This word is difficult to translate, but most nearly means a character trait of sweet reasonableness. Such a person will submit to all kinds of mistreatment and difficulty with an attitude of kind, courteous, patient humility, without any thought of hatred or revenge (cf. Matt. 5:10–11). **open to reason.** The original term described someone who was teachable, compliant, easily persuaded, and who willingly submitted to military discipline or moral and legal standards. For believers, it defines obedience to God’s standards (cf. Matt. 5:3–5). **full of mercy.** The gift of showing concern for those who suffer pain and hardship, and the ability to forgive quickly (cf. Matt. 5:7; Rom. 12:8). **impartial.** The Greek word occurs only here in the NT and denotes a consistent, unwavering person who is undivided in his commitment and conviction and does not make unfair distinctions (*see notes on James 2:1–13*).

JAMES—NOTE ON **3:18** **harvest of righteousness.** Good works that result from salvation (cf. v. 17; Matt. 5:6; *see notes on James 2:14–20; Gal. 5:22–23; Phil. 1:11*). **those who make peace.** *See note on James 3:17*. Righteousness flourishes in a climate of spiritual peace.

JAMES—NOTE ON **4:1** **quarrels and . . . fights among you.** These are between people in the church, not internal conflict in individual people. “Quarrels” speaks of the conflict in general; “fights” of its specific manifestations. Discord in the church is not by God’s design (John 13:34–35; 17:21; 2 Cor. 12:20; Phil. 1:27), but results from the mix of tares (false believers) and wheat (truly redeemed people) that make up the church. **passions.** The Greek word (from which the English word “hedonism” derives) always has a negative connotation in the NT. The passionate desires for worldly pleasures that mark unbelievers (James 1:14; Eph. 2:3; 2 Tim. 3:4; Jude 18) are the internal source of the external conflict in the church. Cf. James 1:14–15. **within you.** Lit., “in your members” (see *esv* footnote). Not church members, but bodily members (*see note on Rom. 6:13*). James, like Paul, uses “members” to speak of sinful, fallen human nature (cf. Rom. 6:19; 7:5, 23). Unbelievers (who are in view here) fight (unsuccessfully) against the evil desires they cannot control.

JAMES—NOTE ON 4:2 murder. The ultimate result of thwarted desires. James had in mind actual murder, and the gamut of sins (hate, anger, bitterness) leading up to it. The picture is of unbelievers so driven by their uncontrollable evil desires that they will fight to the death to fulfill them. **you do not ask.** True joy, peace, happiness, meaning, hope, and fulfillment in life come only from God. Unbelievers, however, are unwilling to ask for them on his terms—they refuse to submit to God or acknowledge their dependence on him.

JAMES—NOTE ON 4:3 ask wrongly. This refers to acting in an evil manner, motivated by personal gratification and selfish desire. Unbelievers seek things for their own pleasures, not the honor and glory of God.

JAMES—NOTE ON 4:4 adulterous people. A metaphorical description of spiritual unfaithfulness (cf. Matt. 12:39; 16:4; Mark 8:38). It would have been especially familiar to James’ Jewish readers, since the OT often describes unfaithful Israel as a spiritual harlot (cf. 2 Chron. 21:11, 13; Jer. 2:20; 3:1, 6, 8–9; Ezek. 16:26–29; Hos. 1:2; 4:15; 9:1). James has in view professing Christians, outwardly associated with the church, but holding a deep affection for the evil world system. **friendship.** Appearing only here in the NT, the Greek word describes love in the sense of a strong emotional attachment. Those with a deep and intimate longing for the things of the world give evidence that they are not redeemed (1 John 2:15–17). **world.** *See note on James 1:27*. **enmity with God.** The necessary corollary to friendship with the world. The sobering truth that unbelievers are God’s enemies is taught throughout Scripture (cf. Deut. 32:41–43; Ps. 21:8; 68:21; 72:9; 110:1–2; Isa. 42:13; Nah. 1:2, 8; Luke 19:27; Rom. 5:10; 8:5–7; 1 Cor. 15:25).

JAMES—NOTE ON 4:5 Scripture says. The quote that follows is not found as such in the OT; it is a composite of general OT teaching. **jealously over the spirit.** This difficult phrase is best understood by seeing the "spirit" as a reference not to the Holy Spirit, but to the human spirit, and translating the phrase "jealously desires" in the negative sense of "lusts to envy." James' point is that an unbelieving person's spirit (inner person) is bent on evil (cf. Gen. 6:5; 8:21; Prov. 21:10; Eccles. 9:3; Jer. 17:9; Mark 7:21–23). Those who think otherwise defy the biblical diagnosis of fallen human nature; and those who live in worldly lusts give evidence that their faith is not genuine (cf. Rom. 8:5–11; 1 Cor. 2:14).

JAMES—NOTE ON 4:6 more grace. The only ray of hope in man's spiritual darkness is the sovereign grace of God, which alone can rescue man from his propensity to lust for evil things. That God gives "more grace" shows that his grace is greater than the power of sin, the flesh, the world, and Satan (cf. Rom. 5:20). The OT quote (from Prov. 3:34; cf. 1 Pet. 5:5) reveals who obtains God's grace—the humble, not the proud enemies of God. The word "humble" does not define a special class of Christians, but encompasses all believers (cf. Isa. 57:15; 66:2; Matt. 18:3–4).

JAMES—NOTE ON 4:7–10 In a series of 10 commands (10 imperative verbs in the Greek text), James reveals how to receive saving grace. These verses delineate man's response to God's gracious offer of salvation, and disclose what it means to be humble.

JAMES—NOTE ON 4:7 Submit. Lit., "to line up under." The word was used of soldiers under the authority of their commander. In the NT, it describes Jesus' submission to his parents' authority (Luke 2:51), submission to human government (Rom. 13:1), the church's submission to Christ (Eph. 5:24), and servants' submission to their masters (Titus 2:9; 1 Pet. 2:18). James used the word to describe a willing, conscious submission to God's authority as sovereign ruler of the universe. A truly humble person will give his allegiance to God, obey his commands, and follow his leadership (cf. Matt. 10:38). **Resist the devil, and he will flee from you.** The flip side of the first command. "Resist" literally means "take your stand against." All people are either under the lordship of Christ or the lordship of Satan (John 8:44; Eph. 2:2; 1 John 3:8; 5:19); there is no middle ground. Those who transfer their allegiance from Satan to God will find that Satan "will flee from" them; he is a defeated foe.

JAMES—NOTE ON **4:8** **Draw near.** Pursue an intimate love relationship with God (cf. Phil. 3:10). The concept of drawing near to God was associated originally with the Levitical priests (Ex. 19:22; Lev. 10:3; Ezek. 44:13), but eventually came to describe anyone's approach to God (Ps. 73:28; Isa. 29:13; Heb. 4:16; 7:19; 10:22). Salvation involves more than submitting to God and resisting the devil; the redeemed heart longs for communion with God (Ps. 27:8; 42:1–2; 63:1–2; 84:2; 143:6; Matt. 22:37). **Cleanse your hands.** The OT priests had to ceremonially wash their hands before approaching God (Ex. 30:19–21), and sinners (a term used only for unbelievers; *see note on James 5:20*) who would approach him must recognize and confess their sin. **purify your hearts.** Cleansing the hands symbolizes external behavior; this phrase refers to the inner thoughts, motives, and desires of the heart (Ps. 24:3–4; Jer. 4:4; Ezek. 18:31; 36:25–26; 1 Tim. 1:5; 2 Tim. 2:22; 1 Pet. 1:22). **double-minded.** *See note on James 1:8*.

JAMES—NOTE ON **4:9** **Be wretched.** Be afflicted and miserable. This is the state of those truly broken over their sin. **mourn.** *See note on Matt. 5:4*. God will not turn away a heart broken and contrite over sin (Ps. 51:17; 2 Cor. 7:10). Mourning is the inner response to such brokenness. **weep.** The outward manifestation of inner sorrow over sin (cf. Mark 14:72). **laughter.** Used only here in the NT, the word signifies the flippant laughter of those foolishly indulging in worldly pleasures. The picture is of people who give no thought to God, life, death, sin, judgment, or holiness. James calls on such people to mourn over their sin (cf. Luke 18:13–14).

JAMES—NOTE ON **4:10** See Ps. 75:6; Matt. 23:12. This final command sums up the preceding nine (*see notes on James 4:7–10*) commands, which mark the truly humble person. "Humble" comes from a word meaning "to make oneself low." Those conscious of being in the presence of the majestic, infinitely holy God are humble (cf. Isa. 6:5).

JAMES—NOTE ON **4:11** **Do not speak evil against.** This means to slander or defame. James does not forbid confronting those in sin, which is elsewhere commanded in Scripture (Matt. 18:15–17; Acts 20:31; 1 Cor. 4:14; Col.

1:28; Titus 1:13; 2:15; 3:10). Rather, he condemns careless, derogatory, critical, slanderous accusations against others (cf. Ex. 23:1; Ps. 50:20; 101:5; 140:11; Prov. 10:18; 11:9; 16:28; 17:9; 26:20; Rom. 1:29; 2 Cor. 12:20; Eph. 4:31; 1 Tim. 3:11; 2 Tim. 3:3; Titus 2:3; 3:2). **speaks against a brother . . . speaks evil against the law.** Those who speak evil of other believers set themselves up as judges and condemn them (cf. James 2:4). They thereby defame and disregard God's law, which expressly forbids such slanderous condemnation. **judges the law.** By refusing to submit to the law, slanderers place themselves above it as its judges.

JAMES—NOTE ON 4:12 **one lawgiver.** God, who gave the law (cf. Isa. 33:22). He alone has the authority to save those who repent from its penalty, and destroy those who refuse to repent.

JAMES—NOTE ON 4:13 James does not condemn wise business planning, but rather planning that leaves out God. The people so depicted are practical atheists, living their lives and making their plans as if God did not exist. Such conduct is inconsistent with genuine saving faith, which submits to God (*see note on James 4:7*).

JAMES—NOTE ON 4:14 **not know what tomorrow will bring.** See Prov. 27:1. James exposes the presumptuous folly of the practical atheists he condemned in James 4:13—those who do not know what the future holds for them (cf. Luke 12:16–21). God alone knows the future (cf. Isa. 46:9–10). **mist.** This refers either to a puff of smoke or one's breath that appears for a moment in cold air. It stresses the transitory nature of life (cf. James 1:10; Job 7:6–7; 9:25–26; 14:1–2; Ps. 39:5, 11; 62:9; 89:47; 90:5–6, 10).

JAMES—NOTE ON 4:15 **If the Lord wills.** The true Christian submits his plans to the lordship of Christ (*see note on v. 7*; cf. Prov. 19:21; Acts 18:21; 21:14; Rom. 1:10; 15:32; 1 Cor. 4:19; 16:7).

JAMES—NOTE ON 4:16 **boasting.** Arrogant bragging about their anticipated business accomplishments (*see note on v. 13*).

JAMES—NOTE ON 4:17 **sin.** The implication is that they also did what they shouldn't do. Sins of omission lead directly to sins of commission.

JAMES—NOTE ON 5:1 rich. Those with more than they need to live. James condemns them not for being wealthy, but for misusing their resources. Unlike the believing rich in Timothy’s congregation (1 Tim. 6:17–19), these are the wicked wealthy who profess Christian faith and have associated themselves with the church, but whose real god is money. For prostituting the goodness and generosity of God, they can anticipate only divine punishment (James 5:5).

JAMES—NOTE ON 5:2–3 rotted . . . moth-eaten . . . corroded. James points out the folly of hoarding food, expensive clothing, or money—all of which is subject to decay, theft, fire, or other forms of loss.

JAMES—NOTE ON 5:3 last days. The period between Christ’s first and second comings (*see note on 1 Tim. 4:1*). James rebukes the rich for living as if Jesus were never coming back.

JAMES—NOTE ON 5:4 wages . . . you kept back by fraud. The rich had gained some of their wealth by oppressing and defrauding their day laborers —a practice strictly forbidden in the OT (cf. Lev. 19:13; Deut. 24:14–15). **the Lord of hosts.** The One who hears the cries of the defrauded laborers, James warns, is the Lord of hosts (a name for God used frequently in the OT), the commander of the armies of heaven (angels). The Bible teaches that angels will be involved in the judgment of unbelievers (Matt. 13:39–41, 49; 16:27; 25:31; 2 Thess. 1:7–8).

JAMES—NOTE ON 5:5 lived . . . in luxury . . . self-indulgence. Living luxuriously leads to vice when a person becomes consumed with the pursuit of pleasure, since a life without self-denial soon becomes out of control in every area. After robbing their workers to accumulate their wealth, the rich indulged themselves in an extravagant lifestyle. **a day of slaughter.** Like fattened cattle ready to be slaughtered, the rich that James condemns had indulged themselves to the limit. This is a vivid depiction of divine judgment, in keeping with the metaphor likening the overindulgent rich to fattened cattle.

JAMES—NOTE ON 5:6 condemned . . . murdered. This describes the next step in the sinful progression of the rich. Hoarding led to fraud, which led to self-indulgence. Finally, that overindulgence has consumed the rich to the point that they will do anything to sustain their lifestyle. “Condemned” comes from a word meaning “to sentence.” The implication is that the rich were using the courts to commit judicial murder (cf. 2:6).

JAMES—NOTE ON 5:7 patient. The word emphasizes patience with people (cf. 1 Thess. 5:14), not trials or circumstances (as in James 1:3). Specifically, James has in mind patience with the oppressive rich. **the coming.** The second coming of Christ (*see note on Matt. 24:3*). Realizing the glory that awaits them at Christ’s return should motivate believers to patiently endure mistreatment (Rom. 8:18). **the early and the late rains.** The “early” rain falls in Israel during October and November and softens the ground for planting. The “late” rain falls in March and April, immediately before the spring harvest. Just as the farmer waits patiently from the early rain to the latter for his crop to ripen, so must Christians patiently wait for the Lord’s return (cf. Gal. 6:9; 2 Tim. 4:8; Titus 2:13).

JAMES—NOTE ON 5:8 Establish your hearts. A call for resolute, firm courage and commitment. James exhorts those about to collapse under the weight of persecution to shore up their hearts with the hope of the second coming. **at hand.** The imminency of Christ’s return is a frequent theme in the NT (cf. Rom. 13:12; Heb. 10:25; 1 Pet. 4:7; 1 John 2:18).

JAMES—NOTE ON 5:9 Do not grumble . . . the Judge is standing at the door. James pictured Christ as a judge about to open the doors to the courtroom and convene his court. Knowing that the strain of persecution could lead to grumbling, James cautioned his readers against that sin (Phil. 2:14), lest they forfeit their full reward (2 John 8).

JAMES—NOTE ON 5:11 the steadfastness of Job. Job is the classic example of a man who patiently endured suffering and was blessed by God for his persevering faith. James reassured his readers that God had a purpose for their suffering, just as he did for Job’s. Cf. Job 42. **compassionate and merciful.** Remembering the Lord’s character is a great comfort in suffering. The Scriptures repeatedly affirm his compassion and mercy (Ex. 34:6; Num. 14:18; 1 Chron. 21:13; 2 Chron. 30:9; Ps. 25:6; 78:38; 86:5, 15; 103:8, 13; 116:5; 136:1; 145:8; Lam. 3:22; Joel 2:13; Jonah 4:2; Mic. 7:18; Luke 6:36).

JAMES—NOTE ON 5:12 above all. Or “especially.” As he has done repeatedly in his epistle, James stressed that a person’s speech provides the most revealing glimpse of his spiritual condition (cf. 1:26; 2:12; 3:2–11; 4:11). **do not swear . . . any other oath.** As Jesus did before him (Matt. 5:33–36; 23:16–22), James condemned the contemporary Jewish practice of swearing false, evasive, deceptive oaths by everything other than the name of the Lord (which alone was considered binding). **“yes” be yes.** Again echoing Jesus (Matt. 5:37), James called for straightforward, honest, plain speech. To speak otherwise is to invite God’s judgment.

JAMES—NOTE ON 5:13 suffering. The antidote to the suffering caused by evil treatment or persecution is seeking God’s comfort through prayer (cf. Ps. 27:13–14; 55:22; Jonah 2:7; Phil. 4:6; 1 Pet. 5:7). **Let him sing praise.** The natural response of a joyful heart is to sing praise to God.

JAMES—NOTE ON 5:14–15 sick. James directs those who are “sick,” meaning weakened by their suffering, to call for the elders of the church for strength, support, and prayer.

JAMES—NOTE ON 5:14 anointing him with oil. Lit., “rubbing him with oil”: 1) possibly this is a reference to ceremonial anointing (*see notes on Lev. 14:18; Mark 6:13*); 2) on the other hand, James may have had in mind medical treatment of believers physically bruised and battered by persecution. Perhaps it is better to understand the anointing in a metaphorical sense of the elders encouraging, comforting, and strengthening the believer.

JAMES—NOTE ON 5:15 prayer of faith. The prayer offered on their behalf by the elders. **save the . . . sick.** Deliver them from their suffering because they have been weakened by their infirmity, not from their sin, which was confessed. **committed sins . . . be forgiven.** Not by the elders, since God alone can forgive sins (Isa. 43:25; Dan. 9:9; Mark 2:7). That those who are suffering called for the elders implies they had a contrite, repentant heart, and that part of their time with the overseers would involve confessing their sins to God.

JAMES—NOTE ON 5:16 confess your sins. Mutual honesty, openness, and sharing of needs will enable believers to uphold each other in the spiritual struggle. **prayer . . . has great power as it is working.** The energetic, passionate prayers of godly people have the power to accomplish much. Cf. Num. 11:2.

JAMES—NOTE ON **5:17–18** **Elijah . . . prayed . . . he prayed again.** Elijah provides one of the most notable illustrations of the power of prayer in the OT. His prayers (not mentioned in the OT account) both initiated and ended a three-year, six-month drought (cf. Luke 4:25).

JAMES—NOTE ON **5:19** **if anyone among you.** This introduces a third category of people in the church (cf. vv. 13–14)—those professing believers who have strayed from the truth. **wanders from the truth.** Apostatizes from the faith they once professed (cf. Heb. 5:12–6:9; 10:29; 1 John 2:19). Such people are in grave danger (James 5:20), and the church must call them back to the true faith.

JAMES—NOTE ON **5:20** **sinner.** Cf. 4:8. A word used to describe the unregenerate (cf. Prov. 11:31; 13:6, 22; Matt. 9:13; Luke 7:37, 39; 15:7, 10; 18:13; Rom. 5:8; 1 Tim. 1:9, 15; 1 Pet. 4:18). James has in mind here those with dead faith (cf. James 2:14–26), not sinning, true believers. **wandering.** Those who go astray doctrinally (James 5:19) will also manifest an errant lifestyle, one not lived according to biblical principles. **save his soul from death.** A person who wanders from the truth puts his soul in jeopardy. The "death" in view is not physical death, but eternal death—eternal separation from God and eternal punishment in hell (cf. Isa. 66:24; Dan. 12:2; Matt. 13:40, 42, 50; 25:41, 46; Mark 9:43–49; 2 Thess. 1:8–9; Rom. 6:23; Rev. 20:11–15; 21:8). Knowing how high the stakes are should motivate Christians to aggressively pursue such people. **cover a multitude of sins.** See Ps. 5:10. Since even one sin is enough to condemn a person to hell, James' use of the word "multitude" emphasizes the hopeless condition of lost, unregenerate sinners. The good news of the gospel is that God's forgiving grace (which is greater than any sin; Rom. 5:20) is available to those who turn from their sins and exercise faith in the Lord Jesus Christ (Eph. 2:8–9).

1 Peter

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Study Notes

Introduction to 1 Peter

Title

The letter has always been identified (as are most general epistles, like James, John, and Jude) with the name of the author, Peter, and with the notation that it was his first inspired letter.

Author and Date

The opening verse of the epistle claims it was written by Peter, who was clearly the leader among Christ's apostles. The Gospel writers emphasize this fact by placing his name at the head of each list of apostles (Matt. 10; Mark 3; Luke 6; Acts 1), and including more information about him in the four Gospels than any person other than Christ. Originally known as Simon (Greek) or Simeon (Hebrew), cf. Mark 1:16; John 1:40–41, Peter was the son of Jonas (Matt. 16:17) who was also known as John (John 1:42), and a member of a family of fishermen who lived in Bethsaida and later in Capernaum. Andrew, Peter's brother, brought him to Christ (John 1:40–42). He was married, and his wife apparently accompanied him in his ministry (Mark 1:29–31; 1 Cor. 9:5).

Peter was called to follow Christ in his early ministry (Mark 1:16–17), and was later appointed to apostleship (Matt. 10:2; Mark 3:14–16). Christ renamed him Peter (Greek), or Cephas (Aramaic), both words meaning "stone" or "rock" (John 1:42). The Lord clearly singled out Peter for special lessons throughout the Gospels (e.g., Matt. 10; 16:13–21; 17:1–9; 24:1–7; 26:31–33; John 6:6; 21:3–7, 15–17). He was the spokesman for the Twelve, articulating their thoughts and questions as well as his own. His triumphs and weaknesses are chronicled in the Gospels and Acts 1–12.

After the resurrection and ascension, Peter initiated the plan for choosing a replacement for Judas (Acts 1:15). After the coming of the Holy Spirit (Acts 2:1–4), he was empowered to become the leading gospel preacher from the day of Pentecost on (Acts 2–12). He also performed notable miracles in the early days of the church (Acts 3–9), and opened the door of the gospel to the Samaritans (Acts 8) and to the Gentiles (Acts 10). According to tradition, Peter had to watch as his wife was crucified, but encouraged her with the words, "Remember the Lord." When it came time for him to be crucified, he reportedly pled that he was not worthy to be crucified like his Lord, but rather should be crucified upside down (c. A.D. 67–68), which tradition says he was.

Because of his unique prominence, there was no shortage in the early church of documents falsely claiming to be written by Peter. That the apostle Peter is the author of 1 Peter, however, is certain. The material in this letter bears definite resemblance to his messages in the book of Acts. The letter teaches, for example, that Christ is the stone rejected by the builder (2:7–8; Acts 4:10–11), and that Christ is no respecter of persons (1 Pet. 1:17; Acts 10:34). Peter teaches his readers to "clothe yourselves . . . with humility" (1 Pet. 5:5), an echo of the Lord's girding himself with a towel and washing the disciples' feet (John 13:3–5). There are other statements in the letter similar to Christ's sayings (1 Pet. 4:14; 5:7–8). Moreover, the author claims to have been a witness of the sufferings of Christ (5:1; cf. 3:18; 4:1). In addition to these internal evidences, it is noteworthy that the early Christians universally recognized this letter as the work of Peter.

The only significant doubt to be raised about Peter's authorship arises from the rather classical style of Greek employed in the letter. Some have argued that Peter, being an "uneducated" fisherman (Acts 4:13), could not have written in sophisticated Greek, especially in light of the less classical style of Greek employed in the writing of 2 Peter. However, this argument is not without a good answer. In the first place, that Peter was "uneducated" does not mean that he was illiterate, but only that he was without formal, rabbinical training in the Scriptures. Moreover, though Aramaic may have been Peter's primary language, Greek would have been a widely spoken second language in Palestine. It is also apparent that at least some of the authors of the NT, though not highly educated, could read the Greek of the OT Septuagint (see James' use of the lxx in Acts 15:14–18).

Beyond these evidences of Peter's ability in Greek, Peter also explained (1 Pet. 5:12) that he wrote this letter "by Silvanus," also known as Silas. Silvanus was likely the messenger designated to take this letter to its intended readers. But more is implied by this statement in that Peter is acknowledging that Silvanus served as his secretary, or amanuensis. Dictation was common in the ancient Roman world (cf. Paul and Tertius; Rom. 16:22), and secretaries often could aid with syntax and grammar. So, Peter, under the superintendence of the Spirit of God, dictated the letter to

Silvanus, while Silvanus, who also was a prophet (Acts 15:32), may have aided in some of the composition of the more classical Greek.

First Peter was most likely written just before or shortly after July, A.D. 64 when the city of Rome burned, thus a writing date of c. A.D. 64–65.

Background and Setting

When the city of Rome burned, the Romans believed that their emperor, Nero, had set the city on fire, probably because of his incredible lust to build. In order to build more, he had to destroy what already existed.

The Romans were totally devastated. Their culture, in a sense, went down with the city. All the religious elements of their life were destroyed—their great temples, shrines, and even their household idols were burned up. This had great religious implications because it made them believe that their deities had been unable to deal with this conflagration and were also victims of it. The people were homeless and hopeless. Many had been killed. Their bitter resentment was severe, so Nero realized that he had to redirect the hostility.

The emperor's chosen scapegoat was the Christians, who were already hated because they were associated with Jews, and because they were seen as being hostile to the Roman culture. Nero spread the word quickly that the Christians had set the fires. As a result, a vicious persecution against Christians began, and soon spread throughout the Roman Empire, touching places north of the Taurus mountains, like Pontus, Galatia, Cappadocia, Asia, and Bithynia (1:1), and impacting the Christians, whom Peter calls "exiles." These "exiles," who were probably Gentiles for the most part (1:14, 18; 2:9–10; 4:3), possibly led to Christ by Paul and his associates, and established on Paul's teachings, needed spiritual strengthening because of their sufferings. Thus the apostle Peter, under the inspiration of the Holy Spirit, wrote this epistle to strengthen them.

Peter wrote that he was in "Babylon" when he penned the letter (5:13). Three locations have been suggested for this "Babylon." First, a Roman outpost in northern Egypt was named Babylon; but that place was too obscure, and there are no reasons to think that Peter was ever there. Second, ancient Babylon in Mesopotamia is a possibility; but it would be quite unlikely that Peter, Mark, and Silvanus were all at this rather small, distant place at the same time. Third, "Babylon" is an alias for Rome; perhaps even a code word for Rome. In times of persecution, writers exercised unusual care not to endanger Christians by identifying them. Peter, according to some traditions, followed James and Paul and died as a martyr near Rome about two years after he wrote this letter, thus he had written this epistle near the end of his life, probably while staying in the imperial city. He did not want the letter to be found and the church to be persecuted, so he may have hidden its location under the code word “Babylon,” which aptly fit because of the city’s idolatry (cf. Rev. 17–18).

Historical and Theological Themes

Since the believers addressed were suffering escalating persecution (1:6; 2:12, 19–21; 3:9, 13–18; 4:1, 12–16, 19), the purpose of this letter was to teach them how to live victoriously in the midst of that hostility: 1) without losing hope; 2) without becoming bitter; 3) while trusting in their Lord; and 4) while looking for his second coming. Peter wished to impress on his readers that by living an obedient, victorious life under duress, a Christian can actually evangelize his hostile world (cf. 1:14; 2:1, 12, 15; 3:1–6, 13–17; 4:2; 5:8–9).

Believers are constantly exposed to a world system energized by Satan and his demons. Their effort is to discredit the church and to destroy its credibility and integrity. One way these spirits work is by finding Christians whose lives are not consistent with the word of God, and then parading them before unbelievers to show what a sham the church is. Christians, however, must stand against the enemy and silence the critics by the power of holy lives.

In this epistle, Peter is rather effusive in reciting two categories of truth. The first category is positive and includes a long list of blessings bestowed on Christians. As he speaks about the identity of Christians and what it means to know Christ, Peter mentions one privilege and blessing after another. Interwoven into this list of privileges is the catalog of suffering. Christians, though most greatly privileged, should also know that the world will treat them unjustly. Their citizenship is in heaven and they are strangers in a hostile, Satan-energized world. Thus the Christian life can be summed up as a call to victory and glory through the path of suffering. So, the basic question that Peter answers in this epistle is: How are Christians to deal with animosity? The answer features practical truths and focuses on Jesus Christ as the model of one who maintained a triumphant attitude in the midst of hostility.

First Peter also answers other important practical questions about Christian living such as: Do Christians need a priesthood to intercede with God for them (2:5–9)? What should be the Christian’s attitude to secular government and civil disobedience (2:13–17)? What should a Christian employee’s attitude be toward a hostile employer (2:18)? How should a Christian lady conduct herself (3:3–4)? How can a believing wife win her unsaved husband to Christ (3:1–2)?

Interpretive Challenges

First Peter 3:18–22 stands as one of the most difficult NT texts to translate and then interpret. For example, does “spirit” in 3:18 refer to the Holy Spirit, or to Christ’s Spirit? Did Christ preach through Noah before the flood, or did he preach himself after the crucifixion (3:19)? Was the audience to this preaching composed of the humans in Noah’s day, or demons in the abyss (3:19)? Does 3:20–21 teach baptismal regeneration (salvation), or salvation by faith alone in Christ? Answers to these questions will be found in the notes.

Outline

- I. Salutation (1:1, 2)
- II. Remember Our Great Salvation (1:3–2:10)
    - A. The Certainty of Our Future Inheritance (1:3–12)
        - 1. Preserved by the power of God (1:3–5)
        - 2. Proven by the trials of persecution (1:6–9)
        - 3. Predicted by the prophets of God (1:10–12)
    - B. The Consequences of Our Future Inheritance (1:13–2:10)
        - 1. Perseverance of hope (1:13–16)
        - 2. Persistence of wonder (1:17–21)
        - 3. Power of love (1:22–2:3)
        - 4. Praises of Christ (2:4–10)
- III. Remember Our Example Before Men (2:11–4:6)
    - A. Honorable Living Before Unbelievers (2:11–3:7)
        - 1. Submission to the government (2:11–17)
        - 2. Submission to masters (2:18–25)
        - 3. Submission in the family (3:1–7)
    - B. Honorable Living Before Believers (3:8–12)
    - C. Honorable Living in the Midst of Suffering (3:13–4:6)
        - 1. The principle of suffering for righteousness (3:13–17)
        - 2. The paragon of suffering for righteousness (3:18–22)
        - 3. The purpose of suffering for righteousness (4:1–6)
- IV. Remember Our Lord Will Return (4:7–5:11)
    - A. The Responsibilities of Christian Living (4:7–11)
    - B. The Rewards of Christian Suffering (4:12–19)
    - C. The Requirements for Christian Leadership (5:1–4)
    - D. The Realization of Christian Victory (5:5–11)

V. Conclusion (5:12–14)

THE FIRST LETTER OF PETER

1 Peter

Greeting

1 PETER **1** †Peter, an apostle of Jesus Christ,

To those who are elect exiles of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, [2]†according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood:

May grace and peace be multiplied to you.

Born Again to a Living Hope

[3]†Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, [4]†to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, [5]†who by God's power are being guarded through faith for a salvation ready to be revealed in the last time. [6]†In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, [7]†so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ. [8]†Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory, [9]†obtaining the outcome of your faith, the salvation of your souls.

[10]†Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, [11]†inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories. [12]†It was revealed to them that they were serving not themselves but you, in the things that have

now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look.

Called to Be Holy

[13]†Therefore, preparing your minds for action, [1] and being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ. [14]As obedient children, do not be conformed to the passions of your former ignorance, [15]†but as he who called you is holy, you also be holy in all your conduct, [16]since it is written, “You shall be holy, for I am holy.” [17]†And if you call on him as Father who judges impartially according to each one's deeds, conduct yourselves with fear throughout the time of your exile, [18]†knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, [19]but with the precious blood of Christ, like that of a lamb without blemish or spot. [20]†He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you [21]†who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

[22]†Having purified your souls by your obedience to the truth for a sincere brotherly love, love one another earnestly from a pure heart, [23]†since you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God; [24]†for

> “All flesh is like grass
>   and all its glory like the flower of grass.
> The grass withers,
>   and the flower falls,
> [25]but the word of the Lord remains forever.”

And this word is the good news that was preached to you.

A Living Stone and a Holy People

1 PETER **2** †So put away all malice and all deceit and hypocrisy and envy and all slander. [2]†Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation— [3]†if indeed you have tasted that the Lord is good.

[4]†As you come to him, a living stone rejected by men but in the sight of God chosen and precious, [5]†you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. [6]†††For it stands in Scripture:

> “Behold, I am laying in Zion a stone,
> a cornerstone chosen and precious,
> and whoever believes in him will not be put to shame.”

[7]So the honor is for you who believe, but for those who do not believe,

> “The stone that the builders rejected
> has become the cornerstone,” [1]

[8]†and

> “A stone of stumbling,
> and a rock of offense.”

They stumble because they disobey the word, as they were destined to do.

[9]†But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. [10]†Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.

[11]†Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul. [12]†Keep your conduct among the Gentiles honorable, so that when they speak against you as

evildoers, they may see your good deeds and glorify God on the day of visitation.

Submission to Authority

[13]†Be subject for the Lord's sake to every human institution, [2] whether it be to the emperor [3] as supreme, [14]†or to governors as sent by him to punish those who do evil and to praise those who do good. [15]†For this is the will of God, that by doing good you should put to silence the ignorance of foolish people. [16]†Live as people who are free, not using your freedom as a cover-up for evil, but living as servants [4] of God. [17]†Honor everyone. Love the brotherhood. Fear God. Honor the emperor.

[18]†Servants, be subject to your masters with all respect, not only to the good and gentle but also to the unjust. [19]‡For this is a gracious thing, when, mindful of God, one endures sorrows while suffering unjustly. [20]For what credit is it if, when you sin and are beaten for it, you endure? But if when you do good and suffer for it you endure, this is a gracious thing in the sight of God. [21]†For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. [22]†He committed no sin, neither was deceit found in his mouth. [23]†When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. [24]†He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. [25]†For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.

Wives and Husbands

1 PETER 3 †Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives, [2]†when they see your respectful and pure conduct. [3]†Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear— [4]†but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God's sight is very precious. [5]†For this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands, [6]†as Sarah obeyed Abraham, calling him lord. And you are her children, if you do good and do not fear anything that is frightening.

[7]†Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you [1] of the grace of life, so that your prayers may not be hindered.

Suffering for Righteousness' Sake

[8]†Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind. [9]†Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing. [10]†For

> “Whoever desires to love life
> and see good days,
> let him keep his tongue from evil
> and his lips from speaking deceit;
> [11]let him turn away from evil and do good;
> let him seek peace and pursue it.
> [12]For the eyes of the Lord are on the righteous,
> and his ears are open to their prayer.
> But the face of the Lord is against those who do evil.”

[13]†Now who is there to harm you if you are zealous for what is good? [14]†But even if you should suffer for righteousness' sake, you will be blessed.

Have no fear of them, nor be troubled, [15]†but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect, [16]†having a good conscience, so that, when you are slandered, those who revile your good behavior in Christ may be put to shame. [17]For it is better to suffer for doing good, if that should be God's will, than for doing evil.

[18]†For Christ also suffered [2] once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, [19]†in which [3] he went and proclaimed [4] to the spirits in prison, [20]†because [5] they formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water. [21]†Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, [22]†who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him.

Stewards of God's Grace

1 PETER **4** †Since therefore Christ suffered in the flesh, [1] arm yourselves with the same way of thinking, for whoever has suffered in the flesh has ceased from sin, [2]†so as to live for the rest of the time in the flesh no longer for human passions but for the will of God. [3]†For the time that is past suffices for doing what the Gentiles want to do, living in sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry. [4]†With respect to this they are surprised when you do not join them in the same flood of debauchery, and they malign you; [5]†but they will give account to him who is ready to judge the living and the dead. [6]†For this is why the gospel was preached even to those who are dead, that though judged in the flesh the way people are, they might live in the spirit the way God does.

[7]†The end of all things is at hand; therefore be self-controlled and sober-minded for the sake of your prayers. [8]†Above all, keep loving one another earnestly, since love covers a multitude of sins. [9]†Show hospitality to one another without grumbling. [10]†As each has received a gift, use it to serve one another, as good stewards of God's varied grace: [11]†whoever speaks, as one who speaks oracles of God; whoever serves, as one who serves by the strength that God supplies—in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion forever and ever. Amen.

Suffering as a Christian

[12]†Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you. [13]†But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed. [14]†If you are insulted for the name of Christ, you are blessed, because the Spirit of glory [2] and of God rests upon you. [15]†But let none of you suffer as a murderer or a thief or an evildoer or as a meddler. [16]†Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in that name. [17]†For it is time for

judgment to begin at the household of God; and if it begins with us, what will be the outcome for those who do not obey the gospel of God? [18]†And

> “If the righteous is scarcely saved,
> what will become of the ungodly and the sinner?” [3]

[19]†Therefore let those who suffer according to God's will entrust their souls to a faithful Creator while doing good.

Shepherd the Flock of God

1 PETER **5** †So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: [2]†shepherd the flock of God that is among you, exercising oversight, [1] not under compulsion, but willingly, as God would have you; [2] not for shameful gain, but eagerly; [3]†not domineering over those in your charge, but being examples to the flock. [4]†And when the chief Shepherd appears, you will receive the unfading crown of glory. [5]†Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for “God opposes the proud but gives grace to the humble.”

[6]†Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, [7]†casting all your anxieties on him, because he cares for you. [8]†Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. [9]†Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world. [10]†And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you. [11]To him be the dominion forever and ever. Amen.

Final Greetings

[12]†By Silvanus, a faithful brother as I regard him, I have written briefly to you, exhorting and declaring that this is the true grace of God. Stand firm in it. [13]†She who is at Babylon, who is likewise chosen, sends you greetings, and so does Mark, my son. [14]Greet one another with the kiss of love.

Peace to all of you who are in Christ.

Footnotes

Footnotes for 1 Peter, Chapter 1

[1] 1:13 Greek *girding up the loins of your mind*

Footnotes for 1 Peter, Chapter 2

[1] 2:7 Greek *the head of the corner*

[2] 2:13 Or *every institution ordained for people*

[3] 2:13 Or *king*; also verse 17

[4] 2:16 Greek *bondservants*

Footnotes for 1 Peter, Chapter 3

[1] 3:7 Some manuscripts *since you are joint heirs*

[2] 3:18 Some manuscripts *died*

[3] 3:19 Or *the Spirit, in whom*

[4] 3:19 Or *preached*

[5] 3:20 Or *when*

Footnotes for 1 Peter, Chapter 4

[1] 4:1 Some manuscripts add *for us*; some *for you*

[2] 4:14 Some manuscripts insert *and of power*

[3] 4:18 Greek *where will the ungodly and sinner appear?*

Footnotes for 1 Peter, Chapter 5

[1] 5:2 Some manuscripts omit *exercising oversight*

[2] 5:2 Some manuscripts omit *as God would have you*

Study Notes

1 PETER—NOTE ON 1:1 **Peter.** See Introduction: Author and Date. **apostle of Jesus Christ.** Peter was one of a unique group of men who were personally called (Matt. 10:1–4) and commissioned (John 20:19–23) by Christ, and who ministered with Christ after his resurrection. *See note on 1 Pet. 5:1*. The church was built upon the foundation of their teaching (*see notes on Acts 2:42; Eph. 2:20*). **exiles.** These were strangers dispossessed in a land not their own—temporary residents or foreigners. Like all believers, they were residents of an eternal city (Phil. 3:20; Heb. 13:13–14). **dispersion.** With the Greek definite article, "dispersion" is sometimes a technical term for the scattering of the Jews from Israel throughout the world (John 7:35; James 1:1). But here, without the article, it is used in a non-technical sense referring to spiritual pilgrims, aliens to the earth, whether Jews or Gentiles (cf. 1 Pet. 1:17; 2:11), i.e., the church. **Pontus . . . Bithynia.** Peter's letter is addressed to churches in provinces located in modern-day Turkey, which were part of the Roman Empire. **elect.** From the Greek word that connotes the "called-out ones." The word means "to pick out" or "to select." In the OT, it was used of Israel (Deut. 7:6), indicating that God sovereignly chose Israel from among all the nations of the world to believe in and belong to him (cf. Deut. 14:2; Ps. 105:43; 135:4). Here the word is used as a term for Christians, those chosen by God for salvation (cf. Rom. 8:33; Col. 3:12; 2 Tim. 2:10). The word is also used for those who receive Christ during the tribulation time (Matt. 24:22, 24), and holy, unfallen angels (1 Tim. 5:21). To be reminded that they were elected by God was a great comfort to those persecuted Christians (*see notes on Eph. 1:3–14*).

1 PETER—NOTE ON 1:2 **foreknowledge.** The same Greek word is translated "foreknown" in v. 20. In both verses, the word does not refer to awareness of what is going to happen, but it clearly means a predetermined relationship in the knowledge of the Lord. God brought the salvation relationship into existence by decreeing it into existence ahead of time. Christians are foreknown for salvation in the same way Christ was foreordained before the foundation of the world to be a sacrifice for sins (cf. Acts 2:23). "Foreknowledge" means that God planned before, not that he observed before (cf. Ex. 33:17; Jer. 1:5; Amos 3:2; Matt. 7:23). Thus, God pre-thought and pre-determined or predestined each Christian’s salvation (*see notes on Rom. 8:29; Eph. 1:4*). **sanctification of the Spirit.** To sanctify means “to consecrate,” “to set apart.” The objective of election is salvation, which comes to the elect through the sanctifying work of the Spirit. The Holy Spirit thus makes God’s chosen holy, by savingly setting them apart from sin and unbelief unto faith and righteousness (cf. 1 Thess. 1:4; 2 Thess. 2:13). Sanctification thus begins with justification (declaring the sinner just before God by graciously imputing Christ’s righteousness to him, cf. Phil. 3:9), and continues as a process of purification that goes on until glorification, when the Christian sees Jesus face to face. **for obedience.** Believers are set apart from sin to God in order that they might obey Jesus Christ. True salvation produces obedience to Christ (cf. Eph. 2:10; 1 Thess. 1:4–10). **sprinkling with his blood.** This phrase is based on Moses’ sprinkling sacrificial blood on the people of Israel as a symbol sealing their covenant as they promised to obey God’s word (*see notes on Ex. 24:4–8*). Likewise, in the New Covenant, faith in the shedding of Christ’s blood on the cross not only activates God’s promise to give the believer perfect atonement for sin, but also brings the believer into the covenant by one’s promise of obedience to the Lord and his word.

1 PETER—NOTE ON 1:3 **Father of our Lord Jesus Christ.** Though God was known as Creator and Redeemer in the OT, he was rarely called Father. Christ, however, always addressed God as his Father in the Gospels (as John 5:17), except in the separation on the cross (Matt. 27:46). In so doing, Christ was claiming to be of the same nature, being, or essence as the Father (cf. Matt. 11:27; John 10:29–39; 14:6–11; 2 Cor. 1:3; Eph. 1:3, 17; 2 John 3). Also, by speaking of “our” Lord, Peter personalized the Christian’s intimate relationship with the God of the universe through his Son (cf. 1 Cor. 6:17), an important truth for suffering Christians to remember. **great mercy.** The reason God provided a glorious salvation for mankind is that he is merciful. Sinners need God’s mercy because they are in a pitiful, desperate, wretched condition as sinners (cf. Eph. 2:4; Titus 3:5; see also Ex. 34:6; Ps. 108:4; Isa. 27:4; Lam. 3:22; Mic. 7:18). **has caused us to be born again.** God gave the new birth as part of his provision in salvation. When a sinner comes to Christ and puts his faith in him, he is born anew into God’s family and receives a new nature (*see notes on 1 Pet.1:23; John*

1:13; 3:1–21). **a living hope.** The living hope is eternal life. "Hope" means confident optimism, and: 1) comes from God (Ps. 43:5); 2) is a gift of grace (2 Thess. 2:16); 3) is defined by Scripture (Rom. 15:4); 4) is a reasonable reality (1 Pet. 3:15); 5) is secured by the resurrection of Jesus Christ (John 11:25–26; 14:19; 1 Cor. 15:17); 6) is confirmed in the Christian by the Holy Spirit (Rom. 15:13); 7) defends the Christian against Satan's attacks (1 Thess. 5:8); 8) is confirmed through trials (Rom. 5:3–4); 9) produces joy (Ps. 146:5); and 10) is fulfilled in Christ's return (Titus 2:13).

1 PETER—NOTE ON 1:4 inheritance. Peter showed those persecuted Christians how to look past their troubles to their eternal inheritance. Life, righteousness, joy, peace, perfection, God's presence, Christ's glorious companionship, rewards, and all else God has planned is the Christian's heavenly inheritance (v. 5; cf. Matt. 25:34; Acts 26:18; Eph. 1:11; Col. 1:12; Heb. 9:15; also Ps. 16:5; 23; 26; 72; Lam. 3:24). According to Eph. 1:14, the indwelling Holy Spirit is the resident guarantee of that inheritance. **imperishable.** The inheritance is not subject to passing away, nor liable to decay. The word was used in secular Greek of something that was unravaged by an invading army (cf. Matt. 6:19–21). **undefiled.** This word means unpolluted, unstained with evil. The undefiled inheritance of the Christian is in marked contrast to an earthly inheritance, all of which is corrupted and defiled. **unfading.** "Fading" was often used of flowers that wither and decay. Though earthly inheritances eventually fade away, the eternal inheritance of a Christian has no decaying elements.

1 PETER—NOTE ON 1:5 who by God's power are being guarded. Supreme power, omniscience, omnipotence, and sovereignty not only keep the inheritance (v. 4), but also keep the believer secure. No one can steal the Christian's treasure, and no one can disqualify him from receiving it. *See notes on Rom. 8:31–39*. **through faith.** The Christian's response to God's election and the Spirit's conviction is faith, but even faith is empowered by God (*see note on Eph. 2:8*). Moreover, the Christian's continued faith in God is the evidence of God's keeping power. At the time of salvation, God energizes faith, and continues to preserve it. Saving faith is permanent; it never dies. *See notes on Matt. 24:13; Heb. 3:14*.

1 PETER—NOTE ON 1:6 rejoice. That is, to be exceedingly glad, exuberantly jubilant. This kind of joy is not based on changing, temporal circumstances, but is used of joy that comes from the unchanging, eternal relationship with God. Peter relates this joy to 1) the assurance of one's protected eternal inheritance (vv. 4–5; cf. John 16:16–33) and 2) the assurance from one's proven faith (1 Pet. 1:7). **various trials.** Peter teaches several important principles about trouble in this verse: 1) trouble does not last ("little while"); 2) trouble serves a purpose ("if necessary"); 3) trouble brings turmoil ("grieved"); 4) trouble comes in various forms ("trials"); and 5) trouble should not diminish the Christian's joy ("rejoice").

1 PETER—NOTE ON 1:7 genuineness of your faith. God's purpose in allowing trouble is to test the reality of one's faith. But the benefit of such a testing, or "fire," is immediately for the Christian, not God. When a believer comes through a trial still trusting the Lord, he is assured that his faith is genuine (cf. Gen. 22:1–12; Job 1:20–22). **revelation of Jesus Christ.** The revelation or unveiling of Christ refers to his second coming, particularly focusing on the time when he comes to call and reward his redeemed people (cf. 1 Pet. 1:13; 4:13; 1 Cor. 1:7), i.e., the rapture (1 Thess. 4:13–18).

1 PETER—NOTE ON 1:8 have not seen. This is in the sense of his appearing (v. 7). Cf. 2 Cor. 5:7. At that time, the fiery trials that believers have endured will benefit God by bringing him "praise and glory and honor" eternally (1 Pet. 1:7).

1 PETER—NOTE ON 1:9 obtaining . . . salvation. "Obtaining" could lit. be translated "presently receiving for yourselves." In one sense, Christians now possess the result of their faith, a constant deliverance from the power of sin. In another sense, we are waiting to receive the full salvation of eternal glory in the redemption of our bodies (Rom. 8:23).

1 PETER—NOTE ON 1:10 this salvation. In this section, Peter looks at the greatness of salvation from the viewpoint of the divine agents who made it possible: 1) OT prophets (vv. 10–11); 2) the Holy Spirit (vv. 11–12); 3) the NT apostles (v. 12); and 4) the angels (v. 12). **grace that was to be.** God is by nature gracious and was so, even under the conditional Old Covenant (cf. Ex. 33:19; Jonah 4:2). But the prophets foretold an even greater exhibit of grace than what they had ever known (Isa. 45:20–25; 52:14–15; 55:1–7;

61:1–3; cf. Rom. 9:24–33; 10:11, 13, 20; 15:9–21). **searched and inquired carefully.** The OT prophets studied their own writings in order to know more about the promised salvation. Though they believed and were personally saved from their sin by that faith (through the sacrifice God would provide in Christ), they could not fully understand what was involved in the life and death of Jesus Christ (cf. Num. 24:17; Heb. 11:13, 39–40).

1 PETER—NOTE ON 1:11 what person or time. "Who would be the person?" and "When would he come?" were the questions the OT prophets searched to know. **Spirit of Christ in them.** Jesus Christ, in the person of the Holy Spirit, took up residence within the writers of the OT, enabling them to write about the glorious salvation to be consummated in the future (2 Pet. 1:19–21).

1 PETER—NOTE ON 1:12 serving not themselves but you. The OT prophets who wrote of the coming of salvation (vv. 10–11) knew it was a future Savior who would come, and thus they were really writing for those who are on this side of the cross. **those who preached the good news.** The NT apostles and preachers of the gospel had the privilege of proclaiming that the prophecies written by the OT prophets had come to pass (cf. 2 Cor. 6:1–2).

1 PETER—NOTE ON 1:13 preparing your minds for action. Some translations render this, "Gird up the loins of your mind"—the ancient practice of gathering up one's robes when needing to move in a hurry; here, it is metaphorically applied to one's thought process. The meaning is to pull in all the loose ends of one's thinking, by rejecting the hindrances of the world and focusing on the future grace of God (cf. Eph. 6:14; Col. 3:2). **being sober-minded.** Spiritual sober-mindedness includes the ideas of steadfastness, self-control, clarity of mind, and moral decisiveness. The sober Christian is correctly in charge of his priorities and not intoxicated with the various allurements of the world. **set your hope fully.** In light of their great salvation, Christians, especially those undergoing suffering, should unreservedly live for the future, anticipating the consummation of their salvation at the second coming of Christ (see 1 Pet. 1:7). Cf. Col. 3:2–4. **grace that will be brought to you.** Christ's future ministry of glorifying

Christians and giving them eternal life in his presence will be the final culmination of the grace initiated at salvation (cf. Eph. 2:7).

1 PETER—NOTE ON 1:15 you also be holy. Holiness essentially defines the Christian's new nature and conduct in contrast with his pre-salvation lifestyle. The reason for practicing a holy manner of living is that Christians are associated with the holy God and must treat him and his word with respect and reverence. We therefore glorify him best by being like him (see vv. 16–17; Matt. 5:48; Eph. 5:1; cf. Lev. 11:44–45; 18:30; 19:2; 20:7; 21:6–8).

1 PETER—NOTE ON 1:17 if you call on him as Father. This is another way of saying, "if you are a Christian." The believer who knows God and that he judges the works of all his children fairly, will respect God and his evaluation of his life, and long to honor his heavenly Father.

1 PETER—NOTE ON 1:18 ransomed. *See note on 1 Tim. 2:6*. That is, to buy back someone from bondage by the payment of a price; to set free by paying a ransom. "Ransom" was a technical term for money paid to buy back a prisoner of war. Here it is used of the price paid to buy the freedom of one in the bondage of sin and under the curse of the law (i.e., eternal death, cf. Gal. 3:13). The price paid to a holy God was the shed blood of his own Son (cf. Ex. 12:1–13; 15:13; Ps. 78:35; Acts 20:28; Rom. 3:24; Gal. 4:4–5; Eph. 1:7; Col. 1:14; Titus 2:14; Heb. 9:11–17).

1 PETER—NOTE ON 1:20 foreknown. In eternity past, before Adam and Eve sinned, God planned the redemption of sinners through Jesus Christ (cf. Acts 2:23; 4:27–28; 2 Tim. 1:9). *See note on 1 Pet. 1:2*. **last times.** The "last times" are the times of the Messiah, from his first coming to his second coming (cf. Acts 2:17; 1 Tim. 4:1; 1 John 2:18).

1 PETER—NOTE ON 1:21 gave him glory. God, through the ascension, returned Christ to the glory that he had with him before the world began (cf. Luke 24:51–53; John 17:4–5; Acts 1:9–11; Phil. 2:9–11; Heb. 1:1–3; 2:9).

1 PETER—NOTE ON 1:22 love one another earnestly. The love indicated here by Peter is the love of choice, the kind of love that can respond to a command. "Earnestly" means to stretch to the limits (cf. Luke 22:44; Acts

12:5; also Luke 10:27ff.). Only those whose "souls" have been "purified," i.e., saved, have the capacity to love like this. Such love exhibits itself by meeting others at the point of their need (cf. 1 Pet. 2:17; 3:8; 4:8; also John 13:34; Rom. 12:10; Phil. 2:1–8; Heb. 13:1; 1 John 3:11).

1 PETER—NOTE ON 1:23 not of perishable seed but of imperishable. The spiritual life implanted by the Holy Spirit to produce the new birth is unfailing and permanent. **through the . . . word of God.** The Spirit uses the word to produce life. It is the truth of the gospel that saves. *See note on Rom. 10:17*.

1 PETER—NOTE ON 1:24–25 Peter enforces his point about the power of the word to regenerate by quoting from Isa. 40:6–8 (*see note there*.

1 PETER—NOTE ON 2:1 put away. The Christian's new life can't grow unless sins are renounced. When that purging takes place, then the word does its work (v. 2). **malice.** The Greek word for malice is used 11 times in the NT to indicate that wickedness which comes from within a person (cf. v. 16; Rom. 1:29; Eph. 4:31; Titus 3:3).

1 PETER—NOTE ON 2:2 long for the pure spiritual milk. Spiritual growth is always marked by a craving for and a delight in God's word with the intensity with which a baby craves milk (cf. Job 23:12; Ps. 1:1–2; 19:7–11; 119:16, 24, 35, 47–48, 72, 92, 97, 103, 111, 113, 127, 159, 167, 174; Jer. 15:16). A Christian develops a desire for the truth of God's word by: 1) remembering his life's source (1 Pet. 1:25; cf. Isa. 55:10, 11; John 15:3; Heb. 4:12); 2) eliminating sin from his life (1 Pet. 2:1); 3) admitting his need for God's truth (v. 2, "like newborn infants"; cf. Matt. 4:4); 4) pursuing spiritual growth (1 Pet. 2:2, "by it you may grow"); and 5) surveying his blessings (v. 3, "the Lord is good").

1 PETER—NOTE ON 2:3 tasted. At salvation, all believers experience how gracious the Lord is to those who trust him. That should compel believers to seek more of that grace in pursuing his word.

1 PETER—NOTE ON 2:4 come to him. "Come," in the Greek here means to come with the idea of remaining. Here it means to remain in Christ's presence with intimate fellowship (cf. John 15:5–15). **a living stone.** Both a metaphor and a paradox, this phrase from the OT (see 1 Pet. 2:6–8) emphasizes that Christ, the “cornerstone” and “stone of stumbling,” is alive from the dead and has a living relationship with saved humanity (v. 5; cf. 1 Cor. 15:45; 1 John 5:11–12). **rejected . . . chosen.** See 1 Pet. 2:7. The messianic credentials of Jesus were examined by the false religious leaders of Israel and contemptuously rejected (vv. 6–8; cf. Matt. 12:22–24; John 1:10–11). But Jesus Christ was God’s precious and elect Son, ultimately authenticated through his resurrection from the dead (cf. Ps. 2:10–11; Matt. 3:17; Acts 2:23–24, 32; 4:11–12; 5:30–31; 10:39–41).

1 PETER—NOTE ON 2:5 **you yourselves like living stones.** Christians are so closely identified and united with Christ that the very life that exists in Christ exists in them also (cf. Gal. 2:20; Col. 3:3–4; 2 Pet. 1:4). **built up as a spiritual house.** Metaphorically, God is building a spiritual house, putting all believers in place, integrating each one with others, and each one with the life of Christ (cf. Eph. 2:19; Heb. 3:6). **a holy priesthood.** OT priests and NT believer-priests share a number of characteristics: 1) priesthood is an elect privilege (Ex. 28:1; John 15:16); 2) priests are cleansed of sins (Lev. 8:6–36; Titus 2:14); 3) priests are clothed for service (1 Pet. 5:5; Ex. 28:42; Lev. 8:7ff.; Ps. 132:9, 16); 4) priests are anointed for service (Lev. 8:12, 30; 1 John 2:20, 27); 5) priests are prepared for service (Lev. 8:33; 9:4, 23; Gal. 1:16; 1 Tim. 3:6); 6) priests are ordained to obedience (1 Pet. 2:4; Lev. 10:1ff.); 7) priests are to honor the word of God (1 Pet. 2:2; Mal. 2:7); 8) priests are to walk with God (Mal. 2:6; Gal. 5:16, 25); 9) priests are to impact sinners (Mal. 2:6; Gal. 6:1); and 10) priests are messengers of God (Mal. 2:7; Matt. 28:19–20). The main privilege of a priest, however, is access to God. **to offer spiritual sacrifices.** Spiritual sacrifices mean God-honoring works done because of Christ under the direction of the Holy Spirit and the guidance of the word of God. These would include: 1) offering the strength of one’s body to God (Rom. 12:1–2); 2) praising God (Heb. 13:15); 3) doing good (Heb. 13:16); 4) sharing one’s resources (Heb. 13:16); 5) bringing people to Christ (Rom. 15:16); 6) sacrificing one’s desires for the good of others (Eph. 5:2); and 7) praying (Rev. 8:3).

1 PETER—NOTE ON 2:6–8 Three OT passages employing the “stone” metaphor are used by Peter to show that Christ’s position as chief cornerstone of the new spiritual house was foreordained by God. That same stone is also going to be the stumbling stone that brings down the unbelieving in judgment (cf. Matt. 21:42, 44).

1 PETER—NOTE ON 2:6 Zion. Quoted from Isa. 28:16. Figuratively, Zion, i.e., Jerusalem, is in the realm of the New Covenant, as Sinai is in the realm of the Old Covenant.

1 PETER—NOTE ON 2:6–7 cornerstone. *See note on Eph. 2:20*; cf. Ps. 118:22.

1 PETER—NOTE ON 2:8 A stone of stumbling, and a rock of offense. Quoted from Isa. 8:14. To every human being, Christ is either the means of salvation if they believe, or the means of judgment if they reject the gospel. He is like a stone in the road that causes a traveler to fall. **disobey the word.** Unbelief is their disobedience, since the call of the gospel to repent and believe is a command from God. **they were destined.** These were not appointed by God to disobedience and unbelief. Rather, these were appointed to doom because of their disobedience and unbelief. Judgment on unbelief is as divinely appointed as salvation by faith. *See notes on Rom. 9:22; 2 Cor. 2:15–16*.

1 PETER—NOTE ON 2:9 a chosen race. Peter uses OT concepts to emphasize the privileges of NT Christians (cf. Deut. 7:6–8). In strong contrast to the disobedient who are appointed by God to wrath (1 Pet. 2:8), Christians are chosen by God to salvation (cf. 1:2). **a royal priesthood.** The concept of a kingly priesthood is drawn from Ex. 19:6. Israel temporarily forfeited this privilege because of its apostasy and because its wicked leaders executed the Messiah. At the present time, the church is a royal priesthood united with the royal priest, Jesus Christ. A royal priesthood is not only a priesthood that belongs to and serves the king, but is also a priesthood that exercises rule. This will ultimately be fulfilled in Christ's future kingdom (1 Cor. 6:1–4; Rev. 5:10; 20:6). **a holy nation.** Another allusion to Ex. 19:6 (cf. Lev. 19:2; 20:26; Deut. 7:6; Isa. 62:12). Tragically, Israel temporarily forfeited the great privilege of being the unique people of God through unbelief. Until Israel's future acceptance of its Messiah, God has replaced the nation with the church. *See notes on Rom. 11:1–2, 25–29* for Israel's salvation. **a people for his own possession.** This combines phraseology found in Ex. 19:5; Isa. 43:21; Mal. 3:17. Cf. Titus 2:14. **proclaim the**

excellencies. "Proclaim," an unusual word found in no other place in the NT, means to tell forth, to tell something not otherwise known. "Excellencies" are praises, virtues, eminent qualities. **darkness . . . light.** Cf. Acts 26:18; Eph. 5:8; Col. 1:13.

1 PETER—NOTE ON 2:10 God's people. The ideas of this verse come from Hos. 1:6–10; 2:23. Cf. Rom. 9:23–26 where the reference is explicitly to the calling of a people made up of Jews and Gentiles. **now you have received mercy.** God generally has temporal mercy and the compassion of common grace on his creation as a whole (Ps. 145:9; Lam. 3:22). Paul made reference to this when he said that God is the "Savior of all people" (*see note on 1 Tim. 4:10*). But God has eternal mercy on his elect church by forgiving their sins and eliminating their judgment (cf. Rom. 9:15; Titus 3:5). In the OT, the prophet Hosea promised that Israel, though remaining outside of God's blessings for a long period of time, would eventually come under God's mercy. God's dealing with Israel was somewhat of a pattern for his dealings with the believers under the New Covenant, who previously were outside God's covenant, but have been brought under the mercy of God by faith in Christ (cf. Eph. 2:4–13).

1 PETER—NOTE ON 2:11 sojourners and exiles. In this section, Peter called his readers to a righteous life in a hostile world. Christians are foreigners in a secular society because their citizenship is in heaven. There are three perspectives from which Christians can look at their obligations: 1) strangers (vv. 11–12); 2) citizens (vv. 13–17); and 3) servants (vv. 18–20). In vv. 21–25, Peter shows how Christ set the example by living a perfect life in the midst of his hostile environment. **abstain from the passions of the flesh.** Perhaps more lit., "hold yourself away from fleshly lusts." In order to have an impact on the world for God, Christians must be disciplined in an inward and private way by avoiding the desires of the fallen nature (cf. Gal. 5:19–21, where "passions of the flesh" include much more than sexual temptations). **which wage war against your soul.** "War," i.e., to carry on a military campaign. Fleshly lusts are personified as if they were an army of rebels or guerrillas who incessantly search out and try to destroy the Christian's joy, peace, and usefulness (cf. 1 Pet. 4:2–3).

1 PETER—NOTE ON 2:12 **conduct . . . honorable.** The Greek word for "honorable" is rich in meaning and implies the purest, highest, noblest kind of goodness. It means "lovely," "winsome," "gracious," "noble," and "excellent." Having been disciplined in the inward and private side, the Christian must outwardly live among non-Christians in a way that reflects that inward discipline. **evildoers.** The early Christians were falsely accused of rebellion against the government with such false accusations as: terrorism (burning Rome; see Introduction: Background and Setting), atheism (no idols or emperor worship), cannibalism (rumors about the Lord's Supper), immorality (because of their love for one another), damaging trade and social progress, and leading slaves into insurrection. Cf. Acts 16:18–21; 19:19, 24–27. **day of visitation.** A common phrase in the OT (Isa. 10:3; Jer. 27:22) warning of God's "visitation," his drawing near to people or nations in either judgment or blessing. In the NT, "visitation" speaks of redemption (Luke 1:68; 7:16; 19:44). Peter was teaching that when the grace of God visits the heart of an unbeliever, he will respond with saving faith and glorify God because he remembers the testimony of believers he had observed. Those who don't believe will experience the visitation of his wrath in the final judgment.

1 PETER—NOTE ON 2:13 **Be subject.** "Subject" is a military term meaning "to arrange in military fashion under the commander," "to put oneself in an attitude of submission." As citizens in the world and under civil law and authority, God's people are to live in a humble, submissive way in the midst of any hostile, godless, slandering society (cf. vv. 21–23; Prov. 24:21; Jer. 29:4–14; Matt. 22:21; Rom. 13:1ff., 1 Tim. 2:1; Heb. 10:32–34). **for the Lord's sake.** Though the Christian's true citizenship is in heaven (Phil. 3:20), he still must live as an obedient citizen in this world so that God will be honored and glorified. Rebellious conduct by a Christian brings dishonor on Christ. *See notes on Rom. 13:1–5; Titus 3:1–2*.

1 PETER—NOTE ON 2:14 **governors.** Christians are to live in obedience to every institution of civil and social order on earth. This includes obedience to the national government (v. 13, "emperor"), the state government, the police, and judges. Only when the government tries to force a Christian to do what is against the law of God explicitly stated in Scripture, should he refuse to submit (cf. Acts 4:18–20; 5:28–29; Titus 1:6; 3:1–2).

1 PETER—NOTE ON 2:15 silence . . . foolish people. Here is the purpose for our submission to authority, in order that we should avoid condemnation and win commendation that shuts the mouth of those obstinately set against the faith who are looking for reasons to criticize believers.

1 PETER—NOTE ON 2:16 freedom as a cover-up for evil. Believers should enjoy their freedom in Christ, but ought not to put on a veil or mask of freedom to cover what really is wickedness. Christian freedom is never to be an excuse for self-indulgence or license. Cf. 1 Cor. 7:22; 8:9–13; 2 Thess. 3:7–9; *see notes on Rom. 14:1–15:3*.

1 PETER—NOTE ON 2:17 Honor. "Highly esteem" is the idea, and it refers not just to obedient duty but inner respect. **brotherhood.** The church. Cf. 1:22; 3:8; 4:8; 5:14.

1 PETER—NOTE ON 2:18 Servants, be subject. One's Christianity does not give the right to rebel against one's superior in the social structure (*see notes on 1 Cor. 7:21–23; Eph. 6:5; Col. 3:22; Philemon*; see also Ex. 21:26–27; Lev. 25:39–43; Deut. 23:15–16), no matter how unfair or harsh he may be.

1 PETER—NOTE ON 2:19–20 gracious thing in the sight of God. Favor with God is found when an employee, treated unjustly, accepts his poor treatment with faith in God's sovereign care, rather than responding in anger, hostility, discontent, pride, or rebellion (cf. Matt. 5:11).

1 PETER—NOTE ON 2:21 you have been called. The "call," as always in the NT epistles, is the efficacious call to salvation (v. 9; 5:10; Rom. 8:30). Peter's point is that a person called to salvation will, sometimes at least, have to endure unfair treatment. Commendable behavior on the part of the believer in the midst of such trials results in the strengthening and perfecting of the Christian on earth (1 Pet. 5:10; cf. James 1:2–4), and his increased eternal capacity to glorify God (cf. Matt. 20:21–23; 2 Cor. 4:17–18; 2 Tim. 2:12). **For to this.** Patient endurance (1 Pet. 2:20). **leaving you an example.** The word "example" lit. means "writing under." It was writing put under a piece of paper on which to trace letters, thus a pattern. Christ is the pattern for Christians to follow in suffering with perfect patience. His death was efficacious, primarily, as an atonement for sin (2 Cor. 5:21); but it was also exemplary, as a model of endurance in unjust suffering.

1 PETER—NOTE ON 2:22 This is a quote from Isa. 53:9. Christ was the perfect example of patient endurance in unjust suffering because he was sinless, as the prophet said he would be. Cf. 1 Pet. 1:19.

1 PETER—NOTE ON 2:23 **reviled.** To "revile" is to pile up abusive and vile language against someone. Though verbally abused, Christ never retaliated with vicious words and threats (3:9; cf. Matt. 26:57–65; 27:12–14; Luke 23:7–11). **entrusting himself.** "To entrust" was "to hand over to someone to keep." Christ was "handed over" to Pilate (John 19:11); Pilate "handed him over" to the Jews (John 19:16); Christ "handed over" himself to God, suffering in surprising silence, because of his perfect confidence in the sovereignty and righteousness of his Father (cf. Isa. 53:7).

1 PETER—NOTE ON 2:24 **bore our sins.** Christ suffered not simply as the Christian's pattern (vv. 21–23), but far more importantly as the Christian's substitute. To bear sins was to be punished for them (cf. Num. 14:33; Ezek. 18:20). Christ bore the punishment and the penalty for believers, thus satisfying a holy God (1 Pet. 3:18; *see notes on 2 Cor. 5:21; Gal. 3:13*). This great doctrine of the substitutionary atonement is the heart of the gospel. Actual atonement, sufficient for the sins of the whole world, was made for all who would ever believe, namely, the elect (cf. Lev. 16:17; 23:27–30; John 3:16; 2 Cor. 5:19; 1 Tim. 2:6; 4:10; Titus 2:11; Heb. 2:9; 1 John 2:2; 4:9–10). **we might die to sin.** This is true by the miracle of being in Christ. We died to sin in the sense that we paid its penalty, death, by being in Christ when he died as our substitute. *See notes on Rom. 6:1–11*. **live to righteousness.** Not only have we been declared just, the penalty for our sins paid by his death, but we have risen to walk in new life, empowered by the Holy Spirit (*see notes on Rom. 6:12–22*). **By his wounds you have been healed.** From Isa. 53:5 (*see note*). Through the wounds of Christ at the cross, believers are healed spiritually from the deadly disease of sin. Physical healing comes at glorification only, when there is no more physical pain, illness, or death (Rev. 21:4). *See notes on Isa. 53:4–6; Matt. 8:17* for comments on healing in the atonement.

1 PETER—NOTE ON **2:25** **returned.** Means “to turn toward,” and refers to the repentant faith a person has at salvation. **Shepherd and Overseer.** Christ is not only the Christian’s standard (vv. 21–23) and substitute (v. 24), but he is also the Christian’s shepherd (5:4; cf. Isa. 53:6; John 10:11). In the OT, the title of “shepherd” for the Lord was often messianic (Ezek. 34:23–24; 37:24; cf. John 10:1–18). Beyond that, “Shepherd and Overseer” were the most appropriate descriptions of Christ for Peter to use in order to comfort Christians who were being persecuted and slandered (1 Pet. 2:12). These two terms are also used for human spiritual leaders.

1 PETER—NOTE ON **3:1** **Likewise.** In ch. 2, Peter taught that living successfully as a Christian in a hostile world would require relating properly in two places: the civil society (2:13–17), and the workplace (2:18–25). At the start of this chapter, he added two more places: the family (3:1–7) and the local church (3:8–9). **be subject.** Peter insisted that if Christians are to be a witness for their Lord, they must submit not only to the civil, but also to the social order that God has designed. **own husbands.** Women are not inferior to men in any way, any more than submissive Christians are inferior to pagan rulers or non-Christian bosses (cf. Gal. 3:28). But wives have been given a role that puts them in submission to the headship that resides in their own husbands (*see notes on 1 Cor. 11:1–9; Eph. 5:22; Col. 3:18; Titus 2:4–5*). **some do not obey the word.** Since obedience has been used in this letter to refer to believers and disobedience to non-believers (*see notes on 1 Pet. 1:2; 2:8*), this is a non-Christian husband. In a culture in which women were viewed as lower than men, the potential for conflict and embarrassment in the marriage of a believer and unbeliever was significant, even as it is in contemporary society. Peter did not urge the Christian wife to leave her husband (cf. 1 Cor. 7:13–16), to preach to her husband (“without a word”), or to demand her rights (“be subject”). **won . . . by the conduct of their wives.** The loving, gracious submission of a Christian woman to her unsaved husband is the strongest evangelistic tool she has. Added to submission is modesty, meekness, and respect for the husband (1 Pet. 3:2–6).

1 PETER—NOTE ON **3:2** **respectful and pure.** Purity of life with reverence for God is what the unsaved husband should observe consistently.

1 PETER—NOTE ON 3:3 external. Peter was not here condemning all outward adornment. His condemnation is for incessant preoccupation with the outward to the disregard of one's character (v. 4; cf. 1 Tim. 2:9–10). But every Christian woman is especially to concentrate on developing that chaste and reverent Christlike character.

1 PETER—NOTE ON 3:4 gentle and quiet spirit. Here is beauty that never decays, as the outward body does. "Gentle" is actually "meek or humble" and "quiet" describes the character of her action and reaction to her husband and life in general. Such is precious not only to her husband, but also to God.

1 PETER—NOTE ON 3:5 holy women. Certain OT saints (particularly Sarah, v. 6) are models of inner beauty, character, modesty, and submissiveness to their husbands (*see notes on Prov. 31:10–31*).

1 PETER—NOTE ON 3:6 do not fear anything that is frightening. There are potential fears for a Christian woman who sets out to be submissive to her unsaved husband, as to where such submission might lead. But Peter's instruction to the wife is not to be intimidated or fearful, but as a principle, she is to submit to her husband. This precludes any coercion to sin, disobedience to God's word, or imposition of physical harm (cf. Acts 4:18–20; 5:28–29; Titus 1:6).

1 PETER—NOTE ON 3:7 Likewise, husbands. Submission is the responsibility of a Christian husband as well (cf. Eph. 5:21). Though not submitting to his wife as a leader, a believing husband must submit to the loving duty of being sensitive to the needs, fears, and feelings of his wife. In other words, a Christian husband needs to subordinate his needs to hers, whether she is a Christian or not. Peter specifically notes consideration, chivalry, and companionship. **weaker.** While she is fully equal in Christ and not inferior spiritually because she is a woman (see Gal. 3:28), she is physically weaker, and in need of protection, provision, and strength from her husband. **heirs with you of the grace of life.** Here the "grace of life" is not salvation, but marriage—the best relationship earthly life has to offer. The husband must cultivate companionship and fellowship with his wife, Christian or not (cf. Eccles. 9:9). **prayers may not be hindered.** This refers specifically to the husband's prayer for the salvation of his wife (*see note on*

1 Pet. 3:1). Such a prayer would be hindered if he were not respectful of her needs and fellowship.

1 PETER—NOTE ON 3:8 have unity of mind. From two Greek words, meaning “to think the same,” “to be like-minded.” The idea is to maintain inward unity of heart. All Christians are to be examples and purveyors of peace and unity, not disruption and disharmony (John 13:35; 17; Rom. 12:16; 15:5; 1 Cor. 1:10; Phil. 2:1–2). **brotherly.** A recurring theme in 1 Peter (see 1 Pet. 1:22; 2:17; 4:8; 5:14).

1 PETER—NOTE ON 3:9 on the contrary, bless. “Bless” means “to speak well of,” “to eulogize.” The blessing that a Christian is to give to the reviler includes finding ways to serve him, praying for his salvation or spiritual progress, expressing thankfulness for him, speaking well of him, and desiring his well-being (2:23; cf. Lev. 19:18; Prov. 20:22; Luke 6:38). **for to this you were called.** A person to whom God has given undeserved blessings instead of judgment, should seek the blessing he will receive when giving a free gift of forgiveness to someone who has wronged him (cf. 1 Pet. 3:21; Matt. 18:21–35).

1 PETER—NOTE ON 3:10 desires to love life and see good days. Peter employed apt scriptural confirmation of his exhortation in v. 9, by quoting from Ps. 34:12–16. The believer has been granted the legacy to enjoy his life (John 10:10). In this section, Peter gave straightforward advice on how to experience that rich joy and fullness of life, even in the midst of a hostile environment. The requirements of the fulfilled life include a humble, loving attitude toward everyone (1 Pet. 3:8), a non-vindictive response toward revilers (v. 9), pure and honest speech (v. 10), a disdain for sin and pursuit of peace (v. 11), and a right motive, i.e., to work the righteousness that pleases the omniscient Lord (v. 12; cf. Matt. 5:38–48; Rom. 12:14, 17; 1 Cor. 4:12; 5:11; 1 Thess. 5:15).

1 PETER—NOTE ON 3:13 who is there to harm you. It is unusual for people to mistreat those who are zealous for good. Even a hostile world is slow to hurt people who are benefactors of society, who are kind and caring (cf. 4:12), but it does happen (3:14).

1 PETER—NOTE ON 3:14 blessed. Here the idea is "privileged" or "honored" (cf. Matt. 5:10). **Have no fear.** The idea here is borrowed from Isa. 8:12–13.

1 PETER—NOTE ON 3:15 in your hearts honor Christ the Lord. The meaning is "set apart in your hearts Christ as Lord." The heart is the sanctuary in which he prefers to be worshiped. Live in submissive communion with the Lord Jesus, loving and obeying him—and you have nothing to fear. **always being prepared to make a defense.** The English word "apologetics" comes from the Greek word here translated "defense." Peter is using the word in an informal sense (cf. Phil. 1:16–17) and is insisting that the believer must understand what he believes and why one is a Christian, and then be able to articulate one's beliefs humbly, thoughtfully, reasonably, and biblically. **the hope that is in you.** Salvation with its anticipation of eternal glory.

1 PETER—NOTE ON 3:16 a good conscience. The conscience accuses (cf. Rom. 2:14–15) by notifying the person of sin by producing guilt, shame, doubt, fear, anxiety, or despair. A life free of ongoing and unconfessed sin, lived under the command of the Lord, will produce a "clear conscience" (Acts 24:16; *see notes on 2 Cor. 1:12; 4:2*). This will cause your false accusers to feel the "shame" of their own consciences (cf. 1 Pet. 2:12, 15).

1 PETER—NOTE ON 3:18 For Christ also suffered. Peter wished to encourage his readers in their suffering by again reminding them that even Christ suffered unjustly because it was God's will (v. 17). Ultimately, however, Christ was marvelously triumphant to the point of being exalted to the right hand of God while all of those demon beings who were behind his suffering were made forever subject to him (v. 22). God also caused Peter's suffering readers to triumph. **once for sins.** Under the Old Covenant, the Jewish people offered sacrifice after sacrifice, and then repeated it all the next year, especially at the Passover. But Christ's one sacrifice for sins was of such perpetual validity that it was sufficient for all and would never need to be repeated (*see notes on Heb. 7:27; 9:26–28*). **the righteous for the unrighteous.** This is another statement of the sinlessness of Jesus (cf. Heb. 7:26) and of his substitutionary and vicarious atonement. He, who personally never sinned and had no sin nature, took the place of sinners (cf.

1 Pet. 2:24; 2 Cor. 5:21). In so doing, Christ satisfied God's just penalty for sin required by the law and opened the way to God for all who repentantly believe (cf. John 14:6; Acts 4:12). **bring us to God.** In this life spiritually, and in the next life, wholly (cf. Mark 15:38). **put to death in the flesh.** A violent physical execution that terminated his earthly life (cf. Heb. 5:7). **alive in the spirit.** This is not a reference to the Holy Spirit, but to Jesus' true inner life, his own spirit. Contrasted with his flesh (humanness), which was dead for three days, his spirit (deity) was alive, lit., "in spirit" (cf. Luke 23:46).

1 PETER—NOTE ON 3:19 proclaimed. Between Christ's death and resurrection, his living spirit went to the demon spirits bound in the abyss and proclaimed that, in spite of his death, he had triumphed over them (*see notes on Col. 2:14–15*). **spirits in prison.** This refers to fallen angels (demons), who were permanently bound because of heinous wickedness. The demons who are not so bound resist such a sentence (cf. Luke 8:31). In the end, they will all be sent to the eternal lake of fire (Matt. 25:41; Rev. 20:10).

1 PETER—NOTE ON 3:20 did not obey . . . in the days of Noah. Peter further explains that the abyss is inhabited by bound demons who have been there since the time of Noah, and who were sent there because they severely overstepped the bounds of God's tolerance with their wickedness. The demons of Noah's day were running riot through the earth, filling the world with their wicked, vile, anti-God activity, including sexual sin, so that even 120 years of Noah's preaching, while the ark was being built, could not convince any of the human race beyond the eight people in Noah's family to believe in God (*see notes on 2 Pet. 2:4–5; Jude 6–7*; cf. Gen. 6:1–8). Thus God bound these demons permanently in the abyss until their final sentencing. **safely through water.** They had been rescued in spite of the water, not because of the water. Here, water was the agent of God's judgment, not the means of salvation (*see note on Acts 2:38*).

1 PETER—NOTE ON 3:21 corresponds to this, now saves you. Peter is teaching that the fact that eight people were in an ark and went through the whole judgment, and yet were unharmed, is analogous to the Christian's experience in salvation by being in Christ, the ark of one's salvation.

Baptism . . . through the resurrection of Jesus Christ. Peter is not at all referring to water baptism here, but rather a figurative immersion into union with Christ as an ark of safety from the judgment of God. The resurrection of Christ demonstrates God's acceptance of Christ's substitutionary death for the sins of those who believe (Acts 2:30–31; Rom. 1:4). Judgment fell on Christ just as the judgment of the flood waters fell on the ark. The believer who is in Christ is thus in the ark of safety that will sail over the waters of judgment into eternal glory (cf. Rom. 6:1–4). **not as a removal of dirt from the body.** To be sure he is not misunderstood, Peter clearly says he is not speaking of water baptism. In Noah's flood, they were kept out of the water while those who went into the water were destroyed. Being in the ark and thus saved from God's judgment on the world prefigures being in Christ and thus saved from eternal damnation. **an appeal to God for a good conscience.** The word for "appeal" has the idea of a pledge, agreeing to certain conditions of a covenant (the New Covenant) with God. What saves a person plagued by sin and a guilty conscience is not some external rite, but the agreement with God to get in the ark of safety, the Lord Jesus, by faith in his death and resurrection (cf. Rom. 10:9–10; Heb. 9:14; 10:22).

1 PETER—NOTE ON 3:22 right hand of God. After Jesus accomplished his cross work and was raised from the dead, he was exalted to the place of prominence, honor, majesty, authority, and power (cf. Rom. 8:34; Eph. 1:20–21; Phil. 2:9–11; Heb. 1:3–9; 6:20; 8:1; 12:2). The point of application to Peter's readers is that suffering can be the context for one's greatest triumph, as seen in the example of the Lord Jesus.

1 PETER—NOTE ON 4:1 therefore. In light of the triumphant suffering and death of Christ, Peter's readers should also be willing to suffer in the flesh, knowing that it potentially produces the greatest triumph. **suffered in the flesh.** A reference to Christ's death on the cross (*see note on 3:18*). **the same way.** The Christian should be armed (terminology that realizes a battle) with the same thought that was manifest in the suffering of Christ, namely that one can be triumphant in suffering, even the suffering of death. In other words, the Christian should voluntarily accept the potential of death as a part of the Christian life (cf. Matt. 10:38–39; 2 Cor. 4:8–11). Peter would have his opportunity to live this principle himself, when he faced martyrdom (see John 21:18–19). **has ceased from sin.** The perfect tense of the verb emphasizes a permanent eternal condition free from sin. The worst that can happen to a believer suffering unjustly is death, and that is the best that can happen because death means the complete and final end of all sins. If the Christian is armed with the goal of being delivered from sin, and that goal is achieved through his death, the threat and experience of death is precious (cf. Rom. 7:5, 18; 1 Cor. 1:21; 15:42, 49). Moreover, the greatest weapon that the enemy has against the Christian, the threat of death, is not effective.

1 PETER—NOTE ON 4:2 live . . . no longer for human passions. If the goal of the Christian's life is the freedom from sin that comes at death, then he should live the remainder of his life on earth pursuing the holy will of God rather than the ungodly lusts of the flesh.

1 PETER—NOTE ON 4:3 sensuality . . . lawless idolatry. "Sensuality" describes unbridled, unrestrained sin, an excessive indulgence in sensual pleasure. The Greek word translated "orgies" was used in extrabiblical literature to refer to a band of drunken, wildly acting people, swaggering and staggering through public streets, wreaking havoc. Thus the pleasures of the ungodly are described here from the perspective of God as despicable acts of wickedness. Though Peter's readers had indulged in such sins before salvation, they must never do so again. Sin in the believer is a burden that afflicts him rather than a pleasure that delights him.

1 PETER—NOTE ON 4:4 they are surprised. The former friends are surprised, offended, and resentful because of the Christian's lack of interest in ungodly pleasures. **the same flood of debauchery.** "Debauchery" refers to the state of evil in which a person thinks about nothing else. The picture here is of a large crowd running together in a mad, wild race—a melee pursuing sin.

1 PETER—NOTE ON 4:5 give account. This verb means "to pay back." People who are "living in sensuality" (v. 3) and who "malign" believers (v. 4) are amassing a debt to God that they will spend all eternity paying back (cf. Matt. 12:36; Rom. 14:11–12; Heb. 4:13). **to judge the living and the dead.** All the unsaved, currently alive or dead, will be brought before the Judge, the Lord Jesus Christ, at the great white throne judgment (Rev. 20:11–15; cf. Rom. 3:19; 2 Thess. 1:6–10).

1 PETER—NOTE ON 4:6 **to those who are dead.** The preaching of the gospel not only offers a rich life (3:10), a ceasing from sin (4:1), and a good conscience (3:21), but also an escape from final judgment. Peter had in mind believers who had heard and accepted the gospel of Christ when they were still alive, but who had died by the time Peter wrote this letter. Some of them, perhaps, had been martyred for their faith. Though these were dead physically, they were triumphantly alive in their spirits (cf. Heb. 12:23). All their judgment had been fully accomplished while they were alive in this world ("in the flesh"), so they will live forever in God's presence.

1 PETER—NOTE ON 4:7 **The end of all things.** The Greek word for "end" is never used in the NT as a chronological end, as if something simply stops. Instead, the word means a consummation, a goal achieved, a result attained, or a realization. Having emphasized triumphant suffering through death, Peter here begins to emphasize triumphant suffering through the second coming of Christ (cf. 1:3; 2:12), which is the goal of all things. He is calling believers to live obediently and expectantly in the light of Christ's return. **is at hand.** The idea is that of a process consummated with a resulting nearness; that is, "imminent." Peter is reminding the readers of this letter that the return of Jesus Christ could be at any moment (cf. Rom. 13:12; 1 Thess. 1:10; James 5:7–8; Rev. 22:20). **be self-controlled and sober-minded.** To be "self-controlled and sober-minded" implies here not to be swept away by emotions or passions, thus maintaining a proper eternal perspective on life. The doctrine of the imminent return of Christ should not turn the Christian into a zealous fanatic who does nothing but wait for it to occur. Instead, it should lead the believer into a watchful pursuit of holiness. Moreover, a watchful attitude creates a pilgrim mentality (1 Pet. 2:11). It reminds the Christian that he is a citizen of heaven only sojourning on earth. It should also remind him that he will face the record of his service to God and be rewarded for what stands the test at the judgment seat of Christ, which follows the return of Christ to rapture his church (see 1 Cor. 3:10–15; 4:1–5; 2 Cor. 5:9–10). **sake of your prayers.** A mind victimized by emotion and passion, out of control, or knocked out of balance by worldly lusts and pursuits, is a mind that cannot know the fullness of holy communion in prayer with God (cf. 1 Pet. 3:7). A mind fixed on his return is purified (1 John 3:3) and enjoys the fullness of fellowship with the Lord.

1 PETER—NOTE ON **4:8** **loving one another earnestly.** "Earnestly" means "to be stretched," "to be strained." It is used of a runner who is moving at maximum output with taut muscles straining and stretching to the limit (cf. 1:22). This kind of love requires the Christian to put another's spiritual good ahead of his own desires in spite of being treated unkindly, ungraciously, or even with hostility (cf. 1 Cor. 13:4–7; Phil. 2:1–4). **love covers a multitude of sins.** Quoted from Prov. 10:12. It is the nature of true spiritual love, whether from God to man or Christian to Christian, to cover sins (cf. Rom. 5:8). This teaching does not preclude the discipline of a sinning, unrepentant church member (cf. Matt. 18:15–18; 1 Cor. 5). It means specifically that a Christian should overlook sins against him if possible, and always be ready to forgive insults and unkindnesses.

1 PETER—NOTE ON **4:9** **Show hospitality to one another.** The Greek word means "love of strangers." Love is intensely practical, not just emotional. In Peter's day, love included opening one's home and caring for other needy Christians, such as traveling preachers. It also included opening one's home for church services. Scripture also teaches that Christians should be hospitable to strangers (Ex. 22:21; Deut. 14:28–29; Heb. 13:1–2).

1 PETER—NOTE ON **4:10** **received a gift.** A special or spiritual gift is a graciously given, supernaturally designed ability granted to every believer by which the Holy Spirit ministers to the body of Christ. The Greek word (*charisma*) emphasizes the freeness of the gift. A spiritual gift cannot be earned, pursued, or worked up. It is merely "received" through the grace of God (cf. 1 Cor. 12:4, 7, 11, 18). The categories of spiritual gifts are given in Rom. 12:3–8 and 1 Cor. 12:4–10 (*see notes there*). Each believer has one specific gift, often a combination of the various categories of gifts blended together uniquely for each Christian. **use it to serve one another.** Spiritual gifts were used, not for the exaltation of the person with the gift, but in loving concern for the benefit of others in the church (cf. 1 Cor. 12:7; 13). **good stewards.** A steward is responsible for another's resources. A Christian does not own his gifts, but God has given him gifts to manage for the church and his glory. **God's varied grace.** This emphasizes the vast designs of God for these gifts.

1 PETER—NOTE ON **4:11** **speaks . . . serves.** Peter is implying that there are two categories of gifts: speaking gifts and serving gifts. Such distinctions are clear in the lists in Rom. 12 and 1 Cor. 12. For a discussion of the gifts, *see notes on 1 Cor. 12–14*. **oracles of God.** Elsewhere used of Scripture, the very words out of God's mouth (cf. Rom. 3:2; Acts 7:38). **God may be glorified.** That is the goal of everything. Cf. Rom. 11:33–36; Eph. 3:21; 2 Tim. 4:18; 2 Pet. 3:18; Rev. 1:6.

1 PETER—NOTE ON **4:12** **the fiery trial.** Peter probably wrote this letter shortly before or after the burning of Rome (see Introduction: Background and Setting), and at the beginning of the horrors of a 200-year period of Christian persecution. Peter explains that four attitudes are necessary in order to be triumphant in persecution: 1) expect it (v. 12); 2) rejoice in it (vv. 13–14); 3) evaluate its cause (vv. 15–18); and 4) entrust it to God (v. 19). **something strange were happening.** "Happening" means "to fall by chance." A Christian must not think that his persecution is something that happened accidentally. God allowed it and designed it for the believer's testing, purging, and cleansing.

1 PETER—NOTE ON **4:13** **insofar . . . sufferings.** The Christian who is persecuted for his faith is a partner in the same kind of suffering Jesus endured—suffering for doing what is right (cf. Matt. 5:10–12; Gal. 6:17; Phil. 1:29; 3:10; Col. 1:24). **his glory is revealed.** That is, at Christ's second coming (cf. Matt. 24:30; 25:31; Luke 17:30). While Jesus is presently glorified in heaven, his glory is not yet fully revealed on earth. **rejoice and be glad.** That is, exult and rejoice with a rapturous joy (cf. James 1:2). A Christian who is persecuted for righteousness in this life will have overflowing joy in the future because of his reward (*see notes on Matt. 20:20–23*). Such an awareness of future joy enables him also to "rejoice" (1 Pet. 4:13) at the present time (cf. Luke 6:22; *see note on Rom. 8:17*).

1 PETER—NOTE ON **4:14** **insulted for the name of Christ.** Insulted and treated unfairly for being a representative of all that Christ is, and for the public proclamation of the name of Christ (cf. Acts 4:12; 5:41; 9:15–16; 15:26). **blessed.** Not a general, nondescript happiness so much as a specific benefit, in that suffering triumphantly for Christ shows God's approval. **Spirit of glory.** That is, the Spirit who has glory, or who is glorious. In the

OT, the glory of God was represented by the Shekinah light, that luminous glow that signified the presence of God (see Ex. 33:15–34:9). **rests upon you.** When a believer suffers, God's presence specially rests and lifts him to strength and endurance beyond the physical dimension (cf. Acts 6:8–7:60; 2 Cor. 12:7–10).

1 PETER—NOTE ON 4:15 **meddler.** Someone who intrudes into matters that belong to someone else. Peter is dealing with matters that would lead to persecution, such as getting involved in revolutionary, disruptive activity, or interfering in the function and flow of government. It might also refer to being a troublesome meddler in the workplace. As a general rule, a Christian living in a non-Christian culture is to do his work faithfully, exalt Jesus Christ, and live a virtuous life, rather than try to overturn or disrupt his culture (2:13–16; cf. 1 Thess. 4:11; 2 Thess. 3:11; *see notes on 1 Tim. 2:1–3*).

1 PETER—NOTE ON 4:16 **Christian.** In the earliest days of the church, "Christian" was a derisive term given to those followers of Christ (cf. Acts 11:26; 26:28). Eventually, followers of Christ came to love and adopt this name.

1 PETER—NOTE ON 4:17 **judgment . . . household of God.** Not condemnation, but the purging, chastening, and purifying of the church by the loving hand of God. It is far better and more important to kingdom work to endure suffering as the Lord purges and strengthens the church, than to endure the eternal sufferings of the unbeliever in the lake of fire. And, if God so strongly and painfully judges his church, which he loves, what will be his fury on the ungodly?

1 PETER—NOTE ON 4:18 Quoted from the lxx of Prov. 11:31, and reinforces the point that if the justified sinner is saved only with great difficulty, suffering, pain, and loss—what will be the end of the ungodly? Cf. 2 Thess. 1:4–10.

1 PETER—NOTE ON 4:19 **entrust their souls.** "Entrust" is a banking term meaning "to deposit for safekeeping." **faithful Creator.** Peter uses the word "Creator" to remind the readers of this letter that when they committed their lives to God, they were simply giving back to God what he had created. As

Creator, God knows best the needs of his beloved creatures (2:23; cf. 2 Tim. 1:12).

1 PETER—NOTE ON 5:1 I exhort the elders. Times of suffering and persecution in the church call for the noblest leadership. The “elder” is the same leader as the “shepherd” (v. 2), and “Overseer” (2:25) (*see note on Acts 20:28*). The word “elder” emphasizes their spiritual maturity. As in almost all other uses of the word (with the exception of Peter’s reference to himself here and John’s in 2 John 1 and 3 John 1), Peter wrote in the plural, indicating it was usual to have a plurality of godly leaders who oversaw and fed the flock. **fellow elder . . . witness . . . partaker in the glory.** Peter loaded this exhortation to the elders with some rich motivation. First, there was motivation by identification with Peter, who refers to himself as a fellow elder. As such, he could give relevant exhortation to the spiritual leaders. Second, there was motivation by authority. By noting that he had been an eyewitness of Christ’s suffering, Peter was affirming his apostleship (cf. Luke 24:48; Acts 1:21–22). Third, there was the motivation by anticipation. The fact that Christian leaders will one day receive from the hand of Christ a reward for their service should be a stimulant to faithful duty. The basis of this anticipation was Peter’s experience in observing the transfiguration of Christ (cf. Matt. 17:1–8; 2 Pet. 1:16). At that momentous event, he did partake of the Lord’s glory.

1 PETER—NOTE ON 5:2 shepherd the flock of God. After the motivation (v. 1) comes the exhortation (vv. 2–4). Since the primary objective of shepherding is feeding, that is, teaching, every elder must be able to teach (cf. John 21:15–17; *see notes on 1 Tim. 3:2; Titus 1:9*). Involved with the feeding of the flock is also protecting the flock (cf. Acts 20:28–30). In both duties, it must be remembered that the flock belongs to God, not to the pastor. God entrusts some of his flock to the pastor of a church to lead, care for, and feed (1 Pet. 5:3). **not under compulsion, but willingly.** Specifically, Peter may be warning the elders against a first danger—laziness. The divine calling (cf. 1 Cor. 9:16), along with the urgency of the task (Rom. 1:15), should prevent laziness and indifference. Cf. 2 Cor. 9:7. **not for shameful gain.** False teachers are always motivated by a second danger, money, and use their power and position to rob people of their wealth (*see notes on 2 Pet. 2:1–3*). Scripture is clear that churches should pay their shepherds well (1 Cor. 9:7–14; 1 Tim. 5:17–18); but a desire for undeserved money must never be a motive for ministers to serve (cf. 1 Tim. 3:3; 6:9–11; 2 Tim. 2:4; Titus 1:7; 2 Pet. 2:3; see also Jer. 6:13; 8:10; Mic. 3:11; Mal. 1:10).

1 PETER—NOTE ON 5:3 not domineering. This is the third major temptation for a pastor: 1) laziness (v. 2); 2) dishonest finances (v. 2); and 3) demagoguery. In this context, "domineering over" means to lord it over someone or some situation. It implies leadership by manipulation and intimidation. *See notes on Matt. 20:25–28*. Rather, true spiritual leadership is by example (see 1 Tim. 4:12).

1 PETER—NOTE ON 5:4 chief Shepherd appears. The chief Shepherd is Jesus Christ (cf. Isa. 40:11; Zech. 13:7; John 10:2, 11–12, 16; Heb. 13:20–21). When he appears at the second coming, he will evaluate the ministry of pastors at the judgment seat of Christ (cf. 1 Cor. 3:9–15; 4:5; 2 Cor. 5:9–10). **unfading.** The Greek word for "unfading" is the name of a flower, the amaranth. **crown of glory.** Lit., the crown that is eternal glory. In the NT world, crowns were given as marks of victorious achievements (cf. 1 Cor. 9:24–25). Believers are promised crowns of glory, life (James 1:12), righteousness (2 Tim. 4:8), and rejoicing (1 Thess. 2:19), and all are imperishable (1 Cor. 9:25). All the crowns describe certain characteristics of eternal life. *See note on 1 Thess. 2:19*.

1 PETER—NOTE ON 5:5 be subject to. See 2:18–3:9. **elders.** The elders are the pastors, the spiritual leaders of the church (cf. 5:1; notes on 1 Tim. 3:1–7; Titus 1:5–9). The church members, especially the young people, are to give honor, deference, and respect to spiritual leadership. Submission is a fundamental attitude of spiritual maturity (cf. 1 Cor. 16:15; 1 Thess. 5:12–14; Titus 3:1–2; Heb. 13:7, 17). Lack of submission to the elders not only makes the ministry difficult, but also forfeits God's grace, as noted in the quote from Prov. 3:34 (*see note on James 4:6*). **Clothe yourselves . . . with humility.** To "clothe yourselves" lit. means to tie something on oneself with a knot or a bow. This term was often used of a slave putting on an apron over his clothes in order to keep his clothes clean. "Humility" is lit., "lowly mindedness," an attitude that one is not too good to serve. Humility was not considered a virtue by the ancient world, any more than it is today (but cf. John 13:3–17; Phil. 2:3, 4; see also Prov. 6:16–17; 8:13; Isa. 57:15).

1 PETER—NOTE ON 5:6 **under the mighty hand of God.** This is an OT symbol of the power of God working in the experience of men, always accomplishing his sovereign purpose (cf. Ex. 3:19–20; Job 30:20–21; Ezek. 20:33, 37; Mic. 6:8). The readers of Peter's letter were not to fight the sovereign hand of God, even when it brought them through testings. One of the evidences of lack of submission and humility is impatience with God in his work of humbling believers (*see notes on 2 Cor. 12:7–10*). **at the proper time he may exalt you.** Cf. Luke 14:11. God will lift up the suffering, submissive believers in his wisely appointed time. *See notes on Job 42*.

1 PETER—NOTE ON 5:7 **casting all your anxieties on him.** This verse partly quotes and partly interprets Ps. 55:22. "Casting" means "to throw something on something," as to throw a blanket on a donkey (Luke 19:35). Christians are to cast all of their discontent, discouragement, despair, and suffering on the Lord, and trust him for knowing what he's doing with their lives (cf. 1 Sam. 1:10–18). Along with submission (1 Pet. 5:5) and humility (vv. 5–6), trust in God is the third attitude necessary for victorious Christian living.

1 PETER—NOTE ON 5:8 **Be sober-minded.** *See notes on 1:13 and 4:7*. **be watchful.** Strong confidence in God's sovereign care does not mean that the believer may live carelessly. The outside evil forces that come against the Christian demand that the Christian stay alert. **Your adversary.** Greek for a legal opponent in a lawsuit. **the devil . . . a roaring lion.** The Greek word for "devil" means "slanderer"; thus a malicious enemy who maligns believers. He and his forces are always active, looking for opportunities to overwhelm the believer with temptation, persecution, and discouragement (cf. Ps. 22:13; 104:21; Ezek. 22:25). Satan sows discord, accuses God to men, men to God, and men to men. He will do what he can to drag the Christian out of fellowship with Christ and out of Christian service (cf. Job 1; Luke 22:3; John 13:27; 2 Cor. 4:3–4; Rev. 12). And he constantly accuses believers before God's throne, attempting to convince God to abandon them (Job 1:6–12; Rev. 12:10).

1 PETER—NOTE ON 5:9 **Resist him, firm in your faith.** Cf. James 4:7. “Resist” means “to stand up against.” The way to resist the devil is not with special formulas, or words directed at him and his demons, but by remaining firm in the Christian faith. This means to continue to live in accord with the truth of God’s word (*see notes on 2 Cor. 10:3–5*). As the believer knows sound doctrine and obeys God’s truth, Satan is withstood (cf. Eph. 6:17). **the same . . . suffering.** The whole brotherhood, the entire Christian community, is always going through similar trials brought on by the roaring lion who never stops trying to devour believers (cf. 1 Cor. 10:13).

1 PETER—NOTE ON 5:10 **after you have suffered a little while.** Christians are to live with the understanding that God’s purposes realized in the future require some pain in the present. While the believer is being personally attacked by the enemy, he is being personally perfected by the Lord, as the next phrase attests (cf. 1:6; also 2 Cor. 1:3–7). **who has called you.** As always in the NT epistles, an effectual, saving call. *See notes on 1 Pet. 1:5; 2:9, 21; 3:9*. **restore, confirm, strengthen, and establish.** These four words all speak of strength and resoluteness. God is working through the Christian’s struggles to produce strength of character. In 5:5–14, Peter elucidated briefly, but in wonderful richness, those attitudes that are necessary for the believer to grow in Christ to effective maturity. These include submission (v. 5), humility (vv. 5–6), trust (v. 7), sober-mindedness (v. 8), vigilant defense (vv. 8–9), hope (v. 10), worship (v. 11), faithfulness (v. 12), and affection (vv. 13–14).

1 PETER—NOTE ON 5:12 **Silvanus.** This is the Silas who traveled with Paul and is often mentioned in his epistles. He was a prophet (Acts 15:32) and a Roman citizen (Acts 16:37); he was apparently the one who wrote down Peter’s words and later took this letter to its intended recipients (cf. Introduction: Author and Date).

1 PETER—NOTE ON 5:13 **She who is at Babylon.** This refers to a church in Rome (cf. Rev. 17–18; Introduction: Background and Setting). **Mark, my son.** Mark, called John Mark, was the spiritual son of Peter. Tradition indicates that Peter helped him write the Gospel of Mark (cf. Acts 12:12).

This is the same Mark who once failed Paul (Acts 13:13; 15:38–39; Col. 4:10), but later became useful again for ministry (2 Tim. 4:11).

2 Peter

2 Peter 1 • 2 Peter 2 • 2 Peter 3
Introduction to 2 Peter
    Title
    Author and Date
    Background and Setting
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Study Notes

Introduction to 2 Peter

Title

The clear claim to authorship in 1:1 by the apostle Peter gives the epistle its title. To distinguish it from Peter's first epistle, it was given the Greek title "Petrou B," or 2 Peter.

Author and Date

The author of 2 Peter is the apostle Peter (see Introduction to 1 Peter). In 2 Pet. 1:1, he makes that claim; in 3:1, he refers to his first letter; in 1:14, he refers to the Lord’s prediction of his death (John 21:18–19); and in 2 Pet. 1:16–18, he claims to have been at the transfiguration (Matt. 17:1–4). However, critics have generated more controversy over 2 Peter’s authorship and rightful place in the canon of Scripture than over any other NT book. The church fathers were slow in giving it their acceptance. No church father refers to 2 Peter by name until Origen near the beginning of the third century. The ancient church historian Eusebius only included 2 Peter in his list of disputed books, along with James, Jude, 2 John, and 3 John. Even the leading Reformers only hesitatingly accepted it.

The question about differences in Greek style between the two letters has been satisfactorily answered. Peter wrote that he used an amanuensis, Silvanus, in 1 Peter (cf. 1 Pet. 5:12). In 2 Peter, Peter either used a different amanuensis or wrote the letter by himself. The differences in vocabulary between the two letters can be explained by the differences in themes. First Peter was written to help suffering Christians. Second Peter was written to expose false teachers. On the other hand, there are remarkable similarities in the vocabulary of the two books. The salutation, “grace and peace be multiplied to you,” is essentially the same in each book. The Greek words rendered “precious,” “virtue,” “putting off,” and “eyewitness” in 2 Peter are used in both letters. Certain rather unusual words found in 2 Peter are also found in Peter’s speeches in the Acts of the Apostles. These include “obtained” or “was allotted” (1:1; Acts 1:17); “godliness” or “piety” (2 Pet. 1:3, 6–7; 3:11; Acts 3:12); and “wage” or “gain” or “reward” of wickedness or unrighteousness (2 Pet. 2:13, 15; Acts 1:18). Both letters also refer to the same OT event (2 Pet. 2:5; 1 Pet. 3:18–20). Some scholars have pointed out that there are as many similarities in vocabulary between 1 and 2 Peter as there are between 1 Timothy and Titus, two letters almost universally believed to have been written by Paul.

The differences in themes also explain certain emphases, such as why one letter teaches that the second coming is near, and one deals with its delay.

First Peter, ministering especially to suffering Christians, focuses on the imminency of Christ as a means of encouraging the Christians. Second Peter, dealing with scoffers, emphasizes the reasons why that imminent return of Christ has not yet occurred. Other proposed differences invented by the critics, such as the contradiction between including the resurrection of Christ in one letter and the transfiguration of Christ in the other, seem to be contrived.

Moreover, it is seemingly irrational that a false teacher would spuriously write a letter against false teachers. No unusual, new, or false doctrines appear in 2 Peter. So, if 2 Peter were a forgery, it would be a forgery written by a fool for no reason at all. This is too much to believe. The conclusion to the question of authorship is that, when the writer introduced the letter and referred to himself as Peter, he was writing the truth.

Nero died in A.D. 68, and tradition says Peter died in Nero’s persecution. The epistle may have been written just before his death (1:14; c. A.D. 67–68).

Background and Setting

Since the time of the writing and sending of his first letter, Peter had become increasingly concerned about false teachers who were infiltrating the churches in Asia Minor. Though these false teachers had already caused trouble, Peter expected that their heretical doctrines and immoral lifestyles would result in more damage in the future. Thus Peter, in an almost last will and testament (1:13–15), wrote to warn the beloved believers in Christ about the doctrinal dangers they were facing.

Peter does not explicitly say where he was when he wrote this letter, as he does in 1 Peter (1 Pet. 5:13). But the consensus seems to be that Peter wrote this letter from prison in Rome, where he was facing imminent death. Shortly after this letter was written, Peter was martyred, according to reliable tradition, by being crucified upside down (see note on John 21:18–19).

Peter says nothing in the salutation about the recipients of this letter. But according to 2 Pet. 3:1, Peter was writing another epistle to the same people to whom he wrote 1 Peter. In his first letter, he spelled out that he was writing “to those who are elect exiles of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia” (1 Pet. 1:1). These provinces were located in an area of Asia Minor, which is modern Turkey. The Christians to whom Peter wrote were mostly Gentiles (see note on 2 Pet. 1:1).

Historical and Theological Themes

Second Peter was written for the purpose of exposing, thwarting, and defeating the invasion of false teachers into the church. Peter intended to instruct Christians in how to defend themselves against these false teachers and their deceptive lies. This book is the most graphic and penetrating exposé of false teachers in Scripture, comparable only to Jude.

The description of the false teachers is somewhat generic. Peter does not identify some specific false religion, cult, or system of teaching. In a general characterization of false teachers, he informs that they teach destructive heresies. They deny Christ and twist the Scriptures. They bring true faith into disrepute. And they mock the second coming of Christ. But Peter was just as concerned to show the immoral character of these teachers as he was to expose their teaching. Thus, he describes them in more detail than he describes their doctrines. Wickedness is not the product of sound doctrine, but of "destructive heresies" (2:1).

Other themes for this letter can be discerned in the midst of Peter's polemic against the false teachers. He wanted to motivate his readers to continue to develop their Christian character (1:5–11). In so doing, he explains wonderfully how a believer can have assurance of his salvation. Peter also wanted to persuade his readers of the divine character of the apostolic writings (1:12–21). Near the end of the letter, he presents reasons for the delay in Christ's second coming (3:1–13).

Another recurring theme is the importance of knowledge. The word "knowledge" appears in some form 16 times in these three short chapters. It is not too much to say that Peter's primary solution to false teaching is knowledge of true doctrine. Other distinctive features of 2 Peter include a precise statement on the divine origin of Scripture (1:20–21); the future destruction of the world by fire (3:8–13); and the recognition of Paul's letters as inspired Scripture (3:15–16).

Interpretive Challenges

Perhaps the most important challenge in the epistle is to rightly interpret 1:19–21, because of its far-reaching implications with regard to the nature and authenticity of Scripture. That passage, along with 2 Tim. 3:15–17, is vital to a sound view of the Bible's inspiration. Peter's remark that the Lord "bought" false teachers (2 Pet. 2:1) poses a challenge interpretively and theologically with regard to the nature of the atonement. The identity of the angels who sinned (2:4) also challenges the interpreter. Many who believe that the saved can be lost again, use 2:18–22 for their argument. That passage, directed at false teachers, must be clarified so as not to contradict a similar statement to believers in 1:4. Further, whom does God not want to perish (3:9)? All of these matters will be treated in the notes.

Outline

- I. Salutation (1:1–2)
- II. Know Your Salvation (1:3–11)
  - A. Sustained by God’s Power (1:3–4)
  - B. Confirmed by Christian Graces (1:5–7)
  - C. Honored by Abundant Reward (1:8–11)
- III. Know Your Scriptures (1:12–21)
  - A. Certified by Apostolic Witness (1:12–18)
  - B. Inspired by the Holy Spirit (1:19–21)
- IV. Know Your Adversaries (2:1–22)
  - A. Deceptive in Their Infiltration (2:1–3)
  - B. Doomed by Their Iniquity (2:4–10a)
  - C. Disdainful in Their Impurity (2:10b–17)
  - D. Devastating in Their Impact (2:18–22)
- V. Know Your Prophecy (3:1–18)
  - A. The Sureness of the Day of the Lord (3:1–10)
  - B. The Sanctification of God’s People (3:11–18)

THE SECOND LETTER OF PETER

2 Peter

Greeting

2 PETER **1** †Simeon [1] Peter, a servant [2] and apostle of Jesus Christ,

To those who have obtained a faith of equal standing with ours by the righteousness of our God and Savior Jesus Christ:

[2]†May grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord.

Make Your Calling and Election Sure

[3]†His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to [3] his own glory and excellence, [4] [4]†by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire. [5]†For this very reason, make every effort to supplement your faith with virtue, [5] and virtue with knowledge, [6]†and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, [7]†and godliness with brotherly affection, and brotherly affection with love. [8]†For if these qualities [6] are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ. [9]†For whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins. [10]†Therefore, brothers, [7] be all the more diligent to make your calling and election sure, for if you practice these qualities you will never fall. [11]†For in this way there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

[12]‡Therefore I intend always to remind you of these qualities, though you know them and are established in the truth that you have. [13]‡I think it right,

as long as I am in this body, [8] to stir you up by way of reminder, [14]†since I know that the putting off of my body will be soon, as our Lord Jesus Christ made clear to me. [15]†And I will make every effort so that after my departure you may be able at any time to recall these things.

Christ's Glory and the Prophetic Word

[16]†For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. [17]†For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, “This is my beloved Son, [9] with whom I am well pleased,” [18]†we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain. [19]†And we have something more sure, the prophetic word, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, [20]†knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. [21]†For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

False Prophets and Teachers

2 PETER **2** †But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction. [2]†And many will follow their sensuality, and because of them the way of truth will be blasphemed. [3]†And in their greed they will exploit you with false words. Their condemnation from long ago is not idle, and their destruction is not asleep.

[4]†For if God did not spare angels when they sinned, but cast them into hell [1] and committed them to chains [2] of gloomy darkness to be kept until the judgment; [5]†if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly; [6]†if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, making them an example of what is going to happen to the ungodly; [3] [7]†and if he rescued righteous Lot, greatly distressed by the sensual conduct of the wicked [8](for as that righteous man lived among them day after day, he was tormenting his righteous soul over their lawless deeds that he saw and heard); [9]†then the Lord knows how to rescue the godly from trials, [4] and to keep the unrighteous under punishment until the day of judgment, [10]†and especially those who indulge in the lust of defiling passion and despise authority.

Bold and willful, they do not tremble as they blaspheme the glorious ones, [11]†whereas angels, though greater in might and power, do not pronounce a blasphemous judgment against them before the Lord. [12]†But these, like irrational animals, creatures of instinct, born to be caught and destroyed, blaspheming about matters of which they are ignorant, will also be destroyed in their destruction, [13]†suffering wrong as the wage for their wrongdoing. They count it pleasure to revel in the daytime. They are blots and blemishes, reveling in their deceptions, [5] while they feast with you. [14]†They have eyes full of adultery, insatiable for sin. They entice unsteady souls. They have hearts trained in greed. Accursed children! [15]†Forsaking the right way, they have gone astray. They have followed the way of Balaam, the son of Beor, who loved gain from wrongdoing, [16]but was rebuked for his own transgression; a speechless donkey spoke with human voice and restrained the prophet's madness.

[17]†These are waterless springs and mists driven by a storm. For them the gloom of utter darkness has been reserved. [18]†For, speaking loud boasts of folly, they entice by sensual passions of the flesh those who are barely escaping from those who live in error. [19]†They promise them freedom, but they themselves are slaves [6] of corruption. For whatever overcomes a person, to that he is enslaved. [20]†For if, after they have escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overcome, the last state has become worse for them than the first. [21]†For it would have been better for them never to have known the way of righteousness than after knowing it to turn back from the holy commandment delivered to them. [22]†What the true proverb says has happened to them: “The dog returns to its own vomit, and the sow, after washing herself, returns to wallow in the mire.”

The Day of the Lord Will Come

2 PETER **3** †This is now the second letter that I am writing to you, beloved. In both of them I am stirring up your sincere mind by way of reminder, [2]†that you should remember the predictions of the holy prophets and the commandment of the Lord and Savior through your apostles, [3]†knowing this first of all, that scoffers will come in the last days with scoffing, following their own sinful desires. [4]†They will say, “Where is the promise of his coming? For ever since the fathers fell asleep, all things are continuing as they were from the beginning of creation.” [5]†For they deliberately overlook this fact, that the heavens existed long ago, and the earth was formed out of water and through water by the word of God, [6]†and that by means of these the world that then existed was deluged with water and perished. [7]†But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly.

[8]†But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. [9]†The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, [1] not wishing that any should perish, but that all should reach repentance. [10]†But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies [2] will be burned up and dissolved, and the earth and the works that are done on it will be exposed. [3]

[11]†Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, [12]†waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn! [13]†But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells.

Final Words

[14]†Therefore, beloved, since you are waiting for these, be diligent to be found by him without spot or blemish, and at peace. [15]‡†And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, [16]†as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures. [17]†You therefore, beloved, knowing this beforehand, take care that you are not carried away with the error of lawless people and lose your own stability. [18]†But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen.

Footnotes

Footnotes for 2 Peter, Chapter 1

[1] 1:1 Some manuscripts *Simon*

[2] 1:1 Or *slave*; Greek *bondservant*

[3] 1:3 Or *by*

[4] 1:3 Or *virtue*

[5] 1:5 Or *excellence*; twice in this verse

[6] 1:8 Greek *these things*; also verses 9, 10, 12

[7] 1:10 Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church

[8] 1:13 Greek *tent*; also verse 14

[9] 1:17 Or *my Son, my* (or *the*) *Beloved*

Footnotes for 2 Peter, Chapter 2

[1] 2:4 Greek *Tartarus*

[2] 2:4 Some manuscripts *pits*

[3] 2:6 Some manuscripts *an example to those who were to be ungodly*

[4] 2:9 Or *temptations*

[5] 2:13 Some manuscripts *love feasts*

[6] 2:19 Greek *bondservants*

Footnotes for 2 Peter, Chapter 3

[1] 3:9 Some manuscripts *on your account*

[2] 3:10 Or *elements*; also verse 12

[3] 3:10 Greek *found*; some manuscripts *will be burned up*

Study Notes

2 PETER—NOTE ON 1:1 Simeon Peter. See Introduction. **a servant and apostle.** Peter identifies himself with a balance of humility and dignity. As a servant, he was on equal basis with other Christians—an obedient slave of Christ. As an apostle, he was unique, divinely called, and commissioned as an eyewitness to the resurrection of Christ (*see notes on Rom. 1:1*). **To those.** The recipients of this letter are the same as those who received Peter's first letter (cf. 2 Pet. 3:1; 1 Pet. 1:1; see Introductions to 1, 2 Peter). **obtained.** An uncommon word often referring to obtaining something by lot (cf. Acts 1:17). It can mean "attaining by divine will." Here, Peter was emphasizing that salvation was not attained by personal effort, skill, or worthiness, but came purely from God's grace. **faith.** Peter is speaking of a subjective faith, i.e., the Christian's power to believe for his salvation. Faith is the capacity to believe (Eph. 2:8–9). Even though faith and belief express the human side of salvation, God still must grant that faith. God initiates faith when the Holy Spirit awakens the dead soul in response to hearing the word of God (cf. Acts 11:21; Eph. 2:8; Phil. 1:2). **equal.** Generally the Greek word, which is translated "equal standing," was used to designate equal in rank, position, honor, standing, price, or value. It was used in the ancient world with strangers and foreigners who were given equal citizenship in a city. Here, Peter was emphasizing that Christians have all received the same priceless saving faith. There are no first- and second-class Christians in spiritual, racial, or gender distinctions (cf. Gal. 3:28). Since Peter was writing to mostly Gentiles, he may have been emphasizing that they have received the same faith as the Jews (cf. Acts 10:44–48; 11:17–18). **by the righteousness.** Peter's point is that believers share the equal gift of salvation because God's righteousness is imputed to them. That righteousness recognizes no distinction between people except that the sins of some are more heinous than others. So, not only do they have faith because God gives it to them, they are saved only because God imputes righteousness to them (*see notes on Rom. 3:26; 4:5; 2 Cor. 5:21; Phil. 3:8–9*). **our God and Savior Jesus Christ.** The Greek construction has only one article before this phrase, making the entire phrase refer to the same person.

Thus, Peter is identifying Jesus Christ as both Savior and God (cf. Isa. 43:3, 11; 45:15, 21; 60:16; Rom. 9:5; Col. 2:9; Titus 2:13; Heb. 1:8).

2 PETER—NOTE ON 1:2 **knowledge.** This is a strengthened form of "knowledge" implying a larger, more thorough, and intimate knowledge. The Christian's precious faith is built on knowing the truth about God (cf. v. 3). Christianity is not a mystical religion, but is based in objective, historical, revealed, rational truth from God and intended to be understood and believed. The deeper and wider that knowledge of the Lord, the more "grace and peace" are multiplied.

2 PETER—NOTE ON 1:3 **His divine power.** "His" refers to Jesus Christ. Christ's power is the source of the believer's sufficiency and perseverance (cf. Matt. 24:30; Mark 5:30; Luke 4:14; 5:17; Rom. 1:4; 2 Cor. 12:9). **things that pertain to life.** The genuine Christian is eternally secure in his salvation and will persevere and grow because he has received everything necessary to sustain eternal life through Christ's power. **godliness.** To be godly is to live reverently, loyally, and obediently toward God. Peter means that the genuine believer ought not to ask God for something more (as if something necessary to sustain his growth, strength, and perseverance was missing) to become godly, because he already has every spiritual resource to manifest, sustain, and perfect godly living. **knowledge of him.** "Knowledge" is a key word in 2 Peter (2 Pet. 1:2, 5–6, 8; 2:20; 3:18). Throughout Scripture, it implies an intimate knowledge (Amos 3:2). The knowledge of Christ emphasized here is not a superficial knowledge, or a mere surface awareness of the facts about Christ, but a genuine, personal sharing of life with Christ, based on repentance from sin and personal faith in him (cf. Matt. 7:21). **called us to his own glory and excellence.** This call, as always when mentioned in the NT epistles, is the effectual call to salvation (cf. 1 Pet. 1:15; 2:21; 5:10; *see note on Rom. 8:30*). This saving call is based on the sinner's understanding of Christ's revealed majesty and moral excellence evidencing that he is Lord and Savior. This implies that there must be a clear presentation of Christ's person and work as the God-Man in evangelism, which attracts men to salvation (cf. 1 Cor. 2:1–2). The cross and resurrection most clearly reveal his "glory and excellence."

2 PETER—NOTE ON 1:4 precious and very great promises. That is, the promises of abundant and eternal life. **partakers of the divine nature.** This expression is not different from the concepts of being born again, born from above (cf. John 3:3; James 1:18; 1 Pet. 1:23), being in Christ (cf. Rom. 8:1), or being the home of the Trinity (John 14:17–23). The precious promises of salvation result in becoming God’s children in the present age (John 1:12; Rom. 8:9; Gal. 2:20; Col. 1:27), and thereby sharing in God’s nature by the possession of his eternal life. Christians do not become little gods, but they are “new creations” (2 Cor. 5:17) and have the Holy Spirit living in them (1 Cor. 6:19–20). Moreover, believers will partake of the divine nature in a greater way when they bear a glorified body like Jesus Christ (Phil. 3:20–21; 1 John 3:1–3). **escaped from the corruption.** The word “corruption” has the idea of something decomposing or decaying. “Escaped” depicts a successful flight from danger. At the time of salvation, the believer escapes from the power that the rottenness in the world has over him through his fallen, sinful nature.

2 PETER—NOTE ON 1:5 For this very reason. Because of all the God-given blessings in vv. 3–4, the believer cannot be indifferent or self-satisfied. Such an abundance of divine grace calls for total dedication. **make every effort.** That is, making maximum effort. The Christian life is not lived to the honor of God without effort. Even though God has poured his divine power into the believer, the Christian himself is required to make every disciplined effort alongside of what God has done (cf. Phil. 2:12–13; Col. 1:28–29). **supplement your faith.** “Supplement” is to give lavishly and generously. In Greek culture, the word was used for a choirmaster who was responsible for supplying everything that was needed for his choir. The word never meant to equip sparingly, but to supply lavishly for a noble performance. God has given us faith and all the graces necessary for godliness (2 Pet. 1:3–4). We add to those by our diligent devotion to personal righteousness. **virtue.** First in Peter’s list of virtues is a word that, in classical Greek, meant the God-given ability to perform heroic deeds. It also came to mean that quality of life that made someone stand out as excellent. It never meant cloistered excellence, or excellence of attitude, but excellence that is demonstrated in life. Peter is here writing of moral energy, the power that performs deeds of excellence. **knowledge.** This means understanding, correct insight, truth properly comprehended and applied. This virtue involves a diligent study and pursuit of truth in the word of God.

2 PETER—NOTE ON **1:6** **self-control.** Lit., “holding oneself in.” In Peter’s day, self-control was used of athletes, who were to be self-restrained and self-disciplined. Thus, a Christian is to control the flesh, the passions, and the bodily desires, rather than allowing himself to be controlled by them (cf. 1 Cor. 9:27; Gal. 5:23). Moral excellence, guided by knowledge, disciplines desire and makes it the servant, not the master, of one’s life. **steadfastness.** That is, patience or endurance in doing what is right, never giving in to temptation or trial. Perseverance is that spiritual staying power that will die before it gives in. It is the virtue that can endure, not simply with resignation, but with a vibrant hope. **godliness.** *See note on 2 Pet. 1:3*.

2 PETER—NOTE ON **1:7** **brotherly affection.** I.e., brotherly kindness, mutual sacrifice for one another (cf. 1 John 4:20). **love.** See 1 Cor. 13; 1 Pet. 4:8.

2 PETER—NOTE ON **1:8** **ineffective.** To be ineffective is to be inactive, indolent, and empty (cf. Titus 1:12; James 2:20–22). With these virtues increasing in one’s life (2 Pet. 1:5–7), a Christian will not be useless or ineffective. **or unfruitful.** I.e., unproductive (cf. Matt. 13:22; Eph. 5:11; 2 Thess. 3:14; Jude 12). When these Christian qualities are not present in a believer’s life (2 Pet. 1:5–7), he will be indistinguishable from an evildoer or a superficial believer. But when these qualities are increasing in a Christian’s life, there is the manifestation of the “divine nature” within the believer (*see note on v. 4*).

2 PETER—NOTE ON **1:9** **these qualities.** The qualities mentioned in vv. 5–7 (see v. 10). **nearsighted . . . blind.** A professing Christian who is missing the virtues mentioned above is, therefore, unable to discern his true spiritual condition, and thus can have no assurance of his salvation. **forgotten.** The failure to diligently pursue spiritual virtues produces spiritual amnesia. Such a person, unable to discern his spiritual condition, will have no confidence about his profession of faith. He may be saved and possess all the blessings of vv. 3–4, but without the excellencies of vv. 5–7, he will live in doubt and fear.

2 PETER—NOTE ON 1:10 make your calling and election sure. This expresses the bull's-eye Peter has been shooting at in vv. 5–9. Though God is "sure" who his elect are and has given them an eternally secure salvation (*see notes on 1 Pet. 1:1–5*; cf. Rom. 8:31–39), the Christian might not always have assurance of his salvation. Security is the Holy Spirit-revealed fact that salvation is forever. Assurance is one's confidence that he possesses that eternal salvation. In other words, the believer who pursues the spiritual qualities mentioned above guarantees to himself by spiritual fruit that he was called (cf. 2 Pet. 1:3; Rom. 8:30; 1 Pet. 2:21) and chosen (cf. 1 Pet. 1:2) by God to salvation. **never fall.** As the Christian pursues the qualities enumerated by Peter (2 Pet. 1:5–7) and sees that his life is useful and fruitful (v. 8), he will not stumble into doubt, despair, fear, or questioning, but enjoy assurance that he is saved.

2 PETER—NOTE ON 1:11 richly provided for you an entrance into the eternal kingdom. Peter piles up the words to bring joy to the weary Christian's heart. An abundant entrance into eternal heaven is the hope and reality for a Christian who lives a faithful, fruitful life here on earth. Peter's point is that a Christian who pursues the listed virtues (vv. 5–7) will not only enjoy assurance in the present, but a full, rich reward in the future life (cf. 1 Cor. 4:5; Rev. 22:12)

2 PETER—NOTE ON 1:12–13 I intend always. Truth always needs repetition because believers forget so easily. Cf. 2 Thess. 2:5; Jude 5.

2 PETER—NOTE ON 1:13–14 body. Lit., "tent" (see esv footnote). Death is described aptly as laying aside one's earthly dwelling (cf. 2 Cor. 5:1). Peter was likely in his seventies as he wrote this letter (likely from a Roman prison) and anticipated dying soon. Nero's persecution had begun and he was martyred in it, soon after writing this epistle. Tradition says he was crucified upside down, refusing to be crucified like his Lord.

2 PETER—NOTE ON 1:14 Christ made clear to me. Christ had prophesied the death Peter would die almost 40 years earlier (*see note on John 21:18–19*).

2 PETER—NOTE ON 1:15 after my departure. Peter wanted to make certain that after he died, God's people would have a permanent reminder of the truth, thus he penned this inspired letter.

2 PETER—NOTE ON 1:16 cleverly devised myths. The word for “myths” was used to refer to mythical stories about gods and miracles (cf. 1 Tim. 1:4; 4:7; 2 Tim. 4:4; Titus 1:14). Realizing that false leaders and their followers would try to discredit this letter, and that he was probably already being accused of concocting tales and myths in order to get people to follow him so he could amass wealth, power, and prestige as false teachers were motivated to do, Peter gave evidences in the following verses to prove that he wrote the truth of God as a genuinely inspired writer. **made known.** This word is a somewhat technical term for imparting a new revelation—something previously hidden, but now revealed. **the power and coming of our Lord Jesus Christ.** Since there is only one definite article with this phrase, the meaning is, “the powerful coming,” or “the coming in power.” The false teachers who were opposing Peter had tried to debunk the doctrine of the second coming of Christ (see 2 Pet. 3:3–4) about which Peter had spoken and written (1 Pet. 1:3–7, 13; 4:13). **eyewitnesses of his majesty.** The “we” that begins this verse refers to the apostles. In one sense, all of the apostles had been eyewitnesses to Christ’s majesty, especially his miracles, resurrection body, and ascension into heaven. Peter, however, is referring to a more specific event that he will describe in the next verse. The kingdom splendor of Christ revealed at this event was intended as a preview of his majesty to be manifested at his second coming (cf. Matt. 16:28; *see notes on 17:1–6*). The transfiguration was a glimpse of the glory to be unveiled at the final revelation, the apocalypse of Christ (Rev. 1:1). It must be noted that Jesus’ earthly ministry of healing, teaching, and gathering souls into his kingdom was a preview of the character of the earthly kingdom he will establish at his return.

2 PETER—NOTE ON 1:17 Majestic Glory. A reference to the glory cloud on the Mount of Transfiguration from which God spoke to the disciples (Matt. 17:5). **This is my beloved Son.** This means, “This One is in essence with me.” The Father is thus affirming the deity of Christ (cf. Matt. 17:5; Luke 9:27–36).

2 PETER—NOTE ON 1:18 we were with him. Peter implied that there was no reason to believe the false teachers who denied the majesty and second coming of Christ, since they were not on the Mount of Transfiguration to see the preview of the kingdom and glory of Christ, as were he, James, and John.

2 PETER—NOTE ON 1:19 **the prophetic word.** The "prophetic word" refers not just to the OT major and minor prophets, but to the entire OT. Of course, all of the OT was written by "prophets" in the truest sense, since they spoke and wrote God's word, which was the task of a prophet, and they looked forward, in some sense, to the coming Messiah (cf. Luke 24:27). **more sure.** This translation could indicate that the eyewitness account of Christ's majesty at the transfiguration confirmed the Scriptures. However, the Greek word order is crucial in that it does not say that. It says, "And we have more sure the prophetic word." That original arrangement of the sentence supports the interpretation that Peter is ranking Scripture over experience. The prophetic word (Scripture) is more complete, more permanent, and more authoritative than the experience of anyone. More specifically, the word of God is a more reliable verification of the teachings about the person, atonement, and second coming of Christ than even the genuine first-hand experiences of the apostles themselves. **you will do well to pay attention.** Peter was warning believers that since they would be exposed to false teachers, they must pay careful attention to Scripture. **a lamp shining in a dark place.** The murky darkness of this fallen world keeps people from seeing the truth until the light shines. The light is the lamp of revelation, the word of God (cf. Ps. 119:105; John 17:17). **the day dawns and the morning star rises.** These simultaneous images mark the *parousia*, i.e., the appearing of Jesus Christ (cf. Luke 1:78; Rev. 2:28; 22:16). **in your hearts.** The second coming will have not only an externally transforming impact on the universe (2 Pet. 3:7–13), but also an internally transforming impact on those believers who are alive when Jesus returns, forever removing any of their remaining doubts. The perfect, but limited, revelation of the Scriptures will be replaced with the perfect and complete revelation of Jesus Christ at the second coming (cf. John 14:7–11; 21:25). Then the Scriptures will have been fulfilled; and believers, made like Christ (1 John 3:1–2), will have perfect knowledge and all prophecy will be abolished (*see note on 1 Cor. 13:8–10*).

2 PETER—NOTE ON 1:20 **knowing this first.** A call to recognize his truth as priority, namely that Scripture is not of human origin. **prophecy of Scripture.** I.e., all of Scripture. This refers primarily to all of the OT, and then by implication to all of the NT (*see notes on 3:15–16*). **someone's own interpretation.** The Greek word for "interpretation" has the idea of a "loosing," as if to say no Scripture is the result of any human being privately "untying" and "loosing" the truth. Peter's point is not so much about how to interpret Scripture, but rather how Scripture originated, and what its source was. The false prophets untied and loosed their own ideas. But no part of God's revelation was unveiled or revealed from a human source or out of the prophet's unaided understanding (see 1:21).

2 PETER—NOTE ON 1:21 **will of man.** As Scripture is not of human origin, neither is it the result of human will. The emphasis in the phrase is that no part of Scripture was ever at any time produced because men wanted it so. The Bible is not the product of human effort. The prophets, in fact, sometimes wrote what they could not fully understand (1 Pet. 1:10–11), but were nonetheless faithful to write what God revealed to them. **carried along by the Holy Spirit.** Grammatically, this means that they were continually carried or borne along by the Spirit of God (cf. Luke 1:70; Acts 27:15, 17). The Holy Spirit thus is the divine author and originator, the producer of the Scriptures. In the OT alone, the human writers refer to their writings as the words of God over 3,800 times (e.g., Jer. 1:4; cf. 3:2; Rom. 3:2; 1 Cor. 2:10). Though the human writers of Scripture were active rather than passive in the process of writing Scripture, God the Holy Spirit superintended them so that, using their own individual personalities, thought processes, and vocabulary, they composed and recorded without error the exact words God wanted written. The original copies of Scripture are therefore inspired, i.e., God-breathed (cf. 2 Tim. 3:16) and inerrant, i.e., without error (John 10:34–35; 17:17; Titus 1:2). Peter defined the process of inspiration that created an inerrant original text (cf. Prov. 30:5; 1 Cor. 14:36; 1 Thess. 2:13).

2 PETER—NOTE ON 2:1 **false prophets.** Peter described false teachers in detail in this chapter so that Christians would always recognize their characteristics and methods. The greatest sin of Christ-rejecters and the most damning work of Satan is misrepresentation of the truth and its consequent deception. Nothing is more wicked than for someone to claim to speak for God to the salvation of souls when in reality he speaks for Satan to the damnation of souls (cf. Deut. 13:1–18; 18:20; Jer. 23; Ezek. 13; Matt. 7:15; 23:1–36; 24:4–5; Rom. 16:17; 2 Cor. 11:13–14; Gal. 3:1–2; 2 Tim. 4:3–4). **among the people.** "The people" is used in the NT of Israel (cf. Acts 26:17, 23). Peter's point, though, is that Satan has always endeavored to infiltrate groups of believers with the deceptions of false teachers (cf. John 8:44). Since Eve, he has been in the deceit business (*see notes on 2 Cor. 11:3–4*). **secretly bring in destructive heresies.** The false teachers parade themselves as Christian pastors, teachers, and evangelists (cf. Jude 4). "Heresies" means self-designed religious lies that lead to division and faction (cf. 1 Cor. 11:19; Gal. 5:20). The Greek word for "destructive" basically means damnation. This word is used six times in this letter and always speaks of final damnation (2 Pet. 2:1–3; 3:7, 16). This is why it is so tragic when a church makes a virtue out of the toleration of unscriptural teachings and ideas in the name of love and unity (see 2 Thess. 3:14; 1 Tim. 4:1–5; Titus 3:9–11). **denying the Master.** This phrase exposes the depth of the crime and guilt of the false teachers. This unusual Greek word for "Master" or "Lord" appears 10 times in the NT and means one who has supreme authority, whether human authority or divine authority. Peter here warns that false prophets deny the sovereign lordship of Jesus Christ. Though their heresies may include the denial of the virgin birth, deity, bodily resurrection, and second coming of Christ, the false teachers' basic error is that they will not submit their lives to the rule of Christ. All false religions have an erroneous Christology. **who bought them.** The terms that Peter used here are more analogical than theological, speaking of a human master over a household. The master bought slaves, and the slaves owed the master allegiance as their sovereign. (For an OT parallel, see Deut. 32:5–6, where God is said to have bought Israel, though they rejected him.) Doctrinally, this analogy can be viewed as responsibility for submission to God, which the false teachers had refused. Beyond this, they are probably claiming that they were Christians, so that the Lord had bought them actually and personally. With some sarcasm, Peter mocks such a claim by writing of their coming damnation. Thus, the passage is describing the sinister character of the false teachers who claim Christ, but deny his lordship over their lives. **swift destruction.** This refers to either physical death or judgment at the return of Christ (Prov. 29:1; 2 Thess. 1:7–10).

2 PETER—NOTE ON 2:2 many will follow their sensuality. Many people will profess to be Christians but deny Christ's lordship over their lives, refusing to live as obedient servants to Christ and his word, following instead the lusts of the flesh, the world, and the devil. Such nominal Christians tragically will be included in the Lord's condemnation of hypocrites at the judgment (Matt. 7:21–23; cf. Jude 4, 7). Denying the lordship of Christ while claiming to be a believer destructively infects other people and discredits the gospel. **the way of truth will be blasphemed.** The world mocks and scoffs at the gospel of Jesus Christ because of nominal Christians who do not follow the Lord they claim, and have been unmasked as hypocritical people.

2 PETER—NOTE ON 2:3 in their greed. That is, uncontrolled greed. Peter observed that the underlying motive of the false teachers was not love of the truth, but love of money (see v. 14). They exploited people through their lies. **Their condemnation . . . is not idle.** The principle that God is going to damn false teachers was set in place in eternity past, repeated throughout the OT, and is "not idle" in the sense that it has not worn out or become ineffective. It is still potent and will come to pass (see Jude 4). **their destruction is not asleep.** Peter is personifying destruction as if destruction were an executioner who is fully awake and alert, ready to act. Because God is by nature a God of truth, he will judge all liars and deceivers (cf. Prov. 6:19; 19:5, 9; Isa. 9:15; 28:15, 22; Jer. 9:3, 5; 14:14; 23:25–26; Rev. 21:8, 27).

2 PETER—NOTE ON 2:4 if. This is better translated "since" because there is no doubt about the history of judgment that Peter is about to recount. Verses 4–10 are one long sentence with the conclusion to the "since" clause beginning in v. 9. Lest anyone think that God is too loving and merciful to judge the wicked false teachers and their deceived people, Peter gives three powerful illustrations of past divine judgment on the wicked. These illustrations set the precedents for the future and final judgment on liars and deceivers. Though God has no pleasure in the death of the wicked (Ezek. 33:11), he must judge wickedness because his holiness requires it (2 Thess. 1:7–9). **angels when they sinned.** These angels, according to Jude 6, "did not stay within their own position of authority," i.e., they entered men who promiscuously cohabited with women. Apparently this is a reference to the fallen angels of Gen. 6 (sons of God): 1) before the flood (2 Pet. 2:5; Gen. 6:1–3) who left their normal state and lusted after women, and 2) before the destruction of Sodom and Gomorrah (2 Pet. 2:6; Gen. 19). *See notes on Gen. 6:1–2 and Jude 6*. **cast them into hell.** Peter borrows a word from Greek mythology for hell, *tartarus*. The Greeks taught that *tartarus* was a place lower than Hades reserved for the most wicked of human beings, gods, and demons. The Jews eventually came to use this term to describe the place where fallen angels were sent. It defined for them the lowest hell, the deepest pit, the most terrible place of torture and eternal suffering. Jesus, in spirit, entered that place when his body was in the grave, and proclaimed triumph over the demons during the time between his death and resurrection (*see notes on Col. 2:14; 1 Pet. 3:18–19*). **gloomy darkness.** The demons feared going there and begged Jesus during his life on earth not to send them there (cf. Matt. 8:29; Luke 8:31). Not all demons are bound. Many roam the heavens and earth (cf. Rev. 12:7–9). Some are temporarily bound (*see notes on Rev. 9:1–12*). These were, because of their sin in Gen. 6, permanently bound in darkness. **kept until the judgment.** These permanently incarcerated demons are like prisoners who are awaiting final sentencing. *Tartarus* is only temporary in the sense that in the day of judgment, the wicked angels confined there will be ultimately cast into the lake of fire (Rev. 20:10).

2 PETER—NOTE ON 2:5 did not spare the ancient world. The second illustration serving as precedent for God’s future judgment on false teachers is the judgment on the ancient world through the worldwide flood (cf. Gen. 6–8). The human race was reduced to eight people by that judgment (cf. 1 Pet. 3:20). **a herald of righteousness.** See Gen. 6:9; 7:1. His life spoke of righteousness as he called people to repent and avoid the flood judgment.

2 PETER—NOTE ON 2:6 Sodom and Gomorrah. The third precedent for a future divine judgment on the wicked is the total destruction of Sodom and Gomorrah and the other lesser surrounding cities (cf. Gen. 13; 18:16–33; 19:1–38; Deut. 29:23). This judgment destroyed every person in the area by incineration. *See notes on Jude 7*. **making them an example.** That is, a model, or a pattern. God sent an unmistakable message to all future generations that wickedness results in judgment.

2 PETER—NOTE ON 2:7–8 rescued righteous Lot. He was righteous, as all the saved are, by faith in the true God. Righteousness was imputed to him, by grace through faith, as it was to Abraham (Gen. 15:6; Rom. 4:3, 11, 22–23). There was spiritual weakness in Lot (Gen. 19:6), e.g., immorality (Gen. 19:8) and drunkenness (Gen. 19:33–35). His heart was in Sodom (Gen. 19:16), yet he did hate the sins of his culture and strongly sought ways to protect God's angels from harm. He obeyed the Lord in not looking back at Sodom (Gen. 19). In both of the illustrations where God rendered a wholesale judgment on all living people (once on the whole earth, and once in the whole region of the plain south of the Dead Sea), Peter pointed out that God's people were rescued (2 Pet. 2:5; cf. v. 9). The Greek word for "distressed" implies that Lot was troubled deeply and tortured (the meaning of "tormenting") with the immoral, outrageous behavior of the people living in and around Sodom and Gomorrah. Tragically, it is ordinary for believers today no longer to be shocked by the rampant sin in their society.

2 PETER—NOTE ON 2:9 to rescue the godly from trials. The Greek word for "trials" can mean "an attack with intent to destroy" (cf. Mark 8:11; Luke 4:12; 22:28; Acts 20:29; Rev. 3:10) and refers to severe divine judgment. The pattern of the plan of God is to rescue the godly before his judgment falls on the wicked. **to keep the unrighteous.** The wicked are kept like prisoners awaiting the sentencing that will send them to their eternal prison (cf. 2 Pet. 2:4). The final judgment on the wicked is called the great white throne judgment (Rev. 20:11–15) where all the ungodly of all the ages will be raised, judged finally, and cast into the lake of fire.

2 PETER—NOTE ON 2:10 indulge in the lust. Cf. Jude 6. Like the wicked of Noah's and Lot's time, the false teachers of Peter's era were slaves to the corrupt desires of the flesh. **despise authority.** "Authority" comes from the same Greek word as "lord" (1:2). The false teachers identified with Christ outwardly, but they would not live under his lordship. The two major characteristics of false teachers are emphasized in this verse: 1) lust and 2) arrogance. **Bold and willful.** "Bold" is to be brazen, audacious, and defiant. "Willful" is to be obstinate, determined in one's own way. **blaspheme the glorious ones.** Cf. Jude 8. To revile or speak evil is to ridicule and blaspheme. "Glorious ones" were probably wicked angels. Wicked angels have a level of existence in the supernatural world that has a dignity and a transcendent quality about it that is beyond humanity (Eph. 6:12). A certain honor belongs to those who transcend time. Consequently, there must be no flippancy regarding Satan and his angels. It may even be that these teachers tried to excuse their wicked lusts by pointing to the angels in Gen. 6 “who did not stay within their own position of authority” (Jude 6). The blasphemy of even bad angels by the false teachers demonstrated their arrogance and antipathy toward any authority, be it good or bad.

2 PETER—NOTE ON 2:11 angels, though greater in might and power. A reference to the holy angels, who are greater in power than human beings. **do not pronounce a blasphemous judgment.** Unlike false teachers who are defiant toward higher powers, the holy angels so revere their Lord that they will not speak insults against any authority. Even the archangel Michael, recognizing the great presence and power of Satan, refused to speak evil of him (*see notes on Jude 8–9*), but called on the Lord to do so (*see note on Zech. 3:2*). No believer should be so boldly foolish as to mock or command the power of supernatural demons, especially Satan.

2 PETER—NOTE ON 2:12 like irrational animals. Cf. Jude 10. The false teachers have no sensitivity to the power and presence of demons or holy angels, but like wild animals, insubordinate, insolent, and arrogant, they charge into the supernatural realm, cursing away at persons and matters they don’t understand. **destroyed.** Since they live like beasts who are “born to be caught and destroyed,” the false teachers will be killed like beasts. False teachers cannot get beyond their own instincts and thus will be destroyed by the folly of those passions.

2 PETER—NOTE ON 2:13 the wage for their wrongdoing. Immorality and arrogant boldness will not pay in the end. It will rob and destroy. **revel in the daytime.** Sinning during the day without the cover of darkness was a sign of low-level wickedness in Roman society (cf. 1 Thess. 5:7). But these false teachers are so consumed with lust and rebellion that they are pleased not to wait for the night. Their unbridled passions consume them. **blots and blemishes.** Cf. Jude 10. That is, dirt spots and scabs. They are opposite to the character of Christ (1 Pet. 1:19). The church should be like her Lord (Eph. 5:27). **reveling . . . while they feast with you.** The false teachers, feigning to be teachers of truth while sitting with Christians at church love-feasts, were behaving arrogantly and immorally even on such occasions intended for Christian fellowship. Though attempting to cover their corruption with religious talk, they were filthy defects on these church gatherings (cf. 2 John 9–11; Jude 12).

2 PETER—NOTE ON 2:14 **eyes full of adultery.** The false teachers had so totally lost moral control that they could not look at any woman without seeing her as a potential adulteress (cf. Matt. 5:28). They were uncontrollably driven by lust, never resting from their sins. **entice unsteady souls.** The metaphor is from fishing and appears also in 2 Pet. 2:18. To entice is to catch with bait. False teachers do not capture those strong in the word, but prey on the weak, the unstable, and the young in the faith (see 3:16; cf. Eph. 4:14; 1 John 2:13). **hearts trained in greed.** The word "trained" was often used for training in athletics. The false teachers have trained, prepared, and equipped their minds to concentrate on nothing but the forbidden things for which their passions lust. They are well schooled in the craft of self-fulfillment. **Accursed children!** This is a Hebraism for the curse of sin being the dominant thing in their lives, thus saying that they are damned to hell for their blatant wickedness. Cf. Gal. 3:10, 13; Eph. 2:1–3; 1 Pet. 1:14.

2 PETER—NOTE ON 2:15 **Forsaking the right way.** The "right way" is an OT metaphor for obedience to God (cf. Acts 13:10). **Balaam.** Cf. Jude 11. Balaam served as an illustration and example of such false prophets. He was an OT compromising prophet for sale to whomever paid him, who preferred wealth and popularity over faithfulness and obedience to God (Num. 22–24). Through a talking donkey, God kept him from cursing Israel (2 Pet. 2:16; cf. Num. 22:21–35).

2 PETER—NOTE ON 2:17 **waterless springs.** In this verse, Peter uses two poetic figures ("springs" and "mists") that represent a precious commodity in the Middle East. A spring or well without water would be a major disappointment in a hot and dry land. Likewise, false teachers have a pretense of spiritual water to quench the thirsty soul, but they actually have nothing to give. **mists driven by a storm.** The coming of clouds or "mists" would seem to promise rain, but sometimes the storm would blow the clouds on by, leaving the land dry and hot. The false teachers might seem to promise spiritual refreshment, but were all show with no substance (cf. Jude 12). **utter darkness.** That is, hell (cf. Matt. 8:12; Jude 13).

2 PETER—NOTE ON 2:18 **loud boasts of folly.** Cf. Jude 16. That is, ostentatious verbosity. The false teachers deceive the weak with high-sounding words that masquerade as scholarship or profound spiritual insight, and even as direct revelation from God. They may contradict the plain historic teachings of Scripture, which in some cases they are not able to explain properly because of their lack of adequate training and divine wisdom (cf. 1 Cor. 2:14). In reality, they say nothing genuinely scholarly, or spiritual, or divine. **entice by sensual passions.** Nevertheless, in spite of all the empty talk, false teachers entice others to their philosophies by appealing to people on the baser level. Seduction, rather than the winsomeness of truth, is their ploy. They offer people a kind of religion that they can embrace and yet still hold on to their fleshly desires and sensuality. Peter may also be implying that false teachers particularly aim to seduce women through sensual methods. **barely escaping . . . error.** The preferred translation is "trying to escape." This is a description not of saved people, but of people who are vulnerable because they have high levels of guilt and anxieties—people with broken marriages, people who are lonely and tired of the consequences of sin and are looking for a new start, even for religion or help from God. The false teachers exploit these kinds of people.

2 PETER—NOTE ON 2:19 **promise them freedom.** False teachers promise those "trying to escape" the struggles of life, the very freedom they seek. **slaves of corruption.** The false teachers can't deliver the freedom they promise, because they themselves are enslaved to the very corruption that people are trying to escape. **overcomes . . . enslaved.** Whoever puts himself, in the name of freedom, into the hands of a false teacher, who is a prisoner himself, also becomes a prisoner. Bondage to corruption awaits all followers of false teachers.

2 PETER—NOTE ON 2:20 **escaped the defilements of the world.** "Defilements" has the idea of putrid or poisonous vapors. Morally, the world gives off a deadly influence. Peter notes that at some point in time, these false teachers and their followers wanted to escape the moral contamination of the world system and sought religion, even Jesus Christ (on their terms, not his; *see notes on v. 1*). But these false teachers had never genuinely been converted to Christ. They heard the true gospel and moved toward it, but then rejected the Christ of that gospel. That is apostasy, like the people of Heb. 10:26–27. Their last end is far worse than the first (for examples of apostasy, see Luke 11:24–26; 12:47–48; 1 Cor. 10:1–12; Heb. 3:12–18; 6:6; 10:26, 38ff.; 1 John 2:19; Jude 4–6).

2 PETER—NOTE ON 2:21 to turn back from the holy commandment. This verse describes the perversion and defection of the false teachers. They professed the Christian experience (the way of righteousness; cf. Matt. 21:32), and even had access to the true teachings of Scripture. But by their lives they demonstrated that they ultimately had chosen to reject Christ (cf. Heb. 10:26–31). Such false teachers as Peter was describing were not made outside Christianity. They are always bred in the church, half in and half out; but eventually they reject the truth and try to seduce others in their attempt to fulfill their self-gratification.

2 PETER—NOTE ON 2:22 dog . . . sow. Two graphic analogies of an apostate. The first is from Prov. 26:11; the second is Peter’s own.

2 PETER—NOTE ON 3:1 beloved. This attitude toward the readers of his letter reflects Peter’s pastoral concern (cf. 1 Pet. 5:1–4). **the second letter.** That is, second to 1 Peter (see Introduction). **your sincere mind.** A good commendation that demonstrates that Peter believed his readers were genuine Christians. “Sincere” means uncontaminated, unmixed by the seductive influences of the world, the flesh, and the devil. How different the true believers were from the corrupt apostate false teachers (2 Pet. 2:10–22). Peter sought to impress on his readers the truth they already knew so that their sanctified reason and spiritual discernment would be able to detect and refute the purveyors of false doctrine.

2 PETER—NOTE ON 3:2 holy prophets. The OT prophets are in view, who were holy in contrast to the unholy false teachers. God’s word was written by those prophets in the Scriptures (*see notes on 1:19–21*). In particular those prophets warned about coming judgment (e.g., Ps. 50:1–4; Isa. 13:10–13; 24:19–23; Mic. 1:4; Mal. 4:1–2), and even about the coming of the Lord (Zech. 14:1–9). **the commandment of the Lord.** Peter is referring to the warnings that he and the other apostles had written regarding judgment

(Jude 17). **your apostles.** The apostles (*see notes on Rom. 1:1; Eph. 4:11*) of Christ filled the 260 chapters of the NT with about 300 references to the second coming. NT revelation about the Christ coming to gather his own, warnings about eschatological judgments, information about the establishment of his kingdom, and teaching concerning God's bringing in eternal righteousness, are the irrefutable proof for the second coming of Christ and the judgment of the wicked.

2 PETER—NOTE ON 3:3 knowing this first. "First" here means the preeminent matter, not the first in a list. Peter's priority in this section of his letter is to warn Christians about how the false teachers would try to deny this judgment and steal the hope of believers. **in the last days.** This phrase refers to that entire period of time from the arrival of the Messiah to his return (cf. Acts 2:17; Gal. 4:4; 2 Tim. 3:1; Heb. 1:2; James 5:3; 1 Pet. 1:20; 1 John 2:18–19; Jude 18). The entire age will be marked by saboteurs of the Christian truth and especially the hope of Christ's return. **scoffers will come.** False teachers argue against the second coming of Christ or any teaching of Scripture through ridicule (cf. Isa. 5:19; Jude 18). **following their own sinful desires.** Peter again speaks of the lifestyle of the false teachers, which was characterized by sexual lusts (cf. 2 Pet. 2:2, 10, 13–14, 18), pounding home his warning. False teachers who know not the truth and know not God have nothing to restrain their lusts. They particularly mock the second coming of Jesus Christ because they want to pursue impure sexual pleasure without consequence, or without having to face divine retribution. They want an eschatology that fits their conduct (cf. 1 John 2:28–29; 3:2–3).

2 PETER—NOTE ON 3:4 Where is the promise of his coming? The early church believed that Jesus was coming back imminently (cf. 1 Cor. 15:51; 1 Thess. 1:10; 2:19; 4:15–18; 5:1–2). These scoffers employed an emotional argument against imminency rather than a biblical argument. Their argument played on ridicule and disappointment. **the fathers.** The OT patriarchs, Abraham, Isaac, and Jacob (cf. Rom. 9:5; Heb. 1:1). **all things are contining as they were.** This argument against the second coming of Christ is based on the theory of uniformitarianism, which says that all natural phenomena have operated uniformly since the beginning of the earth. The false teachers were also implying that God is absent from earth affairs. In effect, they were teaching that, “There will not be a great cataclysmic judgmental event at the end of history, because that is not how the universe works. There never has been such a judgment, so why should we expect one in the future? Instead, everything in the universe is stable, closed, fixed, and governed by never-varying patterns and principles of evolution. Nothing catastrophic has ever happened in the past, so nothing catastrophic ever will happen in the future. There will be no divine invasion, no supernatural judgment on mankind.”

2 PETER—NOTE ON **3:5** **they deliberately overlook.** The false teachers, in their quest to avoid the doctrine of judgment, deliberately ignore the two major previous divine cataclysmic events—creation and the flood. **the heavens existed long ago . . . by the word of God.** Creation was God’s stepping into the emptiness and bringing the universe into existence, not by uniformitarianism, but by an instantaneous, explosive, six-day creation. Everything has not gone along in some consistent, unvarying evolutionary process. In six, 24-hour days the whole universe was created mature and complete (*see notes on Gen. 1–2*). **earth was formed out of water and through water.** The earth was formed between two realms of watery mass. During the early part of the creation week, God collected the upper waters into a canopy around the whole earth, and the lower waters into underground reservoirs, rivers, lakes, and seas. *See notes on Gen. 1:2–10*.

2 PETER—NOTE ON **3:6** **by means of.** That is, by water. God, by creating water above and below, built into his creation the tool of its destruction. **the world that then existed.** A reference to the pre-flood world order. This world included the physical arrangement with the canopy above, the waters in the underground reservoirs, rivers, lakes, and seas below, and the heavens in the middle. The pre-flood world, sheltered from the sun’s destructive ultraviolet rays, and with a gentle climate without rain, storms, and winds, was characterized by long life of humans (Gen. 5) and the ability of the earth (like a greenhouse) to produce extensively. **deluged with water and perished.** The second great divine cataclysm that defeats the idea of uniformitarianism, was the universal flood that drowned the whole earth and altered that originally created world order. According to Gen. 7:11ff., the flood occurred from two directions: first, the bursting open of the sources of water below as the earth cracked open and gas, dust, water, and

air burst up; then came the breakup of the canopy when hit by all that upward flow, which sent the water from above crashing down on the earth. The deluge was so cataclysmic that the inhabitants of the earth were all destroyed, except eight people and a representation of every kind of animal (*see notes on Gen. 7:11–24*). Clearly, by those two great events, it is certain that the world is not in a uniformitarian process.

2 PETER—NOTE ON 3:7 by the same word. The present world system is reserved for future judgment, which will come by the word of God just as creation and the flood came. God will speak it into existence as well, after the present order is again destroyed. **now.** Humanity, since the flood, lives in the second world order. One of the obvious differences between the two world orders is that people live 70 years in the present world, not 900 years, which was a common age of pre-flood human beings. And Peter was making the point that there is a third form of the heavens and earth yet to come following another cataclysm. **stored up for fire.** God put the rainbow in the sky to signify that he would never destroy the world again by water (Gen. 9:13). In the future, God will destroy the heavens and the earth by fire (cf. Isa. 66:15; Dan. 7:9–10; Mic. 1:4; Mal. 4:1; Matt. 3:11–12; 2 Thess. 1:7–8). In the present universe, the heavens are full of stars, comets, and asteroids. The core of the earth is also filled with a flaming, boiling, liquid lake of fire, the temperature of which is some 12,400 degrees Fahrenheit. The human race is separated from the fiery core of the earth by only a thin 10-mile crust. Far more than that, the whole of creation is a potential firebomb due to its atomic structure. As man from atoms creates destructive bombs that burn a path of death, so God can disintegrate the whole universe in an explosion of atomic energy (*see notes on 2 Pet. 3:10–12*). **kept until the day of judgment . . . of the ungodly.** The earth waits for the day of judgment and destruction of ungodly men. The godly will not be present on earth when God speaks into existence the judgment by fire (cf. 1 Thess. 1:10; 5:9).

2 PETER—NOTE ON 3:8 one day is as a thousand years. God understands time much differently from man. From man's viewpoint, Christ's coming seems like a long time away (cf. Ps. 90:4). From God's viewpoint, it will not be long. Beyond that general reference, this may be a specific indication of the fact that there are actually 1,000 years between the first phase of the day of the Lord at the end of the tribulation (Rev. 6:17), and the last phase 1,000 years later at the end of the millennial kingdom when the Lord creates the new heaven and new earth (*see notes on 2 Pet. 3:10, 13; Rev. 20:1–21:1*).

2 PETER—NOTE ON 3:9 **not slow.** That is, not loitering or late (cf. Gal. 4:4; Titus 2:13; Heb. 6:18; 10:23, 37; Rev. 19:11). **patient toward you.** "You" is the saved, the people of God. He waits for them to be saved. God has an immense capacity for patience before he breaks forth in judgment (cf. 2 Pet. 3:15; Joel 2:13; Luke 15:20; Rom. 9:22; 1 Pet. 3:15). God endures endless blasphemies against his name, along with rebellion, murders, and the ongoing breaking of his law, waiting patiently while he is calling and redeeming his own. It is not impotence or slackness that delays final judgment; it is patience. **not wishing that any should perish.** The "any" must refer to those whom the Lord has chosen and will call to complete the redeemed, i.e., the "you." Since the whole passage is about God's destroying the wicked, his patience is not so he can save all of them, but so that he can receive all his own. He can't be waiting for everyone to be saved, since the emphasis is that he will destroy the world and the ungodly. Those who do perish and go to hell, go because they are depraved and worthy only of hell and have rejected the only remedy, Jesus Christ, not because they were created for hell and predetermined to go there. The path to damnation is the path of a non-repentant heart; it is the path of one who rejects the person and provision of Jesus Christ and holds on to sin (cf. Isa. 55:1; Jer. 13:17; Ezek. 18:32; Matt. 11:28; 23:37; Luke 13:3; John 3:16; 8:21, 24; 1 Tim. 2:3–4; Rev. 22:17). **all should reach repentance.** "All" (cf. "you," "any") must refer to all who are God's people who will come to Christ to make up the full number of the people of God. The reason for the delay in Christ's coming and the attendant judgments is not because he is slow to keep his promise, or because he wants to judge more of the wicked, or because he is impotent in the face of wickedness. He delays his coming because he is patient and desires the time for his people to repent.

2 PETER—NOTE ON 3:10 **the day of the Lord.** See Introduction to Joel: Historical and Theological Themes; *see note on 1 Thess. 5:2*. The "day of the Lord" is a technical term pointing to the special interventions of God in human history for judgment. It ultimately refers to the future time of judgment whereby God judges the wicked on earth and ends this world system in its present form. The OT prophets saw the final day of the Lord as unequaled darkness and damnation, a day when the Lord would act in a climactic way to vindicate his name, destroy his enemies, reveal his glory, establish his kingdom, and destroy the world (cf. Isa. 2:10–21; 13:6–22; Joel 1–2; Amos 5; Obad. 15; Zech. 14; Mal. 4; 2 Thess. 1:7; 2:2). It occurs at the time of the tribulation on earth (Rev. 6:17), and again 1,000 years later at the end of the millennial kingdom before the creation of the new heavens and new earth (2 Pet. 3:13; Rev. 20:1–21:1). **like a thief.** The day of the Lord will have a surprise arrival, sudden, unexpected, and disastrous to the unprepared (*see notes on 1 Thess. 5:2*). **the heavens will pass away with a roar.** The "heavens" refer to the physical universe. The "roar" connotes a whistling or a crackling sound as of objects being consumed by flames. God will incinerate the universe, probably in an atomic reaction that disintegrates all matter as we know it (2 Pet. 3:7, 11–13). **the heavenly bodies will be burned up.** The "heavenly bodies" are the atomic components into which matter is ultimately divisible, which make up the composition of all the created matter. Peter means that the atoms, neutrons, protons, and electrons are all going to disintegrate (v. 11). **the earth and the works.** The whole of the physical, natural earth in its present form, with its entire universe, will be consumed. Cf. Isa. 24:19–20; 34:4.

2 PETER—NOTE ON 3:11 what sort of people ought you to be. This is an exclamation rather than a question. It means, "How astoundingly excellent you ought to be!" This is a straightforward challenge for Christians to conform their lives to God's standards in light of the reality of coming judgment and eternity (cf. 1 Cor. 4:15; 2 Cor. 5:9). **holiness and godliness.** "Holiness" refers to the way a Christian should live life—separate from sin. "Godliness" refers to the spirit of reverence that should permeate a Christian's attitude—that which rules the heart.

2 PETER—NOTE ON 3:12 waiting for and hastening. One of the motives for holy conduct and godliness is expectation. "Hastening" means "eagerly desiring" that something will happen. Christians are not to fear the future day of God, but eagerly hope for it (cf. 1 Cor. 1:7; 16:22; 1 John 2:28; 3:3). **the day of God.** The "day of God" is not the same as the "day of the Lord." The "day of God" refers to the eternal state, in preparation of which the heavens and the earth are burned up and the new creation is made. It is likely so named because of what Paul had in mind in 1 Cor. 15:28, the eternal glory of the new creation, with God being all in all. When the day of God comes, man's "day" will be over. The corrupting of the universe by man and Satan will have been terminated and judged, finally and forever. **the heavens will be set on fire.** *See notes on 2 Pet. 3:7, 10, 11*. The new world in which righteousness dwells (v. 13) requires the Lord to first destroy the old, sin-cursed universe (cf. Rom. 8:19–22).

2 PETER—NOTE ON 3:13 **new heavens and a new earth.** The "promise" of a new universe is rooted in the OT (e.g., Ps. 102:25; Isa. 65:17; 66:22). The word "new" means new in quality, i.e., different from before, not just new in chronology. **righteousness dwells.** The universe is new in quality because righteousness has settled in and taken up permanent and exclusive residence (cf. Isa. 60:19–22; Rev. 21:1–7).

2 PETER—NOTE ON 3:14 **at peace.** When Christ returns, each Christian should be found enjoying the peace of Christ, which knows no worry or fear about the day of the Lord or the judgment of Christ (cf. Phil. 4:6–7). To have this peace means that the Christian has a strong sense of assurance of his salvation and a life of obedience to Christ (cf. 1 John 4:17). **without spot or blemish.** Christians should have a spotless character and a blameless reputation. These characteristics are in graphic contrast to the false teachers (cf. 2 Pet. 2:13), but like Christ (1 Pet. 1:19).

2 PETER—NOTE ON 3:15a **the patience of our Lord as salvation.** In addition to what Peter has already explained in v. 9 about the Lord's patience being the reason he delays judgment, here he adds that during the time of God's patience, Christians should engage in seeking the salvation of souls.

2 PETER—NOTE ON 3:15b–16 **hard to understand.** Since Paul had (by the time Peter wrote) written all his letters and died, the readers of 2 Peter would have already received letters about future events from Paul. Some of Paul's explanations were difficult (not impossible) to interpret. Nevertheless, Peter uses Paul as a support for his teaching.

2 PETER—NOTE ON 3:16 ignorant and unstable twist. In Peter's day (as today), there was a proliferation of foolish and hurtful perverting of apostolic teaching about the future (cf. vv. 3–4; 2 Thess. 2:1–5; 3:6–12). **the other Scriptures.** This is one of the most clear-cut statements in the Bible to affirm that the writings of Paul are Scripture. Peter's testimony is that Paul wrote Scripture, but the false teachers distorted it. The NT apostles were aware that they spoke and wrote the word of God (1 Thess. 2:13) as surely as did the OT prophets. Peter realized that the NT writers brought the divine truth that completed the Bible (1 Pet. 1:10–12). **to their own destruction.** The fact that distorting Paul's writings leads to eternal damnation proves that Paul's writings were inspired of God.

2 PETER—NOTE ON 3:17 knowing this beforehand. Since Christians now know that there will be false teachers who will appear, twisting and distorting the Scriptures, they should be all the more on their guard. **take care . . . not carried away . . . and lose your own stability.** Any time a believer seriously listens to a false teacher, he runs the risk of being led astray (cf. 2 Tim. 2:14–18; Titus 1:10–16).

2 PETER—NOTE ON 3:18 grow in the grace and knowledge. Peter ends this letter with a summary statement of the same instruction with which he began it (1:2–11). Pursuing Christian maturity and a deepening knowledge of the Lord Jesus Christ will lead to doctrinal stability and prevent a Christian from being led astray. **To him be the glory.** Such a call for glory to Christ demonstrates again that Peter considered Jesus Christ to be deity, equal in honor with God the Father (cf. 1:1; John 5:23).

1 John

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Introduction to 1 John

Title

The epistle’s title has always been “1 John.” It is the first and largest in a series of three epistles that bear the apostle John’s name. Since the letter identifies no specific church, location, or individual to whom it was sent, its classification is as a “general epistle.” Although 1 John does not exhibit some of the general characteristics of an epistle common to that time (e.g., no introduction, greeting, or concluding salutation), its intimate tone and content indicate that the term “epistle” still applies to it.

Author and Date

The epistle does not identify the author, but the strong, consistent and earliest testimony of the church ascribes it to John the disciple and apostle (cf. Luke 6:13–14). This anonymity strongly affirms the early church's identification of the epistle with John the apostle, for only someone of John's well known and preeminent status as an apostle would be able to write with such unmistakable authority, expecting complete obedience from his readers, without clearly identifying himself (e.g., 1 John 4:6). He was well known to the readers so he didn't need to mention his name.

John and James, his older brother (Acts 12:2), were known as "the sons of Zebedee" (Matt. 10:2–4), whom Jesus gave the name "Sons of Thunder" (Mark 3:17). John was one of the three most intimate associates of Jesus (along with Peter and James—cf. Matt. 17:1; 26:37), being an eyewitness to and participant in Jesus' earthly ministry (1 John 1:1–4). In addition to the three epistles, John also authored the fourth Gospel, in which he identified himself as the disciple "whom Jesus loved" and as the one who reclined on Jesus' breast at the Last Supper (John 13:23; 19:26; 20:2; 21:7, 20). He also wrote the book of Revelation (Rev. 1:1).

Precise dating is difficult because no clear historical indications of date exist in 1 John. Most likely John composed this work in the latter part of the first century. Church tradition consistently identifies John in his advanced age as living and actively writing during this time at Ephesus in Asia Minor. The tone of the epistle supports this evidence since the writer gives the strong impression that he is much older than his readers (e.g., "children"—2:1, 18, 28). The epistle and John's Gospel reflect similar vocabulary and manner of expression (see Historical and Theological Themes). Such similarity causes many to date the writing of John's epistles as occurring soon after he composed his Gospel. Since many date the Gospel during the latter part of the first century, they also prefer a similar date for the epistles. Furthermore, the heresy John combats most likely reflects the beginnings of Gnosticism (see Background and Setting), which was in its early stages during the latter third of the first century when John was actively writing. Since no mention is made of the persecution under Domitian, which began about A.D. 95, it may have been written before that began. In light of such factors, a reasonable date for 1 John is c. A.D. 90–95. It was likely written from Ephesus to the churches of Asia Minor over which John exercised apostolic leadership.

Background and Setting

Although he was greatly advanced in age when he penned this epistle, John was still actively ministering to churches. He was the sole remaining apostolic survivor who had intimate, eyewitness association with Jesus throughout his earthly ministry, death, resurrection, and ascension. The church Fathers (e.g., Justin Martyr, Irenaeus, Clement of Alexandria, Eusebius) indicate that after that time, John lived at Ephesus in Asia Minor, carrying out an extensive evangelistic program, overseeing many of the churches that had arisen, and conducting an extensive writing ministry (e.g., epistles, the Gospel of John, and Revelation). One church Father (Papias) who had direct contact with John described him as a "living and abiding voice." As the last remaining apostle, John's testimony was highly authoritative among the churches. Many eagerly sought to hear the one who had first-hand experience with the Lord Jesus.

Ephesus (cf. Acts 19:10) lay within the intellectual center of Asia Minor. As predicted years before by the apostle Paul (Acts 20:28–31), false teachers arising from within the church's own ranks, saturated with the prevailing climate of philosophical trends, began infecting the church with false doctrine, perverting fundamental apostolic teaching. These false teachers advocated new ideas that eventually became known as "Gnosticism" (from the Greek word "knowledge"). After the Pauline battle for freedom from the law, Gnosticism was the most dangerous heresy that threatened the early church during the first three centuries. Most likely, John was combating the beginnings of this virulent heresy that threatened to destroy the fundamentals of the faith and the churches (see Interpretive Challenges).

Gnosticism, influenced by such philosophers as Plato, advocated a dualism asserting that matter was inherently evil and spirit was good. As a result of this presupposition, these false teachers, although attributing some form of deity to Christ, denied his true humanity to preserve him from evil. It also claimed elevated knowledge, a higher truth known only to those in on the deep things. Only the initiated had the mystical knowledge of truth that was higher even than the Scripture.

Instead of divine revelation standing as judge over man’s ideas, man’s ideas judged God’s revelation (1 John 2:15–17). The heresy featured two basic forms. First, some asserted that Jesus’ physical body was not real but only “seemed” to be physical (known as “Docetism” from a Greek word that means “to appear”). John forcefully affirmed the physical reality of Jesus by reminding his readers that he was an eyewitness to him (“heard,” “seen,” “touched,” “Jesus Christ has come in the flesh”—1:1–4; 4:2–3). According to early tradition (Irenaeus), another form of this heresy that John may have attacked was led by a man named Cerinthus, who contended that the Christ’s “spirit” descended on the human Jesus at his baptism but left him just before his crucifixion. John wrote that the Jesus who was baptized at the beginning of his ministry was the same person who was crucified on the cross (5:6).

Such heretical views destroy not only the true humanity of Jesus, but also the atonement, for Jesus must not only have been truly God, but also the truly human (and physically real) man who actually suffered and died upon the cross, in order to be the acceptable substitutionary sacrifice for sin (cf. Heb. 2:14–17). The biblical view of Jesus affirms his complete humanity as well as his full deity.

The Gnostic idea that matter was evil and only spirit was good led to the idea that either the body should be treated harshly, a form of asceticism (e.g., Col. 2:21–23), or sin committed in the body had no connection to or effect on one’s spirit. This led some, especially John’s opponents, to conclude that sin committed in the physical body did not matter; absolute indulgence in immorality was permissible; one could deny sin even existed (1 John 1:8–10) and disregard God’s law (3:4). John emphasized the need for obedience to God’s laws, for he defined the true love of God as obedience to his commandments (5:3).

A lack of love for fellow believers characterizes false teachers, especially as they react against anyone rejecting their new way of thinking (3:10–18). They separated their deceived followers from the fellowship of those who remained faithful to apostolic teaching, leading John to reply that such separation outwardly manifested that those who followed false teachers lacked genuine salvation (2:19). Their departure left the other believers, who remained faithful to apostolic doctrine, shaken. Responding to this crisis, the aged apostle wrote to reassure those remaining faithful and to combat this grave threat to the church. Since the heresy was so acutely dangerous and the time period was so critical for the church in danger of being overwhelmed by false teaching, John gently, lovingly, but with unquestionable apostolic authority, sent this letter to churches in his sphere of influence to stem this spreading plague of false doctrine.

Historical and Theological Themes

In light of the circumstances of the epistle, the overall theme of 1 John is “a recall to the fundamentals of the faith” or “back to the basics of Christianity.” The apostle deals with certainties, not opinions or conjecture. He expresses the absolute character of Christianity in very simple terms; terms that are clear and unmistakable, leaving no doubt as to the fundamental nature of those truths. A warm, conversational, and above all, loving tone occurs, like a father having a tender, intimate conversation with his children.

First John also is pastoral, written from the heart of a pastor who has concern for his people. As a shepherd, John communicated to his flock some very basic, but vitally essential principles, reassuring them regarding the basics of the faith. He desired them to have joy regarding the certainty of their faith rather than being upset by the false teaching and current defections of some (1:4).

The book’s viewpoint, however, is not only pastoral but also polemical; not only positive but also negative. John refutes the defectors with sound doctrine, exhibiting no tolerance for those who pervert divine truth. He labels those departing from the truth as “false prophets” (4:1), “those who are trying to deceive” (2:26; 3:7), and “antichrists” (2:18). He pointedly identifies the ultimate source of all such defection from sound doctrine as demonic (4:1–7).

The constant repetition of three sub-themes reinforces the overall theme regarding faithfulness to the basics of Christianity: happiness (1:4), holiness (2:1), and security (5:13). By faithfulness to the basics, John’s readers will experience these three results continually in their lives. These three factors also reveal the key cycle of true spirituality in 1 John: a proper belief in Jesus produces obedience to his commands; obedience issues in love for God and fellow believers (e.g., 3:23–24). When these three (sound faith, obedience, love) operate in concert together, they result in happiness, holiness, and assurance. They constitute the evidence, the litmus test, of a true Christian.

Interpretive Challenges

Theologians debate the precise nature of the false teachers' beliefs in 1 John, because John does not directly specify their beliefs, but rather combats the heretics mainly through a positive restatement of the fundamentals of the faith. The main feature of the heresy, as noted above, seems to be a denial of the incarnation, i.e., Christ had not come in the flesh. This was most likely an incipient or beginning form of Gnosticism, as was pointed out.

The interpreter is also challenged by the rigidity of John's theology. John presents the basics or fundamentals of the Christian life in absolute, not relative, terms. Unlike Paul, who presented exceptions and dealt so often with believers' failures to meet the divine standard, John does not deal with the "what if I fail" issues. Only in 2:1–2 does he give some relief from the absolutes. The rest of the book presents truths in black and white rather than shades of gray, often through a stark contrast, e.g., light vs. darkness (1:5, 7; 2:8–11); truth vs. lies (2:21–22; 4:1); children of God vs. children of the devil (3:10). Those who claim to be Christians must absolutely display the characteristics of genuine Christians: sound doctrine, obedience, and love. Those who are truly born again have been given a new nature, which gives evidence of itself. Those who do not display characteristics of the new nature don't have it, so were never truly born again. The issues do not center (as much of Paul's writing does) in maintaining temporal or daily fellowship with God but the application of basic tests in one's life to confirm that salvation has truly occurred. Such absolute distinctions were also characteristic of John's Gospel.

In a unique fashion, John challenges the interpreter by his repetition of similar themes over and over to emphasize the basic truths about genuine Christianity. Some have likened John's repetition to a spiral that moves outward, becoming larger and larger, each time spreading the same truth over a wider area and encompassing more territory. Others have seen the spiral as moving inward, penetrating deeper and deeper into the same themes while expanding on his thoughts. However one views the spiraling pattern, John uses repetition of basic truths as a means to accentuate their importance and to help his readers understand and remember them.

Outline

- I. The Fundamental Tests of Genuine Fellowship—SPIRAL I (1:1–2:17)
  - A. The Fundamental Tests of Doctrine (1:1–2:2)
    - 1. A biblical view of Christ (1:1–4)
    - 2. A biblical view of sin (1:5–2:2)
  - B. The Fundamental Tests of Morals (2:3–17)
    - 1. A biblical view of obedience (2:3–6)
    - 2. A biblical view of love (2:7–17)
      - a. The love that God requires (2:7–11)
      - b. The love that God hates (2:12–17)
- II. The Fundamental Tests of Genuine Fellowship—SPIRAL II (2:18–3:24)
  - A. Part 2 of the Doctrinal Test (2:18–27)
    - 1. Antichrists depart from Christian fellowship (2:18–21)
    - 2. Antichrists deny the Christian faith (2:22–25)
    - 3. Antichrists deceive the Christian faithful (2:26–27)
  - B. Part 2 of the Moral Test (2:28–3:24)
    - 1. The purifying hope of the Lord’s return (2:28–3:3)
    - 2. The Christian’s incompatibility with sin (3:4–24)
      - a. The requirement of righteousness (3:4–10)
      - b. The requirement of love (3:11–24)
- III. The Fundamental Tests of Genuine Fellowship—SPIRAL III (4:1–21)

- A. Part 3 of the Doctrinal Test (4:1–6)
  - 1. The demonic source of false doctrine (4:1–3)
  - 2. The need for sound doctrine (4:4–6)
- B. Part 3 of the Moral Test (4:7–21)
  - 1. God’s character of love (4:7–10)
  - 2. God’s requirement of love (4:11–21)

IV. The Fundamental Tests of Genuine Fellowship—SPIRAL IV (5:1–21)

- A. The Victorious Life in Christ (5:1–5)
- B. The Witness of God for Christ (5:6–12)
- C. Christian Certainties Because of Christ (5:13–21)
  - 1. The certainty of eternal life (5:13)
  - 2. The certainty of answered prayer (5:14–17)
  - 3. The certainty of victory over sin and Satan (5:18–21)

THE FIRST LETTER OF JOHN

1 John

The Word of Life

1 JOHN **1** ‡†That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the word of life— [2]‡†the life was made manifest, and we have seen it, and testify to it and proclaim to you the eternal life, which was with the Father and was made manifest to us— [3]†that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with his Son Jesus Christ. [4]†And we are writing these things so that our [1] joy may be complete.

Walking in the Light

[5]‡†This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all. [6]†If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. [7]†But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. [8]†If we say we have no sin, we deceive ourselves, and the truth is not in us. [9]†If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. [10]†If we say we have not sinned, we make him a liar, and his word is not in us.

Christ Our Advocate

1 JOHN **2** †My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. [2]†He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. [3]††And by this we know that we have come to know him, if we keep his commandments. [4]Whoever says “I know him” but does not keep his commandments is a liar, and the truth is not in him, [5]but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: [6]†whoever says he abides in him ought to walk in the same way in which he walked.

The New Commandment

[7]††Beloved, I am writing you no new commandment, but an old commandment that you had from the beginning. The old commandment is the word that you have heard. [8]At the same time, it is a new commandment that I am writing to you, which is true in him and in you, because [1] the darkness is passing away and the true light is already shining. [9]†Whoever says he is in the light and hates his brother is still in darkness. [10]Whoever loves his brother abides in the light, and in him [2] there is no cause for stumbling. [11]But whoever hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

[12]†I am writing to you, little children,
because your sins are forgiven for his name's sake.
[13]†I am writing to you, fathers,
because you know him who is from the beginning.
I am writing to you, young men,
because you have overcome the evil one.
I write to you, children,
because you know the Father.
[14]I write to you, fathers,
because you know him who is from the beginning.

I write to you, young men,
because you are strong,
and the word of God abides in you,
and you have overcome the evil one.

Do Not Love the World

[15]†Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. [16]†For all that is in the world—the desires of the flesh and the desires of the eyes and pride in possessions—is not from the Father but is from the world. [17]†And the world is passing away along with its desires, but whoever does the will of God abides forever.

Warning Concerning Antichrists

[18]†Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. Therefore we know that it is the last hour. [19]†They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us. [20]‡But you have been anointed by the Holy One, and you all have knowledge. [3] [21]I write to you, not because you do not know the truth, but because you know it, and because no lie is of the truth. [22]‡Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son. [23]No one who denies the Son has the Father. Whoever confesses the Son has the Father also. [24]‡Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father. [25]And this is the promise that he made to us [4]—eternal life.

[26]†I write these things to you about those who are trying to deceive you. [27]†But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie—just as it has taught you, abide in him.

Children of God

[28]‡†And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming. [29]†If you know that he is righteous, you may be sure that everyone who practices righteousness has been born of him.

1 JOHN **3** †See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. [2]†Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears [1] we shall be like him, because we shall see him as he is. [3]†And everyone who thus hopes in him purifies himself as he is pure.

[4]†††Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness. [5]†You know that he appeared to take away sins, and in him there is no sin. [6]†No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him. [7]†Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous. [8]†Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. [9]†No one born of God makes a practice of sinning, for God's [2] seed abides in him, and he cannot keep on sinning because he has been born of God. [10]†By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother.

Love One Another

[11]††For this is the message that you have heard from the beginning, that we should love one another. [12]††We should not be like Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous. [13]†Do not be surprised, brothers, [3] that the world hates you. [14]†We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death. [15]†Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

[16]†By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers. [17]†But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does

God's love abide in him? [18]†Little children, let us not love in word or talk but in deed and in truth.

[19]†By this we shall know that we are of the truth and reassure our heart before him; [20]†for whenever our heart condemns us, God is greater than our heart, and he knows everything. [21]†Beloved, if our heart does not condemn us, we have confidence before God; [22]†and whatever we ask we receive from him, because we keep his commandments and do what pleases him. [23]‡And this is his commandment, that we believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. [24]Whoever keeps his commandments abides in God, [4] and God [5] in him. And by this we know that he abides in us, by the Spirit whom he has given us.

Test the Spirits

1 JOHN **4** ‡†Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world. [2]†By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, [3]†and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already. [4]†Little children, you are from God and have overcome them, for he who is in you is greater than he who is in the world. [5]‡They are from the world; therefore they speak from the world, and the world listens to them. [6]†We are from God. Whoever knows God listens to us; whoever is not from God does not listen to us. By this we know the Spirit of truth and the spirit of error.

God Is Love

[7]‡‡†Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God. [8]†Anyone who does not love does not know God, because God is love. [9]†In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. [10]†In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins. [11]†Beloved, if God so loved us, we also ought to love one another. [12]†No one has ever seen God; if we love one another, God abides in us and his love is perfected in us.

[13]‡By this we know that we abide in him and he in us, because he has given us of his Spirit. [14]And we have seen and testify that the Father has sent his Son to be the Savior of the world. [15]†Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. [16]So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him. [17]‡†By this is love perfected with us, so that we may have confidence for the day of judgment, because as he is so also are we in this world. [18]There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears

has not been perfected in love. [19]We love because he first loved us. [20]If anyone says, “I love God,” and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot [1] love God whom he has not seen. [21]†And this commandment we have from him: whoever loves God must also love his brother.

Overcoming the World

1 JOHN **5** ‡†Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the Father loves whoever has been born of him. [2]‡By this we know that we love the children of God, when we love God and obey his commandments. [3]†For this is the love of God, that we keep his commandments. And his commandments are not burdensome. [4]‡†For everyone who has been born of God overcomes the world. And this is the victory that has overcome the world—our faith. [5]Who is it that overcomes the world except the one who believes that Jesus is the Son of God?

Testimony Concerning the Son of God

[6]‡†This is he who came by water and blood—Jesus Christ; not by the water only but by the water and the blood. And the Spirit is the one who testifies, because the Spirit is the truth. [7]†For there are three that testify: [8]†the Spirit and the water and the blood; and these three agree. [9]If we receive the testimony of men, the testimony of God is greater, for this is the testimony of God that he has borne concerning his Son. [10]†Whoever believes in the Son of God has the testimony in himself. Whoever does not believe God has made him a liar, because he has not believed in the testimony that God has borne concerning his Son. [11]‡And this is the testimony, that God gave us eternal life, and this life is in his Son. [12]Whoever has the Son has life; whoever does not have the Son of God does not have life.

That You May Know

[13]‡†I write these things to you who believe in the name of the Son of God that you may know that you have eternal life. [14]‡†And this is the confidence that we have toward him, that if we ask anything according to his will he hears us. [15]And if we know that he hears us in whatever we ask, we know that we have the requests that we have asked of him.

[16]†If anyone sees his brother committing a sin not leading to death, he shall ask, and God [1] will give him life—to those who commit sins that do not lead to death. There is sin that leads to death; I do not say that one should pray for that. [17]All wrongdoing is sin, but there is sin that does not lead to death.

[18]†We know that everyone who has been born of God does not keep on sinning, but he who was born of God protects him, and the evil one does not touch him.

[19]†We know that we are from God, and the whole world lies in the power of the evil one.

[20]†And we know that the Son of God has come and has given us understanding, so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life.
[21]†Little children, keep yourselves from idols.

Footnotes

Footnotes for 1 John, Chapter 1

[1] 1:4 Some manuscripts *your*

Footnotes for 1 John, Chapter 2

[1] 2:8 Or *that*

[2] 2:10 Or *it*

[3] 2:20 Some manuscripts *you know everything*

[4] 2:25 Some manuscripts *you*

Footnotes for 1 John, Chapter 3

[1] 3:2 Or *when it appears*

[2] 3:9 Greek *his*

[3] 3:13 Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church; also verses 14, 16

[4] 3:24 Greek *him*

[5] 3:24 Greek *he*

Footnotes for 1 John, Chapter 4

[1] 4:20 Some manuscripts *how can he*

Footnotes for 1 John, Chapter 5

[1] 5:16 Greek *he*

Study Notes

1 JOHN—NOTE ON 1:1–4 As an apostolic eyewitness to Jesus' ministry, including his death and resurrection, and as one of the three most intimate associates of the Lord (John, Peter, James), John affirms the physical reality of Jesus Christ's having come "in the flesh" (cf. 4:2–3). In this way, John accentuated the gravity of the false teaching by immediately focusing on a strongly positive affirmation of the historic reality of Jesus' humanity and the certainty of the gospel. Although the false teachers claimed to believe in Christ, their denial of the true nature of Christ (i.e., his humanity) demonstrated their lack of genuine salvation (2:22–23). The affirmation of a proper view of Christ constitutes the first test of genuine fellowship (1:3; see 1:5–2:2 for test two).

1 JOHN—NOTE ON 1:1 which was. This phrase refers to the proclamation of the gospel that centers in Christ's person, words, and works as contained in apostolic testimony. **from the beginning.** Although John's Gospel uses a similar phrase meaning eternity past (John 1:1, "in the beginning"), the phrase here, in the context of 1 John 1:1–4, refers to the beginnings of gospel preaching when the readers first heard about Jesus (cf. 2:7, 24). The phrase also emphasizes the stability of the gospel message; its contents do not change but remain stable from the very beginning; it is not subject to change due to current worldly fads or philosophical thinking. **we have heard . . . we have seen . . . we looked upon . . . touched with our hands.** The words used here point to the vivid recollection of the person of Jesus that John still had even in his old age. For John, even 60 years later, those memories were permanently etched on his mind as if the events had just happened. He uses terms that strongly affirm the physical reality of Jesus, for a spirit cannot be heard, gazed at for long periods ("looked upon"), or touched as Jesus was by John during his earthly ministry and even after his resurrection. **the word of life.** This refers not only to Jesus Christ but the proclamation of his gospel.

1 JOHN—NOTE ON 1:2–3 made manifest . . . seen . . . testify . . . proclaim. John dramatically reemphasizes through repetition of these terms in vv. 2–3 (cf. v. 1) the authority of his own personal experience as an eyewitness of Jesus' life. Such repetition pointedly reminds his readers that John's personal testimony refutes the false teachers who boasted arrogantly and wrongly about the Christ they had never seen or known.

1 JOHN—NOTE ON 1:2 the eternal life . . . with the Father . . . made manifest to us. With this phrase, John accentuates the eternality of Christ in his preincarnate glory (cf. 5:12; John 1:4; 5:26, 40; 11:25; 14:6).

1 JOHN—NOTE ON 1:3 fellowship with us. Fellowship does not mean social relations, but that his readers were to be partakers (or, partners) with John in possessing eternal life (cf. Phil. 1:5; 1 Pet. 5:1; 2 Pet. 1:4). John writes not only to affirm the physical reality of Jesus (1 John 1:1–2) but also to produce salvation in the readers. That genuine Christians are never "out of fellowship" is clear, since this verse equates fellowship with salvation.

1 JOHN—NOTE ON 1:4 our joy may be complete. A main goal for this epistle is to create joy in the readers. The proclamation of the reality of the gospel (vv. 1–2) produces a fellowship in eternal life (v. 3), and in turn, fellowship in eternal life produces joy (v. 4).

1 JOHN—NOTE ON 1:5–2:2 To counter the false teachers who denied the existence or importance of sin, John affirms its reality. This affirmation of sin's reality constitutes the second test of true fellowship (cf. vv. 1–4 for test one and 2:3–6 for test three). Those who deny the reality of sin demonstrate their lack of genuine salvation. The "we" in 1:6, 8, 10 is not a reference to genuine Christians but a general reference to anyone claiming fellowship, but denying sin. The "we" and "ours" in vv. 7, 9, and 2:1–2 is a specific reference to genuine Christians.

1 JOHN—NOTE ON 1:5 we have heard from him. The message that John and the other apostles preached came from God, not from men (cf. Gal. 1:12). **God is light.** In Scripture, light and darkness are very familiar symbols. Intellectually, "light" refers to biblical truth while "darkness" refers to error or falsehood (cf. Ps. 119:105; Prov. 6:23; John 1:4; 8:12). Morally, "light" refers to holiness or purity while "darkness" refers to sin or wrongdoing (Rom. 13:11–14; 1 Thess. 5:4–7). The heretics claimed to be the truly enlightened, walking in the real light, but John denied that because they do not recognize their sin. About that basic reality, they were unenlightened. **no darkness at all.** With this phrase, John forcefully affirms that God is absolutely perfect and nothing exists in God's character that impinges upon his truth and holiness (cf. James 1:17).

1 JOHN—NOTE ON 1:6 In spite of their claims to enlightenment and although the false teachers may have claimed fellowship with Christ, their walking in darkness refuted such claims, and consequently, demonstrated their lack of genuine salvation. The reference to "lie" in v. 6b refers to the claim of fellowship in v. 6a. **do not practice.** This points to their habitual failure regarding the practice of the truth.

1 JOHN—NOTE ON 1:7 Genuine Christians walk habitually in the light (truth and holiness), not in darkness (falsehood and sin). *See note on 3:9*. Their walk also results in cleansing from sin as the Lord continually forgives his own. Since those walking in the light share in the character of God, they will be habitually characterized by his holiness (3 John 11), indicating their true fellowship with him (James 1:27). A genuine Christian does not walk in darkness but only in the light (2 Cor. 6:14; Eph. 5:8; Col. 1:12–13), and cleansing from sin continually occurs (cf. 1 John 1:9).

1 JOHN—NOTE ON 1:8 Not only did the false teachers walk in darkness (i.e., sin; v. 6) but went so far as to deny totally the existence of a sin nature in their lives. If someone never admits to being a sinner, salvation cannot result (see Matt. 19:16–22 for the account of the young man who refused to recognize his sin). Not only did the false teachers make false claims to fellowship and disregard sin (1 John 1:6), they are also characterized by deceit regarding sinlessness (Eccles. 7:20; Rom. 3:23).

1 JOHN—NOTE ON 1:9 Continual confession of sin is an indication of genuine salvation. While the false teachers would not admit their sin, the genuine Christian admitted and forsook it (Ps. 32:3–5; Prov. 28:13). The term "confess" means to say the same thing about sin as God does; to acknowledge his perspective about sin. While 1 John 1:7 is from God's perspective, v. 9 is from the Christian's perspective. Confession of sin characterizes genuine Christians, and God continually cleanses those who are confessing (cf. v. 7). Rather than focusing on confession for every single sin as necessary, John has especially in mind here a settled recognition and acknowledgment that one is a sinner in need of cleansing and forgiveness (Eph. 4:32; Col. 2:13).

1 JOHN—NOTE ON 1:10 make him a liar. Since God has said that all people are sinners (cf. Ps. 14:3; 51:5; Isa. 53:6; Jer. 17:5–6; Rom. 3:10–19, 23; 6:23), to deny that fact is to blaspheme God with slander that defames his name.

1 JOHN—NOTE ON 2:1 so that you may not sin. Although a Christian must continually acknowledge and confess sin (1:9), he is not powerless against it. Fulfilling the duty of confession does not give license to sin. Sin can and should be conquered through the power of the Holy Spirit (see Rom. 6:12–14; 8:12–13; 1 Cor. 15:34; Titus 2:11–12; 1 Pet. 1:13–16). **advocate.** John 16:7 translates this word as "Helper" (lit., "one called alongside"). Perhaps a modern concept of the term would be a defense attorney. Although Satan prosecutes believers night and day before the Father due to sin (Rev. 12:10), Christ's high-priestly ministry guarantees not only sympathy but also acquittal (Heb. 4:14–16).

1 JOHN—NOTE ON 2:2 propitiation. Cf. 4:10. The word means "appeasement" or "satisfaction." The sacrifice of Jesus on the cross satisfied the demands of God's holiness for the punishment of sin (cf. Rom. 1:18; 2 Cor. 5:21; Eph. 2:3). So Jesus propitiated or satisfied God. *See notes on Heb. 2:17; 9:15* for a clear illustration of propitiation. **for the sins of the whole world.** This is a generic term, referring not to every single individual, but to mankind in general. Christ actually paid the penalty only for those who would repent and believe. A number of Scriptures indicate that Christ died for the world (John 1:29; 3:16; 6:51; 1 Tim. 2:6; Heb. 2:9). Most of the world will be eternally condemned to hell to pay for their own sins, so they could not have been paid for by Christ. The passages that speak of Christ's dying for the whole world must be understood to refer to mankind in general (as in Titus 2:3–4). "World" indicates the sphere, the beings toward whom God seeks reconciliation and has provided propitiation. God has mitigated his wrath on sinners temporarily, by letting them live and enjoy earthly life (*see note on 1 Tim. 4:10*). In that sense, Christ has provided a brief, temporal propitiation for the whole world. But he actually satisfied fully the wrath of God eternally only for the elect who believe. Christ's death in itself had unlimited and infinite value because he is Holy God. Thus his sacrifice was sufficient to pay the penalty for all the sins of all whom God brings to faith. But the actual satisfaction and atonement was made only for those who believe (cf. John 10:11, 15; 17:9, 20; Acts 20:28; Rom. 8:32, 37; Eph. 5:25). The pardon for sin is offered to the whole world, but received only by those who believe (cf. 1 John 4:9, 14; John 5:24). There is no other way to be reconciled to God.

1 JOHN—NOTE ON 2:3–6 Obedience to God's commands constitutes a third test of genuine fellowship. First John presents two external tests that demonstrate salvation: doctrinal and moral. The doctrinal test consists of confessing a proper view of Christ and of sin (see 1:1–4 and 1:5–2:2), while the moral test consists of obedience and love (see also 2:7–11). While subjective assurance of salvation comes through the internal witness of the Holy Spirit (5:10; Rom. 8:14–16; 2 Cor. 1:12), the test of obedience constitutes objective assurance that one is genuinely saved. Obedience is the external, visible proof of salvation (*see notes on James 2:14–25; 2 Pet. 2:5–11*). The false teachers' failure to obey God's commands objectively demonstrated that they were not saved (Luke 6:46). Those who are truly enlightened and know God are obedient to his word.

1 JOHN—NOTE ON 2:3–4 know . . . keep. The repetition of these words emphasizes that those genuinely born again display the habit of obedience. Obedience results in assurance of salvation (cf. Eph. 2:2; 1 Pet. 1:14). That these two words are among John's favorites is clear since he uses "know" approximately 40 times and "keep" approximately 10 times in this epistle.

1 JOHN—NOTE ON 2:6 abides. This word is one of John's favorite terms for salvation (*see notes on John 15:4–10*). **the same way in which he walked.** Jesus' life of obedience is the Christian's pattern. Those who claim to be Christians ought to live as he did (cf. John 6:38) since they possess his Spirit's presence and power.

1 JOHN—NOTE ON 2:7–17 Love of the brethren constitutes the fourth test of genuine fellowship. The primary focus of the moral test is obedience to the command of love because love is the fulfillment of the law (Matt. 22:34–40; Rom. 13:8–10; James 2:8) and is also Christ's new command (John

13:34; 15:12, 17). True enlightenment is to love. God’s light is the light of love, so to walk in light is to walk in love.

1 JOHN—NOTE ON 2:7 **new.** Not referring to “new” in the sense of time but something that is fresh in quality, kind, or form; something that replaces something else that has been worn out. **new commandment . . . old commandment.** John makes a significant word play here. Though he doesn’t state here what the command is, he does in 2 John 5–6. It is to love. Both of these phrases refer to the same commandment of love. The commandment of love was “new” because Jesus personified love in a fresh, new way and it was shed abroad in believers’ hearts (Rom. 5:5) and energized by the Holy Spirit (Gal. 5:22; 1 Thess. 4:9). He raised love to a higher standard for the church and commanded his disciples to imitate his love (“as I have loved you”; cf. 1 John 3:16; John 13:34). The command was also “old” because the OT commanded love (Lev. 19:18; Deut. 6:5) and the readers of John’s epistle had heard about Jesus’ command to love when they first heard the gospel. **from the beginning.** This phrase refers not to the beginning of time but the beginning of their Christian lives, as indicated by 1 John 2:24; 3:11; 2 John 6. This was part of the ethical instruction they received from the day of their salvation and not some innovation invented by John, as the heretics may have said.

1 JOHN—NOTE ON 2:9 **hates.** The original language conveys the idea of someone who habitually hates or is marked by a lifestyle of hate. **still in darkness.** Those who profess to be Christians, yet are characterized by hate, demonstrate by such action that they have never been born again. The false teachers made claims to enlightenment, transcendent knowledge of God, and salvation, but their actions, especially the lack of love, proved all such claims false (see also v. 11).

1 JOHN—NOTE ON 2:12–14 Only two families exist from God’s perspective: children of God and children of Satan (see John 8:39–44). John reminds his readers in these verses that as Christians they have been forgiven and come to know God as their heavenly Father. As a result, they are a part of God’s family. They must not love Satan’s family or give their allegiance to the world controlled by him (see 1 John 2:15). The word “little children” in v. 12 is general for offspring of any age, in contrast to a different Greek word for “children” in v. 13, which refers to young children (*see note on vv. 13–14*). **I am writing . . . I write.** John repeats the message in these verses to emphasize the certainty of their belonging to God’s family. “I am writing” is from John’s perspective, while “I write” anticipates his readers’ perspective when they received the letter.

1 JOHN—NOTE ON 2:13–14 fathers . . . young men . . . children. These very clear distinctions identify three stages of spiritual growth in God’s family. “Fathers,” the most mature, have a deep knowledge of the Eternal God. The pinnacle of spiritual maturity is to know God in his fullness (cf. Phil. 3:10). “Young men” are those who, while not yet having the mature experience of knowing God in the word and through life, do know sound doctrine. They are strong against sin and error because they have his word in them. Thus they overcome the wiles of the devil, who makes havoc of children (cf. Eph. 4:14). Since Satan’s efforts are in falsehood and deception, they have overcome him. “Children” are those who have only the basic awareness of God and need to grow. All are in God’s family and manifest Christ’s character at different levels.

1 JOHN—NOTE ON 2:15 Do not love the world. Although John often repeats the importance of love and that God is love (4:7–8), he also reveals that God hates a certain type of love: love of the world (John 15:18–20). In this text, John expresses a particular form of the fourth test (i.e., the test of love). Positively, the Christian loves God and fellow Christians. Negatively, an absence of love for the world must habitually characterize the love life of those to be considered genuinely born again. “Love” here signifies affection and devotion. God, not the world, must have the first place in the Christian’s life (Matt. 10:37–39; Phil. 3:20). **the world.** This is not a reference to the physical, material world but the invisible spiritual system of evil dominated by Satan (*see notes on 2 Cor. 10:3–5*) and all that it offers in opposition to God, his word, and his people (cf. 1 John 5:19; John 12:31; 1 Cor. 1:21; 2 Cor. 4:4; James 4:4; 2 Pet. 1:4). **the love of the Father is not in him.** Either one is a genuine Christian marked by love and obedience to God, or one is a non-Christian in rebellion against God, i.e., in love with and enslaved by the satanically controlled world system (Eph. 2:1–3; Col. 1:13; James 4:4). No middle ground between these two alternatives exists for someone claiming to be born again. The false teachers had no such singular love, but were devoted to the world’s philosophy and wisdom, thereby revealing their love for the world and their unsaved state (cf. Matt. 6:24; Luke 16:13; 1 Tim. 6:20; 2 Pet. 2:12–22).

1 JOHN—NOTE ON 2:16 **all that is in the world.** Cf. James 4:4. While the world’s philosophies and ideologies and much that it offers may appear attractive and appealing, that is deception. Its true and pervasive nature is evil, harmful, ruinous, and satanic. Its deadly theories are raised up against the knowledge of God and hold the souls of men captive (2 Cor. 10:3–5). **desires.** John uses the term negatively here for a strong desire for evil things. **flesh.** The term refers to the sin nature of man; the rebellious self dominated by sin and in opposition to God (Rom. 7:15–25; 8:2–8; Gal. 5:19–21). Satan uses the evil world system to incite the flesh. **eyes.** Satan uses the eyes as a strategic avenue to incite wrong desires (Josh. 7:20–21; 2 Sam. 11:2; Matt. 5:27–29). Satan’s temptation of Eve involved being attracted to something beautiful in appearance, but the result was spiritual death (Gen. 3:6, “a delight to the eyes”). **pride in possessions.** The phrase has the idea of arrogance over one’s circumstances, which produced haughtiness or exaggeration, parading what one possessed to impress other people (James 4:16). **not from the Father.** The world is the enemy of the Christian because it is in rebellion and opposition against God and controlled by Satan (1 John 5:19; Eph. 2:2; 2 Cor. 4:4; 10:3–5). The three openings presented, if allowing access to sin, result in tragedy. Not only must the Christian reject the world for what it is but also for what it does.

1 JOHN—NOTE ON 2:17 **the world is passing away.** The Christian also must not love the satanic world system because of its temporary nature. It is in the continual process of disintegration, headed for destruction (Rom. 8:18–22). **whoever does the will of God abides forever.** In contrast to the temporary world, God’s will is permanent and unchangeable. Those who follow God’s will abide as his people forever. While God offers eternal life to his children, the present age is doomed (cf. 1 Cor. 7:31; 2 Cor. 4:18).

1 JOHN—NOTE ON 2:18 **antichrist.** This is the first occurrence of the term “antichrist.” Its usage is found only in John’s epistles (4:3; 2 John 7). Here it refers to the coming final world ruler energized by Satan who will seek to replace and oppose the true Christ (Dan. 8:9–11; 11:31–38; 12:11; Matt.

24:15; 2 Thess. 2:1–12; *see notes on Rev. 13:1–5; 19:20*). **many antichrists have come.** While the term's first occurrence refers to a particular person prophesied in Scripture, this one is plural and refers to many individuals. John uses the plural to identify and characterize the false teachers who were troubling John's congregations because their false doctrine distorted the truth and opposed Christ (Matt. 24:24; Mark 13:22; Acts 20:28–30). The term, therefore, refers to a principle of evil, incarnated in men, who are hostile and opposed to God (cf. 2 Cor. 10:4–5). John writes to expose the false teachers, the wolves in sheep's clothing, who purvey damning lies (cf. Eph. 5:11). **the last hour.** The phrase refers to the "latter times" or "last days," i.e., the time period between the first and second comings of Christ (1 Tim. 4:1; James 5:3; 1 Pet. 4:7; 2 Pet. 3:3; Jude 18).

1 JOHN—NOTE ON 2:19 They went out from us . . . they were not of us. The first characteristic mentioned of antichrists, i.e., false teachers and deceivers (vv. 22–26), is that they depart from the faithful (see vv. 22–23 for the second characteristic and v. 26 for the third). They arise from within the church and depart from true fellowship and lead people out with them. The verse also places emphasis on the doctrine of the perseverance of the saints. Those genuinely born again endure in faith and fellowship and the truth (1 Cor. 11:19; 2 Tim. 2:12). The ultimate test of true Christianity is endurance (Mark 13:13; Heb. 3:14). The departure of people from the truth and the church is their unmasking.

1 JOHN—NOTE ON 2:20–21 Two characteristics mark genuine Christians in contrast to the antichrists. First, the Holy Spirit ("the anointing," v. 27) guards them from error (cf. Acts 10:38; 2 Cor. 1:21). Christ as the Holy One (Luke 4:34; Acts 3:14) imparts the Holy Spirit as their illuminating guardian from deception. Second, the Holy Spirit guides the believer into knowing "all things" (John 14:26; 16:13). True Christians have a built-in lie detector and persevere in the truth. Those who remain in heresy and apostasy manifest the fact that they were never genuinely born again (cf. 1 John 2:19).

1 JOHN—NOTE ON 2:22–23 denies the Father and the Son. A second characteristic of antichrists is that they deny the faith (i.e., sound doctrine). Anyone denying the true nature of Christ as presented in the Scripture is an antichrist (cf. 4:3; 2 Thess. 2:11). The denial of Christ also constitutes a denial of God himself, who testified to his Son (5:9; John 5:32–38; 8:18).

1 JOHN—NOTE ON 2:24–25 heard from the beginning. The gospel that cannot change. Let it remain; do not follow false teachers (cf. 2 Tim. 3:1, 7, 13; 4:3). Christian truth is fixed and unalterable (Jude 3). If we stay faithful to the truth, we continue to experience intimate communion with God and Christ and persevere to the full eternal life (cf. 1 John 5:11–12).

1 JOHN—NOTE ON 2:26 A third characteristic of antichrists is that they try to deceive the faithful (cf. also 1 Tim. 4:1).

1 JOHN—NOTE ON 2:27 anointing. *See note on vv. 20–21*. John is not denying the importance of gifted teachers in the church (1 Cor. 12:28; Eph. 4:11) but indicates that neither those teachers nor those believers are dependent on human wisdom or the opinions of men for the truth. God's Holy Spirit guards and guides the true believer into the truth (see 1 John 2:20–21). If God is true (cf. 2 Chron. 15:3; Jer. 10:10; John 17:3; 1 Thess. 1:9) and Christ is the truth (cf. John 14:6), so is the Holy Spirit (cf. 1 John 5:6; John 15:26; 16:13). **abide in him.** In response to such deceivers, the task of the genuine believer is to "walk in truth," i.e., persevere in faithfulness and sound doctrine (see 1 John 2:20–21; 2 John 4; 3 John 4).

1 JOHN—NOTE ON 2:28–3:3 This section deals with the "purifying hope" of every Christian, i.e., the return of Christ. John uses this purifying hope to reiterate and elaborate on the moral test (love and obedience) of a true Christian. The hope of Christ's return has a sanctifying effect on moral behavior. In anticipation of Christ's return and reward (cf. 1 Cor. 3:10–17; 4:1–5; 2 Cor. 5:9–10; Rev. 22:12), a genuine Christian walks in holiness of life. Those who do not evidence such behavior manifest an unsaved life. In these five verses, John has given five features of the believer's hope.

1 JOHN—NOTE ON 2:28 abide in him. John repeats his emphasis on abiding (v. 27) to introduce it as the first feature of the believer's hope in 2:28–3:3. Whenever John refers to abiding he is referring to persevering in the faith of salvation, which is evidence of being a true believer (John 15:1–6). The hope of Christ's return produces the effect of continual abiding in every true believer as they long for the glorious future prepared for them. Paul called it “lov[ing] his appearing” (2 Tim. 4:8) and said those who do that are the ones who will be crowned with eternal righteousness in heaven. Abiding signifies a permanent remaining in Christ and guarantees the believer’s hope. Those who truly abide continue in the faith and in fellowship with the saints (1 John 2:19). In contrast to v. 27 (“you . . . abide”), however, he commands (imperative) believers to abide. The command signals that abiding is not passive; continual, active abiding must be pursued by every genuine believer (Phil. 2:12). Salvation is eternal because of the Lord’s side—he holds us (cf. John 6:37–44) and because of our side—we persevere in faith and obedience (cf. John 8:31–32). It is not unlike salvation in which God sovereignly saves, but not apart from personal faith from the one he saves. Or in the case of sanctification, God conforms us to his Son but not apart from obedience. The NT is rich with statements about God’s work and the work of the believer. Paul said it well in Col. 1:29. **when he appears.** This refers especially to the rapture and gathering of the church (cf. John 14:1–6; 1 Cor. 15:51–54; 1 Thess. 4:13–18) and the judgment seat of Christ to follow (cf. 1 Cor. 4:5; 2 Cor. 5:9–10). **confidence . . . not shrink from him in shame.** The word “confidence” means “outspokenness” or “freedom of speech.” Those who are saved will have confidence at Christ’s coming because they will be blameless in holiness based on abiding in Christ (Eph. 5:27; Col. 1:22; 1 Thess. 3:13; 5:23). In contrast, there will be many, like the soils in Matt. 13, who are temporary look-alike believers (see Matt. 13:20–22; cf. John 8:31), who did not believe, who did not persevere in abiding, and consequently, face only shame at his appearance.

1 JOHN—NOTE ON 2:29 everyone who practices righteousness has been born of him. This is the second feature of the believer’s hope in 2:28–3:3. The hope of Christ’s return not only sustains faith (2:28), but makes righteousness a habit. The term for “born” is the same verb used in John 3:7 where Jesus told Nicodemus that he must be “born” again. Those truly born again as God’s children have their heavenly Father’s righteous nature (1 Pet. 1:3, 13–16). As a result, they will display characteristics of God’s righteousness. John looks from effect (righteous behavior) to cause (being truly born again) to affirm that righteous living is the proof of being born again (James 2:20, 26; 2 Pet. 3:11).

1 JOHN—NOTE ON 3:1 **what kind of love the Father has given to us.** This outburst of wonder introduces the third feature of the believer's hope in 2:28–3:3. The believer's hope is strengthened by the fact that God's love initiated his salvation (Eph. 1:3–6). Christ's return will unite the believer with the heavenly Father who loves his child with an immeasurable love. John expresses utter astonishment at God's love for believers in making them his children (Rom. 8:17). **the world does not know us.** The real aliens in the world are not extraterrestrials but Christians. Having been born again, given a new nature of heavenly origin, Christians display a nature and lifestyle like their Savior and heavenly Father; a nature totally foreign (other-worldly) to the unsaved (1 Cor. 2:15–16; 1 Pet. 4:3–4). No wonder Scripture describes Christians as "exiles" and "strangers" (Heb. 11:13; 1 Pet. 1:1; 2:11). The Lord Jesus was unearthly in origin, and so are those born again. Our true transformed lives have not yet been manifested (*see notes on Rom. 8:18–24*).

1 JOHN—NOTE ON 3:2 **we are God's children now.** Everyone who exercises genuine saving faith becomes a child of God at the moment of belief (John 1:12; Rom. 8:16; 2 Pet. 1:4), though the truly heavenly, divine life in that person (cf. Eph. 4:24; Col. 3:10) will not be revealed until Jesus appears (*see note on Rom. 8:19*). In the meantime, the Holy Spirit is working into us the image of Christ (*see note on 2 Cor. 3:18*). **we shall be like him.** This phrase introduces the fourth feature of the believer's hope in 1 John 2:28–3:3. When Christ returns he shall conform every believer to his image, i.e., his nature. A tension exists between the first part of the verse ("we are God's children now") and the latter part ("we shall be like him"). Such tension finds resolution in the solid hope that at Christ's return the believer will experience ultimate conformity to his likeness (*see notes on Rom. 8:29; 1 Cor. 15:42–49; Phil. 3:21*). The glorious nature of that conformity defies description, but as much as glorified humanity can be like incarnate deity, believers will be, without becoming deity.

1 JOHN—NOTE ON 3:3 **purifies himself as he is pure.** This is the key verse to 2:28–3:3 and introduces the fifth feature of the believer's hope in this section. Living in the reality of Christ's return makes a difference in a Christian's behavior. Since Christians someday will be like him, a desire should grow within the Christian to become like him now. That was Paul's passion, expressed in Phil. 3:12–14 (*see notes there*). That calls for a purifying of sin, in which we play a part (*see notes on 2 Cor. 7:1; 1 Tim. 5:22; 1 Pet. 1:22*).

1 JOHN—NOTE ON 3:4–24 The primary aim of this section is to combat false teachers who are corrupting the fundamentals of the faith. These verses further amplify, reiterate, and emphasize the moral test already presented by John (see 2:3–6, 7–11). First John 3:4–10 conveys that genuine believers practice righteousness, while vv. 11–24 relate that genuine believers practice love toward fellow believers. John was very concerned that Christians know how to tell the true from the false; the genuine from the artificial; true believers from false ones. He presents tests here and throughout this letter to help determine the validity of anybody's claim to be a Christian.

1 JOHN—NOTE ON 3:4–10 These verses deal with the Christian's incompatibility with sin. The false teachers that John combated, because of their Gnostic-like concepts (see Introduction: Background and Setting), discounted the significance of sin and the need for obedience. Because of their philosophical dualism, they viewed matter as inherently bad, and as a result, any sins committed in the physical realm as inconsequential. In this section, John gives four reasons why true Christians cannot habitually practice sin (John 8:31, 34–36; Rom. 6:11; 2 John 9).

1 JOHN—NOTE ON 3:4 **practice of sinning.** The verb, "makes a practice," in the Greek conveys the idea of making sin a habitual practice. Although genuine Christians have a sin disposition (1:8), and do commit and need to confess sin (1:9; 2:1), that is not the unbroken pattern of their lives. A genuinely born-again believer has a built-in check or guard against habitual sinning due to a new nature ("born of God"—3:9; cf. Rom. 6:12). **sin is lawlessness.** The first reason why Christians cannot practice sin is because sin is incompatible with the law of God, which they love (Ps. 119:34, 77, 97; Rom. 7:12, 22). The term "lawlessness" conveys more than transgressing God's law. It conveys the ultimate sense of rebellion, i.e., living as if there was no law or ignoring what laws exist (James 4:17).

1 JOHN—NOTE ON 3:5 **he appeared to take away sins.** A second reason why Christians cannot practice sin is because it is incompatible with the work of

Christ. Christ died to sanctify (i.e., make holy) the believer (2 Cor. 5:21; Eph. 5:25–27). To sin is contrary to Christ's work of breaking the dominion of sin in the believer's life (Rom. 6:1–15).

1 JOHN—NOTE ON 3:6 **No one who abides . . . sinning.** Like the phrase "makes a practice of sinning" in v. 4, the sense conveyed here is the idea of habitual, constant sinning. **no one who keeps on sinning has either seen him or known him.** If no check against habitual sin exists in someone who professes to be a Christian, John's pronouncement is absolutely clear—salvation never took place.

1 JOHN—NOTE ON 3:7 **let no one deceive you.** The word "deceive" means "to lead astray." Since false teachers were attempting to pervert the fundamentals of the faith, the possibility existed that some Christians might be fooled into accepting what they were advocating. To prevent this deception from occurring, John repeatedly emphasized the basics of Christianity, e.g., the need for obedience, the need for love, and the need for a proper view of Christ (see Introduction: Historical and Theological Themes). **practices righteousness.** The genuine believer's habitual lifestyle of righteousness stands in sharp contrast to those false teachers who practiced sin (cf. vv. 4, 6). Since Christ died on the cross to transform sinners, those truly born again have replaced the habit of sin with the habit of righteous living (Rom. 6:13–14). **as he is righteous.** Those who are truly born again reflect the divine nature of the Son. They behave like him, manifesting the power of his life in them (Gal. 2:20).

1 JOHN—NOTE ON 3:8 **makes a practice of sinning.** This phrase means "who habitually practices sin" (*see notes on vv. 4, 6*). **of the devil.** The phrase gives the source of the false teachers' actions. The term "devil" means "accuser" or "slanderer." Not only does Satan ("adversary") oppose God and his plan, but he is the originator and instigator of sin and rebellion against God and his law (v. 4; *see notes on Eph. 6:10–17*). Therefore, all the unsaved are under the diabolic influence of Satan. Their sinful lifestyle reflects their satanic origin (*see note on Eph. 2:1*). John contrasts the children of God with the children of Satan in terms of their actions. While those who are truly born again reflect the habit of righteousness, Satan's children practice sin. **from the beginning.** Since Satan was originally created as perfect and only later rebelled against God (Isa. 14:12–14; Ezek. 28:12–17), John probably means the moment of his rebellion against God, the beginning of his rebellious career. Since sin characterizes him completely, so everyone characterized by sin must derive from him (cf. John 8:44). **The reason . . . to destroy.** A third reason why Christians cannot practice sin is because Christ came to destroy the works of the arch-sinner, Satan. The devil is still operating, but he has been defeated and in Christ we escape his tyranny. The day will come when all of Satan's activity will cease in the universe and he will be sent to hell forever (Rev. 20:10). **works of the devil.** This summarizes a variety of the devil's activities: sin, rebellion, temptation, ruling the world, persecution and accusation of saints, instigation of false teachers, power of death (e.g., Luke 8:12; John 8:44; Acts 5:3; 1 Cor. 7:5; 2 Cor. 4:4; Eph. 6:11, 12; 1 Thess. 2:18; Heb. 2:14; Rev. 12:10).

1 JOHN—NOTE ON 3:9 The fourth reason why Christians cannot practice sin is because it is incompatible with the ministry of the Holy Spirit, who has imparted a new nature to the believer (John 3:5–8). **born of God.** John wrote here of the new birth (John 3:7). When people become Christians, God makes them new creatures with new natures (2 Cor. 5:17). Believers have God's characteristics because they have been born into God's family. This new nature exhibits the habitual character of righteousness produced by the Holy Spirit (Gal. 5:22–24). John repeats this phrase twice for emphasis. **God's seed.** The new birth involves the acquisition of a seed, which refers to the principle of life of God imparted to the believer at salvation's new birth. John uses this image of a planted seed to picture the divine element involved in being born again. *See notes on 1 Pet. 1:23–25*. **abides.** The word conveys the idea of the permanence of the new birth, which cannot be reversed, for those who are truly born again are permanently transformed into a new creation (2 Cor. 5:17; Gal. 6:15; Eph. 2:10). **he cannot keep on sinning.** This phrase once again conveys the idea of habitual sinning (see vv. 1 John 3:4, 6).

1 JOHN—NOTE ON 3:10 This summary verse is the key to vv. 4–10. Only two kinds of children exist in the world: children of God and children of Satan. No one can belong to both families simultaneously. Either one belongs to

God’s family and exhibits his righteous character or one belongs to Satan’s family and exhibits his sinful nature.

1 JOHN—NOTE ON 3:10b the one who does not love his brother. This phrase introduces the readers to the second aspect of the moral test, i.e., the test of love (as in 2:7–11). John develops this thought through 3:11–24. The false teachers not only had an erroneous view of Christ’s nature and displayed disobedience to God’s commands, but they also displayed a distinct lack of love for true believers, who rejected their heretical teaching.

1 JOHN—NOTE ON 3:11–24 John elaborates on the love life of genuine believers. For those who are truly born again, love is an indispensable characteristic. The new nature or “seed” (v. 9) that God imparts not only exhibits holiness but also love as a habitual characteristic (John 13:35; Rom. 5:5; 1 Thess. 4:9). Those who practice love give proof of the new birth. Those who do not have never been born again.

1 JOHN—NOTE ON 3:11 from the beginning. Since the beginning of gospel proclamation, love has been a central theme of Christianity (*see notes on 1:1; 2:7*). John emphasizes what they heard “from the beginning” (1:1; 2:7, 24) to emphasize that the false teachers were preventing that which God, through the apostles, proclaimed. **we should love one another.** This phrase highlights the habit of love displayed by those possessing the new nature. Love is not merely an optional duty for someone claiming to be a Christian, but proof positive that one truly has been born again (John 15:12; 1 Pet. 1:22–23).

1 JOHN—NOTE ON 3:12–24 As noted throughout this epistle, John often repeated the same truths, expanding on them to allow his readers to hear them in new and fresh ways. Each time he presents the same truths in “new” packages, which expand on a particular aspect of their significance or approach the subject from a slightly different angle. Verses 12–17 address the characteristic lack of love displayed by the children of the devil, while in vv. 18–24 he talks about the characteristics of love displayed by the children of God (*see note on v. 10*).

1 JOHN—NOTE ON 3:12 Cain. Scripture presents Cain outwardly as a God-worshiper who even offered sacrifice (Gen. 4:3–5). Cain’s murderous actions, however, revealed that inwardly he was a child of the devil (cf. John 8:44). **who was of the evil one and murdered his brother.** In 1 John 3:12–17, John presents the first of three behaviors of the devil's children manifesting their lack of love—murder, the ultimate expression of hate. **his own deeds were evil.** Cain's offering was not acceptable because he was sinful (cf. Gen. 4:5). Jealousy was behind his hate and murder, as in the case of the religious leaders who had Christ executed.

1 JOHN—NOTE ON 3:13 the world hates you. History is filled with stories of the persecution of the saints by the world (Heb. 11:36–40). This does not surprise believers because hateful Satan is their father (1 John 3:10).

1 JOHN—NOTE ON 3:14 passed out of death into life, because we love. Becoming a Christian is a resurrection from death to life, and a turning of hate to love (cf. Gal. 5:6, 22). A lack of love indicates that one is spiritually dead. Love is the sure test of whether someone has experienced the new birth or is still in the darkness of spiritual death (1 John 2:9, 11). **abides in death.** Someone who is characterized by hate has never experienced the new birth.

1 JOHN—NOTE ON 3:15 Everyone who hates his brother is a murderer. John presents the second of three characteristics of the devil's children with respect to their lack of love. Hatred is spiritually the same as murder in the eyes of God, i.e., the attitude is equal to the act. Hate is the seed that leads to murder, as seen in the example of the hatred of Cain for Abel that resulted in murder (*see notes on Matt. 5:20–22*; cf. Gal. 5:19–21; Rev. 22:15).

1 JOHN—NOTE ON 3:16 By this we know love. With this phrase, John introduces the standard of love that is reflected in genuine Christianity. It becomes the measuring stick for every expression of love (see v. 18). John presents the third characteristic of Satan's children in terms of their lack of love. Satan's children are marked by indifference toward others' needs (see also vv. 12, 15). **he laid down his life for us.** This expression is unique to John (John 10:11, 15, 17–18; 13:37–38; 15:13) and speaks of divesting oneself of something. Christian love is self-sacrificing and giving. Christ's giving up his life for believers epitomized the true nature of Christian love (John 15:12, 13; Phil. 2:5–8; 1 Pet. 2:19–23). **we ought to lay down our**

lives for the brothers. God calls Christians to that same standard of love for one another as he had for us (see 1 John 3:16a).

1 JOHN—NOTE ON 3:17 anyone has the world's goods . . . yet closes his heart. True love is not limited to supreme sacrifices (v. 16), but shows up in lesser ones. Genuine Christian love expresses itself in sacrificial giving to other Christians' needs (i.e., "his brother"). It is a practical love that finds motivation in helping others (1 Tim. 6:17–19; Heb. 13:16; James 2:14–17). Where it does not exist, it is questionable that God's love is present. If that is so, it is also questionable whether the person is the Lord's child (1 John 3:14).

1 JOHN—NOTE ON 3:18 in word or talk . . . in deed and in truth. Claiming to love is not enough. Love is not sentiment, but deeds.

1 JOHN—NOTE ON 3:19 By this we shall know. A lifestyle of love in action is the demonstrable proof of salvation (see v. 16). **reassure our heart before him.** John gives three benefits of love for the true Christian. The first benefit is assurance of salvation since love in action is the test of Christian profession (cf. 4:7; John 13:34–35).

1 JOHN—NOTE ON 3:20 whenever our heart condemns us, God is greater. God knows those who are truly his (2 Tim. 2:19) and wants to assure his own of their salvation. Although Christians may have insecurities and doubts about salvation, God does not condemn them (Rom. 8:1). Displaying love as a pattern of life is the proof that believers stand uncondemned before God.

1 JOHN—NOTE ON 3:21 confidence before God. Love banishes self-condemnation. When a Christian recognizes in his life the manifestation of love in deeds and actions, it results in confidence about his relationship with God.

1 JOHN—NOTE ON 3:22 The second benefit of love is answered prayer (see v. 19). Since love is the heart of obedience to the law (cf. Matt. 22:37–40; Rom. 13:8–10), its presence in a life evidences submission to God, which he blesses by answered prayers.

1 JOHN—NOTE ON 3:23–24 Cf. 4:13. These verses again repeat the three features of this epistle—believing, loving, and obeying—which are the major evidences of true salvation. The third benefit of love is the abiding presence and empowering of the Holy Spirit.

1 JOHN—NOTE ON 4:1–6 John turns from the importance of love to the importance of belief in God's truth. He focuses once again on the doctrinal test and emphasizes the need to obey sound teaching (Matt. 24:11; 2 Pet. 2:2–3; Jude 3). Scripture presents stern warnings against false doctrine. From his temptation of Eve on, Satan has sought to distort and deny God's word (Gen. 3:1–5). He is the ultimate demonic source behind all false teachers and false doctrine (2 Cor. 11:13–14). In this section, John gives two doctrinal tests to determine truth from error and false teachers from true teachers.

1 JOHN—NOTE ON 4:1 **do not believe every spirit.** The mention of the Holy Spirit in 3:24 prompts John to inform his readers that other spirits exist, i.e., demonic spirits, who produce false prophets and false teachers to propagate their false doctrine (*see notes on 1 Tim. 4:1–2*). Christians are to have a healthy skepticism regarding any teaching, unlike some among John's congregations who were too open minded to anyone claiming a new teaching regarding the faith. Christians are to be like the Bereans who, as students of the word, examined the Scriptures to determine truth and error (Acts 17:11–12). **test.** The word "test" is a metallurgist's term used for assaying metals to determine their purity and value. Christians must test any teaching with a view to approving or disapproving it (*see notes on 1 Thess. 5:20–22*), rigorously comparing any teaching to the Scripture. **the spirits . . . many false prophets.** By juxtaposing "spirits" with "false prophets" John reminds his readers that behind human teachers who propagate false doctrine and error are demons inspired by Satan (*see notes on 1 Thess. 5:20–22*; cf. Acts 20:28–30). Human false prophets and teachers are the physical expressions of demonic, spiritual sources (Matt. 7:15; Mark 13:22).

1 JOHN—NOTE ON 4:2 **By this you know the Spirit of God.** John gives a measuring stick to determine whether the propagator of the message is a demon spirit or the Holy Spirit. **Jesus Christ has come in the flesh.** This is the first test of a true teacher: they acknowledge and proclaim that Jesus is God incarnate in human flesh. The Greek construction does not mean that they confess Christ as having come to earth, but that they confess that he came in the flesh to the earth, i.e., his human body was physically real. Both the full humanity and full deity of Jesus must be equally maintained by the teacher who is to be considered genuinely of the Spirit. The Holy Spirit testifies to the true nature of the Son, while Satan and his forces distort and deny that true nature. John accentuates the crucial importance of sound doctrine expressed in God's word as the only absolute and trustworthy standard (cf. Isa. 8:20).

1 JOHN—NOTE ON 4:3 the spirit of the antichrist. These false teachers who denied the true nature of the Son (see Introduction: Background and Setting) are to be identified among the antichrists in 2:18–19 (2 John 7). The same demonic deception that will work to produce the final world ruler (*see notes on Rev. 13:1–8*) who rules as the false Christ is always actively seeking to distort Jesus Christ's true nature, perverting the gospel. The final Antichrist will not be something new, but will be the ultimate embodiment of all the antichrist spirits that have perverted truth and propagated satanic lies since the beginning. This is similar to 2 Thess. 2:3–8, where the man of lawlessness (Antichrist) is still to be revealed, but the mystery of lawlessness is already at work.

1 JOHN—NOTE ON 4:4 he who is in you is greater. Believers need to be aware and alert to false teaching, but not afraid, since those who have experienced the new birth with its indwelling of the Holy Spirit have a built-in check against false teaching (cf. 2:20, 27). The Holy Spirit leads into sound doctrine for genuine Christians, evidencing that salvation has actually occurred (cf. Rom. 8:17). True believers have nothing to fear, for even Satan's hosts with their perversions can't take them out of the Lord's hand. Here, as in 1 John 2:18–27, protection against error or victory over it are guaranteed by sound doctrine and the indwelling Holy Spirit who illumines the mind.

1 JOHN—NOTE ON 4:5–6 they speak from the world . . . Whoever knows God listens to us. John gives the second test of a true teacher: they speak God's word, following apostolic doctrine.

1 JOHN—NOTE ON 4:6 **By this we know the Spirit of truth and the spirit of error.** The OT and NT are the sole standards by which all teaching is to be tested. In contrast, demonically inspired teachers either reject the teaching of God's word or add elements to it (2 Cor. 4:2; Rev. 22:18–19).

1 JOHN—NOTE ON 4:7–21 True to his pattern to develop the same subjects, each time broadening, expanding, and enhancing their significance, John returns once again to the moral test of love. These verses constitute one long unit describing what perfect love is and that it is available to men. In John's third and last discussion of love in this letter (see also 2:7–11; 3:10–14), he gives five reasons why Christians love.

1 JOHN—NOTE ON 4:7–8 **love is from God . . . God is love.** John introduces the reader to the first of five reasons why Christians love: because God is the essence of love. The Gnostics believed that God was immaterial spirit and light, but never defined the source of love as coming from his inmost being. As he is spirit (John 4:24), light (1 John 1:5), and a consuming fire (Heb. 12:29), so he is love. Love is inherent in all he is and does. Even his judgment and wrath are perfectly harmonized with his love.

1 JOHN—NOTE ON 4:7 **let us love one another.** This phrase in v. 7 is the key to the entire section (see v. 21). The original conveys the idea of making sure that love is a habitual practice. He has already written that those who are truly born again do exhibit the characteristic habit of love (cf. 2:10–11; 3:14). **whoever loves has been born of God.** Those who are born again receive God's nature (cf. 2 Pet. 1:4). Since God's nature exhibits love as a chief characteristic (see also 1 John 4:8), God's children will also reflect that love.

1 JOHN—NOTE ON 4:8 **Anyone who does not love does not know God.** Someone may profess to be a Christian but only those who display love like their heavenly Father actually possess his divine nature and are truly born again.

1 JOHN—NOTE ON 4:9 John introduces the reader to the second of five reasons why Christians love: to follow the supreme example of God's sacrificial love in sending his Son for us. The judgment of sin on the cross was the supreme example of God's love, for he poured out his wrath on his beloved Son in place of sinners (John 3:14–16; Rom. 5:8; 2 Cor. 5:21; Eph. 5:1–2; *see note on Titus 3:4*). **only Son.** Over half of the NT's uses of this term are by John (e.g., John 1:14; 3:16, 18). John always uses it of Christ to picture his unique relationship to the Father, his pre-existence, and his distinctness from creation. The term emphasizes the uniqueness of Christ, as the only one of his kind. It was he whom the Father sent into the world as the greatest gift ever given (John 17:3; 2 Cor. 8:9) so that we might have life eternal (cf. John 3:14–15; 12:24).

1 JOHN—NOTE ON 4:10 propitiation for our sins. For the word's meaning, *see note on 2:2*. Hebrews 9:5 translates a form of this word as "the mercy seat." Christ lit. became our mercy seat like the one in the Most Holy Place, where the high priest splattered the blood of the sacrifice on the Day of Atonement (Lev. 16:15). Christ did this when his blood, spilled on behalf of others, satisfied the demands of God's holy justice and wrath against sin.

1 JOHN—NOTE ON 4:11 God's sending his Son gives Christians not only salvation privilege, but obligation to follow this pattern of sacrificial love. Christian love must be self-sacrificing like God's love.

1 JOHN—NOTE ON 4:12 John introduces the reader to the third of five reasons why Christians love: because love is the heart of Christian witness. Nobody can see God loving since his love is invisible. Jesus no longer is in the world to manifest the love of God. The only demonstration of God's love in this age is the church. That testimony is critical (John 13:35; 2 Cor. 5:18–20). John's argument in 1 John 4:7–12 can be summed up as: love originated in God, was manifested in his Son, and demonstrated in his people.

1 JOHN—NOTE ON 4:13–16 John introduces the reader to the fourth of five reasons why Christians love: because love is the Christian's assurance (*see notes on 3:16–23*).

1 JOHN—NOTE ON 4:15 Whoever confesses. *See note on v. 2*. This refers to the doctrinal test (cf. vv. 1–6; 1:1–4; 2:23).

1 JOHN—NOTE ON 4:17–20 John introduces the reader to the fifth reason why Christians love: because love is the Christian's confidence in judgment (*see* *notes on 3:16–23*).

1 JOHN—NOTE ON 4:17 love perfected with us. He is not suggesting sinless perfection, but rather mature love marked by confidence in the face of judgment. Confidence is a sign that love is mature. **as he is so also are we.** Jesus was God's Son in whom he was well pleased on earth; we also are God's children (3:11) and the objects of his gracious goodness. If Jesus called God Father, so may we, since we are accepted in the Beloved (Eph. 1:6). In 1 John 4:18, the same truth is stated negatively. The love that builds confidence also banishes fears. We love God and reverence him, but we do not love God and come to him in love, and at the same time, hide from him in terror (cf. Rom. 8:14–15; 2 Tim. 1:7). Fear involves torment or punishment, a reality the sons of God will never experience, because they are forgiven.

1 JOHN—NOTE ON 4:21 This verse summarizes ch. 4. One cannot love God without first loving one's fellow believer. A claim to love God is a delusion if not accompanied by unselfish love for other Christians.

1 JOHN—NOTE ON 5:1–5 John introduces the subject of the victorious life. While the Bible uses many terms to describe what Christians are (e.g., believers, friends, brothers, sheep, saints, soldiers, witnesses, etc.), John highlights one particular term in this chapter: the overcomer (*see note on v. 4* for the meaning of the term). Of the 24 times the word occurs in the NT, John uses it 21 times (cf. also Rev. 2:7, 11, 17; 2:26; 3:5, 12, 21). Several different forms of this term appear in these verses to emphasize the victorious nature of the believer.

1 JOHN—NOTE ON 5:1 Everyone who believes. Saving faith is the first characteristic of an overcomer. The term "believes" conveys the idea of continuing faith, making the point that the mark of genuine believers is that they continue in faith throughout their life. Saving belief is not simply intellectual acceptance, but whole-hearted dedication to Jesus Christ that is permanent. **Jesus is the Christ.** The object of the believer's faith is Jesus, particularly that he is the promised Messiah or "Anointed One" whom God sent to be the Savior from sin. Whoever places faith in Jesus Christ as the only Savior has been born again and, as a result, is an overcomer (v. 5). **born of God.** This is a reference to the new birth and is the same word that

Jesus used in John 3:7. The tense of the Greek verb indicates that ongoing faith is the result of the new birth and, therefore, the evidence of the new birth. The sons of God will manifest the reality that they have been born again by continuing to believe in God's Son, the Savior. The new birth brings us into a permanent faith relationship with God and Christ. **everyone who loves the Father loves whoever has been born of him.** Love is the second characteristic of the overcomer. The overcomer not only believes in God, but loves both God and fellow believers. The moral test is again in view.

1 JOHN—NOTE ON 5:2–3 obey . . . keep his commandments. John repeats this phrase twice in these two verses. Obedience is the third characteristic of an overcomer. In these five verses, John weaves faith, love, and obedience all together inextricably. They exist mutually in a dynamic relationship, i.e., as the genuine proof of love is obedience, so the genuine proof of faith is love. The word "keep" conveys the idea of constant obedience (cf. John 8:31–32; 14:15, 21; 15:10).

1 JOHN—NOTE ON 5:3 his commandments are not burdensome. For example, in contrast to the burdensome man-made religious traditions of the Jewish leaders (Matt. 23:4), the yoke of Jesus is easy and the burden light (Matt. 11:30).

1 JOHN—NOTE ON 5:4 overcomes. John clearly defines who these overcomers are: they are all who believe that Jesus is God's Son, and all that means. The overcomers are believers—all of them (cf. 2:13). The word for "overcomes" or "overcomer" comes from a Greek word meaning "to conquer," "to have victory," "to have superiority" or "conquering power." The word reflects a genuine superiority that leads to overwhelming success. The victory is demonstrable; it involves overthrowing an enemy so that the victory is seen by all. Jesus also used this word to describe himself (John 16:33). Because of believers' union with Christ, they too partake in his victory (Rom. 8:37; 2 Cor. 2:14). The word "overcomes" in the original language conveys the idea that the believer has continual victory over the world.

1 JOHN—NOTE ON 5:4–5 the world. Satan's worldwide system of deception and wickedness. *See notes on 2:15*. Through Christ and his provision of salvation, the believer is a victor (5:5) over the invisible system of demonic and human evil that Satan operates to capture men's souls for hell. John repeats the reference to overcoming the world three times—to press it home. **our faith . . . one who believes.** Faith in Jesus Christ and dedication of one's life to him make one an overcomer. John repeats the truth for emphasis.

1 JOHN—NOTE ON 5:6–12 The terms "testify" and "testimony" are the themes of this section. The passage concerns the witness or testimony of God and the Spirit to the world regarding the great truth of the deity of Jesus Christ. The previous passage (vv. 1–5) described overcomers as those who believed in Jesus as Lord and Savior, and here John presents God's own testimony to confirm that Jesus is the Christ (John 5:31–37; 8:13–18). He gives two kinds of testimony: external (1 John 5:6–9) and internal (vv. 10–12).

1 JOHN—NOTE ON 5:6 water and the blood. Water and the blood constitute external, objective witnesses to who Jesus Christ is. They refer to Jesus' baptism (water) and death (blood). John combats the dualism of false teachers who asserted that "Christ-spirit" departed from the man Jesus just prior to his death on the cross (see Introduction: Background and Setting). John writes to show that God has given testimony to the deity of Jesus through both his baptism and death. **testifies.** Both the verb "testifies" and the noun "testimony" come from the same Greek word and are used a total of nine times in this section. The basic meaning is "someone who has personal and immediate knowledge of something." **the Spirit is the truth.** John no longer stresses apostolic testimony (1:1–4; 4:14) but writes of the testimony of God that comes through the Holy Spirit. Since the Spirit of God cannot lie, his testimony is sure.

1 JOHN—NOTE ON 5:7 three that testify. The OT law required "the evidence of two witnesses or three witnesses" to establish the truth of a particular matter (Deut. 17:6; 19:15; cf. John 8:17–18; 1 Tim. 5:19).

1 JOHN—NOTE ON 5:8 the Spirit and the water and the blood. At the baptism of Jesus, the Father and the Spirit testified to the Son (see Matt. 3:16–17). The death of Jesus Christ also witnessed to who he was (Matt.

27:54; Heb. 9:14). The Holy Spirit testified throughout Jesus' life as to his identity (Mark 1:12; Luke 1:35; Acts 10:38).

1 JOHN—NOTE ON 5:10 has the testimony in himself. John writes of the internal subjective witness to the Son within the believer's heart (Rom. 8:15–16; Gal. 4:6). **made him a liar.** If someone refuses the testimony of God regarding his Son, such rejection is the ultimate form of blasphemy, for it is tantamount to calling God a liar (Titus 1:2; Heb. 6:18).

1 JOHN—NOTE ON 5:11–12 This summarizes the blessing of the believer's subjective witness—the very life that we possess in Christ expressed in the grace and power he provides all the time. It is the very experience of knowing Christ in one's life. Life is only in him, so it is impossible to have it without him.

1 JOHN—NOTE ON 5:13–21 John concludes his letter with a discussion regarding five Christian certainties that constitute a powerful climax to the entire epistle. He accentuates their certainty by using the word "know" seven times in this section.

1 JOHN—NOTE ON 5:13 these things. This has reference to all that John has written in his letter. **that you may know that you have eternal life.** Assurance of eternal life constitutes the first Christian certainty. While John wrote his Gospel to bring unbelievers to faith (John 20:31), he wrote the epistle to give believers confidence that they possessed eternal life. The false brethren's departure left John's congregations shaken (1 John 2:19). He assured those who remained that since they adhered to the fundamentals of the faith (a proper view of Christ, obedience, love), their salvation was sure. **eternal life.** This does not refer primarily to a period of time but a person (5:20; John 17:3). Eternal life is a relationship with the person of Jesus Christ and possessing his nature (as in 1 John 5:11–12).

1 JOHN—NOTE ON 5:14–17 Answered prayer is the second Christian certainty.

1 JOHN—NOTE ON 5:14 confidence. For the meaning of the term, *see note on 3:21*. Christians can know with absolute confidence that God answers prayer when they approach the throne of grace (Heb. 4:16). **according to**

his will. This phrase constitutes a strategic key to answered prayer. To pray according to God's will is to pray in accord with what he would want, not what we would desire or insist that he do for us (John 14:13–14). John already specified that answered prayer also depends on obedience to God's commandments and avoidance of sin (1 John 3:21; Ps. 66:18; John 15:7; 1 Pet. 3:7). Since genuine believers know God's word (i.e., his will) and practice those things that are pleasing to him, they never insist on their own will, but supremely seek God's desires (Matt. 26:39–42). **he hears us.** The word "hears" signifies that God always hears the prayers of his children (Ps. 34:15–17), but not always in the manner they were presented.

1 JOHN—NOTE ON **5:16–17** John illustrates praying according to God's will with the specific example of the "sin that leads to death." Such a sin could be any premeditated and unconfessed sin that causes the Lord to determine to end a believer's life. It is not one particular sin like homosexuality or lying, but whatever sin is the final one in the tolerance of God. Failure to repent of and forsake sin may eventually lead to physical death as a judgment of God (Acts 5:1–11; 1 Cor. 5:5; 11:30). No intercessory prayer will be effective for those who have committed such deliberate high-handed sin, i.e., God's discipline with physical death is inevitable in such cases as he seeks to preserve the purity of his church (*see notes on 1 Cor. 5:5–7*). The contrast to the phrase "sin that leads to death" with "sin not leading to death" signifies that the writer distinguishes between sins that may lead to physical death and those that do not. That is not to identify a certain kind of mortal or non-mortal sin, but to say not all sins are so judged by God.

1 JOHN—NOTE ON **5:18** Victory over sin and Satan is the third Christian certainty (3:9; Rom. 6:15–22). **protects him.** This refers to the fact that God protects the believer. **evil one.** This is a reference to Satan. **does not touch him.** John uses this word only here and in John 20:17. The word suggests "to lay hold of" or "to grasp" in order to harm. Because the believer belongs to God, Satan must operate within God's sovereignty and cannot function beyond what God allows, as in the example of Job (Job 2:5; Rom. 16:20). While Satan may persecute, tempt, test, and accuse the believer, God protects his children and places definite limits on Satan's influence or power (1 John 2:13; John 10:28; 17:12–15).

1 JOHN—NOTE ON 5:19 we are from God. That Christians belong to God is the fourth Christian certainty. Only two types of people exist in the world according to John: children of God and children of Satan (*see note on 3:10*). One belongs either to God or to the evil world system that is Satan's domain. Because the whole world belongs to Satan, Christians should avoid its contamination.

1 JOHN—NOTE ON 5:20 true. The word means "genuine" as opposed to what is false (cf. v. 21). **God and eternal life.** That Jesus Christ is the true God is the fifth Christian certainty. This verse constitutes the summation of John's whole letter. The greatest certainty of all, the incarnation, guarantees the certainty of the rest. This is the doctrinal foundation, out of which comes love and obedience.

1 JOHN—NOTE ON 5:21 keep yourselves from idols. John contrasts the term "idols" with "the true God" of v. 20. He has reference here to the false teachers who withdrew from the brotherhood with which they had been formerly associated (2:19). Their false beliefs and practices are the idols from which the readers are commanded to protect themselves. The false teachers upheld the world's philosophy as superior to God's revelation as demonstrated in their perversion of basic Christian teaching (faith, love, and obedience). In closing, John once again highlights the importance of adherence to the fundamentals of the faith.

2 John

2 John

- Introduction to 2 John
  - Title
  - Author and Date
  - Background and Setting
  - Historical and Theological Themes
  - Interpretive Challenges
  - Outline
- Footnotes
- Study Notes

Introduction to 2 John

Title

The epistle’s title is “2 John.” It is the second in a series of three epistles that bear the apostle John’s name. Second and Third John present the closest approximation in the NT to the conventional letter form of the contemporary Greco-Roman world, since they were addressed from an individual to individuals. Second and Third John are the shortest epistles in the NT, each containing less than 300 Greek words. Each letter could fit on a single papyrus sheet (cf. 3 John 13).

Author and Date

The author is the apostle John. He describes himself in 2 John 1 as “the elder,” which conveys the advanced age of the apostle, his authority, and his status during the foundational period of Christianity when he was involved with Jesus’ ministry. The precise date of the epistle cannot be determined. Since the wording, subject matter, and circumstances of 2 John closely approximate 1 John (2 John 5 [cf. 1 John 2:7; 3:11]; 2 John 6 [cf. 1 John 5:3]; 2 John 7 [cf. 1 John 2:18–26]; 2 John 9 [cf. 1 John 2:23]; 2 John 12 [cf. 1 John 1:4]), most likely John composed the letter at the same time or soon after 1 John, c. A.D. 90–95, during his ministry at Ephesus in the latter part of his life.

Background and Setting

Second John deals with the same problem as 1 John (see Introduction to 1 John: Background and Setting). False teachers influenced by the beginnings of Gnostic thought were threatening the church (2 John 7; cf. 1 John 2:18–19, 22–23; 4:1–3). The strategic difference is that while 1 John has no specific individual or church specified to whom it was addressed, 2 John has a particular local group or house-church in mind (2 John 1).

The focus of 2 John is that the false teachers were conducting an itinerant ministry among John's congregations, seeking to make converts, and taking advantage of Christian hospitality to advance their cause (vv. 10–11; cf. Rom. 12:13; Heb. 13:2; 1 Pet. 4:9). The individual addressed in the greeting (2 John 1) inadvertently or unwisely may have shown these false prophets hospitality, or John may have feared that the false teachers would attempt to take advantage of her kindness (vv. 10–11). The apostle seriously warns his readers against showing hospitality to such deceivers (vv. 10–11). Although his exhortation may appear on the surface to be harsh or unloving, the acutely dangerous nature of their teaching justified such actions, especially since it threatened to destroy the very foundations of the faith (v. 9).

Historical and Theological Themes

The overall theme of 2 John closely parallels 1 John's theme of a "recall to the fundamentals of the faith" or "back to the basics of Christianity" (2 John 4–6). For John, the basics of Christianity are summarized by adherence to the truth (v. 4), love (v. 5), and obedience (v. 6).

The apostle, however, conveys an additional but related theme in 2 John: "the biblical guidelines for hospitality." Not only are Christians to adhere to the fundamentals of the faith, but the gracious hospitality that is commanded of them (Rom. 12:13) must be discriminating. The basis of hospitality must be common love of or interest in the truth, and Christians must share their love within the confines of that truth. They are not called to universal acceptance of anyone who claims to be a believer. Love must be discerning. Hospitality and kindness must be focused on those who are adhering to the fundamentals of the faith. Otherwise, Christians may actually aid those who are attempting to destroy those basic truths of the faith. Sound doctrine must serve as the test of fellowship and the basis of separation between those who profess to be Christians and those who actually are (2 John 10–11; cf. Rom. 16:17; Gal. 1:8–9; 2 Thess. 3:6, 14; Titus 3:10).

Interpretive Challenges

Second John stands in direct antithesis to the frequent cry for ecumenism and Christian unity among believers. Love and truth are inseparable in Christianity. Truth must always guide the exercise of love (cf. Eph. 4:15). Love must stand the test of truth. The main lesson of this book is that truth determines the bounds of love, and as a consequence, of unity. Therefore, truth must exist before love can unite, for truth generates love (1 Pet. 1:22). When someone compromises the truth, true Christian love and unity are destroyed. Only a shallow sentimentalism exists where the truth is not the foundation of unity.

The reference to the “elect lady and her children” (2 John 1) should be understood in a normal, plain sense referring to a particular woman and her children rather than interpreted in a non-literal sense as a church and its membership. Similarly, the reference to “the children of your elect sister” (v. 13) should be understood as a reference to the nieces and/or nephews of the individual addressed in verse 1, rather than metaphorically to a sister church and its membership. In these verses, John conveys greetings to personal acquaintances that he has come to know through his ministry.

Outline

I. The Basis of Christian Hospitality (1–3)
II. The Behavior of Christian Hospitality (4–6)
III. The Bounds of Christian Hospitality (7–11)
IV. The Blessings of Christian Hospitality (12–13)

THE SECOND LETTER OF JOHN

2 John

Greeting

2 JOHN **1** †The elder to the elect lady and her children, whom I love in truth, and not only I, but also all who know the truth, [2]†because of the truth that abides in us and will be with us forever:

[3]†Grace, mercy, and peace will be with us, from God the Father and from Jesus Christ the Father's Son, in truth and love.

Walking in Truth and Love

[4]†I rejoiced greatly to find some of your children walking in the truth, just as we were commanded by the Father. [5]†And now I ask you, dear lady—not as though I were writing you a new commandment, but the one we have had from the beginning—that we love one another. [6]†And this is love, that we walk according to his commandments; this is the commandment, just as you have heard from the beginning, so that you should walk in it. [7]†For many deceivers have gone out into the world, those who do not confess the coming of Jesus Christ in the flesh. Such a one is the deceiver and the antichrist. [8]†Watch yourselves, so that you may not lose what we [1] have worked for, but may win a full reward. [9]†Everyone who goes on ahead and does not abide in the teaching of Christ, does not have God. Whoever abides in the teaching has both the Father and the Son. [10]†If anyone comes to you and does not bring this teaching, do not receive him into your house or give him any greeting, [11]†for whoever greets him takes part in his wicked works.

Final Greetings

[12]†Though I have much to write to you, I would rather not use paper and ink. Instead I hope to come to you and talk face to face, so that our joy may

be complete.

[13]†The children of your elect sister greet you.

Footnotes

Footnotes for 2 John, Chapter 1

[1] 1:8 Some manuscripts *you*

Study Notes

2 JOHN—NOTE ON 1 **The elder.** John uses this title to emphasize his advanced age, his spiritual authority over the congregations in Asia Minor, and the strength of his own personal eyewitness testimony to the life of Jesus and all that he taught (vv. 4–6). **the elect lady and her children.** Some think that this phrase refers metaphorically to a particular local church, while "her children" would refer to members of the congregation. The more natural understanding in context, however, is that it refers to a particular woman and her children (i.e., offspring) who were well known to John. **whom I love in truth.** The basis of Christian hospitality is the truth (vv. 1–3). John accentuates the need for truth by repeating the term "truth" five times in the opening four verses. Truth refers to the basics or fundamentals of the faith that John has discussed in 1 John (sound belief in Christ, obedience, love) as well as the truths expressed in 2 John (e.g., vv. 4–6). Truth is the necessary condition of unity and, as a result, the basis of hospitality.

2 JOHN—NOTE ON 2 **truth . . . abides in us . . . will be with us forever.** This is the cognitive truth of God's word (cf. Col. 3:16).

2 JOHN—NOTE ON 3 **Grace, mercy, and peace . . . in truth and love.** John's succession from grace to mercy and then peace marks the order from the first motion of God to the final satisfaction of man. The confines of these threefold blessings are within the sphere of truth and love.

2 JOHN—NOTE ON 4 **children walking in the truth, just as we were commanded.** The behavior of hospitality involves obedience to the truth (see vv. 5–6). The word "walking" has reference to continual walking in the truth, i.e., making obedience to the truth a habit in one's life.

2 JOHN—NOTE ON 5 **new commandment . . . that we love one another.** John ties the commandment of truth to the commandment of love (cf. 1 John 2:7–11; 4:7–12). The word "love" has reference to practicing love as a habit in one's life. Both walking in the truth and in love is the behavior of hospitality.

2 JOHN—NOTE ON 6 this is love, that we walk according to his commandments. John defines love, not as a sentiment or an emotion, but as obedience to God's commands (*see notes on 1 John 5:2–3*). Those who are obedient to the truth as contained in God's commandments, the fundamentals of the faith (1 John 2:3–11), are identified as walking in love. Cf. John 14:15, 21; 15:10.

2 JOHN—NOTE ON 7 many deceivers. Cf. Mark 13:22–23; 1 Tim. 4:1–4; 2 Pet. 2:1ff.; 1 John 4:1. In 2 John 7–11, John gives limits for Christian hospitality. This is the centerpiece of John's thought in this epistle and expands the first two points. Since Satan comes as an angel of light (2 Cor. 11:13–15), believers must be on guard against error by having an intimate acquaintance with the truth. **who do not confess the coming of Jesus Christ in the flesh.** The original language conveys the idea of a habitual denial of the undiminished deity and humanity of Christ. A biblical Christology maintains that Jesus Christ's nature was both fully God and fully man with all the implications for the fulfillment of redemptive purposes. The essence of the severest error in false religions, heresies, and cults is a denial of the true nature of Jesus Christ.

2 JOHN—NOTE ON 8 may not lose what we have worked for. Although a reward is generally promised Christians for hospitality (e.g., Matt. 10:41; 25:40; Mark 9:41), the idea here is of the fullness of a believer's reward for all the good he has done (see 1 Cor. 3:10–17; 2 Cor. 5:9–10). A loss of that reward may occur to any believer who does not discriminate fellowship on the basis of adherence to the truth (Col. 2:18–19; 3:24–25). This is a potent warning. All the eternal reward one earns by seeing Christ purely, eagerly, and effectively in the Spirit can be diminished by any aiding or abetting of false teaching.

2 JOHN—NOTE ON 9 does not abide in the teaching of Christ, does not have God. A failure to be faithful to the fundamental, sound doctrines of the faith (a proper view of the person and work of Christ, love, obedience) marks a person as having never been born again (1 John 2:23; 3:6–10; 4:20–21; 5:1–3). The word "abide" has the idea of constant adherence and warns that these fundamentals are not open to change or subject to the latest trends or philosophical fads.

2 JOHN—NOTE ON 10 do not receive him into your house or give him any greeting. John's prohibition is not a case of entertaining people who disagree on minor matters. These false teachers were carrying on a regular campaign to destroy the basic, fundamental truths of Christianity. Complete disassociation from such heretics is the only appropriate course of action for genuine believers. No benefit or aid of any type (not even a greeting) is permissible. Believers should aid only those who proclaim the truth (vv. 5–8).

2 JOHN—NOTE ON 11 takes part in his wicked works. Hospitality to such leaders aids the spread of their heresy and inevitably leaves the impression of sanctioning the teachings of these antichrists (cf. 1 John 2:22). Supreme loyalty to God and his word alone must characterize the actions of every true believer.

2 JOHN—NOTE ON 12 paper and ink. The word "paper" refers to a papyrus sheet. One papyrus sheet could contain the whole letter of 2 John. The term "ink" means "black" and refers to a mixture of water, charcoal, and gum resin that was used to write. **face to face.** John lit. wrote "mouth to mouth." Cf. Num. 12:8 where God spoke to Moses "mouth to mouth." **that our joy may be complete.** The blessing of hospitality is full joy (2 John 12–13). John uses this same wording in 1 John 1:4. When believers uphold the biblical standards for fellowship, the result is genuine joy among believers because the truths of the word are maintained.

2 JOHN—NOTE ON 13 The children of your elect sister. John refers to the nieces and/or nephews of the woman ("elect lady") addressed in v. 1 who sent their greetings via John.

3 John

3 John

- Introduction to 3 John
  - Title
  - Author and Date
  - Background and Setting
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Introduction to 3 John

Title

The epistle’s title is “3 John.” It is the third in a series of three epistles that bear the apostle John’s name. Third John and Second John present the closest approximation in the New Testament to the conventional letter form of the contemporary Greco-Roman world, since they were addressed from an individual to individuals. Both 2 and 3 John are the shortest epistles in the NT, each containing less than 300 Greek words, so as to fit on a single papyrus sheet (cf. v. 13).

Author and Date

The author is the apostle John. He describes himself in v. 1 as “the elder,” which conveys the advanced age of the apostle, his authority, and his eyewitness status especially during the foundational period of Christianity when John was involved with Jesus’ ministry (cf. 2 John 1). The precise date of the epistle cannot be determined. Since the structure, style, and vocabulary closely approximate 2 John (3 John 1 [cf. 2 John 1]; 3 John 4 [cf. 2 John 4]; 3 John 13 [cf. 2 John 12]; 3 John 14 [cf. 2 John 12]), most likely John composed the letter at the same time or soon after 2 John, c. A.D. 90–95. As with 2 and 2 John, the apostle probably composed the letter during his ministry at Ephesus in the latter part of his life.

Background and Setting

Third John is perhaps the most personal of John’s three epistles. While 1 John appears to be a general letter addressed to congregations scattered throughout Asia Minor, and 2 John was sent to a lady and her family (2 John 1), in 3 John the apostle clearly names the sole recipient as “the beloved Gaius” (v. 1). This makes the epistle one of a few letters in the NT addressed strictly to an individual (cf. Philemon). The name “Gaius” was very common in the first century (e.g., Acts 19:29; 20:4; Rom. 16:23; 1 Cor. 1:14), but nothing is known of this individual beyond John’s salutation, from which it is inferred that he was a member of one of the churches under John’s spiritual oversight.

As with 2 John, 3 John focuses on the basic issue of hospitality but from a different perspective. While 2 John warns against showing hospitality to false teachers (2 John 7–11), 3 John condemns the lack of hospitality shown to faithful ministers of the word (3 John 9–10). Reports came back to the apostle that itinerant teachers known and approved by him (vv. 5–8) had traveled to a certain congregation where they were refused hospitality (e.g., lodging and provision) by an individual named Diotrephes who domineered the assembly (v. 10). Diotrephes went even further, for he also verbally slandered the apostle John with malicious accusations and excluded anyone from the assembly who dared challenge him (v. 10).

In contrast, Gaius, a beloved friend of the apostle and faithful adherent to the truth (vv. 1–4), extended the correct standard of Christian hospitality to itinerant ministers. John wrote to commend the type of hospitality exhibited by Gaius to worthy representatives of the gospel (vv. 6–8) and to condemn the high-handed actions of Diotrephes (v. 10). The apostle promised to correct the situation personally and sent this letter through an individual named Demetrius, whom he commended for his good testimony among the brethren (vv. 10–12).

Historical and Theological Themes

The theme of 3 John is the commendation of the proper standards of Christian hospitality and condemnation for failure to follow those standards.

Interpretive Challenges

Some think that Diotrephes may either have been a heretical teacher or at least favored the false teachers who were condemned by 2 John. However, the epistle gives no clear evidence to warrant such a conclusion, especially since one might expect that John would have mentioned Diotrephes' heretical views. The epistle indicates that his problems centered around arrogance and disobedience, which is a problem for the orthodox as well as the heretic.

Outline

I. The Commendation Regarding Christian Hospitality (1–8)
II. The Condemnation Regarding Violating Christian Hospitality (9–11)
III. The Conclusion Regarding Christian Hospitality (12–14)

THE THIRD LETTER OF JOHN

3 John

Greeting

3 JOHN **1** †The elder to the beloved Gaius, whom I love in truth.

[2]†Beloved, I pray that all may go well with you and that you may be in good health, as it goes well with your soul. [3]†For I rejoiced greatly when the brothers [1] came and testified to your truth, as indeed you are walking in the truth. [4]†I have no greater joy than to hear that my children are walking in the truth.

Support and Opposition

[5]†Beloved, it is a faithful thing you do in all your efforts for these brothers, strangers as they are, [6]†who testified to your love before the church. You will do well to send them on their journey in a manner worthy of God. [7]†For they have gone out for the sake of the name, accepting nothing from the Gentiles. [8]Therefore we ought to support people like these, that we may be fellow workers for the truth.

[9]†I have written something to the church, but Diotrephes, who likes to put himself first, does not acknowledge our authority. [10]†So if I come, I will bring up what he is doing, talking wicked nonsense against us. And not content with that, he refuses to welcome the brothers, and also stops those who want to and puts them out of the church.

[11]†Beloved, do not imitate evil but imitate good. Whoever does good is from God; whoever does evil has not seen God. [12]†Demetrius has received a good testimony from everyone, and from the truth itself. We also add our testimony, and you know that our testimony is true.

Final Greetings

[13]‡I had much to write to you, but I would rather not write with pen and ink.
[14]I hope to see you soon, and we will talk face to face.

[15]Peace be to you. The friends greet you. Greet the friends, every one of them.

Footnotes

Footnotes for 3 John, Chapter 1

[1] 1:3 Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church; also verses 5, 10

Study Notes

3 JOHN—NOTE ON 1 The elder. John uses the same term for himself as he did in 2 John 1. The term probably has reference to his age, his apostolic eyewitness status of Jesus' life, and also that he had an official position of authority in the church. **the beloved.** The term "beloved" is only used of Christians in the NT (Col. 3:12; Philem. 1–2; 2 Pet. 3:14; 1 John 4:1). **Gaius.** Nothing is known of Gaius beyond the mention of his name in the salutation. The name was one of 18 common names from which Roman parents usually chose for one of their sons, making any specific identification doubtful. John, his fellow believers, and even strangers to whom Gaius extended hospitality held him in great esteem for his Christian walk and conduct (3 John 1–6). John conveyed his own appreciation for Gaius by calling him "beloved" four times in the letter (vv. 1, 2, 5, 11). He probably was a member of a church somewhere in Asia Minor that was under John's sphere of influence. The apostle planned to visit him sometime in the near future (v. 13). **whom I love in truth.** Because Christians have common knowledge of the truth, they have the common source of love (2 John 1). While some have taken the phrase to mean simply "truly" (Mark 12:32), John's usage of this phrase elsewhere in these letters where truth takes on such a significant meaning suggests that the elder intended the kind of love that is consistent with the fundamental truths of the faith (cf. 3 John 4; 1 John 2:21; 3:19).

3 JOHN—NOTE ON 2 I pray. John's prayer for Gaius is significant. Gaius's spiritual state was so excellent that John prayed that his physical health would match his spiritual vigor. To ask about one's health was standard custom in ancient letters, but John adapted this convention in a unique manner to highlight Gaius's vibrant spiritual state.

3 JOHN—NOTE ON 3 when the brothers came and testified. The phrase indicates that Christians continually praised Gaius's exemplary obedience to the fundamentals of the faith. His spiritual reputation was well known. **you are walking in the truth.** Gaius's walk matched his talk. His reputation for practicing what he preached was exemplary (2 John 4).

John’s commendation of him is one of the greatest given in the NT, since the commendation centers not only in the fact that he knew the truth but that he faithfully practiced it. Gaius’s actions were in stark contrast to Diotrephes’ negative reputation (3 John 10).

3 JOHN—NOTE ON 4 I have no greater joy. John’s personal affection for Gaius radiated especially from his personal conduct (Luke 6:46). **my children.** The word “my” is emphatic in the original. John’s heart delighted in the proper conduct of his spiritual children in the faith. Those who walk (conduct) in the truth (belief) have integrity; there is no dichotomy between professing and living. He had strong fatherly affection for them (cf. 1 Cor. 4:14–16; 1 Thess. 2:11; 3:1–10).

3 JOHN—NOTE ON 5 it is a faithful thing. Genuine faith always produces genuine good works (James 2:14–17). **brothers, strangers.** Gaius practiced hospitality not only toward those whom he knew but also to those whom he did not know. The reference concerns especially itinerant gospel preachers that Gaius aided on their journeys.

3 JOHN—NOTE ON 6 who testified to your love before the church. Gaius’s reputation for hospitality and kindness (as well as obedience—v. 3) was also well known throughout the churches in the region. **You will do well.** John encouraged Gaius to keep practicing hospitality, especially because of the actions of Diotrephes, who conducted a heavy-handed campaign against it (v. 10). **in a manner worthy of God.** Cf. Col. 1:10; 1 Thess. 2:12. The phrase has the connotation of treating people as God would treat them (see Matt. 10:40), and becomes the key manner in which hospitality should be practiced (Matt. 25:40–45).

3 JOHN—NOTE ON 7–8 John gives several grounds for practicing hospitality in a “manner worthy of God” (v. 6). First, one must show hospitality to those who have pure motives. These itinerant missionaries went out “for the sake of the name” (v. 7; cf. Rom. 1:5). They must be doing their ministry for God’s glory, not their own. Second, one must show hospitality to those who are not in ministry for money. Since the missionaries were “accepting nothing from the Gentiles” (3 John 7), the church was their only means of support. They were free from avarice (2 Cor. 2:17; 1 Tim. 5:17–18). Third, those who show hospitality participate in the ministries of those to whom hospitality is shown (3 John 8). Verse 8 gives the same reason to demonstrate hospitality to genuine teachers as does 2 John 10 in forbidding hospitality toward false teachers, i.e., that those who extend hospitality share in the deeds (i.e., good or bad) of those receiving it.

3 JOHN—NOTE ON 9 I have written . . . to the church. John apparently had written a previous letter to the church, perhaps on the subject of hospitality, but it was lost. Perhaps Diotrephes never read it to the church because he rejected John's authority (cf. vv. 9–10). **Diotrephes, who likes to put himself first.** In the second part of his epistle, John condemned the violation of hospitality toward faithful ministers of the word. The word "first" conveys the idea of someone who is selfish, self-centered, and self-seeking. The language suggests a self-promoting demagogue who served no one, but wanted all to serve only him. Diotrephes' actions directly contradict Jesus' and the NT's teaching on servant-leadership in the church (cf. Matt. 20:20–28; Phil. 2:5–11; 1 Tim. 3:3; 1 Pet. 5:3). **does not acknowledge our authority.** Diotrephes modeled the opposite of kindness and hospitality to God's servants, even denying John's apostolic authority over the local congregation, and as a result, denying the revelation of God that came through that authority. His pride endeavored to supplant the rule of Christ through John in the church. Diotrephes' character was the very opposite of the gentle and loving Gaius, who readily showed hospitality.

3 JOHN—NOTE ON 10 if I come, I will bring up what he is doing. John's apostolic authority meant that Diotrephes had to answer for his behavior. The apostle did not overlook this usurping of Christ's place in the church. Verse 10 indicates that Diotrephes was guilty of four things: 1) "nonsense against us." The charges against John were completely unjustified; 2) "wicked." Not only were Diotrephes' charges false, they were evil; 3) "refuses to welcome the brothers." He not only slandered John but also deliberately defied other believers; and 4) "puts them out of the church." The original language indicates that Diotrephes' habit was to excommunicate those who resisted his authority. **refuses to welcome the brothers.** To accept John's authority (v. 9), as well as being hospitable to the traveling ministers, directly threatened the authority that Diotrephes coveted.

3 JOHN—NOTE ON 11 do not imitate evil but imitate good. The verse begins the introduction to the commendation of Demetrius in v. 12. Gaius was to imitate Demetrius as the correct role model for his actions. **Whoever does good is from God; whoever does evil has not seen God.** John’s statement indicates that Diotrephes’ actions proved that he was never a Christian. This is a practical application of the moral test (*see notes on 1 John 5:2–3*).

3 JOHN—NOTE ON 12 Demetrius. As with Gaius, Demetrius was a very common name in the Roman world (Acts 19:24, 38). Nothing is known of him apart from this epistle. He may have delivered this letter, which also would serve to commend him to Gaius. **has received a good testimony from everyone.** Like Gaius, Demetrius’s reputation was well known in the region. **from the truth itself.** Demetrius was an excellent role model preeminently because he practiced the truth of God’s word in his life.

3 JOHN—NOTE ON 13–14 pen and ink . . . face to face. *See note on 2 John 12.*

Jude

Jude

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  - Title
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Introduction to Jude

Title

Jude, which is rendered “Judah” in Hebrew and “Judas” in Greek, was named after its author (v. 1), one of the four half brothers of Christ (Matt. 13:55; Mark 6:3). As the fourth shortest NT book (Philemon, 2 John, and 3 John are shorter), Jude is the last of eight general epistles. Jude does not quote the OT directly, but there are at least nine obvious allusions to it. Contextually, this “epistolary sermon” could be called “The Acts of the Apostates.”

Author and Date

Although Jude (Judas) was a common name in Palestine (at least eight are named in the NT), the author of Jude generally has been accepted as Jude, Christ's half brother. He is to be differentiated from the apostle Judas, the son of James (Luke 6:16; Acts 1:13). Several lines of thought lead to this conclusion: 1) Jude's appeal to being the "brother of James," the leader of the Jerusalem Council (Acts 15) and another half brother of Jesus (Jude 1; cf. Gal. 1:19); 2) Jude's salutation being similar to James (cf. James 1:1); and 3) Jude's not identifying himself as an apostle (Jude 1), but rather distinguishing between himself and the apostles (v. 17).

The doctrinal and moral apostasy discussed by Jude (vv. 4–18) closely parallels that of 2 Peter (2 Pet. 2:1–3:4), and it is believed that Peter's writing predated Jude for several reasons: 1) 2 Peter anticipates the coming of false teachers (2 Pet. 2:1–2; 3:3), while Jude deals with their arrival (Jude 4, 11–12, 17–18); and 2) Jude quotes directly from 2 Pet. 3:3 and acknowledges that it is from an apostle (Jude 17–18). Since no mention of Jerusalem's destruction in A.D. 70 was made by Jude, though Jude most likely came after 2 Peter (c. A.D. 68–70), it was almost certainly written before the destruction of Jerusalem. Although Jude did travel on missionary trips with other brothers and their wives (1 Cor. 9:5), it is most likely that he wrote from Jerusalem. The exact audience of believers with whom Jude corresponded is unknown, but seems to be Jewish in light of Jude's illustrations. He undoubtedly wrote to a region recently plagued by false teachers.

Although Jude had earlier rejected Jesus as Messiah (John 7:1–9), he, along with other half brothers of our Lord, was converted after Christ's resurrection (Acts 1:14). Because of his relation to Jesus, his eye-witness knowledge of the resurrected Christ, and the content of this epistle, it was acknowledged as inspired and was included in the Muratorian Canon (A.D. 170). The early questions about its canonicity also tend to support that it was written after 2 Peter. If Peter had quoted Jude, there would have been no question about canonicity, since Peter would thereby have given Jude apostolic affirmation. Clement of Rome (c. A.D. 96) plus Clement of

Alexandria (c. A.D. 200) also alluded to the authenticity of Jude. Its diminutive size and Jude’s quotations from uninspired writings account for any misplaced questions about its canonicity.

Background and Setting

Jude lived at a time when Christianity was under severe political attack from Rome and aggressive spiritual infiltration from Gnostic-like apostates and libertines who sowed abundant seed for a gigantic harvest of doctrinal error. It could be that this was the forerunner to full blown Gnosticism, which the apostle John would confront over 25 years later in his epistles. Except for John, who lived at the close of the century, all of the other apostles had been martyred, and Christianity was thought to be extremely vulnerable. Thus, Jude called the church to fight, in the midst of intense spiritual warfare, for the truth.

Historical and Theological Themes

Jude is the only NT book devoted exclusively to confronting “apostasy,” meaning defection from the true, biblical faith (vv. 3, 17). Apostates are described elsewhere in 2 Thess. 2:10; Heb. 10:29; 2 Pet. 2:1–22; 1 John 2:18–23. He wrote to condemn the apostates and to urge believers to contend for the faith. He called for discernment on the part of the church and a rigorous defense of biblical truth. He followed the earlier examples of: 1) Christ (Matt. 7:15ff.; 16:6–12; 24:11ff; Rev. 2–3); 2) Paul (Acts 20:29–30; 1 Tim. 4:1; 2 Tim. 3:1–5; 4:3–4); 3) Peter (2 Pet. 2:1–2; 3:3–4); and 4) John (1 John 4:1–6; 2 John 6–11).

Jude is replete with historical illustrations from the OT, which include: 1) the exodus (v. 5); 2) Satan’s rebellion (v. 6); 3) Sodom and Gomorrah (v. 7); 4) Moses’ death (v. 9); 5) Cain (v. 11); 6) Balaam (v. 11); 7) Korah (v. 11); 8) Enoch (vv. 14–15); and 9) Adam (v. 14).

Jude also vividly described the apostates in terms of their character and unconscionable activities (vv. 4, 8, 10, 16, 18–19). Additionally, he borrowed from nature to illustrate the futility of their teaching (vv. 12–13). While Jude never commented on the specific content of their false teaching, it was enough to demonstrate that their degenerate personal lives and fruitless ministries betrayed their attempts to teach error as though it were truth. This emphasis on character repeats the constant theme regarding false teachers—their personal corruption. While their teaching is clever, subtle, deceptive, enticing, and delivered in myriads of forms, the common way to recognize them is to look behind their false spiritual fronts and see their wicked lives (2 Pet. 2:10, 12, 18–19).

Interpretive Challenges

Because there are no doctrinal issues discussed, the challenges of this letter have to do with interpretation in the normal process of discerning the meaning of the text. Jude does quote from non-canonical, pseudepigraphal (i.e., the actual author was not the one named in its title) sources such as *1 Enoch* (v. 14) and the *Assumption of Moses* (v. 9) to support his points. Was this acceptable? Since Jude was writing under the inspiration of the Holy Spirit (2 Tim. 3:16; 2 Pet. 1:20–21) and included material that was accurate and true in its affirmations, he did no differently than Paul (cf. Acts 17:28; 1 Cor. 15:33; Titus 1:12).

Outline

I. Desires of Jude (1–2)
II. Declaration of War Against Apostates (3–4)
III. Damnable Outcome of Apostates (5–7)
IV. Denunciation of Apostates (8–16)
V. Defenses Against Apostates (17–23)
VI. Doxology of Jude (24–25)

THE LETTER OF

Jude

Greeting

JUDE **1** †Jude, a servant [1] of Jesus Christ and brother of James,

To those who are called, beloved in God the Father and kept for [2] Jesus Christ:

[2]†May mercy, peace, and love be multiplied to you.

Judgment on False Teachers

[3]†Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints. [4]†For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ.

[5]‡†Now I want to remind you, although you once fully knew it, that Jesus, who saved [3] a people out of the land of Egypt, afterward destroyed those who did not believe. [6]†And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day— [7]†just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, [4] serve as an example by undergoing a punishment of eternal fire.

[8]†Yet in like manner these people also, relying on their dreams, defile the flesh, reject authority, and blaspheme the glorious ones. [9]†But when the archangel Michael, contending with the devil, was disputing about the body of Moses, he did not presume to pronounce a blasphemous judgment, but said, “The Lord rebuke you.” [10]†But these people blaspheme all that they do

not understand, and they are destroyed by all that they, like unreasoning animals, understand instinctively. [11]†Woe to them! For they walked in the way of Cain and abandoned themselves for the sake of gain to Balaam's error and perished in Korah's rebellion. [12]††These are hidden reefs [5] at your love feasts, as they feast with you without fear, shepherds feeding themselves; waterless clouds, swept along by winds; fruitless trees in late autumn, twice dead, uprooted; [13]†wild waves of the sea, casting up the foam of their own shame; wandering stars, for whom the gloom of utter darkness has been reserved forever.

[14]†It was also about these that Enoch, the seventh from Adam, prophesied, saying, “Behold, the Lord comes with ten thousands of his holy ones, [15]†to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him.” [16]†These are grumblers, malcontents, following their own sinful desires; they are loud-mouthed boasters, showing favoritism to gain advantage.

A Call to Persevere

[17]††But you must remember, beloved, the predictions of the apostles of our Lord Jesus Christ. [18]†They [6] said to you, “In the last time there will be scoffers, following their own ungodly passions.” [19]†It is these who cause divisions, worldly people, devoid of the Spirit. [20]†But you, beloved, building yourselves up in your most holy faith and praying in the Holy Spirit, [21]†keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ that leads to eternal life. [22]††And have mercy on those who doubt; [23]†save others by snatching them out of the fire; to others show mercy with fear, hating even the garment [7] stained by the flesh.

Doxology

[24]††Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, [25]†to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen.

Footnotes

Footnotes for Jude, Chapter 1

[1] 1:1 Or *slave*; Greek *bondservant*

[2] 1:1 Or *by*

[3] 1:5 Some manuscripts *although you fully knew it, that the Lord who once saved*

[4] 1:7 Greek *other flesh*

[5] 1:12 Or *are blemishes*

[6] 1:18 Or *Christ, because they*

[7] 1:23 Greek *chiton*, a long garment worn under the cloak next to the skin

Study Notes

JUDE—NOTE ON 1 **Jude.** See Introduction: Author and Date. **servant.** Before the crucifixion and resurrection, Jude had denied Jesus as Messiah (Matt. 13:55; Mark 6:3; John 7:5), but afterward came to humbly acknowledge himself as his slave, having submitted to Christ's lordship. **brother of James.** James was the well known leader of the Jerusalem church (Acts 12:17; 15:13; 21:18; Gal. 2:9) and author of the epistle that carried his name. **called.** As always in the epistles, this refers not to a general invitation to salvation, but to God's irresistible, elective call to salvation (cf. Rom. 1:7; 1 Cor. 1:23–24; 1 Thess. 5:24; 2 Thess. 2:13–14). This call yields: 1) fellowship with Christ (1 Cor. 1:9); 2) peace (1 Cor. 7:15); 3) freedom (Gal. 5:13); 4) a worthy walk (Eph. 4:1); 5) hope (Eph. 4:4); 6) holiness (1 Pet. 1:15); 7) blessing (1 Pet. 3:9); and 8) eternal glory (1 Pet. 5:10). Cf. "grace of our God" (Jude 4). **beloved.** Cf. John 13:1; 14:23; 16:27; 17:20, 23; Rom. 5:8; 1 John 3:1, which expand on the idea of unconditional, thus unending, love from God to the believer in Christ. It is because of that love that believers are set apart from sin to God by the transformation of conversion. **God the Father.** The plan of salvation and its fulfillment come from God, who is not only Father in the sense of creation and origin of all that exists, but is also "God, our Savior" (Jude 25; cf. 1 Tim. 2:3; Titus 1:3; 2:10; 3:4). *See note on 1 Tim. 4:10*. **kept.** *See note on Jude 24*. God not only initiates salvation but he also completes it through Christ, thus preserving or keeping the believer secure for eternal life (cf. John 6:37–44; 10:28–30; 17:11, 15; Rom. 8:31–19; 2 Tim. 4:18; Heb. 7:25; 9:24; 1 Pet. 1:3–3).

JUDE—NOTE ON 2 **mercy, peace, and love.** "Mercy and peace" was a common Jewish greeting; "love" was added to make this distinctively Christian. Only here in the NT do these three qualities appear so closely together. Where law and works prevail, there is failure and death. Where grace prevails, there is mercy (Eph. 2:4; Heb. 4:16), peace (Rom. 5:1), and love (Rom. 5:5) in abundance.

JUDE—NOTE ON 3 **Beloved.** Cf. vv. 17, 20. **I found it necessary.** Cf. 1 Cor. 9:16. This verse implies that Jude had intended to write a letter on salvation as the common blessing enjoyed by all believers, perhaps to emphasize unity and fellowship among believers, and remind them that God is no respecter of persons. But he was compelled, instead, to write a call to battle for the truth in light of the arrival of apostate teachers. **contend.** While the salvation of those to whom he wrote was not in jeopardy, false teachers preaching and living out a counterfeit gospel were misleading those who needed to hear the true gospel. Jude wrote this urgent imperative for Christians to wage war against error in all forms and fight strenuously for the truth, like a soldier who has been entrusted with a sacred task of guarding a holy treasure (cf. 1 Tim. 6:12; 2 Tim. 4:7). **the faith.** This is the whole body of revealed salvation truth contained in the Scriptures (cf. Gal. 1:23; Eph. 4:5, 13; Phil. 1:27; 1 Tim. 4:1). Cf. Jude 20. Here is a call to know sound doctrine (Eph. 4:14; Col. 3:16: 1 Pet. 2:2; 1 John 2:12–24), to be discerning in sorting out truth from error (1 Thess. 5:20–22), and to be willing to confront and attack error (*see notes on 2 Cor. 10:3–3; Phil. 1:7, 27; 1 Tim. 1:18; 6:12; 2 Tim. 1:13; 4:7–8; Titus 1:13*). **once for all delivered.** God's revelation was delivered once as a unit, at the completion of the Scripture, and is not to be edited by either deletion or addition (cf. Deut. 4:2; 12:32; Prov. 30:6; Rev. 22:18–19). Scripture is complete, sufficient, and finished; therefore it is fixed for all time. Nothing is to be added to the body of the inspired word (*see notes on 2 Tim. 3:16–17; 2 Pet. 1:19–21*) because nothing else is needed. It is the responsibility of believers now to study the word (2 Tim. 2:15), preach the word (2 Tim. 4:2), and fight for its preservation. **saints.** Believers are identified as holy, since they are set apart from sin to God. *See note on 1 Cor. 1:2*.

JUDE—NOTE ON 4 **certain people have crept in unnoticed.** These were infiltrating, false teachers pretending to be true, who on the surface looked like the real thing, but whose intentions were to lead God's people astray (cf. Matt. 7:15; Acts 20:29; Gal. 2:4–5; 1 Tim. 4:1–2; 2 Pet. 2:1, 20; 1 John 2:18–23). These apostates were Satan's counterfeits, most likely posing as itinerant teachers (cf. 2 Cor. 11:13–15; 2 Pet. 2:1–2; 2 John 7–11). Their stealth made them dangerous. They were characterized by three features: 1) they were ungodly; 2) they perverted grace; and 3) they denied Christ. **long ago were designated.** Apostasy and apostates in general were written about and condemned many centuries before, such as illustrated in Jude 5–7 and spoken of as Enoch did in vv. 14–16. Cf. Isa. 8:19–21; 47:9–15; Hos. 9:9;

Zeph. 3:1–8. Their doom was “pre-written” in Scripture as a warning to all who would come later. Jesus had warned about them in Matt. 7:15–20 (cf. Acts 20:29). The most recent warning had been 2 Pet. 2:3, 17; 3:7. **this condemnation.** This refers to the judgment spoken of by others “long ago.” Jude’s present exposé of apostates placed them in the path of the very judgment of God, written of previously. **ungodly people.** Lit., “impious” or “without worship.” Their lack of reverence for God was demonstrated by the fact that they infiltrated the church of God to corrupt it and gain riches from its people. Cf. vv. 15–16, 18–19. **sensuality.** Lit., “unrestrained vice” or “gross immorality,” which describes the shameless lifestyle of one who irreverently flaunts God’s grace by indulging in unchecked and open immorality (cf. Rom. 6:15). **deny . . . Master and Lord, Jesus Christ.** Two Greek words for Jesus are used here. The apostates disowned Christ as sovereign Lord (*despotes*) and disdained any recognition of Christ as honorable Lord (*kurios*) by their wicked behavior. The better NT manuscripts omit God in the text, placing the emphasis clearly on one person, the Lord Jesus Christ, and emphasizing that apostates deny him. *See note on 2 Pet. 2:1*. Cf. Matt. 10:33; 2 Tim. 2:12; Titus 1:16; 1 John 2:22–23. It is always true of apostates, false teachers, and false religions that they pervert what Scripture declares is true about the Lord Jesus Christ.

JUDE—NOTE ON 5–7 Jude provided three well known acts of apostasy from the OT as brief reminders (v. 5) to illustrate their damnable outcome as declared in v. 4.

JUDE—NOTE ON 5 saved . . . destroyed. Cf. Heb. 3:16–19. God miraculously delivered the nation of Israel out of Egyptian bondage (Ex. 12:51; Deut. 4:34), only to have them respond in unbelief, doubting, and defecting from faith in God that he could bring them into the Promised Land (Num. 13:25–14:4), even to the extent of worshiping an idol of their own making, as well as murmuring against God instead of adoring him (Ex. 16:7–12; 1 Cor. 10:10–11). That apostate generation died during 38 years of wilderness wanderings (Num. 14:22–30, 35)

JUDE—NOTE ON 6 angels who did not stay. This apostasy of fallen angels is described in Gen. 6:1–4 as possessing men who then cohabited with women. *See note on 2 Pet. 2:4*. The transition to Sodom and Gomorrah in

Jude 7 points to the similitude of the sin of homosexuality and what these angels did in Gen. 6. **judgment . . . great day.** This refers to the final judgment when all demons and Satan are forever consigned to the “lake of fire” prepared for them (Matt. 25:41; Rev. 20:10) and all the ungodly (Rev. 20:15).

JUDE—NOTE ON 7 Sodom . . . Gomorrah. *See notes on 2 Pet. 2:6–10*. The destruction of these cities at the southeast corner of the Dead Sea is used over 20 times in Scripture as an illustration of God’s judgment during the days of Abraham and Lot (cf. Gen. 18:22–19:29). This destruction was in view of their apostasy, since it occurred about 450 years after the flood, when at least one of Noah’s sons, Shem (Gen. 11:10–11) was still living. Since this was only 100 years after Noah’s death (Gen. 9:28), people would have known about the message of righteousness and judgment from God that Noah preached, and that they rejected. **just as.** This points back to Jude 6. **sexual immorality . . . unnatural desire.** This refers to both the heterosexual (Gen. 19:8) and homosexual lusts (Gen. 19:4–5) of the residents. Cf. Lev. 18:22; 20:13; Rom. 1:27; 1 Cor. 6:9; 1 Tim. 1:10 for the absolute condemnation of homosexual activity. **eternal fire.** Sodom and Gomorrah illustrate God’s fire of earthly judgment (cf. Rev. 16:8–9; 20:9), which was only a preview of the fire that can never be quenched in eternal hell (cf. Matt. 3:12; 18:8; 25:41; Mark 9:43–44, 46, 48; Luke 3:17; Rev. 19:20; 20:14–15; 21:8).

JUDE—NOTE ON 8 these people . . . dreams. *See notes on 2 Pet. 2:10–12*. This refers to a confused state of the soul or abnormal imagination, producing delusions and sensual confusion. These men’s minds were numb to the truth of God’s word so that, being beguiled and deluded, they fantasized wicked perversions, being blind and deaf to reality and truth. Perhaps they falsely claimed these were dreams/visions from God. “These” occurs five more times (Jude 10, 12, 14, 16, 19) in reference to the apostates, who are characterized in three ways (v. 8). **defile the flesh.** Similar to the inhabitants of Sodom and Gomorrah (v. 7), apostates have few, if any, moral restraints and thus are frequently characterized by immoral lifestyles (v. 4). Cf. Titus 1:15; Heb. 12:15; 2 Pet. 2:10–19; 3:3. **reject authority.** Like the sinning angels (Jude 6), these pretenders rejected all authority, civil and spiritual, thus rejecting the Scriptures and denying

Christ (v. 4). **blaspheme the glorious ones.** Cf. v. 10. That the glorious ones (lit., “glories”) are angels is supported by the illustration in v. 9.

JUDE—NOTE ON **9** **the archangel Michael.** The chief angel of God who especially watches over Israel (Dan. 10:13, 21; 12:1) and leads the holy angels (Rev. 12:7). Nowhere else in Scripture is this struggle over the body of Moses mentioned. Michael had to fight with Satan to do God’s bidding, as he did on another occasion in Dan. 10:13 (*see note there*. **the devil.** Another name for Satan, which means “accuser” or “slanderer” (cf. Rev. 12:9–10). **body of Moses.** Moses died on Mount Nebo in Moab without having entered the Promised Land and was secretly buried in a place not known to man (Deut. 34:5–6). It would likely be that this confrontation took place as Michael buried Moses to prevent Satan from using Moses’ body for some diabolical purpose not stated. Perhaps Satan wanted to use it as an idol, an object of worship for Israel. God sent Michael, however, to be certain it was buried. This account was recorded in the pseudepigraphal *Assumption of Moses* (see Introduction: Interpretive Challenges). **blasphemous judgment.** *See note on 2 Pet. 2:11*. Rather than personally cursing such a powerful angel as Satan, Michael deferred to the ultimate, sovereign power of God following the example of the angel of the Lord in Zech. 3:1–2. This is the supreme illustration of how Christians are to deal with Satan and demons. Believers are not to address them, but rather to seek the Lord’s intervening power against them.

JUDE—NOTE ON **10** **blaspheme.** Cf. v. 8. Apostate teachers, in their brash, bold, egotistical infatuation with imagined power and authority, rail on that which they don’t even understand. **all . . . all.** *See note on 2 Pet. 2:12*. Apostates are intellectually arrogant and spiritually ignorant in that they don’t know because they are blinded by Satan (2 Cor. 4:4) and spiritual matters are beyond their unregenerate capacity to understand (1 Cor. 2:14). In divine matters, they are no brighter than the dumbest beasts. **are destroyed.** This speaks of spiritual and moral self-destruction.

JUDE—NOTE ON **11** **Woe.** In declaring ultimate spiritual judgment on the apostates, Jude followed the example of the prophets (cf. Isa. 5:8–13) and of Christ (cf. Matt. 23:13, 15, 16, 23, 25, 27, 29). The severest judgment of all (Heb. 10:26) will come on apostates because they too followed the same path as Cain, Balaam, and Korah. **way of Cain.** Cain openly rebelled against God's revealed will regarding sacrifice (*see notes on Gen. 4:1–15;* cf. Heb. 11:4; 1 John 3:12). **Balaam's error.** Cf. Num. 22–25; *see note on 2 Pet. 2:15*. For a large financial reward, Balaam devised a plan for Balak, king of Moab, to entice Israel into a compromising situation with idolatry and immorality, which would bring God's own judgment on his people (cf. Num. 31:16; Rev. 2:14). **Korah's rebellion.** *See notes on Num. 16:1–12*. Korah, plus 250 Jewish leaders, rejected the God-appointed leadership of Moses and Aaron in an attempt to impose his will upon God and the people. Apostates will unquestionably meet the same end as Korah—divine judgment.

JUDE—NOTE ON 12–13 *See notes on 2 Pet. 2:13–17*.

JUDE—NOTE ON 12 hidden reefs . . . love feasts. *See note on 2 Pet. 2:13*. These "hidden reefs" can be taken as "hidden rocks" or "stains." These apostates were dirt spots, filth on the garment of the church; or more likely, what God intended for the church as smooth sailing, they turned into a potential shipwreck through their presence. "Love feasts" were the regular gathering of the early church to partake of the bread and cup, plus share a common meal (cf. 1 Cor. 11:20–30). **waterless clouds.** *See note on 2 Pet. 2:17*. Apostates promise spiritual life but are empty clouds that bring the hope of rain, but actually deliver nothing but dryness and death (cf. Prov. 25:14). They preach a false gospel that leads only to hell. **fruitless trees.** Apostates hold out the claim of providing a spiritual feast, but instead deliver famine (cf. Luke 13:6–9). Doubly dead trees will never yield fruit and, regardless of what they say, will always be barren because they are uprooted. Cf. Matt. 7:17–20.

JUDE—NOTE ON 13 wild waves. Apostates promise powerful ministry, but are quickly exposed as wreakers of havoc and workers of worthless shame (cf. Isa. 57:20). **wandering stars.** This most likely refers to a meteor or shooting star, which has an uncontrolled moment of brilliance and then fades away forever into nothing. Apostates promise enduring spiritual direction, but deliver a brief, aimless, and worthless flash.

JUDE—NOTE ON 14 Enoch. Following the genealogy of Gen. 5:1–14; 1 Chron. 1:1–3, Enoch was the seventh in the line of Adam. Because Enoch “walked with God,” he was taken directly to heaven without having to die (cf. Gen. 5:24; Heb. 11:5). **prophesied.** *See note on Jude 4*. The source of this information was the Holy Spirit, who inspired Jude. The fact that it was recorded in the nonbiblical and pseudepigraphal *Book of Enoch* had no effect on its accuracy. See Introduction: Interpretive Challenges. **Behold, the Lord . . . holy ones.** Enoch, before the flood, prophesied about Christ’s second coming in judgment (cf. 1 Thess. 3:13). “Holy ones” can refer to either angels or believers. Since both angels (Matt. 24:31; 25:31; Mark 8:38; 2 Thess. 1:7) and believers (Col. 3:4; 1 Thess. 3:13; Rev. 19:14) will accompany him, it may refer to both (cf. Zech. 14:5), but the focus on judgment in Jude 15 seems to favor angels, who are often seen in judgment action. While believers will have a role of judging during the Lord’s earthly kingdom (*see note on 1 Cor. 6:2*) and will return when Christ comes to judge (Rev. 19:14), angels are the executioners of God at the second coming of Christ (see Matt. 13:39–41, 49–50; 24:29–31; 25:31; 2 Thess. 1:7–10).

JUDE—NOTE ON 15 **execute judgment.** The sentence will be eternal hell (see Rev. 20:11–15). Cf. Matt. 5:22; 7:19; 8:12; 10:28; 13:40–42; 25:41, 46). **ungodly.** *See note on Jude 4*. The fourfold use of this word as a description of the apostates (cf. vv. 4, 18) identifies the core iniquity, which is failure to reverence God. See Peter’s use of the term in 2 Pet. 2:5–6; 3:7. It was for such that Christ died (Rom. 5:6).

JUDE—NOTE ON 16 **grumblers.** *See note on v. 5*. The word, found only here in the NT, is used in the lxx to describe the murmurings of Israel against God (Ex. 16:7–7; Num. 14:27, 29; 1 Cor. 10:10). **malcontents.** They gave vent to dissatisfaction with God’s will and way, as was the case with Israel, Sodom, the fallen angels, Cain, Korah, and Balaam (cf. Jude 5–11). **following . . . own sinful desires.** *See notes on 2 Pet. 2:10, 18; 3:3*. This is a common phrase used to describe the unconverted (Jude 18; 2 Tim. 4:3). Apostates are especially driven by a desire for sinful self-satisfaction. **loud-mouthed boasters.** *See note on 2 Pet. 2:18*. They speak pompously and even magnificently, but with empty, lifeless words of no spiritual value. Their message has external attractiveness, but is void of the powerful substance of divine truth. **showing favoritism.** They tell people what they want to hear for their own profit (cf. 2 Tim. 4:3–4), rather than proclaiming the truth of God’s word for the auditors’ benefit. Cf. Ps. 5:9; 12:2–3; Prov. 26:28; 29:5; Rom. 3:13; 16:18.

JUDE—NOTE ON 17–18 *See notes on 2 Pet. 3:1–7*.

JUDE—NOTE ON 17 predictions of the apostles. The apostles had warned the coming generation about apostates, so that they would be prepared and not be taken by surprise (cf. Acts 20:28–31; 1 Tim. 4:1–2; 2 Tim. 3:1–2; 4:1–2; 2 Pet. 2:1–3:4; 1 John 2:18; 2 John 7–11). God’s word is designed to warn and protect (Acts 20:31; 1 Cor. 4:14); as Jude 18 indicates, there had been continually repeated warnings.

JUDE—NOTE ON 18 last time. Lit., at the chronological end of the current epoch or season (cf. 2 Tim. 3:1). This term refers to the time of Messiah from his first coming until his second (*see notes on 2 Tim. 3:1; 2 Pet. 3:3; 1 John 2:18*). These characteristics will prevail until Christ returns. **scoffers.** *See note on 2 Pet. 3:3*. These are the mockers at God’s future plans who pretend to know the truth but deny that judgment will ever come. **following . . . ungodly passions.** *See note on Jude 16*.

Profile of an Apostate

Profile of an Apostate	
1. Ungodly (v. 4)	10. Grumblers (v. 16)
2. Morally perverted (v. 4)	11. Malcontents (v. 16)
3. Deny Christ (v. 4)	12. Self seeking (v. 16)
4. Defile the flesh (v. 8)	13. Arrogant speakers (v. 16)
5. Reject authority (v. 8)	14. Showing favoritism (v. 16)
6. Blaspheme holy angels (v. 8)	15. Scoffers (v. 18)
7. Dreamers (v. 8)	16. Cause division (v. 19)
8. Ignorant (v. 10)	17. Worldly minded (v. 19)
9. Self-destructive (v. 10)	18. Devoid of the Spirit (v. 19)
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JUDE—NOTE ON 19 cause divisions. They fractured the church rather than united it (cf. Eph. 4:4–6; Phil. 2:2). **worldly people.** Apostate teachers advertise themselves as having the highest spiritual knowledge, but are actually attracted to the most debased levels of life. They are “soulish” not “spiritual.” Cf. James 3:15. **devoid of the Spirit.** To not have the Spirit is to not have spiritual life at all (*see notes on Rom. 8:9; 1 Cor. 6:19–20*) or, in other words, to be an unbeliever.

JUDE—NOTE ON 20 building. True believers have a sure foundation (1 Cor. 3:11) and cornerstone (Eph. 2:20) in Jesus Christ. The truths of the Christian faith (cf. Jude 3) have been provided in the teaching of the apostles and prophets (Eph. 2:20), so that Christians can build themselves up by the word of God (Acts 20:32). **praying in the Holy Spirit.** *See note on Eph. 6:18*. This is not a call to some ecstatic form of prayer, but simply a call to pray consistently in the will and power of the Spirit, as one would pray in the name of Jesus Christ (cf. Rom. 8:26–27).

JUDE—NOTE ON 21 keep. Cf. Acts 13:43. This imperative establishes the believer’s responsibility to be obedient and faithful by living out his salvation (cf. Phil. 2:12), while God works out his will (cf. Phil. 2:13). It means to remain in the place of obedience where God’s love is poured out on his children, as opposed to being disobedient and incurring his chastening (cf. 1 Cor. 11:27–31; Heb. 12:5–11). This refers to the perseverance of the saints, the counterbalance to God’s sovereign preservation of believers in Christ (cf. Jude 1). This is accomplished by: 1) building one’s self up in the word of God (v. 20); 2) praying in the Holy Spirit (v. 20); and 3) looking for the finalization of eternal life (v. 21). For a related discussion of the perseverance of the saints, *see note on Matt. 24:13*. **waiting.** An eager anticipation of Christ’s second coming to provide eternal life in its ultimate, resurrection form (cf. Titus 2:13; 1 John 3:1–2), which is the supreme expression of God’s mercy on one to whom Christ’s righteousness has undeservedly been imputed (cf. Jude 2). Paul called this “lov[ing] his appearing” (2 Tim. 4:8) and John wrote that such a steady anticipation was purifying (1 John 3:3).

JUDE—NOTE ON 22–23 others. There are several textual variants here that could result in either two or three groups being indicated. They are: 1) sincere doubters who deserve compassion (v. 22); 2) those who are deeper in unbelief and urgently need to be pulled from the fire (v. 23); and 3) those declared disciples of apostasy who still deserve mercy, but are to be handled with much fear (v. 23), lest the would-be rescuer also be spiritually sullied. Given the manuscripts evidence and Jude's pattern of writing in triads, three groups is the more likely scenario.

JUDE—NOTE ON 22 mercy. These victims of the apostate teachers need mercy and patience because they have not yet reached a firm conclusion about Christ and eternal life, and so remain doubters who could possibly be swayed to the truth.

JUDE—NOTE ON 23 save others. Others, who are committed to the errors taught by the apostates, need immediate and forthright attention before they are further entrenched on the road to the fire of hell (cf. v. 7) as a result of embracing deceptive lies. **with fear.** This third group also needs mercy, even though they are thoroughly polluted by apostate teaching. These people are to be given the true gospel, but with great fear, lest the deliverer be contaminated also. The defiled garment pictures the apostate's debauched life, which can spread its contagion to the well-meaning evangel.

JUDE—NOTE ON 24–25 Jude's lovely benediction/doxology stands as one of the most splendid in the NT (cf. Rom. 11:33–36; 16:25–27; 2 Cor. 13:14; Heb. 13:20–21). It returned to the theme of salvation that Jude had hoped to develop at the beginning (cf. Jude 3) and bolstered the courage of believers to know that Christ would protect them from the present apostasy.

JUDE—NOTE ON 24 him who is able. This speaks of omnipotent God. Cf. Gen. 18:14; Deut. 7:21; 1 Sam. 14:6; Matt. 19:26. **keep you from stumbling.** *See notes on Jude 1; 1 Pet. 1:3–3*. The power of Christ would sustain the sincere believer from falling to the temptation of apostasy (cf. Job 42:2; Ps. 37:23–24; 121:3; Jer. 32:17; Matt. 19:26; Luke 1:37; John 6:39, 40, 44; 10:27–30; Eph. 3:20). **present you blameless.** Cf. 2 Cor. 11:2; Eph. 5:27. Christians possess Christ's imputed righteousness through justification by faith and have been made worthy of eternal life in heaven (*see notes on Rom. 8:31–39*). **with great joy.** This refers primarily to the joy of the Savior (cf. Heb. 12:2) but also includes the joy of believers (cf. 1 Pet. 1:8). Joy is the dominant expression of heaven (see Matt. 25:23).

JUDE—NOTE ON **25** **God, our Savior.** God is by nature a saving God, unlike the reluctant and indifferent false deities of human and demon invention (*see notes on 1 Tim. 2:2; 4:10; 2 Tim. 1:10; Titus 1:3; 2:10; 3:4; 2 Pet. 1:1*). **glory . . . authority.** Both Jude on earth and the angels and saints in heaven (Rev. 4:10–11; 5:12–14) ascribed these kinds of qualities to our God and the Lord Jesus Christ.

Revelation

Revelation 1 • Revelation 2 • Revelation 3 • Revelation 4 •
Revelation 5 • Revelation 6 • Revelation 7 • Revelation 8 •
Revelation 9 • Revelation 10 • Revelation 11 • Revelation 12 •
Revelation 13 • Revelation 14 • Revelation 15 •
Revelation 16 • Revelation 17 • Revelation 18 •
Revelation 19 • Revelation 20 • Revelation 21 • Revelation 22

Introduction to Revelation
- Title
- Author and Date
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Study Notes

Introduction to Revelation

Title

Unlike most books of the Bible, Revelation contains its own title: “The revelation of Jesus Christ” (1:1). “Revelation” (Greek, *apokalupsis*) means “an uncovering,” “an unveiling,” or “a disclosure.” In the NT, this word describes the unveiling of spiritual truth (Rom. 16:25; Gal. 1:12; Eph. 1:17; 3:3), the revealing of the sons of God (Rom. 8:19), Christ’s incarnation (Luke 2:32), and his glorious appearing at his second coming (2 Thess. 1:7; 1 Pet. 1:7). In all its uses, “revelation” refers to something or someone, once hidden, becoming visible. What this book reveals or unveils is Jesus Christ in glory. Truths about him and his final victory, that the rest of Scripture merely alludes to, become clearly visible through revelation about Jesus Christ (see Historical and Theological Themes). This revelation was given to him by God the Father, and it was communicated to the apostle John by an angel (Rev. 1:1).

Author and Date

Four times the author identifies himself as John (1:1, 4, 9; 22:8). Early tradition unanimously identified him as John the apostle, author of the fourth Gospel and three epistles. For example, important second century witnesses to the apostle John's authorship include Justin Martyr, Irenaeus, Clement of Alexandria, and Tertullian. Many of the book's original readers were still alive during the lifetimes of Justin Martyr and Irenaeus—both of whom held to apostolic authorship.

There are differences in style between Revelation and John's other writings, but they are insignificant and do not preclude one man from writing both. In fact, there are some striking parallels between Revelation and John's other works. Only John's Gospel and Revelation refer to Jesus Christ as the Word (Rev. 19:13; John 1:1). Revelation (Rev. 1:7) and John's Gospel (John 19:37) translate Zech. 12:10 differently from the Septuagint, but in agreement with each other. Only Revelation and the Gospel of John describe Jesus as the Lamb (Rev. 5:6, 8; John 1:29); both describe Jesus as a witness (cf. Rev. 1:5; John 5:31–32).

Revelation was written in the last decade of the first century (c. A.D. 94–96), near the end of Emperor Domitian's reign (A.D. 81–96). Although some date it during Nero's reign (A.D. 54–68), their arguments are unconvincing and conflict with the view of the early church. Writing in the second century, Irenaeus declared that Revelation had been written toward the end of Domitian's reign. Later writers, such as Clement of Alexandria, Origen, Victorinus (who wrote one of the earliest commentaries on Revelation), Eusebius, and Jerome affirm the Domitian date.

The spiritual decline of the seven churches (chs. 2–3) also argues for the later date. Those churches were strong and spiritually healthy in the mid-60s, when Paul last ministered in Asia Minor. The brief time between Paul's ministry there and the end of Nero's reign was too short for such a decline to have occurred. The longer time gap also explains the rise of the heretical sect known as the Nicolaitans (2:6, 15), who are not mentioned in Paul's letters, not even to one or more of these same churches (Ephesians). Finally, dating Revelation during Nero’s reign does not allow time for John’s ministry in Asia Minor to reach the point at which the authorities would have felt the need to exile him.

Background and Setting

Revelation begins with John, the last surviving apostle and an old man, in exile on the small, barren island of Patmos, located in the Aegean Sea southwest of Ephesus. The Roman authorities had banished him there because of his faithful preaching of the gospel (1:9). While on Patmos, John received a series of visions that laid out the future history of the world.

When he was arrested, John was in Ephesus, ministering to the church there and in the surrounding cities. Seeking to strengthen those congregations, he could no longer minister to them in person and, following the divine command (1:11), John addressed Revelation to them (1:4). The churches had begun to feel the effects of persecution; at least one man—probably a pastor—had already been martyred (2:13), and John himself had been exiled. But the storm of persecution was about to break in full fury upon the seven churches so dear to the apostle's heart (2:10). To those churches, Revelation provided a message of hope: God is in sovereign control of all the events of human history, and though evil often seems pervasive and wicked men all powerful, their ultimate doom is certain. Christ will come in glory to judge and rule.

Historical and Theological Themes

Since it is primarily prophetic, Revelation contains little historical material, other than that in chs. 1–3. The seven churches to whom the letters were addressed were existing churches in Asia Minor (modern Turkey). Apparently, they were singled out because John had ministered in them.

Revelation is first and foremost a revelation about Jesus Christ (1:1). The book depicts him as the risen, glorified Son of God ministering among the churches (1:10ff.), as "the faithful witness, the firstborn of the dead, and the ruler of kings on earth" (1:5), as "the Alpha and the Omega" (1:8), as the one "who is and who was and who is to come, the Almighty" (1:8), as a son of man (1:13), as the one who was dead, but now is alive forevermore (1:18), as the Son of God (2:18), as the one who is holy and true (3:7), as "the Amen, the faithful and true witness, the beginning of God's creation" (3:14), as the Lion of the tribe of Judah (5:5), as the Lamb in heaven, with authority to open the title deed to the earth (6:1ff.), as the Lamb on the throne (7:17), as the Messiah who will reign forever (11:15), as the majestic King of kings and Lord of lords, returning in glorious splendor to conquer his foes (19:11ff.), as the Word of God (19:13), and as "the root and the descendant of David, the bright morning star" (22:16).

Many other rich theological themes find expression in Revelation. The church is warned about sin and exhorted to holiness. John's vivid pictures of worship in heaven both exhort and instruct believers. In few other books of the Bible is the ministry of angels so prominent. Revelation's primary theological contribution is to eschatology, i.e., the doctrine of last things. In it we learn about: the final political setup of the world; the last battle of human history; the career and ultimate defeat of Antichrist; Christ's 1,000-year earthly kingdom; the glories of heaven and the eternal state; and the final state of the wicked and the righteous. Finally, only Daniel rivals this book in declaring that God providentially rules over the kingdoms of men and will accomplish his sovereign purposes regardless of human or demonic opposition.

Interpretive Challenges

No other NT book poses more serious and difficult interpretive challenges than Revelation. The book's vivid imagery and striking symbolism have produced four main interpretive approaches:

The preterist approach interprets Revelation as a description of first-century events in the Roman Empire (see Author and Date). This view conflicts with the book's own often repeated claim to be prophecy (1:3; 22:7, 10, 18–19). It is impossible to see all the events in Revelation as already fulfilled. The second coming of Christ, for example, obviously did not take place in the first century.

The historicist approach views Revelation as a panoramic view of church history from apostolic times to the present—seeing in the symbolism such events as the barbarian invasions of Rome, the rise of the Roman Catholic Church (as well as various individual popes), the emergence of Islam, and the French Revolution. This interpretive method robs Revelation of any meaning for those to whom it was written. It also ignores the time limitations the book itself places on the unfolding events (cf. 11:2; 12:6, 14; 13:5). Historicism has produced many different—and often conflicting—interpretations of the actual historical events contained in Revelation.

The idealist approach interprets Revelation as a timeless depiction of the cosmic struggle between the forces of good and evil. In this view, the book contains neither historical allusions nor predictive prophecy. This view also ignores Revelation's prophetic character and, if carried to its logical conclusion, severs the book from any connection with actual historical events. Revelation then becomes merely a collection of stories designed to teach spiritual truth.

The futurist approach insists that the events of chs. 6–22 are yet future, and that those chapters literally and symbolically depict actual people and events yet to appear on the world scene. It describes the events surrounding the second coming of Jesus Christ (chs. 6–19), the Millennium and final judgment (ch. 20), and the eternal state (chs. 21–22). Only this view does justice to Revelation’s claim to be prophecy and interprets the book by the same grammatical-historical method as chs. 1–3 and the rest of Scripture.

Outline

- I. The Things which You Have Seen (1:1–20)
    - A. The Prologue (1:1–8)
    - B. The Vision of the Glorified Christ (1:9–18)
    - C. The Apostle’s Commission to Write (1:19–20)
- II. The Things which Are (2:1–3:22)
    - A. The Letter to the Church at Ephesus (2:1–7)
    - B. The Letter to the Church at Smyrna (2:8–11)
    - C. The Letter to the Church at Pergamum (2:12–17)
    - D. The Letter to the Church at Thyatira (2:18–29)
    - E. The Letter to the Church at Sardis (3:1–6)
    - F. The Letter to the Church at Philadelphia (3:7–13)
    - G. The Letter to the Church at Laodicea (3:14–22)
- III. The Things which Will Take Place after These Things (4:1–22:21)
    - A. Worship in Heaven (4:1–5:14)
    - B. The Great Tribulation (6:1–18:24)
    - C. The Return of the King (19:1–21)
    - D. The Millennium (20:1–10)
    - E. The Great White Throne Judgment (20:11–15)
    - F. The Eternal State (21:1–22:21)

THE

Revelation

TO JOHN

Prologue

REVELATION **1** †The revelation of Jesus Christ, which God gave him to show to his servants [1] the things that must soon take place. He made it known by sending his angel to his servant [2] John, [2]who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw. [3]†Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it, for the time is near.

Greeting to the Seven Churches

[4]†John to the seven churches that are in Asia:

Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, [5]†and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth.

To him who loves us and has freed us from our sins by his blood [6]†and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen. [7]†Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail [3] on account of him. Even so. Amen.

[8]†"I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."

Vision of the Son of Man

[9]‡†I, John, your brother and partner in the tribulation and the kingdom and the patient endurance that are in Jesus, was on the island called Patmos on account of the word of God and the testimony of Jesus. [10]†I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet [11]†saying, “Write what you see in a book and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea.”

[12]†Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, [13]†and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden sash around his chest. [14]†The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire, [15]†his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters. [16]†In his right hand he held seven stars, from his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength.

[17]†When I saw him, I fell at his feet as though dead. But he laid his right hand on me, saying, “Fear not, I am the first and the last, [18]†and the living one. I died, and behold I am alive forevermore, and I have the keys of Death and Hades. [19]†Write therefore the things that you have seen, those that are and those that are to take place after this. [20]†As for the mystery of the seven stars that you saw in my right hand, and the seven golden lampstands, the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

To the Church in Ephesus

REVELATION **2** ‡†“To the angel of the church in Ephesus write: ‘The words of him who holds the seven stars in his right hand, who walks among the seven golden lampstands.

[2]†“‘I know your works, your toil and your patient endurance, and how you cannot bear with those who are evil, but have tested those who call themselves apostles and are not, and found them to be false. [3]†I know you are enduring patiently and bearing up for my name's sake, and you have not grown weary. [4]†But I have this against you, that you have abandoned the love you had at first. [5]†Remember therefore from where you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent. [6]†Yet this you have: you hate the works of the Nicolaitans, which I also hate. [7]†He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will grant to eat of the tree of life, which is in the paradise of God.’

To the Church in Smyrna

[8]†“And to the angel of the church in Smyrna write: ‘The words of the first and the last, who died and came to life.

[9]†“‘I know your tribulation and your poverty (but you are rich) and the slander [1] of those who say that they are Jews and are not, but are a synagogue of Satan. [10]†Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested, and for ten days you will have tribulation. Be faithful unto death, and I will give you the crown of life. [11]†He who has an ear, let him hear what the Spirit says to the churches. The one who conquers will not be hurt by the second death.’

To the Church in Pergamum

[12]†“And to the angel of the church in Pergamum write: ‘The words of him who has the sharp two-edged sword.

[13]†“‘I know where you dwell, where Satan's throne is. Yet you hold fast my name, and you did not deny my faith [2] even in the days of Antipas my faithful witness, who was killed among you, where Satan dwells. [14]†But I have a few things against you: you have some there who hold the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, so that they might eat food sacrificed to idols and practice sexual immorality. [15]†So also you have some who hold the teaching of the Nicolaitans. [16]†Therefore repent. If not, I will come to you soon and war against them with the sword of my mouth. [17]†He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will give some of the hidden manna, and I will give him a white stone, with a new name written on the stone that no one knows except the one who receives it.’

To the Church in Thyatira

[18]†“And to the angel of the church in Thyatira write: ‘The words of the Son of God, who has eyes like a flame of fire, and whose feet are like burnished bronze.

[19]“‘I know your works, your love and faith and service and patient endurance, and that your latter works exceed the first. [20]†But I have this against you, that you tolerate that woman Jezebel, who calls herself a prophetess and is teaching and seducing my servants [3] to practice sexual immorality and to eat food sacrificed to idols. [21]I gave her time to repent, but she refuses to repent of her sexual immorality. [22]†Behold, I will throw her onto a sickbed, and those who commit adultery with her I will throw into great tribulation, unless they repent of her works, [23]†and I will strike her children dead. And all the churches will know that I am he who searches mind and heart, and I will give to each of you according to your works. [24]†But to the rest of you in Thyatira, who do not hold this teaching, who have not learned what some call the deep things of Satan, to you I say, I do not lay on you any other burden. [25]Only hold fast what you have until I come. [26]†The one who conquers and who keeps my works until the end, to

him I will give authority over the nations, [27] †and he will rule them with a rod of iron, as when earthen pots are broken in pieces, even as I myself have received authority from my Father. [28] †And I will give him the morning star. [29] He who has an ear, let him hear what the Spirit says to the churches.’

To the Church in Sardis

REVELATION **3** †“And to the angel of the church in Sardis write: ‘The words of him who has the seven spirits of God and the seven stars.

“‘I know your works. You have the reputation of being alive, but you are dead. [2]Wake up, and strengthen what remains and is about to die, for I have not found your works complete in the sight of my God. [3]†Remember, then, what you received and heard. Keep it, and repent. If you will not wake up, I will come like a thief, and you will not know at what hour I will come against you. [4]†Yet you have still a few names in Sardis, people who have not soiled their garments, and they will walk with me in white, for they are worthy. [5]†The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life. I will confess his name before my Father and before his angels. [6]He who has an ear, let him hear what the Spirit says to the churches.’

To the Church in Philadelphia

[7]†“And to the angel of the church in Philadelphia write: ‘The words of the holy one, the true one, who has the key of David, who opens and no one will shut, who shuts and no one opens.

[8]†“‘I know your works. Behold, I have set before you an open door, which no one is able to shut. I know that you have but little power, and yet you have kept my word and have not denied my name. [9]†Behold, I will make those of the synagogue of Satan who say that they are Jews and are not, but lie—behold, I will make them come and bow down before your feet and they will learn that I have loved you. [10]†Because you have kept my word about patient endurance, I will keep you from the hour of trial that is coming on the whole world, to try those who dwell on the earth. [11]†I am coming soon. Hold fast what you have, so that no one may seize your crown. [12]†The one who conquers, I will make him a pillar in the temple of my God. Never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes

down from my God out of heaven, and my own new name. [13]He who has an ear, let him hear what the Spirit says to the churches.’

To the Church in Laodicea

[14]†“And to the angel of the church in Laodicea write: ‘The words of the Amen, the faithful and true witness, the beginning of God's creation.

[15]“‘I know your works: you are neither cold nor hot. Would that you were either cold or hot! [16]†So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth. [17]For you say, I am rich, I have prospered, and I need nothing, not realizing that you are wretched, pitiable, poor, blind, and naked. [18]†I counsel you to buy from me gold refined by fire, so that you may be rich, and white garments so that you may clothe yourself and the shame of your nakedness may not be seen, and salve to anoint your eyes, so that you may see. [19]†Those whom I love, I reprove and discipline, so be zealous and repent. [20]†Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me. [21]†The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne. [22]He who has an ear, let him hear what the Spirit says to the churches.’”

The Throne in Heaven

REVELATION **4** †After this I looked, and behold, a door standing open in
heaven! And the first voice, which I had heard speaking to me like a
trumpet, said, “Come up here, and I will show you what must take place
after this.” [2]†At once I was in the Spirit, and behold, a throne stood in
heaven, with one seated on the throne. [3]†And he who sat there had the
appearance of jasper and carnelian, and around the throne was a rainbow
that had the appearance of an emerald. [4]†Around the throne were twenty-four
thrones, and seated on the thrones were twenty-four elders, clothed in
white garments, with golden crowns on their heads. [5]†From the throne came
flashes of lightning, and rumblings [1] and peals of thunder, and before the
throne were burning seven torches of fire, which are the seven spirits of
God, [6]†and before the throne there was as it were a sea of glass, like crystal.

And around the throne, on each side of the throne, are four living creatures,
full of eyes in front and behind: [7]†the first living creature like a lion, the
second living creature like an ox, the third living creature with the face of a
man, and the fourth living creature like an eagle in flight. [8]†And the four
living creatures, each of them with six wings, are full of eyes all around and
within, and day and night they never cease to say,

> “Holy, holy, holy, is the Lord God Almighty,
> who was and is and is to come!”

[9]And whenever the living creatures give glory and honor and thanks to him
who is seated on the throne, who lives forever and ever, [10]†the twenty-four
elders fall down before him who is seated on the throne and worship him
who lives forever and ever. They cast their crowns before the throne,
saying,

> [11]†“Worthy are you, our Lord and God,
> to receive glory and honor and power,
> for you created all things,
> and by your will they existed and were created.”

The Scroll and the Lamb

REVELATION **5** †Then I saw in the right hand of him who was seated on the throne a scroll written within and on the back, sealed with seven seals. [2]†And I saw a strong angel proclaiming with a loud voice, “Who is worthy to open the scroll and break its seals?” [3]†And no one in heaven or on earth or under the earth was able to open the scroll or to look into it, [4]and I began to weep loudly because no one was found worthy to open the scroll or to look into it. [5]†And one of the elders said to me, “Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals.”

[6]†And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth. [7]And he went and took the scroll from the right hand of him who was seated on the throne. [8]†And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints. [9]†And they sang a new song, saying,

“Worthy are you to take the scroll
    and to open its seals,
for you were slain, and by your blood you ransomed people for God
    from every tribe and language and people and nation,
[10]†and you have made them a kingdom and priests to our God,
    and they shall reign on the earth.”

[11]†Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, [12]†saying with a loud voice, “Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!” [13]†And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying, “To him who sits on the throne and to the Lamb be blessing and honor and

glory and might forever and ever!” [14] †And the four living creatures said, “Amen!” and the elders fell down and worshiped.

The Seven Seals

REVELATION **6** ‡†Now I watched when the Lamb opened one of the seven seals, and I heard one of the four living creatures say with a voice like thunder, “Come!” [2]†And I looked, and behold, a white horse! And its rider had a bow, and a crown was given to him, and he came out conquering, and to conquer.

[3]When he opened the second seal, I heard the second living creature say, “Come!” [4]†And out came another horse, bright red. Its rider was permitted to take peace from the earth, so that people should slay one another, and he was given a great sword.

[5]†When he opened the third seal, I heard the third living creature say, “Come!” And I looked, and behold, a black horse! And its rider had a pair of scales in his hand. [6]†And I heard what seemed to be a voice in the midst of the four living creatures, saying, “A quart [1] of wheat for a denarius, [2] and three quarts of barley for a denarius, and do not harm the oil and wine!”

[7]When he opened the fourth seal, I heard the voice of the fourth living creature say, “Come!” [8]†And I looked, and behold, a pale horse! And its rider's name was Death, and Hades followed him. And they were given authority over a fourth of the earth, to kill with sword and with famine and with pestilence and by wild beasts of the earth.

[9]†When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne. [10]They cried out with a loud voice, “O Sovereign Lord, holy and true, how long before you will judge and avenge our blood on those who dwell on the earth?” [11]†Then they were each given a white robe and told to rest a little longer, until the number of their fellow servants [3] and their brothers [4] should be complete, who were to be killed as they themselves had been.

[12]†When he opened the sixth seal, I looked, and behold, there was a great earthquake, and the sun became black as sackcloth, the full moon became like blood, [13]†and the stars of the sky fell to the earth as the fig tree sheds its

winter fruit when shaken by a gale. [14]†The sky vanished like a scroll that is being rolled up, and every mountain and island was removed from its place. [15]Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave [5] and free, hid themselves in the caves and among the rocks of the mountains, [16]†calling to the mountains and rocks, “Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb, [17]†for the great day of their wrath has come, and who can stand?”

The 144,000 of Israel Sealed

REVELATION **7** ‡†After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, that no wind might blow on earth or sea or against any tree. [2]†Then I saw another angel ascending from the rising of the sun, with the seal of the living God, and he called with a loud voice to the four angels who had been given power to harm earth and sea, [3]saying, “Do not harm the earth or the sea or the trees, until we have sealed the servants [1] of our God on their foreheads.” [4]†And I heard the number of the sealed, 144,000, sealed from every tribe of the sons of Israel:

[5]12,000 from the tribe of Judah were sealed,
12,000 from the tribe of Reuben,
12,000 from the tribe of Gad,
[6]12,000 from the tribe of Asher,
12,000 from the tribe of Naphtali,
12,000 from the tribe of Manasseh,
[7]12,000 from the tribe of Simeon,
12,000 from the tribe of Levi,
12,000 from the tribe of Issachar,
[8]12,000 from the tribe of Zebulun,
12,000 from the tribe of Joseph,
12,000 from the tribe of Benjamin were sealed.

A Great Multitude from Every Nation

[9]†After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, [10]†and crying out with a loud voice, “Salvation belongs to our God who sits on the throne, and to the Lamb!” [11]†And all the angels were standing around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, [12]†saying, “Amen! Blessing and glory and wisdom and

thanksgiving and honor and power and might be to our God forever and
ever! Amen.”

[13]†Then one of the elders addressed me, saying, “Who are these, clothed in
white robes, and from where have they come?” [14]†I said to him, “Sir, you
know.” And he said to me, “These are the ones coming out of the great
tribulation. They have washed their robes and made them white in the blood
of the Lamb.

> [15]†“Therefore they are before the throne of God,
>   and serve him day and night in his temple;
>   and he who sits on the throne will shelter them with his presence.
> [16]They shall hunger no more, neither thirst anymore;
>   the sun shall not strike them,
>   nor any scorching heat.
> [17]†For the Lamb in the midst of the throne will be their shepherd,
>   and he will guide them to springs of living water,
> and God will wipe away every tear from their eyes.”

The Seventh Seal and the Golden Censer

REVELATION **8** †When the Lamb opened the seventh seal, there was silence in heaven for about half an hour. [2]†Then I saw the seven angels who stand before God, and seven trumpets were given to them. [3]†And another angel came and stood at the altar with a golden censer, and he was given much incense to offer with the prayers of all the saints on the golden altar before the throne, [4]and the smoke of the incense, with the prayers of the saints, rose before God from the hand of the angel. [5]†Then the angel took the censer and filled it with fire from the altar and threw it on the earth, and there were peals of thunder, rumblings, [1] flashes of lightning, and an earthquake.

The Seven Trumpets

[6]Now the seven angels who had the seven trumpets prepared to blow them.

[7]†The first angel blew his trumpet, and there followed hail and fire, mixed with blood, and these were thrown upon the earth. And a third of the earth was burned up, and a third of the trees were burned up, and all green grass was burned up.

[8]†The second angel blew his trumpet, and something like a great mountain, burning with fire, was thrown into the sea, and a third of the sea became blood. [9]A third of the living creatures in the sea died, and a third of the ships were destroyed.

[10]†The third angel blew his trumpet, and a great star fell from heaven, blazing like a torch, and it fell on a third of the rivers and on the springs of water. [11]†The name of the star is Wormwood. [2] A third of the waters became wormwood, and many people died from the water, because it had been made bitter.

[12]†The fourth angel blew his trumpet, and a third of the sun was struck, and a third of the moon, and a third of the stars, so that a third of their light

might be darkened, and a third of the day might be kept from shining, and likewise a third of the night.

[13] [†]Then I looked, and I heard an eagle crying with a loud voice as it flew directly overhead, “Woe, woe, woe to those who dwell on the earth, at the blasts of the other trumpets that the three angels are about to blow!”

REVELATION **9** †And the fifth angel blew his trumpet, and I saw a star fallen from heaven to earth, and he was given the key to the shaft of the bottomless pit. [1] [2]He opened the shaft of the bottomless pit, and from the shaft rose smoke like the smoke of a great furnace, and the sun and the air were darkened with the smoke from the shaft. [3]†Then from the smoke came locusts on the earth, and they were given power like the power of scorpions of the earth. [4]†They were told not to harm the grass of the earth or any green plant or any tree, but only those people who do not have the seal of God on their foreheads. [5]†They were allowed to torment them for five months, but not to kill them, and their torment was like the torment of a scorpion when it stings someone. [6]†And in those days people will seek death and will not find it. They will long to die, but death will flee from them.

[7]†In appearance the locusts were like horses prepared for battle: on their heads were what looked like crowns of gold; their faces were like human faces, [8]†their hair like women's hair, and their teeth like lions' teeth; [9]†they had breastplates like breastplates of iron, and the noise of their wings was like the noise of many chariots with horses rushing into battle. [10]†They have tails and stings like scorpions, and their power to hurt people for five months is in their tails. [11]†They have as king over them the angel of the bottomless pit. His name in Hebrew is Abaddon, and in Greek he is called Apollyon. [2]

[12]†The first woe has passed; behold, two woes are still to come.

[13]†Then the sixth angel blew his trumpet, and I heard a voice from the four horns of the golden altar before God, [14]†saying to the sixth angel who had the trumpet, “Release the four angels who are bound at the great river Euphrates.” [15]†So the four angels, who had been prepared for the hour, the day, the month, and the year, were released to kill a third of mankind. [16]†The number of mounted troops was twice ten thousand times ten thousand; I heard their number. [17]†And this is how I saw the horses in my vision and those who rode them: they wore breastplates the color of fire and of sapphire [3] and of sulfur, and the heads of the horses were like lions' heads, and fire and smoke and sulfur came out of their mouths. [18]By these

three plagues a third of mankind was killed, by the fire and smoke and sulfur coming out of their mouths. [19]†For the power of the horses is in their mouths and in their tails, for their tails are like serpents with heads, and by means of them they wound.

[20]‡†The rest of mankind, who were not killed by these plagues, did not repent of the works of their hands nor give up worshiping demons and idols of gold and silver and bronze and stone and wood, which cannot see or hear or walk, [21]†nor did they repent of their murders or their sorceries or their sexual immorality or their thefts.

The Angel and the Little Scroll

REVELATION **10** ‡†Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire. [2]†He had a little scroll open in his hand. And he set his right foot on the sea, and his left foot on the land, [3]†and called out with a loud voice, like a lion roaring. When he called out, the seven thunders sounded. [4]†And when the seven thunders had sounded, I was about to write, but I heard a voice from heaven saying, “Seal up what the seven thunders have said, and do not write it down.” [5]†And the angel whom I saw standing on the sea and on the land raised his right hand to heaven [6]†and swore by him who lives forever and ever, who created heaven and what is in it, the earth and what is in it, and the sea and what is in it, that there would be no more delay, [7]†but that in the days of the trumpet call to be sounded by the seventh angel, the mystery of God would be fulfilled, just as he announced to his servants [1] the prophets.

[8]Then the voice that I had heard from heaven spoke to me again, saying, “Go, take the scroll that is open in the hand of the angel who is standing on the sea and on the land.” [9]†So I went to the angel and told him to give me the little scroll. And he said to me, “Take and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey.” [10]And I took the little scroll from the hand of the angel and ate it. It was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter. [11]†And I was told, “You must again prophesy about many peoples and nations and languages and kings.”

The Two Witnesses

REVELATION **11** †Then I was given a measuring rod like a staff, and I was told, “Rise and measure the temple of God and the altar and those who worship there, [2]†but do not measure the court outside the temple; leave that out, for it is given over to the nations, and they will trample the holy city for forty-two months. [3]†And I will grant authority to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth.”

[4]†These are the two olive trees and the two lampstands that stand before the Lord of the earth. [5]††And if anyone would harm them, fire pours from their mouth and consumes their foes. If anyone would harm them, this is how he is doomed to be killed. [6]†They have the power to shut the sky, that no rain may fall during the days of their prophesying, and they have power over the waters to turn them into blood and to strike the earth with every kind of plague, as often as they desire. [7]†And when they have finished their testimony, the beast that rises from the bottomless pit [1] will make war on them and conquer them and kill them, [8]†and their dead bodies will lie in the street of the great city that symbolically [2] is called Sodom and Egypt, where their Lord was crucified. [9]†For three and a half days some from the peoples and tribes and languages and nations will gaze at their dead bodies and refuse to let them be placed in a tomb, [10]†and those who dwell on the earth will rejoice over them and make merry and exchange presents, because these two prophets had been a torment to those who dwell on the earth. [11]†But after the three and a half days a breath of life from God entered them, and they stood up on their feet, and great fear fell on those who saw them. [12]†Then they heard a loud voice from heaven saying to them, “Come up here!” And they went up to heaven in a cloud, and their enemies watched them. [13]†And at that hour there was a great earthquake, and a tenth of the city fell. Seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven.

[14]†The second woe has passed; behold, the third woe is soon to come.

The Seventh Trumpet

[15]†Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, “The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.” [16]†And the twenty-four elders who sit on their thrones before God fell on their faces and worshiped God, [17]†saying,

“We give thanks to you, Lord God Almighty,
    who is and who was,
for you have taken your great power
    and begun to reign.
[18]†The nations raged,
    but your wrath came,
    and the time for the dead to be judged,
and for rewarding your servants, [3] the prophets and saints,
    and those who fear your name,
    both small and great,
and for destroying the destroyers of the earth.”

[19]†Then God's temple in heaven was opened, and the ark of his covenant was seen within his temple. There were flashes of lightning, rumblings, [4] peals of thunder, an earthquake, and heavy hail.

The Woman and the Dragon

REVELATION **12** †And a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. [2]†She was pregnant and was crying out in birth pains and the agony of giving birth. [3]†And another sign appeared in heaven: behold, a great red dragon, with seven heads and ten horns, and on his heads seven diadems. [4]†His tail swept down a third of the stars of heaven and cast them to the earth. And the dragon stood before the woman who was about to give birth, so that when she bore her child he might devour it. [5]†She gave birth to a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne, [6]†and the woman fled into the wilderness, where she has a place prepared by God, in which she is to be nourished for 1,260 days.

Satan Thrown Down to Earth

[7]†Now war arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back, [8]but he was defeated, and there was no longer any place for them in heaven. [9]†And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him. [10]†And I heard a loud voice in heaven, saying, “Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers [1] has been thrown down, who accuses them day and night before our God. [11]†And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death. [12]†Therefore, rejoice, O heavens and you who dwell in them! But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!”

[13]And when the dragon saw that he had been thrown down to the earth, he pursued the woman who had given birth to the male child. [14]†But the woman was given the two wings of the great eagle so that she might fly

from the serpent into the wilderness, to the place where she is to be nourished for a time, and times, and half a time. [15]The serpent poured water like a river out of his mouth after the woman, to sweep her away with a flood. [16]†But the earth came to the help of the woman, and the earth opened its mouth and swallowed the river that the dragon had poured from his mouth. [17]†Then the dragon became furious with the woman and went off to make war on the rest of her offspring, on those who keep the commandments of God and hold to the testimony of Jesus. And he stood [2] on the sand of the sea.

The First Beast

REVELATION **13** †And I saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems on its horns and blasphemous names on its heads. [2]†And the beast that I saw was like a leopard; its feet were like a bear's, and its mouth was like a lion's mouth. And to it the dragon gave his power and his throne and great authority. [3]†One of its heads seemed to have a mortal wound, but its mortal wound was healed, and the whole earth marveled as they followed the beast. [4]And they worshiped the dragon, for he had given his authority to the beast, and they worshiped the beast, saying, “Who is like the beast, and who can fight against it?”

[5]†And the beast was given a mouth uttering haughty and blasphemous words, and it was allowed to exercise authority for forty-two months. [6]†It opened its mouth to utter blasphemies against God, blaspheming his name and his dwelling, [1] that is, those who dwell in heaven. [7]†Also it was allowed to make war on the saints and to conquer them. [2] And authority was given it over every tribe and people and language and nation, [8]†and all who dwell on earth will worship it, everyone whose name has not been written before the foundation of the world in the book of life of the Lamb who was slain. [9]†If anyone has an ear, let him hear:

> [10]†If anyone is to be taken captive,
> to captivity he goes;
> if anyone is to be slain with the sword,
> with the sword must he be slain.

Here is a call for the endurance and faith of the saints.

The Second Beast

[11]†Then I saw another beast rising out of the earth. It had two horns like a lamb and it spoke like a dragon. [12]†It exercises all the authority of the first beast in its presence, [3] and makes the earth and its inhabitants worship the first beast, whose mortal wound was healed. [13]†It performs great signs, even making fire come down from heaven to earth in front of people, [14]†and by

the signs that it is allowed to work in the presence of [4] the beast it deceives those who dwell on earth, telling them to make an image for the beast that was wounded by the sword and yet lived. [15]†And it was allowed to give breath to the image of the beast, so that the image of the beast might even speak and might cause those who would not worship the image of the beast to be slain. [16]†Also it causes all, both small and great, both rich and poor, both free and slave, [5] to be marked on the right hand or the forehead, [17]†so that no one can buy or sell unless he has the mark, that is, the name of the beast or the number of its name. [18]†This calls for wisdom: let the one who has understanding calculate the number of the beast, for it is the number of a man, and his number is 666. [6]

The Lamb and the 144,000

REVELATION **14** †Then I looked, and behold, on Mount Zion stood the Lamb, and with him 144,000 who had his name and his Father's name written on their foreheads. [2]†And I heard a voice from heaven like the roar of many waters and like the sound of loud thunder. The voice I heard was like the sound of harpists playing on their harps, [3]†and they were singing a new song before the throne and before the four living creatures and before the elders. No one could learn that song except the 144,000 who had been redeemed from the earth. [4]†It is these who have not defiled themselves with women, for they are virgins. It is these who follow the Lamb wherever he goes. These have been redeemed from mankind as firstfruits for God and the Lamb, [5]†and in their mouth no lie was found, for they are blameless.

The Messages of the Three Angels

[6]†Then I saw another angel flying directly overhead, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and language and people. [7]†And he said with a loud voice, “Fear God and give him glory, because the hour of his judgment has come, and worship him who made heaven and earth, the sea and the springs of water.”

[8]†Another angel, a second, followed, saying, “Fallen, fallen is Babylon the great, she who made all nations drink the wine of the passion [1] of her sexual immorality.”

[9]†And another angel, a third, followed them, saying with a loud voice, “If anyone worships the beast and its image and receives a mark on his forehead or on his hand, [10]†he also will drink the wine of God's wrath, poured full strength into the cup of his anger, and he will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb. [11]†And the smoke of their torment goes up forever and ever, and they have no rest, day or night, these worshipers of the beast and its image, and whoever receives the mark of its name.”

[12]†Here is a call for the endurance of the saints, those who keep the commandments of God and their faith in Jesus. [2]

[13]†And I heard a voice from heaven saying, “Write this: Blessed are the dead who die in the Lord from now on.” “Blessed indeed,” says the Spirit, “that they may rest from their labors, for their deeds follow them!”

The Harvest of the Earth

[14]†Then I looked, and behold, a white cloud, and seated on the cloud one like a son of man, with a golden crown on his head, and a sharp sickle in his hand. [15]†And another angel came out of the temple, calling with a loud voice to him who sat on the cloud, “Put in your sickle, and reap, for the hour to reap has come, for the harvest of the earth is fully ripe.” [16]So he who sat on the cloud swung his sickle across the earth, and the earth was reaped.

[17]†Then another angel came out of the temple in heaven, and he too had a sharp sickle. [18]†And another angel came out from the altar, the angel who has authority over the fire, and he called with a loud voice to the one who had the sharp sickle, “Put in your sickle and gather the clusters from the vine of the earth, for its grapes are ripe.” [19]†So the angel swung his sickle across the earth and gathered the grape harvest of the earth and threw it into the great winepress of the wrath of God. [20]†And the winepress was trodden outside the city, and blood flowed from the winepress, as high as a horse's bridle, for 1,600 stadia. [3]

The Seven Angels with Seven Plagues

REVELATION **15** ‡†Then I saw another sign in heaven, great and amazing, seven angels with seven plagues, which are the last, for with them the wrath of God is finished.

[2]†And I saw what appeared to be a sea of glass mingled with fire—and also those who had conquered the beast and its image and the number of its name, standing beside the sea of glass with harps of God in their hands. [3]†And they sing the song of Moses, the servant [1] of God, and the song of the Lamb, saying,

> “Great and amazing are your deeds,
> O Lord God the Almighty!
> Just and true are your ways,
> O King of the nations! [2]
> [4]†Who will not fear, O Lord,
> and glorify your name?
> For you alone are holy.
> All nations will come
> and worship you,
> for your righteous acts have been revealed.”

[5]†After this I looked, and the sanctuary of the tent [3] of witness in heaven was opened, [6]†and out of the sanctuary came the seven angels with the seven plagues, clothed in pure, bright linen, with golden sashes around their chests. [7]†And one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives forever and ever, [8]†and the sanctuary was filled with smoke from the glory of God and from his power, and no one could enter the sanctuary until the seven plagues of the seven angels were finished.

The Seven Bowls of God's Wrath

REVELATION **16** Then I heard a loud voice from the temple telling the seven angels, “Go and pour out on the earth the seven bowls of the wrath of God.”

[2]†So the first angel went and poured out his bowl on the earth, and harmful and painful sores came upon the people who bore the mark of the beast and worshiped its image.

[3]†The second angel poured out his bowl into the sea, and it became like the blood of a corpse, and every living thing died that was in the sea.

[4]†The third angel poured out his bowl into the rivers and the springs of water, and they became blood. [5]†And I heard the angel in charge of the waters [1] say,

> “Just are you, O Holy One, who is and who was,
> for you brought these judgments.
> [6]†For they have shed the blood of saints and prophets,
> and you have given them blood to drink.
> It is what they deserve!”

[7]†And I heard the altar saying,

> “Yes, Lord God the Almighty,
> true and just are your judgments!”

[8]†The fourth angel poured out his bowl on the sun, and it was allowed to scorch people with fire. [9]†They were scorched by the fierce heat, and they cursed [2] the name of God who had power over these plagues. They did not repent and give him glory.

[10]†The fifth angel poured out his bowl on the throne of the beast, and its kingdom was plunged into darkness. People gnawed their tongues in anguish [11]†and cursed the God of heaven for their pain and sores. They did not repent of their deeds.

[12]†The sixth angel poured out his bowl on the great river Euphrates, and its water was dried up, to prepare the way for the kings from the east. [13]†And I saw, coming out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits like frogs. [14]†For they are demonic spirits, performing signs, who go abroad to the kings of the whole world, to assemble them for battle on the great day of God the Almighty. [15]†(“Behold, I am coming like a thief! Blessed is the one who stays awake, keeping his garments on, that he may not go about naked and be seen exposed!”) [16]†And they assembled them at the place that in Hebrew is called Armageddon.

The Seventh Bowl

[17]†The seventh angel poured out his bowl into the air, and a loud voice came out of the temple, from the throne, saying, “It is done!” [18]And there were flashes of lightning, rumblings, [3] peals of thunder, and a great earthquake such as there had never been since man was on the earth, so great was that earthquake. [19]†The great city was split into three parts, and the cities of the nations fell, and God remembered Babylon the great, to make her drain the cup of the wine of the fury of his wrath. [20]†And every island fled away, and no mountains were to be found. [21]†And great hailstones, about one hundred pounds [4] each, fell from heaven on people; and they cursed God for the plague of the hail, because the plague was so severe.

The Great Prostitute and the Beast

REVELATION **17** ‡Then one of the seven angels who had the seven bowls came and said to me, “Come, I will show you the judgment of the great prostitute who is seated on many waters, [2]‡with whom the kings of the earth have committed sexual immorality, and with the wine of whose sexual immorality the dwellers on earth have become drunk.” [3]‡And he carried me away in the Spirit into a wilderness, and I saw a woman sitting on a scarlet beast that was full of blasphemous names, and it had seven heads and ten horns. [4]‡The woman was arrayed in purple and scarlet, and adorned with gold and jewels and pearls, holding in her hand a golden cup full of abominations and the impurities of her sexual immorality. [5]‡And on her forehead was written a name of mystery: “Babylon the great, mother of prostitutes and of earth's abominations.” [6]‡And I saw the woman, drunk with the blood of the saints, the blood of the martyrs of Jesus. [1]

When I saw her, I marveled greatly. [7]‡But the angel said to me, “Why do you marvel? I will tell you the mystery of the woman, and of the beast with seven heads and ten horns that carries her. [8]‡The beast that you saw was, and is not, and is about to rise from the bottomless pit [2] and go to destruction. And the dwellers on earth whose names have not been written in the book of life from the foundation of the world will marvel to see the beast, because it was and is not and is to come. [9]‡This calls for a mind with wisdom: the seven heads are seven mountains on which the woman is seated; [10]‡they are also seven kings, five of whom have fallen, one is, the other has not yet come, and when he does come he must remain only a little while. [11]‡As for the beast that was and is not, it is an eighth but it belongs to the seven, and it goes to destruction. [12]‡And the ten horns that you saw are ten kings who have not yet received royal power, but they are to receive authority as kings for one hour, together with the beast. [13]These are of one mind, and they hand over their power and authority to the beast. [14]‡They will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings, and those with him are called and chosen and faithful.”

[15]†And the angel [3] said to me, “The waters that you saw, where the prostitute is seated, are peoples and multitudes and nations and languages. [16]†And the ten horns that you saw, they and the beast will hate the prostitute. They will make her desolate and naked, and devour her flesh and burn her up with fire, [17]for God has put it into their hearts to carry out his purpose by being of one mind and handing over their royal power to the beast, until the words of God are fulfilled. [18]†And the woman that you saw is the great city that has dominion over the kings of the earth.”

The Fall of Babylon

REVELATION **18** †After this I saw another angel coming down from heaven, having great authority, and the earth was made bright with his glory. [2]†And he called out with a mighty voice,

“Fallen, fallen is Babylon the great!
She has become a dwelling place for demons,
a haunt for every unclean spirit,
a haunt for every unclean bird,
a haunt for every unclean and detestable beast.
[3]†For all nations have drunk [1]
the wine of the passion of her sexual immorality,
and the kings of the earth have committed immorality with her,
and the merchants of the earth have grown rich from the power of her luxurious living.”

[4]†Then I heard another voice from heaven saying,

“Come out of her, my people,
lest you take part in her sins,
lest you share in her plagues;
[5]†for her sins are heaped high as heaven,
and God has remembered her iniquities.
[6]††Pay her back as she herself has paid back others,
and repay her double for her deeds;
mix a double portion for her in the cup she mixed.
[7]†As she glorified herself and lived in luxury,
so give her a like measure of torment and mourning,
since in her heart she says,
‘I sit as a queen,
I am no widow,
and mourning I shall never see.’
[8]†For this reason her plagues will come in a single day,
death and mourning and famine,
and she will be burned up with fire;

for mighty is the Lord God who has judged her."

[9]‡†And the kings of the earth, who committed sexual immorality and lived in luxury with her, will weep and wail over her when they see the smoke of her burning. [10]‡They will stand far off, in fear of her torment, and say,

"Alas! Alas! You great city,
you mighty city, Babylon!
For in a single hour your judgment has come."

[11]And the merchants of the earth weep and mourn for her, since no one buys their cargo anymore, [12]‡†cargo of gold, silver, jewels, pearls, fine linen, purple cloth, silk, scarlet cloth, all kinds of scented wood, all kinds of articles of ivory, all kinds of articles of costly wood, bronze, iron and marble, [13]‡cinnamon, spice, incense, myrrh, frankincense, wine, oil, fine flour, wheat, cattle and sheep, horses and chariots, and slaves, that is, human souls. [2]

[14]"The fruit for which your soul longed
has gone from you,
and all your delicacies and your splendors
are lost to you,
never to be found again!"

[15]The merchants of these wares, who gained wealth from her, will stand far off, in fear of her torment, weeping and mourning aloud,

[16]"Alas, alas, for the great city
that was clothed in fine linen,
in purple and scarlet,
adorned with gold,
with jewels, and with pearls!
[17]‡For in a single hour all this wealth has been laid waste."

And all shipmasters and seafaring men, sailors and all whose trade is on the sea, stood far off [18]and cried out as they saw the smoke of her burning,

"What city was like the great city?"

[19]†And they threw dust on their heads as they wept and mourned, crying out,

“Alas, alas, for the great city
where all who had ships at sea
grew rich by her wealth!
For in a single hour she has been laid waste.
[20]†Rejoice over her, O heaven,
and you saints and apostles and prophets,
for God has given judgment for you against her!”

[21]†Then a mighty angel took up a stone like a great millstone and threw it into the sea, saying,

“So will Babylon the great city be thrown down with violence,
and will be found no more;
[22]†and the sound of harpists and musicians, of flute players and trumpeters,
will be heard in you no more,
and a craftsman of any craft
will be found in you no more,
and the sound of the mill
will be heard in you no more,
[23]and the light of a lamp
will shine in you no more,
and the voice of bridegroom and bride
will be heard in you no more,
for your merchants were the great ones of the earth,
and all nations were deceived by your sorcery.
[24]†And in her was found the blood of prophets and of saints,
and of all who have been slain on earth.”

Rejoicing in Heaven

REVELATION **19** ‡†After this I heard what seemed to be the loud voice of a great multitude in heaven, crying out,

“Hallelujah!
Salvation and glory and power belong to our God,
[2]†for his judgments are true and just;
for he has judged the great prostitute
who corrupted the earth with her immorality,
and has avenged on her the blood of his servants.” [1]

[3]†Once more they cried out,

“Hallelujah!
The smoke from her goes up forever and ever.”

[4]†And the twenty-four elders and the four living creatures fell down and worshiped God who was seated on the throne, saying, “Amen. Hallelujah!” [5]†And from the throne came a voice saying,

“Praise our God,
all you his servants,
you who fear him,
small and great.”

The Marriage Supper of the Lamb

[6]†Then I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out,

“Hallelujah!
For the Lord our God
the Almighty reigns.
[7]†Let us rejoice and exult
and give him the glory,

for the marriage of the Lamb has come,
and his Bride has made herself ready;
[8]†it was granted her to clothe herself
with fine linen, bright and pure”—

for the fine linen is the righteous deeds of the saints.

[9]†And the angel said [2] to me, “Write this: Blessed are those who are invited to the marriage supper of the Lamb.” And he said to me, “These are the true words of God.” [10]†Then I fell down at his feet to worship him, but he said to me, “You must not do that! I am a fellow servant [3] with you and your brothers who hold to the testimony of Jesus. Worship God.” For the testimony of Jesus is the spirit of prophecy.

The Rider on a White Horse

[11]†Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. [12]†His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. [13]†He is clothed in a robe dipped in [4] blood, and the name by which he is called is The Word of God. [14]†And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses. [15]†From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. [16]†On his robe and on his thigh he has a name written, King of kings and Lord of lords.

[17]††Then I saw an angel standing in the sun, and with a loud voice he called to all the birds that fly directly overhead, “Come, gather for the great supper of God, [18]to eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and their riders, and the flesh of all men, both free and slave, [5] both small and great.” [19]†And I saw the beast and the kings of the earth with their armies gathered to make war against him who was sitting on the horse and against his army. [20]†And the beast was captured, and with it the false prophet who in its presence [6] had done the signs by which he deceived those who had received the mark of the beast and those

who worshiped its image. These two were thrown alive into the lake of fire that burns with sulfur. [21]†And the rest were slain by the sword that came from the mouth of him who was sitting on the horse, and all the birds were gorged with their flesh.

The Thousand Years

REVELATION **20** ‡†Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit [1] and a great chain. [2]†And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, [3]†and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while.

[4]†Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years. [5]†The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. [6]†Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years.

The Defeat of Satan

[7]†And when the thousand years are ended, Satan will be released from his prison [8]†and will come out to deceive the nations that are at the four corners of the earth, Gog and Magog, to gather them for battle; their number is like the sand of the sea. [9]†And they marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city, but fire came down from heaven [2] and consumed them, [10]†and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.

Judgment Before the Great White Throne

[11]‡†Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. [12]†And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. [13]†And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done. [14]†Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. [15]†And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

The New Heaven and the New Earth

REVELATION **21** †Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. [2]‡†And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. [3]†And I heard a loud voice from the throne saying, “Behold, the dwelling place [1] of God is with man. He will dwell with them, and they will be his people, [2] and God himself will be with them as their God. [3] [4]†He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.”

[5]†And he who was seated on the throne said, “Behold, I am making all things new.” Also he said, “Write this down, for these words are trustworthy and true.” [6]†And he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give from the spring of the water of life without payment. [7]†The one who conquers will have this heritage, and I will be his God and he will be my son. [8]†But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death.”

The New Jerusalem

[9]‡†Then came one of the seven angels who had the seven bowls full of the seven last plagues and spoke to me, saying, “Come, I will show you the Bride, the wife of the Lamb.” [10]†And he carried me away in the Spirit to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God, [11]†having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal. [12]‡It had a great, high wall, with twelve gates, and at the gates twelve angels, and on the gates the names of the twelve tribes of the sons of Israel were inscribed— [13]on the east three gates, on the north three gates, on the south three gates, and on the west

three gates. [14]And the wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb.

[15]†And the one who spoke with me had a measuring rod of gold to measure the city and its gates and walls. [16]†The city lies foursquare, its length the same as its width. And he measured the city with his rod, 12,000 stadia. [4] Its length and width and height are equal. [17]†He also measured its wall, 144 cubits [5] by human measurement, which is also an angel's measurement. [18]†The wall was built of jasper, while the city was pure gold, clear as glass. [19]††The foundations of the wall of the city were adorned with every kind of jewel. The first was jasper, the second sapphire, the third agate, the fourth emerald, [20]†the fifth onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst. [21]†And the twelve gates were twelve pearls, each of the gates made of a single pearl, and the street of the city was pure gold, transparent as glass.

[22]†And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. [23]And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb. [24]†By its light will the nations walk, and the kings of the earth will bring their glory into it, [25]and its gates will never be shut by day—and there will be no night there. [26]They will bring into it the glory and the honor of the nations. [27]†But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb's book of life.

The River of Life

REVELATION **22** †Then the angel [1] showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb [2]†through the middle of the street of the city; also, on either side of the river, the tree of life [2] with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations. [3]†No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants [3] will worship him. [4]†They will see his face, and his name will be on their foreheads. [5]†And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

Jesus Is Coming

[6]†And he said to me, “These words are trustworthy and true. And the Lord, the God of the spirits of the prophets, has sent his angel to show his servants what must soon take place.”

[7]†“And behold, I am coming soon. Blessed is the one who keeps the words of the prophecy of this book.”

[8]†I, John, am the one who heard and saw these things. And when I heard and saw them, I fell down to worship at the feet of the angel who showed them to me, [9]but he said to me, “You must not do that! I am a fellow servant [4] with you and your brothers the prophets, and with those who keep the words of this book. Worship God.”

[10]†And he said to me, “Do not seal up the words of the prophecy of this book, for the time is near. [11]†Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy.”

[12]†“Behold, I am coming soon, bringing my recompense with me, to repay everyone for what he has done. [13]†I am the Alpha and the Omega, the first and the last, the beginning and the end.”

[14]†Blessed are those who wash their robes, [5] so that they may have the right to the tree of life and that they may enter the city by the gates.
[15]†Outside are the dogs and sorcerers and the sexually immoral and murderers and idolaters, and everyone who loves and practices falsehood.

[16]†“I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star.”

[17]†The Spirit and the Bride say, “Come.” And let the one who hears say, “Come.” And let the one who is thirsty come; let the one who desires take the water of life without price.

[18]‡I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book, [19]and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book.

[20]†He who testifies to these things says, “Surely I am coming soon.” Amen. Come, Lord Jesus!

[21]The grace of the Lord Jesus be with all. [6] Amen.

Footnotes

Footnotes for Revelation, Chapter 1

[1] 1:1 Greek *bondservants*

[2] 1:1 Greek *bondservant*

[3] 1:7 Or *mourn*

Footnotes for Revelation, Chapter 2

[1] 2:9 Greek *blasphemy*

[2] 2:13 Or *your faith in me*

[3] 2:20 Greek *bondservants*

Footnotes for Revelation, Chapter 4

[1] 4:5 Or *voices*, or *sounds*

Footnotes for Revelation, Chapter 6

[1] 6:6 Greek *choinix*, a dry measure equal to about a quart

[2] 6:6 A *denarius* was a day's wage for a laborer

[3] 6:11 Greek *fellow bondservants*

[4] 6:11 Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church

[5] 6:15 Or *servant*; Greek *bondservant*

Footnotes for Revelation, Chapter 7

[1] 7:3 Greek *bondservants*

Footnotes for Revelation, Chapter 8

[1] 8:5 Or *voices*, or *sounds*

[2] 8:11 *Wormwood* is the name of a plant and of the bitter-tasting extract derived from it

Footnotes for Revelation, Chapter 9

[1] 9:1 Greek *the abyss*; also verses 2, 11

[2] 9:11 *Abaddon* means *destruction*; *Apollyon* means *destroyer*

[3] 9:17 Greek *hyacinth*

Footnotes for Revelation, Chapter 10

[1] 10:7 Greek *bondservants*

Footnotes for Revelation, Chapter 11

[1] 11:7 Or *the abyss*

[2] 11:8 Greek *spiritually*

[3] 11:18 Greek *bondservants*

[4] 11:19 Or *voices*, or *sounds*

Footnotes for Revelation, Chapter 12

[1] 12:10 Or *brothers and sisters*

[2] 12:17 Some manuscripts *And I stood*, connecting the sentence with 13:1

Footnotes for Revelation, Chapter 13

[1] 13:6 Or *tabernacle*

[2] 13:7 Some manuscripts omit this sentence

[3] 13:12 Or *on its behalf*

[4] 13:14 Or *on behalf of*

[5] 13:16 Greek *bondservant*

[6] 13:18 Some manuscripts *616*

Footnotes for Revelation, Chapter 14

[1] 14:8 Or *wrath*

[2] 14:12 Greek *and the faith of Jesus*

[3] 14:20 About 184 miles; a *stadion* was about 607 feet or 185 meters

Footnotes for Revelation, Chapter 15

[1] 15:3 Greek *bondservant*

[2] 15:3 Some manuscripts *the ages*

[3] 15:5 Or *tabernacle*

Footnotes for Revelation, Chapter 16

[1] 16:5 Greek *angel of the waters*

[2] 16:9 Greek *blasphemed*; also verses 11, 21

[3] 16:18 Or *voices*, or *sounds*

[4] 16:21 Greek *a talent in weight*

Footnotes for Revelation, Chapter 17

[1] 17:6 Greek *the witnesses to Jesus*

[2] 17:8 Greek *the abyss*

[3] 17:15 Greek *he*

Footnotes for Revelation, Chapter 18

[1] 18:3 Some manuscripts *fallen by*

[2] 18:13 Or *and slaves, and human lives*

Footnotes for Revelation, Chapter 19

[1] 19:2 Greek *bondservants*; also verse 5

[2] 19:9 Greek *he said*

[3] 19:10 Greek *fellow bondservant*

[4] 19:13 Some manuscripts *sprinkled with*

[5] 19:18 Greek *bondservant*

[6] 19:20 Or *on its behalf*

Footnotes for Revelation, Chapter 20

[1] 20:1 Greek *the abyss*; also verse 3

[2] 20:9 Some manuscripts *from God, out of heaven*, or *out of heaven from God*

Footnotes for Revelation, Chapter 21

[1] 21:3 Or *tabernacle*

[2] 21:3 Some manuscripts *peoples*

[3] 21:3 Some manuscripts omit *as their God*

[4] 21:16 About 1,380 miles; a *stadion* was about 607 feet or 185 meters

[5] 21:17 A *cubit* was about 18 inches or 45 centimeters

Footnotes for Revelation, Chapter 22

[1] 22:1 Greek *he*

[2] 22:2 Or *the Lamb. In the midst of the street of the city, and on either side of the river, was the tree of life*

[3] 22:3 Greek *bondservants*; also verse 6

[4] 22:9 Greek *fellow bondservant*

[5] 22:14 Some manuscripts *do his commandments*

[6] 22:21 Some manuscripts *all the saints*

Study Notes

REVELATION—NOTE ON 1:1 **The revelation.** The Greek word from which the English word “apocalypse” comes lit. means “to uncover, or to reveal.” When it refers to a person, it means that person becomes clearly visible (see Introduction: Title; cf. Luke 2:30–32; Rom. 8:19; 1 Cor. 1:7; 1 Pet. 1:7). **Jesus Christ.** The Gospels unveil Christ at his first coming in humiliation; Revelation reveals him in his exaltation: 1) in blazing glory (Rev. 1:7–20); 2) over his church, as its Lord (chs. 2–3); 3) in his second coming, as he takes back the earth from the usurper, Satan, and establishes his kingdom (chs. 4–20); and 4) as he lights up the eternal state (chs. 21–22). The NT writers eagerly anticipate this unveiling (1 Cor. 1:7; 2 Thess. 1:7; 1 Pet. 1:7). **God gave him.** As a reward for Christ’s perfect submission and atonement, the Father now presented to him the great record of his future glory (cf. Phil. 2:5–11). Readers eavesdrop on the gift of this book, from the Father to his Son. **soon.** This word (cf. Rev. 2:5, 16; 3:11; 11:14; 22:12; 2 Tim. 4:9) underscores the imminence of Christ’s return.

REVELATION—NOTE ON 1:3 **Blessed.** This is the only biblical book that comes with a blessing for the one who listens to it being read and explained and then responds in obedience. This is the first of seven beatitudes in the book (v. 3; 14:13; 16:15; 19:9; 20:6; 22:7, 14). **time is near.** “Time” refers to epochs, eras, or seasons. The next great epoch of God’s redemptive history is imminent. But although Christ’s coming is the next event, it may be delayed so long that people begin to question whether he will ever come (cf. Matt. 24:36–39; 2 Pet. 3:3–4).

REVELATION—NOTE ON 1:4 **seven churches that are in Asia.** Asia Minor, equivalent to modern Turkey, was composed of seven postal districts. At the center of those districts were seven key cities that served as central points for the dissemination of information. It is to the churches in those cities that John writes. **who is and who was and who is to come.** God’s eternal presence is not limited by time. He has always been present and will come in the future. **the seven spirits.** There are two possible meanings: 1) a reference to Isaiah’s prophecy concerning the sevenfold ministry of the

Holy Spirit (Isa. 11:2); or 2) more likely, it is a reference to the lampstand with seven lamps (a menorah) in Zechariah—also a description of the Holy Spirit (*see notes on Rev. 4:5; 5:6; Zech. 4:1–10*). In either case, seven is the number of completeness, so John is identifying the fullness of the Holy Spirit.

REVELATION—NOTE ON 1:5 firstborn. Of all who have been or will be raised from the dead, he is the preeminent one, the only one who is the rightful heir (cf. 3:14; Ps. 89:27; Col. 1:15).

REVELATION—NOTE ON 1:6 a kingdom, priests. All who believe live in the sphere of God's rule, a kingdom entered by faith in Jesus Christ. And as priests, believers have the right to enter God's presence.

REVELATION—NOTE ON 1:7 coming with the clouds. This echoes the promise of Daniel: the Son of Man will come with the clouds of heaven (Dan. 7:13)—not ordinary clouds but clouds of glory. In the OT, God often manifested himself in an energized, blazing light, called the Shekinah or glory cloud. No one could see it fully and live (Ex. 33:20), so it had to be veiled. But when Christ returns, the glory will be completely visible. Cf. Matt. 24:29–30; 25:31; *see notes on Rev. 6:12–17*. **those who pierced.** Not a reference to the four Roman soldiers usually involved in crucifixion, but to the Jews who were actually responsible for Christ's death (Acts 2:22–23; 3:14–15). Zechariah identified the ones who pierced him as "the house of David" and "the inhabitants of Jerusalem" and prophesied that they will weep tears of genuine repentance because of what they did to their Messiah (Zech. 12:10). **all tribes . . . will wail.** The mourning of the rest of the earth's inhabitants is not that which accompanies genuine repentance (cf. Rev. 9:21). It is the result of guilt for sin and fear of punishment (6:16; cf. Gen. 3:8–10).

REVELATION—NOTE ON 1:8 the Alpha and the Omega. These are the first and last letters of the Greek alphabet. An alphabet is an ingenious way to store and communicate knowledge. The 26 letters in the English alphabet, arranged in almost endless combinations, can hold and convey all knowledge. Christ is the supreme, sovereign alphabet; there is nothing outside his knowledge, so as there are no unknown factors that can sabotage his second coming. (cf. Col. 2:3). **the Almighty.** "Almighty God" or "the

Almighty” occurs eight other times in Revelation, underscoring that God’s power is supreme over all the cataclysmic events it records (see also Rev. 4:8; 11:17; 15:3; 16:7, 14; 19:6, 15; 21:22). He exercises sovereign control over every person, object, and event, and not one molecule in the universe is outside that dominion.

REVELATION—NOTE ON 1:9–18 This vision of Christ is equaled in grandeur only by the vision of his final return as King of kings and Lord of lords (19:11–16).

REVELATION—NOTE ON 1:9 tribulation and the kingdom and the patient endurance. Four characteristics that John and his believing readers share: 1) persecution for their faith; 2) membership in the redeemed community over which Christ serves as Lord and King; 3) eager anticipation of the glory of his coming millennial reign on earth; and 4) endurance and perseverance in spite of difficult times. **island called Patmos.** Located in the Aegean Sea off the coast of Asia Minor (modern Turkey) and part of a group of about 50 islands, Patmos was a barren, rocky, crescent-shaped island in John’s day that was about 10 miles long and less than 6 miles at its widest point. It served as a Roman penal colony. According to early Christian historian Eusebius, the emperor Nerva (A.D. 96–98) released John from Patmos.

REVELATION—NOTE ON 1:10 in the Spirit. This was not a dream. John was supernaturally transported out of the material world awake—not sleeping—to an experience beyond the normal senses. The Holy Spirit empowered his senses to perceive revelation from God (cf. Acts 10:11). **Lord’s day.** This phrase appears in many early Christian writings and refers to Sunday, the day of the Lord’s resurrection. Some have suggested this phrase refers to “the day of the Lord,” but the context doesn’t support that interpretation. **loud voice.** Throughout Revelation, a loud sound or voice indicates the solemnity of what God is about to reveal.

REVELATION—NOTE ON 1:11 book. The Greek word refers to a scroll made of parchment formed from papyrus, a reed that grows plentifully along the Nile.

REVELATION—NOTE ON 1:12 lampstands. These were portable gold lampstands that held small oil lamps. Each lampstand represented a church (v. 20), from which the light of life shone. Throughout Scripture, seven is the number of completeness, so these seven lampstands are representative of all the churches.

REVELATION—NOTE ON 1:13 son of man. According to the Gospels, this is the title Christ used most often for himself during his earthly ministry (81 times in the Gospels). Taken from the heavenly vision in Dan. 7:13, it is an implied claim to deity. **robe.** Most occurrences of this word in the Septuagint, the Greek OT, refer to the garment of the high priest. The golden sash across his chest completes the picture of Christ serving in his priestly role (cf. Lev. 16:1–4; Heb. 2:17).

REVELATION—NOTE ON 1:14 like white wool. "White" does not refer to a flat white color but a blazing, glowing, white light (cf. Dan. 7:9). Like the glory cloud (or Shekinah), it is a picture of his holiness. **eyes . . . flame of fire.** Like two lasers, the eyes of the exalted Lord look with penetrating gaze into the depths of his church (Rev. 2:18; 19:12; Heb. 4:13).

REVELATION—NOTE ON 1:15 feet . . . burnished bronze. The altar of burnt offering was covered with brass and its utensils were made of the same material (cf. Ex. 38:1–7). Glowing hot, brass feet are a clear reference to divine judgment. Jesus Christ with feet of judgment is moving through his church to exercise his chastening authority upon sin. **voice . . . roar of many waters.** No longer was his voice like the crystal clear note of a trumpet (Rev. 1:10), but John likened it to the crashing of the surf against the rocks of the island (cf. Ezek. 43:2). It was the voice of authority.

REVELATION—NOTE ON 1:16 seven stars. These are the messengers who represent the seven churches (*see note on v. 20*). Christ holds them in his hand, which means that he controls the church and its leaders. **a sharp two-edged sword.** A large, two-edged broad sword. It signifies judgment (cf. 2:16; 19:15) on those who attack his people and destroy his church.

REVELATION—NOTE ON 1:17 fell at his feet. A common response to seeing the awesome glory of the Lord (Gen. 17:3; Num. 16:22; Isa. 6:1–8; Ezek. 1:28; Acts 9:4). **first and the last.** Jesus Christ applies this OT name for

Yahweh (Rev. 22:13; Isa. 41:4; 44:6; 48:12) to himself, clearly claiming to be God. Idols will come and go. He was before them, and he will remain after them.

REVELATION—NOTE ON 1:18 keys of Death and Hades. *See note on Luke 16:23*. Death and Hades are essentially synonyms, but death is the condition and Hades, equivalent to the OT Sheol, the place of the dead (*see note on Rev. 20:13*). Christ decides who lives, who dies, and when.

REVELATION—NOTE ON 1:19 This verse provides a simple outline for the entire book: "the things that you have seen" refers to the vision John has just seen (ch. 1); "those that are" denotes the letters to the churches (chs. 2–3); and "those that are to take place after this" refers to the revelation of future history (chs. 4–22).

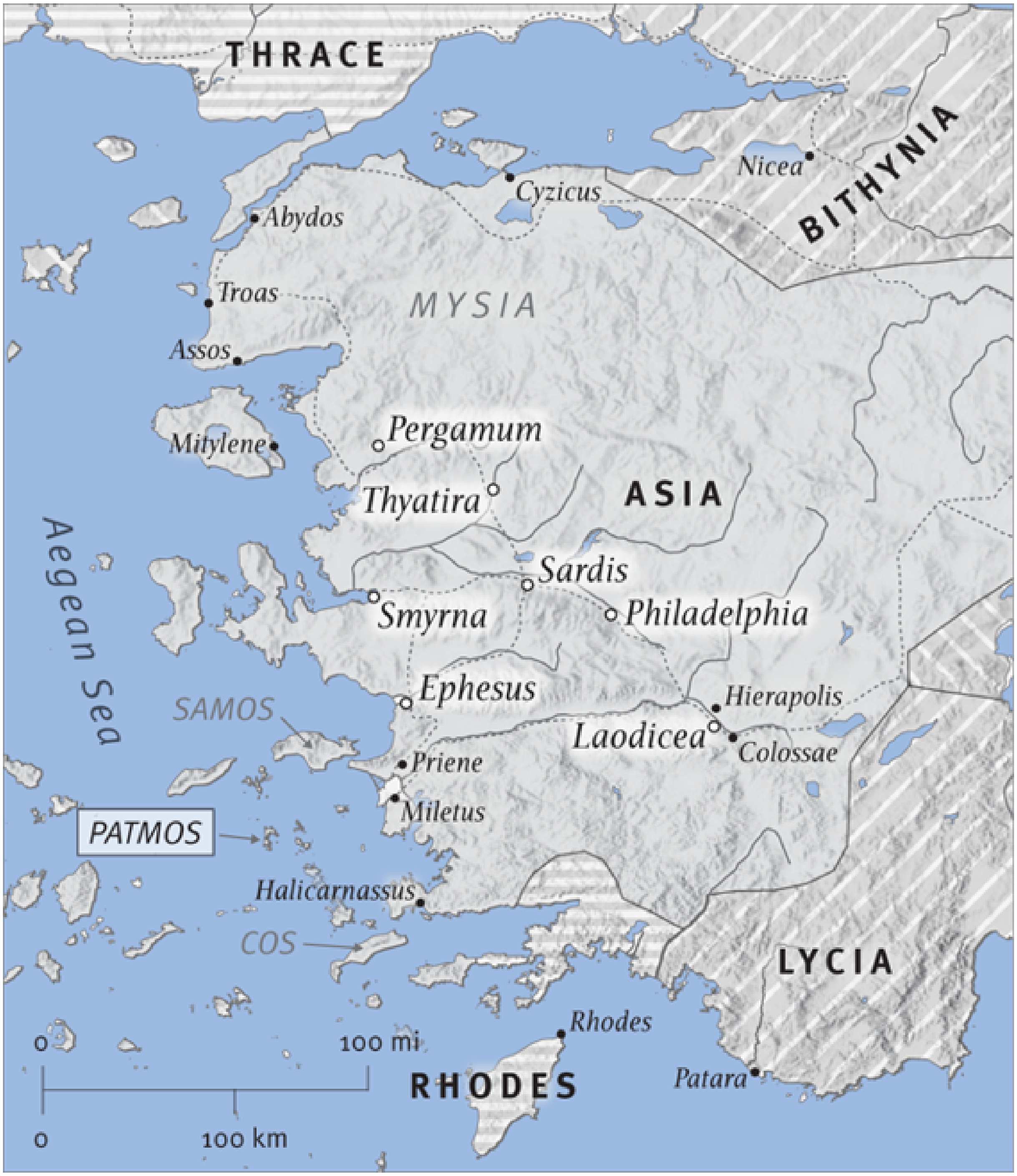
REVELATION—NOTE ON 1:20 the angels. The word lit. means "messenger." Although it can mean angel—and does throughout the book—it cannot refer to angels here because angels are never leaders in the church. Most likely, these messengers are the seven key elders representing each of those churches (*see note on v. 16*).

REVELATION—NOTE ON 2:1–3:22 Although these seven churches were actual, historical churches in Asia Minor, they represent the types of churches that perennially exist throughout the church age. What Christ says to these churches is relevant in all times.

The Setting of Revelation

c. A.D. 95

John addressed the book of Revelation "to the seven churches that are in Asia," namely Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea, although there were undoubtedly other churches elsewhere in the province of Asia (e.g., Miletus and Colossae, see Acts 20:17; Col. 1:2). John had apparently been exiled from Ephesus to the island of Patmos, southwest of Ephesus, and it was there that he recorded his visions.


THRACE
BITHYNIA
Nicea
Cyzicus
Abydos
Troas
MYSIA
Assos
Mitylene
Pergamum
Thyatira
ASIA
Sardis
Smyrna
Philadelphia
Aegean Sea
Ephesus
Hierapolis
SAMOS
Laodicea
Colossae
Priene
Miletus
PATMOS
Halicarnassus
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LYCIA
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REVELATION—NOTE ON 2:1 angel. The elder or pastor from the church (*see note on 1:20*). **Ephesus.** It was an inland city 3 miles from the sea, but the broad mouth of the Cayster River allowed access and provided the greatest harbor in Asia Minor. Four great trade roads went through Ephesus; therefore, it became known as the gateway to Asia. It was the center of the worship of Artemis (Greek), or Diana (Roman), whose temple was one of the Seven Wonders of the Ancient World. Paul ministered there for three years (Acts 20:31), and later met with the Ephesian elders on his way to Jerusalem (Acts 20). Timothy, Tychicus, and the apostle John all served this church. John was in Ephesus when he was arrested by Domitian and exiled 50 miles southwest to Patmos. **seven stars.** *See note on Rev. 1:16*. **seven golden lampstands.** *See note on 1:12*.

REVELATION—NOTE ON 2:2 those who call themselves apostles. The Ephesian church exercised spiritual discernment. It knew how to evaluate men who claimed spiritual leadership by their doctrine and behavior (cf. 1 Thess. 5:20–21).

REVELATION—NOTE ON 2:3 not grown weary. For over 40 years, since its founding, this church had remained faithful to the word and the Lord. Through difficulty and persecution, the members had endured, always driven by the right motive, i.e., for Christ's name and reputation.

REVELATION—NOTE ON 2:4 abandoned the love you had at first. To be a Christian is to love the Lord Jesus Christ (John 14:21, 23; 1 Cor. 16:22). But the Ephesians' passion and fervor for Christ had become cold, mechanical orthodoxy. Their doctrinal and moral purity, their undiminished zeal for the truth, and their disciplined service were no substitute for the love for Christ they had forsaken.

REVELATION—NOTE ON 2:5 remove your lampstand. God's judgment would bring an end to the Ephesian church.

REVELATION—NOTE ON 2:6 the works of the Nicolaitans. A problem in Pergamum also (vv. 12–15), this heresy was similar to the teaching of Balaam (vv. 14–15). Nicolas means "one who conquers the people." Irenaeus writes that Nicolas, who was made a deacon in Acts 6, was a false believer who later became apostate; but because of his credentials he was able to lead the church astray. And, like Balaam, he led the people into immorality and wickedness. The Nicolaitans, followers of Nicolas, were involved in immorality and assaulted the church with sensual temptations. Clement of Alexander says, "They abandoned themselves to pleasure like goats, leading a life of self-indulgence.” Their teaching perverted grace and replaced liberty with license.

REVELATION—NOTE ON 2:7 one who conquers. According to John’s own definition, to be an overcomer is to be a Christian (*see note on 1 John 5:4*; cf. Rev. 2:11, 17, 26; 3:5, 12, 21). **tree of life.** True believers enjoy the promise of heaven (*see notes on 22:2; Gen. 2:9*).

REVELATION—NOTE ON 2:8 angel. *See note on v. 1*. **Smyrna.** Smyrna means “myrrh,” the substance used for perfume and often for anointing a dead body for aromatic purposes. Called the crown of Asia, this ancient city (modern Izmir, Turkey) was the most beautiful in Asia Minor and a center of science and medicine. Always on the winner’s side in the Roman wars, Smyrna’s intense loyalty to Rome resulted in a strong emperor-worship cult. Fifty years after John’s death, Polycarp, the pastor of the church in Smyrna, was burned alive at the age of 86 for refusing to worship Caesar. A large Jewish community in the city also proved hostile to the early church. **the first and the last.** *See note on 1:17*.

REVELATION—NOTE ON 2:9 who say that they are Jews. Although they were Jews physically, they were not true Jews but spiritual pagans (cf. Rom. 2:28). They allied with other pagans in putting Christians to death as they attempted to stamp out the Christian faith. **synagogue of Satan.** With the rejection of its Messiah, Judaism becomes as much a tool of Satan as emperor worship.

REVELATION—NOTE ON 2:10 devil. The Greek name for God’s archenemy means “accuser.” For discussion of Satan, *see notes on Eph. 6:10–17*. **for ten days . . . tribulation.** Their imprisonment will be brief. **crown of life.** It is the crown which is life, or the reward which is life, not an actual crown to adorn the head. “Crown” here does not refer to the kind royalty wears, but to the wreath awarded winning athletes.

REVELATION—NOTE ON 2:11 who conquers. This identifies every Christian (*see note on v. 7*). **the second death.** The first death is only physical; the second is spiritual and eternal (cf. 20:14).

REVELATION—NOTE ON 2:12 **angel.** *See note on 1:20*. **Pergamum.** Pergamum lit., means “citadel” and is the word from which we get parchment—a writing material developed from animal skin, which apparently was first developed in that area. Pergamum (modern Bergama) was built on a 1,000-foot hill in a broad, fertile plain about 20 miles inland from the Aegean Sea. It had served as the capital of the Roman province of Asia Minor for over 250 years. It was an important religious center for the pagan cults of Athena, Asklepios, Dionysius (or Bacchus, the god of drunkenness), and Zeus. It was the first city in Asia to build a temple to Caesar (29 B.C.) and became the capital of the cult of Caesar worship. **two-edged sword.** *See note on 1:16*.

REVELATION—NOTE ON 2:13 **where Satan’s throne is.** The headquarters of satanic opposition and a Gentile base for false religions. On the acropolis in Pergamum was a huge, throne-shaped altar to Zeus. In addition, Asklepios, the god of healing, was the god most associated with Pergamum. His snake-like form is still the medical symbol today. The famous medical school connected to his temple mingled medicine with superstition. One prescription called for the worshiper to sleep on the temple floor, allowing snakes to crawl over his body and infuse him with their healing power. **Antipas.** Probably the pastor of the church. Tradition says Antipas was burned inside a brass bull.

REVELATION—NOTE ON 2:14 **teaching of Balaam.** Balaam tried unsuccessfully to prostitute his prophetic gift and curse Israel for money offered him by Balak, king of Moab. So he devised a plot to have Moabite women seduce Israelite men into intermarriage. The result was the blasphemous union of Israel with fornication and idolatrous feasts (for the story of Balaam, see Num. 22–25). **food sacrificed to idols.** See Acts 15:19–29.

REVELATION—NOTE ON 2:15 **So also you.** The teaching of the Nicolaitans led to the same behavior as Balaam’s schemes. **teaching of the Nicolaitans.** *See note on v. 6*.

REVELATION—NOTE ON 2:16 **sword of my mouth.** *See note on 1:16*.

REVELATION—NOTE ON 2:17 **conquers.** *See note on v. 7*. **hidden manna.** Just as Israel received manna, God promises to give the true believer the spiritual bread the unbelieving world cannot see: Jesus Christ (cf. John 6:51). **white stone.** When an athlete won in the games, he was often given, as part of his prize, a white stone, which was an admission pass to the winner's celebration afterwards. This may picture the moment when the overcomer will receive his ticket to the eternal victory celebration in heaven. **new name.** A personal message from Christ to the ones he loves, which serves as their admission pass into eternal glory. It is so personal that only the person who receives it will know what it is.

REVELATION—NOTE ON 2:18 **angel.** *See note on 1:20*. **Thyatira.** Located halfway between Pergamum and Sardis, this city had been under Roman rule for nearly three centuries (c. 190 B.C.). Since the city was situated in a long valley that swept 40 miles to Pergamum, it had no natural defenses and had a long history of being destroyed and rebuilt. Originally populated by soldiers of Alexander the Great, it was little more than a military outpost to guard Pergamum. Lydia came from this city on business and was converted under Paul's ministry (Acts 16:14–15). **eyes like a flame of fire.** *See note on Rev. 1:14*. **feet are like burnished bronze.** Cf. 19:15; *see note on 1:15*.

REVELATION—NOTE ON 2:20 **Jezebel.** Probably a pseudonym for a woman who influenced the church in the way Jezebel influenced the OT Jews into idolatry and immorality (cf. 1 Kings 21:25–26). **immorality and to eat food sacrificed to idols.** Cf. Acts 15:19–29; *see note on Rev. 2:14*.

REVELATION—NOTE ON 2:22 **sickbed.** Lit., "bed." Having given this woman time to repent, God was to judge her upon a bed. Since she used a luxurious bed to commit her immorality, and the reclining couch at the idol feast to eat things offered to false gods, he was to give her a bed in hell where she would lie forever.

REVELATION—NOTE ON 2:23 **her children.** The church was about 40 years old as John wrote, and her teaching had produced a second generation advocating the same debauchery. **who searches mind and heart.** God has perfect, intimate knowledge of every human heart; no evil can be hidden from him (Ps. 7:9; Prov. 24:12; Jer. 11:20; 17:10; 20:12). **according to your works.** Always the basis for future judgment (Rev. 20:12–13; Matt.

16:27; Rom. 2:6). Deeds or works do not save (Eph. 2:8–9), but they do evidence salvation (James 2:14–26).

REVELATION—NOTE ON 2:24 the deep things of Satan. This unbelievable libertinism and license was the fruit of pre-Gnostic teaching that one was free to engage and explore the sphere of Satan and participate in evil with the body without harming the spirit (see Introduction to 1 John: Background and Setting).

REVELATION—NOTE ON 2:26 conquers. *See note on v. 7*.

REVELATION—NOTE ON 2:27 rule them with a rod of iron. Lit., "shepherd them with an iron rod." During the millennial kingdom, Christ will enforce his will and protect his sheep with his iron scepter from any who would seek to harm them (cf. Ps. 2:9).

REVELATION—NOTE ON 2:28 the morning star. John later reveals Christ to be "the bright morning star" (22:16). Although the morning star has already dawned in our hearts (2 Pet. 1:19), someday we will have him in his fullness.

REVELATION—NOTE ON 3:1 angel. Messenger or pastor (*see note on 1:20*). **Sardis.** Situated on a natural acropolis rising 1,500 feet above the valley floor, the city (modern Sart) was nearly impregnable. Around 1200 B.C. it gained prominence as the capital of the Lydian kingdom. Its primary industry was harvesting wool, dying it, and making garments from it. The famous author Aesop came from Sardis, and tradition says that Melito, a member of the church in Sardis, wrote the first-ever commentary on certain passages in the book of Revelation. The church in Sardis was dead; that is, basically populated by unredeemed, unregenerate people. **seven spirits.** *See note on 1:4*. **seven stars.** The pastors of these seven churches (*see notes on 1:16, 20*).

REVELATION—NOTE ON 3:3 come like a thief. Here the reference is not to Christ's second coming (cf. 16:15; 1 Thess. 5:2; 2 Pet. 3:10), but to his sudden and unexpected coming to his unrepentant, dead church to inflict harm and destruction.

REVELATION—NOTE ON **3:4** **who have not soiled their garments.** Soiled means "to smear," "to pollute," or "to stain," and garments refer to character. There were a few whose character was still godly (cf. Jude 23). **in white.** The white garments of all the redeemed (cf. Rev. 6:11; 7:9, 13; 19:8, 14) speak of holiness and purity. Such white robes are reserved for Christ (Matt. 17:2; Mark 9:3), holy angels (Matt. 28:3; Mark 16:5), and the glorified church (Rev. 19:8, 14). In the ancient world, white robes were commonly worn at festivals and celebrations.

REVELATION—NOTE ON **3:5** **conquers.** All true Christians (*see note on 2:7*). **book of life.** A divine journal records the names of all those whom God has chosen to save and who, therefore, are to possess eternal life (13:8; 17:8; 20:12, 15; 21:27; 22:19; cf. Dan. 12:1; Luke 10:20). Under no circumstances will he erase those names (*see note on Phil. 4:3*), as city officials often did of undesirable people on their rolls.

REVELATION—NOTE ON **3:7** **angel.** *See note on 1:20*. **Philadelphia.** Located on a hillside about 30 miles southeast of Sardis, the city (modern Alashehir) was founded around 190 B.C. by Attalus II, king of Pergamum. His unusual devotion to his brother earned the city its name, "brotherly love." The city was an important commercial stop on a major trade route called the Imperial Post Road, a first-century mail route. Although Scripture does not mention this church elsewhere, it was probably the fruit of Paul's extended ministry in Ephesus (cf. Acts 19:10). **holy . . . true.** A common description in this book (Rev. 4:8; 6:10; 15:3; 16:7; 19:2, 11). Christ shares the holy, sinless, pure nature of his Father (Ps. 16:10; Isa. 6:3; 40:25; 43:15; Hab. 3:3; Mark 1:11, 24; John 6:69; Acts 3:14); that is, he is absolutely pure and separate from sin. "True" can refer both to one who speaks truth, and who is genuine or authentic as opposed to fake. **the key of David.** Christ has the sovereign authority to control entrance into the kingdom (Isa. 22:22; cf. Matt. 16:19; John 14:6). In Rev. 1:18 he is pictured holding the keys to death and hell—here, the keys to salvation and blessing.

REVELATION—NOTE ON **3:8** **open door.** This is either admission into the kingdom (see v. 7), or an opportunity for service (cf. 1 Cor. 16:9; 2 Cor. 2:12; Col. 4:3).

REVELATION—NOTE ON 3:9 synagogue of Satan. *See note on 2:9*. **who say that they are Jews.** *See note on 2:9*.

REVELATION—NOTE ON 3:10 keep you from the hour of trial. Christ's description—an event still future that for a short time severely tests the whole world—must refer to the time of tribulation, the seven-year period before Christ's earthly kingdom is consummated, featuring the unleashing of divine wrath in judgments expressed as seals, trumpets, and bowls. This period is described in detail throughout chs. 6–19. The latter half is called "the great tribulation" (7:14; Matt. 24:21) and is identified as to time in Rev. 11:2–3; 12:6, 14; 13:5. The verb "keep" is followed by a preposition whose normal meaning is "from" or "out of"—this phrase, "keep . . . from" supports the pretribulational rapture of the church (*see notes on John 14:1–3; 1 Cor. 15:51–52; 1 Thess. 4:13–17*). This period is the same as Daniel's seventieth week (*see notes on Dan. 9:24–27*) and "a time of distress for Jacob" (*see notes on Jer. 30:7*).

REVELATION—NOTE ON 3:11 I am coming soon. This isn't the threatening temporal judgment described in v. 3; 2:5, 16, nor the final judgment of ch. 19; it is a hopeful event. Christ will return to take his church out of the hour of trial (*see note on 2 Thess. 2:1*).

REVELATION—NOTE ON 3:12 one who conquers. All Christians (*see note on 2:7*). **a pillar.** Believers will enjoy an unshakable, eternal, secure place in the presence of God. **temple.** *See note on 7:15*. **write . . . name of my God.** In biblical times, one's name spoke of his character. Writing his name on us speaks of imprinting his character on us and identifying us as belonging to him. **new Jerusalem.** The capital city of heaven (*see notes on 21:1–27*). The overcomer will enjoy eternal citizenship. **my own new name.** At the moment we see Christ, whatever we may have called him and understood by that name will pale in the reality of what we see. And he will give us a new, eternal name by which we will know him.

REVELATION—NOTE ON 3:14 angel. The pastor-messenger designated to deliver this letter (*see note on 1:20*). **Laodicea.** Located in the Lycus River Valley, the southwest area of Phrygia, Laodicea became the wealthiest, most important commercial center in the region. It was primarily known for three industries: banking, wool, and medicine (notably its eye salve). An inadequate local water supply forced the city to build an underground aqueduct. All three industries, as well as the inadequate water supply, played a major part in this letter. The church began through the ministry of Epaphras, while Paul was ministering in Ephesus (cf. Col. 1:7; Paul never personally visited Laodicea). **the Amen.** A common biblical expression signifying certainty and veracity (cf. Isa. 65:16, "the God of truth"). According to 2 Cor. 1:20, all the promises of God are fulfilled in Christ; that is, all God's promises and unconditional covenants are guaranteed and affirmed by the person and work of Jesus Christ. **faithful and true witness.** He is a completely trustworthy and perfectly accurate witness to the truth of God (John 14:6). **beginning of God's creation.** This corrects a heresy, apparently present in Laodicea as in Colossae, that Christ was a created being (cf. Col. 1:15–20). Instead, he is the "beginning" (lit., "beginner, originator, initiator") of creation (cf. John 1:3) and the "firstborn of creation"; that is, the most preeminent, supreme person ever born (Col. 1:15). As a man, he had a beginning, but as God, he was the beginning. Sadly, this heresy concerning the person of Christ had produced an unregenerate church in Laodicea.

REVELATION—NOTE ON 3:16 **lukewarm.** I.e., tepid. Nearby Hierapolis was famous for its hot springs, and Colossae for its cold, refreshing mountain stream. But Laodicea had dirty, tepid water that flowed for miles through an underground aqueduct. Visitors, unaccustomed to it, immediately spat it out. The church at Laodicea was neither cold, openly rejecting Christ, nor hot, filled with spiritual zeal. Instead, its members were lukewarm, hypocrites professing to know Christ, but not truly belonging to him (cf. Matt. 7:21ff.). **I will spit you out of my mouth.** Just like the dirty, tepid water of Laodicea, these self-deceived hypocrites sickened Christ.

REVELATION—NOTE ON 3:18 **gold . . . white garments . . . salve.** *See note on v. 14*. He was offering them the spiritual counterparts to their three major industries. Each item was a way to refer to genuine salvation.

REVELATION—NOTE ON 3:19 **Those whom I love, I reprove and discipline.** Both vv. 18, 20 indicate that Christ was speaking here to unbelievers. God certainly loves the unconverted (cf. John 3:16). And "reprove" and “discipline” often refer to God’s convicting and punishing the unregenerate (Matt. 18:17; 1 Cor. 14:24; 2 Tim. 2:25).

REVELATION—NOTE ON **3:20** **I stand at the door and knock.** Rather than allowing for the common interpretation of Christ’s knocking on a person’s heart, the context demands that Christ was seeking to enter this church that bore his name but lacked a single true believer. This poignant letter was his knocking. If one member would recognize his spiritual bankruptcy and respond in saving faith, he would enter the church.

REVELATION—NOTE ON **3:21** **conquers.** All true Christians (*see note on 2:7*). **sit with me on my throne.** A figurative expression meaning that we will share the privilege and authority that Christ enjoys as we reign with him (1:6; Matt. 19:28; Luke 22:29–30).

REVELATION—NOTE ON **4:1** **Come up here.** This is not a veiled reference to the rapture of the church, but a command for John to be temporarily transported to heaven “in the Spirit” (*see note on 1:10*) to receive revelation about future events. **what must take place after this.** According to the outline given in 1:19, this begins the third and final section of the book, describing the events that will follow the church age.

REVELATION—NOTE ON **4:2** **I was in the Spirit.** *See note on 1:10*. **throne.** Not so much a piece of furniture, but a symbol of sovereign rule and authority (7:15; 11:19; 16:17–18; cf. Isa. 6:1). It is the focus of Rev. 4, occurring 14 times, 11 times referring to God’s throne.

REVELATION—NOTE ON **4:3** **jasper.** John later describes this stone as “clear as crystal” (21:11), probably referring to a diamond, which refracts all the colors of the spectrum in wondrous brilliance. **carnelian.** A fiery bright ruby stone named for the city near which it was found. **emerald.** A cool, emerald-green hue dominates the multi-colored rainbow surrounding God’s throne (cf. Ezek. 1:28). From the time of Noah, the rainbow became a sign of God’s faithfulness to his word, his promises, and his Noahic Covenant (Gen. 9:12–17).

REVELATION—NOTE ON **4:4** **twenty-four elders.** Their joint rule with Christ, their white garments, and their golden crowns all seem to indicate that these

24 represent the redeemed (vv. 9–11; 5:5–14; 7:11–17; 11:16–18; 14:3; 19:4). The question is which redeemed? Not Israel, since the nation is not yet saved, glorified, and coronated. That is still to come at this point in the events of the end. Their resurrection and glory will come at the end of the seven-year tribulation time (cf. Dan. 12:1–3). Tribulation saints aren't yet saved (Rev. 7:9–10). Only one group will be complete and glorified at that point—the church. Here elders represent the church, which sings the song of redemption (5:8–10). They are the overcomers who have their crowns and live in the place prepared for them, where they have gone with Jesus (cf. John 14:1–4).

REVELATION—NOTE ON 4:5 lightning . . . thunder. Not the fury of nature, but the firestorm of righteous fury about to come from an awesome, powerful God upon a sinful world (8:5; 11:19; 16:18). **seven spirits of God.** The Holy Spirit (*see note on 1:4*).

REVELATION—NOTE ON 4:6 sea of glass. There is no sea in heaven (21:1), but the crystal pavement that serves as the floor of God's throne stretches out like a great, glistening sea (cf. Ex. 24:10; Ezek. 1:22). **four living creatures.** Lit., "four living ones or beings." These are the cherubim (singular, cherub), those angels frequently referred to in the OT in connection with God's presence, power, and holiness. Although John's description is not identical to Ezekiel's, they are obviously both referring to the same supernatural and indescribable beings (Ps. 80:1; 99:1; *see notes on Ezek. 1:4–25; 10:15*). **full of eyes.** Although not omniscient—an attribute reserved for God alone—these angels have a comprehensive knowledge and perception. Nothing escapes their scrutiny (cf. Rev. 4:8).

REVELATION—NOTE ON 4:7 first . . . like a lion. In what is obviously intended as symbolic language, John compares these four beings with four of God's earthly creations. Ezekiel indicates that every cherub has these four attributes. The likeness to a lion symbolizes strength and power. **second . . . like an ox.** The image of a calf demonstrates that these beings render humble service to God. **third . . . face of a man.** Their likeness to man shows they are rational beings. **fourth . . . like an eagle in flight.** The cherubim fulfill their service to God with the swiftness of eagles' wings.

REVELATION—NOTE ON 4:8 **full of eyes.** *See note on v. 6*. **Holy, holy, holy.** Often God is extolled for his holiness in this threefold form, because it is the summation of all that he is—his most salient attribute (*see note on Isa. 6:3*). **who was and is and is to come!** *See note on Rev. 1:4*.

REVELATION—NOTE ON 4:10 **cast their crowns.** Aware that God alone is responsible for the rewards they have received, they divest themselves of all honor and cast it at the feet of their King (*see note on 2:10*).

REVELATION—NOTE ON 4:11 **you created all things.** It is the Creator God who set out to redeem his creation.

REVELATION—NOTE ON 5:1 **a scroll.** *See note on 1:11*. **written within and on the back.** This is typical of various kinds of contracts in the ancient world, including deeds, marriage contracts, rental and lease agreements, and wills. The inside of the scroll contained all the details of the contract, and the outside—or back—contained a summary of the document. In this case it almost certainly is a deed—the title deed to the earth (cf. Jer. 32:7ff.). **sealed with seven seals.** Romans sealed their wills seven times—on the edge at each roll—to prevent unauthorized entry. Hebrew title deeds required a minimum of three witnesses and three separate seals, with more important transactions requiring more witnesses and seals.

REVELATION—NOTE ON 5:2 **strong angel.** The identity of this angel is uncertain, but it may refer to the angel Gabriel, whose name means “strength of God” (Dan. 8:16).

REVELATION—NOTE ON 5:3 **in heaven or on earth or under the earth.** A common biblical expression denoting the entire universe and not intended to teach three precise divisions.

REVELATION—NOTE ON 5:5 **the Lion of the tribe of Judah.** One of the earliest titles for the Messiah (*see notes on Gen. 49:8–12*), it speaks of his fierceness and strength, which although glimpsed in his first coming, do not appear in their fullness until the moment anticipated here. **the Root of David.** Another clearly messianic title (*see notes on Isa. 11:1–10*), it anticipates his being a descendant of David, who with devastating force will compel the wicked of the earth to succumb to his authority.

REVELATION—NOTE ON 5:6 Lamb. Hearing of a lion, John turns to see a lamb (lit., “a little, pet lamb”). God required the Jews to bring the Passover lamb into their houses for four days, essentially making it a pet, before it was to be violently slain (Ex. 12:3, 6). This is the true Passover Lamb, God’s Son (cf. Isa. 53:7; Jer. 11:19; John 1:29). **as though it had been slain.** The scars from its slaughter are still clearly visible, but it is standing—it is alive. **seven horns.** In Scripture, horns always symbolize power, because in the animal kingdom they are used to exert power and inflict wounds in combat. Seven horns signify complete or perfect power. Unlike other defenseless lambs, this One has complete, sovereign power. **seven eyes . . . seven spirits.** Cf. Rev. 4:5; *see note on 1:4*.

REVELATION—NOTE ON 5:8 harp. These ancient stringed instruments not only accompanied the songs of God’s people (1 Chron. 25:6; Ps. 33:2), but also accompanied prophecy (cf. 1 Sam. 10:5). The 24 elders, representative of the redeemed church, played their harps in praise and in a symbolic indication that all the prophets had said was about to be fulfilled. **bowls full of incense.** These golden, wide-mouth saucers were common in the tabernacle and temple. Incense was a normal part of the OT ritual. Priests stood twice daily before the inner veil of the temple and burned incense so that the smoke would carry into the Most Holy Place and be swept into the nostrils of God. That symbolized the people’s prayers rising to him. **prayers of the saints.** Specifically, these prayers represent all that the redeemed have ever prayed concerning ultimate and final redemption.

REVELATION—NOTE ON 5:9 new song. Cf. 15:3. The OT is filled with references to a new song that flows from a heart that has experienced God’s redemption or deliverance (cf. 14:3; Ps. 33:3; 96:1; 144:9). This new song anticipates the final, glorious redemption that God is about to begin. **by your blood you ransomed people for God.** The sacrificial death of Christ on behalf of sinners made him worthy to take the scroll (cf. 1 Cor. 6:20; 7:23; 2 Cor. 5:21; Gal. 3:3; 1 Pet. 1:18–19; 2 Pet. 2:1).

REVELATION—NOTE ON 5:10 a kingdom and priests. *See note on 1:6*. **reign on the earth.** *See note on 20:2*.

REVELATION—NOTE ON 5:11 myriads of myriads and thousands of thousands. The number is to express an amount beyond calculation. The

Greek expression can also be translated “innumerable” or “many thousands” (Luke 12:1; Heb. 12:22).

REVELATION—NOTE ON 5:12 power . . . and blessing. This doxology records seven qualities intrinsic to God and to the Lamb that demand our praise.

REVELATION—NOTE ON 5:13 in heaven and on earth and under the earth. *See note on v. 3*.

REVELATION—NOTE ON 5:14 four living creatures. *See note on 4:6*. **elders.** *See note on 4:4*.

REVELATION—NOTE ON 6:1–19:21 This lengthy section details the judgments and events of the time of tribulation (*see notes on 3:10*) from its beginning with the opening of the first seal (6:1–2) through the seven seal, trumpet, and bowl judgments to the return of Christ to destroy the ungodly (19:11–21).

REVELATION—NOTE ON 6:1 the seven seals. In ch. 5, Christ was the only One found worthy to open the little scroll—the title deed to the universe. As he breaks the seven seals that secure the scroll, each seal unleashes a new demonstration of God’s judgment on the earth in the future tribulation period (*see notes on 5:1; Matt. 24:3–9*). These seal judgments include all the judgments to the end. The seventh seal contains the seven trumpets; the seventh trumpet contains the seven bowls.

REVELATION—NOTE ON 6:2 white horse. The animal represents an unparalleled time of world peace—a false peace that is to be short-lived (*see note on v. 4*). This peace will be ushered in by a series of false messiahs, culminating with the Antichrist (Matt. 24:3–5). **its rider.** The four horses and their riders do not represent specific individuals, but forces. Some, however, identify this rider with Antichrist. Although he will be the leading figure, John’s point is that the entire world will follow him, being obsessed with pursuing this false peace. **bow.** The bow is a symbol of war, but the absence of arrows implies that this victory is a bloodless one—a peace won by covenant and agreement, not by war (cf. Dan. 9:24–27). **crown.** This word refers to the kind of laurel wreath awarded winning athletes. It “was given to him.” Antichrist becomes king, elected by the world’s inhabitants regardless of the cost, and will conquer the entire earth in a bloodless coup.

REVELATION—NOTE ON 6:4 another horse, bright red. Its blood-red appearance speaks of the holocaust of war (cf. Matt. 24:7). God will grant this horse and its rider the power to create worldwide war. But as horrible as this judgment is, it will be only the “birth pains,” the beginning pains of God’s wrath (Matt. 24:8; Mark 13:7–8; Luke 21:9). **people should slay one another.** Violent slaughter will become commonplace. **sword.** Not the long, broad sword, but the shorter, more easily maneuvered one that assassins often used and that soldiers carried into battle. It depicts assassination, revolt, massacre, and wholesale slaughter (cf. Dan. 8:24).

REVELATION—NOTE ON 6:5 black horse. Black signifies famine (cf. Lam. 5:8–10). Worldwide war will destroy the food supply, which spawns global hunger. **pair of scales.** The common measuring device—two small trays hung from each end of a balance beam—indicates that the scarcity of food will lead to rationing and food lines.

REVELATION—NOTE ON 6:6 quart of wheat. The approximate amount necessary to sustain one person for one day. **denarius.** One day’s normal wage. One day’s work will provide enough food for only one person. **three quarts of barley.** Usually fed to animals, this grain was low in nutrients and cheaper than wheat. A day’s wage provides enough for only a small family’s daily supply. **oil and wine.** Although the point could be that these foods will not be affected by the famine, a more straightforward meaning is that bare staples—oil was used in the preparation of bread, and wine was considered necessary for cooking and purifying water—suddenly will become luxuries that have to be carefully protected.

REVELATION—NOTE ON 6:8 pale. “Pale,” the Greek word from which the English word “chlorophyll” comes, describes the pale, ashen-green pallor characteristic of the decomposition of a corpse. God grants this horseman the authority to bring death to 25 percent of the world’s population. **Hades.** *See note on Luke 16:23*. The place of the dead, which is identified as a common and fitting partner for death (Rev. 20:13; *see note on 1:18*).

REVELATION—NOTE ON 6:9 **fifth seal.** This seal describes the force of the saints' prayers for God's vengeance. Its events will begin in the first half and mark the mid-point and events following, in the seven-year period, that is called the Great Tribulation (2:22; 7:14; *see notes on Dan. 9:27; Matt. 24:15; 2 Thess. 2:3–4*). The second three and one-half year period (Rev. 11:2; 12:6; 13:5) features the Day of the Lord, in which God unleashes his judgment and wrath on the earth in intensifying waves (*see note on 1 Thess. 5:2*). **under the altar.** Probably a reference to the altar of incense, which pictured the saints' prayers ascending to God (Rev. 5:8; cf. Ex. 40:5). **the souls of those who had been slain.** Christians martyred for their faith (cf. Rev. 7:9, 13–15; 17:6; Matt. 24:9–14; see also Mark 13:9–13; Luke 21:12–19).

REVELATION—NOTE ON 6:11 **white robe.** *See note on 3:4*. **rest a little longer.** God will answer their prayer for vengeance, but in his time. **until the number . . . should be complete.** God has predetermined the number of the righteous whose death he will allow before moving to destroy the rebels.

REVELATION—NOTE ON 6:12 **sixth seal.** The force described in this seal is overpowering fear (cf. Luke 21:26). While the first five seals will result from human activity God used to accomplish his purposes, at this point he begins direct intervention (cf. Matt. 24:29; Luke 21:25). The previous five seals will be precursors to the full fury of the day of the Lord, which will begin with the sixth seal (Rev. 6:17). The events described in this seal unleash the seventh, which contains the trumpet judgments (chs. 8–9; 11:15ff.) and the bowl judgments (ch. 16). **great earthquake.** There have been many earthquakes prior to this (Matt. 24:7), but this will be more than an earthquake. All the earth's faults will begin to fracture simultaneously, resulting in a cataclysmic, global earthquake. **moon became like blood.** Accompanying the earthquake will be numerous volcanic eruptions; and large amounts of ash and debris will be blown into the earth's atmosphere, blackening the sun and giving the moon a blood-red hue (cf. Zech. 14:6–7).

REVELATION—NOTE ON 6:13 **stars of the sky fell.** The word "stars" can refer to any celestial body, large or small, and is not limited to normal English usage. The best explanation is a massive asteroid or meteor shower.

fig . . . winter fruit. Winter figs that grow without the protection of leaves and are easily blown from the tree.

REVELATION—NOTE ON 6:14 sky vanished like a scroll. The earth's atmosphere will be somehow dramatically affected and the sky as we know it disappears (cf. Isa. 34:4). **every mountain and island was removed.** Under the stress created by the global earthquake, great segments of the earth's plates will begin to slip and shift, realigning whole continents.

REVELATION—NOTE ON 6:16 wrath of the Lamb. Earth's inhabitants will recognize for the first time the source of all their trouble (*see note on 5:6*). Incredibly, prior to this they will be living life as usual (Matt. 24:37–39).

REVELATION—NOTE ON 6:17 great day. The sixth seal will commence what the prophets call "the day of the Lord." See Introduction to Joel: Historical and Theological Themes.

REVELATION—NOTE ON 7:1–17 Chapter 7 forms a parenthesis between the sixth seal (6:12–17) and the seventh seal (8:1) and answers the question posed at the end of ch. 6. Two distinct groups will survive the divine fury: 1) 144,000 Jewish evangelists on earth (7:1–8) and 2) their converts in heaven (vv. 9–17).

REVELATION—NOTE ON 7:1 four corners. The four quadrants of the compass; that is, the angels will take up key positions on earth. **four winds.** A figurative expression, indicating all the earth's winds—those from south, east, north, and west. The four angels will turn off, for a brief interlude, the essential engine of our earth's atmosphere.

REVELATION—NOTE ON 7:2 seal of the living God. "Seal" often refers to a signet ring used to press its image into wax melted on a document. The resulting imprint implied authenticity and ownership and protected the contents (cf. 9:4; Ezek. 9:3–4). In this case, the mark is the name of God (Rev. 14:1).

REVELATION—NOTE ON 7:4 144,000. A missionary corps of redeemed Jews who are instrumental in the salvation of many Jews and Gentiles during the tribulation (vv. 9–17). They will be the firstfruits of a new, redeemed Israel

(v. 4; Zech. 12:10). Finally, Israel will be the witness nation she refused to be in the OT (*see notes on Rom. 11:25–27*). **every tribe of the sons of Israel.** By sovereign election, God will seal 12,000 from each of the 12 tribes, promising his protection while they accomplish their mission.

REVELATION—NOTE ON **7:9** **a great multitude.** While the tribulation period will be a time of judgment, it will also be a time of unprecedented redemption (cf. v. 14; 6:9–11; 20:4; Isa. 11:10; Matt. 24:14). **every nation, from all tribes and peoples and languages.** All the earth's people groups. **white robes.** *See note on Rev. 3:4*. **palm branches.** In ancient times, they were associated with celebrations, including the Feast of Booths, or Tabernacles (Lev. 23:40; Neh. 8:17; John 12:13).

REVELATION—NOTE ON **7:10** **Salvation belongs to our God.** Salvation is the theme of their worship, and they recognize that it comes solely from him.

REVELATION—NOTE ON **7:11** **elders.** *See note on 4:4*. **four living creatures.** *See note on 4:6*.

REVELATION—NOTE ON **7:12** **Blessing . . . and power.** *See note on 5:12*.

REVELATION—NOTE ON **7:13** **white robes.** *See note on 3:4*.

REVELATION—NOTE ON **7:14** **the great tribulation.** *See notes on 3:10; 6:1, 9, 12*. These people didn't go with the raptured church, since they were not yet saved. During the seven-year period they will be saved, martyred, and enter heaven. Though it is a time of unparalleled judgment, it is also a time of unparalleled grace in salvation (cf. Matt. 24:12–14). **washed their robes.** Cf. Rev. 19:8. Salvation's cleansing is in view (see Titus 2:11–14). **blood of the Lamb.** This refers to the atoning sacrifice of Christ (cf. Rev. 1:5; 5:9; Rom. 3:24–25; 5:9).

REVELATION—NOTE ON **7:15** **his temple.** This refers to the heavenly throne of God (*see note on 11:19*). During the Millennium there will also be a temple on earth—a special holy place where God dwells in a partially restored, but still fallen, universe (see Ezek. 40–48). In the final, eternal state with its new heavens and earth, there is no temple; God himself, who will fill all, will be its temple (Rev. 21:22). **shelter them with his presence.** God's presence will become their canopy of shelter to protect them from all the terrors of a fallen world and the indescribable horrors they have experienced on the earth during the time of tribulation.

REVELATION—NOTE ON 7:17 shepherd. In a beautiful mix of images, the Lamb has always been the Shepherd (Ps. 23; John 10:14ff.; Heb. 13:20).

REVELATION—NOTE ON 8:1 the seventh seal. This seal includes not only an earthquake, but the seven trumpet judgments (8:1–9:21; 11:15ff.) and the seven bowl judgments (16:1–21), with the bowl judgments flowing out of the seventh trumpet and coming in rapid succession just before Christ's return (*see note on 6:1*). **silence in heaven.** The silence of awe and anticipation at the grim reality of the judgments God is about to unleash.

REVELATION—NOTE ON 8:2 seven trumpets. In Revelation, trumpets primarily announce impending judgment. The trumpets are of greater intensity than the seals, but not as destructive as the final bowl judgments will be (cf. 16:1–21). They occur during the final three and one-half years, but the time of each is indefinite, except the effects of the fifth trumpet judgment, which will last five months (9:10). The first four announce the divine destruction of earth's ecology (8:6–12), while the final three involve demonic devastation of earth's inhabitants (9:1–21; 11:15ff.).

REVELATION—NOTE ON 8:3 censer. A golden pan, suspended on a rope or chain, that was used to transport fiery coals from the brazen altar to the altar of incense, in order to ignite the incense, symbolizing the prayers of the people (5:8; Ex. 27:3; cf. Luke 1:8, 9). This occurred twice daily at the time of the morning and evening sacrifices.

REVELATION—NOTE ON 8:5 thunder . . . lightning. *See note on 4:5*. **an earthquake.** Surely of equal or greater intensity than the one described in the sixth seal (*see note on 6:12*).

REVELATION—NOTE ON 8:7 hail and fire, mixed with blood. This may describe volcanic eruptions that could certainly result from the earthquake in v. 5. The steam and water thrown into the sky by such eruptions could easily condense into hail and fall to earth along with the fiery lava (cf. Ex.

9:13–25). Dust and gases may so contaminate falling liquid water that it appears blood red. **a third of the trees were burned up.** The lava storm will create a blazing fire that devastates one-third of the earth’s forests.

REVELATION—NOTE ON 8:8 **like a great mountain.** Probably a huge meteor or asteroid surrounded by gases that will ignite as it enters earth’s atmosphere. Its impact will create a tidal wave, destroying one-third of the world’s ships. **sea became blood.** This may refer to an event known as red tides, caused by billions of dead micro-organisms poisoning the water—in this case the result of the meteor’s collision. Or it may be actual blood, a clear act of eschatological judgment.

REVELATION—NOTE ON 8:10 **great star fell.** Another celestial body, perhaps a comet in this case since it leaves a fiery trail (*see notes on v. 8; 6:13*). It will disintegrate as it nears the earth, scattering over the globe.

REVELATION—NOTE ON 8:11 **Wormwood.** A bitter, poisonous substance, derived from a root, that causes drunkenness and eventually death (Deut. 29:18; Prov. 5:4; Jer. 9:15; Lam. 3:15).

REVELATION—NOTE ON 8:12 **a third of the sun was struck.** God will supernaturally reduce the intensity of the celestial bodies by one-third. The loss of solar heat will cause a radical drop in temperature, producing severe changes in meteorological, botanical, and biological cycles (Luke 21:25; cf. Ex. 10:21–23). But this is temporary (cf. 16:8–9).

REVELATION—NOTE ON 8:13 **Woe, woe, woe.** One for each remaining trumpet blast. Although the first four trumpets are unimaginable, they will be nothing like the three to come (9:1–21; 11:15ff.).

REVELATION—NOTE ON 9:1 **a star fallen from heaven.** Unlike the other stars that will have fallen (6:13; 8:8), this one will be an angelic being (cf. 9:2)—probably Satan himself (v. 4; 12:7; *see notes on Isa. 14:12–14; Luke 10:18*). **bottomless pit.** Lit., “pit of the abyss.” Mentioned seven times in Revelation, it always refers to the prison where some of the demonic hordes are incarcerated, the place of severest torment and isolation (Rev. 9:1–2, 11; 11:7; 17:8; 20:1, 3; *see notes on 2 Pet. 2:4; Jude 6–7*).

REVELATION—NOTE ON 9:3 **locusts.** A grasshopper-like insect that descends in swarms so thick they can obscure the sun and strip bare all vegetation. In the 1950s a locust swarm devoured every growing thing for several hundred thousand square miles in the Middle East. These are not normal locusts, however, but specially prepared ones that are merely the outward form of demons, who, like locusts, will bring swarming desolation (*see notes on Joel 2:2, 4*). "Like" appears several times in John's description; he finds it difficult to describe what he sees in a way the reader can understand. **scorpions.** An arachnid that inhabits warm, dry regions and has an erect tail tipped with a venomous stinger. A scorpion's victim often rolls on the ground in agony, foams at the mouth, and grinds his teeth in pain. The demons in locust form are able to inflict the physical—and perhaps, spiritual—pain like the scorpion (Rev. 9:5).

REVELATION—NOTE ON 9:4 **people who do not have the seal of God.** Everyone on earth except the two groups mentioned in ch. 7—the 144,000 Jewish evangelists and their converts (*see note on 7:4*).

REVELATION—NOTE ON 9:5 **five months.** The normal life cycle of locusts is five months, usually from May to September.

REVELATION—NOTE ON 9:6 **seek death and will not find it.** The tormented will find no relief. Even their unimaginable attempts to end their misery in suicide will be unsuccessful.

REVELATION—NOTE ON 9:7 **human faces.** Probably a reference to these demonic creatures as rational, intelligent beings.

REVELATION—NOTE ON 9:8 **women's hair.** Jeremiah 51:27 refers to locusts having bristles like hair. **like lions' teeth.** They are fierce, powerful, and deadly (cf. Jer. 51:27).

REVELATION—NOTE ON 9:9 **breastplates of iron.** Breastplates were designed to protect the vital organs and sustain the life of the warrior. These creatures are invulnerable.

REVELATION—NOTE ON 9:10 **five months.** *See note on v. 5.*

REVELATION—NOTE ON 9:11 **Abaddon . . . Apollyon.** Although locusts normally have no king (Prov. 30:27), these demonic creatures do. His name in both Hebrew and Greek means “destroyer.” There is a hierarchy of power among the demons, just as among the holy angels. Apparently, “the angel of the bottomless pit” is one of Satan’s most trusted leaders or possibly Satan himself.

REVELATION—NOTE ON 9:12 **first woe.** The first of the final three trumpets (*see note on 8:13*).

REVELATION—NOTE ON 9:13 **horns of the golden altar.** God’s design for the golden altar of incense included small protrusions (horns) on each corner (Ex. 30:2; *see note on Rev. 6:9*). Normally a place of mercy, as God responds to his people’s prayers, the altar will resound with a cry for vengeance.

REVELATION—NOTE ON 9:14 **four angels.** Scripture never refers to holy angels as being bound. These are fallen angels—another segment of Satan’s force whom God had bound but will free to accomplish his judgment through their horsemen (vv. 15–19). God’s control extends even to the demonic forces—they are bound or freed at his command. **Euphrates.** One of the four rivers that flowed through the Garden of Eden (*see note on 16:12*; cf. Gen. 2:14). Starting with Babel, this region has spawned many of the world’s pagan religions.

REVELATION—NOTE ON 9:15 **the hour, the day, the month, and the year.** God works according to his predetermined plan (cf. Matt. 24:36; Acts 1:7).

REVELATION—NOTE ON 9:16 **mounted troops.** Some see this as a reference to forces accompanying the kings of the east (16:12) and identify them with a human army coming from Asia. But that event occurs in connection with the seventh trumpet, not the sixth. The language is better understood as referring to a demon force that makes war with the earth’s inhabitants and kills one-third of humanity (9:15).

REVELATION—NOTE ON 9:17 **breastplates.** *See note on v. 9*. **sulfur.** A yellowish rock that often attends fire and smoke in Revelation (14:10;

19:20; 20:10). Common in the Dead Sea region, when ignited such deposits melt and produce burning streams and suffocating gas.

REVELATION—NOTE ON 9:19 **tails are like serpents with heads.** John's language represents the demons' ability to vent their destructive power in both directions.

REVELATION—NOTE ON 9:20–21 God lists five sins that are representative of their defiance.

REVELATION—NOTE ON 9:20 **demons.** Reminiscent of Paul's comments about idolatry (*see note on 1 Cor. 10:19–20*); demons impersonate the stone and wood idols men make.

REVELATION—NOTE ON 9:21 **nor did they repent.** Cf. 16:9, 11, 21. **sorceries.** This Greek word is the root of the English word "pharmacy." Drugs in the ancient world were used to dull the senses and induce a state suitable for religious experiences such as seances, witchcraft, incantations, and cavorting with mediums (21:8; 22:15). *See note on Eph. 5:18*.

REVELATION—NOTE ON 10:1–11:14 These verses serve as an interlude between the sixth trumpet and the seventh trumpet (11:15). The seals and the bowls also have a brief interlude between their sixth and seventh judgments (7:1–17; 16:15). God's intention is to encourage and comfort his people in the midst of the fury and to remind them that he is still sovereign, that he remembers his people, and that they will ultimately be victorious.

REVELATION—NOTE ON 10:1 another mighty angel. Many commentators understand this to be Jesus Christ. But the Greek word translated "another" means one of the same kind, that is, a created being. This is not one of the seven angels responsible for sounding the trumpets (8:2), but one of the highest ranking in heaven, filled with splendor, greatness, and strength (cf. 5:2; 8:3; 18:1). **rainbow.** *See note on 4:3*. Perhaps God included this to remind John that even in judgment, he will always remember his Noahic Covenant and protect his own. **legs like pillars of fire.** This angel's feet and legs indicate the firm resolve with which he will execute the day of the Lord.

REVELATION—NOTE ON 10:2 little scroll. The seven-sealed scroll that is the title deed to the earth (*see note on 5:1*) will be fully opened and all the final judgments made visible. **right foot on the sea, and his left foot on the land.** Although Satan has temporarily usurped the sea and the earth, this symbolic act demonstrates that all creation belongs to the Lord and he rules it with sovereign authority.

REVELATION—NOTE ON 10:3 seven thunders. *See note on 4:5*; cf. 6:1; 8:5.

REVELATION—NOTE ON 10:4 Seal up. John was told he must conceal the message of the seven thunders until God's time (cf. 22:10; Dan. 8:26–27; 12:9).

REVELATION—NOTE ON 10:5 raised his right hand. This Greek verb appears often in the technical sense of raising the hand to take an oath or a solemn vow (cf. Dan. 12:7; *see notes on Matt. 5:33–34*). The hand is raised toward heaven because that is where God dwells. The angel is taking an oath.

REVELATION—NOTE ON 10:6 **no more delay.** This initiates the last plagues of the day of the Lord (11:15), indicating that the time the disciples anticipated has come (Matt. 24:3; Acts 1:6). The prayers of the saints will be answered (Rev. 6:9–11; Matt. 6:10).

REVELATION—NOTE ON 10:7 **the mystery.** A Greek term meaning "to shut" or "to close." In the NT, a "mystery" is a truth that God concealed but has revealed through Christ and his apostles (*see notes on Eph. 3:4–5*; cf. Rom. 16:25). Here the mystery is the final consummation of all things as God destroys sinners and establishes his righteous kingdom on earth. **as he announced.** This mystery, though not fully revealed, was declared to God's prophets (cf. Amos 3:7).

REVELATION—NOTE ON 10:9 **Take and eat it.** This act graphically illustrates taking in God's word. John's physical reactions demonstrate what every believer's proper response to God's judgment should be (cf. Ezek. 3:1)—sweet anticipation of God's glory and our victory, and at the same time, the bitterness of seeing God's wrath poured out on those who reject his Son. **your stomach bitter.** As he truly digests what the seal, trumpet, and bowl judgments hold in store for the sinner, John becomes nauseated. **in your mouth it will be sweet as honey.** But still God's final victory and vindication are sweet realities to the believer.

REVELATION—NOTE ON 10:11 **again prophesy.** A call for John to warn men about the bitter judgment in the seventh trumpet and the seven bowls. **peoples and nations and languages and kings.** *See note on 7:9*.

REVELATION—NOTE ON 11:1 **a measuring rod.** This was a hollow, bamboo-like cane plant that grew in the Jordan Valley. Because of its light weight and rigidity, it was commonly used as a measuring rod (cf. Ezek. 40:3, 5). Measuring the temple signified God's ownership of it (cf. Rev. 21:15; Zech. 2:1–5). **the temple of God.** Refers to the Most Holy Place and the Holy Place, not the entire temple complex (cf. Rev. 11:2). A rebuilt temple will exist during the time of the tribulation (Dan. 9:27; 12:11; Matt. 24:15; 2 Thess. 2:4). **altar.** The reference to worshipers suggests this is the bronze altar in the courtyard, not the incense altar in the Holy Place, since only the priests were permitted inside the Holy Place (cf. Luke 1:8–10).

REVELATION—NOTE ON 11:2 **court outside.** The Court of the Gentiles, separated from the inner court in the Herodian temple by a low wall. Gentiles were forbidden to enter the inner court on penalty of death. That John is instructed not to measure the outer court symbolizes God's rejection of the unbelieving Gentiles who have oppressed his covenant people. **trample the holy city.** Assyria, Babylon, Medo-Persia, Greece, and Rome all oppressed Jerusalem in ancient times (cf. 2 Kings 25:8–10; Ps. 79:1; Isa. 63:18; Lam. 1:10). This verse refers to the future devastating destruction and oppression of Jerusalem by the forces of the Antichrist. **forty-two months.** This three and one-half year period covers the second half of the tribulation and coincides with the visibly evil career of the Antichrist (Rev. 11:3; 12:6; 13:5). During this same time, the Jews will be sheltered by God in the wilderness (12:6, 14).

REVELATION—NOTE ON 11:3 **two witnesses.** Individuals granted special power and authority by God to preach a message of judgment and salvation during the second half of the tribulation. The OT required two or more witnesses to confirm testimony (cf. Deut. 17:6; 19:15; Matt. 18:16; John 8:17; Heb. 10:28), and these two prophets will be the culmination of God's testimony to Israel: a message of judgment from God and of his gracious offer of the gospel to all who will repent and believe. **1,260.** Forty-two months or three and one-half years (cf. Rev. 12:6; 13:5; *see note on 11:2*). **sackcloth.** Coarse, rough cloth made from goat or camel hair. Wearing garments made from it expressed penitence, humility, and mourning (cf. Gen. 37:34; 2 Sam. 3:31; 2 Kings 6:30; 19:1; Est. 4:1; Isa. 22:12; Jer. 6:26; Matt. 11:21). The witnesses are mourning because of the wretched wickedness of the world, God's judgment on it, and the desecration of the temple and the holy city by the Antichrist.

REVELATION—NOTE ON 11:4 This imagery is drawn from Zech. 3–4 (*see notes there*). Zechariah's vision had both a near fulfillment (the rebuilding of the temple by Joshua and Zerubbabel) and a far future fulfillment (the two witnesses, whose ministry points toward Israel's final restoration in the Millennium). **two olive trees and the two lampstands.** Olive oil was commonly used in lamps; together the olive trees and lampstands symbolize the light of spiritual revival. The two witnesses' preaching will spark a revival, just as Joshua’s and Zerubbabel’s did in Israel after the Babylonian captivity.

REVELATION—NOTE ON 11:5–6 While it is impossible to be dogmatic about the identity of these two witnesses, several observations suggest they might be Moses and Elijah: 1) like Moses, they strike the earth with plagues, and like Elijah, they have the power to keep it from raining; 2) Jewish tradition expected both Moses (cf. Deut. 18:15–18) and Elijah (cf. Mal. 4:5–6) to return in the future (cf. John 1:21); 3) both Moses and Elijah were present at the transfiguration, the preview of Christ’s second coming; 4) both Moses and Elijah used supernatural means to provoke repentance; 5) Elijah was taken up alive into heaven, and God buried Moses’ body where it would never be found; and 6) the length of the drought the two witnesses bring (three and one-half years; cf. Rev. 11:3) is the same as that brought by Elijah (James 5:17).

REVELATION—NOTE ON 11:5 fire pours . . . and consumes. Probably this refers to literal fire. These two will be invincible during their ministry, protected by supernatural power. The false prophet will counterfeit this sign (13:3).

REVELATION—NOTE ON 11:6 power to shut the sky. Miracles have often authenticated God’s messengers. Here, bringing a three and one-half-year drought (as did Elijah before them) will add immeasurable torment to those experiencing the worldwide disasters of the tribulation—and exacerbate their hatred of the two witnesses. **waters to turn them into blood.** The earth’s water, already devastated by the effects of the second and third trumpets, will become undrinkable, adding immensely to the suffering caused by the drought.

REVELATION—NOTE ON 11:7 the beast. The first of 36 references to this person in Revelation, who is none other than the Antichrist (see ch. 13). That he will ascend out of the bottomless pit indicates that his power is satanic. **kill them.** Their ministry completed, God will withdraw the two witnesses’ supernatural protection. The beast will then be able to accomplish what many had died trying to do.

REVELATION—NOTE ON 11:8 bodies will lie in the street. Refusing to bury one's enemies was a way to dishonor and show contempt for them (cf. Acts 14:19). The OT expressly forbids this practice (Deut. 21:22–23). **the great city.** Identifying Jerusalem as a city like Sodom and Egypt stresses the city's wickedness. Its Jewish population will apparently be the focus of the witnesses' ministry, leading to the conversions of Rev. 11:13.

REVELATION—NOTE ON 11:9 three and a half days. The entire world will watch (undoubtedly on the latest form of visual media) and glorify the Antichrist as the bodies of the dead prophets who have been killed begin to decay.

REVELATION—NOTE ON 11:10 rejoice . . . make merry . . . exchange presents. Wild with joy over the death of their tormentors, those who dwell on the earth (a phrase used 11 times in Revelation to speak of unbelievers) will celebrate the two witnesses' deaths as a holiday.

REVELATION—NOTE ON 11:11 breath of life from God entered them. The festivities, however, are short-lived as God vindicates his faithful witnesses by resurrecting them.

REVELATION—NOTE ON 11:12 went up to heaven in a cloud. Some may wonder why God will not allow them to preach, assuming their message would have more force following their resurrection. But that ignores Christ's clear statement to the contrary (Luke 16:31). **enemies watched them.** Those who hated and dishonored the two witnesses will watch their vindication.

REVELATION—NOTE ON 11:13 earthquake. God punctuates the ascension of his prophets with a shattering earthquake. The destruction and loss of life may be primarily among the leaders of the Antichrist's forces. **the rest.** This refers to the Jews still living, who will not yet have come to faith in Christ. **gave glory to the God of heaven.** A genuine experience of the salvation of Jews (cf. Luke 17:18–19), in contrast to those who blaspheme and refuse to glorify God (Rev. 16:9). This makes a key fulfilment of Zechariah's prophecy (Zech.12:10; 13:1) and Paul's (Rom. 11:25–27).

REVELATION—NOTE ON 11:14 **second woe.** The sixth trumpet (*see note on 9:12*). The interlude between the sixth and seventh trumpets ends (*see note on 10:1*). Israel's repentance will shortly usher in the millennial kingdom (Acts 3:19–21; Rom. 11:25–26). But first will come the final, climactic judgments.

REVELATION—NOTE ON 11:15 **seventh angel blew.** The seventh trumpet includes the seven bowl, final judgments depicted in ch. 16 and all the events leading up to the establishing of the millennial kingdom (ch. 20) and the coronation of Jesus as King (ch. 19). **kingdom of our Lord and of his Christ.** Despite its many political and cultural divisions, the Bible views the world spiritually as one kingdom, with one ruler—Satan (John 12:31; 14:30; 16:11; 2 Cor. 4:4). Following Satan's lead, the human rulers of this world are generally hostile to Christ (Ps. 2:2; Acts 4:26). The long rebellion of the world kingdom will end with the victorious return of the Lord Jesus Christ to defeat his enemies and establish his messianic kingdom (Isa. 2:2–3; Dan. 2:44; 7:13–14, 18, 22, 27; Luke 1:31–33). This kingdom also belongs to God the Father (*see notes on 1 Cor. 15:24*).

REVELATION—NOTE ON 11:16 **twenty-four elders.** *See note on 4:4*.

REVELATION—NOTE ON 11:17 **Almighty, who is and who was.** The coming of the kingdom is no longer future, it will be immediate.

REVELATION—NOTE ON 11:18 **nations raged.** No longer terrified (cf. 6:15–17), they will be filled with defiant rage. Their hostility will shortly manifest itself in a foolish attempt to fight against Christ—a doomed, futile effort that is the apex of human rebellion against God (16:14; 19:17–21). **your wrath.** Almighty God answers the feeble, impotent fury of the nations (cf. Ps. 2:1–9). The 24 elders speak of God's future wrath (Rev. 20:11–15) as if it were already present, signifying its certainty. That God will one day pour out his wrath on rebellious men is a major theme in Scripture (cf. Isa. 24:17–23; 26:20–21; 30:27–33; Ezek. 38:16ff.; 2 Thess. 1:5–10). **dead . . . judged.** The final outpouring of God's wrath includes judging the dead (cf. Matt. 25:31–46; John 5:25–29). The judgment has two parts: 1) God rewards OT saints (Dan. 12:1–3; cf. Rev. 22:12; 1 Cor. 3:8; 4:5), the raptured church (1 Cor. 15:51–52; 1 Thess. 4:13–18), and tribulation saints

(Rev. 20:4); and 2) God condemns unbelievers to the lake of fire forever (20:15).

REVELATION—NOTE ON 11:19 God's temple in heaven. See 3:12; 7:15; 14:15, 17; 15:5–8; 16:1, 17. The heavenly Most Holy Place (*see notes on Ex. 26:31–36*) where God dwells in transcendent glory, already is identified as his throne (Rev. 4–5). Cf. Heb. 9:24. John had seen the throne (Rev. 4:5), the altar (6:9; 8:3–5), and here the Most Holy Place. **ark of his covenant.** This piece of furniture in the OT tabernacle and temple (*see notes on Ex. 25:11–18*) symbolized God's presence, atonement, and covenant with his people. That earthly ark was only a picture of this heavenly one (see Heb. 9:23; 10:20). It was there God provided mercy and atonement for sin. As the earthly Most Holy Place was open when the price of sin was paid (Matt. 27:51; Heb. 10:19–20), so the Most Holy Place in heaven is opened to speak of God's saving New Covenant and redeeming purpose in the midst of judgment. **lightning . . . thunder . . . earthquake . . . hail.** What was anticipated in Rev. 4:5 and 8:5 will become a terrifying reality. These events occur as part of the seventh bowl (16:17–21) and are the climax of the seventh trumpet. Since heaven is the source of vengeance, judgment also comes out of God's Most Holy Place (14:15, 17; 15:5–8; 16:1, 7, 17). *See note on 6:1*.

REVELATION—NOTE ON 12:1 sign. A symbol pointing to something else. This is the first of seven signs in the last half of Revelation. Cf. v. 3; 13:13–14; 15:1; 16:14; 19:20. **a woman.** Not an actual woman, but a symbolic representation of Israel, pictured in the OT as the wife of God (Isa. 54:5–6; Jer. 3:6–8; 31:32; Ezek. 16:32; Hos. 2:16). Three other symbolic women appear in Revelation: 1) Jezebel, who represents paganism (Rev. 2:20); 2) the scarlet woman (17:3–6), symbolizing the apostate church; and 3) the wife of the Lamb (19:7), symbolizing the true church. That this woman does not represent the church is clear from the context. **clothed with the sun . . . moon under her feet . . . twelve stars.** Cf. Gen. 37:9–11. Being clothed with the sun speaks of the glory, dignity, and exalted status of Israel, the people of promise who will be saved and given a kingdom. The picture of the moon under her feet possibly describes God's covenant relationship with Israel, since new moons were associated with worship (1 Chron.

23:31; 2 Chron. 2:4; 8:13; Ezra 3:5; Ps. 81:3). The 12 stars represent the 12 tribes of Israel.

REVELATION—NOTE ON **12:2** **crying out in birth pains.** Israel, often pictured as a mother giving birth (cf. Isa. 26:17–18; 54:1; 66:7–12; Hos. 13:13; Mic. 4:10; 5:2–3; Matt. 24:8), had agonized and suffered for centuries, longing for the Messiah to come and destroy Satan, sin, and death, and usher in the kingdom.

REVELATION—NOTE ON **12:3** **great red dragon.** The woman's mortal enemy is Satan, who appears as a dragon 13 times in this book (cf. v. 9; 20:2). Red speaks of bloodshed (cf. John 8:44). **seven heads . . . ten horns . . . seven diadems.** Figurative language depicting Satan's domination of seven past worldly kingdoms and 10 future kingdoms (cf. Dan. 7:7, 20, 24). *See notes on Rev. 13:1; 17:9–10*. Satan has and will rule the world until the seventh trumpet blows (11:15). He has inflicted relentless pain on Israel (Dan. 8:24), desiring to kill the woman before she could bring forth the child that would destroy him (*see notes on Est. 3:6–15*).

REVELATION—NOTE ON **12:4** **a third of the stars of heaven.** Satan's original rebellion (cf. Isa. 14:12ff.; Ezek. 28:11ff.) resulted in one-third of the angelic host joining his insurrection and becoming demons. **devour it.** Unable to prevent the virgin birth of Christ, Satan tried to kill the child in a general massacre of male children commanded by Herod (Matt. 2:13–18; cf. Luke 4:28–29).

REVELATION—NOTE ON **12:5** **a male child.** Jesus Christ in his incarnation was of Jewish descent (Matt. 1:1; 2 Tim. 2:8). Despite Satan's efforts to destroy Israel and the messianic line, Jesus' birth took place as predicted by the prophets (cf. Isa. 7:14; 9:6; Mic. 5:2). **rod of iron.** Describes Jesus' coronation as King over the nations of the world (cf. Rev. 11:15; 19:15; Ps. 2:6–9). **her child was caught up to God.** Christ's ascension is in view (Acts 1:9; 2:33; Heb. 1:1–3; 12:2).

REVELATION—NOTE ON **12:6** **wilderness.** God will protect Israel from Satan by hiding her in the wilderness, perhaps in the region of Moab, Ammon, and Edom, east of Palestine. Interestingly, those countries will be specifically spared from the Antichrist's attack against the Holy Land (cf.

Dan. 11:41). **1,260 days.** At the mid-point of the tribulation, the Antichrist breaks his covenant with Israel, puts a stop to temple worship, sets up the abomination of desolation (Dan. 9:27; Matt. 24:15), and devastates Jerusalem (Rev. 11:2). At that time, many Jews flee for their lives (Matt. 24:16ff.). God will preserve them during the last 1,260 days (42 months; three and one-half years) constituting the Great Tribulation. *See notes on Rev. 3:10; 6:1, 9.*

REVELATION—NOTE ON 12:7 war arose in heaven. The tumultuous events on earth during the tribulation find their counterpart in heaven. A state of war has existed since the fall of Satan (cf. v. 4; cf. Dan. 10:13; Jude 9). Something will intensify that warfare—possibly the raptured saints passing through the realm of the prince of the power of the air (cf. Eph. 2:2).

REVELATION—NOTE ON 12:9 dragon was thrown down . . . to the earth. Satan and his demons were cast out of heaven at the time of their original rebellion, but still have access to it (cf. Job 1:6; 2:1). That access will then be denied, and they will be forever barred from heaven. **devil and Satan.** Cf. Rev. 20:2. "Devil" comes from a Greek verb meaning "to slander" or "to falsely accuse." He is a malignant liar (John 8:44; 1 John 3:8). His accusations against believers (Rev. 12:10) are unsuccessful because of Christ our Advocate (1 John 2:1). Satan, meaning "adversary," or "enemy," appears especially in Job and the Gospels. **deceiver of the whole world.** As he has throughout human history, Satan will deceive people during the tribulation (cf. Rev. 13:14; 20:3; John 8:44). After his temporary release from the bottomless pit at the end of the Millennium, he will briefly resume his deceitful ways (Rev. 20:8, 10).

REVELATION—NOTE ON 12:10 accuser. *See note on v. 9.* Satan will no longer accuse believers before the throne of God because he will no longer have access to heaven.

REVELATION—NOTE ON 12:11 blood of the Lamb. No accusation can stand against those whose sins have been forgiven because of Christ's sacrificial death (see Rom. 8:33–39).

REVELATION—NOTE ON 12:12 his time is short. Knowing that his time is limited, Satan will intensify his efforts against God and mankind, and specifically target Israel (v. 13, 17).

REVELATION—NOTE ON 12:14 wings of the great eagle. Not actual birds' wings, but a graphic depiction of God's providential protection of Israel (cf. Ex. 19:4). Wings often speak of protection (cf. Deut. 32:9–12; Ps. 91:4; Isa. 40:31). Eagles—probably vulture-like griffins—were the largest birds known in Palestine. **a time, and times, and half a time.** Three and one-half years; the second half of the tribulation (cf. Rev. 12:6; 11:2–3; 13:5).

REVELATION—NOTE ON 12:16 earth opened its mouth. A great army will come against Israel like a flood (v. 15; cf. Jer. 46:8; 47:2), only to be swallowed up, perhaps in conjunction with one of the numerous earthquakes that occur during that period (Rev. 6:12; 8:5; 11:13, 19; 16:18; Matt. 24:7).

REVELATION—NOTE ON 12:17 rest of her offspring. Satan will turn his frustrated rage against every follower of the Lamb he can find—Jew or Gentile. **commandments of God . . . testimony of Jesus.** The revealed truth from God and Christ contained in Scripture. Obedience to God's word always marks a genuine believer. Cf. John 8:32.

REVELATION—NOTE ON 13:1 a beast rising. Satan takes a position in the midst of the nations of his world, represented by the sand of the sea. **a beast.** Lit., "a monster" (cf. 11:7), which describes a vicious, killing animal. In this context, the term represents both a person (Antichrist) and his system (the world). The final satanic world empire will be inseparable from the demon-possessed man who leads it. For a discussion of Antichrist, *see notes on 2 Thess. 2:3–11*. He is also described in Dan. 7:8, 21–26; 8:23–25; 9:24–27; 11:36–45. **rising out of the sea.** The sea represents the abyss or pit, the haunt of demons (cf. Rev. 11:7; 17:8; 20:1; Luke 8:31). The picture is of Satan summoning a powerful demon from the abyss, who then activates and controls the beast (Antichrist) and his empire. **ten horns and seven heads.** This description is like that of Satan in Rev. 12:3. The heads may represent successive world empires—Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, and the final kingdom of Antichrist (*see notes on 17:9–10*). The final one is made up of all the kingdoms represented by the horns (*see notes for 17:12*). Ten is a number that symbolizes the totality of human military and political power assisting the beast (Antichrist) as he controls the world.

Horns always represent power, as in the animal kingdom—both offensive power (attack) and defensive power (protection). Daniel shows that the human Antichrist will rise up from these 10 kings (Dan. 7:16–24). John picks up the numerical imagery of Dan. 2:41–42, which refers to the 10 toes on the statue's clay and iron feet. The apostle sees the beast as the final world government—the anti-Christ, anti-God coalition—headed by a revived Roman Empire, having the strengths of various world powers, yet mixed with weakness and ultimately crushed (cf. Dan. 2:32–45; 7:7–8, 19–25; *see note on Rev. 12:3*). The crowns show the regal dominion of this confederate kingdom. **blasphemous names.** Throughout history, every time a monarch has identified himself as a god, he has blasphemed the true God. Each ruler who contributes to the beast's final coalition has an identity, wears a crown, exerts dominion and power, and therefore blasphemes God.

REVELATION—NOTE ON 13:2 leopard. A metaphor for ancient Greece, alluding to the Greeks' swiftness and agility as their military moved forward in conquest, particularly under Alexander the Great (cf. Dan. 7:6). The leopard and subsequent animal symbols were all native wildlife in Palestine, familiar to John's readers. **bear's.** A metaphor for the ancient Medo-Persian Empire, depicting that kingdom's ferocious strength, combined with its great stability (cf. Dan. 7:5). **lion's.** A metaphor for the ancient Babylonian Empire, referring to the Babylonians' fierce, all-consuming power as they extended their domain (cf. Dan. 7:4). **the dragon gave his power.** *See notes on Rev. 13:1; 12:9*.

REVELATION—NOTE ON 13:3 its mortal wound was healed. This statement could refer to one of the kingdoms that was destroyed and revived (i.e., the Roman Empire). But more likely it refers to a fake death and resurrection enacted by the Antichrist, as part of his lying deception. Cf. vv. 12, 14; 17:8, 11; 2 Thess. 2:9. **earth marveled.** People in the world will be astounded and fascinated when Antichrist appears to rise from the dead. His charisma, brilliance, and attractive but deluding powers will cause the world to follow him unquestioningly (Rev. 13:14; 2 Thess. 2:8–12).

REVELATION—NOTE ON 13:5 was given. The sovereign God will establish the limits within which Antichrist will be allowed to speak and operate. God will allow him to utter his blasphemies, to bring the rage of Satan to its culmination on earth for three and one-half years (v. 5; 11:2–3; 12:6, 13, 14). **forty-two months.** The final three and one-half years—1,260 days—of the "time of distress for Jacob" (Jer. 30:7) and Daniel's seventieth week (Dan. 9:24–27), known as the Great Tribulation (*see notes on Rev. 11:2; 12:6*; cf. Dan. 7:25). This last half is launched by the abomination of desolation (*see note on Matt. 24:15*).

REVELATION—NOTE ON 13:6 **his name.** This identifies God and summarizes all his attributes (cf. Ex. 3:13–14). **his dwelling.** This is symbolic of heaven (cf. Heb. 9:23–24). **those who dwell in heaven.** The angels and glorified saints who are before the throne of God and serve him day and night.

REVELATION—NOTE ON 13:7 **make war on the saints.** The Antichrist will be allowed to massacre those who are God's children (cf. 6:9–11; 11:7; 12:17; 17:6; Dan. 7:23–25; 8:25; 9:27; 11:38; 12:10; Matt. 24:16–22). *See note on Rev. 17:6*.

REVELATION—NOTE ON 13:8 **before the foundation of the world.** According to God's eternal, electing purpose before creation, the death of Christ seals the redemption of the elect forever (cf. Acts 2:23; 4:27–28). Antichrist can never take away the salvation of the elect. The eternal registry of the elect will never be altered, nor will the saved in the Antichrist's day worship him. **book of life.** *See note on Rev. 3:5*. **Lamb . . . slain.** The Lord Jesus who died to purchase the salvation of those whom God had chosen was fulfilling an eternal plan.

REVELATION—NOTE ON 13:9 Cf. 2:7, 11, 17, 29; 3:6, 13, 22. This phrase omits "what the Spirit says to the churches," as in the seven letters to the churches, perhaps because they have been raptured.

REVELATION—NOTE ON 13:10 A call for believers to accept persecution from Antichrist with perseverance and endurance. God has chosen some believers to be imprisoned and executed, which they must not resist (cf. Matt. 26:51–54; 2 Cor. 10:4), but accept with patience such suffering as God ordains for them (cf. 1 Pet. 2:19–24).

REVELATION—NOTE ON 13:11 **another beast.** This is the final false prophet (called such in 16:13; 19:20; 20:10) who promotes Antichrist's power and convinces the world to worship him as God. This companion beast will be the chief, most persuasive proponent of satanic religion (cf. 16:13; 19:20; 20:10). Antichrist will be primarily a political and military leader, but the false prophet will be a religious leader. Politics and religion will unite in a worldwide religion of worshiping the Antichrist (see 17:1–9, 15–17). **out of the earth.** Likely another reference to the abyss that lies below the earth. The false prophet will be sent forth and controlled by a powerful demon from below. The earth imagery, in contrast to that of the foreboding, mysterious sea in 13:1, may imply that the false prophet is subtler and more winsome than Antichrist. **two horns like a lamb.** This describes the relative weakness of the false prophet compared to Antichrist, who has 10 horns. A lamb has only two small bumps on its head, very inferior to the 10-horned beast. **like a lamb.** The lamb imagery may also imply that the false prophet will be also a false Christ masquerading as the true Lamb. Unlike Antichrist, the false prophet will come not as a killing, destroying animal, but as one who appears gentle and deceptively attractive. **spoke like a dragon.** The false prophet will be Satan's mouthpiece and thus his message will be like the dragon, Satan—the source of all false religion (cf. 2 Cor. 11:14).

REVELATION—NOTE ON 13:12 exercises all the authority of the first beast. The false prophet exercises the same kind of satanic power as Antichrist because he is empowered by the same source. He, too, will have worldwide influence and reputation as a miracle worker and speaker. **makes the earth . . . worship.** The phrase "it makes" or "it causes" is used several times of him. He wields influence to establish a false world religion headed by Antichrist and to entice people to accept that system. **whose mortal wound was healed.** *See notes on v. 3; 17:8*. This likely refers to the carefully crafted deception of a false resurrection, a false murder to inspire allegiance for the world.

REVELATION—NOTE ON 13:13 great signs. The same phrase is used of Jesus' miracles (John 2:11, 23; 6:2), which indicates the false prophet performs signs that counterfeit Christ's. Satan, who has done supernatural works in the past (e.g., Ex. 7:11; 2 Tim. 3:8), must use his strategy of false miracles to convince the world that Antichrist is more powerful than God's true witnesses (Rev. 11), including Jesus Christ. **fire come down from heaven.**

The context indicates that the false prophet does counterfeit pyrotechnic signs continually to convince men of his power, and also in imitation of the two witnesses (11:5).

REVELATION—NOTE ON 13:14 make an image. This refers to replication of Antichrist that is related to the throne he will erect during the abomination of desolation, halfway into the tribulation period. This will happen in the Jerusalem temple when Antichrist abolishes the former false world religion and seeks to have people worship him alone as God (cf. Dan. 9:27; 11:31; 12:11; Matt. 24:15; 2 Thess. 2:4). The false prophet and Antichrist again will deceive the world with a clever imitation of Christ, who will later return and reign from the true throne in Jerusalem.

REVELATION—NOTE ON 13:15 speak. The false prophet will give the image of Antichrist the appearance of life, and the image will seem to utter words—contrary to what is normally true of idols (cf. Ps. 135:15–16; Hab. 2:19). **cause . . . to be slain.** His gentleness is a lie, since he is a killer (Rev. 7:9–17). Some Gentiles will be spared to populate the kingdom (Matt. 25:31–40) and Jews will be protected (Rev. 12:17).

REVELATION—NOTE ON 13:16 marked. In the Roman Empire, this was a normal identifying symbol, or brand, that slaves and soldiers bore on their bodies. Some of the ancient mystical cults delighted in such tattoos, which identified members with a form of worship. Antichrist will have a similar requirement, one that will need to be visible on the hand or forehead.

REVELATION—NOTE ON 13:17 buy or sell. Antichrist's mark will allow people to engage in daily commerce, including the purchase of food and other necessities. Without the identifying mark, individuals will be cut off from the necessities of life. **number of its name.** The beast (Antichrist) will have a name inherent in a numbering system. It is not clear from the text exactly what this name and number system will be or what its significance will be.

REVELATION—NOTE ON 13:18 his number is 666. This is the essential number of a man. The number six falls one short of God's perfect number, seven, and thus represents human imperfection. Antichrist, the most powerful human the world will ever know, will still be a man, i.e., a six.

The ultimate in human and demonic power is a six, not perfect, as God is. The threefold repetition of the number is intended to reiterate and underscore man's identity. When Antichrist is finally revealed, there will be some way to identify him with this basic number of a man, or his name may have the numerical equivalent of 666. (In many languages, including Hebrew, Greek, and Latin, letters have numerical equivalents.) Because this text reveals very little about the meaning of 666, it is unwise to speculate beyond what is said.

REVELATION—NOTE ON 14:1 the Lamb. *See note on 5:6*. **Mount Zion.** The city of Jerusalem, where Messiah will return and plant his feet (cf. Ps. 2; 48:1–2; Isa. 24:23). **144,000.** *See note on Rev. 7:4*. **name.** The counterpart to the mark of the beast. It is the stamp that will identify the 144,000 as belonging to God (*see note on 13:6*).

REVELATION—NOTE ON 14:2 harps. *See note on 5:8*.

REVELATION—NOTE ON 14:3 new song. The song of redemption, which is being sung by all the redeemed saints in one gigantic choir. They are rejoicing over the accomplishment of God's entire redemptive work before Christ's return (cf. Ps. 33:1–3; 40:3; 96:1; 144:9–10; 149; Luke 15:10; *see note on Rev. 5:9*). **the four living creatures and before the elders.** *See notes on 4:4, 6*.

REVELATION—NOTE ON 14:4 not defiled themselves with women. An illustration of God's ability to keep believers remarkably pure in the midst of great difficulty. This phrase indicates that the 144,000 Jewish evangelists will have not only resisted the perverse system of Antichrist, but they will have also resisted all temptations to illicit sex. Cf. 2 Cor. 11:2. **follow the Lamb.** This indicates partisanship for Jesus Christ. The victorious 144,000 are unwaveringly loyal to him, whatever the cost (cf. Matt. 16:24; Mark 10:21; Luke 9:23; John 10:27; 12:26; 14:15). **firstfruits.** Like the OT firstfruits offerings, these men will be set apart for special service to God (cf. Deut. 26:1–11). Some see firstfruits as the first large group of redeemed Israel (*see note on Rev. 11:13*), saved much earlier, and representative of more converts to follow (cf. Rom. 16:5; 1 Cor. 16:15), the firstfruits of a redeemed Israel (Rom. 11:1–5, 11–15, 25–27).

REVELATION—NOTE ON 14:5 **no lie.** The 144,000 speak God’s truth accurately and precisely, with no exaggeration or understatement (cf. Zeph. 3:13). **blameless.** Not sinless, but sanctified (see Eph. 1:4; 5:27; Col. 1:22).

REVELATION—NOTE ON 14:6 **directly overhead.** From a Greek term denoting the point in the noonday sky where the sun reaches its zenith. This is the highest and brightest point, where all can see and hear. **an eternal gospel.** The angel is preaching the good news concerning eternal life and entrance into the kingdom of God (cf. Matt. 24:14; 1 Cor. 15:1–10). He is urging the people of the world to change their allegiance from the beast to the Lamb. It is also called in the NT the gospel of God, the gospel of grace, the gospel of Christ, the gospel of peace, the glorious gospel, and the gospel of the kingdom. It is good news that God saves by the forgiveness of sin and opens his kingdom to all who will repent and believe. The whole world will hear this preaching by the angel as God graciously calls all to salvation.

REVELATION—NOTE ON 14:7 **Fear God.** Not Satan, nor Antichrist. This is the theme of Scripture, calling people to give honor, glory, worship, and reverence to God (cf. Prov. 23:17; 1 Pet. 2:17). *See notes on Rom. 1:18–21*. **hour of his judgment has come.** The last moment arrives to repent and believe before God’s wrath is poured out. This is the book’s first use of the word “judgment,” a term that has the same meaning as wrath (see Rev. 6:17; 12:12). **him who made heaven and earth.** Creation is the great proof of God, which preachers will appeal to as the ground for all people to believe in him and worship him (cf. 4:11; 10:6; John 1:9; Acts 14:15–17; 17:23–28).

REVELATION—NOTE ON 14:8 **fallen is Babylon.** Lack of response to the first angel’s message causes a second angel to pronounce this judgment. Babylon refers to the entire worldwide political, economic, and religious kingdom of Antichrist. (Cf. 16:17–19 for details of this fall.) The original city of Babylon was the birthplace of idolatry where the residents built the Tower of Babel, a monument to rebelliousness and false religion. Such idolatry was subsequently spread when God confounded man’s language and scattered them around the world (cf. Gen. 11:1–9). **wine of the passion of her sexual immorality.** This pictures Babylon causing the world to become intoxicated with her pleasures and enter an orgy of rebellion, hatred, and idolatry toward God. Fornication is spiritual prostitution to Antichrist's false system, which will fall for such iniquity.

REVELATION—NOTE ON 14:9 worships the beast. *See notes on 13:14–15*; cf. 13:8.

REVELATION—NOTE ON 14:10 cup of his anger. Anyone loyal to the Antichrist and his kingdom will suffer the outpouring of God's collected wrath, done with the full force of his divine anger and unmitigated vengeance (cf. Ps. 75:8; Isa. 51:17; Jer. 25:15–16). Divine wrath is not an impulsive outburst of anger aimed capriciously at people God does not like. It is the settled, steady, merciless, graceless, and compassionless response of a righteous God against sin. **fire and sulfur.** These are two elements that are often associated in Scripture with the torment of divine punishment (Gen. 19:24–25; Isa. 34:8–10). Here the reference is to hell, the lake of fire (cf. Rev. 19:20; 20:10; 21:8). Brimstone is a fiery sulfur (*see note on 9:17*).

REVELATION—NOTE ON 14:11 torment goes up forever and ever. A reference to the eternality of hell (cf. Matt. 3:12; 13:41–42; 25:41; Mark 9:48). Torment is the ceaseless infliction of unbearable pain (cf. Luke 16:23–24), here prescribed for all who are loyal to Satan's leader.

REVELATION—NOTE ON 14:12 This is excellent scriptural support for the doctrine of perseverance, which assures all true believers in Christ that they will never lose their faith. The regenerate will continually endure, right to the end, in obedience to the truth, no matter what may come against them (*see notes on Rom. 8:31–39; Phil. 1:6*; cf. Jer. 32:40; Matt. 24:13; John 6:35–40; 10:27–30; 1 John 5:4, 11–13, 20).

REVELATION—NOTE ON 14:13 Blessed. *See note on 1:3*.

REVELATION—NOTE ON 14:14 son of man. *See note on 1:13*. The imagery of the Lord on a cloud is from Dan. 7:13–14 and emphasizes magnificent majesty (cf. Rev. 1:7; Matt. 24:30; 26:64; Acts 1:9–11). **golden crown.** The victor's crown, a laurel wreath, worn by those who celebrated victory in war or athletic competition. Christ now wears this particular crown, in this case made of gold, as a triumphant conqueror coming out of heaven to prevail over his enemies. **sickle.** A harvesting tool with a razor-sharp, curved steel or iron blade and a wooden handle, commonly used by ancient farmers to cut grain. It represents swift and devastating judgment.

REVELATION—NOTE ON 14:15 harvest of the earth. The grain—in this case the ungodly people of the world—is ready to be gathered up and judged.

REVELATION—NOTE ON 14:17 temple. *See note on 11:19*. This refers to the heavenly dwelling place of God, not the tribulation temple in Jerusalem (cf. 11:1).

REVELATION—NOTE ON 14:18 another angel . . . who has authority over the fire. This angel is associated with fire on the altar, which represents the prayers of the saints (6:9–11; 8:3–5). Fire refers to the constantly burning fire on the brass altar of the Jerusalem temple. Twice daily the priest would burn incense with that fire and offer the burning incense in the Holy Place as a symbol of the people's prayers (*see notes on 5:8; 6:9; 8:3*). This angel is coming from the heavenly altar to ensure that all the prayers of all the saints for judgment and the coming of the kingdom are answered. He calls for judgment to start. **sickle.** *See note on 14:14*.

REVELATION—NOTE ON 14:19 winepress. This vivid imagery signifies a horrendous slaughter or bloodbath (cf. Isa. 63:2–3; Lam. 1:15; Joel 3:13). Here it refers to the slaughter of all the enemies of God who are still alive, facing the destruction at Armageddon, the final battle against God's enemies, staged on the Plain of Esdraelon. The bloody imagery comes from the fresh juice of stomped grapes splattering and running down a trough from the upper vat to the lower vat of a stone winepress.

REVELATION—NOTE ON 14:20 outside the city. God will determine that this bloodbath will occur outside Jerusalem, as if God wants to protect the city from the carnage all around. Zechariah 14:1–5 makes clear that Jerusalem will be attacked, yet will not be destroyed in the end, but spared for the glory of the kingdom, and the believing remnant will be saved as the Lord defends them and the city against the nations. They will escape through a newly created valley as the Lord finishes judgment and sets up his kingdom. **as high as a horse's bridle.** The severity of the slaughter is indicated in the imagery of the blood of those killed in the battle of Armageddon splattering as high (about 4 feet) as the bridles of the horses involved. Equally likely, if the battle occurs near the central valley of Israel, the tremendous volume and flow of blood could easily form troughs 4 feet deep in some places. This event clearly is described in Rev. 19:11–21. Ezekiel 39:8–16 may be describing the clean-up. **1,600 stadia.** The approximate distance from Armageddon in the north of Palestine to Edom in the south. The great battle will rage across that entire area and even slightly beyond.

REVELATION—NOTE ON 15:1–8 Chapter 15 introduces the seven bowls of wrath, God's final judgments at the end of the seven-year tribulation period. The bowl judgments come in a rapid-fire, staccato fashion, each one stronger in fury and intensity. The bowls are the last plagues that issue from the blast of the seventh trumpet, and will conclude the seventh seal (*see note on 6:1*).

REVELATION—NOTE ON 15:1 **wrath of God.** *See notes on 11:18; 14:10; 16:19; 19:15*; cf. Rom. 1:18–21.

REVELATION—NOTE ON 15:2 **sea of glass.** God's heavenly throne sits on a transparent crystal platform or pavement (*see note on 4:6*). **conquered the beast.** All the saints from every nation, including Israel, ultimately triumph over Satan's Antichrist and his system because of their faith in Jesus Christ. **number of its name.** *See note on 13:17*. **harps.** *See note on 5:8*.

REVELATION—NOTE ON 15:3 **song of Moses.** Sung by the people of Israel immediately after their passage through the Red Sea and their deliverance from the Egyptian armies (Ex. 15:1–21; cf. Deut. 32:1–43), this was a song of victory and deliverance that the redeemed who overcome Antichrist and his system will readily identify with. **song of the Lamb.** See Rev. 5:8–14. These two songs celebrate two great redemptive events: 1) deliverance of Israel by God from Egypt through Moses; and 2) deliverance of sinners by God from sin through Christ. **Great and amazing are your deeds.** This statement from the song of the Lamb extols God's powerful works in creation as he providentially upholds the universe (cf. Ps. 139:14). **Almighty!** God is omnipotent (cf. Amos 4:13). **King of the nations!** God is sovereign over the redeemed of every nation (cf. Jer. 10:7).

REVELATION—NOTE ON **15:4** God's holy and perfect character inevitably demands that he judge (cf. Ps. 19:9; Nah. 1:3, 6). After God's righteous judgment is complete, he will set up Christ's millennial kingdom on earth and the elect from every nation will come and worship him (cf. Ps. 66:4; Isa. 66:23; Phil. 2:9–11).

REVELATION—NOTE ON **15:5** **the sanctuary of the tent of witness.** This refers to the location of the ark of the covenant in the Most Holy Place where God dwells (*see note on 11:19*; cf. Num. 10:11).

REVELATION—NOTE ON **15:6** **seven plagues.** The final, most severe judgments from God, described in ch. 16 (*see note on 15:1*). **linen . . . golden sashes.** The fabric represents holiness and purity (19:14). These are belts or girdles, running from the shoulder to the waist, that each of the seven angels wears over his garments. The sashes demonstrate riches, royalty, and untarnished glory.

REVELATION—NOTE ON **15:7** **four living creatures.** *See notes on 4:6–8*. **seven golden bowls.** These are shallow saucers, familiar items often associated with various functions of the temple worship (1 Kings 7:50; 2 Kings 12:13; 25:15), such as wine (Amos 6:6) and blood sacrifice (Ex. 27:3). Their flat shallowness pictures how the divine judgments will be emptied instantly rather than slowly poured, drowning those who refused to drink the cup of salvation. **wrath of God.** *See notes on Rev. 11:18; 14:10*.

REVELATION—NOTE ON **15:8** **filled with smoke.** Cf. Ex. 19:16–18; 40:34–35; 1 Kings 8:10–11; Isa. 6:4.

REVELATION—NOTE ON **16:2** **first . . . bowl . . . harmful and painful sores came.** The Septuagint (lxx) uses the same Greek word to describe the boils that plagued the Egyptians (Ex. 9:9–11) and afflicted Job (Job 2:7). In the NT, it describes the open sores that covered the beggar Lazarus (Luke 16:21). All over the world, people will be afflicted with incurable, open, oozing sores. **mark of the beast.** Only the worshipers of Antichrist will be afflicted (*see note on Rev. 13:16*; cf. 14:9–11).

REVELATION—NOTE ON **16:3** **second . . . bowl . . . every living thing died that was in the sea.** This is reminiscent of the second trumpet (8:8–9), and of the first plague against Egypt (Ex. 7:20–25). This plague, however, will be far more widespread. The water in the world's oceans will become thick, dark, and coagulated, like the blood of a corpse. The death and decay of billions of sea creatures will only add to the misery of this judgment.

REVELATION—NOTE ON 16:4 third . . . bowl . . . rivers and the springs of water. Fresh water, already in short supply because of the prolonged drought (11:6), will now suffer the fate of the oceans (cf. Ex. 7:19ff.). In addition to suffering from thirst, the worshipers of Antichrist will have no clean water with which to wash their sores.

REVELATION—NOTE ON 16:5 who is and who was. This phrase expresses God's eternality (cf. 1:4, 8; 4:8; 11:17). Revelation 16:6 says that the eternal God will judge justly because they have killed the believers and preachers of the gospel (6:9–11; 7:9–17; 11:18; 17:6; 18:20). This slaughter will have no parallel in history (Matt. 24:21), and neither will the vengeance of God (cf. Rom. 12:19–21).

REVELATION—NOTE ON 16:6 given them blood to drink. The thick, blood-like substance that the fresh waters have become is all that is available to drink (cf. v. 4). **they deserve.** The angel exonerates God from any charge that his judgments are too harsh. The unspeakably wicked generation then alive will shed more blood than any before it, including that of saints (6:9; 17:6) and prophets (11:7–10). God's judgment is fair and proper (cf. Ex. 21:25–27; Lev. 24:19–20; Heb. 10:26–31).

REVELATION—NOTE ON 16:7 altar. The personified altar echoes the words of the angel, reinforcing the truth that God is just in all judgment (19:1–2; cf. Gen. 18:25; Ps. 51:4; Rom. 3:4).

REVELATION—NOTE ON 16:8 fourth . . . bowl . . . scorch people with fire. The sun that normally provides light, warmth, and energy will become a deadly killer. With no fresh water to drink, earth's inhabitants will face extreme heat. The scorching heat will melt the polar ice caps, which some estimate would raise the level of the world's oceans by 200 feet, inundating many of the world's major cities and producing further catastrophic loss of life (cf. Amos 9:5–6). The resulting disruption of ocean transportation will make it difficult to distribute the dwindling resources of food and water.

REVELATION—NOTE ON 16:9 They did not repent. Incredibly, sinners will still refuse to repent (cf. vv. 11, 21), and instead blaspheme God—the One they know has caused their afflictions.

REVELATION—NOTE ON 16:10 fifth . . . bowl . . . throne of the beast. This refers to either Antichrist's actual throne, or his capital city, but extends to all his dominion. Regardless of where the darkness begins, it eventually covers Antichrist's entire kingdom. **darkness.** Worldwide darkness is elsewhere associated with the judgment of God (cf. Isa. 60:2; Joel 2:2; Mark 13:24–25). **gnawed their tongues.** A futile attempt to alleviate the pain from their sores, the drought, and the fierce heat.

REVELATION—NOTE ON 16:11 cursed the God of heaven. A sign of their continued loyalty to Antichrist and their anger at God for the cumulative miseries brought about by the first five bowls. "God of heaven," a frequent OT title for God, appears in the NT only here and in 11:13. **their . . . sores.** The lingering effects of the first bowl are the chief cause of their blasphemy.

REVELATION—NOTE ON 16:12 sixth . . . bowl . . . Euphrates. Called "the great river" five times in Scripture (cf. 9:14; Gen. 15:18; Deut. 1:7; Josh. 1:4), it flows some 1,800 miles from its source on the slopes of Mount Ararat to the Persian Gulf (*see note on Rev. 9:14*). It forms the eastern boundary of the land God promised to Israel (Gen. 15:18; Deut. 1:7; 11:24; Josh. 1:4). With its flow already reduced by the prolonged drought and intensified heat, God supernaturally will dry it up to make way for the eastern confederacy to reach Palestine (Isa. 11:15). **the kings from the east.** God providentially draws these kings and their armies in order to destroy them in the battle of Armageddon (Rev. 16:14). Their reason for coming may be to rebel against Antichrist, whose failure to alleviate the world's suffering will no doubt erode his popularity. Or, this may be a final act of rabid anti-Semitism intent on destroying Israel, perhaps in retaliation for the plagues sent by her God. Since the sun may have melted the ice caps on Ararat, flooding the valley of the Euphrates as the river overflows its banks and bridges, the land will be swamped. God will have to dry it up miraculously for the eastern army to get to Armageddon.

REVELATION—NOTE ON **16:13** **the dragon . . . the beast . . . the false prophet.** The “unholy trinity,” composed of Satan (the dragon; *see note on 12:3*), the Antichrist (the beast; *see note on 11:7*), and Antichrist’s associate (the false prophet; *see note on 13:11*), spew out this plague. **three unclean spirits.** A common NT designation for demons (cf. Matt. 12:43; Mark 1:23; Luke 8:29). These are especially vile, powerful, and deceitful (Rev. 16:14). **like frogs.** This figure further emphasizes their vileness. Frogs were unclean animals according to OT dietary laws (Lev. 11:10–11, 41). Persian mythology viewed them as plague-inducing creatures. The demons are thus described as slimy, cold-blooded, loathsome beings.

REVELATION—NOTE ON **16:14** **signs.** These are supernatural wonders (cf. 13:12–15) designed to deceive (cf. 19:20; 1 Kings 22:20–23; Mark 13:22) the kings into invading Palestine. Their impact will be so great that the unclean spirits are able to induce the kings to make the journey to Palestine in spite of their sores, the intense heat, drought, and darkness. **kings of the whole world.** No longer just the eastern confederacy, but now all the world begins to gather in Palestine for the final, climactic battle (Ps. 2:2–3; Joel 3:2–4; Zech. 14:1–3). **battle on the great day of God the Almighty.** The battle of Armageddon (Rev. 16:16). It is the great war with God and Christ (*see notes on 2 Thess. 1:7–10*; cf. Joel 2:11; 3:2, 4). The war will end when Christ arrives (Rev. 19:17–20).

REVELATION—NOTE ON **16:15** **Blessed.** *See note on 1:3*. **stays awake, keeping his garments.** Our Lord stresses the need for constant readiness for his return (cf. 1 John 2:28). The imagery pictures a soldier ready for battle, or a homeowner watchful for the arrival of a thief (see also Rev. 3:3; 1 Thess. 5:2, 4; 2 Pet. 3:10).

REVELATION—NOTE ON **16:16** **Armageddon.** The Hebrew name for Mount Megiddo, 60 miles north of Jerusalem. The battle will rage on the nearby plains, site of Barak’s victory over the Canaanites (Judg. 4) and Gideon’s victory over the Midianites (Judg. 7). Napoleon called this valley the greatest battlefield he had ever seen. But the battle of Armageddon will not be limited to the Megiddo plains—it will encompass the length of Palestine (*see note on Rev. 14:20*).

REVELATION—NOTE ON 16:17 seventh . . . bowl . . . "It is done!" This bowl will complete God's wrath (except for final judgment on the rebellion at the end of the Millennium; 20:7–10) and immediately precedes the second coming of Christ. It will usher in the worst calamity in the history of the world. The voice from the temple in heaven is undoubtedly that of God himself. "It is done" is best translated, "It has been and will remain done" (cf. John 19:30). God will punctuate the completion of his wrath with a devastating earthquake—the most powerful in earth's history (cf. Rev. 16:19–21).

REVELATION—NOTE ON 16:19 The great city. Cf. 11:13; 21:10; *see notes on Zech. 14:1–8*. Jerusalem will be split into three parts (Zech. 14:4), not as a judgment (cf. Rev. 11:13), but as an improvement. The additional water supply (Zech. 14:8) and topographical changes (Zech. 14:4–5) will prepare the city for its central place in the millennial kingdom. Jerusalem is the only city to be spared the judgment (cf. 1 Chron. 23:25; Ps. 125:1–2; Mic. 4:7) and will be made more beautiful (Ps. 48:2), because of her repentance (see Rev. 11:13). **cities of the nations.** God's purpose is very different for the rest of the world's cities—they are to be destroyed. **Babylon.** The capital of the Antichrist's empire will receive a special outpouring of God's wrath as prophesied in Isa. 13:6–13. Revelation 17–18 gives details of its destruction.

REVELATION—NOTE ON 16:20 every island fled . . . no mountains were to be found. This powerful earthquake will radically alter all the earth's topography, preparing it for the coming millennial kingdom. Cf. 6:12–14; Isa. 40:4–5; Jer. 4:23–27.

REVELATION—NOTE ON 16:21 one hundred pounds. The huge size of the hailstones indicates unparalleled atmospheric convulsions. Such massive chunks of ice will cause unimaginable devastation and death.

REVELATION—NOTE ON 17:1 seven angels. The reference to these angels links chs. 17–18 with the bowl judgments (ch. 16), which extend to the second coming of Christ (*see note on 16:17*). Chapters 17–18 focus on one aspect of those bowl judgments, the judgment of Babylon. The judgments already described are identified as targeting the final world system. **great prostitute.** *See note on 14:8*. Prostitution frequently symbolizes idolatry or religious apostasy (cf. Jer. 3:6–9; Ezek. 16:30ff.; 20:30; Hos. 4:15; 5:3; 6:10; 9:1). Nineveh (Nah. 3:1, 4), Tyre (Isa. 23:17), and even Jerusalem (Isa. 1:21) are also depicted as harlot cities. **seated on many waters.** This picture emphasizes the sovereign power of the harlot. The picture is of a ruler seated on a throne, ruling the waters, which symbolize the nations of the world (see Rev. 17:15).

REVELATION—NOTE ON 17:2 kings . . . committed sexual immorality. The harlot will ally herself with the world's political leaders. Fornication here does not refer to sexual sin, but to idolatry (*see note on 14:8*). All the world rulers will be absorbed into the empire of Satan's false christ. **wine of whose sexual immorality.** The harlot's influence will extend beyond the world's rulers to the rest of mankind (cf. 17:15; 13:8, 14). The imagery does not describe actual wine and sexual sin, but pictures the world's people being swept up into the intoxication and sin of a false system of religion.

REVELATION—NOTE ON 17:3 in the Spirit. Cf. 1:10; 4:2; 21:10. The Holy Spirit transports John into the wilderness (a deserted, lonely, desolate wasteland), perhaps to give him a better understanding of the vision. **a woman.** The harlot of 17:1, Babylon. **scarlet beast.** The Antichrist (cf. 13:1, 4; 14:9; 16:10), who for a time will support and use the false religious system to effect world unity. Then he will assume political control (cf. 17:16). Scarlet is the color of luxury, splendor, and royalty. **full of blasphemous names.** Because of his self-deification (cf. 13:1; Dan. 7:25; 11:36; 2 Thess. 2:4). **had seven heads and ten horns.** This pictures the extent of Antichrist's political alliances (*see notes on Rev. 17:9–12; 13:1*).

REVELATION—NOTE ON 17:4 purple and scarlet. The colors of royalty, nobility, and wealth. The woman is portrayed as a prostitute who has plied her trade successfully and become extremely wealthy. **adorned.** Prostitutes often dress in fine clothes and precious jewels to allure their victims (cf. Prov. 7:10). The religious harlot Babylon is no different, adorning herself to lure the nations into her grasp. **a golden cup.** Still another evidence of the harlot's great wealth (cf. Jer. 51:7); but the pure gold is defiled by the filthiness of her immorality. Just as a prostitute might first get her victim drunk, so the harlot system deceives the nations into committing spiritual fornication with her.

REVELATION—NOTE ON 17:5 **forehead.** It was customary for Roman prostitutes to wear a headband with their name on it (cf. Jer. 3:3), parading their wretchedness for all to see. The harlot's forehead is emblazoned with a threefold title descriptive of the world's final false religious system. **mystery.** A NT mystery is truth once hidden, but in the NT revealed. *See notes on Matt. 13:11; Eph. 3:4–5*. Spiritual Babylon's true identity is yet to be revealed. Thus, the precise details of how it will be manifested in the world are not yet known. **Babylon the great.** This Babylon is distinct from the historical, geographical city of Babylon (which still existed in John's day). The details of John's vision cannot be applied to any historical city (*see note on Rev. 14:8*). **mother of prostitutes.** All false religion stems ultimately from Babel, or Babylon (cf. Gen. 11; *see note on Rev. 14:8*).

REVELATION—NOTE ON 17:6 **the blood of the saints . . . martyrs of Jesus.** Some see the first group as OT saints, and the second as NT saints—an unimportant distinction since this pictures the witnesses, or "martyrs," of the tribulation. John's point is that the harlot is a murderer. False religion has killed millions of believers over the centuries, and the final false system will be far more deadly than any that preceded it.

REVELATION—NOTE ON 17:7 **mystery.** Not that Babylon is a false system of religion, because that is already known, but that the beast will fully support the harlot and together exert vast influence over the whole earth.

REVELATION—NOTE ON 17:8 **The beast.** Both a king and kingdom are referred to by this term. **was, and is not, and is about to rise.** A reference to the Antichrist's false resurrection (13:3–4, 12–14; *see note on 13:3*). **bottomless pit.** After his "resurrection," the Antichrist will become possessed by a great demon from the abyss (*see notes on 13:1, 3*). **destruction.** Eternal destruction (cf. 17:11; Matt. 7:13; John 17:12; Phil. 1:28; 3:19; 2 Thess. 2:3; Heb. 10:39; 2 Pet. 2:3; 3:7, 16). This is the lake of fire, the place of Antichrist's destruction (Rev. 19:20). **book of life.** The roll of the elect, written in eternity past by God (*see note on 3:5*). Only the elect will escape the Antichrist's deception (Matt. 24:24). **from the foundation of the world.** *See note on Rev. 13:8*; cf. 2 Tim. 1:9; Titus 1:2 ("before the ages began"). A frequent phrase (Matt. 13:35; 25:34; Luke 11:50; John

17:24; Eph. 1:4; Heb. 4:3; 9:26; 1 Pet. 1:20) referring to God's pre-creation plan.

REVELATION—NOTE ON 17:9 seven mountains. The Greek word is often used of hills (Matt. 5:1; 15:29; John 6:15; 8:1). Many commentators interpret this expression to mean Rome, which sits on seven hills. It is true that the final worldwide system of false religion includes, but is not necessarily limited to, Rome; but specifically, the seven mountains in context likely symbolize the seven kingdoms and their kings of Rev. 17:10.

REVELATION—NOTE ON 17:10 seven kings. Representatives of the seven great world empires (Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, and that of the Antichrist). Cf. Daniel's image in Dan. 2:37–45. **five of whom have fallen, one is, the other.** When John wrote, the Egyptian, Assyrian, Babylonian, Medo-Persian and Greek empires had gone out of existence; Rome still existed; and the Antichrist's empire had not yet come. When it does, it will be brief (Rev. 12:12; 13:5) and he will end in perdition (17:11; *see note on v. 8*).

REVELATION—NOTE ON 17:11 was and is not . . . an eighth. The Antichrist's kingdom is said to be both the seventh and eighth kingdoms because of his supposed demise and resurrection. He is the seventh king before and the eighth king after his "resurrection" when he destroys the harlot's religious empire and demands exclusive worship of himself (v. 16).

REVELATION—NOTE ON 17:12 ten kings. *See notes on 12:3; 13:1* (cf. Dan. 2:41–42). These kings are sub-rulers under the Antichrist, whose empire will apparently be divided into 10 administrative districts. **not yet received royal power.** Thus, the kings cannot be identified with any historical figures. **one hour.** Symbolic of the brief three and one-half-year period of time (cf. Rev. 11:2–3; 12:6, 12, 14; 13:5; 18:10, 17, 19).

REVELATION—NOTE ON 17:14 make war. A reference to the battle of Armageddon (16:14–16), where the Lamb will utterly destroy the kings (19:17–21). **Lord of lords and King of kings.** A title for God (19:16; 1 Tim. 6:15; cf. Deut. 10:17; Ps. 136:3) that emphasizes his sovereignty over all other rulers to whom he has delegated authority.

REVELATION—NOTE ON 17:15 *See note on v. 1*.

REVELATION—NOTE ON 17:16 **will hate the prostitute.** After using the false religious system to unify the world kingdoms and gain control of all, the Antichrist—with the help of his 10 sub-rulers—will turn against the system, plunder and destroy it, and seize all power and worship for himself. They will be carrying out God's will (v. 17). Cf. Gen. 50:20.

REVELATION—NOTE ON 17:18 **great city.** Here is another identification of the capital city of Babylon, centerpiece of Antichrist's empire. Cf. 18:10, 18, 21.

REVELATION—NOTE ON 18:1 **earth was made bright with his glory.** The fifth bowl (16:10) will have plunged the world into darkness. Against that backdrop, the sudden, blazing appearance of another angel (not the same as in 17:1, 7, 15) will certainly rivet the world's attention on him and his message of judgment on Babylon (cf. 14:8).

REVELATION—NOTE ON 18:2 **fallen is Babylon the great!** Cf. 14:8; *see note on Isa. 21:9*, the verse from which these words come. The Greek text views the results of this as if it had already taken place (*see note on Rev. 14:8*). But the seventh bowl is being referred to here and it is yet to come at this point (16:17–21). When it comes, devastation and annihilation will take place, leaving the place to demons.

REVELATION—NOTE ON 18:3 **wine . . . of her sexual immorality.** Religious Babylon (ch. 17) lures the nations into spiritual drunkenness and fornication with false gods (17:2, 4); commercial Babylon (ch. 18) seduces the unbelieving world into a materialistic stupor, so that the people of the world will become drunk with passion because of their relationship with Babylon. **kings . . . merchants.** Political rulers and corporate leaders alike are swept up in this worldwide system of commerce (14:8; 17:2).

REVELATION—NOTE ON 18:4 **Come out of her, my people.** God will call his own to disentangle themselves from this evil system. This may also be God's calling the elect to abandon the world system and come to faith in the Savior. In either case, the message is to abandon the system before it is destroyed (cf. 2 Cor. 6:17; 1 John 2:15). The judgment of God on that society living in sinful, arrogant self-indulgence can be avoided. Cf. Isaiah's and Jeremiah's message to their people to leave Babylon (Isa. 48:20; Jer. 50:8; 51:6–9, 45).

REVELATION—NOTE ON **18:5** **remembered.** See 16:19. God does not remember the iniquities of his people (Jer. 31:34), but does remember to protect them (Mal. 3:16–4:2). For unrepentant Babylon, there will be no such forgiveness, only judgment.

REVELATION—NOTE ON **18:6–7** **Pay her back.** The angel calls for God to recompense wrath to Babylon in her own cup to repay her according to her deeds (*see note on 17:4*). This is an echo of the OT law of retaliation (Ex. 21:24), which will be implemented by God (Rom. 12:17–21).

REVELATION—NOTE ON **18:6** **double.** Has the sense of "full," or "overflowing." The punishment will fit the crime (cf. Jer. 16:18). **cup.** The cup of wickedness from which so many have drunk (Rev. 14:8; 17:2, 4, 6) will call for the cup of wrath (14:10; 16:19).

REVELATION—NOTE ON **18:7b** **am no widow.** A proud, but empty, boast of self-sufficiency, also made by historical Babylon (Isa. 47:8). Cf. 1 Cor. 10:12.

REVELATION—NOTE ON **18:8** **in a single day.** See vv. 10, 17, 19. The special judgments on Babylon take place in a brief period of time. Daniel 5:30 records that Babylon of old fell in one day. **her plagues.** These could include those of Rev. 16:1ff., but must be the special destruction of the city as well, described as "death and mourning and famine."

REVELATION—NOTE ON **18:9–20** This section records the lament over Babylon's destruction, not her sin, by those who were part of her system.

REVELATION—NOTE ON **18:9** **kings.** The political leaders of the world will weep because the loss of his capital city will signal the doom of Antichrist's empire, and with it, the source of their power. Cf. v. 3; 17:2. **weep and wail over her.** "Weep" means "to sob openly." "Wail" translates the same Greek word used to express the despair of the unbelieving world at the return of Christ (1:7).

REVELATION—NOTE ON 18:10 single hour. Cf. vv. 8, 17, 19.

REVELATION—NOTE ON 18:12–13 Over half of their commodities appear in the list of Ezek. 27:12–22.

REVELATION—NOTE ON 18:12 purple. This refers to garments laboriously dyed with purple dye extracted from shellfish. Lydia (Acts 16:14) was a seller of such expensive garments. A distinctive mark of the Caesars was their purple robes. **scented wood.** Wood from North African citrus trees, highly valued because of its color, which was used to make extremely expensive pieces of furniture. **marble.** Marble, imported from Africa, Egypt, and Greece, was widely used in Roman buildings.

REVELATION—NOTE ON 18:13 myrrh. Cf. Matt. 26:7, 12; John 12:3. **frankincense.** A fragrant gum or resin imported from Arabia and used in incense and perfume (Song 3:6; Matt. 2:11). **slaves, that is, human souls.** The slave trade, long banned by the civilized nations of the world, will reappear in Antichrist’s debauched commercial system.

REVELATION—NOTE ON 18:17 shipmasters. Ship captains will mourn the loss of Babylon and the lucrative transport business that went with it.

REVELATION—NOTE ON 18:19 threw dust on their heads. An ancient expression of grief (cf. Josh. 7:6; 1 Sam. 4:12; 2 Sam. 1:2; 15:32; Job 2:12; Lam. 2:10; Ezek. 27:30). **in a single hour.** Not just 60 minutes, but one brief period of swift judgment (*see note on Rev. 18:8*).

REVELATION—NOTE ON 18:20 God has given judgment for you against her! The angel will exhort the tribulation martyrs (6:9–11) to rejoice, not over the deaths of those doomed to eternal hell, but, because God’s righteousness and justice will have prevailed.

REVELATION—NOTE ON 18:21 great millstone. Millstones were large, heavy stones used to grind grain. This metaphor portrays the violence of Babylon’s overthrow. Cf. Jer. 51:61–64; *see note on Matt. 18:6*.

REVELATION—NOTE ON 18:22–23 The fall of Babylon ends whatever semblance of normalcy will still exist in the world after all the seals, trumpets, and bowls. Life will be totally disrupted and the end near. No more music, no industry, no preparing of food (“mill”), no more power for light, and no more weddings because God will destroy the deceivers and deceived.

REVELATION—NOTE ON 18:24 blood of prophets and of saints. The religious and commercial/political systems embodied in Babylon will commit unspeakable atrocities against God’s people (cf. 6:10; 11:7; 13:7, 15; 17:6; 19:2). God will avenge that slaughter of his people (19:2).

REVELATION—NOTE ON 19:1 After this. This is a time key. After the destruction of Babylon at the end of the Great Tribulation, just before the kingdom is established (ch. 20). This section bridges the tribulation and the millennial kingdom. **great multitude.** Probably angels, since the saints join in later (19:5ff.; cf. 5:11, 12; 7:11–12). The imminent return of the Lord Jesus Christ prompts this outburst of praise.

REVELATION—NOTE ON 19:1–6 Hallelujah! This Hebrew word appears four times in the NT, all in this chapter (vv. 1, 3, 4, 6). This exclamation, meaning “Praise the Lord,” occurs frequently in the OT (cf. Ps. 104:35; 105:45; 106:1; 111:1; 112:1; 113:1; 117:1; 135:1; 146:1). Five reasons for their praise emerge: 1) God’s deliverance of his people from their enemies (Rev. 19:1); 2) God’s meting out of justice (v. 2); 3) God’s permanent crushing of man’s rebellion (v. 3); 4) God’s sovereignty (v. 6); and 5) God’s communion with his people (v. 7).

REVELATION—NOTE ON 19:2 judgments. Saints long for the day of judgment (cf. 6:10; 16:7; Isa. 9:7; Jer. 23:5). Godly people love righteousness and hate sin, for righteousness honors God and sin mocks him. Believers long for a world of justice, and it will come (Rev. 19:15; 2:27; 12:5).

REVELATION—NOTE ON 19:3 smoke . . . goes up. This is because of the fire (cf. 17:16, 18; 18:8–9, 18; 14:8–11).

REVELATION—NOTE ON 19:4 twenty-four elders. Best understood as representatives of the church (*see note on 4:4*). **four living creatures.** A special order of angelic beings (*see note on 4:6*). These compose the same group as in 7:11 and are frequently associated with worship (4:8, 11; 5:9–12, 14; 11:16–18).

REVELATION—NOTE ON 19:5 small and great. All distinctions and ranks are to be transcended.

REVELATION—NOTE ON 19:6 the Almighty. Used nine times in Revelation as a title for God (cf. v. 15; 1:8; 4:8; 11:17; 15:3; 16:7, 14; 21:22). The great praise of the multitude sounds like a massive crashing of waves.

REVELATION—NOTE ON 19:7 marriage of the Lamb. Hebrew weddings consisted of three phases: 1) betrothal (often when the couple were children); 2) presentation (the festivities, often lasting several days, that preceded the ceremony); and 3) the ceremony (the exchanging of vows). The church was betrothed to Christ by his sovereign choice in eternity past (Eph. 1:4; Heb. 13:20) and will be presented to him at the rapture (John 14:1–3; 1 Thess. 4:13–18). The final supper will signify the end of the ceremony. This symbolic meal will take place at the establishment of the millennial kingdom and last throughout that 1,000-year period (cf. Rev. 21:2). While the term "bride" often refers to the church, and does so here (2 Cor. 11:2; Eph. 5:22–24), it ultimately expands to include all the redeemed of all ages, which becomes clear in the remainder of the book.

REVELATION—NOTE ON 19:8 righteous deeds of the saints. Not Christ's imputed righteousness granted to believers at salvation, but the practical results of that righteousness in believers' lives, i.e., the outward manifestation of inward virtue.

REVELATION—NOTE ON 19:9 Blessed. *See note on 1:3*. **those who are invited.** This is not the bride (the church) but the guests. The bride doesn't get invited, she invites. These are those saved before Pentecost, all the faithful believers saved by grace through faith up to the birth of the church (Acts 2:1ff.). Though they are not the bride, they still are glorified and reign with Christ in the millennial kingdom. It is really differing imagery rather than differing reality. The guests also will include tribulation saints and believers alive in earthly bodies in the kingdom. The church is the bride, pure and faithful—never a harlot, like Israel was (see Hos. 2). So the church is the bride during the presentation feast in heaven, then comes to earth for the celebration of the final meal (the Millennium). After that event, the new order comes and the marriage is consummated (*see notes on Rev. 21:1–2*). **true words of God.** This refers to everything since 17:1. It is all true—the marriage will take place after judgment.

REVELATION—NOTE ON 19:10 fell down at his feet. Overwhelmed by the grandeur of the vision, John collapsed in worship before the angel (cf. 1:17; 22:8). **You must not do that!** Cf. 22:8–9. The Bible forbids the worship of angels (Col. 2:18–19). **the testimony of Jesus is the spirit of prophecy.** The central theme of both OT prophecy and NT preaching is the gospel of the Lord Jesus Christ.

REVELATION—NOTE ON 19:11 heaven opened. The One who ascended to heaven (Acts 1:9–11) and had been seated at the Father's right hand (Heb. 8:1; 10:12; 1 Pet. 3:22) will return to take back the earth from the usurper and establish his kingdom (Rev. 5:1–10). The nature of this event shows how it differs from the rapture. At the rapture, Christ meets his own in the air—in this event he comes with them to earth. At the rapture, there is no judgment—in this event it is all judgment. This event is preceded by blackness—the darkened sun, moon gone out, stars fallen, smoke—then lightning and blinding glory as Jesus comes. Such details are not included in rapture passages (John 14:1–3; 1 Thess. 4:13–18). **white horse.** In the Roman triumphal processions, the victorious general rode his white war horse up the Via Sacra to the temple of Jupiter on the Capitoline Hill. Jesus' first coming was in humiliation on a colt (Zech. 9:9). John's vision portrays him as the conqueror on his war horse, coming to destroy the wicked, to overthrow the Antichrist, to defeat Satan, and to take control of the earth (cf. 2 Cor. 2:14). **Faithful and True.** True to his word, Jesus will return to earth (Matt. 24:27–31; *see note on Rev. 3:14*). **in righteousness he judges.** See 20:11–15; cf. Matt. 25:31ff.; John 5:25–30; Acts 17:31. **makes war.** This startling statement, appearing only here and Rev. 2:16, vividly portrays the holy wrath of God against sinners (cf. Ps. 7:11). God's patience will be exhausted with sinful, rebellious mankind.

REVELATION—NOTE ON 19:12 His eyes are like a flame of fire. Nothing escapes his penetrating vision, so his judgments are always just and accurate (*see note on 1:14*). **a name . . . no one knows.** John could see the name, but was unable to comprehend it (cf. 2 Cor. 12:4). There are unfathomable mysteries in the Godhead that even glorified saints will be unable to grasp.

REVELATION—NOTE ON 19:13 a robe dipped in blood. This is not from the battle of Armageddon, which will not have begun until v. 15. Christ's garments are stained with the blood of his enemies and symbolize the great battles he has already fought against sin, Satan, and death. **The Word.** Only John uses this title for the Lord (see Introduction: Author and Date). As the Word of God, Jesus is the image of the invisible God (Col. 1:15); the express image of his person (Heb. 1:3); and the final, full revelation from God (Heb. 1:1–2).

REVELATION—NOTE ON 19:14 armies of heaven. Composed of the church (v. 8), tribulation saints (7:13), OT believers (Jude 14; cf. Dan. 12:1–2), and even angels (Matt. 25:31). They return not to help Jesus in the battle (they are unarmed), but to reign with him after he defeats his enemies (Rev. 20:4; 1 Cor. 6:2; 2 Tim. 2:12). Cf. Ps. 149:5–9.

REVELATION—NOTE ON 19:15 sharp sword. This symbolizes Christ's power to kill his enemies (1:16; cf. Isa. 11:4; Heb. 4:12–13). That the sword comes out of his mouth indicates that he wins the battle with the power of his word. Though the saints return with Christ to reign and rule, they are not the executioners. That is his task, and that of his angels (Matt. 13:37–50). **rod of iron.** Swift, righteous judgment will mark Christ's rule in the kingdom. Believers will share his authority (Rev. 2:26; 1 Cor. 6:2; *see notes on Rev. 2:27*; 12:5; Ps. 2:9). **winepress.** A vivid symbol of judgment (*see note on Rev. 14:19*). Cf. Isa. 63:3; Joel 3:13.

REVELATION—NOTE ON 19:16 on his thigh. Jesus will wear a banner across his robe and down his thigh with a title emblazoned on it that emphasizes his absolute sovereignty over all human rulers (*see note on 17:14*).

REVELATION—NOTE ON 19:17–21 These verses depict the frightening holocaust unparalleled in human history—the battle of Armageddon, the pinnacle of the day of the Lord (*see note on 1 Thess. 5:2*). It is not so much a battle as an execution, as the remaining rebels are killed by the Lord Jesus (Rev. 19:21; *see notes on 14:19–20*; cf. Ps. 2:1–9; Isa. 66:15–16; Ezek.

39:1ff.; Joel 3:12ff.; Matt. 24–25; 2 Thess. 1:7–9). This day of the Lord was seen by Isaiah (Isa. 66:15–16), Joel (Joel 3:12–21), Ezekiel (Ezek. 39:1–4, 17–20), Paul (2 Thess. 1:6ff.; 2:8), and our Lord (Matt. 25:31–46).

REVELATION—NOTE ON 19:17–18 great supper of God. Cf. Ezek. 39:17. Also called the “battle on the great day of God the Almighty” (Rev. 16:14), it will begin with an angel summoning birds to feed on the corpses of those who will be slain (cf. Matt. 24:27–28). God will declare his victory before the battle even begins. The OT frequently pictures the indignity of carrion birds feasting on human dead (Deut. 28:26; Ps. 79:2; Isa. 18:6; Jer. 7:33; 16:4; 19:7; 34:20; Ezek. 29:5).

REVELATION—NOTE ON 19:19 kings of the earth. See 17:12–17. **their armies.** See 16:13–14. **his army.** Zechariah describes this army of the Lord as “all the holy ones” (Zech. 14:5).

REVELATION—NOTE ON 19:20 beast was captured, and . . . the false prophet. In an instant, the world’s armies are without their leaders. The beast is Antichrist (*see notes on 13:1–8*); the false prophet is his religious cohort (*see notes on 13:11–17*). **thrown alive.** The bodies of the beast and the false prophet will be transformed, and they will be banished directly to the lake of fire (Dan. 7:11)—the first of countless millions of unregenerate men (20:15) and fallen angels (cf. Matt. 25:41) to arrive in that dreadful place. That these two still appear there 1,000 years later (Rev. 20:10) refutes the false doctrine of annihilationism (cf. 14:11; Isa. 66:24; Matt. 25:41; Mark 9:48; Luke 3:17; 2 Thess. 1:9). **lake of fire.** The final hell, the place of eternal punishment for all unrepentant rebels, angelic or human (cf. Rev. 20:10, 15). The NT says much of eternal punishment (cf. 14:10–11; Matt. 13:40–42; 25:41; Mark 9:43–48; Luke 3:17; 12:47–48). **fire . . . sulfur.** *See note on Rev. 9:17*. These two are frequently associated with divine judgment (14:10; 20:10; 21:8; Gen. 19:24; Ps. 11:6; Isa. 30:33; Ezek. 38:22; Luke 17:29).

REVELATION—NOTE ON 19:21 sword. See v. 15; cf. Zech. 14:1–13. **birds were gorged with their flesh.** All remaining sinners in the world will have been executed, and the birds will gorge themselves on their corpses.

REVELATION—NOTE ON 20:1–22:21 Chapter 19 ends with the battle of Armageddon and Christ's second coming—events that mark the close of the tribulation. The events of ch. 20—the binding of Satan, Christ's 1,000-year earthly kingdom, Satan's final rebellion, and the great white throne judgment—fit chronologically between the close of the tribulation and the creation of the new heaven and the new earth described in chs. 21–22.

REVELATION—NOTE ON 20:1 the bottomless pit. The place where demons are incarcerated pending their final sentencing to the lake of fire (*see notes on 9:1; 2 Pet. 2:4*).

REVELATION—NOTE ON 20:2 seized. This includes not only Satan, but the demons as well. Their imprisonment will dramatically alter the world during the kingdom, since their destructive influence in all areas of human thought and life will be removed. **dragon.** Likening Satan to a dragon emphasizes his ferocity and cruelty (*see note on 12:3*). **ancient serpent.** A reference to Satan's first appearance in the Garden of Eden (Gen. 3:1ff.), where he deceived Eve (cf. 2 Cor. 11:3; 1 Tim. 2:14). **devil and Satan.** *See note on Rev. 12:9*. **a thousand years.** This is the first of six references to the length of the millennial kingdom (cf. 20:3, 4, 5, 6, 7). There are three main views of the duration and nature of this period: 1) Premillennialism sees this as a literal 1,000-year period during which Jesus Christ, in fulfillment of numerous prophecies (e.g., 2 Sam. 7:12–16; Ps. 2; Isa. 11:6–12; 24:23; Hos. 3:4–5; Joel 3:9–21; Amos 9:8–15; Mic. 4:1–8; Zeph. 3:14–20; Zech. 14:1–11; Matt. 24:29–31, 36–44), reigns on the earth. Using the same general principles of interpretation for both prophetic and non-prophetic passages leads most naturally to Premillennialism. Another strong argument supporting this view is that so many biblical prophecies have already been literally fulfilled, suggesting that future prophecies will likewise be fulfilled literally. 2) Postmillennialism understands the reference to a 1,000-year period as only symbolic of a golden age of righteousness and spiritual prosperity. It will be ushered in by the spread of the gospel during the present church age and brought to completion when Christ returns. According to this view, references to Christ's reign on earth primarily describe his spiritual reign in the hearts of believers in the church. 3) Amillennialism understands the 1,000 years to be merely symbolic of a long period of time. This view interprets OT prophecies of a Millennium as being fulfilled spiritually now in the church (either on earth or in heaven) or as references to the eternal state. Using the same literal, historical, grammatical principles of interpretation so as to determine the normal sense of language, one is left with the inescapable conclusion that Christ will return and reign in a real kingdom on earth for 1,000 years. There is nothing in the text to render the conclusion that "a thousand years" is symbolic. Never in Scripture when "year" is used with a number is its meaning not literal (*see note on 2 Pet. 3:8*).

REVELATION—NOTE ON 20:3 the pit. All seven times that this appears in Revelation, it refers to the place where fallen angels and evil spirits are kept captive, waiting to be sent to the lake of fire—the final hell prepared for them (Matt. 25:41). **released for a little while.** Satan will be released so God can make a permanent end of sin before establishing the new heaven and earth. All who survive the tribulation and enter the kingdom will be believers. However, despite that and the personal presence and rule of the Lord Jesus Christ, many of their descendants will refuse to believe in him. Satan will then gather those unbelievers for one final, futile rebellion against God. It will be quickly and decisively crushed, followed by the great white throne judgment and the establishment of the eternal state.

REVELATION—NOTE ON 20:4 the souls of those who had been beheaded. These are tribulation martyrs (cf. 6:9; 18:24; 19:2). The Greek word translated "beheaded" became a general term for execution, not necessarily a particular method. **its mark.** *See note on 13:16*. Tribulation martyrs will be executed for refusing the mark of the beast. **reigned.** Tribulation believers, along with the redeemed from both the OT and NT eras, will reign with Christ (1 Cor. 6:2; 2 Tim. 2:12) during the 1,000-year kingdom.

REVELATION—NOTE ON 20:5 The rest of the dead. The bodies of unbelievers of all ages will not be resurrected until the great white throne judgment (vv. 12–13). **first resurrection.** Scripture teaches two kinds of resurrections: the "resurrection of life" and the "resurrection of judgment" (John 5:29; cf. Dan. 12:2; Acts 24:15). The first kind of resurrection is described as "the resurrection of the just" (Luke 14:14), the resurrection of "those who belong to Christ" at his coming (1 Cor. 15:23), and the "better life" (Heb. 11:35). It includes only the redeemed of the church age (1 Thess.

4:13–18), the OT (Dan. 12:2), and the tribulation (Rev. 20:4). They will enter the kingdom in resurrection bodies, along with believers who survived the tribulation. The second kind of resurrection, then, will be the resurrection of the unconverted who will receive their final bodies suited for torment in hell.

REVELATION—NOTE ON 20:6 **Blessed.** Those who die in the Lord (14:13) are blessed with the privilege of entering his kingdom (*see note on 1:3*). **second death.** The first death is only physical, the second is spiritual and eternal in the lake of fire, the final, eternal hell (v. 14). It could exist outside the created universe as we know it, outside of space and time, and be presently unoccupied (*see note on 19:20*). **a thousand years.** *See note on 20:2*.

REVELATION—NOTE ON 20:7 **Satan . . . released.** He is loosed to bring cohesive leadership to the world of rebels born to the believers who entered the kingdom at the beginning. He is loosed to reveal the character of Christ-rejecting sinners who are brought into judgment for the last time ever.

REVELATION—NOTE ON 20:8 **Gog and Magog.** The name given to the army of rebels and its leader at the end of the Millennium. They were names of ancient enemies of the Lord. Magog was the grandson of Noah (Gen. 10:2) and founder of a kingdom located north of the Black and Caspian Seas. Gog is apparently the leader of a rebel army known collectively as Magog. The battle depicted in Rev. 20:8–9 is like the one in Ezek. 38–39; it is best to see this one as taking place at the end of the Millennium. For the difference, *see notes on Ezek. 38–39*.

REVELATION—NOTE ON 20:9 **beloved city.** Jerusalem (cf. Ps. 78:68; 87:2), the capital city during Christ’s millennial reign (Jer. 3:17). The saints will be living around the city where Christ reigns (cf. Isa. 24:23; Jer. 3:17; Zech. 14:9–11). **fire.** Frequently associated in Scripture with divine judgment of wicked men (Gen. 19:24; 2 Kings 1:10, 12, 14; Luke 9:54; 17:29).

REVELATION—NOTE ON 20:10 **deceived.** Just as his demons will entice the world’s armies into the Battle of Armageddon, Satan will draw them into a suicidal assault against Christ and his people (16:13–14). **lake of fire and sulfur.** *See note on 19:20*. **tormented day and night.** *See note on 14:11*.

Continuous, unrelieved torment will be the final state of Satan, fallen angels, and unredeemed men.

REVELATION—NOTE ON 20:11–15 These verses describe the final judgment of all the unbelievers of all ages (Matt. 10:15; 11:22, 24; 12:36, 41–42; Luke 10:14; John 12:48; Acts 17:31; 24:25; Rom. 2:5, 16; Heb. 9:27; 2 Pet. 2:9; 3:7; Jude 6). Our Lord referred to this event as the "resurrection of judgment" (John 5:29). This judgment takes place in the indescribable void between the end of the present universe (Rev. 20:11) and the creation of the new heaven and earth (21:1).

REVELATION—NOTE ON 20:11 great white throne. Nearly 50 times in Revelation there is the mention of a throne. This is a judgment throne, elevated, pure, and holy. God sits on it as judge (cf. 4:2–3, 9; 5:1, 7, 13; 6:16; 7:10, 15) in the person of the Lord Jesus Christ. See 21:5–6; John 5:22–29; Acts 17:31. **earth and sky fled away.** John saw the contaminated universe go out of existence. Peter described this moment in 2 Pet. 3:10–13 (*see notes there*). The universe is "uncreated," going into non-existence (cf. Matt. 24:35).

REVELATION—NOTE ON 20:12 standing before the throne. In a judicial sense, as guilty, condemned prisoners before the bar of divine justice. There are no living sinners left in the destroyed universe since all sinners were killed and all believers glorified. **books.** These books record every thought, word, and deed of sinful men—all recorded by divine omniscience (*see note on Dan. 7:9–10*, the verse that is the source of this text). They will provide the evidence for eternal condemnation. Cf. Rev. 18:6–7. **book of life.** It contains the names of all the redeemed (Dan. 12:1; *see notes on Rev. 3:5*). **judged . . . according to what they had done.** Their thoughts (Luke 8:17; Rom. 2:16), words (Matt. 12:37), and actions (Matt. 16:27) will be compared to God's perfect, holy standard (Matt. 5:48; 1 Pet. 1:15–16) and will be found wanting (Rom. 3:23). This also implies that there are degrees of punishment in hell (cf. Matt. 10:14–15; 11:22; Mark 12:38–40; Luke 12:47–48; Heb. 10:29).

REVELATION—NOTE ON 20:13 Death and Hades. *See note on 1:18*. Both terms describe the state of death. All unrighteous dead will appear at the great white throne judgment; none will escape. All the places that have held the bodies of the unrighteous dead will yield up new bodies suited for hell.

REVELATION—NOTE ON 20:14 second death. *See note on v. 6*.

REVELATION—NOTE ON 20:15 lake of fire. *See note on 19:20*.

REVELATION—NOTE ON 21:1 As the chapter opens, all the sinners of all the ages, both demons and men, including Satan, the beast, and the false prophet, are in the lake of fire forever. The whole universe has been destroyed, and God creates a new universe to be the eternal dwelling place of the redeemed. **a new heaven and a new earth.** The entire universe as we now know it will be destroyed (2 Pet. 3:10–13) and be replaced by a new creation that will last forever. This is an OT reality (Ps. 102:25–26; Isa. 65:17; 66:22), as well as a NT one (Luke 21:33; Heb. 1:10–12). *See note on Rev. 20:11–15*. **sea was no more.** Currently three-fourths of the earth's surface is water, but the new environment will no longer be water-based and will have completely different climatic conditions. *See notes on 22:1–2*.

REVELATION—NOTE ON 21:2–22:5 By this point in the chronology of Revelation, OT saints, tribulation saints, and all those converted during the millennial kingdom will be incorporated into the ultimate redeemed bride and will dwell in the new Jerusalem. John described the consummation of all things in Christ and the new Jerusalem descending into the eternal state (cf. 19:7; 20:6; 1 Cor. 15:28; Heb. 12:22–24).

REVELATION—NOTE ON 21:2 new Jerusalem. Cf. 3:12; Heb. 11:10; 12:22–24; 13:14. This is the capital city of heaven, a place of perfect holiness. It is seen "coming down out of heaven" indicating it already existed; but it descends into the new heavens and new earth from its place on high. This is the city where the saints will live (cf. John 14:1–3). **bride.** An important NT metaphor for the church (cf. Matt. 25:1–13; Eph. 5:25–27). John's imagery here extends from the third part of the Jewish wedding, the ceremony. Believers (the bride) in the new Jerusalem come to meet Christ (the bridegroom) in the final ceremony of redemptive history (*see note on Rev. 19:7*). The whole city, occupied by all the saints, is called the bride, so that all saints must be finally included in the bride imagery and bridal blessing. God has brought home a bride for his beloved Son. All the saints live with

Christ in the Father's house (a promise made before the church began; John 14:2).

REVELATION—NOTE ON 21:3 dwelling place of God. The word translated "dwelling place" means place of abode. This is God's house, the place where he lives (cf. Lev. 26:11–12; Deut. 12:5).

REVELATION—NOTE ON 21:4 wipe away every tear. Since there will never be a tear in heaven, nothing will be sad, disappointing, deficient, or wrong (cf. Isa. 53:4–5; 1 Cor. 15:54–57).

REVELATION—NOTE ON 21:5 trustworthy and true. Cf. 3:14; 19:11. God always speaks truth (John 17:17).

REVELATION—NOTE ON 21:6 the Alpha and the Omega. *See note on 1:8*. **the thirsty.** Heaven belongs to those who, knowing their souls are parched by sin, have earnestly sought the satisfaction of salvation and eternal life (cf. Ps. 42:1–2; Isa. 55:1–2; John 7:37–38). **water of life.** Cf. Rev. 7:17; 22:1, 17. The lasting spiritual water of which Jesus spoke (John 4:13–14; 7:37–38; cf. Isa. 55:1–2).

REVELATION—NOTE ON 21:7 one who conquers. Cf. 1 John 5:4–5. Anyone who exercises saving faith in Jesus Christ (*see note on Rev. 2:7*). **heritage.** The spiritual inheritance all believers will receive (1 Pet. 1:4; cf. Matt. 25:23) is the fullness of the new creation. Cf. Rom. 8:16–17.

REVELATION—NOTE ON 21:8 A solemn, serious warning about the kinds of people who will be outcasts from the new heaven and the new earth in the lake of fire. The NT often goes beyond just citing unbelief in listing character and lifestyle traits of the outcast, so that believers can identify such people (1 Cor. 6:9–10; Gal. 5:19; cf. John 8:31). **sorcerers.** *See note on Rev. 9:21*. **lake that burns with fire.** *See note on 19:20*. **sulfur.** *See note on 9:17*. **second death.** *See note on 20:6*.

REVELATION—NOTE ON 21:9 seven bowls. *See note on 15:7*. **seven last plagues.** *See note on 15:1–8*.

REVELATION—NOTE ON 21:9–10 the wife of the Lamb. The new Jerusalem takes on the character of its inhabitants, the redeemed (*see notes on v. 2; 19:7–9*).

REVELATION—NOTE ON 21:10 in the Spirit. *See note on 1:10*.

REVELATION—NOTE ON 21:11 jasper. A transliteration, not a translation, of the Greek word. Rather than the modern opaque jasper, the term actually refers to a completely clear diamond, a perfect gem with the brilliant light of God's glory shining out of it and streaming over the new heaven and the new earth (cf. 4:3).

REVELATION—NOTE ON 21:12–14 wall. See v. 16 for the dimensions of the city and, thus, the length of the wall.

REVELATION—NOTE ON 21:15 measuring rod of gold. *See note on Ezek. 40:3*. This rod was about 10 feet long, a standard for measure. **measure the city.** This action indicates that the capital of heaven belongs to God and he is measuring what is his (cf. Rev. 11:1; Ezek. 40:3).

REVELATION—NOTE ON 21:16 12,000 stadia. This would be about two million square miles of ground space, offering plenty of room for all the glorified saints to live. **length and width and height.** The city has the symmetrical dimensions of a perfect cube, which parallels its closest earthly counterpart, the inner sanctuary in the tabernacle and temple (cf. 1 Kings 6:20).

REVELATION—NOTE ON 21:17 144 cubits. This is likely the width of the wall.

REVELATION—NOTE ON 21:18 jasper. *See note on v. 11*. This is the material of the thick wall—diamond! **pure gold, clear as glass.** Unlike earth's gold, this gold will be transparent so the overpowering radiance of God's glory can refract and glisten through the entire city.

REVELATION—NOTE ON 21:19–20 Because some of the names of these gems have changed through the centuries, it is difficult to identify each one with certainty. Eight of the 12 stones are found in the breastpiece of the high priest (Ex. 28; 39), and the other four may also be related to the breastpiece. The gems picture a brilliant, indescribable panoply of beautiful colors that send forth the light of God’s glory. The following are possible identifications for these gems.

REVELATION—NOTE ON 21:19 agate. A variety of chalcedony, which derives from Chalcedon, an ancient name for a city in modern Turkey. The gem is a sky-blue stone with translucent, colored stripes.

REVELATION—NOTE ON 21:20 onyx. A variety of chalcedony with parallel layers of red and white (*see note on v. 19*). **carnelian.** A common stone from the quartz family, which ranged in color from orange-red to brownish-red to blood-red (4:3). **chrysolite.** A gem with a transparent gold or yellowish tone. **beryl.** A mineral with several varieties of gems, ranging from the green emerald to the golden yellow beryl to the light blue aquamarine. **topaz.** Ancient topaz was a softer stone with a yellow or yellow-green color. **chrysoprase.** The modern form of this jewel is an apple-green variety of quartz. The Greek name suggests a gold-tinted, green gemstone. **jacinth.** Today this stone is a transparent zircon, usually red or reddish-brown. The one John saw was blue or shining violet in color. **amethyst.** A clear quartz crystal that ranges in color from a faint purple tint to an intense purple.

REVELATION—NOTE ON 21:21 a single pearl. Each of the gates of the city is a single, almost 1,400-mile-high pearl. Even as earthly pearls are formed in response to the wounding of oyster flesh, so these gigantic, supernatural pearls will remind saints throughout eternity of the magnitude of Christ’s suffering and its eternal benefit.

REVELATION—NOTE ON 21:22 no temple. Several passages affirm that there is a temple in heaven (3:12; 7:15; 11:19; 15:5). Here, it is clear there is none in eternity. How can this be? The temple is not a building; it is the Lord God himself. Revelation 7:15 implies this when it says, “he who sits on the throne will shelter them.” Revelation 21:23 continues the thought of no temple, except God and the Lamb. The glory of God that illuminates all heaven defines it as his temple. There is no need for a temple in the eternal state since God himself will be the temple in which everything exists. The presence of God lit. fills the entire new heaven and new earth (cf. v. 3).

Going to heaven will be entering the limitless presence of the Lord (cf. John 14:3; 1 Thess. 4:17).

REVELATION—NOTE ON 21:24 the nations. Lit., “the peoples.” Redeemed people from every nation and ethnic group will dwell in heaven’s light. In the eternal city, there will be no more divisions, barriers, or exclusions because of race or politics. All kinds of peoples in eternity dissolve into the people of God, and they will move freely in and about the city.

REVELATION—NOTE ON 21:27 Lamb’s book of life. *See note on 3:5*.

REVELATION—NOTE ON 22:1 river . . . of life. This river is unlike any on earth because no hydrological cycle exists. Water of life symbolizes the continual flow of eternal life from God’s throne to heaven’s inhabitants (*see note on 21:6*).

REVELATION—NOTE ON 22:2 tree of life. A symbol of both eternal life and continual blessing (*see note on Gen. 2:9*). The tree bears 12 fruits, one for each month, and is symbolic of the abundant variety in heaven. The English word “therapeutic” comes from the Greek word translated “healing.” The leaves somehow enrich heavenly life, making it full and satisfying.

REVELATION—NOTE ON 22:3 No longer will there be anything accursed. The curse on humanity and the earth as a result of Adam and Eve’s disobedience (Gen. 3:16–19) will be totally finished. God will never have to judge sin again, since it will never exist in the new heaven and new earth. **his servants will worship him.** *See note on 7:15*.

REVELATION—NOTE ON 22:4 see his face. No unglorified human could see God’s face and live (Ex. 33:20–23). But the residents of heaven can look on God’s face without harm because they are now holy (cf. John 1:18; 1 Tim. 6:16; 1 John 3:2). **his name.** They are God’s personal possession (*see note on Rev. 3:12*).

REVELATION—NOTE ON 22:5 they will reign. Heaven’s citizens are more than servants (*see note on 3:21*).

REVELATION—NOTE ON 22:6 **his servants.** The members of the seven churches of Asia Minor who received this letter (1:11), and then all believers who have read, or will read it since. **what must soon take place.** This involves the entire revelation that John has just related (*see note on 1:1*).

REVELATION—NOTE ON 22:7 **I am coming soon.** Jesus' return is imminent (*see note on 3:11*). **Blessed.** *See note on 1:3*.

REVELATION—NOTE ON 22:8 **heard and saw.** John resumes speaking for the first time since ch. 1 and confirms the veracity of the revelation with his own eyewitness testimony—the basis of any reliable witness. **fell down to worship.** *See note on 19:10*.

REVELATION—NOTE ON 22:10 **Do not seal up the words.** Cf. 10:11. Previous prophecies were sealed up (Dan. 8:26; 12:4–10). These prophecies are to be proclaimed so they can produce obedience and worship. **the time is near.** This refers to imminency, which means that the end is next.

REVELATION—NOTE ON 22:11 Those who reject God's warnings will fix their eternal destiny in hell, where they will retain their evil and filthy natures for all eternity. Those who respond to the warnings will fix their eternal destiny in glory and realize perfect righteousness and holiness in heaven.

REVELATION—NOTE ON 22:12 **I am coming soon.** *See note on 3:11*. Again, imminence is the issue (cf. Mark 13:33–37). **for what he has done.** Only those works that survive God's testing fire have eternal value and are worthy of reward (1 Cor. 3:10–15; 4:1–5; 2 Cor. 5:10).

REVELATION—NOTE ON 22:13 **the Alpha and the Omega.** *See note on 1:8*.

REVELATION—NOTE ON 22:14 **Blessed are those who wash their robes.** *See note on 1:3*. This symbolizes those who have been forgiven of their sins—who have been cleansed by the blood of the Lamb of God (Heb. 9:14; 1 Pet. 1:18–19; *see note on Rev. 7:14*). **tree of life.** *See notes on Rev. 22:2; Gen. 2:9*.

REVELATION—NOTE ON 22:15 **dogs.** Considered despicable creatures in NT times, the term when applied to people referred to anyone of low moral character. Unfaithful leaders (Isa. 56:10) and homosexual prostitutes (Deut. 23:18) are among those who received such a designation. **sorcerers.** *See note on Rev. 9:21*.

REVELATION—NOTE ON 22:16 **my angel.** See 1:1. **the churches.** The seven churches of Asia Minor who were the book's original recipients (1:11). **the root and the descendant of David.** Christ is the source ("root") of David's life and line of descendants, which establishes his deity. He is also a "descendant" of David, which establishes his humanity. This phrase gives powerful testimony to Christ as the God-Man (cf. 2 Tim. 2:8). **bright morning star.** This is the brightest star announcing the arrival of the day. When Jesus comes, he will be the brightest star who will shatter the darkness of man's night and herald the dawn of God's glorious day (*see note on Rev. 2:28*).

REVELATION—NOTE ON 22:17 **Come.** This is the Spirit's and church's answer to the promise of his coming. **let the one.** This is an unlimited offer of grace and salvation to all who desire to have their thirsty souls quenched. Cf. Isa. 55:1–2. **water of life.** *See note on Rev. 22:1*.

REVELATION—NOTE ON 22:18–19 Jesus offers extended testimony on the authority and finality of the prophecy. He commissioned John to write it, but he was its author. These are not the first such warnings (cf. Deut. 4:2; 12:32; Prov. 30:6; Jer. 26:2). These warnings against altering the biblical text represent the close of the NT canon. Anyone who tampers with the truth by attempting to falsify, mitigate, alter, or misinterpret it will incur the judgments described in these verses.

REVELATION—NOTE ON 22:20 **Surely I am coming soon.** *See note on 3:11*. In light of this future expectation, what is now required of believers is outlined by Peter (see 2 Pet. 3:11–18).

Appendices

The Character of Genuine Saving Faith

2 Corinthians 13:5

I. EVIDENCES THAT NEITHER PROVE NOR DISPROVE ONE'S FAITH:
   - A. Visible Morality: Matt. 19:16–21; 23:27
   - B. Intellectual Knowledge: Rom. 1:21; 2:17ff.
   - C. Religious Involvement: Matt. 25:1–10
   - D. Active Ministry: Matt. 7:21–24
   - E. Conviction of Sin: Acts 24:25
   - F. Assurance: Matt. 23
   - G. Time of Decision: Luke 8:13–14

II. THE FRUIT/ PROOFS OF AUTHENTIC/TRUE CHRISTIANITY:
   - A. Love for God: Ps. 42:1ff.; 73:25; Luke 10:27; Rom. 8:7
   - B. Repentance from Sin: Ps. 32:5; Prov. 28:13; Rom. 7:14ff.; 2 Cor. 7:10; 1 John 1:8–10
   - C. Genuine Humility: Ps. 51:17; Matt. 5:1–12; James 4:6, 9ff.
   - D. Devotion to God's Glory: Ps. 105:3; 115:1; Isa. 43:7; 48:10ff.; Jer. 9:23–24; 1 Cor. 10:31
   - E. Continual Prayer: Luke 18:1; Eph. 6:18ff.; Phil. 4:6ff.; 1 Tim. 2:1–4; James 5:16–18
   - F. Selfless Love: 1 John 2:9ff.; 3:14; 4:7ff.
   - G. Separation from the World: 1 Cor. 2:12; James 4:4ff.; 1 John 2:15–17; 5:5

    - H. Spiritual Growth: Luke 8:15; John 15:1–6; Eph. 4:12–16
    - I. Obedient Living: Matt. 7:21; John 15:14ff.; Rom. 16:26; 1 Pet. 1:2, 22; 1 John 2:3–5
    - J. Hunger for God’s Word: 1 Pet. 2:1–3
    - K. Transformation of Life: 2 Cor. 5:17

If List I is true of a person and List II is false, there is cause to question the validity of one’s profession of faith. Yet if List II is true, then the top list will be also.

- I. THE CONDUCT OF THE GOSPEL:
    - A. Proclaim it: Matt. 4:23
    - B. Defend it: Jude 3
    - C. Demonstrate it: Phil. 1:27
    - D. Share it: Phil. 1:5
    - E. Suffer for it: 2 Tim. 1:8
    - F. Don’t hinder it: 1 Cor. 9:12
    - G. Be not ashamed: Rom. 1:16
    - H. Preach it: 1 Cor. 9:16
    - I. Be empowered: 1 Thess. 1:5
    - J. Guard it: Gal. 1:6–8

Overview of Theology

The Holy Scriptures

We teach that the Bible is God’s written revelation to man, and thus the 66 books of the Bible given to us by the Holy Spirit constitute the plenary (inspired equally in all parts) word of God (1 Cor. 2:7–14; 2 Pet. 1:20–21).

We teach that the word of God is an objective, propositional revelation (1 Cor. 2:13; 1 Thess. 2:13), verbally inspired in every word (2 Tim. 3:16), absolutely inerrant in the original documents, infallible, and God-breathed. We teach the literal, grammatical-historical interpretation of Scripture, which affirms the belief that the opening chapters of Genesis present creation in six literal days (Gen. 1:31; Ex. 31:17).

We teach that the Bible constitutes the only infallible rule of faith and practice (Matt. 5:18; 24:35; John 10:35; 16:12–13; 17:17; 1 Cor. 2:13; 2 Tim. 3:15–17; Heb. 4:12; 2 Pet. 1:20–21).

We teach that God spoke in his written word by a process of dual authorship. The Holy Spirit so superintended the human authors that, through their individual personalities and different styles of writing, they composed and recorded God’s word to man (2 Pet. 1:20–21) without error in the whole or in the part (Matt. 5:18; 2 Tim. 3:16).

We teach that, whereas there may be several applications of any given passage of Scripture, there is but one true interpretation. The meaning of Scripture is to be found as one diligently applies the literal, grammatical-historical method of interpretation under the enlightenment of the Holy Spirit (John 7:17; 16:12–15; 1 Cor. 2:7–15; 1 John 2:20). It is the responsibility of believers to ascertain carefully the true intent and meaning of Scripture, recognizing that proper application is binding on all generations. Yet the truth of Scripture stands in judgment of men; never do men stand in judgment of it.

God

We teach that there is but one living and true God (Deut. 6:4; Isa. 45:5–7; 1 Cor. 8:4), an infinite, all-knowing Spirit (John 4:24), perfect in all his attributes, one in essence, eternally existing in three Persons—Father, Son, and Holy Spirit (Matt. 28:19; 2 Cor. 13:14)—each equally deserving worship and obedience.

God the Father

We teach that God the Father, the first person of the Trinity, orders and disposes all things according to his own purpose and grace (Ps. 145:8–9; 1 Cor. 8:6). He is the Creator of all things (Gen. 1:1–31; Eph. 3:9). As the only absolute and omnipotent ruler in the universe, he is sovereign in creation, providence, and redemption (Ps. 103:19; Rom. 11:36). His fatherhood involves both his designation within the Trinity and his relationship with mankind. As Creator he is Father to all men (Eph. 4:6), but he is Spiritual Father only to believers (Rom. 8:14; 2 Cor. 6:18). He has decreed for his own glory all things that come to pass (Eph. 1:11). He continually upholds, directs, and governs all creatures and events (1 Chron. 29:11). In his sovereignty he is neither author nor approver of sin (Hab. 1:13), nor does he abridge the accountability of moral, intelligent creatures (1 Pet. 1:17). He has graciously chosen from eternity past those whom he would have as his own (Eph. 1:4–6); he saves from sin all those who come to him through Jesus Christ; he adopts as his own all those who come to him; and he becomes, upon adoption, Father to his own (John 1:12; Rom. 8:15; Gal. 4:5; Heb. 12:5–9).

God the Son

We teach that Jesus Christ, the second person of the Trinity, possesses all the divine excellencies, and in these he is coequal, consubstantial, and coeternal with the Father (John 10:30; 14:9).

We teach that God the Father created “the heavens and the earth and all that is in them” according to his own will, through his Son, Jesus Christ, by whom all things continue in existence and in operations (John 1:3; Col. 1:15–17; Heb. 1:2).

We teach that in the incarnation (God becoming man) Christ surrendered only the prerogatives of deity but nothing of the divine essence, either in degree or kind. In his incarnation, the eternally existing second person of the Trinity accepted all the essential characteristics of humanity and so became the God-man (Phil. 2:5–8; Col. 2:9).

We teach that Jesus Christ represents humanity and deity in indivisible oneness (Mic. 5:2; John 5:23; 14:9–10; Col. 2:9).

We teach that our Lord Jesus Christ was virgin born (Isa. 7:14; Matt. 1:23, 25; Luke 1:26–35); that he was God incarnate (John 1:1, 14); and that the purpose of the incarnation was to reveal God, redeem men, and rule over God’s kingdom (Ps. 2:7–9; Isa. 9:6; John 1:29; Phil. 2:9–11; Heb. 7:25–26; 1 Pet. 1:18–19).

We teach that, in the incarnation, the second person of the Trinity laid aside his right to the full prerogatives of coexistence with God, assumed the place of a Son, and took on an existence appropriate to a servant while never divesting himself of his divine attributes (Phil. 2:5–8).

We teach that our Lord Jesus Christ accomplished our redemption through the shedding of his blood and sacrificial death on the cross and that his death was voluntary, vicarious, substitutionary, propitiatory, and redemptive (John 10:15; Rom. 3:24–25; 5:8; 1 Pet. 2:24).

We teach that on the basis of the efficacy of the death of our Lord Jesus Christ, the believing sinner is freed from the punishment, the penalty, the power, and one day the very presence of sin; and that he is declared righteous, given eternal life, and adopted into the family of God (Rom. 3:25; 5:8–9; 2 Cor. 5:14–15; 1 Pet. 2:24; 3:18).

We teach that our justification is made sure by his literal, physical resurrection from the dead and that he is now ascended to the right hand of the Father, where he now mediates as our Advocate and High Priest (Matt. 28:6; Luke 24:38–39; Acts 2:30–31; Rom. 4:25; 8:34; Heb. 7:25; 9:24; 1 John 2:1).

We teach that in the resurrection of Jesus Christ from the grave, God confirmed the deity of his Son and gave proof that God has accepted the atoning work of Christ on the cross. Jesus' bodily resurrection is also the guarantee of a future resurrection life for all believers (John 5:26–29; 14:19; Rom. 4:25; 6:5–10; 1 Cor. 15:20, 23).

We teach that Jesus Christ will return to receive the church, which is his body, unto himself at the rapture and, returning with his church in glory, will establish his millennial kingdom on earth (Acts 1:9–11; 1 Thess. 4:13–18; Rev. 20).

We teach that the Lord Jesus Christ is the one through whom God will judge all mankind (John 5:22–23):

I. Believers (1 Cor. 3:10–15; 2 Cor. 5:10);
II. Living inhabitants of the earth at his glorious return (Matt. 25:31–46); and
III. Unbelieving dead at the great white throne (Rev. 20:11–15).

As the mediator between God and man (1 Tim. 2:5), the head of his body the church (Eph. 1:22; 5:23; Col. 1:18), and the coming universal King who will reign on the throne of David (Isa. 9:6–7; Ezek. 37:24–28; Luke 1:31–33), he is the final judge of all who fail to place their trust in him as Lord and Savior (Matt. 25:14–46; Acts 17:30–31).

God the Holy Spirit

We teach that the Holy Spirit is a divine person, eternal, underived, possessing all the attributes of personality and deity, including intellect (1 Cor. 2:10–13), emotions (Eph. 4:30), will (1 Cor. 12:11), eternality (Heb. 9:14), omnipresence (Ps. 139:7–10), omniscience (Isa. 40:13–14), omnipotence (Rom. 15:13), and truthfulness (John 16:13). In all the divine attributes he is coequal and consubstantial with the Father and the Son

(Matt. 28:19; Acts 5:3–4; 28:25–26; 1 Cor. 12:4–6; 2 Cor. 13:14; and Jer. 31:31–34 with Heb. 10:15–17).

We teach that it is the work of the Holy Spirit to execute the divine will with relation to all mankind. We recognize his sovereign activity in the creation (Gen. 1:2), the incarnation (Matt. 1:18), the written revelation (2 Pet. 1:20–21), and the work of salvation (John 3:5–7).

We teach that a unique work of the Holy Spirit in this age began at Pentecost when he came from the Father as promised by Christ (John 14:16–17; 15:26) to initiate and complete the building of the body of Christ. His activity includes convicting the world of sin, of righteousness, and of judgment; glorifying the Lord Jesus Christ and transforming believers into the image of Christ (John 16:7–9; Acts 1:5; 2:4; Rom. 8:29; 2 Cor. 3:18; Eph. 2:22).

We teach that the Holy Spirit is the supernatural and sovereign agent in regeneration, baptizing all believers into the body of Christ (1 Cor. 12:13). The Holy Spirit also indwells, sanctifies, instructs, empowers them for service, and seals them unto the day of redemption (Rom. 8:9–11; 2 Cor. 3:6; Eph. 1:13).

We teach that the Holy Spirit is the divine teacher who guided the apostles and prophets into all truth as they committed to writing God’s revelation, the Bible (2 Pet. 1:19–21). Every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation, and it is the duty of all those born of the Spirit to be filled with (controlled by) the Spirit (Rom. 8:9–11; Eph. 5:18; 1 John 2:20, 27).

We teach that the Holy Spirit administers spiritual gifts to the church. The Holy Spirit glorifies neither himself nor his gifts by ostentatious displays, but he does glorify Christ by implementing his work of redeeming the lost and building up believers in the most holy faith (John 16:13–14; Acts 1:8; 1 Cor. 12:4–11; 2 Cor. 3:18).

We teach, in this respect, that God the Holy Spirit is sovereign in the bestowing of all his gifts for the perfecting of the saints today and that speaking in tongues and the working of sign miracles in the beginning days of the church were for the purpose of pointing to and authenticating the apostles as revealers of divine truth, and were never intended to be characteristic of the lives of believers (1 Cor. 12:4–11; 13:8–10; 2 Cor. 12:12; Eph. 4:7–12; Heb. 2:1–4).

Man

We teach that man was directly and immediately created by God in his image and likeness. Man was created free of sin with a rational nature, intelligence, volition, self-determination, and moral responsibility to God (Gen. 2:7, 15–25; James 3:9).

We teach that God's intention in the creation of man was that man should glorify God, enjoy God's fellowship, live his life in the will of God, and by this accomplish God's purpose for man in the world (Isa. 43:7; Col. 1:16; Rev. 4:11).

We teach that in Adam's sin of disobedience to the revealed will and word of God, man lost his innocence; incurred the penalty of spiritual and physical death; became subject to the wrath of God; and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. With no recuperative powers to enable him to recover himself, man is hopelessly lost. Man's salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ (Gen. 2:16–17; 3:1–19; John 3:36; Rom. 3:23; 6:23; 1 Cor. 2:14; Eph. 2:1–3; 1 Tim. 2:13–14; 1 John 1:8).

We teach that because all men were in Adam, a nature corrupted by Adam's sin has been transmitted to all men of all ages, Jesus Christ being the only exception. All men are thus sinners by nature, by choice, and by divine declaration (Ps. 14:1–3; Jer. 17:9; Rom. 3:9–18, 23; 5:10–12).

Salvation

We teach that salvation is wholly of God by grace on the basis of the redemption of Jesus Christ, the merit of his shed blood, and not on the basis of human merit or works (John 1:12; Eph. 1:4–7; 2:8–10; 1 Pet. 1:18–19).

Election

We teach that election is the act of God by which, before the foundation of the world, he chose in Christ those whom he graciously regenerates, saves, and sanctifies (Rom. 8:28–30; Eph. 1:4–11; 2 Thess. 2:13; 2 Tim. 2:10; 1 Pet. 1:1–2).

We teach that sovereign election does not contradict or negate the responsibility of man to repent and trust Christ as Savior and Lord (Ezek. 18:23, 32; 33:11; John 3:18–19, 36; 5:40; 2 Thess. 2:10–12; Rev. 22:17). Nevertheless, since sovereign grace includes the means of receiving the gift of salvation as well as the gift itself, sovereign election will result in what God determines. All whom the Father calls to himself will come in faith and all who come in faith the Father will receive (John 6:37–40, 44; Acts 13:48; James 4:8).

We teach that the unmerited favor that God grants to totally depraved sinners is not related to any initiative of their own part nor to God’s anticipation of what they might do by their own will, but is solely of his sovereign grace and mercy (Eph. 1:4–7; Titus 3:4–7; 1 Pet. 1:2).

We teach that election should not be looked upon as based merely on abstract sovereignty. God is truly sovereign but he exercises this sovereignty in harmony with his other attributes, especially his omniscience, justice, holiness, wisdom, grace, and love (Rom. 9:11–16). This sovereignty will always exalt the will of God in a manner totally consistent with his character as revealed in the life of our Lord Jesus Christ (Matt. 11:25–28; 2 Tim. 1:9).

Regeneration

We teach that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given (John 3:3–8; Titus 3:5). It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the word of God (John 5:24), when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation. Genuine regeneration is manifested by fruits worthy of repentance as demonstrated in righteous attitudes and conduct. Good works will be its proper evidence and fruit (1 Cor. 6:19–20; Eph. 5:17–21; Phil. 2:12b; Col. 3:12–17; 2 Pet. 1:4–11). This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ (2 Cor. 3:18). Such a conformity is climaxed in the believer's glorification at Christ's coming (Rom. 8:16–17; 2 Pet. 1:4; 1 John 3:2–3).

Justification

We teach that justification before God is an act of God (Rom. 8:30, 33) by which he declares righteous those who, through faith in Christ, repent of their sins (Luke 13:3; Acts 2:38; 3:19; 11:18; Rom. 2:4; 2 Cor. 7:10; Isa. 55:6–7) and confess him as sovereign Lord (Rom. 10:9–10; 1 Cor. 12:3; 2 Cor. 4:5; Phil. 2:11). This righteousness is apart from any virtue or work of man (Rom. 3:20; 4:6) and involves the placing of our sins on Christ (Col. 2:14; 1 Pet. 2:24) and the imputation of Christ's righteousness to us (1 Cor. 1:2, 30; 6:11; 2 Cor. 5:21). By this means God is enabled to "be just and the justifier of the one who has faith in Jesus" (Rom. 3:26).

Sanctification

We teach that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and is therefore identified as a saint. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. This sanctification has to do with the believer's standing, not his present walk or condition (Acts 20:32;

1 Cor. 1:2, 30; 6:11; 2 Thess. 2:13; Heb. 2:11; 3:1; 10:10, 14; 13:12; 1 Pet. 1:2).

We teach that there is also by the work of the Holy Spirit a progressive sanctification by which the state of the believer is brought closer to the likeness of Christ through obedience to the word of God and the empowering of the Holy Spirit. The believer is able to live a life of increasing holiness in conformity to the will of God, becoming more and more like our Lord Jesus Christ (John 17:17, 19; Rom. 6:1–22; 2 Cor. 3:18; 1 Thess. 4:3–4; 5:23).

In this respect, we teach that every saved person is involved in a daily conflict—the new creation in Christ doing battle against the flesh—but adequate provision is made for victory through the power of the indwelling Holy Spirit. The struggle nevertheless stays with the believer all through this earthly life and is never completely ended. All claims to the eradication of sin in this life are unscriptural. Eradication of sin is not possible, but the Holy Spirit does provide for victory over sin (Gal. 5:16–25; Phil. 3:12; Col. 3:9–10; 1 Pet. 1:14–16; 1 John 3:5–9).

Security

We teach that all the redeemed once saved are kept by God’s power and are thus secure in Christ forever (John 5:24; 6:37–40; 10:27–30; Rom. 5:9–10; 8:1, 31–39; 1 Cor. 1:4–9; Eph. 4:30; Heb. 7:25; 13:5; 1 Pet. 1:4–5; Jude 24).

We teach that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God’s word, which however, clearly forbids the use of Christian liberty as an excuse for sinful living and carnality (Rom. 6:15–22; 13:13–14; Gal. 5:13, 16–17, 25–26; Titus 2:11–14).

Separation

We teach that separation from sin is clearly called for throughout the Old and New Testaments, and that the Scriptures clearly indicate that in the last days apostasy and worldliness shall increase (2 Cor. 6:14–7:1; 2 Tim. 3:1–5)

We teach that out of deep gratitude for the undeserved grace of God granted to us and because our glorious God is so worthy of our total consecration, all the saved should live in such a manner as to demonstrate our adoring love to God and so as not to bring reproach upon our Lord and Savior. We also teach the separation from any association with religious apostasy, and worldly and sinful practices is commanded of us by God (Rom. 12:1–2; 1 Cor. 5:9–13; 2 Cor. 6:14–7:1; 1 John 2:15–17; 2 John 9–11).

We teach that believers should be separated unto our Lord Jesus Christ (2 Thess. 1:11–12; Heb. 12:1–2) and affirm that the Christian life is a life of obedient righteousness demonstrated by a beatitude attitude (Matt. 5:2–12) and a continual pursuit of holiness (Rom. 12:1–2; 2 Cor. 7:1; Heb. 12:14; Titus 2:11–14; 1 John 3:1–10).

The Church

We teach that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual body, the church (1 Cor. 12:12–13), the bride of Christ (2 Cor. 11:2; Eph. 5:23–32; Rev. 19:7–8), of which Christ is the head (Eph. 1:22; 4:15; Col. 1:18).

We teach that the formation of the church, the body of Christ, began on the day of Pentecost (Acts 2:1–21, 38–47) and will be completed at the coming of Christ for his own at the rapture (1 Cor. 15:51–52; 1 Thess. 4:13–18).

We teach that the church is thus a unique spiritual organism designed by Christ, made up of all born-again believers in this present age (Eph. 2:11–3:6). The church is distinct from Israel (1 Cor. 10:32), a mystery not revealed until this age (Eph. 3:1–6; 5:32).

We teach that the establishment and continuity of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:23, 27; 20:17, 28; Gal. 1:2; Phil. 1:1; 1 Thess. 1:1; 2 Thess. 1:1) and that the members of the one spiritual body are directed to associate themselves together in local assemblies (1 Cor. 11:18–20; Heb. 10:25).

We teach that the one supreme authority for the church is Christ (Eph. 1:22; Col. 1:18) and that church leadership, gifts, order, discipline, and worship are all appointed through his sovereignty as found in the Scriptures. The biblically designated officers serving under Christ and over the assembly are elders (males, who are also called bishops, pastors, and pastor-teachers; Acts 20:28; Eph. 4:11) and deacons, both of whom must meet biblical qualifications (1 Tim. 3:1–13; Titus 1:5–9; 1 Pet. 5:1–5).

We teach that these leaders lead or rule as servants of Christ (1 Tim. 5:17–22) and have his authority in directing the church. The congregation is to submit to their leadership (Heb. 13:7, 17).

We teach the importance of discipleship (Matt. 28:19–20; 2 Tim. 2:2), mutual accountability of all believers to each other (Matt. 18:15–17), as well as the need for discipline for sinning members of the congregation in accord with the standards of Scripture (Matt. 18:15–22; Acts 5:1–11; 1 Cor. 5:1–13; 2 Thess. 3:6–15; 1 Tim. 1:19–20; Titus 1:10–16).

We teach the autonomy of the local church, free from any external authority or control, with the right of self-government and freedom from the interference of any hierarchy of individuals or organizations (Titus 1:5). We teach that it is scriptural for true churches to cooperate with each other for the presentation and propagation of the faith. Local churches, however, through their pastors and their interpretation and application of Scripture, should be the sole judges of the measure and method of their cooperation (Acts 15:19–31; 20:28; 1 Cor. 5:4–7, 13; 1 Pet. 5:1–4).

We teach that the purpose of the church is to glorify God (Eph. 3:21) by building itself up in the faith (Eph. 4:13–16), by instruction of the word (2 Tim. 2:2, 15; 3:16–17), by fellowship (Acts 2:47; 1 John 1:3), by keeping the ordinances (Luke 22:19; Acts 2:38–42) and by advancing and communicating the gospel to the entire world (Matt. 28:19; Acts 1:8).

We teach the calling of all saints to the work of service (1 Cor. 15:58; Eph. 4:12; Rev. 22:12).

We teach the need of the church to cooperate with God as he accomplishes his purpose in the world. To that end, he gives the church spiritual gifts. First, he gives men chosen for the purpose of equipping the saints for the work of the ministry (Eph. 4:7–12) and he also gives unique and special spiritual abilities to each member of the body of Christ (Rom. 12:5–8; 1 Cor. 12:4–31; 1 Pet. 4:10–11).

We teach that there were two kinds of gifts given the early church: miraculous gifts of divine revelation and healing, given temporarily in the apostolic era for the purpose of confirming the authenticity of the apostles' message (Heb. 2:3–4; 2 Cor. 12:12); and ministering gifts, given to equip believers for edifying one another. With the New Testament revelation now complete, Scripture becomes the sole test of the authenticity of a man's message, and confirming gifts of a miraculous nature are no longer necessary to validate a man or his message (1 Cor. 13:8–12). Miraculous gifts can even be counterfeited by Satan so as to deceive even believers

(Matt. 24:24). The only gifts in operation today are those non-revelatory equipping gifts given for edification (Rom. 12:6–8).

We teach that no one possesses the gift of healing today but that God does hear and answer the prayer of faith and will answer in accordance with his own perfect will for the sick, suffering, and afflicted (Luke 18:1–8; John 5:7–9; 2 Cor. 12:6–10; James 5:13–16; 1 John 5:14–15).

We teach that two ordinances have been committed to the local church: baptism and the Lord's Supper (Acts 2:38–42). Christian baptism by immersion (Acts 8:36–39) is the solemn and beautiful testimony of a believer showing forth his faith in the crucified, buried, and risen Savior, and his union with him in death to sin and resurrection to a new life (Rom. 6:1–11). It is also a sign of fellowship and identification with the visible body of Christ (Acts 2:41–42).

We teach that the Lord's Supper is the commemoration and proclamation of his death until he comes, and should be always preceded by solemn self-examination (1 Cor. 11:23–32). We also teach that whereas the elements of communion are only representative of the flesh and blood of Christ, the Lord's Supper is nevertheless an actual Communion with the risen Christ who is present in a unique way, fellowshiping with his people (1 Cor. 10:16).

Angels

Holy Angels

We teach that angels are created beings and are therefore not to be worshiped. Although they are a higher order of creation than man, they are created to serve God and to worship him (Luke 2:9–14; Heb. 1:6–7, 14; 2:6–7; Rev. 5:11–14).

Fallen Angels

We teach that Satan is a created angel and the author of sin. He incurred the judgment of God by rebelling against his Creator (Isa. 14:12–17; Ezek. 28:11–19), by taking numerous angels with him in his fall (Matt. 25:41; Rev. 12:1–14), and by introducing sin into the human race by his temptation of Eve (Gen. 3:1–15).

We teach that Satan is the open and declared enemy of God and man (Isa. 14:13–14; Matt. 4:1–11; Rev. 12:9–10), the prince of this world who has been defeated through the death and resurrection of Jesus Christ (Rom. 16:20) and that he shall be eternally punished in the lake of fire (Isa. 14:12–17; Ezek. 28:11–19; Matt. 25:41; Rev. 20:10).

Last Things (Eschatology)

Death

We teach that physical death involves no loss of our immaterial consciousness (Rev. 6:9–11), that there is a separation of soul and body (James 2:26), that the soul of the redeemed passes immediately into the presence of Christ (Luke 23:43; 2 Cor. 5:8; Phil. 1:23), and that, for the redeemed, such separation will continue until the rapture (1 Thess. 4:13–17) which initiates the first resurrection (Rev. 20:4–6), when our soul and body will be reunited to be glorified forever with our Lord (1 Cor. 15:35–44, 50–54; Phil. 3:21). Until that time, the souls of the redeemed in Christ remain in joyful fellowship with our Lord Jesus Christ (2 Cor. 5:8).

We teach the bodily resurrection of all men, the saved to eternal life (John 6:39; Rom. 8:10–11, 19–23; 2 Cor. 4:14), and the unsaved to judgment and everlasting punishment (Dan. 12:2; John 5:29; Rev. 20:13–15).

We teach that the souls of the unsaved at death are kept under punishment until the final resurrection (Luke 16:19–26; Rev. 20:13–15), when the soul and the resurrection body will be united (John 5:28–29). They shall then appear at the great white throne judgment (Rev. 20:11–15) and shall be cast into hell, the lake of fire (Matt. 25:41–46), cut off from the life of God forever (Dan. 12:2; Matt. 25:41–46; 2 Thess. 1:7–9).

The Rapture of the Church

We teach the personal, bodily return of our Lord Jesus Christ before the seven-year tribulation (1 Thess. 4:16; Titus 2:13) to translate his church from this earth (John 14:1–3; 1 Cor. 15:51–53; 1 Thess. 4:15–5:11) and, between this event and his glorious return with his saints, to reward believers according to their works (1 Cor. 3:11–15; 2 Cor. 5:10).

The Tribulation Period

We teach that immediately following the removal of the church from the earth (John 14:1–3; 1 Thess. 4:13–18) the righteous judgments of God will be poured out upon an unbelieving world (Jer. 30:7; Dan. 9:27; 12:1; 2 Thess. 2:7–12; Rev. 16), and that these judgments will be climaxed by the return of Christ in glory to the earth (Matt. 24:27–31; 25:31–46; 2 Thess. 2:7–12). At that time the Old Testament and tribulation saints will be raised and the living will be judged (Dan. 12:2–3; Rev. 20:4–6). This period includes the seventieth week of Daniel's prophecy (Dan. 9:24–27; Matt. 24:15–31; 25:31–46).

The Second Coming and the Millennial Reign

We teach that after the tribulation period, Christ will come to earth to occupy the throne of David (Matt. 25:31; Luke 1:32–33; Acts 1:10–11; 2:29–30) and establish his messianic kingdom for a thousand years on the earth (Rev. 20:1–7). During this time the resurrected saints will reign with him over Israel and all the nations of the earth (Ezek. 37:21–28; Dan. 7:17–22; Rev. 19:11–16). This reign will be preceded by the overthrow of the Antichrist and the False Prophet, and by the removal of Satan from the world (Dan. 7:17–27; Rev. 20:1–6).

We teach that the kingdom itself will be the fulfillment of God's promise to Israel (Isa. 65:17–25; Ezek. 37:21–28; Zech. 8:1–17) to restore them to the land which they forfeited through their disobedience (Deut. 28:15–68). The result of their disobedience was that Israel was temporarily set aside (Matt. 21:43; Rom. 11:1–26) but will again be awakened through repentance to enter into the land of blessing (Jer. 31:31–34; Ezek. 36:22–32; Rom. 11:25–29).

We teach that this time of our Lord's reign will be characterized by harmony, justice, peace, righteousness, and long life (Isa. 11; 65:17–25; Ezek. 36:33–38), and will be brought to an end with the release of Satan (Rev. 20:7).

The Judgment of the Lost

We teach that following the release of Satan after the thousand-year reign of Christ (Rev. 20:7), Satan will deceive the nations of the earth and gather them to battle against the saints and the beloved city, at which time Satan and his army will be devoured by fire from heaven (Rev. 20:9). Following this, Satan will be thrown into the lake of fire and brimstone (Matt. 25:41; Rev. 20:10) whereupon Christ, who is the judge of all men (John 5:22), will resurrect and judge the great and small at the great white throne judgment.

We teach that this resurrection of the unsaved dead to judgment will be a physical resurrection, whereupon receiving their judgment (John 5:28–29), they will be committed to an eternal conscious punishment in the lake of fire (Matt. 25:41; Rev. 20:11–15).

Eternity

We teach that after the closing of the Millennium, the temporary release of Satan, and the judgment of unbelievers (2 Thess. 1:9; Rev. 20:7–15), the saved will enter the eternal state of glory with God, after which the elements of this earth are to be dissolved (2 Pet. 3:10) and replaced with a new earth wherein only righteousness dwells (Eph. 5:5; Rev. 20:15; 21–22). Following this, the heavenly city will come down out of heaven (Rev. 21:2) and will be the dwelling place of the saints, where they will enjoy forever fellowship with God and one another (John 17:3; Rev. 21–22). Our Lord Jesus Christ, having fulfilled his redemptive mission, will then deliver up the kingdom to God the Father (1 Cor. 15:23–28) that in all spheres the triune God may reign forever and ever (1 Cor. 15:28).

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- Book. Ps. 40:7; Rev. 22:19.
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- Sacred writings. 2 Tim. 3:15.
- Sword of the Spirit. Eph. 6:17.
- Word. James 1:21–23.
- Word of Christ. Col. 3:16.
- Word of God. Luke 11:28; Heb. 4:12.
- Word of truth. James 1:18.

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Contain the promises of the gospel. Rom. 1:2.

Reveal the rules, statutes, and judgments of God. Deut. 4:5, 14; Ex. 24:3–4.

Record divine prophecies. 2 Pet. 1:19–21.

Bear witness of Christ. John 5:39; Acts 10:43; 18:28; 1 Cor. 15:3.

Are full and sufficient. Luke 16:29, 31.

Are an unerring guide. Prov. 6:23; 2 Pet. 1:19.

Are able to make wise for salvation through faith in Christ Jesus. 2 Tim. 3:15.

Are profitable both for doctrine and practice. 2 Tim. 3:16–17.

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- Living and active. Heb. 4:12.
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- Truth. Ps. 119:160; John 17:17.

Written for our instruction. Rom. 15:4.

Been made known to all nations. Rom. 16:26.

Nothing to be taken from, or added to. Deut. 4:2; 12:32.

Designed for

- Regenerating. James 1:18; 1 Pet. 1:23.

  - Giving life. Ps. 119:50, 93.
  - Giving light. Ps. 119:130.
  - Reviving the soul. Ps. 19:7.
  - Making wise the simple. Ps. 19:7.
  - Sanctifying. John 17:17; Eph. 5:26.
  - Producing faith. John 20:31.
  - Producing hope. Ps. 119:49; Rom. 15:4.
  - Producing obedience. Deut. 17:19–20.
  - Cleansing the heart. John 15:3; Eph. 5:26.
  - Cleansing the ways. Ps. 119:9.
  - Keeping from violent paths. Ps. 17:4.
  - Supporting life. Deut. 8:3; Matt. 4:4.
  - Promoting growth in grace. 1 Pet. 2:2.
  - Building up in the faith. Acts 20:32.
  - Warning. Deut. 32:46; Ps. 19:11.
  - Comforting. Ps. 119:82; Rom. 15:4.
  - Rejoicing the heart. Ps. 19:8; 119:111.
- Work effectively in believers. 1 Thess. 2:13.
- The letter of, without the Spirit, kills. John 6:63; 2 Cor. 3:6.
- Ignorance of, a source of error. Matt. 22:29; Acts 13:27.

Christ enables us to understand. Luke 24:45.

The Holy Spirit enables us to understand. John 16:13; 1 Cor. 2:10–14.

No prophecy of, comes from someone’s own interpretation. 2 Pet. 1:20.

Everything should be tried by. Isa. 8:20; Acts 17:11.

Should be

- The standard of teaching. 1 Pet. 4:11.
- Believed. John 2:22.
- Appealed to. 1 Cor. 1:31; 1 Pet. 1:16.
- Read. Deut. 17:19; Isa. 34:16.
- Read publicly to all. Deut. 31:11–13; Neh. 8:3; Jer. 36:6; Acts 13:15.
- Known. 2 Tim. 3:15.
- Received, not as the word of men, but as the word of God. 1 Thess. 2:13.
- Received with meekness. James 1:21.
- Searched. John 5:39; 7:52.
- Examined daily. Acts 17:11.
- Laid up in the heart. Deut. 6:6; 11:18.
- Taught to children. Deut. 6:7; 11:19; 2 Tim. 3:15.
- Taught to all. 2 Chron. 17:7–9; Neh. 8:7–8.
- Talked of continually. Deut. 6:7.
- Not handled deceitfully. 2 Cor. 4:2.

  - Not only heard, but obeyed. Matt. 7:24; Luke 11:28; James 1:22.
  - Used to answer spiritual enemies. Matt. 4:4, 7, 10; Eph. 6:11, 17.
- All should desire to hear. Neh. 8:1.
- Mere hearers of, deceive themselves. James 1:22.
- Advantage of possessing. Rom. 3:2.
- Believers
  - Love exceedingly. Ps. 119:97, 113, 159, 167.
  - Delight in. Ps. 1:2.
  - Regard, as sweet. Ps. 119:103.
  - Treasured, above all things. Job 23:12.
  - Long for. Ps. 119:82.
  - Stand in awe of. Ps. 119:161.
  - Will not forget. Ps. 119:16.
  - Grieve when men disobey. Ps. 119:158.
  - Store up, in their hearts. Ps. 119:11.
  - Hope in. Ps. 119:74, 81, 147.
  - Meditate on. Ps. 1:2; 119:99, 148.
  - Rejoice in. Ps. 119:162; Jer. 15:16.
  - Trust in. Ps. 119:42.
  - Keep. Ps. 119:67; Luke 8:21; John 17:6.

- Sing of. Ps. 119:172.
- Esteem, as a light. Ps. 119:105.
- Pray to be taught. Ps. 119:12–13, 33, 66.
- Pray to be conformed to. Ps. 119:133.
- Plead the promises of, in prayer. Ps. 119:25, 28, 41, 76, 169.

Those who examine, are truly noble. Acts 17:11.

Blessedness of hearing and obeying. Luke 11:28; James 1:25.

Let them dwell in you richly. Col. 3:16.

The wicked

- Corrupt. 2 Cor. 2:17.
- Make void, by their traditions. Mark 7:9–13.
- Reject. Jer. 8:9.
- Stumble at. 1 Pet. 2:8.
- Do not keep. Ps. 119:158.
- Frequently twist, to their own destruction. 2 Pet. 3:16.

Consequences for those who tamper with or destroy. Jer. 36:29–31; Rev. 22:18–19.

God The Father

Counsels and Purposes of God

Excellence of. Isa. 25:1; 28:29; Jer. 32:19.

Immutability of. Ps. 33:11; Prov. 19:21; Isa. 14:24, 27; 46:11; Jer. 4:28; Rom. 9:11; Heb. 6:17.

Sovereignty and eternality of. Isa. 40:13–14; Dan. 4:35; Eph. 3:11.

Sufferings and death of Christ were according to. Acts 2:23; 4:28.

Believers saved and united according to. Rom. 8:28; Eph. 1:9–11; 2 Tim. 1:9.

Mystery of. Deut. 29:29; Matt. 24:36; Acts 1:7.

The wicked

Do not understand. Mic. 4:12.

Despise. Isa. 5:19.

Reject. Luke 7:30.

Faithfulness of God

Is part of his character. Isa. 49:7; 1 Cor. 1:9; 1 Thess. 5:24.

Declared to be

Established. Ps. 89:2.

Everlasting. Ps. 119:90; 146:6.

- Great. Lam. 3:23.
- Incomparable. Ps. 89:8.
- Infinite. Ps. 36:5.
- Unfailing. Ps. 89:33; 2 Tim. 2:13.

Should be pleaded in prayer. Ps. 143:1.

Should be proclaimed. Ps. 40:10; 89:1.

Manifested

- In his plans. Isa. 25:1.
- In afflicting believers. Ps. 119:75.
- In fulfilling his promises. 1 Kings 8:20; Ps. 132:11; Mic. 7:20; Heb. 10:23.
- In helping believers endure temptations. 1 Cor. 10:13.
- In keeping his covenant. Deut. 7:9; Ps. 111:5.
- In executing his purposes. Jer. 23:20; 51:29.
- In forgiving sins. 1 John 1:9.
- To believers. Ps. 89:24; 2 Thess. 3:3.

Believers encouraged to depend on. 1 Pet. 4:19.

Will be praised. Ps. 89:5; 92:2.

Glory of God

The supreme purpose of redemption. Eph. 1:12.

Every tongue should confess Jesus Christ is Lord, to. Phil. 2:11.

Exhibited in Christ. John 1:14; 2 Cor. 4:6; Heb. 1:3.

Exhibited in

- His name. Deut. 28:58; Neh. 9:5.
- His majesty. Job 37:22; Ps. 93:1; 104:1; 145:5, 12; Isa. 2:10.
- His power. Ex. 15:1, 6; Rom. 6:4.
- His works. Ps. 19:1; 111:3.
- His holiness. Ex. 15:11.

Described as

- Enduring forever. Ps. 104:31.
- Great. Ps. 138:5.
- Above the heavens. Ps. 8:1; 113:4.
- Rich. Eph. 3:16.

Exhibited to

- Abraham. Acts 7:2.
- Moses. Ex. 34:5–7; 33:18–23.
- Stephen. Acts 7:55.
- His people. Lev. 9:23; Deut. 5:24; Ps. 102:16.

Enlightens the church. Rev. 21:11, 23.

Believers desire to behold. Ps. 63:2; 90:16.

Guarded by him. Isa. 42:8.

Believers should

- Fear. Isa. 59:19.
- Plead in prayer. Ps. 79:9.
- Declare. 1 Chron. 16:24; Ps. 96:3; 145:5, 11.
- Magnify. Ps. 57:5.

The whole earth is full of. Isa. 6:3.

The knowledge of, shall fill the earth. Hab. 2:14.

God in Three Persons (the Trinity)

Doctrine of, proved from Scripture. Isa. 11:2; 61:1; Matt. 3:16–17; 28:19; Luke 3:22; Rom. 8:9; 1 Cor. 12:3–6; 2 Cor. 1:21–22; 13:14; Eph. 4:4–6; 1 Pet. 1:2; Jude 20–21; Rev. 1:4–5.

Divine titles applied to the three persons in. Ex. 20:2; John 20:28; Acts 5:3–4.

Each person in, described as

- Author of all spiritual operations. 1 Cor. 12:11; Col. 1:29; Heb. 13:21.
- Creator. Gen. 1:1; Job 26:13; 33:4; Ps. 148:5; John 1:3; Col. 1:16.
- Eternal. Rom. 16:26; Heb. 9:14; Rev. 22:13.
- Holy. Acts 3:14; 1 John 2:20; Rev. 4:8; 15:4.
- Inspiring people to speak. Mark 13:11; 2 Cor. 13:3; Heb. 1:1.

Omnipotent. Gen. 17:1–2; Jer. 32:17; Rom. 15:19; Luke 1:35; Heb. 1:3; Rev. 1:8.

Omnipresent. Ps. 139:7; Jer. 23:24; Eph. 1:23.

Omniscient. John 21:17; Acts 15:18; 1 Cor. 2:10–11.

Raising Christ from the dead. 1 Cor. 6:14; John 2:19; Rom 8:11.

Sanctifier. Heb. 2:11; 1 Pet. 1:2; Jude 1.

Source of eternal life. John 10:28; Rom. 6:23; Gal. 6:8.

Supplying ministers to the church. Jer. 3:15; 26:5; Matt. 10:5; Acts 13:2; 20:28; Eph. 4:11.

Teacher. Isa. 48:17; 54:13; Luke 21:15; John 14:26; Gal. 1:12; 1 John 2:20.

True. John 7:28; Rev. 3:7.

Salvation is work of. 2 Thess. 2:13–14; Titus 3:4–6; 1 Pet. 1:2.

Baptism administered in name of. Matt. 28:19.

Benediction given in name of. 2 Cor. 13:14.

Goodness of God

Is part of his character. Ps. 25:8; Nah. 1:7; Matt. 19:17.

Declared to be

Abounding. Ex. 34:6; Ps. 33:5.

Enduring. Ps. 23:6; 52:1.

Great. Neh. 9:35; Zech. 9:17.

- Rich. Rom. 2:4.
- Satisfying. Ps. 65:4; Jer. 31:12, 14.
- Universal. Ps. 145:9; Matt. 5:45.

Ways It Is Manifested

- To his people. Ps. 31:19; Lam. 3:25.
- In doing good. Ps. 119:68; 145:9.
- In supplying temporal wants. Acts 14:17.
- In providing for the needy. Ps. 68:10.
- In forgiving sins. 2 Chron. 30:18; Ps. 86:5.

Leads to repentance. Rom. 2:4.

Recognize, in his dealings. Ezra 8:18; Neh. 2:18.

Pray for the manifestation of. 2 Thess. 1:11.

Do not presume on. Rom. 2:4.

Fear and tremble. Jer. 33:9; Hos. 3:5.

Magnify. Ps. 107:8; Jer. 33:11.

Urge others to confide in. Ps. 34:8.

The wicked disregard. Neh. 9:35.

Holiness of God

Is incomparable. Ex. 15:11; 1 Sam. 2:2.

Exhibited in his

Character. Ps. 22:3; John 17:11.

Name. Isa. 57:15; Luke 1:49.

Words. Ps. 60:6; Jer. 23:9.

Works. Ps. 145:17.

Kingdom. Ps. 47:8; Matt. 13:41; 1 Cor. 6:9–10; Rev. 21:27.

Is pledged for the fulfillment of

His promises. Ps. 89:35.

His judgments. Amos 4:2.

Believers are commanded to imitate. Lev. 11:44; 1 Pet. 1:15–16.

Believers should thank him for. Ps. 30:4.

Should produce reverential fear. Rev. 15:4.

Heavenly hosts adore. Isa. 6:3; Rev. 4:8.

Should be magnified. 1 Chron. 16:10; Ps. 48:1; 99:3, 5; Rev. 15:4.

Justice of God

Is a part of his character. Deut. 32:4; Isa. 45:21.

Declared to be

Abundant. Job 37:23.

The foundation of his throne. Ps. 89:14.

Impartial. 2 Chron. 19:7; Jer. 32:19.

Incorruptible. Deut. 10:17; 2 Chron. 19:7.

- Undeviating. Job 8:3; 34:12.
- Unfailing. Zeph. 3:5.

Not to be sinned against. Jer. 50:7.

Denied by the ungodly. Ezek. 33:17, 20.

Exhibited in

- Forgiving sins. 1 John 1:9.
- Redemption. Rom. 3:26.
- His government. Ps. 9:4; Jer. 9:24.
- His judgments. Gen. 18:25; Rev. 19:2.
- All his ways. Ezek. 18:25, 29.
- The final judgment. Acts 17:31.

Acknowledgment of. Ps. 51:4; 98:9; Rom. 3:4.

Should be praised. Ps. 98:9; 99:3–4.

Patience of God (see also “slow to anger”)

Should lead to repentance and salvation. Joel 2:13; Rom. 2:4; 2 Pet. 3:9, 15.

Exercised toward

- His people. Isa. 30:18; Ezek. 20:17; Rom. 3:25.
- The wicked. Rom. 9:22; 1 Pet. 3:20.

Limits set to. Gen. 6:3; Jer. 44:22.

The wicked

Abuse. Eccles. 8:11; Matt. 24:48–49.

Disregard. Rom. 2:4.

Admonished for rejecting. Neh. 9:30; Rom. 2:5.

Illustrated. Luke 13:6–9.

Exemplified toward

Manasseh. 2 Chron. 33:10–13.

Israel. Ps. 78:38; Isa. 48:9.

Jerusalem. Matt. 23:37.

Paul. 1 Tim. 1:16.

Love of God

Part of his character. 2 Cor. 13:11; 1 John 4:8.

Christ, the special object of. John 15:9–10; 17:26.

Described as

Abiding. Zeph. 3:17.

Everlasting. Jer. 31:3.

Great. Eph. 2:4.

Irrespective of merit. Deut. 7:7; Job 7:17.

Sovereign. Deut. 7:8; 10:15; Job 7:17.

Unfailing and certain. Isa. 49:15–16; Rom. 8:39; Hos. 11:4.

Manifested toward

  - Perishing sinners. John 3:16; Titus 3:4.
  - His saints. John 16:27; 17:23; 2 Thess. 2:16; 1 John 4:16.
  - The sojourner. Deut. 10:18.
  - The cheerful giver. 2 Cor. 9:7.
- Exhibited in
  - The giving of Christ. John 3:16; Rom. 5:8; 1 John 4:9–10.
  - Election. Hos. 11:4; Mal. 1:2–3; Rom. 9:11–13; Eph. 2:4–5; Titus 3:4–7; 1 John 4:19.
  - Adoption. 1 John 3:1.
  - Redemption of Israel. Isa. 43:3–4; 63:9.
  - Forgiving sin. Isa. 38:17.
  - Temporal blessings. Deut. 7:13.
  - Chastisements. Heb. 12:6.
  - Defeating evil counsels. Deut. 23:5.
- Poured out through the Holy Spirit. Rom. 5:5.
- Perfected in believers
  - By obedience. 1 John 2:5; 4:16; Jude 21.
  - By loving one another. 1 John 4:12.

Loving Kindness and Steadfast Love of God

Is through Christ. Eph. 2:7; Titus 3:4–6.

Magnified. 1 Chron. 16:34; Ps. 115:1; 118:1–4, 29; Jer. 33:11.

Described as

- Abundant. Neh. 9:17; Isa. 63:7.
- Better than life. Ps. 63:3.
- Everlasting. Isa. 54:8; 1 Chron. 16:34; Ps. 89:28; 106:1; 107:1; 136:1–26.
- Good. Ps. 69:16.
- Wondrous. Ps. 17:7; 31:21.
- Steadfast. Ps. 117:2.
- Precious. Ps. 36:7.

Believers

- Consider. Ps. 107:43.
- Are betrothed in. Hos. 2:19.
- Are preserved by. Ps. 40:11.
- Are given life by. Ps. 119:88.
- Are comforted by. Ps. 119:76.
- Look for mercy through. Ps. 51:1.
- Receive compassion through. Isa. 54:8.
- Are heard according to. Ps. 119:149.
- Are ever mindful of. Ps. 26:3; 48:9.
- Should expect, in affliction. Ps. 42:7–8.

Are crowned with. Ps. 103:4.

Always have. Ps. 89:33; Isa. 54:10.

Pray for the

Former manifestations of. Ps. 25:6; 89:49.

Exhibition of. Ps. 17:7; 143:8.

Continuance of. Ps. 36:10.

Extension of. Gen. 24:12; 2 Sam. 2:6.

Give thanks for. Ps. 92:2; 138:2.

Proclaim. Ps. 40:10.

Mercy of God

Is part of his character. Ex. 34:6–7; Neh. 9:17; Jonah 4:2, 10–11; Mic. 7:18.

Described as

Abundant. 1 Pet. 1:3.

Everywhere. Ps. 119:64; 145:9.

Great. Neh. 9:27; Isa. 54:7.

High as heaven. Ps. 36:5; 103:11.

New every morning. Lam. 3:22–23.

Rich. Eph. 2:4.

Sure. Isa. 55:3.

Tender. Luke 1:78.

Manifested

- In the sending of Christ. Luke 1:78.
- In longsuffering. Lam. 3:22; Dan. 9:9.
- To his people. Luke 1:50; Titus 3:5.
- To returning backsliders. Jer. 3:12; Hos. 14:4; Joel 2:13.
- To repentant sinners. Prov. 28:13; Isa. 55:7; Luke 15:18–20.
- To the afflicted. Isa. 49:13; 54:7; Hos. 14:3.
- To whom he will. Hos. 2:23; Rom. 9:15, 18.
- With everlasting love. Isa. 54:8.

A ground of hope and trust. Ps. 130:7; 147:11.

Should be

- Sought for ourselves and others. Gal. 6:16; 1 Tim. 1:2; 2 Tim. 1:18.
- Pleaded in prayer. Ps. 25:6; 51:1.
- Mercy seat. Ex. 25:17.

Demonstrated toward

- Lot. Gen. 19:16, 19.
- Epaphroditus. Phil. 2:27.
- Paul. 1 Tim. 1:13.

Nature of God

Is a Spirit. John 4:24; 2 Cor. 3:17.

Is declared to be

Alone is wise. Rom. 16:27; 1 Tim. 1:17.

Compassionate. 2 Kings 13:23.

A consuming fire. Heb. 12:29.

Eternal. Deut. 33:27; Ps. 90:2; Rev. 4:8–10.

Faithful. 1 Cor. 10:13; 1 Pet. 4:19.

Glorious. Ex. 15:11; Ps. 145:5.

Good. Ps. 25:8; 119:68.

Gracious. Ex. 34:6; Ps. 116:5.

Great. 2 Chron. 2:5; Ps. 86:10.

Holy. Ps. 99:9; Isa. 5:16.

Immortal. 1 Tim. 1:17; 6:16.

Immutable. Ps. 102:26–27; James 1:17.

Invisible. Job 23:8–9; John 1:18; 5:37; Col. 1:15; 1 Tim. 1:17.

Jealous. Josh. 24:19; Nah. 1:2.

Just. Deut. 32:4; Isa. 45:21; Rev. 16:5.

Light. Isa. 60:19; James 1:17; 1 John 1:5.

Love. 1 John 4:8, 16.

Merciful. Ex. 34:6–7; Ps. 86:5.

Most High. Ps. 83:18; Acts 7:48.

Omnipotent. Gen. 17:1; Ex. 6:3.

Omnipresent. Ps. 139:7; Jer. 23:23.

Omniscient. Ps. 139:1–6; Prov. 5:21.

Perfect. Matt. 5:48.

Righteous. Ezra 9:15; Ps. 145:17.

Slow to anger. Ex. 34:6; Num. 14:18; Ps. 86:15.

True. Jer. 10:10; John 17:3.

Unsearchable. Job 11:7; 37:23; Ps. 145:3; Isa. 40:28; Rom. 11:33.

Upright. Ps. 25:8; 92:15.

None like him. Ex. 9:14; Deut. 4:34; 33:26; 2 Sam. 7:22; Isa. 43:10; 44:6; 46:5, 9; Jer. 10:6; Matt. 19:17.

Fills heaven and earth. 1 Kings 8:27; Jer. 23:24.

Should be worshiped in spirit and in truth. John 4:24.

Power of God

One of his attributes. Ps. 62:11.

Expressed by the

Voice of God. Ps. 29:3, 5; 68:33.

Finger of God. Ex. 8:19; Ps. 8:3.

Hand of God. Ex. 9:3, 15; Isa. 48:13.

Arm of God. Job 40:9; Isa. 52:10.

  - Thunder of his power. Job 26:14.
- Described as
  - Effectual. Isa. 43:13; Eph. 3:7.
  - Everlasting. Isa. 26:4; Rom. 1:20.
  - Glorious. Ex. 15:6; Isa. 63:12.
  - Great. Ps. 79:11; Nah. 1:3.
  - Incomparable. Ex. 15:11–12; Deut. 3:24; Job 40:9; Ps. 89:8.
  - Incomprehensible. Job 26:14; Eccles. 3:11.
  - Irresistible. Deut. 32:39; Dan. 4:35.
  - Mighty. Job 9:4; Ps. 89:13.
  - Sovereign. Rom. 9:21.
  - Strong. Ps. 89:13; 136:12.
  - Unsearchable. Job 5:9; 9:10.
- Can accomplish anything. Gen. 18:14; Jer. 32:27; Matt. 19:26.
- Can save by many or by few. 1 Sam. 14:6.
- Is the source of all other strength. 1 Chron. 29:12; Ps. 68:35.
- Exhibited in
  - Creation. Ps. 102:25; Jer. 10:12.
  - Establishing and ruling all things. Ps. 65:6; 66:7.
  - The miracles of Christ. Luke 11:20.

The resurrection of Christ. 2 Cor. 13:4; Col. 2:12.

The resurrection of believers. 1 Cor. 6:14.

The work of the gospel. Rom. 1:16; 1 Cor. 1:18, 24.

Delivering his people. Ps. 106:8.

The destruction of the wicked. Ex. 9:16; Rom. 9:22.

Believers

Long for exhibitions of. Ps. 63:1–2.

Have confidence in. Jer. 20:11.

Receive increase of grace by. 2 Cor. 9:8.

Strengthened by. Eph. 6:10; Col. 1:11.

Upheld by. Ps. 37:17; Isa. 41:10.

Supported in affliction by. 2 Cor. 6:7; 2 Tim. 1:8.

Delivered by. Neh. 1:10; Dan. 3:17.

Exalted in. Job 36:22.

Guarded by, to salvation. 1 Pet. 1:5.

Exerted on their behalf. 2 Chron. 16:9; 2 Cor. 13:4; Eph. 1:19; 3:20.

Their faith rests in. 1 Cor. 2:5.

Should be

Acknowledged. 1 Chron. 29:11; Isa. 33:13.

Pleaded in prayer. Ps. 79:11; Matt. 6:13.

Feared. Jer. 5:22; Matt. 10:28.

Magnified. Ps. 21:13; Jude 25.

Efficiency of ministers is through. 1 Cor. 3:6–8; Gal. 2:8; Eph. 3:7.

The wicked

Do not know. Matt. 22:29.

It is against them. Ezra 8:22.

Will be destroyed by. Luke 12:5.

The heavenly host magnify. Rev. 4:11; 5:13; 11:17.

Providence of God

Is his care over his works. Ps. 145:9.

Is exercised in

Preserving his creatures. Neh. 9:6; Ps. 36:6; Matt. 10:29.

Providing for his creatures. Ps. 104:27–28; 136:25; 147:9; Matt. 6:26.

Special preservation and protection of believers. Ps. 37:28; 91:3–4, 11; 140:7; Isa. 31:5; Matt. 10:30.

Prospering believers. Gen. 24:48, 56.

Leading believers. Deut. 8:2, 15; Isa. 31:5; 63:12.

Bringing his words to pass. Num. 26:65; Josh. 21:45; Luke 21:32–33.

Ordering the lives of men. 1 Sam. 2:7–8; Ps. 75:6–7; Prov. 16:9; 19:21; 20:24.

Ordaining the lives of men. 1 Sam. 2:7–8; Ps. 75:6–7; Prov. 16:9; 19:21; 20:24.

Determining the period of human life. Ps. 31:15; 39:5; Acts 17:26.

Defeating wicked designs. Ex. 15:9–19; 2 Sam. 17:14–15; Ps. 33:10.

Overruling wicked designs for good. Gen. 45:5–7; 50:20; Phil. 1:12.

Preserving the course of nature. Gen. 8:22; Job 26:10; Ps. 104:5–9.

Directing all events. Josh. 7:14; 1 Sam. 6:7–10, 12; Prov. 16:33; Isa. 44:7; Acts 1:26.

Ruling the elements. Job 37:9–13; Isa. 50:2; Jonah 1:4, 15; Nah. 1:4.

Ordering the minutest matters. Matt. 10:29–30; Luke 21:18.

Is righteous. Ps. 145:17; Dan. 4:37.

Is ever watchful. Ps. 121:4; Isa. 27:3.

Is all pervading. Ps. 139:1–5.

Sometimes deep and mysterious. Ps. 36:6; 73:16; 77:19; Rom. 11:33.

All things are ordered by

For his glory. Isa. 63:14.

For good to believers. Rom. 8:28.

The wicked sometimes made to further. Isa. 10:5–12; Acts 3:17–18.

To be acknowledged

In prosperity. Deut. 8:18; 1 Chron. 29:12.

In adversity. Job 1:21.

In public calamities. Amos 3:6.

In our daily support. Gen. 48:15.

In all things. Prov. 3:6.

Cannot be defeated. 1 Kings 22:30, 34; Prov. 21:30.

Man’s efforts are useless without. Ps. 127:1–2; Prov. 21:31.

Believers should

Trust in. Matt. 6:33–34; 10:9, 29–31.

Have full confidence in. Ps. 16:8; 139:10.

Commit their works to. Prov. 16:3.

Strengthen themselves with. 1 Sam. 30:6.

Pray in dependence upon. Acts 12:5.

Pray to be guided by. Gen. 24:12–14; 28:20–21; Acts 1:24.

Result of depending upon. Luke 22:35.

Connected with the use of means. 1 Kings 21:19; 22:37–38; Mic. 5:2; Luke 2:1–4; Acts 27:22, 31–32.

Danger of denying. Isa. 10:13–17; Ezek. 28:2–10; Dan. 4:29–31; Hos. 2:8–9.

Righteousness of God

Is part of his character. Ps. 7:9; 11:7; 116:5; 119:137.

Described as

Abundant. Ps. 48:10.

    - Beyond knowledge. Ps. 71:15.
    - Enduring forever. Ps. 111:3.
    - Everlasting. Ps. 119:142.
    - The foundation of his throne. Ps. 97:2.
    - Reaches the high heavens. Ps. 71:19.
- Christ acknowledged. John 17:25.
- Christ entrusted his cause to. 1 Pet. 2:23.
- Angels acknowledge. Rev. 16:5.
- Exhibited in
    - His testimonies. Ps. 119:138, 144.
    - His commandments. Deut. 4:8; Ps. 119:172.
    - His rules. Ps. 19:9; 119:7, 62.
    - His promise. Ps. 119:123.
    - His ways. Ps. 145:17.
    - His deeds. Judg. 5:11; 1 Sam. 12:7.
    - His government. Ps. 96:13; 98:9.
    - The gospel. Ps. 85:10; Rom. 3:25–26.
    - The final judgment. Acts 17:31.
    - The punishment of the wicked. Rom. 2:5; 2 Thess. 1:6; Rev. 16:7; 19:2.
- Shown to believers’ descendants. Ps. 103:17.

Revealed in the sight of the nations. Ps. 98:2.

He delights in the exercise of. Jer. 9:24.

The heavens shall declare. Ps. 50:6; 97:6.

Believers

- Ascribe, to him. Job 36:3; Dan. 9:7.
- Acknowledge, in his dealings. Ezra 9:15.
- Acknowledge, though the wicked prosper. Jer. 12:1; Ps. 73:12–17.
- Recognize, in the fulfillment of his promises. Neh. 9:8.
- Confident of seeing. Mic. 7:9.
- Upheld by. Isa. 41:10.
- Do not conceal. Ps. 40:10.
- Tell of. Ps. 35:28; 71:15–16, 24.
- Proclaim to others. Ps. 22:31.
- Magnify. Ps. 7:17; 51:14; 145:7.
- Plead in prayer. Ps. 143:11; Dan. 9:16.

We should pray

- To be led in. Ps. 5:8.
- To be given life in. Ps. 119:40.
- To be delivered in. Ps. 31:1; 71:2.
- To be answered in. Ps. 143:1.

    To be vindicated according to. Ps. 35:24.

    For its continued manifestation. Ps. 36:10.

Redemption of his people designed to teach. Mic. 6:4–5.

The wicked have no interest in. Ps. 69:27.

Illustrated. Ps. 36:6.

Truth of God

Is one of his attributes. Isa. 65:16.

Described as

- Enduring to all generations. Ps. 100:5.
- Inviolable. Num. 23:19; Titus 1:2.

Exhibited in his

- Ways. Rev. 15:3.
- Deeds. Ps. 33:4.
- Rules. Ps. 19:9.
- Word. Ps. 119:160; John 17:17.
- Fulfillment of promises in Christ. 2 Cor. 1:20.
- Fulfillment of his covenant. Mic. 7:20.
- Punishment of the wicked. Rev. 16:7.

We should

- Commit to. Titus 1:2.

Plead, in prayer. Ps. 89:49.

Pray for its manifestation to ourselves. 2 Chron. 6:17.

Pray for its exhibition to others. 2 Sam. 2:6.

Is denied by

The serpent. Gen. 3:4–5.

The self-righteous. 1 John 1:10.

Unbelievers. 1 John 5:10.

Unity of God

A ground for obeying him exclusively. Deut. 4:39–40.

A ground for loving him supremely. Deut. 6:4–5; Mark 12:29–30.

Asserted by

God himself. Isa. 44:6, 8; 45:18, 21.

Christ. Mark 12:29; John 17:3.

Moses. Deut. 4:39; 6:4.

The apostle Paul. 1 Cor. 8:4, 6; Eph. 4:6; 1 Tim. 2:5.

Consistent with the deity of Christ and of the Holy Spirit. John 10:30; 14:9–11; 1 John 5:7.

Exhibited in

His greatness and wonderful works. 2 Sam. 7:22; Ps. 86:10.

His works of creation and providence. Isa. 44:24; 45:5–8.

His exclusive foreknowledge. Isa. 46:9–11.

His exercise of uncontrolled sovereignty. Deut. 32:39.

His being the sole object of worship in heaven and earth. Neh. 9:6; Matt. 4:10.

His being alone good. Matt. 19:17.

His being the only Savior. Isa. 45:21–22.

His being the only source of pardon. Mic. 7:18; Mark 2:7.

His unparalleled election and care of his people. Deut. 4:32–35.

The knowledge of, necessary to eternal life. John 17:3.

All believers acknowledge, in worshiping him. 2 Sam. 7:22; 2 Kings 19:15; 1 Chron. 17:20.

All should know and acknowledge. Deut. 4:35; Ps. 83:18.

May be acknowledged without saving faith. James 2:19–20.

Wisdom of God

One of his attributes. 1 Sam. 2:3; Job 9:4.

Described as

Beyond human comprehension. Ps. 139:6.

Incomparable. Isa. 44:7; Jer. 10:7.

Beyond measure. Ps. 147:5; Rom. 11:33.

Mighty. Job 36:5.

Perfect. Job 36:4; 37:16.

    Not taught. Job 21:22; Isa. 40:14.

    Universal. Job 28:24; Dan. 2:22; Acts 15:18.

    Unsearchable. Isa. 40:28; Rom. 11:33.

The gospel contains secrets of. 1 Cor. 2:7.

Wisdom of believers is derived from. Ezra 7:25.

All human wisdom derived from. Dan. 2:21.

Believers ascribe, to him. Dan. 2:20.

Exhibited in

    His works. Job 37:16; Ps. 104:24; 136:5; Prov. 3:19; Jer. 10:12.

    His counsels. Isa. 28:29; Jer. 32:19.

    His foreshadowing events. Isa. 42:9; 46:10.

    Redemption. 1 Cor. 1:24; Eph. 1:8; 3:10.

    Searching the heart. 1 Chron. 28:9; Rev. 2:23.

    Understanding the thoughts. 1 Chron. 28:9; Ps. 139:2.

Exhibited in knowing

    The human heart. Ps. 44:21; Prov. 15:11; Luke 16:15.

    The ways of man. Job 34:21; Ps. 139:2–3.

    The words of man. Ps. 139:4.

    Those who are his. 2 Sam. 7:20; 2 Tim. 2:19.

    The way of the righteous. Job 23:10; Ps. 1:6.

The needs of believers. Deut. 2:7; Matt. 6:8.

The afflictions of his people. Ex. 3:7; Ps. 142:3.

The frailties of believers. Ps. 103:14.

The minutest matters. Matt. 10:29–30.

The most secret things. Matt. 6:18.

The time of judgment. Matt. 24:36.

The worthless and their works. Neh. 9:10; Job 11:11; Isa. 66:18.

Nothing is concealed from. Ps. 139:12.

The wicked question. Ps. 73:11; Isa. 47:10.

Should be magnified. Rom. 16:27; Jude 25.

Wrath of God

Is averted by Christ. Luke 2:11, 14; Rom. 5:9; 2 Cor. 5:18–19; Eph. 2:14, 17; Col. 1:20; 1 Thess. 1:10.

Is averted from them that believe. John 3:14–18; Rom. 3:25; 5:1.

Is averted upon confession of sin and repentance. Job 33:27–28; Ps. 106:43–45; Jer. 3:12–13; 18:7–8; 31:18–20; Joel 2:12–14.

Is slow. Ps. 103:8; Isa. 48:9; Jonah 4:2; Nah. 1:3.

Is righteous. Ps. 58:10–11; Lam. 1:18; Rom. 2:6, 8; 3:5–6; Rev. 16:6–7.

The justice of, not to be questioned. Rom. 9:18, 20, 22.

Manifested in terrors. Ex. 14:24; Ps. 76:6–8; Jer. 10:10; Lam. 2:20–22.

Manifested in judgments and afflictions. Job 21:17; Ps. 78:49–51; 90:7; Isa. 9:19; Jer. 7:20; Ezek. 7:19; Heb. 3:17.

Cannot be resisted. Job 9:13; 14:13; Ps. 76:7; Nah. 1:6.

Increased by continual provocation. Num. 32:14.

Specially reserved for the day of wrath. Zeph. 1:14–18; Matt. 25:41; Rom. 2:5; 2 Thess. 1:8; Rev. 6:17; 11:18; 19:15.

Is against

- The wicked. Ps. 7:11; 21:8–9; Isa. 3:8; 13:9; Nah. 1:2–3; Rom. 1:18; 2:8; Eph. 5:6; Col. 3:6.
- Those who forsake him. Ezra 8:22; Isa. 1:4.
- Unbelief. Ps. 78:21–22; Heb. 3:18–19; John 3:36.
- Unrepentance. Ps. 7:12; Prov. 1:30–31; Isa. 9:13–14; Rom. 2:5.
- Apostasy. Heb. 10:26–27.
- Idolatry. Deut. 29:20, 27–28; 32:19–22; Josh. 23:16; 2 Kings 22:17; Ps. 78:58–59; Jer. 44:3.
- Sin, in believers. Ps. 89:30–32; 90:7–9; 99:8; 102:9–10; Isa. 47:6.

Extreme, against those who oppose the gospel. Ps. 2:2–5; 1 Thess. 2:16.

Folly of provoking. Jer. 7:19; 1 Cor. 10:22.

To be dreaded. Ps. 2:12; 76:7; 90:11; Matt. 10:28.

Removal of, should be prayed for. Ex. 32:11; Ps. 6:1; 38:1; 39:10; 74:1–2; 79:5; 80:4; Isa. 64:9; Dan. 9:16; Hab. 3:2.

Tempered with mercy to saints. Ps. 30:5; Isa. 26:20; 54:8; 57:15–16; Jer. 30:11; Mic. 7:11.

To be borne with submission. 2 Sam. 24:17; Lam. 3:39; Mic. 7:9.

Should lead to repentance. Isa. 42:24–25; Jer. 4:8.

Exemplified against

- The old world. Gen. 7:21–23.
- The builders of Babel. Gen. 11:8.
- Cities of the plain. Gen. 19:24–25.
- The Egyptians. Ex. 7:20; 8:6, 16, 24; 9:3, 9, 23; 10:13, 22; 12:29; 14:27.
- The Israelites. Ex. 32:35; Num. 11:1, 33; 14:40–45; 21:6; 25:9; 2 Sam. 24:1, 15.
- Enemies of Israel. 1 Sam. 5:6; 7:10.
- Nadab and Abihu. Lev. 10:2.
- The spies. Num. 14:37.
- Korah, etc. Num. 16:31, 35.
- Aaron and Miriam. Num. 12:9–10.
- Five kings. Josh. 10:25.
- Abimelech. Judg. 9:56.
- The men of Beth-shemesh. 1 Sam. 6:19.
- Saul. 1 Sam. 31:6.
- Uzzah. 2 Sam. 6:7.
- Saul’s family. 2 Sam. 21:1.

Sennacherib. 2 Kings 19:28, 35, 37.

God The Son

Ascension of Christ

Prophecies respecting. Ps. 68:18; Eph. 4:7–8.

Foretold by himself. John 6:62; 7:33; 14:28; 16:5; 20:17.

Forty days after his resurrection. Acts 1:3.

Described. Acts 1:9.

From the Mount of Olives. Mark 16:19; Luke 24:50–51; Acts 1:9.

While blessing his disciples. Luke 24:50.

When he had atoned for sin. Heb. 9:12; 10:12.

Was triumphant. Ps. 68:18.

Was to supreme power and glory. Luke 24:26; Eph. 1:20–21; 1 Pet. 3:22.

As the forerunner of his people. Heb. 6:20.

To intercede. Rom. 8:34; Heb. 9:24.

To send the Holy Spirit. John 16:7; Acts 2:33.

To receive gifts for men. Ps. 68:18; Eph. 4:8, 11.

To prepare a place for his people. John 14:2.

His second coming shall be in like manner as. Acts 1:10–11.

Typified. Lev. 16:15; Heb. 6:20; 9:7, 9, 12.

Character and Attributes of Christ

Holy. Luke 1:35; Acts 3:14; 4:27; Rev. 3:7.

Righteous. Isa. 53:11; Heb. 1:9.

Good. Matt. 19:16–17.

Faithful. Isa. 11:5; 1 Thess. 5:24.

True. John 1:14; 7:18; 1 John 5:20.

Just. John 5:30.

Sinless. Isa. 53:9; Matt. 4:1–10; 27:4; John 8:46; 2 Cor. 5:21; Heb. 7:26; 1 Pet. 1:19; 2:22.

Obedient to God the Father. Ps. 40:8; Luke 22:42; John 4:34; 15:10.

Zealous. Luke 2:49; John 2:17; 8:29.

Humble. Isa. 53:7; Zech. 9:9; Matt. 11:29; Luke 22:27; Phil. 2:8.

Merciful. Heb. 2:17.

Patient. Isa. 53:7; Matt. 27:14; 1 Tim. 1:16.

Compassionate. Isa. 40:11; Matt. 4:23–24; Luke 19:41; Acts 10:38.

Loving. John 13:1; 15:13.

Self-denying. Matt. 8:20; 2 Cor. 8:9.

Forgiving. Luke 23:34.

Everlasting. Isa. 9:6; Mic. 5:2; John 1:1; Col. 1:17; Heb. 1:8–10; Rev. 1:8.

Omnipresent. Matt. 18:20; 28:20; John 3:13.

Omnipotent. Ps. 45:3; Phil. 3:21; Rev. 1:8.

Omniscient. Luke 5:22; John 2:24–25; 16:30; 21:17; Rev. 2:23.

Subject to his parents. Luke 2:51.

Believers are conformed to the image of. Rom. 8:29.

The object of divine worship. Acts 7:59; Heb. 1:6; Rev. 5:12.

The object of faith. Ps. 2:12; Jer. 17:5, 7; John 14:1; 1 Pet. 2:6.

Unchangeable. Mal. 3:6; Heb. 1:12; 13:8.

Compassion and Sympathy of Christ

Necessary to his priestly office. Heb. 5:2, 7.

Manifested for the

- Weary and heavy laden. Matt. 11:28–30.
- Weak in faith. Isa. 40:11; 42:3; Matt. 12:20.
- Tempted. Heb. 2:18.
- Afflicted. Luke 7:13; John 11:35.
- Sick. Matt. 14:14; Mark 1:41.
- Hungry. Mark 8:2.
- Perishing sinners. Matt. 9:36; Luke 19:41; John 3:16.

An encouragement in prayer. Heb. 4:15.

Crucifixion of Christ

Predictions of. Ps. 22:1, 14–18; 69:20–21, 25; Zech. 13:7; Mark 2:20.

Events surrounding the. Matt. 27:32–56; Mark 15:21–41; Luke 23:26–49.

The desire of the people. Luke 23:23–25.

References to, the rejected stone. Matt. 21:42.

Mary’s preparation for. Mark 14:3–9.

Led to, after being mocked. Matt. 27:31.

The place of. Matt. 27:33.

The time of. Matt. 27:45.

Given wine mixed with gall to drink. Matt. 27:34.

Soldiers dividing his garments during. Mark 15:24.

Cried out to God. Matt. 27:46.

He endured it in spite of the shame attached to. Gal. 3:13; 5:11; Heb. 12:2.

Proved his humility. Phil. 2:8.

Paul proclaimed, as essential to the gospel message. 1 Cor. 2:2; Gal. 3:1.

Death of Christ

Foretold. Isa. 53:8; Dan. 9:26; Zech. 13:7.

Appointed by God. Isa. 53:6, 10; Acts 2:23.

Necessary for the redemption of man. Luke 24:46–47; Acts 17:3.

Acceptable, as a sacrifice to God. Matt. 20:28; Eph. 5:2; 1 Thess. 5:10.

Was voluntary. Isa. 53:12; Matt. 26:53; John 10:17–18.

Was undeserved. Isa. 53:9.

Mode of

- Foretold by himself. Matt. 20:18–19; John 12:32–33.
- Prefigured. Num. 21:8; John 3:14.
- Shameful. Heb. 12:2.
- Accursed. Gal. 3:13.
- Exhibited his humility. Phil. 2:8.
- A stumbling block to Jews. 1 Cor. 1:23.
- Foolishness to Gentiles. 1 Cor. 1:18, 23.

Demanded by the Jews. Matt. 27:22–23.

Inflicted by the Gentiles. Matt. 27:26–35.

In the company of transgressors. Isa. 53:12; Matt. 27:38.

Accompanied by supernatural signs. Matt. 27:45, 51–53.

Signified death to sin. Rom. 6:3–8; Gal. 2:20.

Commemorated in the Lord’s Supper. Luke 22:19–20; 1 Cor. 11:26–29.

Deity of Christ

As Messiah. Ps. 24:7, 10; 45:6–7; Isa. 8:13–14; 40:3, 11; Jer. 23:5–6; Zech. 13:7; Matt. 3:3; Mark 2:7, 10; Rom. 9:5; Col. 3:13; Titus 2:13; Heb. 13:20; 1 Pet. 2:8.

As God. Gen. 2:3; Isa. 7:14; 9:6; 44:6; 48:12–16; Matt. 1:23; 12:8; 26:63–67; John 1:1, 14, 18; 3:16, 18, 31; Acts 10:36; Rom. 10:11–13; 1 Cor.

1:30; 2:8; 4:5; 15:47; 2 Cor. 5:10; Phil. 2:6; Col. 1:16; 2:9; 2 Tim. 4:1; Heb. 1:3, 8, 10–12; James 2:1; 1 John 4:9; 5:20; Rev. 1:5, 17; 17:4; 22:13.

As one with the Father. Prov. 30:4; Matt. 11:27; John 5:17, 23; 10:30, 38; John 12:45; 14:7–10; 16:15; 17:10; 1 Thess. 3:11; 2 Thess. 2:16–17.

As sending the Spirit. John 14:16; 15:26.

As Creator of all things. Neh. 9:6; John 1:3; Col. 1:16–17; Heb. 1:2–3.

Raises the dead. John 5:21; 6:40, 54.

Raises himself from the dead. John 2:19, 21; 10:18.

Acknowledged by Old Testament saints. Job 19:25–27.

Exaltation of Christ

To right hand of God. Mark 14:62; Acts 5:31; Heb. 1:3.

Taken up in glory. 1 Tim. 3:16.

Purpose of. Acts 5:31.

A result of

His humble obedience. Phil. 2:5–9.

Enduring the shame of the cross. Heb. 12:2.

Purifying sins. Heb. 1:3.

Proper response to. Phil. 2:9–11.

Example of Christ

Is perfect. Heb. 7:26.

Conformity to, required in

- Holiness. Rom. 1:6; 1 Pet. 1:15–16.
- Righteousness. 1 John 2:6.
- Purity. 1 John 3:3.
- Love. John 13:34; Eph. 5:2; 1 John 3:16.
- Humility. Luke 22:27; Phil. 2:5, 7.
- Lowliness. Matt. 11:29.
- Obedience. John 15:10.
- Self-denial. Matt. 16:24; Rom. 15:3.
- Serving others. Matt. 20:28; John 13:14–15.
- Benevolence. Acts 20:35; 2 Cor. 8:7–9.
- Forgiving complaints. Col. 3:13.
- Overcoming the world. John 16:33; 1 John 5:4.
- Being not of the world. John 17:16.
- Being without deceit. 1 Pet. 2:21–22.
- Suffering wrongfully. 1 Pet. 2:21–23.
- Suffering for righteousness. Heb. 12:3–4.

Believers predestined to follow. Rom. 8:29.

Conformity to, progressive. 2 Cor. 3:18.

Excellency and Glory of Christ

As God. John 1:1–5; Phil. 2:6, 9–10.

As the Son of God. Matt. 3:17; Heb. 1:6, 8.

As one with the Father. John 10:30, 38.

As the firstborn. Col. 1:15, 18; Heb. 1:6.

As Lord of lords, etc. Rev. 17:14.

As the image of God. Col. 1:15; Heb. 1:3.

As creator. John 1:3; Col. 1:16; Heb. 1:2.

As blessed of God. Ps. 45:2.

As mediator. 1 Tim. 2:5; Heb. 8:6.

As prophet. Deut. 18:15–16; Acts 3:22.

As priest. Ps. 110:4; Heb. 4:15.

As king. Isa. 6:1–5; John 12:41.

As judge. Matt. 16:27; 25:31, 33.

As shepherd. Isa. 40:10–11; John 10:11, 14.

As head of the church. Eph. 1:22.

As the true light. Luke 1:78–79; John 1:4, 9.

As the foundation of the church. 1 Pet. 2:6.

As the way. John 14:6; Heb. 10:19–20.

As the truth. 1 John 5:20; Rev. 3:7.

As the life. John 11:25; Col. 3:4; 1 John 5:11.

As incarnate. John 1:14.

In his words. Luke 4:22; John 7:46.

In his works. Matt. 13:54; John 2:11.

In his sinless perfection. Heb. 7:26–28.

In the fullness of his grace and truth. Ps. 45:2; John 1:14.

In his transfiguration. Matt. 17:2; 2 Pet. 1:16–18.

In his exaltation. Acts 7:55–56; Eph. 1:21.

In the calling of the Gentiles. Ps. 72:17; John 12:21, 23.

In the restoration of the Jews. Ps. 102:16.

In his triumph. Isa. 63:1–3; Rev. 19:11, 16.

Followed his sufferings. 1 Pet. 1:10-11.

Followed his resurrection. 1 Pet. 1:21.

Is unchangeable. Heb. 1:10–12.

Is incomparable. Phil. 2:9.

Imparted to believers. John 17:22; 2 Cor. 3:18.

Celebrated by the redeemed. Rev. 5:8–14; 7:9–12.

Revealed in the gospel. Isa. 40:5.

Believers will see and rejoice. John 17:24; 1 Pet. 4:13.

Human Nature of Christ

Was necessary to his mediatorial office. Gal. 4:4–5; 1 Cor. 15:21; Rom. 6:15, 19; 1 Tim. 2:5; Heb. 2:17.

Is proved by his

- Conception in the virgin’s womb. Matt. 1:18; Luke 1:31.
- Birth. Matt. 1:16, 25; 2:2; Luke 2:7, 11.
- Becoming flesh and blood. John 1:14; Heb. 2:14.
- Having a human soul. Matt. 26:38; Luke 23:46; Acts 2:31.
- Circumcision. Luke 2:21.
- Increase in wisdom and stature. Luke 2:52.
- Weeping. Luke 19:41; John 11:35.
- Hungering. Matt. 4:2; 21:18.
- Thirsting. John 4:7; 19:28.
- Sleeping. Matt. 8:24; Mark 4:38.
- Being subject to weariness. John 4:6.
- Being a man of sorrows. Isa. 53:3–4; Luke 22:44; John 11:33; 12:27.
- Enduring indignities. Matt. 26:67; Luke 22:64; 23:11.
- Being scourged. Ps. 22:16; Matt. 27:26; Luke 23:33.
- Death. John 19:30.
- Side being pierced. John 19:34.
- Burial. Matt. 27:59–60; Mark 15:46.
- Resurrection. Acts 3:15; 2 Tim. 2:8.

Was like our own, in all things except sin. Phil. 2:7–8; Heb. 2:17.

Was without sin. John 18:38; 8:46; Heb. 4:15; 7:26, 28; 1 Pet. 2:22; 1 John 3:5.

Was verified by the senses. Luke 24:39; John 20:27; 1 John 1:1–2.

Was of the seed of

  The woman. Gen. 3:15; Isa. 7:4; Jer. 31:22; Luke 1:31; Gal. 4:4.

  Abraham. Gen. 22:18; Gal. 3:16; Heb. 2:16.

  David. 2 Sam. 7:12, 16; Ps. 89:35–36; Jer. 23:5; Matt. 22:42; Mark 10:47; Acts 2:30; 13:23; Rom. 1:3.

Genealogy of. Matt. 1:1–17; Luke 3:23–38.

Attested by himself. Matt. 8:20; 16:13.

Confession of, a test of belonging to God. 1 John 4:2.

Acknowledged by men. Mark 6:3; John 7:27; 19:5; Acts 2:22.

Denied by Antichrist. 1 John 4:3; 2 John 7.

Humility of Christ

Declared by himself. Matt. 11:29.

Exhibited in his

  Taking our nature. Phil. 2:7; Heb. 2:16.

  Birth. Luke 2:4–7.

  Subjection to his parents. Luke 2:51.

  Station in life. Matt. 13:55; John 9:29.

Poverty. Luke 9:58; 2 Cor. 8:9.

Sympathizing with our weaknesses. Heb. 4:15; 5:7.

Submitting to ordinances. Matt. 3:13–15.

Becoming a servant. Matt. 20:28; Luke 22:27; Phil. 2:7.

Associating with the despised. Matt. 9:10–11; Luke 15:1–2.

Refusing honors. John 5:41; 6:15.

Entry into Jerusalem. Zech. 9:9; Matt. 21:5, 7.

Washing his disciples’ feet. John 13:5.

Obedience. John 6:38; Heb. 10:9.

Submitting to sufferings. Isa. 50:6; 53:7; Matt. 26:37–39; Acts 8:32.

Exposing himself to reproach and contempt. Ps. 22:6; 69:9; Isa. 53:3; Rom. 15:3.

Being obedient to death. John 10:15, 17–18; Phil. 2:8; Heb. 12:2.

Believers should imitate. Phil. 2:5–8.

On account of, he was despised. Mark 6:3; John 9:29.

His exaltation, the result of. Phil. 2:9.

Incarnation of Christ

Defined as

The true light coming into the world. John 1:9.

The Word become flesh. John 1:14.

  - Descending to earth. Eph. 4:9.
- In him the whole fullness of deity dwelt bodily. Col. 2:9.
- Described as self-emptying (made himself nothing). Phil. 2:6–11.
- He was born according to the flesh. Rom. 1:3–4; 8:3.
- Became poor, a reference to. 2 Cor. 8:9.
- Prophecy of. Mic. 5:2.

Love of Christ

- To the Father. Ps. 91:14; John 14:31.
- To his church. John 15:9; Eph. 5:24.
- To those who love him. Prov. 8:17; John 14:21.
- Manifested in his
  - Praying for his enemies. Luke 23:34.
  - Dying for us. Luke 19:10; John 15:13; Gal. 2:20; 1 John 3:16; Rev. 1:5.
  - Interceding for us. Heb. 7:25; 9:24.
  - Sending the Spirit. Ps. 68:18; John 16:7.
  - Rebukes and discipline. Rev. 3:19.
  - Surpasses knowledge. Eph. 3:19.
- Regarding believers
  - They should imitate. John 13:34; 15:10, 12; Eph. 5:2; 1 John 3:16.

    Is contolling. 2 Cor. 5:14.

    Is unchangeable. John 13:1.

    Is indestructible. Rom. 8:35.

    They obtain victory through. Rom. 8:37.

    Is the basis of their love to him. Luke 7:47.

    Shall be acknowledged even by his enemies. Rev. 3:9.

Illustrated. Matt. 18:11–13.

Exemplified toward

    Peter. Luke 22:32, 61.

    Lazarus, etc. John 11:5, 36.

    His apostles. John 13:1, 34.

    John. John 13:23.

Ministry of Christ as Head of the Church

Predicted. Ps. 118:22; Matt. 21:42.

Appointed by God. Eph. 1:22.

Declared by himself. Matt. 21:42.

As his mystical body. Eph. 4:12, 15; 5:23.

Has the preeminence in all things. 1 Cor. 11:3; Eph. 1:22; Col. 1:18.

Commissioned his apostles. Matt. 10:1, 7; 28:19; John 20:21.

Instituted the ordinances. Matt. 28:19; Luke 22:19–20.

Imparts gifts. Ps. 68:18; Eph. 4:8.

Believers are filled in. Col. 2:10.

Perverters of the truth do not hold. Col. 2:18–19.

Ministry of Christ as High Priest

Appointed and called by God. Heb. 3:1–2; 5:4–5.

After the order of Melchizedek. Ps. 110:4; Heb. 5:6; 6:20; 7:15, 17.

Superior to Aaron and the Levitical priests. Heb. 7:11, 16, 22; 8:1–2, 6.

Consecrated with an oath. Heb. 7:20–21.

Unchangeable priesthood. Heb. 7:23, 28.

Is of unblemished purity. Heb. 7:26, 28.

Faithful. Heb. 3:2.

Needed no sacrifice for himself. Heb. 7:27.

As a sacrifice

- Offered himself once. Heb. 7:27; 9:14, 25–26.
- Superior to all others. Heb. 9:13–14, 23.
- Obtained redemption. Heb. 2:17; 9:12.

Entered into heaven. Heb. 4:14; 10:12.

Intercedes for those who are tempted. Heb. 2:18; 4:15; 7:25; 9:24.

On his throne. Zech. 6:13.

Encouragement to steadfastness. Heb. 4:14.

Typified by

- Melchizedek. Gen. 14:18–20.
- Aaron, etc. Ex. 40:12–15.

Ministry of Christ as King

Foretold. Num. 24:17; Ps. 2:6; Isa. 9:7; Jer. 23:5; Mic. 5:2. Cf. Ps. 45:1–17.

Glorious. Ps. 24:7–10; 1 Cor. 2:8; James 2:1.

Supreme. Ps. 89:27; Rev. 1:5; 19:16.

His throne

- From God. Rev. 3:21.
- In the line of David. Isa. 9:7; Ezek. 37:24–25; Luke 1:32; Acts 2:30.

Rules Zion. Ps. 2:6; Isa. 52:7; Zech. 9:9; Matt. 21:5; John 12:12–15.

Has a righteous kingdom. Ps. 45:6; Isa. 32:1; Jer. 23:5; Heb. 1:8–9.

Has an everlasting kingdom. Dan. 2:44; 7:14; Luke 1:33.

Has a universal kingdom. Ps. 2:8; 72:8; Zech. 14:9; Rev. 11:15.

Has a spiritual kingdom. John 18:36.

Believers are the subjects of his kingdom. Col. 1:13; Rev. 15:3; 22:3–4.

Acknowledged by

- The wise men from the east. Matt. 2:2.
- Nathanael. John 1:49.
- His followers. Luke 19:38; John 12:13.

Declared by himself. Matt. 25:34; John 18:37.

Written on his cross. John 19:19.

The Jews shall turn to. Hos. 3:5.

Earthly kings will pay homage to. Ps. 72:10; Isa. 49:7.

Shall overcome all his enemies. Ps. 110:1; Mark 12:36; 1 Cor. 15:25; Rev. 17:14.

Typified by

- Melchizedek. Gen. 14:18.
- David. 1 Sam. 16:1, 12–13; Luke 1:32.
- Solomon. 1 Chron. 28:6–7.

Ministry of Christ as Mediator

Through his death. Eph. 2:13–18; Heb. 9:15.

The only one between God and man. 1 Tim. 2:5.

Of the gospel covenant. Heb. 8:6; 12:24.

Typified by

- Moses. Deut. 5:5; Gal. 3:19.
- Aaron. Num. 16:48.

Ministry of Christ as Prophet

Foretold. Deut. 18:15, 18; Isa. 52:7.

Anointed with the Holy Spirit. Isa. 42:1; 61:1; Luke 4:18; John 3:34.

Alone knows and reveals God. Matt. 11:27; John 3:2, 13, 34; 17:6, 14, 26; Heb. 1:1–2.

Same doctrine as the Father’s. John 8:26, 28; 12:49–50; 14:10, 24; 15:15; 17:8, 16.

Preached the gospel, worked miracles. Matt. 4:23; 11:5; Luke 4:43.

Foretold things to come. Matt. 24:3–35; Luke 19:41, 44.

Faithful to his trust. Luke 4:43; John 17:8; Heb. 3:2; Rev. 1:5; 3:14.

Full of wisdom. Luke 2:40, 47, 52; Col. 2:3.

Mighty in word and deed. Matt. 13:54; Mark 1:27; Luke 4:32; John 7:46.

Humble. Isa. 42:2; Matt. 12:17–20.

God commands us to hear. Deut. 18:15; Matt. 17:25; Acts 3:22–23; 7:37; Heb. 2:3.

Typified by Moses. Deut. 18:15.

Ministry of Christ as Shepherd

Foretold. Gen. 49:24; Isa. 40:11; Ezek. 34:23; 37:24.

The chief Shepherd. 1 Pet. 5:4.

The good shepherd. John 10:11, 14.

The great Shepherd. Mic. 5:4; Heb. 13:20.

His sheep

- He knows. John 10:3, 14, 16, 27.
- He leads. John 10:3–4.

He feeds. John 10:9; 1 Pet. 2:25.

He protects and preserves. John 10:28.

He laid down his life for. Zech. 13:7; Matt. 26:31; John 10:11, 15; Acts 20:28.

He gives eternal life to. John 10:28.

Typified by David. 1 Sam. 16:11.

Miracles of Christ

Water turned to wine. John 2:6–10.

An official’s son healed. John 4:46–53.

Centurion’s servant healed. Matt. 8:5–13.

Catch of fish. Luke 5:4–6; John 21:6.

Demons cast out. Matt. 8:28–32; 9:32–33; 15:22–28; 17:14–18; Mark 1:23–27.

Peter’s mother-in-law healed. Matt. 8:14–15.

Lepers cleansed. Matt. 8:3; Luke 17:14.

Paralytic healed. Mark 2:3–12.

Withered hand restored. Matt. 12:10–13.

Handicapped man healed. John 5:5–9.

The dead raised to life. Matt. 9:18; 19:23–25; Luke 7:12–15. Cf. John 11:11–44.

Flow of blood stopped. Matt. 9:20–22.

The blind restored to sight. Matt. 9:27–30; Mark 8:22–25; John 9:1–7.

The deaf and mute cured. Mark 7:32–35.

The multitude fed. Matt. 14:15–21; 15:32–38.

His walking on the sea. Matt. 14:25–27.

His allowing Peter to walk on the water. Matt. 14:29.

Storm stilled. Matt. 8:23–26; 14:32.

Sudden arrival of the boat. John 6:21.

Tax money. Matt. 17:27.

Woman healed of infirmity. Luke 13:11–13.

Dropsy cured. Luke 14:2–4.

Withering of a fig tree. Matt. 21:19.

High priest's servant healed. Luke 22:50–51.

Performed for the messengers of John the Baptist. Luke 7:21–22.

Many different diseases healed. Matt. 4:23–24; 14:14; 15:30; Mark 1:34; Luke 6:17–19.

His transfiguration. Matt. 17:1–8.

His resurrection. Matt. 28:1–6; Mark 16:6; Luke 24:5–6; John 10:18.

His appearance to his disciples, the doors being shut. John 20:19.

His ascension. Acts 1:9.

Parables of Christ

Wise and foolish builders. Matt. 7:24–27.

Friends of the bridegroom. Matt. 9:15.

New cloth and old garment. Matt. 9:16.

New wine and old wineskins. Matt. 9:17.

Unclean spirit. Matt. 12:43.

Sower. Matt. 13:3–23. Cf. Luke 8:5–15.

Weeds. Matt. 13:24–30, 36–43.

Mustard seed. Matt. 13:31–32; Luke 13:19.

Leaven. Matt. 13:33.

Treasure hidden in a field. Matt. 13:44.

Pearl of great value. Matt. 13:45–46.

Net thrown into the sea. Matt. 13:47–50.

What defiles a person. Matt. 15:10–15.

Unmerciful servant. Matt. 18:23–35.

Laborers in the vineyard. Matt. 20:1–16.

Two sons. Matt. 21:28–32.

Tenants. Matt. 21:33–45.

Wedding feast. Matt. 22:2–14.

Fig tree. Matt. 24:32–34.

Master of the house watching. Matt. 24:43.

Faithful and wicked servants. Matt. 24:45–51.

Ten virgins. Matt. 25:1–13.

Talents. Matt. 25:14–30.

Kingdom divided against itself. Mark 3:24.

House divided against itself. Mark 3:25.

Strong man armed. Mark 3:27; Luke 11:21.

Seed growing. Mark 4:26–29.

Lamp under a basket. Mark 4:21; Luke 11:33–36.

Man going on a journey. Mark 13:34–37.

Blind leading the blind. Luke 6:39.

Log and speck. Luke 6:41–42.

Tree and its fruit. Luke 6:43–45.

Creditor and debtors. Luke 7:41–47.

Good Samaritan. Luke 10:30–37.

Persistent friend. Luke 11:5–9.

Rich fool. Luke 12:16–21.

Interpreting the time. Luke 12:54–57.

Barren fig tree. Luke 13:6–9.

Men invited to a feast. Luke 14:7–11.

Builder of a tower. Luke 14:28–30, 33.

King going to war. Luke 14:31–33.

Seasoning of salt. Luke 14:34–35.

Lost sheep. Luke 15:3–7.

Lost silver coin. Luke 15:8–10.

Prodigal son. Luke 15:11–32.

Dishonest manager. Luke 16:1–8.

Rich man and Lazarus. Luke 16:19–31.

Persistent widow. Luke 18:1–8.

Pharisee and tax collector. Luke 18:9–14.

Responsibility (minas). Luke 19:12–27.

Good Shepherd. John 10:1–6.

True vine. John 15:1–5.

Power of Christ

As the Son of God, is the power of God. John 5:17–19; 10:28–30.

As man, is from the Father. Acts 10:38.

Described as

- Immortal. 1 Tim. 6:16.
- Glorious. 2 Thess. 1:9.
- Over all flesh. John 17:2.
- Over all things. John 3:35; Eph. 1:22.

  - Supreme. Eph. 1:20–21; 1 Pet. 3:22.
  - Unlimited. Matt. 28:18.
- Is able to subject all things. Phil. 3:21.
- Exhibited in
  - Creation. John 1:3, 10; Col. 1:16.
  - Upholding all things. Col. 1:17; Heb. 1:3.
  - Salvation. Isa. 63:1; Heb. 7:25.
  - His teaching. Matt. 7:28–29; Luke 4:32.
  - Working of miracles. Matt. 8:27; Luke 5:17.
  - Enabling others to work miracles. Matt. 10:1; Mark 16:17–18; Luke 10:17.
  - Forgiving sins. Matt. 9:6; Acts 5:31.
  - Giving spiritual life. John 5:21, 25–26.
  - Giving eternal life. John 17:2.
  - Raising the dead. John 5:28–29.
  - Raising himself from the dead. John 2:19–21; 10:18.
  - Overcoming the world. John 16:33.
  - Overcoming the devil. Col. 2:15; Heb. 2:14.
  - Destroying the works of the devil. 1 John 3:8.
- Ministers should make known. 2 Pet. 1:16.
- Believers

    Made willingly by. Ps. 110:3.

    Aided by. Heb. 2:18.

    Strengthened by. Phil. 4:13; 2 Tim. 4:17.

    Preserved by. 2 Tim. 1:12; 4:18.

    Bodies of, shall be changed by. Phil. 3:21.

    It rests upon them. 2 Cor. 12:9.

    Is present in the assembly of. 1 Cor. 5:4.

Shall be specially manifested at his second coming. Mark 13:26; 2 Pet. 1:16.

Shall subdue all other power. 1 Cor. 15:24.

The wicked shall be destroyed by. Ps. 2:9; Isa. 11:4; 63:3; 2 Thess. 1:9.

Preciousness of Christ

To God. Matt. 3:17; 1 Pet. 2:4.

To believers. Phil. 3:8; 1 Pet. 2:7.

Because of his

    Goodness and beauty. Zech. 9:17.

    Excellence and grace. Ps. 45:2.

    Name. Heb. 1:4.

    Atonement. Heb. 12:24; 1 Pet. 1:19.

    Words. John 6:68.

Promises. 2 Pet. 1:4.

Care and tenderness. Isa. 40:11.

As the cornerstone of the church. Isa. 28:16; 1 Pet. 2:6.

As the source of all grace. John 1:14; Col. 1:19–20.

Unsearchable. Eph. 3:8.

Illustrated. Matt. 13:44–46.

Prophecies Fulfilled in Christ

As the Son of God. Ps. 2:7.

Fulfilled. Luke 1:32–35.

As the seed of the woman. Gen. 3:15.

Fulfilled. Gal. 4:4.

As the seed of Abraham. Gen. 17:7; 22:18.

Fulfilled. Gal. 3:16.

As the seed of Isaac. Gen. 21:12.

Fulfilled. Heb. 11:17–19.

As the seed of David. Ps. 132:11; Jer. 23:5.

Fulfilled. Acts 13:23; Rom. 1:3.

His coming at a set time. Gen. 49:10; Dan. 9:24–25.

Fulfilled. Luke 2:1.

His being born of a virgin. Isa. 7:14.

Fulfilled. Matt. 1:22–23; Luke 2:7.

His being called Immanuel. Isa. 7:14.

Fulfilled. Matt. 1:22–23.

His being born in Bethlehem Ephrathah of Judah. Mic. 5:2.

Fulfilled. Matt. 2:1; Luke 2:4–6.

Great persons coming to adore him. Ps. 72:10.

Fulfilled. Matt. 2:1–11.

The killing of the children of Bethlehem. Jer. 31:15.

Fulfilled. Matt. 2:16–18.

His being called out of Egypt. Hos. 11:1.

Fulfilled. Matt. 2:15.

His being preceded by John the Baptist. Isa. 40:3; Mal. 3:1.

Fulfilled. Matt. 3:1–3; Luke 1:17.

His being anointed with the Spirit. Ps. 45:7; Isa. 11:2; 61:1.

Fulfilled. Matt. 3:16; John 3:34; Acts 10:38.

His being a prophet like Moses. Deut. 18:15–18.

Fulfilled. Acts 3:20–22.

His being a priest after the order of Melchizedek. Ps. 110:4.

Fulfilled. Heb. 5:5–6.

His entering on his public ministry. Isa. 61:1–2.

Fulfilled. Luke 4:16–21, 43.

His ministry commencing in Galilee. Isa. 9:1–2.

Fulfilled. Matt. 4:12–16, 23.

His entering publicly into Jerusalem. Zech. 9:9.

Fulfilled. Matt. 21:1–5.

His coming into the temple. Hag. 2:7, 9; Mal. 3:1.

Fulfilled. Matt. 21:12; Luke 2:27–32; John 2:13–16.

His poverty. Isa. 53:2.

Fulfilled. Mark 6:3; Luke 9:58.

His meekness. Isa. 42:2.

Fulfilled. Matt. 12:15–16, 19.

His tenderness and compassion. Isa. 40:11; 42:3.

Fulfilled. Matt. 12:15, 20; Heb. 4:15.

His being without deceit. Isa. 53:9.

Fulfilled. 1 Pet. 2:22.

His zeal. Ps. 69:9.

Fulfilled. John 2:17.

His preaching by parables. Ps. 78:2.

Fulfilled. Matt. 13:34–35.

His working miracles. Isa. 35:5–6.

Fulfilled. Matt. 11:4–6; John 11:47.

His bearing reproach. Ps. 22:6; 69:7, 9, 20.

Fulfilled. Rom. 15:3.

His being rejected by his brethren. Ps. 69:8; Isa. 63:3.

Fulfilled. John 1:11; 7:3.

His being a stone of stumbling to the Jews. Isa. 8:14.

Fulfilled. Rom. 9:32; 1 Pet. 2:8.

His being hated by the Jews. Ps. 69:4; Isa. 49:7.

Fulfilled. John 15:24–25.

His being rejected by the Jewish rulers. Ps. 118:22.

Fulfilled. Matt. 21:42; John 7:48.

That the Jews and Gentiles should combine against him. Ps. 2:1–2.

Fulfilled. Luke 23:12; Acts 4:27.

His being betrayed by a friend. Ps. 41:9; 55:12–14.

Fulfilled. John 13:18, 21.

His disciples forsaking him. Zech. 13:7.

Fulfilled. Matt. 26:31, 56.

His being sold for thirty pieces of silver. Zech. 11:12.

Fulfilled. Matt. 26:15.

His price being given for the potter’s field. Zech. 11:13.

Fulfilled. Matt. 27:7.

The intensity of his sufferings. Ps. 22:14–15.

Fulfilled. Luke 22:42–44.

His sufferings being for others. Isa. 53:4–6, 12; Dan. 9:26.

Fulfilled. Matt. 20:28.

His patience and silence under suffering. Isa. 53:7.

Fulfilled. Matt. 26:63; 27:12–14.

His being struck on the cheek. Mic. 5:1.

Fulfilled. Matt. 27:30.

His visage being marred. Isa. 52:14; 53:3.

Fulfilled. John 19:5.

His being spit on and scourged. Isa. 50:6.

Fulfilled. Mark 14:65; John 19:1.

His hands and feet being nailed to the cross. Ps. 22:16.

Fulfilled. John 19:18; 20:25.

His being forsaken by God. Ps. 22:1.

Fulfilled. Matt. 27:46.

His being mocked. Ps. 22:7–8.

Fulfilled. Matt. 27:39–44.

Gall and vinegar being given him to drink. Ps. 69:21.

Fulfilled. Matt. 27:34.

His garments being parted, and lots cast for his clothing. Ps. 22:18.

Fulfilled. Matt. 27:35.

His being numbered with the transgressors. Isa. 53:12.

Fulfilled. Mark 15:28.

His intercession for his murderers. Isa. 53:12.

Fulfilled. Luke 23:34.

His death. Isa. 53:12.

Fulfilled. Matt. 27:50.

That not a bone of his should be broken. Ex. 12:46; Ps. 34:20.

Fulfilled. John 19:33, 36.

His being pierced. Zech. 12:10.

Fulfilled. John 19:34, 37.

His being buried with the rich. Isa. 53:9.

Fulfilled. Matt. 27:57–60.

His flesh not seeing corruption. Ps. 16:10.

Fulfilled. Acts 2:31.

His resurrection. Ps. 16:10; Isa. 26:19.

Fulfilled. Luke 24:6, 31, 34.

His ascension. Ps. 68:18.

Fulfilled. Luke 24:51; Acts 1:9.

His sitting on the right hand of God. Ps. 110:1.

Fulfilled. Heb. 1:3.

His exercising the priestly office in heaven. Zech. 6:13.

Fulfilled. Rom. 8:34.

His being the chief cornerstone of the church. Isa. 28:16.

Fulfilled. 1 Pet. 2:6–7.

His being king in Zion. Ps. 2:6.

Fulfilled. Luke 1:32; John 18:33–37.

The conversion of the Gentiles to him. Isa. 11:10; 42:1.

Fulfilled. Matt. 1:17, 21; John 10:16; Acts 10:45, 47.

His righteous government. Ps. 45:6–7.

Fulfilled. John 5:30; Rev. 19:11.

His universal dominion. Ps. 72:8; Dan. 7:14.

Fulfilled. Phil. 2:9, 11.

The perpetuity of his kingdom. Isa. 9:7; Dan. 7:14.

Fulfilled. Luke 1:32–33.

Resurrection of Christ

Foretold by the prophets. Ps. 16:10; Acts 13:34–35; Isa. 26:19.

Foretold by himself. Matt. 20:19; Mark 9:9; 14:28; John 2:19–22.

Was necessary for

- The fulfillment of Scripture. Luke 24:45–46.
- Forgiveness of sins. 1 Cor. 15:17.
- Justification. Rom. 4:25; 8:34.
- Hope. 1 Cor. 15:19.
- The efficacy of preaching. 1 Cor. 15:14.
- The efficacy of faith. 1 Cor. 15:14, 17.
- The truth of the gospel. 1 Cor. 15:14–15.

A proof of his being the Son of God. Ps. 2:7; Acts 13:33; Rom. 1:4.

Effected by

- The power of God. Acts 2:24; 3:15; Rom. 8:11; Eph. 1:20; Col. 2:12.
- His own power. John 2:19; 10:18.
- The power of the Holy Spirit. 1 Pet. 3:18.

On the first day of the week. Mark 16:9.

On the third day after his death. Luke 24:46; Acts 10:40; 1 Cor. 15:4.

The apostles

- At first did not understand the predictions respecting. Mark 9:10; John 20:9.
- Very slow to believe. Mark 16:13; Luke 24:9, 11, 37–38.
- Rebuked for their unbelief of. Mark 16:14.

He appeared after, to

Mary Magdalene. Mark 16:9; John 20:18.

The women. Matt. 28:9.

Simon. Luke 24:34.

Two disciples. Luke 24:13–31.

The apostles, except Thomas. John 20:19, 24.

The apostles, including Thomas. John 20:26.

The apostles (disciples) at the Sea of Tiberias. John 21:1.

The apostles in Galilee. Matt. 28:16–17.

About five hundred brothes. 1 Cor. 15:6.

James. 1 Cor. 15:7.

All the apostles. Luke 24:51; Acts 1:9; 1 Cor. 15:7.

Paul. 1 Cor. 15:8.

Fraud impossible in. Matt. 27:63–66.

He gave many infallible proofs of. Luke 24:35, 39, 43; John 20:20, 27; Acts 1:3.

Was attested by

Angels. Matt. 28:5–7; Luke 24:4–7, 23.

Apostles. Acts 1:22; 2:32; 3:15; 4:33.

His enemies. Matt. 28:11–15.

Asserted and preached by the apostles. Acts 25:19; 26:23.

Believers

Begotten to a living hope by. 1 Pet. 1:3, 21.

Desire to know the power of. Phil. 3:10.

Should keep, in remembrance. 2 Tim. 2:8.

Shall rise in the likeness of. Rom. 6:5; 1 Cor. 15:49; Phil. 3:21.

Is an emblem of the new birth. Rom. 6:4; Col. 2:12.

The first fruits of our resurrection. Acts 26:23; 1 Cor. 15:20, 23.

Followed by his exaltation. Acts 4:10–11; Rom. 8:34; Eph. 1:20; Phil. 2:9–10; Rev. 1:18.

An assurance of the judgment. Acts 17:31.

Typified by

Isaac. Gen. 22:13; Heb. 11:19.

Jonah. Jonah 2:10; Matt. 12:40.

Titles and Names of Christ

Advocate. 1 John 2:1.

Almighty. Rev. 1:8.

Alpha and Omega. Rev. 1:8; 22:13.

Amen. Rev. 3:14.

Angel. Gen. 48:16; Ex. 23:20–21.

Angel of the Lord. Ex. 3:2; Judg. 13:15–18.

Angel of his [God’s] presence. Isa. 63:9.

Anointed. Dan. 9:25; Acts 4:26.

Apostle. Heb. 3:1.

Arm of the Lord. Isa. 51:9; 53:1.

Author of life. Acts 3:15.

Beginning of God’s creation. Rev. 3:14.

Blessed and only Sovereign. 1 Tim. 6:15.

Branch. Jer. 23:5; Zech. 3:8; 6:12.

Bread of life. John 6:35, 48.

Chief Shepherd. 1 Pet. 5:4.

Chosen. Isa. 42:1.

Christ of God. Luke 9:20.

Commander and leader. Isa. 55:4.

Commander of the army of the Lord. Josh. 5:14–15.

Consolation of Israel. Luke 2:25.

Cornerstone. Eph. 2:20; 1 Pet. 2:6.

Counselor. Isa. 9:6.

David. Jer. 30:9; Ezek. 34:23.

Deliverer. Rom. 11:26.

Descendant of David. Rev. 22:16.

Door. John 10:7.

Eternal life. 1 John 1:2; 5:20.

Everlasting Father. Isa. 9:6.

Faithful witness. Rev. 1:5; 3:14.

First and the last. Rev. 1:17; 2:8.

Firstborn of all creation. Col. 1:15.

Firstborn of the dead. Rev. 1:5.

Forerunner. Heb. 6:20.

Founder and perfecter of faith. Heb. 12:2.

Founder of salvation. Heb. 2:10.

Glory of the Lord. Isa. 40:5.

God. Isa. 40:9; John 20:28.

God of the spirits of the prophets. Rev. 22:6.

God’s associate. Zech. 13:7.

Good shepherd. John 10:14.

Great high priest. Heb. 4:14.

Guarantor. Heb. 7:22.

Head of the church. Eph. 5:23; Col. 1:18.

Heir of all things. Heb. 1:2.

Holy One. Ps. 16:10; Acts 2:27.

Holy One of God. Mark 1:24.

Holy One of Israel. Isa. 41:14.

Horn of salvation. Luke 1:69.

I AM. Ex. 3:14; John 8:58.

Immanuel. Isa. 7:14; Matt. 1:23.

Jesus. Matt. 1:21; 1 Thess. 1:10.

Judge of Israel. Mic. 5:1.

King. Zech. 9:9; Matt. 21:5.

King of Israel. John 1:49.

King of the Jews. Matt. 2:2.

King of kings. 1 Tim. 6:15; Rev. 17:14.

King of the nations. Rev. 15:3.

Lamb. Rev. 5:6, 12; 13:8; 21:22; 22:3.

Lamb of God. John 1:29, 36.

Last Adam. 1 Cor. 15:45.

Lawgiver. Isa. 33:22.

Leader. Isa. 55:4.

Life. John 14:6; Col. 3:4; 1 John 1:2.

Light of the world. John 8:12.

Lion of the tribe of Judah. Rev. 5:5.

Lord God the Almighty. Rev. 15:3.

Lord of all. Acts 10:36.

Lord of glory. 1 Cor. 2:8.

Lord our righteousness. Jer. 23:6.

Mediator. 1 Tim. 2:5.

Messenger of the covenant. Mal. 3:1.

Messiah. John 1:41.

Mighty God. Isa. 9:6.

Mighty One of Jacob. Isa. 60:16.

Morning star. Rev. 22:16.

Nazarene. Matt. 2:23.

Only Son. John 1:14.

Our Passover. 1 Cor. 5:7.

Prince of Peace. Isa. 9:6.

Prophet. Luke 24:19; John 7:40.

Ransom. 1 Tim. 2:6.

Redeemer. Job 19:25; Isa. 59:20; 60:16.

Resurrection and the life. John 11:25.

Righteous One. Acts 7:52.

Rock. 1 Cor. 10:4.

Root of Jesse. Isa. 11:10.

Ruler. Matt. 2:6.

Ruler in Israel. Mic. 5:2.

Ruler of kings on earth. Rev. 1:5.

Savior. 2 Pet. 2:20; 3:18.

Servant. Isa. 42:1; 52:13.

Shepherd and Overseer of your souls. 1 Pet. 2:25.

Son of the Blessed. Mark 14:61.

Son of David. Matt. 9:27.

Son of God. Luke 1:35; John 1:49.

Son of the Most High. Luke 1:32.

Son of Man. John 5:27.

Star. Num. 24:17.

Sunrise. Luke 1:78.

Sun of Righteousness. Mal. 4:2.

Treasures of all nations. Hag, 2:7.

True God. 1 John 5:20.

True light. John 1:9.

True vine. John 15:1.

Truth. John 14:6.

Way. John 14:6.

Wisdom. Prov. 8:12.

Witness. Isa. 55:4.

Wonderful Counselor. Isa. 9:6.

Word. John 1:1, 14.

Word of God. Rev. 19:13.

Word of Life. 1 John 1:1.

Types of Christ

Aaron. Ex. 28:1; Heb. 5:4–5; Lev. 16:15.

Adam. Rom. 5:14; 1 Cor. 15:45.

Abel. Gen. 4:8, 10; Heb. 12:24.

Abraham. Gen. 17:5; Eph. 3:15.

Ark (Noah's). Gen. 7:16; 1 Pet. 3:20–21.

Ark of the covenant. Ex. 25:16; Ps. 40:8; Isa. 42:6.

Atonement, sacrifices offered on the day of. Lev. 16:15–16; Heb. 9:12, 24.

Basin of bronze. Ex. 30:18–20; Zech. 13:1; Eph. 5:26–27.

Bronze altar. Ex. 27:1–2; Heb. 13:10.

Bronze serpent. Num. 21:9; John 3:14–15.

Burnt offering. Lev. 1:2, 4; Heb. 10:10.

Cities of refuge. Num. 35:6; Heb. 6:18.

David. 2 Sam. 8:15; Ezek. 37:24; Ps. 89:19–20; Phil. 2:9.

Eliakim. Isa. 22:20–22; Rev. 3:7.

Firstfruits. Ex. 22:29; 1 Cor. 15:20.

Gold altar. Ex. 40:26–27; Heb. 13:15; Rev. 8:3.

Gold lampstand. Ex. 25:31; John 8:12.

Guilt offering. Lev. 6:1–7; Isa. 53:10.

Isaac. Gen. 22:1–2; Heb. 11:17–19.

Jacob. Gen. 32:28; John 11:42; Heb. 7:25.

Jacob’s ladder. Gen. 28:12; John 1:51.

Jonah. Jonah 1:17; Matt. 12:40.

Joseph. Gen. 50:19–20.

Joshua. Josh. 1:5–6; 11:23; Acts 20:32; Heb. 4:8–9.

Leper’s offering. Lev. 14:4–7; Rom. 4:25.

Manna (Bread from heaven). Ex. 10:11–15; John 6:32–35.

Melchizedek. Gen. 14:18–20; Heb. 7:1–17.

Mercy seat. Ex. 25:17–22; Rom. 3:25; Heb. 4:16.

Morning and evening offerings. Ex. 29:38–41; John 1:29, 36.

Moses. Num. 12:7; Deut. 18:15; Acts 3:20–22; Heb. 3:2.

Noah. Gen. 5:29.

Passover lamb. Ex. 12:3–6, 46; John 19:36; 1 Cor. 5:7.

Peace offerings. Lev. 3:1; Eph. 2:14, 16.

Red heifer. Num. 19:2–6; Heb. 9:13–14.

Rock at Horeb. Ex. 17:6; 1 Cor. 10:4.

Sacrifices offered on the day of Atonement. Lev. 16:15–16; Heb. 9:12, 24.

Samson. Judg. 16:30; Col. 2:14–15.

Scapegoat. Lev. 16:20–22; Isa. 53:6, 12.

Sin offering. Lev. 4:2–3, 12; Heb. 13:11–12.

Solomon. 2 Sam. 7:12–13.

Tabernacle. Ex. 40:2, 34; Col. 2:9; Heb. 9:11.

Table and showbread. Ex. 25:23–30; John 1:16; 6:48.

Temple. 1 Kings 6:1, 38; John 2:19, 21.

Tree of life. Gen. 2:9; John 1:4; Rev. 22:2.

Veil of the tabernacle and temple. Ex. 40:21; 2 Chron. 3:14; Heb. 10:20.

Zerubbabel. Zech. 4:7–9; Heb. 12:2–3.

God The Holy Spirit

Anointing of the Holy Spirit

Is from God. 2 Cor. 1:21.

That Christ should receive

    Foretold. Isa. 61:1; Dan. 9:24.

    Fulfilled. Luke 4:18, 21; Acts 4:27; 10:38; Heb. 1:9.

God preserves those who receive. Ps. 18:50; 20:6; 89:20–23.

Believers receive. 1 John 2:20, 27.

Guides into all truth. 1 John 2:27.

Baptism with the Holy Spirit

Is through Christ. Titus 3:6.

Christ administered. Matt. 3:11; John 1:33.

Promised to believers. Acts 1:5; 2:38–39; 11:16.

All believers partake of. 1 Cor. 12:13.

Necessity for. John 3:5; Acts 19:2–6.

Renews and cleanses the soul. Titus 3:5; 1 Pet. 3:20–21.

The word of God instrumental to. Acts 10:44; Eph. 5:26.

Typified. Acts 2:1–4.

Deity of the Holy Spirit

As Lord. Ex. 17:7; Num. 12:6; Heb. 3:7–9; 2 Pet. 1:21.

As Lord of hosts. Isa. 6:3, 8–10; Acts 28:25.

As Lord, Most High. Ps. 78:17, 21; Acts 7:51.

Being invoked as Lord. Luke 2:26–29; Acts 1:16, 20; 4:23–25; 2 Thess. 3:5.

Was called God. Acts 5:3–4.

Part of the divine baptismal formula. Matt. 28:19.

As eternal. Heb. 9:14.

As omnipresent. Ps. 139:7–13.

As omniscient. 1 Cor. 2:10.

As omnipotent. Luke 1:35–37; Rom. 15:19.

As the Spirit of glory and of God. 1 Pet. 4:14.

As creator. Gen. 1:26–27; Job 33:4.

As equal to and one with the Father. Matt. 28:19; 2 Cor. 13:14.

As sovereign worker of all things. Dan. 4:35; 1 Cor. 12:6, 11.

As author of the new birth. John 3:5–6; 1 John 5:4.

As raising Christ from the dead. Acts 2:24; Rom. 1:4; Heb. 13:20; 1 Pet. 3:18.

As inspiring Scripture. 2 Tim. 3:16; 2 Pet. 1:21.

As the source of wisdom. Isa. 11:2; John 16:13; 14:26; 1 Cor. 12:8.

As the source of miraculous power. Matt. 12:28; Luke 11:20; Acts 19:11; Rom. 15:19.

As appointing and sending ministers. Acts 13:2, 4; 9:38; 20:28.

As directing where the gospel should be preached. Acts 16:6–7, 10.

As dwelling in believers. John 14:17; 1 Cor. 3:16; 6:19; 14:25.

As comforter of the church. Acts 9:31; 2 Cor. 1:3.

As sanctifying God’s people. Ezek. 37:28; Rom. 15:16.

As the witness. Heb. 10:15; 1 John 5:9.

As convincing of sin, righteousness, and judgment. John 16:8–11.

Emblems of the Holy Spirit

Water. John 3:5; 7:38–39.

Cleansing. Ezek. 16:9; 36:25; Eph. 5:26; Heb. 10:22.

Nourishing. Ps. 1:3; Isa. 27:3, 6; 44:3–4; 58:11.

Refreshing. Ps. 46:4; Isa. 41:17–18.

Abundant. John 7:37–38.

Freely given. Isa. 55:1; John 4:14; Rev. 22:17.

Fire

Purifying. Isa. 4:4; Mal. 3:2–3.

Illuminating. Ex. 13:21; Ps. 78:14.

Searching. Zeph. 1:12; 1 Cor. 2:10.

Wind

- Independent. John 3:8; 1 Cor. 12:11.
- Powerful. 1 Kings 19:11; Acts 2:2.
- Sensible in its effects. John 3:8.
- Reviving. Ezek. 37:9–10, 14.

Oil. Ps. 45:7.

Of joy. Ps. 45:7.

Illuminating. Matt. 25:3–4; 1 John 2:20, 27.

Consecrating. Ex. 29:7; 30:30; Isa. 61:1.

Rain and dew. Ps. 72:6.

- Fertilizing. Ezek. 34:26–27; Hos. 6:3; 10:12; 14:5.
- Refreshing. Ps. 68:9; Isa. 18:5.
- Abundant. Ps. 133:3.
- Imperceptible. 2 Sam. 17:12; Mark 4:26–28.

A dove. Matt. 3:16.

- Gentle. Matt. 10:16; Gal. 5:22.

A voice. Isa. 6:8.

- Speaking. Matt. 10:20.
- Guiding. Isa. 30:21; John 16:13.
- Warning. Heb. 3:7–11.

A seal. Rev. 7:2.

  Securing. Eph. 1:13–14; 4:30.

  Authenticating. John 6:27; 2 Cor. 1:22.

Divided tongues. Acts 2:3, 6–11.

Gift of the Holy Spirit

By the Father. Neh. 9:20; Luke 11:13.

By the Son. John 20:22.

To Christ without measure. John 3:34.

Given

- According to promise. Acts 2:38–39.
- Upon the exaltation of Christ. Ps. 68:18; John 7:39.
- Through the intercession of Christ. John 14:16.
- In answer to prayer. Luke 11:13; Eph. 1:16–17.
- For instruction. Neh. 9:20.
- To help believers. John 14:16.
- To those who repent and believe. Acts 2:38.
- To those who obey God. Acts 5:32.
- To the Gentiles. Acts 10:44–45; 11:17; 15:8.

Is abundant. Ps. 68:9; John 7:38–39.

Is permanent. Isa. 59:21; Hag, 2:5; 1 Pet. 4:14.

Is fruit bearing. Isa. 32:15.

Received through faith. Gal. 3:14.

An evidence of union with Christ. 1 John 3:24; 4:13.

A guarantee of the inheritance of believers. 2 Cor. 1:22; 5:5; Eph. 1:14.

A pledge of the continued favor of God. Ezek. 39:29.

Indwelling of the Holy Spirit

In his church, as his temple. 1 Cor. 3:16.

In the body of believers, as his temple. 1 Cor. 6:19; 2 Cor. 6:16.

Promised to believers. Ezek. 36:27; Acts 1:8.

Believers enjoy. Isa. 63:11; 2 Tim. 1:14.

As a helper to believers. John 14:16–17.

A pledge of eternal salvation. Eph. 1:13–14.

Believers filled with. Acts 6:5; Eph. 5:18; 2 Tim. 1:14; 1 John 2:27.

Is the means of

- Receiving life. Rom. 8:11.
- Guiding. John 16:13; Gal. 5:18.
- Fruit bearing. Gal. 5:22.

A proof of being Christ’s child. Rom. 8:9, 15; 1 John 4:13.

A proof of adoption. Rom. 8:15; Gal. 4:5.

Those who do not have

Are worldly. Jude 19.

Are without Christ. Rom. 8:9.

Opposed by the fleshly nature. Gal. 5:17.

Inspiration of the Holy Spirit

Foretold. Joel 2:28; Acts 2:16–18.

All Scripture given by. 2 Sam. 23:2; 2 Tim. 3:16; 2 Pet. 1:21.

Purpose of

To reveal future events. Acts 1:16; 28:25; 1 Pet. 1:11.

To reveal the secrets of God. Amos 3:7; 1 Cor. 2:10.

To give power to ministers. Mic. 3:8; Acts 1:8.

To direct ministers. Ezek. 3:24–27; Acts 11:12; 13:2; 16:6.

To testify against sin. 2 Kings 17:13; Neh. 9:30; Mic. 3:8; John 16:8–9.

Modes of

Various. Heb. 1:1.

By secret impulse. Judg. 13:25; 2 Pet. 1:21.

By a voice. Isa. 6:8; Acts 8:29; Rev. 1:10.

By visions. Num. 12:6; Ezek. 11:24.

By dreams. Num. 12:6; Dan. 7:1.

Necessary to prophesying. Num. 11:25–27; 2 Chron. 20:14–17.

Is irresistible. Amos 3:8.

Despisers of, punished. 2 Chron. 36:15–16; Zech. 7:12.

Ministry of the Holy Spirit as Helper

Proceeds from the Father. John 15:26.

Given by

- The Father. John 14:16.
- Christ. Isa. 61:3.
- Christ’s intercession. John 14:16, 26.

Sent by Christ from the Father. John 15:26; 16:7.

Purposes of

- Communicates joy to believers. Rom. 14:17; Gal. 5:22; 1 Thess. 1:6.
- Builds up the church. Acts 9:31.
- Testifies of Christ. John 15:26.
- Imparts the love of God. Rom. 5:3–5.
- Imparts hope. Rom. 15:13; Gal. 5:5.
- Teaches believers. John 14:26.
- Dwells with and in believers. John 14:16–17.

The world cannot receive. John 14:17.

Ministry of the Holy Spirit as Teacher

Promised. Prov. 1:23.

As the Spirit of wisdom. Isa. 11:2; 40:13–14.

Given

- In answer to prayer. Eph. 1:16–17.
- To believers. Neh. 9:20; 1 Cor. 2:12–13.

Necessity for. 1 Cor. 2:9–10.

Activities in that role

- Reveals the things of God. 1 Cor. 2:10, 13.
- Reveals the things of Christ. John 16:14.
- Reveals the future. Luke 2:26; Acts 21:11.
- Brings the words of Christ to remembrance. John 14:26.
- Directs in the way of godliness. Isa. 30:21; Ezek. 36:27.
- Teaches believers to answer persecutors. Mark 13:11; Luke 12:12.
- Enables ministers to teach. 1 Cor. 12:8.
- Guides into all truth. John 14:26; 16:13.
- Directs the decisions of the church. Acts 15:28.

Should listen to his instruction. Rev. 2:7, 11, 29.

The natural man will not receive the things of. 1 Cor. 2:14.

Offenses Against the Holy Spirit

Exhortations against. Eph. 4:30; 1 Thess. 5:19.

Exhibited in

- Tempting him. Acts 5:9.
- Grieving him. Isa. 63:10; Eph. 4:30.
- Quenching him. 1 Thess. 5:19.
- Lying to him. Acts 5:3–4.
- Resisting him. Acts 7:51.
- Undervaluing his gifts. Acts 8:19–20.
- Trifling with him. Heb. 6:4–6.
- Profaning him. Heb. 10:29.
- Disregarding his testimony. Neh. 9:30.

Blasphemy against him, unpardonable. Matt. 12:31–32; 1 John 5:16.

Personality of the Holy Spirit

He creates and gives life. Job 33:4.

He appoints and sends ministers. Isa. 48:16; Acts 13:2; 20:28.

He directs ministers where to preach. Acts 8:29; 10:19–20.

He directs ministers where not to preach. Acts 16:6–7.

He instructs ministers what to preach. 1 Cor. 2:13.

He spoke in, and by, the prophets. Acts 1:16; 1 Pet. 1:11–12; 2 Pet. 1:21.

He strives with sinners. Gen. 6:3.

He convicts. John 16:8.

He comforts. Acts 9:31.

He helps our weaknesses. Rom. 8:26.

He teaches. John 14:26; 1 Cor. 12:3.

He guides. John 16:13.

He sanctifies. Rom. 15:16; 1 Cor. 6:11.

He bears witness of Christ. John 15:26.

He glorifies Christ. John 16:14.

He has a power of his own. Rom. 15:13.

He searches all things. Rom. 11:33–34; 1 Cor. 2:10–11.

He works according to his own will. 1 Cor. 12:11.

He dwells with believers. John 14:17.

He can be grieved. Isa. 63:10; Eph. 4:30.

He can be resisted. Acts 7:51.

He can be tested. Acts 5:9.

Power of the Holy Spirit

Is the power of God. Matt. 12:28; Luke 11:20.

Christ

- Began his ministry in. Luke 4:14.
- Worked his miracles by. Matt. 12:28.
- Promised its coming. Luke 24:44; Acts 1:8.

- Exhibited in
  - Creation. Gen. 1:2; Job 26:13; Ps. 104:30.
  - The conception of Christ. Luke 1:35.
  - Raising Christ from the dead. 1 Pet. 3:18.
  - Giving spiritual life. Ezek. 37:11–14; Rom. 8:11.
  - Working of miracles. Rom. 15:19.
  - Making the gospel efficacious. 1 Cor. 2:4; 1 Thess. 1:5.
  - Overcoming all difficulties. Zech. 4:6–7.

Believers

- Upheld by. Ps. 51:12.
- Strengthened by. Eph. 3:16.
- Given boldness by. Mic. 3:8; Acts 6:5, 10; 2 Tim. 1:7–8.
- Helped in prayer by. Rom. 8:26.
- Abound in hope by. Rom. 15:13.
- Qualifies them for ministry. Luke 24:49; Acts 1:8.

God’s word the instrument of. Eph. 6:17.

Sealing of the Holy Spirit

Christ received. John 6:27.

Believers receive. 2 Cor. 1:22; Eph. 1:13.

Is to the day of redemption. Eph. 4:30.

The wicked do not receive. Rev. 9:4.

Judgment suspended until all believers receive. Rev. 7:3.

Typified. Rom. 4:11.

Titles and Names of the Holy Spirit

Breath of the Almighty. Job 33:4.

Eternal Spirit. Heb. 9:14.

God. Acts 5:3–4.

Good Spirit. Neh. 9:20; Ps. 143:10.

Helper. John 14:16, 26; 15:26.

Holy Spirit. Ps. 51:11; Luke 11:13; Eph. 1:13; 4:30.

Lord. 2 Thess. 3:5.

Power of the Most High. Luke 1:35.

Seven spirits. Rev. 1:4.

Spirit, the. Matt. 4:1; John 3:6; 1 Tim. 4:1.

Spirit of adoption. Rom. 8:15.

Spirit of burning. Isa. 4:4.

Spirit of Christ. Rom. 8:9; 1 Pet. 1:11.

Spirit of counsel. Isa. 11:2.

Spirit of your Father. Matt. 10:20.

Spirit of the fear of the Lord. Isa. 11:2.

Spirit of glory. 1 Pet. 4:14.

Spirit of God. Gen. 1:2; Job 33:4; Rom. 8:9; 1 Cor. 2:11.

Spirit of grace. Zech. 12:10; Heb. 10:29.

Spirit of his [God’s] Son. Gal. 4:6.

Spirit of holiness. Rom. 1:4.

Spirit of judgment. Isa. 4:4; 28:6.

Spirit of knowledge. Isa. 11:2.

Spirit of life. Rom. 8:2; Rev. 11:11.

Spirit of the Lord. Isa. 11:2; Acts 5:9.

Spirit of the Lord God. Isa. 61:1.

Spirit of might. Isa. 11:2.

Spirit of prophecy. Rev. 19:10.

Spirit of revelation. Eph. 1:17.

Spirit of truth. John 14:17; 15:26.

Spirit of understanding. Isa. 11:2.

Spirit of wisdom. Isa. 11:2; Eph. 1:17.

Willing spirit. Ps. 51:12.

Witness of the Holy Spirit

Is truth. 1 John 5:6.

To be implicitly received. 1 John 5:6, 9.

Borne to Christ

As Messiah. Luke 3:22; John 1:32–33.

As coming to redeem and sanctify. 1 John 5:6.

As exalted to be a Leader and Savior. Acts 5:31–32.

As perfecting believers. Heb. 10:14–15.

As foretold by himself. John 15:26.

In heaven. 1 John 5:7, 11.

On earth. 1 John 5:8.

The first preaching of the gospel confirmed by. Acts 14:3; Heb. 2:4.

The faithful preaching of the apostles accompanied by. 1 Cor. 2:4; 1 Thess. 1:5.

Given to believers

At salvation. Acts 15:8; 1 John 5:10.

To testify to them of Christ. John 15:26; 1 John 3:24; 4:13.

As an evidence of adoption. Rom. 8:16.

Borne against all unbelievers. Neh. 9:30; Acts 28:25–27.

Man

Characteristics of Man’s Unredeemed Heart

Hateful to God. Prov. 6:16–19; 11:20.

Full of evil. Gen. 6:5; 8:21; Prov. 6:18; Eccles. 9:3; Jer. 4:14; Matt. 12:35; Mark 7:21.

Fully set to do evil. Eccles. 8:11.

Deceitful and sick. Jer. 17:9.

Far from God. 1 Kings 15:3; 2 Chron. 12:14; Prov. 6:18; Isa. 29:13; Matt. 15:8; Acts 8:21.

Prone to depart from God. Deut. 29:18; Ps. 95:10; Jer. 17:5.

Impenitent. Rom. 2:5.

Unbelieving. Rom. 1:21; Eph. 4:18; Heb. 3:12.

Darkened. Eph. 4:18.

Uncircumcised. Lev. 26:41; Acts 7:51.

Of little worth. Prov. 10:20.

Hard. Ezek. 3:7; Mark 10:5; Rom. 2:5.

Haughty. Prov. 18:12; Isa. 10:12; Jer. 48:29.

Influenced by the devil. John 13:2.

Fleshly. Rom. 8:7.

Greedy. Jer. 22:17; 2 Pet. 2:14.

Vengeful. Ezek. 25:15.

Ensnaring. Eccles. 7:26.

Foolish. Prov. 12:23; 22:15.

Rages against the Lord. Prov. 19:3.

Idolatrous. Ezek. 14:3–4.

Mad. Eccles. 9:3.

Mischievous. Ps. 28:3; 140:2.

Proud. 2 Chron. 26:16; Dan. 5:20; Ps. 101:5; Jer. 49:16.

Rebellious. Jer. 5:23.

Perverse. Ps. 101:4; Prov. 6:14; 12:8; 17:20.

Stone-hearted. Ezek. 11:19; 36:26.

Boastful. Isa. 10:12.

Stubborn. Isa. 46:12; Ezek. 2:4.

Indulges in sensuality. Eph. 4:19.

Devises violence. Prov. 24:2.

Often judicially insensitive. Ex. 4:21; Josh. 11:20; Isa. 6:10; Acts 28:26–27.

Fall of Man

By the disobedience of Adam. Gen. 3:6, 11–12; Rom. 5:12, 15, 19.

Through temptation of the devil. Gen. 3:1–5; 2 Cor. 11:3; 1 Tim. 2:14.

Man, in consequence of

Made in the image of Adam. Gen. 5:3; 1 Cor. 15:48–49.

Born in sin. Job 15:14; 25:4; Ps. 51:5; Isa. 48:8; John 3:6.

A child of wrath. Eph. 2:3.

Evil in heart. Gen. 6:5; 8:21; Jer. 16:12; Matt. 15:19.

Blinded in heart. Eph. 4:18.

Corrupt and perverse in his ways. Gen. 6:12; Ps. 10:5; Rom. 3:12–16.

Depraved in mind. Rom. 8:5–7; Eph. 4:17; Col. 1:21; Titus 1:15; Heb. 10:22.

Without understanding. Ps. 14:2–3; Rom. 1:31; 3:11.

Does not accept the things of God. 1 Cor. 2:14.

Comes short of God’s glory. Rom. 3:23.

Unteachable. Job 11:12.

Separated from God. Gen. 3:8; Ps. 58:3; Eph. 4:18; Col. 1:21.

In bondage to sin. Rom. 6:19; 7:5, 23; Gal. 5:17; Titus 3:3.

In bondage to the devil. 2 Tim. 2:26; Heb. 2:14–15.

Constant in evil. Ps. 10:4–5; 2 Pet. 2:14.

Conscious of guilt. Gen. 3:7–8, 10.

Unrighteous. Eccles. 7:20; Rom. 3:10.

Completely corrupt. Job 15:16; Ps. 14:3.

Turned to his own way. Isa. 53:6.

Loves darkness. John 3:19.

    Corrupt, etc., in speech. Rom. 3:13–14.

    Devoid of the fear of God. Rom. 3:18.

    Totally depraved. Gen. 6:5; Rom. 7:18; Eph. 2:1; Col. 2:13.

All men partake of the effects of. 1 Kings 8:46; Gal. 3:22; 1 John 1:8; 5:19.

Man’s punishment as a result of

    Banishment from Eden. Gen. 3:24.

    Assigned difficult labor and troubles. Gen. 3:16, 19; Job 5:6–7.

    Temporal death. Gen. 3:19; Rom. 5:12; 1 Cor. 15:22.

    Eternal death. Job 21:30; Rom. 5:18, 21; 6:23.

    Cannot be remedied by man. Prov. 20:9; Jer. 2:22; 13:23.

Remedy for, provided by God. Gen. 3:15; John 3:16.

Nature of Man

Made for God. Prov. 16:4; Rev. 4:11.

Unworthy of God’s favor. Job 7:17; 22:2; Ps. 8:4; 16:2.

Created

    In successive generations. Job 10:8–11; 31:15.

    Wonderfully. Ps. 139:14.

    By God. Gen. 1:27; Isa. 45:12.

    By Christ. John 1:3; Col. 1:16.

    By the Spirit of God. Job 33:4.

- After consultation, by the Trinity. Gen. 1:26.
- On the sixth day. Gen. 1:31.
- On the earth. Deut. 4:32; Job 20:4.
- From the dust. Gen. 2:7; Job 33:6; 1 Cor. 15:47.
- In the image of God. Gen. 1:26–27; 1 Cor. 11:7.
- In the likeness of God. Gen. 1:26; James 3:9.
- Male and female. Gen. 1:27; 2:25; 5:2.
- A living being. Gen. 2:7; 1 Cor. 15:45.
- In uprightness. Eccles. 7:29.
- Under obligations to obedience. Gen. 2:16–17.
- A type of Christ. Rom. 5:14.
- With purpose. Gen. 2:5, 15.

Blessed by God. Gen. 1:28, 31; 5:2.

Not good for, to be alone. Gen. 2:18.

Described as having

- A body. Matt. 6:25.
- A soul. Luke 12:20; Acts 14:22; 1 Pet. 4:19.
- A spirit. Prov. 18:14; 1 Cor. 2:11.
- Understanding. Eph. 1:18; 4:18.
- Will. 1 Cor. 9:17; 2 Pet. 1:21.

  - Devotions. 1 Chron. 29:3; Col. 3:2.
  - Conscience. Rom. 2:15; 1 Tim. 4:2.
  - Memory. Gen. 41:9; 1 Cor. 15:2.
- Of every nation, made of one blood. Acts 17:26.
- Made wise by the inspiration of the Almighty. Job 32:8–9.
- Inferior to angels. Ps. 8:5; Heb. 2:7.
- Set apart from animals
  - Different constitution. 1 Cor. 15:39.
  - More valuable than. Matt. 6:26; 10:31; 12:12.
  - Wiser than. Job 35:11.
  - Received dominion over. Gen. 1:28; 2:19–20; Ps. 8:6–8.
- Intellect of, matured by age. 1 Cor. 13:11.
- Likened to
  - An earthen pot. Isa. 45:9.
  - A worm. Job 25:6.
  - A stupid man. Job 11:12; James 2:20.
  - Flesh. Gen. 6:12; Joel 2:28.
  - Grass. Isa. 40:6–8; 1 Pet. 1:24.
  - Clay in the potter’s hand. Isa. 64:8; Jer. 18:2, 6.
  - A shadow. Ps. 144:4.

- A dream. Ps. 90:5.

The fall of

- Disobeyed God by eating the forbidden fruit. Gen. 3:1–12.
- Filled with shame after. Gen. 3:10.
- Punished for disobedience. Gen. 3:16–19, 23–24.
- Involved his descendants. Rom. 5:12–19.

Born in sin after the fall. Ps. 51:5.

Days of, are limited. 1 Chron. 29:15; Job 7:1; Job 14:1; Ps. 90:10.

Ignorant of what is best. Ps. 39:6; Prov. 20:24; Eccles. 10:2, 14.

Relationship to God

- Taught by him. Ps. 94:10.
- Guided by him. Prov. 5:21; 16:1; 20:24.
- Cared for by him. Job 7:20; Ps. 36:6; 145:15–16.
- Life limited by him. Job 14:19; Ps. 39:11; 90:3.
- Made to praise him. Jer. 13:11; Ps. 76:10.
- Made subordinate before him. Job 9:2; 15:14; 25:4; Ps. 143:2; Prov. 16:2; Jer. 2:22; Rom. 3:20.

And Christ

- Nature of, known by him. John 2:25.
- Nature of, taken by him. John 1:14; Phil. 2:7–8; Heb. 2:14, 16.
- Dependent on him as shelter and head. Isa. 32:2; 1 Cor. 11:3.

Shall be recompensed according to his works. Ps. 62:12; Rom. 2:6.

Fragile existence. Job 2:4; Prov. 18:14; Eccles. 8:8.

No trust to be placed in. Ps. 60:11; 118:8; Isa. 2:22.

The whole duty of. Eccles. 12:13.

Sin

Characteristics of the Wicked

Alienated from God. Eph. 4:18; Col. 1:21.

Blasphemous. Luke 22:65; Rev. 16:9.

Blinded. 2 Cor. 4:4; Eph. 4:18.

Boastful. Ps. 5:5; 10:3; 49:6.

Covetous. Mic. 2:2; Rom. 1:29.

Crooked. Deut. 32:5; Prov. 21:8; Isa. 57:17; Acts 2:40.

Deceitful. Ps. 5:6; Rom. 3:13.

Delighting in the iniquity of others. Prov. 2:14; Rom. 1:32.

Despising the works of the faithful. Neh. 2:19; 4:2; 2 Tim. 3:3–4.

Destructive. Isa. 59:7.

Detestable. Rev. 21:8.

Disobedient. Neh. 9:26; Titus 3:3; 1 Pet. 2:7.

Enticing to evil. Prov. 1:10–14; 2 Tim. 3:6.

Envious. Neh. 2:10; Titus 3:3.

Fearful. Prov. 28:1; Rev. 21:8.

Foolish. Deut. 32:6.

Forgetting God. Job 8:13.

Fraudulent. Ps. 37:21; Mic. 6:11.

Glorying in their shame. Phil. 3:19.

Hard-hearted. Ezek. 3:7.

Hating the light. Job 24:13; John 3:20.

Hostile to God. Rom. 8:7; Col. 1:21.

Hypocritical. Isa. 29:13; 2 Tim. 3:5.

Ignorant of God. Hos. 4:1; 2 Thess. 1:8.

Infidel. Ps. 10:4; 14:1.

Loathsome. Prov. 13:5.

Lovers of pleasure more than of God. 2 Tim. 3:4.

Lying. Ps. 58:3; 62:4; Isa. 59:4.

Murderous. Ps. 10:8; 94:6; Rom. 1:29.

Plotted against God’s people. Neh. 4:8; 6:2; Ps. 38:12.

Prayerless. Job 21:15; Ps. 53:4.

Persecuting. Ps. 69:26; 109:16.

Proud. Ps. 59:12; Obad. 3; 2 Tim. 3:2.

Rebellious. Titus 1:10.

Reckless and conceited. 2 Tim. 3:4.

Rejoicing in the affliction of believers. Ps. 35:15.

Reprobate. 2 Cor. 13:5; 2 Tim. 3:8; Titus 1:16.

Ruthless. Rom. 1:31.

Scheming. Prov. 24:8; Mic. 7:3.

Selfish. 2 Tim. 3:2.

Senseless. Deut. 32:6.

Sold into sin. 1 Kings 21:20; 2 Kings 17:17.

Stiff-necked. Ex. 33:5; Acts 7:51.

Stubborn and impudent. Ezek. 2:4.

Uncircumcised in heart. Jer. 9:26; Acts 7:51.

Unjust. Prov. 11:7; Isa. 26:10.

Unholy. 2 Tim. 3:2.

Ungrateful. Luke 6:35; 2 Tim. 3:2.

Violent. Prov. 16:29; 2 Tim. 3:3.

Without self-control. 2 Tim. 3:3.

Worldly minded. Phil. 3:19; Jude 19.

Worthless. Prov. 16:27; Matt. 25:30; Rom. 3:12.

Ignorance of God

Ignorance of Christ is. John 8:19.

Darkness symbolizes. Ps. 82:5.

Evidenced by

- Lack of love. 1 John 4:8.

  - Not keeping his commands. 1 John 2:4.
  - Living in sin. Titus 1:16; 1 John 3:6.
- Leads to
  - Error. Matt. 22:29.
  - Idolatry. Isa. 44:19; Acts 17:29–30.
  - Alienation from God. Eph. 4:18.
  - Sinful lusts. 1 Thess. 4:5; 1 Pet. 1:14.
  - Persecution of believers. John 15:21; 16:3.
- Is no excuse for sin. Lev. 4:2; Luke 12:48.
- The wicked, in a state of. Jer. 9:3; John 15:21; 17:25; Acts 17:30; Rom. 3:11.
- The wicked choose. Job 21:14; Rom. 1:28.
- Punishment of. Ps. 79:6; 2 Thess. 1:8.
- Ministers should
  - Be compassionate to those in. Heb. 5:2; 2 Tim. 2:24–25.
  - Labor to remove. Acts 17:23.
- Illustrated by
  - Pharaoh. Ex. 5:2.
  - The Israelites. Ps. 95:10; Isa. 1:3.
  - The false prophets. Isa. 56:10–11.
  - The Jews. Luke 23:34; Rom. 10:3.

Nicodemus. John 3:10.

The Gentiles. Gal. 4:8.

Paul. 1 Tim. 1:13.

Nature of Sin

Is lawlessness. 1 John 3:4.

Is of the devil. John 8:44; 1 John 3:8.

All wrongdoing is. 1 John 5:17.

Is the omission of the right thing to do. James 4:17.

Whatever does not proceed from faith. Rom. 14:23.

The devising of folly is. Prov. 24:9.

All the intentions of the unrenewed heart are. Gen. 6:5; 8:21.

Described as

An abomination to God. Prov. 15:9; Jer. 44:4, 11.

Coming from the heart. Matt. 15:19.

Dead works. Heb. 6:1; 9:14.

Deceitful. Heb. 3:13.

Defiling. Prov. 30:12; Isa. 59:3.

The fruit of desire. James 1:15.

Like scarlet and crimson. Isa. 1:18.

Often mighty and many. Amos 5:12.

- Often presumptuous. Ps. 19:13.
  - Often very great. Ex. 32:20; 1 Sam. 2:17.
  - Reaching to heaven. Rev. 18:5.
  - Rebellion against God. Deut. 9:7; Josh. 1:18.
  - A reproach. Prov. 14:34.
  - Reviles the Lord. Num. 15:30; Ps. 74:18.
  - Sometimes conspicuous. 1 Tim. 5:24.
  - Sometimes secret. Ps. 90:8; 1 Tim. 5:24.
  - The sting of death. 1 Cor. 15:56.
  - Works of darkness. Eph. 5:11.
- Entered into the world by Adam. Gen. 3:6–7; Rom. 5:12.
- All men are conceived and born in. Gen. 5:3; Job 15:14; 25:4; Ps. 51:5.
- Scripture concludes everything under. Gal. 3:22.
- No one is without. 1 Kings 8:46; Eccles. 7:20.
- Christ alone is without. 2 Cor. 5:21; Heb. 4:15; 7:26; 1 John 3:5.
- God
  - Hates. Deut. 25:16; Prov. 6:16–19.
  - Watches. Job 10:14.
  - Remembers. Rev. 18:5.
  - Is provoked to jealousy by. 1 Kings 14:22.

    Is provoked to anger by. 1 Kings 16:2.

    Alone can forgive. Ex. 34:7; Dan. 9:9; Mic. 7:18; Mark 2:7.

    Repays those who live in. Jer. 16:18; Rev. 18:6.

    Punishes. Isa. 13:11; Amos 3:2.

The Law

    Is transgressed by every act of. James 2:10–11; 1 John 3:4.

    Gives knowledge of. Rom. 3:20; 7:7.

    Shows exceeding sinfulness of. Rom. 7:13.

    Made to restrain. 1 Tim. 1:9–10.

    Arouses tendency toward. Rom. 7:5, 8, 11.

    Is the strength of. 1 Cor. 15:56.

    Curses those guilty of. Gal. 3:10.

No man can cleanse himself from. Job 9:30–31; Prov. 20:9; Jer. 2:22.

No man can atone for. Mic. 6:7.

God has opened a fountain for cleansing from. Zech. 13:1.

Jesus came to take away. John 1:29; 1 John 3:5.

Christ's blood redeems from. Eph. 1:7; 1 John 1:7.

Believers

    Set free from. Rom. 6:18.

    Dead to. Rom. 6:2, 11; 1 Pet. 2:24.

Profess to have ceased from. 1 Pet. 4:1.

Cannot live in. 1 John 3:9; 5:18.

Resolve against. Job 34:32.

Ashamed of having committed. Rom. 6:21.

Despise themselves because of. Job 42:6; Ezek. 20:43.

Have yet the remains of, in them. Rom. 7:17, 23; Gal. 5:17.

The fear of God restrains. Ex. 20:20; Ps. 4:4; Prov. 16:6.

The word of God keeps people from. Ps. 17:4; 119:11.

The Holy Spirit convincts of. John 16:8–9.

If we say that we have no, we make God a liar. 1 John 1:10.

Shame belongs to those guilty of. Dan. 9:7–8.

Should be

Confessed. Job 33:27; Prov. 28:13.

Mourned over. Ps. 38:18; Jer. 3:21.

Hated. Ps. 97:10; Prov. 8:13; Amos 5:15; Rom. 12:9.

Put far away. Job 11:14.

Departed from. Ps. 34:14; 2 Tim. 2:19.

Abstained from even in appearance. 1 Thess. 5:22.

Guarded against. Ps. 4:4; 39:1; Heb. 12:4.

Put to death. Rom. 8:13; Col. 3:5; Rom. 6:6.

Especially strive against clinging. Heb. 12:1.

Aggravated by neglecting advantages. Luke 12:47; John 15:22.

Guilt concerning. Job 31:33; Prov. 28:13.

We should pray to God

- To search for, in our hearts. Ps. 139:23–24.
- To make us know our. Job 13:23.
- To forgive our. Ex. 34:9; Luke 11:4.
- To keep us from. Ps. 19:13.
- To deliver us from. Matt. 6:13.
- To cleanse us from. Ps. 51:2.

Prayer hindered by. Ps. 66:18; Isa. 59:2.

Blessings withheld on account of. Jer. 5:25.

The wicked

- Are slaves to. John 8:34; Rom. 6:16.
- Are dead in. Eph. 2:1.
- Are guilty of, in everything they do. Prov. 21:4; Ezek. 21:24.
- Plead necessity for. 1 Sam. 13:11–12.
- Excuse. Gen. 3:12–13; 1 Sam. 15:13–15.
- Encourage themselves in. Ps. 64:5.
- Defy God in committing. Isa. 5:18–19.

    Boast of. Isa. 3:9.

    Mock. Prov. 14:9.

    Expect God to overlook. Ps. 10:11; 50:21; 94:7.

    Cannot cease from. 2 Pet. 2:14.

    Commit more and more. Ps. 78:17; Isa. 30:1.

    Are encouraged in, by prosperity. Job 21:7–15; Prov. 10:16.

    Are led by despair to continue in. Jer. 2:25; 18:12.

    Try to conceal, from God. Gen. 3:8, 10; Job 31:33.

    Throw the blame of, on God. Gen. 3:12; Jer. 7:10.

    Throw the blame of, on others. Gen. 3:12–13; Ex. 32:22–24.

    Tempt others to. Gen. 3:6; 1 Kings 16:2; 21:25; Prov. 1:10–14.

    Delight in those who commit. Ps. 10:3; Hos. 7:3; Rom. 1:32.

    Shall bear the disgrace of. Ezek. 16:52.

Shall find out the wicked. Num. 32:23.

Ministers should warn the wicked to forsake. Ezek. 33:9; Dan. 4:27.

Leads to

    Shame. Rom. 6:21.

    No health. Ps. 38:3.

    Disease. Job 20:11.

The ground was cursed on account of. Gen. 3:17–18.

Toil and sorrow originated in. Gen. 3:16–19; Job 14:1.

Excludes from heaven. 1 Cor. 6:9–10; Gal. 5:19–21; Eph. 5:5; Rev. 21:27.

When fully grown brings forth death. James 1:15.

Death is

- The wages of. Rom. 6:23.
- The punishment of. Gen. 2:17; Ezek. 18:4.

Rebellion Against God

Forbidden. Num. 14:9; Josh. 22:19.

Provokes him. Num. 16:30; Neh. 9:26.

Provokes Christ. Ex. 23:20–21; 1 Cor. 10:9.

Grieves the Holy Spirit. Isa. 63:10.

Exhibited in

- Rebelling against God. Ps. 107:11.
- Turning back from him. Isa. 59:13; Dan. 9:5.
- Turning aside from his instituted worship. Ex. 32:8–9; Josh. 22:16–19.
- Despising his law. Neh. 9:26.
- Spurning his counsel. Ps. 107:11.
- Distrusting his power. Ezek. 17:15.
- Injustice and corruption. Isa. 1:23.
- Refusing to listen to him. Deut. 9:23; Ezek. 20:8; Zech. 7:11.

Rejecting his government. Josh. 1:18; 1 Sam. 8:7; 15:23.

Revolting against him. Isa. 1:5; 31:6.

Sinning against spiritual light. Job 24:13; John 15:22; Acts 13:41.

Speaking against him. Num. 20:3, 10.

Walking after our own devices. Isa. 65:2.

Stubbornness. Deut. 31:27.

Unbelief. Deut. 9:23; Ps. 106:24–25.

Man is prone to. Deut. 31:27; Rom. 7:14–18.

The heart is the seat of. Jer. 5:23; Matt. 15:18–19; Heb. 3:12.

They who are guilty of

Aggravate their sin by it. Job 34:27.

Practice hypocrisy to hide it. Hos. 7:14.

Persevere in it. Deut. 9:7, 24.

Increase in it, though chastised. Isa. 1:5.

Warned not to exalt themselves. Ps. 66:7.

Denounced. Isa. 30:1.

Have God as their enemy. 1 Sam. 12:15; Ps. 106:26–27; Isa. 63:10.

Impoverished because of it. Ps. 68:6.

Brought low because of it. Ps. 107:11–12.

Delivered into the hands of enemies because of it. Neh. 9:26–27.

  Cast out because of it. Ps. 5:10; Ezek. 20:38.

  Restored through Christ alone. Ps. 68:18.

Heinousness of. 1 Sam. 15:23.

Guilt of

  Aggravated by God’s fatherly care and concern. Isa. 1:2; 65:2.

  To be avoided. Josh. 22:29.

  To be confessed. Lam. 1:18, 20; Dan. 9:5.

God alone can forgive. Neh. 9:17; Dan. 9:9.

Religious instruction designed to prevent. Ps. 78:5, 8.

Promises to those who avoid. 1 Sam. 12:14. Cf. Deut. 28:1–13.

Forgiven upon repentance. Neh. 9:26–27.

Ministers

  Cautioned against it. Ezek. 2:8.

  Often sent to people guilty of it. Ezek. 2:3–7; 3:4–9; Mark 12:4–8.

  Should testify against it. Num. 14:9; Isa. 30:8–9; Ezek. 17:12; 44:6.

  Should remind their people of past occurrences. Deut. 9:7; 31:27.

Punishment for. 1 Sam. 12:15; Isa. 1:20; Jer. 4:16–18; Ezek. 20:8, 38.

Punishment for teaching. Jer. 28:16.

Ingratitude of, illustrated. Isa. 1:2–3.

Illustrated by

Pharaoh. Ex. 5:1–2.

Korah, etc. Num. 16:11.

Moses and Aaron. Num. 20:12, 24.

The Israelites. Deut. 9:23–24.

Saul. 1 Sam. 15:9, 23.

Jeroboam. 1 Kings 12:28–33.

Zedekiah. 2 Chron. 36:13.

The kingdom of Israel. Hos. 7:14; 13:16.

Spiritual Blindness

Explained. 1 Cor. 2:14.

The effect of sin. Isa. 29:10; Matt. 6:23; John 3:19–20.

The effect of unbelief. Rom. 11:8; 2 Cor. 4:3–4.

A proof of lack of love. 1 John 2:9, 11.

A work of the devil. 2 Cor. 4:4.

Leads to all evil. Eph. 4:17–19.

Is inconsistent with fellowship with God. 1 John 1:6–7.

Of ministers, fatal to themselves and to the people. Matt. 15:14.

The wicked are in. Ps. 82:5; Isa. 26:11; Jer. 5:21; Rom. 1:19–24.

The self-righteous are in. Matt. 23:19, 26; Rev. 3:17.

Judicially inflicted. Ps. 69:23; Isa. 29:10; 44:18; Matt. 13:13–14; John 12:40.

Pray for the removal of. Ps. 13:3; 119:18.

Christ appointed to remove. Isa. 42:7; Luke 4:18; John 8:12; 9:39; 2 Cor. 4:6.

Christ's ministers are lights to remove. Matt. 5:14; Acts 26:18.

Believers are delivered from. John 8:12; Eph. 5:8; Col. 1:13; 1 Thess. 5:4–5; 1 Pet. 2:9.

Removal of, illustrated. John 9:7, 11, 25; Acts 9:18; Rev. 3:18.

Examples of

Israel. Rom. 11:25; 2 Cor. 3:15.

Scribes and Pharisees. Matt. 23:16, 24.

Church of Laodicea. Rev. 3:17.

Spiritual Bondage

Is to the devil. 2 Tim. 2:26.

Is to the fear of death. Heb. 2:14–15.

Is to sin. John 8:34; Acts 8:23; Rom. 6:16; 7:23; Gal. 4:3; 2 Pet. 2:19.

Deliverance from, promised. Isa. 42:6–7.

Christ delivers from. Luke 4:18, 21; John 8:36; Rom. 7:24–25; Eph. 4:8.

The gospel, the instrument of deliverance from. John 8:32; Rom. 8:2.

Believers are delivered from. Deut. 4:20; Rom. 6:18, 22.

Typified by Israel in Egypt. Ex. 1:13–14.

Temptation

Does not come from God. James 1:13.

Comes from

- Desires. James 1:14.
- Love of money. Prov. 28:20; 1 Tim. 6:9–10.

The devil is the author of. 1 Chron. 21:1; Matt. 4:1; John 13:2; 1 Thess. 3:5.

Evil associates, the instruments of. Prov. 1:10; 7:6; 16:29.

Often arises through

- Poverty. Prov. 30:9; Matt. 4:2–3.
- Prosperity. Prov. 30:9; Matt. 4:8.
- Worldly glory. Num. 22:17; Dan. 4:30; 5:2; Matt. 4:8.

Objectives of

- To distrust God’s providence. Matt. 4:3.
- Presumption. Matt. 4:6.
- Worshiping Satan. Matt. 4:9.

Often strengthened by the perversion of God’s word. Matt. 4:6.

Permitted as a trial of

- Faith. 1 Pet. 1:7; James 1:2–3.
- Dedication. Job 1:9–12.

Always conformable to human nature. 1 Cor. 10:13.

Often ends in sin and death. 1 Tim. 6:9; James 1:15.

Christ

- Endured, from the devil. Mark 1:13.
- Endured, from the wicked. Matt. 16:1; 22:18; Luke 10:25.
- Resisted it by the word of God. Matt. 4:4, 7, 10.
- Overcame it. Matt. 4:11.
- Sympathizes with those under. Heb. 4:15.
- Is able to help those under. Heb. 2:18.
- Intercedes for his people under. Luke 22:31–32; John 17:15.

Will not be greater than believers can endure. 1 Cor. 10:13.

God delivers believers from. 2 Pet. 2:9.

Believers

- May be in distress through. 1 Pet. 1:6.
- Should resist, in faith. Eph. 6:16; 1 Pet. 5:9.
- Should guard against. Matt. 26:41; 1 Pet. 5:8.
- Should pray to be kept from. Matt. 6:13; 26:41.
- Should not cause, for others. Rom. 14:13.
- Should restore those overcome by. Gal. 6:1.
- Should avoid. Prov. 4:14–15.

The devil will renew. Luke 4:13.

Weakness of the flesh makes it stronger. Matt. 26:41.

Nominal Christians fall away in time of. Luke 8:13.

Blessedness of those who meet and overcome. James 1:2–4, 12.

Those who encountered

- Eve. Gen. 3:1–5.
- Joseph. Gen. 39:7.
- Balaam. Num. 22:17.
- Achan. Josh. 7:21.
- David. 2 Sam. 11:2.
- Jeroboam. 1 Kings 15:30.
- Peter. Mark 14:67–71.
- Paul. 2 Cor. 12:7; Gal. 4:14.

Unbelief

Is defined as sin. John 16:9.

Defilement inseparable from. Titus 1:15.

All, by nature, committed to. Rom. 11:32.

Proceeds from

- An evil heart. Heb. 3:12.
- Slowness of heart. Luke 24:25.

  - Hardness of heart. Mark 16:14; Acts 19:9.
  - Not listening to the truth. John 8:45–46.
  - Judicial blindness. John 12:39–40.
  - Not being part of Christ’s flock. John 10:26.
  - The god of this world blinding the mind. 2 Cor. 4:4.
  - The devil stealing the word out of the heart. Luke 8:12.
  - Seeking glory from men. John 5:44.
- Makes God a liar. 1 John 5:10.
- Exhibited in
  - Rejecting Christ. John 16:9.
  - Rejecting the promise of God. Ps. 106:24.
  - Rejecting the gospel. Isa. 53:1; John 12:38.
  - Rejecting evidence of signs. John 12:37.
  - Fall away from God. Heb. 3:12.
  - Questioning the power of God. 2 Kings 7:2; Ps. 78:19–20.
  - Not believing the works of God. Ps. 78:32.
  - Wavering at the promise of God. Rom. 4:20.
- Rebuked by Christ. Matt. 17:17; John 20:27.
- Was a hindrance to the performance of miracles. Matt. 17:20; Mark 6:5.
- Miracles designed to convince those in. John 10:37–38; 1 Cor. 14:22.

The Jews rejected because of. Rom. 11:20.

Believers should have no fellowship with those in. 2 Cor. 6:14.

They who are guilty of

- Do not have the word of God abiding in them. John 5:38.
- Cannot please God. Heb. 11:6.
- Speak evil of the gospel. Acts 19:9.
- Persecute the ministers of God. Rom. 15:31.
- Stir up others against believers. Acts 14:2.
- Persevere in it. John 12:37.
- Are stubborn. 2 Kings 17:14.
- Are condemned already. John 3:18.
- Have the wrath of God upon them. John 3:36.
- Shall not be firm. Isa. 7:9.
- Shall die in their sins. John 8:24.
- Shall not enter God’s rest. Heb. 3:19; 4:11.
- Shall be condemned. Mark 16:16; 2 Thess. 2:12.
- Shall be destroyed. Jude 5.
- Shall be in the lake of fire. Rev. 21:8.

Warnings against. Heb. 3:12; 4:11.

Pray for help against. Mark 9:24.

The portion of, awarded to all unfaithful servants. Luke 12:46.

Examples of

- Eve. Gen. 3:4–6.
- Moses and Aaron. Num. 20:12.
- The Israelites. Deut. 9:23.
- Naaman. 2 Kings 5:12.
- A Samaritan officer. 2 Kings 7:2.
- The disciples of Jesus. Matt. 17:17; Luke 24:11, 25.
- Zechariah. Luke 1:20.
- The chief priests. Luke 22:67.
- The Jews. John 5:38.
- The brothers of Christ. John 7:5.
- Thomas. John 20:25.
- The Jews of Iconium. Acts 14:2.
- The Thessalonian Jews. Acts 17:5.
- The Ephesians. Acts 19:9.
- Saul. 1 Tim. 1:13.
- The people of Jericho. Heb. 11:31.

Salvation

Assurance of Believers

Produced by faith. Eph. 3:12; 2 Tim. 1:12; Heb. 10:22.

Made full by hope. Heb. 6:11, 19.

Confirmed by love. 1 John 3:14, 19; 4:18.

Is abundant in the understanding of the gospel. Col. 2:2; 1 Thess. 1:5.

Believers privileged to have, of

- Their election. Ps. 4:3; 1 Thess. 1:4.
- Their redemption. Job 19:25.
- Their adoption. Rom. 8:16; 1 John 3:2.
- Their salvation. Isa. 12:2.
- Eternal life. 1 John 5:13.
- The unalienable love of God. Rom. 8:38–39.
- Union with God and Christ. 1 Cor. 6:15; 2 Cor. 13:5; Eph. 5:30; 1 John 2:5; 4:13.
- Peace with God through Christ. Rom. 5:1.
- Preservation. Ps. 3:6, 8; 27:3–5; 46:1–3.
- Answers to prayer. 1 John 3:22; 5:14–15.
- Continuance in grace. Phil. 1:6.

Comfort in affliction. Ps. 73:26; Luke 4:18–19; 2 Cor. 4:8–10, 16–18.

Support in death. Ps. 23:4.

A glorious resurrection. Job 19:26; Phil. 3:21; 1 John 3:2.

A kingdom. Heb. 12:28; Rev. 5:10.

A crown. 2 Tim. 4:7–8; James 1:12.

Be diligent to attain to. 2 Pet. 1:10–11.

Strive to hold firm to. Heb. 3:14, 18.

Confident hope in God restores. Ps. 42:11.

Exemplified by

David. Ps. 23:4; 73:24–26.

Paul. 2 Tim. 1:12; 4:18.

Atonement

Explained. Rom. 5:8–11; 2 Cor. 5:18–19; Gal. 1:4; 1 John 2:2; 4:10.

Foreordained. Rom. 3:25; 1 Pet. 1:11, 20; Rev. 13:8.

Foretold. Isa. 53:4–6, 8–12; Dan. 9:24–27; Zech. 13:1, 7; John 11:50–51.

Effected by Christ alone. John 1:29, 36; Acts 4:10, 12; 1 Thess. 1:10; 1 Tim. 2:5–6; Heb. 2:9; 1 Pet. 2:24.

Was voluntary. Ps. 40:6–8; John 10:11, 15–18; Heb. 10:5–9.

Exhibits the

Grace and mercy of God. Rom. 8:32; Eph. 2:4–7; 1 Tim. 2:4; Heb. 2:9.

Love of God. Rom. 5:8; 1 John 4:9–10.

Love of Christ. John 15:13; Gal. 2:20; Eph. 5:2, 25; Rev. 1:5.

Reconciles the justice and mercy of God. Isa. 45:21; Rom. 3:25–26.

Necessity for. Isa. 59:16; Luke 19:10; Heb. 9:22.

Made but once. Heb. 7:27; 9:24–28; 10:10, 12, 14; 1 Pet. 3:18.

Acceptable to God. Eph. 5:2.

Reconciliation to God effected by. Rom. 5:10; 2 Cor. 5:18–20; Eph. 2:13–16; Col. 1:20–22; Heb. 2:17; 1 Pet. 3:18.

Access to God by. Heb. 10:19–20.

Remission of sins by. John 1:29; Rom. 3:25; Eph. 1:7; 1 John 1:7; Rev. 1:5.

Justification by. Rom. 5:9; 2 Cor. 5:21.

Sanctification by. 2 Cor. 5:15; Eph. 5:26–27; Titus 2:14; Heb. 10:10; 13:12.

Redemption by. Matt. 20:28; Acts 20:28; 1 Tim. 2:6; Heb. 9:12; Rev. 5:9.

Has delivered believers from the

Power of sin. Rom. 8:3; 1 Pet. 1:18–19.

Power of the world. Gal. 1:4; 6:14.

Power of the devil. Col. 2:15; Heb. 2:14–15.

Believers glorify God for. 1 Cor. 6:20; Gal. 2:20; Phil. 1:20–21.

Believers rejoice in God for. Rom. 5:11.

Believers praise God for. Rev. 5:9–13.

Faith in, indispensable. Rom. 3:25; Gal. 3:13–14.

Commemorated in the Lord’s Supper. Matt. 26:26–28; 1 Cor. 11:23–26.

Ministers should fully set forth. Acts 5:29–31, 42; 1 Cor. 15:3; 2 Cor. 5:18–21.

Typified. Gen. 4:4; 22:2; Ex. 12:5, 11, 14; 24:8; Lev. 16:30, 34; 17:11; 1 Cor. 5:7; Heb. 9:7, 12, 22, 28; 11:4, 17, 19.

Characteristics of Believers

Responsive to Christ’s voice. John 10:3–4.

Blameless and innocent. Ps. 119:1; Phil. 2:15.

Bold. Prov. 28:1; Rom. 13:3.

Contrite. Isa. 57:15; 66:2.

Devout. Acts 8:2; 22:12.

Faithful. Rev. 17:14.

Firm. Acts 2:42; Col. 2:5.

Follow Christ. John 10:4, 27.

Generous and noble. Isa. 32:8; 2 Cor. 9:13.

Godly. Ps. 4:3; Acts 10:2; 2 Pet. 2:9.

Gracious. Ps. 37:26.

Holy. Deut. 7:6; 14:2; Col. 3:12.

Humble. Ps. 34:2; 1 Pet. 5:5.

Hunger for righteousness. Matt. 5:6.

Led by the Spirit. Rom. 8:14.

Loving. Col. 1:4; 1 Thess. 4:9.

Lowly. Prov. 16:19.

Meek. Matt. 5:5.

Merciful. Matt. 5:7.

New creations. 2 Cor. 5:17.

Obedient. Rom. 16:19; 1 Pet. 1:14.

Pure in heart. Matt. 5:8; 1 John 3:3.

Righteous. Isa. 60:21; Luke 1:6.

Sincere. 2 Cor. 1:12; 2:17.

Taught by the Lord. Isa. 54:13; 1 John 2:27.

True. 2 Cor. 6:8.

Upright. 1 Kings 3:6; Ps. 15:2.

Watchful. Luke 12:37.

Wise. Prov. 16:21.

Without deceit. John 1:47.

Zealous for good works. Titus 2:14; 3:8.

Christian Conduct

Believing God. Mark 11:22; John 14:11–12.

Obeying God. Deut. 6:5; Eccles. 12:13; Mic. 6:8; Matt. 22:37; Luke 1:6; Eph. 5:1; 1 Pet. 1:15, 16; 2:17; 1 John 5:3.

Rejoicing in God. Ps. 33:1; Hab. 3:18.

Believing in Christ. John 6:29; 1 John 3:23.

Loving Christ. John 21:15; 1 Pet. 1:7–8.

Obeying Christ. John 14:21; 15:14; Rom. 6:18; 14:8; 2 Cor. 5:15; 1 Pet. 2:21–24.

Walking

By the Spirit. Gal. 5:16, 25.

In newness of life. Rom. 6:4.

Worthy of God. Col. 1:10; 1 Thess. 2:12.

Worthy of God’s calling. Eph. 4:1.

Rejoicing in Christ. Phil. 3:1; 4:4.

Loving one another. John 15:12; Rom. 12:10; 1 Cor. 13:1–13; Eph. 5:2; Heb. 13:1.

Striving for the faith. Phil. 1:27; Jude 3.

Putting away all sin. 1 Cor. 5:7; Eph. 4:26; Col. 3:5; 1 Thess. 5:22; Heb. 12:1; Jude 23.

Following after holiness and goodness. Matt. 5:16, 48; 2 Cor. 7:1; Phil. 4:8; 1 Thess. 5:15; 1 Tim. 4:12; 6:11; 2 Tim. 3:17; Titus 2:7, 10; James 1:19; 1 Pet. 2:12.

Overcoming the world. Ps. 1:1; 2 Thess. 3:6; Titus 2:12; 1 John 5:4–5.

Abounding in the work of the Lord. 1 Cor. 15:58; 1 Thess. 4:1.

Forgiving wrongs. Matt. 5:39–41; 6:14; Rom. 12:20; 1 Cor. 6:7.

Living peaceably with all. Rom. 12:18; Heb. 12:14.

Visiting the afflicted. Matt. 25:36; James 1:27.

Extending fair treatment. Matt. 7:12; Luke 6:31.

Sympathizing with others. Gal. 6:2; 1 Thess. 5:14.

Honoring others. Ps. 15:4; Rom. 12:10.

Fulfilling domestic duties. Eph. 6:1–8; 1 Pet. 3:1–7.

Submitting to authorities. Rom. 13:1–7.

Being generous to others. Acts 20:35; Rom. 12:13.

Being contented. Phil. 4:11; Heb. 13:5.

Blessedness of persevering. Ps. 1:1–3; 19:9–11; 50:23; Matt. 5:3–12; John 15:10; 7:17.

Christian Liberty

Foretold. Isa. 42:7; 61:1.

Conferred

- By God. Col. 1:13.
- By Christ. 1 Cor. 7:22; Gal. 4:3–5; 5:1.
- By the Holy Spirit. Rom. 8:15; 2 Cor. 3:17.

Proclaimed by Christ. Luke 4:18; John 8:32.

Is freedom from

- The law. Rom. 7:6; 8:2; Gal. 3:13.

    The fear of death. Heb. 2:15.

    Sin. Rom. 6:7, 18.

    Corruption. Rom. 8:21.

    Bondage of man. 1 Cor. 9:19.

    Elementary principles. Gal. 4:3; Col. 2:20.

Called the freedom of the glory of the children of God. Rom. 8:21.

Believers should

    Praise God for. Ps. 116:16–17.

    Assert. Ps. 119:45; 1 Cor. 10:29.

    Stand fast in. Gal. 2:5; 5:1.

    Not abuse. 1 Cor. 8:9; 10:29, 32; Gal. 5:13; 1 Pet. 2:16.

Portrait of new life. James 1:25; 2:12.

False teachers

    Promise, to others. 2 Pet. 2:19.

    Abuse. Jude 4.

    Try to enslave. Gal. 2:4.

The wicked, devoid of. John 8:34; Rom. 6:20.

Typified. Lev. 25:10–17; Gal. 4:22–26, 31.

Confession of Sin

God regards. Lev. 26:40–42; Job 33:27–28; Prov. 28:13; Dan. 9:20–23.

Exhortation to. Lev. 5:5; Josh. 7:19; Jer. 3:13; Hos. 5:15; James 5:16.

Promises to. Lev. 26:40–42; Prov. 28:13.

Should be accompanied with

- Willingness to suffer. Lev. 26:41; Ezra 9:13; Neh. 9:33.
- Prayer for forgiveness. 2 Sam. 24:10; Ps. 25:11; 51:1; Isa. 64:5–6; Jer. 3:25; 14:7–9, 20.
- Godly sorrow. Ps. 38:18; Lam. 1:20.
- Forsaking transgressions. Prov. 28:13.
- Willingness to make restitution. Num. 5:6–7.

Should be full and unreserved. Ps. 32:5; 51:3; 106:6.

Followed by forgiveness. Ps. 32:5; 1 John 1:9.

Illustrated by

- Aaron. Num. 12:11.
- The Israelites. Num. 21:6–7; 1 Sam. 7:6; 12:19.
- Saul. 1 Sam. 15:24.
- David. 2 Sam. 24:10.
- Ezra. Ezra 9:6.
- Nehemiah. Neh. 1:6–7.
- The Levites. Neh. 9:4, 33–34.
- Job. Job 7:20.
- Daniel. Dan. 9:4.

Peter. Luke 5:8.

The prodigal son. Luke 15:21.

The tax collector. Luke 18:13.

The thief. Luke 23:41.

Conversion

Divine origin of. 1 Kings 18:37; Prov. 1:23; John 6:44; Acts 3:26; 11:21, 23; 21:19; Rom. 15:18.

Is the result of faith and repentance. Acts 3:19; 11:21; 26:20.

Through the instrumentality of

The Scriptures. Ps. 19:7.

Ministers. Acts 26:18; 1 Thess. 1:9.

Self-examination. Ps. 119:59; Lam. 3:40.

Affliction. Ps. 78:34.

Of sinners, a cause for joy

To God. Ezek. 18:23; Luke 15:32.

To believers. Acts 15:3; Gal. 1:23–24.

Exhortations to. Job 36:10; Prov. 1:23; Isa. 31:6; 55:7; Jer. 3:7; Ezek. 33:11; Matt. 18:3.

Promises connected with. Neh. 1:9; Isa. 1:27; Jer. 3:14; Ezek. 18:27.

Pray for. Ps. 80:7; 85:4; Jer. 31:18; Lam. 5:21.

Is accompanied by confession of sin, and prayer. 1 Kings 8:35.

Danger of neglecting. Ps. 7:12; Jer. 44:5, 11; Ezek. 3:19.

Encouragement for leading sinners to. Ps. 51:13; Dan. 12:3; James 5:19–20.

Of Gentiles, predicted. Isa. 2:2; 11:10; 60:5; 66:12.

Of Israel, predicted. Ezek. 36:25–27.

Election

Of Christ, as Messiah. Isa. 42:1; 1 Pet. 2:6.

Of elect angels. 1 Tim. 5:21.

Of Israel. Deut. 7:6; Isa. 45:5.

Of ministers. Luke 6:13; Acts 9:15.

Of churches. 1 Pet. 5:13.

Of believers, is

- By God. 1 Thess. 1:4; Titus 1:1.
- By Christ. John 13:18; 15:16.
- In Christ. Eph. 1:4.
- Personal. Matt. 20:16; John 6:44; Acts 22:14; 2 John 13.
- According to the purpose of God. Rom. 9:11; Eph. 1:11.
- According to the foreknowledge of God. Rom. 8:29; 1 Pet. 1:2.
- Eternal. Eph. 1:4.
- Sovereign. Rom. 9:15–16; 1 Cor. 1:27; Eph. 1:11.
- Without regard to any human works. Rom. 9:11.

- By grace. Rom. 11:5.
- Written in heaven. Luke 10:20.
- For the glory of God. Eph. 1:6.
- Through sanctification of the Spirit and faith. 2 Thess. 2:13; 1 Pet. 1:2.
- To adoption. Eph. 1:5.
- To salvation. 2 Thess. 2:13.
- To conformity with Christ. Rom. 8:29.
- To good works. Eph. 2:10.
- To spiritual warfare. 2 Tim. 2:4.
- To eternal glory. Rom. 9:23.

Ensures to believers

- Divine calling. Rom. 8:30.
- Divine teaching. John 17:6.
- Belief in Christ. Acts 13:48.
- Acceptance with God. Rom. 11:7.
- Protection. Mark 13:20.
- Vindication of their wrongs. Luke 18:7.
- Working of all things for good. Rom. 8:28.
- Blessedness. Ps. 33:12; 65:4.
- The inheritance. Isa. 65:9; 1 Pet. 1:4–5.

Should lead to cultivation of graces. Col. 3:12.

Should be evidenced by diligence. 2 Pet. 1:10.

Believers may have assurance of. 1 Thess. 1:4.

Exemplified in

- Isaac. Gen. 21:12.
- Abraham. Neh. 9:7.
- Zerubbabel. Hag, 2:23.
- The apostles. John 13:18; 15:19.
- Jacob. Rom. 9:12–13.
- Rufus. Rom. 16:13.
- Paul. Gal. 1:15.

Eternal Life

Christ is. 1 John 1:2; 5:20.

Defined. John 17:3.

Given

- By God. Ps. 133:3; John 17:2; Rom. 6:23.
- By Christ. John 6:27, 68; 10:28; Rom. 5:21; 6:23; 2 Tim. 1:10; 1 John 5:11.
- To those who believe. John 3:15–16; 5:24; 6:40, 47; 12:25.
- In answer to prayer. Ps. 21:4.

- Through the Scriptures. John 5:39.

Results from

- Drinking the water of life. John 4:14.
- Eating the bread of life. John 6:50–58.
- Eating of the tree of life. Rev. 2:7.

They who are ordained to, believe the gospel. Acts 13:48.

Believers

- Have promises of. 1 Tim. 4:8; 2 Tim. 1:1; Titus 1:2; 3:7; 1 John 2:25; Jude 21.
- May have assurance of. John 10:28–29; 2 Cor. 5:1; 1 John 5:13.
- Shall inherit. Matt. 19:29; Gal. 6:8.
- Should take hold of. 1 Tim. 6:12, 19.
- Shall rise to. Dan. 12:2; Matt. 25:36; John 5:29.
- Shall reign in. Dan. 7:18; Rom. 5:17.

Cannot be inherited by works. Mark 10:17; Rom. 2:7; 3:10–19.

The wicked

- Do not have. 1 John 3:15.
- Judge themselves unworthy of. Acts 13:46.

Exhortation to seek. John 6:27.

Faith

Definition of. Heb. 11:1.

Commanded. Matt. 11:22; 1 John 3:23.

The objects of, are

- God. John 14:1.
- Christ. John 6:29; Acts 20:21.
- Writings of Moses. John 5:46; Acts 24:14.
- Writings of the prophets. 2 Chron. 20:20; Acts 26:27.
- The gospel. Mark 1:15.
- Promises of God. Rom. 4:21; Heb. 11:13.

In Christ, is

- The gift of God. Rom. 12:3; Eph. 2:8; 6:23; Phil. 1:29.
- Righteousness from God. Phil. 3:9.
- The work of God. Acts 11:21; 1 Cor. 2:5.
- Most holy. Jude 20.
- Fruitful. 1 Thess. 1:3.
- Accompanied by repentance. Mark 1:15; Luke 24:47.
- Followed by conversion. Acts 11:21.

Christ is the founder and perfecter of. Heb. 12:2.

Is a gift of the Holy Spirit. 1 Cor. 12:9.

The Scriptures designed to produce. John 20:31; 2 Tim. 3:15.

Preaching designed to produce. John 17:20; Acts 8:12; Rom. 10:14–17; 1 Cor. 3:5.

Through it is

- Forgiveness of sins. Acts 10:43; Rom. 3:25.
- Justification. Hab. 2:4; Acts 13:39; Rom. 1:17; 3:21–22, 28, 30; 5:1; Gal. 2:16. Cf. Rom. 9:30; Gal. 3:11, 24; Heb. 10:38–39.
- Salvation. Mark 16:16; Acts 16:31.
- Sanctification. Acts 15:9; 26:18.
- Spiritual light. John 12:36, 46.
- Spiritual life. John 20:31; Gal. 2:20.
- Eternal life. John 3:15–16; 6:40, 47.
- Rest. Heb. 4:3.
- Edification. 1 Tim. 1:4; Jude 20.
- Protection. 1 Pet. 1:5.
- Adoption. John 1:12; Gal. 3:26.
- Access to God. Rom. 5:2; Eph. 3:12.
- Inheritance of the promises. Gal. 3:22; Heb. 6:12.
- The gift of the Holy Spirit. Acts 11:15–17; Gal. 3:14; Eph. 1:13.

Impossible to please God without. Heb. 11:6.

Justification is by, to be of grace. Rom. 4:16.

Essential to the profitable reception of the gospel. Heb. 4:2.

Produces obedience. Rom. 1:5.

Necessary in spiritual warfare. 1 Tim. 1:18–19; 6:12.

The word is effectual in those who have. 1 Thess. 2:13.

Excludes self-justification. Rom. 10:3–4.

Excludes boasting. Rom. 3:27.

Works by love. Gal. 5:6; 1 Tim. 1:5; Philem. 5.

Benefits of

- Hope. Rom. 5:2.
- Joy. Acts 16:34; 1 Pet. 1:8.
- Peace. Rom. 15:13.
- Confidence. Isa. 28:16; 1 Pet. 2:6.
- Boldness in preaching. Ps. 116:10; 2 Cor. 4:13.
- Christ is precious to those having. Eph. 3:17; 1 Pet. 2:7.

Necessary in prayer. Matt. 21:22; James 1:6.

Unbelievers do not have. John 10:26–27.

An evidence of the new birth. 1 John 5:1.

Believers

- Will live by. Gal. 2:20.
- Will stand by. Rom. 11:20; 2 Cor. 1:24.
- Will walk by. Rom. 4:12; 2 Cor. 5:7.

Receive commendation by. Heb. 11:2.

Overcome the world by. 1 John 5:4–5.

Defeat the devil by. Eph. 6:16; 1 Pet. 5:9.

Delivered from the power of sin by. 1 Pet. 1:19.

Are supported by. Ps. 27:13; 1 Tim. 4:10.

Will die in. Heb. 11:13.

Should be sincere in. 1 Tim. 1:5; 2 Tim. 1:5.

Should excel in. 2 Cor. 8:7.

Should continue in. Acts 14:22; Col. 1:23.

Should be strong in. Rom. 4:20–24.

Should stand firm in. 1 Cor. 16:13.

Should be steadfast in. Col. 1:23.

Should hold, with a good conscience. 1 Tim. 1:19.

Should pray for the increase of. Luke 17:5.

Should have full assurance of. 2 Tim. 1:12; Heb. 10:22.

Should examine whether they are in. 2 Cor. 13:5.

True, evidenced by its works. James 2:17, 20, 26.

All difficulties overcome by. Matt. 17:20; 21:21; Mark 9:23.

All things should be done in. Rom. 14:22.

Whatever is not of, is sin. Rom. 14:23.

Often tried by affliction. 1 Pet. 1:6–7.

Trial of, works patience. James 1:3.

The wicked sometimes profess. Acts 8:13, 21.

The wicked destitute of. John 10:25; 12:37; Acts 19:9; 2 Thess. 3:2.

Protection of, illustrated as

- A shield. Eph. 6:16.
- A breastplate. 1 Thess. 5:8.

Exemplified by

- Caleb. Num. 13:30.
- Job. Job 19:25.
- Shadrach, etc. Dan. 3:17.
- Daniel. Dan. 6:10, 23.
- Peter. Matt. 16:16.
- A woman who was a sinner. Luke 7:50.
- Nathanael. John 1:49.
- The Samaritans. John 4:39.
- Martha. John 11:27.
- The disciples of Jesus. John 16:30.
- Thomas. John 20:28.
- Stephen. Acts 6:5.

Priests. Acts 6:7.

The Ethiopian. Acts 8:37.

Barnabas. Acts 11:24.

Sergius Paulus. Acts 13:12.

The Philippian jailer. Acts 16:31, 34.

The Roman believers. Rom. 1:8.

The Colossian believers. Col. 1:4.

The Thessalonian believers. 1 Thess. 1:3.

Lois. 2 Tim. 1:5.

Paul. 2 Tim. 4:7.

Abel. Heb. 11:4.

Enoch. Heb. 11:5.

Noah. Heb. 11:7.

Abraham. Heb. 11:8, 17.

Isaac. Heb. 11:20.

Jacob. Heb. 11:21.

Joseph. Heb. 11:22.

Moses. Heb. 11:24, 27.

Rahab. Heb. 11:31.

Gideon, etc. Heb. 11:32–33, 39.

Good Works

Christ, an example of. John 10:32; Acts 10:38.

Other names for

- Fruit in keeping with repentance. Matt. 3:8.
- Fruit of righteousness. Phil. 1:11.
- Good fruits. James 3:17.
- Work and love. Heb. 6:10

The Scripture designed to lead us to. 2 Tim. 3:16–17; James 1:25.

To be performed in Christ’s name. Col. 3:17.

Heavenly wisdom is full of. James 3:17.

Salvation unattainable by. Rom. 3:20; Gal. 2:16; Eph. 2:8–9; 2 Tim. 1:9; Titus 3:5.

Believers

- Will have, if they abide in Christ. John 15:4–5, 16.
- Done by God in them. Isa. 26:12; Phil. 2:13.
- Created in Christ to. Eph. 2:10.
- Exhorted to put on. Col. 3:12–14.
- Should be equipped for. 2 Tim. 3:17.
- Should be rich in. 1 Tim. 6:18.
- Should be careful to maintain. Titus 3:8, 14.

Should be ready to engage frequently in. Acts 9:36; 2 Cor. 9:8; Col. 1:10; 2 Thess. 2:17; 1 Tim. 6:18; 2 Tim. 2:21; Titus 2:14; 3:1; Heb. 13:21.

Should encourage each other to. Heb. 10:24.

Should avoid ostentation in. Matt. 6:1–18; James 3:13.

Deeds are seen in light of the truth. John 3:21.

Follow believers when they die. Rev. 14:13.

Godly women should manifest. 1 Tim. 2:10; 5:10.

God remembers. Neh. 13:14; Heb. 6:9–10.

Shall be brought into the judgment. Eccles. 12:14; 2 Cor. 5:10.

In the judgment, will be an evidence of faith. Matt. 25:34–40; James 2:14–20.

Ministers should

Be examples of. Titus 2:7.

Exhort to. 1 Tim. 6:17, 18; Titus 3:1, 8, 14.

God is glorified by. John 15:8.

Designed to lead others to glorify God. Matt. 5:16; 1 Pet. 2:12.

A blessing attends. James 1:25.

The unbelieving disqualified from. Titus 1:16.

Illustrated. John 15:5.

Grace

God is the source of all. Ps. 84:11; 1 Pet. 5:10; James 1:17.

God’s throne, the throne of. Heb. 4:16.

The Holy Spirit is the Spirit of. Zech. 12:10; Heb. 10:29.

Christ received it from. Luke 2:40; John 1:14; 3:24–25.

Christ spoke with. Ps. 45:2; Luke 4:22.

Came by Christ. John 1:17; Rom. 5:15; 1 Cor. 1:4.

Foretold by the prophets. 1 Pet. 1:10.

Riches of, shown in God’s kindness through Christ. Eph. 2:7.

Glory of, exhibited in our acceptance in Christ. Eph. 1:6.

Descriptions of

- Great. Acts 4:33.
- Glorious. Eph. 1:6.
- Varied. 1 Pet. 4:10.
- Rich. Eph. 1:7; 2:7.
- Sovereign. Rom. 5:21.
- Surpassing. 2 Cor. 9:14.

The gospel, a declaration of. Acts 20:24, 32.

Is the source of

- Election. Rom. 11:5.
- The call of God. Gal. 1:15.

Justification. Rom. 3:24; Titus 3:7.

Faith. Acts 18:27.

Forgiveness of trespasses. Eph. 1:7.

Salvation. Acts 15:11; Eph. 2:5, 8.

Confort. 2 Thess. 2:16.

Hope. 2 Thess. 2:16.

Necessary to the service of God. Heb. 12:28.

God's work completed in believers by. 2 Thess. 1:11–12.

The success and completion of the work of God to be attributed to. Zech. 4:7.

Inheritance of the promises is by. Rom. 4:16.

Justification by, opposed to that by works. Rom. 4:4–5; 11:6; Gal. 5:4.

Believers

Are heirs of. 1 Pet. 3:7.

Are under. Rom. 6:14.

Receive, from Christ. John 1:16.

Are what they are by. 1 Cor. 15:10; 2 Cor. 1:12.

Abound in gifts of. Acts 4:33; 2 Cor. 8:1; 9:8, 14.

Should mature in. Heb. 13:9; 2 Tim. 2:1; 2 Pet. 3:18.

Should speak with. Eph. 4:29; Col. 4:6.

Is especially given

To ministers. Rom. 12:3, 6; 15:15; 1 Cor. 3:10; Gal. 2:9; Eph. 3:7.

To the humble. Prov. 3:34; James 4:6.

To those who walk uprightly. Ps. 84:11.

Not to be received in vain. 2 Cor. 6:1.

Pray for it

For yourselves. Heb. 4:16.

For others. 2 Cor. 13:14; Eph. 6:24.

Be careful not to fail to obtain. Heb. 12:15.

Manifestation of, in others, a cause of gladness. Acts 11:23; 1 John 1:3–4.

Special manifestation of, at the second coming of Christ. 1 Pet. 1:13.

Not to be abused. Rom. 3:8; 6:1, 15.

Lawless men will abuse. Jude 4.

Justification

Promised in Christ. Isa. 45:25; 53:11.

Is the act of God. Isa. 50:8; Rom. 8:33.

Under law

Requires perfect obedience. Lev. 18:5; Rom. 2:13; 10:5; James 2:10.

Man cannot attain to. Job 9:2–3, 20; 25:4; Ps. 130:3; 143:2; Rom. 3:20; 9:31–32.

Under the gospel

Is not of works. Acts 13:39; Rom. 8:3; Gal. 2:16; 3:11.

Is not of faith and works united. Rom. 3:28; 11:6; Gal. 2:14–21; 5:4. Cf. Acts 15:1–29.

Is by faith alone. John 5:24; Acts 13:39; Rom. 3:30; 5:1; Gal. 2:16.

Is of grace. Rom. 3:24; 4:16; 5:17–21.

In the name of Christ. 1 Cor. 6:11.

By imputation of Christ's righteousness. Isa. 61:10; Jer. 23:6; Rom. 3:22; 5:18; 1 Cor. 1:30; 2 Cor. 5:21.

By the blood of Christ. Rom. 5:9.

By the resurrection of Christ. Rom. 4:25; 1 Cor. 15:17.

Blessedness of. Ps. 32:1–2; Rom. 4:6–8.

Frees from condemnation. Isa. 50:8–9; 54:17; Rom. 8:33–34.

Makes believers heirs. Titus 3:7.

Ensures glorification. Rom. 8:30.

The wicked shall not attain to. Ex. 23:7.

By faith

Revealed under the Old Testament age. Hab. 2:4; Rom. 1:17.

Excludes boasting. Rom. 3:27; 4:2; 1 Cor. 1:29, 31.

Does not make void the law. Rom. 3:30–31; 1 Cor. 9:21.

Typified. Zech. 3:4–5.

Illustrated. Luke 18:14.

Exemplified in

- Abraham. Gen. 15:6.
- Paul. Phil. 3:8–9.

Nature of Salvation

Is of God. Ps. 3:8; 37:39; Jer. 3:23; 1 Thess. 5:9; 1 Tim. 2:4; 2 Tim. 1:9.

Is by Christ. Isa. 45:21–22; 59:16; 63:9; Acts 4:12; Eph. 5:23.

Is through faith in Christ. Mark 16:16; Acts 16:31; Rom. 10:9; Eph. 2:8; 1 Pet. 1:5.

Confession of Christ necessary to. Rom. 10:10.

Announced after the fall. Gen. 3:15.

Of Israel, predicted. Isa. 35:4; 45:17; Zech. 9:16; Rom. 11:26.

Of the Gentiles, predicted. Isa. 45:22; 49:6; 52:10.

Revealed in the gospel. Rom. 1:16; 1 Cor. 1:18; Eph. 1:13; 2 Tim. 1:10.

Came to the Gentiles through the fall of the Jews. Rom. 11:11.

Christ

- The founder of. Heb. 2:10.
- The source of. Heb. 5:9.
- Appointed for. Isa. 49:6.
- Raised up for. Luke 1:69.
- Brings, with him. Isa. 62:11; Luke 19:9.

Came and died to bring. Isa. 63:1; Matt. 18:11; John 3:14–15; Gal. 1:4; 1 Tim. 1:15; Heb. 7:25.

Exalted to give. Acts 5:31.

Described as

Common. Jude 3.

Eternal. Isa. 45:17; 51:6; Heb. 5:9.

Glorious. 2 Tim. 2:10.

Great. Heb. 2:3.

Not by works. Rom. 11:6; Eph. 2:9; 2 Tim. 1:9; Titus 3:5.

Of grace. Eph. 2:5, 8; 2 Tim. 1:9; Titus 2:11.

Of love. Rom. 5:8; 1 John 4:9–10.

Of mercy. Ps. 6:4; Titus 3:5.

Of the patience of God. 2 Pet. 3:15.

To all generations. Isa. 51:8.

Reconciliation to God, a pledge of. Rom. 5:10.

Is deliverance from

Sin. Matt. 1:21; 1 John 3:5.

Uncleanness. Ezek. 36:29.

The devil. Col. 2:15; Heb. 2:14–15.

Wrath. Rom. 5:9; 1 Thess. 1:10.

This present evil age. Gal. 1:4.

    Enemies. Luke 1:71, 74.

    Eternal death. John 3:16–17.

Regeneration necessary to. John 3:3.

Final perseverance necessary to. Matt. 10:22.

Searched into and exhibited by the prophets. 1 Pet. 1:10.

The Scriptures are able to lead one to. 1 Cor. 1:21; 2 Tim. 3:15; James 1:21.

Now is the day of. Isa. 49:8; 2 Cor. 6:2.

From sin, to be worked out with fear and trembling. Phil. 2:12.

Believers

- Appointed to obtain. 1 Thess. 2:13; 5:9; 2 Tim. 1:9.
- Are to inherit. Heb. 1:14.
- Have, through grace. Acts 15:11.
- Have a sign of, in their patient suffering for Christ. Phil. 1:28–29.
- Guarded by the power of God to. 1 Pet. 1:5.
- Adorned with. Ps. 149:4.
- Clothed with. Isa. 61:10.
- Satisfied by. Luke 2:30.
- Love. Ps. 40:16.
- Hope for. Lam. 3:26; Rom. 8:24.
- Wait for. Gen. 49:18; Ps. 119:81, 123, 174; Lam. 3:26.

  - Daily approach nearer to. Rom. 13:11.
  - Obtain, as the outcome of their faith. 1 Pet. 1:9.
  - Welcome the news of. Isa. 52:7; Rom. 10:15.
  - Pray to be visited with. Ps. 85:7; 106:4; 119:41.
  - Pray for the assurance of. Ps. 35:3.
  - Pray for a joyful sense of. Ps. 51:12.
  - Evidence, by works. Heb. 6:9–10.
  - Ascribe, to God. Ps. 25:5; Isa. 12:2.
  - Praise God for. 1 Chron. 16:23; Ps. 96:2; 116:12.
  - Rejoice and glory in. Ps. 9:14; 21:1; Isa. 25:9; 1 Cor. 1:31; Gal. 6:14.
  - Declare. Ps. 40:10; 71:15.
- Godly sorrow works repentance to. 2 Cor. 7:10.
- All the earth shall see. Isa. 52:10; Luke 3:6.
- Ministers
  - Give the knowledge of. Luke 1:77.
  - Proclaim the way of. Acts 16:17.
  - Should exhort to. Ezek. 3:18–19; Acts 2:40.
  - Should labor to lead others to. Rom. 11:14.
  - Should be clothed in. 2 Chron. 6:41; Ps. 132:16.
  - Should use self-denial to lead others to. 1 Cor. 9:22.

  Should endure everything that the elect may obtain. 2 Tim. 2:10.

  Are a fragrance of Christ to God, in those who obtain. 2 Cor. 2:15.

The heavenly host ascribe, to God. Rev. 7:10; 19:1.

Sought in vain from

  Idols. Isa. 45:20; Jer. 2:28.

  Earthly power. Jer. 3:23.

No escape for those who neglect. Heb. 2:3.

Is far off from the wicked. Ps. 119:155; Isa. 59:11.

Illustrated by

  Chariots. Hab. 3:8.

  Clothing. 2 Chron. 6:41; Ps. 132:16; Isa. 61:10.

  A cup. Ps. 116:13.

  A helmet. Isa. 59:17; Eph. 6:17.

  A horn. Ps. 18:2; Luke 1:69.

  A rock. Deut. 32:15; 2 Sam. 22:47; Ps. 95:1.

  A shield. 2 Sam. 22:36.

  A well. Isa. 12:3.

  A torch. Isa. 62:1.

  Walls and bulwarks. Isa. 26:1; 60:18.

  A victory. 1 Cor. 15:57.

Typified. Num. 21:4–9; John 3:14–15.

New Birth

The corruption of human nature requires. John 3:6; Rom. 8:7–8.

None can enter heaven without. John 3:3.

Effected by

- God. John 1:13; 1 Pet. 1:3.
- Christ. 1 John 2:29.
- The Holy Spirit. John 3:6, 8; Titus 3:5.

Through the instrumentality of

- The word of God. James 1:18; 1 Pet. 1:23.
- The resurrection of Christ. 1 Pet. 1:3.
- The ministry of the gospel. 1 Cor. 4:15.

Is of God's will. James 1:18.

Is of God's mercy. Titus 3:5.

Is for God's glory. Isa. 43:7.

Described as

- Circumcision of the heart. Deut. 30:6; Rom. 2:29; Col. 2:11.
- The inner being or self. Rom. 7:22; 2 Cor. 4:16.
- A new creation. 2 Cor. 5:17; Gal. 6:15; Eph. 2:10.
- A new heart. Ezek. 36:26.

A new spirit. Ezek. 11:19; Rom. 7:6.

Newness of life. Rom. 6:4.

Partaking of the divine nature. 2 Pet. 1:4.

Putting on the new self. Eph. 4:24.

A spiritual resurrection. Rom. 6:4–6; Eph. 2:1, 5; Col. 2:12; 3:1.

The washing of regeneration. Titus 3:5.

True for all believers. Rom. 8:16–17; 1 Pet. 2:2; 1 John 5:1.

Produces

Likeness to God. Eph. 4:24; Col. 3:10.

Likeness to Christ. Rom. 8:29; 2 Cor. 3:18; 1 John 3:2.

Knowledge of God. Jer. 24:7; Col. 3:10.

Forsaking of sin. 1 John 3:9; 5:18.

Victory over the world. 1 John 5:4.

Delight in God’s law. Rom. 7:22.

Evidenced by

Faith in Christ. 1 John 5:1.

Righteousness. 1 John 2:29; 5:18.

Love. 1 John 4:7.

Connected with adoption. Isa. 43:6–7; John 1:12–13.

Natural man does not understand. John 3:4.

Pardon

Promised. Isa. 1:18; Jer. 31:34; 50:20; Heb. 8:12.

None without shedding of blood. Lev. 17:11; Heb. 9:22.

Not possible by

- Legal sacrifices. Heb. 10:4.
- Outward purifications. Job 9:30–31; Jer. 2:22.

Is granted

- By God alone. Dan. 9:9; Mark 2:7.
- By Christ himself. Mark 2:5; Luke 7:48.
- Through Christ's work. Luke 1:69, 77; Acts 5:31; 13:38.
- Through the blood of Christ. Matt. 26:28; Rom. 3:25; Col. 1:14; 1 John 1:7.
- For Christ's name's sake. 1 John 2:12.
- By the exaltation of Christ. Acts 5:31.
- Freely. Isa. 43:25.
- Readily. Neh. 9:17; Ps. 86:5.
- Abundantly. Isa. 55:7; Rom. 5:20.
- To those who confess their sins. 2 Sam. 12:13; Ps. 32:5; 1 John 1:9.
- To those who repent. Acts 2:38.
- To those who believe. Acts 10:43.

Should be proclaimed in the name of Christ. Luke 24:47.

Exhibits the

- Compassion of God. Mic. 7:18–19.
- Faithfulness of God. 1 John 1:9.
- Forbearance of God. Rom. 3:25.
- Goodness of God. 2 Chron. 30:18; Ps. 86:5.
- Grace of God. Rom. 5:15–16.
- Justice of God. 1 John 1:9.
- Steadfast love of God. Ex. 34:7; Ps. 51:1.

Expressed by

- Removing sin and transgression. Ps. 32:1; 103:12; Isa. 44:22.
- Casting sins into the sea. Mic. 7:19.
- Not counting sin. Rom. 4:8.
- Not remembering sin and transgression. Ezek. 18:22; Heb. 10:17.

All believers enjoy. Col. 2:13; 1 John 2:12.

Blessedness of. Ps. 32:1; Rom. 4:7.

Should lead to

- Returning to God. Isa. 44:22.
- Loving God. Luke 7:47.
- Fearing God. Ps. 130:4.

- Praising God. Ps. 103:2–3.

Ministers are appointed to proclaim. Isa. 40:1–2; 2 Cor. 5:19.

Pray for, on behalf of

- Yourselves. Ps. 25:11, 18; 51:1; Matt. 6:12; Luke 11:4.
- Others. James 5:15; 1 John 5:16.

Encouragement to pray for. 2 Chron. 7:14.

Withheld from

- The unforgiving. Mark 11:26; Luke 6:37.
- The unbelieving. John 8:21, 24.
- The impenitent. Luke 13:2–5.
- Speaking against the Holy Spirit. Matt. 12:32; Mark 3:28–29.
- Apostates. Heb. 10:26–27; 1 John 5:16.

Illustrated. Luke 7:42; 15:20–24.

Exemplified for

- The Israelites. Num. 14:20.
- David. 2 Sam. 12:13.
- Manasseh. 2 Chron. 33:13.
- Hezekiah. Isa. 38:17.
- The paralytic. Matt. 9:2.
- The penitent. Luke 7:47.

Perseverance of Believers

An evidence of salvation. Job 17:9; Prov. 4:18; John 8:31; Col. 1:21–23; Heb. 3:6, 14.

To be manifested in

Seeking God. 1 Chron. 16:11.

Waiting upon God. Hos. 12:6.

Prayer. Rom. 12:12; Eph. 6:18.

Well-doing. Rom. 2:7; 2 Thess. 3:13.

Continuing in the faith. Acts 14:22; Col. 1:23; 2 Tim. 4:7.

Holding fast hope. Heb. 3:6.

Maintained through

The power of God. Ps. 37:24; Phil. 1:6.

The power of Christ. John 10:28.

The intercession of Christ. Luke 22:31–32; John 17:11.

The fear of God. Jer. 32:40.

Faith. 1 Pet. 1:5.

Leads to increase of knowledge. John 8:31–32.

Doing good

Leads to assurance of hope. Heb. 6:10–11.

Is not in vain. 1 Cor. 15:58; Gal. 6:9.

Ministers should exhort to. Acts 13:43; 14:22.

Encouragement and promises to. Matt. 10:22; 24:13; Heb. 12:2–3; Rev. 2:26–28.

Blessedness of. James 1:25.

Lack of

  Excludes from the benefits of the gospel. Heb. 6:4–6.

  Is punished. John 15:6; Rom. 11:22.

  Illustrated. Mark 4:5, 17.

Privileges of Believers

Abiding in Christ. John 15:4–5.

Partaking of the divine nature. 2 Pet. 1:4.

Access to God by Christ. Eph. 3:12.

Being part of the church. Eph. 2:19; Heb. 12:23.

Having

  Union in God and Christ. John 17:21.

  Christ for their Shepherd. Isa. 40:11; John 10:14, 16.

  Christ for their intercessor. Rom. 8:34; Heb. 7:25; 1 John 2:1.

  The promises of God. 2 Cor. 7:1; 2 Pet. 1:4.

  All things. 1 Cor. 3:21–22.

  All things working together for their good. Rom. 8:28; 2 Cor. 4:15–17.

Their names written in the Book of Life. Rev. 13:8; 20:15.

Having God for their

Deliverer. 2 Sam. 22:2; Ps. 18:2.

Dwelling place. Ps. 90:1; 91:9.

Father. Deut. 32:6; Isa. 63:16; 64:8.

Friend. 2 Chron. 20:7; James 2:23.

Glory. Ps. 3:3; Isa. 60:19.

Guide. Ps. 48:14; Isa. 58:11.

Helper. Ps. 33:20; Heb. 13:6.

Keeper. Ps. 121:4–5.

King. Ps. 5:2; 44:4; Isa. 44:6.

Lawgiver. Neh. 9:13, 14; Isa. 33:22.

Light. Ps. 27:1; Isa. 60:19; Mic. 7:8.

Portion. Ps. 73:26; Lam. 3:24.

Redeemer. Ps. 19:14; Isa. 43:14.

Refuge. Ps. 46:1, 11; Isa. 25:4.

Salvation. Ps. 18:2; 27:1; Isa. 12:2.

Shield. Gen. 15:1; Ps. 84:11.

Strength. Ps. 18:2; 27:1; 46:1.

Tower. 2 Sam. 22:3; Ps. 61:3.

Committing themselves to God. Ps. 31:5; Acts 7:59; 2 Tim. 1:12.

Calling upon God in trouble. Ps. 50:15.

Suffering for Christ. Acts 5:41; Phil. 1:29.

Profiting from discipline. Ps. 119:67; Heb. 12:10–11.

Secure during public calamities. Job 5:20, 23; Ps. 27:1–5; 91:5–10.

Interceding for others. Gen. 18:23–33; James 5:16.

Reconciliation with God

Predicted. Dan. 9:24; Isa. 53:5.

Proclaimed by angels at the birth of Christ. Luke 2:14.

Blotting out legalistic requirements is necessary to. Eph. 2:14–16; Col. 2:14.

Effected for those who believe

- By God in Christ. Rom. 5:11; 2 Cor. 5:19.
- By Christ as high priest. Heb. 2:17.
- By the death of Christ. Rom. 5:10; Eph. 2:16; Col. 1:21–22.
- By the blood of Christ. Eph. 2:13; Col. 1:20.
- While alienated from God. Col. 1:21.
- While sinners and without spiritual strength. Rom. 5:6, 8, 10.

The ministry of, committed to ambassadors. 2 Cor. 5:18–20.

Effects of

  - Peace with God. Rom. 5:1; Eph. 2:16–17.
  - Access to God. Rom. 5:2; Eph. 2:18.
  - Union of Jews and Gentiles. Eph. 2:14.
  - Union of things in heaven and earth. Eph. 1:10; Col. 1:20.

A pledge of final salvation. Rom. 5:10.

Necessity for, illustrated. Matt. 5:24–26.

Typified. Lev. 8:15; 16:20.

Redemption

Defined. 1 Cor. 6:20; 7:23.

Is of God. Isa. 43:1; 44:21–23; Luke 1:68.

Is by Christ and his blood. Matt. 20:28; Acts 20:28; Gal. 3:13; Heb. 9:12; 1 Pet. 1:19; Rev. 5:9.

Is from

  - The bondage of the law. Gal. 4:5.
  - The curse of the law. Gal. 3:13.
  - The power of sin. Rom. 6:18, 22.
  - The power of the grave and death. Ps. 49:15; Hos. 13:14.
  - All troubles. Ps. 25:22.
  - Iniquity and lawlessness. Ps. 130:8; Titus 2:14.
  - All evil. Gen. 48:16.

- The present evil age. Gal. 1:4.
- Futile ways. 1 Pet. 1:18.
- Enemies. Ps. 106:10–11; Jer. 15:21.
- The pit. Ps. 103:4.

Man cannot effect. Ps. 49:7.

Perishable things cannot purchase. 1 Pet. 1:18.

Procures for us

- Justification. Rom. 3:24.
- Forgiveness of sin. Eph. 1:7; Col. 1:14.
- Adoption. Gal. 4:4–5.
- Purification. Titus 2:14.

The present life, the only season for. Job 36:18–19.

Described as

- Plentiful. Ps. 130:7.
- Costly. Ps. 49:8.
- Eternal. Heb. 9:12.

Subjects of

- The soul. Job 33:28; Ps. 71:23.
- The body. Rom. 8:23.
- The life. Ps. 103:4; Lam. 3:58.

The inheritance. Eph. 1:14.

Manifests the

Power of God. Isa. 50:2.

Grace of God. Isa. 52:3.

Love and compassion of God. Isa. 63:9; John 3:16; Rom. 6:8; 1 John 4:10.

Those who partake of

Include Old Testament believers. Heb. 9:15.

Are the property of God. Isa. 43:1; 1 Cor. 6:20.

Are firstfruits for God. Rev. 14:4.

Are a special people. 2 Sam. 7:23; Titus 2:14; 1 Pet. 2:9.

Have assurance. Job 19:25; Ps. 31:5.

Are sealed for the day of. Eph. 4:30.

Are zealous for good works. Eph. 2:10; Titus 2:14; 1 Pet. 2:9.

Walk safely in holiness. Isa. 35:8–9.

Shall return to Zion with joy. Isa. 35:10.

Alone can learn the songs of heaven. Rev. 14:3–4.

Commit themselves to God. Ps. 31:5.

Have a guarantee of the completion of. 2 Cor. 1:22; Eph. 1:14.

Wait for the completion of. Rom. 8:23; Phil. 3:20–21; Titus 2:11–13.

Pray for the completion of. Ps. 26:11; 44:26.

Praise God for. Ps. 71:23; 103:4; Isa. 44:22–23; 51:11; Rev. 5:9.

Should glorify God for. 1 Cor. 6:20.

Should be without fear. Isa. 43:1.

Typified by

Israel. Ex. 6:6.

Firstborn. Ex. 13:11–15; Num. 18:15.

Atonement money. Ex. 30:12–15.

Hired servant. Lev. 25:47–54.

Repentance

What it is. Isa. 45:22; Acts 14:15; 2 Cor. 5:17; Col. 3:2; 1 Thess. 1:9.

Commanded to all by God. Ezek. 18:30–32; Acts 17:30.

Commanded by Christ. Rev. 2:5, 16; 3:3.

Given by God. Acts 11:18; 2 Tim. 2:25.

Christ exalted to give. Acts 5:31.

By the operation of the Holy Spirit. Zech. 12:10.

Called by repentance to life. Acts 11:18.

Called by repentance to salvation. 2 Cor. 7:10.

We should be led to, by

The patience of God. Gen. 6:3; 1 Pet. 3:20; 2 Pet. 3:9.

The kindness of God. Rom. 2:4.

- The discipline of God. 1 Kings 8:47; Rev. 3:19.
- Godly grief. 2 Cor. 7:10.

Necessary to the pardon of sin. Acts 2:38; 3:19; 8:22.

Conviction of sin necessary to. 1 Kings 8:38; Prov. 28:13; Acts 2:37–38; 19:18.

Confession and separation essential elements of. Ezra 10:11.

Preached

- By Christ. Matt. 4:17; Mark 1:15.
- By John the Baptist. Matt. 3:2; Mark 1:4.
- By the apostles. Mark 6:12; Acts 20:21.
- In the name of Christ. Luke 24:47.

Without regret. 2 Cor. 7:10.

Now is the time for. Ps. 95:7–8; Prov. 27:1; Isa. 55:6; 2 Cor. 6:2; Heb. 3:7–8; 4:7.

Joy in heaven over one sinner brought to. Luke 15:7, 10.

Ministers should rejoice concerning. 2 Cor. 7:9.

Should be evidenced by fruits. Isa. 1:16–17; Dan. 4:27; Matt. 3:8; Acts 26:20.

Should be accompanied by

- Humility. 2 Chron. 7:14; James 4:9–10.
- Shame and humiliation. Jer. 31:19; Ezek. 16:61, 63; Dan. 9:7–8. Cf. Ezra 9:6–15.

- Self-abhorrence. Job 42:6.
- Confession. Lev. 26:40; Job 33:27.
- Faith. Matt. 21:32; Mark 1:15; Acts 20:21.
- Prayer. 1 Kings 8:33; Acts 8:22.
- Conversion. Acts 3:19; 26:20.
- Turning from sin. 2 Chron. 6:26.
- Turning from idolatry. Ezek. 14:6; 1 Thess. 1:9.
- Greater zeal in the path of duty. 2 Cor. 7:11.

Exhortations to. Ezek. 14:6; 18:30; Acts 2:38; 3:19.

The wicked

- Averse to. Jer. 8:6; Matt. 21:32.
- Not led to, by the judgments of God. Rev. 9:20–21; 16:9.
- Not led to, by miraculous intervention. Luke 16:30–31.
- Neglect the opportunity for. Rev. 2:21.
- Condemned for neglecting. Matt. 11:20.
- Danger of neglecting. Matt. 11:20–24; Luke 13:3, 5; Rom. 2:5; Rev. 2:5, 16, 22.

Denied to apostates. Heb. 6:4–6.

Illustrated. Matt. 21:29; Luke 15:18–21; 18:13; Gal. 1:23.

True, illustrated by

- The Israelites. Judg. 10:15–16.

David. 2 Sam. 12:13.

Manasseh. 2 Chron. 33:12–13.

Job. Job 42:6.

Nineveh. Jonah 3:5–8; Matt. 12:41.

Peter. Matt. 26:75.

Zacchaeus. Luke 19:8.

The thief on the cross. Luke 23:40–41.

The Corinthians. 2 Cor. 7:9–10.

False, illustrated by

Saul. 1 Sam. 15:24–30.

Ahab. 1 Kings 21:27–29.

Judas. Matt. 27:3–5.

Righteousness Imputed to Believers

Predicted. Isa. 56:1; Ezek. 16:14.

Revealed in the gospel. Rom. 1:17.

Is of the Lord. Isa. 54:17.

Described as

Christ being the end of the law for righteousness. Rom. 10:4.

Christ became righteousness for us. 1 Cor. 1:30.

Christ being "The Lord our righteousness." Jer. 23:6.

- Christ bringing in an everlasting righteousness. Dan. 9:24.
- Our becoming the righteousness of God, in Christ. 2 Cor. 5:21.
- The righteousness of faith. Rom. 4:13; 9:30; 10:6.
- The righteousness of God, apart from the law. Rom. 3:21.
- The righteousness of God through faith in Christ. Rom. 3:22.

Is a free gift. Rom. 5:17.

God’s righteousness never to be abolished or dismayed. Isa. 51:6.

The promises made through. Rom. 4:13.

Believers

- Receive, on believing. Rom. 4:5, 11, 24.
- Covered with the robe of righteousness. Isa. 61:10.
- Exalted in righteousness. Ps. 89:16.
- Desire to be found in. Phil. 3:9.
- Glory in having. Isa. 45:24–25.

The Gentiles attained to. Rom. 9:30.

Blessedness of those who have. Rom. 4:6.

The Jews

- Ignorant of. Rom. 10:3.
- Stumble at the concept of. Rom. 9:32.
- Do not submit to. Rom. 10:3.

Exemplified by

- Abraham. Rom. 4:9, 22; Gal. 3:6.
- Paul. Phil. 3:7–9.

Sanctification

Is separation to the service of God. Ps. 4:3; 2 Cor. 6:17.

Effected by

- God. Ezek. 37:28; 1 Thess. 5:23; Jude 1.
- Christ. Heb. 2:11; 13:12.
- The Holy Spirit. Rom. 15:16; 1 Cor. 6:11; 2 Thess. 2:13; 1 Pet. 1:2.

In Christ. 1 Cor. 1:2, 30.

Through the atonement of Christ. Heb. 10:10; 13:12.

Through the word of God. John 17:17, 19; Eph. 5:26.

All believers are growing in. Acts 20:32; 26:18; 1 Cor. 6:11.

The church made glorious by. Eph. 5:26–27.

Described. Rom. 13:14.

Purpose of. Eph. 5:1.

Process of, working out salvation. Phil. 2:12.

Should lead to

- Mortification of sin. 1 Thess. 4:3–4.
- Fruitful living. Rom. 6:22; Eph. 5:7–9.

Believers fitted for the service of God by. 2 Tim. 2:21.

Ministers

- Set apart to God's service by. Jer. 1:5.
- Should pray that their people may enjoy complete. 1 Thess. 5:23.
- Should exhort their people to walk in. 1 Thess. 4:1, 3.

None can inherit the kingdom of God without. 1 Cor. 6:9–11.

Typified. Gen. 2:3; Ex. 13:2; 19:14; 40:9–15; Lev. 27:14–16.

Spiritual Peace

God

- Is the God of. Rom. 15:33; 2 Cor. 13:11; 1 Thess. 5:23; Heb. 13:20.
- Ordains, for believers. Ps. 85:8; Isa. 26:12.

Christ

- Is the Lord of. 2 Thess. 3:16.
- Is the prince of. Isa. 9:6.
- Grants. Luke 1:79; John 14:27; 2 Thess. 3:16.
- He is our. Eph. 2:14.
- Comes through his atonement. Isa. 53:5; Eph. 2:14–15; Col. 1:20.

Preached

- By Christ. Eph. 2:17.
- Through Christ. Acts 10:36.

  - By ministers. Isa. 52:7; Rom. 10:15.
  - By angels. Luke 2:14.
- A fruit of the Spirit. Rom. 14:17; Gal. 5:22.
- Divine wisdom is the way of. Prov. 3:17.
- Accompanies
  - Justification. Rom. 5:1.
  - Faith. Rom. 15:13.
  - Righteousness. Isa. 32:17.
  - Acquaintance with God. Job 22:21.
  - The love of God’s law. Ps. 119:165.
- Spiritual mindedness. Rom. 8:6.
- Established by covenant. Isa. 54:10; Ezek. 34:25; Mal. 2:5.
- Promised to
  - The Gentiles. Zech. 9:10.
  - Believers. Ps. 72:3, 7; Isa. 26:3; 55:12; 66:12.
  - The humble. Ps. 37:11.
  - Returning backsliders. Isa. 57:18–19.
- Believers
  - Have, in Christ. Isa. 27:5; John 16:33; Rom. 5:1.
  - Enjoy blessings of. Ps. 4:8; 29:11; 119:165; Isa. 26:3.

  - Governed by. Phil. 4:7; Col. 3:15.
  - Die in. Ps. 37:37; Isa. 57:1; Luke 2:29.
  - Wish, to each other. Gal. 6:16; Phil. 1:2; Col. 1:2; 1 Thess. 1:1.
  - Have much. Ps. 72:7; 119:165; Isa. 54:13; Jer. 33:6.
  - Theirs is secure. Job 34:29.
  - Theirs surpasses all understanding. Phil. 4:7.
  - Supports them under trials. John 14:27; 16:33.
- The gospel is good news of. Rom. 10:15.
- The wicked
  - Do not know. Isa. 57:2; Luke 19:42; Rom. 3:17.
  - Promise, to themselves. Deut. 29:19.
  - Are promised, by false teachers. Jer. 6:14.
  - There is none for. Isa. 48:22; 57:21.

Titles and Names of Believers

Wedding guests of the bridegroom. Matt. 9:15.

Believers. Acts 5:14.

Loved by God. Rom. 1:7.

Beloved brothers. 1 Cor. 15:58; James 2:5.

Beloved children. Eph. 5:1.

Blessed by the Father. Matt. 25:34.

Blessed of the Lord. Gen. 24:31; 26:29.

Brothers. Matt. 23:8; Luke 8:21; John 20:17; Acts 12:17.

Called to belong to Jesus Christ. Rom. 1:6.

Children of the free woman. Gal. 4:31.

Children of God. John 1:12; 11:52; Phil. 2:15; 1 John 3:1–2, 10.

Children of Jacob. Ps. 105:6.

Children of light. Eph. 5:8.

Children of the day. 1 Thess. 5:5.

Children of the promise. Rom. 9:8; Gal. 4:28.

Chlidren of Zion. Ps. 149:2; Joel 2:23.

Chosen instruments. Acts 9:15.

Chosen ones. 1 Chron. 16:13.

Chosen race. 1 Pet. 2:9.

Christians. Acts 11:26; 26:28.

Disciples. John 8:31; 15:8.

Excellent ones. Ps. 16:3.

Faithful, The. Ps. 12:1.

Faithful brothers in Christ. Col. 1:2.

Faithful of the land. Ps. 101:6.

Fellow citizens with the saints. Eph. 2:19.

Fellow heirs. Eph. 3:6.

Fellow heirs with Christ. Rom. 8:17.

Fellow servants. Rev. 6:11.

Friends of Christ. John 15:15.

Friends of God. 2 Chron. 20:7; James 2:23.

Godly, The. Ps. 4:3; 2 Pet. 2:9.

God’s chosen ones. Col. 3:12; Titus 1:1.

God’s treasured possession. Ex. 19:5; Ps. 135:4.

Heirs of God. Rom. 8:17; Gal. 4:7.

Heirs of the grace of life. 1 Pet. 3:7.

Heirs of the kingdom. James 2:5.

Heirs of the promise. Heb. 6:17; Gal. 3:29.

Heirs of salvation. Heb. 1:14.

Holy brothers. Heb. 3:1.

Holy nation. Ex. 19:6; 1 Pet. 2:9.

Holy people. Isa. 62:12.

Holy priesthood. 1 Pet. 2:5.

Kingdom of priests. Ex. 19:6.

Lambs. Isa. 40:11; John 21:15.

Letters from Christ. 2 Cor. 3:3.

Lights of the world. Matt. 5:14.

Little children. John 13:33; 1 John 2:1.

Living stones. 1 Pet. 2:5.

Lord’s freedmen. 1 Cor. 7:22.

Members of Christ. 1 Cor. 6:15; Eph. 5:30.

Men of God. Deut. 33:1; 1 Tim. 6:11; 2 Tim. 3:17.

Oaks of righteousness. Isa. 61:3.

Obedient children. 1 Pet. 1:14.

People for God’s treasured possession. Deut. 14:2; Titus 2:14; 1 Pet. 2:9.

People holy, A. Deut. 26:19.

People of God. Heb. 4:9; 1 Pet. 2:10.

People near to God. Ps. 148:14.

People saved by the Lord. Deut. 33:29.

Pillars in the temple of God. Rev. 3:12.

Priests to God. Rev. 1:6.

Ransomed of the Lord. Isa. 51:11.

Righteous, The. Hab. 2:4.

Royal priesthood. 1 Pet. 2:9.

Salt of the earth. Matt. 5:13.

Servants (slaves) of Christ. 1 Cor. 7:22; Eph. 6:6.

Sheep of Christ. John 10:1–16; 21:16.

Slaves of righteousness. Rom. 6:18.

Sojourners with God. Lev. 25:23; Ps. 39:12.

Sons of Abraham. Gal. 3:7.

Sons of the Father. Matt. 5:45.

Sons of the kingdom. Matt. 13:38.

Sons of the living God. Rom. 9:26.

Sons of the Lord. Deut. 14:1.

Sons of the resurrection. Luke 20:36.

Vessels for honor. 2 Tim. 2:21.

Vessels of mercy. Rom. 9:23.

Witnesses for God. Isa. 44:8.

Union with Christ

As head of the church. Eph. 1:22–23; 4:15–16; Col. 1:18.

Christ prayed that all believers might have. John 17:21, 23.

Described as

- Believers being in Christ. 2 Cor. 12:2; 1 John 5:20.
- Christ being in believers. Eph. 3:17; Col. 1:27.

Includes union with the Father. John 17:21; 1 John 2:24.

Is of God. 1 Cor. 1:30.

Maintained by

- Faith. Gal. 2:20; Eph. 3:17.
- Abiding in him. John 15:4, 7.
- His word abiding in us. John 15:7; 1 John 2:24; 2 John 9.
- Feeding on him. John 6:56.
- Keeping his commandments. 1 John 3:24.

The Holy Spirit witnesses. 1 John 3:24.

The gift of the Holy Spirit is an evidence of. 1 John 4:13.

Believers

- Have, in mind. 1 Cor. 2:16; Phil. 2:5.
- Have, in spirit. 1 Cor. 6:17.
- Have, in love. Song 2:16; 7:10.
- Have, in sufferings. Phil. 3:10; 2 Tim. 2:12.
- Have, in his death. Rom. 6:3–8; Gal. 2:20.
- Have assurance of. John 14:20.
- Enjoy, in the Lord’s Supper. 1 Cor. 10:16–17.
- Identified with Christ by. Matt. 25:40, 45; Acts 8:1; 9:4.
- Are complete through. Col. 2:10.
- Exhorted to maintain. John 15:4; Acts 11:23; Col. 2:7.

Necessary to growth in grace. Eph. 4:15–16; Col. 2:19.

Necessary for fruitfulness. John 15:4–5.

Beneficial results of

- Righteousness imputed. 2 Cor. 5:21; Phil. 3:9.
- Freedom from condemnation. Rom. 8:1.
- Freedom from dominion of sin. 1 John 3:6.
- Being created anew. 2 Cor. 5:17.
- Confidence at his coming. 1 John 2:28.
- Abundant fruitfulness. John 15:5.
- Answers to prayer. John 15:7.

They who have, ought to walk as he walked. 1 John 2:6.

False teachers do not have. Col. 2:18–19.

Is indissoluble. Rom. 8:35.

Punishment of those without. John 15:6.

Illustrated by

- Vine and branches. John 15:1, 5.
- Foundation and building. 1 Cor. 3:10–11; Eph. 2:20–21; 1 Pet. 2:4–6.
- Body and members. 1 Cor. 12:12, 27; Eph. 5:30.
- Husband and wife. Eph. 5:25–32.

The Church

Baptism

As administered by John. Matt. 3:5–12; John 3:23; Acts 13:24; 19:4.

Sanctioned by Christ’s submission to it. Matt. 3:13–15; Luke 3:21.

Adopted by Christ. John 3:22; 4:1–2.

Appointed an ordinance of the Christian church. Matt. 28:19–20; Mark 16:15–16.

To be administered in the name of the Father, Son, and Holy Spirit. Matt. 28:19.

Water, the outward and visible sign in. Acts 8:36; 10:47.

Remission of sins, signified by. Acts 2:38; 22:16; Rom. 6:3–4.

Unity of the church effected by. 1 Cor. 12:13; Gal. 3:27–28.

Confession of sin necessary to. Matt. 3:6.

Repentance necessary to. Acts 2:38.

Faith necessary to. Acts 8:37; 18:8.

There is but one. Eph. 4:5.

Administered to

- Individuals. Acts 8:38; 9:18.
- Households. Acts 16:15, 33; 1 Cor. 1:16.

Only to professing believers. Acts 2:38; Matt. 3:6; Mark 16:16; Acts 8:12, 36–37; 10:47–48.

Administered by immersing the whole body of the person in water. Matt. 3:16; Acts 8:38–39.

Emblematic of the influences of the Holy Spirit. Matt. 3:11; Titus 3:5.

Typified. 1 Cor. 10:2; 1 Pet. 3:20–21.

Church Discipline

Ministers authorized to establish. Matt. 16:19; 18:18.

Consists in

Maintaining sound doctrine. 1 Tim. 1:3; Titus 1:13.

Ordering its affairs. 1 Cor. 11:34; Titus 1:5.

Rebuking offenders. 1 Tim. 5:20; 2 Tim. 4:2.

Removing obstinate offenders. 1 Cor. 5:3–5, 13; 1 Tim. 1:20.

Should be submitted to. Heb. 13:17.

Is for edification. 2 Cor. 10:8; 13:10.

Decency and order, the objects of. 1 Cor. 14:40.

Exercise, in a spirit of love. 2 Cor. 2:6–8.

Prohibits women preaching. 1 Cor. 14:34; 1 Tim. 2:12.

Church Leaders

Divinely called and protected. Matt. 28:19; Acts 13:2, 4; 2 Cor. 3:5–6; Heb. 5:4.

Have authority from God. 2 Cor. 10:8; 13:10.

Described as

- Ambassadors for Christ. 2 Cor. 5:20.
- Servants for Jesus’ sake. 2 Cor. 4:5.
- Defenders of the gospel. Phil. 1:7.
- Servants of Christ. 1 Cor. 4:1.
- Stewards of the mysteries of God. 1 Cor. 4:1.
- Necessity for. Matt. 9:37–38; Rom. 10:14.

Excellency of. Rom. 10:15.

Labors of, vain, without God’s blessing. 1 Cor. 3:7; 15:10.

Should be

- Having a clear conscience. 1 Tim. 3:9.
- Holy and disciplined. Titus 1:8.
- Humble. Acts 20:19.
- Patient. 2 Cor. 6:4; 2 Tim. 2:24.
- Above reproach. 1 Tim. 3:2; Titus 1:7.
- Willing. 1 Pet. 5:2.
- Unselfish. 2 Cor. 12:14; 1 Thess. 2:6.
- Impartial. 1 Tim. 5:21.
- Kind and gentle. 1 Thess. 2:7; 2 Tim. 2:24.

Devoted. Acts 20:24; Phil. 1:20–21.

Strong in grace. 2 Tim. 2:1.

Self-denying. 1 Cor. 9:27.

Lover of good, upright, and self-controlled. Titus 1:8.

Hospitable. 1 Tim. 3:2; Titus 1:8.

Able to teach. 1 Tim. 3:2; 2 Tim. 2:24.

Studious, meditative, and prayerful. Eph. 3:14; Phil. 1:4; 1 Tim. 4:13, 15.

Diligent in ruling their own families. 1 Tim. 3:4, 12.

Affectionate to their people. Phil. 1:7; 1 Thess. 2:8, 11.

Examples to the flock. Phil. 3:17; 2 Thess. 3:9; 1 Tim. 4:12; 1 Pet. 5:3.

Should not be

Domineering over God’s people. 1 Pet. 5:3.

Greedy for money. Acts 20:33; 1 Tim. 3:3, 8; 1 Pet. 5:2.

Quarrelsome or quick-tempered. 1 Tim. 3:3; Titus 1:7.

Cunning. 2 Cor. 4:2.

Men-pleasers. Gal. 1:10; 1 Thess. 2:4.

Easily discouraged. 2 Cor. 4:8–9; 6:10.

Entangled by cares. Luke 9:60; 2 Tim. 2:4.

Drunkard. 1 Tim. 3:3; Titus 1:7.

Are responsible to

Avoid giving unnecessary offense. 1 Cor. 10:32–33; 2 Cor. 6:3.

Fulfill their ministry. 2 Tim. 4:5.

Preach the gospel to all. Mark 16:16; 1 Cor. 1:17; 9:16; 10:33.

Feed the church. John 21:15–17; Acts 20:28; 1 Pet. 5:2.

Build up the church. 2 Cor. 12:19; Eph. 4:12.

Have concern for their people. Luke 22:32; Acts 14:22; Col. 1:9; Heb. 13:17.

Teach. 2 Tim. 2:2.

Give instruction. Titus 1:9; 2:15.

Rebuke. Titus 1:13; 2:15.

Comfort. 2 Cor. 1:4–6.

Convince opponents of truth. Titus 1:9.

Wage a good warfare. 1 Tim. 1:18; 2 Tim. 2:3; 4:7.

Should preach

Christ only. Acts 8:5, 35; 1 Cor. 2:2; 2 Cor. 4:5.

Repentance and faith. Acts 20:21.

As spokesmen of God. 1 Pet. 4:11.

Everywhere. Mark 16:20; Acts 8:4.

Not with eloquent words of man’s wisdom. 1 Cor. 1:17; 2:1, 4.

Without deceitfulness. 2 Cor. 2:17; 4:2; 1 Thess. 2:3, 5.

Fully and boldly. Matt. 10:27–28; Acts 5:20; 20:20, 27; Rom. 3:12; 15:19; 1 Thess. 2:8.

With care and faithfulness. Acts 6:4; 2 Cor. 1:18–19; 1 Tim. 4:16; 2 Tim. 4:2; Phil. 1:15–17.

Without charge, if possible. 1 Cor. 9:18; 1 Thess. 2:9.

When faithful

Commend themselves as God’s ministers. 2 Cor. 6:4.

Thank God for his gifts to their people. 1 Cor. 1:4; Phil. 1:3; 1 Thess. 3:9.

Take pride in their people. 2 Cor. 7:4.

Rejoice in the faith and holiness of their people. 1 Thess. 3:6–9.

Commend themselves to people’s consciences. 2 Cor. 4:2.

Are rewarded. Matt. 24:47; 1 Cor. 3:14; 9:17–18; 1 Pet. 5:4.

False

Described. Titus 1:10–11.

Deal treacherously with their people. John 10:12.

Delude men. Matt. 15:14.

Exploit. 2 Pet. 2:3.

Shall be punished. Matt. 24:48–51.

Flock responsible to

Regard them as God’s stewards. 1 Cor. 4:1; Gal. 4:14.

  Not to reject them. Luke 10:16; 1 Tim. 4:12.

  Observe their instructions. Matt. 23:3.

  Follow their holy example. 1 Cor. 11:1; Phil. 3:17; Heb. 13:7.

  Honor them. Phil. 2:29; 1 Thess. 5:13; 1 Tim. 5:17.

  Love them. 2 Cor. 8:7; 1 Thess. 3:6.

  Pray for them. Rom. 15:30; 2 Cor. 1:11; Eph. 6:19; Heb. 13:18.

  Obey and submit to them. 1 Cor. 16:16; Heb. 13:17.

  Give them joy. 2 Cor. 1:14; 2:3.

  Help and support them. Rom. 16:2; 1 Cor. 9:7–11; Gal. 6:6; Phil. 4:3.

Pray for the increase of. Matt. 9:38.

Faithful, exemplified by

  The eleven disciples. Matt. 28:16–19.

  The seventy. Luke 10:1, 17.

  Matthias. Acts 1:26.

  Philip. Acts 8:5.

  Barnabas. Acts 11:23.

  Simeon, etc. Acts 13:1.

  Paul. Acts 28:31.

  Tychicus. Eph. 6:21.

  Timothy. Phil. 2:22.

  Epaphroditus. Phil. 2:24.

  Archippus. Col. 4:17.

  Titus. Titus 1:5.

Divisions in the Church

Are forbidden. 1 Cor. 1:10–13; 11:18; 12:24–25.

Are contrary to the

- Unity of Christ. 1 Cor. 1:13; 12:13.
- Desire of Christ. John 17:21–23.
- Purpose of Christ. John 10:16.
- Spirit of the church. 1 Cor. 11:16.

Are proof of a self-centered spirit. 1 Cor. 3:3.

Believers should watch out for those who cause. Rom. 16:17.

Evil of, illustrated. Matt. 12:25.

Excellency and Glory of the Church

Derived from Christ. Luke 2:34.

Consist in its

- Being the temple of God. 1 Cor. 3:16–17; Eph. 2:21–22.
- Being the body of Christ. Eph. 1:22–23.
- Being the Bride of Christ. Rev. 19:7–8; 21:2.

Members being righteous. Rev. 19:8.

Sanctification. Eph. 5:26–27.

Fellowship of Believers

God’s will. Matt. 18:20; John 17:20–21.

Occurs

With God. 1 John 1:3.

With believers in heaven. Heb. 12:22–24.

With each other. Gal. 2:9; 1 John 1:3, 7.

In public and social worship. Acts 1:14; Heb. 10:25.

In the Lord’s Supper. 1 Cor. 10:17.

In prayer for each other. 2 Cor. 1:11; Eph. 6:18.

In exhortation. Col. 3:16; Heb. 10:25.

In mutual comfort and edification. 1 Thess. 4:18; 5:11.

In mutual sympathy and kindness. Rom. 12:15; Eph. 4:32.

In mutual love and concern. 1 Cor. 12:26–27.

In mutual submission. Eph. 5:21.

In mutual sharing of life. Philem. 6.

The delight of. Rom. 15:32.

Exhortation to. Eph. 4:1–3.

Opposed to communion with the wicked. 2 Cor. 6:14–17; Eph. 5:11.

Exemplified by

  The apostles. Acts 1:14.

  The local church. Acts 2:42; 5:12.

  Paul. Acts 20:36–38.

Lord’s Supper

Prefigured. Ex. 12:21–28; 1 Cor. 5:7–8.

Instituted. Matt. 26:26; 1 Cor. 11:23.

Purpose and character of. Matt. 26:27; Luke 22:19; 1 Cor. 10:16; 11:24, 26.

Qualifications to partake of. 1 Cor. 5:7–8; 10:21; 11:28, 31.

Was continually observed by the early church. Acts 2:42; 20:7.

Unworthy partakers of

  Are guilty concerning the body and blood of Christ. 1 Cor. 11:27.

  Eats and drinks judgment on himself. 1 Cor. 11:29.

  Are visited with judgments. 1 Cor. 11:30.

Missions

Commanded. Matt. 28:19; Mark 16:15; Luke 10:2; Rom. 10:14–15.

Is according to the purpose of God. Luke 24:46–47; Acts 13:2; Gal. 1:15–16; Col. 1:25–27.

Christ engaged in. Matt. 4:17, 23; 11:1; Mark 1:38–39; Luke 8:1.

Apostles constrained to engage in. Mark 3:14; 6:7; Luke 10:1–11; Acts 4:19, 20; Rom. 1:13–15; 1 Cor. 9:16.

Excellency of. Rom. 10:15.

Requirements for

- Wisdom and innocence. Matt. 10:16.
- Aid others engaged in. Rom. 16:1–2; 2 Cor. 11:9; 3 John 5–8.
- Harmony of effort. Gal. 2:9.
- Worldly concerns should not delay. Luke 9:59–62.

Success of

- To be prayed for. Eph. 6:18–19; Col. 4:3.
- A cause of joy and praise. Acts 11:18; 15:3; 21:19–20.

People should not limit. Mark 16:15; 1 Cor. 16:9; Rev. 14:6.

Exemplified by

- The Seventy. Luke 10:1, 17.
- The apostles. Mark 6:12; Acts 13:2–5.
- Philip. Acts 8:5.
- Paul, etc. Acts 13:2–4.
- Silas. Acts 15:40–41.
- Timothy. Acts 16:3.
- Noah. 2 Pet. 2:5.

Nature of the Church

Belongs to God. Matt. 16:18; Eph. 3:21; 1 Tim. 3:15.

Purchased by the blood of Christ. Acts 20:28; Eph. 5:25; Heb. 9:12.

Displays the wisdom of God. Eph. 3:10.

Chosen. 1 Pet. 5:13.

Splendorous. Eph. 5:27.

Clothed in righteousness. Rev. 19:8.

Believers continually added to, by the Lord. Acts 2:27; 5:14; 11:24.

Unity of. Rom. 12:5; 1 Cor. 10:17; 12:12; Gal. 3:28.

Believers baptized into, by one Spirit. 1 Cor. 12:13.

Ministers commanded to feed. Acts 20:28.

Is edified by the word. 1 Cor. 14:4, 13; Eph. 4:15–16.

The wicked persecute. Acts 8:1–3; 1 Thess. 2:14–15.

Not to be despised. 1 Cor. 11:22.

Titles and Names of the Church

Assembly of the firstborn. Heb. 12:23.

Body of Christ. Eph. 1:22–23; Col. 1:24.

Bride of Christ. Rev. 21:9.

Church of God. Acts 20:28.

Church of the Living God. 1 Tim. 3:15.

Dwelling place for God. Eph. 2:22.

Family in heaven and earth. Eph. 3:15.

Flock of God. 1 Pet. 5:2–3.

Fold of Christ. John 10:16.

God’s building. 1 Cor. 3:9.

God’s field. 1 Cor. 3:9.

Golden lampstand. Rev. 1:20.

House of Christ. Heb. 3:6.

House of God. Heb. 10:21.

Household of God. Eph. 2:19; 1 Tim. 3:15.

Lamb’s Bride. Rev. 19:7.

Pillar and buttress of the truth. 1 Tim. 3:15.

Spiritual house. 1 Pet. 2:5.

Temple of God. 1 Cor. 3:16–17.

Temple of the living God. 2 Cor. 6:16.

Angels

Nature of Holy Angels

Created by God and Christ. Neh. 9:6; Col. 1:16.

Worship God and Christ. Neh. 9:6; Phil. 2:9–11; Heb. 1:6.

Are ministering spirits. 1 Kings 19:5; Ps.104:4; Luke 16:22; Acts 12:7–11; 27:23; Heb. 1:7, 14.

Communicate the will of God and Christ. Dan. 8:16–17; 9:21–23; 10:11; 12:6–7; Matt. 2:13, 20; Luke 1:19, 28; Acts 5:20; 8:26; 10:5; 27:23; Rev. 1:1.

Obey the will of God. Ps. 103:20; Matt. 6:10.

Execute the purposes of God. Num. 22:22; Ps. 103:21; Matt. 13:39–42; 28:2; John 5:4; Rev. 5:2.

Execute the judgments of God. 2 Sam. 24:16; 2 Kings 19:35; Ps. 35:5–6; Acts 12:23; Rev. 16:1.

Celebrate the praises of God. Job 38:7; Ps. 148:2; Isa. 6:3; Luke 2:13–14; Rev. 5:11–12; 7:11–12.

The law given by the ministration of. Acts 7:53; Heb. 2:2.

Announced

- The conception of Christ. Matt. 1:20–21; Luke 1:31.
- The birth of Christ. Luke 2:10–12.
- The resurrection of Christ. Matt. 28:5–7; Luke 24:23.
- The ascension and second coming of Christ. Acts 1:11.

The conception of John the Baptist. Luke 1:13, 36.

Minister to Christ. Matt. 4:11; Luke 22:43; John 1:51.

Are subject to Christ. Eph. 1:21; Col. 1:16; 2:10; 1 Pet. 3:22.

Shall execute the purposes of Christ. Matt. 13:41; 24:31.

Shall attend Christ at his second coming. Matt. 16:27; 25:31; Mark 8:38; 2 Thess. 1:7.

Know and delight in the gospel of Christ. Eph. 3:9, 10; 1 Tim. 3:16; 1 Pet. 1:12.

Ministration of, obtained by prayer. Matt. 26:53; Acts 12:5, 7.

Rejoice over every repentant sinner. Luke 15:7, 10.

Have charge over the children of God. Ps. 34:7; 91:11–12; Dan. 6:22; Matt. 18:10.

Are of different orders. Isa. 6:2; Rom. 8:38; 1 Cor. 15:24; Col. 1:16; 1 Thess. 4:16; 1 Pet. 3:22; Jude 9; Rev. 12:7.

Are not to be worshiped. Col. 2:18; Rev. 19:10; 22:9.

Are examples of meekness. 2 Pet. 2:11; Jude 9.

Are wise. 2 Sam. 14:20.

Are mighty. Ps. 103:20.

Are glorious. Matt. 25:31.

Are innumerable. Job 25:3; Heb. 12:22.

Some are elect. 1 Tim. 5:21.

Satan, a Fallen Angel

Sinned against God. 2 Pet. 2:4; 1 John 3:8.

Cast out of heaven and down to hell. Luke 10:18; 2 Pet. 2:4; Jude 6.

The author of the fall. Gen. 3:1, 6, 14, 24.

Tempted Christ. Matt. 4:3–10.

Perverts the Scripture. Ps. 91:11–12; Matt. 4:6.

Opposes God’s work. Zech. 3:1; Matt. 13:19; 2 Cor. 4:4; 1 Thess. 2:18.

Works lying wonders. 2 Thess. 2:9; Rev. 16:14.

Assumes the form of an angel of light. 2 Cor. 11:14.

The wicked

- Are the children of. Matt. 13:38; Acts 13:10; 1 John 3:10.
- Stray after. 1 Tim. 5:15.
- Do the lusts of. John 8:44.
- Possessed by. Luke 22:3; Acts 5:3; Eph. 2:2.
- Blinded by. 2 Cor. 4:4.
- Deceived by. 1 Kings 22:21–22; Rev. 20:7–8.
- Ensnared by. 1 Tim. 3:7; 2 Tim. 2:26.
- Tormented by. 1 Sam. 16:14.
- Punished, together with. Matt. 25:41.

Believers

- Afflicted by, only as God permits. Job 1:12; 2:4–7.

- Tempted by. 1 Chron. 21:1; 1 Thess. 3:5.
- Sifted by. Luke 22:31.
- Should resist. James 4:7; 1 Pet. 5:9.
- Should be armed against. Eph. 6:11–16.
- Should be watchful against. 2 Cor. 2:11.
- Overcome. Rom. 16:20; 1 John 2:13; Rev. 12:10–11.

Triumph over, by Christ

- Predicted. Gen. 3:15.
- In resisting temptations. Matt. 4:11.
- In casting out the spirits of. Luke 11:20; 13:32.
- In empowering his disciples to cast out. Matt. 10:1; Mark 16:17.
- In destroying the works of. 1 John 3:8.
- Completed by his death. Col. 2:15; Heb. 2:14.
- Illustrated. Luke 11:21–22.

Character of

- Presumptuous. Job 1:6; Matt. 4:5–6.
- Puffed up. 1 Tim. 3:6.
- Powerful. Eph. 2:2; 6:12.
- Evil. 1 John 2:13.
- Cynical. Job 1:9; 2:4.

  - Crafty. Gen. 3:1; 2 Cor. 11:3.
  - Deceitful. 2 Cor. 11:14; Eph. 6:11.
  - Fierce and cruel. Luke 8:29; 9:39, 42; 1 Pet. 5:8.
  - Cowardly. James 4:7.
- The Antichrist is of. 2 Thess. 2:9; 1 John 4:3.
- Shall be condemned at the judgment. Jude 6; Rev. 20:10.
- Eternal fire is prepared for. Matt. 25:41.
- Compared to
  - A trapper. Ps. 91:3.
  - Birds. Matt. 13:4.
  - A sower of weeds. Matt. 13:25, 28.
  - A wolf. John 10:12.
  - A roaring lion. 1 Pet. 5:8.
  - A serpent. Gen. 3:1; Rev. 12:9; 20:2.

Last Things

Antichrist

Denies the Father and the Son. 1 John 2:22.

Denies the incarnation of Christ. 1 John 4:3; 2 John 7.

Prevalent in apostolic times. 1 John 2:18.

Deceit, a characteristic of. 2 John 7.

Eternal Death

The necessary consequence of sin. Rom. 6:16, 21, 23; 8:13; James 1:15.

The portion of the wicked. Matt. 25:41, 46; Rom. 1:32.

The way to, described. Ps. 9:17; Prov. 14:12; Matt. 7:13.

God alone can inflict. Matt. 10:28; James 4:12.

Is described as

> Away from the presence of God. 2 Thess. 1:9.
>
> Utter darkness. 2 Pet. 2:17.
>
> Fury, wrath, etc. Rom. 2:8–9.
>
> A lake of fire. Rev. 19:20; 21:8.
>
> Outer darkness. Matt. 25:30.
>
> The worm that does not die. Mark 9:48.

Other names for

Destruction. Rom. 9:22; 2 Thess. 1:9.

Eternal punishment. Matt. 25:46.

The resurrection of judgment. John 5:29.

A resurrection to shame and everlasting contempt. Dan. 12:2.

The second death. Rev. 2:11.

Sentence of hell. Matt. 23:33.

The wrath to come. 1 Thess. 1:10.

Shall be inflicted by Christ. Matt. 25:31, 41; 2 Thess. 1:7–8.

Christ, the only way of escape from. John 3:16; 8:51; Acts 4:12.

Believers shall escape. Rev. 2:11; 20:6.

Should strive to save others from. James 5:20.

Illustrated. Luke 16:23–26.

The Final Judgment

Predicted in the Old Testament. 1 Chron. 16:33; Ps. 9:7; 96:13; Eccles. 3:17.

A first principle of the gospel. Heb. 6:2.

A day appointed for. Acts 17:31; Rom. 2:16.

Time of, unknown to us. Mark 13:32.

Other names for

  - Day of calamity. Job 21:30.

  - Day of judgment and destruction of the ungodly. 2 Pet. 3:7.

  - Day of wrath. Job 21:30; Rom. 2:5; Rev. 6:17.

  - Judgment of the great day. Jude 6.

  - Revelation of God’s righteous judgment. Rom. 2:5.

- Shall be administered by Christ. John 5:22, 27; Acts 10:42; Rom. 14:10; 2 Cor. 5:10.

- Believers shall sit with Christ in. 1 Cor. 6:2; Rev. 20:4.

- Shall take place at the coming of Christ. Matt. 25:31; 2 Tim. 4:1.

- Of unbelievers, by the law of conscience. Rom. 2:12, 14–15.

- Of Jews, by the law of Moses. Rom. 2:12.

- Of Christians, by the gospel. James 2:12.

- Shall involve

  - All nations. Matt. 25:32.

  - All men. Heb. 9:27; 12:23.

  - Small and great. Rev. 20:12.

  - The righteous and wicked. Eccles. 3:17.

  - The living and the dead. 2 Tim. 4:1; 1 Pet. 4:5.

- Shall be in righteousness. Ps. 98:9; Acts 17:31.

- The books shall be opened at. Dan. 7:10.

- Shall encompass all

Actions. Eccles. 11:9; 12:14; Rev. 20:13.

Words. Matt. 12:36–37; Jude 15.

Thoughts. Eccles. 12:14; 1 Cor. 4:5.

None, by nature, can stand in. Ps. 130:3; 143:2; Rom. 3:19.

Believers shall, through Christ, be enabled to stand in. Rom. 8:33–34.

Christ will acknowledge believers at. Matt. 25:34–40; Rev. 3:5.

Perfect love will give confidence in. 1 John 4:17.

Believers shall be rewarded at. 2 Tim. 4:8; Rev. 11:18.

The wicked shall be condemned in. Matt. 7:22–23; 13:40–42; 25:41, 46.

The word of Christ shall judge the wicked in. John 12:48.

The certainty of, a motive to

Repentance. Acts 17:30–31.

Faith. Isa. 28:16–17.

Holiness. 2 Cor. 5:9–10; 2 Pet. 3:11, 14.

Prayer and watchfulness. Mark 13:33.

The wicked dread. Acts 24:25; 2 Cor. 5:11; Heb. 10:27.

Neglected blessings increase condemnation at. Matt. 11:20–24; Luke 11:31–32.

Demons shall be condemned at. 2 Pet. 2:4; Jude 6.

Heaven

Created by God. Gen. 1:1; Rev. 10:6.

Everlasting. Ps. 89:29; 2 Cor. 5:1.

Immeasurable. Jer. 31:37.

High. Ps. 103:11; Isa. 57:15.

Holy. Deut. 26:15; Ps. 20:6; Isa. 57:15.

God

- Is the Lord of. Dan. 5:23; Matt. 11:25.
- Reigns in. Ps. 11:4; 135:6; Dan. 4:35.
- Dwells in. 1 Kings 8:30; Matt. 6:9.
- It is his throne. Isa. 66:1; Acts 7:49.
- Fills. 1 Kings 8:27; Jer. 23:24.
- Answers his people from. 1 Chron. 21:26; 2 Chron. 7:14; Neh. 9:27; Ps. 20:6.
- Sends his judgments from. Gen. 19:24; 1 Sam. 2:10; Dan. 4:13–14; Rom. 1:18.

Christ

- As Mediator, entered into. Acts 3:21; Heb. 6:20; 9:12, 24.
- Is all-powerful in. Matt. 28:18; 1 Pet. 3:22.

Contains a place of rest, Abraham’s side. Luke 16:22-23.

Angels are in. Matt. 18:10; 24:36.

Believers rewarded in. Matt. 5:12; Luke 10:20; Heb. 12:23; 1 Pet. 1:4.

Repentance causes joy in. Luke 15:7.

Believers should lay up treasure in. Matt. 6:20; Luke 12:33.

Flesh and blood cannot inherit. 1 Cor. 15:50.

Happiness of, described. Rev. 7:16–17.

Is called

- A barn. Matt. 3:12.
- The Father’s house. John 14:2.
- A heavenly country. Heb. 11:16.
- The kingdom of Christ and God. Eph. 5:5.
- Paradise. Luke 23:43; 2 Cor. 12:2, 4.
- A Sabbath rest. Heb. 4:9.

The wicked excluded from. Gal. 5:21; Eph. 5:5; Rev. 22:15.

Enoch and Elijah were translated into. Gen. 5:24; 2 Kings 2:11; Heb. 11:5.

Hell (Hades)

The place of disembodied spirits

- Which Christ visited. Acts 2:31; 1 Pet. 3:19.
- A place of torment. Luke 16:23; 2 Thess. 1:9.

Described as

- Consuming fire. Isa. 33:14.
- Eternal fire. Matt. 25:41.

Eternal punishment. Matt. 25:46.

Fire and sulfur. Rev. 14:10.

Fiery furnace. Matt. 13:42. Cf. Matt. 13:50.

Lake of fire. Rev. 20:15.

Outer darkness. Matt. 8:12.

Unquenchable fire. Matt. 3:12.

Prepared for the devil, etc. Matt. 25:41.

Demons are confined in, until the judgment day. 2 Pet. 2:4; Jude 6.

Punishment of, is eternal. Isa. 33:14; Rev. 20:10.

The wicked shall return to. Ps. 9:17.

Human power cannot preserve from. Ezek. 32:27.

Body and soul suffers in. Matt. 5:29; 10:28.

The wise avoid. Prov. 15:24.

Believers endeavor to keep others from. Prov. 23:14; Jude 23.

The society of the wicked leads to. Prov. 5:5; 9:18.

The beast, false prophets, and the devil shall be cast into. Rev. 19:20; 20:10.

The powers of, cannot prevail against the church. Matt. 16:18.

Described. Isa. 30:33.

Punishment of the Wicked

Is from God. Lev. 26:18; Isa. 13:11; 2 Thess. 1:6.

Because of their

- Sin and iniquity. Jer. 36:31; Lam. 3:39; Ezek. 3:17–18; 18:4, 13, 20; Amos 3:2.
- Idolatry. Lev. 26:30; Isa. 10:10–11.
- Rejection of the law of God. 1 Sam. 15:23; Hos. 4:6–9.
- Disobedience of God. Neh. 9:26–27; Eph. 5:6; 2 Thess. 1:8.
- Evil ways and doings. Jer. 21:14; Hos. 4:9; 12:2.
- Pride. Isa. 10:12; 24:21; Luke 14:11.
- Unbelief. Mark 16:16; Rom. 11:20; Heb. 3:18–19; 4:2.
- Greed. Isa. 57:17; Jer. 51:13.
- Oppression. Isa. 49:26; Jer. 30:16, 20.
- Persecuting. Jer. 11:21–22; Matt. 23:34–36.

Is the fruit of their sin. Job 4:8; Prov. 22:8; Rom. 6:21; Gal. 6:8.

Is the reward of their sin. Ps. 91:8; Isa. 3:11; Jer. 16:18; Rom. 6:23; Heb. 2:2.

Often brought about by their evil designs. Est. 7:10; Ps. 37:15; 57:6.

Often begins on earth. Prov. 11:31.

In this life by

- Disease. Lev. 26:16; Ps. 78:50.
- Famine. Lev. 26:19–20, 26, 29; Ps. 107:34.
- Wild beasts. Lev. 26:22.

War. Lev. 26:25, 32–33; Jer. 6:4.

Deliverance to enemies. Neh. 9:27.

Fear. Lev. 26:36–37; Job 18:11.

Debased mind. Rom. 1:28.

Being put in slippery places. Ps. 73:2–19.

Trouble and distress. Isa. 8:22; Zeph. 1:15.

Being wiped out. Ps. 94:23.

Their pride being brought low. Isa. 13:11.

Future described as

Being awarded by Christ. Matt. 16:27.

Utter darkness. 2 Pet. 2:17; Jude 13.

Consuming fire. Isa. 33:14.

Darkness. Matt. 8:12; 2 Pet. 2:17.

Eternal condemnation. Mark 3:29.

Eternal destruction. Ps. 52:5; 92:7; 2 Thess. 1:9.

Eternal fire. Matt. 25:41; Jude 7.

Hell. Ps. 9:17; Matt. 5:29; Luke 12:5; 16:23.

Often sudden and unexpected. Ps. 35:8; 64:7; Prov. 29:1; Luke 12:20; 1 Thess. 5:3.

Resurrection of condemnation, shame, and contempt. Dan. 12:2; John 5:29.

  - Second death. Rev. 2:11; 21:8.
  - Sentence of hell. Matt. 23:33.
  - Torment forever and ever. Rev. 14:11.
  - Torment with fire. Rev. 14:10.
  - Wine of God’s wrath. Rev. 14:10.
  - The wrath of God. John 3:36.

Shall be

  - According to their deeds. Matt. 16:27; Rom. 2:6, 9; 2 Cor. 5:10.
  - According to the knowledge possessed by them. Luke 12:47–48.
  - Increased by neglect of privileges. Matt. 11:21–24; Luke 10:13–15.
  - Relentless. Luke 16:23–26.
  - Accompanied by remorse. Isa. 66:24; Mark 9:44.

No combination avails against. Prov. 11:21.

Deferred, emboldens them in sin. Eccles. 8:11.

Should be a warning to others. Num. 26:10; 1 Cor. 10:6–11; Jude 7.

Consummated at the day of judgment. Matt. 25:31, 46; Rom. 2:5, 16; 2 Pet. 2:9.

Resurrection from the Dead

A doctrine of the Old Testament. Job 19:26; Ps. 16:10; 49:15; Isa. 26:19; Dan. 12:2; Hos. 13:14.

A first principle of the gospel. 1 Cor. 15:13–14; Heb. 6:1–2.

Expected by the Jews. John 11:24; Heb. 11:35.

Denied by the Sadducees. Matt. 22:23; Luke 20:27; Acts 23:8.

Explained away by false teachers. 2 Tim. 2:18.

Called in question by some in the church. 1 Cor. 15:12.

Is not contrary to reason. Mark 12:24; John 12:24; Acts 26:8. Cf. 1 Cor. 15:35–49.

Assumed and proved by our Lord. Matt. 22:29–32; Luke 14:14; John 5:28–29.

Preached by the apostles. Acts 4:2; 17:18; 24:15.

Credibility of, shown by the resurrection of individuals. Matt. 9:25; 27:53; Luke 7:14; John 11:44; Heb. 11:35.

Certainty of, proved by the resurrection of Christ. 1 Cor. 15:12–20.

Effected by the power of

- God. Matt. 22:29.
- Christ. John 5:28–29; 6:39–44.
- The Holy Spirit. Rom. 8:11.

Shall be of all the dead. John 5:28; Acts 24:15; Rev. 20:13.

Believers in, shall

- Rise through Christ. John 11:25; Acts 4:2; 1 Cor. 15:21–22.
- Rise first. 1 Cor. 15:23; 1 Thess. 4:16.
- Rise to eternal life. Dan. 12:2; John 5:29.

    Be glorified with Christ. Col. 3:4.

    Be as the angels. Matt. 22:30.

    Have imperishable bodies. 1 Cor. 15:42.

    Have glorious bodies. 1 Cor. 15:43.

    Have powerful bodies. 1 Cor. 15:43.

    Have spiritual bodies. 1 Cor. 15:44.

    Have bodies like Christ’s. Phil. 3:21; 1 John 3:2.

    Be repaid. Luke 14:14.

Believers should look forward to. Dan. 12:13; Phil. 3:11; 2 Cor. 5:1.

Of believers, be followed by change of ones still alive. 1 Cor. 15:51; 1 Thess. 4:17.

The preaching of, caused

    Mocking. Acts 17:32.

    Persecution. Acts 23:6; 24:11–15.

Blessedness of those who have part in the first. Rev. 20:6.

Of the wicked, shall be to

    Shame and everlasting contempt. Dan. 12:2.

    Judgment. John 5:29.

Illustrated. John 5:25; 1 Cor. 15:36–37. Cf. Ezek. 37:1–10.

Reward of Believers

Is from God. Rom. 2:7; Col. 3:24; Heb. 11:6.

Is of grace, through faith alone. Rom. 4:4–5, 16; 11:6.

Is of God’s good pleasure. Matt. 20:14–15; Luke 12:32.

Prepared by Christ. John 14:2.

As servants of Christ. Col. 3:24.

Based on works built on the foundation laid by Christ. 1 Cor. 3:11–14.

Evaluation of, before judgment seat of Christ. 2 Cor. 5:10.

Described as

- Being glorified with Christ. Rom. 8:17–18; Phil. 3:21; Col. 3:4; 1 John 3:2.
- Being with Christ. John 12:26; 14:3; Phil. 1:23; 1 Thess. 4:17.
- A city that has foundations. Heb. 11:10.
- A crown of glory. 1 Pet. 5:4.
- A crown of life. James 1:12; Rev. 2:10.
- A crown of righteousness. 2 Tim. 4:8.
- An abiding possession. Heb. 10:34.
- Entering into the joy of the Lord. Matt. 25:21; Heb. 12:2.
- Eternal life. Luke 18:30; John 6:40; 17:2–3; Rom. 2:7; 6:23; 1 John 5:11.
- An eternal weight of glory. 2 Cor. 4:17.
- Everlasting light. Isa. 60:19.

  - Fullness of joy. Ps. 16:11.
  - A house eternal in the heavens. 2 Cor. 5:1.
  - An imperishable wreath. 1 Cor. 9:25.
  - An inheritance. Acts 20:32; 26:18; Col. 1:12; Heb. 9:15; 1 Pet. 1:4; Rev. 21:7.
  - Joint heirs with Christ. Rom. 8:17.
  - A kingdom. Matt. 25:34; Luke 22:29; Heb. 12:28.
  - The prize of the upward call. Phil. 3:14.
  - Reigning with Christ. 2 Tim. 2:12; Rev. 3:21; 5:10; 20:4; 22:5.
  - Rest. Heb. 4:9; Rev. 14:13.
  - Seeing the face of God. Ps. 17:15; Matt. 5:8; Rev. 22:4.
  - Seeing the glory of Christ. John 17:24.
  - Shining as the stars. Dan. 12:3.
  - Sitting in judgment with Christ. Dan. 7:22; Matt. 19:28; Luke 22:30; 1 Cor. 6:2.
  - Treasure in heaven. Matt. 19:21; Luke 12:33.
- Is great. Matt. 5:12; Luke 6:35; Heb. 10:35.
- Is full. 2 John 8.
- Is sure. Prov. 11:18.
- Is satisfying. Ps. 17:15.
- Is inestimable. Isa. 64:4; 1 Cor. 2:9.

Believers may feel confident of. Ps. 73:24; Isa. 25:8–9; 2 Cor. 5:1; 2 Tim. 4:8.

Hope of, a cause of rejoicing. Rom. 5:2.

Be careful not to lose. 2 John 8.

The prospect of, should lead to

- Rejoicing. Rom. 5:2.
- Diligence. 2 John 8.
- Pressing on toward. Phil. 3:14.
- Enduring suffering for Christ. 2 Cor. 4:16–18; Heb. 11:26.
- Faithfulness to death. Rev. 2:10.

Present sufferings not to be compared with. Rom. 8:18; 2 Cor. 4:17.

Shall be given at the second coming of Christ. Matt. 16:27; Rev. 22:12.

Second Coming of Christ

Time of, unknown. Matt. 24:36; Mark 13:32.

Other names for

- Appearing of the glory of our great God and Savior. Titus 2:13.
- Day of our Lord Jesus Christ. 1 Cor. 1:8.
- Last time. 1 Pet. 1:5.
- Time for restoring all things. Acts 3:21; Rom. 8:21.
- Revelation of Jesus Christ. 1 Pet. 1:7, 13.

Foretold by

- Prophets. Dan. 7:13; Jude 14.
- Christ himself. Matt. 25:31; John 14:3.
- Apostles. Acts 3:20; 1 Tim. 6:14.
- Angels. Acts 1:10–11.

Signs preceding. Matt. 24:3–51.

The manner of

- In clouds. Matt. 24:30; 26:64; Rev. 1:7.
- In the glory of his Father. Matt. 16:27.
- In his own glory. Matt. 25:31.
- With power and great glory. Matt. 24:30.
- Same as he ascended. Acts 1:9, 11.
- With a cry and the voice of an archangel. 1 Thess. 4:16.
- Accompanied by angels. Matt. 16:27; 25:31; Mark 8:38; 2 Thess. 1:7.
- With his saints. 1 Thess. 3:13; Jude 14.
- Suddenly. Mark 13:36.
- Unexpectedly. Matt. 24:44; Luke 12:40.
- As a thief in the night. 1 Thess. 5:2; 2 Pet. 3:10; Rev. 16:15.
- As the lightning. Matt. 24:27.

The heavens and earth shall be destroyed, etc., at. 2 Pet. 3:10, 12.

Dead in Christ will rise first at. 1 Thess. 4:16.

Believers alive at, shall be caught up to meet him. 1 Thess. 4:17.

Is not to make atonement. Heb. 9:28; Rom. 6:9–10; Heb. 10:14.

The purposes of, are to

- Complete the salvation of believers. Heb. 9:28; 1 Pet. 1:5.
- Be glorified in his saints. 2 Thess. 1:10.
- Bring to light the things hidden in the darkness. 1 Cor. 4:5.
- Judge. Ps. 50:3–4; John 5:22; 2 Tim. 4:1; Jude 15; Rev. 20:11–13.
- Reign. Isa. 24:23; Dan. 7:14; Rev. 11:15.
- Destroy death. 1 Cor. 15:25–26.

Every eye will see him at. Rev. 1:7.

Should be always considered as at hand. Rom. 13:12; Phil. 4:5; 1 Pet. 4:7.

Blessedness of being prepared for. Matt. 24:46; Luke 12:37–38.

Believers

- Assured of. Job 19:25–26.
- Love. 2 Tim. 4:8.
- Look for. Phil. 3:20; Titus 2:13.
- Wait for. 1 Cor. 1:7; 1 Thess. 1:10.
- Are eager for. 2 Pet. 3:12.
- Pray for. Rev. 22:20.

- Should watch and be ready for. Matt. 24:42, 44; Mark 13:35–37; Luke 12:40; 21:36.
- Should be patient until. 2 Thess. 3:5; James 5:7–8.
- Shall be preserved until. Phil. 1:6; 2 Tim. 4:18; 1 Pet. 1:5; Jude 24.
- Shall not be ashamed at. 1 John 2:28; 4:17.
- Shall be blameless at. 1 Cor. 1:8; 1 Thess. 3:13; 5:23; Jude 24.
- Shall be like him at. Phil. 3:21; 1 John 3:2.
- Shall see him as he is, at. 1 John 3:2.
- Shall appear with him in glory at. Col. 3:4.
- Shall receive a crown of glory at. 2 Tim. 4:8; 1 Pet. 5:4.
- Shall reign with him at. Dan. 7:27; 2 Tim. 2:12; Rev. 5:10; 20:6; 22:5.
- Faith of, shall be found to praise at. 1 Pet. 1:7.

The wicked

- Scoff at. 2 Pet. 3:3–4.
- Presume upon the delay of. Matt. 24:48.
- Shall be surprised by. Matt. 24:37–39; 1 Thess. 5:3; 2 Pet. 3:10.
- Shall be punished at. 2 Thess. 1:8–9.

The lawless one to be killed at. 2 Thess. 2:8.

Illustrated. Matt. 25:6; Luke 12:36, 39; 19:12, 15.

Tables of Weights and Measures and Monetary Units

The Hebrews probably first used coins in the Persian period (500-350 B.C.). However, minting began around 700 B.C. in other nations. Prior to this, precious metals were weighed, not counted as money. Some units appear as both measures of money and measures of weights. This comes from naming the coins after their weight. For example, the shekel was a weight long before it became the name of a coin.

It is helpful to relate biblical monies to current values. But we cannot make exact equivalents. The fluctuating value of money's purchasing power is difficult to determine in our own day. It is even harder to evaluate currencies used two- to three-thousand years ago.

Therefore, it is best to choose a value meaningful over time, such as a common laborer's daily wage. One day's wage corresponds to the ancient Jewish system (a silver shekel is four day's wages) as well as to the Greek and Roman systems (the drachma and the denarius were each coins representing a day's wage).

The monies chart below takes a current day's wage as thirty-two dollars. Though there are differences of economies and standards of living, this measure will help us apply meaningful value to the monetary units in the chart and in the biblical text.

Monies

Monies			
Unit	**Monetary Value**	**Equivalents**	**Translations**
Jewish Weights			
Talent	gold—$5,760,000[1] silver—$384,000	3,000 shekels; 6,000 bekas	talent, one hundred pounds
Shekel	gold—$1,920 silver—$128	4 days' wages (silver); 2 bekas; 20 gerahs	shekel
Beka	gold—$960 silver—$64	1/2 shekel; 10 gerahs	beka
Gerah	gold—$96 silver—$6.40	1/20 shekel	gerah
Persian Coins			
Daric	gold—$1,280[2] silver—$64	2 days' wages (silver); 1/2 Jewish silver shekel	daric, drachma
Greek Coins			
Tetradrachma	$128	4 drachmas	stater
Didrachma	$64	2 drachmas	two-drachma tax
Drachma	$32	1 day's wage	coin, silver coins

Lepton	$.25	1/2 of a Roman kodrantes	cents, small copper coin
Roman Coins			
Aureus	$800	25 denarii	gold
Denarius	$32	1 day’s wage	denarius
Assarius	$2	1/16 of a denarius	cent
Kodrantes	$.50	1/4 of an assarius	cent
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[1] Value of gold is fifteen times the value of silver

[2] Value of gold is twenty times the value of silver

Weights

Weights			
Unit	**Weight**	**Equivalents**	**Translations**
Jewish Weights			
Talent	c. 75 pounds for common talent c.150 pounds for royal talent	60 minas; 3,000 shekels	talent, one hundred pounds
Mina	1.25 pounds	50 shekels	maneh, mina
Shekel	c. .4 ounce (11.4 grams) for common shekel c. .8 ounce for royal shekel	2 bekas; 20 gerahs	shekel
Beka	c. .2 ounce (5.7 grams)	1/2 shekel; 10 gerahs	beka
Gerah	c. .02 ounce (.57 grams)	1/20 shekel	gerah
Roman Weight			
Litra	12 ounces		pound, pint
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Measures of Length

Measures of Length			
Unit	**Length**	**Equivalents**	**Translations**
Day’s journey	c. 20 miles		day’s journey, day’s walk
Roman mile	4,854 feet	8 stadia	mile
Sabbath day’s journey	3,637 feet	6 stadia	a Sabbath day’s journey
Stadion	606 feet	1/8 Roman mile	mile, stadion
Rod	9 feet (10.5 feet in Ezekiel)	3 paces; 6 cubits	measuring rod
Fathom	6 feet	4 cubits	fathom

Pace	3 feet	1/3 rod; 2 cubits	pace
Cubit	18 inches	1/2 pace; 2 spans	cubit; yards
Span	9 inches	1/2 cubit; 3 handbreadths	span
Handbreadth	3 inches	1/3 span; 4 fingers	handbreadth
Finger	.75 inches	1/4 handbreadth	finger

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Dry Measures

Dry Measures

Unit	Measures	Equivalents	Translations
Homer	6.52 bushels	10 ephahs	homer
Kor	6.52 bushels	1 homer; 10 ephahs	kor, measure
Lethech	3.26 bushels	1/2 kor	a homer and a half
Ephah	.65 bushel, 20.8 quarts	1/10 homer	ephah
Modius	7.68 quarts		peck-measure, basket
seah	7 quarts	1/3 ephah	measure, pecks
Omer	2.08 quarts	1/10 ephah; 1 4/5 kab	omer
Kab	1.16 quarts	4 logs	kab
Choenix	1 quart		quart
Xestes	1 1/18 pints		pitcher
log	.58 pint	1/4 kab	log

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Liquid Measure

Liquid Measure

Unit	Measures	Equivalents	Translations
Kor	60 gallons	10 baths	kor
Metretes	10.2 gallons		gallon, measure
Bath	6 gallons	6 hins	measure, bath
Hin	1 gallon	2 kabs	hin
Kab	2 quarts	4 logs	kab
Log	1 pint	1/4 kab	log

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The Flood Chronology

The Flood Chronology
1. In the 600th year of Noah (second month, tenth day), Noah entered the ark (Gen. 7:4, 10, 11).
2. In the 600th year of Noah (second month, seventeenth day), the flood began (Gen. 7:11).
3. The waters flooded the earth for 150 days (five months of 30 days each), including the 40 days and 40 nights of rain (Gen. 7:12, 17, 24; 8:1), plus the initial receding.
4. The waters further receded to the point that (600th year, seventh month, seventeenth day) the ark rested on Ararat (Gen. 8:3, 4)
5. The waters continued to abate so that (600th year, tenth month, first day) the tops of the mountains were visible (Gen. 8:5).
6. Forty days later (600th year, eleventh month, tenth day) Noah sent out a raven and a dove (Gen. 8:6). Over the next 14 days, Noah sent out two more doves (Gen. 8:10, 12). In all, this took 61 days or two months and one day.
7. By Noah's 601st year on the first month, the first day, the water had dried up (Gen. 8:12, 13).
8. Noah waited one month and 26 days before he disembarked in the second month, the twenty-seventh day of his 601st year. From beginning to end, the flood lasted one year and 10 days from Gen. 7:11 to Gen. 8:14.
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Major Mountains of the Bible

Major Mountains of the Bible
Mount Ararat (in modern Turkey), where Noah's ark came to rest (Gen. 8:4).
Mount Carmel, where Elijah was victorious over the prophets of Baal (1 Kings 18:9–42).
Mount Ebal (opposite Mount Gerizim), where Moses commanded that an altar be built after the Hebrews entered the Promised Land (Deut. 27:4).
Mount Gerizim, where Jesus talked with the Samaritan woman at the well (John 4:20).
Mount Gilboa, where King Saul and his sons were killed in a battle with the Philistines (1 Chron. 10:1, 8).
Mount Hermon, a mountain range that marked the northern limit of the conquest of Canaan (Josh. 11:3, 17).
Mount Lebanon, the source of cedar wood for Solomon's temple in Jerusalem (1 Kings 5:14, 18).
Mount Moriah, where Abraham brought Isaac for sacrifice (Gen. 22:2) and the location of Solomon's temple (2 Chron. 3:1).
Mount Olivet, or Mount of Olives, where Jesus gave the discourse on his second coming (Matt. 24:3).
Mount Pisgah, or Nebo, where Moses viewed the Promised Land (Deut. 34:1).
Mount Seir, south of the Dead Sea, the location to which Esau moved after Isaac's death (Gen. 36:8).
Mount Sinai, or Horeb (near Egypt), where the law was given to Moses (Ex. 19:2–25).
Mount Tabor, 6 miles east of Nazareth, served as a boundary between Issachar and Zebulun; also Barak launched his attack on Sisera from Tabor (Judg. 4:6–15).

Mount Zion, originally limited to the southwest sector (2 Sam. 5:7), was later used of all Jerusalem (Lam. 1:4).
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False Gods in the Old Testament

False Gods in the Old Testament
1. Rachel’s household gods (Gen. 31:19)
2. The golden calf at Sinai (Ex. 32)
3. Nanna, the moon god of Ur, worshiped by Abraham before his salvation (Josh. 24:2)
4. Asherah, or Ashtaroth, the chief goddess of Tyre, referred to as the lady of the sea (Judg. 6:24–32)
5. Dagon, the chief Philistine agriculture and sea god and father of Baal (Judg. 16:23–30; 1 Sam. 5:1–7)
6. Ashtoreth, a Canaanite goddess, another consort of Baal (1 Sam. 7:3–4)
7. Molech, the god of the Ammonites and the most horrible idol in the Scriptures (1 Kings 11:7; 2 Chron. 28:14; 33:6)
8. The two golden images made by King Jeroboam, set up at the shrines of Dan and Bethel (1 Kings 12:28–31)
9. Baal, the chief deity of Canaan (1 Kings 18:17–40; 2 Kings 10:28; 11:18)
10. Rimmon, the Syrian god of Naaman the leper (2 Kings 5:15–19)
11. Nisroch, the Assyrian god of Sennacherib (2 Kings 19:37)
12. Nebo, the Babylonian god of wisdom and literature (Isa. 46:1)
13. Merodach, also called Marduk, the chief god of the Babylonian pantheon (Jer. 50:2)
14. Tammuz, the husband and brother of Ishtar (Asherah), goddess of fertility (Ezek. 8:14)
15. The golden image in the plain of Dura (Dan. 3)
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Joseph—A Type of Christ

Joseph—A Type of Christ		
Joseph	**Parallels**	**Jesus**
37:2	A shepherd of his father’s sheep	John 10:11, 27–29
37:3	His father loved him dearly	Matt. 3:17
37:4	Hated by his brothers	John 7:4–5
37:13–14	Sent by father to brothers	Heb. 2:11
37:20	Others plotted to harm them	John 11:53
37:23	Robes taken from them	John 19:23–24
37:26	Taken to Egypt	Matt. 2:14–15

37:28	Sold for the price of a slave	Matt. 26:15
39:7	Tempted	Matt. 4:1
39:16–18	Falsely accused	Matt. 26:59–60
39:20	Bound in chains	Matt. 27:2
40:2–3	Placed with two other prisoners, one who was saved and the other lost	Luke 23:32
41:41	Exalted after suffering	Phil. 2:9–11
41:46	Both 30 years old at the beginning of public recognition	Luke 3:23
42:24; 45:2, 14, 15; 46:29	Both wept	John 11:35
45:1–15	Forgave those who wronged them	Luke 23:34
45:7	Saved their nation	Matt. 1:21
50:20	What men did to hurt them, God turned to good	1 Cor.2:7–8
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The Ten Plagues on Egypt

The Ten Plagues on Egypt		
The Plague	**Egyptian Deity**	**The Effect**
1. Blood (7:20)	Hapi	Pharaoh hardened (7:22)
2. Frogs (8:6)	Heqt	Pharaoh begs relief, promises freedom (8:8), but is hardened (8:15)
3. Gnats (8:17)	Hathor, Nut	Pharaoh hardened (8:19)
4. Flies (8:24)	Shu, Isis	Pharaoh bargains (8:28), but is hardened (8:32)
5. Livestock diseased (9:6)	Apis	Pharaoh hardened (9:7)
6. Boils (9:10)	Sekhmet	Pharaoh hardened (9:12)
7. Hail (9:23)	Geb	Pharaoh begs relief (9:27), promises freedom (9:28), but is hardened (9:35)
8. Locusts (10:13)	Serapis	Pharaoh bargains (10:11), begs relief (10:17), but is hardened (10:20)
9. Darkness (10:22)	Ra	Pharaoh bargains (10:24), but is hardened (10:27)
10. Death of firstborn (12:29)		Pharaoh and Egyptians beg Israel to leave Egypt (12:31–33)
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Chronology of the Exodus

Chronology of the Exodus

Date	Event	Reference
Fifteenth day, first month, first year	Exodus	Exodus 12
Fifteenth day, second month, first year	Arrival in Wilderness of Sin	Exodus 16:1
Third month, first year	Arrival in Wilderness of Sinai	Exodus 19:1
First day, first month, second year	Erection of Tabernacle	Exodus 40:1, 17
	Dedication of Altar	Numbers 7:1
	Consecration of Levites	Numbers 8:1–26
Fourteenth day, first month, second year	Passover	Numbers 9:5
First day, second month, second year	Census	Numbers 1:1, 18
Fourteenth day, second month, second year	Supplemental Passover	Numbers 9:11
Twentieth day, second month, second year	Departure from Sinai	Numbers 10:11
First month, fortieth year	In Wilderness of Zin	Numbers 20:1, 22–29; 33:38
First day, fifth month, fortieth year	Death of Aaron	Numbers 20:22–29; 33:38
First day, eleventh month, fortieth year	Moses’ Address	Deuteronomy 1:3
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The Ten Commandments

The Ten Commandments			
Commandment	**O.T. Statement**	**O.T. Death Penalty**	**N.T. Restatement**
1st Polytheism	Ex. 20:3	Ex. 22:20; Deut. 6:13–15	Acts 14:15
2nd Idols	Ex. 20:4	Deut. 27:15	1 John 5:21
3rd Swearing	Ex. 20:7	Lev. 24:15–16	James 5:12
4th Sabbath	Ex. 20:8	Num. 15:32–36	Col. 2:16 nullifies
5th Obedience to parents	Ex. 20:12	Ex. 21:15–17	Eph. 6:1
6th Murder	Ex. 20:13	Ex. 21:12	1 John 3:15
7th Adultery	Ex. 20:14	Lev. 20:10	1 Cor. 6:9–10
8th Theft	Ex. 20:15	Ex. 21:16	Eph. 4:28
9th False Witness	Ex. 20:16	Deut. 18:16–21	Col. 3:9–10
10th Coveting	Ex. 20:17	———	Eph. 5:3
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Christ in the Levitical Offerings

Christ in the Levitical Offerings

	Offering	**Christ’s Provision**	**Christ’s Character**
1.	Burnt Offering	atonement	Christ’s sinless nature
	(Lev. 1:3–17; 6:8–13)		
2.	Grain Offering	dedication/consecration	Christ was wholly devoted to the Father’s purposes
	(Lev. 2:1–16; 6:14–23)		
3.	Peace Offering	reconciliation/fellowship	Christ was at peace with God
	(Lev. 3:1–17; 7:11–36)		
4.	Sin Offering	propitiation	Christ’s substitutionary death
	(Lev. 4:1–5:13; 6:24–30)		
5.	Guilt Offering	repentance	Christ paid it all for redemption
	(Lev. 5:14–6:7; 7:1–10)		
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Old Testament Sacrifices Compared to Christ’s Sacrifice

Old Testament Sacrifices Compared to Christ’s Sacrifice		
Leviticus		**Hebrews**
1. Old Covenant (temporary)	Heb. 7:22; 8:6, 13; 10:20	1. New Covenant (permanent)
2. Obsolete promises	Heb. 8:6–13	2. Better promises
3. A shadow	Heb. 8:5; 9:23–24; 10:1	3. The reality
4. Aaronic priesthood (many)	Heb. 6:19–7:25	4. Melchizedekian priesthood (one)
5. Sinful priesthood	Heb. 7:26, 27; 9:7	5. Sinless priest
6. Limited-by-death priesthood	Heb. 7:16, 17, 23, 24	6. Forever priesthood
7. Daily sacrifices	Heb. 7:27; 9:12, 25, 26; 10:9, 10, 12	7. Once-for-all sacrifice
8. Animal sacrifices	Heb. 9:11–15, 26; 10:4–10, 19	8. Sacrifice of God’s Son
9. Ongoing sacrifices	Heb. 10:11–14, 18	9. Sacrifices no longer needed
10. One year atonement	Heb. 7:25; 9:12, 15; 10:1–4, 12	10. Eternal propitiation
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Jewish Feasts

Jewish Feasts				
	Month on Jewish		**Corresponding**	
Feast of	**Calendar**	**Day**	**Month**	**References**

Passover	Nisan	14	March/April	Ex. 12:1–14; Matt. 26:17–20
*Unleavened Bread	Nisan	15–21	March/April	Ex. 12:15–20
Firstfruits	Nisan	16	March/April	Lev. 23:9–14
	or Sivan	6	May/June	Num. 28:26
*Pentecost (Harvest or Weeks)	Sivan	6 (50 days after barley harvest)	May/June	Deut. 16:9–12; Acts 2:1
Trumpets, Rosh Hashanah	Tishri	1, 2	September/October	Num. 29:1–6
Day of Atonement, Yom Kippur	Tishri	10	September/October	Lev. 23:26–32; Heb. 9:7
*Booths (Tabernacles or Ingathering)	Tishri	15–21	September/October	Neh. 8:13–18; John 7:2
Dedication (Lights), Hanukkah	Chislev	25 (8 days)	November/December	John 10:22
Purim (Lots)	Adar	14, 15	February/March	Est. 9:18–32
*The three major feasts for which all males of Israel were required to travel to the temple in Jerusalem (Ex. 23:14–19).				
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Christ Fulfills Israel’s Feasts

Christ Fulfills Israel’s Feasts	
The Feasts (Leviticus 23)	**Christ’s Fulfillment**
Passover (March/April)	Death of Christ (1 Cor. 5:7)
Unleavened Bread (March/April)	Sinlessness of Christ (1 Cor. 5:8)
Firstfruits (March/April)	Resurrection of Christ (1 Cor. 15:23)
Pentecost (May/June)	Outpouring of Spirit of Christ (Acts 1:5; 2:4)
Trumpets (September/October)	Israel’s Regathering by Christ (Matt. 24:31)
Atonement (September/October)	Substitutionary Sacrifice by Christ (Rom. 11:26)
Booths (September/October)	Rest and Reunion with Christ (Zech. 14:16–19)
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The Death Penalty

The Death Penalty	
Crime	**Scripture Reference**
1. Premeditated Murder	Genesis 9:6; Exodus 21:12–14, 22, 23
2. Kidnapping	Exodus 21:16; Deuteronomy 24:7

3. Striking or Cursing Parents	Exodus 21:15; Leviticus 20:9; Proverbs 20:20; Matthew 15:4; Mark 7:10
4. Magic and Divination	Exodus 22:18
5. Bestiality	Exodus 22:19; Leviticus 20:15–16
6. Sacrificing to False Gods	Exodus 22:20
7. Profaning the Sabbath	Exodus 35:2; Numbers 15:32–36
8. Offering Human Sacrifice	Leviticus 20:2
9. Adultery	Leviticus 20:10–21; Deuteronomy 22:22
10. Incest	Leviticus 20:11, 12, 14
11. Homosexuality	Leviticus 20:13
12. Blasphemy	Leviticus 24:11–14, 16, 23
13. False Prophecy	Deuteronomy 13:1–10
14. Incorrigible Rebelliousness	Deuteronomy 17:12; 21:18–21
15. Fornication	Deuteronomy 22:20–21
16. Rape of Betrothed Virgin	Deuteronomy 22:23–27

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Israel’s Calendar

Israel’s Calendar

Month	**Order in Calendar**		
Pre-/Postexilic	**Sacred/Civil**	**Modern Equivalent**	**Characteristics**
Abib/Nisan	1/7	March/April	Latter Rains; Barley Harvest
Ziv/Iyyar	2/8	April/May	Dry Season Begins
Sivan	3/9	May/June	Wheat Harvest; Early Figs
Tammuz	4/10	June/July	Hot Season; Grape Harvest
Ab	5/11	July/August	Olive Harvest
Elul	6/12	August/September	Dates, Summer Figs
Ethanim/Tishri	7/1	September/October	Former Rains; Plowing Time
Bul/Heshvan	8/2	October/November	Rains; Wheat, Barley Sown
Chislev	9/3	November/December	Winter Begins
Tebeth	10/4	December/January	Rains
Shebat	11/5	January/February	Almond Trees Blossom
Adar	12/6	February/March	Latter Rains Begin; Citrus Harvest

Joshua’s Preparation for Ministry

Joshua’s Preparation for Ministry

1. Ex. 17:9, 10, 13–14	Joshua led the victorious battle against the Amalekites.
2. Ex. 24:13	Joshua, the servant of Moses, accompanied the Jewish leader to the mountain of God (cf. 32:17).
3. Num. 11:28	Joshua was the attendant of Moses from his youth.
4. Num. 13:16	Moses changed his name from Hoshea (“salvation”) to Joshua (“the Lord saves”).
5. Num. 14:6–10, 30, 38	Joshua, along with Caleb, spied out the land of Canaan with 10 others. Only Joshua and Caleb urged the nation to possess the land and, thus, only they of the 12 actually entered Canaan.
6. Num. 27:18	Joshua was indwelt by the Holy Spirit.
7. Num. 27:18–23	Joshua was commissioned for spiritual service the first time, to assist Moses.
8. Num. 32:12	Joshua followed the Lord fully.
9. Deut. 31:23	Joshua was commissioned a second time, to replace Moses.
10. Deut. 34:9	Joshua was filled with the spirit of wisdom.

The Peoples around the Promised Land

The Peoples Around the Promised Land (cf. Ex. 34:10–17; Deut. 20:17; Josh. 3:10; 9:1; 24:11)	
1. AMALEKITES	The descendants of Amalek, the grandson of Esau (Gen. 36:12), who dwelt south of Palestine in the Negeb.
2. AMMONITES	The descendants of Ammon, the grandson of Lot by his youngest daughter (Gen. 19:38), who lived east of the Jordan River and north of Moab.
3. AMORITES	A general term for the inhabitants of the land, but especially for the descendants of Canaan who inhabited the hill country on both sides of the Jordan.
4. CANAANITES	Broadly speaking, these are the descendants of Canaan, son of Ham, son of Noah (cf. Gen. 10:15–18), and included many of the other groups named here.
5. EDOMITES	The descendants of Esau who settled southeast of Palestine (cf. Gen. 25:30) in the land of Seir.
6. GEBALITES	People of the ancient seaport later known as Byblos, about 20 miles north of modern Beirut (Josh. 13:5).
7. GESHURITES	The inhabitants of Geshur, east of the Jordan and to the south of Syria (Josh. 12:5).
8. GIBEONITES	The inhabitants of Gibeon and surrounding area (Josh. 9:17).
9. GIRGASHITES	A tribe descended from Canaan, which was included among the general population of the land without specific geographical identity.
10. GIRZITES	An obscure group that lived in the northwest part of the Negeb, before they were destroyed by David (1 Sam. 27:8–9).

11. HITTITES	Immigrants from the Hittite Empire (in the region of Syria) to the central region of the land (cf. Gen. 23:10; 2 Sam. 11:3).
12. HIVITES	Descendants of Canaan who lived in the northern reaches of the land.
13. HORITES	Ancient residents of Edom from an unknown origin who were destroyed by Esau’s descendants (Deut. 2:22).
14. JEBUSITES	Descendants of Canaan who dwelt in the hill country around Jerusalem (cf. Gen. 15:21; Ex. 3:8).
15. KENITES	A Midianite tribe that originally dwelt in the Gulf of Aqabah region (1 Sam. 27:10).
16. MOABITES	The descendants of Moab, the grandson of Lot by his eldest daughter (Gen. 19:37), who lived east of the Dead Sea.
17. PERIZZITES	People included among the general population of the land who do not trace their lineage to Canaan. Their exact identity is uncertain.

The Judges of Israel

The Judges of Israel				
	Judge and Tribe	**Scripture References**	**Oppressors**	**Period of Oppression/Rest**
(1)	Othniel (Judah) Son of Kenaz, younger brother of Caleb	Judg. 1:11–15; 3:1–11; Josh. 15:16–19; 1 Chron. 4:13	Cushan-rishathaim, king of Mesopotamia	8 years/40 years
(2)	Ehud (Benjamin) Son of Gera	Judg. 3:12–4:1	Eglon, king of Moab; Ammonites; Amalekites	18 years/80 years
(3)	Shamgar (Perhaps foreign) Son of Anath	Judg. 3:31; 5:6	Philistines	Not given/Not given
(4)	Deborah (Ephraim), Barak (Naphtali) Son of Abinoam	Judg. 4:1–5:31; Heb. 11:32	Jabin, king of Canaan; Sisera, commander of the army	20 years/40 years
(5)	Gideon (Manasseh) Son of Joash the Abiezrite. Also called: Jerubbaal (6:32; 7:1); Jerubbesheth (2 Sam. 11:21)	Judg. 6:1–8:32; Heb. 11:32	Midianites; Amalekites; “People of the East”	7 years/40 years
(6)	Abimelech (Manasseh) Son of Gideon by a concubine	Judg. 8:33–9:57; 2 Sam. 11:21	Civil war	Abimelech ruled over Israel 3 years
(7)	Tola (Issachar) Son of Puah	Judg. 10:1–2		Judged Israel 23 years
(8)	Jair (Gilead-Manasseh)	Judg. 10:3–5		Judged Israel 22 years
(9)	Jephthah (Gilead-Manasseh) Son of Gilead by a harlot	Judg. 10:6–12:7; Heb. 11:32	Philistines; Ammonites; Civil	18 years/Judged Israel 6 years

			war with the Ephraimites	
(10)	Ibzan (Judah or Zebulun) (Bethlehem-Zebulun; cf. Josh. 19:15)	Judg. 12:8–10		Judged Israel 7 years
(11)	Elon (Zebulun)	Judg. 12:11–12		Judged Israel 10 years
(12)	Abdon (Ephraim) Son of Hillel	Judg. 12:13–15		Judged Israel 8 years
(13)	Samson (Dan) Son of Manoah	Judg. 13:1–16:31; Heb. 11:32	Philistines	40 years/ Judged Israel 20 years
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Ruth: The Proverbs 31 Wife

Ruth: The Proverbs 31 Wife
The “virtuous” wife of Prov. 31:10 is personified by “virtuous” Ruth of whom the same Hebrew word is used (Ruth 3:11). With amazing parallel, they share at least eight character traits (see below). One wonders (in concert with Jewish tradition) if King Lemuel’s mother might not have been Bathsheba, who orally passed the family heritage of Ruth’s spotless reputation along to David’s son Solomon. Lemuel, which means “devoted to God,” could have been a family name for Solomon (cf. Jedediah, 2 Sam. 12:25), who then could have penned Prov. 31:10–31 with Ruth in mind. Each woman was:
1. Devoted to her family (Ruth 1:15–18 // Prov. 31:10–12, 23)
2. Delighting in her work (Ruth 2:2 // Prov. 31:13)
3. Diligent in her labor (Ruth 2:7, 17, 23 // Prov. 31:14–18, 19–21, 24, 27)
4. Dedicated to godly speech (Ruth 2:10, 13 // Prov. 31:26)
5. Dependent on God (Ruth 2:12 // Prov. 31:25b, 30)
6. Dressed with care (Ruth 3:3 // Prov. 31:22, 25a)
7. Discreet with men (Ruth 3:6–13 // Prov. 31:11–12, 23)
8. Delivering blessings (Ruth 4:14–15 // Prov. 31:28–29, 31)

The Kings of Israel and Judah

The Kings of Israel and Judah			
KING	**SCRIPTURE**	**KING**	**SCRIPTURE**
United Kingdom			
Saul	1 Samuel 9:1–31:13; 1 Chronicles 10:1–14		
David	2 Samuel; 1 Kings 1:1–2:9; 1 Chronicles 11:1–29:30		

Solomon	1 Kings 2:10–11:43; 2 Chronicles 1:1–9:31		
Southern Kingdom (Judah)		**Northern Kingdom (Israel)**	
Rehoboam	1 Kings 12:1–14:31; 2 Chronicles 10:1–12:16	Jeroboam I	1 Kings 12:25–14:20
Abijam (Abijah)	1 Kings 15:1–8; 2 Chronicles 13:1–22	Nadab	1 Kings 15:25–31
Asa	1 Kings 15:9–24; 2 Chronicles 14:1–16:14	Baasha	1 Kings 15:32–16:7
Jehoshaphat	1 Kings 22:41–50; 2 Chronicles 17:1–20:37	Elah	1 Kings 16:8–14
Joram (Jehoram)	2 Kings 8:16–24; 2 Chronicles 21:1–20	Zimri	1 Kings 16:15–20
Ahaziah	2 Kings 8:25–29; 2 Chronicles 22:1–9	Tibni	1 Kings 16:21–22
Athaliah (queen)	2 Kings 11:1–16; 2 Chronicles 22:1–23:21	Omri	1 Kings 16:21–28
Joash (Jehoash)	2 Kings 11:17–12:21; 2 Chronicles 23:16–24:27	Ahab	1 Kings 16:29–22:40
Amaziah	2 Kings 14:1–22; 2 Chronicles 25:1–28	Ahaziah	1 Kings 22:51–53; 2 Kings 1:1–18
Uzziah (Azariah)	2 Kings 15:1–7; 2 Chronicles 26:1–23	Jehoram (Joram)	2 Kings 2:1–8:15
Jotham	2 Kings 15:32–38; 2 Chronicles 27:1–9	Jehu	2 Kings 9:1–10:36
Ahaz	2 Kings 16:1–20; 2 Chronicles 28:1–27	Jehoahaz	2 Kings 13:1–9
Hezekiah	2 Kings 18:1–20:21; 2 Chronicles 29:1–32:33	Jehoash (Joash)	2 Kings 13:10–25
Manasseh	2 Kings 21:1–18; 2 Chronicles 33:1–20	Jeroboam II	2 Kings 14:23–29
Amon	2 Kings 21:19–26; 2 Chronicles 33:21–25	Zechariah	2 Kings 15:8–12
Josiah	2 Kings 22:1–23:30; 2 Chronicles 34:1–35:27	Shallum	2 Kings 15:13–15
Jehoahaz	2 Kings 23:31–33; 2 Chronicles 36:1–4	Menahem	2 Kings 15:16–22
Jehoiakim	2 Kings 23:34–24:7; 2 Chronicles 36:5–8	Pekahiah	2 Kings 15:23–26
Jehoiachin	2 Kings 24:8–16; 2 Chronicles 36:9–10	Pekah	2 Kings 15:27–31
Zedekiah	2 Kings 24:18–25:21; 2 Chronicles 36:11–21	Hoshea	2 Kings 17:1–41

The Kings of the Divided Kingdom

The Kings of the Divided Kingdom			
Judah		**Israel**	
Rehoboam	931–913	Jeroboam I	931–910

Abijah (Abijam)	913–911	Nadab	910–909
Asa	911–870	Baasha	909–886
		Elah	886–885
		Zimri	885
		Tibni	885–880
		Omri	885–874
Jehoshaphat	873–848	Ahab	874–853
		Ahaziah	853–852
Jehoram (Joram)	853–841	Joram (Jehoram)	852–841
Ahaziah	841	Jehu	841–814
Athaliah (queen)	841–835		
Joash (Jehoash)	835–796	Jehoahaz	814–798
Amaziah	796–767	Jehoash (Joash)	798–782
Azariah (Uzziah)	790–739	Jeroboam II	793–753
		Zechariah	753
		Shallum	752
Jotham	750–731	Menahem	752–742
		Pekahiah	742–740
Ahaz	735–715	Pekah	752–732
		Hoshea	732–722
Hezekiah	715–686		
Manasseh	695–642		
Amon	642–640		
Josiah	640–609		
Jehoahaz	609		
Jehoiakim	609–597		
Jehoiachin	597		
Zedekiah	597–586		

Resuscitations from the Dead

Resuscitations From the Dead	
1. Widow of Zarephath’s son, raised by Elijah	1 Kings 17:22
2. Shunammite woman’s son, raised by Elisha	2 Kings 4:34–35
3. Man raised when he came into contact with the bones of Elisha	2 Kings 13:20–21
4. Widow of Nain’s son, raised by Jesus	Luke 7:14–15
5. Jairus’s daughter, raised by Jesus	Luke 8:52–56
6. Lazarus of Bethany, brother of Mary and Martha, raised by Jesus	John 11
7. Dorcas, raised by Peter	Acts 9:40
8. Eutychus, raised by Paul	Acts 20:9–12

A Short Harmony of Samuel, Kings, and Chronicles

A Short Harmony of Samuel, Kings, and Chronicles		
1. Selected Genealogies	————	1 Chron. 1–9
2. Samuel’s Judgeship	1 Sam. 1–8	————
3. Saul’s Reign	1 Sam. 9–31	1 Chron. 10
4. David’s Reign	2 Sam. 1–24	1 Chron. 11–29
5. Solomon’s Reign	1 Kings 1–11	2 Chron. 1–9
6. Divided Kingdom Pt. 1	1 Kings 12–2 Kings 17; 2 Chron. 10–27 (to the Assyrian exile)	
7. Divided Kingdom Pt. 2	2 Kings 18–25; 2 Chron. 28–36:21 (to the Babylonian exile)	
8. Return from Babylon	————	2 Chron. 36:22–23
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The Chronicle’s Sources

The Chronicles’ Sources
The inspiration of Scripture (2 Tim. 3:16) was sometimes accomplished through direct revelation from God without a human writer, e.g., the Mosaic law. At other times, God used human sources, as mentioned in Luke 1:1–4. Such was the experience of the chronicler as evidenced by the many contributing sources. Whether the material came through direct revelation or by existing resources, God’s inspiration through the Holy Spirit prevented the original human authors of Scripture from any error (2 Pet. 1:19–21). Although relatively few scribal errors have been made in copying Scripture, they can be identified and corrected. Thus, the original, inerrant content of the Bible has been preserved.
1. Book of the Kings of Israel/Judah (1 Chron. 9:1; 2 Chron. 16:11; 20:34; 25:26; 27:7; 28:26; 32:32; 35:27; 36:8)
2. The Chronicles of King David (1 Chron. 27:24)
3. The Chronicles of Samuel the seer (1 Chron. 29:29)
4. The Chronicles of Nathan the prophet (1 Chron. 29:29; 2 Chron. 9:29)
5. The Chronicles of Gad the seer (1 Chron. 29:29)
6. Prophecy of Ahijah the Shilonite (2 Chron. 9:29)
7. Visions of Iddo the seer (2 Chron. 9:29)
8. Chronicles of Shemaiah the prophet (2 Chron. 12:15)
9. Chronicles of Iddo the seer (2 Chron. 12:15)
10. Story of the prophet Iddo (2 Chron. 13:22)
11. Chronicles of Jehu (2 Chron. 20:34)
12. Story of the Book of the Kings (2 Chron. 24:27)
13. Acts of Uzziah by Isaiah (2 Chron. 26:22)

14. Letters/Message of Sennacherib (2 Chron. 32:10–17)
15. Vision of Isaiah the prophet (2 Chron. 32:32)
16. Words of the Seers (2 Chron. 33:18)
17. Chronicles of the Seers (2 Chron. 33:19)
18. Written instructions of David and Solomon (2 Chron. 35:4)
19. The Laments (2 Chron. 35:25)
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The Davidic Covenant in Chronicles

The Davidic Covenant in Chronicles	
1. 1 Chron. 17:7–27	God to Nathan to David
2. 1 Chron. 22:6–16	David to Solomon
3. 1 Chron. 28:6–7	David to Solomon
4. 2 Chron. 6:8–9, 16–17	Solomon to the nation
5. 2 Chron. 7:17–18	God to Solomon
6. 2 Chron. 13:4–5	Abijah to Jeroboam
7. 2 Chron. 21:7	Chronicles' commentary
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Temple Duties

Temple Duties			
Administrative Duties		**Ministerial Duties**	
Officers	1 Chronicles 23:4–5	Priests	1 Chronicles 24:1–2
Baliffs	1 Chronicles 23:4–5	Prophets	1 Chronicles 25:1
Judges	1 Chronicles 23:4–5	Assistants for sacrifices	1 Chronicles 23:29–31
Public administrators	1 Chronicles 26:29–30	Assistants for purification ceremonies	1 Chronicles 23:27–28
Service Duties		**Artistic Duties**	
Bakers of the bread of the Presence	1 Chronicles 23:29	Musicians	1 Chronicles 25:6
Those who checked the weights and measures	1 Chronicles 23:29	Singers	1 Chronicles 25:7
Custodians	1 Chronicles 23:28	**Individual Assignments**	
Financial Duties		Recording secretary	1 Chronicles 24:6

Those who cared for the treasury	1 Chronicles 26:20	Chaplain to the king	1 Chronicles 25:4
Those who cared for dedicated items	1 Chronicles 26:26–28	Private prophet to the king	1 Chronicles 25:2
Protective Duties		Captain of the guard	1 Chronicles 26:1
Gatekeepers	1 Chronicles 23:5	Chief officer of the treasury	1 Chronicles 26:23–24
Guards for the gates and storehouses	1 Chronicles 26:12–18		
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Postexilic Returns to Jerusalem

PostExilic Returns to Jerusalem				
Sequence	**Date**	**Scripture**	**Jewish Leader**	**Persian Ruler**
First	538	Ezra 1–6	Zerubbabel, Joshua	Cyrus
Second	458	Ezra 7–10	Ezra	Artaxerxes
Third	445	Nehemiah 1–13	Nehemiah	Artaxerxes
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Timeline of Nehemiah

TimeLine of Nehemiah			
Reference	**Date**		**Event**
1:1, 4	446 B.C. (Chislev)	November/December	Nehemiah hears of problems and prays.
2:1–6	445 B.C. (Nisan)	March/April	Nehemiah is dispatched to Jerusalem.
3:1; 6:15	445 B.C. (Ab)	July/August	Nehemiah starts the wall.
6:15	445 B.C. (Elul)	August/September	Nehemiah completes the wall.
7:73b	445 B.C. (Tishri)	September/October	Feast of Trumpets celebrated (implied).
8:13–15	445 B.C. (Tishri)	September/October	Feast of Booths celebrated.
9:1	445 B.C. (Tishri)	September/October	Time of confession.
12:27	445 B.C. (Tishri)	September/October	Wall dedicated.
2–12	445–433 B.C.		Nehemiah’s first term as governor.
13:6	433–424 B.C.		Nehemiah returns to Persia.

	(?)		
No ref.	433–? B.C.		Malachi prophesies in Jerusalem during Nehemiah’s absence.
13:1, 4, 7	424–? B.C.		Nehemiah returns and serves a second term as governor (Neh. 13).
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Seven Attempts to Stop Nehemiah’s Work

Seven Attempts to Stop Nehemiah’s Work	
1. 2:19	Sanballat, Tobiah, and Geshem mocked Nehemiah.
2. 4:1–3	Sanballat and Tobiah mocked Nehemiah.
3. 4:7–23	The enemy threatened a military attack.
4. 6:1–4	Sanballat and Geshem attempted to lure Nehemiah outside of Jerusalem to Ono.
5. 6:5–9	Sanballat threatened Nehemiah with false charges.
6. 6:10–14	Shemaiah, Noadiah, and others were paid to prophesy falsely and discredit Nehemiah.
7. 6:17–19	Tobiah had spies in Jerusalem and wrote Nehemiah letters in order to frighten him.
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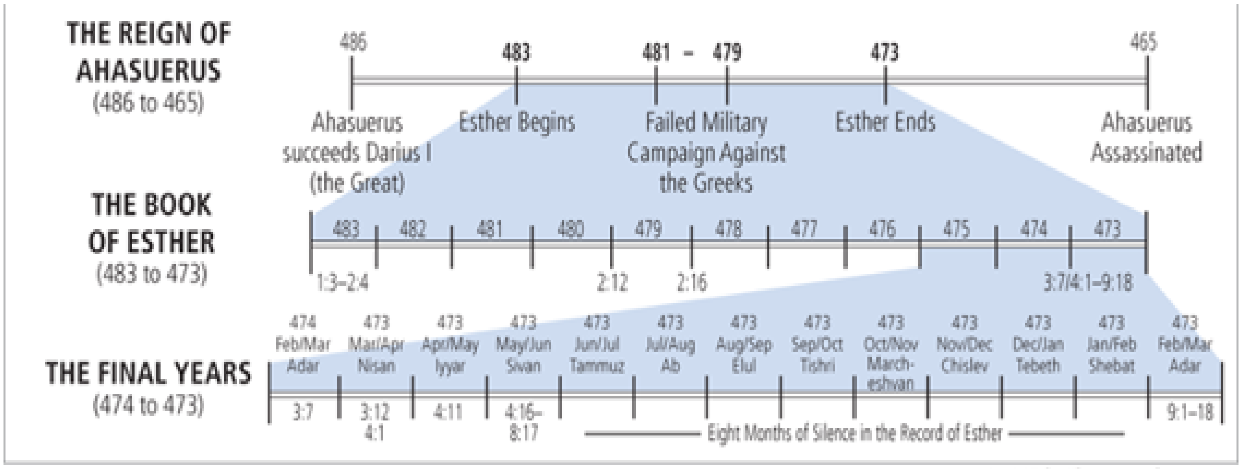
The Historical Chronology of Esther


THE REIGN OF AHASUERUS
(486 to 465)
486
483
481 - 479
473
465
Ahasuerus succeeds Darius I (the Great)
Esther Begins
Failed Military Campaign Against the Greeks
Esther Ends
Ahasuerus Assassinated
THE BOOK OF ESTHER
(483 to 473)
483
482
481
480
479
478
477
476
475
474
473
1:3–2:4
2:12
2:16
3:7/4:1–9:18
THE FINAL YEARS
(474 to 473)
474 Feb/Mar Adar
473 Mar/Apr Nisan
473 Apr/May Iyyar
473 May/Jun Sivan
473 Jun/Jul Tammuz
473 Jul/Aug Ab
473 Aug/Sep Elul
473 Sep/Oct Tishri
473 Oct/Nov March-eshvan
473 Nov/Dec Chislev
473 Dec/Jan Tebeth
473 Jan/Feb Shebat
473 Feb/Mar Adar
3:7
3:12 4:1
4:11
4:16–8:17
9:1–18
Eight Months of Silence in the Record of Esther

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Biographical Sketch of Job

Biographical Sketch of Job

1. A spiritually mature man (1:1, 8; 2:3)
2. Father of many children (1:2; 42:13)
3. Owner of many herds (1:3; 42:12)
4. A wealthy and influential man (1:3b)
5. A priest to his family (1:5)
6. A loving, wise husband (2:9)
7. A man of prominence in community affairs (29:7–11)
8. A man of benevolence (29:12–17; 31:32)
9. A wise leader (29:21–24)
10. Grower of crops (31:38–40)
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The Script

The Script	
1. Job	Job 3; 6–7; 9–10; 12–14; 16–17; 19; 21; 23–24; 26–31; 40:3–5; 42:1–6
2. Eliphaz	Job 4–5; 15; 22
3. Bildad	Job 8; 18; 25
4. Zophar	Job 11; 20
5. Elihu	Job 32–37
6. God	Job 38:1–40:2; 40:6–41:34
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Job’s Living Death

Job’s Living Death
1. Painful boils from head to toe (2:7, 13; 30:17)
2. Severe itching/irritation (2:7–8)
3. Great grief (2:13)
4. Lost appetite (3:24; 6:6–7)
5. Agonizing discomfort (3:24)
6. Insomnia (7:4)
7. Worm and dust infested flesh (7:5)
8. Continual oozing of boils (7:5)
9. Hallucinations (7:14)
10. Decaying skin (13:28)
11. Shriveled up (16:8; 17:7; 19:20)
12. Severe halitosis (19:17)

13. Relentless pain (30:17)
14. Skin turned black (30:30)
15. Raging fever (30:30)
16. Dramatic weight loss (33:21)
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Types of Psalms

Types of Psalms		
Type	**Psalms**	**Act of Worship**
Individual and Communal Lament	3–7; 12; 13; 22; 25–28; 35; 38–40; 42–44; 51; 54–57; 59–61; 63; 64; 69–71; 74; 79; 80; 83; 85; 86; 88; 90; 102; 109; 120; 123; 130; 140–143	Express need for God’s deliverance
Thanksgiving	8; 18; 19; 29; 30; 32–34; 36; 40; 41; 66; 103–106; 111; 113; 116; 117; 124; 129; 135; 136; 138; 139; 146–148; 150	Make aware of God’s blessings Express thanks
Enthronement	47; 93; 96–99	Describe God’s sovereign rule
Pilgrimage	43; 46; 48; 76; 84; 87; 120–134	Establish a mood of worship
Royal	2; 18; 20; 21; 45; 72; 89; 101; 110; 132; 144	Portray Christ the sovereign ruler
Wisdom	1; 37; 119	Instruct as to God’s will
Imprecatory	7; 35; 40; 55; 58; 59; 69; 79; 109; 137; 139; 144	Invoke God’s wrath and judgment against his enemies
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Historical Background to Psalms by David

Historical Background to Psalms by David		
Psalm	**Historical Background**	**OT Text**
Ps. 3	when David fled from Absalom his son	2 Sam. 15:13–17
Ps. 7	concerning the words of Cush a Benjamite	2 Sam. 16:5; 19:16
Ps. 18	the day the Lord delivered David from his enemies/Saul	2 Sam. 22:1–51
Ps. 30	at the dedication of the house of the Temple	2 Sam. 5:11–12; 6:17
Ps. 34	when David pretended madness before Abimelech	1 Sam. 21:10–15
Ps. 51	when Nathan confronted David over sin with Bathsheba	2 Sam. 12:1–14
Ps. 52	when Doeg the Edomite warned Saul about David	1 Sam. 22:9–10
Ps. 54	when the Ziphites warned Saul about David	1 Sam. 23:19

Ps. 56	when the Philistines captured David in Gath	1 Sam. 21:10–11
Ps. 57	when David fled from Saul into the cave	1 Sam. 22:1; 24:3
Ps. 59	when Saul sent men to watch the house in order to kill David	1 Sam. 19:11
Ps. 60	when David fought against Syria	2 Sam. 8:3, 13
Ps. 63	when David was in the wilderness of Judea	1 Sam. 23:14; or 2 Sam. 15:23–28
Ps. 142	when David was in a cave	1 Sam. 22:1; 24:3
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Messianic Prophecies in the Psalms

Messianic Prophecies in the Psalms		
Prophecy	**Psalm**	**Fulfillment**
1. God will announce Christ to be his Son	2:7	Matt. 3:17; Acts 13:33; Heb. 1:5
2. All things will be put under Christ’s feet	8:6	1 Cor. 15:27; Heb. 2:8
3. Christ will be resurrected from the grave	16:10	Mark 16:6–7; Acts 13:35
4. God will forsake Christ in his moment of agony	22:1	Matt. 27:46; Mark 15:34
5. Christ will be scorned and ridiculed	22:7–8	Matt. 27:39–43; Luke 23:35
6. Christ’s hands and feet will be pierced	22:16	John 20:25, 27; Acts 2:23
7. Others will gamble for Christ’s clothes	22:18	Matt. 27:35–36
8. Not one of Christ’s bones will be broken	34:20	John 19:32, 33, 36
9. Christ will be hated unjustly	35:19	John 15:25
10. Christ will come to do God’s will	40:7–8	Heb. 10:7
11. Christ will be betrayed by a friend	41:9	John 13:18
12. Christ’s throne will be eternal	45:6	Heb. 1:8
13. Christ will ascend to heaven	68:18	Eph. 4:8
14. Zeal for God’s temple will consume Christ	69:9	John 2:17
15. Christ will be given vinegar and gall	69:21	Matt. 27:34; John 19:28–30
16. Christ’s betrayer will be replaced	109:8	Acts 1:20
17. Christ’s enemies will bow down to him	110:1	Acts 2:34–35
18. Christ will be a priest like Melchizedek	110:4	Heb. 5:6; 6:20; 7:17
19. Christ will be the chief cornerstone	118:22	Matt. 21:42; Acts 4:11
20. Christ will come in the name of the Lord	118:26	Matt. 21:9
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Images of God in the Psalms

Images of God in the Psalms	
Images of God as	**Reference in Psalms**
Shield	3:3; 28:7; 119:114
Rock	18:2; 42:9; 95:1
King	5:2; 44:4; 74:12
Shepherd	23:1; 80:1
Judge	7:11
Refuge	46:1; 62:7
Fortress	31:3; 71:3
Vindicator	26:1
Creator	8:1, 6
Deliverer	37:39–40
Healer	30:2
Protector	5:11
Provider	78:23–29
Redeemer	107:2
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Anointing of the Holy Spirit in the Old Testament

Old Testament Israel had mediators who stood between God and his people. To empower the OT mediators, the Holy Spirit gave special administrative ability to carry out the management of the nation and military skills that enabled them to defeat the theocracy's enemies. The Lord first anointed Moses with this ministry of the Spirit, and then in a truly dramatic scene, took some of this ministry of the Spirit and shared it with the 70 elders. Thus they were enabled to help Moses administer Israel (Num. 11:17–25).

Also Joshua (Deut. 34:9), the judges (Judg. 3:10; 6:34), and the kings of united Israel and the southern kingdom were anointed with this special ministry of the Spirit. When the Spirit of the Lord came upon King Saul, for example, he was in effect given "another heart" (1 Sam. 10:6–10). This does not mean that he was regenerated at this point in his life, but that he was given skills to be a king. Later the theocratic anointing was taken from Saul and given to David (1 Sam. 16:1–14). Saul, from that time on, became a totally incapable leader.

King David no doubt had this special ministry of the Spirit in mind in his prayer of repentance in Psalm 51. He was not afraid of losing his salvation when he prayed, "take not your Holy Spirit from me" (Ps. 51:11), but rather was concerned that God would remove this spiritual wisdom and administrative skill from him. David had earlier seen such a tragedy in the life of Saul when that king of Israel lost the anointing of the Holy Spirit. David was thus pleading with God not to remove his hand of guidance.

King Solomon also perceived his youthful inabilities at the beginning of his reign and requested God to give him special wisdom in administering Israel. God was greatly pleased with this request and granted an extra measure to the young man (1 Kings 3:7–12, 28; 4:29–34). Although the OT is silent in this regard about the kings who succeeded Solomon, the theocratic anointing of the Spirit likely came on all of the descendants of David in connection with the Davidic Covenant.

When the theocracy went out of existence as Judah was carried away into captivity, and the last Davidic king was disempowered, the theocratic anointing was no longer given (Ezek. 8–11). The kings of the northern tribes, on the other hand, being essentially apostate and not in the Davidic line, never had the benefit of this special ministry of the Spirit.

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Christ in the Psalms

Christ in the Psalms (Luke 24:44)		
Psalms	**NT Quote**	**Significance**
2:1–12	Acts 4:25–26; 13:33; Heb. 1:5; 5:5	Incarnation, Crucifixion, Resurrection
8:3–8	1 Cor. 15:27–28; Eph. 1:22; Heb. 2:5–10	Creation
16:8–11	Acts 2:24–31; 13:35–37	Death, Resurrection
22:1–31	Matt. 27:35–46; John 19:23–24; Heb. 2:12; 5:5	Incarnation, Crucifixion, Resurrection
40:6–8	Heb. 10:5–9	Incarnation
41:9	John 13:18, 21	Betrayal
45:6–7	Heb. 1:8–9	Deity
68:18	Eph. 4:8	Ascension, Enthronement
69:20–21, 25	Matt. 27:34, 48; Acts 1:15–20	Betrayal, Crucifixion
72:6–17	———	Millennial Kingship
78:1–2, 15	Matt. 13:35; 1 Cor. 10:4	Theophany, Earthly teaching ministry
89:3–37	Acts 2:30	Millennial Kingship
102:25–27	Heb. 1:10–12	Creation, Eternality
109:6–19	Acts 1:15–20	Betrayal
110:1–7	Matt. 22:43–45; Acts 2:33–35; Heb. 1:13; 5:6–10; 6:20; 7:24	Deity, Ascension, Heavenly Priesthood, Millennial Kingship
118:22–23	Matt. 21:42; Mark 12:10–11; Luke 20:17; Acts 4:8–12; 1 Pet. 2:7	Rejection as Savior
132:12–18	Acts 2:30	Millennial Kingship
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Symbols for the Bible

Symbols for the Bible		
Symbol	**Reality**	**Texts**
1. Jesus Christ	Personification of the Word	John 1:1; Rev. 19:13
2. Valuable Metals	Incalculable worth	Ps. 12:6 (silver); Ps. 19:10, 119:127 (gold)

3. Seed	Source of new life	Matt. 13:10–23; James 1:18; 1 Pet. 1:23
4. Water	Cleansing from sin	Eph. 5:25–27; Rev. 21:6; 22:17
5. Mirror	Self-examination	James 1:22–25
6. Food	Nourishment to the soul	1 Cor. 3:2, 1 Pet. 2:1–3 (milk); Deut. 8:3, Matt. 4:4 (bread); 1 Cor. 3:3, Heb 5:12–14 (meat); Ps. 19:10 (honey)
7. Clothing	A life dressed in truth	Titus 2:10; 1 Pet. 3:5
8. Lamp	Light for direction	Ps. 119:105; Prov. 6:23; 2 Pet. 1:19
9. Sword	Spiritual weapon	Eph. 6:17 (outwardly); Heb. 4:12 (inwardly)
10. Plumb Line	Benchmark of spiritual reality	Amos 7:8
11. Hammer	Powerful judgment	Jer. 23:29
12. Fire	Painful judgment	Jer. 5:14; 20:9; 23:29
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The “Vanities” of Ecclesiastes

The “Vanities” of Ecclesiastes (1:2; 12:8)	
1. Human wisdom	2:14–16
2. Human effort	2:18–23
3. Human achievement	2:26
4. Human life	3:18–22
5. Human rivalry	4:4
6. Human selfish sacrifice	4:7–8
7. Human power	4:16
8. Human greed	5:10
9. Human accumulation	6:1–12
10. Human religion	8:10–14
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Solomon Reflects on Genesis

Solomon Reflects on Genesis
Toward the end of his life, the penitent King Solomon pondered life in the wake of the fall and the outworking of man’s sin. Solomon drew the following conclusions, possibly from his own study of Genesis:
1. God created the heavens and earth with laws of design and regularity (Eccles. 1:2–7; 3:1–8; cf. Gen. 1:1–31; 8:22).
2. Man is created from dust and returns to dust (Eccles. 3:20; 12:7; cf. Gen. 2:7; 3:19).
3. God placed in man his life-giving breath (Eccles. 12:7; cf. Gen. 2:7).

4. As God ordained it, marriage is one of life’s most enjoyable blessings (Eccles. 9:9; cf. Gen. 2:18–25).
5. Divine judgment results from the fall (Eccles. 3:14–22; 11:9; 12:14; cf. Gen. 2:17; 3:1–19).
6. The effect of the curse on creation is “vanity,” i.e., futility (Eccles. 1:5–8; cf. Gen. 3:17–19).
7. Labor after the fall is difficult and yields little profit (Eccles. 1:3, 13; 2:3; 3:9–11; cf. Gen. 3:17–19).
8. Death overcomes all creatures after the fall (Eccles. 8:8; 9:4–5; cf. Gen. 2:17; 3:19).
9. After the fall, man’s heart is desperately wicked (Eccles. 7:20, 29; 8:11; 9:3; cf. Gen. 3:22; 6:5; 8:21).
10. God withholds certain knowledge and wisdom from man for his wise, but unspoken, reasons (Eccles. 6:12; 8:17; cf. Gen. 3:22).
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Local Color in the Song of Solomon

Local Color in the Song of Solomon		
1:5	“tents of Kedar”	nomadic tribal tents made of dark goat hair
1:5	“curtains of Solomon”	most likely the beautiful curtains of Solomon’s palace
1:9	“a mare”	a young, female horse
1:12; 4:13–14	“nard”	an aromatic oil taken from an Indian herb
1:13; 3:6; 4:6, 14; 5:1, 5, 13	“myrrh”	an aromatic gum from the bark of a balsam tree made into perfume in either liquid or solid form
1:14; 4:13	“henna blossoms”	a common shrub whose white, spring blossoms give off a fragrant scent
1:14	“Engedi”	a lush oasis just west of the Dead Sea
1:15; 4:1; 5:12	“eyes are doves”	beautiful, deep, smoke gray eyes of the dove
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Local Color in the Song of Solomon

Local Color in the Song of Solomon		
2:1	“rose of Sharon”	probably a bulb flower like crocus, narcissus, iris, or daffodil growing in the low country (plain of Sharon), south of Mount Carmel
2:1, 16	“lily of the valleys”	possibly a six petaled flower that grew in the fertile, watered areas
2:3, 5; 7:8; 8:5	“apple”	an aromatic, sweet fruit—possibly an apricot
2:5	“raisins”	a food associated with religious festivals, having possible erotic significance (cf. 2 Sam. 6:19; Hos. 3:1)

2:7, 9, 17; 3:5; 8:14	“gazelles”	graceful members of the antelope family
2:7; 3:5	“does”	female deer
2:9, 17; 8:14	“stag”	a male deer
2:14; 5:2; 6:9	“dove”	a common symbol of love
2:17	“cleft mountains”	a ravine or rugged hills in an unidentifiable location in Israel
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Local Color in the Song of Solomon

Local Color in the Song of Solomon		
3:6; 4:6, 14	“frankincense”	amber resin extracted from trees and used for incense/spice
3:6	“fragrant powders”	various spices
3:7, 9	“litter, carriage”	a chair that transported the king and his bride
3:9; 4:8, 11, 15; 5:15	“Lebanon”	a beautiful country, north of Israel on the coast, with rich natural resources
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Local Color in the Song of Solomon

Local Color in the Song of Solomon		
4:1; 6:5	“slopes of Gilead”	the high plateau east of Galilee and Samaria
4:4	“tower of David”	probably the armory tower of Neh. 3:19, 25
4:8	“peak of Amana”	the hill in which the Amana River has its source in Syria
4:8	“peak of Senir and Hermon”	the Amorite and Hebrew names for the tallest summit in northern Israel (over 9,200 ft., cf. Deut. 3:9)
4:10, 14, 16; 5:1, 13; 6:2; 8:14	“spices”	the sweet smelling oil from the balsam
4:14	“saffron”	the dried, powdered pistils and stamens of a small crocus
4:14	“calamus”	a wild grass with a gingery scent
4:14	“cinnamon”	a spice taken from the bark of a tree
4:14	“aloes”	a spicy drug with a strong scent
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Local Color in the Song of Solomon

Local Color in the Song of Solomon		
5:14	“ivory”	possibly a yellowish or greenish stone such as topaz
5:14	“sapphires”	the azure-blue lapis lazuli which was abundant in the East
6:4	“Tirzah”	a site known for its natural beauty and gardens located seven miles northeast of Shechem in Samaria
6:13	“a dance before two armies”	possibly a dance of unknown origin associated with the place of Mahanaim (cf. Gen. 32:2)

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Local Color in the Song of Solomon

Local Color in the Song of Solomon		
7:4	“pools in Heshbon”	water reservoirs in the Moabite city of Heshbon near modern Amman
7:4	“the gate of Bath-rabbim”	possibly a gate name in Heshbon
7:4	“a tower of Lebanon”	most likely refers to the white color of the mountain rather than its elevation of 10,000 feet
7:4	“Damascus”	the capital city of Syria to the east of the Lebanon mountains
7:5	“Carmel”	a prominent wooded mountain in northern Israel
7:13	“mandrakes”	a pungently fragrant herb considered to be an aphrodisiac (cf. Gen. 30:14)
8:11	“Baal-hamon”	an unknown location in the hill country north of Jerusalem

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Isaiah Fulfilled at Christ’s First Advent

Isaiah Fulfilled at Christ’s First Advent		
Reference	**Fulfilled Literally**	**Fulfilled Typically**
7:14	The virgin birth of Christ (Matt. 1:23)	
8:14–15		A stone of stumbling and a rock of offense (Rom. 9:33; 1 Pet. 2:8)
8:17		Christ’s hope and trust in God (Heb. 2:13a)
8:18		The Son of God and the sons of God (Heb. 2:13b)
9:1–2		The arrival of Jesus in the area of Zebulun and Naphtali (Matt. 4:12–16)
9:6a	The birth of Immanuel (Matt. 1:23; Luke 1:31–33; 2:7, 11)	

11:1	Revival of the Davidic dynasty (Matt. 1:6, 16; Acts 13:23; Rev. 5:5; 22:16)	
12:3		Water from the wells of salvation (John 4:10, 14)
25:8		The swallowing up of death (1 Cor. 15:54)
28:11		The gift of tongues as an authenticating sign of God’s messengers (1 Cor. 14:21–22)
28:16	Incarnation of Jesus Christ (Matt. 21:42)	
29:18; 35:5	Jesus’ healing of the physically deaf and blind (Matt. 11:5)	
40:3–5	Preaching of John the Baptist (Matt. 3:3; Mark 1:3; Luke 3:4–6; John 1:23)	
42:1a–3	Christ at his baptism (Matt. 3:16–17) and transfiguration (Matt. 17:5) and his general demeanor throughout his first advent	
42:6		Christ extended the benefits of the New Covenant to the church (Heb. 8:6, 10–12)
42:7		Jesus healed physical blindness and provided liberty for the spiritual captives (Matt. 11:5; Luke 4:18)
42:7		Jesus removed spiritual darkness at his first coming (Matt. 4:16)
50:6	Jesus beaten and spat upon (Matt. 26:67; 27:26, 30; Mark 14:65; 15:19; Luke 22:63; John 18:22)	
50:7	Jesus resolutely setting his face to go to Jerusalem (Luke 9:51)	
53:1	Israel failed to recognize her Messiah (John 12:38)	
53:4		Jesus healed sick people as a symbol of his bearing of sin (Matt. 8:16–17)
53:7–8	Philip identifies Jesus as the one about whom the prophet wrote (Acts 8:32–33)	
53:7	Jesus remained silent at all phases of his trial (Matt. 26:63; 27:12–14; Mark 14:61; 15:5; Luke 23:9; John 19:9; 1 Pet. 2:23)	
53:7	Jesus was the Lamb of God who takes away the sin of the world (John 1:29; 1 Pet. 1:18–19; Rev. 5:6)	
53:9	Jesus was completely innocent of all charges against him (1 Pet. 2:22)	
53:11	Jesus saw the need to be crucified between two criminals (Luke 22:37)	
54:13		Jesus saw those who came to him at his first advent as taught by God (John 6:45)

55:3	Christ’s resurrection was prerequisite to his some day occupying David’s throne on earth (Acts 13:34)	
61:1–2a		Jesus saw his first-advent ministry as a spiritual counterpart of his second-advent deliverance of Israel (Luke 4:18–19)
62:11	Jesus fulfilled the call to the daughter of Zion in his triumphal entry (Matt. 21:5)	
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God’s Judgment on the Nations

God’s Judgment on the Nations						
	Obadiah	**Amos**	**Isaiah**	**Jeremiah**	**Habakkuk**	**Ezekiel**
Ammon		1:13–15 Judgment		49:1–6 Judgment; Restoration		25:1–7 Judgment
Babylon			13:1–14:23 Judgment	50–51 Judgment	2:6–17 Judgment	
Damascus		1:3–5 Judgment	17:1–3 Judgment; Remnant	49:23–27 Judgment		
Edom	Judgment	1:11–12 Judgment	21:11–12 Judgment	49:7–22 Judgment		25:12–14 Judgment
Egypt			19 Judgment; Restoration	46:1–26 Judgment		29–32 Judgment
Moab		2:1–3 Judgment	15–16 Judgment; Remnant	48 Judgment; Restoration		25:8–11 Judgment
Philistia		1:6–8 Judgment	14:29–32 Judgment	47 Judgment; Remnant		25:15–17 Judgment
Tyre		1:9–10 Judgment	23 Judgment; Restoration			26–28 Judgment
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Isaiah’s Description of Israel’s Future Kingdom

Isaiah’s Description of Israel’s Future Kingdom	
Description	**Isaiah passages**

1. The Lord will restore the faithful remnant of Israel to the land to inhabit the kingdom at its beginning.	1:9, 25–27; 3:10; 4:3; 6:13; 8:10; 9:1; 10:20, 22, 25, 27; 11:11–12, 16; 14:1–2, 22, 26; 26:1–4; 27:12; 28:5; 35:9; 37:4, 31–32; 40:2–3; 41:9; 43:5–6; 46:3–4; 49:5, 8, 12, 22; 51:11; 54:7–10; 55:12; 57:13, 18; 60:4, 9; 61:1–4, 7; 65:8–10; 66:8–9, 19
2. As the Lord defeats Israel's enemies, he will provide protection for his people.	4:5–6; 9:1, 4; 12:1–6; 13:4; 14:2; 21:9; 26:4–5; 27:1–4; 30:30–31; 32:2; 33:16, 22; 35:4; 49:8–9, 17–18; 52:6; 54:9–10; 55:10–11; 58:12; 60:10, 12, 18; 62:9; 66:16
3. In her kingdom, Israel will enjoy great prosperity of many kinds.	22:22–23; 26:15, 19; 27:2, 13; 29:18–20; 30:20; 32:3, 15–20; 33:6, 24; 35:3, 5–6, 8–10; 40:11; 42:6–7, 16; 43:5–6, 8, 10, 21; 44:5, 14; 46:13; 48:6; 49:10; 52:9; 54:2–3; 55:1, 12; 58:9, 14; 60:5, 16, 21; 61:4, 6–10; 62:5; 65:13–15, 18, 24; 66:21–22
4. The city of Jerusalem will rise to world preeminence in the kingdom.	2:2–4; 18:7; 25:6; 40:5, 9; 49:19–21; 60:1–5, 13–15, 17; 62:3–4
5. Israel will be the center of world attention in the kingdom.	23:18; 54:1–3; 55:5; 56:6–8; 60:5–9; 66:18–21
6. Israel's mission in the kingdom will be to glorify the Lord.	60:21; 61:3
7. Gentiles in the kingdom will receive blessing through the channel of faithful Israel.	11:10; 19:18, 24–25; 42:6; 45:22–23; 49:6; 51:5; 56:3, 6–8; 60:3, 7–8; 61:5; 66:19
8. Worldwide peace will prevail in the kingdom under the rule of the Prince of Peace.	2:4; 9:5–6; 11:10; 19:23; 26:12; 32:18; 54:14; 57:19; 66:12
9. Moral and spiritual conditions in the kingdom will reach their highest plane since the fall of Adam.	27:6; 28:6, 17; 32:16; 42:7; 44:3; 45:8; 51:4; 61:11; 65:21–22
10. Governmental leadership in the kingdom will be superlative with the Messiah heading it up.	9:6–7; 11:2–3; 16:5; 24:23; 25:3; 32:1, 5; 33:22; 42:1, 4; 43:15; 52:13; 53:12; 55:3–5
11. Humans will enjoy long life in the kingdom.	65:20, 22
12. Knowledge of the Lord will be universal in the kingdom.	11:9; 19:21; 33:13; 40:5; 41:20; 45:6, 14; 49:26; 52:10, 13, 15; 54:13; 66:23
13. The world of nature will enjoy a great renewal in the kingdom.	12:3; 30:23–26; 32:15; 35:1–4, 6–7; 41:18–19; 43:19–20; 44:3, 23; 55:1–2, 13; 58:10–11
14. "Wild" animals will be tame in the kingdom.	11:6–9; 35:9; 65:25
15. Sorrow and mourning will not exist in the kingdom.	25:8; 60:20
16. An eternal kingdom, as a part of God's new creation, will follow the millennial kingdom.	24:23; 51:6, 16; 54:11–12; 60:11, 19; 65:17
17. The King will judge overt sin in the kingdom.	66:24

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Illustrations of God’s Judgment

Illustrations of God’s Judgment	
An Almond Branch (1:11–12)	Uprooting (12:17)
A Boiling Pot (1:13–16)	Linen Loincloth Ruined (13:1–11)
Lions (2:15; 4:7; 5:6; 50:17)	Jars Filled with Wine and Dashed Against One Another (13:12–14)
A Hot Wind (4:11–12; 18:17; 23:19; 25:32)	A Potter’s Vessel Shattered (19:10–11; cf. 22:28)
Wolf (5:6)	A Hammer [God’s Word] Crushing a Rock (23:29)
Leopard (5:6)	A Cup of Wrath (25:15)
Stripping Away Judah’s Branches (5:10)	Zion Plowed as a Field (26:18)
Fire (5:14)	Wearing Yokes of Wood and Iron (27:2; 28:13)
Making the House (Worship Center) like Shiloh (7:14)	A Hammer [Babylon] (50:23)
Serpents, Adders (8:17)	A Destroying Mountain [Babylon] (51:25)
Consuming Olive Branches (11:16–17)	
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Major Trials of Jeremiah

Major Trials of Jeremiah
1. Trial By Death Threats (11:18–23)
2. Trial By Isolation (15:15–21)
3. Trial By Stocks (19:14–20:18)
4. Trial By Arrest (26:7–24)
5. Trial By Challenge (28:10–16)
6. Trial By Destruction (36:1–32)
7. Trial By Violence and Imprisonment (37:15)
8. Trial By Starvation (38:1–6)
9. Trial By Chains (40:1)
10. Trial By Rejection (42:1–43:4)
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Object Lessons

Object Lessons
The Linen Waistband (13:1–11)

The Vessel Marred and Remade (18:1–11)
The Vessel Dashed upon the Rocks (19:10–11)
Two Baskets of Figs (24:1–10)
The Wooden and Iron Yokes (chs. 27–28)
The Purchase of Land (32:6–44)
The Stones in Egypt (43:8–10)
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Second Kings, Jeremiah, and Lamentations Compared

Second Kings, Jeremiah, and Lamentations Compared

	2 Kings 25 (See also 2 Chron. 36:11–21)	**Jeremiah**	**Lamentations**
1. The siege of Jerusalem	1–2	39:1–3; 52:4–5	2:20–22; 3:5, 7
2. The famine in the city	3	37:21; 52:6	1:11, 19; 2:11–12, 19–20; 4:4–5, 9–10; 5:9–10
3. The flight of the army and the king	4–7	39:4–7; 52:8–11	1:3, 6; 2:2; 4:19–20
4. The burning of the palace, temple, and city	8–9	39:8; 52:13	2:3–5; 4:11; 5:18
5. The breaching of the city walls	10	33:4–5; 52:7	2:7–9
6. The exile of the populace	11–12	28:3–4, 14; 39:9–10	1:1, 4–5, 18; 2:9, 14; 3:2, 19; 4:22; 5:2
7. The looting of the temple	13–15	51:51	1:10; 2:6–7
8. The execution of the leaders	18–21	39:6	1:15; 2:2, 20
9. The vassal status of Judah	22–25	40:9	1:1; 5:8–9
10. The collapse of the expected foreign help	24:7	27:1–11; 37:5–10	4:17; 5:6

Other Laments

Other Laments
Job 3:3–26; 7:1–21; 10:1–22
Psalms (over 40) e.g. Psalms 3; 120

Jeremiah 15:15–18; 17:14–18; 18:19–23
Ezekiel 19:1–14; 27:1–36; 32:1–21
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Beyond Lamentations: Hope of Restoration

Beyond Lamentations: Hope of Restoration
1. Isaiah 35:1–10
2. Jeremiah 30:1–31:40
3. Ezekiel 37:1–28
4. Hosea 3:5; 14:1–9
5. Joel 3:18–21
6. Amos 9:11–15
7. Micah 7:14–20
8. Zephaniah 3:14–20
9. Zechariah 14:1–11
10. Malachi 4:1–6
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Dates in Ezekiel

Dates in Ezekiel					
	Event/Verse	**Year**	**Month/Day**	**Date**	**Year**
1.	Call (1:2)	5	4/5	July 31	593
2.	Temple tour (8:1)	6	6/5	September 17	592
3.	Elders' visit (20:1)	7	5/10	August 17	591
4.	Siege begins (24:1)	9	10/10	January 15	588
5.	Against Tyre (26:1)	11	?/1	?	587/586
6.	Against Egypt (29:1)	10	10/12	January 7	587
7.	Against Tyre, Egypt (29:17)	27	1/1	April 26	571
8.	Against Pharaoh (30:20)	11	1/7	April 29	587
9.	Against Pharaoh (31:1)	11	3/1	June 21	587
10.	Lament for Pharaoh (32:1)	12	12/1	March 3	585
11.	Pharaoh to Sheol (32:17)	12	?/15	?	586/585
12.	Refugee report on Fall of Jerusalem (33:21)	12	10/5	January 8	585
13.	Vision of Future Temple Begins (40:1)	25	1/10	April 28	573
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Ezekiel’s Sign Experiences

Ezekiel’s Sign Experiences (cf. Ezek. 24:24, 27)
1. Ezekiel was housebound, tied up, and mute (3:23–27).
2. Ezekiel used a brick and an iron plate as illustrations in his preaching (4:1–3).
3. Ezekiel had to lie on his left side for 390 days and his right side for 40 days (4:4–8).
4. Ezekiel had to eat in an unclean manner (4:9–17).
5. Ezekiel had to shave his head and beard (5:1–4).
6. Ezekiel had to pack his bags and dig through the wall of Jerusalem (12:1–14).
7. Ezekiel had to eat his bread with trembling and drink water with quivering (12:17–20).
8. Ezekiel brandished a sharp sword and struck his hands together (21:8–17).
9. Ezekiel portrayed Israel in the smelting furnace (22:17–22).
10. Ezekiel had to cook a pot of stew (24:1–14).
11. Ezekiel could not mourn at the death of his wife (24:15–24).
12. Ezekiel was mute for a season (24:25–27).
13. Ezekiel put two sticks together and they became one (37:15–28).
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Millennial Sacrifices

Millennial Sacrifices	
Levitical	**Millennial***
1. Burnt—Lev. 1:3–17	1. Burnt—Ezek. 40:39
2. Grain—Lev. 2:1–16	2. Grain—Ezek. 45:15
3. Peace—Lev. 3:1–17	3. Peace—Ezek. 45:15
4. Sin—Lev. 4:1–35	4. Sin—Ezek. 40:39
5. Guilt—Lev. 5:1–6:7	5. Guilt—Ezek. 40:39
6. Drink—Lev. 23:13, 37	6. Drink—Ezek. 45:17
* Isa. 56:7; 66:20–23; Jer. 33:18 further confirm the burnt and grain offerings.	
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Millennial Feasts

Millennial Feasts	
Levitical	**Millennial**
1. N/A	1. New Year—Ezek. 45:18–20
2. Passover—Lev. 23:5	2. Passover—Ezek. 45:21–24

3. Unleavened Bread—Lev. 23:6–8	3. Unleavened Bread—Ezek. 45:21–24
4. Pentecost—Lev. 23:9–22	4. N/A
5. Trumpets—Lev. 23:23–25	5. N/A
6. Atonement—Lev. 23:26–32	6. N/A
7. Booths— Lev. 23:33–44	7. Booths—Ezek. 45:25
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An Overview of Daniel’s Kingdoms

An Overview of Daniel’s Kingdoms			
I. Daniel 2/Daniel 7			
	A.	Babylon	2:32, 37–38; 7:4, 17
	B.	Medo-Persia	2:32, 39; 7:5, 17
	C.	Greece	2:32, 39; 7:6, 17
	D.	Rome	2:33, 40; 7:7, 17, 23
	E.	Revived Rome	2:33, 41–43; 7:7–8, 11, 24–25
	F.	Millennium	2:34–35, 44–45; 7:13–14, 26–27
II. Daniel 8/Daniel 11			
	A.	Medo-Persia	8:3–8, 20–21; 10:20–21; 11:2–35
	B.	Greece	8:3–8, 20–21; 10:20–21; 11:2–35
	C.	Revived Rome	8:9–12, 23–26; 11:36–45.
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God’s Lovingkindness to Israel

God’s Lovingkindness to Israel		
HOSEA and GOMER		**GOD and ISRAEL**
BETROTHAL	Hos. 1:2	Assumed; Jer. 2:2; Ezek. 16:8
ONE FLESH	Hos. 1:3	Assumed; Jer. 3:1; Ezek. 16:9–14
ADULTERY	Hos. 2:2; 3:1	Hos. 2:5; 4:12; Jer. 3:6; 5:7; Ezek. 16:15–34
DIVORCE	Hos. 3:1	Hos. 2:2; Jer. 3:8–10, 20; Ezek. 16:35–59
REMARRIAGE	Hos. 3:3–5	Hos. 1:10–11; 2:14–23; 14:4–9; Jer. 3:22–4:2; Ezek. 16:60–63
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Day of the Lord

Day of the Lord

SEVENTEEN EXPLICIT MENTIONS OF “DAY OF THE LORD” IN THE OLD TESTAMENT			
1. Obadiah 15	6. Joel 3:14	11. Isaiah 13:9	16. Ezekiel 30:3
2. Joel 1:15	7. Amos 5:18	12. Zephaniah 1:7	17. Malachi 4:5
3. Joel 2:1	8. Amos 5:18	13. Zephaniah 1:14	
4. Joel 2:11	9. Amos 5:20	14. Zephaniah 1:14	
5. Joel 2:31	10. Isaiah 13:6	15. Ezekiel 13:5	
FOUR EXPLICIT MENTIONS OF “DAY OF THE LORD” IN THE NEW TESTAMENT			
1. Acts 2:20	2. 1 Thessalonians 5:2	3. 2 Thessalonians 2:2	4. 2 Peter 3:10
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Five Visions of Amos

Five Visions of Amos
1. Vision of Locusts (7:1–3)
2. Vision of Fire (7:4–6)
3. Vision of the Plumb Line (7:7–9)
4. Vision of the Summer Fruit (8:1–14)
5. Vision of the Lord (9:1–10)
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The Ultimate Restoration of Israel

The Ultimate Restoration of Israel	
1. Isa. 27; 42–44; 65; 66	8. Obad. 17, 21
2. Jer. 30–33	9. Mic. 7:14–20
3. Ezek. 36; 37; 40–48	10. Zeph. 3:14–20
4. Dan. 9:20–27; 12:1–3	11. Hag. 2:20–23
5. Hos. 2:14–23; 14:4–7	12. Zech. 13–14
6. Joel 3:18–21	13. Mal. 4:1–3
7. Amos 9:11–15	
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God’s Judgment on Edom

God’s Judgment on Edom
More than any other nation mentioned in the OT, Edom is the supreme object of God’s wrath.

• Ps. 83:5–18; 137:7
• Isa. 11:14; 21:11–12; 34:5; 63:1–6
• Jer. 49:7–22
• Lam. 4:21–22
• Ezek. 25:12–14; 35:1–15
• Joel 3:19
• Amos 1:11–12; 9:11–12
• Mal. 1:2–5
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Ten Miracles in Jonah

Ten Miracles in Jonah
1. 1:4 “the Lord hurled a great wind upon the sea”
2. 1:7 “the lot fell on Jonah”
3. 1:15 “the sea ceased from its raging”
4. 1:17 “the Lord appointed a great fish”
5. 1:17 “to swallow up Jonah (alive)”
6. 2:10 “the Lord spoke to the fish . . . it vomited Jonah out onto the dry land”
7. 3:10 “God saw what they did . . . they turned from their evil way”
8. 4:6 “the Lord God appointed a plant”
9. 4:7 “God appointed a worm”
10. 4:8 “God appointed a scorching east wind”
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God’s Forgiveness of Sin

God’s Forgiveness of Sin
1. God removes our sins as far as the east is from the west (Ps. 103:12)
2. God completely cleanses us from the stain of our sins (Isa. 1:18)
3. God throws our sins behind his back (Isa. 38:17)
4. God remembers our sins no more (Jer. 31:34)
5. God treads our sins underfoot (Mic. 7:19)
6. God casts our sins into the depths of the sea (Mic. 7:19)
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God’s Judgment Against Assyria/Neneveh

God’s Judgment Against Assyria/Nineveh	
IN RETROSPECT—Fulfilled	
1. Jer. 50:17–18	
2. Ezek. 32:22–23	
IN PROSPECT—Prophesied	
1. Isa. 10:5	6. Mic. 5:5–6
2. Isa. 10:24–27	7. Nah. 1:1
3. Isa. 14:24–25	8. Nah. 2:8
4. Isa. 30:31–33	9. Nah. 3:7, 18
5. Isa. 31:8–9	10. Zeph. 2:13–15
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Other Psalms

Other Psalms	
1. “The Song of Deliverance”	Exodus 15:1–18
2. “The Song of Moses”	Deuteronomy 32:1–43
3. “The Song of Deborah”	Judges 5:1–31
4. “The Song of Hannah”	1 Samuel 2:1–10
5. “The Song of the Women”	1 Samuel 18:6–7
6. “The Song of David”	2 Samuel 22:1–51
7. “The Song of Hezekiah”	Isaiah 38:9–20
8. “The Song of Jonah”	Jonah 2:1–9
9. “The Song of Habakkuk”	Habakkuk 3:1–19

10. “The Song of Mary”	Luke 1:46–55
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“Day of the Lord” Fulfillments

“Day of the Lord” Fulfillments	
Near	**Far**
Obadiah 1–14	Obadiah 15–21
Joel 1:15; 2:1, 11	Joel 2:31 (3:1); 3:14
Amos 5:18–20	———
———	Isaiah 2:12
Isaiah 13:6	Isaiah 13:9
Zephaniah 1:7	Zephaniah 1:14
Ezekiel 13:5; 20:3	———
———	Zechariah 14:1
———	Malachi 4:5
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God’s “I Wills” of Restoration

God’s “I Wills” of Restoration	
Zephaniah 3:18–20	
1. I will gather	3:18
2. I will deal	3:19
3. I will save	3:19
4. I will change	3:19
5. I will bring you in	3:20
6. I will make you	3:20
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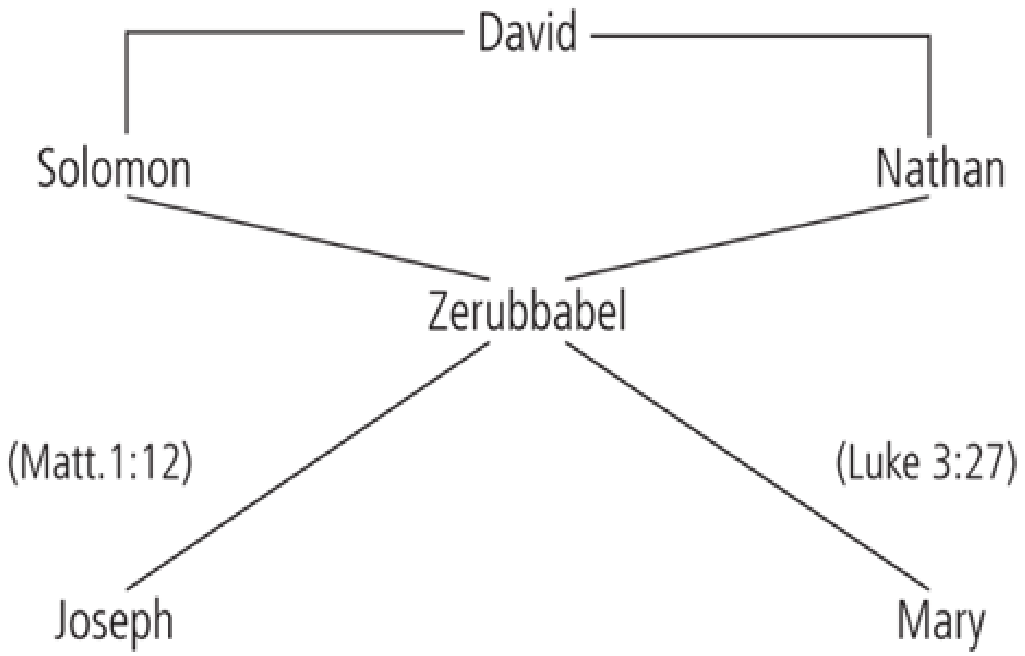
Zerubbabel



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The Temples of the Bible

The Temples of the Bible			
Identification	**Date**	**Description**	**References**
The Tabernacle (mobile Temple)	c. 1444 B.C.	Detailed plan received by Moses from the Lord Constructed by divinely appointed artisans Desecrated by Nadab and Abihu	Ex. 25–30; 35:30–40:38; Lev. 10:1–7
Solomon’s Temple	966–586 B.C.	Planned by David Constructed by Solomon Destroyed by Nebuchadnezzar	2 Sam. 7:1–29; 1 Kings 8:1–66; Jer. 32:28–44
Zerubbabel’s Temple	516–169 B.C.	Envisioned by Zerubbabel Constructed by Zerubbabel and the elders of the Jews Desecrated by Antiochus Epiphanes	Ezra 3:1–8; 4:1–14; 6:1–22
Herod’s Temple	19 B.C.–A.D. 70	Zerubbabel’s temple restored by Herod the Great Destroyed by the Romans	Mark 13:2, 14–23; Luke 1:11–20; 2:22–38; 2:42–51; 4:21–24; Acts 21:27–33

The Present Temple	Present Age	Found in the heart of the believer The body of the believer is the Lord’s only temple until the Messiah returns	1 Cor. 6:19–20; 2 Cor. 6:16–18
The Temple of Revelation 11	Tribulation Period	To be constructed during the tribulation by the Antichrist To be desecrated and destroyed	Dan. 9:2; Matt. 24:15; 2 Thess. 2:4; Rev. 17:18
Ezekiel’s (Millennial) Temple	Millennium	Envisioned by the prophet Ezekiel To be built by the Messiah during his millennial reign	Ezek. 40:1–42:20; Zech. 6:12–13
The Eternal Temple of His Presence	The Eternal Kingdom	The greatest temple of all (“Its temple is the Lord God the Almighty and the Lamb”) A spiritual temple	Rev. 21:22; 22:1–21
The temple (Greek *hieron*) is a place of worship, a sacred or holy space built primarily for the national worship of God.			
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Other Names for Jerusalem

Other Names for Jerusalem
Lit., “The city of peace”
• The city of our God (Ps. 48:1)
• The city of the great King (Ps. 48:2)
• The city of the Lord of hosts (Ps. 48:8)
• Salem (Ps. 76:2)
• Zion (Ps. 76:2)
• The city of righteousness (Isa. 1:26)
• The faithful city (Isa. 1:26)
• Ariel, i.e., Lion of God (Isa. 29:1)
• The holy city (Isa. 52:1)
• City of the Lord (Isa. 60:14)
• “My Delight Is in Her” (Isa. 62:4)
• The throne of the Lord (Jer. 3:17)
• The Lord is our righteousness (Jer. 33:16)
• The perfection of beauty (Lam. 2:15)
• The joy of all the earth (Lam. 2:15)
• The Lord Is There [YHWH Shammah] (Ezek. 48:35)
• The holy mountain (Zech. 8:3)
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Old Testament Names for God

Old Testament Names for God	
1. Elohim, “God,” i.e., His power and might	Gen. 1:1; Ps. 19:1
2. El-Elyon, “The God Most High”	Gen. 14:17–20; Isa. 14:13–14
3. El-Olam, “The everlasting God”	Isa. 40:28–31
4. El-Roi, “The God of seeing”	Gen. 16:13
5. El-Shaddai, “God Almighty”	Gen. 17:1; Ps. 91:1
6. Adonai, “master,” i.e., the Lordship of God	Mal. 1:6
7. Jehovah (Yahweh), “The Lord,” i.e., God’s eternal nature	Gen. 2:4
8. Jehovah-Jireh, “The Lord will provide”	Gen. 22:13–14
9. Jehovah-Maccaddeshem, “The Lord, sanctify you”	Ex. 31:13
10. Jehovah-Nissi, “The Lord Is My Banner”	Ex. 17:15
11. Jehovah-Rapha, “The Lord, your healer”	Ex. 15:26
12. Jehovah-Rohi, “The Lord is my shepherd”	Ps. 23:1
13. Jehovah-Sabbaoth, “The Lord of hosts”	Isa. 6:1–3
14. Jehovah-Shalom, “The Lord Is Peace”	Judg. 6:24
15. Jehovah-Shammah, “The Lord Is There”	Ezek. 48:35
16. Jehovah-Tsidkenu, “The Lord is our righteousness”	Jer. 23:6
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The Parables of Jesus

The Parables of Jesus			
Parable	**Matthew**	**Mark**	**Luke**
1. Lamp Under a Basket	5:14–16	4:21–22	8:16–17; 11:33–36
2. A Wise Man Builds on Rock and a Foolish Man Builds on Sand	7:24–27		6:47–49
3. Unshrunk (New) Cloth on an Old Garment	9:16	2:21	5:36
4. New Wine in Old Wineskins	9:17	2:22	5:37–38
5. The Sower	13:3–23	4:2–20	8:4–15
6. The Weeds	13:24–30		
7. The Mustard Seed	13:31–32	4:30–32	13:18–19
8. The Leaven	13:33		13:20–21
9. The Hidden Treasure	13:44		
10. The Pearl of Great Value	13:45–46		
11. The Net	13:47–50		

12. The Lost Sheep	18:12–14		15:3–7
13. The Unforgiving Servant	18:23–35		
14. The Laborers in the Vineyard	20:1–16		
15. The Two Sons	21:28–32		
16. The Wicked Tenants	21:33–45	12:1–12	20:9–19
17. The Wedding Feast	22:2–14		
18. The Fig Tree	24:32–44	13:28–32	21:29–33
19. The Wise and Foolish Virgins	25:1–13		
20. The Talents	25:14–30		
21. The Growing Seed		4:26–29	
22. The Master on a Journey		13:33–37	
23. The Moneylender and Two Debtors			7:41–43
24. The Good Samaritan			10:30–37
25. A Friend in Need			11:5–13
26. The Rich Fool			12:16–21
27. The Watchful Servants			12:35–40
28. The Faithful Servant and the Evil Servant			12:42–48
29. The Barren Fig Tree			13:6–9
30. The Great Banquet			14:16–24
31. Building a Tower and a King Making War			14:25–35
32. The Lost Coin			15:8–10
33. The Lost Son			15:11–32
34. The Dishonest Manager			16:1–13
35. The Rich Man and Lazarus			16:19–31
36. Unworthy Servants			17:7–10
37. The Persistent Widow			18:1–8
38. The Pharisee and the Tax Collector			18:9–14
39. The Ten Minas			19:11–27

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A Brief Overview of Christ’s Life

A Brief Overview of Christ’s Life	
6 B.C.	
	Birth of Christ
	Death of Herod the Great

1 B.C.	
A.D. 1	
	Growth and Early Life
A.D. 5	
	First Passover in Jerusalem
A.D. 10	
A.D. 15	
	Adolescence and Early Manhood
A.D. 20	
A.D. 25	
	Baptism of Christ
	Ministry, Death, and Resurrection
A.D. 30	
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A Brief Overview of Christ's Ministry

A Brief Overview of Christ's Ministry	
26	
winter	

	Public Ministry of John
spring	
	Baptism of Christ
summer	The temptation
fall	
27	
winter	
	End of John’s Ministry and Beginning of Christ’s
spring	First Passover in his public ministry
summer	Nicodemus’s interview with Christ
fall	Challenge of a spiritual harvest
28	
winter	
	Disciples called
spring	Second Passover (not mentioned in Gospels)
summer	**Ministry in Galilee**
	Feast of Booths; Sabbath controversies
fall	Sermon on the Mount
29	First public rejection; parabolic ministry begun
winter	Final Galilean campaign
	Third Passover
spring	The Bread of Life
	Ministry around Galilee
summer	Lesson of Messiahship learned and confirmed
	Feast of Booths
fall	**Later Judean Ministry**
30	Feast of Dedication
winter	**Ministry in and around Perea**
spring	**Passion Week**
	Resurrection and Ascension
summer	
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The Passovers of Christ’s Ministry

The Passovers of Christ’s Ministry	
A.D. 27	First Passover of Christ’s Ministry
A.D. 28	Second Passover of Christ’s Ministry
A.D. 29	Third Passover of Christ’s Ministry
A.D. 30	Crucifixion of Christ
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Christ’s Passion Week

Christ’s Passion Week	
a.m.	
Sunday	Crowds Visit JEsus and Lazarus in Bethany
p.m.	
a.m.	
Monday	Triumphal Entry
p.m.	
a.m.	Cursing of the Fig Tree
Tuesday	Request of Some Greeks
p.m.	Cleansing the Temple
a.m.	Withered Fig Tree
Wednesday	Official Challenge of Christ’s Authority
p.m.	The Olivet Discourse
a.m.	
Thursday	
p.m.	The Last Supper
	The Upper Room Discourse
a.m.	Betrayal and Arrest; Trial
Friday	Crucifixion
p.m.	Burial
a.m.	
Saturday	
p.m.	
a.m.	

Sunday	Post-Resurrection Appearances
p.m.	

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The Miracles of Jesus

The Miracles of Jesus

Miracle	**Matthew**	**Mark**	**Luke**	**John**
1. Cleansing a Leper	8:2	1:40	5:12	
2. Healing a Centurion’s Servant (of paralysis)	8:5		7:1	
3. Healing Peter’s Mother-in-Law	8:14	1:30	4:38	
4. Healing the Sick at Evening	8:16	1:32	4:40	
5. Stilling the Storm	8:23	4:35	8:22	
6. Demons Entering a Herd of Swine	8:28	5:1	8:26	
7. Healing a Paralytic	9:2	2:3	5:18	
8. Raising the Ruler’s Daughter	9:18, 23	5:22, 35	8:40, 49	
9. Healing the Hemorrhaging Woman	9:20	5:25	8:43	
10. Healing Two Blind Men	9:27			
11. Curing a Demon-Possessed, Mute Man	9:32			
12. Healing a Man’s Withered Hand	12:9	3:1	6:6	
13. Curing a Demon-Possessed, Blind and Mute Man	12:22		11:14	
14. Feeding the Five Thousand	14:13	6:30	9:10	6:1
15. Walking on the Sea	14:25	6:48		6:19
16. Healing the Canaanite Woman’s Daughter	15:21	7:24		
17. Feeding the Four Thousand	15:32	8:1		
18. Healing the Boy with a Demon	17:14	9:17	9:38	
19. Two-drachma Tax in the Fish’s Mouth	17:24			
20. Healing Two Blind Men	20:30	10:46	18:35	
21. Withering the Fig Tree	21:18	11:12		
22. Casting Out an Unclean Spirit		1:23	4:33	
23. Healing a Deaf-Mute		7:31		
24. Healing a Blind Man at Bethsaida		8:22		
25. Escape from the Hostile Multitude			4:30	
26. Catch of Fish			5:1	
27. Raising of a Widow’s Son at Nain			7:11	
28. Healing the Afflicted, Bent Woman			13:11	
29. Healing the Man with Dropsy			14:1	
30. Cleansing the Ten Lepers			17:11	
31. Restoring a Servant’s Ear			22:51	
32. Turning Water into Wine				2:1

33. Healing the Royal Official’s Son (of fever)				4:46
34. Healing an Afflicted Man at Bethesda				5:1
35. Healing the Man Born Blind				9:1
36. Raising of Lazarus				11:43
37. Second Catch of Fish				21:1

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New Testament Women

New Testament Women

Mary, the virgin mother of Jesus, has a place of honor among the women of the New Testament. She is an enduring example of faith, humility, and service (Luke 1:26–56). Other notable women of the New Testament include the following:

Name	Description	Biblical Reference
Anna	Recognized Jesus as the long-awaited Messiah	Luke 2:36–38
Bernice	Sister of Agrippa before whom Paul made his defense	Acts 25:13
Candace	A queen of Ethiopia	Acts 8:27
Chloe	Woman who knew of divisions in the church at Corinth	1 Cor. 1:11
Claudia	Christian of Rome	2 Tim. 4:21
Damaris	Woman of Athens converted under Paul’s ministry	Acts 17:34
Dorcas (Tabitha)	Christian in Joppa who was raised from the dead by Peter	Acts 9:36–41
Drusilla	Wife of Felix, governor of Judea	Acts 24:24
Elizabeth	Mother of John the Baptist	Luke 1:5, 13
Eunice	Mother of Timothy	2 Tim. 1:5
Herodias	Queen who demanded the execution of John the Baptist	Matt. 14:3–10
Joanna	Provided for the material needs of Jesus	Luke 8:3
Lois	Grandmother of Timothy	2 Tim. 1:5
Lydia	Converted under Paul’s ministry in Philippi	Acts 16:14
Martha and Mary	Sisters of Lazarus; friends of Jesus	Luke 10:38–42
Mary Magdalene	Woman from whom Jesus cast out demons	Matt. 27:56–61; Mark 16:9
Phoebe	A servant, perhaps a deaconess, in the church at Cenchreae	Rom. 16:1–2
Priscilla	Wife of Aquila; laborer with Paul at Corinth and Ephesus	Acts 18:2, 18–19
Salome	Mother of Jesus’ disciples James and John	Matt. 20:20–24
Sapphira	Held back goods from the early Christian community	Acts 5:1

Susanna	Provided for the material needs of Jesus	Luke 8:3
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The Eight Signs

The Eight Signs	
Turns water into wine (John 2:1–12)	Jesus is the source of life.
Heals an official’s son (John 4:46–54)	Jesus is master over distance.
Heals a lame man at the pool of Bethesda (John 5:1–17)	Jesus is master over time.
Feeds 5,000 (John 6:1–14)	Jesus is the bread of life.
Walks on water, stills a storm (John 6:15–21)	Jesus is master over nature.
Heals a man blind from birth (John 9:1–41)	Jesus is the light of the world.
Raises Lazarus from the dead (John 11:17–45)	Jesus has power over death.
Causes abundant catch of fish (John 21:6)	Jesus is master over the animal world.
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The “I am” Statements

The “I am” Statements
Twenty-three times in all we find our Lord’s meaningful “I am” (ego eimi, Greek) in the Greek text of this Gospel (John 4:26; 6:20, 35, 41, 48, 51; 8:12, 18, 24, 28, 58; 10:7, 9, 11, 14; 11:25; 13:19; 14:6; 15:1, 5; 18:5, 6, 8). In several of these, he joins his “I am” with seven tremendous metaphors, which are expressive of his saving relationship toward the world.
“I am the bread of life” (John 6:35, 41, 48, 51).
“I am the light of the world” (John 8:12).
“I am the door of the sheep” (John 10:7, 9).
“I am the good shepherd” (John 10:11, 14).
“I am the resurrection and the life” (John 11:25).
“I am the way, and the truth, and the life” (John 14:6).
“I am the true vine” (John 15:1, 5).
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Ministries of the Holy Spirit

Ministries of the Holy Spirit			
• Baptismal Medium	1 Cor. 12:13	• Provides Spiritual Character	Gal. 5:16, 18, 25
• Calls to Ministry	Acts 13:2–4	• Regenerates	John 3:5–6, 8

• Channel of Divine Revelation	2 Sam. 23:2; Neh. 9:30; Zech. 7:12; John 14:17	• Restrains/Convicts of Sin	Gen. 6:3; John 16:8–10; Acts 7:51
• Empowers	Ex. 31:2–3; Judg. 13:25; Acts 1:8	• Sanctifies	Rom. 15:16; 1 Cor. 6:11; 2 Thess. 2:13
• Fills	Luke 4:1; Acts 2:4; Eph. 5:18	• Seals	2 Cor. 1:22; Eph. 1:14; 4:30
• Guarantees	2 Cor. 1:22; 5:5; Eph. 1:14	• Selects Overseers	Acts 20:28
• Guards	2 Tim. 1:14	• Source of Fellowship	2 Cor. 13:14; Phil. 2:1
• Helps	John 14:16, 26; 15:26; 16:7	• Source of Liberty	2 Cor. 3:17–18
• Illuminates	1 Cor. 2:10–13	• Source of Power	Eph. 3:16
• Indwells	Rom. 8:9–11; 1 Cor. 3:16; 6:19	• Source of Unity	Eph. 4:3–4
• Intercedes	Rom. 8:26–27	• Source of Spiritual Gifts	1 Cor. 12:4–11
• Produces Fruit	Gal. 5:22–23	• Teaches	John 14:26; Acts 15:28; 1 John 2:20, 27
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Major Sermons in Acts

Major Sermons in Acts		
Sermon	**Theme**	**Reference**
Peter to crowds at Pentecost	Peter’s explanation of the meaning of Pentecost	Acts 2:14–40
Peter to crowds at the temple	The Jewish people should repent for crucifying the Messiah	Acts 3:12–26
Peter to Sanhedrin	Testimony that a helpless man was healed by the power of Jesus	Acts 4:5–12
Stephen to Sanhedrin	Stephen’s rehearsal of Jewish history, accusing the Jews of killing the Messiah	Acts 7:2–53
Peter to Gentiles	Gentiles can be saved in the same manner as Jews	Acts 10:28–47
Peter to church at Jerusalem	Peter’s testimony of his experiences at Joppa and a defense of his ministry to the Gentiles	Acts 11:4–18
Paul to synagogue at Antioch	Jesus was the Messiah in fulfillment of Old Testament prophecies	Acts 13:16–41
Peter to Jerusalem Council	Salvation by grace available to all	Acts 15:7–11
James to Jerusalem Council	Gentile converts do not require circumcision	Acts 15:13–21
Paul to Ephesian elders	Remain faithful in spite of false teachers and persecution	Acts 20:17–35

Paul to crowd at Jerusalem	Paul's statement of his conversion and his mission to the Gentiles	Acts 22:1–21
Paul to Sanhedrin	Paul's defense, declaring himself a Pharisee and a Roman citizen	Acts 23:1–6
Paul to King Agrippa	Paul's statement of his conversion and his zeal for the gospel	Acts 26:2–23
Paul to Jewish leaders at Rome	Paul's statement about his Jewish heritage	Acts 28:17–20
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The Glories of Christ

The Glories of Christ
"Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God . . ." (2 Cor. 3:5)
One of the great tenets of Scripture is the claim that Jesus Christ is completely sufficient for all matters of life and godliness (2 Pet. 1:3–4)! He is sufficient for creation (Col. 1:16–17), salvation (Heb. 10:10–12), sanctification (Eph. 5:26–27), and glorification (Rom. 8:30). So pure is he that there is no blemish, stain, spot of sin, defilement, lying, deception, corruption, error, or imperfection (1 Pet. 1:18–20).
So complete is he that there is no other God besides him (Isa. 45:5); he is the only begotten Son (John 1:14, 18); all the treasures of wisdom and knowledge are in him (Col. 2:3); the fullness of deity dwells bodily in him (Col. 2:9); he is heir of all things (Heb. 1:2); he created all things and all things were made by him, through him, and for him (Col. 1:16); he holds all things together by the word of his power (Col. 1:17; Heb. 1:3); he is the firstborn of all creation (Col. 1:15); he is the exact imprint of God (Heb. 1:3).
He is the only Mediator between God and man; he is the Sun that enlightens; the Physician that heals; the Wall of Fire that defends; the Friend that comforts; the Pearl that enriches; the Ark that supports; and the Rock to sustain under the heaviest of pressures; he is seated at the right hand of the throne of the Majesty on high (Heb. 1:3; 8:1); he is superior to the angels (Heb. 1:4–14); better than Moses; better than Aaron; better than Joshua; better than Melchizedek; better than all the prophets; greater than Satan (Luke 4:1–12); and stronger than death (1 Cor. 15:55).
He has no beginning and no end (Rev. 1:17–18); he is the spotless Lamb of God; he is our Peace (Eph. 2:14); he is our Hope (1 Tim. 1:1); he is our Life (Col. 3:4); he is the living and true Way (John 14:6); he is the Glory of Israel (1 Sam. 15:29); he is the Root and Descendant of David, the Bright Morning Star (Rev. 22:16); he is Faithful and True (Rev. 19:11); he is the Founder and Perfecter of our faith (Heb. 12:1–2); he is the Founder of our Salvation (Heb. 2:10); he is the Champion; he is the Chosen One (Isa. 42:1); he is the Apostle and High Priest of our confession (Heb. 3:1); he is the Righteous Servant (Isa. 53:11).
He is the Lord of Hosts, the Redeemer—the Holy One of Israel, the God of the whole earth (Isa. 54:5); he is the Man of Sorrows (Isa. 53:3); he is the Light; he is the Son of Man (Matt. 20:28); he is the Vine; he is the Bread of Life; he is the Door; he is Lord (Phil. 2:10–13); he is Prophet, Priest, and King (Heb. 1:1–3); he is our Sabbath rest (Heb. 4:9); he is our Righteousness (Jer. 23:6); he is the Wonderful Counselor, the Mighty God, the Everlasting Father, the Prince of Peace (Isa. 9:6); he is the Chief Shepherd (1 Pet. 5:4); he is Lord God of hosts; he is Lord of the nations; he is the Lion of

Judah; the Living Word; the Rock of Salvation; the Eternal Spirit; he is the Ancient of Days; Creator and Comforter; Messiah; and he is the great I am (John 8:58)!
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Titles of Christ

Titles of Christ		
Name or Title	**Significance**	**Biblical Reference**
Adam, Last Adam	First of the new race of the redeemed	1 Cor. 15:45
Alpha and Omega	The beginning and ending of all things	Rev. 21:6
Bread of Life	The one essential food	John 6:35
Cornerstone	A sure foundation for life	Eph. 2:20
Chief Shepherd	Protector, sustainer, and guide	1 Pet. 5:4
Firstborn from the Dead	Leads us into resurrection and eternal life	Col. 1:18
Good Shepherd	Provider and caretaker	John 10:11
Great Shepherd of the Sheep	Trustworthy guide and protector	Heb. 13:20
High Priest	A perfect sacrifice for our sins	Heb. 3:1
Holy One of God	Sinless in his nature	Mark 1:24
Immanuel (God with Us)	Stands with us in all life’s circumstances	Matt. 1:23
King of kings, Lord of lords	The Almighty, before whom every knee will bow	Rev. 19:16
Lamb of God	Gave his life as a sacrifice on our behalf	John 1:29
Light of the World	Brings hope in the midst of darkness	John 9:5
Lord of Glory	The power and presence of the living God	1 Cor. 2:8
Mediator between God and Men	Brings us into God’s presence redeemed and forgiven	1 Tim. 2:5
Only Son from the Father	The unique, one-of-a-kind Son of God	John 1:14
Prophet	Faithful proclaimer of the truths of God	Acts 3:22
Savior	Delivers from sin and death	Luke 1:47
Offspring of Abraham	Mediator of God’s covenant	Gal. 3:16
Son of Man	Identifies with us in our humanity	Matt. 11:19
The Word	Present with God at the creation	John 1:1
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Names of Satan

Names of Satan		
1. Accuser	Opposes believers before God	Rev. 12:10
2. Adversary	Against God	1 Pet. 5:8

3. Ancient serpent	Deceiver in garden	Rev. 12:9; 20:2
4. Beelzebul	Lord of the fly	Matt. 12:24
5. Belial	Worthless	2 Cor. 6:15
6. Devil	Slanderer	Matt. 4:1
7. Dragon	Destructive	Rev. 12:3, 7, 9
8. Enemy	Opponent	Matt. 13:28
9. Evil one	Intrinsically evil	John 17:15
10. God of this world	Influences thinking of world	2 Cor. 4:4
11. Liar	Perverts the truth	John 8:44
12. Murderer	Leads people to eternal death	John 8:44
13. Prince of demons	Leader of fallen angels	Mark 3:22
14. Prince of the power of the air	Control of unbelievers	Eph. 2:2
15. Roaring lion	One who destroys	1 Pet. 5:8
16. Ruler of this world	Rules in world system	John 12:31
17. Satan	Adversary	1 Tim. 5:15
18. Tempter	Solicits people to sin	1 Thess. 3:5
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A Comparison of Paul’s Two Roman Imprisonments

A Comparison of Paul’s Two Roman Imprisonments	
First Imprisonment	**Second Imprisonment**
Acts 28—Wrote the Prison Epistles	Wrote 2 Timothy
Accused by Jews of heresy and sedition against the empire	Persecuted by Rome and arrested as a criminal
Local sporadic persecutions (A.D. 60–63)	Neronian persecution (A.D. 64–68)
Decent living conditions in a rented house (Acts 28:30–31)	Poor conditions in a cold, dark dungeon
Many friends visited him	Virtually alone (only Luke with him)
Many opportunities for Christian witness were available	Opportunities for witness were restricted
Was optimistic for release and freedom (Phil. 1:24–26)	Anticipated his execution (2 Tim. 4:6)
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Profile of an Apostate

Profile of an Apostate

1. Ungodly (v. 4)	10. Grumblers (v. 16)
2. Morally perverted (v. 4)	11. Malcontents (v. 16)
3. Deny Christ (v. 4)	12. Self seeking (v. 16)
4. Defile the flesh (v. 8)	13. Arrogant speakers (v. 16)
5. Reject authority (v. 8)	14. Showing favoritism (v. 16)
6. Blaspheme holy angels (v. 8)	15. Scoffers (v. 18)
7. Dreamers (v. 8)	16. Cause division (v. 19)
8. Ignorant (v. 10)	17. Worldly minded (v. 19)
9. Self-destructive (v. 10)	18. Devoid of the Spirit (v. 19)
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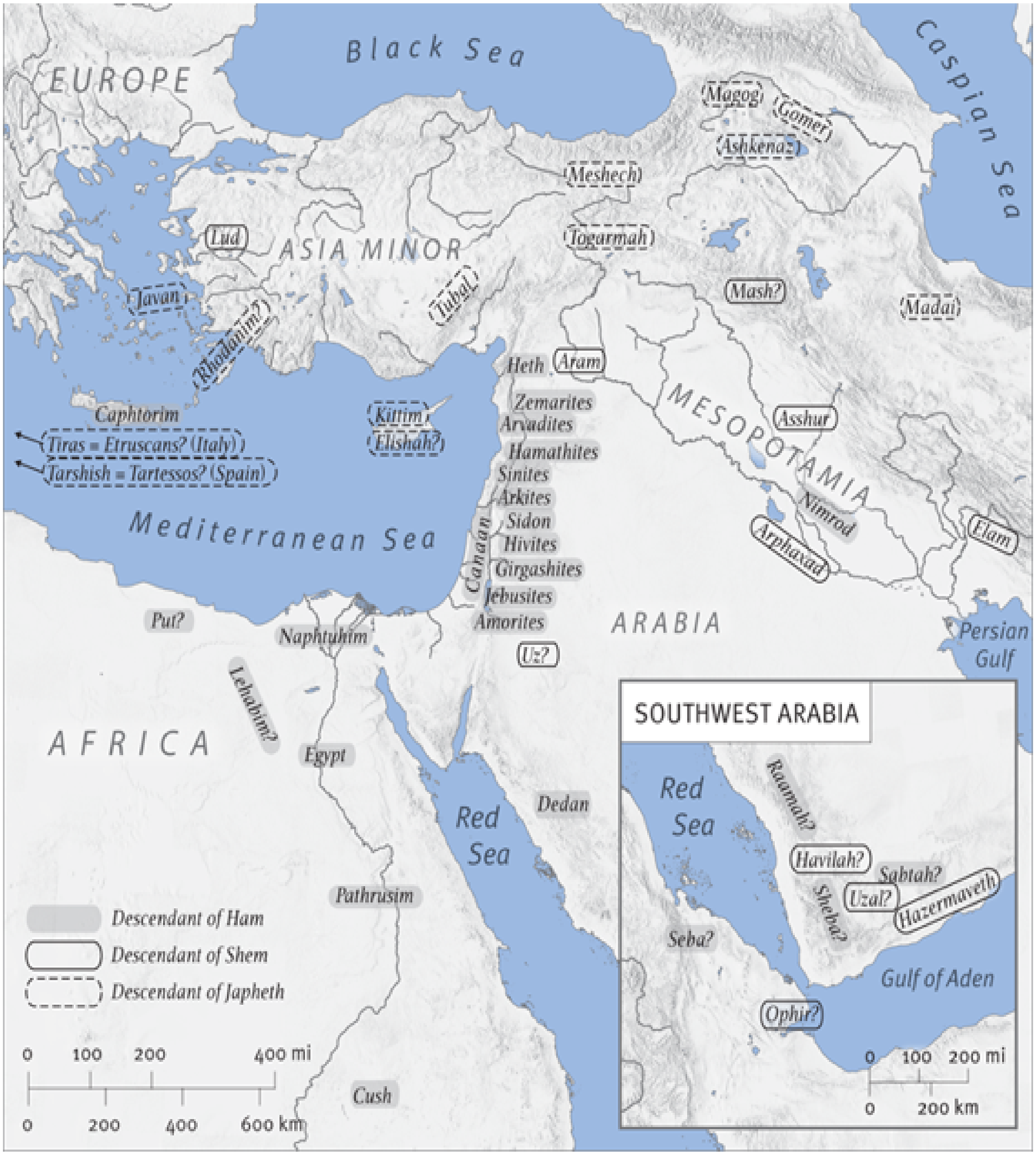
Table of Nations

c. 2200 B.C.

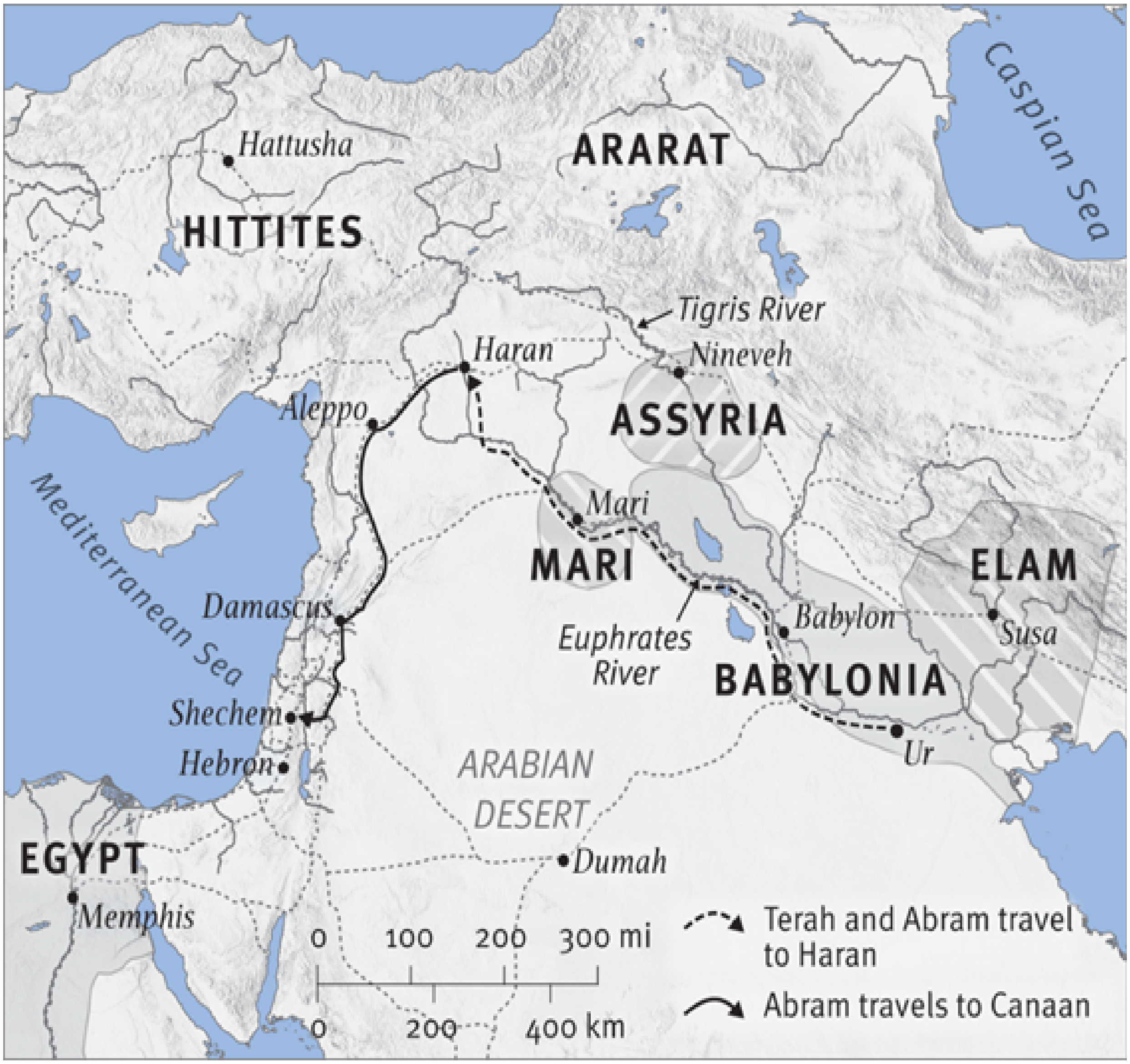
Many of the people groups mentioned in Gen. 10 can be identified with relative certainty. In general, the descendants of Ham settled in North Africa and the eastern Mediterranean coast, the descendants of Shem in Mesopotamia and Arabia, and the descendants of Japheth in Europe and the greater area of Asia Minor.


Black Sea
Caspian Sea
EUROPE
Magog
Gomer
Ashkenaz
Meshech
Lud
ASIA MINOR
Togarmah
Javan
Tubal
Rhodanim?
Mash?
Madai
Heth
Aram
Caphtorim
Zemarites
Arvadites
Kittim
Elishah?
Tiras = Etruscans? (Italy)
Tarshish = Tartessos? (Spain)
Hamathites
MESOPOTAMIA
Asshur
Sinites
Arkites
Sidon
Hivites
Nimrod
Arphaxad
Elam
Mediterranean Sea
Canaan
Girgashites
Jebusites
Amorites
ARABIA
Put?
Naphtuhim
Persian Gulf
Uz?
Lehabim?
AFRICA
Egypt
SOUTHWEST ARABIA
Red Sea
Raamah?
Havilah?
Sabtah?
Sheba?
Uzal?
Hazermaveth
Seba?
Gulf of Aden
Ophir?
Dedan
Red Sea
Pathrusim
Descendant of Ham
Descendant of Shem
Descendant of Japheth
0 100 200 400 mi
0 200 400 600 km
0 100 200 mi
0 200 km
Cush

Abram Travels to Canaan

c. 2091/1925 B.C.

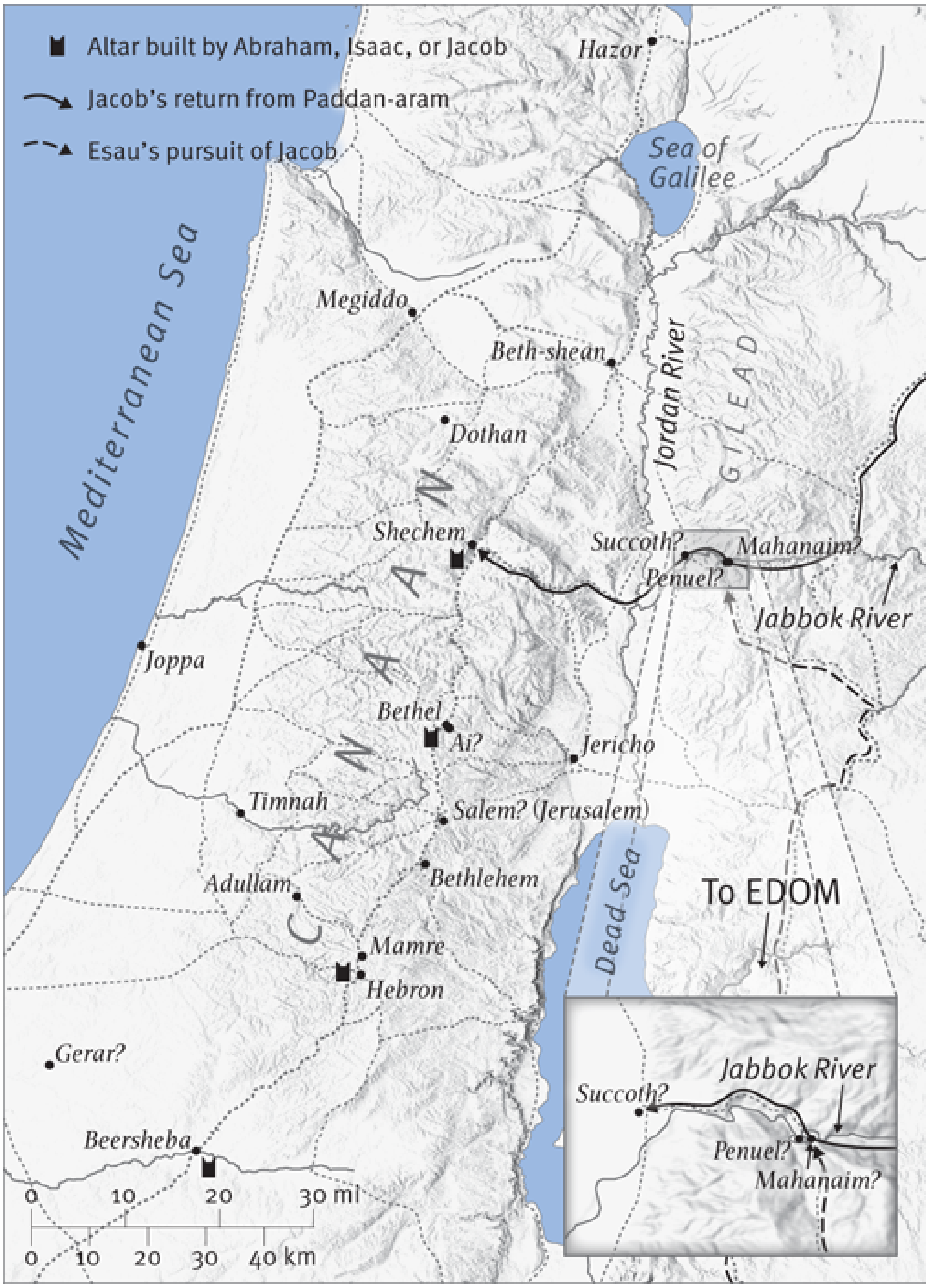
Abram was born in Ur, a powerful city in southern Babylonia. Abram's father, Terah, eventually led the family toward the land of Canaan but decided to settle in Haran (see Gen. 11:27–31). After Terah's death, the Lord called Abram to go “to the land that I will show you” (Canaan), which he promises to give to Abram’s descendants.


Caspian Sea
Hattusha
ARARAT
HITTITES
Tigris River
Haran
Nineveh
Aleppo
ASSYRIA
Mediterranean Sea
Mari
MARI
ELAM
Damascus
Babylon
Susa
Euphrates River
BABYLONIA
Shechem
Hebron
Ur
ARABIAN DESERT
EGYPT
Dumah
Memphis
0
100
200
300 mi
0
200
400 km
Terah and Abram travel to Haran
Abram travels to Canaan

Jacob Returns to Canaan

c. 1976/1810 B.C.

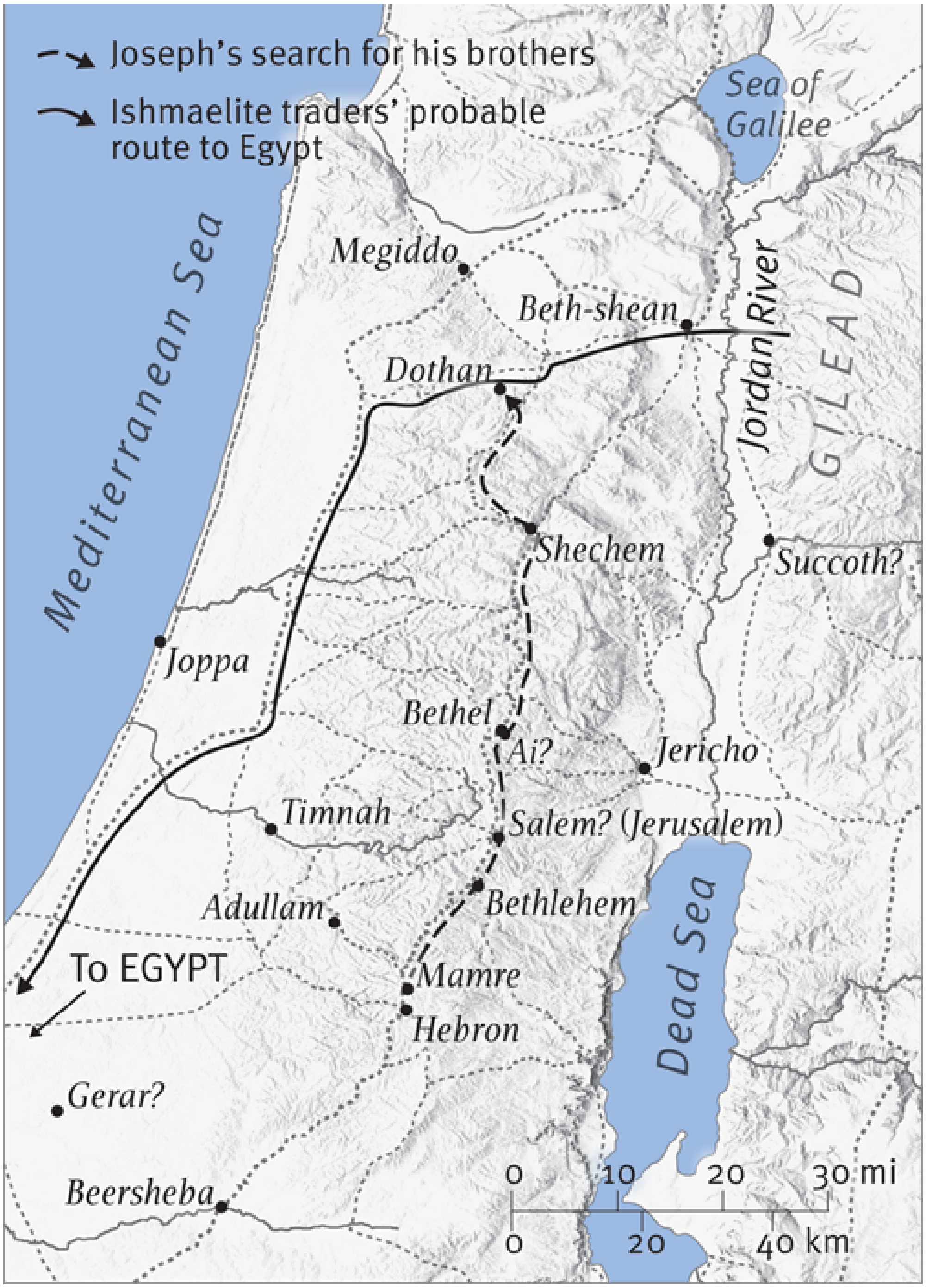
After acquiring wealth in Paddan-aram, Jacob returned to Canaan. He came to Mahanaim, where he sent his household ahead of him and crossed the Jabbok alone. There he wrestled with a mysterious man until morning and named the place Peniel (also called Penuel). Jacob then encountered his brother Esau, who had come from Edom to meet him. After the two were reconciled, Esau returned to Edom, while Jacob journeyed to Canaan.


Altar built by Abraham, Isaac, or Jacob
Jacob's return from Paddan-aram
Esau's pursuit of Jacob
Mediterranean Sea
Hazor
Sea of Galilee
Megiddo
Beth-shean
Jordan River
GILEAD
Dothan
CANAAN
Shechem
Succoth?
Mahanaim?
Penuel?
Jabbok River
Joppa
Bethel
Ai?
Jericho
Timnah
Salem? (Jerusalem)
Bethlehem
Dead Sea
To EDOM
Adullam
Mamre
Hebron
Gerar?
Beersheba
0 10 20 30 mi
0 10 20 30 40 km
Jabbok River
Succoth?
Penuel?
Mahanaim?

Joseph and his Brothers

c. 1900/1730 B.C.

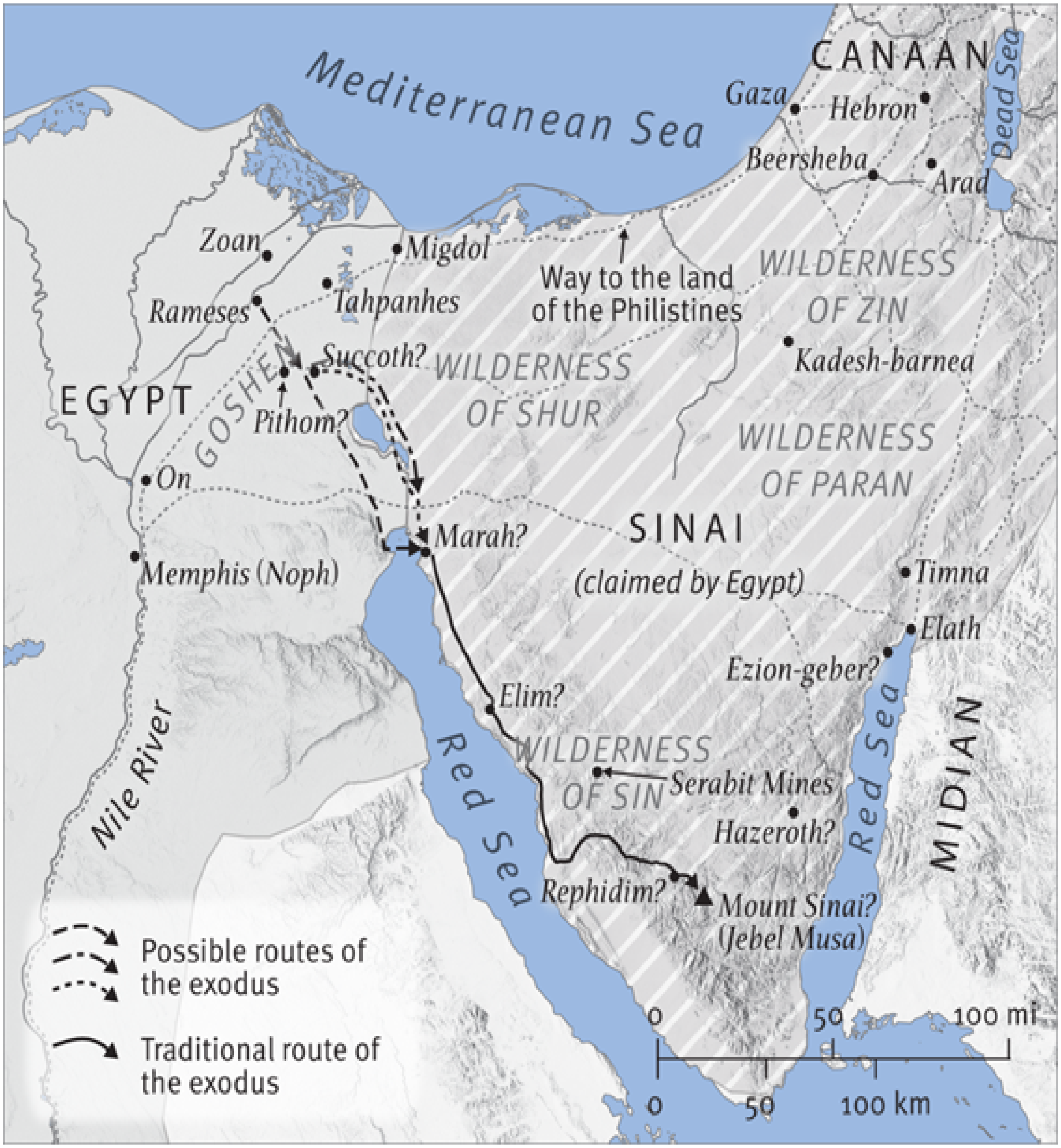
Jacob sent Joseph from Hebron to Shechem to find his brothers, who had been pasturing their father's flock. When Joseph arrived, he learned that his brothers had gone on to Dothan, so he went there and found them. His brothers threw him into a pit and later sold him to some Ishmaelite spice traders on their way from Gilead to Egypt. The traders took Joseph to Egypt and sold him to Potiphar, the captain of Pharaoh's guard.


Joseph's search for his brothers
Ishmaelite traders' probable route to Egypt
Sea of Galilee
Mediterranean Sea
Megiddo
Beth-shean
Dothan
Jordan River
GILEAD
Shechem
Succoth?
Joppa
Bethel
Ai?
Jericho
Timnah
Salem? (Jerusalem)
Bethlehem
Adullam
Dead Sea
To EGYPT
Mamre
Hebron
Gerar?
Beersheba
0 10 20 30 mi
0 20 40 km

The Journey to Mount Sinai

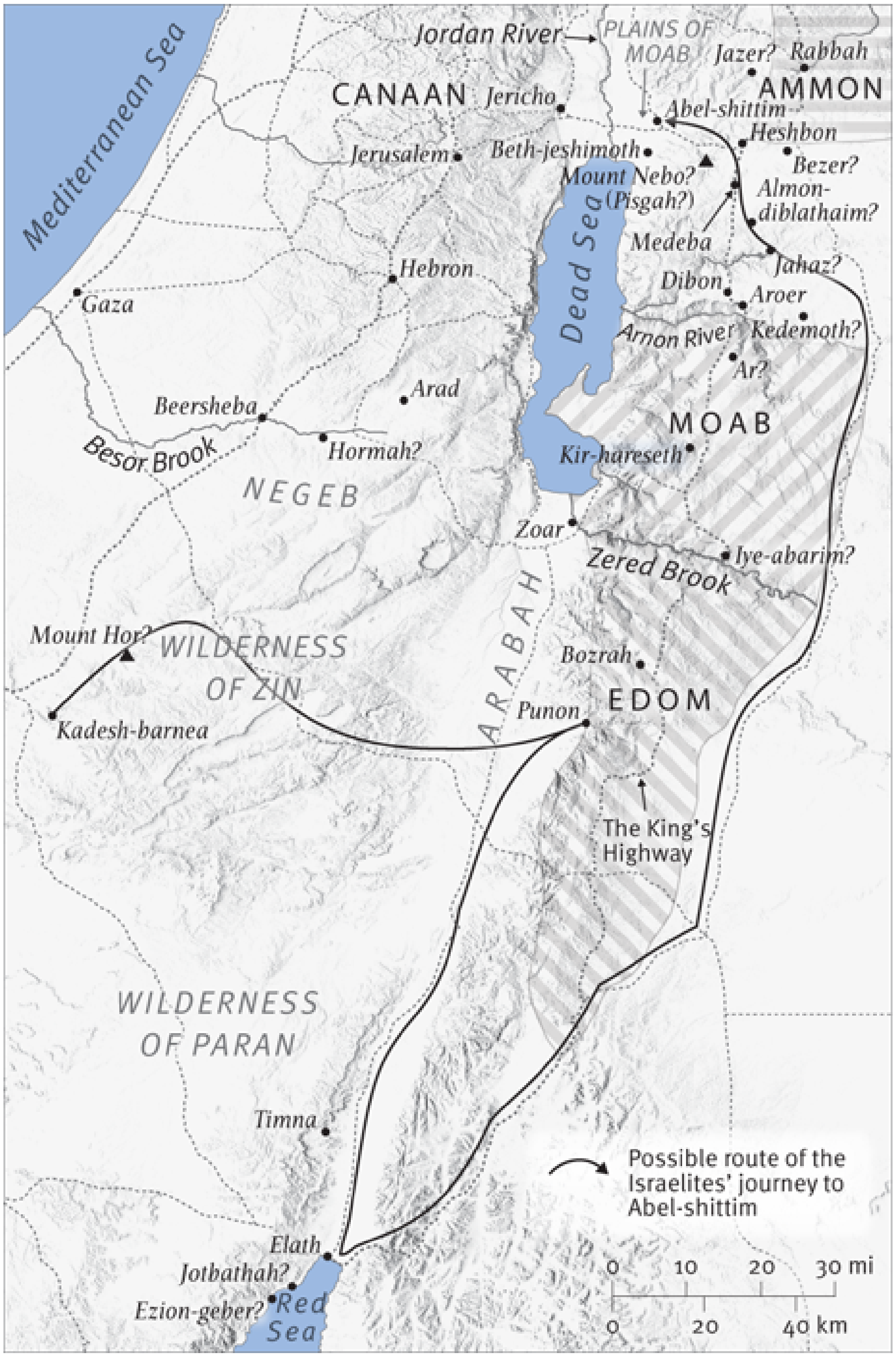
1446/1260 B.C.

Among the many theories regarding the route of the exodus, the traditional route to Jebel Musa is considered by many scholars to be the most plausible. Beginning at Rameses, the Israelites journeyed to Succoth, but these two sites are the only ones on the route identified with certainty. From there they traveled to Etham and Pi-hahiroth, where they crossed the Red Sea. From there they traveled to Marah, Elim, Rephidim, and finally Mount Sinai.


Mediterranean Sea
CANAAN
Dead Sea
Gaza
Hebron
Beersheba
Arad
Zoan
Migdol
Tahpanhes
Rameses
Way to the land of the Philistines
WILDERNESS OF ZIN
Kadesh-barnea
Succoth?
WILDERNESS OF SHUR
EGYPT
GOSHEN
Pithom?
WILDERNESS OF PARAN
On
Marah?
SINAI
(claimed by Egypt)
Memphis (Noph)
Timna
Elath
Ezion-geber?
Elim?
MIDIAN
Nile River
Red Sea
WILDERNESS OF SIN
Serabit Mines
Hazeroth?
Red Sea
Rephidim?
Mount Sinai? (Jebel Musa)
Possible routes of the exodus
Traditional route of the exodus
0
50
100 mi
0
50
100 km

The Journey to Canaan

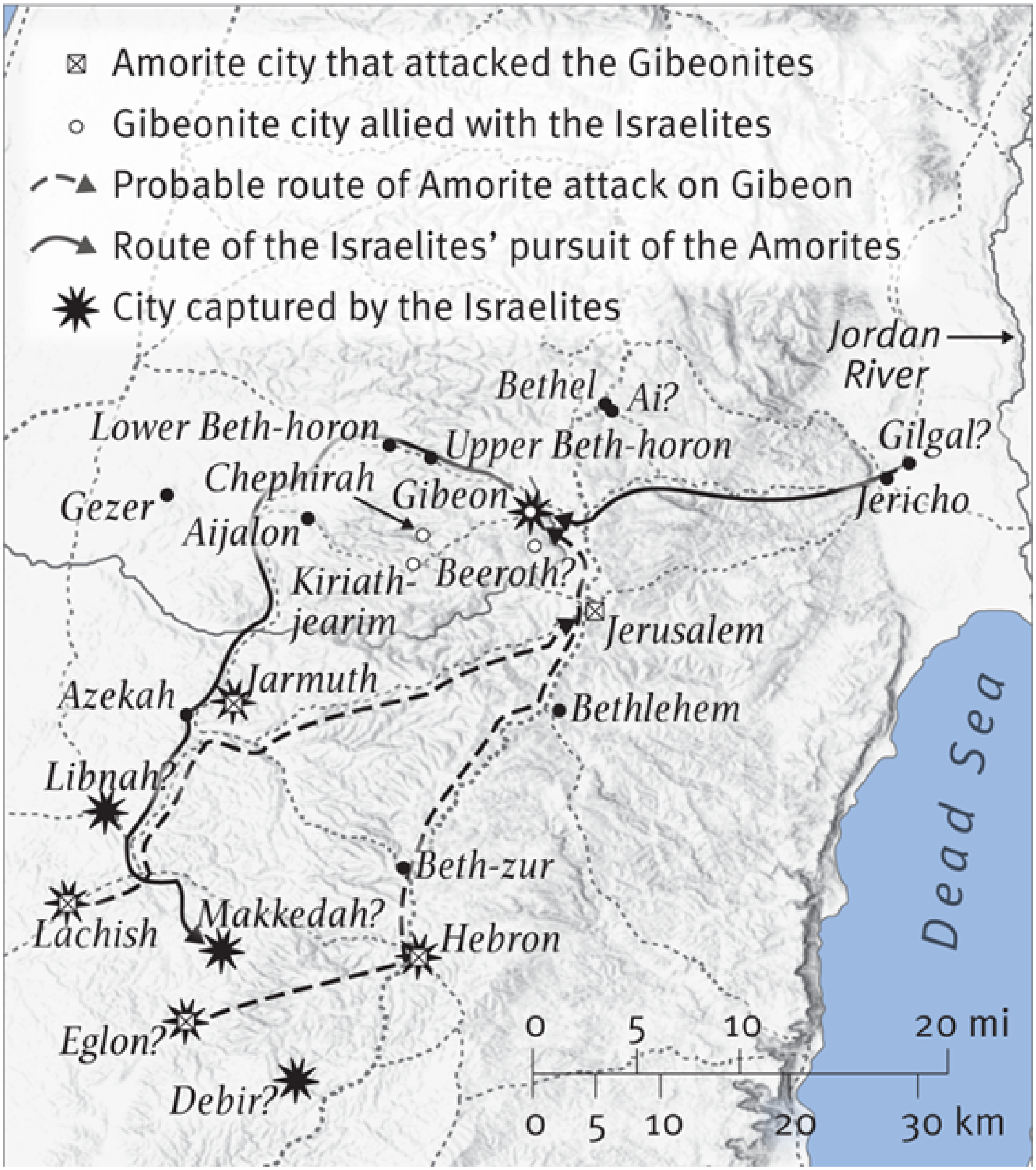
It is difficult to know for certain the exact route the Israelites took from Kadesh-barnea to the plains of Moab, but it is possible that they followed a course shown here, going around the lands of Edom and Moab along a desert route after they were refused passage through them.


Mediterranean Sea
Jordan River
PLAINS OF MOAB
Jazer?
Rabbah
AMMON
CANAAN
Jericho
Abel-shittim
Heshbon
Jerusalem
Beth-jeshimoth
Bezer?
Mount Nebo? (Pisgah?)
Almon-diblathaim?
Medeba
Dead Sea
Hebron
Jahaz?
Dibon
Aroer
Gaza
Arnon River
Kedemoth?
Ar?
Arad
Beersheba
MOAB
Besor Brook
Hormah?
Kir-hareseth
NEGEB
Zoar
Iye-abarim?
Zered Brook
ARABAH
Mount Hor?
WILDERNESS OF ZIN
Bozrah
Punon
EDOM
Kadesh-barnea
The King's Highway
WILDERNESS OF PARAN
Timna
Possible route of the Israelites' journey to Abel-shittim
Elath
Jotbathah?
Ezion-geber?
Red Sea
0 10 20 30 mi
0 20 40 km

The Conquest of Canaan: The Southern Campaign

c. 1400 B.C.

Upon hearing that the Gibeonites signed a peace treaty with the Israelites, five Amorite cities attacked Gibeon. Joshua's forces came up from Gilgal to defend the Gibeonites, and they chased the Amorites as far as Azekah and Makkedah. Joshua's forces continued their attack until they had captured Libnah, Lachish, Makkedah, Eglon, Debir, Hebron, and most likely Jarmuth.

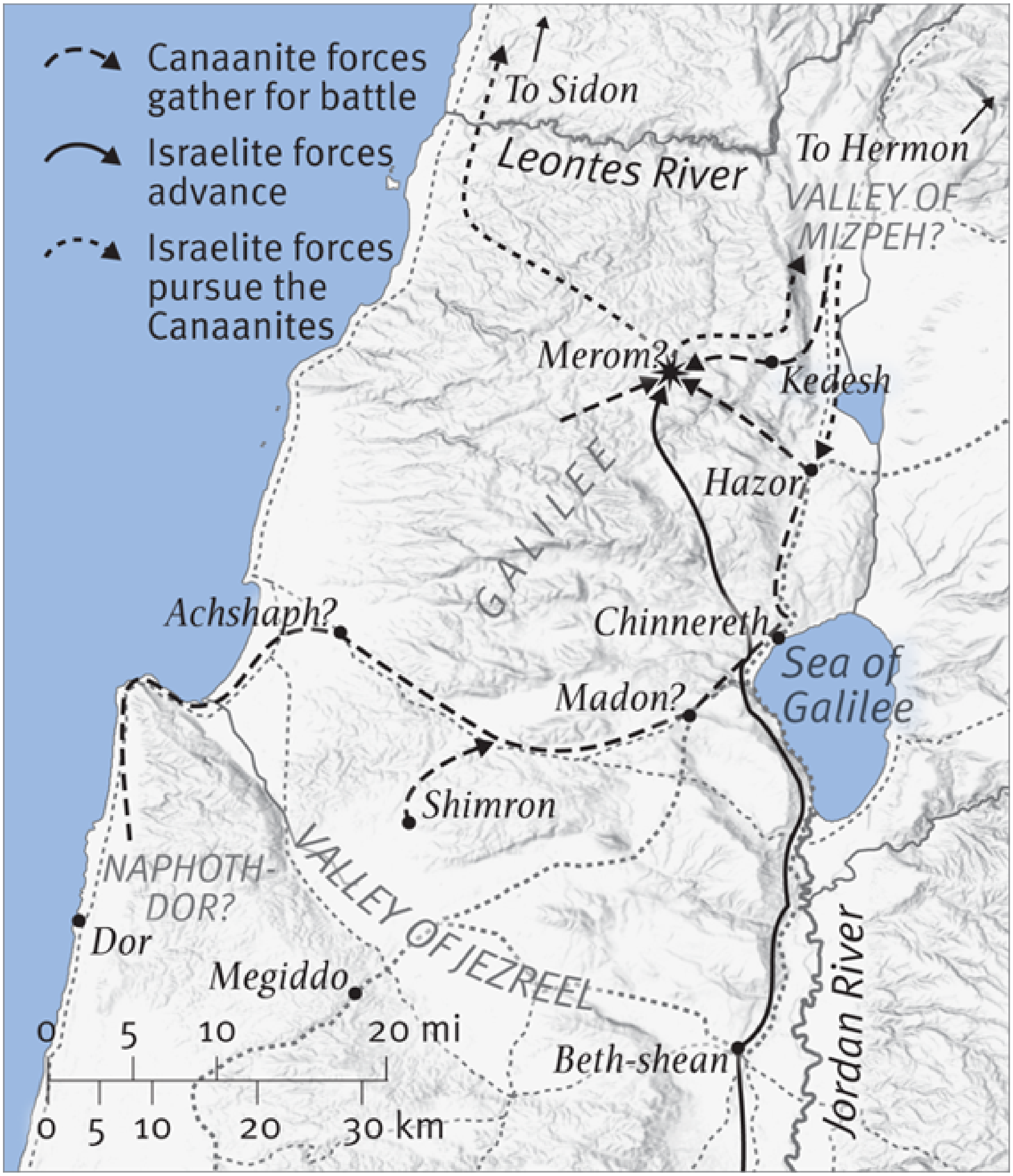


☒ Amorite city that attacked the Gibeonites
○ Gibeonite city allied with the Israelites
Probable route of Amorite attack on Gibeon
Route of the Israelites' pursuit of the Amorites
City captured by the Israelites
Jordan River
Bethel
Ai?
Lower Beth-horon
Upper Beth-horon
Gilgal?
Jericho
Chephirah
Gibeon
Gezer
Aijalon
Kiriath-jearim
Beeroth?
Jerusalem
Azekah
Jarmuth
Bethlehem
Libnah?
Beth-zur
Lachish
Makkedah?
Hebron
Eglon?
Debir?
Dead Sea
0 5 10 20 mi
0 5 10 20 30 km

The Conquest of Canaan: The Northern Campaign

c. 1400 B.C.

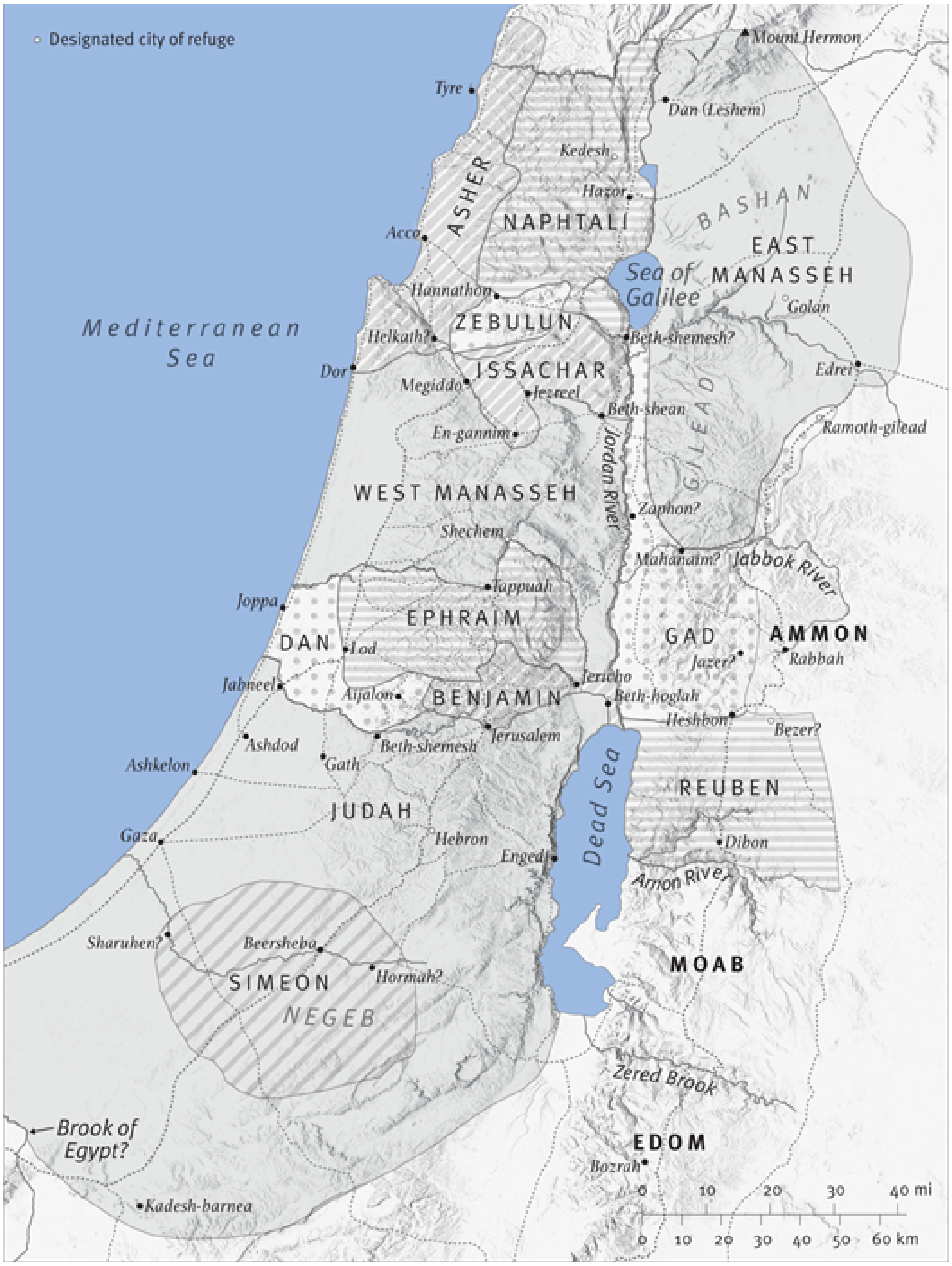
After Joshua’s forces defeated several Amorite kings in the south, the king of Hazor assembled the northern Canaanite kings to battle the Israelites. Joshua and his men defeated the Canaanites at the waters of Merom and pursued them to Great Sidon and the Valley of Mizpeh. Then Joshua turned back and captured the city of Hazor.


Canaanite forces gather for battle
Israelite forces advance
Israelite forces pursue the Canaanites
To Sidon
Leontes River
To Hermon
VALLEY OF MIZPEH?
Merom?
Kedesh
Hazor
GALILEE
Achshaph?
Chinnereth
Sea of Galilee
Madon?
Shimron
VALLEY OF JEZREEL
NAPHOTH-DOR?
Dor
Megiddo
Beth-shean
Jordan River
0 5 10 20 mi
0 5 10 20 30 km

The Allotment of the Land

c. 1400 B.C.

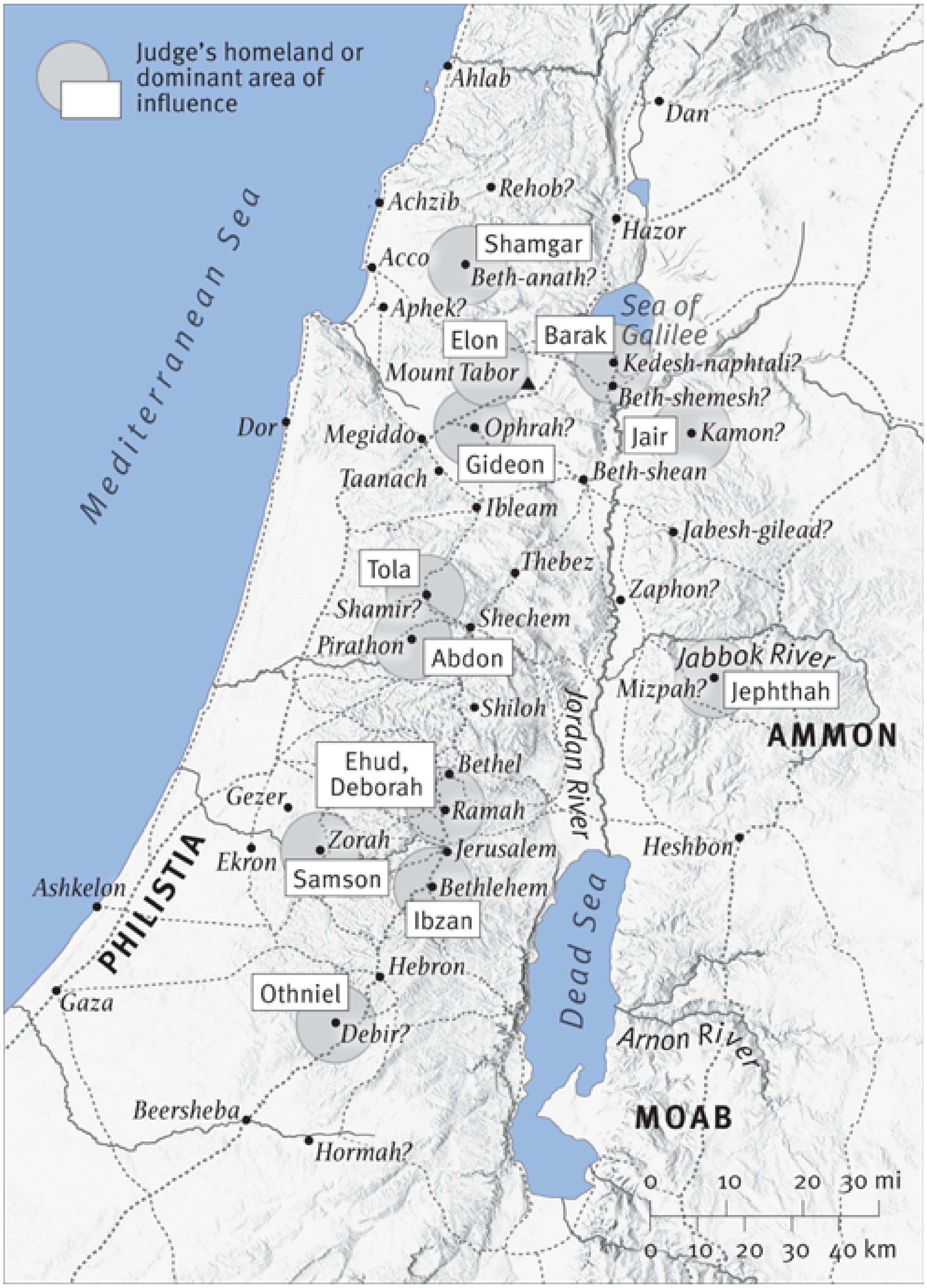
During the conquest of Canaan, Joshua allotted the land to the tribes of Israel. These boundaries, however, do not necessarily reflect the land each tribe actually inhabited by the end of the conquest. Several tribes, such as Dan, were unable to drive out the Canaanites that lived in much of their allotted territory (19:47), while other tribes controlled portions of land that were not originally allotted to them (e.g., 17:11).


○ Designated city of refuge
Mount Hermon
Tyre
Dan (Leshem)
Kedesh
ASHER
Hazor
BASHAN
NAPHTALI
Acco
EAST
Sea of Galilee
MANASSEH
Hannathon
Golan
Mediterranean Sea
ZEBULUN
Helkath?
Beth-shemesh?
Dor
ISSACHAR
Edrei
Megiddo
Jezreel
Beth-shean
GILEAD
Ramoth-gilead
En-gannim
Jordan River
WEST MANASSEH
Zaphon?
Shechem
Mahanaim?
Jabbok River
Tappuah
Joppa
EPHRAIM
DAN
GAD
AMMON
Lod
Jazer?
Rabbah
Jericho
Jabneel
Aijalon
BENJAMIN
Beth-hoglah
Heshbon
Bezer?
Ashdod
Beth-shemesh
Jerusalem
Gath
Ashkelon
Dead Sea
REUBEN
JUDAH
Gaza
Hebron
Engedi
Dibon
Arnon River
Sharuhen?
Beersheba
Hormah?
MOAB
SIMEON
NEGEB
Zered Brook
Brook of Egypt?
EDOM
Bozrah
0 10 20 30 40 mi
0 10 20 30 40 50 60 km
Kadesh-barnea

The Judges of Israel

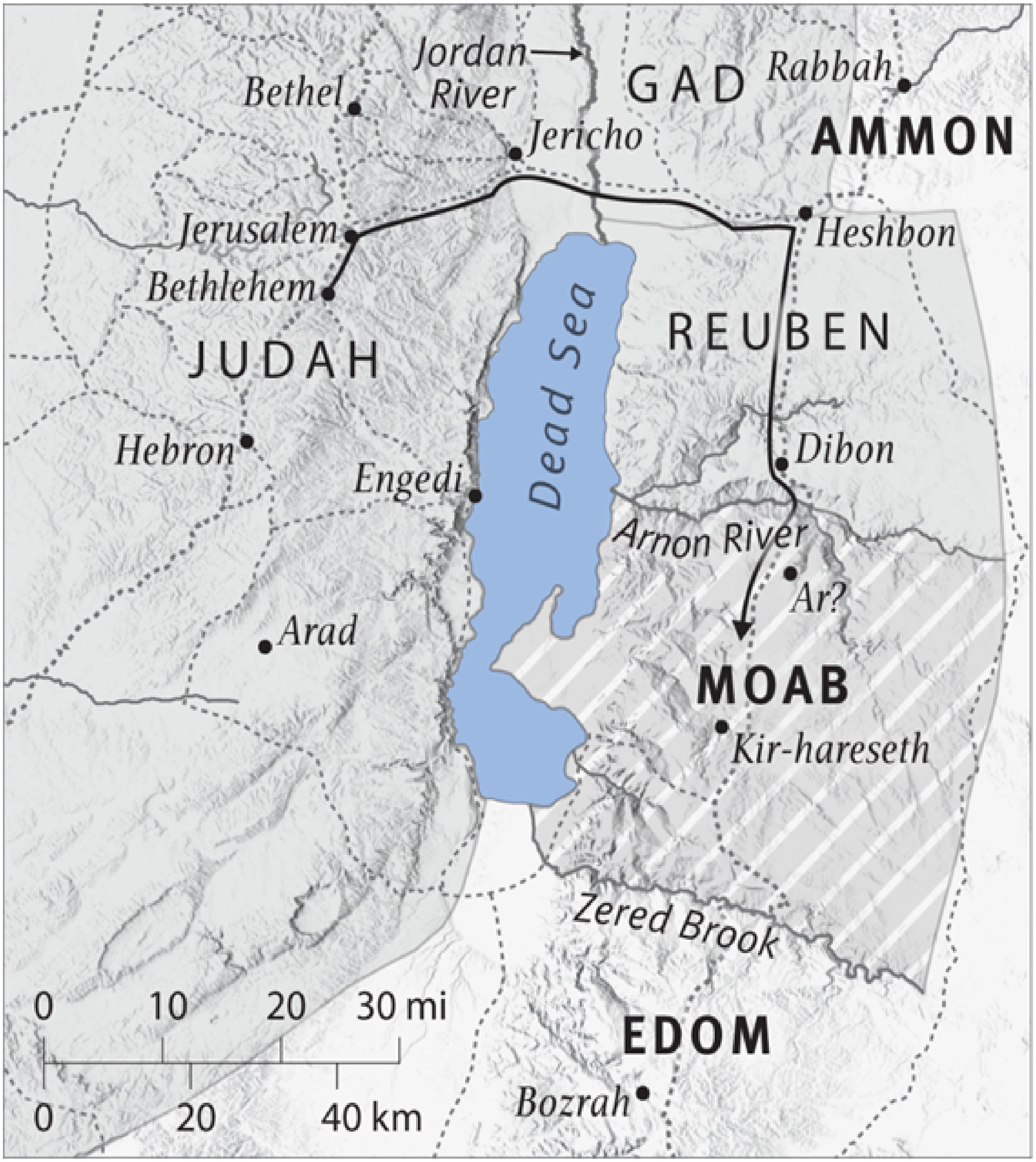
c. 1375–1050/1210–1050 B.C.

The judges came from various tribes and regions of Israel, and they likely held varying degrees of influence over their neighboring regions and tribes.


Judge's homeland or dominant area of influence
Ahlab
Dan
Mediterranean Sea
Achzib
Rehob?
Hazor
Shamgar
Acco
Beth-anath?
Aphek?
Sea of Galilee
Elon
Barak
Kedesh-naphtali?
Mount Tabor
Beth-shemesh?
Dor
Megiddo
Ophrah?
Jair
Kamon?
Gideon
Taanach
Beth-shean
Ibleam
Jabesh-gilead?
Tola
Thebez
Zaphon?
Shamir?
Shechem
Pirathon
Abdon
Jabbok River
Mizpah?
Jephthah
Shiloh
Jordan River
AMMON
Ehud, Deborah
Bethel
Gezer
Ramah
Zorah
Heshbon
Ekron
Jerusalem
Samson
Ashkelon
PHILISTIA
Bethlehem
Ibzan
Dead Sea
Hebron
Othniel
Gaza
Debir?
Arnon River
Beersheba
MOAB
Hormah?
0 10 20 30 mi
0 10 20 30 40 km

The Setting of Ruth

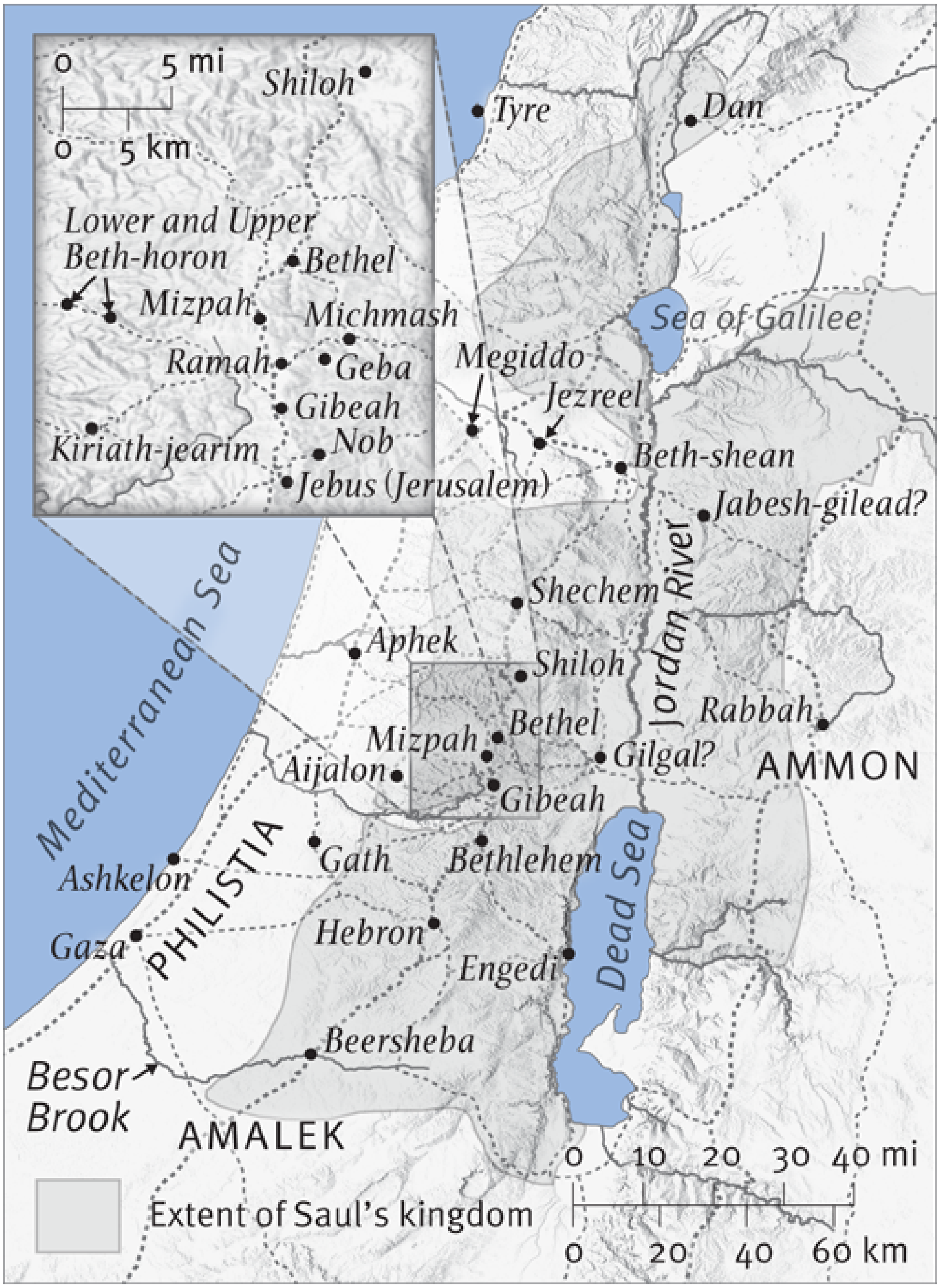
Set in the period of the judges, the book of Ruth records how a famine in Judah forces Naomi and her husband to leave Israel and move to Moab, where their sons marry Moabite women. When Naomi's husband and sons die, she decides to return to her home in Bethlehem in Judah, and her daughter-in-law Ruth chooses to go with her.


Jordan River
Bethel
GAD
Rabbah
AMMON
Jericho
Jerusalem
Heshbon
Bethlehem
Dead Sea
REUBEN
JUDAH
Hebron
Dibon
Engedi
Arnon River
Ar?
Arad
MOAB
Kir-hareseth
Zered Brook
EDOM
Bozrah
0 10 20 30 mi
0 20 40 km

The Setting of 1 Samuel

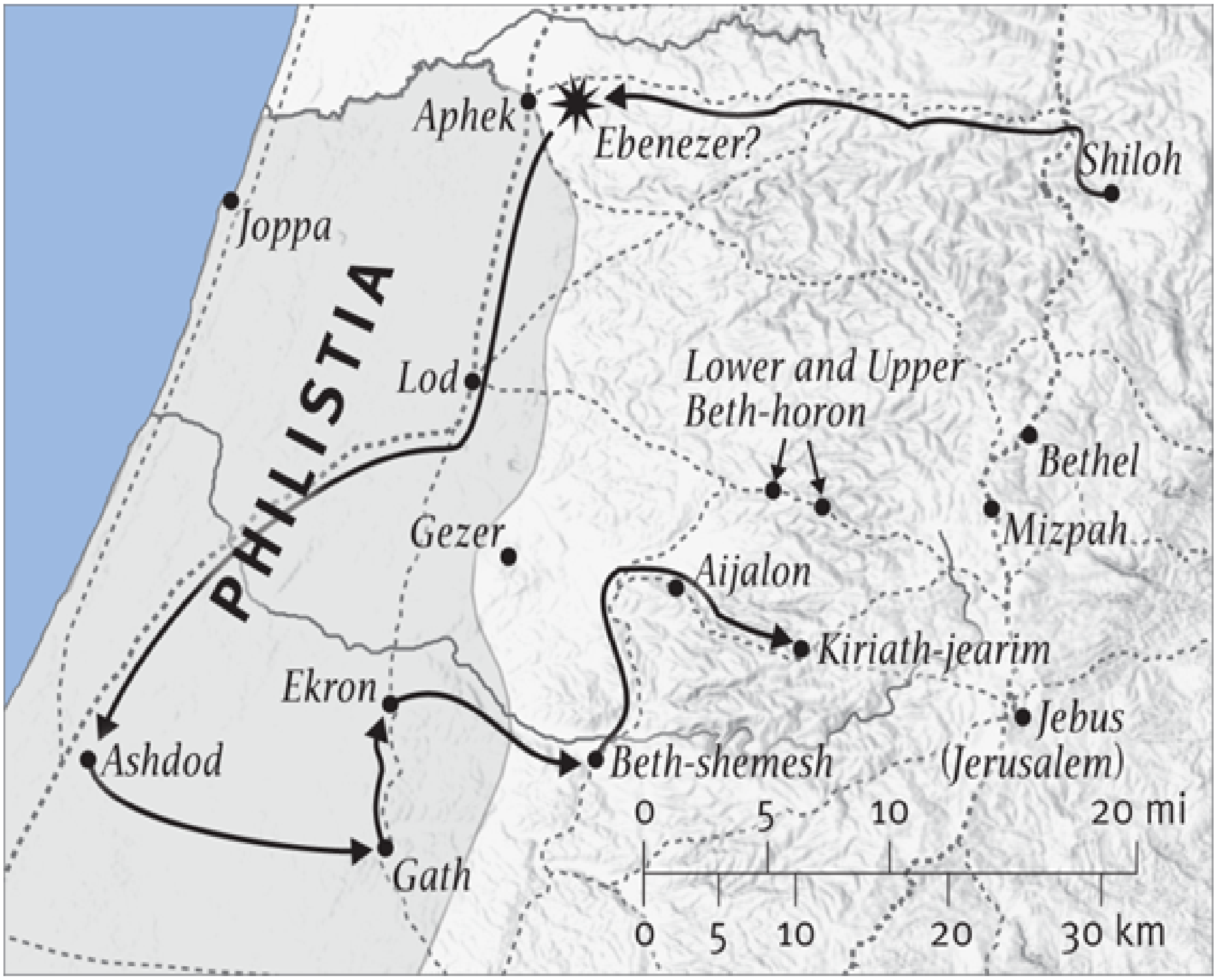
c. 1050 B.C.

The book of 1 Samuel is set in Israel during the time of transition between the period of the judges and the period of the monarchy. It opens with Samuel's birth and then describes his role as judge over Israel. When the people ask for a king, the Lord instructs Samuel to anoint Saul as Israel's first king.


0 5 mi
0 5 km
Shiloh
Lower and Upper Beth-horon
Bethel
Mizpah
Michmash
Ramah
Geba
Gibeah
Kiriath-jearim
Nob
Jebus (Jerusalem)
Tyre
Dan
Sea of Galilee
Megiddo
Jezreel
Beth-shean
Jabesh-gilead?
Mediterranean Sea
Shechem
Jordan River
Aphek
Shiloh
Bethel
Rabbah
Mizpah
Gilgal?
AMMON
Aijalon
Gibeah
PHILISTIA
Ashkelon
Gath
Bethlehem
Dead Sea
Gaza
Hebron
Engedi
Beersheba
Besor Brook
AMALEK
Extent of Saul's kingdom
0 10 20 30 40 mi
0 20 40 60 km

The Ark's Travels in 1 Samuel 3–7

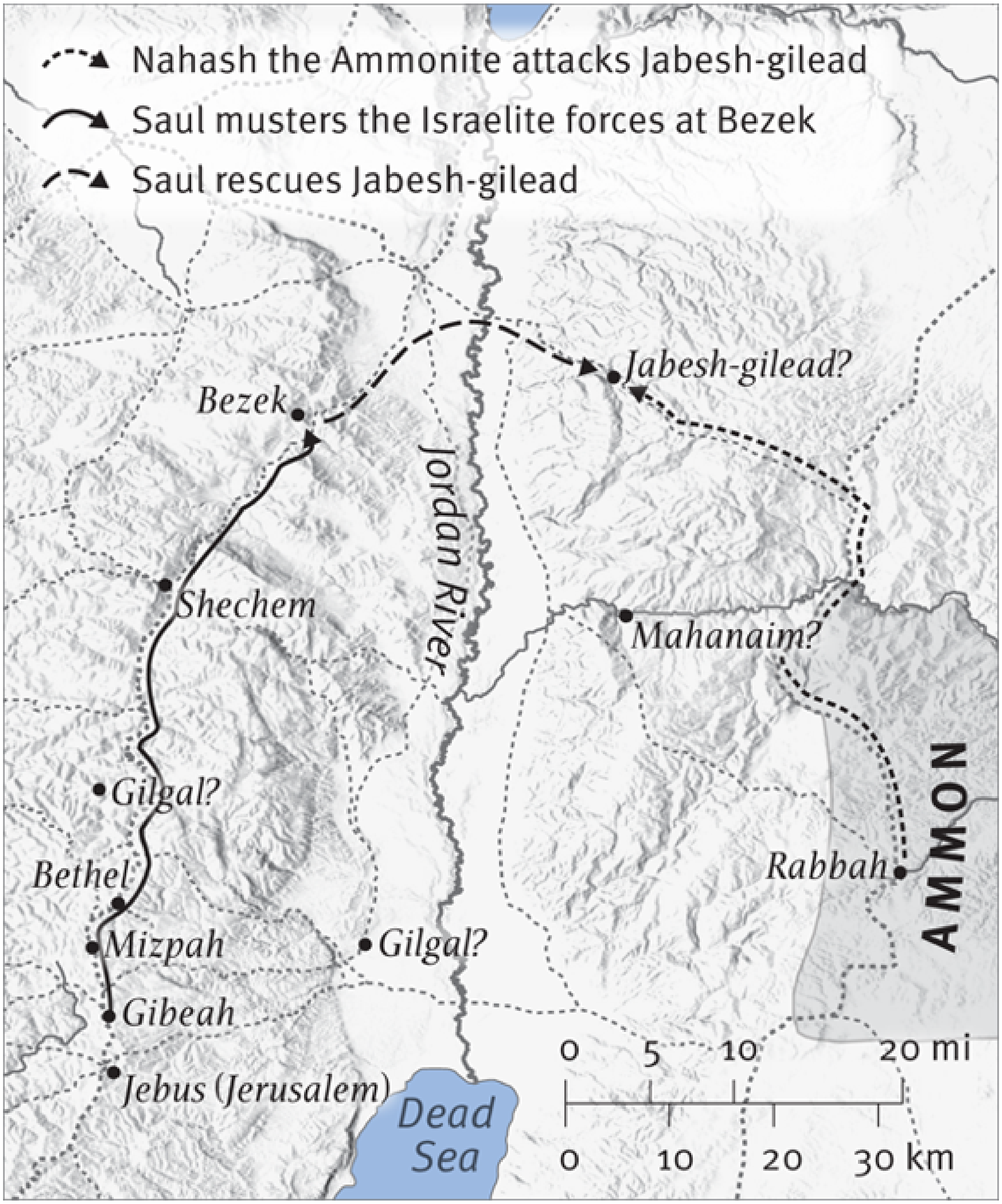
After suffering losses in battle against the Philistines at Ebenezer, the Israelite forces called for the ark of the covenant to be brought to the battle from Shiloh. But the Israelites were defeated again, and the Philistines captured the ark. The ark's presence in each Philistine city caused the people to suffer terrible tumors, so it was sent away to another city. Eventually the ark was returned to Israel at Beth-shemesh, and then it was brought to Kiriath-jearim, where it remained for some 20 years.


Aphek
Ebenezer?
Shiloh
Joppa
PHILISTIA
Lod
Lower and Upper
Beth-horon
Bethel
Mizpah
Gezer
Aijalon
Kiriath-jearim
Ekron
Jebus
(Jerusalem)
Ashdod
Beth-shemesh
Gath
0 5 10 20 mi
0 5 10 20 30 km

Saul Rescues Jabesh-gilead

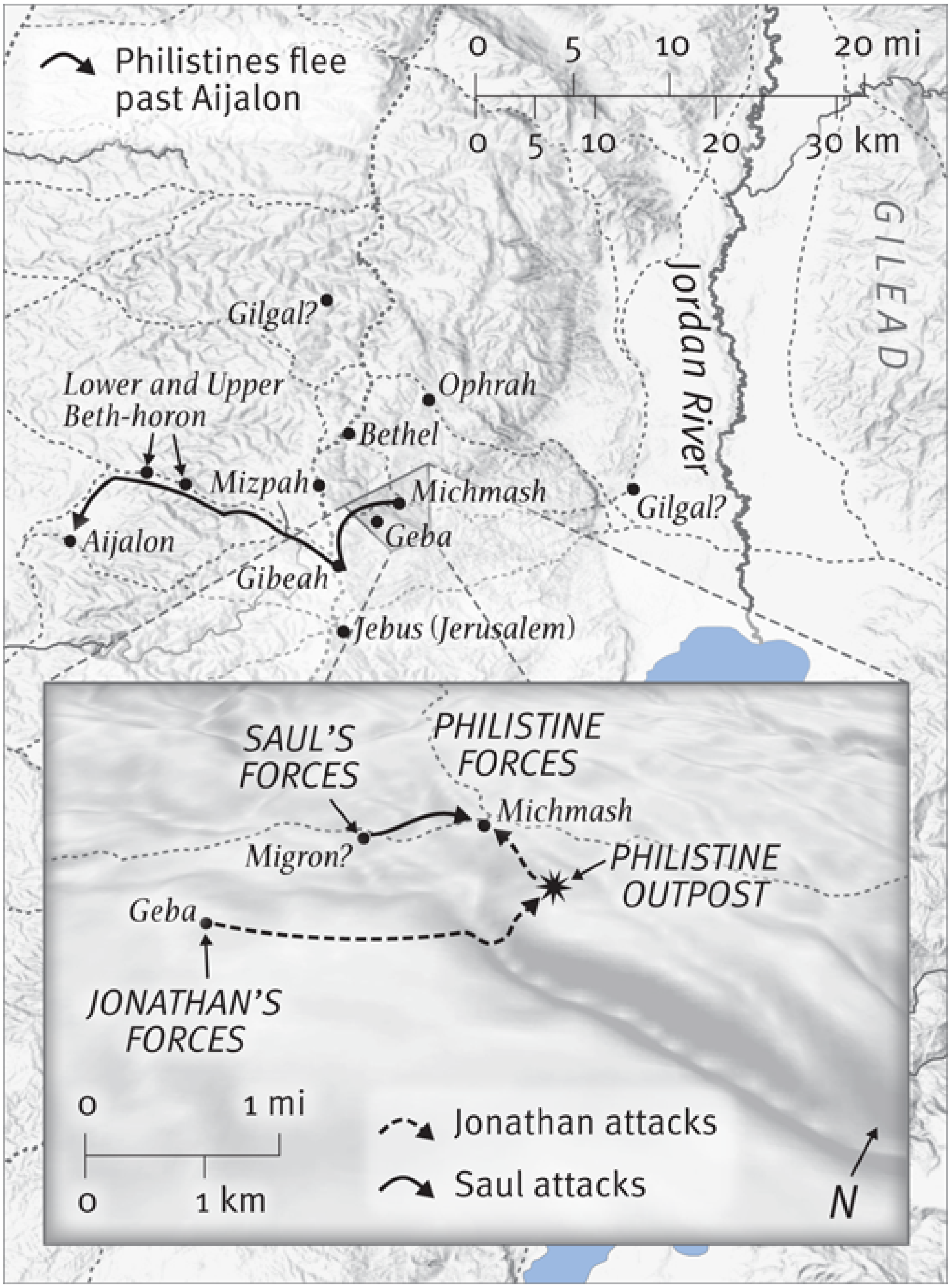
c. 1050 B.C.

Soon after Saul was anointed king of Israel, the people of Jabesh-gilead were attacked by the Ammonites. When Saul heard the news at Gibeah, he quickly mustered the Israelite forces at Bezek and defeated the Ammonites in battle. Samuel then called upon the people to confirm Saul's kingship at Gilgal.


Nahash the Ammonite attacks Jabesh-gilead
Saul musters the Israelite forces at Bezek
Saul rescues Jabesh-gilead
Jabesh-gilead?
Bezek
Jordan River
Shechem
Mahanaim?
AMMON
Gilgal?
Rabbah
Bethel
Mizpah
Gilgal?
Gibeah
Jebus (Jerusalem)
Dead Sea
0 5 10 20 mi
0 10 20 30 km

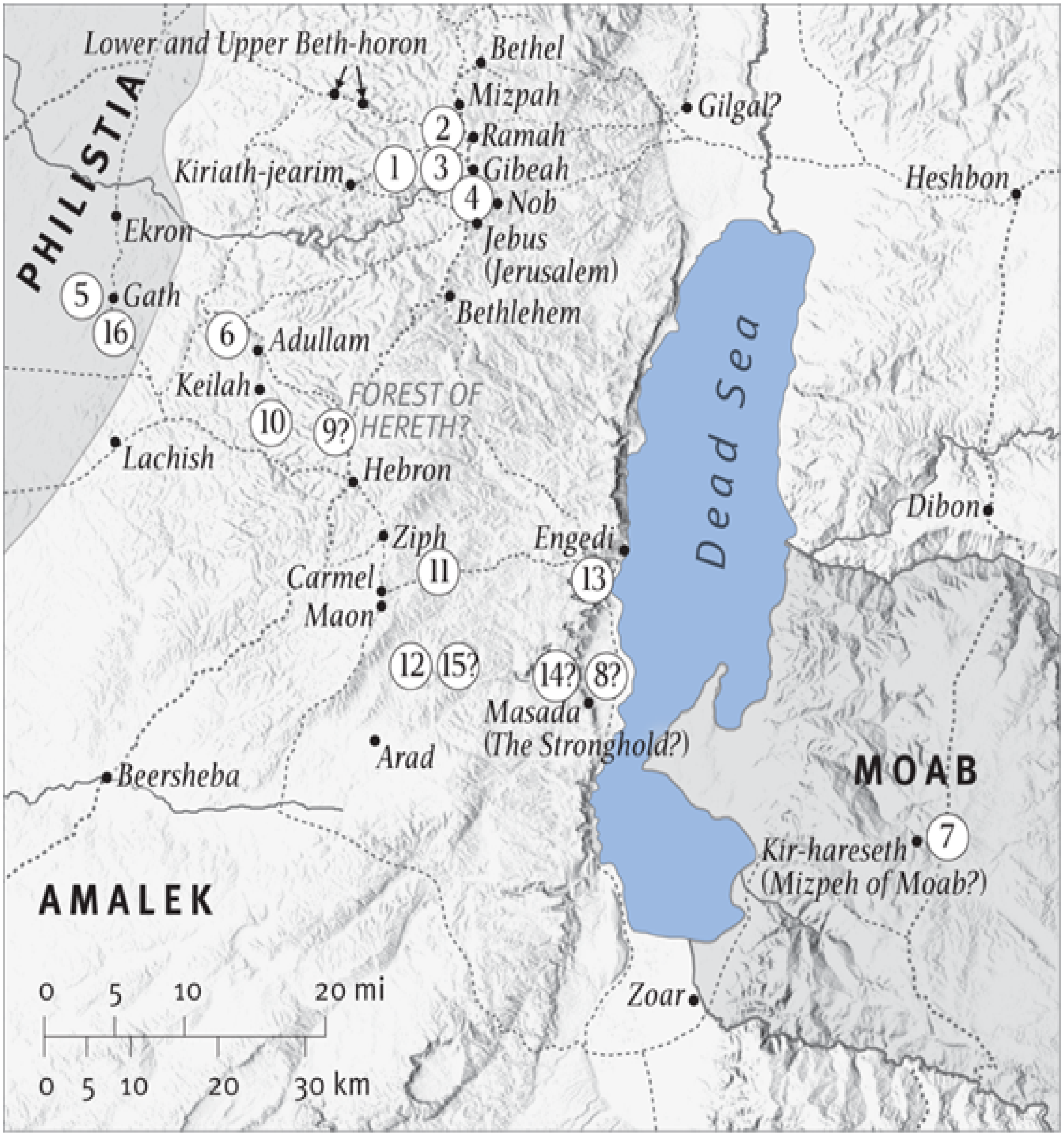
The Battle at Michmash

As the Philistines strengthened their grip on the central hill country of Israel, they placed troops at Michmash and sent raiding parties into the countryside. After Saul's son Jonathan captured the town of Geba, Saul mustered more Israelite forces at Gilgal and joined Jonathan. A daring raid by Jonathan across the ravine separating Michmash and Geba led to an Israelite victory over the Philistines, and the Israelites drove them from the hill country.


Philistines flee past Aijalon
0 5 10 20 mi
0 5 10 20 30 km
GILEAD
Jordan River
Gilgal?
Ophrah
Lower and Upper Beth-horon
Bethel
Mizpah
Michmash
Gilgal?
Geba
Aijalon
Gibeah
Jebus (Jerusalem)
SAUL'S FORCES
PHILISTINE FORCES
Michmash
Migron?
PHILISTINE OUTPOST
Geba
JONATHAN'S FORCES
0 1 mi
0 1 km
Jonathan attacks
Saul attacks
N

David Flees from Saul

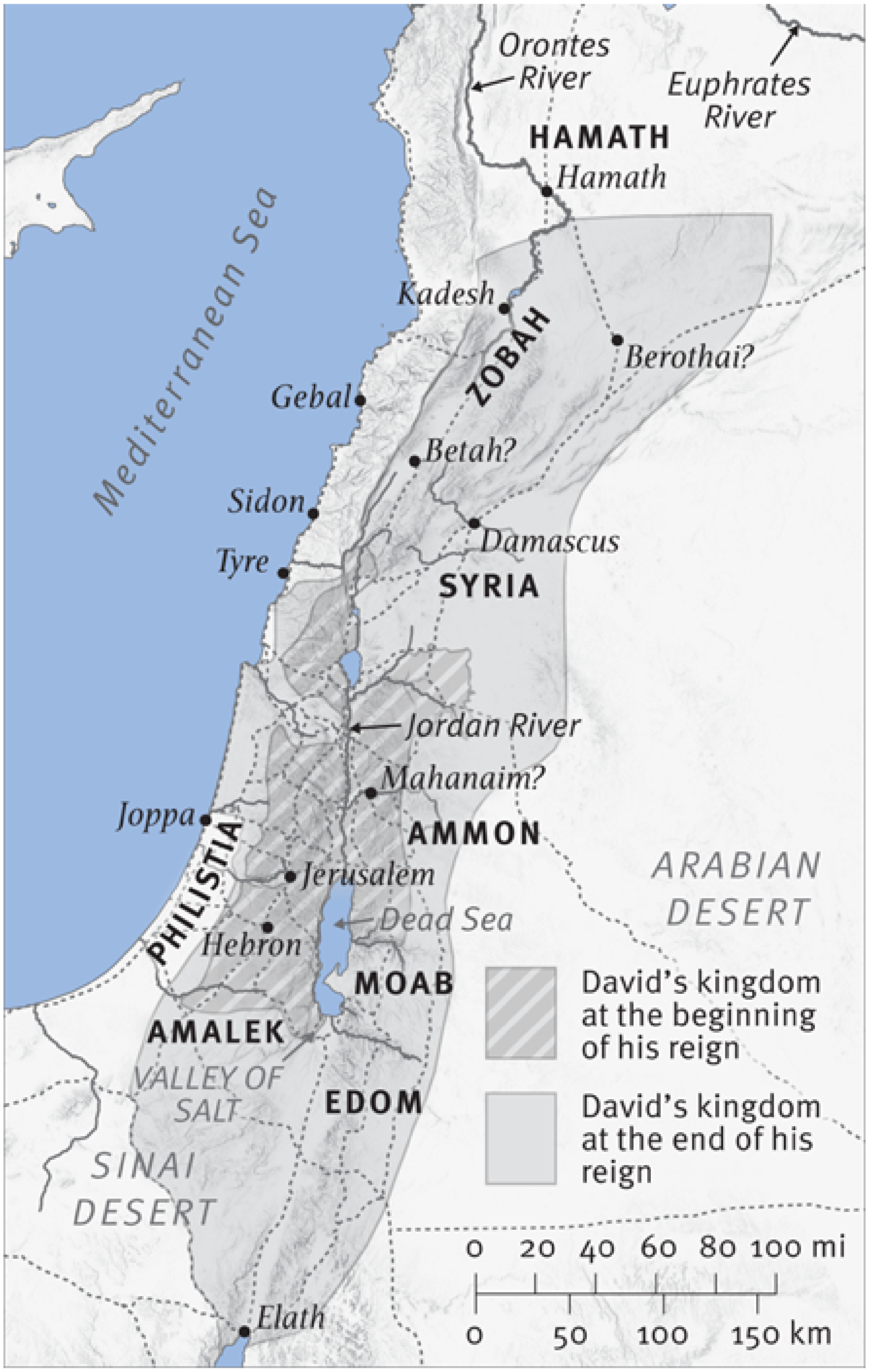
David’s growing reputation among the people as a warrior and leader incited Saul’s jealousy, and Saul began trying to kill David. David fled from Saul in Gibeah (1) and went to Samuel at Naioth in Ramah (2), but soon Saul sought him there, and David fled back to Jonathan in Gibeah (3). After Jonathan warned David of Saul’s determination to kill him, David fled to Ahimelech the priest at Nob (4), where he collected food and Goliath’s sword. David briefly sought refuge in the Philistine city of Gath (5) and then set up his headquarters at the cave of Adullam (6), where the ranks of his army swelled to 400 men. In order to protect his parents from harm, David left them in the care of the king of Moab at Mizpeh (7) and went to live in “the stronghold” (8). After some time, David went to the forest of Hereth (9) and then left to rescue nearby Keilah (10) from some Philistine raiding parties. When David heard that Saul was coming to Keilah, he and his growing army of 600 men relocated to the wilderness of Ziph (11). After the men of Ziph betrayed David to Saul, David and his men went to live in the wilderness of Maon (12) and narrowly escaped capture there by Saul. Fleeing the strongholds of Engedi (13), David again evaded capture by Saul and refused an opportunity to take Saul’s life. David returned to “the stronghold” (14) and then to the wilderness of Paran (15). While he was there, David was again betrayed to Saul by the men of Ziph and refused another opportunity to take Saul’s life. Finally, David and his men sought refuge with Achish, the king of Gath (16).


Lower and Upper Beth-horon
Bethel
Mizpah
Gilgal?
PHILISTIA
2
Ramah
Kiriath-jearim
1
3
Gibeah
Heshbon
4
Nob
Ekron
Jebus
(Jerusalem)
5
Gath
16
Bethlehem
6
Adullam
Dead Sea
Keilah
FOREST OF
HERETH?
10
9?
Lachish
Hebron
Dibon
Ziph
Engedi
Carmel
11
13
Maon
12
15?
14?
8?
Masada
(The Stronghold?)
Arad
Beersheba
MOAB
Kir-hareseth
(Mizpeh of Moab?)
7
AMALEK
0
5
10
20 mi
Zoar
0
5
10
20
30 km

The Setting of 2 Samuel

c. 1000 B.C.

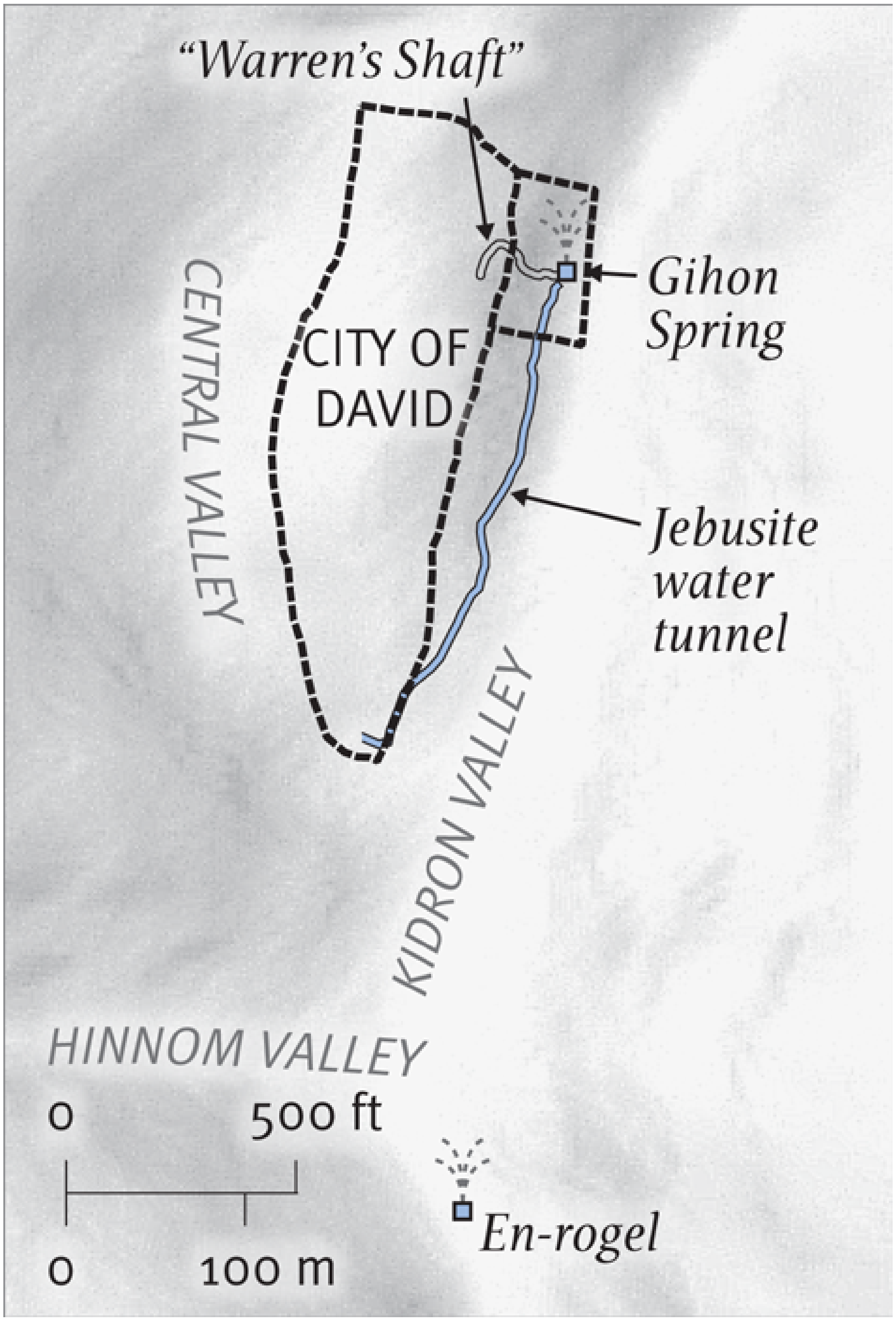
The book of 2 Samuel recounts David's reign over Israel and his battles to establish Israel as the dominant power in Syria and Palestine. David expanded Israel's borders from Saul's fledgling territory until, by the end of his reign, he controlled all of Israel, Edom, Moab, Ammon, Syria, and Zobah. Other kingdoms, such as Tyre and Hamath, established treaties with him.


Orontes River
Euphrates River
HAMATH
Hamath
Kadesh
ZOBAH
Berothai?
Mediterranean Sea
Gebal
Betah?
Sidon
Tyre
Damascus
SYRIA
Jordan River
Mahanaim?
Joppa
AMMON
PHILISTIA
Jerusalem
ARABIAN DESERT
Dead Sea
Hebron
MOAB
▨ David's kingdom at the beginning of his reign
AMALEK
VALLEY OF SALT
EDOM
David's kingdom at the end of his reign
SINAI DESERT
0 20 40 60 80 100 mi
0 50 100 150 km
Elath

David Captures the Stronghold of Zion

c. 1005 B.C.

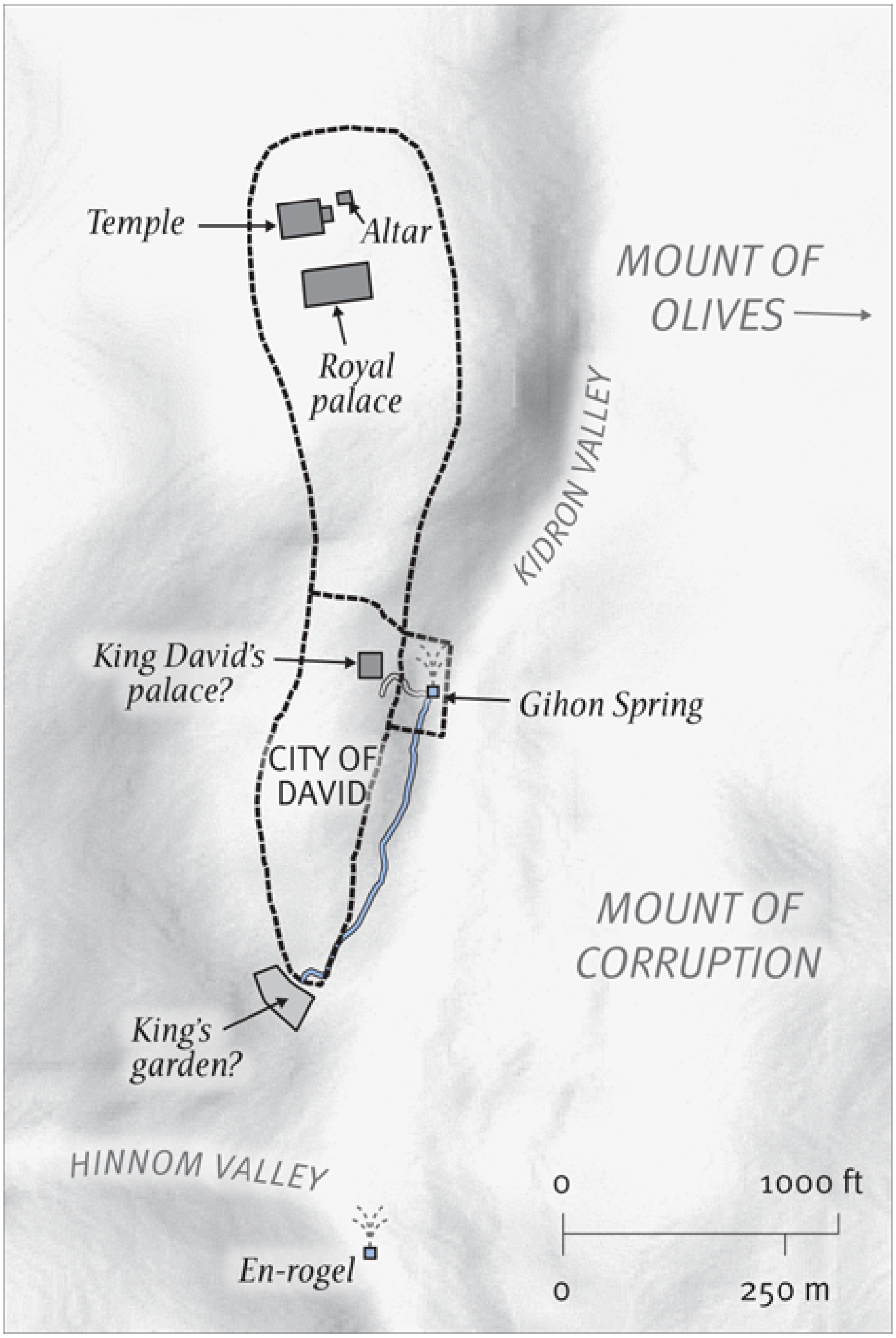
After securing his reign over all Israel, David moved his capital from Hebron, a southern city of Judah, to a more central and tribally neutral location at Jerusalem. At the time, Jerusalem (called "the stronghold of Zion") was held by the Jebusites, and its terraced defensive walls and nearby steep hills and valleys made it seem impenetrable. But David sent men up a water shaft (believed by some to be Warren's Shaft) to capture the stronghold, and he renamed it the city of David.


"Warren's Shaft"
Gihon Spring
CITY OF DAVID
CENTRAL VALLEY
Jebusite water tunnel
KIDRON VALLEY
HINNOM VALLEY
0 500 ft
0 100 m
En-rogel

Jerusalem at the Time of Solomon

c. 950 B.C.

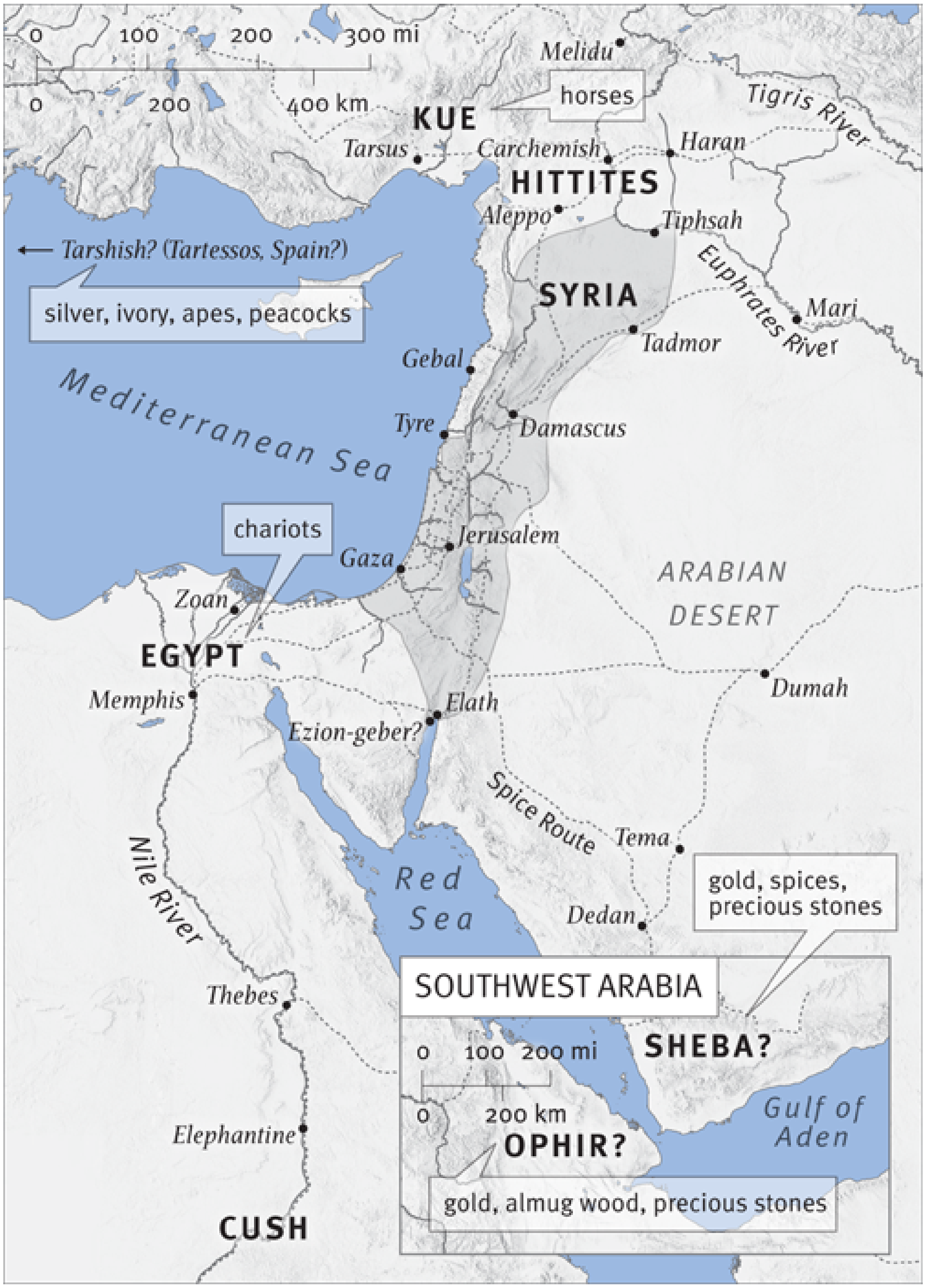
Through various building projects Solomon began to transform the small military stronghold of the city of David into a full-scale city that would be the geographical center of Israelite religion. He built the temple of the Lord and the royal palace complex on the hill to the north of the stronghold and encircled it with a wall. Ironically, Solomon also allowed his many foreign wives to establish pagan shrines on the hill to the east of the city, which would later be called the Mount of Corruption.


Temple
Altar
MOUNT OF OLIVES
Royal palace
KIDRON VALLEY
King David's palace?
Gihon Spring
CITY OF DAVID
MOUNT OF CORRUPTION
King's garden?
HINNOM VALLEY
0
1000 ft
0
250 m
En-rogel

Solomon's International Ventures

c. 950 B.C.

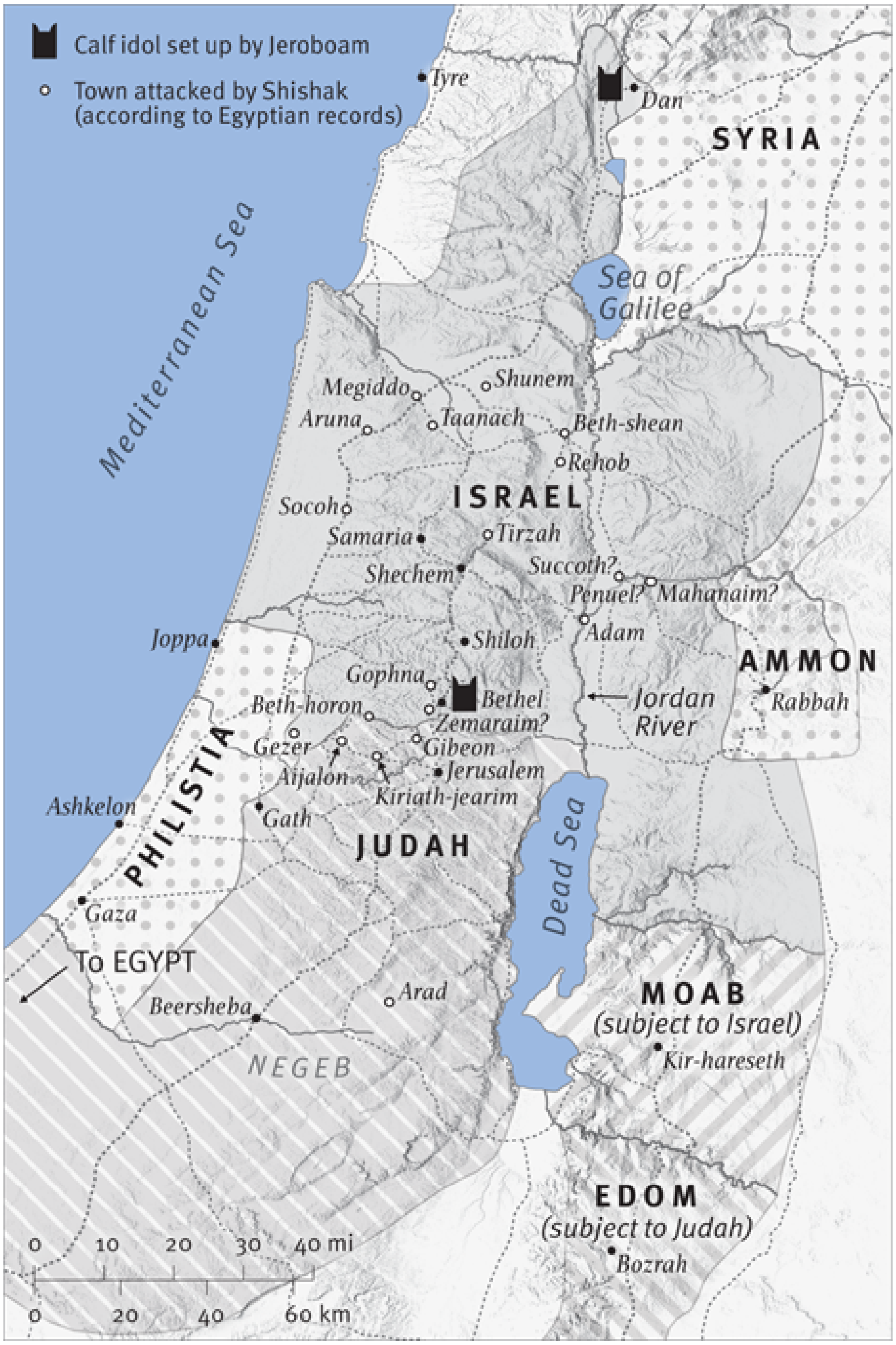
Solomon’s firm control of important trade routes linking Egypt, Arabia, Mesopotamia, and Anatolia (Asia Minor) provided him with incalculable wealth. Partnering with King Hiram of Tyre, Solomon also launched his own trading expeditions to Ophir to acquire valuable and exotic goods. The queen of Sheba’s visit to Solomon attests to his great fame throughout the ancient world. Solomon further augmented his wealth by buying horses from Kue and chariots from Egypt and selling them to the kings of Syria and the Hittites.


0 100 200 300 mi
0 200 400 km
Melidu
horses
KUE
Tigris River
Tarsus
Carchemish
Haran
HITTITES
Aleppo
Tiphsah
← Tarshish? (Tartessos, Spain?)
silver, ivory, apes, peacocks
SYRIA
Euphrates River
Mari
Tadmor
Gebal
Mediterranean Sea
Tyre
Damascus
chariots
Jerusalem
Gaza
ARABIAN DESERT
Zoan
EGYPT
Dumah
Memphis
Elath
Ezion-geber?
Spice Route
Tema
Nile River
Red Sea
gold, spices, precious stones
Dedan
SOUTHWEST ARABIA
Thebes
SHEBA?
0 100 200 mi
0 200 km
Gulf of Aden
OPHIR?
Elephantine
gold, almug wood, precious stones
CUSH

The Kingdom Divides

930 B.C.

When Solomon’s son Rehoboam arrived at Shechem for his coronation after his father’s death, he refused to lighten his father’s heavy tax burden on the people, and the 10 northern tribes revolted and set up Jeroboam as their king. The northern kingdom would now be known as Israel and the southern kingdom as Judah. Five years later, Shishak (also called Sheshonq) king of Egypt invaded Judah and Israel and captured a number of towns. Rehoboam avoided Jerusalem’s destruction by paying off Shishak with many of the treasures Solomon had placed in the temple.

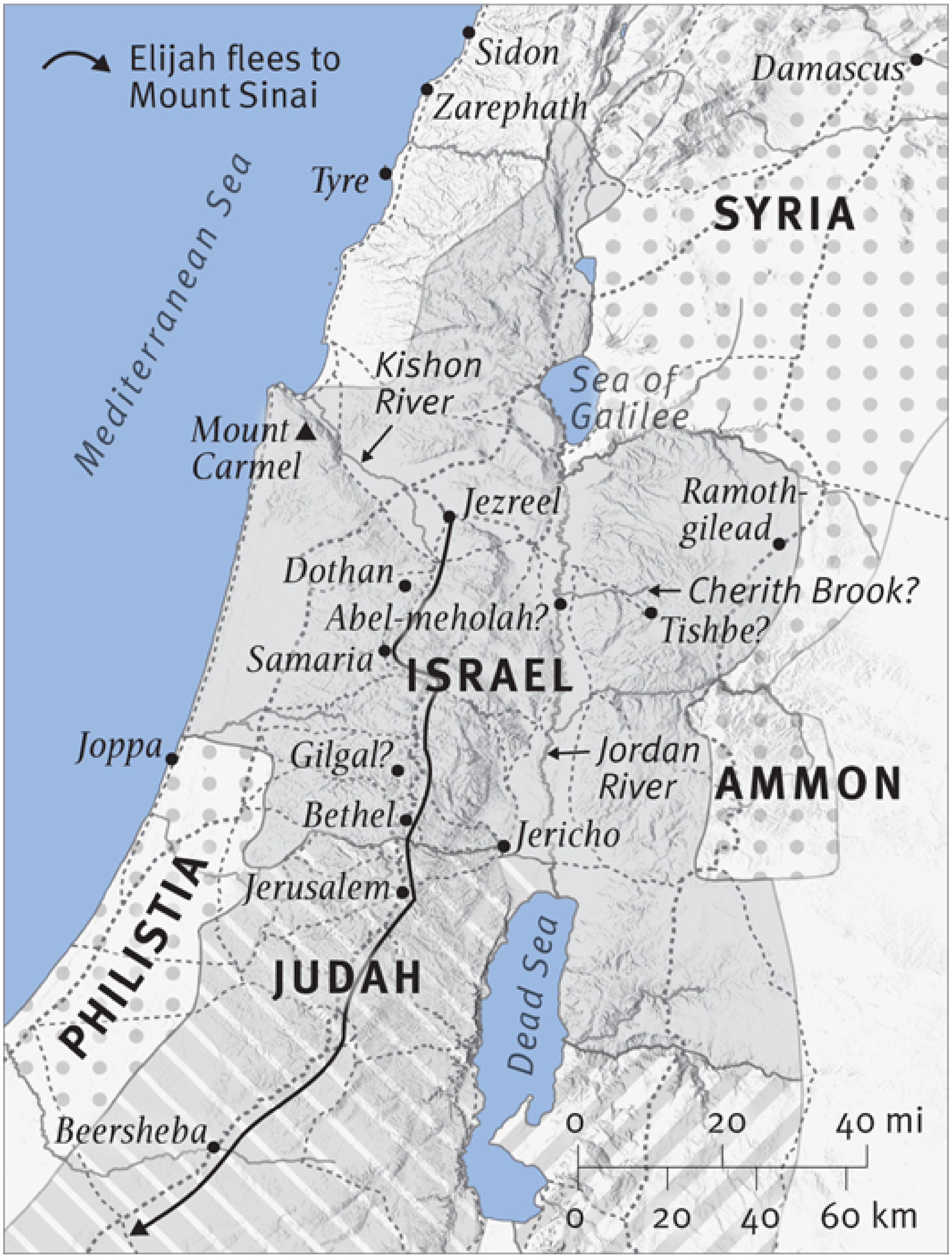

Calf idol set up by Jeroboam
Town attacked by Shishak (according to Egyptian records)
Tyre
Dan
SYRIA
Mediterranean Sea
Sea of Galilee
Megiddo
Shunem
Aruna
Taanach
Beth-shean
Rehob
Socoh
ISRAEL
Samaria
Tirzah
Shechem
Succoth?
Penuel?
Mahanaim?
Adam
Joppa
Shiloh
AMMON
Gophna
Bethel
Jordan River
Rabbah
Beth-horon
Zemaraim?
Gezer
Gibeon
Aijalon
Jerusalem
Kiriath-jearim
PHILISTIA
Ashkelon
Gath
JUDAH
Dead Sea
Gaza
To EGYPT
Arad
MOAB
(subject to Israel)
Beersheba
Kir-hareseth
NEGEB
EDOM
(subject to Judah)
Bozrah
0 10 20 30 40 mi
0 20 40 60 km

Elijah and Elisha

c. 875–797 B.C.

Elijah and his successor Elisha figure prominently in 1 and 2 Kings as they prophesied against the wickedness of Ahab and Joram (also called Jehoram) of Israel. Elijah's opposition to pagan worship also put him at odds with Jezebel, Ahab's Phoenician wife, who supported hundreds of prophets of

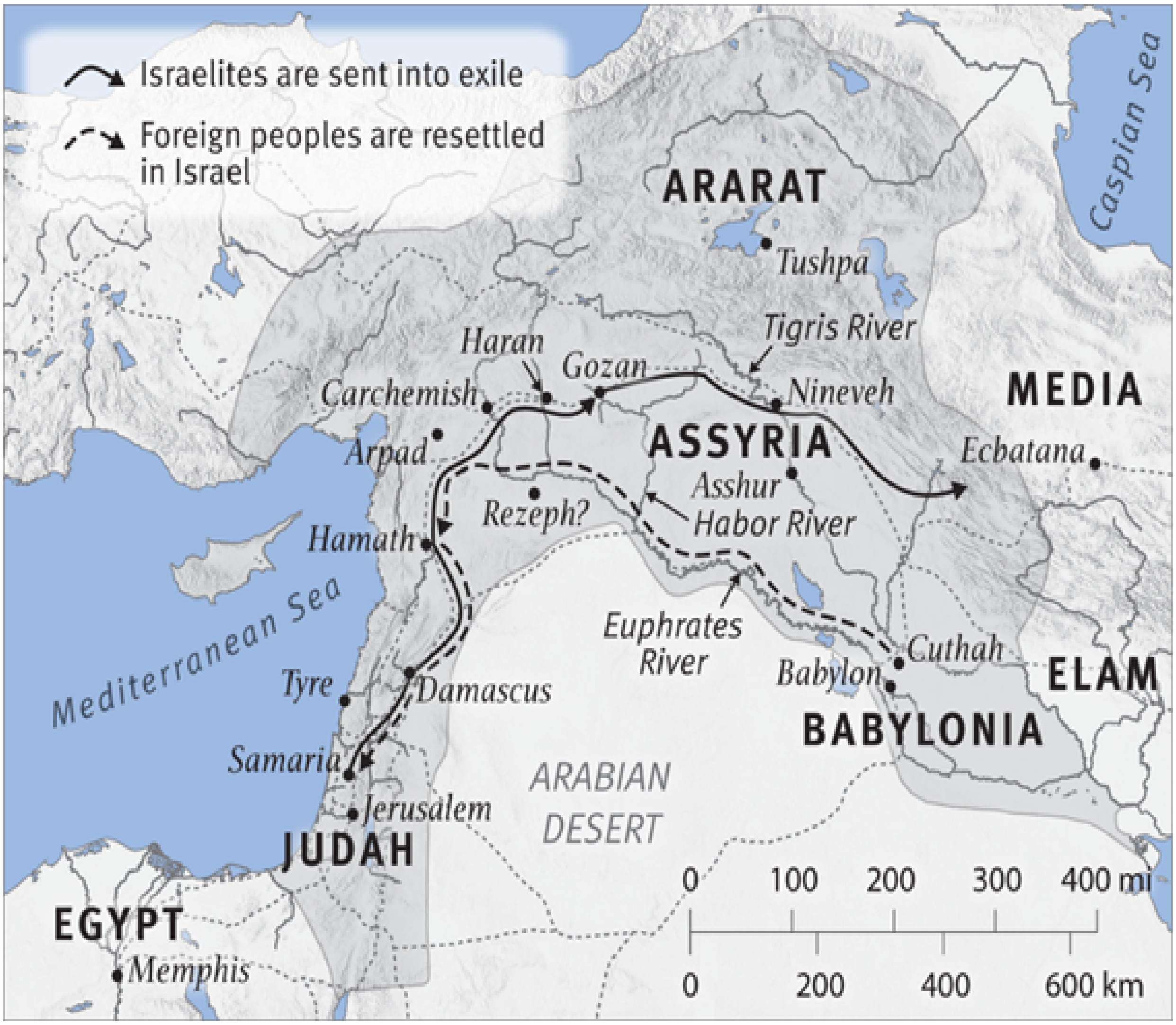
Baal and Asherah. Eventually Elisha sent someone to anoint Jehu, one of Joram's commanders, to be the next king and to execute judgment on the entire family of Ahab.


Elijah flees to Mount Sinai
Sidon
Zarephath
Damascus
Tyre
Mediterranean Sea
SYRIA
Kishon River
Sea of Galilee
Mount Carmel
Jezreel
Ramoth-gilead
Dothan
Cherith Brook?
Abel-meholah?
Tishbe?
Samaria
ISRAEL
Joppa
Gilgal?
Jordan River
AMMON
Bethel
Jericho
Jerusalem
PHILISTIA
JUDAH
Dead Sea
Beersheba
0
20
40 mi
0
20
40
60 km

The Fall of Samaria and Deportation of Israelites

722 B.C.

During the reign of Hoshea of Israel, Shalmaneser of Assyria attacked Israel and made it a vassal kingdom. Later, however, Hoshea conspired against Assyria, refusing to pay the tribute and appealing to Egypt for help, so the Assyrians came and besieged Samaria until it fell. Many Israelites were exiled far from Israel to the area near Gozan and the cities of the Medes, and foreign peoples from other parts of the empire were relocated to Israel in an effort to prevent revolt. This signaled the end of the northern kingdom of Israel.

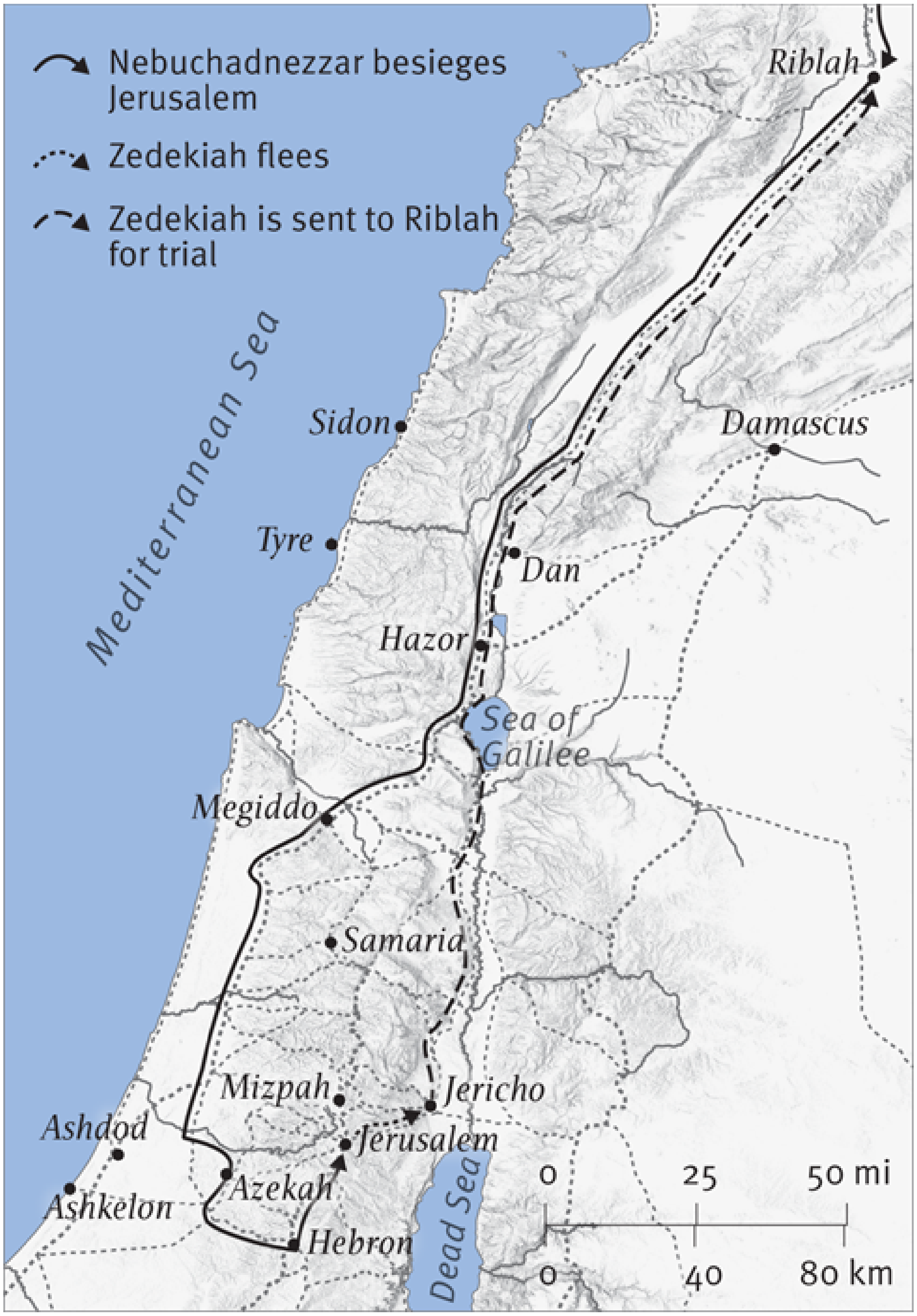

Israelites are sent into exile
Foreign peoples are resettled in Israel
ARARAT
Caspian Sea
Tushpa
Tigris River
Haran
Gozan
Carchemish
Nineveh
MEDIA
Arpad
ASSYRIA
Ecbatana
Asshur
Rezeph?
Habor River
Hamath
Mediterranean Sea
Euphrates River
Cuthah
Babylon
ELAM
Tyre
Damascus
BABYLONIA
Samaria
ARABIAN DESERT
Jerusalem
JUDAH
EGYPT
Memphis
0
100
200
300
400 mi
0
200
400
600 km

Exile to Babylon

597, 586 B.C.

The final years of the kingdom of Judah were marked by a power struggle between the Egyptians and the Babylonians, the rising power that had overtaken the Assyrian Empire. King Nebuchadnezzar of Babylon eventually won out and seized control of the Mediterranean coastal lands. When Zedekiah, who had been placed on the throne of Judah by the Babylonians, rebelled, Nebuchadnezzar besieged

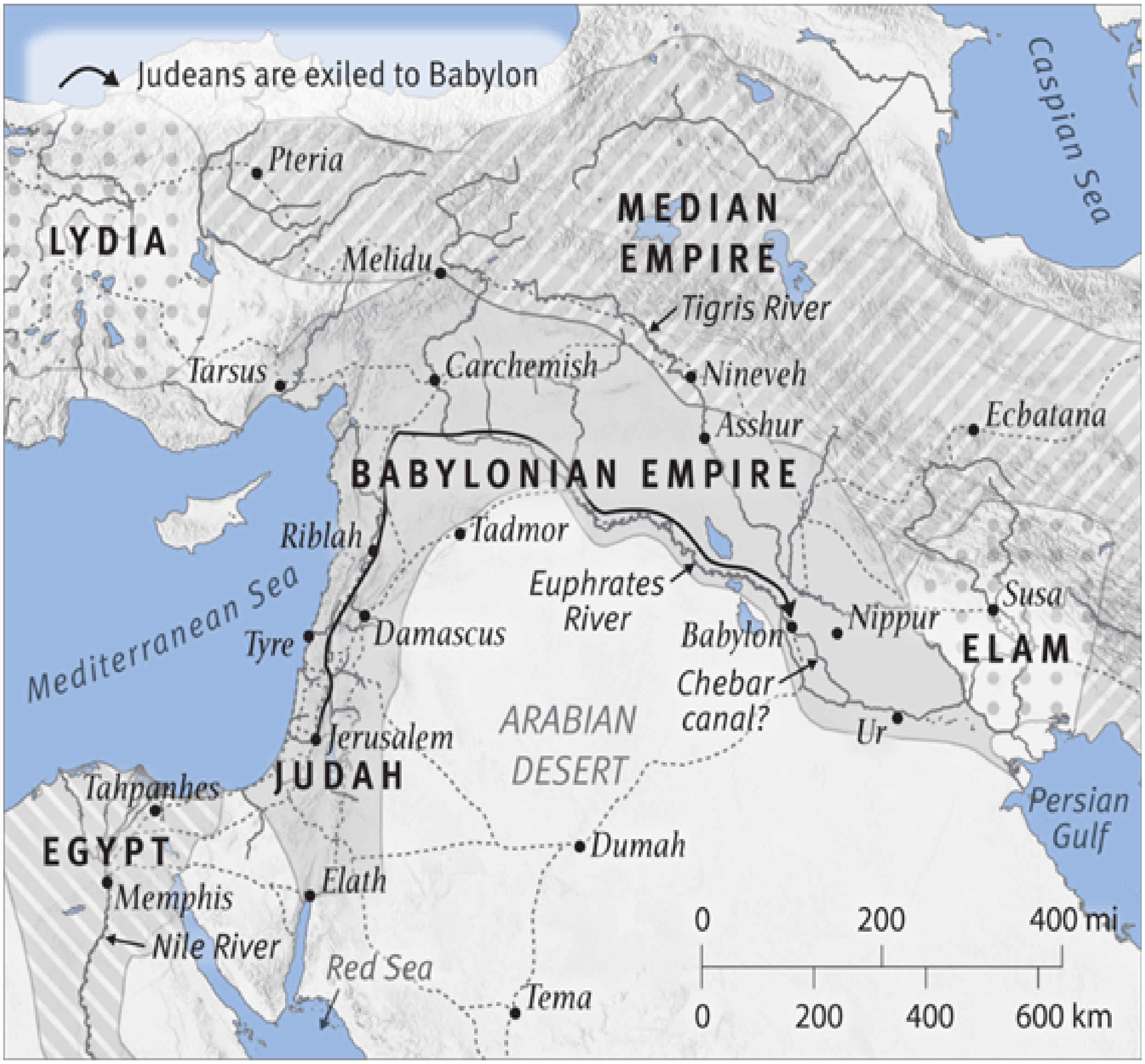
Jerusalem and captured the city. Zedekiah fled toward the east but was captured near Jericho and sent to Riblah to be judged.


Nebuchadnezzar besieges Jerusalem
Zedekiah flees
Zedekiah is sent to Riblah for trial
Mediterranean Sea
Riblah
Sidon
Damascus
Tyre
Dan
Hazor
Sea of Galilee
Megiddo
Samaria
Mizpah
Jericho
Ashdod
Jerusalem
Azekah
Ashkelon
Hebron
Dead Sea
0
25
50 mi
0
40
80 km

Babylon Attacks Judah

597, 586, 582 B.C.

It appears that three separate deportations of Judeans to Babylon took place under the rule of Nebuchadnezzar (see also Jer. 52:28–30). The first came during the reign of Jehoiachin, when Nebuchadnezzar besieged Jerusalem and carried away many of the treasures of the temple and the royal palace. The second occurred after the fall of Jerusalem in 586 B.C., when the walls of the city were leveled and the temple was completely destroyed. The third appears to have occurred around 582 B.C. while King Nebuchadnezzar was reasserting his control over the general region of Palestine.

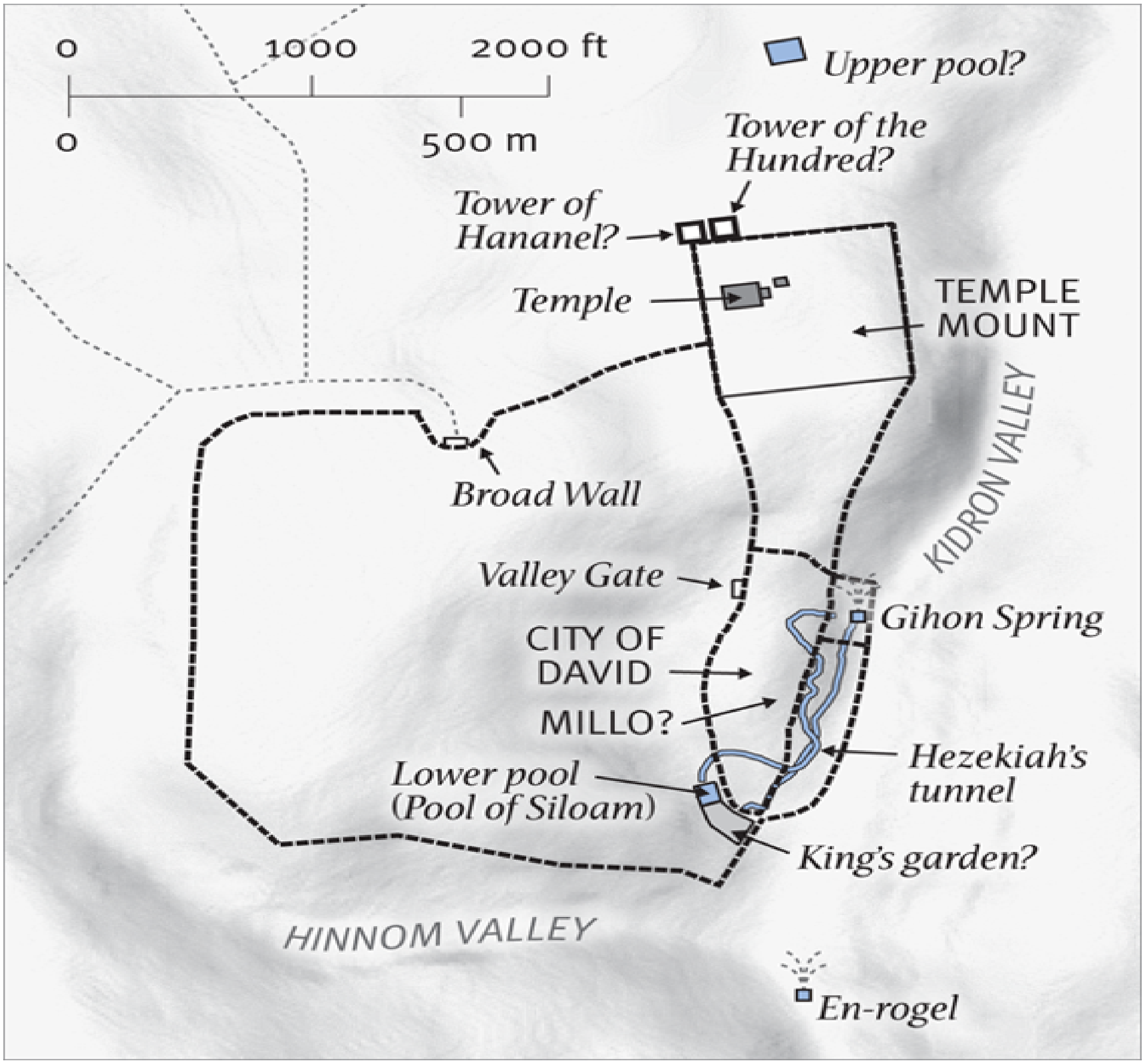

Judeans are exiled to Babylon
Caspian Sea
Pteria
LYDIA
MEDIAN EMPIRE
Melidu
Tigris River
Tarsus
Carchemish
Nineveh
Asshur
Ecbatana
BABYLONIAN EMPIRE
Riblah
Tadmor
Euphrates River
Mediterranean Sea
Tyre
Damascus
Babylon
Nippur
Susa
ELAM
Chebar canal?
ARABIAN DESERT
Jerusalem
JUDAH
Ur
Tahpanhes
EGYPT
Persian Gulf
Dumah
Memphis
Elath
Nile River
Red Sea
Tema
0
200
400 mi
0
200
400
600 km

Hezekiah Fortifies Jerusalem

c. 702 B.C.

In anticipation of an Assyrian attack, King Hezekiah of Judah fortified Jerusalem, repairing broken sections of the wall and redirecting the flow of water from the Gihon Spring into the city. He also outfitted his army with weapons and shields and appointed battle commanders over the people.

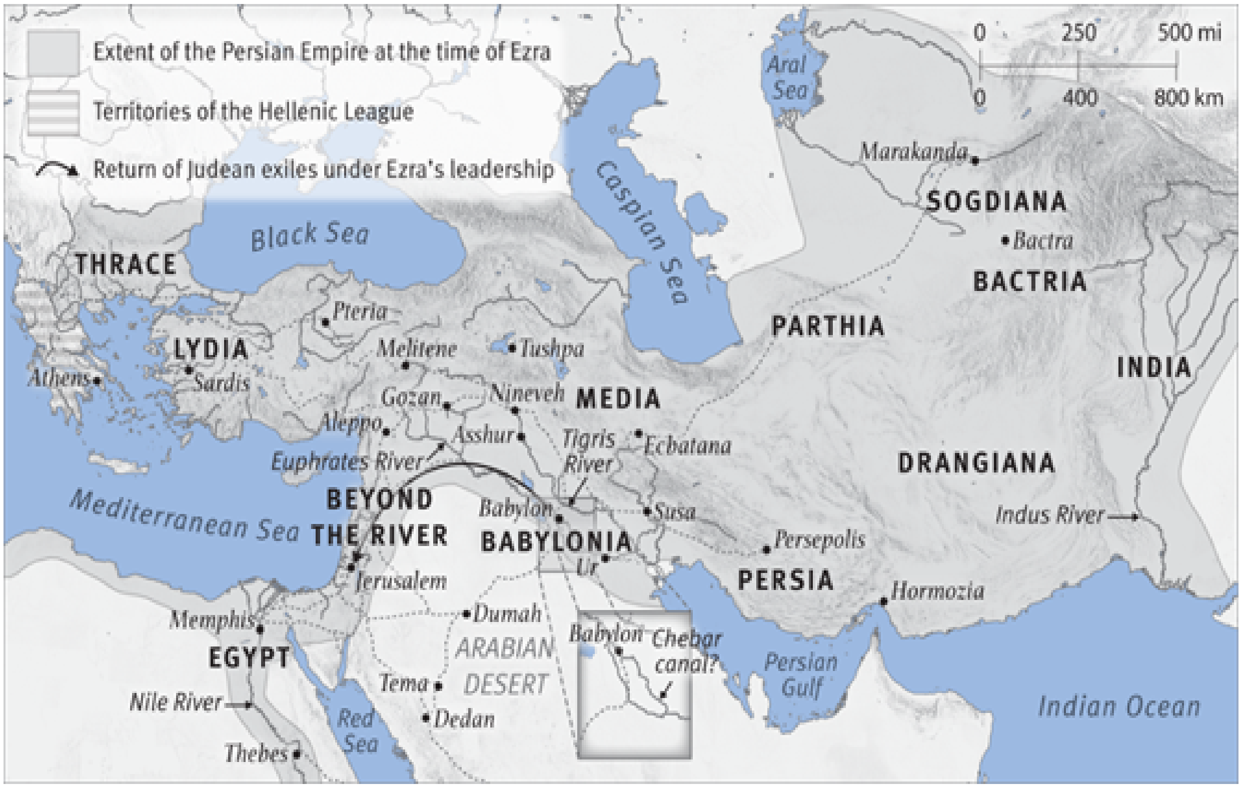
Archaeological evidence suggests he also enclosed the western hill of the city with a new wall and built the Temple Mount around Solomon’s temple.


0
1000
2000 ft
0
500 m
Upper pool?
Tower of the Hundred?
Tower of Hananel?
Temple
TEMPLE MOUNT
KIDRON VALLEY
Broad Wall
Valley Gate
Gihon Spring
CITY OF DAVID
MILLO?
Hezekiah’s tunnel
Lower pool (Pool of Siloam)
King’s garden?
HINNOM VALLEY
En-rogel

The Persian Empire at the Time of Ezra

c. 458 B.C.

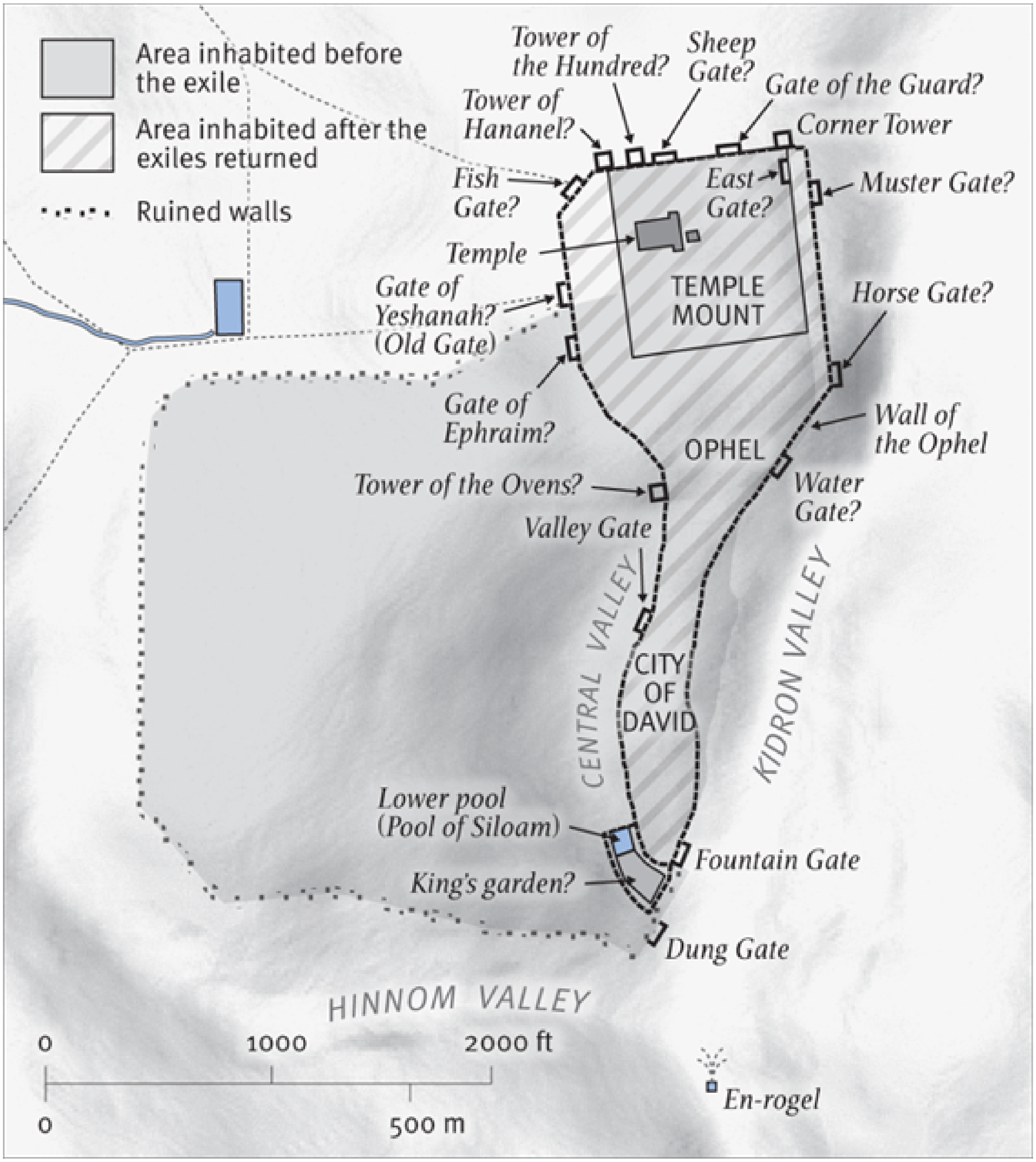
During the time of Ezra the Persian Empire had reached its greatest extent, engulfing nearly the entire Near East. In 539 B.C. the Persians under Cyrus the Great defeated the Babylonians and absorbed their territory into the empire, including the lands of Israel and Judah (known as Beyond the River). The next year Cyrus allowed the people of Judah to return home under the leadership of Zerubbabel and rebuild the temple of the Lord. Later, around 458 B.C., another group of Judean exiles returned under Ezra’s leadership.


Extent of the Persian Empire at the time of Ezra
Territories of the Hellenic League
Return of Judean exiles under Ezra's leadership
0
250
500 mi
0
400
800 km
Aral Sea
Caspian Sea
Black Sea
Marakanda
SOGDIANA
Bactra
BACTRIA
THRACE
PARTHIA
Pteria
LYDIA
Melitene
Tushpa
INDIA
Athens
Sardis
Gozan
Nineveh
MEDIA
Aleppo
Asshur
Tigris River
Ecbatana
Euphrates River
DRANGIANA
BEYOND THE RIVER
Babylon
Susa
Indus River
Mediterranean Sea
BABYLONIA
Persepolis
Ur
Jerusalem
PERSIA
Hormozia
Memphis
Dumah
ARABIAN DESERT
Babylon
Chebar canal?
EGYPT
Persian Gulf
Tema
Nile River
Red Sea
Dedan
Indian Ocean
Thebes

Jerusalem at the Time of Nehemiah

c. 445 B.C.

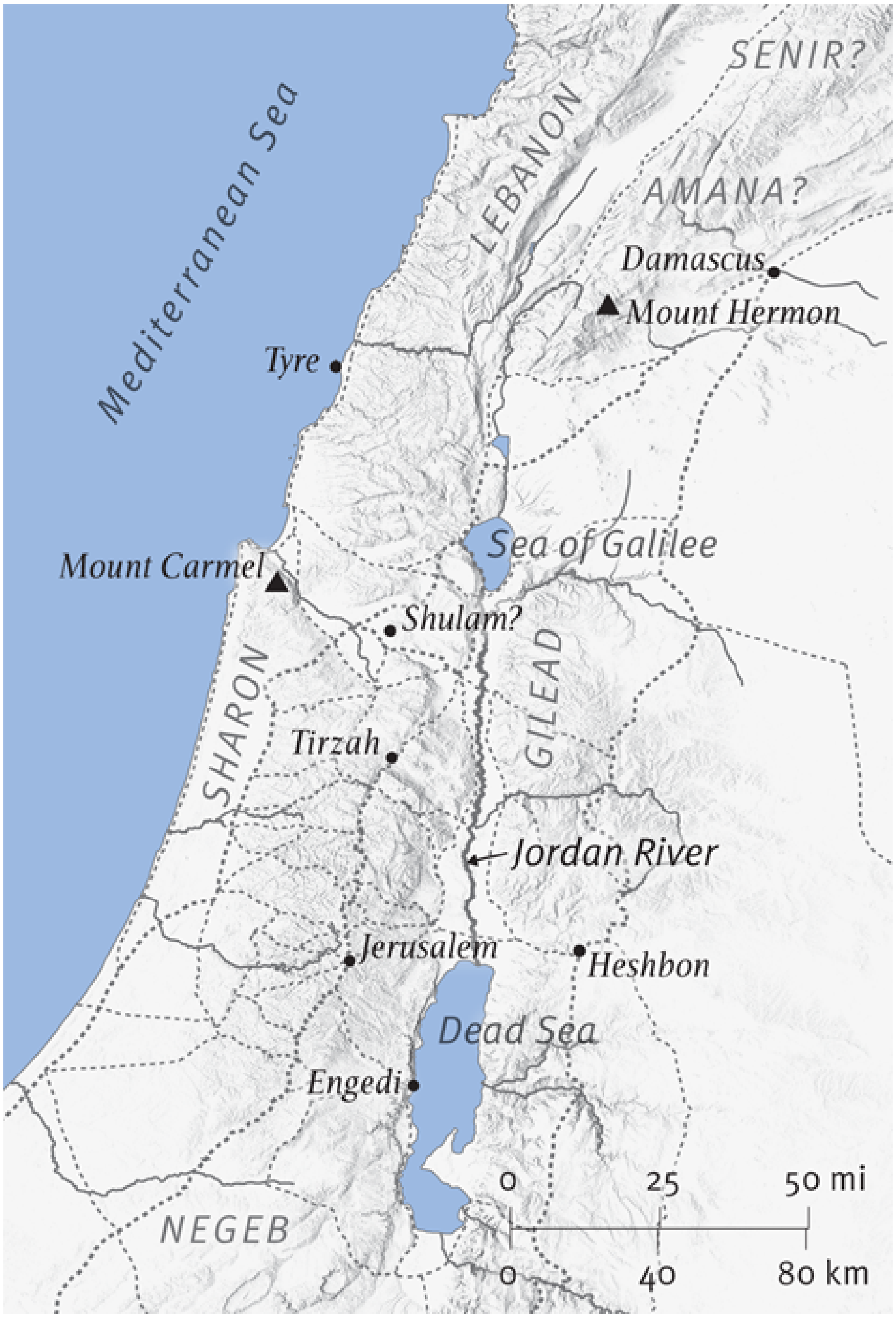
Though Nehemiah gives a careful listing of the sections of Jerusalem’s walls that were rebuilt, it is difficult to be certain exactly which walls and gates he was referring to. The city had extended beyond the city of David and the Temple Mount by the time of Hezekiah, but it appears that only the Temple Mount and the city of David were enclosed within Nehemiah’s walls. An ambitious project nonetheless, it was completed in only 52 days, providing Jerusalem with some measure of protection from its enemies.


Area inhabited before the exile
Area inhabited after the exiles returned
Ruined walls
Tower of the Hundred?
Sheep Gate?
Gate of the Guard?
Tower of Hananel?
Corner Tower
Fish Gate?
East Gate?
Muster Gate?
Temple
TEMPLE MOUNT
Gate of Yeshanah? (Old Gate)
Horse Gate?
Gate of Ephraim?
Wall of the Ophel
OPHEL
Tower of the Ovens?
Water Gate?
Valley Gate
CENTRAL VALLEY
KIDRON VALLEY
CITY OF DAVID
Lower pool (Pool of Siloam)
Fountain Gate
King's garden?
Dung Gate
HINNOM VALLEY
0
1000
2000 ft
0
500 m
En-rogel

The Geography of Solomon’s Song

c. 960 B.C.

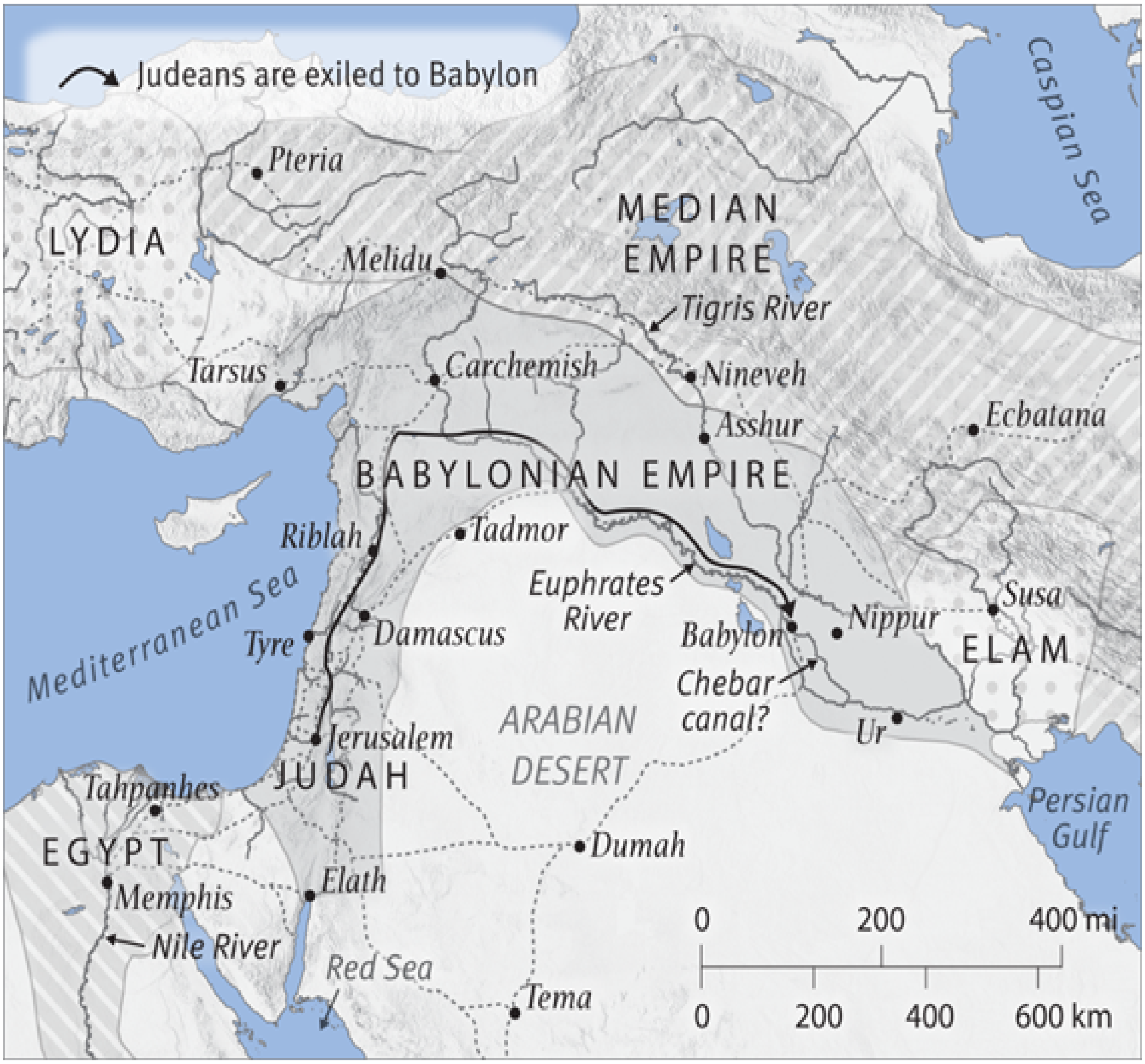
The Song of Solomon draws richly upon the diverse and beautiful geographical setting of Israel and Lebanon, mentioning various cities, peaks, and regions within this general area.


SENIR?
LEBANON
Mediterranean Sea
AMANA?
Damascus
Mount Hermon
Tyre
Sea of Galilee
Mount Carmel
Shulam?
SHARON
GILEAD
Tirzah
Jordan River
Jerusalem
Heshbon
Dead Sea
Engedi
0
25
50 mi
NEGEB
0
40
80 km

The Near East at the Time of Ezekiel

c. 593 B.C.

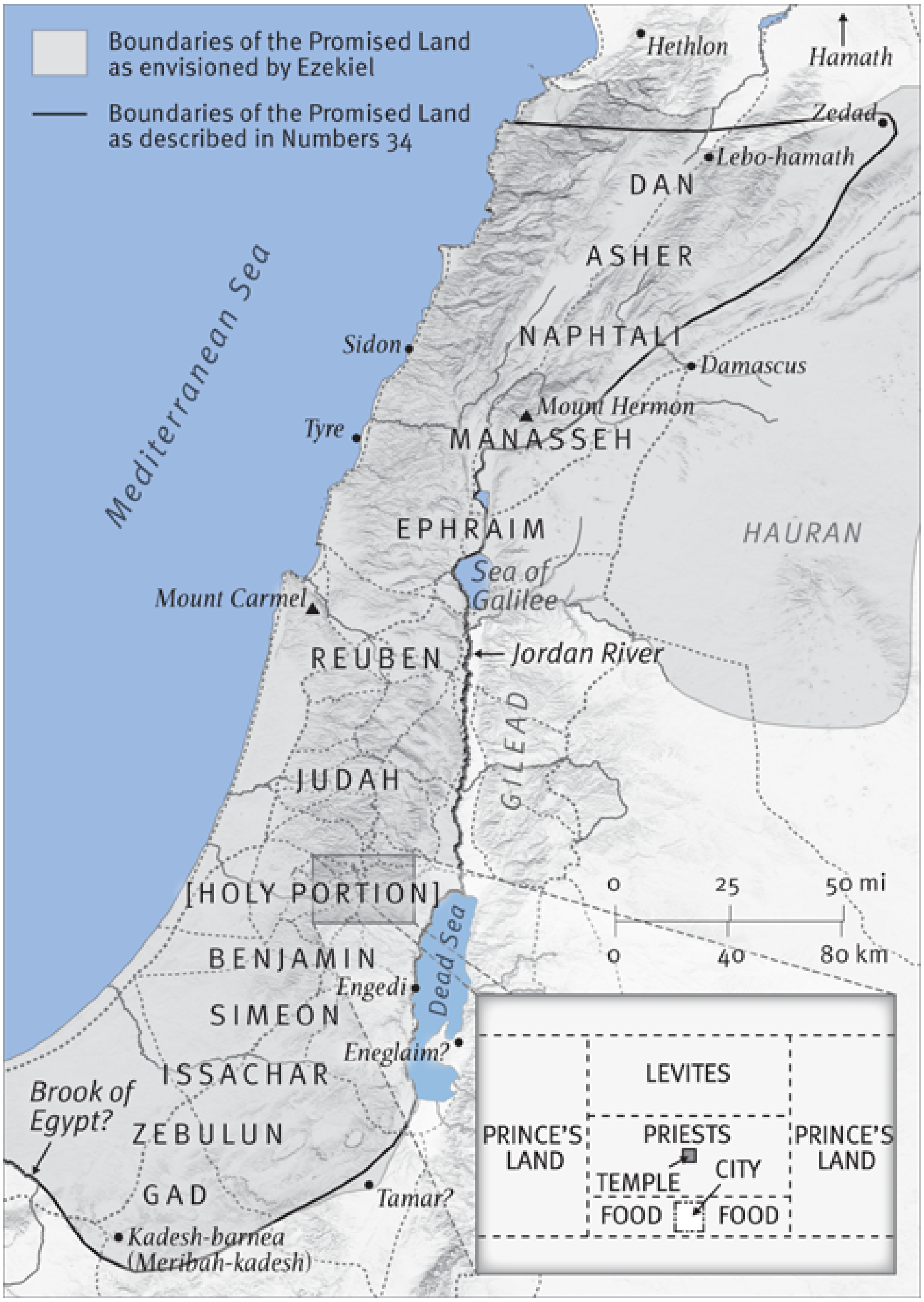
Ezekiel recorded his visions and prophecies while living in the vicinity of Babylon, where he had been exiled years earlier. By Ezekiel’s time, the Babylonian Empire had engulfed virtually all of the area along the eastern coast of the Mediterranean Sea and would eventually subdue even the land of Egypt, where many other Judeans had fled.


Judeans are exiled to Babylon
Pteria
LYDIA
Melidu
MEDIAN EMPIRE
Caspian Sea
Tigris River
Tarsus
Carchemish
Nineveh
Asshur
Ecbatana
BABYLONIAN EMPIRE
Riblah
Tadmor
Euphrates River
Mediterranean Sea
Tyre
Damascus
Babylon
Nippur
Susa
ELAM
Chebar canal?
Jerusalem
ARABIAN DESERT
Ur
Tahpanhes
JUDAH
Persian Gulf
EGYPT
Dumah
Memphis
Elath
Nile River
Red Sea
Tema
0
200
400 mi
0
200
400
600 km

Ezekiel’s Vision of Israel’s New Boundaries

c. 571 B.C.

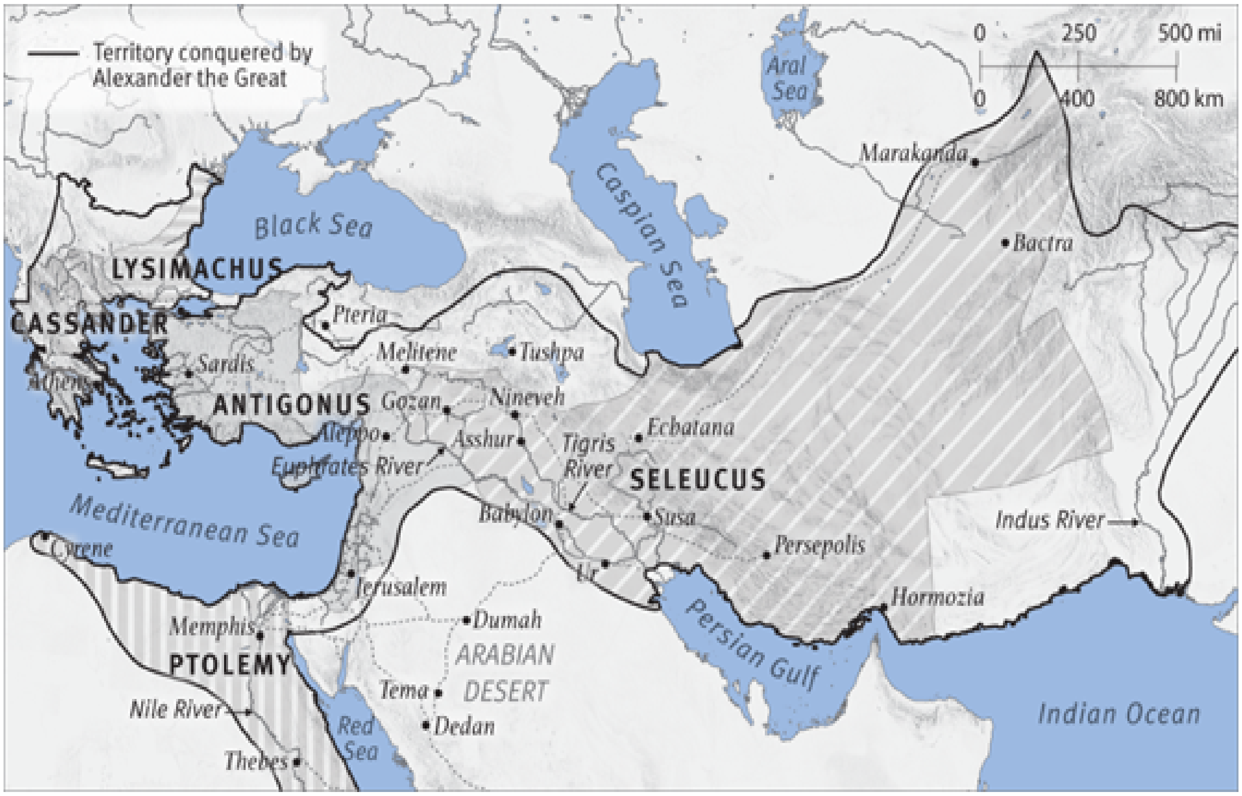
Ezekiel’s final vision describes the boundaries of a restored Israel, including the allotment to each tribe and the temple. Rather than following the boundaries traditionally occupied by the Israelites, which included Gilead east of the Jordan River and excluded land north of Tyre, Ezekiel’s new boundaries generally follow those described by Moses in Num. 34. Ezekiel’s vision also departs from the traditional allotment of the land among the 12 tribes and reassigns the land in horizontal bands from north to south.


Boundaries of the Promised Land as envisioned by Ezekiel
Boundaries of the Promised Land as described in Numbers 34
Hethlon
Hamath
Zedad
Lebo-hamath
DAN
ASHER
NAPHTALI
Damascus
Mediterranean Sea
Sidon
Mount Hermon
Tyre
MANASSEH
EPHRAIM
HAURAN
Sea of Galilee
Mount Carmel
REUBEN
Jordan River
GILEAD
JUDAH
[HOLY PORTION]
0 25 50 mi
0 40 80 km
Dead Sea
BENJAMIN
Engedi
SIMEON
Eneglaim?
ISSACHAR
Brook of Egypt?
ZEBULUN
GAD
Tamar?
Kadesh-barnea (Meribah-kadesh)
LEVITES
PRINCE'S LAND
PRIESTS
PRINCE'S LAND
TEMPLE
CITY
FOOD
FOOD

Alexander's Greek Empire

c. 335–303 B.C.

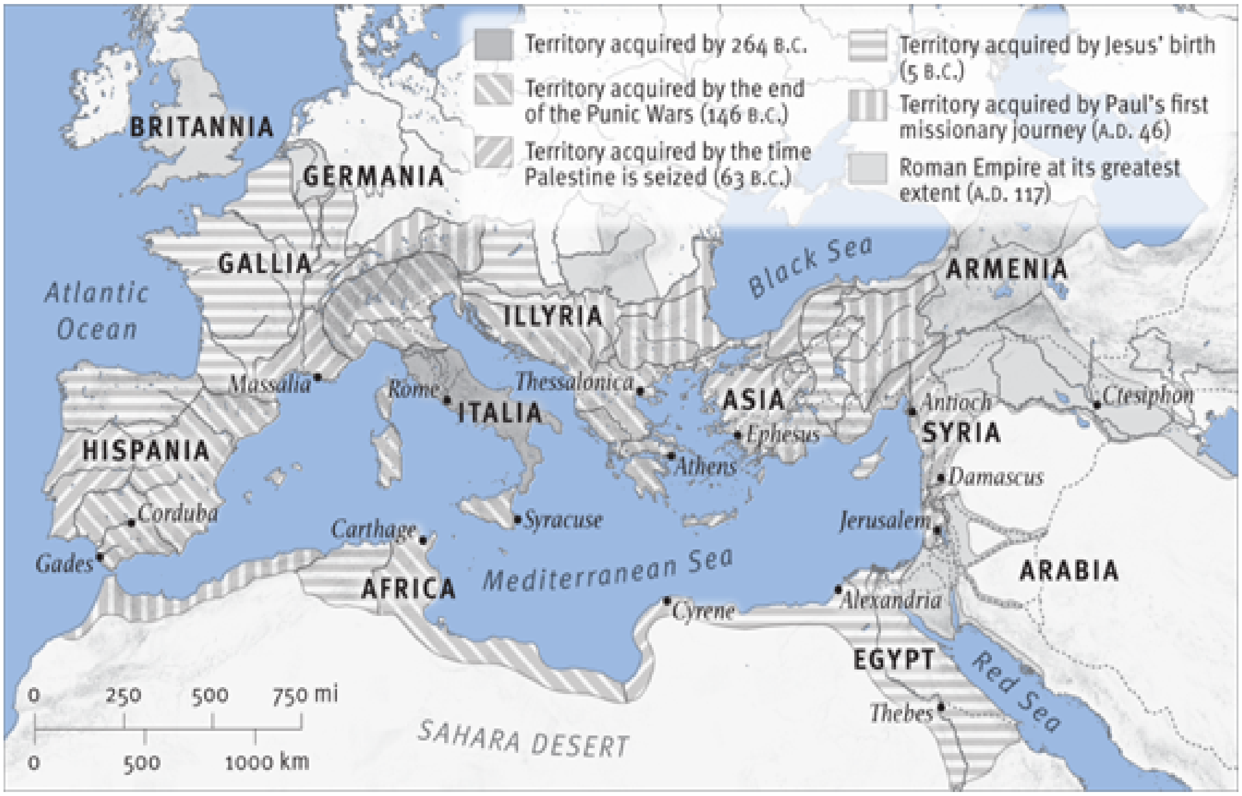
The ascension of Alexander the Great to the throne of the Macedonian kingdom (in northern Greece) spelled the end for the mighty Persian Empire. After gaining the loyalty of the other city-states of Greece, Alexander's astounding military prowess and success enabled him to systematically overtake virtually all of Persia’s former territory within 12 years. Soon after he died in Babylon at age 33 (323 B.C.), Alexander’s conquered territory was divided among his generals, who constantly vied for power among each other until their territories resembled those shown here (c. 303).


Territory conquered by Alexander the Great
0 250 500 mi
0 400 800 km
Aral Sea
Black Sea
Caspian Sea
Marakanda
Bactra
LYSIMACHUS
CASSANDER
Pteria
Melitene
Tushpa
Sardis
Athens
ANTIGONUS
Gozan
Nineveh
Aleppo
Asshur
Tigris River
Ecbatana
Euphrates River
SELEUCUS
Mediterranean Sea
Cyrene
Babylon
Susa
Persepolis
Indus River
Ur
Jerusalem
Hormozia
Dumah
Memphis
ARABIAN DESERT
PTOLEMY
Persian Gulf
Tema
Nile River
Red Sea
Dedan
Indian Ocean
Thebes

The Rise of the Roman Empire

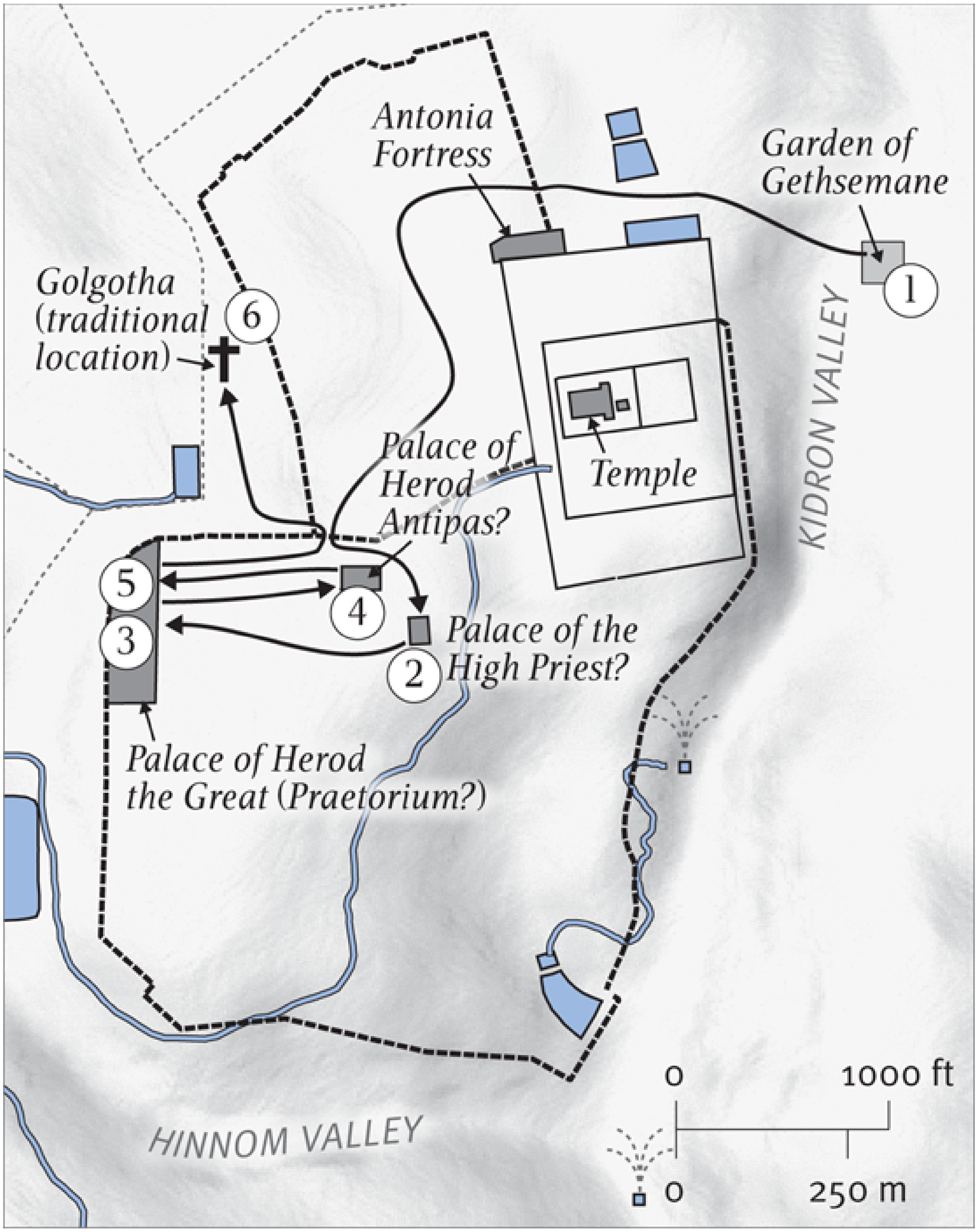
c. 753 B.C.–A.D. 117

From its earliest beginnings as a small kingdom centered in Rome, the Roman Empire eventually grew to become one of the most powerful empires the world has ever known. After solidifying control over the Italian peninsula, the Romans fought a series of wars (the Punic Wars) with the growing Carthaginian Empire and absorbed their territory in Africa and Hispania. Pushing eastward into Greece, Asia, and Syria, and westward into Gallia (Gaul) and western Hispania, the Romans continued to expand their territory until they ruled the entire Mediterranean region by A.D. 117.


Territory acquired by 264 B.C.
Territory acquired by the end of the Punic Wars (146 B.C.)
Territory acquired by the time Palestine is seized (63 B.C.)
Territory acquired by Jesus' birth (5 B.C.)
Territory acquired by Paul's first missionary journey (A.D. 46)
Roman Empire at its greatest extent (A.D. 117)
BRITANNIA
GERMANIA
GALLIA
Atlantic Ocean
Massalia
HISPANIA
Corduba
Gades
Rome
ITALIA
ILLYRIA
Thessalonica
Black Sea
ARMENIA
ASIA
Ephesus
Athens
Antioch
SYRIA
Ctesiphon
Damascus
Jerusalem
Syracuse
Carthage
AFRICA
Mediterranean Sea
Cyrene
Alexandria
ARABIA
EGYPT
Red Sea
Thebes
SAHARA DESERT
0 250 500 750 mi
0 500 1000 km

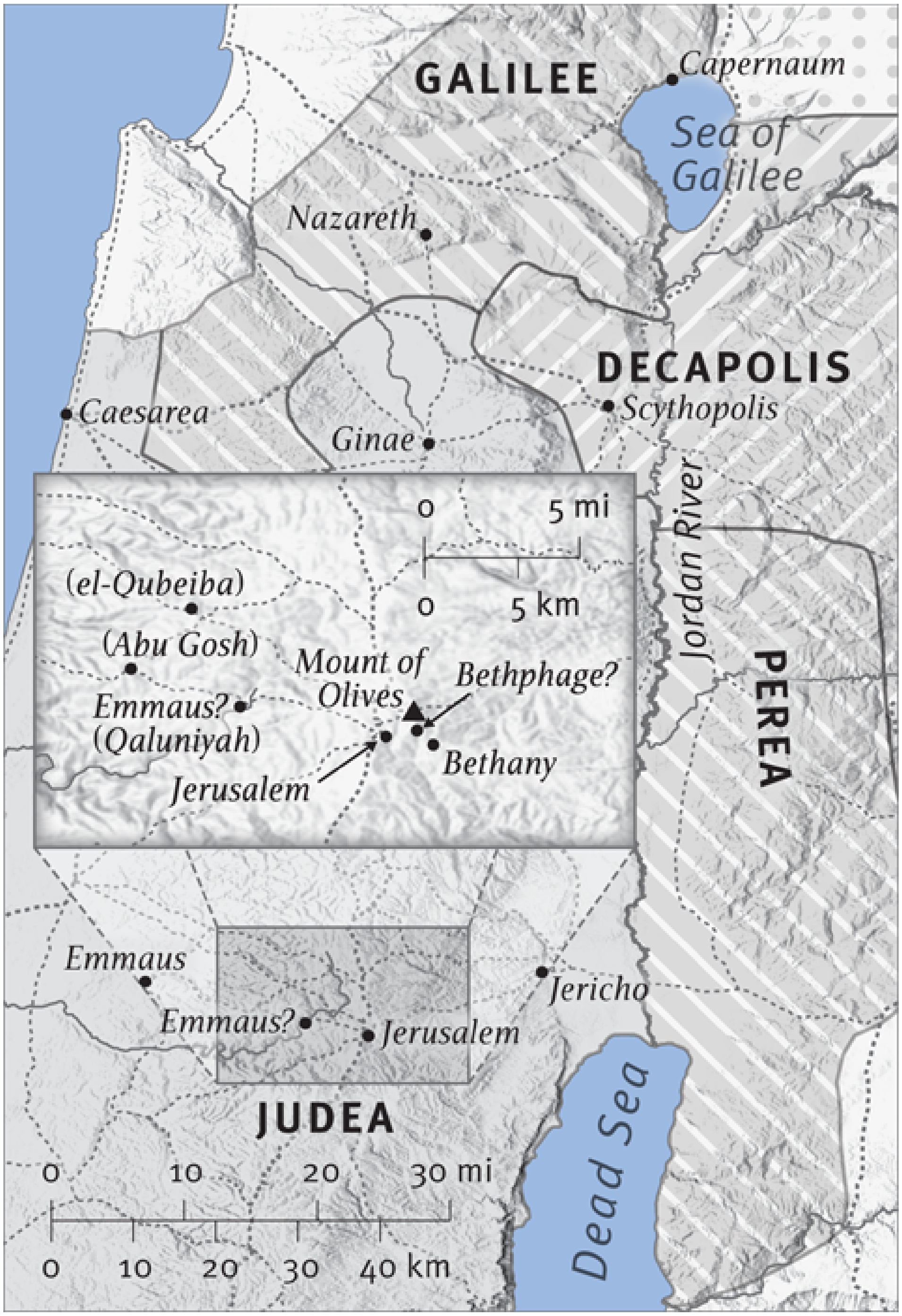
Jesus' Arrest, Trial, and Crucifixion

The path from Jesus' arrest to his crucifixion (part of which is often called the Via Dolorosa, "Way of Sorrows") is difficult to retrace with certainty. According to a possible harmony of the Gospel accounts, after the Passover meal Judas led a contingent of soldiers to Gethsemane to arrest Jesus (1). From there Jesus was led to Annas (location unknown), who sent him to his son-in-law Caiaphas, the high priest (2). The Jewish leaders then appealed to the Roman governor Pilate to have Jesus put to death (3). Luke records that Pilate sent Jesus to Herod Antipas (4), who questioned Jesus but returned him to Pilate without rendering any judgment (5). Pilate then sent Jesus to be crucified at Golgotha (6).


Antonia Fortress
Garden of Gethsemane
1
Golgotha (traditional location)
6
KIDRON VALLEY
Temple
Palace of Herod Antipas?
5
4
3
Palace of the High Priest?
2
Palace of Herod the Great (Praetorium?)
HINNOM VALLEY
0
1000 ft
0
250 m

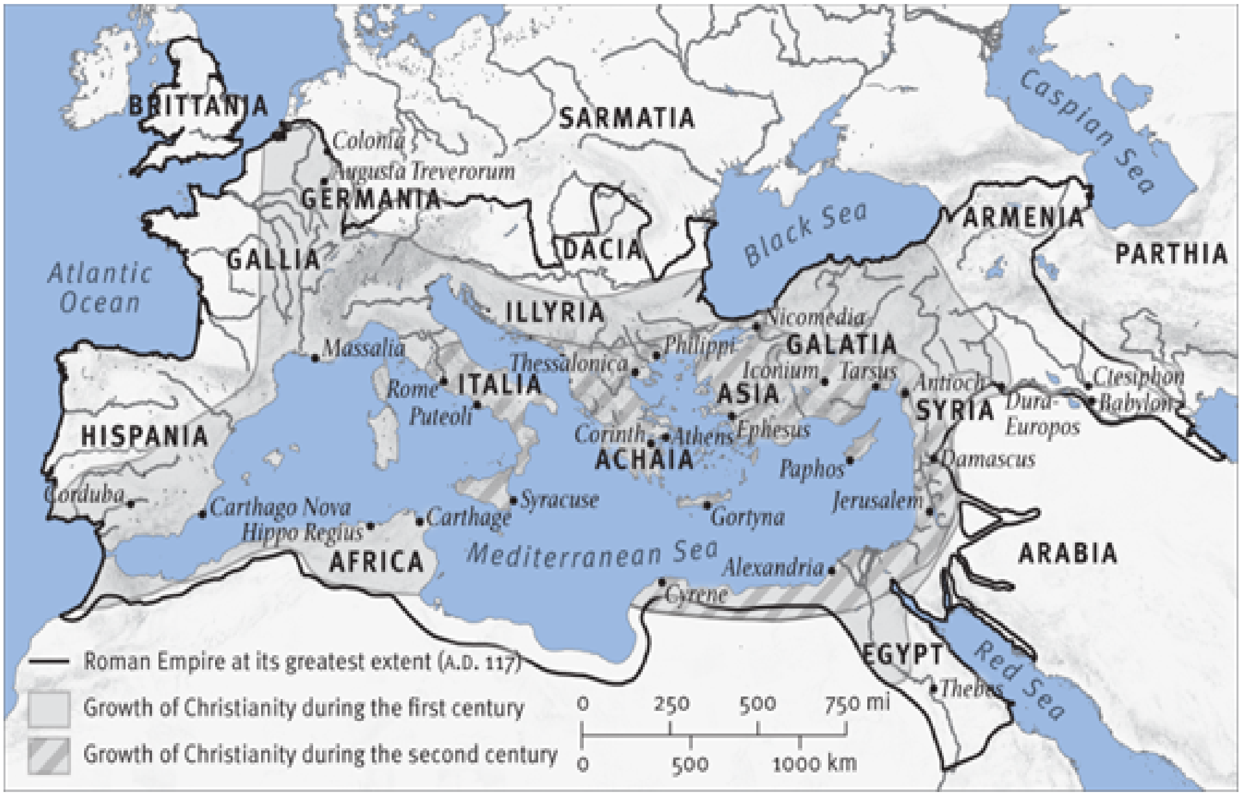
Jesus’ Appearances after His Resurrection

Each of the Gospels and a few other NT books mention various appearances by Jesus after his resurrection, but only Luke notes that Jesus ascended to heaven from the Mount of Olives just outside Jerusalem. Luke also recounts Jesus’ discussion with the two disciples on the road to Emmaus (likely modern Qaluniyah, not the Emmaus of the intertestamental period, which lay too far west). Matthew and John note that Jesus also appeared to his disciples in the region of Galilee.


GALILEE
Capernaum
Sea of Galilee
Nazareth
DECAPOLIS
Scythopolis
Caesarea
Ginae
0 5 mi
0 5 km
(el-Qubeiba)
(Abu Gosh)
Mount of Olives
Bethphage?
Emmaus?
(Qaluniyah)
Jerusalem
Bethany
Jordan River
PEREA
Emmaus
Jericho
Emmaus?
Jerusalem
JUDEA
Dead Sea
0 10 20 30 mi
0 10 20 30 40 km

The Spread of Christianity in the First Two Centuries

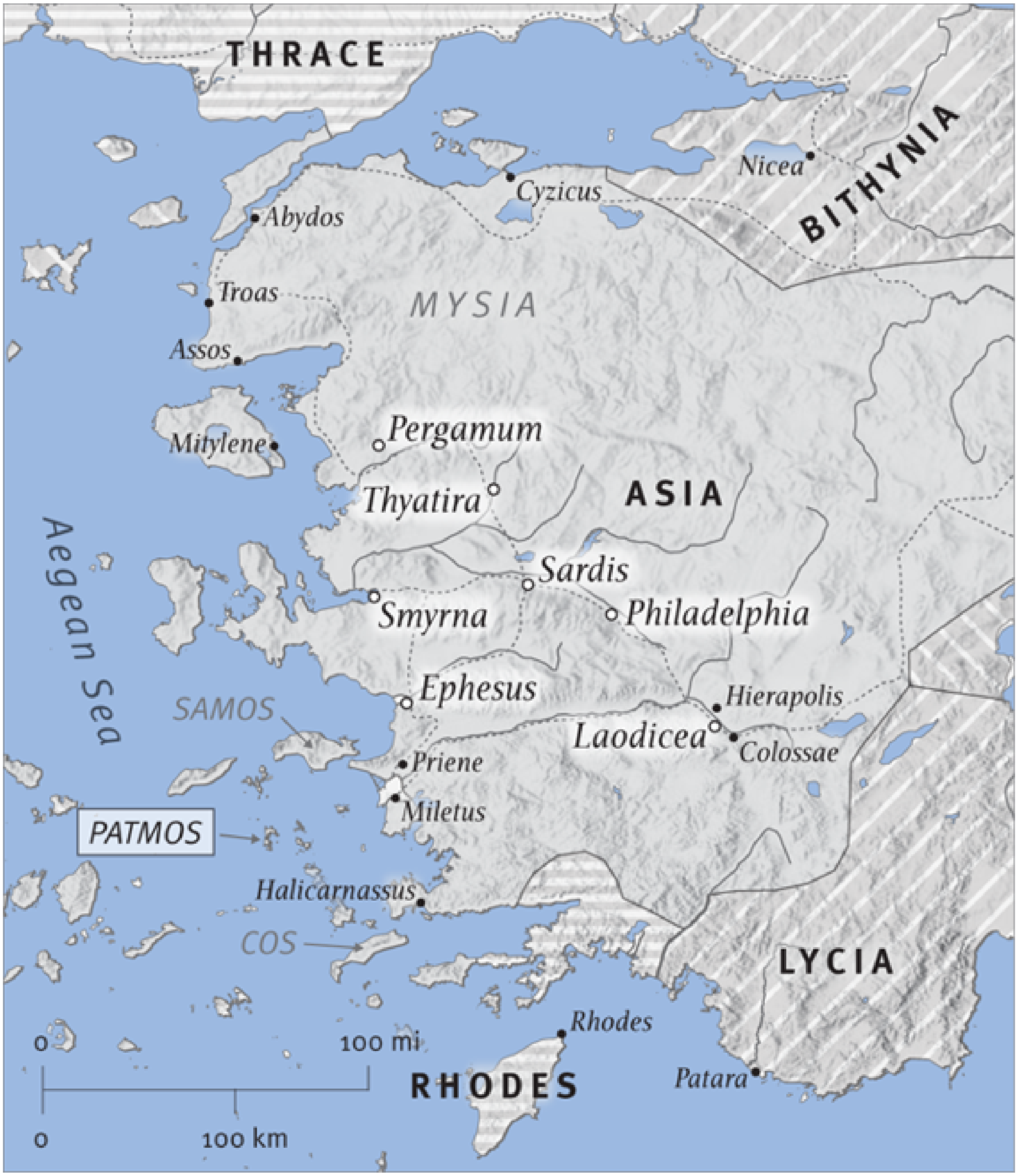
The stability, relative safety in travel, and universal system of laws and government of the Roman Empire helped in the spread of the gospel throughout the first few centuries of the Christian church. Christianity first centered around Jerusalem and Syria, but soon spread to Asia, Achaia, and even Rome. Despite persecution, Christians during the second century a.d. continued to carry the gospel to places as far as Spain, Gallia, and North Africa. Eventually even Roman emperors came to recognize Christianity as a legal religion and sponsored many of its activities.


BRITTANIA
Colonia
Augusta Treverorum
GERMANIA
SARMATIA
Caspian Sea
Black Sea
ARMENIA
PARTHIA
DACIA
GALLIA
Atlantic Ocean
ILLYRIA
Nicomedia
GALATIA
Massalia
Philippi
Thessalonica
Iconium
Tarsus
Antioch
Ctesiphon
Babylon
Rome
ITALIA
ASIA
SYRIA
Dura-Europos
Puteoli
Ephesus
HISPANIA
Corinth
Athens
ACHAIA
Damascus
Paphos
Corduba
Carthago Nova
Hippo Regius
Carthage
Syracuse
Gortyna
Jerusalem
ARABIA
AFRICA
Mediterranean Sea
Alexandria
Cyrene
— Roman Empire at its greatest extent (A.D. 117)
Growth of Christianity during the first century
Growth of Christianity during the second century
0
250
500
750 mi
0
500
1000 km
EGYPT
Thebes
Red Sea

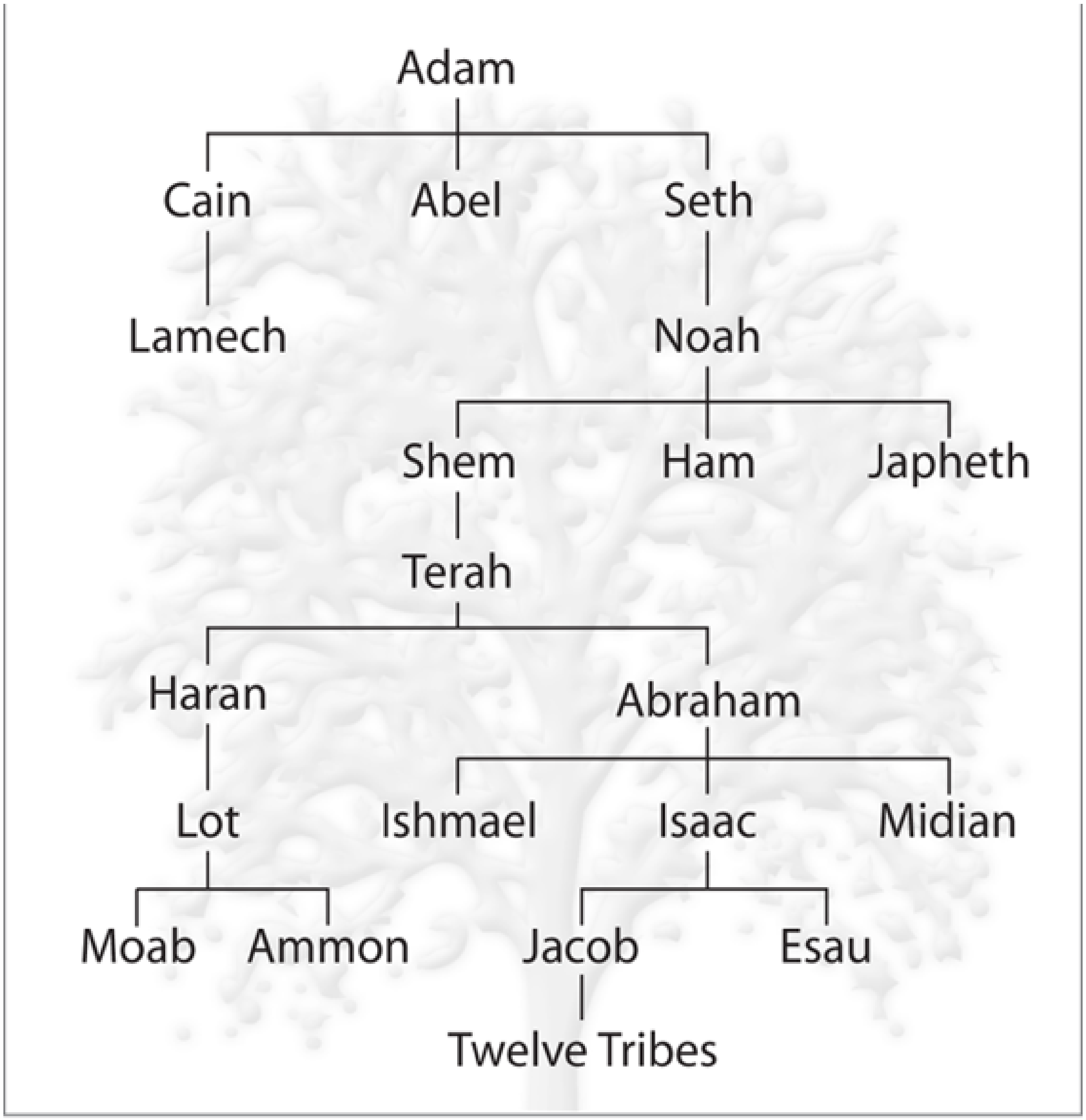
The Setting of Revelation

c. A.D. 95

John addressed the book of Revelation “to the seven churches that are in Asia,” namely Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea, although there were undoubtedly other churches elsewhere in the province of Asia (e.g., Miletus and Colossae, see Acts 20:17; Col. 1:2). John had apparently been exiled from Ephesus to the island of Patmos, southwest of Ephesus, and it was there that he recorded his visions.


THRACE
BITHYNIA
Nicea
Cyzicus
Abydos
Troas
MYSIA
Assos
Pergamum
Mitylene
Thyatira
ASIA
Aegean Sea
Sardis
Smyrna
Philadelphia
Ephesus
Hierapolis
SAMOS
Laodicea
Colossae
Priene
Miletus
PATMOS
Halicarnassus
COS
LYCIA
Rhodes
0
100 mi
RHODES
Patara
0
100 km

Adam to Israel’s Twelve Tribes


Adam
Cain
Abel
Seth
Lamech
Noah
Shem
Ham
Japheth
Terah
Haran
Abraham
Lot
Ishmael
Isaac
Midian
Moab
Ammon
Jacob
Esau
Twelve Tribes

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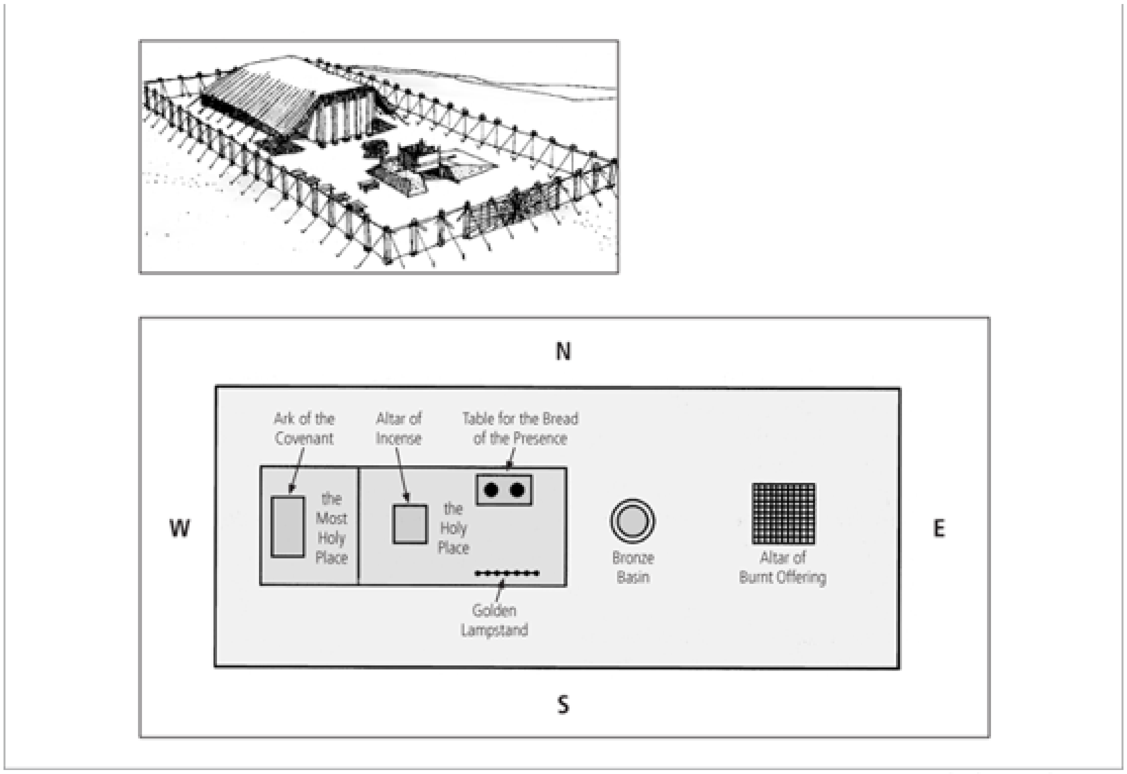
The Plan of the Tabernacle

The tabernacle was to provide a place where God might dwell among his people. The term tabernacle sometimes refers to the tent, including the Holy Place and the Most Holy Place, which was covered with embroidered curtains. But in other places it refers to the entire complex, including the curtained court in which the tent stood.

This illustration shows relative positions of the tabernacle furniture used in Israelite worship. The tabernacle is enlarged for clarity.


N
Ark of the Covenant
Altar of Incense
Table for the Bread of the Presence
W
the Most Holy Place
the Holy Place
Bronze Basin
Altar of Burnt Offering
E
Golden Lampstand
S

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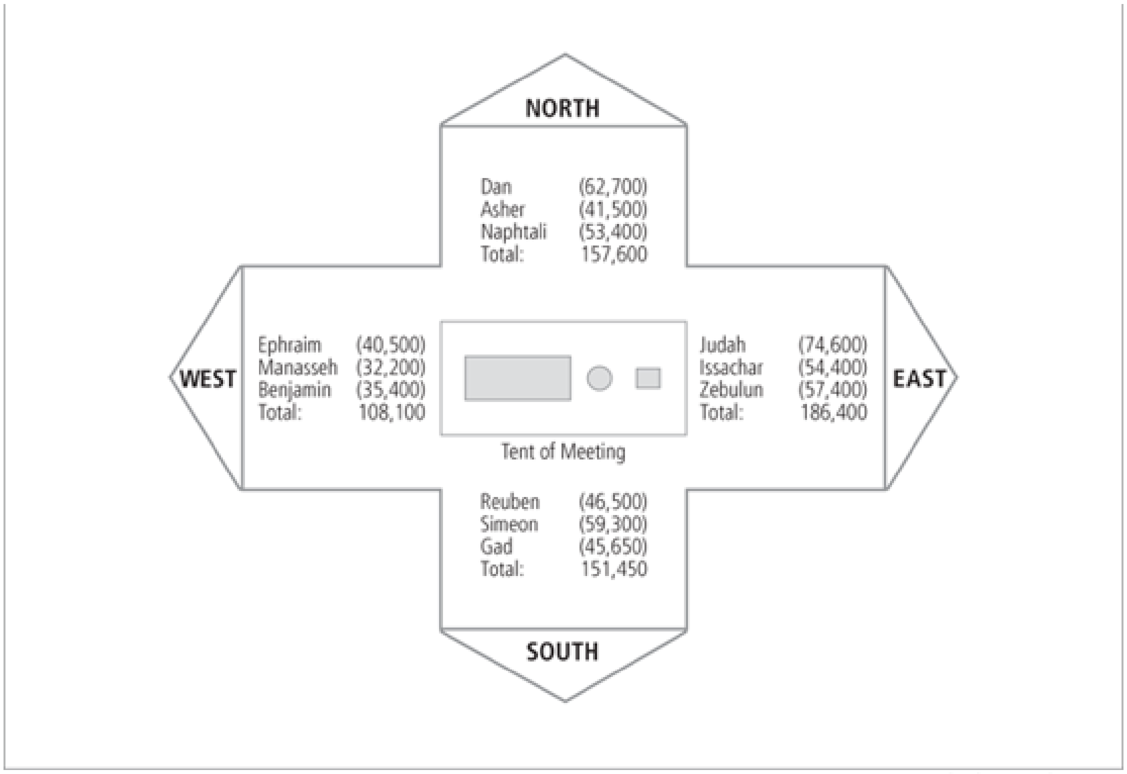
The Placement of Israel’s Tribes


NORTH
Dan (62,700)
Asher (41,500)
Naphtali (53,400)
Total: 157,600
WEST
Ephraim (40,500)
Manasseh (32,200)
Benjamin (35,400)
Total: 108,100
Judah (74,600)
Issachar (54,400)
Zebulun (57,400)
Total: 186,400
EAST
Tent of Meeting
Reuben (46,500)
Simeon (59,300)
Gad (45,650)
Total: 151,450
SOUTH

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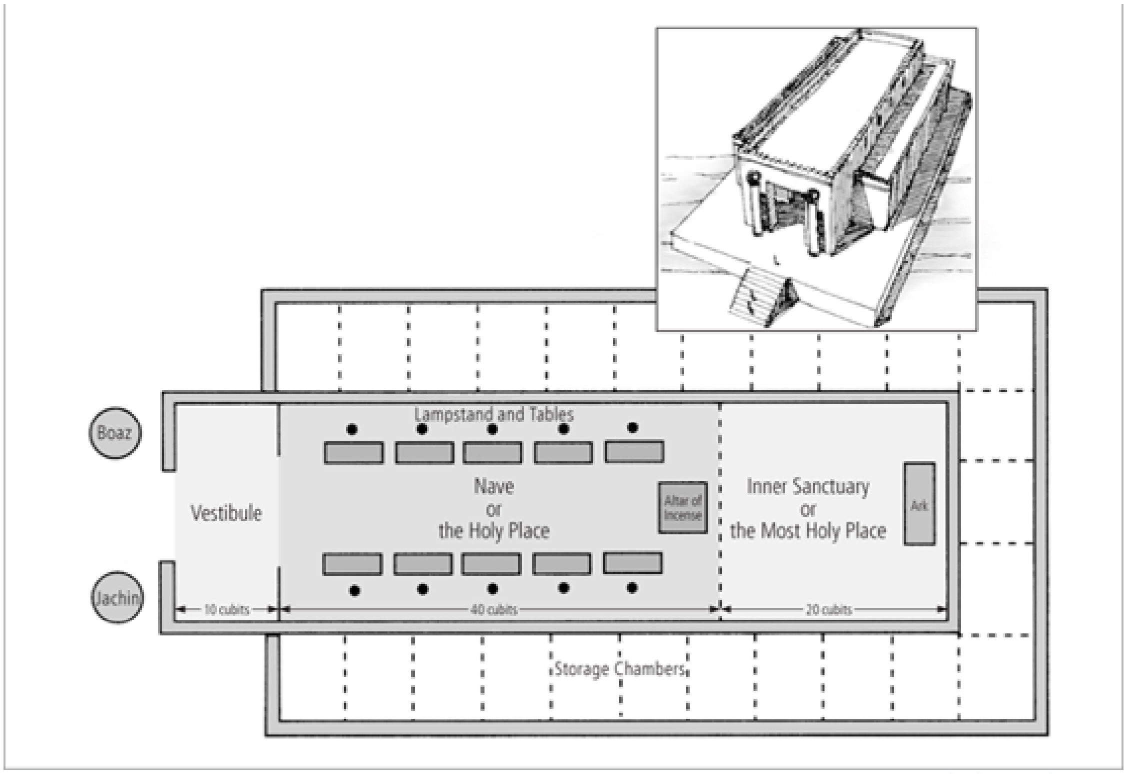
Solomon’s Temple

Solomon constructed the temple on Mount Moriah, north of the ancient city of David. The temple was built according to plans that David received from the Lord and passed on to Solomon (1 Chron. 28:11–13, 19). The division into a nave and inner sanctuary corresponds to the division of the tabernacle into the Holy Place and Most Holy Place.


Lampstand and Tables
Boaz
Jachin
Vestibule
Nave
or
the Holy Place
Altar of Incense
Inner Sanctuary
or
the Most Holy Place
Ark
10 cubits
40 cubits
20 cubits
Storage Chambers

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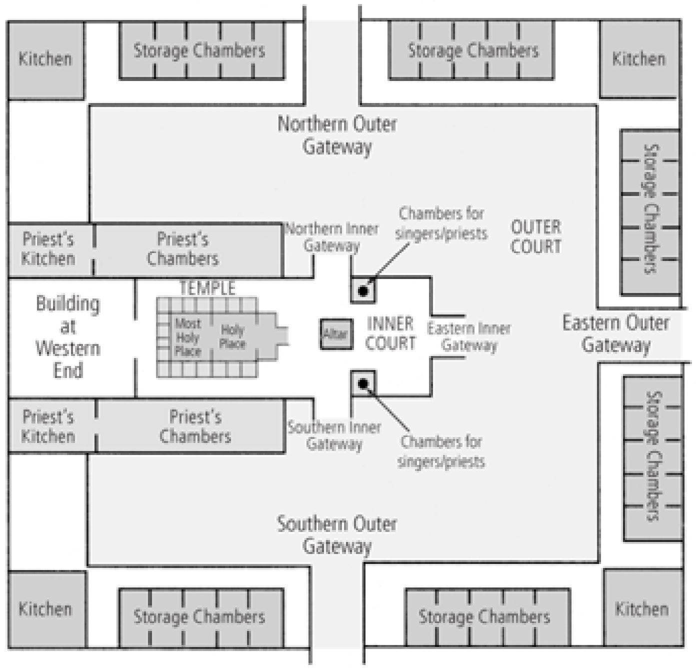
Ezekiel’s Temple


Kitchen
Storage Chambers
Storage Chambers
Kitchen
Northern Outer Gateway
Storage Chambers
Chambers for singers/priests
OUTER COURT
Priest's Kitchen
Priest's Chambers
Northern Inner Gateway
TEMPLE
Building at Western End
Most Holy Place
Holy Place
Altar
INNER COURT
Eastern Inner Gateway
Eastern Outer Gateway
Priest's Kitchen
Priest's Chambers
Southern Inner Gateway
Chambers for singers/priests
Storage Chambers
Southern Outer Gateway
Kitchen
Storage Chambers
Storage Chambers
Kitchen

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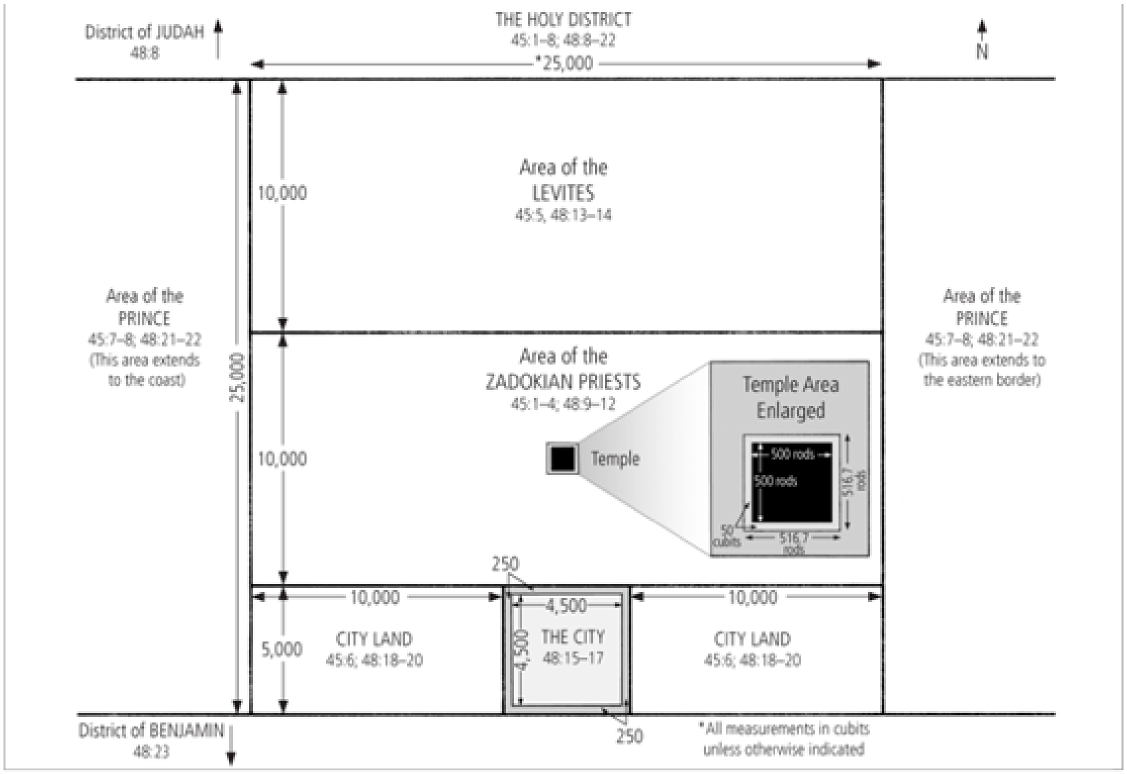
The Holy District


District of JUDAH
48:8
THE HOLY DISTRICT
45:1–8; 48:8–22
*25,000
N
10,000
Area of the
LEVITES
45:5, 48:13–14
Area of the
PRINCE
45:7–8; 48:21–22
(This area extends
to the coast)
25,000
Area of the
ZADOKIAN PRIESTS
45:1–4; 48:9–12
10,000
Temple
Temple Area
Enlarged
500 rods
500 rods
516.7 rods
50 cubits
516.7 rods
Area of the
PRINCE
45:7–8; 48:21–22
(This area extends to
the eastern border)
250
10,000
4,500
10,000
5,000
CITY LAND
45:6; 48:18–20
4,500
THE CITY
48:15–17
CITY LAND
45:6; 48:18–20
District of BENJAMIN
48:23
250
*All measurements in cubits
unless otherwise indicated

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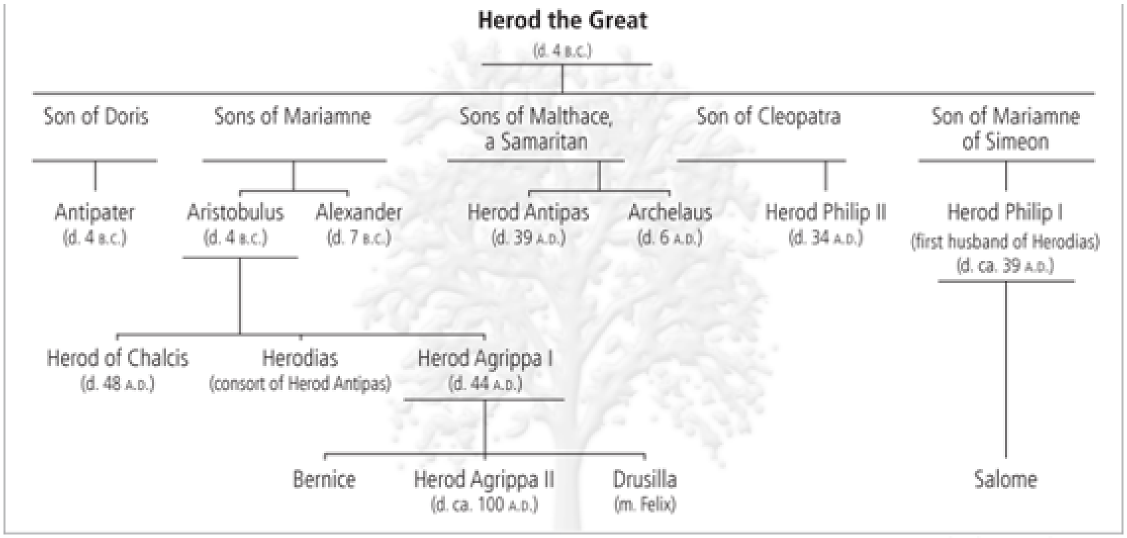
Family Tree of Herod


Herod the Great
(d. 4 B.C.)
Son of Doris
Sons of Mariamne
Sons of Malthace,
a Samaritan
Son of Cleopatra
Son of Mariamne
of Simeon
Antipater
(d. 4 B.C.)
Aristobulus
(d. 4 B.C.)
Alexander
(d. 7 B.C.)
Herod Antipas
(d. 39 A.D.)
Archelaus
(d. 6 A.D.)
Herod Philip II
(d. 34 A.D.)
Herod Philip I
(first husband of Herodias)
(d. ca. 39 A.D.)
Herod of Chalcis
(d. 48 A.D.)
Herodias
(consort of Herod Antipas)
Herod Agrippa I
(d. 44 A.D.)
Bernice
Herod Agrippa II
(d. ca. 100 A.D.)
Drusilla
(m. Felix)
Salome

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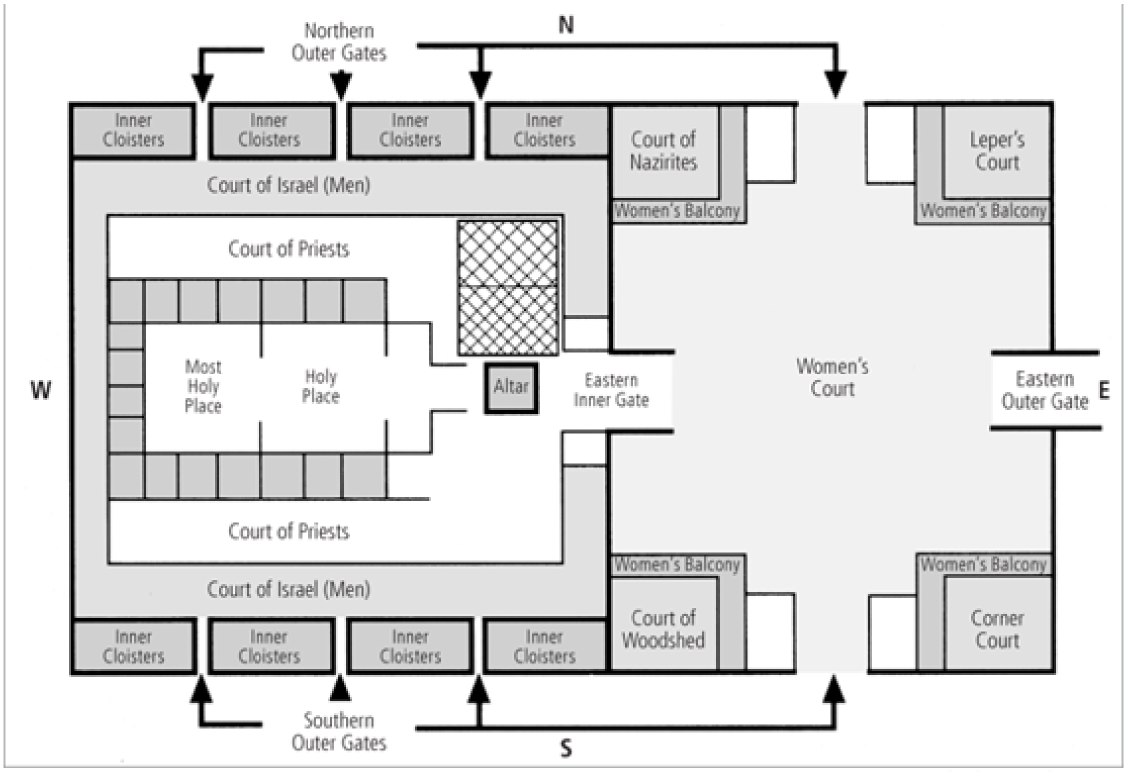
The Plan of Herod’s Temple


N
Northern Outer Gates
Inner Cloisters
Inner Cloisters
Inner Cloisters
Inner Cloisters
Court of Nazirites
Leper's Court
Women's Balcony
Women's Balcony
Court of Israel (Men)
Court of Priests
W
Most Holy Place
Holy Place
Altar
Eastern Inner Gate
Women's Court
Eastern Outer Gate
E
Court of Priests
Court of Israel (Men)
Women's Balcony
Women's Balcony
Inner Cloisters
Inner Cloisters
Inner Cloisters
Inner Cloisters
Court of Woodshed
Corner Court
Southern Outer Gates
S

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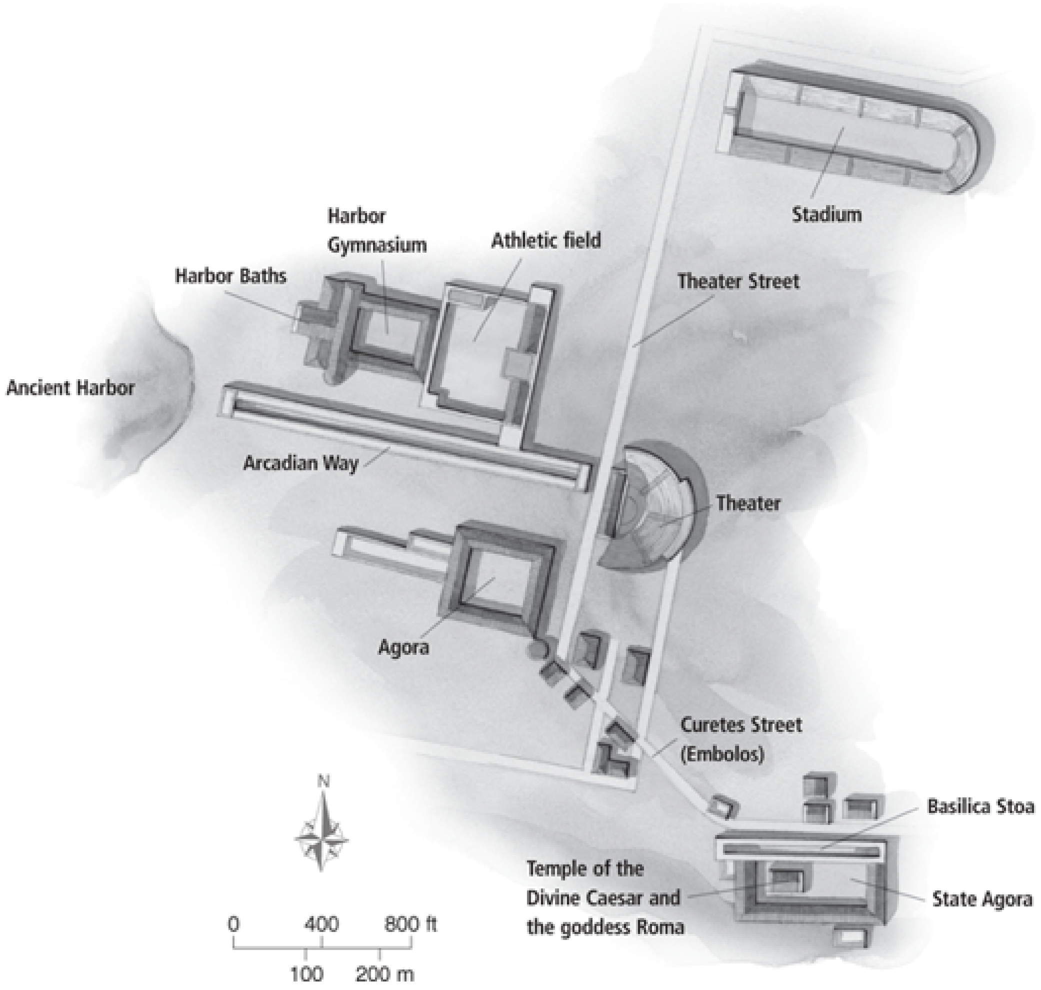
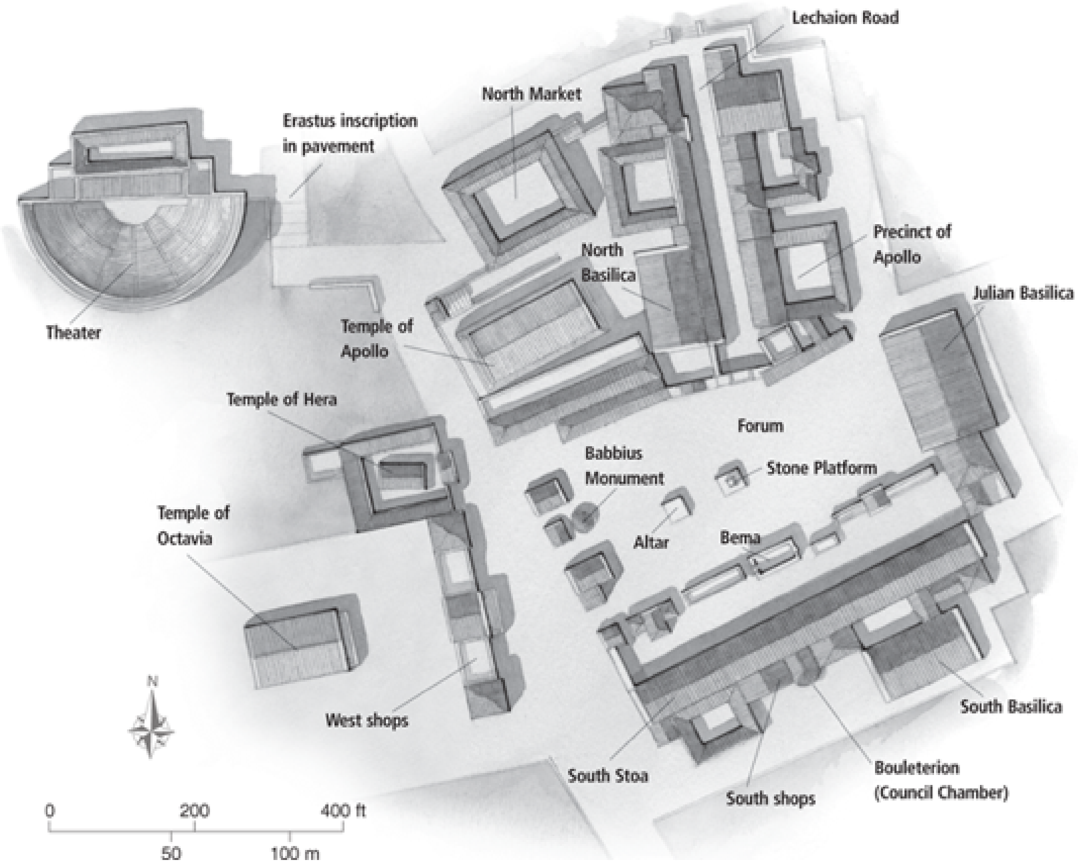
Ephesus in the Time of Paul (c. A.D. 60)

The city plan below shows those features of the city of Ephesus that archeologists have so far identified as dating from the time of Paul. Many of the notable buildings uncovered in the excavation at Ephesus date from later periods.


Stadium
Harbor Gymnasium
Athletic field
Harbor Baths
Theater Street
Ancient Harbor
Arcadian Way
Theater
Agora
Curetes Street (Embolos)
N
Basilica Stoa
Temple of the Divine Caesar and the goddess Roma
State Agora
0
400
800 ft
100
200 m

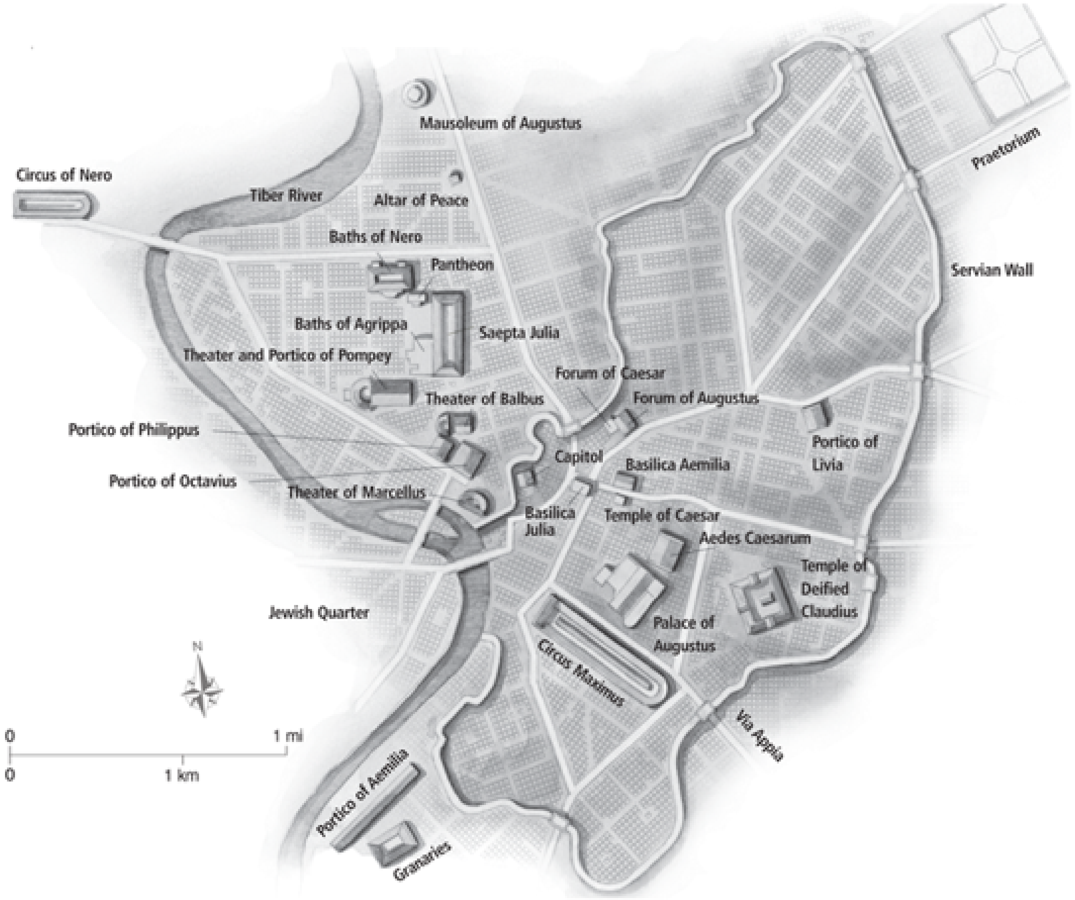
Corinth in the Time of Paul (c. A.D. 60)

The city plan below shows those features of the city of Corinth that archeologists have so far identified as dating from the time of Paul. Others remain to be discovered by future archeological excavations.


Lechaion Road
North Market
Erastus inscription
in pavement
Precinct of
Apollo
North
Basilica
Julian Basilica
Theater
Temple of
Apollo
Temple of Hera
Forum
Babbius
Monument
Stone Platform
Temple of
Octavia
Altar
Bema
N
West shops
South Basilica
South Stoa
Bouleterion
(Council Chamber)
South shops
0
200
400 ft
50
100 m

Rome in the Time of Paul (c. A.D. 60)

The city plan below shows most of the features of the city of Rome that archeologists have so far identified as dating from the time of Paul. Sections of the city would have been very impressive in his time, but most of the outstanding buildings visible in Rome today date to after his death.


Mausoleum of Augustus
Circus of Nero
Tiber River
Altar of Peace
Praetorium
Baths of Nero
Pantheon
Servian Wall
Baths of Agrippa
Saepta Julia
Theater and Portico of Pompey
Forum of Caesar
Theater of Balbus
Forum of Augustus
Portico of Philippus
Capitol
Portico of Livia
Basilica Aemilia
Portico of Octavius
Theater of Marcellus
Basilica Julia
Temple of Caesar
Aedes Caesarum
Temple of Deified Claudius
Jewish Quarter
Palace of Augustus
N
Circus Maximus
0
1 mi
Via Appia
0
1 km
Portico of Aemilia
Granaries